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The Tale

There is no doubt that the author of Barlaam and Joasaph himself regarded his story as a true narrative of the lives of real characters and that this view was universally held until quite recent times. The names of Saint Barlaam and Saint Joasaph have figured in the Calendar both of the Roman and of the Greek Church and still retain their place in the latter. To-day, however, this view can be no longer held. A comparison of the story with the well-known legend of Buddha must convince every open-minded reader, that the outline of the plot is derived from the same Eastern source; in spite of all difference in detail, the general resemblance is quite undeniable. The writer himself tells us, that the story was brought to him from India, and it is highly probable, that what he heard was simply a version of the life of Buddha, adapted by Christians of the East to their own use. But we should be going too far, if we sought for traces of Buddhist influence in the doctrinal teaching of the story. No real relationship has ever yet been proved between Christian and Buddhist monasticism; in fact, in spite of certain obvious resemblances, the two differ profoundly in
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spirit. The aim of the Buddhist monk is mainly negative—deliverance from the evils of the flesh; that of the Christian has also a positive aspect—surrender of the semblance of happiness in this world in order to gain the reality hereafter, the “ἀπόρρητα ἁγαθά” laid up for the righteous in Heaven.

The main aim of the author was the glorification of this Christian monasticism. Marriage, the cares of social and business life, the duties of citizenship—all these, though not represented as inconsistent with Christian living, appear only as a second best. The ideal is the complete devotion of the whole personality to religious contemplation, the renunciation of wealth and pleasure and the mortification of the flesh. In his enthusiasm for the monastic life, as too in his passionate defence of the veneration of Images, our author shows himself clearly an obstinate adversary of the great Iconoclastic movement of the eighth century A.D.

Our book falls roughly into three distinct parts: the narrative—the thread on which the whole is strung: the speeches—many of them of great length—containing long expositions of Christian doctrine, confessions of Faith and hymns of praise, and frequent long quotations from early Christian writers¹; and the Apologues,² fables or parables, introduced in the speeches to illustrate pictorially

¹ For Apology of Aristides see below, p. viii.
² See below, p. vii.
some moral truth. The whole work is steeped in the language of the Bible and of the Christian Fathers; and it is this fact that has led the translators to adopt a style modelled on that of the Authorised Version. The task is not easy or without its perils; but in no other way, we believe, could the unity of the book be maintained; the Biblical quotations, frequent as they are, would harmonise badly with a more modern style.

Books, like men, have their vicissitudes of fate. The favourite work of one generation may be the laughing-stock of the next; and the “edifying story of Barlaam and Ioasaph,” which once enjoyed a popularity comparable to that of the “Pilgrim’s Progress” and furnished material for story-books and romances, for sermons and plays, has fallen into deep oblivion. That it will ever regain this lost fame is hardly to be expected; its world of thought is far removed from ours and its controversies have in many cases ceased to concern us very deeply. But the tale has still life and vigour; it is no corpse of a book that we are dragging from its tomb: we found it, as the seekers found the bodies of the dead Saints, Barlaam and Ioasaph, “οὐδὲν τοῦ προτέρου χρωτὸς παράλλαττον, ὀλόκληρον δὲ καὶ ἀκριβῶς ὑγιές.”

**THE APOLOGUES**

It is probable that these picturesque and effective little stories came with the main narrative from an
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Eastern source. The first ten are put into the mouth of Barlaam, the last into that of Theudas, and all are used to point some moral truth. The style is simple and graphic and to some readers the Apologues may form the most attractive part of the book.

The best known is, of course, the tale of the Caskets, made famous by its repetition in Shakespeare’s Merchant of Venice.

THE APOLOGY OF ARISTIDES

In 1889 Professor Rendel Harris discovered a Syriac version of the Apology of Aristides in St. Katharine’s Convent on Mt. Sinai. While engaged on a study of the new text Dr. Armitage Robinson was reminded of a passage in Barlaam and Ioasaph, and, on turning to the text made the interesting discovery, that the speech of Nachor (pp. 396–425) was nothing but the Apology in a Greek dress, fitted, with some deftness, into its new context. For all details we will refer to Dr. Armitage Robinson’s work. We need only remind our readers here, that, according to Eusebius of Caesarea, the “Apology” was a defence of Christianity presented by Aristides, a philosopher of Athens, in 124 to the Emperor Hadrian, when on a visit to that city; that modern scholars have found some reasons for assigning the work to the reign of

1 For details see Max Müller, Contemp. Review (July, 1870).
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Antoninus Pius, but that beyond all question, it is an early and authentic Christian document. The tone is calm and reasonable and the appeal made is rather to common-sense and plain facts than to subtleties of logic or to exalted emotion.

THE AUTHORSHIP

The question of the authorship of Barlaam and Joasaph cannot be passed over in silence, but considerations of space will only allow us to sum up the arguments and conclusions as briefly as possible.

Throughout the Middle Ages down to quite recent times the book was almost universally attributed to St. John of Damascus.¹ No other attributions need be seriously considered, and the only question for us to decide is whether we can accept the traditional authorship of the Damascene or must let the book remain anonymous. The earliest MSS. mention as author a certain "John the Monk"; but a Latin MS. of the twelfth century in the British Museum gives it to John of Damascus by name, and after that time the tradition becomes increasingly strong in his favour. But in 1886 H. Zotenberg, in an elaborate monograph, attempted to prove that St. John could not have been the author, and many writers have accepted his conclusions in simple

¹ See below, p. xiii.
trust. We will sum up the more important of his arguments:—

(1) He points out that the definite attribution to St. John does not occur in the earliest MSS.

(2) The importance of the questions of the two natures and the two wills of Christ suggests an earlier date than the eighth century—a date nearer to the time of the great controversies on these subtle points.

(3) There is absolutely no mention of the Mohammedan religion.

(4) The style is quite unlike that of St. John in his works of certain authenticity.

Zotenberg has a few other arguments that seem to us to carry no weight whatever; and he has also attempted, without much success, to dispose of the definite arguments in favour of the traditional attribution.

These arguments must now be stated:—

(1) Our work exhibits the most striking resemblances on points of doctrine and use to the doctrinal works of St. John; in many passages the resemblance amounts almost to verbal identity.

(2) There are frequent quotations from favourite authors of St. John, especially from St. Gregory of Nazianzus and St. Basil.

(3) The defence of Images, coupled with the denunciation of Idolatry, the enthusiasm for the monastic ideal, and the scant regard shown for the bishops and the secular clergy, almost compel us to
place the work in the time of the Iconoclastic Controversy. The position, taken up and defended, is exactly that of the Icon-venerators; and we regard this fact alone as conclusive evidence for an eighth century date.

In answer to Zotenberg's arguments we may say:—

(1) That "John the Monk," to whom the earliest MSS. assign the work, may very well be St. John of Damascus; he seems to have been commonly known under this name.

(2) The references to the controversies over the two natures and two wills of Christ are not nearly so frequent or so pointed as are those to the Icon Controversy. This argument, in any case, does not tell seriously against the traditional date.

(3) The lack of any mention of Islam is more remarkable. But St. John had stood in friendly relations with the Mohammedans, and, as they were infidels indeed, but not idolators, they did not come within the special scope of his attack. He was actually accused by his enemies of being a "favoure of Mussulmans." Hence his silence on this point, though striking, is not inexplicable.

(4) The question of style is rather a difficult one. Zotenberg's treatment of the subject is not very successful, and he has made several gross blunders, which justify serious doubts of his competency to pronounce on the subject. The case seems to stand thus: parts of the speeches, dealing with points of doctrine, are strikingly like St. John's doctrinal
works; other parts of the work, particularly the narrative sections, are less similar, but are not unlike some of St. John's homilies. On such a point certainty is hardly attainable. We think it may safely be said that the style certainly does not rule out the possibility of St. John's authorship; some readers will go further and maintain that it actually confirms it.

Our general conclusion then is this. There is a tradition in favour of St. John of Damascus as the author of Barlaam and Joasaph. The book was undoubtedly written during the Iconoclastic Controversy, in the eighth century, probably at a time when the Iconoclasts were in the ascendant (c. 750 A.D.?). It was written either by St. John of Damascus himself or by another monk bearing the name of John, who was intimately acquainted with the works of the Damascene, quoted freely from the same authors, held the same views on general points of doctrine and took the same side in the Iconoclastic Controversy. We have examined Zotenberg's arguments and found them insufficient; his followers have added little or nothing to his case. Langen, after a thorough inquiry, accepts the tradition: Max Müller characterises the arguments brought against it as very weak. We think therefore that the name of St. John of Damascus has still a right to appear on the title-page.

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The Greek Text, employed in this present book, and upon which the accompanying English Translation is based, is that of J. F. Boissonade, occurring in vol. iv., pp. 1-365, of his *Anecdota Graeca*, Paris, 1832.

Boissonade's is the First Printed Greek edition of Barlaam and Ioasaph, and is founded on certain MSS. in the Bibliothèque Nationale in Paris. These are four in number; viz., Codex 903 (of the eleventh cent.) which Boissonade labels A; Codex 904 (of the twelfth cent.) B; Codex 1128 (of the fourteenth cent.) C; and Codex 907 (also of the fourteenth cent.) D. But to this last-named codex Boissonade refers only when dealing with the *Apoloogy of Aristides*, pp. 243-251. Boissonade appears to have favoured Codex 904 most of all, and, on p. vii of his preface, he informs us that, for the sake of brevity, he has noted only a few variations of A and C. His hopes of a new edition by Schmidt and Kapitar have not yet been fulfilled. When seeking for the best Greek text of Barlaam and Ioasaph, Migne availed himself of the labours of Boissonade, and this text he has, more or less faithfully, reproduced in his third vol. of St. John Damascene's writings in Tome xvi. of the *Patrologiae Graecae Cursus Completus*.

In 1884 there was published at Athens, under the editorship of Sophronius, Monk of Mount Athos, another printed edition of Barlaam and Ioasaph. This was based upon parchment MSS. belonging to the Sketè of St. Anne on the aforesaid Holy Mount.

In addition to Codices 903, 904, 907 and 1128, Boissonade enumerates 16 other Greek MSS. in the Bibliothèque Nationale in Paris. And H. Zotenberg, in his *Notice sur le livre de Barlaam et Ioasaph*, p. 3, gives us their numbers, and dates, ranging from the eleventh to the sixteenth centuries, but says nothing about their genealogical classification. He also supplies a valuable list of Greek MSS. elsewhere. Six examples are said to be preserved in
the Imperial Library at Vienna; four in the Royal Library at Munich; ten in different Libraries at Oxford. Single copies exist in the British Museum, in the Libraries of Heidelberg, Rome and the abbey of Grotta Ferrata, at Florence, at Venice, Turin, Madrid, the Escorial; at Moscow, in the patriarchal Library at Cairo, at the convents of Saint Saba (whereof St. John Damascene was monk) and of Iveron, and of St. Anne on Mount Athos. Dr. Armitage Robinson in his Appendix to The Apology of Aristides, pp. 81, 82, adds to this long list a Greek MS. at Wisbeach, apparently of the beginning of the eleventh cent.; and another, of the seventeenth cent., in the Library of Pembroke College, Cambridge.

A glance at the Catalogue of Romances in the Department of MSS. in the British Museum ¹ alone is sufficient to prove the immense popularity of Barlaam and Ioasaph in the Middle Ages, and to show what material it provided for romancers, poets preachers, teachers, dramatists, writers of mystery plays, Moralities,² and the like.

After the appearance of Barlaam and Ioasaph in the literary works of St. John Damascene, and following its embodiment, about the middle of the tenth cent., in Simeon Metaphrastes' Lives of the Saints, it was translated into Latin, certainly not later than the twelfth cent.³ From this and from other Latin versions the history of Barlaam and Ioasaph passed easily into nearly every language in Europe.⁴ To speak only of England. Here, as elsewhere, Barlaam and Ioasaph was probably chiefly known by means of the Dominican Monk Jacobus de Voragine ⁵ and his famous

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² Barlaam's Apologue of the man and his three friends is suggestive of the old Morality Everyman. Ioasaph's temptation by the fair damsels and the fair princess is anticipatory of Parsifal, the flower maidens and Kundry.
³ Witness Add. MS. 17,290.
⁴ From the original Greek it is also said to have been translated at an early date into Arabic, Ethiopic, Armenian, Syrian and Hebrew.
⁵ Native of Varragio on the Gulf of Genoa, born c. 1230, died in 1298.

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Legenda Aurea, which is a collection of Lives of Saints. Barlaam and Ioasaph appear in this work, not as St. John Damascene wrote the history, but in an abridged form. But with the invention of the Printing Press copies were greatly multiplied. The first edition of Legenda Aurea is supposed to have been printed at Basel about 1470, and of this Latin edition Caxton made a translation and "Fynysshed" it at Westminster, on Nov. 20, 1483. Since then many a reprint of these Golden Legends has been made. In 1672 these was also published in London, in English prose, The History of the Five Wise Philosophers: or The Wonderful Relation of the Life of Iehoshaphat the Hermit, Son of Avenerio, King of Barma in India... A Treatise, both Pleasant Profitable, and Pious. This was written by H. Parsons, Gent. Subsequent editions of this work appeared in 1711, 1725 (?) and 1732; and the above was reprinted by K. S. Macdonald, Calcutta, 1895.

Dr. Armitage Robinson considers it 'remarkable that this work, which at one time enjoyed such extraordinary popularity, should not have found its way into print in its original language before the nineteenth century.' Perhaps it is scarcely less remarkable that it has been reserved to the year 1914 to give a full translation in English, as is now done for the first time, of this edifying and charming 'half-Greek, and half-oriental story.'

1 In the first part of the fourteenth cent. a prose Légende Dorée, founded on the earlier one, was written by a French monk, Jean de Vignay, and from this writer, and from others, there were drawn prose and verse translations in English, MS. copies of which are still to be found in the British Museum, and in the Bodleian Library; and some of these have been printed by K. S. Macdonald, and others by Carl Hortsmann in his Alte englische Legenden. For other foreign metrical versions, see that of Gui de Cambrai; that of an Anglo-Norman poet, Chardry; and the long epic of Rudolf von Ems. See also, in prose, the Speculum historiale by Vincentius Bellovacensis, Lib. xvi. caps. 1-64; Strasburg, 1473.
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LIFE OF ST. JOHN DAMASCENE

St. John, who from the place of his birth derives his title Damascene, was born in or about the year 676, and died, it is thought, after 754 but before 787. For details of his life we depend entirely upon John, Patriarch of Constantinople and Martyr, 963–969: from whom we gather that St. John Damascene was of gentle blood, and came of Christian ancestors, whose family name was Mansur, the Arabic for victor. His father was given to good works, and made no secret of his religion, nor was this considered by the Saracen as any bar against his holding high office at the Court of Damascus, and in this respect he was not unlike Joseph in Egypt, and Daniel in Babylon before him.

The old Mansur had a son, John by name; besides him, he had an adopted son called Cosmas. When John and his foster-brother Cosmas were old enough, their education was committed to the charge of an elderly and learned Sicilian Monk and Priest, whose name also happened to be Cosmas. He had been carried away captive from Sicily, and was standing in the Market-place at Damascus, doomed to death or slavery, when the old Mansur pleaded with the Caliph for his life, ransomed and took him to his own home. There the old Monk Cosmas, fearing
the judgement threatened to the slothful servant who possessed the talent but made no use of it, soon fell to work and began to instruct his two pupils in rhetoric, dialectic, philosophy, natural history, music, astronomy, and above all in theology. This done, old Cosmas withdrew from Damascus to the Monastery of St. Sabas, near Jerusalem. On the death of his father, John Mansur was summoned to court and pressed to accept the office of πρωτοσύμβουλος or chief-councillor. To this request, after some little persuasion, he consented.

At that time the Eastern Church was in the throes of the Iconoclastic heresy. In 726 Leo the Isaurian passed his first royal edict against the vener-

1 Cp. Barlaam and Josaph, p. 4.
2 Thither he was followed by both his pupils, as well as by St. John Damascene’s nephew, St. Stephen the Sabaite.
3 'No controversy has been more grossly misapprehended; none, without the key of subsequent events, could have been so difficult to appreciate. Till Calvinism, and its daughter Rationalism, showed the ultimate development of Iconoclastic principles, it must have been well-nigh impossible to realise the depth of feeling on the side of the Church, or the greatness of her interests attacked by her opponents. We may, perhaps, doubt whether even the Saints of that day fully understood the character of the battle; whether they did not give up ease, honour, possession, life itself, rather from an intuitive perception that their cause was the cause of the Catholic faith, than from a logical appreciation of the results to which the Image-destroyers were tending. Just so, in the early part of the Nestorian controversy many and many a simple soul must have felt intuitively that the title of Theotocos was to be defended, without seeing the full consequences to which its denial would subsequently lead. The supporters of Icons, by universal consent, numbered amongst their ranks all that was pious and venerable in the Eastern Church. The Iconoclasts seem to have been the legitimate development of that secret creeping Manichaeism, which,
LIFE OF ST. JOHN DAMASCENE

ation of sacred images. At Damascus St. John entered the arena against him, and vigorously defended this practice as the ancient and lawful heritage of the Christian people. Moreover he stirred up the Faithful to resist and ignore the edict. In 730 there followed a second royal decree, more arbitrary than the former. To this St. John Damascene replied with greater zeal and eloquence than before. No marvel, therefore, if the Emperor resented the contradiction of this able and learned opponent, who sheltered himself, as he considered, under the wing of the Caliph of Damascus. So, being unable to overwhelm St. John Damascene by force or argument, Leo determined to compass his ruin by stratagem. For which purpose he forged letters addressed to himself, purporting to be written in the hand-writing of St. John at Damascus, privily informing the Byzantine Emperor that the guard at Damascus was weak and negligent, and promising Leo that, if he sent sufficient troops, he could easily capture the city, and might count on the writer’s co-operation. This forged letter was then despatched to the Caliph: and for a while the latter believed that his once faithful πρωτοσύμβουλος had been guilty of base treachery. Nothing short of a miracle, which the historian relates, cleared up the mystery, and finally restored the Damascene to his master’s favour and confidence.

Soon after this, being constrained to ‘forsake all and follow Christ,’ St. John begged the Caliph to relieve him of his office, and at last with difficulty under the various names of Turlupius, Bogomili, or Goodmen, so long devasted Christ’s fold.’ J. M. Neale, Hymns of the Eastern Church, London, 1863, pp. 14, 15.

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obtained permission to retire from public life. Having sold all his worldly goods, and distributed to the poor, with but one coat on his back, he retired, together with the younger Cosmas, his former playmate (hereafter to be known as Cosmas the Melodist, and Bishop of Maiuma), to the monastery of St. Saba, whither his old tutor, Sicilian Cosmas, had already gone, 'esteeming the reproach of Christ greater riches than the treasures' in Syria, and accounting the dry desert better than 'Abana and Pharpar, rivers of Damascus.' Here later on he was ordained Priest of the church of Jerusalem. Here he fasted and prayed. Here he composed his famous Canons, Odes, Idiomela, Stichéra, Cathismata, Troparia, Theotokia, and the like. Here he set in order the Greek service books, supplying that which was lacking for the Eastern, as did St. Gregory the great for the Western church. And lo! he, that was once dubbed by his enemies 'Mamzer' (Hebraicè 'bastard'), 'a cursed favourer of Saracens' 'a traitorous worshipper of images,' 'a wronger of Jesus Christ,' 'a teacher of impiety,' and 'a bad interpreter of the Scriptures,' is now, from his defence of sacred images, fitly styled 'the Doctor of Christian Art,' is surnamed 'Chrysorrhoas' (the Golden-stream), and has 'deservedly won the double honour of being the last but one of the Fathers of the Greek church and the greatest of her Poets.'
BARLAAM AND IOASAPH
ΒΑΡΔΑΑΜ ΚΑΙ ΙΩΑΣΑΦ

ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ ΕΚ ΤΗΣ ΕΝΔΟΤΕΡΑΣ ΤΩΝ ΑΙΘΙΟΠΩΝ ΧΩΡΑΣ, ΤΗΣ ΙΝΔΩΝ ΛΕΓΟΜΕΝΗΣ. ΠΡΟΣ ΤΗΝ ΑΓΙΑΝ ΠΟΛΙΝ ΜΕΤΕΝΕΧΘΕΙΣΑ ΔΙΑ ΙΩΑΝΝΟΤ ΜΟΝΑΧΟΤ, ΑΝΔΡΟΣ ΤΙΜΙΟΤ ΚΑΙ ΕΝΑΡΕΤΟΥΤ ΜΟΝΗΣ ΤΟΤ ΑΓΙΟΤ ΣΑΒΑ. ΕΝ ΗΙ Ο ΒΙΟΣ ΒΑΡΔΑΑΜ ΚΑΙ ΙΩΑΣΑΦ ΤΩΝ ΑΟΙΔΙΜΩΝ ΚΑΙ ΜΑΚΑΡΙΩΝ.

ΠΡΟΟΙΜΙΟΝ

"Οσοι Πνεύματι Θεοῦ ἁγνοῦται, οὐτοὶ εἰσὶν 1
νιῶν Θεοῦ, φησὶν ὁ θείος Ἀπόστολος τὸ δὲ Πνεῦ-
ματος ἁγίου ἄξιωθήναι καὶ νῖῶν Θεοῦ γενέσθαι
tῶν ὀρκήτων ὑπάρχει τὸ ἔσχατον, καὶ οὐ γενο-
μένοις τίσης θεωρίας ἀνάμνεσις, καθὼς γέγρα-
πται. τῆς οὖν ὑπερφυοῦς ταύτης καὶ τῶν ἐφετῶν
ἀκροτάτης μακαριότητος ἥξιώθησαν ἐπιτυχείν οἱ
ἀπ' αἰώνος ἁγιοὶ διὰ τῆς τῶν ἁρετῶν ἐργασίας· οἱ
μὲν μαρτυρικῶς ἀθλήσαντες καὶ μέχρις αἵματος
πρὸς τὴν ἀμαρτίαν ἀντικαταστάντες, οἱ δὲ ἀσκη-
τικῶς ἀγωνισάμενοι, καὶ τὴν στενὴν βαδίσαντες
ὅδον, καὶ μάρτυρες τῇ προαιρέσει γενόμενοι. ὅπως
τὰς ἀμαρτίας καὶ τὰ κατορθώματα, τῶν τε δι' ἀἵ-
ματος τελειωθέντων καὶ τῶν δὲ ἀσκήσεως
tῆς ἀγγελικῆς πολεμεῖαν μυστηριωμένων, γραφῇ
παραδίδοναι, καὶ ἁρετής ὑπόδενυμα ταῖς μετέπειτα

Rom. viii. 14

Nazianz. Orat. de Athanas., 386, 34

Heb. xii. 4

Mut. vii. 14

Luke xiii. 32
BARLAAM AND IOASAPH

AN EDIFYING STORY FROM THE INNER LAND OF THE ETHIOPIANS, CALLED THE LAND OF THE INDIANS, THENCE BROUGHT TO THE HOLY CITY, BY JOHN THE MONK (AN HONOURABLE MAN AND A VIRTUOUS, OF THE MONASTERY OF SAINT SABAS); WHEREIN ARE THE LIVES OF THE FAMOUS AND BLESSED BARLAAM AND IOASAPH.

INTRODUCTION

‘As many as are led by the Spirit of God they are sons of God’ saith the inspired Apostle. Now to have been accounted worthy of the Holy Spirit and to have become sons of God is of all things most to be coveted; and, as it is written, ‘They that have become his sons find rest from all enquiry.’ This marvellous, and above all else desirable, blessedness have the Saints from the beginning won by the practice of the virtues, some having striven as Martyrs, and resisted sin unto blood, and others having struggled in self-discipline, and having trodden the narrow way, proving Martyrs in will. Now, that one should hand down to memory the prowess and virtuous deeds of these, both of them that were made perfect by blood, and of them that by self-denial did emulate the conversation of Angels, and should deliver to the generations that follow a pattern of virtue, this

The author setteth forth the purpose of his history
παραπέμπειν γενεᾶς, ἐκ τῶν θεηγόρων Ἀποστό-
λων καὶ μακαρίων Πατέρων ἡ τοῦ Χριστοῦ παρεί-
ληφεν Ἐκκλησία, ἐπὶ σωτηρία τοῦ γένους ἡμῶν
τούτο νομοθετησάντων. Ἡ γὰρ πρὸς ἀρετὴν
φέρουσα ὥδες τραχεῖα τίς ἐστι καὶ ἀνάντης καὶ
μάλιστα τοὺς μήπως μεταθεμένους δόλους ἑαυτοὺς
ἐπὶ τῶν Κύριου, ἀλλὰ ἐκ τῆς τῶν παθῶν τυραν-
νίδος ἐτί πολεμουμένους. διὰ τούτῳ καὶ πολλῶν
δεόμεθα τῶν πρὸς αὐτὴν παρακαλοῦντων ἡμᾶς,
tούτῳ μὲν παραινέσεων, τούτῳ δὲ καὶ βίων ἱστο-
ρίας τῶν ἐκείνην προωδευκότων, ὦ καὶ μᾶλλον
ἀλώπος ἐφέλκεται πρὸς αὐτὴν καὶ μὴ ἀπογινώ-
σκειν παρασκευάζει τῆς πορείας τὸ δύσκολον.
ἐπεὶ καὶ τῷ μέλλοντι βαδίζειν ὁδὸν δύσπορον καὶ
τραχεῖαν παραίων μὲν τις καὶ προτρεπόμενος
ήττον πείσεται. ὑποδεικνύων δὲ πολλοὺς αὐτὴν
ηὐθὺ διελθόντας, εἶτα καὶ τῷ τέλει καλῶς κατα-
λύσαντας, οὕτω πείσει μᾶλλον καὶ αὐτὸν ἄν τῆς
πορείας ἄψασθαι. τούτῳ οὖν ἔγγος στοιχῶν τῷ
κανόνι, ἀλλὰς δὲ καὶ τὸν ἐπιρημένου τῷ δούλῳ
κύνδυνον ὑφορώμενος, ὦς, λαβῶν παρὰ τοῦ δεσπό-
του τὸ τάλαντον, εἰς γῆν ἐκείνῳ κατώρυξε καὶ τὸ
δοθὲν πρὸς ἐργασίαν ἐκρυψεν ὑπραγμάτευτον, ὦ
ἐξήγησιν ψυχωφελῆ ἐως ἑμοῦ καταντήσασαν οὐ-
δαμὸς σωπηθοῦμεν ἡπερ μοι ἀφηγήσαντο ἄνδρες
εὐλαβεῖς τῆς ἑυδοτέρας τῶν Αἰθιόπων χώρας,
σύστωσιν Ἰνδοὺς οἶδεν ὁ λόγος καλεῖν, ἔξ ὑπομη-
μάτων ταύτην ἀψευδῶν μεταφράσαντες, ἔχει δὲ
οὕτως.
hath the Church of Christ received as a tradition from the inspired Apostles, and the blessed Fathers, who did thus enact for the salvation of our race. For the pathway to virtue is rough and steep, especially for such as have not yet wholly turned unto the Lord, but are still at warfare, through the tyranny of their passions. For this reason also we need many encouragements thereto, whether it be exhortations, or the record of the lives of them that have travelled on the road before us; which latter draweth us towards it the less painfully, and doth accustom us not to despair on account of the difficulty of the journey. For even as with a man that would tread a hard and difficult path; by exhortation and encouragement one may scarce win him to essay it, but rather by pointing to the many who have already completed the course, and at the last have arrived safely. So I too, 'walking by this rule,' and heedful of the danger hanging over that servant who, having received of his lord the talent, buried it in the earth, and hid out of use that which was given him to trade withal, will in no wise pass over in silence the edifying story that hath come to me, the which devout men from the inner land of the Ethiopians, whom our tale calleth Indians, delivered unto me, translated from trustworthy records. It readeth thus.
Ἡ τῶν Ἰωάννης λεγομένη χώρα πόρρω μὲν διά
κειται τῆς Ἀλήπτου, μεγάλη οὖσα καὶ πολυ
άνθρωπος: περικλύζεται δὲ θαλάσσας καὶ ναυσι
πόροις πελάγει τῷ κατ' Ἀλήπτου μέρει: ἐκ δὲ
τῆς ἡπείρου προσεγγίζει τοὺς ὅριους Περσίδος,
ὦτις πάλαι μὲν τῷ τῆς εἰδωλομανίας ἐμελάνετο
ζόφω, εἰς ἀκρον ἐκβεβαρβαρώμενη καὶ ταῖς ἀθέ
σμοις ἐκδηδητημένη τῶν πράξεων. ὅτε δὲ ο
μονογενὴς τοῦ Θεοῦ Σιός, ὁ ὁυ εἰς τὸν κόλπον
τοῦ Πατρὸς, τὸ ἐαυτοῦ πλάσμα μὴ φέρον ὅραν
ἀμαρτία δουλούμενον, τοὺς οἰκείους περὶ τούτο
σπλάγχνους ἐπικαμφθεῖσι, ὡφθη καθ' ἡμᾶς ἀμαρ-
τίας χωρίς, καὶ, τὸν τοῦ Πατρὸς θρόνον μὴ
ἀπολυπῶν, Παρθένων ἠκησε ἄρῃ ἡμᾶς, ἐν ἡμὲις
κατοικήσωμεν τοὺς οὐρανοὺς, τοῦ τε παλαιοῦ
πτώματος ἀνακληθῶμεν, καὶ τῆς ἀμαρτίας ἀπα-
λαγῶμεν, τὴν προτέραν νιθεσίαν ἀπολαβήσωμε,
καὶ, πᾶσαι μὲν τὴν διὰ σαρκὸς ύπὲρ ἡμῶν 4
tελέσας οἰκονομίαν, σταυρὸν τε καὶ θάνατον
καταδεξάμενος καὶ τοῖς ἐποιραίοις παραδόξῳς
ἐνοποιηθής τὰ ἐπίγεια, ἀναστὰς δὲ ἐκ νεκρῶν κα
μετὰ δόξης εἰς οὐρανοὺς ἀναληφθεῖς καὶ ἐν δεξιᾷ
τῆς τοῦ Πατρὸς μεγαλωσύνης καθίσας, τὸ παρά
κλητον Πνεῦμα τοῖς αὐτόπταις αὐτοῦ καὶ μῦσταις,
κατὰ τὴν ἐπαγγελίαν, ἐν εἴδει γλωσσῶν πυρίων
ἐκατέστειλε, καὶ ἐπεμψεν αὐτοὺς εἰς πάντα τὰ
ἐθνῆ φωτίζαι τοὺς ἐν σκότει τῆς ἀγνοίας καθη-
μένους, καὶ βαπτίζειν αὐτοὺς εἰς τὸ ὄνομα τοῦ
Πατρὸς καὶ τοῦ Τιόν καὶ τοῦ Ἀγίου Πνεύματος,
I

The country of the Indians, as it is called, is vast and populous, lying far beyond Egypt. On the side of Egypt it is washed by seas and navigable gulphs, but on the mainland it marcheth with the borders of Persia, a land formerly darkened with the gloom of idolatry, barbarous to the last degree, and wholly given up to unlawful practices. But when 'the only-begotten Son of God, which is in the bosom of the Father,' being grieved to see his own handiwork in bondage unto sin, was moved with compassion for the same, and shewed himself amongst us without sin, and, without leaving his Father's throne, dwelt for a season in the Virgin's womb for our sakes, that we might dwell in heaven, and be re-claimed from the ancient fall, and freed from sin by receiving again the adoption of sons; when he had fulfilled every stage of his life in the flesh for our sake, and endured the death of the Cross, and marvellously united earth and heaven; when he had risen again from the dead, and had been received up into heaven, and was seated at the right hand of the majesty of the Father, whence, according to his promise, he sent down the Comforter, the Holy Ghost, unto his eye-witnesses and disciples, in the shape of fiery tongues, and despatched them unto all nations, for to give light to them that sat in the darkness of ignorance, and to baptize in the Name of the Father, and of the Son, and of the Holy Ghost—whereby it fell to the
ός ἐνετέθη αὐτῷ τὰς ἑως λήξεις, τοὺς δὲ τὰς ἐσπερίους λαχῶνας περιέρχεσθαι, βόρεια τε καὶ νότια διαθέειν κλίματα, τὸ προστεταμένον αὐτοῖς πληροῦντας, διάγγελμα τότε καὶ οἱ ἱερώ- 
τατος Θωρᾶς, εἰς ὑπάρχων τῆς δωδεκαρίθμου 
φάλαγγος τῶν μαθητῶν τοῦ Χριστοῦ, πρὸς τὴν 
τῶν Ἰησοῦν ἕξεστιν τοῦ κομματικοῦ κήρυγμα. τοῦ 
Κυρίου δὲ συνεργοῦντος 5 καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολου-
θοῦντων σημείων, τὸ μὲν τῆς δεισιδαιμονίας ὑπη-
λάθη σκότος καὶ, τῶν εἰδωλικῶν σπουδῶν τε καὶ 
βδελυγμάτων ἀπαλλαγόντες τῇ ἀπλανεί προσετε-
βήσαντα πίστει, καὶ, οὕτω ταῖς ἀποστολικαῖς μετα-
πλασθέντες χεριών, Χριστῷ διὰ τοῦ βαπτίσματος 
φιειώθησαν, καὶ, τὰς κατὰ μέρος προσβήκαις 
αὐξανομενοι, προέκοπτον ἐν τῇ ἁμώμητῳ πίστει, 
ἐκκλησίας τε ἀνὰ πάσας ἡκοδόμουν τὰς χώρας.

'Επεὶ δὲ καὶ ἐν Δαυίδῳ ἡρξατο μοναστήρια 
συνίστασθαι καὶ τὰ τῶν μοναχῶν ἅβροιζεσθαι 
πλῆθη, καὶ τῆς ἐκείνων ἁρετής καὶ ἀγγελομιθῇ 
διαγωγῆς ὁ φήμη τὰ πέρατα διελάμβανε τῆς 
οἰκουμένης, καὶ εἰς Ἰησοῦς ἱκε, πρὸς τὸν ὄμοιον 
ζῆλον καὶ τούτους διήγειρεν, ὡς πολλοὺς αὐτῶν, 
πάντα καταλπόντας, καταλαβεῖν τὰς ἐρήμους 
καὶ ἐν σώματι θυτῷ τὴν πολιτείαν ἀνειληφέναι 
τῶν ἀσωμάτων. οὕτω καλῶς ἐχόντων τῶν ἔρ 
πραγμάτων, καὶ χρυσάς πτέρυγι, τὸ δὴ λεγόμενον, 
εἰς οὕρανοις πολλῶν ἀνιπταμένων, ἀνίσταταί τις 
βασιλεῖς ἐν τῇ αὐτῇ χώρᾳ, 'Αβεννήρ τούνομα,
μέγας μὲν γενόμενος πλούτῳ καὶ δυναστείᾳ καὶ 
τῇ κατὰ τῶν ἀντικειμένων νίκῃ, γενναῖος τε ἐν
lot of some of the Apostles to travel to the far-off East and to some to journey to the West-ward, while others traversed the regions North and South, fulfilling their appointed tasks—then it was, I say, that one of the company of Christ’s Twelve Apostles, most holy Thomas, was sent out to the land of the Indians, to preach the Gospel of Salvation. ‘The Lord working with him and confirming the word with signs following,’ the darkness of superstition was banished; and men were delivered from idolatrous sacrifices and abominations, and added to the true Faith, and being thus transformed by the hands of the Apostle, were made members of Christ’s household by Baptism, and, waxing ever with fresh increase, made advancement in the blameless Faith and built churches in all their lands.

Now when monasteries began to be formed in Egypt, and numbers of monks banded themselves together, and when the fame of their virtues and Angelic conversation ‘was gone out into all the ends of the world’ and came to the Indians, it stirred them up also to the like zeal, insomuch that many of them forsook everything and withdrew to the deserts; and, though but men in mortal bodies, adopted the spiritual life of Angels. While matters were thus prospering and many were soaring upward to heaven on wings of gold, as the saying is, there arose in that country a king named Abenner, mighty in riches and power, victorious over his enemies,
πολέμως, καὶ μεγεθεῖ σώματος ἁμα δὲ καὶ προσώπου ὁμοίωτης σεμνουόμενος, πάσι τε τοῖς κοσμικοῖς καὶ θάττον μαραγμένοις προτερήμασιν ἐγκαυχόμενος· κατὰ ψυχὴν δὲ ἐσχάτη πιεζόμενος πτωχεία καὶ πολλοῖς κακοῖς συμπυνόμενος, τῆς ἐλληνικῆς ὑπάρχων μοῖρας, καὶ σφόδρα περὶ τὴν δεισιδαιμόνια πλάνη τῶν εἰδώλων ἐπτομεύμενος. πολλῇ δὲ συζών οὐτὸς τρυφή καὶ ἀπολαύσει τῶν ἥδεων καὶ τερπνῶν τοῦ βίου, καὶ ἐν οὐδενὶ τῶν θελημάτων καὶ ἐπιθυμιῶν αὐτοῦ ἀποστερούμενος, ἐν εἰχὲ τὸ τῆς εὐφροσύνης αὐτοῦ ἐγκόπτων καὶ μερίμναις αὐτοῦ βάλλον τῆς ψυχῆς, τὸ τῆς ἀτεκνίας κακόν. ἔρημος γὰρ ὑπάρχων παῖδων, διὰ φροντίδος εἰχὲ πολλῆς ὀπως, τοῦ τοιούτου υλεῖς δεσμοῦ, τέκνων κληθεῖ στατήρ, πράγμα τοῖς πολλοῖς εὐκταιρότατον. τοιούτοις μὲν ὁ βασιλεύς, καὶ οὕτως ἔχων τῆς γνώμης.

Τὸ δὲ εὐκλεέστατον γένος τῶν χριστιανῶν καὶ τὰ τῶν μοναχῶν πλήθη παρ’ οὐδὲν θέμενοι τὸ τοῦ βασιλέως σέβας, καὶ τὴν αὐτοῦ μὴ δεδουλότες ὀλως ἀπειλή, προέκοπτον τῇ τοῦ Χριστοῦ χάριτι, εἰς λόγον κρέεττον πληθὺν ἐπιδιδόντες, καὶ βραχὺν μὲν ποιούμενοι τοῦ βασιλέως λόγου, τῶν δὲ πρὸς θεραπείαν φερόντων Θεοῦ διαφερόντως τ’ ἐχόμενοι. καὶ διὰ τοῦτο πολλοὶ τῶν τὴν μονα- δικὴν ἐπανηρημένων τάξιν, πάντα μὲν ἐπίσης τὰ ἐνταῦθα τερπνὰ διέπτυν, πρὸς ἐν δὲ μόνον τοῦτο εἶχον ἐρωτικῶς, τὴν εὐσέβειαν, καὶ τὸν ὑπὲρ Χριστοῦ θάνατον ἐδίψων, καὶ τῆς ἐκείθεν ὁρέγανο το μακαριότητος. ἐκήρυττον οὖν, οὗ φόβῳ τινὶ καὶ ὑποστολῇ, ἀλλὰ καὶ λίαν εὐπαρθησία- στως τὸ τοῦ Θεοῦ σωτηρίου ὅνομα, καὶ οὕτως ὁ τι

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brave in warfare, vain of his splendid stature and comeliness of face, and boastful of worldly honours, that pass so soon away. But his soul was utterly crushed by poverty, and choked with many vices, for he was of the Greek way, and sore distraught by the superstitious error of his idol-worship. But, although he lived in luxury, and in the enjoyment of the sweet and pleasant things of life, and was never baulked of any of his wishes and desires, yet one thing there was that marred his happiness, and pierced his soul with care, the curse of childlessness. For being without issue, he took ceaseless thought how he might be rid of this hobble, and be called the father of children, a name greatly coveted by most people. Such was the king, and such his condition.

Meanwhile the glorious band of Christians and the companies of monks, paying no regard to the king's majesty, and in no wise terrified by his threats, advanced in the grace of Christ, and grew in number beyond measure, making short account of the king's words, but cleaving closely to everything that led to the service of God. For this reason many, who had adopted the monastic rule, abhorred alike all the sweets of this world, and were enamoured of one thing only, namely godliness, thirsting to lay down their lives for Christ his sake, and yearning for the happiness beyond. Wherefore they preached, not with fear and trembling, but rather even with excess of boldness, the saving Name of God, and naught but Christ
μὴ Χριστός αὐτοῖς διὰ στόματος ἦν, τὴν τε ῥευστὴν καὶ εὐμαραντὸν φύσιν τῶν παρόντων καὶ τὸ πάνιον καὶ ἀφθαρτὸν τῆς μελλούσης ζωῆς φανερῶς πᾶσιν ὑπεδείκνυον, καὶ οίονεὶ ἀφορμὰς παρεῖχον καὶ σπέρματα πρὸς τὸ οἰκείως γενέσθαι Θεῷ καὶ τῆς εἴν Χριστῷ κρυπτομένης ἀξιωθῆναι ζωῆς. ἐνυπερβούν πολλοὶ, τῆς ἣδιστης ἐκείνης διασκαλίας ἀπολαύωσις, τοῦ μὲν πικροῦ τῆς ἀπάτης ἀφίζομαι σκότους, τῷ δὲ γλυκεὶ τῆς ἀληθείας φωτὶ προσπετίθεντο· ὅς καὶ τινὰς τῶν ἐνδοξῶν καὶ τῆς συγκλίτης θουλῆς πάντα ἀποτίθεσθαι τὰ τοῦ βίου βάρη καὶ λοιπὸν γίνεσθαι μοναχὸς.

Ὁ δὲ βασιλεύς, ὃς ἅκουσε ταῦτα, ὁργὴς ὑπὶ πλείστης πληρωθεῖς καὶ τῷ θυμῷ ὑπερξέσας, δόγμα αὐτικά ἐξέθετο, πάντα Ἑρωτιανοῦ βιάζεσθαι τὸν ἐξεμμυσθαί τὴν εὐσεβειαν. ὁθεν καὶ μὲν κατ’ αὐτῶν εἰδὴ βασάνων ἐπενόει καὶ ἐπετίθενε, καινοῦς δὲ τρόπους βουλής ἔπειλεν. καὶ γράμματα κατὰ πᾶσαν τὴν ὑποτελὴ αὐτῷ χώραν ἐπέμπετο ἄρχουν καὶ ἡγεμόνι, τιμωρίας κατὰ τῶν εὐσεβῶν καὶ σφαγὰς ἰδίκους ἀποφαίνομενα. ἐξαιρέτως δὲ κατὰ τῶν τοῦ μοναδικοῦ σχῆματος λογάδων θυμομαχῶν, ἀσπονδότω ἡγερε τὸν πρὸς αὐτοὺς καὶ ἀκήρυκτον πόλεμον. ταυτὴ τοῦ καὶ πολλοὶ μὲν τῶν πιστῶν τὴν διάνοιαν ἀνεσαλεύσων, ἅλλοι δὲ, τὰς βασάνους μὴ διυνηθέντες ὑπενεγκέκρινεν, τῷ ἀθεμίτῳ αὐτῶν εἰκον προστάγματι. οἱ δὲ τοῦ μοναχικοῦ τάγματος ἡγεμόνες καὶ ἀρχηγοὶ, οἱ μὲν, ἔλεγχοις αὐτοῦ τὴν ἀνομίαν, τὸ διὰ μαρτυρίῳ ὑπηνεγκαίον τέλος καὶ τῆς ἀλήθους ἐπέτυχον μακαριστοτέτοις· οἱ δὲ ἐν
BARLAAM AND IOASAPH, i. 7-8

was on their lips, as they plainly proclaimed to all men the transitory and fading nature of this present time, and the fixedness and incorruptibility of the life to come, and sowed in men the first seeds, as it were, towards their becoming of the household of God, and winning that life which is hid in Christ. Therefore many, profiting by this most pleasant teaching, turned away from the bitterness of the error of darkness, and approached the sweet light of Truth; insomuch that certain of their noblemen and senators laid aside all the burthens of life, and thenceforth became monks.

But when the king heard thereof, he was filled with wrath, and, boiling over with indignation, passed a decree forthwith, compelling all Christians to renounce their religion. Thereupon he planned and practised new kinds of torture against them, and threatened new forms of death. So throughout all his dominions he sent letters to his rulers and governors ordering penalties against the righteous, and unlawful massacres. But chiefly was his displeasure turned against the ranks of the monastic orders, and against them he waged a truceless and unrelenting warfare. Hence, of a truth, many of the Faithful were shaken in spirit, and others, unable to endure torture, yielded to his ungodly decrees. But of the chiefs and rulers of the monastic order some in rebuking his wickedness ended their lives by suffering martyrdom, and thus attained to everlasting felicity; while others hid themselves
Τὴς τοιαύτης οὖν σκοτομήνης τήν τῶν Ἰνδῶν καταλαβούσης, καὶ τῶν μὲν πιστῶν πάντωθεν ἐλαυνομένων, τῶν δὲ τῆς ἅπασε εἰς ἑπασπιστῶν κρατυνομένων, αὕτης τε καὶ κυνσίας τῶν θυσιῶν καὶ αὐτοῦ δὴ τοῦ αἵρος μολυνομένου, εἰς τῶν τοῦ βασιλέως, ἀρχιστράτης τὴν ἄξιαν, ψυχῆς παραστήματι, μεγάλει τε καὶ κάλλει, καὶ πάσιν ἄλλης, οὐδὲ ὁρασμάτος καὶ γεγοναίτος ψυχῆς αὐθεσίας χαρακτηρίζεσθαι πέφυκε, τῶν ἄλλων ἐτυγχάνει διαφέρων. τὸ ὁσεβὲς οὖν ἑκείνῳ πρόσταγμα ἀκούσας οὕτως, χάρειν εἰπὼν τῆ ματαια ταύτη καὶ κάτω συνομένη δόξη τε καὶ τρυφῆ, ταῖς τῶν μοναχῶν λογίσιν ἑαυτῶν ἐγκατέμεθαν, ὑπερόριον γενόμενον ἐν ἔρήμως τόποις, νηστείαις τε καὶ ἀγρυπνίαις καὶ τῇ τῶν θείων λογίσιν ἐπιμελεῖ μελέτη τὰς αἰσθήσεις ἁριστα ἐκκαθάρας, καὶ τὴν ψυχὴν, πάσης ἀπαλλάξας ἐμπαθοῦς σχέσεως, τῷ τῆς ἀπαθείας φωτὸ κατελάμπουν. ὁ δὲ βασιλεὺς, πάνι τοῦτον φιλῶν καὶ διὰ τιμῆς ἀγὼν, ὃς ἠκουσε ταύτα, ἠλπίζει μὲν τὴν ψυχὴν ἐπὶ τῇ τοῦ φιλοῦ στερῆσει, ἐξεκαύθη δὴ πλέου τῇ κατὰ τῶν μοναχῶν ὥργῃ. καὶ δὴ κατὰ ξύνησιν αὐτοῦ πανταχοῦ ἀποστείλας, καὶ πάντα λίθον κυνῆςας, τὸ τοῦ λόγου, ὅστε τοῦτον ἐφευρεῖν, μετὰ οὖν χρόνου ἱκανῶν οἱ εἰς ἐπιξήνησιν αὐτοῦ πεμφθέντες, ὡς ἠσθοῦντο ἐν ἔρημωις αὐτοῦ τὰς οἰκήσεις ἐχοῦτα,
in deserts and mountains, not from dread of the threatened tortures, but by a more divine dispensation.

II

Now while the land of the Indians lay under the shroud of this moonless night, and while the Faithful were harried on every side, and the champions of ungodliness prospered, the very air reeking with the smell of bloody human sacrifices, a certain man of the royal household, chief satrap in rank, in courage, stature, comeliness, and in all those qualities which mark beauty of body and nobility of soul, far above all his fellows, hearing of this iniquitous decree, bade farewell to all the grovelling pomps and vanities of the world, joined the ranks of the monks, and retired across the border into the desert. There, by fastings and vigils, and by diligent study of the divine oracles, he thoroughly purged his senses, and illumined a soul, set free from every passion, with the glorious light of a perfect calm.

But when the king, who loved and esteemed him highly, heard thereof, he was grieved in spirit at the loss of his friend, but his anger was the more hotly kindled against the monks. And so he sent everywhere in search of him, leaving 'no stone unturned,' as the saying is, to find him. After a long while, they that were sent in quest of him, having learnt that he abode in the desert, after
διερευνήσαντες καὶ συλλαβόμενοι, τῷ τοῦ βασι-
λέως παρέστησαν βήματι. Ἰδὼν δὲ αὐτῶν ἐν
οὖτω πενιχρᾷ καὶ τραχυτᾷ ἑσθήτι τῶν λαμ-
προῖς ποτὲ ἔμαθώς ἠμφισμένον, καὶ τὸν πολλὴν
συζώντα τρυφῇ τεταρτευμένον τῇ σκληρᾷ δῆς
ἀσκήσεως ἄγωγη, καὶ τοῦ ἐρημικοῦ βίου ἐναργῶς
περικείμενον τὰ γνωρίσματα, λύπης ὁμοῦ καὶ
ὀργῆς ἔπεπλήρωτο, καὶ, ἐξ ἀμφοῦ ὑμῶν κηράσας,
ἐφη πρὸς αὐτῶν:

"Ὅ ἄνοιτε καὶ φρενοβλαβέσ, τίνος χάριν ἀντιλ-
λάξω τῆς τιμῆς αἰσχύνην, καὶ τῆς λαμπρᾶς δόξης
tῆν ἀσχήμονα ταύτην ἰδέαν; ὁ πρόεδρος τῆς ἐμῆς
βασιλείας καὶ ἀρχιστράτηγος τῆς ἐμῆς δυναστεί-
as, παίγνιον μειρακίων σεαυτὸν καταστήσας, οὐ
μόνον τῆς ἡμετέρας φίλλας καὶ παρρησίας μακράς
λήθην πεποιηκώς, ἀλλὰ καὶ αὐτῆς κατεξαιστάς
tῆς φύσεως, καὶ μηδὲ τῶν ἴδιων τέκνων σίκτων
λαβών, πλούτων τε καὶ πᾶσαν τῆς τοῦ βίου περι-
φάνειαν εἰς οὐδὲν λογισάμενος, τὴν τοσαῦτην 10
ἀδοξίαν τῆς περιβλέπτου προέκρινας δόξης, ἢα
τί σοι γένηται; καὶ τί ἐντεύθεν κερδῆσεις, ὅτι
πάντων θεῶν τε καὶ ἀνθρώπων τῶν λεγόμενον
προτετίμηκας Ἰησοῦν, καὶ τὴν σκληρὰν ταύτην
cαὶ δυσείμονα ἄγωγην τῶν ἴδεων καὶ ἀπολαυστι-
cῶν τοῦ ἀλητικοῦ βίου;

Τούτων ἀκούσας ὁ τοῦ Θεοῦ ἀνθρωπὸς ἐκεῖνος,
χαριέντως ἄρα καὶ ὁμαλῶς ἀπεκρίνατο. Εἰ λόγον
πρὸς με συνάραι θέλεις, ὁ βασιλεῦ, τοὺς ἐχθροὺς
σου ἐκ μέσου τοῦ δικαστηρίου ποίησον, καὶ την-
kαύτα ἀποκρινοῦμαι σοι περὶ διὸ ἄν ἒξητήσῃς
μαθεῖν ἐκείνων γὰρ συμπαρόντων σοι, οὐδεὶς ἐμοῦ
πρὸς σε λόγοι. ἐκτὸς δὲ λόγου τιμώρει, σφάττε,
diligent search, apprehended him and brought him before the king's judgement seat. When the king saw him in such vile and coarse raiment who before had been clad in rich apparel,—saw him, who had lived in the lap of luxury, shrunken and wasted by the severe practice of discipline, and bearing about in his body outward and visible signs of his hermit-life, he was filled with mingled grief and fury, and, in speech blended of these two passions, he spake unto him thus:

'O thou dullard and mad man, wherefore hast thou exchanged thine honour for shame, and thy glorious estate for this unseemly show? To what end hath the president of my kingdom, and chief commander of my realm made himself the laughing-stock of boys, and not only forgotten utterly our friendship and fellowship, but revolted against nature herself, and had no pity on his own children, and cared naught for riches and all the splendour of the world, and chosen ignominy such as this rather than the glory that men covet? And what shall it profit thee to have chosen above all gods and men him whom they call Jesus, and to have preferred this rough life of sackcloth to the pleasures and enjoyments of the palace?'

When the man of God heard these words, he made reply, at once courteous and unruffled: 'If it be thy pleasure, O king, to converse with me, remove thine enemies out of mid court; which done, I will answer thee concerning whatsoever thou mayest desire to learn; for while these are here, I cannot speak with thee. But, without speech,
τού δὲ βασιλέως, ἐκεῖ ἀρχηγὸς θεοῦ καὶ ἐμὸς διδάσκαλος. Καὶ τίνες οἱ ἐχθροί οὗτοι, οὓς ἐκ μέσου ποιήσαι με προστάσεις; φησὶν ὁ θεὸς ἀνήρ. 'Ο θυμὸς καὶ ἡ ἐπιθυμία· ταύτα γὰρ ἐξ ἀρχῆς μὲν συνεργοὶ τῆς φύσεως ὑπὸ τοῦ δημιουργοῦ παρήχθησαν, καὶ νῦν ὁσαύτως ἔχουσι τοὺς μὴ κατὰ σάρκα πολιτευομένους, ἀλλὰ κατὰ πνεῦμα: ἐν ὑμῖν δὲ, οὕτως τὸ ὅλον ἐστὲ σάρκες, μηδὲν ἔχοντες τὸν πνεύματος, ἀντίδικοι γεγόνασί, καὶ τὰ τῶν ἐχθρῶν καὶ πολεμίων διαπράττονται. ἢ γὰρ ἐπιθυμία ἐν ὑμῖν ἐνεργομένη μὲν, ἣδονήν ἐγείρει, καταργομένη δὲ, θυμόν. 11 ἀπέστων οὖν ταύτα σήμερον ἀπὸ σοῦ, προκαθεξῆθωσαν δὲ εἰς ἀκρόασιν τῶν λεγομένων καὶ κρίσιν ἡ φρόνησις καὶ ἡ δικαιοσύνη. εἰ γὰρ τῶν θυμῶν καὶ τὴν ἐπιθυμίαν ἐκ μέσου ποιήσεις, ἀντεισόξεις δὲ τὴν φρόνησιν καὶ τὴν δικαιοσύνην, φιλαλήθως πάντα λέξω σοι. πρὸς ταύτα ὁ βασιλεὺς ἐφη: 'Ιδοὺ, εἴξας σου τῇ ἀξιώσει, ἐκβαλὼ τοὺς συνεδρίους τὴν τε ἐπιθυμίαν καὶ τὸν θυμόν, μεσάξεις δὲ τὴν φρόνησιν καὶ τὴν δικαιοσύνην ποιήσω. λέγει μοι λοιπὸν ἄδεως πόθεν σοι ἡ τοσαύτη ἐγένετο πλάνη, καὶ τὸ προτιμᾶν τὰ ἐν κενῶς ἐλπίσει τῶν ἐν χερσὶ βλεπομένων.

'Αποκριθεὶς δὲ ὁ ἐρημιτής εἶπεν: Εἰ τῇ ἁγιᾷ καταρχῇ, ὁ βασιλεὺς, πόθεν μοι γέγονε τῶν προσκαίρων μὲν ὑπεριδεῖν, ὅλον δὲ ἐμαυτὸν ταῖς αἰωνίοις ἐπιδοῦναι ἐλπίδειν, ἀκούσων. ἐν ἡμέραις ἀρχαίαις, ἐπὶ κομιδῆς νέος ὑπάρχων, ἢκουσά τι βήμα ἀγαθὸν καὶ σωτηρίου, καὶ μὲ κατ' ἀκρας ἡ τούτου δύναμις εἶλε, καὶ, ὡσπερ
torment me, kill me, do as thou wilt, for "the world is crucified unto me, and I unto the world," as saith my divine teacher." The king said, 'And who are these enemies whom thou biddest me turn out of court?' The saintly man answered and said, 'Anger and Desire. For at the beginning these twain were brought into being by the Creator to be fellow-workers with nature; and such they still are to those "who walk not after the flesh but after the Spirit." But in you who are altogether carnal, having nothing of the Spirit, they are adversaries, and play the part of enemies and foemen. For Desire, working in you, stirreth up pleasure, but, when made of none effect, Anger. To-day therefore let these be banished from thee, and let Wisdom and Righteousness sit to hear and judge that which we say. For if thou put Anger and Desire out of court, and in their room bring in Wisdom and Righteousness, I will tell thee the truth.' Then spake the king, 'Lo I yield to thy request, and will banish out of the assembly both Desire and Anger, and make Wisdom and Righteousness to sit between us. So now, tell me without fear, how wast thou so greatly taken with this error, to prefer the bird in the bush to the bird already in the hand?'

The hermit answered and said, 'O king, if thou askest the cause how I came to despise things temporal, and to devote my whole self to the hope of things eternal, hearken unto me. In former days, when I was still but a stripling, I heard a certain good and wholesome saying, which, by its force took my soul by storm; and the remembrance
τις βείος σπόρος, ἡ τούτου μνήμη, τῇ ἐμῇ φυτευθείσα καρδία, ἀχώριστος εἰς ἀεὶ διετήρηθη ὡς καὶ ῥεωθῆναι, καὶ ἐκβλαστήσαι, καὶ ὅν ὅρᾶς καρπὸν ἐνεγκεῖν ὑπὸ ἑμοὶ. ἡ δὲ τοῦ θέματος δύναμις τοιαύτη τις ἦν. Ἐδοξε, φησί, τοῖς ἀνοητοῖς τῶν ὄντων μὲν καταφρονεῖν ὡς μὴ ὄντων, τῶν μὴ ὄντων δὲ ὡς ὄντων ἀντέχεσθαι τε καὶ περιέχεσθαι ὁ μὴ γενσάμενος σὺν τῆς τῶν ὄντων γλυκύτητος, σὺν δυνηστεῖται τῶν μὴ ὄντων καταμαθεῖν τὴν φύσιν μὴ καταμαθόν δὲ, πῶς αὐτῶν ὑπερήφανε τὸν μὲν ὀνόμασθαν ὁ λόγος τὰ αἰώνια καὶ μὴ σαλευόμενα μὴ ὄντα δὲ τὸν ἐνταῦθα βίον καὶ τὴν τρυφὴν καὶ τὴν ψυχομοίνην εὐμερίαν ὅς, ἡ βασιλεία, κακῶς φεῦ, ἡ σὴ προσηλώται καρδία. κἂν δὲ ποτέ τούτων ἀντειχόμεν ἅλλῃ ἡ τοῦ θέματος δύναμις, νῦντσα μοῦ τὴν ψυχὴν ἁδιαλεύπτως, ἐξήγησε τὸν ἡγεμόνα νοῦν εἰς ἐκλογὴν τοῦ κρείττονος, ὁ δὲ νόμος τῆς ἁμαρτίας, ἀντιστρατευόμενος τῷ νόμῳ τοῦ νοὸς μου, καὶ ὅς τους σιδηροπέδαις δεσμῶν με, τῇ προσπάθεια τῶν παρόντων αἰχμάλωτον κατείχεν.

"Ὅτε δὲ εὐδοκήσειν ἡ χρηστότης καὶ ἁγαθοσύνη τοῦ Σωτῆρος ἡμῶν Θεοῦ ἐξελέγθη με τῆς χαλεπῆς ἐκείνης αἰχμαλωσίας, ἐνίσχυσε μοι τὸν νοῦν περιγενέσθαι τὸν νόμον τῆς ἁμαρτίας, καὶ διήνοιξε μοι τοὺς ὀφθαλμοὺς διακρίνειν τὸ φαῦλον ἀπὸ τοῦ κρείττονος. τότε δὴ, τότε κατενάθησα καὶ εἶδον, καὶ ἵδον πάντα τὰ παρόντα ματαιότης καὶ προαίρεσις πνεύματος, καθά που καὶ Σωλῶν ὁ σοφότατος ἐν τοῖς αὐτοῦ ἑφθεῖν συγγράμμασιν τὸτε περιηρέθη τῆς καρδίας μου.
of it, like some divine seed, being planted in my heart, unmoved, was preserved ever until it took root, blossomed, and bare that fruit which thou seest in me. Now the meaning of that sentence was this: "It seemed good to the foolish to despise the things that are, as though they were not, and to cleave and cling to the things that are not, as though they were. So he, that hath never tasted the sweetness of the things that are, will not be able to understand the nature of the things that are not. And never having understood them, how shall he despise them?" Now that saying meant by "things that are" the things eternal and fixed, but by "things that are not" earthly life, luxury, false prosperity, and glory, whereon, O king, thine heart alas! is fixed amiss. Time was when I also clung thereto myself. But the force of that sentence continually pricking my conscience, stirred my governing power, my mind, to make the better choice. But "the law of sin, warring against the law of my mind," and binding me, as with iron chains, held me captive to the love of things present.

"But "after that the kindness and love of God our Saviour" was pleased to deliver me from that harsh captivity, he enabled my mind to overcome the law of sin, and opened mine eyes to discern good from evil. Thereupon I perceived and looked, and behold! all things present are vanity and vexation of spirit, as somewhere in his writings saith Solomon the wise. Then was the veil of sin lifted from mine heart, and the dullness, proceeding from the grossness of my body, which pressed
τὸ κάλυμμα τῆς ἁμαρτίας, καὶ ἡ ἐκ σωματικῆς
παχύτητος ἐπικειμένη τῇ ψυχῇ μου ἁμαρτίας 13
dieskédásthō, καὶ ἐγὼν εἰς τὸ γέγονα καὶ ὅτι
dei mé πρὸς τὸν δημιουργὸν ἀναβῆναι, διὰ τῆς
tῶν ἐντολῶν ἐργασίας. ὃθεν, πάντα καταλύσων,
αὐτῶ ἠκολούθησα καὶ εὐχαριστῶ τῷ Θεῷ διὰ
Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ὅτι ἐρύσατο
μὲ τὸν πελώρ καὶ τῆς πλουθείας, καὶ τοῦ ἀπηνοῦς
καὶ ὀλεθρίου ἀρχοντος τοῦ σκότους τοῦ αἰῶνος
tούτου, καὶ ἐδείξε μοι ὅτι σύντομον καὶ ῥαδίαν,
δι’ ἄδειαν ὑπήρξαμεν ἐν τῷ ὡστρακίῳ τούτῳ σώματι
tῆς ἀγγελικῆς ἀσπάσασθαι πολιτείαν, ἢντερ
φθάσαι ζητῶν, τὴν στενὴν καὶ τεθλιμμένην εἰλικ-
ρικάν βαδίζειν ὅτι, πάνυ καταγροῦν τῇ τῶν
παρόντων ματαιότητος καὶ τῆς ἀστάτου φορᾶς
τούτων καὶ περιφορᾶς, καὶ μὴ πειθὸν διὰ
τοῦ καλὸν ὄνομάζειν πρὸ τοῦ ὄντος καλοῦ, οὕτε
ἐκεῖνος ὁ, ὁ βασιλεὺς, διερράγης τε καὶ διέστησε.
Ἄθεν καὶ ἡμείς διέστημεν σου καὶ διηρέθημεν,
diὰ τὸ εἰς σαφῆ καὶ ὁμολογήμενην σε τε κατα-
πίπτειν ἀπόλειαι καὶ πρὸς ἢσον κατενεχθήναι
καὶ ἡμᾶς κίνδυνον ἀναγκάζειν. Ἡ ἡμᾶς μὲν γὰρ περὶ
μόνην τὴν κοσμικὴν στρατείαν ἐξηταξόμεθα,
οὐδὲν τῶν δεόντων ἡμεῖς ἐνελέπομεν μαρτυρίης
καὶ αὐτὸς ὁτιπέρ σου ῥαθυμάς τινά σου
ἄμελειαν ποτὲ ἐνεκλήθημεν.
Επεῖ δὲ καὶ αὐτὸ τῶν καλῶν τὸ κεφάλαιον
ἀφελέσθαι ἐφιλονείκησας ἡμᾶς, τὴν εὐσέβειαν,
καὶ τὸν Θεόν ζημωνύμωσιν τὴν ἐσχάτην ταύτην
ξημίαν, τιμῶν τε διὰ τούτο καὶ πιλοτιμήμας ἀναμι-
μνήσκεις, ἤτοι ὅση ἀμαθῶς ἔχειν σε τοῦ καλοῦ
dικαίως ἐν εἴπομαι, ὅτι καὶ παραβάλλεις ὅλως
22
upon my soul, was scattered, and I perceived the end for which I was created, and how that it behoved me to move upward to my Creator by the keeping of his commandments. Wherefore I left all and followed him, and I thank God through Jesus Christ our Lord that he delivered me out of the mire, and from the making of bricks, and from the harsh and deadly ruler of the darkness of this world, and that he showed me the short and easy road whereby I shall be able, in this earthen body, eagerly to embrace the Angelic life. Seeking to attain to it the sooner, I chose to walk the strait and narrow way, renouncing the vanity of things present and the unstable changes and chances thereof, and refusing to call anything good except the true good, from which thou, O king, art miserably sundered and alienated. Wherefore also we ourselves were alienated and separated from thee, because thou wert falling into plain and manifest destruction, and wouldst constrain us also to descend into like peril. But as long as we were tried in the warfare of this world, we failed in no point of duty. Thou thyself wilt bear me witness that we were never charged with sloth or heedlessness.

'But when thou hast endeavoured to rob us of the chiefest of all blessings, our religion, and to deprive us of God, the worst of deprivations, and, in this intent, dost remind us of past honours and preferments, how should I not rightly tax thee with ignorance of good, seeing that thou dost at all com-

23
ἀυτὰ πρὸς ἄλληλα, εὐσέβειαν φήμι πρὸς τὸν Θεὸν καὶ φιλίαν ἀνθρωπίνην καὶ δόξαν τὴν ἱσα παραρρέουσαν ὑδατί; πῶς δὲ σοι καὶ κοινώνοι ἐσόμεθα ἐπὶ τούτῳ, καὶ οὐχὶ, τοῦναντίον, καὶ φιλίαν, καὶ τιμήν, καὶ στοργήν τέκνων καὶ εἰ τί ἄλλο μεῖζον ἦν, ἀρνησόμεθα; ὅρωντες σε μᾶλλον, ὃ βασιλεῖν, ἀγνωμονοῦντα πρὸς τὸν Θεόν, τὸν καὶ αὐτὸ σοι τὸ εἶναι καὶ τὸ ἀναπνεύσαν παρεχόμενον, ὃς ἐστι Χριστὸς Ἱησοῦς, ὁ Κύριος τῶν ἀπάντων, διὸ συνάρχομοι ὑμὶ καὶ συναίδωσι τῷ Πατρὶ καὶ τοῖς οὐρανοῖς τῷ λόγῳ καὶ τὴν γῆν ὑποστήσας, τὸν ἀνθρωπόν τε χερσίν οἰκείας ἔδημονρηγαὶ καὶ ἀθανασία τούτου ἐτίμησε, καὶ βασιλεύει τῶν ἐπὶ γης κατεστήσατο, καθάπερ τινά βασίλεια τὸ κάλλιστον ἀπάντων ἀποτάξας αὐτῷ, τὸν παράδεισον. ὁ δὲ, φθόνῳ κλαπεῖς καὶ ήδονῇ (φεῦ μοι) διελεασθεῖς, ἀδιάφορος τούτων ἐξέπεσε πάντων· καὶ ὁ πρῶν ξηλωτὸς ἐλευθερώσας ἀράτο καὶ δακρύων διὰ τὴν συμφορὰν ἄξιος. ὁ πλάσας τοίνυν ἠμᾶς καὶ δημιουργήσας φιλανθρώποι πάλιν ἴδιον ὀφθαλμοῖς τὸ τῶν οἰκείων χειρών ἔργον, τὸ Θεὸς εἶναι μὴ μεταβαλόν, ὅπερ ἦν ἠπ’ ἀρχῆς, ἐγένετο δι’ ἡμᾶς ἀναμαρτήτως ὑπὲρ ἡμεῖς, καὶ σταυρὸν ἐκουσίως καὶ θάνατον ὑπομείνας, τὸν ἄνωθεν τῷ ἡμετέρῳ γένει βασκάινοντα κατέβαλε πολέμιον, καὶ, ἡμᾶς τῆς πικρᾶς ἐκείνης αἰχμαλωσίας ἀνασώσάμενος, τὴν προτέραν ἀπέδωκε φιλαγάθως ἐλευθερίαν, καὶ, ὅθεν διὰ τὴν παρακοὴν ἐκπεπτώκαμεν, ἔκει πάλιν διὰ φιλανθρωπίαν ἡμᾶς ἐπανήγαγε, μείζονος ἡμᾶς ἡ πρῶτερον τιμής ἄξιόσας. 
Τὸν δὲ τοιαύτα δι’ ἡμᾶς παθόντα καὶ τοιούτων ἡμᾶς πάλιν καταξιώσαντα, τούτον αὐτὸς ἀθετεῖς
pare these two things, righteousness toward God, and human friendship, and glory, that runneth apart like water? And how, in such case, may we have fellowship with thee, and not the rather deny ourselves friendship and honours and love of children, and if there be any other tie greater than these? When we see thee, O king, the rather forgetting thy reverence toward that God, who giveth thee the power to live and breathe, Christ Jesus, the Lord of all; who, being alike without beginning, and coeternal with the Father, and having created the heavens and the earth by his word, made man with his own hands and endowed him with immortality, and set him king upon earth and assigned him Paradise, the fairest place of all, as his royal dwelling. But man, beguiled by envy, and (wo is me!) caught by the bait of pleasure, miserably fell from all these blessings. So he that once was enviable, became a piteous spectacle, and by his misfortune deserving of tears. Wherefore he, that had made and fashioned us, looked again with eyes of compassion upon the work of his own hands. He, not laying aside his God-head, which he had from the beginning, was made man for our sakes, like ourselves, but without sin, and was content to suffer death upon the Cross. He overthrew the foeman that from the beginning had looked with malice on our race; he rescued us from that bitter captivity; he, of his goodness, restored to us our former freedom, and, of his tender love towards mankind, raised us up again to that place from whence by our disobedience we had fallen, granting us even greater honour than at the first.

'Him therefore, who endured such sufferings for our sakes, and again bestowed such blessings upon
καὶ εἰς τὸν ἐκείνου σταυρὸν ἀποσκόπτεις; ὅλος δὲ τῇ τρυφῇ τοῦ σώματος καὶ τοῖς ὀλεθρίοις προσηλωμένος πάθεσί, θεοῦ ἀναγορεύεις τὰ τῆς ἀτιμίας καὶ αἰσχύνης εἴδωλα; οὐ μόνον σεαυτὸν τῆς τῶν οὐρανίων ἁγαθῶν συναφείς ἀλλότριον κατεσκέυασας, ἀλλὰ καὶ πάντας τοὺς πειθομένους τοῖς σοῖς προστάγμασι τάυτης ἕδη ἀπέρρητας, 16 καὶ ψυχικῷ κινδύνῳ παρέδωκας. ἦσθι τοῖνυν ὡς ἔγνως ὅτι πεισθῆσομαι σοι, οὔτε μὴν κοινωνῆσο σοι τῆς τοιαύτης εἰς τὸν Θεόν ἀχαριστίας, οὐδὲ τῶν ἐμῶν ευεργετὴν καὶ Σωτῆρα ἀρνητομοι, εἰ καὶ θηρίους ἀναλώσεις, εἰ ξίφει καὶ πυρὶ παραδώσεις με, ἀ τῆς σῆς ἐξουσίας ἔστιν. οὔτε γὰρ θάνατον δέδοικα, οὔτε ποθῶ τὰ παρόντα, πολλὴν αὐτῶν καταγωγοῦσι τὴν ἀσθένειαν καὶ ματαιότητα. τῇ γὰρ αὐτῶν χρήσιμου, ἡ μόνη, ἡ διαρκεῖς; καὶ οὐ τούτο μόνον, ἀλλὰ καὶ ἐν αὐτῷ τῷ εἶναι πολλῆς συνυπάρχει αὐτοῖς ἡ ταλαιπωρία, πολλὴ ἡ λύπη, πολλὴ καὶ ἀδιάσπαστος ἡ μέριμμα. τῇ γὰρ εὐφροσύνῃ αὐτῶν καὶ ἀπολαύσει πᾶσα συνεξευκται κατήφεια καὶ ὀδύνη; ὁ πλοῦτος αὐτῶν πτωχεία ἐστὶ, καὶ τὸ ὑψος αὐτῶν ταπείνωσι ἐσχάτη. καὶ τὸς ἐξαριθμῆσει τὰ τούτων κακά; ἀπερ δὲ ἓλθων ῥημάτων ὑπέδειξε μοί ὁ ἐμὸς θεολόγος. φησὶ γάρ: Ὅ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται καὶ, Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ ὑπὲρ τῶν τοῦ ἐν τῷ κόσμῳ ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονία τοῦ βίου καὶ, ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ. ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα. τούτῳ ἐγὼ ξητῶν τὸ θέλημα τοῦ Θεοῦ τὸ ἁγάθον, ἀφῆκα πάντα, καὶ ἐκκλησίαν τοῖς τῶν 26
us, him dost thou reject and scoff at his Cross? And, thyself wholly riveted to carnal delights and deadly passions, dost thou proclaim the idols of shame and dishonour gods? Not only hast thou alienated thyself from the commonwealth of heavenly felicity but thou hast also severed from the same all others who obey thy commands, to the peril of their souls. Know therefore that I will not obey thee, nor join thee in such ingratitude to God-ward; neither will I deny my benefactor and Saviour, though thou slay me by wild beasts, or give me to the fire and sword, as thou hast the power. For I neither fear death, nor desire the present world, having passed judgement on the frailty and vanity thereof. For what is there profitable, abiding or stable therein? Nay, in very existence, great is the misery, great the pain, great and ceaseless the attendant care. Of its gladness and enjoyment the yoke-fellows are dejection and pain. Its riches is poverty; its loftiness the lowest humiliation; and who shall tell the full tale of its miseries, which Saint John the Divine hath shown me in few words? For he saith, “The whole world lieth in wickedness”; and, “Love not the world, neither the things that are in the world. For all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.” Seeking, then, this good will of God, I have forsaken every thing, and joined myself to those who possess the
αὐτοῦ κεκτημένους πόθον καὶ τὸν αὐτὸν ἐκζητοῦσι Θεόν: ἐν οἷς οὐκ ἔστιν ἔρις ἢ φθόνος, λῦται τε 17 καὶ μέριμναι, ἀλλὰ πάντες τὸν ἵσον τρέχουσι δρόμον, ἵνα καταλάβωσι τὰς αἰωνίας μονάς, ὡς ἠτοίμασεν ὁ Πατὴρ τῶν φῶτων τοὺς ἀγαπῶσιν αὐτὸν. τούτους ἐγὼ γεννήτορας, τούτους ἀδελφοὺς, τούτους φίλους καὶ γνωστοὺς ἐκτησάμην τῶν δὲ ποτὲ μοι φίλων καὶ ἀδελφῶν Ἐμάκρυνα φυγαδεύων, καὶ ἥνισθην ἐν τῇ ἔρημῳ προσδεχόμενος τὸν Θεόν, τὸν σώζοντα με ἀπὸ ὀλγοψυχίας καὶ ἀπὸ καταυχύδος.

Τούτων εὐκαίρως οὕτω καὶ ἰδέας τῷ τοῦ Θεοῦ ἀνθρώπῳ ὑπαγορευθέντων, ὁ βασιλεὺς ἐκκεντεῖ μὲν ὑπὸ τοῦ θυμοῦ, καὶ πικρῶς αἰκίζειν τῶν ἄγιον ἡβουλευτο, ὡκυει δὲ πάλιν καὶ ἀνεβάλλετο, τὸ αἰδέσιμον αὐτοῦ καὶ περιφανὲς εὐλαβοῦμενος. ὄπολαβῶν δὲ ἔφη πρὸς αὐτὸν.

Πανταχόθεν, ἀθλιε, τὴν σεαυτοῦ ἐκμελετήσας ἀπώλειαν, πρὸς ταύτην, ὡς ἐσκεν, ὑπὸ τῆς τύχης συνελαυνόμενος, ἱκώνηςας τὸν νοῦν ἀμα καὶ τὴν γλότταν ὥθεν ἀσαφή τις καὶ ματαίαν βαττολογίαν διεξήλθες. καὶ εἰ μὴ κατ᾽ ἀρχάς τοῦ λόγου ἐπηγγείλαμην σοι ἐκ μέσου τοῦ συννεδρίου τοῦ θυμοῦ ποιήσασθαι, νῦν ἄν πυρί σου τὰς σάρκας παρέδωκα. έπει δὲ προλαβὼν τοιοῦτος με κατησφαλίσω τοῖς ρήμασιν, ἀνέχομαι σοι τοῦ θράσους, τῆς προτέρας μου ἐνεκεν πρὸς σε φίλίας. ἀναστάς οὖν, λοιπὸν φεύγε ἐξ ὀφθαλμῶν μου, μηκέτι σε ὀφομαι καὶ κακῶς ἀπολέσωσί.

Καὶ ἐξελθὼν ὁ τοῦ Θεοῦ ἀνθρωπος ἀνεχώρησεν εἰς τὴν ἔρημον, λυποῦμενος μὲν ὅτι οὐ μεμαρτύρηκε, μαρτυρῶν δὲ καθ’ ἡμέραν τῇ συνειδήσει 18 28
same desire, and seek after the same God. Amongst these there is no envy or strife, sorrow or care, but all run the like race that they may obtain those everlasting habitations which the Father of lights hath prepared for them that love him. Them have I gained for my fathers, my brothers, my friends and mine acquaintances. But from my former friends and brethren "I have got me away far off, and lodged in the wilderness" waiting for the God, who saveth me from anguish of spirit, and from the stormy tempest."

When the man of God had made answer thus gently and in good reason, the king was stirred by anger, and was minded cruelly to torment the saint; but again he hesitated and delayed, regarding his venerable and noble mien. So he answered and said:

'Unhappy man, that hast contrived thine own utter ruin, driven thereto, I ween, by fate, surely thou hast made thy tongue as sharp as thy wits. Hence thou hast uttered these vain and ambiguous babblings. Had I not promised, at the beginning of our converse, to banish Anger from mid court, I had now given thy body to be burned. But since thou hast prevented and tied me down fast by my words, I bear with thine effrontery, by reason of my former friendship with thee. Now, arise, and flee for ever from my sight, lest I see thee again and miserably destroy thee.'

So the man of God went out and withdrew to the desert, grieved to have lost the crown of martyrdom, but daily a martyr in his conscience, and 'wrestling and persecuted the monks the more fiercely.
καὶ αὐτωπάλαιων πρὸς τὰς ἀρχὰς καὶ ἔξωσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας, Ὄς φησίν ὁ μακάριος Παύλος. ἐκείνου μὲν οὖν ἄπο-
δημήσαντος, πλέον ὁ βασιλεὺς ὄργισθεις διωγμὸν σφοδρότερον κατὰ τοῦ μοναχικοῦ ἐκμελητῆ τάγ-
ματος, πλείονος δὲ τιμῆς τοὺς τῶν εἰδώλων ἅξιοι
θεραπευτάς τε καὶ νεωκόρους.

Ἐν τοιαύτῃ δὲ ὄντος τοῦ βασιλεῶς πλάνη δεινὴ
cαὶ ἀπάτη, γεννᾶται αὐτῶ τοῖς παιδίοις, πάνω εὔμορ-
φόται, καὶ ἐξ αὐτῆς τῆς ἐπανθούσης αὐτοῦ ὀραίοτητος τό μέλλον προσημαίνον. ἐλέγετο γὰρ
μηδαμοῦ ἐν τῇ γῇ ἐκείνῃ τοιοῦτον ποτε φανήμαι
χαριέστατον καὶ περικολλῆς παιδίον. χαρὰς δὲ
μεγίστης ἐπὶ τῇ γεννήσει τοῦ παιδὸς ὁ βασιλεὺς
πλησθείς, τούτων μὲν Ἰωάσαφ ἐκάλεσεν, αὐτῶς δὲ
πρὸς τοὺς εἰδωλικοὺς ναοὺς ἀνοίτως ἀπῆλθε τοῖς
ἀνοητοτέροις αὐτῶν θεοῖς θύσων καὶ εὐχαριστη-
ρίους ὡμοὺς ἀποδῶσων, ἀγνοοῦν τίς τῶν καλῶν
ἀπάντων ἀληθῶς αὐτίως, πρὸς δὲ ἐδει τὴν πνευ-
ματικὴν ἀναφέρειν θυσίαν. ἐκείνως οὖν, τοῖς ἀψύ-
χοις καὶ κωφοῖς τὴν αἰτίαν τῆς τοῦ παιδὸς
γεννήσεως ἀνατιθείς, πανταχοῦ διείπεμπτε συναγα-
geῖν τὰ πλήθη εἰς τὰ τούτου γενέθλια. καὶ ἦν
IDEO PÁNTAS SUFFRÉONTAΣ TÔ FOBH TÔ VASILEWS,
EΠAGOMÉNOUS TÉ TÀ PROS TÔN THYSIAN EUPREPIHMÉNA,
ÖS EKÁSTH Ó KHEP EUPÓRHEI KAI Ó PROS TÔN VASILEWS
EUNOIA EÍCHE. MÁLISTA DÈ ÁUTOUS ÊRHÉIZE PROS
PHILÓTEMÍA KAI, TAÚROUS KATAHÚSAI FÉRÒN QT 19
PŁEİSTOUS KAI EU Megétheis, KAI OÚTO PÁNDHMÒN
EORTÜ TELÉSAS, PÁNTAS EBILÓTEMÉITO DÁRÔIS ÓSOTI
against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness'; as saith Blessed Paul. But after his departure, the king waxed yet more wroth, and devised a yet fiercer persecution of the monastic order, while treating with greater honour the ministers and temple-keepers of his idols.

While the king was under this terrible delusion and error, there was born unto him a son, a right goodly child, whose beauty from his very birth was prophetic of his future fortunes. Nowhere in that land, they said, had there ever been seen so charming and lovely a babe. Full of the keenest joy at the birth of the child, the king called him Ioasaph, and in his folly went in person to the temples of his idols, for to do sacrifice and offer hymns of praise to his still more foolish gods, unaware of the real giver of all good things, to whom he should have offered the spiritual sacrifice. He then, ascribing the cause of his son's birth to things lifeless and dumb, sent out into all quarters to gather the people together to celebrate his son's birth-day: and thou mightest have seen all the folk running together for fear of the king, and bringing their offerings ready for the sacrifice, according to the store at each man's hand, and his favour toward his lord. But chiefly the king stirred them up to emulation. He brought full many oxen, of goodly size, for sacrifice, and thus, making a feast for all his people, he bestowed

1 i.e. The Lord gathers.
πο θυμήσει ἵσαν καὶ τῶν ἐν τέλει, καὶ ὁσοὶ
περὶ τὸ στρατιωτικὸν, ὁσοὶ τε τῶν εὐτελῶν καὶ
ἀσήμων.

III

Ἐν αὐτῇ δὲ τῇ τῶν γενεθλίων τοῦ παιδὸς ἑορτῇ
συνήλθον πρὸς τὸν βασιλέα ἔξ ἐπιλογῆς ἄνδρες
ὡσεὶ πεντηκοντάπεντε, περὶ τὴν ἀστροβειάμονα
τῶν Χαλδαίων ἐσχολικότες σοφίαν, καὶ τούτους
ἐγγυτάτω παραστησάμενος ὁ βασιλεὺς ἀνηρώτα
ἐξειπεῖν ἐκαστὸν τί μέλλει ἐσθῇα τὸ γεννηθὲν
αὐτῷ παιδίον. οἱ δὲ, πολλὰ διασκεψάμενοι, ἔλεγον
μέγαν αὐτὸν ἐσθῇα ἐν τε πλούτῳ καὶ δυναστείᾳ,
καὶ ὑπερβάλλειν πάντας τοὺς πρὸ αὐτοῦ βεβασι-
λευκότας. ἐξ δὲ τῶν ἀστρολόγων, ὁ τῶν σύν
αὐτῷ πάντων διαφορώτατος, ἐίπεν ὡς, Ἐξ ὧν με
διδάσκουσιν οἱ τῶν ἀστέρων δρόμοι, ὁ βασιλεὺς,
ἡ προκοπὴ τοῦ νυν γεννηθέντος σοι παιδὸς οὐκ
ἐν τῇ σῇ ἑσται βασιλεία, ἀλλ’ ἐν ἑτέρα κρείττου
καὶ ἀσυγκρίτως ὑπερβάλλουσι. δοκὼ δὲ καὶ τῆς
παρὰ σοῦ διωκόμενης αὐτὸν ἐπιλαβέσθαι τῶν
Χριστιανῶν θρησκείας, καὶ οὐκ ἐγγυῃ ὁμαί τοῦ
σκοποῦ ἐκεῖνον καὶ τῆς ἐπιδός ἱεροθήκεσθαι.
ταῦτα μὲν ἐίπεν ὁ ἀστρολόγος, ὡστερ ἡ πάλαι
Βαλαάμ, οὗ τῆς ἀστρολογίας ἀληθευότης, ἀλλὰ
τοῦ Θεοῦ διὰ τῶν ἐναντίων τα τῆς ἀληθείας παρα-
20 δεικνύντος, ὡστε πᾶσαν τοὺς ἀσεβείς πρόφασιν
περιαρεθήναι.

Ὁ δὲ βασιλεὺς, ὡς ἤκουσε ταῦτα, καὶ βαρέως
τὴν ἀγγελίαν ἐδέξατο, λύπη δὲ τὴν εὐφροσύνην
αὐτῷ διέκοπτεν. ἐν πόλει δὲ ὁμως ἱδιαξούσῃ
largesses on all his counsellors and officers, and on all his soldiers, and all the poor, and men of low degree.

III

Now on his son's birth-day feast there came unto the king some five and fifty chosen men, schooled in the star-lore of the Chaldeans. These the king called into his presence, and asked them, severally, to tell him the future of the new-born babe. After long counsel held, they said that he should be mighty in riches and power, and should surpass all that had reigned before him. But one of the astrologers, the most learned of all his fellows, spake thus:—"From that which I learn from the courses of the stars, O king, the advancement of the child, now born unto thee, will not be in thy kingdom, but in another, a better and a greater one beyond compare. Methinketh also that he will embrace the Christian religion, which thou persecutest, and I trow that he will not be disappointed of his aim and hope.' Thus spake the astrologer, like Balaam of old, not that his star-lore told him true, but because God signifieth the truth by the mouth of his enemies, that all excuse may be taken from the ungodly.

But when the king heard thereof, he received the tidings with a heavy heart, and sorrow cut short his joy. Howsoever he built, in a city set apart
παλάτιον δειμάμενος περικαλλές καὶ λαμπρὰς οἰκίας φιλοτεχνήσας, ἐκεῖ τὸν παίδα ἔθετο κατ-οικεῖν, μετὰ τὴν συμπλήρωσιν τῆς πρώτης αὐτῷ ἡλικίας, ἀπρότιτον τε εἶναι παρεκκλεύσατο, παϊ-δαγωγοῦς αὐτῷ καὶ ύπηρέτας καταστήσας, νέονς τῇ ἡλικίᾳ καὶ τῇ ὀράσει ὁραίοτάτους, ἐπισκήφασεν αὐτοῖς μηδὲν τῶν τοῦ βίου ἀνιαρῶν κατάδηλον αὐτῷ ποιήσασθαι, μὴ θάνατον, μὴ γήρας, μὴ νόσον, μὴ πενίαν, μὴ ἀλλο τὰ λυπηροῦ καὶ δυνάμενον τῇ εὐφροσύνῃ αὐτῷ διακόπτειν, ἀλλὰ πάντα τὰ τερπνὰ καὶ ἀπολαυστικὰ προτιθέναι, ἵνα τούτοις ὁ νοῦς αὐτοῦ τερπόμενος καὶ εὐτυφλῶν μηδὲν ὀλος περὶ τῶν μελλόντων διαλογίζεται ἵσχυσει, μῆτε μέχρι ψυλλοῦ ρήματος τὰ περὶ τοῦ Χριστοῦ καὶ τῶν αὐτοῦ δογμάτων ἀκούσειν, τούτο γὰρ μάλιστα πάντων ἀποκρύψαι αὐτῷ διενειότο, τὴν τοῦ ἀστρολόγου προαγόρευσιν ψυχρῶμενος. εἰ τινὰ δὲ τῶν υπηρετούντων αὐτῷ νοσήσας συνέβη, τούτου μὲν θάττον ἐκβάλειν ἐκείθεν παρεκκλεύετο, ἔτερον δὲ ἄντ' αὐτοῦ σφριγώντα καὶ εὐκοτούντα ἐδίδον, ἵνα μηδὲν ὀλος ἀνόμαλον οὐ τοῦ παίδος ὀφθαλμοί θεάσαιτο. ὁ μὲν οὖν βασιλεὺς οὗτῳ ταύτα διενειότο τε καὶ ἐποίει βλέπων γὰρ ωκὺ ἕώρα, καὶ ἀκούσων οὐ συνεί. 

Μαθῶν δὲ τινὰς τῶν μοναξόντων ἔτι περισώ-21 ἐσθαι, ὃν μηδὲ ἵχνος ὑπολειεύσθαι ἔδοκεν, θυμῷ ὑπερεπτίμπλατο καὶ ὄξυτατα κατ' αὐτῶν ἐκινεῖτο, κήρυκάς τε ἀνά πᾶσαν τὴν πόλιν καὶ τὴν χώραν ἐκέλευε διαιθεῖν, ἐκβοώντας μηδαμοῦ τυχά τὸ παράπαν μετὰ τρεῖς ἡμέρας τοῦ τῶν μοναξόντων τάγματος εὑρεθῆναι. εἰ δὲ τινὲς εὑρεθεῖεν μετά
apart, an exceeding beautiful palace, with cunningly devised gorgeous chambers, and there set his son to dwell, after he had ended his first infancy; and he forbade any to approach him, appointing, for instructors and servants, youths right seemly to behold. These he charged to reveal to him none of the annuities of life, neither death, nor old age, nor disease, nor poverty, nor anything else grievous that might break his happiness: but to place before him everything pleasant and enjoyable, that his heart, revelling in these delights, might not gain strength to consider the future, nor ever hear the bare mention of the tale of Christ and his doctrines. For he was heedful of the astrologer's warning, and it was this most that he was minded to conceal from his son. And if any of the attendants chanced to fall sick, he commanded to have him speedily removed, and put another plump and well-favoured servant in his place, that the boy's eyes might never once behold anything to disquiet them. Such then was the intent and doing of the king, for, 'seeing, he did not see, and hearing, he did not understand.'

But, learning that some monks still remained, of whom he fondly imagined that not a trace was left, he became angry above measure, and his fury was hotly kindled against them. And he commanded heralds to scour all the city and all the country, proclaiming that after three days no monk whatsoever should be found therein. But and if any were
τὰς δωρισμένας ἡμέρας, τῷ διὰ πυρὸς καὶ ξίφους ὀλέθρῳ παραδοθήτωσαν. Οὔτοι γὰρ (φησὶν) ἀνα- πείθοσι τὸν λαὸν ὡς Θεὸ προσέχειν τῷ ἐσταυ- ρωμένῳ. ἐν δὲ τῷ μεταξὺ συνέβη καὶ τι τοιοῦτον, ἢ ὡς ἐπὶ πλέον χαλεπάνων ἢν ὁ βασιλεὺς καὶ κατὰ τῶν μοναζόντων ὀργιζόμενος.

IV

'Ἀνὴρ γὰρ τις, τῶν ἐν τέλει τὰ πρώτα φέρων, ἐν τοῖς βασιλείοις ἐτύγχανε, τῶν μὲν βίων ἐπιεικῆς, εὐσεβῆς δὲ τὴν πίστιν καὶ, τὴν ἑαυτοῦ σωτηρίαν, ὡς οἶχον τε, ἐμπορευόμενος, λανθάνων ἢν διὰ τῶν φόβων τοῦ βασιλέως. ὃθεν τινές, τῆς εἰς τὸν βασιλέα παρρησίας τοῦτω βασκήναντες, διαβάλλειν αὐτὸν ἐμελέτων, καὶ τούτο αὐτοῖς διὰ φροντίδος ἢν. καὶ δὴ ποτὲ πρὸς θῆραν ἐξελθόντι τῷ βασιλεῖ μετὰ τῆς συνήδους αὐτοῦ δορυφορίας, εἰς ἢν τῶν συνθηρευτῶν καὶ ὁ ἀγαθὸς ἐκεῖνος ἄνηρ. περιπατοῦντι δὲ αὐτῷ κατὰ μόνας, ἐκ θείας τοῦτο συμβαίν, ὡς οἶμαι, οἰκουμεῖς, εὐρίσκει ἄνθρωπον ἐν λόχῳ τινι κατὰ γῆς ἔρριμ- μένου, καὶ δεινῶς τὸν πόδα ὑπὸ θηρίου συντετριμ-μένου, ὃς, ἤδιον αὐτὸν παριόντα, ἐδυσώπει μὴ παραδραμεῖν, ἀλλ' οἰκτείραι αὐτὸν τῆς συμφορᾶς, καὶ εἰς τὸν ἤδιον ἀπαγαγεῖν οἶκον, ἀμα καὶ τοῦτο προστιθεῖς, ὡς Οὐκ ἀνόητος σοι καὶ παντελῶς ἀνενέργητος, φησίν, εὐρεθείην ἔγω. ὁ δὲ λαμπρὸς ἐκεῖνος ἄνηρ λέγει αὐτῷ. 'Εγὼ μὲν δὲ αὐτοῦ τοῦ καλοῦ τὴν φύσιν προσληψομαί σε καὶ θεραπείας, ὅση δύναμις, ἀξιῶσο· ἀλλὰ τίς ᾗ ὄνησις, ἤν παρὰ
discovered after the set time, they should be delivered to destruction by fire or by the sword. 'For,' said he, 'these be they that persuade the people to worship the Crucified as God.' Meanwhile a thing befell, that made the king still more angry and bitter against the monks.

IV

There was at court a man pre-eminent among the rulers, of virtuous life and devout in religion. But while working out his own salvation, as best he might, he kept it secret for fear of the king. Wherefore certain men, looking enviously on his free converse with the king, studied how they might slander him; and this was all their thought. On a day, when the king went forth a-hunting with his bodyguard, as was his wont, this good man was of the hunting party. While he was walking alone, by divine providence, as I believe, he found a man in a covert, lying on the ground, his foot grievously crushed by a wild-beast. Seeing him passing by, the wounded man importuned him not to go his way, but to pity his misfortune, and take him to his own home, adding thereto: 'I hope that I shall not be found unprofitable, nor altogether useless unto thee.' Our noble man said unto him, 'For very charity I will take thee up, and render thee such service as I may. But what is this profit which thou saidest that
σοῦ μοι ἔσεσθαι ἔφησας; ὁ δὲ πένης ἐκεῖνος καὶ ἀσθενής, Ἔγώ, φησίν, ἀνθρωπός εἰμι θεραπευτὴς ῥημάτων εἰ γάρ ποτε ἐν ῥήμασιν ἦ ἀμιλαίας πληγή τις ἡ κάκωσις εὐρεθείᾳ, καταλλήλους φαρμάκοις ταῦτα θεραπεύσω, τοῦ μὴ περαιτέρω τὸ κακὸν χωρήσαι: ὁ μὲν οὖν εὐσεβὴς ἀνήρ ἐκεῖνος τὸ λεχθὲν ἀντ' οὐδενὸς ἡγήσατο, ἐκεῖνον δὲ διὰ τὴν ἐντολὴν ἀπαγαγὲν οἴκαδε παρεκκελεύσατο, καὶ τῆς προσηκούσης ἐπιμελείας οὐκ ἀπεστέρησεν. οἱ δὲ προμνημονευθέντες φθονεροὶ ἐκεῖνοι καὶ βάσκανοι, ἢν πάλαι ὦδινοι κακίναι εἰς φῶς προσενεγκόντες, διαβάλλουσι τὸν ἄνδρα πρὸς τὸν βασιλέα, ὡς, οὐ μόνον τῆς αὐτοῦ φιλίας ἐπι- λαθόμενος, ἡλόγησε τῆς πρὸς τοὺς θεοὺς θεραπείας καὶ πρὸς Χριστιανισμὸν ἀπέκλεινεν, ἀλλὰ καὶ δεινὰ κατὰ τῆς αὐτοῦ μελετᾶ βασιλείας, τὸν ὄχλον δια- στρέφων καὶ ἐαυτῷ πάντας οἰκειοῦμενος. 'Αλλ', εἰ βούλει, φασί, βεβαιωθῆναι μηδέν ἡμᾶς πεπλα- σμένον λέγειν, καλέσας αὐτὸν ἰδίως, εἰπὲ πειράξων βούλεσθαί σε, καταλυόντα τὴν πάτριον θρη- σκείαν καὶ τὴν δόξαν τῆς βασιλείας, Χριστιανὸν γενέσθαι, καὶ τὸ μοναχικὸν περιβαλέσθαι σχῆμα, δὲ πάλαι ἐδιώξας, ὡς οὐ καλῶς δῆθεν τούτου γεγενημένου. οἱ γὰρ ταῦτα δεινῶς κατὰ τὸν 23 ἄνδρός σκηπτόμενοι ἤδεισαν τῆς αὐτοῦ γνώμης τὴν εὐκατάνυκτον προαίρεσιν, ὡς, εἰ τοιαῦτα παρὰ τοῦ βασιλέως ἀκούσεις, ἐκεῖνος μὲν τὰ κρείττονα βουλευσαμένῳ γνώμην δώσει μὴ ἀνα- βαλέσθαι πρὸς τὰ καλῶς βεβουλευμένα, καὶ ἐκ τούτου ἀληθῆ λέγοντες ἐκεῖνοι εὐρεθείεν.

'Ο δὲ βασιλεύς, τὴν τοῦ ἄνδρός πρὸς αὐτὸν εὐνοιαν ὀπόση μὴ ἄγνοδον, ἀπίθανα τε ἡγεῖτο
I should receive of thee?’ The poor sick man answered, ‘I am a physician of words. If ever in speech or converse any wound or damage be found, I heal it with befitting medicines, that so the evil spread no further.’ The devout man gave no heed to his word, but on account of the commandment, ordered him to be carried home, and grudged him not that tending which he required. But the aforesaid envious and malignant persons, bringing forth to light that ungodliness with which they had long been in travail, slandered this good man to the king; that not only did he forget his friendship with the king, and neglect the worship of the gods, and incline to Christianity, but more, that he was grievously intriguing against the kingly power, and was turning aside the common people, and stealing all hearts for himself. ‘But,’ said they, ‘if thou wilt prove that our charge is not ungrounded, call him to thee privately; and, to try him, say that thou desirest to leave thy fathers’ religion, and the glory of thy kingship, and to become a Christian, and to put on the monkish habit which formerly thou didst persecute, having, thou shalt tell him, found thine old course evil.’ The authors of this villainous charge against the Christian knew the tenderness of his heart, how that, if he heard such speech from the king, he would advise him, who had made this better choice, not to put off his good determinations, and so they would be found just accusers.

But the king, not forgetful of his friend’s great kindness toward him, thought these accusations in-
καὶ ἤγη τὰ λεγόμενα, καὶ ὅτι μὴ ἀβασανίστως ταῦτα προσδέχεσθαι δεῖ, δοκιμάσαι τὸ πράγμα καὶ τὴν διαβολὴν διεσκέψατο. καὶ προσκαλεσάμενος αὐτῶν κατ’ ἱδίαν, ἔφη πειράζων. Οἶδας, ὃ φίλε, ὅσα ἐνεδειξάμην τοὺς τε λεγομένους μονάζουσι καὶ πάσι τοῖς Χριστιανοῖς. νυνὶ δὲ, μετάμελος ἐπὶ τούτῳ γενόμενος καὶ καταγγύς τῶν παρόντων, ἐκεῖνων βούλομαι γενέσθαι τῶν ἐλπίδων ὑπὸ λεγόμενων αὐτῶν ἀκήκοα, ἀθανάτου τινὸς βασιλείας εἰς ἅλλην βιοτὴν μελλοῦσης ἔσεσθαι; γὰρ παροῦσα θανάτῳ πάντως διακόπτεται. οὐκ ἄλλως δὲ τούτῳ κατορθοθήκαι μοι δοκῶ καὶ μὴ διαμαρτεῖν τὸν σκοποῦ, εἰ μὴ Χριστιανὸς τε γένομαι, καὶ χαίρειν εἰπὼν τῇ δόξῃ τῆς ἐμῆς βασιλείας καὶ τοῖς λοιποῖς ἤδεσι καὶ τερτυνοῖς τοῦ βίου, τοὺς ἀσκητὰς ἐκείνους καὶ μοναξούντας ἡσύχασα ὅπου ποτ’ ἂν εἰεν, οὓς ἀδίκους ἑπάλασα, ἐκεῖνος ἐαυτῶν ἐγκαταμίξω. πρὸς ταῦτα τί φῆς αὐτὸς, καὶ ὅποιαν δίδως βουλήν; εἰπὲ, πρὸς αὐτῆς τῆς ἁληθείας. οἶδα γὰρ ἁληθῆ καὶ εὐγνώμονα εἰναι σε ὑπὲρ πάντας. ὃ δὲ ἀγαθὸς ἄνὴρ ἐκεῖνος, ὡς ταῦτα ἠκούσε, μηδόλως τῶν ἐγκεκριμένων ἐπιγνώσει δόλων, κατευθύνε τὴν ψυχήν, καὶ 24 δάκρυσι συγκεκριμένοις ἀπλοίκας ἀπεκρίνατο. Βασιλεῦ, εἰς τοὺς αἰώνας ξῆθην βουλήν γὰρ ἁγαθὴν καὶ σωτήριον ἐβουλεύω, ὅτι, κἂν δυσεύρετος ἢ τῶν οὐρανῶν βασιλεῖα, ἀλλ’ ὦμος δεῖ ταύτην πάση δυνάμει ξητεῖν. Ὁ ξητῶν γὰρ, φησίν, εὑρήσει αὐτῆν. ἢ δὲ τῶν παρόντων ἀπόλαυσις, κἂν τῷ φαινομένῳ τέρτῃ καὶ ἠδύνη, ἀλλὰ καλὸν αὐτῆν ἀπώσασθαι εὐν αὐτῷ γὰρ τῷ εἶναι οὐκ ἔστι, καὶ οὐδε εὐφραίνει ἐπταπλασίως αὐθις.
credible and false; and because he might not accept them without proof, he resolved to try the fact and the charge. So he called the man apart and said, to prove him, 'Friend, thou knowest of all my past dealings with them that are called monks and with all the Christians. But now, I have repented in this matter, and, lightly esteeming the present world, I would fain become partaker of those hopes wherein I have heard them speak, of the immortal kingdom in the life to come; for the present is of a surety cut short by death. And in none other way, methinks, can I succeed herein and not miss the mark except I become a Christian, and, bidding farewell to the glory of my kingdom and all the pleasures and joys of life, go seek those hermits and monks, wheresoever they be, whom I have banished, and join myself to their number. Now what sayest thou thereto, and what is thine advice? Say on; I adjure thee in the name of truth; for I know thee to be true and wise above all men.'

The worthy man, hearing this, but never guessing the hidden pitfall, was pricked in spirit, and, melting into tears, answered in his simplicity, 'O king, live for ever! Good and sound is the determination that thou hast determined; for though the kingdom of heaven be difficult to find, yet must a man seek it with all his might, for it is written, "He that seeketh shall find it." The enjoyment of the present life, though in seeming it give delight and sweetness, is well thrust from us. At the very moment of its being it ceaseth to be, and for our joy repayeth us
λυπεῖ. τά τε γὰρ ἀγαθὰ αὐτῆς τά τε λυπηρὰ
cp. wisd. v. 9-11

σκιᾶς ἔστιν ἀσθενιστῆρα, καὶ, ὥσ ἤχη νησὶς
ποντοποροῦσης ἡ ὄρνεον τὸν ἀέρα διερχομένου,
θάττον ἀφανίζονται. ἢ δὲ τῶν μελλόντων ἐλπίς,
ἡν κηρύττουσιν οἱ Χριστιανοί, βεβαία ἐστὶ καὶ
ἀσφαλεστάτην: θλῆσιν δὲ ἐχει ἐν τῷ κόσμῳ.
ἀλλὰ τὰ μὲν ἡμέτερα νῦν ἦδει ὁλυγοχώρια,
ἐκεῖ δὲ ὅλως οὐδὲν ἡ κόλασιν μόνον προξενούσα
καὶ τιμωρίαν εἰς αἰώνας μὴ λυμένην τὸ γὰρ
ἡδον τοῦτον πρόσκαιρον, τὸ δὲ ὀδυνήρων διηνεκέσ-
tῶν δὲ Χριστιανῶν τὸ μὲν ἐπίσπουν πρόσκαιρον,
τὸ δὲ ἤδυ καὶ χρῆσιμον ἀθάνατον. κατευθυνθείη
οὖν ἡ ἀγαθὴ τοῦ βασιλέως βουλή· καλὸν γὰρ,
σφόδρα καλὸν τῶν φθαρτῶν τὰ αἰώνια ἀνταλλά-
ξασθαί.

Ἀκούσε ταύτα ὁ βασιλεὺς καὶ λίαν ἐδυσχέ-
ραίε, κατέσχε δὲ ὅμως τὴν ὄργην, καὶ οὐδὲν τέως
τῷ ἄνδρι λελάληκεν. ὁ δὲ, συνετὸς ὡς καὶ
ἀγχώνως, ἐπέγνω βαρέως δὲξασθαι τὸν βασιλέα
τῷ ρήματα αὐτοῦ καὶ ὅτι δόλῳ ἦν αὐτὸν ἐκπει-
ράζων. ὑποστρέψας δὲ οἶκαγε ἰμάτιο καὶ ἐδυσ-
φόρει, ἀπορῶν τῶν τρόπῳ θεραπεύσαι τὸν
βασιλέα καὶ ἐκφύγῃ τὸν ἐπηρημένου αὐτῷ
κίνδυνον. ἀυτῷ δὲ ὅλην τὴν νύκτα διατελοῦτι
ἐπὶ μνήμης ἦλθεν αὐτῷ ὁ τῶν πόδα συντε-
τριμένος, καὶ, τοῦτον πρὸς ἕαυτὸν ἄγαγῶν, ἔφη,
Μέμνημαι σοι εἰρηκότος θεραπεύσῃν ῥημάτων
κεκακωμένων ὑπάρχειν σε. ὁ δὲ, Ναὶ, φησί· καὶ,
εἰ χρῆσθει, ἐπιδείξομαι τὰ τῆς ἐπιστήμης. ὑπο-
λαβὼν δὲ ὁ συγκλητικὸς ἀφηγήσατο αὐτῷ τὴν
tε ἐξ ἀρχῆς πρὸς τὸν βασιλέα εὐνοιαν αὐτοῦ, καὶ
ἣν ἐκεκτήτο παρρησίαν, καὶ τὴν ἐναγχὸς προτε-
with sorrow sevenfold. Its happiness and its sorrow are more frail than a shadow, and, like the traces of a ship passing over the sea, or of a bird flying through the air, quickly disappear. But the hope of the life to come which the Christians preach is certain, and as surety sure; howbeit in this world it hath tribulation, whereas our pleasures now are short-lived, and in the beyond they only win us correction and everlasting punishment without release. For the pleasures of such life are temporary, but its pains eternal; while the Christians' labours are temporary, but their pleasure and gain immortal. Therefore well befall this good determination of the king! for right good it is to exchange the corruptible for the eternal.'

The king heard these words and waxed exceeding wroth: nevertheless he restrained his anger, and for the season let no word fall. But the other, being shrewd and quick of wit, perceived that the king took his word ill, and was craftily sounding him. So, on his coming home, he fell into much grief and distress in his perplexity how to conciliate the king and to escape the peril hanging over his own head. But as he lay awake all the night long, there came to his remembrance the man with the crushed foot; so he had him brought before him, and said, 'I remember thy saying that thou wert an healer of injured speech.' 'Yea,' quoth he, 'and if thou wilt I will give thee proof of my skill.' The senator answered and told him of his aforetime friendship with the king, and of the confidence which he had enjoyed, and of the snare laid for him in his late converse
θείσαν αὐτῷ δολερὰν ὡμίλιαν, καὶ ὅπως αὐτὸς μὲν ἀγαθὰ ἀπεκρίνατο, ἐκεῖνος δὲ δυσχερῶς δεξα-μενός τὸν λόγον, τῇ τοῦ προσώπου ἀλλοιώσει τὴν ἐνδομυχούσαν αὐτῷ ὀργήν ἐνεδείξατο.

'Ὁ δὲ πένθησε ἐκείνος καὶ ἀσθενής διασκεψάμενος ἔφη: Γνωστόν ἦστο σοι, ἐνδοξότατε, ποιηράν ἐχειν πρὸς σὲ ὑπόληψιν τὸν βασιλέα, ὡς στὶ κατασχεῖν αὐτοῦ τὴν βασιλείαν ζητεῖς, καὶ πεν-ράζων σὲ εἰπὲν ἀπερ εἰπεν. ἀναστὰς οὖν, καὶ κείρας σου τὴν κόμην, καὶ ἑκβαλῶν τὰ λαμπρὰ ἱμάτια ταῦτα, τρίχωνα δὲ ἀμφιέσαμενος, ἀμα 26 πρωὶ πρὸςελθε τῷ βασιλεῖ. τοῦ δὲ πυθανο- 
μένου, Τῇ σοι τὸ σχήμα τούτου βούλεταί; ἀποκρί- 
θητι. Περὶ δὲν μοι χθὲς ὡμίλησας, ὁ βασιλεῦ, 
ἰδοὺ πάρεμι ἐν ἐποίῳ τοῦ ἀκολουθήσας σοι τὴν ὁδὸν ἢν προεθυμήθης οδεύσας· εἶ γὰρ καὶ ποθεινὴ ἔστιν ἡ τρυφὴ καὶ ἡδίστη, ἀλλὰ μὴ μοι γένοιτο 
μετὰ σὲ ταῦτην ἀναιδεύσασθαι· ἢ δὲ τῆς ὑρετῆς 
ὁδὸς, ἢν μέλλεις βαδίζειν, καὶ δύσκολος ἐστὶ καὶ 
τραχεία, ἀλλὰ μετὰ σοῦ ὅντι βαδία μοι αὐτῇ καὶ 
εὐκολός καὶ ποθεινὴ· ὡς γὰρ κοινωνόν με ἔχεις 
τῶν ἐνταῦθα καλῶν, οὗτο καὶ τῶν λυπηρῶν ἐξεις, 
ἴνα καὶ τῶν μελλόντων συγκοινωνήσω σοι. ὁ δὲ 
λαμπρὸς ἐκεῖνος ἄνηρ, ἀποδεξάμενος τὰ ῥήματα 
tοῦ ἀσθενοῦς, ἐποίησε κατὰ δῆ καὶ αὐτῷ λελάλη- 
kεν· διν ἰδοὺ ὁ βασιλεὺς καὶ ἀκούσας, ἢσθη μὲν 
ἐπὶ τούτῳ, ἀγάμενος λίαν τὴν εἰς αὐτὸν εὔνους, 
ψευδή δε τὰ κατ αὐτῶν λαληθέντα γνώσω, πλεῖ- 
όνοις αὐτῶν τιμῆς καὶ τῆς εἰς αὐτὸν παρρησίας 
ἀπολαύειν πεποίηκεν· κατὰ δὲ τῶν μοναξιόντων 
ὀργῆς αὐθίς ὑπερεπίμπλατο, ἐκεῖνον εἰναι ταῦτα 
λέγων τὰ διδάγματα, τὸ ἀπέχεσθαι τοὺς ἀνθρώ-
with the king; how he had given a true answer, but the king had taken his words amiss, and by his change of countenance betrayed the anger lurking within his heart.

The sick beggar-man considered and said, 'Be it known unto thee, most noble sir, that the king harboureth against thee the suspicion, that thou couldest usurp his kingdom, and he spake, as he spake, to sound thee. Arise therefore, and crop thy hair. Doff these thy fine garments, and don an hair-shirt, and at daybreak present thyself before the king. And when he asketh thee, What meaneth this apparel? answer him, "It hath to do with thy communing with me yesterday, O king. Behold, I am ready to follow thee along the road that thou art eager to travel; for though luxury be desirable and passing sweet, God forbid that I embrace it after thou art gone! Though the path of virtue, which thou art about to tread, be difficult and rough, yet in thy company I shall find it easy and pleasant, for as I have shared with thee this thy prosperity so now will I share thy distresses, that in the future, as in the past, I may be thy fellow."' Our noble man, approving of the sick man's saying, did as he said. When the king saw and heard him, he was delighted, and beyond measure gratified by his devotion towards him. He saw that the accusations against his senator were false, and promoted him to more honour and to a greater enjoyment of his confidence. But against the monks he again raged above measure, declaring that this was of their teaching,
πους τῶν τοῦ βίου ἥδεων καὶ ἀδήλως ὄνειρο-πολείσθαι ἐλπίσων.

'Εξερχόμενος δὲ αὐθες εἰς θήραν, ὅρα δύο μονα-χοὺς κατὰ τὴν ἔρημον διερχομένους, ὦς κρατηθῆ-ναι καὶ τῷ αὐτῷ προσαχθῆναι ὅχηματι κελεύσας, ὄργιλως τε αὐτοῖς ἐνιδών, καὶ πῦρ, τὸ τοῦ λόγου, 27 πυεύσας, ἐφη. Οὐκ ἥκοσάτε, ὁ πλάνοι καὶ ἄπα-τεώνες, τῶν κηρύκων διαρρήκθην βοῶντων μὴ τινα τῆς ὑμῶν κακοδαιμονίας μετὰ τρεῖς ἡμέρας ἐν πόλει ή χώρα τῆς ἐμῆς εὐρεθῆναι εξουσίας, ή πάντων πυρίκαιντος ἔσται; οἱ δὲ μοναχοὶ Ἡδον (φασί) καθὰ δὴ καὶ προσέταξας, ἐξερχομέθα σοι τῶν πόλεων καὶ τῶν χωρῶν μακρὰς δὲ ἡμῶν τῆς ὁδοῦ προκειμένης τοῦ ἀπελθεῖν πρὸς τοὺς ἡμε-τέρους ἀδελφοὺς, ἐνδεῶς ἔχοντες τροφῆς, ταύτην ἐποριζόμεθα, τοῦ ἔχειν τὰ ἐφόδια καὶ μὴ λιμοῦ παρανάλωμα γενέσθαι. ὁ δὲ βασίλευς ἐφη: Ὁ θανάτου δεδοκιῶς ἀπείλην οὐκ ἄσχολείται εἰς πο-ρισμὸν βρωμάτων. λέγουσιν οἱ μονασταί. Καλῶς εἶπας, ὁ βασίλευς. οἱ θάνατον δεδοκίστες διὰ φρον-τίδος ἔχουσι πῶς αὐτὸν ἐκφύγωσι. τίνες δὲ εἰσὶν οὕτωι, ἄλλα ἢ οἱ τοῖς ῥευστοῖς προστετηκότες καὶ τοῦτοι ἐπτομένοι, οὕτως, μηδὲν ἀγαθὸν ἐλπί-ζουτες εὐρέων ἐκείθεν, δυσαποστάτως ἔχουσι τῶν παρόντων, καὶ διὰ τούτο δεδοκισάτι θάνατον; ἡμεῖς δὲ οἱ πάλαι μισήσαντες κόσμου καὶ τὰ ἐν κόσμῳ, καὶ τὴν στενὴν καὶ τεθλημένην διὰ Χριστὸν βαδίζουσι. οὕτω, οὕτε θάνατον δεδοκι-καμεν, οὕτε τὰ παρόντα ποδοῦμεν, ἀλλὰ τῶν μελ-λόντων ἐφιέμεθα μόνον. ἐπεὶ οὖν ὁ παρ᾽ ὑμῶν ἐπαγόμενος ἡμῶν θάνατος διαβατήριον γίνεται τῆς.
that men should abstain from the pleasures of life, and rock themselves in visionary hopes.

Another day, when he was gone a-hunting, he espied two monks crossing the desert. These he ordered to be apprehended and brought to his chariot. Looking angrily upon them, and breathing fire, as they say, 'Ye vagabonds and deceivers,' he cried, 'have ye not heard the plain proclamation of the heralds, that if any of your execrable religion were found, after three days, in any city or country within my realm, he should be burned with fire?'
The monks answered, 'Lo! obedient to thine order, we be coming out of thy cities and coasts. But as the journey before us is long, to get us away to our brethren, being in want of victuals, we were making provision for the way, that we perish not with hunger.' Said the king, 'He that dreadeth menace of death busieth not himself with the purveyance of victuals.'
'Well spoken, O king,' cried the monks. 'They that dread death have concern how to escape it. And who are these but such as cling to things temporary and are enamoured of them, who, having no good hopes yonder, find it hard to be wrenched from this present world, and therefore dread death? But we, who have long since hated the world and the things of the world, and are walking along the narrow and straight road, for Christ his sake, neither dread death, nor desire the present world, but only long for the world to come. Therefore, forasmuch the death that thou art bringing upon us proveth
αἰδιόν ξωῆς καὶ κρείττονος, ποθητὸς ἡμῶν μᾶλλον ἡ φοβερός ἐστιν οὗτος.

Εφ' οἷς ἐξ ἀγχωνίας δῆθεν ὁ βασιλεὺς ἐπιλαβέσθαι τῶν μοναχῶν βουλόμενος, ἔφη. Τί δέ; οὐ πρὸ μικροῦ εἴπατε ὑποχωρεῖν ὑμᾶς, καθὰ δὴ καὶ προσέταξα; καὶ, εἰ οὐ δεδοίκατε τὸν θάνατον, πῶς φυγῇ ἐχρήσασθε; ἵδοὺ καὶ ταῦτα μάθην κομπάζοντες διεσεύσασθε. ἀπεκρίθησαν οἱ μοναχοί. Οὐ τὸν παρὰ σοῦ ἀπειλοῦμεν θάνατον δεδοικότες φεύγομεν, ἀλλ' ἐλευντές σε, ἵνα μὴ περισσοτέρας κατακρίσεως αὐτῶς σοι γενόμεθα, προεδρύμηθημεν ὑποχωρεῖν ἐπεὶ, τὸ γε ἐς ἡμᾶς ἦκον, οὐδόλως σοι τὰς ἀπειλάς ποτε δειλώμεν. πρὸς ταῦτα ὁ βασιλεὺς ὁργισθεὶς ἐκέλευσεν αὐτῶς πυρικάυστους γενέσθαι καὶ ἐπελεώθησαν οἱ τοῦ Χριστοῦ θεράποντες διὰ πυρός, τῶν μαρτυρικῶν τυχόντες στεφάνων. δόγμα τε ἔξεθεν, εἰ ποὺ τῆς εὐρέθη μονάξων, ἀνεξετάστως φονεύσθαι. καὶ οὐδὲς ὑπελείφθη ἐν ἐκείνη τῇ χώρᾳ τοῦ τοιούτου τάγματος, εἰ μὴ οἱ ἐν ὀρεσί καὶ σπηλαίως καὶ ταῖς ὤπαις τῆς γῆς ἐαυτοὺς κατακρύψαντες. ταῦτα μὲν οὖν δὴ τοιαῦτα.

V

Ὁ δὲ τοῦ βασιλέως υἱὸς, περὶ οὖ ὁ λόγος ἀπ' ἀρχῆς εἶπεῖν ὄρμηται, ἐν τῷ κατασκευασθέντι αὐτῷ παλατίῳ ἀπρόίτος ὄν, τῆς ἐφήβου ἡγατο 29 ἡλικίας, πᾶσαν τὴν Λιθίσπων καὶ Περσῶν μετέλθον παιδείαν, οὐκ ἔλαττον τὴν ψυχὴν ἢ τὸ σῶμα εὐφυῆ ὄν καὶ ὤραιος, νουνεχθῆς τε καὶ
but the passage to that everlasting and better life, it is rather to be desired of us than feared.'

Hereupon the king, wishing to entrap the monks, as I ween, shrewdly said, 'How now? Said ye not but this instant, that ye were withdrawing even as I commanded you? And, if ye fear not death, how came ye to be fleeing? Lo! this is but another of your idle boasts and lies.' The monks answered, 'Tis not because we dread the death wherewith thou dost threaten us that we flee, but because we pity thee. 'Twas in order that we might not bring on thee greater condemnation, that we were eager to escape. Else for ourselves we are never a whit terrified by thy threats.' At this the king waxed wroth and bade burn them with fire. So by fire were these servants of God made perfect, and received the Martyr's crown. And the king published a decree that, should any be found leading a monk's life, he should be put to death without trial. Thus was there left in that country none of the monastic order, save those that had hid them in mountains and caverns and holes of the earth. So much then concerning this matter.

V

But meanwhile, the king's son, of whom our tale began to tell, never departing from the palace prepared for him, attained to the age of manhood. He had pursued all the learning of the Ethiopians and Persians, and was as fair and well favoured in mind as in body, intelligent and prudent,
ϕρόνιμος καὶ πᾶσι διαλάμπων ἄγαθοῖς πλεονεκτήμασι, ζητήματά τε φυσικά πρὸς τοὺς διδάσκοντας αὐτὸν προβαθλόμενος, ὡς κάκεινος βανμάζειν ἐπὶ τῇ τοῦ παιδὸς ἀγχυνοία καὶ συνέσει, ἐκπλήττεσθαι δὲ καὶ τὸν βασιλέα τὸ τε χαριέστατον τοῦ προσώπου καὶ τὸ τῆς ψυχῆς κατάστημα. ἐντολάς τε ἐδιδόν τοὺς συνούσιν αὐτῷ, μηδὲν τὸ παράπαν τῶν τοῦ βίου ἀνιαρῶν αὐτῷ γνώριμον θεῖναι, μηδὲ ὅτι ὅλως θάνατος τὰ παρόντα τερπνὰ διαδέχεται. κεναῖς δὲ ἐπηρείδετο ἐλπίζει, καὶ, τοῦτο δὴ τὸ τοῦ λόγου, εἰς οὐρανὸν τοξευέων ἐπιχειρῶν. πῶς γὰρ ἀν καὶ διέλαβεν ἄνθρωπίνη φύσει ο θάνατος; οὐ μέντοι οὐδὲ τῷ παιδὶ διέλαθε. πάση γὰρ συνεσθει κατάκομμον ἐχων ἐκεῖνος τὸν λογισμόν, ἐσκόπει καθ’ ἑαυτὸν τῶν λόγων αὐτῶν τε ἀπρόοτον εἶναι ὁ πατὴρ κατεδίκασε καὶ παντὶ τῷ Βουλομένῳ τὴν εἰς αὐτὸν οὐ συγχωρεί εἰσοδοῦ. ἐγνώ γὰρ καθ’ ἑαυτὸν μὴ ἄνευ τῆς τοῦ πατρὸς προστάγης τούτο εἶναι. ὁμώς ἠδεῖτο ἐρωτήσαι αὐτῶν τοῦτο μὲν ἀπίθανον εἶναι λέγων, μὴ τὰ συμφέροντα αὐτῷ τὸν πατέρα διανοεῖσθαι, τοῦτο δὲ σκοτών, ὡς, εἰ κατὰ γνώμην τοῦ πατρὸς ἔστι τὸ πράγμα, καὶ ἐρωτήσῃ, οὐκ ἂν αὐτῷ τὰ τῆς ἀληθείας γνωριεῖ. ὅθεν παρ’ ἄλλων, καὶ μὴ παρὰ 30 τοῦ πατρῶς, ταῦτα μαθεῖν διέγγει. ἐνα δὲ τῶν παιδαγωγῶν προσφιλέστατον καὶ οἰκείοτατον τῶν λοιπῶν κεκτημένος, ἐπὶ πλείον οἰκειωσάμενος καὶ δωρεάς φιλοτιμοῦσα δεξιωσάμενος, ἐπιυπάνετο παρ’ αὐτοῦ τί ἄν βούλοιτο τῷ βασιλεῖ ἢ ἐν τῷ περιπετειχίσματι ἐκείνῳ τοῦτον κάθειρξις, καὶ ὡς Εἰ τούτο, φησὶ, σαφῶς διδάξεις με, πρόκριτος πάντων ἐστὶ μοι, καὶ διαθήκην φιλίας διηνεκούς.
and shining in all excellencies. To his teachers he would propound such questions of natural history that even they marvelled at the boy's quickness and understanding, while the king was astounded at the charm of his countenance and the disposition of his soul. He charged the attendants of the young prince on no account to make known unto him any of the annoys of life, least of all to tell him that death ensueth on the pleasures of this world. But vain was the hope whereon he stayed, and he was like the archer in the tale that would shoot at the sky. For how could death have remained unknown to any human creature? Nor did it to this boy; for his mind was fertile of wit, and he would reason within himself, why his father had condemned him never to go abroad, and had forbidden access to all. He knew, without hearing it, that this was his father's express command. Nevertheless he feared to ask him; it was not to be believed that his father intended aught but his good; and again, if it were so by his father's will, his father would not reveal the true reason, for all his asking. Wherefore he determined to learn the secret from some other source. There was one of his tutors nearer and dearer to him than the rest, whose devotion he had won by handsome gifts. To him he put the question what his father might mean by thus enclosing him within those walls, adding, 'If thou wilt plainly tell me this, of all thou shalt stand first in my favour, and I will make with thee a covenant of everlasting
διαθήσομαι σοι. ὁ δὲ παιδαγωγὸς, ἐκέφρασεν καὶ αὐτὸς ὑπάρχω, καὶ εἰδὼς τὴν τοῦ παιδὸς συνετήν καὶ τελείαν φρόνησιν, καὶ ὡς ὦκ ἄν αὐτῷ γένουτο κινδύνου προξενος, πάντα αὐτῷ κατὰ μέρος διηγήσατο, τὸν κατὰ τῶν Χριστιανῶν τεθέντα παρὰ τοῦ βασιλέως διωγμὸν καὶ ἐξαιρέτως κατὰ τῶν ἀσκητῶν, ὅπως τε ἀπηλάθησαν καὶ ἐξεβλήθησαν τῆς περιχώρου ἐκείνης, οἵ τε γεννηθέντος αὐτοῦ οἱ ἀστρολόγοι προηγόρευσαν. "Ιφι' οὖν, φησί, μή, ἀκούσας τῆς ἐκείνων διδαχῆς, ταῦτα προκρίνης τῆς ἡμετέρας θρησκείας, μὴ προσομιλεῖν σοι πολλούς, ἀλλ' ευαριμήτους, ὁ βασιλεὺς ἐπετη- δεύσατο, ἐντολάς ἡμῖν δοὺς μηδέν σοι τῶν τοῦ βίου ἁμαρτῶν γνωρίσαι. Ταῦτα ὡς ἠκούσειν ὁ νεανίας οὐδὲν ἔτερον προσέθετο λαλήσαί: ἦπιστο δὲ τῆς καρδίας αὐτοῦ λόγος σωτηρίου, καὶ ἡ τοῦ Παρακλήτου χάρις τοὺς νοητοὺς αὐτοῦ ὀφθαλμοὺς διανοοίγειν ἐπεχείρησε, πρὸς τὸν ἄσευδη χειρα- γωγοῦσα Θεόν, ὡς προϊδον ὁ λόγος δηλώσειε. 31

Συχνῶς δὲ τοῦ πατρὸς αὐτοῦ καὶ βασιλέως κατὰ θέαν τοῦ παιδὸς ἐρχομένου (ἀγάπη γὰρ ὑπερβαλλούσῃ ἐφίλει αὐτὸν), ἐν μιᾷ λεγεί αὐτῷ ὁ νιός. Μαθεῖν τι ἐπεθύμησα παρὰ σοῦ, ἢ δέσποτα, καὶ βασιλεῦ, ἐφ' ὃ λύπη διηνεκῆς καὶ μέριμνα ἀδιάπαντος κατεσθείει μου τὴν ψυχήν. ὁ δὲ πατήρ, ἐξ αὐτῶν τῶν ῥημάτων ἀληθῆς τὰ σπλάγχνα, ἔφη: Λέγε μοι, τέκνων ποθεινότατον, τίς ἡ συνέχουσά σε λύπη, καὶ θάττον αὐτήν εἰς χαράν μεταμείψαι σπουδάσω. καὶ φησιν ὁ παῖς. Τις ὁ τρόπος τῆς ἐμῆς ἐνθάδε καθείρζεως, ὡς ἐντὸς τειχῶν καὶ πυλῶν συνεκλεισάς με, ἀπρόβητον πάντη καὶ ἀθέατον πᾶσι
friendship.' The tutor, himself a prudent man, knowing how bright and mature was the boy’s wit and that he would not betray him, to his peril, discovered to him the whole matter—the persecution of the Christians and especially of the anchorets decreed by the king, and how they were driven forth and banished from the country round about; also the prophecies of the astrologers at his birth. ' 'Twas in order,' said he, 'that thou mightest never hear of their teaching, and choose it before our religion, that the king hath thus devised that none but a small company should dwell with thee, and hath commanded us to acquaint thee with none of the woes of life.' When the young prince heard this he said never a word more, but the word of salvation took hold of his heart, and the grace of the Comforter began to open wide the eyes of his understanding, leading him by the hand to the true God, as our tale shall go on to tell.

Now the king his father came oftentimes to see his boy, for he loved him passing well. On a day his son said unto him, 'There is something that I long to learn from thee, my lord the king, by reason of which continual grief and increasing care consumeth my soul.' His father was grieved at heart at the very word, and said, 'Tell me, darling child, what is the sadness that constraineth thee, and straightway I will do my diligence to turn it into gladness.' The boy said, 'What is the reason of mine imprisonment here? Why hast thou barred me within walls and doors, never going forth and
με καταστήσας; καὶ ὁ πατὴρ ἔφη. Οὐ βούλομαι, ὁ τέκνου, ἵδε ὑμᾶς τῶν ἁγίουνων τήν καρδίαν σου καὶ ἐγκοπτόντων σοι τήν εὐφροσύνην. ἐν τρυφῇ γὰρ διηνεκεί καὶ χαρὰ πάση καὶ θυμηδία ζήσαι σε τὸν ἄπαντα διανοοῦμαι αἰῶνα. Ἀλλ’ εὐ ίσθι, ὁ δέσποτα, φησίν ὁ νῖς τῷ πατρὶ, τῷ τρόπῳ τούτῳ ὦ καὶ χαρὰ καὶ θυμηδία, ὃς καὶ αὐτὴν τὴν βρῶσίν τε καὶ πόσιν ᾧδη μοι κατα- 
φαίνεσθαι καὶ πικράν. ποθὸ γὰρ ὅραν πάντα τὰ ἐξω τῶν πυλῶν τούτων. εἰ οὖν βούλει ἡ δύνα 
μή γείν με, κέλευσον προέρχεσθαι καθὼς βούλομαι, καὶ τέρπεσθαι τὴν ψυχήν τῇ θέα τῶν γενομένων 
τέως ἀθεάτων μοι.

'Ελυπήθη ὁ βασιλεὺς ὃς ἠκούσε ταύτα, καὶ διέσκόπη ὁς, εἰ κωλύσει τῆς αὐτήσεως, πλείονος 
αὐτῷ ἀνίας καὶ μερίμνης προξένους ἔσται. καὶ Ἑγὼ 
σου, τέκνου, εἰπών, τὰ καταθύμια ποιῆσω. ἤπειρος 
αὐτίκα ἐκλεκτοὺς καὶ δορυφορίαν τὴν βασιλεί 
πρέπουσαν εὐτρεπισθῆναι κελεύσας, προέρχεσθαι 
αὐτὸν ὅτε βούλοιτο διωρίσατο, ἐπισκήψας τοῖς 
συνοίσιν αὐτῷ μηδὲν ἄδεις εἰς συνάντησιν αὐτῷ 
ἀγειν, ἀλλὰ τῶν τι καὶ τέρψιν ἐμποιοῦν, 
tοῦτο ὑποδεικνύει τῷ παιδί, χοροῦς τε συγκροτεῖν 
ἐν ταῖς ὁδοῖς παναρμοίους κρυοτόντων ὕδας καὶ 
ποικίλα θεάτρα συνιστῶντων, ἀστε τούτως τῶν 
νοῦν αὐτοῦ ἀπασχολεῖσθαι καὶ ἐννοοῦντεσθαι.

Ἀμέλει εὔτωσοι συναίζαν ἐν ταῖς προόδοις ὁ 
τοῦ βασιλέως νῖς εἶδεν ἐν μαὶ τῶν ἥμερῶν, κατὰ 
λήθην τῶν ὑπηρετῶν, ἀνδρᾶς δύο, ὅν ὁ μὲν 
κελλωβημένος, τυφλὸς δὲ ὁ ἐτερος ἤν’ οὐς ἰδόν, 
καὶ ἀποισθεῖς τῆς ψυχῆς, λέγει τοῖς μετ’ αὐτοῦ.
seen of none?’ His father replied, ‘Because I will not, my son, that thou shouldest behold anything to embitter thy heart or mar thy happiness. I intend that thou shalt spend all thy days in luxury unbroken, and in all manner joy and pleasance.’ ‘But,’ said the son unto his father, ‘know well, Sir, that thus I live not in joy and pleasance, but rather in affliction and great straits, so that my very meat and drink seem distasteful unto me and bitter. I yearn to see all that lieth without these gates. If then thou wouldest not have me live in anguish of mind, bid me go abroad as I desire, and let me rejoice my soul with sights hitherto unseen by mine eyes.’

Grieved was the king to hear these words, but, perceiving that to deny this request would but increase his boy’s pain and grief, he answered, ‘My son, I will grant thee thy heart’s desire.’ And immediately he ordered that choice steeds, and an escort fit for a king, be made ready, and gave him license to go abroad whenssoever he would, charging his companions to suffer nothing unpleasant to come in his way, but to show him all that was beautiful and gladsome. He bade them muster in the way troops of folk intuning melodies in every mode, and presenting divers mimic shows, that these might occupy and delight his mind.

So thus it came to pass that the king’s son often went abroad. One day, through the negligence of his attendants, he descried two men, the one maimed, and the other blind. In abhorrence of the sight, he cried to his esquires, ‘Who are these, and what is
Τίνες οὕτως, καὶ ποταπὴ ἡ δυσχερὴς αὐτῶν θέα; οἱ δὲ, μὴ δυνάμενοι τὸ εἰς ὀρασιν αὐτοῦ ἔλθον ἀποκρύψαι, ἔφησαν. Πάθη ταῦτα εἰσὶν ἀνθρώπινα, ἄτινα εἰς ὑλὴς διεφθαρμένης καὶ σώματος κακοχύμου τοῖς βροτοῖς συμβαίνειν εἰσθε. καὶ φησιν ὁ παῖς. Πάσι τοῖς ἀνθρώποις ταῦτα εἴθυσται συμβαίνειν; λέγουσιν ἐκεῖνοι. Οὐ πάσιν, ἀλλὰ οἷς ἂν ἐκτραπεί̄ ο ὑγιείων ἐκ τῆς τῶν χυμῶν μοχθηρίας. ἀνθίς οὖν ἐπυνθάνετο ὁ παῖς: ἐὰν ὁ πάσιν, φησί, τούτῳ τοῖς ἀνθρώποις συμβαίνειν εἰσθεν, ἀλλὰ τισιν, ἄρα γνωστοὶ καθοστήκασιν, οὗς μέλλει ταῦτα καταλήψεσθαι τὰ δεινὰ; ἢ ἀδιερώτως καὶ ἀπρόοπτως υφίσταται; λέγουσιν ἐκεῖνοι. Καὶ τίς τῶν ἀνθρώπων τὰ μέλλοντα συνυπεῖ δύναται καὶ ἀκριβῶς ἐπιγράφων; κρεῖστον γὰρ ἀνθρωπίνης φύσεως τούτῳ, καὶ μόνοις ἀποκληρωθέν τοῖς ἀθανάτοις θεοῖς. καὶ ἐπαύσατο μὲν ὁ τοῦ βασιλέως υἱὸς ἐπερωτών, ἄδυνηθε δὲ τὴν καρδίαν ἐπὶ τῷ ὀραθέντι, καὶ ἡλλοιώθη ἡ μορφὴ τοῦ προσώπου αὐτοῦ τῷ ἀσυνήθει τοῦ πράγματος.

Μετ' οὐ πολλαῖς δὲ ἡμέρας αὐθίς διερχόμενον ἐντυγχάνει γέροντι πεπαλαιωμένῳ ἐν ἡμέραις πολλαῖς, ἔρρυκνωμένῳ μὲν τὸ πρόσωπον, παρειμένῳ δὲ τᾶς κυήμας, συγκεκυφτότι, καὶ ὅλως πεπολυμένῳ, ἐσπερημένῳ τοὺς ὀδόντας, καὶ ἐγκεκομμένᾳ λαλοῦντι. ἔκπληξεν οὖν αὐτὸν λαμβάνει· καὶ δὴ πλησίον τούτων ἀγαθῶν ἐπηρώτα μαθεῖν τὸ τῆς θέας παράδοξον. οἱ δὲ συμπαρόντες εἶπον: Ὁ θός χρόνων ἢ ἡ πλείστων ὑπάρχει, καὶ κατὰ μικρὸν μειονεμάτικον αὐτῷ τῆς ἱσχύος, ἔξασθενοντων δὲ τῶν μελῶν, εἰς ἣν ὀρᾶς ἔφθασε ταλαιπωρίαν. Καὶ τὸ, φησὶ, τούτου τὸ τέλος; οἱ δὲ εἶπον αὐτῷ.
this distressing spectacle?' They, unable to conceal what he had with his own eyes seen, answered, 'These be human sufferings, which spring from corrupt matter, and from a body full of evil humours.' The young prince asked, 'Are these the fortune of all men?' They answered, 'Not of all, but of those in whom the principle of health is turned away by the badness of the humours.' Again the youth asked, 'If then this is wont to happen not to all, but only to some, can they be known on whom this terrible calamity shall fall? or is it undefined and unforeseeable?' 'What man,' said they, 'can discern the future, and accurately ascertain it? This is beyond human nature, and is reserved for the immortal gods alone.' The young prince ceased from his questioning, but his heart was grieved at the sight that he had witnessed, and the form of his visage was changed by the strangeness of the matter.

Not many days after, as he was again taking his walks abroad, he happened with an old man, well stricken in years, shrivelled in countenance, feeble-kneed, bent double, grey-haired, toothless, and with broken utterance. The prince was seized with astonishment, and, calling the old man near, desired to know the meaning of this strange sight. His companions answered, 'This man is now well advanced in years, and his gradual decrease of strength, with increase of weakness, hath brought him to the misery that thou seest.' 'And,' said he, 'what will be his end?' They answered, 'Naught and again another, old and feeble, and questioned his servants about them.
Οὐδὲν ἄλλο ἢ θάνατος αὐτῶν διαδέχεται. Ἄλλα καὶ πάσιν, ἐφεξῆς, τοῖς ἀνθρώποις τούτο πρόκειται; ἢ καὶ τούτο ἐνίοις αὐτῶν συμβαίνει; ἀπεκρίθησαν ἐκεῖνοι. Εἰ μὴ προλαβὼν ὁ θάνατος μεταστήσει τινά τῶν ἐντεύθεν, ἄδωνατος, τῶν χρόνων προβαίνοντων, μὴ εἰς ταύτης ἐλθεῖν τὴν πείραν τῆς τάξεως. καὶ φησιν ὁ παῖς· ἐν πόσοις οὖν ἐτεσὶ τούτο ἐπέρχεταί τωι; καὶ εἰ πάντως πρόκειται ὁ θάνατος, καὶ οὐκ ἔστιν θέσως τούτων παραδραμεῖν, καὶ μηδὲ εἰς ταύτην ἐλθεῖν τὴν ταλαιπωρίαν; λέγουσιν αὐτῷ. Ἐν οὐδοκούντα μὲν ἢ καὶ ἑκατον ἐτεσιν εἰς τούτο τὸ γῆρας κατανωτῷ 34 σιων οῖ ἀνθρώποι, εἶτα ἀποθνήσκουσι, μὴ ἄλλος ἐνδεχομένου. χρέος γὰρ φυσικών ὁ θάνατος ἐστιν, εἰς ἀρχὴς ἐπετεθὲν τοῖς ἀνθρῶποι, καὶ ἀπαραίτη- τος ἢ τούτων ἐπέλευσις.

Ταῦτα πάντα ὡς εἴδε τε καὶ ἦκουσεν ὁ συνετὸς ἐκεῖνος καὶ ψυχόμονος νεανίας, στενάξας ἐκ βάθους καρδίας, ἐφῆ. Πικρὸς ὁ ζωὴς οὕτως καὶ πάσης ὀδύνης καὶ ἀθώνιας ἀνάπλεως, εἰ ταῦτα οὕτως ἐχει. καὶ πῶς ἀμερμηνήσει τῆς τῆς προσοδοκία τοῦ ἄδηλου θανάτου, οὗ ἔλευσις οὐ μόνον ἀπαραίτητος, ἀλλὰ καὶ ἀδήλου, καθόδες εἴπατε, ὑπάρχει; καὶ ἀπήλθε ταῦτα στρέφον ἐν εαυτῷ, καὶ ἀπαύστως διαλογι- ξόμενος, καὶ πυκνὰς ποιούμενος περὶ τοῦ θανάτου τὰς ὑπομνήσεις, πόνοις καὶ ἀθυμίαις εἰς τούτου συξῶν καὶ ἀπαυστὸν ἐχων τὴν λύπην. ἔλεγε γὰρ ἐν εαυτῷ. Ἀρά ποτέ με ο θάνατος καταλήψεται; καὶ τίς ἐσται ὁ μισήμονον ποιούμενος μετὰ θάνα- του, τοῦ χρόνου πάντα τῇ λήθῃ παραδιδόντος; καὶ εἰ ἀποθανόντω εἰς τὸ μὴ ὅπως ἀντιληθής θαλαμοῖ; ἢ ἔστιν τῆς ἀλλήλη βιωτῆ καὶ ἔτερος κόσμος; ταῦτα καὶ τὰ

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but death will relieve him.' 'But,' said he, 'is this the appointed doom of all mankind? Or doth it happen only to some?' They answered, 'Unless death come before hand to remove him, no dweller on earth, but, as life advanceth, must make trial of this lot.' Then the young prince asked in how many years this overtook a man, and whether the doom of death was without reprieve, and whether there was no way to escape it, and avoid coming to such misery. They answered him, 'In eighty or an hundred years men arrive at this old age, and then they die, since there is none other way; for death is a debt due to nature, laid on man from the beginning, and its approach is inexorable.'

When our wise and sagacious young prince saw and heard all this, he sighed from the bottom of his heart. 'Bitter is life,' cried he, 'and fulfilled of all pain and anguish. If this be so, how can a body be careless in the expectation of an unknown death, whose approach (ye say) is as uncertain as it is inexorable?' So he went away, restlessly turning over all these things in his mind, pondering without end, and ever calling up remembrances of death. Wherefore trouble and despondency were his companions, and his grief knew no ease; for he said to himself, 'And is it true that death shall one day overtake me? And who is he that shall make mention of me after death, when time delivereth all things to forgetfulness? When dead, shall I dissolve into nothingness? Or is there life beyond, and another world?' Ever fretting over these and the
τούτος ὁμοία ἀπαύγατος διευθυμούμενος ὕχριδαν κατετήκετο, κατ’ ὁψιν δὲ τοῦ πατρὸς, ὅτε συνεβή τούτων ἀφικέσθαι, προσεποίητο τὸ ἱλαρόν καὶ ἀλυποῦν, μὴ βουλόμενος εἰς γνῶσιν τῷ πατρὶ τὰ αὑτῷ μελετώμενα ἔλθεῖν. ἔποθει δὲ ἄκατασχέτω τινὶ πόθῳ καὶ ἐγλύκετο ἐντυχείν τινὶ τῷ δυναμένῳ τὴν αὐτῶν πληροφορήσας καρδίαν, καὶ λόγων ἀγαθῶν ταῖς αὐτῶν ἀκοιαῖς ἐνηχῆσαι.

Τὸν προμνημονευθέντα δὲ παιδαγωγόν ἀδεὶς ἐπηρώτα, εἰ ποῦ τινα γινώσκει τὸν δυνάμενον αὑτῷ συμβαλέσθαι πρὸς τὸ ποθεύμενόν, καὶ τὸν νοῦν 35 αὐτῶν βεβαιώσαι, δεινῶς ἰλαγιώντα ἐν τοῖς λογισμοῖς, καὶ μὴ δυνάμενον ἀποβαλέσθαι τὸν περὶ τούτων φροντίδα.  ὁ δὲ, τῶν προειρημένων πάλιν ἐπιμνησθεὶς, ἔλεγεν· Ἐπὶ τοις καὶ πρότερον ὅπως ὁ πατὴρ σου τοὺς σοφοὺς ἐκείνους καὶ ἀσκητὰς ἕλθεν περὶ τῶν τουλίτων ψυχοφούντας, οὔτε μὲν ἀνείλεν, οὔτε δὲ μετ’ ὁργῆς ἐδίωξε, καὶ οὔ γινόσκων νυνὶ τινα τουλίτον ἐν τῇ περιχώρῳ ταύτῃ. πολλοῖ δὲ ἔπι τούτως ἄχθους ἐκείνους πληροθείς, καὶ τὴν ψυχὴν δεινῶς κατατρωθείς, ἐφόκει ἄνδρι θησαυρόν ἀπολέσαντι μέγαν καὶ εἰς τὴν αὐτοῦ ζήτησιν ὅλων αὐτοῦ τὸν νοῦν ἀσχολουμένω. ἐντεύθεν ἀγῶνι διηνεκεῖ καὶ μερίμνῃ συνέξῃ, καὶ πάντα τὰ ἡδεὰ καὶ τερπνὰ τοῦ κόσμου ἡν ἐν ὀφθαλμῷ αὐτοῦ ὡς ἁγιος τι καὶ βδέλυγμα. οὖτως οὖν ἐχοντι τῷ νέῳ καὶ ποτιομενῷ κατὰ ψυχὴν τὸ ἄγαθον εὑρεῖν, εἶδεν αὐτὸν ὁ πῶς βλέπων ὀφθαλμός, καὶ οὐ παρεῖδεν ὁ θέλων πῶς ἄν οὕτως σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθεῖν, ἀλλὰ, τὴν συνήθη αὐτῷ φιλανθρωπίαν καὶ ἐπὶ τούτῳ δεῖξας, ἐγνώρισεν ὅδων ἦν ἐδει πορεύεσθαι τρόπῳ τοιῷδε.  

1 Tim. ii. 4  
Ps. cxliii. 8
like considerations, he waxed pale and wasted away, but in the presence of his father, whenever he chanced to meet him, he made as though he were cheerful and without trouble, unwilling that his cares should come to his father's knowledge. But he longed with an unrestrainable yearning, to meet with the man that might accomplish his heart's desire, and fill his ears with the sound of good tidings.

Again he enquired of the tutor of whom we have spoken, whether he knew of anybody able to help him towards his desire, and to establish a mind, dazed and shuddering at its cogitations, and unable to throw off its burden. He, recollecting their former communications, said, 'I have told thee already how thy father hath dealt with the wise men and anchorets who spend their lives in such philosophies. Some hath he slain, and others he hath wrathfully persecuted, and I wot not whether any of this sort be in this country side.' Thereat the prince was overwhelmed with woe, and grievously wounded in spirit. He was like unto a man that hath lost a great treasure, whose whole heart is occupied in seeking after it. Thenceforth he lived in perpetual conflict and distress of mind, and all the pleasures and delights of this world were in his eyes an abomination and a curse. While the youth was in this way, and his soul was crying out to discover that which is good, the eye that beholdeth all things looked upon him, and he that willeth that 'all men should be saved, and come to the knowledge of the truth,' passed him not by, but showed this man also the tender love that he hath toward mankind, and made known unto him the path whereon he needs must go. Befel it thus.
Ἐγένετο γὰρ κατ' ἐκείνου τῶν καιρῶν μοναχὸς τὸς, σοφὸς τὰ θεία, βίω τε καὶ λόγῳ κοσμούμενος, καὶ εἰς ἄκρον πᾶσαν μοναχικὴν μετέλθων πολιτείαν ὑπεν μὲν ὁμομένως καὶ ἐκ πολύν γένους οὐκ ἔχω λέγειν, ἐν πανερήμω δὲ τινὶ τῆς Σεβασρίπδος ἀγίᾳ τὰς οἰκήσεις ποιούμενοι, καὶ τῆς ιερωσύνης τετελεωμένος τῇ χάριτι. Βαρθαβὼν ἦν ὄνομα τούτῳ τῷ γέρουντι. οὕτως οὖν ἀποκαλύψει τινὲς θεόθεν αὐτῷ γενομένη γνῶς τὰ κατὰ τὸν υἱὸν τοῦ βασιλέως, ἐξελθὼν τῆς ἐρήμου, πρὸς τὴν οἰκομένην κατήλθε. καὶ ἀμείζας τὸ ἐαυτοῦ σχῆμα, ἰματία τε κοσμικά ἀμφιασάμενοι, καὶ νηὸς ἐπιβαίς, ἀφίκετο εἰς τὰ τῶν Ἰνδῶν βασίλεια, καὶ ἐμπόρου ὑπὸ δυσ προσωπεῖον, τὴν πόλιν καταλαμβάνει, ἐνθα δὴ τοῦ βασιλέως υἱός τὸ παλάτιον εἶχε. καὶ, ἥμερας διατρίψας ἐκείσε πολλὰς, ἕκρυβο- λογῆσα τὰ κατ' αὐτὸν καὶ τίνες οἱ τούτῳ πλησιάζοντες. μαθὼν οὖν τὸν ἀνώτερον ῥηθέντα πατίβαλλον πάντων ἀυτῷ μᾶλλον οἰκεῖοτάτον εἶναι, προσελθὼν αὐτῷ κατ' ἴδιαν, ἔφη: Ἰφώσκειν σε βούλομαι, κύριε μου, ὅτι ἐμπύρος ἔγω ἐκ μακρᾶς ἑλήλυθα χώρας, καὶ ὑπάρχει μοι λίθος τίμιος, οὗ παρόμοιος πώποτε οὐχ εὑρέθη. καὶ οὐδεὶς μέχρι τοῦ υἱοῦ τούτου ἐφανέρωσα· σοὶ δὲ κατάδηλον ἦδη ποιῶ, σωτηρίω σε καὶ νομικὴ βλέπων σε ἀνδρὰ, ὡς ἄν εἰσαγάγῃς με πρὸς τὸν 37 υἱὸν τοῦ βασιλέως, καὶ ἐπιδῶσῳ τοῦτον αὐτῷ. πάντων γὰρ τῶν καλῶν ἀσυγκρίτως ὑπερέχει· δύναται καὶ τυφλοῖς τῇ καρδίᾳ φῶς δωρεῖσθαι.
VI

There was at that time a certain monk, learned in heavenly things, graced in word and deed, a model follower of every monastic rule. Whence he sprang, and what his race, I cannot say, but he dwelt in a waste howling wilderness in the land of Senaar, and had been perfected through the grace of the priesthood. Barlaam was this elder's name. He, learning by divine revelation the state of the king's son, left the desert and returned to the world. Changing his habit, he put on lay attire, and, embarking on ship-board, arrived at the seat of the empire of the Indians. Disguised as a merchant man, he entered the city, where was the palace of the king's son. There he tarried many days, and enquired diligently concerning the prince's affairs, and those that had access to him. Learning that the tutor, of whom we have spoken, was the prince's most familiar friend, he privily approached him, saying,

'I would have thee understand, my lord, that I am a merchant man, come from a far country; and I possess a precious gem, the like of which was never yet found, and hitherto I have shewed it to no man. But now I reveal the secret to thee, seeing thee to be wise and prudent, that thou mayest bring me before the king's son, and I will present it to him. Beyond compare, it surpasseth all beautiful things; for on the blind in heart it hath virtue to
σοφίας, κωφών δὲ ὡτα ἄνοιγεν, ἀλάλοις τε φωνὴν
didόναι, καὶ ρώσιν τοῖς νοσοῦσι παρέχειν τοὺς
ἀφρονας σοφίζει, δαίμονας διώκει, καὶ πάν ὁ τι
calὸν καὶ ἔρασμον ἀφθόνως χορηγεῖ τῷ κεκτη-
μένῳ αὐτὸν. Λέγει πρὸς αὐτὸν ὁ παιδαγωγὸς·
'Ορῶ σε ἀνθρωπον σταθεροῦ καὶ βεβηκότος φρο-
νήματος· τὰ δὲ ῥήματά σου ἀμετρά σε καυχᾶσθαι
ἐμφαίνονσι. Λίθους γὰρ καὶ μαργαρίτας πολυτε-
λείτι καὶ πολυτίμους πῶς ἂν σοι διηγησάμην
ὀσους ἑώρακα; ἔχοντας δὲ τοιαῦτα ὡς εἴρηκας
δυνάμεις οὔτε εἶδον, οὔτε ἦκουσα. ὁμως ὑπόδειξέν
μοι αὐτὸν, καὶ, εἴ ἐστι κατὰ τὸ ῥήμα σου, θάττον
εἰσάγω τούτου πρὸς τὸν τοῦ βασιλέως υἱόν, καὶ
tιμᾶς ὅτι μεγίστας καὶ δωρεάς λήψῃ παρ' αὐτοῦ.
πρωῇ δὲ βεβαιωθήσαν τῇ ἀγενεδεί τῶν ὀφθαλ-
μῶν ὅρασε, ἀδύνατον μοι τὸ ἐμὸ δεσπότη καὶ
βασιλεῖ περὶ πράγματος ἀφανοὺς ταῦτα δὴ τὰ
ὑπέρογκα ἀπαγγέλθαι. ὃ δὲ Βαρλαὰμ ἔφη. Καλὸς
εἰπας μήτε ἑωρακέναι πάσποτε μήτε ἀκηκοέναι
toιαύτας δυνάμεις καὶ ἐνεργεῖας· ὃ γὰρ πρὸς σὲ
μου λόγος οὐ περὶ τοῦ τυχόντος ἐστὶ πράγματος,
ἄλλα θαυμαστὸ τινὸς καὶ μεγάλου. ὅτι δὲ ἐξή-
tησας τούτον θεάσασθαι, ἄκουσον τῶν ἐμῶν
ῥήματων.

Ὁ λίθος οὕτως ὁ πολύτιμος μετὰ τῶν προειρη-
μένων ἑνεργείων καὶ δυνάμεων, ἔτι καὶ ταύτην
κέκτηται τὴν ἱσχῦν· οὐ δύναται θεάσασθαι αὐτὸν
ἐκ τοῦ προχείρου ὁ μὴ ἔχων ἐρρωμένην μὲν τὴν
ὁρασίαν καὶ ἕγκαινουσαν, ἀγνὸν δὲ τὸ σῶμα καὶ 38
πάντη ἄμολυντον. εἰ γὰρ τις, μὴ τὰ δύο ταύτα
calὰ ἔχων, προπετῶς ἐμβλέψει τῷ τιμῶ λίθῳ
toῦτῳ, καὶ αὐτὴν δῆπον ἦν ἔχει ὀπτικὴν δύναμιν
64
bestow the light of wisdom, to open the ears of the deaf, to give speech to the dumb and strength to the ailing. It maketh the foolish wise and driveth away devils, and without stint furnisheth its possessor with everything that is lovely and desirable.' The tutor said, 'Though, to all seeming, thou art a man of staid and steadfast judgment, yet thy words prove thee to be boastful beyond measure. Time would fail me to tell thee the full tale of the costly and precious gems and pearls that I have seen. But gems, with such power as thou tellest of, I never saw nor heard of yet. Nevertheless shew me the stone; and if it be as thou affirmest, I immediately bear it to the king's son, from whom thou shalt receive most high honours and rewards. But, before I be assured by the certain witness of mine own eyes, I may not carry to my lord and master so swollen a tale about so doubtful a thing.' Quoth Barlaam, 'Well hast thou said that thou hast never seen or heard of such powers and virtues; for my speech to thee is on no ordinary matter, but on a wondrous and a great. But, as thou desiredst to behold it, listen to my words.

'This exceeding precious gem, amongst these its powers and virtues, possesseth this property besides. It cannot be seen out of hand, save by one whose eyesight is strong and sound, and his body pure and thoroughly undefiled. If any man, lacking in these two good qualities, do rashly gaze upon this precious stone, he shall, I suppose lose even the eyesight
καὶ τὰς φρένας προσαπολέσειεν. ἦγος δὲ, οὐκ ἀμύητος τῆς ἰατρικῆς ἐπιστήμης ὑπάρχων, καθορῶ σου τοὺς ὀφθαλμοὺς μὴ ύγιῶς ἔχοντας, καὶ δέδοικα μὴ καὶ ἢς ἔχεις ὀράσεως στέρησιν προ-ξενήσω. ἀλλὰ τὸν νῦν τοῦ βασιλέως ἀκήκοα βίον μὲν ἔχειν σωφρόνα, τοὺς ὀφθαλμοὺς δὲ ὀραίους καὶ ύγιῶς ὀρόοντας· τοῦτον χάριν ἐκείνῳ ὑποδείξει τὸν θησαυρὸν τοῦτον τεθάρρηκα. σὺ οὖν μὴ ἁμε-λῶς περὶ τούτου διατεθῇ, μηδὲ πράγματος τοιοῦ-τοῦ τὸν κύριον σου ἀποστερήσῃς. ὁ δὲ πρὸς αὐτὸν, Καὶ εἰ ταύτα, φησίν, οὖτως ἔχει, μὴ μοι τὸν λίθων ὑποδείξης· εὖ ἁμαρτίας γὰρ πολλαῖς ὁ βίος μου έρρύπωται· οὐχ ύγιῶς δὲ καὶ τὴν ὀρασίν, καθὼς εἴπας, κέκτημαι. ἀλλ' εὖγός, τοῖς σοὶς πεισθεὶς ρήμασι, γνωρίσαι ταύτα τῷ κυρίῳ μου καὶ βασιλεῖ ὁ λόγον ὑπερείς. εἰπε ταύτα, καὶ εἰσελθὼν κατὰ μέρος πάντα τῷ νῦ ὑπὸ τοῦ βασιλέως ἀπήγγειλεν. ἐκείνος δὲ, ὡς ἤκουσε τὰ τοῦ παιδ-αγωγοῦ ρήματα, χαρᾶς τινὸς καὶ θυμηδίας πνευματικῆς ἤσθετο, τῇ αὐτοῦ ἐμπνευσάσθης καρδία, καὶ, ἐνθοῦς ὡσπερ γεγόμενος τῇ ψυχῆ, ἐκέλευσε θάττον εἰσαγαγεῖν τὸν ἀνδρά. Ὅς οὖν εἰσῆλθεν ὁ Βαρλαάμ, καὶ δέδωκεν αὐτῷ τὴν πρέπουσαν εἰρήνην, ἐπέτρεψεν αὐτὸν καθ- εσθήναι, καὶ τοῦ παιδαγωγοῦ ὑποχωρήσαντος, λέγει ὁ Ἰωάσαφ τῷ γέροντι· Ὑποδείξον μοι τὸν 39 πολύτιμον λίθον, περὶ οὗ μεγάλα τινὰ καὶ θαυμαστά λέγειν σε ὁ ἐμὸς παιδαγωγὸς διηγήσατο. ὁ δὲ Βαρλαὰμ οὖτως ἀπήρξατο τῆς πρὸς αὐτὸν διαλέξεως· Οὐ δικαιόν ἐστιν, ὁ βασιλεὺς, ψευδός τι καὶ ἀπερισκέπτως πρὸς τὸ ὑπέρέχον τῆς σῆς δόξης λέγειν μὲ· πάντα γὰρ τὰ δηλωθέντα σοι
that he hath, and his wits as well. Now I, that am initiated in the physician's art, observe that thine eyes are not healthy, and I fear lest I may cause thee to lose even the eyesight that thou hast. But of the king's son, I have heard that he leadeth a godly life, and that his eyes are young and fair, and healthy. Wherefore to him I make bold to display this treasure. Be not thou then negligent herein, nor rob thy master of so wondrous a boon.' The other answered, 'If this be so, in no wise show me the gem; for my life hath been polluted by many sins, and also, as thou sayest, I am not possesst of good eyesight. But I am won by thy words, and will not hesitate to make known these things unto my lord the prince.' So saying, he went in, and, word by word, reported everything to the king's son. He, hearing his tutor's words, felt a strange joy and spiritual gladness breathing into his heart, and, like one inspired, bade bring in the man forthwith.

So when Barlaam was come in, and had in due order wished him Peace!, the prince bade him be seated. Then his tutor withdrew, and Ioasaph said unto the elder, 'Shew me the precious gem, concerning which, as my tutor hath narrated, thou tellest such great and marvellous tales.' Then began Barlaam to discourse with him thus: 'It is not fitting, O prince, that I should say anything falsely or unadvisedly to thine excellent majesty. All that hath been signified to thee concerning me is
παρ' ἐμοῦ ἀληθῆ εἰσὶ καὶ ἀναμφίλεκτα. ἀλλ', εἰ μὴ πρότερον δοκιμήν τῆς σῆς λάβω φρονήσεως, οὐθέν τὸ μυστήριον φανερώσαι σοι. φησὶ γὰρ ὁ ἐμὸς Δεσπότης ἡ ἐξήλθην ὁ σπείρας τοῦ σπείραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρων αὐτοῦ, ἢ μὲν ἐπεσε παρὰ τὴν οὐδὲν, καὶ ἤλθε τὰ πετεινὰ καὶ κατέφαγαν αὐτά: ἄλλα δὲ ἐπεσε παρὰ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλὴν, καὶ εὐθέως ἐβλάστησε, διὰ τὸ μὴ ἔχειν βάθος γῆς. ἦλθον δὲ ἀνυπεφλάσατος ἐκαυματισθῆ, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη ἄλλα δὲ ἐπεσεν ἐπὶ τὰς ἁκάνθας, καὶ ἤνεβησαν αἱ ἀκανθαί καὶ ἀπέπνευσαν αὐτὰ: ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἔδιδον καρπὸν ἐκατοστεύοντα. εἰ μὲν οὖν γῆν εὑρὼ ἐν τῇ καρδίᾳ σου καρποφόρον καὶ ἄγαθην, οὐκ ὄντις τὸν θείον σπόρον ἐμφυτεύσας σοι καὶ φανερώσαι τὸ μέγα μυστήριον εἰ δὲ πετρώδης αὐτῇ καὶ ἀκανθόδης ἔστι, καὶ ὁδὸς πατομείνῃ τῷ βουλομένῳ παντὶ, κρείττον μηδόλος τούτου δὲ τὸν σωτήριον καταβάλειν σπόρον καὶ εἰς διαρπαγήν αὐτὸν θείναι τοῖς πετεινοῖς καὶ θηρίοις, δῶν ἐμπροσθεν ὅλως μὴ βαλεῖν τοὺς μαργαρίτας ἐντεταλμαί. ἄλλα πεπείσμαι περὶ σου τὰ κρεῖττονα καὶ ἐχόμενα 40 σωτηρίας, διὸ καὶ τὸν λίθον ὄψει τὸν ἀτίμητον, καὶ τῇ αὐγῇ τοῦ φωτὸς αὐτοῦ φῶς καὶ αὐτὸς ἀξιωθῆσῃ γενέσθαι, καὶ καρπὸν ἐνέγχης ἐκατοστεύοντα. διὰ σὲ γὰρ ἔργον θέμην καὶ μακρὰν διήνυσα οὐδὲν, τὸν υποδείξαι σοι ἀ οὐχ ēόρακας πάσητε καὶ διδάξαι ἀ οὐκ ἀκήκοαι.

Ἐἴπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ. �cheduler μέν, πρεσβύτα τίμει, πόθῳ τινὶ καὶ ἔρωτι ἀκατα-
true and may not be gainsaid. But, except I first make trial of thy mind, it is not lawful to declare to thee this mystery; for my Master saith, "There went out a sower to sow his seed: and, when he sowed, some seeds fell by the wayside, and the fowls of the air came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched: and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up and choked them: but others fell into good ground, and brought forth fruit an hundredfold." Now, if I find in thine heart fruit-bearing ground, and good, I shall not be slow to plant therein the heavenly seed, and manifest to thee the mighty mystery. But and if the ground be stony and thorny, and the wayside trodden down by all who will, it were better never to let fall this seed of salvation, nor to cast it for a prey to fowls and beasts, before which I have been charged not to cast pearls. But I am "persuaded better things of thee, and things that accompany salvation,"—how that thou shalt see the priceless stone, and it shall be given thee in the light of that stone to become light, and bring forth fruit an hundredfold. Aye, for thy sake I gave diligence and accomplished a long journey, to shew thee things which thou hast never seen, and teach thee things which thou hast never heard.'

Ioasaph said unto him, 'For myself, reverend elder, I have a longing, an irresistible passion to
σχέτω ξητῶ λόγων ἀκούσαι καίνων τινα καὶ ἀγαθῶν, καὶ πῦρ ἐνδοθεν ἐν τῇ καρδίᾳ μου ἐκκέκαυται δεινῶς φλέγων μὲ καὶ παρορμῶν μαθεῖν ἀναγκαίας τινάς συζητήσεως. οὐκ ἔτυχον δὲ μέχρι τοῦ νῦν ἀνθρώπου δυναμένου πληροφορῆσαι μὲ τερί τούτων. εἰ δὲ τῦχο σοφοῦ τινος καὶ ἐπιστήμονος, καὶ ἀκούσω λόγων σωτηρίας, οὔτε πεπεινῶδες, ὦς οἶμαι, τοῦτον ἐκδώσω, οὔτε θηρίος, οὔτε μήν πετρώδης φανίσσωμαι, ὡς ἔφη, οὔτε ἀκαυμάδης, ἀλλὰ καὶ εὐγνωμόνως δέξομαι καὶ εἰδήμονως τηρήσω. σὺ δὲ, εἰ τι τοιοῦτον ἐπίστασαι, μὴ διακρίνῃς ἀπ' ἐμοῦ, ἀλλ' ἀνάγιγνειλόν μοι. ὥσ γὰρ ἠκούσα εἰ μακρὰς ἀφικέσθαι σε γῆς, ἢσθη μου ἡ ψυχή, καὶ ἐνείπτως ἐγενόμην διὰ σοῦ τοῦ ποθουμένου ἐπιτυχεῖν. διὰ τούτο καὶ θάττων εἰσήγαγον σε πρὸς με καὶ προσηνοῦς ἐδεξάμην, ὡσπερ τινα τῶν συνήθων μοι καὶ ἡλικιωτῶν, εἴπερ οὐ ψευσθήσομαι τῆς ἐλπίδος, καὶ ὁ Βαρλαὰμ ἐφη. Καλῶς ἐποίησας τούτο καὶ ἀξίως τῆς σῆς βασιλικῆς μεγαλοπρεπείας, ὅτι 41 μὴ τῇ φαινομένῃ προσέσχες εὐτελείᾳ, ἀλλὰ τῆς κεκρυμμένης ἐγένους ἐλπίδος.

Ἡν γὰρ τις βασιλεὺς μέγας καὶ ἐνδοξός, καὶ ἐγένετο, διερχομένου αὐτοῦ ἐφ' ἀρμάτος χρυσοκολλήτου καὶ τῆς βασιλείας πρεπούσης δορυφορίας, ὑπαντήσας δύο ἀνδρας, διερρωγότα μὲν ἡμιφιλεσμένους καὶ ἐρπυτωμένα, ἐκτετηκότας δὲ τὰ πρόσωπα καὶ λίαν κατωχρωμένους· ἢν δὲ γνώσκων τούτους ὁ βασιλεὺς τῷ ὑπωπιασμῷ τοῦ σώματος καὶ τοῖς τῆς ἀσκήσεως ἱδρύσι τὸ σαρκίον ἐκδεδαπανηκότας. ὡς οὖν εἰδεν αὐτοὺς, καταπηδήσας εὐθὺς τοῦ ἀρμάτος καὶ ἐπὶ τὴν γῆν πεσών, προσ-
hear some new and goodly word, and in mine heart there is kindled fire, cruelly burning and urging me to learn the answer to some questions that will not rest. But until now I never happened on one that could satisfy me as touching them. But if I meet with some wise and understanding man, and hear the word of salvation, I shall not deliver it to the fowls of the air, I trow, nor yet to the beasts of the field; nor shall I be found either stony or thorny-hearted, as thou saidest, but I shall receive the word kindly, and guard it wisely. So if thou knowest any such like thing, conceal it not from me, but declare it. When I heard that thou wert come from a far country, my spirit rejoiced, and I had good hope of obtaining through thee that which I desire it. Wherefore I called thee straightway into my presence, and received thee in friendly wise as one of my companions and peers, if so be that I may not be disappointed of my hope.' Barlaam answered, 'Fair are thy deeds, and worthy of thy royal estate; seeing that thou hast paid no heed to my mean show, but hast devoted thyself to the hope that lieth within. For hearken unto me.

'There was once a great and famous king: and it came to pass, when he was riding on a day in his golden chariot, with his royal guard, that there met him two men, clad in filthy rags, with fallen-in faces, and pale as death. Now the king knew that it was by buffetings of the body and by the sweats of the monastic life that they had thus wasted their miserable flesh. So, seeing them, he leapt anon from his chariot, fell on the ground,
εκύψε, καὶ ἀναστὰς περιεπλάκη αὐτοῖς προσ-
φιλέστατα κατασπαζόμενοι. οἱ δὲ μεγιστάνες
αὐτοῦ καὶ Ἀρχοντες ἐδυσχέραναν ἐπὶ τοῦτο, ἀνάξια τῆς
βασιλικῆς δόξης πεποιηκέναι αὐτῶν
νομίζοντες. μὴ τολμῶντες δὲ κατὰ πρόσωπον
ἐλέγχειν, τὸν γνήσιον αὐτοῦ ἀδελφὸν ἐλεγον
λαλήσαι τῷ βασιλεί, μὴ τὸ ὑψος τοῦ διαδήματος
οὕτως καθυβρίζειν. τοῦ δὲ εὐπόντος ταῦτα τῷ
ἀδελφῷ καὶ καταμεμψαμένου τὴν ἀκαίρου αὐτοῦ
σμικρολογίαν, δέδωκεν αὐτῷ ἀπόκρισιν ὁ βασι-
λεύς, ἦν οὗ συνήκεν ὁ ἀδελφὸς αὐτοῦ.

'Εθος γὰρ ἦν ἐκείνῳ τῷ βασιλεί, ὅταν ἀπό-
φασιν θανάτου κατὰ τινὸς ἐδίδον, κήρυκα εἰς
τὴν αὐτοῦ θύραν ἀποστέλλειν μετὰ σάλπυγγος
tεταγμένης εἰς τοῦτο· καὶ τῇ φωνῇ τῆς σάλπυγ-
γος ἐκείνης ὑσθοντο πάντες θανάτου ἐνοχον
ἐκείνου υπάρχειν. ἐσπέρας οὖν καταλαβοῦσης, 42
ἀπέστειλεν ὁ βασιλεύς τὴν σάλπυγγα τοῦ θανά-
tου σαλπίζειν ἐπὶ τῇ θύρᾳ τοῦ οἴκου τοῦ ἀδελφοῦ
αὐτοῦ. ὡς οὖν ἦκουσεν ἐκείνος τὴν σάλπυγγα
tοῦ θανάτου, ἀπέγνω τῆς έαυτοῦ σωτηρίας καὶ
dιέθετο τὰ κατ' αὐτὸν ὄλην τὴν νῦκτα· ἀμα δὲ
πρωτ', ἀμφισάμενος μέλανα καὶ πενθήρη, μετὰ
γυναικὸς καὶ τέκνων ἀπέρχεται εἰς τὴν θύραν
tοῦ παλατίου κλαῖών καὶ ὀδυρόμενοι. εἰσαγα-
gὼν δὲ αὐτὸν ὁ βασιλεύς, καὶ οὕτως ἰδὼν
ὁλοφυρόμενον, ἔφη· 'Ω άσύνετε καὶ ἄφρον, εἰ
οὐ οὕτως ἔδειλάσας τὸν κήρυκα τοῦ ὀμοτίμου
σου ἀδελφοῦ, πρὸς δὲ οὔδὲν ὅλως έαυτοῦ ἡμαρτη-
κέναι γνώσκεις, πῶς ἐμοὶ μέμψαι ἐπήγαγες ἐν
ταπεινώσει ἀσπασαμένῳ τους κήρυκας τοῦ Θεοῦ
μου, τους εὐχέστερον σάλπυγγος μηνύοντάς μοι

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and did obeisance. Then rising, he embraced and greeted them tenderly. But his noblemen and counsellors took offence thereat, deeming that their sovran had disgraced his kingly honour. But not daring to reprove him to the face, they bade the king's own brother tell the king not thus to insult the majesty of his crown. When he had told the king thereof, and had upbraided him for his untimely humility, the king gave his brother an answer which he failed to understand.

'It was the custom of that king, whenever he sentenced anyone to death, to send a herald to his door, with a trumpet reserved for that purpose, and at the sound of this trumpet all understood that that man was liable to the penalty of death. So when evening was come, the king sent the death-trumpet to sound at his brother's door; who, when he heard its blast, despaired of his life, and all night long set his house in order. At day-break, robed in black and garments of mourning, with wife and children, he went to the palace gate, weeping and lamenting. The king fetched him in, and seeing him in tears, said, "O fool, and slow of understanding, how didst thou, who hast had such dread of the herald of thy peer and brother (against whom thy conscience doth not accuse thee of having committed any trespass) blame me for my humility in greeting the heralds of my God, when they warned me, in gentler tones than those of the trumpet, of my death and fearful
τὸν θάνατον καὶ τὴν φοβερὰν τοῦ Δεσπότου ὑπάντησιν, ὃ πολλὰ καὶ μεγάλα ἐμαυτὸν ἡμαρτηκέναι ἐπισταμαι; ἵδον τοῖς ψω τὴν σὴν ἐλέγχουν ἀνοιαν τούτῳ δὴ τῷ τρόπῳ ἐχρησάμην, ὅσπερ οὐν καὶ τοὺς ὑποθεμένους σου τὴν κατ᾽ ἐμοῦ μέμψιν θάττον ἀνοηταῖνεν ἐλέγξω. καὶ οὔτω θεραπεύσας τὸν ἀδελφὸν αὐτοῦ καὶ ἀφελήσας οὐκάδε ἀπέστειλεν.

Ἐκέλευσε δὲ γενέσθαι ἐκ ἔξω τῆς ἐκλαύσεως τέσσαρα. καὶ τὰ μὲν δύο περικαλύπτας πάντοθεν χρυσίῳ, καὶ ὡστὰ νεκρὸν ὠδοῦδα βαλὼν ἐν αὐτοῖς, χρυσαῖς περόνωις κατησφαλωσάτο τὰ δὲ ἀλλα πίσσῃ καταρχίσας καὶ ἀσφαλτώσας, ἐπλήρωσε λίθων τιμών καὶ μαργαρίτων πολυτιμῶν καὶ πάσης μυρεψικῆς εὐώδιας. σχοινίοις 43 τε τριχίνοις ταῦτα περισφύγας, ἐκάλεσε τοὺς μεμψαμένους αὐτῷ μεγιστάνως ἐπὶ τῇ τῶν ἄνδρων εἰκόνων συναντήσει, καὶ προέβηκε αὐτοῖς τὰ τέσσαρα βαλάντια, τοῦ ἀποτιμήσασθαι πόσου μὲν ταῦτα, πόσου δὲ ἐκείνα τιμήματος εἰσίν ἀξία. οὕ δὲ τὰ μὲν δύο τὰ κεχρυσωμένα τιμῆς ὡς πλείστης εἶναι διωρίζοντο. ἐξετάζει γὰρ, φησίν, ἐν αὐτοῖς βασιλικά διαδήματα καὶ ζωναὶ ἀποκείσαντα τὰ δὲ τῇ πίσσῃ κατακεχρυσμένα καὶ τῇ ἀσφάλτῳ εὐτελοὺς τινὸς καὶ οὐκτροῦ τιμήματος ὑπάρχει. ὥ δὲ βασιλεὺς ἐφή πρὸς αὐτοὺς: Οἶδα κἂν τοιαύτα λέγειν ὡμᾶς: τοῖς αἰσθητοῖς γὰρ ὀφθαλμοῖς τὴν αἰσθητὴν ὅψιν κατανοεῖτε καὶ μὴν οὐχ οὕτως δεῖ ποιεῖν. ἀλλὰ τοῖς ἐνδον ὄμμασι τὴν ἐντὸς ἀποκειμένην χρή βλέπειν εἰτε τιμῆν εἰτε ἀτιμίαν. καὶ ἐκέλευσεν ἀνοιγῆναι τὰ κεχρυσωμένα βαλάντια. διανοιχθέντων δὲ,
meeting with that Master against whom I know that I have often grievously offended? Lo! then, it was in reproof of thy folly that I played thee this turn, even as I will shortly convict of vanity those that prompted thy reproof." Thus he comforted his brother and sent him home with a gift.

"Then he ordered four wooden caskets to be made. Two of these he covered over all with gold, and, placing dead men's mouldering bones therein, secured them with golden clasps. The other two he smeared over with pitch and tar, but filled them with costly stones and precious pearls, and all manner of aromatic sweet perfume. He bound them fast with cords of hair, and called for the noblemen who had blamed him for his manner of accosting the men by the wayside. Before them he set the four caskets, that they might appraise the value of these and those. They decided that the golden ones were of greater value, for, peradventure, they contained kingly diadems and girdles. But those, that were be-smeared with pitch and tar, were cheap and of paltry worth, said they. Then said the king to them, "I know that such is your answer, for with the eyes of sense ye judge the objects of sense, but so ought ye not to do, but ye should rather see with the inner eye the hidden worthlessness or value." Whereupon he ordered the golden chests to be opened. And when they
δευτή τις ἐπνευσε δυσωδία καὶ ἀγδεστάτη ὥραθη θέα.

Φησίν οὖν ὁ βασιλεύς· Οὗτος ὁ τύπος τῶν τὰ λαμπτρὰ μὲν καὶ ἐνδοξα ἡμφιεσμένων, πολλὴ δόξη καὶ δυναστεία σοβαρευμένων, καὶ ἐσωθεν ἀποξόντων νεκρῶν καὶ πονηρῶν ἔργων. εἶτα καὶ τὰ πεπισσωμένα καὶ κατησφαλτωμένα κελεύσας ἀνακαλυφθήναι, πάντας εὐθραυα τοὺς παρόντας τῇ τῶν ἐν αὐτοῖς ἀποκειμένων φαιδρότητι καὶ εὐωδίᾳ. ἔφη δὲ πρὸς αὐτούς· Οἴδατε τίνι ὦμοια τάντα; τοῖς ταπεινοῖς ἐκεῖνοι καὶ εὐτελῆ περικειμένοις ἐνδύματα, ὃν ὑμεῖς τὸ ἐκτὸς ὅροντες σχήμα, ὑβριν ἡγήσασθε τῇ ἐμῇ κατὰ πρόσωπον αὐτῶν ἐπὶ γῆς προσκύνησιν· ἐγὼ δὲ, τοῖς νοεροῖς ὤμμασι τὸ τίμιον αὐτῶν καὶ περικαλλὲς κατανοήσας τῶν ψυχῶν, ἐνεδοξάσθην μὲν τῇ τούτων προσφαύσει, παντὸς δὲ στεφάνου καὶ πάσης βασιλικῆς ἀλουργίδος τιμωτέρους αὐτοὺς ἡγησάμην. οὖτος οὖν αὐτοὺς ἤσχυνε, καὶ ἐδίδαξε μὴ τοῖς φαινομένοις πλανᾶσθαι, ἀλλὰ τοῖς νοομένοις προσέχειν. κατ’ ἐκείνου τοῖνυν τῶν εὐσεβῆ καὶ σοφῶν βασιλέα καὶ σὺ πεποίηκας, τῇ ἁγάθῃ ἐλπίδι προσδεξάμενος με, ἢς οὐ ψευσθήσῃ, ὡς ἔγωγε οἴμαι. εἴπε δὲ πρὸς αὐτῶν ὁ Ἰωασάφ. Ταύτα μὲν δὴ πάντα καλῶς εἶπας καὶ εὐαρμόστως· ἀλλὰ ἐκείνο θέλω μαθεῖν, τίς ἐστιν ὁ σὸς Δεσπότης, διʼ ἑκεῖνο ἐρχας τοῦ λόγου περὶ τοῦ σπορέως ἐκείνου εἰρηκέναι ἐλεγες.
were thrown open, they gave out a loathsome smell and presented a hideous sight.

"Said the king, "Here is a figure of those who are clothed in glory and honour, and make great display of power and glory, but within is the stink of dead men's bones and works of iniquity."

Next, he commanded the pitched and tarred caskets also to be opened, and delighted the company with the beauty and sweet savour of their stores. And he said unto them, "Know ye to whom these are like? They are like those lowly men, clad in vile apparel, whose outward form alone ye beheld, and deemed it outrageous that I bowed down to do them obeisance. But through the eyes of my mind I perceived the value and exceeding beauty of their souls, and was glorified by their touch, and I counted them more honourable than any chaplet or royal purple." Thus he shamed his courtiers, and taught them not to be deceived by outward appearances, but to give heed to the things of the soul. After the example of that devout and wise king hast thou also done, in that thou hast received me in good hope, wherein, as I ween, thou shalt not be disappointed." Ioasaph said unto him, "Fair and fitting hath been all thy speech; but now I fain would learn who is thy Master, who, as thou saidest at the first, spake concerning the Sower."
Ἀὖθες οὖν ἀναλαβὼν τὸν λόγον ὁ Βαρδαλάμ, εἶπεν· Εἰ τὸν ἐμὸν Βούλει Δισπότην μαθεῖν, ὁ Κύριος ἐστιν Ἰησοῦς Χριστός, ὁ μονογενὴς Θεὸς τοῦ Θεοῦ, ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεύς τῶν βασιλεύοντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὁ σὺν Πατρὶ καὶ ἀγίῳ Πνεύματι δοξαζόμενος. οἶκε εἰμὶ γὰρ ἐγὼ τῶν τοὺς πολλαύν τούτους καὶ ἀπάκτους ἀναγωρευόντων θεούς, καὶ τὰ ἄνυχα ταῦτα καὶ κωφὰ σεβομένων εἰδωλα· ἀλλ᾽ ἔνα Θεόν γινώσκω καὶ ὁμολογῶ ἐν 45 τρισὶν ὑποστάσεις δοξαζόμενον, Πατρὶ, φημὶ, καὶ Θεῷ, καὶ ἀγίῳ Πνεύματι, ἐν μιᾷ δὲ φύσει καὶ οὐσίᾳ, ἐν μιᾷ δόξῃ καὶ βασιλείᾳ μὴ μεριζομένῃ. οὕτως οὖν ὁ ἐν τρισὶν ὑποστάσεις εἰς Θεόν, ἀναρχός τε καὶ ἀπελεύθερος, αἰώνιος τε καὶ αἰῶνις, ἀκτιστός, ἀτρεπτός τε καὶ ἀσώματος, ἀόρατος, ἀπεργαστὸς, ἀπεριόνητος, ἀγάθος καὶ δίκαιος μόνος, τὰ πᾶντα ἐκ μὴ ὄντων ὑποστησάμενος, τὰ τε ὀρατὰ καὶ τὰ ἄορατα, πρῶτον μὲν δημιουργεῖ τὰς οὐρανίους δυνάμεις καὶ ἀόρατους, ἀναρίθμητα τινα πλήθη ἀυλὰ τε καὶ ἄσωματα, λειτουργικὰ πνεύματα τῆς τοῦ Θεοῦ μεγαλειώτητος· ἔπεμπτα τὸν ὀρώμενον κόσμον τούτον, οὐρανόν τε καὶ γῆν καὶ τὴν θάλασσαν, ὄντες καὶ φωτὶ φαινόμενα κατεκόσμησεν, οὐρανόν μὲν ἡλίῳ καὶ σελήνῃ καὶ τοῖς ἄστροις, γῆν δὲ παντοῖοι βλαστήμασι καὶ διαφόροις ζῴοις, τὴν τε θάλασσαν πάλιν τῷ
VII

Again therefore Barlaam took up his parable and said, if thou wilt learn who is my Master, it is Jesus Christ the Lord, the only-begotten Son of God, "the blessed and only potentate, the King of kings, and Lords of lords; who only hath immortality, dwelling in the light which no man can approach unto"; who with the Father and the Holy Ghost is glorified. I am not one of those who proclaim from the house-top their wild rout of gods, and worship lifeless and dumb idols, but one God do I acknowledge and confess, in three persons glorified, the Father, the Son, and the Holy Ghost, but in one nature and substance, in one glory and kingdom undivided. He then is in three persons one God, without beginning, and without end, eternal and everlasting, uncreate, immutable and incorporeal, invisible, infinite, incomprehensible, alone good and righteous, who created all things out of nothing, whether visible or invisible. First, he made the heavenly and invisible powers, countless multitudes, immaterial and bodiless, ministering spirits of the majesty of God. Afterward he created this visible world, heaven and earth and sea, which also he made glorious with light and richly adorned it; the heavens with the sun, moon and stars, and the earth with all manner of herbs and divers living beasts, and the sea in turn with all kinds of fishes. "He
παμπληθεῖ τῶν νηκτῶν γένει. ταύτα πάντα, 
Pa. exlviii. 5 αὐτὸς εἶπε, καὶ ἐγεννήθησαν, αὐτὸς ἐνετείλατο 
Gen. ii. 7; 4. καὶ ἐκτίσθησαν. εἰσὶ δημιουργεῖ τὸν ἀνθρωπον 
Gen. ii. 26 χερσίν ἑδίας, χοῦν μὲν λαβὼν ἀπὸ τῆς γῆς εἰς 
διαπλασίαν τοῦ σώματος, τὴν δὲ ψυχὴν λογικὴν 
καὶ νοερὰν διὰ τοῦ οἰκείου ἐμφυσήματος αὐτῷ 
δοὺς, ἥτις κατ' εἰκόνα καὶ ὀμοίωσιν τοῦ Θεοῦ 
δεδημιουργῆθαι γέγραπται: κατ' εἰκόνα μὲν, 
диὰ τὸ νοερὸν καὶ αὐτεξούσιον, καθ' ὀμοίωσιν δὲ 
διὰ τὴν τῆς ἀρετῆς κατὰ τὸ δυνατὸν ὀμοίωσιν. 
τούτου τὸν ἀνθρωπον αὐτεξούσιοντε καὶ ἀθανασία τιμήσας, 
Gen. ii. 18 βασιλέα τῶν ἐπὶ γῆς κατέστησεν 
ἔποιήσε δὲ ἐξ αὐτοῦ τὸ θῆλυ, βοηθῶν αὐτῷ κατ' 
αὐτῶν.

Gen. ii. 8 Καὶ φυτεύσας παράδεισον ἐν Ἓδεῖ ματὰ ἀνατολάς, 
Gen. ii. 17 εὐφροσύνης καὶ θυμήδιας πάσης πεπληρωμένου, ἔθετο ἐν αὐτῷ τὸν ἀνθρώπον ὑπὸ ἐπλασε, 
Gen. viii. 24 πάντων μὲν τῶν ἐκεῖσε θείων φυτῶν κελέύσας 
ἀκωλύτως μετέχειν, ἐνὸς δὲ μόνον θέμενος ἐντολὴν ὅλως μὴ γεύσασθαι, ὅπερ ἐξίσου τοῦ γινώσκειν καλὸν καὶ πονηρὸν κέκληται, οὕτως εἰπὼν. 
Cp. Ezek. xcviii. 12-15 ἢ δ' ἂν ἡμέρα φάγητε ἀπ' αὐτοῦ, θανάτῳ ἠποθανεῖσθε. εἰς δὲ τῶν εἰρημένων ἀγγέλων δυνάμεων, μᾶς στρατιάς πρωτοστάτης, οὐδόλως ἐν ἑαυτῷ παρὰ τοῦ Δημιουργοῦ κακίας φυσικὴς ἐσχήκως ἧχος ἅλλ' ἐπ' ἀγαθῷ γενόμενος, αὐτεξουσίῳ προαιρέσθε ἐτράπτῃ ἐκ τοῦ καλοῦ εἰς τὸ κακὸν, καὶ ἐπήρθη τῇ ἀποικίᾳ, ἀντάραι βουληθεῖς τῷ Δεσπότῃ καὶ Θεῷ. διὸ ἀπεβλήθη τῆς τάξεως αὐτοῦ καὶ τῆς ἀξίας, καὶ, ἀντὶ τῆς μακαρίας δόξης ἐκείνης καὶ ἀγγελικῆς ὀνομασίας, διάβολος ἐκλήθη καὶ Σατανᾶς προσωνόμασται. ἔρριψε
spake the word and these all were made; he commanded and they were created." Then with his own hands he created man, taking dust of the ground for the fashioning of his body, but by his own in-breathing giving him a reasonable and intelligent soul, which, as it is written, was made after the image and likeness of God: after his image, because of reason and free will; after his likeness, because of the likeness of virtue, in its degree, to God. Him he endowed with free will and immortality and appointed sovereign over everything upon earth; and from man he made woman, to be an helpmeet of like nature for him.

'And he planted a garden eastward in Eden, full of delight and all heart's ease, and set therein the man whom he had formed, and commanded him freely to eat of all the heavenly trees therein, but forbade him wholly the taste of a certain one which was called the tree of the knowledge of good and evil, thus saying, "In the day that ye eat thereof ye shall surely die." But one of the aforesaid angel powers, the marshall of one host, though he bore in himself no trace of natural evil from his Maker's hand but had been created for good, yet by his own free and deliberate choice turned aside from good to evil, and was stirred up by madness to the desire to take up arms against his Lord God. Wherefore he was cast out of his rank and dignity, and in the stead of his former blissful glory and angelick name received the name of the "Devil" and "Satan" for his
γὰρ αὐτὸν ὁ Θεὸς ὡς ἀνάξιον τῆς ἀνωθεν δόξης· 
συναπεσπάσθη δὲ αὐτῶ καὶ συναπεβλήθη καὶ 
πλήθος πολὺ τοῦ ὑπ’ αὐτῶν τάγματος τῶν 
ἀγγέλων, οὕτως, κακοὶ γεγονότες τὴν προάρεσιν, 47 
καὶ, ἀντὶ τοῦ ἁγαθοῦ τῆς ἀποστασία ἐξακολουθῆ-
σαντες τοῦ ἀρχοντος αὐτῶν, δαίμονες ὄνουμά-
σθησαν, ὡς πλίνου καὶ ἀπατεῶσε.
title. God banished him as unworthy of the glory above. And together with him there was drawn away and hurled forth a great multitude of the company of angels under him, who were evil of choice, and chose, in place of good, to follow in the rebellion of their leader. These were called Devils, as being deluders and deceivers.

'Thus then did the devil utterly renounce the good, and assume an evil nature; and he conceived spite against man, seeing himself hurled from such glory, and man raised to such honour; and he schemed to oust him from that blissful state. So he took the serpent for the workshop of his own guile. Through him he conversed with the woman, and persuaded her to eat of that forbidden tree in the hope of being as God, and through her he deceived Adam also, for that was the first man's name. So Adam ate of the tree of disobedience, and was banished by his Maker from that pleasant garden, and, in lieu of those happy days and that immortal life, fell alas! into this life of misery and woe, and at the last received sentence of death. Thenceforth the devil waxed strong and boastful through his victory; and, as the race of man multiplied, he prompted them in all manner of wickedness. So, wishing to cut short the growth of sin, God brought a deluge on the earth, and destroyed every living soul. But one single righteous man did God find in that generation; and him, with wife and
περισσώσας, μονώτατον εἰς τὴν γῆν κατέστησεν. ἢνίκα δὲ ἥξετο πάλιν εἰς πλήθος τὸ τῶν Ἀνθρώπων γένος χωρεῖν, ἐπελάθοντο τοῦ Θεοῦ καὶ εἰς χείρον ἀσεβείας προέκοψαν, διαφόροις δούλωθέντες ἀµαρτήµασι, καὶ δεινοῖς καταφθαρέντες ἀποπήµασι, καὶ εἰς πολυσχίδη πλάνην διαμερισθέντες.

Οἱ μὲν γὰρ αὐτοµάτως φέρεσθαι τὸ πᾶν ἐνόµισαν, καὶ ἀπρονότατα ἐδοµήµαταν, ὡς μη- δὲνὸς ἐφεστηκότος Δεσπότου· ἄλλοι εἰµαρµένην εἰσηγήσαντο, τῇ γενέσει τὸ πᾶν ἐπιτρέψαντες· ἄλλοι πολλοὺς θεοὺς κακοὺς καὶ πολυπαθεῖς ἐσεβασθέντας, τοῦ ἔχειν αὐτούς τὰν ἱδίων παθῶν καὶ δεινῶν πράξεων συνηγόρους, δὰν καὶ μορφώματα τυπῶσαντες ἀνεστήλωσαν ξόανα κωφὰ καὶ ἀναίσθητα εἴδωλα· καὶ συγκλείσαντες ἐν ναὸς προσεκύνησαν, λατρεύοντες τῇ κτίσει παρὰ τὸν Κτίσαντα, οἱ μὲν τῷ ἡλίῳ καὶ τῇ σελήνῃ, καὶ τοῖς ἀστροῖς ἄ ἐθετο ὁ Θεὸς πρὸς τὸ φαύσιν παρέχειν τῷ περιγείῳ τοῦτῳ κόσµῳ, ἄψυχῳ τῇ ὅντᾳ καὶ ἀναίσθητῳ, τῇ προνοιᾳ τοῦ Δηµοσίου φωτιζόµενα καὶ διακρατούµενα, οὐ μὴν δὲ οἰκοθέν τι δυνάµενα· οἱ δὲ τῷ πυρὶ καὶ τοῖς ὑδαίσι καὶ τοῖς λοιποῖς στοιχείοις τῆς γῆς, ἄψυχους καὶ ἀναισθήτους οὐσί καὶ οὐκ ἡσυχότης οἴοι καὶ ἰοίκοι τὰ τοιαῦτα σέβεσθαι· ἄλλοι δὲν θηρίως καὶ ἐρπετοῖς καὶ κτήνεις τετραπόδοις τὸ σέβας ὑπενέμαν, κτηρωδεστέρους τῶν σεβομένων εαυτούς ὑποδεικνύντες· οἱ δὲ ἀνθρώπων τινῶν ἁγιορῶν καὶ εὐτελῶν μορφώματα ἀνετυπώσαντο, καὶ τούτους θεοὺς ἔκαλεσαν, καὶ τοὺς μὲν αὐτῶν ἀρρενας, τινὰς δὲ θηλεῖας ὁνόµασαν,
children, he saved alive in an Ark, and established him on a desolate earth. But, when the human race again began to multiply, they forgot God, and ran into worse excess of wickedness, being in subjection to divers sins and strange delusions, and wandering apart into many branches of error.

'Some deemed that everything moved by mere chance, and taught that there was no Providence, since there was no master to govern. Others brought in fate, and committed everything to the stars at birth. Others worshipped many evil deities subject to many passions, to the end that they might have them to advocate their own passions and shameful deeds, whose forms they moulded, and whose dumb figures and senseless idols they set up, and enclosed them in temples, and did homage to them, "serving the creature more than the Creator." Some worshipped the sun, moon and stars which God fixed, for to give light to our earthly sphere; things without soul or sense, enlightened and sustained by the providence of God, but unable to accomplish anything of themselves. Others again worshipped fire and water, and the other elements, things without soul or sense; and men, possest of soul and reason, were not ashamed to worship the like of these. Others assigned worship to beasts, creeping and four-footed things, proving themselves more beastly than the things that they worshipped. Others made them images of vile and worthless men, and named them gods, some of whom they called males, and some females, and they themselves set them forth as
οὗς ἐκεῖνοι αὐτοὶ ἐξέθεντο μοιχοὺς εἶναι καὶ φονεῖς, ὄργυλους καὶ ζηλωτὰς καὶ θυμαντικοὺς, πατροκτόνους καὶ ἄδελφοκτόνους, κλέπτας καὶ ἄρτας, χωλοὺς καὶ κυλλοὺς, καὶ φαρμακοὺς, καὶ μαινομένους, καὶ τούτων τινάς μὲν τετελευτηκότας, τινάς δὲ κεκεραυνομένους, καὶ κοπτομένους, καὶ θερηομένους καὶ δεδουλευκότας ἀνθρώπους, καὶ φυγάδας γευμένους, καὶ εἰς ζῶα μεταμορφομένους ἐπὶ πονηραῖς καὶ ἀισχραῖς μίξεσιν ὃθεν, λαμβάνοντες οἱ ἄνθρωποι ἀφορμὰς ἀπὸ τῶν θεῶν αὐτῶν, ἄδεως κατεμαίνοντο πάση ἀκαθαρσία. καὶ δεινή κατείχε σκοτώσει τὸ γένος ἤμων ἐν ἐκεῖνοι τοῖς χρόνοις, καὶ οὐκ ἦν οὐκ ὁ εἱκότων τῶν Θεῶν.

Ἄβραὰμ δὲ τις ἐν ἐκεῖνῃ τῇ γενεᾷ μόνος εὑρέθη τὰς αἰσθήσεις τῆς ψυχῆς ἐρρωμένας ἔχουν, ὡς τῇ θεωρίᾳ τῶν κτισμάτων ἐπέγνω τὸν Δημιουργὸν. Κατανικήσας γὰρ οὐρανοῦ καὶ γῆς καὶ θάλασσαν, ἥμισυ καὶ σελήνην καὶ τὰ λυπᾶ, ἔθαυμασε τὴν ἐναρμόνιον ταύτην διακόσμησιν ἰδὼν δὲ τὸν κόσμον καὶ τὰ ἐν αὐτῷ πάντα, οὐκ αὐτομάτως γεγενήθαι καὶ συνυπερηφάνη ἐνόμισεν, ὡς μὴν 50 τοὺς στοιχεῖους τῆς γῆς ἢ τοῖς ἄψυχοις εἰδώλοις τῆς αὐτίας τῆς τοιαύτης διακοσμήσεως προσανεθετο ἀλλὰ τὸν ἄληθῆ Θεοῦ διὰ τούτων ἐπέγνω, καὶ αὐτὸν εἶναι Δημιουργὸν τοῦ παντὸς καὶ συνοχέα συνήκειν. ἀποδεξάμενος δὲ τούτων τῆς εὐγνωμοσύνης καὶ ὀρθῆς κρίσεως, ὁ Θεὸς ἐνεφάνισεν ἐαυτὸν αὐτῷ, οὖ καθὼς ἔχει φύσεως (Θεοῦ γὰρ ἰδεῖν γεννητῇ φύσει ἀδύνατον), ἀλλ' οἰκονομικαὶ τισὶ θεοφανεῖσι, ὡς οἶδεν αὐτὸς, καὶ τελεστέραν γνώσιν ἐνθεὶς αὐτοῦ τῇ ψυχῇ, ἑδο-
adulterers, murderers, victims of anger, jealousy, wrath, slayers of fathers, slayers of brothers, thieves and robbers, lame and maim, sorcerers and madmen. Others they showed dead, struck by thunderbolts, or beating their breasts, or being mourned over, or in enslavement to mankind, or exiled, or, for foul and shameful purposes, taking the forms of animals. Whence men, taking occasion by the gods themselves, took heart to pollute themselves in all manner of uncleanness. So an horrible darkness overspread our race in those times, and "there was none that did understand and seek after God."

'Now in that generation one Abraham alone was found strong in his spiritual senses; and by contemplation of Creation he recognized the Creator. When he considered heaven, earth and sea, the sun, moon and the like, he marvelled at their harmonious ordering. Seeing the world, and all that therein is, he could not believe that it had been created, and was upheld, by its own power, nor did he ascribe such a fair ordering to earthly elements or lifeless idols. But therein he recognized the true God, and understood him to be the maker and sustainer of the whole. And God, approving his fair wisdom and right judgement, manifested himself unto him, not as he essentially is (for it is impossible for a created being to see God), but by certain manifestations in material forms, as he alone can, and he planted in Abraham more perfect knowledge; he magnified
ξασε, καὶ οἰκεῖον ἔθετο θερώμοντα, ὅσ, καὶ κατὰ διαδοχὴν τοὺς ἐξ αὐτοῦ παραπέμψας τὴν εὐσέβειαν, τὸν ἀληθὴ γνωρίζειν ἐδίδαξε Θεόν. διὸ καὶ εἰς πλῆθος ἀπερχόμ., τὸ σπέρμα αὐτοῦ ἔλθεῖν ὁ Δεσπότης εὐδόκησε, καὶ λαὸν περιούσιον αὐτῷ ὁμόμασε, καὶ δουλωθέντας αὐτοὺς ἔθενε Αἰγυπτίως καὶ Φαραώ τινι τυράννῳ σημείοι καὶ τέρασι φυκτοῖς καὶ ἔξαισίοις ἔξηγαγεν ἐκεῖθεν διὰ Μωσέως καὶ Ἄαρόν, ἀνδρῶν ἀγίων καὶ χάριτι προφητεῖας δοξασθέντων· δι’ ὅν καὶ τοὺς Αἰγυπτίους ἐκόλασεν ἄξιος τῆς αὐτῶν πονηρίας, καὶ τοὺς Ἰσραηλίτας (οὗτοι γὰρ ὁ λαὸς ἐκεῖνος ἐκ τοῦ Ἀβραὰμ ἀπόγονον ἐκέκλητο) διὰ ξηρὰς τὴν Ἑρυθράν θαλάσσαν διήγαγεν, διασχισθέντων τῶν ὑδάτων καὶ τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων γεγενημένων· τού δὲ Φαραώ καὶ τῶν Αἰγυπτίων κατ’ ἵχνος αὐτῶν εἰσελθόντων, ἐπαναστραφέντα τὰ ὑδάτα ἀρδήν αὐτοὺς ἀπώλεσεν, ἔτη θαῦμασι μεγίστους καὶ θεοφανείας ἐπὶ 51 χρόνους τεσσαράκοντα διαγαγόν τοῖς οἰς ἐν τῇ ἐρήμῳ καὶ ἄρτῳ ὑπαρνὲν διατρέφουν, νόμον δέδωκε πλαξί λιθίναις θεοθείν γεγραμμένον, δυντε ἐνεχείρει τῷ Μωσεί ἐπὶ τοῦ ὅρους, τῶν ὅντων ὅντα καὶ σκιαγραφίαν τῶν μελλόντων, τῶν μὲν εἰδώλων καὶ πάντων τῶν πονηρῶν ἀπάγουτα πράξεων, μόνον δὲ διδάσκοντα τῶν ὅντως ὅντα Θεόν σεβεσθαί, καὶ τῶν ἄγαθῶν ἔργων ἀντέχεσθαι· τοιαύταις οὖν τερατουργίαις εἰς ἄγαγγεν αὐτοῦς εἰς ἀγαθήν τινα γῆν, ὑπερ πάλαι τῷ πατριάρχῃ ἐκεῖνῷ Ἀβραὰμ ἐπηγγελλὼν δώσειν αὐτοῦ τῷ σπέρματι. καὶ μακρὸν ἄν εἰς διψασθαί ὡσα εἰς αὐτοὺς ἐνεδείξατο μεγάλα καὶ θαυμάστα,
him and made him his own servant. Which Abraham in turn handed down to his children his own righteousness, and taught them to know the true God. Wherefore also the Lord was pleased to multiply his seed beyond measure, and called them "a peculiar people," and brought them forth out of bondage to the Egyptian nation, and to one Pharaoh a tyrant, by strange and terrible signs and wonders wrought by the hand of Moses and Aaron, holy men, honoured with the gift of prophecy; by whom also he punished the Egyptians in fashion worthy of their wickedness, and led the Israelites (for thus the people descended from Abraham were called) through the Red Sea upon dry land, the waters dividing and making a wall on the right hand and a wall on the left. But when Pharaoh and the Egyptians pursued and went in after them, the waters returned and utterly destroyed them. Then with exceeding mighty miracles and divine manifestations by the space of forty years he led the people in the wilderness, and fed them with bread from heaven, and gave the Law divinely written on tables of stone, which he delivered unto Moses on the mount, "a type and shadow of things to come" leading men away from idols and all manner of wickedness, and teaching them to worship only the one true God, and to cleave to good works. By such wondrous deeds, he brought them into a certain goodly land, the which he had promised afore-time to Abraham the patriarch, that he would give it unto his seed. And the task were long, to tell of all the mighty and marvellous works full of glory and
ἔνδοξά τε καὶ ἐξαισία, δι' ὃν οὐκ ἔστιν ἀριθμός, δι' ὃν πάντων τούτο ἦν τὸ σπουδαζόμενον πάσης ἀθέσμου λατρείας καὶ πράξεως τοῦ ἀνθρώπων ἀποσπάσαι γένος, καὶ εἰς τὴν ἁρχαίαν ἐπαναγαγεῖν κατάστασιν. ἄλλα καὶ ἐτί τῇ αὐτονομίᾳ τῆς πλάνης εἴδουλοτο ἡ φύσις ἡμῶν, καὶ ἐβασιλευοῦσα εἰς τῶν ἀνθρώπων ὁ θάνατος, τῇ τυραννίδι τοῦ διαβόλου, καὶ τῇ καταδίκῃ τοῦ ἄδου πάντας παραπέμπων.

Εἰς τοιαύτην οὖν συμφορὰν καὶ ταλαιπωρίαν ἐλθόντας ἡμᾶς οὐ παρεῖδεν ὁ πλάσας καὶ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγόν, οὐδὲ ἀφήκεν εἰς τέλος ἀπολέσθαι τὸ τῶν χειρῶν αὐτοῦ ἔργον, ἀλλ' εὐδοκία τοῦ Θεοῦ καὶ Πατρὸς καὶ συνεργία τοῦ ἁγίου Πνεύματος, ὁ μονογενὴς Θεὸς καὶ Σῶτορ Θεοῦ, ὁ ὄν εἰς τὸν κόσμον τοῦ Πατρός, ὁ ὅμοουσιος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, ὁ προαιρόμενος, ὁ ἀναρχόμενος, ὁ ἐν ἀρχῇ ὄν, καὶ πρὸς τὸν Θεοῦ καὶ Πατέρα ὄν, καὶ Θεὸς ὄν, συγκαταβαίνει τοὺς ἑαυτοῦ δούλους συγκατάβασιν ἄρεστον καὶ ἀκατάληπτον, καὶ, Θεὸς ὄν τέλειος, ἀνθρώπος τέλειος γίνεται ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας Παρθένου καὶ Θεοτόκου, οὐκ ἐκ σπέρματος ἄνδρος, ἡ θελήματος, ἡ συναφείας, ἐν τῇ ἀχράντῳ μήτρᾳ τῆς Παρθένου συλληφθείς, ἀλλ' ἐκ Πνεύματος ἁγίου, καθὼς καὶ πρὸ τῆς συλληψεως εἰς τῶν ἁρχαγγέλων ἀπεστάλη μηνύων τῇ Παρθένῳ τῇ ἐξήνη σύλληψιν ἐκείνην καὶ τῶν ἄφροστων τόκων, ἀστόρως γὰρ συνελήφθη οὖν Θεὸς τοῦ Θεοῦ ἐκ Πνεύματος ἁγίου, καὶ συμπήκοιτα ἐαυτῷ ἐν τῇ μήτρᾳ τῆς Παρθένου σάρκα ἐμψυχομενήν ψυχή λογική τε καὶ νοερά.
wonder, without number, which he shewed unto them, by which it was his pleasure to pluck the human race from all unlawful worship and practice, and to bring men back to their first estate. But even so our nature was in bondage by its freedom to err, and death had dominion over mankind, delivering all to the tyranny of the devil, and to the damnation of hell.

'So when we had sunk to this depth of misfortune and misery, we were not forgotten by him that formed and brought us out of nothing into being, nor did he suffer his own handiwork utterly to perish. By the good pleasure of our God and Father, and the co-operation of the Holy Ghost, the only-begotten Son, even the Word of God, which is in the bosom of the Father, being of one substance with the Father and with the Holy Ghost, he that was before all worlds, without beginning, who was in the beginning, and was with God even the Father, and was God, he, I say, condescended toward his servants with an unspeakable and incomprehensible condescension; and, being perfect God, was made perfect man, of the Holy Ghost, and of Mary the Holy Virgin and Mother of God, not of the seed of man, nor of the will of man, nor by carnal union, being conceived in the Virgin's undefiled womb, of the Holy Ghost; as also, before his conception, one of the Archangels was sent to announce to the Virgin that miraculous conception and ineffable birth. For without seed was the Son of God conceived of the Holy Ghost, and in the Virgin's womb he formed for himself a fleshy body, animate with a reasonable and
στ. Ιωάννης Δαμασκήνου

προῆλθεν ἐν μιᾷ τῇ ὑποστάσει, δύο δὲ ταῖς φύσεωι, τέλειοι Θεός, καὶ τέλειοι ἀνθρώποι, ἄ-
θορον τὴν παρθενίαν τῆς τεκούσης καὶ μετὰ τὸν
tόκον φυλάξας, καὶ ἐν πάσιν ὁμοιοπαθῆς ἦμῶν
γενόμενος χωρίς ἁμαρτίας, τὰς ἁσθενείας ἦμῶν
ἀνέλαβε καὶ τὰς νόσους ἐβάστασεν. ἔπει γὰρ
dι’ ἁμαρτίας εἰσῆλθεν ὁ θάνατος εἰς τὸν κόσμον,
ἐδει τὸν λατρεύσαι μέλλοντα ἁμαρτητόν εἶναι 53
καὶ μὴ τῷ θανάτῳ διὰ τῆς ἁμαρτίας ὑπεύθυνον.

Ἐπὶ τριάκοντα δὲ χρόνους τοὺς ἀνθρώπους
συναναστραφεῖς, ἐβαπτίσθη ἐν τῷ Ἰορδάνη
ποταμῷ ὑπὸ Ἰωάννου, ἀνδρὸς ἀγίου καὶ πάντων
tῶν προφητῶν ὑπερκειμένων. ἐβαπτίσθεντος δὲ
αὐτῶν, φωνὴ ἡμέρας οὐρανοῦ ἐκ τοῦ Θεοῦ καὶ
Πατρὸς, λέγουσα: Οὕτως ἐστιν ὁ Θεός μου ὁ
ἀγαπητός ἐν ὑμῖν εὐδόκησα. καὶ τὸ Πνεῦμα τὸ
ἀγιόν ἐν εἰδίπερ περιστεράν κατῆλθεν ἐπὶ αὐτῶν.
καὶ ἀποτοῦ ἢξατο σημεῖα ποιεῖν μεγάλα καὶ
θαυμαστά, νεκροὺς ἀνιστῶν, τυφλοὺς φωτίζων,
δαίμονας ἀπελαύνων, κωφοὺς καὶ κυλλοὺς θερα-
πεύων, λεπτοὺς καθαρίζων, καὶ πανταχόθεν
ἀνακαυνάζων τὴν παλαιωθείσαν ἡμῶν φύσιν, ἔργα
tε καὶ λόγιον παιδεύων καὶ διδάσκων τὴν τῆς
ἀρετῆς ὁδὸν, τῆς μὲν φθορᾶς ἀπάγων, πρὸς δὲ τὴν
ζωὴν ποδηγῶν τὴν αἰώνιον. ὧθεν καὶ μαθητὰς ἔξ-
elέξατο δώδεκα, οὓς καὶ ἀποστόλους ἐκάλεσεν· καὶ
κηρύττειν αὐτοὺς ἐπέτρεψε τὴν οὐράνιον πολιτε-
ίαν, ἢν ἤλθεν ἐπὶ τῆς γῆς ἐνδείξασθαι, καὶ οὐραν-
ίους τοὺς ταπεινοὺς ἡμᾶς καὶ ἐπυγείους τῇ αὐτοῦ
οἰκονομίᾳ τελέσαι.

Φήνας δὲ τῆς θαυμαστής αὐτοῦ καὶ θεοπρεποῦς
πολιτείας καὶ τῶν ἀπείρων θαυμάτων οἱ ἄρχιερεῖς

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intelligent soul, and thence came forth in one substance, but in two natures, perfect God and perfect man, and preserved undefiled, even after birth, the virginity of her that bore him. He, being made of like passions with ourselves in all things, yet without sin, took our infirmities and bare our sicknesses. For, since by sin death entered into the world, need was that he, that should redeem the world, should be without sin, and not by sin subject unto death.

When he had lived thirty years among men, he was baptized in the river Jordan by John, an holy man, and great above all the prophets. And when he was baptized there came a voice from heaven, from God, even the Father, saying, "This is my beloved Son, in whom I am well pleased," and the Holy Ghost 'descended upon him in likeness of a dove. From that time forth he began to do great signs and wonders, raising the dead, giving sight to the blind, casting out devils, healing the lame and maim, cleansing lepers, and everywhere renewing our out-worn nature, instructing men both by word and deed, and teaching the way of virtue, turning men from destruction and guiding their feet toward life. eternal. Wherefore also he chose twelve disciples, whom he called Apostles, and commanded them to preach the kingdom of heaven which he came upon earth to declare, and to make heavenly us who are low and earthly, by virtue of his Incarnation.

'But, through envy of his marvellous and divine conversation and endless miracles, the chief priests
καὶ ἄρχειν οἱ τῶν Ἰουδαίων, ἐνθα δὴ καὶ τὰς διατριβὰς ἐποιεῖτο, μανέντες, οἷσπερ τὰ προειρημένα θαυμαστὰ σημεῖα καὶ τέρατα πεποίηκεν, ἀμνημονήσαντες πάντων, θανάτῳ αὐτῶν κατεδίκασαν, ἐνα τῶν μαθητῶν αὐτοῦ εἰς προδοσίαν συνεργάσαντες καὶ, κρατήσαντες αὐτόν, τοῖς ἔθεσιν ἐκδοτον τὴν ἐκ τῶν ἀπάντων ἐποιήσατο, ἐκουσίᾳ βουλὴ ταύτα καταδεξαμένου αὐτοῦ. ἦλθε γὰρ δι᾽ ἡμᾶς πάντα παθεῖν, ἵνα ἡμᾶς τῶν παθῶν ἔλευθερόση. πολλὰ δὲ εἰς αὐτὸν ἐνδείξαμενοι, σταυρὸν τὸ τελευταῖον κατεδίκασαν. καὶ πάντα ὑπέμεινε τῇ φύσει τῆς σαρκὸς, ἣς εἰς ἡμῶν ἀνελάβετο, τῆς θείας αὐτοῦ φύσεως ἀπαθοῦς μεινάσης. δῶ γὰρ φύσεων ὑπάρχων, τῆς τε θείας καὶ ἢς ἡ ἡμῶν προσανελάβετο, ἡ μὲν ἀνθρωπεία φύσις ἐπαθεῖν, ἡ δὲ θεότης ἀπαθής διεμείνει καὶ ἀθάνατος. ἐσταυρώθη οὖν τῇ σαρκί ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ἃν ἀναμάρτητος. ἀμαρτίαν γὰρ οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, καὶ σὺ ὑπέκειτο θανάτῳ. διὰ τῆς ἀμαρτίας γὰρ, ὡς καὶ προείπον, ὁ θάνατος εἰσῆλθεν εἰς τοὺς κόσμους. ἄλλα δὲ ἡμᾶς ἀπέθανε σαρκὶ ἵνα ἡμᾶς τῆς τοῦ θανάτου λυτρώσῃ ταῖς κυρίων. κατῆλθεν εἰς θὸν, καὶ τούτου συντρίφας, τὰς ὕπαινος ἐγκέκλησαν ἐκεῖσε ψυχὰς ἔλευθεροσ. τεθεὶς εἰς τάφῳ τῇ τρίτῃ ἡμέρᾳ ἐξαινεῖτο, νοκῆσας τῶν θανάτων καὶ ἡμῖν τὴν νίκην δωρησάμενος κατ᾽ αὐτὸν, καὶ, ἀφθαρτίας τὴν σάρκα ὁ τῆς ἀφθαρτίας πάροχος, ἅφθη τοῖς μαθηταῖς, εἰρήμην αὐτοὺς διορούμενοι καὶ δι᾽ αὐτῶν παντὶ τῷ γένει τῶν ἀνθρώπων.

Matt xxvi. 47
Matt. xxvii. 26

1 Pet. ii. 22
1 Pet. iv. 1
1 Pet. iii. 19
Kph. iv. 9
John xx. 19
Luke xxiv. 50

Μέθ᾽ ἡμέρας δὲ τεσσαράκοντα εἰς οὐρανοὺς ἀν
and rulers of the Jews (amongst whom also he dwelt, on whom he had wrought his aforesaid signs and miracles), in their madness forgetting all, condemned him to death, having seized one of the Twelve to betray him. And, when they had taken him, they delivered him to the Gentiles, him that was the life of the world, he of his free will consenting thereto; for he came for our sakes to suffer all things, that he might free us from sufferings. But when they had done him much despite, at the last they condemned him to the Cross. All this he endured in the nature of that flesh which he took from us, his divine nature remaining free of suffering: for, being of two natures, both the divine and that which he took from us, his human nature suffered, while his Godhead continued free from suffering and death. So our Lord Jesus Christ, being without sin, was crucified in the flesh, for he did no sin, neither was guile found in his mouth; and he was not subject unto death, for by sin, as I have said before, came death into the world; but for our sakes he suffered death in the flesh, that he might redeem us from the tyranny of death. He descended into hell; and having harrowed it, he delivered thence souls that had been imprisoned therein for ages long. He was buried, and on the third day he rose again, vanquishing death and granting us the victory over death: and he, the giver of immortality, having made flesh immortal, was seen of his disciples, and bestowed upon them peace, and, through them, peace on the whole human race.

'After forty days he ascended into heaven, and
εφόστησε, καὶ οὕτως ἐν δεξίᾳ τοῦ Πατρός καθέξε-2 Tim. iv. 1 
tαι, ὃς καὶ μέλλει πάλιν ἔρχεσθαι κρύων χῶντας
Mat. xvi. 27 καὶ νεκροὺς, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα
αὐτοῦ. μετὰ δὲ τὴν ἔνδοξον αὐτοῦ εἰς οὐρανοὺς
Acts ii. 3, 4 
ἀνάληψιν, ἀπέστειλε τὸ πανάγιον Πνεῦμα ἐπὶ
tοὺς ἁγίους αὐτοῦ μαθητὰς ἐν εἰδεὶ πυρὸς, καὶ
ἡρῴαντο ἔνανας γλῶσσαν καλεῖν, καθὼς τὸ
Πνεῦμα ἐδίδοι ἀποφθέγγεσθαι. ἐνετέθειν οὖν τῇ
χάριτι αὐτοῦ διεσπάρσαν εἰς πάντα τὰ ἔθνη, καὶ
ἐκήρυξαν τὴν ὀρθόδοξον πίστιν, βαπτίζοντες
αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Χιοῦ, καὶ
τοῦ ἁγίου Πνεύματος, διδάσκοντες τηρεῖν πάσας
τὰς ἔντολας τοῦ Σωτῆρος. ἐφώτισαν οὖν τὰ ἔθνη
tὰ πεπλανημένα, καὶ τὴν δεισιδαιμόνα πλάνην
tῶν εἰδώλων καθήργησαν. καὶ μὴ φέρον ὁ ἔχθρος
tὴν ἤτταν πολέμους καὶ νῦν καθ’ ἕμοι τῶν πισ-
tῶν ἐγείρει, πείθων τοὺς ἄφρονας καὶ ἄσυνετους 50
ἐν τῆς εἰδωλολατρείας ἀντέχεσθαι, ἀλλ’ ἀρεθενῆς
ἡ δύναμις αὐτοῦ γέγονε, καὶ αἱ ῥομφαίαι αὐτοῦ
eἰς τέλος ἐξέλυσαν τῇ τοῦ Χριστοῦ δυνάμει. ἵδον
σοι τὸν ἐμὸν Δεσπότην καὶ Θεὸν καὶ Σωτῆρα δι’
ἐλλάγων ἐγνώρισαν ῥημάτων τελεότερον ἡγιασμένοις,
eἰ τὴν χάριν αὐτοῦ ἔδει ἐν τῇ θυσίᾳ σου καὶ
δούλῳ αὐτοῦ καταξιωθῆς γενέσθαι.

VIII

Acts ix. 3

Τούτων ὡς ἦκουσε τῶν ῥημάτων ὁ τοῦ βασιλέως
νῦς, φῶς αὐτοῦ περιήγητασθη ἡ τὴν ψυχήν· καὶ
ἐξαναστὰς τοῦ θρόνου ἐκ περιχαρείας, καὶ περι-
πλάκεις τῷ Βαρλαάμ, ἔφη· Τάχα οὕτως ἔστιν,
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sitteth at the right hand of the Father. And he shall come again to judge the quick and the dead, and to reward every man according to his works. After his glorious Ascension into heaven he sent forth upon his disciples the Holy Ghost in likeness of fire, and they began to speak with other tongues as the Spirit gave them utterance. From thence by his grace they were scattered abroad among all nations, and preached the true Catholic Faith, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all the commandments of the Saviour. So they gave light to the people that wandered in darkness, and abolished the superstitious error of idolatry. Though the enemy chafeth under his defeat, and even now stirreth up war against us, the faithful, yet is his power grown feeble, and his swords have at last failed him by the power of Christ. Lo, in few words I have made known unto thee my Master, my God, and my Saviour; but thou shalt know him more perfectly, if thou wilt receive his grace into thy soul, and gain the blessing to become his servant.'

VIII

When the king's son had heard these words, there flashed a light upon his soul. Rising from his seat in the fulness of his joy, he embraced Barlaam, saying: 'Most honoured sir, methinks this might be that
ὁς ἐγὼ εἰκάζω, τιμιώτατε τῶν ἀνθρώπων, ὁ λίθος ἐκείνος ὁ ἅτιμος, ὃν ἐν μυστηρίῳ εἰκότως κατέχεις, μὴ παντὶ τῷ βουλομένῳ τούτων δεικνύων, ἀλλ' οίς ἔρρωνται ἡ τῆς ψυχῆς αἰσθητήρια. ἰδοὺ 57 γάρ, ὅσ ταῦτα τὰ ῥήματα ἐδεξάμενη ταῖς ἀκοαῖς, φῶς ἦλυκτατόν εἰς ἐνδοὺ μοι τῇ καρδίᾳ, καὶ τὸ βαρὺ ἐκεῖνο τῆς λύπης κάλυμμα, τὸ πολὺν ἦδη χρόνον περικείμενον τῇ καρδίᾳ μου, θάττον περιηρέθη. εἰ σοὶ καλῶς εἰκάζω, ἀνάγγειλόν μοι; εἰ δὲ καὶ κρείττων τι τῶν εἰρημένων γινώσκεις, μὴ ἀναβάλλου εἰς αὐτὴς φανερώσαι μοι.

Ἄυθις ὦν ὁ Βαρδαλάμ ἀπεκρίνατο: Ναὶ μὴν, κύριε μου καὶ Βασιλεῦ, τοῦτο ἔστι τὸ μέγα μυστήριον τὸ ἄποκρηκτικὸν ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, ἐπ' ἐσχάτων δὲ τῶν χρόνων φανέρωθεν τῷ γένει τῶν ἀνθρώπων, οὐ τὴν φανέρωσιν πάλιν τῇ τοῦ θείου Πνεύματος χάριτι προφητεύειν πολλοὶ προφήται καὶ δίκαιοι, πολυμερῶς καὶ πολυτρόπως μυθῆτες· καὶ μεγαλοφῶνως καταγγέλαντες, καὶ πάντες τὴν ἐσωμένην σωτηρίαν προφέροντες, ἐπόθουν θεάσασθαι ταύτην, καὶ οὐκ ἔθεάσαντο· ἀλλ' ἐσχάτη γενεὰ αὐτὴ ἡξίωθη τὸ σωτηρίον δέξασθαι. ὁ πιστεύσας οὖν καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

'Ὁ δὲ Ἰωάσαφ ἠφη: Πάντα τα εἰρημένα σοι ἀνενδοιάστως πιστεύω, καὶ δι' ἱεραγγέλλεις δοξάζω Θεόν. μόνον ἀπλανῶς μοι ταῦτα σαφηνώς 58 σοι, καὶ τί με δεῖ ποιεῖν ἀκριβῶς δίδαξαι· ἀλλ' καὶ τὸ βάπτισμα τί ἔστιν, δ' τους πιστεύοντας δέξασθαι ἠφης, κατ' ἀκολουθίαν αὐτῷ πάντα μοι γνώρισον.
priceless stone which thou dost rightly keep secret, not displaying it to all that would see it, but only to those whose spiritual sense is strong. For lo, as these words dropped upon mine ear, sweetest light entered into my heart, and the heavy veil of sorrow, that hath now this long time enveloped my heart, was in an instant removed. Tell me if my guess be true: or if thou knowest aught better than that which thou hast spoken, delay not to declare it to me.

Again, therefore, Barlaam answered, 'Yea, my lord and prince, this is the mighty mystery which hath been hid from ages and generations, but in these last days hath been made known unto mankind; the manifestation whereof, by the grace of the Holy Ghost, was foretold by many prophets and righteous men, instructed at sundry times and in divers manners. In trumpet tones they proclaimed it, and all looked forward to the salvation that should be: this they desired to see, but saw it not. But this latest generation was counted worthy to receive salvation. Wherefore he that believeth and is baptized shall be saved; but he that believeth not shall be damned.'

Said Ioasaph, 'All that thou hast told me I believe without question, and him whom thou declarest I glorify as God. Only make all plain to me, and teach me clearly what I must do. But especially go on to tell me what is that Baptism which thou sayest that the Faithful receive.'

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λεσθαί: ἐπικινδυνοῦν γὰρ ἡ ἀναβολή, διὰ τὸ ἄδηλον εἶναι τοῦ θανάτου τῆς προθεσμίας.

'Ὁ δὲ Ἰωάσαφ πρὸς αὐτὸν ἐπεί. Καὶ τίς ἡ ἀγαθὴ ἐλπὶς ἐκείνη, ἢς ἐφής χωρὶς βαπτίσματος μὴ ἐπιτυγχάνειν; τίς δὲ ἐστὶν ἡνπερ βασιλείαν τῶν οὐρανῶν ἀποκαλεῖς; πόθεν δὲ τὰ τοῦ ἐνανθρωπήσαντος Θεοῦ ῥήματα σὺ ἀκέρκοας; τίς δὲ ή τοῦ θανάτου ἄδηλος προθεσμία, περὶ ής μέριμμα πολλή, τῇ καρδίᾳ μου ἐνσκιψασα, ἐν λύπαις καὶ ὀδύναις δαπανᾶς μου τὰς σάρκας, καὶ αὐτῶν δὴ τῶν ὀστέων καθάπτεται; καὶ εἰ τεθνηκόμενοι εἰς τὸ μὴ ὅν διαλυθῶμεν οἱ ἀνθρωποὶ, ἡ ἐστὶν ἀλλή τις βιοὶ τετα μᾶς ἐντεῦθεν ἐκδημίαν; ταῦτα καὶ τούτοις ἐπόμενα μαθεῖν ἐπεθύμουν.

'Ὁ δὲ Βαρκλαίμ τοιαῦτα τούτων ἐδίδον τὰς 60 ἀποκρίσεις. Ἡ μὲν ἀγαθὴ ἐλπὶς, ἢν εἰρηκα, τῆς βασιλείας ἐστὶ τῶν οὐρανῶν, αὐτὴ δὲ γλῶσση βροτεῖα τὸ παράπαν ὑπάρχει ἀνέκφραστος: φησὶ γὰρ ἡ Γραφή. Ἄ ὀφθαλμός οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἁνθρώπου οὐκ ἀνέβη, ἢ ἤτοίμασεν ο Θεὸς τοῖς ἁγιασθῶσιν αὐτῶν. ὅταν δὲ ἀξιωθοῦμεν, τὸ παχὺ τοῦ ἀποθέμενοι σαρκίων, τῆς μακαριότητος ἐκείνης ἐπιτυχείν, τότε αὐτῶς, ὁ καταξιώσας ἡμᾶς μὴ διαμαρτεῖν τῆς ἐπίδος, διδάξει καὶ γνωριεῖ τῶν ἁγιῶν ἐκείνων τῆς πάντα νοῦν ὑπερέχουσαν δόξαν, τὸ ἀφραστὸν φῶς, τὴν μὴ διακοπτομένην ζωὴν, τὴν μετὰ ἁγιάλων διαγωγήν. εἰ γὰρ ἀξιωθοῦμεν Θεῷ συγγενείσθαι καὶ ὀςον ἐφικτῶν ἁνθρωπίνη φύσει, πάντα εἰσόμεθα παρ' αὐτοῦ ἐν νῦν οὐκ ἔσμεν. τοῦτο γὰρ ἐγώ, ἐκ τῆς τῶν θεοπνεύστων Γραφῶν μεμνημένος.
herein, for delay is parlous, because of the uncertainty of the appointed day of death.'

Ioasaph said unto him, 'And what is this good hope whereto thou sayest it is impossible without baptism to attain? And what this kingdom which thou callest the kingdom of Heaven? And how cometh it that thou hast heard the words of God incarnate? And what is the uncertain day of death? For on this account much anxiety hath fallen on my heart, and consumeth my flesh in pain and grief, and fasteneth on my very bones. And shall we men, appointed to die, return to nothing, or is there some other life after our departure hence? These and kindred questions I have been longing to resolve.'

Thus questioned he; and Barlaam answered thus: 'The good hope, whereof I spake, is that of the kingdom of Heaven. But that kingdom is far beyond the utterance of mortal tongue; for the Scripture saith, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But when we have shuffled off this gross flesh, and attained to that blessedness, then will that Master, which hath granted to us not to fail of this hope, teach and make known unto us the glory of those good things, whose glory passeth all understanding:—that light ineffable, that life that hath no ending, that converse with Angels. For if it be granted us to hold communion with God, so far as is attainable to human nature, then shall we know all things from his lips which now we know not. This doth my initiation into the teaching of the divine Scriptures teach me.
διδαχῆς, πάντων μάλιστα βασιλείαν οὐρανῶν τίθεμαι, τὸ πλησίον γενέσθαι τῇ θεωρίᾳ τῆς ἀγίας καὶ ξωρηκής Τριάδος, καὶ τῷ ἀπροσώπῳ φωτὶ αὐτῆς ἐλλαμφῆται, τρανότερον τε καὶ καθαρότερον καὶ ἀνακεκαλυμμένῳ προσώπῳ τῷ ἄρρητῳ αὐτῆς δοξαν κατοπτρίζεσθαι. εἰ δὲ μὴ δυνατὸν τὴν δόξαν ἐκείνην καὶ τὸ φῶς καὶ τὰ ἀπόρρητα ἀγαθὰ παραστῆσαι λόγῳ, θαυμαστὸν οὐδὲν ἂν γὰρ ᾦσαν μεγάλα καὶ ἐξαίρετα, εἰ γε ἤμιν, τοὺς ἐπιγείους καὶ φθαρτοὺς καὶ τὸ βαρὺ τούτο καὶ ἐμπαθὲς σαρκίων περικειμένωι, τῷ λογισμῷ τε κατελαμβάνοντο καὶ τῷ λόγῳ παριστώντο. οὕτω μὲν οὖν δὴ περὶ τούτων εἰδώς τῇ πίστει μόνη, δέχον ἀνευδολάστως μιθὲν πεπλασμένου ἔχειν, καὶ δὲ ἔργων ἀγαθῶν ἐπείχθετι τῆς ἡθωνότου βασιλείας ἐκείνης ἐπιλαβέσθαι, ἤσπερ ὅταν ἐπιτύχῃ, μαθῆσῃ τὸ τέλειον.

Περὶ δὲ ἡ ἁρώτησας, πῶς ἡμεῖς τοὺς λόγους τοῦ σαρκωθέντος Θεοῦ ἀκηκόαμεν, διὰ τῶν ἱερῶν Εὐαγγέλων ἔσθι πάντα τὰ τῆς θεανόρως οἰκονομίας ἡμᾶς μεμαθηκέναι. οὐτὼ γὰρ ἡ ἁγία δέλτος ἐκείνη κέκληται, ὡς ἀτε ἠθανασίαν καὶ ἀφθαρσίαν καὶ ξοφίαν αἰώνιαν καὶ ἀμαρτιῶν ἀφεσιν καὶ βασιλείαν οὐρανῶν τοῖς θυτοῖς ἡμῖν καὶ φθαρτοῖς καὶ ἐπιγείους εὐαγγελιζομένη ἢπερ γεγράφασιν 62 οἵ αὐτὸπται καὶ ὑπηρέται τοῦ Λόγου, οὓς ἀνωτέρω εἴρηκα, ὅτι μαθητᾶς καὶ ἀποστόλους ὁ Σωτὴρ ἡμῶν Χριστὸς ἐξελέξατο καὶ παρέδωκαν ἡμῖν ἐγγράφως, μετὰ τὴν ἐνδοξα ὅντος τοῦ Δεσπότου εἰς οὐρανοὺς ἀνοδον τῆς ἔπληγής αὐτοῦ πολιτείας, τὰς τε διδασκαλίας αὐτοῦ καὶ τὰ θαύματα, κατὰ τὸ ἐγχωροῦν γραφῆ παραδοῦναι. οὕτω γὰρ πρὸς 104
to be the real meaning of the kingdom of Heaven; to approach the vision of the blessed and life-giving Trinity, and to be illumined with his unapproachable light, and with clearer and purer sight, and with unveiled face, to behold as in a glass his unspeakable glory. But, if it be impossible to express in language that glory, that light, and those mysterious blessings, what marvel? For they had not been mighty and singular, if they had been comprehended by reason and expressed in words by us who are earthly, and corruptible, and clothed in this heavy garment of sinful flesh. Holding then such knowledge, believe thou in simple faith undoubtedly, that these are no fictions; but by good works be urgent to lay hold on that immortal kingdom, to which, when thou hast attained, thou shalt have perfect knowledge.

'As touching thy question, How it is that we have heard the words of the Incarnate God, know thou that we have been taught all that appertaineth to the divine Incarnation by the Holy Gospels, for thus that holy book is called, because it telleth us, who are corruptible and earthly, the "good spell" of immortality and incorruption, of life eternal, of the remission of sins, and of the kingdom of heaven. This book was written by the eye-witnesses and ministers of the Word, and of these I have already said that our Lord Jesus Christ chose them for disciples and apostles; and they delivered it unto us in writing, after the glorious Ascension of our Master into Heaven, a record of his life on earth, his teachings and miracles, so far as it was possible to commit them to writing. For thus, toward the end of his volume, saith he
ST. JOHN DAMASCENE

τῷ τέλει τοῦ λόγου ὁ ἐξαίρετος τῶν θείων ἐκεῖνων
εὐαγγελιστῶν ἐιρήκεν: Ἐστὶ, φησὶ, καὶ ἄλλα
πολλὰ οὐσα ἐποίησεν ὁ Ιησοῦς, ἀτινα ἐὰν γράφη-
tαι καθ᾽ ἐν οὐδὲ αὐτῶν οὐμαί τῶν κόσμων χωρῆσαι
tὰ γραφόμενα βιβλία.

Ἐν τούτῳ οὖν τῷ θειοτάτῳ Εὐαγγελιστῷ ἐμφέρε-
tαι τῆς τε σαρκώσεως, τῆς τε ἀναδείξεως, τῶν τε
θαυμάτων, τῶν τε πραγμάτων αὐτοῦ. Ἡ ἱστορία
Πνεύματι Θεοῦ γεγραμμένη ἐπείτα καὶ περὶ τοῦ
ἀχράντου πάθους οὕτω ὑπέμεινε δι’ ἡμᾶς ὁ
Κύριος, τῆς τε ἁγίας καὶ τριμιμέρου ἐγέρσεως, καὶ
τῆς εἰς οὐφαντόν ἀνόδου, πρὸς δὲ καὶ τῆς ἐνδοξοῦ
καὶ φοβερᾶς αὐτοῦ δευτέρας παρουσίας. μέλλειν
gὰρ πάλιν ὁ Τύος τοῦ Θεοῦ ἐλθεῖν ἐπὶ τῆς γῆς,
μετὰ δόξης ἁρρήτως καὶ πλήθους τῆς οὐρανίου
στρατιάς, κρίναι τὸ γένος ἡμῶν καὶ ἀποδοῦναι
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. τὸν γὰρ ἀνθρώπον
ἐξ ἁρχῆς ὁ Θεὸς ἐκ γῆς διαπλάσας, καθὰ δὴ καὶ
προλαβὼν εἰπὼν σοι, ἐνεφύεσθε εἰς αὐτὸν πνεῦμα,
ἥτις ψυχὴ λογική τε καὶ νοερὰ προσαγορεύεται· ὡς
ἐπεὶ δὲ θάνατον κατεκρίθημεν, ἀποθνῄσκομεν
πάντες, καὶ οὐκ ἔστι τὸ ποτήριον τούτο τινά τῶν
ἀνθρώπων παραδραμεῖν· ἐστὶ δὲ ὁ θάνατος
χωρισμός ψυχῆς ἀπὸ τοῦ σώματος. ἐκεῖνο
μὲν οὖν τὸ ἐκ γῆς διαπλασθὲν σῶμα, χωρισθὲν
tῆς ψυχῆς, εἰς γῆν ὑποστρέφει, εἰς ἄπερ καὶ
ἐληφθῇ, καὶ φθειρόμενον διαλύεται· ἢ δὲ ψυχή,
ἀθάνατος ὄνος, πορεύεται ἐνθα κελεύει ὁ Δη-
μιουργὸς, μᾶλλον δὲ καθὸς αὐτῇ προητοίμασεν
ἐαυτῇ κατάλυμα ἐτί τῷ σαρκίῳ συνοῦσα. καθὼς
γὰρ τις πολυτεύσηται ἐνταῦθα, μέλλει ἀπολαμ-
βάνειν ἐκεῖθεν.

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that is the flower of the holy Evangelists, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

'So in this heavenly Gospel, written by the Spirit of God, is recorded the history of his Incarnation, his manifestation, his miracles and acts. Afterward, it telleth of the innocent suffering which the Lord endured for our sake, of his holy Resurrection on the third day, his Ascent into the heavens, and of his glorious and dreadful second coming; for the Son of God shall come again on earth, with unspeakable glory, and with a multitude of the heavenly host to judge our race, and to reward every man according to his works. For, at the beginning, God created man out of earth, as I have already told thee, and breathed into him breath, which is called a reasonable and understanding soul. But since we were sentenced to death, we die all: and it is not possible for any man to pass this cup by. Now death is the separation of the soul from the body. And that body which was formed out of earth, when severed from the soul, returneth to earth from whence also it was taken, and, decaying, perisheth; but the soul, being immortal, fareth whither her Maker calleth, or rather to the place where she, while still in the body, hath prepared for herself lodgement. For as a man hath lived here, so shall he receive reward there,
Εἶτα μετὰ πλείστους χρόνους ἐλεύθεται Χριστὸς ὁ Θεὸς ἦμῶν κρίνα τῶν κόσμων ἐν δόξῃ φωσφόρῳ καὶ ἀνεκδιηγήτερῳ, οὗ τῷ φῶς αἰ δυνάμεις τῶν οὐρανῶν σαλευθήσονται, καὶ πᾶσαι αἱ στρατιαὶ τῶν ἀγγέλων τρόμῳ παρίστανται ἐνώπιον αὐτοῦ. τότε ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ ἀναστήσονται οἱ νεκροὶ, καὶ παραστήσονται τῷ φωσφόρῳ αὐτοῦ θρόνῳ. ἦστι δὲ ἡ ἀνάστασις συνάφεια πάλιν ψυχῆς τε καὶ σώματος. αὐτὸ οὖν τὸ σῶμα, τὸ φθειρόμενον καὶ διαλυόμενον, αὐτὸ ἀναστήσεται ἀφθαρτόν. καὶ μηδεμιὸς σοι ἀπιστίας λογισμὸς περὶ τούτου ἐπέλθων οὐκ ἀδυνατεῖ γὰρ τῷ ἔξω ἀρχής ἐκ τῆς γῆς διαπλάσαντι αὐτὸ, εἶνα ἀποστραφὲν εἰς γῆν ἔξω ἡ ἐλήφθη, κατὰ τὴν τοῦ Δημιουργοῦ ἀπόφασιν, αὐτὴς ἀναστήσει. εἰ γὰρ ἐνυόισες πόσα ἔξω οὐκ ὄντων ἐποίησεν ὁ Θεὸς, ἴκανη σοὶ ἔσται αὐτὴ ἀπόδειξις. καὶ γὰρ γῆς λαβῶν ἐποίησεν ἀνθρωπον, γῆν οὐκ οὕσαν πρότερον πῶς οὖν ἡ γῆ γέγονεν ἀνθρώπος; πῶς δὲ αὐτὴ οὐκ οὕσα παρῆκατε; ποιάν δὲ ὑποβάθραν ἔχει; πῶς δὲ ἐξ αὐτῆς παρῆκασαν τὰ τῶν ἁλόγων ἀπερα γένη, τὰ τῶν σπερμάτων, τὰ τῶν φυτῶν; ἀλλὰ καὶ νῦν κατανόησον ἐπὶ τῆς γεννήσεως τῆς ἡμετέρας· οὐ σπέρμα βραχύ ἐνίστατε εἰς τὴν ὑποδεχομένην μήτραν αὐτῷ; πάθεν οὖν η ὄφια τοῦ ξώου διάπλασις;

Τῷ οὖν ταύτα πάντα δημιουργήσαντι ἐκ μηδενῶν καὶ ἐπὶ δημιουργοῦντι οὐκ ἀδυνατον ἐκ γῆς τὰ γενεκρομένα καὶ διαφθεαρέντα σώματα ἀναστήσει, ἦν ἐκαστὸς ἀπολάβη κατὰ τὰ ἔργα αὐτοῦ. Ἐργασίας γὰρ, φησίν, ὁ παρὼν καιρός, ὁ
Then, after long seasons, Christ our God shall come to judge the world in awful glory, beyond words to tell; and for fear of him the powers of heaven shall be shaken, and all the angel hosts shall stand beside him in dread. Then, at the voice of the archangel, and at the trump of God, shall the dead arise and stand before his awful throne. Now the Resurrection is the re-uniting of soul and body. So that very body, which decayeth and perisheth, shall arise incorruptible. And concerning this, beware lest the reasoning of unbelief overtake thee; for it is not impossible for him, who at the beginning formed the body out of earth, when according to its Maker's doom it hath returned to earth whence it was taken, to raise the same again. If thou wilt but consider how many things God hath made, this proof shall suffice thee. He took earth and made man, though earth was not man before. How then did earth become man? And how was earth, that did not exist, produced? And what foundation hath it? And how were countless kinds of things without reason, of animals and plants, produced out of it? Nay, now also consider the manner of our birth. Is not a little seed thrown into the womb that receiveth it? Whence then cometh such a marvellous fashioning of a living creature?

So for him, who hath made everything out of nothing, and still doth make, it is not impossible to raise deadened and corrupt bodies from the earth, that every man may be rewarded according to his works; for he saith, "The present is the time for
δὲ μέλλων ἀνταποδόσεως. ἔπει ποῦ τὸ δίκαιον τοῦ Θεοῦ, εἰ μὴ ἀνάστασις ἦν; πολλὸς γὰρ, δίκαιοι ὄντες, πολλὰ ἐν τῷ παρόντι βίῳ κακουχθέντες καὶ τιμωρθέντες βιαιῶς ἀνηρέθησαν ἕνιοι δὲ, ἀσεβεῖς ὄντες καὶ παράνομοι, ἐν τρυφῇ καὶ εὐημερίᾳ τὴν παρόσαν ζωὴν ἀνήλωσαν· ὁ δὲ Θεὸς, ἐπειδὴ ἀγαθός ἐστι καὶ δίκαιος, ὤρισεν ἦμέραν ἀναστάσεως καὶ ἐτάσεως, ἐνα, ἀπολαβοῦσα ἐκάστη ψυχῇ τὸ ἱδίον σῶμα, ὁ μὲν κακός, ἐνταῦθα τὰ ἀγαθὰ ἀπολαβόν, ἐκεῖ περὶ 05 δὲν ἦμαρτε κολασθῆ, ὁ δὲ ἀγαθός, ἐνταῦθα τιμωρθεὶς περὶ διὸ ἦμαρτεν, ἐκεῖ τῶν ἄγαθῶν κληρονόμος γένηται. Ἀκούσονται γὰρ, φησὶν ὁ Κύριος, οἱ ἐν τοῖς μνημείοις τῆς φωνῆς τοῦ Τίοι τοῦ Θεοῦ, καὶ έξελύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαύλα πράξαντες εἰς ἀνάστασιν κρίσεως, ἦνκα καὶ θρόνοι τεθήκονται, καὶ ὁ Παλαιὸς τῶν ἡμερῶν καὶ πάντων Δημοουργὸς προκαθίσει, καὶ βίβλοι ἀνουργησται πάντων ἡμῶν τὰς πράξεις, τοὺς λόγους, τὰς εὐθυμίες ἐγγεγραμμένας ἔχουσαι, καὶ ποταμὸς πυρὸς ἐλκεται καὶ πὶντα τὰ κεκρυμμένα ἀνακαλύπτονται. οὐδεὶς ἐκεῖ συνήγορος, ἡ πιθανότης ρημάτων, ἡ ψευδὴς ἀπολογία, ἡ πλοῦτον δυναστεία, ἡ ἀξιωμάτων ὄγκος, ἡ δόρων ἀφθονοι δόσεις, κλέφαι τὴν ὅρθην κρίσιν ἱσχύοσιν· ἀλλὰ ὁ ἀδέκαστος ἐκεῖνος καὶ ἀληθινὸς δικαστὴς ζυγοῖς δικαιοσύνης πάντα διακρίνει, καὶ πρᾶξιν καὶ λόγον καὶ διανόημα. καὶ πορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ζωὴν αἰώνιον, εἰς τὸ φῶς τὸ ἀνέκφραστον, μετὰ ἀγγέλων εὐφραίνομενοι, τῶν ἀπορρήτων ἀγαθῶν ἀπολαύσατε, καὶ τῇ
work, the future for recompense.” Else, where were the justice of God, if there were no Resurrection? Many righteous men in this present life have suffered much ill-usage and torment, and have died violent deaths; and the impious and the law-breaker hath spent his days here in luxury and prosperity. But God, who is good and just, hath appointed a day of resurrection and inquisition, that each soul may receive her own body, and that the wicked, who received his good things here, may there be punished for his misdeeds, and that the good, who was here chastised for his misdeeds, may there inherit his bliss. For, saith the Lord, “They that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of doom.” Then also shall thrones be set, and the Ancient of days and Maker of all things shall sit as Judge, and there shall be opened books with records of the deeds and words and thoughts of all of us, and a fiery stream shall issue, and all hidden things shall be revealed. There shall no advocate, no persuasive words, no false excuse, no mightiness of riches, no pomp of rank, no lavishment of bribes, avail to pervert righteous judgement. For he, the uncorrupt and truthful Judge, shall weigh everything in the balance of justice, every act, word and thought. And they that have done good shall go into life everlasting, into light unspeakable, rejoicing in the fellowship of the Angels, to enjoy bliss ineffable, standing
Τούτων οὕτως ἔχοντων, ποταποὺς δὲ ὑπάρχειν ἡμᾶς ἐν ἀγίαις ἀναστροφαίς καὶ εὑσεβείᾳ πολεμεῖας, ὡς καταξιωθῶμεν ἐκφυγεῖν τὴν μέλλουσαν ἀπειλήν καὶ σταθῆναι ἐκ δεξιῶν τοῦ Τίου τοῦ Θεοῦ; αὕτη γὰρ ἡ στάσις τῶν δικαίων τοῖς δὲ ἀμαρτωλοῖς ἢ ἑξ ἐυνοῦσιν ἀποκεκλήρωται παναθλία μερίς. ἐκεῖθεν δὲ τοὺς μὲν δικαίους εὐλογήσαμεν ἀποκαλῶν ὁ Δεσπότης εἰς τὴν ἀτελευτησάρτην βασιλείαν εἰσίγει, τοὺς δὲ ἀμαρτωλοὺς, μετ’ ὁργῆς καὶ ἀράς ἐκβάλλων τοῦ προσώπου αὐτοῦ τοῦ ἠμέρου καὶ γαληνοῦ, τὸ πάντων πικρότατον ἀμα καὶ χαλέπωτατον, εἰς κόλασιν ἐκπέμπει αἰώνιον.
in purity before the Holy Trinity. But they that have done evil, and all the ungodly and sinners, shall go into everlasting punishment, which is called Gehenna, and outer darkness, and the worm that dieth not, and the gnashing of teeth, and a thousand other names of punishment; which meaneth rather—bitterest of all,—alienation from God, the being cast away from the sweetness of his presence, the being deprived of that glory which baffleth description, the being made a spectacle unto the whole creation, and the being put to shame, and shame that hath no ending. For, after the passing of that terrible sentence, all things shall abide immutable and unchangeable. The blissful life of the righteous shall have no close, neither shall the misery and punishment of sinners find an end: because, after him, there is no higher Judge, and no defence by after-works, no time for amendment, no other way for them that are punished, their vengeance being co-eternal with them.

'Seeing that this is so, what manner of persons ought we to be in all holy conversation and godliness, that we may be counted worthy to escape the wrath to come, and to be ranged on the right hand of the Son of God? For this is the station of the righteous: but to sinners is allotted the station of misery on the left. Then shall the Lord call the righteous "Blessed," and shall lead them into his everlasting kingdom. But, as for sinners, with anger and curse he will banish from his serene and gentle countenance—the bitterest and hardest lot of all—and will send them away into everlasting punishment.'
IX

'Ὁ δὲ Ἰωάσαφ πρὸς αὐτὸν ἔφη. Μεγάλα τινά καὶ θαυμαστὰ πράγματα λέγεις μοι, ἀνθρωπε, φόβοι πολλού καὶ τρόμου ἄξια, εἰ ταύτα γε οὕτως ἔχει, καὶ ἐστὶ πάλιν, μετὰ τὸ ἀποδανείν καὶ εἰς τέφραν καὶ κόνων διαλυθῆναι, ἀνάστασις καὶ παλυγγενεσία, ἀμοιβαὶ τε καὶ εὐθυναὶ τῶν βεβιωμένων. ἀλλὰ τίς ἡ τούτων ἀπόδειξις; καὶ πῶς, τὸ τέως μὴ θεαθὲν μαθόντες, οὕτως ἀραρύτως καὶ ἀναμφιλέκτως ἐπιστεύσατε; τὰ μὲν γὰρ ἦδη πραχθέντα καὶ ἔργοις φανερωθέντα, κἂν αὐτοὶ οὐκ εἴδετε, ἀλλὰ τῶν ἰστορησάντων ἤκουσατε· πῶς δὲ, καὶ περὶ τῶν μελλόντων τοιαύτα μεγάλα καὶ ὑπέροχα κηρύττοντες, ἀσφαλῆ τὴν περὶ αὐτῶν κέκτησθε πληροφορίαν;

Καὶ φησὶν ὁ Βαρλαάμ: Ἐκ τῶν ἦδη πραχθέντων ἐκτησάμην καὶ τῶν μελλόντων τὴν πληροφορίαν· οἱ γὰρ ταύτα κηρύξαντες ἐν οὐδενὶ τῆς ἀληθείας διαμαρτύροντες, ἀλλὰ σημείοι καὶ τέρασι καὶ ποικιλαὶς δυνάμεις τὰ λεχθέντα ἐμπεδωσάμενοι, αὐτοὶ καὶ περὶ τῶν μελλόντων εἰσηγήσαντο. ὥσπερ 68 οὖν ἐνταῦθα οὐδὲν σκαῖρον καὶ πεπλασμένου εἰδιδαξαν, ἀλλὰ πάντα φαινότερον ἡλίου ἐλαμψάν ὅσα τε ἐπον καὶ ἐποίησαν, οὕτω κάκει ἀληθινὰ ἐδογμάτισαν· ἄτινα καὶ αὐτὸς ὁ Κύριος ἡμῶν καὶ δεσπότης Ἰησοῦς Χριστὸς λόγῳ τε καὶ ἔργῳ ἐπιστῶσατο. Ἄμὴν γὰρ, φησὶ, λέγω ὅμως ὅτι ἐρχεται ὥρα, ἐν ἡ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσσονται τῆς φωνῆς τοῦ Τιοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσσαντες ἥσσονται καὶ αὖθις. Ἐρχεται ὥρα, 114
IX

IOASAPH said unto him, 'Great and marvellous, sir, are the things whereof thou tellest me, fearful and terrible, if indeed these things be so, and, if there be after death and dissolution into dust and ashes, a resurrection and re-birth, and rewards and punishments for the deeds done during life. But what is the proof thereof? And how have ye come to learn that which ye have not seen, that ye have so steadfastly and undoubtedly believed it? As for things that have already been done and made manifest in deed, though ye saw them not, yet have ye heard them from the writers of history. But, when it is of the future that ye preach tidings of such vast import, how have ye made your conviction on these matters sure?'

Quoth Barlaam, ‘From the past I gain certainty about the future; for they that preached the Gospel, without erring from the truth, but establishing their sayings by signs and wonders and divers miracles, themselves also spake of the future. So, as in the one case they taught us nothing amiss or false, but made all that they said and did to shine clearer than the sun, so also in the other matter they gave us true doctrine, even that which our Lord and Master Jesus Christ himself confirmed both by word and deed. “Verily,” he spake, “I say unto you, the hour is coming in which all that are in the graves shall hear the voice of the Son of God and they that hear shall live:” and again, “The hour
οτε οἱ νεκροὶ ἀκούσσονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνά-
στασιν ζωῆς, οἱ δὲ τὰ φαύλα πράξαντες εἰς ἀνά-
στασιν κρίσεως· καὶ πάλιν περὶ τῆς ἀναστάσεως
φησὶ τῶν νεκρῶν. Οὐκ ἀνέγνωτε τὸ ῥήθην ὑμῖν
ὑπὸ τοῦ Θεοῦ λέγοντος· ἐγώ εἰμι ο Ὁ Θεός ἀβρααμ
καὶ ο Ὁ Θεός Ἰσαακ καὶ ο Ὁ Θεός Ἰακώβ; οὐκ ἔστιν
ὁ Θεός Θεοὶ νεκρῶν, ἀλλὰ ζώντων; "Ὤσπερ γὰρ
συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως
ἔσται εἰς τῇ συντελείᾳ αἰῶνος τούτου· ἀποστελεῖ
ὁ Τίτος τοῦ Θεοῦ τοὺς αγγέλους αὐτοῦ καὶ συλλέ-
ξουσι πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν
ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον
tοῦ πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
tῶν ὁδόντων· τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ
ἥλιος εἰς τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν. ταῦτα
εἰπὼν, προσέθετο· Ὡ ἤχων ὅτα ἀκούειν ἄκουέτω.
Τοιοῦτος μὲν λόγους καὶ ἔτεροις πλείοσι
τὴν τῶν σωμάτων ἡμῶν ἀνάστασιν ὁ Κύριος 69
ἐφανέρωσεν· ἔργῳ δὲ τοὺς λόγους ἐπιστῶσατο,
πολλοὺς ἔγειρας νεκροὺς, πρὸς δὲ τῷ τέλει τῆς
ἐπὶ γῆς αὐτοῦ πολυτελίας, καὶ τεταρταῖον ἦδη
cαταφθαρέντα καὶ ὁδωδότα Δάκρων τινα φίλου
εαυτοῦ ἐκ τοῦ μνήματος καλέσας, καὶ ζώντα τὸν
ἀπνοὺν παραστησάμενος. ἐπὶ τούτοις δὲ καὶ
αὐτὸς ὁ Κύριος ἀπαρχῇ τῆς τελείας καὶ μηκέτι
θανάτῳ ὑποπτούσης ἀναστάσεως γέγονε, σαρκὶ
toῦ θανάτου γενομένος, ἀναστάς δὲ τριήμερος
καὶ τῶν νεκρῶν πρωτότοκος γενόμενος. ἦγερθη-
sαν μὲν γὰρ καὶ ἄλλοι εἰκὸνα τῶν νεκρῶν, ἀλλὰ
ἀδικῶς ἀπέθανον καὶ οὐκ ἐφθάσαν εἰκόνα τῆς
μελλούσης ἀναστάσεως παραστήσας· μόνος δὲ
cometh when the dead shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And again he said concerning the resurrection of the dead, "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living." "For as the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of God shall send forth his Angels, and they shall gather all things that offend, and them which do iniquity, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." Thus spake he and added this thereto, "Who hath ears to hear, let him hear."

"In such words and many more did the Lord make manifest the resurrection of our bodies, and confirm his words in deed, by raising many that were dead. And, toward the end of his life upon earth, he called from the grave one Lazarus his friend, that had already been four days dead and stank, and thus he restored the lifeless to life. Moreover, the Lord himself became the first-fruits of that resurrection which is final and no longer subject unto death, after he had in the flesh tasted of death; and on the third day he rose again, and became the first-born from the dead. For other men also were raised from the dead, but died once more, and might not yet attain to the likeness of the future true resurrection. But he alone was the
αὐτὸς τῆς ἀναστάσεως ἐκείνης ἀρχηγὸς ἐγένετο, πρῶτος τὴν ἀθάνατον ἐγερθεὶς ἀνάστασιν. ταῦτα καὶ οἱ ἰπ' ἀρχής αὐτοῦ παρέθεται καὶ ὑπηρέται γενόμενοι τοῦ λόγου ἐκήρυξαν. φησὶ γὰρ ὁ μακάριος Παύλος, οὐ δὲ κλησίς οὐκ ἐξ ἀνθρώπου, ἀλλὰ οὐρανόθεον γέγονεν. Γυνώριξεν ὡμῖν, ἀδελφοί, τὸ Εὐαγγέλιον ὑμῖν ὑμῖν πάντων ἡμῶν, κατὰ τὰς Γραφάς: εἰ δὲ Χριστὸς κηρύσσεται, νῦν δὲ Χριστός ἐγέρθη, καὶ οὐκ ἐγέρθη καὶ οὐκ ἐγείρθη, καὶ οὐκ ἐγέρθη, ματαία ἡ πίστις ἡμῶν, ἐξευτελώθην πᾶν τὸν ἀνθρώπων ἐμεν. νυν δὲ Χριστός ἐγέρθη καὶ οὐκ ἐγείρθη, ἀπαρχή τῶν κεκοιμημένων γενόμενος: ἐπειδὴ γὰρ δὲ ἀνθρώπου ὁ θάνατος, καὶ δὲ ἀνθρώπων ἀνάστασις νεκρῶν: διὸ παρὰ γὰρ ἐν τῷ 'Αδὰμ πάντες ἀποθνῄσκουσιν, οὔτω καὶ ἐν τῷ Χριστῷ πάντες ἐζωοποιηθήσονται. καὶ μετ' ὅληγα: Δεῦ γὰρ τὸ φθαρτὸν τούτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θυντὸν τούτο ἐνδύσασθαι ἀθανασίαν: ὅταν δὲ τὸ φθαρτὸν τούτο ἐνδύσθηται ἀφθαρσίαν καὶ τὸ θυντὸν τούτο ἐνδύσθηται ἀθανασίαν, τότε πληρωθήσεται ὁ λόγος ὁ γεγραμμένος. Κατεπόθη ὁ θάνατος εἰς νῖκος· που σου, θάνατε, τὸ σουτρον; ποὺ σου, ἄδη, τὸ νῖκος; καταργεῖται γὰρ τέλεον ἡ τοῦ θανάτου σώματος τότε καὶ ἀφανίζεται, μηκέτε ὅλως ενεργοῦσα, ἀλλ' ἀθανασία λοιπὸν καὶ ἀφθαρσία δίδοται τοῖς ἀνθρώποις αἰώνιοι.
leader of that resurrection, the first to be raised to
the resurrection immortal.

'This was the preaching also of them that from
the beginning were eye witnesses and ministers of
the word; for thus saith blessed Paul, whose calling
was not of men, but from heaven, “Brethren, I
declare unto you the Gospel which I preached unto
you. For I delivered unto you first of all that which
I also received, how that Christ died for our sins
according to the Scriptures. Now if Christ be
preached that he rose from the dead, how say some
among you that there is no resurrection of the dead?
For if the dead rise not, then is not Christ raised.
And if Christ be not raised, your faith is vain, ye are
yet in your sins. If in this life only we have hope
in Christ, we are of all men most miserable. But
now is Christ risen from the dead and become the
first-fruits of them that slept. For since by man
came death, by man came also the resurrection
of the dead. For as in Adam all die, even so in
Christ shall all be made alive.” And after a little
while, “For this corruptible must put on incorruption,
and this mortal must put on immortality. So when
this corruptible shall have put on incorruption, and
this mortal shall have put on immortality, then shall
be brought to pass the saying that is written, Death
is swallowed up in victory. O death where is thy
sting? O grave, where is thy victory?” For then
the power of death is utterly annulled and destroyed,
no longer working in us, but for the future there
is given unto men immortality and incorruption for
evermore.
"Εσται οὖν, ἐσται ἀναμφιλέκτως ἡ τῶν νεκρῶν ἀνάστασις, καὶ τούτο ἄνενδοιάστωσ πιστεύομεν· ἀλλὰ καὶ ἀμοιβάς καὶ εὐθύνας τῶν βεβιωμένων γινώσκομεν κατὰ τὴν φοβερὰν ἡμέραν τῆς τοῦ Χριστοῦ παρουσίας, Δι’ ἦς οὐρανοί πυροῦμενοι λυθήσονται καὶ στοιχεία και σωμάτωμα τίκτεται, ὡς φησὶ τις τῶν θεογόνων. Καίνως δὲ οὐρανοί καὶ 71 καινὴ γῆ, κατὰ τὸ ἔπαιγγελμα αὐτοῦ προσδοκῶμεν. ὅτι γὰρ ἀμοιβαί καὶ εὐθύναι ἑστὶ τῶν ἐργῶν ἐκεῖ, καὶ οὐδὲν ὅλως τῶν ἄγαθῶν ἢ τῶν πονηρῶν παροφθήσεται, ἀλλὰ καὶ ἐργαὶ καὶ ῥημαίων καὶ ἐνθυμήσεων ἀνταποδόσεις ἀπόκεινται, δῆλον· φησὶ γὰρ ὁ Κύριος: "Ὅς εὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχρῶν μόνον εἰς ὅνομα μαθητοῦ, οὐ μὴ ἀπόλεσῃ τὸν μισθὸν αὐτοῦ. καὶ πάλιν λέγει: "Οταν ἔλθῃ ὁ Χίδι τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγιοι ἄγγελοι μετ’ αὐτοῦ, τότε συναχθήσονται ἐμπρόσθεν αὐτοῦ πάντα τὰ ἔθνη καὶ ἀφορίζει αὐτοὺς ἀπ’ ἄλληλαν, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στίζει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφων ἐξ εὐωνύμων· τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου εὐπείνασα γὰρ καὶ ἐδώκατε μοι φαγεῖν, ἐδίψασα καὶ ἐποτίσατε με, ἔδωκας ἡμῖν καὶ συνηγάγετε με, γυμνὸς καὶ περιβάλετε με, ἰσθήνησα καὶ ἐπεσκέψασθε με, ἐν φυλακῇ ἡμῖν καὶ ἤθετε πρὸς με· τὶ τούτῳ λέγων; τὰς γυνομένας παρ’ ἡμῶν εἰς τοὺς δεομένους εὐποιώσας ἐαυτῷ οἰκειούμενος. καὶ εἰν ἔτερῳ λέγει· Πάς ὁς τοῖς ὄμολογησει
BARLAAM AND IOASAPH, IX. 70-71

"Beyond all question, therefore, there shall be a resurrection of the dead, and this we believe undoubtingly. Moreover we know that there shall be rewards and punishments for the deeds done in our life-time, on the dreadful day of Christ's coming, "wherein the heavens shall be dissolved in fire and the elements shall melt with fervent heat," as saith one of the inspired clerks of God; "nevertheless we, according to his promise, look for new heavens and a new earth." For that there shall be rewards and punishments for men's works, and that absolutely nothing, good or bad, shall be overlooked, but that there is reserved a requital for words, deeds and thoughts, is plain. The Lord saith, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward." And again he saith, "When the Son of man shall come in his glory, and all the holy Angels with him, then before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.'" Wherefore saith he this, except he count the kind acts we do unto the needy as done unto himself? And in another place he saith, "Whoso-
ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγώ ἐν αὐτῷ ἐμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς.

Ἰδοὺ διὰ πάντων τούτων καὶ ἄλλων πλείονον ἐδήλωσε βεβαιαὶς εἰναι καὶ ἁσφαλεῖς τὰς ἁμοιβάς 72 τῶν ἁγαθῶν ἔργων· ἀλλὰ καὶ τῶν ἐναντίων εὐθύνας ἀποκεῖσθαι προκατήγγειλε διὰ παραβολῶν θαυμασίων καὶ ἐξαισίων, ἃς ἡ πηγὴ τῆς σοφίας πανσόφως διηγήσατο· ποτὲ μὲν πλούσιον τινα παρεισάγων πορφύραν καὶ βύσσου εὐθεδυμένου, καὶ καθ’ ἡμέραν λαμπρός εὐφραίνομενον, ἀμετάδοτον δὲ καὶ ἀνηλείη πρὸς τοὺς δεομένους ὑπάρχοντα, ὡς καὶ πτωχὸν τινα Δάξαρον ὄνοματι πρὸς τὸν πυλῶνα αὐτοῦ βεβλημένον παραβλέπειν, καὶ οὐδὲ αὐτῶν τῶν τῆς τραπέζης αὐτοῦ ψυχῶν ἐπιδιόναι αὐτῷ· ἀποθανόντων ὧν ἀμφοτέρων, ὁ μὲν πένης ἕκεινος καὶ ἡλκομένος ἀπημένη, φησίν, εἰς τὸν κόλπον Ἀβραάμ, τὴν τῶν δικαίων συναυλίαν οὕτω δηλώσας· ὥ δὲ πλούσιος παρεδόθη φλογὶ πικρᾶς βασάνου ἑν τῷ ἄθη· πρὸς δὲν Ἀβραάμ ἔλεγεν· Ἀπέλαβες σὺ τὰ ἁγαθά σου ἑν τῇ ζωῇ σου, καὶ Δάξαρος ὅμοιος τὰ κακά· νῦν δὲ οὕτως μὲν παρακαλεῖται, σὺ δὲ ὅξυνᾶσαι.

Mat. xxii. 2 Ἐπέρωθι δὲ παρεικάζων τὴν τῶν οὐρανῶν βασιλείαν ἀνθρώπω βασιλεί, ὡστες ἐποίησε γάμους τῷ νυφὶ αὐτοῦ, τὴν μέλλουσαν εὐφροσύνην καὶ λαμπρότητα οὕτω δηλών. πρὸς ἀνθρώποις γὰρ ταπεινοῖς καὶ τὰ ἐπίγεια φρονοῦντας τὸν λόγον ποιοῦμενος ἐκ τῶν συνήθων αὐτοῖς καὶ γνωρίμων ἔδιδον τὰς παραβολὰς. οὐ μέντοι δὲ γάμους καὶ τραπέζας ἐν ἕκεινῳ παρεδήλου τῷ αἰῶνι εἶναι.
ever shall confess me before men, him will I also confess before my Father which is in heaven."

'Lo, by all these examples and many more he proveth that the rewards of good works are certain and sure. Further, that punishments are in store for the bad, he foretold by parables and wondrous miracles, which he, the Well of Wisdom most wisely put forth. At one time he brought into his tale a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day, but who was so niggardly and pitiless toward the destitute as to overlook a certain beggar named Lazarus laid at his gate, and not even to give him of the crumbs from his table. So when one and other were dead, the poor man, full of sores, was carried away, he saith, into Abraham's bosom—for thus he describeth the habitation of the righteous—but the rich man was delivered to the fire of bitter torment in hell. To him said Abraham, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus his evil things, but now he is comforted, and thou art tormented."

'And otherwhere he likeneth the kingdom of heaven to a certain king which made a marriage feast for his son and thereby he declared future happiness and splendour. For as he was wont to speak to humble and earthly minded men, he would draw his parables from homely and familiar things. Not that he meant that marriages and feasts exist in that world; but in condescension
ST. JOHN DAMASCENE

ἀλλὰ τῇ αὐτῶν συγκαταβάινων παχύτητι, τούτους ὅνομασε κέχρηται, γνωρίσαι αὐτῶς τὰ μέλλοντα βουλόμενος. πάντας μὲν οὖν, φησὶ, 73 συνεκάλεσεν ὁ βασιλεὺς ύψηλῷ κηρύγματι συνελθείν εἰς τοὺς γάμους καὶ ἐμφορηθήναι τῶν ἀπορρήτων ἄγαθῶν ἐκείνων πολλοί δὲ τῶν κεκλημένων ἀμελήσαντες οὐκ ἀπῆλθον, ἀλλ’ ἀπασχολήσαντες ἑαυτούς, οἱ μὲν εἰς ἁγροὺς, οἱ δὲ εἰς ἐμπορίας, οἱ δὲ εἰς νεονύμφους γυναίκας, ἀπεστερήσαν ἑαυτούς τῆς λαμπρότητος τοῦ νυμφώνος. ἐκείνων δὲ ἐθελοῦντι ἀλλοτριωθέντων τῆς τερπνής εὐφροσύνης, ἀλλ’ προσεκληθήσαν καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν εἰκὸς ἀνθρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμον, καὶ λέγει αὐτῷ· Ἐσταίρε, τῶς εἰσήλθες ὃδε μή ἔχων ἐνδύμα γάμου; ὁ δὲ ἐφιμώθη. τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δήσαντες αὐτοῦ χεῖρας καὶ πόδας, ἀρατε αὐτόν, καὶ ἐμβάλετε εἰς τὸ σκότος τὸ ἐξωτερικὸν· εἰκὶ ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυχόμος τῶν ὀδοντῶν. οἱ μὲν οὖν παρατησάμενοι καὶ μηδένως τῆς κλήσεως ὑπακούσαντες εἰσίν οἱ μὴ προσδραμόντες τῇ τοῦ Χριστοῦ πίστει, ἀλλ’ εἴτε τῇ εἰδωλολατρείᾳ, εἴτε αἱρέσει τινὶ ἐμμείναντες· ὁ δὲ μὴ ἔχων τὸ τοῦ γάμου ἐνδύμα ἐστὶν ὁ πιστεύσας μὲν, πράξει δὲ ὑπερασία τὸ νυφῶν ἐνδύμα κηλιδώσας, ὃς καὶ δικαίως ἐξεβλήθη τῆς χαρᾶς τοῦ νυμφώνος.

Καὶ ἀλλην δὲ παραβολὴν ταύτη συνιδοῦσαν παρέθηκε, δέκα τινὰς παρθένους τυπόσας, "Οιν αἱ μὲν πέντε ἦσαν φρόνιμοι, αἱ δὲ πέντε μωραί. αἴτιως μωραί, λαβοῦσα τὰς λαμπάδας αὐτῶν, 74
to men's grossness, he employed these means, when he would make known to them the future. So, as he telleth, the king with high proclamation called all to come to the marriage to take their fill of his wondrous store of good things. But many of them that were bidden made light of it and came not, and busied themselves: some went to their farms, some to their merchandize, and others to their newly wedded wives, and thus deprived themselves of the splendour of the bride chamber. Now when these had, of their own choice, absented themselves from this joyous merriment, others were bidden thereto, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he said unto him, "Friend, how camest thou in hither, not having a wedding garment?" And he was speechless. Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Now they who made excuses and paid no heed to the call are they that hasten not to the faith of Christ, but continue in idolatry or heresy. But he that had no wedding garment is he that believeth, but hath soiled his spiritual garment with unclean acts, and was rightly cast forth from the joy of the bride chamber.

'And he put forth yet another parable, in harmony with this, in his picture of the Ten Virgins, "five of whom were wise, and five were foolish. They that were foolish took their lamps and took no
οὐκ ἐλάβον μεθ’ ἐαυτῶν ἐλαιον· αἱ δὲ φρόνιμοι ἐλάβον ἐλαιον· διὰ τοῦ ἐλαίου τὴν τῶν ἀγαθῶν ἐργῶν κτήσιν σημαίνων. Μέσης δὲ τῆς νυκτός, φησὶ, κρανηθη γέγονεν· 'Ἰδοὺ ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ· διὰ τοῦ μεσονυκτίου τὸ ἀδηλον τῆς ἡμέρας ἐκείνης παραστήσας. τότε ἤγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι· Δι' ἐμὲ ὅσον ἔτοιμοι ἐξήλθον εἰς ἀπάντησιν τοῦ νυμφίου, καὶ εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη η τύρα· αἱ δὲ ἀνέτοιμοι, ἃς εἰκότος μωρᾶς ἐκάλεσε, σβεννυμένας τὰς λαμπάδας ἐαυτῶν ὀρῶσαί, ἀπῆλθον ἁγοράσαν ἐλαιον. παραγενόμεναι δὲ κλεισθείσης ἡ ἡ τῆς τύρας, ἐκραξὼν λέγουσαι· Κύριε, κύριε, ἀνοίξον ἡμῖν· ὁ δὲ, φησίν, ἀποκριθεὶς εἶπεν· 'Αμὴν, λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς· διὰ τούτων οὖν ἀπάντων διηλόν ἐστιν ἀνταπόδοσιν εἶναι οὔ μόνον τῶν ἐναυτῶν πραξεων, ἀλλὰ καὶ ῥημάτων καὶ αὐτῶν τῶν ἐνυμήσεων. εἶπεν γάρ ὁ Σωτήρ· Λέγω ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὁ ἔαν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρα κρίσεως. καὶ αὕτης· 'Τοῦτο δὲ, φησίν, καὶ αἱ τρίχες τῆς κεφαλῆς ἠρυθμιμέναι εἰσὶ· διὰ τῶν τριχῶν τὰ λεπτύτατα τῶν διαλογισμῶν καὶ ἐνυμήσεων παραδηλώσας. 75 συνηθῶ δὲ τούτοις καὶ ὁ μακάριος διδάσκει ἦν Ἱησοῦς Χριστός, οὐκ ἔστι κτίσις ἡ ἀφάνης ἐνώπιον αὐτοῦ, πάντα δὲ

**Mat. xii. 30**

**Mat. x. 30**

**Heb. iv. 12,**

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oil with them, but the wise took oil." By the oil he signifieth the acquiring of good works. "And at midnight," he saith, "there was a cry made, 'Behold the bridegroom cometh, go ye out to meet him.'" By midnight he denoteth the uncertainty of that time. Then all those virgins arose. "They that were ready went forth to meet the bridegroom and went in with him to the marriage, and the door was shut." But they that were un-ready (whom rightly he calleth foolish), seeing that their lamps were going out, went forth to buy oil. Afterward they drew nigh, the door being now shut, and cried, saying, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not." Wherefore from all this it is manifest that there is a requital not only for overt acts, but also for words and even secret thoughts; for the Saviour said, "I say unto you, that for every idle word that men shall speak they shall give account thereof in the day of judgement." And again he saith, "But the very hairs of your head are numbered," by the hairs meaning the smallest and slightest phantasy or thought. And in harmony herewith is the teaching of blessed Paul, "For the word of God," saith he, "is quick and powerful, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are
γυμνά καὶ τετραχθηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἦμιν ὁ λόγος.
Ταῦτα καὶ οἱ προφήται πρὸ χρόνων πολλῶν τῇ τοῦ Πνεύματος λαμπόμενοι χάριτι ἀριθμότατα κατιγγειλαν. φησὶ γὰρ ὁ Ἡσαίας: Ἔγω τὰ ἔργα αὐτῶν καὶ τοὺς λογισμοὺς ἐπίσταμαι καὶ ἀνταποδώσω αὐτοῖς· ἵνα συναγαγεῖν ἐρχομαι πάντα τὰ ἔθνη καὶ τὰς γῆς συνάσσω, καὶ ἤξουσί, καὶ ὁφονται τὴν δόξαν μου. καὶ ἔσται ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινῆ, ἢ ἐγὼ ποιῶ μὲν ἐνώπιόν μου· καὶ ἦξει πᾶσα σάρξ τοῦ προσκυνήσαι ἐνώπιόν μου, λέγει Κύριος, καὶ ἐξελευσόμεθα, καὶ ὁφονται τὰ κόσμα τῶν ἀνθρώπων, τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκόληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβησθήσεται, καὶ ἔσονται εἰς ὀρασίων πάση σαρκί. καὶ ἄθις περὶ τῆς ἡμέρας ἐκείνης λέγει· Καὶ εἰληθήσεται οὐρανὸς ὡς βεβλὼν, καὶ πάντα τὰ ἀστρα πεσοῦνται ὡς φύλλα εἰς ἀμπέλουν· ἵδιν γὰρ ἡμέρα Κυρίου ἔρχεται, ἀνίατος θυμὸ καὶ ὄργῆς, θείως τὴν οἰκουμένην ὥλην ἔρημον καὶ τοὺς ἀμαρτωλοὺς ἀπολέσαι εἰς αὐτής· οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὀρίων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ 76 φῶς αὐτῶν οὐ δώσουσι, καὶ σκοτισθήσεται τοῦ ἠλίου ἀνατέλλουστος, καὶ ἢ σελήνη οὐ δώσει τὸ φῶς αὐτῆς· καὶ ἀπολῶ ὕβριν ἀνόμων καὶ ὕβριν ὑπερηφάνων ταπεινώσω. καὶ πάλιν λέγει· Οὐαὶ οἱ ἐπιστρώμενοι τὰς ἀμαρτίας αὐτῶν ὡς σχοινίῳ μακρῷ καὶ ὡς ξυνοῦ ἰμάντω δαμάλεως τὰς ἀνομίας· οὐαὶ οἱ λέγουσε τῶν ποιητῶν καλὸν καὶ τὸ καλὸν ποιητῶν, οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος, οἱ τιθέντες τὸ πικρὸν ὑλικὸ καὶ τὸ ὑλικὸ 128
naked and laid bare unto the eyes of him with whom we have to do."

'These things also were proclaimed with wondrous clearness by the prophets of old time, illumined by the grace of the Spirit. For Esay saith, "I know their works and their thoughts," and will repay them. "Behold, I come to gather all nations and all tongues; and they shall come and see my glory. And the heaven shall be new, and the earth, which I make before me. And all flesh shall come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be a spectacle unto all flesh." And again he saith concerning that day, "And the heavens shall be rolled together as a scroll, and all the stars shall fall down as leaves from the vine. For behold, the day of the Lord cometh, cruel with wrath and fierce anger, to lay the whole world desolate and to destroy the sinners out of it. For the stars of heaven and Orion and all the constellations of heaven shall not give their light, and the sun shall be darkened in his going forth, and the moon shall not give her light. And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the proud." And again he saith, "Wo unto them that draw their iniquities as with a long cord, and their sins as with an heifer's cart-robe! Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for
πικρῶν. οὐαλ οἱ ἰσχύοντες υμῶν οἱ δυνάσται, οἱ κυριώτεροι τὸ σίκερα, οἱ δικαιούντες τὸν ἀσεβῆ ἐνεκεν δώρων καὶ τὸ δίκαιον τοῦ δικαίου αἱροῦντες, οἱ ἔκκλινοντες κρίσιν πτωχῶν καὶ ἀρπάζοντες κρίμα πενήτων, ὡστε εἶναι αὐτοῖς χήραν εἰς ἀρταγην καὶ ὀρφανῶν εἰς προνομίων. καὶ τὶ ποιήσουσι τῇ ἡμέρᾳ τῆς ἐπισκοπῆς; καὶ πρὸς τίνα καταφεύγονται τοῦ βοηθηθῆμαι; καὶ ποῦ καταλείψουσι τὴν δόξαν αὐτῶν τοῦ μὴ ἐμπεσεῖν εἰς ἀπαγωγήν; διὶ τρόπον καυθήσεται καλάμη ὑπὸ ἀνθρακος πυρὸς καὶ συγκαυθήσεται ὑπὸ φλογὸς ἀνημένης, ἤ λίζα αὐτῶν ὡς χρύσως ἑσται, καὶ τὸ ἄνθος αὐτῶν ὡς κωνιόρτος ἀναβήσεται: οὐ γὰρ ἠθέλησαν τὸν νόμον Κυρίου Σαβαώθ, ἀλλὰ τὸ λόγιον τοῦ ἀγίου Ἰσραήλ παράξεναι.

Τοῦτο συνάδων καὶ ἔτερος προφήτης φησίν· Ἕγγυς ἡ ἡμέρα Κυρίου ὡς μεγάλη, Ἕγγυς καὶ ταχυνή 77 σφόδρα· φωνὴ ἡ ἡμέρας Κυρίου πικρὰ καὶ σκληρὰ τέτακται· δυνατὴ ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη, ἡμέρα θλίψεως καὶ ἀνάγκης, ἡμέρα ταλαιπωρίας καὶ ἀφανισμοῦ, ἡμέρα σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὡμίχλης, ἡμέρα σάλπιγγος καὶ κραυγῆς· καὶ ἐκθλίψω τοὺς πονηροὺς, καὶ πορεύσονται ὡς τυφλοὶ, ὅτι τὸ Κυρίῳ ἐξήμαρτον· καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον ω μὴ δύνηται ἔξελεσθαι αὐτοὺς ἐν ἡμέρᾳ ὀργῆς Κυρίου· ἐν πυρὶ γὰρ ζήλου αὐτοῦ καταναλωθῆσαι πάσα ἡ γῆ, διὸ ἡ συντέλεια ποιήσει ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν. πρὸς τούτοις καὶ Δανίδ ὁ βασιλεὺς καὶ προφήτης βοᾷ· ὁ Θεὸς ἐμφανῶς ἤξει, ὁ Θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται· πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ κατανυγήσεται.
bitter! Wo unto those of you that are mighty, that are princes, that mingle strong drink, which justify the wicked for reward, and take justice from the just, and turn aside the judgement from the needy, and take away the right from the poor, that the widow may be their spoil and the fatherless their prey! And what will they do in the day of visitation, and to whom will they flee for help? And where will they leave their glory, that they fall not into arrest? Like as stubble shall be burnt by live coal of fire, and consumed by kindled flame, so their root shall be as rottenness, and their blossom shall go up as dust, for they would not the law of the Lord of hosts, and provoked the oracle of the Holy One of Israel."

'In tune therewith saith also another prophet, "The great day of the Lord is near, and hasteth greatly. The bitter and austere voice of the day of the Lord hath been appointed. A mighty day of wrath is that day, a day of trouble and distress, a day of wasteness and desolation, a day of blackness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm. And I will bring distress upon the wicked, and they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; for the whole land shall be devoured by the fire of his jealousy, for he shall make a riddance of all them that dwell in the land." Moreover David, the king and prophet, crieth thus, "God shall come visibly, even our God, and shall not keep silence: a fire shall be kindled before him, and a mighty
σφοδρά: προσκαλέσεται τῶν οὐρανῶν ἂν καὶ τῆν γῆν, τοῦ διακρίναι τὸν λαὸν αὐτοῦ. καὶ αὕτης:

Ps. Ixxii. 8 Ἄναστα, φησίν, Θεός, κρίνων τὴν γῆν, ὅτι ἐνθύμων
Ps. Ixxvi. 11 ἀνθρώπου ἐξομολογησέται σοι· καὶ σὺ ἀποδώσεις
Ps. Ixxii. 12 ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. πολλὰ δὲ καὶ ἔτερα
tοιαύτα ὅ τε ψαλμὼδός καὶ πάντες οἱ προφήται
tῷ θείῳ πνεύματι μυθέντες περὶ τῆς μελλούσης
κρίσεως καὶ ἀνταποδόσεως ἐκήρυξαν· δὲν τούς
λόγους καὶ ὁ Σωτήρ ἀσφαλέστατα βεβαιώσας, 78
ἐδιδάξεν ἡμᾶς πιστεύειν ἀνάστασιν νεκρῶν καὶ
ἀνταπόδοσιν τῶν βεβιωμένων ζωῆς τε ἄτελεύτη-
tον τοῦ μέλλοντος αἰῶνος.

X

Ὁ δὲ Ἰωάσαφ, κατανύξεως πολλῆς ἐπὶ τούτως
πληρωθεῖς, σύνδακρυς ὅλος ἦν. καὶ φησί πρὸς
tὸν γέροντα: Πάντα μοι σαφῶς ἐγνώρισας, καὶ
ἀσφαλῶς διεξήλθες τὴν φρικτὴν ταύτην καὶ θαυ-
μαστὴν διήγησιν. τούτων οὖν προκειμένων ἡμῶν,
tῷ χρῆ ποιεῖν, τοῦ ἐκφυγεῖν τὰς ἡτοιμασμένας τοῖς
ἀμαρτωλοῖς κολάσεις, καὶ ἀξιωθῆναι τῆς χαρᾶς
tῶν δικαίων;

Καὶ ὁ Βαρλαὰμ ἀπεκρίνατο: Γέγραπται ὅτι δι-
dάσκοντος ποτε τοῦ Πέτρου τὸν λαὸν, ὅς καὶ κορυ-
φαιὸς ἐκλήθη τῶν ἀποστόλων, κατευθύνθη τῇ
carpía, καθάπερ καὶ σὺ σήμερον, καὶ, εἰπόντων
αὐτῶν: Τῇ ποιήσωμεν; ὁ Πέτρος ἔφη πρὸς αὐτοὺς:
Μετανοήσατε, καὶ βαπτισθήτω ἑκαστὸς ὑμῶν εἰς
ἀφεσιν ἄμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ

Acts ii. 37-30

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tempest round about him. He shall call the heaven from above, and the earth, that he may judge his people.” And again he saith, “Arise, O God, judge thou the earth, because ‘the fierceness of man shall turn to thy praise.’ And thou shalt ‘reward every man according to his works.’” And many other such things have been spoken by the Psalmist, and all the Prophets inspired by the Holy Ghost, concerning the judgement and the recompense to come. Their words also have been most surely confirmed by the Saviour who hath taught us to believe the resurrection of the dead, and the recompense of the deeds done in the flesh, and the unending life of the world to come.’

But Ioasaph was filled hereby with deep compunction, and was melted into tears; and he said to the elder, ‘Thou hast told me everything plainly, and hast completed unerringly thy terrible and marvellous tale. With such truths set before us, what must we do to escape the punishments in store for sinners, and to gain the joy of the righteous?’

Barlaam answered: ‘It is written of Peter, who was also called chief of the Apostles, that once when he was preaching the people were pricked in their heart, like thyself to-day: and when they asked, “What shall we do?”, Peter said unto them, “Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the
'Αγίου Πνεύματος. ὑμῶν γὰρ ἔστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὸν ὅσους ἂν προσκαλέσηται Κύριος ο Θεός ἡμῶν. ἰδοὺ οὖν καὶ ἐπὶ σὲ ἔξεχε τὸ πλούσιον ἔλεος αὐτοῦ, καὶ προσκαλέσατο σε, τὸν μακρὰν αὐτοῦ τῇ γνώμῃ ὑπάρχοντα καὶ ἄλλοτριοις λατρεύοντα ὑπὸ θείας, ἄλλα δαίμοσιν ὅλεθριοις καὶ ξοάνοις κωφοῖς καὶ ἀναισθήτοις. διὸ καὶ πρὸ πάντων πρόσελθε τῷ κεκληκτῷ, παρ' οὖν λήψη τῶν ὁρωμένων καὶ τῶν ἀσεβῶν ἁγιασμῆς τῆς γνώμης. εἰ δὲ μετὰ τὸ κληθῆναι οὕτως ή βραδύνεις, δικαία θεῶν κρίσει ἀποκληρον ἐσῆς, τῷ μὴ θελήσαι μὴ 71) θεληθείς: οὕτω γὰρ καὶ ὁ αὐτὸς ἀπόστολος Πέτρος πρὸς τινὰ τῶν μαθητῶν λελάληκεν. ἐγὼ δὲ πιστεύω ὅτι καὶ ὑπήκοουσα τῆς κλήσεως, καὶ ἔτι τραυματόν ὑπακούσας ἀρείας τῶν σταυρῶν καὶ ἀκολουθήσεως τῷ καλουόντι σὲ Θεῷ καὶ Δεσπότῃ, ὅς προσκαλεῖταί σε ἀπὸ θανάτου εἰς ζωήν καὶ ἀπὸ σκότους εἰς φῶς. τῷ δντι γὰρ ἡ τοῦ Θεοῦ ἄνευνοι σκότος ἐστὶ καὶ θάνατος ψυχῆς, καὶ τὸ δουλεύων εἰδώλων ἐπὶ ὀλέθρῳ τῆς φύσεως πάσης μοι δοκεῖ εἶναι ἀναισθησίας καὶ ἀφροσύνης ἐπέκεινα.

Οὐς τίνι ὁμοίωσός, καὶ ποταπῆν σοι εἰκόνα τῆς τούτων ἀβέβηρης παραστήσει; ἄλλα σοι παραθήκων ὑπόδειγμα παρὰ τίνος ἄνδρος σοφωτάτου λεγὼν πρὸς μέ.

Ἐλεγε γὰρ ὅτι Ὅμων εἰσιν οἱ τῶν εἰδώλων προσκυνηταὶ ἀνθρώπῳ ἠξευτη, ὅς κατέσχεν ἐν τῶν σμικροτάτων στρουθίων ἀνήδων τούτο καλοῦσιν. λαβὼν δὲ μάχαιρα τοῦ σφάζων αὐτῷ καὶ φαγεῖν, ἐδόθη τῇ ἀνήδων φωνῇ ἐναρθροῖς. καὶ

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Holy Ghost. For to you is the promise, and to your children, and to all that are afar off even as many as the Lord our God shall call.” Behold therefore upon thee also hath he poured forth the riches of his mercy, and hath called thee that wert afar off from him in heart, and didst serve others, not Gods, but pernicious devils and dumb and senseless wooden images. Wherefore before all things approach thou him who hath called thee, and from him shalt thou receive the true knowledge of things visible and invisible. But if, after thy calling, thou be loth or slack, thou shalt be disherited by the just judgement of God, and by thy rejection of him thou shalt be rejected. For thus too spake the same Apostle Peter to a certain disciple. But I believe that thou hast heard the call, and that, when thou hast heard it more plainly, thou wilt take up thy Cross, and follow that God and Master that calleth thee, calleth thee to himself from death unto life, and from darkness unto light. For, soothly, ignorance of God is darkness and death of the soul; and to serve idols, to the destruction of nature, is to my thinking the extreme of all senselessness.

"But idolaters—to whom shall I compare them, and to what likeness shall I liken their silliness? Well, I will set before thee an example which I heard from the lips of one most wise.

"Idol worshippers," said he, "are like a fowler who caught a tiny bird, called nightingale. He took a knife, for to kill and eat her; but the nightingale, being given the power of articulate speech, ¹ Simon Magus(?).
ST. JOHN DAMASCENE

φησι πρὸς τὸν ἱερεὺς. Τί σοι ὁφελοσ, ἀνθρωπε, 80
τῆς ἐμῆς σφαγῆς; οὐ δυνήσῃ γὰρ δὲ ἐμὸν τὴν
σὴν ἐμπλήσαι γαστέρα. ἀλλ' εἰ με τῶν δεσμῶν
ἐλευθερώσεις, δώσω σοι ἐντολὰς τρεῖς, ἃ φυλάτ-
tων μεγάλα παρ' ὅλην σου τὴν ξωὴν ὄφελησθήῃ.
ὅ δὲ, θαμβηθεὶς τῇ ταύτῃς λαλία, ἐπηγγείλατο, εἰ
καὶ νόν τι παρ' αὐτῆς ἥκουσει, θάττων ἐλευ-
θερώσαι τῆς κατοχῆς. ἐπιστραφεὶσα δὲ ἡ ἄγιων
λέγει τῷ ἀνθρώπῳ. Μηδέποτε τινος τῶν ἀνε-
φίκτων ἑπιχειρήσῃς ἐφικέσθαι, καὶ μὴ μεταμελεῖ
ἐπὶ πράγματι παρελθόντε, καὶ ἅπιστων ῥῆμα
πώποτε μὴ πιστεύσῃς. ταῦτας δὲ τὰς τρεῖς
ἐντολὰς φύλαττε, καὶ εἰ σοι γένηται. ἀγάμενος
δὲ ὁ ἄνηρ τοῦ εὐσύνοπτου καὶ συνετοῦ τῶν ῥημά-
tων, λύσας αὐτὴν τῶν δεσμῶν κατὰ τοῦ ἀέρος
ἐξαπέστειλεν. ἡ οὖν ἄγιων θέλουσα μαθεῖν εἰ
ἐπέγνω ὁ ἄνηρ τῶν λεγέντων αὐτῷ ῥημάτων
τὴν δύναμιν καὶ εἰ ἐκαρπώσατο τίνα ὄφελειαν,
λέγει πρὸς αὐτὸν ἵπταμένη ἐν τῷ ἁέρι. Φεύ
σου τῆς ἄβουλίας, ἀνθρωπε, ὅποιον θησαυ-
ροῦν σήμερον ἀπάλεσας· υπάρχει γὰρ ἐν τοῖς
ἐγκάτοις μου μαρτυρίτης, ὑπερέχων τῷ μεγέθει
στροβοθαμήλου ὄνομ. ὡς οὖν ἤκουσε ταῦτα
ὁ ἱερεὺς, συνεχύθη τῇ λύπῃ μεταμελόμενος ὅτι
ἐξέφυγεν ἡ ἄγιων ἀκείμ. τὰς χεῖρας αὐτοῦ· καὶ,
πειρόμενος αὐθινοι κατασχεῖν αὐτήν, εἶπε· Δεῦ
ἐν τῷ οἴκῳ μου, καὶ, φιλοφρονησάμενος σε καλῶς,
ἐντίμος ἐξαποστελῶ. ἡ δὲ ἄγιων ἔφη αὐτῷ. 81
Νῦν ἔγνων ἱσχυρός ἀνοηταίνει σε· δεξάμενος
γάρ τὰ λεγέντα σοι προβύπως καὶ ἥδεος ἥκου-
σας, οὐδεμίαν ἐξ αὐτῶν ὄφελειαν ἐπεκτῆσω.
εἰπόν σοι μὴ μεταμελεῖσθαι ἐπὶ πράγματι παρελ-
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said to the fowler, 'Man, what advantageth it thee to slay me? for thou shalt not be able by my means to fill thy belly. Now free me of my fetters, and I will give thee three precepts, by the keeping of which thou shalt be greatly benefited all thy life long.' He, astonished at her speech, promised that, if he heard anything new from her, he would quickly free her from her captivity. The nightingale turned towards our friend and said, 'Never try to attain to the unattainable: never regret the thing past and gone: and never believe the word that passeth belief. Keep these three precepts, and may it be well with thee.' The man, admiring the lucidity and sense of her words, freed the bird from her captivity, and sent her forth aloft. She, therefore, desirous to know whether the man had understood the force of her words, and whether he had gleaned any profit therefrom, said, as she flew aloft, 'Shame, sir, on thy fecklessness! What a treasure that hast lost to-day! For I have inside me a pearl larger than an ostrich egg.' When the fowler heard thereof, he was distraught with grief, regretting that the bird had escaped out of his hands. And he would fain have taken her again. 'Come hither,' said he, 'into my house: I will make thee right welcome, and send thee forth with honour.' But the nightingale said unto him, 'Now I know thee to be a mighty fool. Though thou didst receive my words readily and gladly, thou hast gained no profit thereby. I bade thee never regret the thing past and gone; and
θόντι· καὶ ἵδιον συνεχύθης τῇ λύπῃ ὅτι σου τὰς χεῖρας ἔξεφυγον, μεταμελόμενος ἐπὶ πράγματι παρελθόντι. ἐνετειλάμην σοι μὴ ἐπιχειρεῖν τῶν ἀνεφίκτων ἐφικέσθαι, καὶ πειράζειν κατασχεῖν με, μὴ δυνάμενος τῆς ἐμῆς ἐφικέσθαι πορείας. πρὸς τούτοις δὲ καὶ ἀπιστῶν ῥήμα μὴ πιστεύειν σοι διεστειλάμην· ἀλλ' ἵδιον ἔπιστευνας ὑπάρχειν ἐν τοῖς ἐγκάτοις μου μαργαρίτῃν ὑπερβαίνοντα τὸ μέτρον τῆς ἡλίκιας μου, καὶ οὐκ ἐφρόνησας συνιέναι ὅτι ὅλη ἐγὼ οὖν ἐφικνοῦμαι τῷ μεγέθει τῶν τοῦ στροφικάμηλου ὅδων, καὶ πῶς μαργαρίτην τοιούτον ἐχώρησα ἐν ἐμοί;

Οὕτως οὖν ἀνοηταίνουσι καὶ οἱ πεποιθότες ἐπὶ τοῖς εἰδώλοις· εἰργάσαντο γὰρ ταῦτα ταῖς χερσὶν αὐτῶν, καὶ προσκυνοῦσιν ἡ ἐποίησαν οἱ δάκτυλοι αὐτῶν, λέγοντες· Οὕτωι οἱ πλαστοργοὶ ἡμῶν. πώς οὖν πλαστοργοὶ τοὺς ὑπ' αὐτῶν δημουργηθέντας καὶ διαπλασθέντας νομίζουσιν; ἀλλὰ καὶ τηροῦντες αὐτὰ ἐν ἀσφαλείᾳ, τὸν μὴ ὑπὸ κλειστῶν συλληθῆναι, φύλακας ἀποκαλοῦνται τῆς σφῶν σωτηρίας· καὶ τοὶ ἔργα ταῦτα ἀφροσύνης, καὶ τὸ μὴ γινώσκειν ὅτι, οὐκ ἐξαρκοῦντες ἐαυτοῖς φυλάσσειν καὶ βοηθεῖν, πώς ἄλλοις γένοντο φύλακες καὶ σωτῆρες; τί γὰρ, φησίν, ἐκζητοῦσιν περὶ τῶν ἄνωταν τοὺς νεκροὺς; κατακενοῦσι χρήματα, στήλας τοῖς δαίμοσι καὶ ἀγάλματα ἐγείραι, καὶ φληγαφοῦσιν ὑγαθῶν παρόχους αὐτοὺς ὑπάρχειν, αἰτοῦντες παρ' αὐτῶν λαβεῖν ἀπερ οὕτω πῶτοτε ἐκτήσαντο, οὕτω μὴν ἐτι κτήσανται. διὸ γέγραπται· "Ὅμοιοι αὐτοῖς γένουτο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ' αὐτοῖς· οὕτως, φησί, μισθωσάμενοι χρυσοχόουν,
behold thou art distraught with grief because I have escaped out of thy hands—there thou regrettest a thing past and gone. I charged thee not to try to attain to the unattainable, and thou triest to catch me, though thou canst not attain to my path. Besides which, I bade thee never believe a word past belief, and behold thou hast believed that I had inside me a pearl exceeding the measure of my size, and hadst not the sense to see that my whole body doth not attain to the bulk of ostrich eggs. How then could I contain such a pearl?""

"Thus senseless, then, are also they that trust in idols: for these be their handiwork, and they worship that which their fingers made, saying, "These be our creators." How then deem they their creators those which have been formed and fashioned by themselves? Nay more, they safeguard their gods, lest they be stolen by thieves, and yet they call them guardians of their safety. And yet what folly not to know that they, which be unable to guard and aid themselves, can in no wise guard and save others! "For" saith he, "why, on behalf of the living, should they seek unto the dead?" They expend wealth, for to raise statues and images to devils, and vainly boast that these give them good gifts, and crave to receive of their hands things which those idols never possessed, nor ever shall possess. Wherefore it is written, "May they that make them be like unto them, and so be all such as put their trust in them, who," he saith, "hire a goldsmith, and make them
ἐποίησαν χειροποιητά, καὶ κύψαντες προσεκύνησαν αὐτοῖς. άξιον συν αὐτά ἐπὶ τῶν ἄμων καὶ πορεύονται· εάν δὲ θῶσιν αὐτά ἐπὶ τοῦ τόπου, μενεῖ ἐν αὐτῷ, οὐ μὴ κινηθῇ. καὶ δὲ ἄν βοήσῃ πρὸς αὐτά, οὐ μὴ εἰσακούσῃ αὐτοῦ, ἀπὸ κακῶν οὐ μὴ σώσῃ αὐτόν. Διὸ αἰσχύνθητε αἰσχύνην αἰώνιον, οἱ πεποιθότες ἐπὶ τοῖς γυλυτοῖς, οἱ λέγοντες τοῖς χωνευτοῖς. Ἡμεῖς ἐστε θεοὶ ἡμῶν.

'Ε δυσαν γάρ, φησί, δαιμονίως καὶ οὐ Θεῶ, θεοὶ οίς οὐκ ἠδείσαν οἱ πατέρες αὐτῶν· καὶ οἰκίας καὶ πρόσφατοι ἦκασιν, ὅτι γενεὰ εξεστραμμένη ἐστὶ καὶ οὐκ ἐστὶ πίστις ἐν αὐτοῖς.

Ἐκ ταύτης οὖν τῆς ποιηρᾶς γενεᾶς καὶ ἀπίστου προσκαλεῖται σε Κύριος, λέγων σοι: "Εξελθε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητι, καὶ ἀκαθάρτου μὴ ἄψη, ἀλλὰ σώθητι ἐκ τῆς γενεᾶς τῆς σκολλαστ ταύτης· ἀνάστηθι καὶ πορεύου, ὅτι οὐκ ἐστὶ σοι αὐτὴ ἀνάπαυσις· ἡ γὰρ πολυρχία τῶν παρ' ὑμῖν θεῶν καὶ ἀτακτον καὶ στασιώδες καὶ παντελῶς ἀνύπαρκτων. ἡμῖν δὲ οὐχ οὕτως ἐστίν, οὐδὲ πολλοὶ θεοὶ καὶ κύριοι· ἀλλ' εἰς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτὸν καὶ εἰς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ, ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος ἀπάσης τῆς κτίσεως καὶ πάντων τῶν αἰώνων, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὀράτα καὶ τὰ ἀόρατα, εἶτε Ὁρόνοι, εἶτε Κυριώττησε, εἶτε Ἀρχαὶ, εἶτε 'Εξουσίαι· Τὰ πάντα δι' αὐτοῦ ἐγένετο, καὶ χαρίς αὐτοῦ ἐγένετο οὐδὲ ἐν ὁ γενόμεν· καὶ ἐν Πνεύμα ἄγιον, ἐν δὲ τὰ πάντα, τὸν Κύριον καὶ ξωοποίον, Θεὸν καὶ θεοποιοῦν, Πνεύμα ἀγαθόν,
BARLAAM AND IOASAPH, x. 82–83

gods, and they fall down, yea, they worship them. They bear them upon the shoulders, and go forward. And if they set them in their place, they stand therein: they shall not remove. Yea, one shall cry unto them, yet can they not answer him, nor save him out of his trouble.” “Wherefore be ye ashamed with everlasting shame, ye that trust in graven images, that say to the molten images, Ye are our gods.” “For they sacrificed,” he saith, “unto devils, and not to God; to gods whom their fathers knew not. There came new and fresh gods; because it is a froward generation, and there is no faith in them.”

‘Wherefore out of this wicked and faithless generation the Lord calleth thee to him, saying, “Come out from among them, and be thou separate, and touch no unclean thing,” but “save thyself from this un- toward generation.” “Arise thou, and depart, for this is not thy rest;” for that divided lordship, which your gods hold, is a thing of confusion and strife and hath no real being whatsoever. But with us it is not so, neither have we many gods and lords, but one God, the Father, of whom are all things, and we unto him: and one Lord Jesus Christ, by whom are all things and we by him, “who is the image of the invisible God, the first born of every creature” and of all ages, “for in him were all things created that are in the heavens and that are upon the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.” “All things were made by him, and without him was not anything made that was made:” and one Holy Ghost, in whom are all things, “the Lord and Giver of life,” God and making God, the good Spirit, the right Spirit, “the
Πνεῦμα εὐθές, Πνεῦμα παράκλητον, Πνεῦμα νικηθείσας. τούτων Θεὸς μὲν ἐκαστὸν καθ’ ἔαντ᾽ ἑωρούμενον ὡς ὁ Πατὴρ καὶ ὁ Θεὸς, ὡς ὁ Θεὸς καὶ τὸ Πνεῦμα τὸ ἀγίον, εἰς δὲ Θεὸς ἐν τρισὶν, μᾶς φύσις, μία βασιλεία, μία δύναμις, μία δόξα, μία ὀψία, διαίρετη ταῖς ὑποστάσεσι καὶ μόνον. εἰς γὰρ ὁ Πατὴρ, ὁ καὶ ἦδειν ἡ ἀγέννησία· εἰς δὲ ὁ μονογενὴς Θεὸς, καὶ ἦδειν αὐτῷ ἡ γέννησις· εἰς δὲ τὸ ἀγίον Πνεῦμα, καὶ ἦδειν αὐτῷ ἡ ἐκπόρευσις.

οὕτω γὰρ ἤμείς, ἐκ φωτὸς τοῦ Πατρὸς φῶς περι- Λαμμβάνετε τὸν Θεὸν ἐν φωτὶ τῷ ἀγίῳ Πνεύματι, μιᾶς ἀξίωμαν θεότητα ἐν τρισὶν ὑποστάσεσι· καὶ αὐτὸς ἐστιν ἀληθινός καὶ μόνος Θεὸς, ὁ ἐν 

Τριάδις γυνωσκόμενος, οὗτος αὐτοῦ καὶ δι᾽ αὐτοῦ καὶ εἰς αὐτοῦ τὰ πάντα.

Τούτων τῇ χάριτι τὰ κατὰ σὲ γνοὺς καὶ ἀπεστάλην διδάξαι σὲ ἡ μεμάθηκα καὶ τετήρηκα εἰς ἀρχῆς εἰς τήνδε τὴν πολιάν· εἰ οὐν πιστεύσεις καὶ διδάσκεις, σωθήσῃ· εἰ δὲ ἁπατήησεις, κατακρίθησέ· ταῦτα γὰρ ἂ σήμερον ὅρας καὶ οἷς σε- μανύῃ, ἢ τε ἀξίωμα καὶ τριφῇ καὶ ὁ πλοῦτος καὶ πάσα ἡ τοῦ βίου ἀπάτη, ὡς ὁ ὅπωρ παρέχεται, ἐκβαλοῦσι βε γκα καὶ μὴ βουλόμενον ἐντεῦθεν. καὶ τὸ μὲν σῶμα κατακλεισθήσεται σμικρότάτω μυῖματι μονώτατον καταλειφθέν, πάσης τε ἁπατηθήσεται σμίκρυσθεν φίλων καὶ συγγενῶν ἐταφιείας· οἶχη-

φαρά, ἀντὶ τῆς υἱῆς καλλινής καὶ εὐσμίας, περικυκλώσαι· τὴν δὲ ψυχήν σου 

βαλοῦσιν εὖ τοῖς καταχθούνοις τῆς γῆς, ἐν τῇ κατα- 

δίκη τοῦ ἄδου, ἐως τῆς τελευταίας ἀναστάσεως, ἡνικὰ πάλιν ἐπολαβοῦσα ἡ ψυχὴ τὸ ἑαυτῆς 85

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Spirit the Comforter," "the Spirit of adoption." Of these each person, severally, is God. As the Father is, so also is the Son, and as the Son, so also the Holy Ghost. And there is one God in three, one nature, one kingdom, one power, one glory, one substance, distinct in persons, and so only distinct. One is the Father, whose property it is not to have been begotten; one is the only-begotten Son, and his property it is to have been begotten; and one is the Holy Ghost, and his property it is that he proceedeth. Thus illuminated by that light, which is the Father, with that light, which is the Son, in that light, which is the Holy Ghost, we glorify one Godhead in three persons. And he is one very and only God, known in the Trinity: for of him and through him, and unto him are all things.

"By his grace also, I came to know thy case, and was sent to teach thee the lessons that I have learned and observed from my youth even to these grey hairs. If then thou shalt believe and be baptized, thou shalt be saved; but if thou believe not, thou shalt be damned. All the things that thou seest to-day, wherein thou gloriest,—pomp, luxury,—riches, and all the deceitfulness of life,—quickly pass away; and they shall cast thee hence whether thou wilt or no. And thy body will be imprisoned in a tiny grave, left in utter loneliness, and bereft of all company of kith and kin. And all the pleasant things of the world shall perish; and instead of the beauty and fragrance of to-day, thou shalt be encompassed with horror and the stink of corruption. But thy soul shall they hurl into the nether-regions of the earth, into the condemnation of Hades, until the final resurrection, when re-united to her body, she shall be cast forth from
σώμα ἐκριφθήσεται ἐκ προσώπου Κυρίου, καὶ παραδοθήσεται πυρὶ γεέννης ἀτελεύτητα φλογὶ-ζούσης. ταῦτά σοι συμβήσεται καὶ πολλῷ τοῦτων χείρων, εἰ ἐμείνῃς τῇ ἀπιστίᾳ.

Εἰ δὲ προθύμως ὑπακούσεις τῷ καλοῦντι σε εἰς σωτηρίαιν, καὶ προσδραμὼν αὐτῷ πόθῳ καὶ χαρᾷ, τῷ φωτὶ αὐτοῦ σημειωθῆῃ, καὶ ἀμετα-στρεπτὶ αὐτῷ ἀκολουθήσεις, πάντα μὲν ἀπαρνη-σάμενος, αὐτῷ μόνῳ κεκολλημένος, ὅποιας τεύχη

Prov. iii. 24, 25

ἀσφαλείας καὶ εὐφροσύνης ἄκουσον. Ἐὰν κάθη, ἄφοβος ἔσῃ· εὰν δὲ καθεύδῃς, ἥδεως ὑπνώσεις, καὶ οὐ φοβηθήσῃς πτώσειν ἐπελθοῦσαν, οὐδὲ ὀρμάς τῶν ἀσεβῶν δαίμονων ἐπερχομένως· ἀλλὰ πορεύσῃ

Prov. xxviii. 11

πεποιθῶς ὡς λέων, καὶ ἤγη μετ’ εὐφροσύνης καὶ ἀγαλλιάματος αἰωνίου· ἐπὶ γὰρ τῆς κεφαλῆς σου ἀγαλλίασις καὶ αἴνεσις, καὶ εὐφροσύνη καταλή-ψεται σε· ἐνθα ἀπέδρα ὄδύνη, λύπη καὶ στεναγ-μός· τότε ῥαγήσεται προϊμον τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἐμπροσθέν σου ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε· τότε βοήθησῃ, καὶ ὁ Θεὸς εἰσακούσεται σοι. Ἐτί λαλοῦντός σου ἔρει· Ἡδον

Is. lviii. 8, 9

πάρεμι· ἐγὼ γὰρ εἰμί ὦ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μηνηθῶ· σὺ δὲ μνήσῃς καὶ κριθῶ-μεν· λέγε σὺ τὰς ἀνομίας σου, ἵνα δικαιωθῆς. καὶ ἐὰν ὅσιοι αἱ ἀμαρτίαι σου ὡς φοινικοῦν, ὡς χύνα λευκανῶ· ἐὰν δὲ ὅσιον ὡς κόκκινον, ὡς ἔριον λευκανῶ. τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.
the presence of the Lord and be delivered to hell fire, which burneth everlastingly. These, and far worse haps than these, shall be thy destiny, if thou continue in unbelief.

‘But and if thou readily obey him that calleth thee to salvation, and if thou run unto him with desire and joy, and be signed with his light, and follow him without turn, renouncing every thing, and cleaving only unto him, hear what manner of security and happiness shall be thine. “When thou sittest down, thou shalt not be afraid of sudden fear. When thou liest down, sweet shall be thy sleep.” And thou shalt not be afraid of the assaults of evil spirits, but shalt go thy way bold as any lion, and shalt live in bliss and everlasting joyance. For “joy and praise shall crown thy head, and gladness shall befall thee there, where pain and sorrow and wailing shall flee away.” “Then shall thy light break forth as the morning, and thine health shall rise speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward.” Then shalt thou call, and the Lord shall answer; while thou art yet speaking, he shall say, “Here am I.” “I, even I, am he that blotteth out thy transgressions, and will not remember them. Put me in remembrance: let us plead together: declare thou thy sins that thou mayst be justified.” “Though thy sins be as scarlet, I will make them white as snow: though they be red as crimson I will make them white as wool, for the mouth of the Lord hath spoken it.”'}
Δέγει πρὸς αὐτὸν ὁ Ἰωάσαφ. Πάντα σου τὰ ρήματα καλὰ καὶ θαυμαστά εἰσί, κἂν ἐπίστευσα καὶ πιστεύω, πᾶσαν μὲν εἰδωλολατρείαν ἀπὸ καρδίας μισήσας· καὶ, πρὸ τοῦ εἰσελθεῖν γὰρ σε πρὸς με, πλαγίως πως καὶ διστάζων πρὸς ταῦτην διέκειτό μου ἡ ψυχή· νυνὶ δὲ τέλειον μῶς ἐμίσησα, μαθὼν παρὰ σοῦ τὴν ματαιότητα τούτων και τὴν ἀφροσύνην τῶν αὐτῶν λατρευόντων. Ποιὸ δὲ τοῦ ἀληθινοῦ Θεοῦ δοῦλος γενέσθαι, εἰπέρ οὐκ ἀπώστεται με τὸν ἀνάξιον διὰ τὰς ἐμὰς ἀνομίας, ἀλλὰ συγχωρήσει μοι πάντα, φιλάνθρω- πος ὁν καὶ εὐσπλαγχνός, καθὰ διδάκτος, καὶ ἀξιώσει με δοῦλον αὐτοῦ γενέσθαι. ἤδη οὖν ἐτοίμως ἔχω καὶ τὸ βάπτισμα δέξασθαι, καὶ πάντα δόσα εἴπθης μοι φυλάξαι. τί δὲ χρή με ποιεῖν μετὰ τὸ βάπτισμα; καὶ εἰ ἄρκει τούτο μόνον πρὸς σωτηρίαν, τὸ πιστεύσαι καὶ βαπτί- σθαι, ἢ καὶ ἄλλα τινά δεῖ προστιθέναι; Καὶ φησὶ πρὸς αὐτὸν ὁ Βαρδαῖως Ἀκουσον τί δεῖ ποιεῖν μετὰ τὸ βάπτισμα· πάσης μὲν ἀμαρτίας καὶ παντὸς πάθους ἀπέχεσθαι, ἐποικο- δομεῖν δὲ ἐπὶ τῷ θεμελίῳ τῆς ὀρθοδόξου πίστεως τῆς τῶν ἀρετῶν ἐργασίαν, ἐπειδὴ πίστις χωρίς τῶν ἔργων νεκρά ἐστιν, ὡσπερ καὶ ἔργα πίστεως δίχα. φησὶ γὰρ ὁ Ἀπόστολος· Ἐν πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαι σαρκὸς οὐ μὴ τελέ- σσητε· φανερὰ δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς ἀτιμώ ἐστι, μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρις, ζῆλον.
BARLAAM AND IOASAPH, xi. 86–87

XI

IOASAPH said unto him, 'All thy words are fair and wonderful, and, while thou spakest, I believed them and still believe them; and I hate all idolatry with all my heart. And indeed, even before thy coming hither, my soul was, in uncertain fashion, doubtful of it. But now I hate it with a perfect hatred, since I have learned from thy lips the vanity thereof, and the folly of those who worship idols; and I yearn to become the servant of the true God, if haply he will not refuse me, that am unworthy by reason of my sins, and I trust that he will forgive me everything, because he is a lover of men, and compassionate, as thou tellest me, and will count me worthy to become his servant. So I am ready anon to receive baptism, and to observe all thy sayings. But what must I do after baptism? And is this alone sufficient for salvation, to believe and be baptized, or must one add other services thereto?'

Barlaam answered him, 'Hear what thou must do after baptism. Thou must abstain from all sin, and every evil affection, and build upon the foundation of the Catholick Faith the practice of the virtues; for faith without works is dead, as also are works without faith. For, saith the Apostle, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,
θυμοί, ἐρίθειαι, διχοστασίαι, αἰρέσεις, φθόνοι, φόνοι, φιλαργυρία, λοιδορία, φιληδονία, μέθαι, κώμοι, ὑπερηφανία, καὶ τὰ ὁμοία τούτοις: ἡ προλέγων ὑμῖν, καθὼς καὶ προέπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλέαν Θεοῦ ὁ κληρονομήσουσιν: ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἕγκριτεια, ἀγιασμὸς ψυχῆς καὶ σώματος, ταπείνωσις καρδίας καὶ συντριβή, ἐλεημοσύνη, ἀμηνισικακία, φιλανθρωπία, ἀγρυπνία, μετάνοια ἀκριβῆς πίστων τῶν προφητεύσων σφαλμάτων, δάκρυον κατανύξεως, πένθος υπὲρ τε τῶν ἰδίων ἁμαρτιῶν καὶ τῶν τοῦ πλησίον, καὶ τὰ τούτων ὅμοια, ἀτιμα, ὡσπερ τινὲς βαθμίδες καὶ κλίμακες ἀλλήλων ἐχόμεναι καὶ ὑπ’ ἀλλήλων συγκροτούμεναι, εἰς 88 οὐρανὸν τὴν ψυχὴν ἀναφέρουσιν. Ἰδοὺ τούτων ἑντετάλμεθα, μετὰ τὸ βάπτισμα, ἀντέχεσθαι, τῶν δ’ ἐναυτῶν ἀπέχεσθαι.

Εἰ δὲ μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, τῶν προτέρων αὕτης ἐπιληψόμεθα νεκρῶν ἔργων, καὶ ὡς κύων ἐπὶ τὸν ἴδιον ἐμετον ἐπιστρέψουμεν, συμβῆσεται ἤμιν τὸ ὑπὸ τοῦ Κυρίου εἰρημένον. "Ὅταν γὰρ, φησί, τὸ ἀκάθαρτον Πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου (τῇ χάριτι δηλαδὴ τοῦ βαπτίσματος), διέρχεται δι’ ἀνώδρων τόπων, ξητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει· μὴ φέρον δὲ ἐπὶ πολὺ ἄοικον καὶ ἀνέστιον περιπλανάσθαι, λέγει: 'Επιστρέψω εἰς τὸν οίκον μου, ὅθεν ἔξηλθον. καὶ, ἐλθὼν, εὐρίσκει σεσαρμένον καὶ κεκοσμημένον, κενὸν δὲ καὶ σχολάζοντα, μὴ ὑποδεξάμενον τὴν ἐργασίαν τῆς χάριτος, μηδὲ
hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, love of money, railing, love of pleasure, drunkenness, revelling, arrogance, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, sanctification of soul and body, lowliness of heart and contrition, almsgiving, forgiveness of injuries, loving-kindness, watchings, perfect repentance of all past offences, tears of compunction, sorrow for our own sins and those of our neighbours, and the like. These, even as steps and ladders that support one another and are clinched together, conduct the soul to heaven. Lo, to these we are commanded to cleave after baptism, and to abstain from their contraries.

‘But if, after receiving the knowledge of the truth, we again lay hold on dead works, and, like a dog, return to our vomit, it shall happen unto us according to the word of the Lord; “for,” saith he, “when the unclean spirit is gone out of a man” (to wit, by the grace of baptism) “he walketh through dry places, seeking rest, and finding none.” But enduring not for long to wander homeless and heartless, he saith, “I will return to my house whence I came out.” And, when he cometh, he findeth it swept and garnished, but empty and unoccupied, not having received the operation of grace, nor having filled itself with the riches of the
πληρώσαντα ἑαυτὸν τῷ πλούτῳ τῶν ἀρετῶν. τότε πορεύεται καὶ λαμβάνει μεθ' ἑαυτοῦ ἔτερα ἐπτὰ. Πνεύματα πονηρότερα ἑαυτοῦ· καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρῶτων. τὸ γὰρ βάπτισμα τῶν μὲν προημαρτημένων πάντων τὰ χειρόγραφα, τὸ ὑδάτι ἐνθάπτον, παντελεῖ ἁμαρτισμός παραδίδωσι, καὶ εἰς τὸ ἔξης τείχος ημῶν ἐστὶν ἁσφαλές καὶ προπύργιον καὶ ὅπλον κραταῖον εἰς τὴν τοῦ ἑκβοῦ παρατάξειν, οὐ μὴν δὲ ἀναρεῖ ἡ αὐτεξούσιον, οὕτε τῶν μετὰ τὸ βάπτισμα ἁμαρτανομένων ἔχει συγχώρησιν, οὕτε δευτέρας κολωμβήθρας κατάδυσιν. ἐν γὰρ ὁμολογοῦμεν βάπτισμα· καὶ χρῆ πάση φυλακῇ τηρεῖν ἑαυτοὺς, μὴ δευτέρους ἐμπετείμους μολυσμοῖς, ἀλλὰ τῶν ἐντολῶν ἐπιλαβέσθαι τοῦ Κυρίου. εἰπὼν γὰρ πρὸς τοὺς Ἀποστόλους, Πορευθέντες μαθητεύσατε πάντα τὰ ἐθνίς, βαπτίζοντες αὐτούς εἰς τὸ ὅνομα τοῦ Πατρός καὶ τοῦ Θεοῦ καὶ τοῦ Ἀγίου Πνεύματος, οὐ μέχρι τούτου ἐστί· ἀλλὰ προσέθετο, Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμεθα ὑμῖν.

Ἐνετείλατο δὲ πτωχοὺς μὲν εἶναι τῷ πνεύματι, οὐς μακαρίζει καὶ τῆς βασιλείας τῶν οὐρανῶν ἄξιοὺς ἀποκαλεῖ. εἴτε πενθεῖν ἐν τῷ παρόντι ὑποτίθεται βίω, ἵνα τῆς μελλούσης παρακλήσεως ἂξιοθῶμεν, πραείς τε εἶναι καὶ ἀεὶ πενθῶντας καὶ διψῶντας τὴν δικαιοσύνην, ἑλεομονάς τε καὶ εὐμεταδότους, οἰκτίρμονας καὶ συμπαθεῖς, καθαροὺς τῇ καρδίᾳ, ἀπεχομένους ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, εἰρηνοποιούς πρὸς τοὺς πλησίον καὶ πρὸς τὴν

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virtues. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first." For baptism burieth in the water and completely blotteth out the hand-writing of all former sins, and is to us for the future a sure fortress and tower of defence, and a strong weapon against the marshalled host of the enemy; but it taketh not away free will, nor alloweth the forgiving of sins after baptism, or immersion in the font a second time. For it is one baptism that we confess, and need is that we keep ourselves with all watchfulness that so we fall not into defilement a second time, but hold fast to the commandments of the Lord. For when he said to the Apostles, "Go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he did not stop there, but added, "teaching them to observe all things whatsoever I have commanded you."

' Now he commanded men to be poor in spirit, and such he calleth blessed and worthy of the kingdom of heaven. Again he chargeth us to mourn in the present life, that we may obtain comfort hereafter, and to be meek, and to be ever hungering and thirsting after righteousness: to be merciful, and ready to distribute, pitiful and compassionate, pure in heart, abstaining from all defilement of flesh and spirit, peacemakers with our neighbours and with our own souls,
ST. JOHN DAMASCENE

\[ \text{Exod. xx. 13; Deut. v.} \]

\[ \text{Mat. v. 21 ff.} \]

\[ \text{Exod. xxl. 28; Deut. xix. 21} \]

\[ \text{Mat. v. 39 ff.} \]

εαυτῶν ψυχῆς, ὕποτάξαντας δηλονότι τῷ χείρον τῷ κρείττου καὶ τὸν μεταξὺ αὐτῶν διημερημένον ὀρθὴν κρίσει εἰρημοτοιήσαντας, ὑπομένειν τε πάντα διωγμὸν καὶ πᾶσαν θλίψιν καὶ ὅνειδισμὸν, ἐπεκεῖν δικαιοσύνης ὑπὲρ τοῦ ὅνόματος αὐτοῦ ἡμῶν ἐπαγόμενον, ἵνα τῇς αἰωνίου χαρᾶς ἐν τῇ λαμπρᾷ τῶν δώρων διανομῇ ἀξιωθόμενην.

ἀλλὰ καὶ ἐν τῷ κόσμῳ οὕτως παρακελεύεται λάμπειν τὸ φῶς ἡμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδοῦσιν, φησί, τὰ καλὰ ἔργα ὑμῶν, καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Ὁ μὲν γὰρ τοῦ Μωσέως νόμος, οἱ πάλαι διδαχὴς τοῖς Ἰσραηλίταις, Οὐ φονεύσεις, λέγει, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις; ὁ δὲ Χριστός φησιν, ὦτι Πάσσος ὁ ὄργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἑνὸχος ἔσται τῇ κρίσει. ὃς δὲ ἀν εἴπῃ, Μωρέ, ἑνὸχος ἔσται εἰς τὴν γένεσαν τοῦ πυρὸς· καὶ ὅτι, Ἐὰν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει μηθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ ὁ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἀπελθὼν πρῶτον διαλλάγησθι τῷ ἀδελφῷ σου· καὶ ὅτι Πάσσος ἐμβλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ· τὸν μολυσμὸν τῆς ψυχῆς καὶ τὴν τοῦ πάθους συγκατάθεσιν μοιχεῖαν καλέσας.

ἄλλα καὶ τοῦ νόμου τὴν ἐπιορκίαν καλύπτοντος, ὁ Χριστὸς οὐδὲ ὅλως ὁμοῦνειν, πλὴν τοῦ Ναοῦ, καὶ τοῦ Οὐ, ἐνετέιλατο, ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ καὶ ὅδοντα ἀντὶ ὀδόντως ἔκει· ἐνταῦθα δέ. Ἡ ὁσία σε ῥαπίσει εἰς τὴν δεξιὰν σιωπόν, στρέψων αὐτῷ, φησί, καὶ τὴν ἄλλην· καὶ τῷ θελοντὶ σοι κριθήναι καὶ τὸν χιτῶνα σου λαβεῖν, ἄφες αὐτῷ καὶ τῷ
by bringing the worse into subjection to the better, and thus by a just decision making peace in that continual warfare betwixt the twain; also to endure persecution and tribulation and reviling, inflicted upon us for righteousness' sake in defence of his name, that we may obtain everlasting felicity in the glorious distribution of his rewards. Ay, and in this world he exhorteth us to let our "light so shine before men, that they may see," he saith, "your good works, and glorify your Father which is in heaven."

"For the law of Moses, formerly given to the Israelites, saith, "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness:" but Christ saith "Whosoever is angry with his brother without a cause shall be in danger of the judgement; and whosoever shall say, Thou fool, shall be in danger of hell fire:" and, "if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way and first be reconciled to thy brother." And he also saith, "Whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart." And hereby he calleth the desilement and consent of the affection adultery. Furthermore, where the law forbade a man to forswear himself Christ commanded him to swear not at all beyond Yea and Nay. There we read, "Eye for eye and tooth for tooth": here, "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take
ΣΤ. ΙΩΑΝΝΑΣ ΔΑΜΑΣΚΕΝΟΣ

ιμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπαγε μετ’ αὐτοῦ δύο· τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανεισάσθαι μὴ ἀποστραφῆς· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὑρογείτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων, ὡπώς γένησθε υἱὸι τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὡτὶ τὸν ἡλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἁδίκους. μὴ κρίνετε, ἵνα μὴ κρίθητε· ἀφετε, καὶ ἀφεθήσεται ὑμῖν. μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρόσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σῆς οὔτε βρόσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν, οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. μὴ μεριμνᾷτε τῇ ψυχῇ ὑμῶν τῇ φάγῃτε καὶ τῷ πίπτε, μηδὲ τῷ σώματι ὑμῶν τῇ ἐνδύσῃσθε· οἶδε γὰρ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἀπάντων· ὅσα οὖν τὴν ψυχὴν δοὺς καὶ τὸ σῶμα, δώσει πάντως καὶ τροφὴν καὶ ἐνδύμα, τὸ πεπείνα τοῦ οὐρανοῦ τρέφων καὶ τὰ κρίνα τοῦ ἁγροῦ τοιαύτη κοσμῶν ἀφαιτητή. ξητείτε δέ, φησί, πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. μὴ μεριμνήσετε εἰς τὴν άυριον· ἡ γὰρ αὕριον τὰ ἐαυτῆς μεριμνήσει. πάντα ὅσα ἀν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἀνθρώποι· οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοὺς. εἰσέλθετε διὰ τῆς στεφὴς πύλης, ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπόλλειαν,
away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Judge not, that ye be not judged. Forgive, and ye shall be forgiven. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: for your heavenly Father knoweth that ye have need of all these things.” He therefore that gave life and body will assuredly give food and raiment: he that feedeth the fowls of the air and arrayeth with such beauty the lilies of the field. “But, seek ye first,” saith Christ, “the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many
καὶ πολλοὶ εἶσιν οἱ εἰσερχόμενοι διὰ αὐτῆς· στενὴ καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγουσα εἰς τὴν ξωὴν, καὶ ὅλοι εἰσίν οἱ εὐρίσκοντες αὐτὴν. οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελθότατε εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. ὁ φίλῶν πατέρα ἡ μητέρα ὑπὲρ ἔμενεν οὐκ ἔστιν μου ἄξιος, καὶ ὁ φίλῶν οἶδ' ὁ θυγατέρα ὑπὲρ ἔμενεν οὐκ ἔστιν μου ἄξιος· καὶ ὅσοι λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὅπισώ μοι, οὐκ ἔστι μου ἄξιος. ἵδιον ταῦτα καὶ τὰ τούτοις ομοίᾳ ἐνετειλάτο ὁ Σωτὴρ τοῖς ἅπασιν τῶν πιστῶν· καὶ ταῦτα πάντα ὄφειλομεν φυλάττειν, εἴπερ ποθοῦμεν τὴν τελειοτήταν ἐπιτυχεῖν καὶ τῶν ἀφθάρτων στεφάνων ἄξιοποιναι τῆς δικαιοσύνης, οὓς ἀποδώσει Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ τὸ δίκαιος κρίτης πάσιν τοῖς ἡγαπηκόσι τήν ἐπτιφάνειαν αὐτοῦ.

Δέγει ὁ Ἰωάσαφ πρὸς τὸν ἑρωτητά: Ταύτης οὖν τῆς ἀκραβείας τῶν δογμάτων χρησίμους καὶ τῆς ἀκραίφυτής ταύτην πολυτείαν, ἔαν μετὰ τὸ βάπτισμα συμβῆναι μέν ἐνδώ ὁ δύο τῶν ἐντολῶν τούτων διαμαρτεῖν, ἀρα διαμαρτάνων ἐσομαι ὅλον τοῦ σκοποῦ, καὶ ματαία ἔσται πᾶσα ἡ ἐλπίς;

'Ὁ δὲ Βαρλαὰμ ἐφη: Μὴ οὕτως ὑπολάμβανε ταύτα. ὁ γὰρ ἐπὶ σωτηρία τοῦ γένους ἡμῶν ἐναυθροπῆσας Θεὸν Δόγγος, εἰδὼς τὴν πολλὴν ἀσθένειαν καὶ ταλαιπωρίαν τῆς φύσεως ἡμῶν, οὔτε ἐν τούτω τῷ μέρει ἄφθεχεν ἡμᾶς ἀνίατρωτα νοσεῖν· ἀλλὰ ὡς πάνσοφος ἱατρὸς τῇ ὀλυσθηρᾷ ἡμῶν καὶ φιλαμαρτήμονι γνώμης συνέμειξε τὸ φάρμακον τῆς μετανοίας, κηρύξας ταύτην εἰς ἀφεσιν ἀμαρτημάτων. μετὰ γὰρ τὸ λαβεῖν ἡμᾶς τὴν
there be which go in thereat. Strait and narrow is the way which leadeth unto life and few there be that find it. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. He that loveth father or mother more than me is not worthy of me; and he that loveth son and daughter more than me is not worthy of me. And he that taketh not up his cross and followeth after me, is not worthy of me." Lo these and the like of these be the things which the Saviour commanded his Apostles to teach the Faithful: and all these things we are bound to observe, if we desire to attain to perfection and receive the incorruptible crowns of righteousness, which the Lord, the righteous judge, shall give at that day unto all them that love his appearing.'

Ioasaph said unto the elder, 'Well then, as the strictness of these doctrines demandeth such chaste conversation, if, after baptism, I chance to fail in one or two of these commandments, shall I therefore utterly miss the goal, and shall all my hope be vain?'

Barlaam answered, 'Deem not so. God, the Word, made man for the salvation of our race, aware of the exceeding frailty and misery of our nature, hath not even here suffered our sickness to be without remedy. But, like a skilful leech, he hath mixed for our unsteady and sin-loving heart the potion of repentance, prescribing this for the remission of sins. For
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επίγνωσιν τῆς ἀληθείας, καὶ ἀγιασθῆναι δι’ ὑδατὸς καὶ πνεύματος, πάσης τε ἀμαρτίας καὶ παντὸς ῥύπου ἀμοιγηθῆναι, εὰν συμβῇ ἐν τοῖς παραπτώμασιν ἦμᾶς ἀμαρτημάτων ἐμπεσεῖν, οὐκ ἔστι μὲν διὰ βαπτισματός δευτέρα ἀναγέννησις ἐν ὑδατὶ τῆς κολυμβηθῆρας διὰ τοῦ πνεύματος ἐγνομενὴ καὶ τελείως ἦμᾶς ἀναχωνεύσῳσα. τούτο γὰρ τὸ δόρυμα ἀπαξ δέδοται· ἀλλὰ διὰ μετανοίας ἐμπόνου καὶ θερμωνος δακρύων, κόπων τε καὶ ἱδρῶτων, γίνεται καθαρισμός καὶ συγχώρησις τῶν πτασιμάτων διὰ σπλάγχνα ἔλεους Θεοῦ ἠμῶν, βάπτισμα γὰρ εκλήθη καὶ ἡ τῶν δακρύων πηγή, κατὰ χάριν τοῦ Δεσπότου, ἄλλα πόνου καὶ χρόνου δεόμενον· καὶ πολλοὶ τῶν πολλῶν διεσώσατο πτασιμάτων· καθότι οὐκ ἔστω ἀμαρτία νικῶσα τὴν τοῦ Θεοῦ φιλανθρωπίαν, εἰπερ φθάσομεν μετανοησαί καὶ δάκρυς πτασιμάτων αἰσχος ἀπονύθασαι, καὶ μὴ προλαβῶν ὁ θάνατος ἐρευνητῶν ἡμᾶς ἐκβαλεί τῶν ἐντεύθεν· οὐκ ἔστι γὰρ ἐν τῷ ἄνου ἐξομολογήσις, οὐδὲ μετάνοια· ἐως δὲ ἐν τοῖς ζωσίν ὄμεν, τοῦ θεμελίου τῆς ὀρθοδόξου πίστεως ἀραγούς διαμένοντος, καὶ τοῖς δοκώσεως ἢ τῆς ἐνυδμησίως παραλυθῆ, ἔξεστι τὸ σαθρωθὲν τοῖς πτασιμασί τῆς μετανοία ἀδίκης ἀνακαίνισαί. πλῆθος γὰρ οἰκτιρμῶν Θεοῦ ἀριθμῆσαι καὶ μέγεθος ἐλέους αὐτοῦ μετρῆσαι ἀδύνατον· ἀμαρτήματα δὲ οἶα πέρ ἁν οὐκο καὶ πτασιματα μέτρῳ ὑποκείναι καὶ ἄριστητα εἶναι συμβαίνειν. τὰ οὖν μέτρῳ καὶ ἄριστῳ ὑποκείμενα πτασιματα ἦμῶν τὸ ἀμέτρητον ἔλεος καὶ τοὺς ἁναριθμήτους οἰκτιρμούς τοῦ Θεοῦ νικήσαι οὐ δύναται...

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after that we have received the knowledge of the truth, and have been sanctified by water and the Spirit, and cleansed without effort from all sin and all defilement, if we should fortune to fall into any transgression, there is, it is true, no second regeneration made within us through baptism in the water of the font, and wholly re-creating us (that gift is given once for all): but, by means of painful repentance, hot tears, toils and sweats, there is a purifying and pardoning of our offences through the tender mercy of our God. For the fount of tears is also called baptism, according to the grace of the Master, but it needeth labour and time; and many hath it saved after many a fall; because there is no sin too great for the clemency of God, if we be quick to repent, and purge the shame of our offences, and death overtake us not, and depart us not from this life still defiled; for in the grave there is no confession nor repentance. But as long as we are among the living, while the foundation of our true faith continueth unshattered, even if somewhat of the outer roof-work or inner building be disabled, it is allowed to renew by repentance the part rotted by sins. It is impossible to count the multitude of the mercies of God, or measure the greatness of his compassion: whereas sins and offences, of whatever kind, are subject to measure and may be numbered. So our offences, being subject to measure and number, cannot overcome the immeasurable compassion, and innumerable mercies of God.
Διὸ οὐ προσετάχθημεν ἐπὶ τοὺς ἡμαρτημένους ἀπογιμώσκειν, ἀλλὰ ἐπιγιμώσκειν τὴν ἁγαθότητα τοῦ Θεοῦ, καὶ καταγιμώσκειν τῶν ἁμαρτημάτων ὅν ἡ ἁφεσὶς πρόκειται διὰ φιλανθρωπίαν τοῦ Χριστοῦ, ὃς ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν τὸ ἔδιον ἐξέχεεν αἷμα. πολλαχόθεν δὲ τῆς γραφῆς διδασκόμεθα τὴν δύναμιν τῆς μετανοίας, καὶ μάλιστα ἐκ τῶν προσταγμάτων καὶ παραβολῶν τοῦ Κυ-ρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἀπὸ τότε γὰρ, φησίν, ἦρξατο ὁ Ἰησοῦς διδάσκειν καὶ λέγειν Ἐμετα-νοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν ἀλλὰ καὶ ἐν παραβολῇ νῦν τινα εἰσηγεῖται, λαβόντα τὴν τοῦ πατρὸς οὐσίαν καὶ εἰς χώραν ἀποδημήσαντα μακράν, κάκει ἐν ἀσωτίᾳ πάντα καταγαλώσαντα, εἶτα, λιμῷ κατὰ τὴν χώραν ἐκείνην γενομένου, ἀπελθόντα καὶ κολληθέντα ἐν τῶν ποιημῶν πολιτῶν τῆς πολυμαρτήτου χώρας ἐκείνης· διότι καὶ ἐπεμψεν αὐτῶν, φησίν, εἰς τοὺς ἄγρους αὐτοῦ βόσκειν χοίρους· τὴν τραχυτάτην καὶ βδέλυραν ἁμαρτίαν ὑπὲρ καλέ-σας. πολλὰ οὖν μογῆςας, καὶ εἰς ἐσχάτην ἐληλακῶς ταλαιπωρίαν, ὡς μηδὲ τῆς βρομάδους τῶν χοίρων τροφῆς τῆς ἰδίαν ἱσχύειν ἐμπλήσαι γαστέρα, εἰς συναίσθησιν ὁξέο τοτε ἕθους τῆς τοιαύτης αἰσχύνης, θρηνῶν ἑαυτὸν ἑλέειν· Πόσοι θέσιν οἱ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι. ἀναστάσας πορεύουμαι πρὸς τὸν πατέρα μου, καὶ ἔρω αὐτῶ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιό τινι, καὶ οὐκ εἰμὶ ἄξιος κληθήναι υἱὸς σου· ποίησόν με ὡς ἔνα τῶν μισθίων σου. καὶ ἀναστάσας ἤλθε πρὸς τὸν πατέρα αὐτοῦ. ὁ δὲ, πάρρῳθεν ἵδον αὐτοῦ,
Wherefore we are commanded not to despair for our trespasses, but to acknowledge the goodness of God, and renounce the sins whereof forgiveness is offered us by reason of the loving-kindness of Christ, who for our sins shed his precious blood. In many places of Scripture we are taught the power of repentance, and especially by the precepts and parables of our Lord Jesus Christ. For it saith, "From that time began Jesus to preach and to say, 'Repent ye, for the kingdom of heaven is at hand.'" Moreover he setteth before us, in a parable, a certain son that had received his father's substance, and taken his journey into a far country, and there spent all in riotous living. Then, when there arose a famine in that land, he went and joined himself to one of the citizens of that land of iniquity, who sent him into his fields to feed swine,—thus doth he designate the most coarse and loathsome sin. When, after much labour, he had come to the utmost misery, and might not even fill his belly with the husks that the swine did eat, at last he came to perceive his shameful plight, and, bemoaning himself, said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" And he arose, and came to his father. But, when he was yet a great
ἐσπλαγχνύσθη, καὶ προσδραμὼν ἐνηγκαλίσατο καὶ συμπαθῶς κατεφίλησε· καὶ τῆς προτέρας ἀξιώσας τιμῆς ἐορτὴν χαρμόσυνον ἐπὶ τῇ αὐτοῦ ἀνευρέσει ἐπούσατο, θύσας τὸν μόσχον τὸν σιτευτὸν. ἰδοὺ ταύτην τὴν παραβολὴν περὶ τῶν ἐξ ἀμαρτιῶν ὑποστρεφόντων καὶ ἐν μετανοίᾳ προσπεπτόντων ἦμων ἐξηγήσατο. ἀλλὰ καὶ ποιμένα των ἀγαθῶν αὐθικὸς δῆλοι ἐκατόν ἐσχήκοτα πρόβατα καὶ, τοῦ ἐνὸς ἀπολογότος, καταλιπόντα τὰ ἐνενηκοταεννέα, εἰς ἐπιζήτησιν τοῦ ἀλωμένου ἐξελθεῖν, ἔως εὐρόν αὐτό, καὶ τοὺς ὁμοίοις ἀναλαβόντος, τοὺς ἀπλανείς συγκατέμειξε, συγκαλέσας τὸν φίλον καὶ τοὺς γείτονας εἰς εὐοχίαν ἐν τῇ τούτων εὐρέσει. Ὡτὼ, φησίν ὁ Σωτήρ, χαρά ἔσται ἐν σοὶ πάνω ἐπὶ ἐν ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενηκοταεννέα δικαίος, οὕτως οὐ χρειάζον ἐχούσι μετανοιάς.

Ἀμέλει καὶ ὁ κορυφαῖος τῶν μαθητῶν Πέτρος, ἢ τῆς πίστεως πέτρα, κατʼ αὐτὸν τὸν καιρὸν τοῦ σωτηρίου πάθους, πρὸς μικρὸν ἐγκαταλείφθης οἰκονομικὴ των ἐγκαταλείψει, ὡς ἄν γνῷ τῆς ἀνθρωπίνης ἀσθενείας τὸ εὔτελες καὶ ταλαιπωροῦν, ἀρνήσεως περιπέτειων ἐγκλήματι· εἰτε ἐυθὺς μνημεία τῶν τοῦ Κυρίου ῥημάτων, ἐξελθὼν ἐξ ἐκλανεῖν πικρῶς· καὶ τοῖς θερμοῖς ἐκείνοις δάκρυσι τῇ ἡτταν ἀνακαλεσάμενος ἑτεραλκέα τῇ νίκην εἰργάσατο. ἐμπειροπόλεμος γὰρ ὦν, εἰ καὶ πέπτωκεν, οὐκ ἐξελύθη, οὐδ' ἀπέγνω ἕαυτὸν· ἀλλ' ἀνατητήθησας προσήγαγε πικρότατα δάκρυα ἀπὸ καρδίας θλιβομένης· καὶ παραυτίκα ὁ πολέμος θεασάμενος αὐτὰ, ὅσπερ ὑπὸ φλογὸς σφοδροτάτης τὰς ὄψεις φλεγόμενος, ἀπεπήδησε.
way off, his father saw him, and had compassion, and ran, and embraced him, and kissed him tenderly, and, restoring him to his former rank, made a feast of joyaunce because his son was found again, and killed the fatted calf. Lo, this parable, that Jesus spake to us, concerneth such as turn again from sin, and fall at his feet in repentance. Again, he repre-

senteth a certain good shepherd that had an hundred sheep, and, when one was lost, left the ninety and nine, and went forth to seek that which was gone astray, until he found it; and he laid it on his shoulders, and folded it with those that had not gone astray, and called together his friends and neighbours to a banquet, because that it was found. "Likewise," saith the Saviour, "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

'And, in sooth, even the chief of the disciples, Peter, the Rock of the Faith, in the very season of the Saviour's Passion, failing for a little while in his stewardship, that he might understand the worthlessness and misery of human frailty, fell under the guilt of denial. Then he straightway remembered the Lord's words, and went out and wept bitterly, and with those hot tears made good his defeat, and transferred the victory to his own side. Like a skilful man of war, though fallen, he was not undone, nor did he despair, but, springing to his feet, he brought up, as a reserve, bitter tears from the agony of his soul; and straight-

way, when the enemy saw that sight, like a man whose eyes are scorched with a fierce flame, he leaped
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'Εκ πάντων οὖν τούτων καὶ ἄλλων πολλῶν καὶ ἀριθμοῦ ὑπερκειμένων παραδεχομένων μανθάνομεν τὴν δύναμιν τῶν δακρύων καὶ τῆς μετανοίας· μόνον ὁ ὑγιὴς τρόπος ταύτης ἀξίωσις, γενέσθω ἐκ διαθέσεως βδελυγμού, τῆς ἀμαρτίας, μισοῦσις τε ταύτης καὶ καταγωγούσης, δάκρυσι δὲ κεχρημένης, καθὼς φησιν ὁ προφήτης Δανίδ: 'Εκοπίασα ἐν τῷ στεναχώῳ μου· λούσω καὶ ἐκάστην νύκτα τὴν κλίνην μου· ἐν δάκρυσί μου τὴν στρομανην μου βρέξω. καὶ λοιπὸν ὁ καθαρισμὸς τῶν ἀμαρτημάτων γενήσεται διὰ τοῦ αἵματος τοῦ Χριστοῦ, ἐν τῷ μεγέθει τοῦ ἐλέους αὐτοῦ, καὶ τῷ πλήθει τῶν οἰκτιρμῶν τοῦ Θεοῦ τοῦ εἰπόντος ὅτι, Ἑάν ὅσιν αἱ ἀμαρτίαι ὑμῶν ὡς φονικοῦν, ὥς χίονα λευκανῶ, καὶ τὰ ἔξης.

Ταῦτα μὲν οὖν οὕτως ἔχει καὶ οὕτως πιστεύομεν· χρή δὲ, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας καὶ τῆς ἀναγεννήσεως καὶ νιοθεσίας ἀξιωθῆναι καὶ μυστηρίων γεύσασθαι θείων, πάση δυνάμει ἀσφαλίζεσθαι τοῦ μὴ πίπτειν. τὸ γὰρ πίπτειν οὐ πρέπει τῷ ἀθλητῇ, ἐπειδή πολλοὶ πεσόντες ἀναστήναι οὐκ ἣδυνήθησαν· οἱ μὲν, τοῖς πάθεσι θύραν ἀνοίξαντες, καὶ δυσαποσπάστως αὐτοῖς προσμείναντες, οὐκ ἔτι ἵσχυσαν. 164
off and fled afar, howling horribly. So the chief became chief again, as he had before been chosen teacher of the whole world, being now become its pattern of penitence. And after his holy resurrection Christ made good this three-fold denial with the three-fold question, "Peter, loveth thou me?", the Apostle answering, "Yea, Lord, thou knowest that I love thee."

"So from all these and many other examples proving thereby the power of repentance, beyond count we learn the virtue of tears and repentance. Only the manner thereof must be worthy, arising from a heart that abominateth sin and weepeth, as saith the prophet David, "I am weary of my groaning: every night will I wash my bed and water my couch with my tears." Again the cleansing of sins will be wrought by the blood of Christ, in the greatness of his compassion and the multitude of the mercies of that God who saith, "Though your sins be as scarlet, I will make them white as snow," and so forth.

"Thus therefore it is, and thus we believe. But after receiving the knowledge of the truth and winning regeneration and adoption as sons, and tasting of the divine mysteries, we must strive hard to keep our feet lest we fall. For to fall becometh not the athlete, since many have fallen and been unable to rise. Some, opening a door to sinful lusts, and clinging obstinately to them, have no more had
πρὸς μετάνοιαν παλινδρομήσαι· οί δὲ, προαναρπασθέντες ὑπὸ τοῦ θανάτου, καὶ μὴ φθάσαντες διὰ μεταγνώσεως έαυτοὺς τοῦ ῥύπου τῆς ἀμαρτίας ἐκπλύναι, κατεδικάσθησαν· καὶ διὰ τούτο ἐπικίνδυνον τὸ πίπτειν ἐν οἰωνήποτε πάθει· ἐὰν δὲ συμβῇ πεσεῖν, εὑρίσκεσαν ἰατρῆς, καὶ στήναι πάλιν εἰς τὸν καλὸν ἀγώνα· καὶ ὅσα καὶ ὑδότητί ὑπὸ τούτο 99 συμβῇ, κάκεινο αὐτίκα ἐστὶν τὸ τῆς ἐγέρσεως καὶ στάσεως ἐως τῆς τελευτῆς. Ἐπιστράφητε γὰρ πρὸς με, καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς, λέγειν Κύριος ὁ Θεός.

XII

Πρὸς ταῦτα ὁ Ἰωάσαφ εἶπε· Πῶς οὖν τῆς φυλάξει ἔαυτόν μετὰ τὸ βάπτισμα καθαρὸν ἀπὸ πάσης ἀμαρτίας; κἀγὰρ ἔστιν, ὡς λέγεις, τοῖς πταίοις μετάνοια, ἀλλ’ ἐν κόσμῳ καὶ πόνῳ, κλαυθμῷ τε καὶ πένθει, ἀπερ οὐκ εὐκατόρθωτα τοῖς πολλοῖς εἶναι μοι δοκῶν. ἀλλὰ μᾶλλον ἠθέλων εὑρεῖν ὁδὸν τοῦ φυλάττειν ἄκριβῶς τὰ προστάγματα τοῦ Θεοῦ καὶ μὴ ἐκκλίνων ἀπ’ αὐτῶν, μηδὲ, μετὰ τὴν συγχώρησιν τῶν προτέρων κακῶν, παροργίζων αὐθέν τῶν γλυκύτατον Δεσπότην καὶ Θεόν.

Ὁ δὲ Βαρναλάμ ἐφή· Καλῶς εἶπας ταῦτα, κύριε μου βασιλεῦ· τοῦτο καὶ ἐμοὶ καταθύμισαν ὑπάρχει· ἀλλ’ ἐργὶδές ἐστι καὶ κομιδὴ ἀδύνατον τὸ πυρὶ συναναστρέφομεν τινα μὴ καταπίεσθαι. δυσκατόρθωτον οὖν καὶ λίαν ἄναντες δεδεμένον τοῖς τοῦ βίου πράγματε καὶ ταῖς αὐτοῦ ἀσχολοῦμενον.
strength to hasten back to repentance; and others, being untimely snatched by death, and having not made speed enough to wash them from the pollution of their sin, have been damned. And for this cause it is parlous to fall into any kind of sinful affection whatsoever. But if any man fall, he must at once leap up, and stand again to fight the good fight: and, as often as there cometh a fall, so often must there at once ensue this rising and standing, unto the end. For, "Turn ye unto me, and I will turn unto you," saith the Lord God.

XII

To this said Ioasaph, 'But how, after baptism, shall a man keep himself clear from all sin? For even if there be, as thou sayest, repentance for them that stumble, yet it is attended with toil and trouble, with weeping and mourning; things which, methinks, are not easy for the many to accomplish. But I desired rather to find a way to keep strictly the commandments of God, and not swerve from them, and, after his pardoning of my past misdeeds, never again to provoke that most sweet God and Master.'

Barlaam answered, 'Well said, my lord and king. That also is my desire; but it is hard, nay quite impossible, for a man living with fire not to be blackened with smoke: for it is an uphill task, and one not easy of accomplishment, for a man that is tied to the matters of this life and busied with its cares
μερήμανες καὶ ταραχαῖς, πλούτω τε καὶ τρυφῆ συ-
ζώντα, ἀκλίνως βαδίζειν τὴν ὁδὸν τῶν ἐντολῶν τοῦ
Κυρίου, καὶ καθαρὸν ἐαυτὸν ἕκ τοῦτων περισσο-
σθαι. φησὶ γὰρ ὁ Κύριος· ὦ δύναται δυσὶ κυρίοις δούλευειν· ἢ γὰρ τὸν ἐνα μικρὸν καὶ 100
τὸν ἐτερόν ἀγαπήσει, ἢ τοῦ ἐνὸς ἀνθέξεται καὶ τοῦ
ἐτέρου καταφρονήσει· οὐ δύνασθε Θεὸ δουλεύειν καὶ
μαμωνᾶ. γράφει δὲ καὶ ὁ ἡγαπημένος αὐτοῦ
μαθητής, Ἰώάννης ὁ εὐαγγελιστὴς καὶ θεολόγος,
ἐν τῇ κατ’ αὐτὸν ἐπιστολῇ οὕτως· Μὴ ἀγαπᾶτε
τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἐὰν τις ἀγαπᾷ
tὸν κόσμον, οὐκ ἔστω ἡ ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ,
ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλα-
ξονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρός, ἀλλ’ ἐκ
tοῦ κόσμου ἐστὶ. καὶ ὁ κόσμος παράγεται καὶ ἡ
ἐπιθυμία αὐτοῦ· ὃ δὲ ποιῶν τὸ βέλημα τοῦ Θεοῦ
μένει εἰς τὸν αἰῶνα.

Ταῦτα οὖν οἱ θείοι καὶ θεοφόροι Πατέρες ήμῶν
catanaĩsantes, καὶ τοῦ Ἀποστόλου ἀκούσαντες,
ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς
tὴν βασιλείαν τῶν οὐρανῶν, ἐσπευσαν μετὰ τὸ
ἀγιον βάπτισμα ἄμωμον καὶ ἀκηλίδωτον τὸ τῆς
ἀφθαρσίας διατηρῆσαι ἐνόμιμα· ὅθεν οἱ μὲν αὐτῶν
καὶ ἔτερον προσέθεντο βάπτισμα προσλαβέσθαι,
tὸ δὲ αἵματος φημι καὶ διὰ μαρτύριον βάπτισμα
γὰρ καὶ τοῦτο ἀνόμασται, καὶ πάνω γε τιμωτα-
tον καὶ αἰδεσιμῶταν· δευτέρους γὰρ ὁ μολυνε-
tαι ἀμαρτίας μολυσμοῖς· ὡπερ καὶ ὁ Κύριος ἡμῶν
ὑπὲρ ἡμῶν καταδεξάμενος, βάπτισμα εἰκότως
ἐκάλεσε. ἐντεῦθεν αὐτοῦ μιμηταί καὶ ξηλωταῖ
γενόμενοι, πρότερον μὲν οἱ αὐτόπται αὐτοῦ 101
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and troubles, and liveth in riches and luxury, to walk unswervingly in the way of the commandments of the Lord, and to preserve his life pure of these evils. "For," saith the Lord, "no man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." So also writeth the beloved Evangelist and Divine in his Epistle, thus saying, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

These things were well understood by our holy and inspired fathers; and mindful of the Apostle's word that we must through much tribulation enter into the Kingdom of Heaven, they strove, after holy baptism, to keep their garment of immortality spotless and undefiled. Whence some of them also thought fit to receive yet another baptism; I mean that which is by blood and martyrdom. For this too is called baptism, the most honourable of all, inasmuch as its waters are not polluted by fresh sin; which also our Lord underwent for our sakes, and rightly called it baptism. So as imitators and followers of him, first his eyewitnesses, disciples,
καὶ μαθηταὶ καὶ ἀπόστολοι, ἐπειτα δὲ καὶ πᾶς ὁ τῶν ἁγίων μαρτύρων χορός, τοῖς θεραπευταῖς τῶν εἰδώλων βασιλεύσι καὶ τυράννωι ἐσαντός υπὲρ τοῦ ὄνομας τοῦ Χριστοῦ ἐκδόντες, πάν εἰδος κολαστηριῶν ὑπέμειναν, θηρίων προσωμαλχόμενα καὶ πυρὶ καὶ ξίφεσι, καὶ, τὴν καλὴν ὁμολογίαν ὁμολογήσαντες, τὸν δρόμον τετελέσαντες καὶ τὴν πίστιν τετηρήκαντες, τὸν τῆς δικαιοσύνης ἐπέτυχον βραβείον, τῶν Ἀγγέλων ὁμολογούσι τοῖς Χριστοῦ συγκληρονομοῖο γενόμενοι ἄν ἐρητικός τοσοῦτον ἔλαμψεν, ὡς εἰς πᾶσαν τὴν γην τῶν φθόνογον αὐτῶν ἐξελθεῖν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τῶν κατορθωμάτων αὐτῶν ὑστράφη τὴν λαμπρόδονα. τοῖς, οὐ τὰ ρήματα μόνον καὶ τὰ ἔργα, ἀλλὰ καὶ αὐτὰ τὰ ἱμάτια καὶ τὰ ὀστά πάσης ἁγίωτητος πλήρη ὑπάρχουσι, δαίμονας μὲν κατὰ κράτος ἐλαύνουσαν, ἀνιμῶτος δὲ νοσημάτων ἱάσεις τοῖς πίστει προσψαυόμενοι παρέχονται καὶ τὰ ἱμάτια δὲ καὶ εἰ τῷ ἀλλο τῶς πεμμίως αὐτῶν προσήγγισε σώμασι, τῇ κτίσει πάση πάντοτε ἐστὶν αἰδέσωμα. περὶ δὲν πολὺς ἐστίν ὁ λόγος κατὰ μέρος τὰς αὐτῶν ἀριστείας διηγήσασθαι.

Ἐπεὶ δὲ οἱ μὲν ἀπτηνεὺς ἔκεινοι καὶ θηριῶδες τυραννοὶ κακοὶ ἀπάλοντο, καὶ ὁ διωγμὸς ἔπαυσε, βασιλεῖς δὲ πιστοὶ ἀνὰ πᾶσαν τὴν οἰκουμένην ἐβασιλεύσαν, διαδέχεμενο ἐτεροὶ καὶ μμη-102 σάμενοι τὸν ζῆλον ἔκεινον καὶ τὸν θείον πόθον, λέγω δὲ τῶν μαρτύρων, καὶ τὸν αὐτὸ ἔρωτι τὰς ψυχὰς προσένεστε, ἀρίστα διεσκότοις ἀρρύπανταν τὴν ψυχὴν καὶ τὸ σῶμα τῷ Κυρίῳ παραστῆσαι, πᾶσας τὰς τῶν παθῶν περικόψαντες ἐνεργείας, καὶ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος

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and Apostles, and then the whole band of holy martyrs yielded themselves, for the name of Christ, to kings and tyrants that worshipped idols, and endured every form of torment, being exposed to wild beasts, fire and sword, confessing the good confession, running the course and keeping the faith. Thus they gained the prizes of righteousness, and became the companions of Angels, and fellow-heirs with Christ. Their virtue shone so bright that their sound went out into all lands, and the splendour of their good deeds flashed like lightning into the ends of the earth. Of these men, not only the words and works, but even the very blood and bones are full of all sanctity, mightily casting out devils, and giving to such as touch them in faith the healing of incurable diseases: yea, and even their garments, and anything else that hath been brought near their honoured bodies, are always worthy of the reverence of all creation. And it were a long tale to tell one by one their deeds of prowess.

But when those cruel and brutal tyrants brought their miserable lives to a miserable end, and persecution ceased, and Christian kings ruled throughout the world, then others too in succession emulated the Martyrs' zeal and divine desire, and, wounded at heart with the same love, considered well how they might present soul and body without blemish unto God, by cutting off all the workings of sinful lusts and purifying themselves of every
ἐαυτοὺς ἐκκαθάραντες. ἐπεὶ δὲ οὐκ ἄλλως τούτο, ἀλλὰ διὰ τῆς φυλακῆς τῶν ἐντολῶν τοῦ Χριστοῦ κατορθοῦσαί ἐγώσαν, τὴν δὲ φυλακὴν τῶν ἐντολῶν καὶ τὴν ἐργασίαν τῶν ἀρετῶν δυσχερῶς ἐν μέσῳ τῶν τοῦ κόσμου θορύβων προσγίνεσθαι κατευνάσαν, ἄλλου τινὰ βίον ξένου καὶ ἐπιλληλαγμένον ἐαυτοῖς ἐπετηδεύσαντο, καὶ, κατὰ τὴν θείαν φωνήν, πάντα καταλαπόντες, γονεῖς, τέκνα, φίλους, συγγενεῖς, πλούτον καὶ τρυφήν, καὶ πάντα τὰ ἐν τῷ κόσμῳ μισήσαντες, πρὸς τὰς ἐρήμους, ὡσπερ τῖνες φυγάδες, ὁχοντο, ὑστεροῦμενοι, θλιβόμενοι, κακουχομένοι, ἐν ἐρημίαις πλανόμενοι καὶ ὄρει καὶ σπηλαίοις καὶ ταῖς ὅπασὶ τῆς γῆς, πάντων τῶν ἐπὶ γῆς τερπῶν τέ καὶ ἀπολαυστικῶν ἐαυτοὺς μακρύναντες, καὶ αὐτοῦ δὲ τοῦ ἄρτου καὶ σκεπασματὸς λιῶν ἐνδεδω ἔχοντες· δύο ταῦτα πραγματευσάμενοι, ἦνα, μὴ ὄροιν τὰς ὅλας τῶν παθῶν, προρρίζουσι αὐτῶν τὰς ἑπιθυμίας ἐκ τῆς ψυχῆς ἀνασπάσωσι, καὶ, τὰς αὐτῶν ἐξαλείψαντες μυθίσας, ἔρωτα καὶ πόθου τῶν θείων καὶ οὐρανίων ἐν ἐαυτοῖς ἐμφυτεύσωσι· πρὸς τούτοις, ἦνα, διὰ τῆς κακοπαθείας τὸ σαρκίου ἐκδαπανήσαντες καὶ μάρτυρες τῇ προαιρέσει γενόμενοι, μὴ ἀποτύχωσι τῆς εὐκλείας τῶν δι’ αὐτῶν τελειωθέντων, ἀλλὰ μὴνται καὶ αὐτοὶ τῶν τοῦ Χριστοῦ παθημάτων, ὅσον τὸ ἐπ’ αὐτῶν, γενόμενοι, καὶ τῆς ἀτελευτήτου βασιλείας συμμέτοχοι ἔσονται. οὕτως οὖν ἄριστα διασκεψάμενοι, τὸν μονάδα καὶ ἡσύχιον μετήλθον βίον, τινὲς μὲν αἰθρίους διακαρτησάντες, τῷ φλογῳ τοῦ καύσωνος καὶ κρυμὸς ἀγρίοις καὶ ὀμβροῖς καὶ ταραχαῖς ἀνέμων ταλαιπωροῦμενοι· οἶδα, καλύβας πτηζάμενοι, ἡ σπηλαίοις καὶ ἄντροις ὑποκρυ
BARLAAM AND IOASAPH, xii. 102-103

desfilement of flesh and spirit. But, as they perceived that this could only be accomplished by the keeping of the commandments of Christ, and that the keeping of his commandments and the practice of the virtues was difficult to attain in the midst of the turmoils of the world, they adopted for themselves a strange and changed manner of life, and, obedient to the voice divine, forsook all, parents, children, friends, kinsfolk, riches and luxury, and, hating everything in the world, withdrew, as exiles, into the deserts, being destitute, afflicted, evil entreated, wandering in wildernesses and mountains, and in dens and caves of the earth, self-banished from all the pleasures and delights upon earth, and standing in sore need even of bread and shelter. This they did for two causes: firstly, that never seeing the objects of sinful lust, they might pluck such desires by the root out of their soul, and blot out the memory thereof, and plant within themselves the love and desire of divine and heavenly things: and secondly, that, by exhausting the flesh by austerities, and becoming Martyrs in will, they might not miss the glory of them that were made perfect by blood, but might be themselves, in their degree, imitators of the sufferings of Christ, and become partakers of the kingdom that hath no end. Then, after best consideration, they adopted the quiet of monastic life, some facing the rigours of the open air, and braving the blaze of the scorching heat and fierce frosts and rain-storms and tempestuous winds, others spending their lives in the hovels which they had builded them, or in the hiding of holes and caverns.
ST. JOHN DAMASCENE

βέντες, διέξησαν. οὔτω δὲ τὴν ἀρετὴν μετερχό-
μενοι, πᾶσαν σαρκικὴν παράκλησιν καὶ ἀνά-
πανσιν εἰς τέλος ἀπηρυθμαστο, λαχανῶν ὠμῶν
καὶ βοτανῶν, ἢ ἀκροδρῶν, ἢ ἄρτου ξηροῦ καὶ
πάνυ σκληροῦ στοιχήσαντες διαίτη, μὴ τῇ ποιό-
τητι μόνον ἀποταξάμενοι τῶν ἦδεων, ἀλλὰ, τῷ
περιόντι τῇ ἐγκρατείᾳ, καὶ πρὸς τὴν ποσότητα
τὸ φιλότιμον ἑαυτῶν παρατείναντες. τοσοῦτον
γὰρ καὶ αὐτῶν τῶν εὐτελῶν καὶ ἀναγκαιοτάτων
μετελάμβανον βρωμάτων, ὅσοι ἠποζήν μόνοι.
οί μὲν γὰρ αὐτῶν, ὅλας τὰς τῆς ἔβδομάδος ἡμέρας
ἀσινι διατελοῦντες, τῇ κυριακῇ τροφῆς μετε-
λάμβανον· οἱ δὲ δὲς τῆς ἔβδομάδος ταύτης μεμη-
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μένοι· ἅλλοι δὲ παρὰ μίαν, ἢ καὶ καθ' ἐστέραν,
ἐσιτούντο ὅσον μόνον τροφῆς ἀπογεύεσθαι. εὐ-
χαῖς τε καὶ ἀγρυπνίας μικροῦ πρὸς τῶν τῶν
ἀγγέλων παρημιλλήσανταν βίον, χαίρειν εἰπόντες
χρυσὸν καὶ ἄργυρόν τῇ κτήσει παντάπασι,
πράσεως τε καὶ ἀγορασίας ἐπιλαθόμενοι εἶναι
ὅλως ἐν ἀνθρώποις.

Φθόνος δὲ καὶ ἔπαρσις, οἱ μάλιστα τοῖς ἀγαθοῖς
ἐργοῖς ἀκολουθεῖν εἰσώθητε, οὐκ ἔσχον χῶραν ἐν
αὐτοῖς. οὐδὲ γὰρ ὁ ἐλάττων ἐν τοῖς τῆς ἁσκήσεως
ιδρώσι κατὰ τοῦ μᾶλλον διαλάμπωντος βασκανίας
λογισμὸν ὅλως ἐν εαυτῷ ὑπεδέχετο· οὐδὲ αὐτὸν
τὸν μεγάλα καταρθοῦντα κατὰ τῶν ἀσθενεστέρων
πρὸς οὐκέτι ἐπήρει ἡ ἀλαζονεία ἢ ἐξουθενεῖν τὸν
πλησίον, ἢ ἐγκακχάσατο τῇ ἁσκήσει, καὶ μεγαλο-
φρονεῖν ἐπὶ τοῖς καταρθώμασιν, ἀπατήσασα. ὁ
γὰρ τὸ πλέον ἔχων εἰς ἀρετὴν, οὐ πόνοις ἱδίοις,
ἀλλὰ Θεοῦ δυνάμει, τὸ πάν ἐπιγράφων, ταπεινὸ-
φρον ἐγνώμη ἐπειθεῖν ἑαυτῶν μηδὲν ὅλως ἐργά-
Thus, in pursuit of virtue, they utterly denied themselves all fleshly comfort and repose, submitting to a diet of uncooked herbs and worts, or acorns, or hard dry bread, not merely saying good-bye to delights in their quality, but, in very excess of temperance, extending their zeal to limit even the quantity of enjoyment. For even of those common and necessary meats they took only so much as was sufficient to sustain life. Some of them continued fasting the whole week, and partook of victuals only of a Sunday: others thought of food twice only in the week: others ate every other day, or daily at eventide—that is, took but a taste of food. In prayers and watchings they almost rivalled the life of Angels, bidding a long farewell to the possession of gold and silver, and quite forgetting that buyings and sellings are concerns of men.

'But envy and pride, the evils most prone to follow good works, had no place amongst them. He that was weaker in ascetic exercises entertained no thought of malice against him of brighter example. Nor again was he, that had accomplished great feats, deceived and puffed up by arrogance to despise his weaker brethren, or set at nought his neighbour, or boast of his rigours, or glory in his achievements. He that excelled in virtue ascribed nothing to his own labours, but all to the power of God, in humility of mind persuading himself that his labours were
ζεσθαι, ἀλλὰ καὶ πλείόνων ὀφειλέτην εἶναι, καθά φησιν ο Ἅγιος Κύριος. "Ὅταν ποιήσῃτε πάντα τὰ δια-
ταχθέντα ὑμῖν, λέγετε, ὅτι Ἀχρείοι δοῦλοι ἐσμεν,
ὅτι ὁ ὀφειλόμενος ποιήσαι τεποιήκαμεν. οἱ δὲ πάλιν οὐδὲ ποιήσαί ποτε τὰ διατεταγμένα ἐπει-
θον ἑαυτούς, ἀλλὰ πλείονα εἶναι τῶν ἡδη κατ-
ωρθωμένων τὰ ἐλλεῖποντα. καὶ ὁ ἐλαττούμενος πάλιν ἐν τῇ ἁσκήσει, διὰ σωματικῆς ἰσως ἢ ἰσθέ- 105
νειαν, ἐξετελίζε ταλανίζων ἑαυτῶν, ῥαθυμία
γνώμης, οὐχὶ φύσεως ἀσθενεία, τὸ ἀστέρημα
λογιζόμενος. οὕτως οὐν ἄλλος ἄλλοι καὶ πάντες
ἀπάντων ἦσαν μετριῶτεροι· κενοδοξίας δὲ πάθος
ἡ ἀνθρωποπροσέκειας ποῦ ἐν ἐκείνοις; οὔτες, τὴν
οἰκουμένην φυγόντες, διὰ τοῦτο οἰκοῦσι τὴν
ἐρήμων, οὐκ ἀνθρώποις, ἀλλὰ Θεὸς τὰ κατορθώ-
ματα δεικνύσαι βουλόμενοι, παρ’ οὐ καὶ τῶν
κατορθωμάτων τὰς ἀμοιβὰς ἐλπίζουσι, καλῶς
ἐπιστάμενοι ὅτι αἱ διὰ κενοδοξίαν ἐπιτελοῦμεναι
ἀσκήσεις ἀμισθοῦ, δ’ ἐπαινοῦν γὰρ ἀνθρώπων,
cαὶ οὐ διὰ τὸν Θεὸν γίνονται· οἶδεν καὶ διπλῶς
οἱ τοιοῦτοι ἀδικοῦνται, τὸ σῶμα κατατήκοντες
καὶ μεθοῦν μὴ λαμβάνοντες. οἱ δὲ τῆς ἀνω δόξης
ὄρεγόμενοι καὶ πρὸς ταῦτα ἐπευγόμενοι πάσης
τῆς ἐπιγείου καὶ ἀνθρωπίνης κατεφύσησαν.
Ἐχοὺσι δὲ τὰς οἰκήσεις οἱ μὲν ἐν παντελεῖ
ἀναχωρήσει καὶ μονίᾳ τὸν ἁγίαν διανύοντες,
μακρύωντες ἑαυτοὺς τῆς τῶν ἀνθρώπων συναν-
λίας παρ’ ὅλον αὐτῶν τὸν τῆς ζωῆς χρόνον καὶ
Θεῷ πλησίασαντες· οἱ δὲ, πόρρωθεν ἀλλήλων
τὰς οἰκήσεις πηξάμενοι, ταῖς Κυριακαΐς εἰς ἐκ-
κλησίαν μίαν φοιτῶσι, καὶ τῶν θείων μυστηρίων
κοινωνοῦσι, τῆς ἀναμάκτου φημὶ θυσίας, τοῦ
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nought and that he was debtor even for more, as saith the Lord, "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'" Others again persuaded themselves that they had not done even the things which they were commanded to do, but that the things left undone outnumbered the things already well done. Again, he that was far behind in austerity, perchance through bodily weakness, would disparage and blame himself, attributing his failure to slothfulness of mind rather than to natural frailty. So each excelled each, and all excelled all in this sweet reasonableness. But the spirit of vain glory and pleasing of men—what place had it among them? For they had fled from the world, and were dwelling in the desert, to the end that they might show their virtues not to men, but to God, from whom also they hoped to receive the rewards of their good deeds, well aware that religious exercises performed for vain glory go without recompense; for these are done for the praise of men and not for God. Whence all that do thus are doubly defrauded: they waste their body, and receive no reward. But they who yearn for glory above, and strive thereafter, despise all earthly and human glory.

'As to their dwellings, some monks finish the contest in utter retirement and solitude, having removed themselves far from the haunts of men throughout the whole of their earthly life-time, and having drawn nigh to God. Others build their homes at a distance one from another, but meet on the Lord's Day at one Church, and communicate of
ἀξράντου σῶματος καὶ τοῦ τιμῶν αἵματος τοῦ Χριστοῦ, ἃ τοῖς πιστοῖς εἰς ἀφεσιν ἀμαρτιῶν, φωτισμὸν τε καὶ ἀγιασμὸν ψυχῆς καὶ σῶματος ὁ Κύριος εὑρήσατο· καὶ, ἐστιώντες ἀλλήλους γυμνασία τῶν θείων λόγων καὶ ταῖς ἕθεσις παραινέσει, τούς τε κρυπτοὺς τῶν ἀντιπάλων δημοσιεύοντες πολέμους, ὡστε μὴ ἴλαται τούτοις τινῶν τῆς πάλης ἀγμοῦντα τὴν μέθοδον, οἷκα δὲ 106 πάλιν ἔκαστος ἐπανέρχονται, τὸ τῆς ἁρετῆς μέλει τοῖς σύμβλοις τῶν καρδιῶν φιλοτήμως ἐναποτιθέντες, καὶ γεωργοῦντες καρπὸν γλυκύτατον καὶ τῆς ἐπουρανίου τραπέζης ἐπάξιον.

"Ἀλλοι δὲ κοινοβιακοῦς μετέρχονται βίων ὀίνωνες, πλήθην πολυάθροπτα ἐπὶ τὸ αὐτὸ ἄνθρωπον, ὡς ἐν ταξιωρχη καὶ προεστῶτι, τῷ πάντων δια-

φωρωτάτῳ, ἐαυτοὺς ἐταξαν, πᾶν θέλημα ἐαυτῶν μαχαίρα τῆς ὑπακοῆς ἀποσφάξαντες καὶ δοῦλοις ὄψιν ἐν δυνασίας ἐκουσιῶν λογισάμενοι, οὐκ ἐτί ἐν ἐαυτοῖς ἡσυχίαν, ἀλλ᾽ ὃ διὰ τὸν τού Χριστοῦ πόθον ἐν ἐαυτοῖς καθυπετάζαν οἰκείοτερον δὲ μᾶλλον εἰπεῖν, ἡσυχίαν οὐκ ἐτί ἐν ἐαυτοῖς, ἵνα δὲ ἐν αὐτοῖς ὁ Χριστός, ὁ ἱκολούθησαν πάντα ἀπαριθμεῖται. τούτο γὰρ ἐστίν ἀναχώρησις, κόσμου ἐκούσιον μῖσον, καὶ ἀρνησίς φύσεως πόθο τῶν ἐκεῖ ὑπερ φύσι. οὔτοι τούτων ὃς ἀγγελοὶ ἐπὶ τῆς γῆς πολιτεύονται, ψαλμοὺς καὶ ὄμνους ὑμνυμαδὸν τῷ Κυρίῳ ἄδοντες, καὶ ὅμολογητοι τοῖς ἄθλοις τῆς ὑπακοῆς 

χρηματίζοντες· ἐφ᾽ οἷς καὶ τὸ δεσποτικὸν πλη

ροῦται λόγων. φησὶ γὰρ: "Ὁ που ἐἰσὶ δύο η τρεῖς 

συνηγμένοι εἰς τὸ ἐμὸν ὅνομα, ἐκεῖ εἰμὶ ἐν μέσῳ 

αὐτῶν, οὐκ εἰς τούτο τὸ μέτρον τὴν ἐπὶ τῷ 

ἀθωματί αὐτοῦ συναγωγῆς περικλείσας, ἀλλὰ

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the Holy Mysteries, I mean the unbloody Sacrifice of the undefiled Body and precious Blood of Christ, which the Lord gave to the Faithful for the remission of sins, for the enlightenment and sanctification of soul and body. They entertain one another with the exercises of the divine Oracles and moral exhortations, and make public the secret wiles of their adversaries, that none, through ignorance of the manner of wrestling, may be caught thus. Then turn they again, each to his own home, eagerly storing the honey of virtue in the cells of their hearts, and hus-banding sweet fruits worthy of the heavenly board.

"Others again spend their life in monasteries. These gather in multitudes in one spot, and range themselves under one superior and president, the best of their number, slaying all self-will with the sword of obedience. Of their own free choice they consider themselves as slaves bought at a price, and no longer live for themselves, but for him, to whom, for Christ his sake, they have become obedient; or rather, to speak more properly, they live no more for themselves, but Christ liveth in them, whom to follow, they renounce all. This is retirement, a voluntary hatred of the world, and denial of nature by desire of things above nature. These men therefore live the lives of Angels on earth, chanting psalms and hymns with one consent unto the Lord, and purchasing for themselves the title of Confessors by labours of obedience. And in them is fulfilled the word of the Lord, when he saith, "Where two or three are gathered together in my name, there am I in the midst of them." By this number he limiteth not the gathering together in his name, but by "two
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dia toin duo h trioun aidoiristotan ton arumdon dhlw-
sas. eite gar olignoi, eite pollloi dia to angon
auton synavchadosin onoma, autof diapurro latrie-
ontes polow, ekei parienai touton pisteumoim ein
mesei ton auton douloin.

Tooutois tois tuptois kal taix toisaitais angoygaix
oi giginoi kal xoiroi ton blion exilwsoan ton 107
ourainov, en nysteiai kal evxiai kal angroupiayai,
en daikrusi thermodi kal ameoroistoi penbei, en
xeniteia kal mnhm theanato, en pradotiti kal aor-
gnesia, en smophe xelwain, en akternosyni kal pto-
chedia, en angieia kal safrrosyni, en tapseinophron
ynomh kai hysychia, en angity telleia proi ton Theon
kal ton plhsion, ton parounta ektelestasa blion
kal angyelo tois trpopoi gevmonoi. thei Theon
thaumasi kal simeioi kal poyklaios dvnamesoun
autous katekosomei, kal ton phanighon tihs
theumasteihs auton politeias eis ta perata diexhei-
sai tai oikoumenei peponke. kai eiteri sou ton
blion evdos auton epit stamatos ferous kata meros
diagnomai, os kal arkhigos gegeunisi kai ti kata
monaxous politeias legetai (Antwnios de onoma
autof), gnwsh pantas ek tou evdos deudrou ton
omoygenon kal omoidon karpou ton eulukytta,
kal oian ekinein etho tihs askeitesos upoebhrai,
oian de ton orefon eitheto, kal otopion eixoidi
pari tou Swtoros tuchei charismatos. pollloi
de kai allloi met ekinein ton ison anwvnomenou
agwina ton omolow etuchon stefanov te kal geryn.

Makariai outoi kal troismakarioi oi ton Theon
anapheantas, kal dia tini anagyn autou katafro-
unystases panton. edaikrusan gar pnevountes
hmeras kai nuktos, ana tin alhaktou tuxosi
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or three" signifieth that the number is indefinite. For, whether there be many, or few, gathered together because of his holy name, serving him with fervent zeal, there we believe him to be present in the midst of his servants.

By these ensamples and such like assemblies of their angelick life, and of one Antony their founder, men of earth and clay imitate the life of heavenly beings, in fastings and prayers and watchings, in hot tears and constant sorrow, as soldiers in the field with death before their eyes, in meekness and gentleness, in silence of the lips, in poverty and want, in chastity and temperance, in holiness and quietude of mind, in perfect charity toward God and their neighbour, carrying their present life down to the grave, and becoming Angels in their ways. Wherefore God hath graced them with miracles, signs and various virtues and made the voice of their marvellous life to be sounded forth to the ends of the world. If I open my mouth to declare in every point the life of one of them who is said to have been the founder of the monastic life, Antony by name, by this one tree thou shalt assuredly know the sweet fruits of other trees of the like kind and form, and shalt know what a foundation of religious life that great man laid, and what a roof he built, and what gifts he merited to receive from the Saviour. After him many fought the like fight and won like crowns and guerdons.

Blessed, yea, thrice blessed, are they that have loved God, and, for his love's sake, have counted every thing as nothing worth. For they wept and mourned, day and night, that they might gain everlasting comfort: they humbled themselves and calleth them blessed for their sufferings here and their glory hereafter.
παρακλήσεως· ἐταπείνωσαν ἑαυτοὺς ἐκουσίως, ἵν’ ἐκεῖ ὑψωθοῦν· κατέτηξαν τὰς ἑαυτῶν σάρκας πείνη τε καὶ δίψη καὶ ἄγρυπνία ἵν’ ἐκεῖ διαδέχηται αὐτῶν ἡ τρυφή καὶ ἀγαλλίασις τοῦ παραδεί-κου· σκήνῳ γεγόνασι τοῦ ἀγίου Πνεύματος τῇ καθαρότητι τῆς καρδίας, καθὼς γέγραπται Ἑνοἰ-κῆτος ἐν αὐτοῖς καὶ ἐμπεριπατήσω· ἐσταύρωσαν ἑαυτοὺς τῷ κόσμῳ, ἵν’ ἐκ δεξιῶν τοῦ σταυρωθέντος σταθῶσι· περιεξώσαντο τὰς ὀσφύας αὐτῶν ἐν ἀληθείᾳ, καὶ ἑτοίμους ἔσχον ἀεὶ τὰς λαμπάδας, προσδοκώντες τὴν ἑλευσίν τοῦ ἀβανάτου νυμφίου. νοεροὺς γὰρ κτησάμενοι ὀφθαλμοὺς, προερχόμενοι διηνεκῶς τὴν φρικτὴν ὀραν ἐκείνην, τὴν τε θεωρίαν τῶν μελλόντων ἀγαθῶν καὶ τῆς ἁιώνιας κολάσεως ἀχώριστον τῆς ἑαυτῶν ἔσχον καρδίας· καὶ ἐσπούδασαν καμεῖν, ἵνα τῆς αἰὼν δόξης μὴ ἀποτύχωσι· γεγόνασιν ἀπαθεῖς ὄσπερ ἄγγελοι· καὶ γιὰ ἔκεινων χορεύουσιν, ὅν καὶ τῶν βίων ἐμμυρίσαντο. μακάριοι οὕτωι καὶ τρισμακάριοι, ὅτι ἀπλανέσι τοῖς τοῦ νοὸς ὀφθαλμοῖς κατενόησαν τὴν τῶν παρόντων ματαιότητα, καὶ τῆς ἄνθρωπίνης εὐπραγίας τὸ ἀστατοῦ καὶ ἀνώμαλον, καὶ, ταύτην ἀπαρχήσαμεν, τὰ αἰώνια ἑαυτῶς ἐθησαῦ-ρισαν ἀγαθά, καὶ τῆς μηδέποτε διαπυττούσης μὴτε θανάτῳ διακοπτομένης ἐπελάβοντο ζωῆς.

Τούτων οὖν τῶν θαυμασίων καὶ ὅσιόν των ἀνδρῶς καὶ ἡμεῖς οἱ ἐκτελεῖν καὶ ἀνάξιοι μιμεῖσθαι σπουδάζομεν, οὐκ ἔφικνούμεθα δέ τοῦ ύψει τῆς οὐρανοῦ πολέμου αὐτῶν διαγωγῆς· ἀλλὰ, κατὰ τὸ ἐνὸν τῆς ἁγιωθοῦ ἁμών καὶ ταλαιπώρου δυνάμεως, τὸν βίον αὐτῶν χαρακτηρίζομεν καὶ τὸ σχῆμα περιβεβλήμεθα, κἂν τῶν ἔργων διαμαρτάνωμεν.
willingly, that there they might be exalted: they afflicted the flesh with hunger and thirst and vigil, that there they might come to the pleasures and joys of Paradise. By their purity of heart they became a tabernacle of the Holy Ghost, as it is written, "I will dwell in them and walk in them." They crucified themselves unto the world, that they might stand at the right hand of the Crucified: they girt their loins with truth, and alway had their lamps ready, looking for the coming of the heavenly bridegroom. The eye of their mind being enlightened, they continually looked forward to that awful hour, and kept the contemplation of future happiness and everlasting punishment immovable from their hearts, and pained themselves to labour, that they might not lose eternal glory. They became passionless as the Angels, and now they weave the dance in their fellowship, whose lives also they imitated. Blessed, yea, thrice blessed are they, because with sure spiritual vision they discerned the vanity of this present world and the uncertainty and inconstancy of mortal fortune, and cast it aside, and laid up for themselves everlasting blessings, and laid hold of that life which never faileth, nor is broken by death.

These then are the marvellous holy men whose examples we, that are poor and vile, strive to imitate, but cannot attain to the high level of the life of these heavenly citizens. Nevertheless, so far as is possible for our weakness and feeble power, we take the stamp of their lives, and wear their habit, even though we fail to equal their works; for we are
πρόξενον γὰρ ἰναμαρτησίας τὸ θείον ἐπάγγελμα τοῦτο καὶ συνεργὸν τῆς ἐκ τοῦ θείου βαπτισμα-
τος δοθείσης ἦμων ἀφθαρσίας ἐπιστάμεθα. καὶ,
τοὺς λόγους ἐπόμενου τῶν μακαρίων ἐκείνων, πάνω
καταγινώσκομεν τῶν φθαρτῶν τοῦτων καὶ ἐπική-
ρων τοῦ βίου πραγμάτων, ἐν οἷς οὐδέν ἔστων
εὐρεῖν βέβαιον, οὔδε ὁμαλόν, οὔδε ἐπὶ τῶν αὐτῶν
ἰστάμενον. ἀλλὰ ματαιότης ἐστὶ τὰ πάντα καὶ
προαίρεσις πνεύματος, πολλὰς ἐν ἀτόμῳ φέροντα
τὰς μεταβολὰς ὁνείρων γὰρ καὶ σκιάς, καὶ αὕρας
κατὰ τὸν ἴφρα πνεύματι, εἰσὶν ἀσθενεστέρας.
μικρὰ καὶ πρὸς οἱ λόγον ἡ χάρις, καὶ οὐδὲ ἡ χάρις.
ἀλλὰ πλάνη τις καὶ ἀπάτη τῆς τοῦ κόσμου κακ-
ίας, οὗπερ μὴ ἀγαπᾶν ὅλως, μυσεῖν δὲ μᾶλλον ἐκ
καρδίας δεδεδάγμεθα. καὶ ἐστὶ γε κατὰ ἀληθείαν
μυστήριος οὗτος καὶ ἀπευκταίος· ὅσα γὰρ διερεῖαι
τοῖς φίλοις αὐτοῦ, μετ' ὀργῆς ἀυθίς αὐτὰ ἀφαρ-
πάξει, γυμνοὶς δὲ παντὸς ὑγηθοῦ καὶ αἰσχύνην
ἡμφιεσμένους, φορτία τε περικειμένους βαρέα, τῇ
αἰωνίᾳ παρατέμψει θλίψει· οὐς δ' αὐ πάλιν ύψος,
τῇ ἐσχάτῃ βάστου ταπεινοὶ ταλαιπωρία, ὑπο-
ποδίους αὐτοὺς τιθέως καὶ ἑπίχαραμα πάντων τῶν
ἐχθρῶν αὐτῶν. τοιαύτης οὖν αἱ χάριτες αὐτοῦ·
tοιαύτα τὰ δωρήματα αὐτοῦ. ἐχθρὸς γὰρ ἔστι
τῶν φίλων αὐτοῦ, καὶ ἐπίβουλος πάντων τῶν
ποιοῦντων αὐτοῦ τὰ διλήμματα, καὶ καταράζουν
δεινῶς τοὺς ἐπερειδομένους ἐπὶ αὐτῶν, καὶ ἐκνευρί-
ζου τοὺς ἐπὶ αὐτῷ πεποιθότας. συνθήκας τίθοι
μετὰ τῶν ἄφρων καὶ ἐπαγγελείας ψευδεῖς,
ίνα μόνον αὐτοὺς ἐπιστάμηται· ἐκείνων δὲ
ἀγνωμονησάντων, ἀγνώμων αὐτῶν καὶ ψευδής
diadeikvntai, μηδέν δ' ὑπερτεροὶ ἀποπληρῶν.
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assured that this holy profession is a means to perfection and an aid to the incorruption given us by holy baptism. So, following the teachings of these blessed Saints, we utterly renounce these corruptible and perishable things of life, wherein may be found nothing stable or constant, or that continueth in one stay; but all things are vanity and vexation of spirit, and many are the changes that they bring in a moment; for they are slighter than dreams and a shadow, or the breeze that bloweth the air. Small and short-lived is their charm, that is after all no charm, but illusion and deception of the wickedness of the world; which world we have been taught to love not at all, but rather to hate with all our heart. Yea, and verily it is worthy of hatred and abhorrence; for whatsoever gifts it giveth to its friends, these in turn in passion it taketh away, and shall hand over its victims, stripped of all good things, clad in the garment of shame, and bound under heavy burdens, to eternal tribulation. And those again whom it exalteth, it quickly abaseth to the utmost wretchedness, making them a foot-stool and a laughing stock for their enemies. Such are its charms, such its bounties. For it is an enemy of its friends, and traitor to such as carry out its wishes: dasheth to destruction all them that lean upon it, and enervateth those that put their trust therein. It maketh covenants with fools and fair false promises, only that it may allure them to itself. But, as they have dealt treacherously, it proveth itself treacherous and false in fulfilling
σήμερον γὰρ βράμασιν ἤδεσι τὸν φάρυγγα αὐτῶν καταλείπας, κατάβρωμα τοῖς ἐξήρως ὅλους αὐτοὺς αὖριον τίθησι. σήμερον βασιλέα τινὰ δείκνυσι, καὶ αὖριον δουλεῖα τωὶ πονηρᾷ παραδίδωσιν σήμερον μυρίως εὐθηνοῦμενον ἀγαθῶς, αὖριον προσαιτὴν καὶ οἰκοτρίβων οἰκότριβα. 111 σήμερον στέφανον δόξης αὐτοῦ τῇ κορυφῇ ἐπιτίθησιν αὖριον τὸ πρόσωπον τῇ γῇ καταράσσει. σήμερον κοσμεῖ τὸν τράχηλον αὐτοῦ λαμπρὰς ἄξωματων τιμαῖς αὖριον ταπεινοὶ σιδηροῖς κλοοῖς δεσμούμενοι. ποθητὸν πρὸς μικρὸν τοῖς πᾶσι τοὺτον ἔργαζεται, μισητὸν δὲ μετὰ ὀλύγον ἵσχυρὸς καὶ ἔβδελυγμένων. σήμερον εὐφραίνει, καὶ αὖριον θρήνος αὐτοῦ καὶ κοπτεῖς κατατήκει. ὄποιον δὲ τούτων καὶ τὸ τέλος ἐπιτίθησιν ἀκουσθεὶς οἰκήτορας γεέννης τοὺς ἡγαπηκότας αὐτῶν ἔλεεινώς ἀπεργάζεται. τοιαύτην ἔχειν γνώμην ἰδίει, τοιαύτην πρόθεσιν ἄτεχνώς. οὕτε τοὺς παρελθόντας θηρινεῖ, οὕτε τοὺς καταλειφθέντας οἰκτείρει. ἐκείνους γὰρ δείνος ὑπατής καὶ τοῖς ἄρκουσιν αὐτοῦ κατακλέσας, πρὸς τούτους αὕθεις τὰ τῆς ἐπιστήμης μετενεγκείν πειράται, μὴ θέλων τινὰ τῶν χαλεπῶν αὐτοῦ ἐκφυγεῖν παγίδων.

Τοὺς μὲν οὐν τοιοῦτοι δουλεύοντας ἄπηρει καὶ πονηρῷ δεσπότῃ τοῦ ἀγαθοῦ καὶ φιλανθρώπου φρενοβλαβῶς ἐαυτοὺς μακρύναντας, εἰς τὰ παρόντα δὲ κεχρυτός πράγματα καὶ τούτος προστετήκοτας, μηδένως τῶν μελλόντων λαμβάνοντας ἐννοιαν, καὶ εἰς μὲν τὰς σωματικὰς ἀπολαύσεις 112 ἀδιαλείπτως ἐπενεγκομένους, τὰς δὲ ψυχὰς ἐδώτας λαμβάνοντας ἀμῖν κατατήκεσθαι καὶ μυρίοις ταλαιπωρεῖσθαι κακοῖς, ὁμοίους εἶναι δοκῶ ἀνδρὶ φεύγοντι ἀπὸ 186
none of its pledges. To-day it tickleth their gullet with pleasant dainties; to-morrow it maketh them nought but a gobbet for their enemies. To-day it maketh a man a king: to-morrow it delivereth him into bitter servitude. To-day its thrall is fattening on a thousand good things; to-morrow he is a beggar, and drudge of drudges. To-day it placeth on his head a crown of glory; to-morrow it dasheth his face upon the ground. To-day it adorneth his neck with brilliant badges of dignity; to-morrow it humbleth him with a collar of iron. For a little while it causeth him to be the desire of all men; but after a time it maketh him their hate and abomination. To-day it gladdeneth him: but to-morrow it weareth him to a shadow with lamentations and wailings. What is the end thereof, thou shalt hear. Ruthlessly it bringeth its former lovers to dwell in hell. Such is ever its mind, such its purposes. It lamenteth not its departed, nor pitieth the survivor. For after that it hath cruelly duped and entangled in its meshes the one party, it immediately transferreth the resources of its ingenuity against the other, not willing that any should escape its cruel snares.

These men that have foolishly alienated themselves from a good and kind master, to seek the service of so harsh and savage a lord, that are all agog for present joys and are glued thereto, that take never a thought for the future, that always grasp after bodily enjoyments, but suffer their souls to waste with hunger, and to be worn with myriad ills, these I consider to be like a man flying before the
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προσώπου μανομένου μονοκέρωτος, ὃς, μὴ φέρων τὸν ἡχὸν τῆς αὐτοῦ θοῆς καὶ τὸν φοβερὸν αὐτοῦ μυκηθμόν, ἀλλ᾽ ἱσχυρῶς ἀποδιδράσκων τοῦ μὴ γενέσθαι τούτου κατάβρωμα, ἐν τῷ τρέχειν αὐτοῦ ὀξέως μεγάλῳ τῷ περιπέτειω ὑπὸ Ἰωνίου ἐμπεπτευτῆν αὐτῷ, τὰς χεῖρας ἐκτείνας, καὶ φυτοῦ τυφός δρακάμενος, κραταίως τούτῳ κατέσχε, καὶ ἐπὶ βάσεως τυφός τοὺς πόδας στηρίζας, ἐδοξεῖν ἐν εἰρήνῃ λουπὸν εἶναι καὶ ἀσφαλεία. Ἐλέφας δὲ ὁρᾶ δύο μῦνας, λευκοὺς μὲν τῶν ἑνα, μέλανα δὲ τῶν ἔτερων, διεσθίοντας ἀπαύστως τὴν ρίζαν τοῦ φυτοῦ, οὐ ήν ἐξηρτημένος, καὶ ὅσον οὖπω ἐγκύκλοντας ταύτην ἐκτείνειν. Ἐκατανόησας δὲ τῶν πυθμένα τοῦ βόσκου, δράκοντα εἰδὲ φοβερὸν τῇ θέας, πῦρ πνεύματα καὶ δρμύτατα βλοσυροῦντα, τὸ στόμα τε δεινῶς περιχάσκοντα καὶ καταπείναν αὐτὸν ἐπειγόμενον. Ἀτενίσας δὲ αὐθίς τῇ βάσει ἐκείνῃ, ἐφ᾽ ὃ τοὺς πόδας ἐχεὶ ἐρημευμένους, τέσσαρας εἴδε κεφαλὰς ἀπόστιδων τοῦ τοίχου προβεβληκώς, ἐφ᾽ οὐ ἐπεστήρικτο. Ἀναβλέψας δὲ τοὺς ὅφθαλμους, ὁρᾶ ἐκ τῶν κλάδων του φυτοῦ ἐκείνου μικρὸν ἀποστάζων μέλι. Ἐώςας οὖν διασκέψασθαι περὶ τῶν περιεγονότων αὐτῷ συμφορῶν, ὅπως ἔξωθεν μὲν ὁ μονοκέρως δεινὸς ἐκμανείς 113 θητεῖ τούτου καταφαγεῖν, κάτωθεν δὲ ὁ πικρὸς δράκων κέχυνε καταπείνα, τὸ δὲ φυτὸν ὁ περιεδέρακτο ὅσον οὖπω ἐκκόπτεσθαι ἔμελλε, τοὺς τε πόδας ἐπὶ ὑλισθηρᾶς καὶ ἀπίστως βάσει ἐπεστήρικτο τοὺς τοσοῦτον οὖν καὶ τοιούτων φιλικῶν θεαμάτων ἀλόγιστως ἐπιλαθόμενος, ὅλω νοὶ μέλλοντο ἐκείνου τοῦ μικροῦ γέγονε τῆς ἡδύτητος ἐκκρεμῆς.

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face of a rampant unicorn, who, unable to endure the sound of the beast's cry, and its terrible bellowing, to avoid being devoured, ran away at full speed. But while he ran hastily, he fell into a great pit; and as he fell, he stretched forth his hands, and laid hold on a tree, to which he held tightly. There he established some sort of foot-hold and thought himself from that moment in peace and safety. But he looked and descried two mice, the one white, the other black, that never ceased to gnaw the root of the tree whereon he hung, and were all but on the point of severing it. Then he looked down to the bottom of the pit and espied below a dragon, breathing fire, fearful for eye to see, exceeding fierce and grim, with terrible wide jaws, all agape to swallow him. Again looking closely at the ledge whereon his feet rested, he discerned four heads of asps projecting from the wall whereon he was perched. Then he lift up his eyes and saw that from the branches of the tree there dropped a little honey. And thereat he ceased to think of the troubles whereby he was surrounded; how, outside, the unicorn was madly raging to devour him: how, below, the fierce dragon was yawning to swallow him: how the tree, which he had clutched, was all but severed; and how his feet rested on slippery, treacherous ground. Yea, he forgot, without care, all those sights of awe and terror, and his whole mind hung on the sweetness of that tiny drop of honey.
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Αὕτη ἡ ὀμοίωσις τῶν τῇ ἀπάτῃ τοῦ παρόντος προστετηκότων βίου, ἦσπερ τὴν σαφῆνειαν αὐτή-κα λέξω σοι. ὥς μὲν μονόκερως τύπος ἀν εἶη τοῦ θανάτου, τοῦ διώκοντος ἄει καὶ καταλαβεῖν ἐπειγομένου τὸ Ἀδαμαίνει γένος· ὃ δὲ βῶθρος ὁ κόσμος ἐστὶ πλήρης υπάρχων παντοίων κακῶν καὶ θανατηφόρων παγίδων· τὸ φυτὸν δὲ τὸ ὑπὸ τῶν δύο μυῶν ἀπαύγατος συγκοπτόμενον, ὁ περι-εδέδρακτο, ὁ δίαυλος υπάρχει τῆς ἐκάστου ζωῆς, ὁ δαπανώμενος καὶ ἀναλικήμενος διὰ τῶν ὀρῶν τοῦ ἡμερονυκτίου καὶ τῇ ἐκτομῇ κατὰ μικρὸν προσεγγίζων· αἱ δὲ τέσσαρες ἀσπίδες τὴν ἐπὶ τεσσάρων σφαλερῶν καὶ ἀστάτων στοιχείων σύστασιν τοῦ ἀνθρωπεῖου σώματος ἀνύπτονται, ὅπως ἀτακτούντων καὶ ταραττομένων ἡ τοῦ σώ-ματος καταλύεται σύστασις· πρὸς τούτοις καὶ ὁ πυρόδης ἐκεῖνος καὶ ἀτιμής δράκων τὴν φοβερὰν εἰκονίζει τοῦ ἅδου γαστέρα, τὴν μαμάσ-σουσαν ὑποδέχασθαι τοὺς τὰ παρόντα τερπνὰ τῶν μελλόντων ἁγάθων προκρίνοντας. ὁ δὲ τοῦ μέλιτος σταλαγμός τὴν γλυκύτητα ἐμφαίνει τῶν τοῦ κόσμου ἢδέων, δι' ἣς ἐκεῖνος ἀπατῶν τοὺς ἑαυτοῦ φίλους οὐκ ἐὰ τῆς σφῶν προνοῆσασθαι σωτηρίας.

XIII

Ταύτην ὁ Ἰωάσαφ λέαν ἀποδεξάμενος τὴν 114 παραβολήν, ἐπη· Ὑς ἁληθῆς ὁ λόγος οὗτος καὶ πάνω ἄρμοδιωτάτος. μὴ οὖν ὁκυνήσῃς τοιούτους ἀεὶ μοι τύπους ὑποδεικνύειν, ὅτα γνῶ ἀκριβῶς ὁποῖος υπάρχει ὁ καθ' ἡμᾶς 1 βίος, καὶ τίνων τοῖς ἑαυτοῦ φίλους πρόξενος γίνεται.

1 ἡμᾶς, Bois. ἡμᾶς (?).

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BARLAAM AND IOASAPH, XII. 113–XIII. 114

'This is the likeness of those who cleave to the deceitfulness of this present life,—the interpretation whereof I will declare to thee anon. The unicorn is the type of death, ever in eager pursuit to overtake the race of Adam. The pit is the world, full of all manner of ills and deadly snares. The tree, which was being continually fretted by the two mice, to which the man clung, is the course of every man's life, that spendeth and consuming itself hour by hour, day and night, and gradually draweth nigh its severance. The fourfold asps signify the structure of man's body upon four treacherous and unstable elements which, being disordered and disturbed, bring that body to destruction. Furthermore, the fiery cruel dragon betokeneth the man of hell that is hungry to receive those who choose present pleasures rather than future blessings. The dropping of honey denoteth the sweetness of the delights of the world, whereby it deceiveth its own friends, nor suffereth them to take timely thought for their salvation.'

XIII

IOASAPH received this parable with great joy and said, 'How true this story is, and most apt! Grudge not, then, to shew me other such like figures, that I may know for certain what the manner of our life is, and what it hath in store for its friends.'
"Ο δὲ γέρων εἶπεν: "Όμοιοι αὐθίς εἶσιν οἱ ἐρασθέντες τῶν τοῦ βίου τερπνῶν καὶ τῇ τούτου γλυκανθέντες ἡδύτητι, τῶν μελλόντων τε καὶ μὴ σαλευμένων τὰ ῥευστὰ καὶ ἀσθενῆ προτίμησαντες, ἀνθρώπω τινὶ τρεῖς ἐσχήκοντι φίλους, ὅν τοὺς μὲν δύο περιπαθῶς ἐτίμα, καὶ σφοδρῶς τῇ αὐτῶν ἀγάπης ἀντεἶχετο, μέχρι θανάτου ὕπερ αὐτῶν ἀγωνιζόμενος καὶ προκινδυνεύειν αἱρούμενος· πρὸς δὲ τὸν τρίτον πολλὴ ἐφέρετο καταφρονήσει, μήτε τιμῆς, μήτε τῆς προσηκούσης αὐτῶν πῶτοτε ἀξίωσας ἀγάπης, ἀλλ’ ἢ μικρὰν τινὰ καὶ οὐδαμινὴν εἰς αὐτῶν προσποιοῦμενος φιλίαν. καταλαμβάνουσιν οὖν ἐν μιᾷ φοβεροὶ τινες καὶ ἔξασιοι στρατιώται, σπεύδουσις ταχυτητὶ πολλῇ πρὸς τὸν βασιλέα τοῦτον ἀγαγεῖν, λόγου ἀποδόσοντα ὑπὲρ ὀφειλῆς μνῆμας ταλάντων. στενοχωροῦμενος δὲ ἐκεῖνος ἔζητε βοήθῶν, τὸν συναντιλαβέσθαι αὑτῷ ἐν τῷ φρικτῷ τοῦ βασιλέως λογοθεσίῳ δυνάμενον. δραμὼν οὖν πρὸς τὸν πρῶτον αὐτοῦ καὶ πάντων γνησιότατον φίλου, λέγει. Οἶδας, ὦ φίλε, ὦς ἂεὶ ἐδέμην τὴν ψυχήν μου ὑπὲρ σου· νυνὶ δὲ χρῆσθω βοηθείας ἐν τῇ ἡμέρᾳ ταυτή τῆς κατεχούσης με ἀνάγκης. πόσων οὖν ἐπαγγέλλῃ συναντιλαβέσθαι μοι νῦν; 115 καὶ τίς ἡ παρὰ σοῦ προσημομένη μοι ἡλπίς, προσφιλέστατε; ἀποκρίθης οὖν ἐκεῖνος ἐφῆ. Οὐκ εἰμὶ σοι φίλος, ἀνθρωπε· οὐκ ἐπισταμαι τίς εἰ. ἀλλος γὰρ ἐχω προσφιλεῖς, μεθ’ ὄν δεῖ με σήμερον εὐφραίνεσθαι, καὶ φίλους αὐτοὺς εἰς τὸ ἔξοθη κτήσασθαι. παρέχω δὲ σοι ἱδοὺ ῥάκια δύο, τοῦ ἐχεῖν σε ταύτα ἐν τῇ ὁδῷ ἡ πορεία, ἀτιμα ὑπέδειν σε τὸ παράπταν ὀφελήσουσι. καὶ μηδεμίαν
The elder answered, 'Again, those who are enamoured of the pleasures of life, and glamoured by the sweetness thereof, who prefer fleeting and paltry objects to those which are future and stable, are like a certain man who had three friends. On the first two of these he was extravagantly lavish of his honours, and clave passionately to their love, fighting to the death and deliberately hazarding his life for their sakes. But to the third he bore himself right arrogantly, never once granting him the honour nor the love that was his due, but only making show of some slight and inconsiderable regard for him. Now one day he was apprehended by certain dread and strange soldiers, that made speed to hale him to the king, there to render account for a debt of ten thousand talents. Being in a great strait, this debtor sought for a helper, able to take his part in this terrible reckoning with the king. So he ran to his first and truest friend of all, and said, "Thou wottest, friend, that I ever jeopardied my life for thy sake. Now to-day I require help in a necessity that presseth me sore. In how many talents wilt thou undertake to assist me now? What is the hope that I may count upon at thy hands, O my dearest friend?" The other answered and said unto him, "Man, I am not thy friend: I know not who thou art. Other friends I have, with whom I must needs make merry to-day, and so win their friendship for the time to come. But, see, I present thee with two ragged garments, that thou mayest have them on the way whereon thou goest, though they will do thee no manner of good. 
ASHBOARD ΠΑΡ’ ΕΜΟΥ ΠΡΟΣΔΟΚΗΣΗΣ ΕΛΠΙΔΑ. ΤΟΥΤΩΝ ἈΚΟΥΣΑΣ ἘΚΕΙΝΟΣ ΚΑΙ ἈΠΟΡΓΟΥΣ ἩΝ ΕΚ ΑΥΤΟΥ ΒΟΗΘΕΙΑΝ ᾿ΗΛΙΡΙΣΕ, ΠΡΟΣ ΤΟΝ ᾿ΕΤΕΡΟΝ ΠΟΡΕΥΤΑΙ ΦΙΛΟΥ, ΚΑΙ ΦΡΟΣΝΩΝ. ΜΕΜΝΗΣΑΙ, Ο ΕΤΑΙΡΕ, ὙΣΗ ᾿ΑΠΗΛΑΥΣΑΣ ΠΑΡ’ ΕΜΟΥ ΤΙΜΗΣ ΚΑΙ ΕΥΧΝΗΜΟΣΥΝΗΣ ΚΗΜΕΡΟΝ ΔΕ, ΘΛΙΨΕΙ ΠΕΡΙΠΕΣΟΝ ΚΑΙ ΣΥΜΦΟΡΑ ΜΕΓΙΣΤΗ, ΧΡΗΣΙΩ ΣΥΝΕΡΓΟΥ. ΠΟΣΟΝ ΟΥΝ ΙΣΧΥΕΙ ΜΟΙ ΣΥΝΟΚΙΜΙΑΙ; ΕΚ ΑΥΤΗΣ ΓΝΩΡΙΣΟΝ ΜΟΙ. Ο δΕ ΦΡΟΣΝΩ. ΟΥ ΣΧΟΛΑΙΖΩ ΚΗΜΕΡΟΝ ΣΥΝΑΓΩΝΙΣΑΣΘΑΙ ΣΟΙ ΜΕΡΙΜΝΑΙ, ΓΑΡ ΚΑΙΓΩ ΚΑΙ ΠΕΡΙΟΣΤΑΣΕΙ ΠΕΡΙΠΕΣΟΝ ΕΝ ΘΛΙΨΕΙ ΕΙΜΙ. ΜΙΚΡΟΝ Δ’ ὙΜΩΣ ΣΥΝΟΔΕΥΣΟΥ ΣΟΙ, ΚΑΙΝ ΜΗΔΕΝ ᾿ΑΦΕΛΗΣΩ ΣΕ ΚΑΙ, ΘΑΤΤΟΝ ὙΠΟΣΤΡΕΨΑΣ ΟΙΚΑΔΕ, ΤΑΙΣ ΙΔΙΑΙΣ ΕΞΟΜΑΙ ἈΣΧΟΛΟΥΜΕΝΟΣ ΜΕΡΙΜΝΑΙ. ΚΕΝΑΙΣ ΟΥΝ ΚΑΚΕΙΘΕΝ ὙΠΟΣΤΡΕΨΑΣ ΧΕΡΣΙΝ Ο ΑΥΘΡΩΠΟΣ ΚΑΙ ΠΑΝΤΟΘΕΝ ἈΠΟΡΟΫΜΕΝΟΣ, ΕΤΑΛΑΝΙΖΕΝ ΕΆΤΟΝ ΤΗΣ ΜΑΤΑΙΑΣ ΕΛΠΙΔΟΣ ΤΩΝ ᾿ΑΓΝΩΜΟΝΩΝ ΑΥΤΟΥ ΦΙΛΟΥ, ΚΑΙ ΤΩΝ ᾿ΑΝΟΥΗΤΩΝ ΤΑΛΑΙΠΩΡΙΩΝ ΟΥΝ ὙΠΕΡ ΤΗΣ ΕΚΕΙΝΩΝ ἈΓΑΠΗΣ ὙΠΕΣΤΗ. ἈΠΕΡΓΧΕΙΑΙ ΛΟΙΠΟΝ ΠΡΟΣ ΤΟΝ ΤΡΙΤΟΝ ΦΙΛΟΝ ΑΥΤΟΥ, ΟΥΝ ΟΥΔΕΠΟΤΕ 116 ἘΘΕΡΑΠΕΥΣΕΝ, ΟΥΔΕ ΚΟΙΝΩΝΩΝ ΤΗΣ ΕΑΥΤΟΥ ΕΦΡΟΣΥΝΗΣ ΠΡΟΣΕΚΑΛΕΣΑΤΟ ΚΑΙ ΦΡΟΣΝΩΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΤΗΣΧΥΜΕΝΟΝ ΤΕ ΚΑΙ ΚΑΤΗΦΙΩΝΤΙ ΤΟΥ ΠΡΟΣΩΠΟΥ. ΟΥΚ ΕΧΩ ΣΤΟΜΑ ΔΙΑΡΑΙ ΠΡΟΣ ΣΕ, ΓΙΝΩΥΣΚΩΝ ᾿ΑΚΡΙΒΩΣ ὉΤΙ ΟΥΝ ΜΕΜΝΗΣΑΙ ΜΟΙ ΠΩΠΟΤΕ ΕΘΕΡΕΓΗΣΑΝΤΟΣ ΣΕ, Η ΠΡΟΣΦΙΛΩΣ ΔΙΑΤΕΘΕΝΤΟ ΣΟΙ. ΑΛΛ’ ΕΤΕΙ ΣΥΜΦΟΡΑ ΜΕ ΚΑΤΕΛΑΒΕ ΧΑΛΕΠΩΤΑΤΗ, ΟΥΔΑΜΟΘΕΝ ΔΕ ΤΩΝ ΛΟΙΠΩΝ ΜΟΥ ΦΙΛΩΝ ΕΥΡΟΝ ΣΩΤΗΡΙΑΣ ΕΛΠΙΔΑ, ΠΑΡΕΓΕΝΟΜΗΝ ΠΡΟΣ ΣΕ, ΔΥΣΟΠΩΝ, ΕΙ ΕΣΤΙ ΣΟΙ ΙΣΧΥΣ, ΜΙΚΡΑΝ ΤΙΝΑ ΒΟΗΘΕΙΑΝ ΠΑΡΑΣΧΕΙΝ ΜΟΙ. ΜΗ ΟΥΝ ᾿ΑΠΑΓΟΡΕΥΣΗΣ, ΜΗΝΙΣΑΣ ΜΟΥ ΤΗΣ ᾿ΑΓΝΩΜΟΣΥΝΗΣ. Ο ΔΕ ΦΡΟΣΝΗ ΙΛΑΡΘΗ ΚΑΙ ΧΑΡΙΕΙΤΙ ΠΡΟΣΩΠΟΥ. ΝΑΙ ΔΕ ΦΙΛΟΝ ΕΜΟΥ ΓΝΗΣΙΩΤΑΤΟΝ ΏΜΟ
Further help from me thou mayest expect none." The other, hearing this, despaired of the succour whereon he had reckoned, and went to his second friend, saying, "Friend, thou rememberest how much honour and kindness thou hast enjoyed at my hands. To-day I have fallen into tribulation and sorrow, and need a helping hand. To what extent then canst thou share my labour? Tell me at once."

Said he, "I too have fallen among cares and perils, and am myself in tribulation. Howbeit, I will go a little way with thee, even if I shall fail to be of service to thee. Then will I turn quickly homeward, and busy myself with mine own anxieties." So the man returned from him too empty-handed and baulked at every turn; and he cried misery on himself for his vain hope in those ungrateful friends, and the unavailing hardships that he had endured through love of them. At the last he went away to the third friend, whom he had never courted, nor invited to share his happiness. With countenance ashamed and downcast, he said unto him, "I can scarce open my lips to speak with thee, knowing full well that I have never done thee service, or shewn thee any kindness that thou mightest now remember. But seeing that a heavy misfortune hath overtaken me, and that I have found nowhere among my friends any hope of deliverance, I address myself to thee, praying thee, if it lie in thy power, to afford me some little aid. Bear no grudge for my past unkindness, and refuse me not." The other with a smiling and gracious countenance answered, "Assuredly I own thee my very true friend. I have

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λογῷ σε ὑπάρχειν καὶ τῆς μικρᾶς ἐκεῖνης μέμνημένος σου εὐποιίας, σὺν τόκῳ σήμερον ἀποδώσω σοι. μὴ φοβοῦ τοίνυν, μηδὲ δέδηθι· ἐγὼ σου γὰρ προπορεύομαι, ἐγὼ δυσωπήσω ὑπὲρ σοῦ τὸν βασιλέα, καὶ οὐ μὴ παραδῶ σε εἰς χεῖρας ἐχθρῶν σου. θάρσει οὖν, προσφιλέστατε, καὶ μὴ λυτοῦτες τὸτε κατανυγεῖς εἰκὼν έλεγέ μετὰ δακρύων· Οἴμοι τί πρῶτον θηρνήσω, καὶ τί κλαίσομαι πρῶτον; τῆς ματαίας μου καταγνώσομαι προσπαθείας εἰς τοὺς ἀμνήμονας καὶ ἀχαρίστους καὶ ψευδείς φίλους ἐκεῖνους; ἢ τὴν φρενοβλάβη ταλανίσου ἀγνωσσόμην, ἢπερ τῷ ἄληθεί τούτῳ 117 καὶ γνησίῳ ἐνεδεξάμενον φίλων; Ὅ δὲ Ἰωάσαφ, καὶ τούτον μετὰ θαύματος δεξάμενος τὸν λόγον, τὴν σαφήνειαν ἐξήτει. καὶ φησιν ὁ Βαρδαμ. Ὅ πρῶτος φίλος ἰν εή τ ὀ τοῦ πλούτου περιουσία καὶ ὁ τῆς φιλοχρηματίας έρως, ἐφ' ὃ μυρίων ὁ ἀνθρωπος περιπτέτει κυν- δύνοις, καὶ πολλάς ὑπομένει ταλαιπωρίας· ἐλ- θούσης δὲ τῆς τελευταίας τοῦ θανάτου προθεσμίας οὐδὲν ἐκ πάντων ἐκεῖνων, εἶ μὲ τὰ πρὸς κηδείαν ἀνόητα ράκια, λαμβάνει. δεύτερος δὲ φίλος κέκληται γυνὴ τε καὶ τέκνα καὶ οἱ λοιποὶ συγ- γενεῖς τε καὶ οἰκείοι, ὅπε τῇ προσπαθεία κεκολ- λημένοι δυσποσπάστως ἔχομεν, αὐτῆς τῆς ψυχῆς καὶ τοῦ σώματος ἐνεκεν τῆς αὐτῶν ὑπεροῥώντες ἀγάπης· οὐδεμιᾶς δὲ τῆς έξ αὐτῶν ἀπόνατο ἀφελείας τῇ ὄρᾳ τοῦ θανάτου· ἄλλ' ἢ μόνον μέχρι τοῦ μνήματος συνοδεύουσιν αὐτὸ παρεπ- ομενοῖς, εἰτ', εὖδίς ἐπαναστραφέντες, τῶν ἰδίων ἔχουσι μεριμνῶν καὶ περιστάσεων, οὐκ ἔλαττον λήθη τῆς μνήμης, ἢ τὸ σῶμα τοῦ ποτε προσφιλοῦσς 196
not forgotten those slight services of thine: and I will repay them to-day with interest. Fear not therefore, neither be afraid. I will go before thee and entreat the king for thee, and will by no means deliver thee into the hands of thine enemies. Wherefore be of good courage, dear friend, and fret not thyself." Then, pricked at heart, the other said with tears, "Wo is me! Which shall I first lament, or which first deplore? Condemn my vain preference for my forgetful, thankless and false friends, or blame the mad ingratitude that I have shown to thee, the sincere and true?"

Ioasaph heard this tale also with amazement and asked the interpretation thereof. Then said Barlaam, 'The first friend is the abundance of riches, and love of money, by reason of which a man falleth into the midst of ten thousand perils, and endureth many miseries: but when at last the appointed day of death is come, of all these things he carrieth away nothing but the useless burial cloths. By the second friend is signified our wife and children and the remnant of kinsfolk and acquaintance, to whom we are passionately attached, and from whom with difficulty we tear ourselves away, neglecting our very soul and body for the love of them. But no help did man ever derive from these in the hour of death, save only that they will accompany and follow him to the sepulchre, and then straightway turning them homeward again they are occupied with their own cares and matters, and bury his memory in oblivion as they have buried his body in the grave. But the
καλύψαντες τάφῳ. ὁ δὲ αὐ τρίτος φίλος ὁ παρεω- 
ραμένος καὶ φορτικὸς, ὁ μὴ προσιτός, ἀλλὰ φευκτὸς 
καὶ οἶκω ἀποτρόπαιος, ὁ τῶν ἄριστων ἕργων χαρὸς 
kαθέστηκεν, οἴκω πίστις, ἐλπίς, ἀγάπη, ἐλεη-
mοσύνη, φιλανθρωπία, καὶ ὁ λοιπὸς τῶν ἄριστῶν 
ὅμιλος, ὁ δυνάμενος προπορεύεσθαι ἡμῶν εξερχο-
mένων τοῦ σῶματος, ὑπὲρ ἡμῶν τε δυσωπήσαι τῶν 
Κύριου, καὶ τῶν ἕχθρῶν ἡμᾶς λυτρούμενος καὶ 
δεινῶν φορολόγων, τῶν λογοθέτων ἡμῶν πικρῶν 
ἐν τῷ ἄρει κινούμων, καὶ χειρώσασθαι πικρῶς 
ξηπτούμων. οὕτως ἔστω ὁ εὐγνώμων φίλος καὶ 
ἀγαθός, ὁ καὶ τὴν μικρὰν ἡμῶν εὐπραγίαν ἐπὶ 118 
μνῆμας φέρων καὶ σὺν τοῖς ἡμῖν πᾶσιν ἀποδιδοῦν.
third friend, that was neglected and disliked, and held cheap, whom the man never approached, but rather shunned and fled in horror, is the company of good deeds,—faith, hope, charity, alms, kindliness, and the whole band of virtues, that can go before us, when we quit the body, and may plead with the Lord on our behalf, and deliver us from our enemies and dread creditors, who urge that strict rendering of account in the air, and try to get the mastery of us. This is the grateful and true friend, who beareth in mind those small kindesses that we have shown him and repayeth the whole with interest.'

XIV

Again said Ioasaph, 'The Lord God prosper thee, O thou wisest of men! For thou hast gladdened my soul with thine apt and excellent sayings. Wherefore sketch me yet another picture of the vanity of the world, and how a man may pass through it in peace and safety.'

Barlaam took up his parable and said, 'Hear then a similitude of this matter too. I once heard tell of a great city whose citizens had, from old time, the custom of taking some foreigner and stranger, who knew nothing of their laws and traditions, and of making him their king, to enjoy absolute power,
αὐτοῦ θελημάτων ἀκωλύτως ἔχομενον, ἀχρὶ συμπληρώσεως ἐνιαυσιαλοῦ χρόνου. εἰτ', ἐξαίφησι ἐν πάσῃ αὐτοῦ τυγχάνοντος ἀμεριμνία, τρυφώντος τε καὶ σπαταλώντος ἀδεώς, καὶ συνδιασώνειν αὐτῷ τὴν βασιλείαν εἰσαει δοκοῦντος, ἐπεγειρόμενοι κατ' αὐτοῦ, καὶ τὴν βασιλικὴν ἀφελόμενοι στολήν, γυμνὸν τε ἀνὰ πάσαν θραυμβεύσαντες τὴν πόλιν, ἔξοριστον ἐπεμπον εἰς μακρὰν ἀπωκισμένην καὶ μεγάλην τινὰ νήσου, ἐν ἐκατονδέκα τετρακόσιον, διατροφής, εὔπορων μήτε ἐνυδμάτων, ἐν λιμῷ καὶ γυμνότητι δεινῶς κατετρύχετο, τῆς παρ' ἐπίτιδα δοθέοσθαι αὐτῷ τρυφῆς καὶ θυμηδίας εἰς λύπην αὖθις καὶ παρ' ἐπίτιδα πάσαν καὶ προσδοκίαν μεταμειφθείσης. κατὰ τὸ παρακολούθησαι τοῖνυν ἔδος τῶν πολεμῶν ἐκείνων, προεχερίσθη τις ἀνήρ εἰς τὴν βασιλείαν συνέσει πολλῆς τῶν λογισμῶν 119 κατάκομμον ἔχων, δη αὐτικὰ μὴ συναιρπασθεῖσι τῇ ἐξαίφησις αὐτῷ προσπεσοῦσα εὐθηνία, μηδὲ τῶν προβεβασιλευκότων καὶ ἄθλως ἐκβληθέντων τῇ ἀμεριμνίαν ἥλιοσας, ἐμμέρειμον εἰχε καὶ ἐναγόνων τὴν ψυχὴν πῶς ἀν τὰ κατ' αὐτὸν εὐ διάθοιτο. τῇ συχνῇ δὲ μελέτῃ ἄκρυβωσάμενος, ἔγιν ὑπὸ τῶν σοφῶτάτου συμβουλῶν τὴν συνήθειαν τῶν πολιτῶν, καὶ τῶν τῶν τῆς διηνεκοῦσ ἐξορίας ὅποις τε γρή ἐαυτὸν ἀσφαλίσασθαι ἀπλανῶς ἐδίδαχθη. ταύτ' οὖν ὡς ἐγιν, καὶ ὅτι δὲ αὐτὸν ὅσον ὅπως ἐκείνην καταλαμβάνειν τὴν νήσου, τὴν δ' ἐπίκτησιν ταύτην καὶ ἀλλοτρίαν βασιλείαν ἀλλοτρίους αὖθις καταλιπάνειν, ἀνοίξας τοὺς θησαυροὺς αὐτῶν ῥυπερτέως ἀνεμίμην εἰχε καὶ ἀκόλυτον τὴν χρήσιν, καὶ λαβὼν χρημάτων πλήθος, χρυσὸν τε καὶ 200
and follow his own will and pleasure without hindrance, until the completion of a year. Then suddenly, while he was living with never a care in rioting and wantonness, without fear, and alway supposing that his reign would only terminate with his life, they would rise up against him, strip him bare of his royal robes, lead him in procession up and down the city, and thence dispatch him beyond their borders into a distant great island; there, for lack of food and raiment, in hunger and nakedness he would waste miserably away, the luxury and pleasure so unexpectedly showered upon him changed as unexpectedly into woe. In accordance therefore with the unbroken custom of these citizens, a certain man was ordained to the kingship. But his mind was fertile of understanding, and he was not carried away by this sudden access of prosperity, nor did he emulate the heedlessness of the kings that had gone before him, and had been miserably expelled, but his soul was plunged in care and trouble how he might order his affairs. After long and careful search, he learned from a wise counsellor the custom of the citizens, and the place of perpetual banishment, and was taught of him without guile how to ensure himself against this fate. So with this knowledge that within a very little while he must reach that island and leave to strangers this kingdom among strangers, he opened the treasures whereof he had absolute and unforbidden use, and took a great store of money and huge masses of gold and silver and
ἐργύρου καὶ λίθων τιμών ἄδροτατον θηγκο, πιστοτάτους παραδόνσι οἰκέταις, εἰς ἐκείνην προεπέμψεν, εἰς ἣν ἐμελλεῖν ἀπάγέσθαι, νῆσον. συντελεσθέντος δὲ τοῦ ἐμπροθέσμου ἐνιαυτοῦ, στασιάσαντες οἱ πολῖται γυμνὸν αὐτὸν, ὡς καὶ τοὺς πρὸ αὐτοῦ, τῇ ἐξορίᾳ παρέπεμψαν. οἱ μὲν οὖν λοιποὶ ἄνόητοι καὶ πρόσκαιροι βασιλεῖς δεινῶς ἐλίμωτον· ὁ δὲ, τὸν πλοῦτον προαποθέμενος ἐκεῖνον, εὐθυμία διηνεκεῖ συζων καὶ τρυφὴν ἀδάπανον ἔχον, φόβον τε παντάπασιν ἀποσεισάμενος τῶν ἀτάκτων καὶ πονηρῶν πολιτῶν, τῆς σοφωτάτης ἐαυτὸν ἐμακάριζεν εὐβουλίας. 

Πόλιν οὖν νόει μοι τῶν μάταιων τούτων καὶ ἀπατεώνα κόσμου, πολίτας δὲ τὰς ἀρχὰς καὶ τὰς ἔξουσιας τῶν δαιμόνων, τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰώνος τούτου, τοὺς δελεάζοντας ἡμᾶς τῷ λειώ τῆς ἡδονῆς, καὶ ὡς περὶ ἀφθάρτων ἐποτιθεμένους διανοείσθαι τῶν φθαρτῶν καὶ ἐπικήρων, ὡς ἅτε συνδιαισνοίσῃση ἡμῶν καὶ ἀθάνατα τῆς τούτων συνυπαρχούσης ἀπολαύσεως. οὕτως οὖν ἀπατηθέντων ἡμῶν καὶ μηδεμίαν περὶ τῶν μονίμων ἐκείνων καὶ αἰωνίων βουλευσαμένων, μὴ τι ταμιευσαμένων ἐιστοῦς εἰς τὸν ἐκείθεν βίον, αἰφνίδιος ἡμῶν ἐφίσταται ὡς θεός οὐ τοῦ θανάτου. τὸτε δὴ τότε γυμνούς ἡμᾶς τῶν ἐνείδεθεν οἱ πονηροὶ καὶ πικροὶ δεξάμενοι πολίται τοῦ σκότους, ὡς ἐκείνως τὸν ἀπαντα προσαναλάσαντας χρόνου, ἀπάγωνων εἰς γην σκοτείνην καὶ γνοφεράν, εἰς γην σκότους αἰωνίου, οὐκ έστι φέγγος, οὐδὲ ὀρᾶν ζωήν 

βροτῶν. σύμβουλοι δὲ ἄγαθον, τὸν τάληθη πάντα γνωρίσαντα καὶ τὰ σωτηρία διδάξαντα
precious stones and delivered the same to trusty servants and sent them before him to the island whither he was bound. When the appointed year came to an end, the citizens rose against him, and sent him naked into banishment like those that went before him. But while the rest of these foolish kings, kings only for a season, were sore anhungred, he, that had timely deposited his wealth, passed his time in continual plenty mid dainties free of expense, and, rid of all fear of those mutinous and evil citizens, could count himself happy on his wise forethought.

'Understand thou, therefore, that the city is this vain and deceitful world; that the citizens are the principalities and powers of the devils, the rulers of the darkness of this world, who entice us by the soft bait of pleasure, and counsel us to consider corruptible and perishable things as incorruptible, as though the enjoyment that cometh from them were co-existent with us, and immortal as we. Thus then are we deceived; we have taken no thought concerning the things which are abiding and eternal, and have laid up in store for ourselves no treasure for that life beyond, when of a sudden there standeth over us the doom of death. Then, then at last do those evil and cruel citizens of darkness, that received us, dispatch us stript of all worldly goods,—for all our time has been wasted on their service—and carry us off "to a dark land and a gloomy, to a land of eternal darkness, where there is no light, nor can one behold the life of men." As for that good counsellor, who made known all the truth and taught
épityndeúmeta to συνετῷ καὶ σοφωτάτῳ βασιλεῷ, τὴν ἐμὴν ὑπολάμβανε εὐτελὴ χθαμαλότητα, δὲ τὴν ἀγαθὴν ὁδὸν καὶ ἀπλανὴ ὑποδειξάι σοι ἥκω, τοῖς αἰώνιοι μὲν καὶ ἀτελευτῆτοις ἐνάγων κάκεισε πάντα συμβουλεύων ἀποθέσθαι, ἀπάγων δὲ τοῦ πλάνου κόσμου τοῦτον, ὁπερ κἀγὼ δυστυχῶς ἑφίλουν, καὶ τῶν αὐτοῦ ἀντεχόμην τερπυνῶ τε καὶ ἀπολαυστικῶν. κατανοήσας δὲ τοῖς ἀπλανείσι τοῦ νοὸς ὄφθαλμοῖς πῶς ἐν τούτοις πᾶς ὁ τῶν ἀνθρώπων κατατρίβεται βίος, τῶν μὲν παραγινομένων, τῶν δὲ ἀπαιρόντων, καὶ μηδενὸς ἔχοντος τὸ στάσιμον τε καὶ βέβαιον, μῆτε τῶν πλουτοῦντων ἐν τῷ πλοῦτῳ, μῆτε τῶν δυνατῶν ἐν τῇ ἴσχυϊ, μῆτε τῶν σοφῶν ἐν τῇ σοφίᾳ, μηδ' αὖ τῶν εὐημεροῦντων ἐν τῇ εὐημερίᾳ, μῆτε τῶν τρυφῶντων ἐν τῇ σπατάλῃ, μῆτε τῶν ἀσφαλῶς δοκοῦντων βιοῦν ἐν τῇ ματαίᾳ αὐτῶν καὶ ἀδρανεστάτῃ ἁσφαλείᾳ, μῆτε ἐν ἀλλῷ τινὶ τῶν ἐνταύθα ἐπαινομένων, ἀλλ' ἔσοικε τὸ πράγμα χειμάρρων παρόδῳ ἀμετρήτω θαλάσσης ἐμπτόντων βυθῷ (ῥευστὰ γὰρ ὄντως εἰσὶ τὰ παρόντα πάντα καὶ πρόσκαιρα), συνῆκα ὡς τὰ τοιαῦτα μάταια σύμπαντα καὶ ὀνείς αὐτῶν οὐδέμια, ἀλλ', ὅσπερ τὰ πρότερον πάντα λήθη κέκρυπται, εἰτε δόξαν εἴποις, εἰτε βασιλείαν, εἰτε ἄξιωμάτων λαμπρότητας, εἰτε δυναστείας ὅμικον, εἰτε τυράννων θρασύτητα, εἰτε τι τῶν τοιούτων, ὄντως καὶ τὰ ἐνεστώτα εἰς τοὺς ἔξης καὶ μετέπειτα χρόνους ἀμαρωθησεται. ὁπερ κἀγὼ εἰς ὑπάρχουν τῇ συνήθει πάντως ἄλλοιος ὑποπεσοῦμαι, καὶ καθὼς οἱ πρὸ ἐμοῦ δὲ αἰῶνος τέρπεσθαι τοῖς παροῦσιν οὐ συνεχωρήθησαν, 204

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that sagacious and wise king the way of salvation, understand thou that I, thy poor and humble servant, am he, who am come hither for to shew thee the good and infallible way to lead thee to things eternal and unending, and to counsel thee to lay up all thy treasure there; and I am come to lead thee away from the error of this world, which, to my woe, I also loved, and clave to its pleasures and delights. But, when I perceived, with the unerring eyes of my mind how all human life is wasted in these things that come and go; when I saw that no man hath aught that is stable and stedfast, neither the rich in his wealth, nor the mighty in his strength, nor the wise in his wisdom, nor the prosperous in his prosperity, nor the luxurious in his wantonness, nor he that dreameth of security of life in that vain and feeble security of his dreams, nor any man in any of those things that men on earth commend ('tis like the boundless rush of torrents that discharge themselves into the deep sea, thus fleeting and temporary are all present things); then, I say, I understood that all such things are vanity, and that their enjoyment is naught; and, that even as the past is all buried in oblivion, be it past glory, or past kingship, or the splendour of rank, or amplitude of power, or arrogance of tyranny, or aught else like them, so also present things will vanish in the darkness of the days to come. And, as I am myself of the present, I also shall doubtless be subject to its accustomed change; and, even as my fathers before me were not allowed to take delight for ever in the present world, so also shall it be with me.
οὕτως ἔσται καὶ ἐπὶ ἐμοὶ. κατείδουν γὰρ οἶα τοὺς ἀνθρώπους ὁ τύραννος οὕτως καὶ ταραχώδης κατεργάζεται κόσμος, μετατιθεῖσι αὐτοὺς ἐντεῦθεν κάκειθεν, οὐς μὲν ἐκ πλούτου πρὸς πειναῖ, οὐς δὲ 122 ἐκ πεινᾶς εἰς δόξαν, τούτους μὲν ὑπεξάγων τοῦ βίου, ἀλλοὺς δὲ αὐθινὸ ἀντεισάγων, τινὰς μὲν σοφοὺς καὶ συνιστῶν ἀποδοκιμάζων, ἀτίμους τε καὶ εὐτελεῖς τοὺς τιμίους καὶ περιφανεῖς ἑργαζόμενος, ἀλλοὺς δὲ ἀσόφους τε καὶ ἀσυνέτους ἐπὶ θρόνον καθίζων δόξας, τιμίους τε τοὺς ἀτίμους καὶ ἀφανεῖς πάσι δεικνύων.

Καὶ ἔστων ἰδεῖν τὸ τῶν ἀνθρώπων γένος μηδέλως κατὰ πρόσωπον τῆς αὐτοῦ ἄπθηκας τυραννίδος ἔχον στάσιν ἀλλ’, ὡς ὅταν περιστερά, φεύγουσα ἀετὸν εἰτε ἱέρακα, τόπους ἐκ τόπων ἀμέβη, νῦν μὲν τούτῳ τῷ δένδρῳ, αὐθίς ἐκεῖνῳ τῷ θάμνῳ, εἰτ’ εὐθὺς τρόγγλαι τῶν πετρῶν καὶ παντοῖας ἀκάνθαις ἑαυτὴν προσαράσσουσα, καὶ οὐδαμοῦ εὐρίσκουσα προσφύγων ἁσφαλές, ἐν σάλῳ καὶ ταλαντώσει ταλαντωρέιται δυνηκεῖ, οὕτως εἰσὴν οἱ τοῖς παροῦσιν ἐπητομένου, ὡς ὅμοιος μὲν ἀλογίστου ἄθλιος ποιούντες, μηδέλως δὲ τι ἑχούντες βέβαιοι ἡ ἁσφαλεῖς, μὴ ἐπιστάμενοι εἰς ὅποιον καταντώσι τέλος, καὶ ποῦ τοῦτος ὁ μάρταιος ἀγεί βίος, ὁ καθυπέταξαν ἑαυτοὺς λινὴν δυστυχώς καὶ ἄθλιος, ποιήσας μὲν εἷς ἔλομενοι ἀντὶ ἀγαθῶν, μετεπάλλοντες δὲ κακίαν ἀντὶ χρηστότητος, ἢ τὸς τὰς ψυχρὰς τῶν πολλῶν καὶ μοχθηρῶν αὐτῶν καμάτων διαδεξάμενος ἐπικαρπίας, εἴτε οἰκείος, εἴτε ἀλλότριος καὶ πολλάκις οὐδὲ φίλος ὅλως ἢ γνωστός, ἀλλ’ ἐχθρὸς καὶ πολέμιος.

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For I have observed how this tyrannical and troublesome world treateth mankind, shifting men hither and thither, from wealth to poverty, and from poverty to honour, carrying some out of life and bringing others in, rejecting some that are wise and understanding, making the honourable and illustrious dishonoured and despised, but seating others who are unwise and of no understanding upon a throne of honour, and making the dishonoured and obscure to be honoured of all.

'One may see how the race of mankind may never abide before the face of the cruel tyranny of the world. But, as when a dove fleeing from an eagle or a hawk, flitteth from place to place, now beating against this tree, now against that bush, and then anon against the clefts of the rocks and all manner of bramble-thorns, and, nowhere finding any safe place of refuge, is wearied with continual tossing and crossing to and fro, so are they which are fluttered by the present world. They labour painfully under unreasoning impulse, on no sure or firm bases: they know not to what goal they are driving, nor whither this vain life leadeth them; this vain life, whereto they have in miserable folly subjected themselves, choosing evil instead of good, and pursuing vice instead of goodness; and they know not who shall gather the fruits of their many idle labours, whether it be a kinsman or a stranger, and, as oft times it haps, not even a friend or acquaintance at all, but an enemy and foeman.
Ταύτα πάντα καὶ τὰ τούτως ἐπόμενα διακρίνας ἐν τῷ τῆς ψυχῆς κρυπτῷ, ἐμύσησα τὸν σύμπαντά μου βίον τὸν ἐν τοῖς ματαιοῖς ἀναλωθέντα, ὅν διήγαγον τοῖς περὶ γῆς πόνοις προστετηκός. ἀποβαλλομένος δὲ μοι τῆς ψυχῆς τῆς τούτων προσπάθειαν καὶ ἀπορρίφαμεν κατέφανη τὰ τῷ ὀντὶ ἀγαθά, τὸ φοβεῖσθαι τὸν Θεὸν καὶ ποιεῖν αὐτὸν τὸ θέλημα. τούτο γὰρ ἔγραφον πάντων τῶν ἀγαθῶν κεφάλαιον ὑπάρχειν τούτο καὶ ἀρχὴ σοφίας λέγεται καὶ σοφία τετελειωμένη. ξωὴ γὰρ ἐστὶν ἀλυτὸς καὶ ἀνεπηρέαστος τοῖς ἀντεχομένοις αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπὶ αὐτὴν ὡς ἐπὶ Κύριον ἀσφαλῆς. ἐπιστήσας οὖν μου τὸν λογισμὸν τῆς ἀπλανεστάτη ὀδὸν τῶν ἐντολῶν τοῦ Κυρίου, καὶ γνοὺς ἀκριβῶς μηδὲν ἐν αὐτῇ σκολιὸν ἢ στραγγαλιώτες ὑπάρχειν, μήτε φαράγγων καὶ σκοπέλων ἀκανθῶν τε καὶ τριβόλων πεπληρωμένην, ἀλλ’ ὅλην λείαν καθεστηκέναι καὶ ὀμαλήν, τέρπουσαν μὲν τοὺς ὀφθαλμούς τῶν αὐτὴν ὀδενώτων ταῖς φανοτάταις θεωρίαις ὀρατηκοῦσαν δὲ τοὺς πόδας, καὶ ὑποδύουσαν τὴν ἕτοιμασίαν τοῦ εὐαγγελίου τῆς εἰρήνης τοῦ ἀσφαλῶς τε καὶ συντόμως βαδίζειν ἡπερ πάντων δικαίως προεκρινά, καὶ οἰκοδομεῖν ἡρξάμην τῆν πεσούσαν μου τῆς ψυχῆς καὶ φθαρεῖσαν οἰκίαν.

Οὕτως μου τὰ κατ’ ἑμαυτὸν διατιθεμένου καὶ τὸ σφαλερὸν τοῦ νοὸς ἐπανορθούντος, ῥημάτων ἀκήκοα σοφοῦ τινὸς διδασκάλου τοιαύτα μοι ἐμβοώντος. Ἐξέλθετε, ἐφη, πάντες οἱ πυθόντες σωθήναι ἀποχωρίσθητε τῆς ματαιότητος τοῦ κόσμου· παράγει γὰρ τὸ σχήμα αὐτοῦ μικρὸν δοσὺν, καὶ ἰδοὺ οὐκ ἔσται. Ἐξέλθετε ἀμεταστρεπτῇ.
‘On all these things, and others akin to them, I held judgement in the tribunal of my soul, and I came to hate my whole life that had been wasted in these vanities, while I still lived engrossed in earthly things. But when I had put off from my soul the lust thereof, and cast it from me, then was there revealed unto me the true good, to fear God and do his will; for this I saw to be the fountain of all good. This also is called the beginning of wisdom, and perfect wisdom. For life is without pain and reproach to those that hold by her, and safe to those who lean upon her as upon the Lord. So, when I had set my reason on the unerring way of the commandments of the Lord, and had surely learned that there is nothing froward or perverse therein, and that it is not full of chasms and rocks, nor of thorns and thistles, but lieth altogether smooth and even, rejoicing the eyes of the traveller with the brightest sights, making beautiful his feet, and shoeing them with “the preparation of the Gospel of peace,” that he may walk safely and without delay, this way, then, I rightly chose above all others, and began to rebuild my soul’s habitation, which had fallen into ruin and decay.

‘In such wise was I devising mine estate, and establishing mine unstable mind, when I heard the words of a wise teacher calling loudly to me thus, “Come ye out,” said he, “all ye that will to be saved. Be ye separate from the vanity of the world, for the fashion thereof quickly passeth away, and behold it shall not be. Come ye out, without
μὴ προῖκα δὲ καὶ ἀμωθή, ἀλλ' ἐφόδια θερόμενοι
ξωθῆς αἰώνιον· μακρὰν γὰρ μέλλετε βαδίζειν ὄδὸν,
pολλὰς ἐχουσαν χρεῖαν τῶν ἐντεῦθεν ἐφοδίων.
καὶ καταλαμβάνει τὸν αἰώνιον τοῦ χώρας
ἐχοντα δύο, πολλὰς ἐν ἑαυταὶς μοναὶς ἐχούσας,
ὅτι τὴν μὲν μέαν ἤτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν
αὐτῶν καὶ τὰς αὐτῶν φυλάττουσιν ἐντολάς, παντὶ
τοῖς οὐσίαν ἀγαθῶν πεπληρωμένην, ἦστερ οἱ
ἀξιωθέντες ἐν ἀφθαρσίᾳ ζῆσονται διηνεκεῖ, τῆς
ἀνωλέθρου ἀπολαυσάντες ἀθανασίας, ἐνθα ἀπέδρα
ὁδύνη, λύπη καὶ στεναγμός· ἡ δὲ δευτέρα, σκότος
ουσα μεστή καὶ θλίψεως καὶ ὀδύνης, τῷ
diabólo ἠτοίμασται καὶ τοῖς ἀγγέλοις αὐτῶν,
ἐν ἡ βλήθησονται καὶ οἱ δὲ ἔργων πορηρῶν ἐαυτοῖς
tαύτην προξενήσαντες, οί τῶν ἀφθαρτῶν καὶ
αιωνίων τὰ παρόντα ἀνταλλαξάμενοι καὶ ὅλους
ἐαυτοὺς κατάβρωμα τοῦ αἰώνιον πυρῶς ποιη-
sάμενοι.

Ταύτης ἕγω τῆς φωνῆς ἀκούσας καὶ τὸ ἀφευδὲς
αὐτῆς ἐπιγυνούς, ἔκεινο καταλαβέιν τὸ κατάλυμα
ἔργων θέμην, τὸ πάσης μὲν ἀπηλλαγμένων
ὁδύνης τε καὶ λύπης, τοσαύτης δὲ ἀσφαλείας καὶ
tοιοῦτων ἀγαθῶν πλήρεις ὑπάρχων, ἓν ἡ γνώσις
nonnull οίκοι ἐκ μέρους ἐστὶν ἐν ἐμοὶ, ὡς ὁ ὅπϊ τοίνι
τὴν πνευματικὴν ἥλικιαν καὶ ὡς δὲ ἐσοπτρῶν καὶ
αινομάτων τὰ ἐκείθεν βλέποντες· ὅτε δὲ ἐλθῇ τὸ 125
τέλειον, καὶ ἐπιγυνόμενοι πρὸς ἡγεῖται πρὸς πρόσω-
πον τὸτε τὸ ἐκ μέρους καταγραφήσεται. εὐ-
χαριστῶ τοῖς τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
Κυρίου ὕμων· ὁ γὰρ νόμος τοῦ πνεύματος τῆς
ζωῆς ἐν Χριστῶ Ἰησοῦ Χριστοῦ ἡλευθερωσεν ἐν ἀπὸ τοῦ
νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, καὶ διή-
21ο
turning back, not for nothing and without reward, but winning supplies for travelling to life eternal, for ye are like to journey a long road, needing much supplies from hence, and to arrive at the place eternal that hath two regions, wherein are many mansions; one of which places God hath prepared for them that love him and keep his commandments, full of all manner of good things; and they that attain thereto shall live for ever in incorruption, enjoying immortality without death, where pain and sorrow and sighing are fled away. But the other place is full of darkness and tribulation and pain, prepared for the devil and his angels, wherein also shall be cast they who by evil deeds have deserved it, who have bartered the incorruptible and eternal for the present world, and have made themselves fuel for eternal fire."

When I heard this voice, and recognized the truth, I did my diligence to attain to that abode, that is free from all pain and sorrow, and full of security and all good things, whereof I have knowledge now only in part, being but a babe in my spiritual life, and seeing the sights yonder as through mirrors and riddles; but when that which is perfect is come, and I shall see face to face, then that which is in part shall be done away. Wherefore I thank God through Jesus Christ our Lord; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death, and hath opened mine
νοιξέ μου τοὺς ὄφθαλμους ἀπλανῶς κατιδείων ὅτι τὸ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ξοῇ καὶ εἰρήνῃ. καὶ καθάπερ οὖν ἔγω, τῶν παρόντων ἐπιγνοὺς τὴν ματαιότητα, τέλειον αὐτὰ ἐμίσησα μίσος, οὕτω δὴ καὶ σὲ γυνώσκειν περὶ τούτων συμβούλευς, ἵνα ὡς ἀλλοτρίως διαιτεθῇς αὐτοῖς καὶ θάττων παρερχόμενοι, ἀφελόμενος δὲ ἐντεύθεν πάντα, θησαυρίζῃς σε- αυτῷ ἐν τῷ ἀφθάρτῳ αἰῶνι θησαυρὸν ἀσύλητον, πλούτων ἁδαπάνητον, ἐνθα σε δεῖ ἀνυπερβέτως πορευθῆναι, ἵνα, ὅταν ἀπέλθης, οὐχ ὑστερούμενος ἔσῃ, ἀλλὰ πλούτῳ βρίθων, καθάπερ σοι τὴν τούτων ἀνεθέμην ἀνωτέρω καταληληστάτην εἰκόνα.

XV

Δέγει δὲ ὁ Ἰωάσαφ τῷ γέροντι. Πῶς οὖν δυνησόμαι θησαυρούς χρήματων καὶ πλούτου ἐκείσε 126 προπέμπτειν, ὡς ἀν ἁσύλων αὐτῶν καὶ ἀνώλεθρων τὴν ἀπόλαυσιν ἀπελθῶν εὕροι; πῶς δὲ δείξω τὸ πρὸς τὰ παρόντα μου μῖσος, καὶ τῶν αἰώνιων ἀνθέξομαι; μάλα σαφῆνισόν μοι. καὶ φησίν ὁ Βαρλαάμ: Ἡ μὲν τοῦ πλούτου τούτου πρὸς τῶν αἰώνιων τόπου προπομπή ταῖς χερσὶ γίνεται τῶν πενήτων. φησὶ γὰρ τις τῶν προφητῶν, Δαυιδ ὁ σοφώτατος, τῷ βασιλεῖ Βαβυλῶνος. Διὰ τοῦτο, βασιλεῦ, ἡ θουλή μου ἀρεσάτω σοι καὶ τὰς ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων. λέγει δὲ καὶ ὁ Σωτήρ· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ
eyes to see clearly that the will of the flesh is death, but the will of the Spirit is life and peace. And even as I did discern the vanity of present things and hate them with a perfect hatred, so likewise I counsel thee to decide thereon, that thou mayest treat them as something alien and quickly passing away, and mayest remove all thy store from earth and lay up for thyself in the incorruptible world a treasure that can not be stolen, wealth inexhaustible, in that place whither thou must shortly fare, that when thou comest thither thou mayest not be destitute, but be laden with riches, after the manner of that aptest of parables that I lately showed thee.'

XV

Said Ioasaph unto the elder, 'How then shall I be able to send before me thither treasures of money and riches, that, when I depart hence I may find these unharmed and unwasted for my enjoyment? How must I show my hatred for things present and lay hold on things eternal? This make thou right plain unto me.' Quoth Barlaam, 'The sending before thee of money to that eternal home is wrought by the hands of the poor. For thus saith one of the prophets, Daniel the wise, unto the king of Babylon, "Wherefore, O Prince, let my counsel be acceptable unto thee, and redeem thy sins by almsgiving, and thine iniquities by showing mercy to the poor." The Saviour also saith, "Make to
μαμωνά τῆς ἀδικίας, ὦ, ὅταν ἐκλάπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνὰς. καὶ πολὺν ἄνω τε καὶ κάτω λόγον ὁ Δεσπότης τῆς ἔλεγχου καὶ μεταδόσεως τῶν πενήντων ποιεῖται, καθὼς ἐν τῷ Ἐυαγγελίῳ μανθάνομεν. οὕτως μὲν οὖν ἀσφαλέστατά λιαν ἐκεἰσε προπέμψεις πάντα ταῖς τῶν δεομένων χερσίν. οὐσα γὰρ εἰς τούτους ποιήσεις, ἐαυτῷ ὁ Δεσπότης οἰκειούμενος πολυπλασίως σε ἀνταμείψεται νικᾶ γὰρ ἀεὶ ταῖς τῶν δωρεῶν 127 ἀντιδόσει τοὺς ἀγαπῶντας αὐτὸν. τούτῳ μὲν οὖν τῷ τρόπῳ τέως τοὺς θησαυροὺς τοῦ σκότους τοῦ αἰῶνος τούτου συλῆσας, ὃ τεταλαιπώρηκας πολὺν ἡδη χρόνον ἐκδουλεύων, καλῶς ἐκ τούτων πρὸς τὸ μέλλον ἐφοδιασθήσῃ, καὶ τοῦ ἀλλοτρίου ἀφελόμενος σεαυτῷ πάντα προσποθήσῃ, διὰ τῶν ῥευστῶν τούτων καὶ προσκαίρων τὰ ἐστώτα καὶ μένοντα ἔξωνησάμενος· ἐπείτα, τοῦ Θεοῦ συνεργοῦντός σοι, κατανοήσεις τὸ ἀστατον τοῦ κόσμου καὶ ἀνόμαλον, καὶ, χαίρειν πάσιν εἰσόν, πρὸς τὸ μέλλον μεθορμισθήσῃ, παραδραμόν μὲν τὰ παρατέχοντα, τοῖς ἐπιλυζόμενοι δὲ καὶ ἱσταμένοις προστεθήση, καὶ τὸ σκότος μὲν ἀπολιπῶν σὺν τῇ σκιᾷ τοῦ θανάτου, μισήσας δὲ τὸν κόσμον καὶ κοσμοκράτορα, καὶ τὴν φθειρομένην σάρκα ἐχθραίν ἐαυτῷ λογισάμενος, τῷ φωτὶ προσδράμῃσ τῷ ἀπροσίτῳ, καὶ, τῶν σταυρῶν ἔπ᾽ ὀμοίων ἄρας, ἀκολουθήσεις αὐτῷ ἀμεταστρεπτὶ, Ἰνα καὶ σὺν αὐτῷ δοξασθῆς καὶ τῆς οὐκ ἐτὶ μεταπιπτούσης ζωῆς οὔε ἀπατηλῆς ἀναδειχθῆς κληρονόμος.

Ὁ δὲ Ἰωάσαφ. Τὸ πάντων οὖν, φησὶν, ὑπεριδεῖν καὶ ἐπίπονον οὔτως ἀναλαβέσθαι βίον, κα-
yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." And, in divers places, the Master maketh much mention of almsgiving and liberality to the poor, as we learn in the Gospel. Thus shalt thou most surely send all thy treasure before thee by the hands of the needy, for whatsoever thou shalt do unto these the Master counteth done unto himself, and will reward thee manifold; for, in the recompense of benefits, he ever surpassest them that love him. So in this manner by seizing for awhile the treasures of the darkness of this world, in whose slavery for a long time past thou hast been miserable, thou shalt by these means make good provision for thy journey, and by plundering another's goods thou shalt store all up for thyself, with things fleeting and transient purchasing for thyself things that are stable and enduring. Afterwards, God working with thee, thou shalt perceive the uncertainty and inconstancy of the world, and saying farewell to all, shalt remove thy barque to anchor in the future, and, passing by the things that pass away, thou shalt hold to the things that we look for, the things that abide. Thou shalt depart from darkness and the shadow of death, and hate the world and the ruler of the world; and, counting thy perishable flesh thine enemy, thou shalt run toward the light that is unapproachable, and taking the Cross on thy shoulders, shalt follow Christ without looking back, that thou mayest also be glorified with him, and be made inheritor of the life that never changeth nor deceiveth.'

Ioasaph said, 'When thou spakest a minute past Ioasaph would fain of despising all things, and taking up such a life of know

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θάπερ εἴρηκας ἀνωτέρω, παράδοσις ἐστὶν ἀρχαία ἐκ τῆς τῶν ἀποστόλων κατιούσα διδαχῆς; ἢ ἔναγχος ὑμῶν ἐπινευόμεται τῇ τοῦ νοὸς ὑμῶν ἐπιεικῆς, ὡς κρείττον ἐκλεξαμένοις τούτο; Πρὸς διν ὁ γέρων ἔφη· Οὐ νόμον προσφύτως εἰςενεχθέντα διδάσκαλον (μὴ γένοιτο), ἀλλ' ἐκπαλαί δοθέντα ἡμῖν. εἰπεν γὰρ ὁ Κύριος πλούσιος τω ἐπερωτήσαντες αὐτὸν, Τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; καὶ καυχόμενος πάντα φυλάξαι τὰ γεγραμμένα ἐν τῷ νόμῳ, ἴδεν σοι, φησίν, ὦστερει· ὑπαγε, ὡσα ἔχεις πώλησον καὶ δος πτωχοῖς, καὶ ἔχεις θησαυρὸν ἐν οὐρανοῖς καὶ δεῦρο ἀκολούθει μοι, ἀρας τὸν σταυρόν. ὦ δὲ ταῦτα ἀκούσας περίλυπτος ἔγενετο· ἢ γὰρ πλοῦσιος σφόδρα. ἰδῶν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπτον γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. εὐκοπῶτερον γὰρ ἐστὶ κάμηλον διὰ τρυμαλιᾶς ραβίδως διελθεῖν, ἢ πλούσιοι εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ταύτης οὖν τῆς ἐντολῆς πάντες ἀκούσαντες οἱ ἄγιοι ἀποχωρισθήσαντες πάντη τῆς τοιαύτης τοῦ πλούτου δυσκολίας ἐφροντισμοῖς καὶ πάντα σκορπίσαντες, καὶ διὰ τῆς τῶν πενήντων διαδόσεως πλούτου ἑαυτοῖς αἰώνιον προσποθέμενοι, ἦραν τὸν σταυρὸν καὶ τὸν Χριστόν ἱκολούθησαν, οἱ μὲν μαρτυρικῶς, καθα δὴ καὶ εἰπόν σοι, τελειωθέντες, οἱ δὲ ἀσκητικῶς ἀγωνισάμενοι, καὶ μηδὲν ἐκεῖνων ἀπολυτόντες τῇ ἀγωγῇ τῆς ἀληθινῆς ταύτης φιλοσοφίας. ἐντολὴν οὖν ταύτην εἶναι γίνωσκε Χριστῷ τοῦ 129 βασιλέως ἡμῶν καὶ Θεοῦ, ἀπάγουσαν ἡμᾶς τῶν φθαρτῶν, καὶ τῶν αἰδίων μετόχους ἐργαζόμενην.

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toil, was that an old tradition handed down from the teaching of the Apostles, or is this a late invention of your wits, which ye have chosen for yourselves as a more excellent way?'

The elder answered and said, 'I teach thee no law introduced but yesterday, God forbid! but one given unto us of old. For when a certain rich young man asked the Lord, "What shall I do to inherit eternal life?" and boasted that he had observed all that was written in the Law, Jesus said unto him, "One thing thou lackest yet. Go sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come, take up thy cross and follow me." But when the young man heard this he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, "How hardly shall they which have riches enter into the kingdom of God! For it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!" So, when all the Saints heard this command, they thought fit by all means to withdraw from this hardness of riches. They parted with all their goods, and by this distribution of their riches to the poor, laid up for themselves eternal riches; and they took up their Cross and followed Christ, some being made perfect by martyrdom, even as I have already told thee; and some by the practice of self-denial falling not a whit short of those others in the life of the true philosophy. Know thou, then, that this is a command of Christ our King and God, which leadeth us from things corruptible and maketh us partakers of things everlasting.'
Παλαιάς οὖν, φησιν ὁ Ἰωάσαφ, καὶ οὕτως ἀναγκαίας οὕσης τῆς τοιαύτης φιλοσοφίας, πώς οὐ πολλοὶ ξηλοῦσι σήμερον τούτοι τὸν βίον;

'Ο δὲ γέρων ἐφη: Πολλοὶ μὲν ἐξήλωσαν καὶ ξηλοῦσιν, οἱ πλείστοι δὲ ὄκνοις καὶ ἀναδύονται.

'Ὁλύνω γὰρ, καθαῦτα φησιν ὁ Κύριος, οἱ τῆς στενῆς ὁδὸς καὶ τεθλιμμένης ὁδοῦτοι, τῆς ἀνειμένης δὲ καὶ πλατείας οἱ πλείους. οἱ γὰρ καθάπαξ ὑπὸ φιλοχρηματίας καὶ τῶν τῆς φιλοδοξίας κακῶν ἀλόντες, τῇ κενῇ δὲ καὶ ματαίᾳ προστετήκοτες δόξῃ, δυσαποστάστως αὐτῶν ἔχουσιν, ὡς ἄτε δούλους ἑαυτοὺς ἐκουσίως ἀπεμπολλήσαντες ἀλητρίῳ δεσπότῃ, καὶ ἀπ' ἐναντίας ἱστάμενοι τῷ ταύτῃ ἐπιτάττοντι Θεῷ, καὶ δέσμιοι αὐτῷ κατεχόμενοι. ψυχὴ γὰρ καθάπαξ ἀπογυνοῦσα τῆς οἰκείας σωτηρίας, τὰς ἴδιὰς αὐτῆς ἐνδοῦσα ταῖς ἁλόγισι ἐπιθυμίαις, πανταχοὺς περιφέρεται. διὰ τοῦτο ὀλοφυρόμενος ὁ Προφήτης τὴν περικεχυμένην ἀνοιαν ταῖς τοιαύταις ψυχαίς, καὶ τῆς ἐπικειμένης αὐταῖς ἁχλῶν τὴν παχύτητα θηριῶν, ἔλεγεν Τιολ ἀνθρώπων, ἐως πότε βαρυκάρδιοι; ἵνατι ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος; ὅτα τις καὶ τῶν ἠμετέρων σοφῶν διδασκάλων, θεολογικῶτατος ἀνήρ, συνάδων, καὶ τίνα παρ ἑαυτοῦ προστίθεις, ἐκβοᾷ πάσιν ὡς ἐξ ἀπόπτου τινὸς καὶ ψηλιτάτης 130 περιστῆς: Τιολ ἀνθρώπων, ἐως πότε βαρυκάρδιοι; ἵνατι ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος; μέγα τι τόν ἐνταύθα βίον καὶ τὴν τρυφήν καὶ τὸ μικρὸν δοξάριον καὶ τὴν ταπεινήν δυναστείαν καὶ τὴν ψευδομένην εὐημερίαν ὑπολαμβάνοντες, ἡ μὴ τῶν ἔχοντων μᾶλλον ἔστιν ἡ τῶν ἐλπισάντων.
Said Ioasaph, 'If, then, this kind of philosophy be so ancient and so salutary, how cometh it that so few folk now-a-days follow it?'

The elder answered, 'Many have followed, and do follow it; but the greatest part hesitate and draw back. For few, saith the Lord, are the travellers along the strait and narrow way, but along the wide and broad way many. For they that have once been taken prisoners by the love of money, and the evils that come from the love of pleasure, and are given up to idle and vain glory, are hardly to be torn therefrom, seeing that they have of their own free will sold themselves as slaves to a strange master, and setting themselves on the opposite side to God, who gave these commands, are held in bondage to that other. For the soul that hath once rejected her own salvation, and given the reins to unreasonable lusts, is carried about hither and thither. Therefore saith the prophet, mourning the folly that encompasseth such souls, and lamenting the thick darkness that lieth on them, "O ye sons of men, how long will ye be of heavy heart? Why love ye vanity, and seek after leasing?" And in the same tone as he, but adding thereto some thing of his own, one of our wise teachers, a most excellent divine, crieth aloud to all, as from some exceeding high place of vantage, "O ye sons of men, how long will ye be of heavy heart? Why love ye vanity and seek after leasing? Trow ye that this present life, and luxury, and these shreds of glory, and petty lordship and false prosperity are any great thing?"—things which no more belong to those that possess them than to them that hope for them, nor to these latter any more than to those who never thought of them:

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οὐδὲ τούτων μᾶλλον ἢ τῶν οὐδὲ προσδοκησάντων, ὥσπερ χοῦς ὑπὸ λαλαποῦ ἀλλοτε εἰς ἀλλούς ῥυπιζόμενα καὶ μεταρρυπτοῦμενα, ἢ ὥσπερ καπνὸς διαρρέοντα, καὶ ὡς ὄναρ παίξοντα, καὶ ὡς σκιὰ μη κρατοῦμενα, οὔτε ἀπὸντα δυσέλπιστα τοῖς οὐ κεκτημένοις, οὔτε παρόντα πιστὰ τοῖς ἐχοῦσιν.

Οὕτως οὖν τοῦ Σωτῆρος ἐντελλομένου, τῶν Προφητῶν τε καὶ Ἀποστόλων κηρυττόντων, καὶ τῶν ἁγίων πάντων ἐργόν τε καὶ λόγον εἰς τὴν τῆς ἁρετῆς συνωθούντων ἡμᾶς ἀπλανεστάτην ὄδον, καὶ ὅλην οἱ ταύτην ὁδεύοντες, πλείους δὲ οἱ τὴν εὐρύχωρον καὶ πρὸς ἀπόλειαν ἁγοῦσαν προκρίνοντες, οὐκ ἐκ τούτου ἡ πολιτεία τῆς ἐνθέου ταύτης κατασμικρυνθήσεται φιλοσοφίας, ἀλλὰ, καθάπερ ὁ ἡλιος, εἰς φαύνιν πᾶσιν ἀνατέλλων, ἀφθόνως αὐτοῦ τὰς ἀκτίνας προπέμπει πάντας φωτίζοντας προτρήτωμενος, οὕτω καὶ ἡ ἀληθῆς φιλοσοφία τοῦ αὐτῆς ἐραστᾶς ἡλιοῦ δίκην φωταγωγεῖ καὶ περιβάλλει καὶ λαμπροὺς ἀποδείκνυσιν. εἰ δὲ τινες, μύσαντες τοὺς ὀφθαλμοὺς, κατιδεῖν αὐτοῦ τὸ φέγγος οὐ θελήσουσιν, οὕτω μεμπτέος παρὰ τούτῳ ὁ ἡλιος οὕτε τοὺς λουτροὺς παραπτέος, οὕτω μὴν ἢ δόξα τῆς αὐτοῦ λαμπρότητος διὰ τῆς ἐκεῖνων ἀτίμασθήσεται ἀβελτηρίας· ἀλλ' ἐκεῖνοι μὲν 131 τοῦ φωτὸς εαυτοὺς ἀποστερήσαντες, ὡς τυφλοὶ ψηλαφήσουσι τοῖχον, πολλοὶ δὲ ἐμπεσόνται βόθρους, καὶ πολλαῖς ἐκκεντηθήσονται τὰς ὁφέις ἀκάνθαις, ὁ δὲ ἡλιος ἐπὶ τῆς ἰδίας ἱστάμενος λαμπρότητος φωτίζει τοὺς ἀνακεκαλυμμένοις προσώπω ὁ φέγγος αὐτοῦ καταπτριζόμενος. τὸν αὐτοῦ δὲ τρόπον καὶ τὸ τοῦ Χριστοῦ φῶς φαίνει μὲν πᾶσι πλουσίως, μεταδίδον ἡμῖν τῆς αὐτοῦ λαμπτηδόνος.
things like the dust carried and whirled about to
and fro by the tempest, or vanishing as the smoke,
or delusive as a dream, or intangible as a shadow;
which, when absent, need not be despaired of by
them that have them not, and, when present cannot
be trusted by their owners.

'This then was the commandment of the Saviour; who are like
this the preaching of the Prophets and Apostles;
in such wise do all the Saints, by word and deed,
constrain us to enter the unerring road of virtue.
And though few walk therein and more choose the
broad way that leadeth to destruction, yet not for
this shall the life of this divine philosophy be min-
ished in fame. But as the sun, rising to shine on all,
doth bounteously send forth his beams, inviting all
to enjoy his light, even so doth our true philosophy,
like the sun, lead with her light those that are her
lovers, and warmeth and brighteneth them. But if
any shut their eyes, and will not behold the light
thereof, not for that must the sun be blamed, or
scorned by others: still less shall the glory of his
brightness be dishonoured through their silliness.
But while they, self-deprived of light, grope like
blind men along a wall, and fall into many a ditch,
and scratch out their eyes on many a bramble bush,
the sun, firmly established on his own glory, shall
illuminate them that gaze upon his beams with
unveiled face. Even so shineth the light of Christ
on all men abundantly, imparting to us of his
μετέχει δὲ ἕκαστος καθ ὅσον ἐφέσεως ἔχει καὶ προθυμίας· οὕτω γὰρ ἀποστερεῖ τινα τῶν βουλο-
μένων αὐτῷ ἐνατενίζειν ὁ ἡλίος τῆς δικαιοσύνης,
οὕτω μὴν βιάζεται τοὺς ἑκουσίως τὸ σκότος ἐκλεγομένους· ἀλλὰ τῇ ἑδίᾳ ἕκαστος ἐφείται
αὐτεξουσίῳ προαιρεῖται, ἐως ἐν τῷ παρόντι βίῳ ἐστὶ.

Τοῦ δὲ Ἰωάσαφ πυθομένου Τί τὸ αὐτεξουσίων
καὶ τὸ προαιρέσεις, φησὶν ὁ γέρων· Ἀὐτεξουσίοτης
μὲν ἐστιν ψυχῆς λογικῆς θέλησις, ἀκολούθως
κινουμένη πρὸς ὅπερ ἀν βουλοίτο, εἶτε ἀρετὴν
εἶτε κακίαν, οὕτως ὑπὸ τοῦ Δημιουργοῦ γενομένης.
αὐτεξουσίοτης αὐθενίς ἐστὶ νοερᾶς ψυχῆς κίνησις
ἀυτοκρατῆς. προαιρέσεις δὲ ἔστω ὅρεξι ποιητικῆς
βουλευτικῆς τῶν ἐφ’ ἡμῖν, ἡ βουλευτικὴ ὑποκειμένη
τῶν ἐφ’ ἡμῖν τοῦ γὰρ προκριθέντος ἐκ τῆς βουλής
ἐφεξέμεθα προαιροῦμενοι. βουλὴ δὲ ἔστιν ὅρεξις
ζητητικῆς περὶ τῶν ἐφ’ ἡμῖν πρακτικῶν γινομένης
βουλεύεται γὰρ τις, εἰ ὁφειλε μετελθεῖν τὸ
πράγμα ἢ οὖ. εἶτα κρίνει τὸ κρείττον, καὶ γίνεται
κρίσις. εἶτα διατίθεται καὶ ἀγαπᾶ τὸ ἕκ τῆς
βουλῆς κριθέν, καὶ λέγεται γνώμη· εἰν γὰρ κρίνη,
καὶ μὴ διατεθῇ πρὸς τὸ κριθέν, ἢγουν ἀγαπὴ 132
ἀυτὸ, οὐ λέγεται γνώμη. εἶτα μετὰ τὴν διάθεσιν,
γίνεται προαιρέσεις, ἢγουν ἐπιλογή· προαιρέσεις
γὰρ ἐστὶ δύο προκειμένων τὸ ἐν αἱρεῖσθαι καὶ
ἐκλέγεσθαι τοῦτο πρὸ τοῦ ἔτερου. καὶ τοῦτο
φανερὸν, ὅτι βουλή ἐστι μετ’ ἐπικρίσεως ἢ προαι-
ρέσεις, καὶ εἰς αὐτῆς τῆς ἐτυμολογίας· προαιρετῶν
γὰρ ἐστὶ τῷ ἔτερον πρὸ τοῦ ἔτερου αἱρετῶν· οὐδεὶς
dὲ προκρίνει τῷ μὴ βουλευσάμενος, οὐδὲ προαιρεῖ

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**ST. JOHN DAMASCENE**

Mal. iv. 2

Op. S. John
Dam. Do
fido orth.
Bk. II. ch.
xxii.-xxvii.

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lustre. But every man shareth thereof in proportion to his desire and zeal. For the Sun of righteousness disappointeth none of them that would fix their gaze on him, yet doth he not compel those who willingly choose darkness; but every man, so long as he is in this present life, desireth him by his own free will and choice.'

Ioasaph asked, 'What is free will and what is choice?' The elder answered, 'Free will is the willing of a reasonable soul, moving without hindrance toward whatever it wisheth, whether to virtue or to vice, the soul being thus constituted by the Creator. Free will again is the sovran motion of an intelligent soul. Choice is desire accompanied by deliberation, or deliberation accompanied by desire for things that lie in our power; for in choosing we desire that which we have deliberately preferred. Deliberation is a motion towards enquiry about actions possible to us; a man deliberateth whether he ought to pursue an object or no. Then he judgeth which is the better, and so ariseth judgement. Then he is inclined towards it, and loveth that which was so judged by the deliberative faculty, and this is called resolve; for, if he judge a thing, and yet be not inclined toward the thing that he hath judged, and love it not, it is not called resolve. Then, after inclination toward it, there ariseth choice or rather selection. For choice is to choose one or other of two things in view, and to select this rather than that. And it is manifest that choice is deliberation plus discrimination, and this from the very etymology. For that which is the "object of choice" is the thing chosen before the other thing. And no man preferreth a thing without deliberation, nor maketh a choice.
ται μη̣ προκρίνας. ἐπειδὴ γὰρ οὐ πάντα τὰ δόξαν- 
τα ἡμῖν εὐ̣ ἔχειν εἰς ἐργον ἀγαγεῖν προθυμούμεθα,
τὸτε προαιρέσεις καὶ προαιρετὸν γίνεται τὸ προ-
κριθὲν ἐκ τῆς βουλῆς, ὅταν προσλάβῃ τὴν ὁρεξίν.
καὶ οὕτω συνάγεται προαιρέσεις εἶναι δρέξιν ὑπελευκτικὴν τῶν ἐφ' ἡμῖν· τοῦ γὰρ προκριθέντος
ἐκ τῆς βουλῆς ἐφιέμεθα προαιροῦμενοι. πάσα γὰρ
βουλὴ πράξεως ἕνεκα καὶ διὰ πράξεις καὶ οὕτω
πάσης μὲν προαιρέσεως βουλὴ ἤγείται, πάσης δὲ
πράξεως προαιρέσεις. διὰ τούτο οὐ μόνον αἱ πρά-
ξεις, ἀλλὰ καὶ τὰ κατὰ διάνοιαν, ἀτινὰ τὰς
προαιρέσεις παριστῶσι, καὶ στεφάνους καὶ κολά-
σεις προξενοῦσιν. ἀρχὴ γὰρ ἀμαρτίας καὶ δι-
καυκοπραγίας προαιρέσεις ἔστιν ἐν τοῖς ἐφ' ἡμῖν
καταγομένῃ· ὅτι γὰρ αἱ ἐνέργειαι ἐφ' ἡμῖν, τούτων
καὶ αἱ πράξεις αἱ κατὰ τὴν ἐνέργειαν ἐφ' ἡμῖν·
ἐφ' ἡμῖν δὲ αἱ κατὰ τὴν ἀρετὴν ἐνέργειαι, ἐφ' ἡμῖν
ἀρα καὶ αἱ ἀρεταῖ· κυρίως γὰρ ἐφ' ἡμῖν ἐστὶ τὰ
ψυχικὰ πάντα καὶ περὶ ὧν βουλευόμεθα. οὕτως
αὐτεξουσίως βουλευομένων τῶν ἀνθρώπων καὶ 133
αὐτεξουσίως προαιρομένων, καθ' ὅσον ἂν τις
προαιρῆται, κατὰ τοσοῦτον καὶ μετέχει τοῦ θείου
φωτός καὶ προκόπτει ἐν τοῖς τῆς φιλοσοφίας ἐπι-
τηδεύμασιν· διαφορὰ γὰρ προαιρέσεως εἰσὶ. καὶ
καθότερ τινὲς πηγαί ὑδάτων ἐκ τῶν τῆς ὅγχ
λαγόνων ἀναπεμπόμεναι, αἱ μὲν ἐπιπολαῖος τῆς
γῆς ἐκβλύζουσιν, αἱ δὲ μικρὸν τι βαθύτερον, αἱ δὲ
λίαν βαθέως, τούτων δὲ τῶν ὑδάτων τὰ μὲν προα-
εχῶς ἐκβλύζοντα καὶ τῇ γεύσει γυλκέα, τὰ δὲ
βαθέως ἐξερχόμενα καὶ ἀλμυρίζοντα θεαφίζοντα,
καὶ τὰ μὲν ἀφθόνως ἐκδιδόμενα, τὰ δὲ κατὰ μικρὸν
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without having conceived a preference. For, since we are not zealous to carry into action all that seemeth good to us, choice only ariseth and the deliberately preferred only becometh the chosen, when desire is added thereto. Thus we conclude that choice is desire accompanied by deliberation for things that lie in our power; in choosing we desire that which we have deliberately preferred. All deliberation aimeth at action and dependeth on action; and thus deliberation goeth before all choice, and choice before all action. For this reason not only our actions, but also our thoughts, inasmuch as they give occasion for choice, bring in their train crowns or punishments. For the beginning of sin and righteous dealing is choice, exercised in action possible to us. Where the power of activity is ours, there too are the actions that follow that activity in our power. Virtuous activities are in our power, therefore in our power are virtues also; for we are absolute masters over all our souls' affairs and all our deliberations. Since then it is of free will that men deliberate, and of free will that men choose, a man partaketh of the light divine, and advancements in the practice of this philosophy in exact measure of his choice, for there are differences of choice. And even as water-springs, issuing from the hollows of the earth, sometimes gush forth from the surface soil, and sometimes from a lower source, and at other times from a great depth, and even as some of these waters bubble forth continuously, and their taste is sweet, while others that come from deep wells are brackish or sulphurous, even as some pour forth in abundance while others flow drop by drop, thus, understand

and showeth that virtue lieth within our power.
στάξοντα: οὖτως καὶ ἐπὶ τῶν προαιρέσεων νόει, τὰς μὲν ταχείας εἶναι καὶ λίαν θερμοτάτας, τὰς δὲ νωθρὰς καὶ ψυχρὰς, καὶ τὰς μὲν ὅλως ἐπὶ τὰ καλὰ τὴν ῥοπὴν κεκτημένας, τὰς δὲ πρὸς τὸ ἐναντίον πάση δυνάμει ἀποκλίνοντας. κατὰ γοῦν τὰς αὐτὸν διαθέσεις καὶ αἱ πρὸς τὰς πράξεις ἀκολούθοντι ὀρμαί.

XVI

Δέγει δὲ ὁ Ἰωάσαφ πρὸς τὸν γέροντα: Ἐλεῖν οὖν καὶ ἔτεροι τινὲς νῦν οἱ κατὰ ταῦτα κηρύττοντες ὅσπερ σὺ; ἢ μόνος εἰ σήμερον ὁ ταῦτα διδάσκων καὶ οὕτως μισητὸν τὸν παρόντα βίον δυνηούμενος; ὃ δὲ ἀποκριθεὶς εἶπεν: Ἐν τῇ καθ' ὑμᾶς 134 δυστυχεστάτῃ χώρᾳ ταύτῃ οὐδένα γινώσκω. ἢ γὰρ τοῦ σου πατρὸς τυραννὶς μυρίως τούτους θανάτους περιέβαλε, καὶ ἔργων ἐθετο μὴ τὸ σύνολον ἁκούεσθαι ἐν ὑμῖν τὸ τῆς θεογνωσίας κήρυγμα. ἐν πάσαις δὲ ταῖς λοιπαῖς ἀδιάλειπται, οἷς μὲν ὀρθοτάτῳ λόγῳ, ἀλλοις δὲ διεστραμμένως, τοῦ πολεμίου τῶν ἡμετέρων ψυχῶν ἐκκλίνειν αὐτοὺς τῆς εὐθείας ποιημένον καὶ ἀλλοτρίως καταμερισμένον δόξας, καὶ ἰσχίοις τινὰς τῶν Γραφῶν ἅλλος καὶ οὐ κατὰ τὸν ἤγεκίμενον νοῦν μεθερμηνεύειν διδάσκαντος. μία δὲ ἐστὶν ἡ ἀλήθεια, ἡ κηρυχθείσα διὰ τῶν ἐνδιά τῶν ἀποστόλων καὶ τῶν θεοφόρων πατέρων, καὶ ἐν τῇ καθολικῇ Ἐκκλησίᾳ τῇ ἀπὸ περάτων ἐως περάτων τῆς οἰκουμένης ἡλίου φαιδρότερου διαλάμπουσα, ἡσπερ ἐγὼ κήρυξ καὶ διδάσκαλος ἀπεστάλην σοι.

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Cp. 2 Ῥωτ. III. 16
thou, is it also with our choice. Some choices are swift and exceeding fervent, others languid and cold: some have a bias entirely toward virtue, while others incline with all their force to its opposite. And like in nature to these choices are the ensuing impulses to action.’

XVI

Ioasaph said unto the elder, ‘Are there now others, too, who preach the same doctrines as thou? Or art thou to-day the only one that teacheth this hatred of the present world?’

The other answered and said, ‘In this your most unhappy country I know of none: the tyranny of thy father hath cast all such to a thousand forms of death; and he hath made it his aim that the preaching of the knowledge of God be not once heard in your midst. But in all other tongues these doctrines are sung and glorified, by some in perfect truth, but by others perversely; for the enemy of our souls hath made them decline from the straight road, and divided them by strange teachings, and taught them to interpret certain sayings of the Scriptures falsely, and not after the sense contained therein. But the truth is one, even that which was preached by the glorious Apostles and inspired Fathers, and shineth in the Catholick Church above the brightness of the sun from the one end of the world unto the other; and as an herald and teacher of that truth have I been sent to thee.’

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Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτούς· Οὐδὲν σῶν τούτων ὁ ἐμὸς μεμάθηκε πατήρ; 
Καὶ φησὶν ὁ γέρων· Ἅραν ὡς καὶ προσηκόντως οὐδὲν μεμάθηκε· βύων γὰρ τὰς αἰσθήσεις, 
τὸ ἀγαθὸν ἐκὼν οὐ προσδέχεται, πρὸς τὸ κακὸν αὐτοπροαιρέτως τὴν ῥοπὴν κεκτημένος. 

Ἀλλὰ ἥθελον, φησιν ὁ Ἰωάσαφ, κακεῖνον ταῦτα μυηθῆναι. Ὁ δὲ γέρων. Τὰ παρὰ ἀνθρώπωι, 
ἐίπεν, ἀδύνατα, παρὰ τῷ Θεῷ πάντα δύνατά ἐστι, 
τί γὰρ σῶσαι εἰ σὺ σῶσεις τὸν πατέρα σου, καὶ 
τρόπως θαυμασῶ γεννητὸρ τοῦ σοῦ χρηματίσεως 
γεννητορος; Ἀκήκοα γάρ βασιλέα τινὰ γεγονέναι 135 
πάνυ καλῶς τὴν ἑαυτοῦ ὁικονομοῦντα βασιλέαν. 
πρῶς τε καὶ ἡπίως τῷ ὑπ᾽ αὐτῶν κεχρημένον 
λαῷ, ἐν τούτῳ δὲ μόνῳ σφαλλόμενον, τῷ μὴ 
πλουτεῖν τὸν τῆς θεομνησίας φωτισμόν, ἀλλὰ τῇ 
πλάνῃ τῶν εἰδῶλων κατέχεσθαι. 
ἐκεῖ δὲ τῶν συμβουλικὸν ἅγαθον καὶ παντοῖος κεκοσμημένον 
τῇ τε πρὸς τὸν Θεόν εὐσεβείᾳ καὶ τῇ λοιπῇ πάσῃ 
ἐναρέτῳ σοφίᾳ· ὅσοι, ἀχθόμενοι καὶ δυσχεραίνων 
ἐπὶ τῇ πλάνῃ τοῦ βασιλέως καὶ βουλόμενος 
αὐτὸν περὶ τούτου ἡλέγχαι, ἀνεχαίτιστο τῆς 
όρμης, δεδομένος μὴ κακῶν πρόξενος ἑαυτῷ τε καὶ 
τοῖς αὐτοῦ ἑαυτοῖς γένους καὶ τῆς γινομένην 
δι᾽ αὐτοῦ πολλῶν ὀφέλειαν περικόψεις. 
ἐξήτει δὲ ὅμως καὶ καὶ εὐθεῖα τοῦ ἐλκύσας αὐτὸν πρὸς τὸ 
ἀγαθόν. φησιν οὖν ἐν μᾶ αὐτὸ τρίς αὐτὸν ὁ 
βασιλεύς. Δεύορ δὴ, εξέλθωμεν καὶ ἐμπεριπατήσωμεν τὴν πόλιν, αἱ ποὺ τοῖς ὠφελοῦσι 
ὁμόθεμα. ἐμπεριπατότων δὲ αὐτῶν τὴν πόλιν, 
εἰδὼν φωτὸς αὐγήν ἀπό τῶν τρυμαλίας λάμπουσαν 
καὶ, ταῦτα τούς οἵθαλμοὺς ἐπιβαλόντες,
BARLAAM AND IOASAPH, XVI. 134-135

Ioasaph said unto him, 'Hath my father learned aught of these things?'

The elder answered, 'Clearly and duly he hath learned naught; for he stoppeth up his senses, and will not admit that which is good, being of his own free choice inclined to evil.'

'Would God,' said Ioasaph, 'that he too were instructed in these mysteries?' The elder answered, 'The things that are impossible with men are possible with God. For how knowest thou whether thou shalt save thy sire, and in wondrous fashion be styled the spiritual father of thy father?

'I have heard that, once upon a time, there was a king who governed his kingdom right well, and dealt kindly and gently with his subjects, only failing in this point, that he was not rich in the light of the knowledge of God, but held fast to the errors of idolatry. Now he had a counsellor, which was a good man and endued with righteousness toward God and with all other virtuous wisdom. Grieved and vexed though he was at the error of the king, and willing to convince him thereof, he nevertheless drew back from the attempt, for fear that he might earn trouble for himself and his friends, and cut short those services which he rendered to others. Yet sought he a convenient season to draw his sovereign toward that which was good. One night the king said unto him, "Come now, let us go forth and walk about the city, if haply we may see something to edify us." Now while they were walking about the city, they saw a ray of light shining through an aperture. Fixing their eyes there-
βλέπουσιν ύπόγειον τι ἀντρώδες οἰκήμα, ἐν ὧν προκαθέστη ἄνηρ ἑσχάτη συζών πενία καὶ εὐτελὴ τίνα περικείμενος ράκια. παρίστατο δὲ ἡ γυνὴ αὐτοῦ οἶνον κυρώσα. τοῦ δὲ ἀνδρὸς τὴν κύλικα ἐπὶ χείρας λαβῶντος, λιγυρὸν ἄδουσα μέλος ἐκείνη τέρψιν αὐτὸ ἐνεποίει ὅρχομενη καὶ τὸν ἄνδρα ἑγκομίοις καταθέλοντος. οἱ περὶ τὸν βασιλέα τούν, ἐπὶ ὃραν ἰκανὴν ταυτα κατανόηντες, ἐθαύμαζον ὅτι, τοιαύτη πιεζόμενοι πενία ὡς μήτε οἰκον εὑπορείν μὴτ ἐσθήτος, οὕτως εὐθύμως τὸν βίον διήγουν καὶ φησιν ὁ βασιλεὺς 136 τῷ πρωτοσύμβουλῳ αὐτοῦ. Ὅ τοῦ θαύματος, φίλε, ὅτι ἐμοὶ τε καὶ σοί οὐδὲ οὕτως ὁ καθ' ἡμᾶς ποτε ἤρεσε βίος, τοσαύτη δόξη καὶ τρυφὴ περ διαλάμπων, ὡς ἡ εὐτελής αὐτὴ καὶ ταλαίπωρος ζωῆς τούτους δὴ τοὺς ἀνοίκτως τέρπει, καὶ ἤδυνε λείος αὐτῶς καὶ προσηνηθή τὸ τραχύς οὕτως καὶ ἀπευκταῖος βίος καταφαινόμενος. εὐκαίρων δὲ διαξάμενος ὁ πρωτοσύμβουλος ὥρας, ἔφη. Ἀλλὰ σοὶ γε, βασιλεύ, πῶς ὁ τούτων φαίνεται βιοτή; Πάντων, φησὶν ὁ βασιλεὺς, δὲν πώποτε ἐώρακα ἁγιοστάτη καὶ δυστυχεστάτη, βδελυκτή τε καὶ ἀποτρόπαιος. τὸτε λέγει πρὸς αὐτὸν ὁ πρωτο- σύμβουλος, Οὕτω, οὖν, εὗ ἰσθι, βασιλεύ, καὶ πολ- λῷ χαλεπώτερος ὁ καθ' ἡμᾶς λελόγισται βίος τῶν ἐπόπτας καὶ μύσταις τῆς ἀδιόν δόξῃς ἐκείνης καὶ τῶν πάντα νόπον ὑπερβαινόντων ἁγαθῶν. αἱ τε χρυσῶν καταστίλβουσι σκοίνοι καὶ τὰ λαμπρὰ ταύτα ἐνθύματα, καὶ ἡ λοιπὴ τοῦ βίου τούτου τρυφῆ, σκυβάλωσι τε καὶ ἀμαυρῶν εἰσὶν ἁγιότερα τοῖς ὀφθαλμοῖς τῶν εἰδῶν τὰ ἀνεκδιήγητα κάλλη τῶν ἐν οὖρανος χειροτεύ
on, they descried an underground cavernous chamber, in the forefront of which there sat a man, plunged in poverty, and clad in rags and tatters. Beside him stood his wife, mixing wine. When the man took the cup in his hands, she sung a clear sweet melody, and delighted him by dancing and cozening him with flatteries. The king’s companions observed this for a time, and marvelled that people, pinched by such poverty as not to afford house and raiment, yet passed their lives in such good cheer. The king said to his chief counsellor, “Friend, how marvellous a thing it is, that our life, though bright with such honour and luxury, hath never pleased us so well as this poor and miserable life doth delight and rejoice these fools: and that this life, which appeareth to us so cruel and abominable, is to them sweet and alluring!” The chief counsellor seized the happy moment and said, “But to thee, O king, how seemeth their life?” “Of all that I have ever seen,” quoth the king, “the most hateful and wretched, the most loathsome and abhorrent.” Then spake the chief counsellor unto him, “Such, know thou well, O king, and even more unendurable is our life reckoned by those who are initiated into the sight of the mysteries of yonder everlasting glory, and the blessings that pass all understanding. Your palaces glittering with gold, and these splendid garments, and all the delights of this life are more loathsome than filth and dung in the eyes of those that know the unspeakable beauties of the tabernacles.
κτῶν σκηνωματών, τῆς θεούφαντος τε στολῆς καὶ
tῶν ἀφθαρτῶν διαδήματων, ἃ ἠτοίμασεν ὁ Θεὸς
tois ἀγαπώσιν αὐτῶν, ὁ πάντων Δημιουργὸς καὶ
Κύριος. ὃν τρόπον γὰρ ἀνοητάνειν ἡμᾶς οὕτωι 137
ἐλογίσθησαν, πολλῶν πλέον ἡμεῖς, οἱ τῷ κόσμῳ
περιπλανώμενοι καὶ αὐταρεσκούντες ἐν τῇ ψευδο-
μένη ταύτῃ δόξῃ καὶ ἀνοίγω τρυφῆ, θρήνων ἐσμὲν
ἀξίου καὶ ἀκριβῶν ἐν ὁφθαλμῷ τῶν γενομένων
τῆς ἀλκυόντος τῶν ἀγαθῶν ἐκείνων.

Ὁ δὲ βασιλεὺς τούτων ἀκούσας, καὶ ἐννεῶς
διστηρ γενόμενος, ἔφη. Τίνες οὖν ἐκεῖνοι εἰσιν οἱ
κρέιττονα τῆς καθ᾽ ἡμᾶς κεκτημένοι ζωῆν; Πάν-
tες, φησίν ὁ πρωτοσύμβουλος, οἱ τὰ αἰώνια
προτιμήσαντες τῶν προσκαίρων. αὐθίς οὖν τοῦ
βασιλέως μαθεῖν χρηστότος τίνα τὰ αἰώνια,
φησίν ὁ ἀνήρ. Βασιλεία ἀδιάδοχος, καὶ ζωῆς μὴ
ὑποκειμένη θανάτῳ, καὶ πλοῦτος μηδέποτε ύψο-
ρώμενος πνεύμαν, χαρά τε καὶ εὐφροσύνη πάσης
ἀμέτοχος λύπης καὶ ἀχθηδόνος, καὶ εἰρήνη
dιηνεκῆς ἐλευθέρα πάσης ἐχθρᾶς καὶ φιλονεικίας.
τούτων οἱ καταξιωθέντες ἀπολαύειν μακάριοι,
καὶ τούτῳ πολλάκις ἀλητοὺς γὰρ καὶ ἀνοχθοῦν
ζήσουσιν εἰς αἰώνας ζωῆς, πάντων τῶν ἱδέων
καὶ τερπινῶν τῆς τοῦ Θεοῦ βασιλείας ἀμοιητὶ
ἀπολαύσασθε, καὶ τῷ Χριστῷ ἀπελεύθητα συμβα-
σίλευσατε. καὶ, Τίς ἄξιος τούτων ἐπιτυχεῖν;
eἰπότοις τοῦ βασιλέως, ἐκεῖνος ἀπεκρίνατο:
Πάντες οἱ τῆς ἐκεῖσε ἀπαγούσης ὁδοῦ δραξάμενοι
ἀκώλυτος γὰρ ἡ εἰσόδος τοῖς θελήσαι μόνον.
ὁ δὲ βασιλεὺς. Καὶ τίς, φησίν, ἡ ἐκείσε σέφος
πρὸς ὑμᾶς ἔφη ὁ λαμπρὸς τὴν ψυχὴν 138
John xvii. 8 ἐκεῖνος Τὸ γειώσκειν τῶν μονοῦ ἀληθινοῦ Θεοῦ,
in heaven made without hands, and the apparel woven by God, and the incorruptible diadems which God, the Creator and Lord of all, hath prepared for them that love him. For like as this couple were accounted fools by us, so much the more are we, who go astray in this world and please ourselves in this false glory and senseless pleasure, worthy of lamentation and tears in the eyes of those who have tasted of the sweets of the bliss beyond."

"When the king heard this, he became as one dumb. He said, "Who then are these men that live a life better than ours?" "All," said the chief-counsellor "who prefer the eternal to the temporal."

Again, when the king desired to know what the eternal might be the other replied, "A kingdom that knoweth no succession, a life that is not subject unto death, riches that dread no poverty: joy and gladness that have no share of grief and vexation; perpetual peace free from all hatred and love of strife. Blessed, thrice blessed are they that are found worthy of these enjoyments! Free from pain and free from toil is the life that they shall live for ever, enjoying without labour all the sweets and pleasance of the kingdom of God, and reigning with Christ world without end."

"And who is worthy to obtain this?" asked the king. The other answered, "All they that hold on the road that leadeth thither; for none forbiddeth entrance, if a man but will."

"Said the king, "And what is the way that beareth thither?" That bright spirit answered, "To know the only true God, and Jesus Christ, his
καὶ Ἡσσοῦν Χριστὸν τὸν μονογενῆ αὐτοῦ Τιὸν καὶ τὸ Ἄγιον καὶ ζωοποιοῦν Πνεῦμα.

"Ὁ τούν βασιλεὺς, τῆς ἀλουργίδος σύνεσιν ἔχων ἀξίαν, ἐφή πρὸς αὐτὸν. Καὶ τῷ τὸ κωλύσαν σε μέχρι τοῦ νῦν μὴ γνωρίσαι μοι περὶ τούτων, οὐκ ἀναβολῆς γὰρ καὶ ὑπερθέσεως ἄξιά μοι δοκεῖ ὑπάρχειν ταῦτα, εἰ γε ἀληθῆ τυχάνει· εἰ δὲ ἀμφίβολά ἐστιν, ἐμπόνως δεῖ ξητῆσαι μέχρις ὅτου τὸ ἀναμφιλεκτὸν εὑροίμη. Οὐκ ἀμελεία, φησιν ὁ ἀνήρ, ἢ λαθμία συνεχόμενος, περὶ τούτων ἄκυστα σοι γνωρίσαι, ἀληθῆ περ ὅντα καὶ πάντη ἀμφιλεκτα, ἀλλὰ τὸ ὑπερέχουν αἰδούμενον τῆς σῆς δόξης, μὴ ποτε ὁχληρὸτερός σοι φανεῖν· εἰ οὖν προστάσεις τῷ σῷ οἰκέτῃ ὑπομομηντεῖς σοι εἰς τὸ ἔξης περὶ τούτων τῷ σῷ ἔσομαι καθυπηρετῶν προστάγματι. Ναὶ, φησιν ὁ βασιλεὺς, μὴ καθ ἀμέραν μόνον, ἀλλὰ καὶ ἐφ’ ἐκάστης ὥρας τῇ τούτων μνήμην διηνεκέως ἀνακαλίνιζε· οὐκ ἀμελῶς γὰρ χρὴ τούτως προσέχειν, ἀλλὰ καὶ λίαν θερμῶς καὶ σπουδαίως.

Ἀκηκόαμεν οὖν, φησιν ὁ Βαρβαρίμ, εὐσέβως τοῦ βασιλέα τούτων ζῆσαι τὸ ἔξης, καὶ ἀκυμάντως τὸν παρόντα διανύσαντα βίον, τῆς μελλούσης μὴ ἀποτυχεῖν μακαριότητος. εἰ τούν καὶ τῷ σῷ πατρὶ τοιαύτα τε ἐν ἐπιτηδείῳ προσυπομνήμευσε καιρῷ, τάχα συνήσει καὶ γνώστηται ὅσοις 139 συνεσχέθη κακοῖς, καὶ τούτων ἐκκλίνας ἐκλέξεται τὸ ἀγαθὸν· ἐτελ τὸ γε νῦν ἔχουν τυφλὸς ἐςτι, μυστικῶς, τοῦ ἀληθινοῦ φωτὸς ἐαυτῶν ἀποστερήσας, αὐτομολῶν δὲ πρὸς τὸ τῆς ἀσεβείας σκότος.

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only-begotten Son, and the Holy and quickening Spirit."

"The king, endowed with understanding worthy of the purple, said unto him, "What hath hindered thee until now from doing me to wit of these things? For they appear to me too good to be put off or passed over, if they indeed be true; and, if they be doubtful, I must search diligently, until I find the truth without shadow of doubt."

"The chief counsellor said, "It was not from negligence or indifference that I delayed to make this known unto thee, for it is true and beyond question, but 'twas because I reverenced the excellency of thy majesty, lest thou mightest think me a meddler. If therefore thou bid thy servant put thee in mind of these things for the future, I shall obey thy behest." "Yea," said the king, "not every day only, but every hour, renew in me the remembrance thereof: for it behoveth us not to turn our mind inattentively to these things, but with very fervent zeal."

"We have heard," said Barlaam, "that this king lived, for the time to come, a godly life, and, having brought his days without tempest to an end, failed not to gain the felicity of the world to come. If then at a convenient season one shall call these things to thy father's mind also, peradventure he shall understand and know the dire evil in which he is held, and turn therefrom and choose the good; since, for the present at least, "he is blind and cannot see afar off," having deprived himself of the true light and being a deserter of his own accord to the darkness of ungodliness."
Εἰπε δὲ ὁ Ἰωάσαφ πρὸς αὐτὸν· Τὰ μὲν τοῦ ἐμοῦ πατρὸς ἀγοῦτο Κύριος καθὼς κελεύει· αὐτῷ γὰρ, καθὰ δὴ καὶ εἰπας, πάντα δυνατὰ καθέστηκε τὰ παρὰ ἀνθρώπωι ἀδύνατα· ἐγὼ δὲ, διὰ τῶν σῶν ἀνυπερβλητῶν ῥημάτων, τῆς τῶν παρόντων καταγροῦσι ματαιότητος, ἀποστῆμαι μὲν τούτων πάντη διανεύσωμαι, καὶ μετὰ σοῦ τὸ λοιπὸν τῆς ζωῆς μου διανύσαι, ἵνα μὴ διὰ τῶν προσκαίρων τούτων καὶ ῥευστῶν τῆς τῶν αἰωνίων καὶ ἀφθαρ-τῶν ἑκπέσω ἀπολαύσεως.

Πρὸς δὲν ὁ γέρων ἀπεκρίνατο· Εἰ τούτῳ ποιή-σεις, ὅμοιος ἐσθι νεανίσκῳ τινὶ φρονιμωτάτῳ, περὶ οὗ ἁκόηα πλουσίων γεγονέναι καὶ ἐνδόξων γονέων· φτινὶ ὁ πατὴρ μνηστευσάμενος τὴν θυγατέρα τῶν τῶν εὐγενεία καὶ πλούτῳ δια-φερόντων λιαν ὀραστᾶτην, κωνολογησάμενος δὲ πρὸς τὸν παίδα περὶ τοῦ γάμου, καὶ ὅπως ἦν αὐτῷ μελετῶμεν ἀπαγγείλας, ἀκούσας ἐκεῖ-νος, καὶ ὡς ἀπηχέος τι καὶ ἀτοπον ἀποσεισάμενος τὸ πράγμα, φυγᾶς ὥρατο καταλυτῶν τὸν πατέρα. πορευόμενος δὲ ἑξειδεῖται ἐν οἰκίᾳ γηραιοῦ τινὸς πένητος, τοῦ καύσωνος τῆς ἡμέρας ἐαυτοῦ διανα-παύσω.

Ἡ δὲ θυγάτηρ τοῦ πένητος, μονογενής οὔσα 140 καὶ παρθένος, καθεξομένη πρὸ τῶν θυρῶν, εἰργά-ζετο μὲν ταῖς χερσί, τῷ δὲ στόματι ἀσυγήτως τῶν Θεὸν εὐλογείει εὐχαριστοῦσα αὐτῷ ἐκ βαθέων ψυχῆς· τῶν ταῦτας δὲ ζυμών ἀκούσας ὁ νεὼς ἐφη· Τί σου, γύναι, τὸ ἑπτῆδεμα; χάριν δὲ τίνος, οὔτω περὶ οὔσα εὐτελής καὶ πτωχή, ὡς ἐπὶ τοὺς μεγάλους διαρέμασιν εὐχαριστεῖς, τὸν δοτήρα ἕμυνούσα; Ἡ δὲ πρὸς αὐτὸν ἀπεκρίνατο· Οὐκ
Ioasaph said unto him, 'The Lord undertake my father's matters, as he ordereth! For, even as thou sayest, the things that are impossible with men, are possible with him. But for myself, thanks to thine unsurpassable speech, I renounce the vanity of things present, and am resolved to withdraw from them altogether, and to spend the rest of my life with thee, lest, by means of these transitory and fleeting things, I lose the enjoyment of the eternal and incorruptible.'

The elder answered him, 'This do, and thou shalt be like unto a youth of great understanding of whom I have heard tell, that was born of rich and distinguished parents. For him his father sought in marriage the exceeding fair young daughter of a man of high rank and wealth. But when he communed with his son concerning the espousals, and informed him of his action, the son thought it strange and ill-sounding, and cast it off, and left his father and went into exile. On his journey he found entertainment in the house of a poor old man, where he rested awhile during the heat of the day.

Now this poor man's daughter, his only child, a virgin, was sitting before the door, and while she wrought with her hands, with her lips she loudly sang the praises of God with thanksgiving from the ground of her heart. The young man heard her hymn of praise and said, 'Damsel, what is thine employment? and wherefore, poor and needy as thou art, givest thou thanks as though for great blessings, singing praise to the Giver?' She answered, 'Knowest thou not that, as a little
οϊσθα ὅτι, καθάπερ φάρμακον μικρὸν ἐκ μεγάλων νοσημάτων πολλάκις ῥέναι τὸν ἄνθρωπον, οὗτω δὴ καὶ τὸ ἐπὶ τοῖς μικροῖς εὐχαριστεῖν τῷ Θεῷ μεγάλων πρόξενων γίνεται; ἐγὼ τούτων, θυγατήρι οὖσα γέροντος πτωχοῦ, εὐχαριστῶ ἐπὶ τοῖς μικροῖς τούτοις καὶ εὐλογῶ τὸν Θεόν, εἰδούι ὡς ὁ ταῦτα δοῦν καὶ μείξονα δῦναι δοῦναι. καὶ ταῦτα μὲν περὶ τῶν ἔξωθεν καὶ οὐχ ἡμετέρων, εὖ διὸ ὦτε τοῖς πολλά κεκτημένοις τι προσγινεῖται κέρδος (ἳνα μὴ εἴπω ὦτὶ καὶ ζημία πολλάκις), οὔτε τοῖς ἐλάττωνα λαβοῦσιν ἐπέρχεται βλάβη, τὴν αὐτὴν ἀμφοτέρων ὀδοντῶν ὀδὸν καὶ πρὸς τὸ αὐτὸ ἐπευγεμένων τέλος εἰ δὲ τοῖς ἀναγκαστάτως καὶ καρπωτάτος πολλῶν ἀπήλαμα καὶ μεγάστων τοῦ Δεσπότου μου δωρημάτων, οὕμενοιν ἐχόντων ἄρθραν ὡς εἰκασμῷ ὑποπτότων. καὶ εἰκόνα γὰρ Θεοῦ γεγένησα καὶ τῆς αὐτοῦ γνώσεως ἤξιωμα, καὶ λόγῳ παρὰ πάντα τὰ ζώα κεκόσμημαι, καὶ ἐκ θανάτου πρὸς τὴν ἐν οἰκείᾳ ἀνακέκλησα διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, καὶ τῶν αὐτοῦ μετέχειν μυστηρίων ἐξουσίαν ἐλαβοῦν, καὶ ἐκ τοῦ παραδείσου θύρα ἀνέφερται, ἀκόλουθον, εἰπέρ θελήσω, παρέχοςα μοι τὴν εἴσοδον. τῶν τοσούτων οὖν καὶ τοιούτων δωρημάτων, διὸ ἐπίσης μετέχους πλούσιοι τε καὶ πένθες ἐυχαριστῆσαι πάντα μοι ἀδύνατον, εἰ δὲ καὶ τὴν μικρὰν ταύτην ὤμοιον-λογίαν οὐ προσέξω τῷ δωρησάμενῳ, ποῖαν ἔξω ἀπολογίαν;

Luke 1:78

Ὁ δὲ νεώτερος τὴν πολλὴν αὐτῆς ὑπερθαυμάσας σύνεσιν, τῶν αὐτῆς προσκαλεσάμενος πατέρα. Δός μοι, φήσε, τὴν θυγατέρα σου... 238
medicine often times delivereth a man from great ailments, even so the giving of thanks for small mercies winneth great ones? Therefore I, the daughter of a poor old man, thank and bless God for these small mercies, knowing that the Giver thereof is able to give even greater gifts. And this applieth but to those external things that are not our own from whence there accrueth no gain to those who possess much (not to mention the loss that often ariseth), nor cometh there harm to those who have less: for both sorts journey along the same road, and hasten to the same end. But, in things most necessary and vital, many and great the blessings that I have enjoyed of my Lord, without number and beyond compare. I have been made in the image of God, and have gained the knowledge of him, and have been endowed with reason beyond all the beasts, and have been called again from death unto life, through the tender mercy of our God, and have received power to share in his mysteries; and the gate of Paradise hath been opened to me, allowing me to enter without hindrance, if I will. Wherefore for gifts so many and so fine, shared alike by rich and poor, I indeed in no wise praise him as I ought, yet if I fail to render to the Giver this little hymn of praise, what excuse shall I have?"

"The youth, astonished at her wit, called to her father, and said unto him, "Give me thy daughter:
Ἀγάπησα γὰρ τὴν σύνεσιν αὐτῆς καὶ εὐσέβειαν. ὦ δὲ γέρων ἐφη. Οὐκ ἔξεστί σοι ταύτην λαβεῖν τὴν πένητος θυγατέρα, πλουσίων όντι γονέων. αὕτη δὲ ὁ νέος, Ναε, φησί, ταύτην λήψομαι, εἴπερ οὐκ ἀπαγορεύεις: θυγάτηρ γὰρ μοι μεμνήστηκα εὐγενῶν καὶ πλουσίων, καὶ ταύτην ἀποσεισάμενος φυγῇ ἔχρησάμην τῆς δὲ σῆς θυγατρὸς διὰ τὴν εἰς Θεόν εὐσέβειαν καὶ τὴν νουνεχθεῖσα σύνεσιν ἔρασθείς, συναφθήναι αὐτῇ προτεθύμησαί μαῖ. ὦ δὲ γέρων πρὸς αὐτὸν ἐφήσεν. Οὐ δύναμαι σοι ταύτην δοῦναι τοῦ ἀπαγαγεῖν ἐν τῷ οἶκῳ τοῦ πατρὸς σου καὶ τῶν ἐμῶν χωρίσαι ἀγκαλῶν. μονογενῆς γὰρ μοί ἐστιν. Ἀλλὰ ἐγὼ, φησίν ὁ νεανίσκος, παρ' ὑμῶν μενῶ, καὶ τὴν ὑμῶν ἀναδέξωμαι πολλεῖς. εἰτα καὶ τὴν λαμπρὰν ἀποθέμενος ἐσθῆτα, τὰ τοῦ γέρωντος αὐτησάμενος περιεβάλλετο. πολλὰ δὲ ἐκεῖνος ἐκπειράσας αὐτὸν καὶ ποικίλως τὸν αὐτοῦ δοκιμάσας λογισμὸν, ὡς ἔγνω σταθερὰς ὑπάρχειν αὐτὸν διανοίας καὶ ὡς οὐκ ἔρωτι ἀφροσύνης κατεχόμενος αἰτεῖται τὴν αὐτοῦ θυγατέρα, ἀλλ' ἔρωτι εὐσέβειας ἐλεῖτο πενεχρῶς ζῆν, ταύτην προκρίνας τῆς αὐτοῦ δόξης καὶ εὐγενείας, κρατήσας αὐτὸν τῆς χειρός, εἰσήγαγεν εἰς τὸ ἐαυτοῦ ταμείον, καὶ ὑπέδειξε πλουτὸν πολύν ἀποκείμενον αὐτῷ καὶ χρημάτων ἀναρίθμητον όγκον, δόσον οὐ τεθέατο πώποτε ὁ νεανίσκος. καὶ φησὶ πρὸς αὐτῶν. Τέκνον, ταῦτα 143 πάντα σοι δίδωμι, ἀνθ' ὃν ἡρετίσω τῆς ἐμῆς θυγατρὸς ἀνήρ γενέσθαι, γενέσθαι δὲ καὶ κληρονομεῖ τῆς ἐμῆς οὐσίας. ἦπερ κληρονομιών κατασχῶν ἐκεῖνος πάντας ὑπέρήρε τοὺς εὐνόξους τῆς γῆς καὶ πλουσίους.
for I love her wisdom and piety." But the elder said, "It is not possible for thee, the son of wealthy parents, to take this a beggar's daughter." Again the young man said, "Yea, but I will take her, unless thou forbid: for a daughter of noble and wealthy family hath been betrothed unto me in marriage, and her I have cast off and taken to flight. But I have fallen in love with thy daughter because of her righteousness to God-ward, and her discreet wisdom, and I heartily desire to wed her." But the old man said unto him, "I cannot give her unto thee, to carry away to thy father's house, and depart her from mine arms, for she is mine only child."
"But," said the youth, "I will abide here with your folk and adopt your manner of life." Thereupon he stripped him of his own goodly raiment, and asked for the old man's clothes and put them on. When the father had much tried his purpose, and proved him in manifold ways, and knew that his intent was fixed, and that it was no light passion that led him to ask for his daughter, but love of godliness that constrained him to embrace a life of poverty, he took him by the hand, and brought him into his treasure-house, where he showed him much riches laid up, and a vast heap of money, such as the young man had never beheld. And he said unto him, "Son, all these things give I unto thee, forasmuch as thou hast chosen to become the husband to my daughter, and also thereby the heir of all my substance." So the young man acquired the inheritance, and surpassed all the famous and wealthy men of the land.'
Εἶπε δὲ ὁ Ἰωάσαφ πρὸς τὸν Βαρλαάμ. Προσήκοντος καὶ αὐτῆς τὰ κατ᾽ ἐμὲ παρίστησιν ἡ διήγησις· οἴδεν σοι καὶ περὶ ἐμοῦ ταῦτα λειλέχθαι δοκῶ. ἀλλὰ τῆς ἤ πεῖρα δι᾽ ἦς ὑμῶν αἱ ζητεῖς τὸ σταθερὸν τῆς ἐμῆς διανοίας;

Καὶ ὁ γέρων ἠφη. Ἡ εὐγενεία μὲν καὶ πεπείρακα ἡδί καὶ ἐγνωκα ὁποιαὶ ὑπάρχεισ ἐξέφρονος καὶ σταθερᾶς διανοίας καὶ ψυχῆς τῷ ὄντι εὐθυτάτης. ἀλλὰ τὸ τέλος τῆς κατὰ σὲ πράξεως βεβαιώσει ταῦτα. τούτου γὰρ κάμπτω τὰ γόνατά μου πρὸς τὸν Ἐρμ. Ἡ ξαφνικόν ἡμῶν, τὸν πάντων δημιουργόν ὀρατῶν τε καὶ ἀοράτων, τὸν ὄντως ὄντα καὶ ἀεὶ ὄντα, μητὶ ἀρχὴν ἐσχηκότα πῶς τῆς ἐνδοξοῦ ὑπάρχεως αὐτοῦ, μὴτ ἐχοντα τέλος, τὸν φοβερὸν καὶ παντοδύναμον, ἀγαθὸν τε καὶ εὐσπλαγχνον, ἵνα φωτίσῃ τοὺς ὀφθαλμοὺς τῆς καρδίας σου, καὶ δόξη σοι πνεύμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, εἰς τὸ 144 εἰδέναι σε τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ἡ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τὸ ὑπερβάλλων μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, ἵνα μηκέτι ξένος ἔση καὶ πάροικος, ἀλλὰ συμπολίτης τῶν ἁγίων καὶ οἰκείως Θεοῦ, ἐπικοδομήμενος ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογυμνιαίον αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν ὧ ν πᾶσα οἰκοδομὴ συναρμολογούμενη αὐξεῖ εἰς ναῦν ἁγιον ἐν Κυρίῳ.

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XVII

Said Ioasaph unto Barlaam, 'This story also setteth forth mine own estate. Whence also me thinketh that thou hadst me in mind when thou spakest it. But what is the proof whereby thou seekest to know the steadfastness of my purpose?'

Said the elder, 'I have already proved thee, and known how wise and steadfast is thy purpose, and how truly upright is thine heart. But the end of thy fortune shall confirm it. For this cause I bow my knees unto our God glorified in Three Persons, the Maker of all things visible and invisible, who verily is, and is for ever, that never had beginning of his glorious being, nor hath end, the terrible and almighty, the good and pitiful, that he may enlighten the eyes of thine heart, and give thee the spirit of wisdom and revelation in the knowledge of him, that thou mayest know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward who believe; that thou mayest be no more a stranger and sojourner, but a fellow-citizen with the Saints, and of the household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ our Lord himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord.'
Ο δὲ Ἰωάσαφ, σφόδρα κατανυγεῖς τὴν καρδίαν, ἕφη· Ταύτα δὴ πάντα καγώ ποθῶν γνῶναι δέομαι σοι· γνώρισόν μοι τὸν τε πλούτον τῆς δόξης τοῦ Θεοῦ καὶ τὸ ὑπερβάλλον τῆς αὐτοῦ δύναμεως.

Εἶπε δὲ πρὸς αὐτὸν ὁ Βαρλαάμ· Τῷ Θεῷ εὐχόμαι διδάξαι σε ταύτα, καὶ τὴν γνώσιν τῶν τοιούτων ἐνθείναι σοι τῇ ψυχῇ· ἐπεὶ παρά ἀνθρώποις τὴν αὐτοῦ λειχήναι δόξαν καὶ δύναμιν τὸ παράπαν ἀδύνατον, κἂν πᾶσαι αἱ τῶν υἱῶν καὶ τῶν πόσοτε γενομένων ἀνθρώπων γλῶσσαι ἐν γένωται. Ἄρων γὰρ, φησίν, ἐν αὐτοῖς καὶ τῇ ἑωρακε πάσοτε· ὁ μονογενὴς Υἱός, ὁ ὣν εἰς τὸν κόλπον τοῦ Πατρὸς, ἔκεινος ἐξηγήσατο. τοῦ δὲ ἀοράτου καὶ ὑπεραπείρου τὴν δόξαν καὶ τὴν μεγαλόποτην τὺς ἰσχύων γηγενῶν καταλαβέσθαι, εἰ μὴ ὃ ἂν αὐτὸς ἀπὸ-145 καλύψῃ καθ’ ὅσον βούλεται, ὡσπερ τοῖς προφήταις αὐτοῦ καὶ ἀποστόλοις ἀπεκάλυψεν; ἡμεῖς δὲ ἐκ τοῦ κηρύγματος αὐτῶν καὶ ἐξ αὐτῆς τῆς τῶν πραγμάτων φύσεως, κατὰ τὸ ἐγχοροῦν ἡμῖν μανθάνουμεν. Λέγει γὰρ ἡ Γραφή· Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα· καὶ, Τὰ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοοῦμενα καθοράται, ἢ τε αἰδίος αὐτοῦ δύναμις καὶ θεώτης.

Καθάπερ γὰρ τις, οἰκίαν ἰδῶν λαμπρός καὶ ἐντέχνως κατεσκευασμένη ἢ σκεῖος εὐφυῶς συνηρμοσμένων, τὸν οἰκοδόμον ἢ τέκτονα εὖθυς ἄν ἐνυόησας θαυμάσεις, οὐτῳ καγώ, ἐκ μὴ δυντων διαπλασθείς καὶ εἰς τὸ ὅν παραχθεῖς, εἰ καὶ τὸν
BARLAAM AND IOASAPH, xvii. 144-145

Ioasaph, keenly pricked at the heart, said, 'All this I too long to learn: and I beseech thee make known to me the riches of the glory of God, and the exceeding greatness of his power.'

Barlaam said unto him, 'I pray. God to teach thee this, and to plant in thy soul the knowledge of the same; since with men it is impossible that his glory and power be told, yea, even if the tongues of all men that now are were combined in one. For, as saith the Evangelist and Divine, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." But the glory and majesty of the invisible and infinite God, what son of earth shall skill to comprehend it, save he to whom he himself shall reveal it, in so far as he will, as he hath revealed it to his Prophets and Apostles? But we learn it, so far as in us lieth, by their teaching, and from the very nature of the world. For the Scripture saith, "The heavens declare the glory of God, and the firmament sheweth his handiwork"; and, "The invisible things of him from the creation of the world are clearly understood by the things that are made, even his eternal power and Godhead."

'Even as a man, beholding an house splendidly and skillfully builded, or a vessel fairly framed, taketh note of the builder or workman and marvelleth thereat, even so I that was fashioned out of nothing and brought into being, though I cannot see the
πλάστην καὶ παροχέα θεάσασθαι οὐ δεδύνημαι, ἀλλ’ ἐκ τῆς εὐαρμόστου καὶ θαυμασιωτάτης μου κατασκευῆς εἰς γνώσιν ἦλθον τῆς αὐτοῦ σοφίας, οὐ καθ’ ὃ τι ἐστιν, ἀλλὰ καθὰ δεδύνημαι νοεῖν, ὅτι οὐκ αὐτομάτως παρῆκθην, οὐδὲ ἀφ’ ἑαυτοῦ γεγένημαι, ἀλλ’ αὐτὸς ἐπλασὲ με καθὼς ἡμοὺς ληθη, πάντων μὲν προκατάρχειν τάξας τῶν κτισμάτων, τινῶν δὲ καὶ ἐπαττόσας, καὶ συντριβέντα πάλιν κρεῖττους ἀνακαινίσει ἀναπλάσας, εἰτὰ καὶ ὑπεξάγων τῶν ἐντεύθεν τῷ θεῷ αὐτοῦ προστάγματι καὶ πρὸς ἐτέραν μετατίθεις βιοσθὴν ἀντελεύτητον καὶ αἰώνιον, ἐν οὐδενὶ τούτων δυναμένου μου ἀνθίστασθαι τῇ ἱσχύι τῆς αὐτοῦ προνοίας, μήτε τι προστιθέναι ἐμαυτῷ μήτε υφαιρεῖν, εἴτε καθ’ ἥλικιαν εἴτε κατὰ τὸ τῆς μορφῆς εἶδος, μήτε τὰ πεπαλαιωμένα μοι ἀνακαινίζειν ἐξίσχυσαι, μήτε τὰ διεφθαρμένα ἐπανορθοῦν. οὐδεὶς γὰρ τῶν ἀνθρώπων τούτων τι ἱσχύει ποτὲ κατεργάσασθαι, οὔτε βασιλεὺς, οὔτε σοφὸς, οὔτε πλούσιος, οὔτε δυνάστης, οὔτε τῖς ἄλλος ἀνθρώπων μετερχόμενος ἑπταδεύματα. Οὐδεὶς γὰρ, φησὶ, βασιλεὼν ἢ τῶν ἐν ὑπεροχαις ὄντων ἐτέραν ἑσχε γενέσεως ἀρχῆν, μία δὲ πάντων εἴσοδος εἰς τὸν βίον, ἐξοδός τε ἐς ὅση.

Ἐκ τούτων οὖν τῶν περὶ ἐμὲ εἰς γνῶσιν τῆς τοῦ Δημιουργοῦ μεγαλουργίας χειραγωγοῦμαι· σὺν τούτως δὲ καὶ τὴν εὐάρμοστον κατασκευὴν καὶ συντήρησιν τῆς κτίσεως ἀπάσης ἐννοῶν, ὅτι αὐτὰ μὲν καθ’ ἑαυτὰ τροπὴ ὑπόκεινται πάντα καὶ ἀλλοίωσει, τὰ μὲν νοητὰ κατὰ προαιρέσιν, τὴν τε ἐν τῷ καλῷ προκοπὴν καὶ τὴν ἐκ τοῦ καλοῦ ἀποφοίτησιν, τὰ δὲ αἰσθητὰ κατὰ γένεσιν καὶ φθοράν,
maker and provider, yet from his harmonious and marvellous fashioning of me have come to the knowledge of his wisdom, not to the full measure of that wisdom, but to the full compass of my powers; yea I have seen that I was not brought forth by chance, nor made of myself, but that he fashioned me, as it pleased him, and set me to have dominion over his creatures, howbeit making me lower than some; that, when I was broken, he re-created me with a better renewal; and that he shall draw me by his divine will from this world and place me in that other life that is endless and eternal; and that in nothing I could withstand the might of his providence, nor add anything to myself nor take anything away, whether in stature or bodily form, and that I shall not be able to renew for myself that which is waxen old, nor raise that which hath been destroyed. For never was man able to accomplish aught of these things, neither king, nor wise man, nor rich man, nor ruler, nor any other that pursueth the tasks of men. For he saith, “There is no king, or mighty man, that had any other beginning of birth. For all men have one entrance into life, and the like going out.”

So from mine own nature I was led by the hand to the knowledge of the mighty working of the Creator; and at the same time I thought upon the well-ordered structure and preservation of the whole creation, how that in itself it is subject everywhere to variableness and change, in the world of thought by choice, whether by advance in the good, or departure from it, in the world of sense by birth and decay, increase and decrease, and change in quality and motion in space. And thus all things
αὐξησίν τε καὶ μείωσιν, καὶ τὴν κατὰ ποιότητα μεταβολὴν καὶ τοπικὴν κίνησιν, καὶ ἐκ τούτων κηρύττουσι φωναῖς ἀλαλήτους ὑπὸ τοῦ ἀκτίστου καὶ ἀτρέπτου καὶ ἀναλλοίωτου γεγενηθέντα τοῖς Θεοῦ, 147 συνέχεσθαι τε, καὶ συντηρέσθαι, καὶ ἀεὶ προωνείσθαι. πῶς γὰρ ἐν εἰς ἑνεκτῆται φύσεις εἰς ἐνὸς κόσμου συμπλήρωσιν ἀλλήλαις συνεληφθέοισιν καὶ ἀδιάλυται μεμενήκεισαν, εἰ μή τις παντοδύναμος δύναμις ταῦτα συνεβίβασε καὶ ἀεὶ συνετῆρει ἀδιάλυτα; Πῶς γὰρ ἐμείνειν ἐὰν τε, εἰ μὴ αὐτὸς ἡθέλησεν; ἢ τὸ μὴ κληθὲν ὑπ’ αὐτοῦ πῶς ἀν διετηρήθη; φησὶν ἡ Γραφή.

Εἰ γὰρ πλοίου ἀκυβέρνητον οὐ συνίσταται, ἀλλ’ ἐνκόλους καταποντίζεται, καὶ οἰκία μικρὰ οὐκ ἂν στῇ χωρὶς τοῦ προσούντος, πῶς ἂν ὁ κόσμος ἐπὶ τοσούτων χρόνων συνέστη, δημοσίῳ-γήμα ὑπὸ μὲν μέγα, ὑπὸ δὲ καλὸν καὶ θαυμαστόν, ἀνευ αἰνοδόξου τινὸς καὶ μεγάλης καὶ θαυμαστῆς διακυβερνήσεως καὶ πανσόφοι προ- νοίας; ἦδον γὰρ ὁ θυρανὸς πόσον ἔχει χρόνον, καὶ οὐκ ἡμαρωθῇ τῆς γῆς ἡ δύναμις οὐκ ἠτόνησε, τοσούτον τίκτουσα χρόνον· οἱ πηγαῖ οὐκ ἐπέλυσον ἀναβλύζειν εἰς οὐ γεγόνασιν· ἡ θάλασσα, τοσούτως δεχομένη ποταμοῦς, οὐχ ὑπερ- ἐβη τὸ μέτρου· οἱ δρόμοι τοῦ ἔλεος καὶ τῆς σελήνης οὐκ ἠλλοϊνται· αἱ τάξεις τῆς ἡμέρας καὶ τῆς νυκτὸς οὐ μετετράπησαν. ἐκ τού- των πάντων ἡ ἀφατος τοῦ Θεοῦ δύναμις καὶ μεγαλοπρέπεια ἢμῖν ἐμφανίζεται, μαρτυρομένη τοῖς ὑπὸ προφητῶν καὶ ἀποστόλων ἀλλ’ οὐδες κατ’ ἄξιαν νοησίαν ἡ εὐφημίας τὴν δόξαν αὐτοῦ δυνή- σεται. πάντα γὰρ τὰ τε νοητὰ καὶ ὅσα ὑπὸ τὴν 248
proclaim, by voices that cannot be heard, that they were created, and are held together, and preserved, and ever watched over by the providence of the uncreate, unturning and unchanging God. Else how could diverse elements have met, for the consummation of a single world, one with another, and remained inseparable, unless some almighty power had knit them together, and still were keeping them from dissolution? "For how could anything have endured, if it had not been his will? or been preserved, if not called by him?" as saith the Scripture.

'A ship holdeth not together without a steersman, but easily foundereth; and a small house shall not stand without a protector. How then hath the world subsisted for long ages,—a work so great, and so fair and wondrous,—without some glorious mighty and marvellous steersmanship and all-wise providence? Behold the heavens, how long they have stood, and have not been darkened: and the earth hath not been exhausted, though she hath been bearing offspring so long. The water-springs have not failed to gush out since they were made. The sea, that receiveth so many rivers, hath not exceeded her measure. The courses of Sun and Moon have not varied: the order of day and night hath not changed. From all these objects is declared unto us the unspeakable power and magnificence of God, witnessed by Prophets and Apostles. But no man can fitly conceive or sound forth his glory. For the
ST. JOHN DAMASCENE

1 Cor. xiii, 9, 10

αὐσθησιν ὁ θεῖος Ἀπόστολος, ὁ τῶν Χριστοῦ ἔχων ἐν έαυτῷ λαλοῦντα, κατανοήσας εἶπεν· Ἐκ μέρους γινόσκομεν καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. διὸ καὶ, ἐκπληττόμενος τῶν ὑπεράπειρον πλούτου τῆς σοφίας αὐτοῦ καὶ γνώσεως, διαρρήκτην ἔφησεν· Ὡ βάθους πλούτου, καὶ σοφίας, καὶ γνώσεως θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνιάστοι αἱ ὁδοὶ αὐτοῦ.

Rom. xi, 33

2 Cor. xii, 1, 4

Εἰ δὲ ἐκεῖνος, ὁ μέχρι τρίτου φθάσας οὐρανοῦ καὶ ἀρρήτων ἀκούσας ρημάτων, τοιαύτας ἀφήκε φωνάς, τίς τῶν κατ᾽ ἐμὲ ὅλως ἀντοφθαλμήσαι ταῖς ἀβύσσοις τῶν τοσοῦτον ἰσχύσεις μυστηρίων, καὶ εἶπεν τι κατὰ γνώμην, ἡ ἐνθυμηθήσαται ἄξιος τῶν λεγομένων δυνήσεται, εἰ μὴ τι αὐτὸς ὁ τῆς σοφίας χορηγός, ὁ τῶν ἀσόφων διορθωτῆς παράσχοι. ἐν γὰρ τῇ χειρὶ αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ἡμῶν, πᾶσα τε φρονήσις καὶ σύνεσις παρὰ αὐτῷ καὶ συνεσθείς ἐπιστήμης· καὶ αὐτὸς ἡμῖν δέδωκε τὴν τῶν ἄνω τοιαύτῃ γνώσιν ἀφευθεί, εἰδέναι σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων, ἀρχήν τε καὶ τέλος καὶ μεσότητα χρόνων, τροπῶν διαλογισμὸς καὶ μεταβολὴς καιρῶν, καὶ ὃτι πάντα μέτρῳ καὶ σταθμῷ διέταξε. τὸ γὰρ μεγάλως ἰσχύειν αὐτῷ πάρεστι πάντοτε, καὶ κράτει βραχίονος αὐτοῦ τις ἀντιστήσεται· ὅτι ὡς ῥοπη ἐκ πλαστικῶν ὅλος ὁ κόσμος ἐναντίον αὐτοῦ, καὶ ὡς ῥανὶς δρόσου ὄρθρινης κατελθοῦσα ἐπὶ γῆς· ἐλεεῖ δὲ πάντας· ὅτι πάντα δύναται, καὶ παρορακτήματα ἀνθρώπων εἰς μετάνοιαν· οὐδὲν γὰρ βδελύσσεται, οὐδὲ ἀποστρέφεται τῶν προστρέ-
holy Apostle, that had Christ speaking within him, after perceiving all objects of thought and sense, still said, "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Wherefore also, astonished at the infinite riches of his wisdom and knowledge, he cried for all to understand, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

'Now, if he, that attained unto the third heaven and heard such unspeakable words, uttered such sentences, what man of my sort shall have strength to look eye to eye upon the abysses of such mysteries, or speak rightly thereof, or think meetly of the things whereof we speak, unless the very leader of wisdom, and the amender of the unwise, vouchsafe that power? For in his hand are we and our words, and all prudence and knowledge of wisdom is with him. And he himself hath given us the true understanding of the things that are; to know the structure of the world, the working of the elements, the beginning, end and middle of times, the changes of the solstices, the succession of seasons, and how he hath ordered all things by measure and weight. For he can shew his great strength at all times, and who may withstand the power of his arm? For the whole world before him is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. But he hath mercy upon all; for he can do all things, and winketh at the sins of men, because they should amend. For he abhorreth

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χόντων αὐτῷ, ὁ μόνος ἄγαθος καὶ φιλόψυχος
dεσπότης· εὐλογημένον εἰς τὸ ὄνομα τῆς δόξης
 αὐτοῦ τὸ ἄγιον καὶ ὑπερύμνητον καὶ ὑπερυψού-
μενον εἰς τοὺς αἰῶνας. Ἀμήν.

XVIII

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ. Εἰ πάνυ πολὺν
χρόνον ἐσκόπησας, σοφώτατε, πῶς ἂν ἄριστα
tὴν λύσιν τῶν προβληθέντων ζητημάτων ἡμῶ
σαφειόταται, οὐκ ἂν ἀμειβον τούτο μοι ποιήσαι ἐδο-
κεις, ἢ τοιαύτα μοι λέγων ὅποια μοι νῦν ἐξείπας,
δημοφυγόν μὲν πάντων καὶ συνοχέα τὸν Θεὸν
dιδάξας, ἀκατάληπτον δὲ λογισμοῖς ἀνθρωπίνοις
tὴν δόξαν τῆς μεγαλωσύνης αὐτοῦ λόγου ἀναν-
tιρρήτους ἀποδείξας, καὶ ὅτι οὐκ ἄλλος τις ἱσχύει
ταύτης ἐφικέσθαι, ἀλλ' οἰς ἄν αὐτὸς, καθ' ὅσον 150
κελεύει, ἀποκαλύψει εἰς σοι τὴν λογιστάτην
ὑπερθεώρημα σοφίαν.

Ἀλλὰ μοι φράσον, μακαριώτατε, πόσων μὲν
χρόνων αὐτῶς ὑπάρχεις, ἐν ποίοις δὲ τόποις τὰς
διατριβὰς κέκτησαι, τίνας δὲ τοὺς συμφιλοσο-
φοῦντάς σοι ἔχεις. κραταῖος γὰρ μου ἡ ψυχὴ
tῆς σῆς ἐξήρηται, καὶ οὐδαμῶς σοι τὸν πάντα
μου χρόνον τῆς ζωῆς χωρίσθημαι θέλω.

Ὁ δὲ γέρων ἔφη: Χρόνων μὲν εἰμί, ὡς εἶκάξω,
tεσσαρακονταπέντε· ἐν ἑρήμων δὲ τῆς γῆς Σεναὰ
dιάγων συναγωνιστὰς κέκτημαι τοὺς πρὸς τὸν
δρόμον τῆς ἄνω πορείας συμπονοῦντας καὶ συν-
αμιλλωμένους.
nothing, nor turneth away from them that run unto him, he, the only good Lord and lover of souls. Blessed be the holy name of his glory, praised and exalted above all for ever! Amen.'

XVIII

Ioasaph said unto him, 'If thou hadst for a long time considered, most wise Sir, how thou mightest best declare to me the explanation of the questions that I propounded, methinks thou couldst not have done it better than by uttering such words as thou hast now spoken unto me. Thou hast taught me that God is the Maker and preserver of all things; and in unanswerable language thou hast shown me that the glory of his majesty is incomprehensible to human reasonings, and that no man is able to attain thereto, except those to whom, by his behest, he revealeth it. Wherefore am I lost in amaze at thine eloquent wisdom.

'But tell me, good Sir, of what age thou art, and in what manner of place is thy dwelling, and who are thy fellow philosophers; for my soul hangeth fast on thine, and fain would I never be parted from thee all the days of my life.'

The elder said, 'Mine age is, as I reckon, forty and five years, and in the deserts of the land of Senaar do I dwell. For my fellow combatants I have those who labour and contend together with me on the course of the heavenly journey.'
Πῶς, φησὶν ὁ Ἰωάσαφ, ταῦτα μοι λέγεις; ἑπεκεῖνα γὰρ μοι φαίνῃ τῶν ἐβδομήκοντά που ἐνυαύτων. τίς οὖν ὁ λόγος σοι τῶν τεσσαρακονταπέντε βούλεται χρόνων; οὐ δοκεῖς γὰρ μοι ἐν τούτῳ ἁληθεύειν.

Εἴπε δὲ Βαρλαάμ πρὸς αὐτὸν· Εἴ μὲν τοὺς ἀπὸ γενέσεως χρόνους μοι μαθεῖν ἥξιεις, καλῶς τούτους ἀπείκασας ἑπεκεῖνα τῶν ἐβδομήκοντά που ὑπάρχειν ἀλλ' ἐμοιγε οὐδόλως εἰς μέτρον ἐως ἐλογίσθησαν ὅσοι τῇ ματαιότητί τοῦ κόσμου δεδαπάνητο. ὅτε γὰρ ἔζων τῷ σαρκίῳ δεδούλωμένος ταῖς ἁμαρτίαις, νεκρὸς ἦμην τὸν ἔσω 151 ἀνθρωπον. τοὺς οὖν τῆς νεκρόσεως χρόνους οὐκ ἂν ποτε ᾧς ὀνομάσαμι. ἐξ ὅτου δὲ ὁ κόσμος ἐμοὶ ἐσταύρωται, κἀγὼ τῷ κόσμῳ, καὶ, ἀποθέμενος τὸν παλαιὸν ἀνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, οὐκ ἔτι ᾧς τῇ σαρκὶ, ἀλλὰ ἡ ἐν ἐμοὶ ὁ Χριστὸς, ὃ δὲ ἧς τῇ πίστει ᾧς τῇ τοῦ Θιου τοῦ Θεοῦ, τοῦ ἀγαπησάντος με καὶ παραδόντος ἑαυτὸν υπὲρ ἐμοῦ, τούτους εἰκότως καὶ ᾧς ὀχόντος καὶ ᾧς χρόνους καὶ ἡμέρας σωτηρίας καλέσαμε, οὕς περὶ τὰ τεσσαρακονταπέντε συναριθμῶν ἔτη, κατὰ λόγον σοι καὶ οὐκ ἀπὸ σκοποῦ τῆ τοῦτων ἐξείπον ἀρίθμησιν. καὶ σὺ τοῖνυν τοῦ τοιοῦτον ἔχων λογισμὸν ἀκάστοτε, μηδὲν νὴ ἐπολαιμβάνων τοὺς νεκρωμένους μὲν πρὸς πάσαν ἀγαθοεργίαν, ᾧς ταῖς ἁμαρτίαις καὶ τῷ κοσμοκράτορι καθυπουργοῦντας τῶν κατώ συρμένων, ἐν ἡδοναῖς τε καὶ ἐπιθυμίαις πονηραῖς τῶν βίων διαπανότας· ἀλλὰ ἐνεκρομένους τούτους εἰ ἴσθι τυχανέως καὶ νεκρωμένους τῇ τῆς ᾧς ἐνεργείᾳ. τὴν γὰρ

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BARLAAM AND IOASAPH, XVIII. 150-151

‘What sayest thou?’ quoth Ioasaph. ‘Thou seemest to me upwards of seventy years old. How speakest thou of forty and five? Herein methinks thou tellest not the truth.’

Barlaam said unto him, ‘If it be the number of years from my birth that thou askest, thou hast well reckoned them at upwards of seventy. But, for myself, I count not amongst the number of my days the years that I wasted in the vanity of the world. When I lived to the flesh in the bondage of sin, I was dead in the inner man; and those years of deadness I can never call years of life. But now the world hath been crucified to me, and I to the world, and I have put off the old man, which is corrupt according to the deceitful lusts, and live no longer to the flesh, but Christ liveth in me; and the life that I live, I live by the faith of the Son of God, who loved me and gave himself for me. And the years, that have passed since then, I may rightly call years of life, and days of salvation. And in numbering these at about forty and five, I reckoned by the true tale, and not off the mark. So do thou also alway hold by this reckoning; and be sure that there is no true life for them that are dead to all good works, and live in sin, and serve the world-ruler of them that are dragged downward, and waste their time in pleasures and lusts: but rather be well assured that these are dead and defunct in the activity of life. For a wise
ἀμαρτίαν θάνατον τῆς ἀθανάτου ψυχῆς σοφός
tis ἐκάλεσεν εἰκότως· φησὶ δὲ καὶ ὁ Ἀπόστολος:
"Ὅτε δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε 152
tῇ δικαιοσύνῃ· τίνα οὖν καρπὸν ἔχετε τότε, ἐφ᾿
οίς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων
θάνατος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρ-
tίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν
ゐόν eἰς ἀγαμή σου, τὸ δὲ τέλος ζωῆς αἰώνιον. τὰ
gὰρ ὑψώμα τῆς ἀμαρτίας θάνατος, τὸ δὲ χά-
ρισμα τοῦ Θεοῦ ζωῆς αἰώνιος.

Εἰπε δὲ ο Ἰωάσαφ πρὸς αὐτὸν· Ἐπείπερ ἢ ἐν
σαρκὶ ζωὴ οὐκ ἐν μέτρῳ ζωῆς σοι λελύγμαται,
οὐδὲ τὸν θάνατον τοῦτον, δυν ὕψιστανται πάντες,
θάνατον σοι λογίζεσθαι χρῆ.

Ὁ δὲ γέρων ἀπεκρίνατο· Ἀναμφιλέκτως καὶ
περὶ τούτων οὕτως ἔχω, μηδέλως τῶν πρόσκαιρον
tουτοῦ θανάτου τρέμων, μήτε θάνατον αὐτὸν
toparápav ἀποκαλλόν, εἰ γε τὴν ὅδον τῶν
ἐντολῶν τοῦ Θεοῦ βαδίζουν ται καταλάβῃ, δια-
βατήριον δὲ μᾶλλον εκ θανάτου πρὸς ζωῆν τὴν
κρείττονα καὶ τελειότεραν καὶ ἐν Χριστῷ κρυ-
πτομένην, ἢσπερ ποθοῦντες τοὺς ἀγιοι
πάντα θη παρούσῃ ἐδυσχέραινον.

διὸ φησιν ο Ἀπόστολος· Οἶδαμεν ὅτι, ἄν ἢ ἐπίγειος ἡμῶν
οἰκία τοῦ σκῆνους καταλυθῇ, οἰκοδομήν εκ Θεοῦ
ἔχομεν οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς
οὐρανοῖς· καὶ γὰρ ἐν τούτῳ στενάξωμεν, το
οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδυσάσθαι
ἐπιτοθῶσθε, εἰ γε καὶ ἐνυξάμενοι οὐ γυμνοὶ
eὐρεθησόμεθα· καὶ γὰρ οἱ ὄντες ἐν τῷ σκῆνει 153
στενάξωμεν βαροῦμενοι, ἐφ᾿ ὧδ οὐ χέλομεν ἐκδύ-
σάσθαι, ἀλλ᾿ ἐπενδύσασθαι, ἵνα καταποθῇ τὸ

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man hath fitly called sin the death of the immortal soul. And the Apostle also saith, "When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life."'

Ioasaph said unto him, 'Since thou reckonest not the life in the flesh in the measure of life, neither canst thou reckon that death, which all men undergo, as death.'

The elder answered, 'Without doubt thus think I of these matters also, and fear this temporal death never a whit, nor do I call it death at all, if only it overtake me walking in the way of the commandments of God, but rather a passage from death to the better and more perfect life, which is hid in Christ, in desire to obtain which the Saints were impatient of the present. Wherefore saith the Apostle, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."' And
Rom. vii. 24 θυμητὸν ὑπὸ τῆς ζωῆς. καὶ πάλιν. Ταλαίπωρος ἔγω ἀνθρώπος, τίς με ὑπήτεια ἐκ τοῦ σώματος τοῦ θανάτου τούτου; καὶ ἀδός: Ἐπιθυμώ ἀναλύσαι καὶ σὺν Χριστῷ εἶναι. ὅ δὲ Προφήτης, Πότε ἦξο, φησὶ, καὶ ὅφθησομαι τῷ προσώπῳ τοῦ Θεοῦ; ὅτι δὲ καὶ ἔμοι τῷ πάντων ἐλαχιστοτέρῳ οὐδόλω τὸν αἰσθητὸν θάνατον δεδοκέναι δοκεῖ, ἐξεστὶ σοι γνῶναι τῷ παρ᾽ οὐδέν θέμενον με τὴν τοῦ σοῦ πατρὸς ἀπειλὴν ἅδεσσι παραγενέσθαι πρὸς σὲ καὶ τὸν σωτηρίον σου καταγείλας λόγου, ἀκριβῶς περ εἰδότα ὡς, εἰ ἔλθῃ αὐτῷ εἰς γνῶσιν ταῦτα, μνημόνε με, εἰ δυνάτον, καθυποβαλεῖ θανάτοις. ἄλλα ἔγωγε, τὸν τοῦ Θεοῦ λόγον πάντων προκρίνων καὶ αὐτοῦ ποθῶν ἐπιτυχεῖν, οὔτε πτοοῦμαι τὸν πρόσκαιρον θάνατον, οὔτε τῆς τοιαύτης αὐτοῦ προσηγορίας ἄξιον ὀλος ἀποκαλῶ, τῇ Δεσποτικῇ πειθόμενος ἐντολῇ, τῇ λεγοῦσθι, Μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενῶν τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενον ἀποκτεῖναι. φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσει ἐν γεέννῃ.

Ματ. x. 28 Ταῦτα μὲν οὖν, φησὶν ὁ Ἰωάσαφ, τῆς ἀληθινῆς ὑμῶν φιλοσοφίας τὰ κατορθώματα, ὑπεραναβεβηκότα λίαν τὴν τῶν γηῶν φύσιν τῶν δυσαποστάστως τῆς παρούσης ἑχόντων ζωῆς. καὶ μακάριοι ὑμεῖς τοιαύτης ἐξήμενοι ἀνδρειοτάτης 154 γνώμης, τίς δὲ σου καὶ τῶν σου σοι ἐν τῇ τοιαύτῃ ἐρήμῳ ἡ διατροφή, πόθεν δὲ τὰ ἐνδύματα καὶ ποταπά, γνώρισον μοι φιλαλήθως.

‘Ο δὲ Βαρλαὰμ φησίν. Ἡ μὲν διατροφή ἐκ τῶν εὐρισκομένων ἐστὶν ἀκροδρύων καὶ βοτανῶν ὡς ἡ ἐρήμος τρέφει, δρόσῳ ποτιζομένη οὐρανίῳ καὶ τῇ

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again, “O wretched man that I am! who shall deliver me from the body of this death?” And once more, “I desire to depart and be with Christ.” And the prophet saith, “When shall I come to appear before the presence of God?” Now that I, the least of all men, choose not to fear bodily death, thou mayest learn by this, that I have set at nought thy father’s threat, and come boldly unto thee, and have preached to thee the tidings of salvation, though I knew for sure that, if this came to his knowledge, he would, were that possible, put me to a thousand deaths. But I, honouring the word of God afore all things, and longing to win it, dread not temporal death, nor reckon it at all worthy of such an appellation, in obedience to my Lord’s command, which saith, “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”’

‘These then,’ said Ioasaph, ‘are the good deeds of that true philosophy, that far surpass the nature of these earthly men who cleave fast to the present life. Blessed are ye that hold to so noble a purpose! But tell me truly what is thy manner of life and that of thy companions in the desert, and from whence cometh your raiment and of what sort may it be? Tell me as thou lovest truth.’

Said Barlaam, ‘Our sustenance consisteth of acorns and herbs that we find in the desert, watered by the dew of heaven, and in obedience to the Crea-
στ. Ἰωάσαφ εἰπόντος: Πάθεν δὲ σου τὸ τοῦ Ἰματίου  ὁ περιβέβλησαι; ὁ γέρων ἔφη: Ἐν χρόσει τούτῳ παρά τινος τῶν πιστῶν ἀδελφῶν εἰλήφα, τὴν πρός σε μέλλων πορείαν ποιήσασθαι οὐ γὰρ ἔδει μὲ τὸ συνήθει ἐνδύματι παραγενέσθαι. καθὰπερ τις ἄχων προσφιλέστατον συγγενῆ αἰχμάλωτον ἐν ἀλλοδαπὲ ἀπαχθέντα έθνει, καὶ τούτων βουλόμενος ἔκειθεν ἔξαγαγεν, ἀποθέμενος αὐτοῦ τὴν ἔσθήτα καὶ τὸ τῶν ὑπεννησίων ὑπόδους προσωπεῖν τὴν ἐκείνων καταλάβοιχοι χώραν, καὶ πολυτρόπως τῶν ὀικεῖων τῆς πυκρᾶς ἐλευθερώσειε τυραννίδος: τὸν αὐτὸν δὴ τρόπον κἀγὼ τὰ κατὰ σε μυηθείς, τούτῳ περιθέμενος.
tor's command; and for this there is none to fight and quarrel with us, seeking by the rule and law of covetousness to snatch more than his share, but in abundance for all is food provided from unploughed lands, and a ready table spread. But, should any of the faithful brethren in the neighbourhood bring a blessed dole of bread, we receive it as sent by providence, and bless the faith that brought it. Our raiment is of hair, sheepskins or shirts of palm fibre, all thread-bare and much patched, to mortify the frailty of the flesh. We wear the same clothing winter and summer, which, once put on, we may on no account put off until it be old and threadbare. For by thus afflicting our bodies with the constraints of cold and heat we purvey for ourselves the vesture of our future robes of immortality.'

Ioasaph said, 'But whence cometh this garment that thou wearest?' The elder answered, 'I received it as a loan from one of our faithful brethren, when about to make my journey unto thee; for it behoved me not to arrive in mine ordinary dress. If one had a beloved kinsman carried captive into a foreign land, and wished to recover him thence, one would lay aside one's own clothing, and put on the guise of the enemy, and pass into their country and by divers crafts deliver one's friend from that cruel tyranny. Even so I also, having been made aware of thine estate, clad myself in
τὸ σχῆμα, ἡλθον τὸν στόρον τοῦ θείου κηρύγματος τῇ σῇ καταβαλεῖν καρδίαν, καὶ τῆς δουλείας λυτρώσασθαι τοῦ δεινοῦ κοσμοκράτορος. καὶ νῦν ἵδοι τῇ τοῦ Θεοῦ δυνάμει, ὅσον τὸ ἐπὶ ἐμόι, τὴν διακόνιαν μου πεποίηκα, τὴν αὐτοῦ καταγγέλλας σοι γνῶσιν καὶ τὸ τῶν προφητῶν καὶ ἀποστόλων γνωρίσας κήρυγμα, διδάξας τε ἀπλανώς καὶ φιλαλήθως τὴν τῶν παρόντων ματαιότητα καὶ οἷων κακῶν ὁ κόσμος γέμει, χαλεπῶς ἀπατῶν τοὺς αὐτῷ πειθομένους καὶ πολυτρόπως αὐτοὺς παγιδεύων. λοιπὸν πορευθῆναι με δεὶ ὧθεν ἐλήλυθα. καὶ την καίνατα, τὸ ἀλλότριον ἀποθέμενος σχῆμα, τὸ ἵδοιν ἔσομαι ἐνδεδυμένος.

Δυσωπεῖ τοίνυν τὸν γέροντα ὁ Ἰωάσαφ ἀφθηγεὶναι αὐτῷ τῷ συνήθει αὐτοῦ ἐνδύματι. τότε ὁ Βαρθαλάμως ἀπεκδυσάμενος ὁ ἂν περιβεβλημένος ἰμάτιον, θέαμα ἀφθη φοβερὸν τῷ Ἰωάσαφ. ἤν γὰρ ἦ πάσα μὲν τῆς σαρκὸς ποιότης δεδαπανημένη, μεμελανωμένον δὲ τὸ δέρμα ἐκ τῆς ἡλιακῆς φλογόσεως καὶ περιτεταμένον τοὺς ὅστεους, ὡς εἰ τις δοράν τινα περιτείνει ἐν λεπτοῖς καλάνσει, τρίχινον δὲ τὶς ράκος ἐρρικνωμένον καὶ ἣν τραχὺ περιεξὼνυτο ἐξ ὁσφύος μέχρι γονάτων ὅμοιον δὲ τοῦτον παλλιόν περιβεβλητῶ κατὰ τῶν ὅμων.

Τερθαυμάσας δὲ ὁ Ἰωάσαφ τῆς σκληρᾶς ταύτης διαγωγῆς τὸ ἐπίτονον, καὶ τὸ τῆς καρτερίας ὑπερβάλλον ἐκπλαγεῖς, σφοδρῶς ἐδάκρυς, καὶ φησι πρὸς τὸν γέροντα: Ἐπεί με
BARLAAM AND IOASAPH, xviii. 155-156

this dress, and came to sow the seed of the divine message in thine heart, and ransom thee from the slavery of the dread ruler of this world. And now behold by the power of God, as far as in me lay, I have accomplished my ministry, announcing to thee the knowledge of him, and making known unto thee the preaching of the Prophets and Apostles, and teaching thee unerringly and soothly the vanity of the present life, and the evils that teem in this world, which cruelly deceiveth them that trust therein, and taketh them in many a gin. Now must I return thither whence I came, and thereupon doff this robe belonging to another, and don mine own again.'

Ioasaph therefore begged the elder to shew himself in his wonted apparel. Then did Barlaam strip off the mantle that he wore, and lo, a terrible sight met Ioasaph's eyes: for all the fashion of his flesh was wasted away, and his skin blackened by the scorching sun, and drawn tight over his bones like an hide stretched over thin canes. And he wore an hair shirt, stiff and rough, from his loins to his knees, and over his shoulders there hung a coat of like sort.1

But Ioasaph, being sore amazed at the hardship of his austere life, and astonished at his excess of endurance, burst into tears, and said to the elder, 'Since thou

1 The Latin pallium. παλλιον, or παλλιον, is used by Epiphanius and others. See E. A. Sophocles' Greek Lexicon.
Τῆς πικρᾶς τοῦ διαβόλου δουλείας ἐλευθερώσαι ἥκεις, τέλος σου τῇ εὐεργεσίᾳ ἐπιθεῖς Ἡξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου, καὶ, παραλαβὼν 157 με μετὰ σοῦ, ἀγωμεν ἐντεύθεν, ἵνα τέλεον λευτρωμένος τῆς τοῦ κόσμου ἀπάτης τὴν σφραγίδα τηνικαύτα δέξωμαι τοῦ σωτηρίου βαπτίσματος, καὶ κοινωνὸς σοι τῆς θαυμαστῆς ταύτης φιλοσοφίας καὶ ὑπερφυούς ἁσκήσεως γένωμαι.

Εἴπε δὲ Βαρλαάμ πρὸς αὐτοὺς ὁ Βεβρὸν δορκάδος ἔτρεφε τις τῶν πλουσίων. αὐξηθείσα δὲ αὐτῇ τὰς ἐρήμους ἐπόθεν, τῇ φυσικῇ ἐλκομένῃ ἔξει. ἐξελθοῦσα τοῖς ἐν μιᾷ, εὐρίσκει ἀγέλην δορκάδον βοσκομένων καὶ ἐχομένη τούτων περιήγεν ἐν τοῖς πεδίοις τοῦ δρυμοῦ, ὑποστρέφουσα μὲν τὸ πρὸς ἐστέρας, ἀμα δὲ πρωί, τῇ τῶν ὑπουργοῦντων ἀμελεία, ἐξερχομένη καὶ τοῖς ἀγρίοις συναγελάξουσα. ἐκείνων δὲ πορρωτέρω μεταθεμένων νέμεσθαι, συνηκολούθησε καὶ αὐτῇ. οἱ δὲ τοῦ πλουσίου ὑπηρέται, τοῦτο αἰσθόμενοι, ἔφ έπιτον ἀναβάντες, κατεδώξαν ὅπισώ αὐτῶν, καὶ τὴν μὲν ἵδιαν δορκάδα χωγρήσαντες, καὶ ἐπαναστρέφαντες οἴκαδε, ἀπρόοτον τοῦ λοιποῦ ἔθεντο. τῆς δὲ λοιπῆς ἀγέλης τὰς μὲν ἀπέκτειναν, τὰς δὲ κακῶς διέθεντο. τὸν αὐτὸν δὴ τρόπον δέδοικα γενέσθαι καὶ ἔφ' ἡμᾶς, εἰ συνακολουθήσεις μου οὕτως καὶ τῆς σῆς ἀποστερηθῶν συνοικίσεως, καὶ κακῶν πολλῶν τοῖς ἔταιροις μου γένωμαι πρόξενος κρίματος τε αἰώνιου τῷ σῷ γεννήτορι. ἀλλὰ τούτῳ σε βούλεται ὁ Κύριος, νῦν μὲν σημειωθῆναι τῇ σφραγίδι τοῦ θείου βαπτίσματος, καὶ μένειν ἐπὶ χώρας, πάσης ἀντεχόμενον εὐσεβείας καὶ τῆς τῶν ἐντολῶν 264
art come to deliver me from the slavery of the devil, crown thy good service to me, and "bring my soul out of prison," and take me with thee, and let us go hence, that I may be fully ransomed from this deceitful world and then receive the seal of saving Baptism, and share with thee this thy marvellous philosophy, and this more than human discipline."

But Barlaam said unto him, 'A certain rich man once reared the fawn of a gazelle; which, when grown up, was impelled by natural desire to long for the desert. So on a day she went out and found an herd of gazelles browsing; and, after that, she would roam through the glades of the forest, returning at evenfall, but issuing forth at dawn, through the heedlessness of her keepers, to herd with her wild companions. When these removed, to graze further afield, she followed them. But the rich man's servants, when they learned thereof, mounted on horseback, and gave chase, and caught the pet fawn, and brought her home again, and set her in captivity for the time to come. But of the residue of the herd, some they killed, and roughly handled others. Even so I fear that it may happen unto us also and if thou follow me; that I may be deprived of thy fellowship, and bring many ills to my comrades, and everlasting damnation to thy father. But this is the will of the Lord concerning thee; thou now indeed must be signed with the seal of holy Baptism, and abide in this country, cleaving to all righteousness, and the fulfilling of the commandments of
τοῦ Χριστοῦ ἐργασίας. ἐπάν δὲ δῶθη καίρον ὁ 158
πάντων δοτὴρ τῶν καλῶν, τηνικάτα καὶ ἐλεύση
πρὸς ἦμᾶς, καὶ τὸ ὑπόλοιπον τῆς παρούσης
ξώης ἀλλήλους συνοικήσαιμεν. πέποιθα δὲ τῷ
Κυρίῳ καὶ ἐν τῇ μελλούσῃ διαγωγῇ ἀδιαστάτους
ήμᾶς εἶναι.

Ἄλλης δὲ ὁ Ἰωάσαφ δακρύων φησὶ πρὸς αὐτὸν:
Εἰ τῷ Κυρίῳ ταῦτα δοκεῖ, τὸ θέλημα αὐτοῦ
γενέσθω. τελειώσας οὖν με λοιπὸν τῷ θείῳ
βαπτίσματι, καὶ λαβὼν παρ’ ἑμοῦ χρήματα καὶ
ἰμάτια εἰς διατροφὴν καὶ ἀμφίσιον σοῦ τε καὶ
tῶν ἐταίρων σου, ἀπελθε εἰς τὸν τόπον τῆς
ἀσκήσεως σου, τῇ τοῦ Θεοῦ εἰρήνη φρονούμενος.
κάμοι μὴ διαλυτῇς ὑπερευχόμενος, ἕνα μὴ ἐκπέ-
σουμε τῆς ἐπίδοσις μου, ἄλλα θὰ τὴν ἱσχὺς
καταλαβεῖς σε καὶ ἐν ἡσυχίᾳ βαθείᾳ τῆς παρά
σου ἀπολαύσεις ὠφελείας.

'Ὁ δὲ Βαρκλαῆμ ἔφη: Τὴν μὲν τοῦ Χριστοῦ σε
λαβεῖν σφραγίδα τὸ κωλύον οὐδέν. εὐτρέπισον
λοιπὸν σεαυτόν καὶ τοῦ Κυρίου συνεργοῦντος,
tελειωθήσῃ. περὶ ὅν δὲ εἰτας χρημάτων τοῖς
ἐταίρωι μου παρασκεύω, πῶς ἔσται τούτο, σὲ τὸν
πένθη τοῖς πλουσίους ἐλεημοσύνην διδόναι; οἱ
πλούσιοι γὰρ ἀεὶ τοὺς πένθας ἐνεργεῖτούσιν,
οὐ μὴν δὲ οἱ ἄποροι τοὺς εὐπόρους. ὁ γὰρ
ἐσχάτος πάντων τῶν ἐταίρων μου πλουσιώτερός
σοῦ ἀσυγκρίτως καθέστηκε. ἀλλὰ πέποιθα εἰς
tοὺς οἰκτιρμοὺς τοῦ Θεοῦ καὶ σὲ ὅσον οὕτω
ὑπερπλουτήσας καὶ οὐκ εὐμετάδωτος τηνικάτα
ἔσῃ.

Εἴπε δὲ ὁ Ἰωάσαφ πρὸς αὐτὸν: Σαφῆνεσον
μοι τὸν λόγον, πῶς ὁ πάντων ἐσχατος τῶν σῶν
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Christ; but when the Giver of all good things shall give thee opportunity, then shalt thou come to us, and for the remainder of this present life we shall dwell together; and I trust in the Lord also that in the world to come we shall not be parted asunder.'

Again Ioasaph, in tears, said unto him, 'If this be the Lord's pleasure, his will be done! For the rest, perfect me in holy Baptism. Then receive at my hands money and garments for the support and clothing both of thyself and thy companions, and depart to the place of thy monastic life, and the peace of God be thy guard! But cease not to make supplications on my behalf, that I may not fall away from my hope, but may soon be able to reach thee, and in peace profound may enjoy thy ministration.'

Barlaam answered, 'Nought forbiddeth thee to receive the seal of Christ. Make thee ready now; and, the Lord working with thee, thou shalt be perfected. But as concerning the money that thou didst promise to bestow on my companions, how shall this be, that thou, a poor man, shouldst give alms to the rich? The rich always help the poor, not the needy the wealthy. And the least of all my comrades is incomparably richer than thou. But I trust in the mercies of God that thou too shalt soon be passing rich as never afore: and then thou wilt not be ready to distribute.'

Ioasaph said unto him, 'Make plain to me this saying; how the least of all thy companions
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ἐταίρων ὑπέρκειται μου τῷ πλούτῳ, οὕσπερ πολλῆς συζήτησιν ἀκτημοσύνη καὶ ἔσχάτη ταλαιπωρία· 159 ρεῖσθαι πτωχεία πρὸ μικροῦ ἔλεγες, πῶς δὲ νῦν μὲν πενητά με ἀποκαλεῖς, ὅταν δὲ ὑπερπλουτῆσω ὦν ἐυμετάδοτον γενέσθαι λέγεις τὸν εὐμετάδοτον νῦν καθεστηκότα;

Ὀ δὲ Βαρλαάμ ἀπεκρίνατο· Ὑπτωχεία τούτου ἔφη ταλαιπωρείσθαι, ἀλλὰ πλοῦτος κομᾶν ἀκενότητος· τὸ γὰρ ἄει τοῖς χρήσαι προστιθέναι χρήματα, καὶ μὴ τῆς ὁρμῆς χαλινοῦσθαι, ἀλλὰ καὶ πλειστέρων ἀκορέστως ὀρέγεσθαι, τοῦτο πενίας ἔσχάτης ἐστὶ. τοὺς δὲ τῶν παρόντων μὲν ὑπεριδόντας πόθο τῶν αἰωνίων, καὶ σκύβαλα ταῦτα ὑγιησαμένους, ἰνα Χριστὸν μόνον κερδήσωσι· πᾶσαν δὲ βρωμάτων καὶ ἐνδυμάτων ἀποθεμένους ομηρυμέναν καὶ τῷ Κυρίῳ ταύτην ἐπιρρίπτωντας, εὐφραίνομένους δὲ τῇ ἀκτησίᾳ, ὡς οὐκ ἂν τες τῶν φιλοκόσμων εὐφραίνομενοι καὶ τῷ πλούτῳ τῆς ἀρετῆς ἀφθόνως ἐστιν συναγηχότας, τοῖς ἐλπίσι τῆς ἀτελευτήτων τρεφομένους ἀγαθῶν, εἰκότως πλουσιωτέρους σου καὶ πάσης τῆς ἐπιγείου βασιλείας καλέσαιμι. τού δὲ Θεοῦ συνεργοῦντός σου, ἐπιλήψῃ καὶ αὐτὸς τῆς τοιαύτης πνευματικῆς περιουσίας, ἕπετο ἐν ἄσφαλεία τηρῶν καὶ τοῦ πλείονος ἄει δικαίως ἐφίεμονος, οὐκ ἂν θηλήσεις ταύτης κατακενοῦν Ïδως. αὕτη γὰρ ἔστιν ἄληθὴς περιουσία· ὦ δὲ τοῦ αἰσθητοῦ πλούτου ὄγκος βλάψεις μᾶλλον τοῦ αὐτοῦ φίλους ἡ ὁφελήσεις. εἰκότως ὦν πενίαν ἔσχάτην τούτου ἀπεκάλεσα, ὃντερ οἱ ἔρασται τῶν ὀυρανίων ἀγαθῶν πάντη ἀπαρνησά-268
surpasseth me in riches—thou saidest but now that they lived in utter penury, and were pinched by extreme poverty—and why thou callest me a poor man, but sayest that, when I shall be passing rich, I, who am ready to distribute, shall be ready to distribute no more.'

Barlaam answered, 'I said not that these men were pinched by poverty, but that they plume themselves on their inexhaustible wealth. For to be ever adding money to money, and never to curb the passion for it, but insatiably to covet more and more, betokeneth the extreme of poverty. But those who despise the present for love of the eternal and count it but dung, if only they win Christ, who have laid aside all care for meat and raiment and cast that care on the Lord, and rejoice in penury as no lover of the world could rejoice, were he rolling in riches, who have laid up for themselves plenteously the riches of virtue, and are fed by the hope of good things without end, may more fitly be termed rich than thou, or any other earthly kingdom. But, God working with thee, thou shalt lay hold on such spiritual abundance that, if thou keep it in safety and ever rightfully desire more, thou shalt never wish to dispend any part of it. This is true abundance: but the mass of material riches will damage rather than benefit its friends. Meekly therefore called I it the extreme of poverty, which the lovers of heavenly blessings utterly renounce and eschew, and flee from it, as a man
μενοι ἐφυγον ἀπ' αὐτοῦ, ὡς φεύγει τις ἀπὸ ὄφεως. 160 εἰ δὲ, δυν ἀπεκτειναν ἔχθρον καὶ τοῖς ποσι συνεπά-
τησαν οἱ συνασκηταὶ μου καὶ συστρατίωται, τοῦς ἀνθρις ξώντα παρὰ σοῦ λαβὼν αὐτοὺς ἀπενέγκω, καὶ πρόξενοι πολέμων καὶ παθῶν γένομαι, ἔσομαι αὐτοῖς πάντως ἀγγέλος ποιηρός· ὅπερ μή γένοιτο μοι ποιησαί.

Τὰ αὐτὰ δὲ μοι νόει καὶ περὶ ἐνδυμάτων. τοῖς γὰρ ἀπεκδυσάμενοι τὴν τῆς παλαιότητος κατα-
θορᾶν καὶ τὸ τῆς παρακοῆς ἐνδύμα, ὅσον τὸ ἐπ' αὐτοῖς, ἀποθεμένοι, τὸν Χριστὸν δὲ ὡς ἰμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ἐνδεδυμένοις, πῶς αὐτοὺς πάλιν τοὺς δερματίνους ἀμφιάσαιμι
χιτῶνας καὶ τὸ τῆς αἰσχύνης περιθήσομαι περι-
βόλαιον; ἄλλα τοὺς μὲν ἔμοις ἐτάρτους μηδενὸς τῶν τοιούτων ἐπιδεομένους γινώσκον, τῇ τῆς ἐρή-
μου δὲ ἁρκουμένους ἀσκήσει καὶ τρυφὴν ταύτην
λογιζομένους ἀληθεστάτην, τὰ χρήματα καὶ ἤματα, ἀπερ τούτως ἔλεγες παρασχέων, τοῖς πένησι
diāneímas, θησαυρὸν ἑαυτῷ εἰς τὸ μέλλον ἄσυλῳ
θησαύρισον, τὸν Θεοῦ ἑαυτῷ ταῖς ἑκείνων εὐχαῖς
ἐπίκουρον θέμενος· οὕτω γὰρ μᾶλλον συνεργῷ τῶ
πλούτῳ πρός τὰ καλὰ χρήσαιο. εἶτα καὶ τὴν
πάντοτε τοῦ πνεύματος περιβαλλόμενοι, καὶ
tὴν μὲν ὅσφυν ἐν ἀληθείᾳ περιζωσάμενος, ἐνυσά-
μενος δὲ καὶ τὸν τῆς δικαιοσύνης θώρακα, περιθέ-
μενός τε καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου,
καὶ τοὺς πόδας ἐν ἐτοιμασία τοῦ Εὐαγγελίου τῆς
εἰρήνης ὑποδησάμενος, μετὰ χειρὰς τε τὸν τῆς πί-
στεως ἀναλαβὼν θυρεόν, καὶ τὴν τοῦ πνεύματος
μάχαιραν, ὡς ἐστὶ ῥῆμα Θεοῦ, καὶ πάντοτεν ἀριστα 161
καθοπλισθεὶς καὶ περιφραξάμενος, οὕτω πεποι-
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fleeth from an adder. But if I take from thee and so bring back to life that foe, whom my comrades in discipline and battle have slain and trampled under foot, and carry him back to them, and so be the occasion of wars and lusts, then shall I verily be unto them an evil angel, which heaven forfend!

'Let the same, I pray thee, be thy thoughts about raiment. As for them that have put off the corruption of the old man, and, as far as possible, cast away the robe of disobedience, and put on Christ as a coat of salvation and garment of gladness, how shall I again clothe these in their coats of hide, and gird them about with the covering of shame? But be assured that my companions have no need of such things, but are content with their hard life in the desert, and reckon it the truest luxury; and bestow thou on the poor the money and garments which thou promisedst to give unto our monks, and lay up for thyself, for the time to come, treasure that cannot be stolen, and by the orisons of these poor folk make God thine ally; for thus shalt thou employ thy riches as an help toward noble things. Then also put on the whole armour of the Spirit, having thy loins girt about with truth, and having on the breast plate of righteousness, and wearing the helmet of salvation, and having thy feet shod with the preparation of the gospel of peace, and taking in thine hands the shield of faith, and the sword of the spirit, which is the word of God. And, being thus excellently armed and guarded on
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θῶς πρὸς τὸν κατὰ τῆς ἀσεβείας ἔξελθε πόλεμον, ὡς ἂν, ταύτην προπωσάμενος καὶ τὸν αὐτής ἀρχηγὸν διάβολον εἰς γῆν καταρράξας, τοῖς τῆς νίκης στεφάνοις κοσμηθήσῃ ἐκ τῆς ζωρχικῆς δεξίας τοῦ Δεσποτοῦ.

XIX

Τοῖς τοιούτοις οὖν δόγματι καὶ λόγοις σωτηρίως κατηχήσας ὁ Βαρδαλάμ τὸν τοῦ βασιλέως νιὸν καὶ πρὸς τὸ θείον βάπτισμα εὑρετήσας, ηστεάων τε καὶ εὐχεσθαι ἐντειλάμενος, κατὰ τὸ ἔθος, ἐφ’ ἱκανὰς ἡμέρας, οὐ διέλιπε συχνὰς πρὸς αὐτόν, καὶ πάσαν δογματικὴν φωνὴν τῆς ὀρθοδόξου πίστεως ἐκδιδάσκασιν καὶ τὸ θείον Εὐαγγέλιον ὑπαγορεύων αὐτῷ, πρὸς δὲ καὶ τὰς ἀποστολικὰς παραπλήθεις καὶ τὰς προφητικὰς ῥήσεις ἐρμηνεύων· θεοδίδακτος γὰρ ὦν ἀνήρ πάσαν ἐπὶ στόματος Παλαιὰν τε καὶ Καινὴν Γραφὴν ἐφερε, καὶ τῷ θείῳ κινοῦμενος Πνεύματι, ἐφῶτισεν αὐτὸν πρὸς τὴν ἀληθὴ θεογνωσίαν. ἐν αὐτῇ δὲ τῇ ἡμέρᾳ ὧτε βαπτισθήναι ἔμελλε, διδάσκας αὐτοῦ, ἐλεγεν· Ἡδον τὴν τοῦ Χριστοῦ ἐπείγη λαβεῖν σφραγίδα, καὶ τῷ φωτὶ σημειωθήναι τοῦ προσώπου Κυρίου. καὶ νῖος μὲν γίνῃ Θεοῦ, ναὸς δὲ τοῦ ἄγγιον καὶ χωσοποιοῦ Πνεύματος. πίστευε τοίνυν εἰς Πατέρα, καὶ Τίον, καὶ Ἄγιον Πνεύμα, τὴν ἄγιαν καὶ ζωρχικὴν Τριάδα ἐν τρισίν ὑποστάσει καὶ μιὰ τεθητεὶ δοξαζομένην, 162 διαπερτὴν μὲν ταῖς ὑποστάσεις καὶ ταῖς ὑποστατικαῖς ἱδιότησιν, ἡμωμένην δὲ τῇ οὐσίᾳ· ἐνα μὲν

Ps. iv. 6

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every side, in this confidence go forth to the warfare against ungodliness, until, this put to flight, and its prince, the devil, dashed headlong to the earth, thou be adorned with the crowns of victory from the right hand of thy master, the Lord of life.'

XIX

With such like doctrines and saving words did Barlaam instruct the king's son, and fit him for holy Baptism, charging him to fast and pray, according to custom, several days; and he ceased not to resort unto him, teaching him every article of the Catholick Faith and expounding him the Gospel. Moreover he interpreted the Apostolick exhortations and the sayings of the Prophets: for, taught of God, Barlaam had alway ready on his lips the Old and New Scripture; and, being stirred by the Spirit, he enlightened his young disciple to see the true knowledge of God. But on the day, whereon the prince should be baptized, he taught him, saying, 'Behold thou art moved to receive the seal of Christ, and be signed with the light of the countenance of the Lord: and thou becomest a son of God, and temple of the Holy Ghost, the giver of life. Believe thou therefore in the Father, and in the Son, and in the Holy Ghost, the holy and life-giving Trinity, glorified in three persons and one Godhead, different indeed in persons and personal properties, but united
γινώσκων Θεὸν ἀγέννητον, τὸν Πατέρα, ἕνα δὲ
γεννητὸν Κύριον, τὸν Τίὸν, φῶς ἐκ φωτός, Θεὸν
ἀληθινόν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα πρὸ πάν-
tων τῶν αἰώνων· ἀγαθὸν γὰρ Πατρὸς ἀγαθός
ἐγεννηθῆ Τίος, φωτὸς δὲ τοῦ ἀγεννητοῦ φῶς
ἐξέλαμψε τὸ ἀείδιον, καὶ ἐκ τῆς ὀντως ἥ
ξωοποιός προῆλθε πηγὴ, καὶ ἐκ τῆς αὐτοῦναμέων
ἡ τοῦ Τίου δύναμις ἐξεφάνη, ὃς ἐστὶν ἀπαύγασμα
τῆς δόξης καὶ Δόγος ἐννυπόστατος, ἐν ἀρχῇ ὁ
πρὸς τὸν Θεὸν καὶ Θεὸς ἀναρχὸς τε καὶ αἰείδος· ἔν
τὰ πάντα ἐγένετο τὰ ὀρατὰ καὶ τὰ ἄορατα·
καὶ ἐν εἰδὸς Πνεύμα Ἁγιον, τὸ ἐκ τοῦ Πατρὸς
ἐκπορευόμενον, Θεὸν τελείον, καὶ ξωοποιόν, καὶ
ἀγιασμὸν παρεκτικῶν, ταυτοθελές, ταυτοδύναμον,
συναίδιον, ἐννυπόστατον. οὕτως οὖν προσκύνει
tὸν Πατέρα καὶ τὸν Τίον καὶ τὸ Ἀγιον Πνεύμα ἐν
τρισὶν ὑποστάσεις, εἰτ' οὖν ἰδιότητι, καὶ θεότητι
μᾶς· κοινὸν μὲν γὰρ τῶν τρίων ή θεότης, καὶ μᾶς
ἱερὰς ή φύσις, μία οὐσία, μία δόξα, μία βασι-
λεία, μία δύναμις, μία ἐξουσία· κοινὸν δὲ Τίο
καὶ Ἀγιὸν Πνεύματι τὸ ἐκ τοῦ Πατρὸς, ἑδίον δὲ τοῦ
Πατρὸς μὲν ἡ ἀγεννησία, Τίον δὲ ἡ γέννησις,
Πνεύματος δὲ ἡ ἐκπορεύσις.

Ὁ υἱὸς μὲν οὖν ταύτα πίστευε· καταλαβέειν δὲ
τὸν τρόπον τῆς γεννήσεως ἡ τῆς ἐκπορεύσεως μὴ
ἐπικατείπτετο (ἀκαταληπτὸς γὰρ)· ἐν εὐθυτητί καρδίας
απεριέργος προσέδοξεν ὅτι ὁ Πάτρῃ καὶ ὁ Τίῳ
καὶ τὸ Ἀγιὸν Πνεύμα κατὰ πάντα ἐν εἰς, πλὴν
τῆς ἀγεννησίας καὶ τῆς γεννήσεως καὶ τῆς ἐκπο-
ρεύσεως, καὶ ὅτι ὁ μονογενὴς Τίος καὶ Δόγος
τοῦ Θεοῦ καὶ Θεὸς διὰ τῆς ἡμετέρας σωτηρίας
κατηλθεῖν ἐπὶ τῆς γῆς εὐδοκίας τοῦ Πατρὸς καὶ

Wisd. vii. 20 ; Hob. i. 3
John i. 2, 3
John xv. 26
Greg. Naz. Orat. xxv. 16
Ps. cxix. 7
Eph. i. 5

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in substance; acknowledging one God unbegotten, the Father; and one begotten Lord, the Son, light of light, very God of very God, begotten before all worlds; for of the good Father is begotten the good Son, and of the unbegotten light shone forth the everlasting light; and from very life came forth the life-giving spring, and from original might shone forth the might of the Son, who is the brightness of his glory and the Word in personality, who was in the beginning with God, and God without beginning and without end, by whom all things, visible and invisible, were made: knowing also one Holy Ghost, which proceedeth from the Father, perfect, life-giving and sanctifying God, with the same will, the same power, coæternal and impersonate. Thus therefore worship thou the Father, and the Son, and the Holy Ghost, in three persons or properties and one Godhead. For the Godhead is common of the three, and one is their nature, one their substance, one their glory, one their kingdom, one their might, one their authority; but it is common of the Son and of the Holy Ghost that they are of the Father; and it is proper of the Father that he is unbegotten, and of the Son that he is begotten, and of the Holy Ghost that he proceedeth.

'This therefore be thy belief; but seek not to understand the manner of the generation or procession, for it is incomprehensible. In uprightness of heart and without question accept the truth that the Father, and the Son, and the Holy Ghost, are in all points one except in the being unbegotten, and begotten, and proceeding; and that the only-begotten Son, the Word of God, and God, for our salvation came down from heaven, by the good
συνεργία τοῦ ἁγίου Πνεύματος, ἀσπόρως συλληφθεῖς ἐν τῇ μῆτρᾳ τῆς ἁγίας Παρθένου καὶ Θεοτόκου Μαρίας διὰ Πνεύματος Ἁγίου, καὶ ἀφθόρως εξ αὐτῆς γεννηθείς, καὶ ἀνθρωποτεύχης τέλειος γενόμενος, καὶ ὅτι αὐτὸς Θεὸς τέλειός ἐστι καὶ ἀνθρωποτέυχης τέλειος, γεγομένος ἐκ δύο φύσεων, θεότητος τε καὶ ἀνθρωπότητος, καὶ ἐν δύο φύσεωι νοεραῖς, θελητικαί τε καὶ ἐνεργητικαί καὶ αὐτεξουσίας, καὶ κατὰ πάντα τελείως ἐχούσαις κατὰ τὸν ἐκάστη πρόποντα ὅρων τε καὶ λόγων, θεότητι, φημὶ, καὶ ἀνθρωπότητι, μιᾶ δὲ συνθέσεω ὑποστάσει. καὶ ταύτα ἁπειρόγραφαι δέχοντος, μηδόλοις τὸν τρόπον μαθεῖν ἐκείστοι, πῶς εὐαντὸν ἐκένωσεν ὁ Τίτος τοῦ Θεοῦ καὶ ἀνθρωποτεύχης γέγονεν ἐκ παρθενικῶν αἰμάτων ἀσπόρως τε καὶ ἀφθόρως, ἦ τὸς ἐν τῶν δύο φύσεων ἐν μιᾷ υποστάσει συνέλευσις; πιστεῖ γὰρ ταύτα ἔδιδαχθημεν κατέχειν τὰ θειάδως ἦμιν ἐκ τῆς θείας Γραφῆς εἰρήμενα· τὸν δὲ τρόπον καὶ ἀγνοοῦμεν καὶ λέγειν οὐ δυνάμεθα.

Πίστευε τὸν Τίτον τοῦ Θεοῦ, τὸν διὰ σπλάγχνα ἐλέους γεγομένον ἀνθρωποτεύχης, πάντα τε ἀναδεξαμένον τὰ τῆς ἀνθρωπότητος φυσικὰ καὶ ἀναβάλλητα πάθη (ἐπείνασε γὰρ, καὶ ἐδίψησε, καὶ ὑπνώσε, καὶ ἐκοπίασε, καὶ ἠγωνιάσθη) τῆς ἀνθρωπότητος, καὶ ὑπὲρ τῶν ἀνομιῶν ἡμῶν ἤχθη εἰς θάνατον, ἐσταυρώθη, καὶ ἐτάφη, θανάτου γενόμενος, τῆς θεότητος ἀπαθοῦς καὶ ἀπρόπτου διαμεινάσῃς· οὐδὲν γὰρ οἷος τῶν παθῶν τῇ ἀπαθείᾳ προσάπτομεν φύσει· ἀλλὰ τῷ προσλήμματι γενόμενοι αὐτῶν παθόντα καὶ ταφέντα, καὶ τῇ θείᾳ δόξῃ ἐκ νεκρῶν ἀναστάντα, ἐν ἀφθαρσίᾳ τε εἰς οὐρανοὺς ἀνεληλυθότα, καὶ ἦς εἰς πάλιν μετὰ 276
pleasure of the Father, and, by the operation of the Holy Ghost, was conceived without seed in the womb of Mary the holy Virgin and Mother of God, by the Holy Ghost, and was born of her without defilement and was made perfect man; and that he is perfect God and perfect man, being of two natures, the Godhead and the manhood, and in two natures, endowed with reason, will, activity, and free will, and in all points perfect according to the proper rule and law in either case, that is in the Godhead and the manhood, and in one united person. And do thou receive these things without question, never seeking to know the manner, how the Son of God emptied himself, and was made man of the blood of the Virgin, without seed and without defilement; or what is this meeting in one person of two natures? For by faith we are taught to hold fast those things that have been divinely taught us out of Holy Scripture; but of the manner we are ignorant, and cannot declare it.

'Believe thou that the Son of God, who, of his tender mercy was made man, took upon him all the affections that are natural to man, and are blameless (he hungered and thirsted and slept and was weary and endured agony in his human nature, and for our transgressions was led to death, was crucified and was buried, and tasted of death, his Godhead continuing without suffering and without change: for we attach no sufferings whatsoever to that nature which is free from suffering, but we recognize him as suffering and buried in that nature which he assumed, and in his heavenly glory rising again from the dead, and in immortality ascending into heaven); and believe that he shall come again, with
δόξης κρίναι ξώντας καὶ νεκρούς ὦς αὐτὸς οἶδε λόγοις θεοειδεστέρου σώματος, καὶ ἀποδώσειν ἐκάστῳ τοῖς δικαίοις αὐτοῦ σταθμοῖς. ἀναστή-
σονται γὰρ οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις· καὶ οἱ μὲν τὰς τοῦ Χριστοῦ φυλά-
ξαντες ἐντολὰς καὶ τῇ ὁρθῇ συναπελθόντες πίστει
κληρονομήσουσι ξωὴν αἰώνιον, οἱ δὲ ἐν ἀμαρτίαις 165 καταφθαρέντες καὶ τῆς ὁρθῆς ἐκκλίναντες πίστεως
eἰς κόλασιν αἰώνιον ἀπελεύσονται. πίστευε μὴ ὦν σίαν τινὰ εἶναι τοῦ κακοῦ ἢ βασιλείαν, μηδὲ ἀναρχον αὐτὴν ὑπολάμβανε ἢ παρ᾽ ἔαυτῆς ὑπο-
στάσαν, ᾗ παρὰ τοῦ Θεοῦ γενομενήν ἂπαγε τῆς ἀντιπάλης· ἀλλ᾽ ἡμέτερον ἔργον τοῦτο καὶ τοῦ διαβόλου, ἐκ τῆς ἡμετέρας ἀπροσεξίας ἐπεισελθὸν ἡμῶν διὰ τὸ αὐτεξουσίους ἡμᾶς γεγενήθησαι, καὶ αὐτοπροαιρέτω βουλήσει τοῦτο ἐκλέγεσθαι, εἴτε ἀγαθῶν, εἴτε καὶ φαῦλων. πρὸς τούτοις ὁμολογεῖ ἐν βάπτισμα ἐξ ὑδατός καὶ Πνεύματος εἰς ἀφεσιν ἀμαρτιῶν.

Δέχου καὶ τὴν μετάληψιν τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων, πιστεύων ἐν ἀληθείᾳ σῶμα καὶ αἶμα ὑπάρχειν Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἡ δέδωκε τοῖς πιστοῖς εἰς ἀφεσιν ἀμαρτιῶν. ἐν τῇ νυκτὶ γὰρ ἡ παρεδίδοτο, διαθήκην καινὴν διέθετο τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, καὶ δι᾽ αὐτῶν πάσι τοῖς εἰς αὐτοῦ πιστεύοντας, εἰπὼν· Δάβετε, φάγετε· τοῦτο ἐστὶ τὸ σῶμα μου ὑπὲρ ὑμῶν κλώμενον εἰς ἀφεσιν ἀμαρτιῶν. ὁμοίως δὲ καὶ τὸ ποτήριον λαβῶν δέδωκεν αὐτοῖς, λέγων· Πίστε ἐξ αὐτοῦ πάντες· τοῦτο

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glory, to judge quick and dead, which himself knoweth, by the words of that diviner body,\(^1\) and to reward every man by his own just standards. For the dead shall rise again, and they that are in their graves shall awake: and they that have kept the commandments of Christ, and have departed this life in the true faith shall inherit eternal life, and they, that have died in their sins, and have turned aside from the right faith, shall go away into eternal punishment. Believe not that there is any true being or kingdom of evil, nor suppose that it is without beginning, or self-originate, or born of God: out on such an absurdity! but believe rather that it is the work of us and the devil, come upon us through our heedlessness, because we were endowed with free-will, and we make our choice, of deliberate purpose, whether it be good or evil. Beside this, acknowledge one Baptism, by water and the Spirit, for the remission of sins.

'Receive also the Communion of the spotless Mysteries of Christ, believing in truth that they are the Body and Blood of Christ our God, which he hath given unto the faithful for the remission of sins. For in the same night in which he was betrayed he ordained a new testament with his holy disciples and Apostles, and through them for all that should believe on him, saying, "Take, eat: this is my Body, which is broken for you, for the remission of sins." After the same manner also he took the cup, saying, "Drink ye all of this: this is my Blood, of the new testament, which

\(^1\) Greg. Naz. Orat. xl. 45. οὐκ ἤτι μὲν σάρκα, οὐκ ἄσωματον ἃ, οἶς αὐτὸς οἴδε λόγοις, θεοεἰδεστέρον σώματος, κ.τ.λ.
ΣΤ. ΙΩΑΝΝΗΣ ΔΑΜΑΣΚΗΝΟΣ

ἐστι τὸ αἷμα μου, τὸ τῆς κακίας διαθήκης, τὸ ὑπὲρ ὑμῶν ἐκχυσμένον εἰς ἀφεσιν ἀμαρτίων· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμμησιν. αὐτὸς οὖν ὁ Δόγος τοῦ Θεοῦ ὁ ζων, καὶ ἐνεργής, καὶ πάντα ποιῶν τῇ δυνάμει αὐτοῦ, ποιεῖ καὶ μετασκευάζει διὰ τῆς θείας ἐνεργείας τῶν ἄρτων καὶ τῶν οἴνων τῆς προσφορᾶς σῶμα αὐτοῦ καὶ αἷμα, τῇ ἐπιφοιτήσει τοῦ Ἁγίου Πνεύματος, εἰς ἀγιασμόν καὶ φωτισμὸν τῶν πόθων μεταλαμβανόντων.

Προσκύνει πιστῶς τιμῶν καὶ ἀσπαζόμενος τὸ σεβάσματος ἐκτύπωμα τοῦ Δεσποτικοῦ χαρακτήρος τοῦ δι’ ήμᾶς ἐνανθρωπήσαντος Θεοῦ Δόγου, αὐτοῦ δοκῶν τὸν Κτίστην ὁμοῦ ἐν τῇ εἰκών. Ἡ τιμή γὰρ τῆς εἰκόνος, φησί τις τῶν ἁγίων, ἐπὶ τὸ πρωτότυπον διαβαίνειν· πρωτότυπον δὲ ἐστὶ τὸ εἰκονιζόμενον, ἐξ οὗ τὸ παράγωγον γίνεται. τὴν γὰρ ἐν εἰκόνι βλέποντες γραφήν, τοῖς τοῦ νοὸς ὀφθαλμοῖς πρὸς τὴν ἀληθινὴν διαβαίνομεν ἰδέαν ὡς ἐστὶν ἡ εἰκών, εὐσεβῶς προσκυνοῦντες τὴν τοῦ δι’ ήμᾶς σαρκωθέντος μορφήν, οὐ θεοποιούμενοι, ἀλλ’ ὡς εἰκόνα τοῦ σαρκωθέντος Θεοῦ καταστασιμοῦ, πόθῳ καὶ ἁγίατι τοῦ κενώσαντος ἑαυτὸν δι’ ήμᾶς μέχρι καὶ δούλου μορφής· ὁμοίως καὶ τῆς ἀχράντου Μητρὸς αὐτοῦ καὶ πάντων τῶν ἁγίων τὰ ἐκτυπώματα τούτω τῷ λόγῳ περιπτυσσόμενοι. ὡσαύτως δὲ καὶ τῶν τύπων τοῦ ζωοποιοῦ καὶ σεβασμοῦ σταυροῦ πίστει προσκυνῶν καταστάζου διὰ τῶν κρεμασθέντα ἐν αὐτῷ σαρκί ἐπὶ σωτηρία τοῦ γένους 167 ήμῶν Χριστὸν τὸν Θεὸν καὶ Σωτῆρα τοῦ κόσμου, καὶ δὸντα ἡμᾶν τούτων σύμβολον τῆς κατὰ τοῦ διαβόλου νίκης· φρίττει γὰρ καὶ τρέμει, μὴ φέρων 280
is shed for you for the remission of sins: this do in remembrance of me." He then, the Word of God, being quick and powerful, and, working all things by his might, maketh and transformeth, through his divine operation, the bread and wine of the oblation into his own Body and Blood, by the visitation of the Holy Ghost, for the sanctification and enlightenment of them that with desire partake thereof.

‘Faithfully worship, with honour and reverence, the venerable likeness of the features of the Lord, the Word of God, who for our sake was made man, thinking to behold in the Image thy Creator himself. “For the honour of the Image, saith one of the Saints, passeth over to the original.” The original is the thing imaged, and from it cometh the derivation. For when we see the drawing in the Image, in our mind’s eye we pass over to the true form of which it is an Image, and devoutly worship the form of him who for our sake was made flesh, not making a god of it, but saluting it as an image of God made flesh, with desire and love of him who for us men emptied himself, and even took the form of a servant. Likewise also for this reason we salute the pictures of his undefiled Mother, and of all the Saints. In the same spirit also faithfully worship and salute the emblem of the life-giving and venerable Cross, for the sake of him that hung thereon in the flesh, for the salvation of our race, Christ the God and Saviour of the world, who gave it to us as the sign of victory over the devil; for the devil trembleth and quaketh.
καθόραν αὐτοῦ τὴν δύναμιν. ἐν τοῖς τοιούτοις δόγμασι καὶ μετὰ τοιαύτης πίστεως βαπτισθήσῃ, ἀτρεπτον ταύτην καὶ ἀμυνὴ πάσης αἰρεσεως φυλάττων μέχρις ἐσχάτης ἀναπνοῆς. πάσαν δὲ διδασκαλίαν καὶ πάσαν δογματικὴν φωνήν, ταύτῃ τῇ ἀμωμήτῳ ἀνθισταμένην πίστει, βδελύσουν, καὶ ἀλλοτρίωσιν λογίζου εἶναι Θεοῦ. φησὶ γὰρ ὁ Ἀπόστολος, ὅτι Καὶ ἡμεῖς ἡ ἀγγέλος εἰς οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ’ ἐνηγγελισάμεθα ὑμῖν, ἀνάθεμα ἐστώ. οὐκ ἔστι γὰρ ἄλλο εὐαγγέλιον καὶ ἄλλη πίστις, πλὴν ἡ διὰ τῶν ἀποστόλων κηρυχθείσα, καὶ διὰ τῶν θεοφόρων Πατέρων ἐν διαφόροις συνόδοις βεβαιωθείσα, καὶ τῇ καθολικῇ Ἐκκλησίᾳ βεβαιωθείσα. 1

Ταῦτα εἶπον ὁ Βαρλαάμ, καὶ τὸ τῆς πίστεως σύμβολον τὸ ἐκτεθὲν ἐν τῇ κατὰ Νίκαιαν συνόδῳ διδάξας τὸν τοῦ βασιλέως υἱόν, ἐβάπτισεν αὐτὸν εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Τίον, καὶ τοῦ Ἀγίου Πνεύματος εἰς τὴν κολυμβηθραν τοῦ ὕδατος τῆς οὐσίας ἐν τῷ παραδείσῳ αὐτοῦ... καὶ ἤλθεν ἐπ’ αὐτὸν ἡ χάρις τοῦ Ἀγίου Πνεύματος. ἐπανελθὼν δὲ εἰς τὸν αὐτοῦ κοιτῶνα, καὶ τὴν ἑρᾶν ἐπιτελέσας μυσταγωγίαν τῆς ἀναίμακτον υβρίας, μετέδωκεν αὐτῷ τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων, καὶ ἡγαλλιάσατο τῷ Πνεύματι, δόξαν 168 ἀναπέμπων Χριστῷ τῷ Θεῷ.

Luke x. 21

1 Pet. i. 3, 4  Ἐπεὶ δὲ πρὸς αὐτὸν ὁ Βαρλαάμ: Εὐλογητὸς ὁ Θεὸς καὶ Πάτὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ ἔλεος αὐτοῦ ἀναγεννήσας σε εἰς ἐλπίδα ξύσαν, εἰς κληρονομίαν ἀφθαρτον καὶ ἀμιλαντον, καὶ ἀμάραντον, τετηρημένην ἐν

1 A misprint for παραδείσου.
at the virtue thereof, and endureth not to behold it. In such doctrines and in such faith shalt thou be baptized, keeping thy faith unwavering and pure of all heresy until thy latest breath. But all teaching and every speech of doctrine contrary to the blameless faith abhor, and consider it an alienation from God. For, as saith the Apostle, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." For there is none other Gospel or none other Faith than that which hath been preached by the Apostles, and established by the inspired Fathers at divers Councils, and delivered to the Catholick Church.'

When Barlaam had thus spoken, and taught the king's son the Creed which was set forth at the Council of Nicea, he baptized him in the name of the Father, and of the Son, and of the Holy Ghost, in the pool of water which was in his garden. And there came upon him the grace of the Holy Spirit. Then did Barlaam come back to his chamber, and offer the Mysteries of the unbloody Sacrifice, and communicate him with the undefiled Mysteries of Christ: and Ioasaph rejoiced in spirit, giving thanks to Christ his God.

Then said Barlaam unto him, 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten thee again unto a lively hope, to an inheritance incorruptible and undefiled, that fadeth not away,
σύρανοις, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν διὰ Πνεύματος ἁγίου. σήμερον γὰρ ἐλευθερωθεὶς ἀπὸ τῆς ἁμαρτίας ἐδούλωθης τῷ Θεῷ, τὸν ἄρραβῶνα δεξάμενος τῆς αἰωνίου ζωῆς, καὶ τὸ σκότος ἀπολυτῶν, φῶς ἐνεδύσας, κατατάχθης εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Ὅσοι γὰρ, φησίν, ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοὺς πιστεύοντις εἰς τὸ ὄνομα αὐτοῦ· ὄστε οὐκέτι εἶ δοῦλος, ἀλλ' νῦς καὶ κληρονόμος Θεοῦ διὰ Ἰησοῦ Χριστοῦ ἐν 

Πνεύματι Ἀγίῳ. διό, ἀγαπητέ, σπουδασον ἁστυλος καὶ ἀμαίνητος αὐτῷ εὐρεθήσαι, ἐργαζόμενος τὸ ἁγαθὸν ἐπὶ τῷ θεμελίῳ τῆς πίστεως, πίστει γὰρ χωρὶς ἐργών νεκρά ἐστιν, ὡσπερ καὶ ἐργα δίχα πίστεως, καθὼς καὶ πρὸ τοῦ γέννησιν. 

λαλήσας σοι. ἀποθεόμενος σὺν λοιπὸν πᾶσαι 169 κακίαν, καὶ πάντα τὰ ἔργα τοῦ παλαιοῦ ἀνθρώπου μισήσας τὰ θειορόμενα κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ὡς ἀρτηρειόμην βρέφος τὸ λογικὸν καὶ ἀδόλου γάλα τῶν ἁρετῶν ἐπιστόθησαν πιθεύν, ἵνα ἐν αὐτῷ αὐξηθῆ, καὶ φθάσῃ εἰς τὴν ἐπίγνωσιν τῶν ἔντολῶν τοῦ Θεοῦ, εἰς ἄνδρα τελειοῦ, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, μηκέτι νήπιος ὁν ταῖς φρεσί, κλυνωθῶμεν καὶ περιφερόμενος τῇ ζάλῃ καὶ τρικυμίᾳ τῶν παθῶν, ἄλλα τῇ μὲν κακία νηπιάζων, πρὸς δὲ τὸ ἁγαθὸν στερεμμοῦ καὶ πεπαγωμένον ἐχὼν τῶν νοῶν, καὶ ἄξιος περιπατῶν τῆς κλήσεως ἢς ἐκλήθης ἐν φυλακῇ τῶν ἐντολῶν τοῦ Κυρίου, ἀποστειλόμενος ἑαυτοῦ καὶ ἀλλοτριώσας τὴν ματαιότητά τῆς προ- τέρας ἀναστροφῆς, καθὼς τὰ ἐθνη περιπατεῖ 284
reserved in heaven in Christ Jesus our Lord by the Holy Ghost; for to-day thou hast been made free from sin, and hast become the servant of God, and hast received the earnest of everlasting life: thou hast left darkness and put on light, being enrolled in the glorious liberty of the children of God. For he saith, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Wherefore thou art no more a servant, but a son and an heir of God through Jesus Christ in the Holy Ghost. Wherefore, beloved, give diligence that thou mayest be found of him without spot and blameless, working that which is good upon the foundation of faith: for faith without works is dead, as also are works without faith; even as I remember to have told thee afore. Put off therefore now all malice, and hate all the works of the old man, which are corrupt according to the deceitful lusts; and, as new-born babe, desire to drink the reasonable and sincere milk of the virtues, that thou mayest grow thereby, and attain unto the knowledge of the commandments of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that thou mayest henceforth be no more a child in mind, tossed to and fro, and carried about on the wild and raging waves of thy passions: or rather in malice be a child, but have thy mind settled and made steadfast toward that which is good, and walk worthy of the vocation wherewith thou wast called, in the keeping of the commandments of the Lord, casting off and putting far from thee the vanity of thy former conversation, henceforth walking not as the Gentiles
ἐν τῇ ματαιότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι
tῇ διανοίᾳ καὶ ἀπηλλοτριωμένοι τῆς δόξης τοῦ
Θεοῦ, ὑποτεταγμένοι ταῖς ἐπιθυμίαις αὐτῶν καὶ
ἀλόγους ὑμαῖς. σὺ δέ, ὥσπερ προσήλθες Θεῷ
ζωντι καὶ ἀληθινῷ, οὕτω δὴ καὶ ὡς νῦν φωτὸς 170
περιπάτησον. οἱ γὰρ καρπὸς τοῦ Πνεῦματος ἐν
πάσῃ ἀγαθοσύνῃ, καὶ δικαιοσύνῃ, καὶ ἀληθείᾳ,
kαὶ τὸν ἑνδυθέντα σου σήμερον νέον ἀνθρώπον
μηκέτι τῇ προτέρᾳ καταφθείρῃς παλαιότητι·
αλλ' ἀνακαινίζον καθ' ἐκάστην ἐν δικαιοσύνῃ,
cαὶ οἰστότητι, καὶ ἀληθείᾳ· δυνατὸν γὰρ τούτο
παντὶ τῷ βουλομένῳ, καθ' ἐπεί ἂν οὐκ οἴησαν
dοκεῖαι τεκνὰ Θεοῦ γενέσθαι τοῖς πιστεύουσιν
eis to ὅνομα αὐτοῦ, ὡστε οὐκέτι δυνάμεθα λέγειν
ὅτι ἀδύνατος ἡμῖν ἢ κτῆσις τῶν ἄρετῶν εὐκολος
γὰρ ὡς δός καὶ ῥάδια. εἰ γὰρ καὶ στενὰ πως καὶ
τεθλιμμένη κέκληται διὰ τὸν ὑπωτισμὸν τοῦ
σώματος, ἀλλ' ὃμως ποθεινή ἐστι καὶ θεία διὰ
tὴν ἐλπίδα τῶν μελλόντων ἀγαθῶν τοῖς μη ἀσό-
φως περιπατοῦσιν, ἀλλ' ἀκριβῶς συνισκοῦσι τι τὸν
θέλημα τοῦ Θεοῦ, καὶ τὴν πανοπλίαν αὐτοῦ ἀμπέ-
εχομένοις εἰς παράταξιν τῶν μεθοδευόν τοῦ ἀντι-
κειμένου, καὶ ἐν προσευχῇ καὶ δεήσει εἰς αὐτὸ
tοῦτο ἀγρυπνοῦσιν ἐν πάσῃ ὑπομονῇ καὶ ἐλπίδι.
σὺ οὖν, καθὼς ἥκουσας παρ' έμοι καὶ ἐδιδάχθης,
καὶ βεβαιάν καταβάλου κρητίδα, ἐν αὐτῇ περισ-
σεύου, αὐξανόμενος καὶ προκόπτου, καὶ τὴν
καλὴν στρατευόμενος στρατείαν, ἔχων πλῆθος καὶ
ἀγαθὴν συνείδησιν δὲ ἐργῶν ἀγαθῶν μαρτυροῦν-171
μένην, καὶ διάκων δικαιοσύνην, εὐσέβειαν, πίστιν,
ἀγάπην, ὑπομονὴν, πραότητα, ἐπιλαβόμενος τῆς
αἰώνιον ζωῆς εἰς ἤν ἐκλήθης. πᾶσαν δὲ ἡδονήν
286
walk in the vanity of their mind, having their understanding darkened, alienated from the glory of God, in subjection to their lusts and unreasonable affections. But as for thee, even as thou hast approached the living and true God, so walk thou as a child of light; for the fruit of the Spirit is in all goodness and righteousness and truth; and no longer destroy by the works of the old man the new man, which thou hast to-day put on. But day by day renew thyself in righteousness and holiness and truth: for this is possible with every man that willeth, as thou hearest that unto them that believe on his name he hath given power to become the sons of God; so that we can no longer say that the acquiring of virtues is impossible for us, for the road is plain and easy. For, though with respect to the buffetings of the body, it hath been called a strait and narrow way, yet through the hope of future blessings is it desirable and divine for such as walk, not as fools but circumspectly, understanding what the will of God is, clad in the whole armour of God to stand in battle against the wiles of the adversary, and with all prayer and supplication watching thereunto, in all patience and hope. Therefore, even as thou hast heard from me, and been instructed, and hast laid a sure foundation, do thou abound therein, increasing and advancing, and warring the good warfare, holding faith and a good conscience, witnessed by good works, following after righteousness, godliness, faith, charity, patience, meekness, laying hold on eternal life whereunto thou wast called. But remove far
καὶ ἐπιθυμίαν τῶν παθῶν μὴ μόνον τῇ κατὰ πράξειν ἐνεργεία μακρύνῃς ἀπὸ σοῦ, ἀλλὰ καὶ ταῖς κατ’ ἐννοιαν ἐνθυμησεῖς, ὡς ἄν ἀμόλυντόν σου τὴν ψυχήν τῷ Θεῷ ὑποδείξῃς. οὐ μόνον γὰρ αἱ πράξεις, ἀλλὰ καὶ αἱ ἐνθυμήσεις ἡμῶν, ἀνάγραπτοι οὖσαι, στεφάνων ἡ τιμωρίων πρό- ξενοι γίνονται· ταῖς καθαραῖς δὲ καρδιαῖς ἐνοι- κεῖν τὸν Χριστὸν ἁμα Πατρὶ καὶ Ἄγιον Πνεύματι ἐπιστάμεθα. ὡς δ’ αὐτό πάλιν καπνὸς μελίσσας, σύν οὖν τοὺς ποιητοὺς λογισμοὺς ἐκδιώκειν ἡμῶν τὴν τοῦ θείου Πνεύματος χάριν μεμαθήκαμεν. διὸ ἐπιμελῶς πρὸς τούτο ἐχθὺς πάντα διαλο- γισμῶν ἐμπαθείας ἀπαλείψας τῆς ψυχῆς, τὰς ἀρίστας ἐμφύτευσον ἐννοιας, ναὸν σεαυτόν ποιῶν τοῦ Ἄγιου Πνεύματος. ἐκ τῶν διαλογισμῶν γὰρ καὶ πρὸς τὰς κατ᾽ ἐνεργείαν πράξεις ἐρχόμεθα· καὶ πᾶν ἔργον, ἀπὸ ἐννοιας καὶ ἐνθυμήσεως προκόπτον, μικράς ἐπιλαμβάνεται ἀρχῆς, εἰτα ταῖς κατὰ μικρὸν αὐξήσεσιν εἰς μεγάλα κατα- λήγειν.

Διὰ τούτο μηδὲ ὅλως σου κυριεύσαι συνήθειαν ἑάσῃς κακῆς, ἀλλὰ νεαρᾶς ἢτι οὐσῆς, ἐξελέ σου τῆς καρδίας τὴν ποιηράν Ρίζαν, ἢν μή, ἐμφυεία καὶ ἐν τῷ βάθει τὰς Ρίζας ἐμπήξασα, χρόνου καὶ κόπου δεθῆ τοῦ ἐκριζωθῆναι. διὰ τούτο γὰρ ἀεὶ τὰ μείζονα τῶν ἀμαρτημάτων ἐπεισέρχεται ἡμῖν καὶ καταδυναστεύει τῶν ἡμετέρων ψυχῶν, ὅτι τὰ ἐλάττωνα δοκοῦντα εἰναι, οὗτοι ἐνθυμήσεις ποιηρά, 172 λόγοι ἀπρεπεῖς, ὁμλίαι κακαί, τῆς προσηκούσης οὐ τυγχάνει διορθώσεως. ὡστερ γὰρ ἐν τοῖς σόμασιν οἱ μικρῶν καταφρονήσαντες τραυμάτων σημεδόνας πολλάκις καὶ θάνατος ἐαυτοῖς προεξέ-
from thee all pleasure and lust of the affections, not only in act and operation, but even in the thoughts of thine heart, that thou mayest present thy soul without blemish to God. For not our actions only but our thoughts also are recorded, and lead either to crowns or to punishments: and we know that Christ, with the Father and the Holy Ghost, dwelleth in pure hearts. But, just as smoke driveth away bees, so, we learn, do evil imaginations drive out of us the Holy Spirit's grace. Wherefore take good heed hereto, that thou blot out every imagination of sinful passion from thy soul, and plant good thoughts therein, making thyself a temple of the Holy Ghost. For from imaginations we come also to actual deeds, and every work, advancing from thought and reflection, catcheth at small beginnings, and then, by small increases, arriveth at great endings.

'Wherefore on no account suffer any evil habit to master thee; but, while it is yet young, pluck the evil root out of thine heart, lest it fasten on and strike root so deep that time and labour be required to uproot it. And the reason that greater sins assault us and get the mastery of our souls is that those which appear to be less, such as wicked thoughts, unseemly words and evil communications, fail to receive proper correction. For as in the case of the body, they that neglect small wounds often bring mortification and death upon themselves, so too with the
νησαν, οὕτω καὶ τῶν ψυχῶν, οἱ τῶν μικρῶν ὑπερορῶντες παθῶν καὶ ἀμαρτημάτων, τὰ μείζονα ἐπεισάγονοι· καθ' ὅσον δὲ τὰ μείζονα ἐπεισέρχεται αὐτοῖς, ἐν ἐξει γνωμήνει ἡ ψυχή καταφρονεῖ. Ἄσεθή γὰρ, φησίν, ἐλθὼν εἰς βάθος κακῶν καταφρονεῖ, καὶ λοιπόν ἄσπερ ὑς ἐγκυλω- δούμενος βορβῶρῳ ἢδεται, οὕτω καὶ ἡ ψυχή ἐκείνη, ταῖς κακαῖς συννηθείαις καταχωσθεῖσα, οὐδὲ αἰσθησιν λαμβάνει τῆς τῶν ἀμαρτημάτων δυσωδίας, ἀλλὰ τέρπεται μᾶλλον αὐταῖς καὶ ἐνηδύνεται, ὡς ἅγαθον τινος τῆς κακίας ἀντεχο- μένης· καὶ ὃς δὴ ποτε ἀνανεόυσα εἰς αἰσθησιν ἔλθη, κόπτω πολλῷ καὶ ἰδρῶτι ἐλευθεροῦται, οἷς ἐθελοντὶ κατεδούλευσεν ἕαυτην τῇ πονηρᾷ συν- νηθείᾳ.

Διὰ τούτῳ πάσῃ δυνάμει μάκρουν ἕαυτὸν ἀπὸ πάσης ἐννοιας καὶ ἐνθυμήσεως πονηρᾶς καὶ πάσης ἐμπαθοῦς συννηθείας· μᾶλλον δὲ ταῖς ἁρεταῖς ἐθιζὲ ἕαυτὸν καὶ ἐν ἐξει τῆς τοῦτων γενοῦ ἐργα- σίας. εἰ γὰρ μικρὸν κοπιάσεις ἐν αὐτοῖς καὶ ἐν ἐξει γενέσθαι ἱσχύσεις, ἀκόπως λοιπὸν τῇ τοῦ Θεοῦ συνεργείᾳ προκόψεις. ἡ γὰρ ἐξες τῆς ἁρετῆς τῇ ψυχῆ ποιωθείσα, ὡς ἀτε φυσικὴν συγγένειαν πρὸς αὐτὴν ἔχουσα καὶ τὸν Θεὸν συνεργῶν κεκτημένη, δυσμετάβλητος γίνεται καὶ 173 λίαν ἀσφαλεστάτη, καθὼς ὅρας ὅτι ἡ ἀνδρεία καὶ φρόνησις, σωφροσύνη τε καὶ δικαιοσύνη δυσμετάβληται εἰςων, ἐξεις δὲ τῆς ψυχῆς καὶ ποιοτητῆς καὶ ἐνέργειας διὰ βάθους κεχωρικυίας. εἰ γὰρ τὰ πάθη τῆς κακίας, οὐ φυσικὰ ἡμῖν ὄντα, ἀλλ' ἔξωθεν ἐπεισελθόντα, ἥνικα ἐν ἐξει γένωνται, δυσμετάβλητα εἰς, πόσῳ μᾶλλον ἡ ἀρετή, καὶ 290
soul: thus they that overlook little passions and sins bring on greater ones. And the more those greater sins grow on them, the more doth the soul become accustomed thereto and think light of them. For he saith, “When the wicked cometh to the depth of evil things, he thinketh light of them”: and finally, like the hog, that delighteth to wallow in mire, the soul, that hath been buried in evil habits, doth not even perceive the stink of her sin, but rather delighteth and rejoiceth therein, cleaving to wickedness as it were good. And even if at last she issue from the mire and come to herself again, she is delivered only by much labour and sweat from the bondage of those sins, to which she hath by evil custom enslaved herself.

‘Wherefore with all thy might remove thyself far from every evil thought and fancy, and every sinful custom; and school thyself the rather in virtuous deeds, and form the habit of practising them. For if thou labour but a little therein, and have strength to form the habit, at the last, God helping thee, thou shalt advance without labour. For the habit of virtue, taking its quality from the soul, seeing that it hath some natural kinship therewith and claimeth God for an help-mate, becometh hard to alter and exceeding strong; as thou seest, courage and prudence, temperance and righteousness are hard to alter, being deeply seated habits, qualities and activities of the soul. For if the evil affections, not being natural to us, but attacking us from without, be hard to alter when they become habits, how much harder shall it be to shift virtue, which hath been by
ST. JOHN DAMASCENE

φυσικῶς ἢμῖν ἐμφυτευθεῖσα ὑπὸ τοῦ Δημιουργοῦ καὶ αὐτὸν ἐπίκουρον ἔχουσα, εἰ, μικρὸν ἀγωνισμένων ἡμῶν, ἐν ἐξει ριζωθῇ τῇ ψυχῇ, δυσμεταβλητὸς ἔσται;

XX

"Ὅθεν μοι ταύτης ἐργάτης διηγησάτο τις, ὅτι Μετὰ τὸ προσλαβέσθαι με τὴν θείαν θεωρίαν ἐν ἐξει βεβαιωτάτη καὶ τῇ ταύτης μελέτη πουωθήναι τὴν ψυχήν, βουληθεὶς ποτὲ ἀπόπειραν αὐτῆς ποιήσαται, κατέσχον τὸν νοῦν μου, μὴ συγχωρῆσας τῇ κατ' ἔθος ἐπιβαλεῖν μελέτη· καὶ ἔγνων αὐτὸν ἀνωμένου καὶ δυσφοροῦντα καὶ πρὸς αὐτὴν ἀσχέτω ἐπευγάμενου πόθῳ, μηδέλος δὲ πρὸς ἐναντιαν τινὰ ἑνθύμησιν ἀποκλίναι ἰσχύοντα· ἦν καὶ δὲ μικρὸν ἐνέδωκα τὰς ἡνίας, ὄξυρομος εὐθὺς ἀνέδραμε πρὸς τὴν ἑαυτοῦ ἐργασίαν, καθὰ φησὶν ὁ Προφήτης· ὁ ὀνετῶν ἐπιποθεῖ ἡ ἐλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὔτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς τὸν Θεόν, τὸν ἵππον, τὸν ζῷοντα. ἀποδεδέκται οὖν ἐκ πάντων τούτων, ὡς ἐφ’ ἢμῖν ἐστιν ἡ κτήσις τῆς ἀρετῆς, καὶ ἡμεῖς ταύτης κύριοι καθεστηκαίμεν εἴτε θελήσομεν αὐτῆς ἀνθέξεσθαι, εἴτε τὴν ἀμαρτίαν προκρίναι. οἱ μὲν οὖν δούλωθεντες τῇ κακίᾳ δυσαποστάστως 174 αὐτῆς ἔχουσι, καθὰ δὲ προλαβὼν ἐιπὸν.

Ps. xlii. 1

Luke i. 78

Σὺ δὲ λοιπὸν ἐλευθερωθεῖς ταύτης διὰ σπλάγχνα ἐλέον Θεοῦ ήμῶν, καὶ τὸν Χριστὸν ἐνδεδυμένου τῇ τοῦ θείου Πνεύματος χάριτι, ὅλον σεαυτὸν μετάθες ἐπὶ τὸν Κυρίον, καὶ μηδέλος 292
nature planted in us by our Maker, and hath him for an help-mate, if so be, through our brief endeavour, it shall have been rooted in habit in the soul?'

XX

'Wherefore a practician of virtue once spake to me on this wise: 'After I had made divine meditation my constant habit, and through the practice of it my soul had received her right quality, I once resolved to make trial of her, and put a check upon her, not allowing her to devote herself to her wonted exercises. I felt that she was chafing and fretting, and yearning for meditation with an un-governable desire, and was utterly unable to incline to any contrary thought. No sooner had I given her the reins than immediately she ran in hot haste to her own task, as saith the Prophet, 'Like as the hart desireth the water brooks, so longeth my soul after the strong, the living God.' " Wherefore from all these proofs it is evident that the acquirement of virtue is within our reach, and that we are lords over it, with power to embrace it, or else the rather to choose sin. They then, that are in the thraldom of wickedness, can hardly be torn away therefrom, as I have already said.

But thou, who hast been delivered therefrom, through the tender mercy of our God, and hast put on Christ by the grace of the Holy Ghost, now transfer thyself wholly to the Lord's side, and never open a
Ετί τούς πάθεις θύραν ἀνοίξετο ἀλλὰ τῇ εὐωδίᾳ καὶ λαμπρότητι τῶν ἀρετῶν κοσμήσας σοι τὴν ψυχήν, ναδὲ αὐτὴν πολῆσον τῆς ἁγίας Τριάδος, τῇ ταύτῃ τεωρίᾳ πάσας σοι τὰς τοῦ νοὸς δυνάμεις ἀπασχολήσας. εἰ γὰρ βασίλεια τις ἐπιγείῳ συνιάγων καὶ διαλεγόμενος μακαριστὸς πᾶσι δείκνυται, ὁ Θεὸς διαλέγεσθαι καὶ συνείναι τῷ νοῦ καταξιώθεις πόσης ἀπολαύσεται μακαριώτητος; αὐτὸν οὖν ἐνοπτρίζου πάντοτε, καὶ αὐτῷ προσομίλει. πῶς δὲ προσομιλήσεις Θεῷ; τῇ διὰ προσευχῆς καὶ δέησεως πρὸς αὐτὸν ἐγχύτητι. ὁ γὰρ πόθῳ θερμότατῳ καὶ καρδίᾳ κεκαθαρμένῃ προσευχόμενος, πάντων μὲν τῶν ὑλικῶν καὶ χαμαιζήλων μακρύνας τὸν νοῦν, ὡς ἐνόπτιος δὲ ἐνωτίῳ παριστάμενος τῷ Θεῷ, φόβῳ τε καὶ τρόμῳ τὰς δέησεις αὐτῷ προσάγων, ὁ τοιοῦτος 175 ὁμιλεῖ αὐτῷ καὶ πρόσωπον πρὸς πρόσωπον αὐτῷ διαλέγεται.

Πάρεστι γὰρ πανταχοῦ ὁ ἅγιος ἡμῶν Δεσπότης ἐπακούων τῶν εἰλικρινῶς καὶ καθαρῶς προσευχομένου αὐτῷ, καθάπερ φησίν ὁ Προφῆτης: 'Ὀφθαλμοί Κυρίου ἐπὶ δικαίους, καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν. καὶ διὰ τοῦτο οἱ Πατέρες τὴν προσευχὴν ἐσωσιν ἀνθρώπου πρὸς Θεὸν ὅριζον, καὶ ἔργον ἀγγέλων ταύτην καλοῦσιν, καὶ τῆς μελλούσης εὐφροσύνης προοίμου. ἐπεὶ γὰρ βασίλειαν ὑπρανόν τὴν ἐγχύτητα καὶ θεωρίαν τῆς ἁγίας Τριάδος πλέον πάντων τίθενται, πρὸς τοῦτο δὲ καὶ ἡ τῆς εὐχῆς προσεδρεία τῶν νοῦν χειραγωγεῖ, εἰκότως προοίμου καὶ οἰόνει προεικόνισμα ἐκείνης τῆς μακαριώτητος κέκληται αὕτη. οὐ πάσα δὲ εὐχὴ οὕτωσι καθεστηκεν, ἀλλ’ ἡ 294 .
door to thy passions, but adorn thy soul with the sweet savour and splendour of virtue, and make her a temple of the Holy Trinity, and to his contemplation see thou devote all the powers of thy mind. He that liveth and converseth with an earthly king is pointed out by all as a right happy man: what happiness then must be his who is privileged to converse and be in spirit with God! Behold thou then his likeness alway, and converse with him. How shalt thou converse with God? By drawing near him in prayer and supplication. He that prayeth with exceeding fervent desire and pure heart, his mind estranged from all that is earthly and grovelling, and standeth before God, eye to eye, and presenteth his prayers to him in fear and trembling, such an one hath converse and speaketh with him face to face.

“Our good Master is present everywhere, hearkening to them that approach him in purity and truth, as saith the Prophet, “The eyes of the Lord are over the righteous, and his ears are open unto their cry.” For this reason the Fathers define Prayer as “the union of man with God,” and call it “Angels’ work,” and “the prelude of gladness to come.” For since they lay down before all things that “the kingdom of heaven” consisteth in nearness to and contemplation of the Holy Trinity, and since all the importunity of prayer leadeth the mind thither, Prayer is rightly called “the prelude” and, as it were, the “fore-glimpse” of that blessedness. But not all prayer is of this nature, but only such prayer as
Τῆς προσηγορίας ταύτης ὑπτυς ἀξία, ἢ Θεοῦ ἐχούσα διδάσκαλον τὸν διδόντα εὐχήν τῷ εὐχομένῳ, ἢ πάντων τῶν ἐπὶ γῆς ὑπεραρθείς καὶ τῷ Δεσπότῃ Θεῷ ἀμέσως ἐνυγχάνουσαν.

Ταύτην σεαυτὸ τε περιποιοῦ, καὶ εἰς ταύτην ἀγωνίζου τὴν προκοπήν· ἵκανὴ γὰρ ὑπάρχει ἐκ γῆς εἰς οὐρανοὺς ἀνυψώσασα σε. οὐκ ἀπαρασκεύως δὲ καὶ ὡς ἐτυγχα προκόψεως ἐν ταύτῃ ἀλλὰ, πάντων τῶν παθῶν τὴν ψυχὴν προκαθάρας, καὶ πάσης πονηρᾶς ἐνθυμήσεως ταύτης ἀποσμήξας ὡς καθαρὰν καὶ νεόσμηκτον ἔσοπτρον, πάσης τε 176 μυθισκαίας καὶ μὴνιδος σεαυτὸν μακρύνας, ἤτις πλέον πάντων τὰς ἡμετέρας εὐχὰς πρὸς Θεοῦ ἀνάγεσθαι κωλύει, πάσι τε τοῖς ἡμαρτηκόσι σου ἀπὸ καρδίας ἀφείς τὰ πλημμελήματα, καὶ ἐν ἐλεημοσύναις καὶ ὀἰκτηροῖς πενήτων τὴν εὐχὴν ππερώσας, προσάγαγαν τῷ Θεῷ μετὰ θερμῶν δακρύων. οὕτως εὐχόμενος δυνήσῃ εἶπείν ὡς ὁ μακάριος Δαυίδ. οὕτως γὰρ βασίλεις ὁν καὶ μυρίαις ἐλκόμενος φροντίσι, πάντων δὲ τῶν παθῶν τὴν ψυχὴν αὐτοῦ καθαρίσας, ἔλεγεν πρὸς τὸν Θεόν· Ἀδεικνάν ἐμύσησα καὶ ἐβδελυγμένη, τὸν δὲ νόμον σου ἡγάπησα· ἐπτάκις τῆς ἡμέρας ἤνεσά σε ἐπὶ τὰ κρίματα τῆς δικαιοσύνης· ἐφύλαξεν ἡ ψυχὴ μου τὰ μαρτύρια σου καὶ ἡγαπησεν αὐτὰ σφόδρα· ἐγκινάτω ἡ δήσις μου ἐνώπιον σου, Κύριε· κατὰ τὸ λόγιόν σου συνέτισον με.

Ps. cxix. 168

Schol. on Scala by John Clim. p. 448

In. lvi. 8, 9

Οὕτως βωδυτός σου ὁ Θεὸς ἐπακούσεται· ἐτὶ λαλοῦντός σου, ἔρει· Ἰδοὺ πάρεμι. εἰ τοιαύτῃ ὅσῳ κτήσῃ εὐχήν, μακάριος ἐσῃ· ἀργίχανον γὰρ ἀνθρώπον, μετὰ τοιαύτῃς προδυμίας εὐχόμενον 177 296.
is worthy of the name, which hath God for its teacher, who giveth prayer to him that prayeth; prayer which soareth above all things on earth and entreateth directly with God.

'This acquire thou for thyself, and strive to advance thereto, for it is able to exalt thee from earth to heaven. But without preparation and at hap-hazard thou shalt not advance therein. But first purify thy soul from all passion, and cleanse it like a bright and newly cleansed mirror from every evil thought, and banish far all remembrance of injury and anger, which most of all hindereth our prayers from ascending to God-ward: and from the heart forgive all those that have trespassed against thee, and with alms and charities to the poor lend wings to thy prayer, and so bring it before God with fervent tears. Thus praying thou shalt be able to say with blessed David, who, for all that he was king, and distraught with ten thousand cares, yet cleansed his soul from all passions, and could say unto God, "As for iniquity, I hate and abhor it, but thy law do I love. Seven times a day do I praise thee, because of thy righteous judgements. My soul hath kept thy testimonies, and loved them exceedingly. Let my complaint come before thee, O Lord: give me understanding according to thy word."

'While thou art calling thus, the Lord shall hear thee: while thou art yet speaking, he shall say, "Behold I am here." If then thou attain to such prayer, blessed shalt thou be; for it is impossible for a man praying and calling upon
καὶ παρακαλούντα τὸν Θεόν, μὴ καθ’ ἐκάστην προκόπτειν ἐν τῷ ἀγαθῷ καὶ πασῶν ὑπερίπτασθαι τῶν τοῦ ἐχθροῦ παγίδων. ὁ γὰρ διαθερμάνας αὐτοῦ τὴν διάνοιαν, καθάπερ τις τῶν ἁγίων ἔφησε, Καὶ τὴν ψυχὴν ἀναστήσας, καὶ πρὸς τὸν οὐρανὸν ἐαυτοῦ μετοικίσας, καὶ οὕτω τὸν Δεσπότην τὸν ἐαυτοῦ καλέσας, καὶ τῶν ἱδίων ἀμαρτημάτων ἀναμηνησθεῖς, καὶ περὶ τῆς συγχωρήσεως τούτων διαλεχθεῖς, καὶ δάκρυσι θερμοτάτως δεηθεὶς ὑλεως γενέσθαι αὐτῷ τὸν φιλάνθρωπον, ἀπὸ τῆς ἐν τοῖς λόγοις καὶ διαλογισμοῖς τούτως διατριβῆς πᾶσαν ἀποτίθεται βιωτικὴν φροντίδα καὶ τῶν ἀνθρωπίνων παθῶν ψυχόλοτερος γίνεται, καὶ Θεὸς συνόμιλος ἂξιοῦται κληθῆναι ὑπὲρ τῶν γένοι ἀναμαρτατέρων ἡ ψυχόλοτερον; ἂξιοῦσαι se ὑπὸ Κύριος τῆς τουιάτης ἐπιτυχεῖν μακαριότητας.

Ἰδοὺ γὰρ σοὶ τὴν ὁδὸν ὑπεδείξα τῶν ἐντολῶν τοῦ Κυρίου, καὶ οὕδεν ὑπεστειλάμην τοὺς μὴ ἀναγγείλαν σοι πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. καὶ ἐγὼ μὲν ἦδη τὴν πρὸς σὲ μου διακοινώσας τετελέσα, λοιπὸν αὐτὸς ἀναξιώσαμενος τὴν ὁρθήν τῆς διάνοιας σου, κατὰ τὸν καλέσαντά σε ἁγίον, καὶ αὐτὸς ἁγίος ἐν πᾶσῃ ἀναστροφῇ γενοῦ. Ἄγιοι γὰρ γίνεσθε, διὸτι ἐγὼ ἁγίος εἰμι, λέγει Κύριος. γράφει δὲ καὶ οὐ κορυφαίοτατος τῶν ἁποστόλων: Ἐπὶ Πατέρα, φησίν, ἐπικαλεῖσθε τὸν ἀποστολῆς κρίνοντα κατὰ τὸ ἐκάστου ἔργου, ἐν φόβῳ 178 τῶν τῆς παροικίας ὑμῶν χρόνων ἀναστράφητε, εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρῷ ἡ χρυσίω, ἐλυτρώθητε ἐκ τῆς ματαιας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἄλλα τιμῶν αἵματι, ὡς ἁμων ἠρώμου καὶ ἀσπίλου, Χριστοῦ.

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God with such purpose not to advance daily in that which is good, and soar over all the snares of the enemy. For, as saith one of the Saints, “He that hath made fervent his understanding, and hath lift up his soul and migrated to heaven, and hath thus called upon his Master, and remembered his own sins, and spoken concerning the forgiveness of the same, and with hot tears hath besought the Lover of mankind to be merciful to him: such an one, I say, by his continuance in such words and considerations, layeth aside every care of this life, and waxeth superior to human passions, and meriteth to be called an associate of God.” Than which state what can be more blessed and higher? May the Lord vouchsafe thee to attain to this blessedness!

‘Lo I have shown thee the way of the commandments of the Lord, and have not shunned to declare unto thee all the counsel of God. And now I have fulfilled my ministry unto thee. It remaineth that thou gird up the loins of thy mind, obedient to the Holy One that hath called thee, and be thou thyself holy in all manner of conversation: for, “Be ye holy: for I am holy,” saith the Lord. And the chief prince of the Apostles also writeth, saying, “If ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourn ing here in fear; knowing that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.”
Ταύτα οὖν πάντα ἐν καρδία τιθέμενος, μέμνησο ἀδιαλείπτως, πρὸ ὀφθαλμῶν ἔχων ἀεὶ τὸν φόβον τοῦ Θεοῦ καὶ τὸ φρικῶδες αὐτοῦ κριτήριον, τὴν φαιδρότητά τε τῶν δικαίων ἢν μελλούσιν ἐν ἐκείνῳ ἀπολαβεῖν τῷ αἰώνι, καὶ τὴν κατήφειαν τῶν ἀμαρτωλῶν ἐν τῷ σκότει τῷ βαθυτάτῳ, τὴν ἀσθένειάν τε καὶ ματαιότητα τῶν παρόντων καὶ τὸ τῶν μελλόντων ἀπελεύθητον, ὃτι Πᾶσα σάρξ χόρτος καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐξεπέσε, τὸ δὲ ρῆμα Κυρίου μένει εἰς τὸν αἰῶνα· ταύτα μελέτα διὰ παντός· καὶ ἡ εἰρήνη τοῦ Θεοῦ εἰς μετὰ σοῦ, φωτίζουσά σε καὶ συνετίζουσα καὶ εἰς τὴν ὅδον ἁγουσα τῆς σωτηρίας, καὶ πάν χελμα πονηρόν πόρρω διόκουσα τοῦ νόος σου, σφραγίζουσα δὲ τὴν ψυχήν σου τῷ τοῦ σταυροῦ σημείῳ, ἵνα μηδέν σου πλησιάζῃ τῶν τοῦ πονηροῦ σκανδάλων, ἀλλ' ἀξιωθης ἐν πάσῃ τελειότητι τῶν ἀρετῶν τῆς μελλούσης ἐπιτυχεῖν ἀπελευθήτου καὶ ἀδιαδόχου βασιλείας, καὶ τῷ φωτὶ περιλαμφθήναι τῆς μακαρίας καὶ ζωαρχικῆς Τριάδος, τῆς ἐν Πατρὶ καὶ Τιφ καὶ ἀγίῳ Πνεύματι δοξαζομένης.

XXI

Τοιοῦτοι οὖν ἡθικοὶ βῆμας νουθετήσας ὁ τιμώτατος γέρων τοῦ τοῦ βασιλέως νόον, εἰς τὴν 179 ίδιαν ἀπῆλε ξενίαν. οἱ δὲ ὑπηρέται τοῦ νέου καὶ παιδαγωγοὶ τὴν συχνήν αὐτοῦ εἰσελεύσιν ἐν τῷ παλατίῳ ὄροντες ἐθαύμαζον. εἰς δὲ τῶν προ- εχόντων ἐν αὐτοῖς, δυν ὡς πιστότατον καὶ εὐγνώ-
BARLAAM AND IOASAPH, xx. 178–xxi. 179

‘All these things therefore store thou up in thine heart, and remember them unceasingly, ever keeping before thine eyes the fear of God, and his terrible judgement seat, and the splendour of the righteous which they shall receive in the world to come, and the shame of sinners in the depths of darkness, and the frailty and vanity of things present, and the eternity of things hereafter; for, “All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever.” Meditate upon these things alway and the peace of God be with thee, enlightening and informing thee, and leading thee into the way of salvation chasing afar out of thy mind every evil wish, and sealing thy soul with the sign of the Cross, that no stumbling block of the evil one come nigh thee, but that thou mayest merit, in all fulness of virtue, to obtain the kingdom that is to come, without successor or end, and be illumined with the light of the blessed life-giving Trinity, which, in the Father, and in the Son, and in the Holy Ghost, is glorified.’

XXI

With such moral words did the reverend elder Zurdan, a tutor of Ioasaph, exhort the king’s son, and then withdrew to his own hospice. But the young prince’s servants and tutors marvelled to see the frequency of Barlaam’s visits to the palace; and one of the chiefest among them,
μονα κατέστησεν ὁ βασιλεὺς ἐπὶ τοῦ παλατίου τοῦ νῦν αὐτοῦ, Ζαρδαν καλούμενος, φησὶ πρὸς τὸν τοῦ βασιλέως νῦν. Οἶδας πάντως, ὃ δέσποτα, ὃς ἐπ᾽ ἐμοὶ ὁ τοῦ σοῦ πατρὸς φόβος καὶ ὅση μου ἐ πρὸς αὐτοῦ πίστις· διὸ με ὡς οἰκέτην πιστότατον καθυπηρετεῖν σοι παρεκκελεύσατο. νυνὶ δὲ τὸν ἄνδρα τοῦτον τὸν ἔξον συχνῶς ὀρὸν ὑμιλοῦντά σοι, δέδοικα μή ποτε τῆς τῶν Χριστιανῶν εἰ ἤθελεσίας, πρὸς ἧν λιαν ἁπεχθώς ὁ σὸς πατὴρ διάκειται· καὶ τῆς θανατηφόρου εὐρεθή- σομαι ὑπεύθυνος ψήφου. εἰτε οὖν τῷ βασιλεῖ τὰ περὶ αὐτοῦ γνώμισον, εἰτε τοῦ λοιποῦ πάυσαι τούτῳ προσωμιλεῖν· εἰ δὲ μὴ, ἐκβαλόν με τοῦ σοῦ προσώπου, ὡς ἂν μὴ μεμπτέος· δὲ, καὶ ἄλλον 180 αὐτησαι τὸν πατέρα σου ἀγαγείν ἐνταῦθα.

Ὁ δὲ τοῦ βασιλέως νῦν ἔφη πρὸς αὐτὸν· Τούτῳ πρὸ πάντων, ὃ Ζαρδαν, ποιήσον. καθε- σθητὶ σὺ ἐνδοθεν τοῦ παραπτάσματος, καὶ ἄκου- σον τῆς αὐτοῦ πρὸς με ὀμιλίας· καὶ εἰθε ὀντως καλῆσῳ σοι τὸ δεῖ ποιήσαι.

Μέλλοντος δὲ τοῦ Βαρθαλάμ εἰσελθεῖν πρὸς αὐτὸν, εἰσήγαγε τὸν Ζαρδαν ἐντὸς τοῦ παρα- πτάσματος, καὶ λέγει τῷ γέροντι· Ἁνακεφαλαίων- σαι μοι τὰ τῆς ἐνθέου σου διδασκαλίας, ώς ἂν κραταιότερον ἐμφυτευθῆ μου τῇ καρδίᾳ. ὑπο- λαβὼν δὲ ὁ Βαρθαλάμ πολλὰ περὶ Θεοῦ καὶ τῆς εἰς αὐτὸν εἰσεβείας ἐφθάγγετο, καὶ ὡς αὐτοῦ μόνον δεῖ ἀγαπῶν ἐξ ὅλης καρδίας, καὶ ἐξ ὅλης ψυχῆς, καὶ ἐξ ὅλης τῆς διανοίας, καὶ ταῦτα αὐτοῦ φυλάττειν ἐντολῶς φόβῳ τε καὶ πόθῳ. καὶ ὅτι αὐτῶς ἔστιν ὁ ποιητῆς ὅρατόν τε πάντων καὶ ἀοράτων· ἐφ' ὅς καὶ τήν τοῦ πρώτου ἀνθρώπου
whom, for his fidelity and prudence, the king had set over his son’s palace, named Zardan, said to the prince, ‘Thou knowest well, sir, how much I dread thy father, and how great is my faith toward him: wherefore he ordered me, for my faithfulness, to wait upon thee. Now, when I see this stranger constantly conversing with thee, I fear he may be of the Christian religion, toward which thy father hath a deadly hate; and I shall be found subject to the penalty of death. Either then make known to thy father this man’s business, or in future cease to converse with him. Else cast me forth from thy presence, that I be not blameable, and ask thy father to appoint another in my room.’

The king’s son said unto him, ‘This do, Zardan, first of all. Sit thou down behind the curtain, and hear his communication with me: and then thus will I tell thee what thou oughtest to do.’

So when Barlaam was about to enter into his presence, Ioasaph hid Zardan within the curtain, and said to the elder, ‘Sum me up the matter of thy divine teaching, that it may the more firmly be implanted in my heart.’ Barlaam took up his parable and uttered many sayings touching God, and righteousness toward him, and how we must love him alone with all our heart, and with all our soul, and with all our mind, and keep his commandments with fear and love: and how he is the Maker of all things visible and invisible. Thereon he called to remembrance the creation
διάπλασιν ὑπεμέμνησκε, τὴν τε δοθεῖσαν αὐτῷ ἐντολὴν καὶ τὴν ταύτης παράβασιν, καὶ τὴν ἐπὶ τῇ παραβάσει τοῦ πλάσαντος καταδίκην. ἐξάκαθεν τὰ ἀγαθὰ ἀπηριθμεῖτο, ὥσ ἀθετήσαντες τὴν ἐντολὴν ἔαυτος ἀπεκλείσαμεν· καὶ ἀδύνας ἐμέμηνε ἐστὶ τῶν λυπηρῶν, ὅσα μετὰ τὴν ἐκείνων ἀποτυχίαν κατέλαβεν ἅθλως ἡμᾶς. ἔπὶ τούτων τὰ τῆς φιλανθρωπίας ἐπήγγευ, ὅπως τῆς ἡμετέρας φροντίζων ὁ Δημιουργὸς σωτηρίας διδασκάλους ἀπέστειλε καὶ προφῆτας τὴν τοῦ Μονογενοῦς κηρύττοντας σάρκωσιν· ἔπειτα καὶ τὴν ἐκείνου κάθοδον, τὴν ἐνανθρώπησιν, τὰς εὐεργεσίας, τὰς θαῦματα, καὶ τὰ ύπέρ ἡμῶν τῶν ἁχαρίστων παθήματα, τῶν σταυρῶν, τὴν λόγχην, τῶν ἐκούσιον βάνατον· τέλος, τὴν ἐπανάρθωσιν ἡμῶν, τὴν ἀνάκλησιν, τὴν εἰς τὸ πρῶτον ἁγαθὸν ἐπάνωδον· μετὰ ταῦτα, τὴν ἐκδεχομένην τοὺς ἄξιοὺς τῶν οὐρανῶν βασιλείαν, τὴν ἀποκειμένην τοὺς φαύλους βάσανον, τὸ μὴ σβεννύμενον πῦρ, τὸ μὴ λήγον σκότος, τὸν ἀθάνατον σκόληκα, καὶ ὅσην ἄλλην οἱ τῆς ἁμαρτίας δούλοι κόλασιν ἐαυτοὶς ἐδησαύρισαν. ταῦτα διεξείλθων καὶ εἰς ἥθικὴν διδασκαλίαν τὸν λόγου τελέσας, πολλά τε περὶ καθαρότητος βίου διαλεγόμεθα, καὶ τῆς τῶν παρόντων ματαιότητος καταγγείλομεν, τῆς ἀθλιότητας τε τῶν τούτων προστετηκότων διελέγας, εἰς εὐχὴν κατέληξε. καὶ ἀπερίτρεπτων αὐτοῦ ἐπευξάμενοι καὶ ἀκλινὴ τῆς ὁμολογίας τῆς ὀρθοδόξου πίστεως, ἀνεπίληπτῶν τοῦ βίου καὶ καθαρωτάτην τῆς πολιτείαν, ὁ μὲν, τέλος ἐπιθείς τῇ εὐχή, πρὸς τὴν ξενίαν αὐθεντήμενος ἀπηγεῖ.
of the first man, the command given unto him, and his transgression thereof, and the sentence pronounced by the Creator for this transgression. Then he reckoned up in order the good things wherefrom we excluded ourselves by the disannulling of his commandment. Again he made mention of the many grievous misfortunes that unhappily overtook man, after the loss of the blessings. Besides this he brought forward God's love toward mankind; how our Maker, heedful of our salvation, sent forth teachers and prophets proclaiming the Incarnation of the Only-begotten. Then he spake of the Son, his dwelling among men, his deeds of kindness, his miracles, his sufferings for us thankless creatures, his Cross, his spear, his voluntary death; finally, of our recovery and recall, our return to our first good estate; after this, of the kingdom of heaven awaiting such as are worthy thereof; of the torment in store for the wicked; the fire that is not quenched, the never ending darkness, the undying worm, and all the other tortures which the slaves of sin have laid up in store for themselves. When he had fully related these matters, he ended his speech with moral instruction, and dwelt much upon purity of life, and utterly condemned the vanity of things present, and proved the utter misery of such as cleave thereto, and finally made an end with prayer. And therewith he prayed for the prince, that he might hold fast the profession of the Catholick Faith without turning and without wavering, and keep his life blameless and his conversation pure, and so ending with prayer again withdrew to his hospice.
'Ο δὲ τού βασιλέως υἱός, τὸν Ζαρδάνα προσκαλεσάμενος καὶ τὴν αὐτοῦ γυμνάζων διάθεσαι, ἔφη· Ἡκουσας ὁποιά μοι ὁ σπερμολόγος αὐτὸς διαλέγεται, ἀπατήσαι με ταῖς κεναῖς αὐτοῦ πιθανολογίαις πειράμενος καὶ ἀποστερήσαι τῆς τερπνῆς ταύτης εὐφροσύνης καὶ ἀπολαύσεως, καὶ ἔφη Γαλατεύσαι Θεῷ; ὁ δὲ Ζαρδάν. Τί σοι ἔδοξεν, ἔφη, ὁ βασιλεὺς, 182 πειράξειν με τὸν σὸν οἰκέτην; οἶδα κατὰ βάθος εἰσδύναι σου τῇ καρδίᾳ τους λόγους τοῦ ἀνδρός· εἰ μὴ γὰρ τοῦτο ἦν, ὡκ ἂν αὐτῷ ἢδέως τε καὶ ἀδιαλείπτως ὀμίλεις. καὶ γε ἡμεῖς οὐκ ἀγνοοῦμεν τούτι τὸ κήρυγμα· ἀλλ' ἔξ ὅτου ὁ σὸς πατὴρ διωγμὸν ἀσπονδοῦ κατά τῶν Χριστιανῶν ἐξήγειρεν, ἀπηλάθησαν αὐτοὶ τῶν ἐντεῦθεν, καὶ ἐσώζησε τὸ κῆρυγμα αὐτῶν. εἰ δὲ νῦν ἀρεστὸν σοι τὸ δόγμα κατεφάνη καὶ τὸ σκληρὸν αὐτοῦ καὶ ἐπίπονον ἀναδέξασθαι ἱσχύει, κατευθυνθεὶς σου τὰ θελήματα εἰς τὸ ἀγαθὸν. ἐγὼ δὲ τί ποιήσω, πρὸς μὲν τὴν τοιαύτην σκληρότητα μηδ’ ἀντοφθαλμησάς δυνάμενος, τὸ δὲ φόβῳ τοῦ βασιλέως τὴν ψυχὴν ἐν οὐδεύσας καὶ ἀληθῶς μεριζόμενος; τί ἀπολογήσομαι αὐτῷ, ἀμελῶς τοῖς αὐτοῦ διατεθείς προστάγμασι, καὶ τῷ ἀνδρὶ τούτῳ τῆς πρὸς σὲ παραχωρήσας εἰσίδου;

"Εφη δὲ πρὸς αὐτὸν ὁ τοῦ βασιλέως υἱός· 'Εγὼ μὲν, τῆς πολλῆς σου πρὸς με εὐγνωμοσύνης μηδεμίαν ἀλλὰν ἄξιαν ἄμοιβὴν γινώσκων, ταύτην καὶ ὑπεραξίαν εὐρηκὼς ἐπ’ εὐρεγεία τῇ σῇ, κατάδηλον ποιήσαι σοι τὸ ὑπὲρ φύσιν ἀγαθὸν ἔργον πεποίηκα, τὸν γνωρίσαι σε εἰς ὃ γεγένησαι καὶ τὸν Δημιουργὸν ἐπιγνώνων ἀπολιπώντα τε τὸ σκότος τῷ φωτὶ προσδραμεῖν· καὶ ἧλπιξον ἀμα 183 306."
But the king's son called Zardan forth, and, to try his disposition, said unto him, 'Thou hast heard what sort of discourses this babbler maketh me, endeavouring to be-jape me with his specious follies, and rob me of this pleasing happiness and enjoyment, to worship a strange God.' Zardan answered, 'Why hath it pleased thee, O prince, to prove me that am thy servant? I wot that the words of that man have sunk deep into thine heart; for, otherwise, thou hadst not listened gladly and unceasingly to his words. Yea, and we also are not ignorant of this preaching. But from the time when thy father stirred up truceless warfare against the Christians, the men have been banished hence, and their teaching is silenced. But if now their doctrine commend itself unto thee, and if thou have the strength to accept its austerity, may thy wishes be guided straight toward the good! But for myself, what shall I do, that am unable to bear the very sight of such austerity, and through fear of the King am divided in soul with pain and anguish? What excuse shall I make, for neglecting his orders, and giving this fellow access unto thee?'

The King's son said unto him, 'I knew full well that in none other wise could I requite thee worthily for thy much kindness: and therefore have I tasked myself to make known unto thee this more than human good, which doth even exceed the worth of thy good service, that thou mightest know to what end thou wast born, and acknowledge thy Creator, and, leaving darkness, run to the light. And I hoped that when thou hearest
τῷ ἀκούσαί σε πόθω ἀσχέτω τούτω ἀκολουθήσαι. ἀλλ᾽ ἐφεύσθην, καθὼς ὀρῷ, τῆς ἐλπίδος, χλαρώς σε βλέπων πρὸς τὰ λαληθέντα διακείμενον. τῷ δὲ βασιλεῖ καὶ πατρὶ μου εἰ ταῦτα δηλώσεις, οὐδὲν ἔτερον ποιήσεις ἢ μερίμναις αὐτοῦ καὶ λύπαις τὴν ψυχὴν ἀνήδεισεις. ἀλλʼ, εἴπερ αὐτῷ εὐγνωμονεῖς, μηδέδως ἄχρι καιροῦ τοῦ προσήκοντος ἀναγγείλης τι περὶ τούτων. ταῦτα μὲν πρὸς αὐτὸν λαλήσας, ἐφ᾽ ὑδάτων ἔδοκει στείρευν· εἰς ψυχὴν γὰρ ἀσύνετον οὐκ εἰσελεύνεται σοφία.

Τῇ ἐπαύριον δὲ ὁ Βαρλαὰμ ἔλθων τὰ τῆς ἀποδημίας ὁμίλει· ὁ δὲ, τὸν τούτον μὴ φέρων χωρισμόν, τὴν ψυχὴν ἤνικατο καὶ δακρύων τῶν ὀφθαλμοὺς ἐπεπλῆρωτο. πολλὰ δὲ ὁ γέρων αὐτῷ διαλεγχείς, καὶ ἀκλόνητον διαμένειν εἰ τῷ ἁγαθῷ μαρτυράμενος, λόγοις τε παρακλητικοῖς στηρίζας αὐτοῦ τὴν καρδίαν, ἰλαρός αὐτὸν ἐξαιποστεῖλαι ἥξιον· ἀμα δὲ καὶ προέλεγεν οὐκ εἰς μακρὸν αὐτοῦς ἐνσοῦσθαι ἐνώσει ἀδιαίρετον. ὁ δὲ τοῦ βασιλέως νῦς, μὴ δυνάμενος ἐπὶ πλεῖον κόπους τῷ γέροντο παρέχειν καὶ τῆς ποθομένης αὐτοῦ κολύειν ὠδοῦ, ἀμα δὲ καὶ υφοράμενος μὴ 184 δῆλα τὰ περὶ αὐτοῦ ὁ Ζαρδὰν ἐκεῖνος τῷ βασιλεὶ ποιήσηται καὶ τιμωρίας αὐτῶν ὕποβάλῃ, λέγει πρὸς αὐτὸν· 'Επείπερ σου τούτο ἐδοξέ, πάτερ πνευματικὲ καὶ διδασκάλων ἀριστε καὶ καλὸν παντὸς ἐμοὶ πρόξενε, τοῦ καταλυτεῖν με τῇ τοῦ κόσμου ματαιότητι συναναστρέφεσθαι καὶ σὲ πορευθήσης εἰς τὸν τῆς πνευματικῆς ἀναπαύσεως τόπον, οὐκ ἔτι σε κατέχειν καὶ παρεμποδίζειν τολμῆν. ἀπίθι οὖν τῷ τοῦ Θεοῦ εἰρήνη φρούρου· 308
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thereof thou wouldst follow it with irresistible desire. But, as I perceive, I am disappointed of my hope, seeing that thou art listless to that which hath been spoken. But if thou reveal these secrets to the king my father, thou shalt but distress his mind with sorrows and griefs. If thou be well disposed to him, on no account reveal this matter to him until a convenient season.' Speaking thus, he seemed to be only casting seed upon the water; for wisdom shall not enter into a soul void of understanding.

Upon the morrow came Barlaam and spake of his departure: but Ioasaph, unable to bear the separation, was distressed at heart, and his eyes filled with tears. The elder made a long discourse, and adjured him to continue unshaken in good works, and with words of exhortation established his heart, and begged him to send him cheerfully on his way; and at the same time he foretold that they should shortly be at one, never to be parted more. But Ioasaph, unable to impose fresh labours on the elder, and to restrain his desire to be on his way, and suspecting moreover that the man Zardan might make known his case to the King and subject him to punishment, said unto Barlaam, 'Since it seemeth thee good, my spiritual father, best of teachers and minister of all good to me, to leave me to live in the vanity of the world, while thou journeyest to thy place of spiritual rest, I dare no longer let and hinder thee.' Depart therefore, with the peace of God for thy guardian, and ever in thy worthy
μενος, καὶ τῆς ἐμῆς ἀθλιότητος ἐν ταῖς τιμίαις σου εὔχαις διὰ παντὸς μέμνησο διὰ τὸν Κύριον, ἵνα δυνηθῶ καταλαβεῖν σε καὶ τὸ σὸν βλέπειν τίμιον πρόσωπον πάντοτε. ποιήσον δὲ μου μίαν αἴτησιν· καὶ, ἐπείπερ οὐκ ἠθέλησάς τι λαβεῖν ὑπὲρ τῶν συνασκητῶν σου, δέξαι κἂν ὑπὲρ σεαυτοῦ μικρὸν τι χρήμα εἰς διατροφὴν καὶ ἴματιον εἰς ἀμφίασιν. οὗ δὲ πρὸς αὐτὸν ἀπεκρίνατο· Ἐι ὑπὲρ τῶν ἀδελφῶν μου οὐκ ἐδεξάμην τι παρὰ σοῦ (οὐδὲ γὰρ ἐκείνοι χρήζουσιν ἐπιλαβέσθαι τῶν ὕλῶν τοῦ κόσμου ἄν ἐκόντες ἐμάκρυναν), πῶς ἐμαντῷ περιποιήσομαι ὑπὲρ ἐκείνος ἀπηγόρευσα; εἰ μὲν γὰρ καλῶν ἢ τῶν χρημάτων κτήσεως, ἐκείνος ἂν πρὸ ἔμοι τούτων μετέδωκα· ἐπεὶ δὲ ὀλεθρίαν τὴν αὐτῶν ἐπίσταμαι κτήσει, οὔτε ἐκείνους, οὔτε μὴν ἐμαντὸν τοῖς τοιούτοις ὑποβαλῶ βρόχους.

'Ὡς δὲ καὶ ἐν τούτῳ πείθειν οὐκ εἰχε, δευτέρας ἱκετηρίας ἀρχῇ, καὶ δευτέραν πάλιν αἰτήσων ποιεῖται, μὴ πάντῃ αὐτοῦ παριδεῖν τὰς δεήσεις, μηδὲ 185 πᾶσαν αὐτῷ καταχέας τὴν ἄθυμλαν, ἀλλὰ καταλυτεῖν αὐτῷ τὸ ἐρρίκησικον ἰμάτιον ἐκεῖνο καὶ τραχύ παλλίον, ἀμα μὲν εἰς μνήμην τῆς τοῦ διδασκάλου ἀσκήσεως, ἀμα δὲ εἰς φυλακτήριον αὐτῷ ἀπὸ πᾶσης σατανικῆς ἐνεργείας, λαβεῖν δὲ παρ' αὐτοῦ ἔτερον ἀντ' ἐκείνου· 'Ὡς ἂν, τὸ παρ' ἐμοῖ, φησί, δοθὲν ὅρῶν, τὴν ἐμὴν ἐπὶ μνήμης φέρης ταπεινότητα.

'Ο δὲ γέρων ἔφη· 'Τὸ μὲν παλαιὸν καὶ διερρωγὸς δοῦναι σοι καὶ λαβεῖν καινὸν ἐνδύμα, οὐ δέμως, ἵνα μὴ τοῦ μικροῦ κόσμου μου τὴν ἀμοιβὴν ἐνθάδε ἀπολαβεῖν κατακριθῶν· ἵνα δὲ σου τὴν
prayers, for the Lord’s sake, think upon my misery, that I may be enabled to overtake thee, and behold thine honoured face for ever. But fulfil this my one request; since thou couldst not receive aught for thy fellow monks, yet for thyself accept a little money for sustenance, and a cloak to cover thee.’ But Barlaam answered and said unto him, ‘Seeing that I would not receive aught for my brethren (for they need not grasp at the world’s chattels which they have chosen to forsake), how shall I acquire for myself that which I have denied them? If the possession of money were a good thing, I should have let them share it before me. But, as I understand that the possession thereof is deadly, I will hazard neither them nor myself in such snares.’

But when Ioasaph had failed once again to persuade Barlaam, ’twas but a sign for a second petition, and he made yet another request, that Barlaam should not altogether overlook his prayer, nor plunge him in utter despair, but should leave him that stiff shirt and rough mantle, both to remind him of his teacher’s austerities and to safe-guard him from all the workings of Satan, and should take from him another cloak instead, in order that ‘When thou seest my gift,’ said he, ‘thou mayest bear my lowliness in remembrance.’

But the elder said, ‘It is not lawful for me to give thee my old and worn out vestment, and take one that is new, lest I be condemned to receive here the recompense of my slight labour. But, not to
προθυμιάν μή ἐγκόψω, παλαιὰ καὶ μηδὲν τῶν ἐμῶν διαφέροντα ἐστωσαν τὰ διδόμενα μοι παρὰ σοῦ. ξητήσας δὲ ὁ τοῦ βασιλέως υἱὸς τρίχων ῥάκη παλαιᾷ, καὶ ταύτα δοὺς τῷ γέροντι, τὰ ἐκεῖνον λαβὼν ἔχαιρε, πάσης πορφύρας καὶ βασιλικῆς ἄλουργίδος τιμιώτερα ταύτα ἀσυγκρίτως ἡγούμενος.

Ο δὲ θεϊότατος Βαρλαάμ, ἀπίεναι ὅσον οὕτω βουλόμενος, τὰ τῆς ἐκδημίας ὁμίλεις, καὶ τελευταίαν αὐτῷ διδασκαλίαν προσήχεν: 'Αδελφέ, λέγων, ἡγαπημένε καὶ τέκνον γυναύτατον, διὰ τοῦ Εὐαγγελίου ἐγάνησα, οἶδας τίνι ἐστρατεύθης βασιλεῖ καὶ πρὸς τίνα τὰς ὁμολογίας σου διέθουν. δει οὖν βεβαιας ταύτας φυλάξαι, καὶ τὰ τῆς στρατείας προθύμως τελέσαι, ὅσα ὑπέσχον ἐν τῇ τῆς ὁμολογίας χάρτῃ τῷ πάντων Δεσπότη, 186 πάσης παρούσης τῆς ἐποιρανίου στρατιᾶς καὶ συμμαρτυροῦσης, ἀμα δὲ καὶ ἀπογραφομένης τὰ ὁμολογηθέντα, ἀτιμα φυλάττων μακάριος ἐση. μηδὲν οὖν τῶν παρόντων Θεοῦ καὶ τῶν αὐτοῦ προκρίνης ἁγαθῶν. τὶ γὰρ ἄν οὕτω φοβεροῦ εἴη τῶν παρόντων, ὡς γέεννα πυρὸς αἰωνίου, μήτε τοῦ καλοντὸς ὅλως φῶς ἔχοντος, μήτε τοῦ κολάζοντός ποτε λήγοντος; τὶ δὲ πάλιν τῶν τοῦ κόσμου καλών τηλεκοῦν εὐφράνοι, ὡς Θεος αὐτοῦ ἐκείνος τοῖς ἀγαπήσασι χαριζόμενοι; οὔπερ τὸ κάλλος μὲν ἄφατον, δυναστεία δὲ ἅμαχος καὶ ἣ δοξα ἀῤῥαῖος· οὔπερ τὰ ἁγαθά, τὰ τοῖς αὐτοῦ φίλοις ἀποκείμενα, πάντων τῶν ὄρωμένων ἀσυγκρίτως ὑπερέχει, ἀ ὁφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη· διὸν κληρονόμος.
thwart thy willing mind, let the garments given me by thee be old ones, nothing different from mine own.’ So the king’s son sought for old shirts of hair, which he gave the aged man, rejoicing to receive his in exchange, deeming them beyond compare more precious than any regal purple.

Now saintly Barlaam, all but ready for to start, spake concerning his journey, and delivered Ioasaph his last lesson, saying, ‘Brother beloved, and dearest son, whom I have begotten through the Gospel, thou knowest of what King thou art the soldier, and with whom thou hast made thy covenant. This thou must keep steadfastly, and readily perform the duties of thy service, even as thou didst promise the Lord in the script of thy covenant, with the whole heavenly host present to attest it, and record the terms; which if thou keep, thou shalt be blessed. Esteem therefore nought in the present world above God and his blessings. For what terror of this life can be so terrible as the Gehenna of eternal fire, that burneth and yet hath no light, that punisheth and never ceaseth? And which of the goodly things of this world can give such gladness as that which the great God giveth to those that love him? Whose beauty is unspeakable, and power invincible, and glory everlasting; whose good things, prepared for his friends, exceed beyond comparison all that is seen; which eye hath not seen, nor ear heard, neither have entered into the heart of man:
ἀναδειχθεῖς, τῇ τοῦ θεοῦ φρουροῦμενος κραταιο- 
tάτη χειρί.

'Ὁ δὲ τοῦ βασιλέως νῦς, δάκρυσι συγκεκυρί- 
μένος, ἥνατο καὶ ἤχαλλε, στολαστόργυου πατρὸς 
καὶ διδασκάλου ἀρίστου ἀπολευθηκό 

μενος. Καὶ τίς μοι, φησίν, οἱ πάτερ, τήν 
πληρῶσει τάξιν; ὑπὸ τίνι δὲ ἐγὼ τοιοῦτο 

ποιμένι καὶ ὅδηγῳ ψυχικῆς σωτηρίας γεννήσωμαι; 
tῇ τοῦ 

σου παραμύθιον ποιήσωμαι πόθου; ἰδοὺ γὰρ ἐμὲ 
tὸν πουρὴν δοῦλον καὶ ἀποστάτην τῷ Θεῷ 

προσήγαγες, καὶ εἰς νῦν καὶ κληρονόμον 

κατέ-
στησας τάξιν, καὶ τὸν ἀπολωλότα καὶ ὀρειάλωτον, 
tὸν παντὶ θηρίῳ ἔτοιμον εἰς βορᾶν, εξήτησας, 
καὶ τοὺς ἀπλανείς κατέμειξας θεοῦ προβάτων; 
καὶ ἐξεῖχας μοι τὴν ἐπίτομον τῆς αληθείας ὠδόν, 

ἐξαγαγόν με τού σκότους καὶ τῆς σκιᾶς τοῦ 

θανάτου, καὶ, τοὺς πόδας μου μεταγαγών ἐκ 

τῆς ὀλυσθηρᾶς καὶ θανατηφόρου καὶ σκολιωτάτης 

καὶ καμπύλῃς ἀτραποῦ, μεγάλων καὶ θαυμασίων 

μου γέγονας πρόξενοι ἀγαθῶν, καὶ ἰδοὺ ὁὐδεὶς 

ἐξαρκέσεις λόγος τὸ ὑπέρχον διηγήσασθαι. 

μεγάλων καὶ αὐτὸς ὑπὲρ ἐμοῦ τοῦ μικροῦ 

μετάσχοις τοῦ Θεοῦ δωρεῶν καὶ τῆς ἐμῆς 

εὐχαριστίας υστέρημα πληρῶσαι Κύριος, ὁ μόνος 

νικῶν ταῖς τῶν δωρεῶν ἀντιδόσεσι τοὺς αὐτὸν 

ἀγαπῶντας.

'Ὁ δὲ Βαρλαάμ, τῆς θρησκείας αὐτῶν ἐκ-

κόπτων, ἀναστὰς εἰς εὐχὴν ἱστατο, καὶ τῷ 

χείρε εἰς οὐρανοῦς διάρας. 'Ὁ Θεός, ἐλεγε, καὶ 

Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ 

φωτίσας τὰ πρὶν ἐσκοτισμένα, καὶ τὴν ὀρατὴν 188 

抽查 καὶ τὸ ὀρατὸν κτίσιν ἐκ τοῦ μὴ ὄντος
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whereof mayest thou be shown an inheritor, preserved by the mighty hand of God!'

Here the king's son burst into tears of pain and vexation, unable to bear the parting from a loving father and excellent teacher. 'And who,' quoth he, 'shall fill thy place, O my father? And whom like unto thee shall I find to be shepherd and guide of my soul's salvation? What consolation may I find in my loss of thee? Behold thou hast brought me, the wicked and rebellious servant, back to God, and set me in the place of son and heir! Thou hast sought me that was lost and astray on the mountain, a prey for every evil beast, and folded me amongst the sheep that had never wandered. Thou hast shown me the direct road to truth, bringing me out of darkness and the shadow of death, and, changing the course of my feet from the slippery, deadly, crooked and winding pathway, hast ministered to me great and marvellous blessings, whereof speech would fail to recount the exceeding excellence. Great be the gifts that thou receivest at God's hand, on account of me who am small! And may the Lord, who in the rewards of his gifts alone overpasseth them that love him, supply that which is lacking to my gratitude!'

Here Barlaam cut short his lamentation, and rose and stood up to pray, lifting up his either hand, and saying, 'O God and Father of our Lord Jesu Christ, which didst illuminate the things that once were darkened, and bring this visible and invisible
παραγαγών, ὁ τὸ σὸν ἑπιστρέψας πλάσμα καὶ 
μὴ ἐάσας ἥμας ὀπίσω τῆς ἀφροσύνης ἥμων 
πορεύεσθαι, εὐγαριστοῦμέν σου, καὶ τῇ σῇ σοφίᾳ 
καὶ δυνάμει τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, δι’ 
οὗ καὶ τοὺς αἰῶνας ἐποίησας, πεσόντας τε ἡμᾶς 
ἀνέστησας, καὶ πεπλημμελήκοσι τὰς ἀμαρτίας 
ἀφῆκας, πλανηθέντας ἐπανήγαγες, αἰχμαλωτι-
σθέντας ἐλυτρώσω, τεθνηκότας ἐξωποίησας τῷ 
τιμῷ τοῦ Τιόν σου καὶ Δεσποτικῷ αἴματι. σὲ 
οὖν ἐπικαλοῦμαι, καὶ τοῖς μονογενῆ σου Τιόν, 
καὶ τὸ πανάγιον σου Πνεῦμα: ἔπιδε ἐπὶ τὸ 
λογικόν σου πρόβατον τοῦτο, τὸ προσελθὼν 
δι’ ἐμοῦ τοῦ ἀναξίου εἰς θυσίαν σου, καὶ ἀγίασον 
αὐτὸν τὴν ψυχὴν τῇ σῇ δυνάμει καὶ χάριτι: 
ἐπίσκεψαι τὴν ἀμπελοῦ ταύτην τὴν φυτεύθησαν 
διὰ τοῦ Ἀγίου σου Πνεύματος, καὶ δὸς αὐτὴν 
καρποφόρησαι καρπῶν δικαιοσύνης: ἐνίσχυσον 
αὐτόν, βεβαιῶν ἐν αὐτῷ τὴν διαθήκην σου, καὶ 
ἐξελοῦ τῆς ἀπάτης τοῦ διαβόλου. τῇ σοφίᾳ 
τοῦ ἁγαθοῦ σου Πνεύματος δίδαξον αὐτὸν ποιεῖν 
τὸ θέλημα σου, καὶ τὴν βοηθείαν σου μὴ ἀφέλῃς 
ἀπ’ αὐτοῦ, ἀξίων σὸν ἐμοὶ τῷ ἀχρείῳ σου οἰκέτῃ 
τῶν ἀτελευτήτων σου ἁγαθῶν κληρονόμους γενέ-
σθαι, ὅτι εὐλογητὸς εἰ καὶ δεδοξασμένος εἰς τοὺς 
αἰῶνας. ἀμὴν.

Τελέσας δὲ τὴν εὐχὴν καὶ ἑπιστραφεῖς, κατη-
στάσάσαι τὸ τέκνον ἡδον τοῦ ἑπομναίον Πατρὸς. 189 
eἰρήνην τε αὐτῷ ἐπευξάμενος καὶ σωτηρίαν αἰώ-
νιον, ἐξῆλθε τοῦ παλατίου, καὶ ἀπῆκι χαῖρον 
καὶ εὐχαριστών τῷ Θεῷ, τῷ εὐοδόωσαντι τὴν 
ὁδὸν αὐτοῦ εἰς ἁγαθόν.
creation out of nothing, and didst turn again this thine handiwork, and sufferedst us not to walk after our foolishness, we give thanks to thee and to thy Wisdom and Might, our Lord Jesu Christ, by whom thou didst make the worlds, didst raise us from our fall, didst forgive us our trespasses, didst restore us from wandering, didst ransom us from captivity, didst quicken us from death by the precious blood of thy Son our Lord. Upon thee I call, and upon thine only begotten Son, and upon the Holy Ghost. Look upon this thy spiritual sheep that hath come to be a sacrifice unto thee through me thine unworthy servant, and do thou sanctify his soul with thy might and grace. Visit this vine, which was planted by thy Holy Spirit, and grant it to bear fruit, the fruit of righteousness. Strengthen him, and confirm in him thy covenant, and rescue him from the deceit of the devil. With the wisdom of thy good Spirit teach him to do thy will, and take not thy succour from him, but grant unto him, with me thine unprofitable servant, to become an inheritor of thine everlasting bliss, because thou art blessed and glorified for ever, Amen.'

When that he had ended his prayer, he turned Barlaam quitteth the palace him round and embraced Ioasaph, now a son of his heavenly father, wishing him eternal peace and salvation, and he departed out of the palace, and went his way, rejoicing and giving thanks to God, who had well ordered his steps for good.
'Ο Ἰωάσαφ δέ, μετὰ τὸ ἐξελθεῖν τὸν Βαρκλαώμ, εὐχὴν ἐαυτὸν ἐδίδου καὶ δάκρυσε θερμοτάτοις, καὶ ἔλεγεν· Ὁ Θεός, εἰς τὴν βοήθειαν μου πρόσχες. Κύριε, εἰς τὸ βοηθήσαί μοι σπεύσου, ὅτι σοι ἐγκαταλέλειπται ὁ πτωχὸς, ὁ ἐρπανῷ σὺ Ἰσραήλ βοηθὸς· ἐπῆρθεν ἐπ' ἐμὲ καὶ ἐλέησον με, ὁ πάντας θέλων σωθήμαι καὶ εἰς ἐπίγνωσιν ἄληθείας ἐλθεῖν, σῶσόν με καὶ ἐνίσχυσόν με τὸν ἀνάξιον τοῦ πορευθῆναι τὴν ὁδὸν τῶν ἄγιων σου ἐντολῶν, ὅτι ἐγώ μὲν ἀσθενῆς καὶ ταλαίπωρος καὶ ποιήσαι τὸ ἁγαθὸν οὗ ἤκανός· σὺ δὲ σώζειν με δυνάτος, ὁ πάντα τὰ ὅρατα καὶ τὰ ἀόρατα συγκρατῶν καὶ συνεχῶν. μὴ ἐάσης με ὅπλῳ τῶν θελημάτων τῆς σαρκὸς τῶν πονηρῶν πορεύεσθαι· ἄλλα τὸ σὸν δίδαξον ποιεῖν θέλημα, καὶ συντήρησον με εἰς τὴν αἰώνιον σου καὶ μακαρίαν φωνήν. ὁ Πάτερ, καὶ Θεός, καὶ γεννήθης ἢμώμα, ἢ ὁμοούσιος καὶ ἀδιάφροτος Θεότης, σὲ ἐπικαλοῦμαι καὶ σὲ δοξάζω· σὲ γὰρ ὑμεῖς πάσα κτίσις, καὶ σὲ δοξολογοῦσιν αἱ νοεραὶ τῶν ἀσωμάτων δυνάμεις εἰς τοὺς αἰῶνας, ἀμήν.

'Εκτοτε οὖν πάση φυλακὴ ἐτήρει εαυτόν, καθαρότητα ψυχῆς τε καὶ σώματος ἐαυτῷ περιποιώμενος, ἐγκρατεία τε συζών καὶ προσευχαῖς ὀλονύκτων καὶ δεήσεως. ἤμέρας μὲν γὰρ πολὺ 190 λάκης περικοπτόμενος τῆς τῶν συνόντων αὐτῷ συναισθήματος, ἢσθ' ὅτε καὶ τῇ τοῦ βασιλείου πρὸς αὐτὸν ἐπιδημία ἢ τῇ αὐτῷ εἰς ἐκεῖνον μετακλῆσει, ἢ νὺς αὐτῷ τὰ τῆς ἡμέρας ἀνεπλήρους 318
XXII

After Barlaam was gone forth, Ioasaph gave himself unto prayer and bitter tears, and said, 'O God, haste thee to help me: O Lord, make speed to help me, because the poor hath committed himself unto thee; thou art the helper of the orphan. Look upon me, and have mercy upon me; thou who willest have all men to be saved and to come unto the knowledge of the truth, save me, and strengthen me, unworthy though I be, to walk the way of thy holy commandments, for I am weak and miserable, and not able to do the thing that is good. But thou art mighty to save me, who sustainest and holdest together all things visible and invisible. Suffer me not to walk after the evil will of the flesh, but teach me to do thy will, and preserve me unto thine eternal and blissful life. O Father, Son, and Holy Ghost, the consubstantial and undivided Godhead, I call upon thee and glorify thee. Thou art praised by all creation; thou art glorified by the intelligent powers of the Angels for ever and ever. Amen.'

From that time forth he kept himself with all vigilance, seeking to attain purity of soul and body, and living in continency and prayers and intercessions all night long. In the day-time he was often interrupted by the company of his fellows, and at times by a visit from the king, or a call to the king's presence, but at night he would make good the
ρύπαντος ἔδειξαν τὸ προφητικὸν ἐκεῖνο ῥῆμα ὅπ’ αὐτὸν ἐπληροῦτο. Ἡν ταῖς νυξὶν ἐπάρατε τὰς χείρας ὕμων εἰς τὰ ἀγία, καὶ εὐλογεῖτε τὸν Κύριον.

Ὁ δὲ Ζαρδαν ἐκεῖνος, τὴν τοιαύτην αὐτοῦ αἰσθόμενος διαγωγὴν καὶ λύπης πληροῦμενος, μερίμναις τε δειναῖς τὴν ψυχὴν βαλλόμενος, οὐκ εἶχεν ὁ τι καὶ δράσεις τέλος, τῇ ἀνία καταπονθείς, εἰς τὸν ἐαυτοῦ ἀπεδήμησέν αὐτοῖς, ἀρρωστεῖν προσποιοῦμενος. ὡς δὲ εἰς γρῶσιν τῷ βασιλεί τουτοῦ ἐλήλυθε, ἀλλὰν μὲν ἀντ’ αὐτοῦ τῶν πιστοτῶν καθυπηρετεῖς τῷ νῷ ἔξαπέστειλεν· αὐτὸς δὲ, τῆς τοῦ Ζαρδαν ἐπιμελοῦμενος υγείας, ἰατρὸν αὐτῷ πέμπει δοκιμῶτατον καὶ φροντίδος ὅτι πολλῆς, ἀξιῶν θεραπευθήναι.

Ὁ δὲ ἰατρός, ἔπει τῷ βασιλεί ποτε κεχάρισμένον ἢν, ἐπιμελῶς ἐπεσκέφασε, καὶ, ἀριστά διαγνώστικα τὰ κατ’ αὐτὸν, τῷ βασιλεί θάττου ἀναγγέλλει, ὡς Ἑγὼ, φησί, οὐδενὸς νοσήματος αὐτοῦ ἐν τῷ ἀνθρώπῳ εὑρέων δεδύμησέν ἐνθεν τοι καὶ ὑπολαμβάνω, ἀθυμία τινὶ τὴν ψυχὴν βληθέντα, τοῦτον μαλακισθήναι. Ὁ δὲ βασιλεὺς, τοῦτων ἀκόουσα τῶν ῥημάτων, ὑπέλαβε βαρέως αὐτῷ τὸν νῦν διατεθήναι, καὶ τοῦτον χάριν ἱπτηθέντα αὐτὸν ὑποχωρήσαι. μαθεῖν δὲ τὸ πράγμα ἀκολούθως βουλόμενος, δεδήλωκε τῷ Ζαρδάν, ὡς Αὐριον ἐλεύσομαι, φησί, θεωρήσαι 191 σε, καὶ τὰ τῆς ἐπισυμβάσισης σοὶ διαγνώσαι ἀρρωστίας.

Ὁ Ζαρδάν δὲ, ταύτης ἀκούσας τῆς ἀγγελίας, ἀμα πρῶι περιβαλλόμενος αὐτοῦ τὸ ἰμάτιον,
shortcomings of the day, whilst he stood, in prayer and weeping until daybreak, calling upon God. Whence in him was fulfilled the saying of the prophet, 'In nights raise your hands into holy things; and bless ye the Lord.'

But Zardan observed Ioasaph's way of life, and was full of sorrow, and his soul was pierced with grievous anxieties; and he knew not what to do. At the last, worn down with pain, he withdrew to his own home, feigning sickness. When this had come to the knowledge of the king he appointed in his place another of his trusty men to minister unto his son, while he himself, being concerned for Zardan's health, sent a physician of reputation, and charged him to take pains to ensure his recovery.

The physician, seeing that Zardan was in favour with the king, attended him diligently, and, having right well judged his case, soon made this report to the king; 'I have been unable to discover any root of disease in the man: wherefore I suppose that this weakness is to be ascribed to distress of spirit.' But, on hearing his words, the king suspected that his son had been wroth with Zardan, and that this slight had caused his retirement. So, wishing to search the matter, he sent Zardan word, saying 'To-morrow I shall come to see thee, and judge of the malady that hath befallen thee.'

But Zardan, on hearing this message, at daybreak wrapped his cloak around him and went to the king.
πορεύεται πρὸς τὸν βασιλέα. καὶ εἰσελθὼν
προσεκύνησεν αὐτῷ ἐπὶ τῆς γῆς. ὁ δὲ βασιλεὺς,
Τῷ, φησί, παρεβιάσω ἐαυτοῦ παραγενέσθαι; αὐτῶς
γὰρ ἤθελον ἐπισκέψασθαί σε, καὶ πᾶσι γνωρίσαι
τὴν πρὸς σὲ μονο φιλίαν. ὁ δὲ ἀντέφησεν Ἡ
ἐμῆ, βασιλεύ, ἀσθενεία οὐκ ἔστι τῶν συνήθων
ἀνθρώπων ἀρρωστιῶν· ἀλλ’ ἐκ λυπηρᾶς καὶ
ἐμμερίμνου ψυχῆς τῆς καρδίας ὅδυνωμένης συνω-
ὔνηθη τὸ σῶμα. ἀφροσύνη δὲ μοι ἢν οὕτως
ἐχουτά με μὴ δουλικῶς πρὸς τὸ σὸν παραγενέσθαι
κράτος, ἀλλὰ τὴν σὴν βασιλείαν προσμένειν ἐως
ἐμοῦ τοῦ οἰκέτου σκυλῆμα. τοῦ βασιλέως οὖν
πυθανομένου τίς ἢ τῆς ἀθυμίας αὐτοῦ αἰτία,
ὑπολαβὼν ὁ Ζαρδάν, Μέγας ἔμοι κίνδυνος, ἔφη·
cαὶ μεγάλων ἐγὼ τιμωρίδων ἄξιος, πολλῶν δὲ
θανάτων ἔνοχος καθέστηκα, ὅτι σοῦ τοῖς προσ-
τάγμασιν ἀμελῶς διασεῖθης ἄνιας σοι πολλῆς
ὄσον οὐδέπω πρόξενος γέγονα.

Ἀνθίς δὲ ὁ βασιλεύς, Καὶ τίνα σὺ ἀμέλειαν
ἡμέληκας; ἢρετο· τί δὲ τὸ περίεχον σε δέος; Ἐν
τῇ περί τοῦ κύριον μου τὸν ύιὸν σου ἀκριβεῖα
ἡμέληκα, ἔφη. πονηρὸς γὰρ ἀνθρωπός καὶ γόης
ἐλθὼν ὀμιλήσειν αὐτῷ τὰ τῆς θρησκείας τῶν Χρισ-
tιανῶν. εἶτα διηγεῖται κατὰ μέρος τῷ βασιλεῖ τὰ
λαληθέντα παρὰ τοῦ γέροντος πρὸς τὸν ύιὸν αὐτοῦ,
cαὶ μεθ’ ὅσης ἡδονῆς ἐκεῖνος τὸν λόγον ἐδέξατο,
cαὶ ὃς ὀλος τοῦ Χριστοῦ ἐγεγόνει. πρὸς δὲ καὶ 192
τὴν κλήσιν ἐδήλου τοῦ γέροντος, Βαρλαὰμ τοῦτον
καλεῖσθαι εἶπον. ἀκηκοει γὰρ καὶ πρῶτερον ὁ
βασιλεὺς τὰ περὶ τοῦ Βαρλαὰμ καὶ τῆς ἀκρο-
tάτης ἀσκήσεως αὐτοῦ. ὅς δ’ εἰς ἀκοαῖς ταῦτα
ὁλθε τῷ βασιλεῖ, κλόνῳ εὐθὺς ἐκ τῆς περιπε-
and entered and fell in obeisance on the ground. The king spake unto him, 'Why hast thou forced thyself to appear? I was minded to visit thee myself, and so make known to all my friendship for thee.' He answered, 'My sickness, O king, is no malady common to man; but pain of heart, arising from an anxious and careful mind, hath caused my body to suffer in sympathy. It had been folly in me, being as I am, not to attend as a slave before thy might, but to wait for thy Majesty to be troubled to come to me thy servant.' Then the king enquired after the cause of his despondency; Zardan answered and said, 'Mighty is my peril, and mighty are the penalties that I deserve, and many deaths do I merit, for that I have been guilty of neglect of thy behests, and have brought on thee such sorrow as ne'er before."

Again said the king, 'And of what neglect hast thou been guilty? And what is the dread that encompasseth thee?' 'I have been guilty,' said he, 'of negligence in my close care of my lord thy son. There came an evil man and a sorcerer, and communicated to him the precepts of the Christian religion.' Then he related to the king, point by point, the words which the old man spake with his son, and how gladly Ioasaph received his word, and how he had altogether become Christ's. Moreover he gave the old man's name, saying that it was Barlaam. Even before then the king had heard tell of Barlaam's ways and his extreme severity of life; but, when this came to the ears of the king, he was
σούσης αὐτῷ ἄθυμας βάλλεται, καὶ θυμοῦ πλη-ροῦται, μικροῦ καὶ ἀποτηγνυται τῷ ἄκοισματι. καὶ αὐτίκα προσκαλεῖται Ἄραχήν τινα οὕτω λεγόμενον, δς καὶ τῶν δευτερεών μετά τὸν βασιλέα ἥξιούτο, καὶ πρῶτος αὐτῷ ἐν πᾶσις ταῖς ἀποκρύφοις συμβουλίαις ἐτύγχανεν. ἀμα δὲ καὶ τῆς ἀστρολογίας ἐπιστήμων ἢν ὁ ἀνήρ. πρὸς δὲν παραγενόμενον τὸ συμβᾶν ὁ βασιλεὺς σὺν ἄθυμα πολλῇ καὶ ἀδημονίᾳ διηγεῖται. ὁ δὲ, τὸν τάραχον αὐτοῦ καὶ τὴν σύγχυσιν τῆς ψυχῆς θεασάμενος, Ἀτάραχά σοι, φησί, ἔστω καὶ ἅλυπα, Ὡ βασιλεῦ. οὐκ ἀνέλπιστον γὰρ ἡμῖν ἢτι τὸ μεταπεσεῖν αὐτῶν ἀλλὰ καὶ λίαν βε-βαιότατα γνώσιμον θάττου αὐτῶν καὶ ἐξαρνη-σαθαί τὴν τοῦ πλάνου ἐκείνου διδασκαλίαν, καὶ τῷ σῷ συνθέσθαι θελήματι.

Τούτοις οὖν τοὺς ῥήμασι τὸν βασιλέα εἰς τὸ εὐθυμότερον ὁ Ἄραχής μεταβαλὼν, τῇ περὶ τὸ πράγμα διασκέψει μελέτην ἐποιοῦντο. Καὶ τούτο, φησίν, ὁ βασιλεύ, πρὸ πάντων ποιήσομεν κατα-λαβείν σπεύσωμεν τὸν δεινὸν Βαρδαάμ. καὶ εἰ τούτου ἐπιτυχομεν, οὐκ ἀστοχήσομεν, εὐ ὁίδα, 193 τοῦ σκοποῦ, οὐδὲ ψευσθησόμεθα τῆς ἐλπίδος. ἀλλ’ ἐκείνος αὐτὸς, ἢ ῥήμασι πιθανοῦ ἢ βασάνων ὀργάνοις πολυεδέσι πεισθείς, άκων ἄν όμολο-γήσεις ψευδῆ καὶ πεπλανημένα φάσκειν, καὶ τὸν κύριόν μου καὶ νῦν σου τοῦ πατρίου ἱεράς τους μεταπεσεῖς δόγματος. εἰ δὲ ἐκείνον μὲν κατα-λαβεῖν οὐ δυνηθεῖμεν, ἐτερον ἐγὼ ἔπισταμαι πρεσβύτην μονομερήτην, Ναχὼρ καλούμενον, ὁμοίον τῷ Βαρδαάμ κατὰ πάντα, διὰ πολλὰ διάγνωσι μὴ ἐκείνον ὑπάρχειν, τῆς ἡμετέρας.
straightway astonied by the dismay that fell on him, and was filled with anger, and his blood well-nigh curdled at the tidings. Immediately he bade call one Araches, who held the second rank after the king, and was the chief in all his private councils: besides which the man was learned in star-lore. When he was come, with much despondency and dejection the king told him of that which had happened. He, seeing the king’s trouble and confusion of mind, said, ‘O king, trouble and distress thyself no more. We are not without hope that the prince will yet change for the better: nay, I know for very certain that he will speedily renounce the teaching of this deceiver, and conform to thy will.’

By these words then did Araches set the king in happier frame of mind; and they turned their thoughts to the thorough sifting of the matter. ‘This, O king,’ said Araches, ‘do we first of all. Make we haste to apprehend that infamous Barlaam. If we take him, I am assured that we shall not miss the mark, nor be cheated of our hope. Barlaam himself shall be persuaded, either by persuasion or by divers engines of torture, against his will to confess that he hath been talking falsely and at random. But if we fail to take Barlaam, I know of an eremite, Nachor by name, in every way like unto him; it is impossible to distinguish the one from the other. He
δόξης ὧντα, καὶ διδάσκαλον ἔμοι ἐν τοῖς μαθήμασι γενόμενον. τούτῳ ὑπαγορεύσας ἔγω, νῦκτωρ ἀπελθών, πάντα κατὰ μέρος ἀφηγήσομαι. εἶτα, κρατηθήναι τῶν Βαρλαὰμ διαφημίζαντες, τούτων παραστησόμεθα· ὃς καὶ Βαρλαὰμ ἔαντον ὅνομάς, τὰ τῶν Χριστιανῶν πρεσβεύειν προσποιήσεται, καὶ τούτων διεκδικῶν φανήσεται. εἶτα, μετὰ πολλὴν διάλεξιν ἡττώμενος, κατὰ κράτος ἐκνικήθησεται. καὶ ταῦτα ὁ τοῦ βασιλέως νῦς θεώμενος, ὃς ὁ Βαρλαὰμ μὲν ἡττήθη, τὰ δὲ ἡμέτερα ὑπερικα, τοῖς νικώσι πάντως συνθῆσεται μέγα πρὸς τούτοις καὶ τὸ τὴν σὴν αἰδεύσαν βασιλείαν καὶ τὰ σοὶ κεχαρισμένα ποιεῖν τιθέμενος. ἐπιστραφθῆσεται γὰρ καὶ ὁ τὸ προσωπείων τοῦ Βαρλαὰμ ὑποδύς, καὶ πεπλανήσθαι αὐτὸν διαβεβαιώσει.

Ἡθην ὁ βασιλεὺς ἐπὶ τοῖς λαληθεὶσι, καὶ ἄριστα βουλεύσασθαί ἐδοξῆ, κεναῖς ἐπερειδομένους ἐλπίσων. ἐνθεῖν τοι καὶ τὸν Βαρλαὰμ ἑναγχος 194 μαθῶν ὑποχωρήσατο, χειρόσασθαι ἐσπευδῆ. λόχοι οὖν καὶ λογαγοὶ τῶν διεξόδων τὰς πλείους διειληφόρους, μιὰν δὲ τῶν ὀδών, ἡν πασῶν μᾶλλον υφωράτο, αὐτὸς, ἢποιος ἐπιβᾶς, ἀνὰ κράτος ἐδίωκε, προκαταλαβεῖν αὐτὸν ἐκ παντὸς τρόπου διανοούμενος. ἐν ὀλίγης δὲ ἐξ ἡμέραις κοπίασας, μάτην τεταλαιωρήκει. εἶτα, αὐτὸς μὲν ἐν τῶν τῶν βασιλικῶν παλατίων ἐν τοῖς ἄγροις διακεκριμένως προσμείνας, τὸν Ἀραχῆν μετὰ ἐπιπέων οὐκ ὀλγην ἄφος αὐτῆς τῆς Σενααρίτιδος ἐρήμου ἔπει ζητεῖν ἀπέστειλε τοῦ Βαρλαὰμ. καταλαβὼν δὲ ἐκείνος τὸν τόπον, πάντας τοὺς περιόκους διετάραξε· καὶ τῶν ὑπὲρ ἑωρακέναι ποτὲ τὸν ἄνδρα.
is of our opinion, and was my teacher in studies. I will give him the hint, and go by night, and tell him the full tale. Then will we blazon it abroad that Barlaam hath been caught; but we shall exhibit Nachor, who, calling himself Barlaam, shall feign that he is pleading the cause of the Christians and standing forth as their champion. Then, after much disputation, he shall be worsted and utterly discomfited. The prince, seeing Barlaam worsted, and our side victorious, will doubtless join the victors; the more so that he counteth it a great duty to reverence thy majesty, and do thy pleasure. Also the man who hath played the part of Barlaam shall be converted, and stoutly proclaim that he hath been in error.

The king was delighted with his words, and rocked himself on idle hopes, and thought it excellent counsel. Thereupon, learning that Barlaam was but lately departed, he was zealous to take him prisoner. He therefore occupied most of the passes with troops and captains, and, himself, mounting his chariot, gave furious chase along the one road of which he was especially suspicious, being minded to surprise Barlaam at all costs. But though he toiled by the space of six full days, his labour was but spent in vain. Then he himself remained behind in one of his palaces situate in the country, but sent forward Araches, with horsemen not a few, as far as the wilderness of Senaar, in quest of Barlaam. When Araches arrived in that place, he threw all the neighbour folk into commotion: and when they constantly affirmed that they had
βεβαιωσάμενων, ἐπὶ τὰς ἐρήμους ὁ ἄρχων τοὺς εὐσεβεῖς θηρεύσων ἐξῆλε. πολὺ τε τῆς ἐρήμου διοδεύσας διάστημα, ὅρη τε περικυκλώσας καὶ ἀτριβεῖς φάραγγας πεζεύσας καὶ δυσβάτους, μετὰ τῶν σὺν αὐτῷ ὦχλων ἀκρόφειάν τινα καταλαβῶν, καὶ στὰς ἐπ’ αὐτῆς, ὅρα κατὰ τὴν ὑπώρειαν φά- 195 λαγγα ἐρημιτῶν περιπατοῦσαν. καὶ εὔθες τῷ τοῦ ἄρχουτος προστάγματι πάντες ἐπ’ αὐτοὺς θέουσιν ἀπευπητεῖ, ἀλλος ἀλλον τοῖς δρόμοις φθάσαι φιλονείκοιντες· καὶ φθάσαντες, περιε- χύθησαν αὐτοῖς κόνις ὡσεὶ πολλοὶ ἡ θηρία ποιηρα τινα καὶ μισάνθρωπα· καὶ κρατοῦσι τοὺς ἀνδρας τῷ τῇ καταστάσει σεμνοτά- τους, καὶ τὰ σήμαντρα τῆς ἐρημικῆς καταστάσεως ἐπὶ τῶν προσώπων φέρονται· καὶ τούτους σύρουν- τες τῷ ἄρχοντι παρέστησαν, οὐθερβηθέντας ὅλος, οὐκ ἀγεννεῖς τι καὶ σκυθρώσιν ἐνδειξα- μένους ἡ φθειρεχμένους. ὃ δὲ προάγων αὐτῶν καὶ ὅιονει καθηγούμενος πήραν ἐβάσταζε τριχίνην, μεστὴν λευκάνων προεκδημησάντων τινῶν ἀγίων Πατέρων.

Κατανοῆσας δὲ αὐτοὺς ὁ Ἀραχής, ὡς οὐκ εἶδη τὸν Βαρλαὰμ (ἐγίνωσκε γὰρ αὐτῶν), συνεχύθη τῇ λῦπῃ. λέγει δὲ πρὸς αὐτούς· Ποῦ ἔστιν ὁ ἀπατεών ἐκεῖνος, ὁ τὸν ύδων πλανήσας τοῦ βασι- λέως; ὃ δὲ τὴν πήραν βαστάζων ἀπεκρίνατο· οὐκ ἔστιν ἐκεῖνος ἐν ἡμῖν· μηδὲ γένοιτο· φεύγει γὰρ ἡμᾶς τῇ τοῦ Χριστοῦ διωκόμενος χάριτι. ἐν ὑμῖν δὲ τὰς οἰκήσεις ἔχει· ὁ ἄρχων ἐφη· Γινώσκεις οὖν αὐτὸν; Ναι, φησίν ὁ ἐρημίτης· οἶδα τὸν ἀπατεώνα λεγόμενον, ὃς ἔστιν ὁ διάβολος, ὁ μέσον ὑμῶν κατοικὸν καὶ παρ’ ὑμῶν λατρευόμενος τε 328
nowhere seen the man, he went forth into the desert places, for to hunt out the Faithful. When he had gone through a great tract of desert, and made the circuit of the fells around, and journeyed a-foot over untrodden and pathless ravines, he and his hosts arrived at a plateau. Standing thereon, he descried at the foot of the mountain a company of hermits a-walking. Straightway at their governor's word of command all his men ran upon them in breathless haste, vying one with another, who should arrive first. When they arrived, they came about the monks like so many dogs, or evil beasts that plague mankind. And they seized these men of reverend mien and mind, that bore on their faces the hall-mark of their hermit life, and hailed them before the governor; but the monks showed no sign of alarm, no sign of meanness or sullenness, and spake never a word. Their leader and captain bore a wallet of hair, charged with the relics of some holy Fathers departed this life.

When Arachos beheld them, but saw no Barlaam—for he knew him by sight—he was overwhelmed with grief, and said unto them, 'Where is that deceiver who hath led the king's son astray?' The bearer of the wallet answered, 'He is not amongst us, God forbid! For, driven forth by the grace of Christ, he avoideth us; but amongst you he hath his dwelling.' The governor said, 'Thou knowest him then?' 'Yea,' said the hermit, 'I know him that is called the deceiver, which is the devil, who dwelleth in your midst and is worshipped
καὶ θεραπευόμενος. ὁ ἄρχων λέγει· Περὶ τοῦ Βαρλαάμ ἐγὼ τὴν ξήτησιν ἔχω, καὶ τούτου ἡρόμην σε μαθεῖν ποῦ ἔστιν· ὁ δὲ μοναχὸς. Καὶ ἦνα τί, 196 φησίν, ἀλληνάλλως ἐλάλησας, περὶ τοῦ ἀπατήσαντος τὸν νῦν τοῦ βασιλέως τὴν πεύσιν προσαγαγών; εἰ γὰρ τὸν Βαρλαάμ ἐξήτεις, ἐδει σε πάντως εἶπεῖν. Ποῦ ἔστιν ὁ ἐκ τῆς πλάνης ἐπιστρέφας καὶ σώσας τὸν τοῦ βασιλέως νῦν; ἐκεῖνος γὰρ ἄδελφος ἡμῶν ὑπάρχει καὶ συνάσκητής· ἐκ πολλῶν δὲ ἡδή ἡμερῶν οὐ τεθείμεθα αὐτῶν. ὁ δὲ Ἄραχς. Τὸ οίκημα αὐτοῦ, φησίν, ὑπόδειξον. ο ἀσκητὴς ἔπεκρίνατο. Εἰ θεάσασθαι ὑμᾶς ἦθελεν, ἐκεῖνος ἂν εἰς συνάντησιν ὑμῶν ἐξήλθεν. ἡμῶν δ’ οὖν οὐκ ἔξεστι τὸ δωμάτιον αὐτοῦ ὑμῖν γνωρίσαι.

Θυμοῦ ἔπει τούτῳ ἐμπίπτειν οἱ ἄρχον, καὶ φησὶ πρὸς αὐτὸν, ὄργαλον ἄμα καὶ ἰηρωδεῖς ἐμβλέψας· Ξένῳ νυνὶ θανάτῳ ὑμᾶς θανατώσω, εἰ ἔξ αὐτῆς τοῦ Βαρλάμ ὦ παραστήσῃτε μοι· Καὶ τύ, φησίν ὁ ἀσκητής, ὅρας ἐν ἡμῖν, οὐπερ ἀντεχόμενοι δυσαποστασίως τῆς παρούσης διακεισόμεθα ἥξιος, καὶ τὸν παρὰ σοῦ ἐπαχθησόμενον φοβηθῶμεν βάναυσον; χάριν γὰρ σοι μᾶλλον ὀμολογήσομεν, ὅτι θης ἀρετῆς ἐχομένους τοῦ βίου ἐξήγησις. δεδοίκαμεν γὰρ οὐ μικρῶς τὸ τοῦ τέλους ἀδηλον, μὴ εἰδότες πῶς ἔχοντας ἡμᾶς καταλήψεται, μὴ ποὺ γνώμης ὄλισθος ἦ ἐπηρείᾳ 197 τῆς δαιμονικῆς τῆς προαιρέσεως τῆς ἐνστασιν μεταστρέψῃ, καὶ ἐτέρα φρονεῖν ἡ ποιεῖν παρὰ τὰ τῷ Θεῷ ὀμολογήμενα μεταπείπεσες. οὗτος τυχεῖν δὲν ἐπικύρωσε ἀλλὰ ἀπειπώντες, μὴ ὅκυρήσῃτε ποιεῖν ὅπερ βουλεσθε. οὔτε γὰρ τὸ τοῦ θεοφιλοῦς ἡμῶν

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and served by you.' The governor said, 'It is for Barlaam that I make search, and I asked thee of him, to learn where he is.' The monk answered, 'And wherefore then speakest thou in this ambiguous manner, asking about him that had deceived the king's son? If thou wast seeking Barlaam, thou shouldest certainly have said, "Where is he that hath turned from error and saved the king's son?" Barlaam is our brother and fellow-monk. But now for many days past we have not seen his face.' Said Araches, 'Show me his abode.' The monk answered, 'Had he wished to see you, he would have come forth to meet you. As for us, it is not lawful to make known to you his hermitage.'

Thereupon the governor waxed full of indignation, and, casting a haughty and savage glance upon him, said, 'Ye shall die no ordinary death, except ye immediately bring Barlaam before me.' 'What,' said the monk, 'seest thou in our case that should by its attractions cause us to cling to life, and be afraid of death at thy hands? Whereas we should the rather feel grateful to thee for removing us from life in the close adherence to virtue. For we dread, not a little, the uncertainty of the end, knowing not in what state death shall overtake us, lest perchance a slip of the inclination, or some despiteful dealing of the devil, may alter the constancy of our choice, and mis-persuade us to think or do contrary to our covenants with God. Wherefore abandon all hope of gaining the knowledge that ye desire, and shrink not to work your will. We shall neither reveal the dwelling-
ST. JOHN DAMASCENE

άδελφοί οἰκήτήριοι, καίτοι γε εἰδότες, ύποδείξο-μεν, οὔτε ἀλλα τινὰ ύμίν λανθάνοντα μοναστήρια προδώσομεν, ταύτη τὸν θάνατον ἐκφυγεῖν κακῶς ἀνεχόμενοι: ἀλλὰ καλῶς μᾶλλον θανούμεθα, ἱδρώτας ἀρετῆς πρότερον, καὶ νῦν ἀνδραγαθίας αἰμα, τῷ Θεῷ προσενέγκαντες.

Οὔτω παρρησιασαμένους οὐκ ἐνεγκών ὁ ἀλητή-ριος, ἀλλὰ πρὸς τὸ γενναῖον τοῦ φρονήματος ἐξύτατα κινηθείς, πολλαῖς αὐτοὺς περιέβαλε πληγαῖς καὶ βασάνοις: ὃν τὸ μεγαλόψυχον καὶ γενναῖον καὶ τὸ τυράννον ἄξιον θαύματος ἐνομίσθη. ὡς δὲ μετὰ πολλὰς τιμωρίας πείθειν οὐκ εἴχεν, οὔτε ύποδείξας τις αὐτῷ τὸν Βαρλαὰμ ἡμεῖς, λαβὼν τούτους, ἐπὶ τὸν βασιλέα κελεύει τυπτο-μένους καὶ προπηλακισμένους ἀγεσθαι, βαστά-ζοντας καὶ τὴν πήραν τῶν λειψάνων.

XXIII

Δι' ἡμερῶν δὲ οὐκ ὄλγων προσάγει τούτους τῷ βασιλείᾳ, καὶ τὰ κατ' αὐτοὺς δὴλα τίθησιν. εἷτα παριστά κατὰ πρόσωπον αὐτοῦ δεινὰ θυμομα-χούντος. καὶ ὃς ἰδὼν αὐτοὺς, τῷ θυμῷ ὑπερξέσας, μαυρομένῳ ἐφίκει. τύπτεσθαι τε αὐτοὺς ἀνηλεώς κελεύσας, ὡς εἴδε ταῖς πληγαῖς χαλεπῶς κατα-κοπέντας, μόλις τῆς πολλῆς ἀνεγκῶν μανίας, παῦσασθαι τοὺς τύπτοντας κελεύει. καὶ φησι πρὸς αὐτούς· Τι τὰ ὅστα ταύτα τῶν τεθνεωτῶν περιφέρετε; εἰ, δι' τὰ ὅστα εἰςι ποθοῦντες, ταύτα βαστάζειτε, ταύτη τῇ ὥρᾳ θῆσομαι καὶ ὑμᾶς μετ' αὐτῶν, ἵνα, τῶν ποθούμενων τυχόντες, χάριν μοι

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place of our brother, whom God loveth, although
we know it, nor shall we betray any other monas-
teries unbeknown to ye. We will not endure to
escape death by such cowardice. Nay, liefer would
we die honourably, and offer unto God, after the
sweats of virtue, the life-blood of courage.'
That man of sin could not brook this boldness
of speech, and was moved to the keenest passion
against this high and noble spirit, and afflicted
the monks with many stripes and tortures. Their
courage and nobility won admiration even from
that tyrant. But, when after many punishments
he failed to persuade them, and none of them
consented to discover Barlaam, he took and ordered
them to be led to the king, and to bear with
them the wallet with the relics, and to be beaten
and shamefully entreated as they went.

XXIII

After many days Araches brought them to the
king, and declared their case. Then he set them
before the bitterly incensed king: and he, when he
saw them, boiled over with fury and was like to one
mad. He ordered them to be beaten without
mercy, and, when he saw them cruelly mangled with
scourges, could scarcely restrain his madness, and
order the tormentors to cease. Then said he unto
them, 'Why bear ye about these dead men's bones?
If ye carry these bones through affection for those
men to whom they belong, this very hour I will set
you in their company, that ye may meet your
όμολογήστε. ὁ δὲ τῆς θείας ἑκείνης φάλαγγος ἔξαρχος καὶ καθηγητὴς παρ’ οὐδὲν τὰς τοῦ βασιλέως τιθέμενος ἀπειλάς, ὡς μηδενὸς αὐτῷ συμβεβηκότος ἀνιαροῦ, ἐλευθέρα φωνὴ καὶ λαμπροτάτῳ προσώπῳ καὶ τὴν ἐνοικοῦσαν τῇ ψυχῇ σημαίνοντι χάριν ἔφη. Τὰ ὅστα ταῦτα τὰ καθαρὰ καὶ ἀγια περιφέρομεν, ὁ βασιλεύ, τὸν πόθον τε ἀφοσιούμενοι ὅπει σαμασίων ἀνδρῶν, καὶ τῆς ἀσκήσεως αὐτῶν καὶ θεοφιλῶς πολιτείας εἰς μνήμην ἑαυτοὺς ἁγιότες καὶ πρὸς τὸν ὄμοιον διεγείροντες ἥτηλον, τὴν ἀνάπαυσιν τε ἐνοπτροζύμην καὶ τροφὴν ἐν ἑ λύδι διάγοισιν· καὶ τοῦτος μὲν μακαρίζοντες, ἀλλὰ λέοντες δὲ παραθήγοντες τοῖς αὐτῶν ἔξακολοθεῖν ἠχεσι σπεύδομεν. πρὸς δὲ, καὶ τὴν τοῦ βασιλεία ἑαυτοῖς περιποιούμεθα μνήμην, πᾶνω ὄφελόμον ὑπόσαν καὶ πρὸς τοὺς τῆς ἀσκήσεως ἁγώνας προβύμως ἀναπτεροῦσαν, καὶ 199 ἀγιασμοῦ δὲ τῇ τούτων ἀρνόμεθα προσψαύσει.

Ἀδικεῖ δὲ ὁ βασιλεύ, Εἴ ὀφελόμος, φησὶν, ἡ τοῦ βασανίου μνήμη, καθὼς φατε, τί μὴ τοῖς ἐν τοῖς σώμασιν ὑμῶν ὀστείσι τὴν τούτων ὑποδέχεσθε μνήμην, τοῖς οἰκείοις ὑμῖν καὶ ὄσον οὐπώ ψαρησομένοις, ἢπε τοῖς ἀλλοτρίοις τούτοις καὶ διεφθαρμένοις.

Καὶ ὁ μοναχὸς, Πέντε μὲν, φησίν, ἐμοὶ εἰρηκότοι αὐτίας τῆς τῶν λειψάνω τοῖς περιφορᾶς, πρὸς μίαν αὐτῶν ἀνταποκρινόμενοι, χλειάζειν ἡμᾶς δοκεῖς. ἀλλ’ ἐναργέστερον, εὗ ἱσθι, τὰ τῶν προτετελευτηκότων ὅστα τὴν τοῦ βασιλεί αὐτῶν παριστάσαντοι μνήμην, ἢ γυνῶντον. ἀλλ’, ἐπεὶ τοῦτον ἐντος εἶναι γιμώσκεις καὶ τὰ ἐν τῇ σαρκὶ σου ὅστα τῶν βασιλεί αὐτῶν σου ὑποτυποῦσι, τί μὴ καὶ
lost friends and be duly grateful to me.' The captain and leader of that godly band, setting at naught the king's threats, showing no sign of the torment that he had undergone, with free voice and radiant countenance that signified the grace that dwelt in his soul, cried out, 'We carry about these clean and holy bones, O king, because we attest in due form our love of those marvellous men to whom they belong: and because we would bring ourselves to remember their wrestlings and lovely conversation, to rouse up ourselves to the like zeal; and because we would catch some vision of the rest and felicity wherein they now live, and thus, as we call them blessed, and provoke one another to emulate them, strive to follow in their footsteps: because moreover, we find thereby that the thought of death, which is right profitable, lendeth wings of zeal to our religious exercises; and lastly, because we derive sanctification from their touch.'

Again said the king, 'If the thought of death be profitable, as ye say, why should ye not reach that thought of death by the bones of the bodies that are now your own, and are soon to perish, rather than by the bones of other men which have already perished?'

The monk said, 'Five reasons I gave thee, why we carry about these relics; and thou, making answer to one only, art like to be mocking us. But know thou well that the bones of them, that have already departed this life, bring the thought of death more vividly before us than do the bones of the living. But since thou judgest otherwise, and since the bones of thine own body are to thee a type of death, why dost thou not recollect thy latter
αὐτὸς, τῆς ὃςον οὖτω ἔλευσομένης μνημονεύων τελευτησ, εὐ τὰ σεαυτοῦ διατίθης, ἀλλὰ πάσαις μὲν τὴν ψυχὴν σου ἐκδέδωκας παρανομίαις, βιαίως δὲ καὶ ἀνηλεῶς ἀναίρεσι τοὺς λατρευτὰς τοῦ Θεοῦ καὶ τῆς εὐσεβείας ἔραστάς, τους μηδὲν σοι ἡδικηκότας, μηδὲ σοι τῶν παρόντων τι συμ-μεριζομένους ἢ ἀφελέσθαι φιλονεικοῦντας;

"Ὁ δὲ βασιλεὺς ἔφη. Τοὺς δεινοὺς ὑμᾶς καὶ λαοπλάνους εἰκότως κολάζω, ὅτι πάντας ἀπατάτε, ἀπέκεφαλοι τῶν τερπνῶν τοῦ βίου ὑποτιθέμενοι, καὶ, ἀντὶ τῆς ἁλκιβίας ἱσσῆς καὶ τῆς ποθεινοτάτης ἑπιθυμίας καὶ ἱδονῆς, τὴν σκληρὰν καὶ ῥυπώδη ταύτην καὶ πιναράν ἐκλέγεσθαι ἀγωγὴν ἐκβιά-200 ἰσθενε, καὶ τὴν τῶν θεῶν τιμὴν τῷ Ἰησοῦ ἀπονέ-μειν κηρύττετε. Ἡνα οὖν μή, τῇ ὑμετέρᾳ ἀπάτῃ ἐξακολουθοῦντες, οἱ λαοὶ ἔρημοι τὴν ἡγὴν κατα-λύπωσι, καὶ, τῶν πατρίων ἀποστάντες θεῶν, ἀλλοτρίῳ λατρεύσωσι, τιμωρίαις ὑμᾶς καὶ θανά-τοις ὑποβαλεῖν δίκαιον ἐκρίναι.

"Ὁ δὲ μοναχὸς φησίν. Εἰ πάντας μετέχειν τῶν ἁγαθῶν τοῦ βίου ὀρέγη, τι μὴ πᾶσιν ἐπ᾽ ἔσης μετα-δίδως τῆς τρυφῆς καὶ τοῦ πλούτου, ἀλλὰ οἱ μὲν πλείους πενία ταλαιπωροῦνται, σὺ δὲ τὰ αὐτῶν προσαφαρπάζων τοὺς ἐαυτοῦ προστίθης, οὐκ ἀρα τῆς τῶν πολλῶν φροντίδων σωτηρίας, ἀλλὰ τὴν ἱδίαν πιαίνεις σάρκα, ἡλης ἐτοιμάζων τῇ τῶν σκολῆς καταβρῶσει. διὰ τοῦτο, καὶ τῶν τῶν πάντων ἀπαρνησάμενος Θεοῦ, τοὺς μὴ οὕτως προσ-ηγορευόμενος θεοῦς, τοὺς πᾶσιν παρανομίαις ἐφευ-ρετάς, ἴνα σοι, κατὰ μίμησιν αὐτῶν ἀσελγαίνοντι καὶ παρανομοῦντι, τὸ μμητῆς ἀναγορεύσεις τῶν θεῶν σου προσγένηται. οὐα γὰρ οἱ θεοὶ ὑμῶν
end so shortly to come, and set thine house in order, instead of giving up thy soul to all kinds of iniquities, and violently and unmercifully murdering the servants of God and lovers of righteousness, who have done thee no wrong, and seek not to share with thee in present goods, nor are ambitious to rob thee of them?'

Said the king, ‘I do well to punish you, ye clever misleaders of the folk, because ye deceive all men, counselling them to abstain from the enjoyments of life; and because, instead of the sweets of life and the allures of appetite and pleasure, ye constrain them to choose the rough, filthy and squalid way, and preach that they should render to Jesus the honour due unto the gods. Accordingly, in order that the people may not follow your deceits and leave the land desolate, and, forsaking the gods of their fathers, serve another, I think it just to subject you to punishment and death.’

The monk answered, ‘If thou art eager that all should partake of the good things of life, why dost thou not distribute dainties and riches equally amongst all? And why is it that the common herd are pinched with poverty, while thou addest ever to thy store by seizing for thyself the goods of others? Nay, thou carest not for the weal of the many, but fattenest thine own flesh, to be meat for the worms to feed on. Wherefore also thou hast denied the God of all, and called them gods that are not, the inventors of all wickedness, in order that, by wantonness and wickedness after their example, thou mayest gain the title of imitator of the gods.'
ἐπραξαν, πώς οὖχι καὶ οἱ προσέχοντες αὐτοῖς ἀνθρωποι πράξουσι; πλάνην οὖν μεγάλην πεπλάνησαι, ὁ βασιλεὺς. δέδοικας δὲ μὴ τίνας τοῦ λαοῦ πείσαιμεν, τοῖς ἡμετέρους συνθεμένους, ἀποστήναι σοι τῆς χειρὸς καὶ τῇ τὰ πάντα συνεχούσῃ προσοικεωθήναι χειρὶ: θέλεις γὰρ πολλοὺς εἶναι τοὺς ὑπουργοὺς τῆς σῆς πλεονεξίας, ἢν αὐτὸλ μὲν τάλαπωρόσι, σοι δὲ τὰ παρ᾽ αὐτῶν προσγένουτο κέρδη. ὃν τρόπον κύνας τις τρέφων ἦ σύνεε εἰς θήραν τιθασσενόμενα, πρὸ μὲν τῆς θήρας κολακεύων ταῦτα φαίνοιτο, ἴνα καὶ κατὰ 201 σχωσί τοῖς θηρευμένων, βιαίως αὐτῶν τοῦ στόματος τὸ θηρευθὲν ἀφαρπάξει. οὔτω δὴ καὶ σὺ, πολλοὺς θέλων ἐχεῖν τοὺς φόρους σοι καὶ τέλη ἐκ γῆς καὶ θαλάσσης κομίζουσας, λέγεις μὲν τῆς αὐτῶν φροντίδας σωτηρίας, ἀπώλειαν δὲ αὐτῶς προξενῶν αἰώνιοι, πρὸ δὲ πάντων σεαυτό, ὅλα μόνον σοι ὁ σκυβάλου καὶ σατριῶν ἀχρηστότερος βρίθουτο πλοῦτος, λείηθας σκότος ἀντὶ φωτὸς κατέχων. ἄλλα ἀνάνηψαν τοῦ καταχθοῦντο ὕπνου τοῦτος, διάνοιξαν σοι τοὺς μεμυκότας ὀφθαλμούς, καὶ ἢδε τὴν περιλάμπουσαν πάσι τοῦ Θεοῦ ἡμῶν δόξαν καὶ σὺ ποτε σεαυτοῦ γενοῦ. Σύνετε γὰρ, ἀφρόσεν ἐν τῷ λαῷ, καὶ μωρὸν ποτε φρονήσατε, φησὶν ὁ προφητὴς, σύνες ὅτι οὐκ ἔστι τῆς θεός, πλὴν τοῦ Θεοῦ ἡμῶν, καὶ οὐκ ἔστι σωτηρία, εἰ μὴ ἐν αὐτῷ. Ὅ δὲ βασιλεὺς. Τὴς μωρᾶς σου ταύτης φλυ- αρίας πανσάμενος, τὸν Βαρλαὰμ αὐτίκα μοι ὑπόδειξα, ἡ πειρασθήσῃ κολαστηρίων ὄργανον, ἢν ὑπέδιπτε πείραν εἰληφὰς. ὁ μεγαλόφρων οὖν καὶ γενναίοτατος ἀσκητής καὶ τῆς οὐρανίου φίλο-
BARLAAM AND IOASAPH, xxiii. 200–201

For, as your gods have done, why should not ye do, and they that follow them do? Great then is the error that thou hast erred, O king. Thou fearest that we should persuade certain of the people to join with us, and revolt from thy hand, and place themselves in that hand that holdeth all things, for thou willest the ministers of thy covetousness to be many, that they may be miserable while thou reapest profit from their toil; just as a man, who keepeth hounds or falcons tamed for hunting, before the hunt may be seen to pet them, but, when they have once seized the quarry, taketh the game with violence out of their mouths. So also thou, willing that there should be many to pay thee tribute and toll from land and water, pretendest to care for their welfare, but in truth bringest on them and above all on thyself eternal ruin; and simply to pile up gold, more worthless than dung or rottenness, thou hast been deluded into taking darkness for light. But recover thy wits from this earthly sleep: open thy sealed eyes, and behold the glory of God that shineth round about us all; and come at length to thyself. For saith the prophet, “Take heed, ye unwise among the people, and, O ye fools, understand at last.” Understand thou that there is no God except our God, and no salvation except in him.’

But the king said, ‘Cease this foolish babbling, and anon discover to me Barlaam: else shalt thou taste instruments of torture such as thou hast never tasted before.’ That noble-minded, great-hearted monk, that lover of the heavenly philosophy, was not
σοφίας ἐραστῆς καὶ οὐδένα τρόπον ταῖς τοῦ βασιλέως ἀπειλαῖς μετετρέπετο. Ἀλλ' ἀπέρμας ἐστῶς ἔλεγεν. Οὗ τὰ παρὰ σοῦ θεσπιζομενα ποιεῖν, ὦ βασιλεῦ, προστετάγμεθα, ἀλλὰ τὰ παρὰ τοῦ Δεσπότου ἦμῶν καὶ Θεοῦ κεκελευσμένα, δι' σωφροσύνην ἦμᾶς ἐκδιδάσκει τοῦ πασῶν τῶν ἡδονῶν καὶ ἐπιθυμιῶν κρατεῖν, καὶ ἀνδρείαν 202 ἐξασκεῖν, ὅστε πάντα πόνον καὶ πᾶσαν κάκωσιν ὑπὲρ τῆς δικαιοσύνης υπομένειν. ὡσα γοῦν ἐπάξεις ἦμιν ὑπὲρ τῆς εὐσεβείας δεινὰ μᾶλλον εὐεργετήσεις. ποιεῖ οὖν ὦ βούλευ ἦμεις γὰρ ἔξω τοῦ καθήκοντος πράξαι τι συνκέντρωμα, οὐδὲ ἀμέριτα ἕαυτος ἐκδώσομεν. μὴ μικρὰν γὰρ ταῦτα τιμήσῃς ἀμέριταν, εἰ τὸν συναγωνιστὴν ἦμῶν καὶ συστρατιώτην εἰς τὰς σὰς προδόσους χειρας. ἀλλ' οὐ γὰρ γελάσεις καθ' ἦμῶν τὸν γέλωτα τούτων, κἀν μηρίως ἦμᾶς περιβάλλεις θανάτους; οὐχ οὕτως γὰρ ἦμεις ἁνάδρου, ὡς φόβο τῶν σῶν βασίλεων τὴν ἡμετέραν προδοθοῦντος φιλοσοφίαν, καὶ ἀναξίως τι δράσαι τῆς θείας νομοθεσίας. πρὸς ταῦτα πᾶν, εἰ τι γινόμενος, ἀμυντήριον εὐτρέπτεις ὁργανον· ἦμιν γὰρ τὸ ζῆν Χριστός ἐστι, καὶ τὸ θανεῖν ὑπὲρ αὐτοῦ κέρδος ἀριστον.

Ἐπὶ τούτως θυμῷ ἔξαφθεις, ὦ κρατῶν ἔκέλευσε τὰς μὲν θεολόγους αὐτῶν ἐκκοπῆι γλώσσας ἐξορυχθήναι δὲ τοὺς ὀφθαλμοὺς, χειρὰς τε ὁμοῦ ἀποτμῆθηναι καὶ πόδας. τῆς δ' ἀποφάσεως δοθείσης, οἱ μὲν ὑπασπισταὶ περιστάντες αὐτῶν καὶ δορυφόροι μισανθρόπως καὶ ἀνθλεῶς ἡκρωτηρίαξαν καὶ τὰς μὲν γλώσσας ὀργίων καὶ τῶν 203 στοματῶν ἐξελκύσαντες, θηριωδὸς ἀπέτεμνον, τοὺς 340.
moved by the king's threats, but stood unflinching, and said, 'We are not commanded to fulfil thy hest, O king, but the orders of our Lord and God who teacheth us temperance, that we should be lords over all pleasures and passions, and practise fortitude, so as to endure all toil and all ill-treatment for righteousness' sake. The more perils that thou subjectest us to for the sake of our religion, the more shalt thou be our benefactor. Do therefore as thou wilt: for we shall not consent to do aught outside our duty, nor shall we surrender ourselves to sin. Deem not that it is a slight sin to betray a fellow combatant and fellow-soldier into thy hands. Nay, but thou shalt not have that scoff to make at us; no, not if thou put us to ten thousand deaths. We be not such cowards as to betray our religion through dread of thy torments, or to disgrace the law divine. So then, if such be thy purpose, make ready every weapon to defend thy claim; for to us to live is Christ, and to die for him is the best gain.'

Incensed with anger thereat, the monarch ordered the tongues of these Confessors to be rooted out, and their eyes dug out, and likewise their hands and feet lopped off. Sentence passed, the henchmen and guards surrounded and mutilated them, without pity and without ruth. And they plucked out their tongues from their mouths with prongs, and severed them with brutal severity, and they dugged out their
οφθαλμοὺς δὲ σιδηρῶς ἐξώρυττον. ὄνυξιν, ἀρθρεμβόλοις δὲ ὄργανοι τᾶς χείρας αὐτῶν καὶ τῶν πόδας ἐξαρθροῦντες ἀπέτεμον. οί δὲ μακάριοι ἐκεῖνοι καὶ αἰδήμοις καὶ γενναίοι τῶν λογισμῶν, ὧς πρὸς εὐωχίαι καλούμενοι, ἀνδρεῖς προσήχοντας ταῖς βασάνοις, ἀλλήλους παραθήγοντες καὶ πρὸς τὸν διὰ Χριστὸν θάνατον ἀφόβως χωροῦντες.

Ἐν τοιαύταις οὖν πολυειδέσι τιμωρίαις τὰς καρτερικὰς αὐτῶν ψυχὰς τῷ Κυρίῳ παρέδειπτο οἱ ἱεροὶ ἁσκηταῖ, ἐπτακαίδεκα τῶν ἁριδίμον τελοῦντες. ὁμολογούμενοι οὖν αὐτοκράτωρ ἐστὶ τῶν παθῶν ὁ εὐσεβὴς λογισμὸς, καθάπερ τις τῶν οὐχ ἡμετέρων ἔφησεν, ἄθλους διηγούμενος πρεσβύτου ἱερέως καὶ παιδῶν ἐπτὰ σὺν ὁμόφροις μητρὶ, τοῦ πατρίου ὑπεραθησάντων νόμῳ, ὃν τής καρτερίας καὶ μεγαλοψυχίας οὐδὲν καθυστέρησαν οἱ θαυμάσιοι οὗτοι πατέρες καὶ τῆς ἁνῶ Ιερουσαλήμ πολίται καὶ κληρονόμοι.

XXIV

Τούτων οὖν εὐσεβῶς τελειωθέντων, ὁ βασιλεὺς τῷ πρωτοσυμβούλῳ ἔλεγεν Ἄραχη πρὸς τὴν δευτέραν ἀποβλέψαι βουλήν, τοῦ πρώτου διαμαρτύρτοντος, καὶ τὸν Ναχώρ ἐκεῖνον προσκαλέσασθαι. ὁ γαὖ Ἄραχὴς νυκτὶ βαθείᾳ τὸ ἐκεῖνον καταλαβὼν στῆλαι (τὰς ἐρήμους γὰρ ἢκει, μαντικαῖς σχολάξοι τέχναις), καὶ πάντα αὐτῷ τὰ βεβουλευμένα σαφῆνες, πρὸς τὸν βασιλέα ἁμα πρωὶ ἐπανέρχεται. καὶ δὴ ἰππεῖς αὐτῷ αὐθίς 342
BARLAAM AND IOASAPH, xxiii., xxiv., 203

eyes with iron claws, and stretched their arms and legs on the rack, and lopped them off. But those blessed, shamefast, noble-hearted men went bravely to torture like guests to a banquet, exhorting one another to meet death for Christ his sake undaunted.

In such divers tortures did these holy monks lay down their lives for the Lord. They were in all seventeen. By common consent, the pious mind is superior to sufferings, as hath been said by one, but not of us, when narrating the martyrdom of the aged priest, and of the seven sons with their equally brave mother when contending for the law of their fathers: whose bravery and lofty spirit, however, was equalled by these marvellous fathers and citizens and heirs of Hierusalem that is above.

XXIV

After the monks had made this godly end, the king bade Araches, his chief councillor, now that they had failed of their first plan, to look to the second and summon the man Nachor. At dead of night Araches repaired to his cave (he dwelt in the desert practising the arts of divination), and told him of their plans, and returned to the king at day-break. Again he demanded horsemen, and
ξητήσας ἐπὶ ἔρειναν τοῦ Βαρλαάμ έξέρχεσθαι 204 προσεποιεῖτο. ἐξελθόντι δὲ καὶ τὰς ἔρημους ἐμπερίπατοιντι ὄραται αὐτῷ ἀνὴρ τις ἐκ φαραγ-γός τινος ἐξερχόμενος. τοὺς δὲ καταδιώκειν αὐτῶν κελεύσαντος, φθάνουσι τὸ τάχος, καὶ συλλαβόντες πρὸς αὐτὸν ἄγουσι. τοῦ δὲ πυθανομένου τῆς τε εἰς καὶ πολίς θρησκείας ἢ τί καλούμενος, Χριστιανὸν μὲν ἐκείνος ἐαυτὸν ἀπεκάλεσε, Βαρ-λαάμ δὲ ἀνόμασε, καθάπερ δεδίδακτο. χαρὰς δὲ πλησθεῖς ὁ Ἀραχής, ὡς ἐδείκνυε, τάχιστα τοῦτον λαβὼν, πρὸς τὸν βασιλέα ἐπανέρχεται καὶ δὴ μηνύσας παρίστησιν αὐτῶν, καὶ φησιν οὐ βασι-λεὺς εἰς ἐπήκοον πάντων τῶν παρισταμένων. Σὺ εἰ τοῦ δαίμονος ἔργάτης Βαρλαάμ; ὁ δὲ ἀντέ-φησεν. Τοῦ Θεοῦ ἐργάτης εἰμί, καὶ οὐ τῶν δαι-μόνων. μὴ οὖν με λοιόρει. πολλάς γὰρ μοι ὀμολογεῖν χάριτας ὁφειλέτης εἰ, ὅτι τὸν υἱὸν σου θεοπεθεῖν ἐδίδαξα, πάσης ἀπαλλάξας ἀπήτης καὶ τὸ ἀληθινὸ καταλλάξας Θεῷ, καὶ πᾶσαν παι-205 δεύσας ἀρετῆς ἰδέαν. αὐθαίρες δὲ οὐ βασιλεύς, ὄργιο-μενος ὅσπερ, ἐφ' ἔδει μὲν σε μὴ δὲ λόγου τὸ παράπαν ἀξίωσαντα, ἢ τότου ἀπολογίας δόντα, ἀλλ' ἀνερωτήτως θανατώσαι. ἀλλ' ἀνέγομαι σου τοῦ θράσους, τῆς προσηκούσης μοι ἐνεκεν φιλανθρωπίας, ἐως τακτῇ ἡμέρα ἑξετάσω τὰ περὶ σοῦ. καὶ εἰ μὲν πεισθεῖς μοι συγγνώμης ἀξιωθῆσαι εἰ δὲ μὴ, κακῶς ἀπολή. οὕτως εἰπὼν τὸ Ἀραχή τοῦτον παραδίδωσιν, φυλάττειν ἀκρι-βέστατα ἑντειλάμενος.

Τῇ δὲ ἐπαύριον ἀναζεύξας ἐκείθεν, πρὸς τὸ ἱδίον ἐπέανεισι παλάτιον. καὶ ἐξηχούστο κρατη-θῆναι τοῦ Βαρλαάμ, ὡστε καὶ τὸν βασιλέα

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made as though he went in quest of Barlaam. When he was gone forth, and was walking the desert, a man was seen to issue from a ravine. Araches gave command to his men to pursue him. They took and brought him before their master. When asked who he was, what his religion and what his name, the man declared himself a Christian and gave his name as Barlaam, even as he had been instructed. Araches made great show of joy, apprehended him and returned quickly to the king, and told his tale and produced his man. Then said the king in the hearing of all present, 'Art thou the devil's workman, Barlaam?' But he denied it, saying, 'I am God's workman, not the devil's. Revile me not; for I am thy debtor to render me much thanks, because I have taught thy son to serve God, and have turned him from error to the true God, and have schooled him in all manner of virtue.' Feigning anger, again spake the king, 'Though I ought to allow thee never a word, and give thee no room for defence, but rather do thee to death without question, yet such is my humanity that I will bear with thine effrontery until I set a day to try thy cause. If thou be persuaded by me, thou shalt receive pardon: if not, thou shalt die the death.' With these words he delivered him to Araches, commanding that he should be most strictly guarded.

On the morrow the king removed thence, and came back to his own palace, and it was blazoned abroad that Barlaam was captured, so that the
ἀκούσαντα νῦν δεινῶς τὴν ψυχὴν ἀληθείας, καὶ μηδόλως τῶν δακρύων ἐγκρατῆς δύνασθαι εἶναι. στεναγμοῖς δὲ καὶ θρήνοις τῶν Θεοῦ ἐδιεσώπει, καὶ εἰς βοήθειαν αὐτῶν ἐπεκαλεῖτο τοῦ γέροντος. οὐ παρεῖδεν οὖν αὐτῶν ὁδυρόμενον ὁ ἄγαθος· χριστὸς γὰρ ἐστὶν τοῖς ὑπομένουσιν αὐτῶν ἐν ἡμέρᾳ θλίψεως, καὶ γινώσκων τοὺς εὐλαβουμένους αὐτῶν· δὲ καὶ τῷ νεῷ δὲ ὁράματος νυκτερινοῦ πάντα γνωρίζει, καὶ ἰσχυν αὐτῷ ἐντίθησι, καὶ εἰς τὸν τῆς εὐσεβείας παραθαρρύνει ἀγώνα. ἐξυπνος δὲ γενόμενος, χαρᾶς τε πλήρη καὶ θάρσους καὶ φωτὸς γλυκυτάτου, τὴν πρὸ μικροῦ λυπουμένην αὐτοῦ καὶ ἄλγοςσαν εὐρίσκει καρδίαν. ὁ δὲ βασιλεὺς, οὕτω ταύτα δράσας καὶ οὗτοι διανοηθεῖς, ἔχαρε, καλῶς διασκέπτεσθαι οἰόμενος, καὶ τῷ Ἀραχῇ μεγίστην ἀπονέμων τὴν χάριν. ἀλλ' 206 ἐφεύσατο ἡ ἄδικία ἑαυτῇ, τὸ τοῦ θείου φάναι Δανίδ, καὶ ἡ δικαιοσύνη νικᾷ τὴν ἀνομίαν, τέλεον αὐτὴν καταβαλοῦσα καὶ τὸ μυθόσυνον αὐτῆς ἀπολέσασα μετ' ἥχου, ὡς ἐν τοῖς ἐξῆς δηλώσεις ὁ λόγος.

Μετὰ γοῦν δύο ἡμέρας ὁ βασιλεὺς παραγίνεται πρὸς τὸ τοῦ νῦν παλάτιον. καὶ τούτου εἰς ὑπάντησιν ἐξελθόντος, οὐκ ἡσπάσατο συνήθως ὁ πατὴρ; ἀλλ', ἀγρομένῳ ὡσπερ καὶ ὀργιζομένῳ ἔοικός, εἰςελθὼν ἐν τῷ βασιλικῷ κοιτάζων, σκυθρω-πάζων ἐκαθέσθη. ἔτα, τὸν νῦν προσκαλεσά-μενος, ἐφή. Τὸς ἡ διηνοῦσά μου τὰς ἄκοιας φήμη, τέκνον, καὶ ἄθυμιας μου τὴν ψυχὴν κατατήκουσα; οὐδένα γὰρ τῶν ἀνθρώπων τοσαύτης ἐμπιπλάσθαι χαρᾶς ποτὲ οἶμαι ἐπὶ τέκνου γεννήσει, ὡς ἐγὼ ἐπὶ σοι μετέσχον θυμηδίας}

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king's son heard thereof and was exceeding sad at heart, and could in no wise refrain from weeping. With groans and lamentations he importuned God, and called upon him to succour the aged man. Nor did the good God despise his complaint, for he is loving with them that abide him in the day of trouble, and knoweth them that fear him. Wherefore in a night vision he made known the whole plot to the young prince, and strengthened and cheered him for the trial of his righteousness. So, when the prince awoke from sleep, he found that his heart, erstwhile so sore and heavy, was now full of joyaunce, courage and pleasant light. But the king rejoiced at that which he had done and planned, imagining that he was well advised, and showering thanks on Araches. But wickedness lied to itself, to use the words of holy David, and righteousness overcame iniquity, completely overthrowing it, and causing the memorial thereof to perish with sound, as shall be proven, but learneth the truth in a vision.

After two days the king visited his son's palace. When his son came forth for to meet him, instead of kissing him, as was his wont, the father put on a show of distress and anger, and entered the royal chamber, and there sat down frowning. Then calling to his son, he said, 'Child, what is this report that soundeth in mine ears, and weareth away my soul with despondency? Never, I ween, was man more filled with gladness of heart at the birth of a son than was I at thine; and, I trow,
οὐδ' αὐτὸν λυτηθήναι τίνα καὶ κακῶς παρὰ παιδὸς διατεθήκατο δοκῶ, ὡς σὺ με νῦν διέθηκας καὶ τὴν ἐμὴν ἡτίμασας πολιάν, τὸ φῶς τε 207 περιήρας τῶν ὅθεν ἐλαμβᾶνοι μοι καὶ τὴν τῶν ἐμῶν νεώρων ἐξέκοψας ἵσχυνος φόβος γὰρ ἐν ἐφοβούμην περὶ σοῦ ἡλθέ μοι, καὶ ὡς ἐδεδοκείτε συνήντησέ μοι. καὶ γέγονας τῶν ἐχθρῶν μου ἐπίχαρα καὶ τῶν ὑπεναντίων μου κατάγελως. ἀπαίδευτῳ φρενὶ καὶ νηπιώδει γνώμῃ τοῖς τῶν ἀπατεώνων ῥήμασιν ἐξακολουθήσας, καὶ τὴν βουλὴν τῶν κακοφρόνων τῆς ἐμῆς προκρίνασα βουλής, καὶ τῶν ἰμητέρων θεῶν τὸ σέβας καταλιπών, ἀλλοτρίῳ ἐλάτρευσας Θεῷ. ἵνα τί, τέκνου, τάδε πεποίηκας; καὶ ὡς ἡλπίζων ἐν πάσῃ ἐκτρέφειν ἀσφαλεία καὶ τοῦ γήρως ἔχειν βακτηρίαν καὶ ἵσχυν, διάδοχον τὲ ἢριστον καταλαμπάνειν τῆς βασιλείας, τὰ τῶν ἐχθρῶν οὐκ ἔδεσθης καὶ πολεμίων ἐνδείξασθαι εἰς ἐμέ; οὐκ ἔδει σε ἐμοὶ μᾶλλον πείθεσθαι καὶ τοῖς ἐμοῖς ἐπεσθαί δόγμασιν, ἢ τοῦ δολίου καὶ σαπροῦ γέρωντος ἐξεκίνη ταῖς φληνά- φοις μωρολογίαις, τοῦ πικρᾶν σοι ἀντὶ τῆς γυλυκείας ὑποθεμένου ζωῆς, καὶ ἀντὶ τῆς πο- θευμοτάτης τρυφῆς τὴν σκληράν καὶ τραχεῖαν ὀδεύειν ὁδόν, ἢ ὁ τῆς Μαρίας Τίδος ἤνει προτρέ- 208 πεταί, οὐ δέδοικας δὲ τῶν μεγίστων θεῶν τὴν ὄργην, μὴ κεραυνός σε βαλοῦσιν, ἢ σκηπτὸς θανάτωσουσιν, ἢ χάσματι γῆς καταποντίσουσιν, ἀνθ' ὁν τοὺς τοσαῦτα ἡμᾶς ἐνηγγετηκότας καὶ διαδήματι βασιλείας κατακοσμήσατας, καὶ ἐθνὴ πολυάνθρωπα ὑποτάξαντας, καὶ σὲ παρ' ἐλπίδα δι' εὐχῆς ἐμῆς καὶ δεήσεως γεννηθῆναι καὶ τοῦ γυλυκτάτου μετέχειν φωτὸς τοῦτον παρασκευά-
never was man so distressed and cruelly treated by child as I have been by thee. Thou hast dishonoured my grey hairs, and taken away the light of mine eyes, and loosed the strength of my sinews; "for the thing which I greatly feared concerning thee is come upon me, and that which I was afraid of hath come unto me." Thou art become a joy to mine enemies, and a laughing-stock to mine adversaries. With untutored mind and childish judgement thou hast followed the teaching of the deceivers and esteemed the counsel of the malicious above mine; thou hast forsaken the worship of our gods and become the servant of a strange God. Child, wherefore hast thou done this? I hoped to bring thee up in all safety, and have thee for the staff and support of mine old age, and leave thee, as is most meet, to succeed me in my kingdom, but thou wast not ashamed to play against me the part of a relentless foe. And shouldst thou not rather have listened to me, and followed my injunctions, than have obeyed the idle and foolish prattings of that crafty old knave, who taught thee to choose a sour life instead of a sweet, and abandon the charms of dalliance, to tread the hard and rough road, which the Son of Mary ordereth men to go? Dost thou not fear the displeasure of the most puissant gods, lest they strike thee with lightning, or quell thee with thunderbolt, or overwhelm thee in the yawning earth, because thou hast rejected and scorned those deities that have so richly blessed us, and adorned our brow with the kingly diadem, and made populous nations to be our servants, that, beyond my hope, in answer to my prayer and supplication,
σαντας, παρωσάμενος καὶ ἐξουθενήσας, τῷ ἔσταυρωμένῳ προσεκαλλῆθης, ταῖς ματαιαὶς ἐλπίσι τῶν αὐτοῦ θεραπόντων φενακισθεῖς, καὶ ὃς τινὰς μυθολογούντων αἰώνας καὶ νεκρῶν σωμάτων ἀνάστασιν ληστοῦν, καὶ ἄλλα μυρία πρὸς ἀπάτην τῶν ἀνοήτων παρεισαγόντων; ἄλλα γε νῦν, φίλτατε νῦε, εἰ τι μοι πείθη τῷ πατρί, μακρὰν τοὺς μακροῖς τοῦτοις λήποις χαίρειν εἰπὼν, θύειν προσελθὼν τοῖς εὐμενείς θεοῖς, 209 ἐκατόμβαις τε αὐτοῦς καὶ σπονδαῖς ἐκμειλιξώμεθα, ἣν συγγνώμην σοι τοῦ πταἰσματος παρασχοιντος δυνατοὶ γὰρ εἰσὶ καὶ ἱσχύοντες ἐυρεγετέιν τε καὶ τιμωρεῖσαι, καὶ σοι παράδειγμα τῶν λεγομένων, ἢμεῖς οἱ δὲ αὐτῶν εἰς ταύτην τὴν ἁρχὴν προελθόντες, καὶ χάριτας αὐτοῦς τῆς εὐεργεσίας, τάς τε πρὸς τοὺς σεβομένους τιμᾶς καὶ τάς πρὸς τοὺς μὴ πειθομένους αὐτοῖς θύειν κολάσεις παρέχοντες.

Πολλὰς οὖν τοιαύτας βαττολογίας τοῦ βασιλέως διεξελθότοις, τὰ μὲν ἡμέτερα διακωμισμοῦντος καὶ διαβάλλοντος, τὰ τῶν εἰδώλων δὲ ἐγκωμίζοντος καὶ ἐπαινοῦντος, ἰδιὸν ὁ θειότατος νεανίας ὃς οὐκ ἔτι δεῖται τὸ πράγμα γωνίας καὶ ἐπικρύψεως, ἀλλὰ λυχνίας καὶ περιωτῆς, μάλιστα διὸς ἰδιαίτερον ἀπασί καταστήσας, παρρησίας καὶ θάρσους ὑποπληθεῖς, ἐφη.

"Ὁ μοί πέπρακται, δέσποτα, οὐκ ἂν ἄρνηθείχνυν. τὸ σκότος ἐξέφυγον, τῷ φωτὶ προσδραμῶν καὶ τὴν πλάνην ἀπέλυσαν, τῇ ἄληθείᾳ οἰκειωθεῖς καὶ τοῖς δαίμοσιν ἀποταξάμενος, Χριστῷ συνε-210 ταξάμην, τῷ τοῦ Θεοῦ καὶ Πατρὸς Τίῳ καὶ Δόγῳ, οὗ τῷ ρήματι παρῆχθη τὸ πᾶν ἐκ μῆ
allowed thee to be born, and see the sweet life of day, and hast joined thyself unto the Crucified, duped by the hopes of his servants who tell thee fables of worlds to come, and drivel about the resurrection of dead bodies, and bring in a thousand more absurdities to catch fools? But now, dearest son, if thou hast any regard for me thy father, bid a long farewell to these long-winded follies, and come sacrifice to the gracious gods, and let us propitiate them with hecatombs and drink-offerings, that they may grant thee pardon for thy fall; for they be able and strong to bless and to punish. And wouldst thou have an example of that which I say? Behold us, who by them have been advanced to this honour, repaying them for their kindness by honouring their worshippers and chastising the runagates.

Now when the king had ended all this idle carleying, gainsaying and slandering of our religion, and belauding and praising of his idolatry, the saintly young prince saw that the matter needed no further to be hid in a corner, but to be lighted and made plain to the eyes of all; and, full of boldness and courage, he said.

'That which I have done, sir, I will not deny. Ioasaph answereth his father boldly,
οντων, δει καλ, τον άνθρωπον εκ χοδος διαπλάσας, ζωτικην ενεφύσης πνοήν, εν παραδείσῳ τε της τρυφής έθετο διανάσθαι, παραβάντα δε την έντολην αυτού καλ τω θανάτω ύπόδικον γενόμενον, τη εξουσία τε του δεινού κοσμοκράτωρος ύπαρχέντα, ουκ απέστη πάντα ποιών πρός την άρχαιαν βουλόμενος ἐπαναγαγεῖν τιμήν. διδ αυτός ο πάσης της κτίσεως ποιητής καλ του ήμετέρου γένους δημουργος άνθρωπος έγένετο δι’ ήμας καλ έπι γής έλθων έκ Παρθένου ἅγιας τοις άνθρωποις συνανεστρέφετο, κα άπερ ήμων των άγνωμόνων οικετών ο Δεσπότης θανάτων κατεδέξατο καλ θανατον των δια σταιρου, οπως λυθη της άμαρτίας ή τυραννίς, οπως ή προτέρα καταδικη άναιρεθη, οπως άνουγόησε πάλι ήμιν αι ούρανοι πύλαι. εκει γαρ την φύσιν ήμων άνηγαγε καλ έπι θρόνου δόξης κεκάθικε, βασιλείαν τε την ατελεύτητον ἐδωρήσατο τοῖς αυτοῖς ἅγα-211 πώσι καλ άγαθα τα κρείττονα καλ λόγου καλ άκοής. αυτός γαρ έστιν ο κραταίος καλ μόνος δυνάστης, ο βασιλείας τῶν βασιλεύωντων κα κύριος τῶν κυριεύοντων, οῦτο κράτος άμαχον καλ ή δυναστεία ἄνεκακαστος, ο μόνος ἅγιος καλ ἐν ἅγιοις ἄναπαυμένος, ὁ σύν Πατρὶ καλ Ἐλευθερίας δοξαζόμενος, εἰς ἀ βεβαπτισμα. καὶ ὁμολογῷ, δοξάζω τε καὶ προσκυνῶ ἐνα Θεὸν ἐν τρισὶν ὑποστάσεις ὕμνοι ύπε σώματος καὶ αὐθάνατων, αἰώνων, ἀπειρῶν, ἀπεριόριστων, ἄσωματων, ἀπαθῆς, ἀτρεπτῶν, ἀναλλόων, ἀόριστων, πηγῆς ἀγαθότητος καὶ δικαιοσύνης καὶ φωτὸς ἀέδιου, πάντων κτισμάτων ὅρατων τε καὶ ἀοράτων ποιητήν, συνε-352
brought out of nothing; who, after forming man out of clay, breathed into him the breath of life, and set him to live in a paradise of delight, and, when he had broken his commandment and was become subject unto death, and had fallen into the power of the dread ruler of this world, did not fail him, but wrought diligently to bring him back to his former honour. Wherefore he, the framer of all Creation and maker of our race, became man for our sake, and, coming from a holy Virgin’s womb, on earth conversed with men: for us ungrateful servants did the master endure death, even the death of the Cross, that the tyranny of sin might be destroyed, that the former condemnation might be abolished, that the gates of heaven might be open to us again. Thither he hath exalted our nature, and set it on the throne of glory, and granted to them that love him an everlasting kingdom and joys beyond all that tongue can tell, or ear can hear. He is the mighty and only potentate, King of kings and Lord of lords, whose might is invincible, and whose lordship is beyond compare, who only is holy and dwelleth in holiness, who with the Father and with the Holy Ghost is glorified; into this faith I have been baptized. And I acknowledge and glorify and worship One God in Three persons, of one substance, and not to be confounded, uncreate and immortal, eternal, infinite, boundless, without body, without passions, immutable, unchangeable, undefinable, the fountain of goodness, righteousness and everlasting light, maker of all things visible and invisible,
χοντά τε πάντα καὶ συντηροῦντα, πάντων προνοούμενον, κρατοῦντά τε πάντων καὶ βασιλεύοντα. οὐτέ γὰρ ἐγένετο τι τῶν ἄντων χωρὶς αὐτοῦ, οὐτέ τῆς αὐτοῦ προνοίας ἀνευ συνιστασθαί τι δύναται: αὐτὸς γὰρ ἐστὶ πάντων ἡ ζωή, πάντων ἡ σύστασις, πάντων ὁ φωτισμὸς, ὁλος γλυκάςσος καὶ ἐπιθυμία ἀκόρεστος, καὶ πάντων τῶν ἐφετῶν τὸ ἀκρότατον. τὸ καταλπεῖν οὖν τὸν οὐτως ἀγαθὸν, οὖτω σοφὸν, οὖτω δυνατῶν Θεοῦ, καὶ δαίμοσιν ἀκαθάρτοις, δημιουργοῖς πάντων τῶν παθῶν, λατρεύσαι, ξωάνως τε κωφῶς καὶ ἀλάοις σέβας ἀπονείμαι, τοῖς μὴτε οὐαὶ τι μὴτε ἐσομένους, πόσης οὐκ ἀν εἰς πέρα ἁνοίας καὶ παραφροσύνης; πότε γὰρ ἤκουσθη τις λαλιὰ 212 ἡ λόγος παρ’ αὐτῶν; πότε καὶ σμικρὰν ἀπόκρισιν τοῖς εὐχομένοις αὐτοῖς δεδώκασι; πότε περιεπάτησαν ἡ αἰσθησίων των ἐδέξαντο; οὐτε γὰρ οἱ ἱστάμενοι ποτε καθέδρας ἐμνησθησαν, οὐτε οἱ καθήμενοι ἄναστάντες ὁφθησαν. τούτων τὸ εἰ- δεχθῆς καὶ δυσῶδες καὶ ἀναίσθητον, ἐτι δὲ καὶ τῶν ἐνεργούντων ἐν αὐτοῖς καὶ δι’ αὐτῶν ὑμᾶς ἀπατώντων δαμόνων τὸ σαθρὸν καὶ ἀσθενείς παρὰ ἀνδρὸς ἁγίου μαθῶν, καὶ τῆς αὐτῶν κακίας καταπτύσας, καὶ τέλειον μόσος μισής αὐτοὺς, τῷ ξώνυ τι καὶ ἀληθῶς συνεταξάμην Θεῷ καὶ αὐτῷ δουλεύσω μέχρι τελευταίας ἀναπνοῆς, ὡν καὶ εἰς τὰς αὐτοῦ χειρὰς ἔλθοι μοῦ τὸ πνεῦμα. τῶν τοιῶντων οὖν συναντησάντων μοι ἀνεκδοηγήτων ἁγαθῶν, ἔχαρον μὲν τῆς δουλείας ἀπαλλαγείς τῶν ποιηρῶν δαμόνων καὶ τῆς δεινῆς ἀνακληθείς αἰχμαλωσίας, καὶ τῷ φωτὶ περιλαμφθεῖς τοῦ προσώπου Κυρίου· ἢνιόμην δὲ
containing and sustaining all things, provident for all, ruler and King of all. Without him was there nothing made, nor without his providence can aught subsist. He is the life of all, the support of all, the light of all, being wholly sweetness and insatiable desire, the summit of aspiration. To leave God, then, who is so good, so wise, so mighty, and to serve impure devils, makers of all sinful lusts, and to assign worship to deaf and dumb images, that are not, and never shall be, were not that the extreme of folly and madness? When was there ever heard utterance or language from their lips? When have they given even the smallest answer to their bedesmen? When have they walked, or received any impression of sense? Those of them that stand have never thought of sitting down; and those that sit have never been seen to rise. An holy man hath taught me the ugliness, ill savour and insensibility of these idols, and, moreover, the rottenness and weakness of the devils that operate in them and by them deceive you; and I loathe their wickednesses and, hating them with a perfect hatred, have joined myself to the living and true God, and him will I serve until my latest breath, that my spirit also may return into his hands. When these unspeakable blessings came in my path, I rejoiced to be freed from the bondage of evil devils, and to be reclaimed from dire captivity and to be illumined with the light of the countenance of the Lord. But my soul was distressed and divided

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καὶ τὴν ψυχὴν ἐμεριζόμην, ὅτι μὴ καὶ αὐτὸς ὁ δεσπότης μου καὶ πατὴρ τῶν τοιούτων μετείχες εὐεργεσίων. ἄλλα δεδοκίμασι σου τῆς γνώμης τὸ δυσπεπθές, καταίχων ἐν ἐμαυτῷ τὴν λύπην, μὴ παροργίσαι σε βουλόμενος, τὸν Θεόν δὲ ἀπαυγάστως ἰκέτευον ἐλκύσαι σε πρὸς ἑαυτὸν καὶ τῆς μακρᾶς ἀνακάλεσασθαι ἐξορίας ἢς αὐτὸς προε-213 ἔννησας σεαυτῷ, δραπέτης οἶμαι τῆς εὐσεβείας γενόμενος καὶ κακίας ὑπηρέτης πάσης καὶ ἀσεβείας. έπει δὲ αὐτός, ὁ πάτερ, εἰς ἑμφανές τὰ κατ’ ἐμὲ ἡγαγεῖς, τὸ πάν τῆς ἐμῆς ἄκουε γνώμης· οὐ ψεύσομαι τὰς πρὸς Χριστὸν μου συνθήκας, οὐ, μὰ τῶν ἐξαιρόμεναντά με τῆς δουλείας τῷ τιμῶν αὐτοῦ αἵματι, καὶ μυρίακις με δεῖ ἀποθανεῖν ὑπὲρ αὐτοῦ, θανῶμαι. τὰ περὶ ἐμοῦ τοιώνυμος εἰδῶς, μηκέτι κύστεις σεαυτῷ πάρεχε, μεταπείθεσθαι με ἐπιχειροῦν τῆς καλῆς ὁμολογίας. ὁς γάρ σοι τοῦ οὐρανοῦ ἐπιλαβεῖσθαι δόξαντι τῇ χειρὶ, ἢ τὰ θαλάσσια ξηρανεῖ πελάγη, ἀπρακτὸν ἀν τὸ ἐγχείρημα ἢν καὶ ἀνήμονον, οὔτω δὴ καὶ τοῦτο γνώσασθαι εἰναι. ἡ τοιώνυμος αὐτὸς, τῆς ἐμῆς ἁκούσας βουλής, τῷ Χριστῷ οἰκειώθητι, καὶ τῶν ὑπὲρ ἐννοιαν λήψῃ ἁγαθῶν, κοινωνοῖ τε ἀλλήλοις ἐσόμεθα, ὡσπερ τῆς φύσεως, οὔτω δὴ καὶ τῆς πίστεως. ἡ τῆς σῆς ἀποστη-σομαι, εὐ ἱσθι, νιώτητος, καὶ τῷ Θεῷ μου λατρεύ-214 σω καθαρῷ συνειδότη. 

Ταῦτα οὖν πάντα ὡς ἠκούσει ὁ βασιλεύς, ἄξυπατα κηριθεῖς καὶ θυμὸν ἀσχέτω καταληφθεῖς, ὁργάλως αὐτῶ ἐλάλει, καὶ πικρῶς τοὺς ὁδόντας ἔβρυχε, μαυρομένῳ ἑοικῶς. Καὶ τῆς, φησίν, ὁ τοιούτων μοι αὐτοῖς τῶν κακῶν, ἢ αὐτῶς ἐγώ 356
asunder, that thou, my lord and father, didst not share in my blessings. Yet I feared the stubbornness of thy mind, and kept my grief to myself, not wishing to anger thee; but, without ceasing, I prayed God to draw thee to himself, and call thee back from the long exile that thou hast imposed upon thyself, a runagate alas! from righteousness, and a servant of all sin and wickedness. But sith thou thyself, O my father, hast brought mine affairs to light, hear the sum of my resolve: I will not be false to my covenant with Christ; no, I swear it by him that bought me out of slavery with his own precious blood; even if I must needs die a thousand deaths for his sake, die I will. Knowing then how matters now stand with me, prithee, no longer trouble thyself in endeavouring to persuade me to change my good confession. For as it were a thankless and never ending task for thee to try to grasp the heavens with thy hand, or to dry up the waters of the sea, so hard were it for thee to change me. Either then now listen to my counsel, and join the household of Christ, and so thou shalt gain blessings past man's understanding, and we shall be fellows with one another by faith, even as by nature; or else, be well assured, I shall depart thy sonship, and serve my God with a clear conscience.'

Now when the king heard all these words, he was furiously enraged: and, seized with ungovernable anger, he cried out wrathfully against him, and gnashed his teeth fiercely, like any madman. 'And who,' said he, 'is blameable for all my misfortunes
ούτως σοι διατεθείς καὶ τοιαύτα ἐπὶ σοὶ ἐργασά-
μενος ἄ ουδείς πῶποτε τῶν πατέρων πεποίηκε;
διό σου τῆς γνώμης τὸ σκολιὸν καὶ φιλόνεικον,
δύναμιν τῇ ἐξουσίᾳ προσλαβόμενον, κατὰ τῆς
ἐμῆς κεφαλῆς μανῆναι σε πεποίηκε. δικαίως οὖν
ἐν τῇ σῇ γεννήσει οἱ ἀστρολόγοι δεινῶν εἰπον 215
ἀποβήσασθαι σε καὶ παμπόνηρον ἄνδρα, ἀλαξίνα
τε καὶ γονεύσων ἀπειθή. ἀλλὰ νῦν, εἰ τὴν ἐμὴν
ἀκυρώσεις βουλὴν καὶ τῆς ἐμῆς ἀποστήσῃ νῦτη-
τος, ὅς ἐχθρός σοι διατεθείς, ἐκεῖνα ποιήσω σοι,
ἀπερ οὐδὲ πολεμίους τις ἐνεδείξατο.

Ἄθυσκ δὲ ἐκεῖνος, Τῆ, φησίν, ὁ βασιλεὺς, εἰς
ὀργήν ἀνήθες; ὅτι τοιούτων ἐγὼ ἥξιωμαι ἀγα-
θῶν, λελυπησάι; καὶ τίς ποτὲ πατήρ ἐπὶ τῇ τοῦ
νῦν εὔτυχίᾳ ἄχρόμενος ὥράθη; ἢ πῶς πατήρ ὁ
τοιοῦτος, καὶ οὐκ ἐχθρός, λογισθεὶς; οὐκοιν οὐδὲ
ἐγὼ τοῦ λοιποῦ πατέρα μοῦ σε καλέσω. ἀλλ' ἀπο-
ποστήσομαι σοι, ὅσπερ τις φεύγει ἀπὸ ὄφεως,
εἰ γνώσομαι φθονεῖν σε τὴν ἐμὴν σωτηρίαν, εἰς
ἀπώλειαν δὲ βιαλὰ συνωθεῖν με χειρί. εἰ γὰρ
βιάζειν με καὶ τυραννεῖν θελήσεις, καθὰ δὴ καὶ
ἐπας, οὐδὲν ἄλλο κερδανεὶς, εὐ ἵσθι, ἢ τὸ ἀντὶ
πατρὸς τύραννος καὶ φονεύς κληθήναι μόνον. ἐπεῖ
ῥάον σοι ἄετοι ἱχνεσιν ἐφικέσθαι καὶ κατ' αὐτὸν
τὸν ἀέρα διστάσασθαι, ἢ τὴν ἐμήν μεταπείσειν 1 εἰς
Χριστόν πίστιν, καὶ ἢν αὐτῷ ὀμολογήσασα καλὴν
ὅμωλογίαν. ἀλλὰ σὺνε, ὁ πάτερ, καὶ, τὴν λήμνην
καὶ ἄχλην ἀποτιμάξας τῶν τοῦ νυσὶς ὀμμάτων, ἀνά-
216 βλέψῃ ὅδειν τὸ πᾶσι περιλάμπουν τοῦ Θεοῦ μου
φῶς, καὶ αὐτὸς ποτὲ περιλάμψῃ τῷ γυλυκτάτῳ
τούτου φωτε. ἦνα τὲ γὰρ ὅλως τοῖς πάθεσι καὶ

1 μεταπείθειν?
but myself, who have dealt with thee so kindly, and
cared for thee as no father before? Hence the
perversity and contrariness of thy mind, gathering
strength by the licence that I gave thee, hath made
thy madness to fall upon mine own pate. Rightly
prophesied the astrologers in thy nativity that thou
shouldst prove a knave and villain, an impostor and
rebellious son. But now, if thou wilt make void my
counsel, and cease to be my son, I will become thine
enemy, and entreat thee worse than ever man yet
entreated his foes.'

Again said Ioasaph, 'Why, O king, hast thou been
kindled to wrath? Art thou grieved that I have
gained such bliss? Why, what father was ever seen
to be sorrowful in the prosperity of his son? Would
not such an one be called an enemy rather than
a father? Therefore will I no more call thee my
father, but will withdraw from thee, as a man fleeth
from a snake, if I know that thou grudgest me my
salvation, and with violent hand forcest me to
destruction. If thou wilt force me, and play the
tyrant, as thou hast threatened, be assured that thou
shalt gain nought thereby save to exchange the
name of father for that of tyrant and murderer. It
were easier for thee to attain to the ways of the
eagle, and, like him, cleave the air, than to alter my
loyalty to Christ, and that good confession that
I have confessed in him. But be wise, O my father,
and shake off the rheum and mist from the eyes of
thy mind, lift them aloft and look upward to view
the light of my God that enlighteneth all around,
and be thyself, at last, enlightened with this light
most sweet. Why art thou wholly given up to the
ST. JOHN DAMASCENE

θελήμασιν ἐξεδόθης τῆς σαρκὸς, καὶ ἀνάνευσις
οὐκ ἔστι; γυμνῆς ὅτι πᾶσα σάρξ χώρτος καὶ πᾶσα
dόξα ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ
χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐκπέπτωκε, τὸ δὲ ρήμα
τοῦ Κυρίου μου, τὸ εὐαγγελισθὲν ἐπὶ πάντας,
μενεὶ εἰς τὸν αἰῶνα. τί οὖν οὕτως ἐμμανῶς ἀντέχῃ
cαὶ περιέχῃ τῆς δίκης τῶν ἐαρινῶν ἀνθέων μαραν-
nομένης καὶ ἀφανιζομένης δόξης, καὶ τῆς βδελυγᾶς
cαὶ δυσώδους τρυφῆς, καὶ τῶν τῆς γαστρὸς καὶ
ὑπὸ γαστέρα μαρωτῶν παθῶν, ἀτιμα πρὸς
καιρὸν ἡδύνουσι τὰς αἰσθήσεις τῶν ἀνθρώπων,
ὑστερον μέντοι πικροτέρας χολῆς ποιοῦνται τὰς 217
ἀναδόσεις, ὅταν αἱ μὲν σκιαὶ αὐταὶ καὶ τὰ ἔνυπνα
tοῦ ματαίου τοῦτον παρέλθωσι βίου, εὖ ὀδύνη δὲ
δινακεῖ πυρὸς ἀσβέστου καὶ σκοτεινοῦ κατακλει-
σθὼσιν οἱ τούτων ἐρασταὶ, καὶ τῆς ἀνομίας ἔργα-
tαι, ἐνθα ὁ σκόλης αὐτοῦ ὁ ἀκοίμητος ἀτελεύτητα
cατεσθείς, καὶ τὸ πῦρ ἀλητὰ καὶ ἀκατάσβεστα
eἰς αἰῶνας κατακαλεῖ ἀπεράντους; μεθ’ ὧν οἱ
καὶ αὐτὸς κατακλεισθεῖς καὶ χαλεπῶς ὀδύνωμεν,
pολλὰ μὲν μεταγυνώσῃ τῶν δεινῶν θρόλυμάτων,
pολλὰ δὲ ἐπιζητήσεις τὰς νῦν ἡμέρας καὶ τῶν
ἐμῶν ἐπιμνησθῆσῃ ρημάτων· ἀλλ’ ὁφέλος τῆς
μεταμελείας οὐκ ἔσται. εὖ γὰρ τὸ ἀδημολογη-
σις καὶ μετάνοια σοῦ ὑπάρχει· ἀλλ’ ὁ παρῴ
ἀρκεθη καιρὸς τῆς ἔργωσιος, ὁ δὲ μέλλων τῆς
ἀνταποδόσεως. εἰ μὲν γὰρ τὰ παροῦντα τερπνὰ
οὐκ ἀφανισμὸ ὑπέκειτο καὶ ὑη, ἀλλὰ συνδιαίων-
ζειν ἐμελλὲ τοῖς αὐτῶν δεσπόταις, οὐδὲ οὕτως
ἔδει τὸν τοῦ Χριστοῦ δωρεὰν καὶ ὑπὲρ ἐννοιαν

passions and desires of the flesh, and why is there no looking upward? Know thou that all flesh is grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of my Lord, which by the gospel is preached unto all, shall endure for ever. Why then dost thou thus madly cling to and embrace that glory, which, like spring flowers, fadeth and perisheth, and to beastly unsavoury wantonness, and to the abominable passions of the belly and the members thereunder, which for a season please the senses of fools, but afterwards make returns more bitter than gall, when the shadows and dreams of this vain life are passed away, and the lovers thereof, and workers of iniquity are imprisoned in the perpetual pain of dark and unquenchable fire, where the worm that sleepeth not gnaweth for ever, and where the fire that ceaseth not and is not quenched burneth through endless ages? And with these sinners alas! thou too shalt be imprisoned and grievously tormented, and shalt bitterly rue thy wicked counsels, and bitterly regret thy days that now are, and think upon my words, but there shall be no advantage in repentance; for in death there is no confession and repentance. But the present is the set time for work: the future for reward. Even if the pleasures of the present world were not evanescent and fleeting, but were to endure for ever with their owners not even thus should any man choose them before the gifts of Christ, and the good things that pass
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ἀγαθῶν ταῦτα προκρίναι. καθ’ ὄσον γὰρ ὁ ἡμείς τῆς βαθείας ἐστὶν καὶ διαυγέ-
στερος, τοσοῦτον καὶ πολλῷ πλέον τὰ ἐπηγγελ-
μένα ἂγαθὰ τοῖς ἂγαπῶσι τὸν Θεόν πάσης ἐπιγείου βασιλείας καὶ δόξης ἐνδοξητέρα τε ὑπάρ-
χει καὶ μεγαλοπρεπέστερα, καὶ ἐδεῖ πάντως τὰ
μείζονα τῶν εὐτελεστέρων προκρίναι. ἐπεὶ δὲ καὶ
ρευστὰ τὰ τῆς πάντα καὶ φθορᾶ ὑποκείμενα ὡς
ἀναρ τε καὶ ὡς σκιὰ καὶ ἐνύπνιον παρέχεται καὶ

Job. xiv. 2
Ps. exlīv. 4
Wisd. v. 10

μᾶλλον ἐστὶν πιστεύειν
οὐχ ἵσταμέναις καὶ νηὸς ποντοπορούσης ἰχνευσὶν ἢ
ἀνθρώπων εὐημερία, πόσης εὐηθείας ἢ, μᾶλλον
eἰπεῖν, ἀναλαμβάνει τε καὶ παραφροσύνης τὰ φθορτά
καὶ ἑπίκηρα, ἀσθενή τε καὶ οὐδαμάνια, τῶν ἀφθάρ-
των προκρίναι καὶ αἰωνίων, ἀκηράτων τε καὶ
ἀτελευτήτων, καὶ τῇ προσκαίρῳ τοῦτω ἀπολαῦ-
σει τῆς ἀδιαδόχου στερηθῆναι τῶν ἀγαθῶν ἑκεῖ-
νων ἀπολαύσεως; οὐ συνήσεις ταῦτα, ὅ πάτερ;
οὐ παραδραμεῖς τὰ παρατρέχοντα, καὶ προσθήσῃ
τοῖς ἐπιμένουσιν; οὐ προτιμήσεις τὴν κατοικίαν
τῆς παρουσίας, τὸ φῶς τοῦ σκότους, τὸ πνεῦμα
τῆς σαρκός, τὴν αἰώνιον ἥξων τῆς σκιᾶς τοῦ θανά-
του, τὰ μη λυόμενα τῶν ἰουντῶν; οὐκ ἐκφεύξῃ τῆς
χαλεπῆς δουλείας τοῦ δεινοῦ κοσμοκράτορος,
τοῦ πονηροῦ, φημί, διαβόλου, καὶ τῷ ἀγαθῷ καὶ
εὐσπλάγχνῳ καὶ παιδείσκειμοι οἰκειώθησή Δε-
σπότη; οὐ, τῆς τῶν πολλῶν ἀποστάσει καὶ ἰεν-
δωοῦσιν θεῶν λατρείας, τῷ ἐνε λατρεύσεις
ἂληθινῷ καὶ ζῴῳ Θεῷ; εἰ γὰρ καὶ ἤμαρτες αὐτῷ,
pολλὰ βλασφημήσας καὶ τοὺς αὐτοῦ θεράποτας
dειναῖς ἀνελῶν τιμωρίαις, ἄλλα δὲξεταὶ σε, εὖ 219
οἶδα, ὅ ἀγαθὸς ἐπιστρέψατα καὶ πάντων σου

1 Thess. i. 9

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man's understanding. Soothly, as the sun sur-
passeth in radiance and brightness the dead of
night, even so, and much more so, doth the happi-
ness promised to those that love God excel in glory
and magnificence all earthly kinship and glory;
and there is utter need for a man to choose the
more excellent before the more worthless. And
forasmuch as everything here is fleeting and subject
to decay, and passeth and vanisheth as a dream, and
as a shadow and vision of sleep; and as one may
sooner trust the unstable breezes, or the tracks of a
ship passing over the waves, than the prosperity of
men, what simplicity, nay, what folly and madness
it is to choose the corruptible and perishable, the
weak things of no worth, rather than the incorruptible
and everlasting, the imperishable and endless, and,
by the temporal enjoyment of these things, to forfeit
the eternal fruition of the happiness to come! Wilt
thou not understand this, my father? Wilt thou
not haste past the things which haste pass thee, and
attach thyself to that which endureth? Wilt thou
not prefer a home land to a foreign land, light to
darkness, the spirit to the flesh, eternal life to the
shadow of death, the indestructible to the fleeting?
Wilt thou not escape from the grievous bondage of
the cruel prince of this world, I mean the devil,
and become the servant of the good, tender hearted
and all merciful Lord? Wilt thou not break away
from serving thy many gods, falsely so called, and
serve the one, true and living God? Though thou
hast sinned against him often times by blasphemy
him, and often times by slaying his servants with
dread torments, yet, I know well, that if thou turn
again, he shall in his kindness receive thee, and no
ἀμνημονεύσει τῶν πλημμελημάτων· οὐ βουλεταὶ γὰρ τὸν θάνατον τοῦ ἀμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῆν αὐτὸν, ὡς τὸν ἀνεκδιηγήτων κατελθὼν ὑψωμάτων ἐπὶ ζήτησιν τῶν πλανηθέντων ἡμῶν, σταυρόν τε καὶ μάστυγας καὶ θάνατον ὑπὸ μείνας δι’ ἡμᾶς, καὶ τῷ τιμίῳ αὐτοῦ ἀἰματί ἑξαγοράσας ἡμᾶς τοὺς πεπραμένους ὑπὸ τὴν ἀμαρτίαν. αὐτῷ ἡ δόξα καὶ αἰώνιος εἰς τοὺς αἰῶνας. ἀμήν.

Τοῦ δὲ βασιλέως ἐκπλήξει τε ἁμα καὶ ὑγηφέντος, τὸ μὲν ἐπὶ τῇ τοῦ παιδὸς συνέσει καὶ τοῖς ἀναντιρρήτοις αὐτοῦ ´ῥήμασι, τὸ δὲ ἐφ’ ὃ ἐκεῖνον ὦ διέλπθεν ἐνδιαβάλλων θεοῦ καὶ ὄλου αὐτοῦ μυκτηρίζον καὶ χλενάζων τῶν βίων, τὸ μὲν τοῦ λόγου φανδρόν διὰ τὴν ἕνδον οὐκ ἐδεξάτο τοῦ σκότους παχύτητα, τιμωρήσασθαι δὲ αὐτὸν ἡ κακῶς τι διαθέσαι τῇ φυσικῇ μὴ δυνάμενος στοργῇ, τὸ δὲ μεταπείσειν αὐτὸν ἀπειλαῖς πάντῃ ἀπογωνοῖς, φοβηθεῖς μὴ, πλείονας κινήσεις πρὸς αὐτὸν λόγους, ἐκεῖνον παρρησιαξομένου καὶ τὰ τῶν θεῶν διακωμῳδοῦντος καὶ χλενάζοντος, εἰς πλείονα θυμοῦ ἐξαφθεῖς, τῶν ἐναντίων εἰς αὐτὸν τι διαπράξοντο, μετ’ ὑγηφῆς ἀναστᾶς, ὑπεχώρησεν. Εἶδε μυδόλως ἐγεννήθης, εἰπὼν, μῆτ’ εἰς φῶς προῆλθες, τοιοῦτος μέλλων ἔσεσθαι, βλάσφημος εἰς τοὺς θεοὺς καὶ τῆς πατρικῆς ἀποστάτης φιλίας τε καὶ νοουθεσίας. ἀλλ’ οὐκ εἰς τέλος τῶν ἀνηττήτων καταμοκισῆς θεῶν, οὐδ’ ἐπὶ πολὺ χαρῆσονται οἱ ὑπεναντίοι, οὐδ’ αἱ τούτων ἱσχύοντοι γοητείαι. εἰ μὴ γὰρ εὐήκους γενήσῃ μοι καὶ τοῖς 220 θεοῖς εὐγνώμων, πολλαῖς πρῶτον ἐκδόσας σε
more remember thine offences: because he willeth not the death of a sinner but rather that he may turn and live—he, who came down from the unspeakable heights, to seek us that had gone astray: who endured for us Cross, scourge and death; who bought with his precious blood us who had been sold in bondage under sin. Unto him be glory and praise for ever and ever! Amen.'

The king was overwhelmed with astonishment and anger; with astonishment, at his son's wisdom and unanswerable words; with anger, at the persistence with which he denounced his father's gods, and mocked and ridiculed the whole tenour of his life. He could not admit the glory of his discourse because of the grossness of the darkness within, but natural affection forbade him to punish his son, or evilly to entreat him, and he utterly despaired of moving him by threats. Fearing then that, if he argued further with him, his son's boldness and bitter satire might kindle him to hotter anger, and lead him to do him a mischief, he arose in wrath and withdrew. 'Would that thou hadst never been born,' he cried, 'nor hadst come to the light of day, destined as thou wert to be such an one, a blasphemer of the gods, and a renegade from thy father's love and admonition! But thou shalt not alway mock the invincible gods, nor shall their enemies rejoice for long, nor shall these knavish sorceries prevail. For except thou become obedient unto me, and right minded toward the gods, I will first deliver thee to sundry
καὶ ποικίλαις τιμωρίαις, κακηγκάκως¹ θανατῶσω, οὐχ ὡς νῦῳ σοι διατεθείς, ἀλλ’ ὡς ἔχθρῷ τινι καὶ ἀποστάτῃ.

XXV

Ταῦτα τοῦ πατρὸς ἀπειλησαμένου καὶ μετ’ ὀργῆς ὑποχωρήσατος, εἰς τὸν ἑαυτὸν κοιτῶνα ὁ νῦς εἰσελθὼν, καὶ πρὸς τὸν οἰκεῖον ἀγωνιζόμενος τοὺς ὀφθαλμοὺς ἀνατείνας, Κύριε, ὁ Θεός μου, ἐκ βάθους ἀνέκραξε τῆς καρδίας, γῆλυκεία ἐλπὶς καὶ ἀφευθήῃ ἐπαγγελίᾳ, ἡ κραταίᾳ καταφύγῃ τῶν σοι προσανακειμένων, ἵνα μου τὴν συντριβὴν τῆς καρδίας ἱλέω καὶ εὑμενεῖ ὁμματί, καὶ μὴ ἐγκαταλίπῃς με, ἐνδὲ ἀποστῆς ἅπ’ ἐμοῦ· ἀλλὰ, κατὰ τὴν ἀφευθήῃ σου ὑπόσχεσιν, γενοῦ μετ’ ἐμοῦ τοῦ ἀναξίου καὶ εὐτελοῦς· σὲ γὰρ ηγεμόσκω καὶ ὁμολογῶ ποιητὴν καὶ προνοητὴν πάσης κτίσεως. αὐτὸς οὖν με ἐνίσχυσον ἐν ταύτῃ τῇ καλῇ ὁμολογίᾳ μέχρι τελευταίας διαμείναι ἀναπνοῆς· ἐπιβλεψόν ἐπ’ ἐμὲ καὶ ἐλέησόν με, καὶ παράτηθι ἐκ πάσης διατηρῶν με σατανικῆς ἐνεργείας ἀλώ 221 βητον· ἐπιβλεψόν, βασιλεῦ· διαπέφλεκται γὰρ ἱσχυρὸς ἡ ψυχὴ μου τῷ σῷ πόθῳ, καὶ ἐκκεκανται ὡς ἐν δίψῃ καύματος ἐν ἀνύδρῳ, σε ἐπιποθοῦσα τὴν πηγὴν τῆς ἀθανασίας. μὴ παραδῷς τοῖς θηρίοις ψυχῆν ἐξομολογουμένην σοῦ· τῆς ψυχῆς τοῦ πτωχοῦ σου μὴ ἐπιλάθῃ εἰς τέλος· ἀλλὰ παράσχου μοι τῷ ἀμαρτωλῷ παρ’ ὅλην μου τὴν ζωὴν ὑπὲρ τοῦ σοῦ ὑδάτος καὶ τῆς σῆς

¹ Also κακηγκάκως, p. 236 of Boissonade.
tortures, and then put thee to the cruellest death, dealing with thee not as with a son, but as with an enemy and rebel.'

XXV

In such wise did the father threaten and wrathfully retire. But the son entered his own bedchamber, and lifted up his eyes to the proper judge of his cause, and cried out of the depth of his heart, 'O Lord my God, my sweet hope and unerring promise, the sure refuge of them that are wholly given up to thee, with gracious and kindly eye look upon the contrition of my heart, and leave me not, neither forsake me. But, according to thine unerring pledge, be thou with me, thine unworthy and sorry servant. Thee I acknowledge and confess, the maker and provider of all creation. Therefore do thou thyself enable me to continue in this good confession, until my dying breath: look upon me, and pity me; and stand by and keep me unhurt by any working of Satan. Look upon me, O King: for my heart is enkindled with longing after thee, and is parched as with burning thirst in the desert, desiring thee, the well of immortality. Deliver not to the wild beasts my soul that confesseth thee: forget not the soul of the poor for ever; but grant me that am, a sinner, throughout my length of days to suffer all things for thy name's sake and in
ομολογίας πάντα παθεῖν, καὶ ὅλον ἐμαντὸν σοι καταθύσαι· σοῦ γὰρ ἐνδυναμοῦντο καὶ οἱ ἀσθενεῖς ὑπερισχύσουσιν, ὦτε μόνος εἰ σύμμαχος ἀήττητος καὶ Θεὸς ἐλεήμων, ὃν ὑπόλογε πᾶσα κτίσις τῶν δεδοξασμένων εἰς τοὺς αἰῶνας. ἀμήν.

Οὕτως εὐξάμενος θεῖας ἦσθετο παρακλήσεως τῇ αὐτοῦ ἐπιφοιτησάσας καρδίᾳ, καὶ θάρσους ἐμπλήθεις εὐχόμενος ὅλην διετέλεσε τὴν νῦκτα. ὁ δὲ βασιλεὺς Ἀραχῆ τῷ φίλῳ κοινολογησάμενος τὰ περὶ τοῦ παιδός, καὶ τὴν ἀπότομον αὐτοῦ παρρησίαν ἁμεταθέτον τε δηλώσας γνώμην, βουλήν τίθεται φίλον ὁ Ἀραχῆς ὅτι μάλιστα καὶ θεραπευτικὴν πρὸς αὐτὸν ποιήσασθαι τὴν ὀμιλίαν, ταῖς κολακείαις ἐκπίξων ἱσως ἐφελκύσασθαι. ἔρχεται τοιγαροῦ τῇ ἑπαύριον πρὸς τὸν νῦν καὶ καθίσας ἐγκύτερον τούτον προσεκαλέσατο. εἶτα περιπλακεῖς κατεφίλει, πράως ὑπερχόμενος καὶ ἡπίως, Ὄ τέκνου ποθεινότατον, εἰρηκώς, καὶ φιλούμενον, τίμησον τὴν τοῦ σοῦ πατρὸς πολιάν, καὶ, τῆς ἐμῆς ἀκούσας δεήσεως, προσεκλαθῶν θυσίαν τοῖς θεοῖς προσόγαγε. οὕτω 222 γὰρ ἐκείνους τε εὐμενεῖς ἔξεις, καὶ μακρότητα ἡμερῶν, δόξης τε πάσης καὶ βασιλείας ἀνεπηρεάστου καὶ παντοῦ ἀγαθῶν μετουσίαν παρ' αὐτῶν ἀπολήψῃ, ἐμοὶ τὸ πατρὶ ἔση κεχαρισμένος διὰ βίου παντός, καὶ πᾶσιν ἀνθρώποις τίμιος τε καὶ ἑπανετός. μέγα γὰρ εἰς ἐπαίνου λόγον τὸ πατρὶ ὑπακούειν, καὶ μᾶλιστα ἐπ' ἀγαθὸν καὶ τῇ εἰς θεοὺς εὐνοία. τὶ δὲ, τέκνου, ὑπέλαβες; πότερον ὅς ἐκὼν τῆς ἀγαθῆς ἐκκλίνας ὁδοῦ τὴν ἐναντίαν ἴειν προέκρινα, ἡ ἀγνοία καὶ ἀπειρία τοῦ ἀγαθοῦ τοῖς ὀλεθρίοις ἐμαυτον

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the confession of thee, and to sacrifice my whole self unto thee. For, with thy might working in them, even the feeble shall wax exceeding strong; for thou only art the unconquerable ally and merciful God, whom all creation blesseth, glorified for ever and ever. Amen.'

When he had thus prayed, he felt divine comfort stealing over his heart, and, fulfilled with courage, he spent the whole night in prayer. Meanwhile the king communed with Araches, his friend, as touching his son's matters, and signified to him his son's sheer audacity and unchangeable resolution. Araches gave counsel that he should, in his dealings with him, show the utmost kindness and courtesy, in the hope, perchance, of alluring him by flattering attentions. The day following, the king came to his son, and sat down, and called him to his side. He embraced and kissed him affectionately, coaxing him gently and tenderly, and said, 'O my darling and well-beloved son, honour thou thy father's grey hairs: listen to my entreaty, and come, do sacrifice to the gods; thus shalt thou win their favour, and receive at their hands length of days, and the enjoyment of all glory and of an undisputed kingdom, and happiness of every sort. Thus shalt thou be well pleasing to me thy father throughout life and be honoured and lauded of all men. It is a great count in the score of praise to be obedient to thy father, especially in a good cause, and to gain the goodwill of the gods. What thinkest thou, my son? Is it that I have willingly declined from the right, and chosen to travel on the wrong road: or that, from ignorance and inexperience of

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ἐξέδωκα; ἄλλ', εἰ μὲν ἐκόντα με νομίζεις τοῦ συμφέροντος προτιμᾶν τὰ κακὰ καὶ τῆς ζωῆς προκρίνειν τὸν θάνατον, πάνυ μοι δοκεῖς, τέκνοι, τῆς ὀρθῆς ἀποσφαλήναι κρίσεως. ἢ σὺν ὀρᾶς ὁσῃ κακούχια καὶ ταλαυπώρια πολλάκις ἐμαυτῷ ἐκδίδωμι ἐν ταῖς κατὰ τῶν ἐχθρῶν ἐκστρατεύαις, ἢ ἄλλαις τις τοῦ κοινοῦ προστασίας ἀσχολούμενος, ὡς καὶ πείνης τε καὶ δίψης, πεξοπορίας τε καὶ χαμαικοιτίας, οὕτω δεῖσαν, μὴ φείσασθαι; πλούτων δὲ καὶ χρημάτων τοσαῦτη μοι πρόσεστιν ὑπερψία τε καὶ καταφρόνησις, ὡς ἀφθόνως ἔσθ' ὅτε τὰ ταμεία πάντα τοῦ ἔμοι παλατίον κατακενώσαι εἰς τὸ ἀνοικοδομῆσαι τοὺς τῶν θεῶν μεγίστους ναοὺς καὶ παντοῖο τοῦτος καταλαμβάνει κόσμῳ ὃ τοῖς στρατοπεδεύοις ἀφθόνως διανείμαι τοὺς θησαυροὺς τῶν χρημάτων. τοιαύτης οὖν μετέχων τῶν ἀπολαυστικῶν ὑπερψίας καὶ τῆς ἐν τοῖς δεινοῖς καρτερίας, εἰ τὴν τῶν Γαλιλαίων ἐγίνοσκον θρησκείαν κρείττουν τῆς ἐν χερσὶν ὑπάρχειν, πόσης ἀν οὐκ ἔκρινα τὸ πράγμα σπονδῆς ἅξιον, πάντων 223 μὲν ὑπεριδέαν καὶ τῆς ἐμαυτοῦ περιποίησασθαι σωτηρίαν; εἰ δὲ ἀγνοιάν μοι καὶ ἀπερίαν τοῦ καλοῦ καταγινώσκεις, σὺν ὅσας πολλάκις νύκτας ἀὔπνους διετέλεσα, ξητήματος τινος προτεθέντος, ἔσθ' ὅτε καὶ οὗ πολὺ ἀναγκαῖον, μὴ παρέχων δ' ὅσον ἐμαυτῷ ἀνάπαυναι, πρὶν ἡ τοῦ ξητουμένου σαφῆ καὶ εὐπρεπεστάτην εὐρομὴ τὴν λύσιν.

Εἰ οὖν τῶν προσκαίρων τούτων πραγμάτων οὐδὲ τὸ σμικρότατον ἔχω εὐκαταφρόνητον, ἀχρις οὗ πάντα συμφερόντως καὶ ἐπὶ λυσιτελεία τῶν 370
the good, I have given myself to destruction? Well, if thou thinkest that I willingly prefer the evil to the profitable, and choose death before life, thou seemest to me, son, completely to have missed the goal in judging. Dost thou not see to what discomfort and trouble I often expose myself in mine expeditions against my foes, or when I am engaged in divers other business for the public good, not sparing myself even hunger and thirst, if need be, the march on foot, or the couch on the ground? As for riches and money, such is my contempt and scorn thereof, that I have at times ungrudgingly lavished all the stores of my palace, to build mighty temples for the gods, and to adorn them with all manner of splendour, or else to distribute liberal largess to my soldiers. Possessing then, as I also do, this contempt of pleasure and this courage in danger, what zeal would I not have devoted to contemning all else, and winning my salvation, had I only found that the religion of the Galileans were better than mine own? But, if thou condemnest me for ignorance and inexperience of the good, consider how many sleepless nights I have spent, with some problem before me, oft-times no very important one, giving myself no rest until I had found the clear and most apt solution.

Seeing then that I reckon that not even the least of these temporal concerns is unworthy of thought until all be fitly completed for the advantage of all and
Ανταντών ἐπιτελεσθεὶς, καὶ οὐδενὶ ἐτέρῳ ἀκριβέστερον ἢ τῶν ἀπορρήτων διάγνωσις ἐν πάσῃ, ὡς οἶμαι, τῇ υφηλίῳ διερευνᾶσθαι ὡς ἐμοὶ παρά πάντων μεμαρτύρηται, πῶς τὰ θεία, καὶ ἡ σέβεσθαι καὶ θεολογεῖν θέμις, εὐκαταφρόνητα ἄν ἐλογισάμην, καὶ μὴ πάσῃ σπουδῇ, πάσῃ δυνάμει, ὅλη τῇ ψυχῇ καὶ ὅλῳ τῷ νοτι, εἰς τὴν τούτων ἀπηχολοῦσα ἐμαυτὸν ζήτησιν, τοῦ εὐρείων τάληθε καὶ πρεποδέστατα; καὶ γε ἐξήτησα ἐμπόνως, πολλὰς μὲν νῦκτας ἦσα ταῖς ἡμέραις ἐν τούτως ἀναλώσας, πολλοὺς δὲ σοφοὺς καὶ ἐπιστήμονας εἰς τήνδε τὴν βουλὴν συγκαλέσας, πολλοὺς δὲ καὶ τῶν λεγομένων Χριστιανῶν ὀμιλήσας. καὶ τῇ ἀόκυρῳ συζητήσει καὶ διαπυρφ ἐρεύνη εὐρέθη μοι ἡ τῆς ἀληθείας ὀδὸς, παρὰ σοφῶν τῇ τε λογισθεὶ καὶ συνέσει τετιμημένων μαρτυρεῖσσα ὡς οὐκ ἔστων ἄλλη πλάστης εἰ μὴ ἦν σήμερον πορευόμεθα, τοὺς μεγίστους θεοῖς λατρεύοντες καὶ τῆς γυλκελας βιοτῆς καὶ ἐνηδόνος ἀντεχόμενοι, τῆς πάσιν ἀνθρώποις παρά αὐτῶν δεδωρημένης, ἦτις τερπνότητος ὅτι πλειστης καὶ θυμηδίας πεπληρωται, ἢν οἱ τῶν Γαληλαίων ἔξαρχοι καὶ μυσταγωγοὶ ἀφρόνως ἀπώσαντο, ὡς καὶ τὸ γλυκὸ τοῦτο φῶς καὶ τὰ τερπνὰ πάντα, ἀπερ εἰς ἀπόλαυσιν ἐχαρίσαντο ἡμῖν οἱ θεοὶ, ἐλπίδι τινὰς ἐτέρας ἁδηλον ζωῆς ἐτοίμως προϊέσθαι, μὴ εἰδότες τῷ λέγουσιν ἢ περὶ τῶν διαβεβαιοῦνται.

Σὺ δὲ, φίλτατε νιὲ, τῷ σῷ πείσθητι πατρί δι' ἀκριβοὺς καὶ ἀληθεστάτης ἐρεύνης τὸ ὅντως καλὸν εὐρηκότι. Ἰδοὺ γὰρ ἀποδεδεικται ως οὔτε ἐκῶν, οὔτε μὴν ἀγνοίας τρόπῳ, διήμαρτον τοῦ

1 Tim. 1. 7

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seeing that all (I ween) bear me witness that no man under the sun can search out secrets with more diligence than I, how then could I have considered divine things, that call for worship and serious consideration, unworthy of thought, and not rather have devoted all my zeal, all my soul, and all my mind to the investigation thereof, to find out the right and the true? Aye, and I have laboriously sought thereafter. Many nights and days have I spent thus: many wise and learned men have I called to my council; and with many of them that are called Christians have I conversed. By untiring enquiry and ardent search I have discovered the pathway of truth, witnessed by wise men honoured for their intelligence and wit,—that there is none other faith than ours. This is the path that we tread to-day, worshipping the most puissant gods, and holding fast to that sweet and delightful life, given by them to all men, fulfilled with all manner of pleasure and gladness of heart, which the leaders and priests of the Galileans have in their folly rejected; so that, in hope of some other uncertain life, they have readily cast away this sweet light, and all those pleasures which the gods have bestowed on us for enjoyment, and all the while know not what they say, nor whereof they confidently affirm.

'But thou, dearest son, obey thy father, who, by diligent and honest search, hath found the real good. Lo, I have shown thee that, neither willingly, no, nor by way of ignorance, have I failed of the
ἀγαθῶ, ἂν τοῦ προσελαβώμεν ἐπιποθῶ δὲ καὶ σε μὴ ἁνοίητος πλανᾶσθαι, ἄλλῳ ἐμοὶ ἀκολουθῆσαι. αἰδέσθητι οὖν τὸν πατέρα σου. ἦς οὐκ οἶδας ὅποιον ἐστὶ βαλὸν τῷ πατρὶ πείθεσθαι καὶ αὐτῷ ἐν πάσι χαρίζεσθαι; ὡς ἐμπαλὼν ὀλέθριον καὶ ἐπάρατον τὸ πατέρα παραπτικράινει καὶ τὰς αὐτοῦ παρ᾽ οὔδεν τιθεναι 225 ἐντολάς; οἡς γαρ τοῦτο ἐποίησαν, κακοὶ κακῶς ἀπάλοντο· οἴς, γὰρ, τέκνοι, μὴ συγκαταδίκητες· ἀλλὰ, τὰ τῷ τεκόντι κεχαρίσμενα ποιῶν, πάντων ἐπιτύχοις τῶν ἀγαθῶν, καὶ κληρονόμοις γένοιο τῆς εὐλογίας τῆς ἐμῆς καὶ βασιλείας.

Ὁ δὲ μεγαλόφρων καὶ εὐγενὴς ὡς ἀληθῶς νεανίας τῆς τοῦ πατρὸς περίττολογίας καὶ ἁνοίητον ἀντιβολῆς ἀκούσας, καὶ γνως τὰς τοῦ σκολιοῦ δράκοντος μηχανάς, ὡς ἐκ τῶν δεξιῶν αὐτοῦ τοῖς ποσίν ἡτοίμασε παγίδα, κατακάμψαι τὴν θεοειδὴ ψυχὴν τεχναζόμενος καὶ πρὸς τὸ προκείμενον ἐμποδίσει βραβείου, τὸ δεσποτικὸν πρὸ όφθαλμῶν ἐθετο πρόσταγμα, Οὐκ ἦλθον βαλεῖν εἰρήνην, εἰπόντος, ἀλλὰ μάχην καὶ μάχαιραν ἦλθον γὰρ διχάσαι υἱὸν κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ τὰ ἔξης. καὶ, ὁτι ὁ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ, οὖν ἐστι μου ἄξιος, καὶ, ὁσίως με ἄρνησθαι ἐμπροσθεῖν τῶν ἀνθρώπων, ἄρνησομαι αὐτοῦ κῆνω ἐμπροσθεῖν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. ταῦτα λογισάμενος, καὶ τῷ θεῖῳ φόβῳ τῆς ψυχῆς πεδῆσας, τῷ πόθῳ τε καὶ ἐρωτὶ 226 ἐνισχύσας, τῷ Σολομόντειον ἀκεῖνο ῥῆμα πάνυ κατὰ καιρὸν ἐξελάβετο, Καιρὸς, φάσκον, τοῦ φιλήσαι καὶ καιρὸς τοῦ μισήσαι, καιρὸς πολέμου

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good; but rather that I have found and laid hold thereon. And I earnestly desire that thou too shouldest not wander as a fool, but shouldest follow me. Have respect then unto thy father. Dost thou not know how lovely a thing it is to obey one's father, and please him in all ways? Contrariwise, how deadly and cursed a thing it is to provoke a father and despise his commands? As many as have done so, have come to a miserable end. But be not thou, my son, one of their number. Rather do that which is well pleasing to thy sire, and so mayest thou obtain all happiness and inherit my blessing and my kingdom!'

The high minded and noble youth listened to his father's windy discourse and foolish opposition, and recognized therein the devices of the crooked serpent, and how standing at his right hand he had prepared a snare for his feet, and was scheming how to overthrow his righteous soul, and hinder him of the prize laid up in store. Therefore the prince set before his eyes the commandment of the Lord, which saith, 'I came not to send peace, but a sword. For I am come to set a man at variance against his father, and a daughter against her mother,' and so forth: and 'He that loveth father or mother more than me is not worthy of me'; and 'Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.' When he had considered these things, and fettered his soul with divine fear, and strengthened it with longing desire and love, right opportunely he remembered the saying of Solomon, 'There is a time to love, and a time to hate; a time of war, and a
καὶ καὶ ὁ ἑρήμος καὶ πρῶτα μὲν, κατὰ νοῦν εὐξάμενος, Ἐλέησόν με, Κύριε, εἰπεῖν, ὁ Θεός, ἐλέησόν με, ὅτι ἐπὶ σοὶ πέποιθεν ἢ ψυχή μου, καὶ ἐν τῇ σκιᾷ τῶν πτερύγων σου ἐλπίσω ἢ υἱῷ παρέλθῃ ἢ ἀνομία. κεκράξομαι πρὸς τὸν Θεόν τὸν υψίστον, τὸν Θεόν τὸν εὐεργετήσαντά με, καὶ τὰ ἔξής τοῦ ψαλμοῦ.

Exod. xx. 12

Εἰτὰ φησι πρὸς τὸν βασιλέα: Ἄν μὲν θεραπεύειν πατέρα καὶ τοὺς αὐτοῦ ύπείκειν προστάγμασιν, εὐνοία τε καὶ φίλια καθυπνητείν, ὁ κοινὸς ἡμᾶς διδάσκει Δεσπότης, φυσικὴν ἡμῖν τὴν τοιαύτῃ ἐγκαταστάσεις στοργῆν. ὅταν δὲ ἡ τῶν γονέων σχέσις καὶ φίλια πρὸς αὐτὸν φέρῃ τὸν κόσμον τὴν ψυχήν καὶ τὸν Ἀρμοριγοῦ πόρρω ποιῆ, ἐκκόπτει ταύτην παντάπασι προστεθήκη γέμεθα, καὶ μηδόλως εἰκεῖν τοῖς χωρίζουσιν ἡμᾶς τοῦ Θεοῦ, ἄλλα μισέων τούτους καὶ ἀποστρέφεσαι, καὶ πατὴρ ὁ τὰ ἀπευκοταί ἐπιτάξτων εἰς, καὶ μήτηρ, καὶ βασιλεύς, καὶ τῆς ζωῆς αὐτῆς 227 κύριος. διὰ ταύτα τῆς πατρικῆς μὲν σχέσεως ἐνεκα τοῦ Θεοῦ ζημιωθήναι τῶν ἀδυνάτων μοι ἐστι. διὸ μὴν σεαντῷ κόσμος πάρεχε, μὴτε ἐμοὶ ἀλλ’ ἢ πείσθητι καὶ τῷ ζωτί ἀμφω καὶ ἀληθῶ ἀλτεύσωμεν Θεῷ. ἀ γὰρ νῦν σέβη εἰδώλα εἰς, χειρῶν ἀνθρωπίνων ἐργα, πνεύμα ἐρήμα καὶ κωφά, μηδὲν ὅλως ἢ μόνην ἀπώλειαν καὶ τιμωρίαν αἰώνιοι τοῖς αὐτὰ σεβομένοις προξενοῦντα.

1 Thess. i. 0

Ps. cxv. 4

Cp. Rom. vii. 38, 39

Εἰ δὲ μὴ τοῦτο βούλοιο, πολεῖ εἰς ἐμὲ ὅπερ σοι δοκεῖ: δοῦλος γὰρ εἰμὶ τοῦ Χριστοῦ, καὶ οὐ νῦν ἀποτελεῖς, οὐτε κολάσεσί τῆς αὐτοῦ ἀποστήσωμαι ἀγάπης, καθὰ δὴ καὶ τῇ προτεραίᾳ εἰπόν σοι, μέσον ἐμβαλῶν τὸ τοῦ Δεσπότου μοι ἄνωμα καὶ 376
time of peace.' First of all he prayed in silence, and said, 'Have mercy of me, Lord God, have mercy of me; for my soul trusteth in thee; and under the shadow of thy wings I shall hope till wickedness overpass. I shall cry to the highest God; to God that did well to me,' and the rest of the psalm.

Then said Ioasaph to the king, 'To honour one's father, and to obey his commands, and to serve him with good will and affection is taught us by the Lord of us all, who hath implanted in our hearts this natural affection. But, when loving devotion to our parents bringeth our soul into peril, and separateth her from her Maker, then we are commanded, at all costs, to cut it out, and, on no account, to yield to them that would depart us from God, but to hate and avoid them, even if it be our father that issueth the abominable command, or our mother, or our king, or the master of our life. Wherefore it is impossible for me, out of devotion to my father, to forfeit God. So, prithee, trouble not thyself, nor me: but be persuaded, and let us both serve the true and living God, for the idols which thou now worshippest are the works of men's hands, devoid of breath, and deaf, and give nought but destruction and eternal punishment to their worshippers.

'But if this be not thy pleasure, deal with me even as thou wilt: for I am a servant of Christ, and neither flatteries nor torments shall separate me from his love, for, as I told thee yesterday, I have sworn it by my Master's name, and con-
ἀσφαλέστατα τὸν λόγον ἐμπεδωσάμενος. ὅτι δὲ μὴτε ἐκὼν ἐφησας κακουργεῖν, μὴτε μὴν ἀγνοίᾳ διαμαρτάνειν τοῦ ἀγαθοῦ, ἀλλὰ πολλῇ καὶ ἐμπόνοι συνετήσει τούτῳ ἐγνως ὅντως εἶναι καλῶν, τὸ εἰδώλιας λατρεύειν καὶ ταῖς ἥδουαῖς τῶν παθῶν προσηλοῦσθαι, κακουργεῖν μὲν σε ἐθελοντὶ οὐκ ἔχω λέγειν. ὅτι δὲ πολλῇ σοὶ περικέχυται ἀγνωσίας ἄχλυς καὶ ὡς ἐν σκότει ψηλαφητῷ πορευόμενοι συνάντως ὅρας φωτὸς κἂν μικρὰν τινα μαρμαρυγήν, οἴδει τὴν εὐθείαν ἀπολέσας κρημνοίς καὶ φάραγξι δεινοῖς περιπετειώσας, τούτῳ κἂγω βεβαιῶς ἐπίσταμαι καὶ σέ, πάτερ, γνώσκειν 228 θεοῦ λοιμαί. διὸ σκότος ἀντὶ φωτὸς κατέχον καὶ θανάτου ὅσπερ ἔως ἀντέχομενοι, οἷοι συμφερόντως βεβουλεύσας καὶ λυσιτελῶς ἐντεθυμηθαίς ἀλλ’ οὐκ ἔστι ταῦτα, οὐκ ἔστιν. οὐτε γὰρ ἀπερ sēbὴ θεοὶ εἰσίν, ἀλλὰ στῆλαι δαιμόνων, πᾶσαν αὐτῶν τὴν μυσαρὰν ἐνέργειαν ἐνδοῦ ἔχουσαι: οὐτε ἤπερ γλυκεῖαν ἀποκαλεῖς καὶ ἐνήδονον βιοτήν, τερπνότητος τε καὶ θυμιδίας δοκεῖς πεπληρωθαί, τῆς τοιαύτης ἔχει φύσεως, ἀλλὰ βδελυκτῆ ἐστιν αὕτη, κατὰ γε τὸν τῆς ἀληθείας λόγον, καὶ ἀποτρόπαιοι. πρὸς καὶρὸν γὰρ γλυκαῖνε καὶ λεαινε τὸν φάρυγγα, ὡστὲρον δὲ πικροτέρας χολῆς ποιεῖται τὰς ἀναδόσεις, ὡς ὁ ἐμὸς ἐφή διάσκαλος, καὶ ἡκονμένη μᾶλλον μαχαίρας διστόμου.

Καὶ πῶς ἂν σοι τὰ ταῦτα κακὰ διηγησάμην; ἔξαριθμήσομαι αὐτά, καὶ ὑπὲρ ἀμμοῦ πληθυνθήσομαι. ἀγκιστρὸν γὰρ ἐστὶ τοῦ διαβόλου, ὡς δέλεαρ τὴν βδελυραν περικειμένη ἥδονήν, δι’ οὐ τους ἀπατωμένους, εἰς τὸν τοῦ ἄδου καθέλκει πυθόμενα. τὰ δὲ παρὰ τοῦ ἐμοῦ Δεσπότου ἐπηγ-
firmed the word with surest oath. But, whereas thou saidest that thou didst neither wilfully do wrong, nor didst fail of the mark through ignorance, but after much laborious enquiry hadst ascertained that it was truly a good thing to worship idols and to be riveted to the pleasures of the passions—that thou art wilfully a wrong doer, I may not say. But this I know full well, and would have thee know, O my father, that thou art surrounded with a dense mist of ignorance, and, walking in darkness that may be felt, seest not even one small glimmer of light. Wherefore thou hast lost the right pathway, and wanderest over terrible cliffs and chasms. Holding darkness for light, and clinging to death as it were life, thou deemest that thou art well advised, and hast reflected to good effect: but it is not so, not so. The objects of thy veneration are not gods but statues of devils, charged with all their filthy power; nor is the life, which thou pronouncest sweet and pleasant, and thinkest to be full of delight and gladness of heart, such in kind: but the same is abominable, according to the word of truth, and to be abhorred. For for a time it sweeteneth and tickleth the gutlet, but afterwards it maketh the risings more bitter than gall (as said my teacher), and is sharper than any two edged sword.

'How shall I describe to thee the evils of this life?' and I will tell them, and they shall be more in number than the sand. For such life is the fishhook of the devil, baited with beastly pleasure, whereby he deceiveth and draggeth his prey into the depth of hell. Whereas the good things, promised by my Master,
γελμένα ἰγαθά, ἀπερ σὺ ἀδήλου ζωῆς ἐπίδα ἀνόμασας, ἀψευδή εἰσι καὶ ἀναλλοίωτα, τέλος οὐκ οἶδε, φθορὰ οὐχ ὑπόκειται· λόγος οὐκ ἐστὶν ὁ παραστησάς τὸ μέγεθος τῆς δόξης ἐκεῖνης καὶ τερπνότητος ἱερῶν, τῆς χαρᾶς τῆς ἀνεκκλαλήτου, 229 τῆς δυναμοῦσας εὐφροσύνης. πάντες μὲν γάρ, καθάπερ αὐτὸς ὀρᾶ, ἀποθηνήκομεν, καὶ οὐκ ἐστὶν ἀνθρώπος ὃς ζήσεται καὶ οὐκ ὤψεται θάνατον· μέλλομεν δὲ πάντες ἀνίστασθαι, ἧνικα ἐλεύσεται Κύριος Ἰησοῦς Χριστὸς, ὁ Τίς τοῦ Θεοῦ, ἐν δόξῃ ἀνεκκλαλήτῳ καὶ δυνάμει φοβηρᾷ, ὁ μόνος Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ὃ πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγέλων καὶ καταχθονίων· καὶ τοσαύτην ἐμποιήσει τὸτε τὴν ἐκκαταστασίαν, ὡς καὶ αὐτὰς ἐκπλαγάμεναι τὰς οὐρανίους δυνάμεις· καὶ παραστησόμεθα αὐτῷ τρόμῳ χίλιαι χιλιάδες καὶ μύριοι μυριάδες ἀγγέλων καὶ ἀρχαγγέλων, καὶ πάντα ἐσται φόβοι 1 Cor. xv. 52 καὶ τρόμου μεστά. σαλπιεῖ γὰρ εἰς τῶν ἀρχαγγέλων ἐν σάλπιγγι Θεοῦ, καὶ εὐθὺς ὁ οὐρανός μὲν εἰληφθῆται ὡς βιβλίον, ἡ γῆ δὲ ἀναρρηγησμένη ἀναπέμψει τὰ τεθνεότα σώματα τῶν πάντωτε 1 Cor. xv. 45 γενομένων ἀνθρώπων, ἐξ οὖν ἔγγονοι ὁ πρῶτος ἀνθρώπος 'Αδὰμ μέχρι τῆς ἡμέρας ἐκείνης. καὶ 1 Cor. xv. 52 τότε πάντες οἱ ἀπ' αἰῶνος θανόντες ἐν μιᾷ ὀφθαλμοῖς ἐκκαταστήσουσιν τῇ βίᾳ τοῦ ἀθανάτου, καὶ ἡκαστὸς λόγος δώσει ύπὲρ ἄδικα 1 Cor. xv. 38· τότε οἱ δικαιοὶ λάμψουσιν ὡς ήλιος, οἱ πιστεύσαντες εἰς Πατέρα καὶ Θεόν καὶ Ἀιμον Ἡλίαμα, καὶ ἐν ἔργοις ἀγαθοῖς τελέσαντες τοῦ παρόντα βίου. πῶς δὲ σου διηγήσομαι τῇ μέλλουσας αὐτοῖς τότε διαδέχεσθαι δόξαν; κἂν γὰρ
which thou callest "the hope of some other uncertain life," are true and unchangeable: they know no end, and are not subject to decay. There is no language that can declare the greatness of yonder glory and delight, of the joy unspeakable, and the everlasting gladness. As thou seest, we all die; and there is no man that shall live and not see death. But one day we shall all rise again, when our Lord Jesus Christ cometh, the Son of God, in unspeakable glory and dread power, the only King of kings, and Lord of lords; to whom every knee shall bow, of things in heaven, and things in earth, and things under the earth. Such terror shall he then inspire that the very powers of heaven shall be shaken: and before him there shall stand in fear thousand thousands, and ten thousand times ten thousand of Angels and Archangels, and fear and terror shall be on every side. For one of the Archangels shall sound with the trump of God, and immediately the heavens shall be rolled together as a scroll; and the earth shall be rent, and shall give up the dead bodies of all men that ever were since the first man Adam until that day. And then shall all men that have died since the beginning of the world, in the twinkling of an eye stand alive before the judgement seat of the immortal Lord, and every man shall give account of his own deeds. Then shall the righteous shine forth as the sun; they that believed in the Father, Son and Holy Ghost, and ended this present life in good works. And how can I describe to thee the glory that shall receive them at that day? For though I compare their brightness and beauty
τῷ ἡμίακῷ παραβάλλω φωτὶ τῆς λαμπρότητα

τῶν καὶ τὸ κάλλος, κἂν ἀστραπῆ τῇ φανοτάτῃ.

οὔδὲν τῆς λαμπρότητος ἐκείνης ἄξιον ἐρῶ. ὧθελαλ-

μὸς γὰρ οὐκ εἶδε καὶ οὔς οὐκ ἴκουσε καὶ ἐπὶ καρ-

dίαν ἀνθρώπου οὐκ ἀνέβη, ἢ ἦτοι θέος τοῖς

ἀγαπώσιν αὐτῶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ἐν

τῷ φωτὶ τῷ ἀπροσίτῳ, ἐν τῇ δόξῃ τῇ ἀπορρήτῳ καὶ

ἀτελευτήτῳ.

Καὶ οἱ μὲν δίκαιοι τοιούτων τεύξονται τῶν

ἀγαθῶν τοιαύτης δὲ τῆς μακαρίωτητος· οἱ δὲ τῶν

δυντός δόντα Θεόν ἁρπασάμενοι, καὶ τὸν πλάστην

καὶ δημιουργὸν ἁγιοθετοῦν, δαίμονες δὲ μιαροὶς

λατρεύοντες, καὶ εἰδώλους κωφοὶ τὸ σέβας

ἀπονείμαντες, τὰς ἱδωνάς τε τοῦ ματαίου βίου 231

tούτων ποθήσαντες, καὶ δίκην χοίρων τῷ βορ-

βόρῳ τῶν παθῶν κυλιοθέντες, καὶ πάσης κακίας

ὀρμητήριον τὰς ἐαυτῶν ψυχὰς ποιησάμενοι,

σταθήσονται γυμνοὶ καὶ τεταρχηλοσμένοι, κατ-

ησύχασίν εἰς κατηφεῖς, ἔλεεινοι καὶ τῷ σχήματι

καὶ τῷ πράγματι, οὐειδος προκειμένοι πάση τῇ

κτίσει. πάντα δὲ αὐτῶν τὰ ἐν λόγῳ, τὰ ἐν

ἐργῷ, τὰ ἐν διανοίᾳ, πρὸ προσώπου αὐτῶν

ἐλεύσονται. εἰτα, μετὰ τὴν αἰσχύνην ἐκείνην

τὴν χαλεπώτατην καὶ τὸ ὀνείδος ἐκείνο τὸ

ἀφόρητον, καταδικασθῆσονται εἰς τὸ πῦρ τῆς

γεέννης τὸ ἀβέβητον καὶ ἀφεγγές, εἰς τὸ σκοτὸς

τὸ ἐχώτερον, τὸν βρυχόν τῶν ὀδόντων καὶ σκώ-

ληκα τῶν ἱοβόλων. αὐτὴ ἡ μέρις αὐτῶν, οὕτως

ὁ κλήρος, οἳ εἰς αἰῶνας συνέστοιν τοὺς ἀτελευ-

τήτους τιμουρόμενοι, ἀνθ' ὅν, τὰ ἐν ἐπαγγελλικ perms

ἀγαθὰ παρωσάμενοι, διὰ πρόσκαιρον ἀμαρτίας

ἡδονὴν κόλασιν αἰῶνιον ἔξελεξανυ. ὑπὲρ δὴ
to the light of the sun or to the brightest lightning flash, yet should I fail to do justice to their brightness. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, in the kingdom of heaven, in the light which no man can approach unto, in his unspeakable and unending glory.

Such joys and such bliss shall the righteous obtain, but they that have denied the only true God and not known their Maker and Creator, but have worshipped foul devils, and rendered homage to dumb idols, and loved the pleasures of this vain world, and, like swine, wallowed in the mire of sinful lusts, and made their lives a headquarters for all wickedness, shall stand naked and laid bare, downright ashamed and downcast, pitiable in appearance and, in fact, set forth for a reproach to all creation. All their life in word, deed and thought shall come before their faces. Then after this bitter disgrace and unbearable reproach, shall they be sentenced to the unquenchable and light-less fire of Gehenna, unto the outer darkness, the gnashing of teeth and the venomous worm. This is their portion, this their lot, in the which they shall dwell together in punishment for endless ages, because they rejected the good things offered them in promise, and, for the sake of the pleasure of sin for a season, made choice of eternal punishment. For these
τούτων, ὥστε τῆς ἀρρήτου μὲν χαρᾶς ἐκείνης ἐπιτυγχαίνω καὶ τῆς ἀπορρήτου δόξης ἀπολαύειν, τοῖς ἀγγέλοις δὲ ἀντιλάμπεσθαι, καὶ τῷ ἀγαθῷ καὶ γλυκυτάτῳ Δεσπότῃ μετὰ παρρησίας παρίστασθαι, τὰς πικροτάτας δὲ τιμωρίας καὶ ἀτελευτήτους καὶ τήν ὀδυνηρὰν ἐκείνην ἐκφυγεῖν αἰσχύνη, πόσα οὐκ ἄξιον προέσθαι καὶ χρήματα καὶ 232 σῶματα, μᾶλλον δὲ καὶ αὐτὰς τὰς ψυχὰς; τίς ὦτως ἄγεινής, τίς ὠτώς ἄσυνετος, ὡς μὴ μυρίους ὑποστήναι προσκαλέσως θανάτους, ἵνα τοῦ αἰωνίου ἀπαλλαγῇ καὶ ἀτελευτήτου θανάτου, τὴν ζωὴν δὲ κληρονομήσῃ τὴν μακάριαν τε καὶ ἀνώλεθρον, καὶ τῷ φωτὶ περιλαμβάνῃ τῆς μακαρίας καὶ ἔκφρασις Τριάδος;

ΣΤ. ΙΩΑΝΝΑΣ ΔΑΜΑΣΚΗΝΟΣ

XXVI

Τούτων ἀκούσας ὁ βασιλεὺς τῶν ῥημάτων, καὶ τὸ στερέμνιον καὶ ἀνένδοτον ἱδίων τοῦ παιδὸς μήτε κολακείας εὐκοντος μήτε λόγων πειθοῦ, μὴ τιμωριῶν ἀπειλαίς, ἐθαύμαζε μὲν ἐπὶ τῇ πιθανότητι τοῦ λόγου καὶ ταῖς ἀναιρηρήτοις ἀποκρίσεως, ἥλεγχετο δὲ ὑπὸ τοῦ συνειδότος, ἄληθῆ λέγειν αὐτὸν καὶ δίκαια ὑποδεικνύοντος· ἀλλ' ἀνθείλεκτε ὑπὸ τῆς πουνάρας συνηθείας καὶ τῶν ἐν ἐξει βεβαιωθέντων ἐν αὐτῷ παθῶν, ὡς ὃν ὃν ἐν κηρῷ κατείχετο καὶ χαλινῷ, τῷ φωτὶ μὴ συγχωρούμενος προσβλέψαι τῆς ἀληθείας. οὐκ οὖν πάντα λίθου, τὸ τοῦ λόγου, κινῶν, εἰχετο τοῦ πάλαι σκοποῦ, τὴν προμελετηθεῖσαν αὐτῷ μετὰ τοῦ Ἀραχή σκηνῆς εἰς ἔργον ἀγαγεῖν

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reasons—to obtain that unspeakable bliss, to enjoy that ineffable glory, to equal the Angels in splendour, and to stand with boldness before the good and most sweetest Lord, to escape those bitter and unending punishments—time after time, were it not worth men's while to sacrifice their riches and bodies, nay, even their very lives? Who is so cowardly, who so foolish, as not to endure a thousand temporal deaths, to escape eternal and everlasting death, and to inherit life, blissful and unperishable, and to shine in the light of the blessed and life-giving Trinity?

XXVI

When the king heard these words, and saw the steadfastness, and unbuxomness of his son, who yielded neither to flattery, nor persuasion, nor threat, he marvelled indeed at the persuasiveness of his speech and his irrefutable answers, and was convicted by his own conscience secretly assuring him that Ioasaph spake truly and aright. But he was dragged back by his evil habit and passions, which, from long use, had taken firm grip on him, and held him in as with bit and bridle, and suffered him not to behold the light of truth. So he left no stone unturned, as the saying is, and adhered to his old purpose, determining to put into action the plot which he and Araches had between them devised. Said he to his
οι νησιοί, τοῦ ἀνάμειναι, ἐν πάντι προστάγμασιν ἂν οὖν ἐπεί, σκληρὸς ὑπὸ καὶ ἀπειθής, ἰσχυρὸς οὕτως ἀντέστησαι μοι, τὴν ἑδίκειν ἐνυπάνεως γνώμην κυριωτέραν πάντων ποιήσασθαι, δεύτερο δὴ τῇ ματαίᾳ ἐνυπάνει χαίρειν ἄμφω εἰπόντες, πειθοὶ πολυευσώμεθα. καὶ ἔπει ὃ σὲ ἄπαθῆς Βαρλαὰμ σιδηροδέσμιος παρ' 233 ἐμοὶ τυγχάνει, ἐκκλησικάς ἐκκλησίαν μεγάλην, καὶ πάντας ἡμετέρους τε καὶ Γαλιλαίους ἔπει τὸ αὐτὸ συγκαλέσας, κηρυκάς τε διαρρήκτων βοῶν θεσπίσας τοῦ μηδένα τῶν Χριστιανῶν δεδουκέναι, ἀλλ' ἄφοβος πάντας συνεσελθεῖν, κοινῆ διασκεψώμεθα γνώμην. καὶ ἣ, πεισάντες, ὑμεῖς μετὰ τοῦ ἡμετέρου Βαρλαὰμ τεύξεσθε ὑπὸ ἐπονυδάκατε: ἡ, πεισθέντες, σὺν ἐκουσία τῇ γνώμῃ τοῖς προστάγμασι μοι ὑπείκειν προθυμηθείτε.

Ὁ δὲ φρόνιμος τῷ οὗτι καὶ ἔχειρας νεανίας, διὰ τοῦ θεόθεν αὐτὸ έμφανισθὲντος ὅραματος τὴν τοῦ βασιλέως προδεδαγμένος σκαυρόλαν, ἐφε. Τὸ θέλεμα τοῦ Κυρίου γενέσθω, καὶ ἐστὶν καθὼς ἐκέλευσας: αὐτὸς γὰρ ἐγὼ ἀγαθὸς Θεὸς καὶ Δεσπότης δύνῃ τῆς εὐθείας μὴ πλανηθῆναι ἡμᾶς· ἔπ' αὐτῷ γὰρ πέποιθεν ἡ ψυχῇ μου, καὶ αὐτὸς ἐλεήσει με. τότε δὴ τότε κελεύει ὁ βασιλεὺς πάντας ἀθροίζεσθαι εἰδωλολάτρας τε καὶ Χριστιανοὺς, γραμμάτων μὲν πανταχῶ διαπεφυτηκότων, κηρύκων τε ἀνὰ πάσας τὰς κυμοπόλεις βωτών τοῦ μηδένα τῶν Χριστιανῶν δεδουκέναι ὡς τε ἀδόκητον τε ὑποστῆσαι, ἀλλ' ἀδεώς πάντας καθ' ἐταιρείαν καὶ συγγένειαν ἔπλε τὸ αὐτὸ συνελθεῖν ἐπὶ φιλαλληθεὶ καὶ οὗ βεβιασμένη συγγενήσει, 386.
son, 'Although, child, thou oughtest in all points simply to give in to my commands, yet, because thou art stubborn and disobedient, and hast thus stiffly opposed me, insisting that thine own opinion should prevail over all, bid we now farewell to vain insistence, and let persuasion be now our policy. And, forasmuch as Barlaam, thy deceiver, is here, my prisoner in iron chains, I will make a great assembly, and summon all our people and your Galileans, to one place; and I will charge heralds to proclaim expressly that none of the Christians shall fear, but that all shall muster without dread; and we will hold debate together. If your side win, then shall ye and your Barlaam gain your desires; but if ye lose, then shall ye with right good will yield yourselves to my commands.'

But this truly wise and prudent youth, forewarned, by the heavenly vision sent him, of his father's mischief, replied, 'The Lord's will be done! Be it according to thy command! May our good God and Lord himself vouchsafe that we wander not from the right way, for my soul trusteth in him, and he shall be merciful unto me.' There and then did the king command all, whether idolaters or Christians, to assemble. Letters were despatched in all quarters: heralds proclaimed it in every village town that no Christian need fear any secret surprise, but all might come together without fear, as friends and kindred,
μετὰ τοῦ ἐξάρχου καὶ καθηγεμόνος αὐτῶν μελ·
λούσῃ γενέσθαι Βαρδαλάμ. ὥσαύτως δὲ καὶ τοὺς
μύστας καὶ νεωκόρους τῶν εἰδώλων καὶ σοφοὺς
tῶν Χαλδαίων καὶ Ἰνδῶν, τοὺς κατὰ πᾶσαν τὴν
ὑπ’ αὐτοῦ ἁρχὴν ὄντας, συνεκαλέσατο, καὶ τινὰς 234
οἰωνοσκότους καὶ γόνησας καὶ μάντεις, ὅπως ἀν
Χριστιανῶν περιγένοιτο.
Καὶ δὴ συνήλθον πρὸς τὸν βασιλέα πλήθος
πολὺ τῆς μυσαρᾶς αὐτοῦ θρησκείας. Χριστιανῶν
dὲ εἰς εὐρέθη μόνος εἰς βοήθειαν ἐλθὼν τοῦ νομι-
ζομένου Βαρδαλάμ, ὄνοματι Βαραχίας. οἱ μὲν γὰρ
tῶν πιστῶν θανόντες ἦσαν ὑπὸ τῆς τῶν κατὰ
πόλιν ἁρχόντων μανίας κατασφαγέντες. οἱ δὲ ἐν
ὄρεσιν ἀπεκρύπτοντο καὶ σπηλαίοις τῷ φόβῳ τῶν
ἐπικεκεμένων δεινῶν. ἄλλοι δὲ ἐδεδοῦσιν τὴν
ἀπειλὴν τοῦ βασιλέως, καὶ οὐκ ἔτολμον εἰσελθόν
εἰς φῶς ἁγαγεῖν. ἄλλα υπερινοῦ ἦσαν θεοσεβεῖς,
ἐν τῷ λεληθώτι τῷ Χριστῷ λατρεύοντες καὶ μη-
δαμῶς παρρησιαζόμενοι. ἐκεῖνος δὲ μόνος, γεν-
ναῖος ὄν τῇ ψυχῇ, εἰς συναγωνισμὸν ἦλθε τῆς
ἀληθείας.
Προκαθίσας τοῖνυν ὁ βασιλεὺς ἐπὶ βῆμάτος
υψηλοῦ τε καὶ μετεώρου, συνεδριάζειν αὐτῷ τῶν
υἱῶν ἐκέλευσεν. ὁ δὲ, τῇ πρὸς τὸν πατέρα εὐλα-
βεία καὶ τιμῇ τοῦτο μὴ θελήσας ποιῆσαι, ἐπὶ τῆς
γῆς πλησίον αὐτοῦ ἐκάθισε. παρέστησαν τοῖνυν
οἱ ἐπιστήμονες τῆς μωρανθείσης παρὰ τοῦ Θεοῦ
σοφίας, διὸ ἐπιλαμψε ἡ ἀσύνετος καρδία, καθὼς φη-
σιν ὁ Ἀπόστολος: Δοκοῦντες γὰρ εἶναι σοφοὶ ἐμω- 235
ῥάνθησαν, καὶ ἠλλαξαν τὴν δόξαν τοῦ ἀφθάρτου
Θεοῦ ἐν ὁμοιώματι θυντῶν ἀνθρώπων καὶ τετρα-
pόδων καὶ ἑρπτετῶν. οὗτοί συνήλθον συνάραι
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for the honest and unrestrained enquiry that should be held with their chief and captain, Barlaam. In like manner also he summoned the initiate and the temple-keepers of his idols, and wise men of the Chaldeans and Indians that were in all his kingdom, beside certain augurs, sorcerers and seers, that they might get the better of the Christians.

Then were there gathered together multitudes that held his loathly religion; but of the Christians was there found one only that came to the help of the supposed Barlaam. His name was Barachias. For of the Faithful, some were dead, having fallen victims to the fury of the governors of the cities; and some were hiding in mountains and dens, in dread of the terrors hanging over them; while others had feared the threats of the king, and durst not adventure themselves into the light of day, but were worshippers by night, serving Christ in secret, and in no wise boldly confessing him. So noble-hearted Barachias came alone to the contest, to help and champion the truth.

The king sat down before all on a doom-stool high and exalted, and bade his son sit beside him. He, in reverence and awe of his father, consented not there-to, but sat near him on the ground. There stood the learned in the wisdom which God hath made foolish, whose unwise hearts had gone astray, as saith the Apostle; for, ‘professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and four-footed beasts, and creeping things.’ These were assembled for to join argument.
λόγου πρὸς τὸν τούτο βασιλέως υἱὸν καὶ τοὺς περὶ αὐτοῦν, καὶ ἐπληροῦτο ἐπ’ αὐτοῖς τὸ τῆς παροιμίας, ὅτι πρὸς λέοντα δορκᾶς μάχης ἦπτετο. 1 ο μὲν γὰρ τὸν "Τυφστον ἔθετο καταφυγὴν αὐτοῦ, καὶ ἐν τῇ σκιᾷ ἠπέπλε σε τῶν αὐτοῦ πτερύγων" οἱ δὲ τοῖς ἀρχουσιν ἐπεποίησαν τοῦ αἰώνος τοῦτον τοῖς καταγρομένοις, καὶ τῷ κοσμοκράτῳ τοῦ σκότους, ὅ καθυπέταξεν ἑαυτοὺς ἐλεεινὸς καὶ ἀθλίως.

"Αγεται τοῖςν ὁ Ναχώρ τῶν Βαρλααμ ὑποκρινόμενος: καὶ οἱ μὲν περὶ τὸν βασίλεα τοῦ τοιοῦτον εἴχοντο σκοποῦν· ἐτέρα δὲ πάλιν ἡ σοφὴ πρόνοια ἄνωθεν φιλονόμει. παρισταμένων γὰρ τούτων ἀπάντων φησὶν ὁ βασίλειος, τοῖς ῥήτορισιν αὐτοῦ καὶ φιλοσόφοις, μᾶλλον δὲ τοῖς λεωπλάνοις καὶ ἀσυνέτοις τὴν καρδίαν. Ἰδοὺ δὴ ἄγων υἱῶν πρόκειται καὶ ἀγώνων ὁ μέγιστος. δυοῖν γὰρ θάτερον γενήσεται υἱῶν· ἢ τὰ ἡμέτερα κρατύναντας, καὶ πλανάσθαι τῶν Βαρλααμ καὶ τοὺς σὺν αὐτῷ 236 ἐλέγξαντας, δόξης μεγίστης καὶ τιμῆς παρ’ ἡμῶν τε καὶ πάσης τυχείν τῆς συγκλήτου καὶ στεφάνοις νίκης καταστεφθῆσαι. 2 ἢ ἠττηθέντας σὺν πάσῃ αὐσχύνῃ κακογκάκως. 3 θανατωθῆσαι, πάντα δὲ τὰ ἡμέτερα τὸ δήμῳ δοθῆσαι, ὡς ἀν παντάπασιν ἐξερθῆ τὸ μυθόσυνον υἱῶν ἀπὸ τῆς γης. τὰ μὲν γὰρ σώματα υἱῶν θερίους δόσω παρανάλωμα, τὰ δὲ τέκνα υἱῶν διηνεκεῖ καταδολώσω δουλεία.

Τούτων οὕτως εἰρημένων τῶν βασιλείων, ὁ νῦς αὐτοῦ ἐφη· Κρίμα δίκαιον σήμερον ἐκρίνας, ὁ βασιλεὺς· κρατύναι Κύριος ταύτην σου τῆς γνώμην. κάνω δὲ τὰ αὐτὰ φημὶ τῷ ἐμῷ διδασκάλῳ.

1 μη πρὸς λέοντα δορκᾶς ἠφοίμαζε μάχης. Suidas, Lexicon.
2 κακογκάκως on p. 220 of Boissonade above.

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with the king's son and his fellows, and on them was fulfilled the proverb, 'Gazelle against lion.' The one made the most High his house of defence, and his hope was under the shadow of his wings; while the others trusted in the princes of this world, who are made of none effect, and in the ruler of the darkness of this world, to whom they have subjected themselves miserably and wretchedly.

Now came on Nachor, in the disguise of Barlaam; and the king's side were like to reach their goal; but, once again, very different was the ordering of the wise providence of God. When all the company was come, thus spake the king to his orators and philosophers, or rather to the deceivers of his people, and fools at heart, 'Behold now, there lieth before you a contest, even the mightiest of contests; for one of two things shall befall you. If ye establish our cause, and prove Barlaam and his friends to be in error, ye shall have your fill of glory and honour from us and all the senate, and shall be crowned with crowns of victory. But if ye be worsted, in all ignominy ye shall pitiably perish, and all your goods shall be given to the people, that your memorial may be clean blotted out from off the earth. Your bodies will I give to be devoured by wild beasts and your children will I deliver to perpetual slavery.'

When the king had thus spoken, his son said, 'A righteous doom hast thou judged this day, O king. The Lord establish this thy mind! I too have the same bidding for my teacher.' And, turning
καὶ ἐπιστραφεὶς λέγει τῷ Ναχώρ, ὃς ἐνομίζετο Βαρλαὰμ εἶναι. Οἶδας, ὦ Βαρλαὰμ, ἐν τίνι μὲ δόξῃ εὐφημοι καὶ τρυφῇ καὶ λόγοις πλείστοις ἐπεισάς με τῶν μὲν πατρῴων ἀποστηναὶ νόμων τε καὶ ἔθνων, ἀγνώστῳ δὲ λατρεύσαι Θεῷ, ἀρρήτων τινῶν καὶ αἰωνίων ἀγαθῶν ἐπαγγελλαίας ἐλκύσας μου τὸν νοῦν τοῖς σοὶ ἐξακολουθήσαι δόγμασι καὶ τὸν ἐμὸν παραπικρᾶναι πατέρα τε καὶ δεσπότην; νῦν οὖν ὡς ἐπὶ τρυτάνης νόμιζε σεαυτὸν ἐστάναι. εἰ μὲν γὰρ, νικήσας τὴν προκείμενην πάλην, ἀληθῆς σου τὰ δόγματα δείξεις ἢ μοι ἐδίδαξας, πλανωμένως δὲ ἐλέγξεις τοὺς σήμερον ἡμῖν ἀντιπίπτοντας, σὺ μὲν δοξασθῆσῃ ὡς οὐδεὶς τῶν πάσης γεγονότων καὶ κήρυξ ἁληθείας κληθῇς, ἐγὼ δὲ τῇ σῷ ἐμμενῶ διδαχῇ καὶ τῷ Χριστῷ λατρεύσῳ, καθὰ δὴ καὶ ἐκήρυξας, μέχρι τῆς τελευταίας μοι ἀναπνοῆς. εἰ δὲ, ἡττηθείς εἰτε δόλῳ εἰτε ἁληθεία, αἰσχύνης μοι σήμερον πρόξενος γένη, θάττων ἐκδικησίων μοι τὴν ύβριν, χερσὶν οἰκείας τὴν τε καρδίαν σου καὶ τὴν γλυτταν ἐξορύξας, κυσί τε βορᾶν ταῦτα σὺν τῷ λοιπῷ 237 σου σώματι παραδούς, ἵνα παιδευθῶσι πάντες διὰ σοῦ μὴ πλανᾶν νίους βασιλέως.

Τούτων ἀκούσας ὁ Ναχώρ τῶν ῥημάτων, σκυθρώπος ἦν λίαν καὶ κατηφῆς, ὅραν εαυτὸν ἐμπίπτοντα τῷ βόθρῳ ὧν εἰργάσατο καὶ τῇ παγίδῃ ἢ ἐκρυφε ἑλλαμβανόμενον, καὶ τὴν ῥομφαίαν αὐτοῦ εἰς καρδίαν αὐτοῦ κατανοοῦν εἰσδύνομένην. Συλλογισάμενος οὖν καθ’ εαυτὸν, τῷ τοῦ βασιλέως νιῷ μᾶλλον ἔγνω προστεθήναι καὶ τὰ ἐκεῖνον κρατήναι, τοῦ διαφυγεῖν τὸν ἐπηρτημένον αὐτῷ κίνδυνου, ὡς ἐκείνου εὐλογος δυναμένου
round to Nachor, who was supposed to be Barlaam, he said, 'Thou knowest, Barlaam, in what splendour and luxury thou foundest me. With many a speech thou persuadedst me to leave my father's laws and customs, and to serve an unknown God, drawn by the promise of some unspeakable and eternal blessings, to follow thy doctrines and to provoke to anger my father and lord. Now therefore consider that thou art weighed in the balance. If thou overcome in the wrestling, and prove that the doctrines, which thou hast taught me, be true, and show that they, that try a fall with us, be in error, thou shalt be magnified as no man heretofore, and shalt be entitled "herald of truth"; and I will abide in thy doctrine and serve Christ, even as thou didst preach, until my dying breath. But if thou be worsted, by foul play or fair, and thus bring shame on me to-day, speedily will I avenge me of mine injury; with mine own hands will I quickly tear out thy heart and thy tongue, and throw them with the residue of thy carcase to be meat for the dogs, that others may be lessoned by thee not to cozen the sons of kings.'

When Nachor heard these words, he was exceeding sorrowful and downcast, seeing himself falling into the destruction that he had made for other, and being drawn into the net that he had laid privily, and feeling the sword entering into his own soul. So he took counsel with himself, and determined rather to take the side of the king's son, and make it to prevail, that he might avoid the danger hanging over him, because the prince was
τιμωρήσασθαι αυτῶν, εἴπερ παραπικραίνων εὐρεθείη. τὸ δὲ τῶν τῆς θείας ἢ την προωνίας σοφῶς διὰ τῶν ἐναντίων τὰ ἡμέτερα βεβαιώσῃς. ὡς γὰρ εἰς λόγους ἦλθεν ἄλληλοις οἱ μῦσται τῶν εἰδώλων καὶ ὁ Ναχώρ, καθάπερ τὸς ἄλλος Βαλαὰμ ὤς ἔπι τοῦ Βαλάκ ποτὲ, ἐπαράσασθαι τὸν Ἰσραὴλ προθέμενος, πολυειδέσιν αὐτῶν εὐλογησεν εὐλογίας, οὕτως καὶ ὁ Ναχώρ ἰσχυρὸς τοῖς ἀσώφοις καὶ ἀσυνέτοις σοφοῖς ἀντικαθίστατο.

Καθεξομένου γὰρ τοῦ βασιλέως ἐπὶ τοῦ θρόνου, 238 συνεδριάζοντος καὶ τοῦ νῦς, καθάπερ ἐφημεν, παρεστῶτοι δὲ τῶν ὁστήρ βομβάλαν τὰς γλώσσας ἀκονισάντων ἔπι καθαιρέσει τῆς ἄληθείας ἀσώφων ῥήτΟρων, οὗ, τοῦ Ἰσαίου, κύουσι πόνον καὶ τίκτουσιν ἀνομίαν, συνελθόντων δὲ ἀπείρων λαῶν εἰς θέαν τοῦ ἄγων ὡςτε μαθεῖν ὅπτοτερον μέρος τὴν ύκήν ἀποίσεται, λέγει ὁ Ναχώρ εἰς τῶν ῥήτορων, ὃ τῶν συν ἀυτῷ πάντων διαφορώτατος· σὺ εἰ ὁ ἀνασχύντως οὕτως καὶ ἰταμῶς εἰς τοὺς θεοὺς ἦμῶν ἐξύβρίζων Βαρλαάμ, καὶ τὸν φίλτατον νῦν τοῦ βασιλέως τοιαύτη περιβαλῶν τῇ πλάνῃ καὶ τῷ ἐσταυρωμένῳ διδάξας λατρεείν; καὶ ὁ Ναχώρ· Ἦγῳ εἰμὶ, ἀπεκρίνατο, ἐγὼ εἰμὶ Βαρλαὰμ, ὃ τοὺς θεοὺς σου μὲν ἐξονθενών, καθὼς εὑρηκας, τὸν νῦν δὲ τοῦ βασιλέως οὐ πλάνῃ περιβαλῶν, ἄλλα πλάνης ἀπαλλάξας καὶ τῷ ἀληθινῷ προσοικειοσάμενος Θεῷ καὶ ὁ ῥήτωρ· Τῶν μεγάλων, φησί, καὶ θαυμασίων ἀνδρῶν τῶν πάσαν σοφίας ἐπιστήμην ἐξευρήκωτων θεοὺς ὑψήλους καὶ ἀθανάτους ἐκεῖνοις ἀνομαζόντων, καὶ πάντων τῶν ἐπὶ γῆς βασιλέων καὶ ἐνδόξων αὐτοῖς προσκυνοῦντων καὶ σεβο-
doubtless able to requite him, should he be found to provoke him. But this was all the work of divine providence that was wisely establishing our cause by the mouth of our adversaries. For when these idol priests and Nachor crossed words, like another Barlaam, who, of old in the time of Balak, when purposing to curse Israel, loaded him with manifold blessings, so did Nachor mightily resist these unwise and unlearned wise men.

There sat the king upon his throne, his son beside him, as we have said. There beside him stood these unwise orators who had whetted their tongues like a sharp sword, to destroy truth, and who (as saith Esay) conceive mischief and bring forth iniquity. There were gathered innumerable multitudes, come to view the contest and see which side should carry off the victory. Then one of the orators, the most eminent of all his fellows, said unto Nachor, 'Art thou that Barlaam which hath so shamelessly and audaciously blasphemed our gods, and hath enmeshed our king's well beloved son in the net of error; and taught him to serve the Crucified?' Nachor answered, 'I am he, I am Barlaam, that, as thou sayest, doth set your gods at nought: but the king's son have I not enmeshed in error; but rather from error have I delivered him, and brought him to the true God.' The orator replied, 'When the great and marvellous men, who have discovered all knowledge of wisdom, do call them high and immortal gods, and when all the kings and honourable men upon earth do worship and adore them, how waggest thou tongue
μένων, πῶς αὐτὸς ἐγκόμησαν κατ’ αὐτῶν κινεῖς, καὶ ὅλως ἀποθεραυματὰ τὰ τοιαύτα τολμᾶς; Τίς δὲ ἢ ἀπόδειξις μη τούτους εἶναι θεοῦ, ἀλλὰ τὸν ἐσταυρωμένου; ὑπολαβὼν δὲ ὁ Ναχώρ τὸν μὲν ἤτορα ἐκεῖνον οὐδόλως ἀποκρίσεως ἦξισσε: κατασείσας δὲ τῇ χειρὶ τὸ πλῆθος συγάν, ἀνοίξας 239 τὸ στόμα αὐτοῦ, καθάπερ ὁ τοῦ Βαλααμ ὄνος, ἃ οὐ προέθετο εἶπεῖν ταῦτα λελάθηκεν καὶ φησὶ πρὸς τὸν βασιλεὰ:

XXXVII

Ἐγώ, βασιλεῦ, προνοία Θεοῦ ἠλθον εἰς τὸν κόσμον καὶ θεορήσας τὸν οὐρανὸν καὶ γῆν καὶ θάλασσαν, ἥλιον τε καὶ σελήνην καὶ τὰ λουτά, ἔθαμμασα τὴν διακόσμησιν τούτων. ἵδων δὲ τὸν κόσμον καὶ τὰ ἐν αὐτῷ πάντα, ὅτι κατὰ ἀνάγκην κινεῖται, συνήκα τὸν κινοῦτα καὶ διακρατοῦτα εἶναι Θεόν πάν γὰρ τὸ κινοῦν ἰσχυρότερον τοῦ κινούμενου, καὶ τὸ διακρατοῦν ἰσχυρότερον τοῦ διακρατουμένου ἔστιν. αὐτὸν οὖν λέγω εἶναι Θεὸν τὸν συστημάτων τὰ πάντα καὶ διακρατοῦντα, ἀναρχον καὶ ἀδιδον, ἀθάνατον καὶ ἀπροσδεθήν, ἀνώτερον πάντων τῶν παθῶν καὶ ἐλαπτωμάτων, ὑγείας καὶ λήψεως καὶ ἄγνοιας καὶ τῶν λοιπῶν. δὲ αὐτοῦ δὲ τὰ πάντα συνέστηκεν. οὐ χρήζει θυσίας καὶ σπουδῆς, οὐδὲ πάντων τῶν φαινομένων πάντες δὲ αὐτοῦ χρήζουσι. Τούτων οὖτως εἰρημένων περὶ Θεοῦ, καθὼς ἐμὲ ἡχώρησε περὶ αὐτοῦ λέγειν, ἔλθωμεν καὶ ἐπὶ τὸ ἀνθρώπων γένος, ὥπως ἰδοὺμεν τίνες αὐτῶν μετέχουσι τῆς ἀληθείας καὶ τίνες τῆς πλάνης. 240 396
against them, and, in brief, how durst thou be so mighty brazen-faced? What is the manner of thy proof that the Crucified is God, and these be none?' Then replied Nachor, disdaining even to answer the speaker. He beckoned with his hand to the multitude to keep silence, and opening his mouth, like Balaam's ass, spake that which he had not purposed to say, and thus addressed the king.

XXVII

'By the providence of God, O king, came I into the world; and when I contemplated heaven and earth and sea, the sun and moon, and the other heavenly bodies, I was led to marvel at their fair order. And, when I beheld the world and all that therein is, how it is moved by law, I understood that he who moveth and sustaineth it is God. That which moveth is ever stronger than that which is moved, and that which sustaineth is stronger than that which is sustained. Him therefore I call God, who constructed all things and sustaineth them, without beginning, without end, immortal, without want, above all passions, and failings, such as anger, forgetfulness, ignorance, and the like. By him all things consist. He hath no need of sacrifice, or drink offering, or of any of the things that we see, but all men have need of him.

'Now that I have said thus much concerning God, according as he hath granted me to speak concerning himself, come we now to the human race, that we may know which of them partake of truth, and
φανερῶν γὰρ ἐστὶν ἡμῖν, ὡς βασιλεύ, ὅτι τρία γένη εἰσίν ἀνθρώπων ἐν τῷ κόσμῳ· ἀν εἰσίν οἱ τῶν παρ ὑμῶν λεγόμενοι θεοὶ προσκυνηταί, καὶ Ἰουδαῖοι, καὶ Χριστιανοί· αὐτοὶ δὲ πάλιν, οἱ τοὺς πολλοὺς σεβόμενοι θεοὺς, εἰς τρία δια- ροῦνται γένη, Χαλδαίους τε καὶ "Ελλήνας καὶ Αἰγυπτίους· οὗτοι γὰρ γεγόνασιν ἀρχηγοὶ καὶ διδάσκαλοι τοῖς λοιποῖς ἐδυναστεὶ τῆς τῶν πολυνύμων θεῶν λατρείας καὶ προσκυνήσεως. Ἰδομεν ὁμών τῶν τούτων μετέχουσι τῆς ἀληθείας καὶ τόν τῆς πλάνης.

Οἱ μὲν γὰρ Χαλδαίοι, οἱ μὴ εἰδότες Θεού, ἐπιλαμβάνουσαν ὁπίσω τῶν στοιχείων καὶ ἠξίοντο σέβεσθαι τὴν κτίσιν παρὰ τὸν κτίσαντα αὐτοὺς· ὅν καὶ μορφώματα τινα ποιήσαντες ἀνόμαζαν ἐκτυπώματα τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ τῆς θαλάσσης, ἤλιον τε καὶ σελήνης, καὶ τῶν λοιπῶν στοιχείων ἡ φωστήρας, καὶ, συγκλείσαντες ναοὺς, προσκυνοῦσι θεοὺς καλούντες, οὗς καὶ τηροῦσιν ἄσφαλῶς ἵνα μὴ κλαπίδου τῷ λῃστῶν. καὶ οὐ συνῆκαν ὅτι πάν τὸ τηροῦν μείζον τοῦ τηρουμένου ἢ ἂν ποιῶν μείζων ἢ τοῦ ποιουμένου· εἰ γὰρ ἀδυνατοῦσιν οἱ θεοὶ αὐτῶν περὶ τῆς ἱδίας σωτηρίας, πῶς ἅλλος σωτήριαν χα- ρίσουν; πλάνην οὖν μεγάλην ἐπιλαμβάνουσαν οἱ Χαλδαίοι, σεβόμενοι ἀγάλματα νεκρὰ καὶ ἀνω- φελῆ. καὶ θανμάζειν μοι ἐπέρχεται, ὡς βασιλεύ, πῶς οἱ λεγόμενοι φιλόσοφοι αὐτῶν οὐδόλως συνῆκαν ὅτι καὶ αὐτὰ τὰ στοιχεῖα φθαρτά ἢ στίν. εἰ δὲ τὰ στοιχεῖα φθαρτά ἢ στί καὶ ὑποτασσόμενα κατὰ ἀνάγκην, πῶς εἰσι θεοὶ; εἰ δὲ τὰ στοιχεῖα 241
which of error. It is manifest to us, O king, that there are three races of men in this world: those that are worshippers of them whom ye call gods, and Jews, and Christians. And again those who serve many gods are divided into three races, Chaldeans, Greeks and Egyptians, for these are to the other nations the leaders and teachers of the service and worship of the gods whose name is legion. Let us therefore see which of these hold the truth, and which error.

"The Chaldeans, which knew not God, went astray after the elements and began to worship the creature rather than their Creator, and they made figures of these creatures and called them likenesses of heaven, and earth and sea, of sun and moon, and of the other elements or luminaries. And they enclosed them in temples, and worship them under the title of gods, and guard them in safety lest they be stolen by robbers. They have not understood how that which guardeth is ever greater than that which is guarded, and that the maker is greater than the thing that is made; for, if the gods be unable to take care of themselves, how can they take care of others? Great then is the error that the Chaldeans have erred in worshipping lifeless and useless images. And I am moved to wonder, O king, how they, who are called philosophers among them, fail to understand that even the very elements are corruptible. But if the elements are corruptible and subject\(^1\) to law, how are they gods? And if the elements

\(^1\) At necessity (?).
οὐκ εἰσὶ θεοί, πῶς τὰ ἀγάλματα, ἡ γέγονεν εἰς τιμὴν αὐτῶν, θεοὶ ὑπάρχουσιν;

Εὐθωμεν οὖν, ὁ βασιλέως, ἐπὶ αὐτὰ τὰ στοιχεῖα, ὅπως ἀποδείξωμεν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοί, ἀλλὰ φθαρτὰ καὶ ἀλλοιούμενα, ἐκ τοῦ μὴ ὄντος παραχθέντα προστάγματι τοῦ ὄντως Θεοῦ, ὁς ἐστὶν ἀφθαρτός τε καὶ ἀναλλοίωτος καὶ ἀόρατος· αὐτὸς δὲ πάντα ὅρα, καὶ, καθὼς βούλεται, ἀλλοιοὶ καὶ μεταβάλλει. τί οὖν λέγω περὶ τῶν στοιχείων;

Οἱ νομίζοντες τὸν οὐρανὸν εἶναι θεοῦ πλανώνται. ὁρῶμεν γὰρ αὐτῶν τρεπόμενοι καὶ κατὰ ἀνάγκην κινοῦμεν, καὶ ἐκ πολλῶν συνεστῶτα: διὸ καὶ κόσμος καλεῖται. κόσμος δὲ κατασκευῆ ἐστὶ τινὸς τεχνίτου· τὸ κατασκευασθέν τε ἀρχὴν καὶ τέλος ἔχει. κινεῖται δὲ ὁ οὐρανὸς κατὰ ἀνάγκην σὺν τοῖς αὐτοῦ φωστήρων· τὰ γὰρ ἀστρα τάξει καὶ διαστήματι φερόμενα ὑπὸ σημείων εἰς σημείον, οἱ μὲν δύνουσιν, οἱ δὲ ἀνατέλλουσιν, καὶ κατὰ καιροὺς πορείαν ποιούνται τοῦ ἀποτελεῖν θέρη καὶ χειμῶνας, καθὰ ἐπιτετακται αὐτοῖς παρὰ τοῦ Θεοῦ, καὶ οὐ παραβάλονσι τοὺς ἱδίους ὅρους, κατὰ ἀπαραίτητον φύσεως ἀνάγκην, σὺν τῷ οὐρανῷ κόσμῳ. ὃθεν φανερῶν ἐστὶ μὴ εἶναι τὸν οὐρανὸν θεοῦ ἀλλ' ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὴν γῆν εἶναι θεαν ἐπιλανηθησαν. ὁρῶμεν γὰρ αὐτῆς ὑπὸ τῶν ἀνθρώπων ύβρισμένην καὶ κατακυριευμένην καὶ φυρμόμενη καὶ ἁρχηστὸν γυνομένην. ἓν γὰρ ὀπτηθῇ, γίνεται νεκρά· ἐκ γὰρ τοῦ ὄστρακον φύεται οὐδέν. ἐτι 1 ὄντως, Pemb. Coll. Camb. MS.
are not gods, how are the images, created to their honour, gods?

'Come we then, O king, to the elements themselves, that we may prove, concerning them, that they are not gods, but corruptible and changeable things, brought out of non-existence by the command of the existent God, who is incorruptible, and unchangeable, and invisible, but yet himself seeth all things, and, as he willeth, changeth and altereth the same. What then must I say about the elements?

'They, who ween that the Heaven is a god, are in error. For we see it turning and moving by law, and consisting of many parts, whence also it is called Cosmos!¹ Now a "Cosmos" is the handiwork of some artificer; and that which is wrought by handiwork hath beginning and end. And the firmament is moved by law together with its luminaries. The stars are borne from Sign to Sign, each in his order and place: some rise, while others set: and they run their journey according to fixed seasons, to fulfil summer and winter, as it hath been ordained for them by God, nor do they transgress their proper bounds, according to the inexorable law of nature, in common with the heavenly firmament. Whence it is evident that the heaven is not a god, but only a work of God.

'They again that think that the Earth is a god—nor Earth, dess have gone astray. We behold it dishonoured, mastered, defiled and rendered useless by mankind. If it be baked by the sun, it becometh dead, for nothing groweth from a potsherd. And again, if it be soaked

¹ A play on the Greek word Kosmos which means: (1) An orderly arrangement, (2) Universe.
δὲ καὶ ἔδω ἐπὶ πλέον βραχῆ, φθείρεται καὶ αὐτὴ 242 καὶ οἱ καρποὶ αὐτῆς. καταπατεῖται δὲ ὑπὸ τε ἀνθρώπων καὶ τῶν λοιπῶν ζῴων, αἴμασι φονευμένων μιαίνεται, διορύσσεται, νεκρῶν θήκη γίνεται σωμάτων. τούτων οὕτως οὕτων, οὐκ ἐνδέχεται τὴν γῆν εἶναι θεὰν ἄλλον ἔργον Θεοῦ εἰς χρήσιν ἀνθρώπων.

Οἱ δὲ νομίζοντες τὸ ὕδωρ εἶναι θεὸν ἐπιλαμβανόμενον, καὶ αὐτὸ γὰρ εἰς χρήσιν τῶν ἀνθρώπων γέγονε, καὶ κατακυριεύεται ύπ' αὐτῶν, μιαίνεται καὶ φθείρεται, καὶ ἀλλοιοῦται ἐφόμενον καὶ ἀλλασσόμενον χρώματι, καὶ ὑπὸ τοῦ κρύου πηγρύμενον, καὶ εἰς πάντων τῶν ἀκαθάρτων πλύσιμον ἀγόμενον. διὸ ἀδύνατον τὸ ὕδωρ εἶναι θεὸν ἄλλον ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὸ πῦρ εἶναι θεὸν πλανῶνται. καὶ αὐτὸ γὰρ εἰς χρήσιν ἐγένετο ἀνθρώπων καὶ κατακυριεύεται ύπ' αὐτῶν, περιφερόμενον ἐκ τόπου εἰς τόπον εἰς ἐνφήσιν καὶ ὀπτήσιον παντοδαπῶν κρεών, ἐτε δὲ καὶ νεκρῶν σωμάτων. φθείρεται δὲ καὶ κατὰ πολλοὺς τρόπους, ὑπὸ τῶν ἀνθρώπων σβεννύμενον. διὸ οὐκ ἐνδέχεται τὸ πῦρ εἶναι θεὸν ἄλλον ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὴν τῶν ἄνεμων πυρὸν εἶναι θεὰν πλανῶνται φανερὸν γὰρ ἐστὶν ὅτι δουλεύει ἐτέρῳ, καὶ χάριν τῶν ἀνθρώπων κατεσκέυασται ὑπὸ τοῦ Θεοῦ πρὸς μεταγωγὴν πλοίων καὶ συγκομιδὰς τῶν σιτίων, καὶ εἰς λοιπὰς αὐτῶν χρείας αὐξεῖ τε καὶ λήγει, κατ᾽ ἐπιταγὴν Θεοῦ. διὸ οὐ νεώμισται τὴν τῶν ἄνεμων πυρὸν εἶναι θεὰν ἄλλον ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὸν ἥλιον εἶναι θεὸν πλανῶν-
overmuch, it rotteth, fruit and all. It is trodden under foot of men and the residue of the beasts: it is polluted with the blood of the murdered, it is digged and made a grave for dead bodies. This being so, Earth can in no wise be a goddess, but only the work of God for the use of men.

'They that think that Water is a god have gone astray. It also hath been made for the use of men. It is under their lordship: it is polluted, and perisheth: it is altered by boiling, by dyeing, by congealment, or by being brought to the cleansing of defilement. Wherefore Water cannot be a god, but only the work of God.

'They that think that Fire is a god are in error. It too was made for the use of men. It is subject to their lordship, being carried about from place to place, for the seething and roasting of all manner of meats, yea, and for the burning of dead corpses. Moreover it perisheth in divers ways, when it is quenched by mankind. Wherefore Fire cannot be a god, but only the work of God.

'They that think that the breath of the Winds is god are in error. This, as is evident, is subject to another, and hath been prepared by God, for the sake of mankind, for the carriage of ships, and the conveyance of victuals, and for other uses of men; and it riseth and falleth according to the ordinance of God. Wherefore it is not to be supposed that the breath of the Winds is a god, but only the work of God.

'They that think that the Sun is a god are in
ται. ὅρωμεν γὰρ αὐτῶν κινούμενον κατὰ ἀνάγκην καὶ τρεπόμενον, καὶ μεταβαίνοντα ἀπὸ σημείου εἰς σημεῖον, δύνοντα καὶ ἀνατέλλοντα, τὸν θερμαίνειν τὰ φυτὰ καὶ βλαστά εἰς χρήσιν τῶν ἀνθρώπων, ἔτι δὲ καὶ μερισμοὺς ἔχοντα μετὰ τῶν λουτρῶν ἀστέρων, καὶ ἐλάττονα ὄντα τοῦ οὐρανοῦ πολὺ, καὶ ἐκλείποντα τοῦ φωτός, καὶ μηδεμίαν αὐτοκράτειαν ἔχοντα. διὸ οὐ νεόμισται τὸν ἥλιον εἰναι θεὸν ἄλλος ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὴν σελήνην εἰναι θεὰν πλανώνται. ὅρωμεν γὰρ αὐτὴν κινούμενην κατὰ ἀνάγκην καὶ τρεπομένην, καὶ μεταβαίνουσαν ἀπὸ σημείου εἰς σημεῖον, δύνουσάν τε καὶ ἀνατέλλοντα εἰς χρέαν τῶν ἀνθρώπων, καὶ ἐλάττονα ὄντα τοῦ ἥλιου, αὐξομένην τε καὶ μειομένην, καὶ ἐκλείψεις ἔχουσαν. διὸ οὐ νεόμισται τὴν σελήνην εἰναι θεὰν ἄλλος ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὸν ἀνθρώπον εἰναι θεὸν πλανώνται. ὅρωμεν γὰρ αὐτῶν κινούμενον κατὰ ἀνάγκην, καὶ τρεφόμενον καὶ γηράσκοντα, καὶ μὴ θέλοντος αὐτοῦ. καὶ ποτε μὲν χαῖρει, ποτὲ δὲ λυτεῖται, δεόμενος βρωμάτων καὶ ποτῶν καὶ ἐσθῆτος. εἰναι δὲ αὐτῶν ὅργιον καὶ ξηλωτην καὶ ἐπιθυμητὴν, καὶ μεταμελόμενον, καὶ πολλὰ ἑλαττώματα ἔχοντα. φθειρεῖται δὲ κατὰ πολλοὺς τρόπους, ὑπὸ στοιχείων καὶ ἕφεσιν, καὶ τοῦ ἐπικείμενου αὐτῷ θανάτου. οὐκ ἐνδέχεται οὖν εἶναι τὸν ἀνθρώπον θεὸν ἄλλον ἔργον Θεοῦ. πλάνην οὖν μεγάλην ἐπιλανόνταν οἱ Χαλδαῖοι, ὅπις Ἰω σῶν ἐπιθυμημάτων αὐτῶν. σέβονται γὰρ τὰ φθαρτὰ στοιχεῖα καὶ τὰ νεκρὰ ἀγάλματα, καὶ οὐκ αἰσθάνονται ταῦτα θεοποιούμενοι.
error. We see him moving and turning by law, and passing from Sign to Sign, setting and rising; to warm herbs and trees for the use of men, sharing power with the other stars, being much less than the heaven, and falling into eclipse and possessed of no sovranty of his own. Wherefore we may not consider that the Sun is a god, but only the work of God.

'They that think that the Moon is a goddess are in error. We behold her moving and turning by law, and passing from Sign to Sign, setting and rising for the use of men, lesser than the sun, waxing and waning, suffering eclipse. Wherefore we do not consider that the Moon is a goddess, but only the work of God.

'They that think that Man is a god are in error. We see man moving by law, growing up, and waxing old, even against his will. Now he rejoiceth, now he grieveth, requiring meat and drink and raiment. Besides he is passionate, envious, lustful, fickle, and full of failings: and he perisheth in many a way, by the elements, by wild beasts, and by the death that ever awaiteth him. So man cannot be a god, but only the work of God. Great then is the error that the Chaldeans have erred in following their own lusts; for they worship corruptible elements and dead images, neither do they perceive that they are making gods of these.
"Ελθομεν οὖν ἐπὶ τοὺς Ἑλλήνας, ἵνα ἴδωμεν εἰ τι φρονοῦσι περὶ Θεοῦ. οἱ οὖν Ἑλλῆνες σοφοὶ λέγοντες εἶναι ἐμφανίζονται χείρον τῶν Χαλδαίων, παρεισάγουντες πολλοὺς θεούς γεγενήθαι, τοὺς μὲν ἄρρενας, τοὺς δὲ θηλείας, παντότιν παθῶν καὶ παντοδαπῶν δημιουργοὺς ἀνομιμάτων. οδεῖν γελοια καὶ μωρὰ καὶ ἀσεβῆ παραστῆγαγον οἱ Ἑλληνες, βασιλεῖος, ἰδίματα, τοὺς μὴ οὐτας προσαγορεύοντες θεοὺς, κατὰ τὰς ἐπιθυμίας αὐτῶν τὰς ποιημάτες, ἵνα, τούτους συνιστήσας ἔχουσε τῆς κακίας, μοιχεύσωσι, ἀρπάξωσι, φονεύσωσι, καὶ τὰ πάντεινα ποιῶσιν. εἰ γὰρ οἱ θεοὶ αὐτῶν τοιαῦτα ἐποίησαν, πῶς καὶ αὐτοί οὐ τοιαῦτα πράξουσιν; ἐκ τούτων οὖν τῶν ἐπιτηθεμάτων τῆς πλάνης συνέβη οὐσίας ἀνθρώπους πολέμους ἔχειν συγχωνύσας, καὶ σφαγὰς καὶ αἴχμαλωσίας πυκνάς. ἀλλὰ καὶ καθ’ ἐκαστὸν τῶν θεῶν αὐτῶν εἰ θελήσομεν ἐλθεῖν τῷ λόγῳ, πολλὴν δύνη τὴν ἀτοπίαν.

"Ο πρῶτος παρεισάγεται αὐτοῖς πρὸ πάντων θεῶς ὁ λεγόμενος Κρόνος, καὶ τούτῳ θύουσι τὰ ἴδια τέκνα, ὡς ἐσχε πάϊδα σολλοὺς ἐκ τῆς Ρέας, καὶ μανεῖς ἕστιν τὰ ἴδια τέκνα. φασὶ δὲ τὸν Δία κόψας αὐτοῦ τὰ ἄναγκαια καὶ βαλεῖν εἰς τὴν θάλασσαν, θεῖον Ἀφροδίτην μιμεῖται γεννᾶσθαι. 245 ὅσας οὖν τὸν ἴδιον πατέρα ο Ζεὺς ἐβαλεῖ εἰς τὸν Τάρταρον. ὅρας τὴν πλάνην καὶ ἀσέλγειαν ἦν παρεισάγουσι κατὰ τοῦ θεοῦ αὐτῶν; ἐνδέχεται ὅσα ἦν εἶναι δέσμων καὶ ἀπόκοπων; ὁ τῆς ἀνοίας τις τῶν νοῦν ἐξώσων ταῦτα φήσειν;

Δεύτερος παρεισάγεται ο Ζεὺς, ὃν φασί βασιλεύσατι τῶν θεῶν αὐτῶν, καὶ μεταμορφοῦσθαι εἰς 406
Now come we to the Greeks that we may see whether they have any understanding concerning God. The Greeks, then, professing themselves to be wise, fell into greater folly than the Chaldeans, alleging the existence of many gods, some male, others female, creators of all passions and sins of every kind. Wherefore the Greeks, O king, introduced an absurd, foolish and ungodly fashion of talk, calling them gods that were not, according to their own evil passions; that, having these gods for advocates of their wickedness, they might commit adultery, theft, murder and all manner of iniquity. For if their gods did so, how should they not themselves do the like? Therefore from these practices of error it came to pass that men suffered frequent wars and slaughters and cruel captivities. But if now we choose to pass in review each one of these gods, what a strange sight shalt thou see!

First and foremost they introduce the god whom they call Kronos, and to him they sacrifice their own children, to him who had many sons by Rhea, and in a fit of madness ate his own children. And they say that Zeus cut off his privy parts, and cast them into the sea, whence, as fable telleth, was born Aphrodite. So Zeus bound his own father, and cast him into Tartaros. Dost thou mark the delusion of lasciviousness that they allege against their gods? Is it possible then that one who was prisoner and mutilated should be a god? What folly? What man in his senses could admit it?

Next they introduce Zeus, who, they say, is the king of the gods, and took the shape of animals, that
ξάφα, ὅπως μουχεύσῃ θυντάς γυναῖκας. παρεισάγουσι γὰρ τοῦτον μεταμορφούμενον εἰς ταύρον πρὸς Εὐρώπην, καὶ εἰς χρυσὸν πρὸς Δανάην, καὶ εἰς κύκνον πρὸς Δήδαν, καὶ εἰς σάτυρον πρὸς Ἀντίόπην, καὶ εἰς κεραυνὸν πρὸς Σεμέλην εἶτα γενέσθαι ἐκ τούτων τέκνα πολλά, Δίονυσον, καὶ Ζήθον καὶ Ἀμφίονα, καὶ Ἡρακλῆν, καὶ Ἀπόλλωνα καὶ Ἀρτέμιν, καὶ Περσέα, Κάστορα τε καὶ Ἐλένην καὶ Πολυδέκατην, καὶ Μίνωα, καὶ Ῥαδάμανθον, καὶ Σαρπιδόνα, καὶ τὰς ἐννέα θυγατέρας 246 ὅς προσηγόρευσαν Μοῦσας.

Εἴθ᾽ οὖν παρεισάγουσι τὰ κατὰ τὸν Γανυμήδην. συνέβη οὖν, βασιλεῖ, τοῖς ἀνθρώποις μείζων τὰ πάντα, καὶ γίνεσθαι μοιχῶς καὶ ἀρρενομανεῖς, καὶ ἄλλων δεινῶν ἔργων ἔργα ταῖς, κατὰ μίμησιν τοῦ θεοῦ αὐτῶν. πῶς οὖν ἐνδέχεται θεὸν εἶναι μοιχῶν ἡ ἀνδροβάτην ἡ πατροκτόνοι;

Σὺν τούτῳ δὲ καὶ Ἡφαίστον πιθα παρεισάγουσι θεὸν εἶναι, καὶ τοῦτον χωλόν, καὶ κρατοῦσα σφύραν καὶ πυρόλαβον, καὶ χαλκεύουσα χάριν τροφῆς. ἃρα ἐπιδεικτός ἔστιν ὁ πρὸς οὐκ ἐνδέχεται θεὸν εἶναι χωλόν καὶ προσδεόμενον ἀνθρώπων.

Εἴτα τὸν Ὑσμήν παρεισάγουσι θεὸν εἶναι ἐπιθυμητὴν καὶ κλέπτην καὶ πλεονέκτην καὶ μάγον, καὶ κυλλὸν καὶ λόγων ἐρμηνευτήν. ὁ πρὸς οὖκ ἐνδέχεται θεὸν εἶναι τοιοῦτον.

Τὸν δὲ Ἁσκληπιίδον παρεισάγουσι θεὸν εἶναι, ἰατρὸν οὗτος καὶ κατασκευάζοντα φάρμακα καὶ σύνθεσιν ἐμπλάστρων, χάριν τροφῆς (ἐπενδεῖς γὰρ ἧν), ὑστερον δὲ κεραυνοῦσθαι αὐτὸν ὑπὸ τοῦ
he might defile mortal women. They show him transformed into a bull, for Europa; into gold, for Danae; into a swan, for Leda; into a satyr, for Antiope; and into a thunder-bolt, for Semele. Then of these were born many children, Dionysus, Zethus, Amphion, Herakles, Apollo, Artemis, Perseus, Castor, Helen, Polydeukes, Minos, Rhadamanthos, Sarpedon, and the nine daughters whom they call the Muses.

'In like manner they introduce the story of Ganymede. And so befel it, O king, that men imitated them in many ways, and became adulterers, and defilers of themselves with mankind, and doers of other monstrous deeds, in imitation of their gods. How then can an adulterer, one that defileth himself by unnatural lust, a slayer of his father be a god?

'With Zeus also they represent one Hephaestus as a god, and him lame, holding hammer and fire-tongs, and working as a copper-smith for hire. So it appeareth that he is needy. But it is impossible for one who is lame and wanteth men's aid to be a God.

'After him, they represent as a god Hermes, lusty fellow, a thief, and a covetous, a sorcerer, bow-legged, and an interpreter of speech. It is impossible for such an one to be a God.

'They also exhibit Asklepius as god, a physician, maker of medicines, a compounder of plasters for his livelihood (for he is a needy wight), and in the end, they say that he was struck by Zeus with a thunder-
Διὸς διὰ Τυνδάρεων Δακεδαίμονος νίον, καὶ ἀποθανεῖν. εἰ δὲ Ἄσκληπιὸς θεὸς ὄν καὶ κεραυνωθεῖος οὐκ ἤδυνηθη ἕαυτῷ βοηθῆσαι, πῶς ἄλλοις βοηθήσει;

"Αρρης δὲ παρεισάγεται θεὸς εἶναι πολεμιστῆς καὶ ξηλωτῆς, καὶ ἐπιθυμητῆς θρεμμάτων καὶ 247 ἐτέρων τινών· ύστερον δὲ αὐτὸν μοιχεύοντα τῇ Ἀφροδίτῃν δεθήναι αὐτὸν ὑπὸ τοῦ νηπίου Ἔρωτος καὶ ὑπὸ Ἡφαίστου. πῶς οὖν θεὸς ἑστιν ὁ ἐπιθυμητῆς καὶ πολεμιστῆς καὶ δέσμως καὶ μοιχός;

Τὸν δὲ Διὸνυσον παρεισάγουσι θεὸν εἶναι, νυκτερινὰς ἄγοντα ἑορτάς καὶ διδάσκαλον μέθης, καὶ ἀποσπάσαντα τὰς τῶν πλησίου γυναίκας, καὶ μανόμενον καὶ φεύγοντα· ύστερον δὲ αὐτὸν σφαγῆναι ὑπὸ τῶν Τιτάνων. εἰ οὖν Διὸνυσος σφαγεῖς οὐκ ἤδυνηθη ἕαυτῷ βοηθῆσαι, ἀλλὰ καὶ μανόμενος ἢν καὶ μέθυσος καὶ δραπέτης, πῶς ἄν εἰγ θεὸς;

Τὸν δὲ Ἡρακλῆν παρεισάγουσι μεθυσθῆναι καὶ μανῆναι, καὶ τὰ ἑδια τέκνα σφάξαι, εἰτα πυρὶ ἀναλωθῆναι καὶ σοῦτως ἀποθανεῖν. πῶς δὲ ἄν εἰγ θεὸς, μέθυσος καὶ τεκνοκτόνος, καὶ κατακαιόμενος; ἡ πῶς ἄλλοις βοηθῆσει, ἑαυτῷ βοηθῆσαι μὴ δυνηθεῖς;

Τὸν δὲ Ἀπόλλωνα παρεισάγουσι θεὸν εἶναι ξηλωτήν, ἐτι δὲ καὶ τόξον καὶ φαρέτραυ κρατοῦντα, ποτὲ δὲ καὶ κιβάραν καὶ ἐπαυλίδα, καὶ μαντεύμενον τοῖς ἀνθρώποις χάριν μισθοῦ. ἄρα ἐπενδείης ἑστὼν· ὃπερ οὐκ ἐνδεχεται θεὸν εἶναι ἐνδεί καὶ ξηλωτήν καὶ κιβαρφόδων.

1 And so an eleventh cent. MS. at Wisbech; ἐπαυλίδα, Pemb. Coll. Camb.; λαβύτων (i.e. Laute or Lute?) Harl. 5619; Boissonade suggests πηκτίδα.

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bolt, because of Tyndareus, son of Lakedaemon, and thus perished. Now if Asklepius, though a god, when struck by a thunder-bolt, could not help himself, how can he help others?

"Ares is represented as a warlike god, emulous, of Ares, and covetous of sheep and other things. But in the end they say he was taken in adultery with Aphrodite by the child Eros and Hephaestus and was bound by them. How then can the covetous, the warrior, the bondman and adulterer be a god?

"Dionysus they show as a god, who leadeth nightly orgies, and teacheth drunkenness, and carrieth off his neighbours' wives, a madman and an exile, finally slain by the Titans. If then Dionysus was slain and unable to help himself, nay, further was a madman, a drunkard, and vagabond, how could he be a god?

"Herakles, too, is represented as drunken and mad, as slaying his own children, then consuming with fire and thus dying. How then could a drunkard and slayer of his own children, burnt to death by fire, be a god?

"Apollo they represent as an emulous god, holding bow and quiver, and, at times, harp and flute, and prophesying to men for pay. Soothly he is needy: but one that is needy and emulous, and a minstrel cannot be a god.
Ἀρτεμίῳ δὲ παρεισάγουσιν ἀδελφὴν αὐτοῦ εἶναι, κυνηγόν οὐσαν, καὶ τὸξον ἔχειν μετὰ φαρέτρας, καὶ ταύτην ἰέμβεσθαι κατὰ τῶν ὄρεων μόνην μετὰ τῶν κυνῶν, ὅπως θηρεύσει ἐλαφον ἢ 248 κάπρων. πῶς οὖν ἔσται θεὸς ἡ τοιαύτη γυνὴ καὶ κυνηγὸς καὶ ἰεμβομένη μετὰ τῶν κυνῶν;

Ἀφροδίτην δὲ λέγουσι καὶ αὐτὴν θεὰν εἶναι μαυραλίδα. ποτὲ γὰρ ἔσχε μοιχὸν τὸν Ἀρην, ποτὲ δὲ Ἀγγέλην, ποτὲ δὲ Ἀδωνίς, οὐτίνος καὶ τὸν θάνατον κλαίει, ἡτούσα τὸν ἐραστήν αὐτῆς· ἦν λέγουσι καὶ εἰς "Ἀδωνὶς καταβαίνειν, ὅπως ἐξαγοράσῃ τὸν Ἀδωνὶς ἀπὸ τῆς Περσεφόνης. εἶδες, ὁ βασιλεὺς, μείζονα ταύτης ἀφροσύνην; θεὰν παρεισάγειν τὴν μοιχεύουσαν καὶ θρηνοῦσαν καὶ κλαίουσαν;

Ἀδωνίς δὲ παρεισάγουσι θεῶν εἶναι κυνηγόν, καὶ τούτων βιαίως ἀποθανεῖν πληγέστα ὑπὸ τοῦ ὑός, καὶ μὴ δυνηθέντα βοηθήσαι τῇ ταλαιπωρίᾳ ἕαυτοῦ. πῶς οὖν τῶν ἄνθρωπων φροντίδα ποιῆσεται ὁ μοιχὸς καὶ κυνηγός καὶ βιοθάνατος;

Ταύτα πάντα καὶ πολλὰ τοιαύτα καὶ πολλῷ πλείον αἰσχρότερα καὶ πονηρά παρεισάγαγον οἱ Ἔλληνες, βασιλεῦ, περὶ τῶν θεῶν αὐτῶν, ὁ οὐτε λέγειν θέμις, οὔτε ἐπὶ μνήμης ὀλος φέρειν· ὅθεν λαμβάνοντες οἱ ἄνθρωποι ἀφορμὴν ἀπὸ τῶν θεῶν αὐτῶν, ἔπραττον πᾶσαν ἀνομίαν καὶ ἁρέμειαν καὶ ἁρέμειαν, καταμαίαντος γῆν τε καὶ ἀέρα ταῖς δειναῖς αὐτῶν πράξεσιν.

Ἄγγυπτοι δὲ, ἀβελτερώτεροι καὶ ἀφρονεστεροὶ 249 τούτων ὄντες, χεῖρον πάντων τῶν ἔθνων ἐπίλαυθησαν. οὐ γὰρ ἠρκύσθησαν τοῖς τῶν Ἑλληνῶν καὶ Ἑλλήνων σεβάσμασιν, ἀλλὰ ἐτί καὶ ἀλογα 412
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'Artemis, his sister, they represent as an huntress, of Artemis, with bow and quiver, ranging the mountains alone, with her hounds, in chase of stag or boar. How can such an one, that is an huntress and a ranger with hounds, be a goddess?

'Of Aphrodite, adulteress though she be, they say of Aphrodite, that she is herself a goddess. Once she had for leman Ares, once Anchises, once Adonis, whose death she lamenteth, seeking her lost lover. They say that she even descended into Hades to ransom Adonis from Persephone. Didst thou, O king, ever see madness greater than this? They represent this weeping and wailing adulteress as a goddess.

'Adonis they show as an hunter god, violently of Adonis killed by a boar tusk, and unable to help his own distress. How then shall he take thought for mankind, he the adulterer, the hunter who died a violent death?

'All such tales, and many like them, and many wicked tales more shameful still, have the Greeks introduced, O king, concerning their gods; tales, whereof it is unlawful to speak, or even to have them in remembrance. Hence men, taking occasion from their gods, wrought all lawlessness, lasciviousness and ungodliness, polluting earth and air with their horrible deeds.

'But the Egyptians, more fatuous and foolish than they, have erred worse than any other nation. They were not satisfied with the idols worshipped by the Chaldeans and Greeks, but further introduced as gods brute beasts of land and water, and herbs

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ξῆς παρεισήγαγον θεοὺς εἶναι χερσαία τε καὶ ἐνυδρα, καὶ τὰ φυτὰ καὶ βλαστά, καὶ ἐμάνθησαν ἐν πάσῃ μανίᾳ καὶ ἄσελγείᾳ χείρον πάντων τῶν ἑθνῶν ἐπὶ τῆς γῆς. ἄρχηθεν γὰρ ἐσέβοντο τὴν Ἰσιω, ἔχουσαν ἀδέλφον καὶ ἄνδρα τὸν Ὥσιριν, τὸν σφαγέντα ύπὸ τοῦ ἀδελφοῦ αὐτοῦ Τύφωνας. καὶ διὰ τούτο τὸ φεύγει ἦ Ἰσιω μετὰ Ὄρου τοῦ νῦν αὐτῆς εἰς Βύβλον τῆς Συρίας, ξητοῦσα τὸν Ὥσιριν, πικρῶς θρηνοῦσα, ἐως ἡγισεὶν ὁ Ὅρος καὶ ἀπέκτεινε τὸν Τύφωνα. οὔτε οὖν ἦ Ἰσιω ὡσχύσῃ νοικηθῆσαι τῷ ἱδίῳ ἀδέλφῳ καὶ ἄνδρί. οὔτε ὁ Ὅσιρις σφαξόμενος ύπὸ τοῦ Τύφωνος ἡδυνήθη ἀντιλαβέσθαι ἐαυτοῦ; οὔτε Τύφων ὁ ἀδελφοκτόνος, ἀπολλύμενος ύπὸ τοῦ Ὅρου καὶ τῆς Ἰσιώδος, εὐπόρησεν ρύσασθαι ἐαυτῶν τοῦ θανάτου. καὶ ἐπὶ τοιοῦτοις ἀτυχήσασι γνωρισθέντες αὐτοὶ θεοὶ ύπὸ τῶν ἀσυννετῶν Δευτριτίων ἐνομίσθησαν.

Οὔτως, μηδὲ ἐν τούτοις ἀρκεσθέντες ἢ τοῖς λοιποῖς σεβάσμασι τῶν ἑθνῶν, καὶ τὰ ἁλογα, ξῆς παρεισήγαγον θεοὺς εἶναι. τινὲς γὰρ αὐτῶν ἐσέβασθησαν πρὸβατον, τινὲς δὲ τράγον, ἐτεροὶ δὲ μόσχον καὶ τὸν χοῖρον, ἄλλοι δὲ τὸν κόρακα καὶ τὸν ήρακα καὶ τὸν γύπα καὶ τὸν ἀετόν, καὶ ἄλλοι τὸν κροκόδειλον, τινὲς δὲ τὸν αἴλουρον καὶ τὸν κύνα, καὶ τὸν λύκον καὶ τὸν πίθηκον, καὶ τὸν δράκοντα καὶ τὴν ἀσπίδα, καὶ ἄλλοι τὸ κρόμμον καὶ τὸ σκόρδον καὶ ἀκάνθας, καὶ τὰ λοιπὰ κτίσματα. καὶ οὐκ αἰσθάνονται οἱ ταλαίπωροι περὶ πάντων τούτων ὅτι οὖν ἦσαν ἱσχύουσιν. ὡστε γὰρ τοὺς θεοὺς αὐτῶν βιβρωσκούμενους ύπὸ έτέρων ἀνθρώπων καὶ καιομένους καὶ σφατομένους καὶ
and trees, and were defiled in all madness and lasciviousness worse than all people upon earth. From the beginning they worshipped Isis, which had for her brother and husband that Osiris which was slain by his brother Typhon. And for this reason Isis fled with Horus her son to Byblos in Syria, seeking Osiris and bitterly wailing, until Horus was grown up and killed Typhon. Isis then was not able to help her own brother and husband; nor had Osiris, who was slain by Typhon, power to succour himself; nor had Typhon, who killed his brother and was himself destroyed by Horus and Isis, any resource to save himself from death. And yet, although famous for all these misadventures, these be they that were considered gods by the senseless Egyptians.

The same people, not content therewith, nor with the rest of the idols of the heathen, also introduced brute beasts as gods. Some of them worshipped the sheep, some the goat, and others the calf and the hog; while certain of them worshipped the raven, the kite, the vulture, and the eagle. Others again worshipped the crocodile, and some the cat and dog, the wolf and ape, the dragon and serpent, and others the onion, garlic and thorns, and every other creature. And the poor fools do not perceive, concerning these things, that they have no power at all. Though they see their gods being devoured, burnt and killed by other men, and rotting
σηπομένους, ού συνήκαν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοὶ.

Πλάνην οὖν μεγάλην ἐπιλανήθησαν οἱ τε Αἰγύπτιοι καὶ οἱ Χαλδαίοι καὶ οἱ Ἑλληνες τοιούτους παρεισάγωντες θεοὺς, καὶ ἀγάλματα αὐτῶν ποιοῦντες, καὶ θεοποιούμενοι τὰ κώφα καὶ ἀναίσθητα εἴδωλα. καὶ θαυμάζω πῶς ὀρόντες τοὺς θεοὺς αὐτῶν ὑπὸ τῶν δημιουργῶν προζομένους καὶ πελεκωμένους, παλαιομένους τε ὑπὸ τοῦ χρόνου καὶ ἀναλυμένους, καὶ χωνευμένους, οὐκ ἐφρόνησαν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοὶ. ὅτε γὰρ περὶ τῆς ἱδίας σωτηρίας οὐδὲν ἵσχυσιν, πῶς τῶν ἀνθρώπων πρόνοιαν ποιήσαται; ἀλλ` οἱ ποιηταὶ αὐτῶν καὶ φιλόσοφοι, τῶν τε Χαλδαίων καὶ Ἑλλήνων καὶ Αἰγυπτίων, θελήσαντες τοὺς ποιήσασιν αὐτῶν καὶ συγγραφαῖς σεμνύναι τοὺς παρ` αὐτοῖς θεοὺς, μειζόνοις τὴν αἰσχύνην αὐτῶν ἔξεκαλυψαν καὶ γυμνήν πᾶσι προφθείκαν. εἰ γὰρ τὸ σῶμα τοῦ ἀνθρώπου πολυμερές ὅν οὐκ ἀποβάλλεται τι τῶν ἱδίων μελῶν, ἀλλ` πρὸς πάντα τὰ μέλη ἀδιάρρηκτον ἐνωσιν ἔχων ἑαυτῶ ἐστὶ σύμφωνον, πῶς ἐν φύσει θεοῦ μάχη καὶ διαφωνία ἐσται τοσαύτη; εἰ γὰρ μία φύσις τῶν θεῶν ὑπήρχεν, οὐκ ὤφειλεν θεὸς θεῶν διώκειν, οὔτε σφάζειν, οὔτε κακοποιεῖν· εἰ δὲ οἱ θεοὶ ὑπὸ θεῶν ἐδιώκθησαν καὶ ἐσφάγησαν, καὶ ἠπτάγησαν καὶ ἐκεραινώθησαν, οὐκ ἔτι μία φύσις ἐστὶ ἀλλ` γνώμαι διηρημέναι, πᾶσαι κακοποιοῖ, ὡστε οὔδεις ἐξ αὐτῶν ἐστι θεοῖς. φαινέται όν ἐστιν, οἱ βασιλεῖς, πλάνην εἶναι πᾶσαι τὴν περὶ τῶν θεῶν φυσιολογίαν.

Πῶς δὲ οὐ συνήκαν οἱ σοφοὶ καὶ λόγιοι τῶν Ἑλλήνων ὅτι καὶ οἱ νόμοις θέμενοι κρίνονται ὑπὸ...
away, they cannot grasp the fact that they are no gods.

'Great, then, is the error that the Egyptians, the Chaldeans, and the Greeks have erred in introducing such gods as these, and making images thereof, and deifying dumb and senseless idols. I marvel how, when they behold their gods being sawn and chiselled by workmen's axes, growing old and dissolving through lapse of time, and molten in the pot, they never reflected concerning them that they are no gods. For when these skill not to work their own salvation, how can they take care of mankind? Nay, even the poets and philosophers among the Chaldeans, Greeks and Egyptians, although by their poems and histories they desired to glorify their people's gods, yet they rather revealed and exposed their shame before all men. If the body of a man, consisting of many parts, loseth not any of its proper members, but, having an unbroken union with all its members, is in harmony with itself, how in the nature of God shall there be such warfare and discord? For if the nature of the gods were one, then ought not one god to persecute, slay or injure another? But if the gods were persecuted by other gods, and slain and plundered and killed with thunder-stones, then is their nature no longer one, but their wills are divided, and are all mischievous, so that not one among them is God. So it is manifest, O king, that all this history of the nature of the gods is error.

'Furthermore, how do the wise and eloquent among the Greeks fail to perceive that law givers themselves
τῶν ἴδιων νόμων; εἰ γὰρ οἱ νόμοι δίκαιοι εἰσίν, ἄδικοι πάντως οἱ θεοὶ αὐτῶν εἰσί, παράνομα ποιήσαντες, ἀλληλοκτονίας καὶ φαρμακίας, καὶ μοιχείας καὶ κλοπῆς καὶ ἀρσενοκοιτίας. εἰ δὲ καλῶς ἔπραξαν ταῦτα, οἱ νόμοι ἁρὰ ἄδικοι εἰσί, κατὰ τῶν θεῶν συντεθέντες. νυνὶ δὲ οἱ νόμοι καλοὶ εἰσὶ καὶ δίκαιοι, τὰ καλὰ ἐπαινοῦντες καὶ τὰ κακά ἀπαγορεύοντες: τὰ δὲ ἔργα τῶν θεῶν αὐτῶν παράνομα: οἱ παράνομοι ἁρὰ οἱ θεοὶ αὐτῶν, καὶ ἐνοχοὶ πάντες θανάτου καὶ ἀσεβεῖς οἱ τοιούτους θεοὺς παρεισάγοντες. εἰ μὲν γὰρ μυθικαί αἱ περὶ αὐτῶν ἱστορίαι, οὐδὲν ἐσιν, εἰ μὴ μόνον λόγοι· εἰ δὲ φυσικαί, οὐκ ἔτει θεοὶ ἐσιν οἱ ταῦτα ποιήσαντες καὶ παθόντες: εἰ δὲ ἀληθερικαί, πολλοὶ ἀνθρώπους καὶ ἄγιοι ἀνθρώπους καὶ μηδὲν ὁμόνως ὑπό τῶν αὐτῶν τῶν ἄραρτων καὶ πάντως δημιουργήσαντα δεῖ σέβεσθαι Θεόν.

"Ελθὼν οὖν, ὁ βασιλεὺς, καὶ ἐπὶ τοὺς Ἰουδαίους, ὅπως ἵδομεν τί φρονοῦσι καὶ αὐτὸν περί Θεοῦ. οὕτως γὰρ, τοῦ Ἄβραμ ὄντες ἀπόγονοι καὶ Ἰσαάκ τε καὶ Ἰακώβ, παράκλησαν εἰς Ἀιγυπτοῦν. ἐκείθεν δὲ ἔξηγαγεν αὐτοὺς ὁ Θεὸς ἐν χειρὶ κραταία καὶ ἐν βραχίονι ὑψηλῷ διὰ Μωσέως τοῦ νομοθέτου αὐτῶν καὶ τέρατι πολλοῖς καὶ σημείοις ἐγνώρισεν αὐτοὺς τὴν ἐαυτοῦ δύναμιν. ἀλλ', ἀγνωσμοι καὶ αὐτὸν φανέρωσαν καὶ ἄρχοντοι, πολλάκις ἐλάτρευσαν τοῖς τῶν ἐθνῶν σεβάσμασι, καὶ τοὺς ἀπεσταλμένους πρὸς αὐτοὺς προφήτας καὶ δίκαιους ἀπεκτείναν. ἔτα ὡς εὐδοκήσεν ὁ Θίδος 418
are judged by their own laws? For if their laws are just, then are their gods assuredly unjust, in that they have offended against law by murders, sorceries, adulteries, thefts and unnatural crimes. But, if they did well in so doing, then are their laws unjust, seeing that they have been framed in condemnation of the gods. But now the laws are good and just, because they encourage good and forbid evil; whereas the deeds of their gods offend against law. Their gods then are offenders against law; and all that introduce such gods as these are worthy of death and are ungodly. If the stories of the gods be myths, then are the gods mere words: but if the stories be natural, then are they that wrought or endured such things, no longer gods: if the stories be allegorical, then are the gods myths and nothing else. Therefore it hath been proven, O king, that all these idols, belonging to many gods, are works of error and destruction. So it is not meet to call those gods that are seen, but cannot see: but it is right to worship as God him who is unseen and is the Maker of all mankind.

'Come we now, O king, to the Jews, that we may see what they also think concerning God. The Jews are the descendants of Abraham, Isaac and Jacob, and went once to sojourn in Egypt. From thence God brought them out with a mighty hand and stretched out arm by Moses their lawgiver; and with many miracles and signs made he known unto them his power. But, like the rest, these proved ungrateful and unprofitable, and often worshipped images of the heathen, and killed the prophets and righteous men that were sent unto them. Then, when it pleased
τοῦ Θεοῦ ἔλθείν ἐπὶ τῆς γῆς, ἐμπαροινήσαντες εἰς αὐτὸν, προδέωκαν Πιλάτῳ τῷ ἡγεμόνι τῶν Ῥωμαίων καὶ σταυρῷ κατεδίκασαν, μὴ αἰδοσθέντες τὰς εὐεργεσίας αὐτοῦ, καὶ τὰ ἀναρίθμητα θαύματα ἀπερ ἐν αὐτοῖς εἰργάσατο. διὸ ἀπώλοντο τῇ ἱδίᾳ παρανομίᾳ. σέβονται γὰρ καὶ νῦν Θεοῦ τῶν μόνων παντοκράτορα, ἀλλὰ οὐ κατ’ ἐπίγνωσιν τὸν γὰρ Χριστὸν ἀρνοῦνται τὸν Θεὸν, καὶ εἰσὶ παρόμοιοι τοῖς ἔθνεσι, καὶ ἐγγίζουσιν ποιό τῇ ἀληθείᾳ δοκῶσιν, ἢς ἑαυτοῦς ἐμάκρυναν. ταύτα περὶ τῶν Ἰουδαίων.

Οἱ δὲ Χριστιανοὶ γενεαλογοῦνται ἀπὸ τοῦ Κυρίου Ἰσσοῦ Χριστοῦ. οὗτος δὲ ὁ Θεὸς τοῦ Πνεύματι ἐν Ἐρμοῦν τῷ Θεοῦ τοῦ ὑψίστου ὁμολογεῖται, εἰς Πνεύματι Ἀγίῳ ἀπὸ οὐρανοῦ καταβας διὰ τὴν σωτηρίαν τῶν 253 ἀνθρώπων, καὶ ἐκ Παρθένου ἁγίας γεννηθεὶς ἀσπόρως τε καὶ ἀφθορῶς σάρκα ἀνέλαβε, καὶ ἀπεβαίνη ἀνθρώποις, ὡς ἐκ τῆς πολυθέου πλάνης αὐτοῦ ἀνακάλεσθαι. καὶ, τελέσας τὴν θαυμαστὴν αὐτοῦ οἰκονομίαν, διὰ σταυροῦ θανάτου ἐγεύσατο ἐκουσία βουλή κατ’ οἰκονομίαν μεγάλην: μετὰ δὲ τρεῖς ἡμέρας ἀνεβίω, καὶ εἰς οὐρανούς ἀνήλθεν. οὐ τὸ κλέος τῆς παρουσίας ἐκ τῆς παρ’ αὐτοῦς καλουμένης εὐαγγελικῆς ἁγίας Γραφῆς ἔξεστι σοι γνῶναι, βασιλεῦ, ἐὰν ἐντύχῃς. οὗτος δάδεκα ἐσχὴ μαθητάς, οἱ, μετὰ τὴν ἐν οὐρανοῖς ἀνοδον αὐτοῦ, ἐξῆλθον εἰς τὰς ἐπαρχίας τῆς οἰκουμένης, καὶ ἐδίδαξαν τὴν ἐκεῖνον μεγαλωσύνην καθάπερ εἰς ἐκ αὐτῶν τὰς καθ’ ἡμᾶς περιήλθε χώρας, τὸ δύγμα κηρύττων τῆς ἀληθείας. οὕτων οἱ εἰσέτε διακονοῦντες τῇ δικαιοσύνῃ τοῦ κηρύγματος αὐτῶν καλοῦνται.
the Son of God to come on earth, they did shamefully
entreat him and deliver him to Pilate the Roman
governor, and condemn him to the Cross, regardless
of his benefits, and the countless miracles that he had
worked amongst them. Wherefore by their own
lawlessness they perished. For though to this day
they worship the One Omnipotent God, yet it is not
according unto knowledge; for they deny Christ the
Son of God, and are like the heathen, although they
seem to approach the truth from which they have
estranged themselves. So much for the Jews.

'As for the Christians, they trace their line from
the Lord Jesus Christ. He is confessed to be the
Son of the most high God, who came down from
heaven, by the Holy Ghost, for the salvation of
mankind, and was born of a pure Virgin, without seed
of man, and without defilement, and took flesh, and
appeared among men, that he might recall them from
the error of worshipping many gods. When he had
accomplished his marvellous dispensation, of his own
free will by a mighty dispensation he tasted of death
upon the Cross. But after three days he came to life
again, and ascended into the heavens,—the glory
of whose coming thou mayest learn, O king, by the
reading of the holy Scripture, which the Christians
call the Gospel, shouldst thou meet therewith.
This Jesus had twelve disciples, who, after his
ascent into the heavens, went out into all the
kingdoms of the world, telling of his greatness.
Even so one of them visited our coasts, preaching
the doctrine of truth; whence they who still serve the
righteousness of his preaching are called Christians.
Χριστιανοὶ, καὶ οὕτως εἶσαι οὗ ὑπὲρ πάντα τὰ ἔθνη τῆς γῆς εὐρύντες τὴν ἀληθείαν· γυνώσκουσι γὰρ τὸν Θεόν, κτίστην καὶ δημιουργὴν τῶν ἀπάντων ἐν Τιῷ μονογενεῖ καὶ Πνεύματι Ἀγίῳ, καὶ ἄλλου θεοῦ πλὴν τούτου οὐ σέβονται. ἔχον οὖν τὰς ἐντολὰς αὐτοῦ τοῦ Κυρίου Ἰησοῦ Χριστοῦ ἐν ταῖς καρδίαις κεχαραγμένας, καὶ ταύτας φυλάττουσι, προσδοκώντες ἀνάστασιν νεκρῶν καὶ ζωῆς τοῦ μέλλοντος αἰῶνος. οὐ μοιχεύουσιν, οὐ πορνεύουσιν, οὐ ψευδομαρτυροῦσιν, οὐκ ἐπιθυμοῦσιν τὰ ἁλλότρια, τιμῶσι πατέρα καὶ μητέρα, καὶ τοὺς πλησίον φιλοῦσιν, δίκαια κρίνουσιν, ὅσα οὐ θέλουσιν αὐτοῖς γίνεσθαι ἐτέρῳ οὐ ποιοῦσιν, τοὺς ἀδικοῦντας αὐτοὺς παρακαλοῦσι καὶ προσφίλεισ αὐτοὺς ἑαυτοῖς ποιοῦσιν, τοὺς ἐχθροὺς ἐνεργεῖτειν σπουδάζουσιν, πραεῖς εἰσὶ καὶ ἐπιεικεῖς, ἀπὸ πάσης συνουσίας ἀνόμου καὶ ἀπὸ πάσης ἀκαθαρσίας ἐγκρατεύονται, χάριν οὐκ ὑπερο-254 ρόσιν, ὀρφανὸν οὐ λυποῦσιν· ὃ ἔχουν τῷ μή ἔχοντι ἄφθωνος ἐπιχορηγεῖ· ἔχουν εἰὰν ἴδουσιν, ὧτὸ στέγην εἰσάγοντι, καὶ χαίρουσιν ἐπ' αὐτὸ ὡς ἐπὶ ἄδελφῳ ἀληθινῷ· οὐ γὰρ κατὰ σάρκα ἄδελφοις ἑαυτοῖς καλοῦσιν, ἀλλὰ κατὰ πνεῦμα. ἔτοιμοι εἰσίν ὑπὲρ Χριστοῦ τὰς ψυχὰς αὐτῶν προέθανε· τὰ γὰρ προστάγματα αὐτοῦ ἀσφαλῶς φυλάττουσιν, οὐ γὰρ καὶ δικαίος ζώντες, καθὼς Κύριος ὁ Θεὸς αὐτοῖς προσέταξεν, εὐχαριστοῦντες αὐτῷ κατὰ πάσαν ὅραν ἐν παντὶ, βρώματι καὶ ποτῷ καὶ τοῖς λουποῖς ἀγαθοῖς. οὕτως οὖν αὕτη ἐστὶν ἡ ὁδὸς τῆς ἀληθείας, ἦτες οὖν
And these are they who, above all the nations of the earth, have found the truth: for they acknowledge God the Creator and Maker of all things in the only-begotten Son, and in the Holy Ghost, and other God than him they worship none. They have the commandments of the Lord Jesus Christ himself engraven on their hearts, and these they observe, looking for the resurrection of the dead and the life of the world to come. They neither commit adultery nor fornication; nor do they bear false witness, nor covet other men's goods: they honour father and mother, and love their neighbours: they give right judgement. They do not unto other that which they would not have done unto themselves. They comfort such as wrong them, and make friends of them: they labour to do good to their enemies: they are meek and gentle. They refrain themselves from all unlawful intercourse and all uncleanness. They despise not the widow, and grieve not the orphan. He that hath distributeth liberally to him that hath not. If they see a stranger, they bring him under their roof, and rejoice over him, as it were their own brother: for they call themselves brethren, not after the flesh, but after the spirit. For Christ his sake they are ready to lay down their lives: they keep his commandments faithfully, living righteous and holy lives, as the Lord commanded them, giving him thanks every hour, for meat and drink and every blessing. Verily, then, this is the way of truth.
όδεύοντας αὐτὴν εἰς τὴν αἰώνιον χειραγωγεῖ
βασιλείαν, τὴν ἐπηγγελμένην παρὰ Χριστοῦ ἐν
τῇ μελλούσῃ ζωῇ.
Καὶ ἵνα γνῶς, βασιλεῦ, ὅτι οὐκ ἂπ' ἐμαντός
ταῦτα λέγω, ταῖς Γραφαῖς ἐγκύψας τῶν Χρι-
στιανῶν, εὐρήσεις οὐδὲν ἤξω τῆς ἀληθείας με
λέγεις. καὶ διὰ τοῦτο εἰς συνήκει αὐτὸς σου, καὶ
dικαίως ἐδιδάχθη λατρεύειν Ἰωνί Θεῷ καὶ
σωθῆναι εἰς τὸν μέλλοντα ἐπέρχεσθαι αἰῶνα.
μεγάλα γὰρ καὶ θαυμαστὰ τὰ ὑπὸ τῶν Χριστια-
νῶν λεγόμενα καὶ πραπτόμενα· οὐ γὰρ ἄνθρωποι
ῥήματα λαλοῦσιν, ἀλλὰ τὰ τοῦ Θεοῦ. τὰ δὲ
λοιπὰ ἔθνη πλανῶνται καὶ πλανῶσιν ἔαντούς·
ὀδεύοντες γὰρ εἰς σκότεις προσρήσονται ἐαντοῖς
ὡς μεθύοντες. ἦσαν δὲ ὁ πρὸς σε μου λόγος,
βασιλεῦ, ὅτι πότε τῆς ἀληθείας ἐν τῷ νοῦ μου
ὑπαγορευθεῖς. διὸ παυσάσθωσαν οἱ ἀνόητοι σου
σοφοὶ ματαιολογοῦντες κατὰ τοῦ Κυρίου· συμ-
φέρει γὰρ ὑμῖν Θεὸν κτίστην σέβεσθαι καὶ 255
τὰ ἀφθαρτὰ αὐτοῦ ἐνωτίζεσθαι ῥήματα, ἵνα,
κρίσιν ἐκφυγόντες καὶ τιμωρίαν, ζωῆς ἀνωλέθρου
dειχθῇ τηλῃ κληρονομοί.

XXVIII

Ταῦτα ὡς διεξῆλθεν ὁ Ναχώρ, ὁ μὲν βασιλεύς
τῷ θυμῷ ἡλιοστοῦ· οἱ δὲ ρήτορες αὐτοῦ καὶ
νεωκόροι ἄφωνοι ἱσταντο, μὴ δυνάμενοι ἀντιλέ-
γειν ἀλλ' ἡ σαθρὰ τίνα καὶ οὐδαμινὰ λογίδια.
ὁ δὲ τοῦ βασιλέως νῦς ἡγάλλιατο τῷ πνεύματι,
καὶ φαιδρῶ τῷ προσώπῳ ἐδόξαζε τοῦ Κύριου,
which leadeth its wayfarers unto the eternal kingdom promised by Christ in the life to come.

'And that thou mayest know, O king, that I speak nought of myself, look thou into the writings of the Christians, and thou shalt find that I speak nothing but the truth. Well, therefore, hath thy son understood it, and rightly hath he been taught to serve the living God, and to be saved for the world to come. Great and marvellous are the things spoken and wrought by the Christians, because they speak not the words of men but the words of God. But all other nations are deceived, and deceive themselves. Walking in darkness they stagger one against another like drunken men. This is the end of my speech spoken unto thee, O king, prompted by the truth that is in my mind. Wherefore let thy foolish wise-acres refrain from babbling idly against the Lord; for it is profitable to you to worship God the Creator, and hearken to his incorruptible sayings, in order that ye may escape judgement and punishment, and be found partakers of deathless life.'

XXVIII

When Nachor had fully delivered this oration, the king changed countenance for very anger, and his orators and temple-keepers stood speechless, having nothing but a few weak and rotten shreds of argument in reply. But the king's son rejoiced in spirit and with glad countenance magnified the Lord, who

1 It was the Apology of Aristides, written circa A.D. 125. See the Introduction.
τῶν ἐξ ἀπόρου πόρου διδόντα τοῖς πεποιθόσιν ἐπ᾽ αὐτὸν, δι καὶ διὰ τοῦ πολεμίου καὶ ἐχθροῦ τὴν ἀλήθειαν ἐκράτυνε· καὶ ὁ τῆς πλάνης ἐξαρχὸς συνήγορος τοῦ ὄρθου λόγου ἐδείκνυτο.

Ὁ μέντοι βασιλεύς, καίπερ δεινῶς ὁργιζόμενος τῷ Ναχὼρ, οὐδὲν ὁμος ἐργάσασθαι κακὸν εἰς αὐτὸν ἠδύνατο, διὰ τὸ προλεχθὲν ἐπὶ πάνων θέσπισμα, ἀδεῶς αὐτὸν λέγειν ὑπὲρ τῶν Χριστιανῶν προτρηπόμενον· πολλὰ δὲ αὐτὸς ἀντιλέγων ὑπεμίμνησκε δι᾽ αἰνιγμάτων ὑπευδοῦνα τῆς ἐνστάσεως καὶ ἤττηθήναι τῇ διαλέξει τῶν ῥητόρων. οἱ δὲ μειξόνως ὑπερύχου, διαλύουν πάσας αὐτῶν τὰς προτάσεις καὶ συλλογισμοὺς, καὶ ἐλέγχων τὸ ἀπατηλὸν τῆς πλάνης. σχεδὸν δὲ μέχρις ἐσπέρας παραταθείσης τῆς διαλέξεως, ἐκέλευσεν ὁ βασιλεὺς διαλυθῆναι τὸ συνεδριον, ὡς τῇ ἐπιούσῃ βούλομενος αὐθίς περὶ τοῦτον διασκέψασθαι.

Ὡς ὑδός ἐφ᾽ τῷ βασιλεὺς· ὡς ἐν ἀρχῇ δικαίων ἐκέλευσας κρίσιν γενόσθαι, δέσποτα, δικαιοσύνης καὶ τῷ τέλει ἐπίθεσις, τῶν δύο τὸ ἐτερον ποιῶν· ἢ τὸν ἐμὸν διδάσκαλον ἐπίτρεψον μεῖναι μετ᾽ ἐμοῦ τῇ νυκτὶ ταύτης, ὡς ὁμοί διὰςκε-256 ψόμεθα περὶ δυν χρῆ τὴν αὐρίου λαλήσαι τοῖς πολεμοῦσιν ἡμᾶς, τοὺς σοὺς δὲ πάλιν σὺ μεθ᾽ ἐαυτῷ λαβῶν τὰ εἰκότα μελετήσατε καθὼς βούλεσθε· ἢ, τοὺς σοὺς ἐμοὶ παραχωρήσας τῇ νυκτὶ ταύτη, λάβε τὸν ἐμὸν πρὸς ἐαυτόν. εἰ δὲ ἀμφότεροι ὅσι παρὰ σοι, ὁ μὲν ἐμὸς ἐν θλίψει καὶ φόβῳ, οἱ δὲ σοὶ ἐν χαρᾷ καὶ ἀνέσει, οὐ μοι δοκεῖ δικαίαν εἶναι κρίσιν, ἀλλὰ δυναστείαν τῆς ἔξουσίας καὶ παράβασιν τῶν συνθηκῶν. ἤττηθεὶς 426
BARLAAM AND IOASAPH, xxviii. 255-256

had made a path, where no path was, for them that trusted in him, who by the mouth of a foeman and enemy was establishing the truth; and the leader of error had proved a defender of the right cause.

But the king, although furiously enraged with Nachor, was nevertheless unable to do him any mischief, because of the proclamation already read before all, wherein he urged him to plead without fear in behalf of the Christians. So he himself made answer in many words, and by dark speeches hinted that Nachor should relax his resistance, and be worsted by the argument of the orators. But Nachor the more mightily prevailed, tearing to pieces all their propositions and conclusions and exposing the fallacy of their error. After the debate had been prolonged till well-nigh eventide, the king dismissed the assembly, making as though he would renew the discussion on the morrow.

Then said Ioasaph to the king his father, 'As at the beginning, Sir, thou commandedst that the trial should be just, so too crown the end thereof with justice, by doing one or other of these two things. Either allow my teacher to tarry with me to-night, that we may take counsel together as touching those things which we must say unto our adversaries to-morrow: and do thou in turn take thine advisers unto thee, and duly practise yourselves as ye will. Or else deliver thy counsellors to me this night, and take mine to thyself. But if both sides be with thee, mine advocate in tribulation and fear, but thine in joy and refreshment, me thinketh it is not a fair trial, but a tyrannical misuse of power, and a breaking of the covenants.' The king, compelled to yield
δε ο βασιλευς τω αστειω του ρηματος, τους σοφους αυτου και ιερεις προς έαυτου λαβομενος, του Ναχωρ παραχωρει τω υιω, έλπιδας ετι κεκτημενος επ' αυτων και φυλαττειν τα ωμολογημενα δοκων.

Ἀπέρχεται τοις του βασιλεως υιοις εις το έαυτου παλατιον, άστερ της Όλυμπιονικης των αυτιπαλων κρατησας, έχων μεθ' έαυτου τον Ναχωρ. και κατα μονας καλεσας αυτου εφη. Μη νομισης λανθανειν εμε τα κατα σε' οιδα γαρ σε άκριβως μη τον θειοτατον ειναι Βαρλαμ, άλλα Ναχωρ του αστρολογου. και θαναμαζο πως έδοξεν υμιν τοιαυτην υποκριθηναι υποκρισιν και τοσαυτη άμβλυωπια νομισαι περιβαλειν με μεσης ήμερας, ίνα λυκου δεξωμαι αντι προβατου. άλλα καλως ο λογος αδεται, οτι Καρδια μοροι ματαια νοησει. το μεν ουν ενθυμημα τούτο και βουλευμα υμων έσων οι και παντη άνοιτον το δε έργον ο ειργαζω πασης εστι συνεσεως πεπληρωμενον. διδ χαιρε, Ναχωρ, και αγαλλιων πολλας γαρ σου χαιρετας ωμολογω, στε συνηγοροσ 257 σημερον της αληθειας γεγονα, και ουκ εμιανας τα χειλη σου λογους μιας και υποκριτει δολια, άλλα των πολλων μαλλον εξεκαθαρας μολυσματων, την πλαιη των ψευδωνυμων διελεγξας θεων και την αληθειαν των Χριστιανων δογματων κρατυνας. εγω δε εσπουδασα αγαγειν σε μετ' εμου δυοιν ένεκα ίνα μη, κατα μονας ο βασιλευς λαβων σε, τιμωρησηται εφ' ου τα καταθυμα αυτω εφθεγξω, και ίνα την χαριν ταυτην, ην σημερον ειργαζομεν, ανταμειψωμαι. της δε η ανταμειψις; το υποδειξαι σοι έκκλιναι της πο-
by the gracefulness of this speech took his wisemen and priests to himself, and delivered Nachor to his son, still having hopes of him and thinking fit to keep his agreement.

The king’s son, therefore, departed unto his own palace, like a conqueror in the Olympic games, and with him went Nachor. When alone, the prince called him and said, ‘Think not that I am ignorant of thy tale, for I wot, of a surety, that thou art not saintly Barlaam, but Nachor the astrologer; and I marvel how it seemed thee good to act this play, and to think that thou couldest so dull my sight at mid-day, that I should mistake a wolf for a sheep. But well chaunteth the proverb, “The heart of a fool will conceive folly.” So this your device and counsel was stale and utterly senseless; but the work that thou hast accomplished is full of wisdom. Wherefore, rejoice, Nachor, and be exceeding glad. I render thee many thanks, that thou hast been to-day advocate of the truth, and hast not polluted thy lips with foul words and crafty simulation, but hast rather cleansed them from many defilements, and thoroughly proven the error of the gods, as they be wrongly called, and hast established the truth of the Christian faith. I have been zealous to bring thee hither to me for two reasons; that the king might not privily seize and punish thee, because thou spakest not after his heart, and next that I might recompense thee for the favour that thou hast done me to-day. And what is my recompense for thee? To show
νηρᾶς ἁδοῦ καὶ ὀλισθηρᾶς ἐὰν ἀδευσας ἐως νῦν, πορευθήναι δὲ τὴν εὐθείαν καὶ σωτηρίου τρίβου, ἂν οὐκ ἀγνωστοῦ ἀλλ’ ἐθελοντες κακουργῶν, ἔξεστιν, ἐπειδὴ καὶ ἰσομόριας ἀνομίας σεαυτὸν κατακρημνίσας. σὺνες οὖν, ὁ Ναχώρ, συνετὸς ὄν, καὶ προσθυμήθητι τὸν Χριστὸν μόνον καὶ τὴν παρ’ αὐτῷ κρυπτομένην ζωὴν κερδᾶναι, τῶν ἰσομόριων τοῦτον καὶ φθειρομένων ὑπεριδών. οὐ γὰρ τὸν πάντα ἄθησις αἰώνα: ἀλλὰ, θυντὸς ὦν, ἀπελεύσῃ ὅσον ὑπάρκει, καθὼς καὶ οἱ πρὸ σοῦ πάντες. Καὶ οὐν τις, εἰ τὸν βαρὸν φόρτον τῆς ἀμαρτίας ἐπιφερόμενος ἀπελεύσῃ ἐκεῖ ὅπου κρίσεις δικαία καὶ ἀνταπόδοσις τῶν ἐργῶν ἐστί, καὶ μὴ ἀπορρίψῃ τοῦτον, ῥαδίας οὕσης τῆς ἀποθέσεως.

Ο Ναχώρ τοινυν, κατανυγεῖς τὴν ψυχήν ἐπὶ τοῖς λόγοις τούτοις, ἐφ’ Ἐκλεοῦς εἰπάς, ὁ βασιλεὺς, καλῶς. οἷς γὰρ κἀγὼ τὸν ἀληθινὸν καὶ ἀγένευδὴ Θεόν, δὲ οὐ τὰ πάντα γέγονε, καὶ τὴν μέλλονταν κρίσιν ἐπίσταται, ἀπὸ πολλῶν Γραφικῶν ῥημάτων ταῦταν ἀκηκοώς: ἀλλ’ ἡ πονηρὰ συνήθεια καὶ ἡ τοῦ παλαιοῦ ἐπῆρεια πτερνιστοῦ 258 τοὺς ἀφθαρμοὺς ἐτύφλωσε τῆς καρδιὰς μου, καὶ σκότος βαθὺ περίχυσε, μου τὸ λογισμὸν, νυνὶ δὲ ἐπὶ τῷ ρήματι σου, τὸ κάλυμμα τῷ ἠθόποι ἀπορρίψας, τῷ φωτὶ προσδρομοῦμαι τοῦ προσώπου Κυρίου. ἦσως ἔλεησεν με, καὶ ἔφεραν ἀνοίξεις μετανοίας τῷ πονηρῷ δοῦλῳ καὶ ἀποστάτῃ, εἰ δὲ καὶ ἀδικῶν δοκεῖ μοι ἂνεοι γενέσθαι τῶν ψάμμων βαρυτέρων μου πταισμάτων, ὥν ἐν ἑνώσει καὶ ἀγνοίᾳ ἐκτισμὸν νηπιώθεν καὶ μέχρι ταύτης μου τῆς ἡλικίας καὶ πολιάς.

Ταῦτα ὅς ἦκουσεν ὁ τοῦ βασιλέως νῦς, εὗθὺς.
thee how to turn from the evil and slippery road which thou hast trodden until now, and to journey along the straight and saving pathway which thou hast avoided, not in ignorance, but by wilful wrong-doing, throwing thyself into depths and precipices of iniquity. Understand then, Nachor, man of understanding as thou art, and be thou zealous to gain Christ only, and the life that is hid with him, and despise this fleeting and corruptible world. Thou shalt not live for ever, but, being mortal, shalt depart hence ere long, even as all that have been before thee. And woe betide thee, if, with the heavy load of sin on thy shoulders, thou depart thither where there is righteous judgement and recompense for thy works, and cast it not off, while it is easy to rid thyself thereof!'

Pricked at heart by these words, spake Nachor, 'Well said! Sir prince, well said! I do know the true and very God, by whom all things were made, and I wot of the judgement to come, having heard thereof from many texts of the Scriptures. But evil habit and the insolence of the ancient supplanter hath blinded the eyes of my heart, and shed a thick darkness over my reason. But now, at thy word, I will cast away the veil of gloom, and run unto the light of the countenance of the Lord. May be, he will have mercy on me, and will open a door of repentance to his wicked and rebellious servant, even if it seem impossible to me that my sins, which are heavier than the sand, be forgiven; sins, which, wittingly or unwittingly, I have sinned from childhood upwards to this my hoary age.'

When the king's son heard these words, im-
μαστὰ μυστήρια ταύτα, μένοις ἐν τῇ καλῇ ὁμολογίᾳ μέχρι τέλους, καὶ μηδεὶς ταύτην χρόνος ἢ τρόπος τῆς σῆς ἐκτέμοι καρδίας· ἐγὼ δὲ πορεύσομαι ἐξ αὐτῆς τὴν ἐμὴν ξητῶν σωτηρίαν, καὶ διὰ μετανοίας τῶν Θεοῦ ἐξελευσόμενος ὑπάρχεισα. οὐκ ἔτι γὰρ τὸ τοῦ βασιλέως ὅψομαι πρόσωπον, ἐὰν ὑμὸν θελήσεις. περιχαρῆς δὲ γενόμενος ὁ τοῦ βασιλέως νῖός καὶ ἀσμένως τὸν λόγον δεξάμενος, περιλαβὼν αὐτὸν κατεφίλει, καὶ ἐντενῶς πρὸς τὸν Θεὸν εὐξάμενος ἐκπέμπει τὸν παλατίου.

Ἐξελθὼν δὲ ὁ Ναχωρ κατανεννυμένος τὴν ψυχήν, ἐπὶ τὴν βαθυτάτην ἀλλεται ὡς ἐλαφὸς ἐρημοῦ, καὶ μοναχῷ τινῳ, ἱερωσύνης περικεμένου ἀξίαν, καταλαμβάνει σπῆλαιον, ὡσθα ἐκέκρυπτο ἐκεῖνος διὰ τὸν ἐπικείμενον φόβον. τούτῳ δὲ θερμότατα προσπίπτει, πλύνει τοὺς πόδας δάκρυσι, τὴν ποτὲ μμούμενος πόρμην, καὶ τὸ θείον ἐξαιτεῖται βέβαισμα. ὁ τοῖνυν 260 ἱερεὺς, θείας ὁν χάριτος πεπληρωμένος, ἡσθη τε λίαν, καὶ παραχρῆμα, ὡσπερ ἔθος, κατηχήσας αὐτὸν, δὴ ἤμερον οὐκ ὀλύνων τελειοὶ τῷ βαπτίσματι εἰς ὄνομα τοῦ Πατρὸς καὶ τοῦ Τίου καὶ τοῦ Ἀγίου Πνεύματος. ἕμεινε δὲ Ναχωρ μετ' αὐτοῦ μετανοῶν ἀεὶ ἐφ' όις ἦμαρτε, καὶ εὐλογῶν τὸν Θεόν τὸν μὴ βουλόμενον ἀπολέσθαι τινὰ, ἀλλὰ πάντων τὴν ἐπιστροφὴν ἐκδικήσων καὶ μετανοούντας φιλανθρώπως δεχόμενον.

"Εσθεν δὲ μαθῶν τὰ κατὰ τὸν Ναχωρ ὁ βασιλεὺς, καὶ ἀπογυνοῦ ἃς εἴχεν ἐπίθεος ἐπ' αὐτῷ, ἓδων δὲ καὶ τοὺς σοφοὺς αὐτοῦ καὶ παράφρονας ῥήτορας οὕτως ἀνὰ κράτους ἤττη-

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tinue in thy good confession until the end, and may neither time nor tide ever pluck it out of thine heart! For myself, I will depart straightway in search of my salvation, and will by penance pacify that God whom I have angered: for, except thou will it, I shall see the king's face no more.' Then was the prince exceeding glad, and joyfully heard his saying. And he embraced and kissed him affectionately; and, when he had prayed earnestly to God, he sent him forth from the palace.

So Nachor stepped forth with a contrite heart, and went bounding over the broad desert, like as doth an hart, and came to a den belonging to a monk that had attained to the dignity of the priesthood, and was hiding there for fear of the pressing danger. With a right warm heart knelt Nachor down before him, and washed his feet with his tears, like the harlot of old, and craved holy Baptism. The priest, full of heavenly grace, was passing glad, and did at once begin to instruct him, as the custom is, and after many days, perfected him with baptism in the name of the Father, and of the Son, and of the Holy Ghost. And Nachor abode with him, always repentant of his sins, and blessing that God who never willeth that any should perish, but receiveth all that turn again unto him, and lovingly accepteth the penitent.

Now on the morrow when the king heard what had befallen Nachor, he despaired of the hopes that he once had in him: and, seeing those wise and foolish orators of his mightily discomfited, he was at his
καὶ αὐτὸν ἐπόθει τρωθεὶς τὴν ψυχὴν ἐρωτὶ θείως ἀντὶ τῶν ζυγῶν ποθητῶν, ὡς ἐστὶν ὅλος γλυκασμὸς καὶ ἐπιθυμία, καὶ ἀκόρεστος ἐφεσίς.

Εἰς μνήμην δὲ ἐρχόμενος τοῦ διδασκάλου Βαρκλαίμ, καὶ τὸν ἐκείνον ἐνοπτριζόμενος βίον, ἔρωτι τὴν ψυχὴν ἐθέλγετο, καὶ ὅπως αὐτὸν ἴδοι ἐφροντίζε τὴν ἐπιμελεστάτα, καὶ, τοὺς λόγους αὐτοῦ ἐν τῇ καρδία περιφέρων ἀλήτως, οἶονείς ξύλον ἢν πεφυτευμένον παρὰ τοὺς ψαλμικοὶς ὁδασίων, ἀρδευόμενον ἀδιαλείπτως καὶ ἀφαίρεσι προσάγων καρποῦς τῷ Κυρίῳ. πολλὰς γὰρ ψυχὰς τῶν τοῦ διαβόλου ἐρρύσατο ἀρκύων καὶ τῷ Χριστῷ προσήγαγε σεσωμένας. πολλοὶ γὰρ εἰς αὐτὸν φοιτῶντες λόγων ἀπῆλαυν σωτηρίων, ἐξ ὧν οὐκ ὄλγοι, τὴν πλάνην φυγόντες, τῷ σωτηρίῳ προσέδραμον λόγω. ἄλλοι δὲ, μακρὰν τοῖς τοῦ βίου χαίρειν εἰπόντες, τὴν ἀσκητικὴν ὑπεσήθησαν παλαιστραν. αὐτὸς δὲ εὐχαίρεις ἑσχόλαζε καὶ νηστείας, καὶ συχνῶς ταῦτην ἀνέπεμπτε τὴν φωνήν. Ὅ, Κύριε, λέγω ν, Κύριε μου καὶ Βασιλεῦ, ὁ ἐγὼ ἐπίστευσα, ἐφ' ὅν ἐγὼ κατέφυγον καὶ τῆς πλάνης ἐρρύσθην, ἀπόδος μεσθὸν ἄξιον τῷ θεράποντι σου Βαρκλαίμ, ἀνθ' ὃν μοι τῷ πλανηθέντι σε ὑπέδειξε, τὴν ὄδον τῆς ἀληθείας καὶ τῆς ζωῆς καὶ μὴ στερήσῃς με αὕτης ἰδεῖν τὸν ἐν σώματι ἄγγελον ἐκείνου, οὐ οὐκ ἔστων ὁ κόσμος ἐπάξιος, καὶ σὺν αὐτῷ τελέσαι τῷ λουτρὸν τῆς ζωῆς μου, ἵνα, κατ' ἔχυον τῆς αὐτοῦ πολυτελίας περιπατήσας, εὐαρέστησο σου τῷ Θεῷ καὶ Δεσπότῃ.
wounded with love divine. For him he longed, who alone is to be longed for, who is all sweetness and desire and aspiration insatiable.

Now, when he came to think upon his teacher Barlaam, and as in a mirror saw his life, his soul was enchanted with love, and he much occupied himself a-thinking how he might see him; and ever carrying his sayings in his heart, he was like the tree in the Psalms planted by the river side, unceasingly watered, and bringing forth unto the Lords his fruits in due season. Many were the souls that he delivered from the snares of the devil, and brought safely unto Christ; for many resorted unto him, and profited by his wholesome words. And not a few left the way of error, and ran toward the word of salvation; while others bade a long farewell to the concerns of the world, and came to the wrestling-school of the monastic life. He himself spent his time in prayers and fastings, and would often offer up this prayer, 'O Lord, my Lord and King, in whom I have trusted, to whom I have fled and been delivered from my error, render thou due recompense to Barlaam thy servant, because when I was in error, he pointed me to thee, who art the way of truth and life. Forbid me not to behold once more that angel in bodily shape, of whom the world is not worthy, but grant me in his company to finish the residue of my life, that, treading in the footsteps of his conversation, I may be well-pleasing to thee my God and Lord.'
Κατ' ἐκείνο δὲ καλροῦ πανήγυρις ἢν τῶν ψευδωνύμων θεῶν δημοτελής ἐν τῇ πόλει ἐκείνη· ἔδει δὲ τὸν βασιλέα παρείναι τῇ ἐορτῇ καὶ θυσιῶν δαφιλεία ταύτην κοσμῆσαι. ἀλλ' ἐδείκτησεν οἱ νεωκόροι, ὅρῳντες αὐτὸν ἀμελῶς περὶ τὸ σέβας αὐτῶν καὶ χλιαρῶς διακείμενον, μὴ ποτε ἀμελήσεις τῆς ἐν τῷ ναῷ παρουσίας, καὶ στερηθεῖσιν αὐτοὶ τῆς διδομένης αὐτοῖς βασιλικῆς δωρεᾶς καὶ τῶν λοιπῶν προσόδων. ἀναστάντας 263 οὖν καταλαμβάνοντο ἀντρον ἐν βαθυτῇ διακείμενον τῇ ἐρήμῳ, ἔνθα κατάκει ταύρος τις μαγικάς σχολάζων τέχναις, καὶ τῆς εἰδωλικῆς πλατ. νῆς θερμότατος ὑπάρχουν προαισθητῆς. Θευδᾶς δύναμιν αὐτῷ· ὅν καὶ ὁ βασιλεὺς ἐτέιμα διαφερόντως, καὶ φίλον ἕγειτο καὶ διδάσκαλον, διὰ τῆς αὐτοῦ λέγεισ μοντελάς εὐθενουμένην προκόπτειν τὴν αὐτοῦ βασιλείαν· ὥς εἰς αὐτὸν τούτην οἱ μὴ ἱερεῖς τῶν εἰδώλων ἀφικόμενοι τούτον εἰς ψυχείαν προσεκαλοῦντο, καὶ τὴν ἐγγυμομένην τῷ βασιλεὶ τῶν θεῶν κατάγωσαν ὅθην ἐπολοῦν, οἰα τὸ τοῦ βασιλέως πεποιηκεί νός, οἴα δὲ κατ' αὐτῶν ὁ Ναχώρ δεδημηγορήκει, καὶ ὡς, Ἐι μὴ αὐτός, φησίν, ἐλεύσῃ βοήθεσιν ἡμῖν, πάσα ἔξυπνότερα ἐλπίς, πάντα ἀπόλαλε τὰ τῶν θεῶν σεβάσματα· σὺ γὰρ μόνος ἡμῖν ὑπελείφθης τῆς συμφορᾶς παραμύθιον, καὶ ἐπὶ σοὶ τὰς ἐπλίδας ἐθέμεθα.  

1 An anacoluthon here.
XXIX

Now about the same time there was in that city a public assembly in honour of the false gods, and the king must needs be present at the feast, and grace it with lavish sacrifices. But the temple-keepers seeing that he was careless and lukewarm with regard to their worship, feared that he might neglect to be present in their temple, and that they might lose the royal largess, and the rest of their revenues. So they arose, and withdrew to a cavern situate in the depth of the desert, where dwelt a man who busied himself with magical arts, and was a fervent champion of the error of idolatry: Theudas was his name. Him the king honoured exceedingly, and counted him his friend and teacher, because, he said, it was by the guidance of his prophecies that his kingdom prospered. So these idol priests, that were no priests, came to him, and appealed to him for help, and made known to him the evil opinion of their gods which was growing on their king, and all that the king’s son had done, and all the eloquent discourse that Nachor had held against them. And they said, ‘Except thou come thyself to our succour, gone is all hope! and lost is all the reverence of the gods. Thou only art left to be our comfort in this misfortune, and upon thee we fix our hopes.’
Εκστρατεύει τούς νύμφας Ο Θεούδας μετά τῆς συμπαρασύρησης αυτῶν σατανικῆς στρατιάς, καὶ κατὰ τῆς ἀληθείας ὀπλίζεται, πολλὰ τῶν πυρηνῶν πυνεμάτων καλέσας, ἀ πρὸς τὰ φαύλα συνεργεῖν οἵ δε προθύμως, καὶ οίς ἐκείνοις ἦλθε διακοόνοις ἐχρήσωμεθ᾽ ἦν παραγίνεται πρὸς τὸν βασιλέα. Ὅς δὲ ἐμπνύθη τῷ βασιλεὶ ἡ ἀφιξίς αὐτοῦ, καὶ εἰσῆλθε, ἐβάζουν μὲν κατέχων βαϊνῆν, μήλωταρίον δὲ περιεξωσμένον, ἀνέστη ὁ βασιλεὺς τοῦ βρόντου, καὶ τούτων προσυπαντήσας ἡσπάσατο, καὶ βρόντον 264 ἐνεγκών πλησίον αὐτοῦ συνεδριάξεις πεποίηκεν. εἶτα λέγει Θεούδας τῷ βασιλεῖ: Βασιλεῦ, εἰς τοὺς αἰώνας ξῆθι, τῇ τῶν μεγίστων θεῶν εὐμενείας σκεπόμενος. ἡκούσα γὰρ ἀγώνα σε μέγαν ἀγωνίσασθαι κατὰ τῶν Γαλιλαίων καὶ λαμπροτάτους διαδήμασι νίκης καταστελθηναι. διὸ ἐλήλυθα, ἵνα εὐχαριστήριον ἔρτην ὁμοῦ τελέσωμεν, νεανίσκουσσες τε ὁραίους καὶ κόρας εὐσπέρους τοῖς ἀθανάτοις θεοῖς καταθύσωμεν, ταῦρους τε ἔκατον καὶ ξόα τούτων πλείστα προσενέγκαμεν, ὡς ἂν ἔχωμεν αὐτοὺς καὶ εἰς τὸ ἔξης συμμάχους ἀντίτητος, ὅλου ἡμῖν τὸν βίον ἐξομαλλίζοντας.

Πρὸς ταῦτα ὁ βασιλεὺς. Οὐ νεικηκαμεν, ἐφῆ, ὁ πρεσβύτα· οὐ νεικηκαμεν, ἀλλ᾽ ἀνὰ κράτος μᾶλλον ἡττήμεθα. οἱ γὰρ ὑπὲρ ἡμῶν καθ᾽ ἡμῶν ἐξαίφνης γεγόνασιν, παράβακχον τε καὶ μανικήν καὶ ἀσθενῆ τὴν ἡμετέραν εὐρότερες παραταξίν, τέλεου ταύτην κατέβαλον. υπνὶ δὲ, εἰ τίς σοι δόναμις πρόσεστι καὶ ἵσχυς εἰς τὸ βοηθῆσαι τῆ κάτω κειμένη βροσκεῖα ἡμῶν καὶ ταύτην αὐθινὸν ἀνορθῶσαι, ἀνάγγειλόν μοι.

Ὁ δὲ Θεούδας τοιαύτας ἐδίδου τὰς ἀποκρίσεις.
So forth marched Theudas, in company with his Satanic host; and he armed himself against the truth, invoking many of his evil spirits, who knew how to lend ready aid for evil ends, and whom he alway used for his ministers; and with these allies he came to the king.

When his arrival had been announced to the king, and he had entered in, with a palm-staff in his hand and a sheep-skin girt about his loins, the king arose from his throne, and met and welcomed him; and, fetching a seat, he made him to sit down beside him. Then spake Theudas unto the king, 'O king, live for ever under the shelter of the favour of the most puissant gods! I have heard that thou hast foughten a mighty fight with the Galileans, and hast been crowned with right glorious diadems of victory. Wherefore I am come, that we may celebrate together a feast of thanksgiving, and sacrifice to the immortal gods young men in the bloom of youth and well-favoured damsels, and eke offer them an heca-tomb of bullocks and herds of beasts, that we may have them from henceforth for our allies invincible, making plain our path of life before us.'

Hereto the king made answer, 'We have not conquered, aged sir, we have not conquered: nay, rather have we been defeated in open fight. They that were for us turned suddenly against us. They found our host a wild, half-drunken, feeble folk, and utterly overthrew it. But now, if there be with thee any power and strength to help our fallen religion and set it up again, declare it.'

Theudas replied in this wise, 'Dread not, O king,
τῷ βασιλεῖ. Τὰς μὲν τῶν Γαλιλαίων ἐνστάσεις καὶ ματαιολογίας μὴ φοβοῦ, βασιλεῦ τίνα γὰρ εἰσὶ τὰ παρ’ αὐτῶν λεγόμενα πρὸς ἀνδρας λογικοὺς καὶ ἐχέφρονας; ἄτινα, ἐμοὶ δόξαιν, ῥαδίως καταβληθήσεται μᾶλλον ἡ φύλλον ἀνέμῳ κατασκευῆν. οὐδὲ γὰρ κατὰ πρόσωπον μοι ἐλθέτων ὑπομενοῦσι μὴ ὅτι γε καὶ λόγον συναρετε καὶ eis προτάσεις μοι καὶ ἀντιθέσεις χωρήσαι. ἀλλ’, ίνα τοῦτο τε τὸ προκείμενον ἀγώνισμα καὶ πᾶν ὁτιόν ἂν βουλθείημεν ἐπ’ εὐθείας ἡμῖν γένοιτο 265 καὶ κατὰ βούς τὰ πρόγραμμα χωρήσεις, τὴν ἔορτὴν κόσμησον ταῦτη τὴν δημοτελὴ, καὶ τὴν εὐμένειαν τῶν θεῶν ὅσπερ τι κραταῖον περιβαλοῦ ὁπλοῦ καὶ έβ’ σοι γένηται.

Οὕτω καυχησάμενος ὡς κακία δυνάτος εἶναι ἀνομίαν τε ὅλην τὴν ἡμέραν μελετήσας (συμφθεν-γέσθω γὰρ ἡμῖν ὁ Δαυίδ), ἀνατροπὴν δὲ θολεράν, καθά φησιν Ἡσαίας, τὸ πλησίον ποτίσας, συνεργία τῶν συμπαραμετροῦντων αὐτῷ πονηρῶν πνευμάτων ἐπιλαθόθηκα τὸν βασιλέα παντάπασι τῶν πρὸς σωτηρίαν υπομοιευσκόντων λογισμῶν πεποίηκε καὶ τῶν συνήθων πάλιν ἐπιμελῶς ἔχεσθαι. ένθεν τοι καὶ γραμμάτων βασιλικῶν πανταχοῦ διαπεφοιτηκότων τοῦ συνελθεῖν πάντας ἐν τῇ μυσαρᾷ πανηγύρει αὐτῶν, ἢν ἰδεῖν συρρέουτα τὰ πλῆθη, πρόβατα τε καὶ βόας καὶ διάφορα γένη ἤφων ἀγόμενα.

Πάντων τόινυν συνεληλυθότων, ἀναστὰς ὁ βασιλεὺς μετὰ τοῦ ἀπατεῶνος Θεουδὰ πρὸς τὸν ναὸν ἐχώρει, ταύρους καταδύσαι φέρων ἐκατόν εἴκοσι καὶ ξὺπο πολλά. καὶ ἐτέλουν τὴν ἐπάρατον αὐτῶν ἐορτὴν, ὡς περιηχεῖσθαι μὲν τὴν τόλμην ὑπὸ 444
the opposition and vain babblings of the Galileans: for of what worth against reasonable and sensible men are the arguments that they use? These methinks shall be more easily overthrown than a leaf shaken with the wind. They shall not endure to face me, far less join argument, or come to propositions and oppositions with me. But, in order that the coming contest and all our wishes may prosper, and that our matters may run smoothly with the stream, adorn thou with thy presence this public festival, and gird on for thy strong sword the favour of the gods, and well befall thee!'

When the mighty in wickedness had thus boasted himself and thought of mischief all the day long (let David bear his part in our chorus), and when, as saith Esay,¹ he had given his neighbour a drink of turbid dregs, by the help of the evil spirits his comrades he made the king utterly to forget the thoughts that inclined him to salvation, and caused him again to cleave to his wonted ways. Then the king despatched letters hither and thither, that all men should gather together to this loathsome assembly. Then mightest thou have seen multitudes streaming in, and bringing with them sheep and oxen and divers kinds of beasts.

So when all were assembled, the king arose, with that deceiver Theudas, and proceeded to the temple, bringing one hundred and twenty bullocks and many animals for sacrifice. And they celebrated their accursed feast till the city resounded with the cry of

¹ It should be Habakkuk.
τῆς τῶν ἄλογον ζῷων φωνῆς, τῇ δὲ τῶν θυσιῶν κινήσῃ καὶ αὐτὸν μολύνεσθαι τὸν ἀέρα. τούτων οὖτω τελεσθέντων, καὶ τῶν τῆς πονηρίας πνευμάτων λίαν ἐγκανκχησάμενων ἐπὶ τῇ νίκῃ τοῦ Θεουδᾶ, καὶ χάριτας αὐτῷ ὁμολογησάντων τῶν νεωκόρων, εἰς τὸ παλάτιον αὐθα ἐπανῆκεν ὁ βασιλεὺς. καὶ φησὶ τῷ Θεουδᾶ: Ἰδοὺ δή, καθὰ 286 ἐκέλευσας, οὐδεμίαν ἐνελπίσμεν σπουδὴν ἐπὶ τῇ λαμπροφορίᾳ τῆς πανηγύρεως καὶ δασυλείᾳ τῶν θυσιῶν. καίρος οὖν ἦδη τὰ ἐπιγγελμένα πληρῶσαι καὶ τὸν ἀποστατήσαντα τῶν ἡμετέρων σεβασμάτων υἱὸν μου τῆς πλάνης ἀναρρύσασθαι τῶν Χριστιανῶν, καὶ τοὺς εὐμενεῖς καταλλάξαι θεοῖς. ἐγὼ γὰρ τέχνην πᾶσαν καὶ χείρα κινήσας οὐδεμίαν εὑρὼν τοῦ κακοῦ θεραπείαν· ἀλλὰ πάντων ἐκκένττονα τὴν αὐτοῦ γνώμην ἔθεασάμην. εἰ πράως αὐτῷ ἐνέτυχον καὶ ἡπίως, οὐδὲ τὸν νοῦν μοι προσέχοντα ἄλως εὐρίσκον εἰ αὐστηρῶς ἐχρησάμεν καὶ ἐμβριθώς, εἰς ἀπόνοιαν μᾶλλον αἱρόμενον ἔθεσέρουν. τῇ σῇ λοιπῇ σοφίᾳ τὰ τῆς ἐπελθούσῃ μοι συμφοράς ἀνατίθημι. εἰ οὖν, ταύτης ἀπαλλαγεῖς διὰ σοῦ, τὸν ἐμὸν αὐθα ὄψομαι υἱὸν σὺν ὑμῖν ἔμοι τοῖς θεοῖς μοι λατρεύοντα καὶ τῶν ἑπιθυμιῶν τῆς ἐνηδόνου ζωῆς ταύτης καὶ βασιλείας ἀπολάουντα, στήλην σοι ἀνεγείρας χρυσῆν, ὦ σὺ τοῖς θεοῖς θήσομαι παρὰ πάντων τιμᾶσθαι εὶς τὸν ἐπιώντα ἀτελεύτητον χρόνον.

Ὁ Θεουδᾶς τοίς ὅσις εὐηκοοῖς ὑποκλίνας τῷ πονηρῷ, καὶ παρ' ἐκείνου μνημεῖς βούλην πονηρὰν καὶ ὀλέθριον, γιλσάτη τε καὶ στόμα αὐτῷ γενόμενος, φησὶ πρὸς τὸν βασιλέα· Εἰ χειρώσα-287 446
the brute beasts and the very air was polluted with the reek of sacrifice. This done, when the spirits of wickedness had greatly vaunted them over Theudas’ victory, and when the temple-keepers had rendered him thanks, the king went up again unto his palace, and said unto Theudas, ‘Behold now, as thou badest us, we have spared no pains over the splendour of this gathering and the lavishness of the sacrifice. Now, therefore, it is time for thee to fulfil thy promises, and to deliver from the error of the Christians my son that hath rebelled against our religion, and to reconcile him to our gracious gods. For though I have left no device and deed untried, yet have I found no remedy for the mischief, but I perceive that his will is stronger than all. When I have dealt gently and kindly with him, I have found that he payeth me no regard whatsoever. When I have treated him harshly and severely, I have seen him driven the quicker to desperation. To thy wisdom for the future I leave the care of this calamity that hath befallen me. If then I be delivered from this trouble by thy means, and once more behold my son worshipping my gods with me, and enjoying the gratification of this life of pleasure, and this royal estate, I will set up unto thee a golden statue, and make thee to receive divine honours from all men for all time to come.’

Hereupon Theudas, bowing an attentive ear to the evil one, and learning from him the secret of his evil and deadly counsel, became himself the devil’s tongue and mouthpiece, and spake unto the king, ‘If

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σθαι τὸν σὸν βούλει νιόν, καὶ κενὴν αὐτῷ τὴν ἐνστασιν θείναι, εὑρηταί μοι τέχνη πρὸς ἡν οὐδὲ ἀντέχειν δυνατὸς ἔσται, ἀλλὰ ἰδὸν μαλακθήσεται ὁ ἀτεράμων καὶ ἀμείλετος αὐτοῦ λογισμὸς ἡ κηρὸς πυρκαία σφοδροτάτη ὀμιλήσας. ὁ δὲ βασιλεὺς, τὸν μάταιον οὐτῳ διακενήσει φυσώντα ἱδὼν, πρὸς ἡδονὴν εὐθὺς καὶ φαιδρότητα μετεβάλλει, ἐπισάς τὴν ἀκόλαστον ἐκείνην καὶ θρασείαν γλώσσαν τῆς θεοδιάκοντος καὶ φιλοσοφίας γεμοῦσας περαγενέσθαι ψυχής. Καὶ τὸς ἡ τέχνη μαθεῖν ἠρετο. τὸτε Θευνᾶς ὥσει ξυρὸν ἡκοιμημένον υφαίνει τὸ κακοῦργημα καὶ δεινὸς ἀρτύει τὰ φάρμακα. καὶ ορα σώσσα κακότεχνον καὶ ὑποβολὴν τοῦ ποιητοῦ. Πάντας, φησίν, ὁ βασιλεὺς, τοὺς παρισταμένους τῷ νῷ σου καὶ ὑπηρετοῦντας μακρύνας ἀπ’ αὐτοῦ, γυναικάς εὐειδεῖς καὶ λίαι περικαλλεῖς, καὶ κεκοσμημένας εἰς τὸ ἑπαγωγότερον, συνεῖναι αὐτῷ δυνακως καὶ καθυπηρετείν, συνδιαιτάσθαι τε καὶ συναυλίζεσθαι, πρόσταξιν. ἐγὼ δὲ, τῶν πνευμάτων ἐν τῶν ἔστα τὰ τοιαύτα μοι τεταγμένων ἑπαποστεῖλας αὐτῷ, βιαιότερον τὸ τῆς ἡδονῆς πῦρ ἀνάψω. καὶ ἀμα τῷ συγγενεῖσθαι αὐτὸν μιᾷ καὶ μόνῃ τῶν τοιούτων γυναικῶν, εἰ μὴ πάντα ἐξεί σοι κατὰ γνώμην, παραπτέος ἐγὼ τὸ λοιπὸν σοι καὶ ἀχρηστος, καὶ τιμωριῶν μεγίστων, οὐ τιμῶν, ἄξιος. οὐδὲν γὰρ 268 ὡς ὁμιλί γυναικῶν ἑπαγεγορθεὶς καὶ θέλγειν τοὺς ἀρέσκους λογισμοὺς πέφυκε. καὶ ἀκούσων διηγήσεως τῷ ἐμῷ συμμαρτυρούσῃς ῥῆματι.

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thou wilt get the better of thy son, and make his opposition vain, I have discovered a plan, which he shall in no wise be able to resist, but his hard and obdurate mind shall melt quicker than wax before the hottest fire.' The king, seeing this foolish fellow swelling with empty pride, immediately grew merry and joyful, hoping that the unbridled and boastful tongue would get the mastery of that divinely instructed and philosophic soul. 'And what is the plan?' he asked. Then began Theudas to weave his web. He made his villainy sharp as any razor and did cunningly prepare his drugs. Now behold this malicious device and suggestion of the evil one. 'Remove, O king,' said he, 'all thy son's waiting men and servants far from him, and order that comely damsels, of exceeding beauty, and bedizened to be the more winsome, be continually with him and minister to him, and be his companions day and night. For myself, I will send him one of the spirits told off for such duties, and I will thus kindle all the more fiercely the coals of sensual desire. After that he hath once only had intercourse with but one of these women, if all go not as thou wilt, then disdain me for ever, as unprofitable, and worthy not of honour but of dire punishment. For there is nothing like the sight of women to allure and enchant the minds of men. Listen to a story that beareth witness to my word.'
Βασιλεύς τις παιδὸς ἀμοιρόν ἀρρενος ἡμιάτο λίαν τὴν ψυχὴν ἀχθόμενος, καὶ ἀτύχημα τοῦτο οὐ μικρὸν λογιζόμενος. ἐν τούτῳς οὖν αὐτῷ ὁ ἄντε γεννάται νίός, καὶ χαράς ἐπὶ τούτῳ τῇ καρδίᾳν ἐπεπλήρωτο ὁ βασιλεύς. εἶπον δὲ αὐτῷ οἱ τῶν ἱατρῶν ἑπιστήμονες, ὡς εἰ ἐντὸς τῶν ἀδέκα χρόνων ἦλιον ἡ πῦρ τὸ παιδίον τοῦτο ἱδοί, στερηθῆσεται παντάπασι τοῦ φωτός τοῦτο γαρ ἡ τῶν ὁμοίων αὐτῶν θέσις δῆλοι. ταῦτα τὸν βασιλέα ἀκούσαντα λέγεται οἰκίσκοι ἀντρῶδες ἐκ πέτρας τινὸς λαξεύσαι, κάκεισε τὸν παιδά μετὰ τῶν τιθησοῦντων αὐτῶν κατακλείσαντα, μηδὸλος, μέχρι συμπληρώσεως τῶν ἀδέκα ἐνιαυτῶν, φωτός ὑποδείξαι μαρμαρυγήν τὸ παράπαν. μετὰ δὲ τὴν συμπληρώσεως τῶν ἀδέκα ἐτῶν ἑξῆλθεν τοῦ οἰκίσκου τὸν παιδὰ μηδὲν ὅλος τοῦ κόσμου θεασάμενον, καὶ κελεύει ὁ βασιλεύς πάντα κατὰ γένος παραστήσαντας ὑποδείξας αὐτῷ ἄνδρας μὲν ἐν ἑνί τόπῳ, ἀλλὰ κοι ὑγιαῖν, ἑτέρῳ, χρυσόν, ἀργυρόν, ἀλλαχόθεν μαργαρίτας τε καὶ λῖθους πολυτελεῖς, ἓματια λαμπρὰ καὶ κόσμια, ἀρματα περικάλλη μετὰ ὑπὸ τῶν βασιλικῶν χρυσοχαλάνων σὺν τάπησιν ἀλουργοῖς, καὶ ἀναβατάς ἐπὶ αὐτῶς ὕπολοφοροὺς, βουκόλικα τε βοῶν καὶ πόλιν προβάτων. καὶ, ἀπλῶς εἰπεῖν, πάντα στοιχηθῶν ὑπεδείκνυν τῷ παιδί. πυνθανομένου δὲ αὐτοῦ τί τούτων ἐκαστοῦ καλεῖται, οἱ τοῦ βασιλέως 269 ὑπασπισταὶ καὶ δορυφόροι τὴν ἐκάστου κλήσιν ἐδήλουν. ὡς δὲ τὴν κλήσιν τῶν ὑγιαῖκῶν ἦρετο 450
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'A certain king was grieved and exceeding sad at heart, because that he had no male issue, deeming this no small misfortune. While he was in this condition, there was born to him a son, and the king's soul was filled with joy thereat. Then they that were learned amongst his physicians told him that, if for the first twelve winters the boy saw the sun or fire, he should entirely lose his sight, for this was proved by the condition of his eyes. Hearing this, the king, they say, caused a little house, full of dark chambers, to be hewn out of the rock, and therein enclosed his child together with the men that nursed him, and until the twelve winters were past, never suffered him to see the least ray of light. After the fulfilment of the twelve winters, the king brought forth from his little house his son that had never seen a single object, and ordered his waiting men to show the boy everything after his kind; men in one place, women in another; elsewhere gold and silver; in another place, pearls and precious stones, fine and ornamental vestments, splendid chariots with horses from the royal stables, with golden bridles and purple caparisons, mounted by armed soldiers; also droves of oxen and flocks of sheep. In brief, row after row, they showed the boy everything. Now, as he asked what each of these was called, the king's esquires and guards made known unto him each by name: but when he
μαθεῖν, τὸν σπαθάριον τοῦ βασιλέως χαριέντως εἴπειν, δαίμονας αὐτὰς καλεῖσθαι, αἱ τοὺς ἀνθρώπους πλανῶσιν. ἢ δὲ τοῦ παιδὸς καρδία τῷ ἑκείνῳ πόθῳ πλέον τῶν λαοῖν ἑθέλχθη. ὡς οὖν, πάντα περιέλθοντες, πρὸς τὸν βασιλέα ἐπανήγαγον αὐτὸν, ἐπηρώτα ὁ βασιλεὺς τί ἀρεστὸν αὐτῷ τῶν ὁραθέντων ἔφαν. Τι, φησίν ὁ παῖς, ἀλλ’ ἢ οἱ δαίμονες ἑκείνοι, οἱ τοὺς ἀνθρώπους πλανῶντες; οὔδενος γὰρ τῶν ὁφθέντων μοι σήμερον, ἢ τῇ ἑκείνων φιλία ἐξεκαύθη μου ἡ ψυχή. καὶ ἐθαύμασεν ὁ βασιλεύς ἑκείνος ἐπὶ τῷ ῥήματι τοῦ παιδὸς, καὶ οἶον ἔστι τυραννικὸν χρῆμα γυναικῶν ἔρως. καὶ σὺ τοίς μὴ ἄλλος οἶον ύποτάξαι σου τὸν νῖόν, ἢ τοῦτο δὴ τῷ τρόπῳ.

Δέχεται τὸν λόγον ἀσμένως ὁ βασιλεύς. καὶ παράγονται αὐτῷ ἔς ἐπιλογῆς κόραι ὁραίαι καὶ περικαλλεῖς, ἃς καὶ κόσμῳ λαμπρώνας διανυγεῖ καὶ ὠλὼς πρὸς τὸ ἐπαγωγοῦν εὐτρεπίσας, τοὺς μὲν θεράποντας καὶ ὑπηρέτας τοῦ νιῶν πάντας ἐκβάλλει τοῦ παλατίου, ἑκείνας δὲ ἀντικαθίστησιν. αὕται οὖν περιεβύθουσαν αὐτῷ, συνεπλέκοντο, πρὸς τὴν μυσαράν αὐτῶν συννοσίαι ἡρέθιζον, διὰ πάντων σχημάτων τε καὶ ῥημάτων ἐκκαλούμεναι πρὸς ἡδονήν. οὐκ εἴχεν ἔτερον τυι προσβλέψαι ἡ ὁμιλήσαι, ἡ συναριστῆσαι; αὕται γὰρ ἦσαν αὐτῷ πάντα. καὶ ταῦτα μὲν ὁ βασιλεύς ἔποιει. Θευδᾶς 270 δὲ πάλιν τὸ πονηρὸν ἑκείνῳ καταλαβὼν σπήλαιον, καὶ εἰς τὰς βίβλους ἐγκύψας τὰς ταύτα ἐνεργείᾳ δυναμένας, καὶ ἐν τῶν πονηρῶν πνευμάτων καλέσας, εἰς πόλεμον ἐκπέμπει τοῦ στρατιωτῶν τῆς Χριστοῦ παρατάξεως. οὐκ εἰδὼς ὁ ἄθλος οἶον ἐμελλε γέλωτα ὑποστήναι καὶ αἰσχύνης πληροῦν—
desired to learn what women were called, the king's spearman, they say, wittily replied that they were called, "Devils that deceive men." But the boy's heart was smitten with the love of these above all the rest. So, when they had gone round everywhere, and brought him again unto the king, the king asked, which of all these sights had pleased him most. "What," answered the boy, "but the Devils that deceive men? Nothing that I have seen to-day hath fired my heart with such love as these." The king was astonished at the saying of the boy, to think how masterful a thing the love of women is. Therefore think not to subdue thy son in any other way than this.'

The king heard this tale gladly; and there were brought before him some chosen damsels, young and exceeding beautiful. These he bedizened with dazzling ornaments and trained in all winsome ways: and then he turned out of the palace all his son's squires and serving men, and set these women in their stead. These flocked around the prince, embraced him, and provoked him to filthy wantonness, by their walk and talk inviting him to dalliance. Besides these, he had no man at whom to look, or with whom to converse or break his fast: for these damsels were his all. Thus did the king. But Theudas went home to his evil den, and, dipping into his books that had virtue to work such magic, he called up one of his wicked spirits and sent him forth, for to battle with the soldier of Christ. But the wretch little knew what laughter he should create against
σθαί σὺν πάση τῇ ὑπ’ αὐτὸν δαιμονικῇ φάλαινῃ.
τὸ δὲ πονηρὸν πνεῦμα, ἀλλὰ τε πονηρότερα συμ-
παράλαβον πνεύματα, τὸν κοινῶνα καταλαμβάνει
τοῦ γενναιοῦ παιδός, καὶ ἐπιπίπτει αὐτῷ λαβρο-
τατον ἀνάγαι τῆς σαρκὸς τὴν κάμιον. καὶ ὁ
μὲν πονηρὸς ἐνυδὸν ἀνέφλεγεν· αἱ δὲ τῆς ὄψιν
εὐπρεπεῖς, τὴν δὲ ψυχὴν καὶ λίαν δυσειδεῖς, κόραι
ἐξώθεσαν τὴν πονηρὰν ἐχορήγουν ὠλην.

Ἡ δὲ καθαρὰ ἐκείνη ψυχῆ τῆς προσβολῆς αἱ-271
σθομένη τοῦ πονηροῦ, καὶ τὸν πόλεμον ὅρῶσα τῶν
ἀτόπων λογισμῶν ἐπ’ αὐτὴν σφοδρῶς ἐρχόμενον,
διεταράπτετο· καὶ λύσει εὐρείων τοῦ τοσούτου
κακοῦ ἔπεξήτει, καθαρὸν τε ἑαυτὸν παραστῆσαι
τῷ Χριστῷ, καὶ μὴ τῷ βορβόρῳ τῶν παθῶν
καταχράναι τὴν ἁγίαν ἐκείνην στολήν, ἢν αὐτὸν ἡ
τοῦ ἁγίου βαπτίσματος ἠμφιάσατο χάρις. εὐθύς
οὖν ἐρωτὶ ἀνθίστησαν ἔρωτα, τῷ ἀκολάστῳ τῶν
θεικῶν, καὶ εἷς μνήμην ἀγεὶ ἑαυτὸν τῆς ὁραίω-
τητος ἐκείνης καὶ ἀνεκλαλήτου δόξης Χριστοῦ
tοῦ ἄδανάτου νυμφίον τῶν καθαρωτάτων ψυχῶν,
καὶ τοῦ νυμφῶν ἐκείνου καὶ γάμου, οὐπερ
ἐλεεινῶς ἐκβάλλουσαν οἱ τῶν νυμφικῶν σπιλω-
santes χιτῶνα, δεδεμένοι χεῖρας καὶ πόδας, εἰς
τὸ ἔξωτερον σκότος. ταῦτα λογισάμενοι καὶ
σύνδακρος γενόμενος, ἔτυπτε τὸ στήθος, οἷα
κακοῦ κηφήνας τούς πονηροὺς ἐκέθεν λογισμοὺς
φυγαδεύουν. εἶτα διαναστᾶς καὶ χεῖρας εἰς ὀὐ-
ρανὸν διάρας, θερμῶς δάκρυσι καὶ στεναγμοῖς
tοῦ Θεοῦ ἐπεκυλεῖτο πρὸς συμμαχίαν, καὶ ἐλευ-
χίας παντοκράτορ, ὁ μόνος δυνατὸς καὶ οἰκτήρ-
μων, ἡ ἐλπὶς τῶν ἀπηλπισμένων, ἡ τῶν ἁβοη-
θήτων βοήθεια, μνήσθητί μου τοῦ ἄχρειον σου

Mat. xxii.
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himself, and to what shame he should be put, with
the whole devilish troop under him. So the evil spirit,
taking to him other spirits more wicked than himself,
entered the bed chamber of this noble youth, and
attacked him by kindling right furiously the furnace
of his flesh. The evil one plied the bellows from
within: while the damsels, fair of face, but uncomely
of soul, supplied the evil fuel from without.

But Ioasaph’s pure soul was disturbed to feel the
touch of evil, and to see the warlike host of strange
thoughts that was charging down upon him. And
he sought to find deliverance from this great mis-
chief, and to present himself pure unto Christ, and
not defile in the mire of sinful lust that holy apparel,
wherein the grace of holy Baptism had clothed him.
Immediately he set love against love, the divine
against the lascivious; and he called to remembrance
the beauty and unspeakable glory of Christ, the
immortal bridegroom of virgin souls, and of that
bride chamber and marriage, from whence they that
have stained their wedding garment shall be piteously
cast out, bound hand and foot, into outer darkness.
When he had thought thereon, and shed bitter
tears, he smote upon his breast, driving out evil
thoughts, as good-for-nothing drones from the hive.
Then he rose, and spread out his hands unto heaven,
with fervent tears and groans calling upon God to
help him, and he said, ‘Lord Almighty, who alone art
powerful and merciful, the hope of the hopeless, and
the help of the helpless, remember me thine un-
συνόνταν τῇ ὀρᾷ ταύτῃ, καὶ ἰδέω μοι ἐπίβλεψον ὄμματι, καὶ ῥύσαι ἀπὸ ῥομφαίας δαμανίνης τῆς ψυχῆς μου καὶ ἐκ χειρὸς κυνὸς τῆς μονογενῆς μου· καὶ μὴ ἔσχης ἐμπεσεῖν με εἰς χείρας ἔχθρῶν μου, μηδὲ ἐπιχαρείσθαι μοι οἱ μισοῦντες με· καὶ μὴ ἐγκαταλύσησι με καταφθαρῆναι ἐν ἀνομίας, 272 καὶ καθυβρίσαι μοι τὸ σῶμα ὅπερ ἄγνων σοι παραστήσας ἐπηγγειλάμην. σὲ γὰρ ποθῶ, καὶ σοὶ προσκυνῶ τῷ Πατρὶ καὶ τῷ Τῷ καὶ τῷ Ἄγω Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας. καὶ ἐπειπών τὸ ἀμὴν, θείας ἃς τεταρακλήσεως οὐρανόθεν αὐτῷ ἐπιφοιτησάσης, καὶ οἱ πονηροὶ ὑπεχώρουν λογισμοί· αὐτὸς δὲ μέχρι πρωίας εὐχόμενος διετέλεσε. καὶ γνοὺς τὰ μνημήματα τοῦ δολίου, ἥρατο ἐπὶ πλεῖον πνεύμα τὸ σῶμα τροφῆς ἐνδεία καὶ δίψη, καὶ τῇ ἄλλῃ ταλαιπωρίᾳ, ὅλοντικον μὲν ἐπιτελέων στάσεις, ἔαυσιν δὲ ἀναμνήσεως τῶν πρὸς τὸν Θεὸν ὀμολογιῶν, καὶ ὑπογράφων τῷ λογισμῷ τὴν ἐκείθεν τῶν δικαίων λαμπρότητα, τὴν ἁπειλημένην τε τοῖς φαύλους γέενναν ἀνιστορῶν ἐναργεστάτα· ὅπως μὴ, ἀργήνι καὶ ἀνετον ὁ ἐχθρὸς εὐρῶν τὴν ψυχήν, λογισμοίς αὐτῇ πονηροῖς βαδίως ὑποσπείρῃ, καὶ τὸ καθαρὸν ἐπιθολώσῃ τῆς διανοίας. πάντωθεν 273 τοῖνυν ὁ ἐχθρὸς ἢς ἀπορθείς, καὶ παντελῶς ἀπαγορεύσας ἔλειν τὸν γεγονόν, ἐτέραν ἔρχεται ὁ δεινὸς ἀπατήν ποικιλωτέραν, ὁ ἀεὶ ποτὲ πονηρὸς δόν καὶ τὸ τεχνάζεσθαι καὶ βλάπτειν οὐδαμῶς ἀπολείπων, εἰς ἐργον γὰρ ἀγαγείν τὰ ἐντεταλμένα αὐτῷ παρὰ τοῦ Θεοῦ, μυρία γέγονεν σπουδῆ. καὶ ὅπω τὸ πάλιν τὰ φάρμακα ἀρτύει.

Μίαν γὰρ ὑπεισελθὸν τῶν νεανίδων ἐκεῖνων,
profitable servant at this hour, and look upon me
with a gracious countenance, and deliver my soul
from the sword of the devil, and my darling from the
paw of the dog: suffer me not to fall into the hands
of mine enemies, and let not them that hate me
triumph over me. Leave me not to be destroyed in
iniquities, and to dishonour my body which I swore to
present unto thee chaste. For for thee I yearn; thee
I worship, the Father, and the Son, and the Holy
Ghost, now and for evermore, and world without
end.' When he had added the Amen, he felt
heavenly comfort stealing over him from above, and
the evil thoughts withdrew, and he continued in
prayer until early morn. Being ware of the devices
of the crafty foe, he began more and more to afflict
his body by abstinence from meat and drink, and by
other severities, standing in prayer all the night
long, and reminding himself of his covenants made
with God, and picturing in his mind the glory of the
righteous yonder, and recounting to himself the
full terrors of the Gehenna wherewith the wicked
are threatened; all this, that the enemy might not
find his soul lying fallow and untilled, and thus easily
sow therein the seeds of evil thoughts, and befoul
the cleanness of his mind. So, when the enemy
was in great straits on every side, and altogether
in despair of taking this noble youth, like a cunning
knave, he proceeded to another more subtil device,
he that is for ever wicked, and never stinteth to
contrive mischief and hurt. For he made furious
endeavour to carry out the orders that Theudas had
given him, and once more prepared his drugs, and
on this wise.

The devil entered into the heart of one of the The devil
ST. JOHN DAMASCENE

ήτις πασῶν ἢν εὐμορφοτάτη, θυγάτηρ οὕσα βασιλέως, καὶ αἰχμαλώτος τῆς ἠδίας ἀλλοτριωθείσα πατρίδος, τῷ βασιλείῳ δὲ Ἀβενηρ ὡς μέγιστόν τι προσαχθείσα δώρον, ἢν, ὡς πάνω ἀφαιτώτατην ὦσαν, εἰς ὀλεθρον καὶ ὑποσκελισμὸν τοῦ νῦν ὦ πατήρ ἢν ἀποστείλως. ταύτην ὁ ἀπατεων ὑπεισέρχεται, καὶ λόγους αὐτῇ ὑποτίθησι, πάνω τὸ σοφὸν καὶ συνετὸν ἐμφαίνοντας τοῦ ταύτης λογισμοῦ. πάντα γὰρ τὰ πρὸς κακίαν μηχανήματα ῥαδίως ὁ πονηρὸς μετέρχεται, εἰτα, τῷ τοῦ βασιλέως νῦὸ ἐκ δεξιᾶς προσπεσών, φίλτρον ἐντίθησιν αὐτῷ τῆς κόρης, διὰ τὸ νουνεχθὲς δῆθεν αὐτῆς καὶ κόσμου, καὶ διὰ τὸ εὐγενὴν οὕτω καὶ βασιλικῆς οὕσαν σειρᾶς 274 τῆς πατρίδος ἀμα καὶ δόξης ἑστερῆσθαι. πρὸς τούτοις καὶ λογισμοὺς ὑποσπείρει τοῦ ἀπαλλάξαι αὐτὴν τῆς εἰδωλολαμίας καὶ Χριστιανήν ποιῆσαι.

Ταύτα δὲ πάντα μηχαναὶ ἤσαν τοῦ δολίου δράκοντος. οὕτω γὰρ τὴν ψυχὴν διατεθείς ὁ τοῦ βασιλέως νῦὸς καὶ μηδένα λογισμὸν ῥυπαρόν ἢ ἔρωτα ἐμπαθῆ βλέπων ἐν ἑαυτῷ πρὸς τὴν κόρην σαλεύομενον, ἄλλ᾽ ἡ μόνον συμπάθειαν καὶ ἔλεος τῆς τε συμφορᾶς καὶ τῆς ψυχικῆς ἀπολείας, οὔκ ἦδει δαιμονικὴν εἶναι μηχανῆν τὸ πράγμα· οὕτω γὰρ σκότους ἐστὶν ἐκεῖνος καὶ τὸ φῶς ὑποκρίνεται. ὡς γὰρ ὄμιλεῖν ἠρέστο τῇ κόρῃ ὁ τοῦ βασιλέως νῦὸς καὶ τὰ τῆς θεογνωσίας αὐτῆς προσπαθεῖν λόγια, Σύνες, λέγων, ὡς γυναὶ, τὸν ζῶντα εἰς τοὺς αἰῶνας Θεοῦ, καὶ μὴ τῇ πλάνῃ ταύτῃ τῶν εἰδώλων καταφθαρῆς, ἀλλὰ τὸν Δεσπότην ἐπείγονθι καὶ δημιουργὸν τοῦθεν 458.
young damsels. Of all she was the most seemly, a king's daughter, carried away captive from her own country, given to king Abenner as a great prize, and sent by him, being of ripe beauty, to his own son, for to cause him to slip or to trip. Of her the deceiver took possession, and whispered in her ear suggestions that plainly showed the wisdom and understanding of her mind; for the evil one easily pursueth all devices that make for wickedness. Then the evil spirit attacked the king's son on the right hand, and gave him a potion to make him love the maiden, by reason—so he pretended—of her prudence and discretion and of her nobility and royal blood that yet had not saved her from banishment and loss of glory. Moreover the devil secretly sowed in Ioasaph's heart thoughts that he might recover her from idolatry, and make her a Christian.

But these were all stratagems of the wily serpent. For the king's son, being in this frame of mind, could see in himself no unclean thought or passionate affection for the damsel, but only sympathy and pity for her misfortune, and the ruin of her soul, and knew not that this matter was a device of the devil; for verily he is darkness, and feigneth to be light. So he began to commune with the damsel, and talk with her over the oracles of the knowledge of God, and said, 'Lady, be thou acquainted with the ever-living God, and perish not in the error of these idols; but know thy Lord, and the Maker of
τοῦ πάντος, καὶ μακαρία ἔσῃ νυμφευθεῖσα τῷ ἄθανάτῳ νυμφίῳ. πολλὰ δὲ τοιαύτα νουθετοῦντος αὐτοῦ, εὐθὺς τὸ ποιηρὸν πνεῦμα ὑπαγορεύει τῇ γυναικὶ τὰ τῆς ἀπάτης ὑφαπλῶσαι θήρατρα καὶ 275 πρὸς τὸν τῆς ἐμπαθείας κατασώκαι βόθρουν τῇ θεοφιλῇ ψυχῇ ἐκείνῃ, καθά ποτε καὶ τῷ γενάρχῃ πεποίηκε διὰ τῆς Εὐας, τοῦ παραδείσου καὶ τοῦ Θεοῦ ταλαιπώρους φεῦ ἔξωρίσας, καὶ βανάτῳ ὑπόδικον αὐτὸν ἀντὶ τῆς μακαρίας καὶ ἄθανάτου ζωῆς γενέσθαι παρασκευάσας.

'Ως γὰρ ήκουσεν ἡ κόρη τὰ ἰηματα ἐκεῖνα τὰ πάσης πεπληρωμένα σοφίας, ἀσύνετος οὐσα οὐ συνήκεν· ἀλλὰ τοιαύτας ἑδίδου τὰς ἀποκρίσεις, ὡς ἄτε γλῶσσα καὶ στόμα τῷ ποιηρῷ γενομένη, καὶ φησὶν. Εἰ τῆς ἔμης, ὦ δέσποτα, σωτηρίας φροντίζεις, καὶ προθυμῇ τῷ Θεῷ σου προσαγαγεῖν με καὶ τὴν ταπεινὴν ψυχὴν μου σῶσαι, ποίησον καὶ αὐτὸς μίαν μου αἰτησίαν, καὶ, πάσιν εὐθὺς τοῖς πατροῖς μου θεοῖς ἀποταξαμένην, τῷ σῷ συντάξομαι Θεῷ, μέχρι τελευταίας αὐτῷ λατρεύουσα ἀναπνοῆς, καὶ μισθὸν λήψῃ τῆς ἔμης σωτηρίας καὶ πρὸς τὸν Θεοῦ ἐπιστροφῆς.

Τοῦ δὲ, Τις ἡ ἀξίωσις, ὦ γυναῖ; εἰπόντος, 276 ἐκείνῃ καὶ σχῆμα καὶ βλέμμα καὶ φθέγμα καὶ ὄλην ἑαυτὴν πρὸς τὸ θέλειν καταστήσασα, Συνάφθητι μοι, ἔφη, γὰρ κοινωνία, καὶ ώς σου τοῖς προστάγμασι χαίρουσα ἐξακολουθήσω.

'Ο δὲ, Μάτην, φησίν, ὦ γυναί, τοιαύτην μοι προέτεινας σκληραίν ἄξιωσιν· τῆς μὲν γὰρ σῆς ἱσχυρῶς κηδομαί σωτηρίας, καὶ τοῦ βυθοῦ τῆς ἀπώλειας ποθῶ σε ἀνελκύσας· μολὐναί δὲ τῷ 460
all this world, and thou shalt be happy, the bride of the immortal bridegroom.' While he exhorted her with many such-like words, immediately the evil spirit whispered to the girl that she should spread under his feet the nets of deceit to drag his blessed soul into the pit of lust, as he once did to our first parent by means of Eve, thus miserably banishing him, alas! from Paradise and God, and making him to become subject to death in lieu of bliss and everlasting life.

When the damsels heard Ioasaph's words fulfilled with all wisdom, being without understanding, she understood them not, but made answer thus, becoming the tongue and mouth-piece of the evil one: 'If, sir, thou takest thought for my salvation, and desirest to bring me to thy God, and to save my poor soul, do thou also thyself grant me one request, and straightway I will bid good-bye to my fathers' gods, and join thy God, serving him until my last breath; and thou shalt receive recompense for my salvation, and for my turning to God-ward.'

'Lady, and what is thy request?' said he. But she, setting her whole self, figure, look and voice in a fashion to charm him, answered, 'Be thou joined with me in the bonds of wedlock, and I will joyfully follow out thy behests.'

'In vain, O Lady,' said he, 'hast thou made this hard request. For though I earnestly care for thy salvation, and long to heave thee from the depth of
σώμα μου δι' αίσχρᾶς μίξεως βαρύ μοι καὶ πάντη ἄδωνατον.

'Η δέ, ὡς ὁμαλίζουσα τὴν ὅδον αὐτῷ καὶ διαλειάνουσα, Ἰνατί, φησί, τοιαύτα φθέγγη σύ, ὁ πάσης πεπληρωμένος σοφίας; ἤνατι μολυσμόν τὸ πράγμα καὶ αἰσχρᾶν ἐκάλεσας μῖξιν; οὖκ ἀμύητος γὰρ εἰμὶ κάγῳ τῶν Χριστιανικῶν βιβλίων· ἀλλὰ πολλαῖς μὲν δέλτοις ἐν τῇ πατρίδι μου ἐνετυχον, πολλῶν δὲ ὀμιλούντων μοι Χριστιανῶν ἀκήκοα· οὐ γέγραπται τοινῦν ἐν τινὶ τῶν καθ' ὑμᾶς βιβλίων, Τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμάντος; καὶ, Κρεῖσσον γαμεῖν ἡ πυροῦσθαι; καὶ, "Α ὁ Θεὸς συνέζυξεν ἀνθρώπος μὴ χωρίζετω; οὐ πάντας τοὺς πάλαι δικαίους, πατριάρχας τε καὶ προφήτας, γάμῳ συναφθῆναι αἰ Γραφαί διδάσκουσιν ὑμῶν; οὐ Πέτρον ἔκει-277

1 Cor. viii. 5

1 Cor. viii. 14

Mat. xix. 6

Mat. xiii. 9

Hob. xiii. 4

γέγραπται εὐσχηκέναι; τίσιν ὡς αὐτὸς πειθόμενος, μολυσμὸν τούτῳ καλεῖς; πάνω μοι δοκεῖς, δέσποτα, τῆς ἀληθείας τῶν δογμάτων ὑμῶν ἀποτελασθαί.

Ὁ δὲ, Ναί, φησίν, ὃ γὰρ ὁμοφώνεσθαι πάντα καθὼς εἰρήκασ. ἐφεβίται γὰρ τοῖς βουλομένοις γάμῳ κοινωνεῖν· ἄλλοι ὁτι ἀπαξ ἐπαγγελλομένοι τῷ Χριστῷ παρθενεύετο. ἔγαρ γὰρ, ἐξόντως ἐκαθαρίζεν τοῦ θείου βαπτίσματος, τῶν τῆς νεότητος καὶ ἀγνόιας μοι πταισμάτων καθαρὸν ἐμαυτὸν παραστήσει τῷ Χριστῷ συνεταξάμην· καὶ πῶς τὰ ἢμολογημένα Θεῷ διαλύσαι τολμῆσαι;

Ἑφθα δὲ αὐθινῇ ὅ γυνῇ; Ἐστώ καὶ τοῦτό σου τὸ θέλημα, καθὼς βούλοι. Ἀλλην δὲ μικράν τινα 462
perdition, yet to pollute my body through unclean union is grievous for me, and utterly impossible.'

She, seeking to make the way straight and smooth for him, cried, 'Why dost thou, who are so wise, talk thus? Wherefore speakest thou of desilement and shameful intercourse? I am not unacquainted with the Christian books: nay, I have met with many volumes in mine own country, and have heard the discourses of many Christians. What, is it not written in one of your books, "Marriage is honourable, and the bed undefiled"? and, "It is better to marry than to burn"? and again, "What God hath joined together, let not man put asunder"? Do not your Scriptures teach that all the righteous men of old, patriarchs and prophets, were wedded? Is it not written that the mighty Peter, whom ye call Prince of the Apostles, was a married man? Who, then, hath persuaded thee to call this defilement? Methink, sir, thou strayest utterly away from the truth of your doctrines.'

'Yea, Lady,' said he, 'all this is even as thou sayest. It is permitted to all who will to live in wedlock, but not to them that have once made promise to Christ to be virgins. For myself, ever since I was cleansed in the laver of Holy Baptism from the sins of my youth and ignorance, I have resolved to present myself pure to Christ, and how shall I dare break my covenants with God?'

Again quoth the damsel, 'Let this also be thy pleasure, as thou wilt. But fulfil me one other small
καὶ οὐδαμώς πλήρωσον ἐπιθυμίαν μου, ἐξερχόμενος ἐν ἀληθείᾳ τὴν ψυχήν μου θέλεις σῶσαι. Συγγενοῦ μοι ταύτῃ τῇ νυκτὶ καὶ μόνον, καὶ τοῦ σου κατατρυφῆσαι με κάλλους ποιήσου, τῆς ἐμῆς te αὐτὸς ἐμπλήσθητι ὀραίοτητος. καὶ λόγον σοι δίδωμι, ἀμα πρὸς Χριστιανὴν γενέσθαι καὶ πάσαν ἐκφυγεῖν τὴν τῶν θεῶν μου λατρείαν. καὶ ἐστι σοι οὗ μόνου συγγνώμη ἐνεκεν τῆς οἰκονομίας ταύτης, ἀλλὰ καὶ δωρεῶν ἀντάμειψις παρὰ τῷ Θεῷ σου ἐνεκα τῆς ἐμῆς σωτηρίας. Χαρὰ γὰρ, φησὶν ἡ Γραφὴ σου, γίνεται εἰν οὐρανῷ 278 ἔφ', ἐνί ἀμαρτωλῷ μετανοοῦντι. εἰ οὖν χαρὰ γίνεται εἰν οὐρανῷ δι' ἐπιστροφὴν ἀμαρτωλοῦ, τῶ προξένῳ τῆς ἐπιστροφῆς οὗ μέγας ἐπο- φείλεται μισθός; ναί, οὕτως ἔχει, καὶ μὴ ἀμφί- βαλλε. οὐ πολλά δὲ καὶ οἱ ἄρχηγοι τῆς θρη- σκείας ὑμῶν ἀπόστολοι κατ' οἰκονομίαν ἐποίουν, παραβαίνοντες ἐσθ' ὅτε ἐντολὴν, ἐνεκα μείζονος ἐντολῆς; οὐ τῶν Παύλου λέγεται περιτεμεύτω τῶν Τιμόθεον, ἐνεκα κρείττονος οἰκονομίας; καίτοι παράνομον Χριστιανοὺς ἡ περιτομὴ λεγόμεναι· ἀλλ' ὄμως ἑκεῖνος οὐ παρρησίατο τοῦτο ποιήσατο. καὶ πολλὰ τοιαύτα ἐν ταῖς Γραφαῖς σου εὔρησε. εἰ οὖν κατὰ ἀλήθειαν, καθὼς λέγεις, σῶσαι μου τὴν ψυχήν ἰστεῖς, τὴν μικρὰν μου ταύτην ἐπι- θυμίαιν πλήρωσον. καὶ ἐγὼ μὲν τελείᾳ σοι κοινωνίᾳ γάμου συναφθήναι Ἰησοῦσα, ἐπεὶ σοι οὐ καταθύμιον ἔστι τοῦτο, οὐκ ἔτι σε καταναγ- κάζω, τὰ ἀρετά σοι πάντα ποιοῦσα· λοιπὸν καὶ αὐτὸς μὴ πάντη βδελύξῃ· ἀλλ', ὑπακούσας μου τὸ ἅπαξ τοῦτο, σώσεις με, τῆς δεισιδαίμονος 464
and trivial desire of mine, if thou art in very truth minded for to save my soul. Keep company with me this one night only, and grant me to revel in thy beauty, and do thou in turn take thy fill of my come- liness. And I give thee my word, that, with day- break, I will become a Christian, and forsake all the worship of my gods. Not only shalt thou be pardoned for this dealing, but thou shalt receive recompense from thy God because of my salvation, for thy Scripture saith, "There is joy in heaven over one sinner that repenteth." If, therefore, there is joy in heaven over the conversion of a sinner, shall not great recompense be due to the causer of that conversion? Yea, so it is: and dispute it not. Did not even the Apostles, the leaders of your religion, do many a thing by dispensation, at times transgressing a commandment on account of a greater one? Is not Paul said to have circumcised Timothy on account of a greater dispensation? And yet circumcision hath been reckoned by Christians as unlawful, but yet he did not decline so to do. And many other such things shalt thou find in thy Scriptures. If then in very sooth, as thou sayest, thou seekest to save my soul, fulfil me this my small desire. And although I seek to be joined with thee in the full estate of matrimony, yet, sith this is contrary to thy mind, I will never constrain thee again, but will do everything that liketh thee. For the rest, do not thou utterly abhor me; but hearken to me for the nonce, and thou shalt deliver me from superstitious error, and thou shalt do whatever

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πλάνης ὑπυρκοεισαγόμενος, τὰ δεδομένα δὲ σοι εἰς τὸ ἔξης ποιήσεις διὰ βίου παντὸς.

Οὕτω λέγουσα (καὶ γὰρ εἶχε τὸν εἰσήγαγόμενον, ὃ καὶ τὰ ὅτα ὑπείχειν αὐτῆς κρυφίως· καὶ Γρα-
φῶν ἐμπειρος ὁ ληστῆς ἦν, ὁ τῆς κακίας ὄντως δημιουργὸς καὶ διδάσκαλος), τοιαύτα τοιγαροῦν
λέγουσα καὶ ὑποσαίνουσα, δικτυά τε καὶ παιγίδας ἐκ δεξιῶν τε καὶ ἐξ εὐωνύμων αὐτῶν περιπλέ-
κουσα, τὸν πύργον αὐτοῦ τῆς ὕκης διασαλεύειν ἢρχετο, τὸν τόνον τοῦ ὑποχαλάν αὐτοῦ τῆς προ-
θέσεως, καὶ τὴν γνώμην μαλακοτέραν ποιείν. ὁ 279
dὲ σπορεύσ τῆς κακίας καὶ τῶν δικαίων ἑξῆρος,
σαλενομένην αὐτοῦ τὴν καρδίαν ἵδων χαρᾶς ἐμπλεως γεγονός φωνεῖ παρευθύ τὰ συν αὐτῶν
παραγενόμενα τῆς ποινήριας πνεύματα, Ὅρατε,
κράζων, ὅπως ἡ κόρη αὐτῆς διανύσαι ἐπείγεται ἀ
οὐκ ἠδυνηθηκεν ἡμεῖς ἀνύσαι. διότι οὖν, ἵσχυ-
ρῶς νῦν ἐπιπέσωμεν αὐτῷ· οὐχ εὐρήσομεν γὰρ
ἀλλον καιρὸν οὕτως ἐπιτήδειον τὸ θέλημα πλη-
ρώσαι τοῦ πέμψαντος ἡμᾶς. ταῦτα συλλαλήσας
ὁ δολιόφρων τοῖς ἑαυτοῦ κυσίν, ἐπεμβάινου τῷ
Χριστῷ στρατιώτῃ, πάσας αὐτοῦ τῆς ὕκης τὰς
dυνάμεις ταράξαντες, καὶ δεινὸν ἔρωτα τῆς
cόρης ὑποθέμενου, πῦρ τε σφοδρότατον ἐπιθυμίας
ἐκκαύσαντες ἐν αὐτῷ.

Ὅρων δὲ ἑαυτοῦ ἐκείνος ἴσχυρῶς φλεγόμενον
καὶ πρὸς τὴν ἀμαρτίαν αἰχμαλωτίζόμενον, καὶ
tοὺς λογισμοὺς αὐτοῦ τὴν σωτηρίαν τῆς κόρης καὶ
πρὸς Θεόν ἐπιστροφήν, ὡς ἀγκίστρω δέλεαρ,
tῇ προκειμένη πράξει περιπεμένους, καὶ ὁχλού-
tας αὐτῷ τῇ τοῦ ἑξῆρος ὑποβολή μὴ ἀμαρτίας
ἐναι τὸ ἐπὶ σωτηρία ψυχῆς ἀπαξ γυναικὶ
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seemeth thee good hereafter all the days of thy life.'

Thus spake she; for indeed she had, for her adviser, one to whom she lent a privy ear, and the pirate was well versed in Scripture, being verily the creator and teacher of iniquity. Thus then she spake with fawning words entangling him, right and left, around with her toils and meshes, and she began to shake the citadel of his soul, and to slacken his tension of purpose, and to soften the temper of his mind. Then the sower of these evil tares, and enemy of the righteous, when he saw the young man's heart wavering, was full of joy, and straightway called to the evil spirits that were with him, crying, 'Look you how yond damsel hasteth to bring to pass all that we were unable to accomplish! Hither! fall we now furiously upon him: for we shall find none other season so favourable to perform the will of him that sent us.' Thus spake this crafty spirit to his hounds: and straightway they leapt on that soldier of Christ, disquieting all the powers of his soul, inspiring him with vehement love for the damsel, and kindling within him the fiercest fire of lust.

When Ioasaph saw that he was greatly inflamed, and was being led captive into sin, and perceived that his thoughts about the salvation of the damsel and her conversion to God had been set like bait on hook to hide the deed which she purposed, and were troubling him with the suggestion of the enemy, that, for the salvation of a soul, it was not sin for once to lie with a
συγγενέσθαι, στενάξας ἐν ἀπορίᾳ ψυχῆς βύθιον τι καὶ τετηκός, ἑαυτὸν εὐθὺς πρὸς εὐχὴν συντελεῖν, καὶ ὅχετοις δακρύων ἐξ ὀφθαλμῶν δαψιλῶς προχέων ἐβόα πρὸς τὸν δυνάμενον σώζειν τοὺς ἐπ' αὐτῷ πεποιθότας. Ἐπὶ σοὶ, Κύριε, ἡλπίσα· μὴ καταισχυνθῇς εἰς τὸν αἰώνα, μηδὲ καταγελασάτωσάν με οἱ ἑχθροὶ μου, τὸν τῆς σῆς ἐγκόμενον δεξιάς· ἀλλὰ παράστηθί μοι ἐν τῇ ὁρᾷ ταύτῃ, καὶ κατὰ τὸ σὸν θέλημα εὐθυνον τὰς 280 ὀδοὺς μου, ἵνα δοξασθῇ τὸ ὄνομά σου τὸ ἐνδοξόν καὶ φοβερὸν ἐπ' ἐμοὶ τῷ οἰκείῳ σου, ὅτι εὐλογητὸς εἰς εἰς τοὺς αἰῶνας. ἀμήν.

Ἐφ' ἰκανάς δὲ ὀρας μετὰ δακρύων εὐξάμενος καὶ πολλὰ γονυκλιτήσας, καθήκεν ἑαυτὸν ἐπὶ τοῦ ἐδάφους. καὶ υπνώσας μικρὸν, ὅρα ἑαυτὸν ὑπὸ τινῶν φοβερῶν ἀρπαγέντα, καὶ τῶν οὓς οὐδὲποτε ἐωράκεις διελθόντα, καὶ ἐν τινὶ γενόμενον μεγίστη πεδιάδι ὀραίος ἀνθείς καὶ λίαν εὐώδεσι κομῷση, ἐνθα φυτὰ μὲν ἔωρα παντοδαπὰ καὶ ποικίλα, καρποῖς ξένοις τις καὶ θαυμασίοις βριθοντα, ἰδεῖν τε ἡδίστοις καὶ ἄγασθαι ποθεῖνοις. τὰ τε φύλλα τῶν δάμδρων λυγυρῶν ὑπῆκει αὐρὰ τινὶ λεπτοτάτη, καὶ ἀκόρεστον καὶ χαρισμάται ἐκτέμπουτα εὐωδίας κινούμενα, θρόνοι τε ἀνέκειντο ἐκ καθαρωτάτου χρυσίου καὶ λίθων τιμίων κατεσκευασμένοι, λαμπρὰν οἶλαν αὐγῆς ἀφιέντες, καὶ κλίναι ἐν ξέλλοις τις στρωμαναίς καὶ τῷ κάλλει τὴν διήγησιν νυκώσας κατηγολαμέναι. ὦδατά τε παρέρρει διανύη λίαν καὶ αὐτὰς εὐφραίνοντα τὰς ὀράσεις. τὴν δὲ θαυμασίαν ταύτην καὶ μεγάλην πεδιάδα οἱ φοβεροὶ ἐκεῖνοι διαγιγνοῦντες αὐτὸν εἰς πόλιν εἰσήγαγον.
woman, then in the agony of his soul he drew a deep and lamentable groan, and nerved himself to pray, and with streams of tears running down his cheeks, he cried aloud to him that is able to save them that trust in him, saying, ‘On thee, O Lord, have I set my trust: let me not be confounded for ever; neither let mine enemies triumph over me, that hold by thy right hand. But stand thou by me at this hour, and according to thy will make straight my path, that thy glorious and dreadful name may be glorified in me thy servant, because thou art blessed for ever. Amen.’

Now when he had prayed in tears for many hours, and often bent the knee, he sunk down upon the pavement. After he had slumbered awhile, he saw himself carried off by certain dread men, and passing through places which he had never heretofore beheld. He stood in a mighty plain, all a-bloom with fresh and fragrant flowers, where he descried all manner of plants of divers colours, charged with strange and marvellous fruits, pleasant to the eye and inviting to the touch. The leaves of the trees rustled clearly in a gentle breeze, and, as they shook, sent forth a gracious perfume that cloyed not the sense. Thrones were set there, fashioned of the purest gold and costly stones, throwing out never so bright a lustre, and radiant settles among wondrous couches too beautiful to be described. And beside them there were running waters exceeding clear, and delightful to the eye. When these dread men had led him through this great and wondrous plain, they brought him to a city that
Αρρήτω τινι λαμπρότητι ἀποστιλβοῦσαν, ἐκ χρυσίου μὲν διανυόντα τὰ τείχη, λίθων δὲ ὁν ὀυδεὶς πάσποτε ἔφρακε τὰς ἐπάλξεις ἔχουσαν ἀνεγγραμμένας. ὁ τὸς ἄν εἰκεὶνης εἴποι τὸ κάλλος τῆς πόλεως καὶ τὴν φαινότητα; φῶς ἀνωθεν 281 πυκνὰ ταῖς ἀκτῖσι διαττόν πᾶσας αὐτῆς τὰς πλατείας ἐπλήρου. καὶ ὑπόπτηρι τινος στραταί, αὐτὴ ἐκάστη φῶς οὐσαί, ταύτη ἐπεδήμουν, μέλος ἄδουσαι ἀκτηθη ὑβροτέα μηδέποτε ἀκουσθέν. καὶ φωνῆς ἡκουσε λεγούση. Αὐτὴ ἡ ἀνάπαυσις τὸν δικαιῶν· αὐτὴ ἡ εὐφροσύνη τῶν εὐαρεστησάντων τῷ Κυρίῳ. ἐκεῖθεν οὖν ἔξαγαγόντες οἱ φρυκο- δέστατοι ἄνδρες ἐκεῖνοι, εἰς τούτοις ἄγεναι ἐλεγον. ὁ δὲ, τῆς τερπνότητος ἐκείνης· καὶ θυμηδίας ὄλος γενόμενος, Μὴ στερήσητε με, ἔλεγε, μὴ στερή- σητε, δυσωπῶ, τῆς ἀρρήτου χαρᾶς ταύτης· ἀλλὰ δότε καμῳ ἐν μιᾷ τῆς μεγίστης ταύτης πόλεως γωνίᾳ διαιτᾶσθαι. οἱ δὲ, Ἄθυματον ἐστι νῦν, ἔλεγον, εἰναὶ σε ἐνταῦθα. ἀλλὰ κόπτῳ πολλῷ καὶ ἰδρότε ἔλευση ὁδε, εἴπερ ἐαυτὸν βιάσῃ.

Ταῦτα εἶπον· καὶ, τὴν μεγίστην αὐθίς πεδιάδα διελθόντες, εἰς τόπους ἀπήνεγκαν σκοτεινοὺς καὶ πάσης ἀγίας πεπληρωμένους, ἵσσορροπον τῆς ὀραθείσης φαινότητος τὸ λυπηρὸν κεκτη- μένους. σκότων γὰρ ἢν ἄφεγγες καὶ ζυφερὸν παντελῶς· θλήσεως δὲ καὶ ταραχῆς τὸ· πὰν ἐπεπλήρωτο. ἐνθα κάμων ἐξήπτε πυρὸς ἀνα- φλεγομένη· καὶ σκωλῆκος γένος ἡν κολαστικῶν ἐρπον ἐκεῖσε. δυνάμεις δὲ τιμωρητικαὶ ἐφεστῶ- σαι τῇ καμίνῳ, καὶ τινος ἐλεεινῶς τῷ πυρὶ 282 κατακαιόμενοι. καὶ φωνῆ ἠκούστο λέγουσα. Οὕτως ο τόπος τῶν ἀμαρτωλῶν· αὐτὴ ἡ κόλασις

Mat. viii. 12; xxii. 18
Is. lxvi. 24; Mk. ix.
48-46, 48
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glistered with light unspeakable, whose walls were of dazzling gold, with high uprear’d parapets, built of gems such as man hath never seen. Ah! who could describe the beauty and brightness of that city? Light, ever shooting from above, filled all her streets with bright rays; and wingèd squadrons, each of them itself a light, dwelt in this city, making such melody as mortal ear ne’er heard. And Ioasaph heard a voice crying, ‘This is the rest of the righteous: this the gladness of them that have pleased the Lord.’ When these dread men had carried him out from thence, they spake of taking him back to earth. But he, that had lost his heart to that scene of joyaunce and heartsease, exclaimed, ‘Reave me not, reave me not, I pray you, of this unspeakable joy, but grant me also to dwell in one corner of this mighty city.’ But they said, ‘It is impossible for thee to be there now; but, with much toil and sweat, thou shalt come hither, if thou constrain thyself.’

Thus spake they; and again they crossed that mighty plain, and bare him to regions of darkness and utter woe, where sorrow matched the brightness which he had seen above. There was darkness without a ray of light, and utter gloom, and the whole place was full of tribulation and trouble. There blazed a glowing furnace of fire, and there crept the worm of torment. Revengeful powers were set over the furnace, and there were some that were burning piteously in the fire, and a voice was heard, saying, ‘This is the place of sinners; this the punishment for
τῶν πράξεων αὐσχραίς ἑαυτοῦς μολυνάντων· ἐπὶ τούτοις ἐξήγαγον αὐτὸν ἐκείθεν οἱ καὶ εἰσαγαγόντες. καὶ εἰς ἑαυτὸν εὐθὺς ἔλθων ἐντρομος ἢν ὄλος· δάκρυα δὲ ποταμιδὸν κατέδυον οἱ ὀφθαλμοὶ αὐτοῦ. πάσα δὲ ἡ ὁραίοτης τῆς ἀκολάστου κόρης ἐκείνης καὶ τῶν λουπῶν δυσωδεστέρα βορβὸρου καὶ σαπρίας αὐτῶν λελόγιστο. στρέφων δὲ ἐν τῇ ψυχῇ τῶν ὀραθέντων τῆν μυχήμα, τῷ πόθῳ τῶν ἀγαθῶν καὶ τῷ φόβῳ τῶν ἀνιαρῶν ἐκείνων ἐπὶ τῆς κλίνης κατέκευτο ἦκιστα ἐγερθῆναι δυνάμενος.

Ἀνηγγέλθη δὲ τῷ βασιλεὶ ἡ τοῦ νυόν ἀρρωστία. καὶ διὰ ἐλθὼν ἐπηρώτα τὸ τοῦ συμβάν. ὦ δὲ τὰ ὀραθέντα αὐτῶ διηγεῖται, καὶ φησιν· Ἰνατί παγίδα ἴτοιμασας τοῖς ποσὶ μου, καὶ κατέκαμψας τὴν ψυχὴν μου; εἰ μὴ γὰρ Κύριος ἐβοήθησέ μοι, παράβραγνα παρόκησεν ἂν τῷ ἄθη ἡ ψυχή μου. ἀλλ’ ὁς ἄγαθος ὁ Θεὸς τῷ Ἱσραήλ, τοῖς εὐθείᾳ τῇ καρδίᾳ· δι καὶ τὴν ἐμὴν ἐρυσατο ταπείνωσιν ἐκ μέσου σκύμμων. ἐκοιμήθην γὰρ τεταραγμένος. ἀλλ’ ἐπεσκέψατο με εἷς ύψους ὁ Θεὸς μου καὶ Σωτῆρ μου, καὶ ἐδειξὲ μοι οἶνον ἀγαθῶν ἀπεστήρησαν ἑαυτοὺς οἱ παροργίζοντες αὐτὸν, οἶνον δὲ κολάσεων ὑπενθύνους εἰρηγάσαντο. καὶ νῦν, ὦ πάτερ, ἐπεί σου τὰ ὁτα ἔβουσας τοῦ μὴ ἀκουσάι μου τῆς φωνῆς τῆς τὰ ἀγαθὰ σοι ἐπαδοῦσης, κἀν ἔμε μὴ κόλυνε τὴν εὐθείαν 288 βαδίσαι ὀδόν. τούτῳ γὰρ ποθῷ, τούτῳ ἐφίεμαι, τοῦ πάντων ἀπαλλαγῆμαι, καὶ τόπους καταλαβεῖν ἐνθα Βαρλαάμ ὁ τοῦ Χριστοῦ θεράπων τὰς οἰκήσεις ἔχει, καὶ σὺν αὐτῷ τὸ λοιπὸν τῆς παρούσης μου διανύσαι ζωῆς. εἰ δὲ βία κατα-
them that have defiled themselves by foul practices.' Hereupon Ioasaph was carried thence by his guides; and, when he came to himself, immediately he trembled from head to foot, and, like a river, the tears fell from his eyes, and all the comeliness of that wanton damsel and her fellows was grown more loathsome to him than filth and rottenness. And as he mused in his heart on the memory of the visions, in longing for the good and in terror of the evil, he lay on his bed utterly unable to arise.

Then was the king informed of his son's sickness; and he came and asked what ailed him. And Ioasaph told him his vision, and said, 'Wherefore hast thou laid a net for my feet, and bowed down my soul? If the Lord had not helped me, my soul had well nigh dwelt in hell. But how loving is God unto Israel, even unto such as are of a true heart! He hath delivered me that am lowly from the midst of the dogs. For I was sore troubled and I fell on sleep: but God my Saviour from on high hath visited me, and showed me what joy they lose that provoke him and to what punishments they subject themselves. And now, O my father, since thou hast stopped thine ears not to hear the voice that will charm thee to good, at least forbid me not to walk the straight road. For this I desire, this I long for, to forsake all, and reach that place, where Barlaaam the servant of Christ hath his dwelling, and with him to finish what remaineth of my life. But if thou keep me back by
σχείν με θελήσειας, οψει με θάττουν τῇ λύπῃ καὶ αδημονίᾳ νεκρῶν καὶ οὔτε σὺ τὸ λούπὸν πατὴρ κληθήσῃ, οὔτε νίον με ἐτὶ ἐξεῖς.

XXXI

Πάλιν οὖν ἀθυμία κατέσχε τὸν βασιλεὰ· πάλιν ἀπελέγετο ὅλην αὐτοῦ τὴν ξωήν, καὶ δεινὰ στρέφων ἐν ἑαυτῷ εἰς τὸ ἵδιον ἀπῆλε παλάτιον. τὰ δὲ παρὰ τοῦ Θεοῦ ἀποσταλέντα τῆς πονηρίας πνεύματα κατὰ τοῦ θείου παιδός, ἐπανελθόντα πρὸς αὐτοῦ, κατηχουμένα τὴν ἡτταν ἀνομολογεῖ, καλτοὶ φιλοψυχοῦντα· σύμβολα γὰρ σαφῆς τῆς ἡττῆς ἐφερον ἐπὶ τῆς πονηρᾶς αὐτῶν ὀψεως. ὁ δὲ, Καὶ οὕτω, φησίν, ἠσθενεῖς ύμεῖς καὶ ταλαίπωροι, ὡς ἐνὸς μειρακίου μὴ περιγενέσθαι. τότε τὰ πονηρὰ πνεύματα, θεία δυνάμει τιμωρούμενα, εἰς φῶς ἀκοντα τὴν ἀλλήσειν ἡγεῖν. Οὐχ ὑπομένομεν, λέγοντα, οὐδὲ ἀντοφθαλμήσαι ὅλος τῇ τοῦ Χριστοῦ δυνάμει καὶ τῷ συμβόλῳ τῶν πάθους αὐτοῦ, ἐν σταυρῷ καλούσιν. ἐκεῖνον γὰρ τυπομένου, φθάνομεν ἀνακράτος κυρίωτες τοῖς καὶ διωθοῦμενοι πάντες οἱ τοῦ ἄερος ἄρχοντες καὶ κοσμό-284 κράτορες τοῦ σκότους, πρὺν ἡ τελείως αὐτὸ τυπωθῆναι. ὃθεν καὶ τῷ νεανίσκῳ τούτῳ ἐπιτεσσοῦντες δεινῶς ἐταράξαι· ὁ δὲ, τὸν Χριστὸν ἑπικαλεσάμενος εἰς συμμαχίαν καὶ τῷ σημεῖῳ τοῦ σταυροῦ καθοπλίσας ἑαυτὸν, ἡμᾶς τε διώσατο μετ' ὀργῆς καὶ ἀσφάλειαν ἑαυτῷ ἐσεθετο. μὴ μελλήσαντες οὖν εὑρομεν. ὀργανον, δὲ οὐ καὶ

Cyril, Cat. xiii. 140

Eph. vi. 12

Prudentius, Cathem. 184 ff.

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force, thou shalt quickly see me die of grief and despair, and thou shalt be no more called father, nor have me to thy son.'

XXXI

Again therefore the king was seized with despondency, and again he was like to abjure his whole way of life; and with strange thoughts he went again unto his own palace. But the evil spirits, that had been sent out by Theudas for to attack the young saint, returned to him, and, lovers of leasing though they were, confessed their shameful defeat, for they bare visible tokens of their defeat, upon their evil countenance. Said Theudas, 'And be ye so weak and puny that ye cannot get the better of one young stripling?' Then did the evil spirits, constrained, to their sorrow, by the might of God, bring to light the truth, saying, 'We cannot abide even the sight of the might of Christ, and the symbol of his Passion, which they call the Cross. For, when that sign is made, immediately all we, the princes of the air, and the rulers of the darkness of the world, are utterly routed and discomfited, even before the sign is completed. When we first fell upon this youth, we vexed him sore; but when he called on Christ for help, and armed him with the sign of the Cross, he routed us in angry wise, and stablished himself in safety. So incontinent we found a weapon, wherewith our chief
τῷ πρωτοπλάστῳ ὀμιλήσας ποτὲ ὁ ἄρχων ἦμῶν, οὗτον ἔχειρώσατο. καὶ δὴ παρ' οὐδὲν ἔθεμεθα ἃν καὶ ἡμεῖς κενήν τὴν ἑλπίδα τοῦ νέου, ἀλλ' ἐπικλήθησαν αὖθις ὁ Χριστὸς εἰς συμμαχίαν, πυρὶ τῆς ἀνωθέν ὀργῆς ἡμᾶς καταφλέξας, φυγάδας εἰργάσατο. καὶ ἐγνωμένη μηκέτι πλησίασαι αὐτῷ. οὖτω μὲν οὖν τὰ ποιηρὰ πνεύματα σαφῶς ἐγνώρισε τῷ Θεοῦ τὰ γεγενημένα.

'Ὁ δὲ βασίλευς, πάντωθεν ἀποροῦμεν, τὸν Θεοῦ ἀὖθις προσκαλεῖται, καὶ φησιν. Τὰ μὲν δεδογμένα σοι, σοφώτατε, πάντα πληρώσαντες, οὔδεμιαν τὴν ὁφέλειαν εὑρομεν: νυνὶ δὲ, εἰ τίς σοι ἑτέρα ὑπολέειπται ἐπίνοια, κάκεινης πεῖραν 285 ληψόμεθα. ἦσος εὑρὼ τινὰ τοῦ κακοῦ λύσιν.

Ἀνησαμένου δὲ τοῦ Θεοῦ εἰς ὀμιλίαν ἐλθείν τοῦ νίου, ἔωθεν συμπαραλαβῶν αὐτὸν, ὁ βασιλεὺς εἰς ἐπίσκεψιν ἀπέρχεται τοῦ νιου. καὶ καθίσας λόγους ἐκίνησεν ὁ βασιλεὺς, ὀνειδίζων αὐτὸν καὶ μεμφόμενος ἐπὶ τῇ ἀνηκοῖα αὐτοῦ καὶ ἀνενδότῳ γνώμηι, ἐκεῖνον δὲ τὰ αὐτὰ αὖθις βεβαιοῦντος καὶ μηδὲν προτιμᾶν τῆς Χριστοῦ ἀγάπης βοῶντος, παρελθὼν εἰς μέσον, ὁ Θεοῦ δας ἔφη. Τί κατέγνως, ὁ Ἰωάσαφ, τῶν ἀθανάτων ἡμῶν θεῶν, ὅτι τῆς αὐτῶν ἀπέστης λατρείας, καὶ, τὸν σὸν πατέρα καὶ βασιλέα οὖτως παροργίζων, μισήτως παντὶ γέγονας τῷ λαῷ; οὐχὶ παρ' αὐτῶν σοι τὸ ξῆν; οὐκ αὐτῶι παρέσχουσι σε τῷ πατρί, τῆς αὐτοῦ ἀκούσαντες εὐχῆς καὶ τῶν τῆς ἀτεκνίας δεσμῶν λυτρωσόμενοι; πολλὰς δὲ ματαιολογίας καὶ ἀνωφελείς προτάσεις ὁ ἐν κακοῖς γηράσας προβαλλόμενος, καὶ συλλογισμὸς ῥάττων περὶ τοῦ κηρύγματος τοῦ
did once confront the first-made man and prevailed against him. And verily we should have made this young man's hope vain; but again Christ was called on for help, and he consumed us in the fire of his wrath from above, and put us to flight. We have determined to approach the prince no more.' Thus, then, did the evil spirits plainly make known unto Theudas all that was come to pass.

But the king, perplexed on every side, again summoned Theudas, and said, 'Most wisest of men, all that seemed good to thee have we fulfilled, but have found no help therein. But now, if thou hast any device left, we will make trial thereof. Peradventure I shall find some escape from this evil.'

Then did Theudas ask for a meeting with his son; and on the morrow the king took him and went forth to visit the prince. The king sat down and provoked debate, upbraiding and chiding him for his disobedience and stubbornness of mind. When Ioasaph again maintained his case, and loudly declared that he valued nothing so much as the love of Christ, Theudas came forward and said, 'Wherefore, Ioasaph, dost thou despise our immortal gods, that thou hast departed from their worship, and, thus incensing thy father the king, art become hateful to all the people? Dost thou not owe thy life to the gods? And did they not present thee to the king in answer to his prayer, thus redeeming him from the bondage of childlessness?' While this Theudas, waxen old in wickedness, was putting forth these many vain arguments and useless propositions, and weaving words about the preaching of the Gospel,
Εὐαγγελίου, βουλόμενος τούτῳ μὲν χλευάζειν, τὰ δὲ τῶν εἰδώλων κρατάνειν, ὅλγον ἐπισκόπων ὁ τῆς ἄνω βασιλείας νῖος, καὶ τῆς πόλεως ἐκείνης πολύτιμης ἤν ἐπηγέζεν ὁ Κύριος καὶ οὐκ ἀνθρώπος, φησὶ πρὸς τὸν Θεοῦ ἄνθρωπον.

Exod. x. 21 Ἀκούσον, ὁ πλάνης βυθὲ καὶ ψηλαφητοῦ σκότους ζωοφάρδεστερε, τὸ Βαβυλώνιον σπέρμα, τὸ τῆς Χαλανίκης¹ πυργοποιιάς ἐκχωνον, δι’ ἡς ὁ κόσμος συνεχύθη, ματαιόφρον καὶ ἄθλιε γέρον, αὐτὴρ καὶ ἡ πυρὶ καὶ θείῳ κατακαυθεῖσα 286 πευτάπολις ἑλαφροτέρα τοῖς ἀμαρτήμασι γέγονε. τί χλευάζειν ἐπικεφαλεῖς τὸ τῆς σωτηρίας κήρυγμα, δι’ ἡς τὰ ἐσκοτισμένα ἐφωτίσθη, δι’ ἡς οἱ πεπλανημένοι τὴν ὄδον εὐρον, δι’ ἡς οἱ ἄπολαλότες καὶ δεινῶς αἵμαλωτισθέντες ἀνεκλήθησαν; τί κρεῖττον, εἰπέ μοι, Θεῷ λατρεύειν παντοκράτορι σὺν Τίῳ μονογενεῖ καὶ Πνεύματι Ἀγίῳ, Θεῷ ἀκτίστῳ καὶ ἀθανάτῳ, τῇ ἁρχῇ καὶ πηγῇ τῶν ἀγαθῶν, οὐ τὸ κράτος ἀνεκάκαστον καὶ ἡ δόξα ἀκατάληπτος, ὁ παρειστήκειςαν χίλια χιλιάδες καὶ μύρια μυριάδες ἀγγέλικων ταγμάτων καὶ οὐρανίων, καὶ πλήρης ὁ οὐρανός καὶ ἡ γῆ τῆς δόξης αὐτοῦ, δι’ ὁ τὰ πάντα ἐκ τοῦ μὴ ὅντος παρῆχθη, δι’ ὁ κρατεῖται τὸ πᾶν καὶ συνέχεται καὶ τῇ προνοίᾳ αὐτοῦ διοικεῖται, τούτῳ βέλτιον λατρεύειν, ἡ δαίμονι διεθρίων καὶ ὑψίχους εἰδώλους, ὁ δὲ ἐπαίνους μοιχεία ἐστὶ καὶ παιδοφθορία καὶ τὰ λοιπὰ τῆς ἀνομίας ἔργα, ἃ περὶ τῶν ὑμετέρων ἀναγέγραψαν θεῶν ἐν τοῖς συντάγμασι τῆς δεισιδαιμο-

¹ Οὐκ ἔλαβον τὴν χάραν τὴν ἐπάνω Βαβυλώνιον καὶ Χαλαννή, ὡς ὁ πῦρ γενομένης; Is. x. 9 (Sept.) and Gen. xi. 9.

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desiring to turn it into mockery, and magnify idolatry, Ioasaph, the son of the heavenly king, and citizen of that city which the Lord hath builded and not man, waited a while and then said unto him,

'Give ear, thou abyss of error, blacker than the darkness that may be felt, thou seed of Babylon, child of the building of the tower of Chalané, whereby the world was confounded, foolish and pitiable dotard, whose sins out weigh the iniquity of the five cities that were destroyed by fire and brimstone. Why wouldest thou mock at the preaching of salvation, whereby darkness hath been made light, the wanderers have found the way, they that were lost in dire captivity have been recalled. Tell me whether is better? To worship God Almighty, with the only-begotten Son and the Holy Ghost, God uncreate and immortal, the beginning and well spring of good, whose power is beyond compare, and his glory incomprehensible, before whom stand thousand thousands, and ten thousand times ten thousand of Angels and heavenly hosts, and heaven and earth are full of his glory, by whom all things were brought into being out of nothing, by whom everything is upheld and sustained and ordered by his providence; or to serve deadly devils and lifeless idols, whose glory and boast is in adultery and the corrupting of boys, and other works of iniquity that have been recorded concerning your gods in the books of your superstition? Have ye no...
νίας ύμων; οὐκ αἰδεῖσθε, ταλαίπωροι, πυρὸς ἀκομήτου βορά, ὀμοίωμα γένους Χαλδαίκου, οὐκ αἰσχύνεσθε νεκρὰ ἦσανα προσκυνοῦντες, χει-287 ῥός ἀνθρωπινῆς ἔργα; λίθον γὰρ λαξεύσαντες ἦ ξύλον τεκτονεύσαντες, θεοὺς προσηγορεύσατε· εἰτα τὸν κάλλιστον ἐκ Βουκολίων ταῦτον λαβόντες, ἦ ἄλλο τυχὸν τῶν εἰπρεπεστάτων ζῴων, νεκρὸν σεβάσματι θυετε ἁπόντι. τιμωτερὸν ἐστὶ σοι τοῦ σεβάσματος τὸ θύμα· τὸ μὲν γὰρ ἦσαν αὐθρωπος ἐποίησε, τὸ δὲ ζῷον ὁ Θεὸς ἐδημιούργησε. καὶ πόσον σοι μᾶλλον τοι λογικοῦ συνετῶτερον ἐστι τὸ ἄλογον ζῷον; τὸ μὲν γὰρ οἶδε τὸν τρέφοντα· σὺ δὲ τὸν Θεὸν ἡγούμησας, δι' οὗ ἐκ τοῦ μὴ ὄντος παρῆκθης, δι' οὗ ζῆς καὶ συντετήρησαι, καὶ καλεῖς θεόν, δυν πρὸ μικροῦ ἔβλεπες σιδήρῳ τυπτόμενον καὶ τυρί καιομενόν τε καὶ χωνεύομενον, καὶ σφύραις ἐλαυνόμενον, δυν ἀγνοῦν καὶ χρυσὸν περιέβηκας καὶ χαμόθεν ἄψωσας ἐφ' ἴππηλον μετεώρισας· εἰτα, πεσῶν ἐπὶ τῆς γῆς, τοῦ ταπεινοῦ λίθου κεῖσαι ταπεινότερος, προσκυνῶν οὐ Θεοῦ ἀλλὰ τὰ ἔργα τῶν χειρῶν σου τὰ νεκρὰ καὶ ἄψων. μᾶλλον δὲ288 οὐδὲ νεκρὸν ἀν εἰ τί δίκαιον καλεῖσθαι τὸ εἴδωλον; πῶς γὰρ ἂν νεκρὸν εἰ δὶ μηδέποτε ζῆσαν; ἀλλὰ τι καίνιν ἔδει ἐφευρέων αὐτῷ ὄνομα καὶ τῆς τοσ- αὐτῆς παραφροσύνης ἐπάξιον. ὁ μὲν γὰρ λίθινος θρύπτεται, ὁ δὲ ὀστράκινος κατάγωνται, ὁ χαλ- κοῦς ὑδαταί, ὁ χρυσοῦς καὶ ὁ ἀργυροῦς χωνεύεται. ἀλλὰ καὶ πιπράσκονται οἱ θεοὶ σοι, οἱ μὲν εὐώνως, οἱ δὲ τιμής ὑπὶ πλείστης. οὐχ ἢ θεότης γὰρ αὐτοῖς, ἀλλ' ἡ ὑλὴ τὴν πολυτελείαν δίδωσι. Θεὸν δὲ τῖς ἀγοράζει; Θεὸν τὸς πωλεῖ; θεὸς δὲ 480
modesty, ye miserable men, fuel for unquenchable fire, true copy of the Chaldean race, have ye no shame to worship dead images, the works of men's hands? Ye have carved stone and graven wood and called it God. Next ye take the best bullock out of your folds, or (may be) some other of your fairest beasts, and in your folly make sacrifice to your dead divinity. Your sacrifice is of more value than your idol; for the image was fashioned by man, but the beast was created by God. How much wiser is the unreasonable beast than thou the reasonable man? For it knoweth the hand that feedeth it, but thou knowest not that God by whom thou wast created out of nothing, by whom thou livest, and art preserved; and thou callest God that which thou sawest, but now, smitten by steel, and burnt and moulded in the fire, and beaten with hammers, which thou hast covered around with silver and gold, and raised from the ground, and set on high. Then, falling upon the earth, thou liest baser than the base stone, worshipping not God but thine own dead and lifeless handiwork. Or rather, the idol hath no right to be called even dead, for how can that have died which never lived? Thou shouldest invent some new name worthy of such madness. Thy stone god is broken asunder; thy potsherd god shattered; thy brazen god rusteth; thy gold or silver god is melted down. Aye, and thy gods are sold, some for a paltry, others for a great price. Not their divinity but their material giveth them value. But who buyeth God? Who offereth God for sale? And
στὸν Θεὸν δύνασθαι ποιεῖν. καὶ πῶς ἐνδέχεται τοῦτο γενέσθαι; ὥστε οὐ Θεὸν ποιεῖς, ἀλλά μόρφωμα ἀνθρώπου ἢ ζῷον τυπός, μὴ γλῶσσαν ἔχον, μὴ λάρυγγα, μὴ ἐγκέφαλον, μὴ τῶν ἐντός τι· ὥστε οὐ τὸ ἀνθρώπου ἐστὶν ὅμοιόμα, οὔτε τοῖς ἄχρηστου πάντι καὶ ματαιότητος πλήρες. τί οὖν τὰ ἀνάσθητα κολακεύεις; τί τοῖς ἀκινήτοις καὶ ἀνωφελεῖς προσκάθησαι; εἰ μὴ τέχνη παρήν τοῦ λιθοζόου ἢ τοῦ τέκτονος ἢ τοῦ σφυροκόπου, θεὸν οὐκ ἂν εἶχες. εἰ μὴ φύλακες παρεκάθητο, ἀπόλεσας ἀν τὸν θεόν σου. ὡς γὰρ πολλάκις πόλεις πολυνύμφατος ἄφρονων εὑχεται 289 ὡς θεὸν διαφυλαχθήναι, τούτῳ ὄλγοι παραμένοντι φύλακες ὡς μη κλαπῇ· καὶ εἰ μὲν ἄργυρος ἢ χρυσός ἐσται, ἐπιμελῶς φυλάσσεται· ἢ ἡ λίθινος ἢ πέλλινος, ἢ ἄλλης τυπῶς τοιαύτης εὐτελεστέρας ὀλῆς, ἑαυτὸν φυλάσσει· ἵσχυρότερος γὰρ ἂν ἦσος ἐστὶν ὁ πέλλινος τοῦ χρυσοῦ καθ’ ύμᾶς.

Οὐκ εἰκότως ἐστὶν ύμᾶς τοὺς ἄφρονας, τυφλοὺς καὶ ἀσυνέτους, δικαίως καταγελάσθαι, μᾶλλον δὲ πενθείσθαι; μανίας γὰρ τὰ ἔργα ύμῶν, οὐκ εὑσε-
how is that god that cannot move called God? Seest thou not that the god that standeth cannot sit, and the god that sitteth cannot stand?

'Be ashamed, thou fool, and lay thine hand upon thy mouth, thou victim of folly, that commendest such things as these. Estranged from the truth, thou hast been led astray by false images, fashioning statues and attaching to the works of thine own hands the name of God. O wretched man, return to thy senses, and learn that thou art older than the god made by thee. This is downright madness. Being a man, thou hast persuaded thyself that thou canst make God. How can this be? Thou makest not God, but the likeness of a man, or of some beast, sans tongue, sans throat, sans brains, sans inwards, so that it is the similitude neither of a man, nor of a beast, but only a thing of no use and sheer vanity. Why therefore flatterest thou things that cannot feel? Why sittest thou at the feet of things that cannot move and help thee? But for the skill of the mason, or timber-wright, or hammer-smith, thou hadst not had a god. Had there been no warders nigh at hand, thou hadst lost thy god. He, to whom many a populous city of fools prayeth as God to guard it, the same hath suite of guards at hand to save him from being stolen. And if he be of silver or gold, he is carefully guarded; but if of stone or clay or any other less costly ware, he guardeth himself, for with you, no doubt, a god of clay is stronger than one of gold.

'Do we not, then, well to laugh you to scorn, or Ioasaph rather to weep over you, as men blind and without understanding? Your deeds are deeds of madness and of worshipping lifeless and helpless images and of showeth that idols are naught.
βείας ἐστίν. ὦ μὲν γὰρ πόλεμον ἀσκήσας, στρατιωτικὴς ἀντίμιμον ἰδέας ξόανον ἰδρύσας, ἐκάλεσεν ὁ Ἀρης ὁ δὲ γυναικομανοῦς ἐπιθυμίας τὴν ζωήν ἀνατυπωσάμενος, ἐθεοποίησε τὸ πάθος, Ἀφροδίτην προσαγορεύσας. ἄλλος, τῆς ἑαυτοῦ φιλονίας ἔνεκεν, ἐπλάσεν εἴδωλον, ὅπερ ἐκάλεσε Διόνυσον. ὅμως δὲ καὶ τῶν ἄλλων κακῶν ἐπιθυμητῶν τῶν ἱδίων παθῶν ἐστησαν εἴδωλα· τὰ πάθη γὰρ αὐτῶν θεοῦ ἀνώμασαν. καὶ διὰ τούτο παρὰ τοῖς αὐτών βωμοῖς ἥδεπαθεῖς εἰσίν ὀρχήσεις, πορικῶν ἁσμάτων ἥχοι καὶ μανιώδεις ὀρμαί. τίς δὲ αὐτῶν καθεξῆς τὴν βδέλυραν ἐξείποι πρᾶξιν; τίς ἀνέγεται, τὰς ἐκείνων αἰσχρολογίας καταλέγων, τὸ ἑαυτοῦ μολὼνα στόμα; ἀλλὰ πάσι δήλα, καὶ ἡμεῖς σιωπῶμεν. ταῦτα σοι τὰ σεβάσματα, Θευδᾶ τῶν ξοάνων σου ἀναστηθότερε τούτοις με ἐπιτρέπεσις προσκυνεῖν, ταύτα σέβεσθαι. τῆς σῆς οὗτως κακουργίας καὶ ἄσυνετον γυνώμης ἡ σαμαρή: ἀλλ’ ὁμοίος αὐτῶν γένοιο, σύ τε καὶ πάντες οἱ πεποιθότες ἐπ’ αὐτοῖς.

'Ἐγὼ δὲ τῷ Θεῷ μου λατρεύσω, καὶ αὐτῷ 290 θύσω ὅλου ἔμαυτόν, τῷ Θεῷ τῷ κτίστῃ καὶ προοντῇ τῶν ἀπάντων διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, δι’ οὗ τὴν προσαγωγὴν ἑσχήκαμεν πρὸς τῶν Πατέρα τῶν φῶτων ἐν Πνεύματι Ἀγίῳ, δι’ οὗ ἐξηγοράσθημεν τῆς πικρᾶς δουλείας ἐν τῷ αἵματι αὐτοῦ. εἰ μὴ γὰρ ἐταπεινώσω ἑαυτὸν μέχρι καὶ δούλου μορφῆς, οὐκ ἂν ἡμεῖς τῆς νίκης ἡξιώθημεν. ἐταπεινώθη γοῦν δι’ ἡμᾶς, οὐχ ἄρπαγμόν ἡγούμενον τὴν θεότητα, ἀλλ’ ὁ ἤνι διέμειν, καὶ ὁ οὐκ ἢν

1 Τοιτέστων οὐκ ἀπηξίωσεν ὡς ἀνθρωπος ὑπακοοῦσοι, Max. Conf. Schol. 57d.

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and not of piety. Your man of war maketh to himself an image after the similitude of a warrior, and calleth it Ares. And the lecher, making a symbol of his own soul, deifieth his vice and calleth it Aphrodite. Another, in honour of his own love of wine, fashioneth an idol which he calleth Dionysus. Likewise lovers of all other evil things set up idols of their own lusts; for they name their lusts their gods. And therefore, before their altars, there are lascivious dances, and strains of lewd songs with mad revelries. Who could recount in order their abominable doings? Who could endure to defile his lips by the repeating of their filthy communications? But these are manifest to all, even if we hold our peace. These be thine objects of worship, O Theudas, who art more senseless than thine idols. Before these thou biddest me fall down and worship. This verily is the counsel of thine iniquity and senseless mind. But thou thyself shalt be like unto them, and all such as put their trust in them.

As for me, I will serve my God, and to him will I wholly sacrifice myself, to God, the Creator and protector of all things through our Lord Jesus Christ, my hope, by whom we have access unto the Father of lights, in the Holy Ghost: by whom we have been redeemed from bitter slavery by his blood. For if he had not humbled himself so far as to take the form of a servant, we had not received the adoption of sons. But he humbled himself for our sake, not considering the Godhead a thing to be grasped, but he remained that which he was, and took
στ. Ιωάννη Δαμασκήνου

προσέλαβεν, ὤμιλησε τοῖς ἀνθρώποις, ἀνήλθεν εν τῷ σταυρῷ τῇ σαρκὶ αὐτοῦ, ἔτεθη τάφῳ ἐπὶ τρισήμην ἡμέρας, κατήλθεν εν τῷ ᾠδῇ, καὶ ἐξήγαγεν οὗ κατείχε δεσμίους οἱ δεινὸς κοσμοκράτωρ πετραμένους ὑπὸ τῆς ἀμαρτίας. τίς οὖν ἐγένετο βλάβη αὐτῷ ἐκ τούτων, ὁ τι χλευάζειν δοκεῖς; οὐχ ὁρᾶς τὸν ἥλιον τοῦτον, πόσοι καταπέμπει τὴν ἀκτίνα τοῦτος ἀχρήστους καὶ ῥυπαροῖς; πόσα ἐπιβλέπει σώματα νεκρῶν ὀδωδότα; μή τις αὐτῷ προστρίβεται μῶμος; οὐ 291 τὰ ῥυπαρὰ μὲν καὶ σεσυνότα ξηραίνει καὶ συφλύγγει, τὰ ἐσκοτισμένα δὲ φωτίζει, καὶ αὐτὸς ἀσωτὴ πάντη καὶ ἀνεπίδεκτος παντὸς ὑπάρχει ρύπου; τί δὲ τὸ πῦρ; οὐ τὸν σίδηρον μέλανα λάβων ἐν ἐαυτῷ καὶ ψυχρόν, φλογοειδή ὄλον καὶ πεπυρακτωμένων ἐργάζεται; μή τι μετέλαβε τῶν ἱδιώματῶν τοῦ σίδηρου; μή, τυπτομένου τοῦ σίδηρου σφόραις καὶ μαστιγομένου, πάσχει τι τὸ πῦρ οὐ βλάβην ὅλως ὑφίσταται;

Εἶ οὖν τὰ κτίστα ταῦτα καὶ θαρτά οὐδὲν ἀπὸ τῆς κοινωνίας τῶν εὐτελεστέρων πάσχειν πέφυκε, τίνι λόγῳ, ἀνόητε σὺ καὶ λιθοκάρδιε, χλευάζεις με τολμᾶς λέγοντα ὅτι ὁ νῦς καὶ λόγος τοῦ Θεοῦ, οὐδόλως ἐκστάς τῆς πατρικῆς δόξης, ἀλλ' ὁ αὐτὸς ὁ θεός, ἐπὶ σωτηρία τῶν ἀνθρώπων ἀνείλλης σῶμα ἀνθρώπων, ἢ οὐ ποιεῖ καὶ κοινωνεῖς συνάξεις τῆς θείας καὶ νοεράς φύσεως, καὶ ἐκ τῶν καταγχολῶν τοῦ ᾠδοῦ ἔξωγαγὼν τὴν ἡμῶν σώζων, τῇ συρανίῳ τιμήσῃ δόξη ἢ τὸν ἄρχοντα τοῦ σκότους τοῦ αἰῶνος τοῦτον, τῇ προσδέχεται τῆς σαρκὸς δελεάσας, χειρόστηται, καὶ τὸ γένος ἡμῶν τῆς αὐτοῦ τυραννίδος ἐλευθερώσειεν, ἐνθεν τοι καὶ ἀπαθῶς προσ-
on himself that which he was not, and conversed with men, and mounted the Cross in his flesh, and was laid in the sepulchre by the space of three days; he descended into hell, and brought out from thence them whom the fierce prince of this world held prisoners, sold into bondage by sin. What harm then befell him thereby that thou thinkest to make mock of him? Seest thou not yonder sun, into how many a barren and filthy place he darteth his rays? Upon how many a stinking corpse doth he cast his eye? Hath he therefore any stain of reproach? Doth he not dry and shrivel up filth and rottenness, and give light to dark places, himself the while unharmed and incapable of receiving any defilement? And what of fire? Doth it not take iron, which is black and cold in itself, and work it into white heat and harden it? Doth it receive any of the properties of the iron? When the iron is smitten and beaten with hammers is the fire any the worse, or doth it in any way suffer harm?

'If, then, these created and corruptible things take no hurt from contact with things commoner than themselves, with what reason dost thou, O foolish and stony-hearted man, presume to mock at me for saying that the Son, the Word of God, never departing from the Father's glory, but remaining the same God, for the salvation of men hath taken upon him the flesh of man, to the end that he may make men partakers of his divine and intelligent nature and may lead our substance out of the nether parts of hell, and honour it with heavenly glory; to the end that by taking of our flesh he may ensnare and defeat the ruler of the darkness of this world, and free our race from his tyranny. Wherefore, I tell thee, without suffering
ομιλεῖ τῷ πάθει τοῦ σταυροῦ, τάς δύο παριστάν
φύσεις αὐτοῦ· ὡς μὲν γὰρ ἀνθρωπος σταυρότατα,
ὡς θεὸς δὲ σκοτίζει τὸν ἥλιον, κλονεῖ τὴν γῆν,
καὶ πολλὰ κεκοιμημένα ἐγείρει σώματα ἐκ τῶν
μνημάτων· πάλιν ὡς ἀνθρωπος θηνάσκει, ὡς δὲ 292
θεὸς ἐξανίσταται σκυλεύσας τὸν ἄδην. διὸ καὶ
κέκραγεν ὁ προφήτης· Ὁ ἄδης ἐπικράνθη συναν-
tήσας σοι κάτω. ἐπικράνθη γὰρ καὶ ἐνεπαίξθη
ἀνθρωπος δοκῶν λαβεῖν ψιλόν, τῷ Θεῷ δὲ περι-
tυχόν, καὶ κενός ἐξαίφνης γεγονὼς καὶ αἰχμά-
λωτος, ἐγείρεται τοιούτου ὡς Θεός, καὶ ἀνέρχ-
etαι εἰς οὐρανούς, οὐκ οὐδαμῶς ἐχορίζθη, καὶ
τὴν φύσιν ἡμῶν τὴν εὐτελῆ, τὴν πάντων ἀσυνε-
tωτέραν, τὴν ἀγνώμονα καὶ ἡτιμωμένην, τῶν
πάντων ἀνωτέραν πεποίηκε, καὶ ἐπὶ θρόνον δόξης
ἐνίδρυσε, δόξης ἀποστέλλουσαν θανάτον. τὸς
οὗν αὐτῷ τῷ Θεῷ καὶ λόγῳ προσεγενετο ἐντεῦθεν
βλάβη, ὅτι βλασφήμειν ὅπις ἐρυθηρίας; τὶ δὲ;
βέλτιον ταῦτα ὁμολογεῖν, καὶ τοιούτου σέβεσθαι
Θεόν, ἀγαθῶν καὶ φιλάνθρωπον, ὃς ἐντέλλεται
dικαιοσύνην, ἐγκράτειαν ἐπιτάσσει, καθαρότητα
νομοθετεῖ, ἐλεεῖν διδάσκει, πίστιν παρέχει, εἰρή-
nὴν κηρύσσει, αὐτοαλήθεια ὄνομάζεται καὶ ἔστιν,
αὐτοαγάπη, αὐτοαγαθότης· τούτων βέλτιον σέβε-
σθαι ἢ τοὺς θεοὺς σοι, τοὺς πολυπαθεῖς καὶ
κακούς, τοὺς αἰχροὺς καὶ τοὺς πράγμασι καὶ
τοῖς ὁνόμασιν; οὐκ ὡμί, τῶν λίθων λιθωδέ-
στεροί καὶ τῶν ἀλόγων ἀλογώτεροι, τῆς ἀπω-
λείας νῦι, τοὺς σκότους κληρονόμοι μακάριος δὲ
ἐγὼ καὶ πάντες οἱ Χριστιανοί, Θεὸν ἑχοντες
ἀγαθὸν καὶ φιλάνθρωπον. οἱ γὰρ αὐτῷ λατρεύ-
οντες, κἀ̣κ ὁλύγον χρόνον ἐν τῷ νῦν βίῳ κακο-
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he met the suffering of the Cross, presenting therein his two natures. For, as man, he was crucified; but, as God, he darkened the sun, shook the earth, and raised from their graves many bodies that had fallen asleep. Again, as man, he died; but, as God, after that he had harried hell, he rose again. Wherefore also the prophet cried, Hell is in bitterness at having met thee below: for it was put to bitter derision, supposing that it had received a mere man, but finding God, and being made suddenly empty and led captive. Therefore, as God, he rose again, and ascended into heaven, from whence he was never parted. And our nature, so worthless and senseless beyond everything, so graceless and dishonoured, hath he made higher than all things, and established it upon a throne of honour, with immortal honour shining round. What harm therefore came to God, the Word, that thou blasphemest without a blush? Go to! Better were it to make this confession, and to worship such a God, who is good and a lover of mankind, who commandeth righteousness, enjoineth continency, ordaineth chastity, teacheth mercy, giveth faith, preacheth peace; who is called and is himself the very truth, the very love, the very goodness. Him were it not better to worship than thy gods of many evil passions, of shameful names and shameful lives? Woe unto you that are more stony hearted than the stones, and more senseless than the senseless, sons of perdition, inheritors of darkness! But blessed am I, and all Christian folk, having a good God and a lover of mankind! They that serve him, though, for a season in this life they endure evil,
παθήσωσιν, ἀλλὰ τῶν ἀθάνατον τῆς ἀνταποδο-σεως καρπὸν τρυγήσουσιν ἐν τῇ βασιλείᾳ τῆς 293 ἀτελευτητοῦ καὶ θείας μακαριότητος.

XXXII

Ἐφη δὲ πρὸς αὐτὸν ὁ Θεοῦ φανερὸν ἐστιν, ὅτι τὴν καθ' ἡμᾶς θρησκείαν πολλοὶ καὶ μεγάλοι σοφοὶ, καὶ ἔξηγηται, καὶ θαυμαστοὶ τὴν ἄρετὴν καὶ ἐπιστήμην, ἐνομοθέτησαν, καὶ πάντες οἱ βασιλείς τῆς γῆς καὶ δυνάσται ὡς καλὴν καὶ μηδὲν σφαλερὸν ἔχουσαν ἐδέξατο, τὴν δὲ τῶν Γαλιλαίων ἄγροικοι τίνες, πτωχοὶ τε καὶ εὐτελεῖς ἐκηρύξαν ἄνδρες, καὶ αὐτὸι εὐαρίστητοι καὶ μὴ τῶν δῶδεκα τὸ μέτρον ὕπερβαίνοντες. πῶς οὖν τῶν ὅλων, ἀσήμων τε καὶ ἄγροικων, τὸ κήρυγμα προτιμητέον τῆς τῶν πολλῶν καὶ μεγάλων καὶ σοφία τοσάρτης λαμψάντων νομοθεσίας τῆς δὲ ἡ ἀπόδειξις τούτων ἀληθεύειν, κάκεινοις ψεύδονταί;

Αὕτης οὖν ὁ τοῦ βασιλέως νῦς ἀπεκρίνατο· Τάχα, Θεοῦ, ὃνος εἰ, τὸ τοῦ λόγου, λύρας ἀκοῦν καὶ ἀσύνετος μένων, μᾶλλον δὲ ἀστίς βύων τὰ ὅτα τοῦ μὴ ἀκούσαι φωνῆς ἐπαθόντων. καλῶς οὖν ὁ προφήτης εἷπεν περὶ σοῦ· εἶ ἀλλάξεται Αἰθίοψ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ ποικίλματα αὐτῆς, καὶ σὺ δυνήσῃ εὗ τοις ἡμεθηκός κακά· μωρὲ καὶ τυφλὲ, πῶς οὖν ἄγει σε εἰς αἰσθήσιν ἢ τῆς ἀληθείας ἰσχύς; 294 τοῦτο γὰρ αὐτὸ τὸ παρὰ πολλῶν μὲν ἐπὶ σοφία θαυμαζομένων ἐπαινεῖται τὰ μικρὰ σοι σεβά-

1 ὡς λύρας ἦκουσε καὶ σάλπιγγος ὄς.
yet shall they reap the immortal harvest of recompense in the kingdom of unending and divine felicity.'

XXXII

Theudas said unto him, 'Behold, it is evident that our religion was instituted by many mighty wise men, and interpreters, marvellous in virtue and learning; and all the kings and rulers of the earth have received it as good and sure in every point. But that of the Galileans was preached by some country peasants, poor and common men, a mere handful, not exceeding twelve in number. How then should one prefer the preaching of these few obscure countrymen to the ordinance of the many that are mighty and brilliantly wise? What is the proof that your teachers be right and the others wrong?'

Again the king's son made answer, 'Belike, Theudas, thou art the ass of the proverb, that heard but heeded not the harp; or rather the adder that stoppeth her ears, that she may not hear the voice of the charmers. Well, therefore, spake the prophet concerning thee. If the Ethiopian can change his skin, or the leopard his spots, then mayest thou also do good, that hast been taught to do evil. Thou fool and blind, why doth not the force of truth bring thee to thy senses? The very fact that your foul idols are commended by many men of marvellous
σματα, παρὰ πολλῶν δὲ βασιλέων κρατώσθαι, τὸ δὲ κήρυγμα τοῦ Εὐαγγελίου παρ᾽ ὅλῶν καὶ ἁστήμων ἄνδρῶν κηρυχθῆναι, δεικνύει τῆς ἡμῶν θεοσεβείας τῆς ἱσχύος καὶ τῶν ὑμετέρων ποιημάτων τὸ ἁσθενὲς καὶ ὀλέθριον· ὅτι τὰ μὲν ὑμετέρα, καὶ συνηγόρους ἔχοντα σοφοὺς καὶ ἀντιλήπτορας ἱσχυροὺς, ὅμως σβέννυται καὶ ἁσθενεῖ, τὰ δὲ τῆς θεοσεβείας, μηδεμίῳ ἀνθρωπίνῃ κεκτημένᾳ βοήθειαν, λάμπει τηλαυγώστερον ἡλίου καὶ τοῦ κόσμου κατέσχε τὰ πληρώματα. εἰ μὲν γὰρ παρὰ ῥητόρων τε καὶ φιλοσοφών ἐξετῆθη, βασιλεῖς δὲ καὶ δυνάσται εἰχε συνεργόιντας, εὑρεῖς ἂν ποιημὸς εἰπεῖν ἀνθρωπίνης δυνάμεως τὸ πᾶν γεγενησθαι· γινεῖ δὲ, ὅπως παρὰ ἄλλων μὲν εὐτελῶν τὸ ἄγιον συντεθὲν Ἐυαγγέλιον, παρὰ πάντων δὲ τυράννων διωχθεῖν, καὶ μετὰ τούτο τὴν οἰκουμένην κατα-σχόν (εἰς πᾶσαν γὰρ τὴν γῆν ἐξῆλθεν ὁ φθόγγος 295 αὐτοῦ καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ἰματα αὐτοῦ), τὸ ἂν εὑροίς, ἤ θειαν εἶναι καὶ ἄμαχον δύναμιν ἐπὶ σωτηρία τῶν ἀνθρώπων τὰ ἑαυτῆς βεβαιοῦσαν; τίνα δὲ ἀπόδειξιν ζητεῖς, ἀνόητε, τοῦ ψεύδεσθαι μὲν τοὺς σούς, ἀληθέων δὲ τοὺς ἡμετέρους, κρείττονα τῶν εἰρημένων; εἰ μὴ γὰρ λήρος ἡν καὶ ψεύδος πάντα τὰ σά, οὐκ ἂν, τοσαύτην ἔχοντα παρὰ ἀνθρώπων ἱσχύν, ἡλπτοῦτο καὶ ἐξησθένει. Εἶδον γὰρ, φησί, τὸν ἀσεβὴ ὑπερυψομένου καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Διβάνου· καὶ παρῆλθον, καὶ ἴδοι οὐκ ἦν, καὶ ἐξήτησα αὐτόν, καὶ οὖχ εὑρέθη ὁ τόπος αὐτοῦ.

Περὶ ὑμῶν ταῦτα εἴρηκεν ὁ Προφήτης τῶν

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BARLAAM AND IOASAPH, xxxii. 294–295

wisdom, and established by kings, while the Gospel is preached by a few men of no mark, sheweth the might of our religion and the weakness and deadliness of your wicked doctrines. Because your side, despite its having wise advocates and mighty champions, is dying down, and waxing weak, whilst our religion, though possessed of no human help, shineth from afar brighter than the sun, and hath won the fulness of the world. If it had been set up by orators and philosophers, and had had kings for its succour, thou that art evil wouldst have found occasion to declare that it was wholly of human power. But now, seeing, as thou dost, that the holy Gospel, though composed but by common fisher men, and persecuted by every tyrant, hath after this won the whole world—for its sound hath gone out into all lands, and its words into the ends of the world—what canst thou say but that it is a divine and unconquerable power establishing its own cause for the salvation of mankind? But what proof seekest thou, O fool, that thy prophets are liars and ours true, better than the truths I have told thee? Except thy cause had been vain talk and falsehood, it could not, possessing such human support as it did, have suffered loss and decline. For he saith, "I have seen the ungodly in great power, and exalted like the cedars of Libanus: and I went by and lo, he was gone: and I sought him but his place could no where be found."

"Concerning you, the defenders of idolatry, were He pro-claimeth
ὑπασπιστῶν τῆς εἰδωλομανίας. μικρὸν γὰρ ὅσον ὅσον καὶ οὐ μὴ εὐρεθῇ ὁ τόπος ὡς ἐκλείπτει κατʼ ὕπος, ἐκλείπετε, καὶ ὅσις τῆς κηρώς ἀπὸ προσώπου πυρός. περὶ δὲ τῆς Ἕλλην-

γελείης θεουργίας εἶπεν ὁ Κύριος· Ὅ οὐρανὸς καὶ ὡς γῆ παρελθοῦνται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. καὶ· Σὺ κατ’ ἀρχάς, Κύριε, φησὶν αὐθις ὁ Ἰακωβός, τὴν γῆν ἐδεμελώσας, καὶ δὲ

ἔγρα τὸν χειρὸν σοῦ εἰς οὐκ οὐρανοί· αὐτὸ 

ἀπολοῦνται· σὺ δὲ διαμένεις· καὶ πάντες ὡς ἰμάτιον παλαιωθήσουνται, καὶ ὡς ἐπεβολαίων ἐλίξεις αὐτοὺς καὶ ἀλλαγήσουνται, σὺ δὲ ὁ αὐτὸς εἰ, καὶ τὰ ἔτη σου οὐκ ἐκελεύσουι· καὶ οἱ μὲν 

θείοι κήρυκες τῆς τοῦ Χριστοῦ παρουσίας, οἱ 

σοφοὶ τῆς οἰκουμένης ἁλεῖς, οἱ πάντες ἐκκυ-

σαντες τοῦ βυθοῦ τῆς ἀπάτης, οὐ ς ὁ εὐτελὴς 

σύ, καὶ δούλος αὐτῶς τῆς ἀμαρτίας, ἐξεντελίζεις, ἐλαμψαν σημείως καὶ τέρας καὶ ποικίλας 

δυνάμεσιν ὡς ἠλίος ἐν τῷ κόσμῳ, τυφλοὶς τὸ 

φῶς δωρούμενοι, κωφοὶς τὸ ἀκούειν, χωλοῖς τὸ 

περιπατεῖν, νεκροῖς τὸ ζῆν χαριζόμενοι. αἱ σκιαῖ 

γὰρ αὐτῶν μόναι πάντα τὰ πάθη τῶν ἀνθρώπων ἐθεράπευον. δαίμονας, οὕς ὑμεῖς φοβείσθε ὡς 

θεοῦς, οὐ μόνον τῶν ἀνθρώπινων ἀνθρακον 

σωμάτων, ἀλλὰ καὶ αὐτῆς ἐδίωκον τῆς οἰκου-

μένης, τῶν τοῦ σταυροῦ σημείω, δι’ οὐ πᾶς 

μὲν ἠμέταναν μανεὶς πᾶσαν δὲ φαρμακείαν 

ἀνενέργητον ἐθείζαν. καὶ ἐκεῖνοι μὲν, οὕτως τῆς 

ἀνθρωπίνης ἵασμαν ἀσθενεῖαν τῇ τοῦ Χριστοῦ 

dυνάμει καὶ τῆς κτίσιν πᾶσαν καινοργήσαντες, 

ὅς τῆς ἀληθείας κήρυκες θαυμάζονται παρὰ 

πάντων εἰκότως τῶν εὐ φρονοῦντων. τί δὲ ὁ
these words spoken by the prophet. For a very, very little while and your place shall not be found: but like as the smoke vanisheth, and like as wax melteth in face of the fire, so shall ye fail. But, as touching the divine law of the Gospel, thus saith the Lord, "Heaven and earth shall pass away, but my words shall not pass away." And again the Psalmist saith, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou endurest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail!" And those divine preachers of the coming of Christ, those wise fishers of the world, whose nets drew all men from the depths of deceit, whom thou, in thy vileness and bondage to sin, dost vilify, did by signs and wonders and manifold powers shine as the sun in the world, giving sight to the blind, hearing to the deaf, motion to the lame, and life to the dead. Their shadows alone healed all the ailments of men. The devils, whom ye dread as gods, they not only cast forth from men's bodies, but even drove out of the world itself by the sign of the cross, whereby they destroyed all sorcery, and rendered witchcraft powerless. And these men, by curing every disease of man by the power of Christ, and renewing all creation, are rightly admired as preachers of truth by all men of sound mind. But what hast thou thyself to say of thy wise
αὐτὸς ἔχεις εἰπεῖν περὶ τῶν σοφῶν σου καὶ 297
ῥητόρων, ὃν ἐμόρανεν ὁ Θεὸς τὴν σοφίαν, τῶν
συνηγόρων τοῦ διαβόλου; τι μνήμης ἄξιον κατέ-
λιπον τῷ βίῳ; εἰπέ. τί δ' ἂν εἰποι περὶ αὐτῶν,
ἡ ἀλογία καὶ αἰσχρότητα, καὶ τέχνην ματαίαν,
τῇ καλλιεπέλα τῶν λόγων τῶν βόρβορον συγκα-
λύπτουσαν τῆς δυσώδους αὐτῶν θηρσκείας;
‘Αλλὰ καὶ αὐτῶν τῶν ποιητῶν ὅσοι μικρόν
tι δεδύνηται τῆς πολλῆς ἀνανέωσαι μανίας,
εἰπον τὸ ἄληθέστερον, ὅτι οἱ λεγόμενοι θεοὶ
ἀνθρώποι ἦσαν, καὶ, διὰ τὸ τινὰς μὲν αὐτῶν
ἀρξαί χωρῶν τε καὶ πόλεων, τινὰς δὲ ἄλλο τι
οὐδαμινόν κατὰ τὸν βίον ποιήσατι, πλανηθέντας
τοὺς ἀνθρώπους θεοὺς αὐτοὺς καλέσαι. καταρχάς
μὲν γὰρ ὁ Σεροῦχ ἐκεῖνος ἱστόρηται τὰ τῶν 298
ἀγαλμάτων ἐξευρεῖν. τοὺς γὰρ ἐν τοῖς πάλαι
χρόνοις ἡ ἀνδρείας ἡ φιλίας, ἡ τινος ἐτέρας
ἀνδραγαθίας, ἐργον μνήμης ἄξιον ἐπιδειξιμένους
ἀνδράσι λέγεται καὶ στῆλαι τιμήσατι. οἱ δὲ
μετὰ ταύτα τὴν τῶν προγόνων ἀγνοήσαντες
gνώμην, καὶ ὅτι, μνήμης ἐνεκα μόνου, τοῖς ἐπαί-
ωτοῖν τι ποιήσασιν ἀνδριάντας καὶ στῆλας ἀνέ-
στησαν, κατὰ μικρόν πλανώμενοι τῇ τοῦ ἄρχε-
κάκου δαίμονος ἐνεργεία, ὡς ἀθανάτους θεοὺς τοῖς
ὁμοιοπάθεσι καὶ φθαρτοῖς ἀνθρόποις προσετέ-
θησαν, καὶ θυσίας αὐτοὺς καὶ σπουδὰς ἐπενή-
σαντο, τῶν δαμόνων δηλοῦντι τοῖς ξοάνοις ἐνοι-
κησάντων, καὶ πρὸς ἑαυτοὺς τὴν τιμῆν καὶ
tὰς θυσίας μεθελκυσάντων. ἐκεῖνοι τοῖς τοὺς
μὴ δοκιμάζοντας τὸν Θεὸν ἔχεις ἐν ἐπιγρώσει
πείθοντι θεοὺς αὐτοὺς ἤγειρθαι, δυοῖν χάριν·
men and orators, whose wisdom God hath made foolish, the advocates of the devil? What worthy memorial have they bequeathed to the world? Tell me. And what canst thou tell of them but unreason and shamefulness, and vain craft that with glosing words concealeth the mire of their unsavoury worship?

Moreover such of your poets as have been able to soar a little above this great madness have said, with more truth, that they, which are called gods, were men; and because certain of them had been rulers of regions and cities, and others had done something of no great account in their lifetime, men were so deceived as to call them gods. It standeth on record that the man Seruch was the first to bring in the use of images. For it is said that in the old times he honoured those who had achieved some memorable deed of courage, friendship, or any other such virtue, with statues and pillars. But after generations forgat the intention of their ancestors: and, whereas it was only for remembrance sake that they had set up statues and pillars to the doers of noble deeds, now they were, little by little, led astray through the working of the prince of evil, the devil, and treated as immortal gods men of like passions and corruptible as themselves and further devised sacrifices and drink offerings for them,—the devils, thou mayest know, taking up their abode in these images and diverting to themselves these honours and sacrifices. Accordingly these devils persuade men, who refuse to have God in their knowledge, to consider them as gods for two reasons: first,

1 Serug, Gen. xi. 20; Luke iii. 35.
ἐν αὐτοὶ μὲν τῇ προσηγορίᾳ δοξάζουντο ταύτῃ (Ὕδονται γάρ, ἀπε πληρές ἀλαζονείας ὄντες, ὡς θεοὶ τιμᾶσθαι), αὐτοὺς δὲ οὐδὲ ἡπατήκασιν εἰς τὸ ἡτοιμασμένου αὐτοῖς ἀσβεστον ἐλκύσωσιν πῦρ. οἶδαν πᾶσαν αὐτοὺς ἐδίδαξαν παρανομάν καὶ αἰσχρότητα, ὡς ἀπαξ ὑποπαγέντας τῇ ἐκείνων ἀπάτῃ. ἔπει τούτων οὖν τὸν κολοφῶνα τῶν κακῶν ἠθόπτες οἱ ἀνθρώποι, ἐσκοτισμένοι ὄντες, ἐκαστὸς τοῦ ἰδίου πάθους καὶ τῆς ἰδίας ἐπιθυμίας ἐστηκε στήλην, καὶ θεῶν ἁνόμασε, 299 βδελυκτόλ τῆς πλάνης, βδελυκτότεροι τῆς ἀτοπίας τῶν προσκυνομένων γενόμενοι, ἕως ἐλθὼν ὁ Κύριος διὰ σπλάγχνα ἐλέους αὐτοῦ ἐλυτρώσατο ἡμᾶς τοὺς πιστεύοντας αὐτῷ τῆς ποιήματας ταύτης καὶ ὅλεθρου πλάνης, καὶ ἐδίδαξε τῆν ἀλήθηθεν θεογνωσίαν. οὐκ ἐστὶ γὰρ σωτηρία, εἰ μὴ ἐν αὐτῷ, καὶ οὐκ ἐστίν ἄλλος θεὸς οὐτε ἐν οὐρανῷ, οὐτε ἐπὶ γῆς, εἰ μὴ αὐτὸς μόνος ὁ τῶν παντῶν ποιητής, ὁ πάντα φέρων τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. Τῷ λόγῳ γάρ, φησὶν, Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πάσα ἡ δύναμις αὐτῶν καὶ, πάντα δὲ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὧν γέγονεν.

"Ο δὲ Θεοῦς, τούτων ἀκούσας τῶν ῥημάτων, καὶ ὅτι πληρές ὁ λόγος θεοδιδάκτου σοφίας ἐτύγχανεν, ὁ ἦν βροντῆς ἥχῳ καταπλαγεὶς, ἀφωνία συνείχετο. ὡς δὲ καὶ μόλις εἰς αἰσθήσεως ἐλθὼν τῆς ἑαυτοῦ ἁθλιότητος (ἥψατο γὰρ τῶν ἐσκοτισμένων ὀφθαλμῶν τῆς καρδίας αὐτοῦ ὁ σωτήριος λόγος, καὶ πολὺς τῶν προτέρων αὐτοῦ εἰσῆγε μετάμελος), καὶ τῆς τῶν εἰδώλων πλάνης κατα-
that they may be glorified by this title (for they are puffed up with arrogance, and delight to be honoured as gods) next, that they may drag their poor dupes into the unquenchable fire prepared for themselves. Hence they teach men all iniquity and filthiness, seeing that they have once subjected themselves to their deceit. So when men have arrived at this pinnacle of evil, they, being darkened, set up every man an idol of his own vice and his own lust, and call it a god. They were abominable in their error, more abominable in the absurdity of the objects that they chose to worship, until the Lord came, and of his tender mercy redeemed us that trust in him from this wicked and deadly error, and taught men the true knowledge of God. For there is no salvation except in him, and there is none other God, neither in heaven, nor in earth, except him only, the Maker of all, who moveth all things by the word of his power: for he saith, "By the word of the Lord were the heavens made stedfast, and all the power of them by the breath of his mouth," and, "All things were made by him, and without him was not anything made that was made."'

When Theudas had heard these sayings, and seen that the word was full of divine wisdom, like one thunder-struck, he was smitten dumb. Now late in time, and with difficulty, came he to understand his own misery, for the word of salvation had touched the darkened vision of his heart, and there fell upon him deep remorse for his past sins. He renounced the error of his idols, and ran towards the light of godli-
γνώσις, τῷ φέγγει τῆς εὐσεβείας προσέδραμε. καὶ 
tὸ ἀπ’ ἐκείνου οὕτω τῆς μοχθηρᾶς ἄγωγης ἀπέ-
στη καὶ τοσοῦτον ἐμαυτοῦ τοὺς ἀτίμοις ἐξεπολέμωσε 
πάθει καὶ μαγείαις, ὡσην ἄρα πρὸ τοῦτο τῆς 
πρὸς αὐτὰ φιλίαν ἐσπείσατο. τότε μὲν γὰρ ἐν 
μέσῳ τοῦ συνεδρίου ἐστώς, τοῦ βασιλέως προ-
καθεξομένου, μεγάλῃ τῇ φωνῇ ἐβόησεν. Ἀληθῶς, 300 
ὁ βασιλεὺς, πνεῦμα Θεοῦ οἰκεῖ ἐν τῷ νῦ ἀνα-
ἀληθῶς ἦττημεθα, καὶ οὔδεμιᾶν ἔτι ἀπολογίαν 
ἔχομεν, οὔτε ἀντοφθαλμήσαι πρὸς τὰ παρ᾽ αὐτῶν 
λεγόμενα ἱσχύομεν. μέγας οὖν τῷ ὑμῖν ὁ τῶν 
Χριστιανῶν Θεός, μεγάλῃ ἡ πίστις αὐτῶν, μεγάλα 
tὰ μυστήρια.

'Ἐπιστραφεῖς δὲ πρὸς τὸν νῦν ἔφη τοῦ βασι-
λέως: Δέγε μοι τοίνυν, ὦ πεφωτισμένη τῆς 
ψυχῆς. δέχεται με ὁ Χριστὸς, εἰ, ἐκ τῶν ποιη-
ρῶν μου πράξεων ἀποστάσεις, ἐπιστρέψω πρὸς 
αὐτὸν; Ναὶ, φησιν ὁ τῆς ἀληθείας κήρυκς, ναὶ, 
dέχεται καὶ σὲ καὶ πάντας τοὺς εἰς αὐτὸν ἐπιστρέ-
φοντας. δέχεται δὲ οὐχ ἀπλῶς, ἀλλ᾽, ὡς νῦ ἀπὸ 
μακρὰς ἐπιδημήσαις χώρας, προσνυτάτῳ τῷ ἐκ 
τῆς ὀδοῦ τῶν ἀνομίων ἐπιστρέφοντι καὶ τούτων 
περιλαβῶν καταστάζει, καὶ τὸ τῆς ἀμαρτίας 
ἀίσχος περιελὼν, αὐτίκα ἰμάτιον περιτίθησι 
σωτηρίου, καὶ στολὴν λαμπροτάτης περιβαλῶν 
δόξης, μυστικὴν ταῖς ἀνω δύναμεσιν ἐπιτελεῖ 
εὐφροσύνην, τὴν ἐπιστροφήν ἐστάξων τοῦ ἀπο-
λολότος προβάτου. αὐτὸς γὰρ ἔφη ὁ Κύριος 
χαράν γίνεσθαι ἐν οὐρανῷ μεγίστην ἐπὶ ἐνί ἀμαρ-
tωλῷ μετανοοῦντι. καὶ πάλιν, Οὐκ ἦλθον, φησί, 
καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετά-
ness, and from henceforth departed from his miserable life, and made himself as bitter an enemy of vile affections and sorceries as he had been before their devoted friend. For at this season he stood up in the midst of the assembly, and cried with a loud voice, saying, ‘Verily, O king, the Spirit of God dwelleth in thy son. Verily, we are defeated, and have no further apology, and have no strength to face the words that he hath uttered. Mighty therefore, in sooth, is the God of the Christians: mighty is their faith: mighty are their mysteries.’

Then he turned him round toward the king’s son and said, ‘Tell me now, thou man, whose soul is enlightened, will Christ accept me, if I forsake my evil deeds and turn to him?’ ‘Yea,’ said that preacher of truth; ‘Yea, he receiveth thee and all that turn to him. And he not only receiveth thee, but he goeth out to meet thee returning out of the way of iniquity, as though it were a son returning from a far country. And he falleth on his neck and kisseth him, and he strippeth him of the shameful robe of sin, and putteth on him a cloak of brightest glory, making mystic gladness for the powers on high, keeping feast for the return of the lost sheep. The Lord himself saith, “There is exceeding great joy in heaven over one sinner that repenteth”: and again, “I am not come to call the righteous but

1 This reference to an assembly suggests a variant version of this episode: for above (p. 477) Theudas is closeted with Ioasaph and the king.
ST. JOHN DAMASCENE

Ez. xxxiii. 11 ff. 
νοιαν. φησὶ δὲ καὶ διὰ τοῦ προφήτου· Ζῶ ἐγώ, λέγει Κύριος· οὐ βούλομαι τὸν θάνατον τοῦ ἀμαρτωλοῦ καὶ ἀσεβοῦς, ὡς τὸ ἐπιστρέψῃ ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ἥξῃ αὐτὸν· ἀποστροφῇ ἀπὸ τῆς ὁδοῦ ὑμῶν τῆς πονηρᾶς· καὶ ἰνατὶ ἀποδυνάμετε, οἶκος Ἰσραήλ· ἀνομία γὰρ ἀνόμου οὐ μὴ κακόσῃ αὐτὸν· ἐν ἤ ἤμερα ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ποιήσῃ δικαίοσύνην, καὶ ἐν προστάγματι ζωῆς διαπορεύσηται, ἥξῃ ἥξεται καὶ οὐ μὴ ἀποθάνῃ· πάσαι αἱ ἀμαρτίαι αὐτοῦ δὲ ἡμαρτεν οὐ μὴ μνησθῶσιν· ὅτι κρίμα δικαιοσύνης ἐποίησεν, ἐν αὐτῇ ἥξεται. καὶ ἀδεις, Δοῦσασθε, δι᾽ ἐτέρου βοᾷ προφήτου, καθαροὶ γένεσθε, ἀφέλετε τὰς πονηριὰς ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὁφθαλμῶν μου· πάνσασθε ἀπὸ τῶν πονηρῶν ὑμῶν· μάθετε καλὸν ποιεῖν· καὶ δεῦτε καὶ διαλεχθῶμεν· καὶ ἐὰν δόσω αἱ ἀμαρτίαι ὑμῶν ὡς φοινικῶν, ὡς χιόνα λευκανῶ, ἐὰν δὲ δώσω ὡς κόκκινων, ὡσεὶ έριον λευκανῶ. τοιούτων οὖν προκειμένων ἐπαγγελιῶν παρὰ τοῦ Θεοῦ τοῦ ἐπιστρέφουσι, μὴ μέλλε, ὃ ἄνθρωπε, μὴ λαβῶς· ἀλλὰ πρόσελθε πρὸς Χριστὸν τοῦ φιλάνθρωπον Θεὸν ἡμῶν, καὶ φωτισθῇ, καὶ τὸ πρόσωπόν σου οὐ μὴ κατασχυνθῇ. ἀμα γὰρ τῷ καταδύναι σε τῇ κολυμβήθρᾳ τοῦ θείου βαπτισματός, δόλω τοῦ αἰσχος τοῦ παλαιοῦ ἀνθρώπου καὶ ὅλος· ὁ φόρτος τῶν πολλῶν ἀμαρτημάτων ηὐθάπτεται τῷ ὕδατι καὶ εἰς τὸ μὴ ἄν χωρεῖ, νέος δὲ σὺ ἐκεῖθεν καὶ παντὸς ρύπου καθαρός ἀνέρχῃ, 302 μηδένα στίλον ἡ ρυτίδα ἀμαρτίας ἐπιφερόμενος, καὶ λοιπὸν ἐπὶ σοι ἐστι τὸ διαφυλάξαι ἑαυτὸ
sinners to repentance." And he saith also by the prophet, "As I live, saith the Lord, I have no pleasure in the death of the sinner, and the ungodly, but that he should turn from his way and live. Turn ye, turn ye from your evil way. And why will ye die, O house of Israel?" For the wickedness of the wicked shall not hurt him in the day that he turneth from his wickedness, if he do righteousness and walk in the statutes of life, he shall surely live; he shall not die. None of his sins which he hath committed shall be remembered against him. Because he hath done the decree of righteousness, he shall live thereby. And again he saith by the mouth of another prophet, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well. Come now, and let us reason together: though your sins be as scarlet, I will make them white as snow; though they be red like crimson, I will make them white as wool." Such therefore being the promises made by God to them that turn to him, tarry not, O thou man, nor make delay: but draw nigh to Christ, our loving God, and be enlightened, and thy face shall not be ashamed. For as soon as thou goest down into the laver of Holy Baptism, all the desilement of the old man, and all the burden of thy many sins, is buried in the water, and passeth into nothingness, and thou comest up from thence a new man, pure from all pollution, with no spot or wrinkle of sin upon thee; and thenceforward it is in thy power
τὴν ἐκείθεν σοι προσγινομένην κάθαρσιν διὰ σπλάγχνα ἔλεος Θεοῦ ἡμῶν.

'Ὁ μὲν οὖν Θεοῦς, τούτων κατηχηθείς τοῖς ρήμασιν, ἔξειον εὐθέως, καὶ τὸ πονηρὸν ἐκεῖνον καταλαβὼν ἀντρούν, καὶ τὰς ἑαυτοῦ λαβῶν μαγικὰς βίβλους, ὡς κακίας πάσης ἀπαρχάς, ὡς ὄργιον δαμομοικῶν θησαυρῶν, πυρὶ κατέκαυσεν. αὐτὸς δὲ τὸ σπήλαιον καταλαμβάνει τοῦ ἱεροῦ ἀνδρός ἐκείνου, πρὸς δὲ καὶ ὁ Ναχώρ ἀπεληλύθει, καὶ τὰ κατ’ αὐτὸν διηγεῖται πάντα, κόνιν μὲν ἐπὶ κεφαλῆς καταχεάμενος, βαρεῖς τε ἀναφέρων στεναγμοὺς καὶ λούσων τοῖς δάκρυσιν ἑαυτῶν, καθεξῆς δὲ τῷ γέρωντι τάς μυσαρὰς αὐτοῦ διηγούμενος πράξεις. ἐκεῖνος δὲ, περὶ τὸ σώσαι ψυχὴν καὶ τῆς τοῦ δολίου δράκοντος ἐξαρπάσαι φάρυγγος εὐτεχύτατος ὄψιν, κατεπάδει αὐτὸν ῥήμασι σωτηρίους, ἔγνωται τὴν ἀφεσιν, ἑλεῶν ὑπισχυνταὶ τὸν δικασθήν. εἰτὰ κατηχήσας καὶ μηστεύειν ἐπὶ πολλὰς ἐντειλάμενος ἡμέρας, τῷ θείῳ καθαίρει βαστίσματι. καὶ ἢν ὁ ἄνθρωπος μετανοῶν γνησίως πάσας αὐτοῦ τὰς ἡμέρας, ἐφ' οἷς ἐπλημμέλησε, δάκρυσι τε καὶ στεναγμοῖς τὸν Θεὸν ἐξελευμένος.

XXXIII

'Ὁ δὲ γε βασιλεῦς, τούτων οὕτως ἀποβάντων, πάντοθεν ἐξαπορηθείς, δήλος ἂν ἱσχυρὸς ἀμώμενος καὶ πολὺν τῶν σάλων φέρων εἰ τῇ ψυχῇ. συγκαλέσας δὲ αὐθίνις ὅσοι τῆς συγκλήτου βουλῆς ἐτύγχανον, ἐσκέπτετο τὸ λοιπὸν τῷ ἱδίῳ ποιή-303 504
ever to keep for thyself the purity that thou gainest hereby through the tender mercy of our God.’

When Theudas had been thus instructed, he went out immediately and gat him to his evil den, and took his magical books, and, because they were the beginnings of all evil, and the store-houses of devilish mysteries, burnt them with fire. And he betook himself to the cave of that same holy man, to whom Nachor also had resorted, and told him that which had befallen him, casting dust upon his head, and groaning deeply, and watering himself with his tears, and telling the aged man the full tale of his loathly deeds. He, well skilled in the saving of a soul and the snatching it from the jaw of the wily serpent, charmed away his sorrow with words of salvation, and pledged him forgiveness and promised him a merciful Judge. Then, after he had instructed and charged him to fast many days, he cleansed him in Holy Baptism. And all the days of his life Theudas heartily repented him of his misdeeds, with tears and sighs seeking the favour of God.

XXXIII

As for the king, when things fortuned thus, he was completely bewildered, and plainly showed his sore vexation and tumult of soul. So again he called all his senators together, and considered what means were still his to deal with his son. Many men put
σειεν υἱῷ. πολλὰς δὲ βουλὰς τῶν πολλῶν ὑποθεμένων, ὁ ἀνωτέρω μνημονευθεὶς Ἀραχῆς ἐκεῖνος, ἐπιφανέστερος τὴν ἡγεμονίαν καὶ πρῶτος τῆς βουλῆς ὑπάρχων, ἐφή τῷ βασιλείῳ. Τί ἔδει, βασιλεῦ, ποιῆσαι τῷ υἱῷ σου καὶ οὐ πεποίηκαμεν, τοῦ πείσαι αὐτὸν τοῖς ἡμετέροις ἐπεσθαὶ δόγματι καὶ τοῖς θεοῖς ἡμῶν λατρεύειν; ἀλλ', ὡς ὅρῳ, ἀνη- νῦτοις ἐπιχειρούμενε· ἐκ φύσεως γὰρ αὐτῷ, ἡ τῆς τύχης ἱσως, τὸ φιλόνεικον τε καὶ ἀμείλικτον. εἰ μὲν οὖν βασάνους αὐτὸν ἐκδοῦναι θελήσεις καὶ τιμωρίας, σὺ τε πολέμιος ἔση τῆς φύσεως καὶ οὐ πατήρ ἔτι κληθῆσῃ, κἀκεῖνον ξημιωθῆσῃ ἐτοίμως ἔχοντα ὑπὲρ Χριστοῦ ἄποθανεῖν. λείπεται γούν τοῦτο μόνων ποιῆσαι· διελεῖν αὐτῷ τὴν βασιλείαν, καὶ εἰς τὸ ἐπιβάλλον αὐτῷ μέρος βασιλεύειν ἐπιτρέψαι. καὶ, εἰ μὲν ἢ τῶν πραγμάτων φύσις καὶ ἡ μέριμνα τῶν βιωτικῶν ἐλκύσσωσιν αὐτὸν τῶν ἡμετέρων ἀσπάσασθαι σκόπον τε καὶ βλον, ἔσται ἡμῖν κατὰ σκοπὸν τὸ πράγμα: τὰ γὰρ ἱσχυρὰς βεβαιωθέντα τῇ ψυχῇ ἔθη δυσεξάληπτα εἰσὶ καὶ πειθοὶ μᾶλλον ἡ βία μεταβάλλεται. εἰ δὲ τῇ θρησκείᾳ παραμενεῖ τῶν Χριστιανῶν, αὐτῷ δὴ τούτῳ, τὸ μὴ ξημιωθῆναι σε τὸν υἱόν, ἔσται σου τῆς ἀθυμίας ποσῶς παραμύθιον. ταῦτα τοῦ Ἀραχῆ εἰπότοι, πάντες συνεμερητύρου ἀποδεχόμενοι τὴν γνώμην. συντίθεται τοῖς καὶ ὁ βασιλεὺς οὗτος ταῦτα διατεθήκαριν.

Καὶ δὴ προσκαλεσάμενοι ἔσθεν ἐφή τῷ υἱῷ. Οὗτος μοι τελευταίος ἦδη πρὸς σὲ λόγος, ὦ ἔ 304 οὕτε εἰ μὴ εὐθὺς κατήκος γένη καὶ καὶ ἐν τούτῳ τὴν ἐμὴν θεραπεύσης καρδίαν, οὐκ ἔτι σου, εὐ ὑσθε, φείσομαι. τοῦ δὲ υἱοῦ πυθομένου τῆς ἡ 506
forward many counsels, but that Araches, of whom we have spoken, the most famous in his office, and first of his councillors, spake unto the king, saying, 'What was there to be done with thy son, O king, that we have not done, to induce him to follow our doctrines and serve our gods? But, as I perceive, we aim at the impossible. By nature, or, it may be, by chance, he is contentious and implacable. Now, if it be thy purpose to deliver him to torture and punishment, thou shalt do contrary to nature, and be no more called a father; and thou shalt lose thy son, willing, as he is, to lay down his life for Christ his sake. This, then, alone remaineth: to divide thy kingdom with him, and entrust him with the dominion of that part which falleth to his lot; and if the course of events, and the care of the business of life, draw him to embrace our aim and way, then the thing shall be according to our purpose; for habits, firmly established in the soul, are difficult to obliterate, and yield quicker to persuasion than to violence. But if he shall continue in the Christian religion, yet shall it be much solace to thee in thy distress, that thou hast not lost thy son.' Thus spake Araches, and all bare witness that they welcomed his proposal. Therefore also the king agreed that this matter should thus be settled.

So at day-break he called his son, and said unto him, 'This is now my latest word with thee, my son. Unless thou be obedient thereto, and in this way heal my heart, know thou well, that I shall no longer spare thee.' When his son enquired the
τοῦ λόγου δύναμις, Ἑπείπερ, φησί, πολλὰ μονήσας, ἀνένδοτὸν σε πρὸς πάντα εὑρον τοῦ πεισθήναι μου τοῖς λόγοις, δεύρο δὴ λοιπὸν, τὴν βασιλείαν διελών, ἀνὰ μέρος εἶναι σε καὶ βασιλεύειν ποιήσω καὶ ἐσταὶ σοι λοιπὸν ἐπὶ ἀδελάς ἦν ἀν ποθῆς ἴναι ὄδον. γνοῦσα δὲ ἡ θεία ψυχὴ ἐκείνη καὶ τοῦτο ἐπὶ θλίσθῳ τῆς αὐτοῦ προαρέσεως προβαλεῖν τὸν βασιλέα, ὡμως ἐπικούσῃ συνείδειν, ἵνα, τὰς αὐτοῦ διαδρᾶς χεῖρας, τὴν ἐπιθυμουμένην αὐτῷ πορεύσηται ὁδὸν. ὑπολαβῶν οὖν, τὸ βασίλειος ἐφῆ. Ἐγὼ μὲν ἑπόθουν τὸν Θείον ἐκεῖνον ξητήσαι ἄνδρα, τὸν ὑποδείξαντά μοι τὴν ὄδον τῆς σωτηρίας, καὶ πᾶσι χαίρειν εἰπόντα μετ’ αὐτοῦ τὸ λοιπὸν τῆς ζωῆς μου διανύσαι ἀλλ’ ἐπεὶ με, πάτερ, οὐ συγχωρεῖς τὰ καταθύμια πράττειν, πείθομαι σοι ἐν τούτῳ. ἐν οἷς γὰρ οὐ πρόκειται προφανῆς ἀπόλεια καὶ Θεοῦ ἀλλοτρίωσις, καλὸν τὸ πατρὶ πείθεσθαι.

Χαράς οὖν ὅτι πλείστης ὁ βασιλεὺς πλησθεῖς διαρρεῖ μὲν τὴν ὑποτελὴ αὐτῷ χῶραν πᾶσαν εἰς δύο, χειροτονεῖ δὲ τὸν νῦν βασιλεά, κοσμεῖ τῷ διαδήματι, καὶ πᾶσῃ τούτῃ βασιλικῇ καταλαμπρύνας δόξῃ εἰς τὴν ἀφορισθεῖσαν αὐτῷ ἐκτέμπεις βασιλείαν μετὰ λαμπρᾶς δορυφορίας. τοῖς ἀρχοντις δὲ καὶ ἡγεμόνις, στρατηγοῖς τε καὶ σατράπαις κελεύει, παντὶ τῷ βουλομένῳ, ἀπελθεῖν μετὰ τοῦ νῦν αὐτοῦ καὶ βασιλέως. καὶ πῶς τινὰ μεγάλην καὶ πολυάνθρωπον ἀφορίζει αὐτῷ 305 τῇ βασιλείᾳ, καὶ πάντα δίδωσι τὰ πρέποντα βασιλεύσων. τότε δὴ τότε τὴν ἐξουσίαν παραλαβῶν ὁ Ἰωάσαφ τῆς βασιλείας, ἡνίκα τὴν πόλιν κατέλαβεν ἐνθα τὰ τῆς βασιλείας ἡπτέπιστο 508
meaning of his word, he said, 'Since, after all my labours, I find thee in all points unyielding to the persuasion of my words, come now; I will divide with thee my kingdom, and make thee king over the half-part thereof; and thou shalt be free, from now, to go whatsoever way thou wilt without fear.' He, though his saintly soul perceived that the king was casting yet another snare to trip his purpose, resolved to obey, in order that he might escape his hands, and take the journey that he desired. So he answered and said, 'I have indeed been longing to go in quest of that man of God that pointed out to me the way of salvation, and, bidding farewell to everything, to pass the rest of my life in his company. But, father, since thou sufferest me not to fulfil my heart's desire, I will obey thee herein: for where there is no clear danger of perdition and estrangement from God, it is right to obey one's father.'

The king was filled with exceeding great joy, and divided all the country under his sovranity into two parts, and appointed his son king, and adorned him with the diadem, and arrayed him in all the splendour of kingship, and sent him forth with a magnificent body-guard into the kingdom set apart for him. And he bade his rulers and governors and satraps, every one that would, to depart together with his son the king. And he set apart a mighty and populous city for his kingdom, and gave him everything that befitted a king. Thus did Ioasaph receive the power of kingship; and when he had reached that city, where royal state had been
αυτῷ, τὸ τοῦ δεσποτικοῦ μὲν πάθους σημεῖον, τὸν σεβάσμιον σταυρὸν τοῦ Χριστοῦ, ἐκάστῳ ἐφίστησι τῆς πόλεως πύργῳ· τοὺς δὲ εἰδωλικοὺς ναοὺς καὶ βωμοὺς περιστάς ἐπολιόρκει, κατέστειλεν ἀνώρυττε τὸ ἔδαφος, ἐξεκάλυπτε τοὺς θεμέλιους, μηδὲν λείψανον τῆς ἀσεβείας καταλυτῶν.

Κατὰ δὲ μέσης τῆς πόλεως ναὸν μέγαν τε καὶ περικαλλῆ τὸν Δεσπότην ἀνεγείρει Χριστῷ· καὶ κελεύει τὸ πλήθος ἐκεὶ συνεχές ἐπιχωριάζοντας προσάγειν τῷ Θεῷ τὸ σέβας διὰ τῆς τοῦ σταυροῦ προσκυνήσεως, εἰς μέσον πρὸ πάντων αὐτοῦ παρελθὼν καὶ ἐκτενεστάτη διὸ δύο ἑαυτὸν δεησίε. πάντας δὲ τοὺς ὑπὸ τὴν αὐτοῦ χεῖρα γενομένους ἐνοικείτε, παρεκάλει, πάντα ἔτοιει τοῦ ἀποσπάσαι τῆς δεσιδαιμονοῦς πλάνης καὶ τοῦ Χριστοῦ οἰκειότατον· τὴν ἀπάτην δὲ ὑπεδείκνυ τὴν εἰδωλομανίας καὶ τὸ κήρυγμα κατηγγέλλε τῷ Εὐαγγελίῳ, τὰ περὶ τῆς τοῦ Θεοῦ Λόγου διεξῆκεν συγκαταβάσεως, τὰ θαυμάσια ἐκήρυκτε τῆς αὐτοῦ παρούσιας, τὸ πάθος ἑγνώριζε τοῦ σταυροῦ διὸ ὑπεωσώμεθα, τὴν τῆς ἀναστάσεως δύναμιν καὶ τὴν πρὸς οὐρανοῦ ἀνοδον, τὴν φοβερὰν ἅπι τοῦτος διηγεῖτε ἡμέραν τῆς φρικτῆς αὐτοῦ δευτέρας παρούσιας, τὰ τε ἀποκεὶμενα τοῖς πιστοῖς ἅγια καὶ τὰ ἐκδεχόμενα τοὺς ἁμαρτωλοὺς κολαστήρια. ταῦτα πάντα ἡθεὶς χρηστὸς καὶ μεταλληχὸς διεξῆ κῆρυσι τοῖς τοσοῦτον γὰρ ἀπὸ τοῦ ὁγκοῦ τῆς ἐξουσίας καὶ τῆς βασιλικῆς μεγαλο-306 πρεπείας ἤθελεν αἰδέσιμον εἶναι καὶ φοβερός, ὅσον ἀπὸ τῆς ταπεινοφροσύνης καὶ πράοτητος· ὥς καὶ μᾶλλον εἰλικρίνε ταῦτα πρὸς ἑαυτὸν, τῷ εἶναι τοῖς ἑργοῖς μὲν θαυμάσιοι, ἐπιεικὴς δὲ καὶ
prepared for him, on every tower of his city he set up the sign of his Lord's passion, the venerable Cross of Christ. And in person he besieged the idolatrous temples and altars, and razed them to the ground, and uncovered their foundations, leaving no trace of their ungodliness.

And in the middle of the city he upreared for Christ, his Lord, a temple mighty and passing fair, and he bade the people there often to resort thither, and offer their worship to God by the veneration of the Cross, himself standing in the midst in the presence of all, and earnestly giving himself unto prayer. And as many as were under his hand, he admonished and exhorted, and did everything to tear them away from superstitious error, and to unite them to Christ; and he pointed out the deceits of idolatry, and proclaimed the preaching of the Gospel, and recounted the things concerning the condescension of God, the Word, and preached the marvels of his coming, and made known his sufferings on the Cross whereby we were saved, and the power of his Resurrection, and his Ascension into heaven. Moreover he declared the terrible day of his dreadful second coming, and the bliss laid up for the righteous, and the punishments awaiting sinners. All these truths he expounded with kindly mien and gentle words. For he was not minded to be reverenced and feared for the grandeur of his power and kingly magnificence, but rather for his humility and meekness. Hereby also he more easily drew all men unto himself, being verily marvellous in his acts, and equitable and modest in
μέτριος τῷ φρονήματι. οὖν ἡ ἐξουσία, τὴν μετριοφροσύνην καὶ ἐπιείκειαν μέγαν συνεργὸν λαβοῦσα, πάντας ἑκείνων αὐτοῦ τοῖς λόγοις πεποίηκεν.

'Ἀμέλεις οὖτως ἐν ὀλίγῳ χρόνῳ πάς ὁ ὑποτελὴς αὐτῷ λαὸς πολίτης τε καὶ ἐγχώριος τοῖς θεοφθόνγοις αὐτοῦ ἐμυσταγωγήθη λόγοις, ὡς ἐξαρνήσασθαι μὲν τὴν πολύθεον πλάνῃ καὶ ἀπορραγῆναι τῶν εἰδωλικῶν σπουδῶν τε καὶ βδελυγμάτων, τῇ ἀπλανεὶ δὲ προσσεθήναι πίστει, καὶ ταῖς 307 αὐτοῦ μεταπλασθέντας διδασκαλίαις τῷ Χριστῷ οἰκειωθήναι. πάντες δὲ, οἱ ἐν ὁρεσί καὶ σπηλαίοις διὰ τὸν φόβον τοῦ πατρὸς αὐτοῦ ἐγκεκλεισμένοι, ἵνα εἰς τε καὶ μονάξοντες καὶ τῶν ἐπισκόπων ὄλγοι, ἔξελθοντες τῶν καταδύσεων, πρὸς αὐτὸν χαίροντες ἐχώρουν. αὐτὸς δὲ τοὺς διὰ Χριστὸν ἐν τοιούτοις περιπεσόντας ἀναιροῖς καὶ οὕτω ταλαιπωρήσαντας προσυπαντῶν ἐντύμως ἐδέχετο, καὶ εἰς τὸ ἐαυτοῦ εἰσήγη σαλάτιον, πόδας ῥύπτων, κόμην ῥυπόδωσαν ἀποπλύων, καὶ παντοίως αὐτοῦς ἥραπτεοι. εἰτα τὴν νεοργηθείσαν αὐτῷ ἐνθρωνίζει ἐκκλησίαν, καὶ τῶν τῶν ἐπισκόπων, πολλὰ διὰ τὴν εἰς Χριστὸν πίστιν κακοπαθήσαντα καὶ τὸν ἔδων ἀπολέσαντα τῆς ἐπισκοπῆς θρόνον, ἀρχιεραῖα ἐν ταύτῃ καθιστήσαν, ἀνδρὰ ἄγιαν καὶ τῶν ἐκκλησιαστικῶν κανόνων ἐπιστήμωνα, ξήλου τε θείου τὴν ψυχὴν πεπληρωμένων. κολυμβήθραν δὲ εὐθὺς σχεδιάσασθαι, βαπτίζειν τοὺς πρὸς Χριστὸν ἐπιστρέφοντας κελεῦσει. καὶ δὴ βαπτίζονται οἱ ἀρχοντες πρῶτον καὶ ὅσοι ἐν τέλει, οἱ ἐν στρατείᾳ τε αὕτης καὶ
spirit. Wherefore his power, being strongly re-
inforced by his gentleness and equity, caused all men
to yield themselves to his words.

What wonder, then, if, in a little while, all his
subjects, in city or country, were so well initiated
into his inspired teachings, that they renounced the
errors of their many gods, and broke away from
idolatrous drink offerings and abominations, and
were joined to the true faith and were created anew
by his doctrine, and added to the household of
Christ. And all, who for fear of Ioasaph’s father,
had been shut up in mountains and dens, priests
and monks, and some few bishops, came forth from
their hiding places and resorted to him gladly.
He himself would meet and receive with honour,
those who had fallen upon such tribulation and
distress, for Christ his sake, and bring them to his
own palace, washing their feet, and cleansing their
matted hair, and ministering to them in every way.
Then he dedicated his newly built church, and
therein appointed for chief-priest one of the bishops
that had suffered much, and had lost his own see, on
account of his faith in Christ, an holy man, and
learned in the canons of the Church, whose heart
was fulfilled with heavenly zeal. And forthwith,
when he had made ready a rude font,\(^1\) he bade
baptize them that were turning to Christ. And so
they were baptized, first the rulers and the men in
authority; next, the soldiers on service and the rest

\(^1\) Strictly a swimming-bath. Then, in Ecclesiastical Greek,
a Font.
ο λοιπὸς ὁχλος. καὶ οἱ βαπτιζόμενοι οὐ μόνον τὴν ψυχικὴν ἀπελάμβανον ψυχίαν, ἀλλὰ δὴ καὶ ὁσοὶ νόσοι ἦσαν σωματικάς καὶ πηρώσεις πιεζόμενοι, πάντα ἀποθέμενοι, καθαροὶ τὰς ψυ- χὰς, ἄρτιοι δὲ τὰ σώματα, τῆς θείας ἀνήρξοντο 508 κολυμβήθρας, θεραπείαν τραγήσαντες ψυχῶν τε ὁμοί καὶ σωμάτων.

"Ενθεν τοι καὶ συνέρρει πρὸς τὸν βασιλέα Ἰωάσαφ πανταχόθεν τὰ πλῆθη, μνημήναι τὴν εὐσέβειαν ὑπ' αὐτοῦ ἤτοι ὑπάτες. καὶ πάντα μὲν κατεσκάππτετο εἰδωλικὰ σεβάσματα, ἀφήρητο δὲ πᾶς ὁ πλοῦτος καὶ τὰ ἀποκείμενα τοῖς εἰδωλολείοις χρήματα: καὶ ἑρά τεμένη τῇ Ἑθῶν αὐτοκοδομεῖτο. καὶ τὸν ἐκεῖνον πλοῦτον αὐτοῖς καὶ τὰς πολυτελείς ἐσθήτας ὁ βασιλεὺς Ἰωάσαφ καὶ τοὺς θησαυροὺς ἀνετίθηκε, τὴν ἀτιμον ἐκείνην καὶ περιττὴν ὑλὴν ἐνεργοῦ ἐντεῦθεν ποιῶν καὶ ἀφέλμον. οἱ δὲ τοῖς κβηθοῖς ἐκεῖνοι καὶ ναοῖς διατρίβοντες μαραί δαίμονες διογμῆ χαλεπο- τάτῳ ἡλαύνοντο, καὶ τὴν ἐπελθοῦσαν αὐτοῖς συμφορὰν εἰς πολλῶν ἐπήκουσαν ἀνεβὼν. καὶ ἡλευθεροῦτο ἡ περίχορος πάσα ἐκείνη τῆς ξο- φέρας αὐτῶν ἀπάτης, τῷ φωτὶ τε περιελάμπετο τῆς ἀμοιβήτο τῶν Χριστιανῶν πίστεως.

'Αμέλει καὶ βασιλεὺς ἀγαθὸν πᾶσιν ὑπόδευμα ἢ, καὶ πολλοὺς ἐπὶ τὴν ὁμοίαν γνώμην ἀνέφλεγε καὶ ἐξήπτε. τοιοῦτον γὰρ ἡ ἐξουσία: συμμορφοῦ- ται ταύτη ἄει τὸ ὑποχείριον, τῶν αὐτῶν τε φιλεὶ ἐραν, κάκεινα ἐπιτηδεῖεν οἴσπερ ἄν τὸν ἀρχοντα αἰσθηταί χαίροντα. ἐντεῦθεν, τοῦ Ἑθῶν συνερ- 309 γούντος, ἡ εὐσέβεια ηὐξάνετο ἐν αὐτοῖς καὶ ἐπεδίδον. καὶ ὁλος ἢ τῶν τοῦ Χριστοῦ ἐντολῶν
of the multitude. And they that were baptized not only received health in their souls, but indeed as many as were afflicted with bodily ailments and imperfections, cast off all their trouble, and came up from the holy font pure in soul, and sound in body, reaping an harvest of health for soul and body alike.

Wherefore also from all quarters multitudes flocked to King Ioasaph, desirous to be instructed by him in godliness. And all idolatrous images were utterly demolished, and all their wealth and temple treasure was taken from them, and in their stead holy courts were built for God. For these King Ioasaph dedicated the riches and costly vestments and treasures of the idolatrous temples, thereby making this worthless and superfluous material fit for service, and profitable. And the foul fiends that dwelt in their altars and temples were rigorously chased away and put to flight; and these, in the hearing of many, loudly lamented the misfortune that had overtaken them. And all the region round about was freed from their dark deceit, and illuminated with the light of the blameless Christian faith.

And, soothly, the king was a good example to all; and he inflamed and kindled the hearts of many to be of the same mind with himself. For such is the nature of authority. Its subjects alway conform to its likeness, and are wont to love the same objects, and to practise the pursuits which they perceive to be pleasing to their governor. Hence, God helping, religion grew and increased amongst them. The
καὶ τῆς αὐτοῦ ἀγάπης ἐξηρτημένος ὁ βασιλεύς, ὁ ἠνθισμένος τε τοῦ λόγου τῆς χάριτος, καὶ ψυχῶν κυβερνήτης πολλῶν, εἰς τὸν λείμαν τοῦ Θεοῦ ταύτας καθορμίζων. ἦδει γὰρ τοῦτο εἶναι πρὸ πάντων βασιλεῶς ἔργου, ὡς τοὺς ἀνθρώπους διδάξῃ τὸν Θεοῦ φοβεῖσθαι καὶ τὸ δίκαιον τηρεῖν. ὁ δὲ καὶ ἐποίει· ἐαυτὸν τε εἰς τὸ βασιλεύειν τῶν παθῶν καταρτίζων, καὶ τοῖς ὑπ’ αὐτοῦ ὡς κυβερνήτης ἀριστοκράτοις διακάτεχων ἀκριβῶς τῆς εὐνομίας τοὺς οἰκας. τοῦτο γὰρ ὅρος ἀληθινῆς βασιλείας, τὸ βασιλεύειν καὶ κρατεῖν τῶν ἄνθρωπον ὑπὲρ ἐκείνον ἐποίει. ἐπὶ προγόνων μέντοι εὐγενεία καὶ τῇ περὶ αὐτὸν οὐσῃ βασιλικῇ δόξῃ μηδένως ἐναβρεμομένος, εἰδὼς ὅτι πήλινον ἔχομεν πάντες τοῦ γένους προπάτορα, καὶ τοῦ αὐτοῦ φυγάματος ἐσμὲν πλοῦσιοι τε καὶ πένητες, ἐν ἀβύσσῳ δὲ ταπεινοφορούσης ἀεὶ τῶν νόμων ἐμβάλλων, καὶ τῆς ἐκείθεν μακαριότητος μεμνημένος, πάροικον μὲν ἐαυτὸν τῶν ἑνταῦθα ἐλογίζετο, ἐκείνα δὲ ἐγνώσκεν ἤδια εἶναι ὅσα ἵνα μετὰ τὴν ἐνθέντες τῶν ἐκδημίαν. ἐπεὶ δὲ πάντα καλῶς ἔχειν αὐτῷ, καὶ πάντας τοὺς ὑπὸ χειρὰ τῆς 310 παλαιᾶς ἀπαλλάξας πλάνης πατροπαράδοτον, δουλοῦν εἰργάσμενο τοῦ ἐξαγοράσαντος ἡμᾶς τῆς πονηρᾶς δουλείας τῷ τιμῶν αὐτοῦ ἀἵματι, δεῦτερον ἐννοεῖ ἔργων, τῆς τῆς εὐποίας ἀρετῆς. σωφροσύνη γὰρ καὶ δικαιοσύνη ἡδὴ προκατώρθωτο αὐτῷ, ὡς τὸν στέφανον τῆς σωφροσύνης ἀναδημάντων καὶ τὴν πορφύραν τῆς δικαιοσύνης ἀμφισβήτησθαι. ἐννοεῖ ὅσιν τοῦ ἐπιγείου πλούτον τὸ ἀστατὸν ποταμῖον ὑδάτων μιμεῖσθαι τὸ κρόνον. ἐκεῖ τοῖνυν ἐσπευδὸ τούτον ἀποθέσθαι, ὅπου όὐτε 516
king was wholly dependent on the commandments of Christ and on his love, being a steward of the word of grace, and pilot to the souls of many, bringing them to safe anchorage in the haven of God. For he knew that this, afore all things, is the work of a king, to teach men to fear God and keep righteousness. Thus did he, training himself to be king over his own passions, and, like a good pilot, keeping a firm hold of the helm of good government for his subjects. For this is the end of good kingship, to be king and lord over pleasure—which end also he achieved. Of the nobility of his ancestors, or the royal splendour around him, he was in no wise proud, knowing that we all have one common forefather, made of clay, and that, whether rich or poor, we are all of the same moulding. He ever abased his soul in deepest humility, and thought on the blessedness of the world to come, and considered himself a stranger and pilgrim in this world, but realised that that was his real treasure which he should win after his departure hence. Now, since all went well with him, and since he had delivered all the people from their ancient and ancestral error, and made them servants of him who redeemed us from evil servitude by his own precious blood, he turned his thoughts to his next task, the virtue of almsgiving. Temperance and righteousness he had already attained; he wore on his brow the crown of temperance, and wrapped about him the purple of righteousness. He called to mind the uncertainty of riches, how they resemble the running of river waters. Therefore made he
σής οϋτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διαρύσσουσιν οὐδὲ κλέπτουσι. καὶ δὴ ἡ ἡράτο
πάντα τοὺς πέντει διανέμει τὰ χρήματα, μηδόλως
αὐτῶν φειδόμενοι. ἦδει γὰρ ὡς ὁ μεγάλης ἐξου-
σίας ἐπιλαβόμενος τὸν δοτήρα τῆς ἐξουσίας
όφειλε μιμεῖσθαι κατὰ δύναμιν, ἐν τούτῳ δὲ μά-
λιστα τὸν Θεὸν μιμήσεται, ἐν τῷ μηδὲν ἥγεσθαι
τοῦ ἐλεεῖν προτιμότερον. ὑπὲρ χρυσίων οὐν καὶ
λίθων τίμων τῆς ἐνυποίας τὸν πλούτον ἑαυτῷ
συναθροίζων ἢν, τῶν καὶ ὅδε κατευθραίοντα τῇ
ἔπιδι τῆς μελλούσης ἀπολαίπεσες, κάκει κατα-
γλυκαίοντα τῇ πέλαργῇ τῆς ἐλπισθείσῃς μακαρί-
τητος. ἐντεύθεν ἥρευνόντο αὐτῷ φυλακαὶ, οἱ ἐν
μετάλλοις κατακεκλεισμένοι, οἱ ὑπὸ δανειστῶν
συμπυγνόμενοι· καὶ, πᾶσιν ἄφθόνως ἐπιχορηγῶν
πάντα, πατὴρ ἢν ἀπάντων τῶν ὁρθῶν τε καὶ
χρημάκατον, πατὴρ φιλόστορογος καὶ ἄγα-311
θός, ἑαυτὸν δοκῶν εὐεργετεῖν ἐκ τῆς εἰς αὐτὸς
γενομένης εὐεργεσίας. πλουσιόδωρος γὰρ ὅν τὴν
ψυχήν καὶ τῷ ὑπὲρ βασιλικότατος, πᾶσιν ἐδίδον
δαφιλῶς τοῖς χρήζουσιν· ἀπειροπλασίους γὰρ
ὁπίζουσιν ὑπὲρ τούτων ἀμοιβὰς κοιμάσασθαι ὅταν
ἐθῇ ὁ καιρὸς τῆς τῶν ἔργων ἀνταποδόσεως.

Πανταχοῦ δὲ τῆς τουαύτης αὐτοῦ φήμης ἐν
ὁλίγῳ διαβαινούσης, πάντες πρὸς αὐτὸν, ὅσπερ
ὑπὸ τινὸς ὀσμῆς μύρου κεκινημένοι, καθ' ἐκάστην
συνέρρεος, σωμάτων τε ὅμοι καὶ ψυχῶν πενίμων
ἀποτιθέμενοι, καὶ ἐν τοῖς ἀπάντων στόμασιν ἦν.
οὐχ ὁ φόβος γὰρ καὶ ἡ τυραννίς εἶλκε τὸν λαὸν,
ἀλλ' ὁ πόθος καὶ ἡ πρὸς αὐτὸν ἐκ καρδίας ἄγαπη,
ἡτὶς ἐκ Θεοῦ καὶ τῆς αὐτοῦ καλλίστης πολιτείας
ἐνεφυτεύθη ταῖς πάντων ψυχαῖς. τότε δὴ τότε
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haste to lay up his treasure where neither ‘moth nor
rust doth corrupt and where thieves do not break
through nor steal.’ So he began to distribute all his
money to the poor, sparing naught thereof. He
knew that the possessor of great authority is bound
to imitate the giver of that authority, according to
his ability; and herein he shall best imitate God, if
he hold nothing in higher honour than mercy.
Before all gold and precious stone he stored up for
himself the treasure of almsgiving; treasure, which
here gladdeneth the heart by the hope of enjoyment
to come, and there delighteth it with the taste of the
hoped-for bliss. After this he searched the prisons,
and sought out the captives in mines, or debtors in
the grip of their creditors; and by generous largesses
to all he proved a father to all, orphans, and widows,
and beggars, a loving and good father, for he deemed
that by bestowing blessings on these he won a
blessing for himself. Being endowed with spiritual
riches, and, in sooth, a perfect king, he gave liberally
to all that were in need, for he hoped to receive
infinitely more, when the time should come for the
recompense of his works.

Now, in little while, the fame of Ioasaph was
blazoned abroad; and led, as it were by the scent of
sweet ointment, all men flocked to him daily, casting
off their poverty of soul and body: and his name
was on every man’s lips. It was not fear and
oppression that drew the people to him, but desire
and heart-felt love, which by God’s blessing and
the king’s fair life had been planted in their hearts.
ST. JOHN DAMASCENE

καὶ οἱ πατρὶ ἀυτοῦ ὑποκείμενοι αὐτῷ μᾶλλον προσετίθεντο, καὶ, τὴν πλάνην πάσαν ἀποτιθε-μενοι, τὴν ἀλήθειαν εὐθυγενέζουστο. καὶ ὁ μὲν ὄικος τοῦ 'Ἰωάσαφ ἡμέραν καὶ ἑκραταιοῦτο, ὁ δὲ ὄικος τοῦ Ἀβεννήρ ἡλαττονοῦτο καὶ ἰσθένει, καθά-περ δὲ περὶ τοῦ Δαυίδ καὶ τοῦ Σαοῦλ ἢ τῶν 312
2 Sam. iii. 1 Βασιλείων διαγορεύει βίβλος.

XXXIV

Ταῦτα ὅρων ὁ βασιλεὺς Ἀβεννήρ ὄψε καὶ μόλις εἰς συναίσθησιν ἐλθὼν, τῶν ἐαυτοῦ κατεγίγνωσκε ψευδονύμων θεῶν τῆς ἀσθενείας καὶ κενής ἀπάτης. καὶ ἐκκλησιάσας αὐθίς τοὺς πρῶτους τῆς Βουλῆς τὰ μελετώμενα αὐτῷ εἰς φῶς ἔξῆγη. πάντων δὲ τὰ αὐτὰ βεβαιοῦντων (ἐπεσκέψατο γὰρ αὐτοὺς ἀνατολὴ ἐξ ὑψος, ὁ Σωτὴρ τῆς δεήσεως ἀκούσας τοῦ θεράπου τοῦ Ἰωάσαφ), ἔδοξε τῷ βασιλεῖ δῆλα ταῦτα τῷ νῦν ποιῆσαι. γράφει οὖν τῇ ἐξῆς ἐπιστολῆς τῷ Ἰωάσαφ περιέχουσαν οὕτως:

Βασιλεὺς Ἀβεννήρ τῷ ποθευτότῳ νῦν Ἰωάσαφ, χαίρειν. Δοξομοί πολλοί, εἰς τὴν ἐμὴν υπεισερχόμενοι ψυχῆς, δεινῶς, φίλτατε, τυραννοῦσιν, νῦε. τὰ γὰρ ἡμέτερα πάντα ἐκλείποντα ὅρων, δι τρόπον καπνὸς ἐκλείπει, τὰ τῆς σῆς δὲ θρησκείας λάμποντα ὑπὲρ ἦλιον, εἰς αἰσθησιν δὲ ἐλθόν, ἀληθῆ τὰ παρὰ σοῦ μοι ἄει λεγόμενα ἑγώνωκα εἶναι, καὶ ὡς σκότος ἡμᾶς βαθὺ τῶν ἀμαρτίῶν καὶ τῆς ἀσθενείας ἐκάλυπτεν, ὃς ἐντεύθεν οὐδὲ πρὸς τὴν ἀληθείαν διαβλέψαι καὶ τῶν ἀπάντων Δημιουργὸν 520
Then, too, did his father's subjects begin to come to him, and, laying aside all error, received the Gospel of truth. And the house of Ioasaph grew and waxed strong, but the house of Abenner waned and grew weak, even as the Book of the Kings declareth concerning David and Saul.

XXXIV

When king Abenner saw this, though late and loth, he came to his senses, and renounced his false gods with all their impotence and vain deceit. Again he called an assembly of his chief counsellors, and brought to light the thoughts of his heart. As they confirmed his words (for the day spring from on high had visited them, the Saviour who had heard the prayer of his servant Ioasaph), it pleased the king to signify the same to his son. Therefore on the morrow he wrote a letter to Ioasaph, running thus:

'King Abenner to his well-beloved son Ioasaph, greeting. Dearest son, many thoughts have been stealing into my soul, and rule it with a rod of iron. I see our state vanishing, like as smoke vanisheth, but thy religion shining brighter than the sun; and I have come to my senses, and know that the words which thou hast ever spoken unto me are true, and that a thick cloud of sin and wickedness did then cover us, so that we were unable to discern the truth,
καταμαθεῖν ἡδυνάμεθα· ἀλλὰ καὶ φῶς οὗτων τηλαγωνετερον διὰ σοῦ ἀναδειξθὲν ἡμῖν, τοὺς ὀφθαλμοὺς μύσατες, ἡμεῖς οὖν οὐκ ἠθελήσαμεν, πολλὰ μὲν σοι κακὰ ἐνδειξάμενοι, ἐλεεῖνός δὲ 313
φεῦ καὶ τῶν Χριστιανῶν οὐκ ὀλίγοις ἀνελόντες, οὕτως, τῇ συνεργούσῃ αὐτοῖς ἀμάχῳ δυνάμει
κραταῖούμενοι, διὰ τέλους πρὸς τὴν ἡμετέραν ὀμότητα ὑπερέσχον. νυνί δὲ, τὴν παχεῖαν ἑκείνην
ἀχλῶν τῶν ἡμετέρων ὁμμάτων περιελόντες, αὐγὴν τινα μικρὰν τῆς ἀληθείας ὅρῳμεν, καὶ τῶν προ
tέρων μεταμέλεια εἰσέρχεται κακῶν. ἀλλὰ καὶ
tαύτην τὴν αὐγὴν νέφος ἀλλὰ δεινὴς ἀπογνώσεως ἐπιτολάξου σκοτίζειν πειρᾶται, τὸ πλῆθος προ-
βαλλόμενον τῶν ἐμῶν κακῶν, καὶ ὦτι βδελυκτὸς
ἡδὴ ἐγὼ τῷ Χριστῷ καὶ ἀπρόσδεκτὸς εἰμι, ὡς
ἀποστάτης καὶ πολέμιος αὐτοῦ γεγονός. τό ὅποι
πρὸς ταῦτα, τέκνου γηλυκύτατον, λέγεις αὐτός,
δηλά μοι τάχιστα ποῦ ὑπόσοι, καὶ τί δεῖ ποιεῖν με
τὸν σὸν πατέρα δίδαξαι, καὶ πρὸς ἐπίγνωσιν
χειραγώγησον τοῦ συμφέροντος.

Ταύτην τὴν ἐπιστολὴν ὁ Ἰωάσαφ δεξάμενος,
καὶ τὰ ἐμφερόμενα ἐπελθὼν, ἡδονῆς ὁμοῦ καὶ
θαῦματος τὴν ψυχὴν ἐπληρώστο. εἰς τὸ ἐαυτοῦ
de ταμείου εἰσελθὼν εὐθὺς καὶ ἐπὶ πρόσωπων
πεσὼν ἐνώπιον τοῦ Δεσποτικοῦ χαρακτῆρος,
δάκρυσε τῇ γην κατέβρεχεν, εὐχαριστῶν ὁμοῦ τῷ
despóτη καὶ ἐξομολογούμενος, καὶ χείλῃ ἀγαλ-
λιάσως κινών πρὸς ὑμᾶς:

Τφώσω σε, λέγων, ὁ Θεός μου καὶ βασίλειος
μου, καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα
καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· μέγας εἶ, Κύριε,
καὶ αἴνετος σφόδρα, καὶ τῆς μεγαλωσύνης σου
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and recognize the Creator of all. Nay, but we shut our eyes, and would not behold the light which thou didst enkindle more brightly for us. Much evil did we do unto thee, and many of the Christians, alas! did we destroy; who, strengthened by the power that aided them, finally triumphed over our cruelty. But now we have removed that dense mist from our eyes, and see some small ray of truth, and there cometh on us repentance of our misdeeds. But a new cloud of despair would over-shadow it; despair at the multitude of mine offences, because I am now abominable and unacceptable to Christ, being a rebel and a foeman unto him. What, then, sayest thou, dearest son, hereto? Make known to me thine answer, and teach me that am thy father what I should do, and lead me to the knowledge of my true weal.’

When Ioasaph had received this letter, and read the words therein, his soul was filled with mingled joy and amazement. Forthwith he entered his closet, and falling on his face before the image of his Master, watered the ground with his tears, giving thanks to his Lord and confessing him, and tuning lips of exultation to sing an hymn of praise, saying:

‘I will magnify thee, O God, my King, and I will praise thy name for ever and ever. Great art thou, O Lord, and marvellous-worthy to be praised, and of
οὐκ ἔστι πέρας. καὶ τὸς λαλήσει τὰς δυναστείας
σου, ἀκουστάς ποιήσει πάσας τὰς αἰνέσεις σου,
τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων
καὶ τὴν ἀκρότομον εἰς πηγὰς ὑδάτων; ἱδοῦ γὰρ 314
ἡ ἀκρότομος αὕτη καὶ πέτρας σκληροτέρα καρδίᾳ
τοῦ ἐμοῦ πατρός, σοῦ θελήσαντος, ὥσει κηρὸς
ἐμαλάχθη. δύνατον γὰρ σοι καὶ ἐκ τῶν λίθων
τούτων ἐγείραι τέκνα τῷ Ἀβραὰμ. εὐχαριστῶ
σοι, Δέσποτα φιλάνθρωπε, Θεὲ τοῦ ἑλέονς,
ὅτι ἐμακροδύμησας καὶ μακροθυμεῖς τὸς παρα-
πτώμασιν ἡμῶν, καὶ ἔως τοῦ νῦν ἀτιμωρήτους
ἡμᾶς εἰσας εἶναι. ἡμεῖς μὲν γὰρ ἄξιοι ἢμεν
πάλαι ἀπορριφθῆναι ἀπὸ τοῦ προσώπου σου καὶ
παραδεχματισθῆναι εἰν τῷ βίῳ τούτῳ, ὡς οἱ
τὴν Πεντάπολιν οἰκούντες παράνομοι, πυρὶ καὶ
θείῳ κατακαυθέντες. ἡ δὲ ἀνέκαστός σου μακρο-
θυμία ἐφιλάνθρωπεύσατο εἰς ἡμᾶς. εὐχαριστῶ
σοι ο εὐτελῆς ἐγὼ καὶ ἀνάξιος, εἰ καὶ μὴ ὑπάρχω
ἀντάρκης πρὸς δοξολογίαν τῆς σῆς ἀγαθότητος.
καὶ δέομαι τὸν ἀμετρήτου σου ὀικτιρμῶν, Κύριε
Ἰησοῦ Χριστέ, Τίε καὶ Δόγε τοῦ ἀοράτου
Πατρός, ὁ πάντα λόγῳ παραγαγὼν καὶ θελή-
ματι τῷ σο ἁ συνέχων, ὁ ἐρυθαμένος ἡμᾶς τούς
ἀναξίους δούλους σου τῆς τοῦ ἄρχεσκάκου ἐχθροῦ
δουλείας, ὁ ταθεῖς ἐπὶ ἔξου καὶ δήσας τῶν
ἀχυρῶν, καὶ τοῖς ὑπὲρ ἐκείνου δεθεῖσιν αἰώνιον
ἐπιβραβεύσας ἐλευθερίαν αὐτῶς καὶ τὰ νῦν
ἐκτεινόν σου τὴν ἀοράτον χείρα καὶ παντουργόν,
καὶ εἰς τέλος ἐλευθέρωσον τὸν δούλον σου καὶ
πατέρα μου τῆς καθεπῆς ἐκείνης αἰχμαλωσίας
τοῦ διαβόλου καὶ ὑπὸδειξον αὐτῷ ἐναργέστατα,
ὅτι σὺ εἶ ὁ ἄεὶ ζῶν Θεὸς ἀψευδής καὶ βασιλεὺς

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thy greatness there is no end. Who can express thy noble acts, or show forth all thy praise, who hast turned the hard rock into a standing water and the flint-stone into a springing well? For behold this my father's flinty and more than granite heart is at thy will melted as wax; because thou art able of these stones to raise up children unto Abraham. I thank thee, Lord, thou lover of men, and God of pity, that thou hast been, and art, long-suffering towards our offences, and hast suffered us until now to go unpunished. Long have we deserved to be cast away from thy face, and made a by-word on earth, as were the sinful inhabitants of the five cities, consumed with fire and brimstone; but thy marvellous long suffering hath dealt graciously with us. I give thanks unto thee, vile and unworthy though I be, and insufficient of myself to glorify thy greatness. And, by thine infinite compassions, I pray thee, Lord Jesu Christ, Son and Word of the invisible Father, who madest all things by thy word, and sustaineest them by thy will; who hast delivered us thine unworthy servants from the bondage of the arch-fiend our foe: thou that wast stretched upon the Rood, and didst bind the strong man, and award everlasting freedom to them that lay bound in his fetters: do thou now also stretch forth thine invisible and almighty hand, and, at the last, free thy servant my father from the cruel bondage of the devil. Show him full clearly that thou art the ever living true God, and only King, eternal and
μόνος αἰώνιος καὶ ἀθάνατος. Ἰδὲ μοῦ, Δέσποτα, τὴν συντριβὴν τῆς καρδίας ἔλεῳ καὶ εὐμενεῖ 315 ὅμως καὶ κατὰ τὴν ἄφειδὴ σου ἐπαγγελίαν γενοῦ μετ’ ἐμοῦ τοῦ γινώσκοντος καὶ ὀμολογοῦντός σε ποιητὴν καὶ προσωπὴν πάσης κτίσεως. πηγασάτω ἐν ἐμοὶ τὸ σὸν ἀλλόμενον ὕδωρ καὶ δοθήτω μοι λόγος ἐν ἀνοίξει τοῦ στόματος, καὶ νοῦς καλῶς ἠδρασμένος ἐν σοὶ τῷ ἀγρογωνιαῖῳ λίθῳ, ἵνα δυνῆσομαι ὁ ἄχρειος οἰκέτης σου καταγγέλλαι τῷ ἐμῷ γεννητορί, ὅσ δὲ, τὸ μυστήριον τῆς σῆς οἰκονομίας, καὶ ἀποστῆσαι αὐτὸν τῇ σῇ δυνάμει τῆς ματαίας πλάνης τῶν πονηρῶν δαιμόνων, καὶ προσαγαγεῖν σοι τῷ Θεῷ καὶ δεσπότη, τῷ μὴ βουλομένῳ τὸν θάνατον ἡμῶν τῶν ἁμαρτωλῶν, ἀλλ’ ἀναμένοντε τὴν ἐπιστροφὴν καὶ τὴν μετάνοιαν, ὅτι δεδοξασμένος εἰς εἰς τοὺς αἰώνας. ἀμήν.

Οὗτος εὐξάμενος καὶ πληροφορίαν λαβὼν μὴ διαμαρτεῖν τοῦ ποθομένου, τῇ εὐσπλαγχνίᾳ τοῦ Χριστοῦ θαρρήσας, ἐξάρας ἐκεῖθεν μετὰ τῆς βασιλικῆς δορυφορίας, τὰ βασίλεια καταλαμβάνει τοῦ ἱδίου πατρός. ὡς δὲ τῷ πατρὶ ἀνηγενέλη ἡ ἀφίξεις τοῦ νιὸν, ἐξέρχεται εὐθὺς εἰς συνάντησιν αὐτῷ, περιπλέκεται, καταφίλει, μεγίστην ποιεῖται χαρὰν καὶ δημοτελὴ ἐορτὴν ἐπὶ τῇ παρουσίᾳ τοῦ νιὸν αὐτοῦ.

Τῇ δὲ τῷ μετὰ ταῦτα; συγκαθέζονται καταμόνας ἀλλήλους. καὶ τῇ ἄν τις εὐποι ἄπερ διεἴλεκται τότε τῷ βασίλει ὁ νῦς καὶ μεθ’ ὅσης τῆς φιλοσοφίας; Τῇ δὲ ἀλλο γε ἦ τὰ τῷ θείῳ Πνεύματι αὐτῷ ὑπηχούμενα, δι’ οὗ οἱ ἄλλοις σαγγευόμενοι τῷ 316 Χριστῷ τὸν κόσμον ὅλον, καὶ οἱ ἀγράμματοι τῶν 526
immortal. Behold, O Lord, with favourable and kindly eye, the contrition of my heart; and, according to thine unerring promise, be with me that acknowledge and confess thee the Maker and protector of all creation. Let there be a well of water within me springing up, and let utterance be given unto me that I may open my mouth, and a mind well fixed in thee, the chief corner-stone, that I, thine unprofitable servant, may be enabled to preach to my father, as is right, the mystery of thine Incarnation, and by thy power deliver him from the vain deceit of wicked devils, and bring him unto thee his God and Lord, who willest not the death of us sinners, but waitest for them to return and repent, because thou art glorified for ever and ever. Amen.'

When he had thus prayed, and received fulness of assurance that he should not miscarry in his desire, he took courage by the tender mercy of Christ, and arose thence, with his royal body-guard, and arrived at his father's palace. When it was told unto his father, 'Thy son is come,' he went forth straightway for to meet him, and embraced and kissed him lovingly, and made exceeding great joy, and held a general feast in honour of the coming of his son. And afterward, they two were closeted together.

But how tell of all that the son spake with his father, and of all the wisdom of his speech? And what was that speech but the words put into his mouth by the Holy Ghost, by whom the fishermen enclosed the whole world in their nets for Christ and the unlearned are found wiser than
σοφῶν σοφώτεροι δείκνυνται· τῇ τοῦτον χάριτι καὶ αὐτὸς σοφίσθεις ἐλάλει τῷ βασιλεί τῷ πατρί, φωτίζων αὐτὸν φῶς γνώσεως. καὶ πρῶτερον γάρ, πολλὰ κοπίασας τοῦ ἐλκύσαι τῆς δεισιδαιμονος πλάνης τον πατέρα, τί μὲν οὐ λέγων, τί δὲ οὐ ποιῶν, ὅστε τοῦτον ἐπαναγεγέρθαι, κενήν ψάλλειν εἴκει, καὶ εἰς δὴ λέγειν μὴ ἀκούντων· ὅτε δὲ ἐπέβλεψεν ὁ Κύριος ἐπὶ τὴν ταπείνωσιν τοῦ δούλου αὐτοῦ Ἰωάσαφ, καὶ, τῆς δεήσεως αὐτοῦ ὑπακούσας, τὰς κεκλεισμένας πύλας τῆς καρδίας τοῦ πατρὸς αὐτοῦ διήνυσε (θέλημα γάρ, φησί, τῶν φοβουμένων αὐτὸν ποιήσει, καὶ τῆς δεήσεως αὐτοῦ εἰσακούσαται), ῥαδίως τὰ λεγόμενα συνίει ὁ βασιλεὺς· ὅστε, καιροῦ εὐθέτου τυχόντα, τὸν ἄνω τῇ τοῦ Χριστοῦ χάριτι κατὰ τῶν πονηρῶν ἀραὶ νίκην πνευμάτων τῶν κυριευσάντων τῆς ψυχῆς τοῦ πατρὸς αὐτοῦ, καὶ τῆς τοῦτον πλάνης τέλεος ἐλευθερώσται αὐτόν, τὸν σωτήριον δὲ τρανὸς γνωρίσαι λόγον καὶ τῷ ἐν οὐρανοῖς οἰκείωσαι ζῶντε Θεό.

Ἐξ ἀρχῆς γὰρ τὸν λόγον ἀναλαβὼν, ἀνήγγειλεν αὐτῷ ἢ οὐκ ἦδει μεγάλα καὶ θαυμαστά, ἢ τοῖς ὡσὶ τῆς καρδίας οὐκ ἄκηκοι, πολλὰ μὲν αὐτῷ περὶ Θεοῦ φθεγξάμενος καὶ τὴν εὐσέ-317 βειαν παραδεικνύσει, ὥσ τοις ἐστὶ δὲ άλλος Θεὸς ἐν οὐρανῷ ἄνω, οὕτε ἔπει γῆς κάτω, εἰ μὴ ἡ ἐν Πατρὶ καὶ Τίῳ καὶ Ἁγίῳ Πνεύματι γνωριζόμενος εἰς Θεὸς· πολλὰ δὲ μυστηρία γνωρίσας τῆς θεολογίας, ἐφ' οἷς καὶ τὰ περὶ τῆς ἀρνοῦτον τε καὶ ὀρατῆς διήγγειλε κτίσεως, ὡς ἐκ μὴ ἄνων τὰ πάντα παραγαγὼν ὁ Δημοσθένος, κατ' εἰκόνα καὶ ὁμοιωσιν αὐτοῦ πλάσας τὸν ἀνθρωπόν καὶ

Heb. xi, 3
Gen. i. 26
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the wise. This Holy Spirit's grace and wisdom taught Ioasaph to speak with the king his father, enlightening him with the light of knowledge. Before now he had bestowed much labour to drag his father from superstitious error, leaving nothing unsaid and nothing undone to win him over, but he seemed to be twanging on a broken string, and speaking to deaf ears. But when the Lord looked upon the lowliness of his servant Ioasaph, and, in answer to his prayer, opened the closed gates of his father's heart (for it is said, he will fulfil the desire of them that fear him, and will hear their cry), then the king easily understood the things that were spoken; so that, when a convenient season came, through the grace of Christ, this son triumphed over those evil spirits that had lorded it over the soul of his father, and clean freed him from their error, and made the word of salvation clearly known unto him, and joined him to the living God on high.

Ioasaph took up his tale from the beginning, and expounded to his father great and marvellous things which he knew not, which he had never heard with the ears of his heart; and he told him many weighty sayings concerning God, and showed him righteousness: to wit that there is no other God in heaven above, nor in the earth beneath, except the one God, revealed in the Father, the Son, and the Holy Ghost. And he made known unto him many mysteries of divine knowledge; and amongst them he told him the history of creation, visible and invisible, how the Creator brought every thing out of nothing, and how he formed man after his own image and likeness.
τοῦτον τῷ αὐτόξουσίῳ τιμῆσας, τῶν ἐν παρα-
δείσῳ καλῶν μετέχειν πεποίηκεν, ἀπέχεσθαι
τοῦτον μόνου κελεύσας ὅπερ ἢν τὸ ξύλον τῆς
gνώσεως, ἥθετηκότα δὲ τὴν ἐντολὴν τοῦ παρα-
dείσου ἐξώρισεν ὅθεν, τῆς πρὸς αὐτὸς οἰκείω-
tητος ὁλισθήσασι, εἰς τὰς πολλὰς ταύτας περι-
pεπτωκεν πλάνας τῷ ἀνθρώπων γένος, δουλωθέν
ταῖς ἀμαρτίαις καὶ ὑποτεσσον τῷ θανάτῳ διὰ
tῆς τυραννίδος τοῦ διαβόλου ὑς, ὑποχειρίους
ἁπάξ τους ἀνθρώπους λαβών, παντελῶς ἐπιλα-
θέσθαι πεποίηκε τοῦ Θεοῦ καὶ δεσπότου, καὶ
αὐτῷ ἀνέπεισε νατρεύειν διὰ τῆς τῶν εἰδώλων
μυσταρίας προσκυνήσεως. σπλαγχνισθεὶς οὖν ἡ
πλάσας ἡμᾶς Θεὸς, εὐδοκία τοῦ Πατρὸς καὶ
συνεργία τοῦ Ἁγίου Πνεύματος, εὐδόκησεν ἐκ
Παρθένου ἁγίας, τῆς Θεοτόκου Μαρίας, καθ’
ἡμᾶς τεχθήναι. καὶ, πάθεσιν ἀμιλήσας ὁ ἀπαθής,
dιὰ τρίτης τε ἡμέρας ἐκ νεκρῶν ἀναστάς, ἐλυτρώ-
σατο ἡμᾶς τοῦ πρωτέου ἐπιτίμου καὶ κλέους
τοῦ πρωτέου ἡξίωσε. συνανήγαγε γὰρ ἡμᾶς
εἰς ὑπαρχόντας ἀνερχόμενος, ὅθεν ἐτύγχανε κατα-
βεβηκός· δυ καὶ αὕτης ἤξειν πιστεύομεν, ὡς τὸ 318
πλάσμα τὸ ἐαυτοῦ ἀναστήση. ἀποδώσει δὲ
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. ἔπὶ τοῦτοι τὴν
ἐκδεχομένην τοὺς ἄξιοντος τῶν ὑπάρχων ἐμνηστα-
γώγοις βασιλείαν καὶ τὰ ἀπόρρητα ἀγαθά. τὴν
ἀποκειμένην τοῖς φαύλοις προσετίθει βάσανον,
tὸ ἄσβεστον πῦρ, τὸ ἐξώτερον σκότος, τὸν
ἀτελεύτητον σκόλημα, καὶ ὅσην ἄλλην οἱ τῆς
ἀμαρτίας δούλοι κόλασιν ἐαυτοῖς ἐθησαίρον.
Ταῦτα πάντα λόγοι πλείστοις, καὶ ἀδυφιλῶς
ἀὐτῷ ἐνυπάρχουσαν τὴν τοῦ Πνεύματος μαρτυ-
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and endowed him with power of free-will, and gave him Paradise to his enjoyment, charging him only to abstain from one thing, the tree of knowledge; and how, when man had broken his commandment, he banished him out of Paradise; and how man, fallen from union with God, stumbled into these manifold errors, becoming the slave of sins, and subject unto death through the tyranny of the devil, who, having once taken men captive, hath made them utterly forget their Lord and God, and hath persuaded them to serve him instead, by the abominable worshipping of idols. So our Maker, moved with compassion, through the good-will of the Father, and the co-operation of the Holy Ghost, was pleased, for our sakes, to be born of an holy Virgin, Mary, the mother of God, and he, that cannot suffer, was acquainted with sufferings. On the third day he rose again from the dead, and redeemed us from our first penalty, and restored to us our first glory. When he ascended into the heavens, from whence he had descended, he raised us up together with him; and thence, we believe that he shall come again, to raise up his own handiwork; and he will recompense every man according to his works. Moreover Ioasaph instructed his father concerning the kingdom of heaven that awaiteth them that are worthy thereof, and the joy unspeakable. Thereto he added the torment in store for the wicked, the unquenchable fire, the outer darkness, the undying worm and whatsoever other punishment the servants of sin have laid up in store for themselves.

All these things set he forth in many words, which bore witness that the grace of the Spirit was
ST. JOHN DAMASCENE

Cp. pp. 94, 95

ροῦσι χάριν, διεξελθὼν, εἶτα καὶ τὸ ἀνέξιχνιαστὸν πέλαγος τῆς τοῦ Θεοῦ δυναύτημενος φιλανθρωπίας καὶ οἷς ἐστὶν έτοιμος δέχεσθαι τὴν μετάνοιαν τῶν πρὸς αὐτοῦ ἐπιστρεφόντων, καὶ ὃς οὖν ἔστιν ἀμαρτία νικῶσα τὴν αὐτοῦ εὐσπλαγχνίαν, εἵπερ θελήσομεν μετανοήσαι, ἐκ πολλῶν δὲ τούτῳ παραδειγμάτων καὶ γράφων παραστήσας μαρτυριῶν, ὁ μὲν τέλος ἐπέθηκε τῷ λόγῳ.

XXXV

Κατανυγεῖσι δὲ ὁ βασιλεὺς Ἀβεννήρ ἐπὶ τῇ θεοδιδάκτῳ σοφίᾳ ταύτῃ, φωνῇ μεγάλῃ καὶ θερμοτάτῃ ψυχῇ τῶν σωτηρία Χριστὸν ὁμολογεῖ, πάσης ἀποστάς δεισιδαιμονός πλάνης. τὸ σημεῖον τε προσκυνεῖ τοῦ ζωοποιοῦ σταυροῦ 319 ὑπὸ τὴν πάντων ὑπείκα καὶ εἰς ἐπήκοον ἀπάντων Θεοῦ κηρύττει ἀληθινῶν τῶν Κύριων ἡμῶν Ἰησοῦν Χριστὸν τὴν τε προτέραν ἀσέβειαν διεξελθόν, τὴν οἰκείαν τε κατὰ τῶν Χριστιανῶν ἀμότητα καὶ μακρονόμοι ἔλεγξας, μέγα μέρος πρὸς τὴν εὐσέβειαν γίνεται ὡς ἐντεύθεν ἔρχον τὸ εἰρημένον τῷ Παῦλῳ γνωσθῆναι, καὶ ὅπου ὁ τῆς ἀσέβειας υπήρχε πλεονασμὸς, ἐκεῖ καὶ τὴν περισσείαν γενέσθαι τῆς χάριτος.

Πολλὰ τοιῶν καὶ τοῦ σοφοτάτου Ἰωάσαφ τοῦ συνελθοῦσι τότε στρατηγοῖς τε καὶ σατράπαις καὶ παντὶ τῷ λαῷ περὶ Θεοῦ καὶ τῆς εἰς αὐτὸν εὐσέβειας διαλεγομένου, καὶ οἶονεὶ

1 A good iambic line ends here with "πλάνης."
dwell ing richly within him. Then he described the uncharted sea of the love of God towards mankind, and how he is ready to accept the repentance of them that turn to him; and how there is no sin too great for his tender mercy, if we will but repent. And when he had confirmed these truths by many an example, and testimony of Scripture, he made an end of speaking.

XXXV

King Abenner was pricked to the heart by this inspired wisdom and with loud voice and fervent heart confessed Christ his Saviour, and forthwith forsook all superstitious error. He venerated the sign of the life-giving Cross in the sight of all and, in the hearing of all, proclaimed our Lord Jesus Christ to be God. By telling in full the tale of their former ungodliness, and of his own cruelty and blood thirstiness toward the Christians, he proved himself a great power for religion. So here was proved in fact, the saying of Paul; and where sin abounded, there did grace much more abound.

While then the learned Ioasaph was speaking of God, and of piety towards him, to the dukes and satraps and all the people there assembled, and was,
πυρίνη ὕλωση καλὸν τι καὶ ἄδικον τερετίζοντος, ἢ τοῦ Ἁγίου Πνεύματος χάρις ἐπιφοιτήσασα πάντας εἰς δοξολογίαν ἐκλείπει Θεοῦ, ὡς ἐκ μᾶς φωνῆς πάντων βοηθῶν τῶν ὄχλων. Μέγας ὁ Θεὸς τῶν Χριστιανῶν· οὐκ ἐστὶν ἄλλος θεὸς πλην τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ σὺν Πάτρι καὶ Ἁγίῳ Πνεύματι δοξάζομένου.

Ζηλοῦ δὲ θείου κατάπλεως γενόμενος, ὁ βασιλεὺς Ἀβεβηρὴ ἐφάλληται στερρῶς τοὺς εἰδόλους ἢ σαν εὖ τῷ παλατίῳ αὐτοῦ ἐκ χρυσοῦ καὶ ἀργυροῦ πεποιημένα, καὶ εἰς ἔδαφος ταύτα καταστὰ. εἶτα, εἰς λεπτὰ διελών, πένης σι διανέμει, ὁφέλιμα οὕτω τὰ ἀνωφελὴ θέμενος· ἀμέλει καὶ 320 μετὰ τοῦ νῦν τοὺς εἰδόλους ναοὺς καὶ βωμοὺς περιστάντες μέχρις αὐτῶν κατηδάφων τῶν θεμελίων· ἱερὰ δὲ τῷ Θεῷ τεμένη ἀντικοδόμουν. οὔ μόνον δὲ ἐν τῇ πόλει, ἀλλὰ καὶ ἀνὰ πᾶσαν τὴν χώραν σπουδὴ ταύτα ἐποίουν. τὰ δὲ πονηρὰ πνεύματα τὰ τοῖς βωμοῖς ἐνοικούντα ὀλοκλύοντα ἠλαίωντο, καὶ τὴν ἁμαχίαν τοῦ Θεοῦ ἡμῶν δύναμιν ὑποτρέμοντα ἐβόων. πᾶσα δὲ ἡ περίχωρος καὶ τὰ τῶν προσώπων ἐθνῶν πλείστα πρὸς τὴν εὔσεβὴ πίστιν ἐχειραγωγοῦντο. τότε δὴ τοῦ ἀνωτέρω ῥήθεντος θειότατον ἐπισκόπου παραγενομένου, κατηχεῖται ὁ βασιλεὺς Ἀβεβηρή, καὶ τὸ θείω τελειώταται βαπτίσματι εἰς τὸ ὄνομα τοῦ Πατρὸς, τοῦ Θεοῦ καὶ τοῦ Ἁγίου Πνεύματος. 321 καὶ Ἰωάσαφ τούτον ἐκ τῆς θείας κολυμβήθρας ἀναδέχεται, τούτῳ δὴ τὸ καινότατον γεννήτωρ τοῦ πατρὸς ἀναδειχθεῖς, καὶ τὸ σαρκικὸς γεννήσαντες τῆς πνευματικῆς ἀναγεννήσεως πρόξενος γενόμενος. νῦν γὰρ ἦν τοῦ ὄνοματος Πατρὸς καὶ

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as it were with a tongue of fire piping unto them a goodly ode, the grace of the Holy Spirit descended upon them, and moved them to give glory to God, so that all the multitude cried aloud with one voice, 'Great is the God of the Christians, and there is none other God but our Lord Jesus Christ, who, together with the Father and Holy Ghost, is glorified.'

Waxen full of heavenly zeal, King Abenner made a sturdy assault on the idols, wrought of silver and gold, that were within his palace, and tore them down to the ground. Then he brake them into small pieces, and distributed them to the poor, thus making that which had been useless useful. Furthermore he and his son besieged the idols' temples and altars and levelled them even to the ground, and in their stead, and to the honour of God, built holy courts. And not only in the city but throughout all the country also, thus did they in their zeal. And the evil spirits that dwelt in those altars were driven forth with shrieks, and cried out in terror at the invincible power of our God. And all the region round about, and the greater part of the neighbour nations, were led, as by the hand, to the true Faith. Then came the holy Bishop, of whom we have spoken, and King Abenner was instructed, and made perfect with Holy Baptism, in the name of the Father, and of the Son, and of the Holy Ghost. And Ioasaph received him as he came up from the Holy Font, in this strange way appearing as the begetter of his own father, and proving the spiritual father to him that begat him in the flesh: for he was the son of
καρπὸς οὖν τῆς θείας ρίζης θειότατος, ρίζης ἐκείνης τῆς βοῶσης. Ἔγω εἰμὶ ἡ ἀμπελος, ὑμεῖς τὰ κλήματα.

Οὐτως ἀναγεννηθεῖς ὁ βασιλεὺς Ἀβεβελής τῇ ὑδάτῳ καὶ Πνεύματος ἔχαρι χαράν ἀνεκκλαλητῶς σὺν αὐτῷ δὲ καὶ πάσα ἡ πόλις καὶ ἡ περίχωρος τῶν θείων ἥξιοῦτο βαπτίσματος, καὶ φωτὸς νιόλ ἀνεδείκνυτο οἱ πρὶν ἐσκοτισθησένοι. πᾶσα δὲ νόσωσι καὶ πᾶσα δαιμονικὴ ἐπιφορὰ πόρρω τῶν πιστεύοντων ἡλαύνετο· ἄρτιοι δὲ καὶ ύγιεῖς πάντες τὰς ψυχὰς καὶ τὰ σώματα ἱσαν. καὶ πολλὰ ἐτερα θαυμάσια εἰς βεβαιώσων τῆς πίστεως ἐτελοῦντο ἐκκλησίαι τε ἀνωκοδομοῦντο, καὶ ἐπίσκοποι, οἳ τε κεκρυμένοι διὰ τὸν φόβον ἐφανεροῦντο καὶ τὰς ἱδίας ἀπελάμβανον ἐκκλησίας, καὶ ἄλλοι εκ 322 τε τῶν ἱερεῶν καὶ τῶν μοναχῶν τῶν προεχειρίζοντο εἰς τὸ ποιμανέντω τοῦ Χριστοῦ ποιμνίου. ὁ μὲν οὖν βασιλεὺς Ἀβεβελής, οὐτῳ τῇς προτέρας ἐκείνης μοχθηρᾶς ἀγωγῆς ἀποστὰσι καὶ μετάμελος δὲν ἐφ᾽ οἷς ἔπραξε, πᾶσαν μὲν τὴν βασιλείαν ἀρχὴν τῷ νῦν παραδίδοσιν· αὐτὸς δὲ καὶ ἠντὸν ἤρεμων, κόνιν ἄεὶ τῆς κεφαλῆς καταχέων, βαρεῖς τε ἀναφέρων στεναγμοῦς καὶ λούν τῶν δάκρυσιν ἔαντον, μόνος μόνος τῷ πανταχοῦ παρόντι ὄμιλε, συγγνώμην αὐτῷ τῶν οἰκείων πταισμάτων εξαιτούμενος. εἰς τοσαῦταν δὲ κατανύσεως καὶ ταπεινοφροσύνης ἀβύσσου ἔαντον καθήκεν ως παρατείνοντας καὶ τὸ τοῦ Θεοῦ όνομα τοῖς ἐαντοῦ ὄνομάζειν χείλεσι, μόλις δὲ τούτου τῆς τοῦ νῦν νουθεσίας κατατομῆσαι. οὔτω δὲ τὴν καλὴν ἄλλοβοσιν ἧλλοιώθη καὶ τὴν πρὸς ἀρέτην ἀπάγουσαν ὀδευσε τρίβον ὡς ὑπερβήναι αὐτὸν τῇ εὐσε-
his heavenly Father, and verily divine fruit of that
divine Branch, which saith, 'I am the vine, ye are
the branches.'

Thus King Abenner, being born again of water
and of the spirit, rejoiced with joy unspeakable, and
with him all the city and the region round about
received Holy Baptism, and they that were before
darkness now became children of light. And every
disease, and every assault of evil spirits was driven
far from the believers, and all were sane and sound
in body and in soul. And many other miracles were
wrought for the confirmation of the Faith. Churches
too were built, and the bishops, that had been
hiding for fear, discovered themselves, and received
again their own churches, whilst others were chosen
from the priests and monks, to shepherd the flock of
Christ. But King Abenner, having thus forsaken
his former disgraceful life, and repented of his evil
deeds, handed over to his son the rule of all his
kingdom. He himself dwelt in solitude, continually
casting dust on his head, and groaning for very
heaviness, and watering his face with his tears,
being alone, communing with him who is everywhere
present and imploring him to forgive his sins. And
he abased himself to such a depth of contrition and
humility, that he refused to name the name of
Christ with his own lips, and was scarce brought by
his son's admonitions to make so bold. Thus the
king passed through the good change and entered
the road that leadeth to virtue, so that his right-
eousness now surpassed his former sins of ignorance.
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βεία τῶν πρωτέρων ἀνομίῶν τὸ ἀγνόημα. ἐπὶ τέσσαρας δὲ χρόνους ὦτῳ βιῶν ἐν μετανοίᾳ καὶ δάκρυσι καὶ ἀρέτῇ πάσῃ, ἀρρωστίᾳ περιέπεσεν, ἐν ἥ καὶ τελευτά. ὅτε δὲ τὸ τέλος ἠγγίσεω, ἦρξατο φοβεῖσθαι καὶ ἀδημονεῖν, μνείαν ποιούμενος τῶν αὐτῶ πεπραγμένων κακῶν. ὅ δὲ Ἰωάσαφ ῥήμασι παρακλητικοῖς τὸ ἐπιπεσόν αὐτῷ διεκούφιξεν

Ps. xliii. 6, 7 ἀχθος, Ἰνατὶ περὶ λυποσ εἰ, λέγων, ὦ πάτερ, καὶ ἤνατι συνταράττεις εστῶν; ἐξαίησαν ἐπὶ τὸν Θεὸν καὶ ἐξομολογεῖν αὐτῷ, ὡς ἐστιν ἑπλίς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακρῶν, διὰ κέκραγε διὰ τοῦ προφήτου βοῶν: Δοῦσασθε, 323 καθαροί γένεσθε: ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· μάθετε καλῶν ποιεῖν καὶ, Ἐὰν ὤσιν αἱ ἀμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λεκανῶν· ἐὰν δὲ ὄσιν ὡς κοκκινοῦν, ὡς εἰρον λεκανῶν. μὴ φοβοῦ τοῖνυν, ὦ πάτερ, μηδὲ δίσταξε· οὔ νικῶσι γὰρ αἱ ἀμαρτίαι τῶν ἐπιστρεφόντων πρὸς Θεὸν τὴν ἀπειροῦν αὐτοῦ ἀγαθότητα. αὑταὶ γὰρ ὑπὸ μέτρου εἰσὶ καὶ ἀριθμοῦ, ὡς καὶ ὄσιν· ἐκείη δὲ ἀμέτρητος ἐστὶ καὶ ἀναρίθμητος. οὐκ εὐδέχεται τοῖνυν τὸ ὑποκείμενον μέτρῳ τοῦ ἀμετρήτου περιεγενέσθαι.

Τοιούτοις παρακλητικοῖς ῥήμασι κατεπάδουν αὐτοῦ τὴν ψυχήν, εὐθεῦπω ἀπευράσατο. εἶτα ἐκτείνας ὁ πατὴρ τὰς χεῖρας, εὐχαριστῶν αὐτῷ ὑπερήχετο, καὶ τὴν ἡμέραν εὐλόγης ἐν ἥ αὐτοῦ ἐγγενήθη, Τέκνων, λέγων, γλυκύτατον, τέκνων οὐκ ἐμῶν, ἀλλὰ τοῦ οὐρανοῦ Πατρός, ποιαν ἀποδώσω σοι χάριν; ποιας εὐλογήσω σε εὐλογίαι; τίνα δὲ εὐχαριστίαν ἀναπέμψω τῷ Θεῷ περὶ σοῦ; ἀπολωλὼς γὰρ ἡμῖν, καὶ εὐρέθην διὰ

Cf. Lk. xv. 6, 24, 32.
For four years did he live thus in repentance and tears and virtuous acts, and then fell into the sickness whereof he died. But when the end drew nigh, he began to fear and to be dismayed, calling to remembrance the evil that he had wrought. But with comfortable words Ioasaph sought to ease the distress that had fallen on him, saying, 'Why art thou so full of heaviness, O my father, and why art thou so disquieted within thee? Set thy hope on God, and give him thanks, who is the hope of all the ends of the earth, and of them that remain in the broad sea, who crieth by the mouth of his prophet, 'Wash you, make you clean: put away from before mine eyes the wickedness of your souls; learn to do well'; and 'Though your sins be as scarlet, I will make them white as snow; though they be red like crimson, I will make them as wool.' Fear not, therefore, O my father, neither be of doubtful mind: for the sins of them that turn to God prevail not against his infinite goodness. For these, however many, are subject to measure and number: but measure and number cannot limit his goodness. It is impossible then for that which is subject to measure to exceed the unmeasurable.'

With such comfortable words did Ioasaph cheer his soul, and bring him to a good courage. Then his father stretched out his hands, and gave him thanks and prayed for him, blessing the day whereon Ioasaph was born, and said 'Dearest child, yet not child of me, but of mine heavenly Father, with what gratitude can I repay thee? With what words of blessings may I bless thee? What thanks shall I offer God for thee? I was lost, and was found through thee:
σού· νεκρός ἦμη τῇ ἁμαρτίᾳ, καὶ ἀνέξησα· ἐχθρὸς καὶ ἀποστάτης Θεοῦ, καὶ κατηλλάγην· τί οὖν ἀνταποδόσω σοι υπὲρ τούτων ἀπάντων; Θεός ἐστιν ὁ ἄξιας σοι παρέχων τὰς ἀμοιβάς· 324 οὗτω λέγων, πυκνά κατεφίλει τὸν φίληταν παῖδα. εἶτα εὐξάμενος, καὶ, Ἐις χειρᾶς σου, φιλάνθρωπε Θεέ, παρατίθημι τὸ πνεύμα μου, εἴπὼν, ἐν μετανοίᾳ τῆς ψυχῆς καὶ εἰρήνη παρέθετο τῷ Κυρίῳ.

'Ὁ δὲ Ἰωάσαφ δάκρυσι τιμήσας τελευτήσαντα τὸν πατέρα, καὶ κηδεύσας αὐτοῦ τὸ λείψανον ἐντίμως, κατέθετο ἐν μνήματι ἄνδρῶν εὐσεβῶν, οὐ μέντοι βασιλικὴ περιβαλῶν ἐσθήτη, ἀλλὰ μετανοίας κοσμήσας ἀμφότερος. στὰς δὲ ἐπὶ τῷ μνήματι, χειρᾶς τε εἰς οὐρανὸν διάρας, καὶ δάκρυα ποταμῆς δόν τῶν ὄμμάτων καταδύσας, ἔβοησε πρὸς τὸν Θεόν, λέγων:

'Ὁ Θεός, εὐχαριστῶ σε, Βασιλεύ τῆς δόξης, μόνε κραταεῖ καὶ ἅθανατε, ὅτι οὐ παρεῖδες τὴν δέσιν μου καὶ τῶν δακρύων μου οὔ παρεσιώπητος, ἀλλ' εὐδόκησας τὸν δούλον σου τούτον καὶ πατέρα μου τῆς ὀδοῦ ἐπιστρέφαι τῶν ἀνομῶν καὶ πρὸς ἑαυτὸν ἐλκύσαι τὸν σωτῆρα τῶν ἀπάντων, ἀποστῆσας μὲν τῆς ἁπάτης τῶν εἰδώλων, καταξιώσας δὲ γνωρίσαι σε τὸν ἀληθινὸν Θεὸν καὶ φιλάνθρωπον. καὶ νῦν, ὁ Κύριε μου καὶ Θεέ, ὁ ἀνεξιχνιάστων ἔχων τὸ τῆς ἀγαθότητος πέλαγος, τάξον αὐτῶν ἐν τῶπῳ χλοερῷ, ἐν τόπῳ ἀναπαύσεως, ὅπου τὸ φῶς λάμπει τοῦ προσώπου σου· 325 καὶ μὴ μνησθῇς ἀνομῶν αὐτοῦ ἀρχαίων, ἀλλὰ κατὰ τὸ πολὺ ἔλεος σου ἐξάλειψον τὸ χειρόγραφον τῶν αὐτοῦ πταισμάτων, καὶ τὰ γραμματεῖα διάρρηξον τῶν αὐτοῦ ὀφλημάτων, καὶ τοὺς ἄγιος
I was dead in sin and am alive again: an enemy, and rebel against God, and am reconciled with him. What reward therefore shall I give thee for all these benefits? God is he that shall make the due recompense.' Thus saying, he pressed many kisses on his beloved son; then, when he had prayed, and said, 'Into thy hands, O God, thou lover of men, do I commit my spirit,' he committed his soul unto the Lord.

Now, when Ioasaph had honoured with his tears his father that was dead, and had reverently cared for his body, he buried him in a sepulchre wherein devout men lay; not indeed clad in royal raiment, but robed in the garment of penitence. Standing on the sepulchre, and lifting up his hands to heaven, the tears streaming in floods from his eyes, he cried aloud unto God saying,

'O God, I thank thee, King of glory, alone mighty and immortal, that thou hast not despised my petition, and hast not held thy peace at my tears, but hast been pleased to turn this thy servant, my father, from the way of wickedness, and to draw him to thyself, the Saviour of all, departing him from the deceitfulness of idolatry, and granting him to acknowledge thee, who art the very God and lover of souls. And now, O my Lord and God, whose ocean of goodness is uncharted, set him in that place where much grass is, in a place of refreshment, where shineth the light of thy countenance. Remember not his old offences; but, according to the multitude of thy mercies, blot out the hand-writing of his sins, and destroy the tablets of his debts, and
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σου κατάλλαξον αὐτῷ οὐς πυρί τε καὶ ξίφει ἀνείλεν ἐπίταξον αὐτοῦς μὴ κατ' αὐτοῦ ὁργιζομαθοὶ. πάντα γάρ δυνατὰ σου τῷ πάντων Δεσπότῃ, ἀλλ' ἢ μόνον τὸ μὴ ἐλεεῖν τοὺς μὴ ἐπιστρέφοντας πρῶς σὲ: τοῦτο ἀδύνατον. τὸ γάρ ἔλεος σου ἐκκέχυνται ἐπὶ πάντας, καὶ σώζεις τοὺς ἐπικαλουμένους σε, Κύριε Ἰησοῦ Χριστέ, ὅτι πρέπει σου δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Τοιαύτας εὐχὰς καὶ δεήσεις προσέφερε τῷ Θεῷ ἐν ὅλαις ἑπτὰ ἡμέραις, μηδόνως τοῦ μνήματος ἀποστάς, μὴ βρώσεως ἢ πόσεως τοπαράπαν μνησθεῖς, μὴτε μὴν ἀναπαύσεως ὑπονοοῦ μετασχῶν ἀλλὰ δάκρυσι μὲν τὸ ἐδαφὸς ἐβρέχε, στεναγμοῖς δὲ ἀσυγκέντρως εὐχόμενος διετέλει. τῇ ὁγιόγῃ δὲ εἰς τὸ παλάτιον ἔπανελθὼν, πάντα τὸν πλοῦτον καὶ τὰ χρήματα τοὺς πένησι διένεμεν, ὡς μηκέτι ὑπολειφθῆναι τῶν τῶν χρείαν ἔχοντων.

XXXVI

Ἐν ὀλίγαις δὲ ἡμέραις τὴν τοιαύτην τελέσας διακονίαν καὶ πάντας τοὺς θησαυροὺς κατακενώσας, ὅπως μέλλοντι τῇν στενήν εἰσιέναι πῦλην μηδὲν αὐτῷ ἐμποδίσειν ὁ τῶν χρημάτων ὄγκος, τῇ τεσσαρακοστῇ ἡμέρᾳ τῆς τοῦ πατρὸς τελευτῆς, μνῆμαν αὐτῷ τελῶν, συγκαλεῖ πάντας τοὺς ἐν τέλει καὶ τοὺς στρατιωτικὰ περιεξωσμένους καὶ τού πολιτικοῦ λαοῦ οὐκ ὀλίγους. 326 καὶ προκαθίσας, ὡς ἔθος, φησὶν εἰς ἐπήκοον πάντων. Ἰδοὺ, καθὼς ὀράτε, Ἄβεινήρ πατήρ μου καὶ βασιλεὺς τέθνηκεν ὡς εἰς τῶν πενήτων,
set him at peace with thy Saints whom he slew with fire and sword. Charge them not to be bitter against him. For all things are possible with thee, the Lord of all, save only to withhold pity from them that turn not unto thee; this is impossible. For thy pity is poured out upon all men, and thou savest them that call upon thee, Lord Jesu Christ, because glory becometh thee for ever and ever. Amen.'

Such were the prayers and intercessions that he made unto God, by the space of seven full days, never leaving the grave, and never thinking of meat or drink, and taking no refreshment of sleep: but he watered the ground with his tears, and continued praying and moaning unceasingly. But, on the eighth day, he went back to his palace and distributed amongst the poor all his wealth and riches, so that not one person was left in want.

XXXVI

In a few days, after he had ended this ministry, and emptied all his coffers, in order that the burden of his money might not hinder him from entering in at the narrow gate, on the fortieth day after his father's decease, and in remembrance of him, he called together all his officers, and those who wore soldiers' attire, and of the citizens not a few. Sitting in the front, according to custom, in the audience of all he said, 'Lo, as ye see, Abenner, my father the king, hath died like any beggar. Neither wealth, nor kingly
καὶ οὐδὲν αὐτῷ ὤντε ὁ πλούτος ὤντε ἡ ἐπικληθεὶς δόξα, ὡς ἡ Βασιλικὴ ἁγία, ὡς μὴν ἔγο ὁ φιλοπάτορ υἱός, ὡς τῖς τῶν λοιπῶν αὐτῶν φίλων καὶ συγγενῶν, βοήθησαι ἵσχυσεν αὐτῷ καὶ τῆς ἀπαραίτητον ψήφου ἐξελέσθαι. ἂλλ' ὑπάγει πρὸς τὰ ἐκείθεν δικαιωτήρια, λόγου ὑφέξους τῆς πολιτείας τοῦ παρόντος βίου, μηδένα τῶν ἀπάντων συνεργὸν ἐπαγγελόμενο, ἂλλ' ἡ μόνα τὰ αὐτῷ πεπραγμένα ὀποῖα ἄν ἢ τὸ αὐτὸ δὲ τοῦτο καὶ πάσι τοῖς τῆς βρότεων λαχοῦσι φύσιν συμβαίνειν πέφυκε, καὶ ἄλλως ὡς οὐκ ἔστι. οὐν οὖν ἀκούσατε μοι, φίλοι καὶ ἀδελφοί, λαὸς Κυρίου καὶ κλήρος ἁγίων, οὗς ἐξηγόρασε Χριστὸς ὁ Θεός ἡμῶν τῷ τιμῶν αὐτὸ υἱόν, ἀνεμένει καὶ ἐρρύσατο τῆς παλαιᾶς πλάνης καὶ δουλείας τοῦ ἀντικειμένου. αὐτὸν οἴδατε τὴν ἐν ὑμῖν ἀναστροφήν μοι, οἷς ἐξέχε πῶς τὸν Χριστὸν ἔγνως καὶ δούλος αὐτῶν ἡξιώθην γενέσθαι, πάντα μισήσας, αὐτὸν ἑπετόθησα μόνον, καὶ τοῦτό μοι ἦν καταθύμων, τῆς ἔξοδος τοῦ βίου καὶ ματαίας τύρβης ὑπεξελθόντα, μοῦν μόνον αὐτῷ συνείναι καὶ ἐν ἀταράχῳ γαλήνῃ ψυχής δουλεύσαι τῷ Θεῷ μοι καὶ δεσπότῃ. ἀλλὰ μὲ κατέσχεν ἡ τοῦ πατρός μου ἐνστασίς, καὶ ἐντολὴ ἡ τιμῶν τούς γεννητόρας κελεύοντα. οἶδεν, Θεοῦ χάριτι καὶ συνεργείᾳ, οὐκ εἰς μάτην ἐκοπίασα, οὐδὲ εἰς κενὸν τὰς τοιαύτας ἁμάλασσαν ἡμέρας, ἀλλ' ἐκεῖνον τε ὑπεκείσαν Χριστῷ καὶ πάντας 327 ὡς τοῦτον μόνον γινόμενον Θεόν ἀληθινὸν καὶ Ἐκκλησίας τοῦ παπτός ἐκδίδαξα, οὐκ ἔγο ὑπὸ τοῦτο ποιησάς, ἀλλ' ἡ χάρις αὐτῶν ἡ σύν ἐμοί, ἡτὶς κακαὶ τῆς δεισιδαίμονος πλάνης καὶ λατρείας τῶν εἰδώλων ἐξείλετο, καὶ ὡς, λαὸς μου, τῆς χαλεπῆς Χριστοῦ.
glory, nor I his loving son, nor any of his kith and kindred, have availed to help him, or to save him from the sentence without reprieve. But he is gone to yonder judgement seat, to give account of his life in this world, carrying with him no advocate whatsoever, except his deeds, good or bad. And the same law is ordained by nature for every man born of woman, and there is no escape. Now, therefore, hearken unto me, friends and brethren, people and holy heritage of the Lord, whom Christ our God hath purchased with his own precious blood, and delivered from the ancient error, and bondage of the adversary. Ye yourselves know my manner of life among you; that ever since I knew Christ, and was counted worthy to become his servant, I have hated all things, and loved him only, and how this was my desire, to escape from the tempest and vain tumult of the world, and commune alone with him, and in undisturbed peace of soul serve my God and Master. But my father's opposition held me back, and the command that biddeth us to honour our fathers. So, by the grace and help of God, I have not laboured in vain, nor spent these days for naught, I have brought my father nigh to Christ, and have taught you all to know the one true God, the Lord of all; and yet not I, but the grace of God which was with me, which rescued me also from superstitious error, and from the worship of idols, and freed you, O my
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ηλευθέρωσεν αἰχμαλωσίας. καὶ ρὸς οὐν ήδη
λοιπὸν τὰ ἐπηγγελμένα τῷ Θεῷ ἔργα πληρῶσαι:
καὶ ρὸς ἀπελθεῖν ὅπου ἀν αὐτῶς ὁμογενὴς με καὶ
ἀποδούναι τὰς εὐχὰς μου ἢς ηὐξάμην αὐτῷ. νῦν
οὐν σκέψασθε ὑμεῖς ὧν ἀν βουλοῦσθε ἀφηγεῖσθαι
ὑμῶν καὶ βασιλεύειν. ἡ δὲ καταρτισμένοις
ἐστὲ εἰς τὸ θέλημα τοῦ Κυρίου, καὶ οὐδὲν ἀποκε-
κρυπταῖ ὑµῶν τῶν αὐτῶ προσταγμάτων. ἐν τού-
τοις πορεύεσθε µὴ ἐκκλίνητε δεξιὰ ἢ ἀριστερὰ·
καὶ ὁ Θεὸς τῆς εἰρήνης εἶν µετὰ πάντων ὑµῶν.

Ταῦτα ὅς ἦκουσεν ὁ λαὸς ἑκεῖνος καὶ δήμος,
θόρυβος εὐθὺς καὶ πάταγος καὶ βοή πλειστῇ
καὶ σύγχυσις ἦν, κλαίοντων πάντων καὶ ὄδυ-
ρομένων τὴν ὀρφανίαν. τοιάῦτα θρησοῦτες,
πρὸς τοὺς θρήνους καὶ ὄρκους ἠθέβαίουν µὴ
µεθήσειν ὅλως, ἀλλὰ ἀνθέξεσθαι, καὶ τὴν ὑποχώ-
ρησιν αὐτῶ µὴ τοποράπαν παραχωρήσας. οὕτω
βοῶντος τοῦ δήµου καὶ τῶν ἐν τέλει πάντων,
ὑπολαβῶν ὁ βασιλεὺς κατασείε τὸν ὄχλον, καὶ
συγὰν αὐτῶς διακελεύεται. καὶ εἰκείν τῇ ἑκεῖνοι
ἐνστάσει εἰπὼν, λυπομένους ὃµως καὶ τὰ τῆς
οἰµωγῆς σηµεῖα ἐπὶ τῶν παρείδων φέροντας οὐ-
καδὲ ἐκπέµπει. αὐτῶς δὲ ἔνα τῶν ἀρχόντων, ὃς
ὴν πρόκριτος αὐτῷ, ἐπὶ εὐσεβεία καὶ σεµνότητι 328
βίου θαυμαζόµενος, Βαραχίας τοῦνοµα (ὁντερ
καὶ ἀνωτέρω ἐδήλωσεν ὁ λόγος, ἦνίκα Ναχωρ
τὸν Βαρλαὰμ ὑποκριµόµενος φιλοσόφοις διελέγετο,
καὶ µόνος ὁ Βαραχίας ἑτοιµάσθη συµπαραστήναι
αὐτῷ καὶ συναγωνίσασθαι, ξήλωθ' θείῳ ἐκκαθιείς
τὴν καρδίαιν). τούτων καταµόνας λαβῶν ὁ βα-
σιλεὺς, προσηνὸς διελέγετο, καὶ θερµότατα ἐδεῖτο
παραλαβεῖν τὴν βασιλείαν, καὶ ἐν φόβῳ Θεοῦ
346
people, from cruel captivity. So now it is high time to fulfil the service that I promised to God; high time to depart thitherward, where he himself shall lead me, where I may perform my vows which I made unto him. Now, therefore, look you out a man whom ye will, to be your leader and king; for by this time ye have been conformed to the will of the Lord, and of his commandments nothing hath been hidden from you. Walk ye therein; turn not aside, neither to the right hand, nor to the left, and the God of peace be with you all!

When all that company and the common people heard thereof, anon there arose a clamour, an uproar, and a mighty cry and confusion, all weeping like orphans and bewailing their loss. Lamenting bitterly, they protested with oaths and with their tears, that they would never let him go, but would restrain him and not suffer in any wise his departure. While the common people, and they in authority, were thus crying aloud, the king broke in, and beckoned with his hand to the multitude and charged them to keep silence. He declared that he gave in to their instancy, and dismissed them still grieving, and bearing on their cheeks the signs of sorrow. And Ioasaph did thus. There was one of the senators first in favour with Ioasaph, a man honoured for his godliness and dignity, Barachias by name, who, as hath been already told, when Nachor, feigning to be Barlaam, was disputing with the philosophers, alone was ready to stand by Nachor and fight for him, for his heart was fired with heavenly love. Him the king took apart, and spake gently with him, and earnestly besought him to receive the kingdom, and, in the fear of God, to shepherd his people; in order
τὸν λαδὸν αὐτοῦ ποιμᾶναι, ὡς ἂν αὐτὸς τὴν ποθουμένην αὐτῷ περεύσηται ὁδόν.

''ils δὲ αὐτῶν ἀπαναινόμενον εἶδε καὶ πάντῃ ἀπαγορεύοντα, καὶ, 'Ὡς βασίλευς, λέγοντα, ὡς ἀδικός σου ἡ κρίσις: ὡς οὐ κατ' ἐντολὴν σοῦ ὁ λόγος: εἰ γὰρ ἀγαπήσαι τὸν πλησίον ὡς ἔαν τὸν ἐδιδάχθης, τίνι λόγῳ ὅπερ αὐτὸς ἀπορρίψαι βάρος σπουδάζεις, ἐμοὶ ἐπιθεῖναι ἐπείγη; εἰ μὲν γὰρ καλὸν τὸ βασιλεύειν, αὐτὸς τὸ καλὸν κάτεχε· εἰ δὲ πρόσκομμα τούτῳ ψυχῆς καὶ σκάνδαλον, τί μοι προτίθης καὶ ὑποσκέλιζει βούλει; ὡς οὖν τοιαύτα λέγοντα καὶ διαβεβαιώμενον εἶδεν, ἑπαύσατο τῆς ὁμιλίας. καὶ δὴ ὑπὸ νύκτα βασιλεύειν μὲν διαχαράττει πρὸς τὸν λαδὸν, πολλῆς γέμουσαν φιλοσοφίας καὶ πᾶσαν ὑπαγορεύοντα τὴν εὐσέβειαν, ὅποιαν τε ὀφείλουσιν περὶ Θεοῦ δόξαν ἐχειν, οἷον δὲ βίον αὐτῷ προσφέρειν, οἷον δὲ ὑμνοὺς, οἷος εὐχαριστίας· εἶτα μὴ ἄλλον ἡ τὸν Βαραχίαν δέξασθαι εἰς τὴν βασίλειον κελεύει ἁρχὴν. καὶ, εἰς τὸν ἐαυτοῦ κοιτῶνα τὸν χάρτην ἐν ὧδε ἡ ἐπιστολὴ καταλυῶν, λαθῶν ἀπαντᾷ εξέρχεται τοῦ παλατίου. ἀλλ' οὐκ ἡδυνήθη λαθεῖν εἰς τέλος. ἀμα γὰρ πρὸς τοῦτο ἀκουσθὲν τάραχον εὐθὺς καὶ ὀδυρμὸν τῷ λαῷ ἐνεποίησε· καὶ πάντες τάχει πολλῷ εἰς ζήτησιν αὐτοῦ εξέρχονται, προκατάλαβεῖν αὐτῷ τὴν φυγήν ἐκ πάντος τρόπου διανοούμενον· οἴκες οὐδὲ εἰς μάτην αὐτοῖς ἐχώρησεν ἡ σπουδή. ὡς γὰρ πᾶσας προκατελάμβανον τὰς οδοὺς, ορθὲ δὲ πάντα περιεκύκλουν καὶ ἀτριβεῖς περιήρχοντο φάραγγας, ἐν χειμάρρῳ των τοῦτον εὐρίσκουσι, 548
that he himself might take the journey that he desired.

But Barachias would put aside and reject his offer, saying, 'O king, how wrongful is thy judgement, and thy word contrary to divine command! If thou hast learned to love thy neighbour as thyself, with what right art thou eager to shift the burden off thy back and lay it upon mine? If it be good to be king, keep the good to thy self: but, if it be a stone of stumbling and rock of offence to thy soul, why put it in my pathway and seek to trip me up?' When Ioasaph perceived that he spake thus, and that his purpose was fixed, he ceased from communing with him. And now, at about the dead of night, he wrote his people a letter, full of much wisdom, expounding to them all godliness; telling them what they should think concerning God, what life, what hymns and what thanksgiving they should offer unto him. Next, he charged them to receive none other than Barachias to be ruler of the kingdom. Then left he in his bed-chamber the roll containing his letter, and, unobserved of all, went forth from his palace. But he might not win through undetected: for, early on the morrow, the tidings, that he was departed, anon made commotion and mourning among the people, and, in much haste, forth went every man for to seek him; they being minded by all means to cut off his flight. And their zeal was not spent in vain; for, when they had occupied all the high-ways, and encompassed all the mountains, and surrounded the pathless ravines, they discovered him in a water
χείρας εἰς οὐρανὸν ἐκτεταμένας ἔχοντα, καὶ τὴν εὐχὴν τῆς ἐκτης ἐπιτελοῦντα ὠρας.

Ἰδόντες δὲ αὐτὸν περιεχομένους δάκρυσι δυσωπούντες καὶ τὴν ἀποδημίαν ὁπείδιζοντες. ὁ δὲ Τί, φησὶ, μάτην κοπιάτε; μηκέτε γὰρ ἐμὲ βασιλέα ἔχειν ἐλπίζετε. τῇ πολλῇ δὲ αὐτῶν ὑπενδοὺς 330 ἐνστάσει, ὑποστρέφει αὕθις εἰς τὸ παλάτιον. καὶ, συναγαγών ἀπαντας, τὴν ἐαυτοῦ ἐφανέρωσε βουλήν. εἰτα καὶ ὁρκοὺς ἐμπεδοὶ τὸν λόγον, ὅς οὐδεμίαν αὐτὸς τοῦ λοιποῦ συνείστατι ἡμέραν. Ἐγὼ γὰρ, φησί, τὴν πρὸς υἱὸς διακονίαν μου ἐπηλποφόρησα καὶ οὐδὲν ἐνέλιπον, οὐδὲ ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγείλαι υἱῶν καὶ διδάξαι διαμαρτυρόμενος πάσι τῇ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν πιστῶν, καὶ μετανοίας ὁδοὺς ὑποδεικνύον. καὶ νῦν ἰδοὺ ἐγὼ πορεύομαι τῇ ὀδόν ἦν ἐκπαλαῖ ἐπόθουν καὶ οὐκ ἔτι ὡθεσθε τὸ πρόσωπον μου ὑμῶς πάντες. διὸ μαρτύρομαι υἱῶν τῇ σήμερον ἡμέρα, κατὰ τὸν θείον Ἀπόστολον, ὅτι καθαρὸς ἐγὼ εἰμὶ ἀπὸ τοῦ αἴματος πάντων υἱῶν. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγείλαι υἱῶν πάσαν τὴν βουλήν τοῦ Θεοῦ.

Ταῦτα ἀκούσαντες, καὶ τὸ τῆς γνώμης αὐτοῦ στερρῶν ἐπιστάμενοι, ὅς οὐδὲν τῆς προθέσεως κωλύσας δύναται, ὀδύρωντο μὲν τὴν ὀρφανίαν, οὐκ εἰχον δὲ ὅλως αὐτὸν πειθόμενον. τότε ὁ βασιλεὺς τοῦ Βαραχίαν ἐκεῖνον, διὸ καὶ φθάσας ὁ λόγος ἐδήλωσε, κατασχὼν, Τοῦτον, εἰπεν, ἄδελφοι, υἱῶν προχεριζόμαι βασιλέα. τοῦ δὲ ἑγχυρῶς πρὸς τὸ πρᾶγμα ἀπειθοῦντος, ἀκοντα καὶ μὴ βουλόμενον τῇ βασιλικῇ ἀρχῇ ἐγκαθ-
course, his hands uplifted to heaven, saying the prayer proper of the Sixth Hour.

When they beheld him, they surrounded him, and besought him with tears, upbraiding him for departing from them. 'But,' said he, 'why labour ye in vain? No longer hope to have me to your king.' Yet gave he way to their much opposition, and turned again to his palace. And, when he had assembled all the folk, he signified his will. Then with oath he confirmed his word, that he would dwell there not one day more. 'For,' said he, 'I have fulfilled my ministry toward you, and have omitted naught, neither have I kept back anything that was profitable unto you, but have shewed you and taught you, testifying to all the faith in our Lord Jesus Christ, and pointing out the paths of repentance. And now behold I go the road that I have long time desired, and all ye shall see my face no more. Wherefore I take you to record this day, as saith the holy Apostle, that I am pure from the blood of you all, for I have not shunned to declare unto you all the counsel of God.'

When they heard this, and perceived the steadfastness of his purpose, that nothing could hinder him from his resolve, they wept like orphans over their bereavement, but could in no wise over-persuade him. Then did the king take that Barachias, of whom we have already spoken, saying, 'This is he, brethren, whom I appoint to be your king.' And though Barachias stoutly resisted, yet he established
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ίστησι, καὶ τῇ κεφαλῇ αὐτοῦ τὸ διάδημα περιτίθησι, τὸν βασιλικὸν τε δακτύλιον δίδωσιν εἰς τὴν χείρα. καὶ στὰς κατὰ ἀνατολάς ἥξιατο εὐχὴν τῷ βασιλείῳ Βαραχίᾳ: ἀπεριτρπέττον αὐτῷ τὴν εἰς Θεοῦ φυλαχθῆναι πίστιν καὶ ἀκλίνη τὴν 331 κατὰ τὰς ἐντολὰς τοῦ Χριστοῦ εὑρεῖν πορείαν. σὺν τούτῳ δὲ ὑπερήφανον τοῦ κλήρου καὶ τοῦ ποιμήνος παντὸς, αὐτοῦμεν ἀντίληψιν αὐτοῦ παρὰ Κυρίου καὶ σωτηρίαν, καὶ πᾶν ὁτιπερ ἄν αὐτῶς εἰς αὐτῆσιν ἢ πρὸς τὸ συμφέρον οἰκονομούμενον.

Ὅτως εὐξάμενος ἐπιστραφεὶς λέγει τῷ Βαραχίᾳ: Ἰδοὺ σοι, ἀδελφέ, ἐντέλλομαι καθὼς ποτε ὁ Ἀπόστολος διεμαρτύρατο. Πρόσεγχε σεαυτῷ καὶ δακτυλίῳ τῷ ποιμήνῳ, ἐν δὲ τῇ Πνεύμα τὸ Ἄγιον ἔθετο βασιλεά, ποιμάνειν τὸν λαὸν τοῦ Κυρίου ἐν περιποίησατο διὰ τοῦ αἵματος τοῦ ἱδίου. καὶ καθὼς πρὸ ἐμοῦ ἐγνων τὸν Θεοῦ καὶ ἐλατρευσας αὐτῷ ἐν καθαρῶ συνειδότης, οὕτω καὶ ὡς πλείονα σπουδὴν ἐνδείκνυσι εὐαρέστησάι αὐτῷ. ὡς γὰρ καὶ μεγάλης ἡξιώθης παρὰ τοῦ Θεοῦ ἀρχῆς, τοσοῦτο μείζονος ἀμοιβῆς ὀφειλέτης υπάρχει. οὐκοῦν ἀπόδος τῷ εὐεργετῷ τὸ χρέος τῆς ἐνχαιριστίας, τὰς ἀγίας αὐτοῦ φυλάσσων ἐντολάς καὶ πάσης ἐκκλησίας ὁδὸν εἰς ἀπώλειαν φεροῦσα. ὡστε γὰρ ἐπὶ τῶν πλεοντῶν, ὅταν μὲν ναύτης σφαλή, μικρὰν φέρει τοῖς πλέουσι βλάβην ὅταν δὲ ὁ κυβερνήτης, παντὸς ἐργάζεται τῷ πλοίῳ ἀπώλειαιν οὕτω καὶ ἐν βασιλείῳ, ἓν μὲν τῶν ἀρχομένων ἀμάρτη, οὐ τοσοῦτο τὸ κοινὸν ὅσον ἑαυτῶν ἄδικεῖ, ἀν δὲ 332 αὐτῶς ὁ βασιλεύς, πάσης ἐργάζεται τῆς πολιτείας βλάβην. ὡς μεγάλας οὖν υφέξων εὐθύνας.
him, unwilling and reluctant, upon the royal throne, and placed the diadem on his head, and gave the kingly ring into his hand. Then he stood facing the East and made prayer for King Barachias, that his faith toward God might be preserved unwavering, and that he might keep without faltering the path of Christ's commandments. Therewith he prayed for the clergy and all the flock, asking of God succour for them and salvation, and all that might fitly be asked for their welfare.

Thus he prayed, and then turning said unto Barachias, 'Behold, brother, I charge thee, as the Apostle once adjured his people, "Take heed unto thyself, and to all the flock, over the which the Holy Ghost hath made thee king, to feed the Lord's people, whom he hath purchased with his own blood." And even as thou wast before me in the knowledge of God, and didst serve him with a pure conscience, so now also show the more zeal in pleasing him. For, as thou hast received of God a mighty sovereignty, thou owest him the greater repayment. Render therefore to thy Benefactor the debt of thanksgiving, by the keeping of his holy commandments and by turning aside from every path whose end is destruction. For it is with kingdoms as with ships. If one of the sailors blunder it bringeth but small damage to the crew. But if the steersman err, he causeth the whole ship to perish. Even so it is with sovranity: if a subject err, he harmeth himself more than the state. But if the king err, he causeth injury to the whole realm. Therefore, as one that shall render strict account, if
eἰ τι παρίδοις τῶν δεόντων, μετὰ πολλῆς ἀκριβείας φύλαττε σεαυτὸν ἐν τῷ ἀγαθῷ. μίσησον πᾶσαν ἡδονὴν πρὸς ἁμαρτίαν ἐλκουσαί· φησὶ γὰρ ὁ Ἀπόστολος. Ἐφήμην διάκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν οὐ χαρίς οὐδεὶς ὄφειται τὸν Κύριον. τὸν κύκλον πρόσεχε ὅστις περιτρέχει τῶν ἀνθρωπίνων πραγμάτων, ἄλλοτε ἄλλως φέρων αὐτὰ καὶ περιφέρων· καὶ ἐν τῇ τούτων ἀγιοστρόφῳ μεταβολῆ ἀμετάβλητην ἔχε τὸν εὐσεβῆ λογισμὸν. τὸ γὰρ συμμεταβάλλεσθαι ταῖς τῶν πραγμάτων μεταβολαῖς, διανοιαὶ ἀβεβαιοῦν τεκμήριον. σὺ δὲ πάγιος ἐσο, ἐν τῷ ἀγαθῷ ὅλως ἐξορεισμένος. μὴ ἐπαίρου διὰ τῆς προσκαίρου δόξης πρὸς μᾶταιν φύσημα· ἀλλὰ κεκαθαρμένῳ λογισμῷ τὸ οὐτιδαίον τῆς ἐαυτοῦ νόει φύσεως, τὸ βραχὺ τε καὶ ἁκύμορον τῆς ἐνταῦθα ξωῆς καὶ τὸν συνεξευγμένον τῇ σαρκὶ θάνατον. καὶ ταῦτα λογιζόμενοι εἰς τὸν τῆς ὑπερψίαν οὐ βληθήσῃ βόθρον, ἀλλὰ φοβηθήσῃ τὸν Θεόν, τὸν ἀληθινὸν καὶ ἐπουράνιον βασιλέα, καὶ οὕτως μακάριος ἔσῃ. Μακάριοι γὰρ, φησίν, πάντες οἱ φοβούμενοι τὸν Κύριον, οἱ πορευόμενοι ἐν ταῖς ὀδοῖς αὐτοῦ· καὶ· Μακάριος ἀνὴρ ὁ φοβούμενος τὸν Κύριον· ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα. ποῖας δὲ πρὸ πάντων ὀφελεῖς τηρεῖν ἐντολάς; Μακάριοι οἱ ἐλεήμονες, ὅτι 333 αὐτοὶ ἔλεησανταί· καὶ· Γίνεσθε οἰκτίρμονες, ὅσο πρὸς τὴν ἐντολήν πρὸ πάντων ἀπαίτοῦνται οἱ ἐν μεγίστῃ ὄντες ἀρχῆ. καὶ ἀληθῶς ὁ μεγάλης ἔξουσίας ἐπιλαβόμενος τὸν δοτήρα τῆς ἐξουσίας ὀφείλει μμείσθαι κατὰ δύναμιν· ἐν τούτῳ δὲ
thou neglect aught of thy duty, guard thyself with all diligence in that which is good. Hate all pleasure that draweth into sin: for, saith the Apostle, "Follow peace with all men, and holiness, without which no man shall see the Lord." Consider the wheel of men's affairs, how it runneth round and round, turning and whirling them now up, now down: and amid all its sudden changes, keep thou unchanged a pious mind. To change with every change of affairs betokeneth an unstable heart. But be thou steadfast, wholly established upon that which is good. Be not lifted and vainly puffed up because of temporal honour; but, with purified reason, understand the nothingness of thine own nature, and the span-length and swift flight of life here, and death the yoke-fellow of the flesh. If thou consider these things, thou shalt not be cast into the pit of arrogance, but shalt fear God, the true and heavenly King, and verily thou shalt be blessed. For he saith, "Blessed are all they that fear the Lord, and walk in his ways," and "Blessed is the man that feareth the Lord: he shall have great delight in his commandments." And which commandments above all shouldst thou observe? "Blessed are the merciful, for they shall obtain mercy," and "Be ye merciful, as your heavenly Father is merciful." For the fulfilment of this commandment, above all, is required of them that are in high authority. And, soothly, the holder of great authority ought to imitate the giver of that authority, to the best of his ability. And herein shall he best
μάλιστα τὸν Θεὸν μυρήσεται, ἐν τῷ μηδὲν ἡγεῖσθαι τοῦ ἐλεείν προτεμότερον. ἀλλὰ καὶ τὸ ὑπῆκοον οὐδὲν οὕτως εἰς εὐνοιαν ἐφέλκεται, ὡς εὐποιίας χάρις διδομένη τοῖς χρύζουσιν. ἢ γὰρ διὰ φόβου γινομένη θεραπεία κατεσχηματισμένη ἐστὶ θωπεία, πεπλασμένῳ τῷ ὑμᾶς ὑνόματι φενακίζουσα τοὺς αὐτῆς προσέχοντας· καὶ τὸ ἄκουσίως ὑποτεταγμένον στασιάζει καρποῦ λαβόμενον· τὸ δὲ τοῖς δεσμοῖς τῆς εὐνοιας κρατοῦμενον βεβαιῶν ἔχει πρὸς τὸ κρατοῦν τὴν εὐπειθείαν. διὸ εὐπρόσιτος ἐσο τοῖς δεσμοίνως, καὶ ἀνουγε τὰ ὡτα τοῖς πενομένως, ἵνα εὐρηθῇ τὴν τοῦ Θεοῦ ἀκοὴν ἀνεφγυμένην· ὅτι γὰρ τοῖς ἡμετέροις γινόμεθα συνδυάλουσ, τοιούτων περὶ ἡμᾶς εὐρήσομεν τὸν δεσπότην, καὶ ὃς ἄκουσμεν ἄκουσθησόμεθα, ὡς ὀρόμεν ἀραβησόμεθα ὑπὸ τοῦ θείου καὶ παντεφόρου βλέμματος. προεισενέγκαμεν οὐν τοῦ ἐλέους τὸν ἔλεον, ἵνα τῷ ὄμοιῳ τὸ ὄμοιον ἀντιλάβωμεν.

'Αλλὰ καὶ ἔτεραν ἀκούει ἐντολὴν σύμφωνα τῆς προτέρας. 'Αφετέ, καὶ ἀφεθήσεται ὑμῖν· καὶ, 'Εάν οὐκ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα 334 αὐτῶν, οὐδὲ ὑμῖν ἀφήσει ὁ Πατὴρ ὑμῶν ὁ συν-ράνιος τὰ παραπτώματα ὑμῶν. διὸ μὴ μηνισκακήσῃ τοῖς πταίουσιν· ἀλλὰ, συνγγόνως αὐτοῦ-μενος ἀμαρτημάτων, συγγίνωσκε καὶ αὐτὸς τοῖς εἰς σὲ πλημμελοῦσιν, ὅτι ἀφέσει ἀντιδίδοται ἄφεσις, καὶ τῇ πρὸς τοὺς ὀμοδουλοὺς ἡμῶν καταλα-γῇ τῆς δεσποτικῆς ὀργῆς ἡνεται ἀπολλαγῇ. καὶ αὖθις τὸ ἀσυμπαθές ἡμῶν πρὸς τοὺς πταί-ουτας ἀσύγγυνωστα ποιεῖ ἡμῖν τὰ ἡμέτερα πταῖ-σματα· καθὰπερ ἀκούεις τὸ ὁ τῶν μυρίων πέ-πουθεν ὀφειλέτης ταλάντων, τῇ πρὸς τὸν σῶν- 556
IMITATE God, by considering that nothing is to be preferred before showing mercy. Nay, further, nothing so surely draweth the subject to loyalty toward his Sovereign as the grace of charity bestowed on such as need it. For the service that cometh from fear is flattery in disguise, with the pretence of respect cozening them that pay heed to it; and it maketh the unwilling subject to rebel when occasion serveth. Whereas he that is held by the ties of loyalty is steadfast in his obedience to the ruling power. Wherefore be thou easy of access to all, and open thine ears unto the poor, that thou mayest find the ear of God open unto thee. For as we are to our fellow-servants, such shall we find our Master to us-ward. And, like as we do hear others, so shall we be heard ourselves; and, as we see, so shall we be seen by the divine all-seeing eye. Therefore pay we mercy for mercy, that we may obtain like for like.

"But hear yet another commandment, the fellow of the former; "Forgive, and it shall be forgiven unto you;" and "If ye forgive not men their trespasses, neither will your heavenly father forgive you your trespasses." Wherefore bear no malice against them that offend against thee; but, when thou askest forgiveness of thy sins, forgive thyself also them that injure thee, because forgiveness is repaid by forgiveness, and by making peace with our fellow-servants we are ourselves delivered from the wrath of our Master. Again, a lack of compassion towards them that trespass against us maketh our own trespasses unpardonable, even as thou hast heard what befell the man that owed ten thousand talents, how, through his want of pity on his fellow-

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δουλον ἀσπλαγχνία ἐμνυθ' την εἰσπράξων ἀνα-νεώσασι τοῦ τοσούτου χρέους. διὸ προσεκτέουν ἀκριβῶς, μὴ καὶ ἡμεῖς τὰ ὄμοια πάθοιμεν ἀλλ' ἀφήσομεν πάσαν ὁφειλήν, καὶ πάσαν μὴν ἐκ καρδίας ἐκβάλλωμεν, ἵνα καὶ ἡμῖν ἀφεθῇ τὰ πολλὰ ἡμῶν ὀφλήματα. ἔπει πάσι δὲ καὶ πρὸ πάντων τὴν καλὴν φύλαττε παρακαταθήκην, τὸν εὐσεβῆ τῆς πίστεως λόγον, ὅποι ἐμαθες καὶ ἐδιδά-χθης· καὶ πάν ἔλεγεν αἰρέσεως μὴ εκφυσεως ἐν ὑμῖν. ἀλλὰ καθαρῶν καὶ ἁδολῶν τῶν θείων διατή-ρησον στὸν, ἵνα πολύχων τὸν καρπὸν ὑπο-δείξῃ τῷ δεσπότῃ, ἡμῖν ἐλθῃ λόγον ἀπαίτων ἐκάστω τῶν βεβιωμένων καὶ ἀποδιδούς καθὰ ἐπράξαμεν. διὸν οἱ μὲν δίκαιοι λάμψασιν ὡς ὁ ἡλίος, τοὺς ἀμαρτωλοὺς δὲ τὸ σκότος καλύψῃ καὶ αἰσχύνῃ αἰῶνος. καὶ τὰ νῦν, ἀδελφοί, 335 παρατίθεμαι ὑμᾶς τῷ Θεῷ, καὶ τῷ Δόγμῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ὑμᾶς ἐποικοδομήσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσι. 336

Καὶ ταῦτα εἰπὼν, θεὶς τὰ γύναιτα αὐτοῦ, κα-θὼς γέγραπται, μετὰ δακρύων αὐθίς προσηζότοι. καὶ ἐπιστράφης κατεφίλητε τὸν Βαρακίαν ὑν βασιλέα προεχερίσατο, καὶ πάντας τοὺς ἐν τέλει. τὸτε δὴ γίνεται πράγμα δακρύων ὡς ἀληθῶς ἄξιον. περιστάντες ὡς παρ' αὐτὸν ἅπαντες, ὅσπερ τῷ ἐκείνῳ συνεῖναι ξάντες καὶ τῇ διαφέρει μέλλουσε συναφείρεσθαι καὶ τὰς ψυχὰς, τί ἡ πρὸς οἴκτου ἔλεγον; πολον ἢρήνων ὑπερβολὴν ἀπελίμπανον; κατεφίλους αὐτοῦ, περιέβαλλον· παραφρονεῖν αὐτοὺς ἑποίει τὸ πάθος. Οὐαὶ ἡμῖν, ἔβδομον, τῆς χαλεπᾶς ταύτης δυστυχίας: δεσσ- 336

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servant, he was again required to pay all that mighty debt. So we must take good heed lest a like fate betide us. But let us forgive every debt, and cast all anger out of our hearts, in order that our many debts, too, may be forgiven. Beside this, and before all things, keep thou that good thing which is committed to thy trust, the holy Word of faith wherein thou has been taught and instructed. And let no tare of heresy grow up amongst you, but preserve the heavenly seed pure and sincere, that it may yield a manifold harvest to the master, when he cometh to demand account of our lives, and to reward us according to our deeds, when the righteous shall shine forth as the sun, but darkness and everlasting shame shall cover the sinners. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'

And when he had thus spoken, he kneeled down, as it is written, and prayed again in tears. And he turned him round, and kissed Barachias, whom he had chosen to their king, and all the officers. Then came a scene fit, belike, to make one weep. They all crowded around him, as though his presence meant life to them, and his departure would reave them of their very souls; and what piteous pleading, what extravagance of grief did they omit? They kissed him; they hung about him; they were beside themselves for anguish of heart. 'Wo is us,' cried they, 'for this grievous calamity!' They called him,
πότην αὐτὸν ἀνεκαλοῦντο, πατέρα, σωτῆρα, εὐεργέτην. Διὰ σου, φησί, τὸν Θεὸν ἐγνώμεν τῆς πλάνης λευτρώμεθα· τῶν κακῶν πάντων ἀνάπαυσιν εὑρομεν. τὸ λοιπὸν ἔσται ἡμῖν μετὰ τὸν σὸν χωρισμόν; ποιὰ οὐ καταλήψεται κακά; τοιαύτα λέγοντες, τὰ στήθη ἔπαινον, καὶ τὴν κατασχοῦσαν αὐτοὺς ἀνωλοφύροντο συμφορᾶν. ὁ δὲ λόγος αὐτοὺς παρακλήσεως τῶν πολλῶν κατασχηγήσας οἰμωγών, καὶ συνεῖναι τῷ πνεύματι ἐπαγγειλάμενος, ὡς τῷ γε σῶματι ἀδύνατον ἤδη τούτο γενέσθαι, τοιαύτα εἰπὼν, πάντων ὀρώντων ἐξέρχεται τοῦ παλατίου. καὶ εὐθὺς πάντες συνελπιστεῖτο. τὴν ὑποστροφήν ἀπηγόρευν· τὴν πόλιν, ὡς μηκέτι δυνατὸν ὄμμασιν ὄφθηναι τοῖς ἑαυτῶν, ἀπεδίδρασκον. ὡς δὲ τῆς πόλεως ἔξω γεγόνας, μόλις ποτέ, τῇ τομῇ τοῦ λόγου παραινοῦντος αὐτοῦ καὶ δριμυτέραν που τὴν ἐπιτίμησιν ἐπιφέροντο, ἀπ' αὐτοῦ διερράγησαν, καὶ ἄκουσε ἐπανήρχοντο, πυκνῶς αὐτοῖς τῶν ὀφθαλμῶν ἐπιστρεφόμενοι, καὶ τὴν πορείαν τοῖς ποσίν ἐγκοπτόντων. τινὲς δὲ τῶν θερμοτέρων καὶ ὀδυρόμενοι μακρόθεν ἥκολοθούν αὐτῷ, ἐως ἡ νῦξ ἐπελθοῦσα 337 διέστησεν αὐτοὺς ἀπ' ἀλλήλων.

XXXVII

'Εξῆλθεν οὖν τῶν βασιλείων ὁ γενναῖος, ἐκεῖνος χάλρων, ὡς ὅταν ἐκ μακρᾶς ἐξορίας εἰς τὴν ἴδιαν τις ἐπανερχόμενος γηθοσύνως πορεύοντο. καὶ ἢν ἐνδεδυμένον, ἔξωθεν μὲν τὰ ἔξος ἱμάτια, ἔσωθεν δὲ τὸ τρίχινον ράκος ἐκεῖνο ὑπὲρ ὁ Βαρλαὰμ 560
Master, Father, Saviour, Benefactor. 'Through thee,' said they, 'we learned to know God, and were redeemed from error, and found rest from every ill. What remaineth us after thou art gone? What evils shall not befall us?' Thus saying, they smote upon their breasts, and bewailed the misfortune that had overtaken them. But he with words of comfort hushed their sobs, and promised to be with them still in the spirit though he might no longer abide with them in the body. And when he had thus spoken, in the sight of all he went forth from the palace. And immediately all the people followed him. They despaired of his return; they ran from the city, as from a sight that they could no longer endure. But when they were outside the city, Ioasaph addressed them with sharp words, and chode with them harshly; and so they were parted from him, and unwillingly went home, often turning round to look on him, and stumbling on their road. And some of the hotter spirits also followed afar off weeping, until the shades of night parted them one from another.

XXXVII

Thus this noble man went forth from his palace rejoicing, as when after long exile a man returneth with joy to his own country. Outwardly he wore the robes that he was wont to wear, but beneath was the hair shirt which Barlaam had given him.
ΣΤ. ΙΩΑΝΝΗΣ ΔΑΜΑΣΚΕΝΟΣ

αὐτῷ δεδώκει. τῇ δὲ νυκτὶ ἐκείνῃ εἰς οἰκίσκον πένητος τινὸς κατανύσας, τὰ περικέπεμνα αὐτῷ ἁμφία ἐκβαλὼν, τελευταίαν ταύτην εὐποιῶν τῷ πένητι δίδωσιν καὶ οὕτω ταῖς ἐκείνου τε καὶ πολλῶν ἐτέρων πενήτων εὐχαίς ἐπίκουρον ἐαυτοῦ τὸν Θεὸν θέμενος, καὶ τὴν αὐτοῦ χάριν καὶ βοήθειαν ὡς ἰμάτιον σωτηρίου καὶ χιτώνα εὐφροσύνης ἑαυτῷ περιβαλλόμενος, ἐπὶ τὸν ἔρημικόν ἐξήλθε βίον, μὴ ἄρτον ἐπιφέρομενος, μὴ ὕδωρ, μηδὲ ἄλλο τι τῶν πρὸς τροφὴν ἐπιτηδείων, μὴ ἰμάτιον ἐνδεδυμένος, ἀλλὰ ἦ τὸ σκληρὸν ἐκεῖνο ῥάκος μόνον, οὕτε πρὸς μικροῦ ἐμνήσθημεν. πόθῳ γὰρ τινὶ υπερφυεῖ καὶ ἔρωτι θείῳ τρωθεί τῇ πυκνῇ τοῦ ἀθανάτου βασιλέως Χριστοῦ, ὥς ἦν τοῦ ποθόμενου ἑξεστηκώς, ὥς ἡλιοφωνέος Θεῶ, κάτοχος τῇ τούτον ἁγάπῃ. Κραταῖα γὰρ, φησίν, ὡς πῦρ ἁγάπῃ· τοιαύτην αὐτὸς ἀπὸ τῆς θελας ἁγάπης ἐδέξατο μέθυν, καὶ οὕτως ἐξεκαύθη τῷ δίπλα, κατὰ 338 τῶν εἰπόντα. "Ὅν τρόπον ἐπιποθεῖ ἡ ἐλαφος ἐπὶ τὰς πηγὰς τῶν ὕδατος, οὕτως ἐπιποθεῖ ἡ πυκνή μου πρὸς σὲ, ὁ Θεός· ἐδιψήσεν ἡ πυκνή μου πρὸς τὸν Θεόν τὸν ἴσχυρὸν, τὸν ζωντα· καὶ καθὼς ἡ τετραμένη τῆς τοιαύτης ἁγάπης πυκνῆ βοᾷ ἐν τῷ 'Αισματὶ τῶν ἁσματών· Ἐκαρδίωσας ἡμᾶς τῷ πόθῳ σου, ἐκαρδίωσας ἡμᾶς· καὶ· Δείξον μοι τὴν ὅψιν σου, καὶ ἀκούσομαι μοι τὴν φωνήν σου· ἡ γὰρ φωνή σου φωνὴ ἡ δεία καὶ ἡ ὄψις σου ὁραία.

Ταύτης τῆς ἀνεκλαλύτου ὀραίοτητος Χριστοῦ τὸν πόθον ἐν καρδίᾳ δεξάμενος ὁ τῶν ἀποστόλων χορὸς καὶ τῶν μαρτύρων οἱ δὴμοι πάντων ὑπερείδου τῶν ὅραμένων, πάσης δὲ ζωῆς τῆς προσκαλου, 562
That night he halted at a poor man’s cabin, and stripped himself of his outer raiment, which, as his last alms, he bestowed upon his poor host, and thus by the prayers of that poor man, as well as of so many others, he made God his ally, and put on his grace and help as a garment of salvation; and, clad in a coat of gladness, thus went he off to his hermit life, carrying with him neither bread, nor water, nor any necessary food, with no garment upon him save the aforesaid rough shirt. For his heart was wounded with a marvellous longing and divine love for Christ the immortal King; he was beside himself with longing, mad for God, possessed by love of him; ‘For love,’ he saith, ‘is strong as fire.’ So drunken was he with this heavenly love, so parched with thirst, according to him that saith, ‘Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for the mighty and living God’; or, as the soul that is sick of love crieth in the Song of Songs, ‘Thou hast ravished us, ravished us with the desire of thee’; and, ‘Let me see thy countenance, and let me hear thy voice, for thy voice is a sweet voice, and thy countenance is comely.’

It was the desire for this unspeakable comeliness of Christ that fired the hearts of the Apostolic Quire and of the Martyr folk to despise the things that are seen, and all this temporal life, and the rather to
καὶ τὰ μυρία τῶν βασάνων καὶ θανάτων ἐδή προείλυντο, ἐρασθέντες τοῦ θείου κάλλους καὶ τὸ περὶ ἡμᾶς τοῦ θείου Δόγμου λογισάμενοι φίλτρον. τούτο τὸ πῦρ καὶ ὁ καλὸς οὐτὸς καὶ εὐγενὴς μὲν τῷ σώματι, εὐγενεστάτος δὲ μάλλον καὶ βασιλικῶτατος τὴν ψυχήν, ἐν ἑαυτῷ δεξάμενος, πάντων ὁμοί τῶν γηῶν καταφρονεῖ, πατεῖ πάσας τὰς τοῦ σώματος ἡδονάς, ὑπεροφάνει πλούτων καὶ δόξης καὶ τῆς παρὰ άνθρώπων τιμῆς, ἀποτίθεται διάδημα καὶ ἀλουργίδα, τῶν ἀραχνίων ύφασμάτων εὐτελέστερα τάῦτα λογισάμενοι, πρὸς πάντα δὲ τὰ ἐπίπονα καὶ λυπηρὰ τοῦ ἀσκητικοῦ βίου προθύμως ἑαυτὸν ἐκδίδοσιν, Ἑκολλήθη, βοῶν, ὁ Χριστός μου, ἐκολλήθη ἡ ψυχή μου ὅπισώ σου, ἐμοῦ δὲ ἀντελάβετο ἡ δεξία σοι.

Καὶ οὕτως ἁμεταστρεπτεὶ χωρῆσας εἰς τὸ τῆς ἐρήμου βάθος, καὶ ὡς ἀχθος τι καὶ κλοιόν βαρύτατον ἀποθέμενος τῶν προσκαίρων τὴν σύγχυσιν, εὐφράνθη τῷ πνεύματι, καὶ τῷ ποθουμένῳ ἀτενίσας Χριστῷ, ἔβοα πρὸς αὐτὸν, ὡς παρώντι καὶ τῆς φωνῆς ἐπαινοῦντι διαλεγόμενον· Μη τὰ ἀγαθὰ, φησὶ, τοῦ κόσμου τούτου ὢδον ὁ ὀφθαλμός μου ἔτι, Κύριε· μὴ μετεωρισθεὶν ἀπὸ τῆς δεύρῳ τῶν νοῦν ύπὸ τῆς παρούσης ματαιότητος· ἀλλ’ ἐμπλησον τοὺς ὀφθαλμοὺς μου, Κύριε, δακρύων πνευματικῶν καὶ κατεύθυνον τὰ διαβήματά μου, καὶ ὑπόδειξον μοι τὸν σὸν θεράποντα Βαρλαάμ. ὑπόδειξον μοι τὸν ἐμοὶ σωτηρίας γενόμενον πρὸξενον, ἵνα καὶ τοῦ ἐρημικοῦ βίου τούτου καὶ ἀσκητικοῦ δι’ αὐτοῦ τὴν ἀκρίβειαν μάθομαι καὶ μὴ τῇ ἀπειρίᾳ τῶν πολέμων τοῦ ἐχθροῦ ὑποσκελισθώ. δός μοι, Κύριε, τὴν ὀδὸν εὐρείν δι’ ἡς ἐπιτύχω σου, ὅτι 564
choose ten thousand forms of death and torture, being enamoured of his heavenly beauty, and bearing in mind the charm that the divine Word used for to win our love. Such was the fire that was kindled in the soul of this fair youth also, noble in body, but most noble and kingly in soul, that led him to despise all earthly things alike, to trample on all bodily pleasures, and to contemn riches and glory and the praise of men, to lay aside diadem and purple, as of less worth than cob-webs, and to surrender himself to all the hard and irksome toils of the ascetic life, crying, 'O my Christ, my soul is fixed upon thee, and thy right hand hath upholden me.'

Thus, without looking back, he passed into the depth of the desert; and, laying aside, like a heavy burden and clog, the stress of transitory things, he rejoiced in the Spirit, and looked steadfastly on Christ, whom he longed for, and cried aloud to him, as though he were there present to hear his voice, saying, 'Lord, let mine eyes never again see the good things of this present world. Never, from this moment, let my soul be excited by these present vanities, but fill mine eyes with spiritual tears; direct my goings in thy way, and show me thy servant Barlaam. Show me him that was the means of my salvation, that I may learn of him the exact rule of this lonely and austere life, and may not be tripped up through ignorance of the wiles of the enemy. Grant me, O Lord, to discover the way whereby to attain unto
τέτρωται ἡ ψυχή μου τὸ πόθος σου, καὶ σὲ διψῶ τὴν πηγήν τῆς σωτηρίας.

Ταῦτα ἐστρέφει καθ’ έαυτὸν ἄει, καὶ τὸ Ὁσίο διελέγετο, διὰ προσευχῆς αὐτὸν καὶ θεωρίας υψηλοτάτης ἐνοχῆμενος. καὶ οὕτω συντόνως τὴν ὀδοιπορίαν διήμυσε, τὸν χώρον σπείρων καταλαβεῖν, ἔνθα Βαρλαάμ διήγετο. ἐστρέφετο δὲ ταῖς φυσιμέναις βοτάναις κατὰ τὴν ἔρημον· οὐδὲν γὰρ ἄλλο ἐπεφέρετο, καθὼς ἐφθην εἰπών, εἰ μή μόνον τὸ σῶμα τὸ ἔδιου καὶ τὸ ῥάκος ὁ περιβεβλητὸ.

Ἀλλα τροφήν μὲν μετρίαν καὶ οὐδαμώνῃ ἐκ τῶν βοτανῶν πορίζομενος, ὦδας παντελῶς ἐπόρευ, ἀνύδρου καὶ ξηρᾶς οὕσης τῆς ἐρήμου 340 ἐκείνης. ἦδη τούτων περὶ τὰς μεσημβρίας, τοῦ ἡλίου σφοδρὸν φλέγοντος, τῆς ὀδοιπορίας ἐχομένος, σφοδρότερον αὐτὸς ἐφέλεγε τὸν δίψει καύματος ἐν ἀνύδρῳ, καὶ τὴν ἐσχάτην ἐταλαιπωρεῖτο ταλαιπωρίαν· ἀλλ’ ἐνίκα ὁ πόθος τῆς φύσις, καὶ ἢ δίψα, ἢν πρὸς τὸν Ὁσίον ἐδίψα, τὴν φλόγα ἐδρόσει τῆς τοῦ ὦδας δίψης.

Ὁ δὲ μισόκαλος καὶ φθονερὸς διάβολος, μὴ ὑποθέρων εἰς αὐτῷ τὴν τοιαύτην ὀρᾶν πρόθεσιν καὶ οὕτω θερμοτάτην πρὸς τὸν Ὁσίον ἀγάπην, πολλοῦς αὐτῶν κατὰ τὴν ἔρημον ἐξῆγε ἐπερασμοῦς, ὑποβάλλων αὐτῷ μνήμην τῆς Βασιλικῆς αὐτοῦ δόξης καὶ τῆς παρεσταμένης αὐτῶν λαμπροτάτης δορυφορίας, φίλων τε καὶ συγγενῶν καὶ ομηλίκων, καὶ ὅσ τοι πάντων ψυχαῖ τῆς αὐτοῦ ἐξήρτηστο ψυχή, καὶ ταῦτα ἄλλας ἀνέσεις τοῦ βίου· εἴτα τὸ τραχὺ τῆς ἀρετῆς προεβάλλετο καὶ τοὺς πολλοὺς αὐτῆς ἱδρώτας, τοῦ σώματος.

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thee, for my soul is sick of love for thee, and I am athirst for thee, the well of salvation.'

These were the thoughts of his heart continually, and he communed with God, being made one with him by prayer and sublime meditation. And thus eagerly he pursued the road, hoping to arrive at the place where Barlaam dwelt. His meat was the herbs that grow in the desert; for he carried nothing with him, as I have already said, save his own bones, and the ragged garment that was around him.

But whilst he found some food, though scanty and insufficient, from the herbs, of water he was quite destitute in that waterless and dry desert. And so at noon-tide, as he held on his way under the fierce blaze of the sun, he was parched with thirst in the hot drought of that desert place, and he suffered the extreme of anguish. But desire of Christ conquered nature, and the thirst wherewith he thirsted for God bedewed the heat of thirst for water.

Now the devil, being envious and hateful of that which is beautiful, unable to endure the sight of such steadfastness of purpose, and glowing love towards God, raised up against Ioasaph many temptations in the wilderness. He called to his remembrance his kingly glory, and his magnificent body-guard, his friends, kinsfolk and companions, and how the lives of all had depended on his life, and he minded him of the other solaces of life. Then he would confront him with the hardness of virtue, and the many sweats that she requireth,
'Ως δὲ εἰδὲν ἕαυτὸν ὁ ἑχθρὸς ἀσθενοῦντα πρὸς τὴν ἐκείνου πρόθεσιν (τὸν Χριστὸν γὰρ αὐτὸς ἐνθυμούμενος καὶ τῷ ἐκείνου πόθῳ φλεγόμενος, ῥωνυμένος τε καλὸς τῇ ἐλπίδι καὶ τῇ πίστει στηριζόμενος, εἰς οὐδὲν τὰς ἐκείνου ὑπερβολὰς ἐλογίζετο), κατησχύνθη ὁ πολέμιος ἐκ πρώτης, θ' ἀληταὶ, προσβολῆς πεσόν. ἔτεραν οὖν ἐρχέται ὀδὸν (πολλαὶ γὰρ αὐτῷ αἰ τῆς κακίας τρίβοι), καὶ φαντάσμασι ποικίλοις ἀνατρέπεται αὐτόν ἑπειρᾶτο καὶ εἰς δειλίαν ἐμβαλεῖν, ποτὲ μὲν μέλας αὐτῷ φαινόμενος, οἷος ἠστὶν ποτὲ δὲ, ῥομφαλὰν ἐσπασμένην κατέχουν, ἐπετήδα αὐτῷ, καὶ πατάξαι ἤπειλεί, εἰ μὴ θάττον εἰς τὰ ὅπισώ στραφῆ ἄλλοτε θηρίων ὑπῆρχετο παντοδαπῶν μορφάς, βρυχῶν κατ' αὐτοῦ καὶ δεινοτάτων ἀποτελῶν μνημήμον καὶ ψόφων ἔτα καὶ εἰς δράκοντα μετεμορφούτο καὶ ἀστίδα καὶ βασιλισσον. οὗ δὲ καλὸς ἐκεῖνος καὶ γενναιότατος ἀθλητὸς ἀτρέμας ἢ τὴν ψυχήν, ἀτε δὴ τὸν ψυφίστον ἕαυτον καταφυγήθης θέμενος. νήφων δὲ τῇ διανοίᾳ καὶ κατεγγελών τοῦ πονηροῦ, ἐλεγεν'. Οὐκ ἔλαβέθες με, ὁ ἄπατεών, ὡστις εἰ, ὁ ταύτα μοι ἐγείρων, ὁ ἐξ ἀρχῆς κακὰ τεκταινόμενος τῶν ἀνθρώπων τῷ γένει, καὶ ἅεί ποτε πονηρὸς ὁμ καὶ τὸ βλάπτειν οὐδαμῶς ἀπολείπων. ἀλλ' ὅς 568
with the weakness of his flesh, with his lack of practice in such rigours, the long years to come, this present distress from thirst, his want of any comfort, and the unendingness of his toils. In a word, he raised a great dust-cloud of reasonings in his mind, exactly, I ween, as it hath been recorded of the mighty Antony.

But, when the enemy saw himself too weak to shake that purpose (for Ioasaph set Christ before his mind, and glowed with love of him, and was well strengthened by hope, and steadfast in faith, and recked nothing of the devil and his suggestions), then was the adversary ashamed of having fallen in the first assault. So he came by another road (for many are his paths of wickedness), and endeavoured to overthrow and terrify Ioasaph by means of divers apparitions. Sometimes he appeared to him in black, and such indeed he is: sometimes with a drawn sword he leapt upon him, and threatened to strike, unless he speedily turned back. At other times he assumed the shapes of all manner of beasts, roaring and making a terrible din and bellowing; or again he became a dragon, adder, or basilisk. But that fair and right noble athlete kept his soul in quietness, for he had made the Most High his refuge: and, being sober in mind, he laughed the evil one to scorn, and said, 'I know thee, deceiver, who thou art, which stirrest up this trouble for me; which from the beginning didst devise mischief against mankind, and art ever wicked, and never stintest to do hurt. How becoming and right proper is thy
ST. JOHN DAMASCENE

προσήκουν σοι τὸ σχήμα καὶ οἰκεῖωτατον, αὐτῷ δὴ τούτῳ τῶ θηρίους καὶ ἔρπετος ὅμοιοῦσθαι, τὸ 342 θηριώδες σου τῆς γνώμης καὶ σκολίων, ἀοβόλου τε καὶ βλαπτικῶν τῆς προαιρέσεως ἐνδεικνυμένω. τί οὖν ἀνυνύτως ἐπιχειρεῖς, ἄθλε; εἶστε γὰρ ἐγνώς τῆς σῆς εἶναι κακίας τὰ μηχανήματα ταῦτα καὶ φόβητρα, οὐδεμία μοι λεγόντων ἄτι ἐστὶ φροντὶς περὶ σοῦ. Κύριος ἐμὸς βοηθὸς, κάγω ἐπόγιομαι τοὺς ἐχθρούς μου, καὶ ἐπὶ ἀσπίδα καὶ βασιλίσκον σε ἐπιθέσομαι οἷς ὡμοιοῦσι, καὶ καταπατήσω σε τὸν λέοντα καὶ δράκοντα, τῇ δυνάμει τοῦ Χριστοῦ κραταιούμενος. αἰσχυνθεῖσαν καὶ ἐντραπεζήσαν πάντες οἱ ἐχθροὶ μου· ἀποστρα- 

Ps. cxviii. 6. 7

θείαν καὶ κατασχυνθεῖσαν σφόδρα διὰ τάχους.

Ταῦτα λέγων, καὶ τὸ σημεῖον τοῦ σταυροῦ ἐαυτῷ περιβαλὼν ὁπλων ἀκαταγώνιστον, πάσας τὰς τοῦ διαβόλου φαντασίας καθήγησεν. εὐθὺς γὰρ τὰ τε θηρία καὶ τὰ ἔρπετα, ὡς ἐκλείπει καπνός, ἐξέλισσαν, καὶ ως τῇ κεται κηρὸς ἀπὸ προσ- 
wστοὺς πυρὸς· αὐτῶς δὲ, τῇ τοῦ Χριστοῦ δυνάμει ἰσχύων, ἑπορεύτω σαφῶς καὶ εὐχαριστῶν τῷ 

Op. Mark i. 18

Κυρίῳ. ἀλλὰ καὶ θηρία πολλά καὶ ποικίλα καὶ ὀφειλόν παντότι στὸ δρακοτόμορφα γένος ἡ ἕρημος ἐκείνη τρέφει, ἀτινὰ συναντώντα αὐτῷ οὐκ ἔτι φαντασία, ἀλλ' ἀληθεῖα ἐδείκνυτο, ὡς ἐν- 

1 John iv. 18

toν μὲν φόβου τῆς ἁγάπης, ὃς φθονὸν ἡ Γραφή, ἔξω βαλλοῦσης, τὸν πόνον δὲ τοῦ πόθου ἐπικον-

φίζοντος. οὕτως οὖν πολλαῖς καὶ ποικιλαῖς συμφοραῖς καὶ ταλαιπωρίαις πυκτεύσας, δι'

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habit, that thou shouldest take the shape of beasts and of creeping things, and thus display thy bestial and crooked nature, and thy venomous and hurtful purpose! Wherefore, wretch, attempt the impossible? For ever since I discovered that these be the contrivances and bug-bears of thy malice, I have now no more anxiety concerning thee. The Lord is on my side, and I shall see my desire upon mine enemies. I shall go upon the adder and basilisk, the which thou dost resemble; the lion and the dragon I shall tread thee under my feet; for I am strengthened with the might of Christ. Let mine enemies be ashamed and turned backward: let them be driven and put to shame suddenly.'

Thus speaking, and girding on that invincible weapon, the sign of the Cross, he made vain the devil's shows. For straightway all the beasts and creeping things disappeared, like as the smoke vanisheth, and like as wax melteth at the fire. And he, strong in the might of Christ, went on his way rejoicing and giving thanks unto the Lord. But there dwelt in that desert many divers beasts, and all kinds of serpents, and dragon-shaped monsters, and these met him, not now as apparitions but in sober sooth, so that his path was beset by fear and toil. But he overcame both fear and toil by thought: fear, by the thought of love, that, as saith the Scripture, casteth out fear; and toil, by the thought of longing that maketh toil light. Thus he wrestled with many sundry misfortunes and hardships until, after many
heimeron oúk ólígon katélabe tòn érhimon ékeínhn
tíhs Sevanarítidos yéss, én hè o Varlaamph òkei-
étha kai údatos tuchón tòn phlóga katésbese tòs
dýpsihs.

XXXVIII

"Emeine de 'Iwása Ph diestían ólính kátà tò
pélagon toús érhipon táuchtis álómenos kal mu
éfrískon tòwn Varlaám, toú Theou kántaúba tò
sterpòn toú logismou autòu kal tòas phuwí-
menos kal òpauóstos xiptòu òspere tina xhstáurom
polútimon tòn tímówatau xýronta. pollous dè
úpeimeine peirásmous kal pollèmos tòwn poumán
pnevumatow, kal pollous úphneuge peóous tòs
tówn xótanw énveías, òas eis trophi ékexhítto, óti
cal táuntas xepà ouça hè érhipos énveías èblá
stanev. allà tò pótho tòu Déstpotou phlego-
méne ou adamantính phuwí ékeính kai ánttítos
báoun úphneuge tòa lýmpa táauta hè tòas òndonás
èteroi. did tòs ánóthen ou diýmarte svmmachías,
allà, kátà tò plèbos tòwn ódunów autòu kal
pówno, ai parà tòu pouboumévez Xristóu éngvino-
menai paraklítseis kath' úptuous te kai kath' úpar
èupranau tòas phuwính autòu. svmpplhrouménhs de
tòs diestían, 'Iwása mèn òpauóstos periheis xiptòw
tóu poubouméven, kai èpotuítato pròs tòu Theou
dákra poutamhódon tòn òfhalamów pruchómewos,
cal, Déixh' moi, Déstpotà, boûn, déixh' moi tò
autíon moi tòs sìs èpnywòsewos kai tòwn tosoútw

Ps. xciiv. 19.

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days, he arrived at that desert of the land of Senaar, wherein Barlaam dwelt. There also he found water and quenched the burning of his thirst.

XXXVIII

Now two full years spent Ioasaph wandering about the ocean of that desert, without finding Barlaam; for here also God was proving the steadfastness of his purpose, and the nobility of his soul. He lived thus in the open air, scorched with heat or frozen with cold, and, as one in search of precious treasure, continually looking everywhere for his treasured friend, the aged Barlaam. Frequent were the temptations and assaults of the evil spirits that he encountered, and many the hardships that he endured through the lack of herbs that he needed for meat, because the desert, being dry, yielded even these in but scant supply. But, being kindled by love of her Master, this adamantine and indomitable soul bore these annoyances more easily than other men bear their pleasures. Wherefore he failed not of the succour that is from above, but, many as were the sorrows and toils that he endured, comfort came to him from Christ, and, asleep or awake, refreshed his soul. By the space of those two years Ioasaph went about continually, seeking him for whom he yearned, and rivers of waters ran from his eyes, as he implored God, crying aloud and saying, 'Show me, O Lord, show me the man that was the means of my knowledge of thee,
ἀγαθῶν γενόμενον μοι πρόξενον καὶ μή, διὰ τὸ
πλῆθος τῶν ἀνομῶν μου, καλοῦ με τοσοῦτον
στερήσης. ἅλλα ἀξίωσόν με ἰδεῖν τε αὐτοῖν καὶ
ἴσον αὐτῶ τὸν ἀγώνα τῆς ἀσκήσεως θέσθαι.
Εὐρίσκει δὲ Θεοῦ χάριτι σπήλαιον, ἰχνηλατή-
σας τῶν ἐκείστε πορευομένων τὴν τρίβον. καὶ
μοναχῶ τινὶ ἐνυγχάνει τῶν ἔρημικῶν μετιόντι 345
βίον. καὶ τούτῳ θερμότατα περιχυθεῖς καὶ
ἀστασάμενος, τοῦ Βαρδαλᾶμ ἠρώτα τὸ σκῆνω ἐὑρὲν,
cαὶ τὰ καθ’ ἑαυτὸν διεζήμε, δήλα τῷ ἄνδρι
θέμενος. δι’ αὐτῶ τοίνυν τὸν τόπον διδαχθεῖς
τῆς τοῦ ξητομένου οἰκήσεως, καταλαμβάνει
τάχιστα, ὃς ἦταν θηρευτὴς ἐμπειρότατος ἵχνευσιν
ἐπιτύχη τοῦ θηράματος. καὶ φθάσας τῶν σημεία
τὰ παρὰ τοῦ ἀλλον γέροντος διδαχθέντα αὐτῷ,
ἐπορεύετο χαίρων καὶ τῇ ἐπιδίῃ ῥωμυμένος, ὡς
νήπιος ἐκ μακροῦ χρόνον τὸν πατέρα ἐλπίζων
θεάσασθαι. ὅταν γὰρ ὁ κατὰ Θεοῦ πόθος εἰς
ψυχῆς ῥαγῆ, πολλὰ τοῦ φυσικοῦ δείκνυται
θερμότερος τε καὶ βιαίοτερος.
Ἐφίσταται τοίνυν τῇ θύρᾳ τοῦ σπηλαίου,
καὶ κρούσας, Εὐλόγησον, ἐπε, Πάτερ, εὐλο-
γησον. ὅς ἐδὲ τῆς φωνῆς ἀκούσας ἐξῆλθεν ὁ
Βαρδαλᾶμ τοῦ σπηλαίου, ἐγνώρισε τῷ πνεύματι
τὸν, κατὰ γε τὴν ἔξω θέαν, οὐκ εὐχερῶς γνωρι-
σθήναι δυνάμενον, διὰ τὴν θαυμαστὴν ἐκείνην
μεταβολὴν καὶ ἄλλοις ὁ πολύτοιο καὶ
μετεβέβλητο τῆς ὁψεως ἐκείνης τῆς.
προτέρας καὶ τῆς ὀραίου ἁνθοῦσης νεότητος, μεμελανω-
μένος μὲν ἐκ τῆς ἡλικῆς καύσεως, κατάκομμος
δὲ ταῖς θρεξίν, ἐκτητηκυίας δὲ τὰς παρεῖς καὶ
τοὺς ὀφθαλμοὺς ἔσω που εἰς βάθος δεδυκότας
574.
and the cause of my many blessings. Because of the multitude of mine offences, deprive me not of this good thing; but grant me to see him, and fight with him the ascetic fight.'

By the grace of God, he found a cave, by following footsteps that led thither. There he met a monk pursuing a hermit life. Him he embraced and saluted tenderly. He asked where to find Barlaam's dwelling, and told him his own tale, laying all bare. Of him then he learned the abode of the man whom he sought, and thither went foot-hot, as when a cunning hunter happeneth on the tracks of his game. And when he had met with certain signs, pointed out to him by this other old hermit, he went on rejoicing, strong in hope, like a child hoping after long absence to see his father. For when divine love hath broken into a soul, it proveth hotter and stronger than the natural.

So he stood before the door of the cave, and knocked, saying 'Benedicite, father, benedicite!' When Barlaam heard his voice, he came forth from the cave, and by the spirit knew him, who by outward appearance could not easily be known, because of the marvellous change and alteration that had changed and altered his face from its former bloom of youth; for Ioasaph was black with the sun's heat, and overgrown with hair, and his cheeks were fallen
καὶ τὰ βλέφαρα περιπεφλεγμένα ἔχων ταῖς βοιῶσ τῶν δακρών καὶ τῇ πολλῇ τῆς ἐνδείας ταλαιπωρία. ἔγνω δὲ καὶ Ἰωάσαφ τὸν πνευματικὸν πατέρα, τοὺς χαρακτήρας μᾶλλοντα τῆς ὁψεως ἔχοντα τοὺς αὐτοὺς. στὰς οὖν εὐθὺς κατὰ ἀνατολάς, ὁ γέρων εὐχὴν ἀνέπεμψε τῷ Θεῷ εὐχαριστήριον. καὶ μετὰ τὴν εὐχὴν ἐπειπώντες τὸ 346 ἀμήν, περιλαβόντες τε καὶ περιπτυξάμενοι θερμοτάτας ἥμειβοντο ἀλλήλους περιπλοκαῖς, χροίνου πόθον ἐμφορούμενοι ἀκορέστως.

Ἐπεὶ δὲ ἀρκοῦντως περιελαβοὺ καὶ προσηγόρευσαν, καθίσαντες διωμίλουν. λόγου δὲ ἀρξάμενος ὁ Βαρλαὰμ, Καλῶς ἤλθες, ἔλεγε, τέκνοιν ἡγαπημένου, τέκνοιν Θεοῦ καὶ κληρονόμε τῆς ἐπουρανίου βασιλείας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, διὰ ἡγάπησας, διὰ ἐπόθησας δικαίως ὑπὲρ τὰ πρόσκαιρα καὶ φθαρτὰ καὶ, ὡς ἐχέφρων ἐμπορος καὶ σοφός, πάντα πολὴς, τῶν ἄτιμητον ἐξουσίως μαργαρίτην, καὶ τῷ ἁσύλῳ ἑντυχών θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ τῶν ἑντολῶν τοῦ Κυρίου, πάντα δέδωκας μηδενὸς 347 φεισάμενος τῶν ὁσον οὐπώ παρερχομένων, ἕνα τῶν ἁγρὸν ἐκείνον ἀγοράς ἐαυτῷ. διὸ σοι Κύριος ἀντὶ τῶν προσκαιρῶν τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἀφθαρτὰ καὶ μὴ παλαιούμενα.

Εἰπέ γοῦν μοι, φιλτατε, πῶς ἐνταῦθα παρεγένου, πῶς μετὰ τὴν ἐμὴν ἀφεξίν γέγονε τὰ κατὰ σέ, καὶ εἰ ἔγνω τὸν Θεὸν ὁ σὸς πατήρ, ἢ καὶ εἰςέτι, τῇ προτέρᾳ φερόμενος ἀφροσύνη, ὑπὸ τῆς τῶν δαιμόνων ἀπάτης αἰχμαλωτίζεται.

Ταῦτα τοῦ Βαρλαὰμ ἐρωμένου, ἀναλαβὼν ὁ Ἰωάσαφ τὸν λόγον, ὁσα μετὰ τὴν ἐκείνον ἀποδη-
in, and his eyes deep sunken, and his eyelids seared with floods of tears, and much distress of hunger. And Ioasaph recognised his spiritual father, for his features were, for the more part, the same. So the old man stood, and, facing the East, offered up to God a prayer of thanksgiving; and, after the prayer, when they had said the Amen, they embraced and kissed each other affectionately, taking their full fill of long deferred desire.

But, when they had done with embracing and greeting, they sat them down and conversed. Barlaam began, saying, ‘Welcome art thou, son well-beloved, son of God, and inheritor of the heavenly kingdom through Jesus Christ our Lord, whom thou lovest, whom thou rightly desirest above the things that are temporal and corruptible! Like a prudent and wise merchant, thou hast sold all, and bought the pearl that is beyond price, and hast found the treasure that cannot be stolen, hidden in the field of the commandments of the Lord; thou hast parted with all, and spared naught of the things that so soon pass away, that thou mightest purchase that field for thyself. The Lord give thee the eternal for the temporal, the things that are incorruptible and wax not old for the corruptible!

‘But tell me, dearly beloved, how thou camest hither? How did thy matters speed after my departure? And hath thy father learned to know God, or is he still carried away with his former foolishness, still under the bondage of devilish deceits?’

Thus questioned Barlaam, and Ioasaph answered, telling him piece by piece all that had befallen him
μίαν γέγονεν αὐτῷ, καὶ ὅσα Κύριος εὐδόκωσε μέχρι τῆς αὕτης συνελεύσεως αὐτῶν, πάντα κατὰ μέρος διήγει.

Ὁ δὲ γέρων, ἀκούων σὺν ἡδονῇ καὶ θαύματι, θερμῶς δακρύων, ἐλεγε: Δόξα σοι, ὁ Θεὸς ἡμῶν, ὁ ἀεὶ παριστάμενος καὶ βοηθῶν τοῖς ἀγαπώσι σε. δόξα σοι, Χριστέ, Βασιλεὺ τῶν ἀπάντων καὶ Θεὲ πανάγαθε, ὅτι εὐδόκησας τὸν σπόρον, ὅν ἐν τῇ ψυχῇ κατέβαλον τοῦ δούλου σου Ἰωάσαφ, οὕτως εὐκατοστεύοντα καρπὸν ἐνεγκείν, ἐπάξιον σοῦ τοῦ γεωργοῦ καὶ Δεσπότου τῶν ἁμητέρων ψυχῶν. δόξα σοι, Παράκλητε ἀγαθέ, τὸ πανάγιον Πνεῦμα, ὅτι ἡ ἑδωκας χάριτος τοῖς ἀγίοις σου ἀποστόλοις, ταύτης μετασχεῖν κατηξίωσας τούτων, καὶ πολυάνθρωπα πλῆθη τῆς δεισιδαιμόνος δι' αὐτοῦ ἥλευθέρωσας πλάνης καὶ τῇ ἀληθινῇ ἐφώτισας θεογνωσία.

Οὕτω παρ' ἀμφότερων ἡχαριστεύο ὁ Θεός, καὶ τοιαύτα ὁμολόγων καὶ τῇ τοῦ Θεοῦ ἀγαλλιαμένων χάριτι, κατελάμβανεν ἡ ἐσπέρα. καὶ 348 ὅπρος εὐχῆν ἀναστάντες τὰς συνήθεις ἐτέλουν λειτουργίας. εἶτα καὶ τροφῆς μνησθέντες, παρετίθει πολυτελὴ ὁ Βαρλαὰμ τράπεζαν, τῆς πνευματικῆς πεπληρωμένης καρυκείας, αἰσθητῆς δὲ ἥκιστα μετέχουσαν παρακλήσεως. λάχανα γὰρ ἦσαν ὁμά, ὅπως ἀντιστρόφωσαν καὶ γεωργοῦ ἢν ὁ γέρων, καὶ φοῖνικες ὄλγοι ἐν τῇ αὐτῇ εὐρισκόμενοι ἔρημοι, καὶ ἀγριαὶ βοτάναι. εὐχαριστήσαντες οὖν, καὶ τῶν παρατιθεμένων μεταλαβόντες, καὶ ὅσιο ἐκ τῆς παρατυχανούσης πηγῆς πιόντες, τῷ ἀναγνωστῷ κείρα καὶ ἐμπιπλῶντι πάν χρὸν αὐθιῆς ἡχαριστοῦν Θεὸ. ἀναστάντες δὲ πάλιν, καὶ τὰς 578
since he went away; and in how many ways the Lord had prospered him, until they were come together again.

The old man listened with pleasure and amazement, and with hot tears said, 'Glory to thee, our God, that ever standest by and succourest them that love thee! Glory to thee, O Christ, King of all and God all-good, that it was thy pleasure that the seed, which I sowed in the heart of Ioasaph, thy servant, should thus bring forth fruit an hundredfold worthy of the husbandman and Master of our souls! Glory to thee, good Paraclete, the all-holy Spirit, because thou didst vouchsafe unto this man to partake of that grace which thou gavest thine holy Apostles, and by his hand hast delivered multitudes of people from superstitious error, and enlightened them with the true knowledge of God!'

Thus was God blessed by both, and thus were they conversing and rejoicing in the grace of God until evenfall. Then stood they up for to pray and to perform the sacred services. Then also remembered they that it was meal-time, and Barlaam spread his lavish table, laden with spiritual dainties, but with little to attract the palate of sense. These were uncooked worts, and a few dates, planted and tended by Barlaam's own hands, such as are found in the same desert, and wild herbs. So they gave thanks and partook of the victuals set before them, and drank water from the neighbour springing well, and again gave thanks to God, who openeth his hand and filleth all things living. Then they arose.
υνκτερινάς πληρώσαντες ευχάς, τῆς πνευματικῆς πάλιν μετὰ τὴν εὐχήν ἦπτοντο ὁμιλίας, λόγους σωτηρίους καὶ τῆς οὐρανίου πεπληρομένους φιλοσοφίας παρ’ ὅλην διεξερχόμενοι τὴν νύκτα, ἐως αὐτούς ὅρθρος τῶν συνήθων αὖθις μνησθῆναι εὐχῶν πεπολήκεν.

'Ἐμεινε δὲ Ἰωάσαφ μετὰ τοῦ Βαρλαᾶμ ἰκανοὺς οὕτωσί πρόνους, τὴν θαυμαστὴν ταύτην καὶ ὑπὲρ ἀνθρωπον μετερχόμενος πολυτέειν, καὶ ὡς πατρὶ τούτῳ καὶ παιδευτῇ μεθ’ ὅσης συμπαραμαρτὼν αὐτῷ ὑποταγῆς καὶ ταπεινώσεως, καὶ πρὸς πᾶσαν ἴδεαν γυμναζόμενοι ἀρετῆς, ἀριστά τε παιδευόμενοι τῆς πάλην τῶν πονηρῶν καὶ ἀφράτων πνευμάτων. ἐνεῴθεν τὰ μὲν πάθη ἑθανάτωσε πάντα τὸ φρόνημα δὲ τῆς σαρκὸς οὕτω καθυπέταξε τὸ 349 πνεύματι, ὡς δούλου δεσπότη, τρυφῆς καὶ ἀναπαύσεως ἐπιλαθόμενος πάντη, τῷ ὑπνῷ δὲ ὡς κακῶς προστάσσων οἰκέτη. καὶ, ἀπλῶς εἴπειν, τοσοῦτος ἦν αὐτῷ ὁ ἅγιος τῆς ἀσκήσεως, ὡς καὶ αὐτὸν θαυμάζειν τῶν πολλῶν ἐν ταύτῃ χρόνους διενεγκόντα Βαρλαᾶμ, καὶ τῆς καρτερᾶς αὐτῷ ἠττάσθαι ἐνστάσεως. τοσοῦτον μὲν γὰρ τῆς σκληρᾶς ἐκείνης καὶ ἀπαρακλήτου μετελάμβανε βρώσεως, ὡς ἀποζην μόνον, καὶ μὴ βιαίως θανόντα τοὺς μισθοὺς ξημιωθῆναι τῆς τῶν καλῶν ἐργασίας. οὕτω δὲ εἰς τὸ ἀγρυπνεῖν τὴν φύσιν ὑπέταξεν, ὡς ἀσαρκὸς τοις καὶ ἀσώματος. εὐχῆς δὲ αὐτῷ καὶ τῆς νοερᾶς ἐργασίας ἀληκτὸν τὸ ἔργον ἦν, καὶ ἀπασ ὁ τῆς ξωῆς χρόνος εἰς θεωρίας ἀνηλίκεστο πνευματικάς τε καὶ οὐρανιός, ὡς μὴ ὄραν, μὴ στυμην αὐτὸν τοπαράπαν ξημιωθῆναι, ἀφ’ οὗντε περὶ τὴν ἔρημου ὄκησε ταύτην.
again, and, when they had ended their Night Hours, after prayer, they joined in spiritual converse again, discoursing wholesome words, and full of heavenly wisdom, all the night long until day-break bade them once more remember the hour of prayer.

So Ioasaph abode with Barlaam for some many years, pursuing this marvellous and more than human life, dwelling with him as with a father and tutor, in all obedience and lowliness, exercising himself in every kind of virtue, and learning well from practice how to wrestle with the invisible spirits of evil. From that time forward he mortified all his sinful passions, and made the will of the flesh as subject to the spirit as slave is to his master. He was altogether forgetful of comforts or repose, and tyrannized over sleep as over a wicked servant. And, in brief, such was his practice of the religious life, that Barlaam, who had spent many years therein, marvelled at him, and failed to equal the earnestness of his life. For he took only so much of that coarse and cheerless food as would keep him alive; else had he died afore his time, and forfeited the reward of his well doing. He disciplined himself in watchings, as though he were without flesh and body. In prayer and mental exercise his work was unceasing, and all the time of his life was spent in spiritual and heavenly contemplation, so that not an hour, nor even a single moment was wasted, from the day that he came to dwell in the desert. For this is the end of
St. John Damascene

tótó γὰρ ἔργον μοναχικῆς τάξεως, τὸ μηδέποτε ἀργὸν τῆς πνευματικῆς ἐργασίας εὐρεθήναι. Ὁ δὴ καλὸς κατώρθωσεν ὁ γενναῖος καὶ εὐσταλὴς σταδιοδρόμος τῆς οὐρανίου πορείας. καὶ ἀσβε- στον αὐτοῦ τὴν θέρμην ἐφύλαξεν ἀπ' ἀρχῆς μέχρι τελοῦς, ἀναβάσεις ἀεὶ ἐν καρδίᾳ τιθέμενος, καὶ ἐκ δυνάμεως εἰς υψηλότεραν μεταβαίνων δύναμιν, πόθῳ πόθου καὶ σπουδήν σπουδὴ διηνεκῶς προστιθείς, ἐς ἔφθασεν εἰς τὴν ἐλπιζομένην καὶ ποθουμένην μακαριστήν.

XXXIX

Ὄντος οὖν ἀλλήλως συνόντες Βαρλααμ τε καὶ 350 Ἰωάσαφ, καὶ τὴν καλὴν ἀμιλλαν ἀμιλλώμενοι, ἐκτὸς πάσης μερίμνης καὶ πάσης βιωτικῆς ὑπὲς ταραχῆς, ἀνεπιθύμωτον τε τὸν νοῦν κεκτημένοι καὶ ἀμυγὴ πᾶσης συγχύσεως, μετὰ τῶν πολλῶν δὲ αὐτῶν ύπὲρ εὐσέβειας καμάτους, ἐν μιᾷ τῶν ἡμερῶν προσκαλεσάμενος τῶν πνευματικῶν υἱῶν, δὲν διὰ τοῦ Εὐαγγελίου ἐγέννησε, λόγον ἤπτετο καὶ ὄμιλίας πνευματικῆς, Πάλαι, λέγον, ὥς φίλ- τατε Ἰωάσαφ, ἐν ταύτῃ σε τῇ ἔρημῳ κατοικεῖν ἔδει· καὶ τοῦτό μοι ὁ Χριστὸς προσευχομένῳ περὶ σοῦ ἐπηγγελάτο πρὸ τῆς τοῦ βίου τελευτῆς ὅψεσθαι. εἶδον οὖν ὅς ἐπεθύμων; εἶδόν σε ἀπορ- ραγέντα μὲν κόσμου καὶ τῶν ἐν κόσμῳ, συνα- φθέντα δὲ τῷ Χριστῷ ἀδιστάκτῳ τῇ γνώμῃ, καὶ εἰς μέτρον ἔλθοντα τελευτήτητος τοῦ πληρωματος αὐτοῦ. ὅπως οὖν ἐπειδὴ μοι ὁ τῆς ἀναλύσεως καίρος ἐπὶ θύραις, καὶ ἡ σύντροφος καὶ ἡλικιώτης
monastic life, never to be found idle in spiritual employment: and well herein did this noble and active runner of the heavenly race order his way. And he kept his ardour unquenched from beginning to end, ever ascending in his heart, and going from strength to strength, and continually adding desire to desire, and zeal to zeal, until he arrived at the bliss that he had hoped and longed for.

XXXIX.

Thus did Barlaam and Ioasaph dwell together, rivals in the good rivalry, apart from all anxious care and all the turmoils of life, possessing their minds undisturbed and clear of all confusion. After their many labours after godliness, one day Barlaam called to him his spiritual son, whom he had begotten through the Gospel, and opened his mouth to discourse of spiritual things, saying, ‘Long ago, dearly beloved Ioasaph, was it destined that thou shouldest dwell in this wilderness; and, in answer to my prayer for thee, Christ promised me that I should see it before the ending of my life. I have seen my desire: I have seen thee severed from the world and the concerns of the world, united to Christ, thy mind never wavering, and come to the measure of the perfection of his fulness. Now therefore as the time of my departure is at the door, and seeing that my desire, that hath grown with my growth and aged with
ἐπιθυμία τοῦ συνείναι τῷ Χριστῷ διὰ παντὸς ἢ δὴ πληροῦται, σὲ μὲν δεὶ καλύψαι μον τὸ σῶμα τῇ γῇ καὶ τὸν χοῦν ἀποδοῦναι τῷ χοῦ, μείναι δὲ τοῦ ουποῦ ἐν τῷ δότη τῆς πνευματικῆς ἐχό-
μενον πολιτείας καὶ τῆς ἐμῆς μνείαν ποιούμενον μετριώτητος. δέδοικα γὰρ μὴ ποτὲ ἡ ξοφēρά τῶν δαιμόνων πληθὺς τῇ ψυχῇ μου ἐμποδοῦν καταστῆ-
διὰ τὸ πλῆθος τῶν ἐμῶν ἀγυιομάτων.

Σὺ οὖν, τέκνου, μὴ ὑλογορίης ἡ ἐπίπονον τῆς ἀσκήσεως, μηδὲ δειλίας τὸ μήκος τοῦ χρόνου καὶ τὰς ἐπιβουλὰς τῶν δαιμόνων· ἀλλὰ τοῦτων μὲν τῆς ἀσθενείας, τῇ τοῦ Χριστοῦ βασιλεὺς-
χάριτι, τολμηρῶς καταγέλα, πρὸς δὲ τήν σκλη-
ρότητα τῶν πόνων καὶ τὸν χρόνον διάστημα 351
οὕτως ἐσο, ὡς καθ᾽ ἡμέραν τήν ἐντεῦθεν ἀνάλυσιν
προσδοκῶν, καὶ ὡς ἀρχήν εἶναι σοι τῆς ἀσκή-
σεως τῆς αὐτῆς ἡμέραν καὶ τέλος. οὕτως ἀεὶ τῶν μὲν
ὀπίσω ἐπιλανθανόμενον, πρὸς τοῖς δὲ ἐμπροσθὲν
ἐπεκτεινόμενον, κατασκοπῶν δίωκε τὸ βραβεῖον
τῆς ἀνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ,
καθάπερ ὁ θεῖος Ἄποστολος παρακελεύεται, Μη
ἐκκακῶμεν, λέγων· ἀλλ᾽ εἰ καὶ ὁ ἐξω ἡμῶν ἀν-
θρώπως διαθηρεῖται, ἀλλ᾽ ὁ ἐσο ἀνακαινοῦται
ἡμέρα καὶ ἡμέρα· τὸ γὰρ παρατικὰ ἐλαφρὸν τῆς
θλήσεως ἡμῶν καθ᾽ ὑπερβολὴν εἰς ὑπερβολὴν
αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκο-
πούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλε-
πόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ
μὴ βλεπόμενα αἰώνια.

Ταῦτα λογιζόμενος, ἀγαπητέ, ἀνδρίζου καὶ
ἔσχυε, καὶ ὡς καλὸς στρατιώτης σποῦδαζέ τῷ
στρατολογήσαστι ἄρεσαι. καὶ λογισμοῦς σοι
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my years, to be for ever with Christ, is even now being fulfilled, thou must bury my body in the earth and restore dust to dust, but thyself abide for the time to come in this place, holding fast to thy spiritual life, and making remembrance of me, poor as I am. For I fear lest perchance the darksome army of fiends may stand in the way of my soul, by reason of the multitude of mine ignorances.

‘So do thou, my son, think no scorn of the laboriousness of thy religious life, neither dread the length of the time, nor the tricks of devils. But, strong in the grace of Christ, confidently laugh at the weakness of these thy foes; and, as for the hardness of thy toils, and the long duration of the time, be as one that daily expecteth his departure hence, and as if the same day were the beginning and the end of thy religious life. Thus, always forgetting the things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus, according to the exhortation of the holy Apostle, who saith, “Let us not faint; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

‘Ponder thou over these things, beloved: quit thee like a man; yea, be strong; and, as a good soldier, do thy diligence to please him who hath called thee to be a soldier. And, even if the evil one stir in thee
ολυγωρίας ὁ πνεῦμας φέρῃ καὶ τὸν τόνον ὑποχαλάν τῆς προθέσεως σπεύδῃ, μὴ φοβοῦ ἀυτοῦ τὰς ἑπταβουλάς, τὸ Δεσποτικὸν ἐννοῶν πρόσταγμα, Ἑν τῷ κόσμῳ θλίψιν ἔπετε, λέγοντος: ἀλλὰ θαρσεῖτε ἡγαίνει καί τὸν κόσμον. διὸ χαίρε ἐν Κυρίῳ πάντοτε, ὅτι ἐξελέξατό σε καὶ διεχώρισεν ἐκ τοῦ κόσμου, καὶ ἔθετο ὡς ἐν προσώπῳ ἀυτοῦ. αὐτὸς δὲ, ὁ καλέσας σε κλήσει ἁγία, ἐγνύθο ἐστιν ἀεί. μηδὲν μερίμνα: ἀλλ᾿ ἐν παντὶ τῇ προσευχῇ καὶ τῇ δήσει μετὰ εὐχαριστίας τὰ αὐτή - 352 ματά σου γνωρίζεσθω πρὸς τὸν Θεὸν. αὐτὸς γὰρ ἔρηκεν. Οὐ μὴ σε ἄνω, οὐδὲ σε σε ἐγκαταλιπτω. οὔτως μὲν οὖν ἐν τῇ σκληρότητι τῆς ἁγωγῆς καὶ τῆς ὀλυγωρίας τῆς ἁσκήσεως παντοῦ κτώμενος λογισμοῦ, εὐφραίνω, μεμνημένος Κυρίου τοῦ Ἱεροῦ ἡμῶν. Ἐμνήσθηκας γὰρ, φησί, τοῦ Θεοῦ, καὶ εὐφράνθης.

"Ωταν δὲ πάλιν ὁ ἐξ ἐναυτίας ἀλλον σου τρόπον ἐπιστρέφῃ πολέμων, ὑψηλόφρονας προβάλλων λογισμοίς, καὶ τὴν δόξαν ὑποδεικνύων τῆς τοῦ κόσμου βασιλείας ᾧς κατέληπτες, καὶ τὰ λοιπὰ τὰ ἐν τῷ κόσμῳ, τὸν σωτῆριον προβαλοῦ λόγον, ὡς θυρεοῦ, τὸν φάσκοντα. Οταν ποιήσῃς πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι 'Αχρεῖοι δούλοι ἐσμεν, ὅτι ὁ οὐκέλομεν ποιήσαι πεποιηκαμεν. ἀλλὰ καὶ τὶς ἡμῶν δύναται τῆς οὐκέλην ἐκτίσαι ἢν οὐκέλομεν τῷ Δεσπότῃ, ὑπὲρ ᾧν δι' ἡμᾶς ἐπτώχευσε πλοῦσιον ὄν, ἵνα ἡμεῖς τῇ ἱκανῷ πτωχείᾳ πλούτης συμεν, καὶ ἐπαθεῖς ὡς ἤπαθος ἵνα τῶν παθῶν ἡμᾶς ἐλευθερώσῃ; πολὰ γὰρ χάρις δοῦλω ὑμοία τῷ Δεσπότῃ παθεῖν; ἡμεῖς δὲ πολλὰ τῶν αὐτοῦ ὑπερούμεθα παθημάτων. ταύτα ἐν - 353 586
thoughts of neglecting duty, and thou art minded

to slacken the string of thy purpose, fear not his
devices, but remember the Lord's command, which
saith, "In the world ye shall have tribulation: but
be of good cheer; I have overcome the world."
Wherefore, rejoice in the Lord alway; for he hath
chosen and separated thee out of the world, and set
thee, as it were before his countenance. The Master,
who hath called thee with a holy calling, is alway
near. Be careful for nothing, but in everything by
prayer and supplication with thanksgiving, let thy
requests be made known unto God. For he himself
hath said, "I will never leave thee, nor forsake thee."
So, by the hardness of thy life, and by scorn of its
rigours, win such thoughts as these, and rejoice,
remembering our Lord God, for he saith, "I remem-
bered God and was glad."

' But when the adversary, seeking another fashion
of war, proposeth high and arrogant thoughts,
and suggesteth the glory of the kingdom of this
world, which thou hast forsaken, and all its lures,
hold out, as a shield before thee, the saving word
that saith, "When ye shall have done all those
things which are commanded you, say, 'We are
unprofitable servants, for we have done that which was
our duty to do.' " And, indeed, which of us is able
to repay the debt that we owe our Master, for that
he, though he was rich, yet for our sakes became
poor, that we through his poverty might become
rich, and, being without suffering, yet suffered, that
we might be delivered from suffering? What thanks
hath the servant if he suffer like as his Master?
But we fall far short of his sufferings. Meditate
2 Cor. x. 5 νόει, λογισμοὺς καθαίρουν καὶ πάν ύψωμα ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζουν πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ· καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὴν καρδίαν καὶ τὰ νοήματά σου ἐν Χριστῷ Ἰησοῦ.

Φιλ. iv. 7 Τούτων ὑπὸ τοῦ μακαρίου Βαρλαάμ χειμένων ὡς εἶχεν, ἀλλ’ ὡς ἐκ πηγῆς πολυχείμους βρύουσα, ὃλον αὐτὸν καὶ τὴν γῆν ἐν ἧ ἐκάθεντο κατέβρεχεν. ὁ ὀδυρόμενος δὲ τῶν χωρισμῶν, ἥξιον μάλα θερμῶς συνοδούσωρ αὐτῷ τῆς τελευταίας πορείας γενόσθαι, καὶ μικητὶ παρακέπειν τῷ βίῳ μετὰ τὴν ἐκείνου ἐκδημάν, Διὰ τὸ, λέγων, τὸ σεαυτὸν ζητεῖς μόνον, ὁ Πάτερ, καὶ μὴ καὶ τὸ τοῦ πλησίου; πῶς δὲ τὴν τελείαν ἐν τούτῳ πληροῖς ἄγαπην κατὰ τὸν εἰςπόντα, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, πρὸς ἀνάπαυσιν μὲν καὶ ἔως αὐτὸς ἀπαίρου, εἰς θλίψιν δὲ καὶ ταλαιπωρίαν ἔμε καταλυμπάνων, καὶ, πρὶν καλὸς ἐγχυμυνασθῆναι τοῖς ἁθλοῖς τῆς ἀσκήσεως καὶ τῶν πολεμίων μαθεῖν τὰς πολυτρόπους ἐφόδους, πρὸς μονομαχίαν με τῆς αὐτῶν παρατάξεως προβαλλόμενος; ἵνατι γένηται ἄλλο, εἰ μὴ βληθῆναι μὲ ταῖς κακοτρόποις αὐτῶν μηχαναῖς, καὶ ἀποθάνειν οἴμος τῶν ψυχικών ὄντως καὶ αἰώνιον θάνατον; ὥπερ τοῖς ἀπείροις καὶ δειλοῖς συμβαίνειν πέφυκε μοναχοῖς. 1 ἀλλὰ δεήθητί τοῦ Κυρίου, δυσωπώ, συνέκδημον καὶ τοῦ βίου 354. λαβεῖν, ναὶ πρὸς αὐτῆς τῆς ἔλπιδος ἢς ἔχεις ἀπολαβεῖν τοῦ καμάτου τοῦ μισθοῦ, δεήθητι

Mat. xxii. 89

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1 v. l. μονομάχοις.
upon these things, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And the peace of God which passeth all understanding shall keep thy heart and thoughts in Christ Jesus.'

When blessed Barlaam had so said, Ioasaph’s tears knew no measure, but, like water from the brimming fountain, bedewed him and the ground whereon he sat. He mourned over the parting, and earnestly implored that he might be his companion on his last journey, and might remain no longer in this world after Barlaam’s decease, saying, ‘Wherefore, father, seekest thou only thine own, and not thy neighbour’s welfare? How fulfillest thou perfect love in this, according to him that said, “Thou shalt love thy neighbour as thyself,” in departing thyself to rest and life, and leaving me to tribulation and distress? And, before I have been well exercised in the conflicts of the religious life, before I have learned the wily attacks of the enemy, why expose me to fight single-handed against their marshalled host? And for what purpose but to see me overthrown by their mischievous machinations, and to see me die, alas! the true spiritual and eternal death? That is the fate which must befall inexperienced and cowardly monks. But, I beseech thee, pray the Lord to take me also together with thee from life. Yea, by the very hope that thou hast of receiving the reward of
μηδεμίαν ἦμέραν μετὰ τὸν σὸν χωρὶσμὸν παροικεῖν τῷ βίῳ, καὶ εἰς τὸ πέλαγος ταύτης πλανάσθαι τῆς ἐρήμου.

Ταῦτα τοῦ Ἰωάσαφ σὺν δάκρυσι λέγοντος, ὁ γέρων πράως ἀνακόπτων καὶ ὄμαλώς, ὦ ὁ ὕφελομένων, τέκνον, ἡφη, τοῖς ἀνεφίκτοις κρίμασι τοῦ Θεοῦ ἀνθίστασθαι. ἐγώ γὰρ πολλὰ δεηθέοις περὶ τούτου, καὶ τὸν ἀβίαστον Δεσπότην βιασάμενος τοῦ μὴ χωρισθῆναι ἡμᾶς ἀπ’ ἀλλήλους, ἐδιδάξαθιν παρὰ τῆς αὐτοῦ ἀγαθοτητος ὡς οὐκ ἔστι συμφέρον σὲ νῦν τὸ ἄξθος τῆς σαρκός ἀποθέσαν: ἀλλὰ παραμεῖναι δὲ τῇ ἄσκησι, ἐως λαμπρότερον ἐαυτῷ τὸν στέφανον πλέξῃς. ού γὰρ ἀρκούντως ἀκμήν ἡγωνίσω, πρὸς τὴν ἡτοιμασμένην σοι μυσθαποδοσίαν. ἀλλὰ δὲι σε κοπιάσαι μικρὸν ἣνα χαίρων εἰςελθῆς εἰς τὴν χαρὰν τοῦ Κυρίου σου. ἐγὼ γὰρ ἐγγύς ποι τῶν ἐκατὸν λουπὸν εἰμὶ χρόνων, διατελέσας ἐν τῇ ἐρήμῳ ταύτῃ ἐνιαυτοὺς ἦδη πέντε καὶ ἐβδομήκοντα: σοὶ δὲ, εἰ καὶ τοσοῦτον οὐκ ἐκταθήσεται ὁ χρόνος, ἀλλὰ πλησίον ποι γενέσθαι δεῖ, καθὼς κελεύει ὁ Κύριος, ἵν’ ἐφάμιλλος ἀναδειχθῇς, καὶ μηδὲν ὅλως ὑπερούμενος τῶν βαστασάντων τὸ βάρος τῆς ἡμέρας καὶ τῶν καύσων. δέχον τοῦν, ὁ φιλότης, τὰ τῷ Θεῷ δεδομένα ἀσμένως. ἡ γὰρ αὐτὸς βεβούλευται, τίς ἰκανὸς ἀνθρώπων διασκεδάσαι; καὶ καρτέρει τῇ ἐκείνου φυλαττόμενος χάριτι.

Νῦν δὲ ἀεὶ πρὸς τοὺς ἐναυτοῖς λογισμοῖς, 355 καὶ τὴν καθαρότητα τοῦ νοὸς ἄσπερ τινὰ θησαυροῦν πολύτιμον ἁσυλον διατήρει, πρὸς ὑψηλοτέραν ἐργασίαν καὶ θεωρίαν ἐμβιβάζων ἑαυτὸν 590
thy labour, pray that, after thy departure, I may not live one day more in the world, nor wander into the ocean depths of this desert.'

While Ioasaph spake thus in tears, the old man checked him gently and calmly, saying, 'Son, we ought not to resist the judgements of God, which are beyond our reach. For though I have oftentimes prayed concerning this matter, and constrained the Master, that cannot be constrained, not to part us one from the other, yet have I been taught by his goodness that it is not expedient for thee now to lay aside the burden of the flesh: but thou must remain behind in the practice of virtue, until the crown, which thou art weaving, be more glorious. As yet, thou hast not striven enough after the recompense in store for thee, but must toil yet a little longer, that thou mayest joyfully enter into the joy of thy Lord. For myself, I am, as I reckon, well-nigh an hundred winters old, and have now spent seventy and five years in this desert place. But for thee, even if thy days be not so far lengthened as mine, yet must thou approach thereto, as the Lord ordereth, that thou mayest prove no unworthy match for them that have borne the burden and heat of the day. Therefore, beloved, gladly accept the decrees of God. What God hath ordered, who, of men, can scatter? Endure, then, under the protection of his grace.

'But be thou ever sober against thoughts other than these; and, like a right precious treasure, keep safely from robbers thy purity of heart, stepping up day by day to higher work and contemplation, that
ἡμέραν καθ' ἡμέραν, ἵνα πληρωθῇ ἐπὶ σοὶ ὁ τοῖς
φίλοις αὐτοῦ ὁ Σωτὴρ ἐπηγγεῖλατο, Ἐάν τις
ἀγαπᾷ με, λέγων, τὸν λόγον μου τηρήσει, καὶ
ὁ Πατὴρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν
ἐλευσόμεθα, καὶ μοῦνον πάρ' αὐτῷ ποιήσομεν.

Ταύτα εἰπὼν ὁ γέρων, καὶ πολλῷ πλείονα τῆς
ἡγμασμένης αὐτοῦ ψυχῆς καὶ θεολόγου γλάττης
ἐπάξια, τὴν ἀνωμένην τοῦ Ἰωάσαφ ψυχὴν
παρεμνεθεῖτο. εἶτα πρὸς τινὰς ἐκπέμπει αὐτῶν
ἀδελφοὺς, ἐκ πολλοῦ διαστήματος τὴν οἰκήσιν
ἐχοντας, τοῦ ἁγιαίνα τὰ πρὸς τὴν ἱερὰν θυσίαν
ἀρμόδια. καὶ δὴ ἀναξιωσάμενος ὁ Ἰωάσαφ λίαν
τάχιστα τὴν διακονίαν πληροῦ ἐδεδείε γὰρ μὴ
πως ἀπόντος αὐτοῦ τὴν ὁφειλὴν ὁ Βαριλαῖμ
τῆς φύσεως ἀποδῷ, καὶ τὸ πνεῦμα παραθείς τῷ
Κυρίῳ, ἤμιλαν αὐτῷ τὴν χαλεπὴν ἐπενέγκου,
μὴ ρημάτων, μὴ προσφθεγμάτων ἐξοδῶν, μὴ
eυχῶν, μὴ εὐλογιῶν τῶν ἐκείνου τυγχάνοντι.

Ὁὕτω δὲ ἀνδρικῶτατα διελθόντος αὐτοῦ τὴν
μακρὰν ὅδὸν ἐκείνην καὶ τὰ τῆς ἱερᾶς θυσίας
ἐνεγκόντος, προσφέρει τῷ Θεῷ τὴν ἀναίμακτον
θυσίαν ὁ θειότατος Βαριλαῖμ. καὶ κοινωνήσας
αὐτός, μεταδόν δὲ καὶ τῷ Ἰωάσαφ τῶν ἀχράν-356
tῶν τοῦ Χριστοῦ μυστηρίων, ἡγαλλιάσατο τῷ
Πνεύματι. καὶ τῆς συνήθους μεταλαβόντες τρο-
φῆς, ψυχωφελέσι λόγοις τὴν ψυχὴν αὐθίνος ἐτρέφε
τοῦ Ἰωάσαφ. Οὔκ ἔτι, λέγων, ἡμᾶς, τὸ φίλτατε
νιέ, συναγάγῃ ἐν τῷ βίῳ τούτῳ εἰς ἐν ἐστία καὶ
τράπεζα. πορεύόμαι γὰρ ἦδη τὴν τελευταίαν ὅδὸν
τῶν πατέρων μου. χρὴ οὖν σε τὸ πρὸς ἐμὲ φίλ-
τρον διὰ τῆς φυλάκης τῶν τοῦ Θεοῦ ἐντόλων, καὶ
τῆς ἐν τῷ τῶν τῶν ἑκατον τέλους καρτερίας,
that may be fulfilled in thee, which the Saviour promised to his friends, when he said, "If any man love me, he will keep my word: and my father will love him, and we will come unto him, and make our abode with him."

With these words, and many others, full worthy of that sanctified soul and inspired tongue, did the old man comfort Ioasaph's anguished soul. Then he sent him unto certain brethren, which abode a long way off, for to fetch the things fitting for the Holy Sacrifice. And Ioasaph girded up his loins, and with all speed fulfilled his errand: for he dreaded lest peradventure, in his absence, Barlaam might pay the debt of nature, and, yielding up the ghost to God, might inflict on him the loss of missing his departing words and utterances, his last orisons and blessings.

So when Ioasaph had manfully finished his long journey, and had brought the things required for the Holy Sacrifice, saintly Barlaam offered up to God the unbloody Sacrifice. When he had communicated himself, and also given to Ioasaph of the undefiled Mysteries of Christ, he rejoiced in the Spirit. And when they had taken together of their ordinary food, Barlaam again fed Ioasaph's soul with edifying words, saying, 'Well-beloved son, no longer in this world shall we share one common hearth and board; for now I go my last journey, even the way of my fathers. Needs must thou, therefore, prove thy loving affection for me by thy keeping of God's commandments, and by thy continuance in this place even to the end, living as thou hast
ἐπιδείξασθαι, πολιτευόμενος καθὼς ἔμαθες καὶ ἐδιδάχθης, καὶ μεμηνήμενος διὰ παντὸς τῆς τα-πεινῆς καὶ ῥαθύμου μου ψυχῆς. χαρᾷ οὖν χαίρε, καὶ τῇ ἐν Χριστῷ ἀγαλλιάσει εὐφραίνου, ὅτι τῶν ἐπηγείων καὶ φθαρτῶν ἀντηλλάξω ταί αἰώνια τε καὶ ἀφθαρτα, καὶ ὅτι ἐγνίξει ὁ μισθὸς τῶν ἐργῶν 357 σου, καὶ ὁ μισθαποδότης ἡδη πάρεστιν, ὅς ἦσει τὸν ἀμπελώνα ἱδεῖν ὅπερ ἐγερόγησας καὶ πλουσίως σοι τὸν μισθὸν τῆς γεωργίας παρέξει. Πιστὸς γὰρ ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, καθὼς ὁ θεσπέσιος βοᾷ Παύλος. Εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν βασιλεῖαν τὴν αἰώνιον καὶ ἀτελεύτητον, τῷ φωτὶ καταλαμπόμενοι τῷ ἀπροσίτῳ, καὶ τῆς ἐλλάμψεως καταβιούμενοι τῆς μακαρίας οὐνός καὶ ξωραχικὴς Τριάδος.

Τοιαύτα μὲν ὁ Βαρλαὰμ ἐς ἐσπέρας καὶ παρ᾽ ὀλην τὴν νύκτα τῷ Ἰωάσαφ ὁμίλει, ἀκατασχέτως δάκρυσιν ὁδυρομένῳ καὶ τὸν χωρισμὸν μὴ φέροντι. ἄρτι δὲ τῆς ἡμέρας διαφανοῦσης, τὴν πρὸς αὐτὸν ὀμιλίαν διαπεράνας, ἤρεν εἰς οὐρανὸν χειρὰς τε καὶ ὄμματα, καὶ εὐχαριστίαν ἀναπέμψας τῷ Θεῷ, ἔφη.

Κύριε, ὁ Θεὸς μου, ὁ πάνταχος παρόν καὶ τὰ πάντα πληρῶν, εὐχαριστῶ σοι, ὅτι ἐπείδης τὴν ταπείνωσίν μου καὶ ἐν τῇ ὀρθοδόξῳ συν ὁμολογίᾳ καὶ ἐν ὅλῳ τῶν ἐντολῶν σου ἱέρως τῶν ὁρῶν τελέσαι με τῆς ἐνθάδε παρουκίας μου. καὶ νῦν, φιλάγαθε Δέσποτα καὶ πανοκτίρμον, δέξαι με εἰς τὰς αἰώνιους σου σκηνάς, καὶ μὴ μηνισθῇς ὅσα σοι ἱμαρτον ἐν γνώσει τε καὶ ἀγνοία. φύλαξον δὲ καὶ τὸν πιστὸν σου δούλου τούτου, οὕτως ὑποτ. 594.
learned and been instructed, and alway remembering my poor and slothful soul. Rejoice, therefore, with great joy, and make merry with the gladness that is in Christ, because thou hast exchanged the earthly and corruptible for the eternal and incorruptible; and because there draweth nigh the reward of thy works, and thy rewarder is already at hand, who shall come to see the vineyard which thou hast dressed, and shall richly pay thee the wages of thine husbandry. "Faithful is the saying, and worthy of all acceptation," as proclaimed by Paul the divine, "For if we be dead with him, we shall also live with him; if we endure, we shall also reign with him in his eternal and everlasting kingdom, being illuminated with the light unapproachable, and guerdoned with the effulgence of the blessed and life-giving Trinity."

Thus, until even-tide and all night long did Barlaam converse with Ioasaph, who wept tears that could not be stayed, and could not bear the parting. But just as day began to dawn, Barlaam ended his discourse, lifted up his hands and eyes to heaven, and offered his thanks to God, thus saying, "O Lord, my God, who art everywhere present, and fillest all things, I thank thee, for that thou hast looked upon my lowliness, and hast granted me to fulfil the course of this mine earthly pilgrimage in thy true Faith, and in the way of thy commandments. And now, thou lover of good, all-merciful Master, receive me into thine everlasting habitations; and remember not all the sins that I have committed against thee, in knowledge or in ignorance. Defend also this thy faithful servant, before whom
στήναι με τὸν ἄχρείον σου ἡξίωσας οἰκήτην·
Ρύσαι αὐτὸν ἀπὸ πάσης ματαιότητος καὶ ἐπη-358
ρείας τοῦ ἀντικειμένου, καὶ ψηλότερον αὐτὸν
πολέσαν τῶν πολυπλόκων παγίδων, ὥς εἰς σκάν-
δαλον ἦπισώσεν ὁ πονηρὸς πάντων τῶν θελόντων
σωθῆναι. ἀφάνισον, παντοδύναμε, πάσαν τὴν
dύναμιν τοῦ ἀπατεώνος ἀπὸ προσώπου τοῦ δού-
λου σου, καὶ δὸς αὐτῷ ἔξοψιν πατεῖν τὴν
ὀλεθροτόκον κάραν τοῦ πολεμίου τῶν ἡμετέρων
ψυχῶν. κατάπεμψον ἐξ ὑψοῦ τὴν χάριν τοῦ
Ἀγίου σου Πνεύματος. καὶ ἐνσχυθον αὐτὸν
πρὸς τὰς ἀφόρας παρατάξεις, ἵνα τὸν τῆς νίκης
ἀξιωθῇ παρὰ σοῦ στέφανον δέξασθαι, καὶ δο-
ξασθῇ ἐν αὐτῷ τὸ δυνάμα σου, τοῦ Πατρὸς, καὶ
tοῦ Τιοῦ, καὶ τοῦ Ἀγίου Πνεύματος, ὅτι σοι
πρέπει δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας. ἀμήν.

Ταῦτα εὐξάμενος, καὶ τὸν Ἰωάσαφ πατρικὸς
περιπτυξάμενος, καὶ ἀσπασμόν αὐτῷ δοὺς ἐν
φιλήματι ἄγιο, τῷ τύπῳ τε τοῦ σταυροῦ ἕαυτῶν
ἐπισφραγισάμενος, καὶ τούς πόδας ἐξάρας, καὶ
λίαν περιξαρῆς γενόμενος, ὡσπερ τινῶν ἐπιδή-
μησάντων φίλων, πρὸς τὴν μακαρίαν ἀπήλθε
πορείαν, πρὸς τὴν ἐκείθεν διελθόν γεροδοσίαν,
πρεσβύτης δὴ καὶ πλήρης ἡμερῶν τῶν τοῦ
πνεύματος.

XL

Ὁ δὲ Ἰωάσαφ, περιχυθεὶς τῷ πατρὶ μεθ’ ὀσῆς
ἀν εἰποῦς τῆς εὐλαβείας καὶ οἰμωγῆς, δάκρυσί τε
τῷ λείψανον λουσας, καὶ τῷ τριχίνῳ ῥακίῳ, ὅπερ
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thou hast granted to me, thine unprofitable servant, to stand. Deliver him from all vanity, and all despiteful treatment of the adversary, and set him clear of the many-meshed nets which the wicked one spreadeth abroad for to trip all them that would full fain be saved. Destroy, Almighty Lord, all the might of the deceiver from before the face of thy servant, and grant him authority to trample on the baneful head of the enemy of our souls. Send down from on high the grace of thy Holy Spirit; and strengthen him against the invisible hosts, that he may receive at thy hands the crown of victory, and that in him thy name may be glorified, the Father, the Son, and the Holy Ghost, for to thee belongeth glory and praise for ever and ever. Amen.'

Thus prayed he, and in fatherly wise embraced Ioasaph, and saluted him with an holy kiss. Then he sealed himself with the sign of the Cross, and gathered up his feet, and, with exceeding great joy, as at the home-coming of friends, departed on that blessed journey, to receive his reward yonder, an old man and full of days in the Spirit.

XL

Then did Ioasaph embrace the good father, with all the devotion and sorrow that can be told, and washed his corpse with his tears. Then he wrapped...
αὐτὸς ἐν τῷ παλατίῳ παρέσχεν, περιελίξας, τοὺς νεομισμένους ἐπιλέγει ψαλμοῖς, διὰ πᾶσης τῆς ἡμέρας καὶ τῆς νυκτὸς ὅλης ψάλλων ἀμα καὶ δάκρυσαι τὸ τίμιον τοῦ μάκαρος βρέχον σῶμα. τῇ δὲ ἐπιούσῃ ἡμέρᾳ, τάφον ποιήσας ἐγκομονοῦ τοῦ σπηλαίου, καὶ εὐλαβῶς ἀγαν τὸ ἱερὸν λείψανον δια-359 βαστάσας, ἐν τῷ μνήματι κατέθετο τῶν πνευματικῶν πατέρα ὁ καλὸς υἱὸς καὶ τιμώτατος. καὶ θερμότερον ἐκκαθεῖς τὴν ψυχήν, εἰς ἐκτενεστέραν τε συντείνας εὐχὴν ἐαυτόν, ἐφ' ἑαυτοῦ. Κύριε, ὁ Θεὸς μου, εἰσάκουσον τῆς φωνῆς μου ἣς ἐκέκραξα· ἔλεγον με καὶ εἰσάκουσόν μου, ὅτι σε ἐκ καρδίας μου ζητοῦ. ἐξεζήτησε σε ἡ ψυχή μου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, καὶ μὴ ἐκκλίνης ἐν ὀργῇ ἀπὸ τοῦ δούλου σου. βοηθός μου γενοῦ· μὴ ἀποσκορακίσῃς με, καὶ μὴ ἐγκαταλέπῃς με, ὁ Θεὸς ὁ Σωτήρ μου, ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλυσάν με· σοῦ δὲ, Κύριε, προσλάβοι με· νομοθέτησόν με, Κύριε, ἐν τῇ ὁδῷ σου, καὶ ὄδηγήσον με ἐν τρίβῳ εὐθείᾳ, ἐνεκα τῶν ἐχθρῶν μου. μὴ παραδός με εἰς ψυχὰς θλιβόντων με, ὅτι ἐπὶ σε ἐπερρίφην ἐκ μήτρας, ἀπὸ γαστρὸς μητρὸς μου Θεὸς μου εἰ σὺ· μὴ ἀποστῆς ἀπ' ἐμοῦ, ὅτι πλὴν σου οὐκ ἔστιν ὁ βοηθῶν μου. ἵδον γὰρ εἰς τὸ πέλαγος τῶν ὀικτηρῶν σου τὴν ἐλπίδα ἐθέμην τῆς ψυχῆς μου· κυβέρνησον μου τὴν ζωὴν, ὅ πᾶσαι τὴν κτῆσιν ἀρρήτῳ σοφίᾳ προνολόγω κυβερνῶν, καὶ γνώρισόν μοι ὅδον ἐν ἡ πορεύσομαι. καὶ σώσον με, ὃς ἀγαθὸς Θεὸς καὶ φιλανθρωπος εὐχαῖς καὶ πρεσβείας τοῦ θεράποντος σου Βαρλαὰμ, ὅτι σὺ εἰ ὁ Θεὸς μου, καὶ σε δοξάζω τὸν Πατέρα, 360 598
it in the hair shirt, which Barlaam had given him in his palace; and over him he recited the proper psalms, chanting all the day long, and throughout the night, and watering the venerable body of the Saint with his tears. On the morrow, he made a grave hard by the cave, and thither reverently bore the sacred body, and there, like a good and honourable son, laid his spiritual father in his sepulchre. And then, the fire of grief kindling all the hotter within his soul, he set himself to pray the more earnestly, saying:

'O Lord my God, hearken unto my voice, when I cry unto thee. Have mercy upon me, and hear me, for I seek thee with all my heart. My soul hath sought for thee: O hide not thy face from me, and turn not away in anger from thy servant. Be thou my helper; cast me not utterly away, and forsake me not, O God my Saviour, because my father and mother forsake me; but do thou, O Lord, take me up. Teach me thy way, O Lord, and lead me in the right way because of mine enemies. Deliver me not over unto the souls of them that afflict me; for I have been cast upon thee ever since I was born; thou art my God even from my mother's womb. O go not from me, because, except thee, there is none to help me. For lo, I set the hope of my soul upon the ocean of thy mercies. Be thou the pilot of my soul, thou that steerest all creation with the unspeakable forethought of thy wisdom; and shew thou me the way that I should walk in; and, as thou art a good God and a lover of men, save me by the prayers and intercessions of Barlaam thy servant, for thou art my
καὶ τὸν Τίδων καὶ τὸ Ἀγιον Πνεῦμα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ταῦτα εὐξάμενος, πλησίον τοῦ μνήματος ἐκάθισε κλαίων. καὶ καθεξὸμενος ὕπνωσε. καὶ ὅρα τοὺς φοβεροὺς ἄνδρας ἐκεῖνους, οὓς καὶ πρότερον ἔωράκει, ἐλθόντας πρὸς αὐτού, καὶ ἀπαγαγόντας αὐτὸν εἰς τὴν μεγίστην καὶ θαυμαστὴν ἐκείνην περιάδα, καὶ πρὸς τὴν δεδοξασμένην καὶ ὑπέρλαμμπρον εἰςαγαγόντας πόλιν. εἰσερχόμενος δὲ αὐτῷ τὴν πύλην ἔτεροι ὑπῆρτοι πολλοὶ καθηγαὶσμένοι φωτί, στεφάνους ἔχοντες ἐν χερσὶν ἀφοίτῳ διαλάμποντας καλλίτερι καὶ οἷς ὀφθαλμοὶ οὐδέποτε βρότευοι θεάσαντο. ἐρμένου δὲ τοῦ Ἰωάσαφ, Τίνος οἱ στέφανοι τῆς δόξης οἱ ὑπέρλαμμπροι, οὓς ὅρα; Σός μὲν ὃ εἶ, ἔφηςαν, ὑπὲρ τῶν πολλῶν σοὶ ψυχῶν ὃς ἔσωσας κατασκευασθείς, κοσμήθεις δὲ νυνὶ πλέον ὑπὲρ τῆς ἀσκήσεως ἡ μετέρχη, εἴπερ ἀνδρείως ταῦτῃ ἔως τέλους διέλθης: ὁ δὲ ἔτερος σοὺ μὲν καὶ αὐτὸς· ἀλλὰ τῷ πατρὶ σου δεῖ σε τούτον παρασχεῖν, τῷ διὰ σοῦ τῆς ὁδοῖς ἐκκλάναι τῆς πονηρᾶς καὶ μετανοήσαντι γνησίως τῷ Κυρίῳ. ὁ δὲ Ἰωάσαφ δυσχεραίνοντι ἐφόκει· καὶ, Πῶς δυνατόν, φησίν, ἱσών ἐμοῦ, τοῦ τοσαῦτα κοπιάσαντος, τυχεῖν τὸν πατέρα μου δωρεῶν ὑπὲρ μόνης τῆς μετανοιάς; εἴπε ταῦτα, καὶ τὸν Βαρλαὰμ εὐθὺς ἐδόκει βλέπειν ὑνειδίζοντα οἴονει καὶ λέγοντα· Οὐτοὶ οἳ λόγαι μου, Ἰωάσαφ, οὓς ποτὲ σοι, ὁ ὑπερπλούσις, ἔλεγεν, οὐκ εὐμετάδοτος ἔσῃ καὶ αὐτοῖς ἦπορεῖς ἐπὶ τῷ ρήματι. νυνὶ δὲ πῶς ἐδυσχέρανας ἐπὶ τῇ ἱσοτιμίᾳ τοῦ πατρὸς σου, καὶ οὐ μᾶλλον εὐφράνθης τῇ ψυχῇ ὅτι 361 600
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God, and thee I glorify, the Father, the Son, and the Holy Ghost, world without end. Amen.’

Thus prayed he, and sat him down nigh the sepulchre, aweeping. And as he sat, he fell asleep, and saw those dread men, whom he had seen before, coming to him, and carrying him away to the great and marvellous plain, and bringing him to that glorious and exceeding bright city. When he had passed within the gate, there met him others, gloriously appareled with much light, having in their hands crowns radiant with unspeakable beauty, such as mortal eye hath never seen. And, when Ioasaph enquired, ‘Whose are these exceeding bright crowns of glory, which I see?’ ‘Thine,’ said they, ‘is the one, prepared for thee, because of the many souls which thou hast saved, and now made still more beautiful because of the religious life that thou leadest, if thou continue therein bravely until the end. And this other Crown is thine also; but it must thou give unto thy father, who, by thy means, turned from his evil way unto the Lord, and was truly penitent.’ But Ioasaph was as one sore vexed, and said, ‘How is it possible that, for his repentance alone, my father should receive reward equal to mine, that have laboured so much? Make this plain unto me.’ Thus spake he, and straightway thought that he saw Barlaam, as it were, chiding him and saying, ‘These are my words, Ioasaph, which I once spake unto thee, saying, “When thou waxest passing rich, thou wilt not be glad to distribute,” and thou understoodest not my saying. But now, why art thou displeased at thy father’s equality with thee in honour, and art not rather glad at heart that thine orisons in
ST. JOHN DAMASCENE

eἰσηκούσθη σου ἡ πολλή περὶ αὐτοῦ δέησις; ὦ δὲ Ἰωάσαφ, ὡς εἰδιστο ἀπὸ λέγειν αὐτῶ, Συγχώρησον, ἐφη, Πάτερ, συγχώρησον. ποῦ δὲ αὐτὸς οἰκεῖς γνώρισον μοι. Ἐν ταύτη, φησί, τῇ μεγάλῃ καὶ περικαλλῆι πόλει οἰκεῖν ἔλαχον ἐν μεσαιτάτῃ τῆς πόλεως πλατεία φωτὶ καταστραπτομένη ἀπλέτωρ. ἄξιοιν δὲ αὖθις ὦ Ἰωάσαφ ἐδόκει τὸν Βαρβαλάμ εἰς τὸ ἐαυτὸν ἀπαγαγεῖν αὐτὸν σκηνώματα καὶ φιλοφρόνως ἐξεναγήσατι. ἀλλ᾽ ὅτω τὸν καιρὸν ἥκειν, ἔλεγεν ἔκεινος, πρὸς ἔκεινα σὲ τὰ σκηνώματα ἐλθεῖν, ἐτι τῷ φορτῷ τοῦ σώματος ὑποκείμενον. Εἴπερ σὺν ἀνδρείωσ καρτερήσεις, καθάπερ σου ἐνετειλάμην, ἦξεσ μικρὸν ὅστερον, καὶ τῶν αὐτῶν ἀξιωθῆση σκηνωμάτων, τῆς αὐτῆς τεύξης χαρᾶς τε καὶ δόξης, καὶ συνδιαιωνίζον ἔσθο μοι. ἔξυπνος δὲ ἐπὶ τούτους γενόμενος, ὦ Ἰωάσαφ τοῦ φωτὸς ἐκείνου καὶ τῆς ἀρρήτου δόξης εἰχε τὴν ψυχὴν ἐτὶ πεπληρωμένην, καὶ σὺν πολλῷ τῷ θαύματι τῷ Δεσπότῃ χαριστήριων ἀνέπεμπεν ὑμιν.

"Ἐμείνεν δὲ μέχρι τέλους τὴν ἀγγελικὴν ἀλήθεϊς ἐπὶ γῆς ἀνώνω διαγωγὴν, καὶ σκηνοτέρᾳ ἁσκήσει μετὰ τὴν παρέλευσιν τοῦ γέρου τοῦ χρόνου, πέμπτῳ μὲν καὶ εἰκοστῷ τῆς ἡλικίας ἔτει τὴν ἐπίγειον καταλυτῶν βασιλείαν καὶ τὸν ἁσκητικὸν ὑπελθὼν ἁγώνα, πέντε δὲ καὶ τρίακοντα χρόνους ἐν τῇ πανερήμῳ ταύτῃ ἁσκήσας, ὡσπερ τὸς ἄσαρκος, τὴν ὑπὲρ ἀνθρωπὸν ἁσκήσιν, πολλὰς 382 μὲν πρότερον ψυχὰς ἀνθρώπων τοῦ ψυχοθλόρου δράκοντος ἀποστάσας καὶ τῷ Θεῷ προσαγαγόν σεσωσμένας, καὶ ἀποστολικὴς ἐν τούτῳ χάριτος ἁξιωθεῖς, μάρτυς δὲ τῇ προαίρεσει γενόμενος, καὶ
BARLAAM AND IOASAPH, xl. 361-362

his behalf have been heard?' Then Ioasaph said unto him, as he was ever wont to say, 'Pardon! father, pardon! But shew me where thou dwellest?' Barlaam answered, 'In this mighty and exceeding fair city. It is my lot to dwell in the mid-most street of the city: a street that flasheth with light supernal.' Again Ioasaph thought he asked Barlaam to bring him to his own habitation, and, in friendly wise, to shew him the sights thereof. But Barlaam said that his time was not yet come to win those habitations, while he was under the burden of the flesh. 'But,' said he, 'if thou persevere bravely, even as I charged thee, in a little while thou shalt come hither, and gain the same habitations, and obtain the same joy and glory, and be my companion for ever.' Hereupon Ioasaph awoke out of sleep, but his soul was still full of that light and ineffable glory; and greatly wondering, he raised to his Lord a song of thanksgiving.

And he continued to the end, verily leading on earth the life of an angel, and after the death of his aged friend using himself to severer austerity. Twenty and five years old was he when he left his earthly kingdom, and adopted the monastic life; and thirty and five years in this vast desert did he, like one dis-fleshed, endure rigours above the endurance of man, but not before he had delivered the souls of many men from the soul-devouring dragon, and presented them to God, saved for aye; winning herewith the Apostolic grace. In will he had proved a martyr, and had with boldness
παρρησία τὸν Χριστόν ἐνόπτων βασιλέων ὁμολογήσας καὶ τυράννων, καὶ κήρυξ μεγαλοφωνώτατος τῆς αὐτοῦ μεγαλειότητος ἀναφανεῖς, πολλὰ δ’ αὐτὸν πνεῦμα πονηρίας ἐν τῇ ἐρήμῳ καταπαλάσας, καὶ πάντων τῇ τοῦ Χριστοῦ περιγενέμους δυνάμει, καὶ τῆς ἀνωθεν πλουσίως μετασχῶν δώρεας τε καὶ χάριτος, ἐνευθεῖν κεκαθαρμένον τὸ τῆς ψυχῆς ὁμοία πάσης περιγείου ἀχλύος εἰχεν, ὡς παρόντα δὲ τὰ μέλλοντα προεδωρεῖ, καὶ Χριστὸς ἦν αὐτῷ ἀντὶ πάντων, Χριστὸν ἐπόθει, Χριστὸν ὡς παρόντα ἑώρα, Χριστοῦ τὸ κάλλος διὰ παντὸς ἐνωπτρίζετο, κατὰ τὸν Προφήτην τὸν λέγοντα: Προωρώμην τὸν Κύριον ἐνόπτων μοι διὰ παντὸς, ὅτι ἐκ δεξιῶν μου ἔστιν ἦνα μη σαλευθῶ· καὶ αὕτης: Ἑκκολληθῇ ἡ ψυχή μου ὁπίσω σου· ἐμοῦ δὲ ἀντελάβετο ἡ δεξιά σου. Ἑκκολληθῇ γὰρ ὄντως ἡ ψυχή αὐτοῦ ὁπίσω τοῦ Χριστοῦ, συναρμοσθείσα αὐτῷ ἁρμαγεί συναφεία. οὐ μετετράπη τῆς βαθμαστῆς ταυτης ἐργασίας, οὐκ ἠλλοισε τὸν κανὼν τῆς ἀσκήσεως ἑαυτοῦ, ἀπ’ ἀρχῆς μέχρι τέλους, ἵστην τηρήσας τὴν προθυμίαν ἐκ νεωτέρας μέχρι τῆς τοσαύτης ἡλικίας, μᾶλλον δὲ καὶ εἰς ὑψηλότεραν ὀσημέραι προκόπτων τὴν ἀρετὴν καὶ καθαρωτέρας ἀξιούμενος θεωρίας.

Ἀμέλεια τοιαύτην πολυτευνόμενος πολιτείαν καὶ οὕτως ἀξίαν τῆς ἑαυτοῦ κλήσεως ἐργασίαν ἀποδεδωκὼς τῷ καλέσαντι, σταυρώσας τὸν κόσμον 383 ἑαυτῷ καὶ ἑαυτὸν τῷ κόσμῳ, ἐν εἰρήνῃ πρὸς τὸν τῆς εἰρήνης ἀναλύει Θεόν, καὶ πρὸς τὸν αἰεὶ ποθούμενον ἐκδημεῖ Δεσπότην, καὶ τῷ προσώπῳ Κυρίου ἁμέσως καὶ καθαρῶς ἐμφανίζεται, τῷ τῆς
confessed Christ before kings and tyrants, and had proved himself the mighty-voiced preacher of his greatness, and had overthrown many spirits of wickedness in the desert, and had overcome all in the strength of Christ. Partaking richly of the gift of grace from above, he kept his mind's eye purified from every earth-born cloud, and looked forward to the things that are to come, as though they were already come. Christ was his recompense for all: Christ was his desire: Christ he ever saw as present with him: Christ and his fair beauty everywhere met his sight, according to the saying of the prophet, 'I have set God always before me; for he is on my right hand, therefore I shall not fall.' And again, 'My soul cleaveth to thee; thy right hand hath uphelden me.' For verily Ioasaph's soul clave to Christ, being knit to him in indissoluble union. From this marvellous work he never swerved, never altered the rule of his ascetic life, from beginning to end, but maintained his zeal from his youth even until old age; or rather, he daily advanced higher in virtue, and daily gained purer power of vision.

Thus did Ioasaph spend his days, and render unto him that called him labour worthy of his calling, having crucified the world to himself, and himself unto the world, and, at the last, departed in peace unto the God of peace, and passed to that Master whom he had alway longed for. There he appeared in the immediate presence of the Lord, and was crowned with the crown of glory already prepared.
ἐκείθεν τε δόξης ἢδη προηυπρεπισμένῳ αὐτῷ στεφάνῳ κοσμεῖται, καὶ Χριστὸν βλέπειν καταξιοῦται, Χριστῷ συνείναι, Χριστοῦ τῷ κάλλει διὰ παντὸς ἐναγάλλεσθαι, οὗτος εἰς χεῖρας τὴν ἐαυτοῦ ψυχὴν παραθέμενος, ἐν τῇ τῶν ζώων μετεφοίτησε χώρα, ἐνθα ἥχος ἑορταζόντων, ἐνθα τῶν εὐφραινομένων ἡ κατοικία.

Τὸ δὲ γε τίμιον αὐτοῦ σῶμα ἐκ γειτόνων αὐτῶ τὰς οἰκήσεις ποιούμενός τις ἀνήρ ἅγιος, ὃς καὶ τὴν πρὸς Βαρλαὰμ πορείαν ἐκεῖνην ποτὲ ὑπέδειξε, θεία τινὶ μνηθεῖς ἀποκαλύψεις κατ’ αὐτὴν τὴν ὁραν τῆς τελειώσεως αὐτοῦ παραγίνεται, καὶ ὄμοις ἰεροῖς τιμήσας, δάκρυα τε κατασπείσας, σύμβολον τοῦ πρὸς αὐτὸν πόθου, τἀλλα δὴ τὰ νεομυσμένα Χριστιανοῖς πάντα τελέσας, ἐν τῷ τοῦ πατρὸς ἔθετο Βαρλαὰμ μνήματι. συνεῖναι γὰρ ἔδει τὰ σῶματα ὧν αἱ ψυχαὶ συνδιανυσίζειν ἐμελλὸν ἀλλήλαις.

Προστάγματι δὲ τινὸς φοβεροτάτου κατ’ ὅναρ κραταίῳ ἐπισκύπτοντος πεισθείς, ὁ τούτου 364 κηδεύσας ἀναχωρητῆς τὰ βασιλεία καταλαμβάνει Ἰνδῶν, καὶ τῷ βασιλεῖ Βαραχίᾳ προσελθὼν πάντα αὐτῷ δῆλα τὰ περὶ τοῦ Βαρλαὰμ καὶ τοῦ μακαρίου τούτου τίθησιν Ἰωάσαφ. ὃ δὲ, μηδὲν μελλήσας, ἀπέρχεται αὐτὸς μετὰ δυνάμεως ὄχλου, καὶ τῷ σπηλαιῷ ἐφιστάται, τὸ μνῆμα τε θεωρεῖ, καὶ, τούτῳ θερμότατα ἐπιδικρύσας, αἴρει τὸ κάλυμμα. καὶ ὅρα τὸν τε Βαρλαὰμ καὶ τὸν Ἰωάσαφ ἔχοντας τὰ μέλη κατὰ σχῆμα κείμενα, καὶ τὰ σῶματα οὐδὲν τοῦ προτέρου χρωτὸς παραλλάττοντα, ὀλοκληρω ἐκ τοῦ ἀκριβῶς ύψη τοῖς ἐνδύμασι. ταῦτα τοῖνυν τὰ ιερὰ τῶν ἑορίων
for him: there it is granted to him to behold Christ, to be with Christ, to rejoice for ever in the fair beauty of Christ, into whose hands he commended his spirit, when he departed to walk in the land of the living, where is the song of them that feast, the dwelling-place of them that rejoice.

As for his venerable body, ye shall hear what befell it. About the very hour of Ioasaph’s death, there came by divine revelation, from one of the neighbouring cells, a certain holy man. It was the same that once pointed out to Ioasaph his way to Barlaam. This man honoured the corpse with sacred hymns, and shed tears, the token of affection, over him, and performed all the last Christian rites, and laid him in the sepulchre of his father Barlaam; for it was only meet that their bodies should rest side by side, since their souls were to dwell through eternity together.

In obedience to the strict command of a dread Angel that appeared to him in a dream, this hermit, who had performed the last rites, journeyed to the kingdom of India, and, entering in to King Barachias, made known unto him all that had befallen Barlaam, and this blessed Ioasaph. Barachias, making no delay, set forth with a mighty host, and arrived at the cave, and beheld their sepulchre, and wept bitterly over it, and raised the gravestone. There he descried Barlaam and Ioasaph lying, as they had been in life. Their bodies had not lost their former hue, but were whole and uncorrupt, together with their garments. These, the consecrated tabernacles
ST. JOHN DAMASCENE

ἀγίων ψυχῶν σκηνώματα, πολλὴν ἐκπέμποντα τὴν εὐωδίαν καὶ οὐδὲν ὅλως ἄγδες ἐπιδεικνύμενα, θήκαι ἐνθείς ὁ βασιλεὺς τιμίαις, εἰς τὴν ἑαυτοῦ πατρίδα μετακομίζει.

Ὡς δὲ εἰς τὰς ἀκοὰς ἔστησε τοῦ λαοῦ τὸ γεγονός, πλῆθος ἀριθμοῦ κρεῖστον ἐκ πάντων τε τῶν πόλεων καὶ τῶν περιχώρων εἰς προσκύνησιν καὶ θέαν συνέρρεσαν τῶν μακαρίων σωμάτων ἐκείνων. ἔθεσεν τοι καὶ ὤμως ἐπὶ αὐτοῖς τοὺς ἱεροὺς ἁσαντες, καὶ λαμπάδας φιλοτίμως ἀνάγαντες (ἀκολούθως, ἂν τις εἶπεν, ἐκεῖ καὶ λίαν οἰκεῖας τὰ φῶτα περὶ τοὺς τὸν φωτὸς νόησε τε καὶ κληρονόμους), λαμπρῶς δὲ ὁμοί καὶ μεγαλουπρεπῶς ἐν τῇ ἐξ αὐτῶν κρητιδών παρὰ τοῦ Ἰωάσαφ ἀνεγηγηρεμένη κατέθεσε σκληρύνσιν. πολλὰ δὲ θαῦματα καὶ λάσεις ἐν τῇ μετακομίδῇ, ἐν τῇ καταθέτει, καὶ ἐν τοῖς ἐξ ἵς χρόνοις διὰ τῶν ὀσίων 365 αὐτῶν θεραπόντων ἐποίησεν Κύριος. καὶ εἶδεν ὁ βασιλεὺς τε Βαραχίας καὶ πᾶς ὁ ὅχλος τὰς δι' αὐτῶν γενομένας δυνάμεις, καὶ πολλοὶ τῶν πέριξ ἑθνῶν, ἀπιστίαν νοσοῦντες καὶ τοῦ Θεοῦ ἄγνοιαν, διὰ τῶν γινομένων ἐν τῷ μνήματι σημεῖον ἐπίστευσαν. καὶ πάντες οἱ ὄροντες τε καὶ ἄκουόντες τὴν ἀγγελομάρματον τοῦ Ἰωάσαφ πολυτείαν καὶ τὸν ἐξ ἀπαλῶν ὄνων διάπυρυν αὐτοῦ πρὸς τὸν Θεὸν πόθον, ἐθαύμαζον δοξάζοντες ἐν πᾶσι τῶν Θεοῦ, τῶν αἰεὶ συνεργοῦντα τοῖς ἀγαπῶσιν αὐτῶν καὶ μεγίσταις τούτοις ἀμείβομενον ὁρείσας.

"Εσω δέδε τὸ πέρας τοῦ παρόντος λόγου, ὁν κατὰ δύναμιν ἐρήμη γεγράφηκα, καθὼς ἀκήκοα παρὰ τῶν ἀψευδῶς παραδεδωκότων μοι τιμίων 608"
of two holy souls, that sent forth full sweet savour, and showed naught distressful, were placed by King Barachias in costly tombs and conveyed by him into his own country.

Now when the people heard tell of that which had come to pass, there assembled a countless multitude out of all the cities and regions round about, to venerate and view the bodies of these Saints. Thereupon, sooth to say, they chanted the sacred hymns over them, and vied one with another to light lamps lavishly, and rightly and fitly, might one say, in honour of these children and inheritors of light. And with splendour and much solemnity they laid their bodies in the Church which Ioasaph had built from the very foundation. And many miracles and cures, during the translation and deposition of their relics, as also in later times, did the Lord work by his holy servants. And King Barachias and all the people beheld the mighty virtues that were shown by them; and many of the nations round about, that were sick of unbelief and ignorance of God, believed through the miracles that were wrought at their sepulchre. And all they that saw and heard of the Angelic life of Ioasaph, and of his love of God from his childhood upward, marvelled, and in all things glorified God that alway worketh together with them that love him, and granteth them exceeding great reward.

Here endeth this history, which I have written, to the best of my ability, even as I heard it from the truthful lips of worthy men who delivered it
ἀνδρῶν. γένοιτο δὲ ἡμᾶς, τοὺς ἀναγινώσκοντάς τε καὶ ἀκούοντάς τὴν ψυχωφελὴ διήγησιν ταύτην, τῆς μερίδος ἀξιωθῆναι τῶν εὐαρεστησάντων τῷ Κυρίῳ, εὐχαίς καὶ πρεσβείαις Βαρλαάμ τε καὶ Ἰωάσαφ τῶν μακαρίων, περὶ ὧν ἡ διήγησις, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὃ πρέπει τιμῆς, κράτους, μεγαλωσύνη τε καὶ μεγαλοπρέπεια, σὺν τῷ Πατρὶ καὶ τῷ Ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμὴν.
unto me. And may God grant that all we that read or hear this edifying story may obtain the heritage of such as have pleased the Lord, by the prayers and intercessions of blessed Barlaam and Ioasaph, of whom this story telleth, in Christ Jesu our Lord; to whom belongeth worship, might, majesty and glory, with the Father and the Holy Ghost, now and for evermore, world without end. Amen.
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