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BARLAAM AND IOASAPH
BARLAAM & IOASAPH.
FROM FRENCH MANUSCRIPT OF THE XIVTH CENTURY, EGERTON M.S. 745.
PREFACE

The Tale

There is no doubt that the author of Barlaam and Ioasaph 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 Ioasaph have figured in the Calendars 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. In the Martyrologium of Pope Sixtus the Fifth (1585–1590) under date of 27 November, are “the holy saints Barlaam and Josaphat, of India, whose wonderful acts Saint John of Damascus has described.” ¹ Thus Buddha takes his place as a Christian saint, for Joasaph is a corruption of the title Bodhisatta. 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

¹ Rhys Davids, Buddhist Birth Stories, p. xxix.
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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 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, vi
and frequent long quotations from early Christian writers; and the Apologues, fables or parables, introduced in the speeches to illustrate pictorially 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, "οἰδέν τοῦ προτέρου χρωτός παράλλαττον, ὅλοκληρον δὲ καὶ ἀκριβῶς ὕμιές."
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The Apologues

It is probable that these picturesque and effective little stories came with the main narrative from an 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

1 For details see Max Müller, Contemp. Review (July, 1870).
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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 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 Ioasaph 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.
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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 x
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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 idolaters, they did not come within the special scope of his attack. He was actually accused by his enemies of being a "favourer 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 ascendancy (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 *Aneudota 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 *Apology 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 Damaseene's writings in Tome xcvi. 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 Skete 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 Wisbech, 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 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, 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. From this and from other Latin versions the history of Barlaam and Ioasaph passed easily into nearly every language in Europe.

To speak only of England. Here, as elsewhere, Barlaam and Ioasaph was probably chiefly known by means of the Dominican Monk Jacobus de Voragine 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. 17,299.
4 From the original Greek it is also said to have been translated at an early date into Arabic, Ethiopic, Armenian, Syriac and Hebrew.
5 Native of Varraggio on the Gulf of Genoa, born c. 1230, died in 1298.
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 'Fynyshed' 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 Ichoshaphat the Hermit, Son of Aveneiro, King of Barma in India. A Treatise, both Pleasant Profitable, and Pious. This was written by H. P(arsons), 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 Dorié, 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 Altenglische 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\(^1\) 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,\(^2\) near Jerusalem. On the death of his father, John Mansur was summoned to court and pressed to accept the office of \(\pi\rho\omega\tau\o\omicron-\sigma\nu\mu\beta\omega\nu\lambda\omicron\) 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.\(^3\) In 726 Leo the Isaurian passed his first royal edict against the vener-

\(^1\) Cp. \textit{Barlaam and Joasaph}, p. 4.

\(^2\) Thither he was followed by both his pupils, as well as by St. John Damascene's nephew, St. Stephen the Sabalite.

\(^3\) '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,
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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 Turlupins, Bogomili, or Goodmen, so long devastated Christ's fold.' J. M. Neale, Hymns of the Eastern Church, London, 1863, pp. 14, 15.
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, 'esteeining 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, Stichera, 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 favouerer 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.'
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ΒΑΡΔΛΑΑΜ ΚΑΙ ΙΩΑΣΑΦ

ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ ΕΚ ΤΗΣ ΕΝΔΟΤΕΡΑΣ ΤΩΝ ΑΙΘΙΟΠΩΝ ΧΩΡΩΝ, ΤΗΣ ΙΝΔΩΝ ΔΕΓΟΜΕΝΗΣ, ΠΡΟΣ ΤΗΝ ΑΓΙΑΝ ΠΟΛΙΝ ΜΕΤΕΝΕΧΩΕΙΣΑ ΔΙΑ ΙΩΑΝΝΟΥ ΜΟΝΑΧΟΥ, ΑΝΔΡΟΣ ΤΙΜΙΟΥ ΚΑΙ ΕΝΑΡΕΤΟΥ ΜΟΝΗΣ ΤΟΥ ΑΓΙΟΥ ΣΑΒΑ. ΕΝ ΗΡΙ Ο ΒΙΟΣ ΒΑΡΔΛΑΑΜ ΚΑΙ ΙΩΑΣΑΦ ΤΩΝ ΑΟΪΔΙΜΩΝ ΚΑΙ ΜΑΚΑΡΙΩΝ.

ΠΡΟΟΙΜΙΟΝ

“Οσοι Πνεύματι Θεοῦ ἀγονται, οὕτωι εἰσιν 1 νῦν Θεοῦ, φησίν ὁ θεῖος Ἀπόστολος· τὸ δὲ Πνεῦματος ἀγόν ἄξιωθήναι καὶ νῦν Θεοῦ γενέσθαι τῶν ὀρεκτῶν ὑπάρχει τὸ ἔσχατον, καὶ οὗ γεννεμένους πάσης θεωρίας ἀνάπαυσις, καθὼς γέγραπται. τῆς οὐν ὑπερφυοῦς ταύτης καὶ τῶν ἐφετῶν ἀκροτάτης μακαρίστητος ἦξιώθησαν ἐπιτυχεῖν οἱ ἄπ᾽ αἰῶνος ἄγιοι διὰ τῆς τῶν ἁρετῶν ἐργασίας· οἱ μὲν μαρτυρικῶς ἀθλήσαντες καὶ μέχρις αἵματος πρὸς τὴν ἁμαρτίαν ἀντικαταστάντες, οἱ δὲ ἀσκητικῶς ἀγωνισάμενοι, καὶ τὴν στενὴν βαδίσαντες ὀδὸν, καὶ μάρτυρες τῇ προαίρεσι γενόμενοι. οὗ τὰς ἁριστείας καὶ τὰ κατορθώματα, τῶν τε δι᾽ αἵματος τελειωθέντων καὶ τῶν δ᾽ ἀσκήσεως τὴν ἀγγελικὴν πολιτείαν μεμησαμένων, γραφῆ παραδίδοναι, καὶ ἁρετῆς ὑπόδειγμα ταῖς μετέπειτα

Rom. viii. 14

Nazianz. Orat. de Athanas., 386, 34

Heb. xii. 4

Mat. 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
παραπέμπειν γενεάς, ἐκ τῶν θεογόρων Ἀποστόλων καὶ μακαρίων Πατέρων ἡ τοῦ Χριστοῦ παρείληφεν Ἕκκλησία, ἐπὶ σωτηρία τοῦ γένους ἡμῶν τοῦτο νομοθετησάντων. ἡ γὰρ πρὸς ἀρετὴν φέρουσα ὀδὸς τραχεῖα τίς ἐστι καὶ ἀνάντης καὶ μάλιστα τοῖς μήτω μεταθεμένοις ὦλους ἑαυτοὺς ἐπὶ τὸν Κύριον, ἀλλ' ἐκ τῆς τῶν παθῶν τυραννίδος ἐτί πολεμουμένοις. διὰ τούτο καὶ πολλῶν δεόμεθα τῶν πρὸς αὐτὴν παρακαλοῦντων ἡμᾶς, τούτῳ μὲν παραινέσεων, τούτῳ δὲ καὶ βίων ἱστορίας τῶν ἐκείνην προωδευκότων, ὃ καὶ μᾶλλον ἀλύπως ἐφέλκεται πρὸς αὐτὴν καὶ μὴ ἀπογυνώσκειν παρασκευάζει τῆς πορείας τὸ δύσκολον. ἔπει καὶ τῷ μελλόντι βαδίζειν ὄδὸν δύσπορον καὶ τραχείαν παραίνω μὲν τις καὶ προτρεπόμενος ἕττον πείσειν· ὑποδεικνύων δὲ πολλοὺς αὐτὴν ἡδή διελθόντας, εἶτα κἂν τῷ τέλει καλῶς καταλύσαντας, οὕτω πείσει μᾶλλον καὶ αὐτὸν ἄν τῆς πορείας ἁγιάσθαι. τούτῳ οὖν ἐγὼ στοιχὼν τῷ κανών, ἀλλὰς δὲ καὶ τὸν ἑπηρτημένον τῷ δουλῷ κίνδυνον υφορώμενος, ὡς, λαβὼν παρὰ τοῦ δεσπότου τὸ τάλαντον, εἰς γὴν ἐκεῖνο κατόρυψε καὶ τὸ δοθὲν πρὸς ἐργασίαν ἔκρυψεν ἀπραγμάτευτον, ἐξήγησιν ψυχωφελῆ ἑως ἐμοῦ καταυτῆσασαν οὐ- δαμῶς σωπῆσομαι· ἤπερ μοι ἀφηγήσαντο ἄνδρες εὐλαβεῖς τῆς ἐνδοτέρας τῶν Αἴμωτος χώρας, οὐστινας Ἰνδοὺς οἴδειν ὁ λόγος καλεῖν, ἐξ ὑπομνημάτων ταύτην ἁγιευδῶν μεταφράσαντες, ἔχει δὲ οὕτως.
BAKLAAM AND IOASAPH

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.
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 them in the Name of the Father, and of the Son, and of the Holy Ghost—whereby it fell to the
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ὁς ἐντεύθεν τοὺς μὲν αὐτῶν τὰς ἑώς λήξεις, τοὺς δὲ τὰς ἐσπερίους λαχοῦτας περιέρχεσθαι, βὸρειά τε καὶ νότια διαθέειν κλίματα, τὸ προστεταγμένου αὐτοῖς πληροῦντας, διάγγελμα τότε καὶ ὁ ἱερώτατος Θωμᾶς, εἰς ὑπάρχων τῆς δωδεκαρίθμου φάλαγγος τῶν μαθητῶν τοῦ Χριστοῦ, πρὸς τὴν τῶν Ἰνδῶν ἐξεπέμπετο, κηρύττων αὐτοῖς τὸ σωτηρίου κήρυγμα, τοῦ Κυρίου δὲ συνεργοῦντος 5 καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολούθουσιν σημείων, τὸ μὲν τῆς δεισιδαιμονίας ἀπηλάθη σκότος καὶ, τῶν εἰδωλικῶν σπονδῶν τε καὶ βδελυγμάτων ἀπαλλαγέντες, τῇ ἀπλανεὶ προσετθησαν πίστει, καὶ, οὕτω ταῖς ἀποστολικαῖς μεταπλασθέντες χερσὶ, Χριστῷ διὰ τοῦ βαπτίσματος ὕκειαόθησαν, καὶ, ταῖς κατὰ μέρος προσθήκαις αὐξανόμενοι, προέκοπτον ἐν τῇ ἀμωμῆτῳ πίστει, ἔκκλησιάς τε ἄνα πάσας φιλοδόμουν τὰς χώρας.

Ἐπεὶ δὲ καὶ ἐν Αἰγύπτῳ ἤρξατο μοναστήρια συνίστασθαι καὶ τὰ τῶν μοναχῶν ἀθροίζεσθαι πλῆθη, καὶ τῆς ἐκείνων ἀρετῆς καὶ ἀγγελομηνίου διαγωγῆς ἡ φύμη τὰ πέρατα διελάμβανε τῆς οἰκουμένης, καὶ εἰς Ἰνδοὺς ἤκε, πρὸς τὸν ὁμοίον ζήλου καὶ τοῦτοι διήγειρεν, ὥς πολλοὺς αὐτῶν, πάντα καταλιπόντας, καταλάβειν τὰς ἐρήμους καὶ ἐν σώματι θυντῷ τὴν πολιτείαν ἀνειληφέναι τῶν ἀσωμάτων. οὕτω καλῶς ἔχοντων τῶν 6 πραγμάτων, καὶ χρυσαῖς πτέρυξι, τὸ δὴ λεγόμενον, εἰς οὐρανοὺς πολλῶν ἀνυπταμένων, ἀνίσταται τις βασιλεὺς ἐν τῇ αὐτῇ χώρᾳ, Ἀβεβυπος τοῦνομα, μέγας μὲν γενόμενος πλοῦτῳ καὶ δυναστείᾳ καὶ τῇ κατὰ τῶν ἀντικειμένων νίκῃ, γενναίος τε ἐν 8
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, preaching 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, and in victory over his enemies,
πολέμους, καὶ μεγέθει σώματος ἄμα δὲ καὶ προσώπου ὁραιότητι σεμνυνόμενος, πάσι τε τοῖς κοσμικοῖς καὶ θάττον μαραίνομένοις προτερήμασιν ἐγκαυχώμενος· κατὰ ψυχήν δὲ ἐσχάτη πιεζόμενος πτωχεία καὶ πόλλοις κακοῖς συμπιγνόμενος, τῆς ἐλληνικῆς υπάρχον μοῖρας, καὶ σφόδρα περὶ τὴν δεισιδαίμονα πλάνην τῶν εἰδώλων ἐπτομένος.

πολλῆς δὲ συζών οὕτως τρυφῆ καὶ ἀπολαύσει τῶν ἤδεων καὶ τερπνῶν τοῦ βίου, καὶ ἐν οὐδενὶ τῶν θελημάτων καὶ ἐπιθυμίων αὐτοῦ ἀποστερούμενος, ἐν εἰχε τὸ τὴν εὐφροσύνην αὐτῷ ἐγκόπτον καὶ μερίμναις αὐτοῦ βάλλον τὴν ψυχήν, τὸ τῆς ἀτεκνίας κακὸν. ἔρημος γὰρ υπάρχον παίδων, διὰ φροντίδος εἰχε πολλῆς ὁπως, τοῦ τοιοῦτον λυθείς δεσμοῦ, τέκνων κληθείς πατήρ, πράγμα τοῖς πόλλοις εὐκταιότατον. τοιοῦτος μὲν ὁ βασιλεύς, καὶ οὕτως ἔχων τῆς γνώμης.

Τὸ δὲ εὐκλείστατον γένος τῶν χριστιανῶν καὶ τὰ τῶν μοναχῶν πλήθη παρ’ οὐδὲν θέμενοι τὸ τοῦ βασιλέως σέβας, καὶ τὴν αὐτοῦ μὴ δεδοικότες ὅλως ἀπειλήν, προέκοπτον τῇ τοῦ Χριστοῦ χάριτι, εἰς λόγον κρείττονα πληθὺν ἐπιδιδόντες, καὶ βραχὺν μὲν ποιούμενοι τοῦ βασιλέως λόγον, τῶν δὲ πρὸς θεραπείαν φερόντων Θεοῦ διαφερόντως ἕχομενοι. καὶ διὰ τοῦτο πολλοὶ τῶν τὴν μοναδικὴν ἐπανηρημένων τάξιν, πάντα μὲν ἐπίσης τὰ ἐνταύθα τερπνὰ διέπτυν, πρὸς ἐν δὲ μόνον τούτῳ εἰχὸν ἔρωτικῶς, τὴν εὐσέβειαν, καὶ τὸν ὑπὲρ Χριστοῦ θάνατον ἐδίψων, καὶ τῆς ἐκεῖθεν ὀρέγοντο μακαρίοτητος. ἐκήρυττον οὖν, οὐ φοβω τινὶ καὶ ὑποστολῆ, ἀλλὰ καὶ Λίαν εὐπαρρησίαστος τὸ τοῦ Θεοῦ σωτήριον ὄνομα, καὶ οὐδὲν ὁ τι
brave in warfare, vain of his splendid stature and comeliness of face, and boastful of all 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 mind.

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 Χριστὸς αὐτοῖς διὰ στόματος ἦν, τὴν τε ἑυστῆσι καὶ εὐμιράντον φύσιν τῶν παρόντων καὶ τὸ πάγη τις μελλούσης ζωῆς φανερῶς πᾶσιν ὑπεδείκνυν, καὶ οἶνοι ἄφορμὰς παρεῖχον καὶ σπέρματα πρὸς τὸ οἰκείων γενέσθαι Θεῷ καὶ τῆς ἐν Χριστῷ κρυπτομένης ἀξιωθήναι ζωῆς. ἐντεῦθεν πολλοί, τῆς ἡδίστης ἐκείνης διδασκαλίας ἀπολαύοντες, τοῦ μὲν πικροῦ τῆς ἀπάτης ἀφίσταντο σκότους, τῷ δὲ γλυκεὶ τῆς ἀληθείας φωτὶ προσετίθεντο· ὅσι καὶ τινας τῶν ἐνδόξων καὶ τῆς συγκλήτου βουλῆς πάντα ἀποτίθεσθαι τὰ τοῦ βίου βάρη καὶ λοιπῶν γίνεσθαι μοναχοῦς.

Ὅδε βασιλεὺς, ὡς ἤκουσε ταῦτα, ὅρχησ ὅτι πλείστης πληρωθείς καὶ τῷ θυμῷ ὑπερξέσας, δόγμα αὐτίκα ἐξέβησε, πάντα Χριστιανοῦ βιάζεσθαι τοῦ ἐξὸμοιωθῆναι τὴν εὐσέβειαν. ὅθεν καινὰ μὲν καὶ αὐτῶν εἰδή βασάνων ἐπενόει καὶ ἐπετίθενε, καίνοις ὅτι τρόπους θανάτων ἦπείλει, καὶ γράμματα κατὰ πᾶσαν τὴν ὑποτελῆ αὐτῷ χώραν ἐπέμπη τοῦκ ἀρχοντι καὶ ἠγεμόνι, τιμωρίας κατὰ τῶν εὐσεβῶν καὶ σφαγὰς ἄδικους ἀποφαινομενα. ἐξαιρέτως δὲ κατὰ τῶν τοῦ μοναδικοῦ σχήματος λογάδων θυμομαχῶν, ἀσπονδύο ἦγειρε τοῦ πρὸς αὐτοὺς καὶ ἀκήρυκτον πόλεμον. ταύτη του καὶ πολλοὶ μὲν τῶν πιστῶν τὴν διάνοιαν ἀνεσαλεύοντο, ἂλλοι δὲ, τὰς βασάνους μὴ δυνηθέντες ὑπενεγκεῖν, τῷ ἀθεμίτῳ αὐτοῦ ἐλκὸν προστάγματι, οἱ δὲ τοῦ μονασικοῦ τάγματος ἠγεμόνες καὶ ἀρχηγοί, οἱ μὲν, ἐλέγχουτες αὐτοῦ τὴν ἀνομίαν, τὸ διὰ μαρτυρίου ὑπῆγγακαν τέλος καὶ τῆς ἀλήκτου ἐπέτυχον μακαριστῆτος· οἱ δὲ ἐν
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. Wherefore many, profiting by this most pleasant teaching, turned away from the bitter darkness of error, 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
ST. JOHN DAMASCENE

ἀρημιάς καὶ ὅρεσιν ἀπεκρύπτοντο, οὐ δεέι τῶν ἥπειρομένων βασάνων, ἀλλ' οἰκονομία τινὶ θειοτέρᾳ.

II

Τῆς τοιαύτης οὖν σκοτομήνης τῆς τῶν Ἰησοῦν καταλαβοῦσης, καὶ τῶν μὲν πιστῶν πάντοθεν ἐλαυνομένων, τῶν δὲ τῆς ἀσεβείας ὑπασπιστῶν κρατυνομένων, αἰμασί τε καὶ κυίσαις τῶν θυσιῶν καὶ αὐτοῦ δὴ τοῦ ἄερος μολυνομένου, εἰς τῶν τοῦ βασιλέως, ἀρχισατράτης τῆς ἡξίαν, ψυχής παρα-

στήματι, μεγέθει τε καὶ κάλλει, καὶ πᾶσιν ἄλλοις, οἷς ὅρα σώματος καὶ γενναίοτης ψυχῆς άνδρείας χαρακτηρίζεσθαι πέφυκε, τῶν ἄλλων ἐτύγχανε διαφέρων. τὸ ἀσεβές οὖν ἐκεῖνο πρόσταγμα ἀκούσας οὕτως, χαίρειν εἰπὼν τῇ ματαιᾷ ταύτῃ καὶ κάτω συρομένῃ δόξῃ τε καὶ τρυφῇ, ταῖς τῶν μοναχῶν λογίσιν ἑαυτοῦ ἐγκατέμιξεν, ὑπερόριος γενόμενος ἐν ἐρήμωις τῶν τοῖς νηστείαις τε καὶ ἀγρυπνίαις καὶ τῇ τῶν θείων λογίων ἐπιμελεῖ

μελέτῃ τὰς αἰσθήσεις ἄριστα ἐκκαθάρας, καὶ τὴν ψυχήν, πάσης ἀπαλλάξας ἐμπαθοῦς σχέσεως, τῷ τῆς ἀπαθείας φωτὶ κατελάμπρυνεν. ὃ δὲ βασι-

λεύς, πάνω τοῦτον φιλῶν καὶ διὰ τιμῆς ἀγών, ὡς ἤκουσε ταύτα, ἦλπισε μὲν τὴν ψυχήν ἐπὶ τῇ τοῦ φίλου στερήσει, ἔξεκαυθή δὲ πλέον τῇ κατὰ τῶν μοναχῶν ὀργῇ. καὶ δὴ κατὰ ξήτησιν αὐτοῦ πανταχοῦ ἀποστείλας, καὶ πάντα λίθον κινήσας, τὸ τοῦ λόγου, ὡστε τοῦτον ἐφευρεῖν, μετὰ οὗν χρόνου ἢκανον οἱ εἰς ἐπιζήτησιν αὐτοῦ πεμφθέντες, ὡς ἤσθωντο ἐν ἐρήμωις αὐτῶν τὰς οἰκήσεις ἔχοντα,
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 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 throughly 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 βῆματι. ἤδη δὲ αὐτὸν ἐν
οὕτῳ πενιχρὰ καὶ τραχύτατῃ ἐσθήτῃ τῶν λαμπ-
προίς ποτε ἰματίοις ὁμφιεσμένοι, καὶ τὸν πολλὴν
συζώντα τρυφὴν πεταριχευμένον τῇ σκληρᾷ τῆς
ἀσκήσεως ἄγωγη, καὶ τοῦ ἐρημικοῦ βίου ἐναργῶς
περικείμενον τὰ γνωρίσματα, λύτης ὁμοῦ καὶ
ὄργης ἐπεπλήρωτο, καὶ, ἐξ ἀμφοῖν τὸν λόγον
κεράσας, ἐφη πρὸς αὐτὸν.

Ὡς ἀνύτε τοῦ φρενοβλαβέας, τίνος χάρων ἀντηλ-
λάξω τῆς τιμῆς αἰσχύνην, καὶ τῆς λαμπρᾶς δόξης
tῆς ἀσχήμων ταύτην ἱδέαν; ὁ πρόεδρος τῆς ἐμῆς
βασίλειας καὶ ἀρχιστράτηγος τῆς ἐμῆς δυναστει-
ας, παῖγνιον μειρακίων σεαυτὸν καταστήσας, οὐ
μόνον τῆς ἡμετέρας φιλίας καὶ παρρησίας μακρὰν
λήθην πεποιηκός, ἀλλὰ καὶ αὐτῆς κατεξαναστά
tῆς φύσεως, καὶ μηδὲ τῶν ἱδίων τέκνων οἰκτον
λαβὼν, πλοῦτόν τε καὶ πᾶσαν τὴν τοῦ βίου περι-
φάνειαν εἰς οὔθεν λογισάμενος, τὴν τοσαῦτην
ἀδοξίαν τῆς περιβλέπτου προέκρινας δόξης, ἵνα
τί σοι γένηται; καὶ τί ἐντεῦθεν κερδήσεις, ὅτι
πάντων θεῶν τε καὶ ἀνθρώπων τὸν λεγόμενον
προτετίμηκας Ἰησοῦν, καὶ τὴν σκληρᾶν ταύτην
καὶ δυσείμων ἀγωγήν τῶν ἡδέων καὶ ἀπολαυστι-
κῶν τοῦ ἀγλυκτάτου βίου;

Τούτων ἀκούσας ὁ τοῦ Θεοῦ ἀνθρώπος ἐκεῖνος,
χαριέντως ἄμα καὶ ὁμαλῶς ἀπεκρίνατο. Εἰ λόγον
πρόσ με συνάραι θέλεις, ὁ βασιλεῦ, τοὺς ἐχθροὺς
σου ἐκ μέσου τοῦ δικαστηρίου ποίησον, καὶ τηνι-
καῦτα ἀποκρινοῦμαι σοι περὶ ὧν ἀν ἥπτησίς
μαθεῖν ἐκεῖνον γὰρ συμπαρόντῳ σοι, ὁμοίᾳ ἐμοὶ
πρόσ σε λόγος. 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 delights of a life of bliss.

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,
**ST. JOHN DAMASCENE**

Gal. vi. 14

ποίει ὁ θέλεις; ἐμοὶ γὰρ ὁ κόσμος ἐσταύρωται, κἀγώ τῷ κόσμῳ, φησίν ὁ θεὸς καὶ ἐμὸς διδάσκαλος. τοῦ δὲ βασιλέως εἶπόντος, Καὶ τίνες οἱ ἐχθροὶ οὗτοι, οὗς ἐκ μέσου ποιῆσαι με προστάσσεις; φησίν ὁ θεὸς ἀνήρ. Ὁ θυμὸς καὶ ἡ ἐπιθυμία· ταῦτα γὰρ ἐξ ἀρχῆς μὲν συνεργοὶ τῆς φύσεως ὑπὸ τοῦ δημιουργοῦ παρήχθησαν, καὶ νῦν ὁσαύτως ἔχουσι τοῖς μὴ κατὰ σάρκα πολιτευόμενοι, ἀλλὰ κατὰ πνεῦμα· ἐν ὑμῖν δέ, οὕτως τὸ ὅλον ἔστε σάρκες, μηδὲν ἔχοντες τοῦ πνεύματος, ἀντίδικοι γεγόνασι, καὶ τὰ τῶν ἐχθρῶν καὶ πολεμίων διαπράττονται. ἡ γὰρ ἐπιθυμία ἐν ὑμῖν, ἐνεργομενή μὲν, ἡδονὴν ἐγείρει, καταργουμένη δὲ, θυμὸν. ἀπέστω οὖν ταῦτα σήμερον ἀπὸ σοῦ, προκαθεξεσθωσαν δὲ εἰς ἀκρόασιν τῶν λεγομένων καὶ κρίσιν ἡ φρόνησις καὶ ἡ δικαιοσύνη. εἰ γὰρ τὸν θυμὸν καὶ τὴν ἐπιθυμίαν ἐκ μέσου ποιῆσαι, ἀντεισάξεις δὲ τὴν φρόνησιν καὶ τὴν δικαιοσύνην, φιλαλήθως πάντα λέξιν σοι. πρὸς ταῦτα ὁ βασιλεὺς ἔφη: Ἰδοὺ, εἴξας σοι τῇ ἀξιώσει, ἐκβαλὼ τοῦ συνεδρίου τὴν τε ἐπιθυμίαν καὶ τὸν θυμὸν, μεσαζέων δὲ τὴν φρόνησιν καὶ τὴν δικαιοσύνην ποιῆσαι. λέγε μοι λοιπὸν ἀδεῶς πόθεν σοι ἡ τοσαύτη ἐγένετο πλάνη, καὶ τὸ προτιμᾶν τὰ ἐν κεναῖς ἐλπίσαι τῶν ἐν χερσὶ βλεπομένων.

Rom. viii. 4

'Αποκριθεὶς δὲ ὁ ἐρμητής εἶπεν· Εἰ τὴν ἀρχὴν ἡτείς, ὁ βασιλεύ, πόθεν μοι γέγονε τῶν προσκαίρων μὲν ὑπερεδεῖν, ὅλου δὲ ἐμαυτῶν ταῖς αἰωνίοις ἐπιδοῦναι ἐλπίσιν, ἄκουσον. ἐν ἡμέραις ἀρχαίαις, ἔτι κομιδῇ νέος ὑπάρχων, ἥκουσα τί ρήμα ἀγαθὸν καὶ σωτηρίον, καὶ με κατ’ ἄκρας ἡ τούτον δύναμις εἶλε, καὶ, ὀσπερ
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 truthfully tell thee all.' 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

He excuseth himself unto the king by telling of a wholesome saying that wrought in him.
1 Cor. i. 23

τις θείος σπόρος, ἡ τούτου μνήμη, τῇ ἐμῇ φυτευ-θείας καρδία, ἀχώριστος εἰς ἀεὶ διετηρήθη ὡς καὶ ῥίζωθηναι, καὶ ἐκβλαστήσας, καὶ ὃν ὅρας καρπὸν ἐνεγκείν ἐν ἔμοί. ἡ δὲ τοῦ ρήματος δύναμις τουαύτη τις ἢν Ἔσοξε, φησί, τοῖς ἀνοί-τοις τῶν ὄντων μὲν καταφρονεῖν ὡς μὴ ὄντων, τῶν μὴ ὄντων δὲ ὡς ὄντων ἀντέχεσθαι τε καὶ περιέχεσθαι ὁ μὴ γενισάμενος οὖν τῆς τῶν ὄντων ἡλυκύτητος, οὐ δυνηστείν τῶν μὴ ὄντων καταμαθεῖν τὴν φύσιν μὴ καταμαθῶν δέ, πῶς αὕτων ὑπερῴεται; ὄντα μὲν οὖν ἐκάλεσεν ὁ λόγος τὰ αἰώνια καὶ μὴ σαλευόμενα μὴ ὄντα δὲ τῶν ἐνταῦθα βίον καὶ τὴν τρυφὴν καὶ τὴν ψευδομένην εὐμερίαν οἷς, ὁ βασιλεύ, κακῶς φεῦ, ἥ σῇ προσήλωταί καρδία. κἂν δὲ ποτε τούτων ἀντειχόμην ἀλλ' ἡ τοῦ ρήματος δύναμις, νύπτουσά μου τὴν ψυχὴν ἅδιαλείπτως, ξείγειρε τὸν ἅγιον νοῦν εἰς ἐκλογὴν τοῦ κρείττονος· ὁ δὲ νόμος τῆς ἀμαρτίας, ἀντιστρατευόμενος τῷ νόμῳ τοῦ νοὸς μου, καὶ ὥς τισι σιδηροπέδαις δεσμῶν με, τῇ προσπαθείᾳ τῶν παρόντων αἰχμάλωτον κατείχεν.

Rom. vii. 25

"Οτε δὲ εὐθόκησεν ἡ χρηστότης καὶ ἀγαθοσύνη τοῦ Σωτῆρος ἥμων Θεοῦ ἐξελέσθαι με τῆς χα- λεπῆς ἐκείνης αἰχμαλωσίας, ἐνίσχυσέ μου τὸν νοῦν περιγενέσθαι τὸν νόμον τῆς ἀμαρτίας, καὶ διήνοιξε μου τοὺς ὀφθαλμοὺς διακρίνειν τὸ φαῦ- λον ἀπὸ τοῦ κρείττονος. τὸτε δὴ, τὸτε κατενώ- ησα καὶ εἶδον, καὶ ἵδον πάντα τὰ παρόντα ματαιότης καὶ προαιρεσὶς πνεύματος, καθὰ ποῦ καὶ Σωλομῶν ὁ σοφότατος ἐν τοῖς αὐτοῦ ἔφη

Tit. iii. 4

1 Cor. iii. 15

Eccles. i. 14

συγγράμμασι. τὸτε περιηγέθη τῆς καρδίας μοι
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, the prosperity that deceives, whereon, O king, thine heart alas! is fixed amiss. Time was when I also clung thereto myself. But the force of that sentence continually goading my heart, 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 and of his deliverance from the law of sin
τὸ κάλυμμα τῆς ἀμαρτίας, καὶ ἡ ἐκ σωματικῆς παχύτητος ἐπικείμενη τῇ ψυχῇ μου ἀμαύρωσις διεσκεδάσθη, καὶ ἔγνων εἰς Ἐρέχθεια καὶ ἤτοι δεὶ μὲ πρὸς τὸν δημιουργὸν ἀναβῆναι, διὰ τῆς τῶν ἐντολῶν ἐργασίας. θεν, πάντα καταλυτῶν, αὐτῷ ἱκολούθησα καὶ εὐχαριστῶ τῷ Ἑσῦ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ὅτι ἐρύσατό με τοῦ πηλοῦ καὶ τῆς πλυνθείας, καὶ τοῦ ἀπηνοῦ καὶ ὀλεθρίου ἀρχοντος τοῦ σκότους τοῦ αἰῶνος τούτου, καὶ ἐδειξὲ μοι ὅδον σύντομον καὶ ῥαδίαν, δι' ἥσυχας ἡμᾶς νῦν τῷ ὀστρακίνῳ τούτῳ σώματι τὴν ἀγγελικὴν ἀπάσασθαι πολιτείαν, ἡμῖνερ φθάσαι ἔτος, τὴν στενην καὶ τεθλημενὴν εἰλῷμῃν βαδίζεων ὅδον, πάνω καταγριν τῆς τῶν παρούσων ματαιότητος καὶ τῆς ἀστάτου φορᾶς τούτων καὶ περιφορᾶς, καὶ μὴ πειθόμενος ἄλλο τι καλὸν ὅρομάζεων πρὸ τοῦ ὅντος καλοῦ, οὔτε σὺ ἐλευνῶς, δὸ βασιλεῦ, διερράγης τε καὶ διέστης. θεν καὶ ἤμεις διέστημεν σοῦ καὶ διηρέθημεν, διὰ τὸ εἰς σαφῆ καὶ ὠμολογημένην σὲ τε καταπίπτειν ὑπόλειαν καὶ πρὸς ἵσον κατενεχθήναι καὶ ἡμῖς κίνδυνον ἀναγκάζειν. ἐως μὲν γὰρ περὶ μοῦν τὴν κοσμικὴν στρατεύματον ἐξηταζόμεθα, οὔτε τῶν δευτέρων ἡμῖς ἐνελπισμῶν μαρτυρῆσεις μοι καὶ αὐτὸς ὁτιπερ οὔδὲ ῥαθυμίων τινὰ οὔδὲ ἀμέλειαν ποτε ἐνεκληθήμεν.

Ἐπεὶ δὲ καὶ αὐτὸ τῶν καλῶν τὸ κεφάλαιον ἀφελέσθαι ἐφιλονείκισας ἡμᾶς, τὴν εὐσέβειαν, καὶ τὸν Θεὸν ἡμῶν διὰ τὴν εὐθύτην ταύτην ἡμῖν, τιμῶν τε διὰ τοῦτο καὶ φιλοτιμίας ἀναμυνήσκεις, πῶς οὐκ ἀμαθῶς ἔχεις σε τοῦ καλοῦ δικαίως ἄν εἴπομι, ότι καὶ παραβάλλεις ὅλως
Barlaam and Ioasaph, II. 12-14

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 chiepest 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-
aúta πρὸς ἀλληλα, εὐσέβειαιν φημι πρὸς τὸν Θεόν καὶ φιλιὰν ἀνθρωπίνην καὶ δόξαν τὴν ἱσα παραρρέουσαν ὑδατι; πῶς δὲ σοι καὶ κοινωνοί ἐσόμεθα ἐπὶ τούτῳ, καὶ οὐχὶ, τούναντίον, καὶ φιλίαν, καὶ τιμὴν, καὶ στοργήν τέκνων καὶ εἰ τί ἄλλο μεῖζον ἢν, ἀρνησόμεθα; ὁρῶντες σε μᾶλλον, ὦ βασιλεύ, ἀγνωμονοῦντα πρὸς τὸν Θεόν, τὸν καὶ αὐτό σοι τὸ εἶναι καὶ τὸ ἀναπνεῖν παρεχόμενον, ὃς ἐστι Χριστὸς Ἰησοῦς, ὁ Κύριος τῶν ἀπάντων, ὃς συναναρχὸς ἰδὼν καὶ συναίνειος τῷ Πατρὶ καὶ τοὺς ὑμάς τῷ λόγῳ καὶ τὴν γην ὑποστήσας, τὸν ἀνθρωπὸν τε χεραίν οἰκείας ἐδημούργησε καὶ ἀθανασία τούτων ἐτύμησε, καὶ βασιλεύ τῶν ἵππης κατεστήσατο, καθάπερ τινὰ βασίλεια τὸ κάλλιστον ἀπάντων ἀποτάξας αὐτῷ, τὸν παραδεισον. ὁ δὲ, φθόνῳ κλαπεῖς καὶ ἧδονῇ (φεῦ μοι) δελεασθεῖς, ἀθλίως τούτων ἐξέπεσε πάντων· καὶ ὁ πρὶν ζηλωτὸς ἐλεεινὸς ὅρατο καὶ δακρύων διὰ τὴν συμφορᾶν ἄξιος. ὁ πλάσας τοῖνυν ἡμᾶς καὶ δημιουργήσας φιλανθρώποις πάλιν ἱδὼν ὀφθαλμοῖς τὸ τῶν εἰκείων χειρῶν ἔργον, τὸ Θεὸς εἶναι μὴ μεταβαλὼν, ὅπερ ἤν ἄπ' ἀρχῆς, ἐγένετο δι' ἡμᾶς ἀναμαρτήτως ὅπερ ἡμεῖς, καὶ σταυρῶν ἐκοινωσίως καὶ θάνατον ὑπομείνας, τὸν ἀνωθεν τῷ ἡμετέρῳ γένει βασκαίνουτα κατέβαλε πολέμιον, καὶ, ἡμᾶς τῆς πικρᾶς ἐκείνης αἰχμαλωσίας ἀνασωσάμενος, τὴν προτέραν ἀπέδωκε φιλαγάθως ἐλευθερίαν, καὶ, ὅθεν διὰ τὴν παρακοήν ἐκπεπτώκαμεν, ἐκεῖ πάλιν διὰ φιλανθρωπίαν ἡμᾶς ἐπανήγαγε, μεῖζονος ἡμᾶς ἢ πρῶτον τιμῆς ἰξιόσας.

Τὸν δὲ τοιαύτα δι' ἡμᾶς παθόντα καὶ τοιούτων ἡμᾶς πάλιν καταξιώσαντα, τοῦτον αὐτὸς ἰδεῖς
pare these two things, righteousness toward God, and human friendship, and glory, that runneth away 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 of all on 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 ἐκείνον σταυρὸν ἀποσκώπτεις; ὅλος δὲ τῇ τροφῇ τοῦ σώματος καὶ τοῖς ὀλεθρίως προσηλωμένοις πάθεσι, θεοὺς ἀναγορεύεις τὰ τῆς ἀτιμίας καὶ αἰσχύνης εἶδωλα; οὐ μόνον σεαυτὸν τῆς τῶν οὐρανῶν ἀγαθῶν συναφείας ἀλλότριον κατεσκεύασας, ἀλλὰ καὶ πάντας τοὺς πειθομένους τοὺς σοὶ προστάγμασι ταύτης ἢδη ἀπέρρηξας, 16 καὶ ψυχικῷ κινδύνῳ παρέδωκας. ἵσθι τοῖς ὑς ἔγγοις οὐ πεισθήσομαι σοι, οὔτε μὴν κοινωνήσω σοι τῆς τοιαύτης εἰς τὸν Θεοῦ ἀχαριστίας, οὐδὲ τὸν ἐμὸν ευεργετήν καὶ Σωτῆρα ἀρνήσομαι, εἰ καὶ θηρίως ἀναλώσεις, εἰ ξίφει καὶ πυρὶ παραδώσεις με, ἢ τῆς σῆς ἐξουσίας ἐστίν. οὔτε γάρ θανάτου δέδοικα, οὔτε ποθῶ τὰ παρόντα, πολλὴν αὐτῶν καταγγείλας τὴν ἀσθένειαν καὶ ματαιώτητα. τῇ γὰρ αὐτῶν χρήσιμον, ἡ μόνιμον, ἡ διαρκὲς; καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἐν αὐτῷ τῷ εἶναι πολλὴ συνυπάρχει αὐτοῖς ἡ ταλαιπωρία, πολλὴ ἡ λύπη, πολλὴ καὶ ἀδιάσπαστὸς ἡ μέριμνα. τῇ γὰρ εὐ- φροσύνῃ αὐτῶν καὶ ἀπολαύσει πᾶσα συνέξευκται κατήφεια καὶ οἴκυς; ὁ πλοῦτος αὐτῶν πτωχεία ἐστί, καὶ τὸ ύψος αὐτῶν ταπείνωσις ἐσχάτη. καὶ τίς έξαριθμήσει τὰ τούτων κακὰ; ἀπερ δε' ὠλίγων ῥημάτων ὑπέδειξέ μοι ὁ ἐμὸς θεολόγος. φησὶ γὰρ: 'Ὁ κόσμος ὁλος ἐν τῷ ποιησῷ κεῖται· καὶ, Μὴ ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ ὅτι πάν τὸ ἐν τῷ κόσμῳ ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν όφθαλμῶν, καὶ ἡ ἀλαζονία τοῦ βίου καί, ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τῶν αἰῶνα. τοῦτο ἐγὼ ξητῶν τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν, ἄφικα πάντα, καὶ ἐκολλήθην τοῖς τῶν

1 John v. 19; ii. 15-17
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 everything, and joined myself to those who possess the
αὐτὸν κεκτημένους πόθον καὶ τὸν αὐτὸν ἐκζητοῦσιν Ἰ. 17
καὶ μέριμνα, ἀλλὰ πάντες τὸν ἵσον τρέχουσιν δρόμον, ἵνα καταλάβωσι τὰς αἰωνίας μονάς, ἃς ἦτοίμασεν ὁ Πατὴρ τῶν φῶτων τοῖς ἀγαπώσιν αὐτῶν. τούτους ἐγὼ γεννήτορας, τούτους ἄδελφοὺς, τούτους φίλους καὶ γνωστοὺς ἐκτησάμην·
τῶν δὲ ποτὲ μοι φίλων καὶ ἄδελφων Ἐμάκρυνα φυγαδεύων, καὶ ἡπιόθην ἐν τῇ ἐρήμῳ προσδεχό-
μενος τὸν Θεόν, τὸν σώζοντα με ἀπὸ ὀλιγοψυχίας καὶ ἀπὸ καταγίδος.
Τούτων εὐκαίρως οὕτω καὶ ἱδέως τῷ τοῦ Θεοῦ ἀνθρώπῳ ὑπαγορευθέντων, ὁ βασιλεὺς ἐκινήτῳ
μὲν υπὸ τοῦ θυμοῦ, καὶ πικρὸς αἰκίζειν τὸν ἁγιὸν ἦβολετο, ὅκνει δὲ πάλιν καὶ ἀνεβάλλετο, τὸ
αἰδέσιμον αὐτοῦ καὶ περιφανεῖς εὑλαβούμενος.

Πανταχόθεν, ἄθλιε, τὴν σεαυτὸν ἐκμελετήσας ἀπόλειαν, πρὸς ταύτην, ὡς ἐσώκει, υπὸ τῆς τύχης
συνελαυνόμενος, ἡκόνησας τὸν νοῦν ἀμα καὶ τὴν γλώτταν ὅθεν ἀσαφῆ τινα καὶ ματαίων βαττο-
λογίαν διεξῆθης. καὶ εἰ μὴ κατ' ἀρχὰς τοῦ λόγου ἐπηγγειλάμην σου ἐκ μέσου τοῦ συνεδρίου τὸν
θυμὸν ποιήσασθαι, νῦν ἄν πυρί σου τὰς σάρκας παρέδωκα. ἐπεὶ δὲ προλαβὼν τοιούτοις με κατη-
σφαλίσω τοῖς ρήμασιν, ἀνέχωμαι σου τοῦ θρά-
σους, τῆς προτέρας μου ἐνεκεν πρὸς σε φιλίας, ἀναστάς οὖν, λοιπὸν φεύγε ἐξ ὀφθαλμῶν μου,
μηκέτι σε ὄψομαι καὶ κακῶς ἀπολέσω.
Καὶ ἐξελθὼν ὁ τοῦ Θεοῦ ἀνθρώπος ἀνεχώρησεν εἰς τὴν ἔρημον, λυπούμενος μὲν ὅτι οὐ μεμαρ-
τύρηκε, μαρτυρῶν δὲ καθ' ἥμεραν τῇ συνειδήσει 18

2 Cor. 1. 11
Ps. liii. 2
Phil. i. 15
Luke xvi. 9
Jas. i. 17
1 Cor. ii. 3
Ps. lv. 8

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same desire, and seek after the same God. Amongst these there is no strife or envy, 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 faintness 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.
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καὶ ἀντιπαλαίων πρὸς τὰς ἀρχὰς καὶ ἐξουσίας,
πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος
τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας, ὡς
φησίν οἱ μακάριοι Παύλος. ἐκεῖνοι μὲν οὖν ἀπο-
δημήσαντος, πλέον οἱ βασιλεῖς ὀργισθεὶς διωγμὸν
σφοδρότερον κατὰ τοῦ μοναχικὸν ἐκμελετῆ τάγ-
ματος, πλέονος δὲ τιμῆς τοὺς τῶν εἰδώλων ἀξιοὶ
θεραπευτάς τε καὶ νεωκόρους.

Ἐν τοιαύτῃ δὲ οὖν τοῦ βασιλέως πλάνη δεινὴ
καὶ ἀπάτη, γεννᾶται αὐτῶν παιδίων, πάνω εὐμορ-
φότατον, καὶ εἷς αὐτῆς τῆς ἐπανθούσης αὐτῶν
ἀραιότητος τὸ μέλλον προσημαίνων. ἐλέγετο γὰρ
μηδαμοῦ ἐν τῇ γῇ ἐκείνῃ τοιοῦτον ποτε φανῄναι
χαριέστατον καὶ περικάλλες παιδίων. χαρᾶς δὲ
μεγίστης ἐπὶ τῇ γεννήσει τοῦ παιδὸς ὁ βασιλεὺς
πληθείς, τούτοις μὲν Ἰωάσαφ ἐκάλεσεν, αὐτὸς δὲ
πρὸς τούς εἰδωλικοὺς ναούς ἀνοιήτως ἀπῆκε τοῖς
ἀνοιγτοτέροις αὐτῶν θεοῦς θύσων καὶ εὐχαριστη-
ρίους ὑμνοὺς ἀποδώσων, ἀγνώον τὶς ὁ τῶν καλῶν
ἀπάντων ἀληθῶς αἰτίος, πρὸς ὅν ἐδεί τὴν πνευ-
ματικὴν ἀναφέρειν θυσίαν. ἐκείνοις οὖν, τοῖς ἄγιν-
χοις καὶ κωφοῖς τὴν αἰτίαν τῆς τοῦ παιδὸς
γεννήσεως ἀνατιθεῖς, πανταχοῦ διέτειμε συναγα-
γείν τὰ πλῆθη εἰς τὰ τούτου γενέθλια: καὶ ἦν
IDEO PÁNTAS SUrrrÉONTAS TÔ PHós TOU BAsIILEÒWS,
ἐπαγομένους τε τὰ πρὸς τὴν θυσίαν ἐντρεπτισμένα,
ὡς ἐκάστω ἡ χείρ εὐπόρει καὶ ἡ πρὸς τὸν βασιλέα
ἐνυώνα ἐἰχε. μάλιστα δὲ αὐτοῦς ἥρεθίζε πρὸς
φιλοτιμίαν αὐτὸς, ταύρους καταθύσας φέρον ὦτι 19
πλείστους καὶ εὐμεγέθεις, καὶ οὕτω πάντημον
ἔορτήν τελέσας, πάντας ἐφιλοτιμεῖτο ὁδόροις ὦσιν

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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.
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te τῆς βουλῆς ἦσαν καὶ τῶν ἐν τέλει, καὶ ὁσοι περὶ τὸ στρατιωτικὸν, ὁσοι τε τῶν εὐτελῶν καὶ ἀσήμων.

III

'Ἐν αὐτῇ δὲ τῇ τῶν γενεθλίων τοῦ παιδὸς ἔορτῇ συνήλθον πρὸς τὸν βασιλέα ἔξ ἐπιλογής ἄνδρες ὡσεὶ πεντηκονταέντε, περὶ τὴν ἀστροθεάμονα τῶν Χαλδαίων ἐσχολακότες σοφίαν. καὶ τούτοις ἔγγυτάτω παραστησάμενος ὁ βασιλεὺς ἄνηρωτα ἔξειπεῖν ἐκαστὸν τι μέλλει ἐσεσθαι τὸ γεννηθέν αὐτῷ παιδίον. οἱ δὲ, πολλὰ διάσκεψάμενοι, ἔλεγον μέγαν αὐτὸν ἐσεσθαι ἐν τε πλούτῳ καὶ δυναστείᾳ, καὶ ὑπερβάλλειν πάντας τοὺς πρὸ αὐτοῦ βεβασιλευκότας. εἰς δὲ τῶν ἀστρολόγων, ὅ τῶν σὺν αὐτῷ πάντων διαφορώτατος, ἐίπεν ὡς, 'Εξ ὃν μὲ διδάσκουσιν οἱ τῶν ἀστέρων δρόμοι, ὁ βασιλεὺς, ἢ προκοπῆ τοῦ νυνι γεννηθέντος σοι παιδὸς οὐκ ἐν τῇ σῇ ἔσται βασιλεία, ἀλλ’ ἐν ἐτέρα κρείττονι καὶ ἁσυγκριτώς ὑπερβαλλούσῃ. δοκῷ δὲ καὶ τῆς παρὰ σοῦ διωκομένης αὐτὸν ἐπιλαβέσθαι τῶν Χριστιανών θρησκείας, καὶ οὐκ ἐγώγη οἷον τοῦ σκοποῦ ἐκείνου καὶ τῆς ἐλπίδος ψευσθήσεσθαι. ταῦτα μὲν ἐίπεν ὁ ἀστρολόγος, ὡσπερ ὁ πάλαι Βαλαάμ, οὐ τῆς ἀστρολογίας ἀληθευόσης, ἀλλὰ τοῦ Θεοῦ διὰ τῶν ἐναντίων τὰ τῆς ἀληθείας παρα-20 δεικνύστως, ὡστε πᾶσαν τοὺς ἀσεβέσι πρόφασιν περιαρεθήναι.

'Ὁ δὲ βασιλεὺς, ὡς ἤκουσε ταῦτα, βαρέως τὴν ἀγγελίαν ἐδέξατο, λύτη δὲ τὴν εὐφροσύνην αὐτῷ διέκοπτεν. ἐν πόλει δὲ ὀμος ἰδιαξούσῃ.
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 Chaldaeans. 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

Of the prophecy of the astrologers

How the king set his son in a palace apart
παλάτιον δειμάμενος περικαλλές καὶ λαμπρὰς οἰκίας φιλοτεχνήσας, ἐκεῖ τὸν παίδα ἐδεικτὸ κατοικεῖν, μετὰ τὴν συμπλήρωσιν τῆς πρώτης αὐτῷ ἡλικίας, ἀπρόβατον τε εἶναι παρεκκλεύσατο, παιδαγωγοῦσα αὐτῷ καὶ ὑπηρέτας καταστήσας, νέος τῇ ἡλικίᾳ καὶ τῇ ὁράσει ὑραντότους, ἐπισκήψας αὐτοῖς μηδὲν τῶν τοῦ βίου ἀνιαρῶν κατάδηλον αὐτῷ ποιήσασθαι, μὴ θάνατον, μὴ γήρας, μὴ νόσον, μὴ πενίαν, μὴ ἄλλο τι λυπηρὸν καὶ δυνάμενον τὴν ἐυφροσύνην αὐτῷ διακόπτειν, ἀλλὰ πάντα τὰ τερπνὰ καὶ ἀπολαυστικὰ προτίθεναι, ἵνα τούτοις ὁ νοῦς αὐτοῦ τερπόμενος καὶ ἐντρυφῶν μηδέν ὁλος περὶ τῶν μελλόντων διαλογίζοντα ἵσχύσει, μὴτε μέχρι ψιλοῦ ρήματος τὰ περὶ τοῦ Χριστοῦ καὶ τῶν αὐτοῦ δογμάτων ἴκονίσειν. τούτῳ γὰρ μάλιστα πάντων ἀποκρύψαι αὐτῷ διενειπτὸ, τὴν τοῦ ἄστρολογον προαγόρευσιν ὑφορώμενον, εἰ τινὰ δὲ τῶν ὑπηρετοῦντων αὐτῷ νοσῆσαι συνέβῃ, τούτων μὲν βάττων ἐκβαλεῖν ἐκείθεν παρεκκλεύστω, ἐτερον δὲ ἀντὶ αὐτοῦ σφρηγόντα καὶ εὐεκτοῦντα ἐδίδου, ἵνα μηδὲν ὅλως ἀνόμαλον οἱ τοῦ παιδός ὁθαλμοὶ θεάσαντο, ὁ μὲν οὖν βασιλεὺς οὕτω ταῦτα διενειπτὸ τε καὶ ἐποίειν. βλέπων γὰρ οὐχ ἐόρα, καὶ ἀκούων οὐ συνόει.

Μαθῶν δὲ τινὰς τῶν μοναζόντων ἐτὶ περισῶ- 21 ἔσθαι, δῶν μηδὲ ὕψος ὑπολειπέσθαι ἐδοκεῖ, θυμοῦ ὑπερεπίμπλατο καὶ δέστατα κατ' αὐτῶν ἐκινεῖτο, κηρυκάς τε ἄνα πᾶσαν τὴν πόλιν καὶ τὴν χώραν ἐκέλευε διαθέειν, ἐκβοῶντας μηδαμοῦ τινὰ τὸ παράπαν μετὰ τρεῖς ἡμέρας τοῦ τῶν μοναζόντων τάγματος εὑρεθῆναι. εἰ δὲ τινὲς εὑρεθεῖεν μετὰ 34
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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 annoyances 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
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τάς διωρισμένας ἡμέρας, τῷ διὰ πυρὸς καὶ ξίφους ὀλέθρῳ παραδοθήτωσαν. Οὕτωι γὰρ (φησίν) ἀνα-
πείθουσι τὸν λαὸν ὡς Θεοὶ προσέχειν τῷ ἐσταυ-
ρομένῳ. ἐν δὲ τῷ μεταξὺ συνεβη καὶ τι τοιοῦτον,
ἐφ’ ὥ ἐπὶ πλέον χαλεπαίνων ἢν ὁ βασιλεύς καὶ
κατὰ τῶν μοναξόντων ὀργίζομενος.

IV

'Ανὴρ γὰρ τις, τῶν ἐν τέλει τὰ πρῶτα φέρων,
ἐν τοῖς βασιλείοις ἐτύγχανε, τὸν μὲν βίον ἐπιεικῆς,
εὐσεβῆς δὲ τὴν πίστιν καὶ, τὴν ἑαυτοῦ σωτηρίαν,
ὡς οἶνον τε, ἐμπορευόμενος, λαυθάνων ἢν διὰ
τὸν φὸβον τοῦ βασιλέως. οἶδεν τίνες, τῆς εἰς
τὸν βασιλέα παρρησίας τούτῳ βασκήναντες,
διαβάλλειν αὐτὸν ἐμελέτων, καὶ τούτῳ αὐτοῖς
diα φροντίδος ἢν. καὶ δὴ ποτε πρὸς θηραν
ἐξελθόντι τῷ βασιλεῖ μετὰ τῆς συνήθους αὐτῷ
δορυφορίας, εἰς ἢν τῶν συνθηρευτῶν καὶ ὁ ἀγαθὸς
ἐκεῖνος ἀνήρ. περιπατοῦντι δὲ αὐτῷ κατὰ μόνας,
ἐκ θείας τοῦτο συμβάν, ὡς οἶμαι, οἰκονομίας,
eὐρίσκει ἀνθρωπὸν ἐν λόγῳ τινὶ κατὰ γῆς ἐρριμ-
μένον, καὶ δεινὸς τὸν πόδα ὑπὸ θηρίου συντετριμ-
μένον, ὦς, ἵδιν αὐτὸν παριόντα, ἐδυσώπει μὴ
παραδραμεῖν, ἀλλ’ οἰκτείραι αὐτὸν τῆς συμφορᾶς,
καὶ εἰς τὸν ἱδίον ἀπαγαγεῖν οἶκον, ἀμα καὶ τοῦτο
προστιθεῖσι, ὡς Οὐκ ἀνοιχτός σοι καὶ παντελῶς
ἀνενεργητος, φησίν, εὐρεθείν ἐγώ. ὁ δὲ λαμπρὸς
ἐκεῖνος ἀνήρ λέγει αὐτῷ. 'Εγὼ μὲν δὴ αὐτοῦ τοῦ
καλοῦ τὴν φύσιν προσλήψομαι σε καὶ θεραπειάς,
ἢ δὴ δύναμι, ἀξιῶσω. ἀλλὰ τίς ἡ ὁνήσις, ἢν παρὰ
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discovered after the set time, they should be delivered to destruction by fire and 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, cast to 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 nobleman 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 ἐφησας; ὁ δὲ πένθης ἐκεῖνος καὶ ἀσθενής, Ἑγώ, φθορίν, ἀνθρωπός εἰμι θεραπευτῆς ῥημάτων· εἰ γὰρ ποτε ἐν ῥήμασιν ἢ ῥημαίῳς πληγῇ τις ἡ κάκωσις εὐρεθείη, καταλλήλους φαρμάκοις ταῦτα θεραπεύσω, τοὺς μὴ περαιτέρω τὸ κακὸν χωρῆσαι· ὃς μὲν οὖν εὐσεβής ἀνὴρ ἐκεῖνος τὸ λεχθὲν ἀντ' οὐδενὸς ἡγήσατο, ἐκεῖνον δὲ διὰ τὴν ἐντολὴν ἀπαγαγεῖν οὐκ ἀπεστέρησεν. οἱ δὲ προμνημονευόμενοι φθονεροὶ ἐκεῖνοι καὶ βασικανοὶ, ἢν πάλαι ὄδυνος κακίαν εἰς φῶς προενεγκόντες, διαβάλλοντο ἡν τὸν ἄνδρα πρὸς τὸν βασιλέα, ὅσο, οὔ μόνον τῆς αὐτοῦ φιλίας ἐπιλαθόμενος, ἠλόγησε τῆς πρὸς τοὺς θεοὺς θεραπεῖας καὶ πρὸς Χριστιανισμὸν ἀπέκλινεν, ἀλλὰ καὶ δεινὰ κατὰ τῆς αὐτοῦ μελετᾶ βασιλείας, τὸν ὀχλὸν διαστρέφου καὶ ἑαυτῷ πάντας οἰκειούμενοι. Ἄλλ', εἰ βούλει, φασὶ, βεβαιωθῆναι μηδὲν ἡμᾶς πεπλασμένοι λέγειν, καλέσας αὐτῶν ἱδίως, εἰπὲ πειράζων βούλεσθαι σε, καταλαπόντα τὴν πάτριον θρησκείαν καὶ τὴν δόξαν τῆς βασιλείας, Χριστιανὸν γενέσθαι, καὶ τὸ μοναχικὸν περιβαλέσθαι σχῆμα, ὃ πάλαι ἐδώξας, ὅσο οὐ καλῶς δῆθεν τοῦτο γεγενημένου. οἱ γὰρ ταῦτα δεινῶς κατὰ τοῦ 23 ἀνδρὸς σκηπτόμενοι ἤδεισαν τῆς αὐτοῦ γνώμης τῆς εὐκατάνυκτον προαίρεσιν, ὡς, εἰ τοιαύτα παρὰ τοῦ βασιλέως ἄκουσειν, ἐκεῖνοι μὲν τὰ κρείττονα βουλευσάμενοι γνώμην δώσειε μὴ ἀναβάλεσθαι πρὸς τὰ καλῶς βεβουλευμένα, καὶ ἐκ τούτου ἀληθῆ λέγοντες ἐκεῖνοι εὐρεθείειν.

Ὅ δὲ βασιλεὺς, τὴν τοῦ ἀνδρὸς πρὸς αὐτὸν εὐνοιαν ὀπόσῃ μὴ ἄγνωσώ, ἀπίθανα τε ἡγεῖτο 38
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 will heal it with besfitting 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 kingy 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 Φευτὴ τὰ λεγόμενα, καὶ ὅτι μὴ ἀβασανίστως ταῦτα προσδέχεσθαι δεῖ, δοκιμᾶσαι τὸ πράγμα καὶ τὴν διαβολὴν διεσκέψατο. καὶ, προσκαλεσάμενος αὐτὸν κατ' ἰδίαν, ἕφη πειράζων Ὠδιας, ὁ ϕίλε, ὥσα ἐνεδειξάμην τοῖς τε λεγομένοις μονάξουσι καὶ πᾶσι τοῖς Χριστιανοῖς. νυνὶ δὲ, μετάμελος ἐπὶ τούτῳ γενόμενος καὶ καταγνώσει τῶν παρόντων, ἐκεῖνων Βουλομαί γενέσθαι τῶν ἐλπιδῶν ὧν λεγόντων αὐτὸν ἀκήκοα, ἀθανάτου τινὸς βασιλείας εἰς ἄλλην βιοτὴν μελλούσης ἐσεσθαι· ἡ γὰρ παροῦσα θανάτῳ πάντως διακόπτεται, οὐκ ἀν ἄλλως δὲ τούτῳ κατορθωθῆναι μοι δοκῶ καὶ μὴ διαμαρτεῖν τοῦ σκοποῦ, εἰ μὴ Χριστιανός τε γένωμαι, καὶ χαίρειν εἰπὼν τῇ δόξῃ τῆς ἐμῆς βασιλείας καὶ τοῖς λοιποῖς ἦδέσι καὶ τερπνοῖς τοῦ βίου, τοὺς ἀσκητὰς ἐκείνους καὶ μονάζοντας ζητήσας ὅποιν ποτ’ ἂν εἰεν, οὕς ἀδίκως ἀπήλασα, ἐκείνως ἐαυτὸν ἐγκαταμίξων. πρὸς ταῦτα τι φῆς αὐτός, καὶ ὅποιαν δίδως βουλὴν; εἶπε, πρὸς αὐτῆς τῆς ἀληθείας. οἶδα γὰρ ἀληθῆ καὶ εὐγνώμονα εἶναι σε ύπερ πάντας. ὦ δὲ ἄγαθος ἄνηρ ἐκείνος, ὡς ταῦτα ἤκουσε, μηδόλως τῶν ἐγκεκριμένων ἐπιγυνόν ὄλον, κατενύγη τήν ψυχήν, καὶ 24 δάκρυσε συγκεκρυμένος ἀπλοίκως ἀπεκρίνατο· Βασιλεύ, εἰς τοὺς αἰῶνας ζῇ μου βουλὴν γὰρ ἄγαθην καὶ σωτηρίων ἐβουλεύσω, ὅτι, κἂν δυσεύρετος ἡ τῶν οὐρανῶν βασιλεία, ἀλλ’ ὦμος δὲι ταύτην πάση δυνάμει ζητεῖν· Ὅ ζητῶν γὰρ, φησίν, εὑρήσει αὐτὴν. ἢ δὲ τῶν παρόντων ἀπόλαυσις, κἂν τῷ φαινομένῳ τέρπῃ καὶ ἰδύνῃ, ἀλλὰ καλὸν αὐτὴν ἀπώσσασθαι· ἐν αὐτῷ γὰρ τῷ εἶναι οὐκ ἔστι, καὶ οὓς εὐφραίνει ἐπταπλασίως αὐθίς 40
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, would fain become partaker of those hopes whereof I have heard them speak, of some 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
σκιαῖς ἐστὶν ἀσθενέστερα, καὶ, ὡς ἢχυη νηὸς
ποντοποροῦσθη ἡ ὀρνεόν τοῦ ἁέρα διερχομένου,
θάττον ἀφανίζονται. ἡ δὲ τῶν μελλόντων ἔλπις,
ὴν κηρύττουσιν οἱ Χριστιανοὶ, βεβαία ἐστὶ καὶ
ἀσφαλεστάτη θλίψιν δὲ ἔχει εὐ τῷ κόσμῳ.
ἀλλὰ τὰ μὲν ἡμέτερα νῦν ἢδέα ὀλυγοχρώνα,
ἐκεῖ δὲ ὁλος οὐδὲν ἢ κόλασιν μόνον προξενοῦντα
καὶ τιμωρίαν εἰς αἰώνας μὴ λυμενήν· τὸ γὰρ
ἡδὸν τούτων πρόσκαιρον, τὸ δὲ ὁδυγηρὸν διηνεκές·
tῶν δὲ Χριστιανῶν τὸ μὲν ἐπίσημον πρόσκαιρον,
tὸ δὲ ἡδὸν καὶ χρήσιμον ἀθώνατον. κατευθυνθεὶς
οὖν ἡ ἀγαθὴ τοῦ βασιλείου βουλῆ· καλὸν γὰρ,
σφόδρα καλὸν τῶν φθαρτῶν τὰ αἰώνια ἀνταλλά-
ξασθαι.

"Ηκουσε ταῦτα ὁ βασιλεὺς καὶ Λίαν ἐδυσχέ-25
ραίνε, κατέσχε δὲ ὁμοί τὴν ὀργήν, καὶ οὐδὲν τέως
tῳ ἄνδρὶ λειάληκεν. ὁ δὲ, συνετὸς ὅν καὶ
ἀγχύνους, ἑπέγνω βαρέως δέξασθαι τῶν βασιλέα
τὰ ρήματα αὐτοῦ καὶ ὡς δόλῳ ἡν αὐτὸν ἐκπει-
ράζων. ὑποστρέψας δὲ οἴκαδε ἡμιάτο καὶ ἔδυσ-
φόρει, ἠπορῶν τίνι τρόπῳ θεραπεύσει τῶν
βασιλέα καὶ ἐκφύγῃ τον ἐπηρτημένον αὐτῷ
κάτιν υπόνι. ὁ ἰώτω δὲ ὄλην τῆν υὐκτα διατελοῦντι
ἐπὶ μνήμης ἤλθεν αὐτῷ ὁ τῶν πόδα συντε-
τριμένος, καὶ, τοῦτον πρὸς ἐαυτὸν ἄγαγον, ἐφη:
Μέμνημαι σου εἴρηκότος θεραπεύσειν ῥημάτων
κεκακωμένων ὑπάρχειν σε. ὁ δὲ, Ναὶ, φησί· καὶ,
eἰ χρῆσις, ἐπιδείξουσι τὰ τῆς ἐπιστήμης. ὑπο-
λαβῶν δὲ ὁ συγκλητικὸς ἀφηγήσατο αὐτῷ τὴν
τε ἐξ ἀρχῆς πρὸς τὸν βασιλέα εὐνοιαν αὐτοῦ, καὶ
ἡν ἐκέκτητο 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 aforesaid 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 ὀμιλίαν, καὶ ὅπως αὐτὸς μὲν ἀγαθὰ ἀπεκρίνατο, ἐκεῖνος δὲ δυσχερῶς δεξάμενος τὸν λόγον, τῇ τοῦ προσώπου ἀλλοιώσει τὴν ἐνδομυχούσαν αὐτῷ ὀργήν ἐνεδείξατο. 'Ο δὲ πένης ἐκεῖνος καὶ ἀσθενῆς διασκεψάμενος ἔφη: Γνῶστον ἐστώ σοι, ἐνδοξότατε, πωνηρὰν ἔχειν πρὸς σὲ ὑπόληψιν τὸν βασιλέα, ὥς ὅτι κατασχεῖν αὐτοῦ τὴν βασιλείαν ἦτε, καὶ περάξον περὶ εἰπεὶ ἄπερ εἰπεν. ἀναστᾶς οὖν, καὶ κείρας σοι τὴν κόμην, καὶ ἐκβαλῶν τὰ λαμπρὰ ἱμάτια ταῦτα, τρίχινα δὲ ἀμφιεσάμενος, ἀμα 26 πρωὶ πρόσελθε τῷ βασιλεί. τοῦ δὲ πυθανομένου, Τί σοι τὸ σχῆμα τοῦτο βούλεται; ἀποκρίθη την. Περὶ ὅν μοι χθές ὀμίλησας, ὁ βασιλεῦ, ἰδοὺ πάρειμι ἐν ἑτοίμῳ τοῦ ἀκολουθήσαι σοι τὴν ὁδὸν ἂν προευμὴθης ὅδεύσαι: εἰ γὰρ καὶ ποθεινὴ ἔστιν ἡ τρυφὴ καὶ ἡδιστή, ἀλλὰ μὴ μοι γένοιτο μετὰ σὲ ταύτην ἀναδέξασθαι: ή δὲ τῆς ἀρετῆς ὁδὸς, ἢν μέλλεις βαδίζειν, κἀν δύσκολος ἔστι καὶ πραξεία, ἀλλὰ μετὰ σοῦ οὔτε ραδία μοι αὕτη καὶ εὔκολος καὶ ποθεινή: ὡς γὰρ κοιμώνοι μὲ ἔσχες τῶν ἐνταῦθα καλῶν, οὕτω καὶ τῶν λυπηρῶν ἔξεις, ἵνα καὶ τῶν μελλόντων συγκοινωνήσω σοι. ο ὅ ὁ δὲ λαμπρὸς ἐκεῖνος ἄνδρα, ἀποδεξάμενος τὰ ῥήματα τοῦ ἀσθενοῦς, ἐποίησε καθὰ δὴ καὶ αὐτῷ λελάληκεν· οὐ ιδοὺ ὁ βασιλεὺς καὶ ἀκούσας, ἴσθη μὲν ἐπὶ τούτῳ, ἀγάμενοι λιαν τὴν εἰς αὐτὸν εὗνοιαν, ψευδὴ δὲ τὰ κατ' αὐτὸν λαληθέντα γροῦς, πλείονος αὐτὸν τιμῆς καὶ τῆς εἰς αὐτὸν παρρησίας ἀπολαίων πεποίηκεν· κατὰ δὲ τὸν μοναζοῦτον ὀργῆς αὕθις ὑπερεπιμπλατο, ἐκεῖνον εἶναι ταῦτα λέγων τὰ διδάγματα, τὸ ἀπέχεσθαι τοὺς ἀνθρώ-
with the king; how he had given a good 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
wouldest 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 nobleman,
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,
ST. JOHN DAMASCENE

ποις τῶν τοῦ βίου ἠδέων καὶ ἀδήλων ὀνειροπολείσθαι ἐλπίσιν.

Ἐξερχόμενος δὲ αὕθις εἰς θήραν, ὡρᾶ δύο μοναχοὺς κατὰ τὴν ἔρημον διερχομένους, οὐς κρατήρθη-ναι καὶ τῷ αὐτοῦ προσαχθῆναι ὁχήματι κελεύσας, ὁργίως τε αὐτοῖς ἐνιδών, καὶ πῦρ, τὸ τοῦ λόγου, 27 πνεύσας, ἐφι. Οὐκ ἤκουσατε, δω πλάνοι καὶ ἀπατεώνες, τῶν κηρύκων διαρρήξην βοώντων μὴ τινα τῆς ὑμῶν κακοδαίμωνας μετὰ τρεῖς ἡμέρας ἐν πόλει ἡ χώρα τῆς ἑμῶς εὐρεθήναι ἐξουσίας, ἢ πάντως πυρίκαυστος ἐσται; οἱ δὲ μοναχοὶ. Ἡδοῦ (φασὶ) κατὰ δὴ καὶ προσέταξας, ἐξερχόμεθα σοι τῶν πόλεων καὶ τῶν χωρῶν μακρὰς δὲ ἡμῖν τῆς ὀδοῦ προκειμένης τοῦ ἀπελθεῖν πρὸς τοὺς ἡμετέρους ἀδελφούς, ἐνδεὼς ἐχοντες τρόφησιν, ταύτην ἐπορίζομεθα, τοῦ ἔχειν τὰ ἑφόδια καὶ μὴ λιμοῦ παρανάλωμα γενέσθαι. ὁ δὲ βασιλεὺς ἐφι. Ὁ θανάτον δεδοικῶς ἀπειλήν οὐκ ἄσχολείται εἰς πο-ρίσμον βραμμάτων. λέγουσιν οἱ μονασταί: Καλῶς εἶπας, ὁ βασιλεὺς. οἱ θάνατον δεδοικότες διὰ φρο-ντίδος ἔχουσι πῶς αὐτὸν ἐκφύγωσι. τίνες δὲ εἰσὶν οὕτω, ἀλλ' ὡς τοῖς ρευστοῖς προστηθηκότες καὶ τούτοις ἐπτομένοι, σίτινες, μηδὲν ἄγαθὸν ἐλπί-ζουσιν ἐφεῦν ἐκείθεν, δυσαποσπάστως ἔχουσι τῶν παρόντων, καὶ διὰ τοῦτο δεδοίκασι θάνατον; ἡμεῖς δὲ οἱ πάλαι μισῆαντες κόσμον καὶ τὰ ἐν κόσμῳ, καὶ τὴν στενὴν καὶ τεθλημένην διὰ Χριστὸν βαδίζουσιν ὄδον, οὕτε θάνατον δεδοικά-μεν, οὕτε τὰ παρόντα ποθοῦμεν, ἀλλὰ τῶν μελ-λόντων ἐφιέμεθα μόνον. ἔπει οὖν ὁ παρ' ὑμῶν ἐπαγόμενος ἡμῖν θάνατος διαβατηρίου γίνεται τῆς 28 46
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 strait 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
οίδιοι ζωῆς καὶ κρείττονοι, ποθητὸς ήμίν μᾶλλον ἡ φοβερός ἐστιν οὕτως.

'Εφ' οίς ἐξ ἀγχυνοίας δῆθεν ὁ βασιλεὺς ἐπιλαβέσθαι τῶν μοναχῶν βουλόμενος, ἐφη: Τί δέ; οὐ πρὸ μικροῦ εἴπατε ὑποχωρεῖν ὑμᾶς, καθὰ δὴ καὶ προσέταξα; καὶ, εἰ οὐ δεδοίκατε τῶν θάνατον, πῶς φυγῆ ἐχρήσασθε; ἰδοὺ καὶ ταῦτα μάτην κομπάξοντες διεφεύγασθε. ἀπεκρίθησαν οἱ μοναχοὶ. Οὐ δὲ τοῦ παρὰ σοῦ ἀπειλούμενοι θάνατον δεδοικότες φεύγομεν, ἀλλ' ἐλεοῦντες σε, ἃν μὴ περισσοτέρα κατακρίσεως αὐτοῖς σοι γενόμεθα, προεθυμήθημεν ὑποχωρεῖν ἐπεῖ, τὸ γε εἰς ἡμᾶς ἥκον, οὐδόλως σου τὰς ἀπειλὰς ποτε δειλώμεν. πρὸς ταῦτα ὁ βασιλεὺς ὄργισθεις ἐκέλευσεν αὐτοὺς πυρικαύστους γενέσθαι καὶ ἐπελειώθησαν οἱ τοῦ Χριστοῦ θεράπουτες διὰ πυρὸς, τῶν μαρτυρικῶν τυχόντες στεφάνων. δόγμα τε εὐθεῖα, εἰ ποὺ τις εὐρέθη μονάξων, ἀνεξετάστως φονεύσατο. καὶ οὐδεὶς ὑπελείφθη εν ἐκείνῃ τῇ χώρᾳ τοῦ τοιοῦτον τάγματος, εἰ μὴ οὶ ἐν ὀρεσὶ καὶ στηλαῖοις καὶ ταῖς ὅπαις τῆς γῆς ἐαυτοὺς κατακρύψαντες. ταῦτα μὲν οὖν δὴ τοιαῦτα.

V

'Ο δὲ τοῦ βασιλέως νῦς, περὶ οὐ ὁ λόγος ἀπ' ἀρχῆς εἰπεῖν ὀρμηται, ἐν τῷ κατασκευασθέντι αὐτῶν παλατίῳ ἀπρόσῳ ὁμ', τῆς ἐφήβου ἡγαστὸ 29 ἡλικίας, πάσαν τὴν Αἰθιόπων καὶ Περσῶν μετελθῶν παιδείαν, οὐκ ἐλαττον τὴν ψυχὴν ἢ τὸ σῶμα εὐφυῆς ὃν καὶ ὀραῖος, νοονεχῆς τε καὶ 48
BARLAAM AND IOASAPH, iv. 28–v. 29

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 pre-
pared 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,
ST. JOHN DAMASCENE

φρόνμος καὶ τὰς διαλάμπων ἀγαθοῖς πλεονε-κτήμασι, ξητήματά τε φυσικά πρὸς τοὺς διδά-σκοντας αὐτὸν προβαλλόμενος, ὡς κακεῖνους θαυμάζειν ἐπὶ τῇ τοῦ παιδὸς ἄγχυσε καὶ συνέσει, ἐκπλήττεσθαι δὲ καὶ τὸν βασιλέα τὸ τε χαρίεστα-τον τοῦ προσώπου καὶ τὸ τῆς ψυχῆς κατάστημα. ἑνολάς τε ἐδίδον τοῖς συνούσιν αὐτῷ, μηδὲν τὸ παράπαν τῶν τοῦ βίου ἀνισρῶν αὐτῷ γνώριμον θείαν, μηδὲ ὅτι ὅλως θάνατος τὰ παρόντα τερπνὰ διαδέχεται. κεναίς δὲ ἐπηρείδετο ἐλπίσι, καὶ, τούτῳ δὴ τοῦ λόγου, εἰς οὐρανὸν τοξεύειν ἐπι-χειρῶν. πῶς γὰρ ἂν καὶ διέλαθεν ἄνθρωπίνη φύσει ο θάνατος; οὐ γεννηθεὶς τοῦ λόγου αὐτόν τε ἀπρόσεπτον εἶναι ὁ πατήρ κατεδίκασε καὶ παντὶ τῷ βουλομένῳ τὴν εἰς αὐτὸν οὐ συγχωρεῖ εἴσοδον. ἐγών γὰρ καθ’ εαυτὸν μὴ ἄνευ τῆς τοῦ πατρὸς προσταγῆς τούτω εἶναι. ὦμως ἡδεῖτο ἐρωτήσαι αὐτὸν· τούτῳ μὲν ἄπιθανον εἶναι λέγων, μὴ τὰ συμφέροντα αὐτῷ τὸν πατέρα διανοεῖσθαι, τούτῳ δὲ σκοπῶν, ὡς, εἰ κατὰ γνώμην τοῦ πατρός ἠστὶ τὸ πράγμα, κἂν ἐρωτήση, οὐκ ἂν αὐτῷ τὰ τῆς ἀληθείας γνωριεῖ. οθεὶν παρ’ ἄλλων, καὶ μὴ παρὰ τοῦ πατρός, ταῦτα μαθεῖν διέγερ. ἐνα δὲ τῶν παιδαγωγῶν προσφιλεστάτοι καὶ ὁικείστατοι τῶν λοιπῶν κεκτημένοις, ἐπὶ πλείον οἰκειωσάμενος καὶ δωρεαῖς φιλοτιμοῖς δεξιωσάμενος, ἐπινυθάνετο παρ’ αὐτοῦ τί ἄν βουλοιτο τῷ βασιλεῖ ἢ ἐν τῷ περιτεχίσματι έκεινῳ τούτον καθερξίς, καὶ ὡς Εἰ τούτῳ, φησί, σαφῶς διδάξεις με, πρόκριτος πάντων ἔση μοι, καὶ διαθήκην φιλίας διηνεκεύοις
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 won even further 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
diathēsomaĩ σοι. ὁ δὲ παιδαγωγὸς, ἔχεφρων καὶ αὐτὸς ὑπάρχων, καὶ εἰδὼς τὴν τοῦ παιδὸς συνετὴν καὶ τελείαν φρόνησιν, καὶ ὡς οὖκ ἂν αὐτῷ γένοιτο κινδύνου πρόξενος, πάντα αὐτῷ κατὰ μέρος διηγήσατο, τὸν κατὰ τῶν Χριστιανῶν τεθέντα παρὰ τοῦ βασιλέως διωγμὸν καὶ ἐξαιρέτως κατὰ τῶν ἀσκητῶν, ὅπως τε ἀπηλάθησαν καὶ ἐξεβληθῆσαν τῆς περιχώρου ἐκείνης, οἰά τε γεννηθέντος αὐτοῦ οἱ ἀστρολόγοι προηγορεοῦσαν. "Αὐτὸν, φησὶν, μη, ἀκοῦσας τῆς ἐκείνων διδαχῆς, ταύτην προκρίμην τῆς ἡμετέρας θρησκείας, μὴ προσομιλεῖν σοι πολλοὺς, ἀλλὰ εὐαριθμῆτοι, ὁ βασιλεὺς ἐπτη- δεύσατο, ἐντολάς ἦμιν δὸς μηδὲν σοι τῶν τοῦ βίου ἀνιαρῶν γνωρίσαι. Ταύτα ὡς ἦκουσεν ὁ νεα- νίας οὐδὲν ἐτερον προσέθετο λαλῆσαι· ἡγατό δὲ τῆς καρδίας αὐτοῦ λόγος σωτηρίως, καὶ ἡ τοῦ Παρακλήτου χάρις τοὺς νοητοὺς αὐτοῦ ὀφθαλμοὺς διανοίγειν ἐπεχείρησε, πρὸς τὸν ἄψευδὴ χειραγωγοῦσα Θεόν, ὡς προϊόν ὁ λόγος δηλώσειε.  

Συχνῶς δὲ τοῦ πατρὸς αὐτοῦ καὶ βασιλέως κατὰ θέαν τοῦ παιδὸς ἔρχομενον (ἀγάπη γὰρ ὑπερβαλλοῦσῃ ἐφίλει αὐτόν), ἐν μιᾷ λεγει αὐτῷ ὁ νιός· Μαθεῖν τι ἐπεθύμησα παρὰ σοῦ, ὁ δὲποτα καὶ βασίλευ, ἐφ' ὅ λύπη διηνεκὴς καὶ μέριμνα ἀδιαπαντότοις καταστίει μου τὴν ψυχὴν. ὁ δὲ πατὴρ, ἐξ αὐτῶν τῶν ῥημάτων ἀλγήσας τὰ σπλάγχνα, ἐφη· Δέγε μοι, τέκνον ποθεινότατον, τις ἢ συνέχουσά σε λύπη, καὶ ἥττον αὐτὴν εἰς χαράν μεταμείψαι σπουδάσω. καὶ φησὶν ὁ παῖς· Ὅ τις ὁ τρόπος τῆς ἐμῆς ἐνθάδε καθείρξεως, ὁτι ἐντὸς τειχέων καὶ πυλῶν συνε- κλεισάς με, ἀπροῖτον 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 in its course shall 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 unceasing 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 ἐφη. Οὗ βούλομαι, ὦ τέκνον, ἰδεῖν σὲ τί τῶν ἀνθιξόντων τῆν καρδίαν σου καὶ ἐγκωπτόντων σοι τὴν εὐφροσύνην. ἐν τρυφῇ γὰρ διηνεκεῖ καὶ χαρά πάση καὶ θυμηδία ζῆσαι σὲ τὸν ἄπαντα διανοοῦμαι αἶώνα. Ἀλλ' εὗ ῥεθι, ὦ δέσποτα, φησίν ὁ νῦς τῷ πατρί, τῷ τρόπῳ τούτῳ οὐκ ἐν χαρᾷ καὶ θυμηδίᾳ ζῶ, εἰ ἥλισεν δὲ μᾶλλον καὶ στενοχωρία πολλῆ, ὡς καὶ αὐτὴν τὴν βρωσίν τε καὶ πόσιν ἀνήδη μοι καταφαίνεσθαι καὶ πικράν. ποθὸ γὰρ ὅραν πάντα τὰ ἐξω τῶν πυλῶν τούτων. εἰ οὖν βούλει ἐν ὁδύνῃ μὴ ζῆν με, κέλευσον προέρχεσθαι καθὼς βούλομαι, καὶ τέρπεσθαι τὴν ψυχὴν τῇ θέα τῶν γενομένων τέως ἄθεατων μοι.

Ἐλυπήθη ὁ βασιλεὺς ὡς ἦκουσε ταύτα, καὶ διεσκότει ὡς, εἰ κωλύσει τῆς αἰτήσεως, πλείονος αὐτῶ ἁνίας καὶ μερίμνης πρόξενος ἔσται. καὶ Ἐγὼ σοι, τέκνον, εἰπῶν, τὰ καταθύμια ποιήσω. ὑπονοοῦσα αὐτικὰ ἐκλεκτοὺς καὶ δορυφοράν τὴν βασιλεία πρέπονται εὔτρεπτοςθῆναι κελεύσας, προέρχεσθαι αὐτὸν ὅτε βούλοιτο διωρίσατο, ἐπισκῆφαι τοῖς συνούσιν αὐτῷ μηδὲν ἄλλας εἰς συναντήσιν αὐτῷ ἀγειν, ἀλλὰ πάν ὃ τι καλῶν καὶ τέρψιν ἐμποιοῦν, τούτῳ ὑποδεικνύειν τὸ παιδί, χοροὺς τε συγκροτεῖν ἐν ταῖς ὁδοῖς παναρμονίους κροτοῦντων ὀδίας καὶ ποικίλα θέατρα συμπεσότων, ὥστε τούτοις τῶν νοῦν αὐτοῦ ἀπασχολεῖσθαι καὶ ἐνηδύνεσθαι.

Ἀμέλει οὕτωςι συγκεφαλίζων ἐν ταῖς προάδοις οὐ τοῦ βασιλέως νῦος εἰοθεν ἐν μιᾷ τῶν ἡμερῶν, κατὰ λήθην τῶν ὑπηρετῶν, ἀνδρᾶς δύο, ὥν ὁ μὲν λευκοβηθεῖνος, τυφλὸς δὲ ὁ ἐτερὸς ἦν οὗς ἱδὼν, καὶ ἀνθιξόθεν 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 wouldst 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 whencesoever 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 οὖτοι, καὶ ποταπὴ ἡ δυσχερῆς αὐτῶν θέα; οἳ δὲ, μὴ δυνάμενοι τὸ εἰς ὅρασιν αὐτῶν ἐλθὸν ἀποκρύψαι, ἐφησαν. Πάθη ταῦτα εἰσὶν ἀνθρώπων, ἄτινα ἐξ ὑλῆς διεφθαρμένης καὶ σώματος κακοχώμου τοῖς βροτοῖς συμβαίνει εἴωθε. καὶ φησιν ὁ παῖς. Πάσι τοῖς ἀνθρώποις ταῦτα εἰθισταί συμβαίνει; λέγονσιν ἐκεῖνοι. Οὐ πάσιν, ἀλλ' οῖς ἀν ἐκτραπεῖ τὸ υγείων ἐκ τῆς τῶν χυμῶν μοχθηρίας. αὕτης οὖν ἐπυνθάνετο ὁ παῖς. Εἰ οὐ πάσιν, φησί, τοῦτο τοῖς ἀνθρώποις συμβαίνει εἴωθεν, ἀλλὰ τισιν, ἀρὰ γνωστοὶ καθεστήκασιν, οὐς μέλλει ταῦτα καταλήψεσθαι τὰ δεινὰ; ἢ ἀδικορίστως καὶ ἀπροόπτως ύφίσταται; λέγονσιν 33 ἐκεῖνοι. Καὶ τὶς τῶν ἀνθρώπων τὰ μέλλοντα συνιδεῖν δύναται καὶ ἀκριβῶς ἐπιγνώσαι; κρείττον γὰρ ἀνθρωπίνης φύσεως τοῦτο, καὶ μόνοις ἀποκληρωθέν τοῖς ἀθανάτοις θεοῖς. καὶ ἐπαύσατο μὲν ὁ τοῦ βασιλέως υἱὸς ἐπερωτῶν, ὡδυνώθη δὲ τὴν καρδίαν ἐπὶ τῷ ὁραθέντι, καὶ ἠλλοιώθη ἡ μορφὴ τοῦ προσώπου αὐτοῦ τῷ ἀσυνήθει τοῦ πράγματος.

Μετ' οὖν πολλὰς δὲ ἡμέρας αὕτης διερχόμενος ἐντυχέχανε γέροντι πεπαλαιωμένῳ ἐν ἡμέρας πολλαῖς, ἐρρικνωμένῳ μὲν τὸ πρόσωπον, παρειμένῳ δὲ τὰς κυήμας, συγκεκυφώτι, καὶ ὅλως πετολιωμένῳ, ἐστερημένῳ τοὺς ὀδόντας, καὶ ἐγκεκομμένα λαλοῦντι. ἐκπλήξις οὖν αὐτῶν λαμβάνει· καὶ ὁ πλησίον τοῦτον ἀγαθὸν ἐπηρώτα μαθεῖν τὸ τῆς θέας παράδοξον. οἱ δὲ συμπαρόντες εἶπον. Οὗτος χρόνων ἦδη πλείστον ὑπάρχει, καὶ κατὰ μικρὸν μειομένης αὐτῷ τῆς ἱσχύος, ἐξασθενοῦσών δὲ τῶν μελῶν, εἰς ἣν χραὶ ἐφθάσει ταλαιπωρίαν. Καὶ τί, φησί, τοῦτο 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
Ούδέν ἄλλο ἡ θάνατος αὐτῶν διαδέχεται. Ἀλλὰ καὶ πᾶσιν, ἐφη, τοῖς ἀνθρώποις τούτῳ πρόκειται; ἣ καὶ τούτῳ ἐνίοις αὐτῶν συμβαίνει; ἀπεκρίθησαν ἐκεῖνοι. Εἰ μὴ προλαβόν ὁ θάνατος μεταστήσει τινὰ τῶν ἐντεύθεν, ἀδύνατον, τῶν χρόνων προβαίνοντων, μή εἰς ταύτης ἐλθείν τὴν πειραίν ἡς τάξεως. καὶ φησίν ὁ παῖς· ἐν πόσοις οὖν ἔτεσι τούτο ἐπέρχεται τινί; καὶ εἰ πάντως πρόκειται ὁ θάνατος, καὶ οὐκ ἔστι μέθοδος τούτον παραδραμεῖν, καὶ μηδὲ εἰς ταῦτην ἐλθεῖν τὴν ταλαιπωρίαν; λέγουσιν αὐτῷ. Ἐν οὐγοήκοντα μὲν ἢ καὶ ἐκατὸν ἔτεσιν εἰς τοῦτο τὸ γῆρας καταντῶ· 34 σιν οἱ ἀνθρώποι, εἰτα ἀποθημήσκουσι, μὴ ἄλλως ἐνδεχομένου. χρέος γὰρ φυσικὸν ὁ θάνατός ἔστιν, ἐξ ἀρχῆς ἐπιτεθέν τοῖς ἀνθρώποις, καὶ ἀπαραϊτητος ἡ τούτου ἐπέλευσις.

Ταῦτα πάντα ὡς εἶδέ τε καὶ ἦκουσεν ὁ συνετὸς ἐκεῖνος καὶ φρόνιμος νεανίας, στενάξας ἐκ βάθους καρδίας, ἐφη. Πικρὸς ὁ βίος οὗτος καὶ πάσης ὁδύνης καὶ ἀγδίας ἀνάπλεως, εἰ ταῦτα οὕτως ἔχει. καὶ πῶς ἀμεριμνήσει τις τῇ προσδοκίᾳ τοῦ ἀδῆλου θανάτου, οὐ ἡ ἐλευσις οὐ μόνον ἀπαραίτητος, ἀλλὰ καὶ ἁδῆλος, καθὼς εἴπατε, ἡπάρχει; καὶ ἀπήλθε ταῦτα στρέφων ἐν ἑαυτῷ, καὶ ἀπαύστως διαλογιζόμενος, καὶ πυκνὰς ποιούμενος περὶ τοῦ θανάτου τας ὑπομνήσεις, πόνοις τε καὶ ἀδυμίαις ἐκ τούτου συξὼν καὶ ἀπαύστων ἐχὼν τὴν λύπην. ἔλεγε γὰρ ἐν ἑαυτῷ. Ἀρά ποτὲ με ὁ θάνατος καταλήψεται; καὶ τίς ἔσται ὁ μνήμην μου ποιούμενος μετὰ θάνατον, τοῦ χρόνου πάντα τῇ λήθῃ παραδιδόντος; καὶ εἰ ἀποθανὼν εἰς τὸ μὴ ὅλην διαλυθήσομαι; ἥ ἐστι τῆς ἁλλῆ βιωτῆ καὶ ἑτέρος 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 advanceeth, 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 this life,’ cried he, and fulfilled of all pain and anguish, if this be so. And 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
τούτοις ὁμοια ἀπαύστως διενθυμούμενοι ἀχριδῶν κατετήκετο, κατ’ ὁψιν δὲ τοῦ πατρός, ὅτε συνέβη τούτον ἀφικέσθαι, προσεπείτο τὸ ἱλαρόν καὶ ἀλυπον, μὴ βουλόμενος εἰς γνώσιν τὸ πατρὶ τὰ αὐτῷ μελετώμενα ἐλθεῖν. ἐποθεὶ δὲ ἀκατασχέτω τῷ πόθῳ καὶ ἐγλίχετο ἐντυχεῖν τινὶ τῷ δυναμένῳ τὴν αὐτοῦ πληροφορίαν καρδίαν, καὶ λόγον ἀγαθὸν ταῖς αὐτοῦ ἄκοις ἐνηχῆσαι.
Τὸν προμνημονευόμενον δὲ παιδαγωγὸν αὖθις ἐπηρώτα, εἰ ποῦ τινα γινώσκει τὸν δυνάμενον αὐτῶν συμβαλέσθαι πρὸς τὸ ποθοῦμενον, καὶ τὸν νοῦν 35 αὐτοῦ βεβαιώσαι, δεινὸς ἱλιγγιῶντα ἐν τοῖς λογισμοῖς, καὶ μὴ δυνάμενον ἀποβαλέσθαι τὴν περὶ τούτων φροντίδα. ὁ δὲ, τῶν προειρημένων πάλιν ἐπιμυνήσεις, ἔλεγεν. Εἶπόν σοι καὶ πρότερον ὅτις ὁ πατὴρ σου τοὺς σοφοὺς ἐκεῖνους καὶ ἀσκητὰς ἀεὶ περὶ τῶν τοιούτων φιλοσοφοῦντας, οὐς μὲν ἀνείλεν, οὐς δὲ μετ’ ὀργῆς ἐδῶξε, καὶ οὐ γινώσκω νυνὶ τινὰ τοιοῦτον ἐν τῇ περιχώρῳ ταύτῃ. πολλοῖ δὲ ἐπὶ τούτοις ἄχθοις ἐκεῖνος πληρωθείς, καὶ τὴν ψυχὴν δεινῶς κατατρωθείς, ἐφείτεί άνδρὶ θεσαυρὺν ἀπολέσαντι μέγαν καὶ εἰς τὴν αὐτοῦ ζήτησιν ὅλον αὐτοῦ τὸν νοῦν ἀσχολομένῳ. ἐντεύθεν αὖγων δυνακεῖ καὶ μερίμνῃ συνεβ. καὶ πάντα τὰ ἱδέα καὶ τερπνὰ τοῦ κόσμου ἢν ἐν ὀφθαλμοῖς αὐτοῦ ὦς ἄγος τι καὶ βδέλυγμα. οὕτως οὖν ἔχοντι τὸ νέον καὶ ποταμομένῳ κατὰ ψυχὴν τὸ ἀγαθὸν εὐρεῖν, ἐδει αὐτὸν ὁ πάντα βλέπων ὀφθαλμός, καὶ οὐ παρεῖδεν ὁ θέλων πάντας σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, ἀλλά, τὴν σωσίβην αὐτοῦ φιλαυθρωπίαν καὶ ἐπὶ τούτῳ δεῖξαι, ἐγνώρισεν ὃδον ἢν ἔδει πορεύεσθαι τρόπῳ τοιοῦτῳ.
like considerations, he waxed pale and wasted away, but in the presence of his father, whenever he chanced to come to 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 anchorites 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.' Therewith 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 upon him the path whereon he needs must go. Befel it thus.
VI

'Εγένετο γὰρ κατ’ ἐκεῖνον τῶν καιρὸν μοναχὸς τις, σοφὸς τὰ θεία, βίω τε καὶ λόγῳ κοσμοῦμενος, 36 καὶ εἰς ἄκρον πᾶσαν μοναχικὴν μετελθὼν πολιτείαν· ὅθεν μὲν ὁρμώμενος καὶ ἐκ ποιοῦ γένους οὐκ ἔχω λέγειν, ἐν πανερήμω δὲ τινὶ τῆς Σενααρίτιδος γῆς τὰς οἰκήσεις ποιούμενος, καὶ τῆς ἱερωσύνης τετελειωμένος τῇ χάριτι. Βαρλαὰμ ἢν ὄνομα τούτῳ τῷ γέροντι. οὕτως οὖν ἀποκαλύψει τινὶ θεόθεν αὐτῷ γενομένη γνώς τὰ κατὰ τὸν υἱὸν τοῦ βασιλέως, ἐξελθὼν τῆς ἐρήμου, πρὸς τὴν οἰκουμένην κατῆλθε. καὶ, ἁμείξας τὸ ἐαυτοῦ σχῆμα, ἰματία τε κοσμικὰ ἀμφισάμενος, καὶ νησὶ ἐπίβας, ἀφίκετο εἰς τὰ τῶν Ἰσραήλ βασίλεια, καὶ ἐμπόρου ὑποδούς προσωπεῖον, τὴν πόλιν καταλαμβάνει, ἐνθὰ δὴ τοῦ βασιλέως υἱὸς τὸ παλάτιον εἶχε. καὶ, ἡμέρας διατρίψας ἐκεῖσε πολλὰς, ἠκριβολογήσατο τὰ κατ’ αὐτὸν καὶ τίνες οἱ τούτων πλησιάζοντες. μαθὼν οὖν τὸν ἀνωτέρω ρηθέντα παιδαγωγὸν πάντων αὐτῶν μᾶλλον οἰκείοτατον εἶναι, προσελθὼν αὐτῷ κατ’ ἱδίαι, ἔφη·

Γινώσκειν σε βούλομαι, κύριε μου, ὅτι ἐμπορὸς ἐγὼ ἐκ μακρὰς ἐλήλυθα χώρας, καὶ ὑπάρχει μοι λίθος τίμιος, ὑ παρόμοιος πῶστε οὕς εὑρέθη. καὶ οὕδενι μέχρι τοῦ υἱὸν τοῦτον ἐφανέρωσα· σοὶ δὲ κατάδηλον ἦδη ποιῶ, συνετὸν τε καὶ νοονεχὴ βλέπων σε ἄνδρα, ὦς ἂν εἰσαγάγης με πρὸς τὸν 35 υἱὸν τοῦ βασιλέως, καὶ ἐπιδώσω τοῦτον αὐτῷ. πάντων γὰρ τῶν καλῶν ἀυγυκρίτως ύπερέχει; 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

Of Barlaam, the monk, and his journey to the place where Joasaph was
σοφίας, κωφών δὲ ὅτα ἀνοίγειν, ἀλάλοις τε φωνήν
didόναι, καὶ ρόσιν τοῖς νοσοῦσι παρέχειν·
toὺς
ἀφρονας σοφίζει, δαίμονας διώκει, καὶ πᾶν ὁ τι
καλὸν καὶ ἐράσμων ἀφθόνως χορηγεῖ τῷ κεκτη-
mένῳ αὐτὸν. Λέγει πρὸς αὐτὸν ὁ παιδαγωγὸς·
Ὅρῳ σε ἀνθρωπον σταθερού καὶ βεβηκότος φρο-
νίματος· τὰ δὲ ῥήματα σου ἄμετρά σε κανχᾶσθαι
ἐμφαίνουσι. Λίθον γὰρ καὶ μαργαρίτας πολυτε-
λεῖς καὶ πολυτίμους πῶς ἄν σοι διαγησαίμην
ὁσον ἔώρακα; ἔχοντας δὲ τοιαύτας ἃς εἰρήκας
dυνάμεις οὔτε εἶδον, οὔτε ἤκουσα. ὅμως ὑπόδειξόν
μοι αὐτὸν, καὶ, εἶ ἐστι κατὰ τὸ ῥήμα σου, θάττον
eἰσάγω τούτον πρὸς τὸν Βασίλεως ὀνόμα, καὶ
tιμᾶς ὅτι μεγίστας καὶ δωρεὰς λήψῃ παρ’ αὐτὸν.
πριν δὲ βεβαιωθήναι με τῇ ἄφευδε τῶν ὀφθαλ-
mῶν ὀράσει, ἀδύνατον μοι τὸ ἐμὺ δεσπότη καὶ
βασιλεῖ περὶ πράγματος ἄφανος ταῦτα δὴ τὰ
ὑπέρογκα ἀπαγγέλλαι. ὁ ἔνα Βαρλαὰμ ἐφη. Καλὸς
eἰπας μήτε ἐώρακέναι πόσποτε μήτε ἀκηκοέναι
tοιαύτας δυνάμεις καὶ ἐνεργείας. ὁ γὰρ πρὸς σὲ
μον λόγον οὐ περὶ τοῦ τυχόντος ἐστὶ πράγματος,
ἄλλα θαυμαστοῦ τυχὸς καὶ μεγάλον. ὅτι δὲ ἐξή-
tῆσας τοῦτον θεάσασθαι, ἀκουσόν τῶν ἐμῶν
ῥήματων.
Ὁ λίθος οὖτος ὁ πολύτιμος μετὰ τῶν προεηρ-
μένων ἐνεργείων καὶ δυνάμεων, ἔτι καὶ ταύτης
κέκτηται τὴν ἱσχὺν οὐ δύναται θεάσασθαι αὐτὸν
ἐκ τοῦ προχείρου ὁ μὴ ἔχων ἐρρωμένην μὲν τὴν
ὄρασιν καὶ ύμαίνουσαν, ἄγνοι ὃ ἐδῶ σῶμα καὶ
38 πάντῃ ἀμόλυντον. εἰ γὰρ τις, μὴ τὰ δύο ταύτα
καλὰ ἔχων, προπετῶς ἐμβλέψει τῷ τιμίῳ λίθῳ
tούτῳ, καὶ αὐτὴν δῆπον ἢν ἔχει ὀπτικῆν δύναμιν
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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 προσαπολέσεις. ἐγὼ δὲ, οὐκ ἀμύητος τῆς ἰατρικῆς ἐπιστήμης ὑπάρχω, καθόρῳ σου τοὺς ὀφθαλμοὺς μὴ ὑμῖν ἐχοντας, καὶ δέδοικα μὴ καὶ ἦς ἔχεις ὀράσεις στέρησαι προ-ξενήσω. ἀλλὰ τὸν νῦν τοῦ βασιλέως ἀκήκοα βίον μὲν ἔχειν σώφρονα, τοὺς ὀφθαλμοὺς δὲ ὀραίους καὶ ὑμίν ὄρωντας· τούτῳ χάριν ἐκεῖνῳ ὑποδείξαι τὸν θησαυρὸν τούτον τεθάρρηκα. σὺ οὖν μὴ ἀμελῶς περὶ τούτου διατεθῆ, μηδὲ πράγματος τοιούτου τὸν κύριον σου ἀποστερήσῃς. ὃ δὲ πρὸς αὐτὸν, Καὶ εἰ ταῦτα, φησίν, οὕτως ἔχει, μὴ μοι τὸν λίθον ὑποδείξῃς· ἐν ἀμαρτίαις γὰρ πολλαῖς ὁ βίος μου ἐρρύπωται· οὐχ ὑμῖν δὲ καὶ τὴν ὀρασίν, καθὼς ἔίτας, κέκτημαι. ἀλλ' ἐγώ, τοῖς σοῖς πεποιθεῖς ρήμασι, γυναῖκας ταύτα τῷ κυρίῳ μοι καὶ βασιλεῖ οὐκ ὁκνήσω. εἴπε ταῦτα, καὶ εἰσελθὼν κατὰ μέρος πάντα τῷ νῦν τοῦ βασιλέως ἀπῆγγείλειν. ἔκεινος δὲ, ως ἠκούσε τὰ τοῦ παιδαγωγοῦ ρήματα, χαρᾶς τυνὸς καὶ θυμηδίας πνευματικῆς ἡσθετο, τῇ αὐτοῦ ἐμπνευσάσης καρδία, καὶ, ἐνθους ὀστερὸν γενόμενος τὴν ψυχήν, ἐκέλευσε θὰ τούτων εἰσαγαγεῖν τὸν ἄνδρα.

'Ως οὖν εἰςηλθεν ὁ Βαρλαὰμ, καὶ δέδοκεν αὐτῷ τὴν πρέπουσαν εἰρήνην, ἐπέτρεψεν αὐτὸν καθεσθήναι, καὶ, τοῦ παιδαγωγοῦ ὑποχωρήσαντος, λέγει ὁ Ἰωάσαφ τῷ γέροντι· 'Τπόδειξον μοι τὸν 39 πολύτιμον λίθον, περὶ οὗ μεγάλα τινὰ καὶ θαυμαστὰ λέγειν σε ὁ ἐμὸς παιδαγωγὸς διηγήσατο. ὃ δὲ Βαρλαὰμ οὕτως ἀπήρξατο τῆς πρὸς αὐτὸν διαλέξεως. Οὐ δικαιῶν ἐστὶν, ὁ βασιλεὺς, ψευδῶς τι καὶ ἀπερισκέπτως πρὸς τὸ ύπερέχον 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 sober 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 possest 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 from me is

How Barlaam was brought before Ioasaph, and discoursed with him

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ST. JOHN DAMASCENE

παρ’ ἐμοῦ ἀληθῆ εἰσὶ καὶ ἀναμφίλεκτα. ἀλλ’,
εἰ μὴ πρότερον δοκιμήν τῆς σῆς λάβω φρονήσεως,
οὐ θέμις τὸ μυστήριον φανερώσαί σοι. φησὶ
γὰρ ὁ ἐμὸς Δεσπότης. Ἐξῆλθεν ὁ σπείρων τοῦ
σπείραι τῶν σπόρον αὐτοῦ καὶ ἐν τῶ σπείρειν
αὐτοῦ, ᾗ μὲν ἔπεσε παρὰ τὴν ὠδόν, καὶ ἦλθε
τὰ πετεινὰ καὶ κατέφαγεν αὐτά· ᾗλλα δὲ ἔπεσε
παρὰ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλῆν,
καὶ εὐθέως ἐβλάστησε, διὰ τὸ μὴ ἔχειν βάθος
γῆς· ἦλθον δὲ ἀνωτέρων ἐκαμματίσθη, καὶ,
diὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη· ᾗλλα δὲ ἔπεσεν
ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ
ἀπέτυγχαν αὐτὰ· ᾗλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν
τὴν καλήν, καὶ ἐδίδου καρπὸν ἐκατοστεύοντα.
eἰ μὲν οὖν γῆν εὐρώ ἐν τῇ καρδίᾳ σου καρποφόρον
καὶ ἀγαθήν, οὐκ ὁκνῆσο τὸν θείον σπόρον ἐμφυ-
tεύσαι σοι καὶ φανερώσας τὸ μέγα μυστήριον,
eἰ δὲ πετρώδης αὐτὴ καὶ ἀκανθώδης ἔστι, καὶ
ὁδὸς πατομένῃ τῷ βουλομένῳ παντὶ, κρέιττον
μηδόλως τοῦτον δὴ τὸν σωτήριον καταβαλεῖν
σπόρον καὶ εἰς διαρραγῆν αὐτῶν θεῖαι τοῖς
πετεινοῖς καὶ θηρίοις, οὐν ἐμπροσθεν ὀλοῖς μὴ
βαλεῖν τοὺς μαργαρῖτας ἐντεταλμαί. ἀλλὰ πε-
πεισμα περὶ σοῦ τὰ κρέιττονα καὶ ἐχόμενα 40
σωτηρίας, ὅτι καὶ τὸν λίθον ὥσι τῶν ἀτίθμιτον,
καὶ τῇ αἰγῇ τοῦ φωτὸς αὐτοῦ φῶς καὶ αὐτὸς
ἀξιοθήσῃ γενέσθαι, καὶ καρπὸν ἐνέγκης ἐκα-
toστεύοντα. διὰ σὲ γὰρ ἔργον ἔθεμη καὶ μα-
κρὰν διήνυσα ὠδόν, τοῦ ὑποδείξαι σοι ἃ οὐχ
ἐόρακας πώποτε καὶ διδάξαι ἃ οὐκ ἄκηκοας.
Εἴπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ· Ἔγω μὲν,
πρέσβυτα τίμω, πόθῳ τινὶ καὶ ἔρωτι ἄκατα-
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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, as 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 upon 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
σχετώ ξητῶ λόγον ἀκούσαι καινόν τινα καὶ ἀγαθόν, καὶ πῦρ ἐνδοθεν ἐν τῇ καρδίᾳ μου ἐκκέκανται δεινῶς φλέγον με καὶ παρομῶν μαθεῖν ἀναγκαίας τινὰς συζητήσεις: οὐκ ἔτυχον δὲ μέχρι τοῦ νῦν ἀνθρώπων δυναμένου πληροφορήσαι με περὶ τούτων. εἰ δὲ τύχω σοφοῦ τινος καὶ ἐπιστήμονος, καὶ ἀκούσω λόγον σωτηρίας, οὔτε πετεινοῖς, ὡς οἴμαι, τούτον ἐκδώσω, οὔτε θηρίοις, οὔτε μὴν πετρόδης φανήσομαι, ὡς ἐφη, οὔτε ἀκανθώδης, ἀλλὰ καὶ εὐγνωμόνως δέξομαι καὶ εἰδημόνως τηρήσω. σὺ δὲ, εἰ τι τοιοῦτον ἐπίστασαι, μὴ διακρύψῃς ἀπ' ἐμοῦ, ἀλλὰ ἀνάγγειλόν μοι. ὥσ γὰρ ἦκουσα ἐκ μακρᾶς ὑφικέσθαι σε γῆς, ἢσθη μοι ἡ φυχή, καὶ εὔελπις ἐγενόμην διὰ σοῦ τοῦ ποθουμένου ἐπιτυχεῖν. διὰ τοῦτο καὶ θάττων εἰσήγαγον σε πρός με καὶ προσηνῶς ἐδεξάμην, ὥσπερ τινὰ τῶν συνήθων μοι καὶ ἡλικιωτῶν, εἴπερ οὐ ψευσθήσομαι τῆς ἐλπίδος. καὶ ὁ Βαρλαὰμ ἔφη: Καλῶς ἐποίησας τοῦτο καὶ ἄξιως τῆς σῆς βασιλικῆς μεγαλοπρεπείας, ότι 41 μὴ τῇ φαινομενί προσέσχες εὐτελεία, ἀλλὰ τῆς κεκρυμμένης ἐγένους ἐλπίδος.

Ἡν γὰρ τῆς βασιλεύς μέγας καὶ ἐνδοξος, καὶ ἐγένετο, διερχομένου αὐτοῦ ἔφ' ἄρματος χρυσοκολλήτου καὶ τῆς βασιλείς πρεπούσης δορυφορίας, ὑπαντήσαι δύο ἀνδρας, διερρωγότα μὲν ἡμιφεισμένοις καὶ ρερυχωμένη, ἐκτετήκοτας δὲ τὰ πρόσωπα καὶ λίαν κατωχριωμένους: ἦν δὲ γινόσκων τούτους ὁ βασιλεύς τῷ ὑπωπιασμῷ τοῦ σώματος καὶ τοῖς τῆς ἀσκήσεως ἱδρύσαι τὸ σαρκίν ἐκδεδεπανηκότας. ὡς οὖν εἶδεν αὐτοὺς, καταπηδήσας εὐθὺς τοῦ ἄρματος καὶ ἐπὶ τὴν γῆν πεσόν, 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. 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 majesty; seeing that thou hast paid no heed to my mean show, but hast devoted thyself to the hope that lieth within.

'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,
ekúntse, kai ánastásas periπplákh aútōs proso-
filéstata kataπståξómoνeos. oí de meγiπtanves
aútov kai árχontes éνυσκέραναν éπi τοúto,
ánáξia tís βασιλικής δόξης πεποιπέκεναι aútov
νομίζοντες. μή toλμώντες de kata πρόσωπων
éleγχειν, tôn γνήσιον aútou ἀδελφόν ἔλεγον
λαλῆσαι tō βασιλεί, μη tō υψος tōn diαδήματος
oútvai kαθυβρίζειν. toú de eíπόντωs taúta tō
ἀδελφῷ kai kaπαμεμψαμένου tήν ἀκαιρον aútov
σμικρολογίαν, δεδωκεν aútov ἀπόκρισιν ὁ βασι-
λεύς, ἤν οὐ συνήκεν ὁ ἀδελφὸς αὐτοῦ.
'Εδος γὰρ ἦν ἐκεῖνο tō βασιλεί, ὅταν ἀπό-
φασιν θανάτου κατά τινος ἐδίδου, κήρυκα εἰς
tήν αὐτοῦ θύραν ἀποστέλλειν μετὰ σάλπιγγος
tεταγμένης εἰς τοῦτο· καὶ τῇ φωνῇ τῆς σάλπιγ-
γος ἐκείνης ὕσθοντο πάντες θανάτου ἐνοχον
ἐκεῖνον ὑπάρχειν. ἐσπέρας οὕν καταλαβούσης, 42
ἀπέστειλεν ὁ βασιλεύς τῆν σάλπιγγα τοῦ θανά-
tου σαλπίζειν ἐπὶ τῇ θύρᾳ τοῦ οἴκου τοῦ ἀδελφοῦ
αὐτοῦ. ὡς οὕν ἦκουσεν ἐκεῖνος τῆν σάλπιγγα
τοῦ θανάτου, ἀπέγνω τῆς ἑαυτοῦ σωτηρίας καὶ
diέθετο τὰ κατ’ αὐτὸν ὅλην τήν νύκτα· ἀμα δὲ
πρῶτω, ἀμφισάμενος μέλανα καὶ πενθήρη, μετὰ
γυναικὸς καὶ τέκνων ἀπέρχεται εἰς τήν θύραν
tοῦ παλατίου κλαίων καὶ ὁδυρόμενος, εἰςαγα-
γὼν δὲ αὐτὸν ὁ βασιλεύς, καὶ οὕτως ἦδον
ὀλοφυρόμειον, ἐφὶ Ὁ ἀσύνετε καὶ ἅφρον, εἰ
οὕ οὕτως ἐδειλώσας τὸν κήρυκα τοῦ ὀμοτίμου
σου ἀδελφοῦ, πρὸς ὑν οὐδὲν ὠλος ἑαυτοῦ ἡμαρτη-
κέναι γυνώσκεις, πῶς ἐμοὶ μέρψιν ἐπήγαγες ἐν
tαπεινώσει ἀσπασαμένῳ τοὺς κήρυκας τοῦ Θεοῦ
μου, τοὺς εὐχέστερον σάλπιγγος 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 ἠμαρτηκέναι ἐπίσταμαι; ἵδοι τούτων τῆς σήμερον ἀνοιαν τούτω δὴ τῷ τρόπῳ ἐχρησάμην, ὡσπερ οὖν καὶ τοὺς ὑποθεμένους σου τῆν κατ' ἐμοῦ μέμψιν θᾶττον ἀνοητάνειν ἐλέγξω, καὶ οὕτω θεραπεύσας τὸν ἰδελφὸν αὐτοῦ καὶ ὕφελήσας ὀὐκαδὲ ἀπέστειλεν.

Ἐκέλευσε δὲ γενέσθαι ἐκ ξύλων βαλάντια τέσσαρα, καὶ τὰ μὲν δύο περικαλυόμενος πάντωθεν χρυσίν, καὶ ὅστα νεκρῶν ὀδούτα βαλῶν ἐν αὐτοῖς, χρυσαῖς περόνας κατησκαλίσατο· τὰ δὲ ἄλλα πίσση καταχρίσας καὶ ἁσφαλτώσας, ἐπλήρωσε λίθων τιμίων καὶ μαργαρίτων πολυτιμῶν καὶ πάσης μυρεψικῆς εὐωδίας. σχοινίοις 43 τε τριχίνοις ταῦτα περισφίγγας, ἐκάλεσε τοὺς μεμψαμένους αὐτῷ μεγιστάνας ἔπι τῇ τῶν ἀνδρῶν ἐκείνων συναντήσει, καὶ προέθετο αὐτοῖς τὰ τέσσαρα βαλάντια, τοῦ ἀποτιμήσασθαι πόσου μὲν ταύτα, πόσου δὲ ἐκείνα τιμήματος εἰσὶν ἄξια. οὐ δὲ τὰ μὲν δύο τὰ κεχρυσωμένα τιμῆς ὅτι πλείστης εἶναι διωρίζοντο. ἔξεστι γὰρ, φησίν, ἐν αὐτοῖς βασιλικὰ διαδύματα καὶ ξύνας ἀποκεῖσθαι· τὰ δὲ τῇ πίσσῃ κατακεχρυσώμεαι καὶ τῇ ἁσφάλτῳ εὐτελοῦσ τινὸς καὶ οἰκτροῦ τιμήματος ὑπάρχει. ὁ δὲ βασιλεύς ἐφε πρὸς αὐτούς· Οἶδα κἀγὼ τοιαύτα λέγειν ύμᾶς· τοὺς αἰσθητοὺς γὰρ ὀφθαλμοὺς τὴν αἰσθητὴν ὁφνὶν κατανοεῖτε· καὶ μὴν οὐχ οὕτως δεῖ ποιεῖν. ἀλλὰ τοῖς ἐνδον ὄμματι τὴν ἑντὸς ἀποκειμένην χρή βλέπειν εἰτε τιμὴν εἰτε ἀτιμίαν. καὶ ἐκέλευσεν ἀνοητήν 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 greatest 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
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dεινή τις ἐπνευσε δυσωδία καὶ ἀπεδεστάτη ὅραθη θέα.

Φησίν οὖν ὁ βασιλεὺς: Οὗτος ὁ τύπος τῶν τὰ λαμπρὰ μὲν καὶ ἐνδοξα ἡμφιεσμένων, πολλῇ δόξῃ καὶ δυναστείᾳ σοβαρευμένων, καὶ ἐσωθεν ἀποξόντων νεκρῶν καὶ πονηρῶν ἔργων. εἶτα καὶ τὰ πεπισσωμένα καὶ κατησφαλτωμένα κελεύσας ἀνακαλυφθήματι, πάντας εὐφράνε τοὺς παρόντας τῇ τῶν ἐν αὐτοῖς ἀποκειμένων φαθρότητι καὶ εὐωδίᾳ. ἔφη δὲ πρὸς αὐτοὺς: Οἴδατε τίνι ὁμοία ταύτα; τοὺς ταπεινοὺς ἐκείνους καὶ εὐτελῆ περικειμένους ἐνδύματα, ὅπως τὸ ἐκτὸς ὁρῶντες σχῆμα, ὑβριν ἡγήσασθε τὴν ἐμὴν κατὰ πρόσω- 44 πον αὐτῶν ἐπὶ γῆς προσκύνησιν ἐγὼ δὲ, τοῖς νοεροῖς ὀμμασι τὸ τίμιον αὐτῶν καὶ περικαλλὲς κατανοηθάς τῶν ψυχῶν, ἐνδοξάσθην μὲν τῇ τούτων προσψαύσει, παντὸς δὲ στεφάνου καὶ πάσης βασιλικῆς ἀλουργίδος τιμωτέρους αὐτοὺς ἡγησάμην. οὗτος οὖν αὐτοὺς ἦσχυνε, καὶ ἐδίδαξε μὴ τοῖς φαινομένοις πλανᾶσθαι, ἀλλὰ τοῖς νοο- μένοις προσέχειν. κατ᾽ ἐκείνου τοῖνυν τὸν εὐσεβῆ καὶ σοφὸν βασιλέα καὶ σὺ πεποίηκας, τῇ ἀγαθῇ ἐλπίδι προσδεξάμενος με, ἤς οὐ ψυεσθήσῃ, ὡς ἐγώγη ὁμαί. εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωασάφ. Ταῦτα μὲν δὴ πάντα καλῶς εἶπας καὶ εὐαρμο- στῶς, ἀλλ᾽ ἐκείνῳ θέλω μαθεῖν, τὶς ἐστὶν ὁ σὸς Δεσπότης, ὅπως κατ᾽ ἀρχὰς 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.'
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VII

Ἄνθις οὖν ἀναλαβὼν τὸν λόγον ὁ Βαρλαάμ, εἶπεν· Εἰ τὸν ἐμὸν Βούλει Δεσπότην μαθεῖν, ὁ Κύριός ἐστιν Ἰησοῦς Χριστός, ὁ μονογενὴς Τίς τοῦ Θεοῦ, ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασίλειος τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἓχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὁ σὺν Πατρὶ καὶ ἅγιοι Πνεύματι δοξαζόμενος. οὐκ εἰμὶ γὰρ ἐγὼ τῶν τούς πολλοὺς τούτους καὶ ἀτάκτους ἀναγορευόντων θεοὺς, καὶ τὰ ἄγνυχα ταῦτα καὶ κωφὰ σεβομένων εἰδὼλα· ἀλλ' ἔνα Θεὸν γινώσκω καὶ ὁμολογῶ ἐν 45 τρισὶν ὑποστάσεσι δοξαζόμενον, Πατρὶ, φημὶ, καὶ Τιῷ, καὶ ἅγιοι Πνεύματι, ἐν μιᾷ δὲ φύσει καὶ οὐσίᾳ, ἐν μιᾷ δόξῃ καὶ βασιλείᾳ μὴ μετα-ξομένη. οὕτως οὖν ὁ ἐν τρισὶν ὑποστάσεσιν εἰς Θεόν, ἀναρχὸς τε καὶ ἀτελεύτητος, αἰώνιος τε καὶ άιδιος, ἀκτιστός, ἀτρεπτός τε καὶ ἁσώματος, ἁόρατος, ἀπερίγραπτος, ἀπερινότητος, ἀγαθὸς καὶ δίκαιος μόνος, ὁ τὰ πάντα ἐκ μὴ ὄντων ὑποστησάμενος, τὰ τε ὀρατὰ καὶ τὰ ἁόρατα, πρῶτον μὲν δημιουργεῖ τὰς οὐρανίους δυνάμεις καὶ ἁόρατους, ἀναρίθμητα τινα πλήθη ἀὐλά τε καὶ ἁσώματα, λειτουργικὰ πνεύματα τῆς τοῦ Θεοῦ μεγαλεύτητος· ἔπειτα τὸν ὀρώμενον κόσμον τούτον, οὐρανὸν τε καὶ γῆν καὶ τὴν θάλασσαν, ὠντερ καὶ φωτὶ φαινόμενας κατεκόσμησεν, οὐρανὸν μὲν ἡλίῳ καὶ σελήνῃ καὶ τοῖς ἀστροις, γῆν δὲ παντοτινὸς βλαστήμασι καὶ διαφόροις ζωοῖς, τὴν τε θάλασσαν πάλιν τῷ

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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, increate, 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
παμπληθεὶ τῶν νηκτῶν γένει. ταῦτα πάντα,
αὐτὸς εἰπε, καὶ ἐγεννήθησαν, αὐτὸς ἐνετείλατο
καὶ ἐκτίσθησαν. εἰτα δημιουργεῖ τὸν ἀνθρωπον
χερσὶν ἰδίαις, χοῦν μὲν λαβὼν ἀπὸ τῆς γῆς εἰς
dιάπλασιν τοῦ σώματος, τὴν δὲ ψυχὴν λογικὴν
καὶ νοεράν διὰ τοῦ οἰκείου ἐμφυσήματος αὐτῷ
doὺς, ἦτις κατ’ εἰκόνα καὶ ὁμοίωσιν τοῦ Θεοῦ
dεδημιουργήθησαν γέγραπται: κατ’ εἰκόνα μὲν,
dιὰ τὸ νοερὸν καὶ αὐτεξουσιον, καθ’ ὁμοίωσιν δὲ
diὰ τὴν τῆς ἄρτεσ ἑκάτα τὸ δυνατὸν ὁμοίωσιν.
tοῦτον τὸν ἀνθρωπον αὐτεξουσιότητι καὶ ἄθαν
νασία τιμήσας, βασιλέα τῶν ἔπι γῆς κατέστησεν:
ἐποίησε δὲ ἐξ αὐτοῦ τὸ θῆλυ, βοηθὸν αὐτῷ καὶ
αὐτῶν.

Gen. ii. 17

Καὶ φυτεύσας παράδεισον ἐν 'Εδέμ κατὰ ἀνα
tολάς, εὐφροσύνης καὶ θυμιδίας πάσης πεπληρ
ωμένον, ἔθετο ἐν αὐτῷ τὸν ἄνθρωπον ὄν ἐπλασε,
pάντων μὲν τῶν ἐκεῖσε θείων φυτῶν κελεύσας
ἀκωλύτως μετέχειν, ἐνὸς δὲ μόνου θέμενος ἐντο-
λὴν ὅλως μὴ γεύσασθαι, ὅπερ ξύλον τοῦ γινώ-
sκειν καλῶν καὶ ποιηρῶν κέκληται, ὦτως εἰπὼν.
ἡ δ’ ἀν ἡμέρα φάγητε ἀπ’ αὐτοῦ, θανάτῳ ἀποθα
νείσθε. εἰς δὲ τῶν εἰρημένων ἀγγελικῶν δυνά-
μεων, μᾶς στρατιᾶς πρωτοστάτης, οὐδόλως ἐν
ἐαυτῷ παρὰ τοῦ Δημιουργοῦ κακίας φυσικῆς
ἐσχικῶς ἵχνος ἀλλ’ ἐπ’ ἅγαθῷ γενόμενος, αὐτεξ
ουσίῳ προαιρέσει ἐτράπη ἐκ τοῦ καλοῦ εἰς τὸ
κακὸν, καὶ ἐπήρηθη τῇ ἀπονοίᾳ, ἀντάρα θουλθεῖς
tῷ Δεσπότῃ καὶ Θεῷ. διὸ ἀπεβλήθη τῆς τάξεως
αὐτοῦ καὶ τῆς ἀξίας, καὶ, ἢτι τῆς μακαρίας
dόξης ἐκείνης καὶ ἀγγελικῆς ὀνομασίας, διάβολος
ἐκλήθη καὶ Σατανᾶς προσωπόμασται. ἔρριψε
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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 sovran 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
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Rev. xii. 4

γὰρ αὐτὸν ὁ Θεὸς ὡς ἀνάξιον τῆς ἀνωθεν δόξης.

Rev. xii. 7-9

Ἀρνησάμενος οὖν πάντη τὸ ἀγαθὸν ὁ διάβολος,
καὶ πονηρὰν προσλαβόμενος φύσιν, φθόνον ἀνεδέ-
ζατο πρὸς τὸν ἀνθρωπόν, ὡρὰν ἐαυτὸν μὲν ἐκ
τηλικαύτης ἀπορριφθέντα δόξης, ἐκεῖνον δὲ πρὸς
τοιαύτην τιμήν ἀναγόμενον, καὶ ἐμπαιξήσατο
ἐκβάλειν αὐτὸν τῆς μακαρίας ἐκείνης διαγωγῆς.
τὸν ὅφιν οὖν ἐργαστηρίον τῆς ἱδίας πλάνης λαβό-
μενος, δι’ αὐτὸν ὡμίλησε τῇ γυναικί, καὶ, πείσας
αὐτὴν φαγεῖν ἐκ τοῦ ἀπηγορευμένου ἐκείνου
ξύλου ἐλπίδι θεόσεως, δι’ αὐτῆς Ἡπάτησε καὶ
τὸν Ἀδὰμ, οὕτω τοῦ πρωτοπλάστου κληθέντος.
καὶ φαγὼν ὁ πρῶτος ἀνθρωπός τοῦ φυτοῦ τῆς
παρακοῆς ἐξόριστος γίνεται τοῦ παραδείσου τῆς
τρυφῆς ὑπὸ τοῦ Δημιουργοῦ, καὶ, ἀντὶ τῆς μακα-
ρίας ζωῆς ἐκείνης καὶ ἀνωλέθρου διαγωγῆς, εἰς
τὴν ἀθλίαν ταύτην καὶ ταλαίπωρον (φεῦ μοι)
βιοτήν ἐμπέπτει, καὶ θάνατον τὸ τελευταῖον
καταδιάζεται. ἔντευθεν ἵσχυν ὁ διάβολος λαβὼν
καὶ τῇ νίκῃ ἐγκακούμενος, πληθυνθέντος τοῦ
γένους τῶν ἀνθρώπων, πᾶσαν κακίας ὁδὸν αὐτοῖς
ὑπέθετο. ὡς, ἔντευθεν διακόψατο τὴν πολλὴν τῆς
ἀμαρτίας φορὰν βουλόμενος, ὁ Θεὸς κατακλυσμὸν
ἐπιήγαγε τῇ ηῇ, ἀποδέσας πᾶσαν ψυχὴν ζωσάν·
ἔνα δὲ μόνον εὐρφῶν δίκαιον ἐν τῇ γενέᾳ ἐκείνη,
tοῦτον σὺν γυναικὶ καὶ τέκνοις ἐν κιβωτῷ τινι
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BARLAAM AND IOASAPH, vii. 46-48

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 paradise of delight, 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
περισσότερον, μονώτατον εἰς τὴν γῆν κατέστησεν. ἥνικα δὲ ἦρξατο πάλιν εἰς πλήθος τὸ τῶν ἀνθρώπων γένος χωρείν, ἐπελάθουσα τοῦ Θεοῦ καὶ εἰς χείρον ἁσιεῖας πρόκοψαν, διαφόρους δουλωθέντες ἀμαρτήμασι, καὶ δεινοῖς καταφθαρέντες ἀτοπήμασι, καὶ εἰς πολυσχιδὴ πλάνην διαμερίσθέντες.

Οἱ μὲν γὰρ αὐτομάτως φέρεσθαι τὸ πᾶν ἐνόμισαν, καὶ ἀπρονότατα ἐδογμάτισαν, ὡς μὴ-δεινοὸς ἐφεστηκότος Δεσπότου· ἄλλοι εἰμαρμένην εἰσηγήσαντο, τῇ γενέσει τὸ πᾶν ἐπιτρέποντες· ἄλλοι πολλοὺς θεοὺς κακοὺς καὶ πολυπαθεῖς ἐσεβάσθησαν, τοῦ ἔχειν αὐτοὺς τῶν ἰδίων παθῶν καὶ δεινῶν πράξεων συνηγόρουσι, ὅν καὶ μορφόματα τυπόσαντες ἀνεστήλωσαν ξόανα κωφὰ καὶ ἀναισθηταί αἰώνια, καὶ συγκλείσαντες ἐν ναοῖς προσεκύνησαν, λατρεύοντες τῇ κτίσει παρὰ τὸν Κτίσαντα, οἱ μὲν τῷ ἡλίῳ καὶ τῇ σελήνῃ, καὶ τοῖς ἀστροις δὲ ἔθετο ὁ Θεὸς πρὸς τὸ φαῦσιν παρέχειν τῷ περιγειώ τοῦτω κόσμῳ, ἄψυχῳ τε ὅντα καὶ ἀναίσθητα, τῇ προνοίᾳ τοῦ Δημιουργοῦ φωτιζόμενα καὶ διακρατούμενα, οὐ μὴν δὲ οὐκοθέν τι δυνάμενα· οἱ δὲ τῷ πυρὶ καὶ τοῖς ὕδασι καὶ 49 τοῖς λυμοῖς στοιχέοις τῆς γῆς, ἄψυχοι καὶ ἀναίσθητοι οὐσί καὶ οὐκ ἦς χῦνθησαν οἱ ἐμψυχοὶ καὶ λογικοὶ τὰ τοιαῦτα σέβεσθαι· ἄλλοι θερίοις καὶ ἐρπετοῖς καὶ κτήνεσι τετραπόδοις τὸ σέβας ἀπένειμαν, κτηνωδεστέρους τῶν σεβομένων ἐαυτοὺς ἀποδεικνύσατε· οἱ δὲ ἀνθρώπων τινῶν ἀισχρῶν καὶ εὐτέλων μορφώματα ἀνευπώσαντο, καὶ τούτους θεοὺς ἐκάλεσαν, καὶ τοὺς μὲν αὐτῶν ἀρρενας, τινὰς δὲ θηλείας ὅνομασαν,
BARLAAM AND IOASAPH, vii. 48-49

children, he saved alive in an Ark, and set him utterly desolate on earth. But, when the human race again began to multiply, they forgat God, and ran into worse excess of wickedness, being in subjection to divers sins and ruined in 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
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οὗς ἐκεῖνου αὐτοῖς ἐξέθεντο μοιχοὺς εἶναι καὶ φονεῖς, ὄργιλοὺς καὶ ξηλωτᾶς καὶ θυμαντικοὺς, πατροκτόνους καὶ ἄδελφοκτόνους, κλέπτας καὶ ἄρπαγας, χωλοὺς καὶ κυλλοὺς, καὶ φαρμακοὺς, καὶ μανωμένους, καὶ τούτων τινὰς μὲν τετελευτηκότας, τινὰς δὲ κεκερανωμένους, καὶ κοπτομένους, καὶ θρηνουμένους καὶ δεδουλευκότας ἀνθρώποις, καὶ φυγάδας γενομένους, καὶ εἰς ξὺνα μεταμορφουμένους ἐπὶ πονηρᾶς καὶ αἰσχρᾶς μίξεως· ὃθεν, λαμβάνοντες οἱ ἁνθρώποι ἄφορμὰς ἀπὸ τῶν θεῶν αὐτῶν, ἀδεῶς κατεμιανυντο πάση ἀκαθαρσία. καὶ δεινή κατεῖχε σκότωσιν τὸ γένος ἡμῶν ἐν ἐκεῖνοι τοῖς χρόνοις, καὶ οὐκ ἦν ὁ συνιὼν, οὐκ ἦν ὁ ἐκζητῶν τὸν Θεὸν.

'Αβραὰμ δὲ τις ἐν ἐκείνῃ τῇ γενεᾷ μόνος εὑρέθη τὰς αἰσθήσεις τῆς ψυχῆς ἐρρωµένας ἐχων, ὥσ τῇ θεωρίᾳ τῶν κτισμάτων ἐπέγνω τὸν Δημιουργὸν. Κατανοήσας γὰρ οὐρανὸν καὶ γῆν καὶ θάλασσαν, ἤλιον καὶ σελήνην καὶ τὰ λοιπά, ἔθαυμασε τὴν ἐναρµόνιν ταύτην διακόσµησιν ἱδὼν δὲ τὸν κόσµον καὶ τὰ ἐν αὐτῷ πάντα, οὐκ αὐτοµάτως γεγενήθαι καὶ συντηρεῖθαι εὔνωμεν, οὔτε μὴν 50 τοῖς στοιχείοις τῆς γῆς ή τοῖς ἄψυχοις εἰδώλους τὴν αἰτίαν τῆς τοιαύτης διακοσµήσεως προσανέθετο· ἀλλὰ τὸν ἀληθῆ Θεόν διὰ τούτων ἐπέγνω, καὶ αὐτὸν εἶναι Δημιουργὸν τοῦ παντὸς καὶ συνοχέα συνήκεν. ἀποδεξάµενος δὲ τούτων τῆς εὐγνωμοσύνης καὶ ὅρθης κρίσεως, ὁ Θεὸς ἐνεφάνισεν ἐαυτὸν αὐτῶ, οὐ καθὼς ἔχει ϕύσεως (Θεὸν γὰρ ἰδεῖν γεννητῇ ϕύσει ἀδύνατον), ἀλλ' οἰκονοµικαῖς τισὶ θεοφάνειαις, ὡς οἶδεν αὐτὸς, καὶ τελεωτέραν γνώσιν ἐνθεῖς αὐτοῦ τῇ ψυχῇ, ἐδό-
BARLAAM AND IOASAPH, vii. 49–50

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 unions, 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
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ξασε, καὶ οἰκεῖον ἑθετο θεράποντα, ὅς, καὶ κατὰ διαδοχὴν τοῖς ἔξι αὐτοῦ παραπέμψας τὴν εὑσεβείαν, τὸν ἀληθὴ γνωρίζειν ἐδίδαξε Θεόν. διὸ καὶ εἰς πλῆθος ἀπειρον τὸ σφέρμα αὐτοῦ ἔλθειν ὁ Δεσπότης εὐδόκησε, καὶ λαὸν περιούσιον αὐτῷ ὄνομασε, καὶ δουλωθέντας αὐτοῦ ἐθνεὶ Αἰγυπτίως καὶ Φαραώ τινι τυράννων σημείοις καὶ τέρασι φρικτοῖς καὶ ἔξαισιοις ἐξήγαγεν ἐκείθεν διὰ Μωσέως καὶ Ἀαρών· ἀνδρῶν ἀγών καὶ χάριτι προφητείας δοξασθέντων· δι’ ὅν καὶ τοὺς Αἰγυπτίους ἐκόλασεν ἄξιος τῆς αὐτοῦ πονηρίας, καὶ τοὺς Ἰσραήλιτας (οὔτω γὰρ ὁ λαὸς ἐκεῖνος ὁ τοῦ Ἀβραὰμ ἀπόγονοι ἐκέκλητο) διὰ ἔρρας τὴν Ἑρωθρὰν θάλασσαν διήγαγε, διασχισθέντων τῶν υδάτων καὶ τείχους ἐκ δεξιῶν καὶ τείχους ἔξενων τῶν νησίων γεγενημένων· τοῦ δὲ Φαραὼ καὶ τῶν Αἰγυπτίων κατ’ ἰχνος αὐτῶν εἰσελθόντων, ἐπιαναστραφέντα τὰ υδάτα ἄρδην αὐτοὺς ἀπώλεσεν. εἰτα θαύμασι μεγίστοις καὶ θεοφανείαις ἐπὶ 51 χρόνων τεσσαράκοντα διαγαγὼν τὸν λαὸν ἐν τῇ ἔρημῳ καὶ ἄστρω οὐρανίῳ διατρέφων, νόμον δέδωκε πλαξὶ λιθίναις θεόθεν γεγραμένου, ὅπερ ἐνεχείρισε τὸν Μωσέα ἐπὶ τοῦ ὄρους, τύπων ὁντα καὶ σκιαγραφίαν τῶν μελλόντων, τῶν μὲν εἰσώμων καὶ πάντων τῶν πονηρῶν ἀπάγοντα πράξεων, μόνον δὲ διδάσκοντα τὸν ὁντὼς ὁντα Θεὸν σεβέσθαι, καὶ τῶν ἀγαθῶν ἔργων ἀντέχεσθαι τουαύταις οὖν τεταυρογιαίς εἰσῆγαγεν αὐτοὺς εἰς ἀγαθήν τινα γῆν, ἤπετε πάλαι τῷ πατριάρχῃ ἐκείνῳ Ἀβραὰμ ἐπηγγείλατο δώσειν αὐτοῦ τῷ σφέρματι. καὶ μακρὸν ἂν εἰς διηγήσασθαι ὡσα εἰς αὐτοὺς ἐνεδείξατο μεγάλα καὶ θαυμαστά,
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
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ἐνδοξά τε καὶ ἐξαισιά, ὡν οὐκ ἔστιν ἀριθμός, δι’ ὁν πάντων τούτο ἦν τό σπουδαζόμενον πάσης ἀθέσμου λατρείας καὶ πράξεως τό τῶν ἀνθρώπων ἀποσπάσαι γένος, καὶ εἰς τήν ἀρχαίαν ἐπαναγαγεῖν κατάστασιν. ἀλλά καὶ ἐτί τῇ αὐτονομίᾳ τῆς πλάνης ἐδούλυστο ἡ φύσις ἡμῶν, καὶ ἐβασίλευε τῶν ἀνθρώπων ὁ θάνατος, τῇ τυραννίδι τοῦ διαβόλου, καὶ τῇ καταδίκῃ τοῦ ἄδου πάντας παραπέμπων.

Εἰς τοιαύτην οὖν συμφορὰν καὶ ταλαίπωρίαν ἔλθοντας ἡμᾶς οὐ παρείδευν ὁ πλάσας καὶ ἐκ τοῦ μὴ ὄντος εἰς τό εἶναι παραγαγών, οὐδὲ ἀφήκεν εἰς τέλος ἀπολέσθαι τό τῶν χειρῶν αὐτοῦ ἔργων, ἀλλ’ εὐδοκία τοῦ Θεοῦ καὶ Πατρὸς καὶ συνεργία 52 τοῦ ἁγίου Πνεύματος, ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ὁ ὃν εἰς τόν κόσμον τοῦ Πατρός, ὁ ὑμοσύνοιος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, ὁ προαιρωμενος, ὁ ἀναρχος, ὁ ἐν ἀρχῇ ὄν, καὶ πρὸς τοῦ Θεοῦ καὶ Πατέρα ὃν, καὶ Θεὸς ὃν, συγκαταβαίνει τοῖς ἑαυτοῦ δούλοις συγκατάβασιν ἄ-φραστον καὶ ἀκατάληπτον, καὶ, Θεὸς ὃν τέλειον, ἀνθρωπος τέλειος ἵναιται ἐκ Πνεύματος ἁγίου καὶ

Μαρίας τῆς ἁγίας Παρθένου καὶ Θεοτόκου, οὐκ ἐκ σπέρματος ἀνδρός, ἢ θελήματος, ἢ συμφειας, ἐν τῇ ἀχράντῳ μῆτρα τῆς Παρθένου συλλήψεις, ἀλλ’ ἐκ Πνεύματος ἁγίου, καθὼς καὶ πρὸ τῆς συλλήψεως εἰς τῶν ἀρχαγγέλων ἀπεστάλη μηνύων τῇ Παρθένῳ τῇ ξένῃ σύλληψιν ἐκείνην καὶ τῶν ἀφραστῶν τόκων. ἀστόρως γὰρ συν-ελήφθη ο Υἱὸς τοῦ Θεοῦ ἐκ Πνεύματος ἁγίου, καὶ συμπήξας ἑαυτῷ ἐν τῇ μῆτρᾳ τῆς Παρθένου σάρκα ἐμφυχυσμένην ψυχή λογική τε καὶ νοερᾶ,
wonder, without number, which he shewed unto them, by which it was his purpose 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
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προῆλθεν ἐν μιᾷ τῇ ὑποστάσει, δύο δὲ ταῖς φύσεσι, τέλειος Θεός, καὶ τέλειος ἄνθρωπος, ἀ-
θροπομοίως τὴν παρθενίαν τῆς τεκόνσης καὶ μετὰ τὸν
tόκον φυλάξας, καὶ ἐν τῷ πάσιν ὁμοσποδός ἡμῖν
γενόμενος χωρίς ἀμαρτίας, τὰς ἁθένειάς ἡμῶν
ἀνέλαβε καὶ τὰς νόσους ἑβαστάσεν. ἔπει γὰρ
δὲ ἀμαρτίας εἰσῆλθεν ὁ θάνατος εἰς τὸν κόσμον,
ἐδει τὸν λυτροῦσαι μέλλοντα ἀναμάρτητον εἶναι 53
καὶ μὴ τῷ ἤματῳ διὰ τῆς ἀμαρτίας ὑπεύθυνον.

Ἐπὶ τριάκοντα δὲ χρόνοις τοῖς ἄνθρωποις
συναναστραφές, ἐβαπτίσθη ἐν τῷ Ἰορδάνῳ
ποταμῷ ὑπὸ Ἰωάννου, ἄνδρος ἀγίου καὶ πάντων
tῶν προφητῶν ὑπερκειμένου. ἐβαπτισθέντος δὲ
αὐτοῦ, φωνὴ ἡνέχθη οὐρανόθεν ἐκ τοῦ Θεοῦ καὶ
Πατρός, λέγουσα· ὁ Θεὸς μου ὁ ἀγαπήτος ἐν ὦ
ἐνυδόκησα. καὶ τὸ Πνεῦμα τὸ "Ἀγιόν ἐν εἰδει
περιστερᾶς κατήλθεν ἐπὶ αὐτόν.
καὶ ἀποτότε ἦρξατο σημεῖα ποιεῖν μεγάλα καὶ
θαυμαστά, νεκροὺς ἀνιστῶν, τυφλοὺς φωτίζων,
δαιμόνια ἀπελαύνων, κωφοὺς καὶ κυλλοὺς θερα-
pεύων, λεπτοὺς καθαρίζων, καὶ πανταχόθεν
ἀνακατισμοῖς τὴν παλαιωθείαν ἡμῶν φύσιν, ἐργα-
tε καὶ λόγω παιδεύων καὶ διδασκόντων τὴν τῆς
ἀρετῆς ὅδον, τῆς μὲν φθορᾶς ἀπάγων, πρὸς δὲ τὴν
ξωὴν ποδηγῶν τὴν αἰώνιον. ὅθεν καὶ μαθήται ἐξ-
elέξατό δώδεκα, οὐς καὶ ἀποστόλους ἐκάλεσε· καὶ
κηρύττειν αὐτοῖς ἐπέτρεψε τὴν οὐράνιον πολιτεί-
αν, ἡν ἤλθεν ἐπὶ τῆς γῆς ἐνδεξασθαι, καὶ οὐραν-
ίους τοὺς ταπεινοὺς ἡμᾶς καὶ ἐπιγείους τῇ αὐτοῦ
οἰκονομίᾳ τελέσαι.

Φθονοῖ δὲ τῆς θαυμαστῆς αὐτοῦ καὶ θεοπρεποῦς
πολιτείας καὶ τῶν ἀπείρων θαυμάτων οἱ ἀρχιερεῖς

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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
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καὶ ἀρχηγοὶ τῶν Ἰουδαίων, ἐνθα δὴ καὶ τὰς διατριβάς ἐποιεῖτο, μανέντες, οἷσπερ τὰ προειρημένα θαυμαστὰ σημεῖα καὶ τέρατα πεποίημεν, ἀμνημονησάντες πάντων, θανάτῳ αὐτῶν κατεδίκασαν, ἔνα τῶν μαθητῶν αὐτοῦ εἰς προδοσίαν συν- ἀρπάσαντες· καὶ, κρατήσαντες αὐτὸν, τοῖς ἔθνεσιν ἔκδοτον τὴν ξοήν τῶν ἀπάντων ἐποίησαν, ἐκουσία βουλὴ ταύτα καταδεξαμένου αὐτοῦ. ἦλθεν γὰρ δὴ ἡμᾶς πάντα παθεῖν, ἦν ἡμᾶς τῶν παθῶν ἐλευθέρωσιν. πολλά δὲ εἰς αὐτὸν ἐνδειξάμενοι, σταυρῶ τὸ τελευταῖον κατεδίκασαν. καὶ πάντα ὑπέμεινεν τῇ φύσει τῆς σαρκός, ἢς ἡ ἡμῶν ἀνελάβετο, τῆς θείας αὐτοῦ φύσεως ἀπαθοῦς μεινάσης. δύο γὰρ φύσεων ὑπάρχον, τῆς τε θείας καὶ ἢς ἡ ἡμῶν προσανελάβετο, ἢ μὲν ἀνθρωπεία φύσις ἔπαθεν, ἡ δὲ θεότης ἀπαθής διέμεινε καὶ ἀθάνατος. ἐσταυρώθη οὖν τῇ σαρκὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὅν ἀναμάρτητος. ἀμαρτίαν γὰρ οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, καὶ οὐχ ὑπέκειτο θανάτῳ· διὰ τῆς ἀμαρτίας γὰρ, ὡς καὶ προείπον, ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον. ἀλλὰ δὴ ἡμᾶς ἀπέθανε σαρκὶ ἢμᾶς τῆς τοῦ θανάτου λυτρώσηται τυραννίδος. κατηλθεῖν εἰς ἄδον, καὶ τοῦτον συντρίφας, τὰς ἀριστον ἐγκεκλεισμένας ἐκεῖσε ψυχαὶς ἠλευθέρωσε. τεθεὶς ἐν τὰφῳ τῇ τρίτῃ ἡμέρᾳ ἐξανέστη, νικήσας τὸν θάνατον καὶ ἡμῖν τὴν νίκην δωρησάμενος κατ’ αὐτοῦ, καὶ, ἀφθαρτίας τὴν σάρκα ὁ τῆς ἀφθαρσίας πάροχος, ὥφθη τοῖς μαθηταῖς, εἰρήνην αὐτοῖς δωρούμενος καὶ δὲ αὐτῶν παντὶ τῷ γενέι τῶν ἀνθρώπων.

Luke xxiv. Μεθ’ ἡμέρας δὲ τεσσαράκοντα εἰς οὐρανοὺς ἀν-

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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
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Acts 1. 1-11 εφοίτησε, καὶ οὖτως ἐν δεξίᾳ τοῦ Πατρὸς καθέζεται, ὅσ καὶ μέλλει πάλιν ἐρχεσθαι κρίναι ξύντας

2 Tim. iv. 1 καὶ νεκροὺς, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. μετὰ δὲ τὴν ἑυδοξίαν αὐτοῦ εἰς ὀφρανοὺς ἁνάληψιν, ἀπέστειλε τὸ πανάγιον Πνεῦμα ἐπὶ τοὺς ἁγίους αὐτοῦ μαθητὰς ἐν εἰδεὶ πυρὸς, καὶ ἤρξαντο ξέναις γλώσσαις λαλεῖν, καθὼς τὸ Πνεῦμα ἐδίδοσιν ἀποφθέγγεσθαι. ἐντεύθεν ὁμ μὴ τῇ χάριτι αὐτοῦ διεσπάρησαν εἰς πάντα τὰ ἔθνη, καὶ ἐκήρυξαν τὴν ὄρθόδοξον πίστιν, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Θεοῦ, καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες τηρεῖν πάσας τὰς ἐντολὰς τοῦ Σωτῆρος, ἐφοίτησαν οὖν τὰ ἔθνη τὰ πεπλανημένα, καὶ τὴν δεισιδαιμόνα πλάνην τῶν εἰδώλων κατηργησαν. κἂν μὴ φέρων ὁ ἐχθρὸς τὴν ὡς πολέμους καὶ νῦν καθ’ ἡμῶν τῶν πίστῶν ἐνείρη, πείθων τοὺς ἄφρονας καὶ ἀσυνέτους ἐπὶ τῆς εἰδωλολατρείας ἀντέχεσθαι, ἀλλὰ ἀσθενῆς ἡ δύναμις αὐτοῦ γέγονε, καὶ αἱ ῥομφαίαι αὐτοῦ εἰς τέλος ἐξέλιπον τῇ τοῦ Χριστοῦ δυνάμει. ἦδον σοι τὸν ἐμὸν Δεσπότην καὶ Θεὸν καὶ Σωτῆρα δι’ ὁλίγων ἐγνώρισα ῥημάτων τελεότερον δὲ γνωρίσεις, εἶ τὴν χάριν αὐτοῦ ἐξέ ἐν τῇ ψυχῇ σου καὶ δούλου αὐτοῦ καταξιωθῆς γενέσθαι.

Mat. xvi. 27 καὶ νεκροὺς, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. μετὰ δὲ τὴν ἑυδοξίαν αὐτοῦ εἰς ὀφρανοὺς ἁνάληψιν, ἀπέστειλε τὸ πανάγιον Πνεῦμα ἐπὶ τοὺς ἁγίους αὐτοῦ μαθητὰς ἐν εἰδεὶ πυρὸς, καὶ ἤρξαντο ξέναις γλώσσαις λαλεῖν, καθὼς τὸ Πνεῦμα ἐδίδοσιν ἀποφθέγγεσθαι. ἐντεύθεν ὁμ μὴ τῇ χάριτι αὐτοῦ διεσπάρησαν εἰς πάντα τὰ ἔθνη, καὶ ἐκήρυξαν τὴν ὄρθόδοξον πίστιν, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Θεοῦ, καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες τηρεῖν πάσας τὰς ἐντολὰς τοῦ Σωτῆρος, ἐφοίτησαν οὖν τὰ ἔθνη τὰ πεπλανημένα, καὶ τὴν δεισιδαιμόνα πλάνην τῶν εἰδώλων κατηργησαν. κἂν μὴ φέρων ὁ ἐχθρὸς τὴν ὡς πολέμους καὶ νῦν καθ’ ἡμῶν τῶν πίστῶν ἐνείρη, πείθων τοὺς ἄφρονας καὶ ἀσυνέτους ἐπὶ τῆς εἰδωλολατρείας ἀντέχεσθαι, ἀλλὰ ἀσθενῆς ἡ δύναμις αὐτοῦ γέγονε, καὶ αἱ ῥομφαίαι αὐτοῦ εἰς τέλος ἐξέλιπον τῇ τοῦ Χριστοῦ δυνάμει. ἦδον σοι τὸν ἐμὸν Δεσπότην καὶ Θεὸν καὶ Σωτῆρα δι’ ὁλίγων ἐγνώρισα ῥημάτων τελεότερον δὲ γνωρίσεις, εἶ τὴν χάριν αὐτοῦ ἐξέ ἐν τῇ ψυχῇ σου καὶ δούλου αὐτοῦ καταξιωθῆς γενέσθαι.

VIII

Acts ix. 8 Τοῦτων ὁς ἦκουσε τῶν ῥημάτων ὁ τοῦ βασιλέως νῦς, φῶς αὐτοῦ περιῆγοράζε τὴν ψυχῆμεν καὶ ἐξαναστός τοῦ θρόνον ἐκ περιχαρείας, καὶ περιπλακεῖς τῷ Βαρκλαμῷ, ἐφη. Ἱάχα ous ὐδίστιν, 96

Ps. ix. 6 (Sept.)
BARLAAM AND IOASAPH, vii. 55—viii. 56

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, persuading the fools and unwise to cling to the worship of idols, 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
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ως ἕγω εἰκάζω, τιμώτατε τῶν ἀνθρώπων, ὁ λίθος ἑκείνος ὁ ἀτίμητος, διὰ ἐν μυστηρίῳ εἰκότως κατέχεις, μὴ παντὶ τῷ βουλομένῳ τούτῳ δεικνύων, ἀλλ' ο_ix ἔρρωνται τὰ τῆς ψυχῆς αἴσθητηρια. ἰδοὺ 57 γάρ, ὃς τάυτα τὰ ῥήματα ἐδεξάμην ταῖς ἀκοαῖς, φῶς γλυκύτατον εἰσέδυν μου τῇ καρδίᾳ, καὶ τῷ βαρύ ἑκείνῳ τῆς λύπης κάλυμμα, τὸ πολὺν ἤδη χρόνον περικείμενον τῇ καρδίᾳ μου, θάττον περιγράφη. εἰ οὐν καλῶς εἰκάζω, ἀνάγγειλόν μοι· εἰ δὲ καὶ κρείττον τι τῶν εἰρημένων γινώσκεις, μη ἀναβάλλου εξ αὐτῆς φανερώσας μοι.

Ἀδυνάτως οὖν ὁ Βαρλαάμ ἀπεκρίνατο· Ναὶ μήν, κύριε μου καὶ βασιλεῦ, τοῦτο ἐστὶ τὸ μέγα μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰῶνων καὶ ἀπὸ τῶν γενεῶν, ἐπ' ἐσχάτων δὲ τῶν χρόνων φανερωθέν τῷ γενει τῶν ἀνθρώπων, οὐ τὴν φανέρωσιν πάλαι τῇ τοῦ θείου Πνεύματος χάρτη προήγγειλαν πολλοὶ προφήται καὶ δίκαιοι, πολυμερῶς καὶ πολυτρόπως μυθέντες· καὶ μεγαλοφώνως καταγγείλαντες, καὶ πάντες τὴν ἐσομενήν σωτηρίαν προφέροντες, ἔπόθον θεάσασθαι ταύτην, καὶ οὐκ ἐθεάσαντο· ἀλλ' ἐσχάτη γενεὰ αὕτη ἡξωθη τὸ σωτήριον δέξασθαι. ὁ πιστεύσας οὖν καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

Ὁ δὲ Ἰωάσαφ ἐφη· Πάντα τὰ εἰρημένα σοι ἀνενδοιαστῶς πιστεύω, καὶ ὃν καταγγέλλεις δοξάζω Θεόν. μόνον ἀπλανὸς μοι ταῦτα σαφήνε· 58 σον, καὶ τὶ με δεῖ ποιεῖν ἀκριβῶς δίδαξον· ἀλλὰ καὶ τὸ βάπτισμα τὶ ἐστίν, ὃ τοὺς πιστεύοντας δέξασθαι ἐφης, καὶ ἀκολουθίαν αὐτῶ πάντα μοι γνώρισον.

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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.'
'Εκείνος δὲ πρὸς αὐτὸν ἀπεκρίνατο. Τῇς ἁγίας ταύτῃς καὶ ἀμωμίτου τῶν Χριστιανῶν πάστεως ῥίζα ὁσπερ καὶ ἀσφαλὴς ὑποβάθρα ἡ τοῦ θείου βαπτίσματος ὑπάρχει χάρις, πάντων τῶν ἀπὸ γενέσεως ἀμαρτημάτων κάθαρσιν ἔχουσα, καὶ παντελῆ ῥύψιν τῶν ἀπὸ κακίας ἐπεισελθόντων μολυσμάτων. οὕτω γὰρ ὁ Σωτῆρ ἐνετείλατο δι' ὦδατος ἀναγεννάσθαι καὶ Πνεῦματος, καὶ εἰς τὸ ἀρχαῖον ἐπανάγεσθαι ἀξίωμα, δι' ἐντεύξεως δηλαδὴ καὶ τῆς σωτηρίας ἐπικλήσεως, ἐπιφοιτῶντος τῷ ὦδατι τοῦ ἁγίου Πνεῦματος. βαπτιζόμεθα τοῖνυν, κατὰ τὸν ὁλόγον τοῦ Κυρίου, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Τίου, καὶ τοῦ ἁγίου Πνεῦματος· καὶ οὕτως ἐνοικεῖ τοῦ ἁγίου Πνεῦματος ἡ χάρις τῇ τοῦ βαπτισθέντος ψυχῇ, λαμπρύνουσα αὐτὴν καὶ θεοειδὴ ἀπεργαζόμενη, καὶ τὸ κατ’ εἰκόνα καὶ καθ’ ὀμοίωσιν αὐτῇ ἀνακαινιζόμενα· καὶ λοιπὸν πάντα τὰ παλαιὰ τῆς κακίας ἐργα ἀπορρίφαντες, συνθήκην πρὸς Θεὸν δευτέρου βίου καὶ ἄρχην καθαροτέρας πολιτείας ποιούμεθα, ὡς ἂν καὶ συνκληρονόμων ἐσώμεθα τῶν πρὸς ἀφθαρσίαν ἀναγεννηθέντων καὶ τῆς αἰώνιου σωτηρίας ἐπιλαβομένων. χωρὶς δὲ βαπτίσματος οὐκ ἔστι τῆς ἁγαθῆς ἐλπίδος ἐκείνης ἐπιτυχεῖν, κἀπὶ πάντων 59 τῶν εὐσεβῶν εὐσεβεστέρος τῆς γέννησι. οὕτω γὰρ ὁ ἐπὶ σωτηρία τοῦ γένους ὑμῶν ἐνανθρωπὴσας Θεὸς Δόγμος ἐπέτευ. 'Αμὴν λέγω ὑμῖν, ἐὰν μὴ ἀναγεννηθῆτε δι' ὦδατος καὶ Πνεῦματος, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. διὸ πρὸ πάντων ἁξίω σε τῇ μὲν ψυχῇ δεξασθαί τὴν πίστιν, προσελθεῖν δὲ εὐθὺς καὶ τῷ βαπτίσματι πόθῳ θερμοτάτῳ καὶ μηδόλως πρὸς τούτο ἀναβάλ-
The other answered him thus, 'The root and sure foundation of this holy and perfect Christian Faith is the grace of heavenly Baptism, fraught with the cleansing from all original sins, and complete purification of all defilements of evil that come after. For thus the Saviour commanded a man to be born again of water and of the spirit, and be restored to his first dignity, to wit, by supplication and by calling on the Saving Name, the Holy Spirit brooding on the water. We are baptized, then, according to the word of the Lord, in the Name of the Father, and of the Son, and of the Holy Ghost: and thus the grace of the Holy Ghost dwelleth in the soul of the baptized, illuminating and making it God-like and renewing that which was made after his own image and likeness. And for the time to come we cast away all the old works of wickedness, and we make covenant with God of a second life and begin a purer conversation, that we may also become fellow-heirs with them that are born again to incorruption and lay hold of everlasting salvation. But without Baptism it is impossible to attain to that good hope, even though a man be more pious than piety itself. For thus spake God, the Word, who was incarnate for the salvation of our race, "Verily I say unto you, except ye be born of water and of the Spirit, ye shall in no wise enter into the Kingdom of Heaven." Wherefore before all things I require thee to receive faith within thy soul, and to draw near to Baptism anon with hearty desire, and on no account to delay.
λεσθαί· ἐπικίνδυνον γὰρ ἢ ἀναβολή, διὰ τὸ ἄδηλον εἶναι τοῦ θανάτου τὴν προθεσμίαν.

'Ὁ δὲ Ἰωάσαφ πρὸς αὐτὸν ἐῖπε· Καὶ τις ἡ ἀγαθὴ ἑλπίς ἐκεῖνη, ἣς ἔφης χωρὶς βασπίσματος μὴ ἐπι- τυχάνειν; τίς δὲ ἐστιν ᾗπερ βασιλείαν τῶν οὐρανῶν ἀποκαλεῖς; πόθεν δὲ τὰ τοῦ ένανθρωπή- σαντος Θεοῦ ῥῆματα σὺ ἀκήκοας; τίς δὲ ἡ τοῦ θανάτου ἄδηλος προθεσμία, περὶ ἣς μέριμνα πολλή, τῇ καρδίᾳ μου ἐνσκήψασα, ἐν λύπαις καὶ ὀδύναις δαπανᾶ μου τὰς σάρκας, καὶ αὐτῶν δὴ τῶν ὀστῶν καθάππτεται; καὶ εἰ θευνήξομεν εἰς τὸ μὴ ὅν διαλυθῶμεν οἱ ἀνθρωποὶ, ἢ ἐστιν ἄλλη τις βιοτή μετὰ τὴν ἐντεῦθεν ἐκδημίαν; ταῦτα καὶ τούτως ἐπόμενα μαθεῖν ἐπεθύμομον.

'Ὁ δὲ Βαρλαὰμ τοιαῦτα τούτως ἐδίδοι τὰς 60 ἀποκρίσεις· Ἡ μὲν ἀγαθὴ ἑλπίς, ἤν εἴρηκα, τῆς βασιλείας ἐστὶ τῶν οὐρανῶν· αὐτῇ δὲ γλώσσῃ βροτεία τὸ παράπαν ὑπάρχει ἀνέκφραστος· φησὶ γὰρ ἡ Γραφὴ· "Α ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπον οὐκ ἀνέβη, ἢ ἠτόμασεν ὁ Θεός τοῖς ἀγαπώσιμοι αὐτῶν. ὅταν δὲ ἁξιωθώμεν, τὸ παχὺ τοῦτο ἀποθέμενοι σαρκίοι, τῆς μακριότητος ἐκεῖνης ἐπιτυχεῖν, τότε αὐτῶς, ὁ καταξιώσας ἧμᾶς μὴ διαμαρτεῖν τῆς ἐλπίδος, διδάξει καὶ γινορεῖ τῶν ἀγαθῶν ἐκείνων τὴν πάντα νοτὰ ὑπερέχουσαν δόξαν, τὸ ἀφραστὸν φῶς, τὴν μὴ διακοπτομένην ζωὴν, τὴν μετὰ ἀγγέ- λων διαγωγήν. εἰ γὰρ ἁξιωθώμεν Θεὸ συγγενε- σθαι καὶ οὔσον ἐφικτῶν ἀνθρωπίνῃ φύσει, πάντα εἰσόμεθα παρ' αὐτῶν ἃ νῦν οὐκ ἔσμεν. τοῦτο γὰρ ἐγὼ, ἐκ τῆς τῶν θεοπνεύστων Γραφῶν μεμημένος.
BARLAAM AND IOASAPH, viii. 59-60

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 whereunto 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 ἁγίας καὶ ξωρυχικῆς Τριάδος, καὶ τῷ ἀπροσίτῳ φωτὶ αὐτῆς ἐλλαμβάνῃ, πρεσβέρον τε καὶ καθαρῶ—61
tερων καὶ ἀνακεκαλυμμένῳ προσώπῳ τῇ ἀρρητῶν αὐτῆς δόξαν κατοπτρίζεσθαι. εἰ δὲ μὴ δυνατὸν ἡν ὁ δὸξαν ἑκείνην καὶ τὸ φῶς καὶ τὰ ἀπόρρητα ἀγαθὰ παραστῆσαι λόγῳ, θαυμαστὸν οὐδέν οὐκ ἄν γὰρ ἰσαν μεγάλα καὶ ἔξαιρετα, εἰ γε ἡμῖν, τοῖς ἐπιγείοις καὶ φθαρτοῖς καὶ τὸ βαρὺ τοῦτο καὶ ἐμπαθές σαρκίου περικειμένως, τῷ λογισμῷ τε κατελαμβάνοντο καὶ τῷ λόγῳ παριστάμενο. οὕτω μὲν οὐν δὴ περὶ τούτων εἶδός τῇ πίστει μόνην, δέχον ἀνευδοιαστος μηδὲν πεπλασμένον ἔχειν, καὶ δὴ ἔργων ἀγαθῶν ἐπείχητι τῆς ἀθανάτου βασιλείας ἑκείνης ἐπιλαβέσθαι, ἦσπερ ὁταν ἐπι-
τύχης, μαθῆσῃ τὸ τέλειον.

Περὶ δὲ ἡρώτησας, πῶς ἡμέις τοὺς λόγους τοῦ σαρκοδέντος Θεοῦ ἄκηκόαμεν, διὰ τῶν ἱερῶν Ἑυαγγελίων ἴσθι πάντα τα ἡς θεανδρικῆς οἰκονο-
μίας ἡμᾶς μεμαθηκέας. οὕτω γὰρ ἡ ἁγία δέλτος ἑκείνη κέκληται, ὡς ἀτε ἀθανασίαν καὶ ἀφθαρ-
sίαν καὶ ξών αἰώνιον καὶ ἀμαρτιῶν ἀφεσιν καὶ
βασιλείαν οὐρανῶν τοὺς θυντοὶς ἡμῖν καὶ φθαρτοῖς καὶ ἐπιγείοις εὐαγγελιζομένη ἕπερ γεγράφασιν 62
οἱ αὐτόπται καὶ υπηρέται τοῦ Λόγου, οὕς ἀνωτέρω
eἰρηκα, ὁτι μαθητας καὶ ἀποστόλουσ ὁ Σωτῆρ
ἡμῶν Χριστός ἐξελέξατο· καὶ παρέδωκαν ἡμῖν ἐγγράφους, μετὰ τὴν ἐνδοξον τοῦ Δεσπότου εἰς
οὐρανοῦς ἀνοδον, τῆς ἐπὶ γῆς αὐτοῦ πολιτείας τας
te διδασκαλίας αὐτοῦ καὶ τα θαύματα, κατὰ τὸ
ἕχωρον γραφῆ παραδοῦναι. οὕτω γὰρ πρὸς

Luke i. 2
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 in simple faith, believe thou undoubtingly, 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 ἐκείνων

John xxi. 25

τῇ δὲ μνήμῃ, ῥεῖν ἄλλα πολλὰ ὅσα ἔποιησεν ὁ Ἰησοῦς, ἄτινα ἐὰν γράφη
tαι καθ᾽ ἐν οὐδὲ αὐτὸν οἴμαι τὸν κόσμον χωρίσαι
tὰ γραφόμενα βιβλία.

Ἐν τούτῳ οὖν τῷ θειοτάτῳ Εὐαγγελίῳ ἐμφέρε
tαι τῆς τε σαρκώσεως, τῆς τε ἁναδείξεως, τῶν τε
θαυμάτων, τῶν τε πραγμάτων αὐτοῦ ἡ ἱστορία
Πνεύματι Ἰησοῦ γεγραμμένη, ἔπειτα καὶ περὶ τοῦ
ἀχράτου πάθους οὕτος ὑπέμεινε δι’ ἥμᾶς ὁ
Κύριος, τῆς τε ἁγίας καὶ τριγμέρου ἐγέρσεως, καὶ
tὴς εἰς οὐρανοῦ ἀνόδου, πρὸς δὲ καὶ τῆς ἐνδόξου
cαὶ φοβερᾶς αὐτοῦ δευτέρας παρουσίας. μέλλει
γάρ πάλιν ὁ Θεός τοῦ Ἰησοῦ ἐλθεῖν ἐπὶ τῆς γῆς,
μετά δόξης ἀρρήτου καὶ πλήθους τῆς οὐρανοῦ
στρατιάς, κρίναι τὸ γένος ἥμῶν καὶ ἀποδοῦμαι
eκάστῳ κατὰ τὰ ἔργα αὐτοῦ. τὸν γὰρ ἀνθρωπον
ἐξ ἀρχῆς ὁ Θεός ἐκ γῆς διαπλάσας, καθὰ δὴ καὶ
προλαβὼν εἰπόν σοι, ἐνεφύσῃς εἰς αὐτὸν πνοήν,
ἥτις ψυχή λογικὴ τε καὶ νοερὰ προσαγορεύεται. 63
cρύπτεί δὲ θάνατον κατεκρίθημεν, ἀποθνῄσκομεν
πάντες, καὶ οὐκ ἔστι τὸ ποτήριον τοῦτο τινα τῶν
ἀνθρώπων παραδραμεῖν: ἔστι δὲ ὁ θάνατος
χωρίσμος ψυχῆς ἀπὸ τοῦ σώματος. ἐκεῖνο
μὲν οὖν τὸ ἐκ γῆς διαπλασθὲν σῶμα, χωρισθὲν
tῆς ψυχῆς, εἰς γῆν ὑποστρέφει, εῖς ἄστερ καὶ
ἐλισθῆ, καὶ φθειρομένων διαλύεται: ἡ δὲ ψυχή,
ἀθάνατος οὐσία, πορεύεται ἐνθα κελεύει ὁ Δη-
μιουργός, μᾶλλον δὲ καθὼς αὐτῇ προητοίμασεν
ἐαυτῇ κατάλυμα ἐτὶ τῷ σαρκίῳ συνούσα. καθὼς
γὰρ τις πολιτεύσηται ἐνταῦθα, μέλλει ἀπολαμ-
βάνειν ἐκείθεν.

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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 this cup to pass any man 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.
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Εἶτα μετὰ πλείστουσ χρόνου ἐλεύσεται Χριστὸς ὁ Θεὸς ἡμῶν κρίναι τὸν κόσμον ἐν δοξῇ φοβερὰ καὶ ἀνεκδησηγήτῳ, οὐ τῷ φόβῳ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται, καὶ πᾶσαι αἱ στρατιαὶ τῶν ἁγγέλων τρόμῳ παρίστανται ἐνώπιον αὐτοῦ. τότε ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπυγι Θεοῦ ἀναστήσονται οἱ νεκροὶ, καὶ παράστησονται τῷ φοβερῷ αὐτοῦ θρόνῳ. ἔστι δὲ ἡ ἀνάστασις συνάφεια πάλιν ψυχῆς τε καὶ σώματος.

Luke xxii. 26

ἐν ὑπατίαν τῳ πῦρ, τῷ δεισδεσθεὶς καὶ διαλυόμενον, αὐτὸ ἀναστήσεται ἀφθαρσίως. καὶ μνημῶς σοι ἀπίστια λογίσμος περὶ τούτου ἐπέλθων οὐκ ἄδυνατε γὰρ τῷ ἔξ ἀρχῆς ἐκ τῆς γῆς διαπλά-64 σαντι αὐτό, εἶτα ἀποστραφέν εἰς γῆν ἔξ ἢ ἐλήφθη, κατὰ τὴν τοῦ Δημιουργοῦ ἀπόφασιν, αὖθις ἀναστήσαται. εἰ γὰρ ἐννοίησες πόσα ἔξ οὐκ ὁμοτῶν ἐποίησεν ὁ Θεὸς, ικανῇ σοι ἐσταὶ αὐτὴ ἀπόδειξις. καὶ γὰρ γῆν λαβὼν ἐποίησεν ἀνθρω-πον, γῆν οὐκ ὀσαι πρῶτον; τῶς οὖν ἡ γῆ γέγονεν ἀνθρώπος; τῶς δὲ αὐτή οὐκ ὀσαι παρήγαγε; τῶς ὑποβάζαν ἑχει; τῶς δὲ ἐξ αὐτῆς παρήχθησαν τὰ τῶν ἀλόγων ἄπειρα γένη, τὰ τῶν σπερμάτων, τὰ τῶν φυτῶν; ἀλλὰ καὶ οὐκ κατανόησαν ἐπὶ τῆς γεννήσεως τῆς ἡμετέρας· οὐ σπέρμα βραχὺ ἐνίσεται εἰς τὴν ὑποδεχομένην μήτραν αὐτό; πόθεν οὖν ἡ τοσαύτη τοῦ ξῶν διάπλασις;

1 Thess. iv. 16

Τῷ οὖν ταύτα πάντα δημιουργῆσαντι ἐκ μὴ ὁμοτῶν καὶ ἐτὶ δημιουργοῦντι οὐκ ἀδύνατον ἐκ γῆς τὰ γενεκρωμένα καὶ διαφθαρέντα σώματα ἀνα-στήσαι, ἵνα ἔκαστος ἀπολάβῃ κατὰ τὰ ἔργα αὐτοῦ. Ἑργασίας γὰρ, φησίν, ὁ παρὼν καιρός, ὁ

Job. xix. 26

Ezek. xxxvii. 1-14

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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 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 every 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 out of nothing, 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 kind of things without reason, of seeds 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

created out of nothingness;
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Nazianz. Orat. ix, p. 152

dé μέλλων ἀνταποδόσεως. ἐπεὶ ποῦ τὸ δίκαιον τοῦ Θεοῦ, εἰ μὴ ἀνάστασις ἢ; τολλοὶ γὰρ, δίκαιοι οὕτε, πολλὰ ἐν τῷ παρόντι βίῳ κακοῦ-χηθέντες καὶ τιμωρηθέντες βιαῖος ἀνηρέθησαν· ἐνυ βέ, ἀσεβεῖς οὕτε καὶ παράνομοι, ἐν τρυφῇ καὶ εὐημερίᾳ τὴν παροῦσαν ἄδηλωςαν· ὅ δὲ ἸΗΘέος, ἐπειδὴ ἄγαθὸς ἐστὶ καὶ δίκαιος, ὄρισεν ἡμέραν ἀναστάσεως καὶ ἑτάσεως, ἵνα, ἀπο-λαβοῦσα ἐκάστη πυχὴ τὸ ἱδιόν σῶμα, ὁ μὲν κακός, ἐνταῦθα τὰ ἁγαθὰ ἀπολαβῶν, ἐκεῖ περὶ 65 ὄν ἡμαρτε κολασθῇ, ὁ δὲ ἁγαθὸς, ἐνταῦθα τιμω-ρηθεὶς περὶ ὄν ἡμαρτεν, ἐκεῖ τῶν ἁγαθῶν κληρο-νόμος γένηται. Ἀκούσονται γὰρ, φησὶν ὁ Κύριος, οἱ ἐν τοῖς μυθεῖοις τῆς φωνῆς τοῦ Τιόῦ τοῦ ἸΗΘΘεοῦ, καὶ ἐξελέσονται οἱ τὰ ἁγαθὰ ποιήσαντες εἰς ἀνάστασιν ἴω, οἱ δὲ τὰ φαύλα πράξαντες εἰς ἀνάστασιν κρίσεως, Ἱнные καὶ θρόνοι τιθήσονται, καὶ οἱ Πάλαιοὶ τῶν ἡμερῶν καὶ πάντων Δημο-ουργὸς προκαθίσει, καὶ βίβλοι ἀνογήσονται πάντων ἡμῶν τὰς πράξεις, τοὺς λόγους, τὰς ἐν-θυμήσεις ἐγγεγραμμένας ἓχουσαι, καὶ ποταμὸς πυρὸς ἔλκεται, καὶ πάντα τὰ κεκρυμμένα ἀνα-καλύπτονται. οὐδεὶς ἐκεῖ συνήγορος, ἡ πιθανότης ῥημάτων, ἡ ψευδής ἀπολογία, ἡ πλοῦτου δυνα-στεία, ἡ ἁξιωμάτων ὁγκος, ἡ δώρων ἄφθονοι δόσεις, κλέψαι τὴν ὅρθην κρίσιν ἵσχυσαι· ἀλλ' ὁ ἀδέκαστος ἐκεῖνος καὶ ἀληθινὸς δικαστής ζυγοῖς δικαιοσύνης πάντα διακρίνει, καὶ πράξει καὶ λόγον καὶ διανόημα. καὶ πορεύσονται οἱ τὰ ἁγαθὰ ποιήσαντες εἰς ἴων ἀιώνιον, εἰς τὸ φῶς τὸ ἀνεκφράστων, μετὰ ἀγγέλων εὐθραυσμένου, τῶν ἀπορρήτων ἁγαθῶν ἀπολαύοντες, καὶ τῇ

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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 can 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
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Mat. xxv. 30 ἀγία Τριάδι καθαρῶς παριστάμενοι· οἱ δὲ τὰ ἐκ
φαύλα πράξαντες καὶ πάντες οἱ ἁσεβεῖς καὶ
ἀμαρτωλοὶ εἰς κόλασιν αἰώνιοι, ἢτίς γένειν
λέγεται καὶ σκότος ἐξωτερικὸν καὶ σκότων ἁκοῦ-μητος, καὶ βρυγμὸς ὄδοντων, καὶ ἄλλα μυρία
κολαστήρια, μᾶλλον δὲ, τὸ πάντων χαλεπώτατον,
tὸ ἀλλοτριωθῆναι ἀπὸ Θεοῦ καὶ ἀπερρίφθαι τοῦ
γλυκυτάτου προσώπον αὐτοῦ, καὶ τῆς δύσης
ἐκείνης στερηθῆναι τῇ ἀνεκδιηγήτῳ, καὶ τὸ
παραδειγματισθῆναι ἐπὶ πάσης τῆς κτίσεως, καὶ
tὸ αἰσχυνθῇν αἰσχύνην πέρας οὐκ ἔχονταν.
μετὰ γὰρ τὸ δοθῆναι τὴν φρικτὴν ἐκείνην ἀπό-
φαινει, πάντα ἀτρεπτα μενεῖ καὶ ἀναλλοίωτα,
μήτε τῆς τῶν δικαίων φαιδρᾶς διαγωγῆς ἐχοῦσης
tέλος, μήτε τῆς τῶν ἁμαρτωλῶν παλαιστηρίας καὶ
cολάσεως λαμβανούσης πέρας· οὔτε γὰρ κριτὴς
μετ’ ἐκείνων ψηλότερος, οὔτε ἀπολογία δι’ ἔργω
δευτέρων, οὐ προθεσμία μεταποιήσεως, οὐκ ἄλλη
τις μέθοδος τοῖς κολασζομένους, συνδιαιωνιζούσης
αὐτοῖς τῆς τιμωρίας.

Dan. xii. 2
Luke xvi. 26
Mat. xxv. 46
2 Pet. iii. 11
Mat. xxv. 33, 34

Τούτων σύνως ἔχοντων, ποταποῦς δεὶ ὑπάρχειν
ἡμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ ἐνσεβεῖς πολι-
teίαις, ἣν καταξιωθόμεν ἐκφυγεῖται τὴν μέλλουσαν
ἀπειλὴν καὶ σταθήμαι ἐκ δεξιῶν τοῦ Τιου τοῦ
Θεοῦ· αὐτὴ γὰρ ἡ στάσις τῶν δικαίων· τοῖς δὲ
ἀμαρτωλοῖς ἡ ἐξ εὐνυμίων ἀποκεκληρωταί παν-
αθλία μερίς. ἐκείθεν δὲ τοὺς μὲν δικαίους εὐλο-
γημένους ἀποκαλῶν ὁ Δεσπότης εἰς τὴν ἀτελευ-
tήτου βασιλείαν εἰσάγει, τοὺς δὲ ἁμαρτωλοὺς, μετ’
ὀργῆς καὶ ἀράς ἐκβαλῶν τοῦ προσώπου αὐτοῦ τοῦ
ήμερον καὶ γαληνοῦ, τὸ πάντων πικρότατον ἁμα
καὶ χαλεπώτατον, εἰς κόλασιν ἐκπέμπει αἰώνιοι.
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 them from his serene and gentle countenance—the bitterest and hardest lot of all—and will send them away into everlasting punishment.'
‘Ο δὲ Ἰωάσαφ πρὸς αὐτὸν ἔφη. Μεγάλα τινὰ καὶ θαυμαστὰ πράγματα λέεις μοι, ἀνθρώπε, φῶβον πολλοῦ καὶ τρόμον ἁξία, εἰ ταῦτὰ γε οὕτως ἔχει, καὶ ἐστὶ πάλιν, μετὰ τὸ ἀποθανεῖν καὶ εἰς τέφραν καὶ κόνιν διαλυθῆναι, ἀνάστασις καὶ παλιγγενεσία, ἀμοιβά τε καὶ εὐθυναί τῶν βεβιωμένων. ἀλλὰ τίς ἡ τούτων ἀπόδειξις; καὶ πῶς, τὸ τέως μὴ θεαθὲν μαθώντες, οὕτως ἀραρτῶς καὶ ἀναμφιλέκτως ἐπιστεύσατε; τὰ μὲν γὰρ ἡδη πραχθέντα καὶ ἔργοις φανερωθέντα, καὶ αὐτοὶ οὐκ εἰδετε, ἀλλὰ τῶν ἱστορησάντων ἥκουσατε· πῶς δὲ, καὶ περὶ τῶν μελλόντων τοιαῦτα μεγάλα καὶ ὑπέρογκα κηρύττοτες, ἀσφαλῆ τὴν περὶ αὐτῶν κέκτησθε πληροφορίαν;

Καὶ φησιν ὁ Βαρλαάμ· Ἐκ τῶν ἡδη πραχθέντων ἐκτησάμην καὶ τῶν μελλόντων τὴν πληροφορίαν· οἱ γὰρ ταῦτα κηρύξαντες ἐν οὐδενὶ τῆς ἀληθείας διαμαρτύροντες, ἀλλὰ σημείως καὶ τέρατο καὶ ποικιλαίς δυνάμεις τὰ λεχθέντα ἐμπεδωσάμενοι, αὐτοὶ καὶ περὶ τῶν μελλόντων εἰσηγήσαντο. ὡσπερ 68 οὖν ἐνταῦθα οὐδὲν σκαίον καὶ πεπλασμένων ἐδίδαξαι, ἀλλὰ πάντα φαινότερον ἡλίου ἐλαμψαν ὡσα τε εἰπον καὶ ἐποίησαν, οὕτω κακείς ἀληθινὰ ἐδογμάτισαν· ἀτινα καὶ αὐτὸς ὁ Κύριος ἥμων καὶ δεσπότης Ἰησοῦς Χριστὸς λόγῳ τε καὶ ἔργῳ ἐπιστόσατο. Ἀμὴν γὰρ, φησί, λέγω ὤμων ὅτι ἔρχεται ωρα, ἐν ἡ πάντες οἱ ἐν τοῖς μημειούς ἀκούσονται τῆς φωνῆς τοῦ Τίον τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ἥσονται καὶ αὐθες· Ἐρχεται ωρα,
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 undoubtingly 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 the 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

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Mk. xii. 26, 27; Luke xx. 37, 38

Mat. xiii. 40–43

John xi. 1–46

1 Cor. xv. 23

Col. 1. 18

οτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύονται, οἱ τὰ ἁγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως· καὶ πάλιν περὶ τῆς ἀναστάσεως φησι τῶν νεκρῶν. Οὐκ ἀνέγρωτε τὸ ῥῆθεν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος· ἐγώ εἰμί ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Ἰσαὰκ νεκρῶν, ἀλλὰ ξώντων. "Ὤςπερ γὰρ συλλέγεται τὰ ζυζάνια καὶ πυρὶ καὶέται, οὕτως ἔσται ἐν τῇ συντελείᾳ αἰώνος τούτῳ ἀποστελεῖ ὁ Τίὸς τοῦ Θεοῦ τοὺς ἀγγέλους αὐτοῦ καὶ συλλέξουσι πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρᾶς· ἐκεί ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων· τότε οἱ δίκαιοι ἐκλάμψωσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν. ταῦτα εἰπὼν, προσέθετο· Ὁ ἔχων ὡτα ἀκοῦειν ἀκούετω.

Τοιούτως μὲν λόγωι καὶ ἔτερως πλεῖστι τῆς τῶν σωμάτων ἡμῶν ἀναστάσεων ὁ Κύριος ἐφανέρωσεν· ἔργῳ δὲ τοὺς λόγους ἐπιστῶσατο, πολλοὺς ἐγείρας νεκροὺς, πρὸς δὲ τῷ τέλει τῆς ἐπὶ γῆς αὐτοῦ πολιτείας, καὶ τεταρταῖον ἡδὴ καταφθαρέντα καὶ ὁδῳδότα Λάξαρον τινα φίλου ἐαυτοῦ ἐκ τοῦ μνήματος καλέσας, καὶ ἤδω τὸν ἀπνοοῦν παραστησάμενος. ἐπὶ τούτου δὲ καὶ αὐτὸς ὁ Κύριος ἀπαρχῇ τῆς τελείας καὶ μηκέτι θανάτῳ υποπτωπούσης ἀναστάσεως ἡγέοντο, σαρκὶ τοῦ θανάτου γενομένου, ἀναστὰς δὲ τριήμερος καὶ τῶν νεκρῶν πρωτότοκος γενόμενος. ἡγέρθησαν μὲν γὰρ καὶ ἄλλοι ἐκ τῶν νεκρῶν, ἀλλὰ αὐθεὶς ἀπέθανον καὶ οὐκ ἔφθασαν εἰκόνα τῆς μελλούσης ἀληθινῆς ἀναστάσεως παραστήσαν μόνοις 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 age. 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
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Luke i. 2

Gal. i, 1

1 Cor. xv. 1 ff.

1 Cor. xv. 53-55

αὐτὸς τὸς ἀναστάσεως ἐκεῖνης ἄρχηγος ἐγένετο, πρῶτος τὴν ἀθάνατον ἐγέρθης ἀνάστασιν. ταῦτα καὶ οἱ ἀπ' ἀρχῆς αὐτοῦ ταῦτα καὶ ὑπερῆται γενόμενοι τοῦ λόγου ἐκήρυξαν. φησὶ γὰρ ὁ μακάριος Παῦλος, οὐ ἡ κλήσις οὐκ ἔξ ἀνθρώπων, ἀλλ' οὐ μνημόθεν γένονε: Γνωρίζω ύμῖν, ἀδελφοί, τὸ Εὐαγγέλιον ὁ εὐηγγελισμόν ὑμῖν: παρέδωκα γὰρ ύμῖν ἐν πρώτοις ὁ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, κατὰ τὰς Γραφὰς: εἴ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγέρθηται, πῶς λέγουσί τινες ὅτι ἀνά 70 στασις οὐκ ἔστιν; εἴ γὰρ νεκροὶ οὐκ ἐγείρονται, οὕτω Χριστὸς ἐγέρθηται: εἴ δὲ Χριστὸς οὐκ ἐγέρθηται, ματαία ἡ πίστις ἡμῶν, ἢτι ἐστε ἐν ταῖς ἀνομίαις ὑμῶν: εἴ εν τῇ ἥμη ταύτῃ ἐκπικότες ἐσμὲν ἐν Χριστῷ μόνοι, ἡ λευκότεροι πάντων ἀνθρώπων ἐσμέν. νυνὶ δὲ Χριστὸς ἐγέρθηται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκομιμένων γενόμενοι: ἐπειδὴ γὰρ δὶ ἀνθρώπον ὁ θάνατος, καὶ δὶ ἀνθρώπου ἀνάστασις νεκρῶν: ὥσπερ γὰρ ἐν τῷ 'Αδὰμ πάντες ἀποθνῄσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. καὶ μετ' ὅλγα: Δεῖ γὰρ τὸ φθερτὸν τοῦτο ἐνύσασθαι ἀφθαρσίαν καὶ τὸ θυτὸν τοῦτο ἐνύσασθαι ἀθανασίαν: ὅταν δὲ τὸ φθερτὸν τοῦτο ἐνύσῃται ἀφθαρσίαν καὶ τὸ θυτὸν τοῦτο ἐνύσῃται ἀθανασίαν, τότε πληρωθήσεται ὁ λόγος ὁ γεγραμμένος. Κατεπόθη ὁ θάνατος εἰς νῖκος: ποῦ σου, θάνατε, τὸ κέντρον: ποῦ σου, ἀδη, τὸ νῖκος; καταργεῖται γὰρ τέλος ἡ τοῦ θάνατον δύναμις τότε καὶ ἀφανίζεται, μηκέτι ὁλως ἐνεργοῦσα, ἀλλ' ἀθανασία λοιπὸν καὶ ἀφθαρσία δίδοται τοῖς ἀνθρώποις αἰώνιοι. 118
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.
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"Εσται οὖν, ἐσται ἀναμφιλέκτως ὁ τῶν νεκρῶν ἀνάστασις, καὶ τοῦτο ἀνενδοιαστὼς πιστεύομεν· ἀλλὰ καὶ ἀμοιβὰς καὶ εὐθύνας τῶν βεβιωμένων γινώσκομεν κατὰ τὴν φοβερὰν ἡμέραν τῆς τοῦ Χριστοῦ παρουσίας, Αἱ ἡς οὐρανοὶ πυροῦμενοι λυθήσονται καὶ στοιχεῖα καινούμενα τήκεται, ὡς φησὶ τὶς τῶν θεηγόρων, Καινοὺς δὲ οὐρανοὺς καὶ 71 καινὴν γῆν, κατὰ τὸ ἐπίγγελμα αὐτοῦ προσδοκῶμεν. ὅτι γὰρ ἀμοιβαί καὶ εὐθυναί εἰσὶ τῶν ἐργῶν ἐκεῖ, καὶ οὐδὲν ὅλως τῶν ἀγαθῶν ἢ τῶν πονηρῶν παραθησαίται, ἀλλὰ καὶ ἐργῶν καὶ ῥημάτων καὶ ἐνθυμισεων ἀνταποδόσεις ἀπόκεινται, δήλουν· φησὶ γὰρ ὁ Κύριος· 'Οσα ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τοῦτων ποτήριον ψυχρῶν μόνων εἰς ὅνομα μαθητοῦ, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. καὶ πάλιν λέγει· 'Οταν ἔλθῃ ὁ Τίὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγιοι ἄγγελοι μετ' αὐτοῦ, τότε συναισθήσονται ἐμπροσθεν αὐτοῦ πάντα τὰ ἐθνὶ καὶ ἀφορίζει αὐτοὺς ἀπ' ἀλλήλως, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων· τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατε με, ἔξονος ἡμῖν καὶ συνηγάγετέ με, γυμνός καὶ περιβάλετέ με, ἁσθενήσα καὶ ἐπεσκέψασθέ με, ἐν φυλάκῃ ἡμῖν καὶ ἦλθετε πρὸς με. τὸ τοῦτο λέγων· τὰς γινομένας παρ' ἡμῶν εἰς τοὺς δεομένους εὐποιῶς ἐαυτῷ οἰκείου· μενος· καὶ ἐν ἔτερῳ λέγειν· Πᾶς ὁστὸς ὀμολογήσει

2 Pet. iii. 12, 13

Mat. x. 42
Mk. ix. 41
Mat. xxv. 31-36

Luke xii. 8

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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 hungrred, 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, ὀμολογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς.

Ἰδοὺ διὰ πάντων τούτων καὶ ἀλλων πλειώνων ἐδήλωσε βεβαιάς εἰναι καὶ ἀσφαλεῖς τας ἁμοιβὰς 72 τῶν ἀγαθῶν ἐργῶν· ἄλλα καὶ τῶν ἐναντίων εὐθύνας ἀποκεῖσθαι προκατήγγειλε διὰ παραβολῶν θαυμασίων καὶ ἐξαισίων, ὡς ἡ πηγὴ τῆς σοφίας πανσόφως διηγήσατο· ποτὲ μὲν πλούσιον τινα παρεισάγων πορφύραν καὶ Βύσσου ἐνδεδυμένον, καὶ καθ ἣμέραν λαμπρῶς εὐφραινόμενον, ἀμετά- δοτον δὲ καὶ ἀνηλεί πρὸς τοὺς δεσμένους ὑπάρ- χοντα, ὡς καὶ πτωχῶν τινα Λάζαρον ὑνόματι πρὸς τὸν πυλῶνα αὐτοῦ βεβλημένον παρα- βλέπειν, καὶ οὐδὲ αὐτῶν τῶν τῆς τραπέζης αὐτοῦ ψυχῶν επιδεδόναι αὐτῶ· ἀποδανώντων ὅσον ἄμ- φοτέρων, ὁ μὲν πένης ἐκείνος καὶ ἡλκωμένος ἀπηρέχθη, φησίν, εἰς τὸν κόλπον Ἀβραὰμ, τὴν τῶν δικαίων συναυλίαν οὕτω δηλώσας· ο ὃς ἐπ' ἐπού- σιος παρεδόθη φλογὶ πικρᾶς βασάνου ἐν τῷ ἄδη- πρὸς δι' Ἀβραὰμ ἔλεγεν· Α'πέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά- νυν δὲ οὕτωσι μὲν παρακαλεῖται, σὺ δὲ ὄδυνασαι.

Ἑτέρωθι δὲ παρεικάζων τὴν τῶν οὐρανῶν βασι- λείαν, λέγει· Ὀμοία ἐστὶν ἡ βασιλεία τῶν οὐρα- νῶν ἀνθρώπω βασιλεῖ, ὡστε ἐποίησε γάμους τῷ νῷ αὐτοῦ, τὴν μέλλουσαν εὐφροσύνην καὶ λαμπρότητα οὕτω δηλῶν. πρὸς ἀνθρώπους γὰρ ταπεινοὺς καὶ τὰ ἐπίγεια φρονοῦντας τὸν λόγον ποιούμενος ἐκ τῶν συνήθων αὐτοῖς καὶ γνωρίμων ἐξίδου τὰς παραβολὰς· οὐ μὲντοι δὲ γάμους καὶ τραπέζας ἐν ἐκείνῳ 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 strange and wonderful, 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
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ἀλλὰ τῇ αὐτῶν συγκαταβαίνων παχύντι, τοιούτοις συνέχεται, γινωρίαν αὐτοῖς τὰ μέλλοντα βουλόμενοι. πάντας μὲν οὖν, φησί, 73 συνεκάλεσεν ὁ βασιλεὺς ὑψηλὰς κηρύγματι συνελθείν εἰς τοὺς γάμους καὶ ἐμφορηθῆναι τῶν ἀπορρήτων ἁγαθῶν ἐκείνων· πολλοὶ δὲ τῶν κεκλημένων ἁμελήσαντες οὐκ ἄπηλθον, ἀλλ' ἀπασχολήσαντες ἐαυτούς, οἱ μὲν εἰς ἄγροις, οἱ δὲ εἰς ἐμπορίας, οἱ δὲ εἰς νεονύμφως γυναῖκας, ἀπεστρέφονται ἐαυτοὺς τῆς λαμπρότητος τοῦ νυμφῶνος. ἐκείνων δὲ ἐθελοῦτι ἀλλοτριωθέντων τῆς τερτυίας εὐφροσύνης, ἀλλοὶ προσεκλήθησαν καὶ ἐπλήσθη ὁ γάμος ἀνακεμένιν. εἰσελθών δὲ ὁ βασιλεὺς θεώσασθαι τοὺς ἀνακεμένους εἰδεν ἑκεὶ ἀνθρώπων οὐκ ἐνδεδυμένον ἐνδύμα γάμου, καὶ λέγει αὐτῷ· Ἠσαίρε, πῶς εἰσῆλθες ὥδε μὴ ἔχων ἐνδύμα γάμου; ὦ δὲ ἐφιμώθη. τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δῆσαντες αὐτοῦ κείρας καὶ πόδας, ἀρατε αὐτόν, καὶ ἐμβάλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. οἱ μὲν οὖν παρατησάμενοι καὶ μεθόλοις τῆς κλησέως ὑπακούσαντες εἰςίν οἱ μὴ προσδραμόντες τῇ τοῦ Χριστοῦ πίστει, ἀλλ' εἴτε τῇ εἰσδολολατρείᾳ, εἴτε αἱρέσει τινὶ ἐμμείναντες· ὦ δὲ μὴ ἔχων τὸ τοῦ γάμου ἐνδύμα ἔστιν ὁ πιστεύσας μὲν, πράξει δὲ ὑπαραίτω τὸ νοητὸν ἐνδύμα κηλιδώσας, ός καὶ δικαιῶς ἐξεβλήθη τῆς χάρας τοῦ νυμφῶνος.

Καὶ ἀλλήν δὲ παραβολὴν ταύτη συνάδουσαν παρέδηκε, δέκα τινὰς παρθένους τυπώσας, Ων αἱ μὲν πέντε ἦσαν φρόνιμοι, αἱ δὲ πέντε μωραί. αἵτινες μωραί, λαβοῦσαι τὰς λαμπάδας αὐτῶν, 74
to men's grossness, he employed these names 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 ἐλαβον μεθ’ ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἐλαβον ἔλαιον· διὰ τοῦ ἔλαιου τὴν τῶν ἁγαθῶν ἔργων κτῆσιν σημαίνων. Μέσης δὲ τῆς νυκτός, φησὶ, κραυγὴ γέγονεν· Ἱδοῦ ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ· διὰ τοῦ μεσονυκτίου τὸ ἄδηλον τῆς ἡμέρας ἐκείνης παραστήσας. τὸτε ἡγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι· Αἱ μὲν οὖν ἔτοιμοι ἐξήλθον εἰς ἀπάντησιν τοῦ νυμφίου, καὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἔκλεισθη ἡ θύρα· αἱ δὲ ἀνέτοιμοι, ἀς εἰκότως μωρᾶς ἐκάλεσε· σβεννυμένας τὰς λαμπάδας ἑαυτῶν ὅρδας, ἀπῆλθον ἀγοράσαι ἔλαιον· παραγενόμεναι δὲ κλεισθεὶσιν ἦδη τῆς θύρας, ἔκραξον λέγουσαν· Κύριε, κύριε, ἀνοίξου ἡμῖν· ὁ δὲ, φησίν, ἀποκριθεὶς ἔπειτο· Ἀμήν, λέγω ὑμῖν, οὐκ οἶδα ύμᾶς· διὰ τούτων οὖν ἀπάντων δῆλον ἐστιν ἀνταπόδοσιν εἰναι οὐ μόνον τῶν ἐναντίων πράξεων, ἀλλὰ καὶ ρημάτων καὶ αὐτῶν τῶν ἐνθυμήσεων· εἶπεν γὰρ ὁ Σωτὴρ· Δέγω ὑμῖν ὅτι πάν ῥῆμα ἄργον ὁ ἐαν λαλήσωσιν οἱ ἀνθρώποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. καὶ αὕτη· Ἄμων δὲ, φησὶ, καὶ αἱ τρίχες τῆς κεφαλῆς ἠρθημέναι εἰς· διὰ τῶν τριχῶν τὰ λεπτότατα τῶν διαλογισμῶν καὶ ἐνθυμήσεων παραδηλώσας. 75 συνοδᾶ δὲ τούτων καὶ οἱ μακάριος διδάσκει· Παῦλος· Ζῶν γὰρ, φησίν, ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργής, καὶ τομώτερος ὑπέρ πᾶσαν μάχαιραν δίστομοι, καὶ δικαίωμενοι ἀχρι μερισμοῦ ἡφαῖστος τε καὶ πνεύματος, ἁρμῶν τε καὶ μυκῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ 126
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
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γυμνὰ καὶ τετραχηλίσμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὄν ἡμῖν ὁ λόγος.

Ταῦτα καὶ οἱ προφήται πρὸ χρόνων πολλῶν τῇ τοῦ Πνεύματος λαμπρόμενοι χάριτι ἀριθμη- λότατα κατήγγειλαν. φησὶ γὰρ ὁ Ἡσαίας: Ἔγω τὰ ἔργα αὐτῶν καὶ τοὺς λογισμοὺς ἐπίσταμαι καὶ ἀνταποδώσω αὐτοῖς: ἵνα συναγαγεῖν ἐρχομαι πάντα τὰ ἔθνη καὶ τὰς ἐλλώσσας, καὶ ἥξουσι, καὶ ὄψονται τὴν δόξαν μου. καὶ ἕστα ὁ υἱός του καινός καὶ ἡ γῆ καὶνή, ἢ ἔγω ποιῶ μὲν ἐνώπιόν μου καὶ ἥξει πάσα σάρξ τοῦ προσκυνήσαι ἐνώπιον μου, λέγει Κύριος, καὶ ἥξελεύσωται, καὶ ὄψονται τὰ κόλα τῶν ἀνθρώπων, τῶν παρα- βεβηκότων ἐν ἐμοῖ: ὁ γὰρ σκόλις αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἕστανε εἰς ὄρασιν πάση σαρκί. καὶ αὕτης περὶ τῆς ἡμέρας ἐκείνης λέγει: Καὶ εἰληθήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἀστρα πεσοῦν- ται ὡς φύλλα ἐξ ἀμπέλου: ἵδον γὰρ ἡμέρα Κυρίου ἔρχεται, ἀνιατός θυμοῦ καὶ ὀργῆς, θείαι τῆς οἰκουμένης ὅλην ἔρημον καὶ τοὺς ἀμαρτωλοὺς ἀπολέσατε ἐξ αὐτῆς: οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὁρίων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τοῦ 76 φῶς αὐτῶν οὐ δώσουσι, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλουστος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς: καὶ ἀπολῶ ὑβρίς ἀνόμως καὶ ὑβριν ὑπερηφάνων ταπεινώσω. καὶ πάλιν λέγει: Οὐαὶ οἱ ἐπιστρέφομεν τὰς ἀμαρτίας αὐτῶν ὡς σχοινίω- μακρῷ καὶ ὡς ξυγῳ ἐμάντες δαμάλεως τὰς ἀνομίας: οὐαὶ οἱ λέγουντες τὸ ποιηρὸν καλὸν καὶ τὸ καλὸν ποιηρῶν, οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότους, οἱ τιθέντες τὸ πικρὸν γλυκὸ καὶ τὸ γλυκὲ

Is. lxvi. 18 ff.

Is. xxxiv, 4

Is. v. 18

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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 there shall be darkness at the sun's rising, and the moon shall not give her light. And I will cause the arrogancy of the sinners 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
πικρών. ούαλ οι ἵσχύοντες ὑμῶν οἱ δυνάσται, οἱ κυριωτέσ τὸ σίκερα, οἱ δικαιοῦντες τὸν ἄσεβή ἔνεκεν δόρων καὶ τὸ δίκαιον τοῦ δικαίου αἴροντες, οἱ ἐκκλίνοντες κρίσιν πτωχῶν καὶ ἀρπάζοντες κρίμα πενήτων, ὡστε εἶναι αὐτοὶς χήραν εἰς ἀρπαγήν καὶ ὀρφανὸν εἰς προνομῆν. καὶ τι ποιήσουσι τῇ ἱμέρᾳ τῆς ἐπισκοπῆς; καὶ πρὸς τίνα καταφεύξονται τοῦ βοηθῆται; καὶ τοῦ καταλείψουσι τὴν δόξαν αὐτῶν τοῦ μη ἐμπεσεῖν εἰς ἀπαγωγήν; ὃν τρόπον καυχήσεται καλάμη ὑπὸ ἀνθρακός πυρὸς καὶ συγκαυχήσεται ὑπὸ φλογὸς ἀνημμένης, ἡ βία αὐτῶν ὡς χυνῶς ἔσται, καὶ τὸ ἀνθὺς αὐτῶν ὡς κοινοτὸς ἀναβήσεται. οὐ γὰρ ἤθελησαν τὸν νόμον Κυρίου Σαββαώθ, ἀλλὰ τὸ λόγιον τοῦ ἁγίου Ἰσραήλ παρώξυναι.

Τούτῳ συνάδων καὶ ἔτερος προφήτης φησὶν: Ἑγγὺς ἡ ἱμέρα Κυρίου ἢ μεγάλη, ἐγγὺς καὶ ταχὺ 77 σφόδρα: φωνὴ ἡ ἱμέρας Κυρίου πικρὰ καὶ σκληρὰ τέτακται: δυνατὴ ἡμέρα ὀργῆς ἡ ἱμέρα έκείνη, ἡμέρα θλίψεως καὶ ἀνάγκης, ἡμέρα ταλαιπωρίας καὶ ἀφανισμοῦ, ἡμέρα σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὀμίχλης, ἡμέρα σάλπιγγος καὶ κραυγῆς: καὶ ἐκθλίψω τοὺς πονηροὺς, καὶ πορεύσονται ὡς τυφλοὶ, ὡς τῷ Κυρίῳ ἐξήμαρτον: καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσόν οὐ μὴ δύνηται ἐξελέσθαι αὐτοὺς ἐν ἱμέρᾳ ὀργῆς Κυρίου· ἐν πυρὶ γὰρ ζῆλου αὐτοῦ καταναλώθησαι πᾶσα ἡ γῆ, διότι συντέλειαν ποιήσει ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν. πρὸς τούτοις καὶ Δαυίδ ὁ βασιλεὺς καὶ προφήτης βοᾷ: 'Ὁ Θεὸς ἐμφανῶς ἤξει, ὁ Θεὸς ἡμῶν, καὶ οὐ παρασιωτήσεται. πῦρ ἐνώπιον αὐτοῦ καυχήσεται, καὶ κύκλῳ αὐτοῦ καταγίσ.
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 foam, 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, and of other prophets: 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
σφοδρῷ· προσκαλέσεται τὸν οὐρανὸν ἀνω καὶ τὴν γῆν, τοῦ διακρίναι τὸν λαὸν αὐτοῦ. καὶ αὐθίς·

Ps. lxxii. 8 Ἄναστα, φησίν, Θεός, κρίνων τὴν γῆν, ὦτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεται σοι· καὶ σὺ ἀποδόσεις
Ps. lxxvi. 11 ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. πολλὰ δὲ καὶ έτερα τοιαύτα ὀ τε ψαλμῳδὸς καὶ πάντες οἱ προφήται τῷ θείῳ πνεύματι μυθέντες περί τῆς μελλούσης κρίσεως καὶ ἀνταποδόσεως ἐκήρυξαν· δὲν τοὺς λόγους καὶ ὁ Σωτήρ ἀσφαλέστατα βεβαιώσας, 78 ἐδίδαξεν ἡμᾶς πιστεύειν ἀνάστασιν νεκρῶν καὶ ἀνταπόδοσιν τῶν βεβιωμένων ζωὴν τε ἀπελευθη
tου τοῦ μέλλοντος αἰῶνος.

X

"Ο δὲ Ἰωάσαφ, κατανύξεως πολλῆς ἐπὶ τούτως πληρωθείς, σύνδακρυς ὅλος ἦν. καὶ φησὶ πρὸς τὸν γέροντα· Πάντα μοι σαφῶς ἐγνώρισας, καὶ ἀσφαλῶς διεξῆλθες τὴν φρικτὴν τάυτην καὶ θαυ-
mαστὴν διήγησιν. τούτων οὖν προκειμένων ἡμῖν, τί χρή ποιεῖν, τοῦ ἐκφυγεῖν τὰς ἡτοιμασμένας τοῖς ἀμαρτωλοῖς κολάσεις, καὶ ἀξιώθηναι τῆς χαρᾶς τῶν δικαίων;

Καὶ ὁ Βαρλαάμ ἀπεκρίνατο· Γέγραπται ὅτι δι-
dιάσκοντός ποτε τοῦ Πέτρου τὸν λαὸν, ὡς καὶ κορυ-
φαῖος ἐκλήθη τῶν ἀποστόλων, κατενύγησαν τῇ καρδίᾳ, καθάπερ καὶ σὺ σήμερον, καὶ, εἰπόντων αὐτῶν· Τί ποιήσομεν; ὁ Πέτρος ἐφή πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτίσθητω ἐκαστὸς ὑμῶν εἰς ἀφεσιν ἀμαρτιῶν, καὶ λήψεσθε τὴν ὀρφεῖν τοῦ

Acts ii. 37-39

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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.'

X

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
Ἀγίου Πνεύματος. ὡμῖν γὰρ ἔστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὡμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν. ἵδον οὖν καὶ ἐπὶ σὲ ἐξέχεε τὸ πλούσιον ἔλεος αὐτοῦ, καὶ προσκαλέσατο σὲ, τὸν μακρὰν αὐτοῦ τῇ γνώμῃ ὑπάρχοντα καὶ ἀλλοτρίως λατρεύοντα οὐ θεοῖς, ἀλλὰ δαίμοσιν ὀλεθρίως καὶ ξοάνοις κωφοῖς καὶ ἀναισθήτοις. διὸ καὶ πρὸ πάντων πρόσελθε τῷ κεκληκτῷ, παρ’ οὐ λήψῃ τῶν ὀρωμένων καὶ τῶν ἀφρότων ἀφευδὴ τὴν γνώσιν. εἰ δὲ μετὰ τὸ κληθῆναι οὐ θεέεις ἢ βραδύνεις, δικαία Ἰσον κρίσει ἀπόκληρος ἐσθη, τῷ μὴ θελῆσαι μὴ 79 ἐθέλθεις· οὕτω γὰρ καὶ ὁ αὐτὸς ἀπόστολος Πέτρος πρὸς τινὰ τῶν μαθητῶν λελάληκεν. ἐγὼ δὲ πιστεύομεν τὸ καὶ ὑπήκουσας τῆς κλῆσεως, καὶ ἠτί τρανότερον ὑπακούσας ἀρεῖς τῶν σταυρὸν καὶ ἀκολουθήσεις τῷ καλοῦντι σὲ Θεό καὶ Δεσπότη, ὅσ προσκαλεῖται σὲ ἀπὸ θανάτου εἰς ζωὴν καὶ ἀπὸ σκότους εἰς φῶς. τῷ ὧντι γὰρ ὁ τοῦ Θεοῦ ἄγνοια σκότος ἐστὶ καὶ θανάτος ψυχῆς, καὶ τὸ δουλεύειν εἰδώλους ἐπ’ ὀλέθρῳ τῆς φύσεως πάσης μοι δοκεῖ εἶναι ἀναισθησίας καὶ ἀφροσύνης ἐπέκεινα.

Οὗς τίνι ὁμοιώσω, καὶ ποταπῆν σοι εἰκόνα τῆς τούτων ἀβελτηρίας παραστήσω; ἀλλὰ σοι παραθήσω ὑπόδειγμα παρά τινος ἀνδρὸς σοφωτάτου λεχθὲν πρὸς με.

Ἐλεγε γὰρ ὅτι ὁ ὁμοίως εἰςιν οἱ τῶν εἰδώλων προσκυνηταὶ ἀνθρώπω ἱερείῃ, ὃς κατέσχεν ἐν τῶν σμερετάτων στρουθίων ἄμεινα τούτῳ καλοῦσι. λαβὼν δὲ μάχαιραν τοῦ σφάξας αὐτὸ καὶ φαγεῖν, ἐδόθη τῇ ἄμεινι φωνῇ ἑνάρθρος. καὶ

1 Pet. ii. 9

Acts viii. 22, 23 (?)

Hab. ii. 18

Mat. x. 38

Mk. viii. 34

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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.\(^1\) 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 all 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(?).}
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φησι πρὸς τὸν ἴζευτῆν. Τῇ σοι ὀφελοῖς, ἀνθρωπε, 80
tῆς ἐμῆς σφαγῆς; οὐ δυνῆσῃ γὰρ δι᾽ ἐμοῦ τὴν
σὴν ἐμπλῆσαι γαστέρα. ἀλλ᾽ εἶ με τῶν δεσμῶν
ἐλευθερώσεις, δώσω σοι ἐντολὰς τρεῖς, ἃς φυλάτ-
tων μεγάλα παρ᾽ ὅλην σοι τὴν ξωὴν ὄφεληθήσῃ.
ὁ δὲ, θαμβηθεὶς τῇ ταύτῃ λαλιᾷ, ἐπηγγείλατο, εἶ
καίνὸν τι παρ᾽ αὐτῆς ἀκούσειε, θάττον ἐλευ-
θερώσαι τῆς κατοχῆς. ἐπιστραφεῖσα δὲ ἡ ἁγίδων
λέγει τῷ ἀνθρώπῳ. Μηδέποτὲ τινος τῶν ἀνε-
φίκτων ἐπιχειρήσεις ἐφικέσθαι, καὶ μὴ μεταμελεῖ
ἐπὶ πράγματι παρελθόντι, καὶ ἀπίστου βήμα
tῶπότε μὴ πιστεύσῃς. ταῦτας δὴ τὰς τρεῖς
ἐντολὰς φύλαττε, καὶ εἶ σοι γέννηται. ἀγάμενος
dὲ ὁ ἁγίρ τὸ νοσύνοπττον καὶ συνετὸν τῶν ῥημά-
tων, λύσας αὐτὴν τῶν δεσμῶν κατὰ τὸν ἀέρος
ἐξαπέστειλεν. ἡ οὖν ἁγίδων θέλουσα μαθεῖν εἶ ἐπέγων ὁ ἁγίρ τῶν λεχθέντων αὐτῷ ῥημάτων
τῆν δύναμιν καὶ εἶ ἐκαρπωσατό τινα ὄφελειαν,
λέγει πρὸς αὐτὸν ἑπταμένη ἐν τῷ ἀέρι. Φεῦ
σοι τῆς ἀβουλίας, ἀνθρωπε, ὅποιον θησαυ-
ρὸν σήμερον ἀπώλεσας. ὑπάρχει γὰρ ἐν τοῖς
ἐγκάτοις μου μαργαρίτης, ὑπερέχων τῷ μεγέθει
στρουθοκαμήλου ὦν. ὡς οὖν ἰκουσε ταῦτα
ὁ ἴζευτῆς, συνεχύθη τῇ λύπῃ μεταμελόμενος ὅτι
ἐξέφυγεν ἡ ἁγίδων ἐκείνη τὰς χεῖρας αὐτοῦ· καὶ
πειρώμενος αὐθίς κατασχεῖν αὐτὴν, ἔπει. Δεῦρο
ἐν τῷ οὐκῳ μου, καὶ, φιλοφρονησάμενος σε καλὼς,
ἐντίμως ἐξαποστελῶ. ἡ δὲ ἁγίδων ἐφη αὐτῷ. 81
Νῦν ἐγνών ἵσχυρὸς ἀνοητάνειν σε· δεξάμενος
γὰρ τὰ λεχθέντα σοι προθύμως καὶ ἱδέως ἀκού-
σας, οὐδεμιᾶν ἔξι αὐτῶν ὄφελειαν ἐπεκτῆσω. ἐιπὸν 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 ἵδοι συνεχύθης τῇ λύπη ὅτι σοι τὰς χεῖρας ἐξέφυγον, μεταμελόμενος ἐπὶ πράγματι παρελθόντι. ἐνετειλάμην σοι μὴ ἐπιχειρεῖν τῶν ἀνεφίκτων ἐφικέσθαι, καὶ πειρᾶ κατασχεῖν με, μὴ δυνάμενος τῆς ἐμῆς ἐφικέσθαι πορείας. πρὸς τούτοις δὲ καὶ ἀπίστων θῆμα μὴ πιστεύεις σοι διεστειλάμην· ἀλλ' ἱδοι ἐπίστευσας ὑπάρχειν ἐν τοῖς ἐγκάτωσ μου μαργαρίτην ὑπερβαίνοντα τὸ μέτρον τῆς ἡλικίας μου, καὶ οὐκ ἐφρόνησας συνείναι ὅτι ὅλη ἐγὼ οὐκ ἐφικνοῦμαι τῷ μεγέθει τοῦ τοῦ στροθοκαμήλου ὅπως καὶ πῶς μαργαρίτην τοιούτον ἔχωφησα ἐν ἐμοί;  

Οὕτως οὖν ἀνοηταίνουσι καὶ οἱ πεποιθότες ἐπὶ τοὺς εἰδώλους· εἰργάσαντο γὰρ ταῦτα ταῖς χερσίν αὐτῶν, καὶ προσκυνοῦσιν ἀ ἐποίησαν οἱ δάκτυλοι αὐτῶν, λέγοντες· Οὕτωι οἱ πλαστοῦργοι ἡμῶν. πῶς οὖν πλαστοῦργος τοὺς ὑπ' αὐτῶν δημιουργηθέντας καὶ διαπλασθέντας νομίζουσιν; ἀλλὰ καὶ τηροῦντες αὐτὰ ἐν ἀσφαλείᾳ, τοῦ μὴ ὑπὸ κλεπτῶν συληθῆναι, φύλακας ἀποκαλοῦνται τῆς σφῶν σωτηρίας· καὶ τοῖς γε πόσης ταῦτα ἀφροσύνης, καὶ τὸ μὴ γνώσκειν ὅτι, οὐκ ἐξαρκοῦσας ἐαυτοὺς φυλάσσειν καὶ βοηθεῖν, πῶς ἄλλοις γέ- 82 νοῦτο φύλακες καὶ σωτηρίες; τί γάρ, φησίν, ἐκζητοῦσι περὶ τῶν ἄνωτον τοὺς νεκροὺς; κατακενοῦσι χρήματα, στήλας τοὺς δαίμονι καὶ ἀγάλματα ἐγείραι, καὶ φληγαφούσι ἡγαθῶν παρόχοις αὐτοὺς ὑπάρχειν, αἰτοῦντες παρ' αὐτῶν λαβεῖν ἀπερ οὕτε πῶςποτε ἐκτήσαντο, οὕτε μὴν ἐτὶ κτήσονται. διὸ γέγραπται· ἦν οἷοι αὐτοὶς γένοιτο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ' αὐτοῖς· οὕτως, φησίν, μισθωσάμενοι χρυσοχόον,
behold thou art distraught with grief because I have escaped out of thy hands—there thou regretest 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
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ἐποίησαν χειροποίητα, καὶ κύψαντες προσεκύνησαν αὐτοῖς. αἴρουσιν αὐτά ἐπὶ τῶν ὦμων καὶ πορεύονται: ἐὰν δὲ θῶσιν αὐτά ἐπὶ τοῦ τόπου, μενεῖ ἐν αὐτῷ, οὐ μὴ κινηθῇ. καὶ ὅσος ἑκατέρος πρὸς αὐτά, οὐ μὴ εἰσακούσῃ αὐτοῦ, ἀπὸ κακῶν οὐ μὴ σώσῃ αὐτόν. Διὸ αἰσχύνθητε αἰσχύνην αἰώνιον, οἱ πεποιθότες ἐπὶ τοὺς γλυπτοὺς, οἱ λέγοντες τοὺς χωνευτοὺς: 'Τμεῖς ἐστε θεοὶ ἡμῶν.

'Εκ ταύτης οὖν τῆς ποιηματικῆς γενεάς καὶ ἀπίστου προσκαλεῖται σε Κύριος, λέγων σοι: 'Εξελθε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητι, καὶ ἀκαθάρτου μὴ ἄψη, ἀλλὰ σώθητι ἐκ τῆς γενεαίς τῆς σκολιάς ταύτης: ἀνάστηθι καὶ πορεύον, ὅτι οὐκ ἐστι σοι αὐτὴ ἀνάπαυσις· ἡ γὰρ πολυαρχία τῶν παρ' ὑμῖν θεῶν καὶ ἀτακτῶν καὶ στασιῶδῶς καὶ παν- τελῶς ἀνύπαρκτον. ἡμῖν δὲ οὕς οὕτως ἐστιν, οὐδὲ πολλοὶ θεοὶ καὶ κύριοι· ἀλλ' εἰς Θεός ὁ Πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ, οὐ έστιν 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 ὅρατα καὶ τὰ ἄορατα, εἴτε Θρόνοι, εἴτε Κυρίοιτες, εἴτε Ἀρχαί, εἴτε Ἑξωσιαί. Τὰ πάντα δυ' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν οὐ γέγονε· καὶ ἐν Πνεύμα Ἀγιων, ἐν οὗ τὰ πάντα, τὸν Κύριον καὶ Χωσποίον, Θεόν καὶ θεοποιοῦν, Πνεύμα ὄγαθον,
 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 untoward 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
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John xvi. 7 Πνεῦμα εὕθες, Πνεῦμα παράκλητον, Πνεῦμα

Rom. viii. 15 νύσθεν. τούτων Θεός μὲν ἕκαστον καθ' ἑαυτῷ

θεωρούμενον ὡς ὁ Πατὴρ καὶ ὁ Θεὸς, ὡς ὁ Θεὸς

καὶ τὸ Πνεῦμα τὸ "Ἀγιόν, εἰς δὲ Θεὸς ἐν τρισὶ, μία

φύσις, μία βασιλεία, μία δύναμις, μία δόξα, μία

οὐσία, διαίρετη ταῖς ὑποστάσεσι καὶ μονὸν. εἰς

γὰρ ὁ Πατὴρ, φ καὶ ἴδιον ἡ ἀγέννησια: εἰς δὲ ὁ

μονογενὴς Θεός, καὶ ἴδιον αὐτῷ ἡ γέννησις: ἐν

δὲ τὸ "Ἀγιόν Πνεῦμα, καὶ ἴδιον αὐτῷ ἡ ἐκπόρευσις.

οὔτω γὰρ ἴμεις, ὡς φωτὸς τοῦ Πατρὸς φῶς περι-

λαμφθεῖτε τὸν Θεόν ἐν φωτὶ τῷ "Ἀγιῶ Πνεύματι,

μίαν δοξάζομεν θεότητα ἐν τρισὶ ὑποστάσεσι:

καὶ αὐτὸς ἐστὶν ἀληθινὸς καὶ μόνος Θεὸς, ὡς ἐν

Τριάδι γνωσάμενος, ὡς εἰς αὐτὸν καὶ δὲ αὐτοῦ

καὶ εἰς αὐτὸν τὰ πάντα.

Τούτου τῇ χαρίτι τὰ κατὰ σὲ γνώς κἄγω ἀπ-

εστάλην διδάξαι σὲ ἅ μεμάθηκα καὶ τετήρηκα εἰς

ἀρχῆς εἰς τὴν ὡς τοὺς πολίαν, εἰ ὡς πιστεύσεις

καὶ βαπτισθῆς, σωθήσῃ: εἰ δὲ ἀπιστήσεις, κατα-

κριθής: τάντα γὰρ ἡ σήμερον ὥρας καὶ ὡς σε-

μινυνη, ἡ τε δόξα καὶ τρυφή καὶ ὁ πλοῦτος καὶ

πάσα ἡ τοῦ βίου ἀπάτη, ὡς οὔτω παρέρχεται,

ἐκβαλοῦσι δὲ σὲ καὶ μὴ βουλόμενον ἐντεῦθεν.

καὶ τὸ μὲν σῶμα κατακλεισθήσεται σμικρότατῳ

μνήματι μονώτατον καταλειφθέν, πάσης τε ἀπο-

στερηθέν φίλων καὶ συγγενῶν ἑταρείας: οἶχή-

σεται δὲ τὰ τερπνὰ τοῦ κόσμου, καὶ πολλῆ ἀηδία

καὶ δυσώδης φθορά, ἀντὶ τῆς νυνὶ καλλονῆς καὶ

εὐσμίας, περιχυθήσεται· τὴν δὲ ψυχὴν σοῦ

βαλοῦσιν ἐν τοῖς καταχθονίοις τῆς γῆς, ἐν τῇ κατα-

δίκῃ τοῦ ἰδοὺ, ἐως τῆς τελευταίας ἀναστάσεως,

ἡμίκα πάλιν ἀπολαβοῦσα ἡ ψυχὴ τὸ έαυτής.
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
σῶμα ἐκριθῆσεται ἐκ προσώπου Κυρίου, καὶ παραδοθήσεται πυρὶ γεέννης ἀτελεύτητα φλογὶ-ξούσης. ταῦτα σοι συμβῆσεται καὶ πολλῷ τού-των χείρονα, εἴ ἐμμενίς τῇ ἀπιστίᾳ.

Εἰ δὲ προθύμως ὑπακούσεις τῷ καλοῦντί σε εἰς σωτηρίαν, καὶ, προσδραμὼν αὐτῷ πόθῳ καὶ χαρᾷ, τῷ φωτὶ αὐτοῦ σμικρωθήσῃ, καὶ ἀμετα-στρεπτί αὐτῷ ἀκολουθήσεις, πάντα μὲν ἅπαν-σάμενος, αὐτῷ μόνῳ κεκολλημένος, ὅποιας τεῦξῃ ἀσφαλείας καὶ εὐφροσύνης ἄκουσον· 'Εὰν κάθῃ, ἀφοβος ἔσῃ· εὰν δὲ καθεύδῃς, ἦδεως ὑπνώσεις, καὶ οὐ φοβηθήσῃς πτῶσιν ἐπελθοῦσαν, οὐδὲ ὀρμᾶς τῶν ὀσεβῶν δαιμόνων ἔπερχομένας· ἄλλα πορεύσῃ τεποιθῶς ὡς λέων, καὶ ξήσῃ μετ' εὐφροσύνης καὶ ἀγαλλιάματος αἰωνίου· ἐπὶ γὰρ τῆς κεφαλῆς σου ἀγαλλίασις καὶ αἴνεσις, καὶ εὐφροσύνη καταλή-ψεται σε· ἐνδὰ ἀπέδρα ὄδυνη, λύπη καὶ στεναγμοῖς· τότε ῥαγίσεται πρόωμον τὸ φῶς σου, καὶ τὰ ἱματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἐμπροσθέν σου ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε· τότε βοήσῃ, καὶ ὁ Θεὸς εἰσακούσεται σου· ἔτι καλοῦντος σου ἐρεί· 'Ἰδοὺ πάρειμι· ἐγὼ γὰρ εἰμὶ ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μυησθὼ· σὺ δὲ μνήσθητι καὶ κριθῶ-μεν· λέγε σὺ τὰς ἀνομίας σου, ἵνα δικαιωθῆς· καὶ ἐὰν ὄσων παῖ ἀμαρτίαν σου ὡς φοινικὸν, ὡς χιόνα λευκανὸ· ἐὰν δὲ ὄσων ὡς κόκκινον, ὡς ἐρίων λευκανῷ. 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 terror coming or the assaults of evil spirits, but shalt go thy way bold as any lion, and shalt live in bliss and everlasting joyaunce. 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 ῥήματα καλὰ καὶ θαυμαστὰ εἶσι, κἀγὼ ἐπίστευσα καὶ πιστεύω, πάσαν μὲν εἰδωλολατρείαν ἀπὸ καρδίας μυσίςασε: καὶ, πρὸ τοῦ εἰσελθεῖν γὰρ σε πρὸς με, πλαγίως πῶς καὶ διστάζων πρὸς ταῦτην δίκεκτό μου ἡ ψυχή· νυνὶ δὲ τέλειον μῆςος ἐμίσησα, μαθὼν παρὰ σοῦ τὴν ματαίωτητα τούτων καὶ τὴν ἀφροσύνην τῶν αὐτῶς λατρευόντων. Ποθῶ δὲ τοῦ ἀληθινοῦ Θεοῦ δοῦλος γενέσθαι, εἴπερ οὐκ ἀπώσεται με τὸν ἀνάξιον διὰ τὰς ἐμὰς ἄνομίας, ἀλλὰ συγχωρήσει μοι πάντα, φιλάνθρωπος ὡς καὶ εὐσπλαγχνός, καθὰ διδάσκεις, καὶ ἀξιώσει με δούλων αὐτοῦ γενέσθαι. ἥδη οὖν ἑτοίμως ἔχω καὶ τὸ βάπτισμα δέξασθαι, καὶ πάντα ὅσα εἴπης μοι φυλάξαι. τι δὲ χρή με ποιεῖν μετὰ τὸ βάπτισμα; καὶ εἰ ἀρκεῖ τούτο μόνον πρὸς σωτηρίαν, τὸ πιστεύσαι καὶ βαπτι-θύμαι, ἢ καὶ ἄλλα τινὰ δεῖ προστίθεναι; 

Καὶ φησὶ πρὸς αὐτὸν ὁ Βαρδαμᾶ: Ἡ Ακούσων τί δεὶ ποιεῖν μετὰ τὸ βάπτισμα; πάσης μὲν ἀμαρτίας καὶ παντὸς πάθους ἀπέχεσθαι, ἐποικο- 

domein δὲ ἐπὶ τῷ θεμελίῳ τῆς ὀρθοδόξου πίστεως τὴν τῶν ἄρετῶν ἐργασίαιν, ἐπειδὴ πίστις χωρὶς 

tὸν ἐργων νεκρὰ ἐστὶν, ὡσπερ καὶ ἔργα πίστεως 

dίχα. φησὶ γὰρ ὁ Ἀρτόστολος: Ἐν πνεύματι 

περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέ-

σητε· φανερὰ δὲ ἐστὶ τὰ ἐργά τῆς σαρκὸς ἀτινὰ 

ἐστὶ, μοιχεῖαι, πορνεῖαι, ἀκαθαρσίαι, ἀσέλγειαι, 

eἰδωλολατρείαι, φαρμακεῖαι, ἑχθραί, ἔρις, ζῆλοι,
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,
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θημοί, ἐρίθειαι, διχοστάσιαι, αἴρέσεις, φθόνοι, φόνοι, φιλαργυρίαι, λοιδορίαι, φιληδονίαι, μέθαι, κώμοι, ὑπερήφανιαι, καὶ τὰ ὅμοια τούτων: ἄ προλέγω ύμῖν, καθὼς καὶ προεἶπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν ὁ δὲ καρπὸς τοῦ πνεύματος ἔστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια, ἀγαμημόνες ψυχῆς καὶ σώματος, ταπείνωσις καρδίας καὶ συντριβή, ἐλεημοσύνη, ἀμυνοσικικία, φιλανθρωπία, ἀγρυπνία, μετάνοια ἀκριβῆς πάντων τῶν προγεγομένων σφαλμάτων, δάκρυνος κατανύξεως, πένθος ὑπέρ τε τῶν ἠδών ἁμαρτιῶν καὶ τῶν τοῦ πλησίον, καὶ τὰ τούτων ὅμοια, ἄτιμα, ὡσπερ τινὲς βαθμίδες καὶ κλίμακες ἀλλήλων ἔχομεναι καὶ ὑπ’ ἀλλήλων συγκροτούμεναι, εἰς 88 οὐρανὸν τὴν ψυχὴν ἀναφέρουσιν. Ἰδοὺ τούτων ἐντελῶς, μετὰ τὸ βάπτισμα, ἀντέχεσθαι, τῶν δὲ ἑαυτῶν ἀπέχεσθαι.

Εἰ δὲ μετὰ τὸ λαβεῖν τὴν ἐπιγνώσιν τῆς ἀληθείας, τῶν προτέρων αἰθίας ἐπιληψιμέθα νεκρῶν ἔργων, καὶ ὡς κύων ἔπὶ τὸν ἴδιον ἔμετον ἐπιστρέψωμεν, συμβηστεῖ ήμῖν τὸ ὑπὸ τοῦ Κυρίου εἰρήμενον. Ὅταν γὰρ, φησί, τὸ ἀκάθαρτον Πνεῦμα ἑξέλθῃ ἀπὸ τοῦ ἀνθρώπου (τῇ χάριτι δηλαδὴ τοῦ βαπτισμοῦ), διέρχεται δι’ ἀνύδρων τῶν, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει· μὴ φέρον δὲ ἐπὶ πολὺ ἄοικον καὶ ἀνέστιον περιπλανᾶσθαι, λέγει: Ἑπιστρέψω εἰς τὸν οἰκὸν μου, θεόν ἐξηλθον. καὶ ἔλθον, εὑρίσκει σεσαρωμένον 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, longsuffering, 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 hearthless, 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
πληρωσαντα ἑαυτον τῷ πλούτῳ τῶν ἁρετῶν. τότε πορεύεται καὶ λαμβάνει μεθ' ἑαυτοῦ ἑτέρα ἑπτὰ Πνεύματα πονηρότερα ἑαυτοῦ· καὶ εἰσέλθοντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρῶτων. τὸ γὰρ βαπτισμα τῶν μεν προημαρτημένων πάντων τὰ χειρόγραφα, τῷ ὑδατί ἐνθάπτον, παντελεῖ ἀφαίρεσιν παραδίδωσι, καὶ εἰς τὸ ἔξοδο τεῖχος ὑμῖν ἐστιν ἀσφαλεῖς καὶ προπύργιον καὶ ὁπλον κραταιῶν εἰς τὴν τοῦ ἔχθρον παράταξιν· οὐ μὴν δὲ ἀναρέε τὸ αὐτεξουσίον, οὔτε τῶν μετὰ τὸ βαπτισμα ἀμαρτανομένων ἔχει συγχώρησιν, οὔτε δευτέρας κολυμβήθρας κατάδυσιν. ἐν γὰρ ὁμολογοῦμεν βαπτισμα· καὶ χρή πάση φυλακῇ τηρεῖν ἑαυτοῦ, μὴ δευτέροις ἐμπεσεῖν μολυσμοῖς, ἀλλὰ τῶν ἐντολῶν ἐπιλαβέσθαι τοῦ Κυρίου. εἰπὼν γὰρ πρὸς τοὺς Ἀποστόλους, Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Τιου καὶ τοῦ Ἀγίου Πνεύματος, οὐ μέχρι τούτου ἐστὶν ἀλλὰ προσέθετο, Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.

Ἐνετείλατο δὲ πτωχοὺς μὲν εἶναι τῷ πνεύματι, οὓς μακαρίζει καὶ τῆς βασιλείας τῶν οὐρανῶν ἠξίους ἀποκαλεῖ. εἶτα πενθείν ἐν τῷ παρόντι ὑποτίθεται βίῳ, ἵνα τῆς μελλούσης παρακλήσεως ἀξιωθομένην, πραεῖς υἱὸς ἐναι καὶ ἀεὶ πεινῶντας καὶ διψῶντας τὴν δικαιοσύνην, ἐλεήμονας τε καὶ εὐμεταδότους, οἰκτίρμοις καὶ συμπαθεῖς, καθαροὺς τῇ καρδίᾳ, ἀπεχομένους ἀπὸ παντὸς μολυσμοῦ σάρκος καὶ πνεύματος, εἰρηνοποιοὺς πρός τε τοὺς πλησίον καὶ πρὸς τὴν
BARLAAM AND IOASAPH, xi. 88–90

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,
έαυτών ψυχήν, ὑποτάξαντας δηλονότι τὸ χείρον τῷ κρέαττον καὶ τόν μεταξὺ αὐτῶν διηρκή
πόλεμον ὀρθῇ κρίσει εἰρημοποιήσαντας, ὑπο-
μένειν τε πάντα διωγμὸν καὶ πάσαν θλίψιν καὶ
ἀνειδισμόν, ἐνεκεν δικαιοσύνης ὑπὲρ τοῦ ὄνοματος
αὐτοῦ ἡμῶν ἐπαγόμενον, ἵνα τής αἰωνίου χαρᾶς
ἐν τῇ λαμπρᾷ τῶν δόρων διανομῇ ἀξιωθῶμεν.
ἳλλα καὶ ἐν τῷ κόσμῳ οὕτως παρακελεύεται
λάμπειν τὸ φῶς ἡμῶν ἐμπροσθεν τῶν ἀνθρώπων,
ὅπως ἴδωσιν, φησίν, ὅτα καλά ἔργα ὑμῶν, καὶ
dοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Ὁ μὲν γὰρ τοῦ Μωσέως νόμος, ὁ πάλαι δοθεὶς
tοῖς Ἰσραηλίταις, ὦ φονεύσεις, λέγει, ὦ μοι-
χεύσεις, ὦ κλέψεις, ὦ πυροσβέσεις: ὁ δὲ
Χριστὸς φησιν, ὅτι Πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ
αὐτοῦ εἰκῇ, ἐνοχὸς ἔσται ἡ κρίσις. ὃς δὲ ἀν εἴπῃ,
Μωρέ, ἐνοχὸς ἔσται εἰς τὴν γένναν τοῦ πυρὸς:
καὶ ὅτι, Ἐὰν προσφέρης τὸ δῶρόν σου ἐπὶ τὸ
θυσιαστήριον, κάκει κινησθῇ ὅτι ὁ ἀδελφός σου
ἐχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἐπὶ τὸ
θυσιαστήριον, καὶ ἀπελθὼν πρῶτον διαλλάγηθι
τῷ ἀδελφῷ σοι καὶ ὅτι Πᾶς ὁ ἐμβλέπων γυναῖκα
πρὸς τὸ ἐπιθυμῆσαι, ἢδὲ ἐμοίχευσεν αὐτῷ ἐν τῇ
καρδίᾳ αὐτοῦ τῶν μολυσμῶν τῆς ψυχῆς καὶ τὴν
tὸ πάθους συγκατάθεσιν μοιχείαν καλέσας.
ἳλλα καὶ τοῦ νόμου τὴν ἐπιορκίαν καλύπτος, ὁ
Χριστὸς οὐδὲ ὅλως ὁμοίως, πλὴν τοῦ Ναὴ καὶ τοῦ
Ὅυ, ἐνετείλατο. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ
ὀδύνα ἀντὶ ὀδύνας ἐκεῖ· ἔνταῦθα δὲ· ὁστις σε
βαπτίσει εἰς τὴν δεξιὰν σιαγώνα, στρέψον αὐτῷ,
φησί, καὶ τὴν ἀλλήν· καὶ τῷ θέλοντι σοι κριθῆναι
καὶ τῶν χιτῶνά σου λαβεῖν, ἀφες αὐτῷ καὶ τὸ

Exod. xx.
13; Deut. v.
Exod. xxi.
28; Deut.
xix. 21
Mat. v. 39 ff.
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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 all 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 defilement 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
ϊμάτιον· καὶ ὧστις σε ἀγγαρεύσει μίλιον ἐν, ὕπαγε μετ’ αὐτοῦ δύο· τῶν αἰτοῦντι σὲ δίδου, καὶ τὸν θέλοντα ἀπὸ σου δαμείσασθαι μὴ ἀποστραφῆς· ἀγαπάτε τοὺς ἐχθρούς ὦμῶν, εὐλογεῖτε τοὺς καταρωμένους ὦμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὦμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὦμᾶς καὶ διωκόντων, ὅτως γένησθε ὑπὸ τοῦ Πατρός ὦμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἦλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. μὴ κρίνετε, ἵνα μὴ κρυθήτε· ἀφετε, καὶ ἀφεθήσεται ὦμιν. μὴ θησαυρίζετε ὦμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅποιον σή καὶ βρώσις ἀφαιρεῖ καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν· θησαυρίζετε δὲ ὦμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφαιρεῖ καὶ ὅπου κλέπται οὐ διορύσσουσι, οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστίν ο θησαυρὸς ὦμῶν, ἐκεῖ ἐσται καὶ ἡ καρδία ὦμῶν. μὴ μεριμνᾶτε τῇ ψυχῇ ὦμῶν τῇ φάγητε καὶ τὶ πίνετε, μηδὲ τῷ σῶματι ὦμῶν τῇ ἐνδύσησθε· οἶδε γὰρ ὁ Πάτὴρ ὦμῶν ὁ οὐρανὸς ὅτι χρῆσεται τούτων ἀπάντων· ὅσον τὴν ψυχὴν δοὺς καὶ τὸ σῶμα, δῶσει πάντως καὶ τροφὴν καὶ ἕιδυμα, ὁ τὰ πετεινὰ τοῦ οὐρανοῦ τρέφων καὶ τὰ κρίνα τοῦ ἄγρον τοιαύτης κοσμῶν ὁραίτητι. ξητείτε δὲ, φησί, πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθῆσεται ὦμῖν. μὴ μεριμνήσητε εἰς τὴν αὐριόν· ἢ γὰρ αὐριόν τὰ ἐαυτῆς μεριμνήσει. πάντα ὅσα ἂν θέλητε ὑπὸ ποιῶσιν ὦμῖν οἱ ἀνθρωποὶ, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς. εἰσέλθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν,
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 εἰσίν οἱ εἰσερχόμενοι δι' αὐτῆς. στενὴ καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὄλγου εἰσίν οἱ εὐρίσκοντες αὐτὴν. οὔ πάς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. ὁ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν νιῶν ἡ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὁ πίσω μου, οὐκ ἔστιν μου ἄξιος. ἰδοὺ ταῦτα καὶ τὰ τούτων ὁμοία ἐνετείλατο ὁ Σωτὴρ τοῖς ἀποστόλοις διδάσκειν τοὺς πιστοὺς καὶ ταῦτα πάντα ὁφείλομεν φυλάττειν, εἰπερ ποθοῦμεν τῆς τελειότητος ἐπιτυχεῖν καὶ τῶν ἀφθάρτων στεφάνων ἀξιωθῆναι τῆς δικαιοσύνης, οὕς ἀποδώσει Κύριος ἐν ἔκεινη τῇ ἡμέρᾳ ὁ δίκαιος κριτῆς πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτῶν.

2 Τιμ. iv. 8

Δέγει ὁ Ἰωάσαφ πρὸς τὸν γέροντα· Ταύτης οὖν τῆς ἀκριβείας τῶν δογμάτων χρησιμοῦσης καὶ τῆς ἀκραιφνῆς ταύτην πολιτείαν, ἡ γὰρ ὁ ποταμὸς βάπτισμα συμβῆ καὶ ἡ δυστυχὶ τῶν ἑνοτὸν των ἑνοτὸν των διαμαρτείν, ἀρα διαμαρτάνον ἐσομαι ὅλου τοῦ σκοποῦ, καὶ ματαία ἐσται πᾶσα ἡ ἐλπὶς;

Ὁ δὲ Βαρλαὰμ ἐφη· Μὴ οὕτως ὑπολάμβανε ταῦτα. ὁ γὰρ ἐπὶ σωτηρία τοῦ γένους ἡμῶν ἐνανθρωπήσας Θεὸς Δόγος, εἰδὼς τὴν πολλὴν ἀσθένειαν καὶ ταλαιπωρίαν τῆς φύσεως ἡμῶν, οὐδὲ ἐν τούτῳ τῷ μέρει ἄφηκεν ἡμᾶς ἀνιστρεφτα νοσεῖν· ἀλλ' ὡς πάνσοφος ἰατρὸς τῇ ὄλισθηρᾷ ἡμῶν καὶ φιλαμαρτήμουν γνώμη συνεύξε τῷ φάρμακον τῆς μετανοίας, κηρύξας ταύτην εἰς ἄφεσιν ἀμαρτιῶν. μετά γὰρ τὸ λαβεῖν ἡμᾶς τὴν 156
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 have loved 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
ἐπίγνωσιν τής ἀληθείας, καὶ ἀγιασθήναι δί' ὦδατος καὶ πνεῦματος, πάσης τε ἀμαρτίας καὶ παντὸς ῥύπου ἀμονητί καθαρθῆναι, ἡν συμβῆ ἐν τισι παραπτώμασιν ἡμᾶς ἀμαρτημάτων ἐμπεσείν, οὐκ ἔστι μὲν διὰ βαπτίσματος δευτέρα ἀναγέννησις ἐν ὦδατι τῆς κολυμβήθρας διὰ τοῦ πνεύματος ἐγγυμομένη καὶ τελεῖως ἡμᾶς ἀναχωνεύουσα. τούτο γὰρ τὸ δόρυμα ἀπαξ δέδοται ἀλλὰ διὰ μετανοίας ἐμπόνου καὶ θερμῶν δακρύνων, κόπων τε καὶ ἢδρώτων, γίνεται καθαρισμὸς καὶ συγχώρησις τῶν πταίσματων διά σπλάγχνα ἐλέους Θεοῦ ἡμῶν. βάπτισμα γὰρ ἐκλήθη καὶ ἡ τῶν δακρύων πτηγή, κατὰ χάριν τοῦ Δεσπότου, ἀλλὰ πόνου καὶ χρόνου δεόμενον καὶ πολλῶν τῶν πολλῶν διεσώσατο πταίσματος καθότι οὐκ ἔστιν ἀμαρτία νικώσα τῇ τοῦ Θεοῦ φιλανθρωπίαν, εἰπερ φθάσωμεν μετανοῆσαι καὶ δάκρυσι πταίσματων αἰσχος ἀπονύψασθαι, καὶ μὴ προλαβὼν ὁ θάνατος ἐρευνῶμεν ἡμᾶς ἐκβαλεί τῶν ἐνεύθεν· οὐκ ἔστι γὰρ ἐν τῷ ἀδή ἐξομολόγησις, οὐδὲ μετάνοια· ἐως δὲ ἐν τοῖς ἔσοσιν ὦμεν, τοῦ θεμελίου τῆς ὀρθοδόξου πίστεως ἀρραγοὺς διαμένοντος, κἂν τὶ τῆς δικόωσις ἢ τῆς ἐνδομήσεως παραλυθῆ, ἔξεστι τὸ σαθρωθὲν τοῖς πταίσμασι τῇ μετανοίᾳ αὕθις ἀνακαίνισαι. πλήθος γὰρ οἰκτιρμῶν Θεοῦ ἀριθμῆσαι καὶ μέγεθος ἐλέους αὐτοῦ μετρῆσαι ἀδύνατον ἀμαρτημάτων δὲ οἵ περ ἀν ὃσι καὶ πταῖσμα μέτρῳ ὑπόκεινται καὶ ἀριθμητὰ εἰναι συμβαίνει. τὰ οὖν μέτρω καὶ ἀριθμῶ ὑποκείμενα πταῖσμα ἡμῶν τὸ ἀμέτρητον ἐλέος καὶ τοὺς ἀναρίθμητος οἰκτιρμῶν τοῦ Θεοῦ νικήσαι οὐ δύναται.
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 by the spirit 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 ἀπογινώσκειν, ἀλλὰ ἐπιγινώσκειν τὴν ἀγαθότητα τοῦ Θεοῦ, καὶ καταγινώσκειν τῶν ἁμαρτημάτων ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν τὸ ἱδίων ἐξέχεεν αἷμα. πολλαχὼθεν δὲ τῆς γραφῆς διδασκομεθα τὴν δύναμιν τῆς μετανοίας, καὶ μάλιστα ἐκ τῶν προσταγμάτων καὶ παραβολῶν τοῦ Κυ-ρίου ἡμῶν Ἱησοῦ Χριστοῦ. Ἐπὶ τότε γὰρ, φησίν, ἦρξατο ὁ Ἰησοῦς διδάσκειν καὶ λέγειν: Μετανοεῖτε: ἥγγικε γὰρ ἡ βασιλεία τῶν ὦρανών.

πολλὰ καὶ ἐν παραβολῇ ὑίον τινα εἰσηγεῖται, λαβόντα τὴν τοῦ πατρὸς οὐσίαν καὶ εἰς χώραν ἀποδημήσαντα μακράν, κακεὶ ἐν ἀσωτίᾳ πάντα καταναλώσαντα, εἶτα, λυμὸν κατὰ τὴν χώραν ἐκείνην γενομένου, ἀπελθόντα καὶ κολληθέντα ἐν τῶν ποιημένων πολυτῶν τῆς πολυμαρτήτου χώρας ἐκείνης· ὁς καὶ ἐπέμψεν αὐτὸν, φησίν, εἰς τοὺς ἄγρους αὐτοῦ βόσκειν χοίρους· τὴν τραχυτάτην καὶ βεδυρᾶν ἁμαρτίαν οὐτω καλέ-σας. πολλὰ οὐν μοιχήσας, καὶ εἰς ἐσχάτην ἑληλακῶς ταλαιπωρίαν, ὡς μηδὲ τῆς βρομόδους τῶν χοίρων τροφῆς τὴν ἱδίαν ἰσχύει ἐμπλήσει γαστέρα, εἰς συναισθήσεων ὡφε ποτὲ ἐξθών τῆς τοιαύτης αἰσχύνης, θρηνῶν ἡντὸν ἔλεγε: Πόσοι 96 μέσθιοι τοῦ πατρὸς μου περισσεύονται ἄρτων, ἕγῳ δὲ λυμὸ ἀπόλλυμαι. ἀναστὰς πορεύομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῶν· Πάτερ, ἡμαρτον εἰς τῶν οὐρανῶν καὶ ἐνώπιον σου, καὶ οὐκ εἰμὶ ἄξιος κληθήναι υἱὸς σου· ποιήστοιν με ὡς ἔνα τῶν μισθίων σου, καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. ὥ δὲ, πόρρωθεν ἱδὼν αὐτῶν, 160
'Wherefore we are commanded not to despair for our trespasses, but to acknowledge the goodness of God, and condemn 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
ST. JOHN DAMASCENE

ἐσπλαγχνίσθη, καὶ προσδραμὼν ἐνηγκαλίσατο καὶ συμπαθῶς κατεφίλησε· καὶ τῆς προτέρας ἀξιώσας τιμής ἐφετήρι ναρμόσων ἐπὶ τῇ αὐτοῦ ἀνευρέσει ἐποιήσατο, θύσας τὸν μόσχον τὸν σιτευτὸν. ἰδοὺ ταύτην τὴν παραβολὴν περὶ τῶν ἐξ ἀμαρτίων ὑποστρεφόντων καὶ ἐν μετανοίᾳ προσπιπτόντων ἡμῖν ἐξηγήσατο. ἀλλὰ καὶ ποιμένα τινὰ ἁγαθὸν αὐθεῖς δηλοὶ ἐκατόν ἐσχήκοτα πρόβατα καὶ, τοῦ ἐνὸς ἀπολωλότος, καταλύσατα τὰ ἐνενηκοταεννεά, εἰς ἐπεξήγησιν τοῦ ἀλωμένου ἐξελθεῖν, ἐώς εὐρῶν αὐτὸ, καὶ τοῖς ὁμοίς ἀναλαβῶν, τοῖς ἀπλανήσει συγκατέμειξε, συγκαλέσας τοὺς φίλους καὶ τους γείτονας εἰς εὐωχίαν ἐν τῇ τούτον ἐυφέρετό. Οὕτω, φησὶν ὁ Σωτῆρ, χαρὰ ἐσται ἐν οὐρανῷ ἐπὶ ἐν ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενηκοταεννεά δικαίους, οὕτως ὦ χρεῖαν ἐχουσι μετανοίας.

'Ἀμέλει καὶ ὁ κορυφαίος τῶν μαθητῶν Πέτρος, ἢ τῆς πίστεως πέτρα, κατ' αὐτὸν τόν καιρῶν τοῦ σωτηρίου πάθους, πρὸς μικρὸν ἐγκαταλειφθεὶς οἰκονομικῇ τινι ἐγκαταλείψει, ὡς ἅν γηὺ τῆς ἄνθρωπίνης ἀσθενείας τὸ εὐτέλες καὶ ταλαιπωροῦν, ἀρνήσεως περιπέπτωτοι ἐγκλήματι· εἰτ' εὐθὺς μνησθεὶς τῶν τοῦ Κυρίου ῥημάτων, ἔξελθων 97 ἐξω ἐκλαυσε πικρῶς· καὶ τοῖς θερμοῖς ἐκεῖνοις δάκρυσε τὴν ἢταν ἀνακαλεσάμενος ἐτεραλκέα τὴν νίκην εἰργάσατο. ἐμπειροπόλεμον γὰρ ὄν, εἰ καὶ πέπτωκεν, οὐκ ἔξελυθη, οὐδ' ἀπέγνω ἐαυτὸν· ἀλλ' ἀναπηδήσας προσήγαγε πικρότατα δάκρυα ἀπὸ καρδίας ὀλιβομένης· καὶ παραυτικά ὁ πολέμιος θεασάμενος αὐτά, ὥσπερ ὑπὸ φλογὸς σφοδροτάτης τὰς ὦψεις φλεγόμενος, ἀπεπήδησε

Luke xv. 4 ff.

Luke xxii. 62

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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, Jesus spake to us, concerneth such as turn again from sin, and fall at his feet in repentance. Again, he representeth 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 straightway, when the enemy saw that sight, like a man whose eyes are scorched with a fierce flame, he leaped
γωνοὶ μακρὰν καὶ δεινῶς ὀλολύζων. ο ὃς δὲ κορυ-
φαῖος κορυφαῖος ἦν αὖθις, ὥσπερ διδάσκαλος τῆς
οἰκουμένης χειροτονιθείς, οὐτὼ δὴ καὶ μετανοίας
ὑπογραμμὸς γενόμενος. μετὰ δὲ τὴν θείαν ἀνέ-
γερσιν τρίτων προσεπτῶν ὁ Χριστὸς, Πέτρε, φιλεῖς
με; τὸ τρισσὸν τῆς ἀρνηθεὶς διωρθῶσατο, τοῦ
ἀποστόλου ἀποκρινομένου. Ναὶ, Κύριε, σὺ ἀδας
ὀτι φιλῷ σε.

Ἐκ πάντων οὖν τούτων καὶ ἄλλων πολλῶν καὶ
ἀριθμοῦ ὑπερκειμένων παραδειγμάτων μανθάνομεν
τὴν δύναμιν τῶν δακρύων καὶ τῆς μετανοίας.
μόνον ὁ τρόπος ταύτης ἀξίωλογος, γενέσθω ἐκ
diathéseos βδελυγμόμενης τῆς ἀμαρτίαν, μισούσης
te ταύτην καὶ καταγινωσκοῦσης, δάκρυσι δὲ
κεχρημένης, καθὼς φησιν ὁ προφήτης Δαυίδ:
'Εκοπίασα ἐν τῷ στενάγμῳ μον. λούσω καθ' ἐκάστην νύκτα τήν κλίνην μου· ἐν δάκρυσι μον
tῆν στρωμνίην μου βρέξω. καὶ λουπὸν ὁ καθα-
ρισμὸς τῶν ἀμαρτημάτων γενήσεται διὰ τοῦ
αἵματος τοῦ Χριστοῦ, ἐν τῷ μεγέθει τοῦ ἔλεους
αὐτοῦ, καὶ τῷ πλήθει τῶν οἰκτερᾶν τοῦ Θεοῦ
tοῦ εἰπόντος ὅτι, 'Εὰν ὥσιν αἱ ἀμαρτίαι ύμῶν ὡς
φονικοῦν, ὡς χίλια λευκαὶ, καὶ τὰ ἔξης.

Ταῦτα μὲν ὅποι νῦν οὖν οὕτως ἔχει καὶ οὕτως πιστεο-
μεν χρῆ δὲ, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
ἀληθείας καὶ τῆς ἀναγεννήσεως καὶ νίκησειας
ἀξιωθῆναι καὶ μυστηρίων γεύσασθαι θείων,
πάσῃ δυνάμει ἀσφαλίζεσθαι τοῦ μῆ πίπτειν.
τὸ ἄρ πίπτειν οὐ πρέπει τῷ ἀθλητῇ, ἐπειδὴ
πολλοὶ πεσόντες ἀναστήναι οὐκ ἠδυνατήσαν οἱ
μὲν, τοῖς πάθεσι θύραν ἀνοίξαντες, καὶ δυσαπο-
σπάστως αὐτοῖς προσμείναντες, οὐκ ἔτι ἴσχυσαν

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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, lovest thou me?” the Apostle answering, “Yea, Lord, thou knowest that I love thee.”

‘So from all these and many other examples beyond count we learn the virtue of tears and repentance. Only the manner thereof must be noted—it must arise 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
ST. JOHN DAMASCENE

πρὸς μετάνοιαν παλινδρομῆσαι· οἴ δὲ, προαναπαυθήνετε ύπὸ τοῦ θανάτου, καὶ μὴ φθάσαντες διὰ μεταγνώσεως ἐαυτούς τοῦ ρύπου τῆς ἁμαρτίας ἐκπλῦναι, κατεδικασθῆσαι. καὶ διὰ τοῦτο ἐπικύνδυνον τὸ πίπτειν ἐν οἴωδηποτε πάθει· ἐὰν δὲ συμβῇ πεσεῖν, εὐθὺς ἀναπηδῆσαι χρῆ, καὶ στήναι πάλιν εἰς τὸν καλὸν ἀγώνα· καὶ οὐσίας ἄν τοῦτο 99 συμβῇ, κάκεινο αὐτίκα ἔστω τὸ τῆς ἐγέρσεως καὶ στάσεως ἐως τῆς τελευτῆς. Ἐπιστράφητε γὰρ πρὸς με, καὶ ἐπιστραφῇσομαι πρὸς ὑμᾶς, λέγει Κύριος ὁ Θεός.

XII

Πρὸς ταῦτα ὁ Ἰωάσαφ ἔπει. Πῶς οὖν τις φυλάξει ἐαυτὸν μετὰ τὸ βάπτισμα καθαρόν ἀπὸ πάσης ἁμαρτίας; κἂν γὰρ ἔστιν, ὡς λέγεισ, τοῖς πταῖσιν μετάνοια, ἀλλ' ἐν κόπῳ καὶ πόνῳ, κλαυθμῷ τε καὶ πένθει, ἀπερ οὐκ εὔκατορθώτα τοῖς πολλοῖς εἰναὶ μοι δοκῶ· ἀλλὰ μᾶλλον ἢθελον εὑρεῖν ὅδον τοῦ φυλάττειν ἀκριβῶς τὰ προστάγματα τοῦ Θεοῦ καὶ μὴ έκκλίνειν ἀπ' αὐτῶν, μηδέ, μετὰ τὴν συγχώρησιν τῶν προτέρων καθὼς, παροργίζειν αὐθίς τὸν γλυκύτατον Δεσπότην καὶ Θεόν.

'Ὁ δὲ Βαρκλαμ ἐφη. Καλῶς εἴπας ταῦτα, κύριέ μου βασίλει· τοῦτο καὶ ἐμοὶ καταθύμιον ὑπάρχει· ἀλλ' ἐργῶδες ἔστι καὶ κομιδὴ ἀδύνατον τὸ πυρὶ συναναστρέφομεν τινα μὴ κατνίκεσθαι. δυσκατόρθωτον οὖν καὶ λίαν ἄναντες δεδεμένου τοῖς τοῦ βίου πράγμασι καὶ ταῖς αὐτῶν ἀσχολούμενον

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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
μερίμναις καὶ ταραχαῖς, πλοῦτῳ τε καὶ τρυφῇ συ-
ξώντα, ἀκλινῶς βαδίζειν τὴν ὁδὸν τῶν ἐντολῶν τοῦ
Κυρίου, καὶ καθαρὸν ἑαυτὸν ἐκ τούτων περισσώσα-
σθαι. φησὶ γὰρ ὁ Κύριος: Ὅπουεις δύναται ἰδυῖ
κυρίους δουλεύειν; ἢ γὰρ τὸν ἑνα μισῆσαι καὶ
tὸν ἑτέρον ἀγαπῆσαι, ἢ τοῦ ἑνὸς ἀνθέξεται καὶ τοῦ
ἑτέρου καταφρονήσει; οὐ δύνασθε Θεὸ δουλεύειν
cαὶ μαμωνᾶ; γράφει δὲ καὶ ὁ ἡγασίμενος αὐτοῦ
μαθητής, Ἰωάννης ὁ ἑυαγγελιστής καὶ θεολόγος,
ἐν τῇ κατ’ αὐτὸν ἐπιστολῇ οὕτως: Μὴ ἀγαπάτε
tὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· εὰν τις ἁγαπᾶ
tὸν κόσμον, οὐκ ἔστιν ἡ ἁγάπη τοῦ Πατρὸς ἐν
αὐτῷ, ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλα-
ζονεια τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρός, ἀλλ’ ἐκ
tοῦ κόσμου ἐστὶ, καὶ ὁ κόσμος παράγεται καὶ ἡ
ἐπιθυμία αὐτοῦ· ὃ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ
μένει εἰς τὸν αἰῶνα.

Ταῦτα οὖν οἱ θείοι καὶ θεοφόροι Πατέρες ἡμῶν
cατανοῆσαντες, καὶ τοῦ 'Αποστόλου ἄκουσαντες,
ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθείν εἰς
tὴν βασιλείαν τῶν οὐρανῶν, ἐσπευσαν μετά τὸ
ἄγιον βάπτισμα ἀμωμον καὶ ἀκηλίδωτον τὸ τῆς
ἀφθαρσίας διατηρήσαι ἐνυμα· θεν οἱ μὲν αὐτῶν
καὶ ἑτέρον προσέθετο δαν ἐνυμα· προσβέσθαι,
tὸ δι’ αἵματος φημι καὶ διὰ μαρτυρίων· βάπτισμα
γὰρ καὶ τοῦτο ὑώμασται, καὶ πάνω γέ τιμωτα-
tον καὶ αἵδεσιμώτατον· δευτέρους γὰρ οὐ μολύνε-
tαι ἀμαρτίας μολυσμοῖς· ὁπερ καὶ ὁ Κύριος ἡμῶν
ὑπὲρ ἡμῶν καταδεξάμενος βάπτισμα εἰκότως
ἐκάλεσεν· ἐντεῦθεν αὐτοῦ μιμηταὶ καὶ ζηλωταὶ
γενόμενοι, πρότερον μὲν οἱ αὐτόπται αὐτοῦ
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, and reverend 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 eyewitness, disciples,
καὶ μαθηταὶ καὶ ἀπόστολοι, ἔπειτα δὲ καὶ πᾶς ὁ τῶν ἁγίων μαρτύρων χορός, τοῖς θεραπευταῖς τῶν εἰδώλων βασιλεύσι καὶ τυράννους ἑαυτούς ὑπὲρ τοῦ ὁνόματος τοῦ Χριστοῦ ἐκδόντες, πᾶν ἔδωκε κολαστηρίων ὑπέμειναν, θηρίως προσομιλήσαντες καὶ πυρὶ καὶ ἔφεσι, καὶ, τὴν καλὴν ὁμολογίαν ὁμολογήσαντες, τὸν δρόμον τετελεκότες καὶ τὴν πίστιν τετηρηκότες, τῶν τῆς δικαιοσύνης ἐπέτυχον βραβείων, τῶν Ἀγγέλων ὁμοδίαιτοι καὶ τοῦ Χριστοῦ συγκληρονόμοι γενόμενοι· ὥς ἡ ἀρετὴ τοσοῦτον ἔλαμψεν, ὥς εἰς πάσαν τὴν γῆν τῶν φθόνον ἀντίον ἐξελθεῖν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τῶν κατορθωμάτων αὐτῶν ἀστράγαλον τὴν λαμπηδοῖα. τούτων, οὐ τὰ ρήματα μόνον καὶ τὰ ἔργα, ἀλλὰ καὶ αὐτὰ τὰ ἄμματα καὶ τὰ ὅστα πάσης ἁγιότητος πλήρη ὑπάρχουσι, δαίμονας μὲν κατὰ κράτος ἐλαύνοντα, ἀνισίως δὲ νοσημάτων ἱάσεις τοῖς πίστει προσψαυόνται παρέχοντα· καὶ τὰ ἱμάτια δὲ καὶ εἶ τῷ ἄλλῳ τοῖς τιμίοις αὐτῶν προσφήγυσε σώματι, τῇ κτίσει πάση πάντοτε ἐστὶν αἰδέσιμα. περὶ δὲν τολύτι ἐστὶν ὁ λόγος κατὰ μέρος τὰς αὐτῶν ἁριστείας διηγήσασθαι.

‘Ἐπεὶ δὲ οἱ μὲν ἀπειρεῖς ἐκεῖνοι καὶ θηριώδεις τύραννοι κακοί κακῶς ἀπώλοντο, καὶ ὁ διωγμὸς ἐπάνυσε, βασιλεῖς δὲ πιστοὶ ἀνὰ πᾶσαν τὴν οἰκουμένην ἐβασιλεύσαν, διαδέξαμενοι ἐτέρους καὶ μιμή· 102 σάμενοι τὸν ζήλον ἐκείνων καὶ τόν θεῖον πόθον, λέγω δὲ τῶν μαρτύρων, καὶ τῷ αὐτῷ ἐρωτε τὰς ψυχὰς τρωθέντες, ἀριστα διεσκόπων ἠρρύπαντον τὴν ψυχὴν καὶ τὸ σῶμα τῷ Κυρίῳ παραστῆσαι, πάσας τὰς τῶν παθῶν περικόψαντες ἐνεργείας, καὶ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος 170
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
Εαυτούς ἐκκαθάραντες. ἐπειδὲ οὐκ ἄλλως τοῦτο, ἀλλὰ διὰ τῆς φυλακῆς τῶν ἐντολῶν τοῦ Χριστοῦ κατορθοῦσθαι ἐγνώσατε, τὴν δὲ φυλακὴν τῶν ἐντολῶν καὶ τὴν ἐργασίαν τῶν ἀρετῶν δυσχερῶς ἐν μέσῳ τῶν τοῦ κόσμου θορύβων προσγίνεσθαι κατενόησαν, ἀλλὰ τινὰ βίον καὶ ἐνηλλαγμένον εαυτοῖς ἐπετηθεῦσαντο, καὶ, κατὰ τὴν θείαν φωνήν, πάντα καταλιπόντες, γονεῖς, τέκνα, φίλους, συγγενεῖς, πλούτου καὶ τρυφῆν, καὶ πάντα τὰ ἐν τῷ κόσμῳ μυστήριαι, πρὸς τὰς ἐρήμους, ὡσπερ τινὲς φυγαδές, ὀχυροῦ, ὑπερομένου, θλιβόμενοι, κακονχούμενοι, ἐν ἐρήμωι πλανώμενοι καὶ ὀρεσὶ καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς, πάντων τῶν ἐπὶ γῆς τερπνῶν τε καὶ ἀπολαυστικῶν εαυτοὺς μακρύναντες, καὶ αὐτοῦ δὲ τοῦ ἄρτου καὶ σκεπάσματος λίαν ἐνδεώς ἔχοντες· δύο ταύτα πραγμέναι, ἦνα, μὴ ὀρόντες τὰς ὑλὰς τῶν παθῶν, προρρίζουσιν αὐτῶν τὰς ἐπιθυμίας ἐκ τῆς ψυχῆς ἀνασπάσωσι, καὶ, τὰς αὐτῶν ἐξαλείψαντες μνήμας, ἔρωτα καὶ πόθον τῶν θείων καὶ οὐρανιῶν ἐν εαυτοῖς ἐμφυτεύσωσι· πρὸς τούτους, ἦνα, διὰ τῆς κακοπαθείας τὸ σαρκίου ἐκδαπανήσαντες καὶ μάρτυρες τῇ προαιρέσει γενόμενοι, μὴ ἀποτύχωσι τῆς εὐκλείας τῶν δι' αἴματος τελειωθέντων, ἀλλὰ μιμηταὶ καὶ αὐτοὶ τῶν τοῦ Χριστοῦ παθημάτων, ὡσον τὸ ἐπὶ αὐτοῖς, γενόμενοι, καὶ τῆς ἀτελευτήτου βασιλείας συμμετοχοὶ ἔσονται. οὕτως οὖν ἄριστα διασκεφάλησον, τὸν μονάδα καὶ ἱσύχιον μετῆλθον βίον, τινὲς μὲν αἴθριοι διακαρπήσαντες, τῷ φλογῷ τοῦ καύσωνος καὶ κρύμοις ἀγρίοις καὶ ὁμβροῖς καὶ ταραχαῖς ἁνέμων ταλαιπωροῦμενοι· οἴ δὲ, καλύβας πηξάμενοι, ἡ σπηλαίοις καὶ ἀντροῖς ὑποκρυ
defilement 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. Having then come to this wise resolve, 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.
βέντες, διέξησαν. οὕτω δὲ τὴν ἀρετὴν μετερχόμενοι, πᾶσαν σαρκικῆν παράκλησιν καὶ ἀνάπαυσιν εἰς τέλος ἀπηρυπότα, λαχάνων ὦμῶν καὶ βοτανῶν, ἡ ἀκροδρύων, ἡ ἁρτοῦ ξηρῶ καὶ πάνυ σκληρῶν στοιχήσαντες διάτη, μὴ τῇ ποιότητι μόνον ἀποταξάμενοι τῶν ἤδεων, ἀλλὰ, τῷ περίοντι τῆς ἐγκρατείας, καὶ πρὸς τὴν ποσότητα τὸ φιλότιμον ἑαυτῶν παρατείναντες. τοσοῦτον γὰρ καὶ αὐτῶν τῶν εὐτελῶν καὶ ἀναγκαιοτάτων μετελάμβανον βρωμάτων, όσον ἀποζημίων μόνον. οἱ μὲν γὰρ αὐτῶν, ὅλας τὰς τῆς ἐβδομάδος ἥμερας ἁσιτοι διατελοῦντες, τῇ κυριακῇ τροφῆς μετελάμβανον· οἱ δὲ δὶς τῆς ἐβδομάδος ταύτης μεμνη-104 μένου· ἄλλοι δὲ παρὰ μίαν, ἢ καὶ καθ′ ἔσπέραν, ἐσιτοῦντο όσον μόνον τροφῆς ἀπογεύεσθαι. εὐχαίς τε καὶ ἀγρυπνίαις μικροῦ πρὸς τὸν τῶν ἀγγέλων παρημμελλήθησαν βίου, χαίρειν εἰπόντες χρυσίον καὶ ἀργυρίον τῇ κτήσει παντάπασι, πράσεις τε καὶ ἀγορασίας ἐπιλαθόμενοι εἶναι ὅλως ἐν ἀνθρώποις.

Φθόνος δὲ καὶ ἐπαρσίς, οἱ μάλιστα τοῖς ἀγαθοῖς ἔργοις ἀκολουθεῖν εἰσώθοτες, οὐκ ἔσχον χώραν ἐν αὐτοῖς. οὐδὲ γὰρ ὁ ἐλάττων ἐν τοῖς τῆς ἁσκήσεως ἱδρώσι κατὰ τοῦ μᾶλλον διαλάμποντος βασκανίας λογισμὸν ὅλως ἐν ἑαυτῷ ὑπεδέχετο· οὐδ' αὐτ' πάλιν τὸν μεγάλα κατορθοῦντα κατὰ τῶν ἀσθενεστέρων πρὸς οὐσίον ἐπηρεῖ ἢ ἀλαξονεία ἢ ἐξουθενεῖ τὸν πλησίον, ἢ ἐγκαυχάσθαι τῇ ἁσκήσει, καὶ μεγαλοφρονεῖ ἐπὶ τοῖς κατορθώμασιν, ἀπατήσασα. οὐ γὰρ τὸ πλέον ἔχων εἰς ἀρετὴν, οὐ πόνοις ἰδίοις, ἀλλὰ Θεοῦ δυνάμει, τὸ πάν ἐπιγράφων, ταπεινόφρονος γυνώμη ἐπειθέν ἑαυτὸν μηδὲν ὅλως ἔργα-
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 vienals 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
ΣΤ. ΙΩΑΝΝΗΣ ΔΑΜΑΣΚΕΝΟΣ

ζεσθαί, ἄλλα καὶ πλείονων ὀφειλέτην εἶναι, καθά
φησιν ὁ Κύριος· Ὅταν ποιήσητε πάντα τὰ δια-
tαχθέντα ύμῖν, λέγετε, ὅτι Ἀχρεῖοι δοῦλοί ἐσμεν,
ὅτι ὁ ὀφείλομεν ποιῆσαι πεποιήκαμεν· οἱ δὲ
πάλιν οὐδὲ ποιησάτω τὸ διατεταγμένα ἔπει-
θον ἑαυτοῖς, ἄλλα πλείονα εἶναι τῶν ἂν ἐὰν κατ-
ωρθωμένων τὰ ἐλλείποντα. καὶ ὁ ἐλαττοῦμενος
πάλιν ἐν τῇ ἁσκήσει, διὰ σωματικὴν ἵσως ἁσθὲ-105
νειαν, ἐξευτελίζε ταλανύζων ἑαυτὸν, ραθυμία
γυνώμης, οὐχὶ φύσεως ἁσθενεία, τὸ ὑστέρημα
λογιζόμενος. οὕτως οὗν ἄλλος ἄλλου καὶ πάντες
ἀπάντων ἔσαν μετρίωτεροι· κενοδοξίας δὲ πάθος
ἡ ἀνθρωποπρεσκείας ποῦ ἐν ἐκεῖνοις; οὗτως, τὴν
οἰκουμένην φυγόντες, διὰ τούτο οἰκοῦν τὴν
ἐρημον, οὐκ ἀνθρώποις, ἄλλα Θεῷ τὰ κατορθώ-
ματα δεικνύοι βουλόμενοι, παρ' οὐ. καὶ τῶν
κατορθωμάτων τὰς ἁμοιότικας ἐλπίζουσιν, καλῶς
ἐπιστάμενοι ὅτι αἱ διὰ κενοδοξίαν ἐπιτελοῦμεναι
ἀσκήσεις ἁμισθοῦ, δὲ ἔπαινον γὰρ ἀνθρώπων,
καὶ οὐ διὰ τὸν Θεὸν γίνονται· ὅθεν καὶ διπλῶς
οἱ τοιούτοι ἀδικοῦνται, τὸ σῶμα κατατήκοντες
καὶ μισθὸν μὴ λαμβάνοντες. οἱ δὲ τῆς ἄνω δόξης
ὀρέγομενοι καὶ πρὸς τάς ἐπιγλώττες οὐ̃ν ἐπιγλώττες
τῆς ἐπιγλώττες καὶ ἀνθρωπίνης κατεφρόνησαν.

'Ἐχοῦσι δὲ τὰς ἀικήσεις οἱ μὲν ἐν παντελεί
ἀναχωρήσει καὶ μονία τῶν ἁγιῶν διανύοντες,
μακρύναντες ἑαυτοὺς τῆς τῶν ἀνθρώπων συναν-
λίας παρ' ὅλον αὐτῶν τῆς ξοῆς χρόνων καὶ
Θεῷ πλησίασαντες· οἱ δὲ, πόρρωθεν ἄλληλων
tὰς ὀικήσεις πηξάμενοι, ταῖς Κυριακαῖς εἰς ἐκ-
kλησίαν μίαν φοιτώσοι, καὶ τῶν θείων μυστηρίων
κοινωνοῦσι, τῆς ἀναιμάκτου φημῆ 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 hope 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
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ἀχράντου σώματος καὶ τοῦ τιμίου αἴματος τοῦ Χριστοῦ, ἃ τοῖς πιστοῖς εἰς ἀφεσιν ἀμαρτιών, φωτισμὸν τε καὶ ἀγαμμὸν ψυχῆς καὶ σώματος οὗ Κύριος ἐδωρήσατο· καὶ, ἐστιῶντες ἀλλήλους γυμνασία τῶν θείων λόγων καὶ ταῖς ἁθικαῖς παραινέσεσι, τούς τε κρυπτοὺς τῶν ἀντιπάλων δημοσιεύοντες πολέμου, ὡστε μὴ ἀλώναι τούτοις τινὰ τῆς πάλης ἀγνοοῦντα τῆς μέθοδον, οἶκατε 106 πάλιν ἐκαστὸς ἐπανέρχονται, τὸ τῆς ἀρετῆς μέλη τοῖς σύμβλοις τῶν καρδίων φιλοτιμῶν ἐναποτιθέντες, καὶ γεσωργοῦντες καρπὸν γλυκύτατον καὶ τῆς ἐπουρανίου τραπεζῆς ἐπάξιον.

"Αλλοι δὲ κοινοβιακὸν μετέρχονται βίου οὕτως, πλήθη πολυάνθρωπα ἐπὶ τὸ αὐτὸ ἀθροισθέντες, ύψότερον ταξιαρχῆς καὶ προεστῶτα, τῶν πάντων διαφορωτάτω, ἐαυτοὺς ἔταξαν, πάν τὸ ἑλήμα ἐαυτῶν μαχαίρα τῆς ὑπακοῆς ἀποσφάξαντες· καὶ δούλους ὑπητοὺς ἐαυτοὺς ἐκουσίως λογισάμενοι, ὡς ἐτέ ἐαυτοῖς ἔχον, ἀλλὰ ὡς διὰ τὸν τοῦ Χριστοῦ πόθον ἐαυτοὺς καθυπέταξαν· οἰκεῖοτερον δὲ μάλλον εἰπεῖν, ἔχοντας ὡς ἐτε ἐαυτοῖς, ἐξ ὅ δὲ ἐν αὐτοῖς οὐκ ἔχοντας ὡς ἐν αὐτοῖς ὁ Χριστός, ὁ ἤκολούθησαν π.ίνα ἀπαρνησάμενοι. τοῦτο γὰρ ἐστὶν ἀναχώρησις, κόσμου ἐκουσίων μήσος, καὶ ἄριστος φύσεως πόθος τῶν ὑπερ φύσιν. οὕτω τούτων ὡς ἄγγελοι ἐπὶ τῆς γῆς πολιτεύονται, ψαλμοῦ καὶ ύμνον ὁμοθυμαδῶν τῷ Κυρίῳ ἄδοτε, καὶ ὠμολογηταὶ τοῖς ἄθλοις τῆς ὑπακοῆς χρηματίζοντες· ἐφ' ὃς καὶ τῷ δεσποτικῷ πληροῦνται λόγων, φησὶ γὰρ: "Ὅτου εἰς δύο ἡ τρεῖς συνηγμέναι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν, οὐκ εἰς τότε τὸ μέτρον τῆς ἐπὶ τῶν ὀνόματι αὐτοῦ συναγωγῆς περικλείσας, ἀλλὰ

Gal. ii. 20

Mat. xviii. 20

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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 husbanding 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
διὰ τῶν δύο ἡ τριῶν ἀδιόριστον τῶν ἀριθμῶν δηλώσας. εἴτε γὰρ ὁλίγοι, εἴτε πολλοὶ διὰ τὸ ἁγιον αὐτοῦ συναχθῶσιν οὖνομα, αὐτῷ διαπύρῳ λατρεύοντες πόθῳ, ἐκεῖ παρέναι τούτον πιστεύομεν ἐν μέσῳ τῶν αὐτοῦ δούλων.

Τούτοις τοῖς τύποις καὶ ταῖς τοιαύταις ἀγωγαῖς οἱ γῆνοι καὶ χοῖκοι τῶν βίων ἐξῆλθαν τῶν 107 οὐρανίων, ἐν ηπείρασι καὶ εὐχαί καὶ ἀγρυπνίαις, ἐν δάκρυσι θερμοῖς καὶ ἀμετωρίστῳ πένθει, ἐν ἥσιντείᾳ καὶ μυκήθρᾳ θανάτου, ἐν πραότητι καὶ ἀοργησίᾳ, ἐν σιωτῇ χειλέως, ἐν ἀκτημοσύνῃ καὶ πτωχείᾳ, ἐν ἀγνείᾳ καὶ σωφροσύνῃ, ἐν ταπεινόφρονι γνώμῃ καὶ ἰσχύλῃ, ἐν ἀγάπῃ τελείᾳ πρὸς τὸν Θεόν καὶ τὸν πλῆσιόν, τὸν παρόντα ἐκτελέσαντες βίων καὶ ἀγγέλου τοῖς τρόποις γενόμενοι. ὁδεύει Θεός θαύμασι καὶ σημείως καὶ ποικίλαις δυνάμεσιν αὐτούς κατεκόσμησε, καὶ τὸν φθόγγον τῆς θαιμαστῆς αὐτῶν πολιτείας εἰς τὰ πέρατα διηχείσθαι τῆς οἰκουμένης πεποίηκε. καὶ εἴπερ σοι τῶν μεταφέρεις ἐπὶ στόματος φέρων κατὰ μέρος διηγήσομαι, ὅσι καὶ ἀρχηγὸς γεγενήθη τῆς κατὰ μοναχὸς πολιτείας λέγεται (Ἀντώνιος δὲ ὄνομα αὐτῶν), γνώση πάντως ἐκ τοῦ ἐνὸς δενδροῦ τῶν ὁμογενῶν καὶ ὀμοειδῶν καρπῶν τῆς ἡλικύτητα, καὶ οἱ ἐκεῖνος ἐθέτο τῆς ἀσκήσεως ὑποβαθρὰν, οἴαν ἐν τῷ ὀρόφῃ ἐπῆξατο, καὶ ὀποίων ἡξιώθη παρὰ τὸν Σωτῆρα τυχεῖν χαρισμάτων. πολλοὶ δὲ καὶ ἄλλοι μετ’ ἐκεῖνον τὸν ἤσον ἀγωνισάμενοι ἀγόνα τῶν ὁμοίων ἑτυχών στεφάνων τε καὶ γερών.

Μακαρίων οὕτω καὶ τρισμακάριοι οἱ τὸν Θεόν ἀγαπήσαντες, καὶ διὰ τὴν ἀγάπην αὐτοῦ καταφρονήσαντες πάντων. ἐδάκρυσαν γὰρ πενθοῦστες ἡμέρας καὶ νυκτὸς, ὡς τῆς ἀλήκτου τύχωσι

Ps. xix. 4

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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 men of earth and clay imitate the life of heavenly beings, in fastings and prayers and watchings, in hot tears and sober 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 humbleness 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 marvelous 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.
ST. JOHN DAMASCENE

Mat. xxiii. 12

παρακλήσεως· ἐταπείνωσαν ἑαυτοὺς ἐκουσίως, ἵν' ἐκεὶ ὑψωθῶσι: κατέτηξαν τὰς ἑαυτῶν σάρκας πείνῃ τε καὶ δίψῃ καὶ ἀγρυπνία ἵν' ἐκεὶ διαδέξηται αὐτοὺς ἡ τρυφή καὶ ἀγαλλίασις τοῦ παραδεί-

2 Cor. vi. 16

σου· σκῆνωμα γεγόνασι τοῦ ἀγίου Πνεύματος τῆς καθαρότητι τῆς καρδίας, καθὼς γέγραπται· 'Ενοι-

Gal. vi. 14

κήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω· ἐσταύρωσαν ἑαυτοὺς τὸ κόσμῳ, ἵν' ἐκ δεξιῶν τοῦ σταυροθέντος σταθῶσι· περιεξόσαντο τὰς ὀσφύας αὐτῶν ἐν ἀληθείᾳ, καὶ ἑτοίμως ἔσχον ἄει τὰς λαμπάδας, προσδοκώντες τὴν ἔλευσιν τοῦ ἑθανάτου νυμφίου. νοεροὺς γὰρ κτησάμενοι ὀφθαλμοὺς, προεώρων διηνεκῶς τὴν φρικτὴν ὁρᾶν ἐκεῖνη, τὴν τε θεωρίαν τῶν μελλόντων ἁγαθῶν καὶ τῆς αἰωνίου κολάσεως ἁχώριστων τῆς ἑαυτῶν ἔσχον καρδίας· καὶ ἐσπούδασαν καμεῖν, ἵνα τῆς ἀιῶνιος δόξης μὴ ἀποτύχωσι. γεγόνασιν ἀπάθεις ὅσπερ ἄγγελον καὶ νῦν μετ' ἑκείνων χορεύσωσιν, ὅπως καὶ τῶν βιῶν ἐμμήσαντο. μακάριοι οὕτω καὶ τρισμακάριοι, ὅτι ἀπλανέσι τοῖς τοῦ νοὸς ὀφθαλμοῖς κατενόησαν τὴν τῶν παρόντων ματαιότητα, καὶ τῆς ἀνθρω-

Eph. vi. 14

πίνης εὐπραγίας τὸ ἁστατον καὶ ἀνώμαλον, καὶ, ταύτην ἀπαρνησθῆναι, τὰ αἰώνια ἑαυτοῖς ἔθησαν-

Mat. xxv. 1-13

τις ἀγαθά, καὶ τῆς μηδέποτε διαπίπτουσης μὴ τεθανάτω διακοπτομένης ἐπελάβοντο ζωῆς.

Τούτους οὖν τοὺς θαυμασίους καὶ ὁσίους ἄνδρας καὶ ἡμεῖς οἱ εὐτελεῖς καὶ ἀνάξιοι μιμεῖσθαι σπου-

Mat. vi. 20

dδόμεν, οὐκ ἐφικνούμεθα δὲ τῷ υψεῖ τῆς οὐρανο- 109 πολίτου αὐτῶν διαγωγῆς· ἄλλα, κατὰ τὸ ἐνὸν τῆς ἀσθενοῦς ἡμῶν καὶ ταλαιπώρου δυνάμεως, τῶν βίων αὐτῶν χαρακτηρίζομεν καὶ τὸ σχῆμα περιβεβλήμεθα, καὶ τῶν ἐργῶν 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 immortal 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
πρόξεινον γὰρ ἀναμαρτησίας τὸ θέου ἐπάγγελμα
tούτο καὶ συνεργοῦν τῆς ἐκ τοῦ θεοῦ βαπτίσμα-
tος δοθείσης ἢμῖν ἁθαρσίας ἐπιστάμεθα. καὶ,
tοῖς λόγοις ἐπόμενοι τῶν μακαρίων ἐκείνων, πάνω
καταγινώσκομεν τῶν θαρτῶν τούτων καὶ ἐπική-
ρων τοῦ βίου πραγμάτων, ἐν οἷς οὐδὲν ἔστιν
εὑρεῖν βέβαιου, οὐδὲ ὁμαλὸν, οὐδὲ ἐπὶ τῶν αὐτῶν
ἰστάμενον· ἀλλὰ ματαιότης ἐστὶ τὰ πάντα καὶ
προαίρεσις πνεύματος, πολλὰς ἐν ἀτόμῳ φέροντα
τὰς μεταβολὰς· ὀνείρων γὰρ καὶ σκιᾶς, καὶ αὐρας
κατὰ τὸν ἀέρα πνεύσης, εἰσὶν ἀσθενεστερα-
μικρὰ καὶ πρὸς ὁλίγον ἡ χάρις, καὶ οὐδὲ χάρις·
ἀλλὰ πλάνη τις καὶ ἀπάτη τῆς τοῦ κόσμου κακ-
ίας, ὅπερ μὴ ἀγαπᾶν ὅλως, μισεῖν δὲ μᾶλλον ἐκ
καρδίας δεδιδάγμεθα. καὶ ἔστι γε κατὰ ὑλήθειαν
μισητὸς οὗτος καὶ ἀπευκτάιος· ὅσα γὰρ δωρεῖται
τοῖς φίλοις αὐτοῦ, μετ’ ὀργῆς αὐθις αὐτὰ ἀφαρ-
pάζει, ὑμνοὺς δὲ παντὸς ἀγαθοῦ καὶ αἰσχύνην
ἡμφιεσμένους, φορτία τε περικειμένους βαρέα, τῇ
αἰωνία παραπέμψει θλίψει· οὐ δ’ αὐτό πάλιν ψυκῆν,
110 τῇ ἐσχάτῃ θάττον ταπεινοὶ ταλαιπωρίας, ὑπο-
ποδίους αὐτοὺς τιθεὶς καὶ ἐπίχαρα πάντων τῶν
ἐχθρῶν αὐτῶν. τοιαῦτα οὖν αἱ χάριτες αὐτοῦ·
tοιαύτα τὰ δωρήματα αὐτοῦ. ἐχθρὸς γὰρ ἔστι
τῶν φίλων αὐτοῦ, καὶ ἐπίβουλος πάντων τῶν
ποιούντων αὐτοῦ τὰ θελήματα, καὶ καταράσσων
deινῶς τοὺς ἐπερειδομένους ἐπ’ αὐτῶν, καὶ ἐκνευρί-
ζων τοὺς ἐπ’ αὐτῷ πεποιθότας. συνθῆκας τίθησι
μετὰ τῶν ἀφρόνων καὶ ἐπαγγελείας ἰευδείς,
ἵνα μόνον αὐτοὺς ἐπισπάσσηται· ἐκείνων δὲ
ἀγνωμονησίων, ἀγνώμων αὐτῶς καὶ ἰευδῆς
diadeíkynetai, μηδὲν ὀν συνέθετο 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 lighter 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 dire 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
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σήμερον γὰρ βρώμασιν ἦδέσι τὸν φάρυγγα αυτῶν καταλείψας, κατάβρωμα τοῖς ἑχθροῖς ὠλοὺς αὐτοὺς αὐριον τίθησι. σήμερον βασιλέα τινὰ δείκνυσι, καὶ αὐριον δουλεία τινὶ πονηρὰ παραδίδωσι· σήμερον μυρίους εὐθηνούμενον ἀγαθοῖς, αὐριοι προσαίτην καὶ οἰκοτρίβων οἰκότριβα. 111 σήμερον στέφανον δόξης αὐτοῦ τῇ κορυφῇ ἐπιτίθησιν αὐριον τὸ πρόσωπον τῇ γῇ καταράσσει. σήμερον κοσμεῖ τὸν τράχηλον αὐτοῦ λαμπραῖς ἀξιωμάτων τιμαῖς· αὐριον ταπεινοὶ σιδηροῖς κλωνίσι δεσμούμενοι. ποθητὸν πρὸς μικρὸν τοῖς πάσι τοῦτον ἐργάζεται, μισητὸν δὲ μετ' ὀλύνον ἱσχυρῶς καὶ ἐβδελυγμένων. σήμερον εὐφραίνει, καὶ αὐριον θρήνοις αὐτῶν καὶ κοπητοῖς κατατίκηκε. ὁποῖον δὲ τοῦτον καὶ τὸ τέλος ἐπιτίθησιν ἀκουσον ὀικήτωρας γεέννης τοὺς ἡγαπηκότας αὐτῶν ἐλεεινός ἀπεργάζεται. τοιαύτην ἔχει γνώμην ἅπι, τοιαύτην πρόθεσιν ἀτεχνῷ. οὐτε τοὺς παρελθόντας θρηνεῖ, οὔτε τοὺς καταλειμφθέντας οἰκτείρει. ἐκεῖνοι γὰρ δεινοὶ ἀπατήσας καὶ τοῖς ἀρκυσιν αὐτοῦ κατακλείσας, πρὸς τοῦτους αὐθεὶς τὰ τῆς ἐπιστήμης μετενεγκεῖν πειράται, μὴ θέλων τινὰ τῶν χαλεπῶν αὐτοῦ ἐκφυγεῖν παγίδων.

Τοὺς μὲν ὅνων τοιούτω δουλεύοντας ἀπηνεῖ καὶ πονηρὰ δεσπότη τοῦ ἁγαθοῦ καὶ φιλανθρώπου φρενοβλαβῶς ἔαυτοὺς μακρύναντας, εἰς τὰ παρόντα δὲ κεχρυότας πράγματα καὶ τοῦτοι προστετηκότας, μηδόλως τῶν μελλόντων λαμβάνοντας ἐννοιαν, καὶ εἰς μὲν τὰς σωματικὰς ἀπολαύσεις 112 ἄδιαλειπτως ἐπειγομένους, τὰς δὲ ψυχὰς ἔδωτας λιμῷ κατατήκεσθαι καὶ μυρίους ταλαιπωρεῖσθαι κακοῖς, ὁμοίους εἶναι δοκῶ ἄνδρὶ 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, δε, μή φέρων τὸν ἦχον τῆς αὐτοῦ βοής καὶ τὸν φοβερὸν αὐτοῦ μυκηθμόν, ἀλλ' ἵσχυρος ἀποδιδράσκων τοῦ μὴ γενέσθαι τοῦτον κατάβρωμα, ἐν τῷ τρέχειν αὐτὸν ὅξεως μεγάλῳ τινὶ περιπέτειω κόλπῳ· ἐν δὲ τῷ ἐμπίπτειν αὐτῷ, τὰς χεῖρας ἐκτείνας, καὶ φυτοῦ τινος δραξάμενος, κραταῖος τοῦτον κατέσχε, καὶ ἐπὶ βάσεως τινὸς τοὺς πόδας στηρίζας, ἔδοξεν ἐν εἰρήνῃ λοιπὸν εἶναι καὶ ἀσφαλεία. βλέψας δὲ όρα ὅνι μῦνος, λευκὸν μὲν τὸν ἑα, μέλανα δὲ τὸν ἔτερον, διεσθίοντας ἀπαύστῳς τὴν ρίζαν τοῦ φυτοῦ, οὐ ἢν εξηρτημένος, καὶ όσον οὕπω ἐγριζόντας ταύτην ἐκτείνει. κατανοήσας δὲ τὸν πυθμένα τοῦ βόθρου, δράκοντα ἐδεί φοβερὸν τῇ θέα, πῦρ πνεοῦτα καὶ δριμύτατα βλοσυροῦντα, τὸ στόμα τε δεινὸς περιχάσκοντα καὶ καταπείγοντα αὐτὸν ἐπειγόμενον. ἀτενίσας δὲ αὖθις τῇ βάσει ἐκείνη, ἐφ’ ὅτι τοὺς πόδας εἶχεν ἐρημεισμένους, τέσσαρας ἐδεῖ κεφαλὰς ἀσπίδων τοῦ τοίχου προβεβληκίας, ἐφ’ οὐ ἐπεστήρικτο. ἀναβλέψας δὲ τοὺς ὀφθαλμοὺς, ὀρᾶ ἐκ τῶν κλάδων τοῦ φυτοῦ ἐκεῖνον μικρὸν ἀποστάξαν μέλη. ἐάσας οὖν δια-

σκέψασθαι περὶ τῶν περιεχομένων αὐτῷ συμφο-

ρῶν, ὅπως ἔζωθεν μὲν ὁ μονοκερός δεινὸς ἐκμανείς 113

ζητεῖ τούτων καταφαγεῖν, κἀτωθεν δὲ ὁ πικρὸς

δράκων κέχηνε καταπείγει, τὸ δὲ φύτων ὁ περι-

εδέρμεκτο, ὅσον οὕτω ἐκκόπτεσθαι ἔμελλε, τοὺς

tε πόδας ἐπὶ ὠλισθηρᾶ καὶ ἀπίστω βάσει ἐπεστή-

ρικτον· τῶν τοσοῦτων οὖν καὶ τοιούτων φρικτῶν

θεαμάτων ἀλογίστως ἐπιπλαθόμενος, ὥλω νοὶ μέλι-

τος ἐκείνον τοῦ μικροῦ ἔγονε τῆς ἡδύτητος

ἐκκρεμῆς.
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 forgat, without care, all those sights of awe and terror, and his whole mind hung on the sweetness of that tiny drop of honey.
Αὕτη ἡ ὁμοίωσις τῶν τῇ ἀπάτῃ τοῦ παρόντος προστετηκότων βίου, ἦσπερ τὴν σαφήνειαν αὐτί-κα λέξω σοι, ὥσπερ μὲν μονόκερως τύπος ἄν εἰη τοῦ θανάτου, τοῦ διώκοντος ἅμι καὶ καταλαβείν ἐπειγομένου το Ἀδαμαῖον γένος· ὃ δὲ βόθρος ὁ κόσμος ἐστὶ πλήρης ὑπάρχων πάντων κακῶν καὶ θανατηφόρων παγίδων· τὸ φυτὸν δὲ τὸ ὑπὸ τῶν δύο μυὸν ἀπαύστως συγκοπτόμενον, ὁ περι- ἐδέρακτο, ὁ δίαυλος ὑπάρχει τῆς ἐκάστου ζωῆς, ὁ δαπανώμενος καὶ ἀναλισκόμενος διὰ τῶν ὅρων τοῦ ἡμερονυκτίου καὶ τῇ ἐκτομῇ κατὰ μικρὸν προσεγγίζων· αἱ δὲ τέσσαρες ἀσπίδες τὴν ἐπὶ τεσσάρων σφαλερῶν καὶ ἀστάτων στοιχείων σύστασιν τοῦ ἀνθρωπείου σώματος αἰνύττουται, ὅτι ἀπακοῦντων καὶ ταραττομένων ή τοῦ σώ-ματος καταλύεται σύστασις· πρὸς τούτοις καὶ ὁ πυρόδης ἐκεῖνος καὶ ἀπῆμης δράκων τῆς φοβερῶν εἰκονίζει τοῦ ἄδου γαστέρα, τῆς μαμάς-σουσαν ὑποδέξασθαι τούς τὰ παρόντα τερπνά τῶν μελλόντων ἄγαθῶν προκρίνοντας. ὁ δὲ τοῦ μέλιτος σταλαγμὸς τῆς γλυκυτῆτα ἐμφαίνει τῶν τοῦ κόσμου ἱδέων, δι᾽ ἓς ἐκεῖνος ἀπατῶν τοὺς ἐαυτοῦ φίλους ὅντες εἰ ἵπ τῆς σφῶν προνοῆσαντες ἱστηρίας.

XIII

Ταύτην ὁ Ἰωάσαφ λίαν ἀποδεξάμενος τῆς 114 παραβολῆς, ἐφι Ὄς ἀληθῆς ὁ λόγος οὗτος καὶ πάντω ἀρμοδιώτατος. μὴ ὁ οὐν ὁκνήσῃς τοιούτοις ἅμι μοι τύπους ὑποδεικνύειν, ἵνα ἵνω ἄκριβος ὁποίος ὑπάρχει ὁ καθ’ ἡμᾶς 1 βίος, καὶ τίνων τοῖς ἐαυτοῦ φίλους πρόξενοι γίνεται.

1 ἡμᾶς, Bois. ύμᾶs (?).
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 maw 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.’
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'Ο δὲ γέρων εἶπεν ὁμοιόν αὐθὲς εἶσιν οἱ ἐρα-σθέντες τῶν τοῦ βίου τερπνῶν καὶ τῇ τούτων γλυκανθέντες ἣδυτητι, τῶν μελλόντων τε καὶ μὴ σαλευομένων τὰ ῥευστὰ καὶ ἅσθενὴν προτιμή-σαντες, ἀνθρώπω ταύτῃ τρεῖς ἐσχήκοτι φίλους, ὥς τούς μὲν δύο περιπαθῶς ἔτιμα, καὶ σφοδρῶς τῆς αὐτῶν ἀγάπης ἀντείχετο, μέχρι θανάτου ὑπὲρ αὐτῶν ἀγωνιζόμενοι καὶ προκινδυνεύειν αἶρον μενος· πρὸς δὲ τὸν τρίτον πολλὴ ἐφέρετο κατα-φρονήσει, μήτε τιμῆς, μήτε τῆς προσηχούσης αὐτῶν πώποτε ἁξίωσας ἀγάπης, ἀλλὰ ἡ μικρὰν τιμα καὶ οὐδαμινὴν εἰς αὐτῶν προσποιούμενος φιλίαν. καταλαμβάνονσιν οὖν ἐν μιᾷ φοβεροί τινες καὶ ἐξαισίοι στρατιώται, σπευδοῦτες ταχύ-τητι πολλὴ πρὸς τὸν βασιλέα τούτων ἁγαγείν, λόγον ἀποδώσωστα ὑπὲρ ὀφειλῆς μυρίων ταλάν-των. στενοχωρούμενος δὲ ἐκεῖνος ἐξήτει βοηθὸν, τὸν συναντιλαβέσθαι αὐτῶν ἐν τῷ φρικτῷ τοῦ βασιλέως λογοθεσίῳ δυνάμενον. δραμὼν οὖν πρὸς τὸν πρῶτον αὐτοῦ καὶ πῶντων γνησιώτατον φίλου, λέγει. Ὅθεν, ὥς φίλε, ὅς ἄει ἐθέμην τὴν ψυχήν μου ὑπὲρ σοῦ. νυνὶ δὲ χρήζω βοηθειάς ἐν τῇ ἡμέρᾳ ταυτή τῆς κατεχούσης με ἀνάγκης. πόσων οὖν ἐπαγγέλλη συναντιλαβέσθαι μοι νῦν; 115 καὶ τίς ἦ παρὰ σοῦ προσθημομένῃ μοι ἐλπίς, προσφιλέστατε; ἀποκρίθεις οὖν ἐκεῖνος ἐφή. Οὐκ εἰμί σου φίλος, ἀνθρώπε. οὐκ ἐπίσταμαι τίς εἰ. ἄλλους γὰρ ἔχω προσφιλείς, μεθ' δὲν δεῖ με σήμερον εὐφραίνεσθαι, καὶ φίλους αὐτοὺς εἰς τὸ ἐξῆς κτίσασθαι. παρέχω δὲ σοι ἰδοὺ τράκα δῦο, τοῦ ἐχειν σε ταύτα ἐν τῇ ὄδῷ ἡ πορεύῃ, ἅτινα οὐδέν σε τὸ παράπαν ὁφελήσουσι. 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 wittest, 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.
Άλλην παρ' ἐμοῦ προσδοκήσεις ἐλπίδα. τούτων ἀκούσας ἐκεῖνος καὶ ἀπογνώσει ἦν εξ αὐτοῦ βοήθειαν ἡλπίζει, πρὸς τὸν ἐτερον πορεύεται φίλον, καὶ φησιν. Μέμνησαι, ὃ ἐταίρε, ὃσης ὑπήλαινας παρ' ἐμοῦ τιμῆς καὶ εὐγνωμοσύνης σήμερον δέ, θλίψει περιπέτεων καὶ συμφορᾶς μεγίστη, χρήζω συνεργοῦ. πόσον οὖν ἵσχύεις μοι συγκοπίασαι; εξ αὐτῆς γνώρισόν μοι. ὁ δὲ φησιν. Οὐ σχολάζω σήμερον συναγωγίσασθαι σοι. μερίμναι γὰρ κἀγὼ καὶ περιστάσει περιπέτεων ἐν θλίψει εἰμί. μικρὸν δ' ὀμος συνοδεύσω σοι, κἂν μηδὲν ὕφελήσω σε; καὶ, θάττων ὑποστρέψας οἶκας, ταῖς ἰδίαις ἐσομαι ἀσχολοῦμενος μερίμναι. κεναῖς οὖν κάκεβη θευσθήσασθαι χερσίν ὁ ἀνθρωπὸς καὶ πάντωθεν ἀποροῦμενος, ἐταλάνυξεν ἐαυτὸν τῆς ματαίας ἐλπίδος τῶν ἀγωνιῶν αὐτοῦ φίλων, καὶ τῶν ἀνοιχτῶν ταλαιπωρῶν ἐν ὑπὲρ τῆς ἐκείνων ἀγάπης ὑπέστη. ἀπέρχεται λοιπὸν πρὸς τὸν τρίτον φίλον αὐτοῦ, ὃν οὐδέποτε 116 ἐθεράπευσεν, οὐδὲ κοινωνάς τῆς ἐαυτοῦ εὐφροσύνης προσεκαλέσατο· καὶ φησι πρὸς αὐτὸν κατηχημένος τε καὶ κατηφιώντι τῷ προσώπῳ. Οὐκ ἔχοι στόμα διάραι πρὸς σὲ, γινώσκων ἀκριβώς ὅτι οὐ μέμνησαι μοι πῶς τοτε εὐεργετήσαντός σε, ἡ προσφιλὸς διατεθέντος σοι. ἀλλ' ἐπεὶ συμφόρα με κατέλαβε χαλεπωτάτη, οὐδιμόθεν δὲ τῶν λοιπῶν μου φίλων ἐνυρον σωτηρίας ἐλπίδα, παρεγενόμενον πρὸς σὲ, δυσωπῶν, εἰ ἔστι σοι ἵσχύς, μικρὰ τινα βοήθειαν παρασχεῖν μοι, μὴ οὖν ἀπαγορεύσῃς, μνημίζας μοι τῆς ἀγνωμοσύνης. ὁ δὲ φησιν ἰλαρᾷ καὶ χαρεῖντι προσώπῳ. Ναι δὴ φίλον ἐμὸν γνησιότατον ὁμο-
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 have on leisure today to share thy troubles. 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 shown 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 ὑπάρχει καὶ, τῆς μικρᾶς ἐκείνης μεμνημένος σου εὐποιήσας, σὺν τόκῳ σήμερον ἀποδῶσο σοι. μὴ φοβοῦ τοίνυν, μηδὲ δέδιθι· ἐγὼ σοι γὰρ προπορεύσομαι, ἐγὼ δυσωπήσω ὑπὲρ σοῦ τὸν βασιλέα, καὶ οὐ μὴ παραδώ σε εἰς χειρᾶς ἐχθρῶν σου. θάρσει οὖν, προσφιλέστατε, καὶ μὴ λυποῦ. τότε κατανυγεῖς ἐκείνος ἐλεγε μετὰ δακρύων· Οἴμου τί πρῶτον θρηνήσω, καὶ τί κλαύσομαι πρῶτον; τῆς ματαίας μου καταγνώσομαι προσπαθείας εἰς τοὺς ἀμνήμονας καὶ ἀχαρίστους καὶ ψευδεῖς φίλους ἐκείνους; ἢ τὴν φρενοβλάβη ταλανίσω ἀγνωμοσύνην, ἢνπερ τῷ ἄληθεῖ τούτῳ 117 καὶ γνησίῳ ἐνεδειξάμην φίλοι·

Ὁ δὲ Ἰωάσαφ, καὶ τοῦτον μετὰ θαύματος δεξάμενος τὸν λόγον, τὴν σαφήνειαν ἔστηε. καὶ φησιν ὁ Βαρλαάμ. Ὁ πρῶτος φίλος ἂν εἴη ἢ τοῦ πλούτου περιουσία καὶ ὁ τῆς φιλοχρηματίας ἔρως, ἐφ' ὃ μυρίως ὁ ἀνθρωπὸς περιπίπτει κυνδύνους, καὶ πολλὰς ὑπομένει ταλαντωρίας· ἐλθούσης δὲ τῆς τελευταίας τοῦ θανάτου προδεσμίας οὐδὲν ἐκ πάντων ἐκείνων, εἰ μὴ τὰ πρὸς κηδείαν ἀνόνητα ράκια, λαμβάνει. δεύτερος δὲ φίλος κέκληται γυνὴ τε καὶ τέκνα καὶ οἱ λοιποὶ συγγενεῖς τε καὶ οἰκείοι, ὅτι τῇ προσπαθείᾳ κεκολαλμένοι δυσαποσπάστως ἐχομεν, αὐτῆς τῆς ψυχῆς καὶ τοῦ σώματος ἑνεκεν τῆς αὐτῶν ὑπερορθύτες ἀγάπης· οὐδεμιᾶς δὲ τις ἐξ αὐτῶν ἀπώνατο ὕφελείας τῇ ὀρα τοῦ θανάτου· ἀλλ' ἢ μονὸν μέχρι τοῦ μνήματος συνοδεύουσιν αὐτῷ παρεπόμενοι, εἰτ', εὐθὺς ἑπαναστραφέντες, τῶν ἱδίων ἔχονται μεριμνῶν καὶ περιστάσεων, οὐκ ἐλαττον λήθη τῇ μνήμῃ, ἢ τὸ σῶμα τοῦ ποτε προσφιλοῦς 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 τάφων. ὃ δ' ἀὖ τρίτος φίλος ὁ παρεωραμένος καὶ φορτικός, ὁ μὴ προσιτὸς, ἀλλὰ φευκτὸς καὶ οἶον ἀποτρόπαιος, ὁ τῶν ἀρίστων ἔργων χορὸς καθέστηκεν, οἴον πίστις, ἐλπίς, ἀγάπη, ἔλεγχος, φιλανθρωπία, καὶ ὁ λοιπὸς τῶν ἀρετῶν ὄμιλος, ὁ δυνάμενος προπορεύεσθαι ἡμῶν ἐξερχομένων τοῦ σώματος, ὑπὲρ ἡμῶν τε δυσσώπησαι τὸν Κύριον, καὶ τῶν ἐχθρῶν ἡμᾶς λυτρούμενος καὶ δεινῶν φορολόγων, τῶν λογοθέτων ἡμῶν πικρῶν ἐν τῷ ἄερι κινοῦτοιν, καὶ χειρώσασθαι πικρῶς ξητοῦντοιν. οὕτως ἐστιν ὁ εὐγνώμων φίλος καὶ ἁγαθός, ὁ καὶ τὴν μικράν ἡμῶν εὐπραγίαν ἐπὶ 118 μνήμης φέρων καὶ σὺν τοῖς ἡμῖν πᾶσαν ἀποδιδοὺς.

XIV

Ἄθις οὖν ὁ Ἰωάσαφ, Εὖ σοι γένοιτο παρὰ Κυρίου τοῦ Θεοῦ, οἱ σοφῶτατε τῶν ἀνθρώπων. εὐφρανας γὰρ μου τὴν ψυχὴν τοῖς καταλλήλοις σου καὶ ἄριστοις ρήμασί. τουμαροῦν ἀνατύπωσόν μοι καὶ ἔτι εἰκόνα τῆς ματαιότητος τοῦ κόσμου, καὶ πῶς ἂν τις ἐν εἰρήνῃ καὶ ἀσφαλείᾳ τοῦτον διέλθοι.

Ἀναλαβῶν δὲ τὸν λόγον ὁ Βαρλαὰμ ἔφη, ὁ Ἀκουσόν καὶ τούτων δή τοῦ προβλήματος ὁμοίωσιν. πόλιν τινὰ μεμάθηκα μεγάλην, ἢς οἱ πολίται τοιαύτην ἐσχήκεσαν ἐκπάλαι συνήθειαν, τὸ ἐπιλαμβάνεσθαι ξένου τινὸς καὶ ἄγνώστου ἄνδρός, μηδὲν τῶν νόμων τῆς πόλεως καὶ παραδόσεως ὅλως ἐπισταμένου, καὶ τούτων βασιλεὰ καθιστῶν ἐαυτοῖς, πάσης ἀπολαύσεως ἐξουσίας καὶ τῶν 198
third friend, that was altogether neglected 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 bitterly to get the mastery of us. This is the grateful and true friend, who beareth in mind those small kindnesses 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 ἐχόμενον, ἂχρι συμ-πληρώσεως ἐνιαυσιαίου χρόνου. εἶτ' ἐξαίφνης ἐν πάσῃ αὐτοῦ τυχιχάνοντος ἀμεριμνία, τρυφῶντός τε καὶ σπαταλῶντος ἀδεῶς, καὶ συνδιαιωνίζειν αὐτῷ τὴν βασιλείαν εἰσαεῖ δοκοῦντος, ἐπεγειρόμενοι κατ' αὐτοῦ, καὶ τὴν βασιλικὴν ἀφελομενοί στολῆν, γυμνὸν τε ἀνὰ πάσαν θριαμβεύσαντες τὴν πόλιν, ἐξοριστὸν ἐπεμπον εἰς μακράν ἀπωκισμένην καὶ μεγάλην τινὰ νῆσον, ἐν ἣ, μήτε διατροφῆς εὐπορῶν μήτε ἐνυμάτων, ἐν λιμῷ καὶ γυμνότητι δεινώς κατετρύχετο, τῆς παρ' ἐλπίδα δοθείσης αὐτῶ τρυφῆς καὶ θυμηδίας εἰς λύπην αὐθίς καὶ παρ' ἐλπίδα πᾶσαν καὶ προσδοκίαν μεταμειφθείσης. κατὰ τὸ παρακολουθήσαν τοῖνυν ἔθος τῶν πολιτῶν ἐκείνων, προεχειρίσθη τις ἀνήρ εἰς τὴν βασιλείαν συνέσει πολλῇ τῶν λογισμῶν κατάκομμον ἔχων, ὃς αὐτίκα μὴ συναρπασθεὶς τῇ ἐξαίφνης αὐτῷ προσπεευσθῇ εὐθυμίᾳ, μηδὲ τῶν προβεβασιλευκότων καὶ ἀθλίως ἐκβληθέντων τὴν ἀμεριμνίαν ξηλώσας, ἐμεριμνου ἐίχε καὶ ἐναγώνιον τὴν ψυχὴν πῶς ἀν τὰ κατ' αὐτὸν εἰ διάθετο. τῇ συχνῇ δὲ μελέτῃ ἀκριβωσάμενος, ἔγνω διὰ τινος σοφωτάτου συμβούλου τὴν συνθέτειαν τῶν πολιτῶν, καὶ τῶν τόπων τῆς διηνεκοῦς ἐξορίας· ὅπως τε χρή ἐαυτῶν ἀσφαλίσασθαι ἀπλανῶς ἐδιδάχθη. ταύτ' οὖν ὡς ἔγνω, καὶ ὅτι δεῖ αὐτῶν ὅσον ὑπὸν ἐκείνην καταλαμβάνειν τὴν νῆσον, τὴν δ' ἐπίκτητον ταύτην καὶ ἀλλοτρίαν βασιλείαν ἀλλοτρίους αὐθίς καταλημπάνειν, ἀνοίξας τοὺς θησαυροὺς αὐτοῦ ὄντηρ τέως ἀνειμένην εἰχε καὶ ἀκώλυτον τὴν χρῆσιν, καὶ λαβὼν χρημάτων πλήθος, χρυσοῦ τε καὶ

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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 triumph 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 well. 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 chance kingdom among strangers, he opened the treasures whereof he had awhile absolute and unforbidden use, and took a great store of money and huge masses of gold and silver and

and of the stranger king that looked well to his future welfare

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ἀργύρου καὶ λίθων τιμίων ἅδρότατον ὄγκον, πιστοτάτος παραδοὺς οἰκέταις, εἰς ἐκείνην προεπεμψεν, εἰς ἣν ἐμελλεν ἀπάγεσθαι, νῆσου. συντελεσθέντος δὲ τοῦ ἐμπροθέσμου ἐνιαυτοῦ, στασιάσαντες οἱ πολίται γυμνὸν αὐτῶν, ὡς καὶ τοὺς πρὸ αὐτοῦ, τῇ ἐξορίᾳ παρέπεμψαν. οἱ μὲν οὖν λοιποὶ ἀνόητοι καὶ πρόσκαιροι βασιλεῖς δεινῶς ἐλίμωττον· ὦ δὲ, τὸν πλοῦτον προσποθέμενον 120 ἐκείνου, εὐθηνὰ διηνεκεῖ συζών καὶ τρυφήν ἀδάπανον ἔχων, φόβου τε παντάπασιν ἀποσεισάμενος τῶν ἀτάκτων καὶ πονηρῶν πολιτῶν, τῆς σοφωτάτης ἑαυτὸν ἐμακάριζεν εὐβουλίας.

Πόλιν οὖν νῦε τὸν μάταιον τοῦτον καὶ ἀπατεώνα κόσμου, πολίτας δὲ τὰς ἀρχὰς καὶ τὰς ἔξοψιάς τῶν δαιμόνων, τῶν κοσμοκράτωρας τοῦ σκότους τοῦ αἰῶνος τοῦτον, τοὺς δελεάζοντας ἡμᾶς τῷ λείῳ τῆς ἱδρυῆς, καὶ ὡς περὶ ἀφθάρτων ὑποτιθεμένων διανοεῖσθαι τῶν φθαρτῶν καὶ ἐπικήρων, ὡς ἀτε συνδιαιωσθοῦσης ἡμῶν καὶ ἀθάνατα τῆς τούτων συνυπαρχοῦσης ἀπολαύσεως. οὕτως οὖν ἀπατηθέντων ἡμῶν καὶ μιθήμαν περὶ τῶν μονίμων ἐκείνων καὶ αἰωνίων βουλευσαμένων, μήτε τι ταμειευσαμένων ἑαυτοῖς εἰς τὸν ἐκείθεν βίον, αἰφνίδιος ἡμῶν ἐφύσταται ὅληθρος ὁ τοῦ θανάτου. τότε δὴ τότε γυμνὸν ἡμᾶς τῶν ἐντεύθεν οἱ πονηροὶ καὶ πικροὶ δεξαμενοὶ πολίται τοῦ σκότους, ὡς ἐκείνως τὸν ἀπαντὰ προσαναλώσαντας χρόνον, ἀπάγουσιν εἰς ἥν σκοτεινὴν καὶ γνωφερῶν, εἰς ἥν σκότος αἰώνιον, οὐ οὐκ ἔστι φέγγος, οὐδὲ ὅραν χρων ψροτῶν. σύμβουλον δὲ ἀγαθόν, 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 anhungered, 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
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ἐπιτηδεύματα τῷ συνετῷ καὶ σοφωτάτῳ βασίλει, την ἔμην ὑπολάμβανε εὐτελῇ χθαμαλότητα, διὸ τὴν ἁγαθὴν ὁδὸν καὶ ἀπλανὴ ὑποδεῖξαί σοι ἥκω, τοῖς αἰώνιοι μὲν καὶ ἀτελευτήτους ἐνάγων κάκεισε πάντα συμβουλεύων ἀποθέσθαι, ἀπάγων δὲ τοῦ ἀπόλαυσικῶν. κατανοήσας δὲ τοὺς ἀπλανεῖσι τοῦ νοὸς ὀφθαλμοῖς πῶς ἐν τούτοις πᾶς οἱ τῶν ἀνθρώπων καταπρέπει βίος, τῶν μὲν παραγιμομένων, τῶν δὲ ἀπαιροῦντων, καὶ μηδενὸς ἤχοντος τὸ στάσιμόν τε καὶ βέβαιον, μῆτε τῶν πλοῦτοι τῶν ἐν τῷ πλοῦτῳ, μῆτε τῶν δυνατῶν ἐν τῇ ἰσχύϊ, μῆτε τῶν σοφῶν ἐν τῇ σοφίᾳ, μηδὲ αὐτῶν εὐμεροῦντων ἐν τῇ εὐμερείᾳ, μῆτε τῶν πυρφόντων ἐν τῇ σπατάλῃ, μῆτε τῶν ἀσφαλῶς δοκοῦντων βιῶν ἐν τῇ ματαίᾳ αὐτῶν καὶ ἀδρανεστάτῃ ἀσφαλείᾳ, μῆτε ἐν ἀλλῷ τινὶ τῶν ἑπταθά ἐπαυγομένων, ἄλλη ἐοίκε τὸ πράγμα χειμάρρων παρόδων ἀμετρήτῳ ἐπιτρήτῳ τῶν ἐπιπτόντων βυθῷ (ῥευστά γὰρ οὕτως εἰσὶ τὰ παρόντα πάντα καὶ πρόσκαιρα), συνήκα ὅς τὰ τοιαῦτα μάταια σύμπαντα καὶ ὄνησεις αὐτῶν οὐδεμία, ἄλλη, ὥσπερ τὰ πρότερον πάντα λήθῃ κέκρυπται, εἰτε δόξαν εἴτες, εἰτε βασιλείαν, εἰτε ἀξιωμάτων λαμπρότητας, εἰτε δυναστείας ὄγκων, εἰτε τυράννων θρασύτητας, εἰτε τὶ τῶν τοιούτων, οὕτως καὶ τὰ ἐνεστῶτα εἰς τοὺς ἐξῆς καὶ μετέπειτα χρόνους ἀμαυρωθῆσεται. ὄνπερ κάγῳ εἰς ὑπάρχων τῇ συνήθει πάντως ἄλλοι σὺν ὑποπεσοῦναι, καὶ καθὼς οἱ πρὸ ἐμοῦ δι’ αἰῶνος τέρπεσθαι τοῖς παροῦσιν οὐ συνεχωρήθησαν,


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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.
οὔτως ἔσται καὶ ἐπ' ἐμοί. κατείδον γὰρ σία τοῦς ἀνθρώπους οὗ τύμνοις οὔτος καὶ ταραχώδης κατεργάζεται κόσμος, μετατιθεῖς αὐτοὺς ἐντεύθεν κάκειθεν, οὐς μὲν ἐκ πλούτου πρὸς πενίαν, οὕς δὲ 122 ἐκ πενίας εἰς δόξαν, τούτους μὲν ὑπεξάγων τοῦ βίου, ἄλλους δὲ ἀθίς ἀντεισάγων, πινὰς. μὲν σοφούς καὶ συνετούς ἀποδοκιμάζων, ἄτιμους τε καὶ εὐτελείς τοὺς τιμίους καὶ περιφανεῖς ἐργαζόμενος, ἄλλους δὲ ἀσόφοις τε καὶ ἁσυνέτοις ἐπὶ θρόνου καθίζων δόξης, τιμίους τε τοὺς ἄτιμους καὶ ἀφανεῖς πάσι δεικνύον.

Καὶ ἔστων ἱδεῖν τὸ τῶν ἀνθρώπων γένος μηδόλος κατὰ πρόσωπον τῆς αὐτοῦ ἄπημον τυραννίδος έχον στάσιν' ἀλλ', ὡς ὅταν περιστερά, φεύγουσα ἀετὸν εἰτε ἱέρακα, τόπους ἐκ τόπων ἀμείβη, νῦν μὲν τούτῳ τῷ δένδρῳ, αὐθίς ἐκείνῳ τῷ θάμνῳ, εἰτ' εὐθὺς τρώγλαις τῶν πετρῶν καὶ παντοτίς ἄκανθαις ἐαντην προσαράςσουσα, καὶ οὐδαμοῦ εὐρίσκουσα προσφύγουν ἀσφαλεῖς, ἐν σάλῳ καὶ ταλαντώσει ταλαιπωρεῖται διηνεκεί, οὔτως εἰσὶν οἱ τοῖς παροῦσιν ἐπτομεύνοι, ὡφ' ὀρμής μὲν ἀλογίστου ἀδλίως πονοῦντες, μηδόλως δὲ τι ἔχοντες βέβαιον ἢ ἀσφαλές, μητ' ἐπιστάμενοι εἰς ὁποίον καταντώσι τέλος, καὶ ποῦ τούτους ὁ μάταιος άγει βίος, ὥς καθυπέταξαν ἑαυτοὺς λίναν δύστυχῶς καὶ ἄθλιως, πονηρὰ μὲν ἐλόμενοι ἀντὶ ἀγαθῶν, μετελθόντες δὲ κακίαν ἀντὶ χρηστότητος, ἢ τίς οὐ τὰς ψυχρὰς τῶν πολλῶν καὶ μοχθηρῶν αὐτῶν καμάτων διαδεξάμενος ἐπικαρπίας, εἰτε οἰκείοις, εἰτε ἀλλότριος· καὶ πολλάκις οὐδὲ φίλοις ὅλως ἢ γνωστός, ἅλλ' ἐχθρῶς καὶ πολέμωσι.
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 flustered 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 inherit the cold fruits of their many heavy 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 τούτοις ἑπόμενα διακρίνας ἐν τῷ τῆς ψυχῆς κριτηρίῳ, ἐμύσησα τὸν σύμπαντά μου βίον τὸν ἐν τοῖς ματαιοῖς ἀναλωθέντα, ὅν διήγαγον τοὺς περὶ γῆς πόνοις προστετηκώς. ἀποβαλλομένῳ δὲ μοι τῆς ψυχῆς τὴν τούτων προσπάθειαν καὶ ἀπορρίφαμεν κατέφανε τὰ τῷ ὄντι ἀγαθὰ, τὸ φοβεῖσθαι τὸν Θεόν καὶ ποιεῖν αὐτὸν τὸ θέλημα. τούτῳ γὰρ ἐγνών πάντων τῶν ἀγαθῶν κεφάλαιον ὑπάρχειν τούτῳ καὶ ἄρχῃ σοφίας λέγεται καὶ σοφία τετελειωμένη· ζωὴ γὰρ ἐστὶν ἄλυπος καὶ ἀνεπηρεάστος τοὺς ἀντεχομένοις αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπτ' αὐτὴν ὡς ἐπὶ Κύριον ἀσφαλῆς. ἐπιστῆσας οὖν μοι τὸν λογισμὸν τῇ ἀπλανεστάτῃ ὁδῷ τῶν ἐντολῶν τοῦ Κυρίου, καὶ γνών ἀκριβῶς μηδὲν ἐν αὐτῇ σκολίων ἢ στραγγαλιώδες ὑπάρχειν, μήτε φαράγγων καὶ σκοπέλων ἰκανθῶν τε καὶ τριβόλων πεπληρωμένην, ἀλλ' ὅλην λείαν καθεστηκέναι καὶ ὀμαλήν, τέρπουσαν μὲν τοὺς ὀφθαλμοὺς τῶν αὐτὴν ὀδύνων ταῖς φανοτάταις θεωρίαις ἀραξοῦσαν δὲ τοὺς πόδας, καὶ ὑποδύουσαν τὴν ἐτοιμασίαν τοῦ ἐγαγγελίου τῆς εἰρήνης, τοῦ ἀσφαλῶς τε καὶ συντόμως βαδίζειν· ἦνπερ πάντων δικαίως προέκρινα, καὶ οἰκοδομεῖν ἡρξάμην τὴν πεσουσάν μου τῆς ψυχῆς καὶ φθαρέσαν οἰκίαν.

Οὕτως μοι τὰ κατ' ἐμαυτὸν διατιθεμένου καὶ τὸ σφαλερὸν τὸν νοὸς ἐπανορθοῦντος, ῥημάτων ἀκήκοα σοφὸν τίνος διδασκάλου τοιαύτα μοι ἐμβούντος· ἔξελθετε, ἐφη, πάντες οἱ ποθοῦντες σωθήναι· ἀποχωρίσθητε τῆς ματαιότητος τοῦ κέσμου· παράγει γὰρ τὸ σχῆμα αὐτοῦ μικρὸν ὄσον, καὶ ἰδοὺ οὐκ ἔσται. ἔξελθετε ἀμεταστρεπτεί.
'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 sum 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 ἀμεσθὶ, ἀλλ' ἑφόδια φερόμενοι
ζωῆς αἰώνιον· μακρὰν γὰρ μέλλετε βαδίζειν ὅδον,
pολλῶν ἐχουσαν χρείαν τῶν ἐντεύθεν ἐφοδιοῦν.
καὶ καταλαμβάνετε τῶν αἰώνιον τόπον χώρας ἐχοντα δύο, πολλὰς ἐν ἐαυταίς μονὰς ἐχουσάς, διὸ
tὴν μὲν μιᾶν ἦτοιμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν
αὐτὸν καὶ τὰς αὐτοὺς φυλάττουσιν ἐντολάς, παν-
tοίων οὕσαν ἀγαθῶν πεπληρωμένην, ἢσπερ οἱ
ἀξιωθέντες ἐν ἀφθορίᾳ ξησουστα δινεκεῖ, τῆς
Is. xxxv. 10 ἀνωπεδρον ἀπολαύοντες ἀθανασίας, ἔνθα ἀπέδρα
οὐνή, λυπή καὶ στεναγμός· ἢ δὲ δευτέρα, σκό-
tος οὐσα μεστή καὶ θλίψεως καὶ ὀδύνης, τῷ
Mat. xxv. 41 διαβόλῳ ἦτοιμασταί καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐν
ἡ βληθήσονται καὶ οἱ δὲ ἔργων ποιηρῶν ἐαυτοῖς
tαύτην προξενήσαντες, οἱ τῶν ἀφθορτῶν καὶ
ἀιωνίων τὰ παρόντα ἀνταλλαξάμενοι καὶ ὅλους
ἐαυτοὺς κατάβρωμα τοῦ αἰωνίου πυρὸς ποιη-
sάμενοι.

Ταύτης ἐγὼ τῆς φωνῆς ἀκούσας καὶ τὸ ἄφευγες
αὐτῆς ἐπιγνοὺς, ἐκείνο καταλαβεῖν τὸ κατάλυμα
ἔργου ἔθεμυ, τὸ πάσης μὲν ἀπηλλαγμένων
οὐνής τε καὶ λυπῆς, τοσαύτης δὲ ἀσφαλείας καὶ
tοιούτων ἀγαθῶν πλῆρες ὑπάρχου, ὡν ἡ γνῶσις
νυνὶ μὲν ἐκ μέρους ἔστιν ἐν ἑμοῖ, νηπίῳ τε ὑπὸ
tὴν πνευματικήν ἡλικίαν καὶ ὡς δὲ ἐσοπτρῶν καὶ
αινημάτων τὰ ἐκεῖθεν βλέποντι· οτε δὲ ἐλθῇ τὸ 125
τέλειον, καὶ ἐπιγνώσωμαι πρόσωπων πρὸς πρόσ-
ωπον, τὸτε τὸ ἐκ μέρους καταργηθήσεται. εὐ-
χαριστῶ τοῖς τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
Kυρίου ἡμῶν· ὁ γὰρ νόμος τοῦ πνεύματος τῆς
ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσε με ἀπὸ τοῦ
νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου, καὶ διή-
Rom. vii. 25
Rom. viii. 2, 6
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 ye shall 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 ὀφθαλμοὺς ἀπλανῶς κατιδεῖν ὅτι τὸ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωῆ καὶ εἰρήνη. καὶ καθάπερ οὖν ἐγώ, τῶν παρόντων ἐπιγνῶνυ τὴν ματαιότητα, τέλειον αὐτὰ ἐμίσησα μῦσος, οὕτω δὴ καὶ σὲ γνωσκεῖν περὶ τούτων συμβουλεύω, ἵνα ὡς ἀλλοτρίοις διατεθῇς αὐτοῖς καὶ θᾶττον παρερχομένοις, ἀφελόμενος δὲ ἐντεῦθεν πάντα, θησαυρίσης σε- αυτῷ ἐν τῷ ἀφθάρτῳ αἴων θησαυρὸν ἀσύλητον, πλοῦτον ἰδαπάνητον, ἐνθα σὲ δεὶ ἀνυπερβέτως πορευθήναι, ἵνα, ὅταν ἀπέλθης, οὐχ ὑπερούμενος ἔσῃ, ἀλλὰ πλοῦτῳ βρίθων, καθάπερ σοι τὴν τούτων ἀνεθέμην ἀνωτέρω καταληλοτάτην εἰκόνα.

XV

Δέγει δὲ ὁ Ἰωάσαφ τῷ γέροντι. Πῶς οὖν δυνήσομαι θησαυροὺς χρήματων καὶ πλούτου ἑκεῖσε προπέμπειν, ὡς ἂν ἄσυλον αὐτῶν καὶ ἀνώλεθρον τὴν ἀπόλαυσιν ἀπελθῶν εὑρω; πῶς δὲ δεῖξω τὸ πρὸς τὰ παρόντα μου μῖσος, καὶ τῶν αἰώνιων ἀνθέξομαι; μάλα σαφήνειόν μοι. καὶ φησιν ὁ Βαρλαάμ. Ἡ μὲν τοῦ πλούτου τούτου πρὸς τὸν αἰώνιον τοῦ προπομπῆς χρησὶ γίνεται τῶν πενητῶν. φησὶ γὰρ τις τῶν προφητῶν, Δανιὴλ ὁ σοφώτατος, τῷ βασιλεῖ Βαβυλῶνος. Διὰ τούτου, βασιλεῦ, ἡ βουλὴ μου ἅρεσάτω σοι καὶ τὰς ἁμαρτίας σοῦ ἐν ἑλεήμοσύναις λύτρωσαι καὶ τὰς ἁδικίας σοῦ ἐν οἰκτηριμοῖς πενητῶν. λέγει δὲ καὶ ὁ Σωτῆρ. Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ

Dan. iv. 24

Luke xvi. 9

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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 ἀδίκιας, ἵνα ἐκλίπητε, δεξιωταὶ ὑμᾶς εἰς τὰς αἰωνίους σκηνὰς. καὶ πολὺν ἀνῶ τε καὶ κάτω λόγον ὁ Δεσπότης τῆς ἐλεημοσύνης καὶ μεταδόσεως τῶν πενήτων ποιεῖται, καθὼς ἐν τῷ Ἐυαγγελίῳ μανθάνομεν. οὕτως μὲν οὖν ἀσφαλεσταὶ λίαν ἐκεῖσε προπέμψεις πάντα ταῖς τῶν δεομένων χερσίν· ὅσα γὰρ εἰς τούτος ποιήσεις, ἑαυτῷ ὁ Δεσπότης οἰκειοῦμενος πολυπλασίως σε ἀνταμείψεται· νικᾷ γὰρ ἀεὶ ταῖς τῶν δωρεῶν ἀντιδόσει τοὺς ἀγαπῶντας αὐτὸν. τοῦτῳ μὲν οὖν τῷ τρόπῳ τέως τοὺς θησαυροὺς τοῦ σκότους τοῦ αἰῶνος τούτου συλήσας, ὁ τεταλαιπώρηκας πολὺν ἡδὴ χρόνων ἐκδουλεύων, καλῶς ἐκ τούτων πρὸς τὸ μέλλον ἐφοδιασθῆσθαι, καὶ τοῦ ἀλλοτρίου ἀφελόμενος σεαυτῷ πάντα προσποθῆσθαι, διὰ τῶν ἰενστῶν τούτων καὶ προσκαίρων τὰ ἐστῶτα καὶ μένοντα ἐξωνησάμενοι· ἔπειτα, τοῦ Θεοῦ συνεργοῦντός σοι, κατανοήσεις τὸ ἀστατον τοῦ κόσμου καὶ ἀνόμαλον, καὶ, χαίρειν πᾶσιν εἰπὼν, πρὸς τὸ μέλλον μεθορμισθῆσθαι, παραδραμῶν μὲν τὰ παρατρέχουντα, τοῖς ἐλπιζομένοις δὲ καὶ ἱσταμένοις προστεθῆσθαι, καὶ τὸ σκότος μὲν ἀπολυτῶν σὺν τῇ σκιᾷ τοῦ θανάτου, μισίσας δὲ τὸν κόσμον καὶ κοσμοκράτορα, καὶ τὴν φθειρομένην σάρκα ἔχθραν ἑαυτῷ λογισάμενος, τῷ φωτὶ προσδράμῃς τῷ ἀπροσίτῳ, καὶ, τόν σταυρὸν ἐπ' ὀμοίων ἄρας, ἀκολούθησες αὐτῷ ἀμεταστρέπτι, ἵνα καὶ σὺν αὐτῷ ἐξαισθηθῇς καὶ τῆς ὑμῖν ἐπὶ μεταπιπτούσης ζωῆς οὐδὲ ἀπατηλῆς ἀναδειχθῆς κληρονόμοις. Ὅ δε Ἰωάσαφ. Τὸ πάντων οὖν, φησίν, ὑπεριδεῖν καὶ ἐπίπονον οὕτως 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 surpasseth 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 of despising all things, and taking up such a life of
ST. JOHN DAMASCENE

θάπερ εἰρήκας ἀνωτέρω, παράδοσίς ἐστιν ἀρχαία ἐκ τῆς τῶν ἀποστόλων κατιούσα διδαχῆς; ἢ ἔναγχος ύμιν ἐπινεφήται τῇ τοῦ νοοῦ υμῶν ἐπιστήμῃ, ὡς κρείττον ἐκλεξαμένοι τούτο;

Πρὸς δὲν ὁ γέρων ἦφη. Οὐ νόμον προσφάτως 128 εἰσενεχθέντα διδάσκαλος σε (μὴ γένοιτο), ἀλλ' ἐκπαλαὶ δοθέντα ἦμῖν. εἴπεν γὰρ ὁ Κύριος πλούω τινὶ ἐπερωτήσαται αὐτὸν. Τὴ ποιήσας ζωὴν αἰώνιον κληρονομήσω; καὶ καυχώμενω πάντα φυλάξαι τὰ γεγραμμένα ἐν τῷ νόμῳ,"Εν σοι, φησίν, ὡστερεῖ· ὑπαγε, ὅσα ἐχεις πώλησον καὶ δῶσε πτωχοῖς, καὶ ἐξεις θησαυρὸν ἐν οὐρανοῖς· καὶ δεύρω ἀκολούθει μοι, ἀρας τὸν σταυρὸν. ὁ δὲ ταῦτα ἀκούσας περίλυπος ἐγένετο· ἢ γὰρ πλοῦσιος σφόδρα. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρῆματα ἔχουσε εἰσελύσσαται εἰς τὴν βασιλείαν τοῦ Θεοῦ. εὐκοπῶτερον γὰρ ἐστὶ κάμηλον διὰ τρυμαλίας ραβίδος διελθεῖν, ἡ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ταῦτας οὖν τῆς ἐντολῆς πάντες ἀκούσατε οἱ ἄγιοι ἀποχωρισθήσεται πάντῃ τῆς τοιαύτης τοῦ πλούτου δυσκολίας ἐφοντίσασαν καὶ πάντα σκορπίσαντες, καὶ διὰ τῆς τῶν πενήτων διαδόσεως πλούτου ἐαυτοὶς αἰώνιον προσποθέμενοι, ἤραν τὸν σταυρὸν καὶ τῷ Χριστῷ ἱκολούθησαν, οἱ μὲν μαρτυρικῶς, καθὰ δὴ καὶ εἴπόν σοι, τελειωθέντες, οἱ δὲ ἀσκητικῶς ἀγωνισάμενοι, καὶ μὴν ἐκεῖνων ἀπολιπτόντες τῇ ἀγωγῇ τῆς ἀληθείας ταύτης φιλοσοφίας. ἐντολὴν οὖν ταῦτα εἶναι γένισκε Χριστῷ τοῦ 129 βασιλέως ἡμῶν καὶ Θεοῦ, ἀπάγουσαν ἡμᾶς τῶν φθαρτῶν, καὶ τῶν ἁιδῶν μετόχους ἔργαζομένην.

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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.'
Παλαιᾶς οὖν, φησίν ὁ Ἰωάσαφ, καὶ οὕτως ἀναγκαίας οὕσης τῆς τοιαύτης φιλοσοφίας, πῶς οὐ πολλοὶ ξιλοῦσι σήμερον τούτοι τῶν βίων;

'Ο δὲ γέρων ἐφη: Πολλοὶ μὲν ἐξῆλθοσαν καὶ ξηλοῦσιν, οἱ πλείστοι δὲ ὄκνοῦσαν καὶ ἀναδύονται.

'Ολίγοι γάρ, καθά φησιν ὁ Κύριος, οἱ τῆς στενῆς ὁδοῦ καὶ τεθλιμμένης ὁδοπόροι, τῆς ἀνειμένης δὲ καὶ πλατείας οἱ πλείουσιν. οἱ γὰρ καθάπαξ ὑπὸ φιλοχρηματίας καὶ τῶν τῆς φιληδονίας κακῶν ἁλόντες, τῇ κενῇ δὲ καὶ ματαίᾳ προστητικότες δόξῃ, δυσαποσπάστως αὐτῶν ἔχουσιν, ὡς ἄτε δούλους ἑαυτοὺς ἐκουσίως ἀπεμπολῆσαντες ἀλοτρίῳ δεσπότῃ, καὶ ἀπ' ἔναντίας ἰστάμενοι τῷ ταῦτα ἐπιτύπτουν Θεῷ, καὶ δέσμιοι αὐτῶ κατεχόμενοι. Ψυχὴ γὰρ καθάπαξ ἀπογνοῦσα τῆς οἰκείας σωτηρίας, τὰς ἧνας αὐτῆς ἔνδοξας ταῖς ἀλόγοις ἐπιθυμίαις, πανταχοῦ περιφέρεται. διὰ τοῦτο ὀλοφυρόμενος ὁ Προφήτης τὴν περικεχυμένην ἁρώναν ταῖς τοιαύταις ψυχαῖς, καὶ τῆς ἐπικειμένης αὐταῖς ἀχλώσ τὴν παχύτητα θρηνῶν, ἔλεγεν Τίοι αὐθρώπων, ἡς πότε βαρυκάρδιοι; ἵπατε ἄγαπάτε ματαιότητα καὶ ζητείτε ψεύδος; ὥστε τις καὶ τῶν ἤμετέρων σοφῶν διδασκάλων, θεολογικότατος ἀνήρ, συγάδων, καὶ τινα παρ' ἑαυτοῦ προστιθείς, ἐκβοῦ τάσιμ ὡς ἐξ ἀπόστολου τινός καὶ ψηλοτάτης 130 περιοπῆς. Τίοι αὐθρώπων, ἡς πότε βαρυκάρδιοι; ἵπατε ἄγαπάτε ματαιότητα καὶ ζητείτε ψεύδος; μέγα τι τῶν ἐνταῦθα βίων καὶ τὴν τρυφήν καὶ τὸ μικρὸν δοξάριον καὶ τὴν ταπείνην δυναστείαν καὶ τὴν ψευδομένην εὐημερίαν ὑπολαμβάνοντες, ἃ μὴ τῶν ἐχόντων μᾶλλον ἐστίν ἡ τῶν ἐλπισάντων,
BARLAAM AND IOASAPH, xv. 129-130

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, ὡσπερ χούς ὑπὸ λαίλαπος ἄλλοτε εἰς ἄλλους ῥυπιζόμενα καὶ μεταρριπτοῦμενα, ἢ ὡσπερ καπνὸς διαρρέοντα, καὶ ὡς ὄναρ παίζοντα, καὶ ὡς σκιὰ μὴ κρατούμενα, οὐτε ὑπόντα δυσέλπιστα τοῖς οὐ κεκτημένοις, οὐτε παρόντα πιστὰ τοῖς ἐχοισιν.

Οὗτος οὖν τοῦ Σωτῆρος ἐντελλομένου, τῶν Προφητῶν τε καὶ Ἀποστόλων κηρυττόντων, καὶ τῶν ἁγίων πάντων ἐργῷ τε καὶ λόγῳ εἰς τὴν τῆς ἁρετῆς συνωθούντων ἡμᾶς ἀπλανεστάτην ὄδον, κἂν ὠλίγοι οἱ ταύτην ὀδύνηστε, πλείους δὲ οἱ τὴν εὐρύχωρον καὶ πρὸς ἀπώλειαν ἀγούσαν προκείμενος, οὐκ ἐκ τούτου ἡ πολιτεία τῆς ἐνθεού ταύτης κατασμικρυνθήσεται φιλοσοφίας, ἀλλὰ, καθάπερ ὁ ἥλιος, εἰς φαύσιν πᾶσιν ἀνατέλλων, ἀφθόνως αὐτοῦ τὰς ἀκτίνας προπέμπει πάντας φωτίζεσθαι προτρεπόμενος, οὕτω καὶ ἡ ἁληθής φιλοσοφία τοὺς αὐτῆς ἑραστὰς ἥλιου δίκην φωταγωγεῖ καὶ περιβάλλει καὶ λαμπροὺς ἀποδείκνυσιν. εἰ δὲ τινες, μύσαντες τοὺς ὀφθαλμοὺς, κατιδεῖν αὐτοῦ τὸ φέγγος οὐ θελήσουσιν, οὔτε μεμπέσει παρὰ τούτως ἢ ἥλιος οὔτε τοῖς λαοῖς παροπτεός, οὔτε μὴν ἡ δόξα τῆς αὐτοῦ λαμπρότητος διὰ τῆς ἐκείνων ἀτιμασθῆσεται ἀβελητρίας· ἀλλ' ἐκεῖνοι μὲν 131 τού φωτὸς ἑαυτοῦ ἀποστερήσαντες ὡς τυφλοὶ ψηλαφήσουσι τοῖς, πολλοῖς δὲ ἐμπεσοῦνται βόθρους, καὶ πολλαῖς ἀκεκυνθήσονται τὰς ὀφθαλμὰς ἀκάνθαις, ὡς ἥλιος ἐπὶ τῆς ἱδίας ἱστάμενος λαμπρότητος φωτεῖ τοὺς ἀνακεκαλυμμένος προσώπω ὁ τὸ φέγγος αὐτοῦ κατοπτριζόμενος. τὸν αὐτὸν δὲ τρόπον καὶ τὸ τοῦ Χριστοῦ φῶς φαίνει μὲν πᾶσι πλουσίως, μεταδίδον ἡμῖν τῆς αὐτοῦ λαμπηδόνος· 220
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; 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 diminished 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 ἐκαστὸς καθ’ ὅσον ἐφέσεως ἔχει καὶ προθυμίας· οὔτε γὰρ ἀποστερεῖ τινα τῶν βουλομένων αὐτῷ ἐνατενίζειν ὁ ἥλιος τῆς δικαιοσύνης, οὔτε μὴν βιάζεται τοὺς ἐκουσίως τὸ σκότος ἐκλεγομένους· ἀλλὰ τῇ ἰδίᾳ ἐκαστὸς ἐφείται αὐτεξουσίων προαιρεσεί, ἐως ἐν τῷ παρόντι βίῳ ἔστι.

Τοῦ δὲ Ἰωάσαφ πυθομένου Τῷ τὸ αὐτεξουσιον καὶ τῷ προαιρεσις, φησὶν ὁ γέρων· Ἀὐτεξουσιότης μὲν ἐστὶ ψυχῆς λογικῆς θέλησις, ἀκωλύτως κινουμένη πρὸς ὅπερ ἀν βουλοῖτο, εἶτε ἄρετὴν εἶτε κακίαν, οὕτως ὑπὸ τοῦ Δημογραφοῦ γενομένης. αὐτεξουσιότης αὐθίς ἐστὶ νοερᾶς ψυχῆς κίνησις αὐτοκρατήσ. προαιρεσις δὲ ἐστὶν ὁρὲξι βουλευτικῆ τῶν ἐφ’ ἡμῖν, ἢ βουλευσις ὀρεκτικῆ τῶν ἐφ’ ἡμῖν τοῦ γὰρ προκριθέντος ἐκ τῆς βουλῆς ἐφιέμεθα προαιρομένου. βουλή δὲ ἐστὶν ὁρὲξι ζητητικῆ περὶ τῶν ἐφ’ ἡμῖν πρακτικῶν γνωμῶν βουλεύεται γὰρ τις, εἰ ὁφείλε μετελθεῖν τὸ πράγμα ἢ οὖ. εἶτα κρίνει τὸ κρείττον, καὶ γίνεται κρίσις. εἶτα διατίθεται καὶ ἀγαπᾷ τὸ ἐκ τῆς βουλῆς κριθέν, καὶ λέγεται γνώμη· έὰν γὰρ κρίνῃ, καὶ μὴ διατῆ πρὸς τὸ κριθέν, ἤγουν ἀγαπῆσῃ 132 αὐτὸ, οὐ λέγεται γνώμη. εἶτα μετὰ τῆς διάθεσιν γίνεται προαιρέσις, ἤγουν ἐπιλογή· προαιρέσις γὰρ ἐστὶ δύο προκειμένων τὸ ἐν αἱρεῖσθαι καὶ ἐκλέγεσθαι τοῦτο πρὸ τοῦ ἐτέρου. καὶ τοῦτο φανερὸν, οὕτω βουλὴ ἐστὶ μετ’ ἐπικρίσεως ἢ προαιρέσις, καὶ ἐξ αὐτῆς τῆς ἐτυμολογίας· προαιρετῶν γὰρ ἐστὶ τὸ ἐτέρων πρὸ τοῦ ἐτέρου αἱρετῶν οὐδεὶς δὲ προκρίνει τι μὴ βουλευσάμενος, οὐδὲ προαιρεί-
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, is committed to 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.
ST. JOHN DAMASCENE

tai μὴ προκρίνας. ἐπειδὴ γὰρ οὐ πάντα τὰ δόξαν
ta ἡμῖν εὑ ἑχειν εἰς ἐργον ἀγαγεῖν προθυμούμεθα,
tότε προαιρέσεις καὶ προαιρετὸν γίνεται τὸ προ-
kριθὲν ἐκ τῆς βουλῆς, ὅταν προσλάβη τὴν ὀρεξίν. καὶ οὕτω συνάγεται προαιρέσεις εἶναι ὀρεξίν
βουλευτικὴν τῶν ἕφ’ ἡμῖν. τοῦ γὰρ προκριθέντος
ἐκ τῆς βουλῆς ἐφιέμεθα προαιρούμενοι. πᾶσα γὰρ
βουλὴ πράξεως ένεκα καὶ διὰ πράξιν καὶ οὕτω
πάσης μὲν προαιρέσεως βουλή ἤγείται, πάσης δὲ
πράξεως προαιρέσεις. διὰ τούτο οὐ μόνον αἱ πρά-
ξεις, ἀλλὰ καὶ τὰ κατὰ διάνοιαν, ἀτίμα τὰς
προαιρέσεις παριστῶσι, καὶ στεφάνους καὶ κολά-
σεις προξενοῦσιν. ἀρχὴ γὰρ ἀμαρτίας καὶ δι-
καιοπραγίας προαιρέσεις ἐστὶν ἐν τοῖς ἕφ’ ἡμῖν
καταγρομένη; ὄν γὰρ αἱ ἐνεργεῖαι ἕφ’ ἡμῖν, τούτων
καὶ αἱ πράξεις αἱ κατὰ τὴν ἐνεργείαν ἕφ’ ἡμῖν;
ἤφ’ ἡμῖν δὲ αἱ κατὰ τὴν ἀρετὴν ἐνεργεῖαι, ἕφ’ ἡμῖν
ἄρα καὶ αἱ ἀρεταῖ; κυρίως γὰρ ἕφ’ ἡμῖν ἔστι τὰ
ψυχικὰ πάντα καὶ περὶ ὅν βουλευόμεθα. οὕτως
αὐτεξουσίως βουλευόμενῳ τῶν ἀνθρώπων καὶ 133
αὐτεξουσίως προαιρομένῳ, καθ’ οὕτων οὖν τὰς
προαιρήται, κατὰ τοσοῦτος καὶ μετέχει τοῦ θείου
φωτὸς καὶ προκόπτει ἐν τοῖς τῆς φιλοσοφίας ἐπι-
tηδεύμασιν. διαφορὰ γὰρ προαιρέσεως εἰσὶ. καὶ
καθάπερ τινὲς πνεύμα υἱότων ἐκ τῶν τῆς γῆς
λαγώνων ἀναπεμπόμεναι, αἱ μὲν ἐπιπολάιως τῆς
γῆς ἐκβλύζουσιν, αἱ δὲ μικρὸν τι βαθύτερον, αἱ δὲ
λίαν βαθέως, τούτων δὲ τῶν υἱότων τὰ μὲν προ-
εχός ἐκβλύζουτα καὶ τῇ γεύσει γυνικά, τὰ δὲ
βαθέως ἑξερχόμενα 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 advanceth 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
στάξοντα· οὕτως καὶ ἐπὶ τῶν προαιρέσεων νῦει, τὰς μὲν ταχείας εἶναι καὶ λίαιν θερμοτάτας, τὰς δὲ νοθρὰς καὶ ψυχρὰς, καὶ τὰς μὲν ὄλως ἐπὶ τὰ καλὰ τὴν ῥοπὴν κεκτημένας, τὰς δὲ πρὸς τὸ ἐναντίον πάση δυνάμει ἀποκλινούσας. κατὰ γοῦν τὰς αὐτῶν διαθέσεις καὶ αἱ πρὸς τὰς πράξεις ἀκολουθοῦσιν ὀρμαῖ.

XVI

Λέγει δὲ ὁ Ἰωάσαφ πρὸς τὸν γέροντα· Ἐσίων ὦν καὶ ἔτεροί τινες νῦν οἱ κατὰ ταῦτα κηρύσσοντες ἔστησαν σὺ; ἦ μόνος ὁ σήμερον τὸ ταῦτα διδάσκων καὶ οὕτως μισητὸν τὸν παρόντα βλέψας εὐθυγούμενος; Ὅ δὲ ἀποκριθεὶς εἶπεν· Ἔν τῇ καθ’ ὑμᾶς δυστυχεστάτη χώρα ταῦτη οὐδένα γινόσκω. ἡ γὰρ τοῦ σοῦ πατρὸς τυραννὶς μυρίως τοὺς θανάτους περιέβαλε, καὶ ἔργον ἔθετο μὴ τὸ σίνολον ἀκούσθαι ἐν ὑμῖν τὸ τῆς θεογνωσίας κύριον. ἐν πάσαις δὲ ταῖς λοιπαῖς γιλώσσαις ἀδεται ταῦτα καὶ δοξάζεται, οἷς ἢ ὅρθοτάτω λόγῳ, ἀλλοι δὲ διεστραμμένοι, τοὺς πολεμίους τῶν ἡμετέρων ψυχῶν ἐκκλίνειν αὐτοὺς τῆς εὐθείας ποιησμένου καὶ ἀλλοτρίως καταμερισμένου δοξαίς, καὶ ῥήσεις τινὰς τῶν Γραφῶν ἀλλὰς καὶ οὐ κατὰ τὸν ἐγκείμενον νῦν μεθερμηνεύειν διδάξαντος. μία δὲ ἔστιν ἡ ἀληθεία, ἡ κηρυχθεῖσα διὰ τῶν ἐνδόξων ἀποστόλων καὶ τῶν θεοφόρων πατέρων, καὶ ἐν τῇ καθολικῇ Ἐκκλησίᾳ τῇ ἀπὸ περάτων ἐως περάτων τῆς οἰκουμένης ἡλίου φαινότερον διαλάμπουσα, ὥσπερ ἐγὼ κῆρυξ καὶ διδάσκαλος ἀπεστάλην σοι.
thou, is it also with our choices. 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 netted all such in 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.'
Εἰπε δὲ ὁ Ἰωάσαφ πρὸς αὐτούς· Ὁυδὲν οὖν τούτων ὁ ἐμὸς μεμάθηκε πατίρῳ; 
Καὶ φησὶν ὁ γέρων· Τραυόδες μὲν καὶ τροσηκόντως οὐδὲν μεμάθηκε· βύων γὰρ τὰς αἰσθήσεις, τὸ ἀγαθὸν ἐκών οὐ προσδέχεται, πρὸς τὸ κακὸν αὐτοπροαίρετως τὴν ῥοπὴν κεκτημένος.
'Αλλ' ἢθελον, φησὶν ὁ Ἰωάσαφ, κάκεινον ταῦτα μηθήναι. 'Ὁ δὲ γέρων· Τὰ παρὰ ὑπθρώποις, εἶπεν, ἀδύνατα, παρὰ τῷ Θεῷ πάντα δυνατά ἔστι· τῇ γὰρ οἴδασ εἰ σὺ σώσεις τὸν πατέρα σου, καὶ τρόπων θαυμασίας γεννητὸρ τοῦ σου χρηματίσεις γεννητόρος; Ἀκήκου γὰρ βασιλέα τινὰ γεγονέναι 135 πάνω καλῶς τὴν ἐαυτοῦ οἰκονομοῦντα βασιλεῖαν. 
πράως τὲ καὶ ἡπίως τῷ υπ᾽ αὐτῶν κεχρημένων λαῷ, ἐν τούτῳ δὲ μόνῳ σφαλλόμενον, τῷ μὴ πλουτεῖν τὸν τῆς θεογνωσίας φωτισμὸν, ἀλλὰ τὴν πλάνη τῶν εἰδώλων κατέχεσθαι. εἰχε δὲ τινα σύμβουλον ἀγαθὸν καὶ παντοῖος κεκοσμημένον τῇ τε πρὸς τὸν Θεόν εὐσεβεία καὶ τῇ λοιπῇ πάσῃ ἐναρέτῳ σοφίᾳ· οὗ, ἀχθόμενοι καὶ δυσχεραῖνων ἔπι τῇ πλάνῃ τοῦ βασιλέως καὶ βουλόμενος αὐτὸν περὶ τούτου ἐλέγχαι, ἀνεχαίτιζετο τῆς ὁρμῆς, δεδοκιμῶς μὴ κακῶν πρόξενον ἑαυτῷ τε καὶ τοῖς αὐτῶν ἐταίροις γένοιτο καὶ τὴν γενομένην δι᾽ αὐτῶν πολλῶν ωφέλειαν περικόψειν. εξῆτει δὲ ὁμος καιρὸν εὐθετον τοῦ ἐκκύσαι αὐτὸν πρὸς τὸ ἀγαθὸν. φησίν οὖν ἐν μιᾷ νυκτὶ πρὸς αὐτὸν ὁ βασιλεὺς. Δεύρῳ δὲ ἐξέλθωμεν καὶ ἐμπεριπατήσωμεν τὴν πόλιν, εἰ ποὺ τὶ τῶν ωφελοῦντων ωφόμεθα. ἐμπεριπατοῦντων δὲ αὐτῶν τὴν πόλιν, εἴδον φωτὸς αὐγήν ἀπὸ τινὸς τρυμαλίας λάμπον- 

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Mat. xix. 20
Mk. x. 27
Cp. 1 Cor.
vii. 18

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BARLAAM AND IOASAPH, xvi. 134-135

Ioasaph said unto him, ‘Hath my father then, learned naught 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-
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βλέπουσιν υπόγειον τι ἀντρώδες οίκημα, ἐν δ' προὐκαθέζετο ἀνήρ ἐσχάτη συζών πενία καὶ εὐτελὴ τινα περικείμενος βάκια. παρίστατο δὲ ἡ γυνὴ αὐτοῦ ὄνων κυριώσα. τοῦ δὲ ἀνδρὸς τῆς κύλικα ἐπὶ χείρας λαβόντος, λυγυρὸν ἄδουσα μέλος ἐκείνη τέρψιν αὐτῷ ἐνεποίη ὁρχούμενη καὶ τὸν ἀνδρὰ ἐγκωμίοις καταθέλγουσα. οἱ περὶ τὸν βασιλέα τούς, ἐπὶ ὅραν ἱκανὴν ταῦτα κατανόησαν, ἔθαυμαζον ὅτι, τοιαύτῃ πιεζόμενοι πενία ὡς μήτε οἶκον εὐπορεῖν μὴ ἐσθήσετο, οὕτως εὐθύμως τὸν βίον διήγον καὶ φησίν ὁ βασιλεύς 136 τῶν πρωτοσύμβουλῶν αὐτοῦ. "Ω τοῦ θαύματος, φίλε, ὅτι ἐμοὶ τε καὶ σοὶ οὐδὲ οὕτως ὁ καθ' ἡμᾶς ποτε ἤρεσε βίος, τοσάυτη δόξῃ καὶ τρυφῇ περ διαλάμπων, ὡς ἡ εὐτελὴς αὐτὴ καὶ ταλαίπωρος ξών τούτος δῆ τοὺς ἀνοίγοντος τέρπει, καὶ ἠδύνει λείοις αὐτοῖς καὶ προσηνήσε τὸ πράχυν οὕτως καὶ ἀπευκταίος βίος καταφαινόμενος. εὐκαίρου δὲ δραξάμενος ὁ πρωτοσύμβουλος ὃρας, ἐφῇ 'Ἀλλὰ σοὶ γε, βασιλεύ, πῶς ὁ τούτων φαύνεται βιοτῇ; Πάντων, φησίν ὁ βασιλεύς, ὅν πώποτε ἐώρακα ἀγάπησά τη καὶ δυστυχεστάτη, βδελυκτῇ τε καὶ ἀποτρόπαιος. τότε λέγει πρὸς αὐτὸν ὁ πρωτοσύμβουλος. Οὔτω, οὔτω, εὖ ἔσθι, βασιλεύ, καὶ πολλῷ χαλεπῶτερος ὁ καθ' ἡμᾶς λελόγισται βίος τοῖς ἐπόπταις καὶ μύσταις τῆς άιδίου δόξης ἐκείνης καὶ τῶν πάντα νοῦν ύπερβαινόντων ἀγαθῶν αἴ τε χρυσῷ καταστήματι σιδηράω καὶ τὰ λαμπρὰ ταῦτα ἐνδύματα, καὶ ἕλοιπη τοῦ βίου τούτου τρυφή, σκυβάλων τε καὶ ἄμαρτών εἰσιν ἀγέδεστρα τοῖς ὀφθαλμοῖς τῶν εἰδότων τὰ ἀνεκδιήγητα κάλλη τῶν ἐν ύπρανόις ἄχειροτεύ-

Ἑβ. ix. 11

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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 dung and filth in the eyes of those that know the unspeakable beauties of the tabernacles and of the man and his wife whom they saw making merry in extreme poverty,
κτων σκηνωματῶν, τῆς θεούφαντο τε στολής καὶ 
τῶν ἀφθάρτων διαδημάτων, ἃ ἤτοίμασεν ὁ Θεός 
τοῖς ἀγαπώσιν αὐτῶν, ὁ πάντων Δημιουργός καὶ 
Κύριος. ὃν τρόπον γὰρ ἀνοηταίνει ἡμῶν οὕτως
ἐλογίσθησαν, πολλῷ πλέον ἡμεῖς, οἱ τῷ κόσμῳ 
περιπλανώμενοι καὶ αὐτάρκεσκοῦντες ἐν τῇ 
ψευδο-
μένῃ ταύτῃ δόξῃ καὶ ἀνοιτῷ τρυφῇ, θρήνων ἐσμὲν 
ἀξίοι καὶ δακρύων ἐν ὀφθαλμοῖς τῶν 
γευσαμένων 
τῆς ἡλικίας τῶν ἀγαθῶν ἑκείνων.
Ο δὲ βασιλεὺς τούτων ἀκούσας, καὶ ἐννεὸς
ὅσπερ γενόμενος, ἐφή· Τίνες οὖν ἑκείνοι εἰς ὑπὸ
τὴν κρείττονα τῆς καθ’ ἡμᾶς κεκτημένου ζωῆς; Πάν-
tες, φησίν ὁ πρωτοσύμβουλος, οἱ τὰ αἰώνια 
προτιμήσαντες τῶν προσκαίρων. αὕτης οὖν τῷ 
βασιλέως μαθεῖν ξητοῦντος τίνα τὰ αἰώνια, 
φησίν ὁ ἀνήρ· Βασιλεία ἀδιάδοχος, καὶ ζωὴ 
μη 
ὑποκειμένη θανάτω, καὶ πλοῦτος μηδέποτε υφο-
ρώμενος πενίαν, χαρά τε καὶ εὐφροσύνη πάσης 
ἀμέτοχος λύπης καὶ ἀρετῶν, καὶ εἰρήνη 
διηνέκεις ἐλευθέρα πάσης ἑχθρας καὶ φιλονεικιάς. 
tούτων οἱ καταξιωθέντες ἀπολαύειν μακάριοι, 
καὶ τούτω πολλάκις· ἀλλοτριὸν γὰρ καὶ ἀμοιχθὸν 
ξήσουσιν εἰς αἰώνας ζωῆς, πάντων τῶν ἠδόν 
καὶ τερπινῶν τῆς τοῦ Θεοῦ βασιλείας ἀμοιγὴ 
ἀπολαύσατες, καὶ τῷ Χριστῷ ἀπελευθέρα 
συμβα-
σιλεύσατε. καὶ, 'Τὸς ἀξίος τούτων ἐπιτυχεῖν;
ἐπερώτως τοῦ βασιλέως, ἑκείνοις ἀπεκρίνατο.
Πάντες οἱ τῆς ἑκείσθη ἀπαγορεύσης ὀδοὺ 
δραξάμενοι 
ἀκώλυτος γὰρ ἡ εἰσόδος τοῖς 
θελήσασι μόνων. 
ὁ δὲ βασιλεὺς· Καὶ τίς, φησίν, ἡ ἑκείσθη 
φέρουσα 
τρίβοις; πρὸς δὲν ἐφη ὁ λαμπρὸς τὴν 
ψυχήν 138 
John xvii. 3 ἑκείνοις· Τὸ γιμνόσκειν τῶν μόνων ἀληθινῶν Θεόν,
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 Ἰησοῦν Χριστὸν τὸν μονογενῆ αὐτοῦ Τίον καὶ τὸ Ἄγιον καὶ ζωοποιὸν Πνεῦμα.

'Ὁ τοίνυν βασιλεὺς, τῆς ἀλουργίδος σύνεσιν ἔχων ἀξίαν, ἐφε πρὸς αὐτοὺς. Καὶ τὰ τὸ κωλύσαν σε μέχρι τοῦ νῦν μὴ γνωρίσαι μοι περὶ τούτων; οὐκ ἀναβολής γὰρ καὶ ὑπερθέσεως ἀξίᾳ μοι δοκεῖ ὑπάρχειν ταῦτα, εἰ γε ἀληθῆ τυγχάνει εἰ δὲ ἀμφίβολά εἰστιν, ἐμπόνοις δεῖ ξητῆσαι μέχρις ὅτου τὸ ἀναμφίλεκτον εὕροιμι. Οὐκ ἀμελείᾳ, φησίν ὁ ἀνήρ, ἢ βαθμία συνεχόμενος, περὶ τούτων ὁκυνσά σοι γνωρίσαι, ἀληθῆ περὶ ὅντα καὶ πάντη ἀναμφίλεκτα, ἀλλὰ τὸ ὑπερέχον αἰδοῦμενος τῆς σῆς δόξης, μὴ ποτε ὀχληρότερός σοι φανεῖν· εἰ οὖν προστάσεις τῷ σῷ οἰκέτη ὑπομιμήσκειν σοι εἰς τὸ ἐξῆς περὶ τούτων τῷ σῷ ἐσομαί καθυπηρετῶν προστάγματι. Ναὶ, φησίν ὁ βασιλεὺς, μὴ καθ' ἤμέραν μόνον, ἀλλὰ καὶ ἐφ' ἐκάστης ὁρας τὴν τούτων μνήμην δινεκῶς ἀνακαίνιζε· οὐκ ἀμελῶς γὰρ χρὴ τούτοις προσέχειν, ἀλλὰ καὶ λίαν θερμῶς καὶ σπουδαῖως.

'Ακηκόαμεν οὖν, φησίν ὁ Βαρλαάμ, εὐσεβῶς τὸν βασιλέα τούτον ἠξία τὸ ἐξῆς, καὶ ἀκυμάντως τὸν παρόντα διανύσαντα βίον, τῆς μελλοῦσης μὴ ἀποτυχεῖν μακαριστότατος. εἰ τούτων καὶ τῷ σῷ πατρὶ τοιαύτᾳ τις ἐν ἐπιτηδείῳ προσυπομνήσει καίρῳ, τάχα συνήσει καὶ γνώστεται ὅσοις 139 συνεσχέθη κακοῖς, καὶ τούτων ἐκκλίνας ἐκλέξεται τὸ ἀγαθὸν ἐπεὶ τὸ γε νῦν ἔχου τυφλός ἐστί, μυστάζων, τοῦ ἀληθείαν φωτὸς ἑαυτοῦ ἀποστερήσας, αὐτομολόων δὲ πρὸς τὸ τῆς ἀσεβείας σκότος.

2 Pet. 1. 9

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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.'
Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτὸν. Τὰ μὲν τοῦ ἐμοῦ πατρὸς ἀγοῦτο Κύριος καθὼς κελεύει· αὐτὸ γάρ, καθὰ δὴ καὶ εἶπας, πάντα δυνατὰ καθέστηκε τὰ παρὰ ἀνθρώποις ἀδύνατα· ἐγὼ δὲ, διὰ τῶν σῶν ἀνυπερβλήτων ῥήματων, τῆς τῶν παρόντων καταγροῦσα ματαιότητος, ἀποστήναι μὲν τούτων πάντη διανενόημαι, καὶ μετὰ σοῦ τὸ λοιπὸν τῆς ζωῆς μου διανύσαι, ἵνα μὴ διὰ τῶν προσκαίρων τούτων καὶ ρευστῶν τῆς τῶν αἰώνιων καὶ ἀφθάρτων ἐκπέσω ἀπολαύσεως.

Πρὸς δὲν ὁ γέρων ἀπεκρίνατο. Εἶ τοῦτῳ ποιήσεις, ὦμοιος ἐστὶ νεανίσκῳ τινὶ φρονιμωτάτῳ, περί οὗ ἀκήκοα πλουσίων γεγονέναι καὶ ἐνδόξων γονέων· ἤτων ὁ πατὴρ μνηστευσάμενος τὴν θυγατέρα τινὸς τῶν εὐγενείας καὶ πλούτῳ διαφέροντων λίαν ὀραιότητι, κοινολογησάμενος δὲ πρὸς τὸν παῖδα περὶ τοῦ γάμου, καὶ ὅπως ἢν αὐτῷ μελετῶμεν ἀπαγγείλας, ἀκούσας ἐκεῖνος, καὶ ὡς ἀπηχές τι καὶ ἀτόπον ἀποσεισάμενος τὸ πράγμα, φυγᾶς ὥχετο καταλιπτῶν τὸν πατέρα. πορευόμενος δὲ ἐξειλέται ἐν οἰκίᾳ γῆραιοῦ τινος· πένητος, τοῦ καύσωνιος τῆς ἡμέρας έαυτὸν διαναπαύων.

Ἡ δὲ θυγάτηρ τοῦ πένητος, μονογενῆς οὖσα 140 καὶ παρθένοις, καθεξομένη πρὸ τῶν θυρῶν, εἰργάζετο μὲν ταῖς· χερσί, τῷ δὲ στόματι ἀσυγχήτως τὸν Θεόν εὐλόγησε εὐχαριστοῦσα αὐτὸ ἐκ βαθέων ψυχῆς· τῶν ταύτης δὲ ὕμνων ἀκούσας ὁ νέος ἔφη· Ὅ τι σου, γύναι, τὸ ἐπιτήδευμα; χάριν δὲ τίνος, οὕτω περ οὐσα εὐτελῆς καὶ πτωχῆς, ὡς ἐπὶ τισι μεγάλοις δωρήμασιν εὐχαριστεῖς, τον δοτήρα ὑμνοῦσα; Ἡ δὲ πρὸς αὐτὸν ἀπεκρίνατο· Οὐκ 236
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 plans, 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
οίσθα ὅτι, καθάπερ φάρμακον μικρὸν ἐκ μεγάλων νοσημάτων πολλάκις ῥύεται τὸν ἄνθρωπον, οὕτω δὴ καὶ τὸ ἐπὶ τούς μικροὶς εὐχαριστεῖν τῷ Θεῷ μεγάλων πρόξενων γίνεται; ἐγὼ τοὺς, θυγάτηρ οὖσα γέροντος πτωχοῦ, εὐχαριστῶ ἐπὶ τοῖς μικροῖς τούτοις καὶ εὐλογῶ τὸν Θεόν, εἰδοῦν ὡς ὁ ταῦτα δοῦν καὶ μείξονα δύναται δοῦναι. καὶ ταῦτα μὲν περὶ τῶν ἐξωθηκαὶ καὶ οὕχ ἡμετέρων, εἴ γὰρ οὔτε τοῖς πολλά κεκτημένοις τι προσγεί-141 νεται κέρδος (ἴνα μὴ εἴπω ὅτι καὶ ξημία πολλάκις), οὔτε τοῖς ἐλάττωνα λαβοῦσιν ἐπέρχεται βλάβη, τὴν αὐτὴν ἁμφότερον ὁδεγούσων ὅδεν καὶ πρὸς τὸ αὐτὸ ἐπειγομένων τέλος· ἐν δὲ τοῖς ἀναγκαιότατοι καὶ καιρωτάτοις πολλῶν ἀπή-λαυσα καὶ μεγίστων τοῦ Δεσπότου μον δωρημάτων, οὐμενοὺς ἐχῶντων ἀριθμὸν ἢ εἰκασμὸν ὑποπιτύντων. καὶ οἴκων γὰρ Θεοῦ γεγένημαι καὶ τῆς αὐτοῦ γνώσεως ἡξίωμαι, καὶ λόγῳ παρὰ πάντα τὰ ξόνα κεκόσμημαι, καὶ ἐκ θανάτου πρὸς τὴν ζωὴν ἄνακέκλημαι διὰ σπλάγχνα ἐλέους Θεοῦ ἤμων, καὶ τῶν αὐτοῦ μετέχειν μυστηρίων ἔξουσιαν ἐλαβοῦν, καὶ τὸ παραδείγμα θύρα ἀνέρκται, ἀκώλυτον, εἴπερ θελήσω, παρέχομαι μοι τὴν εἰσόδου. τῶν τοσούτων οὖν καὶ τοιούτων δωρημάτων, ὅν ἐπίσης μετέχουσι πλούσιοι τε καὶ πένητες, ἀξίως εὐχαριστήσαμεν πάντῃ μοι ἀδύνατον, εἰ δὲ καὶ τὴν μικρὰν ταύτην ὄμω-142 λογίαν οὐ προσάξω τῷ δωρησαμένῳ, ποίαν ἐξω ἀπολογίαν;

Luke 1.78

"Ὁ δὲ νεώτερος τὴν πολλὴν αὐτής ὑπερθαυμάσας σύνησιν, τὸν αὐτῆς προσκαλεσάμενος πατέρα. Δόσ μοι, φησί, τὴν θυγατέρα σου."
medicine often times delivereth a man from great ailments, even so the giving of thanks to God 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 I have enjoyed of my Lord, though indeed they are 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 can 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:
ἡγάπησα γὰρ τὴν σύνεσιν αὐτῆς καὶ εὐσέβειαν. ὁ δὲ γέρων ἐφη: Ὁυκ ἐξεστὶ σοι ταύτην λαβεῖν τὴν πένητος θυγατέρα, πλουσίων ὁντὶ γονέων. αὕτης δὲ ὁ νέος, Ναὶ, φησί, ταύτην λήψομαι, εἴπερ οὐκ ἀπαγορεύεις: θυγάτηρ γὰρ μοι μεμνη-στενταί εὐγενῶν καὶ πλουσίων, καὶ ταύτην ἁποσεισάμενος φυγῇ ἔχομαιμήν τῆς δὲ σῆς θυγατρὸς διὰ τὴν εἰς Θεον εὐσέβειαν καὶ τὴν νοονεχὴ σύνεσιν ἔρασθείς, συναφθῆναι αὐτῇ προτεθήμη-μαι. ὁ δὲ γέρων πρὸς αὐτὸν ἔφησεν: Οὐ δύναμαι σοι ταύτην δούναι τὸν ἀπαγαγεῖν ἐν τῷ οἷκῳ τοῦ πατρὸς σου καὶ τῶν ἐμῶν χωρίσαι ἀγκαλῶν: μονογενὴς γὰρ μοι ἐστίν. Ἄλλα ἐγὼ, φησιν ὁ νεανίσκος, παρ’ ὑμῖν μενῶ, καὶ τὴν ὑμῶν ἀναδέξομαι πολιτείαν. εἶτα καὶ τὴν λαμπρὰν ἀποθέ-μενος ἔσθήτα, τὰ τοῦ γέροντος αἰτησάμενος περιεβάλλετο. πολλὰ δὲ ἐκεῖνοι ἐκπειράσασαν αὐτοῦ καὶ ποικίλως τὸν αὐτοῦ δοκιμάσας λογισμῶν, ὡς ἐγὼν σταθερᾶς ὑπάρχειν αὐτῶν διανοίας καὶ ὡς οὐκ ἔρωτι ἀφροσύνης κατεχόμενοι αἴτεῖται τὴν αὐτοῦ θυγατέρα, ἀλλὰ ἔρωτι εὑσέβειας εἴλετο πενιχρῶς ξ姮, ταύτην προκρίνας τῆς αὐτοῦ δόξης καὶ εὐγενείας, κρατήσας αὐτὸν τῆς χειρός, εἰσῆ-γαγεν εἰς τὸ ἑαυτοῦ ταμιεῖον, καὶ ὑπεδείξῃ πλοῦ-των πολλῶν ἀποκείμενον αὐτῷ καὶ χρηματῶν ἀναρίθμητων ὁγκον, ὅσον οὐ τεθέατο πώποτε ὁ νεανίσκος. καὶ φησὶ πρὸς αὐτῶν. Τέκνου, ταύτα 143 πάντα σοι δίδωμι, ἀνθ’ ὃν ἤρετίος τῆς ἐμῆς θυγατρὸς ἀμὴρ γενέσθαι, γενέσθαι δὲ καὶ κληρονόμοις τῆς ἐμῆς οὐσίας. ἢνπερ κληρονομίαν κατασχὼν ἐκεῖνος πάντας ὑπερήφανον τοὺς ἐνδόξους 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, preferring it to his own glory and noble birth, 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.”
Εἴπε δὲ ὁ Ἰωάσαφ πρὸς τὸν Βαρκλαίμ· Προσηκούντως καὶ αὕτη τὰ κατ' ἐμὲ παράστησιν ἡ διήγησις· οἶδεν σοι καὶ περὶ ἐμοῦ τάντα λελέχθαι δοκῶ. ἀλλὰ τίς ἡ πείρα δι' ἃς γυνώναι ζητεῖς τὸ σταθερὸν τῆς ἐμῆς διανοίας;

Καὶ ὁ γέρων ἔφη· Ἑγὼ μὲν καὶ πεπείρακα ἡδή καὶ ἐγνώκα ὅποιας ὑπάρχεις ἔξεφρονος καὶ σταθερᾶς διανοίας καὶ ψυχῆς τῷ ὁντι εὐθυτάτης. ἀλλὰ τὸ τέλος τῆς κατὰ σὲ πράξεως βεβαιώσει τάντα. τούτων χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν ἐν Τριακίδι δοξαζόμενον Θεὸν ἡμῶν, τὸν πάντων δημιουργόν ὀρατῶν τε καὶ ἀοράτων, τὸν ὅντος ὄντα καὶ ἀεὶ ὄντα, μήτε ἄρχην ἑσφηκότα πώποτε τῆς ἐνδόξου ὑπάρξεως αὐτοῦ, μήτε ἔχοντα τέλος, τὸν φοβερὸν καὶ παντοδύναμον, ἀγαθὸν τε καὶ εὐσπλαγχνὸν, ἵνα φωτίσῃ τοὺς ὀφθαλμοὺς τῆς καρδίας σου, καὶ δόχη σοι πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν εἰπιγνώσει αὐτοῦ, ἑις τὸν ἐμὲ δέναι σε τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλων μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, ἵνα μηκέτι ξένοις ἐσθη καὶ πάροικοις, ἀλλὰ συμπολίτης τῶν ἁγίων καὶ οἰκείος Θεοῦ, ἐπικοινωμένος ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος ἀκρογονιαίου αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν ὑπὸ πάσα συναρμολογομένη αὖξει εἰς ναὸν ἅγιον ἐν Κυρίῳ.
Said Ioasaph unto Barlaam, 'This story also fitly 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 know 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 κατανυγείς τήν καρδίαν, ἐφθ. Ταῦτα δὴ πάντα κατὰ ποθῶν γρώναι δέομαι σοι· γνώρισόν μοι τὸν τε πλοῦτον τῆς δόξης τοῦ Θεοῦ καὶ τὸ ὑπερβάλλον τῆς αὐτοῦ δυνάμεως.

Εἰπε δὲ πρὸς αὐτὸν ὁ Βαρλαάμ· Τῷ Θεῷ εὐχομαι διδάξαι σε ταῦτα, καὶ τὴν γνώσιν τῶν τοιούτων ἐνθείναι σοι τῇ ψυχῇ· ἐπεὶ παρὰ ἀνθρώποις τὴν αὐτοῦ λειθήμας δόξαν καὶ δύναμιν τὸ παράπαν ἀδύνατον, κἂν πᾶσαι αἱ τῶν υἱῶν καὶ τῶν πῶποτε γενομένων ἀνθρώπων γλῶσσαν ἐν γένοις ταῦτα· Θεοῦ γὰρ, φησίν ὁ εὐαγγελιστὴς καὶ θεολόγος, οὕτως ἔωρακε πώποτε· ὁ μονογενὴς Τίός, ὁ ὁδὸς ὑπὸ τῶν κόλπων τοῦ Πατρός, ἐκεῖνος ἐξήγησατο· τοῦ δὲ ἀοράτου καὶ ὑπεραπείρου τὴν δόξαν καὶ τὴν μεγαλωσύνην τίς ἱσχύσει γηγενῶν καταλαβέσθαι, εἰ μὴ ὁ ἀν αὐτὸς ἀποκαλυπτηρικός καὶ ἀποστόλος ἀπεκάλυψεν; ἡμεῖς δὲ ἐκ τοῦ κηρύγματος αὐτοῦ καὶ ἐξ αὐτῆς τῆς τῶν πραγμάτων φύσεως, κατὰ τὸ ἐγχωροῦν ἡμῖν μανθάνομεν. Λέγει γὰρ ἡ Γραφή· Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα· καὶ, Τὰ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμαι νοοῦμενα καθορᾶται, ἢ τε αἵδοις αὐτοῦ δύναμις καὶ θεότης.

Καθάπερ γὰρ τις, οἰκίαν ἰδὼν λαμπρῶς καὶ ἐντέχνως κατεσκευασμένην ἢ σκεῦος εὐφύος συνηρμοσμένον, τῶν οἰκοδόμων ἢ τεκτονα εὐθὺς ἄν ἐννοίας θαυμάσσειν, οὕτω καὶ ὁ κόσμος, εἶ ἡ ὄντων διαπλασθεὶς καὶ εἰς τὸ ὁν παραχθεῖς, εἰ καὶ τὸν
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 and have ever been 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 skilfully 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 ἑλθον τῆς αὐτοῦ σοφίας, οὐ καθ’ ὁ τί ἐστιν, ἀλλὰ καθὰ δεδύνημαι νοεῖν, ὅτι οὐκ αὐτομάτως παρήχθην, οὔδε ἄφ’ εαυτοῦ γεγένημαι, ἀλλ’ αὐτὸς ἔπλασε με καθὼς ἠβουλιθή, πάντων μὲν προκατάρχειν τάξας τῶν κτισμάτων, τινῶν δὲ καὶ ἐλαττώσας, καὶ συντριβέντα πάλιν κρέατοι άνακαινίσει άναπλάσας, εἰτά καὶ ὑπεξάγουν τῶν ἑντεῦθεν τῷ θεῷ αὐτοῦ προστάματι καὶ πρόσ ἐτέραν μετατιθέεις βιοτήν ἀτελεύτητον καὶ αἰώνιον, ἐν οὔδενι τούτων δυναμένου μοι ἀνθίστασθαι τῇ ἴσχυί τῆς αὐτοῦ προνοίας, μήτε τι προστίθέναι ἐμαυτῷ μήτε υφαιρέων, 146 εἰτε καθ’ ἦλικίαν εἰτε κατὰ τὸ τῆς μορφῆς εἴδος, μήτε τὰ πεπαλαιωμένα μοι ἄνακαινίζειν ἔξησχύσαι, μήτε τὰ διεθνημένα ἐπανορθοῦν. οὔδεῖς γὰρ τῶν ἀνθρώπων τούτων τι ἴσχυσὲ ποτε κατεργάσασθαι, οὔτε βασιλεὺς, οὔτε σοφός, οὔτε πλούσιος, οὔτε δυνάστης, οὔτε τῆς ἄλλης ἀνθρώπων μετεχόμενος ἐπιτηδεύματα. Οὔδεῖς γὰρ, φησί, βασιλέως ἡ τῶν ἐν ὑπεροχαῖς ὄντων ἑτέραν ἐσχῆ γενέσεως ἀρχήν, μία δὲ πάντων εἰσόδος εἰς τὸν βίον, ἔξοδός τε ἴση.

Ἐκ τούτων οὖν τῶν περὶ ἐμὲ εἰς γνώσιν τῆς τοῦ Δημιουργοῦ μεγαλουργίας χειραγωγοῦμαι σὺν τούτω, δὲ καὶ τὴν εὐάρμοσον κατασκευὴν καὶ συντήρησιν τῆς κτίσεως ἀπάσης ἐννοῶν, ὅτι αὐτὰ μὲν καθ’ ἑαυτὰ τροπὴ ὑπόκεινται πάντα καὶ ἀλλοιώσει, τὰ μὲν νοητὰ κατὰ προαιρεσιν, τὴν τε ἐν τῷ καλῷ προκοπῆν καὶ τὴν ἐκ τοῦ καλοῦ ἀποφοίτησιν, τὰ δὲ αἰσθητὰ κατὰ γένεσιν καὶ φθοράν, 246
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 am not 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 am led by the hand to the knowledge of the mighty working of the Creator; and at the same time I think 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 κηρύττοι ζωνής ἀλαλήτως ὑπὸ τοῦ ἀκτίστου καὶ ἀτρέπτου καὶ ἀναλλοίωτον γεγενήθαι Θεοῦ, 147 συνέχεσθαι τε, καὶ συντηρεῖσθαι, καὶ ἀεὶ προνοεῖσθαι. πῶς ἴστρ ἂν αἱ ἑναντίαι φύσεις εἰς ἕνος κόσμου συμπλήρωσιν ἀλλήλαις συνεληλύθεσαν καὶ ἀδιάλυτοι μεμενήκεισαν, εἰ μὴ τις παντοδύναμος δύναμις ταῦτα συνεβίβασε καὶ ἀεὶ συνετήρει ἀδιάλυτα; Πῶς ἴστρ ἔμεινεν ἂν τι, εἰ μὴ αὐτὸς ἥθελησεν; ἢ τὸ μὴ κληθὲν ὑπ’ αὐτοῦ πῶς ἂν διετηρήθη; φησιν ἡ Γραφή.

Εἰ γὰρ πλοίων ἀκυβέρνητον οὐ συνίσταται, ἀλλ’ εὐκόλως καταποντίζεται, καὶ οὐκία μικρὰ οὐκ ἄν στῇ χώρῃ τοῦ προνοοῦτος, πῶς ἂν ὁ κόσμος ἐπὶ τοσοῦτων χρόνων συνέστη, δημιουργὴμα οὕτω μὲν μέγα, οὕτω δὲ καλὸν καὶ θαυμαστόν, ἀνευ ἐνδόξου τινὸς καὶ μεγάλης καὶ θαυμαστῆς διακυβέρνησεως καὶ πανσόφου προνοίας; ἢδον γὰρ ὁ οὐρανὸς πόσον ἔχει χρόνων, καὶ οὐκ ἡμαρώθη τῆς γῆς ἡ δύναμις οὐκ ἤτονησε, τοσοῦτον τίκτουσα χρόνων αἱ πηγαὶ οὐκ ἐπέλειπον ἀναβλύζειν εἴ δὲ οὐ γεγόνασιν ἡ θάλασσα, τοσοῦτος δέχομένη ποταμοὺς, οὐχ ὑπερέβη τὸ μέτρον οἱ θρόμοι τοῦ ἡλίου καὶ τῆς σελήνης οὐκ ἦλλοϊνται αἱ τάξεις τῆς ἡμέρας καὶ τῆς νυκτός οὐ μετετράπησαν. ἐκ τούτων πάντων ἡ ἀφάτος τοῦ Θεοῦ δύναμις καὶ μεγαλοπρέπεια ἡμῖν ἐμφανίζεται, μαρτυρουμένη 148 ὑπὸ προφητῶν καὶ ἀποστόλων ἀλλ’ οὐδεὶς κατ’ ἀξίαν νοῆσαι ἡ εὐφημίσαι τὴν δόξαν αὐτοῦ δυνη- 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 could the world have 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
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1 Cor. xiii, 2, 10

Rom. xi. 33

2 Cor. xii. 2, 4

Cp. Wisd. xi. 21 ff.
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, astonied 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 giver 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 μένος ἅγαθὸς καὶ φιλόψυχος δεσπότης: εὐλογημένον εἰς τὸ ὄνομα τῆς δόξης αὐτοῦ τὸ ἄγιον καὶ ὑπερύμνητον καὶ ὑπερψυχόμενον εἰς τοὺς αἰῶνας. Ἀμήν.

ΧVIII

Εἴπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ. Εἰ πάνω πολὺν χρόνον ἐσκόπησας, σοφώτατε, πῶς ἂν ἄριστα τὴν λύσιν τῶν προβληθέντων ἕμνα σαφῆνισας, οὐκ ἂν ἄμεινον τούτο μοι ποιήσαι ἐδόκεις, ἢ τοιαῦτά μοι λέγων ὅποια μοι νῦν ἐξείπας, δημιουργὸν μὲν πάντων καὶ συνοχέα τὸν Θεὸν διδάξας, ἀκατάληπτον δὲ λογισμοῖς ἀνθρωπίνοις τὴν δόξαν τῆς μεγαλωσύνης αὐτοῦ λόγοις ἀναπτυρίττοις ἀποδείξας, καὶ ὅτι οὐκ ἄλλος τις ἵσχυε ταύτης ἐφικέσθαι, ἀλλ' οίς ἂν αὐτός, καθ' ὅσον 150 κελεύει, ἀποκαλύψειε. διὸ σοι τὴν λογιστάτην ὑπερτεθαμάκα σοφίαν.

'Αλλά μοι φράσον, μακαριώτατε, πόσων μὲν χρόνον αὐτὸς ὑπάρχεις, ἐν ποίοις δὲ τόποις τὰς διατριβὰς κέκτησαι, τίνας δὲ τοὺς συμφιλοσοφοῦντάς σοι ἐχεῖς. κραταίως γάρ μου ἡ ψυχή τῆς σῆς ἐξήρτησαι, καὶ οὐδαμῶς σοι τὸν πάντα μου χρόνον τῆς ἱωθῆς χωρισθῆναι θέλω.

'Ο δὲ γέρων ἔφη. Χρόνων μὲν εἰμί, ὡς εἰκάζω, τεσσαρακονταπέντε· ἐν ἐρήμοις δὲ τῆς γῆς Σεναὰρ διάγων συναγωγιστὰς κέκτημαι τοὺς πρὸς τὸν δρόμον τῆς ἀνω πορείας συμπονοῦντας καὶ συναμιλλωμένους.

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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 coudest 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.'
Πῦς, φησίν ὁ Ἰωάσαφ, ταύτα μοι λέγεις; ἐπέκεινα γὰρ μοι φαίνῃ τῶν ἐβδομήκοντά που ἐνιαυτῶν. τίς οὖν ὁ λόγος σοι τῶν τεσσαρακονταπέντε βούλεται χρόνων; οὔ δοκεῖς γὰρ μοι ἐν τούτῳ ἀληθεύειν.

Εἶπε δὲ Βαρλαὰμ πρὸς αὐτὸν· Εἰ μὲν τοὺς ἀπὸ γενέσεως χρόνους μοι μαθεῖν ζητεῖς, καλῶς τούτους ἀπείκασας ἐπέκεινα τῶν ἐβδομήκοντά που ὑπάρχειν. ἀλλ' ἐμοί γινομεν οὐς μέτρον ζωῆς ἐλογίσθησαν ὅσοι τῇ ματαιότητι τοῦ κόσμου δεδαπάνησαν. ὅτε γὰρ ἔξων τῷ σαρκίῳ δεδομένος ταῖς ἀμαρτίαις, νεκρός ἤμην τῶν ἔσω 151 ἀνθρωπον. τοὺς οὖν τὴς νεκρώσεως χρόνους οὐκ ἂν ποτε ζωῆς ὑνομάσαιμι. ἐξ οὗτον δὲ ὁ κόσμος ἐμοὶ ἐσταύρωται, κἀγὼ τῷ κόσμῳ, καὶ ἀποθέμενος τὸν παλαιὸν ἀνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, οὐκ ἐτί ξῶ τῇ σαρκί, ἀλλὰ ζῆν ἐν ἐμοὶ ὁ Χριστός, ὃ δὲ ξῶ τῇ πίστει ξῶ τῇ τοῦ Θεοῦ τοῦ Θεοῦ, τοῦ ἀγαπησαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ, τούτους εἰκότως καὶ ζωῆς χρόνους καὶ ἰμέρας σωτηρίας καλέσαμι, οὐς περὶ τὰ τεσσαρακονταπέντε συναιριμμῶν ἐτί, κατὰ λόγον σοι καὶ οὐκ ἀπὸ σκοποῦ τὴν τούτων ἐξείπον ἀρίθμησιν. καὶ σὺ τοῖς τοῦ τοιούτου ἐχομι λογισμοῦ ἐκάστοτε, μηδὲν λίθον ἐκ νυσμοῦ τούς νενεκρωμένους μὲν πρὸς πᾶσαν ἀγαθοεργίαν, ξόντας δὲ ταῖς ἀμαρτίαις καὶ τῷ κοσμοκράτῳ καθυπουργοῦντας τῶν κατὰ συρρομένου, ἐν ἡδοναῖς τε καὶ ἐπιθυμίαις ποιηραὶς τὸν βίον δαπανῶντας· ἀλλὰ τεθανατωμένους τούτους εὖ ἑσθι τυχάνειν καὶ νενεκρωμένους τῇ τῆς ζωῆς ἑνεργείᾳ. τὴν γὰρ

Gal. vi. 14
Eph. iv. 22
Gal. ii. 20

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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
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Basil, Hom. de trist.

Rom. vi. 10

ἀμαρτίαν θάνατον τῆς ἀθανάτου ψυχῆς σοφός τις ἐκάλεσεν εἰκότως: φησὶ δὲ καὶ ὁ Ἄποστολος: "Ὅτε δούλοι ἦτε τῆς ἀμαρτίας, ἐλευθεροὶ ἦτε 152 τῇ δικαιοσύνῃ τίνα οὖν καρπὸν εἰχέτε τότε, ἐφ᾽ οίς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἐχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωῆς αἰώνιον. τὰ γὰρ ὅψοντα τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος.

Εἰπέ δὲ ὁ Ἰωάσαφ πρὸς αὐτούς: Ἑπείπερ ἡ ἐν σαρκὶ ζωή οὐκ ἐν μέτρῳ ζωῆς σοι λελόγισται, οὐδὲ τὸν θάνατον τούτον, ὃν υφίστανται πάντες, θάνατον σοι λογίζεσθαι χρή.

Ὁ δὲ γέρων ἀπεκρίνατο: Ἄναμφιλέκτως καὶ περὶ τοῦτον οὗτος ἔχω, μηδόλοις τοῦ πρόσκαιρον τουτοῦ θάνατον τρέμων, μήτε θάνατον αὐτόν τοπαράπαν ἀποκαλῶν, εἰ τὴν ὃδον τῶν ἐντολῶν τοῦ Θεοῦ βαδίζωντα με καταλάβῃ, διαβατηρίου δὲ μάλλον ἐκ θανάτου πρὸς ζωὴν τὴν κρέιττονα καὶ τελειότεραν καὶ ἐν Χριστῷ κρυπτομένην, ἱσπερ ποθοῦντες τυχεῖν οἱ ἅγιοι πάντα τῇ παρούσῃ ἐδυσχέρανοι. διὸ φησιν ὁ Ἄποστολος: Οἴδαμεν ὅτι, εάν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκότους καταλυθῇ, οἰκοδομήν ἐκ Θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς οὐρανοῖς; καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἔξορανον ἐπενδύσασθαι ἐπιποθοῦντες, εἰ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐφρενὴσώμεθα; καὶ γὰρ οἱ ὄντες ἐν τῷ σκύμει 153 στενάζομεν βαροῦμεν, ἐφ᾽ οὐ θέλομεν ἐκδύσασθαι, ἀλλὰ ἐπενδύσασθαι, ὥνα καταποθῇ τὸ 256
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
ST. JOHN DAMASCENE

Rom. vii. 24 θητῆτον ὑπὸ τῆς ζωῆς. καὶ πάλιν. Τάλαλπωρος ἐγὼ ἀνθρωπός, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; καὶ αὐθες. 'Επιθυμώ ἀναλύσαι καὶ σὺν Χριστῷ εἰναι. ὁ δὲ Προφήτης, Πότε ἦξεν, φησὶ, καὶ ὄφθησομαι τῷ προσώπῳ τοῦ Θεοῦ; ὅτι δὲ καὶ ἐμοὶ τῷ πάντων ἑλαχιστοτέρῳ αὐδόλως τὸν αἰσθητὸν θάνατον δεδοικέναι δοκεῖ, ἐξεστὶ σοι γνώναι τῷ παρ' οὐδὲν θέμενον με τὴν τού σοῦ πατρὸς ἀπειλήν ἅδεως παραγενέσθαι πρὸς σὲ καὶ τὸν σωτηρίον σου καταγγείλαι λόγον, ἀκριβῶς περ εἰδότα ὡς, εἰ ἐλθοί αὐτῷ εἰς γνώσιν ταῦτα, μυρίως με, εἰ δυνατὸν, καθυποβαλεῖ θανάτους. ἀλλ' ἔγνως, τὸν τού Θεοῦ λόγον πάντων προκρίνων καὶ αὐτοῦ ποθῶν ἐπιτυχεῖν, οὐτὲ πτοοῦμαι τὸν πρόσκαιρον θάνατον, οὐτὲ τῆς τοιαύτης αὐτοῦ προσηγορίας ἁξίων ὅλως ἀποκαλῶ, τῇ Δεσποτικῇ πειθόμενος ἐντὸλῃ, τῇ λεγοῦσῃ. Μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχήν μὴ δυναμένων ἀποκτείναι φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

Ταῦτα μὲν οὖν, φησὶ ὁ Ἰωάσαφ, τῆς ἀληθινῆς υμῶν φιλοσοφίας τὰ κατορθώματα, ύπεραναβεβηκότα λίγαν τὴν τῶν γηνῶν φύσιν τῶν δυσαποσπάστως τῆς παρούσης ἐχόμενων ζωῆς καὶ μακάριοι υἱὲς τοιαύτης ἐχόμενοι ἀνδρειστάτης 151 ἐγνώμης. τίς δὲ σου καὶ τῶν σὺν σοι ἐν τῇ τοιαύτῃ ἐρήμῳ ἡ διατροφή, πόθεν δὲ τὰ ἐνδύματα καὶ ποταπά, γρώφισον μοι φιλαλήθως.

Ὁ δὲ Βαρκλαὰμ φησίν. Ἡ μὲν διατροφὴ ἐκ τῶν εὐρισκομένων ἐστὶν ἀκροδρύων καὶ βοτανῶν ὃν ἡ ἐρήμως τρέφει, ὁρῶς ποτιζομένη οὐρανίως καὶ τῇ 258
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 and 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-
ПРОСТΑΞΕΙ ΤΟΥ ἩΜΙΟΥΡΓΟΥ ΕἬΚΟΝΣΑ, ἘΦ’ ΟΙΣ ΟΥΔΕΙΣ ἘΣΤΙΝ ὁ ΜΑΧΌΜΕΝΟΣ ἩΜῖΝ ΚΑΙ ΦΙΛΟΝΕΙΚΩΝ ΚΑΙ ΤΟ ΠΛΕΟΝ ΖΗΤΌΝ ΑΡΡΑΪΕΙΝ ΤΟ ΤΗΣ ΠΛΕΟΝΕΞΙΑΣ ὌΡΩ ΤΕ ΚΑΙ ΛΌΓΟΥ ἈΛΛ’ ἈΦΘΩΝΩΣ ΠΆΣΙ ΠΡΟΚΕΙΤΑΙ ἈΝΉΡΟΤΟΣ ΤΡΟΦΗ ΚΑΙ ΑὐΤΟΣΧΕΔΙΟΣ ΤΡΑΠΕΞΑ. ΕΙ ΔΕ ΠΟΤΕ ΚΑΙ ΤΩΝ ΠΛΗΣΙΑΖΌΝΤΩΝ ΤΙΣ ΠΙΣΤΌΣ ἈΔΕΛΦΏΝ ἈΡΤΟΥ ΕΝΈΓΚΟΙ ΕΥΛΟΓΙΑΝ, ὉΣ ΠΑΡΑ ΤΗΣ ΠΡΟΝΑΙΑΣ ΠΕΜΦΒΈΝΤΑ ΔΕΧΟΜΕΘΑ ΤΟΥΤΟΝ ἘΠ’ ΕΥΛΟΓΙΑ ΤΩΝ ΠΙΣΤΏΝ ΠΡΟΣΕΝΕΥΚΏΠΤΩΝ. ΤΑ ΔΕ ΕΝΔΥΜΑΤΑ ἈΠΟ ΒΑΚΊΩΝ ΕΙΣΙ ΤΡΙΧΊΝΩΝ ΚΑΙ ΜΗΛΩΤΑΡΙΩΝ Ἡ ΣΕΒΕΒΝΩΝ, ΠΕΠΑΙΛΩΜΕΝΑ ΠΆΝΤΑ ΚΑΙ ΠΟΛΥΡΡΑΦΑ, ΠΆΝΝ ΚΑΤΑΤΡΥΧΟΝΤΑ ΤΟ ΑΣΘΕΝΕΣ ΤΟΥΤΟ ΣΑΡΚΙΟΝ. ΤΟ ΑΥΤΟ ΓΆΡ ἩΜῖΝ ΕΣΤΙ ΠΕΡΙΒΟΛΑΙΟΝ ΘΕΡΟΥΣ ΤΕ ΚΑΙ ΧΕΙΜΩΝΟΣ, ΟΠΕΡ ΟΥΔΌΛΩΣ, ΕΞ ΟΤΟΝ ΕΝΔΥΣΟΜΕΘΑ, ἘΚΔΥΣΑΣΘΑΙ ΘΕΜΙΣ, ΜΈΧΡΙΣ ἈΝ ΠΑΙΛΩΘΕΝ ΤΕΛΕΟΝ ΔΙΑΦΘΑΡΗ. ΟΥΤΩ ΓΆΡ ΤΑΙΣ ΤΟΥ ΚΡΥΟΥΣ ΚΑΙ ΦΛΟΓΏΣΕΩΣ ἈΝΩΡΚΑΙΣ ΤΑΛΑΙΠΩΡΟΥΜΕΝΟΙ ΤΗΝ ΤΩΝ ΜΕΛΛΟΝΤΩΝ ΤΗΣ ἈΦΘΑΡΣΙΑΣ ΕΝΔΥΜΑΤΩΝ ΠΟΡΙΖΌΜΕΘΑ ΕΑΥΤΟΙΣ ἈΜΦΙΆΣΙΝ.

ΤΟΥ ΔΕ 'ἸΩΑΝΝΑΦ ΕΙΣΟΝΤΟΣ: ΠΟΘΕΝ ΔΕ ΣΟΝ ΤΟΥΤΟ ΤΟ ἸΜΑΤΙΟΝ Ο ΠΕΡΙΒΕΒΛΗΣΑΙ; Ο ΓΈΡΩΝ ΕΦΗ: ἘΝ ΧΡΗΣΙ ΤΟΥΤΟ ΠΑΡΑ ΤΙΝΟΣ ΤΩΝ ΠΙΣΤΏΝ ἈΔΕΛΦῶΝ ΕΞΙΛΗΦΑ, ΤῈΝ ΠΡΌΣ ΣΕ ΜΕΛΛΩΝ ΠΟΡΕΙΑΝ ΠΟΙΗΣΑΣΘΑΙΟΥ ΓΆΡ ΕΒΕΙ ΜΕ ΤΟ ΣΥΝΗΘΕΙ ΕΝΔΥΜΑΤΙ ΠΑΡΑΓΕΝΈΣΑΙ. ΚΑΘΆΠΕΡ ΤΙΣ ΕΧΩΝ ΠΡΟΣΦΙΛΕΣΤΑΤΟΝ ΣΥΓ-ΓΕΝΗ ΑΙΧΜΆΛΟΤΟΝ ΕΝ ἈΛΛΟΔΑΠΕΙ ἈΠΑΧΘΕΝΤΑ ΞΘΕΝΙ, ΚΑΙ ΤΟΥΤΟΝ ΒΟΥΛΟΜΕΝΟΣ ΕΚΕΙΘΕΝ ἘΞΑΓΑΓΕΙΝ, ἈΠΟΘΕΜΕΝΟΣ ΑΥΤΟΥ ΤΗΝ ΕΣΘΗΤΑ ΚΑΙ ΤΟ ΤΩΝ ΥΠΕΝΑΝΤΊΩΝ ΥΠΟΔΥΣ ΠΡΟΣΩΠΕΙΩΝ ΤΗΝ ΕΚΕΙΝΩΝ ΚΑΤΑΛΆΒΟΙ ΧΩΡΑΝ, ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ ΤΩΝ ΟΙΚΕΙΟΥ ΤΗΣ ΠΙΚΡΑΣ ΕΛΕΥΘΕΡΘΕΙΝ ΤΥΡΑΝΝΙΔΟΣ: ΤΟΝ ΑΥΤΟΝ ΔΗ ΤΡΟΠΟΝ ΚΆΓΩ ΤΑ ΚΑΤΑ ΣΕ ΜΥΣΘΕΙΣ, ΤΟΥΤΟ ΠΕΡΙΘΕΜΕΝΟΣ 260
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 quite outworn. 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, ἢλθον τὸν σπόρον τοῦ θείου κηρύγματος τῇ σῇ καταβαλεῖν καρδία, καὶ τῆς δουλείας λυτρώσασθαι τοῦ δεινού κοσμοκράτος τοροῦ, καὶ νῦν ἱδον τῇ τοῦ Θεοῦ δυνάμει, ὅσον τὸ ἐπ᾽ ἐμοῖ, τῇ διακονίαν μου πεποίηκα, τὴν αὐτοῦ καταγγέλλας σοι γνώσιν καὶ τὸ τῶν προφητῶν καὶ ἀποστόλων γνωρίσας κύριυμα, διδάξας τε ἀπλανῶς καὶ φιλαλήθως τὴν τῶν παρόντων ματαιότητα καὶ οἴκον κακῶν ὁ κόσμος γέμει, χαλεπῶς ἀπατῶν τοὺς αὐτῶ πειθομένους καὶ πολυτρόπως αὐτοὺς παγιδεύων. Λοιπὸν πορευθῆναι με δεὶ θείου ἐληλύθα. καὶ τηρικαῦτα, τὸ ἀλλότριον ἀποθέμενος σχῆμα, τὸ ἱδιον ἔσομαι ενδεδυμένος.

Δυσοπεῖ τοίνυν τὸν γεροντά ὁ Ἰωάσαφ ὄφθηναι αὐτῶ τῷ συνήθει αὐτοῦ ἐνδύματι. τότε ὁ Βαρλαὰμ ἀπεκδυσάμενος ο ὅν περιβεβλημένος ἱμάτιον, θέαμα ὅφθη φοβέρον τῷ Ἰωάσαφ. ὅν γὰρ ἡ πᾶσα μὲν τῆς σαρκὸς ποιότης δεδαπανημένη, μεμελανωμένον δὲ τὸ δέρμα ἐκ τῆς ἡλιακῆς φλογώσεως καὶ περιτεταμένον τοῖς ὀστέοις, ὥστε αὐτὸς δορὰν τινα περιτείνει ἐν λεπτοῖς καλὰ μοιρὰς τρίχινον δὲ τὶ βάκος ἐρρικυμένον καὶ λίαν τριχως περιεξόψυντο ἐξ ὀσφύος μέχρι γονάτων ὀμοίων δὲ τούτον παλλιόν περιβεβλητὸ κατὰ τῶν ὀμῶν.

Τυπερθαυμάσας δὲ ὁ Ἰωάσαφ τῆς σκληρὰς ταύτης διαγωγῆς τὸ ἐπίπονον, καὶ τὸ τῆς καρτερίας ὑπερβαλλὸν ἐκπλαγεῖς, σφοδρὸς ἐδάκρυν, καὶ φησὶ πρὸς τὸν γεροντὰ: Ἐπεί με
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 with which this world teems, 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. παλλιῳν, or παλαιῳν, is used by Epiphanius and others. See E. A. Sophocles' Greek Lexicon.
ἡς πικρᾶς τοῦ διαβόλου δουλείας ἐλευθερώσαι ἥκεις; τέλος σου τῇ εὐεργεσίᾳ ἐπιθείς 'Εξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου, καὶ, παραλαβὼν 157 με μετὰ σοῦ, ἀγωμεν ἐντεῦθεν, ίνα τέλευν λελυ-ντρωμένος τῆς τοῦ κόσμου ἀπάτης τῆς σφραγίδα τηνικὰτα δέξωμαι τοῦ σωτηρίου βαπτισμάτος, καὶ κοινωνίας σοι τῆς θαυμαστῆς ταύτης φιλο-σοφίας καὶ ὑπερφυοῦς ἀσκήσεως γένωμαι.

Εἶπε δὲ Βαρλαὰμ πρὸς αὐτὸν. Νεβρὸν δορκά-δος ἐτρεφέ τις τῶν πλουσίων. αὐξηθείσα δὲ αὐτῇ τὰς ἐρήμους ἔποθει, τῇ φυσικῇ ἐλκομένη ἐξει. ξεκύωσα τοῖς ἐν μιᾷ, εὐρίσκεις ἀγέλην δορκάδων βοσκομένων καὶ ἐχομένη τούτων περιή-γεν ἐν τοῖς πεδίοις τοῦ ὅρμου, ὑποστρέψουσα μὲν τὸ πρὸς ἐσπέραν, ἀμα δὲ πρώι, τῇ τῶν ὑπουργοῦντων ἀμελεία, ἐξερχομένη καὶ τοῖς ἀ-γρίοις συναγελάζουσα. ἐκείνων δὲ πορρωτέρω μεταθεμένων νέμεσθαι, συνηκολούθησε καὶ αὐτῇ. οἱ δὲ τοῦ πλουσίου ὑπηρέται, τοῦτο αἰσθόμενοι, ἐφ ἰππῶν ἀναβάντος, κατεδίωξαν ὁπίσω αὐτῶν, καὶ τὴν μὲν ἴδιαν δορκάδα ξωγρήσαντες, καὶ ἐπαναστρέψαντες οἴκαδε, ἀπροίτον τοὺς λοιποὺ ἑθεντό τῆς δὲ λοιπῆς ἀγέλης τὰς μὲν ἀπεκτειναν, τὰς δὲ κακός διέθεντο. τὸν αὐτὸν δή τρόπων δέδοικα γενέσθαι καὶ ἐφ' ἡμᾶς, εἰ συνακολου-θήσεις μοι μίπτοτε καὶ τῆς σὶς ἀποστερηθῶ συνοικίσεως, καὶ κακῶν πολλῶν τοῖς ἐταίροις μου γένωμαι πρόξενος κρίματος τε αἰωνίου τῷ σῷ γεννήτορι. ἀλλὰ τοῦτο σε βούλεται ο Κύριος, νῦν μὲν σημειωθήματι τῇ σφραγίδι τοῦ θείου βαπτισμάτος, καὶ μένειν ἔτι 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, joining them, 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 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

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**Barlaam and Ioasaph, xviii. 156-157**
τοῦ Χριστοῦ ἐργασίας. ἔπαυν δὲ δύῃ καὶ ῥὸν ὁ 158 πάντων δοτήρ τῶν καλῶν, τηνικαῦτα καὶ ἐλευση
πρὸς ἡμᾶς, καὶ τὸ ὑπόλοιπον τῆς παρούσης
ζωῆς ἀλλήλοις συνοικίσαμεν. πέποιθα δὲ τῷ
Κυρίῳ καὶ ἐν τῇ μελλοῦσῃ διαγωγῇ ἡδιαστάτους
ἡμᾶς εἶναι.

Αὐθίς δὲ ὁ Ἰωάσαφ ἐακρῶν φησὶ πρὸς αὐτόν·
Εἰ τῷ Κυρίῳ ταῦτα δοκεῖ, τὸ θέλημα αὐτοῦ
γενέσθω. τελειώσας οὖν με λοιπὸν τῷ θείῳ
βαπτίσματι, καὶ λαβὼν παρ᾽ ἐμοῦ χρήματα καὶ
ἵματια εἰς διατροφὴν καὶ ἀμφίασιν σοῦ τε καὶ
τῶν ἐταίρων σου, ἀπελθεὶς εἰς τὸν τόπον τῆς
ἀσκήσεως σου, τῇ τοῦ Θεοῦ εἰρήνη φρουροῦμενος.
καὶ μὴ διαλίπῃς ὑπερευχόμενος, ἵνα μὴ ἐκπε-
σομεί τῆς ἐλπίδος μου, ἀλλὰ θάττων ἰσχύσω
καταλάβεῖν σε καὶ ἐν ἡσυχίᾳ βαθίᾳ τῆς παρὰ
σοῦ ἀπολαύσεις ὅφελείας.

'Ὁ δὲ Βαρλαὰμ ἔφη· Τὴν μὲν τοῦ Χριστοῦ σε
λαβεῖν σφραγίδα τὸ κωλὺν οὐδέν. εὐτρέπισον
λοιπὸν σεαυτὸν καὶ τοῦ Κυρίου συνεργοῦντος,
teleiωθήσῃ. περὶ ὅν δὲ ἐίπας χρημάτων τοῖς
ἐταίροις μου παρασχεῖν, πῶς ἔσται τοῦτο, σὲ τὸν
πένητα τοῖς πλουσίοις ἐλεημοσύνῃ διδόναι; οἱ
πλούσιοι γὰρ ἔως τοὺς πένητας ἐνεργεῖτούσιν,
οὐ μὴν δὲ οἱ ἄποροι τοὺς εὐπόρους; ὁ γὰρ
ἐσχατός πάντων τῶν ἐταίρων μου πλουσιώτερος
σου ἁπαγκράτως καθέστηκεν. ἀλλὰ πέποιθα εἰς
tους οἰκτιρμοὺς τοῦ Θεοῦ καὶ σε ὅσον οὕτω
ὑπερπλουτήσαις καὶ οὐκ εὐμετάδοτος τηνικαῦτα
ἐσῃ.

Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτόν· Σαφῆνισθο
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, shouldest 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, οὐσπερ πολλῆς συζην ἀκτημοσύνη καὶ ἐσχάτη ταλαιπω-159 ρεῖσθαι πτωχεία πρὸ μικροῦ ἔλεγες, πῶς δὲ νῦν μὲν πενήτα με ἀποκαλεῖς, ὅταν δὲ ὑπερπλουτήσως οὐκ ἢ μετάδοτον γενέσθαι λέγεις τῶν εὐμετάδοτον νῦν καθεστηκότα;

'Ὁ δὲ Βαρλαὰμ ἀπεκρίνατο. Οὐ πτωχεία τούτους ἐφη ταλαιπωρεῖσθαι, ἀλλὰ πλοῦτῳ κομαν ἀκενωτῷ, τὸ γὰρ ἀεὶ τοῖς χρήμασι προστίθειαι χρήματα, καὶ μὴ τῆς ὀρμῆς χαλινοῦσθαι, ἀλλὰ καὶ πλειοτέρων ἀκορέστως ὀρέγεσθαι, τούτῳ πενίᾳ ἐσχάτης ἐστὶ. τοὺς δὲ τῶν παρόντων μὲν ὑπερδόντας πόθῳ τῶν αἰωνίων, καὶ σκύβαλα ταῦτα ἡγησαμένους, ἵνα Χριστὸν μόνον κερδήσωσι, πᾶσαν δὲ βρωμάτων καὶ ἐνυμάτων ἀποθεμένους μέριμναν καὶ τῷ Κυρίῳ ταύτῃ ἐπίρριψαντας, εὐφραυνομένους δὲ τῇ ἀκτησίᾳ, ὡς οὐκ ἂν τις τῶν φιλοκόσμων εὐφραυνθείη πλούτῳ καὶ χρήμασι βρίθων, καὶ τοὺν πλοῦτον τῆς ἀρετῆς ἀφθόνως εαυτοῖς συναγηγοχότας, ταῖς ἐλπίσι τε τῶν ἀτελευτήτων τρεφομένους ἄγαθον, εἰκότως πλούσιοτέρους σου καὶ πάσης τῆς ἐπιγείου βασιλείας καλέσαιμι. τοῦ δὲ Θεοῦ συνεργοῦντός σοι, ἐπιλήψῃ καὶ αὐτὸς τῆς τοιαύτης πνευματικῆς περιουσίας, ἦν περ ἐν ἀσφαλείᾳ τηρῶν καὶ τοῦ πλείονος ἀεὶ δικαίως ἐφείμενος, οὐκ ἂν θελήσεις τι ταύτῃ κατακεννοῦν ὁλως. αὕτη γὰρ ἐστὶν ἀληθῆς περιουσία: ὁ δὲ τοῦ αἰσθητοῦ πλούτου ὁγκος βλάψειε μᾶλλον τοῦς αὐτοῦ φίλους ἢ ἀφελήσειεν. εἰκότως οὖν πενίαιν ἐσχάτην τούτου ἀπεκάλεσα, ὅπερ οἱ ἔρασται τῶν οὐρανίων 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 dispense any part of it. This is true abundance: but the mass of material riches will damage rather than benefit its friends. Meetly 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
μενοὶ ἐφυγον ἀπ’ αὐτοῦ, ὡς φεύγει τις ἀπὸ ὀφεως. 160
εἰ δὲ, ὃν ἀπέκτειναν ἔχθρον καὶ τοῖς ποσὶ συνεπά-
τησαν οἱ συνασκηταί μου καὶ συστρατιῶταί, τού-
τον αὕθις ζῶντα παρὰ σοῦ λαβὼν αὐτοῖς ἀπενέγκω, καὶ πρόξενοι πολέμων καὶ παθῶν γένωμαι, ἐσομαι αὐτοῖς πάντως ἀγγελος πονηρός· ὀπερ μὴ γένοιτο μοι ποιήσαι.

Τὰ αὐτὰ δὲ μοι νόει καὶ περὶ ἑνδυμάτων. τοῖς
γὰρ ἀπεκδυσαμένοις τὴν τῆς παλαιότητος κατα-
φορὰς καὶ τὸ τῆς παρακοῆς ἑνδύμα, ὅσον τὸ ἐπ’
αὐτοῖς, ἀποθέμενοι, τὸν Χριστὸν δὲ ὃς ἰμάτιον
σωτηρίον καὶ χιτώνα εὐφροσύνης ἐνδεδυμένοις,
πῶς αὐτοὺς πάλιν τοὺς δερματίνους ἀμφιάσαιμ
χιτώνας καὶ τὸ τῆς αἰσχύνης περιθέσομαι περι-
βόλαιον; ἀλλὰ τοὺς μὲν ἐμοὺς ἐταῖρους μηδενὸς
tῶν τοιούτων ἐπιθετιμένους μινώσκων, τῇ τῆς ἐρή-
μου δὲ ἀρκουμένους ἀσκήσει καὶ τριφὴν ταύτην
λογιζομένους ἀληθεστάτην, τὰ χρήματα καὶ
ἵματα, ἀπέρ τούτοις ἔλεγεν παρασκεύην, τοῖς πένησι
dιανείμας, θησαυρὸν ἐαυτῷ εἰς τὸ μέλλον ἅσυλον
θησαύρισον, τὸν Θεὸν ἐαυτῷ ταῖς ἐκείνων εὐχαί
ἐπικούρον θέμενος· οὔτω γὰρ μᾶλλον συνεργῷ τῷ
πλοῦτῷ πρὸς τὰ καλὰ χρήσαι. εἴτε καὶ τὴν
πανοπλίαν τοῦ πνεύματος περιβαλλόμενος, καὶ
tὴν μὲν ύσφύν ἐν ἀληθείᾳ περιξωσάμενος, ἐνδυσά-
μενος δὲ καὶ τὸν τῆς δικαιοσύνης θώρακα, περιθέ-
μενος τε καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου,
καὶ τοὺς πόδας ἐν ἔτοιμασία τοῦ Εὐαγγελίου τῆς
eἰρήνης ὑποδησάμενος, μετὰ χειρᾶς τε τὸν τῆς πί-
στεως ἀναλαβὼν θυρεόν, καὶ τὴν τοῦ πνεύματος
μάχαιραν, ἢ ἔστι ρῆμα Θεοῦ, καὶ πάντοθεν ἀρίστα 161
καθοπλισθεῖς καὶ περιφραζόμενος, οὔτω 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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θώς πρὸς τὸν κατὰ τῆς ἀσεβείας ἑξελθεις πόλεμον, ὅσ ἂν, ταύτην τροπωσάμενος καὶ τὸν αὐτῆς ἀρχηγὸν διάβολον εἰς γῆν καταρράξας, τοῖς τῆς νίκης στεφάνους κοσμηθῆσῃ ἐκ τῆς ἥωραχικῆς δεξιάς τοῦ Δεσπότου.

XIX

Τοῖς τοιούτως οὖν δόγμασι καὶ λόγοις σωτηρίους κατηχήσας ὁ Βαρλαὰμ τὸν τοῦ βασιλέως νῦν καὶ πρὸς τὸ θεῖον βάπτισμα εὐτρεπίσας, υποστείνα τε καὶ εὐχεσθαι ἐντειλάμενος, κατὰ τὸ ἔθος, ἐφ’ Ἰκανὰς ἡμέρας, οὐ διέλιπε συχνᾶς πρὸς αὐτὸν, καὶ πᾶσαν δογματικὴν φωνὴν τῆς ὀρθοδόξου πίστεως ἐκδιδάσκων καὶ τὸ θεῖον Ἔναγγέλιον ὑπαγορεύον ἀυτῷ, πρὸς δὲ καὶ τὰς ἀποστολικὰς παρανεύσεις καὶ τὰς προφητικὰς ῥήσεις ἐρμηνεύων θεοδιδακτός γὰρ ὃν ὁ ἀνήρ πᾶσαν ἐπὶ στόματος Παλαιάν τε καὶ Καϊνήν Γραφὴν ἔφερε, καὶ, τῷ θείῳ κινούμενος Πνεύματι, ἐφώτισεν αὐτὸν πρὸς τὴν ἀληθὴθεογνωσίαν. ἐν αὐτῇ δὲ τῇ ἡμέρᾳ ὅτε βαπτισθῆναι ἐμελλε, διδασκῶν αὐτὸν, ἐλέγεν: Ἰδοὺ τὴν τοῦ Χριστοῦ ἐπείγῃ λαβεῖν σφραγίδα, καὶ τῷ φωτὶ σημειώθην τοῦ προσώπου Κυρίου. καὶ νῦσ μὲν γῆν Θεοῦ, ναῦς δὲ τοῦ ἀγίου καὶ ξωοποιοῦ Πνεύματος. πίστευε τοῖς νυνὶ εἰς Πατέρα, καὶ Τιχο, καὶ Ἄγιον Πνεῦμα, τὴν ἁγίαν καὶ ξωορκίκην Τριάδα ἐν τρισὶν ὑποστάσει καὶ μιᾷ θεότητι δοξαζομένην, 162 διάιρετήν μὲν ταῖς ὑποστάσεις καὶ ταῖς ὑποστα- τικαῖς ἰδιότησιν, ἡμωμένην δὲ τῇ οὐσίᾳ ἐνα μὲν

Ps. iv. 4

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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 holy 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 Τιόν, φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα πρὸ πάντων τῶν αἰῶνων· ἀγαθὸν γὰρ Πατρὸς ἀγαθὸς ἐγεννήθη Τιός, φωτὸς δὲ τοῦ ἀγεννητοῦ φῶς ἐξέλαμψε τὸ αἴδιον, καὶ ἐκ τῆς ὀντως ξωῆς ἡ ξωοποίως προήλθε πηγή, καὶ ἐκ τῆς αὐτοδυνάμεως ἡ τοῦ Τιοῦ δύναμις ἐξεβαίνη, ὃς ἐστὶν ἀπαύγασμα τῆς δόξης καὶ Λόγος ἐνυπόστατος, ἐν ἀρχῇ ὠν πρὸς τὸν Θεοῦ καὶ Θεὸς ἀναρχὸς τε καὶ αἴδιος· διὸ τὰ πάντα ἐγένετο τὰ ὀρατά καὶ τὰ ἀορατά· καὶ ἐν εἰδῶς Πνεῦμα "Ἀγιον, τὸ ἐκ τοῦ Πατρὸς ἐκπορεύμενον, Θεὸν τέλειον, καὶ ξωοποίον, καὶ ἀγιασμοῦ παρεκτικῶν, ταυτοθελῶν, ταυτοδύναμον, συναίδιον, ἐνυπόστατον· οὕτως οὖν προσκυνεῖ τὸν Πατέρα καὶ τὸν Τιόν καὶ τὸ "Ἀγιον Πνεῦμα ἐν τρισὶν ὑποστάσειν, εἷς οὖν ἵδιότητι, καὶ θεότητι μιᾷ κοινῷ μὲν γὰρ τῶν τριῶν ἡ θεότης, καὶ μία αὐτῶν ἡ φύσις, μία οὐσία, μία δόξα, μία βασιλεία, μία δύναμις, μία ἐξουσία· κοινῷ δὲ Τιό Καὶ Ἀγίῳ Πνεύματι τὸ ἐκ τοῦ Πατρὸς, ἱδίον δὲ τοῦ 163 Πατρὸς μὲν ἡ ἀγεννησία, Τιόν δὲ ἡ γέννησις, Πνεύματος δὲ ἡ ἐκπορεύσις.

Οὕτω μὲν οὖν ταῦτα πίστευε· καταλαβεῖν δὲ τῶν τρόπων τῆς γεννησίας ἡ τῆς ἐκπορεύσεως μὴ ἐπιζήτει (ἀκατάληπτος γὰρ· ἐν εὐθύτητι καρδίας ἀπεριεργῶς προσδέχον ὅτι ὁ Πατὴρ καὶ ὁ Τιός καὶ τὸ "Ἄγιον Πνεῦμα κατὰ πάντα ἐν εἰσὶ, πλὴν τῆς ἀγεννησίας καὶ τῆς γεννησίας καὶ τῆς ἐκπορεύσεως, καὶ ὅτι ὁ μονογενὴς Τιός καὶ Λόγος τοῦ Θεοῦ καὶ Θεὸς διὰ τὴν ἡμετέραν σωτηρίαν κατήλθεν ἐπὶ τῆς γῆς εὐδοκία τοῦ Πατρὸς καὶ
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, coëternal 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 upon earth, by the good
συνεργία τοῦ ἁγίου Πνεύματος, ἀσπόρως συλληφθεὶς ἐν τῇ μήτρᾳ τῆς ἁγίας Παρθένου καὶ Θεοτόκου Μαρίας διὰ Πνεύματος Ἁγίου, καὶ ἀφθόρως έξ αὐτῆς γεννηθείς, καὶ ἀνθρωπὸς τέλειος γενόμενος, καὶ ὅτι αὐτὸς Θεὸς τέλειος ἦστι καὶ ἀνθρωπός τέλειος, γενόμενος ἐκ δύο φύσεων, θεοτητὸς τε καὶ ἀνθρωπότητος, καὶ ἐν δύο φύσεσι νοεραῖς, θελητικαίς τε καὶ ἐνεργητικαίς καὶ αὐτεξουσίως, καὶ κατὰ πάντα τελείως ἁχούσαις κατὰ τὸν ἐκάστη πρέποντα ὅρων τε καὶ λόγων, θεοτητι, φημί, καὶ ἀνθρωπότητι, μιᾶ δὲ συνθέτῳ ὑποστάσει καὶ ταύτα ὑπεριέργων δέχον, μηδόλως τὸν τρόπον μαθεῖν ἐκζητῶν, πῶς ἐαυτὸν ἐκένωσεν οὐκ ἦν ὁ Θεὸς, καὶ ἀνθρωπον ἔγονεν ἐκ παρθενικῶν αἰμάτων ἀσπόρως τε καὶ ἀφθόρως, ἢ τίς ἢ τῶν δύο φύσεων ἐν μιᾷ ὑποστάσει συνελεύσις; πίστευ τὰ ρατα ἐδιδάχθημεν κατέχειν τὰ θειῶδος ἡμῖν ἐκ τῆς θείας Γραφῆς εἰρημένα· τὸν δὲ τρόπον καὶ ἀγνοοῦμεν καὶ λέγειν οὐ δυνάμεθα.

Πίστευε τὸν Θεὸν τοῦ Θεοῦ, τὸν διὰ σπλάγχνα ἐλέους γενόμενον ἀνθρωπον, πάντα τε ἀναδεξασθαί τὰ τῆς ἀνθρωπότητος φυσικὰ καὶ ἀδιάβλητα πάθη (ἐπείνησε γάρ, καὶ ἐδίψησε, καὶ ὑπνώσε, καὶ ἐκοπίασε, καὶ ἠγονίασε φύσει τῆς ἀνθρωπότητος, καὶ ὑπὲρ τῶν ἀνομίων ἡμῶν ἡχθὲν εἰς θάνατον, ἐσταυρώθη, καὶ ἐτάφη, θανότων γενομένος, τῆς θεότητος ἀπαθοῦς καὶ ἀτρέπτου διαμεινάσεις· οὐδὲν γὰρ ὅλως τῶν παθῶν τῆς ἀπαθεί προσάπτομεν φύσει· ἀλλὰ τῷ προσλήμματι γινόμενοι αὐτὸν παθόντα καὶ ταφέντα, καὶ τῇ θείᾳ δόξῃ ἐκ νεκρῶν ἀναστάντα, ἐν ἀφθαρσίᾳ τε εἰς οὐρανοὺς ἀνεληλυθότα), καὶ ἥξει 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
Δέχον καὶ τὴν μεταλήψιν τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων, πιστεύων ἐν ἀληθείᾳ σῶμα καὶ αἷμα ὑπάρχειν Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἅ δέδωκε τοῖς πίστοῖς εἰς ἁφεσιν ἀμαρτίων. ἐν τῇ νυκτὶ γὰρ ἡ παρεδίδοτο, διαθήκην καὶνὴν διέθετο τοῖς ἁμίων αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, καὶ δι' αὐτῶν πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν, εἰπὼν: Δάμβετε, φῶστε: τοῦτο ἔστι τὸ σῶμα μου ὑπὲρ ἡμῶν κλώμενον εἰς ἁφεσιν ἀμαρτίων. ὁμοίως δὲ καὶ τὸ ποτήριον λαβὼν δέδωκεν αὐτοῖς, λέγων: Πίετε ἐξ αὐτοῦ πάντες τοῦτο
glory, to judge quick and dead, and by the words, which himself knoweth, 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, and gave unto them saying, "Drink ye all of this: this is my Blood, of the new testament, which

\(^1\) Greg. Naz. Orat xi. 45. οὐκ ἐτί μὲν σάρκα, οὐκ ἀσώματον δὲ, ὡς αυτὸς οἶδε πάντας, θεοεἰδεστέρου σώματος, κ.τ.λ.
ST. JOHN DAMASCENE

Esti to aimi mou, to thē kaihēs diathēkēs, to ὑπὲρ υμῶν ἐκχυνὐμενον εἰς ἄφεσιν ἀμαρτιῶν·
toutō poiēite eis tēn ἐμὴν ἀνάμυσιν. autōs ouvōn
οὗ Λόγου τοῦ Θεοῦ ὁ ζῶν, καὶ ἑνεργῆς, καὶ πάντα
ποιῶν τῇ δυνάμει αὐτοῦ, poiēi kai metaspkeuazăi
diā tēs theias energeias tōn ārton kai tōn oînou
tis prōsphorās σῶμα αὐτοῦ καὶ αἶμα, tē épifoi-
tēsai tōv Ἀγίου Πνεύματος, eis ἀγιασμὸν καὶ
φωτισμὸν tōn pōthō metalaμbaνōntōn.

Προσκύνει πιστῶς τιμῶν καὶ ἀσπαζόμενος τό
σεβάσμιον έκτύπωμα τοῦ Δεσποτικοῦ χαρακτή-
ρος τοῦ δι' ἡμᾶς ένανθρωπήσαντος Θεοῦ Λόγου,
αὐτόν δοκῶν τῷ Κτίστῃ ὁρὰν ἐν τῇ εἰκόνι. Ἡ
τιμὴ γὰρ τῆς εἰκόνος, φησὶ τῆς τῶν ἁγίων, ἐπὶ
tο πρωτότυπον διαβαίνει: πρωτότυπον δὲ ἐστὶ
tο εἰκονιζόμενον, ἐξ οὗ τὸ παράγωγον γίνεται.
τήν γὰρ ἐν εἰκόνι βλέποντες γραφήν, τοῖς τοῦ
νοὸς ὀφθαλμοῖς πρὸς τὴν ἀληθινήν διαβαίνωμεν
ἰδέαν οὗ ἐστὶν ἡ εἰκών, εὑσεβῶς προσκυνοῦντες
τήν τοῦ δι' ἡμᾶς σαρκῳδέντος μορφῆν, οὐ θεοποι-
οῦμενοι, ἀλλ' ὡς εἰκόνα τοῦ σαρκῳδέντος Θεοῦ
κατασπαζόμενοι, πόθῳ καὶ ἀγάπῃ τοῦ κενῶ-
σαντος έαυτὸν δι' ἡμᾶς μέχρι καὶ δούλου μορφῆς·
ὁμοίως καὶ τῆς ἀχράντου Μητρὸς αὐτοῦ καὶ
πάντων τῶν ἁγίων τὰ ἐκτυπώματα τοῦτῳ τῷ
λόγῳ περιπτυσσόμενοι. ὡσαύτως δὲ καὶ τὸν
tύπον τοῦ ζωοποιοῦ καὶ σεβασμίου σταυροῦ
πίστει προσκυνῶν κατασπάζου διὰ τῶν κρεμα-
σθέντα ἐν αὐτῷ σαρκὶ ἐπὶ σωτηρία τοῦ γένους 167
ἡμῶν Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρα τοῦ κόσμου,
kai δόντα ἡμῖν τοῦτον σύμβολον τῆς κατὰ τοῦ δια-
βόλου νίκης· φρίττει γὰρ καὶ τρέμει, μὴ φέρον
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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 racee, 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.
καθοράν αὐτοῦ τὴν δύναμιν. ἐν τοῖς τοιούτοις δόγμασι καὶ μετὰ τοιαύτης πίστεως βαπτισθήσῃ, ἀτρεπτον ταύτην καὶ ἀμυνὴ πάσης αἰρέσεως φυλάττων μέχρις ἐσχάτης ἀναπνοῆς. πάσαιν δὲ διδασκαλίαν καὶ πάσαιν δογματικὴν φωνήν, ταύτη τῇ ἀμωμήτῳ ἀνθισταμένῃ πίστει, βδελύσαν, καὶ ἀλλοτρίωσιν λογίζου εἶναι Θεοῦ. φησὶ γὰρ ὁ Ἀπόστολος, ὅτι Καὶ ἦμεις ἡ ἀγγελικ ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ’ ὦ εὐαγγελίσαμεν ὑμῖν, ἀνάθεμα ἔστο. οὐκ έστι γὰρ ἄλλο Εὐαγγέλιον καὶ ἄλλη πίστις, πλὴν ἡ διὰ τῶν ἀποστόλων κηρυχθεῖσα, καὶ διά τῶν θεοφόρων Πατέρων ἐν διαφόροις συνόδοις βεβαιωθεῖσα, καὶ τῇ καθολικῇ Ἑκκλησίᾳ βεβαιωθεῖσα.1

Ταῦτα εἶπον ὁ Βαρλαὰμ, καὶ τὸ τῆς πίστεως σύμβολον τὸ ἐκτεθὲν ἐν τῇ κατὰ Νίκαιαν συνόδῳ διδάξας τὸν τοῦ βασιλέως νῖον, ἐβάπτισεν αὐτὸν εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Θεοῦ, καὶ τοῦ Ἁγίου Πνεύματος εἰς τὴν κολυμβήθραν τοῦ ὑδάτος τὴν οὕσαν ἐν τῷ παραδείσῳ αὐτοῦ. καὶ ἠλθεν ἐπὶ αὐτὸν ἡ χάρις τοῦ Ἁγίου Πνεύματος. ἐπανελθὼν δὲ εἰς τὸν αὐτοῦ κοιτῶνα, καὶ τὴν ἱερὰν ἐπιτελέσας μυστηρίων τῆς ἀναίμακτου θυσίας, μετέδωκεν αὐτῷ τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων, καὶ ἰγαλλιάσατο τῷ Πνεύματι, δόξαν 168 ἀναπέμπτων Χριστῶ τῷ Θεῷ.

A.D. 225
Mat. xxviii. 19

Luke x. 21

1 Pet. i. 3, 4

Εἰπε δὲ πρὸς αὐτὸν ὁ Βαρλαὰμ: Εὐλογητὸς ὁ Θεός καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ ἔλεος αὐτοῦ ἀναγεννήσας σε εἰς ἐλπίδα ζωῆς, εἰς κληρονομίαν ἀφθαρτον καὶ ἁμάντων, καὶ ἁμάραντων, τετηρημένην ἐν

1 A misprint for παραδοθείσα.
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 th's 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 Nicaea, 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 holy 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,
σῦρανοις, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἦμων διά

Rom. vi. 22 Πνεύματος ἀγίου. σήμερον γὰρ ἐλευθερωθεῖς ἀπὸ
tῆς ἁμαρτίας ἐδούλωθης τῷ Θεῷ, τὸν ἀρραβώνα
dεξάμενος τῆς αἰωνίου ζωῆς, καὶ, τὸ σκότος ἀπο-
λιπὼν, φῶς εὐευσῶ, καταταγεῖς εἰς τὴν ἐλευθε-
ρίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Ὅσοι γὰρ,
φησίν, ἐλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν
tέκνα Θεοῦ γενέσθαι, τοῖς πιστεύοντιν εἰς τὸ
ὁνόμα αὐτοῦ· ὅστε συκτί ἐν δόλοις, ἀλλ’ νίός καὶ
κηρυγμόμος Θεοῦ διὰ Ἰησοῦ Χριστοῦ ἐν
2 Pet. iii. 14 Πνεύματι Ἀγίῳ. διὸ, ἀγαπητε, σπουδασον ἀσπι-
λὸς καὶ ἁμώμητος αὐτῷ εὑρεθῆναι, ἐργαζόμενος
tὸ ἁγαθὸν ἐπί τῶν θεμελίων τῆς πίστεως· πίστις
γὰρ χωρὶς ἔργων νεκρά ἔστιν, ὡσπερ καὶ ἔργα
dίχα πίστεως, καθὼς καὶ πρότερον μέμνημαι
1 Pet. ii. 1, 2 λαλήσας σοι. ἀποθέμενος οὖν λοιπὸν πᾶσαν 169
κακίαν, καὶ πάντα τὰ ἔργα τοῦ παλαιοῦ ἀν-
θρώπου μισήσας τὰ φθειρόμενα κατὰ τὰς ἐπι-
θυμίας τῆς ἀπάτης, ὦς ἀρτιγέννητον βρέφος τὸ
λογικὸν καὶ ἁδολοῦ γάλα τῶν ἀρετῶν ἐπιπόθησον
πειν, ὢν ἐν αὐτῷ ἀυξηθῇς, καὶ φθίσῃς εἰς τὴν
ἐπιγυμνίωσιν τῶν ἑντολῶν τοῦ Τιτοῦ τοῦ Θεοῦ, εἰς
ἀνδρα τέλειον, εἰς μέτρον ἥλικίας τοῦ πληρώ-
ματος τοῦ Χριστοῦ, μηκέτι νῆπιος ὅν ταῖς φρεσίν,
κλυδωνιζόμενος καὶ περιφερόμενος τῇ ζάλῃ καὶ
tρικυμίᾳ τῶν παθῶν, ἀλλὰ τῇ μὲν κακία
1 Cor. xiv. νηπιαίῳ, πρὸς δὲ τὸ ἁγαθὸν στερέμιον καὶ
20 πεπαινομένων ἔχων τῶν νοῶν, καὶ ἄξιος περι-
πατῶν τῆς κλησεως ἢς ἐκλήθης ἐν φυλακῇ
tῶν ἑντολῶν τοῦ Κυρίου, ἀποσεισάμενος ἑαυτοῦ καὶ
Ἀλλοτριώσας τὴν ματαιότητα τῆς προ-
Eph. iv. 17, τέρας ἀναστροφῆς, καθὼς τὰ ἔθνη περιπατεῖ
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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 τῇ διανοίᾳ καὶ ἀπηλλοτριωμένοι τῆς δόξης τοῦ Θεοῦ, ὑποτεταγμένοι ταῖς ἐπιθυμίαις αὐτῶν καὶ ἀλόγως ὀρμαῖς. σὺ δὲ, ὦσπερ προσήλθες Θεῷ ἡντιμι καὶ ἀληθινῷ, οὕτω δὴ καὶ ὡς νῖός φωτὸς 170 περιπάτησον. ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθοσύνῃ, καὶ δικαιοσύνῃ, καὶ ἀληθείᾳ, καὶ τὸν ἐνυδαθέντα σοι σήμερον νέον ἀνθρωπὸν μηκέτι τῇ προτέρᾳ καταφθέγησι παλαιότητι· ἀλλ' ἀνακαινίζον καθ' ἐκάστην ἐν δικαιοσύνῃ, καὶ ὀσιότητι, καὶ ἀληθείᾳ· δυνατὸν γὰρ τοῦτο παντὶ τῷ θεουλομένῳ, καθ' ὄπειρα ἀκούεις ὅτι ἐξουσίαι δέδωκε τέκνα Θεοῦ γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὅνομα αὐτοῦ, ὡστε ὦκετί δυνάμεθα λέγειν ὅτι ἀδύνατος ἢμιν ἡ κτίσις τῶν ἁρτῶν· εὐκολος γὰρ ἢ ὀδὸς καὶ ῥαδία. εἰ γὰρ καὶ στενὴ πως καὶ τεθλιμμένη κέκληται διὰ τὸν ὑποπισαμὸν τοῦ σῶματος, ἀλλ' ὀμως ποθενὴ ἐστὶ καὶ θεία διὰ τὴν ἐλπίδα τῶν μελλόντων ἀγαθῶν τοῖς μὴ ἀσόφως περιπατοῦσιν, ἀλλ' ἀκριβῶς συνιούσι τι τὸ θέλημα τοῦ Θεοῦ, καὶ τὴν πανοπλίαν αὐτοῦ ἀμπέχομένοις εἰς παράταξιν τῶν μεθοδευῶν τοῦ ἀντικειμένου, καὶ εἰ προσευχῇ καὶ δεήσει εἰς αὐτὸ τοῦτο ἰσχυρυσθείν ἐν πάσῃ ὑπομονῇ καὶ ἐλπίδᾳ. σὺ ὅπως καθὼς ἤκουσας παρ' ἐμοῦ καὶ ἐδιδάχθης, καὶ βεβαιών κατεβαίλου κρητικά, εἰ αὐτῇ περισσεύσῃ, αὐξανομένοι καὶ προκόπτων, καὶ τὴν καλὴν στρατευόμενος στρατεύειν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν δι' ἔργων ἀγαθῶν μαρτυροῦν-171 μένην, καὶ διόκουν δικαιοσύνην, ὑσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, προάστητα, ἐπιλαβόμενος τῆς αἰωνίου ζωῆς εἰς ἣν 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 buffetting 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 πράξιν ἐνεργεία μακρύνησά ἀπὸ σοῦ, ἀλλὰ καὶ ταῖς κατ’ ἐννοιαν ἐνθυμήσεσιν, ὡς ἂν ἀμόλυντὸν σου τὴν ψυχὴν τῷ Θεῷ ὑποδείξῃς. οὐ μόνον γὰρ αἱ πράξεις, ἀλλὰ καὶ αἱ ἐνθυμήσεις ἤμων, ἀνάγραπτοι οὖναί, στεφάνων ἡ τιμωρίων πρὸ- ξενοῦ γίνονται· ταῖς καθαραῖς δὲ καρδίαις ἐνο- κεῖν τὸν Χριστὸν ἀμα Πατρὶ καὶ Ἀγίῳ Πνεύματι ἐπιστάμεθα. ὡς δ’ αὐ πάλιν καπνὸς μελίσσας, οὕτω τοὺς πονηροὺς λογισμοὺς ἐκδιώκειν ἢμῶν τὴν τοῦ θείου Πνεύματος χάριν μεμαθήκαμεν. διὸ ἐπιμελῶς πρὸς τοῦτο ἔχων πάντα διαλο- γισμὸν ἐμπαθείας ἀπαλείψας τῆς ψυχῆς, τὰς ἀρίστας ἐμφύτευσον ἐννοίας, ναὸν σεαυτόν ποιῶν τοῦ Ἀγίου Πνεύματος. ἐκ τῶν διαλογισμῶν γὰρ καὶ πρὸς τὰς κατ’ ἐνέργειαν πράξεις ἐρχόμεθα· καὶ πᾶν ἔργον, ἀπὸ ἐννοιας καὶ ἐνθυμήσεως προκύπτουν, μικρᾶς ἐπιλαμβάνεται ἀρχῆς, εἶτα ταῖς κατὰ μικρὸν αὐξῆσεσιν εἰς μεγάλα κατα- λήγει.

Διὰ τούτο μηδὲ ὅλως σοι κυριεύσαι συνήθειαν ἐάσης κακῆς, ἀλλὰ νεαρὰς ἐτὶ οὔσης, ἐξελέ σοι τῆς καρδίας τὴν ποιημάτων ῥίζαν, ἵνα μὴ, ἐμφυέσα καὶ ἐν τῷ βάθει τὰς ῥίζας ἐμπηξασά, χρόνου καὶ κόπου δεηθῆ τοῦ ἐκρίζωθηναι. διὰ τούτο γὰρ ἂεὶ τα μείζονα τῶν ἀμαρτημάτων ἐπεισέρχεται ἢμῶν καὶ καταδυναστεύει τῶν ἡμετέρων ψυχῶν, ὅτι τὰ ἐλάττωνα δοκοῦντα εἶναι, οἶον ἐνθυμήσεις πονηραί, 172 λόγοι ἀπρεπεῖς, ὀμιλίαι κακαί, τῆς προσηκούσης οὐ τυγχάνει διορθώσεως. ὥσπερ γὰρ ἐν τοῖς σώμασιν οἱ μικρῶν καταφρονήσαντες τραυμάτων σηπεδόνας πολλάκις καὶ θύματον 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 procure us crowns or 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, ούτω καὶ τῶν ψυχῶν, οί τῶν μικρῶν ὑπερορῶντες παθῶν καὶ ἀμαρτημάτων, τὰ μείζονα ἐπεισάγουσι καθ᾽ ὅσον δὲ τὰ μείζονα ἐπεισέρχεται αὐτοῖς, ἐν ἐξει γνωμένη ἡ ψυχὴ καταφρονεῖ. Ἀσεβὴς γὰρ, φησίν, ἐλθὼν εἰς βάθος κακῶν καταφρονεῖ, καὶ λοιπὸν ὠσπερ ὡς ἐγκυλινδούμενος Βορμῆρω ἦδεται, οὕτω καὶ ἡ ψυχὴ ἐκεῖνη, ταῖς κακαῖς συνηθείαις κατακρασθεῖσα, οὐδὲ αἰσθησιν λαμβάνει τῆς τῶν ἀμαρτημάτων δυσωδίας, ἀλλὰ τέρπεται μᾶλλον αὐταῖς καὶ ἐνηδύνεται, ὡς ἀγαθὸν τινὸς τῆς κακίας ἀντεχομένη καὶ όψε ἡ ποτε ἀνανεύουσα εἰς αἰσθησιν ἐλθῇ, κόπω πολλῷ καὶ ἵδρωτε ἐλευθεροῦται, οὕς ἑθελοντι κατεδουλευσεν ἐαυτὴν τῇ πονηρᾷ συνθείᾳ.

Διὰ τούτῳ πάσῃ δυνάμει μάκρυνυν ἐαυτὸν ἀπὸ πάσης ἐννοιας καὶ ἐνθυμήσεως πονηρᾶς καὶ πάσης ἐμπαθοῦς συνηθείας μᾶλλον δὲ ταῖς ἀρεταῖς ἔθιξε ἐαυτὸν καὶ ἐν ἐξει τῆς τούτων γενοῦ εργασίας. ἐγὰρ μικρὸν κοπιάσεις ἐν αὐτοῖς καὶ ἐν ἐξει γενέσθαι ἱσχύσεις, ἀκόπως λοιπὸν τῇ τοῦ Θεοῦ συνεργείᾳ προκόψεις. ἡ γὰρ ἐξει τῆς ἀρετῆς τῇ ψυχῇ ποιωθείσα, ὡς ὑπὸ φυσικὴν συγγένειαν πρὸς αὐτὴν ἔχουσα καὶ τὸν Θεὸν συνεργὸν κεκτημένη, δυσμεταβλητὸς γίνεται καὶ 173 λίαν ἀσφαλεστάτη, καθὼς ὀρᾶς ὅτι ἡ ἀνδρεία καὶ φρόνησις, σωφροσύνη τε καὶ δικαιοσύνη δυσμεταβληται εἰσιν, ἐξεῖς οὗται τῆς ψυχῆς καὶ ποιότητες καὶ ἐνέργειαι διὰ βάθους κεχωρηκυίαι.

εἰ γὰρ τὰ πάθη τῆς κακίας, οὐ φυσικὰ ὡμοῦ ὄντα, ἀλλ’ ἐξωθὲν ἐπεισελθόντα, η鲊κα ἐν ἐξει γενόνται, δυσμεταβλητά εἰσι, πόσῳ μᾶλλον ἡ ἀρετὴ, καὶ
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 ἡμῖν ἐμφυτευθεῖσα ὑπὸ τοῦ Δημιουργοῦ καὶ αὐτὸν ἔπικουρον ἔχουσα, εἰ, μικρὸν ἅγιον-
σαμένου ἡμῶν, ἐν ἐξει ρίζωθι τῇ ψυχῇ, δυσμετά-
βλητος ἔσται;

XX

"Ὅθεν μοι ταύτης ἐργάτης δυνημάτω τις, ὅτι
Μετὰ τὸ προσλαβέσθαι με τὴν θείαν θεωρίαν ἐν
ἔξει βεβαιοτάτη καὶ τῇ ταύτης μελέτη ποιοθῆναι
τὴν ψυχήν, θυμὶθείς ποτε ἀπόπειραν αὐτῆς ποιή-
σασθαι, κατέσχον τὸν νοῦν μου, μὴ συγχωρήσας
τῇ κατ' ἑδος ἐπιβαλεῖν μελέτην καὶ ἐγνών αὐτῶν
ἀνιῶμεν καὶ δυσφοροῦντα καὶ πρὸς αὐτὴν ἀρ-
χέτω ἐπεισόμενον πόθῳ, μηδόλως δὲ πρὸς ἐναν-
tίαν τινὰ ἐνθυμησίν ἀποκλίναι ἰσχύονται ἡμίκα δὲ
μικρὸν ἐνέδωκα τὰς ἡμίας, ὀξυόρομοι εὐθὺς ἀνέ-
δραμε πρὸς τὴν έαυτοῦ ἐργασίαν, καθὰ φησιν ὁ
Πασχάτως. "Ον τοῦτον ἐπιποθεῖ ἡ ἐλαφός ἐπὶ τὰς
πηγάς τῶν υδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μοι
πρὸς τὸν Θεόν, τὸν ἵσχυρόν, τὸν ξύνατα. ἄπο-
dεδείκται οὖν ἐκ πάντων τούτων, ὡς ἐφ' ἡμῖν
ἔστιν ἡ κτήσις τῆς ἀρετῆς, καὶ ημεῖς ταύτης
κύριοι καθεστήκαμεν εἴτε θελήσομεν αὐτῆς
ἀνθέξεσθαι, εἴτε τὴν ἀμαρτίαν προκρίνα, οἱ
μὲν οὖν δουλωθέντες τῇ κακίᾳ δυσποσπάστως 174
αὐτῆς ἔχουσι, καθὰ δὲ προλαβῶν εἴπον.

Ps. xlii. 1

Luke i. 78

Σὺ δὲ λοιπὸν ἐλευθερωθεῖς ταύτης διὰ σπλάγ-
χνα ἐλέους Θεοῦ ἡμῶν, καὶ τὸν Χριστὸν ἐνδεδυ-
mένος τῇ τοῦ θείου Πνεύματος χάριτι, ὠλον
σεαυτὸν μετάθετε ἐπὶ τὸν Κύριον, καὶ μηδόλως
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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 ungovernable 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, whether we will embrace or else the rather 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

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ἐτι τοῖς πάθεσι θύραν ἀνοίξεις· ἀλλὰ τῇ εὐωδίᾳ καὶ λαμπρότητι τῶν ἁρετῶν κοσμήσας σου τὴν ψυχὴν, ναὸν αὐτὴν ποίησον τῆς ἁγίας Τριάδος, τῇ ταύτῃ θεωρίᾳ πάσας σου τὰς τοῦ νοὸς δυνάμεις ἀπασχολῆσαι. εἰ γὰρ βασιλεῖ τις ἐπιγείῳ συνδιάγων καὶ διαλεγόμενος μακαριστὸς πᾶσι δείκνυται, ὁ Θεὸς διαλέγεσθαι καὶ συνεῖναι τῷ νοὶ καταξιωθεὶς πύσης ἀπολαύσεται μακαριότητος; αὐτὸν ὄν ἐνοπτρίζου πάντοτε, καὶ αὐτῷ προσομίλει. πῶς δὲ προσομιλήσεις Θεῷ; τῇ διὰ προσευχῆς καὶ δεήσεως πρὸς αὐτὸν ἐγγύτητι, ὁ γὰρ πόθῳ θερμοτάτῳ καὶ καρδίᾳ κεκαθαρμένῃ προσευχόμενος, πάντων μὲν τῶν ὑλικῶν καὶ χαμαίξιλων μακρύνας τὸν νοῦν, ὃς ἐνόπτιος δὲ ἐνοπτίῳ παριστάμενος τῷ Θεῷ, φόβῳ τε καὶ τρόμῳ τὰς δεήσεις αὐτῷ προσάγων, ὁ τοιοῦτος 175 ὀμιλεῖ αὐτῷ καὶ πρόσωπον πρὸς πρόσωπον αὐτῶ διαλέγεται.

Πάρεστι γὰρ πανταχοῦ ὁ ἁγάθος ἡμῶν Δεσπότης ἑπακούων τῶν εἰλικρινῶς καὶ καθαρῶς προσερχομένων αὐτῷ, καθάπερ φησὶν ὁ Προφήτης· 'Οφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅτα αὐτοῦ εἰς δεήσιν αὐτῶν. καὶ διὰ τοῦτο οἱ Πατέρες τὴν προσευχὴν ἐνώσιν ἀνθρώπον πρὸς Θεόν ὁρίζοντα, καὶ ἔργον ἀγγέλου ταύτην καλοῦσι, καὶ τῆς μελλοῦσης εὐφροσύνης προοίμων. ἐπεὶ γὰρ βασιλεῖαν οὐρανῶν τὴν ἐγγύτητα καὶ θεωρίαν τῆς Ἁγίας Τριάδος πλέον πάντων τίθενται, πρὸς τοῦτο δὲ καὶ ἡ τῆς εὐχῆς προσεδρεία τῶν νοῶν χειραγωγεῖ, εἰκότως προοίμων καὶ οἶονεὶ προεικόνισμα ἐκεῖνης τῆς μακαριότητος κέκληται αὐτῇ. οὐ πᾶσα δὲ εὐχῆ ὄντως καθέστηκεν, ἀλλ’ ἡ

Ps. xxxiv. 5
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 οὖντος ἄξια, ἡ Θεόν ἑχουσα διδάσκαλου, τὸν διδότα κατ' ἑυχὴν τῷ ἐνυχρομένῳ, ἡ πάντων τῶν ἐπὶ γῆς ὑπεραρθεῖσα καὶ τῷ Δεσπότῃ Θεῷ ἀμέσως ἐνυτιχάνουσα.

Ταύτην σεαυτῷ περιποιοῦν, καὶ εἰς ταύτην ἀγωνίζουν τὴν προκοπήν· ἰκανὴ γὰρ ὑπάρχει ἐκ γῆς εἰς οὐρανοὺς ἀνυψώσατε σε. οὐκ ἀπαρασκευῶς δὲ καὶ ὡς ἐτυχε προκόψεις ἐν ταύτῃ ἄλλα, πάντων τῶν παθῶν τὴν ψυχὴν προκαθάρας, καὶ πάσης πονηρᾶς ἐνθυμήσεως ταύτην ἀποσμήξας ὡς καθαρὸν καὶ νέοσμηκτὸν ἔσοπτρον, πάσης τε 176 μυθισκακίας καὶ μύνδιος σεαυτὸν μακρύνας, ἦτης πλέον πάντων τὰς ἑμετέρας εὐχᾶς πρὸς Θεὸν ἀνάγεσθαι κωλύει, πάσι τὸ τοῖς ἡμαρτηκόσι σου ἀπὸ καρδίας ὄφεις τὰ πλημμελῆματα, καὶ ἐν ἐλεημοσύναις καὶ ὁκτιμοῖς πενήτων τὴν εὐχὴν πτερώσας, προσάγαγε τῷ Θεῷ μετὰ θερμῶν δακρύων. οὕτως εὐχόμενος δυνήσῃ εἰπεῖν ὡς ὁ μακάριος Δαυιδ· οὕτως γὰρ βασιλεὺς ὃν καὶ μυρίας ἐλκόμενος φροντίσαι, πάντων δὲ τῶν παθῶν τὴν ψυχὴν αὐτοῦ καθαρίσας, ἔλεγε πρὸς τὸν Θεόν· Ἀδικίαν ἐμίσησα καὶ ἐβδολυκάμην, τὸν δὲ νόμον σου ἡγάπησα· ἐπτάκις τῆς ἡμέρας ἤνεσά σε ἐπὶ τὰ κρίματα τῆς δικαιοσύνης· ἐφύλαξεν ἡ ψυχή μου τὰ μαρτυρία σου καὶ ἡγάπησεν αὐτὰ σφόδρα· ἐγκρίσατο ἡ δέησις μου ἐνώπιον σου, Κύριε· κατὰ τὸ λόγιόν σου συνετίσον με.

Ps. cxix. 163

Is. lviii. 8, 9 Ὁ πάσας βοῶτος σου ὁ Θεὸς ἐπακούσεται· ἔτι λαλοῦντός σου, ἔρει· Ἦδον πάρεμι. εἰ τοιαύτην οὖν κτήσῃ εὐχὴν, μακάριος ἔσῃ· ἠμήχανον γὰρ ἀνθρωπον, μετὰ τοιαύτης προθυμίας εὐχόμενον.
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 παρακαλοῦντα τὸν Θεὸν, μὴ καθ’ ἕκαστὴν προκόπτειν ἐν τῷ ἀγαθῷ καὶ πασῶν ὑπερίπτασθαι τῶν τοῦ ἔχθρον παγίδων. ὁ γὰρ διαθήμανας αὐτοῦ τὴν διανοιαν, καθάπερ τις τῶν ἄγιων ἔφησε, Καὶ τὴν ψυχὴν ἀναστήσας, καὶ πρὸς τὸν οὐρανὸν ἐαυτὸν μετοικισάς, καὶ οὕτω τὸν Δεσπότην τὸν ἐαυτοῦ καλέσας, καὶ τῶν ἰδίων ἀμαρτημάτων ἀναμνησθείς, καὶ περὶ τῆς συγχωρήσεως τούτων διαλεγθείς, καὶ διάκρυσεν θερμοτάτους δεήθεις ὥσεν γενέσθαι αὐτῷ τὸν φιλάνθρωπον, ἀπὸ τῆς ἐν τοῖς λόγοις καὶ διαλογισμοῖς τούτοις διατριβῆς πάσαν ἀποτίθεται βιωτικὴν φροντίδα καὶ τῶν αὐθρωπίνων παθῶν ψυχλότερος γίνεται, καὶ Θεὸς συνόμιλος ἁξιώτατα κληθῆναι ὡσπερ τι γένοιτ' ἂν μακαριώτερον ἢ ψυχλότερον; ἁξιώσαι se ὧν Κύριος τῆς τοιαύτης ἐπιτυχεῖν μακαριώτητος.

Ἰδοὺ γὰρ σοι τὴν ὅδον ὑπεδέδειξα τῶν ἐντολῶν τοῦ Κυρίου, καὶ οὐδὲν ὑπεστειλάμην τοῦ μὴ ἀναγγείλας σοι πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. καὶ ἐγὼ μὲν ἤδη τὴν πρὸς σέ μοι διακοινών τετελέκας λοιπὸν αὐτὸς ἀναζωσάμενος τὴν ὀσφὺν τῆς διανοίας σου, κατὰ τὸν καλέσαντά σε ἅγιον, καὶ αὐτὸς ἅγιος ἐν πάσῃ ἀναστροφῇ γενοῦ. Ἀγιοι γὰρ γίνεσθε, διότι ἐγὼ ἅγιος εἰμί, λέγει Κύριος. ὑμᾶς δὲ καὶ ὁ κορυφαιότατος τῶν ἀποστόλων· Εἰ Πατέρα, φησίν, ἐπικαλεῖσθε τὸν ἀπροσώπο-
lήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ 178 τῶν τῆς παροικίας ύμῶν χρόνον ἀναστράφητε, εἰδότες ὅτι ὁ κύριος, ἀργυρίω ἡ χρυσίω, ἐλυτρώθη τῇ πατροπαράδοτον, ἀλλὰ τιμῶν αἴματι, ὡς ἄμων καὶ ἁπτίλων Χριστοῦ.
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 sojourning 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."
ΣΤ. ΙΩΑΝΝΗΣ ΔΑΜΑΣΚΗΝΟΣ

Τάυτα οὖν πάντα ἐν καρδίᾳ τιθέμενος, μέμνησον ἀδιαλείπτως, πρὸ ὀφθαλμῶν ἐχὼν ἀεὶ τὸν φόβον τοῦ Θεοῦ καὶ τὸ φρικόδεις αὐτοῦ κριτήριον, τὴν φαινότητά τε τῶν δικαίων ἠν μέλλουσιν ἐν ἐκείνῳ ἀπολαβεῖν τῷ αἰῶνι, καὶ τὴν κατηφειάν τῶν ἀμαρτωλῶν ἐν τῷ σκότει τῷ βαθυτάτῳ, τὴν ἀσθένειάν τε καὶ ματαιότητα τῶν παρόντων καὶ τὸ τῶν μελλόντων ἀτελεύτητον, ὅτι Πᾶσα σάρξ χόρτος καὶ πάσα δόξα ἀνθρώπων ὡς ἀνθὸς χόρτον· ἐξηράνθη ὁ χόρτος καὶ τὸ ἀνθὸς αὐτοῦ ἐξέπεσε, τὸ δὲ ρῆμα Κυρίου μένει εἰς τὸν αἰῶνα. τάυτα μελέτα διὰ παντὸς· καὶ ἡ εἰρήνη τοῦ Θεοῦ εἰς μετὰ σοῦ, φωτίζουσά σε καὶ συνετίζουσα καὶ εἰς τὴν ὁδὸν ἄγουσα τῆς σωτηρίας, καὶ πᾶν θέλημα πονηρῶν πόρρω διόκουσα τοῦ νοὸς σου, σφραγίζουσα δὲ τὴν ψυχὴν σου τῷ τοῦ σταυροῦ σημείῳ, ἵνα μηδέν σοι πλησιάσῃ τῶν τοῦ πονηροῦ σκανδάλων, ἀλλ' ἀξιωθῆς ἐν πάσῃ τελευτήτῃ τῶν ἀρετῶν τῆς μελλούσης ἐπιτυχεῖν ἀτελεύτητον καὶ ἀδιαδόχου βασιλείας, καὶ τῷ φωτὶ περιλαμφθῆναι τῆς μακαρίας καὶ ζωαρχικῆς Τριάδος, τῆς ἐν Πατρὶ καὶ Τίῳ καὶ ἀγίῳ Πνεύματι δοξαζομένης.

XXI

Τοιούτως οὖν ἡδικοὶς ἄναμενον νοοθετῆσας ὁ τιμώτατος γέρων τοῦ τοῦ βασιλέως uiων, εἰς τὴν 179 ἰδίαν ἀπειρίξας. οἱ δὲ ὑπηρέται τοῦ νέου καὶ παιδαγωγοὶ τὴν συγγνώμην αὐτοῦ ἐνέδειξαν ἐν τῷ παλατίῳ ὑρόντες ἐθαύμαζον. εἰς δὲ τῶν προ- εχόντων ἐν αὐτοῖς, ὅσον πιστότατον καὶ ἐν γνώ- 300
'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 end or successor, 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 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 βασιλεύς ἐπὶ τοῦ παλατίου τοῦ νιῶν αὐτοῦ, Ζαρδάν καλούμενος, φησὶ πρὸς τὸν βασιλέως νιῶν. Οἶδας πάντως, ὦ δέσποτα, ὅσος ἐπ᾽ ἐμοί ὁ τοῦ σοῦ πατρὸς φόβος καὶ ὅση μου ἡ πρὸς αὐτὸν πίστις ἔδω μὲ ὦς οἰκέτην πιστότατον καθυπηρετεῖν σοι παρεκελεύσατο. μνὴ δὲ τὸν ἀνδρὰ τοῦτον τὸν ξένον συχνὸς ὅρων ὁμιλοῦντά σοι, δέδοικα μὴ ποτὲ τῆς τῶν Χριστιανών εἰρήνης, πρὸς ἣν λαῖν ἀπεχθῶς ὁ σὸς πατήρ διάκειται· καὶ τῆς θανατηφόρου εὐρεθῆςομαι ὑπεύθυνος ψήφου. εἰτε οὖν τῷ βασιλεῖ τὰ περὶ αὐτοῦ γνώρισον, εἰτε τοῦ λοιποῦ παύσαι τούτῳ προσμιλεῖν· εἰ δὲ μή, ἐκβαλῶν με τοῦ σοῦ προσώπου, ὡς ἂν μὴ μεμπτέος ὦ, καὶ ἄλλον 180 ἀίτησαι τὸν πατέρα σου ἄγαγειν ἐνταῦθα.

Ὁ δὲ τοῦ βασιλέως νιῶν ἐφη πρὸς αὐτῶν· Τοῦτο πρὸ πάντων, ὦ Ζαρδάν, ποίησον. καθεσθητεί σὺ ἐνδοθεν τοῦ παραπετάσματος, καὶ ἀκουσον τῆς αὐτοῦ πρὸς με ὀμιλίας· καὶ εἰθ' οὕτως λαλήσω σοι τί δεῖ ποιήσαι.

Μέλλοντος δὲ τοῦ Βαρλαάμ εἰσελθεῖν πρὸς αὐτοῦ, εἰσήγαγεν τῶν Ζαρδάν ἑντὸς τοῦ παραπετάσματος, καὶ λέγει τῷ γέρωντι· Ἀνακεφαλαίωσαί μοι τὰ τῆς ἐνθέου σου διδασκαλίας, ὡς ἂν κραταιότερον ἐμφυτευθῆ μου τῇ καρδίᾳ. ὑπολαβὼν δὲ οἱ Βαρλαὰμ πολλὰ περὶ Θεοῦ καὶ τῆς εἰς αὐτοῦ εὐσεβείας ἐφθέγμετο, καὶ ὡς αὐτοῦ μόνον δεῖ ἀγαπᾶν ἐξ ὀλίγης καρδίας, καὶ ἐξ ὀλίγης ψυχῆς, καὶ ἐξ ὀλίγης τῆς διανοίας, καὶ τὰς αὐτοῦ φυλαττεῖν ἐντολὰς φόβῳ τε καὶ πόθῳ. καὶ ὅτι αὐτῶς ἐστὶν ὁ ποιητής ὀρατῶν τε πάντων καὶ ἀοράτων. ἐφ' ὦς καὶ τὴν 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
diáplasian υπεμιμήσκε, τὴν τε δοθέουσαν αὐτῷ ἐντολὴν καὶ τὴν ταύτης παράβασιν, καὶ τὴν ἐπὶ τῇ παραβάσει τοῦ πλάσαντος καταδίκην. Εἴτε καθεξῆς τὰ ἀγαθὰ ἀπηριθμεῖτο, ὅν ἀδετήσαντες τὴν ἐντολὴν ἑαυτοὺς ἀπεκλείσαμεν· καὶ αὕτης ἐμέμνη-181 το τῶν λυπηρῶν, ὅσα μετὰ τὴν ἑκείνων ἀποτυχίαν κατέλαβεν ἄθλιος ἡμᾶς. ἐπὶ τούτοις τὰ τῆς φιλανθρωπίας ἐπήγειν, ὅπως τῆς ἡμετέρας φροντίζων ὁ Δημιουργὸς σωτηρίας διδασκάλους ἀπέστειλε καὶ προφήτας τὴν τοῦ Μονογενοῦς κηρύττοντας σάρκωσιν· ἔπειτα καὶ τὴν ἑκείνων κάθοδον, τὴν ἑνανθρώπησιν, τὰς εὐεργεσίας, τὰ θαύματα, καὶ τὰ ὑπὲρ ἡμῶν τῶν ἀχαρίστων παθήματα, τὸν σταυρὸν, τὴν λόγχην, τὸν ἐκουσίων θάνατον· τέλος, τὴν ἐπανόρθωσιν ἡμῶν, τὴν ἀνάκλησιν, τὴν εἰς τὸ πρῶτον ἁγαθὸν ἐπάνοδον· μετὰ ταῦτα, τὴν ἐκδεχομένην τοὺς ἁξίους τῶν οὐρανῶν βασιλείαν, τὴν ἀποκειμένην τοῖς φαύλοις βάσανον, τὸ μή σβεννύμενον πῦρ, τὸ μὴ λύγιον σκότος, τὸν ἀβανατον σκόλυκα, καὶ ὅσην ἄλλην ὁι τῆς ἀμαρτίας δούλης κόλασιν ἑαυτοῖς ἐθησαυρίσαν. ταῦτα διεξελθὼν καὶ εἰς ἥθικην διδασκαλίαν τὸν λόγου τελέσας, πολλὰ τε περὶ καθαρότητος βίου διαλεχθεὶς, καὶ τῆς τῶν παρόντων ματαιότητος καταγγείς, τὴν ἀθλιότητα τε τῶν τούτων προστετηκότων διελέγξας, εἰς εὐχὴν κατέληξε. καὶ ἀπερίττετον αὐτῷ ἐπευξάμενος καὶ ἀκλίνη τὴν ὀμολογίαν τῆς ὀρθοδόξου πίστεως, ἀνεπίληπτον τε τῶν βίων καὶ καθαρωτάτην τῇ πολιτείαν, ὁ μὲν, τέλος ἐπιθεὶς τῇ εὐχῇ, πρὸς τὴν ξενίαν αὕτης ἀπῆλε.
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 νιώ, τῶν Ζαρδανὶ προσκαλεσάμενος καὶ τὴν αὐτοῦ ἑφημάξων διώθεσιν, ἐφη: "Ἡκούσας ὅποια μοι ὁ σπερμολόγος αὐτὸς διαλέγεται, ἀπατήσας με ταῖς κεναῖς αὐτοῦ πιθανολογίαις πειρόμενοι καὶ ἀποστερήσας τῆς τερτυῖς ταύτης εὐφροσύνης καὶ ἀπολαύσεως, καὶ ξένῳ λατρεύσας Θεῷ; ο ὁ Ὁ Ζαρδάν. Τῇ σοι ἐδοξεῖ, ἐφη, ὁ βασιλεὺς, 182 πειράζειν με τὸν σὸν οἰκῆν; οἶδα κατὰ βάθος εἰσῆδυναί σου τῇ καρδία τοὺς λόγους τοῦ ἀνδρὸς· εἰ μὴ γὰρ τοῦτο ἦν, ὅωκ ἂν αὐτῷ ἠδέως τε καὶ ἀδιαλείπτως ἀμίλεις. καὶ γε ἡμεῖς οὐκ ἀγνοοῦμεν τοῦτο τὸ κήρυγμα· ἀλλ’ ἐξ ὅτου ὁ σὸς πατὴρ δωγμὸν ἀσπονδύνων κατὰ τῶν Χριστιανῶν ἐξήγειρεν, ἀπηλάθησαν αὐτοί τῶν ἐντεῦθεν, καὶ ἐσίγνησε τὸ κήρυγμα αὐτῶν. εἰ δὲ νῦν ἀρεστὸν σοι τὸ δόγμα κατεφάνη καὶ τὸ σκληρὸν αὐτὸ καὶ ἐπίπονον ἀναδέξασθαι ἰσχύεις, κατευθυνθεῖν σου τὰ θελήματα εἰς τὸ ἀγαθὸν. ἔγω δὲ τί ποιήσω, πρὸς μὲν τὴν τοιαύτην σκληρότητα μὴ ἀντοφθαλμῆσαι δυνάμενος, τῷ δὲ φόβῳ τοῦ βασιλέως τὴν ψυχὴν ἐν ὁδύναις καὶ ἀληθῶς μεριζόμενος; τῷ ἀπολογήσομαι αὐτῷ, ἀμελῶς τοῖς αὐτοῦ διατεθεῖς προστάγμασι, καὶ τῷ ἀνδρὶ τοῦτῳ τῆς πρὸς σὲ παραχωρήσας εἰσόδου;

"Εφη δὲ πρὸς αὐτὸν ὁ τοῦ βασιλέως νιώ: 'Εγὼ μὲν, τῆς πολλῆς σου πρὸς με εὐγνωμοσύνης μηδεμίαν ἄλλην ἄξιαν ἀμοιβὴν ημιώσκων, ταύτην καὶ ὑπεραξίαν εὐρηκῶς ἐπ’ εὐεργεσίᾳ τῇ σῇ, κατάδηλον ποιήσας σοι τὸ ὑπὲρ φύσιν ἄγαθον ἔργον τεποίηκα, τοῦ γνωρίσαι σε εἰς ὃ γεγένησαι καὶ τὸν Δημιουργὸν ἐπιγνώναι ἀπολιπόντα τε τὸ σκότος τῷ φωτὶ προσδραμεῖν καὶ ἕλπιζόν ἂμα 183
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 uneasingly 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 heardest
τὸ ἀκοῦσαι σὲ πόθῳ ἀσχέτῳ τούτῳ ἀκολουθήσαι. ἀλλ' ἐφεύσθην, καθὼς ὅρω, τῆς ἐλπίδος, χλιαρὸς σὲ βλέπων πρὸς τὰ λαληθέντα διακείμενον. τῷ δὲ βασιλεῖ καὶ πατρὶ μου εἰ ταύτα δηλώσεις, οὐδὲν ἔτερον ποιήσεις ἢ μερίμναις αὐτοῦ καὶ λύπαις τὴν ψυχήν ἀλλίσεις. ἀλλ', εἰπερ αὐτῷ εὐγνωμονεῖς, μηδόλως ἄχρι καὶ ρο κατακοσμοῦ ὑπὲρ ἔκτενος τοῦ προσήκους ἀναγγέλητις τι περὶ τούτων. ταύτα μὲν πρὸς αὐτοῦ λαλήσας, ἐφ' υδάτων ἑδόκει σπείρειν· εἰς ψυχὴν γὰρ ἀσύνετον οὐκ εἰσελεύσεται σοφία.

Τῇ ἐπαύριον δὲ ὁ Βαρδαλάμ ἐλθὼν τὰ τῆς ἀποδημίας ὀμίλευ· ὁ δὲ, τὸν τούτον μὴ φέρων χωρίσμων, τὴν ψυχὴν ἤμιτο καὶ δακρύνων τοὺς ὀφθαλμοὺς ἐπεπλήρωσε. πολλὰ δὲ ὁ γέρων αὐτῷ διαλεξθεῖς, καὶ ἀκλόνητον διαμένειν ἐν τῷ ἀγαθῷ μαρτυρόμενος, λόγοις τε παρακλητικοῖς στηρίζας αὐτοῦ τὴν καρδίαν, Ἰλαρὼς αὐτὸν ἐξαποστείλατι ἤξιον· ἀμα δὲ καὶ προσέλεγεν οὐκ εἰς μακρὸν αὐτοῦς ἐνοῦθει ἐνώσει ἀδιαιρέτω. ὁ δὲ τοῦ βασιλέως νῦν, μή δυνάμενος ἐπὶ πλεῖον κόπους τῷ γέροντι παρέχειν καὶ τῆς ποθομένης αὐτοῦ κολύειν ὁδὸν, ἀμα δὲ καὶ υφορόμενος μὴ δήλα τὰ περὶ αὐτοῦ ὁ Ζαρδαν ἐκεῖνος τῷ βασιλεὶ ποιήσηται καὶ τιμωρίαις αὐτοῦ ὑποβάλῃ, λέγει πρὸς αὐτῶν Ἐπείπερ σοι τοῦτο ἐδοθῇ, πάτερ πνευματικὴ καὶ διδασκάλων ἀριστε καὶ καλοῦ παντὸς ἐμοὶ πρόξενε, τοῦ καταλιπεῖν με τῇ τοῦ κόσμου ματαιότητι συναναστρέφεσθαι καὶ σὲ πορευθήραι εἰς τὸν τῆς πνευματικῆς ἀναπαύσεως τόπον, οὐκ ἔτι σε κατέχειν καὶ παρεμποδίζειν τομῷ. ἀπιθί οὖν τῇ τοῦ Θεοῦ ἐιρήνη φρουροῦ-
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 εὐχαίς διὰ παντὸς μέμνησο διὰ τὸν Κύριον, ἵνα δυνηθῶ καταλαβεῖν σε καὶ τὸ σὸν βλέπειν τίμιον πρόσωπον πάντοτε. ποίησον δὲ μου μίαν αἰ- τησιν καὶ, ἐπείπερ οὐκ ἥθελησάς τι λαβεῖν ὑπέρ τῶν συνασκητῶν σου, δέξαι καὶ ὑπὲρ σεαυτοῦ μικρὸν τι χρῆμα εἰς διατροφὴν καὶ ἰμάτιον εἰς ἀμφίασιν.

ὁ δὲ πρὸς αὐτὸν ἀπεκρίνατο· Ἐι ὑπὲρ τῶν ἀδελφῶν μοι οὐκ ἐδεξάμην τι παρὰ σοῦ (οὐδὲ γὰρ ἐκεῖνοι χρῆσον ἐπιλαβέσθαι τῶν ὑλῶν τοῦ κόσμου ὑπὲρ ἐκόντες ἐμάκρυναν). πῶς ἐμαυτῷ περιποιήσομαι ὑπὲρ ἐκεῖνοις ἀπηγόρευσα; εἰ μὲν γὰρ καλῶν ἡ τῶν χρημάτων κτήσις, ἐκεῖνοις ἄν πρὸ ἐμοῦ τούτων μετέδωκα· ἐπεὶ δὲ ὀλεθρίαν τὴν αὐτῶν ἐπίσταμαι κτήσις, οὐτε ἐκεῖνους, οὐτε μὴν ἐμαυτὸν τοῖς τοιούτοις ὑποβάλω βρόχοις.

'Ὡς δὲ καὶ ἐν τούτῳ πείθειν οὐκ εἰχὲ, δευτέρας ἱκετηρίας ἄρχῃ, καὶ δευτέραν πάλιν αἰτήσιν ποι- εῖται, μὴ πάντη αὐτὸν παριδεῖν τὰς δεήσεις, μηδὲ 185 πάσαν αὐτῷ καταχέαι τὴν ἀθυμίαν, ἀλλὰ κατα- λυτεῖν αὐτῷ τὸ ἔρρικνωμένον ἰμάτιον ἐκεῖνο καὶ τραχὺ παλλίον, ἀμα μὲν εἰς μνήμην τῆς τοῦ διδασκάλου ἀσκήσεως, ἀμα δὲ εἰς φυλακτήριον αὐτῷ ἀπὸ πάσης σατανικῆς ἑνεργείας, λαβεῖν δὲ παρ' αὐτοῦ ἐτερον ἄντ' ἐκεῖνον· 'Ὡς ἂν, τὸ παρ' ἐμοῦ, φησί, δοθὲν ὅρον, τὴν ἐμὴν ἐπὶ μνήμης φέρῃς ταπεινότητα.

'Ὁ δὲ γέρων ἐφη· Τὸ μὲν παλαιὸν καὶ διερ- ρωγὸς δοῦναι σοι καὶ λαβεῖν καὶν ἐνυδμα, οὐ θέμις, ἵνα μὴ τοῦ μικροῦ κόπου μου τὴν ἁμοιβὴν ἐνθάδε ἀπολαβεῖν κατακριθῶ· ἵνα δὲ σοι τὴν 310
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 coudest 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
προθυμίαν μὴ ἐγκόψω, παλαιὰ καὶ μηδὲν τῶν ἐμῶν διαφέροντα ἔστωσαν τὰ διδόμενὰ μοι παρὰ σοῦ. Ξητήσας δὲ ὁ τοῦ βασιλέως υίὸς τρίχυνα ῥάκη παλαιὰ, καὶ ταῦτα δοὺς τῷ γέροντι, τὰ ἐκεῖνον λαβὼν ἔχαρε, πάσης πορφύρας καὶ βασιλικῆς ἀλουργίδος τιμιώτερα ταῦτα ἀσυγκρίτως ἠγρύμενος.

'Ὡς θείοτατος Βαρλαάμ, ἀπείναυ σοῦν όπωρ βουλόμενος, τὰ τῆς ἐκδημίας ὦμίλει, καὶ τελευταίαν αὐτῷ διδασκαλίαν προσήγεν. Ἀδελφέ, λέγων, ἠγαπημένε καὶ τέκνου γυλκύτατον, ὁ διὰ τοῦ Ἑυαγγελίου ἐγέννησα, οἶδας τὴν ἐστρατεύθης βασιλεία καὶ πρὸς τίνα τὰς ὁμολογίας σου διέθουν. δει οὖν βεβαίας ταύτας φυλάξαι, καὶ τὰ τῆς στρατείας προθύμως τελέσαι, ὡσα ὑπέσχον ἐν τῇ τῆς ὁμολογίας χάρτῃ τῷ πάντων Δεσπότῃ, 186 πάσης παρουσίας τῆς ἐπουρανίου στρατιάς καὶ συμμαρτυρούσης, ἀμα δὲ καὶ ἄπογραφομένης τὰ ὁμολογηθέντα, ἄτινα φυλάττων μακάριος ἔση. μηδέν οὖν τῶν παρόντων Θεοῦ καὶ τῶν αὐτοῦ προκρίνης ἁγαθῶν. τί γὰρ ἄν οὗτοι φιλερόν εἰη τῶν παρόντων, ὡς γεέννα πυρὸς αἰωνίου, μήτε τοῦ καίουτος ὅλως φῶς ἔχοντος, μήτε τοῦ κολάξοντός ποτε λήγοντος; τί δὲ πάλιν τῶν τῶν κόσμου καλῶν τηλικοῦτου εὐφράντω, ὡς Θεὸς αὐτὸς ἐκείνος τοῖς ἀγαπήσατι χαρίζομενος; οὐπερ τὸ κάλλος μὲν ἀφατον, δυναστεία δὲ ἀμαχος καὶ ἡ δόξα αἴδιος· οὐπερ τὰ ἁγαθά, τὰ τοίς αὐτῶν φίλοις ἀποκει- μενα, πάντων τῶν ὀρωμένων ἀσυγκρίτως ὑπερέ- χει, ἄ ὀφθαλμὸς οὐκ εἰδε, καὶ οὐς οὐκ ἥκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη· ὄν κληρονόμος

1 Cor. 17, 15

1 Cor. ii. 9

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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 of all 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:
ἀναδειχθεῖσα, τῇ τοῦ Θεοῦ φρουροῦμενος κραταιοτάτη χειρ.

'Ο δὲ τοῦ βασιλέως νύσ, δάκρυσι συγκεκρ-187
μένος, ήμιάτο καὶ ήσαχαλλε, φιλοστόργου πατρός
καὶ διδασκάλου ἀρίστου ἀπολειψθήναι μὴ ἀνεχό-
μενος. Καὶ τίς μοι, φησίν, ὦ πάτερ, τὴν σὴν
πληρώσει τἄξιν; ὑπὸ τίνι δὲ ἐγὼ τοιούτῳ ποιμένι
καὶ ὀδηγῷ ψυχικῆς σωτηρίας γενήσομαι; τῷ τοῦ
σοῦ παραμύθιον ποιήσομαι πόθου; ἰδοὺ γὰρ ἐμὲ
τὸν ποιημένον δούλου καὶ ἀποστάτην τῷ Θεῷ
προσήγαγες, καὶ εἰς νικᾶ καὶ κληρονόμου κατέ-
στήσας τἄξιν, καὶ τὸν ἀπολολότα καὶ ὀρειάλωτον,
tὸν παντὶ θηρίῳ ἔτοιμον εἰς βορᾶν, ἐξήτησας,
καὶ τοῖς ἀπλανεῖσι κατέμιξας Θεοῦ προβάτοις:
καὶ ἔδειξας μοι τὴν ἐπίτομον τῆς ἀληθείας ὅδον,
ἐξαγαγόν με τοῦ σκότους καὶ τῆς σκιᾶς τοῦ
θανάτου, καὶ τῶν πόδας μου μεταγαγὼν ἐκ
tῆς ὀλισθηρᾶς καὶ θανατηφόρου καὶ σκολιωτάτης
καὶ καμπύλης ἀτραποῦ, μεγάλων καὶ θαυμασίων
μοι γένονα πρόξενος ἁγαθῶν, καὶ ὅπως ὁ δὴδε
ἐξαρκέσει λόγος τὸ ὑπερέχει διηγήσασθαι.


Mat. xviii. 12

Cp. Luke i. 79; Ps. lxxviii. 5

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Barlaam and Ioasaph, xxii. 86-188

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 ἐπιστρέψας πλάσμα καὶ μὴ ἐάσας ἡμᾶς ὁπίσω τῆς ἀφροσύνης ἡμῶν πορεύεσθαι, εὐχαριστοῦμέν σοι, καὶ τῇ σῇ σοφίᾳ καὶ δυνάμει τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, δι’ ὑμᾶς καὶ τοὺς αἰώνιας ἐποίησας, πεσόντας τε ἡμᾶς ἀνέστησας, καὶ πεπλημμεληκόσι τὰς ἀμαρτίας ἀφῆκας, πλανηθέντας ἐπανήγαγες, αἰχμαλωτισθέντας ἐλυτρώσω, τεθηκότας ἐξώποιήσας τῷ τιμίῳ τοῦ Τίον σου καὶ δεσποτικῷ αἴματι. σὲ ὑμᾶς ἐπικαλοῦμαι, καὶ τὸν μονογενῆ σου Τίον, καὶ τὸ πανάγιον σου Πνεῦμα: ἐπιδε ἐπὶ τὸ λογικόν σου πρόβατον τούτο, τὸ προσελθὼν δι’ ἐμοῦ τοῦ ἀναξίου εἰς θυσίαν σοι, καὶ ἀγίασον αὐτοῦ τὴν ψυχὴν τῇ σῇ δυνάμει καὶ χάριτι ἐπίσκεψαι τὴν ἀμπελοῦ ταύτῃ τὴν φυτευθείσαν διὰ τοῦ Ἀγίου σου Πνεύματος, καὶ δὸς αὐτὴν καρποφορῆσαι καρπὸν δικαιοσύνης· ἐνίσχυσον αὐτοῦ, βεβαιῶν ἐν αὐτῷ τὴν διαθήκην σου, καὶ ἐξελοῦ τῆς ἀπάτης τοῦ διαβόλου. τῇ σοφίᾳ τοῦ ἀγαθοῦ σου Πνεύματος δίδαξον αὐτῶν ποιεῖν τὸ θέλημά σου, καὶ τὴν βοήθειάν σου μὴ ἀφέλῃς ἀπ’ αὐτοῦ, ἄξιον σὺν ἐμοὶ τῷ ἀχρείῳ σου οἰκέτη τῶν ἀτελευτήτων σου ἁγαθῶν κληρονόμον γενεσθαι, ὅτι εὐλογητός εἰ καὶ δεδοξασμένος εἰς τοὺς αἰώνιας. ἀμήν.

Τελέσας δὲ τὴν εὐχήν καὶ ἐπιστραφεῖς, κατησπάσατο τὸ τέκνον ἥδη τοῦ ἐπουρανίου Πατρὸς, 189 εἰρήνην τε αὐτῷ ἐπενεξάμενος καὶ σωτηρίαν αἰώνιον, ἐξῆλθε τοῦ παλατίου, καὶ ἀπῆλθε χαῖρων καὶ εὐχαριστῶν τῷ Θεῷ, τῷ εὐδοκῶσαντι τὴν ὁδὸν αὐτοῦ εἰς ἁγαθῶν.
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 Βαρλαάμ, εὐχῆ ἤαυτὸν ἐδίδου καὶ δάκρυσι θερμοτάτοις, καὶ ἐλεγεν σῷ Θεός, εἰς τὴν βοήθειαν μου πρὸς σχες. Κύριε, εἰς τὸ βοηθήσαι μοι σπεύσον, ὅτι σοι ἐγκαταλελειπται ὁ πτωχὸς, ὄρφανῷ σὺ ἑσθα ὥσθε, ἐπίβλεψον ἐπ' ἐμὲ καὶ ἐλέησον με, ὦ πάντας θέλων σωθῆμα καὶ εἰς ἐπιγνώσιν ἀληθείας ἐλθεῖν, σῶσόν με καὶ ἐνίσχυσόν με τὸν ἀνάξιον τοῦ πορευθῆμαι τῇ ὁδῷ τῶν ἀγίων σου ἐντολῶν, ὅτι ἐγὼ μὲν ἀσθενὴς καὶ ταλαιπωρος καὶ ποιήσαι τὸ ἀγαθὸν σὺ ἢ σῶσει με δυνατός, ὦ πάντα τὰ ὀράτα καὶ τὰ ἀόρατα συγκρατῶν καὶ συνέχειν. μὴ ἐάσης με ὅπισώ τῶν θελημάτων τῆς σαρκὸς τῶν πονηρῶν πορευεσθαίνυλλα τὸ σὸν δίδαξον ποιεῖν θέλημα, καὶ συντήρησόν με εἰς τὴν αἰώνιον σου καὶ μακαρίαν ζωὴν. ὦ Πατέρ, καὶ Τίς, καὶ θείον Πνεῦμα, ἡ ὁμοούσιος καὶ ἀδιαίρετος Θεότης, σὲ ἐπικαλοῦμαι καὶ σὲ δοξάζω σὲ γὰρ ὑμνεῖ πάσα κτίσις, καὶ σὲ δοξολογοῦσιν αἱ νοεραὶ τῶν ἁσωμάτων δυνάμεις εἰς τοὺς αἰῶνας. ἀμήν.

'Εκτοτε οὖν πάση φυλακὴ ἐτήρει ἔαυτόν, καθαρότητα ψυχῆς τε καὶ σώματος ἐαυτῷ περιποιούμενος, ἐγκρατεία τε συζῆν καὶ προσευχαῖς ὀλονύκτοις καὶ δεήσειν. ἥμερας μὲν γὰρ πολλάκις περικοπτόμενος τῇ τε τῶν συνόντων αὐτῷ συναυλία, ἔσθ' ὅτε καὶ τῇ τοῦ βασιλέως πρὸς αὐτὸν ἐπιδημία ἢ τῇ αὐτοῦ εἰς ἐκείνου μετακλήσει, ἡ νῦς αὐτῷ τὰ τῆς ἥμερας ἀνεπλήρου

St. John Damascene

XXII

Ps. lx. 1
Ps. ix. 35
Ps. lxvi. 16
1 Tim. ii. 4
Ps. cxlii. 10

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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 the night would then make good the
υστερήματα, εν εὐχαίς καὶ δάκρυσι μέχρι διαφαύ-
ματος ἵσταμένου αὐτοῦ καὶ τῶν Θεόν ἐπικαλο-
μένου· θευ το προφητικὸν εἰκείνυ ρῆμα ἐπ’ αὐτὸν
ἐπληρωτό. Ἐν ταῖς νυξίν ἐπάρατε τὰς χεῖρας
ῦμῶν εἰς τὰ ἄγια, καὶ εὐλογεῖτε τὸν Κυρίον.

Ὁ δὲ Ζαρδάν ἐκεῖνος, τὴν τοιαύτην αὐτοῦ αἰ-
σθόμενος διαγωγῆν καὶ λύπης πληροῦμενος, μερί-
μανις τε δειναῖς τὴν ψυχὴν βαλλόμενος, οὐκ εἰχέν
ὁ τι καὶ δράσεις· τέλος, τῇ ἀνία καταπονηθεὶς, εἰς
tὸν έαυτοῦ ἀπεδήμησαν οἶκον, ἀρρωστεῖν προσπο-
ούμενος. ὃς δὲ εἰς γνώσιν τὸ βασιλεῖ τοῦτο ἐλη-
λυθεί, ἄλλων μὲν ἄντ’ αὐτοῦ τῶν πιστοτάτων
cαθυπηρετεῖν τῷ υἱῷ ἐξαπέστειλεν αὐτὸς δὲ, τῆς
tου Ζαρδάν ἐπιμελούμενος ῥήγαια, ιατρὸν αὐτῷ
πέμπτει δοκιμώτατον καὶ φροντίδος ὑπὶ πολλῆς
άξιοι θεραπευθήματι.

Ὁ δὲ ιατρός, ἐπεὶ τῷ βασιλεῖ οὕτος κεχαρι-
σμένος ἦν, ἐπιμελῶς ἐπεσκέψατο, καὶ, ἀριστα
dιαγνοὺς τὰ κατ’ αὐτοῦ, τῷ βασιλεῖ θάττον
ἀναγγέλλει, ὡς Ἐγώ, φησί, οὐδενὸς νοσήματος
αὐτὸν ἐν τῷ ἀνθρώπῳ ἐυρείαν δεδώμαι· ἐνθέν
τοι καὶ ὑπολαμβάνοι, ἀθυμία τινί τὴν ψυχὴν
βληθέντα, τοῦτον μαλακισθήματι. ὁ δὲ βασιλεῖς,
tοῦτων ἀκούσας τῶν ῥημάτων, ὑπέλαβε βαρέως
αὐτῷ τὸν υἱὸν διατεθήματι, καὶ τοῦτον χάριν
λυπηθέντα αὐτὸν ὑποχωρῆσαι. μαθεὶν δὲ τὸ
πράγμα ἀκολούθως βουλόμενος, δεδήλωσε τῷ
Ζαρδάν, ὡς Λύριον ἐλεύθομαι, φησί, θεωρῆσαι 191
σε, καὶ τὰ τῆς ἐπισυμβάσῃς σοι διαγνώσαι
ἀρρωστίας.

Ὁ Ζαρδάν δὲ, ταύτης ἀκούσας τῆς ἀγγελίας,
ἀμα πρωὶ περιβαλλόμενος αὐτοῦ τὸ ἱμάτιον,
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 unto 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 took great pains that he should be healed.

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 wrapt his cloak around him and went to the king,
πορεύεται πρὸς τὸν βασιλέα, καὶ εἰσελθὼν προσεκύνησεν αὐτῷ ἐπὶ τῆς γῆς. ὁ δὲ βασιλεὺς, Τῇ, φησὶ, παρεβίασώ ἐαυτὸν παραγενέσθαι; αὐτὸς γὰρ ἤθελον ἐπισκέψασθαι καὶ τὰ συνήθων ἀνθρώπων ἀρρωστίων ἀλλ’ ἐκ λυπηρᾶς καὶ ἐμμερίμνου ψυχῆς τῆς καρδίας ὀδυνώμενης συνω- δυνήθη τὸ σῶμα. ἀφροσύνη δὲ μοι ἦν οὕτως ἐχοντα μὴ δουλικὸς πρὸς τὸ σῶμα παραγενέσθαι κράτος, ἀλλὰ τὴν σὴν βασιλείαν προσμένειν ἐως ἐμοῦ τοῦ οἰκέτου σκυλῆμαί τοῦ βασιλέως οὖν πυθανομένου τής ἡ τῆς ἀθυμίας αὐτοῦ αἰτία, ὑπολαβὼν ὁ Ζαρδάν, Μέγας ἐμοὶ κίνδυνος, ἐφη· καὶ μεγάλων ἐγὼ τιμωρίων ἄξιος, πολλῶν δὲ θανάτων ἐνοχος καθέστηκα, ὅτι σοῦ τοὺς προσ- τάγμασιν ἄμελῶς διατεθὲς ἀνίας σοι πολλῆς ὅσον οὐδέποτε πρόξενος γέγονα.

Αὕθις δὲ ὁ βασιλεὺς, Καὶ τίνα σὺ ἀμέλειαν ἡμέληκας; ἦρετο· τί δὲ τὸ περιέχον σε δέος; Ἐν τῇ περὶ τὸν κύριόν μου τὸν ὑιόν σου ἀκριβεία ἡμέληκα, ἐφη. πονηρὸς γὰρ ἀνθρωποῖς καὶ γόης ἔλθων ὀμίλησεν αὐτῷ τὰ τῆς θρησκείας τῶν Χριστιανῶν, εἶτα δηγεῖται κατὰ μέρος τῷ βασιλεῖ τὰ λαληθέντα παρὰ τοῦ γέροντος πρὸς τὸν ὑιόν αὐτοῦ, καὶ μεθ’ ὡς ἡ δούλης ἑκεῖνος τὸν λόγον ἐδέξατο, καὶ ὡς ὁλος τοῦ Χριστοῦ ἐγεγόνει. πρὸς δὲ καὶ 192 τὴν κλήσιν ἐδίηλου τοῦ γέροντος, Βαρδαμάμ τοῦτον καλεῖσθαι εἴητώ, ἀκηκοῖς γὰρ καὶ πρότερον ὁ βασιλεὺς τὰ περὶ τοῦ Βαρδαμάμ καὶ τῆς ἀκρο- τάτης ἀσκήσεως αὐτοῦ. ὡς δ’ εἰς ἀκοαῖς ταύτα ἦλθε τῷ βασιλεῖ, κλόνω 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 ἀθυμίας βάλλεται, καὶ θυμοῦ πληροῦται, μικροῦ καὶ ἀποπήγνυται τῷ ἁκούσματι. καὶ αὐτικά προσκαλεῖται Ἦραχήν τινα οὕτω λεγόμενον, ὃς καὶ τῶν δευτερείων μετὰ τὸν βασιλέα ἥξιοῦτο, καὶ πρῶτος αὐτῷ ἐν πάσαις ταῖς ἀποκρύφοις συμβουλίαις ἐτύγχανεν ἀμα δὲ καὶ τῆς ἀστρολογίας ἐπιστήμων ἥν ὁ ἀνήρ. πρὸς ὁν παραγενομένων τὸ συμβάν οἱ βασιλεῖς σὺν ἀθυμίᾳ πολλῇ καὶ ἀδημοσίᾳ διηγεῖται. ὁ δὲ, τῶν τάραχον αὐτοῦ καὶ τὴν σύγχυσιν τῆς ψυχῆς θεασάμενος, Ἀτάραχά σοι, φησί, ἔστω καὶ ἄλπη, Ὁ βασιλεὺς· οὖν ἀνέλπιστον γὰρ ἡμῖν ἔτι τὸ μεταπεσεῖν αὐτοῦ· ἄλλα καὶ λίαν βεβαιότατα γινόσκω θάττον αὐτοῦ καὶ ἔξαρνησασθαί τῇ τοῦ πλάνου ἐκείνου διδασκαλίαν, καὶ τῷ σῷ συνθέσομαι θελήματι.

Τούτοις οὖν τοῖς ῥήμασι τῶν βασιλέα εἰς τὸ εὐθυμότερον ὁ Ἦραχής μεταβαλὼν, τῇ περὶ τὸ πράγμα διασκέψει μελέτην ἐποιοῦντο. Καὶ τούτο, φησί, ὁ βασιλεὺς, πρὸ πάντων ποιήσωμεν καταλαβείν σπεύσωμεν τῶν δεινῶν Βαρλαὰμ. καὶ εἰ τούτου ἐπιτύχωμεν, οὐκ ἀστοχήσομεν, ειδοδα, 193 τοῦ σκοποῦ, οὔτε ἰσχηματάν αὐτῆς ἑλπίδος, ἀλλὰ ἐκείνος αὐτὸς, ἢ ῥήμασι πιθανός ἡ βασάνων ὁργάνως πολυειδεῖς πεισθεῖς, ἀκον ἄν ὀμολογήσεις ψευδή καὶ πεπλανημένα φάσκειν, καὶ τῶν κυρίων μον καὶ νίόν σου τοῦ πατρῴου ἐχεσθαι μεταπεσεῖς δόγματος. εἰ δὲ ἐκείνων μὲν καταλαβεῖν οὐ δυνηθεύμεν, ἐτερον ἐγὼ ἐπισταμαι πρεσβύτην μονερμήτην, Ναχὼρ καλούμενον, ὦμοιον τῷ Βαρλαὰμ κατὰ πάντα, ὅν οὐκ ἔστω διαγνώσιν μὴ ἐκείνον ὑπάρχειν, τῆς ἠμετέρας.
BARLAAM AND IOASAPH, xxii. 192-193

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, and shall persuade my lord, thy son, to cleave to his father's creed. 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 οίτα, καὶ διδάσκαλον ἐμὸν ἐν τοῖς μαθηταῖς ἱερομένουν. τοῦτω ὑπαγορεύσας ἐγὼ, νύκτωρ ἀπελθὼν, πάντα κατὰ μέρος ἄφηγμόσωμαι. εἶτα, κρατηθῆναι τοῖς Βαρλαάμ διαφημίζαντες, τούτων παραστησόμεθα· ὅς καὶ Βαρλαὰμ ἔαυτὸν ὄνομάσας, τὰ τῶν Χριστιανῶν πρεσβεύειν προσποιήσεται, καὶ τούτων διεκδικῶν φανήσεται. εἶτα, μετὰ πολλὴν διάλεξιν ἤττώμενος, κατὰ κράτος ἐκνικηθῆσεται. καὶ τάυτα ὁ τοῦ βασιλέως νῖος θεόμενος, ὡς ὁ Βαρλαὰμ μὲν ἤττῆθη, τὰ δὲ ἡμέτερα ὑπερικα, τοῖς ὕκωσι πάντως συνθῆσεται· μέγα πρὸς τούτοις καὶ τὸ τὴν σήν αἴδεισθαι βασιλείαν καὶ τὰ σοὶ κεχαρισμένα ποιεῖν τιθέμενος. ἐπιστραφῆσεται γὰρ καὶ ὁ τὸ προσωπεῖον τοῦ Βαρλαὰμ ὑποδύς, καὶ πεπλανήθαι αὐτὸν διαβεβαιώσει.

"Ησθή ὁ βασιλεὺς ἐπὶ τοὺς λαληθείς, καὶ ἀρισταὶ δουλεύσασθαι ἐδοξεῖ, κεφαλῆς ἐπερειδόμενος ἐλπίσειν. ἐνθεὺς τοῖς καὶ τὸν Βαρλαὰμ ἑναγχος 194 μαθῶν ὑποχωρῆσαι, χειρώσασθαι ἐσπευδῇ. λόχοις οὖν καὶ λοχαγοῖς τῶν διεξόδων τὰς πλείους διειληφός, μην δὲ τῶν ὄδων, ἴν πασῶν μᾶλλον υφοράτο, αὐτὸς, ἵπποις ἐπιβάς, ἀνὰ κράτος ἐδίωκε, προκαταλαβεῖν αὐτὸν ἐκ παντὸς τρόπου διανοούμενος. ἐν ὅλαισ δὲ ἐξ ἡμέραις κοπίασις, μάτην τεταλαπωρήκει. εἶτα, αὐτὸς μὲν ἐν τινὶ τῶν βασιλικῶν παλατίων ἐν τοῖς ἀγροῖς διακειμένῳ προσμείνας, τὸν Ἀραχὴν μετὰ ἵππεων οὐκ ὁλύγον ἐως αὐτῆς τῆς Ἑυναρίτιδος ἐρήμου ἐπὶ ζητήσας ἀπεστείλε τοῦ Βαρλαὰμ. καταλαβὼν δὲ ἐκείνως τῶν τόπων, πάντας τοὺς περιοικούς διετάραξε· καὶ τῶνδε μὴ ἐωρακέναι ποτὲ τὸν ἁγιάρα 326
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
βεβαιωσαμένων, ἐπὶ τὰς ἐρήμους ὃ ἄρχων τοὺς εὑσεβεῖς θηρεύσων ἐξήει. πολὺ τε τῆς ἐρήμου διοδεύσας διάστημα, ἄρη τε περικυκλώσας καὶ ἀτριβεῖς φύραγγας πεζεύσας καὶ υσβάτως, μετὰ τῶν σὺν αὐτῷ ὄχλων ἀκρόφειαιν τινα καταλαβών, καὶ στᾶς ἐπ’ αὐτῆς, ὅρα κατὰ τὴν ὑπόρειαν φά-195 λαγγα ἐρήμιτῶν περιπατοῦσαν. καὶ εὑθὺς τῷ τοῦ ἄρχοντος προστάγματι πάντες ἐπ’ αὐτῶν θέουσιν ἀπενεστὶ, ἄλλος ἄλλον τοῖς δρόμοις φθάσαι φιλοηεικοῦντες· καὶ φθάσαντες, περιε-χύθησαν αὐτοῖς κύνες ὤσει πόλλοι ἡ θηρία πομηρά τινα καὶ μισάμθρωπα· καὶ κρατοῦσι τοὺς ἄνδρας τῷ τε εἶδε καὶ τῇ καταστάσει σεμνοτά-τους, καὶ τὰ σήμαντρα τῆς ἐρημικῆς καταστάσεως ἕπτοι τῶν προσώπων φέροντας· καὶ τούτους σύρουν-τες τῷ ἄρχοντι παρέστησαν, οὐ θορυβηθέντας ὅλως, οὐκ ἄγγενες τι καὶ σκυθρωπῶν ἐνδείξα-μένους ἡ φθεγγαμένους. ὁ δὲ προάγων αὐτῶν καὶ οἰονεὶ καθηγούμενος πῆραν ἐβάσταζε τριχίνην, μεστὴν λειψάνων προεκδημησάντων τινῶν ἀγίων Πατέρων.

Κατανοήσας δὲ αὐτοὺς ὁ Ἀραχῆς, ὡς οὐκ εἶδε τῶν Βαρλαὰμ (ἔγινοσκε γὰρ αὐτῶν), συνεχύθη τῇ λύπῃ. λέγει δὲ πρὸς αὐτοὺς. Ποῦ ἐστιν ὁ ἀπατεών ἐκεῖνος, ὃ τὸν νῦν πλανήσας τοῦ βασι-λεώς; ὃ δὲ τὴν πῆραν βαστάζων ἀπεκρίνατο. Οὐκ ἐστιν ἐκεῖνος ἐν ἦμῖν· μηδὲ γένοιτο· φεύγει γὰρ ἦμας τῇ τοῦ Χριστοῦ διωκόμηνος χάριτι. ἐν ὑμῖν δὲ τὰς οἰκίσεις ἔχει· ὃς ἄρχων ἐφη. Γιυώσκεις οὖν αὐτῶν; Ναὶ, φησίν ὁ ἐρημίτης· οίδα τὸν ἀπατεώνα λεγόμενον, ὃς ἐστιν ὁ διάβολος, ὁ μέσον ὑμῶν κατοικῶν καὶ παρ’ ὑμῶν λατρευόμενὸς τε
never 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 hallmark of their hermit life, and haled 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 Araches 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

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καὶ θεραπευόμενος. ὁ ἄρχων λέγει: Περὶ τοῦ Βαρλαὰμ ἐγὼ τὴν ξύτησιν ἔχω, καὶ τούτον ἡρώμην σε μαθεῖν ποιο ἔστιν· ὁ δὲ μοναχὸς. Καὶ ἔνα τι, 196 φησίν, ἀλληνάλλως ἐλάλησας, περὶ τοῦ ἀπατή-

σαντος τὸν υἱὸν τοῦ βασιλέως τὴν πεῦσιν προσ-

αγαγών; εἰ γὰρ τὸν Βαρλαὰμ ἐξήτεις, ἔδει σε πάντως εἰπεῖν. Ποῦ ἔστιν ὁ ἐκ τῆς πλάνης ἐπιστρέψας καὶ σώσας τὸν βασιλέα υἱόν; ἐκεῖνος γὰρ ἄδελφός ἡμῶν ὑπάρχει καὶ συνασκη-

τής. ἐκ πολλῶν δὲ ἡδὴ ἡμέρῶν οὐ τεθεάμεθα αὐτῶν. ὁ δὲ Ἀραχύς· Τὸ οὐκήμα αὐτοῦ, φησίν, ὕπόδειξον. ὁ ἁσκητὴς ἀπεκρίνατο. Εἰ θεάσα-

σθαι ὑμᾶς ἤθελεν, ἐκεῖνος ἂν εἰς συνάντησιν ὑμῶν ἐξήλθεν, ἡμῖν δ' οὖν οὐκ ἔξεστι τὸ δωμάτιον αὐτοῦ ὑμῖν γνωρίσαι.

Θυμοῦ ἐπὶ τοῦτο ἐμπίπτεται ὁ ἄρχων, καί

φησὶ πρὸς αὐτῶν, ὅργιλον ἁμα καὶ θηρίδες ἐμβλέψας. Ἐνώ νυν θανάτῳ ὑμᾶς θανατῶσω, εἰ εἰς αὐτῆς τὸν Βαρλαὰμ οὐ παραστῆσετε μοι. Καὶ τί, φησίν ὁ ἁσκητής, ὅρας ἐν ἡμῖν, οὔτε ἄντεχόμενοι δυσαποστάστως τῆς παρούσης δια-

κευσόμεθα ξωῆς, καὶ τὸν παρὰ σοῦ ἐπαχθησόμενον φοβηθῶμεν θάνατον; χάριν γὰρ σοι μᾶλλον ὁμολογήσομεν, ὅτι τῆς ἀρετῆς ἐχομένους τοῦ βίου ἐξήγαγες. δεδοίκαμεν γὰρ οὐ μικρὸς τὸ τοῦ τέλους ἄδηλον, μὴ εἰδότες πῶς ἔχουτας ἡμᾶς καταλήψεται, μή που γνώμης ὁλίσθος ἡ ἐπήρεια 197 τῆς δαιμονικῆ τῆς προαιρέσεως τὴν ἐνστασιν μεταστρέψῃ, καὶ ἐτερα φρονεῖν ᾧ ποιεῖν παρὰ τὰ τῶ Θεῶ ὁμολογήμενα μεταπείσειες. οἶχεν τυχεῖν ἃν ἐπίζετε ὦλος ἀπευπόντες, μὴ ὁκνήσητε ποιεῖν ὀπερ 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 spakest thou in this ambiguous manner, asking about him that had deceived the king's son? If thou wast seeking Barlaam, thou shouldst 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-
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ἀδέλφοι οἰκητήριοι, καίτοι γε εἰδότες, ύποδείξο-μεν, οὔτε ἄλλα τινὰ ὤμιν λανθάνοντα μοναστήρια προδώσωμεν, ταῦτῃ τὸν θάνατον ἐκφυγεῖν κακῶς ἀνεχόμενοι: ἄλλα καλῶς μᾶλλον θανούμεθα, ἰδρώτας ἄρετής πρότερον, καὶ νῦν ἀνδραγαθίας αἶμα, τῷ Θεῷ προσενέγκαντες.

Οὔτω παρρησιασαμένους οὐκ ἔνεγκον ὁ ἄλτη-ριος, ἄλλα πρὸς τὸ γενναῖον τοῦ φρονήματος ὄξυτα ταύτα κινηθείς, πολλαῖς αὐτοῖς περιέβαλε πληγαῖς καὶ βασάνοις: ὅν τὸ μεγαλόψυχον καὶ γενναίον καὶ τῷ τυράννῳ ἄξιον θαύματος ἐνομίσθη. ὡς δὲ μετὰ πολλὰς τιμωρίας πείθειν οὐκ εἴχεν, οὔτε ὑποδείξας τὰς αὐτῶν τῶν Βαρλαάμ ἤνείχετο, λαβῶν τούτους, ἐπὶ τὸν βασιλέα κελεύει τυπο-μένους καὶ προπηλακιζομένους ἀγεσθαι, βαστά-ξοντας καὶ τὴν πήραν τῶν λειψάνων.

XXIII

Δι’ ἡμερῶν δὲ οὐκ ὀλύων προσάγει τούτους τῷ βασιλεῖ, καὶ τὰ κατ’ αὐτοῖς δῆλα τίθησιν. εἶτα παριστὰ κατὰ πρόσωπον αὐτοῦ δεινὰ θυμομα-χούντος. καὶ ὁδ ἰδῶν αὐτοῦ, τῷ θυμῷ ὑπερχέσας, μαυρομένῳ ἔφυκε. τύπτεσθαι τε αὐτοῦ ἀγνηλῶς κελεύσας, ὡς εἴδε ταῖς πληγαῖς χαλεπῶς κατα-198 κοπέντας, μόλις τῆς πολλῆς ἀνεγεγκόων μανίας, παύσασθαι τοὺς τύπτοντας κελεύει. καὶ φησι πρὸς αὐτοὺς: Τί τὰ ὄστα ταῦτα τῶν τεθνεώτων περιφέρετε; εἰ, ὅν τὰ ὄστα εἰς ποθοῦντες, ταῦτα βαστάξετε, ταῦτῃ τῇ ὥρᾳ θήσομαι καὶ ἴμας μετ’ αὐτῶν, ἵνα, τῶν ποθομένων τυχόντες, χάριν μοι

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place of our brother, whom God loveth, although we know it, nor shall we betray any other monasteries 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, bearing 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
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"ομολογήστε. ὁ δὲ τῆς θείας ἐκείνης φάλαγγος ἔξαρχος καὶ καθηγητὴς παρ᾽ οὐδὲν τὰς τοῦ βασιλέως τιθέμενος ἀπειλάς, ὡς μηδενὸς αὐτῷ συμβεβηκότος ἁνιαροῦ, ἔλευθέρα φωνῇ καὶ λαμπροτάτῳ προσώπῳ καὶ τὴν ἐνοικούσαν τῇ ψυχῇ σημαίνοι τὴν ἐφή. Τὰ ὅστα ταῦτα τὰ καθαρὰ καὶ άγια περιφέρομεν, ὁ βασιλεὺς, τῶν πόθων τε ἄφοσιομενον ὅσιον θαυμασίων ἀνδρῶν, καὶ τῆς ἀσκήσεως αὐτῶν καὶ θεοφιλῶν πολιτείας εἰς μνήμην έαυτούς ἄγοντες καὶ πρὸς τὸν ὀμοίον διέγειροντες ζήλων, τὴν ἀνάπαυσιν τε ἐνοπτριζόμενοι καὶ τρυφήν ἐν ἦν ὑπὸ διάγονοι καὶ τούτος μὲν μακραίζοντες, ἀλλήλους δὲ παραθηγοῦντες τοῖς αὐτῶν ἐξακολουθεῖν ἤχεσε σπευδόμενον. πρὸς δὲ, καὶ τὴν τοῦ θανάτου ἀειτοῦς περιποιούμεθα μνήμην, πάνιν ὡφέλιμον οὕσαν καὶ πρὸς τοὺς τῆς ἀσκήσεως ἄγωνας προθύμως ἀναπτεροῦσαν, καὶ 199 ἄγιασαν δὲ τῇ τούτων ἄρυμέθα προσψαυσει.

Ἀὕθις δὲ ὁ βασιλεὺς, Ἔι ὡφέλιμος, φησίν, ἢ τοῦ θανάτου μνήμην, καθὼς φατε, τὶ μὴ τοῖς ἐν τοῖς σώμασιν ὕμων ὅστεις τὴν τούτου ὑποδέχεσθε μνήμην, τοῖς οἰκείοις ὕμων καὶ ὅσον οὕτω φθαρησμένοι, ἦπερ τοῖς ἀλλοτρίοις τούτοις καὶ διεφθαρμένοις;

Καὶ ὁ μοναχὸς, Πέντε μὲν, φησίν, ἐμοῦ εἰρηκότος αὐτίας τῆς τῶν λειψάνων περιφορᾶς, πρὸς μίαν αὐτὸς ἀνταποκρινόμενος, χλευάζειν ἡμᾶς δοκεῖς· ἀλλ᾽ ἐναργήστερον, εὐ ὅσθι, τὰ τῶν προτετελευτηκότων ὁστὰ τὴν τοῦ θανάτου παριστῶσι μνήμην, ἢ γε τῶν ζώντων. ἀλλ᾽, ἐπείπερ ταῦτ᾽ ὄντως εἶναι γινώσκει καὶ τὰ ἐν τῇ σαρκί σον ὁστὰ τῶν θανάτον σοι ύποτυποῦσι, τὶ 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 ὅσον ὤπω ἐλευσομένης μνημονεύων τελευτῆς, εὐ τὰ σεαυτοῦ διατίθης, ἀλλὰ πάσαις μὲν τὴν ψυχήν σου ἐκδέδωκας παρανομίας, βιαίως δὲ καὶ ἀνηλέος ἀναρεῖς τόσον λατρευτάς τοῦ Θεοῦ καὶ τῆς εὐσεβείας ἐραστάς, τοὺς μηδὲν σοι ἡδικηκότας, μηδὲ σοι τῶν παρόντων τι συμ-
μεριζομένους ἡ ἀφελέσθαι φιλονεικοῦντας;

Ὁ δὲ βασιλεὺς ἐφή· Τοὺς δεινοὺς ὑμᾶς καὶ λαοπλάνους εἰκότως κολάζω, ὅτι πάντας ἀπατάτε, ἀπέχεσθαί τῶν τερπνῶν τοῦ βίου ὑποτιθέμενοι, καὶ, ἀντὶ τῆς ὑλοκείας ζωῆς καὶ τῆς ποθενοτάτης ἐπιθυμίας καὶ ἱδονῆς, τὴν σκληρᾶν καὶ ῥυπώδη ταύτην καὶ πιναρὰν ἐκλέγεσθαι ἀγωγὴν ἐκβιάζουσα, καὶ τὴν τῶν θεῶν τιμὴν τῷ Ἰησοῦ ἀπονέμειν οἵρουττε. ἦνα σὺν μη, τῇ υμετέρᾳ ἀπάτῃ ἐξακολουθοῦντες, οἱ λαοὶ ἔρημον τὴν γῆν κατα-
λίπσει, καὶ, τῶν πατρίων ἀποστάντες θεῶν, ἀλλοτρίως λατρεύσωσι, τιμωρίαις ὑμᾶς καὶ θανά-
tois ὑποβαλεῖν δίκαιον ἐκρινα.

Ο δὲ μοναχὸς φησίν· Εἰ πάντας μετέχειν τῶν ἁγαθῶν τοῦ βίου ὅρεγγη, τῇ μὴ πᾶσιν ἐπὶ ἰδιαῖς μετα-
dίδως τῆς τρυφῆς καὶ τοῦ πλούτου, ἀλλ’ οἱ μὲν πλείους πενίᾳ ταλαιπωροῦνται, σὺ δὲ τὰ αὐτῶν προσαφαρπάξων τοὺς ἐαυτοῦ προστίθης; οὐκ ἄρα τῆς τῶν πολλῶν φροντίδες σωτηρίας, ἀλλὰ τῆς ἤδιαν πιαίνεις σάρκα, ὡς ἐτοιμάζων τῇ τῶν σκωλῆκων καταβρόσει. διὰ τοῦτο, καὶ τὸν τῶν πάντων ἀπαρνησάμενος Θεοῦ, τοὺς μὴ ὄντας προσ-
ηγόρευσας θεοὺς, τοὺς πᾶσις παρανομίας ἐφευ-
ρετάς, ἦνα σοι, κατὰ μήμησιν αὐτῶν ἁσελγαίνοντι καὶ παρανομοῦντι, τὸ μυθήματος ἀναγορεύεσθαι τῶν θεῶν σου προσγένηται. οὐα γὰρ οἱ θεοὶ ὑμῶν 336
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.'
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ἐπραξαν, πῶς οὖχι καὶ οἱ προσέχουντες αὐτοῖς ἀνθρωποὶ πράξουσι; πλάνην οὖν μεγάλην πε- πλάνησα, ὁ βασιλεῦ. δέδοικας δὲ μὴ τινας τοῦ λαοῦ πείσαι μεν, τοὺς ἡμετέρους συνθεμένους, ἀποστῆναι σου τῆς χειρὸς καὶ τῇ τὰ πάντα συνεχοῦσῃ προσοικειοθῆναι χειρὶ: Θέλεις γὰρ πολλοὺς εἶναι τοὺς ὑπουργοὺς τῆς σῆς πλεονεξίας, ἵνα αὐτοὶ μὲν ταλαιπωρῶσι, σοὶ δὲ τὰ παρ᾽ αὐτῶν προσγένωτο κέρδη, ὑπὸ τρόπου κύνας τὶς τρέφουν ἢ ὅρνεα εἰς θήραν tιθασσενομενα, πρὸ μὲν τῆς θήρας κολακεύων ταῦτα φαύνοιτο, ἡνίκα δὲ κατὰ-201 σχωσὶ τὶ τῶν θηρευμένων, βιαίως αὐτῶν τοῦ στόματος τὸ θηρευθὲν ἀφαρπάζει οὕτω δὴ καὶ σὺ, πολλοὺς θέλων ἔχειν τοὺς φόρους σοι καὶ τέλη ἐκ γῆς καὶ θαλάσσης κομίζοντας, λέγεις μὲν τῆς αὐτῶν φροντίζειν σωτηρίας, ἀπώλειαν δὲ αὐτοῖς προξενῶν αἰώνιον, πρὸ δὲ πάντων σεαυτῷ, ἵνα μόνον σοι ὁ σκυβάλων καὶ σαπρίδων ἀχρηστότερος βριθοῖτο πλοῦτος, λέληθας σκό- τος αὐτῶν φωτὸς κατέχων. ἀλλ᾽ ἀνάνηψον τοῦ καταχθονίου ὑπνοῦ τοῦτον, διάνοιξόν σου τοὺς μεμοκότας ὀφθαλμοὺς, καὶ ἰδε τὴν περιλάμ- πουσαν πάσι τοῦ Θεοῦ ἡμῶν δόξαν καὶ σὺ ποτε σεαυτοῦ γενοῦ. Σύνετε γὰρ, ἄφρονες ἐν τῷ λαῷ, καὶ μωροὶ ποτε φρονήσατε, φησὶν ὁ προφήτης· σύνεσ ὅτι οὐκ ἔστι θεὸς, πλὴν τοῦ Θεοῦ ἡμῶ, καὶ οὐκ ἔστι σωτηρία, εἰ μὴ ἐν αὐτῷ.

Ὁ δὲ βασιλεὺς. Τῆς μορᾶς σου ταύτης φλυ- αρίας πανσάμενος, τὸν Βαρθλαὰμ αὐτίκα μοι ὑπόδειξεν, ἡ πειρασθήσῃ κολαστηρίων ῥαγάνων, ὄντες ὑποδατοίς πείραν εἰληφας. ὁ μεγαλόφρων οὖν καὶ γενναιότατος ἄσκητης καὶ τῆς οὐρανίου φιλο-
For, as your gods have done, why should not also the men 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
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σοφίας ἑραστής κατ᾽ οὐδένα τρόπον ταῖς τοῦ βασιλέως ἀπειλαῖς μετετρέπετο· ἀλλ᾽ ἀπρέμας ἐστὼς ἔλεγεν. Οὐ τα παρὰ σοῦ θεσπιζόμενα ποιεῖν, ὃ βασιλεύ, προστετιγμεθα, ἀλλὰ τὰ παρὰ τοῦ Δεσπότου ἡμῶν καὶ Θεοῦ κεκελευσμένα, ὃς σωφροσύνην ἡμᾶς ἐκδιδάσκει τοῦ πασῶν τῶν ἱδονῶν καὶ ἐπιθυμίων κρατεῖν, καὶ ἀνδρείαν 202 ἐξασκεῖν, ὡστε πάντα πόνον καὶ πᾶσαν κάκωσιν ὑπὲρ τῆς δικαιοσύνης ὑπομένειν. ὅσα γοῦν ἐπάξεις ἡμῖν ὑπὲρ τῆς εὐσεβείας δεινὰ μᾶλλον ἐνεργετήσεις. ποιεὶ οὖν ὃ βούλεις ἡμεῖς γὰρ ἔξω τοῦ καθήκοντος πράξει τι σῶς ἰσχύομεθα, οὐδὲ ἁμαρτία ἐαυτοὺς ἐκδώσομεν, μὴ μικρὰν γὰρ ταύτην νομίζῃς ἁμαρτίαν, εἰ τὸν συναγωγιστὴν ἡμῶν καὶ συστρατιώτην εἰς τὰς σὰς προδόσομεν χεῖρας. ἀλλ᾽ οὔ γὰρ ἑλάσεις καθ᾽ ἡμῶν τὸν γέλωτα τούτον, κἀν μνήμοις ἡμᾶς περιβάλῃς θανάτοις; οὐχ οὕτως γὰρ ἡμεῖς ἁνανδροῦμεν, ὡς φόβῳ τῶν σῶν βασιλέων τὴν ἡμετέραν προδοθοῦντες φιλοσοφίαν, καὶ ἁναξίων τι δρᾶσαι τῆς θείας νομοθεσίας. πρὸς τάυτα πᾶν, εἰ τι γινώσκεις, ἀμυντήριον εὐτρεπίζει ὁργανοῦ ἡμῖν γὰρ τὸ ξίνῳ Χριστός ἐστι, καὶ τὸ θανεῖν ὑπὲρ αὐτοῦ κέρδος ἀριστον.

Ἐπὶ τούτως θυμῶ ἐξαφθείς, ὁ κρατῶν ἐκέλευσε τὰς μὲν θεολογούς αὐτῶν ἐκκοπήνα γλώσσας ἔξορυχθηναι δε τοὺς ὄφθαλμοὺς, χεῖρας τε ὅμοι ἀποτυμηθῆναι καὶ πόδας. τῆς δ᾽ ἀποφάσεως δοθείσης, οἱ μὲν ὑπασπιστάμενοι περισταύντες αὑτοῖς καὶ δορυφόροι μισανθρῶποι καὶ ἀνηλεῶς ἀκρωτηρίαζον καὶ τὰς μὲν γλώσσας ὁγκινώσκοις τῶν 203 στομάτων ἐξελκύσαντες, θηριωδῶς ἀπέτειμον, τοὺς

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Phil. i. 21
moved by the king's threats, but stood unflinching, and said, 'We are not commanded to fulfil thy best, 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 digged 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 digged out their
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οθθάλμως δὲ σιδηροῖς ἐξώρυττον ὄνυξιν, ἀρθρομβόλοις δὲ ὄργανοις τὰς χείρας αὐτῶν καὶ τοὺς πόδας ἐξαρθρώντες ἀπέτεμνον. οἱ δὲ μακάριοι ἐκεῖνοι καὶ αἰδῆμονες καὶ γενναίοι τῶν λογισμῶν, ὡς πρὸς εὐυχίαν καλοῦμενοι, ἀνδρέας προσήρχοντο ταῖς βασάνοις, ἀλλήλους παραθήγοντες καὶ πρὸς τὸν διὰ Χριστὸν θάνατον ἄφοβως χωροῦντες.

'Ἐν τοιαύταις οὖν πολυειδέσι τιμωρίαις τὰς καρτερίκας αὐτῶν ψυχὰς τῷ Κυρίῳ παρέθεντο οἱ ἱεροὶ ἁσκηταί, ἑπτακαίδεκα τὸν ἁριθμὸν τελοῦντες. ὁμολογούμενοι οὖν αὐτοκράτωρ ἐστὶ τῶν παθῶν ὁ εὐσεβὴς λογισμός, καθάπερ τις τῶν οὐχ ἕμετέρων ἐφησεν, ἀθλους διηγούμενος πρεσβύτων ἑρέως καὶ παίδων ἐπτὰ σύν ὁμόφροι μητρὶ, τοῦ πατρῷος ὑπεραθλησάντων νόμου, οὐ τῆς καρτερίας καὶ μεγαλοψυχίας οὐδὲν καθυστέρησαν οἱ θαυμάσιοι αὐτοὶ πατέρες καὶ τῆς ἀνώ Ιερουσαλήμ πωλῖται καὶ χληρονόμοι.

XXIV

Τούτων οὖν εὐσεβῶς τελειωθέντων, ὁ βασιλεὺς τῷ πρωτοσυμβούλῳ ἔλεγεν Ἀραχῆ πρὸς τὴν δευτέραν ἀποβλέψαι βουλήν, τοῦ πρῶτον διαμαρτύρτων, καὶ τὸν Ναχώρ ἐκεῖνον προσκαλέσασθαι. οἱ γὰρ Ἀραχῆς νυκτὶ βαθεία τὸ ἐκεῖνον καταλαβὼν στήλαιον (τὰς ἑρήμους γὰρ ὄκει, μαντικάς σχολᾶζων τέχναι), καὶ πάντα αὐτῶ τὰ βεβουλευμένα σαφῆνις, πρὸς τὸν βασιλεὰ ἀμα πρῶτ ἐπανέρχεται. καὶ δὴ ἵππεῖς αὐτῷ αὕτης
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 Naehor. 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 ἔρευναν τοῦ Βαρλαάμ εξέρχεσθαι 204 προσεποιεῖτο. ἐξελθόντι δὲ καὶ τὰς ἐρήμους ἐμπεριπατοῦντι ὅραται αὐτῷ ἀνήρ τις ἐκ φάραγ- γός τινος ἐξερχόμενος. τοῦ δὲ καταδιώκειν αὐτὸν κελεύσαντος, φθάνουσι τὸ τάχος, καὶ συλλα- βόντες πρὸς αὐτὸν ἀγούσι. τοῦ δὲ πυνθανομένου τῆς τε εἰς καὶ ποίας θρησκείας ἢ τί καλούμενος, Χριστιανόν μὲν ἐκεῖνος ἑαυτὸν ὑπεκάλεσε, Βαρ- λαάμ δὲ ὄνομασε, καθάπερ δεδίδακτο. χαρᾶς δὲ πλησθείς ὁ Ἀραχής, ὡς ἐδείκνυε, τάχιστα τὸῦ τοῦτον λαβὼν, πρὸς τὸν βασιλέα ἐπανέρχεται καὶ δὴ μηνύσας παρίστησιν αὐτὸν. καὶ ψηνὶν ὁ βασι- λεὺς εἰς ἐπήκοον πάντων τῶν παρισταμένων. Σύ- εἰ ὁ τοῦ δαίμονος ἐργάτης Βαρλαάμ; ὁ δὲ ἀντέ- φησεν. Τοῦ Θεοῦ ἐργάτης εἰμί, καὶ οὐ τῶν δαι- μόνων. μὴ οὖν με λοιδόρει. πολλάς γὰρ μου ὀμολογεῖν χάριτας ὀφειλέτης εἰ, ὅτι τῶν υἱῶν σου θεσεβεῖν ἐδίδαξα, πάσης ἀπαλλάξας ἀπάτης καὶ τῷ ἀληθινῷ καταλλάξας Θεοῦ, καὶ πᾶσαν παι- 205 δεύσας ἀρετῆς ἱδέαν. αὕτης δὲ ὁ βασιλεὺς, ὅρμιζό- μενος ὁπέπερ, ἔφη· "Εδει μὲν σε μηδὲ λόγου τὸ παράπαν ἄξιοφαντα, ἢ τόπον ἀπολογίας ὅντα, ἄλλη ἀνερωτήτως θανατώσαι. ἄλλη ἀνέχομαι σοῦ τοῦ θράσους, τῆς προσηκούσης μοι ἕνεκεν φιλανθρωπίας, ἑως τακτῇ ἤμερᾳ ἔξετάς τὰ πέρι- σοῦ. καὶ εἰ μὲν πεισθεῖς μοι συγγνώμης ἀξιωθήσῃ εἰ δὲ μή, κακῶς ἀπολῆ. οὔτως εἰπὼν τῷ Ἀραχή τοῦτον παραδίδωσι, φυλάττειν ἄκρι- βέστατα ἐντειλάμενος.

Τῇ δὲ ἐπαύριον ἀναζεύξας ἐκείθεν, πρὸς τὸ ἱδιον ἐπάνεισι παλάτιοι. καὶ ἐξηχοῦντο κρατη- θήναι τὸν Βαρλαάμ, ὡστε καὶ τὸν βασιλέος.
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 on a set day I 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

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акоύσαντα νιῶν δεινῶς τὴν ψυχὴν ἀληθείας, καὶ μηδέως τῶν δακρύων ἐγκρατής δύνασθαι εἶναι. στεναγμοῖς δὲ καὶ θρήνοις τὸν Θεὸν ἐδυσώπει, καὶ εἰς βοήθειαν αὐτῶν ἐπεκαλεῖτο τοῦ γέροντος. οὐ παρείδευ ὅτι αὐτῶν ὄδυρόμενον ὁ ἄγαθος· χρηστὸς γὰρ ἐστὶ τοῖς υπομένονσιν αὐτῶν ἐν ἡμέρα θλίψεως, καὶ γυνῶσκων τοὺς εὐλαβουμένους αὐτῶν· ὅσ καὶ τῷ νέῳ δι’ ὀράματος νυκτερινοῦ πάντα γνωρίζει, καὶ ἵσχυν αὐτῶν ἐντίθησιν, καὶ εἰς τὸν τῆς εὐσεβείας παραθάρρυνε ἀγώνα. ἔξυπνος δὲ γενόμενος, χαρᾶς τε πλήρη καὶ θάρσους καὶ φωτὸς γλυκυτάτου, τὴν πρὸ μικροῦ λυπουμένην αὐτοῦ καὶ ἀλγοῦσαν εὐρίσκει καρδίαν. ὁ δὲ βασιλεὺς, οὕτω ταῦτα δράσας καὶ οὕτω διανοηθείς, ἔχαιρε, καλῶς διασκέπτεσθαι οἴομενος, καὶ τῷ Ἀραχῆς μεγίστην ἀπονέμων τὴν χάριν. ἀλλ’ 206 ἔψευσατο ἡ ἄδικα ἑαυτῆ, τὸ τοῦ θεόν φάναι Δαυὶδ, καὶ ἡ δικαιοσύνη νικᾷ τὴν ἀνομίαν, τέλειον αὐτῆς καταβαλοῦσα καὶ τὸ μημόσυνον αὐτῆς ἀπολέσασα μετ’ ἥχου, ὡς ἐν τοῖς ἐξῆς δηλώσειν ὁ λόγος.

Μετὰ γοῦν δύο ἡμέρας ὁ βασιλεὺς παραγίνεται πρὸς τὸ τοῦ νιῶν παλάτιον. καὶ τούτου εἰς ὑπάντησιν ἔξελθοντος, οὐκ ἠστάσατο συνήθως ὁ πατὴρ· ἀλλ’, ἀχθωμένῳ ὡσπερ καὶ ὀργιζομένῳ ἐοικῶς, εἰσέλθον ἐν τῷ βασιλικῷ κοίτων, σκυθρω-πάξιον ἐκαθέσθη. εἴτε, τὸν νιῶν προσκαλεσά-μενος, ἐφι. Τίς ἡ διηχοῦσα μου τὰς ἁκοὰς φήμη, τέκνων, καὶ ἄθυμαις μου τὴν ψυχὴν κατατή-κουσα; ουδένα γὰρ τῶν ἀνθρώπων τοσαύτης ἐμπιπλάσθαι χαρᾶς ποτε οἴμαι ἐπὶ τέκνου γεννήσεις, ὅσης ἐγὼ ἐπὶ σοὶ μετέσχον θυμήδιας· 346
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 joy, 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 overthowing it, and causing the memorial thereof to perish with sound, as our tale in its sequel shall show.

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,
οὐδὲ αὐτὸς πάλιν λυπηθήναι τινα καὶ κακῶς παρὰ παιδὸς διατεθήναι δοκῶ, ὡς σὺ με νῦν διέθηκας καὶ τὴν ἐμὴν ἡτίμασας πολιάν, τὸ φῶς τῆς 207 περιήρας τῶν ὀφθαλμῶν μου καὶ τὴν τῶν ἐμῶν νεύρων ἐξεκοπάς ἱσχύν. φόβος γὰρ ὃν ἐφοβούμην περὶ σοῦ ἦλθέ μοι, καὶ ὃν ἐδεδοίκειν συνήνητησέ μοι. καὶ γέγονας τῶν ἐχθρῶν μου ἐπίχαρμα καὶ τῶν ὑπεναντίων μοι κατάγελως. ἀπαίδευτῳ φρενὶ καὶ νηπιώδει γνώμη τοῖς τῶν ἀπατεώνων ῥήμασιν ἐξακολουθήσας, καὶ τὴν βουλήν τῶν κακοφρώνων τῆς ἑμῆς προκρίνας βουλῆς, καὶ τῶν ημετέρων θεῶν τὸ σέβας καταλιπών, ἀλλοτρίῳ ἐλάττευσας Θεῷ. ἔνα τι, τέκνων, ταῦτα πεποίηκας; καὶ ὃν ἠλπίζον ἐν πάσῃ ἐκτρέφειν ἀσφαλεία καὶ τοῦ γῆρως ἐχεῖν βακτηρίαν καὶ ἱσχύν, διάδοχον τε ἀριστον καταλιμπάνειν τῆς βασιλείας, τὰ τῶν ἐχθρῶν ὅκεν ἠδονής καὶ πολεμίων ἕνεδρός, ἐπεθερμίας, καὶ τοῖς ἑμῶς ἐπεσθαί δόγμασιν, ἢ τοῦ δολίου καὶ σαπροῦ γέροντος εἰκεῖν ταῖς φληγών- φοις μωρολογίαις, τοῦ πικρᾶν σοι ἀντὶ τῆς γλυκείας ὑποθεμένου χωήν, καὶ ἀντὶ τῆς πο- θενοτάτης τρυφῆς τὴν σκληρὰν καὶ τραχείαν ὀδύνην ὄδυν, ἢν ὁ τῆς Μαρίας Τίὸς ἡμεῖς προτρέ- 208 πεταί, οὐ δέδοικας δὲ τῶν μεγίστων θεῶν τὴν ὀργήν, μὴ κεραυνῷ σε βαλοῦσιν, ἢ σκηνῇς θανατώσουσιν, ἢ χάραξιν ἅγια καταποντίσουσιν, ἢν θ' ὃν τοὺς τοσαῦτα ἡμᾶς ἐνηργητικότας καὶ διαδήματι βασιλείας κατακομβήσατε, καὶ ἐθην' πολυνοίθρῳσα ὑποτάξατες, καὶ σὲ παρ’ ἐλπίδα δι’ εὐχής ἑμῆς καὶ δείσεως γεννηθήσαι καὶ τοῦ γλυκουτάτου μετέχειν φωτὸς τούτου παρασκευά- 348
never was man so distressed and cruelly treated by child as I have now 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 hast 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 pratings 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, into which a deceiver hath betrayed him, and to return to the worship of his gods.
σαντας, παρωσάμενος καὶ ἔξουθενήσας, τῷ ἐσταυρωμένῳ προσεκολλήθης, ταῖς ματαίαις ἐλπίσι τῶν αὐτοῦ θεραπόντων φενακισθείς, καινούς τινας μυθολογοῦντων αἰῶνας καὶ νεκρῶν σωμάτων ἀνάστασιν ληφθων, καὶ ἄλλα μυρία πρὸς ἀπάτην τῶν ἀνοίτων παρεσαγόντων; ἀλλὰ γε νῦν, φίλτατε νῦε, εἰ τι μοι πείθῃ τῷ πατρί, μακράν τοῖς μακροῖς τούτοις λήροις χαίρειν εἰπὼν, θύσον προσελθὼν τοῖς εὐμενεσί θεοίς, έκατόμβαις τε αὐτούς καὶ σπονδαῖς ἐκμειλεύμεθα, ἵνα συγγνώμην σοι τοῦ πταίσματος παρασχοιντο. δυνατοὶ γὰρ εἰσὶ καὶ ἱσχύοντες ἐνεργετεῖν τε καὶ τιμωρεῖσθαι, καὶ σοι παράδειγμα τῶν λεγομένων, ἡμεῖς οἱ δι' αὐτῶν εἰς ταύτην τὴν ἁρχήν προελθόντες, καὶ χάριτας αὐτοὶς τῆς ενεργείας, τὰς τε πρὸς τοὺς σεβομένους τιμὰς καὶ τὰς πρὸς τοὺς μὴ πειθομένους αὐτοῖς θύειν κολάσεις παρέχοντες.

Πολλάς οὖν τοιαύτας βαττολογίας τοῦ βασιλέως διεξελθόντος, τὰ μὲν ἡμέτερα διακωμοδούντος καὶ διαβάλλοντος, τὰ τῶν εἰδώλων δὲ ἐγκωμιάζοντος καὶ ἑπαυνοῦντος, ἰδοὺ ο θειότατος νεανίας ὡς οὐκ ἔτι δεῖται τὸ πράγμα γοβιάς καὶ ἐπικρύψεως, ἀλλὰ λυχνίας καὶ περιωπῆς, μᾶλλον ὡστε φανερὸν ἄπασι καταστήματος παρουσίας καὶ θάρσους υποπλησθείς, ἔφη.

"Ο μοι πέπρακται, δέσποτα, οὐκ ἄν ἀρνηθεῖν. τὸ σκότος ἐξέφυγον, τῷ φωτὶ προσδραμῶν καὶ τὴν πλάνην ἀπέλιπον, τῇ ἀληθείᾳ οἰκειωθεῖς· καὶ τοῖς δαίμοσιν ἀποταξάμενοις, Χριστῷ συνε-210 ταξάμην, τῷ τοῦ Θεοῦ καὶ Πατρὸς Υἱῷ καὶ Λόγῳ, οὗ τῷ ῥήματι παρήχθη τὸ πᾶν ἐκ μὴ 350
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 parleying, 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. I have fled from darkness and run to the light: I have left error and joined the household of truth: I have deserted the service of devils, and joined the service of Christ, the Son and Word of God the Father, at whose decree the world was
οὐντων, ὃς καὶ, τὸν ἄνθρωπον ἐκ χοῦς διαπλάσας, ξωτικὴν ἐνεφύσησε πνοὴν, ἐν παραδείσῳ τε τῆς τρυφῆς ἔθετο διαίσθασι, παραβάντα δὲ τὴν ἑντολὴν αὐτοῦ καὶ τῷ θανάτῳ ὑπόδικον γενόμενον, τῇ ἐξουσίᾳ τε τοῦ δεινοῦ κοσμο-κράτορος ὑπάχθετα, οὐκ ἀπέστη πάντα ποιῶν πρὸς τὴν ἄρχαίαν βουλόμενος ἐπαναγαγεῖν τιμήν. διὸ αὐτὸς ὁ πάσης τῆς κτίσεως ποιήτης καὶ τοῦ ἑμετέρου γένους δημιουργὸς ἄνθρωπος ἐγένετο δι᾽ ἡμᾶς καὶ ἐπὶ γῆς ἐλθὼν ἐκ Παρθένου ἁγίας τοῖς ἄνθρωποις συνανεστρέφετο, καὶ υπὲρ ἡμῶν τῶν ἀγνωστῶν ὀικετῶν ο θανάτου κατεδέ-ξατο καὶ θάνατον τὸν διὰ σταυροῦ, ὡς λυθῇ τῆς ἁμαρτίας ἡ τυραννίς, ὅπως ἡ προτέρα κατα-δίκη ἀναρεθῇ, ὡς ἀνοιχτοὶ πάλιν ἡμῖν αἱ οὐρανοὶ πύλαι. ἐκεῖ γὰρ τὴν φύσιν ἡμῶν ἀνήγαγε καὶ ἐπὶ θρόνου δόξης κεκάθικε, βασιλείαν τε τὴν ἀτελεύτητον ἐδωρήσατο τοῖς αὐτὸν ἁγα-211 πῶς καὶ ἁγαθὰ τὰ κρείττονα καὶ λόγου καὶ ἀκοῆς. αὐτὸς γὰρ ἐστὶν ο κραταιός καὶ μόνος δυνάστης, ὁ βασιλεύς τῶν βασιλευόντων καὶ Κύριος τῶν κυριεύσων, οὗ τὸ κράτος ἁμαρχεῖ καὶ ἡ δυναστεία ἀνείκαστος, ὁ μόνος ἁγιός καὶ ἐν ἁγίως ἀναπαύμενος, ὁ σὺν Πατρὶ καὶ Ἀγίῳ Πνεύματι δοξαζόμενος, εἰς ἄβεβαπτίσματι. καὶ ὁμολογῶ, δοξάζω τε καὶ προσκυνῶ ἕνα Θεόν ἐν τρισὶν ὑποστάσεσιν ὁμοούσιον τε καὶ ἁγιό-χυτον, ἀκτιστῶν τε καὶ ἀθάνατων, αἰώνιον, ἀπειρον, ἀπερίόριστον, ἀσώματον, ἀπαθῆ, ἀτρε-πτον, ἀναλλόων, ἀορίστων, πηγὴν ἁγαθότητος καὶ δικαιοσύνης καὶ φωτὸς αἰδίου, πάντων κτι-σμάτων ὀρατῶν 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 confessing his Christian faith, worship One God in Three persons, of one substance, and not to be confounded, increate 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,
χορτὰ τε πάντα καὶ συντηροῦντα, πάντων προ
νοοῦμενον, κρατοῦντά τε πάντων καὶ βασιλεύ
οντα. οὔτε γὰρ ἐγένετο τι τῶν ὄντων χωρὶς
αὐτοῦ, οὔτε τῆς αὐτοῦ προνοίας ἄνευ συνιστα-
σθαι τι δύναται αὐτὸς γὰρ ἔστι πάντων ἡ ζωή,
pάντων ἡ σύστασις, πάντων ὁ φωτισμὸς, ὁλος
γλυκασμὸς καὶ ἐπιθυμία ἀκόρεστος, καὶ πάντων
τῶν ἐφετῶν τὸ ἀκρότατον. τὸ καταλιπτὲιν οὖν
τῶν οὕτως ἁγαθῶν, οὔτω σοφῶν, οὗτο δυνατῶν
Θεῶν, καὶ δαίμων ἀκαθάρτωσι, δημουργοῖς πάν-
tων τῶν παθῶν, λατρεύσαι, ἔξανοις τε κεφοῖς
καὶ ἀλάλοις σέβας ἀπονείμαι, τοὺς μήτε οὖν
τι μήτε ἐσομένοις, πόσης οὐκ ἂν εἴη πέρα ἁνω
καὶ παραφροσύνης; πότε γὰρ ἢκούσθη τις λαλιὰ 212
ἡ λόγος παρ' αὐτῶν; πότε καὶ συμκράν ἀπόκρι-
σιν τοῖς εὐχομένοις αὐτοῖς δεδόκασι; πότε περιε-
pάτησαν ἡ αἴσθησιν τιν αὐξέαντα; οὔτε γὰρ οἱ
ἰστάμενοι πότε καθέδρας ἐμυρσόθησαν, οὔτε οἱ
καθήμενοι αἰαστάντες ώφθησαν. τούτων τὸ εἴδ-
ειθὲς καὶ δυσώδες καὶ ἀναίσθησιν, ἐτὶ δὲ καὶ
τῶν ἐνεργοῦσιν ἐν αὐτοῖς καὶ δι' αὐτῶν ἐμας
ἀπατώσων δαιμόνων τὸ σαθρὸν καὶ ἀσθενὲς
παρὰ ἀνδρὸς ἀγίου μαθῶν, καὶ τῆς αὐτῶν κακίας
καταπτύσας, καὶ τέλειον μίσος μισήσας αὐτοὺς,
tὸ ἔχωντα καὶ ἀληθινὸν συνεταξάμην Θεῷ καὶ
αὐτῷ δουλεύσω μέχρι τελευταίας ἀναπνοῆς, ἡν
καὶ εἰς τὰς αὐτοῦ χεῖρας ἐξθοί μον τὸ πνεύμα.
tῶν τοιούτων οὖν συναντησάντων μοι ἀνεκδιη-
γήτων ἁγαθῶν, ἐχαίρουν μὲν τῆς δουλείας ἀπαλ-
λαγεῖς τῶν πονηρῶν δαιμόνων καὶ τῆς δεινῆς
ἀνακληθείς αἰχμαλωσίας, καὶ τῷ φωτὶ περι-
λαμφθεὶς τοῦ προσώπου Κυρίου ἡμώμην δὲ

John i. 3
Ps. cxiv. 5;
cxxv. 16
Ps. cxxxix. 22
Basil, on
Is. x. 11

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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. From an holy man have I learned 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
καὶ τὴν ψυχὴν ἐμεριζόμην, ὅτι μὴ καὶ αὐτὸς ὁ δεσπότης μου καὶ πατὴρ τῶν τοιούτων μετείχες εὐφρενεσίων. ἀλλὰ δεδοκικός σου τῆς γνώμης τὸ δυσπείθεις, κατείχον εὖ ἐμαυτῷ τὴν λύπην, μὴ παροργίσαι σε Βουλόμενος, τὸν Θεὸν δὲ ἀπαύστως ἰκέτευν ἐλκύσαι σε πρὸς ἑαυτὸν καὶ τῆς μακρᾶς ἀνακαλέσασθαι ἐξορίας ἢς αὐτὸς προε-213 ἐξένησας σεαυτῷ, δραπέτης οὗμοι τῆς εὐσεβείας γενόμενος καὶ κακίας ὑπηρέτης πάσης καὶ ἁσε-βείας. ἐπεὶ δὲ αὐτός, ὃ πάτερ, εἰς ἐμφαίνει τὰ κατ᾽ ἐμὲ ἱγγαγες, τὸ πᾶν τῆς ἐμῆς ἁκούει γνώμην· οὐ ψεύσωμαι τὰς πρὸς Χριστὸν μου συνθήκας, οὐ, μᾶ τὸν ἐξαιρετικάντα με τῆς δουλείας τοῦ τιμίῳ αὐτοῦ αἴματι, κἀν μυριάκις με δεὶ ἀποθανεῖν ύπὲρ αὐτοῦ, θαυμᾶμαι. τὰ περὶ ἐμοῦ τοῖνυν οὕτως εἰδὼς, μηκέτι κόπους σεαυτῷ πάρ-ἐχε, μεταπείθειν με ἐπιχειρῶν τῆς καλῆς ὁμολογίας. ὡς γὰρ σου τοῦ οὐρανοῦ ἐπιλαβέσθαι δόξαντι τῇ χειρί, ή τὰ θαλάττια ἕχοιμα πελάγη, ἀπρακτὸν ἄν τὸ ἐγχείρημα ἢν καὶ ἀνήνυτον, οὕτω δὴ καὶ τούτο γίνωσκε εἰναι. ἡ τοῖνυν αὐτός, τῆς ἐμῆς ἁκούσας βουλῆς, τῷ Χριστῷ οἰκείωθητι, καὶ τῶν ύπὲρ ἐννοιαν λήψῃ ἀγαθῶν, κοινωνοῖ τε ἀλλήλων ἐσόμεθα, ὡσπερ τῆς φύσεως, οὕτω δὴ καὶ τῆς πίστεως· ἡ τῆς σῆς ἀποστη-σομαι, εὐ ἵσθι, νιότητος, καὶ τῷ Ἐθῶ μου λατρεύ-214 σω καθαρῷ συνειδότι.

Ταύτα οὖν πάντα ὡς ἱκουσεῖν ὁ βασιλεὺς, ὄξυτατα κινηθεῖς καὶ θυμῷ ἁσχέτῳ καταληφθεῖς, ὀργῆλως αὐτῷ ἑλάλει, καὶ πυρὼς τοὺς ὀδούντας ἐβρυχεί, μακρομενῷ ἐοικός. Καὶ τύς, φησίν, ὁ τοιούτων μοι αἴτιος τῶν κακῶν, ἡ αὐτὸς ἐγὼ

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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...
οὔτως σοι διατεθεῖς καὶ τοιαύτα ἐπὶ σοι ἐργασά-μενος ᾧ οὐδεὶς πῶς τῶν πατέρων πεποίηκε; διὸ σου τῆς γνώμης τὸ σκολιὸν καὶ φιλόνεικον, δύναμιν τῇ ἐξουσίᾳ προσλαβόμενον, κατὰ τῆς ἐμῆς κεφαλῆς μανήναὶ σε πεποίηκε. δικαίως οὖν ἐν τῇ σῇ γεννήσει οἱ ἀστρολόγοι δεινὸν έἰπον 215 ἀποβήσεσθαί σε καὶ παραύγηρον ἄνδρα, ἀλαξόνα τε καὶ γονεύσιν ἀπειθή. ἀλλὰ νῦν, εἰ τὴν ἐμὴν ἀκυρώσεις Βουλή καὶ τῆς ἐμῆς ἀποστήσῃ νίκη-τος, ὥς ἐχθρός σοι διατεθεῖς, ἐκεῖνα ποιήσω σοι, ἀπερ οὔδε πολεμίοις τις ἐνεδείξατο.

Ἀθις δὲ ἐκείνος, Τῇ, φησίν, ὥς βασιλέα, εἰς ὀργὴν ἀνήφθης; ὅτι τοιούτων ἔγω ἤξιομαι ἁγα-θῶν, λειτύπησαι; καὶ τὶς ποτε πατὴρ ἐπὶ τῇ τοῦ νιόου ἐντυχία ἄχθομενος ὡράθη; ἡ πῶς πατὴρ οἶ τοιούτος, καὶ οὐκ ἐχθρός, λογισθεὶς; οὐκοῦν οὐδὲ ἐγὼ τοῦ λοιποῦ πατέρα μοῦ σὲ καλέσω, ἀλλ’ ἀποστήσωμαι σοὐ, ὥσπερ τὶς φεύγει ἀπὸ ὅφεως, εἰ γνώσομαι φθονεῖν σε τὴν ἐμὴν σωτηρίαν, εἰς ἀπώλειαν δὲ βιαία συνωθεῖν με χειρί. εἰ γὰρ βιάζειν με καὶ τυραννεῖν θελήσεις, καθὰ δὴ καὶ εἰπτας, οὐδὲν ἄλλο κερδανεῖς, εὐ ἴσθι, ἢ τὸ ἀντὶ πατρὸς τύραννος καὶ φονεύς κληθήναι μόνον· ἐπεὶ ῥᾴδον σοι ἄετον ἰχνεσὶν ἐφικέσθαι καὶ κατ’ αὐτὸν τοῦ ἀέρα διόπτασθαι, ἢ τὴν ἐμὴν μεταπείσειν ἐἰς Χριστὸν πίστιν, καὶ ἢν αὐτῷ ὁμολογήσα καλὴν ὁμολογίαν. ἀλλὰ σὺνες, ὥ πάτερ, καὶ, τὴν λήμμαν καὶ ἄχλυν ἀποτινίας τῶν τοῦ νοοῦ ὁμμάτων, ἀνὰ-216 βλέψον ἱδεῖν τὸ πάσι περιλάμπον τοῦ Θεοῦ μου φῶς, καὶ αὐτὸς ποτε περιλάμψῃ τῷ γλυκυτάτῳ τούτου φωτί. ἢνα τῇ 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 licencce that I gave thee, hath made
thy madness to fall upon mine own pate. Rightly
prophesied the astrologers in thy nativity that thou
shouldest 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
Cp. Is. xi. 6, 7

ST. JOHN DAMASCENE

θελήμασιν ἐξεδόθης τῆς σαρκός, καὶ ἀνάνευσις. 1 οὐκ ἔστι; γρωθεί ὅτι πᾶσα σάρξ χόρτος καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτον. ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐκπέπτωκε, τὸ δὲ ῥῆμα τοῦ Κυρίου μου, τὸ εὐαγγελισθὲν ἐπὶ πάντας, μενεῖ εἰς τὸν αἰῶνα. τί οὖν οὕτως ἐμμανως ἀντέχῃ καὶ περιέχῃ τῆς δίκην τῶν ἔαρινῶν ἀνθέων μαρανομένης καὶ ἀφανισμένης δόξης, καὶ τῆς βδελυγμάτω καὶ δυσόδους τρυφής, καὶ τῶν τῆς γαστράς καὶ ὑπὸ γαστέρα μιαρῶταν παθῶν, ἀτιμα πρὸς καιρῶν ἄνυσαν τὰς αἰσθήσεις τῶν ἀνοιχτῶν, ὑστερον μέντοι πικροτέρας χολῆς ποιοῦσι τὰς 217 ἀναδόσεις, ὅταν αἱ μὲν σκιαὶ αὐταὶ καὶ τὰ ἐνύπνια τοῦ ματάιον τοῦτο παρέλθοντι βίου, ἐν ὄδυσσῃ δὲ διηνεκεὶ πυρὸς ἀσβέστου καὶ σκοτεινοῦ κατακλείσθωσιν οἱ τούτων ἔρασται, καὶ τῆς ἀνομίας ἐργάται, ἐνθα ὁ σκόλις αὐτοῦ ὁ ἰκοίμητος ἀπελεύθητα κατασθείε, καὶ τὸ πῦρ ἄλκτα καὶ ἀκατάσβετα εἰς αἰῶνας κατακαίει ἀπεράντους; μεθ’ ὧν οἴμοι καὶ αὐτὸς κατακλεισθεὶς καὶ χαλεπῶς ὀδυνώμενος, πολλὰ μὲν μεταγγώση τῶν δεινῶν βουλευμάτων, πολλὰ δὲ ἐπιξύπτησεις τὰς νῦν ἡμέρας καὶ τῶν ἐμῶν ἐπιμνησθήσῃ ῥημάτων· ἀλλ’ ὤφελος τῆς μεταμελείας οὐκ ἔσται. εἰ γὰρ τὸ ἄδη εξομολογησίς καὶ μετάνοια οὐχ ὑπάρχει; ἀλλ’ ο παρὼν ὀρίσθη καιρὸς τῆς ἐρμασίας, ὁ δὲ μέλλων τῆς ἀνταποδόσεως. εἰ μὲν γὰρ τὰ παρόντα τερπνὰ οὐκ ἀφανισμῷ ὑπέκειτο καὶ ῥοή, ἀλλὰ συνδιαιωνίζειν ἐμελλε τοῖς αὐτῶν δεσπόταις, οὔτε οὕτως ἐδει τῶν τοῦ Χριστοῦ δωρεῶν καὶ ὑπὲρ ἐννοιαν


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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 burneth without ceasing and without quenching 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
ήγαθὼν ταύτα προκρίναι: καθ’ ὅσον γὰρ ὁ ἡλίος τῆς βαθείας ἐστὶ νυκτὸς λαμπρότερος καὶ διανυγέ-
στερος, τοσοῦτον καὶ πολλῷ πλέον τὰ ἐπηγγελ-
μένα ἀγαθὰ τοῖς ἀγαπῶσι τὸν Θεὸν πάσης ἐπιγείου βασιλείας καὶ δόξης ἐνδοξότερα τε υπάρ-
χει καὶ μεγαλοπρεπέστερα, καὶ ἔδει πάντως τὰ
μείζονα τῶν εὐτελεστέρων προκρίναι. ἐπεὶ δὲ καὶ
βευστὰ τὰ τῆς πάντα καὶ φθορᾶ ὑποκείμενα ὡς
όναρ τε καὶ ὡς σκιὰ καὶ ἐνύπνιον παρέρχεται καὶ 218
ἀφανίζεται, καὶ ἀγάλλων ἢστι πιστεύει
οὐχ ἱσταμέναις καὶ νηὸς ποντοποροῦσης ἐχειν ἢ
ἀνθρώπων εὐμερία, πόσης ἐυθείας ἢ, μᾶλλον
εἰπεῖν, ἀνοίας τε καὶ παραφροσύνης τὰ φθαρτὰ
cαὶ ἐπίκηρα, ἀσθενή τε καὶ οὐδαμιὰ, τῶν ἀφθάρ-
tων προκρίναι καὶ αἰωνίων, ἀκηράτων τε καὶ
ἀτελευτήτων, καὶ τῇ προσκαίρω τούτων ἀπολαύ-
σει τῆς ἀδιαδόχου στερηθῆναι τῶν ἀγαθῶν ἐκεί-
nων ἀπολαύσεως; οὐ συνήσεις ταύτα, ὃ πάτερ;
οὐ παραδραμεῖς τὰ παρατέρχοντα καὶ προσθῆσῃ
tοῖς ἐπιμένουσιν; οὐ προτιμῆσις τῆς κατοικίαν
tῆς παροικίας, τὸ φῶς τοῦ σκότους, τὸ πνεῦμα
τῆς σαρκὸς, τῆς αἰωνίων ζωῆς τῆς σκιᾶς τοῦ θανά-
tου, τὰ μὴ λυμένα τῶν ἔρωτων; οὐκ ἔκφευξη τῆς
χαλεπῆς δουλείας τοῦ δεινοῦ κοσμοκράτορος,
tοῦ πονηροῦ, φημί, διαβόλου, καὶ τῷ ἀγαθῷ καὶ
εὐσπλάγχνῳ καὶ πανοικτίζουν οἰκειοθέσῃ Ἀθ-
σπότη; οὐ, τῆς τῶν πολλῶν ἀποστάσις καὶ ψευ-
dωνύμων θεῶν λατρείας, τῷ ἐν θεῶν λατρεύσεις
ἀληθινῷ καὶ ἔκτινι Θεῷ; εἰ γὰρ καὶ ἡμαρτεῖς αὐτῷ,
pολλὰ βλασφημήσας καὶ τοὺς αὐτοῦ θεράποντας
dειναῖς ἀνελῶν τιμωρίαις, ἀλλὰ δέξεται σε, εἰ 219
οἶδα, ὁ ἀγαθὸς ἐπιστρέψαντα καὶ πάντων σου
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man's understanding. Soothly, as the sun surpasseth in radiance and brightness the dead of night, even so, and much more so, doth the happiness 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 evil one, 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 blaspheming 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
ἀμυνομενεύσει τῶν πλημμελημάτων· οὐ βούλεται γὰρ τὸν θάνατον τοῦ ἀμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ξῆν αὐτόν, ὁ ἐκ τῶν ἀνεκδηγήτων κατελθὼν υψωμάτων ἔπι ξητήσων τῶν πλανηθέντων ἡμῶν, σταυρῶν τε καὶ μάστιγας καὶ θάνατον ὑπομείνας δὲ ἡμᾶς, καὶ τῷ τιμίῳ αὐτοῦ αἴματι ἐξ ἀγοράσας ἡμᾶς τοὺς πεπραμένους ὑπὸ τὴν ἀμαρτίαν. αὐτῷ ἡ δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας. ἀμήν.

Τοῦ δὲ βασιλέως ἐκπλήξει τε ἡμα καὶ ὁργὴ λῃσθεῖτος, τὸ μὲν ἐπὶ τῇ τοῦ παιδὸς συνέσει καὶ τοῖς ἀναντιρρήτοις αὐτοῦ ῥήμασι, τὸ δὲ ἐφ᾽ ὃ ἐκεῖνον οὐ διέλιπεν ἐνδιαβάλλων θεούς καὶ ὅλον αὐτοῦ μυκτηρίζων καὶ χλευάζων τὸν βίον, τὸ μὲν τοῦ λόγου φαινόμεν διὰ τὴν ἐνδόν οὐκ ἐδὲξατο τοῦ σκότους παχύτητα, τιμορίσασθαι δὲ αὐτὸν ἢ κακώς τι διαθέσατι τῇ φυσικῇ μὴ δυνάμενος στοργῇ, τὸ δὲ μεταπείσειν αὐτὸν ἀπειλαῖς πάντη ἀπογνώσης, φοβηθεῖς μή, πλείονας κινήσας πρὸς αὐτοῦ λόγους, ἐκεῖνον παρρησιαζομένου καὶ τὰ τῶν θεῶν διακωμοδοῦντος καὶ χλευάζοντος, εἰς πλείονα θυμὸν ἐξαφθεῖς, τῶν ἐναντίων εἰς αὐτὸν τι διαπράξεις, μετὰ ὁργῆς ἀναστάσας, ὑπεχώρησεν. Εἴθε μηδόλως ἐγεννηθῆς, εἰπόν, μὴ τ' εἰς φῶς προῆλθες, τοιοῦτος μέλλων ἑσεσθαι, βλάσφημος εἰς τοὺς θεοὺς καὶ τῆς πατρικῆς ἀποστάτης φιλίας τε καὶ νουθεσίας. ἀλλ' οὐκ εἰς τέλος τῶν ἀπτητῶν καταμοκησήθη θεῶν, οὐδ' ἐπὶ πολὺ χαρῆσονται οἱ ὑπεναντίοι, οὐδ' αἱ τούτων ἐσχύσουσι γοητειαί. εἰ μὴ γὰρ εὐήκοος γενήσῃ μοι καὶ τοῖς 220 θεοῖς εὐγνώμων, πολλαῖς πρότερον ἐκδώσας σε 364
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 of the gods 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, κακηγκάκως ἑθανάτωσώ, οὕς ὡς νῦν σοι διατεθέοις, ἀλλ’ ὡς ἐχθρῶ τινὶ καὶ ἀποστάτη.

XXV

Ταῦτα τοῦ πατρὸς ἀπειλησαμένου καὶ μετ’ ὅργῆς ὑποχωρήσαντος, εἰς τὸν ἑαυτὸν κοιτῶνα ὁ νύφος εἰσελθὼν, καὶ πρὸς τὸν οἰκεῖον ἀγωνοβέτην τοὺς ὀφθαλμοὺς ἀνατείνας, Κύριε, ὁ Θεός μου, ἡ βάθος ἀνέκραξε τῆς καρδίας, ἐλπὶς καὶ ἀφευνή ἐπαγγελία, ἢ κραταῖα καταφυγὴ τῶν σοὶ προσανακειμένων, ὡς μου τὴν συντριβὴν τῆς καρδίας ἰλέω καὶ εὐμενεῖ ὀμματί, καὶ μή ἐγκαταλίπῃς με, μηδὲ ἀποστῆς ὑπ’ ἐμοῦ· ἀλλὰ, κατὰ τὴν ἀφευνὴ σου ὑπόσχεσιν, γενοῦ μετ’ ἐμοῦ τοῦ ἀναξίου καὶ εὐτελοῦς· σὲ γὰρ γινώσκω καὶ ὀμολογῶ ποιητήν καὶ προνοητὴν πάσης κτίσεως. αὐτὸς ὁμοὶ με ἐνίσχυσον ἐν ταύτῃ τῇ καλῇ ὀμολογίᾳ μέχρι τελευταίας διαμείναι ἀναπνοῆς· ἐπιβλέψῃ ἐπ’ ἐμὲ καὶ ἐλέησόν με, καὶ παράστηθι ἐκ πάσης διατηρῶν με σατανικῆς ἐνεργείας ἀλλ’-221 βητοῦ· ἐπίβλεψον, βασιλεῦ· διαπέφλεκται γὰρ ἱσχυρὸς ἡ ψυχή μου τῷ σῷ πόθῳ, καὶ ἐκκεκαυταῖς ὡς ἐν διίπῃ καύματος ἐν ἀνύδρῳ, σὲ ἐπιποθοῦσα τὴν πηγήν τῆς ἀθανασίας. μὴ παραδόφης τοῖς θηρίοις ψυχῆν ἐξομολογομένην σοι· τῆς ψυχῆς τοῦ πτωχοῦ σου μὴ ἐπιλάθῃ εἰς τέλος· ἀλλὰ παράσχετι μοι τῷ ἀμαρτωλῷ παρ’ ολην μου τὴν ψυχὴν ὑπὲρ τοῦ σοῦ ὀνόματος 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
ὁμολογίας πάντα παθεῖν, καὶ ὅλον ἔμαυτὸν σου καταθύσαι· σοῦ γὰρ ἐνδυναμοῦντος καὶ οἱ ἀσθενεῖς ὑπερισχύσουν, ὅτι μόνος εἰ σύμμαχος ἀμήτητος καὶ Θεὸς ἐλεήμων, ὃν εὐλογεῖ πάσα κτίσις τῶν δεδοξασμένων εἰς τούς αἰῶνας. ἀμὴν.

Οὕτως εὐξάμενος θεῖας ἱσθετο παρακλήσεως τῇ αὐτοῦ ἐπιφοιτησάσθης καρδίᾳ, καὶ θάρσους ἐμπλησθεὶς εὐχόμενος ὅλην διετέλεσε τὴν νύκτα. ὅ δὲ βασίλειας Ἀραχῆ τῷ φίλῳ κοινολογησάμενος τὰ περὶ τοῦ παιδός, καὶ τὴν ἀπότομον αὐτοῦ παρρησίαν ἀμετάθετον τε δηλώσας γνώμην, βουλὴν τίθεται φίλιον ὁ Ἀραχῆς ὅτι μάλιστα καὶ θεραπευτικὴν πρὸς αὐτὸν ποιήσασθαι τὴν ὀμιλίαν, ταῖς κολακείαις ἐντισέων ἰσως ἐφελκύσασθαι. ἐρχεῖται τοιχαροῦν τῇ ἐπαύριον πρὸς τὸν νίων καὶ καθίσας ἐγγυτέρου τούτου προσεκαλέσατο. εἶτα περιπλακεῖς κατεφίλει, πρῶς ὑπερχόμενος καὶ ἡπίως, 'Ω τέκνο σοθεινότατον, εἰρηκόως, καὶ φιλομενοῦν τίμησον τὴν τοῦ σοῦ πατρὸς πολιάν, καὶ, τῆς ἐμῆς ἀκούσας δεήσεως, προσελθὼν θυσίαν τοῖς θεοῖς προσάγαγε. οὕτω 222 γαρ ἐκεῖνος τε εὐμενεῖς ἐξεις, καὶ μακρότητα ἤμερον, δόξης τε πάσης καὶ βασιλείας ἀνεπτυράστου καὶ παντοῖων ἀγαθῶν μετονοιαν παραντῶν ἀπολήψῃ, ἔμοι τε τῷ πατρὶ ἐση κεχαρισμένος διὰ βίου παντός, καὶ πᾶσιν ἀνθρώποις τίμιος τε καὶ ἐπαινετός, μέγα γαρ εἰς ἐπαίνον λόγον τῷ πατρὶ ὑπακούειν, καὶ μάλιστα ἐπ' ἀγαθῷ καὶ τῇ εἰς θεοὺς εὐνοία. τί δὲ, τέκνον, ὑπέλαβες; πότερον ὡς ἐκών τῆς ἀγαθῆς ἐκκλίνας ὀδοῦ τὴν ἐναντίαν ἱέναι προεκρίνα, ἥ ἀγνοία καὶ ἀπειρία τοῦ ἀγαθοῦ τοῖς ὀλεθρίοις ἐμαυτοῦν

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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
Εξέδωκα; ἀλλ', εἰ μὲν ἐκόντα με νομίζεις τοῦ συμφέροντος προτιμᾶν τὰ κακὰ καὶ τῆς ξωῆς προκρίνειν τὸν θάνατον, πάντως οἱ δοκεῖς, τέκνοι, τῆς ὀρθῆς ἀποσφαλῆς κρίσεως. ἢ οὖν ὅρας ὅση κακουχία καὶ ταλαπωρία πολλάκις ἐμαυτὸν ἐκδιδόμεθα ἐν ταῖς κατὰ τῶν ἐχθρῶν ἐκστρατείαις, ἢ ἄλλας τις τοῦ κοινοῦ προστασίας ἄσχολομενος, ὡς καὶ πεῖνης τε καὶ δίψης, πεξοπορίας τε καὶ χαμαικοτίας, οὕτω δεῖσαν, μὴ φείσασθαι; πλοῦτου δὲ καὶ χρημάτων τοσαύτη μοι πρόσεστιν ύπεροψία τε καὶ κατα- φρόνησις, ὡς ἀφθόνως ἔσθ' ὅτε τὰ ταμεία πάντα τοῦ ἐμοῦ παλαισίων κατακενώσαι εἰς τὸ ἀνοικοδο- μήσαι τοὺς τῶν θεῶν μεγίστους ναοὺς καὶ παντοίῳ τούτοις καταλαμπρύναι κόσμῳ ἢ τοῖς στρατοπέ- δοις ἀφθόνως διανείμαι τοὺς θησαυροὺς τῶν χρη- μάτων. τοιαύτης οὖν μετέχων τῶν ἀπολαυστι- κῶν ύπεροψίας καὶ τῆς ἐν τοῖς δεινοῖς καρτερίας, εἰ τὴν τῶν Γαλλιαίων ἐγίνοσκον θρησκείαν κρείττονα τῆς ἐν χερσὶν ύπάρχειν, πόσης ἄν οὐκ ἐκρίνα τὸ πράγμα σπουδῆς ἄξιον, πάντων 223 μὲν ύπεριδεῖν καὶ τὴν ἐμαυτὸν περιποίησασθαι σωτηρίαν; εἰ δὲ ἀγνοιῶν μοι καὶ ἀπειρίαν τοῦ καλοῦ καταγινώσκεις, σύνες ὅσας πολλάκις νῦκτας ἀὔπνους διετέλεσα, ζητήματός τινος προτε- θέντος, ἔσθ' ὅτε καὶ οὐ τολὺ ἀναγκαῖον, μὴ παρέχων ὅλως ἐμαυτῷ ἀνάπαυσιν, πρὶν ἢ τοῦ ζητουμένου σαφῆ καὶ ἐνπρεπεστάτην εὑροίμη τὴν λύσιν.

Εἰ οὖν τῶν προσκαίρων τούτων πραγμάτων οὐδὲ τὸ σμικρότατον ἐχὼ εὐκαταφρόνητον, ἄχρις οὐ πάντα συμφερόντως καὶ ἐπὶ λυσιτελεία τῶν
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
καὶ οὖδειν ἐτέρῳ ἀκριβέστερον ἢ τῶν ἀπορρήτων διάγνωσιν εἰν πάσῃ, ὃς οὗμαι, τῇ ύφηλίῳ διερευνᾶσθαι ὡς ἐμοὶ παρὰ πάντων μεμαρτύρηται, πῶς τὰ θεία, καὶ ἅ σεβεσθαί καὶ θεολογεῖν θέμις, εὐκαταφρόνητα ἄν ἐλογισάμην, καὶ μὴ πάση σπουδή, πάση δυνάμει, ὅλη τῇ ψυχῇ καὶ ὅλῳ τῷ νοτί, εἰς τὴν τούτων ἁπτηχολήσα ἐμαυτὸν ξήτησιν, τὸν εὑρείν τάληθή καὶ πρεπωδέστατα; καὶ γε ξήτησα ἐμπόνως, πολλὰς μὲν νῦκτας ἵσα ταῖς ἁμέραις ἐν τούτοις ἀναλώσας, πολλοὺς δὲ σοφοὺς καὶ ἐπιστήμονας εἰς τίμιδε τὴν βουλίμν συγκαλέσας, πολλοὺς δὲ καὶ τῶν λεγομένων Χριστιανῶν ὁμιλήσας. καὶ τῇ ἁόκυν συζητήσει καὶ διαπύρῳ ἐρεύνη εὐρέθη μοι ἡ τῆς ἀληθείας οὔδ᾿, παρὰ σοφῶν τῇ τε λογιστῇ καὶ συνεσεὶ τετιμημένων μαρτυρηθείσα ὡς οὔκ ἔστω ἄλλη πίστις εἰ μὴ ἦν σήμερον πορεύομεθα, τοῖς μεγίστοις θεοῖς 224 λατρεύοντες καὶ τῆς γλυκείας βιοτῆς καὶ ἐνηδόνου ἀντεχόμενοι, τῆς πάσιν ἀνθρώποις παραυτῶν δεδωριμένης, ἦτις τερπνότητος ὅτι πλείστης καὶ θυμηδίας πεπλήρωται, ἦν οἱ τῶν Γαλλικῶν ἐξαρχοὶ καὶ μυσταγγοὶ ἀφρόνως ἀπώσαντο, ὡς καὶ τὸ γλυκὸν τοῦτο φῶς καὶ τὰ τερτνὰ πάντα, ἀπερ εἰς ἀπόλαυσιν ἐχαρίσαυτο ήμῖν οἱ θεοὶ, ἐλπίδι τινὸς ἐτέρας ἀδήλου ξωῆς ἑτοίμως προάσθαι, μὴ εἰδότες τὶ λέγουσιν ἡ περὶ τίνων διαβεβαιοῦνται.

Σὺ δὲ, φίλτατε υἱὲ, τῷ σῷ πείσθητι πατρὶ δι᾿ ἀκριβοὺς καὶ ἀληθεστάτης ἐρεύνης τὸ ὄντως καλὸν εὐρηκότι. ἵδον γὰρ ἀποδεικτεὶ ὡς οὔτε ἐκὼν, οὔτε μὴν ἁγνοίας τρόπῳ, διήμαρτεν τοῦ
BARLAAM AND IOASAPH, xxv. 223-224

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 and might, all my mind and soul 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 delightsome 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
ἀγαθῷ, ἀλλ’ εὐρον καὶ προσελαβόμην ἔπιποθῶ δὲ καὶ σὲ μὴ ἄνοιτος πλανᾶσθαι, ἀλλ’ ἐμοὶ ἀκολουθήσαι. αἰδέσθητι οὖν τὸν πατέρα σου. ἦ οὐκ οἴδας ὅποιόν ἔστι καλὸν τῷ πατρὶ πείθεσθαι καὶ αὐτῷ ἐν πάσῃ χαρίζεσθαι; ὥς ἐμπαλιν ὀλέθριον καὶ ἐπάρατον τὸ πατέρα παραπτικραίνειν καὶ τὰς αὐτοῦ παρ’ οὐδὲν τιθέναι ἑντολάς; ὅσοι γὰρ τοῦτο ἔποιήσαν, κακοὶ κακῶς ἀπώλοντο· οὐς σε, τέκνων, μὴ συναριθμηθῆναι· ἀλλὰ, τὰ τῶν τεκνίτων κεχαρισμένα ποιῶν, πάντων ἐπιτύχωσ τῶν ἁγαθῶν, καὶ κληρονόμος γένοιο τῆς εὐλογίας τῆς ἔμης καὶ βασιλείας.

‘Ο δὲ μεγαλόφρων καὶ εὐγενὴς ὡς ἄληθὼς νεανίας τῆς τοῦ πατρὸς περιττολογίας καὶ ἄνοιητον ἀντιβολῆς ἀκούσας, καὶ γνοὺς τὰς τοῦ σκολιοῦ δράκοντος μιχανάς, ὡς ἐκ τῶν δεξιῶν αὐτοῦ τοῖς ποσίν ἡτοίμασε παγίδα, κατακάμψαι τὴν θεοειδῆ ψυχῆν τεχναζόμενον καὶ πρὸς τὸ προκείμενον ἐμποδίσαι βραβεῖον, τὸ δεσποτικὸν πρὸ ὀφθαλμῶν ἔθετο πρόσταγμα, Οὐκ ἦλθον βαλεῖν εἰρήνην, εἰπόντος, ἀλλὰ μάχην καὶ μᾶχαιραν ἦλθον γὰρ διηκόνει υἱὸν κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ τὰ ἐξής. καὶ, ὡς ἦν ὁ φιλὸν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μοι ἄξιος, καὶ, "Ὅστις μὲ ἀρνηθείται ἐμπροσθεὶς τῶν ἄνθρωπων, ἀρνηθομαι αὐτὸν κἀγὼ ἐμπροσθεὶς τοῦ Πατρὸς μου τὸν ἐν οὐρανοῖς. ταῦτα λογισάμενος, καὶ τῷ θεῷ φόβῳ τῆς ψυχῆς πεδῆσας, τῷ πόθῳ τε καὶ ἔρωτι ἑνεχύσας, τὸ Σολομόντειον ἐκεῖνο ῥῆμα πάνω κατὰ καιρόν ἐξελάβετο, Καιρὸς, φύσκον, τοῦ φιλῆσαι καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου.
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 strife and 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 καὶρὸς εἰρήνης. καὶ πρὸτα μὲν, κατὰ νοῦν εὐξάμενος, Ἑλέησόν με, Κύριε, εἰπεν, ὁ Θεὸς, ἑλέησόν με, οτι ἐπὶ σοὶ πέποιθεν ἡ ψυχὴ μου, καὶ ἐν τῇ σκιᾷ τῶν πτερύγων σου ἐλπιὸ ἔως οὐ παρέλθῃ ἡ ἀνομία. κεκραξομαὶ πρὸς τὸν Θεὸν τὸν ψυγιστόν, τὸν Θεὸν τὸν εὐεργετήσαντά με, καὶ τὰ ἐξῆς τοῦ ψαλμοῦ.

Exod. xx. 12

Εἴτε φησὶ πρὸς τὸν βασιλέα· Τὸ μὲν θεραπεέως πατέρα καὶ τοῖς αὐτοῖς ὑπείκειν προστάγμασιν, εὕνοια τε καὶ φιλία καθυπηρετεῖν, ὁ κοινὸς ἡμᾶς διδάσκει Δεσπότης, φυσικὴν ἡμῶν τὴν τοιαύτην ἐγκαταστείρα στοργήν. ὅταν δὲ ἡ τῶν γονέων σχέσις καὶ φιλία πρὸς αὐτὸν φέρῃ τὸν κινδύνου τὴν ψυχὴν καὶ τὸν Δημιουργὸν πόρρω ποίη, ἐκκοπτεῖν ταύτην παντάπασι προστετάγμαθα, καὶ μηδόλως εἰκεῖν τοῖς χωρίζουσιν ἡμᾶς τοῦ Θεοῦ, ἀλλὰ μισεῖν τούτοις καὶ ἀποστρέφεσθαι, καὶ πατὴρ ὁ τὰ ἀπευκταία ἐπιτάττων εἰς, κἀκεῖνῃ, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖνος, κἀκεῖ

Mat. v. 29; xviii. 9; Mk. ix. 47

1 Thess. i. 9

Ps. cxv. 4

Cp. Rom. viii. 38, 9

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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 very 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 objects of thy present worship are idols, 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, as I told thee yesterday, swearing it by my Master's name, and confirming
ST. JOHN DAMASCENE

ἀσφαλέστατα τὸν λόγον ἐμπεδωσάμενος. ὅτι δὲ μῆτε ἐκὼν ἐφησας κακουργεῖν, μῆτε μὴν ἀγνοία διαμαρτάνειν τοῦ ἀγαθοῦ, ἀλλὰ πολλῇ καὶ ἐμπόνῳ συζητῆσαι τοῦτο ἐγνως οὕτως εἶναι καλὸν, τὸ εἰδώλους λατρεύειν καὶ ταῖς ἡδοναῖς τῶν παθῶν προσηλούσθαι, κακουργεῖν μὲν σὲ ἐθέλοντι οὐκ ἔχω λέγειν. ὅτι δὲ πολλῇ σοι περικέχυται ἀγνωσίας ἄχλυς καὶ ὡς ἐν σκότει ψηλαφητῷ πορευόμενος οὐδόλως ὅρας φωτὸς κἂν μικράν τινα μαρμαρυγῆν, ὅθεν τὴν εὐθείαν ἀπολέσας κρημνοῖς καὶ φάραγξι δεινοῖς περιπεπλάνησαι, τούτο κἂν βεβαιῶς ἐπίσταμαι καὶ σέ, πάτερ, γυμνόσκειν 228 βούλομαι. διὸ σκότος ἄντι φωτὸς κατέχον καὶ θανάτου ὦσπερ ζωῆς ἀντεχόμενος, οὐεὶ συμφερόντως βεβουλεύσθαι καὶ λυσιτελῶς ἐνεθυμήσθαι ἀλλ’ οὐκ ἔστι ταῦτα, οὐκ ἔστιν. οὔτε γὰρ ἄπερ σέβη θεοὶ εἰσίν, ἀλλὰ στήλαι δαιμόνων, πάσαν αὐτῶν τὴν μυσαρὰν ἐνεργείαν ἐνδοῦν ἐχουσῶν· οὔτε ἤμπερ γιλνεῖαι ἀποκαλεῖς καὶ ἐνῆδον την βιοτήν, τερπνοτήτος τε καὶ θυμοῦ δοκεῖς πεπληρώσθαι, τῆς τοιαύτης ἔχει φύσεως, ἀλλὰ βδελυκτῆ ἐστιν αὕτη, κατὰ γε τὸν τῆς ἀλθείας λόγον, καὶ ἀποτρόπαιος. πρὸς καιρὸν γὰρ γυλναίει καὶ λεαίνει τὸν φάρυγγα, ύστερον δὲ πικροτέρας χολῆς ποιεῖται τὰς ἄναδοσεις, ὅσ ὡς ἐρὸν ἐφει διδάσκαλος, καὶ ἡκομημένη μᾶλλον μαχαίρας διστόμου.

καὶ πῶς ἂν σοι τὰ ταύτας κακὰ διηγησάσαις; ἐξαιριθμίσομαι αὐτά, καὶ ὑπὲρ ἀμιμον πληθυνθήσονται. ἀγκυστρόν γὰρ ἐστι τὸν διαβόλου, ὡς δέλεαρ τὴν βεθενίαν περικεμένη ἠδονήν, δι’ οὗ τοὺς ἀπατωμένους, εἰς τὸν τοῦ ἠδον καθέλκει πυθμένα. τὰ δὲ παρὰ τοῦ ἐμοῦ Δεσπότου ἐπηγ-
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 gullet, 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 ἀγαθά, ἀπερ σὺ ἀδήλου ζωῆς ἐλπίδα
ὡνόμασας, ἀψευδή εἰς καὶ ἀναλλοίωτα, τέλος
οὐκ οἶδε, φθορὰ σὺν ὑπόκειται· λόγος οὐκ ἔστιν ὁ
παραστήσαι τὸ μέγεθος τῆς δόξης ἑκείνης καὶ
tερπνότητος ἵσχύων, τῆς χαρᾶς τῆς ἀνεκλαλήτου, 229
τῆς διηνεκοῦσ εὔφροσύνης. πάντες μὲν γὰρ, καθά
περ αὐτὸς ὀρίζες, ἀποθνῄσκομεν, καὶ οὐκ ἔστιν
ἀνθρωπὸς ὃς ἕστησαν καὶ οὐκ ὤψεται θάνατον
μέλλομεν δὲ πάντες ἀνίστασθαι, ἣνικα ἔλευσεται
Κύριος Ἰησοῦς Χριστός, ὁ Τίὸς τοῦ Θεοῦ, ἐν
δόξῃ ἀνεκλάλητῳ καὶ δυνάμει φοβερᾷ, ὁ μόνος
Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυρ-
ιευόντων, ὃ πᾶν γόνων κάρμψε έπουρανίων καὶ ἕπι-
γέων καὶ καταχθονίων· καὶ τοσαύτῃ ἐμποίησε
τὸτε τὴν ἐκκαταστώ, ὡς καὶ αὐτὰς ἐκπλαγήναι τὰς
οὐράνιας δυνάμεις· καὶ παραστήσονται αὐτῶ
トリῳ χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἄγ-
γέλων καὶ ἄρχαγγέλων, καὶ πάντα ἔσται φόβου
καὶ τρόμου μεστά. σαλπιεί γὰρ εἰς τῶν ἄρχαγ-
gέλων εἰ σάλπτηγι Θεοῦ, καὶ εὐθὺς ὁ οὐρανός μὲν
eἰληψεται ὡς βιβλίων, ἡ γη δὲ ἀναρρηγυμενὴ
ἀναπέμψε τὰ τεθεωτά σώματα τῶν πώποτε
gενομένων ἀνθρώπων, εξ οὐ γέγονεν ὁ πρῶτος
ἀνθρωπος Ἀδάμ μέχρι τῆς ἡμέρας ἑκείνης. καὶ
τοτε πάντες οἱ ἀπ᾽ αἰώνων θανόντες ἐν ριπῇ ὀφθαλ-
mου ζῶντες παραστήσονται τῷ βήματι τοῦ ἀβαίνανθρωπος
τοῦ Δεσπότου, καὶ ἐκαστὸς λόγον δώσει ὑπὲρ ὅν
ἐπραξε. τοτε οἱ δίκαιοι λάμψουσιν ὡς ἦλιος, οἱ
πιστεύσαντες εἰς Πατέρα καὶ Τίὸν καὶ Ἀγιον
Πνεύμα, καὶ ἐν ἑργοῖς ἀγαθοῖς τελέσαντες τὸν
παρόντα βίον. τῶς δὲ σοι διηγήσομαι τὴν μέλ-
λουσαν αὐτοὺς τὸτε διαδέχεσθαι δόξαν; καὶ γὰρ
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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 thyself 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 shall come, 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 the whole world shall be full of fear and terror. 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 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
καὶ ὄντως ὄντα Θεὸν ἄρνησάμενοι, καὶ τὸν πλάσμην καὶ δημιουργόν ἄφωναςτε, δαίμονες ἐκ μιαρών λατρεύσαστε, καὶ εἰδώλωσες κωφοῖς τὸ σέβας ἀπονείματες, τὰς ἡδονὰς τε τοῦ ματαίου βίου τούτου ποθήσαστε, καὶ δίκην χοίρων τῷ βορ-βόρῳ τῶν παθῶν κυλισθέντες, καὶ πάσης κακίας ὀρμητήριον τὰς ἑαυτῶν ψυχὰς ποιησάμενοι, σταθήσονται γυμνοὶ καὶ τετραχηλισμένοι, κατ-ηγυμένοι καὶ κατηφέες, ἐλεεινοὶ καὶ τὸ σχήματι καὶ τῷ πράγματι, ὅνειδος προκείμενοι πάση τῇ κτίσει. πάντα δὲ αὐτῶν τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν διανοίᾳ, πρὸ προσώπου αὐτῶν ἐλεύθονται. εἰτὰ, μετὰ τὴν αἰσχύνην ἐκείνην τὴν χαλεπωτάτην καὶ τὸ ὅνειδος ἐκείνῳ τὸ ἀφόρητον, καταδικασθήσονται εἰς τὸ πῦρ τῆς γένους τὸ ἀσβεστον καὶ ἄφεγγες, εἰς τὸ σκότος τὸ ἔξωτερον, τῶν βρυγμῶν τῶν ὄδύνων καὶ σκώ-λικα τῶν ἱοβόλων. αὐτὴ ἡ μερίς αὐτῶν, οὕτως ὁ κλῆρος, οἷς εἰς αἰώνας συνέστοι τοὺς ἀπελευ-τήτους τιμωροῦμενοι, ἀνθ' ὅντα ἐν ἐπαγγελίαις ἀγαθὰ παρωσάμενοι, διὰ πρόσκαιρον ἀμαρτίας ἠδονῆν κόλασιν αἰώνιον ἐξελέξαντο. 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
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toutou, óste tis árrihtou men xarás ekeínhēs epituxeín kai tis áпорrhoth ódēs ápolaiein, tois ágghelous de antilámpein, kai to ágamh kai ołukuvátou Dēspótē metà parrrhías parístasa- thai, tās pikrotáta de tīmoria kai áteleu- nítous kai tēn ὄδυνηραν ekeínhēn eīkufugein áisχύ- nyn, pósas oúk áξion proéschai kai χρήmatas kai 232 σώmatas, āmpallou de kai autās tās ψυχās; tās oútōs ágenehēs, tīs oútōs ἀσύνετος, ὤς μή μνημίou ὑποστήnai proskaírōn thvántous, ἵνα tōu aióniou ἀπαλλαγη kai áteleunhítou thvántou, tēn ζωὴn de kληρονομιhsh tēn makarías tē kai ἀνώλεθρω, kai tō fōtī periλαμφῆ tēs makara- rías kai xwarchikē Thriádōs;

XXVI

Στούτων ἀκούσας ὁ βασιλεὺς τῶν ῥημάτων, καὶ τὸ στερέμυνον καὶ ἀνένδοτον ἵδων τοῦ παιδὸς μήτε κολακείας εἰκόνος μήτε λόγου πειθοί, μὴ τιμωρίῶν ἀπειλαῖς, ἑθαύμαζε μὲν ἐπὶ τῇ πιθανότητι τοῦ λόγου καὶ ταῖς ἀναντιρρήτοις ἀποκρίσεσιν, ἥλεγχετο δὲ ὑπὸ τοῦ συνειδότος, ἀλήθῆ λέγειν αὐτῶν καὶ δίκαια ὑποδεικνύοντος· ἀλλ' ἀνθελκέτο ὑπὸ τῆς πονηρᾶς συνθείας καὶ τῶν ἐν ἔξει βεβαιωθεΐσων ἐν αὐτῶ παθῶν, ὡς ὡς ἐν κημῷ κατεύχετο καὶ χάλινο, τῷ φωτὶ μὴ συνήκορύμενος προσβλέψει τῆς ἀληθείας. ὅθεν πάντα λίθον, τὸ τοῦ λόγου, κινῶν, εἴχετο τοῦ πάλαι σκοποῦ, τῆν προμελέτηθείσαν αὐτῶ μετὰ τοῦ Ἀραχῆ σκῆψιν εἰς ἔργον ἀγαγείν

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reasons—to obtain that unspeakable bliss, to enjoy that ineffable glory, to equal the Angels in splen-
dour, and to stand with boldness before the good and most sweetest Lord, to escape those bitter and unending punishments and that galling shame—
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 imperishable, 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 anwers, and was conviceted 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, determinning to put into action the plot which he and Araches had between them devised. Said he to his
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βουλόμενος. καὶ φησὶ τῷ παιδί; Ἑδει μὲν σε, ὦ τέκνον, τοῖς ἐμοῖς ἀπλῶς εἶκεν ἐν πᾶσι προστάγμασιν. ἀλλὰ ἐπεὶ, σκληρὸς ὤν καὶ ἀπειθής, ἵσχυρὸς οὕτως ἄντέστης μοι, τὴν ἰδίαν ἑνωτάμενος γνώμην κυριωτέραν πάντων ποιήσασθαι, δεῦρο δὴ τῇ ματαίᾳ ἑνοτάσει χαῖρεν ἀμφω εἰπόντες, πειθοὶ πολιτευσόμεθα. καὶ ἐπεὶ ὁ σὲ ἀπατήσας Βαρναμία σιδηροδέσμιος παρ᾽ ἐμοὶ τυγχάνει, ἐκκλησίας ἐκκλησίαν μεγάλην, καὶ πάντας ἥμετέρους τε καὶ Γαλαταίως ἐπὶ τὸ αὐτὸ συγκαλέσας, κηρύκας τε διαρρήκθη βοῶν θεσπίσας τοῦ μηδένα τῶν Χριστιανῶν δεδοκέναι, ἀλλὰ ἀφόβως πάντας συνεισελθεῖν, κοινὴ διασκεψόμεθα γνώμῃ. καὶ ἡ, πεῖσαντες, ύμείς μετὰ τοῦ ἥμετέρου Βαρναμία τεῦξεσθε ὃν ἐσπουδάκατεν, ἡ, πεισθέντες, σὺν ἐκουσίᾳ τῇ γνώμῃ τοῖς προστάγμασί μου ὑπείκειν προθυμηθεῖτε.

Ὁ δὲ φρόνιμος τῷ ὑπτι καὶ ἐχέφυρων νεανίας, διὰ τοῦ θεόθεν αὐτῷ ἐμφανισθέντος ὁράματος τὴν τοῦ βασιλέως προδεδομένας σκαιρίαν, ἔφη. Τὸ θελήμα τοῦ Κυρίου γενέσθω, καὶ ἐστῶ καθὼς ἐκέλευσας: αὐτὸς γὰρ ὁ ἅγιος Θεὸς καὶ Δεσπότης δόῃ τῆς εὐθείας μὴ πλανηθῆναι ἡμᾶς: ἔπὶ αὐτὸ γὰρ πέποιθεν ἡ ψυχή μου, καὶ αὐτὸς ἐλεύσει με. τότε δὴ τότε κελεύει ὁ βασιλεὺς πάντας ἀθροίζεσθαι εἰδωλολάτρας τε καὶ Χριστιανοὺς, γραμμάτων μὲν πανταχοῦ διαπεφοιτηκότων, κηρύκων τε ἡμᾶς πάσας τὰς κωμοπόλεις βοῶντων τοῦ μηδένα τῶν Χριστιανῶν δεδοκέναι ὅστε ἀδόκητοι τοι ὑποστῆναι, ἀλλ᾽ ἀδεως πάντας καθ᾽ ἑταίρειαν καὶ συνηγένειαν ἐπὶ τὸ αὐτὸ συνελθεῖν ἐπὶ φιλαλήθει καὶ σὺν βεβίασμένη συζητήσει,
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 insistance, 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,
metà tòu ἐξήρχου καὶ καθηγεμόνος αὐτῶν μελ- 
λούσῃ γενέσθαι Βαρλαάμ. ὠσαύτως δὲ καὶ τοὺς 
mύστας καὶ νεωκόρους τῶν εἰδώλων καὶ σοφοὺς 
tῶν Χαλδαίων καὶ Ἰυδῶν, τοὺς κατὰ πάσαν τὴν 
ὑπ’ αὐτῶν ἀρχὴν ὄντας, συνεκαλέσατο, καὶ τίνας 234 
οἰωνοσκόπους καὶ γόητας καὶ μάντεις, ὅπως ἄν 
Χριστιανῶν περιγένετο.

Καὶ δὴ συνήλθον πρὸς τὸν βασιλέα πλήθος 
pολὺ τῆς μυσαράς αὐτοῦ θρησκείας. Χριστιανῶν 
dὲ εἰς εὑρέθη μόνος εἰς βοήθειαν ἐλθὼν τοῦ νομι-
ξομένου Βαρλαάμ, ὄνοματι Βαραχίας. οἱ μὲν γὰρ 
tῶν πιστῶν θανόντες ἦσαν ὑπὸ τῆς τῶν κατὰ 
πόλιν ἄρχοντων μανίας κατασφαγέντες· οἱ δὲ ἐν 
ὄρεσιν ἀπεκρύπτοντο καὶ σπηλαίοις τῷ φόβῳ τῶν 
ἐπικειμένων δεινῶν. ἄλλοι δὲ ἐδεδοικεῖσαν τὴν 
ἀπειλήν τοῦ βασιλέως, καὶ οὐκ ἔτολμον ἐαυτοὺς 
eἰς φῶς ἀγαγεῖν· ἄλλα νυκτερινοὶ ἦσαν θεοσεβεῖς, 
ἐν τῷ λεληθωτί τῷ Χριστῷ λατρεύοντες καὶ μη-
δαμῶς παρρησιαζόμενοι. ἐκεῖνος δὲ μόνος, γεν-
ναῖος ὃν τήν ψυχήν, εἰς συναγωγισμὸν ἤλθε τῆς 
ἀλήθειας.

Προκαθίσας τοῖνυν ὁ βασιλεὺς ἐπὶ βῆματος 
ὑψηλοῦ τε καὶ μετεώρον, συνεδρίαζεν αὐτῷ τὸν 
ὐίον ἐκέλευσεν. ὦ δὲ, τῇ πρὸς τὸν πατέρα εὐλα-
βείᾳ καὶ τιμῇ τούτῳ μὴ θελήσας ποιῆσαι, ἐπὶ τῆς 
γῆς πλησίον αὐτοῦ ἐκάθισε. παρέστησαν τοίνυν 
οἱ ἐπιστήμονες τῆς μωρανθείσης παρὰ τοῦ Θεοῦ 
σοφίας, ὃν ἐπλαυνήθη ἣ ἀσύνετος καρδία, καθὼς φη-
σιν ὁ Ἀπόστολος. Δοκοῦντες γὰρ εἶναι σοφοὶ ἐμο-
βάθμον τῆς μωρανθείσης παρὰ τοῦ Θεοῦ 
σοφίας, καὶ ἐμακαρίως τὴν δόξαν τοῦ ἀφθάρτου 
Θεοῦ ἐν ὁμοιόματι θυγτῶν ἀνθρώπων καὶ τετρα-
πόδων καὶ ἐρπετῶν. οὕτω συνήλθον συνάραι 388
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, soseerers and seers, that they might get the better of the Christians.

Then were there gathered together multitudes Barachias 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

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λόγον πρὸς τοὺς τοῦ βασιλέως υἱὸν καὶ τοὺς περὶ αὐτὸν, καὶ ἐπληροῦτο ἐπ᾽ αὐτοῖς τὸ τῆς παροιμίας, ὅτι πρὸς λέοντα δορκᾶς μάχης ἦπτετο. 1 οἱ μὲν γὰρ τοῦ ἤμιστον ἔθετο καταφυγῆν αὐτοῦ, καὶ ἐν τῇ σκιᾷ ἦλπισε τὸν αὐτοῦ πτερύγων· οἱ δὲ τοῖς ἄρχοντι ἐπεποίθεσαν τοὺς αἰῶνος τοῦτον τοῖς καταργομένοις, καὶ τῷ κοσμοκράτορι τοῦ σκότους, ὃ καθυπέταξαν ἑαυτοὺς ἐλεεινῶς καὶ ἀθλίως.

"Αγεταὶ τοῖς ὁ Ναχωρ τὸν Βαρλαὰμ ὑποκρινόμενος· καὶ οἱ μὲν περὶ τὸν βασιλέα τοῦ τοιούτου εἰχοντο σκοποῦ· ἐτέρα δὲ πάλιν ἡ σοφὴ πρόνοια ἄνωθεν ἄκονόμει. παρισταμένων γὰρ τούτων ἀπάντων φησιν ὁ βασιλεὺς τοῖς ἥρτοροιν αὐτοῦ καὶ φιλοσόφοις, μᾶλλον δὲ τοῖς λεωπλάνοις καὶ ἀσυνετοῖς τῇ καρδίᾳ. Ἰδοὺ δὴ ἄγων υμῖν πρόκειται καὶ ἄγωνον ὁ μέγιστος. δυοῖν γὰρ θάτερον γενήσεται υμῖν· ἢ τὰ ἡμέτερα κρατύναντας, καὶ πλανᾶσθαι τὸν Βαρλαὰμ καὶ τοὺς σὺν αὐτῷ 236 ἐλέγξαντας, δόξης μεγίστης καὶ τιμῆς παρ᾽ ἡμῶν τε καὶ πάσης τυχεῖν τῆς συγκλίτου καὶ στεφάνοις νίκης καταστεφθῆναι· ἡ ἤττηθεν ταῖς σὺν πάσῃ αἰσχύνῃ κακηγικάκως 2 θανατωθῆναι, πάντα δὲ τὰ ύμετα τῷ δήμῳ δοθῆναι, ὡς ἄν παντάπασιν ἐξαρθῇ τὸ μνημόσυνον υμῶν ἀπὸ τῆς γῆς. τὰ μὲν γὰρ σῶματα υμῶν θηρίου δόσῳ παρανάλωμα, τὰ δὲ τέκνα υμῶν διηνεκεῖ καταδουλῶσο δουλεία.

Τούτων οὖν εἰρημένων τῷ βασιλείι, ὁ νῦὸς αὐτοῦ ἐφη. Κρίμα δικαίως σήμερον ἕκρινας, ὁ βασιλεῖς· κρατύναι Κύριος ταύτῃ σοι τῇ γηῷ· κἀγὼ δὲ τὰ αὐτά φημι τῷ ἐμῷ διδασκάλῳ.

1 μὴ πῶς λέοντα δορκᾶς ἄφωμαι μάχης. Suidas, Lexicon. 2 κακηγικάκως on p. 220 of Boissonade above.
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 pitifully 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 ἐπιστραφεῖς λέγει τῷ Ναχώρ, ὃς ἐνομίζετο
Βαρλαὰμ εἶναι. Οἶδας, ὃς Βαρλαὰμ, ἐν τίνι μὲ
δόξῃ εὐρηκας καὶ τρυφῆς καὶ λόγους πλείστους
ἐπεισᾶς με τῶν μὲν πατρῶν ἀποστῆναι νόμον
τε καὶ έθνων, ἀγνώστῳ δὲ λατρεύσαι Θεῷ, ἀρρή-
tων τινῶν καὶ αἰώνιων ἀγαθῶν ἐπαγγελίαις
ἐλκύσας μου τὸν νοῦν τοῖς σοῖς ἐξακολουθῆσαι
dόγμασι καὶ τῶν ἐμὸν παραπικράναι πατέρα τε
καὶ δεσπότην; νῦν οὖν ὃς ἐπὶ τρυτάνης νόμιζε
σεαυτὸν ἐστάναι. εἰ μὲν γὰρ, νικήσας τὴν προκει-
μένην πάλην, ἀλήθη σου τὰ δόγματα δείξεις ἃ
μοι ἐδίδαξας, πλανομένοις δὲ ἐλέγξεις τοὺς σήμε-
ρου ἡμῖν ἀντιπίπτοντας, σὺ μὲν δοξασθῆσῃ ὡς
οὕδεις τῶν πῶτοτε γεγονότων καὶ κήρυξ ἀληθείας
κληθῆσῃ, ἐγὼ δὲ τῇ σῇ ἐμμενὸν διδακῇ καὶ τῷ
Χριστῷ λατρεύσω, καθὰ δι καὶ ἐκήρυξας, μέχρι
τῆς τελευταῖας μου ἀναπνοῆς· εἰ δὲ, ἡττηθεῖς
eἰτε δόλῳ εἰτε ἀληθεία, αἰσχύνης μοι σήμερον
πρόξενος γένη, θάττων ἐκδικῆσω μοι τὴν ὑβρίν,
χερσίν οἰκείας τὴν τε καρδίαν σου καὶ τὴν γλώς-
tαιν ἐξορύξας, κυστὶ τε ὑβόλων ταῦτα σὺν τῷ
λοιπῷ 237
σου σῶματι παραδοῦσι πάντες διὰ
σου μὴ πλανᾶν νίους βασιλέων.
Τούτων ἀκούσας ὁ Ναχώρ τῶν ῥημάτων, σκυ-
θροπὸς ἦν λίαν καὶ κατηφῆς, ὅρων ἐαυτὸν ἐμπί-
πτοντα τῷ βόθρῳ θεὶ αἱρήμαστο καὶ τῇ παγίδι ἦ
ἐκρυφε μελλαμβανόμενον, καὶ τὴν ῥομφαίαν αὐ-
tοῦ εἰς καρδίαν αὐτοῦ κατανοῶν εἰσδυνομένην.
Συλλογισάμενος οὖν καθ’ ἑαυτὸν, τῷ τοῦ βα-
siléως νῦν μᾶλλον ἔγνω προστεθῆσαι καὶ τὰ
ἐκείνου κρατύναι, τοῦ διαφυγεῖν τὸν ἐπηρτημένον
αὐτῷ κίνδυνον, ὥς ἐκείνου εὐλόγως δυναμένου

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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 αὐτὸν, εἰπερ παραπικραίνων εὑρεθεὶν. τὸ δὲ πῶν τῆς θείας ἦν προσοιας σοφὸς διὰ τῶν ἐναντίων τὰ ἡμέτερα βεβαιούσης. ὡς γὰρ εἰς λόγους ἰδίθον ἀλλήλοις οἱ μύσται τῶν εἰδώλων καὶ ὁ Ναξώρ, καθάπερ τις ἀλλὸς Βαλαϊμ ὅσ ἐπὶ τοῦ Βαλάκ ποτε, ἑπάρασασθαι τὸν Ἰσραήλ προθέμενος, πολυειδεῖν αὐτὸν εὐλογησεν εὐλογίαις, οὕτως καὶ ὁ Ναξώρ ἰσχυρὸς τοῖς ἀσόφοις καὶ ἀσυνέτοις σοφοῖς ἀντικαθίστατο.

Καθεξομένου γὰρ τοῦ βασιλέως ἐπὶ τοῦ θρόνου, 238 συνεδρίαζοντος καὶ τοῦ νύόν, καθάπερ ἔφημεν, παρεστῶτων δὲ τῶν ὄσπερ ῥομφαίων τὰς γλώσσας ἀκοινοσάντων ἐπὶ καθαίρεσι τῆς ἀληθείας ἀσόφων ῥητόρων, οἱ, τὸ τοῦ Ἰσαίου, κύουσι πόνον καὶ πίκτουσιν ἀνομίαν, συνελθόντων δὲ ἀπείρων λαῶν εἰς θέαν τοῦ ἁγίου ὅστε μαθεῖν ὁπότερον μέρος τῆς νίκης ἀποίσεται, λέγει τῷ Ναξώρ εἰς τῶν ῥητόρων, ὁ τῶν σὺν αὐτῷ πάντων διαφορώτατος: σὺ εἰ ὁ ἀναίσχυντος οὕτως καὶ ἵταμος εἰς τοὺς θεοὺς ἠμῶν ἐξυβρίζων Βαρλαϊμ, καὶ τὸν φιλτατον νύόν τοῦ βασιλέως τοιαύτη περιβαλὼν τῇ πλάνῃ καὶ τῷ ἑσταυρωμένῳ διδάξας λατρεύειν; καὶ ὁ Ναξώρ Ἡγὼ εἰμὶ, ἀπεκρινατο, ἑγὼ εἰμι Βαρλαϊμ, ὁ τοὺς θεοὺς σου μὲν ἐξουθενών, καθὼς εἰρήκας, τὸν νύόν δὲ τοῦ βασιλέως οὐ πλάνη περιβαλὼν, ἀλλὰ πλάνης ἑπαλλάξας καὶ τῷ ἀληθινῷ προσοικεισμένους Θεῷ καὶ ὁ ῥήτωρ τὸν μεγάλων, φησὶ, καὶ θαυμασίων ἀνδρῶν τῶν πᾶσαν σοφίας ἐπιστήμην ἐξευρηκότων θεοὺς ύψηλοὺς καὶ ἀθανάτους ἐκείνους ὄνομαζόντων, καὶ πάντων τῶν ἐπὶ γῆς βασιλέων καὶ ἐυδόξων 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
μένοι, πῶς αὐτὸς γλῶσσαν κατ' αὐτῶν κινεῖς, καὶ ὅλως ἀποθερασύνεθαι τὰ τοιαύτα τολμᾶς; 
Τίς δὲ ἡ ἀπόδειξις μὴ τούτους εἶναι θεοῦ, ἀλλὰ τὸν ἑσταυρωμένον; ὑπολαβὼν δὲ ὁ Ναχωρ 
τὸν μὲν ῥήτορα ἐκείνου οὐδόλως ἀποκρίσεως ἡξίωσεν 
κατασείσας δὲ τῇ χειρὶ τὸ πλήθος συμάν, ἀνοίξας 239 
τὸ στόμα αὐτοῦ, καθάπερ ὁ τοῦ Βαλαὰμ ὄνος, ἂ 
οὐ προέβετο εἰπεῖν ταῦτα λελάληκε καὶ φησιν 
πρὸς τὸν βασιλέα.

XXVII

Ἐγὼ, βασιλεῦ, προνοίᾳ Θεοῦ ἠλθον εἰς τὸν 
κόσμον καὶ θεωρήσας τὸν οὐρανὸν καὶ γῆν καὶ 
θάλασσαν, ἦλιον τε καὶ σελήνην καὶ τὰ λυπά, 
ἐθαύμασα τὴν διακόσμησιν τούτων. Ἰδὼν δὲ τὸν 
kόσμον καὶ τὰ ἐν αὐτῷ πάντα, ὥστε κατὰ αἰώνα 
κινεῖται, συνήκα τὸν κινοῦτα καὶ διακρατοῦντα 
eἶναι Θεοῦ πάν ὑμάς τοὺς ἵσχυρότερον τοῦ 
κινοῦμένου, καὶ τὸ διακρατοῦν ἱσχυρότερον τοῦ 
diaκρατουμένου ἐστίν. αὐτοῦ οὖν λέγω εἶναι 
Θεοῦ τὸν συστησάμενον τὰ πάντα καὶ διακρα- 
tοῦντα, ἀναρχον καὶ αἴδιον, ἀθάνατον καὶ ἀπροσ- 
dεή, ἀνώτερον πάντων τῶν παθῶν καὶ ἔλαττω- 
μάτων, ὀργῆς τε καὶ λήθης καὶ ἀγνοίας καὶ τῶν 
λοιπῶν. δὲ αὐτοῦ δὲ τὰ πάντα συνεστηκεν. οὐ 
χρῆξι θυσίας καὶ σπονδῆς, οὐδὲ πάντων τῶν 
φαινομένων πάντες δὲ αὐτοῦ χρῆσουσί.

Τούτων οὕτως εἰρημένων περὶ Θεοῦ, καθὼς ἐμὲ 
ἐχώρησε περὶ αὐτοῦ λέγειν, ἐλθὼν καὶ ἔπι 
to ἀνθρώπων γένος, ὅπως ἑώμεν τῖνες αὐτῶν 
μετέχουσι τῇ ἀληθείᾳ καὶ τίνες τῆς πλήρης. 240
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
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φανερῶν γὰρ ἐστὶν ἡμῖν, ὡς βασιλεὺς, ὅτι τρία γένη εἰσὶν ἀνθρώπων ἐν τῷ ἐμῷ λεγομένω θεῷ προσκυνηταί, καὶ Ἰουδαῖοι, καὶ Χριστιανοὶ· αὐτοὶ δὲ πάλιν, οἱ τοὺς πολλοὺς σεβόμενοι θεοῖς, εἰς τρία διαπρούνται γένη, Χαλδαῖοι τε καὶ Ἑλληνὶς καὶ Αἰγυπτιῶν· οὕτω γὰρ γεγονότας ἄρχηγοι καὶ διδάσκαλοι τοῖς λοιποῖς ἔθνες τῆς τῶν πολυνύμων θεῶν λατρείας καὶ προσκυνήσεως. Ὡδεμεν οὖν τίνες τούτων μετέχονσι τῆς ἀληθείας καὶ τίνες τῆς πλάνης.

Οἱ μὲν γὰρ Χαλδαῖοι, οἱ μὴ εἰδότες Θεοῦ, ἐπλανήθησαν ὑπὸ τῶν στοιχείων καὶ ἤρεμαντο σέβεσθαι τὴν κτίσιν παρὰ τὸν κτίσαντα αὐτούς· οὐ καὶ μορφόματα τινα ποιήσαντες ὄνομασαν ἐκτυπώματα τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ τῆς θαλάσσης, ἡλίου τε καὶ σελήνης, καὶ τῶν λοιπῶν στοιχείων ἡ φωστήρων, καὶ, συγκλείσαντες ναοῖς, προσκυνοῦσι θεοὺς καλοῦντες, οὐς καὶ τηροῦν ἀσφαλῶς ἣν μὴ κλαπώσιν ὑπὸ λῃστῶν. καὶ οὐ συνήκαν ὅτι πάντα τὸ τηροῦν μείζον τοῦ τηρούμενον ἐστὶ, καὶ ὃ ποιῶν μείζων ἐστὶ τοῦ ποιουμένου· εἰ γὰρ ἀδυνατοῦσιν οἱ θεοὶ αὐτῶν περὶ τῆς ἱδίας σωτηρίας, πῶς ἄλλοις σωτηρίαις χαρίσονται; πλάνην οὖν μεγάλην ἐπλανήθησαν οἱ Χαλδαῖοι, σεβόμενοι ἀγάλματα νεκρὰ καὶ ἄνωφελή. καὶ θαυμάζειν μοι ἐπέρχεται, ὡς βασιλεῦ, πῶς οἱ λεγόμενοι φιλόσοφοι αὐτῶν οὐδόλως συνήκαν ὅτι καὶ αὐτὰ τὰ στοιχεῖα φθαρτά ἐστιν. εἰ δὲ τὰ στοιχεῖα φθαρτά ἐστι καὶ ὑποτασσόμενα κατὰ ἀνάγκην, πῶς εἰσὶ 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 enclose 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 to necessity, how are they gods? And if the elements
οὐκ εἰσὶ θεοί, πῶς τὰ ἀγάλματα, ἃ γέγονεν εἰς τιμὴν αὐτῶν, θεοὶ υπάρχουσιν;

"Ελθόμενοι οὖν, ὁ βασιλεὺς, ἔτι αὐτὰ τὰ στοιχεῖα, ὡς ἀποδείξαμεν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοί, ἀλλὰ φθαρτά καὶ ἀλλοιούμενα, ἐκ τοῦ μὴ ὄντος παραχθέντα προστάγματι τοῦ ὄντος, ὁς ἐστιν ἀφθαρτὸς τε καὶ ἀναλλοίωτος καὶ ἀόρατος· αὐτὸς ἐστὶν πάντα ὅρα, καὶ, καθὼς βούλεται, ἀλλοιοί καὶ μεταβάλλει. τί οὖν λέγω περὶ τῶν στοιχείων;

Οἱ νομίζοντες τὸν οὐρανὸν εἶναι θεόν πλανῶνται, ὡρῶμεν γὰρ αὐτὸν τρεπόμενον καὶ κατὰ ἀνάγκην κινούμενον, καὶ ἐκ πολλῶν συνεστώτα· διὸ καὶ κόσμος καλεῖται. κόσμος δὲ κατασκευὴ ἐστὶ τινὸς τεχνίτου· τὸ κατασκευασθὲν δὲ ἄρχην καὶ τέλος ἐχει. κινεῖται δὲ οὐρανὸς κατὰ ἀνάγκην σὺν τοῖς αὐτοῦ φωστήρως· τὰ γὰρ ἀστρα τάξει καὶ διαστήματι φερόμενα ἀπὸ σημείων εἰς σημεῖαν, οἱ μὲν δύονοι, οἱ δὲ ἀνατέλλουσι, καὶ κατὰ καιροὺς πορείαν ποιοῦνται τοῦ ἀποτελεῖν θέρη καὶ χειμώνας, καθὰ ἐπιτέτακται αὐτοῖς παρὰ τοῦ Θεοῦ, καὶ οὐ παραβαίνουσι τοὺς ἰδίους ὅρους, κατὰ ἀπαραίτητον φύσεως ἀνάγκην, σὺν τῷ οὐρανῷ κόσμῳ. οὗ εἰς φανερὸν ἐστὶ μὴ εἶναι τὸν οὐρανὸν θεὸν ἀλλ' ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὴν γῆν εἶναι θεάν ἐπιλαμψθένταν. ὡρῶμεν γὰρ αὐτὴν ὑπὸ τῶν ἀνθρώπων υβριζομένην καὶ κατακυριευμένην καὶ φυρομένην καὶ ἀχρήστον γνωμένην. ἦν γὰρ ὄπτηθι, γίνεται νεκρά· ἐκ γὰρ τοῦ ὀστράκου φύεται οὐδέν. ἔτι

1 ὄντος, Pemb. Coll. Camb. MS.

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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 him who is God indeed, 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! 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.
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δέ καὶ ἐὰν ἐπὶ πλέον βραχῇ, φθείρεται καὶ αὕτη 242 καὶ οἱ καρποὶ αὐτῆς. καταπατεῖται δὲ υπὸ τε ἀνθρώπων καὶ τῶν λοιπῶν ἑώρων, αἵμασι φονεομένων μιᾶνεται, διορύσσεται, νεκρῶν θήκη γίνεται σωμάτων. τούτων ούτως ὄντων, οὐκ ἐνδέχεται τὴν γῆν εἶναι θεαν ἀλλ’ ἔργον Θεοῦ εἰς χρῆσιν ἀνθρώπων.

Οἱ δὲ νομίζοντες τὸ υδῷρ εἶναι θεοῦ ἐπιλανήθησαν. καὶ αὐτὸ γὰρ εἰς χρῆσιν τῶν ἀνθρώπων γέγονε, καὶ κατακυριεύεται ὑπ’ αὐτῶν, μιᾶνεται καὶ φθείρεται, καὶ ἀλλοιοῦται ἐψώμενον καὶ ἀλλασσόμενον χρώμασι, καὶ υπὸ τοῦ κρύου πηγνύμενον, καὶ εἰς πάντων τῶν ἀκαθάρτων πλύσιν ἀγόμενον. διὸ ἀδύνατον τὸ υδῷρ εἶναι θεοῦ ἀλλ’ ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὸ πῦρ εἶναι θεοῦ πλανῶνται. καὶ αὐτὸ γὰρ εἰς χρῆσιν ἐγένετο ἀνθρώπων. καὶ κατακυριεύεται ὑπ’ αὐτῶν, περιφερόμενον ἐκ τόπου εἰς τόπον εἰς ἐψήσιν καὶ ὀπτήσιν παντοδαπῶν κρεῶν, ἔτι δὲ καὶ νεκρῶν σωμάτων. φθείρεται δὲ καὶ κατὰ πολλοὺς τρόπους, υπὸ τῶν ἀνθρώπων σβενύμενον. διὸ οὐκ ἐνδέχεται τὸ πῦρ εἶναι θεοῦ ἀλλ’ ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὴν τῶν ἀνέμων πνοῆν εἶναι θεαν πλανῶνται: φανερὸν γὰρ ἐστὶν ὅτι δουλεύει ἑτέρῳ, καὶ χάριν τῶν ἀνθρώπων κατεσκεύασται ὑπὸ τοῦ Θεοῦ πρὸς μεταγωγὴν πλοίων καὶ συγκομιδὰς τῶν σιτίων, καὶ εἰς λοιπὰς αὐτῶν χρείας αὐξεῖ τε καὶ λήγει, κατ’ ἐπιταγὴν Θεοῦ. διὸ οὐ νεόμισται τὴν τῶν ἀνέμων πνοῆν εἶναι θεαν ἀλλ’ ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὸν ἥλιον εἶναι θεοῦ 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 all defilements. 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 a goddess 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, 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 goddess, but only the work of God.

'They that think that the Sun is a god are in error. Nor are the
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tai. ὅρωμεν γὰρ αὐτὸν κινούμενον κατὰ ἀνάγκην καὶ τρεπόμενον, καὶ μεταβαίνοντα ἀπὸ σημείου εἰς σημεῖον, δύνοντα καὶ ἀνατέλλοντα, 243
tοῦ θερμαίνειν τὰ φυτὰ καὶ βλαστᾶ εἰς χρῆσιν τῶν ἁνθρώπων, ἐτὶ δὲ καὶ μερισμοὺς ἔχοντα ἡμᾶς τῶν λοιπῶν ἀστέρων, καὶ ἐλάττων ὀντα
tοῦ οὐρανοῦ πολύ, καὶ ἐκλείποντα τοῦ φωτός, καὶ μηδεμίαν αὐτοκράτειαν ἔχοντα. διὸ οὐ νεώ-
μισται τὸν ἥλιον εἶναι θεὸν ἀλλ' ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὴν σελήνην εἶναι θεῶν πλα-


νῶνται. ὅρωμεν γὰρ αὐτὴν κινούμενην κατὰ ἀνάγκην, καὶ τρεπομένην, καὶ μεταβαίνοντας ἀπὸ σημείου εἰς σημεῖον, δύνουσαν τε καὶ ἀνα-


tέλλουσαν εἰς χρήσιν τῶν ἁνθρώπων, καὶ ἐλάτ-
tῶνα οὖν τοῦ ἥλιον, αὐξομένην τε καὶ μειο-


μένην, καὶ ἐκλείψεις ἔχουσαν. διὸ οὐ νεώ-


μισται τὴν σελήνην εἶναι θεῶν ἀλλ' ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὸν ἁνθρώπον εἶναι θεῶν πλα-


νῶνται. ὅρωμεν γὰρ αὐτὸν κινούμενον κατὰ ἀνάγκην, καὶ τρεπομένον καὶ γηράσκοντα, καὶ ἡ


μὴ θέλοντος αὐτοῦ. καὶ ποτὲ μὲν χαίρει, ποτὲ δὲ λυπεῖται, δεόμενος βρωμάτων καὶ ποτοῦ καὶ ἐσθήτος. εἶναι δὲ αὐτῶν ὀργίλου καὶ ξιλωτήν


καὶ ἐπιθυμητήν, καὶ μεταμελομένου, καὶ πολλὰ ἑλαττώματα ἔχοντα. φθείρεται δὲ κατὰ πολλοὺς τρόπους, ὑπὸ στοιχείων καὶ σοῦ, καὶ τοῦ ἐπι-


κειμένου αὐτῶν θανάτου. οὐκ ἔνδεχεται οὐν εἶναι τὸν ἁνθρώπον θεὸν ἀλλὰ ἔργον Θεοῦ. πλάνη


οὖν μεγάλην ἐπιλαμψῆσαι οἱ Χαλδαῖοι, ὁπίσω τῶν ἐπιθυμημάτων αὐτῶν. σέβονται γὰρ τὰ


θαρτὰ στοιχεία καὶ τὰ νεκρὰ ἀγάλματα, καὶ


οὐκ αἰσθάνονται τάτα θεοποιούμενοι.
BARLAAM AND IOASAPH, xxi. 242-244

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 grieved, 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.

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'Ελθωμεν οὖν ἐπὶ τοὺς 'Ελληνας, ἵνα ἴδωμεν εἰ τι φρονοῦσι περὶ Θεοῦ. οἱ οὖν Ἕλληνες σοφοὶ λέγοντες εἶναι ἐμφανίζονται ἀγαθοὶ τῶν Χαλδαίων, παρεισάγοντες πολλοὺς θεοὺς γεγενήσθαι, τοὺς μὲν ἄρρενας, τοὺς δὲ θηλείας, παντοίων παθῶν καὶ παντοδαπῶν δημιουργοὺς ἀνωμημάτων, ὤθεν γελοία καὶ μωρᾶ καὶ ἁσβεθεὶς παρεισήγαγον οἱ Ἕλληνες, βασιλεὺς, ρήματα, τοὺς μὴ ὅταν προσαγορεύοντες θεοὺς, κατὰ τὰς ἐπίθυμιας αυτῶν τὰς ποιημένας, ὡς, τοῦτοι συνηγόρουσι ἔχοντες τὴς κακίας, μοιχεύωσιν, ἀρπάζοντες, φονεύωσι καὶ τὰ πάνθευνα ποιῶσιν, εἰ γὰρ οἱ θεοὶ αὐτῶν τοιαῦτα ἐποίησαν, πῶς καὶ αὐτοὶ οὐ τοιαύτα πρᾶξον; ικ τούτων οὖν τῶν ἐπιτηθευμάτων τῆς πλάνης συνέβη τοὺς ἀνθρώπους πολέμους ἔχειν συχνοῦσι, καὶ σφαγάς καὶ αἰχμαλωσίας πικρὰς. ἀλλὰ καὶ καθ’ ἐκαστὸν τῶν θεῶν αὐτῶν εἰ θελήσομεν ἔλθεῖν τῷ λόγῳ, πολλὴν ὤψει τὴν ἀτοπίαν.

Ὁ πρῶτος παρεισάγεται αὐτοῖς πρὸ πάντων θεῶν ὁ λεγόμενος Κρόνος, καὶ τούτῳ θύσουσι τὰ ἱδία τέκνα, ὃς ἐσχε παῖδας πολλοὺς ἐκ τῆς Ρέας, καὶ μανεὶς ἤσθε τὰ ἱδία τέκνα. φασὶ δὲ τὸν Δία κόψαι αὐτοὺς τὰ ἀναγκαῖα καὶ βαλεῖν εἰς τὴν θάλασσαν, ὃθεν Ἀφροδίτην μυθεύεται γεννᾶσθαι. 245 δήσας οὖν τὸν ἱδίου πατέρα ὁ Ζεὺς ἐβαλεῖν εἰς τὸν Τάρταρον. ὀρᾶς τὴν πλάνην καὶ ἁσέλγειαν ἢν παρεισάγουσι κατὰ τοῦ θεοῦ αὐτῶν; ἐνδέχεται οὖν θεὸν εἰναι δέσμιον καὶ ἀπόκοπων; ὁ τῆς ἀνοίας τῆς τῶν νο̃ν ἐχοντων ταῦτα φήσειν;

Δεύτερος παρεισάγεται ὁ Ζεὺς, ὃν Ἰαπι βασιλεύεται τῶν θεῶν αὐτῶν, καὶ μεταμορφοῦσθαι εἰς
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 Tartarus. Dost thou mark the delusion and 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, became king of the gods, and would take the shape of animals,
γάρ τούτων μεταμορφούμενον εἰς τάφρον πρὸς Εὐρώπην, καὶ εἰς χρυσὸν πρὸς Δανάην, καὶ εἰς κύκνον πρὸς Λήδαν, καὶ εἰς σάτυρον πρὸς 'Αντιότην, καὶ εἰς κεραυνὸν πρὸς Σεμέλην. εἶτα γενέσθαι ἐκ τούτων τέκνα πολλά, Διόνυσον, καὶ Ζήθον καὶ Ἀμφιόνα, καὶ Ἡρακλῆν, καὶ Ἀπόλλωνα καὶ Ἀρτέμιν, καὶ Περσέα, Κάστορά τε καὶ Ἑλένην καὶ Πολυδεύκην, καὶ Μίνωα, καὶ Ῥαδαμάνθου, καὶ Σαρπιθόνα, καὶ τὰς ἐννέα θυγατέρας 246 ὡς προσηγόρευσαν Μούσας.

Εἴθ' οὕτως παρεισάγουσι τὰ κατὰ τὸν Γανυμήδην. συνέβη οὖν, βασιλεὺς, τοῖς ἀνδρῶποις μιμεῖσθαι τάντα πάντα, καὶ γίνεσθαι μοιχοὺς καὶ ἀρρενομανεῖς, καὶ ἄλλους δεινῶν ἔργων ἐργάτας, κατὰ μίμησιν τοῦ θεοῦ αὐτῶν. πῶς οὖν εὖδεξεται θεόν εἶναι μοιχον ἢ ἀνδροβάτην ἢ πατροκτόνον;

Σὺν τούτῳ δὲ καὶ Ἡφαιστόν τινα παρεισάγουσι θεόν εἶναι, καὶ τούτων χωλόν, καὶ κρατοῦντα σφύραν καὶ πυρόλαβον, καὶ χαλκεύοντα χάριν τροφῆς. ἄρα ἐπιδείξῃ ἐστὶν ὁπερ οὐκ ἐνδέχεται θεόν εἶναι χωλόν καὶ προσδεόμενον ἀνθρώπων.

Εἶτα τὸν Ἑρμῆν παρεισάγουσι θεόν εἶναι ἐπιθυμήτην καὶ κλέπτην καὶ πλεονέκτην καὶ μάγον, καὶ κυλλὸν καὶ λόγων ἐρμηνευτήν. ὁπερ οὐκ ἐνδέχεται θεόν εἶναι τοιούτων.

Τὸν δὲ Ἀσκληπιὸν παρεισάγουσι θεόν εἶναι, ἱατρὸν ὅντα καὶ κατασκευάζοντα φάρμακα καὶ σύνθεσιν ἐμπλάστρων, χάριν τροφῆς (ἐπειδείξῃς γὰρ ἦν), ὡστερον δὲ κεραυνοῦσθαι αὐτῶν ὑπὸ τοῦ
that 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, Polydeuces, 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 all these things, and became adulterers, and defilers of themselves with mankind, and doers of other monstrous deeds, in imitation of their god. 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, a 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 Asclepius as god, a physician, a 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-bolt, 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, Polydeuces, Minos, Rhadamanthos, Sarpedon, and the nine daughters whom they call the Muses.

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Δίος διὰ Τυνδάρεων Δακεδαίμωνος νίόν, καὶ ἀποθανεῖν. εἰ δὲ Ἀσκληπιίος θεὸς ὄν καὶ κεραινωθεῖς οὐκ ἡδυνήθη ἐαυτῷ βοηθῆσαι, πῶς ἄλλοις βοηθήσει;

"Ἀρης δὲ παρεισάγεται θεὸς εἶναι πολεμιστὴς καὶ ξηλωτής, καὶ ἐπιθυμητὴς θρεμμάτων καὶ 247 ἑτέρων τινῶν' ὑστερον δὲ αὐτόν μοιχεύοντα τὴν Ἀφροδίτην δεθῆναι αὐτὸν ὑπὸ τοῦ νηπίου Ἐρωτος καὶ ὑπὸ Ἡφαίστου. πῶς οὖν θεὸς ἐστὶν ο ἐπιθυμητὴς καὶ πολεμιστὴς καὶ δέσμιος καὶ μοιχός;

Τὸν δὲ Διόνυσον παρεισάγουσι θεὸν εἶναι, νυκτερινὰς ἁγουστὶ έορτάς καὶ διδάσκαλον μέθης, καὶ ἀποστόντα τὰς τῶν πλησίον γυναῖκας, καὶ μαινόμενον καὶ φεύγοντα· ύστερον δὲ αὐτὸν σφαγήναι ὑπὸ τῶν Τιτάνων. εἰ οὖν Διόνυσος σφαγεῖς οὐκ ἡδυνήθη ἐαυτῷ βοηθῆσαι, ἀλλὰ καὶ μαινόμενος ἦν καὶ μέθυσος καὶ δραπέτης, πῶς ἄν εἰη θεὸς;

Τὸν δὲ Ἡρακλῆν παρεισάγουσι μεθυσθῆναι καὶ μανῆναι, καὶ τὰ ἑδία τέκνα σφάξαι, εἶτα πυρὶ ἀναλωθῆναι καὶ οὕτως ἀποθανεῖν. πῶς δὲ ἄν εἰη θεὸς, μέθυσος καὶ τεκνοκτόνος, καὶ κατακαίομενος; ἡ πῶς ἄλλοις βοηθῆσει, ἐαυτῷ βοηθῆσαι μὴ δυνηθεῖς;

Τὸν δὲ Ἀπόλλωνα παρεισάγουσι θεὸν εἶναι ξηλωτήν, ἐτὶ δὲ καὶ τόξον καὶ φαρέτραν κρατοῦν, ποτὲ δὲ καὶ κιθάραν καὶ ἐπαυλίδα,1 καὶ μαντευόμενον τοῖς ἀνθρώποις χάριν μισθοῦ. ἀρα ἐπενδείης ἐστιν ὅπερ οὐκ ἐνδέχεται θεὸν εἶναι ἐνδεὴ καὶ ξηλωτήν καὶ κιθαριστόν.

1 And so an eleventh cent. MS. at Wisbech; ἐπαυλίδα, Pemb. Coll. Camb.; λαβωτῶν (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 Asklepios, 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, 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? Or how can he help others who could not help himself?

'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.
"Αρτεμιν δὲ παρεισάγουσιν ἀδελφήν αὐτοῦ εἶναι, κυνηγὸν οὐσαν, καὶ τόξον ἔχειν μετὰ φαρέτρας, καὶ ταύτην ρέμβεσθαι κατὰ τῶν ὁρέων μόνην μετὰ τῶν κυνῶν, ὡς θηρεύσει ἔλαφον, ἡ 248 κάπρον. πῶς οὖν ἐσται θεὸς ἡ τοιαύτη γυνή καὶ κυνηγὸς καὶ ῥεμβομένη μετὰ τῶν κυνῶν;

'Αφροδίτην δὲ λέγουσι καὶ αὐτὴν θεὰν εἶναι μοιχαλίδα. ποτὲ γὰρ ἔσχε μοιχὸν τὸν Ἀρην, ποτὲ δὲ Ἀγγίσῃ, ποτὲ δὲ Ἀδωνιν, οὕτως καὶ τὸν θάνατον κλαίει, ξητοῦσα τὸν ἐραστὴν αὐτῆς. ἦν λέγουσιν καὶ εἰς Ἄδων καταβαίνειν, ὡς ἐξαγοράσῃ τὸν Ἀδωνιν ἀπὸ τῆς Περσεφόνης. εἶδες, ὦ βασιλεῦ, μείζονα ταύτης ἀφροσύνην; θεὰν παρεισάγειν τὴν μοιχεύουσαν καὶ θρηνοῦσαν καὶ κλαίουσαν;

"Αδωνιν δὲ παρεισάγουσι θεὸν εἶναι κυνηγόν, καὶ τοῦτον βιαώς ἀποθανεῖν πληγέντα ὑπὸ τοῦ ύστερον καὶ μη δυνηθέντα βοηθῆσαι τῇ ταλαιπωρίᾳ ἐαυτοῦ. Πῶς οὖν τῶν ἄνθρωπων φροντίδα ποιήσεται ὁ μοιχὸς καὶ κυνηγὸς καὶ βιοθάνατος;

Ταύτα πάντα καὶ πολλὰ τοιαῦτα καὶ πολλῷ πλεῖον αἰσχρότερα καὶ ποινηρὰ παρεισήγαγον οἱ Ἑλληνες, βασιλεῦ, περὶ τῶν θεῶν αὐτῶν, ἡ οὕτως λέγειν θέμισι, οὕτ' ἔπει μνήμης ὀλως φέρειν· ὥθεν λαμβάνοντες οἱ ἄνθρωποι ἀφορμὴν ἀπὸ τῶν θεῶν αὐτῶν ἔπραττον πᾶσαν ἀνομίαν καὶ ἁσέλγειαν καὶ ἁσέβειαν, καταμαίνοντες γῆν τε καὶ ἄερα ταῖς δεινοῖς αὐτῶν πράξεσιν.

Ἀγύπτιοι δὲ, ἀβελτερώτεροι καὶ ἀφρονέστεροι 249 τούτων ὄντες, χείρον πάντων τῶν θυών ἐπλανήθησαν. οὐ γὰρ ἡρκέσθησαν τοῖς τῶν Χαλδαίων καὶ Ἑλλήνων σεβάσμασιν, ἀλλ' ἐτί καὶ ἄλογα
BARLAAM AND IOASAPH, xxvii. 247-249

‘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 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 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
ξῶα παρειςιγγαγον θεοῦς εἶναι χερσαία τε καὶ ἐν. ὑδρα, καὶ τὰ φυτὰ καὶ βλαστά, καὶ ἐμιάνθησαν ἐν πᾶση μανία καὶ ἀσελγεία χείρον πάντων τῶν ἑθνῶν ἐπὶ τῆς γῆς. ἀρχίθεν γὰρ ἐσέβοντο τὴν Ἰσιω, ἔχουσαν ἀδελφόν καὶ ἀνδρα τὸν Ὄσιριν, τὸν σφαγέντα ὑπὸ τοῦ ἀδελφοῦ αὐτοῦ Τύφωνος. καὶ διὰ τοῦτο φεύγει ἡ Ἰσιως μετὰ Ὄρου τοῦ νιόυ αὐτῆς εἰς Βύβλον τῆς Συρίας, ξητοῦσα τὸν Ὄσιριν, πυκνῶς θρηνοῦσα, ἦς νῦξεσαν ὁ Ὄρος καὶ ἀπέκτεινε τὸν Τύφωνα. οὔτε οὔν ἡ Ἰσιω ἵσχυσε βοηθῆσαι τῷ ἰδίῳ ἀδελφῷ καὶ ἀνδρί. οὔτε ὁ Ὄσιρις σφαξόμενος ὑπὸ τοῦ Τύφωνος ἱδυνιή ἀντιλαβέσθαι ἑαυτῷ. οὔτε Τύφων ὁ ἀδελφοκτόνος, ἀπολλύμενος ὑπὸ τοῦ Ὄρου καὶ τῆς Ἰσιδος, εὐπόρησε ρύσασθαι ἑαυτὸν τοῦ θανάτου. καὶ ἐπὶ τοιούτοις ἀνυχιμασί γηωρισθέντες αὐτοὶ θεοὶ ὑπὸ τῶν ἀσυνιστῶν Ἀγυπτίων ἐνομίσθησαν.

Οὔτινες, μηδὲ ἐν τούτοις ἀρκεσθέντες ἢ τοῖς λοιποῖς σεβάσμασί τῶν ἑθνῶν, καὶ τὰ ἄλογα ξῶα παρειςιγγαγον θεοῦς εἶναι. τινὲς ήαρ αὐτῶν ἐσεβα- σθησαν πρὸβατον, τινὲς δὲ τράγον, ἐτεροὶ δὲ μόσχον καὶ τὸν χοϊρον, ἄλλοι δὲ τὸν κόρακα καὶ τὸν ἱέρακα καὶ τὸν γυπτα καὶ τὸν ἅετον, 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 κρύμον καὶ τὸ σκόροδον καὶ ἄκάνθας, καὶ τὰ λοιπὰ κτῖσματα. καὶ οὐκ αἰσθάνονται οἱ ταλαίπωροι περιπάντων τούτων ὡς οὐδὲν ἵσχυσιν. ὀρόντες γὰρ τοὺς θεοὺς αὐτῶν βιβρωσκομένους ὑπὸ ἑτέρων ἀνθρώπων καὶ καιομένους καὶ σφαττομένους 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
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σηπομένους, ού συνήκαν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοὶ.

Πλάνην οὖν μεγάλην ἐπιλανθήσαν οἳ τε Αἰγύ-
πτιοι καὶ οἱ Χαλδαῖοι καὶ οἱ Ἔλληνες τοιούτους
παρεισάγοντες θεοὺς, καὶ ἀγάλματα αὐτῶν ποιοῦν-
tες, καὶ θεοποιούμενοι τὰ κωφὰ καὶ ἀναίσθητα
εἶδολα. καὶ θαυμάζω πῶς ὁρῶντες τοὺς θεοὺς
αὐτῶν ὑπὸ τῶν δημιουργῶν πριζομένους καὶ πελε-
kωμένους, παλαιομένους τε ὑπὸ τοῦ χρόνου καὶ
ἀναλυμένους, καὶ χωνευμένους, οὐκ ἐφρόνησαν
περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοὶ. ὅτε γὰρ περὶ τῆς
ἰδίας σωτηρίας οὐδὲν ἵσχύουσι, πῶς τῶν ἀν-
θρώπων πρόνοιαν ποιῆσονται; ἀλλ' οἱ ποιηταὶ
αὐτῶν καὶ φιλόσοφοι, τῶν τε Χαλδαίων καὶ Ἐλ-
λήνων καὶ Αἰγυπτίων, θελήσαντες τοὺς ποιῆσαι
αὐτῶν καὶ συγγραφαῖς σεμνύνας τοὺς παρ' αὐτοῖς
θεοὺς, μεξόνως τὴν αἰσχύνην αὐτῶν ἑξεκάλυψαν
καὶ γυμνὴν πᾶσι προῳθηκαν. εἰ γὰρ τὸ σῶμα τοῦ
ἀνθρώπου πολυμερές ὅψιν ἀποβαίλλεται τι τῶν 251
ἰδῶν μελῶν, ἀλλὰ πρὸς πάντα τὰ μέλη ἀδιάρ-
ρηκτον ἐνωσιν ἔχον ἐαυτῷ ἐστὶ σύμφωνον, πῶς
ἐν φύσει θεοῦ μίχῃ καὶ διαφωνία ἐσται τοσαῦτη;
ei γὰρ μία φύσις τῶν θεῶν ὑπήρχεν, οὐκ ὦφειλεν
θεὸς θεῶν διόκειν, οὕτε σφάζειν, οὕτε κακοποιεῖν·
ei δὲ οἱ θεοὶ ὑπὸ θεῶν ἐδωκαθήμεν καὶ ἐσφάγησαν,
kαὶ ἠρπάγησαν καὶ ἐκεραυνώθησαν, οὐκ ἐτὶ μία
φύσις ἐστὶν ἀλλὰ γνώριμα διηρρημέναι, πᾶσαι κα-
kατοικεῖ, ὡς τε υφέσις εἰς αὐτῶν ἐστὶ θεὸς. 
φανερὸν
οὖν ἐστίν, ὁ βασιλεὺς, πλάνην εἶναι πᾶσαν τὴν
περὶ τῶν θεῶν φυσιολογίαν.

Πῶς δὲ οὐ συνήκαν οἱ σοφοὶ καὶ λόγιοι τῶν
Ἑλλήνων ὅτι καὶ οἱ νόμους 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...
St. John Damascene

Cp. Rom. vii. 12

τῶν ἰδίων νόμων; εἰ γὰρ οἱ νόμοι δίκαιοι εἰσιν,

άδικοι πάντως οἱ θεοί αὐτῶν εἰσιν, παράνομα ποιή-
santes, ἀλληλοκοινίας καὶ φαρμακίας, καὶ μοι-
χείας καὶ κλοπὰς καὶ ἀρσενοκοινίας. εἰ δὲ καλῶς

ἐπράξαν ταῦτα, οἱ νόμοι ἀρα ἀδικοὶ εἰσι, κατὰ τῶν

θεῶν συντεθέντες. ὑμῖν δὲ οἱ νόμοι καλοὶ εἰσι καὶ 

dίκαιοι, τὰ καλὰ ἐπαινοῦντες καὶ τὰ κακὰ ἀπαγορεύοντες. 

tà δὲ ἔργα τῶν θεῶν αὐτῶν παράνομα. παράνομοι ἀρα οἱ θεοὶ αὐτῶν, καὶ 

ἔνοχοι πάντες θανάτου καὶ ἀποθανάσαις οἱ τοιούτους 

θεοὺς παρεισάγοντες. εἰ μὲν γὰρ μυθικά αἰ περὶ 

αὐτῶν ἱστορίαι, οὐδὲν εἰσιν, εἰ μὴ μόνον λόγοι

ei de φυσικά, οὐκ ἐπὶ θεοὶ εἰσιν οἱ ταῦτα ποιή-
santes καὶ παθόντες: εἰ δὲ ἀλληλογοικα, μῦθοι 

eισι καὶ οὐκ ἄλλο τι. ἀποδεδεικται τοίνυν, ὁ βα- 

252 σιλεῦ, ταῦτα πάντα τὰ πολύθεα σεβάσματα 

πλάνης ἔργα καὶ ἀπολειώσεως ὑπάρχειν. οὐ ἄρι 

σε οὖν θεοὺς ἀνομάζειν ὦρατον καὶ μὴ ὀρθώςας· ἀλλὰ 

τὸν ἄρατον καὶ πάντας δημιουργήσαντα δει 

σέβεσθαι Θεόν.

"Ελθὼμεν οὖν, ὁ βασιλεὺς, καὶ ἔπι τοὺς Ἰουδαῖο-

ους, ὅπως ἰδομεν τῷ φρονόνθι καὶ αὐτοῦ περὶ 

Θεοῦ. οὔτω γὰρ, τοῦ Ἄβραμ ἄντε ἀπόγονοι 

καὶ Ἰσαάκ καὶ Ἰακώβ, παρόκησαν εἰς Λήμ-

πτον. ἐκεῖθεν δὲ ἔξηγαγαν αὐτοὺς ὁ Θεὸς ἐν χειρὶ 

κραταῖα καὶ ἐν βραχίονι υψηλῷ διά Μωσέως τοῦ 

νομοθετοῦ αὐτῶν καὶ τέρατα πολλοῖς καὶ σημεῖοις 

ἐγνώρισεν αὐτοῖς τὴν ἐαυτοῦ δύναμιν. ἀλλ', 

ἀγνώμονες καὶ αὐτοὶ φανέρεστε καὶ ἄχρηστοι, πολ-

λίκες ἐλάτρευσαν τοῖς τῶν ἐθνῶν σεβασμασί, καὶ 

tοὺς ἀπεσταλμένους πρὸς αὐτοὺς προφῆτας καὶ 

dικαίους ἀπέκτειναν. εἶτα ὡς εὐδόκησεν ὁ Θῖος. 

Luke xx. 37

Ps. cxxxvi. 12

Acts xiii. 17

Mat. xxiii. 37

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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 thencee 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...
St. John Damascene

τοῦ Θεοῦ ἐλθεῖν ἐπὶ τῆς γῆς, ἔμπαροινήσαντες εἰς αὐτόν, προέδωκαν Πιλάτῳ τῷ ἡγεμόνι τῶν Ῥω-
μαίων καὶ σταυρῷ κατεδίκασαν, μὴ αίδεσθέντες τὰς εὐεργεσίας αὐτοῦ, καὶ τὰ ἀναρίθμητα θαύματα
アップ ἐν αὐτοῖς εἰργάσατο. διὸ ἀπώλοντο τῇ ἑδίᾳ
παρανομία. σέβονται γὰρ καὶ γὰς Θεὸν τῶν
μόνων παντοκράτορα, ἀλλ' οὐ κατ' ἐπίγνωσιν τῶν
γὰρ Χριστὸν ἀρνοῦνται τὸν Τίὸν τοῦ Θεοῦ, καὶ
eισὶ παρόμοιοι τοῖς ἔθνεσι, καὶ ἐγγύζειν πῶς τῇ
ἀληθείᾳ δοκῶσιν, Ἦς εαυτοῖς ἐμάκρυναν. ταῦτα
περὶ τῶν Ἰουδαίων.

Οὐ δὲ Χριστιανοὶ γενεαλογοῦνται ἀπὸ τοῦ
Κυρίου Ἰησοῦ Χριστοῦ. οὕτος δὲ ὁ Τίὸς τοῦ
Θεοῦ τοῦ ὑψίστου ὁμολογεῖται, ἐν Πνεύματι
'Αγίῳ ἀπ' οὐρανοῦ καταβὰς διὰ τὴν σωτηρίαν
τῶν ἀνθρώπων, καὶ ἐκ Παρθένου ἁγίας γεννηθές
ἀστόρως τε καὶ ἀφθόρως σάρκα ἀνέλαβε, καὶ
ἀνεφάνη ἀνθρώποις, ὅπως ἐκ τῆς πολυθέου
πλάνης αὐτοὺς ἀνακάλεσθαι. καὶ, τελέσας
τὴν θαυμαστὴν αὐτοῦ οἰκονομίαν, διὰ σταυρὸν
θανάτου ἐγεύσατο ἐκουσία βουλῆ κατ' οἰκονομίαν
μεγάλην μετὰ δὲ τρεῖς ἡμέρας ἀνεβίω, καὶ εἰς
οὐρανοὺς ἀνῆλθεν. οὐ τὸ κλέος τῆς παρουσίας
ἐκ τῆς παρ' αὐτοῖς καλουμένης εὐαγγελικῆς
ἀγίας Γραφῆς ἐξεστὶ σοι γνῶναι, βασιλεῦ, ἐὰν
ἐντύχῃς. οὕτος δὲ δώδεκα ἐσχὲ μαθητάς, οἱ, μετὰ
tην ἐν οὐρανοῖς ἀνοδὸν αὐτοῦ, ἤξιοθέν εἰς τὰς
ἐπαρχίας τῆς οἰκουμένης, καὶ ἐδίδαξαν τὴν ἐκεί-
νοι μεγαλωσύνην καθάπερ εἰς εἰς αὐτῶν τὰς
καθ' ἡμᾶς περιήλθε χώρας, τὸ δόγμα κηρύττων
tῆς ἀληθείας. οἴδεν οἱ εἰσείτε διακονοῦντες τῇ
dικαιοσύνῃ τοῦ κηρύγματος αὐτῶν καλοῦνται

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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 desilement, 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.
Χριστιανοί, καὶ οὕτω εἰσίν οἱ ὑπὲρ πάντα τὰ ἔθνη τῆς γῆς εὐρόντες τὴν ἀλήθειαν· γινώσκουσι γὰρ τὸν Θεόν, κτίστην καὶ δημιουργὸν τῶν ἀπάντων ἐν Τίῳ μονογενεῖ καὶ Πνεύματι 'Αγίῳ, καὶ ἄλλοι θεοὶ πλην τούτου οὐ σέβονται. ἔχουσι τὰς ἐντολὰς αὐτοῦ τοῦ Κυρίου Ἰησοῦ Χριστοῦ ἐν ταῖς καρδίαις κεχαραγμένας, καὶ ταύτας φυλάττουσι, προσδοκώντες ἀνάστασιν νεκρῶν καὶ ζωῆς τοῦ μέλλοντος αἰῶνος. οὗ μοιχεύουσιν, οὗ πορνεύουσιν, οὗ ψευδομαρτυροῦσιν, οὐκ ἐπιθυμοῦσι τὰ ἀλλότρια, τιμῶσι πατέρα καὶ μητέρα, καὶ τοὺς πλησίον φιλοῦσι, δίκαια κρίνουσιν, ο疱 οὐ θέλουσιν αὐτοῖς γίνεσθαι έτέρῳ οὐ ποιοῦσι, τοὺς ἠδικοῦντας αὐτοὺς παρακαλοῦσι καὶ προσφιλεῖσ αὐτοὺς ἐαυτοῖς ποιοῦσι, τοὺς ἐχθροὺς ἐνεργετεῖν σπουδάζουσι, πραεῖς εἰσί καὶ ἐπιεικεῖς, ἀπὸ πάσης συνουσίας ἀνόμου καὶ ἀπὸ πάσης ἀκαθαρσίας ἐγκρατεύονται, χήραν οὐχ ὑπερο-254 ρώσιν, ὁρφανὸν οὐ λυποῦσιν ὁ ἔχων τῷ μὴ ἔχοντι ἀφθόνως ἔτιχορρηγεῖ· ξένον εὰν ἰδωσιν, ὑπὸ στέγην εἰσάγουσι, καὶ χαίρουσιν ἐπ' αὐτῷ ὡς ἐπὶ ἀδελφῷ ἀληθινῷ· οὐ γὰρ κατὰ σάρκα ἀδελφοὺς ἑαυτοὺς καλοῦσιν, ἀλλὰ κατὰ πνεῦμα. έτοιμοί εἰσίν ὑπὲρ Χριστοῦ τὰς ψυχὰς αὐτῶν προέσθαι· τὰ γὰρ προστάγματα αὐτοῦ ἀσφαλῶς φυλάττουσιν, ὡσίως καὶ δικαίως ξὼντες, καθὼς Κύριος ὁ Θεὸς αὐτοῖς προσέταξεν, εὐχαριστοῦντες αὐτῷ κατὰ πᾶσαν ὀραν ἐν παντὶ βρόματι καὶ ποτῷ καὶ τοῖς λοιποῖς ἀγαθοῖς. οὕτως οὖν αὕτη ἔστιν ἡ ὀδὸς τῆς ἀληθείας, ἤτις τοῦς
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 their God commanded them, giving him thanks every hour, for meat and drink and every blessing. Verily, then, this is the way of truth
οδεύοντας αυτήν εἰς τὴν αἰώνιον χειραγωγεῖ
βασιλείαν, τὴν ἑπηγγελμένην παρὰ Χριστοῦ ἐν
τῇ μελλούσῃ ζωῆ.
Καὶ ἱνα γνῶς, βασιλεῦ, ὅτι οὐκ ἀπ’ ἐμαυτοῦ
tαῦτα λέγοι, ταῖς Γραφαῖς ἐγκύψας τῶν Χρι-
στιανῶν, εὐρήσεις οὖδὲν ἔξω τῆς ἀληθείας με
λέγειν. καλὸς οὖν συνήκειν ὁ νῦς σου, καὶ
dικαίως ἐδιδάχθη λατρεύειν ζῶντι Θεῷ καὶ
σωθῆναι εἰς τὸν μέλλοντα ἑπέρχεσθαι αἰῶνα.
μεγάλα γὰρ καὶ θαυμαστὰ τὰ ὑπὸ τῶν Χριστια-
νῶν λεγόμενα καὶ πραττόμενα· οὐ γὰρ ἀνθρώπων
ῥήματα λαλοῦσιν, ἀλλὰ τὰ τοῦ Θεοῦ. τὰ δὲ
λοιπὰ ἑθον πλανῶνται καὶ πλανῶσιν ἑαυτοὺς·
οδεύοντες γὰρ ἐν σκότει προσρίσσονται ἑαυτοῖς
ὡς μεθύοντες. ἔως ὅτε ὁ πρὸς σέ μου λόγος,
βασιλεῦ, ὁ ὑπὸ τῆς ἀληθείας ἐν τῶ νοῦ μου
ὑπαγορευθεὶς. διὸ παυσάσθωσαν οἱ ἀνόητοὶ σου
σοφοὶ ματαιολογοῦντες κατὰ τοῦ Κυρίου· συμ-
φέρει γὰρ ὑμῖν Θεοῦ κτίστην σέβεσθαι καὶ 255
τὰ ἀφθαρτὰ αὐτοῦ ἐνωτίξεσθαι ῥήματα, ἵνα,
κρίσιν ἐκφυγόντες καὶ τιμωρίαν, ζωῆς ἀνωλέθρου
δειχθείητε κληρονόμοι.

XXVIII

Ταῦτα ὡς διεξῆλθεν ὁ Ναχώρ, ὥς μὲν βασιλεὺς
tῷ θυμῷ ἡλιοφόρου· οἱ δὲ ρήτορες αὐτοῦ καὶ
νεωκόροι ἄφωνου ἱσταντο, μὴ δυνάμενοι ἀντιλέ-
γειν ἀλλ’ ἢ σαθρά τινα καὶ οὐδαμινὰ λογίδια.
ὁ δὲ τοῦ βασιλέως υἱὸς ἤγαλλιάτο τῷ πνεύματι,
καὶ φαινόθη τῷ προσώπῳ ἔδόξαζε τὸν Κύριον,
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, that I 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, but 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.
τὸν ἐξ ἀπόρου πόρου διδότα τοῖς πεποιθόσιν ἐπὶ αὐτοῖς, ὃς καὶ διὰ τοῦ πολεμίου καὶ ἐχθροῦ τὴν ἀλήθειαν ἐκράτυνε καὶ οὐ τῆς πλάνης ἐξάρχος συνήγορος τοῦ ὅρθου λόγου ἔδεικνυτο.

'Ὁ μέντοι βασιλεὺς, καὶ περὶ δεινῶς ὅργιζόμενος τῷ Ναχώρ, οὐδὲν ὅμως ἐργάσασθαι κακὸν εἰς αὐτὸν ἦδυνατο, διὰ τὸ προλεχθὲν ἐπὶ πάντων θέσπισμα, ἀδεὶς αὐτῶν λέγειν ὑπὲρ τῶν Χριστιανῶν προτρεπόμενον πολλὰ δὲ αὐτὸς ἀντι- λέγων ὑπεμίμησε ὅτι αἰνιγμάτων ὑπενδοῦναι τῆς ἐνστάσεως καὶ ἡττηθήμαι τῇ διαλέξει τῶν ῥητόρων. ὦ δὲ μειζόνως ὑπερίσχυε, διαλύων πάσας αὐτῶν τὰς προτάσεις καὶ συλλογισμοὺς, καὶ ἐλέγχων τὸ ἀπατηλὸν τῆς πλάνης. σχεδὸν δὲ μέχρις ἐστέρας παρατάθεσθαι τῆς διαλέξεως, ἐκέλευσεν ὁ βασιλεὺς διαλυθήμαι τὸ συνέδριον, ὡς τῇ ἐπιούσῃ βουλόμενος αὕτης περὶ τούτου διασκέψασθαι.

'Ὁ δὲ νῦς ἐφῆ τῷ βασιλεῦ. 'Ὡς ἐν ἀρχῇ δικαίων ἐκέλευσας κρίσιν γεγένηται, δέσποτα, δικαιοσύνην καὶ τῷ τελεί ἐπίθεσες, τῶν δύο τὸ ἔτερον ποιῶν· ἢ τῶν ἐμὸν διδάσκαλον ἐπίτρεψον μεῖναι μετ' ἐμοὶ τῇ νυκτὶ ταύτῃ, ὡς ὅμως διασκε-256 ψώμεθα περὶ ὅν χρή τήν αὐρίου λαλήσαι τοῖς πολεμοῦσιν ἡμᾶς, τοὺς σοὺς δὲ πάλιν σὺ μεθ' ἐαυτὸν λαβῶν τὰ εἰκότα μελετήσατε καθὼς βούλεσθε. ἢ, τοὺς σοὺς ἐμοὶ παραχωρήσας τῇ νυκτὶ ταύτῃ, λάβε τὸν ἐμὸν πρὸς ἐαυτόν. εἰ δὲ ἀμφότεροι ὅσι παρὰ σοί, ὁ μὲν ἐμὸς ἐν θλίψει καὶ φόβῳ, οἱ δὲ σοὶ ἐν χαρᾷ καὶ ἀνέσει, οὐ μοι δοκεῖ δικαίαν εἶναι κρίσιν, ἀλλὰ δυναστείαν τῆς ἐξουσίας καὶ παράβασιν τῶν συνθηκῶν. ἡττηθεὶς
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 tomorrow: 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
δὲ ὁ βασιλεὺς τῷ ἀστείῳ τοῦ ῥήματος, τοὺς σοφοὺς αὐτοῦ καὶ ἑρείδις πρὸς ἑαυτὸν λαβώμενος, τὸν Ναξῶρ παραχωρεῖ τῷ νῦν, ἐπιτίθει ἐτὶ κεκτημένος ἐπ’ αὐτὸν καὶ φυλάττειν τὰ ὁμολογημένα δοκῶν.

Ἀπέρχεται τοίνυν ὁ τοῦ βασιλέως νῦς εἰς τὸ ἑαυτοῦ παλάτιον, ὡσπερ τις Ὀλυμπιονίκης τῶν ἀντιπάλων κρατήσας, ἐχὼν μεθ’ ἑαυτοῦ τὸν Ναξῶρ. καὶ κατὰ μόνας καλέσας αὐτὸν ἐφη. Μή νομίζης λα裙子ν ἔμε τὰ κατὰ σέ· οίδα γάρ σε ἀκριβῶς μή τὸν θειότατον εἶναι Βαρβάλημ, ἀλλὰ Ναξῶρ τὸν ἀστρολόγον. καὶ θαυμάζω πῶς ἐδοξεν ύμῖν τουαύτην ὑποκριθήναι ὑπόκρισιν καὶ τοσαύτη ἀμβλυωπία νομίζαι περιβαλέων μὲ μέσης ἡμέρας, ἵνα λύκον δέξωμι ἀντὶ προβάτου. ἀλλὰ καλὸς ὁ λόγος ᾧδεται, ὅτι Καρδία μωροῦ μάταια νοῆσεν. τὸ μὲν οὖν ἐνθύμημα τοῦτο καὶ βούλευμα ύμῶν ἔωλον ἦν καὶ πάντῃ ἀνόητον τὸ δὲ ἔργον ὁ εἰργάζων πάσης ἐστὶ συνέσεως πεπληρωμένον. διὸ χαίρε, Ναξῶρ, καὶ ἀγαλλιῶν πολλὰς γὰρ σοι χάριτας ὁμολογῶ, ὅτι συνήγορος 257 σήμερον τῆς ἀληθείας γέγονας, καὶ οὐκ ἐμίλανας τὰ χείλη σοι λόγους μιαροῖς καὶ ὕποκρίσει δολία, ἀλλὰ τῶν πολλῶν μᾶλλον ἔξεκάθαρας μολυσμάτων, τὴν πλάτυν τῶν ψευδωνύμων διελέγξας θεσί καὶ τὴν ἀληθείαν τῶν Χριστιανικῶν δογμάτων κρατύνας. ἐγὼ δὲ ἐσπούδασα ἄγαγείν σε μετ’ ἐμοῦ δυνάς ἐνεκά. ἵνα μή κατὰ μόνας ὁ βασιλεὺς λαβών σε τιμωρήσηται ἐφ’ ὧν τὰ καταθύμια αὐτῶ ἐφθέγξω, καὶ ἵνα τὴν χάριν ταύτην, ἤν σήμερον εἰργάσω, ἀνταμείψωμαι. τῆς δὲ ἡ ἀντάμειψις; τὸ ὑποδείξαι σοι ἐκκλίναι τῆς πο-
by the gracefulness of this speech took his wise men 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 couldst so dull my sight at mid-day, that I should mistake a wolf for a sheep. But well sung is 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. Irender 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 with 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 ὁδοῦ καὶ ὀλισθηρᾶς ἢν ὀδευσας ἦς νῦν, πορευθήναι δὲ τὴν εὐθείαν καὶ σωτήριον τρίβον, ἢν οὐκ ἄγνοον, ἀλλ' ἐθελοῦτi κακονργών, ἐξε- φυγες, βαράθροις καὶ κρημνοῖς ἀνομίας σεαντὸν κατακρημνίσας. σύνες οὖν, ὁ Ναχώρ, συνετός ὄν, καὶ προθυμήθητι τοῦ Χριστὸν μόνον καὶ τὴν παρ' αὐτῷ κρυπτομένην ξωήν κερδάναι, τῶν ἰησου- τῶν τούτων καὶ φθειρομένων ὑπεριδῶν. οὐ γὰρ τὸν πάντα ζήσῃ αἰώνα· ἀλλά, θυμίτος ὄν, ἀπε- λεύσῃ ὅσον ὑπόω, καθώς καὶ οἱ πρὸ σοῦ πάντες. Καὶ οὐαί σοι, εἰ τὸν βαρὺν φόρτον τῆς ἀμαρτίας ἐπιφερόμενον ἀπελεύσῃ ἐκεῖ ὅπου κρίσεις δικαία καὶ ἀνταπόδοσις τῶν ἐργῶν ἑστὶ, καὶ μὴ ἀπορ- ρίψης τούτον, ῥαδίας ὅσης τῆς ἀποθέσεως.

Ὁ Ναχὼρ τοῖνυν, κατανυγεῖς τὴν ψυχὴν ἐπὶ τοῖς λόγοις τούτως, ἐφη. Καλῶς εἶπας, ὁ βα- σιλεύ, καλῶς. οἶδα γὰρ κἂν τὸν ἄληθινον καὶ ἀφευδὴ Θεόν, δὲ ὅσον τὰ πάντα γέγονε, καὶ τὴν μέλλουσαν κρίσιν ἐπίσταμαι, ἀπὸ πολλῶν Γρα- φικῶν ρημάτων ταύτην ἀκηκοῶς· ἀλλ' ἡ πονηρὰ συνήθεια καὶ ἡ τοῦ παλαιοῦ ἐπήρεια πτερνιστοῦ 258 τοῦς ὀφθαλμοὺς ἑτύφλωσε τῆς καρδίας μου, καὶ σκότος βαθὺ περέχυσε μου τῷ λογισμῷ· νυνὶ δὲ ἐτὶ τῷ ρήματι σου, τὸ κάλυμμα τὸ ξοφῶδες ἀπορρίψας, τῷ φωτὶ προσδραμοῦμαι τῷ προσ- ὁποιοῦ Κυρίου. ὦσος ἔλεησε με, καὶ θύραν ἀνοίξει μετανοίας τῷ πονηρῷ δούλῳ καὶ ἀπο- στάτη, εἰ καὶ ἄδυνατον δοκεῖ μοι ἄφετει γενέσθαι τῶν ψάμμων βαρυτέρων μου πταισμάτων, ὅν ἐν γνώσει καὶ ἁγνοίᾳ ἡμαρτον νηπίοθεν καὶ μέχρι ταύτης μου τῆς ἡλικίας καὶ πολιάς.

Ταῦτα ὡς ἧκουσεν ὁ τοῦ βασιλέως νῖός, εὐθὺς
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 wo 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-


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διανίσταται καὶ θερμότερος τὴν ψυχὴν γίνεται. καὶ τῶν λογισμὸν τοῦ Ναξώρ πρὸς ἀπογνωσίν συγκύπτοντα ἀναλαμβάνειν ἀρχεται, καὶ στερρό-

tερον περὶ τὴν Χριστοῦ πίστιν διατιθέναι, Μη-

deis, ὃ Ναξώρ, λέγων, μηδεῖς ἐστο σοι περὶ τοῦτο δισταγμός. γέγραπται γὰρ δυνατὸν εἶναι τῷ Θεῷ καὶ ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραὰμ: ὁπερ τί ἄλλο ἢ τοῦτό ἐστιν, ὡς ὁ πατὴρ ἐφη Βαρλαάμ, τὸ ἐξ ἀνελπίστων καὶ πάσαις κατακραυγητοῖς ἀνομίαις δύνασθαι σω-

θήματι, καὶ δούλους γενέσθαι Χριστοῦ, ὅσ ὁ ἀκραν φιλανθρωπίας ὑπερβολὴν πᾶσι τοῖς ἐπι-

στρέφουσι τὰς ὑπακίες διήλοντες πῦλας, οὔδειν τῶν πάντων τὴν τῆς σωτηρίας ἀποκλείσας ὅδος,

ἀλλὰ συμπαθῶς τοὺς μετανοοῦντας δεχόμενοι; διὰ ταῦτα γὰρ καὶ τοῖς περὶ πρώτην καὶ τρίτην,

ἐκτὸς τε καὶ ἐννάτην καὶ ἐνδεκάτην ὡρὰν προσ-

ελθοῦσι τῷ ἀμπελώμενοι κατ' ἵσον ἀφορίζεται ὁ μισθὸς, ὡς τὸ ἀγιόν φησιν Ἐυαγγέλιον ὡστε,

κἂν μέχρι τοῦ ὅπως ἐν ἀμαρτίαις κατεγέρασας, 259 ἐὰν θερμῶς προσέλθης, τῶν αὐτῶν τοῖς ἐκ νεό-

τητος ἀγωνισμένοις ἀξιωθῆσθαι γερῶν.

Πολλὰ δὲ καὶ ἑτέρα περὶ μετανοιάς λαλήσας ὁ θειότατος νεανίας τῷ παλαιωθέντι ἐν κακοῖς Να-

χώρ, καὶ ὅλων γενέσθαι τὸν Χριστὸν ὑποσχό-

μενος καὶ ἐγχυνθάμενος τὴν ἀφέσιν, καὶ πληρο-

φορήσας αὐτῶν ὡς ἐτοιμὸς ἐστιν ὁ ἀγαθὸς ἀεὶ τοῦ

δέχεσθαι τὴν μετάνοιαν, τὴν νεοσοκνιάν ψυχῆν

αὐτοῦ οῦτι τις φαρμάκοις καταμαλάζεις, καθαρὰν

ἐχαρίσατο τὴν ὑγιείαν. ἐφη γὰρ εὐθὺς ὁ Ναξώρ

πρὸς αὐτῶν. Σὺ μέν, ὃ εὐγενεστάται τὴν ψυχὴν

μᾶλλον ἢ τὸ σῶμα, καλῶς μεμυμημένος τὰ θαυ-

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mediately he arose, and his heart waxed warm, and he began to try to raise Nachor's courage which was drooping to despair, and to confirm it in the faith of Christ, saying, 'Let no doubt about this, Nachor, find place in thy mind. For it is written, God is able of these very stones to raise up children unto Abraham. What meaneth this (as father Barlaam said) except that men beyond hope, stained with all manner of wickedness, can be saved, and become servants of Christ, who, in the exceeding greatness of his love toward mankind, hath opened the gates of heaven to all that turn, barring the way of salvation to none, and receiving with compassion them that repent? Wherefore to all that have entered the vineyard at the first, third, sixth, ninth or eleventh hour there is apportioned equal pay, as saith the holy Gospel: so that even if, until this present time, thou hast waxen old in thy sins, yet if thou draw nigh with a fervent heart, thou shalt gain the same rewards as they who have laboured from their youth upwards.'

With these and many other words did that saintly youth speak of repentance to that aged sinner Nachor, promising him that Christ was merciful, and pledging him forgiveness, and satisfying him that the good God is alway ready to receive the penitent, and with these words, as it were with ointments, did he mollify that ailing soul and give it perfect health. Nachor at once said unto him, 'O prince, more noble in soul even than in outward show, well instructed in these marvellous mysteries, mayst thou con-
μαστά μυστήρια ταύτα, μένοις ἐν τῇ καλῇ ὁμολογίᾳ μέχρι τέλους, καὶ μηδείς ταύτην χρόνος ἢ τρόπος τῆς σῆς ἐκτέμοι καρδίας· ἐγὼ δὲ πορεύ-σομαι ἐξ αὐτῆς τὴν ἐμὴν ξητῶν σωτηρίαν, καὶ διὰ μετανοίας τὸν Θεόν ἐξελευσόμενον ὑπὲρφορ-γία. οὐκ ἔτι γὰρ τὸ τοῦ βασιλέως ὁφομαί πρόσωπον, εἰ σὺ μόνον θελήσεις. περιχαρής δὲ γενόμενος ὁ τοῦ βασιλέως νῦς καὶ ἀσμένως τὸν λόγον δεξάμενος, περιλαβῶν αὐτὸν κατεφίλει, καὶ ἐντεῦθε πρὸς τὸν Θεόν εὐξάμενος ἐκπέμπει τοῦ παλατίου.

'Εξέλθων δὲ ὁ Ναχώρ κατανευγμένος τὴν ψυχῆν ἐπὶ τὴν βαθύτητν ἀλλείπτει ὡς ἐλαφὸς ἔρημοι, καὶ μοναχοῦ τινος, ἱεροσύνης περικει-μένου ἄξιαν, καταλαμβάνει στῆλαιον, ἐνθα ἐκέκρυπτο ἐκεῖνοι διὰ τὸν ἐπικείμενον φόβον. τοῦτῳ δὲ θερμότατα προσπίπτει, πλύνει τοὺς πόδας διάκρυσι, τὴν ποτε μιμούμενος πόρνην, καὶ τὸ θείον ἐξαίτείται βάπτισμα. ὁ τοίων 260 ἱερεὺς, θείας δὲν χάριτος πεπληρωμένος, ἢσθη τε λίαν, καὶ παραχρήμα, ὡσπερ ἔθος, κατηχήσας αὐτὸν, δὲ ἡμερῶν οὐκ ὀλίγων τελειοὶ τῷ βαπτι-σματι εἰς ὅνομα τοῦ Πατρὸς καὶ τοῦ Τίου καὶ τοῦ Ἀγίου Πνεύματος. ἔμεινε δὲ Ναχώρ μετ' αὐτοῦ μετανούσι ἢν ἐφ' οίς ἦμαρτε, καὶ εὐλογῶν τὸν Θεόν τοῦ μὴ βουλόμενον ἀπολέσθαι τινά, ἀλλὰ πάντων τὴν ἐπιστροφὴν ἐκδεχόμενον καὶ μετανοοῦντας φιλανθρώπως δεχόμενον.

"Εσθεν δὲ μαθῶν τὰ κατὰ τὸν Ναχώρ ὁ βασιλεύς, καὶ ἀπογυνοῦ ἢς εἰχεν ἐλπίδος ἐπ' αὐτῷ, ἠδὼν δὲ καὶ τοὺς σοφοὺς αὐτοῦ καὶ παράφρονας ρήτορας οὕτως ἀνὰ κράτος ἦττη-

Luke vii. 37, 38

Ez. xviii. 23

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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 into the depths of the 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
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θέντας, ἐν ἀμηχανίᾳ ἦν. καὶ ἐκείνους μὲν ὑβρεσὶν ἀπειραὶ καὶ ἀτιμίαις βαλὼν, οὕς δὲ καὶ βουνεύρους σφοδρῶς μαστιγώσας καὶ ἄσβολη τὰς ὁψεις περιχρίσας, ἐξέβαλε τοῦ ἑδίου προσώπου αὐτὸς δὲ καταγινώσκειν ἠρέπατο τῆς τῶν ψευδωνύμων θεῶν ἀσθενείας, εἰ καὶ μὴ τελείως τῷ φωτὶ Χριστοῦ προσβλέψαι τέως ἡθέλησε. τὸ γὰρ τῆς περικεμένης αὐτῶ ἀχλύος παχὺ νέφος κατεῖχεν ἐτὶ τὰς ὅρισεις αὐτοῦ τῆς καρδίας. ἀλλ' οὗτοι οὐκ ἐτὶ τοὺς νεωκόρους ἑτίμα, οὔτε μὴν ἔορτάς ἦγε καὶ σπονδάς ἐπέτελε τοῖς εἰδώλοις: ἀλλὰ σαλευομένην εἶχε τὴν διάνοιαν ἀμφοτέρωθεν, ἐνθεὶ μὲν τῆς ἀσθενείας καταγινώσκων τῶν θεῶν αὐτοῦ, ἐκείνην δὲ τὴν ἀκριβείαν δεδομένην τῆς εὐαγγελικῆς πολυτείας καὶ δυσ- ἀποστάστος τῶν ποιηρῶν ἔχουν ἐθὼν. 1 πάνυ 261 γὰρ ταῖς ἴδοναι κατεδουλοῦτο τοῦ σώματος, καὶ ὅλος ἦν πρὸς τὰ πάθη αἰχμαλώτον δίκην ἀγόμενος, καὶ μεθύων, ὁ φησὶν Ἡσαίας, ἀνεν οἶνου, καὶ ὡσπερ ὑπὸ κηροῦ τῆς ποιηρᾶς συνηθείας ἐλκόμενος.

Οὕτως οὖν τοῦ βασιλέως δυσὶ παλαιώτος λογισμοῖς, ὁ εὐγενεστάτος αὐτοῦ νιός, καὶ τῷ ὅτι βασιλικωτάτην κεκτημένον ψυχήν, ἤρεμῶν ἦν ἐν τῷ παλατίῳ αὐτοῦ, τὸ τῆς φύσεως αὐτοῦ γενναίου κόσμου καὶ βεβηκός διὰ τῶν ἐργῶν πάση παριστῶν. θέατρα γὰρ καὶ ἀγώνες ὑπ' ὑπων καὶ κυνηγεῖσιν μελέτη, καὶ πάσαι αἱ τῆς νεότητος κειμα σχολαί καὶ ἀπάται, τὰ τῶν ἀφρόνων ψυχῶν δελεάσματα, παρ' οὔθεν ἐλογίζοντο αὐτῷ ἀλλ' ὅλος τῶν τοῦ Χριστοῦ ἐξήρτητο ἐντολῶν, 1 ν.1. θεῶν, "gods."
wits' end. Them he visited with terrible outrage and dishonour, scourging some severely with whips of ox-hide, besmearing their eyes with soot, and casting them away from his presence. He himself began to condemn the impotence of the gods falsely so called, although as yet he refused to look fully at the light of Christ, for the dense cloud of darkness, that enveloped him, still bound the eyes of his heart. Howbeit he no longer honoured his temple-keepers, nor would he keep feasts, nor make drink-offerings to his idols, but his mind was tossed between two opinions. On the one hand, he poured scorn on the impotence of his gods; on the other, he dreaded the strictness of the profession of the Gospel, and was hardly to be torn from his evil ways, being completely in slavery to the pleasures of the body, and like a captive drawn towards sinful lusts, and being drunken, as saith Esay, but not with wine, and led as it were with the bridle of evil habit.

While the king was thus wrestling with two opinions, his noble and truly royal-hearted son dwelt at peace in his palace, proving to all men by his deeds the nobility, order and steadfastness of his nature. Theatres, horse-races, riding to hounds, and all the vain pleasures of youth, the baits that take foolish souls, were reckoned by him as nothing worth. But he hung wholly on the commands of Christ for whom he yearned, his heart being
καὶ αὐτὸν ἐπόθει τρωθεὶς τὴν ψυχήν ἔρωτι θείῳ. αὐτὸν ἐπόθει τὸν ὄντως ποθητόν, οὐς ἔστιν ὅλος ἡλικασμὸς καὶ ἐπιθυμία, καὶ ἀκόρεστος ἐφεσις.

Εἰς μνήμην δὲ ἐρχόμενος τοῦ διδασκάλου Βαρκλαὰμ, καὶ τὸν ἐκείνου ἐνοπτριζόμενος βίον, ἐρωτὶ τὴν ψυχὴν ἐθέλγετο, καὶ ὅπως αὐτὸν ἰδοὶ ἐφρόντιζεν ἐπιμελέστατα, καὶ τοὺς λόγους αὐτοῦ ἐν τῇ καρδίᾳ περιφέρου ἀλήτως, οἰονεὶ ξύλον ἢν πεφυτευμένον παρὰ τοῖς ψαλμικοῖς ὑδασίν, ἀρδεύομενον ἀδιαλείπτως καὶ ὀραίους προσάγον καρποὺς τῷ Κυρίῳ. πολλὰς γὰρ ψυχὰς τῶν τοῦ διαβόλου ἐρρύσατο ἄρκυνων καὶ τῷ Χριστῷ 262 προσήγαγε σεσωσμένας: πολλοὶ γὰρ εἰς αὐτὸν φοιτῶντες λόγων ἀπήλαυνοι σωτηρίων, ἐξ δὲ οὐκ ὀλυγοὶ, τὴν πλάνην φυγόντες, τῷ σωτηρίῳ προσέδραμον λόγῳ· ἄλλοι δὲ, μακρὰν τοῖς θύμι βιῶν χαίρειν εἰπόντες, τὴν ἀσκητικὴν ὑπεισήλθον παλαιότατον. αὐτὸς δὲ εὐχαίς ἐσχόλαζε καὶ νηστείαις, καὶ συχνῶς ταύτην ἀνεπέμπε τὴν φωνήν, Ὁ Κύριε, λέγων, Κύριε μου καὶ Βασιλέω, ὦ ἐγὼ ἐπίστευσα, ἐφ’ ὄν ἐγὼ κατέφυγον καὶ τῆς πλάνης ἔρρυσθην, ἀπόδος μισθὸν ἄξιον τῷ θεράποντί σου Βαρκλαὰμ, ἀνθ’ ὄν μοι τῷ πλανηθέντι σὲ ὑπέδειξε, τὴν ὀδὸν τῆς ἀληθείας καὶ τῆς ζωῆς· καὶ μὴ στερήσῃς με ἀνθίς ἰδεῖν τὸν ἐν σῶματι ἀγγελόν ἐκεῖνον, ὦ ὄν ἐστιν ὁ κόσμος ἐπίγειος, καὶ σὺν αὐτῷ τελέσαι τὸ λοιπὸν τῆς ζωῆς μου, ὢν, κατ’ ἱχνος τῆς αὐτοῦ πολιτείας περιπατήσας, εὔαρεστήσω σοι 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 thee to me, 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' ἐκεῖνο δὲ καιροῦ πανήγυρις ἢν τῶν ἑυνούμων θεῶν δημοτελῆς ἐν τῇ πόλει ἐκείνης ἔδει δὲ τὸν βασιλέα παρείναι τῇ ἑορτῇ καὶ θυσίων δαφιλεία ταύτην κοσμῆσαι. Ἄλλ' ἐδείδεσαν οἱ νεωκόροι, ὅροιντες αὐτὸν ἁμελῶς περὶ τὸ σέβας αὐτῶν καὶ χλιαρῶς διακείμενον, μὴ ποτὲ ἁμελήσει τῆς ἐν τῷ ναῷ παρουσίας, καὶ στερηθεὶςν αὐτοὶ τῆς διδομένης αὐτοῖς βασιλικῆς δωρεᾶς καὶ τῶν λοιπῶν προσόδων. Ἀναστάντες ἑκατοστόν ἔδει τοῦ βασιλέας διακείμενον τῇ ἑορτῇ, ἐνθα κατάκει τὴν τις μαγικαῖς σχολάζουσας τέχναις, καὶ τῆς εἰδωλικῆς πλανής θερμότατος ὑπάρχον προασπιστής. Θεοῦ ὡνομα αὐτῶν ὅν καὶ ὁ βασιλεὺς έτίμα διαφερόντως, καὶ φίλον ἡγεῖτο καὶ διδάσκαλον, διὰ τῆς αὐτοῦ λέγουν μαντείας εὐθενουμένην προκύπτειν τῆν αὐτοῦ βασιλείαν ὅς εἰς αὐτῶν πόλεως οἱ μὴ ἱερεῖς τῶν εἰδώλων ἀφικόμενοι τοῦτο εἰς βοὴθειαν προσεκαλούντο, καὶ τὴν ἐγγυνομένην τῷ βασιλεῖ τῶν θεῶν κατάγωσιν δήλην ἐποίουν, οὐ τε τὸν βασιλέως πεποίηκε νῖός, οἷα δὲ κατ' αὐτῶν ὁ Ναξὼρ δεδημηγορῆκε, καὶ ὡς, Ἐι μὴ αὐτὸς, φασὶν, ἐλεύσῃ βοηθήσων ἡμῖν, πᾶσα ἐξελιπέν ἐλπίς, πάντα ἀπόλολε τὰ τῶν θεῶν σεβάσματα· σὺ γὰρ μόνος ἡμῖν ὑπελείφθης τῆς συμφορᾶς παραμύθιοι, καὶ ἐπὶ σοι τὰς ἐλπίδας ἐθέμεθα.
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 ever 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.’
Ἐκστατεύει τοῖς ὁ Θεούδας μετὰ τῆς συμπαρούσης αὐτῶ σατανικῆς στρατιᾶς, καὶ κατὰ τῆς ἀληθείας ὀπλίζεται, πολλὰ τῶν πονηρῶν πνευμάτων καλέσας, ὡς πρὸς τὰ φαινα συνεργεῖν οἷς προθύμως, καὶ οἷς ἐκεῖνος λεί διακόνοις ἐχρήτο- μεθ' ὧν παραγίνεται πρὸς τὸν βασιλέα.

Ὡς δὲ ἐμπιρύθη τῷ βασιλεῖ ἡ ἀφίξεις αὐτοῦ, καὶ εἰσῆλθε, ράβδου μὲν κατέχον βαῖνη, μηλωταρίων δὲ περιεξωσμένος, ἀνέστη ὁ βασιλεὺς τοῦ θρόνου, καὶ τοῦτον προσυπαντήσας ἢπασάτο, καὶ θρόνου 264 ἐνεγκὼν πλησίων αὐτοῦ συνεδρίαξεν πεποίηκεν. εἶτα λέγει Θεούδας τῷ βασιλεῖ. Βασιλεῦ, εἰς τοὺς αἰώνας ξῆθι, τῇ τῶν μεγίστων θεῶν εὐμενεία σκεπόμενος. ήκουσα γὰρ ἀγώνια σε μέγαν ἀγωνί- σασθαι κατὰ τῶν Γαλιλαίων καὶ λαμπροτάτους διαδίμασι νίκης καταστεθῆναι. διὸ ἐλήλυθα, ἵνα εὐχαριστήριον ἐορτὴν ὁμοῦ τελέσωμεν, νεανι- σκους τε ωραίους καὶ κόρας εὐσπότους τοῖς ἀθανάτοις θεοῖς καταθύσωμεν, ταύρους τε ἐκατόν καὶ ξάφια τοῦτοι πλείστα προσενέγκωμεν, ὡς ἢν ἔχοι- μεν αὐτοὺς καὶ εἰς τὸ έξῆς συμμάχους ἀνττήτους, ὅλον ἢμῖν τῶν βίων ἐξομαλίζοντας.

Πρὸς ταῦτα ὁ βασιλεῖς. Οὐ νευκήκαμεν, ἔφη, ὁ πρεσβύτα. οὐ νευκήκαμεν, ἀλλ' ἀνά κράτος μᾶλλον ἒπτιμεθα. οἱ γὰρ ὑπὲρ ἡμῶν καθ' ἡμῶν ἐξαίφνης γεγόνασι. παράβακχον τε καὶ μανικήν καὶ ἀσθενῆ τὴν ἡμετέραν εὐρόντες παράταξιν, τέλεον ταύτην κατέβαλον. νυνὶ δὲ, εἰ τίς σοι δύναμις πρὸσεστὶ καὶ ἵσχυς εἰς τὸ βοηθῆσαι τῇ κάτω κειμένῃ θρησκείᾳ ἡμῶν καὶ ταύτην αὐθίς ἀνορθώσαι, 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 hecatomb 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· Τάς μὲν τῶν Γαλιλαίων ἐνστάσεις καὶ ματαιολογίας μὴ φοβοῦ, βασιλεῦ· τίνα γὰρ εἴσι τὰ παρ' αὐτῶν λεγόμενα πρὸς ἄνδρας λο- γικοὺς καὶ ἐχεφρονας; ἀτιμα, ἐμοὶ δόξαν, ῥαδίως καταβληθήσεται μᾶλλον ἢ φύλλον ἀνέμῳ κατα- σεισθέν. οὐδὲ γὰρ κατὰ πρόσωπον μον ἑλθεὶν ὑπομενοῦσι μὴ ὅτι γε καὶ λόγον συνάραι καὶ εἰς προτάσεις μοι καὶ ἀντιθέσεις χωρῆσαι. ἀλλ', ἵνα τούτῳ τε τὸ προκείμενον ἀγώνισμα καὶ πάν ὀτιοῦ ἄν βουληθέημεν ἐπ' εὐθείας ἡμῖν γένοιτο 265 καὶ κατὰ ροῦν τὰ πράγματα χωρῆσεις, τὴν ἐορτὴν κόσμησον ταῦτην τὴν δημοτελῆ, καὶ τὴν εὐμέ- νειαν τῶν θεῶν ὀσπέρ τι κραταιῶν περιβαλοῦ ὑπόλου καὶ εὖ σοι γένηται.

Ὁύτω καυχησάμενος ὁ ἐν κακίᾳ δυνατὸς εἶναι ἀνομίαν τὸ ὅλην τὴν ἡμέραν μελετήςας (συμβέθηκ- γέσθω γὰρ ἡμῖν ὁ Δαυίδ), ἀνατροπὴν δὲ θολεράν, καθὰ φησὶν Ἡσαίας, τῷ πληθῶν ποτίσας, συν- εργίᾳ τῶν συμπαρωματοῦντος αὐτῷ ποιηρῶν πνευμάτων ἐπιλαβέσθαι τὸν βασιλέα παντάπασι τῶν πρὸς σωτηρίαν ὑπομιμησκόντων λογισμῶν πεποίηκε καὶ τῶν συνήθων πάλιν ἐπιμελῶς ἔχεσθαι. ἔνθεν τοῖς καὶ γραμμάτων βασιλικῶν πανταχοῦ διαπεφοιτήκοτον τοῦ συνελθεῖν πάντας ἐν τῇ μυσαρᾷ πανηγύριε αὐτῶν, ἢν ἰδείν συρ- ρέοντα τὰ πλήθη, πρόβατα τε καὶ βόας καὶ διάφορα γένη ζῴων ἀγώμενα.

Πάντων τῶν συνεληλυθότων, ἄναστάς ὁ βασιλεὺς μετὰ τοῦ ἀπατεώνος Θεουδά πρὸς τὸν ναὸν ἐχώρει, ταύρους καταθύσαι φέρων ἐκατὸν εἴκοσι καὶ ξύλα πολλά. καὶ ἑτέλουν τῇ ἐπάρατον αὐτῶν ἐορτὴν, ὡς περιηχεῦσαι μὲν τὴν πόλιν ὑπὸ
the oppositions 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 ἀλόγων ζῷων φωνῆς, τῇ δὲ τῶν θυσιῶν κυσίγι καὶ αὐτοῦ μολύνεσθαι τὸν ἄερα. τούτων οὕτω τελεσθέντων, καὶ τῶν τῆς πονηρίας πνευμάτων λίαν ἐγκαυχησάμενων ἐπὶ τῇ νίκῃ τοῦ Θεουδα, καὶ χάριτας αὐτῶν ὀμολογησάντων τῶν νεωκόρων, εἰς τὸ παλάτιον αὕθες ἐπανῆκεν ὁ βασιλεὺς. καὶ φησὶ τῷ Θεουδά, Ἰδοὺ δῆ, καθά 266 ἐκέλευσας, οὐδεμίαν ἐνελίπομεν στουδὴν ἐπὶ τῇ λαμπροφορίᾳ τῆς πανηγύρεως καὶ δαφνεία τῶν θυσιῶν. καιρὸς οὐν ἦδη τὰ ἐπηγγελμένα πληρώσαι καὶ τὸν ἀποστατήσαντα τῶν ἡμετέρων σεβασμάτων νῦν μου τῆς πλάνης ἀναρρύσασθαι τῶν Χριστιανῶν, καὶ τοῖς εὐμενεῖς καταλλάξαι θεοῖς. ἐγὼ γὰρ τέχνην πᾶσαν καὶ χείρα κινήσας οὐδεμίαν εὑρόν τοῦ κακοῦ θεραπεῖαν· ἀλλὰ πάντων κρέστων τῆς αὐτοῦ γνώμην ἐθεασάμην. εἰ πρῶς αὐτῶν ἐνέτυχον καὶ ήπίως, οὐδὲ τὸν νοῦν μοι προσέχοντα όλως εὐρίσκον εἰ αὐστηρῶς ἐχρησάμην καὶ ἐμβριθῶς, εἰς ἀπόνοιαν μᾶλλον αἰρόμενον ἐθέωρον. τῇ σῇ λοιπὸν σοφία τὰ τῆς ἐπελθοῦσις μου συμφοράς ἀνατίθημι. εἰ οὖν, ταύτης ἀπαλλαγεῖς διὰ σοῦ, τὸν ἐμὸν αὕθες ὄψομαι νῦν σὺν ἑμοὶ τοῖς θεοῖς μου λατρεύοντα καὶ τῶν ἐπιθυμῶν τῆς ἐνηδόνου ζωῆς ταύτης καὶ βασιλείας ἀπολαύοντα, στῆλην σοι ἀνεγείρας χρυσῆν, ἵσα θεοῖς θῆσομαι παρὰ πάντων τιμᾶσθαι εἰς τῶν ἐπίοντα ἀτελεύτητον χρόνον. 'Ο Θεουδας τοῖς οὖσ εὐήκοιον ὑποκλίνας τῷ πονηρῷ, καὶ παρ' ἐκείνου μνηθεῖς βουλὴν πονηρᾶν καὶ ὀλέθριον, ἀλώσα τε καὶ στόμα αὐτῶν γενόμενος, φησὶ πρὸς τὸν βασιλέα: Εἰ χειρώσα- 267 446
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
σθαί τὸν σὸν βούλει νιόν, καὶ κεφῇν αὐτῷ τὴν ἐνστασιν θείναι, εὐρηταί μοι τέχνη πρὸς ἦν οὐδὲ ἀντέχειν δύνατος ἔσται, ἀλλὰ βίον μαλαχθῆσεται ὁ ἀτεράμων καὶ ἀμείλικτος αὐτοῦ λογισμὸς ἡ κηρὸς πυρκαῖα σφοδροτάτη ὁμιλήσας. ὁ δὲ βασιλεὺς, τὸν μάταιον οὐτῷ διακεῦνσε φυσώντα ἰδὼν, πρὸς ἠδονὴν εὐθὺς καὶ φαινότητα μετεβάλλετο, ἐλπίσας τὴν ἀκόλαστον ἐκείνην καὶ θρασείαν γῆκασαν τῆς θεοδιδάκτου καὶ φιλοσοφίας γεμοῦσης περιγενέσθαι ψυχῆς. Καὶ τῆς ἡ τέχνη μαθεῖν ἤρετο. τότε Θεοῦ ὦσει ξυρὸν ἱκονιμένον ύφαίνει τὸ κακούργημα καὶ δεινῶς ἀρτύει τὰ φάρμακα. καὶ ὅρα σφίσμα κακότεχνον καὶ ύποβολὴν τοῦ πονηροῦ. Πάντας, φησίν, ὁ βασιλεῦ, τοὺς παρισταμένους τῷ νῷ σου καὶ ὑπηρετοῦντας μακρύνας ἀπ' αὐτοῦ, γυναικας εὐειδεὶς καὶ λίαν περικαλλεῖς, καὶ κεκοσμημένας εἰς τὸ ἐπαγωγότερον, συνεῖναι αὐτῷ διψικώς καὶ καθυπηρετεῖν, συνδιαίσθαθαι τε καὶ συνανλίζεσθαι, πρόσταξον. ἐγὼ δὲ, τῶν πνευμάτων ἐν τῶν εἰς τὰ τοιαύτα μοι τεταγμένον ἐπαποστείλας αὐτῷ, βιαίότερον τὸ τῆς ἠδονῆς πῦρ ἀνάψω. καὶ ἀμα τῷ συγγενεσθαι αὐτὸν μιᾷ καὶ μόνῃ τῶν τοιούτων γυναικῶν, εἰ μὴ πάντα ἔξει σοι κατὰ γνώμην, παροπτέος ἐγὼ τῷ λοιπῷ σοι καὶ ἄχρηστος, καὶ τιμωριῶν μεγίστων, οὐ τιμῶν, ἄξιος. οὐδὲν γὰρ 268 ὡς ὡς γυναικῶν ἐπάγγεσθαι καὶ θέλγειν τοὺς ἀρρένων λογισμοὺς πέφυκε. καὶ ἀκούσαν διηγήσεως τῷ ἐμῷ συμμαρτυροῦσης ῥήματι.
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.'
XXX

Βασιλεὺς τις παιδὸς ἀμοιρῶν ἀρρενὸς ἐνίατο λίαν τὴν ψυχὴν ἀχθόμενος, καὶ ἀτύχημα τοῦτο οὐ μικρὸν λογιζόμενος. ἐν τούτοις ὅπων αὐτῷ ὄντι γεννᾶται νῦς· καὶ χαρᾶς ἐπὶ τούτῳ τὴν καρδίαν ἐπεπλήρωτο ὁ βασιλεὺς. εἶπον δὲ αὐτῷ οἱ τῶν ἰατρῶν ἐπιστήμονες, ὡς, εἰ ἐντὸς τῶν δῶδεκα χρόνων ἦλθον ἡ πῦρ τὸ παιδίον τοῦτο ἱδοι, στερηθῆσεται παντάπασι τοῦ φωτός· τοῦτο γὰρ ἡ τῶν ὀμμάτων αὐτοῦ θέσις δηλοῖ. ταῦτα τὸν βασιλέα ἀκούσαντα λέγεται οἰκίσκον ἀντρῶδες ἐκ πέτρας τινὸς λαξεύσαι, κάκεισε τὸν παῖδα μετὰ τῶν τιθηνοῦντων αὐτὸν κατακλείσαντα, μηδόλως, μέχρι συμπληρώσεως τῶν δῶδεκα ἑναυτῶν, φωτὸς ὑποδείξαι μαρμαρυγην τὸ παράπτων. μετὰ δὲ τὴν συμπλήρωσιν τῶν δῶδεκα ἑτῶν ἔξισθη τοῦ οἰκίσκον τῶν παιδῶν μηδὲν ὅλως τοῦ κόσμου θεοσάμενον, καὶ κελεύει ὁ βασιλεὺς πάντα κατὰ γένος παραστήσαντας ὑποδείξαι αὐτῷ, ἀνδρᾶς μὲν ἐν ἑνὶ τόπῳ, ἀλλαχοῦ δὲ γυναικας, ἐτέρωθι χρυσὸν, ἀργυροῦ, ἀλλαχόθεν μαργαρίτας τε καὶ λίθους πολυτελεῖς, ἴματια λαμπρὰ καὶ κόσμια, ἄρματα περικαλλῆ μετὰ ὑποτίου βασιλικῶν χρυσοχαλίων σὺν τάπησιν ἀλουργοῖς, καὶ ἀναβάτας ἐπὶ αὐτοῖς ὀπλοφόρους, βουκόλια τε βοῶν καὶ ποίμνια προβάτων. καὶ, ἀπλῶς εἰπεῖν, πάντα στοιχεῖδον ὑπεδείκνυσιν τῷ παιδί. πυθανομένου δὲ αὐτοῦ τί τούτων ἐκάστον καλεῖται, οἱ τοῦ βασιλέως 269 ὑπασπισταῖ καὶ δορυφόροι τὴν ἐκάστου κλησίν ἐδήλουν. ὡς δὲ τὴν κλήσιν τῶν γυναικῶν ήρετο
'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 years 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 years were past, never suffered him to see the least ray of light. After the fulfilment of the twelve years, 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
μαθείν, τὸν σπαθάριον τοῦ βασιλέως χαριέντως εἰπείν, δαίμονας αὐτάς καλείσθαι, αἱ τοὺς ἀνθρώπους πλανῶσιν. ἦ δὲ τοῦ παιδὸς καρδίᾳ τῷ ἐκείνων πόθῳ πλέον τῶν λοιπῶν ἐθέλχθη, ὡς οὖν, πάντα περιελθόντες, πρὸς τὸν βασιλέα ἐπανήγαγον αὐτὸν, ἑπηρώτα ὁ βασιλεὺς τι ἀρεστὸν αὐτῷ τῶν ὀφθέντων ἐφάνη. Τί, φησίν ὁ παῖς, ἀλλ' ἢ οἱ δαίμονες ἐκείνοι, οἱ τοὺς ἀνθρώπους πλανῶντες; οὐδενὸς γὰρ τῶν ὀφθέντων μοι σήμερον, ἡ τῇ ἐκείνων φιλίᾳ ἐξεκαύθη μοι ἡ ψυχή. καὶ ἐθαύμασεν ὁ βασιλεὺς ἐκείνος ἐπὶ τῷ ρήματι τοῦ παιδὸς, καὶ οίον ἔστι τυραννικὸν χρήμα γυναικῶν ἔρως. καὶ σὺ τούτων μὴ ἄλλως οἶον ὑποτάξαι σου τὸν νιῶν, ἡ τοῦτω δὴ τῷ τρόπῳ.

Δέχεται τῶν λόγων ἀσμένως ὁ βασιλεὺς. καὶ παράγονται αὐτῷ ἔξ ἑπίλογης κόραι ὄρατε καὶ περικαλλεῖς, ἢς καὶ κόσμῳ λαμπρῶνας διαγεῖ καὶ ὅλως πρὸς τὸ ἐπαγωγὸν εὐτρεπίσας, τοὺς μὲν θερίποντας καὶ ὑπηρέτας τοῦ νιῶν πάντας ἐκβάλλει τοῦ παλατίου, ἐκείνας δὲ ἀντικαθίστησιν. αὐταὶ οὖν περιεφύοντο αὐτῷ, συνεπλέκοντο, πρὸς τὴν μυσαρᾶν αὐτῶν συνουσίαν ἥρεθίζον, διὰ πάντων σχημάτων τε καὶ ῥήματων ἐκκαλούμεναι πρὸς ἱδονήν. οὐκ εἰχεν ἔτερον τοῖς προσβλέψαι ἡ ὁμιλήσαι, ἡ συναριστήσεις αὐτὰς γὰρ ἦσαν αὐτῷ πάντα. καὶ ταῦτα μὲν ὁ βασιλεὺς ἐποίει. Θεοδάς 270 δὲ πάλιν τὸ πονηρὸν ἐκείνῳ καταλαβὼν σπῆλαιον, καὶ εἰς τὰς βίβλους ἑγκύψας τὰς ταῦτα ἑνεργεῖν δυναμένος, καὶ ἐν τῶν πονηρῶν πνευματῶν καλέσας, εἰς πόλεμον ἐκπέμπει τοῦ στρατιώτον τῆς Χριστοῦ παρατάξεως. οὐκ εἰδὼς ὁ ἄθλιος οἶον ἐμελλε γέλωτα ὑποστήναι καὶ αἰσχύνης πληροῦ.
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 the army of Christ. But the wretch little knew what laughter he should create against
σθαι σὺν πάση τῇ ὑπ’ αὐτὸν δαιμονικὴ φάλαγμι. 

Luke xi. 26

τὸ δὲ πονηρὸν πνεῦμα, ἀλλὰ τε πονηρότερα συμ- 

παραλαβὼν πνεῦματα, τῶν κοιτῶνα καταλαμβάνει 

τοῦ γενναίου παιδός, καὶ ἐπιπτήσει αὐτῶ λαβρό-

tatou ἀνάγαι τῆς σαρκός τὴν κάμινον. καὶ ὁ 

μὲν πονηρὸς ἑνδον ἀνέφλεγεν· αἱ δὲ τὴν ὀψιν 

ἐυπρεπείς, τὴν δὲ ψυχήν καὶ λιὰν δυσειδεῖς, κόραι 

ἐξοθὲν τὴν πονηρὰν ἐχορήγουν ὕλην.

Ἡ δὲ καθαρὰ ἐκείνη ψυχῆ τῆς προσβολῆς αἰ- 271 

σθομένη τοῦ πονηροῦ, καὶ τοῦ πολέμου ὀρῶσα τῶν 

ἀτόπων λογισμῶν ἐπ’ αὐτὴν σφοδρῶς ἐρχόμενον, 

diæταράττετον· καὶ λύσεν εὐρεῖν τὸν τοσοῦτον 

κακοῦ ἐπεξῆτει, καθαρὸν τε ἐαυτὸν παραστῆσαι 

τῷ Χριστῷ, καὶ μὴ τῷ βορβώρῳ τῶν παθῶν 

καταχράναι τὴν ἁγίαν ἐκείνην στολὴν, ἢν αὐτὸν ἢ 

τοῦ ἁγίου βαπτίσματος ἡμφιάσματο χάρις. εὐθὺς 

οὖν ἔρωτι ἀνθίστησιν ἔρωτα, τῷ ἀκολάστῳ τῶν 

θεικῶν, καὶ εἰς μνήμην ἀγεί ἐαυτὸν τῆς ὀραίο-

tητος ἐκείνης καὶ ἀνεκκλαλήτου δόξης Χριστοῦ 

tοῦ ἀθανάτου νυμφίου τῶν καθαροτάτων ψυχῶν, 

καὶ τοῦ νυμφὼν ἐκείνου καὶ γάμου, οὕτε 

ἐλεεινῶς ἐκβάλλονται οἱ τῶν νυμφικῶν σπιλώ-

σαντες χιτώνα, δεδεμένοι χείρας καὶ πόδας, εἰς 

τὸ ἐξώτερον σκότος. ταῦτα λογισάμενοι καὶ 

σύνδεκρυς γενόμενοι, ἔτυπτε τὸ στήθος, οἷα 

κακοῦς κηφήνας τοὺς πονηροὺς ἐκείθεν λογισμοὺς 

φυγαδεύων. εἶτα διαναστάς καὶ χεῖρας εἰς σύμ-

ραν διάρας, θερμοὶ δάκρυσι καὶ στεναγμοῖς 

tοῦ Θεοῦ ἐπεκαλεῖτο πρὸς συμμαχίαν, καὶ ἐλεγε· 

Κύριε παντοκράτορ, ὁ μόνος δυνάτος καὶ οἰκτή-

μων, ἡ ἐλπὶς τῶν ἀπηλπισμένων, ἡ τῶν ἀβοη-

θητῶν βοήθεια, μνήσθητί μου τοῦ ἀχρείου σου

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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 mischief, 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 are 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-
Ps. xxii. 20

Ps. xxxv. 10

doúloν ἐν τῇ ὀρᾷ ταύτῃ, καὶ ἰλέω μοι ἐπὶ βλεψον ὀμματι, καὶ ῥύσαι ἀπὸ βομφαίας δαίμονικῆς τὴν ψυχὴν μου καὶ ἐκ χειρὸς κυνὸς τὴν μονογενὴ μου. καὶ μὴ ἕασης ἐμπεσεῖν με εἰς χείρας ἐχθρῶν μου, μὴ δὲ ἐπιχαρεῖσαν μοι οἱ μισοῦντες με· καὶ μὴ ἐγκαταλύης με καταφθαρίται ἐν ἀνομίαις, 272 καὶ καθυβρίσαι μου τὸ σῶμα ὅπερ ἁγνὸν σοι παραστῆσαι ἐπηγγειλάμην. σε γὰρ ποθῶ, καὶ σοὶ προσκυνῶ τῷ Πατρὶ καὶ τῷ Τιθ καὶ τῷ Ἀγίῳ Πνεύματι υἱὸν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας. καὶ ἐπειπὼν τὸ ἁμὴν, θείας ἡσθετο παρακλῆσεως υπερανόθεν αὐτῷ ἐπιφοιτησάσης, καὶ οἱ πονηροὶ υπεχώρουν λογισμῷ αὐτὸς δὲ μέχρι πρώτας εὐχόμενος διετέλεσε. καὶ γνοὺς τὰ μηχανήματα τοῦ δολίου, ἡρξατο ἐπὶ πλεῖον πιέζειν τὸ σῶμα τροφῆς ἐνδεία καὶ δύψη, καὶ τῇ ἀλλῃ ταλαιπωρίᾳ, ὁλοκύκτον μὲν ἐπιτελῶν στάσεις, ἑαυτὸν δὲ ἀναμμηνήσκων τῶν πρὸς τὸν Θεὸν ὁμολογῶν, καὶ ύπογράφων τῷ λογισμῷ τὴν ἔκειθεν τῶν δικαίων λαμπρότητα, τὴν ἡπειλημένην τε τοῖς φαύλοις γένειαν ἀνιστορόν ἐναργέστατα· ὅπως μή, ἀργὴν καὶ ἀνετον ὁ ἐχθρὸς εύρων τὴν ψυχὴν, λογισμῶς αὐτῷ πονηροὺς ῥαδίως ὑποσπείρῃ, καὶ τὸ καθαρὸν ἐπιθυμόσῃ τῆς διανοίας. πάντοθεν 273 τοῖς ἐχθρὸς ἐξαπορηθεῖς, καὶ παντελῶς ἀπαγορεύσας ἐλεῖν τῶν γενναίων, ἑτέραν ἐρχεται ὁ δεινὸς ἀπάτην ποικιλωτέραν, ὁ ἀεὶ ποτὲ πονηρὸς ὁν καὶ τὸ τεχνάζονς καὶ βλάπτειν οὐδαμῶς ἀπολείπων. εἰς ἐργον γὰρ ἀγαθεῖν τὰ ὑπετεταλμένα αὐτῷ παρὰ τῷ Θεοῦ μυρία γέγονε σπουδὴ, καὶ οὐτω πάλιν τὰ φάρμακα ἀρτύει. Ἔναν γὰρ ὑπεισελθὼν 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 εὐμορφότατη, θυγάτηρ οὐσα βασιλέως, καὶ αἰχμάλωτος τῆς ἱδίας ἄλλοτρωθεῖσα πατρίδος, τῷ βασιλεί ἐδὲ Ἅβενηρ ὡς μέγιστον τι προσαχθεῖσα δόρων, ἢν, ὡς πάνυ ὀφαντάτην οὖσαν, εἰς ὁλισθὸν καὶ ὑποσκελισμὸν τοῦ νίου ὁ πατὴρ ἢν ἀποστείλας, ταύτην ὁ ἀπατεὼν ὑπεισέχεται, καὶ λόγους αὐτῆς ὑποτιθῆσι, πάνω τὸ σοφὸν καὶ συνετὸν ἐμφαίνοντας τοῦ ταύτης λογισμοῦ. πάντα ὅμως πρὸς κακίαν μηχανήματα ῥαδίως ὁ πονηρὸς μετέρχεται. εἴτε, τῷ τοῦ βασιλέως νῦν ἐκ δεξιᾶς προσπεσων, φίλτρον ἐυτίθησαν αὐτῷ τῆς κόρης, διὰ τὸ νομεχὲς δῆθεν αὐτῆς καὶ κόσμον, καὶ διὰ τὸ εὐγενὴ σύνο καὶ βασιλικῆς οὖσαν σειρᾶς 274 τῆς πατρίδος ἁμα καὶ δόξης ἐστερήθησαί. πρὸς τούτοις καὶ λογισμοὺς ὑποσπείρει τοῦ ἀπαλλάξαι αὐτὴν τῆς εἰδωλομανίας καὶ Χριστιανὴν ποιῆσαι.

 Tauτa δὲ πάντα μηχαναὶ ἦσαν τοῦ δολίου δράκοντος. οὕτω γὰρ τὴν ψυχὴν διατεθεὶς ὁ τοῦ βασιλέως νῦς καὶ μηδένα λογισμὸν ῥυπαρὸν ἡ ἔρωτα ἐμπαθὴ βλέπων ἐν ἑαυτό πρὸς τὴν κόρην σαλεύμενον, ἀλλ' ἡ μόνον συμπάθειαν καὶ ἐλεος τῆς τε συμφορᾶς καὶ τῆς ψυχικῆς ἀπολείας, οὐκ ἦδει ἀδαιμονικὴν εἶναι μηχανὴν τὸ πράγμα· οὕτως γὰρ σκότος ἐστὶν ἑκεῖνος καὶ τὸ φῶς ὑποκρίνεται. ὡς γὰρ ὀμιλεῖν ἐρξατο τῇ κόρῃ ὁ τοῦ βασιλέως νῦς καὶ τὰ τῆς θεογνωσίας αὐτῆς προσπαλεῖν λόγια, Σύνες, λέγον, ὁ γὰρ, τὸν ἤνωτα εἰς τοὺς αἰῶνας Θεόν, καὶ μὴ τῇ πλάνῃ ταύτῃ τῶν εἰδώλων καταφθαρῆς, ἀλλὰ τὸν Δεσπότην ἐπίγνωσι καὶ δημιουργὸν τούδε

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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 παντός, καὶ μακαρία ἐσθη νυμφευθεῖσα τῷ ἀθανάτῳ νυμφίῳ. πολλὰ δὲ τοιαύτα νουθετοῦντος αὐτοῦ, εὐθὺς τὸ πονηρὸν πνεῦμα ὑπαγορεύει τῇ γυναικὶ τὰ τῆς ἀπάτης υφαπλῶσαι θήρατρα καὶ 275 πρὸς τὸν τῆς ἐμπαθείας κατασύραι βόθρον τὴν θεοφιλή ψυχὴν ἐκείνην, καθὰ ποτὲ καὶ τῷ γενάρχῃ πεποίηκε διὰ τῆς Εὐας, τοῦ παραδείσου καὶ τοῦ Θεοῦ ταλαπώρως φεῦ ἐξορίσας, καὶ κατʼ εὐδόκικον αὐτοῦ ἀντὶ τῆς μακαρίας καὶ ἀθανάτου ἔως γενέσθαι παρασκευάσας.

'Ως γὰρ ἤκουσεν ἡ κόρη τὰ ῥήματα ἐκεῖνα τὰ πάσης πεπληρωμένα σοφίας, ἀσύνετος οὖσα οὐ συνήκεν· ἄλλα τοιαύτας ἔδιδον τὰς ἀποκρίσεις, ὡς ἄτε γλῶσσα καὶ στόμα τῷ πονηρῷ γενομένη, καὶ φησιν· Εἰ τῆς ἔμης, ὃ δὲσποτα, σωτηρίας φροντίζεις, καὶ προθυμὴ τῷ Θεῷ σου προσαγαγεῖν με καὶ τὴν ταπεινὴν ψυχὴν μου σώσαι, ποιήσον καὶ αὐτὸς μίαν μου αἰτήσιν, καὶ, πᾶσιν εὐθὺς τοῖς πατρῴοις μου θεοῖς ἀποταξαμένη, τῷ σῷ συντάξομαι Θεῷ, μέχρι τελευταίας αὐτοῦ λατρεύουσα ἀναπνοῆς, καὶ μισθὸν λήψῃ τῆς ἔμης σωτηρίας καὶ πρὸς τὸν Θεόν ἐπιστροφῆς.

Τὸν δὲ, Τίς ἡ ἄξιώσις, ὁ γὰρ εἰπόντος, 276 ἐκεῖνη καὶ σχῆμα καὶ βλέμμα καὶ φθέγμα καὶ ὅλην ἑαυτὴν πρὸς τὸ θέλγειν καταστήσασα, Συνάφθητι μοι, ἔφη, γὰρ μοι κοινωνία, καὶ γὰρ σου τοῖς προστάγμασι χαίρουσα ἐξακολουθήσω.

'Ο δὲ, Μάθην, φησίν, ὃ γὰρ, τοιαύτην μοι προέτεινας σκληρῶς ἄξιώσιν· τῆς μὲν γὰρ σῆς ἵσχυρὸς κήδομαι σωτηρίας, καὶ τοῦ βυθοῦ τῆς ἀπωλείας ποθὲ σε ἀνελκύσαι· μολύναι δὲ τὸ 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 damsel heard Ioasaph's words fulfilled
with all wisdom, being without understanding, she
understood them not, but made answer thus, becom-
ing 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
σομά μου δὲ αἰσχρᾶς μίξεως βαρύ μοι καὶ πάντη ἀδύνατον. Ἡ δὲ, ὀληρ ἀριστεῖον τὴν ὀδύν αὐτῷ καὶ διαλειάνουσα, Ἰωανάτ, φησί, τοιαῦτα φθέγγη σὺ, ὁ πάσης πεπληρωμένος σοφίας; ἴνατι μολυσμὸν τὸ πράγμα καὶ αἰσχρὰν ἐκάλεσας μῖξες; οὐκ ἄμυντος γὰρ εἰμι κἀγὼ τῶν Χριστιανικῶν βιβλίων· ἀλλὰ πολλαῖς μὲν δέλτοις ἐν τῇ πατρίδί μου ἐνέτυχον, πολλῶν δὲ ὁμιλοῦντων μοι Χριστιανῶν ἀκήκοα. οὐ γέγραπται τοῖς ἐν τοῖς τῶν καθ᾽ ὑμᾶς βιβλίων, Τίμιος ὁ γάμως καὶ ἣ κοίτῃ ἀμάνττος; καὶ, Κρείσσον γαμεῖν ἢ πυροῦσθαι; καὶ, ὁ Θεὸς συνέξευξεν ἀνθρώπος μὴ χωρίζετω; οὐ πάντας τοὺς πᾶλαι δικαίους, πατριάρχας τε καὶ προφήτας, γάμῳ συναφθήναι αἵ Τραφαὶ διδάσκουσιν ύμῶν; οὐ Πέτρον ἐκεῖνον ἐν τοῖς καὶ κορυφαῖον τῶν ἀποστόλων φατὲ γεγονέναι, γαμετήν γέγραπται ἐσχηκέναι; τίςιν οὖν αὐτὸς πειθόμενος μολυσμὸν τοῦτο καλεῖς; τίνων μοι δοκεῖς, δέσποτα, τῆς ἄληθείας τῶν δογμάτων ύμῶν ἀποπλανᾶσθαι. Ὅ δὲ, Ναὶ, φησίν, ὃ γνώρισιν οὖν οὕτως ἔχει ταῦτα πάντα καθὼς εἰρήκας. ἐφείται γὰρ τοῖς βουλομένοις γὰρ κοινωνεῖν ἀλλὰ οὐ τοῖς ἀπαξ ἐπαγγελλομένοις τῷ Χριστῷ παρθενεύειν. ἐγὼ γὰρ, ἔξοτε τῷ λοιπῷ ἐκαθαρίσθην τοῦ θείου βαπτισματος, τῶν τῆς νεότητος καὶ ἀγνοίας μοι πταισμάτων καθαρὸν ἐμαυτὸν παραστήσατο τῷ Χριστῷ συνεταξάμην καὶ πῶς τὰ ὀμολογημένα Θεῷ διάλυσαι τολμήσω; Ἔφη δὲ αὕτης ἡ γυνῆ· Ἔστω καὶ τοῦτο σου τὸ θέλημα, καθὼς βούλουι. ἄλλην δὲ μικράν τινα.
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 it as of defilement 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 thing of his own vow of chastity proving to him, from the Scriptures, the holiness of wedlock.'
καὶ οὐδαμώνῃ πλήρωσον ἐπιθυμίαν μου, εἶπεν ὁ Θεὸς ἐν ἀληθείᾳ τῆς ψυχῆς μου θελεῖς σῶσαι. συνεγενοῦ καὶ ταύτη τῇ νυκτὶ καὶ μόνον, καὶ τοῦν κατατρυφήσαι με κάλλους ποίησον, τῆς ἐμῆς ᾑτός ἐμπλήσθη ὁραιότητος. καὶ λόγον σοι δίδωμι, ἃμα προὶ Χριστιανῆ ἡγενόθαι καὶ πάσαν ἐκφυγεῖν τὴν τῶν θεῶν μου λατρείαν. καὶ ἔσται σοι οὐ μόνον συγγυομὴν ἐνεκεν τῆς οἰκονομίας τάντας, ἀλλὰ καὶ δωρεῖν ἀντάμειψες παρὰ τῷ Θεῷ σοι ἐνεκα τῆς ἐμῆς σωτηρίας. Χαρὰ γὰρ, φησίν ἡ Γραφὴ σου, γίνεται ἐν ὠραίῳ 278 ἐφ’ ἐνί ἀμαρτωλῷ μετανοοῦντι. εἰ οὖν χαρὰ γίνεται ἐν ὠραίῳ δι’ ἐπιστροφὴν ἀμαρτωλοῦ, τῷ προξένῳ τῆς ἐπιστροφῆς σοῦ μέγας ἐπο- φείλεται μισθός; ναὶ, οὕτως ἔχει, καὶ μὴ ἀμφί- βαλλε. οὐ πολλὰ δὲ καὶ οἱ ἄρχηγοι τῆς θρη- σκείας ὑμῶν ὑπόστολοι κατ’ οἰκονομίαν ἐποίουν, παραβαίνοντες ἐσθ’ ὅτε ἐντολήν ἐνεκα μείζονος ἐντολῆς; οὐ τὸν Παῦλον λέγεται περιστοκύλι τῶν Τιμόθεου, ἐνεκα κρείπτονος οἰκονομίας; καὶ τοῖς παράγοντος Χριστιανοῖς ἡ περιτομὴ λειγόμεισται· ἀλλ’ ὅμως ἐκεῖνος οὐ παρητήρησεν τοῦτο ποιῆσαι. καὶ πολλὰ τοιαῦτα ἐν ταῖς Γραφαῖς σου εὑρήσεις. εἰ οὖν κατὰ ἀλήθειαν, καθὼς λέγεις, σῶσαι μου τὴν ψυχὴν ζητεῖς, τὴν μικρὰν μου ταύτην ἐπι- θυμίαν πλήρωσον. καὶ ἐγὼ μὲν τελεία σοι κοινωνία γάμου συναφθήμι ζητοῦσα, ἐπεὶ σοὶ οὐ καταθύμιον ἔστι τοῦτο, οὐκ ἔτι σε καταναγ- κάζω, τά ἀρεστά σοι πάντα ποιῶντα· λοιπὸν καὶ αὐτὸς μὴ πάντῃ βδελύξῃ· ἀλλ’, ὑπακούσας μου τὸ ἅπαξ τοῦτο, σώσεις με, τῆς δεισιδαιμονος 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 comeliness. And I give thee my word, that, with daybreak, 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 seest 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
πλάνης ῥυσάμενος, τὰ δεδογμένα δὲ σοι εἰς τὸ ἐξῆς ποιήσεις διὰ βίου παντὸς.

Οὕτω λέγουσα (καὶ γὰρ εἰχε τὸν εἰσηγούμενον, ὦ καὶ τὰ ὅτα ὑπείχεν αὐτὴ κρυφῶς· καὶ Γρα-


φῶν ἐμπειρὸς ὁ λῃστὴς ἦν, ὁ τῆς κακίας ὅντως ἰημιουργὸς καὶ διδάσκαλος), τοιαύτα τοιγαροῦν λέγουσα καὶ ὑποσαίνουσα, δίκτυα τε καὶ παγίδας ἐκ δεξιῶν τε καὶ ἐξ. εὐωνύμων αὐτῷ περιπλέ-


κουσα, τὸν πύργον αὐτοῦ τῆς ψυχῆς διασαλεύειν ἥρχετο, τὸν τόνον τε ὑποχαλάν αὐτοῦ τῆς προ-


θέσεως, καὶ τὴν γνώμην μαλακωτέραν ποιεῖν. ὁ 279 δὲ σπορεύσ τῆς κακίας καὶ τῶν δικαιῶν ἔχθρός, σαλευμένην αὐτοῦ τὴν καρδίαν ἰδὼν χαρᾶς ἐμπλεὼς γεγονὼς φωνεῖ παρευθῦ τὰ σὺν αὐτῷ παραγενόμενα τῆς ποιημάτας πνεύματα, Ὀράτε, κράζων, ὅπως ἡ κόρη αὐτῆς διανύσας ἐπείγεται ἀ


οὐκ ἡδυνηθημεν ἡμεῖς ἀνύσαι. δεῦτε οὖν, ἱσχυ-


ρῶς νῦν ἐπιπέσωμεν αὐτῷ: οὐχ εὐρήσομεν γὰρ ἀλλον καιρὸν οὕτως ἐπιτίθειον τὸ θέλημα πλη-


ρῶσαι τοῦ πέμψαντος ἡμᾶς. ταῦτα συλλαλήσας ὁ δολιόφρων τοῖς ἑαυτοῦ κυσίν, ἐπεμβαίνουσι τῷ Ἰη-


στοῦ στρατιωτῇ, πάσας αὐτοῦ τῆς ψυχῆς τῶς δυναμεῖς παράξαντες, καὶ δεινὸν ἔρωτα τῆς κόρης ὑποθέμενοι, πῦρ τε σφοδρότατον ἐπιθυμίας ἐκκαύσαντες ἐν αὐτῷ.

Ὁρῶν δὲ ἑαυτῶν ἐκεῖνοι ἱσχυρῶς φλεγόμενον καὶ πρὸς τὴν ἀμαρτίαν αἰχμαλωτιζόμενον, καὶ τοὺς λογισμοὺς αὐτοῦ τὴν σωτηρίαν τῆς κόρης καὶ πρὸς Θεὸν ἐπιστροφῆν, ὡς ἄγκιστρῳ δέλεαρ, τῇ προκειμένῃ πράξει περιτιθεμένους, καὶ ὁχλοῦν-


tas αὐτῷ τῇ τοῦ ἔχθροῦ ὑποβολῆ μὴ ἀμαρτίαν εἶναι 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 ψυχής βύθιον τι καὶ τετηκός, έαυτὸν εὐθὺς πρὸς εὐχὴν συντεί-
νει, καὶ ὁχετοὺς δακρύων εξ ὀφθαλμῶν δαψιλῶς
προχέων ἐβοά πρὸς τὸν δυνάμενον σῶζειν τοὺς
ἐπ’ αὐτῷ πεποιθότας. Ἐπὶ τοῖς, Κύριε, ἡλπισα·
μὴ κατασχυνθείην εἰς τὸν αἰῶνα, μηδὲ κατα-
γελασάτωσιν με οἴ ἐχθροί μου, τὸν τῆς σῆς
ἐχόμενον δεξιάς· ἀλλὰ παράστηθί μοι ἐν τῇ
ὁρᾷ ταύτῃ, καὶ κατὰ τὸ σὸν θέλημα εὐθυνοῦν τὰς
280 ὀδοὺς μου, ἵνα δοξασθῇ τὸ ὄνομά σου τὸ ἐνδοξὸν
καὶ φοβηρὸν ἐπ’ ἐμοί τῇ οἰκέτῃ σου, ὦτι εὐλο-
γητὸς εἰ εἰς τοὺς αἰῶνας. ἀμήν.

Ἐφ’ ἱκανάς δὲ ὀρας μετὰ δακρύων εὐξάμενος
καὶ πολλὰ γονυκλιτήσας, καθήκεν ἐαυτὸν ἐπὶ
toῦ ἐξάφους. καὶ ὑπνώσας μικρὸν, ὅρα ἐαυτὸν
ὑπὸ τινῶν φοβηρῶν ἀρπαγέντα, καὶ τόπους οὕς
οὐδέποτε ἐωράκει διελθόντα, καὶ ἐν τοῖς γενόμενον
μεγίστῃ πεδιάδι ὀραίοις ἀνθέσι καὶ λίαν εὐόδεσι
κομώσῃ, ἕνθα φυτὰ μὲν ἔόρα παντοδαπὰ καὶ
ποικίλα, καρποῖς δὲνοις τισὶ καὶ θαυμασίους
βρίθοντα, ἵθελεν τε ἠδυστοῖς καὶ ἀγαθάθαι ποθε-
νοῖς. τὰ τοῦ φύλλα τῶν δένδρων λυγρῶν ὑπήχει
αὔρα τινὶ λέπτοτάτη, καὶ ἀκόρεστοι καὶ ἥρα-
στάτην ἐκπέμποντα εὐωδίαν κινούμενα, θρόνοι
τε ἀνέκειτο ἐκ καθαρωτάτου χρυσίου καὶ λίθων
tιμῶν κατεσκευασμένοι, λαμπρῶν οἷαν αἰγλῆς
ἀφιέντες, καὶ κλίναι ἐν ἔξαλλοις τισὶ στρωμαίναι
καὶ τῷ κάλλει τὴν διήγησιν νικόσαις κατηγλαί-
σμέναι. ὑδατὰ τε παρέρρει διανυή λίαν καὶ
αὐτὰς εὐφραίνοντα τὰς ὁράσεις. τὴν δὲ θαυ-
ματὴν ταύτην καὶ μεγάλην πεδιάδα οἱ φοβηροὶ
ἐκεῖνοι διαγγόντες αὐτὸν εἰς πόλιν εἰσῆγαγον
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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
ἀρρήτω των λαμπρότητι ἀποστίλβουσαν, ἐκ χρυσίων μὲν διανυσοὺς τὰ τείχη, λίθων δὲ ὅν οὔδεὶς πώποτε ἑώρακε τὰς ἐπάλξεις ἔχουσαν ἀνεγγυγερμένας. οὐ τὼς ἀν ἐκείνης εὔποι τὸ κάλλος τῆς πόλεως καὶ τήν φαίδροτητα; φῶς ἀνωθὲν 281. πυκνὰ ταῖς ἀκτῖσι διάττον πᾶσας αὐτῆς τὰς πλατείας ἐπλήρουν καὶ υπόπτεροι τινες στρατιαί, αὐτὴ ἐκάστη φῶς οὕσαι, ταύτη ἐπεδήμουν, μέλος ἄδουσαι ἀκοὴ βροτεία μιθέαπτε ἄκουσθεν. καὶ φωνῆς ἦκουσε λεγούσης: Αὐτὴ ἡ ἀνάπαυσις τῶν δικαίων: αὐτὴ ἡ εὐφροσύνη τῶν εὐαρεστησάντων τῷ Κυρίῳ. ἐκείθεν οὖν ἐξαγαγόντες οἱ φρικω- δέστατοι ἄνδρες ἑκεῖνοι, εἰς τοπίσῳ ἄγειν ἔλεγον. ὃ δὲ, τῆς τερπνότητος ἐκείνης καὶ θυμῆδιας ὅλος γενόμενος, Μὴ στερήσητέ με, ἔλεγε, μὴ στερή- σητε, δυσωπώ, τῆς ἀρρήτου χαρᾶς ταύτης· ἀλλὰ δότε καμίνι ἐν μιᾷ τῆς μεγίστης ταύτης πόλεως γωνία διαιτᾶσθαι. οἱ δὲ, Ἀδύνατόν ἐστί νῦν, ἔλεγον, εὖνα σε ἐνταῦθα. ἀλλὰ κόπῳ πολλῷ καὶ ἱδροῦ ἔλευσθη ὡδε, ἐὰν ἐαυτὸν βιάσῃ.

Ταῦτα εἶπον καὶ, τὴν μεγίστην αὕτης πεδιάδα διελθόντες, εἰς τόπους ἀπήγκεκαν σκοτεινοὺς καὶ πάσης ἁγίας πεπληρωμένους, ὡς ὅροπον τῆς οραθείσης φαίδροτητος τὸ λυπηρὸν κεκτη- μένους. σκότος γὰρ ἦν ἀφεγγές καὶ ζωφερὸν παντελῶς. θλίψεως δὲ καὶ ταραχῆς τὸ πάν ἐπεπλήρωτο. ἐνθα κάμινος ἐξῆπτε πυρὸς ἀνα- φλεγμένη καὶ σκωλήκων γένος ἦν κολαστικῶν ἔρπον ἐκείσε. δυνάμεις δὲ τιμωρητικαὶ ἐφεστῶ- σαι τῇ καμίνῳ, καὶ τίνες ἔλεεινῶς τῷ πυρὶ 282 κατακαίομεθι. καὶ φωνῆ ἦκουσε λέγουσα: ὁ ὅτι τοῦ τῶν ἀμαρτωλῶν αὕτη ἡ κολασίς.
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 αἰσχραίς ἑαυτοὺς μολυνάντων· ἐπὶ τούτους ἐξῆγαγον αὐτὸν ἐκείθεν οἱ καὶ ἐἰσαγαγόντες. καὶ εἰς ἑαυτὸν εὐθὺς ἔλθὼν ἐντρομος ἦν ὀλος· δάκρυα δὲ ποταμίδου κατέδον οἱ ὀφθαλμοὶ αὐτοῦ. πάσα δὲ ἡ ὁραιότης τῆς ἀκολάστου κόρης ἐκείνης καὶ τῶν λοιπῶν δυσώδεστερὰ βορβόρου καὶ σαπρίας αὐτῷ λελόγιστο. στρεφὼν δὲ ἐν τῇ ψυχῇ τῶν ὀραθέντων τὴν μνήμην, τὸ πόθῳ τῶν ἁγαθῶν καὶ τῷ φόβῳ τῶν ἁνιαρῶν ἐκείνων ἐπὶ τῆς κλίνης κατέκειτο ἥκιστα ἐγερθῆναι δυνάμενος.

Ἀνηγγέλθη δὲ τῷ βασιλεῖ ἡ τοῦ νίου ἀρρωστία. καὶ ὡς ἐλθὼν ἐπηρώτα τί τὸ συμβάν. ὦ δὲ τὰ ὀραθέντα αὐτῷ διηγεῖται, καὶ φησιν· Ἰνατί παγίδα ἡτοίμασας τοὺς ποσὶ μου, καὶ κατέκαμψας τὴν ψυχὴν μου; εἰ μὴ γὰρ Κύριος ἐβοηθησέ μοι, παραβραχὺ παρὼκησεν ἃν τῷ ἄδη ἡ ψυχὴ μου. ἀλλ’ ὃς ἁγαθὸς ὁ Θεὸς τῷ Ἰσραήλ, τοὺς εὐθέσι τῇ καρδίᾳ· ὡς καὶ τὴν ἐμὴν ἐρύσατο ταπείνωσιν ἐκ μέσου σκῦμων. ἐκοιμήθην γὰρ τεταραγμένος. ἀλλ’ ἐπεσκέψατο με ξε ψον ὁ Θεὸς μου καὶ Σωτήρ μου, καὶ ἐδειξε μοι ὁ θεὸς ἀπεστέρησαν ἑαυτοὺς οἱ παροργίζοντες αὐτὸν, ὁ πάντων ὑπενθύμων εἰργάσατο. καὶ νῦν, ὦ πάτερ, ἐπεὶ οὗ τὰ ἔβυσσα τοῦ μὴ ἀκουσάι μου τῆς φωνῆς τῆς τὰ ἁγαθά σοι ἐπαδούσης, καν ἐμὲ μὴ κώλυς τὴν εὐθείαν 283 βαδίσαι ὄδον. τούτο γὰρ ποθῶ, τοῦτο ἐφίημαι, τοῦ πάντων ἀπαλλαγήμαι, καὶ τὸπους κατάλαβεῖν ἔνθα Βαρλαίμ ό τοῦ Χριστοῦ θεράπων τὰς οἰκήσεις ἐχει, καὶ σὺν αὐτῷ τὸ λοιπὸν τῆς παρουσίας 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, his eyes dropped tears, 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 Barlaam 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, ὁψει με θάττην τῇ λύπῃ καὶ ἀδημοσία νεκρῶν καὶ οὔτε σὺ τὸ λοιπὸν πατὴρ κληθήσῃ, οὔτε νίόν με ἐτὶ ἔξεις.

XXXI

Πάλιν οὖν ἄθυμία κατεσχε τὸν βασιλέα: πάλιν ἀπελέγετο ὅλην αὐτοῦ τὴν ζωήν, καὶ δεινὰ στρέφων ἐν ἐαυτῷ εἰς τὸ ἱδιον ἀπῆει παλάτιον. τὰ δὲ παρὰ τοῦ Θεουδᾶ ἀποσταλέντα τῆς πονηρίας πιεύματα κατὰ τοῦ θείου παιδὸς, ἐπανελθόντα πρὸς αὐτὸν, κατησχυμένα τὴν ἦτταν ἀνωμολόγει, κατοίς φιλοσευδῇ ὄντα· οὐκ ὅπλα γὰρ σαφῆς τῆς ἦττας ἔφερον ἐπὶ τῆς πονηρᾶς αὐτῶν ὁψεως. οὔ δὲ, Καὶ οἴτω, φησίν, ἀποθεοεῖς ὑμεῖς καὶ παλαιτώροι, ὡς ἑνὸς μειρακίου μὴ περιγενεσθαί; τότε τὰ πονηρὰ πινεύματα, θεία δυνάμει τιμωροῦμενα, εἰς φῶς ἀκοῦντα τὴν ἀλήθειαν ἡγεῖν, Οὐχ ὑπομένομεν, λέγοντα, οὐδὲ ἀντοφθαλμήσαι ὅλως τῇ τοῦ Χριστοῦ δυνάμει καὶ τῷ συμβόλῳ τοῦ πάθους αὐτοῦ, ὅν σταυρῶν καλοῦσιν. ἐκείνου γὰρ τυπουμένου, φθάνομεν ἀνακράτοις φεύγοντές τε καὶ διωδούμενοι πάντες οἱ τοῦ άέρος ἄρχοντες καὶ κοσμο-284 κράτορες τοῦ σκότους, πρὶν ἡ τελείως αὐτὸ τυπωθῆναι. ὦθεν καὶ τῷ νεανίσκῳ τοῦτῳ ἐπιπεσόντες δεινῶς ἐπαράξαμεν ὁ δὲ, τῶν Χριστοῦ ἐπικαλεσάμενος εἰς συμμαχίαν καὶ τῷ σημείῳ τοῦ σταυροῦ καθοπλίσας ἐαυτοῦ, ἡμᾶς τε διόσατο μετ' ὀργῆς καὶ ἀυφάλειαν ἐαυτῶ ἔθετο. μὴ μελλήσαντες οὖν εὑρομεν ὀργανον, δι' οὗ καὶ 474
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
τὸ πρωτοπλάστω ὁμιλήσας ποτε ὁ ἀρχων ἡμῶν τοῦτον ἐχειρόσατο. καὶ δὴ παρ’ οὗδεν ἐθέμεθα ἀν καὶ ἡμεῖς κενὴν τὴν ἐλπίδα τοῦ νέου, ἀλλ’ ἐπικληθεῖς αὐθίς ὁ Χριστὸς εἰς συμμαχίαν, πυρὶ τῆς ἀνωθὲν ὀργῆς ἡμᾶς καταφλέξας, φυγάδας εἰργάσατο. καὶ ἐγνώμενα μηκέτι πλησιάσατε αὐτῷ. οὔτω μὲν οὖν τὰ ποιηρὰ πνεύματα σαφῶς ἐγνώ-ρισε τῷ Θεοῦ τὰ γεγενημένα.

ราวิβες, πάντοθεν ἀπορούμενος, τὸν Ἐχειαν αὐθίς προσκαλεῖται, καὶ φησι: Τὰ μὲν δεδογμένα σου, σοφώτατε, πάντα πληρώσαντες, οὗδεμιὰν τὴν ὥφελειαν εὑρομεν’ νυνὶ δὲ, εἴ τις σοι ἑτέρα ὑπολείπεται ἐπίνοια, κακεύνῃς πεῖραν 285 ληψόμεθα: ἴσως εὐρῷ τινὰ τοῦ κακοῦ λύσιν.

Αἴτησαμένου δὲ τοῦ Ἐχειᾶ εἰς ὁμιλίαν ἐλθεῖν τοῦ νίοι, ἐσθεῖν συμπαραλαβῶν αὐτὸν, ὁ βασιλεὺς εἰς ἐπίσκεψιν ἀπέρχεται τοῦ νίοι. καὶ καθίσας λόγους ἐκίνησεν ὁ βασιλεὺς, ὄνειδίζων αὐτὸν καὶ μεμφόμενος ἐπὶ τῇ ἀνηκοία αὐτοῦ καὶ ἀνενδότῳ γνώμη. ἐκείνου δὲ τὰ αὐτά αὐθίς βεβαιοῦντος καὶ μηδὲν προτιμᾶν τῇ Χριστοῦ ἀγάπης βοῶντος, παρελθὼν εἰς μέσον, ὁ Ἐχειάς ἐφῆ: Τί κατέγνως, ὁ Ἰωάσαφ, τῶν ἀδαμά-των ἡμῶν θεῶν, ὦ τῇ ταυτοῦ ἀπέστης λατρείας, καὶ, τὸν σὸν πατέρα καὶ βασιλέα οὕτως παρ-οργίζων, μισητὸς παντὶ γέγονας τῷ λαῷ; οὐχὶ παρ’ αὐτῶν σοι τὸ ζῆν; οὐκ αὐτοὶ παρέσχον σε τῷ πατρὶ, τῆς αὐτοῦ ἀκούσαντες εὐχής καὶ τῶν τῆς ἀτεκνίας δεσμῶν λυτρωσίμενοι; πολ-λὰς δὲ ματαιολογίας καὶ ἀνωφελείς προτάσεις ὁ ἐν κακοῖς γηράσας προβαλλόμενος, καὶ συλ-λογισμοῦς ῥάπτων περὶ τοῦ κηρύγματος τοῦ 476
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 ehiding 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,
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Εὐαγγελίου, βουλόμενος τούτο μὲν χλευάζειν, τά δέ τῶν εἰδώλων κρατάνειν, ὅλιγον ἐπισχῶν ὁ τῆς ἄνω βασιλείας νῦς, καὶ τῆς πόλεως ἔκεινης πολίτης ἦν ἐπηξεν ὁ Κύριος καὶ οὐκ ἀνθρώπος, φησὶ πρὸς τὸν Θεοῦν.

Heb. viii. 2

Exod. x. 21  Ἀκούσον, ὁ πλάνης βυθὲ καὶ ὕππαρητοῦ σκότους ζοφωδέστερε, τὸ Βαβυλώνιον σπέρμα, τὸ τῆς Χαλάνεις1 πυργοποιίας ἐκγνον, δι’ ἦς ὁ κόσμος συνεχύθη, ματαιόφρου καὶ ἄθλιο γέρου, ὀνύπερ καὶ ἡ πυρὶ καὶ θείῳ κατακανθεῖσα 286

Gen. xix. 24

Jude 7

Dan. vii. 10

πεντάπολις ἐλαφροτέρα τοῖς ἀμαρτήμασι γέγονε. τι χλευάζειν ἐπιχειρεῖς τὸ τῆς σωτηρίας κήρυγμα, δι’ ἦς τὰ ἐσκοτισμένα ἐφωτίσθη, δι’ ἦς οἱ πεπλανημένοι τὴν ὁδὸν ἐυρον, δι’ ἦς οἱ ἀπολολότες καὶ δεινὸς αἰχμαλωτισθέντες ἀνεκλήθησαν; τί κρείττον, εἰπέ μοι, Θεῷ λατρεύειν παντοκράτορι σὺν Τιθ μονογενεὶ καὶ Πνεύματι Ἀγίῳ, Θεῷ ἀκτίστῳ καὶ ἀβανάτῳ, τῇ ἁρχῇ καὶ πηγῇ τῶν ἁγάθων, οὗ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, ὁ παρειστήκησαν χίλιαι χιλιάδες καὶ μύραι μυριάδες ἀγγελικῶν ταγμάτων καὶ οὐρανῶν, καὶ πλήρης ὁ οὐρανός καὶ ἡ γῆ τῆς δόξης αὐτοῦ, δι’ ὅτι τὰ πάντα ἐκ τοῦ μη ὄντος παρῆκθη, δι’ ὅτι κρατεῖται τὸ πᾶν καὶ συνέχεται καὶ τῇ προνοίᾳ αὐτοῦ διοικεῖται, τούτω βέλτιων λατρεύειν, ἡ δαίμονι ὀλεθρίοις καὶ ἀψίχοις εἰδώλοις, ὅτι ἡ δόξα καὶ ὁ ἐπαινός μοιχεία ἐστὶ καὶ παιδοφθορία καὶ τὰ λοιπὰ τῆς ἀνομίας ἔργα, ὁ περὶ τῶν ὡμέτρων ἀναγέγρα-πται θεῖον ἐν τοῖς συντάγμασι τῆς δεισιδαιμο-

1 Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος καὶ Χαλάνης, οὔτε πάροιχον φιλοδομήθη; 1s. 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 Chalanie, 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 increate 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 convicting
Is. i. 3

νίας ὑμῶν; οὐκ αἰδεύσθε, ταλαίπωροι, πυρὸς ἀκοιμήτου βορᾶ, ὁμοίωμα γένους Χαλδαίκων, οὐκ αἰσχύνεσθε νεκρὰ ξύλα προσκυνοῦντες, χει- 287 ρὸς ἀνθρωπίνης ἔργα; λίθον γὰρ λαξεύσαντες ἢ ξύλον τεκτονεύσαντες, θεον προσηγορεύσατε· εἶτα τῶν κάλλιστον ἐκ βουκολίων ταύρων λαβόντες, ἢ ἄλλο τυχὸν τῶν εὐπρεπεστάτων ζῴων, νεκρὺ σεβάσματι θύετε ἀνόητοι. τιμιωτέρων ἐστὶ σοι τοῦ σεβάσματος τὸ θύμα· τὸ μὲν γὰρ ξύλου ἀνθρωπος ἐποίησε, τὸ δὲ ξύλον ὁ Θεὸς ἐδημιούργησε. καὶ πόσον σοῦ μᾶλλον τοῦ λογικοῦ συνετῶτερον ἐστὶ τὸ ἄλογον ξύλον; τὸ μὲν γὰρ οἴδε τὸν τρέφοντα· σὺ δὲ τὸν Θεοῦ ἡγήσασας, δι' αὐτόν ἐκ τοῦ μη ὄντος παρῆχθη, δι' οὗ ξύλου καὶ συντετήρησας, καὶ καλεῖς θεόν, ὅπερ μικρὸν ἐβλεπες σιδήρῳ τυπτόμενον καὶ πυρὶ καιόμενον τε καὶ χωνεύμενον, καὶ σφύραις ἐλαυνόμενον, ὃν ἄργυρον καὶ χρυσὸν περιέθηκας καὶ χαμόθεν υψώσας ἐφ' ὑψηλῷ μετεώρισας· εἶτα, πεσὼν ἐπὶ τῆς γῆς, τοῦ ταπεινοῦ λίθου κεῖσαι ταπεινότερον, προσκυνῶν οὐ Θεὸν ἀλλὰ τὰ ἔργα τῶν χειρῶν σου τὰ νεκρὰ καὶ ἄψυχα. μᾶλλον δὲ 288 οὐδὲ νεκρὸν ἀν εἰς δίκαιον καλεῖσθαι τὸ εἴδωλον, πῶς γὰρ ἄν νεκρὸν εἰς τὸ μηδέποτε ζήσαν; ἀλλὰ τι καὶ νοῦν ἔδει ἐφευρεῖν αὐτῷ ὄνομα καὶ τῆς τοσ- αὐτῆς παραφροσύνης ἐπάξιον. ὁ μὲν γὰρ λίθων θρύπτεται, ὁ δὲ οὐστράκως κατάγωνυ, ὁ χαλκοὺς ἱοῦται, ὁ χρυσοὺς καὶ ὁ ἄργυρους χωνεύεται. ἀλλὰ καὶ πιπράσκονται οἱ θεοὶ σου, οἱ μὲν εὐώνοις, οἱ δὲ τίμησε ὁ πλείστης. οὐχ ἡ θεότης γὰρ αὐτοῖς, ἀλλ' ἡ ὑλή τῆς πολυτέλειαν δίδωσι. Θεοῦ δὲ τὸς ἀγοράζει; Θεοῦ τὸς πωλεῖ; θεος 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
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ἄκινητος πῶς ὄνομάζεται θεός; ἢ οὐχ ὅρις ὅτι ὁ μὲν ἐστῶς οὐδέποτε καθεξῆςται, ὁ δὲ καθεξόμενος οὐδέποτε ἀνίσταται;

Αἰσχύνθητι, ἀνόητε, χείρα θές ἐπὶ στόματι σῷ, μεμοραμένε, τὰ τοιαύτα ἐπαίνων. τῆς ἀληθείας γὰρ ἀλλοτριωθεῖσ, ψευδῆς τύποις ἐπελαυνήθης, ἀγάλματα πλάττων, καὶ τοῖς ἔργοις τῶν χειρῶν σου Θεοῦ περιπεθεῖσ ὄνομα. ἀνάνηψον, ἄθλιε, καὶ σύνες ὅτι πρεσβύτερος εἰ τῷ ὑπὸ σοῦ γενομένου θεοῦ. ταῦτα πολλῆς ἐστὶ μανίας. πέπεικας δὲ σαυτόν, ἀνθρώπος ὁν, Θεὸν δύνασθαι ποιεῖν. καὶ πῶς ἐνδέχεται τοῦτο γενέσθαι; ὅστε ὁ Θεὸν ποιεῖς, ἀλλὰ μόρφωμα ἀνθρώπου ἢ ζῷου τινός, μὴ γλώσσαν ἔχον, μὴ λάρνγα, μὴ ἐγκέφαλον, μὴ τῶν ἐντὸς τι; ὅστε οὔτε ἀνθρώπον ἐστὶν ὁμοίωμα, οὔτε ζῷον, ἀλλὰ ἄχρηστον πάντῃ καὶ ματαιότητος πλῆρες. τί οὖν τὰ ἀναίσθητα κολακεύεις; τί τοῖς ἀκινήτοις καὶ ἀνωφέλεσί προσκάθησαι; εἰ μὴ τέχνη παρή τοῦ λιθοξύου ἢ τοῦ τέκτονος ἢ τοῦ σφυροκόπου, θεόν οὐκ ἀν εἴχες. εἰ μὴ φύλακες παρεκάθησθο, ἀπόλεσας ἀν τὸν θεόν σου. ὃ γὰρ πολλάκις πόλεσ πολυανθρώπως ἀφρόνων εὐχέται 289 ὅς θεὸ διαφυλαχθῇναι, τοῦτο ὅλῳ παραμέ-

νουσι φύλακες ἵνα μὴ κλαπή. καὶ εἰ μὲν ἀρ-

γυροῦς ἢ χρυσοῦς ἐσται, ἐπιμελῶς φυλάσσεται-

εὰν δὲ ἢ λίθως ἢ πῆλινος, ἢ ἀλλὰς τινὸς τοι-

αῦτης εὐτελεστέρας ὑλῆς, εαυτὸν φυλάσσει-

ἰερωτέρος γὰρ ἱσως ἐστίν ὁ πῆλινος τοῦ χρυ-

σοῦ καθ' ὕμᾶς.

Οὐκ εἰκότως ἐστὶν ὑμᾶς τοὺς ἀφρόνας, τυφλοὺς καὶ ἀσυνέτους, δικαίως καταγελάσθαι, μᾶλλον δὲ πενθείσθαι; μανίας γὰρ τὰ ἐργα ὑμῶν, οὐκ εὔσε-482
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 rather to weep over you, as men blind and without understanding? Your deeds are deeds of madness.
βείας ἐστὶν. ὁ μὲν γὰρ πόλεμον ἀσκῆσας, στρατιωτικῆς ἀντίμμουν ἱδέας ἐξανοῦ ἱδρύσας, ἐκά-
λεσεν Ἄρην· ὁ δὲ γυναικομανοὺς ἐπιθυμίας τὴν ὕφυγὴν ἀπαντωσάμενος, ἐθεοποίησε τὸ πάθος,
'Αφροδίτην προσαγορεύσας. ἄλλος, τῆς ἑαυτοῦ φιλονίαις ἐνεκεν, ἐπλασεν εἰδωλον, ὅπερ ἐκάλεσε
Διώνυσον. ὁμοίως δὲ καὶ τῶν ἄλλων κακῶν ἐπι-
θυμηταὶ τῶν ἴδιων παθῶν ἑστησαν εἰδωλα· τὰ
πάθη γὰρ αὐτῶν θεοὺς ὁμόμασαν. καὶ διὰ τοῦτο
παρὰ τοῖς αὐτῶν βωμοῖς ἡνυπαθεῖς ἔστην ὀρχή-
σεις, πορνικῶν ἀσμάτων ἠχοὶ καὶ μανιώδεις ὄρμαι.
τίς δὲ αὐτῶν καθεξῆς τὴν βδελυγμαν
ἐξείποι πράξεν; τίς ἀνέξεται, τὰς ἐκεῖνον αἰσχρο-
λογίας καταλέγω, τὸ ἑαυτοῦ μολύναι στόμα;
ἀλλὰ πᾶσι δῆλα, καί ἡμέσ σιωπῶμεν. ταυτά
σοι τὰ σεβάσματα, θευδὰ τῶν ξοίων σου
ἀνασθητότερε, τούτοις με ἑπιτρέπεις προσκυνεῖν,
ταῦτα σέβεσθαι. τῆς σῆς ὁ πρὸς κακουργίας καὶ
ἀσυνέτου γνώμης ἡ βουλή ἀλλ' ὁμοίος αὐτῶν
gένους, σὺ τε καὶ πάντες οἱ πεποιθότες ἐπ' αὐτῶις.
 Ἠγὼ δὲ τῷ Θεῷ μου λατρέον, καὶ αὐτῷ 290
θυσία οἶλον ἐμαυτόν, τῷ Θεῷ τῷ κτίστῃ καὶ
προοριητῷ τῶν ἀπάντων διὰ τοῦ Κυρίου ἡμῶν
Ἱησοῦ Χριστοῦ τῆς ἑλπίδος ἡμῶν, δι' οὗ τὴν
προσαγωγὴν ἐσχήκαμεν πρὸς τὸν Πατέρα τῶν
φῶτων ἐν Πνεύματι Ἀγίῳ, δι' οὗ ἐξηγοράσθημεν
τῆς πικρᾶς δουλείας ἐν τῷ αἵματι αὐτοῦ. εἰ μὴ
ἡ γὰρ ἐπαύωσαν ἑαυτῶν μέχρι καὶ δουλὸν μορφῆς,
οὐκ ἂν ἡμέας τῆς νίκης ἡξιώθημεν. ἐτα-
πεινώθη γοῦν δι' ἡμᾶς, οὐχ ἀρπαγμὸν ἡγούμενος
tῆν θεότητα, ἀλλ' ὁ ἡμῖν διέμεινε, καὶ ὁ οὐκ ἦν

1 Τούτωσιν οὐκ ἀπηλώσεν ὡς ἀνθρώπος ὑπακούσαι, Max. Conf. Schol. 57d.
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 and 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
προσέλαβεν, ὡμίλησε τοῖς ἀνθρώποις, ἀνήλθεν ἐν τῷ σταυρῷ τῇ σαρκί αὐτοῦ, ἐτέθη τάφῳ ἐπὶ τρισὶν ἡμέραις, κατήλθεν ἐν τῷ ἁδη, καὶ ἐξῆγαγεν οὕς κατείχε δεσμίους ὁ δεινὸς κοσμοκράτωρ πεπραμένους ὑπὸ τῆς ἀμαρτίας. τίς οὖν ἐγένετο βλάβη αὐτῷ ἐκ τούτων, ὃ τι χλευάζει δοκεῖς; οὐχ ὅρας τὸν ἡλιον τούτον, πόσος καταπέμπει τὴν ἀκτίνα τόπος ἀχρίστους καὶ ἰτυπαροῖς; πόσα ἐπιβλέπει σώματα νεκρῶν ὄσωδότα; μή τις αὐτῷ προστρίβεται μῶρος; οὗ 291 τὰ ῥυπαρὰ μὲν καὶ σειστότα ἐξηραίει καὶ συφίγγει, τὰ ἐσκοτισμένα δὲ φωτίζει, καὶ αὐτὸς ἀσινης πάντη καὶ ἀνεπίδεκτος παντὸς ὑπάρχει ῥύπον; τὶ δὲ τὸ πῦρ; οὐ τὸν σίδηρον μέλανα λαβὼν ἐν ἑαυτῷ καὶ ψυχρόν, φλογοειδῆ ὅλον καὶ πεπυρωκτωμένον ἐργάζεται; μή τι μετέλαβε τῶν ἰδιωμάτων τοῦ σιδήρου; μή, τυπτομένου τοῦ σιδήρου σφύραις καὶ μαστιζομένου, πάσχει τι τὸ πῦρ ἤ βλάβην ὅλος ὑφίσταται;

Εἰ οὖν τὰ κτιστά ταῦτα καὶ φθαρτὰ οὐδὲν ἀπὸ τῆς κοινωνίας τῶν εὐτελεστέρων πάσχειν πέφυκε, τίνι λόγῳ, ἀνόητε σὺ καὶ λιθοκάρδιε, χλευάζειν με τολμᾶς λέγοντα ὅτι ὁ νῖός καὶ λόγος τοῦ Θεοῦ, οὐδόλως ἐκστάς τῆς πατρικῆς δόξης, ἀλλ’ ὁ αὐτὸς ὁ νῦν Θεός, ἐπὶ σωτηρία τῶν ἀνθρώπων ἀνείληφε σῶμα ἀνθρώπων, ἵνα τοὺς ἀνθρώπους κοινωνούσι ποιήσῃ τῆς θείας καὶ νοερᾶς φύσεως, καὶ ἐκ τῶν καταχθονίων τοῦ ἄδου ἐξ-αγαγὸν τὴν ἡμῶν οὐσίαν, τῇ οὐρανίῳ τιμήσῃ δόξη ἵνα τὸν ἄρχοντα τοῦ σκότους τοῦ αἰῶνος τούτου, τῷ προσλήψει τῆς σαρκὸς δελεάσας, χειρώσῃται, καὶ τὸ γένος ἡμῶν τῆς αὐτοῦ τυραννίδος ἐλευθερώσειεν. ἐνθεν τοι καὶ ὑπαθῶς 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, τὰς δύο παριστάν
φύσεις αὐτοῦ· ὃς μὲν γὰρ ἀνθρωπὸς σταυροῦται,
ὡς θεὸς δὲ σκοτίζει τὸν ἥλιον, κλονεῖ τὴν γῆν,
καὶ πολλὰ κεκοιμημένα ἐγέρει σώματα ἐκ τῶν
μνημάτων· πάλιν ὃς ἀνθρωπὸς θυήσκει, ὡς δὲ 292
θεὸς ἐξανίσταται σκυλεύσας τὸν ἄδην. διὸ καὶ
κέκραγεν ὁ προφήτης· ὡς ἐπικράνθη συναν-
τίσας σοι κάτω. ἐπικράνθη γὰρ καὶ ἐνεπαίχθη
ἀνθρωπὸν δοκῶν λαβεῖν ψιλόν, τῷ Θεῷ δὲ περι-
τυχών, καὶ κενὸς ἐξαίφνης γεγονός καὶ αἰχμά-
λωτος. ἐγείρεται τοιγαροῦ ως Θεός, καὶ ἀνέρχε-
ται εἰς οὐρανοὺς, ὅθεν οὐδαμῶς ἔχωρίσθη. καὶ
τὴν φύσιν ἠμῶν τὴν εὐτελή, τὴν πάντων ἀσυνε-
tωτέραν, τὴν ἀγρομοίνα καὶ ἠτιμωμένην, τῶν
πάντων ἀνωτέραν πεποίηκε, καὶ ἐπὶ θρόνου δόξης
ἐνίδρυσε, δόξης ἀποστίλβουσαν ἀθανάτου. τίς
οὖν αὐτῷ τῷ Θεῷ καὶ λόγῳ προσεγένετο ἐντεύθεν
βλάβη, ὅτι βλασφημεῖν ὀνὰ ἐρυθριά; τί δὲ;
βέλτιον ταῦτα ὁμολογεῖν, καὶ τοιούτων σέβεσθαι
Θεόν, ἀγαθὸν καὶ φιλάνθρωπον, ὃς ἐντελλεῖ
δικαιοσύνην, ἐγκράτειαν ἐπιτάσσει, καθαρότητα
νομοθετεῖ, ἔλεεῖν διδάσκει, πίστιν παρέχει, εἰρή-
νην κηρύσσει, αὐτοαληθεία ὁνομάζεται καὶ ἑστίν,
αὐτοαχάρτη, αὐτοαγαθότης· τούτων βέλτιον σέβε-
σθαι ἢ τοὺς θεοὺς σου, τοὺς πολυπαθεῖς καὶ
κακοὺς, τοὺς αἰσχροὺς καὶ τοὺς πράγμασι καὶ
τοῖς ὀνόμασιν; οὐαὶ ὑμῖν, τοῖς κλίθων λιθωδέ-
στεροι καὶ τῶν ἀλόγων ἀλογότεροι, τῆς ἀπω-
λείας νυί, τοῦ σκῶτος κληρονόμου· μακάριος δὲ
ἐγώ καὶ πάντες οἱ Χριστιανοί, Θεοῦ ἔχοντες
ἀγαθὸν καὶ φιλάνθρωπον. οἱ ἡμὰρ αὐτῶν λατρεύ-
ουνες, καὶ ὄλγον χρόνον ἐν τῷ υἱῶν 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 ἀθάνατων τῆς ἀνταποδο- σεως καρπῶν τρυγῆσον εἰ τῇ βασιλείᾳ τῆς 293 ἀτελευτῆτον καὶ θείας μακαριστητος.

XXXII

'Εφη δὲ πρὸς αὐτὸν ὁ Θεοῦ φανερόν ἐστιν, ὅτι τὴν καθ’ ἡμᾶς θρησκείαν πολλοὶ καὶ μεγάλοι σοφοί, καὶ ἐξηγηταί, καὶ θαυμαστοὶ τὴν ἀρετὴν καὶ ἐπιστήμην, ἐνομοθέτησαν, καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ δυνάσται ως καλὴν καὶ μηδὲν σφαλερὸν ἔχουσαν ἐδέξατο, τὴν δὲ τῶν Γαλιλαίων ἀγροικοῖ τίνες, πτωχοὶ τε καὶ εὐτελεῖς ἐκήρυξαν ἀνδρεῖς, καὶ αὐτοὶ εὐαιρέθησαν καὶ μὴ τῶν δώδεκα τὸ μέτρον ὑπερ- βαίνοντες. πῶς οὖν τῶν ὀλίγων, ἁσήμων τε καὶ ἀγροϊκών, τὸ κήρυγμα προτιμητέον τῆς τῶν πολλῶν καὶ μεγάλων καὶ σοφία τοσαύτη λαμ- ψάντων νομοθεσίας; τίς δὲ ἡ ἀπόδειξις τούτων ἀληθεύειν, κακείνους γεύδεσθαι;

Ἀδηθὶς οὖν ὁ τοῦ βασιλείως υἱὸς ἀπεκρίνατο·
Τάχα, Θεοῦ, ὁνος εἰ, στὸ τοῦ λόγου, λύρας ἀκούων καὶ ἄσυνετος μένων, μᾶλλον δὲ ἀστὶς βύων τὰ ὑδα τοῦ μὴ ἀκούσαι φωνῆς ἐπαδόντων.

Ps. lviii. 4

καλῶς οὖν ὁ προφήτης εἶπε περὶ σοῦ· εἰ ἀλλά- ξεται Λιθίοφ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ ποικίλματα αὐτῆς, καὶ σὺ δυνήσῃ εὐ ποιῆσαι μεμαθηκός κακά. ἑωρφvements τῆς ἀληθείας ὡς ὀνκι

Jer. xiii. 23

ἄγει σε εἰς αἰσθησιν ἡ τῆς ἀληθείας ἱσχύς; 294
tοῦτο ὢα αὐτὸ τὸ παρὰ πολλῶν μὲν ἐπὶ σοφία
tοῦτο ὢα αὐτὸ τὸ παρὰ πολλῶν μὲν ἐπὶ σοφία

θαυμαζομένων ἐπαινεῖσθαι τὰ μιαρὰ σου σεβά-

1 ὁνος λύρας ἠκουσε καὶ σάλπιγγος ὡς.
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 κρατύνεσθαι, τὸ δὲ κύριυμα τοῦ Εὐαγγελίου παρ’ ὅλην καὶ ἀσήμων ἄνδρών κηρυχθῆναι, δεικνύει τῆς ἡμῶν θεοσεβείας τὴν ἰσχύν καὶ τῶν ύμετέρων ποιημάτων τὸ ἁσθενὲς καὶ ὀλέθριον· ὅτι τὰ μὲν ύμετέρα, καὶ συνηγόρουσ ἔχοντα σοφοὺς καὶ ἀντιλήπτορας ἰσχυροὺς, ὦμος σβένυται καὶ ἁσθενεῖ, τὰ δὲ τῆς θεοσεβείας, μηδεμίαν ἀνθρωπίνην κεκτημένα βοήθειαν, λάμπτει τηλανγέστερον ὦλιον καὶ τοῦ κόσμου κατέσχε τὰ πληρώματα. εἰ μὲν γὰρ παρὰ ῥητόρων τε καὶ φιλοσοφῶν ἐξέτεθη, βασιλεῖς δὲ καὶ δυνάσται εἰχε συνεργοῦντας, εὗρες ἂν συ ὁ ποιηρὸς εἰπείν ἀνθρωπίνης δυνάμεως τὸ πᾶν γεγενησθαι· νυνὶ δὲ, ὅρων παρὰ ἀλιέων μὲν εὐτελῶν τὸ ἁγιον συντεθεῖν Εὐαγγέλιον, παρὰ πάντων δὲ τυράννων διωχθέν, καὶ μετὰ τοῦτο τὴν οἴκουμένην κατασχοῦν (εἰς πάσαν γὰρ τὴν γῆν ἐξήλθεν ὁ φθόγγος 295 αὐτοῦ καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ἰματα αὐτοῦ), τι ἂν εἴποις, ἡ θείαν εἶναι καὶ ἀμαχον δύναμιν ἐπὶ σωτηρίᾳ τῶν ἄνθρωπων τὰ ἑαυτῆς βεβαιοῦσαι; τίνα δέ ἀπόδειξιν ζητεῖς, ἀνόητε, τοῦ ψεύδεσθαι μὲν τους σοὺς, ἀληθεῦειν δὲ τοὺς ὕμετέρους, κρείττον τῶν εἰρημένων; εἰ μὴ γὰρ λήρος ἢ καὶ ψεῦδος πάντα τὰ σά, ὦκ ἂν, τοσαύτην ἔχοντα παρὰ ἄνθρωπων ἰσχύν, ἡλικτοῦτο καὶ ἐξεσθεῖε. Εἶδον γὰρ, φησί, τὸν ἀσεβὴ ὑπερυψούμενον καὶ ἑπαιρόμενον ὡς τὰς κέδρους τοῦ Διόσκουρι τοῦ Διβάμου, καὶ παρῆλθον, καὶ ἰδοὺ ὦκ ἢ, καὶ ἐξήνησα αὐτῶν, καὶ ὦκ εὐφέθη ὁ τόπος αὐτῶν.

Περὶ ὑμῶν ταῦτα εἴρηκεν ὁ Προφήτης τῶν 492
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 fishermen, 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 nowhere be found."

"Concerning you, the defenders of idolatry, were that it waxeth great without aid of man. He proclaineth

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υπασπιστῶν τῆς εἰδωλολατρίας. μικρὸν γὰρ ὅσον ὁσον καὶ οὐ μὴ εὐρέθη ὁ τόπος ὑμῶν, ἄλλα, ὡς ἐκλείπει καπνός, ἐκλείψετε, καὶ ὡς τὴν τηκεται κηρῶς ἀπὸ προσώπου πυρός. περὶ δὲ τῆς Ἔυαγ- γελικῆς θεογνωσίας εἶπεν ὁ Κύριος: 'Ο οὐρανός καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. καὶ. Σὺ κατ' ἀρχὰς, Κύριε, φησὶν αὕτης ὁ ψαλμοδός, τὴν γῆν ἐθεμελιώσας, καὶ 296 ἔργα τῶν χειρῶν σου εἰς εἰς οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται· σὺ δὲ διαμένεις· καὶ πάντες ὡσεὶ ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλξεις αὐτούς καὶ ἀλλαγήσονται, σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἐτη σου οὐκ ἐκλείψουσι. καὶ οἱ μὲν θεοὶ κήρυκες τῆς τοῦ Χριστοῦ παρουσίας, οἱ σοφοὶ τῆς οἰκουμένης ἁλιεῖς, οἱ πάντας ἐκκύ- σαντες τοῦ βυθοῦ τῆς ἀπάτης, οὐς ὁ εὐτελής σὺ, καὶ δοῦλοι ὄντως τῆς ἀμαρτίας, ἐξευτελίζεις, ἐλαμψαν σημείοις καὶ τέρασι καὶ ποικίλαις δυνάμεσιν ὡς ἔλιος ἐν τῷ κόσμῳ, τυφλοῖς τὸ φῶς δωροῦμενοι, κωφοῖς τὸ ακούειν, χωλοῖς τὸ περιπατεῖν, νεκροῖς τὸ ζῆν χαρίζομενοι. αἳ σκαλιγάρ αὐτῶν μόνας πάντα τὰ πάθη τῶν ἀνθρώπων ἐθεράπευον. δαίμονας, οὓς ὑμεῖς φοβείσθε ὡς θεοὺς, οὕς μόνον τῶν ἀνθρωπίνων ἀπήλαιπνον σωμάτων, ἄλλα καὶ αὐτῆς ἐδίωκον τῆς οἰκουμένης, τῷ τοῦ σταυροῦ σημείῳ, δι' οὐ πᾶσαν μὲν ἡφαίστεια μαγείαν πᾶσαν δὲ φαρμακείαν ἀνενέργητον ἐδείξαν καὶ ἐκεῖνοι μὲν, οὕτως τὴν ἀνθρωπίνην ἰασάμενοι ἀσθένειαν τῇ τοῦ Χριστοῦ δυνάμει καὶ τῇ κτίσιν πᾶσαν καινουργήσαντες, ὁς τῆς ἁλικείας κήρυκες θαυμάζονται παρὰ πάντων εἰκότως τῶν εὗρονούντων. 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 wisdom 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 drave 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
Τζ. ΙΑ. ΔΑΜΑΣΚΕΝΟΣ

Eustathius
in Hexaem. p. 56

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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.
John 13

"μ' αὐτοὶ μὲν τῇ προσηγορίᾳ δοξάζοιν ταύτη (ἤδοναι γὰρ, ἀτε πληρείς ἀλαξονείας ὄντες, ὡς θεοὶ τιμᾶσθαι), αὐτοὺς δὲ οὐς ἡπατήκασιν εἰς τὸ ἡτοιμασμένον αὐτοῖς ἀσβεστόν ἐλκύσωσιν τῷ ὅθεν πᾶσαν αὐτοὺς ἐδίδαξαν παρανομίαν καὶ αἰσχρότητα, ὡς ἀπαξ ὑποταγέντας τῇ ἐκείνων ἀπάτῃ. ἐπὶ τοῦτον οὖν τὸν κολοφώνα τῶν κακῶν ἐλθόντες οἱ ἀνθρωποὶ, ἐσκοτίσμενοι ὄντες, ἐκαστὸς τοῦ ἱδίου πάθους καὶ τῆς ἱδίας ἐπιθυμίας ἐστήσει στήλην, καὶ θεὸν ὑμόμασε, βδελυκτοῖ τῆς πλάνης, βδελυκτότεροι τῆς ἀτοπίας τῶν προσκυνομένων γενόμενοι, ἐως ἐλθὼν ὁ Κύριος διὰ σπλάγχνα ἑλέους αὐτοῦ ἐλυτρώσατο ἡμᾶς τοὺς πιστεύοντας αὐτῷ τῆς πονηρᾶς ταύτης καὶ ὀλεθρίου πλάνης, καὶ ἐδίδαξε τὴν ἀληθῆ θεορμόταταν, οὐκ ἐστὶ γὰρ σωτηρία, εἰ μὴ ἐν αὐτῷ, καὶ οὐκ ἔστιν ἄλλος θεὸς οὐτε ἐν οὐρανῷ, οὔτε ἐπὶ γῆς, εἰ μὴ αὐτὸς μόνος ὁ τοῦ παντὸς ποιητῆς, ὁ πάντα φέρων τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. Τῷ λόγῳ γὰρ, φησὶ, Κυρίου οἵ οὐρανοὶ ἐστερεόθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν· καὶ, πάντα δὲ αὐτὸν ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὁ γέγονεν.

"Ὁ δὲ Θεοῦδας, τούτων ἀκούσας τῶν ῥημάτων, καὶ ὁ πληρής ὁ λόγος θεοδιδάκτου σοφίας ἐτύγχανεν, ὁι βροντής ἦχῳ καταπλαγεῖς, ἀφιώνα συνείχετο. ὡς δὲ καὶ μόνος εἰς αἰσθήσιν ἐλθὼν τῆς ἐαυτοῦ ἀθλιότητος (ἡγατο γὰρ τῶν ἐσκοτισμένων ὀφθαλμῶν τῆς καρδίας αὐτοῦ ὁ σωτήριος λόγος, καὶ πολὺς τῶν προτέρων αὐτοῦ εἰσήςει 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 had 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-
ST. JOHN DAMASCENE

γνοὺς, τῷ φέγγει τῆς εὐσεβείας προσέδραμε. καὶ
tὸ ἀπ’ ἐκείνου ὦτω τῆς μοχθηρᾶς ἀγωγῆς ἀπέ-
στη καὶ τοσοῦτον ἐαυτοῦ τοῖς ἀτίμοις ἐξεπολέμωσε
πάθεσι καὶ μαγείαις, ὡσην ἄρα πρὸ τοῦ πτῶ
πρὸς αὐτὰ φιλιὰν ἐσπείσατο. τότε μὲν γὰρ ἐν
μέσῳ τοῦ συνεδρίου ἑστῶς, τοῦ βασιλέως προ-
καθεξομένου, μεγάλη τῇ φωνῇ ἐβόησεν. Ἀληθῶς, 300

Rom. viii. 9, ὁ βασιλεὺς, πνεῦμα Θεοῦ οὐκεὶ ἐν τῷ νῦν σοῦ
ἀληθῶς ἡττήμεθα, καὶ οὐδεμίαν ἐτί ἀπολογίαν
ἐχόμεν, οὔτε ἀντοφθαλμῆσαι πρὸς τὰ παρ’ αὐτοῦ
λεγόμενα ἵσχύςομεν. μέγας οὖν τῷ ὄντι ὁ τῶν
Χριστιανῶν Θεός, μεγάλη ἡ πίστις αὐτῶν, μεγάλα
τὰ μυστήρια.

'Ἐπιστραφεῖς δὲ πρὸς τὸν νῦν ἐφι τοῦ βασι-
λέως: Δέχει μοι τούς, ὦ πεφωτισμένε τὴν
ψυχήν' δέχεται με ο Χριστός, εἰ, ἐκ τῶν πνευ-
ρῶν μου πράξεων ἀποστάζει, ἐπιστρέψει πρὸς
αὐτὸν; Ναί, φησίν ὁ τῆς ἀληθείας κήρυξ, ναὶ,
dέχεται καὶ σὲ καὶ πάντας τοὺς εἰς αὐτὸν ἐπιστρέ-
φοντας. δέχεται δὲ οὐχ ἀπλῶς, ἀλλ’ ὡς νῦν ἀπὸ
μακρὰς ἐπιδημήσαντι χώρας, προσυπαντὰ τῷ ἢ
κ ὑδῶν τῶν ἀνομίων ἐπιστρέφοντι καὶ τούτων
περιλαβὼν καταστάζεται, καὶ τὸ τῆς ἀμαρτίας
ἀισχος περιελῶν αὐτίκα ἰμάτιον περιτίθησι
σωτηρίου, καὶ στολὴν λαμπροτάτης περιβαλῶν
dόξης, μυστικὴν ταῖς ἀνος δυνάμεις ἐπιτελεῖ
εὐφροσύνην, τὴν ἐπιστροφήν ἐορτάζου τοῦ ἀπο-
λωλότος προβάτου. αὐτὸς γὰρ ἐφι ο Κύριος
χαρὰν γίνεσθαι ἐν οὐρανῷ μεγίστην ἐπὶ ἐν ἀμαρ-
τολῷ μετανοοῦντι. καὶ πάλιν, Οὐκ ἦλθον, φησίν,
kalėσαι 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 before had pledged himself 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

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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.
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Ez. xxxiii, 11 ff.

νοιαν. φησὶ δὲ καὶ διὰ τοῦ προφήτου. Ζῶ ἐγὼ, λέγει Κύριος· οὐ βούλομαι τὸν θάνατον τοῦ ἀμαρτωλοῦ καὶ ἅσβεοὺς, ὡς τὸ ἐπιστρέψαι ἀπὸ τῆς ὀδοῦ αὐτοῦ καὶ ζῆν αὐτοῦ· ἀποστροφῇ ἀποστρέψατε ἀπὸ τῆς ὀδοῦ ὑμῶν τῆς πονηρᾶς· καὶ ἰνατὶ ἀποθνῄσκετε, οἶκος Ἰσραήλ· ἀνομία γὰρ ἀνόμου οὐ μὴ κακώσῃ αὐτοῦ· ἐν ἡ ἢ ἡμέρα ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ποιήσῃ δικαιοσύνην, καὶ ἐν προστάγματι ζωῆς διαπορεύσηται, ζωῆς ζήσεται καὶ οὐ μὴ ἀποθανη· πάσαι αἱ ἰμαρτίαι αὐτοῦ ἃς ἰμαρτέν οὐ μὴ μησθῶσιν. ὅτι κρίμα δικαιοσύνης ἐποίησεν, ἐν αὐτῇ ζήσεται. καὶ αὕτης, Δοῦσασθε, δὲ ἐτέρου βοῶν προφήτου, καθαροί γένεσθε, ἀφελετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· παῦσασθε ἀπὸ τῶν ποιηρίων ὑμῶν· μάθετε καλὸν ποιεῖν· καὶ δεῦτε καὶ διαλεχθῶμεν· καὶ ἐάν Ὦσιν αἱ ἰμαρτίαι ὑμῶν ὡς φοινικῶν, ὡς χίονα λευκάνω, ἐὰν δὲ ὎σιν ὡς κόκκινον, ὅσεὶ ἔριον λευκάνω. τοιοῦτων οὐν προκειμένων ἐπαγγελίων παρὰ τοῦ Θεοῦ τοῖς ἐπιστρέφουσιν, μὴ μέλλε, δὲ ἀνθρωπε, μηδὲ ἀναβάλλου· ἀλλὰ πρόσελθε πρὸς Χριστὸν τὸν φιλάνθρωπον Θεὸν ἡμῶν, καὶ φωτίσθητι, καὶ τὸ πρόσωπόν σου οὐ μὴ κατασχυνθῇ. ἂμα γὰρ τῷ καταδύναι σε τῇ κολυμβηθρᾷ τοῦ θείου βασιλέως δοξολογεῖε· ὅλου τὸ σῶμα τοῦ πάλαιον ἀνθρώπου καὶ ὅλου τὸν πόρτας τῶν πολλῶν ἀμαρτημάτων ἐνθάπτεται τῷ ὑδατι καὶ εἰς τὸ μὴ ὅν χωρεῖ, νέος δὲ σὺ ἐκείθεν καὶ πάντοτε ῥύπον καθαρὸς ἀνέρχῃ, 302 μηδένα σπίλον ἡ ῥυτίδα ἀμαρτίας ἐπιφερόμενος, καὶ λοιπὸν ἐπὶ σοὶ ἐστὶ τὸ διαφυλάξαι ἕαυτῷ.
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 crieth 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 defilement 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
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Luke i. 78

τὴν ἐκεῖθεν σοι προσγινομένην κάθαρσιν διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν.

Ὁ μὲν οὖν Θευδᾶς, τούτων κατηχηθεῖς τοῖς ῥήμασιν, ἔξεισιν εὐθέως, καὶ τὸ πονηρὸν ἐκεῖνον καταλαβὼν ἀντρον, καὶ τὰς ἑαυτοῦ λαβῶν μαγικὰς βίβλους, ὡς κακίας πάσης ἀπαρχάς, ὡς οργάνων δαιμονικῶν θησαυροὺς, πυρὶ κατέκαυσεν. αὐτὸς δὲ τὸ σπηλαίον καταλαμβάνει τοῦ ἱεροῦ ἀνδρὸς ἐκεῖνον, πρὸς όν καὶ ὁ Ναχώφ ἀπελήλυθει, καὶ τὰ κατ’ αὐτὸν διηγεῖται πάντα, κόμιν μὲν ἐπὶ κεφαλῆς καταχεάμενος, βαρεῖς τε ἀναφέρων στεναγμοὺς καὶ λούων τοὺς δάκρυσιν ἑαυτῶν, καθεξῆς δὲ τῷ ἑρόντι τὰς μυσαρὰς αὐτοῦ δηγούμενος πραξεῖς. ἐκεῖνος δέ, περὶ τὸ σῶσαι ψυχήν καὶ τῆς τοῦ δόλιον δράκοντος ἐξαρπάσαι φαρνγγος εὐτεχνῶτατος ὄν, κατεπάδει αὐτὸν ῥήμασι σωτηρίος, ἐγγυτατε τὴν ἀφεσιν, ἱλεων ὑπισχυεῖται τοῦ δικαστήμι. εἶτα κατηχήσας καὶ νηστείαν ἐπὶ πολλὰς ἐντειλάμενος ἡμέρας, τῷ θείῳ καθαίρει βαπτίσματι. καὶ ἤν ὁ ἀνθρωπός μετανοούν γησίώς πάσας αὐτοῦ τὰς ἡμέρας, ἐφ’ οἷς ἐπλημμέλησε, δάκρυσι τε καὶ στεναγμοῖς τὸν Θεοῦ ἐξίλεονμενος.

XXXIII

Ὁ δὲ γε βασιλεύς, τούτων οὕτως ὑποβάντων, πάντοθεν ἐξαπορηθεῖς, δῆλος ἦν ἱσχυρῶς ἀνιώμενος καὶ πολὺν τὸν σάλον φέρων ἐν τῇ ψυχῇ. συγκαλέσας δὲ αὐθίς ὅσοι τῆς συγκλήτου βουλῆς ἐστινχανοῦν, ἐσκέπτητο τῷ λοιπὸν τῷ ἱδίῳ ποιήσῃ. 303

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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 fortune 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 νιφ. πολλὰς δὲ βουλας τῶν πολλῶν ὑπο-
θεμένων, ὁ ἀνωτέρω μυθομονεθεὶς Ἀραχής ἐκεῖνος,
ἐπιφανεστέρος τὴν ἤγειον καὶ πρῶτος τῆς
βουλῆς ὑπάρχων, ἐφη τῷ βασιλεῖ. Τί ἔδει, βα-
σιλεῦ, ποιήσαι τῷ νιφ σου καὶ οὐ πεποίηκαμεν,
τοῦ πείσαι αὐτὸν τοῖς ἱμετέροις ἔπεσθαι δόγμασι
καὶ τοῖς θεοῖς ἡμῶν λατ্রεύειν; ἀλλ', ὡς ὅρω, ἀνη-
νύτοις ἐπιχειροῦμεν ἐκ φύσεως γὰρ αὐτῶ, ἡ τῆς
τύχης ἱσως, τὸ φιλονεικὸν τε καὶ ἁμειλκτὸν. εἰ
μὲν οὖν βασάνωις αὐτὸν ἐκδοινει θελήσειας καὶ
tιμωρήσας, σύ τε πολέμιος ἔση τῆς φύσεως καὶ οὐ
πατήρ ἔτι κληθῆση, κάκεινον ἐμφωθήση ἐτοίμως
ἔχοντα ὑπὲρ Χριστοῦ ἀποθανεῖν. λείπεται γοῦν
tοῦτο μόνον ποιήσαι: διελεῖν αὐτῶ τὴν βασι-
λείαν, καὶ εἰς τὸ ἐπιβάλλον αὐτῶ μέρος βασι-
λεύειν ἐπιτρέψαι. καὶ, εἰ μὲν ἡ τῶν πραγμάτων
φύσις καὶ ἡ μέριμνα τῶν βιωτικῶν ἐκκύσωσιν
αὐτὸν τὸν ἱμέτερον ἀστάσασθαι σκοπόν τε καὶ
βίον, ἔσται ἡμῖν κατὰ σκοπὸν τὸ πράγμα: τὰ
γὰρ ἱσχυρῶς βεθαυωθέντα τῇ ψυχῇ ἔθη δυσεξά-
λειπτά εἰσι καὶ πειθοὶ μᾶλλον ἡ βία μεταβάλ-
λεται. εἰ δὲ τῇ θρησκείᾳ παραμενεῖ τῶν Χρισ-
tιανῶν, αὐτὸ δὴ τοῦτο, τὸ μὴ ἐκμωθήναι σε τὸν
νῦν, ἔσται σοι τῆς ἀθυμίας ποσῶς παραμύθιον.
tαῦτα τοῦ Ἀραχῆ εἰπόντος, πάντες συνεμαρ-
tύρου ἀποδεχόμενοι τὴν γνώμην. συντίθεται
tοῖς καὶ ὁ βασιλεὺς οὕτω ταῦτα διατεθήναι.
Καὶ δὴ προσκαλεσάμενος ἔσθεν ἐφη τῷ νιφ.
Οὕτως μοι τελευταῖος ἤδη πρῶς σὲ λόγος, νιέ: 304
οὕτε εἰ μὴ εὐθὺς κατήκους σένη καὶ κἀκ ἐν
τούτῳ τῆς ἐμῆς θεραπευόνης καρδίαν, οὐκ ἔτι σου,
εὐ ἐσθι, φείσομαι. τοῦ δὲ νιφί νυχθομένου τὸς ἡ
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 oblitrate, and yield quicker to persuasion than to violence. But if he shall continue in the Christian religion, yet shall it be some 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, Ἐπείπερ, φησί, πολλὰ μονήςας, ἀνένδοτόν σε πρὸς πάντα εὗρον τοῦ πεισθήναι μου τοῖς λόγοις, δεύρο δὴ λοιπῶν, τὴν βασιλείαν διελών, ἀνὰ μέρος εἶναι σε καὶ βασιλεύειν ποιήσω· καὶ ἔσται σοι λοιπῶν ἐπ’ ἀδείας ἢν ἄν ποθῆς ἴναι ὅδον. γνωσά δὲ ἡ θεία ψυχὴ ἐκείνη καὶ τοῦτο ἐπ’ ὀλίσθω τῆς αὐτοῦ προαιρέσεως προβαλεῖν τὸν βασιλέα, ὃμως ἐπακοῦσαι συνεῖδεν, ἵνα, τὰς αὐτοῦ διαδρὰς χεῖρας, τὴν ἐπιθυμουμένην αὐτῷ πορεύσηται ὅδον. ὑπολαβὼν οὖν, τῷ βασιλεὶ ἐφῄ. Ἐγὼ μὲν ἔποθον τὸν θείον ἐκείνου ζητήσαι ἄνδρα, τὸν ὑποδείξαντά μοι τὴν ὅδον τῆς σωτηρίας, καὶ πάσι χαίρειν εἰπόντα μετ’ αὐτοῦ τὸ λοιπὸν τῆς ζωῆς μου διανύσαι· ἄλλ’ ἔπει με, πάτερ, οὐ συγχωρεῖς τὰ καταθύμια πράττειν, πείθομαι σοι ἐν τούτῳ. ἐν οἷς γὰρ οὐ πρόκειται προφανῆς ἀπώλεια καὶ Θεοῦ ἀλλοτρίωσις, καλὸν τῷ πατρὶ πείθεσθαι.

Χαράς οὖν ὅτι πλείστης ὁ βασιλεὺς πλησθεὶς διαρρέει μὲν τὴν ὑποτελὴ αὐτῶ χῶραν πάσαν εἰς δύο, χειροτονεὶ δὲ τὸν νῦν βασιλέα, κοσμεῖ τῷ διαδήματι, καὶ πᾶσῃ τοῦτον βασιλικῇ καταλαμπρόνας δόξῃ εἰς τὴν ἄφορισθείσαν αὐτῶ ἐκπέμπει βασιλείαν μετὰ λαμπρᾶς δορυφορίας. τοῖς ἀρχοικυί δὲ καὶ ἡγεμόνι, στρατηγοῖς τε καὶ σατράπαις κελεύει, παντὶ τῷ βουλομένῳ, ἀπελθεῖν μετὰ τοῦ νῦν αὐτοῦ καὶ βασιλέως. καὶ πόλιν τινὰ μεγάλην καὶ πολυάνθρωπον ἄφορίζει αὐτοῦ 305 τή βασιλεία, καὶ πάντα δίδωσι τὰ πρόποντα βασιλεύσων. τότε δὴ τότε τὴν ἐξουσίαν παραλαβὼν ὁ Ἰωάσαφ τῆς βασιλείας, ἥνικα τὴν πόλιν κατέλαβεν ἐνθα τὰ τῆς βασιλείας ἡπτρέπιστο 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 then did Ioasaph receive the power of kingship; and when he had reached that city, where royal state had been
αὐτῷ, τὸ τοῦ δεσποτικοῦ μὲν πάθους σημεῖον, τὸν σεβάσμιον σταυρὸν τοῦ Χριστοῦ, ἐκάστῳ ἐφίστησε τῆς πόλεως πύργῳ τοὺς δὲ εἰδωλικοὺς ναοὺς καὶ βωμοὺς περιστὰς ἐπολιόρκει, κατέσειεν ἀνώρυττε τὸ ἐδαφὸς, ἐξεκάλυπτε τοὺς θεμελίους, μηδὲν λείψανον τῆς ἀσεβείας καταλιπόν.

Κατὰ δὲ μέσης τῆς πόλεως ναὸν μέγαν τε καὶ περικαλλῆ τῷ Δεσπότῃ ἀνεγείρει Χριστῷ καὶ κελευεῖ τὸ πλήθος ἐκεῖ συνεχεῖς ἐπιχωριάζοντας προσώπειν τῷ Θεῷ τὸ σέβας διὰ τῆς τοῦ σταυροῦ προσκυνήσεως, εἰς μέσον πρὸ πάντων αὐτοῦ παρελθὼν καὶ ἐκτενεστάτη διδοὺς ἑαυτὸν δεῖσει. πάντας δὲ τοὺς ὑπὸ τὴν αὐτοῦ χείρα γειομένους ἐνοθέτει, παρεκάλει, πάντα ἐποίη τοῦ ἀποστάσαι τῆς δεσποταίμονος πλάνης καὶ τὸν Χριστὸν οἰκειόστα τὴν ἀπάτην δὲ ὑπεδέικν τῆς εἰδωλομανίας καὶ τὸ κήρυγμα κατήγγελλε τοῦ Εὐαγγελίου, τὰ περὶ τῆς τοῦ Θεοῦ Δόγμον διεξήγει συγκαταβάσεως, τὰ θαυμάσια ἐκήρυττε τῆς αὐτοῦ παρουσίας, τὸ πάθος ἐγνώριζε τοῦ σταυροῦ δι’ οὗ σεσάσμεθα, τὴν τῆς ἁναστάσεως δύναμιν καὶ τὴν πρὸς οὐρανοὺς ἀνοδον, τὴν φοβερὰν ἐπὶ τούτοις διήγειλλεν ἡμέραν τῆς φρεκτῆς αὐτοῦ δευτέρας παρουσίας, τὰ τέ αποκείμενα τοῖς πιστοῖς ἅγαθα καὶ τὰ ἐκδεχόμενα τοὺς ἀμαρτωλοὺς κολαστήρια. ταῦτα πάντα ἦθει χριστῷ καὶ μειλχίοις διεξήγει ἡμέραν οὐ τοσοῦτον γὰρ ἀπὸ τοῦ ὁγκοῦ τῆς ἐξουσίας καὶ τῆς βασιλικῆς μεγάλο-306 πρεπείας ἦθελεν αἰδέσιμος εἶναι καὶ φοβερός, ὡς ἀπὸ τῆς ταπεινοφροσύνης καὶ πράοτητος· ὡς καὶ μᾶλλον εἶλκε πάντας πρὸς ἑαυτὸν, τῶν εἶναι τοῖς ἑργοῖς μὲν ψαμμάσιος, 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 τοῦ φρονήματι. Ὁδεν ἡ ἐξουσία, τὴν μετριοφροσύνην καὶ ἐπιείκειαν μέγαν συνεργὸν λαβοῦσα, πάντας εἰκεῖν αὐτοῦ τοῖς λόγοις πεποίηκεν.

Ἀμέλεις οὗτος ἐν ὅλην χρόνῳ πᾶς ὁ ὑποτελῆς αὐτῷ λαὸς πολίτης τε καὶ ἐγχώριος τοῖς θεοφθόροις αὐτοῦ ἐμυσταγωγήθη λόγοις, ὡς ἑξαρνήσασθαι μὲν τὴν πολύθεουν πλάνην καὶ ἀπορραγησαντι τῶν εἰδολικῶν σπουδῶν τε καὶ βδελυγμάτων, τῇ ἀπλανεὶ δὲ προστεθήσαται πίστει, καὶ ταῖς 307 αὐτοῦ μεταπλασθέντας διδασκαλίας τῷ Χριστῷ οἰκειωθήναι. πάντες δέ, οἳ ἐν ὑρεσί καὶ σπηλαίοις διὰ τῶν φόβων τοῦ πατρὸς αὐτοῦ ἔγκεκλεισμένοι, ἑρεῖς τε καὶ μονάζοντες καὶ τῶν ἐπισκόπων ὑλόγοι, ἐξελθόντες τῶν καταδύσεων, πρὸς αὐτὸν χαίροντες ἐχώρουν. αὐτὸς δὲ τοὺς διὰ Χριστὸν ἐν τοιούτοις περιπεσόντας ἀνιαροῖς καὶ οὕτω ταλαιπωρήσαντας προσενεπτῶν ἐντίμως ἐδέχετο, καὶ εἰς τὸ ἑαυτῷ εἰσήγη παλάτιον, πόδας ρύπτων, κόμην ῥυπῶσαν ἀποπλύων, καὶ παντοῖος αὐτοὺς θεραπεύων. εἶτα τὴν νευργηθείσαν αὐτῷ ἐνθρονίζει ἐκκλησίαν, καὶ τινὰ τῶν ἐπισκόπων, πολλὰ διὰ τὴν εἰς Χριστὸν πίστιν κακοπαθήσαντα καὶ τὸν ἵδιον ἀπολέσαντα τῆς ἐπισκοπῆς θρόνου, ἀρχιερέα ἐν ταύτῃ καθίστησιν, ἀνδρὰ ἄγιον καὶ τῶν ἐκκλησιαστικῶν κανόνων ἐπιστήμονα, ξίλου τε θείου τὴν ψυχὴν πεπληρωμένον. κολύμβηθραν δὲ εὐθὺς σχεδιάσας, βαπτίζειν τοὺς πρὸς Χριστὸν ἐπιστρέφοντας κελεύει. καὶ δὴ βαπτίζονται οἱ ἀρχοντες πρῶτον καὶ ὁσοὶ ἐν τέλει, οἳ ἐν στρατείᾳ τε αὐθίνι καὶ
spirit. Wherefore his power, being strongly reinforced 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 λοιπός όχλος. καὶ οἱ βαπτιζόμενοι οὖ μόνον τὴν ψυχικὴν ἀπελάμβανον ύγίειαν, ἀλλὰ δὴ καὶ ὁσοὶ νόσοι ἦσαν σωματικαῖς καὶ πηρώσει πιεζόμενοι, πάντα ἀποθέμενοι, καθαροὶ τὰς ψυ-
χὰς, ἄρτιοι δὲ τὰ σῶματα, τῆς θείας ἀνήρχοντο 308 κολυμβηθράς, θεραπείαν τρυγῆσαντες ψυχῶν τε ὀμοῦ καὶ σωμάτων.

'Ενθιεν τοι καὶ συνέρρεε πρὸς τὸν βασιλέα Ἰωάσαφ πανταχόθεν τὰ πλήθη, μυνήματι τὴν εὐσέβειαν ὧν αὐτοῦ ξηποῦντες. καὶ πάντα μὲν κατεσκάπτετο εἰδωλικὰ σεβάσματα, ἀφήρητο δὲ πᾶς οἱ πλοῦτοι καὶ τὰ ἀποκείμενα τοῖς εἰδωλείοις χρήματα. καὶ ἐσρὰ τεμένῃ τῷ Θεῷ ἀντφοδομεῖτο. καὶ τὸν ἐκείνον πλοῦτον αὐτοῖς καὶ τὰς πολυτελείας ἑσθήτας ὁ βασιλεὺς Ἰωάσαφ καὶ τῶν θησαυρῶν ἀνετίθει, τὴν ἀτίμον ἐκείνην καὶ περιπτῆς ἡλικία ἐνεργὸν ἐνετεύθεν ποιῶν καὶ ὀφελιμον. οἱ δὲ τοῖς βωμοῖς ἐκείνοις καὶ ναοῖς διατρίβοντες μιαροὶ δαίμονες διωγμὸ χαλεπώ-
τατῶ ἠλαύνοντο, καὶ τὴν ἐπελθοῦσαν αὐτοῖς συμφορὰν εἰς πολλῶν ἑπίκους ἀνεβόων. καὶ ἤλευθεροῦ ἡ περίχωρος πᾶσα ἐκείνη τῆς ξο-
φερᾶς αὐτῶν ἀπάτης, τῷ φωτὶ τε περιελάμπετο τῆς ἀμορφὴτο τῶν Χριστιανῶν πίστεως.

'Αμέλει καὶ βασιλεὺς ἀγαθὸν πᾶσιν ὑπόδειγμα ἢν, καὶ πολλοὺς ἔπι τὴν ὀμοίαν γνώμην ἀνέφλεγε καὶ ἐξήπτε. τοιοῦτον γὰρ ἡ ἐξουσία· συμμορφοῦ-
ται ταύτῃ ἀεὶ τὸ ὑποχείριον, τῶν αὐτῶν τε φιλεῖ ἔραν, κακεῖνα ἐπιτηδεύειν οἴστερ ἀν τῶν ἄρχοντα 
ἄσθθηται χαίροντα. ἐνετεύθεν, τοῦ Θεοῦ συνερ-309 
γόντος, ἡ εὐσέβεια ἡμών ἑν αὐτοῖς καὶ ἐπεδίδου. καὶ ὅλως ἢν τῶν τοῦ Χριστοῦ ἐντολῶν

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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 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
ST. JOHN DAMASCENE

καὶ τῆς αὐτοῦ ἀγάπης ἐξηρτημένος ὁ βασιλεὺς, οἰκονόμος τε τοῦ λόγου τῆς χάριτος, καὶ ψυχῶν κυβερνήτης πολλῶν, εἰς τὸν λιμένα τοῦ Θεοῦ ταύτας καθορμίζων. ήδει γὰρ τούτο εἶναι πρὸ πάντων βασιλέως ἔργον, ίνα τοὺς ἀνθρώπους διδάξῃ τὸν Θεοῦ φοβεῖσθαι καὶ τὸ δίκαιον τηρεῖν. ὁ δὴ καὶ ἐποίει· έαυτὸν τε εἰς τὸ βασιλεύσαι τῶν παθῶν καταρτίζων, καὶ τοῖς ὑπ’ αὐτοῦ ὡς κυβερνήτης ἀριστος διακατέχων ἀκριβῶς τῆς εὐνομίας τοὺς οἴκας. τοῦτο γὰρ ὅρος ἀληθινής βασιλείας, τὸ βασιλεύει καὶ κρατεῖ τῶν ἱδονῶν· ὅπερ ἐκεῖνος ἐποίει. ἐπὶ προγόνων μέντοι εὐγενεία καὶ τῇ περὶ αὐτοῦ ὑσίη βασιλικῇ δόξῃ μηδόλως ἐναβρυνώμενος, εἰδὼς ὅτι πῆλυν ἔχομεν πάντες τοῦ γένους προπάτορά, καὶ τοῦ αὐτοῦ ψυχάματος ἐσμὲν πλοῦσιοι τε καὶ πένητες, ἐν ἀβύσσῳ δὲ ταπεινοφροσύνης ἀεὶ τὸν νοῦν ἐμβάλλων, καὶ τῆς ἐκείθεν μακριώτητος μεμνημένος, πάροικον μὲν ἐαυτόν τῶν ἐνταῦθα ἐλογίζοτο, ἐκείνα δὲ ἐγίνωσκεν ἰδίᾳ εἶναι ὅν ἂν μετὰ τὴν ἐνθέου τύχῃ ἐκδημιαί. ἐπεὶ δὲ πάντα καλὸς εἶχεν αὐτό, καὶ πάντας τοὺς ὑπὸ χείρα τῆς 310 παλαιὰς ἀπαλλάξας πλάνης πατροπαραδότον, δούλους εἰργάσατο τοῦ ἐξαγοράσαντος ἡμᾶς τῆς ποιηρᾶς δουλείας τῷ τιμῶν αὐτοῦ ἄματι, δεύτερον ἐγνωρίζει ἔργον, τῆς τῆς εὐποιᾶς ἀρετήν. σωφροσύνη γὰρ καὶ δικαιοσύνη ἡδὴ προκατάρθωτο αὐτῷ, ὡς τὸν στέφανον τῆς σωφροσύνης ἀναδησαμένου καὶ τὴν πορφύραν τῆς δικαιοσύνης ἀμφισβασμένω. ἐνενεώσει ὅν τοῦ ἐνηεῖπον πλοῦτον τὸ ἀνατολὴν ποταμῶν ὑδάτων μειωθεῖσαι τὸν ὀρόμον. ἐκεῖ τοῖς ἐσπευδὸς τούτων ἀποθέσθαι, ὅπου οὔτε

Agapetus,
Ch. 1-2

Id. Ch. 4

1 Pet. i. 18

Agapetus,
Ch. 7

Mat. vi.
19-21

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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 earthly riches, how they resemble the running of river waters. Therefore made he
σής ούτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὔδὲ κλέπτουσι. καὶ δὴ ἡ ἄρξη πάντα τοῖς πένησι διανέμειν τὰ χρήματα, μηδένως αὐτῶν φειδόμενος. ἢδει γὰρ ὡς ὁ μεγάλης ἐξουσίας ἐπιλαβόμενος τὸν δοτήρα τῆς ἐξουσίας ὀφείλει μιμεῖσθαι κατὰ δύναμιν, ἐν τούτῳ δὲ μάλιστα τὸν Θεὸν μιμῆσεται, ἐν τῷ μηδὲν ἤγείσθαι τού ἐλεείν προτιμότερον. ὑπὲρ χρυσίον οὖν καὶ λίθου τίμιον τῆς εὐποιίας τοῦ πλούτου ἐαυτῶν συναθροίζων ἢν, τὸν καὶ ὅδε κατενφράνοντα τῇ ἐλπίδι τῆς μελλούσης ἀπολαύσεως, κακεῖ καταγλυκαίνοντα τῇ πείρᾳ τῆς ἐλπισθείσης μακραίτητος. ἐντεύθεν ἤρευνόντο αὐτῶν φυλακαί, οἱ ἐν μετάλλωσι κατακεκλεισμένοι, οἱ ὑπὸ δανειστῶν συμπυγιόμενοι καὶ, πᾶσιν ἀφθόνως ἐπιχορηγῶν πάντα, πατήρ ἢν ἀπάντων τῶν ὄρφανῶν τε καὶ χιρῶν καὶ πενήτων, πατήρ φιλόστοργος καὶ ἀγαθὸς, ἐαυτῶν δοκῶν εὐεργετεῖν ἐκ τῆς εἰς αὐτοὺς γενομένης εὐεργεσίας. πλουσιόδωρος γὰρ ὅπως τῇ πνυχίᾳ καὶ τῷ ὄντι βασιλικότατος, πᾶσιν ἐδίδου δαφιλῶς τοῖς χρῆζοντις ἀπειροπλασίους γὰρ ἦλπιζεν ὑπὲρ τούτων ἀμοιβὰς κομίσασθαι ὅταν ἐλθῃ ὁ καιρὸς τῆς τῶν ἐργῶν ἀνταποδοσίας.

Πανταχοῦ δὲ τῆς τοιαύτης αὐτοῦ φήμης ἐν ὁλίγῳ διαβαινούσης, πάντες πρὸς αὐτὸν, ὅσπερ ὑπὸ τινὸς ὁσμῆς μύρου κεκινημένοι, καθ’ ἐκάστην συνέρρεον, σομάτων τε ὅμοι καὶ πνυχῶν πενίαν ἀποτιθέμενοι, καὶ ἐν τοῖς ἀπάντων στόμασιν ἢ. οὐχ ὁ φόβος γὰρ καὶ ἡ τυραννὶς εἴλκε τῶν λαῶν, ἀλλ’ ὁ τόθος καὶ ἡ πρὸς αὐτῶν ἐκ καρδίας ἀγάπη. ἢτες ἐκ Ὁσεῦ 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.
καὶ οἱ τῷ πατρὶ αὐτοῦ ὑποκείμενοι αὐτῷ μᾶλλον προσετίθεντο, καὶ τὴν πλάνην πᾶσαν ἀποτιθεμένου, τὴν ἀλήθειαν εὐγγελίζοντο. καὶ ὁ μὲν οἶκος τοῦ Ἰωάσαφ ἤξεσαι καὶ ἐκραταιοῦτο, ὁ δὲ οἶκος τοῦ Ἀβεννήρ ἠλαττονοῦτο καὶ ἠσθενεῖ, καθά- 2 Sam. iii. 1 Βασιλείων διαγορεύει βίβλος.

XXXIV

Ταῦτα ὀρθῶν ὁ βασιλεὺς Ἀβεννήρ, ὅψε καὶ μόλις εἰς συναίσθησιν ἐλθὼν, τῶν ἑαυτοῦ κατεγίνωσκε ψευδογράμμων θεῶν τῆς ἀσθενείας καὶ κενῆς ἀπάτης. καὶ ἐκκλησίας αὐθίς τοὺς πρώτους τῆς βουλῆς τὰ μελετῶμενα αὐτῷ εἰς φῶς ἐξῆγεν. πάντων δὲ τὰ αὐτὰ βεβαιοῦντον (ἐπεσκέψατο γὰρ αὐτοὺς ἀνατολὴ ἐξ ὡς οὐκ ἦν ὁ Σωτὴρ τῆς δεήσεως ἀκούσας τοῦ θεράποντος αὐτοῦ Ἰωάσαφ), ἔδοξε τῷ βασιλείς ἡλία ταῦτα τῷ νῦν ποιῆσαι, γράφει οὖν τῇ ἐξῆς ἐπιστολὴν τῷ Ἰωάσαφ περιέχουσαν οὕτως:

Βασιλεὺς Ἀβεννήρ τῷ ποθεινότατῳ νῦν Ἰωάσαφ, χαίρειν. Δογμασιοὶ πολλοὶ, εἰς τὴν ἐμὴν ὑπεισερχόμενοι ψυχῆν, δεινῶς, φίλτατε, τυραννοῦσιν, νεῖ. τὰ γὰρ ἡμέτερα πάντα ἐκλείποντα ὄρων, ὁν τρόπον κατῆσθαν ἐκλείπει, τὰ τῆς σῆς δὲ θρησκείας λάμποντα ὑπὲρ ὕλιον, εἰς αὐθησίνιν δὲ ἐλθῶν, ἀληθῆ τὰ παρὰ σοῦ μοι ἀλει λεγόμενα ἴσως εἶναι, καὶ ὅτι σκότος ἡμᾶς βαθὺ τῶν ἀμαρτιῶν καὶ τῆς ἀσθενείας ἐκάλυπτεν, ὁς ἐντεῦθεν οὐδὲ πρὸς τὴν ἀληθείαν διαβλέψαι καὶ τῶν ἀπάντων Δημιουργοῦν 520
BARLAAM AND IOASAPH, xxxiii. 311–xxxiv. 312

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 οὕτω τῆλαυγέστερον διὰ σοῦ ἀναδείχθεν ἡμῶν, τοὺς ὀφθαλμοὺς μύσαντες, ἡμεῖς ὅραν οὐκ ἰδελήσαμεν, πολλὰ μὲν σοι κακὰ ἐνδεξάμενοι, ἐλεείνως δὲ 313 φεῦ καὶ τῶν Χριστιανῶν οὐκ ὀλίγους ἀνελώντες, οὕτως, τῇ συνεργοῦσῃ αὐτοῖς ἀμάχῳ δυνάμει κραταίούμενοι, διὰ τέλους πρὸς τὴν ἠμετέραν ὁμότητα ὑπερέσχον. μνη δέ, τὴν παχεῖαν ἐκείνην ἀχλὴν τῶν ἠμετέρων ὀμμάτων περιελώντες, αὐγὴν τίνα μικρὰν τῆς ἁληθείας ὀρώμεν, καὶ τῶν προτέρων μεταμέλεια εἰςἐρχεται κακῶν. ἀλλὰ καὶ ταύτῃ τὴν αὐγήν νέφος ἀλλο ἐεινής ἀπογνώσεως ἐπιπολάζου σκοτίες πειρᾶται, τὸ πλήθος προβαλλόμενον τῶν ἐμῶν κακῶν, καὶ ὃ πι βδελυκτὸς ἠγὼ τῷ Χριστῷ καὶ ἀπρόσδεκτός εἰμι, ὡς ἀποστάτης καὶ πολέμιος αὐτοῦ γεγονός. τί οὖν πρὸς ταύτα, τέκνου γλυκύτατον, λέγεις αὐτός, δήλα μοι τάχιστα ποιήσον, καὶ τί δεῖ ποιεῖν με τὸν σὸν πατέρα δίδαξον, καὶ πρὸς ἐπίγρωσιν χειραγώγησον τοῦ συμφέροντος.

Ταύτῃ τὴν ἐπιστολὴν ο Ἰωάσαφ δεξάμενος, καὶ τὰ ἐμφερομένα ἐπελθῶν, ἠδονής ὁμοῦ καὶ θαύματος τὴν ψυχὴν ἐπληρώθη, εἰς τὸ ἐαυτοῦ δὲ ταμεῖον εἰσελθὼν εὐθὺς καὶ ἐπὶ πρόσωπον πεσὼν ἐνώπιον τοῦ Δεσποτικοῦ χαρακτήρος, διάκρυς τὴν γῆν κατέβρεγεν, εὐχαριστῶν ὅμοι τῷ δεσπότῃ καὶ ἐξομολογοῦμενος, καὶ χείλη ἀγαλλιάσεως κινών πρὸς ὑμνοῦσιν:

Τψώσω σε, λέγων, ο Θεός μοι καὶ βασιλεύς μου, καὶ εὐλογήσω το ὦνμά σου εἰς τὸν αἰώνα καὶ εἰς τὸν αἰώνα τοῦ αἰώνος· μέγας εἰ, Κύριε, καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης σου

Ps. cxlv. 1, 3

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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 overshadow 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
Ps. cvi. 2  οὐκ ἔστι πέρας. καὶ τίς λαλήσει τὰς δυναστείας σου, ἀκουστάς ποιήσει πάσας τὰς αἰνέσεις σου, τοῦ στρέψαντος τὴν πέτραν εἰς λίμας υδάτων καὶ τὴν ἀκρότομον εἰς πηγὰς υδάτων; ἵδοι γὰρ 314 ἡ ἀκρότομος αὐτὴ καὶ πέτρας σκληροτέρα καρδίᾳ τοῦ ἐμοῦ πατρός, σοῦ θελήσαντος, ὥσει κηρὸς ἑμαλάχθη. δυνατὸν γὰρ σοι καὶ ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραὰμ. εὐχαριστῶ σοι, Δέσποτα φιλάνθρωπε, Θεὲ τοῦ ἑλέους, ὅτι ἐμακροβυόμησας καὶ μακροθυμεῖς τοῖς παραπτώμασιν ἡμῶν, καὶ ἔως τοῦ ὑνὸς ἀτιμωρήτως ἡμᾶς εἰςάσας εἶναι. ἡμεῖς μὲν γὰρ ἄξιοι ἴμεν πάλαι ἀπορριφθῆναι ἀπὸ τοῦ προσώπου σου καὶ παραδεχηματισθῆναι ἐν τῷ βίῳ τούτῳ, ὡς οἱ τὴν Πεντάπολιν οἰκοῦντες παράνομοι, πυρὶ καὶ θείῳ κατακαυθέντες; ἡ δὲ ἀνείκαστός σου μακροθυμία ἐφιλανθρωπεύσατο εἰς ἡμᾶς. εὐχαριστῶ σοι ὅ τι ἐντελῆς ἔγνα καὶ ἀνάξιοι, εἰ καὶ μὴ υπάρχο ἀυτάρκης πρὸς δοξολογίαν τῆς σῆς ἀγαθότητος. καὶ δέομαι τὸν ἀμετρήτως σου οἰκτημῶν, Κύριε Ἱησοῦ Χριστέ, Τιε καὶ Ὁλη τοῦ ἁρώτου Πατρός, ὁ πάντα λόγῳ παραγαγὼν καὶ θελήματι τῷ σῶ συνέχων, ὁ ρυσάμενος ἡμᾶς τῶν ἀναχίους δούλους σου τῆς τοῦ ἀρχεκάκου ἐχθροῦ δουλείας, ὁ ταθείς ἐπὶ ξύλου καὶ δήσας, τὸν ἱσχυρὸν, καὶ τοὺς ὑπ’ ἐκείνου δεθείσιν αἰώνιον ἐπιβαρεύσας ἐλευθερίαν αὐτὸς καὶ τὰ νῦν ἐκτεινόν σου τὴν ἁρώτα τὸν χειρὰ καὶ παντουργόν, καὶ εἰς τέλος ἐλευθερώσων τὸν δούλον σου καὶ πατέρα μου τῆς χαλεπῆς ἐκείνης αἰχμαλωσίας τοῦ διαβόλου καὶ ὑπόδειξον αὐτῷ ἐναργεστάτα, ὅτι σὺ εἰ ὁ ἅγιος Θεὸς ἀψευδής καὶ βασιλεὺς

Mat. iii. 9

Gen. xix. 24

Mat. xii. 20

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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 sustainest 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 that cruel bondage of the devil. Show him full clearly that thou art the ever living true God, and only King, eternal and

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μόνος αἰώνιος καὶ ἄθανατος. ἤδε μου, Δέσποτα, 
τήν συντριβήν τῆς καρδίας ἔλεπ καὶ εὐμενεῖ 315 
ὀμματὶ καὶ κατὰ τὴν ἄγευδὴ σου ἐπαγγελίαν 
γενοῦ μετ' ἐμοῦ τοῦ γινώσκοντος καὶ ὀμολο-
γούντος σε ποιητὴν καὶ προσνυτὴν πάσης κτή-
σεως. πηγασάτω ἐν ἔμοι τὸ σὸν ἄλλομενον 
υδωρ καὶ δοθήτω μοι λόγος ἐν ἀνοίξει τοῦ 
στόματος, καὶ νοῦς καλός ἢδρασμένος ἐν σοί 
τῷ ἀκρογυναῖῳ λίθῳ, ἣν δυνήσομαι ὁ ἄχρειος 
οἰκέτης σου καταγγελία τῷ ἐμῷ γεννητορί, 
ὡς δεῖ, τὸ μυστήριον τῆς σῆς οἰκονομίας, καὶ 
ἀποστῆσαι αὐτὸν τῇ σῇ δυνάμει τῆς ματαιας 
πλάνης τῶν ποιητῶν δαιμόνων, καὶ προσαγαγεῖν 
σοι τῷ Θεῷ καὶ δεσπότῃ, τῷ μὴ βουλομένῳ 
τῶν βάνατον ἡμῶν τῶν ἀμαρτωλῶν, ἀλλ' ἀνα-
μένοντι τὴν ἐπιστροφὴν καὶ τὴν μετάνοιαν, ὡς 
δεδοξασμένος εἰ εἰς τοὺς αἰώνας. ἀμήν.

Ὅυτως εὐξάμενος καὶ πληροφορίαν λαβὼν μὴ 
διαμάρτευν τὸν ποδομένου, τῇ εὐσπλαγχνίᾳ τοῦ 
Χριστοῦ θαρρήσας, ἄξιας ἐκείθεν μετὰ τῆς 
βασιλικῆς δορυφορίας, τὰ βασιλεία καταλαμ-
βάνει τοῦ ἱδίου πατρὸς. ὡς δε τῷ πατρὶ ἀνη-
γέλη ἡ ἅφες τοῦ νιῶ, ἑξέρχεται εὐθὺς εἰς 
συνάντησιν αὐτῷ, περιπλέκεται, καταφιλεῖ, με-
γίστην ποιεῖται χαρὰν καὶ δημοτελὴ ἔορτην ἐπὶ 
τῇ παρουσίᾳ τοῦ νιῶ αὐτοῦ.

Τῇ δὲ τῷ μετὰ ταῦτα; συγκαθέζονται καταμόνας 
ἀλλήλους. καὶ τί ἄν τις εὕποι ἀπερ διείλεκται τὸτε 
tῶ βασιλεῖ ὁ νιῶς καὶ μεθ' ὀσις τῆς φιλοσοφίας; 
Τῇ δὲ ἄλλο γε ἡ τὰ τῷ θείῳ Πνεύματι αὐτῷ 
ὑπηχούμενα, δι' οὗ οἱ ἄλλες σαγηνεύουσι τῷ 316 
Χριστῷ τὸν κόσμον ὅλον, καὶ οἱ ἀγράμματοι τῶν 
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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 us 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
οσφών σοφώτεροι δείκνυνται. τῇ τούτον χάριτι καὶ αὐτὸς σοφισθεὶς ἐλάλει τῷ βασιλεῖ καὶ πατρί, φωτίζων αὐτὸν φῶς γνώσεως, καὶ πρότερον γὰρ, πολλὰ κοπιάσας τοῦ ἐλκύσαι τῆς δεισιδαίμονος πλάνης τὸν πατέρα, τί μὲν οὐ λέγων, τί δὲ οὐ ποιῶν, ὡστε τούτον ἐπαναγεσθαι, κενὴν ψάλλειν ἐφ' ἑαυτί, καὶ εἰς οὗτα λέγειν μὴ ἀκούοντων· στὶς ἐπέβλεψεν οὗ Κύριος ἐπὶ τὴν ταπείνωσιν τοῦ δουλοῦ αὐτοῦ Ἰωάσαφ, καὶ, τῆς δεήσεως αὐτοῦ ὑπακούσας, τὰς κεκλεισμένας πύλας τῆς καρδίας τοῦ πατρὸς αὐτοῦ διήνοιξε (θέλημα γὰρ, φησί, τῶν φοβομένων αὐτοῦ ποιήσαι, καὶ τῆς δεήσεως αὐτοῦ εἰσακουσταί), ῥαδίως τὰ λεγόμενα συνίει ὁ βασιλεὺς· ὡστε, καιροῦ εὐθέτου τυχόντα, τὸν νῦν τῇ τοῦ Χριστοῦ χάριτι κατὰ τῶν ποιημῶν ἄραι νίκην πνευμάτων τῶν κυριεύσαντων τῆς ψυχῆς τοῦ πατρὸς αὐτοῦ, καὶ τῆς τούτων πλάνης τέλεον ἐλευθερώσαι αὐτοῦ, τῶν σωτηρίων δὲ τρανῶς γνωρίσαι λόγον καὶ τῷ ἐν οὐρανοῖς οἰκείῳ χρύνει Θεό.

Ἐξ ἀρχῆς γὰρ τῶν λόγων ἀναλαβὼν, ἀνήγγειλεν αὐτῷ ἀ οὐκ ἦδει μεγάλα καὶ θαυμαστά, ἀ τοῖς ὡς τῆς καρδίας οὐκ ἂνηκόνει, πολλὰ μὲν αὐτῷ περὶ Θεοῦ φθεγξάμενος καὶ τὴν εὑρετείαν παραδεικνύσας, ὡς οὐκ ἔστιν ἄλλος Θεὸς ἐν οὐρανῷ ἀλῶ, οὐτε ἔπι γῆς κάτω, εἰ μὴ ὁ ἐν Πατρί καὶ Θεῷ καὶ Ἀγίῳ Πνεύματι γνωρισμένος εἰς Θεός· πολλὰ δὲ μυστήρια γνωρίσας τῆς θεολογίας, ἐφ' ὅις καὶ τὰ περὶ τῆς ἰδίας τοῦ τε καὶ ὅρατις διήγησε κτίσεως, ὥστε ἐκ μὴ ὀντων τὰ πάντα παραγαγὼν ὁ Δημιουργός, κατ' εἰκόνα καὶ ὁμοίωσιν αὐτοῦ πλάσας τὸν ἀνθρωπον καὶ
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
toú toú tò autóteξovnir tímíásas, tòv en para-
deíσf kàlòw metéchein pepoiǹkevn, àpexësòthai
toúto méno no kèleusas òper hìn tò xúlòn tìs
gnòsèsws, òdëthtìhòta de tìn èntolíh tòu para-
deísoù èxòriçó. òðhèn, tìs pròs autòv oìkeió-
tìtòs òlìsòthèsan, eis tás pollàs taútas peri-
pèptòwke pìlànas tò anòrhoòpivn qévos, dòuwòthè-
taís ámbartíasas kai ùpòpeòa tòv ðanátw dià
tìs tùrænìdòs tòu ðiàbòlouò. òs, ùpoxeirìous
àpàx tòuò anòrhoòpous lâbòw, pauntélòs èpíla-
þèshai pepoiǹke tòu Òtheòv kai dèspòtòu, kai
autò ànèpeìse lastrateìw dià tìs tòn eìdòlw
muçàròs pròòskuòsèwos. spìlaçonvìseis ouìn ò
plàsas ìmàs Òtheòs, eüdòkìa tòu ðapotòs kai
suñeegìa tòu 'Agìoun Pneúmatos, eüdòkìseì Ý
Pàrbheòvou ágìas, tìs Òtheòtkou Mâriàs, kàth'
ìmàs tèxòìñaw kai, pàðèsiw ómìliòsas ó àpàthìs,
dìa tò piìhìs te ìmèras èk nekòqè ànàstàs, èlûtro-
satò ìmàs tòu proòtóu èpítiòmu kai klèòus
tòu proòtóu òëëwse. sùnànnìgamè òàp ìmàs
eìs õùraynoù àneròmènovos, òðhèn ètûxhanye kàta-
bebìkòsò. òn kai àuthìs òëëwì pìstèòvòmèw, ìna tò 318
plàsìa tò àvntòu ànàstìsì. àpòdòswì ðè
èkàsìtw kàtà tà òérga àvntòu. èptì tòuò tòn
èkèçòmènìa tòs ìdíoun tòs òùraynov èmuòstà-
gìwè Bâsilèìaw kai tà àpòrrìtìa ègàtrh. tìn
àpokèmènìa tòs fàûlòwì pròseòtìsè Bàsàvò
ò, tò àrìbèstòv pûrò, òò èxòtèron scòtòs, tòn
àtelèntòtòu scòlòtw, kai òsììì ìllòw òì tìs
 ámbartìas dòuìkò cólàsì àvntòièmes èðhsàvìsìa.
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, 1 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

1 Or 'like one of us' (?).
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ροῦσι χάριν, διεξελθόν, εἶτα καὶ τὸ ἀνεξιχνιάστον πέλαγος τῆς τοῦ Θεοῦ διηγούμενος φιλαθρωπίας καὶ οἷός ἐστιν ἔτοιμος δέχεσθαι τὴν μετάνοιαν τῶν πρὸς αὐτὸν ἐπιστρεφόντων, καὶ ὡς ὁὐκ ἐστιν ἄμαρτία νικῶσα τὴν αὐτοῦ εὐσπλαγχνίαν, εἴπερ θελήσομεν μετανοήσαι, ἐκ πολλῶν δὲ τούτῳ παραδειγμάτων καὶ γραφικῶν παραστήσας μαρτυριῶν, ὁ μὲν τέλος ἐπέθηκε τῷ λόγῳ.

XXXV

Κατανυγεῖς δὲ ὁ βασιλεὺς Ἀβεβηνηρ ἐπὶ τῇ θεοδιδακτῷ σοφίᾳ ταύτη, φωνῇ μεγάλῃ καὶ θερμοτάτῃ ψυχῇ τοῦ σωτήρα Χριστοῦ ὑμολογεῖ, πάσης ἀποστάς δεισιδαίμονος πλάνης.¹ τὸ σημεῖον τε προσκυνεῖ τοῦ ξωποιοῦ σταυροῦ 319 ὑπὸ τῇ πάντων ὑψεῖ καὶ εἰς ἐπήκοον ἀπάντων Θεοῦ κηρύττει ἀληθινὸν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν. τὴν τε προτέραν ἀσέβειαν διεξελθόν, τὴν οἰκείαν τε κατὰ τῶν Χριστιανῶν ὑμότητα καὶ μαϊφονίαν ἐλέγξας, μέγα μέρος πρὸς τὴν εὔσεβειαν γίνεται: ὡς ἐντεῦθεν ἐργῷ τὸ εἰρημένον τῷ Παύλῳ γινωσθήναι, καὶ ὅπου ὁ τῆς ἀσεβείας ὑπῆρχε πλεονασμός, ἐκεῖ καὶ τὴν περισσείαν γενέσθαι τῆς χάριτος.

Πολλὰ τοινύν καὶ τοῦ σοφωτάτου Ἰωάσαφ τοῖς συνελθόντοις τότε στρατηγοῖς τε καὶ σατράπαις καὶ παντὶ τῷ λαῷ περί Θεοῦ καὶ τῆς εἰς αὐτὸν εὔσεβειας διαλεγομένου, καὶ οἶονεὶ ¹ A good iambic line ends here with 'πλάνης.'
dwell 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 his 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; that 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 γλώσση καλῶν τι καὶ ὀδικὸν τερετίζοντος, ἡ τοῦ Ἀγίου Πνεῦματος χάρις ἐπιφοιτήσασα πάντας εἰς δοξολογίαν ἐκίνει Θεοῦ, ώς ἐκ μιᾶς φωνῆς πάντων βοηθάντων τῶν ὁχλῶν. Μέγας ὁ Θεὸς τῶν Χριστιανῶν· οὐκ ἔστιν ἄλλος θεὸς πλῆν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ σὺν Πατρὶ καὶ Ἀγίῳ Πνεύματι δοξαζομένου.

Ζήλου δὲ θείων κατάπλεως γενόμενος, ὁ βασιλεὺς Ἀβεννήρ ἐφαίλλεται στερρῶς τοῖς εἰδώλοις ἡ ἡμᾶς ἐν τῷ παλατίῳ αὐτοῦ ἐκ χρυσοῦ καὶ ἀργυροῦ πεποιημένα, καὶ εἰς ἔδαφος ταύτα καταστά. εἶτα, εἰς λεπτὰ διελών, πένησι διανέμει, ὥφελιμα οὗτω τὰ ἀνωφελή θέμενος· ἀμέλει καὶ 320 μετὰ τοῦ νιῶν τοὺς εἰδώλων ναοὺς καὶ βωμοὺς περιστάντες μέχρις αὐτῶν κατηδάφουν τῶν θεμελίων· ἵερα δὲ τῷ Θεῷ τεμένη ἀντωκοδόμον, οὐ μόνον δὲ ἐν τῇ πόλει, ἀλλὰ καὶ ἀνὰ πᾶσαν τὴν χώραν σπουδὴ ταύτα ἐποίουν. τὰ δὲ πονηρὰ πνεύματα τὰ τοῖς βωμοῖς ἐνοικοῦντα δολολύζοντα ἠλαύνοντο, καὶ τὴν ἄμαχον τοῦ Θεοῦ ἡμῶν δύναμιν υποτρέμοντα ἐβόων. πᾶσα δὲ ἡ περιχώρος καὶ τὰ τῶν προσοίκων ἑβόνων πλείστα πρὸς τὴν εὐσέβη πίστιν ἑχειραγωγοῦντο. τότε δὴ τοῦ ἀνωτέρω ῥηθέντος θειοτάτου ἐπισκόπου παραγενομένου, κατηχεῖται ὁ βασιλεὺς Ἀβεννήρ, καὶ τῷ θείῳ τελειώται βαπτίσματι εἰς τὸ οὖνομα τοῦ Πατρὸς, τοῦ Τιοῦ καὶ τοῦ Ἀγίου Πνεύματος. 321 καὶ Ἰωάσαφ τούτων ἐκ τῆς θείας κολυμβήθρας ἀναδέχεται, τούτῳ δὴ τῷ καυνότατον γεννήτωρ τοῦ πατρὸς ἀναδειχθεῖς, καὶ τῷ σαρκικῶς γεννήσαντι τῆς πνευματικῆς ἀναγέννησεως πρόξενος γενόμενος. νίδος γὰρ ἣν τοῦ οὐρανίου Πατρὸς καὶ 534
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, to-
gether 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 mak-
ing 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

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καρπὸς ὅντως τῆς θείας ρίζης θειότατος, ρίζης ἐκείνης τῆς βοῶσης. Ἐγὼ εἰμὶ ἡ ἀμπελός, ὑμεῖς τὰ κλῆματα.

1 Pet. i. 8 Ἐὰν ὦτος ἀναγεννηθεῖς ὁ βασιλεὺς Ἀβεννήρ δὲ ὑδάτος καὶ Πνεῦματος ἔχαιρε χαρὰ ἀνεκλαλήτως· σὺν αὐτῷ δὲ καὶ πᾶσα ἡ πόλις καὶ ἡ περίχωρος τοῦ θείου ἦξιοῦτο βαπτίσματος, καί φωτὸς νῦι ἀνεδείκνυτο οἱ πρὶν ἐσκοτισμένοι. πᾶσα δὲ νόσος καὶ πᾶσα δαιμονική ἐπιφορὰ πόρρω τῶν πιστεύοντων ἡλαύνετο· ἄρτιοι δὲ καὶ ὑμεῖς πάντες τὰς ψυχὰς καὶ τὰ σώματα ἦσαν. καὶ πολλὰ ἔτερα θαυμάσια εἰς βεβαιώσων τῆς πίστεως ἐτελοῦντο. ἐκκλησία τε ἄνωκοδομύντο, καὶ ἐπίσκοποι, οἳ τε κεκρυμμένοι διὰ τὸν φόβον ἐφανεροῦν καὶ τὰς ἱδίας ἀπελάμβανον ἐκκλησίας, καὶ ἄλλοι ἐκ 322 τε τῶν ἱερεῶν καὶ τῶν μοναχῶν προεχειρίζοντο εἰς τὸ ποιμαίνειν τὸ τοῦ Χριστοῦ ποίμνιον. ὁ μέντοι βασιλεὺς Ἀβεννήρ, ὦτος τῆς προτέρας ἐκείνης μοχθηρᾶς ἀγωγῆς ἀποστάς καὶ μετάμελος ὁν ἐφ' ὦτα ἐπραξε, πᾶσαν μὲν τὴν βασιλεῖαν ἄρχην τῷ νῦ ὑπαραξίδωσιν αὐτός δὲ καθ' ἐαυτὸν ἱρεμῶν, κόνιν ἀεὶ τῆς κεφαλῆς καταχέων, βαρεῖς τε ἀναφέρων στεναγμοὺς καὶ λούνων τοῖς δάκρυσιν ἐαυτῶν, μόνος μόνῳ τῷ πανταχοῦ παρόντι ὀμίλει, συγγνώμην αὐτῷ τῶν οἰκείων πταισμάτων ἐξαίτους καὶ ἀκροτυπεῖς εἰς τοσαύτην δὲ κατανύξως καὶ ταπεινοφροσύνης ἀβυσσον ἐαυτῶν καθήκειν ὡς παρατείσθαι καὶ τὸ τοῦ Θεοῦ ὄνομα τοῖς ἐαυτῶν ὑμομάζειν χείλεσι, μόλις δὲ τούτου τῇ τοῦ νεόνυμου ἑκατομβία κατατολμήσας. ὦτω δὲ τὴν καλὴν ἀλλοιώσων ἡλιοφόβη καὶ τὴν πρὸς ἀρετὴν ἀπάγουσαν ὀδευσε τρίβουν ὡς ὑπερβίμαι 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
God 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.
ST. JOHN DAMASCENE

βεία τῶν προτέρων ἀνομίων τὸ ἀγνόημα. ἐπὶ τέσσαρας δὲ χρόνους οὖν βιόν ἐν μετανοίᾳ καὶ διάκρυσι καὶ ἀρετῇ πάσῃ, ἀρρωστία περιέπεσεν, ἐν ἡ καὶ τελευτᾶ. οτε δὲ τὸ τέλος ἡγγίσεν, ἦρατο φοβεσθαι καὶ ἀδημονεῖν, μνείαν ποιοῦμενος τῶν αὐτῷ πεπραγμένων κακῶν. ο δὲ Ιωάσαφ ῥήμασι παρακλητικοῖς τὸ ἐπίπεσον αὐτῷ διεκούφιζεν ἄχθος, Ἰσαία περιλύπτος εἶ, λέγων, ὦ πάτερ, καὶ ἰναίτι συνταράττεις ἑαυτόν; ἔλπισον ἐπὶ τὸν Θεὸν καὶ ἐξομολογεῖ αὐτῷ, ὦς ἐστίν ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακράν, ὃς κέκραγε διὰ τοῦ προφήτου βοῶν. Λούσασθε, 323 καθαροὶ γένεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντί τῶν ὀφθαλμῶν μου· μάθετε καλὸν ποιεῖν καὶ, Γαν ὅσιν αἱ ἀμαρτίαι ὑμῶν ὡς φονικοὺς, ὡς χίονα λευκανῶ· εὰν δὲ ὅσιν ὃς κόκκινον, ὡς σκιαὶ ἐριοῦ λευκανῶ. μὴ φοβοῦ τοινῦν, ὦ πάτερ, μηδὲ δίσταξε· οὐ νικῶσι γὰρ αἱ ἀμαρτίαι τῶν ἐπιστρεφόντων πρὸς Θεὸν τὴν ἀπειροῦν αὐτοῦ ἀγαθότητα. αὐτὰ γὰρ ὑπὸ μέτρου εἰσὶ καὶ ἀριθμὸν, ὡσαι ἀν ὅσιν ἐκεῖνῃ δὲ ἀμετρητὸς ἐστὶ καὶ ἀναρίθμητος. οὓς ἐνδέχεται τοῖνῦν τὸ ὑποκείμενον μέτρῳ τοῦ ἀμετρητοῦ περιγενέσθαι.

Τοιούτως παρακλητικοῖς ῥήμασι κατεπάδων αὐτοῦ τὴν ψυχήν, εὐελπιν ἀπειργάσατο. εἶτα ἐκτείνας ὁ πατὴρ τὰς χειρὰς, εὐχαριστῶν αὐτῷ ὑπερηύχετο, καὶ τὴν ἡμέραν εὐλογεῖ ἐν ἡ αὐτὸς ἐγγεννηθῇ, Τέκνοι, λέγων, γηλυκύτατον, τέκνοι ὑπὸ ἐμῶν, ἀλλὰ τοῦ οὐρανίου Πατρός, ποίαν ἀποδόσω σοι χάριν; ποίαις εὐλογήσω σε εὐλογίαις; τίνα δὲ εὐχαριστῶν ἀναπέμψω τῷ Θεῷ περὶ σοῦ; ἀπολογῶς γὰρ ἡμῖν, καὶ εὐφέσην διὰ

Cf. Luke 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 sea afar, 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 erimson, 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:
σοῦν νεκρὸς ἦμην τῇ ἀμαρτίᾳ, καί ἀνέξησα·
ἐχθρὸς καὶ ἁποστάτης Θεοῦ, καὶ κατηλλάγην:
τί οὖν ἀνταποδώσω σοι ὑπὲρ τοῦτων ἀπάντων;
Θεός ἐστιν ὁ ἄξιας σοι παρέχων τὰς ἀμοιβάς. 324
οὕτω λέγων, πυκνὰ κατεβίλει τὸν φίλτατον παῖδα.
εἰτὰ εὐξάμενος, καὶ, Εἰς χειράς σου, φιλάνθρωπε
Θεέ, παρατίθημι τὸ πνεῦμά μου, εἰπών, ἐν μετα-
νοίᾳ τὴν ψυχὴν καὶ εἰρήνη παρέθετο τῷ Κυρίῳ.
Ὁ δὲ Ἰωάσαφ δάκρυσεν τιμήσας τελευτήσατα
tὸν πατέρα, καὶ κηδεύσας αὐτοῦ τὸ λείψανον
ἐντίμως, κατέθετο ἐν μνήματι ἀνδρὸν εὐσεβῶν, οὐ
μενοί βασιλικῇ περιβαλῶν ἔσθητι, ἀλλὰ μετα-
νοίας κοσμήσας ἀμφίος. στὰς δὲ ἐπὶ τῶ μνήματι,
χειρᾶς τε εἰς οὐρανοῦ διάφας, καὶ δάκρυα ποταμη-
δῶν τῶν ὁμμάτων καταδύσας, ἐβόησε πρὸς τὸν
Θεοῦ, λέγων:
Ὁ Θεός, εὐχαριστῶ σε, Βασιλεῦ τῆς δόξης,
μόνε κραταίε καὶ ἀθάνατε, ὅτι οὐ παρεῖδες τὴν
dεήσιν μου καὶ τῶν δακρύων μου οὐ παρεσιώτη-
σας, ἀλλ’ εὐδόκησας τὸν δούλόν σου τοῦτον καὶ
πατέρα μου τῆς ὀδοῦ ἐπιστρέψαι τῶν ἄνομων καὶ
πρὸς εαυτὸν ἐλκύσαι τῶν σωτήρα τῶν ἀπάντων,
ἀποστήσας μὲν τῆς ἀπάτης τῶν εἰδώλων, κατα-
ξίωσας δὲ γνωρίσαι σε τὸν ἀληθινὸν Θεὸν καὶ
φιλάνθρωπον. καὶ νῦν, ὁ Κύριε μου καὶ Θεέ, ὁ
ἀνεξιχνίαστον ἔχων τὸ τῆς ἀγαθότητος πέλαγος,
tάξυν αὐτοῦ ἐν τόπῳ χλοεῷ, ἐν τόπῳ ἀναπαύ-
σεως, ὅτον τὸ φῶς λάμπει τοῦ προσώπου σου 325
καὶ μὴ μνησθῆς ἄνομων αὐτοῦ ἀρχαίων, ἀλλὰ
κατὰ τὸ πολὺ ἔλεος σου ἐξέλειψαν τὸ χειρόγρα-
φον τῶν αὐτοῦ πταισμάτων, καὶ τὰ γραμματεῖα
dιαρρήξουν τῶν αὐτοῦ ὄφλημάτων, καὶ τοὺς ἄγιους

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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 in penitence and peace.

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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πάντα γὰρ δυνάτα σοι τῷ πάντων Δεσπότη, ἀλλ' ἢ μόνον τὸ μὴ ἔλεεὶν τοὺς μὴ ἐπιστρέφοντας πρὸς τοῦτο ἀδύνατον. τὸ γὰρ ἔλεος σου ἐκκέχυ- είς τῇ πάνταις, καὶ σώξεις τοὺς ἐπικαλουμένους σε, Κύριε Ἱσσων Χριστέ, ὅτι πρέπει σοι δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Τοιαύτας εὐχὰς καὶ δεήσεις προσέφερε τῷ Θεῷ ἐν ὅλαις ἑπτά ἡμέραις, μηδόλος τοῦ μνήματος ἀποστάς, μη βρῶσεως ἢ πόσεως τοποπάπαν μνη- σθείς, μήτε μὴν ἀναπαύσεως ὡς οὖν μετασχὼν ἀλλὰ διάκρυσι μὲν τὸ ἔδαφος ἐβρεχε, στεναγ- μοῖς δὲ ἁσιγνητοῖς εὐχόμενος διετέλει. τῇ ὁγιᾷ δὲ εἰς τὸ παλάτιον ἐπανελθὼν, πάντα τὸν πλού- τον καὶ τὰ χρήματα τοῖς πένησι διένειμεν, ὡς μηκέτι ὑπολειφθήναι τινα τῶν χρείαν ἐχόμενον.

XXXVI

Ἐν οἷς ἔτη ἡμέραις τῇ τοιοῦτην τελέσας διακονίαν καὶ πάντας τοὺς θησαυροὺς κατα- κεφόμενας, ὅπως μέλλουτι τῇ στενήν εἰσίναι πῦ- λην μηδὲν αὐτῷ ἐμποδίσειεν ὁ τῶν χρημάτων ὁγκος, τῇ τεσσαρακοστῇ ἡμέρᾳ τῆς τοῦ πατρὸς τελευτῆς, μνήμῃν αὐτῷ τελών, συγκαλεῖ πάντας τοὺς ἐν τέλει καὶ τοὺς στρατιωτικὰ περιεξο- σμένου καὶ τοῦ πολιτικοῦ λαοῦ οὐκ ἀλάγοις. 326 καὶ προκαθίσας, ὡς ἔθος, φησίν εἰς ἐπήκοον πάντων ᾧδού, καθὼς ὀράτε, 'Αβεινήρ πατήρ μοι καὶ βασιλεὺς τέθνηκεν ὡς εἰς τῶν πενήτων, 542
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 οὖν ἐν αὐτῷ οὕτε ὁ πλοῦτος οὕτε ἡ βασιλικὴ δόξα, οὕτε μὴ ἐγὼ ὁ φιλοπάτωρ νῦν, οὕτε τῶν λοιπῶν αὐτοῦ φίλων καὶ συγγενῶν, ἑορθήσαι ἵσχυσεν αὐτῷ καὶ τῆς ἀπαρατιτίτου ψῆφου ἐξελέσθαι. ἀλλ' ὑπάγει πρὸς τὰ ἐκεῖθεν δικαιωτήρια, λόγον ὡφέξουν τῆς πολυτείας τοῦ παρόντος βίου, μηδένα τῶν ἀπαντῶν συνεργῶν ἐπαγόμενος, ἀλλ' ἢ μόνα τὰ αὐτῶ πεπραγμένα ὑποία ἂν ἦ. τὸ αὐτὸ δὲ τοῦτο καὶ πᾶσι τοῖς τὴν βρότειον λαχοῦσι φύσιν συμβαίνειν πέφυκε, καὶ ἄλλως ὑπὲρ ἑστὶ. νῦν οὖν ἀκούσατε μοι, φίλοι καὶ ἀδελφοί, λαὸς Κυρίου καὶ κλήρος ἀγίος, οὕς ἔξηγόρασε Χριστὸς ὁ Θεός ἡμῶν τῷ τιμῶν αὐτοῦ αἵματι καὶ ἔρρύσατο τῆς παλαιᾶς πλάνης καὶ δουλείας τοῦ ἀντικειμένου. αὐτοὶ οἴδατε τὴν ἡμῶν ἀναστροφήν μου, ὡς ἐξόπετε τὸν Χριστὸν ἐγνω καὶ δοῦλος αὐτοῦ ἡξιῶθην γενέσθαι, πάντα μισήσας, αὐτὸν ἑπετοδήσα μόνων, καὶ τοῦτο μοι ἦν καταθύμιον, τῆς ξάλης τοῦ βίου καὶ ματαιός ὑπἔξελθοντα, μόνον μόνω αὐτῷ συνεῖναι καὶ ἐν ἀπαράχῳ γαλήνῃ ψυχῆς δουλεύσαι τῷ Θεῷ μοι καὶ δεσπότη. ἀλλ' μεκατέσχεν ἡ τοῦ πατρὸς μου ἐνστασις, καὶ ἐντολὴ ἡ τιμᾶν τοὺς γεννήτορας κελεύονσα. ἀδεν, Θεοῦ χάριτι καὶ συνεργεία, οὐκ εἰς μάτην ἐκκοπίασα, οὐδ' εἰς κενὸν τὰς τοιαύτας ἀνηλωσᾶ ἡμέρας· ἀλλ' ἐκεῖνον τὸ φίλεωσα Χριστὸ καὶ πάντας 327 ὑμᾶς τοῦτον μόνον γινώσκειν Ἀληθινὸν καὶ Κυρίον τοῦ παντὸς ἐδίδαξα, οὐκ ἐγὼ τοῦτο ποιήσας, ἀλλ' ἡ χάρις αὐτοῦ ἢ σὺν ἔμοι, ἣτις καὶ τῆς δεισιδαιμονος πλάνης καὶ λατρείας τῶν εἰ- δώλων ἐξείλετο, καὶ ὑμᾶς, λαὸς μου, τῆς χαλεπῆς

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glory, nor I his loving son, nor any of his kith and
kindred, has 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 what-
soever, 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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"\n
Rom. xv. 33

Acts xxii. 40

p. 388

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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 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 λαὸν αὐτοῦ ποιμάναι, ὡς ἄν αὐτὸς τὴν ποθούμενην αὐτῷ πορεύσηται ὁδόν.

'Ως δὲ αὐτὸν ἀπαναινόμενον εἶδε καὶ πάντῃ ἀπαγορεύοντα, καὶ, 'Ω βασιλεῦ, λέγοντα, ὡς ἀδικός σου ἡ κρίσις· ὡς οὐ κατ' ἐντολὴν σοῦ ὁ λόγος· εἰ γὰρ ἀγατὴσαι τὸν πλησίον ὡς ἑαυτὸν ἐδιδάχθησι, τίνι λόγῳ ὅπερ αὐτὸς ἀπορρίφαι βάρος σπουδάζεις, ἐμοὶ ἐπιθεῖναι ἐπείγη; εἰ μὲν γὰρ καλὸν τὸ βασιλεύειν, αὐτὸς τὸ καλὸν κάτεχε· εἰ δὲ πρόσκομμα τοῦτο ψυχῆς καὶ σκάνδαλον, τί μοι προτίθηκα καὶ ὑποσκέλιζειν βούλει; ὡς οὖν τοιαῦτα λέγοντα καὶ διαβεβαιούμενον εἶδεν, ἐπαύσατο τῆς ὁμιλίας. καὶ δὴ ὑπὸ νῦκτα βασιλεῦσαν ἐπιστολὴν μὲν διαχαράττει πρὸς τὸν λαὸν, πολλῆς γέμουσαν φιλοσοφίας καὶ πᾶσαν ὑπαγορεύοντας τὴν εὐσέβειαν, ὅποιαν τε ὄφειλον περὶ Θεοῦ δόξαν ἔχειν, οἱ δὲ βίων αὐτῷ προσφέρειν, οὗς δὲ ύμνοις, οἷς εὐχαριστίας· έπειτα μὴ ἄλλον ἢ τὸν Βαραχίαν δέξασθαι εἰς τὴν βασιλείαν κελεύει άρχην. καὶ, εἰς τὸν ἑαυτοῦ κοίτων τῶν χάρτην ἐν ὤ ἐπιστολῇ καταλημμόν, λαθῶν ἀπανταὶ ἐξέρχεται τοῦ παλατίου. ἀλλ' οὖν ἡδυνήθη λαθεῖν εἰς τέλος. ἀμα γὰρ προὶ τοῦτο ἄκουσθεν τάραχον εὖθυς καὶ ὄνυμων τῷ λαῷ ἐνεποίησε· καὶ πάντες τάχει πολλῷ εἰς ζήτησιν αὐτοῦ ἐξέρχονται, προκαταλαβεῖν αὐτῷ τὴν φυγήν ἐκ πάντος τρόπου διανοοῦμενον· οἴθεν οὖν δὲ εἰς μάτιν αὐτοὺς ἐχώρησεν ἡ σπουδὴ, ὡς γὰρ πᾶσας προκατελάμβανοι τὰς ὁδοὺς, ὅρη δὲ πάντα περιεύκλουν καὶ ἀτριβεῖς περιήρχοντο φάραγγας, ἐν χειμάρρῳ τοῖς 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-
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χειρας εις ουρανόν εκτεταμένας ἕχοντα, καὶ τὴν εὐχὴν τῆς ἐκτης ἐπιτελοῦντα ὄρας.

Ἰδόντες δὲ αὐτὸν περιεχύθησαν δάκρυσι δυσωποῦντες καὶ τὴν ἀποδημίαν ὁρείδιζοντες. οὐ δέ Τῇ, φησί, μάτην κοπιάτε; μηκέτι γὰρ ἐμὲ βασιλέα ἔχειν ἐλπίζετε. τῇ πολλῇ δὲ αὐτῶν ὑπευδοὺς 330 ἐνστάσει, ὑποστρέφει αὖθις εἰς τὸ παλάτιον, καὶ, συναγαγὼν ἀπαντας, τὴν ἑαυτοῦ ἐφανέρωσε βουλήν. εἶτα καὶ ὅρκοις ἐμπεδοὶ τῶν λόγων, ὡς οὐδεμίαν αὐτοῖς τοῦ λοιποῦ συνέσται ἡμέραν. 'Εγὼ γὰρ, φησί, τὴν προς ὑμᾶς διακοινῶν μον ἐπληροφόρησα καὶ οὐδὲν ἐνέλιπον, οὐδὲ ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγέλαι ὑμῖν καὶ διδάξαι διαμαρτυρόμενος πάσι τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν πίστιν, καὶ μετανοίας ὁδοὺς ὑποδεικνύων. καὶ νῦν ίδού ἐγὼ πορεύομαι τὴν ὅδον ἣν ἐκπαλαί ἐπόδουν καὶ οὐκ ἔτι ὤψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες. διὸ μαρτύρομαι ὑμῖν τῇ σήμερον ἡμέρᾳ, κατὰ τὸν θείον Ἀπόστολον, ὅτι καθαρὸς ἐγὼ εἰμὶ ἀπὸ τοῦ αἵματος πάντων ὑμῶν. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγέλαι ὑμῖν πάσαν τὴν βουλήν τοῦ Θεοῦ.

Ταῦτα ἀκούσαντες, καὶ τὸ τῆς γραμμῆς αὐτοῦ στερρὸν ἐπιστάμενοι, ὡς οὐδὲν τῆς προθέσεως κωλύσαι δύναται, ἀδύνατο μὲν τὴν ὀρθανίαν, οὐκ εἰχον δὲ ὅλως αὐτοῦ πειθόμενον. τότε ὁ βασιλεὺς τὸν Βαραχίαν ἐκεῖνον, δὲν καὶ φθάσας ὁ λόγος ἐδήλωσε, κατασχὼν, Τούτοις, ἐπεν, ἀδελφοί, ὑμῖν προχειρίζομαι βασιλέα. τοῦ δὲ ἱσχυρὸς πρὸς τὸ πράγμα ἀπειθοῦντος, ἀκούντα 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 with them 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, in failing to show or teach 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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See De fide orth. Bk. iv. Ch. 12

Acts xx. 28

Agapek. c. 10

ίστησι, καὶ τῇ κεφαλῇ αὐτοῦ τὸ διάδημα περιτίθησι, τὸν βασιλικὸν τε δακτύλιον δίδωσιν εἰς τὴν χεῖρα. καὶ στὰς κατὰ ἀνατολάς ἥξιατο εὐχὴν τῷ βασιλεῖ Βαραχίᾳ: ἀπερίτρεπτον αὐτῷ τὴν εἰς Θεὸν ψυλλαχθῆναι πίστιν καὶ ἀκλίνη τὴν 331 κατὰ τὰς ἐντολὰς τοῦ Χριστοῦ εὑρεῖν πορείαν. οὐν τοῦτο δὲ ὑπερήχετο τὸν κλήρον καὶ τοῦ ποιμνίου παντὸς, αἰτούμενος ἀντίληψιν αὑτοῖς παρὰ Κυρίου καὶ σωτηρίαν, καὶ πᾶν ὁτιπερ ἄν αὐτοῖς εἰς αὐτῆσιν ὃ πρὸς τὸ συμφέρον οἰκονομοῦμεν.

Οὖτος εὐξάμενος ἑπιστραφεὶς λέγει τῷ Βαραχίᾳ: Ἦδον σοι, ἀδελφέ, ἐντέλλομαι καθὼς ποτε ὁ Ἀπόστολος διεμαρτύρατο· Πρόσεχε σεαυτῷ καὶ παντὶ τῷ ποιμνίῳ, ἐνῷ ὁ σε τὸ Πνεῦμα τὸ Ἅγιον ἔθετο βασιλέα, ποιμαίνειν τὸν λαὸν τοῦ Κυρίου ὅν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἱδίου. καὶ καθὼς πρὸ ἐμοῦ ἔγνως τὸν Θεὸν καὶ ἐλάττενσας αὐτῷ ἐν καθαρῶ συνειδότι, οὕτω καὶ νῦν πλείονα σπουδὴν ἐνδείκνυσθαι αὐτῷ. ὡς γὰρ καὶ μεγάλης ἥξιόθης παρὰ τοῦ Θεοῦ ἁρχῆς, τοσοῦτοι μείζονος ἁμοίβης ὁφειλέτις ὑπάρχεισ. ὦκυδοῖ ἀπόδος τῷ εὐεργέτῃ τῷ χρέος τῆς εὐχαριστίας, τὰς ἁγίας αὐτοῦ φυλάσσων ἐντολὰς καὶ πάσης ἐκκλήσιον ὁδοὶ εἰς ἀπώλειαν φεροῦσης. ὡσπερ γὰρ ἐπὶ τῶν πλεύστων, ὅταν μὲν ναυτῆς σφαλῆ, μικρὰν φέρει τοῖς πλέουσι βλάβην· ὅταν δὲ ὁ κυβερνήτης, παντὸς ἐργάζεται τοῦ πλοίου ἀπώλειαν· οὕτω καὶ ἐν βασιλείας, ἃν μὲν τὸς τῶν ἁρχομένων ἁμάρτῃ, οὐ τοσοῦτον τὸ κοινὸν ὤσθεν ἀντὶ τοῦ ἀδικεῖ, ἀν δὲ 332 αὐτὸς ὁ βασιλεὺς, πάσης ἐργάζεται τῆς πολιτείας βλάβην. ὡς μεγάλας οὖν ψυφεξών 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
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ei ti parídoi tòv deóntov, metà polhès ákri-beías fílatte seautòn èn tò ἀγαθῷ. μίσησον
pásan ἱδονήν πρὸς ἁμαρτίαν ἐλκουσάν φησὶ
gar ὁ Ἀπόστολος· Εἰρήνην διώκετε metà πάντων,
kai tòv ἁμασμόν οὐ χωρίς οὐδεὶς ὁμεῖαι τὴν
Κύριον. τὸν κύκλον πρόσεχε ὁστίς περιπερέχει
tòv ἁγιομπίνων πραγμάτων, ἀλλοτε ἄλλως φε-
ρων αὐτὰ καὶ περιφέρων· καὶ ἐν τῇ τούτων ἁγιο-
στρόφῳ μεταβολῆ ἀμετάβλητον ἔχε τὸν ἐνεσθῇ
λογισµῷ, τὸ γὰρ συμμεταβᾶλλεσθαι ταῖς τῶν πραγμάτων μεταβολάις διανοίας ἀβε-
βαίον τεκμήριον. σὺ δὲ πάγιος ἐσο, ἐν τῷ
ἀγαθῷ ὅλως ἐρημεισμένοι. μὴ ἐπαιροῦ διὰ τῆς
προσκαίρου δόξης πρὸς μάταιον φύσημα· ἄλλὰ
κεκαθαρμένῳ λογισµῷ τὸ ὀὐτιδανὸς τῆς ἐαυτοῦ
νόει φύσεως, τὸ βραχὺ τε καὶ ὀκύμορον τῆς
ἐνταῦθα ζωῆς καὶ τὸν συνεξευγμένον τῇ σαρκὶ
θάνατον. καὶ ταύτα λογιζόµενοι εἰς τὸν τῆς
ὑπεροψίας οὐ βληθήσῃ βόθρον, ἄλλα φοβηθήσῃ
tὸν Θεόν, τὸν ἀληθινὸν καὶ ἐπουράνιον βασιλέα,
kai óntos makárion ἔση. Μακάριοι γὰρ, φησὶ,
pántes oi φοβοῦµενοι τὸν Κύριον, oi πορευόµενοι
ἐν ταῖς ὁδοῖς αὐτῶν καὶ. Μακάριος ἀνήρ ὁ
φοβούµενος τὸν Κύριον· ἐν ταῖς ἐντολαῖς αὐτοῦ
θελήσει σφόδρα. ποιας δὲ πρὸ πάντων ὁφείλεις
tηρεῖν ἐντολάς; Μακάριοι οἱ ἐλεήµονες, ὑπὶ
αὐτοὶ ἐλεηθῆσονταν καὶ Γίνεσθε οἰκτίρµονες, ὡς ὁ
Πατὴρ ὡς ὁ ὄντως αἰκτίρµων ἐστὶ. ταύτην
γὰρ τὴν ἐντολὴν πρὸ πάντων ἀπαιτοῦται οἱ ἐν
μεγίστη ὄντες ἁρχῇ. καὶ ἀληθῶς ὁ μεγάλης
ἐξουσίας επιλαβόµενος τὸν δοτῆρα τῆς ἐξουσίας
ὀφείλει μιµεῖσθαι κατὰ δύναµιν· ἐν τούτῳ δὲ
554
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 shouldest 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 Ὑἱὸν μιμήσεται, ἐν τῷ μὴ δὲν ἵγγείσθαι τοῦ ἑλεέων προτιμότερον. ἀλλὰ καὶ τὸ ὑπήκοον οὐδὲν οὕτως εἰς εὐνοιαν ἐφέλκεται, ὅσ ἐυποίαις χάρις διδομένη τοῖς χρήζουσιν· ἢ γὰρ διὰ φόβον γινομένη θεραπεία κατεσχηματισμένη ἐστὶ θωσεία, πεπλασμένω τιμῆς ὀνόματι φενακινιζοσα τοὺς αὐτὴς προσέχοντας· καὶ τὸ ἀκούσιος ὑποτεταγμένον στασιάζει καιρὸν λαβόμενον· τὸ δὲ τοῖς δεσμοῖς τῆς εὐνοιας κρατοῦμεν Βεβαίων ἔχει πρὸς τὸ κρατοῦν τὴν εὐπεθείαν. διὸ εὐπρόσιτος ἐσο τοῖς δεσμέοις, καὶ ἀναγέ τὰ ὁτα τοῖς πενομέοις, ὑπὸ εὗρης τὴν τοῦ Ὑἱοῦ ἀκοήν ἀνεφ-γμένην· οὐι γὰρ τοῖς ἁμέτρους γινόμεθα συνδού- λοις, τοιούτων περὶ ἡμᾶς εὐρήσομεν τῶν δεσποτῶν, καὶ ὡς ἀκούσαν ἀκοουσθησόμεθα, ὡς ὅρωμεν ὀραθησόμεθα ὑπὸ τοῦ θείου καὶ παντεφόρου βλέμματος. προεισενέγκωμεν οὖν τοῦ ἑλεοῦν τῶν ἑλεον, ἵνα τὸ ὁμοίο τὸ ὁμοίον αὐτιλάβωμεν.

Ἀλλὰ καὶ ἐτέραν ἀκονε ἐντολὴν σύζυγον τῆς προτέρας. Ἅφετε, καὶ ἀφεθήσεται ὠμῖν· καὶ, Ἐὰν οὐκ ἀφήτε τοὺς ἀνθρώπους τὰ παραπτώματα αὐτῶν, οὐδὲ ὠμῖν ἀφήσει ὁ Πατὴρ ὠμῶν ὁ οὐ- ράνιος τὰ παραπτώματα ὠμῶν. διὸ μὴ μυθισκα- κήσῃς τοὺς πταίουσιν· ἀλλὰ, συγγκόμην αὐτου- μενος ἀμαρτημάτων, συγκόμωςκε καὶ αὐτοὶ τοῖς εἰς σὲ πλημμελοῦσιν, ὅτι ἀφέσει αὐτιδίδοται ἀφεσις, καὶ τῇ πρὸς τοὺς ὀμοδοῦλους ὠμῶν καταλ- λαγῆ τῆς δεσποτικῆς ὁργῆς γίνεται ἀπαλλαγῆ. καὶ ἀδίκης τὸ ἀνυμπαθῆς ὠμῶν πρὸς τοὺς πταί- οντας ἀσύγγνωστα ποιεῖ ὠμῖν τὰ ἡμέτερα πταί- σματα. καθάπερ ἀκούεις τι ὅ τῶν μυρίων πέ- τουθεν ὀφειλέτης ταλαντων, τῇ πρὸς τόν σὺν-
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 pretense of respect cozening them that pay heed to it; and the unwilling subject rebelleth when he findeth occasion. 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 first 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-
δουλον ἀσπλαγχνῶς ἐαυτῷ τὴν εἰσπραξίν ἀνα-νεώσας τοῦ τοσοῦτον χρέους. διὸ προσεκτέουν ἀκριβῶς, μὴ καὶ ἡμεῖς τὰ ὁμοία πάθοιμεν· ἄλλη ἀφήσωμεν πάσαν ὀφειλήν, καὶ πάσαν μὴν ἔκ καρδίας ἐκβάλλωμεν, ἵνα καὶ ἡμῖν ἀφεθῇ τὰ πολλὰ ἡμῶν ὀφλήματα. ἐπὶ πάσι δὲ καὶ πρὸ πάντων τὴν καλὴν φύλαττε παρακαταθήκην, τὸν εὐσεβῆ τῆς πίστεως λόγον, ὃν ἔμαθος καὶ ἐδιδά-χθης· καὶ πᾶν ζεύγιον αἱρέσεως μὴ ἐκφυέσθω ἐν ὑμῖν· ἀλλὰ καθαρὸν καὶ ἀξιόλογον τὸν θείου διατή-ρησιν στόροι, ἵνα πολὺς χρόνος τῶν καρπῶν ὑπο-δεξής τῷ δεσπότῃ, ἤνικα ἠλθῇ λόγον ἀπαιτῶν ἐκάστω τῶν βεβαιωμένων καὶ ἀποδίδον καθὰ ἐπράξαμεν, ὅταν οἱ μὲν δίκαιοι λάμψωσιν ὡς ὁ ἔλιος, τοὺς ἀμαρτωλοὺς δὲ τὸ σκότος καλύψῃ καὶ αἰσχύνῃ αἰώνιος. καὶ τὰ υἱῦν, ἀδελφοὶ, 335 παρατιθέμειν υμᾶς τῷ Θεῷ, καὶ τῷ Λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ὑμᾶς ἐποικοδομήσαι καὶ δούναι υμῖν κληρονομιάν ἐν τοῖς ἡγιασμένοις πάσι.

Λαῖον eἰπών, θείς τὰ γόνατα αὐτοῦ, κα-θὼς γέγραπται, μετὰ δακρύων αὕθις προσηύξατο. καὶ ἐπιστραφεὶς κατέφηλης τῶν Βαραχίαν ὁν βασιλέα προεχείριστο, καὶ πάντας τοὺς ἐν τέλει. τότε δὴ γίνεται πράγμα δακρύων ὡς ἀληθῶς ἄξιον. περιστάντες γὰρ αὐτὸν ἄπαντες, ὡσπερ τῷ ἐκείνῳ συνεῖναι ζῶντες καὶ τῇ διαμέτρει μέλλοντες συναφείρεσθαι καὶ τὰς ψυχὰς, τὶ μὴ πρὸς οἷκον ἔλεγον; ποιαν θρήνων ὑπερβολὴν ἀπελίμπανον; κατεφίλουν αὐτὸν, περεβαλλον· παραφρονεὶν αὐτούς ἐποίει τὸ πάθος. Οὐαὶ ἡμῖν, ἐβόων, τῆς χαλεπῆς ταύτης δυστυχίας· δεσ-336 558

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2 Tim. i. 14
Mat. xiii. 43
Dan. xii. 2
Acts xx. 32
Acts xx. 36
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 hast 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,
πότης αὐτὸν ἀνεκαλοῦντο, πατέρα, σωτήρα, εὐεργέτην. Διά σοι, φησί, τὸν Θεὸν ἐγνώμεν· τῆς πλάνης λευτρώμεθα· τῶν κακῶν πάντων ἀνάπαυσιν εὐρομεν. τί λοιπὸν ἔσται ἡμῖν μετὰ τὸν σὸν χωρίσμον; ποία οὐ καταλήψεται κακά; τοιαύτα λέγοντες, τὰ στήθη ἔπαινον, καὶ τὴν κατασχοῦσαν αὐτοὺς ἀνωλοφύροντο συμφοράν. ὁ δὲ λόγος αὐτοῖς παρακλήσεως τῶν πολλῶν κατασχηγήσας οἰμωγῶν, καὶ συνεῖναι τῷ πνεύματι ἐπαγγελμένος, ὡς τῷ γε σώματι ἄδυνατον ἢδή τοῦτο γενέσθαι, τοιαύτα εἰπὼν, πάντων ὀρώντων ἔξερχεται τοῦ παλατίου. καὶ εὐθὺς πάντες συνείπωντο. τὴν ὑποστροφὴν ἀπηγόρευσαν· τὴν πόλιν, ὡς μηκέτι δυνατὸν ὁμμασιν ὁφθηναι τοῖς ἔαυτον, ἀπεδίδρασκον. ὡς δὲ τῆς πόλεως ἔξω γεγόνασι, μόλις ποτέ, τῇ τομῇ τοῦ λόγου παραινοῦντος αὐτοῦ καὶ δριμυτέραν πον τὴν ἐπιτίμησιν ἐπιφέροντος, ἀπ’ αὐτοῦ διερράγησαν, καὶ ἄκοντες ἐπανήρχοντο, πυκνῶς αὐτοῖς τῶν ὀφθαλμῶν ἐπιστρεφομένους, καὶ τὴν πορείαν τοῖς ποιοῖν ἐγκοπτόντων. τινὲς δὲ τῶν θερμοτέρων καὶ ὀδυρόμενοι μακρόθεν ἠκολούθουν αὐτῷ, ἔως ἡ νῦς ἐπελθοῦσα 337 διέστησεν αὐτοὺς ἀπ’ ἄλληλων.

XXXVII

Ἐξῆλθεν οὖν τῶν βασιλείων ὁ γενναῖος ἐκεῖνος χαίρων, ὡς ὅταν ἐκ μακρᾶς ἐξορίας εἰς τὴν ἴδιαν τις ἐπανερχόμενοι γηθοσύνως πορεύοντο. καὶ ἦν ἐνδεδυμένος, ἐξουθέν μὲν τὰ ἔθους ἴματια, ἔσωθεν δὲ τὸ τρίχινον ῥάκος ἐκεῖνο ὀπερ ὁ Βαρλαάμ 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.
αυτὸ δεδώκει. τῇ δὲ νυκτὶ ἐκείνῃ εἰς οἰκίσκον πένητός τινος καταντήσας, τὰ περικείμενα αὐτὸς ἀμφία ἐκβαλὼν, τελευταίᾳ ταύτην ἐυποίην τῷ πένητι δίδωσιν καὶ οὕτω ταῖς ἐκείνου τε καὶ πολλῶν ἑτέρων πενήτων εὐχαίς ἐπίκουρον ἑαυτοῦ τὸν Θεοῦ θεμενος καὶ τὴν αὐτοῦ χάριν καὶ βοήθειαν, ὡς ἰμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ἑαυτοῦ περιβαλλόμενος, ἐπὶ τὸν ἐρημικὸν ἐξήλθε βίον, μὴ ἀρτὸν ἐπιφερόμενος, μὴ ὑδρῷ, μηδὲ ἄλλῳ τι τῶν πρὸς τροφὴν ἐπιτηδείων, μὴ ἰμάτιον ἐνδεδυμένος, ἀλλ’ ἡ τὸ σκληρὸν ἐκεῖνο ράκος μόνον, οὕτε πρὸ μικροῦ ἐμμηνάθημεν. τῶν γὰρ τινι ὑπερφυεῖ καὶ ἐρωτεῖ θείω τρωθεῖ τὴν ψυχήν τοῦ ἀθανάτου βασιλέως Χριστοῦ, ὅλως ἤν τοῦ ποθούμενον ἐξεστηκός, ὅλως ἡλλοιωμένος Θεῷ, κάτοχος τῇ τούτου ἁγάπῃ. Κραταία γὰρ, φησίν, ὡς πῦρ ἁγάπης τοιαῦτην αὐτὸς ἀπὸ τῆς θείας ἁγάπης ἐδέξατο μέθην, καὶ οὕτως ἐξεκαύθη τῷ δίψει, κατὰ 338 τὸν εἰπόντα. "Οὐ τρόπων ἐπιποθεῖ ἡ ἐλαφὸς ἐπὶ τὰς πηγὰς τῶν υδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ, ὁ Θεός. ἐδιψήσεν ἡ ψυχὴ μου πρὸς τὸν Θεὸν τὸν ἴσχυρόν, τὸν ξοῦντα καὶ καθὼς ἡ πετρωμένη τῆς τοιαύτης ἁγάπης ψυχὴ βοᾷ ἐν τῷ Ἀισματὶ τῶν ἁσμάτων. Ἐκαρδιώσας ἡμᾶς τῷ πόθῳ σου, ἐκαρδιώσας ἡμᾶς καὶ Δείξον μοι τὴν ὄψιν σου, καὶ ἀκούσων μοι τὴν φωνήν σου: ἡ γὰρ φωνὴ σου φωνὴ ἱδεία καὶ ἡ ὄψις σου ὀρατα. Ταύτης τῆς ἄνεκλαλήτου ἄφαιτητος Χριστοῦ τὸν πόθον ἐν καρδίᾳ δεξάμενος ὁ τῶν ἀποστόλων χορὸς καὶ τῶν μαρτύρων οἱ δὴ μοι πάντων ὑπερεί- δου τῶν ὁρωμένων, πάσης δὲ ζωῆς τῆς προσκαλέου.
BARLAAM AND IOASAPH, xxxvii. 337-338

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 εἰδὴ προέλευσε ἔρασθέντες τοῦ θείου κάλλους καὶ τὸ περὶ ἡμᾶς τοῦ θείου Δόγμου λογισάμενοι φίλτρον. τούτο τὸ πῦρ καὶ ὁ καλὸς οὕτως καὶ εὐγενῆς μὲν τῷ σώματι, εὐγενέστατος δὲ μᾶλλον καὶ βασιλικότατος τῆς ψυχῆς, ἐν ἑαυτῷ δεξάμενος, πάντων ὁμοῦ τῶν γηνίων καταφρονεῖ, πατεὶ πάσας τὰς τοῦ σώματος ἱδρύας, ὑπερροᾶ πλοῦτον καὶ δόξης καὶ τῆς παρὰ ἀνθρώπων τιμῆς, ἀποτίθεται διάδημα καὶ ἀλουργία, τῶν ἄραξίων υφασμάτων ἐντελέστερα ταῦτα λογισάμενος, πρὸς πάντα δὲ τὰ ἐπίτονα καὶ λυπηρὰ τοῦ ἀσκητικοῦ βίου προθύμως ἐαυτὸν ἐκδίδωσιν, 'Εκκολλήθη, βοῶν, ὁ Χριστέ μου, ἐκκολλήθη ἡ ψυχή μου ὁπίσω σου· ἐμοὶ δὲ ἀντελάβετο η δεξιά σου.

Καὶ οὕτως ἀμεταστρεπτὶ χωρίσας εἰς τὸ τῆς ἑρήμου βάθος, καὶ ὡς ἄχθος τε καὶ κλοιὸν βαρύτατον ἀποθέμενος τῶν προσκαιρῶν τὴν σύγχυσιν, εὐφράνθη τῷ πνεύματι, καὶ τῷ ποθομένῳ ἀπενίστας Χριστῷ, ἐβόα πρὸς αὐτὸν, ὡς παρόντι καὶ τῆς φωνῆς ἐπαίωντι διαλεγόμενος· Μη τὰ ἄγαθά, φιστὶ, τοῦ κόσμου τούτου ἰδοι ὁ φθαλμός μου ἔτι, Κύριε· μὴ μετεωρισθείην ἀπὸ τῆς διέθου τῶν νοῦν ὑπὸ τῆς παρούσης ματαιώτητος· ἀλλ' ἐμπληθοῦν τοὺς φθαλμοὺς μου, Κύριε, δακρύων πνευματικῶν καὶ κατεύθυνον τὰ διαβήματά μου, καὶ ὑπόδειξέν μοι τὸν σὸν θεράποντα Βαρδαίμ. ὑπόδειξέν μοι τὸν ἐμοὶ στοιχεῖα γενόμενον πρόξενον, ἵνα καὶ τοῦ ἐρημικοῦ βίου τούτου καὶ ἀσκητικοῦ δι' αὐτοῦ τῆς ἀκρίβειαν μάθοιμι καὶ μὴ τῇ ἀπειρίᾳ τῶν πολέμων τοῦ ἑχθροῦ ὑποσκελισθῶ. δός μοι, Κύριε, τὴν ὀδὸν εὐοεῖν δὲ ἡς ἐπιτύχω σου, ὅτι

Ps. lxiii. 9
Ps. xl. 2

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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 cobwebs, 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
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tέτρωται η ψυχή μου τῷ πόθῳ σου, καὶ σε διψῶ τὴν πηγήν τῆς σωτηρίας.

Ταῦτα ἔστρεφε καθ’ έαυτὸν αεί, καὶ τῷ Θεῷ διελέγετο, διὰ προσευχῆς αὐτῶ καὶ θεώριᾶς ψηλοτάτης ἐνούμενος. καὶ οὕτω συντόνως τὴν ὀδοιπορίαν διήνυσε, τὸν χῶρον σπεύδων καταλαβεῖν, ἐνθα Βαρλαάμ διήγεν. ἔτρεφετο δέ ταις φυομέναις βοτάναις κατὰ τὴν ἐρήμουν οὐδὲν γὰρ ἄλλο ἐπεφέρετο, καθάπερ ἐφθην εἰπὼν, εἰ μὴ μόνον τὸ σῶμα τὸ ἵδιον καὶ τὸ ράκος ὁ περιβεβλητο.

Ἀλλὰ τροφήν μὲν μετριάν καὶ οὐδαμινήν ἐκ τῶν βοτανῶν ποριζόμενος, ὑδατὸς παντελῶς ἠπόρει, ἀνύδρῳ καὶ ξηρᾷς οὐσίας τῆς ἐρήμου 340 ἐκείνης. ἡδὴ τοίχων περὶ τὰς μεσημβρίας, τοῦ ἡλίου σφοδρῶν φλέγοντος, τῆς ὀδοιπορίας ἐχόμενος, σφοδρότερον αὐτῶς ἐφλέγετο ἐν δύσει καῦματος ἐν ἀνύδρῳ, καὶ τὴν ἐσχάτην ἐναλπορείτο ταλαιπωριάν· ἀλλ’ εἶναι ὁ πόθος τὴν φύσιν, καὶ ἡ δίψα, ἢν πρὸς τὸν Θεόν ἐδίψα, τὴν φλόγα ἐδορσίζετε τῆς τοῦ ὑδατός δίψης.

Ὁ δὲ μισόκαλος καὶ φθονερὸς διάβολος, μὴ υποφέρων ἐν αὐτῷ τὴν τοιαύτην ὁρὰν πρόθεσιν καὶ οὕτως θερμοτάτην πρὸς τὸν Θεόν ἀγάπην, πολλοὺς αὐτῶν κατὰ τὴν ἔρημον ἐξήγειρε πειρασμούς, ὑποβάλλων αὐτῶς μνήμην τῇς βασιλικῆς αὐτοῦ δόξης καὶ τῆς παρισταμένης αὐτῶ λαμπροτάτης δορυφορίας, φίλων τε καὶ συγγενῶν καὶ ὁμηλίκων, καὶ ὡς αἱ πάντων ψυχαὶ τῆς αὐτοῦ ἐξήρτητο ψυχῆς, καὶ τὰς ἄλλας ἀνέσεις τοῦ βίου· εἶτα τὸ τραχὺ τῆς ἀρετῆς προεβάλλετο καὶ τοὺς πολλοὺς αὐτῆς ἱδρώτας, τοῦ σώματός 566
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 full of hate for 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,
τε τὴν ἀσθένειαν καὶ τὸ ἀσύνηθες αὐτοῦ ἐν τῇ τοιάντῃ ταλαιπωρίᾳ, καὶ τὸν χρόνον τὸ μῆκος, τὴν ἐν χερσίν τε ἀνάγκην τῆς δίψης, καὶ τὸ μεθαμόθεν ἐκδέχεσθαι παράκλησιν ἢ τέλος τοῦ το-σότου κόπου· καὶ ὅλως πολὺν αὐτῷ ἤγειρε κοινωρτὸν τῶν λογισμῶν ἐν τῇ διανοίᾳ, καθά ποι καὶ περὶ τοῦ μεγάλου γέγραπται Ἀτονιόν.

'Ωσ δὲ εἰδεν ἀειτον ὁ ἱχθὼς ἀσθενοῦντα πρὸς τὴν ἐκείνου πρόθεσιν (τῶν Χριστῶν γὰρ αὐτός ἐνθυμούμενος καὶ τῷ ἐκείνου πόθῳ φλεγόμενος, ῥοϊνύμενος τε καλὸς τῇ ἐλπίδι καὶ τῇ πίστει στηρίζομεν, εἰς ύδατα τὰς ἐκείνου ὑπερβολάς ἑλογίζετο). κατηχούνθη ὁ πολέμιος ἐκ πρότης, ὁ λέγεται, προσβολῆς πεσόν. ἐτέραν οὖν ἔρχεται ὅδον (πολλαὶ γὰρ αὐτῶν αἳ τῆς κακίας τρίβου), καὶ φαντάσμασι ποικίλοις ἀνατρέπειν αὐτὸν ἑπειράτο καὶ εἰς δειλιὰν ἐμβαλεῖν, ποτὲ μὲν μέλας αὐτῶ φαινόμενος, ο λός ἐστιν ποτὲ δὲ, ῥομφαίαν ἐσπασμένην κατέχων, ἐπεπήδα αὐτῷ καὶ πατᾶξαι ἤπειλεν, εἰ μὴ θάττον εἰς τὰ ὀψίων στραφῇ ἀλλοτε θηρίων ὑπήρχετο παντοδαπῶν μορφᾶς, βρυχῶν κατ' αὐτοῦ καὶ δεινότατον ἀποτελῶν μυκηθρῶν καὶ ψόφων εἶτα καὶ εἰς δρακοντα μετεμορφοῦτο καὶ ἀστίδα καὶ βασιλίσκουν. ὁ δὲ καλὸς ἐκεῖνος καὶ γενναιότατος ἀθλητής ἀτρέμας ἦν τὴν ψυχήν, ἀτε δὴ τὸν ὑψιστὸν ἐαυτοῦ καταφυγῆν θέμενος. νήφων δὲ τῇ διανοίᾳ καὶ κατεγγελῶν τοῦ πονηροῦ, ἔλεγεν· Οὐκ ἐλαθές με, ὦ ἀπατεῶν, ὡστὶς εἰ, ὁ ταύτα μοι ἐγείρων, ὁ ἐξ ἀρχῆς κακά τεκταινόμενος τῶν αὐθρώπων τῇ γενεῖ, καὶ ἕστε πονηρὸς ἔνω καὶ τὸ βλάπτειν οὐδαμῶς ἀπολείπων. ἀλλ' ὡς 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
προσήκον σοι τὸ σχῆμα καὶ οἰκείοτατον, αὕτω δὴ τούτῳ τῷ θηρίῳ καὶ ἔρπετος ὤμοιοῦσχαί, τὸ 342
θηριώδες σοι τῆς γνώμης καὶ σκολίον, ἱοβόλον
tε καὶ βλαπτικὸν τῆς προαιρέσεως ἐνδείκνυμένῳ.
tί οὖν ἀνηνύτοις ἐπίχειρεῖς, ἄθλιονء έξότε γὰρ ἐγνών τής σῆς εἶναι κακίας τὰ μηχανήματα ταῦτα καὶ φῶθητρα, οὐδεμία μοι λοιπὸν ἐτί ἐστὶ φροντὶς
περὶ σοῦ. Κύριος ἐμὸς βοηθὸς, καὶ ὑπόφοραι τοὺς ἔχθροὺς μου, καὶ ἐπὶ ἁσπίζα καὶ βασιλίσκο
σε ἐπιβύσκομαι οἷς ὡμοιοῦσαί, καὶ καταπατήσω σε τὸν λέοντα καὶ δράκοντα, τῇ δυνάμει τοῦ Χριστοῦ κραταιούμενος, αἰσχυνθησάμεν καὶ ἐν-
tραπεῖσαι πάντες οἱ ἔχθροι μου ἀποστρα-
φεῖσαι καὶ κατασχυνθῆσαι σφόδρα διὰ
tάχους.

Ταῦτα λέγων, καὶ τὸ σημεῖον τοῦ σταυροῦ
ἐαυτῷ περιβαλὼν ὅπλον ἀκαταγώνιστον, πάσας
τὰς τοῦ διαβόλου φαντασίας κατήργησεν. εὐθὺς
γὰρ τὰ τὴ θηρία καὶ τὰ ἔρπετά, ὡς ἐκλείπει
καπνός, ἐξελιπον, καὶ ὡς τήκεται κηρὸς ἀπὸ προσ-
ώπου πυρός· αὐτὸς δὲ, τῇ τοῦ Χριστοῦ δυνάμει
ἰσχύων, ἐπορεύετο χαίρων καὶ εὐχαριστῶν τῷ
Κυρίῳ. ἀλλὰ καὶ θηρία πολλὰ καὶ ποικίλα καὶ
ὀξεὼν παντοδαπὰ καὶ δρακοντόμορφα γένη ἢ
ἔρημος ἐκείνη τρέφει, ἀτινά συναντώντα αὐτῷ οὐκ
ἐτί φαντασία, ἀλλ' ἀληθεία ἐδείκνυτο, ὡς ἐν-
tεῦθεν φόβου μὲν ἢν πλήρης ἢ ὀδὸς καὶ πόνον·
αὐτὸς δὲ ἄμφοτέρων ὑπερίπτατο τῷ λογισμῷ, 343
τοὺς μὲν φόβου τῆς ἐγκατέστησεν ἢ θετήσας ἢν ὑπώρηκαν ἢ Ἐρωτήτων ἢ Ἐρωτήτων. ἐξω βαλλοῦσας, τοῦ πόνου δὲ τοῦ πόθου ἐπικον-
φίζοντος. οὕτως οὖν πολλαὶ καὶ ποικίλαις
συμφοραῖς καὶ ταλαπωρῶντας πυκτεύσας, δι'
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; thee, the lion and dragon I shall tread 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, for love, as saith the scripture, cast out fear, and longing made toil light. Thus he wrestled with many sundry misfortunes and hardships until, after many
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ημερόν οὐκ ὀλίγων κατέλαβε τὴν ἐρήμον ἑκείνην τῆς Σεναρίτιδος γῆς, ἐν ἦ τὸ Βαρλαὰμ ὁμοιώθηκε ἐνθα καὶ ὦδατος τυχὼν τὴν φλόγα κατέσβεσε τῆς δύσης.

XXXVIII

"Εμείς δὲ Ἰωάσαφ διετίαν ὀλην κατὰ τὸ πέλαγος τῆς ἐρήμου ταύτης ἀλάμενος καὶ μὴ εὐρύσκουν τὸν Βαρλαὰμ, τοῦ Θεοῦ κανταῦθα τὸ στερρὸν τοῦ λογισμοῦ αὐτοῦ καὶ τὸ τῆς ψυχῆς θενναὸν δοκιμάζοντος. καὶ ἢν οὕτως αἰθρίος συγκαίομενος τῷ καύσωνι καὶ τῷ κρύει πηγνῦμεν καὶ ἀπαύγας τὴν ὄσπερ τινὰ θησαυρὸν πολύτιμον τὸν τιμιώτατον γέροντα. πολλοὺς δὲ υπέμεινε πειρασμοὺς καὶ πολέμους τῶν πονηρῶν πνευμάτων, καὶ πολλοὺς ὑπῆνεγκε πόνους τῆς τῶν βοτανῶν ἐνδείας, ὡς εἰς τροφὴν ἐκέχρητο, ὅτι καὶ ταύτας ἐξηρὰ οὕσα ἡ ἐρήμος ἐνδεώς ἐβλάζετο 344 στανεν. ἀλλὰ τῷ πόθῳ τοῦ Δεσπότου φλεγομένῃ ἡ ἀδαμαντίνῃ ψυχῆ ἑκείνη καὶ ἀηττητὸς ράον ὑγεγκε τὰ λυπηρὰ ταῦτα ἡ τάς ἠδοιας ἔτεροι. διὸ τῆς ἀνωθεν οὐ διήμαρτε συμμαχίας, ἀλλὰ, κατὰ τὸ πλήθος τῶν ὀδυνῶν αὐτοῦ καὶ πόνων, αἱ παρὰ τοῦ ποθουμένου Χριστοῦ ἐγγινώμεναι παρακλήσεις καθ' ὑπνοὺς τε καὶ καθ' ὑπαρ εὐφρανῶν τὴν ψυχῆν αὐτοῦ. συμπληρομένης δὲ τῆς διετίας, Ἰωάσαφ μὲν ἀπαύγαστος περιήχει ξητῶν τῶν ποθουμένων, καὶ ἐποτιμᾶτο πρὸς τὸν Θεὸν δάκρυν ποταμίδον τῶν ὀφθαλμῶν προχεόμενος, καὶ, Δεῖξον μοι, Δεσποτα, βῶν, δεῖξον μοι τὸν αὐτίον μοι τῆς σῆς ἐπιγνώσεως καὶ τῶν τοσοῦτων

Ps. xci. 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,
αγαθῶν γενόμενον μοι πρόξενον· καὶ μῆ, διὰ τὸ πλῆθος τῶν ἀνομιῶν μου, καλοῦ με τοσοῦτον στερήσῃς. ἄλλο ἄξιωσόν με ἰδεῖν τε αὐτὸν καὶ ἵσου αὐτῷ τὸν ἀγώνα τῆς ἀσκήσεως θέσθαι.

Εὐρίσκει δὲ Θεοῦ χάριτι σπῆλαίοι, ἱχνηλατήσας τὸν ἐκείσε πορευομένων τὴν τρίβον, καὶ μοναχῷ τινὶ ἐντυγχάνει τὸν ἑρμικὸν μετιόντι 345 βίον. καὶ τούτῳ θερμότατα περικυκθεὶς καὶ ἀσπασάμενος, τοῦ Βαρβαλὰμ ἡρότα τὸ σκῆψειμα εὐρεῖν, καὶ τὰ καθ’ ἑαυτόν διεξῆς, δήλα τῷ ἄνδρι θέμενος. δι’ αὐτῶν τοίνυν τὸν τόπον διδαχθείς τῆς τοῦ ξιτομένου οἰκήσεως, καταλαμβάνει τάχιστα, ὡς ὅταν θηρευτὴς ἐμπειρότατος ἱχνεύων ἐπιτύχῃ τῷ θηράματος. καὶ φθάσας τινὰ σημεῖα τὰ παρὰ τοῦ ἄλλου γέρωντος διδαχθέντα αὐτῷ, ἐπορεύετο χαίρων καὶ τῇ ἐπίτιδι ῥωπύμενος, ὡς νιπτός ἐκ μακροῦ χρόνου τοῦ πατέρα ἐλπίζων θεάσασθαι. ὅταν γὰρ ὁ κατὰ Θεοῦ πόθος εἰς ψυχὴν ῥαγῆ, πολλῷ τοῦ φυσικοῦ δείκνυται θερμότερός τε καὶ βιαίότερος.

Εὐφισταται τοίνυν τῇ θύρᾳ τοῦ σπῆλαιον, καὶ κρούσας, Εὐλόγησον, εἰπε, Πάτερ, εὐλογήσον. ὡς δὲ τῆς φωνῆς ἄκουσας ἐξῆλθεν οἱ Βαρβαλὰμ τοῦ σπῆλαιον, ἐγνώρισε τῷ πνεύματι τὸν, κατὰ γε τὴν ἐξω θέαν, οὐκ εὐχερῶς γνωρισθῆσαι δυνάμενον, διὰ τὴν θαυμαστὴν ἔκεισθαι μεταβολὴν καὶ ἀλλοιώσων ἦν ἡλλοῖωτο καὶ μετεβέβλητο τῆς ὅψεως ἐκείνης τῆς προτέρας καὶ τῆς ὁραίαν ἀνθοῦσης νέοτητος, μεμελανωμένος μὲν ἐκ τῆς ἠλιακῆς καύσεως, κατάκομοι δὲ ταῖς θριξίν, ἐκτετηκώσας δὲ τὰς παρεῖς καὶ τοὺς ὄφθαλμους ἑσῶ ποιας βάθος δεδυκότας.
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 asectic 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 ῥόαις τῶν δακρύων καὶ τῇ πολλῇ τῆς ἐνδείας ταλαιπωρίᾳ. ἐγὼ δὲ καὶ Ἰωάσαφ τῶν πνευματικῶν πατέρα, τοὺς χαρακτήρας μᾶλιστα τῆς ὀψεως ἔχοντα τοὺς αὐτούς. στὰς οὕν εὐθὺς κατὰ ἀνατολάς, ὁ γέρων εὐχὴν ἀνέπεμψε τῷ Θεῷ εὐχαριστήριον. καὶ μετὰ τὴν εὐχήν ἐπεισόντες τὸ 346 ἁμήν, περιλαβόντες τε καὶ περιπτυχόμενοι θερμοτάτας ἥμειβοντο ἀλλήλους περιπλοκάις, χρονίου πόθου ἐμφορούμενοι ἀκορέστως.

Ἐπεὶ δὲ ἀρκοῦντος περιέλαβον καὶ προσηγορευσαν, καθίσαντες διωμίλουν. λόγου δὲ ἀρξάμενος ὁ Βαρλαὰμ, Καλὸς ἡλθες, ἐλεγε, τεκνοῦ ἡγαπημένον, τεκνοῦ Θεοῦ καὶ κληρονόμου τῆς ἐπουρανίου βασιλείας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπε ἡγάπησας, ὅπε ἐπόθησας δικαίως ὑπὲρ τὰ πρόσκαιρα καὶ φθαρτά καὶ, ὡς ἐχέφρων ἐμπορος καὶ σοφὸς, πάντα πωλήσας, τὸν ἀτίμητον ἐξωνήσῳ μαργαρίτην, καὶ τῷ ἀσύλῳ ἐντυχὼν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἄγρῳ τῶν ἐντολῶν τοῦ Κυρίου, πάντα δέδωκας μὴ δεδομένῳ 347 φεισάμενος τῶν ὅσοιν οὐπώ παρερχόμενοι, ἱνα τῶν ἄγρων ἔκεινον ἁγοράσῃς ἑαυτῷ. δόχη σοι Κύριες ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἁφθαρτα καὶ μὴ παλαιούμενα.

Εἰπὲ γοῦν μοι, φίλτατε, πῶς ἐνταῦθα παρεγένου, πῶς μετὰ τὴν ἐμὴν ἀφιξίν γέγονε τὰ κατὰ σέ, καὶ εἰ ἐγὼν τὸν Θεὸν ὁ σὸς πατήρ, ἣ καὶ εἰσῆτι, τῇ προτέρᾳ φερόμενος ἀφροσύνη, ὑπὸ τῆς τῶν δαίμων ἀπάτης αἰχμαλωτίζεται.

Ταῦτα τοῦ Βαρλαὰμ ἐρωμένου, ἀναλαβὼν ὁ Ἰωάσαφ τῶν λόγων, ὅσα μετὰ τὴν ἐκείνου ἀποδη-

Mat. xiii. 44-46
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 loveth, 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.
μιαν γέγονεν αυτῷ, καὶ ὁσα Κύριος εὐώδωσε μέχρι τῆς αὕθες συνελεύσεως αὐτῶν, πάντα κατὰ μέρος διήλθεν.

Ὁ δὲ γέρων, ἀκούοντι σὺν ἦδονῇ καὶ θαύματι, θερμῶς δακρύσων, ἔλεγεν: Δόξα σοι, ὁ Θεὸς ἡμῶν, ὁ ἀεὶ παριστάμενος καὶ βοηθῶν τοῖς ἁγαπῶσί σε. δόξα σοι, Χριστέ, Βασίλει σῶν ἀπάντων καὶ Θεὲ πανάγαθε, ὅτι εὐδόκησας τὸν σπόρον, ὅν ἐν τῇ ψυχῇ κατέβαλον τοῦ δούλου σου Ἰωάσαφ, οὕτως ἐκατοστεύοντα καρπὸν ἐνεγκείν, ἐπάξιον σοῦ τοῦ γεωργοῦ καὶ Δεσπότον τῶν ἡμετέρων ψυχῶν. δόξα σοι, Παράκλητε ἀγαθέ, τὸ πανάγιον Πνεῦμα, ὅτι ἦς ἐδωκας χάριτος τοῖς ἁγίοις σου ἀποστόλοις, ταύτης μετασχεῖν κατηξώσας τούτον, καὶ πολυνάθρωπα πλήθη τῆς δεισιδαιμονίας δι’ αὐτοῦ ἠλευθέρωσας πλάνης καὶ τῇ ἀληθινῇ ἐφώτισας θεογνωσία.

Οὕτω παρ’ ἀμφότερον ἡ νῦχαριστεῖτο ὁ Θεός. καὶ τοιαῦτα ὁμιλούσων καὶ τῇ τοῦ Θεοῦ ἁγαλλιωμένων χάριτι, κατελάμβανεν ἡ ἐσπέρα. καὶ δὴ πρὸς εὐχῇ ἀναστάντες τὰς συνήθεις ἐτέλουν λειτουργίας. εἶτα καὶ τροφῆς μνησθέντες, παρετήθη πολυτελὴ ὁ Βαρβαίμα τράπεζαν, τῆς πνευματικῆς πεπληρωμένης καρυκείας, αἰσθητῆς δὲ ἦκε σταμάτησαι παρακλήσεως. λάχανα γὰρ ἔσαν ὁμόμοιος, τῶν αὐτούργος καὶ γεωργὸς ἢν ὁ γέρων, καὶ φοίνικες ὁλίγοι ἐν τῇ αὐτῇ εὐρισκόμενοι ἐρήμῳ, καὶ ἄγριαι βοτάναι. εὐχαριστήσαντες οὖν, καὶ τῶν παραπληθωμένων μεταλαβόντες, καὶ ὡδῷ ἐκ τῆς παρατυχαινούσης πηγῆς πιόντες, τῷ ἀνοίγοντι χείρα καὶ ἐμπιπλώντι πᾶν ἥξον ἀδήμοι ἡ νῦχαριστοῦ Ὁσε. 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
νυκτερινὰς πληρώσαντες ευχὰς, τῆς πνευματικῆς πάλιν μετὰ τὴν ευχήν ἦπτοντο ὁμίλιας, λόγους σωτηρίους καὶ τῆς οὐρανίου πεπληρομένους φιλοσοφίας παρ’ ὅλην διεξερχόμενοι τὴν νύκτα, ἔως αὐτοὺς ὄρθρος τῶν συνήθων αὐθίς μνησθῆναι εὐχῶν πεποίηκεν.

"Εμείς δὲ Ἰωάσαφ μετὰ τοῦ Βαρλαάμ ἑκανοῦσιν οὕτως ἀργόνα, τὴν θαυμαστὴν ταύτην καὶ ὑπὲρ ἀνθρωπον μετεχόμενος πολιτείαν, καὶ ὡς πατρὶ τούτῳ καὶ παίδευσῃ μεθ’ ὅσης συμπαρομαρτὸν αὐτῷ ὑποταγῆς καὶ ταπεινώσεως, καὶ πρὸς πᾶσαν ἱδέαν γυμναζόμενος ἀρετῆς, ἀριστά τε παιδευόμενος τὴν πάλην τῶν ποιηρῶν καὶ ἀφράτων πνευμάτων, ἐντεθεὶς τὰ μὲν πάθη ἐθανάτωσε πάντα: τὸ φρόνημα δὲ τῆς σαρκὸς οὕτω καθυπέταξε τῷ πνεύματι, ὡς δούλων δεσπότης, τρυφῆς καὶ ἀναπάύσεως ἐπιλαθόμενος πάντη, τῷ ὑπνῷ δὲ ὡς κακῶς προστάσσον οἰκέτης. καὶ, ἀπλῶς εἶπεῖν, τοσοῦτος ἦν αὐτῶ καὶ ἀγὼν τῆς ἀσκήσεως, ὡς καὶ αὐτῶν θαυμάζειν τῶν πολλῶν ἐν ταύτῃ χρόνους διενεχόμενα Βαρλαάμ, καὶ τῆς καρτερᾶς αὐτῶ ἤττασθαι ἐνστάσεως, τοσοῦτον μὲν γὰρ τῆς σκληρᾶς ἐκείνης καὶ ἀπαρακλήτου μετελαμβάνει βρῶσεως, ὡς ἀπὸ ὑμῖν μόνον, καὶ μὴ βιαίας ἥσαντα τοὺς μισθοὺς ξημιωθῆναι τῆς τῶν καλῶν ἐργασίας. οὕτω δὲ εἰς τὸ ἀγρυπνεῖν τὴν φύσιν ὑπέταξεν, ὡς ἀσαρκὸς τις καὶ ἀσώματος. εὐχῆς δὲ αὐτῶ καὶ τῆς νοερᾶς ἐργασίας ἔληκτον τὸ ἔργον ἔν, καὶ ἅπας ὁ τῆς ξωῆς χρόνος εἰς θεωρίας ἀνηλίκεστο πνευματικάς τε καὶ οὐρανίους, ὡς καὶ ὑμᾶς, καὶ στιγμῆς αὐτῶν τοπαρώπαν ξημιωθῆναι, ἀφ' ὅπερ τὴν ἔρημον ὄκησε ταύτην. 580
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 subdued himself to 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
τούτῳ γὰρ ἔργου μοναχικῆς τάξεως, τὸ μηδέποτε ἀργὸν τῆς πνευματικῆς ἔργασίας εὑρεθῆναι. ὁ δὲ καλὸς κατώρθωσεν ὁ γενναῖος καὶ εὐσταλῆς σταδιοδρόμος τῆς οὐρανίου πορείας, καὶ ἀσβεστοῦν αὐτοῦ τὴν θέρμην ἐφύλαξεν ἀπ' ἀρχῆς μέχρι τέλους, ἀναβάσεις αἰεὶ ἐν καρδία τιθέμενος, καὶ ἐκ δυνάμεως εἰς ψυχοτέραν μεταβαίνων δύναμιν, πόθω πόθον καὶ σπουδὴν σπουδὴ διηνεκῶς προστιθεῖς, ἐς ἐφθασεν εἰς τὴν ἐλπιξομένην καὶ ποθομένην μακαριότητα.

XXXIX

Οὕτως οὖν ἄλληλοις συνόντες Βαρλααμ τε καὶ 350 Ἰωάσαφ, καὶ τὴν καλὴν ἀμιλλαν ἀμιλλώμενοι, ἐκτὸς πάσης μερίμνης καὶ πάσης βιωτικῆς ὄντες παραχῆς, ἀνεπιθύμωτον τε τῶν νοῦν κεκτημένοι καὶ ἀμυγῇ πάσης συγχύσεως, μετὰ τῶν πολλῶν δὲ αὐτῶν ὑπὲρ εὐσεβείας καμάτους, ἐν μιᾷ τῶν ἡμερῶν προσκαλεσάμενος τῶν πνευματικῶν ύών, ὅπις γὰρ τοῦ Ἐυαγγελίου ἐγέννησε, λόγον ἢπτετο καὶ ὀμιλίας πνευματικῆς, Πάλαι, λέγων, ὦ φίλητατε Ἰωάσαφ, ἐν ταύτῃ σε τῇ ἐρήμῳ κατοικεῖν ἔδει καὶ τούτο μοι ὁ Χριστὸς προσευχομένων περὶ σοῦ ἐπηγγειλάτο πρὸ τῆς τοῦ βίου τελευτῆς ὑψεθαι. ἐδον οὖν ὡς ἐπεθύμουν· ἐδόν σε ἀπορραγήνα μὲν κόσμου καὶ τῶν ἐν κόσμῳ, συγαθέντα δὲ τῇ Χριστῷ ἀδιστάκτῳ τῇ γνώμῃ, καὶ εἰς μέτρον ἐλθόντα τελειώτητος τοῦ πληρώματος αὐτοῦ. ὑνὶ οὖν ἐπειδή μοι ὁ τῆς ἀναλύσεως καιρὸς ἐπὶ θύραις, καὶ ἡ σύντροφος καὶ ἠλικιωτις 582
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, Barlaam 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 πάντος ἢδη πληροῦται, σὲ μὲν δει καλύψαι μου τὸ σῶμα τῇ γῇ καὶ τὸν χοῦν ἀποδοῦναί τῷ χαί, μεῖναι δὲ τοῦ λοιποῦ ἐν τῷ τῷ τόπῳ τῆς πνευματικῆς ἐχόμενον πολιτείας καὶ τῆς ἐμῆς μνείαν ποιούμενον μετρότητος. δέδοικα γὰρ μὴ ποτὲ ἡ ξοφέρα τῶν δαιμόνων πλήθυς τῇ ψυχῇ μου ἐμποδῶν καταστῇ διὰ τὰ πλήθος τῶν ἐμῶν ἀγνοήματων.

Σὺ οὖν, τέκνον, μὴ ὀλγυρήσῃς τὸ ἐπίπονον τῆς ἀσκήσεως, μηδὲ δειλιάσῃς τὸ μῆκος τοῦ χρόνου καὶ τὰς ἐπιβουλὰς τῶν δαιμόνων ἀλλὰ τοῦτον μὲν τῆς ἀσθενείας, τῇ τοῦ Χριστοῦ ρωμώμενος χάριτι, τολμηρῶς καταγέλα, πρὸς δὲ τὴν σκληρότητα τῶν πόνων καὶ τὸ τοῦ χρόνου διάστημα 351 οὕτως ἐσο, ὡς καθ’ ἡμέραν τὴν ἐντεύθεν ἀνάλυσιν προσδοκῶν, καὶ ὡς ἄρχην εἰναὶ σοι τῆς ἀσκήσεως τῆς αὐτῆς ἠμέραν καὶ τέλος. οὕτως ἔει τῶν μὲν ὀπίσω ἐπιλανθανόμενος, πρὸς τοῖς δὲ ἐμπροσθὲν ἐπεκτεινόμενος, κατασκοπῶν διώκετε τὸ βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ, καθάπερ ὁ θείος ᾿Απόστολος παρακελεύεται, Μή ἐκκακῶμεν, λέγων· ἀλλ’ εἰ καὶ ὁ ἐξω ἡμῶν ἀνθρωπὸς διαφθείρεται, ἀλλ’ ὁ ἐσω ἀνακαινίσεται ἡμέρα καὶ ἡμέρα· τὸ γὰρ παραντικὰ ἑλαφρὸν τῆς θλίψεως ἡμῶν καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοποῦντον ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

Ταῦτα λογιζόμενος, ἀγαπητέ, ἀνδρέζω καὶ ἵσχυε, καὶ ὡς καλὸς στρατιώτης σπούδαζε τῷ στρατολογῆσαι ἀρέσαι. κἂν λογισμοῦς σοὶ 584
my years, to be forever 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
ολιγωρίας ὁ πονηρὸς φέρη καὶ τὸν τόνου ὑποχαλάν
τῆς προβέβηκες σπεύδῃ, μὴ φοβοῦ αὐτοῦ τὰς ἐπι-
βουλὰς, τὸ Δεσποτικὸν ἐννοῶν πρόσταγμα, 'Ἐν
tῷ κόσμῳ Θλῖψιν ἔγετε, λέγοντος: ἀλλὰ θαρ-
σείτε: ἐγὼ νεώκητα τὸν κόσμον. διὸ χαίρε ἐν
Κυρίῳ πάντοτε, ὅτι ἐξελέξατο σε καὶ διεχώρισεν
ἐκ τοῦ κόσμου, καὶ ἔθετο ὡς ἐν προσώπῳ αὐτοῦ.
αὐτὸς δέ, ὁ καλέσας σε κλησὶς ἁγία, ἑγήσας ἐστὶν
ἀεί. μηδὲν μερίμνα: ἀλλ' ἐν πάντι τῇ προσ-
ευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αὐτή-352
ματί σου γνωρίζεσθω πρὸς τὸν Θεόν. αὐτὸς γὰρ
εἰρήκεν. Οὐ μὴ σε ἄνω, οὐδ' οὐ μὴ σε ἐγκαταλίπω.
οὕτως μὲν ὅπως ἐν τῇ σκηνήσῃ τῆς ἀγωγῆς καὶ
tῇ ολιγωρίᾳ τῆς ἀσκήσεως τοιούτους κτώμενος
λογισμοῖς, εὐφραίνω, μεμυμένοι Κυρίου τοῦ
Θεοῦ ἡμῶν. 'Εμνήσθην γὰρ, φησί, τοῦ Θεοῦ, καὶ
eὐφράνθην.

'Ὅταν δὲ πάλιν ὁ ἐξ ἐναντίας ἄλλων σου τρόπου
ἐπινοή πολέμου, υψηλόφρονας προβάλλων λο-
γισμοὺς, καὶ τὴν ὄξαν ὑποδεικνύων τῆς τοῦ
κόσμου βασιλείας ἢς κατέληπτες, καὶ τὰ λοιπὰ
tὰ ἐν τῷ κόσμῳ, τὸν σωτηρίου προβαλὼν λόγον,
ὡς θυρεόν, τὸν φάσκοντα: 'Ὅταν ποιήσῃς πάντα
tὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι Ἀχρείοι δούλοι
ἐσμεν, ὅτι ὁ ὀφείλομεν ποιῆσαι πεποιήκαμεν.
ἀλλὰ καὶ τὸ ἔξ ἡμῶν δύναται τὴν ὀφειλὴν ἐκτι-
σαί ἢν ὀφείλομεν τῷ Δεσπότῃ, ὕπερ ὃν ὑπ' ἡμῶς
ἐπτώχευσε πλούσιος ὡς, ὅτα ἡμεῖς τῇ ἐκείνου
πτωχεία πλουτίσωμεν, καὶ ἐπαθεῖν ὁ ὑπαθῆς ἦν
τῶν πάθων ἡμᾶς ἐλευθερώση; πολὰ γὰρ χάρις
dούλωρ ὁμοία τῷ Δεσπότῃ παθεῖν; ἡμεῖς δὲ πολλὰ
tῶν αὐτοῦ ὑστερούμεθα παθημάτων. τάυτα 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 remembered 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
νόει, λογισμοὺς καθαίρων καὶ πᾶν ύψωμα ἐπαίρομεν κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ· καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρονήσει τὴν καρδίαν καὶ τὰ νοηματά σου ἐν Χριστῷ Ἰησοῦ.

Τούτων ὑπὸ τοῦ μακαρίου Βαρκλαίμ λεχθέντων, ἡ ροή τῶν δακρύων τοῦ Ἰωάσαφ μέτρων οὐκ εἶχεν, ἀλλ’ ὡς ἐκ πηγῆς πολυχεύμονος βρύουσα, ὅλον αὐτὸν καὶ τὴν γῆν ἐν ᾗ ἐκάθιστο κατέβρεχεν. ὄνυρόμενοι δὲ τὸν χωρισμὸν, ἥξιον μάλα θερμῶς συνοδοιπόροι αὐτῷ τῆς τελευταίας πορείας γενέσθαι, καὶ μηκέτι παραμεῖναι τῷ βίῳ μετὰ τὴν ἐκείνου ἐκδημίαν, Διὰ τί, λέγων, τὸ σεαυτοῦ Ἰησοῦς μόνον, ο.herokuapp1. Πάτερ, καὶ μή καὶ τὸ τοῦ πλησίου; πῶς δὲ τὴν τελείαν ἐν τούτῳ πληροῖς ἀγάπην κατὰ τόν εἰπόντα, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, πρὸς ἀνάπαυσιν μὲν καὶ ξωῆν αὐτὸς ἀπαίρουν, εἰς θλίψιν δὲ καὶ ταλαιπωρίαν ἐμὲ καταλυμάνων, καὶ, πρὶν καλῶς ἐγχυμανασθῆναι τοῖς άθλοις τῆς ἁσκήσεως καὶ τῶν πολέμων μαθεῖν τὰς πολυτρόπους ἐφόδους, πρὸς μονομαχίαν με τῆς αὐτοῦ παρατάξεως προβαλλόμενος; ινατί γένηται ἄλλο, εἰ μὴ βληθῆναι με ταῖς κακοτρόποις αὐτῶν μηχαναῖς, καὶ ἀποθανεῖν οἴμοι τῶν ψυχικῶν ὄντως καὶ αἰώνιοι θάνατον; ὡπερ τοῖς ἀπείροις καὶ δειλοῖς συμβαίνειν πέφυκε μοναχοῖς. ἀλλὰ δεῖθητι τοῦ Κυρίου, δυσωπῶ, συνέκδημον καὶ τοῦ βίου λαβεῖν, ναὶ πρὸς αὐτής τῆς ἐλπίδος ἢς ἔχεις ἀπολαβεῖν τοῦ καμάτου τὸν μισθὸν, δεῖθητι.  

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 ἢμέραν μετὰ τὸν σὸν χωρισμὸν παροικεῖν τῷ βίῳ, καὶ εἰς τὸ πέλαγος ταύτης πλανάσθαι τῆς ἐρήμου.

Ταῦτα τοῦ Ἰωάσαφ σὺν δάκρυσι λέγοντος, οἱ γέρων πράσω ἀνακόπτον καὶ ὀμαλῶς, Οὐκ ὀφείλομεν, τέκνου, ἐφη, τοῖς ἀνεφίκτοις κρίμασι τοῦ Θεοῦ ἀνθίστασθαι. ἐγὼ γὰρ πολλὰ δεηθεῖς περὶ τούτου, καὶ τὸν ἀβίαστον δεσπότην βιασάμενος τοῦ μὴ χωρισθῆναι ἡμᾶς ἀπ᾽ ἄλληλουν, ἐδιδάχθην παρὰ τῆς αὐτοῦ ἀγαθότητος ὡς οὐκ ἐστὶ συμφέρον σὲ νῦν τὸ ἄχθος τῆς σαρκὸς ἀποθέσθαι. ἀλλὰ παραμέναι δεῖ τῇ ἀσκήσει, ἦς λαμπρότερον ἑαυτῷ τῶν στέφανον πλέξης. οὐ γὰρ ἄρκοντος ἀκμῆν ἠγωνίσω πρὸς τὴν ἡτοιμασμένην σοι μισθαποδοσίαν ἀλλὰ δεῖ σὲ κοπιᾶσαι μικρὸν ὑπά χαίρων εἰσέλθης εἰς τὴν χαράν τοῦ Κυρίου σου. ἐγὼ γὰρ ἐγγὺς ποι τῶν ἐκατον λοιπῶν εἰμὶ χρόνων, διατελέσας εἰν τῇ ἐρήμῳ ταύτῃ ἑιναυτοῦ ἦδη πέντε καὶ ἐβδομήκοντα. σοὶ δὲ, εἰ καὶ τοσοῦτον οὐκ ἐκταθῆσεται ὁ χρόνος, ἀλλὰ πλησίον ποι γενέσθαι δεῖ, καθὼς κελέυει ὁ Κύριος, ἵνα ἐφάμιλλος ἀναδειχθῆς, καὶ μὴ δὲν όλως ὑστερούμενος τῶν βαστασάντων τὸ βάρος τῆς ἡμέρας καὶ τῶν καύσων. δέχοντοι οὖν, ὁ φιλότης, τὰ τῷ Θεῷ δεδογμένα ἀσμένως. ἀ γὰρ αὐτός βεβούλευται, τις ἰκανὸς ἀνθρώπων διασκεδάσαι; καὶ καρτέρει τῇ ἐκείνου φυλαττόμενος χάριτι.

NEΦE δὲ ἅει πρὸς τοὺς ἐναντίους λογισμοὺς, 355 καὶ τὴν καθαρότητα τοῦ νοὸς ὅσπερ τινὰ θησαυροῦν πολύτιμον ἁσυλον διατήρει, πρὸς υψηλοτέραν 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 chideth 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
Ημέραν καθ’ ήμέραν, ἵνα πληρωθῇ ἐπὶ σοὶ ὁ τοῖς φίλοις αὐτοῦ ὁ Σωτήρ ἐπηγγείλατο, Ἐὰν τις ἀγαπᾷ με, λέγειν, τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἑλευσόμεθα, καὶ μονὴν παρ’ αὐτῷ ποιήσομεν.

Ταῦτα εἰπὼν ὁ γερῶν, καὶ πολλῷ πλείονα τῆς ἡγιασμένης αὐτοῦ ψυχῆς καὶ θεολόγου γλώττης ἐπάξια, τῆν ἀνωμένην τοῦ Ἰωάσαφ ψυχήν παρεμνήθειτο. ἔτη πρὸς τινα ἐκτέμευσε αὐτὸν ἀδελφοὺς, ἐκ πολλοῦ διαστήματος τὴν οἰκήσιν ἔχοντας, τοῦ ἀγαγείν τὰ πρὸς τὴν ἱερὰν θυσίαν ἀρμόδια. καὶ δὴ ἀναξωσάμενος ὁ Ἰωάσαφ λίαι τάχιστα τὴν διακονίαν πληροῖ ἐδέδει γὰρ μὴ πιὸ ἀπόντος αὐτοῦ τὴν ὀφελήν ὁ Βαρλαάμ τῆς φύσεως ἀποδῆ, καὶ, τὸ πνεῦμα παραθείς τῷ Κυρίῳ, ξημίαν αὐτῷ τὴν χαλεπὴν ἐπενέγκοι, μὴ ῥημάτων, μὴ προσφθειμάτων ἐξοδίων, μὴ εὐχῶν, μὴ εὐλογίων τῶν ἐκείνου τυγχάνοντι.

Ὅτω δὲ ἀνδρικότατα διελθόντος αὐτοῦ τὴν μακρὰν ὁδὸν ἐκείνην καὶ τὰ τῆς ἱερᾶς θυσίας ἐνεγκώντος, προσφέρει τῷ Θεῷ τὴν ἀναίμακτον θυσίαν ὁ θειότατος Βαρλαάμ. καὶ κοινωνήσας αὐτὸς, μεταδόθης δὲ καὶ τῷ Ἰωάσαφ τῶν ἀχράν-356 τῶν τοῦ Χριστοῦ μυστηρίων, ἤγαλλιάσατο τῷ Πνεύματι. καὶ τῆς συνήθους μεταλαβοντές τροφῆς, ψυχωφελέσι λόγοις τὴν ψυχὴν αὐθὰς ἔτρεφε τοῦ Ἰωάσαφ. Οὐκ ἔτι, λέγειν, ἡμᾶς, ὃ φίλτατε νιὲ, συναγαγὴ ἐν τῷ βίῳ τούτῳ εἰς ἐν ἐστία καὶ τράπεζα· πορεύομαι γὰρ ἣδη τὴν τελευταίαν ὁδὸν τῶν πατέρων μου. χρὴ οὖν ἐν τῷ πρὸς ἐμὲ φίλτρον διὰ τῆς φυλακῆς τῶν τοῦ Θεοῦ ἐντολῶν, καὶ τῆς ἐν τῷ ἑν τῷ ὁπλῷ μέχρι 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 ἔδιδάχθης, καὶ μεμνημένος διὰ παντὸς τῆς τα-
πεινῆς καὶ ῥαθύμου μου ψυχῆς. χαρᾷ οὖν χαίρε,
καὶ τῇ ἔν Χριστῷ ἀγαλλιάσει εὐφραίνου, ὅτι τῶν ἐπιγείων καὶ θαρτῶν ἀντηλλάξω τὰ αἰώνια τε
καὶ ἄφθαρτα, καὶ ὅτι ἐγγίζει ὁ μισθὸς τῶν ἔργων 357
σου, καὶ ὁ μισθαποδότης ἥδη πάρεστιν, ὃς ἤξει
tὸν ἀμπελῶνα ἱδεῖν ὅν ἐγεώργησας καὶ πλουσίως
σοι τὸν μισθὸν τῆς γεωργίας παρέξει. Πιστὸς
γὰρ ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, καθὼς ὁ
θεσπέσιος βοῶ Παῦλος. Εἰ γὰρ συναπεθάνομεν,
καὶ συζήσομεν· εἰ υπομένομεν, καὶ συμβασιλεύ-
σομεν βασιλείαν τὴν αἰώνιον καὶ ἀτελευτητὸν, τῷ
φωτὶ καταλαμπτόμενοι τῷ ἁπροσίτῳ, καὶ τῆς ἐλ-
λάμψεως καταξιούμενοι τῆς μακαρίας ὅντως καὶ
ζωαρχικῆς Τριάδος.
Τοιαύτα μὲν ὁ Βαρλαὰμ ἔως ἐσπέρας καὶ παρ’
ὀλην τὴν νύκτα τῷ Ἰωάσαφ ὀμίλει, ἀκατασχέτος
dάκρυσιν ὄδυρομένω, καὶ τὸν χωρισμὸν μὴ φέροντε.
ἄρτι δὲ τῆς ἡμέρας διαφανούσης, τὴν πρὸς αὐτὸν
ὀμλίαν διαπερίνας, ἢρεν εἰς οὐρανὸν χείρας τε
καὶ ὀμματα, καὶ εὐχαριστίαν ἀναπέμψας τῷ Θεῷ,
ἐφη.

Κύριε, ὁ Θεός μου, ὁ πανταχοῦ παρὼν καὶ τὰ
πάντα πληρῶν, εὐχαριστῶ σου, ὅτι ἐπείδες τὴν
ταπείνωσιν μου καὶ ἐν τῇ ὀρθοδόξῳ σου ὁμολογίᾳ
καὶ ἐν ὀδῷ τῶν ἐπτολῶν σου ἤξιος τὸν δρόμον
tελέσαι με τῆς ἐνθάδε παροικίας μου. καὶ νῦν,
φιλάγαθε Δέσποτα καὶ πανοικτίρμον, δέξαι με
εἰς τὰς αἰωνίους σου σκηνάς, καὶ μὴ μην ἐστίς ὁ σα
σοι ἢμαρτον ἐν γνώσει τε καὶ ἀγνώ. φύλαξον
δὲ καὶ τὸν πιστὸν σου δοῦλον τούτον, οὕτε προ-

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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
στήναί με τὸν ἄχρείον σου ἣξιώσας οἰκέτην· ὑμᾶς αὐτὸν ἀπὸ πάσης ματαιότητος καὶ ἐπη-358 ῥέας τοῦ ἀντικειμένου, καὶ ψηλότερον αὐτὸν ποίησον τῶν πολυπλόκων παγίδων, ὅπως πεκυ-δαλον ἡπλώσει ὁ ποιητὸς πάντων τῶν θελόντων σωθήματι. ἀφάνισον, παντοδύναμε, πᾶσαν τὴν δύναμιν τοῦ ἀπατεώνος ἀπὸ προσώπου τοῦ δοῦ-λου σου, καὶ δῶσιν αὐτῷ ἐξουσίαν πατεῖν τὴν ὀλεθροτόκον κάραν τοῦ πολεμίου τῶν ἡμετέρων ψυχῶν. κατάπεμψον ἐξ ὑψους τὴν χάριν τοῦ Ἁγίου σου Πνεύματος. καὶ ἐνύσχυσον αὐτὸν πρὸς τὰς ἀνομάτους παρατάξεις, ἵνα τὸν τῆς νίκης ἐξωθῆ παρά σου στέφανον δέξασθαι, καὶ δο-ξασθῇ ἐν αὐτῷ τὸ ὅνομά σου, τοῦ Πατρός, καὶ τοῦ Τιόν, καὶ τοῦ Ἁγίου Πνεύματος, ὅτι σοὶ πρέπει δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας. ἀμήν.

Γαύτα εὐξάμενος, καὶ τὸν Ἰωάσαφ πατρικῶς περιπτυξήμενος, καὶ ἀσπασμὸν αὐτῶ δοὺς ἐν φιλήματι ἁγίω, τῷ τύπῳ τε τοῦ σταυροῦ ἑαυτὸν ἐπισφραγισάμενος, καὶ τοὺς πόδας ἐξάρας, καὶ λίαν περιχαρῆς γενόμενος, ὁσπερ τινῶν ἐπιδη- μησάντων φίλων, πρὸς τὴν μακαρίαν ἀπήλθε πορείαν, πρὸς τὴν ἐκείθεν διελθὼν γεροδοσίαν, πρεσβύτης ὁν καὶ πλήρης ἡμερῶν τῶν τοῦ πνεύματος.

XL

'Ὁ δὲ Ἰωάσαφ, περιχυθεῖς τῷ πατρὶ μεθ' ὅσης ἄν εὔποις τῆς εὐλαβείας καὶ οἴμων, δάκρυσι τῇ τῷ λείψανοι λούσας, καὶ τῷ τριχίων ῥακίῳ, ὅπερ

p. 312

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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

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αὐτὸς ἐν τῷ παλατίῳ παρέσχεν, περιελίξας, τοὺς νεομυσμένους ἐπιλέγει ψαλμούς, διὰ πάσης τῆς ἡμέρας καὶ τῆς νυκτὸς ὅλης ψάλλων ἀμα καὶ διάκρυσε τὸ τίμιον τοῦ μάκαρος βρέχον σῶμα. τῇ δὲ ἐπιούσῃ ἡμέρα, τάφον ποιήσας ἐχόμενον τοῦ σπηλαίου, καὶ εὐλαβῶς ἀγαν τὸ ἱερὸν λείψανον διὰ-359 βαστάσας, ἐν τῷ μνήματι κατέθεστο τὸν πνευματικὸν πατέρα ὁ καλὸς γιὸς καὶ τιμώτατος. καὶ θερμότερον ἐκκαυθεὶς τὴν ψυχήν, εἰς ἐκτενεστέραν τε συντείνας εὐχὴν ἐαυτόν, ἔφη'.

Κύριε, ὁ Θεός μου, εἰσάκουσον τῆς φωνῆς μου ἡ ἐκέκραξα· ἐλέησον με καὶ εἰσάκουσόν μου, ὅτι σε ἐκ καρδίας μου ξητῶ. ἐξεξῆτησέ σε ἡ ψυχή μου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, καὶ μὴ ἐκκλίνης ἐν ὀργῇ ἀπὸ τοῦ δούλου σου. Βοηθῶς μου γενοῦ· μὴ ἀποσκορακίσῃς με, καὶ μὴ ἐγκαταλίπῃς με, ὁ Θεός ὁ Σωτήρ μου, ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλυπτον με· σὺ δὲ, Κύριε, προσλαβοῦ με· νομοθέτησόν με, Κύριε, ἐν τῇ ὠδῷ σου, καὶ ὀδήγησόν με ἐν τρίβῳ εὐθείᾳ, ἐνεκα τῶν ἐχθρῶν μου. μὴ παραδῶς με εἰς ψυχὰς θλιβόντων με, ὅτι ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας, ἀπὸ γαστρὸς μητρός μου Θεός μου εἰ σὺ· μὴ ἀποστῆς ἀπ' ἐμοῦ, ὅτι πλῆν σου ὄνκ ἑστιν ὁ βοηθῶν μοι· ἵδον γὰρ εἰς τὸ πέλαγος τῶν οἰκτιρμῶν σου τὴν ἐλπίδα ἐθέμην τῆς ψυχῆς μου· κυβέρνησόν μου τὴν ζωήν, ὁ πᾶσαν τὴν κτήσιν ἀρρήτω σοφίας προοιόν κυβερνών, καὶ γνώρισόν μοι ὅδον ἐν ἡ πορεύσομαι· καὶ σῶσόν με, ὥς ἀγαθὸς Θεός καὶ φιλάνθρωπος, εὐχαίρει καὶ πρεσβείας τοῦ θεράπωτός σου Βαρλαίμ, ὅτι σὺ εἰ ὁ Θεός μου, καὶ σὲ δοξάζω τὸν Πατέρα, 360

Ps. xxvii. 7-11
Ps. xxii. 4
Ps. exliii. 8

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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
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καὶ τὸν Τίον καὶ τὸν Ἄγιον Πνεύμα εἰς τοὺς αἰώνας
tῶν αἰώνων. ἀμήν.

Ταῦτα εὐξάμενος, πλησίον τοῦ μνήματος
ἐκάθισε κλαίων, καὶ καθεξόμενος ὑπνώσε. καὶ
ὁρᾷ τοὺς φοβεροὺς ἀνδρας ἐκείνους, οὓς καὶ
πρότερον ἔφερκε, ἐλθόντας πρὸς αὐτὸν, καὶ
ἀπαγαγόντας αὐτὸν εἰς τὴν μεγίστην καὶ θαυμαστὴν
ἐκείνην πεδιάδα, καὶ πρὸς τὴν δεδοξασμένην καὶ
ὑπέρλαμπρον εἰσαγαγόντες πόλιν.
εἰσερχομένως δὲ αὐτῷ τὴν πύλην ἔτεροι ὑπήντουν
πολλοὶ κατηγολαίσμενοι φωτί, στεφάνους ἔχοντες
ἐν χερσὶν ἄρρητω διαλάμποντας κάλλει καὶ οἶνους
ὅθαλμοι οὐδέποτε βρότειοι ἑθεάσαντο. ἐρωμένῳ
dὲ τοῦ Ἰωάσαφ, Τίνος οἱ στέφανοι τῆς δόξης
οἱ ὑπέρλαμπροι, οὓς ὄρῳ; Σὺς μὲν ὁ εἶς, ἐφησαν,
ὑπὲρ τῶν πολλῶν σοι ψυχῶν ὃν ἔσωσας κατα-
σκευασθείς, κοσμηθείς δὲ νῦν πλέον ὑπὲρ τῆς
ἀσκήσεως ἢ μετέρχῃ, εἶπεν ἀνδρείως ταύτην ἑως
tέλους διέλθης· ο ὑπὸ ἔτερος σὸς μὲν καὶ αὐτὸς·
ἀλλὰ τῷ πατρὶ σου δεὶ σε τοῦτον παρασκεύων, τῷ
διὰ σοῦ τῆς ὀδοῦ ἐκκλίναντι τῆς ποιημάτος καὶ
μετανοήσαντι γνησίως τῷ Κυρίῳ. ο ὑπὸ Ἰωάσαφ
dυσχεραίνοντι ἐδόκει· καὶ, Πῶς δυνατόν, φησίν,
Ἰσων ἐμοῦ, τοῦ τοσαῦτα κοπιῶσαντος, τυχεῖν
tὸν πατέρα μου δωρεῶν ὑπὲρ μόνης τῆς μετα-
νοίας; εἶπεν ταῦτα, καὶ τὸν Βαρβάλαμ εὐθὺς
ἐδόκει βλέπειν ὑνεώδεισαντα ὀιονεὶ καὶ λέγοντα·
Οὕτωι οἱ λόγοι μου, Ἰωάσαφ, οὓς ποτὲ σοι,
"Οταν ὑπερπλουτήσης, ἐλέγον, οὐκ εὐμετάδοτος
ἔσῃ καὶ αὐτὸς ἢπόρεις ἐπὶ τῷ ρήματι. νῦν
dὲ πῶς ἐνυσχέρανας ἐπὶ τῇ ἱσοτιμίᾳ τοῦ πατρός
σου, καὶ οὐ μᾶλλον εὐφραίνης τὴν ψυχήν ὅτι 361
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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, a-weeping. 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? 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
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eἰσηκούσθη σου ἡ πολλὴ περὶ αὐτοῦ δέησις; ὁ δὲ Ἰωάσαφ, ὃς εἰθιστὸ ἅλει λέγειν αὐτῷ, Ἀρχιερέως, ἔφη, Πάτερ, συγχώρησον. τοῦ δὲ αὐτοῦ οἰκεῖς γυνώρισόν μοι. Ἐν ταύτῃ, φησὶ, τῇ μεγάλῃ καὶ περικάλλει πόλει οἰκεῖν ἔλαχον ἐν μεσαίτατῃ τῆς πόλεως πλατεία φωτὶ καταστραπτομένῃ ἀπλέτω. ἀξιοῦν δὲ αὐθίς ὁ Ἰωάσαφ ἔδοκει τὸν Βαρλαὰμ εἰς τὸ ἑαυτοῦ ἀπαγαγεὶν αὐτὸν σκήνωμα καὶ φιλοφρόνως ξεναγήσαι. ἀλλ' οὗτο τὸν καιρὸν ἥκειν, ἐλεγεν ἐκεῖνος, πρὸς ἐκεῖνα τῇ τὰ σκηνώματα ἐδείκνυ, ἐτι τὸ φορτίο τοῦ σώματος υποκείμενον. Εἴπερ δὲν ἀνδρείως καρτερήσεις, καθάπερ σοι ἐνετειλάμεν, ἡξεις μικρὸν ὑστερον, καὶ τῶν αὐτοῦ ἀξιωθήσῃ σκηνωμάτων, τῇ αὐτῇ τευχῇ χαρᾶς τε καὶ δόξης, καὶ συνδιαωνίζων ἔση μοι. ἐξυπνος δὲ ἐπὶ τούτοις γενόμενος, ὁ Ἰωάσαφ τοῦ φωτὸς ἐκεῖνον καὶ τῆς ἀρρήτου δόξης εἶχε τὴν ψυχὴν ἐτι πεπληρωμένην, καὶ σὺν πολλῷ τῷ θαύματι τῷ Δεσπότῃ χαριστήριον ἀνέπεμπεν ὑμοι. Ὑμεῖν δὲ μέχρι τέλους τὴν ἀγγελικὴν ἀληθῶς ἐπὶ γῆς ἀνύων διαγωγήν, καὶ σκληροτέρα ἀσκήσει μετὰ τὴν παρελευσιν τοῦ γέροντος χρώμενος· πέμπτῳ μὲν καὶ εἰκοστῷ τῆς ἡλικίας ἔτει τὴν ἐπίγειον καταλιπὼν βασιλείαι καὶ τὸν ἁσκητικὸν υπελθὼν ἁγώνα, πέντε δὲ καὶ τριάκοντα χρόνους ἐν τῇ πανερήμῳ ταύτῃ ἀσκήσας, ὥσπερ τὶς ἀσταρκος, τὴν ὑπὲρ ἄνθρωπον ἀσκήσιν, πολλὰς 302 μὲν πρῶτον ψυχὰς ἀνθρώπων τοῦ ψυχοθόρου δράκοντος ἀποστάσας καὶ τῷ Θεῷ προσαγαγοῦν σεσωσμένας, καὶ ἀποστολικῆς ἐν τούτῳ χάριτος ἀξιωθεῖς, μάρτυς δὲ τῇ προαιρέσει γενόμενος, καὶ 602
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 τοῦ Χριστοῦ ἐνώπιον βασιλέων ὁμολογήσας καὶ τυράννων, καὶ κήρυξ εὐαγγελοφωνότατος τῆς αὐτοῦ μεγαλειώτητος ἀναφάνεις, πολλὰ δὲ αὐτῷ πάλιν πνεύματα πονηρίας ἐν τῇ ἐρήμῳ καταπαλάσας, καὶ πάντων τῇ τοῦ Χριστοῦ περιγενόμενος δυνάμει, καὶ τῆς ἀνωθεν πλούσιως μετασχῶν δωρεὰς τε καὶ χάριτος, ἐντεῦθεν κεκαθαρμένον τὸ τῆς ψυχῆς ὄμμα πάσης περιγείου ἄχλυος εἰχεν, ὡς παρόντα δὲ τὰ μέλλοντα προεθερεί, καὶ Χριστὸς ἤν αὐτῷ ἀντὶ πάντων, Χριστὸν ἔποθες, Χριστὸν ὡς παρόντα ἐώρα, Χριστοῦ τὸ κάλλος διὰ παντὸς ἐνωπτρίζετο, κατὰ τὸν Προφήτην τὸν λέγοντα· Προσώπῳ τὸν Κύριον ἐνώπιον μον διὰ παντός, ὅτι ἐκ δεξιῶν μοῦ ἔστιν ὑπὲρ σαλευθῆς καὶ αὐθίς· Ἐκκολλήθη ἡ ψυχὴ μου ὑπὸ σοῦ ἡμῶν δὲ ἀντελάβετο ἡ ἰκάμα σου. Ἐκκολλήθη γὰρ ὅντως ἡ ψυχὴ αὐτοῦ ὑπὸ τοῦ Χριστοῦ, συναρμοθείσα αὐτῷ ἀραγεὶ συναφεία. οὐ μετετράπη τῆς θαυμαστῆς ταύτης ἐργασίας, οὐκ ἠλλοίωσε τὸν κανόνα τῆς ἀσκήσεως ἐαυτοῦ, ὅπερ ἠρχὴς μέχρι τέλους, ἵστην τηρήσας τὴν προθυμίαν ἐκ νεωτέρας μέχρι τῆς τοσαύτης ἡλικίας, μᾶλλον δὲ καὶ εἰς ὑψηλότεραν ὀσμέραι προκόπτων τήν ἀρετὴν καὶ καθαρωτέρας ἀξιόμενους θεωρίας.

Ἀμέλεις τοιαύτῃ πολιτευσάμενος πολιτείαν καὶ ὄπως ἄξιαν τῆς ἐαυτοῦ κλησίσεως ἐργασίαν ἀποδεδωκὼς τῷ καλέσαντι, σταυρόσας τὸν κόσμον 363 ἑαυτῷ καὶ ἑαυτῶν τῷ κόσμῳ, ἐν εἰρήνῃ πρὸς τὸν τῆς εἰρήνης ἀναλύει Θεόν, καὶ πρὸς τὸν ἀεὶ ποθούμενον ἐκδημεῖ Δεσπότην, καὶ τῷ προσώπῳ Κυρίου ἀμέσως καὶ καθαρῶς ἐμφανίζεται, τῷ τῆς 604
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 upholden 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.
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ἐκεῖθεν τε δόξης ἢδη προηντρεπισμένῳ αὐτῷ στεφάνῳ κοσμεῖται, καὶ Χριστὸν βλέπειν καταξιοῦτα, Χριστὸς συνείναι, Χριστὸν τῷ κάλλει διὰ παντὸς ἐναγάλλεσθαι, οὐπερ εἰς χείρας τὴν ἑαυτοῦ ψυχήν παραθέμενος, ἐν τῇ τῶν ζώντων μετεφοίτησε χώρα, ἐνθα ἦχος ἐφορταζόντων, ἐνθα τῶν εὐφραινομένων ἡ κατοικία.

Τὸ δὲ γε τίμιον αὐτοῦ σώμα ἐκ γειτόνων αὐτῶ τὰς οἰκήσεις ποιοῦμενός τις ἄνηρ ἅγιος, δις καὶ τὴν πρὸς Βαρλαὰμ πορείαν ἐκείνην ποτὲ ὑπέδειξε, θεία τινὶ μνηθεὶς ἀποκαλύψει κατ’ αὐτὴν τὴν ὀραν τῆς τελειώσεως αὐτοῦ παραγίνεται, καὶ ἦμοιοι ἑρόις τιμήσας, δάκρυα τε καταστέσας, σύμβολον τοῦ πρὸς αὐτοῦ πόθου, τάλλα δὴ τὰ νεομισμένα Χριστιανοῖς πάντα τελέσας, ἐν τῷ τοῦ πατρὸς ἔθετο Βαρλαὰμ μνήματι. συνείναι γὰρ ἔδει τὰ σώματα ὅσι πάντας ιγιαυδαι και χαιρειανηλια εμελλον ἀλλήλαις.

Προστάχματι δὲ τίνος φοβερωτάτου κατ’ ἀναρ κραταιῶς ἐπισκίπτοντος πεισθείς, ὁ τούτοις 364 κηδεύσας ἀναχωρητῆς τὰ βασίλεια καταλαμβάνει Ἰωάννην, καὶ τῷ βασιλεῖ Βαραχία προσελθὼν πάντα αὐτῶ δῆλα περὶ τοῦ Βαρλαὰμ καὶ τοῦ μακαρίου τοῦτοι τίθησιν Ἰωάσαφ. ὁ δὲ, μηδὲν μελλῆσας, ἀπέρχεται αὐτοῖς μετὰ δυνάμεως όχλου, καὶ τῷ σπηλαίῳ ἐφίσταται, τὸ μνήμα τε θεωρεῖ, καὶ, τούτῳ θερμότατῳ ἐπιδακρύσας, αἴρει τὸ κάλυμμα. καὶ ὡρὰ τῶν τοῦ Βαρλαὰμ καὶ τοῦ Ἰωάσαφ ἔχοντας τὰ μέλη κατὰ σχῆμα κείμενα, καὶ τὰ σώματα οὔθεν τοῦ προτέρου χριστὸς παραλλάττοντα, ὀλόκληρα δὲ καὶ ἀκριβῶς ύγιὴ σὺν τοῖς ἐνδύμασι. ταῦτα τοίνυν τὰ ἱερὰ τῶν 606
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, it befell thus; 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

άγίων ψυχῶν σκηνώματα, πολλὴν ἐκπέμποντα τὴν εὐωδίαν καὶ οὐδὲν ὠλος ὠὴδὲς ἐπιδεικνύμενα, θῆκας ἐνθεὶς ὁ βασιλεὺς τιμίαις, εἰς τὴν ἑαυτοῦ πατρίδα μετακομίζει.

Ὡς δὲ εἰς τὰς ἀκοὰς ἐπιπτε τοῦ λαοῦ τὸ γεγονός, πλήθος ἀριθμοῦ κρέπττον ἐκ πάντων τε τῶν πόλεων καὶ τῶν περιχώρων εἰς προσκύνησιν καὶ θέαν συνέρρεουν· τῶν μακαρίων σωμάτων ἐκείνων. ἔνθεν τοι καὶ ύμνοις ἐπ' αὐτοῖς τοὺς ἱεροὺς ἁσαντες, καὶ λαμπάδας φιλοτήμος ἀνἀψαντες (ἀκολούθως, ἀν τις εἴπεν, ἐκεῖ καὶ λίαν οἰκείως τὰ φῶτα περὶ τοὺς τοῦ φωτὸς νῦν τε καὶ κληρονόμους), λαμπρῶς δὲ ὁμοῦ καὶ μεγαλοπρεπῶς ἔν τῇ ἑξ αὐτῶν κρητίδων παρὰ τοῦ Ἰωάσαφ ἀνεγηγηριμένη κατέθεντο ἐκκλησία. πολλὰ δὲ θαύματα καὶ ἱάσεις ἐν τῇ μετακομιδῇ, ἐν τῇ καταθέσει, καὶ ἐν τοῖς ἐξής χρόνοις διὰ τῶν ὀσίων 365 αὐτοῦ θεραπόντων ἐποίησε Κύριος. καὶ εἴδεν ὁ βασιλεὺς ταῖς Βαραχίας καὶ τᾶς ὁχλος τᾶς δι' αὐτῶν γενομένας δυνάμεις, καὶ πολλοὶ τῶν περίξ ἐθνῶν, ἀπιστίαν νοσοῦντες καὶ τοῦ Θεοῦ ἀγνοοιεν, διὰ τῶν γινόμενων ἐν τῷ μνήματι σημείων εὔπιστευσαν. καὶ πάντες οἱ ὀρῶντες τε καὶ ἀκούοντες τὴν ἀγγελομίμητον τοῦ Ἰωάσαφ πολιτείαιν καὶ τῶν ἐξ ἀπαλῶν ὀνύχων διάπυρον αὐτοῦ πρὸς τὸν Θεόν πόθον, ἐθαύμαζον δοξάζοντες ἐν πάσι τὸν Θεόν, τὸν ἄει συνεργοῦντα τοῖς ἀγαπῶσιν αὐτὸν καὶ μεγίσταις τούτους ἀμειβόμενον δωρεαῖς.

Ἔως δὲ ἐν τῷ πέρα τοῦ παρόντος λόγου, ὅτι κατὰ δύναμιν ἔμην γεγραφικά, καθὼς ἀκῆκοα 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 ἀκούοντας τὴν ψυχωφελὴ διήγησιν ταύτην, τῆς μερίδος ἀξιωθῆναι τῶν εὐαρεστησάντων τῷ Κυρίῳ, εὐχαίς καὶ πρεσβείαις Βαρλαάμ τε καὶ Ἰωάσαφ τῶν μακαρίων, περὶ δὲν ἡ διήγησις, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, φε πρέπει τιμῆ, κράτος, μεγαλωσύνη τε καὶ μεγαλοπρέπεια, σὺν τῷ Πατρὶ καὶ τῷ Ἀγίῳ Πνεύματι νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
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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