

Clement of Alexandria, Paedagogus

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This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/Clement>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

ΚΛΗΜΕΝΤΟΣ ΤΟΥ ΑΛΕΞΑΝΔΡΕΩΣ

Clement of Alexandria

ΠΑΙΔΑΓΩΓΟΣ

The Instructor

Chapter Headings of the First Book (CAPTIULA LIBRI PRIMI)

α'. Τί ἐπαγγέλλεται ὁ Παιδαγωγός.

Chapter 1. What the Instructor Promises.

β'. Ὅτι διὰ τὰς ἁμαρτίας ἡμῶν ὁ Παιδαγωγὸς ἐπιστατεῖ.

Chapter 2. That because of our sins the Instructor watches over us.

γ'. Ὅτι φιλόφρων ὁ Παιδαγωγός.

Chapter 3. That the Instructor is loving toward humanity.

δ'. Ὅτι ἐπίσης ἀνδρῶν καὶ γυναικῶν ὁ Λόγος Παιδαγωγὸς ἐστὶ.

Chapter 4. That the Word, the Instructor, is also of men and women

ε'. Ὅτι πάντες οἱ περὶ τὴν ἀλήθειαν καταγινόμενοι παῖδες παρὰ τῷ Θεῷ.

Chapter 5. That all who care about the truth are children before God

ς'. Πρὸς τοὺς ὑπολαμβάνοντας τὴν τῶν παιδίων καὶ νηπίων προσηγορίαν τὴν τῶν πρώτων μαθημάτων αἰνίττεσθαι διδαχὴν.

Chapter 6. To those who suppose that the title of children and infants is a figurative teaching of the first lessons

ζ'. Τίς ὁ Παιδαγωγός· καὶ περὶ τῆς παιδαγωγίας αὐτοῦ.

Chapter 7. Who is the Instructor; and concerning his instruction

η'. Πρὸς τοὺς ἡγουμένους μὴ εἶναι ἀγαθὸν τὸ δίκαιον.

Chapter 8. To those who think that righteousness is not good

θ'. Ὅτι τῆς αὐτῆς δυνάμεως καὶ εὐεργετεῖν καὶ κολάζειν δικαίως· ἐν ᾧ τίς ὁ τρόπος τῆς παιδαγωγίας τοῦ Λόγου.

Chapter 9. That the same power can both benefit and punish justly; in which lies the manner of the instruction of the Word

ι'. Ὅτι ὁ αὐτὸς Θεὸς διὰ τοῦ αὐτοῦ Λόγου καὶ ἀπείργει τῶν ἁμαρτιῶν, ἀπειλῶν· καὶ σώζει τὴν ἀνθρωπότητα, παρακαλῶν.

Chapter 10. That the same God, through the same Word, both restrains from sins by threatening and saves humanity by encouraging

ια'. Ὅτι διὰ νόμου καὶ προφητῶν ὁ Λόγος ἐπαιδαγωγεῖ.

Chapter 11. That the Word instructs through the law and the prophets

ιβ'. Ὅτι ἀναλόγως τῇ πατρικῇ διαθέσει κέχρηται ὁ Παιδαγωγὸς ἀυστηρίᾳ καὶ χρηστότητι.

Chapter 12. That according to the Father's will, the Teacher has used both severity and kindness

ιγ'. Ὅτι ὡς τὸ κατόρθωμα κατὰ τὸν ὀρθὸν γίνεται λόγον, οὕτως ἔμπαλιν τὸ ἁμάρτημα παρὰ τὸν λόγον.

Chapter 13. That just as achievement is made according to the right word, so in turn sin is made against the word

(96) FIRST DISCOURSE ((96) ΛΟΓΟΣ ΠΡΩΤΟΣ)

CHAPTER 1 (ΚΕΦ. Α')

Τί ἐπαγγέλλεται ὁ Παιδαγωγός.

What the Tutor Promises

Τριῶν γέ τοι τούτων περὶ τὸν ἄνθρωπον

Since there are three things about a

ὄντων, ἡθῶν, πράξεων, παθῶν, ὁ
 προτρεπτικὸς εἴληχε τὰ ἥθη αὐτοῦ,
 θεοσεβείας καθηγεμῶν, ὁ τροπιδίου δίκην
 ὑποκείμενος λόγος (97) εἰς οἰκοδομὴν
 πίστεως· ἐφ’ ᾧ μάλα γαννύμενοι, καὶ τὰς
 παλαιὰς ἀπομνύμενοι δόξας, πρὸς
 σωτηρίαν νεάζομεν (98), ψαλλούσῃ
 συνᾶδοντες προφητεία· **Ὡς ἀγαθὸς τῷ**
Ἰσραὴλ ὁ Θεὸς (99), τοῖς εὐθέσι τῇ
καρδίᾳ! πράξεων τε ἀπασῶν (1) ὁ λόγος
 ἐπιστατεῖ ὁ ὑποθετικὸς· τὰ δὲ πάθη ὁ
 παραμυθητικὸς ἰᾶται· εἷς ὢν πᾶς ὁ αὐτὸς
 οὗτος λόγος, τῆς συντρόφου καὶ κοσμικῆς
 συνηθείας ἐξαρκάζων τὸν ἄνθρωπον, εἰς δὲ
 τὴν μονότροπον τῆς (2) εἰς Θεὸν πίστεως
 σωτηρίαν παιδαγωγῶν. Ὁ γοῦν οὐράνιος
 ἡγεμῶν, ὁ Λόγος, ὁπηνίκα μὲν ἐπὶ
 σωτηρίαν παρεκάλει, προτρεπτικὸς (3)
 ὄνομα αὐτῷ ἦν· ἰδίως οὗτος παρορμητικὸς,
 ἐκ μέρους τὸ πᾶν, προσαγορευόμενος
 λόγος· προτρεπτικὴ γὰρ ἡ πᾶσα θεοσεβεία
 (4), ζωῆς τῆς νῦν καὶ τῆς μελλούσης ὄρεξιν
 ἐγγεννῶσα τῷ συγγενεῖ λογισμῷ. Νυνὶ δὲ
 θεραπευτικὸς τε ὢν καὶ ὑποθετικὸς ἅμα
 ἄμφω, ἐπόμενος αὐτὸς αὐτῷ παραινεῖ τὸ
 προτετραμμένον κεφάλαιον (5), τῶν ἐν
 ἡμῖν παθῶν ὑπισχνούμενος τὴν ἴασιν·
 κεκλήσθω δ’ ἡμῖν ἐνὶ προσφυῶς οὗτος
 ὀνόματι Παιδαγωγός· προακτικὸς, οὐ
 μεθοδικὸς ὢν ὁ Παιδαγωγός· ἥ καὶ τὸ τέλος
 αὐτοῦ βελτιῶσαι τὴν ψυχὴν ἐστίν, οὐ
 διδάξαι· σώφρονός τε, οὐκ ἐπιστημονικοῦ
 καθηγήσασθαι βίου. Καίτοι καὶ
 διδασκαλικὸς ὁ αὐτός ἐστι λόγος, ἀλλ’ οὐ
 νῦν. Ὁ μὲν γὰρ ἐν τοῖς δογματικοῖς (6)
 δηλωτικὸς καὶ ἀποκαλυπτικὸς, ὁ
 διδασκαλικός· πρακτικὸς δὲ ὢν ὁ
 Παιδαγωγός, πρότερον μὲν εἰς διάθεσιν
 ἡθοποιίας προτρέψατο, ἤδη δὲ καὶ εἰς τὴν
 τῶν δεόντων ἐνέργειαν παρακαλεῖ, τὰς
 ὑποθήκας τὰς ἀκηράτους παρεγγυῶν, καὶ
 τῶν πεπλανημένων πρότερον τοῖς ὕστερον
 ἐπιδεικνὺς τὰς εἰκόνας. Ἀμφω δὲ

person—character, actions, and passions—the
 exhorting speech has taken hold of his
 character, guiding him in godliness, like a
 rudder steering toward building up faith.
 {{p97}} By this we are greatly encouraged,
 and, renouncing old beliefs, we grow
 toward salvation, singing along with
 prophecy. {{p98}} **How good is God to**
Israel (99), to those who are upright in
heart! The reasoning that explains all
 actions is the guiding principle. (1) But the
 comforting speech heals the passions.
 Being one and the same, this word snatches
 the person away from worldly
 companionship and habit, and leads him
 toward the unique salvation of faith in God.
 (2) The heavenly leader, the Word,
 whenever he called for salvation, was
 known as the encourager. (3) This one,
 especially impulsive, called the word the
 whole in part. For all piety is encouraging,
 (4) naturally giving rise to a desire for both
 present and future life in the kindred
 reason. Now being both healing and
 instructive at the same time, he himself
 follows and encourages the previously set
 forth principle, (5) promising the cure of
 the passions within us. Let him be called by
 us with one fitting name, Pedagogue. The
 Pedagogue is proactive, not methodical. For
 his purpose also is to improve the soul, not
 to teach. He is prudent, not one who
 teaches a life of knowledge. And yet the
 same speech is also teaching, but not now.
 For the one in the doctrinal parts (6) is
 explanatory and revealing, the teaching
 one... Being practical, the Teacher first
 urged toward the disposition of good
 character, and now also encourages the
 putting into action of what is necessary,
 providing pure instructions, and showing
 beforehand to those who are mistaken the
 images for what comes later. Both are very

ώφελιμώτατα· τὸ μὲν εἰς ὑπακοὴν τὸ
 παραινετικὸν εἶδος, τὸ δὲ ἐν εἰκόνος μέρει
 παραλαμβάνομενον, διττὸν καὶ αὐτὸ,
 παραπλησίως τῇ προτέρᾳ συζυγίᾳ· τὸ μὲν
 αὐτοῦ ἵνα μιμώμεθα αἰρούμενοι τὸ ἀγαθόν,
 τὸ δὲ ὅπως ἐκτρεπώμεθα, παραιτούμενοι
 τὸ θάτερον (7). Ἰασις οὖν τῶν παθῶν
 ἐνθὲνδε ἔπεται κατὰ τὰς παραμυθίας τῶν
 εἰκόνων, ἐπιρρωννύντος τοῦ **Παιδαγωγοῦ**
 τὰς ψυχὰς, καθάπερ ἡπίοις φαρμάκοις (8),
 ὑποθήκαις φιλανθρώποις εἰς τὴν παντελεῖ
 τῆς ἀληθείας γνῶσιν τοὺς κάμνοντας
 διαιτωμένου. Ἰσαι δ' οὐκ ἐστὸν ὑγίεια καὶ
 γνῶσις· ἀλλ' ἡ μὲν μαθήσει, ἡ δὲ ἰάσει
 περιγίνεται. Οὐκ ἂν οὖν τις νοσῶν ἔτι
 πρότερόν τι τῶν διδασκαλικῶν ἐκμάθοι
 πρὶν ἢ τέλεον ὑγιᾶναι· οὐδὲ γὰρ ὡσαύτως
 πρὸς τοὺς μανθάνοντας ἢ κάμνοντας ἀεὶ
 τῶν παραγγελμάτων ἕκαστον λέγεται,
 ἀλλὰ πρὸς οὓς μὲν εἰς γνῶσιν, πρὸς οὓς δὲ
 εἰς ἴασιν. Καθάπερ οὖν τοῖς νοσοῦσι τὸ
 σῶμα ἱατροῦ χρῆζει, ταύτῃ καὶ τοῖς
 ἀσθενοῦσι τὴν ψυχὴν παιδαγωγοῦ δεῖ, ἵν'
 ἡμῶν ἰάσῃται τὰ πάθη· εἴτα δὲ εἰς
 διδασκάλου (9), ὃς καθηγήσεται, καθαρὰν
 πρὸς γνώσεως ἐπιτηδεύοντα εὐτρεπίζων
 τὴν ψυχὴν, δυναμένην χωρῆσαι τὴν
 ἀποκάλυψιν τοῦ λόγου. Σπεύδων δὲ ἄρα
 τελειῶσαι σωτηρίῳ ἡμᾶς βαθμῶ
 καταλλήλῳ εἰς παίδευσιν ἐνεργῇ, τῇ καλῇ
 συγχρῆται οἰκονομίᾳ ὃ πάντα
 φιλάνθρωπος Λόγος, **προτρέπων** (10)
 ἄνωθεν, ἔπειτα **παιδαγωγῶν**, ἐπὶ πᾶσιν
ἐκδιδάσκων.

helpful. The one urging obedience is a form
 of exhortation, and the other, taken in the
 part of the image, is also twofold, similarly
 paired with the former. The one is so that
 we may choose the good by imitating, and
 the other is so that we may turn away,
 rejecting the other. (7) Healing of the
 passions follows from here according to the
 consolations of the images, with the Tutor
 strengthening the souls, like gentle
 medicines (8), as kindly instructions for
 those who are struggling in their way of life
 toward the full knowledge of the truth.
 Healing and knowledge are not the same.
 But learning comes first, and healing comes
 after. Therefore, no one who is still sick
 would learn any of the teachings before
 being fully healed. For not every command
 is always spoken the same way to those
 who are learning or to those who are doing,
 but to some it is for knowledge, and to
 others for healing. Just as the body of the
 sick needs a doctor, so too the soul of the
 weak needs a guide, so that our passions
 may be healed. Then to a teacher (9), who
 will lead the soul, preparing it with pure
 readiness for knowledge, able to receive
 the revelation of the word. Eager then to
 complete us with a saving and fitting step
 toward education, the all-loving Word uses
 good management, encouraging (10) from
 above, then guiding, and teaching
 thoroughly in all things.

Chapter 2 (ΚΕΦ. Β')

**Ὅτι διὰ τὰς ἀμαρτίας ἡμῶν ὁ
 Παιδαγωγὸς (11) ἐπιστατεῖ.**

**That because of our sins the Teacher
 (11) oversees.**

Ἦοικε δὲ ὁ Παιδαγωγὸς ἡμῶν, ὥ παῖδες

Our Teacher, children, seems to be like his

ὕμεις, τῷ Πατρὶ αὐτοῦ τῷ Θεῷ, οὐπὲρ ἔστιν Υἱὸς, ἀναμάρτητος, ἀνεπίληπτος, καὶ ἀπαθὴς τὴν ψυχὴν· θεὸς ἐν ἀνθρώπου σχήματι ἄχραντος, πατρικῶ θελήματι διάκονος, Λόγος Θεός, ὁ ἐν τῷ Πατρί, ὁ ἐκ δεξιῶν τοῦ πατρός, σὺν καὶ τῷ σχήματι Θεός (12). Οὗτος ἡμῖν εἰκὼν ἡ ἀκηλίδωτος· τούτῳ παντὶ σθένει πειρατέον ἐξομοιοῦν τὴν ψυχὴν. Ἄλλ’ ὁ μὲν ἀπόλυτος εἰς τὸ παντελὲς ἀνθρωπίνων παθῶν. διὰ τοῦτο γὰρ καὶ μόνος κριτῆς, ὅτι ἀναμάρτητος μόνος (13)· ἡμεῖς δὲ ὅση δύναμις, ὡς ὅτι ἐλάχιστα ἁμαρτάνειν πειρώμεθα· Κατεπεῖγει γὰρ τοσοῦτον οὐδὲν, ὡς ἡ τῶν παθῶν καὶ νοσημάτων ἀπαλλαγὴ πρῶτον· ἔπειτα δὲ καὶ ἡ κώλυσις τῆς εἰς τὴν συνήθειαν τῶν ἁμαρτημάτων εὐεμπτωσίας. Ἄριστον μὲν οὖν τὸ μὴδ’ ὅλως ἐξαμαρτάνειν κατὰ μηδέν· ὁ δὲ φάμεν εἶναι Θεοῦ· δεύτερον δὲ τὸ μηδενὸς τῶν κατὰ γνώμην ἐφάψασθαι ποτε ἀδικημάτων· ὅπερ οἰκεῖον σοφοῦ· τρίτον, μὴ πάνυ πολλοῖς τῶν ἀκουσίων περιπεσεῖν· ὅπερ ἴδιον παιδαγωγουμένων εὐγενῶς. Τὸ μὴδὲ ἐπιμήκιστον διατρίψαι (14) τοῖς ἁμαρτήμασι, τελευταῖον τετάχθω. Ἀλλὰ καὶ τοῦτο δὲ τοῖς εἰς μετάνοιαν ἀνακαλουμένοις, ἀναμαχέσασθαι, σωτήριον. Καί μοι δοκεῖ παγκάλως διὰ Μωϋσέως φάσκειν ὁ **Παιδαγωγός· Ἐάν τις ἀποθάνῃ ἐπ’ αὐτῷ αἰφνίδιον** (15), **παραχρῆμα μianθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ ξυρήσεται**· τὴν ἀκούσιον ἁμαρτίαν, **αἰφνίδιον θάνατον** προσειπών. Μιαίνειν δὲ αὐτὸν λέγει κηλιδοῦντα τὴν ψυχὴν· διὸ καὶ τὴν θεραπείαν, ἥ τάχος, ὑποτίθεται, **ξυρᾶσθαι** παραχρῆμα **τὴν κεφαλὴν** συμβουλευών, τὰς ἐπισκιαζούσας τῷ λογισμῷ τῆς ἀγνοίας κόμας ἀποψήξασθαι παραινῶν, ὡς γυμνὸν δασείας καταληφθέντα (16) ὕλης τῆς κακίας τὸν λογισμὸν (ἐνθρονίζεται δὲ οὗτος ἐν ἐγκεφάλῳ) ἐπὶ τὴν μετάνοιαν

Father God, for whom the Son stands, sinless, blameless, and with a soul free from passion. God in the form of a man, pure, a servant of the Father’s will, the Word God, who is in the Father, who is at the right hand of the Father, and also God in form (12). This spotless one is the image for us. With all strength, the soul must be tested to become like this one. But he is free from all human sufferings completely. For this reason, he alone is the judge, because he alone is without sin (13). But we As much strength as we have, we try to sin as little as possible. For nothing is so urgent as first being freed from passions and illnesses. And then also the prevention of falling back into the habit of sins. The best thing, then, is to not sin at all in any way. Which we say is of God. Secondly, not to ever commit any wrongs according to one’s judgment. Which is proper for a wise person. Thirdly, not to fall into many involuntary faults. Which is proper for those who are raised nobly. Let not the longest delay be spent on sins; let this be set last. But also this is saving for those who are called to repentance, to struggle against it. And it seems to me that the Tutor speaks very well through Moses. If anyone dies suddenly on him (15), immediately the head of his prayer will be defiled, and he will be shaved; referring to the involuntary sin, sudden death. He says that it defiles him by staining the soul. Therefore, he also recommends the treatment, which is quick, to shave the head immediately, advising to cut off the locks that overshadow the mind with ignorance, suggesting that the mind, seized like bare rough material of evil (16) — and this mind is enthroned in the brain — should turn back to repentance. Then, saying a few words, he brings forward. **The earlier days are irrational;** from which it

παλινδρομήσαι. Ἐπειτα ὀλίγα προσειπὼν ἐπιφέρει· **Αἱ δὲ ἡμέραι αἱ πρότεραι ἄλογοι·** δι' ὧν δηλον, ὅτι αἱ ἁμαρτίαι μηνύονται, αἱ μὴ γεγονυῖαι κατὰ λόγον. Καὶ τὸ μὲν ἀκούσιον **αἰφνίδιον** προσεῖπε, τὸ δὲ ἁμαρτάνειν **ἄλογον·** οὗ δὴ χάριν ὁ λόγος ὁ Παιδαγωγὸς τὴν ἐπιστάσιαν εἴληχεν εἰς τὴν ἀλόγου κώλυσιν ἁμαρτίας. Σκόπει δὲ ἐνθὲνδε ἀπὸ τῆς Γραφῆς· **Διὰ τοῦτο τάδε λέγει Κύριος·** τὸ ἁμάρτημα ἐλεγκτικῶς τὸ προϋπάρξαν διὰ τῆς ἐπομένης δείκνυται ῥήσεως· **καθὸ** ἡ δικαία κρίσις ἔπεται. Καὶ τοῦτο ἐμφανὲς διὰ τῶν προφητῶν καταφαίνεται· **Ὡς εἰ μὴ ἡμαρτες,** λεγόντων (17), **οὐκ ἂν τάδε ἠπέιλησε·** καί· **Διὰ τοῦτο οὕτω λέγει Κύριος· Ἀνθ' ὧν οὐκ ἠκούσατε τῶν λόγων τούτων, διὰ τοῦτο τάδε λέγει κύριος·** καὶ, **Διὰ τοῦτο ἰδοὺ λέγει Κύριος.** Διὰ τοῦτο γὰρ ἡ προφητεία, δι' ὑπακοὴν καὶ παρακοήν· δι' ἣν μὲν, ἵνα σωθῶμεν, δι' ἣν δὲ, ἵνα παιδευθῶμεν. Ἔστιν οὖν ὁ Παιδαγωγὸς ἡμῶν Λόγος διὰ παραινήσεων θεραπευτικὸς τῶν παρὰ φύσιν τῆς ψυχῆς παθῶν. Κυρίως μὲν γὰρ ἡ τῶν τοῦ σώματος νοσημάτων βοήθεια ἱατρικὴ (18) καλεῖται τέχνη, ἀνθρωπίνη σοφία (19) διδακτὴ· Λόγος δὲ ὁ πατρικὸς μόνος ἐστὶν ἀνθρωπίνων ἱατρὸς ἀρρώστημάτων Παιώνιος, καὶ ἐπωδὸς (20) ἅγιος νοσοῦσης ψυχῆς. **Σῶσον τὸν δοῦλόν σου,** φησὶν, **ὁ Θεός μου, τὸν ἐλπίζοντα ἐπὶ σοί.** **Ἐλέησόν με, Κύριε, ὅτι πρὸς σὲ κεκράξομαι ὅλην τὴν ἡμέραν.** Ἱατρικὴ (21) μὲν γὰρ, κατὰ Δημόκριτον, **σώματος νόσους ἀκέεται, σοφίῃ δὲ ψυχὴν παθῶν ἀφαιρεῖται·** ὁ δὲ ἀγαθὸς Παιδαγωγὸς, ἡ σοφία, ὁ Λόγος τοῦ Πατρὸς, ὁ δημιουργήσας τὸν ἄνθρωπον, ὅλου κήδετα τοῦ πλάσματος· καὶ σῶμα καὶ ψυχὴν ἀκεῖται αὐτοῦ ὁ παναρκὴς (22) τῆς ἀνθρωπότητος ἱατρὸς, ὁ Σωτήρ· **Ἀνάστα,** φησὶ τῷ παρεμμένῳ, **τὸν σκίμποδα, ἐφ' ὃν**

is clear that sins are revealed, those that have not happened according to reason. And he called the involuntary **sudden**, and sinning **irrational**. For this reason, the Logos, the Teacher, took authority to prevent irrational sin. Look then here, from the Scripture. **Therefore the Lord says these things:** the sin that came before is shown clearly by the following statement. As the just judgment follows. And this is made clear through the prophets. «As if you had not sinned,» they say (17), «these things would not have been threatened.» and «For this reason the Lord says» «Because you did not listen to these words, for this reason the Lord says these things; and, “For this reason, behold, the Lord says”» For this reason the prophecy is about obedience and disobedience. Because of which, on the one hand, so that we may be saved; on the other hand, so that we may be disciplined. Therefore, our Teacher is the Word, healing by means of warnings the unnatural passions of the soul. For the help of the body's diseases is properly called the art of medicine, taught by human wisdom. But the paternal Word alone is the divine healer of human illnesses, and the holy remedy for the sick soul. “Save your servant,” he says, “my God, the one who hopes in you.” “Have mercy on me, Lord, for I will cry out to you all day long.” Medicine, according to Democritus, cures the diseases of the body, but wisdom removes the sufferings of the soul; the good Teacher, wisdom, the Word of the Father, who created man, cares for the whole creation. And he heals both body and soul, the all-powerful physician of humanity, the Savior. “Get up,” he says to the paralyzed man, “take your mat, and go home.” Immediately the sick man was healed. And to the dead man, Lazarus, he said, “Come out.” And the

κατάκεισαι, λαβὼν, ἄπιθι οἴκαδε·
παραχρῆμα δὲ ὁ ἄρρώστος ἐρρώσθη. Καὶ
τῷ τεθνεῶτι, **Λάζαρε**, εἶπεν, **ἔξιθι·** ὁ δὲ
ἐξῆλθε τῆς σοροῦ ὁ νεκρὸς, οἷος ἦν πρὶν ἢ
παθεῖν (23), μελετήσας τὴν ἀνάστασιν. Ναὶ
μὴν καὶ καθ' αὐτὴν ἰᾶται τὴν ψυχὴν
ἐντολαῖς καὶ χαρίσμασιν· ἀλλὰ ταῖς μὲν
ὑποθήκαις τάχα δὴ μέλλει (24), χαρίσμασι
δὲ πλούσιος, **ἀφένονται σοι αἱ ἁμαρτίαι**,
τοῖς ἁμαρτωλοῖς ἡμῖν λέγει. Ἡμεῖς δὲ ἅμα
νοήματι νήπιοι (25) γεγόναμεν, τὴν
ἀρίστην καὶ βεβαιοτάτην τάξιν παρὰ τῆς
αὐτοῦ εὐταξίας μεταλαμβάνοντες, ἢ
πρῶτον μὲν ἀμφὶ τὸν κόσμον, καὶ τὸν
οὐρανὸν, τάς τε ἡλιακὰς περιδινήσεις
κυκλεῖται, καὶ τῶν λοιπῶν ἄστρων τὰς
φορὰς ἀσχολεῖται, διὰ τὸν ἄνθρωπον·
ἔπειτα δὲ περὶ τὸν ἄνθρωπον αὐτόν, περὶ
ὃν ἡ πᾶσα σπουδὴ καταγίνεται· καὶ τοῦτον
ἔργον ἡγουμένη μέγιστον (26), ψυχὴν μὲν
αὐτοῦ φρονήσει καὶ σωφροσύνῃ
κατηύθυνε, τὸ δὲ σῶμα κάλλει καὶ
εὐρυθμίᾳ συνεκεράσατο· περὶ δὲ τὰς
πράξεις τῆς ἀνθρωπότητος, τό τε ἐν αὐταῖς
κατορθοῦν, καὶ τὸ εὐτακτον ἐνεπνεύσατο
τὸ αὐτῆς (27).

Chapter 3 (ΚΕΦ. Γ')

Ὅτι φιλόανθρωπος ὁ Παιδαγωγός.

Πάντα ὀνίνησιν ὁ Κύριος, καὶ πάντα
ὠφελεῖ, καὶ ὡς ἄνθρωπος, καὶ ὡς Θεός· τὰ
μὲν ἁμαρτήματα ὡς Θεὸς ἀφιεῖς, εἰς δὲ τὸ
μὴ ἑξαμαρτάνειν παιδαγωγῶν (28) ὡς
ἄνθρωπος. Εἰκότως ἄρα φίλος ὁ ἄνθρωπος
τῷ Θεῷ, ἐπεὶ καὶ πλάσμα αὐτοῦ ἐστὶ. Καὶ
τὰ μὲν ἄλλα κελεύων μόνον πεποίηκε, τὸν
δὲ ἄνθρωπον δι' αὐτοῦ ἐχειρουργήσε, καὶ
τι αὐτῷ ἴδιον ἐνεφύσησε. Τὸ οὖν ὑπ' αὐτοῦ

dead man came out of the tomb, just as he
was before he suffered, showing the power
of the resurrection. Indeed, the soul itself is
healed by commandments and gifts. But by
instructions, perhaps soon to come (24),
and by gifts, rich; «your sins are forgiven
you,» he says to us sinners. But we at the
same time have become foolish in
understanding (25), partaking of the best
and most certain order from his good
arrangement, which first surrounds the
world and the sky, and attends to the sun's
daily revolutions, and the movements of
the other stars, all for the sake of man.
Then also around the man himself,
concerning whom all effort is focused. And
considering this work the greatest (26), it
guided his soul with reason and self-
control, and it combined the body with
beauty and good order. And concerning the
actions of humanity, it inspired both
success in them and their proper order
(27).

**That the Instructor is loving toward
humanity.**

The Lord benefits all things, and helps all
things, both as a human and as God. He
forgives sins as God, and as a human he
instructs so that people do not sin. So it is
reasonable that a human is a friend to God,
since he is also his creation. And while he
commanded that the other things be made
by others, he himself made the human, and
breathed into him something unique. What

καὶ πρὸς αὐτὸν ἀπεικονισμένον, ἢ ὥς δι' αὐτὸ (29) αἰρετὸν τῷ Θεῷ, ὑπ' αὐτοῦ δεδημιούργηται τοῦ Θεοῦ, ἢ ὥς ἔνεκεν ἄλλου αἰρετὸν διαπέπλασται. Εἰ μὲν οὖν δι' αὐτὸ αἰρετὸν, ὁ ἀγαθὸς (30) ὦν ἀγαθὸν ἠγάπησε· καὶ τὸ φίλτρον ἔνδον ἐστὶν ἐν τῷ ἀνθρώπῳ τοῦθ', ὅπερ ἐμφύσημα λέγεται Θεοῦ· εἰ δὲ ἔνεκεν τῶν ἄλλων ὁ ἀνθρωπος αἰρετὸν γέγονεν, οὐκ ἄλλην αἰτίαν ἔχει (31) τοῦ ποιεῖν αὐτὸν ὁ Θεὸς, ἢ ὥς οὐκ ἄνευ αὐτοῦ οἴου τε ὄντος, τὸν μὲν γενέσθαι δημιουργὸν ἀγαθὸν, τὸν δὲ εἰς γνῶσιν ἀφικέσθαι Θεοῦ. Οὐ γὰρ ἄλλως (32) ἂν τὸ, οὗ ἔνεκεν ἀνθρωπος γέγονεν, ἐποίησεν ὁ Θεός, εἰ μὴ ἀνθρωπος ἐγγένοι· καὶ ἣν εἶχεν ἐναποκεκρυμμένην ἰσχὺν τῷ βούλεσθαι ὁ Θεός, διὰ τῆς ἐξῶθεν τοῦ (33) πεποιηκέναι προσανεπλήρωσε δυνάμεως, λαβὼν παρὰ ἀνθρώπου ὃ πεποίηκεν ἀνθρωπον· καὶ ὃν εἶχεν, εἶδεν, καὶ γέγονεν, ὃ ἠθέλησεν· οὐδὲν δὲ, ὃ μὴ δύναται Θεός. Ὁ ἀνθρωπος ἄρα, ὃν πεποίηκεν ὁ Θεός, δι' αὐτὸν αἰρετὸν ἐστίν· τὸ δὲ δι' αὐτὸν αἰρετὸν, οἰκεῖόν ἐστιν ὅτω περ ἂν ἦ δι' αὐτὸν αἰρετὸν· τοῦτο δὲ καὶ ἀσμενιστὸν καὶ φιλητὸν. Ἀλλὰ καὶ φιλητὸν (34) μὲν τί ἐστίν, οὐχὶ δὲ καὶ φιλεῖται ὑπ' αὐτοῦ· φιλητὸς δὲ ὁ ἀνθρωπος ἀποδέδεικται. Φιλεῖται ἄρα πρὸς τοῦ Θεοῦ ὁ ἀνθρωπος. Πῶς γὰρ οὐ φιλεῖται, δι' ὃν ὁ Μονογενὴς ἐκ κόλπων Πατρὸς καταπέμπεται, Λόγος τῆς πίστεως, ἡ πίστις ἐκ περιουσίας, αὐτὸς σαφῶς ὁ Κύριος ὁμολογῶν καὶ λέγων· **Αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε**· καὶ πάλιν ὁ αὐτὸς· **Καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας**. Τί μὲν οὖν ὁ Παιδαγωγὸς βούλεται, καὶ τί ἐπαγγέλλεται, ἐν ἔργῳ καὶ λόγῳ διακείμενος, καὶ ὑπαγορεύσει μὲν τῶν πρακτέων, ἀπαγορεύσει δὲ τῶν ἐναντίων, ἥδη που δῆλον. Σαφὲς δὲ ὥς ἄρα θάτερον εἶδος τῶν λόγων τὸ διδασκαλικὸν ἰσχνόν (35) τέ ἐστι καὶ πνευματικόν, ἀκριβολογίας ἐχόμενον,

is made by him and shaped in his image, or as chosen by God through him, has been created by God, or has been formed for the sake of another as something chosen. If then it is chosen through him, the good one, being good, loved what is good. And the filter within the human is this, which is called the breath of God. But if the human has become chosen for the sake of others, God has no other reason for making him, except that, since he exists, he is able to make one good as a creator, and another to come to the knowledge of God. For God would not have made that for the sake of which the human was made, if the human had not come into being. And the hidden power that God wished to have, he fulfilled by the power from outside the made thing, having taken from the human what he made human. And what he had, he saw, and what he wished came to be. Nothing exists that God cannot do. Therefore, the human, whom God made, is chosen because of him. But the "chosen because of him" belongs properly to the one for whom he is chosen because of him. This, moreover, is both delightful and lovable. But what is lovable is something, is it not also loved by the one who loves it? The person has been shown to be lovable. Therefore, the person is loved by God. For how could the person not be loved, for whom the Only Begotten is sent down from the Father's bosom, the Word of faith, faith from the inheritance, the Lord himself clearly confessing and saying **For the Father himself loves you, because you have loved me**; and again the same one **And you have loved them, just as you have loved me**. What then does the Tutor want, and what does he promise, being disposed in deed and word, and will command what is to be done, and forbid what is against it, is now clearly shown.

τὸ ἐποπτικόν· ὃ δὴ ὑπερκείσθω τανῦν. Καθήκει δ' ἡμῖν ἀνταγαπᾶν μὲν τὸν καθηγούμενον ἀγαπητικῶς ἀρίστου βίου, βιοῦν δὲ πρὸς τὰ διατάγματα τῆς αὐτοῦ προαιρέσεως (36)· οὐ μόνον ἐπιτελοῦντας τὰ προσταττόμενα, ἢ παραφυλάττοντας τὰ ἀπαγορευόμενα, ἀλλὰ καὶ τῶν εἰκόνων (37) τὰς μὲν ἐκτρεπομένους, τὰς δὲ, ὡς ἐνι μάλιστα μιμουμένους, ἐπιτελεῖν καθ' ὁμοίωσιν τὰ ἔργα τοῦ Παιδαγωγοῦ· ἵνα δὴ τὸ **κατ' εἰκόνα (38) καὶ καθ' ὁμοίωσιν** πληρώσῃ. Ὡς γὰρ ἐν σκότῳ βαθεῖ ἀλώμενοι τῷ βίῳ, ἀπταίστου καὶ ἀκριβοῦς καθοδηγοῦ δεόμεθα· ὁδηγὸς δὲ ἄριστος, οὐχὶ τυφλὸς, καθά φησιν ἡ Γραφή, **τυφλοὺς εἰς τὰ βάραθρα χειραγωγῶν**· ὅξυ δὲ ὁ βλέπων καὶ διορῶν τὰ ἐγκάρδια Λόγος. Καθάπερ οὖν οὐκ ἔστι φῶς ὃ μὴ φωτίζει, οὐδὲ κινεῖν ὃ μὴ κινεῖ, οὐδὲ φιλοῦν ὃ μὴ φιλεῖ, οὐδὲ ἀγαθὸν ἔστιν ὃ μὴ ὠφελεῖ, καὶ εἰς σωτηρίαν καθοδηγεῖ. Ἄγωμεν οὖν τὰς ἐντολὰς (39) δι' ἔργων τοῦ Κυρίου· καὶ γὰρ ὁ **Λόγος** αὐτὸς ἐναργῶς **σὰρξ γενόμενος**, τὴν αὐτὴν ἀρετὴν πρακτικὴν ἅμα καὶ θεωρητικὴν ἐπιδεικνύς· καὶ δὴ νόμον ὑπολαμβάνοντες τὸν Λόγον, τὰς ἐντολὰς καὶ τὰς ὑποθημοσύνας αὐτοῦ, τὰς συντόμους ὁδοὺς καὶ συντόνους εἰς ἀϊδιότητα, γνωρίσωμεν· πειθοῦς γὰρ ἀνάπλεω, οὐ φόβου, τὰ προστάγματα.

Clearly then, the teaching kind of words is the weaker (35) and spiritual, holding to exact speech, while the visionary is stronger. Now let the latter be preferred. It is fitting for us to love the one who leads us with affection for the best life, and to live according to the commands of his own choice (36). Not only fulfilling what is commanded, or avoiding what is forbidden, but also turning away from some of the images (37), and performing the works of the Teacher according to likeness in others, especially those that imitate him most closely. So that indeed he may fulfill the **according to the image (38) and according to the likeness**. For since we are deeply lost in darkness in life, we need a sure and exact guide. But the best guide, not blind, as the Scripture says, «leading the blind into the pits,» is the sharp one who sees and perceives the inner thoughts, the Word. Just as there is no light that does not shine, nor any mover that does not move, nor any lover that does not love, nor any good that does not help, so also he guides toward salvation. Let us then lead the commandments (39) through the works of the Lord. For the Word himself, clearly becoming flesh, shows the same virtue both in action and in contemplation. And indeed, taking the Word as the law, let us recognize his commandments and instructions as the brief and direct paths leading to eternity. For the commands are full of persuasion, not fear.

Chapter 4 (ΚΕΦ. Δ')

Ὅτι ἐπίσης ἀνδρῶν καὶ (40) γυναικῶν ὁ Λόγος Παιδαγωγός ἐστιν.

That the Word is also the Teacher of men and women (40).

Ταύτην (41) τοίνυν πλέον τὴν ἀγαθὴν ἀσπασάμενοι πειθαρχίαν, σφᾶς αὐτοὺς ἐπιδῶμεν Κυρίῳ, τὸ βεβαιότατον τῆς πίστεως αὐτοῦ ἐξαψάμενοι κάλων, τὴν αὐτὴν ἀρετὴν ἀνδρὸς καὶ γυναικὸς εἶναι νενοηκότες. Εἰ γὰρ ἀμφοῖν ὁ Θεὸς εἷς, εἷς δὲ καὶ ὁ Παιδαγωγὸς ἀμφοῖν· μία Ἐκκλησία, μία σωφροσύνη, αἰδὼς μία, ἡ τροφή κοινὴ, γάμος συζύγιος, ἀναπνοή, ὄψις, ἀκοή, γνῶσις, ἐλπίς, ὑπακοή, ἀγάπη, ὅμοια πάντα. Ὡν δὲ κοινὸς μὲν ὁ βίος, κοινὴ δὲ ἡ χάρις, κοινὴ δὲ καὶ ἡ σωτηρία· κοινὴ τούτων καὶ ἡ ἀγάπη καὶ ἡ ἀγωγή. **Ἐν γὰρ τῷ αἰῶνι τούτῳ, φησὶ, γαμοῦσι καὶ γαμίσκονται**, ἐν ᾧ δὴ μόνῳ τὸ θῆλυ τοῦ ἄρρενος διακρίνεται· **ἐν ἐκείνῳ δὲ οὐκέτι**· ἐνθα τοῦ κοινωνικοῦ καὶ ἁγίου τούτου βίου τοῦ ἐκ συζυγίας τὰ ἔπαθλα, οὐκ ἄρρενι καὶ θηλείᾳ, ἀνθρώπῳ δὲ ἀπόκειται, ἐπιθυμίας διχαζούσης αὐτὸν κεχωρισμένον (42). Κοινὸν οὖν καὶ τοῦνομα ἀνδράσι καὶ γυναιξίν, ὁ ἄνθρωπος. Ταύτη μοι δοκοῦσιν οἱ Ἀττικοὶ **παιδάριον** ἐπικοίνως (43) οὐ μόνον τὸ ἄρρεν, ἀλλὰ καὶ τὸ θῆλυ κεκληκέναι· εἴ τῳ πιστὸς καταφαίνεται ὁ κωμικὸς (44) ἐν **Ῥαπιζομένῃ** Μένανδρος, ὧδέ πως λέγων·

Τοῦμόν θυγάτριον (45)·πάνυ γὰρ ἐστι τῇ φύσει Φιλάνθρωπον τὸ παιδάριον σφόδρα.

Ἄρνες δὲ δὴ ἐπικοινόν ἐστιν ἀφελείας (46) ὄνομα ἄρρενός τε καὶ θήλεος ζώου. Αὐτὸς δὲ ἡμᾶς ὁ Κύριος ποιμαίνει εἰς τοὺς αἰῶνας. Ἀμήν. Ἄνευ δὲ ποιμένος οὔτε πρόβατα, οὔτε ἄλλο οὐδὲν πῶ βιωτέον· οὐδὲ δὴ παῖδας ἄνευ τοῦ Παιδαγωγοῦ· οὐδὲ μὴν οἰκέτας ἄνευ τοῦ Δεσπότου.

Having embraced this good discipline even more, let us commit ourselves to the Lord, having grasped the most certain proofs of his faith, understanding that the same virtue belongs to both man and woman. For if God is one for both, then the Teacher is also one for both; one Church, one sound mind, one modesty, common nourishment, marriage as a union, breath, sight, hearing, knowledge, hope, obedience, love—all alike. Since life is shared, grace is shared, and salvation is shared; love and conduct are shared as well. «In this age,» he says, «they marry and are given in marriage,» in which only the female is distinguished from the male; «but not in that one anymore.» There, the rewards of this common and holy life from marriage do not belong to male or female, but to the human being, divided by desire that separates them (42). Therefore, the name “human” is common to both men and women. To me, the Attic writers seem to have rightly called a “boy” (παιδάριον) not only the male but also the female; if the comic poet Menander appears trustworthy in the comedy *The Slapped Woman* (Ῥαπιζομένη), speaking somewhat like this: (43)(44)

“My daughter (45): for the boy is very naturally loving of mankind.”

The name “lambs” (46) is common to both male and female animals. It is the Lord himself who shepherds us through the ages. Amen. Without a shepherd, neither sheep nor anything else can live; nor children without a Teacher; nor servants without a Master.

Chapter 5 (ΚΕΦ. Ε')

Ὅτι πάντες οἱ περὶ τὴν ἀλήθειαν
καταγινόμενοι, παῖδες παρὰ τῷ Θεῷ.

That all who devote themselves to the
truth are children of God.

Ὅτι μὲν οὖν ἡ παιδαγωγία **παίδων** ἐστὶν
ἀγωγή, σαφὲς ἐκ τοῦ ὀνόματος. Λοιπὸν δέ
ἐστὶ τοὺς παῖδας ἐπιθεωρῆσαι, οὓς
αἰνίττεται ἡ Γραφή· εἴτα τὸν Παιδαγωγὸν
αὐτοῖς ἐπιστῆσαι. Οἱ παῖδες, ἡμεῖς.
Πολλαχῶς δὲ (47) ἡμᾶς ἐξυμνεῖ,
πολυτρόπως τε ἀλληγορεῖ (48) ὀνόμασι
ποικίλοις τὸ ἀφελὲς τῆς πίστεως
ἐξαλλάττουσα ἡ Γραφή. Ἐν γοῦν τῷ
Εὐαγγελίῳ· **Σταθεὶς** (49), φησὶν, **ὁ Κύριος**
ἐπὶ τῷ αἰγιαλῷ, πρὸς τοὺς μαθητὰς
(ἀλιεύοντες δὲ ἔτυχον) **ἐνεφώνησέντε·**
Παιδιά, μὴ τι ὄψον ἔχετε; τοὺς ἤδη ἐν
ἔξει τῶν γνωρίμων, παῖδας προσειπῶν.
Προσήμεγάν τε αὐτῷ, φησὶ, παιδιά εἰς
χειροθεσίαν εὐλογίας. Κωλύόντων δὲ
τῶν γνωρίμων, εἶπεν ὁ Ἰησοῦς· Ἄφετε
τὰ παιδιά, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν
πρὸς μέ· τῶν γὰρ τοιούτων ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν. Τί βούλεται τὸ
λεχθὲν, αὐτὸς διασαφήσει ὁ Κύριος, λέγων·
Ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ
παιδιά ταῦτα, οὐ μὴ εἰσέλθῃτε εἰς τὴν
βασιλείαν τῶν οὐρανῶν· οὐ τὴν
ἀναγέννησιν ἐνταῦθα ἀλληγορῶν, ἀλλὰ
τὴν ἐν παισὶν ἀπλότητα εἰς ἐξομοίωσιν
παρακατατιθέμενος ἡμῖν. Τοὺς παῖδας
ἡμᾶς καὶ τὸ προφητικὸν ἐκλέγεται Πνεῦμα·
Δρεψάμενοι, φησὶ, κλάδους ἐλαίας ἢ
φοινίκων οἱ παῖδες, ἐξῆλθον εἰς
ἀπάντησιν Κυρίῳ, καὶ ἐκέκραγον,
λέγοντες· Ὡσαννὰ τῷ Υἱῷ Δαβὶδ·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου· Φῶς καὶ δόξα καὶ αἶνος μεθ’
ἱκετηρίας τῷ Κυρίῳ· τουτὶ γὰρ ἐμφαίνει
ἐρμηνευόμενον Ἑλλάδι φωνῇ τὸ **Ὡς ἀννά**

That indeed the guidance of **children** is
leading, clear from the name itself So then,
it remains to consider the children whom
Scripture hints at. Then to set before them
the Pedagogue. The children, we Many
times (47) Scripture praises us, and in
many ways (48) it speaks allegorically,
changing the simple meaning of faith with
various names. At least in the Gospel
Standing (49), he says, **the Lord on the**
shore, to the disciples (who happened to
be fishing) **called out and** “Children, do
you have any fish?” Addressing the boys
already in the habit of knowing him, he
spoke to the children “They brought to
him,” he says, “children for the laying on of
hands in blessing.” When the friends were
preventing it, Jesus said “Let the children
come, and do not stop them from coming to
me; for the kingdom of heaven belongs to
such as these.” What is meant by what was
said, the Lord himself will make clear,
saying “If you do not turn and become like
these children, you will never enter the
kingdom of heaven.” Here he is not
speaking allegorically about rebirth, but
rather he is encouraging us to imitate the
simplicity found in children. The prophetic
Spirit calls us children as well. “Taking
branches of olive or palm, the children
went out to meet the Lord and shouted,
saying” “Hosanna to the Son of David”
“Blessed is the one who comes in the name
of the Lord” “Light and glory and praise
with supplication to the Lord; for this
shows, when interpreted into the Greek

(50)· καί μοι δοκεῖ ἡ Γραφή ταύτην αἰνιττομένη τὴν προφητείαν, τὴν προειρημένην, ἐν ὀνειδους μέρει τοῖς ῥαθύμοις ἐγκαλεῖν· **Οὐδέ ποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;** τοῦτο τοι καὶ ὁ Κύριος ἐν τῷ Εὐαγγελίῳ μυωπίζει (51) τοὺς γνωρίμους, προσέχειν αὐτῷ παρορμῶν, ὡς ἤδη σπεύδων πρὸς τὸν Πατέρα· ὀρεκτικωτέρους παρασκευάζων τοὺς ἀκροατὰς, μετ’ ὀλίγον ἀπεῖναι (52) προμηνύων, ὡς δέον αὐτοῖς ἀποκαρπίζεσθαι τῆς ἀληθείας ἀφειδέστερον δηλῶν, καὶ ὅσον οὐδέπω, ἀπαίροντος εἰς οὐρανὸν τοῦ Λόγου. Πάλιν οὖν αὐτοὺς παιδία καλεῖ· φησὶ γάρ· **Παιδία (53), ἔτι μικρὸν μεθ’ ὑμῶν εἰμι.** Αὐθις τε **παιδίοις ὁμοιοῖ** τὴν βασιλείαν τῶν οὐρανῶν, **ἐν ἀγοραῖς καθημένοις καὶ λέγουσιν·** **Ἡύλησαμεν (54) ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν, καὶ οὐκ ἐκόψασθε·** καὶ ὅσα ἄλλα τούτοις οἰκείως ἐπήγαγεν. Καὶ οὐτι γέ μόνον τὸ Εὐαγγέλιον ταύτη φρονεῖ· ὁμοδοξεῖ δὲ αὐτῷ καὶ ἡ προφητεία. Λέγει γοῦν Δαβὶδ· **Αἰνεῖτε, παῖδες, Κύριον· αἰνεῖτε τὸ ὄνομα Κυρίου.** Λέγει δὲ καὶ διὰ Ἡσαΐου· **Ἴδού ἐγώ, καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ Θεός.** Θαυμάζεις ἀκούων τοὺς ἄνδρας τοὺς ἐν ἔθνεσι παῖδας παρὰ Κυρίῳ; Οὐ μοι δοκεῖς Ἀττικῆς ἐπαῖειν φωνῆς, παρ’ ἧς ἔστιν ἐκμαθεῖν τὰς καλὰς καὶ ὠραίας (55), ἔτι δὲ καὶ ἐλευθέρας νεάνιδας, **παιδίσκας καλουμένας, παιδισκάρια** δὲ, τὰς δούλας· καὶ νεάνιδας δὲ καὶ αὐτάς, πρὸς τὸ εὐθαλὲς τῆς παιδικῆς ἡλικίας, ὑποκοριστικῶς τιμωμένας. Καὶ **τὰ ἀρνία (56) δέ μου,** ὅταν λέγῃ, **στήτω ἐκ δεξιῶν,** τοὺς ἀφελεῖς αἰνίττεται παῖδας, ὡς ἄρνας, οὐκ ἄνδρας, καὶ πρόβατα ὄντας κατὰ γένος· τὰ δὲ ἀρνία προνομίας ἡξίωσεν, τὴν ἐν ἀνθρώποις ἀπαλότητα καὶ ἀπλότητα τῆς διανοίας, τὴν ἀκακίαν προτιμῶν. Αὐθις τε ὅταν φῇ, **ὡς**

language, the phrase ‘**Hosanna**’ (50)” And it seems to me that Scripture, hinting at this prophecy already mentioned, calls the lazy ones to account in a reproachful passage. **Have you never read that “Out of the mouths of infants and nursing babies I will prepare praise”?** This is also what the Lord hints at in the Gospel, urging those who know him to pay attention, as if already hastening to the Father. Preparing the listeners to be more eager, and shortly to depart, he foretells that they must bear the fruit of truth more generously, showing how much the Word has not yet been taken up into heaven. Again, then, he calls them children. For he says “Children, I am with you only a little longer.” Again, to children like you, the kingdom of heaven belongs, who sit in the marketplaces and say “We have mourned for you, and you did not dance; we have lamented, and you did not grieve.” And all the other things he fittingly added to these. And indeed, not only the Gospel thinks this way. Prophecy agrees with it as well. David says, then, “Praise the Lord, children, praise the name of the Lord.” He also says through Isaiah “Behold, I and the children whom God has given me.” You marvel when you hear that men among the nations are children given by the Lord. You do not think that I am skilled in the Attic voice, from which one can learn the beautiful and lovely, and also the free young women, called maidens, and the little maidservants, the slaves. And also young women themselves, affectionately called by diminutives, toward the fresh bloom of youthful age. And when he says, «Let the lambs stand on the right,» he means innocent children, like lambs, not men, and being sheep by kind. But the lambs deserved a special privilege, favoring the gentleness and simplicity of mind found

μοσχάρια γαλαθηνά (57), ἡμᾶς πάλιν ἀλληγορεῖ· καὶ, ὥς περιστερὰν ἄκακον καὶ ἄχολον, πάλιν ἡμᾶς. Νεοττούς τε ἔτι δύο περιστερῶν, ἢ τρυγόνων ζεύγος, ὑπὲρ ἁμαρτίας κελεύει διὰ (58) Μωϋσέως προσφέρεσθαι· τὸ ἀναμάρτητον τῶν ἀπαλῶν. καὶ ἄκακον, καὶ ἀμνησίκακον, τῶν νεοττῶν, εὐπρόσδεκτον εἶναι λέγων τῷ Θεῷ· καὶ τὸ ὅμοιον τοῦ ὁμοίου καθάρσιον ὑψηγούμενος. Ἀλλὰ καὶ τὸ δειλὸν τῶν τρυγόνων, τὴν πρὸς τὰς ἁμαρτίας εὐλάβειαν ὑποτυποῦται. Ὅτι δὲ ἡμᾶς τοὺς νεοττούς λέγει, μάρτυς ἡ Γραφή· **Ὁν τρόπον ὄρνις συνάγει τὰ νεόσσια (59) ὑπὸ τὰς πτέρυγας αὐτῆς·** οὕτως ἐσμέν νεοττοὶ Κυρίου· θαυμαστῶς πάνυ καὶ μυστικῶς τοῦ Λόγου τὴν ἀπλότητα τῆς ψυχῆς εἰς ἡλικίαν ὑπογραφομένου παιδικήν. Πῇ μὲν γὰρ παῖδας ἡμᾶς καλεῖ· πῇ δὲ, νεοττούς· ἔσθ' ὅτε δὲ **νηπίους, υἱοὺς** δὲ ἀλλαχόθι· καὶ **τέκνα** πολλάκις καὶ **λαὸν νέον**, καὶ **λαὸν καινόν·** **Τοῖς δὲ δούλοις μου** (60), φησὶ, **κληθήσεται ὄνομα καινόν** (νέον ὄνομα λέγει, τὸ καινὸν καὶ αἰδίων, ἄχραντον καὶ ἀπλοῦν, καὶ νήπιον, καὶ ἀληθινόν) **ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς.** Ἀλληγορῶν (61) δὲ αὖθις ἡμᾶς πώλους καλεῖ, τοὺς ἄζυγεῖς (62) κακίᾳ, τοὺς ἀδαμάστους πονηρίᾳ· ἀφελεῖς δὲ, καὶ πρὸς αὐτὸν μόνον τὸν Πατέρα σκιρτητικούς· οὐχὶ τοὺς ἐπὶ ταῖς τῶν πλησίον γυναιξὶ χρεμετίζοντας ἵππους, τοὺς ἵπποζυγίους (63) καὶ θηλυμανεῖς, ἀλλὰ τοὺς ἐλευθέρους, καὶ νεογνοὺς· τοὺς γαῦρους διὰ τὴν πίστιν· τοὺς εἰς ἀλήθειαν εὐδρόμους· τοὺς ταχεῖς πρὸς σωτηρίαν· τοὺς καταπατοῦντας καὶ κροαίνοντας τὰ κοσμικά **Χαῖρε σφόδρα, θύγατερ Σιών· κήρυσε, θύγατερ Ἱερουσαλήμ·** ἰδοὺ ὁ βασιλεὺς σου **ἔρχεται σοι δίκαιος, πραῦς, καὶ σώζων· καὶ αὐτὸς πρᾶος καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.** Οὐκ ἔρκει

in humans, preferring innocence. Again, when he says, «like milk-fed calves,» (57) he speaks to us in allegory once more. and, «like a harmless and gentle dove,» again to us He also commands that two young pigeons, or a pair of turtledoves, be offered for sin through Moses (58). the sinlessness of the gentle and innocent, and free from wrongdoing, saying that the young pigeons are acceptable to God and explaining that like is cleansed by like But also the timidity of the turtledoves represents carefulness toward sins. That he calls us the newly fledged, Scripture is witness. **Just as a bird gathers its young under its wings;** so we are the newly fledged of the Lord. Wonderfully and mysteriously, the simplicity of the soul is marked by the Word as childlike in its maturity. For indeed he calls us children. But also, newly hatched. But sometimes infants, and sons elsewhere. And often children, and a new people, and a fresh people. «To my servants» (60), he says, «a new name will be given» (he means a new and eternal name, pure and simple, innocent and true), «which will be blessed on the earth.» Allegorizing (61) again, he calls us colts, the unyoked (62) in wickedness, the untamed in evil. But innocent, and toward him alone, the Father, they are eager. Not the horses neighing after the neighbors' wives, the yoked horses (63) and effeminate, but the free, and newborn; those who are bold because of the faith; those who run well toward the truth; those [who run] swiftly toward salvation; those who trample down and mock worldly things. **Rejoice greatly, daughter of Zion, He proclaimed;** daughter of Jerusalem, behold, your king is coming to you, righteous, gentle, and saving. And he himself is gentle and riding on a donkey and a young colt. It was not

τὸν **πῶλον** εἰρηκέναι μόνον, ἀλλὰ καὶ τὸν **νέον** προσέθηκεν αὐτῷ, τὴν ἐν Χριστῷ νεολαίαν τῆς ἀνθρωπότητος, καὶ ἀγήρω μετὰ ἀπλότητος ἀϊδιότητα ἐμφαίνων. Τοιούτους δὲ ἡμᾶς νέους πῶλους, τοὺς νηπίους, ὁ Θεὸς ἡμῶν πωλοδάμνης ἀνατρέφει. Εἰ δὲ καὶ ὄνος εἴη ὁ νέος ἐν τῇ Γραφῇ, πλὴν ἀλλὰ πῶλος ὄνος καὶ οὗτος. **Καὶ τὸν πῶλον (64)**, φησὶ, **προσέδωκεν ἀμπέλῳ**· ἀπλοῦν (65) τοῦτον καὶ νήπιον λαὸν τῷ Λόγῳ προσδήσας, ὃν ἄμπελον ἀλληγορεῖ. Φέρει γὰρ οἶνον ἢ ἄμπελος, ὡς αἶμα ὁ Λόγος· ἄμφω δὲ ἀνθρώποις ποτὸν εἰς σωτηρίαν· ὁ μὲν οἶνος τῷ σώματι, τὸ δὲ αἶμα τῷ πνεύματι. Ὡς δὲ καὶ **ἄρνας** ἡμᾶς λέγει, ἐχέγγυος μάρτυς διὰ Ἡσαΐου τὸ Πνεῦμα· **Ὡς ποιμὴν, ποιμανεῖ τὸ ποίμνιον αὐτοῦ, καὶ τῷ βραχίονι αὐτοῦ συλλέξει (66) ἄρνας**· τὸ ἔτι ἀπαλώτερον τῶν προβάτων εἰς ἀφέλειαν ἄρνας ἀλληγορῶν. Ἀμέλει καὶ ἡμεῖς τὰ κάλλιστα καὶ τελειότατα τῶν ἐν τῷ βίῳ κτημάτων, παιδικῇ προσηγορίᾳ τιμήσαντες, **παιδείαν** καὶ **παιδαγωγίαν** κεκλήκαμεν. Παιδαγωγίαν δὲ ὁμολογοῦμεν εἶναι ἀγωγὴν ἀγαθὴν ἐκ παίδων πρὸς ἀρετὴν. Ἐμφαντικώτερον δ' οὖν ἡμῖν ἀποκαλύπτων ὁ Κύριος τὸ σημαινόμενον ἐκ τῆς παιδίων προσηγορίας, γενομένης ζητήσεως ἐν τοῖς ἀποστόλοις, **ὅστις αὐτῶν εἴη μείζων, ἔστησεν ὁ Ἰησοῦς ἐν μέσῳ παιδίων, εἰπὼν· “Ὁς ἐὰν ἐαυτὸν ταπεινώσῃ ὡς τὸ παιδίον τοῦτο, οὗτος μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.** Οὐκ ἄρα κατακέχρηται τῇ τῶν παιδίων προσηγορίᾳ, ὡς ἀλογίστων ἡλικία, ἢ τις ἐδοξεν· οὐδ' ἂν εἴπη, **ἢν μὴ γέννησθε ὡς τὰ παιδιά ταῦτα, οὐκ εἰσελεύσεσθε εἰς τὴν βασιλείαν τοῦ Θεοῦ**, ἀμαθῶς ἐκδεκτέον. Οὐκ ἄρ' ἔτι κυλιόμεθα οἱ νήπιοι χαμαὶ· οὐδὲ ἔρπομεν ὡς τὸ πρόσθεν ἐπὶ γῆς, ὅφρων δίκην (67) ὄλῳ τῷ σώματι περὶ τὰς ἀνοήτους

enough to say only the colt, but he also added the young one to it, the youth of humanity in Christ, showing eternal youthfulness with simplicity. Such young colts, the infants, our divine colt-tamer raises us. And if the young one in Scripture is also a donkey, still this donkey is a colt. **And the colt (64)**, he says, **he tethered to the vineyard**; simple (65) and infantile people, he tethered to the Word, whom he allegorizes as the vineyard. For the vineyard bears wine, just as the Word is blood. Both, however, are a drink for people leading to salvation. The one, wine, is for the body; the other, blood, is for the spirit. And just as he calls us **lambs**, the Spirit is a sure witness through Isaiah. **As a shepherd, he will tend his flock, and with his arm he will gather the lambs**; the lambs are an allegory for the still more gentle of the sheep, meaning those without guile. We also care for the best and most perfect possessions in life, honoring them with a childlike name; we have been called **discipline** and **guidance**. We acknowledge guidance to be a good leading of children toward virtue. More clearly than the Lord revealed to us the meaning of the childlike name, when a question arose among the apostles about who among them was the greatest. Jesus placed a child in the middle, saying, “Whoever humbles himself like this child is the greatest in the kingdom of heaven.” Therefore, the name given to children is not used as if for those of irrational age, as some might have thought. Nor would he say, “Unless you become like these children, you will not enter the kingdom of God,” without good reason. So we who are infants no longer crawl on the ground. Nor do we crawl as before on the ground, like snakes, dragging our whole body around in slavery to foolish desires.

ἐπιθυμίας ἰλυσπώμενοι· ἀνατεινόμενοι δὲ
ἄνω τῇ ἐννοίᾳ, κόσμῳ καὶ ἁμαρτίαις
ἀποτεταγμένοι, ὀλίγῳ ποδὶ ἐφραπτόμενοι
τῆς γῆς, ὅσον ἐν κόσμῳ εἶναι δοκεῖν,
σοφίαν μεταδιώκομεν ἁγίαν· μωρία (68) δὲ
αὕτη τοῖς εἰς πανουργίαν ἠκονημένοις
δοκεῖ. Παῖδες οὖν εἰκότως, οἱ Θεὸν μόνον
ἐγνωκότες πατέρα, ἀφελεῖς, καὶ νήπιοι, καὶ
ἀκέραιοι, οἱ κεράτων μονοκεράτων (69)
ἐρασταί. Τοῖς γοῦν προβεβηκόσιν ἐν τῷ
Λόγῳ, ταύτην ἐπεκήρυξε τὴν φωνήν,
ἀφροντιστεῖν κελεύων τῶν τῇδε
πραγμάτων, καὶ μόνῳ προσέχειν τῷ Πατρὶ
παραινῶν, μιμουμένους τὰ παιδία. Διὸ κὰν
τοῖς ἐχομένοις (70) λέγει· **Μὴ μεριμνᾶτε
περὶ τῆς αὔριον· ἀρκετὸν γὰρ τῇ ἡμέρᾳ
ἢ κακία αὐτῆς**. Οὕτως ἀποθεμένους τὰς
τοῦ βίου φροντίδας, ἐξέχεσθαι μόνου τοῦ
Πατρὸς παραγγέλλει. Καὶ ὁ πληρῶν τὴν
ἐντολὴν ταύτην, τῷ ὄντι νήπιός τέ ἐστι καὶ
παῖς Θεῷ τε καὶ τῷ κόσμῳ· τῷ μὲν (71), ὡς
πεπλανημένος (72), τῷ δὲ, ὡς ἡγαπημένος.
Εἰ δὲ **εἷς διδάσκαλος ἐν οὐρανοῖς**, ὡς
φησιν ἡ Γραφή, ὁμολογουμένως οἱ ἐπὶ γῆς
εἰκότως ἂν πάντες κληθήσονται μαθηταί·
ἔχει γὰρ οὕτως τὸ ἀληθές· τὸ μὲν τέλειον
εἶναι παρὰ τῷ Κυρίῳ, τῷ διδάσκοντι αἰεὶ, τὸ
δὲ παιδικὸν καὶ νήπιον παρ' ἡμῖν, τοῖς αἰεὶ
μανθάνουσι. Ταύτη τοι ἡ προφητεία τὸ
τέλειον τῇ τοῦ ἀνδρὸς τετίμηκε
προσηγορίᾳ. Καὶ διὰ γε τοῦ Δαβὶδ ἐπὶ μὲν
τοῦ διαβόλου, **Ἄνδρα αἱμάτων**, φησὶ,
βδελύσσεται Κύριος· ἄνδρα αὐτὸν; ὡς
τέλειον ἐν κακίᾳ, καλεῖ. Λέγεται δὲ καὶ ὁ
Κύριος **ἀνὴρ**, διὰ τὸ εἶναι αὐτὸν τέλειον ἐν
δικαιοσύνῃ. Αὐτίκα γοῦν ὁ Ἀπόστολος,
ἐπιστέλλων πρὸς Κορινθίους, φησὶν·
**Ἦρμοςάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ
παρθένον ἀγνήν παραστῆσαι τῷ
Χριστῷ**· εἴτε ὡς νηπίους καὶ ἁγίους, πλὴν
ἀλλὰ τῷ μόνῳ Κυρίῳ. Σαφέστατα δὲ,
Ἐφεσίοις γράφων, ἀπεκάλυψε τὸ
ζητούμενον, ὧδέ πως λέγων· **Μέχρι**

But rising upward in thought, set against
the world and sins, touching the earth with
only a small foot, as much as seems to
belong to the world, we pursue holy
wisdom. This, however, seems foolishness
to those trained in cunning. Children, then,
rightly so, who have known God alone as
father, simple, and infants, and pure, lovers
of the single-horned unicorns. To those
who have advanced in the Word, this voice
proclaimed, ordering them to disregard the
matters here and to pay attention only to
the Father, encouraging them to imitate
children. Therefore, he also says to those
who have (70) it: **Do not worry about
tomorrow** For the evil of each day is
enough for that day. Thus, having laid aside
the cares of life, he commands that we pour
out our concerns only to the Father. And
the one who keeps this command is truly
both a child and a servant of God and of the
world. To one, (71) as one who is deceived,
(72) to the other, as one who is beloved.
But if there is **one teacher in the heavens**,
as the Scripture says, then it is reasonable
that all on earth will be called disciples. For
the truth is indeed this way. The perfect
belongs to the Lord, who always teaches,
while the childish and infantile belong to
us, who are always learning. In this, the
prophecy has honored perfection with the
title of "man." And indeed through David,
concerning the devil, he says, "The Lord
abhors a man of bloodshed"; him a man...
he calls a man perfect in evil. The Lord is
also called a "man," because he is perfect in
righteousness. At once then, the Apostle,
writing to the Corinthians, says "For I have
betrothed you to one man, pure virgin, to
present you to Christ;" whether as infants
and holy, but only to the one Lord. Most
clearly, writing to the Ephesians, he
revealed what was being sought, saying

καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Θεοῦ (73), εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ· ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης· ἀληθεύοντες δὲ ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα· ταῦτα λέγων εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, ὃς ἐστὶ κεφαλὴ καὶ ἀνὴρ, ὁ μόνος ἐν δικαιοσύνῃ τέλειος· ἡμεῖς δὲ νήπιοι, τοὺς παραφυσῶντας (74) εἰς φυσίωσιν φυλαζόμενοι τῶν αἵρέσεων ἀνέμους, καὶ μὴ καταπιστεύοντες τοῖς ἄλλως ἡμῖν νουθετοῦσι πατέρας (75), τελειούμεθα τότε, ὅτε ἐσμέν Ἐκκλησία, τὴν κεφαλὴν τὸν Χριστὸν ἀπειληφότες. Ἐνταῦθα ἐπιστῆσαι δίκαιον τῇ προσηγορίᾳ τοῦ νηπίου (76), ὅτι οὐκ ἐπὶ ἀφρόνων τάττεται τὸ νήπιον· νηπύτιος μὲν γὰρ οὗτος· νήπιος δὲ ὁ νεήπιος· ὡς ἡπίος ὁ ἀπαλόφρων, οἷον ἡπίος νεωστὶ καὶ πρᾶος τῷ τρόπῳ γενόμενος. Τοῦτό τοι (77) σαφέστατα ὁ μακάριος Παῦλος ὑπεσημήνατο εἰπὼν· **Δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι, ἐγενήθημεν (78) ἡπιοι (79) ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα.** Ἡπίος οὖν ὁ νήπιος, καὶ ταύτη μᾶλλον ἀταλὸς (80), ἀπαλὸς καὶ ἀπλοῦς, καὶ ἄδολος καὶ ἀνυπόκριτος, ἰθὺς τὴν γνώμην καὶ ὀρθός· τὸ δὲ ἐστὶν ἀπλότητος καὶ ἀληθείας ὑπόστασις· **Ἐπὶ τίνα γὰρ, φησὶν, ἐπιβλέψω, ἢ ἐπὶ τὸν πρᾶον (81) καὶ ἡσύχιον;** Τοιοῦτος γὰρ ὁ παρθένιος λόγος, ἀταλὸς καὶ ἄπλαστος· διὸ καὶ τὴν παρθένον ἀταλὴν νύμφην (82), καὶ τὸν παῖδα **ἀταλόφρονα** κεκληῖσθαι ἔθος· ἀταλοί δὲ ἡμεῖς, οἱ ἀπαλοί πρὸς πειθῶ, καὶ εὐέργαστοι πρὸς ἀγαθωσύνην, ἄχολοί τε

something like this “Until we all reach the unity of faith and the knowledge of God,” (73) “to a perfect man, to the measure of the fullness of Christ.” So that we are no longer infants, tossed and carried about by every wind of teaching, by the trickery of people, by cunning in deceitful schemes. Speaking the truth in love, let us grow in all things into him; **saying these things for the building up of the body of Christ, who is the head and the man, the only one perfect in righteousness** But we are infants, guarding against those who puff themselves up with false pride into natural things, the winds of heresies, and not trusting the fathers who otherwise admonish us; then we will be made perfect, when we are the Church, having taken Christ as the head. Here it is right to point out the meaning of **the infant** (76), because the term **infant** is not applied to the foolish. For this one is indeed a **child without understanding**. But **the infant is the young child**. Just as gentle is the soft-minded person, like one who has recently become gentle and mild in manner. This, indeed, the blessed Paul clearly indicated by saying (77) «Being able to be burdensome as apostles of Christ, we became gentle among you, as a nurse warms her own children.» (78) (79) The infant is gentle, then, and in this even more tender (80), soft and simple, and sincere and without pretense, straightforward in thought and upright. This is the essence of simplicity and truth. **For to whom, he says, shall I look, but to the gentle and quiet one?** For such is the virgin word, tender and unshaped. Therefore, it is also the custom to call the virgin a gentle bride (82), and the child a tender-minded one. We are gentle, then, tender toward persuasion, and ready for good works, calm

καὶ ἀνεπίμικτοι κακοφροσύνη καὶ
σκολιότητι· ἡ μὲν γὰρ **γενεὰ** (83) ἡ παλαιὰ
σκολιά καὶ **σκληροκάρδιος**, χορὸς δὲ
νηπίων, **ὁ καινὸς** ἡμεῖς **λαὸς**, τρυφερὸς ὡς
παῖς. Ἐπὶ δὲ ταῖς καρδίαις τῶν ἀκάκων ἐν
τῇ πρὸς Ῥωμαίους Ἐπιστολῇ χαίρειν ὁ
Ἀπόστολος ὁμολογεῖ· καὶ δὴ ὅρον τινὰ
νηπίων, ὡς εἶπεῖν, ἀποδίδωσιν, εἰπὼν·
**Θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ
ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.** Καὶ
γὰρ οὐδὲ ἐστὶν τὸ ὄνομα **τοῦ νηπίου**, κατὰ
στέρησιν ἡμῖν νοούμενον, ἐπεὶ τὸ **νή**
στερητικὸν γραμματικῶν νομοθετοῦσι
παῖδες. Εἰ γὰρ (84) ἄφρονες ἡμᾶς οἱ τῆς
νηπιότητος κατατρέχοντες καλοῦσιν,
ὁρᾶτε πῶς βλασφημοῦσιν ἐπὶ τὸν Κύριον,
τοὺς εἰς Θεὸν καταπεφυγότας, ἄφρονες
ὑπολαμβάνοντες· εἰ δέ, ὅπερ καὶ μᾶλλον
ἐξακουστέον, τοὺς νηπίους καὶ αὐτοὶ ἐπὶ
τῶν ἀπλῶν ἐκδέχονται, χαίρομεν τῇ
προσηγορίᾳ· νήπια γὰρ αἱ νέαι φρένες
εἰσὶν ἐν παλαιᾷ τῇ ἀφροσύνῃ, αἱ νεωστὶ
συνεταί, αἱ κατὰ τὴν Διαθήκην τὴν Καινὴν
ἀνατείλασαι. Ἐναγχος γοῦν (85) ἔγνωσται
ὁ Θεὸς κατὰ τὴν Χριστοῦ παρουσίαν. **Θεὸν
γὰρ οὐδεὶς ἔγνω, εἰ μὴ ὁ Υἱὸς, καὶ ὃ ἂν ὁ
Υἱὸς ἀποκαλύψῃ.** Νέοι τοίνυν **ὁ λαὸς ὁ
καινὸς** πρὸς ἀντιδιαστολὴν τοῦ
πρεσβυτέρου λαοῦ, τὰ νέα μαθόντες
ἀγαθὰ· καὶ ἔστιν ἡμῖν τὸ οὖθαρ τῆς ἡλικίας
ἡ ἀγήρως αὕτη νεότης, ἐν ᾗ πρὸς νόησιν αἰεὶ
ἀκμάζομεν, αἰεὶ νέοι, καὶ αἰεὶ ἥπιοι, καὶ αἰεὶ
καινοί· χρηὴ γὰρ εἶναι καινοὺς τοὺς Λόγου
καινοῦ (86) μετεληφότας. Τὸ δὲ
ἀιδιότητος μετεληφὸς ἐξομοιοῦσθαι φιλεῖ
τῷ ἀφθάρτῳ· ὡς εἶναι ἡμῖν τῆς παιδικῆς
ἡλικίας τὴν προσηγορίαν ἕαρ παντὸς τοῦ
ζῆν, διὰ τὸ (87) ἀγήρῳ εἶναι τὴν ἐν ἡμῖν
ἀλήθειαν, καὶ τῇ ἀληθείᾳ τὸν
ἀνακεχυμένον ἡμῶν τρόπον. Σοφία δὲ
ἀειθαλής, αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως
ἔχουσα, καὶ οὐ ποτε μεταβάλλουσα. **Τὰ
παιδιά**, φησὶν, **αὐτῶν ἐπ' ὥμων**

and free from bad thinking and
crookedness. For the old generation (83) is
crooked and hard-hearted, a choir of
infants, but we, the new people, are tender
like a child. But concerning the hearts of
the innocent, the Apostle confesses joy in
the Epistle to the Romans. And indeed he
gives a certain mark of infants, so to speak,
saying **But I want you to be wise for what
is good, and innocent for what is evil.** For
the very name **of infant** is not understood
by us as a lack, since the **νή** is a negative
particle that grammarians assign to
children. For if those who call us foolish
because of our infancy are right, see how
they blaspheme against the Lord,
considering those who have fled to God as
foolish. But if, as must be heard even more
clearly, they themselves accept infants in
simple matters, we rejoice in the name. For
young minds are infants in old foolishness,
newly wise, having dawned according to
the New Testament. At close range, then,
God has been known according to the
presence of Christ. **For no one has known
God except the Son, and the one to
whom the Son reveals him.** Therefore, the
new people are young, in contrast to the
older people, having learned the new good
things. And this ageless youth is the bloom
of our age, in which we always flourish in
understanding, always young, always
gentle, and always new. For it is necessary
for those who have received the new Word
to be new. One who has received
immortality loves to become like the
incorruptible. That the name of childhood
is to be ours, the spring of all living,
because the truth within us is ever young,
and our way of life is poured out in truth.
Wisdom is ever green, always the same and
just as it was, and never changing. “The
children,” he says, “will be carried on their

**ἀρθήσονται, καὶ ἐπὶ γονάτων
παρακληθήσονται· ὥς εἴ τινα μήτηρ
παρακαλέσει, οὕτως κάγὼ ὑμᾶς
παρακαλέσω.** Ἡ μήτηρ προσάγεται τὰ
παιδιά, καὶ ἡμεῖς ζητοῦμεν τὴν μητέρα τὴν
Ἐκκλησίαν. Τὸ μὲν τοίνυν καὶ ἀσθενὲς καὶ
ἀπαλὸν ἅπαν, ἅτε δι' ἀσθένειαν ἢ βοηθείας
δεόμενον, κεχαρισμένον τέ ἐστι, καὶ ἡδὺ,
καὶ τερπνόν, τοῦ θυμικοῦ ἱσταμένου (88)
τοῦ τηλικῶδε τὴν βοήθειαν· ὥς γὰρ οἱ
πατέρες καὶ αἱ μητέρες ἡδίων ὁρῶσι τῶν
μὲν ἵππων τοὺς πώλους, τῶν δὲ βοῶν τὰ
μικρὰ μοσχάρια, καὶ λεόντων σκύμνον, καὶ
ἐλάφου νεβρόν, καὶ ἀνθρώπου παιδίον·
οὕτω (89) καὶ τῶν ὅλων ὁ Πατήρ τοὺς εἰς
αὐτὸν (90) καταπεφευγότας προσίεται·
καὶ ἀναγεννήσας Πνεύματι εἰς υἱοθεσίαν,
ἡπίους οἶδε· καὶ φιλεῖ τούτους μόνους, καὶ
βοηθεῖ καὶ ὑπερμαχεῖ· καὶ διὰ τοῦτο
ὀνομάζει **παιδίον**. Ἐγὼ (91) καὶ τὸν Ἰσαὰκ
εἰς παῖδα ἀναφέρω· γέλως ἐρμηνεύεται ὁ
Ἰσαὰκ. Τοῦτον ἐώρακε παίζοντα (92) μετὰ
τῆς γυναικὸς καὶ βοηθοῦ, τῆς Ῥεβέκκας, ὁ
περίεργος βασιλεὺς. Βασιλεὺς μοι δοκεῖ·
Ἀβιμέλεχ ὄνομα αὐτῷ· σοφία τις εἶναι
ὑπερκόσμιος, κατασκοποῦσα τῆς παιδείας
τὸ μυστήριον· Ῥεβέκκαν (93) δὲ
ἐρμηνεύουσιν ὑπομονήν. Ὡς τῆς φρονίμου
παιδείας· γέλως καὶ δι' ὑπομονῆς
βοηθούμενος· καὶ ἔφορος, ὁ βασιλεὺς.
Ἀγαλλιᾶται τὸ Πνεῦμα τῶν ἐν Χριστῷ
παιδίων, ἐν ὑπομονῇ πολιτευομένων· καὶ
αὕτη ἡ θεία παιδιά. Τοιαύτην τινὰ παίζειν
παιδείαν τὸν ἑαυτοῦ Δία, Ἡράκλειτος λέγει.
Τί γὰρ ἄλλο εὐπρεπὲς ἔργον σοφῷ καὶ
τελείῳ, ἢ παίζειν καὶ συνευφραίνεσθαι τῇ
(94) τῶν καλῶν ὑπομονῇ, καὶ τῇ διοικήσει
τῶν καλῶν, συμπανηγυρίζοντα τῷ Θεῷ;
ἔστι καὶ ἄλλως ὑπολαβεῖν τὸ ὑπὸ τῆς
προφητείας μηνυόμενον, χαίροντας ἡμᾶς
καὶ γελῶντας ἐπὶ σωτηρίᾳ, ὥς τὸν Ἰσαὰκ.
Ἐγέλα δὲ κάκεῖνος τοῦ θανάτου λελυμένος
(95), παίζων καὶ ἀγαλλιώμενος σὺν τῇ

shoulders, and will be comforted on their
knees.” Just as a mother would comfort
someone, so I will comfort you. The mother
brings the children, and we seek the
mother, the Church. Therefore, everything
that is weak and gentle, since it needs help
because of its weakness, is both favored
and pleasant and delightful to the soul that
stands in need of help of this kind. For just
as fathers and mothers take more pleasure
in seeing the colts of horses, the young
calves of oxen, the cub of a lion, the fawn of
a deer, and a human child, so likewise (89)
the Father of all welcomes those who have
fled to him (90). and, having reborn them
by the Spirit into sonship, he knows them
to be gentle. and he loves these alone, and
helps and defends them. and for this reason
he calls [him] a **child**. I (91) also regard
Isaac as a child. Laughter is the meaning of
Isaac. The curious king saw him (92)
playing with the woman and helper,
Rebekah. He seems to me to be a king. His
name is Abimelech. There is a certain
wisdom beyond the world, watching over
the secret of education. Rebekah (93) they
interpret as patience. O wisdom of prudent
education! Laughter, and helped through
patience. And the king was a guardian. The
Spirit of those who are children in Christ
rejoices, living with patience. And this too
is divine childhood. Heraclitus says that his
own Zeus plays such a kind of game. For
what other proper work is there for a wise
and perfect person than to play and rejoice
together with the patience of what is
beautiful, and with the governance of what
is beautiful, celebrating together with God?
It is also possible to understand differently
what is revealed by prophecy, that we
rejoice and laugh over salvation, like Isaac.
He also laughed, freed from death (95),
playing and rejoicing with the bride, the

νύμφη, τῇ εἰς σωτηρίαν ἡμῶν βοηθῶ, τῇ Ἐκκλησίᾳ, ἣ Ὑπομονὴ ὄνομα πάγιον τέθεται· ἥτοι ἐπεὶ μόνη αὕτη εἰς τοὺς αἰῶνας μένει χαίρουσα αἰεὶ· ἡ (96) ἐξ ὑπομονῆς τῶν πιστευόντων συνέστηκεν, οἳ ἐσμεν μέλη Χριστοῦ· καὶ ἡ τῶν εἰς τέλος ὑπομεινάντων μαρτυρία, καὶ ἡ ἐπὶ τούτοις εὐχαριστία· αὕτη δὲ ἐστὶν ἡ μυστικὴ παιδεία (97), καὶ ἡ σὺν τῇ σεμνῇ θυμηδίᾳ βοηθοῦσα σωτηρία. Ὁ γοῦν βασιλεὺς ὁ Χριστὸς, ἄνωθεν ἡμῶν ἐπισκοπεῖ τὸν γέλωτα, καὶ διακύψας (98) τῆς θυρίδος, ὡς φησιν ἡ Γραφή, τὴν εὐχαριστίαν, καὶ τὴν εὐλογίαν, ἀγαλλιάσιν τε καὶ εὐφροσύνην, ἔτι τε ὑπομονὴν συνεργοῦσαν (99), καὶ τὴν τούτων συμπλοκὴν, τὴν Ἐκκλησίαν ἐποπτεύει (1) τὴν ἑαυτοῦ μόνον· ἐπιδεικνὺς τὸ πρόσωπον τὸ αὐτοῦ, τὸ λεῖπον τῇ Ἐκκλησίᾳ, βασιλείῳ τελειουμένῃ κεφαλῇ. Καὶ ποῦ ἄρα ἦν ἡ θυρίς, δι' ἧς ὁ Κύριος ἐδείκνυτο; ἡ σὰρξ, δι' ἧς πεφανέρωται. Αὐτός ἐστιν ὁ Ἰσαάκ (καὶ γὰρ ἔστιν ἐτέρως ἐκλαβεῖν) τύπος ὃς ἐστὶ (2) τοῦ Κυρίου, παῖς μὲν, ὡς υἱός· καὶ γὰρ υἱὸς ἦν Ἀβραάμ, ὡς ὁ Χριστὸς τοῦ Θεοῦ· ἱερεῖον δὲ, ὡς ὁ Κύριος· ἀλλ' οὐ κεκάρπωται (3) ὡς ὁ Κύριος· μόνον ἐβάστασε τὰ ξύλα τῆς ἱερουργίας ὁ Ἰσαάκ, ὡς ὁ Κύριος τὸ ξύλον. Ἐγέλα δὲ μυστικῶς, ἐμπλῆσαι ἡμᾶς προφητεύων χαρᾶς τὸν Κύριον, τοὺς αἵματι Κυρίου ἐκ φθορᾶς λελυτρωμένους. Οὐκ ἔπαθεν (4) δὲ μόνον εἰκότως ἄρα ὁ Ἰσαάκ, τὰ πρωτεῖα τοῦ πάθους παραχωρῶν τῷ Λόγῳ· ἀλλὰ καὶ τοῦ Κυρίου τὴν θεότητα αἰνίττεται, μὴ σφαγεῖς· ἀνέστη γὰρ μετὰ τὴν κηδείαν ὁ Ἰησοῦς μὴ παθὼν (5), καθάπερ ἱερουργίας ἀφειμένος ὁ Ἰσαάκ. Μέγιστον δὲ εἰς συνηγορίαν καὶ ἄλλο παραθήσομαι τοῦ προκειμένου. Τὸν Κύριον αὐτὸν ὀνομάζει παιδίον, τοῦτο διὰ Ἡσαΐου θεσπίζον τὸ Πνεῦμα· **Ἰδοὺ (6) παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ**

helper of our salvation, the Church, to which the name **Patience** has been firmly given. For indeed, since she alone remains rejoicing forever through the ages, Or (96) she has come into being from the patience of those who believe, who are members of Christ. And she is the testimony of those who have endured to the end, and the thanksgiving offered upon these things. But this is the secret instruction (97), and the salvation that helps along with solemn reverence. Therefore, the king Christ looks down from above upon our laughter, and having leaned over the little window, as the Scripture says, He watches the thanksgiving and the blessing, the rejoicing and the gladness, and also the enduring patience working together, and the union of these, the Church, beholds only Him. Showing His own face, which remains to the Church, perfected by the royal head. And where then was the little window through which the Lord was shown? The flesh, through which he was revealed. He himself is Isaac (for it can also be understood differently), a type of the Lord, a child indeed, as a son. For Abraham was also a son, just as Christ is the Son of God. But a priest, like the Lord. But he has not been made perfect (3) like the Lord. Isaac alone carried the wood of the sacrifice, just as the Lord carried the wood. He laughed mysteriously, prophesying that the Lord would fill us with joy, those redeemed by the blood of the Lord from corruption. Isaac did not suffer only naturally, then, giving way to the Word the first part of the passion. But he also hints at the divinity of the Lord, not being slain. For Jesus rose after the burial without suffering, just as Isaac was spared from sacrifice. But I will add one more great thing in defense of the matter at hand. He calls the Lord himself a

ώμου αὐτοῦ, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς Ἄγγελος. Τί οὖν τὸ παιδίον τὸ νήπιον; οὗ κατ' εἰκόνα ἡμᾶς οἱ νήπιοι. Διὰ τοῦ αὐτοῦ (7) προφήτου διηγείται τὸ μέγεθος αὐτοῦ· **Θαυμαστός σύμβουλος (8), Θεὸς δυνάστης, Πατὴρ αἰώνιος, Ἄρχων εἰρήνης· τῷ πληθύνειν τὴν παιδείαν· καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστι πέρας.** Ὡ τοῦ μεγάλου Θεοῦ (9)· ὦ τοῦ τελείου παιδίου· Υἱὸς ἐν Πατρὶ, καὶ Πατὴρ ἐν Υἱῷ. Καὶ πῶς οὐ τέλειος ἡ παιδεία τοῦ παιδίου ἐκείνου, ἡ ἐπὶ πάντας διήκει, τοὺς παῖδας ἡμᾶς παιδαγωγοῦσα, τοὺς νηπίους αὐτοῦ; οὗτος εἰς ἡμᾶς ἐξεπέτασε τὰς χεῖρας, τὰς ἐναργῶς πεπιστευμένας. Τούτῳ προσμαρτυρεῖ τῷ παιδίῳ καὶ Ἰωάννης, **ὁ μεῖζων ἐν γεννητοῖς γυναικῶν προφήτης· ἰδοὺ (10) ὁ Ἀμνὸς τοῦ Θεοῦ.** Ἐπεὶ γὰρ ἄρνας ὀνομάζει ἡ Γραφή τοὺς παῖδας τοὺς νηπίους, τὸν Θεὸν τὸν Λόγον, τὸν δι' ἡμᾶς ἄνθρωπον γενόμενον, κατὰ πάντα ἡμῖν ἀπεικάζεσθαι βουλόμενον, ἀμνὸν κέκληκε τοῦ Θεοῦ, τὸν Υἱὸν τοῦ Θεοῦ, τὸν νήπιον τοῦ Πατρὸς.

Chapter 6 (ΚΕΦ. ζ')

Πρὸς τοὺς ὑπολαμβάνοντας τὴν τῶν παιδίων καὶ νηπίων (11) προσηγορίαν τὴν τῶν πρώτων μαθημάτων αἰνίττεσθαι διδασχὴν.

Ἐξεστι δὲ ἡμῖν ἐκ περιουσίας πρὸς τοὺς φιλεγκλήμονας ἐπαποδύσασθαι. Οὐ γὰρ παῖδες ἡμεῖς καὶ νήπιοι πρὸς τὸ παιδαριῶδες καὶ εὐκαταφρόνητον τῆς μαθήσεως προσηγορεύμεθα, καθὼς οἱ εἰς γνῶσιν (12) πεφυσιωμένοι διαβεβλήκασιν. Ἀναγεννηθέντες (13) γοῦν εὐθέως, τὸ

child, this being declared through Isaiah by the Spirit. **Behold a child is born to us, a son is given to us, whose rule is upon his shoulder, and his name is called the Angel of great counsel.** What then is the child, the infant? Of whom, according to the image of us, are the infants. Through the same prophet, his greatness is told. **Wonderful counselor, God the mighty, eternal Father, Prince of peace** to increase the instruction and of his peace there is no end** O the great God (9) O the perfect child Son in the Father, and Father in the Son And how is not the training of that child perfect, which extends over all, guiding us as children, his little ones? He stretched out his hands to us, the ones clearly trusted. John also bears witness to this child, «the greatest prophet born of women.» Behold (10) the Lamb of God For since the Scripture calls the children who are infants lambs, it has called God the Word, who became a man for us and wanted to be like us in every way, the Lamb of God, the Son of God, the infant of the Father.

To those who think that the title of children and infants (11) is a riddle for the first lessons.

It is allowed for us, out of abundance, to lay aside for the devout. For we are not called children and infants in a childish and contemptible sense of learning, as those who are naturally inclined toward knowledge have slandered. Having been born again (13), at once we have grasped the perfect,

τέλειον ἀπειλήφραμεν, οὐ ἔνεκεν
ἐσπεύδομεν. Ἐφωτίσθημεν γάρ· τὸ δὲ ἐστὶν
ἐπιγνῶναι τὸν (14) Θεόν. Οὐκ οὖν ἀτελής ὁ
ἐγνωκὼς τὸ τέλειον. Καί μου μὴ λάβησθε
(15), ὁμολογοῦντος ἐγνωκέναι τὸν Θεόν·
ὧδέ πως γὰρ ἔδοξεν εἰπεῖν τῷ Λόγῳ. Ὁ δὲ
ἐλεύθερος (16). Αὐτίκα γοῦν βαπτιζομένων
τῷ Κυρίῳ ἀπ' οὐρανῶν ἐπήχησε φωνή
μάρτυς ἡγαπημένου· Υἱός μου (17) **εἶ σὺ
ἀγαπητός, ἐγὼ σήμερον γεγέννηκά σε.**
Πυθώμεθα οὖν τῶν σοφῶν· σήμερον
ἀναγεννηθεὶς ὁ Χριστὸς, ἤδη τέλειός ἐστιν,
ἡ, ὅπερ ἀτοπώτατον, ἐλλιπής; Εἰ δὲ τοῦτο,
προσμαθεῖν τι αὐτῷ δεῖ· ἀλλὰ προσμαθεῖν
μὲν αὐτὸν εἰκὸς οὐδὲ ἔν, Θεὸν ὄντα (18). Οὐ
γὰρ μείζων τις εἴη τοῦ Λόγου· οὐδὲ μὴν
διδάσκαλος τοῦ μόνου διδασκάλου. Μὴ τι
οὖν ὁμολογήσουσιν ἄκοντες τὸν Λόγον
τέλειον ἐκ τελείου φύντα τοῦ Πατρὸς, κατὰ
τὴν οἰκονομικὴν προδιατύπωσιν
ἀναγεννηθῆναι τελείως (19); Καὶ εἰ τέλειος
ἦν, τί ἐβαπτίζετο ὁ τέλειος; Ἔδει, φασί,
πληρῶσαι τὸ ἐπάγγελμα τὸ ἀνθρώπινον.
Παγκάλως. Φημὶ γάρ· ἅμα τοίνυν τῷ
βαπτίζεσθαι αὐτὸν ὑπὸ Ἰωάννου, γίνεται
τέλειος; δῆλον ὅτι. Οὐδὲν οὖν πρὸς αὐτοῦ
προσέμαθεν. Οὐ γάρ· Τελειοῦται δὲ τῷ
λουτρῷ μόνῳ, καὶ τοῦ Πνεύματος τῇ
καθόδῳ (20) ἀγιάζεται; Οὕτως ἔχει. Τὸ δὲ
αὐτὸ συμβαίνει τοῦτο καὶ περὶ ἡμᾶς, ὧν
γένονεν ὑπογραφή ὁ Κύριος. Βαπτιζόμενοι,
φωτιζόμεθα· φωτιζόμενοι, υἱοποιούμεθα·
υἱοποιούμενοι, τελειούμεθα· τελειούμενοι,
ἅπα θανατιζόμεθα. Ἐγὼ, φησὶν, **εἶπα· Θεοὶ
ἐστε, καὶ υἱοὶ Ὑψίστου πάντες.** Καλεῖται
(21) δὲ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα,
καὶ φῶτισμα, καὶ τέλειον, καὶ λουτρόν·
λουτρόν μὲν, δι' οὗ τὰς ἁμαρτίας
ἀπορρύπτομεθα, χάρισμα δὲ, ὃ τὰ ἐπὶ τοῖς
ἁμαρτήμασιν ἐπιτίμια ἀνεῖται· φῶτισμα δὲ,
δι' οὗ τὸ ἅγιον ἐκεῖνο φῶς τὸ σωτήριον
ἐποπτεύεται, τουτέστιν δι' οὗ τὸ Θεῖον
όξυωποῦμεν· τέλειον δὲ τὸ ἀπροσδεές

for the sake of which we hasten. For we have
been enlightened And that is to know God
(14) Therefore, the one who has known the
perfect is not incomplete And do not take it
badly (15), since the one who confesses has
known God For it seemed right to say it this
way to the Word But the free one (16)
Immediately, then, as the Lord was being
baptized, a voice from heaven rang out as a
witness to the beloved. My Son (17), **you are
my beloved; today I have begotten you.**
Let us then learn from the wise Today Christ,
having been born again, is already perfect,
or, which is most absurd, incomplete. But if
this is so, then something must be learned
by him. But it is unlikely that even one thing
should be learned by him, since he is God
(18). For no one would be greater than the
Word. Nor indeed a teacher of the only
teacher. Will they then unwillingly admit
that the Word, perfect because born from
the perfect Father, was completely reborn
according to the plan of salvation (19)? And
if he was perfect, why was the perfect one
baptized? They say it was necessary to fulfill
the human promise. Perfectly. For I say So
then, at the same time as he was baptized by
John, he became perfect. It is clear that
Therefore, he learned nothing in addition to
what he already had. For not It is completed
by the bath alone, and is sanctified by the
coming down of the Spirit (20). It is so. The
same thing happens also concerning us, for
whom the Lord has become a guarantee.
Being baptized, we are enlightened. Being
enlightened, we become children. Being
made children, we are perfected. Being
perfected, we are freed from death. «I,» he
says, «have spoken.» «You are gods, and all
of you are sons of the Most High.» This work
is called in many ways (21): a gift, an
illumination, a perfection, and a bath. A bath,
through which we are cleansed of sins; a gift,

φαμεν. Τί γὰρ ἔτι λείπεται τῷ Θεὸν ἐγνωκότι; Καὶ γὰρ ἄτοπον ὡς ἀληθῶς, χάρισμα κεκλησθαι Θεοῦ τὸ μὴ πεπληρωμένον. Τέλειος δὲ ὢν, τέλεια χαριεῖται δῆπουθεν· Ὡς δὲ ἅμα τῷ κελεῦσαι αὐτὸν πάντα γίνεται· οὕτως ἔπεται τῷ χαρίσασθαι μόνον βουληθῆναι αὐτὸν πεπληρωσθαι τὴν χάριν. Τὸ γὰρ μέλλον τοῦ χρόνου τῇ δυνάμει τοῦ θελήματος προσλαμβάνεται (22). Πρὸς δὲ καὶ ἡ τῶν κακῶν (23) ἀπαλλαγὴ σωτηρίας ἐστὶν ἀρχή. Μόνοι δὲ ἄρα οἱ πρῶτον (24) ἀρξάμενοι τῶν ὅρων τῆς ζωῆς ἤδη τέλειοι· ζῶμεν δὲ ἤδη οἱ θανάτου κεχωρισμένοι. Σωτηρία τοίνυν τὸ ἔπεσθαι Χριστῷ. **“Ὁ γὰρ γέγονεν (25) ἐν αὐτῷ ζωὴ ἐστίν (26). Ἀμήν, ἀμήν λέγω ὑμῖν, φησὶν, ὁ τῶν (27) λόγων μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται· ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.** Οὕτω τὸ πιστεῦσαι μόνον καὶ ἀναγεννηθῆναι τελειώσις ἐστὶν ἐν ζωῇ· οὐ γὰρ ποτε ἀσθενεῖ ὁ Θεός. Ὡς γὰρ τὸ θέλημα αὐτοῦ ἔργον ἐστὶ, καὶ τοῦτο κόσμος ὀνομάζεται· οὕτω καὶ τὸ βούλημα αὐτοῦ ἀνθρώπων ἐστὶ σωτηρία· καὶ τοῦτο Ἐκκλησία κέκληται. Οἶδεν οὖν οὐς κέκληκεν, οὓς σέσωκεν· κέκληκεν (28) δὲ ἅμα, καὶ σέσωκεν. **Αὐτοὶ γὰρ ὑμεῖς, φησὶν ὁ Ἀπόστολος, θεοδίδακτοί ἐστε.** Οὐκ ἄρα θεμιτὸν ἡμῖν ἀτελὲς τὸ ὑπ’ αὐτοῦ διδασκόμενον νοεῖν· τὸ δὲ μάθημα αἰδίου σωτηρία αἰδίου Σωτῆρος· **ὧ ἡ χάρις εἰς τοὺς αἰῶνας αἰώνων, ἀμήν.** Καὶ ὁ μόνον ἀναγεννηθεῖς, ὥσπερ οὖν καὶ τοῦνομα ἔχει, καὶ φωτισθεῖς ἀπήλλακται μὲν παραχρῆμα τοῦ σκοτούς, ἀπειλήφε δὲ αὐτόθεν τὸ φῶς. Ὡς περ οὖν οἱ τὸν ὕπνον ἀποσεισάμενοι εὐθέως ἔνδοθεν ἐγρηγόρασιν· μᾶλλον δὲ, καθάπερ οἱ τὸ ὑπόχυμα τῶν ὀφθαλμῶν (29) κατὰγειν πειρώμενοι οὐ τὸ φῶς αὐτοῖς (30) ἔξωθεν χορηγοῦσιν, ὃ οὐκ ἔχουσιν, τὸ δὲ ἐμπόδιον ταῖς ὀψεσι καταβιβάζοντες,

by which the punishments for sins are lifted. An illumination, through which that holy saving light is seen, that is, through which we behold the divine. And we say it is perfect because it is without flaw. For what is still lacking to the one who has known God? For truly it is absurd to call a gift from God anything less than complete. Being perfect, it surely gives perfect grace. And just as he commands, everything happens at once. Just as it is with commanding, so it follows that to give grace, he only wishes for the grace to be fully completed. For the future time is added to the power of the will. (22) And indeed, the freeing from evils (23) is the beginning of salvation. Only those who first (24) began the boundaries of life are already perfect. But we already live separated from death. Salvation, then, is following Christ. **For what has come into being is life in him Truly, truly, I say to you,** he says, **whoever hears my words and believes in the one who sent me has eternal life and does not come into judgment.** but has passed from death to life. Thus, to believe alone and to be born again is perfection in life. For God never grows weak. For as his will is a work, this too is called the world. Just as his will is the salvation of men. And this too is called the Church. He knows, then, those whom he has called, those whom he has saved. He has both called (28) and saved at the same time. For you yourselves, says the Apostle, are taught by God. It is not right for us, then, to think of what is taught by him as incomplete. But the teaching is eternal salvation from the eternal Savior. **To whom be the grace forever and ever, amen.** And the only one born again, just as his name shows, having been enlightened, was immediately freed from darkness, and from there the light shone forth. Just as those who shake off

ἐλευθέραν ἀπολείπουσι τὴν κόρην· οὕτως καὶ οἱ βαπτιζόμενοι, τὰς ἐπισκοτούσας ἁμαρτίας τῷ θείῳ Πνεύματι ἀχλύος δίκην ἀποτριψάμενοι, ἐλεύθερον καὶ ἀνεμπόδιστον καὶ φωτεινὸν ὄμμα τοῦ Πνεύματος ἴσχομεν· ὃ δὴ μόνῳ τὸ θεῖον ἐποπτεύομεν, οὐρανόθεν ἐπεισρέοντος ἡμῖν τοῦ ἁγίου Πνεύματος. Κρᾶμα τοῦτο αὐγῆς αἰδίου, τὸ αἰδίον φῶς ἰδεῖν δυναμένης (31)· ἐπεὶ τὸ ὅμοιον (32) τῷ ὁμοίῳ φίλον· φίλον δὲ τὸ ἅγιον τῷ ἐξ οὗ τὸ ἅγιον· ὃ δὴ κυρίως κέκληται φῶς· **Ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ.** Ἐντεῦθεν τὸν ἄνθρωπον ὑπὸ τῶν παλαιῶν ἡγοῦμαι κεκληθῆσθαι φῶτα. Ἀλλ' οὐδέ πω, φασίν, ἀπέλιφεν (33) τὴν τελείαν δωρεάν· σύμφημι κάγώ· πλὴν ἐν φωτὶ ἐστὶ καὶ τὸ σκότος (34) αὐτὸν οὐ καταλαμβάνει· φωτὸς δὲ ἀνὰ μέσον καὶ τοῦ σκότους, οὐδὲ ἐν. Ἐν δὲ τῇ ἀναστάσει τῶν πιστευόντων ἀπόκειται τὸ τέλος· τὸ δὲ οὐκ ἄλλου τινός ἐστι μεταλαβεῖν, ἀλλ' ἡ τῆς προωμολογημένης ἐπαγγελίας (35) τυχεῖν. Μὴ γὰρ κατὰ τὸν αὐτὸν χρόνον ἅμα ἅμφω συνίστασθαι φαμεν, τὴν τε πρὸς τὸ πέρας ἀφίξιν καὶ τῆς ἀφίξεως τὴν πρόληψιν· οὐ γὰρ ἐστὶ ταύτῳ αἰὼν καὶ χρόνος· οὐδὲ μὴν ὁρμὴ καὶ τέλος, οὐκ ἔστι· περὶ ἐν δὲ ἅμφω· καὶ περὶ ἅμφω ὁ εἶς καταγίνεται. Ἔστι γοῦν, ὡς εἶπεῖν, ὁρμὴ μὲν ἡ πίστις ἐν χρόνῳ γεννωμένη· τέλος δὲ τὸ τυχεῖν τῆς ἐπαγγελίας, εἰς αἰῶνας βεβαιούμενον. Αὐτὸς δὲ ὁ Κύριος σαφέστατα τῆς σωτηρίας τὴν ἰσότητα (36) ἀπεκάλυψεν, εἰπών· **Τοῦτο γὰρ ἐστὶ τὸ θέλημα τοῦ Πατρὸς μου (37), ἵνα πᾶς ὁ θεωρῶν τὸν Υἱὸν, καὶ πιστεύων ἐπ' αὐτὸν ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.** Καθόσον (38) μὲν οὖν δυνατὸν ἐν τῷδε τῷ κόσμῳ, ὃν ἐσχάτην ἡμέραν ἡνίξατο, εἰς τότε τηρούμενον ὅτε παύσῃται, τελείους ἡμᾶς γενέσθαι πιστεύομεν. Πίστις γὰρ μαθήσεως τελειότης· διὰ τοῦτό φησιν· **Ὁ πιστεύων**

sleep immediately wake up from within, But even more, just as those who try to drain the fluid from their eyes do not receive light from outside, which they do not have, but instead bring down the obstacle to their sight, they leave the pupil free. In the same way, those who are baptized, wiping away the darkness covering their sins like a mist by the divine Spirit, have a free, unobstructed, and bright eye of the Spirit. To whom alone we behold the divine, with the holy Spirit flowing down to us from heaven. This is a mixture of eternal radiance, able to see the eternal light (31). Since the like (32) is dear to the like. The holy is dear to the one from whom the holy comes. That which is truly called light. **For once you were darkness, but now you are light in the Lord** From this, I think that the man was called light by the ancients. But they say that the perfect gift has not yet been received. I agree as well. But he is in the light, and the darkness does not overcome him. But light is in the middle of darkness, not even one. But in the resurrection of the believers, the end is laid up. But it is not to share in anything else, except to receive the previously promised pledge (35). For we say that both do not come together at the same time, both the arrival at the end and the anticipation of the arrival. For the age and time are not the same. Nor indeed are impulse and end the same. But concerning one thing, both together— And concerning both, one is the judge. Faith is, so to speak, an impulse born in time. But the goal is receiving the promise, which is confirmed for all ages. But the Lord himself clearly revealed the equality of salvation, saying (36) **For this is the will of my Father (37), that everyone who looks at the Son and believes in him may have eternal life.** and I will raise him up on the last day. Since it is possible in this

εἰς τὸν Υἱὸν (39), ἔχει ζωὴν αἰώνιον. Εἰ τοίνυν οἱ πιστεύσαντες ἔχομεν τὴν ζωὴν, τί περαιτέρω τοῦ κεκτηθῆσαι ζωὴν αἰδίου (40) ὑπολείπεται; Οὐδὲν δὲ ἐνδεῖ τῇ πίστει, τελεία οὐσία ἐξ αὐτῆς (41) καὶ πεπληρωμένη. Εἰ δὲ ἐνδεῖ τι αὐτῇ, οὐκ ἔστιν ὀλοτελής· οὐδὲ πίστις ἐστὶ σκάζουσα περὶ τι· οὐδὲ μετὰ τὴν ἐνθὲνδε ἀποδημίαν ἀναμένει (42) τοὺς πεπιστευκότας, ἀδιακρίτως (43) ἐνταῦθα ἡρράβωνισμένους. Ἐκεῖνο (44) δὲ τὸ πιστεῦσαι ἤδη προειληφότες ἐσόμενον μετὰ τὴν ἀνάστασιν ἀπολαμβάνομεν γενόμενον· ὅπως τ' ἂν ἐκεῖνο πληρωθῇ τὸ λεχθέν· **Γενηθήτω κατὰ τὴν πίστιν σου.** Οὐ δὲ ἡ πίστις, ἐνταῦθα ἡ ἐπαγγελία· τελείωσις δὲ ἐπαγγελίας ἡ ἀνάπαυσις. Ὡστε ἡ μὲν γνῶσις ἐν τῷ φωτισματι, τὸ δὲ πέρας τῆς γνώσεως, ἡ ἀνάπαυσις· ὃ δὲ ἔσχατον νοεῖται ὀρεκτόν. Καθάπερ οὖν τῇ πείρᾳ ἡ ἀπειρία καταλύεται, καὶ τῷ πόρῳ ἡ ἀπορία· οὕτως ἀνάγκη τῷ φωτισμῷ ἐξαφανίζεσθαι τὸ σκότος· ἡ ἄγνοια δὲ τὸ σκότος, καθ' ἣν περιπίπτομεν τοῖς ἁμαρτήμασιν, ἀμβλυποῦντες περὶ τὴν ἀλήθειαν· φωτισμὸς ἄρα ἡ γνῶσις ἐστίν, ὃ ἐξαφανίζων τὴν ἄγνοιαν, καὶ τὸ διορατικὸν ἐντιθεῖς. Ἀλλὰ καὶ ἡ τῶν χειρόνων ἀποβολὴ τῶν κρειττόνων ἐστὶν ἀποκάλυψις (45). Ἄ γὰρ ἡ ἄγνοια συνέδησε (46) κακῶς, ταῦτα διὰ τῆς ἐπιγνώσεως ἀναλύεται καλῶς· τὰ δὲ δεσμὰ ταῦτα, ἧ τάχος, ἀνίεται· πίστει μὲν ἀνθρωπίνῃ, θεϊκῇ δὲ τῇ χάριτι· ἀφιεμένων τῶν πλημμελημάτων ἐνὶ Παιωνίῳ φαρμάκῳ, Λογικῷ βαπτίσματι. Πάντα μὲν οὖν ἀπολουόμεθα τὰ ἁμαρτήματα, οὐκέτι δὲ ἐσμεν παρὰ πόδας κακοί. Μία χάρις αὕτη τοῦ φωτισματος, τὸ μὴ τὸν αὐτὸν εἶναι τῷ πρὶν ἢ λούσασθαι τὸν τρόπον. Ὅτι δὲ ἡ γνῶσις συνανατέλλει τῷ φωτισματι, περιαστράπτουσα τὸν νοῦν, καὶ εὐθέως ἀκούομεν (47) μαθηταὶ οἱ ἀμαθεῖς· πότερόν ποτε τῆς μαθήσεως ἐκείνης προσγενομένης; οὐ γὰρ ἂν ἔχοις εἰπεῖν τὸν χρόνον· ἡ μὲν γὰρ

world, which he hinted at as the last day, to keep until then, when it will end, we believe that we will become perfect. For faith is the perfection of learning. For this reason he says **Whoever believes in the Son (39), has eternal life** If then those who have believed have life, what further thing remains to be gained beyond possessing eternal life? (40) Nothing is lacking in faith, being perfect and complete from itself (41). But if anything is lacking in it, it is not complete. Faith is not a bubble bursting over something. Nor does it, after the departure from here, wait for those who have believed, indiscriminately sealed here as a guarantee. That act of having already believed, having been taken beforehand, we will receive as having happened after the resurrection. So that what was said there may be fulfilled. **Let it be done according to your faith** Where there is faith, there is the promise. The fulfillment of the promise is rest. So knowledge is in the enlightenment, and the end of knowledge is rest. What is thought to be last is desired. Just as in experience, lack of experience is overcome, so in a journey, lack of a way is overcome. Just as darkness must be dispelled by light. Ignorance is the darkness into which we fall through sins, causing us to be blind about the truth. Therefore, knowledge is the light that dispels ignorance and sets the eye of insight. But also the removal of the worse things by the better is a revelation (45). For what ignorance has bound together badly, these things are undone well through knowledge (46). But these bonds are quickly undone. By human faith, but by divine grace. When the faults are forgiven by a single Paeonian remedy, a spiritual baptism. All our sins are washed away, and we are no longer under the power of evil. This grace of enlightenment is one, not being the same as

κατήχησις εἰς πίστιν περιάγει, πίστις δὲ, ἅμα βαπτίσματι ἀγίῳ παιδεύεται Πνεύματι· ἐπεὶ ὅτι γε μία καθολικὴ τῆς ἀνθρωπότητος σωτηρία, ἡ πίστις, ἰσότης δὲ καὶ κοινωνία τοῦ δικαίου καὶ φιλανθρώπου Θεοῦ, ἡ αὐτὴ πρὸς πάντας, ὁ Ἀπόστολος σαφέστατα ἐξηγήσατο, ὧδέ πως εἰπών· **Πρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκλειόμενοι (48) εἰς τὴν μέλλουσαν πιστὶν ἀποκαλυφθῆναι. Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιοθῶμεν· ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. Οὐκ ἀκούετε, ὅτι ὑπ' ἐκεῖνον τὸν νόμον οὐκέτι ἐσμέν, ὃς ἦν μετὰ φόβου· ὑπὸ δὲ τὸν Λόγον, τῆς προαιρέσεως τὸν Παιδαγωγόν; Εἴτα μέντοι ἐπήγαγε τὴν ἀπάσης ἐκτὸς προσωποληψίας φωνήν· Πάντες γὰρ υἱοὶ ἐστε (49) διὰ πίστεως Θεοῦ ἐν Χριστῷ Ἰησοῦ· ὅσοι γὰρ εἰς Χριστὸν (50) ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε· οὐκ ἔνι Ἰουδαῖος οὔτε Ἑλλήν· οὐκ ἔνι δοῦλος, οὔτε ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. Οὐκ ἄρα (51) οἱ μὲν γνωστικοὶ, οἱ δὲ ψυχικοὶ ἐν αὐτῷ τῷ Λόγῳ, ἀλλ' οἱ πάντες ἀποθέμενοι τὰς σαρκικὰς ἐπιθυμίας, ἴσοι καὶ πνευματικοὶ (52) παρὰ τῷ Κυρίῳ. Καὶ ἀλλαχόθι πάλιν γράφει· Καὶ γὰρ ἐνὶ (53) πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δοῦλοι, καὶ ἐλεύθεροι· καὶ πάντες ἐνὶ πόματι ἐπίομεν. Οὐκ ἄτοπον δὲ καὶ τοῖς αὐτῶν ἐκείνων συγχρήσασθαι (54) ῥήμασιν, οἱ διυλισμὸν (55) μὲν τοῦ πνεύματος, τὴν μνήμην τῶν κρειττόνων εἶναι φασιν, διυλισμὸν δὲ νοοῦσι τὸν ἀπὸ τῆς ὑπομνήσεως τῶν ἀμεινόνων τῶν χειρόνων χωρισμόν. Ἐπεταὶ δὲ ἐξ ἀνάγκης τῷ ὑπομνησθέντι (56) τῶν βελτιόνων ἡ μετάνοια ἢ ἐπὶ τοῖς ἡττοσιν· αὐτὸ γοῦν τὸ πνεῦμα ὁμολογοῦσι μετανοῆσαν**

before, but having been washed in a new way. Because knowledge rises together with the enlightenment, shining around the mind, and immediately we hear, (47) the unlearned disciples. Whether at some time that learning was added. For you would not be able to say the time. For catechesis leads to faith, and faith, together with baptism, is nurtured by the Holy Spirit. Since faith is the one universal salvation of humanity, the equality and fellowship of the just and loving God, the same for all, the Apostle explained this very clearly, saying something like this: **Before faith came, we were held under the law, locked up until the faith that was to be revealed would come.** So the law became our guardian until Christ, to lead us to be justified by faith. But when faith came, we are no longer under a guardian. Do you not hear that we are no longer under that law, which was with fear? But under the Word, the guardian of free will. Then indeed he introduced a voice free from all partiality. **For you are all sons (49) through faith in God in Christ Jesus.** For all of you who were baptized into Christ (50) have put on Christ. There is neither Jew nor Greek. There is neither slave nor free. There is neither male nor female. For you are all one in Christ Jesus. Therefore, not some are spiritual and others are natural in the Word itself, but all, having put aside fleshly desires, are equal and spiritual before the Lord. And elsewhere again he writes **For by one Spirit we were all baptized into one body,** whether Jews or Greeks, whether slaves or free. **And we all drink from one Spirit.** It is not inappropriate to use the words of those same writers, who say that the spirit is a distillation, meaning the memory of the better things; and by distillation they mean the separation from memory of the better things from the worse. Repentance toward

ἀναδραμεῖν. Τὸν αὐτὸν οὖν τρόπον καὶ ἡμεῖς ἐπὶ τοῖς ἡμαρτημένοις μετανενοηκότες, ἀποταξάμενοι τοῖς ἐλαττώμασιν αὐτῶν, διυλιζόμενοι βαπτίσματι, καὶ (57) πρὸς τὸ αἰδίδιον ἀνατρέχοντες φῶς, οἱ παῖδες πρὸς τὸν πατέρα. Ἀγαλλιασάμενος γοῦν ἐν τῷ Πνεύματι ὁ (58) Ἰησοῦς, **Ἐξομολογοῦμαι σοι, Πάτερ, φησὶν, ὁ Θεὸς (59) τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·** νηπίους ἡμᾶς ὁ Παιδαγωγὸς καὶ διδάσκαλος ἀποκαλῶν, τοὺς τῶν ἐν κόσμῳ σοφῶν ἐπιτηδειοτέρους εἰς σωτηρίαν· οἱ, σοφοὺς (60) σφᾶς ἡγούμενοι, τετύφωνται (61)· καὶ ἐπιβοᾶται ἀγαλλιώμενος καὶ ὑπερευφραίνόμενος, οἷον εἰ συντραυλίζων τοῖς νηπίοις· **Ναὶ, ὁ Πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο (62) ἔμπροσθέν σου.** Διὰ τοῦτο τὰ κεκρυμμένα ἀπὸ σοφῶν καὶ συνετῶν τοῦ νῦν αἰῶνος, ἀπεκαλύφθη τοῖς νηπίοις. Ἄρα εἰκότως οἱ παῖδες τοῦ Θεοῦ, οἱ τὸν μὲν παλαιὸν (63) ἀποθέμενοι ἄνθρωπον, καὶ τῆς κακίας ἐκδυσάμενοι τὸν χιτῶνα, ἐπενδυσάμενοι δὲ τὴν ἀφθαρσίαν τοῦ Χριστοῦ, ἵνα καινὸς γενόμενος λαὸς ἅγιος ἀναγεννηθέντες, ἀμίαντον φυλάξωμεν τὸν ἄνθρωπον. Καὶ νήπιος μὲν, ὡς βρέφος τοῦ Θεοῦ, κεκαθαρμένος πορνείας καὶ πονηρίας. Σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπήλλαξεν ἡμᾶς τῆς ζητήσεως, ἐν τῇ προτέρᾳ πρὸς Κορινθίους Ἐπιστολῇ ᾧδὲ πως γράφων· **Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.** Τὸ δὲ, **Ὅτε ἤμην νήπιος, ἐφρόνουν (64) ὡς νήπιος, ἐλάλουν ὡς νήπιος·** τὴν κατὰ νόμον ἀγωγὴν αἰνίττεται, καθ' ἣν οὐχ ὡς ἀπλοῦς ἤδη, ἀλλ' ὡς ἔτι ἄφρων, νήπια μὲν (65) φρονῶν, ἐδίωκε, νήπια δὲ λαλῶν, ἐβλασφήμει τὸν Λόγον. Δύο γὰρ σημαίνει τὸ **νήπιον.** Ἐπειδὴ (66) **γέγονα**, φησὶν, **ἀνὴρ**, πάλιν ὁ Παῦλος λέγει, **κατήργηκα τὰ τοῦ**

the worse things necessarily follows from the one who remembers the better things. They agree that the spirit itself, having repented, returns back. In the same way, then, we too, having repented for our sins, having turned away from our faults, and being purified by baptism, run toward the eternal light, like children toward the father. Rejoicing then in the Spirit, Jesus says, **"I praise you, Father, (58) God of heaven and earth, because you have hidden these things from the wise and understanding, and revealed them to infants."** (59) The teacher and guide calls us infants, making us more fit for salvation than the wise in the world. Those who, considering themselves wise, have become foolish. And he shouts out, rejoicing and greatly delighted, as if playing along with the infants. "Yes, Father, for so it pleased you before." Therefore, the things hidden from the wise and understanding of this age were revealed to infants. So it is fitting that the children of God, who have put off the old man and stripped off the garment of wickedness, and put on the incorruptibility of Christ, so that, becoming a new holy people, having been born again, we may keep the man unstained. And an infant, as a child of God, cleansed from fornication and wickedness, Clearly then, the blessed Paul freed us from the question, writing this way in his earlier Letter to the Corinthians: **Brothers, do not be children in your thinking, but be infants in evil, and in your thinking be mature.** But the phrase, **"When I was a child, I thought as a child, I spoke as a child,"** (64) hints at the conduct according to the law, by which he no longer acted as a simple person, but still as a foolish one, thinking like a child (65) and pursuing, speaking like a child, blasphemed the Word. For the word **child** means two things. Since I

νηπίου. Οὐχ ἡλικίας μέγεθος ἀτελές, ἀλλ' οὐδὲ μὴν χρόνου μέτρον ὠρισμένον, ἀλλ' οὐδὲ ἀνδρικῶν καὶ ἐντελεστέρων μαθημάτων διδαχὰς ἄλλας ἀπορρήτους αἰνίττεται, τὴν νηπιότητα ὑπερόριον ἀποστέλλων, ὃ καταγγέλλειν αὐτὴν ὁμολογῶν Ἀπόστολος· ἀλλὰ νηπίους μὲν τοὺς ἐν νόμῳ λέγει, οἱ τῷ φόβῳ, καθάπερ οἱ παῖδες τοῖς μορμολυκείοις, ἐκταράττονται· ἄνδρας δὲ, τοὺς (67) Λόγῳ πειθηνίους καὶ αὐτεξουσίους κέκληκεν· οἱ πεπιστεύκαμεν, ἐκουσίῳ προαιρέσει σωζόμενοι, ἐμφρόνως, οὐκ ἀφρόνως δεδιττόμενοι τῷ φόβῳ. Αὐτὸς περὶ τούτου μαρτυρήσει ὁ Ἀπόστολος, τοὺς Ἰουδαίους κατὰ τὴν προτέραν Διαθήκην κληρονόμους λέγων, κατ' ἐπαγγελίαν δε ἡμᾶς. **Λέγω δὲ, φησὶν, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίος ἐστίν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν, ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός· οὕτως (68) καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ, γενόμενον (69) ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν δι' αὐτοῦ (70).** Ὅρα πῶς ὠμολόγησεν εἶναι νηπίους τοὺς ὑπὸ φόβον καὶ ἁμαρτίας (71)· τοὺς δὲ ὑπὸ τὴν πίστιν, υἱοὺς καλῶν, ἀπὴνδρωσεν, ὡς πρὸς ἀντιδιαστολὴν τῶν ἐν τῷ νόμῳ νηπίων. **Οὐκ ἔτι γὰρ (72), φησὶ, δοῦλος εἶ, ἀλλὰ υἱός· εἰ δὲ υἱός (73), καὶ κληρονόμος διὰ Θεοῦ.** Τί οὖν ἐνδεῖ τῷ υἱῷ μετὰ τὴν κληρονομίαν; Χάριεν τοίνυν οὕτως ἐξηγήσασθαι τό· **Ὅτε ἦμην νήπιος, τουτέστιν (74),** ὅτε ἦμην Ἰουδαῖος (Ἑβραῖος γὰρ ἄνωθεν ἦν), ὡς **νήπιος ἐφρόνουν,** ἐπειδὴ εἰπόμην τῷ νόμῳ· ἐπεὶ δὲ **γέγονα ἀνὴρ, οὐκέτι τὰ τοῦ νηπίου,** τουτέστι τὰ τοῦ νόμου, ἀλλὰ τὰ τοῦ ἀνδρὸς φρονῶ, τουτέστι τὰ τοῦ Χριστοῦ· ὃν

have become (66) a man, Paul again says, «I have done away with the things of a child.» Not the incomplete size of age, nor a fixed measure of time, nor even other teachings of more mature and complete lessons, but the Apostle who confesses to proclaiming it hints at other secret meanings, sending away childishness beyond its limit. But he calls those under the law children, who are disturbed by fear, just like children are frightened by bogeymen. But men, he has called those who obey the Word and are self-controlled. Those who have believed, being saved by their own free choice, wisely, not foolishly, are afraid. The Apostle himself will testify about this, calling the Jews heirs according to the former Covenant, but us according to the promise. **I say, he says, as long as the heir is a child, he is no different from a slave, though he is lord of all; but he is under guardians and managers until the time set by the father.** Thus (68) also we, when we were children, were enslaved under the elemental powers of the world. But when the fullness of time came, God sent his Son, born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as children through him. See how he confessed that those under fear and sin are like children. (71) **But those under faith, he called sons, as a contrast to the children under the law.** For no longer (72), **he says, are you a slave, but a son.** But if you are a son (73), then you are also an heir through God. **What then does the son need after the inheritance? It is therefore pleasing to explain this in this way.** When I was a child, that is (74), **when I was a Jew (for I was a Hebrew from the beginning), I thought like a child, because I was under the law. But when I became a man,**

μόνον ἄνδρα ἢ Γραφήν, καθὼς (75) προειρήκαμεν, καλεῖ· **κατήργηκα τὰ τοῦ νηπίου**. Ἡ δὲ ἐν Χριστῷ (76) νηπιότης, τελείωσίς ἐστιν, Ὡς πρὸς τὸν νόμον ἐνταῦθα γενομένοις τῇ νηπιότητι ἡμῶν συνηγορητέον. Ἔτι καὶ τὸ πρὸς τοῦ Ἀποστόλου εἰρημένον ἐπεξηγητέον· **Γάλα ὑμᾶς ἐπότισα, ὡς νηπίους ἐν Χριστῷ (77), οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε, ἀλλ' οὐδὲ ἔτι νῦν δύνασθε**. Οὐ μοι γὰρ δοκεῖ Ἰουδαϊκῶς ἐκδέχασθαι δεῖν τὸ ῥητόν. Ἀντιπαραθήσω γὰρ κάκεινὴν τὴν Γραφήν· **Εἰσάξω ὑμᾶς εἰς τὴν γῆν τὴν ἀγαθὴν, τὴν ῥέουσαν γάλα καὶ μέλι**. Ἀνακύπτει τοίνυν ἀπορία μεγίστη κατὰ τὴν τῶν Γραφῶν τῶνδε συμβολὴν νοοῦσιν. Εἰ γὰρ ἀρχὴ τῆς εἰς Χριστὸν πίστεως ἢ διὰ τοῦ (78) γάλακτος νηπιότης ἐστίν, ἐξευτελίζεται δὲ αὕτη ὡς παιδαριώδης καὶ ἀτελής· πῶς ἡ τοῦ τελείου καὶ γνωστικοῦ μετὰ τὴν βρῶσιν ἀνάπαυσις αὐθις νηπίῳ τετίμηται γάλακτι; μῆτι οὖν τὸ ὡς παραβολῆς ὄν δηλωτικὸν τοιοῦτόν τι ἐμφαίνει, καὶ δὴ ἀναγνωστέον ὧδέ πως ῥητόν· **Γάλα ὑμᾶς ἐπότισα ἐν Χριστῷ**· καὶ διαστήσαντες ὀλίγον ἐπαγάγωμεν ὡς **νηπίους**; ἵνα κατὰ τὴν διαστολὴν τῆς ἀναγνώσεως, τοιαύτην ἀποδεξώμεθα διάνοιαν. Κατήχησα ὑμᾶς ἐν Χριστῷ ἀπλῇ καὶ ἀληθεῖ καὶ αὐτοφυεῖ τροφῇ τῇ πνευματικῇ· τοιαύτη γὰρ ἡ τοῦ γάλακτος ζωοτρόφος οὐσία, φιλοστόργοις πηγάζουσα μαστοῖς· ὡς νοεῖσθαι τὸ πᾶν τῇδε· Ὡσπερ τῷ γάλακτι αἱ τιτθαὶ τοὺς παῖδας τοὺς νεογνοὺς ἐκτρέφουσιν, κἀγὼ δὲ οὕτω τοῦ Χριστοῦ τῷ γάλακτι, Λόγω, πνευματικὴν ὑμῖν ἐνστάζων τροφήν. Οὕτω γοῦν τελεία τροφή τὸ γάλα ἐστὶ τὸ τέλειον, καὶ εἰς τέλος ἄγει τὸ ἀκατάπαυστον. Διὸ κἀν τῇ ἀναπαύσει (79) τὸ αὐτὸ τοῦτο ἐπήγγελται γάλα καὶ μέλι. Εἰκότως γάλα αὐθις ὑπὸ σκηνῆται τοῖς δικαίοις ὁ Κύριος, ἵνα δὴ σαφῶς ὁ Λόγος ἅμῃ φανερῇ, **ἄλφα καὶ ὰμέγα, ἀρχὴ καὶ τέλος**· ὁ Λόγος

I no longer thought like a child, that is, no longer like under the law, but like a man, that is, like Christ. The Scripture calls him the only man, as we said before (75). I have put away the things of a child. But the childhood in Christ (76) is perfection. We must consider this in relation to the law, where our childhood took place. Also, what was said earlier by the Apostle must be explained. "I gave you milk to drink, as to infants in Christ" (77), not solid food. For you were not yet able, nor even now are you able. For it does not seem right to me to accept the saying in a Jewish way. For I will set against it that same Scripture. I will bring you into the good land, flowing with milk and honey A great difficulty then arises according to how these passages of Scripture are understood. For if the beginning of faith in Christ is infancy through milk, then this is dishonored as childish and incomplete. How is the rest of the perfect and knowledgeable, after eating, again given to an infant with milk? Surely then it shows something like a parable, a sign, and indeed it must be read somewhat like this clearly. "I gave you milk to drink in Christ." And having paused a little, let us bring forward the idea of "infants." So that according to the pause in the reading, we may take such an understanding. I taught you in Christ with simple, true, and natural spiritual food. For such is the life-giving nature of milk, flowing from loving breasts. So that the whole may be understood in this way. Just as the breasts feed newborn children with milk, so I, too, by the milk of Christ, the Word, drip spiritual nourishment to you. So indeed, perfect nourishment is milk, the perfect food, and it leads the unceasing to completion. Therefore, even in rest (79),

ἀλληγορούμενος γάλα. Τοιοῦτόν τι καὶ Ὅμηρος ἄκων μαντεύεται, τοὺς δικαίους τῶν ἀνθρώπων **γαλακτοφάγους** (80) καλῶν· ἔξεστι δὲ καὶ οὕτως ἐκλαμβάνειν τὴν Γραφήν· **Κάγῳ (81) δέ, ἀδελφοί, οὐκ ἐδυνήθηνα λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς** (82), ὡς νηπίοις ἐν **Χριστῷ**· ὡς δύνασθαι σαρκικοὺς νοεῖσθαι τοὺς νεωστὶ κατηχουμένους. καὶ νηπίους ἔτι ἐν Χριστῷ. Πνευματικοὺς μὲν γὰρ τοὺς πεπιστευκότας ἤδη τῷ ἁγίῳ Πνεύματι προσεῖπεν· σαρκικοὺς δὲ τοὺς νεοκατηχήτους, καὶ μηδέπω κεκαθαρμένους (83)· οὗς ἔτι σαρκικοὺς εἰκότως λέγει, ἐπίσης τοῖς ἐθνικοῖς τὰ σαρκὸς ἔτι φρονοῦντας· **Ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις** (84), **οὐχὶ σαρκικοὶ ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; Διὸ καὶ γάλα ὑμᾶς ἐπότισα**, φησὶν· τὴν γνῶσιν ὑμῖν ἐνέχεα, λέγων, τὴν ἐκ κατηχήσεως ἀνατρέφουσιν εἰς ζωὴν αἰδίου. Ἀλλὰ καὶ τὸ **ἐπότισα** ῥῆμα τελείας μεταλήψεως σύμβολόν ἐστι. Πίνειν μὲν γὰρ οἱ τέλειοι λέγονται, θηλάζειν δὲ οἱ νήπιοι. **Τὸ αἶμά μου γὰρ**, φησὶν ὁ Κύριος, **ἀληθὴς (85) ἐστὶ πόσις**. Μήτι οὖν **Γάλα**, εἰπὼν, **ἐπότισα**, τὴν ἐν λόγῳ γάλακτι τελείαν εὐφροσύνην, τὴν γνῶσιν τῆς ἀληθείας, ἡνίξατο; Τὸ δ' ἐπαγόμενον ἐξῆς, **Οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε**· τὴν ἐν τῷ μέλλοντι αἰῶνι ἐναργῆ ἀποκάλυψιν, βρώματος δίκην, πρόσωπον πρὸς πρόσωπον, αἰνίττεσθαι δύναται. **Βλέπομεν (86) γὰρ ὡς δι' ἐσόπτρου νῦν**, ὁ αὐτὸς Ἀπόστολος λέγει· **τότε δὲ πρόσωπον πρὸς πρόσωπον**. Διὸ κάκεῖνο ἐπήγαγεν· **Ἀλλ' οὐδὲ ἔτι νῦν δύνασθε· ἔτι γὰρ σαρκικοὶ ἐστε**, τὰ τῆς σαρκὸς φρονοῦντες, ἐπιθυμοῦντες (87), ἐρῶντες, ζηλοῦντες, μηνῶντες, φθονοῦντες. **Οὐ γὰρ ἔτι ἐν σαρκὶ ἐσμεν**, ὡς ὑπειλήφασί τινες· σὺν αὐτῇ (88) γὰρ τὸ πρόσωπον ἰσάγγελον ἔχοντες, πρόσωπον πρὸς πρόσωπον τὴν ἐπαγγελίαν ὁψόμεθα. Πῶς δὲ, εἰ ἐκεῖνη

the same thing—milk and honey—is promised. Rightly, the Lord again promises milk to the righteous, so that clearly the Word may be shown as both, alpha and omega, beginning and end; the Word is allegorized as milk. Something like this even Homer unwittingly foretells, calling the righteous among men milk-eaters (80). It is also possible to understand Scripture in this way. And I, brothers, was not able to speak to you as spiritual, but as worldly (82), as infants in Christ; as if those newly taught could understand in a worldly way. and still infants in Christ. For he already spoke to those who have believed in the Holy Spirit as spiritual. But he spoke to the newly catechized as worldly, and not yet purified (83). He rightly calls those who are still worldly as such, just as he does to the Gentiles who still think according to the flesh. For where there is jealousy and quarreling among you (84), are you not worldly, and do you walk according to human ways? Therefore, he says, I have fed you with milk. I have poured knowledge into you, saying, the one that from instruction nourishes you toward eternal life. But also the word I have fed is a sign of complete participation. For the perfect are said to drink, but the infants to nurse. “For my blood,” the Lord says, “is true drink.” (85) Did he not then, saying “I have fed with milk,” hint at the perfect joy in the milk of the Word, the knowledge of the truth? What follows next, “Not food, for you were not yet able to hint at the clear revelation in the coming age, like food, face to face. For we see (86) now as through a mirror, the same Apostle says but then face to face. Therefore, he also brought that forward. But you are no longer able now For you

ὄντως ἐστὶν ἡ ἐπαγγελία μετὰ τὴν ἐνθὲνδε ἀπαλλαγὴν, **ἣν ὀφθαλμός οὐκ οἶδεν** (89), **οὐδὲ ἐπὶ νοῦν ἀνθρώπου οὐκ ἀνέβη**, εἰδέναι φασὶν, οὐ πνεύματι ἐννενοηκότες, ἀλλὰ ἐκ μαθήσεως παρειληφότες, ὃ οὐκ οὐκ ἤκουσέ ποτε, ἢ μόνον ἐκεῖνο τὸ **ἐν τρίτῳ ἄρπασθὲν οὐρανῷ**, ἀλλὰ κάκεῖνο ἐχεμυθεῖν ἐκελεύετο τότε; Εἰ δὲ ἀνθρωπίνη σοφία ἐστὶν, ὅπερ ὑπολείπεται νοεῖν, ἢ μεγαλαυχία τῆς γνώσεως, ἄκουε τὸν νόμον τῆς Γραφῆς· **Μὴ καυχᾶσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ· καὶ μὴ καυχᾶσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύϊ αὐτοῦ· ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχᾶσθω**. Ἡμεῖς δὲ θεοδιδάκτοι (90) καὶ τῷ Χριστοῦ ὀνόματι καυχώμενοι. Πῶς οὖν οὐ ταύτη νοεῖν τὸν Ἀπόστολον ὑποληπτέον **τὸ γάλα τῶν νηπίων**; εἴ γε ποιμένες (91) ἐσμὲν οἱ τῶν Ἐκκλησιῶν προηγούμενοι, κατ' εἰκόνα τοῦ **ἀγαθοῦ ποιμένος** (92)· τὰ δὲ πρόβατα ἡμεῖς (93)· μὴ οὐχὶ καὶ γάλα τῆς ποιμένης τὸν Κύριον (94) λέγοντα, τὴν ἀκολουθίαν φυλάττειν ἀλληγοροῦντα; Καὶ δὴ τὸ ῥητὸν αὐτοῖς τῇ διανοίᾳ ἐφαρμοστέον· **Γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε**, οὐκ ἄλλο τι παρὰ τὸ γάλα τὸ βρῶμα ὑπολαμβάνοντας, ταύτῃ δὲ τῇ οὐσίᾳ· ὡσαύτως γὰρ καὶ ὁ Λόγος ὁ αὐτός, ἢ ἀνειμένος καὶ ἥπιος ὡς γάλα· ἢ πεπηγὸς καὶ συνεστραμμένος (95), ὡς βρῶμα. Οὐ μὴν ἀλλὰ καὶ τῇδε ἐκλαμβάνουσιν ἡμῖν, γάλα νοεῖσθαι τὸ κήρυγμα δύναται τὸ ἐπιπλεῖστον κεχυμένον· βρῶμα δὲ, ἡ πίστις εἰς θεμέλιον ἐκ κατηχήσεως συνεστραμμένη· ἢ δὴ στερεμνωτέρα τῆς ἀκοῆς ὑπάρχουσα, βρώματι ἀπεικάζεται, ἐν αὐτῇ σωματοποιουμένη (96) τῇ ψυχῇ τὴν τοιάνδε τροφήν (97). Ἀλλαχόθι δὲ καὶ ὁ Κύριος ἐν τῷ κατὰ Ἰωάννην Εὐαγγελίῳ ἐτέρως ἐξηνεγκεν διὰ συμβόλων· **Φάγεσθέ (98) μου τὰς σάρκας (99), εἰπὼν, καὶ πίεσθέ μου τὸ αἶμα**· ἐναργὲς τῆς πίστεως καὶ τῆς ἐπαγγελίας τὸ πότιμον ἀλληγορῶν,

are still fleshly, thinking about the things of the flesh, desiring, loving, envying, being angry, and being jealous. For we are no longer in the flesh, as some have supposed. For together with it, having a face like an angel, we will see the promise face to face. But how, if that promise truly is after the departure from here, “which eye has not seen” (89), “nor has entered into the mind of man,” do they say they know it, not understanding it by the spirit, but having received it from teaching, something that the ear has never heard, or only that which was “caught up into the third heaven,” but even then was commanded to keep silent? But if it is human wisdom, which remains to be understood, the boast of knowledge, listen to the law of the Scripture. “Let not the wise man boast in his wisdom. and let not the strong man boast in his strength, but let the one who boasts, boast in the Lord. But we, taught by God (90) and boasting in the name of Christ, How then should we not understand the Apostle in this way, regarding the milk of infants? If indeed we are shepherds (91) leading the Churches, in the image of the good shepherd (92), then we are the sheep (93), should we not also understand the Lord (94), who speaks of the milk of the flock, as allegorically referring to keeping the service? And indeed, the statement must again be applied to the mind. I gave you milk to drink, not solid food For you were not yet able; you considered solid food to be nothing other than milk, but the same in substance. For in the same way, the Word himself, gentle and mild like milk, or hardened and condensed, like solid food. Yet even here they take from us that the proclamation can be understood as

δι' ὧν ἡ Ἐκκλησία, καθάπερ ἄνθρωπος, ἐκ πολλῶν συνεστηκυῖα μελῶν, ἄρδεταί τε καὶ αὖξεται, συγκροτεῖται τε καὶ συμπήγνυται ἐξ ἀμφοῖν· σώματος μὲν, τῆς πίστεως, ψυχῆς δὲ, τῆς ἐλπίδος· ὥσπερ καὶ ὁ Κύριος ἐκ σαρκὸς καὶ αἵματος· τῷ γὰρ ὄντι αἷμα τῆς πίστεως ἢ ἐλπίς, ἐφ' ἧς συνέχεται, καθάπερ ὑπὸ ψυχῆς, ἢ πίστεως. Διαπνευσάσης δὲ τῆς ἐλπίδος, δίκην ἐκρύνεντος αἵματος, τὸ ζωτικὸν τῆς πίστεως ὑπεκλύεται. Εἰ δὲ ἄρα προσφιλονεικεῖν ἐθέλοιν τινες, τὰ πρῶτα μαθήματα τὸ γάλα μηνύειν λέγοντες, ὥσπερ πρῶτας τροφάς, τὸ δὲ βρῶμα τὰς πνευματικὰς ἐπιγνώσεις, ἐφ' ἃς αὐτοὺς (1) ἀνάγουσιν εἰς γνῶσιν ἴστωσαν ὡς ἄρα **στερεὰν τροφήν** τὸ βρῶμα λέγοντες καὶ σάρκα καὶ αἷμα τοῦ Ἰησοῦ, ὑποφέρονται τῇ σφῶν αὐτῶν μεγαλαύχῳ σοφίᾳ ἐπὶ τὴν ἀπλότητα τὴν ἀληθείᾳ· πρωτόγονον γὰρ τὸ αἷμα εὐρίσκεται ἐν ἀνθρώπῳ· ὃ δὲ τινες οὐσίαν εἶπεν ψυχῆς (2) τετολμήκασι. Τοῦτο δὲ (3) τὸ αἷμα, φυσικῇ τρεπόμενον πέψει, κυησάσης τῆς μητρὸς, φιλοστοργίᾳ συμπαθεῖ, ἐξανθεῖ, καὶ γηράσκει, πρὸς τὸ ἄφοβον τοῦ παιδίου· καὶ ἔστι μὲν τῆς σαρκὸς ὑγρότερον τὸ αἷμα, οἷον ὑγρά τις οὔσα σὰρξ, τοῦ δὲ αἵματος νοστιμώτερον τὸ γάλα καὶ λεπτομερέστερον. Εἴτε γὰρ τὸ ἐπιχορηγούμενον αἷμα τῷ ἐμβρύῳ, καὶ διὰ μητρώου πρότερόν ἐστι πεμπόμενον ὁμφαλοῦ, εἴτε αὖ τὸ καταμήνιον αὐτό, ἀποκλεισθὲν τῆς οἰκείας φορᾶς, κατὰ φυσικὴν ἀνάχυσιν χωρεῖν κελεύεται πρὸς τοῦ παντρώου (4) καὶ γενεσιουργοῦ Θεοῦ ἐπὶ τοὺς φλεγμαίνοντας ἤδη μαστοὺς, καὶ ὑπὸ πνεύματος ἀλλοιούμενον θερμοῦ, ποθεινὴ σκευάζεται τῷ νηπίῳ τροφή· αἷμα τὸ μεταβάλλον ἐστὶ· μάλιστα γὰρ πάντων μελῶν μαστοὶ συμπαθεῖς μήτρα. Ἐπὶ οὖν (5) κατὰ τοὺς τόκους ἀποκοπὴν λάβη τὸ ἀγγεῖον, δι' οὗ πρὸς τὸ ἔμβρυον τὸ αἷμα ἐφέρετο, μύσις μὲν γὰρ τοῦ πόρου, τὴν δὲ ὁρμὴν ἐπὶ τοὺς μαστοὺς τὸ αἷμα λαμβάνει·

milk, the most abundant poured out. But solid food is faith, formed into a foundation through catechesis. Which, being firmer than hearing, is likened to solid food, in which the soul is made into a body, receiving this kind of nourishment. Elsewhere, the Lord also presented it differently through symbols in the Gospel according to John. "Eat my flesh," he said, "and drink my blood." This is a clear symbol of faith and promise in the drink, through which the Church, like a person made up of many parts, is nourished and grows, and is both formed and joined together from both. of the body, which is faith, and of the soul, which is hope. just as the Lord also from flesh and blood For truly, blood is the hope of faith, by which it is held together, just as faith is held by the soul. And when hope breathes through, like blood flowing out, the life-giving power of faith leaks away. If, then, some would wish to argue, saying that the first lessons are like milk, as if the first food, and that solid food is the spiritual knowledge by which they lead them up to understanding, let them know that solid food means both the flesh and blood of Jesus, as they endure their own proud wisdom against the simple truth. For blood is found as the original substance in a human. Which some have dared to call the substance of the soul. (2) This very blood (3), naturally turned by digestion, when the mother conceives, sympathizes with loving care, grows, and ages, toward the fearless child. And indeed, blood is wetter than flesh, just as flesh is somewhat wet; but milk is tastier and more delicate than blood. For whether the blood supplied to the embryo is sent first through the mother's

καὶ πολλῆς τῆς ἐπιφορᾶς γενομένης, διατείνονται, καὶ μεταβάλλει τὸ αἷμα εἰς γάλα, ἀναλόγως τῇ ἐπὶ τῆς ἐλκώσεως εἰς πῦον τοῦ αἵματος μεταβολῇ· εἴτε αὖ ἀπὸ τῶν ἐν μαστοῖς παρακειμένων φλεβῶν ἀναστομουμένων κατὰ τὰς διατάσεις τῆς κυήσεως, τὸ αἷμα μεταχεῖται εἰς τὰς φυσικὰς τῶν μαστῶν σήραγγας· τούτῳ δὲ ἀνακιρνάμενον τὸ ἀπὸ τῶν γειτνιουσῶν καταπεμπόμενον ἀρτηριῶν πνεῦμα, μενούσης ἔτι τῆς ὑποκειμένης ἀκεραίου τοῦ αἵματος οὐσίας, ἐκκυμαινόμενον λευκαίνεται· καὶ τῇ τοιαύτῃ ἀνακοπῇ κατ' ἐξαφρισμὸν μεταβάλλεται, παραπλήσιόν τι πεπονθὸς τῇ θαλάττῃ, ἣν δὴ κατὰ τὰς ἐμβολὰς τῶν πνευμάτων οἱ ποιηταὶ φασιν **ἀποπτύειν (6) ἁλὸς ἄχνην**· πλὴν ἀλλὰ αἷμα ἔχει τὴν οὐσίαν. Τούτῳ τῷ τρόπῳ καὶ οἱ ποταμοὶ ῥόθῳ φερόμενοι, τῇ ἐμπεριλήψει τοῦ περιεχυμένου ἀέρος ξαινόμενοι, ἀφρὸν μορμύρουσι (7)· καὶ τὸ ἐνστόμιον (8) ἡμῶν ὑγρὸν, τῷ πνεύματι ἐκλευκαίνεται. Τίς οὖν ἡ ἀποκλήρωσις (9), μὴ οὐχὶ καὶ τὸ αἷμα ἐπὶ τὸ φωτεινότατον καὶ λευκότατον ὑπὸ τοῦ πνεύματος τρέπεσθαι ὁμολογεῖν; Πάσχει δὲ τὴν μεταβολὴν κατὰ ποιότητα, οὐ κατ' οὐσίαν. Ἀμέλει γοῦν οὐ τροφιμώτερον ἄλλο τι, οὐδὲ μὴν γλυκύτερον, ἀλλ' οὐδὲ λευκότερον εὖροις ἂν γάλακτος. Πάντη δὲ ἔοικε τοῦτο τῇ πνευματικῇ τροφῇ· γλυκεῖα μὲν διὰ τὴν χάριν ὑπάρχουσα, τρόφιμος δὲ ὡς ζωή· λευκὴ δὲ ὡς ἡμέρα Χριστοῦ· καὶ τὸ αἷμα τοῦ Λόγου πεφανέρωται ὡς γάλα. Ταύτῃ τοίνυν περὶ τὴν ἀποκύησιν οἰκονομούμενον, τῷ βρέφει τὸ γάλα χορηγεῖται· καὶ οἱ μαστοὶ οἱ τέως (10) τὸν ἄνδρα περιβλεπόμενοι ὀρθοὶ, ἤδη κατανεύουσι πρὸς τὸ παιδίον· τὴν ὑπὸ τῆς φύσεως πεπονημένην εὐληπτον παρέχουν διδασκόμενοι τροφήν εἰς ἀνατροφὴν σωτηρίας· οὐ γὰρ ὡς αἱ πηγαὶ πλήρεις εἰσὶν οἱ μαστοὶ, ἐπεισρέοντος ἐτοίμου γάλακτος, ἀλλὰ μεταβάλλοντες τὴν τροφήν, ἐν ἑαυτοῖς

navel, or whether it is the menstrual blood itself, cut off from its natural course, it is ordered by natural discharge to go to the married and procreating God upon the already inflamed breasts, and, changed by a warm spirit, it is prepared as desirable food for the infant. Blood is what changes. For especially of all the limbs, the breasts are affected together with the womb. So then, (5) when the vessel through which the blood was carried to the embryo is cut off during childbirth, the pore is closed, but the flow of blood is directed toward the breasts. And with a great burden occurring, they stretch, and the blood changes into milk, corresponding to the change of blood into pus in the case of an ulcer. Or again, when the veins near the breasts are blocked during the stretching of pregnancy, the blood is poured into the natural ducts of the breasts. But this, stirred up by the spirit sent down from the nearby arteries, while the underlying substance of the blood remains intact, becomes white as it moves about. And with such a stopping, it changes by foaming, somewhat like what happens to the sea, which, according to the poets, spits out salt foam at the entrances of the winds; but its substance is still blood. In this way, rivers carried along by a current, mixed with the surrounding air, foam with bubbles. (7) And our tongue, being moist, is whitened by the spirit. (8) What then is the calling away (9), if not that even the blood is turned by the spirit toward the brightest and whitest? It undergoes a change in quality, not in substance. Certainly, nothing else is more nourishing, nor indeed sweeter, but you would not find milk whiter. In every way, this seems like spiritual nourishment. It

ἐργάζονται γάλα, καὶ διαπνέουσιν. Ἡ τροφή δὲ ἡ κατάλληλος αὕτη καὶ πρόσφορος νεοπαγεῖ καὶ νεοφυεῖ παιδίῳ πρὸς τοῦ Θεοῦ, τοῦ τροφέως καὶ πατρός τῶν γεννωμένων (11) καὶ ἀναγεννωμένων, πονουμένη· οἷον τὸ μάννα οὐρανόθεν ἀπερβρέετο τοῖς παλαιοῖς Ἑβραίοις ἢ τῶν ἀγγέλων (12) ἐπουράνιος τροφή. Ἀμέλει καὶ νῦν αἱ τιτθαὶ τὸ πρωτόχυτον τοῦ γάλακτος πόμα, ὁμωνύμως ἐκείνη τῇ τροφῇ **μάννα** κεκλήκασιν. Ἀλλ' αἱ μὲν γυναῖκες αἱ κύουσαι, μητέρες γενόμεναι, πηγάζουσι γάλα· ὁ δὲ Κύριος ὁ Χριστὸς, ὁ τῆς Παρθένου καρπὸς, οὐκ ἐμακάρισε (13) τοὺς γυναικείους μαστοὺς, οὐδὲ ἔκρινεν αὐτοὺς τροφεῖς· ἀλλὰ τοῦ φιλοστόργου καὶ φιλανθρώπου Πατρὸς ἐπομβρήσαντος τὸν Λόγον, αὐτὸς ἦδη τροφή γέγονε πνευματικὴ τοῖς σώφροσιν. Ὡς θαύματος μυστικοῦ! εἷς μὲν (14) ὁ τῶν ὅλων Πατήρ· εἷς δὲ καὶ ὁ τῶν ὅλων Λόγος· καὶ τὸ Πνεῦμα τὸ ἅγιον ἓν, καὶ τὸ αὐτὸ πανταχοῦ· μία δὲ μόνη γὰρ μήτηρ παρθένος· Ἐκκλησίαν ἐμοὶ φίλον αὐτὴν καλεῖν. Γάλα οὐκ ἔσχεν ἡ μήτηρ αὕτη μόνη, ὅτι μόνη μὴ γέγονεν γυνή· παρθένος δὲ ἅμα καὶ μήτηρ ἐστίν· ἀκήρατος μὲν ὡς παρθένος, ἀγαπητικὴ δὲ ὡς μήτηρ. Καὶ τὰ αὐτῆς παιδία προσκαλουμένη, ἀγίῳ τιθηνεῖται γάλακτι, τῷ βρεφώδει Λόγῳ. Διὸ οὐκ ἔσχε γάλα· ὅτι γάλα ἦν τὸ παιδίον τοῦτο (15) καλὸν καὶ οἰκεῖον, τὸ σῶμα τοῦ Χριστοῦ τὴν νεολαίαν ὑποτροφοῦσαν τῷ Λόγῳ· ἦν αὐτὸς ἐκύησεν ὁ Κύριος ὡδίνι σαρκικῇ· ἦν αὐτὸς ἐσπαργάνωσεν ὁ Κύριος αἵματι τιμίῳ. Ὡς τῶν ἁγίων λοχευμάτων! ὦ τῶν ἁγίων σπαργάνων! Ὁ Λόγος τὰ πάντα τῷ νηπίῳ, καὶ πατὴρ, καὶ μήτηρ, καὶ παιδαγωγός, καὶ τροφεύς. Φάγεσθέ (16) μου, φησὶ, τὴν σάρκα, καὶ πίεσθέ μου τὸ αἷμα. Ταύτας ἡμῖν οἰκείας τροφὰς ὁ Κύριος χορηγεῖ, καὶ σάρκα ὀρέγει, καὶ αἷμα ἐκχεῖ· καὶ οὐδὲν εἰς αὐξήσιν τοῖς παιδίοις ἐνδεῖ. Ὡς τοῦ παραδόξου μυστηρίου! Ἀποδύσασθαι ἡμῖν τὴν παλαιὰν

is sweet because of grace, and nourishing as life. And white as the day of Christ. And the blood of the Word has appeared like milk. Therefore, concerning birth, this is managed so that milk is given to the infant. And the breasts, which until now (10) looked around at the man standing, now nod toward the child. Teaching to provide the easily grasped nourishment worked by nature for the upbringing of salvation. For the breasts are not like full springs, flowing ready milk, but by changing the nourishment, they work milk within themselves and breathe it out. This proper and fitting nourishment is newly formed and newly grown for the child, from God, the nourisher and father of those born (11) and reborn, who labors. Just as manna flowed down from heaven to the ancient Hebrews, the heavenly food of the angels (12). Even now the breasts produce the first flowing milk, called by the same name as that food, manna. But the women who are pregnant, having become mothers, produce milk. But the Lord Christ, the fruit of the Virgin, did not bless the female breasts, nor did he appoint them as nourishes. But when the loving and kind Father anointed the Word, he himself already became spiritual food for the sensible. O mystery of wonder! One is the Father of all, And one is also the Word of all. And the Holy Spirit is one and the same everywhere. For there is one and only one virgin mother. To call her the Church, dear to me. This mother alone did not have milk, because she alone did not become a woman. She is both virgin and mother at the same time. Pure as a virgin, and loving as a mother. And calling her own children, she nurses them with holy milk, to the infant Word.

καὶ σαρκικὴν ἐγκελεύεται φθορὰν, ὥσπερ καὶ τὴν παλαιὰν τροφήν· καινῆς δὲ ἄλλης τῆς Χριστοῦ διαίτης μεταλαμβάνοντας, ἐκείνον, εἰ δυνατόν, ἀναλαμβάνοντας, ἐν ἑαυτοῖς ἀποτίθασθαι, καὶ τὸν Σωτῆρα ἐνστερνίσασθαι (17)· ἵνα καταρτίσωμεν τῆς σαρκὸς ἡμῶν τὰ πάθη. Ἀλλ' οὐ ταύτῃ νοεῖν ἐθέλεις, κοινότερον δὲ ἴσως. Ἄκουε καὶ ταύτῃ· σάρκα ἡμῖν τὸ Πνεῦμα τὸ ἅγιον ἀλληγορεῖ· καὶ γὰρ ὑπ' αὐτοῦ δεδημιούργηται ἡ σὰρξ. Αἷμα ἡμῖν τὸν Λόγον αἰνίττεται· καὶ γὰρ ὡς αἷμα πλούσιον, ὁ Λόγος ἐπικέχυται τῷ βίῳ· ἡ κρᾶσις δὲ ἡ ἀμφοῖν ὁ Κύριος, ἡ τροφή τῶν νηπίων· ὁ Κύριος, Πνεῦμα καὶ Λόγος· ἡ τροφή, τουτέστι Κύριος Ἰησοῦς, τουτέστιν ὁ Λόγος τοῦ Θεοῦ, Πνεῦμα σαρκούμενον· ἀγιαζομένη σὰρξ οὐράνιος. Ἡ τροφή τὸ γάλα τοῦ Πατρὸς, ὃ μόνῳ τιτθεύομεθα οἱ νήπιοι. Αὐτὸς γοῦν ὁ ἡγαπημένος καὶ τροφεὺς ἡμῶν Λόγος τὸ αὐτοῦ ὑπὲρ ἡμῶν ἐξέχεεν αἷμα, σώζων τὴν ἀνθρωπότητα· δι' οὗ πεπιστευκότες εἰς τὸν Θεὸν, ἐπὶ τὸν λαθικηδέα μαζὸν (18) τοῦ Πατρὸς, τὸν Λόγον, καταφεύγομεν. Ὁ δὲ, ὡς ἔοικεν, μόνος ἡμῖν τοῖς νηπίοις τὸ γάλα τῆς ἀγάπης χορηγεῖ· καὶ οὗτοι ὡς ἀληθῶς μακάριοι μόνοι, ὅσοι τοῦτον θηλάζουσιν τὸν μαστόν. Διὰ τοῦτο φησι καὶ ὁ Πέτρος· Ἀποθέμενοι οὖν πᾶσαν κακίαν, καὶ πάντα δόλον, καὶ τὴν ὑπόκρισιν (19), καὶ φθόνον, καὶ καταλαλιὰν, ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ ἀύξηθῆτε εἰς σωτηρίαν, εἰ ἐγεύσασθε ὅτι Χριστὸς (20) ὁ Κύριος. Εἰ δὲ καὶ συνενδῶη τις αὐτοῖς, ἄλλο (21) τι εἶναι τὸ βρῶμα παρὰ τὸ γάλα, εἴτα πῶς οὐ περιπαρήσονται σφισιν αὐτοῖς, οὐ κατανενοηκότες τὴν φύσιν; Ἡ γὰρ τοι τροφή, χειμῶνος μὲν πυκνοῦντος τοῦ περιέχοντος, καὶ πάροδον (22) οὐ διδόντος ἐντὸς κατακλειομένῳ τῷ θερμῷ, ἐψομένη καὶ πεπτομένη, εἰς τὰς φλέβας ἐξαιματουμένη ἐκχωρεῖ· αἱ δὲ,

Therefore, she did not have milk. Because this child (15) was milk, good and natural, the body of Christ nourishing the youth with the Word. Which the Lord himself conceived in a bodily birth pang. Which the Lord himself swaddled with precious blood. O the holy birth pangs! O the holy swaddling clothes! The Word is everything to the infant—father, mother, teacher, and nourisher. «Eat (16) my flesh,» he says, «and drink my blood.» The Lord provides us with these familiar foods, offering flesh and pouring out blood. And nothing is lacking for the growth of the children. O the wondrous mystery! It commands us to put off the old and fleshly corruption, just as it does the old food. Partaking of the new and different way of life in Christ, and, if possible, taking him up, to put off the old self within ourselves, and to embrace the Savior. (17) So that we may cure the passions of our flesh But you do not want to think in this way, perhaps more commonly Listen also to this. The Holy Spirit speaks to us in a figure of the flesh. For the flesh was created by him. The Word is hidden to us as blood. For the Word is poured out into life like rich blood. The Lord is the mixture of both, the nourishment of infants. The Lord, Spirit and Word The nourishment, that is, the Lord Jesus, that is, the Word of God, the Spirit made flesh. The sanctified flesh is heavenly. The nourishment is the milk of the Father, by which alone we infants are fed. He indeed, the beloved and our nourisher, the Word, poured out his own blood for us, saving humanity. Through whom, having trusted in God, we take refuge in the hidden substance (18) of the Father, the Word. He, it seems, alone provides us infants with the milk of love.

διαπνοῆς οὐ τυγχάνουσαι, πεπληρωμένοι
μάλιστα συντείνονται καὶ σφύζουσι· διὸ καὶ
αἱ τιτθαὶ περιπληθεῖς τότε μάλιστα γίνονται
τῷ γάλακτι. Ἀποδέδεικται δὲ ἡμῖν μικρῷ
πρόσθεν, τὸ αἶμα εἰς γάλα ταῖς κυούσαις
κατὰ μεταβολὴν (23), οὐ κατ' οὐσίαν,
χωρεῖν· ὥσπερ ἀμέλει καὶ αἱ τρίχες αἱ ξανθαὶ
τοῖς γηρῶσιν εἰς πολιὰς μεταβάλλουσιν·
θέρους δὲ ἔμπαλιν, ἀραιότερον ὄν (24) τὸ
σῶμα, τὴν τροφὴν εὐδιαφορητοτέραν
παρέχει· καὶ ἥκιστα πλεονάζει τὸ γάλα· ἐπεὶ
μήτε τὸ αἶμα (25)· οὐδὲ γὰρ πᾶσα κατέχεται
ἡ τροφή. Εἰ τοίνυν ἡ μὲν κατεργασία τῆς
τροφῆς ἐξαιματοῦται, τὸ δὲ αἶμα
ἐγκαλακτοῦται, παρασκευὴ γὰρ τὸ αἶμα τοῦ
γάλακτος, ὥσπερ αἶμα ἀνθρώπου, καὶ
γίγαρτον ἀμπέλου (26). Τῷ οὖν γάλακτι, τῇ
Κυριακῇ τροφῇ, εὐθύς μὲν ἀποκυθέντες,
τιθηνούμεθα· εὐθύς δὲ ἀναγεννηθέντες,
τετιμήμεθα, τῆς ἀναπαύσεως τὴν ἐλπίδα,
τὴν ἄνω Ἱερουσαλὴμ, εὐαγγελιζόμενοι· ἐν ᾗ
(27) μέλι καὶ γάλα ὁμβρεῖν ἀναγέγραπται·
διὰ τῆς ἐνύλου, καὶ τὴν ἁγίαν μνηστευόμενοι
τροφὴν. Τὰ μὲν γὰρ **βρώματα καταργεῖται**
ᾗ φησιν ὁ Ἀπόστολος αὐτός, ἡ δὲ διὰ
γάλακτος τροφή εἰς οὐρανοὺς κατηγεῖται,
πολίτας οὐρανῶν καὶ συγχορευτὰς ἀγγέλων
ἀναθρεψαμένη. Ἐπειδὴν δὲ ἐστὶν ὁ Λόγος
πηγὴ ζωῆς (28) βρύουσα, καὶ ποταμὸς
εἴρηται ἐλαίου, εἰκότως ἀλληγορῶν ὁ
Παῦλος, καὶ γάλα αὐτὸν ὀνομάζων, Ἐπότισα
ἐπιφέρει· πίνεται γὰρ ὁ Λόγος, ἡ τροφή τῆς
ἀληθείας. Ἀμέλει καὶ τὸ ποτὸν ὑγρὰ καλεῖται
τροφὴ. Δυνατὸν δὲ τὸ αὐτὸ καὶ βρῶμα εἶναί
πως ἔχον, καὶ ποτὸν, πρὸς ἄλλο καὶ ἄλλο
νοούμενον· καθ' ἅπερ καὶ ὁ τυρὸς γάλακτός
ἐστὶ πῆξις, ἡ γάλα πεπηγός· οὐ γάρ μοι τῆς
λεξιθηρίας μέλει τανῦν· πλὴν ὅτι τὰς τροφὰς
ἄμφω μία διακονεῖται οὐσία. Ἀλλὰ καὶ τοῖς
ὑποτιτθίοις παιδίοις ἀρκεῖ μόνον τὸ γάλα·
καὶ ποτὸν εἶναι καὶ τροφήν. Ἐγὼ, φησὶν ὁ
Κύριος, **βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ**
οἴδατε. Ἐμὸν βρῶμά ἐστίν, ἵνα ποιήσω

And truly blessed are only those who
suckle from this breast. For this reason
Peter also says. Therefore, putting away all
evil, and all deceit, and hypocrisy (19), and
envy, and slander, as newborn babies, desire
the pure milk of the word, so that by it you
may grow up to salvation, if you have tasted
that Christ (20) is the Lord. **But if someone**
were to say to them that food is
something other than milk, then how
would they not be led away from
themselves, not understanding the
nature? For the nourishment, when the
surrounding air grows cold in winter and
does not allow passage inside the
enclosed warmth, is boiled and cooked,
and then passes into the veins by being
drawn out of the blood. But those veins,
not receiving breath, become especially
full, contract, and pulse. Therefore, the
breasts, when full, become especially
swollen with milk. It has been shown to
us a little earlier that the blood in
pregnant women changes into milk by
transformation (23), not in substance.
Just as the yellow hair in old people
changes into gray without loss of its
nature. But in summer, on the other
hand, when the body is thinner (24), it
provides nourishment that is easier to
digest. And the milk increases the least.
Since neither the blood (25) For not all
the food is held back. If then the
processing of the food is separated from
the blood, but the blood is turned into
milk, for the blood is the preparation of
milk, just like human blood, and the sap
of the vine (26) Therefore, with the milk,
the Lord's food, as soon as we are born,
we are nursed. But as soon as we are
born again, we are honored, bringing the
hope of rest, the upper Jerusalem, as
good news. In which (27) it is written that

(29) τὸ θέλημα τοῦ πέμψαντός με. Ὁρᾷτε ἄλλο βρῶμα, ἀλληγορούμενον παραπλησίως γάλακτι, τὸ θέλημα τοῦ Θεοῦ. Ἀλλὰ καὶ τὴν συμπλήρωσιν τοῦ ἰδίου πάθους ποτήριον κέκληκε καταχρηστικῶς, ὅτι ἐκπιεῖν καὶ ἐκτελέσαι μόνον ἔχρην αὐτό. Οὕτω Χριστῷ μὲν ἡ τροφή τῆς πατρικῆς βουλῆς ἡ τελείωσις ἦν, ἡμῖν δὲ αὐτὸς ὁ Χριστὸς ἡ τροφή τοῖς νηπίοις, τοῖς ἀμέλγουσι τὸν Λόγον τῶν οὐρανῶν· Ἐντεῦθεν τὸ ζητῆσαι, **μαστεῦσαι** καλεῖται· ὅτι τοῖς ζητοῦσι νηπίοις τὸν Λόγον αἱ πατρικαὶ τῆς φιλανθρωπίας θηλαὶ χορηγοῦσι τὸ γάλα. Ἔτι δὲ καὶ ἄρτον αὐτὸν οὐρανῶν ὁμολογεῖ ὁ Λόγος· **Οὐ γὰρ Μωϋσῆς, φησὶν, ἔδωκεν (30) ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ’ ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, τὸν ἀληθινόν· ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, καὶ ζωὴν διδούς τῷ κόσμῳ. Καὶ ὁ ἄρτος ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.** Ἐνταῦθα τὸ μυστικὸν τοῦ ἄρτου παρασημειωτέον, ὅτι σὰρκα αὐτὸν λέγει, καὶ ὡς ἀνισταμένην δῆθεν διὰ πυρὸς (31), καθάπερ ἐκ φθορᾶς καὶ σπορᾶς ὁ πυρὸς ἀνίσταται· καὶ μέντοι διὰ πυρὸς συνισταμένην εἰς εὐφροσύνην Ἐκκλησίας, ὡς ἄρτον πεπτόμενον. Ἀλλὰ γὰρ αὐθις ἡμῖν σαφέστερον τοῦτο ἐν τῷ **Περὶ ἀναστάσεως** δηλωθήσεται. Ἐπεὶ δὲ εἶπεν, **Καὶ ὁ ἄρτος, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστὶν·** σὰρξ δὲ αἵματι ἄρδεται· τὸ δὲ αἷμα οἶνος ἀλληγορεῖται· ἰστέον οὖν (32) ὅτι ὡς ἄρτος εἰς κρᾶμα καταθρυβεῖς, τὸν οἶνον ἀρπάζει, τὸ δὲ (33) ὑδατῶδες ἀπολείπει· οὕτω καὶ ἡ σὰρξ τοῦ Κυρίου, ὁ ἄρτος τῶν οὐρανῶν, ἀναπίνει τὸ αἷμα, τοὺς οὐρανίους τῶν ἀνθρώπων, εἰς ἀφθαρσίαν ἐκτρέφει (34), ἀπολείπων δὲ μόνας ἐκεῖνας εἰς φθορὰν, τὰς σαρκικὰς ἐπιθυμίας. Οὕτω πολλαχῶς ἀλληγορεῖται ὁ Λόγος, καὶ βρῶμα, καὶ σὰρξ, καὶ τροφή, καὶ ἄρτος, καὶ αἷμα, καὶ

honey and milk flow. Through the bodily, and betrothed to the holy food. For the foods are done away with, as the Apostle himself says, but the nourishment through milk leads to the heavens, having raised up citizens of the heavens and companions of angels. And since the Word is a spring of life (28) flowing, and a river of oil, Paul is rightly speaking allegorically, and calling it milk, saying, “I gave you to drink.” For the Word is drunk, the nourishment of truth. The drink is also called nourishment because it is liquid. It is possible for the same thing to be both food and drink in a way, each understood in a different sense. For example, cheese is a curdling of milk, or milk that has thickened. For I do not care about wordplay right now. Except that both food and drink serve one and the same substance. But even for the weaned children, only milk is enough. Both a drink and food. “I,” says the Lord, “have food to eat that you do not know about. My food is to do the will of the one who sent me. (29) You see another food, allegorically similar to milk, which is the will of God. But also the cup of the completion of his own suffering has been called improperly, because it was only necessary to drink and to fulfill it. Thus, for Christ, the food was the fulfillment of the Father’s will; but for us, Christ himself is the food for the infants, those who do not yet draw the Word of heaven. From here, to seek is called to taste. Because for infants who seek the Word, the fatherly breasts of kindness provide the milk. Moreover, the Word himself declares that he is the bread of heaven. For Moses did not give you the bread from heaven, he says. (30) but my Father gives you the bread from heaven, the true

γάλα· ἅπαντα ὁ Κύριος εἰς ἀπόλαυσιν ἡμῶν τῶν εἰς αὐτὸν πεπιστευκότων. Μὴ δὴ οὖν τις ξενιζέσθω, λεγόντων ἡμῶν ἀλληγορεῖσθαι γάλα τὸ αἷμα τοῦ Κυρίου· ἡ γὰρ καὶ οὐχὶ οἶνος ἀλληγορεῖται; **Ὁ πλύνων** (35), φησὶν, **ἐν οἴνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ.** Ἐν τῷ Πνεύματι τῷ αὐτοῦ κοσμήσειν λέγει (36) τὸ σῶμα τοῦ Λόγου, ὥσπερ ἀμέλει τῷ αὐτοῦ Πνεύματι ἐκθρέψει τοὺς πεινῶντας τὸν Λόγον. Ὅτι δὲ τὸ αἷμα ὁ Λόγος ἐστίν, μαρτυρεῖ τοῦ Ἀβελ τοῦ δικαίου τὸ αἷμα ἐντυγχάνον τῷ Θεῷ· οὐ γὰρ τὸ αἷμα ἂν ποτε προήσεται φωνήν, μὴ οὐχὶ ὁ Λόγος νοούμενος τὸ αἷμα· τύπος γὰρ ὁ δίκαιος ὁ παλαιὸς τοῦ νέου δικαίου· καὶ τὸ αἷμα τὸ ἐντυγχάνον τὸ παλαιὸν ὑπερεντυγχάνει τοῦ αἵματος τοῦ νέου. Φθέγγεται δὲ πρὸς τὸν Θεὸν τὸ αἷμα, ὁ Λόγος· ἐπεὶ Λόγον ἐμήνυνεν τὸν πεισόμενον. Ἀλλὰ καὶ ἡ σὰρξ αὕτη, καὶ (37) τὸ ἐν αὐτῇ αἷμα, τῷ γάλακτι, οἶνον ἀντιπελαργούμενον, ἄρδεταί τε καὶ αὖξεται. Καὶ δὴ καὶ ἡ διαμόρφωσις τοῦ συλληφθέντος, τῷ τῆς ἐπὶ μῆνα καθάρσεως ὑπολειμμένῳ καθαρῷ περιττώματι κίρναμένου τοῦ σπέρματος· ἡ γὰρ ἐν τούτῳ δύναμις, θρομβοῦσα τοῦ αἵματος τὴν φύσιν, ὃν τρόπον ἡ πυτιά συνίστησι τὸ γάλα, καὶ οὐσίαν ἐργάζεται μορφώσεως· εὐθαλεῖ γὰρ ἡ κρᾶσις· σφαλερὰ δὲ ἡ ἀκρότης εἰς ἀτεκνίαν. Καὶ γὰρ αὐτῆς ἤδη τῆς γῆς ὑπὸ μὲν ἐπομβρίας κατακλυσθὲν ἀποσύρεται τὸ σπέρμα· διὰ δὲ αὐχμὸν νοτίδος, ἀποξηραίνεται· κολλώδης δὲ ὁ χυμὸς ὢν, συνέχει τὸ σπέρμα καὶ φύει. Τινὲς δὲ καὶ τὸ σπέρμα τοῦ ζώου ἀφρὸν εἶναι τοῦ αἵματος κατ' οὐσίαν ὑποτίθενται· ὃ δὴ τῇ ἐμφύτῳ τοῦ ἄρσενος θέρμῃ παρὰ τὰς συμπλοκάς ἐκταραχθὲν ἐκριπιζόμενον ἐξαφροῦται, κἀν ταῖς σπερματίσι παρατίθεται φλεψίν· ἐντεῦθεν γὰρ ὁ Ἀπολλωνιάτης Διογένης τὰ Ἀφροδίσια (38) κεκληῖσθαι βούλεται. Συμφανὲς τοίνυν ἐκ τούτων ἀπάντων, αἷμα

bread. For the bread of God is the one who comes down from heaven and gives life to the world. And the bread that I will give is my flesh, which I will give for the life of the world. Here the mystery of the bread must be noted, because it is called flesh, and as if it were rising through fire (31), just as fire rises from decay and seed. And yet, it is formed through fire into the joy of the Church, like bread that has been baked. But again, this will be made clearer to us in the On the Resurrection. **And when he said, “And the bread that I will give is my flesh,” flesh is nourished by blood. But the blood is allegorized as wine. It must be understood then (32) that just as bread, when crushed into a mixture, takes up the wine, so the watery part is left behind (33). Just so, the flesh of the Lord, the bread of heaven, drinks in the blood, nourishing the heavenly people into incorruption (34), while leaving behind only those things that lead to decay, the fleshly desires. Thus the Word is allegorized in many ways: as food, and flesh, and nourishment, and bread, and blood, and milk. The Lord made all these things for the enjoyment of those of us who have trusted in him. Let no one be disturbed, then, when we say that the blood of the Lord is allegorized as milk. For is not wine also allegorized? He who washes (35), he says, in wine his robe, and in the blood of the grape his garment. In his Spirit he says to adorn the body of the Word (36), just as he will care for those who hunger for the Word by nourishing them with his own Spirit. That the blood is the Word is shown by the blood of righteous Abel appearing before God. For blood would never make a sound, unless the Word is understood as the blood. For**

εἶναι τοῦ ἀνθρωπίνου σώματος τὴν οὐσίαν. Καὶ δὴ καὶ τὸ κατὰ γαστρὸς, τὸ μὲν πρῶτον ὑγροῦ ἐστὶ σύστασις γαλακτοειδής· ἔπειτα ἐξαίματουμένη σαρκοῦται ἢ σύστασις αὐτῇ· πηγνυμένη δὲ ἐν τῇ ὑστέρα ὑπὸ τοῦ φυσικοῦ καὶ θερμοῦ πνεύματος, ὑφ' οὗ διαπλάττεται τὸ ἔμβρυον, ζωογονεῖται. Ἀλλὰ καὶ μετὰ τὴν (39) κύησιν αὐθις ἐκτρέφεται τὸ παιδίον αἵματι τῷ αὐτῷ· αἵματος γὰρ φύσις τοῦ γάλακτος ἢ ῥύσις, καὶ πηγὴ τροφῆς τὸ γάλα· ὧ δὴ καὶ γυνὴ δῆλῃ τεκοῦσα ἀληθῶς καὶ (40) μήτηρ· δι' οὗ καὶ φίλτρον εὐνοίας προσλαμβάνει· διὰ τοῦτο ἄρα μυστικῶς τὸ ἐν τῷ Ἀποστόλῳ ἅγιον Πνεῦμα, τῇ τοῦ Κυρίου ἀποχρώμενον φωνῇ, **Γάλα ὑμᾶς ἐπότισα**, λέγει. Εἰ γὰρ ἀναγεννήθημεν εἰς Χριστὸν, ὁ ἀναγεννήσας ἡμᾶς ἐκτρέφει τῷ ἰδίῳ γάλακτι, τῷ Λόγῳ· πᾶν γὰρ τὸ γεννησάν ἔοικεν εὐθὺς παρέχειν τῷ γεννωμένῳ τροφήν. Καθάπερ δὲ ἡ ἀναγέννησις ἀναλόγως, οὕτω καὶ ἡ τροφή γέγονε τῷ ἀνθρώπῳ πνευματική. Πάντη τοίνυν ἡμεῖς τὰ πάντα Χριστῷ (41) προσωκειώμεθα (42), καὶ εἰς συγγένειαν διὰ τὸ αἶμα αὐτοῦ, ᾧ λυτρούμεθα· καὶ εἰς συμπάθειαν διὰ τὴν ἀνατροφὴν (43) τὴν ἐκ τοῦ Λόγου· καὶ εἰς ἀφθαρσίαν διὰ τὴν ἀγωγὴν τὴν αὐτοῦ·

the righteous one of old is a type of the new righteous one. And the blood that intercedes in the old covenant intercedes beyond the blood of the new. The blood speaks to God, the Word. Since it revealed the Word to the one who obeys. But also the flesh itself, and (37) the blood in it, like milk being exchanged, are nourished and grow. And indeed the formation of the conceived one is shaped by the pure residue left after the monthly cleansing, which nourishes the seed. For in this there is power, clotting the nature of the blood, in the way that bile forms milk, and it produces a substance of formation. For the mixture grows strong and healthy. But the excess is harmful, leading to barrenness. For even the earth itself, when flooded by heavy rains, washes away the seed. But through the dryness of the south wind, it dries up. And since the sap is sticky, it holds the seed together and causes it to grow. Some also suppose that the seed of the animal is essentially the foam of the blood. What, then, is stirred up and broken off by the natural heat of the male near the connections, becomes foamy, and even when it is mixed with the seeds, it is joined with the veins. For from here the Apolloniatas Diogenes wishes the Aphrodisia (38) to be called. It is clear, then, from all these things, that the substance of the human body is blood. And indeed, what is in the stomach is at first a moist, milky mixture. Then, after the blood is removed, this mixture becomes flesh. And when it is fixed in the womb by the natural and warm spirit, through which the embryo is formed, it is given life. But even after pregnancy, the child is again nourished by the same blood. For the flow of milk is the nature

of blood, and milk is the source of nourishment. Therefore, a woman who has truly given birth is also clearly a mother. Through whom one also receives the charm of goodwill. Therefore, the holy Spirit, mysteriously present in the Apostle, using the voice of the Lord, says, “I have fed you with milk.” For if we have been born again into Christ, the one who has born us again nourishes us with his own milk, the Word. For everything that has begotten seems naturally to provide food immediately to the one begotten. Just as rebirth is spiritual, so too has food become spiritual for the person in a similar way. Therefore, in every way, let us relate everything to Christ (41), and to kinship through his blood, by which we are redeemed (42). and to sharing in suffering through the upbringing (43) that comes from the Word. and to incorruptibility through his conduct;**

Τὸ θρέψαι δ' ἐν βροτοῖσι πολλάκις

To nourish often among mortals

Πλείω πορίζει φίλτρα τοῦ φύσαι τέκνα.

More potions provide to nature's children.

Τὸ αὐτὸ ἄρα καὶ αἷμα καὶ γάλα τοῦ Κυρίου
πάθους καὶ διδασκαλίας σύμβολον. Ἐφεῖται
τοιγαροῦν ἡμῶν ἐκάστῳ τῶν νηπίων
ἐγκαυχᾶσθαι τῷ Κυρίῳ, ἐπιφθεγγομένοις,

The same, then, is blood and milk, a symbol
of the Lord's passion and teaching.
Therefore, it is fitting for each of our infants
to boast in the Lord, having been called out,

**Πατὴρ (44) δ' ἐξ ἀγαθοῦ καὶ αἵματος
εὐχόμεαι εἶναι.**

**Of the Father (44) I pray to be of good
origin and blood.**

Ὡς δ' ἐξ αἵματος γάλα κατὰ μεταβολὴν γίνεται, ἤδη μὲν σαφές· οὐ μὴν ἀλλὰ καὶ ἐκ τῶν ποιμνίων, ἔκ τε τῶν βουκολίων ἔξεστι μαθεῖν· τὰ γὰρ ζῶα ταῦτα, τοῦ ἔτους κατὰ τὴν ὥραν, ἣν ἔαρ καλοῦμεν, ὑγροτέρου τοῦ περιέχοντος γεγονότος, ἀλλὰ καὶ τῆς πόας καὶ τῶν νομῶν εὐχύλων τὸ τηνικάδε οὐσῶν καὶ ἐνίκμων, αἵματος πίμπλαται πρότερον, ὡς ἐκ τῆς διατάσεως τῶν φλεβῶν κυρτουμένων τῶν ἀγγείων δείκνυται· ἐκ δὲ τοῦ αἵματος δαψιλέστερον χεῖται τὸ γάλα· θέρους δ' ἔμπαλιν, ὑπὸ τοῦ καύματος συγκαιόμενον καὶ ἀναξηραίνόμενον, ἴσθησι τὴν μεταβολὴν τὸ αἶμα, καὶ ταύτῃ ἔλαττον ἀμέλγονται. Ναὶ μὴν καὶ συγγένειάν τινα πρὸς τὸ ὕδωρ φυσικωτάτην ἔχει τὸ γάλα, καθάπερ ἀμέλει πρὸς τὴν πνευματικὴν τροφὴν τὸ λουτρὸν τὸ πνευματικόν· οἱ γοῦν ἐπιβρόφῶντες τῷ προειρημένῳ γάλακτι ψυχροῦ ὀλίγον ὕδατος ὠφελοῦνται παραχρῆμα· οὐ γὰρ ἀποξύνεσθαι (45) τὸ γάλα ἔῃ ἢ πρὸς τὸ ὕδωρ κοινωνία, οὐκ ἀντιπαθεία τινί, προσπεπαινομένου δὲ προσπαθεία. Καὶ ἦν ὁ Λόγος ἔχει πρὸς τὸ βάπτισμα κοινωνίαν, ταύτην ἔχει τὸ γάλα τὴν συναλλαγὴν πρὸς τὸ ὕδωρ, δέχεται γὰρ μόνον τῶν ὑγρῶν τοῦτο καὶ τὴν πρὸς τὸ ὕδωρ μίξιν, ἐπικάθαρσιν (46) παραλαμβανόμενον· καθάπερ τὸ βάπτισμα ἐπὶ ἀφέσει ἁμαρτιῶν. Μίγνυται δὲ καὶ μέλιτι (47) προσφυῶς, καὶ τοῦτο ἐπὶ καθάρσει πάλιν μετὰ γλυκείας τῆς τροφῆς· μινύμενος γὰρ ὁ Λόγος φιλανθρωπία, ἰᾶται τε ἅμα τὰ πάθη, καὶ ἀνακαθαίρει τὰς ἁμαρτίας· καὶ τὸ,

... Μέλιτος (48) γλυκίων ῥέεν αὐδὴ,

ἐπὶ τοῦ Λόγου λελέχθαι μοι δοκεῖ, ὅς ἐστι μέλι. Καὶ πολλαχοῦ δὲ ἡ προφητεία **ὑπὲρ μέλι καὶ κηρίον** ἀνάγει. Ναὶ μὴν

Just as milk comes from blood by change, this is already clear; but it is also possible to learn this from the flocks and from the herdsmen. For these animals, at the time of year we call spring, when the surrounding air is more moist, and when the pastures and the rich grasses of the fields are fresh and flourishing, are first filled with blood, as shown by the bending of the veins and vessels. Then, from the blood, milk flows more abundantly. In summer, on the other hand, when the heat burns and dries up, the blood stops this change, and less milk is drawn. Indeed, milk has a very natural kinship with water, just as the spiritual bath is not indifferent to spiritual nourishment. Those who drink the milk mentioned above benefit immediately from a little cold water; for the milk is not diluted by sharing with water, not by any opposition, but by a fitting blending. And just as the Word has fellowship with baptism, so milk has exchange with water, receiving only from liquids this mixture with water, taking in purification—just as baptism does for the forgiveness of sins. It is also mixed readily with honey, again for purification along with the sweetness of nourishment; for the Word, mingled with kindness, heals the passions and cleanses sins; and the,

... Sweeter than honey flows the sound,

It seems to me that the Word is spoken of as honey. And prophecy often refers to honey and beeswax. Indeed, milk is also mixed with

ἐπιμίγνυται τὸ γάλα καὶ οἶνω (49) τῷ γλυκεῖ· ἐπωφελῆς δὲ ἡ μίξις· καθάπερ ἀνακιρναμένου τοῦ πάθους εἰς ἀφθαρσίαν· ἐξορόοῦται γὰρ ὑπὸ τοῦ οἶνου τὸ γάλα, καὶ σχίζεται. καὶ ὃ τι περ αὐτοῦ νόθον (50), τοῦτ' ἀποχετεύεται· κατὰ τὰ αὐτὰ δὲ τῆς πίστεως ἡ κοινωνία ἡ πνευματικὴ πρὸς τὸν παθητὸν ἄνθρωπον, τὰς σαρκικὰς ἐπιθυμίας ἐξορόοῦσα, εἰς αἰδιότητα συστέλλει τὸν ἄνθρωπον τοῖς θείοις, ἀπαθανατίζουσα. Ἀλλ' οἱ πολλοὶ δὲ καὶ τῷ λιπαρῷ τοῦ γάλακτος, ὃ δὴ βούτυρον καλοῦσι, καταχρῶνται εἰς λύχνον, τὸ πολυέλαιον (51) τοῦ Λόγου δι' αἰνίγματος ἀριδήλου σαφηνίσαντες, ὡς μόνου τοῦδε ἐνδίκως καὶ τρέφοντος, καὶ αὖξοντος, καὶ φωτίζοντος τοὺς νηπίους. Διὰ τοῦτο γὰρ καὶ ἡ Γραφὴ περὶ τοῦ Κυρίου λέγει· **Ἐψώμισεν αὐτοὺς γεννήματα ἀγρῶν· ἐθήλασαν μέλι ἐκ πέτρας, καὶ ἔλαιον ἐκ στερεᾶς πέτρας, βούτυρον βοῶν, καὶ (52) γάλα προβάτων, μετὰ στέατος ἀρνῶν·** καὶ τὰ ἐπὶ τούτοις ἔδωκεν αὐτοῖς· Ἀλλὰ καὶ τὴν γέννησιν τοῦ παιδίου ὃ προφητεύων, **Βούτυρον** (53), φησὶν, ἔδεται καὶ μέλι. Ἔμοι δὲ καὶ θαυμάζειν ἔπεισιν, ὅπως σφᾶς τελείους τινὲς τολμῶσι καλεῖν καὶ γνωστικούς, ὑπὲρ (54) τὸν Ἀπόστολον φρονοῦντες, φυσιοῦμενοί τε καὶ φρυαττόμενοι· αὐτοῦ ὁμολογοῦντος τοῦ Παύλου περὶ ἑαυτοῦ· **Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δέ, εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ** (55). **Ἀδελφοί, ἐγὼ ἑμαυτὸν οὕτω λογίζομαι κατελιφέναι· ἔν δέ, ὅτι, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς (56) τὸ βραβεῖον τῆς ἄνω κλήσεως ἐν Χριστῷ Ἰησοῦ.** Καὶ τέλειον μὲν ἑαυτὸν ἡγεῖται, ὅτι ἀπήλλακται τοῦ προτέρου βίου, ἔχεται δὲ τοῦ κρείττονος, οὐχ ὡς ἐν γνώσει τέλειος, ἀλλ' ὡς τοῦ τελείου ἐφιέμενος· διὸ καὶ ἐπιφέρει·

sweet wine; the mixture is beneficial, just as the stirring of passion leads to incorruption. For the milk is poured out by the wine and splits apart. And whatever is false in it is drained away. In the same way, the spiritual communion of faith with the suffering human being drives out fleshly desires, drawing the person into immortality with the divine. But many also misuse the rich part of milk, which they call butter, for lamps—the many-branched lampstand of the Word, revealed clearly through an unmistakable riddle, as the only one that rightly nourishes, grows, and enlightens infants. For this reason, Scripture says about the Lord: “He fed them with the produce of the fields; he nourished them with honey from the rock, and oil from the solid rock, with butter from cows, and milk from sheep, with the fat of lambs.” And on top of these, he gave them more. Also, the prophet speaking of the birth of the child says, “Butter and honey he will eat.” It amazes me how some dare to call themselves perfect and knowledgeable beyond the Apostle, puffed up and boastful, even though Paul himself confesses about himself: “Not that I have already obtained it or am already perfect; but I press on to take hold of that for which Christ Jesus took hold of me.” “Brothers, I do not consider myself to have taken hold of it yet; but one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.” And he considers himself perfect in that he has left behind his former life and holds to the better, not as perfect in knowledge, but as one striving for perfection. Therefore, he adds, “Therefore, as many as are perfect, this is what we think.” By “perfect” he clearly means being freed from sin and reborn into the faith of

Ὁσοι οὖν τέλειοι, τοῦτο φρονοῦμεν (57)· the only perfect one, forgetting past sins.
 τελείωσιν δηλονότι λέγων τὸ ἀποτετάχθαι
 ταῖς ἀμαρτίαις, καὶ εἰς πίστιν τοῦ μόνου
 τελείου ἀναγεγεννησθαι, ἐκλαθομένους τῶν
 κατόπισθεν ἀμαρτιῶν.

Chapter 7 (ΚΕΦ. Ζ')

Τίς ὁ Παιδαγωγός· καὶ περὶ τῆς
 Παιδαγωγίας αὐτοῦ.

Who is the Pedagogue, and concerning
 his Guidance.

Ἐπεὶ τοίνυν ἀπεδείξαμεν παῖδας ἡμᾶς τοὺς
 πάντας ὑπὸ τῆς Γραφῆς καλουμένους, οὐ
 μόνον, ἀλλὰ καὶ τοὺς Χριστῷ
 κατηκολουθηκότας ἡμᾶς νηπίους
 ἀλληγορουμένους, μόνον δὲ εἶναι τέλειον
 τὸν Πατέρα τῶν ὄλων· ἐν αὐτῷ (58) γὰρ ὁ
 Υἱός, καὶ ἐν τῷ Υἱῷ ὁ Πατήρ· ὥρα (59) ἡμῖν,
 ἐπομένους τῇ τάξει, καὶ τὸν Παιδαγωγὸν
 ἡμῶν εἰπεῖν, ὅστις ἐστί. Καλεῖται δὲ Ἰησοῦς
 (60). "Ἐσθ' ὅτε οὖν ποιμένα ἑαυτὸν καλεῖ,
 καὶ λέγει, **Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός**·
 κατὰ μεταφορὰν ἀπὸ τῶν ποιμένων τῶν
 καθηγουμένων τοῖς προβάτοις, ὁ
 καθηγούμενος τῶν παιδίων, παιδαγωγός
 νοούμενος, ὁ τῶν νηπίων κηδεμονικός
 ποιμὴν· ἀπλοῖ γὰρ οἱ νήπιοι, ὡς πρόβατα
 ἀλληγορούμενοι· **Καὶ γενήσονται** (61),
 φησὶν, **οἱ πάντες, μία ποίμνη, καὶ εἷς
 ποιμὴν**. Παιδαγωγός οὖν εἰκότως ὁ Λόγος,
 ὁ τοὺς παῖδας ἡμᾶς εἰς σωτηρίαν ἄγων.
 Ἐναργέστατα γοῦν ὁ Λόγος περὶ ἑαυτοῦ
 διὰ Ὡσηε εἶρηκεν· **Ἐγὼ δὲ παιδευτὴς
 ὑμῶν εἰμί** (62). Παιδαγωγία δὲ ἡ
 θεοσέβεια, μάθησις οὗσα Θεοῦ θεραπείας,
 καὶ παιδευσίς εἰς ἐπίγνωσιν ἀληθείας,
 ἀγωγή τε ὀρθή, ἀνάγκουσα εἰς οὐρανόν.
 Παιδαγωγία δὲ καλεῖται πολλαχῶς· καὶ γὰρ
 ἡ τοῦ ἀγομένου καὶ μανθάνοντος, καὶ ἡ τοῦ
 ἄγοντος καὶ διδάσκοντος· καὶ αὕτη τρίτον
 ἡ ἀγωγή, καὶ τὰ διδασκόμενα τέταρτον·

Since then we have shown that all of us are
 called children by Scripture, and not only
 that, but also that we who have followed
 Christ are called infants in a figure, and that
 only the Father of all is perfect, for in him
 (58) is the Son, and in the Son is the Father.
 It is time (59) for us, following the order, to
 speak about our Pedagogue, who he is. He
 is called Jesus (60) So there is a time when
 he calls himself a shepherd, and he says, **"I
 am the good shepherd."** By metaphor,
 from the shepherds who lead the sheep, the
 one who leads the children is understood
 as a pedagogue, the guardian shepherd of
 the infants. For the infants are simple, and
 are compared to sheep. **"And they will
 become"** (61), he says, **"all one flock, and
 one shepherd."** Therefore, the Word is
 rightly a pedagogue, leading our children to
 salvation. Most clearly indeed the Word has
 spoken about himself through Hosea. "I am
 your teacher," he says (62). Godliness is a
 pedagogy, being a learning of the healing of
 God, and a training toward the knowledge
 of truth, a right guidance leading up to
 heaven. Pedagogy is called many things.
 For it is both that of the one being led and
 learning, and that of the one leading and
 teaching. And it is thirdly the guidance, and
 fourthly the things being taught. For

οἷον αἱ ἐντολαί. Ἔστι δὲ ἡ κατὰ Θεὸν παιδαγωγία κατευθυνσμός ἀληθείας εἰς ἐποπτείαν Θεοῦ, καὶ πράξεων ἁγίων ὑποτύπωσις ἐν αἰωνίῳ διαμονῇ (63). Ὡς περ οὖν κατευθύνει τὴν φάλαγγα ὁ στρατηγός, τῆς σωτηρίας τῶν μισθοφόρων προμηθεύμενος· καὶ ὡς ὁ κυβερνήτης οἰακίζει τὸ (64) σκάφος, σώζειν προαιρούμενος τοὺς ἐμπλέοντας· οὕτω καὶ ὁ Παιδαγωγὸς ἄγει τοὺς παῖδας ἐπὶ τὴν σωτήριον (65) δίαιταν, τῆς ἡμῶν αὐτῶν ἔνεκεν κηδεμονίας· καὶ καθόλου, ὁπόσα ἂν παρὰ τοῦ Θεοῦ εὐλόγως αἰτήσαιμεν ἡμῖν γενέσθαι, ταῦτα πειθομένοις τῷ Παιδαγωγῷ περιέσται. Ὅν περ οὖν τρόπον ὁ κυβερνήτης οὐκ αἰεὶ τοῖς ἀνέμοις ὑπείκει, ἀντίπρωρος δὲ ἔσθ' ὅτε ὅλαις ἀνθίσταται καταγίγιναι· οὕτως ὁ Παιδαγωγὸς οὐχὶ τοῖς ἐν τῷ κόσμῳ τῷδε καταπνέουσι νόμοις ὑπείκει ποτὲ, οὐδὲ ἐπιτρέπει αὐτοῖς τὸ παιδίον, ὥς περ σκάφος, εἰς θηριώδη καὶ ἀσελγῇ προσρῆξαι δίαιταν· μόνῳ δὲ ἄρα τῷ ἀληθείας πνεύματι ἔπουρος ἀρθεῖς, ἀντέχεται μάλα ἐρῶμένως τῶν οἰάκων τοῦ παιδὸς τῶν ὧτων λέγω, ἕως ἂν ἀβλαβὲς καθορμίσῃ τὸ παιδίον εἰς τὸν λιμένα τῶν οὐρανῶν. Τὸ μὲν γὰρ πάτριον καλούμενον παρ' αὐτοῖς ἔθος, ὅσον οὐδέπω παρέρχεται· ἡ δὲ ἀγωγή ἡ θεία κτῆμά (66) ἐστὶν εἰς αἰεὶ παραμένον. Ἀχιλλέως μὲν οὖν παιδαγωγὸν τὸν Φοῖνικα φασὶ γεγονέναι, καὶ τῶν Κροίσου παίδων Ἄδραστον. Ἀλεξάνδρου δὲ, Λεωνίδην (67), καὶ Φιλίππου Ναυσίθοον· ἀλλ' ὁ μὲν γυναικομανὴς (68), ὁ Φοῖνιξ, ἦν, ὁ δὲ φυγὰς, ὁ Ἄδραστος (69) ἦν· Λεωνίδης δὲ οὐ περιεῖλεν τὸν τυφόν τοῦ Μακεδόνο· οὐδὲ Ναυσίθοος μεθύοντα τὸν ἐκ Πέλλης (70) ἰάσατο. Ἀλκιβιάδου δὲ τὴν πορνείαν ὁ Θραξ ἐπισχεῖν οὐκ ἴσχυσε Ζώπυρος· ἀλλ' ὠνητὸν ἀνδράποδον ὁ Ζώπυρος (71) ἦν· καὶ τῶν Θεμιστοκλέους παίδων ὁ παιδαγωγὸς Σίκιννος οἰκέτης ῥάθυμος ἦν·

example, the commandments The education according to God is a guidance of truth toward the vision of God, and an example of holy actions in eternal dwelling (63). Just as the general directs the army, planning ahead for the salvation of the mercenaries, And just as the helmsman steers the ship, choosing to save those caught in the waves (64), so also the Tutor leads the children toward the saving way of life, for the sake of our own care (65). And in general, whatever we may reasonably ask from God to be granted to us, these things will be given to those who obey the Tutor. Therefore, just as the helmsman does not always give in to the winds, but is like the bow of the ship when it stands against all storms, just so the Tutor never yields to the laws that blow in this world, nor allows the child, like a ship, to be driven toward a wild and immoral way of life. But having been raised up and following only the spirit of truth, he holds firmly the rudders of the child's ears, I mean, until the child is safely anchored in the harbor of heaven. For the custom they call ancestral, as long as it has not yet passed away, But the divine guidance is a possession (66) that remains forever. They say that Achilles had Phoenix as his tutor, and that Croesus' children had Adrastus. But for Alexander, Leonidas (67), and for Philip, Naucithus. But the one who was a womanizer (68) was Phoenix, and the one who was a fugitive was Adrastus (69). But Leonidas did not remove the blindness of the Macedonian. Nor did Naucithus heal the one from Pella (70) when he was drunk. Zopyrus, the Thracian, was not able to stop the prostitution of Alcibiades. But Zopyrus (71) was a slave for sale. And Sikin, the tutor of Themistocles' children, was a lazy servant. They say that he was found to

ὀρχεῖσθαι φασιν αὐτὸν καὶ σικιννίζειν
εὐρηκέναι (72). Οὐκ ἔλαθον ἡμᾶς οἱ παρὰ
Πέρσαις βασιλῆες καλούμενοι παιδαγωγοί·
οὓς τέτταρας τὸν ἀριθμὸν ἀριστίνδην
ἐκλέγοντες ἐκ πάντων Περσῶν οἱ βασιλεῖς
Περσῶν τοῖς σφῶν αὐτῶν ἐφίστων παισίν.
Ἀλλὰ τοξεύειν (73) μόνον οἱ παῖδες αὐτοῖς
μανθάνουσιν· ἡβήσαντες δὲ, ἀδελφαῖς
(74), καὶ μητράσι, καὶ γυναιξί, γαμεταῖς τε
ἅμα καὶ παλλακίσιν, ἀναρίθμοις (75)
ἐπιμίσγονται, καθάπερ οἱ κάπροι (76) εἰς
συνουσίαν (77) ἡσκημένοι. Ὁ δὲ ἡμέτερος
Παιδαγωγός, ἅγιος Θεὸς Ἰησοῦς, ὁ πάσης
τῆς ἀνθρωπότητος καθηγεμὼν Λόγος·
αὐτὸς ὁ φιλόανθρωπος Θεὸς ἐστὶ
παιδαγωγός. Λέγει δὲ πού διὰ τῆς ὥδης τὸ
Πνεῦμα τὸ ἅγιον εἰς αὐτόν· **Αὐτάρκησε
τὸν λαὸν ἐν τῇ ἐρήμῳ· ἐν δίψει (78)
καύματος, ἐν ἀνύδρῳ ἐκύκλωσεν
αὐτόν, καὶ ἐπαίδευσεν αὐτόν, καὶ
διεφύλαξεν ὡς κόρην ὀφθαλμοῦ, ὡς
ἀετὸς σκεπάσαι (79) νοσσιὰν αὐτοῦ·
καὶ ἐπὶ τοῖς νεοσσοῖς αὐτοῦ
ἐπεπόθησεν· διεῖς τὰς πτέρυγας αὐτοῦ,
ἐδέξατο αὐτοὺς, καὶ ἀνέλαβεν αὐτοὺς,
ἐπὶ τῶν μεταφρένων αὐτοῦ. Κύριος
μόνος ἦγεν αὐτοὺς, καὶ οὐκ ἦν μετ’
αὐτῶν θεὸς ἀλλότριος.** Σαφῶς, οἶμαι, τὸν
Παιδαγωγὸν ἐνδείκνυται ἡ Γραφή, τὴν
ἀγωγὴν αὐτοῦ διηγούμενη. Πάλιν δὲ ὅταν
λέγῃ διὰ τοῦ ἰδίου προσώπου, ἑαυτὸν
ὁμολογεῖ (80) Παιδαγωγόν· **Ἐγὼ Κύριος
(81) ὁ Θεός σου, ὁ ἐξαγαγόνσε ἐκ γῆς
Αἰγύπτου.** Τίς οὖν ἔχει ἐξουσίαν τοῦ ἅγειν
εἶσω τε καὶ ἔξω; οὐχὶ ὁ Παιδαγωγός; Οὗτος
ὥφθη τῷ Ἀβραάμ, καὶ εἶπεν αὐτῷ· **Ἐγὼ
εἰμι ὁ Θεός σου, εὐαρέσκει ἐνώπιόν μου
(82).** Τοῦτον δὲ παιδαγωγικώτατα
ὑποκατασκευάζει παῖδα πιστόν· **Καὶ
γίνου, φήσας, ἄμεμπτος· καὶ θήσω (83)
τὴν διαθήκην μου ἀνὰ μέσον (84) ἐμοῦ,
καὶ ἀνὰ μέσον σου καὶ τοῦ σπέρματός
σου (85).** Φιλίας ἐνταῦθα ἐπιστατικῆς ἐστι

dance and to act like a fool (72). The tutors
called royal by the Persians did not escape
our notice. The kings of the Persians,
choosing four by lot from all the Persians,
appointed them as tutors over their own
children. But the children learn only to
shoot arrows from them. When they reach
adulthood, they mix with their sisters,
mothers, wives, both lawful and
concubines, in countless numbers, just like
boars accustomed to mating. But our Tutor,
the holy God Jesus, the Word who guides all
humanity, He himself, the loving God, is the
tutor. For somewhere the holy Spirit says
to him through the song, “Provide for the
people in the wilderness.” “Through thirst
and burning heat, he surrounded him in the
waterless place, and he taught him, and
guarded him like the pupil of the eye, like
an eagle protecting its young.” “and he
longed for his young ones.” “He spread out
his wings, took them up, and carried them
on his shoulders.” The Lord alone led them,
and there was no foreign god with them.
Clearly, I think, the Scripture shows the
Tutor, describing his guidance. Again,
whenever he speaks in his own person, he
confesses himself to be the Tutor (80). **I am
the Lord (81) your God, who brought
you out of the land of Egypt** Who then has
the authority to lead both in and out? Is it
not the Tutor? He appeared to Abraham
and said to him “I am your God; be pleasing
in my sight” (82) But he most instructively
represents this one as a faithful child. “And
become, he said, blameless” and I will
establish (83) my covenant between (84)
me, and between you and your offspring
**(85) Here is the fellowship of close
friendship. But Jacob clearly appears to
be a very evident guardian. He says to
him, then, “Behold, I am with you,
guarding you on every road you may**

κοινωνία. Τοῦ δὲ Ἰακώβ ἐναργέστατα Παιδαγωγὸς εἶναι φαίνεται. Λέγει γοῦν αὐτῷ· **Ἰδοὺ ἐγὼ μετὰ (86) σοῦ, διαφυλάσσω σε ἐν τῇ ὁδῷ πάσῃ, οὗ ἂν πορευθῇς· καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην· ὅτι οὐ μὴ σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με ὅσα (87) ἐλάλησά σοι.** Τοῦτῳ δὲ καὶ συμπαλαίειν λέγεται· **ὑπελείφθη δὲ, φησὶν, Ἰακώβμόνος, καὶ ἐπάλαυνε μετ' αὐτοῦ ἄνθρωπος (88), ὁ Παιδαγωγὸς, μέχρι πρωῒ.** Οὗτος ἦν ὁ ἄνθρωπος ὁ ἄγων καὶ φέρων, ὁ συγγυμναζόμενος, καὶ ἀλείφων κατὰ τοῦ πονηροῦ τὸν ἀσκητὴν (89) Ἰακώβ. Ὅτι δὲ ὁ Λόγος ἦν ὁ ἀλείπτῃς (90) ἅμα τῷ Ἰακώβ, καὶ Παιδαγωγὸς τῆς ἀνθρωπότητος· **ἠρώτησε, (91) φησὶν, αὐτόν, καὶ εἶπεν αὐτῷ· Ἀνάγγειλόν μοι τί τὸ ὄνομά σου. Καὶ εἶπεν· Ἵνα τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου;** Ἐτήρει γὰρ τὸ ὄνομα τὸ καινὸν τῷ νέῳ λαῷ, τῷ νηπίῳ. Ἐτι δὲ καὶ ἄνονόμαστος (92) ἦν ὁ Θεὸς ὁ Κύριος, μηδέπω γεγενημένος (93) ἄνθρωπος· πλην ἄλλὰ ὁ **Ἰακώβ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, Εἶδος Θεοῦ· Εἶδον γάρ, φησὶν, Θεὸν πρόσωπον πρὸς πρόσωπον· καὶ ἐσώθη μου ἡ ψυχή.** Πρόσωπον (94) δὲ τοῦ Θεοῦ ὁ Λόγος, ᾧ φωτίζεται ὁ Θεὸς καὶ γνωρίζεται. Τότε καὶ Ἰσραὴλ ἐπωνόμασται, ὅτε εἶδε τὸν Θεὸν (95) τὸν Κύριον. Οὗτός ἐστιν ὁ Θεὸς, ὁ Λόγος, ὁ Παιδαγωγὸς, ὁ φήσας αὐτῷ πάλιν ὑστερον· **Μὴ φοβοῦ καταβῆναι εἰς Αἴγυπτον.** Ὅρα πῶς μὲν ἔπεται τῷ δικαίῳ ὁ Παιδαγωγὸς, ὅπως τε καὶ ἀλείφῃ (96) τὸν ἀσκητὴν· πτερνίζειν (97) διδάσκων τὸν ἀνταγωνιστὴν. Αὐτὸς γοῦν οὗτος καὶ τὸν Μωϋσέα διδάσκει παιδαγωγεῖν, λέγει γὰρ ὁ Κύριος· **Εἴ τις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείφω (98) αὐτόν ἐκ τῆς βίβλου μου· νυνὶ δὲ βάδιζε, καὶ ὁδήγησον τὸν λαὸν τοῦτον εἰς τὸν τόπον, ὃν εἶπόν σοι.** Ἐνταῦθα διδάσκαλός ἐστι παιδαγωγίας·

travel. and I will bring you back to this land. for I will not leave you until I have done what I told you. This is also called struggling together with someone. Jacob was left alone, it is said, and a man wrestled with him, the Tutor, until morning. This man was the one who led and carried, who wrestled together, and who anointed the ascetic Jacob against evil. That the Word was the anointer along with Jacob, and the Tutor of humanity. He asked, he says, him, and said to him **Tell me what your name is. And he said Why do you ask my name? For the new name is kept for the new people, for the infant. Moreover, the Lord God was still without a name, not yet having become a man. But Jacob called the name of that place, "The Appearance of God."** For he says, "I saw God face to face." and my soul was saved. The face (94) of God is the Word, by whom God is enlightened and made known. Then Israel was also named, when he saw the Lord God (95). This is the God, the Word, the Teacher, who later said to him again "Do not be afraid to go down into Egypt." See how the Teacher follows the righteous one, so that he may also anoint the ascetic (96) Teaching the rival to stomp his foot (97) This very one also teaches Moses to be a teacher, for the Lord says If anyone has sinned before me, I erase (98) him from my book Now go, and lead this people to the place that I told you. Here he is a teacher of discipline. For truly, the Lord was the Tutor of the old people through Moses, and through him (1) he leads the new people, face to face. Behold, he says to Moses, my angel goes before you (2) having established the power of the Word as the good news (3) and leader

καὶ γὰρ ἦν (99) ὡς ἀληθῶς διὰ μὲν Μωϋσέως Παιδαγωγὸς ὁ Κύριος τοῦ λαοῦ τοῦ παλαιοῦ, δι' αὐτοῦ (1) δὲ τοῦ νέου καθηγεμῶν λαοῦ, πρόσωπον πρὸς πρόσωπον. **Ἴδου γὰρ, φησὶ τῷ Μωϋσεῖ, ὁ ἄγγελός μου προπορεύεταιί σου (2)**· τὴν εὐαγγέλιον (3) καὶ ἡγεμόνιον ἐπιστήσας τοῦ Λόγου δύναμιν. Τὸ δὲ ἀξίωμα τὸ κυριακὸν φυλάττων· **Ἡ δ' ἂν ἡμέρᾳ (4) ἐπισκέπτωμαι, φησὶν, ἐπάξω ἐπ' αὐτοὺς τὴν ἁμαρτίαν αὐτῶν**· τουτέστιν, ἡ δ' ἂν ἡμέρᾳ κριτῆς καθεσθῶ, ἀποδώσω τῶν ἁμαρτιῶν αὐτῶν τὰ ἀντάξια. Ὁ γὰρ αὐτὸς Παιδαγωγὸς καὶ κριτῆς τοὺς παρακούσαντας αὐτοῦ δικάζει· τὸ δὲ ἁμάρτημα αὐτῶν οὐ παρασιωπᾷ ὁ φιλάνθρωπος Λόγος· ἐλέγχει δὲ, ἵνα μετανοήσωσιν· **Θέλει γὰρ ὁ Κύριος τὴν μετάνοιαν τοῦ ἁμαρτωλοῦ μᾶλλον ἢ τὸν θάνατον**. Ἡμεῖς δὲ, τὰς ἄλλων ἁμαρτίας ὡς νήπιοι δι' ἀκοῆς παραδεξάμενοι φόβῳ τῆς ἀπειλῆς τοῦ μὴ τὰ ὅμοια παθεῖν, ἀποσχώμεθα τῶν ἴσων πλημμελημάτων. Τί οὖν ἦν, ὃ ἡμαρτον; **Ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἄνθρωπους, καὶ τῇ (5) ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταῦρον**· ἐπικατάρατος ὁ θυμὸς αὐτῶν. Τίς ἂν οὖν τούτου μᾶλλον ἡμᾶς φιλανθρωπότερον παιδεύσαι; Τὸ μὲν οὖν πρότερον τῷ πρεσβυτέρῳ λαῷ πρεσβυτέρα Διαθήκη ἦν, καὶ νόμος ἐπαιδαγώγει τὸν λαὸν μετὰ φόβου (6), καὶ Λόγος ἄγγελος ἦν· καινῷ δὲ καὶ νέῳ λαῷ καινὴ καὶ νέα Διαθήκη δεδώρηται, καὶ ὁ Λόγος γεγένηται, καὶ ὁ φόβος εἰς ἀγάπην μετατέτραπται, καὶ ὁ μυστικὸς ἐκεῖνος ἄγγελος (7) Ἰησοῦς τίκτεται. Ὁ γὰρ αὐτὸς οὗτος Παιδαγωγὸς τότε μὲν, **Φοβηθήσῃ Κύριον τὸν Θεόν, ἔλεγεν· ἡμῖν δὲ, Ἀγαπήσεις Κύριον τὸν Θεόν (8) σου, παρήνεσεν· διὰ τοῦτο καὶ ἐντέλλεται ἡμῖν· Παύσασθε (9) ἀπὸ τῶν ἔργων ὑμῶν, τῶν παλαιῶν ἁμαρτιῶν· Μάθετε καλὸν**

But keeping the lordly office But on the day (4) I visit, I will bring upon them their sin, **he says; that is, on the day when I sit as judge, I will repay their sins with what they deserve. For the same Tutor and judge judges those who disobey him. But the loving Word does not overlook their sin. And he reproves them, so that they may repent.** For the Lord desires the repentance of the sinner more than death. **But we, like children, receiving the sins of others by hearing, and fearing the threat of suffering the same things, avoid committing the same faults ourselves. What then was it that I sinned?** Because in their anger they killed men, and in their desire they slaughtered a bull (5) **Cursed is their anger. Who then would be more loving toward us in discipline because of this? Beforehand, then, the older people had an older Covenant, and the law disciplined the people with fear (6), and the Word was an angel. But to the new and young people, a new and fresh Covenant has been given, and the Word has become, and fear has been changed into love, and that mysterious angel (7), Jesus, is born. For that same Tutor then said, "Fear the Lord your God." But to us, he encouraged, "You shall love the Lord your God" (8). For this reason, he also commands us. "Cease from your works," (9) your old sins. "Learn to do good. "Turn away from evil, and do good." "You have loved justice, you have hated lawlessness." This is my New Testament engraved in the Old letter. So the newness of the Word is not to be blamed. But also in Jeremiah the Lord says Do not say that I am younger Before I formed you in the womb, I knew you and before you came out of the womb, I set**

ποιεῖν· Ἐκκλινον ἀπὸ κακοῦ, καὶ
ποιήσον ἀγαθόν· ἡγάπησας
δικαιοσύνην, ἐμίσησας ἀνομίαν. Αὕτη
μου ἡ Νέα Διαθήκη Παλαιῶ κεχαραγμένη
γράμματι. Οὐκ ἄρα ἡ νεότης τοῦ Λόγου
ὀνειδιστέα. Ἀλλὰ καὶ ἐν τῷ Ἱερεμίᾳ ὁ
Κύριος λέγει· **Μὴ λέγε ὅτι νεώτερός εἰμι·
πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ,
ἐπίσταμαί σε· καὶ πρὸ τοῦ σε ἐξελθεῖν
ἐκ μήτρας, ἡγίκακά σε·** ταῦτα δύναται
πρὸς ἡμᾶς ἡ προφητεία αἰνίττεσθαι, τοὺς
πρὸ καταβολῆς (10) κόσμου εἰς πίστιν
ἐγνωσμένους Θεῶ· νυνὶ δὲ νηπίους, διὰ τὴν
ἐναγχος πεπληρωμένην βούλησιν τοῦ
Θεοῦ· καθὼς εἰς κλῆσιν καὶ σωτηρίαν
νεογνοὶ γεγόναμεν. Διὸ καὶ ἐπιφέρει,
Προφήτην εἰς ἔθνη τέθεικά (11) σε·
προφητεῦσαι λέγων αὐτὸν δεῖν, μὴ ὄνειδος
εἶναι δοκεῖν τοῦ νεωτέρου τὴν
προσηγορίαν τοῖς νηπίοις καλουμένοις. Ὁ
δὲ νόμος χάρις ἐστὶ παλαιὰ, διὰ Μωϋσέως
ὑπὸ τοῦ Λόγου δοθεῖσα. Διὸ καὶ φησιν ἡ
Γραφή, **Ὁ νόμος διὰ Μωϋσέως ἐδόθη·**
οὐχὶ ὑπὸ Μωϋσέως, ἀλλὰ ὑπὸ μὲν τοῦ
Λόγου, διὰ Μωϋσέως δὲ, τοῦ θεράποντος
αὐτοῦ· διὸ καὶ πρόσκαιρος ἐγένετο (12)· ἡ
δὲ αἰδιος χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
Χριστοῦ ἐγένετο. Ὁρᾶτε τὰς λέξεις τῆς
Γραφῆς· ἐπὶ μὲν τοῦ νόμου **ἐδόθη** φησὶ
μόνον· ἡ δὲ **ἀλήθεια**, χάρις οὕσα τοῦ
Πατρὸς, ἔργον ἐστὶ τοῦ Λόγου αἰώνιον· καὶ
οὐκέτι δίδοσθαι λέγεται, ἀλλὰ **διὰ Ἰησοῦ
γίνεσθαι, οὗ χωρὶς ἐγένετο οὐδὲ ἔν.**
Αὐτίκα γοῦν ὁ Μωϋσῆς τῷ τελείῳ
προφητικῶς παραχωρῶν Παιδαγωγῷ τῷ
Λόγῳ, καὶ τὸ ὄνομα καὶ τὴν παιδαγωγίαν
προθεσπίζει, καὶ τῷ λαῷ παρατίθεται τὸν
παιδαγωγὸν, ἐντολὰς ὑπακοῆς ἐγχειρίσας·
Προφήτην (13) ὑμῖν ἀναστήσει, φησὶν,
ὁ Θεὸς ὡς ἐμὲ ἐκ τῶν ἀδελφῶν ὑμῶν·
τὸν Ἰησοῦν (14) τὸν τοῦ Ναυῆ
αἰνιττόμενος διὰ τὸν Ἰησοῦν τὸν τοῦ Θεοῦ
Υἱόν· σκιαγραφία γὰρ ἦν τοῦ Κυρίου τὸ

you apart. This prophecy can apply to us
as a riddle, those known to God in faith
before the foundation (10) of the world.
But now infants, because of the will of God
fulfilled nearby Since we have become
newborns for a calling and salvation.
Therefore he also brings forth, «I have
made you a prophet to the nations» (11); to
prophecy saying that it is necessary, so that
the title given to infants is not thought to be
a disgrace for the younger. But the law is an
old grace, given through Moses by the
Word. Therefore the Scripture also says,
«The law was given through Moses»; not by
Moses himself, but by the Word, through
Moses, his servant. Therefore it also
became temporary (12). But eternal grace
and truth came through Jesus Christ. See
the words of Scripture. Concerning the law,
he says only **was given.** But the **truth,**
being grace from the Father, is an eternal
work of the Word. And it is no longer said
to be given, but **to come into being
through Jesus, without whom not even
one thing came into being.** At once, then,
Moses, prophetically yielding to the perfect
Teacher, the Word, foretells both the name
and the guidance, and presents the teacher
to the people, handing over
commandments for obedience. “He will
raise up for you a **prophet,**” he says, “like
me from among your brothers.” He is
hinting at Jesus, the son of Nun, because of
Jesus, the Son of God. For the name Jesus,
announced in the law, was a shadowy
image of the Lord. He brings, then, advice
that is beneficial to the people. “You will
listen to him,” he says. “And the man who
does not listen to this prophet,” he
threatens him. He prophesies to us such a
name of a saving guide. For this reason,
prophecy places a rod in his hand, a rod for
teaching, a chief rod, one of authority. So

ὄνομα τὸ Ἰησοῦ προκηρυσσόμενον ἐν νόμῳ. Ἐπιφέρει γοῦν, τὸ λυσιτελὲς τῷ λαῷ συμβουλευόν· **Αὐτοῦ ἀκούσεσθε**, λέγων· **Καὶ ὁ ἄνθρωπος ὃς ἂν (15) μὴ ἀκούσῃ τοῦ προφήτου τούτου**, τούτῳ ἀπειλεῖ. Τοιοῦτον ἡμῖν ὄνομα σωτηρίου προφητεύει παιδαγωγῷ. Διὰ τοῦτο αὐτῷ ῥάβδον περιτίθησιν ἢ προφητεία, ῥάβδον παιδευτικὴν, ἀρχικὴν, κατεξουσιαστικὴν· ἴν' οὕς ὁ Λόγος ὁ πειθήνιος οὐκ ἰᾶται, ἀπειλὴ ἰάσεται· οὕς δὲ ἡ ἀπειλὴ οὐκ ἰᾶται, ἡ (16) ῥάβδος ἰάσεται· οὕς δὲ ἡ ῥάβδος οὐκ ἰᾶται, τὸ πῦρ ἐπινέμεται. **Ἐξελεύσεται, φησὶ, ῥάβδος ἐκ τῆς ρίζης Ἰεσσαί.** Ὅρα καὶ τὴν ἐπιμέλειαν, καὶ τὴν σοφίαν, καὶ τὴν δύναμιν τοῦ Παιδαγωγῷ· **Οὐ κατὰ τὴν δόξαν, φησὶν, κρινεῖ, οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει· ἄλλα κρινεῖ ταπεινῶ κρίσιν, καὶ ἐλέγξει τοὺς ἁμαρτωλοὺς (17) τῆς γῆς·** καὶ διὰ Δαβίδ· **Κύριος παιδεύων ἐπαίδευσέ με, καὶ τῷ θανάτῳ οὐ παρέδωκέ με.** Τὸ γὰρ ὑπὸ Κυρίου παιδευθῆναι, καὶ παιδαγωγηθῆναι, θανάτου ἐστὶν ἀπαλλαγὴ. Καὶ διὰ τοῦ αὐτοῦ προφήτου φησὶν· **Ἐν ῥάβδῳ σιδηρᾷ ποιμανεῖς αὐτούς.** Ταύτη καὶ ὁ Ἀπόστολος κινηθεὶς, ἐν τῇ πρὸς Κορινθίους, **Τί θέλετε;** φησὶν· **ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματι τε πραότητος;** ἀλλὰ καὶ, **Ῥάβδον δυνάμεως (18) ἐξαποστελεῖ Κύριος (19) ἐκ Σιών,** δι' ἄλλου προφήτου (20) λέγει. Ἡ δὲ παιδαγωγικὴ αὕτη ἡ ῥάβδος σου καὶ ἡ βακτηρία σου παρεκάλεσάν με, εἶπέ τις ἕτερος. Αὕτη τοῦ Παιδαγωγῷ ἡ δύναμις ἡ σεμνὴ, ἡ παρακλητικὴ, ἡ σωτήριος.

Chapter 8 (ΚΕΦ. Η')

Πρὸς τοὺς ἡγουμένους μὴ εἶναι ἀγαθὸν τὸ δίκαιον.

that those whom the obedient Word does not heal, the threat will heal. But those whom the threat does not heal, the rod will heal. But those whom the rod does not heal, fire is poured upon. “The rod will come out,” he says, “from the root of Jesse.” See also the care, and the wisdom, and the power of the Teacher. “He does not judge according to appearance,” he says, “nor does he rebuke by speech.” He judges with a humble judgment, and he will rebuke the sinners of the earth (17); and through David. “The Lord disciplined me; he trained me, and he did not hand me over to death.” For to be disciplined and trained by the Lord is to be freed from death. And through the same prophet he says. “You will shepherd them with an iron rod.” Moved by this, the Apostle also says in the letter to the Corinthians, “What do you want?” he says “Shall I come to you with a rod, or in love and a spirit of gentleness?” But also, “The Lord will send out a rod of power from Zion,” through another prophet he says. But this disciplinary rod of yours and your staff have encouraged me, said another. This is the power of the Teacher, solemn, encouraging, and saving.

To the leaders: justice is not always good.

Ἐνταῦθα ἐπιφύονται τινες (21), οὐκ ἀγαθὸν εἶναι φάμενοι τὸν Κύριον διὰ τὴν ῥάβδον, καὶ τὴν ἀπειλὴν, καὶ τὸν φόβον· καὶ παρακούσαντες (22) μὲν, ὡς ἔοικε, τῆς Γραφῆς ὧδέ που λεγούσης· **Καὶ ὁ φοβούμενος (23) Κύριον ἐπιστρέφει ἐπὶ καρδίαν αὐτοῦ**· ἐκλαθόμενοι δὲ τὸ μέγιστον αὐτοῦ τῆς φιλανθρωπίας, ὅτι δι' ἡμᾶς ἄνθρωπος ἐγένετο. Καὶ δὴ οἰκειότερον αὐτῷ ὁ προφήτης προσεύχεται (24) διὰ τούτων· **Μνήσθητι ἡμῶν (25)**, ὅτι χοῦς ἐσμεν· τουτέστι, Συμπάθησον ἡμῖν, ὅτι τὴν ἀσθένειαν τῆς σαρκὸς αὐτοπαθῶς ἐπείρασας. Ταύτη γοῦν (26) ἄριστος καὶ ἀνεπίληπτός ἐστιν ὁ Παιδαγωγὸς ὁ Κύριος, τῇ ἐκάστου τῶν ἀνθρώπων δι' ὑπερβολὴν φιλανθρωπίας συμπαθήσας φύσει. **Ἦν γὰρ οὐδὲν, ὃ μισεῖ ὁ Κύριος**· οὐ γὰρ δήπου μισεῖ μὲν τι, βούλεται δὲ αὐτὸ εἶναι, ὃ μισεῖ· οὐδὲ βούλεται μὲν τι μὴ εἶναι, αἷτιος δὲ γίνεται τοῦ εἶναι αὐτὸ, ὃ βούλεται μὴ εἶναι. Οὐδὲ μὴν (27) οὐ βούλεται μὲν τι μὴ εἶναι, τὸ δὲ ἔστιν. Εἴ τι ἄρα μισεῖ ὁ Λόγος, βούλεται αὐτὸ μὴ εἶναι· οὐδὲν δὲ ἐστίν, οὗ μὴ τὴν αἰτίαν τοῦ εἶναι ὁ Θεὸς παρέχεται· οὐδὲν ἄρα μισεῖται ὑπὸ τοῦ Θεοῦ· ἀλλ' οὐδὲ ὑπὸ τοῦ Λόγου· ἔν γὰρ ἅμφω, ὁ Θεός· ὅτι εἶπεν, **Ἐν ἀρχῇ (28) ὁ Λόγος ἦν ἐν τῷ Θεῷ· καὶ Θεὸς ἦν ὁ Λόγος**. Εἰ δὲ οὐ μισεῖ τῶν ὑπ' αὐτοῦ γενομένων οὐδὲν, λείπεται φιλεῖν αὐτό (29)· πολὺ δὴ πλεον τῶν ἄλλων ἀγαπήσει τὸν ἄνθρωπον εἰκότως, τὸ κάλλιστον τῶν ὑπ' αὐτοῦ δημιουργηθέντων, καὶ φιλόθεον ζῶον. Φιλάνθρωπος ἄρα ὁ Θεός· φιλάνθρωπος ἄρα ὁ Λόγος. Ὁ δὲ φιλῶν τι, ὠφελεῖν αὐτὸ βούλεται. Τὸ δὲ ὠφελοῦν τοῦ μὴ ὠφελοῦντος πάντως ἄν που κρεῖττον εἴη. Τοῦ δὲ ἀγαθοῦ κρεῖττον οὐδὲ ἔν. Ὁφελεῖ ἄρα τὸ ἀγαθόν. Ἀγαθὸς δὲ ὁ Θεός· ὁμολογεῖται· ὠφελεῖ ἄρα ὁ Θεός. Τὸ δὲ

Here some object, saying that it is not good for the Lord to use the rod, the threat, and fear. And having disobeyed, it seems, the Scripture which somewhere says this way, **And the one who fears (23) the Lord turns back to his heart**; but forgetting the greatest part of his kindness, that for us a man became. And indeed the prophet prays more familiarly for him (24) through these things **Remember us (25)**, for we are dust. That is, Have compassion on us, for you have personally experienced the weakness of the flesh. In this, then, the Teacher, the Lord, is the best and blameless, having by nature sympathized with each person through great love for humanity. For the Lord hated nothing; for surely he does not hate something but wishes it to be so. Nor does he wish for something not to be, yet becomes the cause of its being, which he wishes not to be. Nor indeed (27) does he wish for something not to be, yet it is. If then the Word hates something, he wishes it not to be. There is nothing for which God does not provide the cause of its being. Therefore, nothing is hated by God. But not even by the Word. For both are one, God. Because he said, **In the beginning (28) was the Word, and the Word was with God** and the Word was God. But if he does not hate anything made by him, he fails to love it (29). Certainly, he will love human beings much more than the others, as is fitting, the most beautiful of those created by him, and a god-loving creature. God is therefore loving toward humanity. The Word is therefore loving toward humanity. But the one who loves something wishes to help it. Helping one who does not help at all might somehow be better. Nothing is better than the good. Therefore, the good does help. God is acknowledged to be good.

ἀγαθὸν (30), ἢ ἀγαθὸν ἐστίν, οὐδὲν ἄλλο ποιεῖ ἢ ὅτι ὠφελεῖ· πάντα ἄρα ὠφελεῖ ὁ Θεός. Καὶ οὐ δῆπου ὠφελεῖ μὲν τι τὸν ἄνθρωπον, οὐχὶ δὲ κήδεται αὐτοῦ· οὐδὲ κήδεται μὲν, οὐχὶ δὲ καὶ (31) ἐπιμελεῖται αὐτοῦ. Κρεῖττον μὲν γὰρ τὸ κατὰ γνώμην ὠφελοῦν τοῦ μὴ ὠφελοῦντος κατὰ γνώμην· τοῦ δὲ Θεοῦ κρεῖττον οὐδέν. Καὶ οὐκ ἄλλο τί ἐστὶ τὸ κατὰ γνώμην ὠφελεῖν, εἰ μὴ ἐπιμελεῖσθαι τοῦ ἀνθρώπου. Κήδεται ἄρα καὶ ἐπιμελεῖται τοῦ ἀνθρώπου ὁ Θεός. Τοῦτο δὲ ἐνδείκνυται ἔργῳ, παιδαγωγῶν αὐτὸν Λόγῳ, ὃς ἐστὶ τῆς τοῦ Θεοῦ φιλανθρωπίας συναγωνιστῆς γνήσιος. Τὸ δὲ ἀγαθὸν εἶναι (32) οὐ τῷ τὴν ἀρετὴν ἔχειν ἀγαθὸν εἶναι λέγεται· καθὼ καὶ ἡ δικαιοσύνη ἀγαθὸν εἶναι λέγεται οὐ τῷ ἀρετὴν ἔχειν, ἀρετὴ γὰρ ἐστὶν αὕτη, ἀλλὰ τῷ αὐτὴν καθ' αὐτὴν καὶ δι' αὐτὴν ἀγαθὴν εἶναι. Λέγεται δὲ καὶ κατ' ἄλλον τρόπον ἀγαθὸν τὸ συμφέρον, οὐ τῷ τέρπειν, ἀλλὰ τῷ ὠφελεῖν. Ἄ δὲ πάντα (33) ἡ δικαιοσύνη, καὶ ὡς ἀρετὴ, καὶ ὡς δι' αὐτὴν αἰρετὴ, ἀγαθὸν, καὶ ὡς οὐ τέρπουσα· οὐ γὰρ πρὸς χάριν κρίνει, ἀλλὰ τοῦ κατ' ἀξίαν ἐκάστου ἐστὶν ἀπονεμητικὴ. Ἐπετα δὲ τῷ συμφέροντι τὸ ὠφέλιμον. Κατὰ πάντα ἄρα τὰ μέρη, καθ' ἃ τὸ ἀγαθὸν ἐξετάζεται, καὶ ἡ δικαιοσύνη χαρακτηρίζεται, τῶν ἴσων ἐπίσης ἀμφοῖν μετεχόντων· τὰ δὲ τοῖς ἴσοις χαρακτηριζόμενα ἴσα τε ἀλλήλοις καὶ ὅμοια. Ἀγαθὸν ἄρα ἡ δικαιοσύνη. Πῶς οὖν (34), φασίν, εἰ φιλάνθρωπός ἐστι καὶ ἀγαθὸς ὁ Κύριος, ὀργίζεται καὶ κολάζει; Ἀναγκαῖον οὖν καὶ περὶ τούτου, ὡς οἶόν τε, διὰ βραχυτάτων ἐπεξελθεῖν· ἐπεὶ λυσιτελὴς πως ἡ τοιάδε οἰκονομία πρὸς τὴν ὀρθὴν τῶν παίδων ἀγωγὴν, ἀναγκαίου βοηθήματος ἔχουσα τάξιν. Θεραπεύεται δὲ πολλὰ τῶν παθῶν τιμωρία καὶ προστάξει αὐστηροτέρων παραγγελμάτων, καὶ δὴ καὶ διὰ τῆς ἐνίων θεωρημάτων διδασκαλίας. Ἔστι δὲ οἰονεὶ χειρουργία (35) τῶν τῆς

Therefore, God helps. The good (30), in which it is good, does nothing else except that it helps. Therefore, God helps all things. And surely God helps a person in some way, but does not take care of him. He neither takes care of him, nor does he attend to him. For it is better to help according to understanding than not to help according to understanding. But nothing is better than God's. And helping according to understanding is nothing else but taking care of the person. So God also cares for and takes care of the person. This is shown by action, teaching him with the Word, who is a true companion in God's love for humanity. But to be good (32) is not said to be good simply because one has virtue. Just as justice is said to be good not because it has virtue—for it is virtue itself—but because it is good in itself and through itself. Good is also said in another way to mean what is useful, not what is pleasing, but what benefits. All that justice is—both as a virtue and as something chosen for its own sake—is good, and not as something pleasing. For it does not judge according to favor, but it is the distributive of what is due to each according to merit. What is useful follows what is advantageous. Therefore, in all the parts by which the good is examined, justice is also defined as involving equality for both sides. What is defined as equal is both equal to one another and similar. Justice, then, is good. How then, they say, if the Lord is loving to people and good, does he become angry and punish? It is necessary, then, to explain this point as briefly as possible. Since such an arrangement is somehow useful for the proper upbringing of children, having the order of necessary help. Many of the sufferings are healed by punishment and the command of stricter

ψυχῆς παθῶν ὁ ἔλεγχος· ἀπόστασις δὲ τὰ πάθη τῆς ἀληθείας (36), ἃ χρὴ διελέγχειν διαιροῦντα τῇ τομῇ. Φαρμακεία δὲ ἔοικεν ὀνειδισμός, τὰ τετυλωμένα ἀναλύων τῶν παθῶν, καὶ τὰ ῥυπαρὰ τοῦ βίου τῆς λαγνείας ἀνακαθαίρων, πρὸς δὲ καὶ τὰς ὑπερσαρκώσεις (37) τοῦ τύφου ἐξομαλίζων, εἰς τὸν ὑγιῆ καὶ ἀληθινὸν ἀνασκευάζων τὸν ἄνθρωπον. Ἡ νοθεύσις οὖν οἰονεὶ δίαίτᾳ ἐστὶ νοσοῦσης ψυχῆς, ὣν χρὴ μεταλαμβάνειν (38), συμβουλευτική· καὶ ὣν οὐ χρὴ, ἀπαγορευτική· τὰ δὲ πάντα εἰς σωτηρίαν καὶ αἰδὶον ὑγίειαν διατείνει. Ἀλλὰ καὶ ὁ στρατηγός, χρημάτων ζημίας, καὶ τὰς εἰς αὐτὰ τὰ σώματα διηκούσας αἰκίας (39) μετὰ δεσμῶν καὶ τῆς ἐσχάτης ἀτιμίας προσφέρων τοῖς ἡδικοῦσιν, ἔσθ' ὅτε δὲ καὶ θανάτῳ κολάζων τινὰς, τέλος ἔχει τὸ ἀγαθὸν ὑπὲρ νοθεσίας τῶν ὑπηκόων στρατηγῶν. Ὡσαύτως καὶ ὁ μέγας ἡμῶν ἐκεῖνος στρατηγός, ὁ τῶν ὅλων ἡγεμὼν Λόγος, τοὺς παρὰ τὸν νόμον ἀφηνιάζοντας τὸν αὐτοῦ, ὑπὲρ ἀπαλλαγῆς δουλείας καὶ πλάνης καὶ τῆς τοῦ ἀντικειμένου αἰχμαλωσίας, εἰς καταστολὴν τῶν τῆς ψυχῆς παθῶν νοθευτῶν, ἐπὶ τὴν ἱερὰν τῆς πολιτείας ὁμόνοιαν εἰρηναγωγεῖ. Καθάπερ οὖν τῷ συμβουλευτικῷ λόγῳ παράκειται τὸ προτρεπτικὸν καὶ παρακλητικὸν εἶδος, οὕτω καὶ τῷ ἐγκωμιαστικῷ τὸ λοιδορητικὸν, καὶ ὀνειδιστικὸν καὶ ἐγκωμιαστικόν (40). Τὸ δὲ εἶδος τοῦτο τέχνη ἐστὶ ψεκτική (41). Εὐνοίας δὲ τὸ ψέγειν, οὐ μίσους σύμβολον. Ἄμφω μὲν γὰρ ὀνειδίζετον, καὶ ὁ φίλος καὶ ὁ μὴ· ἀλλ' ὁ μὲν ἐχθρὸς, ἐπιγελῶν, ὁ δὲ φίλος, εὐνοῶν. Οὐκ ἄρα διὰ μῖσος ὁ Κύριος τοῖς ἀνθρώποις λοιδορεῖται· οὐς καὶ ἐξὸν αὐτῷ ἀπολέσαι παρὰ τὰς ἰδίας αἰτίας, ὁ δὲ ὑπὲρ ἡμῶν καὶ πέπονθεν. Παιδαγωγὸς γὰρ ἅτε ἀγαθός, ἐντέχνως σφόδρα καὶ διὰ τῆς λοιδορίας ὑποδύεται τὸν ψόγον, οἰονεὶ μάστιγι, τῇ βλασφημίᾳ τὸ νωθρὸν τῆς

orders, and indeed also through the teaching of certain visions. The examination is almost like a surgery (35) for the sufferings of the soul. Detachment is the suffering of truth (36), which must be examined by dividing through cutting. Rebuke is like a medicine, loosening the hardened sufferings and cleansing the filthy desires of life, and also smoothing out the excesses (37) of blindness, restoring the person to health and truth. Admonition, then, is like a regimen for a sick soul, taking part in what must be shared (38), offering counsel. and forbidding what must not be done. And all things aim toward salvation and eternal health. But even the general, after suffering losses of money and the abuses done to his own soldiers, handing over those who wronged him to chains and the worst disgrace, sometimes punishing some with death, still has a good purpose beyond simply disciplining the subordinate generals. Likewise, our great general, the Word who leads all things, restrains those who run wild against his own law, in order to free them from slavery, error, and the captivity of the enemy, teaching them to control the passions of the soul, and guiding them toward harmony and peace in the sacred community. Just as the advisory speech includes the form of encouragement and consolation, so too the praising speech includes both blame and praise. This form is the art of criticism. Criticism is a sign of goodwill, not of hatred. For both the friend and the enemy are blamed. But the enemy mocks, while the friend does so out of goodwill. So the Lord is not insulted by people out of hatred. Those whom it is also possible for him to destroy for their own reasons, but he has suffered for us. For as a good tutor, he skillfully and very much through insult puts on blame, like a whip,

διανοίας ἐπεγείρων. Πάλιν τε αὖ ἐν μέρει προτρέπει ἐπιχειρεῖ τοὺς αὐτοὺς· οὓς γὰρ ὁ ἔπαινος οὐ προετρέψατο, τούτους παρώξυνεν ὁ ψόγος· καὶ οὓς ὁ ψόγος οὐκ ἐξεκαλέσατο εἰς σωτηρίαν καθάπερ νεκροὺς (42), τούτους πρὸς ἀλήθειαν ἢ βλασφημία διανίστησι. **Μάστιγες γὰρ καὶ παιδεία ἐν παντὶ καιρῷ σοφίας. Συγκολλῶν ὄστρακον, καὶ διδάσκων (43) μωρόν· εἰς αἴσθησιν ἄγων, φησὶ, τὴν γῆν, καὶ τὸν ἀπηλπισμένον εἰς σύνεσιν ὀξύνων·** διὰ τοῦτο ἐναργῶς ἐπήγαγεν, **Ἐξεγείρων καθεύδοντα ἐκ βαθέος ὕπνου,** ὃς τῶν ἄλλων μάλιστα θανάτῳ ἔοικεν. Καὶ δὴ αὐτὸς περὶ αὐτοῦ σαφέστατα οὓς (44) ἐκφαίνει, τὴν πολύτροπον καὶ πολυωφελῆ θεραπείαν ἀλληγορῶν, ὀπηνίκα εἰπὼν, **Ἐγὼ εἰμὶ ἡ ἄμπελος ἡ ἀληθινή· καὶ ὁ Πατήρ μου ὁ γεωργός ἐστιν.** Εἴτα ἐπήγαγε πάλιν, **Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρποφοροῦν (45) καθαίρει, ἵνα καρπὸν πλείω φέρῃ.** Καθυλομανεῖ (46) γὰρ μὴ κλαδευομένη ἡ ἄμπελος· οὕτω δὲ καὶ ὁ ἄνθρωπος. Καθαίρει δὲ αὐτοῦ τὰς ἐξυβριζούσας παραφυάδας ὁ Λόγος, ἡ μάχαιρα, καρποφορεῖν, οὐκ ἐπιθυμεῖν, τὰς ὀρέξεις ἀναγκάσας· ἡ δὲ πρὸς τοὺς ἁμαρτάνοντας ἐπίπληξις, ἔχει σκοπὸν τὴν σωτηρίαν, μεθαρμοζομένου (47) μουσικῶς τοῦ Λόγου, κατὰ τοὺς οἰκείους ἐκάστων τρόπους· πῇ μὲν, ἐπιτεινοντος αὐτοῦ, πῇ δὲ, ἀνιέντος. Σαφέστατα οὖν διὰ Μωϋσέως λέλεκται· **Θάρρεῖτε, ἔνεκεν (48) τοῦ πειράσαι ὑμᾶς παρεγενήθη ὁ Θεός· ὅπως ἂν γένηται ὁ φόβος αὐτοῦ ἐν ὑμῖν, ἵνα μὴ ἁμαρτάνητε.** Ἐντεῦθεν καλῶς καὶ ὁ Πλάτων μαθὼν, **Πάντες (49) μὲν γὰρ, φησὶν, ὡς ἀληθῶς ἀγαθὰ πάσχουσιν οἱ δίκην διδόντες· ὠφελοῦνται γὰρ, τῷ βελτίῳ τὴν ψυχὴν αὐτοῖς γίνεσθαι δικαίως κολαζομένοις.** Εἰ δὲ ἀγαθὰ

stirring up the sluggishness of the mind by the blasphemy. Again, in part, he tries to urge the same ones. For those whom praise did not urge on, blame provoked them. And those whom blame did not call to salvation, like the dead (42), these blasphemy raises up toward the truth. For scourges and discipline are wisdom at every time. Binding a shard, and teaching a fool. Leading to perception, he says, the earth, and sharpening the despairing into understanding; for this reason he clearly brought it about, “Rousing the one sleeping from deep sleep,” who seems to death more than others. And indeed he clearly shows about himself, the many-sided and very helpful service of allegories, when he said, “I am the true vine.” and my Father is the gardener. Then he added again, “Every branch in me that does not bear fruit, he takes away it.” and every one that bears fruit he cleanses, so that it may bear more fruit. For the vine that is not pruned wastes away. So also the man. The Word, the sword, cleanses from him the overgrown shoots that are arrogant, forcing the desires not to want to bear fruit. But the rebuke toward sinners aims at salvation, with the Word being adapted musically according to each person’s own ways. Sometimes tightening it, sometimes loosening it. It is therefore very clear that it is spoken through Moses. **Take courage, for (48) God has come to test you.** so that his fear may come upon you, in order that you do not sin. From this point, Plato also rightly learned, saying, **For all (49) those who give justice truly suffer good things.** For they are helped, their soul becoming better by being rightly corrected. If those who are corrected suffer good things from the just, then according to Plato it is also agreed that justice is good (50). Fear itself indeed

πάσχουσιν ὑπὸ τοῦ δικαίου οἱ ἐπανορθούμενοι, καὶ κατὰ Πλάτωνα ὁμολογεῖται ἀγαθὸν εἶναι τὸ δίκαιον (50)· αὐτὸς γοῦν ὁ φόβος ὠφελεῖ, καὶ πρὸς ἀγαθοῦ τοῖς ἀνθρώποις ἐξεύρηται· ὅτι **πνεῦμα φοβούμενον (51) Κύριον ζήσεται· ἡ γὰρ ἐλπίς ἐπὶ τὸν σῶζοντα αὐτούς**. Ὁ δὲ αὐτὸς οὗτος (52) Λόγος, δίκην ἐπιτιθεῖς, κριτὴς ἐστίν· περὶ οὗ καὶ Ἡσαΐας λέγει· **Κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν**· διορθωτὴν δηλονότι, καὶ κατευθυντήρα τῶν ἀμαρτιῶν· διὰ τοῦτο μόνος οὗτος οἷός τε ἀφιέναι τὰ πλημμελήματα, ὑπὸ τοῦ Πατρὸς τῶν ὅλων ὁ ταχθεὶς Παιδαγωγὸς ἡμῶν, μόνος ὁ τῆς ὑπακοῆς διακρίναι τὴν παρακοὴν δυνάμενος. Ὁ δὲ ἀπειλῶν δηλὸς ἐστὶ μηδὲν ἐθέλων πρᾶξαι κακὸν, μηδὲ ἄπερ ἀπειλεῖ, ἐπιτελέσαι· καταστήσας δὲ εἰς δέος, τὴν ἐπὶ τὰς ἀμαρτίας ἀνέκοιψε φορὰν· καὶ τὸ φιλάνθρωπον αὐτοῦ ἐνδείκνυται, μέλλων ἔτι, καὶ διασαφῶν οἷα πείσονται, εἰ παραμένουσιν ἀμαρτωλοί· οὐχὶ δὲ, ὥσπερ ὄφεις ἐμφυῖς, ἔδακεν εὐθέως. Ἀγαθὸς ἄρα ὁ Θεός. Καὶ ὁ γε Κύριος εἰς πολλὰ συγχρῆται πρὸ τοῦ ἔργου τῷ λόγῳ· **Τὰ γὰρ βέλη μου (53), φησὶ, συντελέσει αὐτούς· τηκόμενοι λιμῷ καὶ βρώσει ὀρνέων· καὶ ὀπισθότονος ἀνίατος**. Ὁδόντας θηρίων ἐπαποστελῶ εἰς αὐτούς μετὰ θυμοῦ συρόντων ἐπὶ τῆς γῆς. **Ἐξωθεν ἀτεκνώσει αὐτούς μάχαιρα, καὶ ἐκ τῶν ταμιείων φόβος**. Ὡς οὐκ ὀργίζεται (54) τὸ Θεῖον, ἧ τισιν ἔδοξεν, ἀλλὰ τὰ μὲν πλεῖστα ἀπέχεται, τὰ πάντα δὲ παρήνευσε τὴν ἀνθρωπότητα, καὶ ὑπέδειξεν ὡς πρακτέα. Ἀγαθὴ δὲ αὕτη ἡ τέχνη, ἐκφοβεῖν ἵνα μὴ ἀμάρτωμεν· **Φόβος γὰρ Κυρίου ἀπωθεῖται ἀμαρτήματα· ἄφοβος δ' (55) οὐ δυνήσεται δικαιοθῆναι**, φησὶν ἡ Γραφή. Καὶ τὴν κόλασιν ὁ Θεὸς οὐχ ὑπὸ ὀργῆς (56) ἐπιφέρει, ἀλλὰ τὸ δίκαιον σκοπεῖ· ὡς οὐ

benefits, and it has been found to lead people toward good. Because **the spirit that fears (51) will live before the Lord**. For hope is in the one who saves them. But the same (52) Word, imposing judgment, is the judge. About whom Isaiah also says. **The Lord has delivered him over for our sins**; clearly a corrector and guide of sins. Therefore, this one alone is able to forgive faults, appointed by the Father of all as our Teacher, the only one able to judge disobedience from obedience. But the one who threatens clearly does not want to do any evil, nor to carry out what he threatens. And having established fear, he stopped the course toward sins. And his love for mankind is shown, still intending to make clear how they will be persuaded if they remain sinners. But not, like a natural snake, did he bite immediately. Therefore, God is good. And the Lord often uses the word before the work. “For my arrows,” he says, “will finish them.” Melting away from hunger and the eating of birds. And incurable pain in the back. I will send the teeth of wild beasts against them, dragging them with anger upon the earth. From outside, the sword will childlessly destroy them, and fear will come from their treasuries. Since the divine does not get angry as some thought, but mostly refrains, yet encouraged all humanity and showed what should be done. This is a good skill, to frighten us so that we do not sin. For the fear of the Lord drives away sins. But the one without fear will not be able to be justified, says Scripture. And God does not bring punishment out of anger, but considers what is just. Because it is not beneficial for justice to be overlooked on our account. Each of us chooses punishments, willingly sinning himself. The cause (57) of being chosen God is without

συμφέρει παραλειφθῆναι τὸ δίκαιον δι' ἡμᾶς. Αἰρεῖται δὲ ἕκαστος ἡμῶν τὰς τιμωρίας, αὐτὸς ἐκὼν ἁμαρτάνων· αἰτία (57) δὲ ἐλομένου· ὁ Θεὸς ἀναίτιος. **Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεός, ὁ ἐπιφέρων τὴν ὀργήν** (58); μὴ γένοιτο! Λέγει γοῦν ἀπειλῶν· **Παροξυνῶ (59) τὴν μάχαιράν μου, καὶ ἀνθέξεται κρίματος ἡ χεὶρ μου· καὶ αὐτὸς ἀνταποδώσω δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσιν ἀνταποδώσω. Μεθύσω τὰ βέλη μου ἀφ' αἵματος· καὶ ἡ μάχαιρά μου φάγεται κρέα ἀπὸ αἵματος τραυματιῶν.** Σαφὲς γὰρ ἐνταῦθα ὡς ἄρα οἱ μὴ διεχθρεύοντες τῇ ἀληθείᾳ, μηδὲ μισοῦντες τὸν Λόγον, οὐκ ἂν τὴν σφῶν αὐτῶν μισήσαιεν σωτηρίαν, ἐκφύγοιεν δ' ἂν τῆς ἐχθρας τὰ ἐπιτίμια. **Στέφανος ἄρα σοφίας,** ἣ φησιν ἡ Σοφία, φόβος Κυρίου. Σαφέστατα γοῦν διὰ τοῦ Ἀμῶς τοῦ προφήτου, τὴν οἰκονομίαν μεμήνυκεν ὁ Λόγος τὴν ἑαυτοῦ, **Κατέστρεψα ὑμᾶς, λέγων, καθὼς κατέστρεψεν ὁ Θεὸς Σόδομα καὶ Γόμορρα, καὶ ἐγένεσθε ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός· καὶ οὐδ' ὡς (60) ἐπεστρέψατε πρὸς με, λέγει Κύριος.** Ὅρατε, πῶς ὁ Θεὸς τὴν μετάνοιαν ὑπὸ φιλαγαθίας ζητεῖ· ἐνδείκνυται τε παρὰ τὴν οἰκονομίαν τῆς ἀπειλῆς ἡσυχὴ τὸ φιλάνθρωπον τὸ ἑαυτοῦ. **Ἀποστρέψω,** φησὶ, **τὸ πρόσωπόν μου ἀπ' αὐτῶν, καὶ δείξω τί ἔσται αὐτοῖς.** Οὗ γὰρ τὸ πρόσωπον Κυρίου ἐπιβλέπει, εἰρήνη καὶ ἀγαλλίασις· οὗ δὲ ἀπέστραπται, παρείσδυσις γίνεται πονηρίας. Οὐ βούλεται οὖν ἐφορᾶν τὰ κακά· ἀγαθὸς γάρ ἐστι· παρορῶντος δὲ αὐτοῦ ἐκόντι διὰ τὴν ἀπιστίαν τὴν ἀνθρωπίνην γένεσιν ἴσχει κακία. Ἴδε οὖν, φησὶν ὁ Παῦλος, **χρηστότητα καὶ ἀποτομίαν Θεοῦ, ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν, ἐπὶ δὲ σὲ, χρηστότητα, ἐὰν ἐπιμείνης τῇ**

blame. **But if our wrongdoing shows God's justice, what shall we say God is not unjust, the one who brings the wrath.** (58) By no means! He says this at least as a warning. **I sharpen (59) my sword, and my hand will hold judgment firmly.** And I myself will repay justice to the enemies, and I will repay to those who hate. I will soak my arrows in blood. And my sword will eat flesh from bloodied wounds. For it is clear here that those who do not reject the truth, nor hate the Word, would not hate their own salvation, and they would escape the punishments of enmity. **Stephanus**, then, is the crown of wisdom, which Wisdom calls the fear of the Lord. Clearly, then, through Amos the prophet, the Word revealed his plan, saying, «I have destroyed you, just as God destroyed Sodom and Gomorrah, and you became like a torch torn from the fire.» «and yet you did not turn to me,» says the Lord. You see how God seeks repentance out of kindness. The loving nature of God is shown quietly alongside the plan of warning. «I will turn my face away from them,» he says, «and I will show what will happen to them.» For where the face of the Lord looks upon, there is peace and joy. But where it has turned away, evil intrusion takes place. Therefore, he does not want to look upon evil. For he is good. But when he looks away willingly because of human unbelief, evil takes hold. Behold, then, Paul says, “the kindness and severity of God: severity toward those who have fallen, but kindness toward you, if you continue in that kindness,” that is, in faith toward Christ. Evil follows the good, to which it is naturally opposed. Therefore, I would agree that he punishes the unbelievers. For punishment (61) is for the good and for the benefit of the one being punished. For it is a

χρηστότητι, τουτέστι τῇ εἰς Χριστὸν πίστει. Ἐπεταὶ δὲ τῷ ἀγαθῷ, ἧ φύσει ἀγαθός ἐστιν, ἡ μισοπονηρία. Διὸ καὶ κολάζειν μὲν αὐτὸν ὁμολογήσαιμι τοὺς ἀπίστους· ἡ γὰρ κόλασις (61) ἐπ’ ἀγαθῷ καὶ ἐπ’ ὠφελείᾳ τοῦ κολαζομένου· ἔστι γὰρ ἐπανόρθωσις ἀντιτείνοντος· τιμωρεῖσθαι δὲ, μὴ βούλεσθαι. Τιμωρία δέ ἐστιν ἀνταπόδοσις κακοῦ, ἐπὶ τὸ τοῦ τιμωροῦντος συμφέρον ἀναπεμπομένη. Οὐκ ἂν δὲ ἐπιθυμήσῃ (62) τιμωρεῖσθαι ὁ ὑπὲρ **τῶν ἐπηρεαζόντων ἡμᾶς προσεύχεσθαι** διδάσκων. Ἀλλὰ ὅτι μὲν ἀγαθὸς ὁ Θεὸς καὶ ἅπαντες (63) ὁμολογοῦσιν οἱ πάντες· ὅτι δὲ καὶ δίκαιος ὁ αὐτὸς Θεός, οὗ μοι χρὴ πλειόνων ἔτι λόγων, τὴν Εὐαγγέλιον τοῦ Κυρίου παραθεμένῳ φωνήν (64). Ἦνα μὲν αὐτὸν λέγει, **Ἵνα πάντες ἐν ὧσι, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, κάγω ἐν σοί· ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα καὶ (65) ὁ κόσμος πιστεύῃ, ὅτι σὺ με ἀπέστειλας. Κάγω τὴν δόξαν, ἣν ἔδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς ἐν· ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὧσι τετελειωμένοι εἰς ἐν.** Ἐν δὲ ὁ Θεός, καὶ ἐπέκεινα τοῦ ἐνός, καὶ ὑπὲρ αὐτὴν μονάδα. Διὸ καὶ τὸ Σὺ μόριον, δεικτικὴν ἔχον ἔμφασιν, τὸν ὄντως μόνον ὄντα, ὃς ἦν (66), καὶ ἔστι, καὶ ἔσται, δείκνυσι Θεόν· καθ’ ὧν τριῶν χρόνων ἐν ὄνομα κεῖται, ὁ ὢν. Ὅτι δὲ ὁ αὐτὸς μόνος ὢν Θεός καὶ δίκαιός ἐστιν ὁ αὐτὸς καὶ μόνος, καὶ ὄντως, ἐν τῷ αὐτῷ μαρτυρήσει Κύριος Εὐαγγελίῳ, λέγων· **Πάτερ, οὗς ἔδωκάς(67) μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ, κάκεῖνοι ὧσι μετ’ ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι· ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε· καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε ἔγνω, κάκεῖνοι ἔγνωσαν, ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω. Οὗτός ἐστιν ὁ**

correction of the one who resists. To be punished means not to want. Punishment is a repayment of evil, sent back for the benefit of the one who punishes. But the one who teaches to pray for those who harm us would not desire to be punished. But everyone agrees that God is good. That the same God is also just, I do not need to say more, since the voice of the Lord’s Gospel speaks clearly. He says that he is one, **“That all may be one, just as you, Father, are in me, and I am in you. so that they also may be one in us. so that also (65) the world may believe that you sent me. And I have given them the glory that you gave me, so that they may be one, just as we are one. I am in them, and you are in me, so that they may be made perfect as one.** But God is one, beyond the one, and a unity above it. Therefore, the “You” part, having a demonstrative emphasis, shows the truly only being, who was (66), and is, and will be, revealing God. In whom the name of three times is placed as one, the One who is. That the same one alone who is God is also just, the same and only one, and truly so, the Lord will bear witness in the same place in the Gospel, saying **“Father, those whom you have given(67) to me, I want them to be where I am, and that they may be with me, so that they may see my glory, which you have given to me** because you loved me before the foundation of the world Righteous Father and the world did not know you But I knew you, and they knew that you sent me, and I made your name known to them, and I will make it known **This is the one who** pays the sins of the fathers on the children of those who hate, and shows mercy to those who love. **For the one who sets some on the right and others on the left, since the**

ἀποδιδούς ἀμαρτίας πατέρων ἐπὶ τέκνα τοῖς μισοῦσι, καὶ ποιῶν ἔλεος τοῖς ἀγαπῶσιν. Ὁ γὰρ ἰστὰς τοὺς μὲν ἐκ δεξιῶν, τοὺς δὲ ἐξ εὐωνύμων, καθὼς μὲν Πατὴρ νοεῖται, ἀγαθὸς ὢν, αὐτὸ μόνον ὃ ἐστὶ κέκληται ἀγαθός (68). καθὼς δὲ Υἱός, ὢν ὁ Λόγος αὐτοῦ, ἐν τῷ Πατρὶ ἐστὶ, δίκαιος προσαγορεύεται, ἐκ τῆς πρὸς ἄλληλα σχέσεως· ἀγάπης ἰσότητι μεμετρημένον ὄνομα δυνάμεως. **Ἄνδρα, φησὶ, κατὰ τὰ ἔργα αὐτοῦ κρινεῖ (69).** ἀγαθοῦ ζυγοῦ πρόσσωπον ἡμῖν δικαιοσύνης, τὸν Ἰησοῦν, γνωρίσαντος τοῦ Θεοῦ, δι’ οὗ καὶ τὸν Θεὸν, οἷον ἐκ τρυτάνης (70) ἰσοσθενοῦς, ἔγνωμεν. Ἐπὶ τούτου καὶ ἡ Σοφία διαρρήδην λέγει. **Ἐλεος γὰρ (71) καὶ ὀργὴ μετ’ αὐτοῦ. Κύριος γὰρ ἀμφοῖν οὗτος μόνος δυνάστης, εὐύλασμον ἐκχέων ὀργὴν κατὰ τὸ πολὺ ἔλεος αὐτοῦ. Οὕτω καὶ ὁ ἔλεγχος αὐτοῦ·** ἐλέους γὰρ καὶ ἐλέγχου σκοπὸς ἡ τῶν ἐλεγχομένων σωτηρία. Ναὶ μὴν ὅτι ἀγαθὸς αὐτὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ, ὁ αὐτὸς πάλιν ὁμολογήσει Λόγος, **Ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς·** καὶ προσέτι, **Γίνεσθε οἰκτίρμονες, λέγων, καθὼς ὁ Πατὴρ (72) ὑμῶν οἰκτίρμων ἐστίν.** Οὐ μὴν ἀλλὰ καὶ ὀπηνίκα διαρρήδην λέγει. **Οὐδεὶς ἀγαθός, εἰ μὴ ὁ Πατήρ (73) μου, ὁ ἐν τοῖς οὐρανοῖς.** Ἐπὶ τούτοις αὖθις· **Ὁ Πατήρ μου, φησὶν, ἐπιλάμπει τὸν ἥλιον τὸν αὐτοῦ ἐπὶ πάντας.** Παρασημειωτέον ἐνταῦθα, ὅτι τὸν αὐτοῦ Πατέρα τὸν ἀγαθόν, καὶ δημιουργὸν εἶναι ὁμολογεῖ· δίκαιος δὲ ὁ δημιουργὸς εἶναι οὐκ ἀντιλέγεται. Καὶ πάλιν, **Ὁ Πατήρ (74) μου, φησὶ, βρέχει ἐπὶ δικαίους καὶ ἀδίκους·** καὶ καθὼς μὲν βρέχει, δημιουργὸς ὑδάτων ἐστὶ καὶ νεφῶν· καθὼς (75) δὲ ἐπὶ πάντας, δικαίως ἰσοστατεῖ καὶ ἀρετῆς· ὥς δὲ ἀγαθός, **ἐπὶ δικαίους καὶ ἀδίκους ὁμοίως.** Σαφέστατον τοίνυν ἕνα καὶ τὸν

Father is understood to be good, only that which is called good is truly good (68). But since the Son, being his Word, is in the Father, he is called just because of their relationship to each other. A name of power measured by the equality of love. “He judges a man according to his works” (69). The face of the balance of good for us is righteousness, Jesus, through whom we have come to know God, and through whom we have also known God as if from a furnace of equal strength (70). On this point, Wisdom also speaks plainly. For mercy (71) and anger go together. For the Lord alone is master of both, pouring out anger but mostly mercy according to his compassion. So also is his rebuke: for the purpose of both mercy and rebuke is the salvation of those being corrected. Yes indeed, that God is good, the Father of our Lord Jesus, the same Word will again confess, «For he is kind to the ungrateful and the wicked.» And further, «Be merciful, just as your Father is merciful.» (72) Not only that, but also whenever he speaks openly «No one is good except my Father who is in heaven.» On these things again «My Father,» he says, «makes his sun shine on all» It should be noted here that he acknowledges his Father to be good and the creator. It is not denied that the creator is just. And again, he says, “My Father (74) sends rain on the just and the unjust.” And since he sends rain, he is the creator of waters and clouds. And since (75) it is upon all, he makes an equal stand justly and in virtue. But as good, he does the same for the just and the unjust alike. It is therefore very clear that we consider God to be one and the same, in this way, because,

αὐτὸν εἶναι Θεὸν συλλογιζόμεθα, ὥδέ πως, ὅτι, **Ὁψομαι τοὺς οὐρανούς ἔργα τῶν δακτύλων σου· καὶ, Ὁ κτίσας τοὺς οὐρανούς ἐν τοῖς οὐρανοῖς κατοικεῖ· καὶ, Ὁ οὐρανὸς θρόνος σου, τὸ ἅγιον Πνεῦμα ἔψαλλεν· ὁ δὲ Κύριος φησὶν ἐν τῇ προσευχῇ, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·** οὐρανοὶ δὲ τοῦ κτίσαντος τὸν κόσμον εἰσὶν. Ἀναντίρρητον ἄρα μὴ οὐχὶ τὸν υἱὸν εἶναι τὸν Κύριον τοῦ Δημιουργοῦ. Εἰ δὲ ὁ κτίστης πρὸ πάντων ὁμολογεῖται δίκαιος, υἱὸς δὲ τοῦ Δημιουργοῦ ὁ Κύριος, υἱὸς ἄρα τοῦ δικαίου ὁ Κύριος. Διὰ τοῦτο καὶ ὁ Παῦλος φησί· **Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται·** καὶ πάλιν, ἵνα μᾶλλον ὑπολάβῃς Θεόν· **Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς (76) πιστεύοντας· οὐ γὰρ ἔστι διαστολή.** Καὶ προσέτι μαρτυρῶν τῇ ἀληθείᾳ, μετ’ ὀλίγα ἐπιφέρει· **Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς τὴν ἔνδειξιν (77) τοῦ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦν.** Τὸ δὲ δίκαιον ἀγαθὸν εἰδὼς, φαίνεται πού λέγων· **Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή·** καὶ κατὰ τῆς αὐτῆς δυνάμεως ἅμφω τάσσων τὰ ὀνόματα. Ἀλλὰ καὶ **οὐδεὶς ἀγαθός, εἰ μὴ ὁ Πατὴρ αὐτοῦ.** Ὁ αὐτὸς ἄρα Πατὴρ αὐτοῦ, ὁ ἐν ὧν, πολλὰς μηνυόμενος δυνάμεσι· καὶ τοῦτο ἦν τὸ, **Οὐδεὶς ἔγνω τὸν Πατέρα,** πάντα αὐτὸν ὄντα, πρὶν ἐλθεῖν τὸν Υἱόν. Ὡς εἶναι (78) ταῖς ἀληθείαις καταφανὲς τὸ τῶν συμπάντων (79) Θεὸν ἓνα μόνον εἶναι, ἀγαθόν, δίκαιον, δημιουργόν, Υἱὸν ἐν Πατρὶ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων (80). Ἀμήν. Ἀλλ’ οὐδὲ ἀλλότριον τοῦ σωτηρίου Λόγου, κηδεμονικῶς λοιδορεῖσθαι. Καὶ γὰρ οὖν καὶ τοῦτο τῆς θείας φιλανθρωπίας φάρμακον, ἐξ οὗ τὸ τῆς αἰδοῦς ἐρύθημα ἐξανθεῖ, καὶ ἡ πρὸς τὸ ἁμαρτάνειν αἰσχὺνη παρεισδύεται· εἰ γὰρ

“I will look at the heavens, the work of your fingers. and, **“He who made the heavens dwells in the heavens.”** and, **“The heaven is your throne,”** the Holy Spirit sang. But the Lord says in the prayer, **“Our Father who is in the heavens;”** and the heavens belong to the one who created the world. It is therefore undeniable that **the Lord of the Creator is the Son. If the creator is confessed to be just above all, and the Lord is the Son of the Creator, then the Lord is the Son of the just one. For this reason, Paul also says** But now, apart from the law, the righteousness of God has been revealed; **and again, so that you might understand God better** The righteousness of God through faith in Jesus Christ is for all (76) who believe. **for there is no distinction.** And further, bearing witness to the truth, it adds a little In the patience of God **toward the demonstration (77) of him being just, and justifying the one who has faith in Jesus** But knowing that the just is good, he seems to say somewhere **Therefore the law is holy, and the commandment is holy and just and good;** and by the same power, both names are assigned. But also **no one is good except the Father** alone. The same then is his Father, the one who is, revealed by many powers. And this was the **“No one has known the Father,”** all things being him, before the Son came. That the one God of all things is clearly shown by the truths to be only one, good, just, creator, Son in the Father, to whom be the glory forever and ever. Amen But not to be insulted as foreign to the saving Word, in a guardian way. For indeed this too is a remedy of divine love for humanity, from which the blush of shame blooms, and the shame toward sinning slips in. For if one must blame, one must also be insulted.

ψέξαι χρή, καὶ λοιδορεῖσθαι δεῖ· ἔνθα (81) τὴν ἀπηλγηκυῖαν ψυχὴν καιρὸς ἐστὶ τρῶσαι, οὐ θανασίμως, ἀλλὰ σωτηρίως, ὀλίγης ἀλγηδόνης αἰδίδιον κερδάναντα θάνατον. Πολλὴ δὲ ἡ σοφία περὶ τὴν παιδαγωγίαν αὐτοῦ, καὶ ὁ τρόπος τῆς οἰκονομίας αὐτοῦ ποικίλος εἰς σωτηρίαν. Προσμαρτυρεῖ μὲν γὰρ τοῖς ἀγαθοῖς ὁ Παιδαγωγός· ἐκκαλεῖται δὲ τοὺς κλητοὺς ἐπὶ τὰ βελτίω, καὶ τοὺς ἀδικεῖν σπεύδοντας ἀποτρέπει τῆς ὁρμῆς· μεταθέσθαι δὲ εἰς ἀμείνω βίον παρακελεύεται. Οὐχ ἕτερον γὰρ ἀμάρτυρον, θατέρου προσμαρτυρουμένου· ἢ τε χάρις ἐκ μαρτυρίας μεγίστη· Ἀλλὰ καὶ τὸ ἐμπαθὲς τῆς ὀργῆς (εἰ δὲ ὀργὴν τὴν νοουθεσίαν αὐτοῦ χρή καλεῖν) φιλόανθρωπόν ἐστιν, εἰς πάθη καταβαίνοντος τοῦ Θεοῦ διὰ τὸν ἄνθρωπον, δι' ὃν καὶ γέγονεν ἄνθρωπος ὁ Λόγος τοῦ Θεοῦ.

There (81) is the time to wound the hardened soul, not fatally, but for salvation, gaining an eternal death through a little pain. Great is the wisdom concerning his discipline, and the manner of his management is varied for salvation. For the Teacher bears witness beforehand to the good. He calls the called to better things, and he turns away those eager to do wrong from their impulse. He encourages them to change to a better life. For it is not one witness alone, but another who bears witness alongside. Grace is also greatest through testimony. But even the passion of anger (if one must call his admonition anger) is loving toward humans, because God comes down into suffering for the sake of humanity, for whom the Word of God also became man.

Chapter 9 (ΚΕΦ. Θ')

Ὅτι τῆς αὐτῆς δυνάμεως καὶ εὐεργετεῖν, καὶ κολάζειν δικαίως· ἐν ᾧ, τίς ὁ τρόπος τῆς Παιδαγωγίας τοῦ Λόγου.

That the same power both benefits and punishes justly; in which, what is the manner of the Word's Discipline.

Παντὶ τοίνυν σθένει ὁ τῆς ἀνθρωπότητος Παιδαγωγός, ὁ θεῖος ἡμῶν Λόγος, πάσῃ καταχρώμενος σοφίας μηχανῇ, σώζειν ἐπιβέβληται τοὺς νηπίους, νοουθετῶν (82), ἐπιτιμῶν, ἐπιπλήττων, ἐλέγχων, ἀπειλούμενος, ἰώμενος, ἐπαγγελλόμενος, χαριζόμενος· πολλοῖς τισὶν οἶονεὶ χαλινοῖς τὰς ἀλόγους τῆς ἀνθρωπότητος δεσμεύων ὁρμάς. Συνελόντι γοῦν εἰπεῖν, οὕτως ὁ Κύριος πρὸς ἡμᾶς, ὡς καὶ ἡμεῖς πρὸς τὰ τέκνα ἡμῶν. **Τέκνα σοί ἐστι; παίδευσον αὐτὰ, ἢ Σοφία παραινεῖ· καὶ κάμψον (83) αὐτὰ ἐκ νεότητος αὐτῶν.**

To every strength, then, the Teacher of humanity, our divine Word, using every device of wisdom, is appointed to save the infants, by admonishing, rebuking, reprimanding, exposing faults, threatening, healing, promising, and granting favors. To many, as it were with reins, restraining the irrational impulses of humanity. In summary, then, the Lord deals with us just as we do with our children. **Children are yours** Discipline them, Wisdom advises. and bend them from their youth. Daughters are yours. Take care of their body, and do

Θυγατέρες σοι εἰσί; πρόσεχε τῷ σώματι αὐτῶν, καὶ μὴ ἰλαρώσης πρὸς αὐτάς τὸ πρόσωπόν σου. Καί τοι τὰ τέκνα ἡμῶν, υἱούς τε καὶ θυγατέρας, σφόδρα καὶ ὑπὲρ πᾶν ὅτιοῦν ἀγαπῶμεν. Ἐπεὶ δ' οἱ μὲν πρὸς χάριν ὁμιλοῦντες, ὀλίγον ἀγαπῶσιν ὃ (84) μὴ λυποῦσιν, οἱ δὲ πρὸς ὠφέλειαν ἐπιστύφοντες, εἰ καὶ παραυτίκα λυπηροὶ, ἀλλὰ εἰς τὸν ἔπειτα εὐεργετοῦσιν αἰῶνα· οὐ τὴν παραυτίκα ἡδονὴν ὁ Κύριος, ἀλλὰ τὴν μέλλουσαν ἐσκόπησε τρυφήν. Ἐπίωμεν δὲ ἤδη καὶ τὸν τρόπον αὐτοῦ τῆς φιλανθρώπου παιδαγωγίας μετὰ μαρτυρίας προφητικῆς. Νουθέτησις μὲν οὖν ἐστὶ, ψόγος κηδεμονικός, νοῦ ἐμποιοητικός. Τοιοῦτος ὁ Παιδαγωγὸς νουθετῶν, ὡς κἀν τῷ Εὐαγγελίῳ λέγων· **Ποσάκις ἠθέλησα συναγαγεῖν (85) τὰ τέκνα σου, ὃν τρόπον ὄρνις συνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας αὐτῆς (86), καὶ οὐκ ἠθέλησατε;** αὐθὶς τε ἡ Γραφή νουθετεῖ· **Καὶ ἐμοίχευον, λέγουσα, τὸ ξύλον καὶ τὸν λίθον· καὶ ἐθυμίασαν τῇ Βάαλ.** Μέγιστον γὰρ τεκμήριον τῆς φιλανθρωπίας αὐτοῦ, ὅτι, καίτοι σαφῶς εἰδὼς τὴν ἀναισχυντίαν τοῦ ἐκλακτίσαντος λαοῦ καὶ ἀποσκιρτήσαντος, ὅμως ἐπὶ τὴν μετάνοιαν παρακαλεῖ, καὶ φησι διὰ τοῦ Ἰεζεκιήλ· **Υἱὲ ἀνθρώπου, ἐν μέσῳ σκορπίων σὺ κατοικεῖς· πλὴν λάλησον αὐτοῖς, ἐὰν ἄρα ἀκούσωσιν.** Ἀλλὰ καὶ τῷ Μωσεῖ (87)· **Πορεύου, φησὶ, καὶ εἰπὲ τῷ Φαραῶ, ἵνα ἐξαποστείλῃ τὸν λαόν· ἐγὼ δὲ οἶδα ὅτι οὐ μὴ ἐξαποστείλῃ (88) αὐτούς.** Ἐμφαίνει γὰρ ἄμφω, καὶ τὸ θεῖον, προειδὼς τὸ ἐσόμενον, καὶ τὸ φιλάνθρωπον τὸ αὐτοῦ, τῷ αὐτεξουσίῳ τῆς ψυχῆς ἀφορμὰς μετανοίας χαριζόμενος. Νουθετεῖ δὲ καὶ διὰ Ἡσαΐου, κηδόμενος τοῦ λαοῦ (89), ὁπηνίκα λέγει· **Ὁ λαὸς οὗτος τοῖς χεῖλεσιν (90) αὐτῶν τιμῶσί με· ἡ δὲ καρδιά αὐτῶν πόρρω ἐστὶν ἀπ' ἐμοῦ· τοῦτό ἐστι ψόγος**

not smile kindly upon them. And indeed, we love our children, both sons and daughters, very much and above all else. Since some, associating out of favor, love a little what does not cause pain, while others, aiming at benefit, though at first painful, do good for the future age. The Lord did not look at the immediate pleasure, but at the future delight. Let us now also consider the manner of his loving-kindness in teaching, along with the testimony of the prophets. Correction, then, is a caring rebuke, a teacher of the mind. Such is the Teacher who corrects, as if speaking in the Gospel itself. **How often I wanted to gather (85) your children, just as a hengathers her chicks under her wings (86), and you were unwilling.** Again, the Scripture admonishes. **And they committed adultery, saying, the wood and the stone** and they lusted after Baal. For the greatest proof of his love for humanity is that, although he clearly knows the shamelessness of the people who have kicked him away and turned away, still he calls them to repentance, and he says this through Ezekiel. Son of man, you live among scorpions. But speak to them, if indeed they will listen. But also to Moses (87) “Go,” he says, “and tell Pharaoh to send the people away. But I know that he will not send them away” (88) For he shows both the divine, foreseeing what will happen, and his own love for humanity, granting reasons for repentance to the one who has control over his own soul. And he also admonishes through Isaiah, caring for the people (89), when he says **This people honor me with their lips (90) but their heart is far from me; this is a fault that reproves.** They honor me in vain, teaching as doctrines (91) the commandments of men. **Here the guardianship, revealing**

ἐλεγκτικός. **Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας (91), ἐντάλματα ἀνθρώπων.** Ἐνταῦθα ἡ κηδεμονία, φανερώσασα τὴν ἁμαρτίαν, ἐκ παραλλήλου δείκνυσι τὴν σωτηρίαν. Ἐπιτίμησις δέ ἐστι ψόγος ἐπ’ αἰσχροῖς, οἰκειῶν πρὸς τὰ καλὰ· τοῦτο ἐνδείκνυται διὰ Ἱερεμίου· **Ἱπποι θηλυμανεῖς ἐγενήθησαν· ἕκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζεν (92). Μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι, λέγει Κύριος, ἢ ἐν λαῷ τῷ τοιούτῳ οὐκ ἐκδικήσῃ ἡ ψυχὴ μου;** Παραπλέκει δὲ πανταχοῦ τὸν φόβον, ὅτι φόβος (93) Κυρίου, ἀρχὴ αἰσθήσεως. Καὶ πάλιν διὰ Ὡσηέ· **Οὐκ ἐπισκέψομαι, φησὶν, αὐτούς; ὅτι αὐτοὶ μετὰ τῶν πορνῶν συνεφύροντο, καὶ μετὰ τῶν τετελεσμένων ἔθουον, καὶ ὁ λαὸς (94) ὁ συνιῶν συνεπλέκετο πόρνη.** Δείκνυσιν αὐτῶν φανερώτερον τὸ ἁμάρτημα συνιέναι αὐτοὺς ὁμολογῶν, ὡς ἐκόντας ἁμαρτάνοντας. Καὶ ἡ σύνεσις ὅψις ἐστὶ ψυχῆς, διὸ καὶ ὁ Ἰσραὴλ, **ὁ ὁρῶν τὸν Θεόν (95),** τουτέστιν, ὁ συνιῶν τὸν Θεόν. Μέμψις δέ ἐστι ψόγος, ὡς ὀλιγωρούντων, ἢ ἀμελούντων. Κέχρηται τῷ τρόπῳ τούτῳ τῆς παιδαγωγίας διὰ Ἡσαΐου λέγων· **Ἄκουε, οὐρανὲ, καὶ ἐνωτίζου, γῆ, ὅτι Κύριος ἐλάλησεν· Υἱοὺς ἐγέννησα καὶ ὑψώσα· αὐτοὶ δέ με ἠθέτησαν. Ἐγὼ βούς τὸν κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ· Ἰσραὴλ δέ με οὐκ ἔγνω.** Πῶς γὰρ οὐ δεινὸν, εἰ ὁ εἰδὼς τὸν Θεόν, οὐ γνώσεται τὸν Κύριον, ἀλλ’ ὁ μὲν (96) βούς καὶ ὄνος, τὰ νωθῇ ζῶα καὶ τὰ μωρὰ, εἴσεται τὸν τρέφοντα· ὁ δ’ Ἰσραὴλ ἀλογώτερος καὶ τούτων εὐρεθήσεται; Καὶ διὰ Ἱερεμίου πολλὰ καταμεμψάμενος τὸν λαὸν, ἐπιφέρει· **Καὶ ἐμὲ ἐγκατέλιπον, λέγει Κύριος.** Ἐπίπληξις δέ ἐστίν, ἐπιτίμησις ἐπιπληκτικὴ, ἢ ψόγος πληκτικός. Κέχρηται δὲ καὶ ταύτῃ τῇ

the sin, at the same time shows salvation. Rebuke is a blame for shameful things, related to what is good. This is shown through Jeremiah. Mares have become effeminate **Each one lusted after his neighbor’s wife. (92) “Shall I not punish these things,” says the Lord, “or take vengeance on such a people?”** Fear spreads everywhere, because the fear (93) of the Lord is the beginning of understanding. And again through Hosea **I will not punish them, he says** because they have allied themselves with prostitutes, and have sacrificed with those who are already defiled, and the people (94) who understand have been entangled with a prostitute. Their sin is shown more clearly by admitting that they understand it, as if they are sinning willingly. And understanding is the sight of the soul, therefore Israel, “the one who sees God” (95), that is, the one who understands God, Blame is a fault, like that of those who neglect or disregard. He has used this method of instruction through Isaiah, saying “Listen, heaven, and pay attention, earth, for the Lord has spoken.” “I have begotten and raised up sons.” “But they have rejected me.” “The ox knows its owner, and the donkey its master’s manger.” “But Israel did not know me.” For how is it not terrible, if the one who knows God does not know the Lord, but the ox and the donkey, the slow and foolish animals, will know the one who feeds them? But Israel will be found more senseless than these. And through Jeremiah, after much rebuke of the people, he brings forward **“And they have forsaken me,” says the Lord.** A rebuke it is, a sharp reprimand, or a striking blame. The Instructor has also used this treatment through Isaiah, saying **Woe to the rebellious children** These

θεραπεία ὁ Παιδαγωγὸς διὰ Ἡσαΐου, λέγων· **Οὐαὶ τέκνα ἀποστάται. Τάδε (97) λέγει Κύριος· Ἐποιήσατε βουλήν οὐ δι' ἐμοῦ, καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου.** Στύμματι δὲ αὐστηροτάτῳ παρ' ἑκάστα προσχρῆται τῷ φόβῳ, ἀναστομῶν (98) ἅμα καὶ ἐπιστρέφων δι' αὐτοῦ πρὸς σωτηρίαν τὸν λαόν· καθάπερ καὶ τὰ βαπτόμενα τῶν ἐρίων προστύφωσθαι φιλεῖ, εἰς βεβαίαν εὐτρεπιζόμενα τῆς βαφῆς παραδοχήν. Ἐλεγχος δὲ ἐστὶ προφορὰ ἀμαρτίας εἰς τὸ μέσον φέρουσα· τοῦτ' ἄλλιστα συγχρῆται ὡς ἀναγκαίῳ τῷ τρόπῳ τῆς παιδαγωγίας, διὰ τὸ ἔκλυτον τῆς τῶν πολλῶν πίστεως. Λέγει μὲν γὰρ διὰ Ἡσαΐου· **Ἐγκατελίπετε τὸν Κύριον, καὶ παρωργίσατε τὸν ἅγιον τοῦ Ἰσραὴλ.** Λέγει δὲ καὶ διὰ Ἱερεμίου· **Ἐξέστη ὁ οὐρανὸς ἐπὶ τούτῳ, καὶ ἔφριξεν ἐπὶ πλειῷ ἢ γῇ (99)· ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαὸς οὗτος· ἐμὲ ἐγκατέλιπον πηγὴν ὕδατος ζῶντος, καὶ ὠρυξαν λάκκους συντετριμμένους, οἳ οὐ δυνήσονται συσχεῖν (1) ὕδωρ.** Καὶ πάλιν διὰ τοῦ αὐτοῦ· **Ἀμαρτίαν ἤμαρτεν Ἱερουσαλήμ· διὰ τοῦτο εἰς σάλον ἐγένετο. Πάντες οἱ δοξάζοντες αὐτήν, ἠτίμασαν (2) αὐτήν, ὅτι εἶδον ἀσχημοσύνην αὐτῆς.** Τὸ δὲ αὐστηρὸν τοῦ ἐλέγχου καὶ ἐπιδεικτικὸν (3) διὰ Σολομῶντος παραμυθούμενος, λέγει, αἰνιττόμενος κατὰ τὸ παρασιωπώμενον, τὸ φιλότεκνον τῆς παιδαγωγίας· **Υἱέ μου (4), μὴ ὀλιγόρει παιδείας Κυρίου· μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.** Ὅν γὰρ ἀγαπᾷ Κύριος, παιδεύει (5)· μαστιγοῖ δὲ πάντα υἱόν, ὃν παραδέχεται· **ὅτι ἀμαρτωλὸς ἄνθρωπος (6) ἐκκλίνει ἐλεγμόν.** Ἀκολουθῶς τοίνυν, Ἐλεγχέτω με δίκαιος, ἡ Γραφὴ λέγει, καὶ παιδευσάτω με· ἔλαιον δὲ ἀμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλὴν μου. Φρένωσις δὲ ἐστὶ, ψόγος φρενῶν

things (97) says the Lord **You have made plans not by me, and agreements not through my spirit. With the strictest discipline, he applies to each one the fear, both silencing and turning the people through it toward salvation. Just as dyed wool loves to be pressed, becoming firmly prepared to receive the dye. Rebuke is a spoken bringing of sin into the open. This is especially used as a necessary method of teaching, because of the weakness of the faith of many. For he says through Isaiah** You have forsaken the Lord and have angered the Holy One of Israel. **But he also says through Jeremiah** The heavens have been amazed at this, and the earth has shuddered greatly (99) Because this people has done two evil things **They have forsaken me, the spring of living water, and have dug broken cisterns that cannot hold water (1) water** And again through the same one Jerusalem has sinned a sin Therefore it has become a cause of stumbling All who honored her have dishonored her, because they saw her disgrace. The severe and pointed rebuke, comforted through Solomon, says, hinting at what is left unsaid, the one who loves children and discipline. **My son (4), do not neglect the discipline of the Lord.** Do not lose heart when you are corrected by him. For the Lord disciplines the one he loves **(5) But he scourges every son whom he accepts. Because a sinful man turns away from discipline (6) Therefore, then, Let the righteous rebuke me, the Scripture says, and let him discipline me But do not let the oil of a sinner anoint my head** It is understanding, a reproach that comes from the mind. Nor did he refrain from this method of discipline, but through Jeremiah he says “How long” (7) “will I cry out, and

έμπορητικός. Ούδὲ τούτου ἀπέσχηται τοῦ τρόπου τῆς παιδαγωγίας, ἀλλὰ διὰ Ἱερεμίου φησὶν· **Ἔως τίνος (7) κεκράξομαι, καὶ οὐκ εἰσακούσονται; Ἴδου ἀπερίτμητα τὰ ὦτα αὐτῶν.** Ὡς τῆς μακαρίας ἀνεξικακίας! Καὶ πάλιν διὰ τοῦ αὐτοῦ· **Ἀπερίτμητα (8) πάντα τὰ ἔθνη· ὁ δὲ λαὸς οὗτος ἀπερίτμητος καρδίᾳ· ὅτι λαὸς (9) ἀπειθής ἐστίν· οἱ υἱοὶ, φησὶν, οἷς οὐκ ἔστι πίστις.** Ἐπισκοπὴ δὲ ἐστὶν ἐπίπληξις σφοδρά. Κέχρηται τῷ εἶδει τούτῳ ἐν Εὐαγγελίῳ· **Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν (10).** Καὶ ἡ ἐπαναδίπλωσις τοῦ ὀνόματος ἰσχυρὰν τὴν ἐπίπληξιν πεποιήται· ὁ γὰρ εἰδὼς τὸν Θεὸν, πῶς τοὺς διακόνους τοῦ Θεοῦ διώκει; **Διὰ τοῦτο, φησὶν, ἀφίεται ὁ οἶκος ὑμῶν ἔρημος· λέγω γὰρ ὑμῖν ἀπάρτι, (11) οὐ μὴ ἴδητέ με ἕως ἂν εἴπωτε·** **Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.** Εἰ γὰρ οὐ δέχεσθε τὴν φιλανθρωπίαν, ἐπιγνώσεσθε τὴν ἐξουσίαν. Λοιδορία δὲ ἐστὶ λόγος ἐπιτεταμένος. Κέχρηται δὲ τῇ λοιδορίᾳ ἐν φαρμάκου μοίρᾳ διὰ Ἡσαίου, λέγων· **Οὐαὶ ἔθνος ἀμαρτωλὸν, υἱοὶ ἄνομοι (12), λαὸς πλήρης ἀμαρτιῶν, σπέρμα πονηρόν.** Κάν τῷ Εὐαγγελίῳ διὰ Ἰωάννου (13), **Ὅφεις, φησὶ, γεννήματα ἐχιδνῶν.** Ἐγκλησις δὲ ἐστὶ ψόγος ἀδικούντων. Τούτῳ τῷ παιδαγωγήματι διὰ Δαβὶδ κέχρηται· **Λαὸς ὃν οὐκ ἔγνω, λέγων, ἐδούλευσέ μοι καὶ (14) εἰς ἀκοὴν ὠτίου ὑπήκουσέ μου· υἱοὶ ἀλλότριοι ἐψεύσαντό μοι καὶ ἐχώλανε ἀπὸ τῶν τριβῶν αὐτῶν.** Καὶ διὰ Ἱερεμίου· **Καὶ ἔδωκα αὐτῇ βιβλίον ἀποστασίου, καὶ οὐκ ἐφοβήθη ἀσύνθετος Ἰούδα (15).** Αὐθὶς τε· **Καὶ ἠθέτησεν (16) εἰς ἐμέ ὁ οἶκος Ἰσραὴλ· καὶ ὁ οἶκος Ἰούδα ἐψεύσατο τῷ Κυρίῳ.** Μεμφιμοιρία (17)

they will not listen? “Behold, their ears are uncircumcised.” O blessed patience! And again through the same one “Uncircumcised are all the nations.” But this people is uncircumcised in heart because this people is disobedient. The sons, he says, in whom there is no faith. But oversight is a severe rebuke. This form has been used in the Gospel. **Jerusalem, Jerusalem, the one who kills the prophets and stones those sent to her (10)** And the repetition of the name makes the rebuke strong. For he who knows God, how does he persecute the servants of God? **Therefore, he says, your house is left desolate.** For I tell you truly, (11) you will not see me until you say **“Blessed is the one who comes in the name of the Lord.”** For if you do not accept kindness, you will recognize the authority. But insult is a word that is intensified. Insult has been used as a kind of poison through **Isaiah, saying Woe to a sinful nation, lawless sons (12), a people full of sins, a wicked seed And also in the Gospel through John (13), he says, “Serpents,” he says, “offspring of vipers.” An accusation is a blame against those who do wrong.** This instruction has been used through **David. “The people I did not know said, ‘They have served me,’ and (14) they listened to me with obedient ears.”** **“Strange sons lied to me and turned away from their paths.”** **“And through Jeremiah” “And I gave her a book of rebellion, and unrepentant Judah was not afraid.” (15)** Again **And the house of Israel asked me again (16) and the house of Judah deceived the Lord. Complaining (17) is a secret fault with crafty help, and it manages its own salvation under a cover. It was used by it through Jeremiah.** How the city sat alone,

δέ ἐστι λάθριος ψόγος τεχνικῇ βοηθείᾳ, καὶ αὐτὴ σωτηρίαν οἰκονομουμένη ἐν παρακαλύμματι. Κέχρηται δὲ αὐτῇ διὰ Ἰερεμίου· **Πῶς ἐκάθισε μόνη ἡ πόλις, ἡ πεπληθυμμένη λαῶν; ἐγενήθη ὡσεὶ χήρα (18) ἄρχουσα χωρῶν· ἐγενήθη εἰς φόρους· κλαίουσα ἔκλαυσεν ἐν νυκτί.** Διάσυρσις δὲ ἐστὶ ψόγος διασυρτικός. Καὶ τούτῳ κέχρηται τῷ βοηθήματι ὁ θεὸς Παιδαγωγὸς διὰ Ἰερεμίου λέγων· **Ὅψις πόρνης ἐγένετό σοι, ἀπηναισχύντησας (19) πρὸς πάντας· καὶ οὐχ ὡς οἶκον ἐκάλεσάς με, καὶ πατέρα καὶ ἄρχοντα τῆς παρθενίας σου. Καὶ, Πόρνη καλὴ (20) καὶ ἐπίχαρις, ἡγουμένη φαρμάκων.** Τεχνικῶς πάντῃ τὴν παρθένον τῷ τῆς πορνείας ἐνυβρίσας ὀνόματι, αὐτῆς ἐπὶ τὴν σεμνότητα ἐντρέπων μετακαλεῖται. Κατανεμέσεις δὲ ἐστὶν ἐπιτίμῃσι νόμιμος, ἢ ἐπιτίμῃσι τῶν ὁδῶν (21) παρὰ τὸ προσῆκον ἐπαιρομένων. Ταύτῃ διὰ Μωϋσέως ἐπαιδαγωγεῖ· **Τέκνα, λέγων, μωμητὰ, γενεὰ σκολιὰ καὶ διεστραμμένη· ταῦτα Κυρίῳ ἀνταποδίδετε; Οὗτος (22) λαὸς μωρὸς, καὶ οὐχὶ σοφός. Οὐκ αὐτὸς οὗτος ὁ Πατὴρ ἐκτίησάτ' σε; Καὶ διὰ Ἡσαΐου φησὶν· Οἱ ἄρχοντές σου ἀπειθοῦσι, κοινωνοὶ κλεπτῶν, ἀγαπῶντες δῶρα, διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες. Καθόλου δὲ ἡ περὶ τὸν φόβον αὐτοῦ τεχνολογία σωτηρίας ἐστὶ πηγή· ἀγαθοῦ δὲ γε τὸ σῶζειν· Ἐλεος δὲ Κυρίου ἐπὶ πᾶσαν σάρκα, ἐλέγχων, καὶ παιδεύων, καὶ διδάσκων (23), ὡς ποιμὴν τὸ ποῖμνιον αὐτοῦ· τοὺς ἐκδεχομένους παιδεῖαν ἔλεει, καὶ τοὺς κατασπουδάζοντας εἰς κόλλησιν αὐτῷ· καὶ ταύτῃ τῇ ἀγωγῇ ἑξακοσίας (24) χιλιάδας πεζῶν, τοὺς ἐπισυναχθέντας ἐν ᾧ ἔσχον σκληροκαρδίᾳ, μαστιγῶν, ἐλεῶν, τύπτων, ἰώμενος, ἐν οἰκτιρμῷ καὶ παιδείᾳ διεφύλαξεν· Κατὰ γὰρ τὸ πολὺ ἔλεος**

full of many people **She became like a widow, the ruler of the lands. She became subject to taxes. Weeping, she cried out in the night. Slander is a reproach that drags one down. And the divine Teacher has used this help through Jeremiah, saying** The face of a prostitute has become to you; you have become shameless (19) toward all **and you did not call me a house, and a father and ruler of your virginity. And, "Beautiful and graceful prostitute, skilled in poisons" (20) Very skillfully, having insulted the virgin with the name of prostitution, she is again called back to modesty with shame. A proper reprimand is a lawful punishment, or a punishment for those who go astray from the right path. (21) Through this, he instructs by means of Moses. "Children," he says, "you are a faulty, crooked, and twisted generation." You repay these things to the Lord. This (22) people is foolish, and not wise. Is not this very Father the one who acquired you? And through Isaiah he says** Your rulers are disobedient, partners of thieves, loving gifts, chasing after bribes, not judging orphans **And certainly the teaching about fearing him is a source of salvation But saving is truly good. "Mercy of the Lord is upon all flesh, reproving, and disciplining, and teaching" (23), "as a shepherd his flock." He shows mercy to those who accept discipline, and to those who strive eagerly to cling to him; and by this guidance he preserved six hundred thousand foot soldiers, those gathered together who had been hard-hearted, by scourging, showing mercy, striking, healing, with compassion and discipline. For according to the greatness of his mercy, so also is his reproof (25). It is**

αὐτοῦ, οὕτω (25) καὶ ὁ ἔλεγχος αὐτοῦ. Καλὸν μὲν γὰρ τὸ μὴ ἁμαρτεῖν, ἀγαθὸν δὲ καὶ τὸν ἁμαρτάνοντα μετανοεῖν· ὥσπερ ἄριστον τὸ ὑγιαίνειν αἰεὶ, καλὸν δὲ καὶ τὸ ἀνασφῆλαι τῆς νόσου. Ταύτη τοι καὶ διὰ Σολομῶντος παραγγέλλεται· **Σὺ μὲν (26) ῥάβδῳ πάταξον τὸν υἱόν, τὴν δὲ ψυχὴν αὐτοῦ ἐκ θανάτου ῥῦσαι.** Καὶ πάλιν· **Μὴ ἀπόσχη νήπιον παιδεύων, εὐθυναὶ δὲ αὐτὸν ῥάβδῳ· οὐ γὰρ θανεῖται.** Ἐλεγχος γὰρ καὶ ἐπίπληξις, ὥσπερ οὖν καὶ τοῦνομα αἰνίττεται, αὗται πληγαὶ ψυχῆς εἰσι, σωφρονίζουσαι τὰς ἁμαρτίας, καὶ θάνατον ἀπειργουσαι· εἰς δὲ τὴν σωφροσύνην ἄγουσαι τοὺς εἰς ἀκολασίαν ὑποφερομένους. Ταύτη (27) τοι καὶ Πλάτων τὴν μεγίστην τῆς ἐπανορθώσεως δύναμιν καὶ τὴν κυριωτάτην κάθαρσιν τὸν ἔλεγχον εἰδῶς, ἀκολούθως τῷ λόγῳ, **τὸν τὰ μέγιστα ἀκάθαρτον ὄντα, ἀπαίδευτον δὲ καὶ αἰσχροὺς γεγονέναι, διὰ τὸ ἀνέλεγκτον εἶναι βούλεται, ἢ καθαρῶτατον καὶ κάλλιστον ἔπρεπε τὸν ὄντως ἐσόμενον εὐδαίμονα εἶναι.** Εἰ γὰρ οἱ ἄρχοντες οὐκ εἰσὶ φόβος τῷ ἀγαθῷ ἔργῳ (28), πῶς ὁ φύσει ἀγαθὸς Θεὸς φόβος ἔσται τῷ μὴ ἁμαρτάνοντι; **Ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ,** ἢ φησιν ὁ Ἀπόστολος. Διὰ τοῦτό τοι καὶ αὐτὸς ὁ Ἀπόστολος ἐπιστύφει παρ' ἑκάστα τὰς Ἐκκλησίας κατ' εἰκόνα Κυρίου· καὶ συναισθόμενος τῆς ἑαυτοῦ παρρησίας καὶ τῆς τῶν ἀκουόντων ἀσθενείας, πρὸς τοὺς Γαλάτας λέγει, **Ἐχθρὸς ὑμῶν γέγονα, ἀληθεύων ὑμῖν;** Ὡς δὲ οἱ ὑγιαίνοντες (29) οὐ χρεῖζουσιν ἱατροῦ, παρ' ὅσον ἔρρωνται, οἱ δὲ νοσοῦντες ἐπιδέονται τῆς τέχνης· οὕτω καὶ ἡμεῖς οἱ ἐν τῷ βίῳ νοσοῦντες περὶ τε τὰς ἐπιθυμίας τὰς ἐπονειδίστους, περὶ τε τὰς ἀκρασίας τὰς ἐπιψόγους, καὶ περὶ τὰς ἄλλας τῶν παθῶν φλεγμονὰς, τοῦ Σωτῆρος ἐπιδεόμεθα· ὁ δὲ οὐ μόνον τὰ ἥπια (30) ἐπιπάσσει φάρμακα, ἀλλὰ καὶ τὰ στυπτικά.

good not to sin, but it is also good for the one who sins to repent. Just as it is best to be healthy always, so it is good to heal from disease. This is why it is also commanded through Solomon. You, (26) strike the son with a rod, but save his soul from death. **And again** Do not hold back disciplining a child, but correct him with a rod. **for he will not die** For correction and rebuke, as the name itself suggests, are wounds of the soul, disciplining sins and keeping death away. Leading those who suffer toward unrestrained behavior into sound judgment. Plato, knowing that rebuke has the greatest power for correction and is the most effective cleansing, accordingly says, "He who is most impure, uneducated, and shameful wants to be unrebuked, although the truly happy one ought to be the purest and most beautiful." For if rulers are not a fear to good works, how will the naturally good God be a fear to the one who does not sin? But if you do evil, fear, as the Apostle says. For this reason, the Apostle himself also rebukes each of the Churches in the image of the Lord. And being aware of his own boldness and the weakness of those listening, he says to the Galatians, «I have become your enemy by telling you the truth.» Just as those who are healthy do not need a doctor, even though they are sick, those who are ill need the skill. In the same way, we who are sick in life, both about shameful desires, about blameworthy lack of self-control, and about the other burning passions, need the Savior. But he not only applies mild medicines, but also astringent ones. At least the laws of sins stand firm, the bitter roots of fear. Therefore, fear is also saving, even if bitter. It is reasonable, then, that we who are sick need a Savior. Those who have gone astray need one to

Ἰστᾶσι γοῦν τῶν ἁμαρτιῶν τὰς νομάς (31), αἱ πικραὶ τοῦ φόβου ρίζαι. Διὸ καὶ σωτήριος, εἰ καὶ πικρὸς, ὁ φόβος. Εἰκότως ἄρα Σωτῆρος μὲν οἱ νοσοῦντες δεόμεθα· οἱ πεπλανημένοι δὲ τοῦ καθηγησομένου, καὶ οἱ τυφλοὶ τοῦ φωταγωγήσοντος· καὶ οἱ διψῶντες **τῆς πηγῆς τῆς ζωτικῆς, ἀφ’ ἧς οἱ μεταλαμβάνοντες οὐκέτι διψήσουσι·** καὶ οἱ νεκροὶ δὲ τῆς ζωῆς ἐνδεεῖς· καὶ τοῦ ποιμένου τὰ πρόβατα· καὶ οἱ παῖδες τοῦ παιδαγωγοῦ· ἀλλὰ καὶ πᾶσα ἡ ἀνθρωπότης Ἰησοῦ· ἵνα μὴ ἀνάγωγοι καὶ ἁμαρτωλοὶ εἰς τέλος, τῇ καταδίκῃ ἐκπέσωμεν (32), διακριθῶμεν δὲ τῶν ἀχυρμιῶν, καὶ εἰς τὴν πατρώαν ἀποθήκην σωρευθῶμεν. **Τὸ γὰρ πτύον ἐν τῇ χειρὶ** τοῦ Κυρίου, ᾧ ἀποκρίνεται τοῦ πυροῦ τὸ ἄχυρον τὸ ὀφειλόμενον τῷ πυρί. Ἐξὸν δὲ, εἰ βούλεσθε, τοῦ παναγίου ποιμένος καὶ Παιδαγωγοῦ, τοῦ παντοκράτορος καὶ πατρικοῦ Λόγου, τὴν ἄκραν σοφίαν καταμανθάνειν ἡμῖν, ἔνθα ἀλληγορεῖ, **ποιμένα** ἑαυτὸν προβάτων λέγων· ἔστι δὲ παιδαγωγὸς νηπίων. Φησὶ γοῦν διὰ Ἰεζεκιήλ (33) πρὸς τοὺς πρεσβυτέρους ἀποταθεὶς καὶ τινα αὐτοῖς σωτήριον παρατιθέμενος (34) εὐλόγου φροντίδος ὑπογραμμόν· **Καὶ τὸ χωλὸν καταδήσω, καὶ τὸ ὀχλούμενον ἰάσομαι, καὶ τὸ πλανώμενον ἐπιστρέψω· καὶ βοσκήσω αὐτοὺς ἐγὼ εἰς τὸ ὄρος τὸ ἅγιόν μου.** Ταῦτ’ ἐστὶν ἀγαθοῦ ποιμένος ἐπαγγέλματα. Βόσκησον ἡμᾶς τοὺς νηπίους, ὡς πρόβατα. Ναί, Δέσποτα, τῆς σῆς πλήρωσον νομῆς τῆς δικαιοσύνης· ναί, Παιδαγωγέ, ποιμανὸν ἡμᾶς εἰς τὸ ἅγιόν σου ὄρος, πρὸς τὴν Ἐκκλησίαν, τὴν ὑψουμένην, τὴν ὑπερνεφεῇ, τὴν ἀπτομένην οὐρανῶν. **Καὶ ἔσομαι, φησὶν, αὐτῶν ποιμὴν, καὶ ἔσομαι ἐγγὺς αὐτῶν,** ὡς ὁ χιτῶν (35) τοῦ χρωτὸς αὐτῶν. Σῶσαι βούλεται μου τὴν σάρκα, περιβαλὼν τὸν χιτῶνα τῆς ἀφθαρσίας· καὶ τὸν χρῶτά μου κέχρικεν. **Καλέσουςί με,**

guide them back, and the blind need one to bring them to the light. And those who thirst for the spring of life, from which those who partake will no longer thirst; and the dead are in need of life. And the shepherd’s sheep. And the children of the tutor. But also all humanity belongs to Jesus. So that we may not, as untrained and sinful, fall finally into condemnation (32), but be separated from the chaff, and be gathered into the ancestral storehouse. **For the spit in the hand** of the Lord, to which the chaff owed to the fire answers the wheat, It is allowed, if you wish, to learn from the all-holy shepherd and teacher, the almighty and paternal Word, the highest wisdom, where he speaks allegorically, calling himself a **shepherd** of sheep. A teacher is one who leads little children. He says indeed through Ezekiel (33), turning to the elders and offering them some saving advice (34), a note of wise care. **“And I will bind up the lame, and heal the injured, and bring back the lost; and I will shepherd them on my holy mountain.”** These are the promises of a good shepherd. Shepherd us, the infants, like sheep. Yes, Master, fill your flock of righteousness. Yes, Teacher, shepherd us to your holy mountain, to the Church, the exalted one, above the clouds, touching the heavens. **And I will be, he says, their shepherd, and I will be near them,** like the garment (35) of their skin. He wishes to save my flesh, clothing it with the garment of incorruptibility. And my skin has grown old. “They will call me,” he says, “and I will say, ‘Here I am.’” You obeyed more quickly than I expected, Master. “And if they cross over,” the Lord says, “they will not slip.” For those who pass over into incorruption will not fall into ruin, because he himself will hold fast to you. For he himself spoke, and

φησὶ, καὶ ἐρῶ, Ἰδοὺ πάρειμι. Θᾶπτον ὑπήκουσας ἢ προσεδόκησα, Δέσποτα. **Καὶ ἐὰν διαβαίνωσιν (36), οὐκ ὀλισθήσουσι,** λέγει Κύριος. Οὐ γὰρ πεσούμεθα εἰς φθορὰν οἱ διαβαίνοντες εἰς ἀφθαρσίαν, ὅτι ἀνθέξεται (37) ὑμῶν αὐτός· ἔφη γὰρ αὐτός, καὶ ἠθέλησεν αὐτός. Τοιοῦτος ἡμῶν ὁ Παιδαγωγός, ἀγαθὸς ἐνδίκως. **Οὐκ ἦλθον, φησὶ, διακονηθῆναι, ἀλλὰ διακονῆσαι.** Διὰ τοῦτο εἰσάγεται ἐν τῷ Εὐαγγελίῳ **κεκμηκῶς (38)** ὁ κάμνων ὑπὲρ ἡμῶν, καὶ **δοῦναι τὴν ψυχὴν τὴν ἑαυτοῦ λύτρον ἀντὶ πολλῶν ὑπισχνούμενος.** Τοῦτον γὰρ μόνον ὁμολογεῖ **ἀγαθὸν** εἶναι **ποιμένα.** Μεγαλόδωρος οὖν ὁ τὸ μέγιστον ὑπὲρ ἡμῶν, τὴν ψυχὴν αὐτοῦ, ἐπιδιδούς· καὶ μεγαλωφελής, καὶ φιλάνθρωπος, ὅτι καὶ ἄνθρωπος, ἐξὸν εἶναι Κύριον, ἀδελφὸς εἶναι βεβούληται· ὁ δὲ καὶ εἰς τοσοῦτον ἀγαθός, ὥστε ἡμῶν καὶ ὑπεραποθανεῖν. Ἀλλὰ καὶ ἡ δικαιοσύνη κέκραγεν αὐτοῦ· **Ἐὰν (39) ὀρθοὶ πρὸς μὲ ἦκητε, κἀγὼ ὀρθὸς πρὸς ὑμᾶς· ἐὰν πλάγιοι πορεύσητε, κἀγὼ πλάγιος, λέγει Κύριος τῶν δυνάμεων,** τὰς ἐπιπλήξεις (40) τῶν ἁμαρτωλῶν πλαγίας αἰνιττόμενος ὁδούς· ἡ γὰρ εὐθεΐα καὶ κατὰ φύσιν, ἣν αἰνίττεται τῷ ἰῶτα τοῦ Ἰησοῦ, ἡ ἀγαθοσύνη αὐτοῦ, ἡ πρὸς τοὺς ἐξ ὑπακοῆς πεπιστευκότας, ἀμετακίνητός τε καὶ ἀρρεπής· **Ἐπειδὴ ἐκάλουν, καὶ οὐχ ὑπηκούετε (41), λέγει Κύριος, ἀλλὰ ἀκύρους ἐποιεῖτε τὰς ἐμὰς βουλὰς· τοῖς δὲ ἐμοῖς ἐλέγχους οὐ προσείχετε.** Οὕτως ὁ κυριακὸς ἔλεγχος ὠφελιμώτατος. Περὶ τούτων καὶ διὰ Δαβὶδ λέγει· **Γενεὰ σκολιά, καὶ παραπικραίνουσα· γενεὰ, ἣτις οὐ κατηύθυνε τὴν καρδίαν ἑαυτῆς (42), καὶ οὐκ ἐπιστῶθη μετὰ τοῦ Θεοῦ τὸ πνεῦμα αὐτῆς· οὐκ ἐφυλάξαντο τὴν διαθήκην τοῦ Θεοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ οὐκ ἠθέλον πορεύεσθαι.** Αὗται αἰτίαι παραπικρασμοῦ, δι' ἃς ὁ κριτὴς

he himself willed it. Such is our Teacher, truly good and just. **I did not come,** he says, **to be served, but to serve.** For this reason it is introduced in the Gospel that the one who is weary for us is **exhausted (38),** and **promising to give his own soul as a ransom for many.** For this one alone is acknowledged as a **good shepherd.** Therefore, the one who generously gives the greatest thing for us, his own soul, and great in kindness, and loving toward humans, because, although a man, he has wished to be Lord, he has chosen to be a brother. And he is so good that he even died for us beyond measure. But also his justice has cried out. **If (39) you have come to me rightly, I also am right toward you.** If you walk crookedly, I also am crooked, says the Lord of hosts, hinting at the crooked paths of the rebukes of sinners. (40) For the straight and natural path, which is hinted at by the iota of Jesus, is his goodness, toward those who have trusted in obedience, both unshakable and unchanging. Since I called, and you did not obey, says the Lord, but you made my plans void. But you did not pay attention to my rebukes. Thus the Lord's rebuke is most helpful. Concerning these things, he also speaks through David. **A crooked and bitter generation** A generation that did not direct its own heart, and its spirit was not faithful to God. They did not keep the covenant of God, and they were unwilling to walk in his law. These are the causes of bitterness, because of which the judge comes, bringing punishment to those who were unwilling to choose the good life (43). For this reason, a heavier burden has been laid upon them from here, so that they might somehow turn back from their rush toward death. He says, then, through David, the clearest cause of the threat. They did

ἔρχεται, τὴν δίκην ἐποίσων τοῖς τὴν
εὐζωΐαν ἐλέσθαι μὴ βεβουλημένοις (43),
διὰ τοῦτο αὐτοῖς παχύτερον (44) ἐνθὲνδε
προσενήνεκται, εἴ πως ἀναχαιτίσαιεν τῆς
ἐπὶ τὸν θάνατον ὁρμῆς. Λέγει γοῦν διὰ
Δαβὶδ σαφεστάτην αἰτίαν τῆς ἀπειλῆς·
**Οὐκ ἐπίστευσαν ἐν (45) τοῖς
θαυμασίοις αὐτοῦ. Ὅταν ἀπέκτεινεν
αὐτούς, ἐξεζήτουν αὐτόν, καὶ
ἐπέστρεφον, καὶ ὠρθηζον πρὸς τὸν
Θεόν, καὶ ἐμνήσθησαν, ὅτι ὁ Θεὸς
βοηθὸς αὐτῶν ἐστι, καὶ ὁ Θεὸς ὁ
ὑψιστος λυτρωτὴς αὐτῶν ἐστιν.** Οὕτως
οἶδεν ἐπιστρέφοντας αὐτούς διὰ τὸν
φόβον, τῆς δὲ φιланθρωπίας αὐτοῦ
καταπεφρονηκότας· ὀλιγωρεῖται μὲν γὰρ,
ὡς ἐπίπαν, τὸ ἀγαθόν, χρηστευόμενον ἀεὶ,
θεραπεύεται δὲ ὑπομιμνήσκων τῷ
φιλανθρώπῳ τῆς δικαιοσύνης φόβῳ.
Διττὸν δὲ τὸ εἶδος τοῦ φόβου· ὧν τὸ μὲν
ἕτερον γίνεται μετὰ αἰδοῦς, ᾧ χρῶνται
πολλῖται μὲν πρὸς ἡγεμόνας ἀγαθοὺς, καὶ
ἡμεῖς πρὸς τὸν Θεόν, καθάπερ οἱ παῖδες οἱ
σώφρονες πρὸς τοὺς πατέρας. **Ἴππος γάρ,
φησὶν, ἀδάμαστος ἐκβαίνει σκληρός·
καὶ υἱὸς ἀναιμένος ἐκβαίνει προαλῆς**
(46)· τὸ δὲ ἕτερον εἶδος τοῦ φόβου μετὰ
μίσους γίνεται, ᾧ δοῦλοι πρὸς δεσπότης
κέχρηται χαλεποὺς, καὶ Ἑβραῖοι (47),
δεσπότην ποιήσαντες, οὐ πατέρα τὸν Θεόν.
Πολλῷ δὲ, οἶμαι, καὶ τῷ παντὶ τὸ ἐκούσιον
(48) καὶ κατὰ προαίρεσιν τοῦ κατὰ
ἀνάγκην εἰς εὐσέβειαν διαφέρει· **Αὐτὸς**
(49) γάρ, φησὶν, **οἰκτίρμων ἐστίν·
ιάσεται τὰς ἀμαρτίας αὐτῶν, καὶ οὐ
διαφθερεῖ, καὶ πληθυνεῖ τοῦ
ἀποστρέψαι τὸν θυμὸν αὐτοῦ, καὶ οὐκ
ἐκκαύσει πᾶσαν τὴν ὀργὴν αὐτοῦ.** Ὅρα
πῶς τὸ δίκαιον ἐπιδείκνυται τοῦ
Παιδαγωγοῦ, τὸ περὶ τὰς ἐπιτιμήσεις· καὶ
τὸ ἀγαθὸν τοῦ Θεοῦ, τὸ περὶ τὰς
οἰκτειρήσεις. Διὰ τοῦτο ὁ Δαβὶδ, τουτέστι
τὸ Πνεῦμα τὸ δι' αὐτοῦ, ἄμφω περιλαβὼν,

not believe in (45) his wonders. When he
killed them, they sought him, and they
turned back, and early in the morning they
rose toward God, and they remembered
that God is their helper, and the Most High
God is their redeemer. Thus he knows that
they return because of fear, but that they
have despised his kindness. For the good,
though always present, is neglected, but it
is cared for by reminding the kind one with
the fear of justice. There are two kinds of
fear. Of these, one kind happens with
respect, which citizens use toward good
rulers, and we use toward God, just as
sensible children do toward their fathers.
**For the horse, it is said, comes out wild
and untamed, and a son who is left
untrained comes out reckless. (46) The
other kind of fear arises with hatred,
which slaves have toward harsh
masters, and the Hebrews (47), having
made God a master, not a father, use. I
think that voluntary and intentional
piety differs much more from piety done
out of necessity. (48) For he himself (49)
says that he is merciful. He will heal
their sins, and will not destroy, and he
will increase the one who turns away his
anger, and he will not burn all his wrath.**
**See how the justice of the Tutor is
shown, concerning the punishments.
and the goodness of God, concerning
mercies. For this reason David, that is,
the Spirit through him, embracing both,
sings to the same God.** Justice and
judgment are the preparation of your
throne **Mercy and truth will go before
your face** To be of the same power is
confessed both to judge and to do good. For
at the same time (50) the authority belongs
to both: the judgment that distinguishes
what is right from what is wrong, and the
one who is both just and good, the true

ἐπὶ τοῦ αὐτοῦ ψάλλει Θεοῦ· **Δικαιοσύνη καὶ κρῖμα ἐτοιμασία τοῦ θρόνου σου· ἔλεος καὶ ἀλήθεια προπορεύονται πρὸ προσώπου σου.** Τῆς αὐτῆς εἶναι δυνάμειως ὁμολογεῖ καὶ κρίνειν καὶ εὐεργετεῖν· ἅμα γὰρ (50) ἀμφοῖν ἡ ἐξουσία, ἡ κρίσις τοῦ δικαίου διακρίνουσα τὰ ἐναντία, καὶ ὁ αὐτὸς δίκαιος καὶ ἀγαθός, ὁ ὄντως Θεός· ὁ ὢν αὐτὸς τὰ πάντα, καὶ τὰ πάντα ὁ (51) αὐτός· ὅτι αὐτὸς Θεός, ὁ μόνος Θεός. Ὡς γὰρ τὸ ἔσοπτρον τῷ αἰσχυρῷ οὐ κακόν, ὅτι δεικνύει αὐτὸν οἷός ἐστιν· καὶ ὡς ὁ ἱατρὸς τῷ νοσοῦντι οὐ κακός, ὁ τὸν πυρετὸν ἀναγγέλλων αὐτοῦ· οὐ γὰρ αἷτιος τοῦ πυρετοῦ ὁ ἱατρὸς, ἀλλὰ ἔλεγχός ἐστι τοῦ πυρετοῦ· οὕτως οὐδὲ ὁ ἐλέγχων δύσνους τῷ κάμνοντι τὴν ψυχὴν· οὐ γὰρ ἐντίθησι τὰ πλημμελήματα, τὰ δὲ προσόντα ἐπιδείκνυσιν ἁμαρτήματα, εἰς τὴν τῶν ὁμοίων ἐπιτηδευμάτων ἀποτροπὴν. Ὡστε ἀγαθὸς μὲν ὁ Θεὸς δι' ἑαυτὸν, δίκαιος δὲ ἤδη δι' ἡμᾶς· καὶ τοῦτο ὅτι ἀγαθός. Τὸ δίκαιον δὲ ἡμῖν διὰ τοῦ Λόγου ἐνδείκνυται τοῦ ἑαυτοῦ ἐκεῖθεν ἄνωθεν, ὅθεν γέγονε πατήρ· πρὶν γὰρ κτίσθην (52) γενέσθαι, Θεὸς ἦν, ἀγαθὸς ἦν· καὶ διὰ τοῦτο καὶ δημιουργὸς εἶναι καὶ πατήρ ἠθέλησεν· καὶ ἡ τῆς ἀγάπης ἐκείνης σχέσις, δικαιοσύνης γέγονεν ἀρχή, καὶ τὸν ἥλιον (53) ἐπιδάμποντος τὸν αὐτοῦ, καὶ τὸν Υἱὸν καταπέμποντος τὸν αὐτοῦ. Καὶ πρῶτος οὗτος τὴν ἐξ οὐρανῶν ἀγαθὴν κατήγγειλε δικαιοσύνην· **Οὐδεὶς (54) ἔγνω τὸν Υἱὸν, εἰ μὴ ὁ Πατήρ, λέγων, οὐδὲ τὸν Πατέρα, εἰ μὴ ὁ Υἱός.** Αὕτη ἡ ἀντιταλαντεύουσα (55) γνώσις ἐπίσης δικαιοσύνης ἀρχαίας σύμβολον. Ἐπειτα δὲ ἐπὶ τοὺς ἀνθρώπους καταβέβηκεν ἡ δικαιοσύνη, καὶ γράμματι καὶ σώματι (56), τῷ Λόγῳ καὶ τῷ νόμῳ, εἰς μετάνοιαν τὴν ἀνθρωπότητα βιαζομένη σωτήριον· ἀγαθὴ γὰρ ἦν. Ἀλλ' οὐχ ὑπακούεις τῷ Θεῷ; Σεαυτὸν αἰτίῳ, τὸν κριτὴν ἐπισπώμενος.

God. He who is himself all things, and all things are himself (51). Because he himself is God, the only God. For just as a mirror is not bad for the ugly person, because it shows him as he is, and just as a doctor is not bad for the sick person, who reports the fever to him, for the doctor is not the cause of the fever, but rather a witness to the fever. In the same way, the one who rebukes is not harmful to the troubled soul that is suffering. For he does not add faults, but rather points out the sins that have come upon one, for the purpose of turning away from similar behaviors. So God is good in himself, and just now through us. And this is because he is good. But what is just is shown to us through the Word from that same place above, from where the Father came. For before he was created, he was God, he was good. And for this reason, he wished to be both creator and father. And that bond of love became the beginning of justice, and the Son sending down his own, just as the sun shines its own light. And this one was the first to proclaim from heaven the good justice. **No one (54) knew the Son except the Father, and no one knew the Father except the Son.** This unwavering (55) knowledge is also a symbol of ancient justice. Then justice came down to humans, both in letter and in body (56), through the Word and the law, urging humanity toward saving repentance. For it was good. But you do not obey God. You blame yourself, bringing upon yourself the judge.

Chapter 11 (ΚΕΦ. Ι')

Ὅτι ὁ αὐτὸς Θεὸς διὰ τοῦ αὐτοῦ (57) Λόγου καὶ ἀπείργει τῶν ἁμαρτιῶν, ἀπειλῶν· καὶ σώζει τὴν ἀνθρωπότητα, παρακαλῶν.

Εἰ τοίνυν τὴν περὶ τὸ ἐπιστύφειν τὴν ἀνθρωπότητα οἰκονομίαν, ἀγαθὴν οὖσαν καὶ σωτήριον, ἀναγκαίως ὑπὸ τοῦ Λόγου παραλαμβανομένην ἐπεδείξαμεν, πρὸς τε μετάνοιαν καὶ πρὸς τῶν ἁμαρτιῶν τὴν κώλυσιν εὐθετον γενομένην· ἐξῆς ἂν εἴη σκοπεῖν τὸ ἥπιον τοῦ Λόγου· δίκαιος γὰρ οὗτος ἀποδέδεικται· καὶ τὰς ἰδίας παρατίθεται γνώμας, τὰς πρὸς σωτηρίαν παρακλητικὰς· δι' ὧν καὶ τὸ καλὸν, καὶ τὸ συμφέρον πατρικῶ θελήματι γνωρίζειν ἡμῖν βούλεται. Σκόπει δὲ ταῦτα· Τὸ μὲν καλὸν τοῦ ἐγκωμιαστικοῦ, τὸ δὲ συμφέρον τοῦ συμβουλευτικοῦ· καὶ γὰρ οὖν τοῦ μὲν συμβουλευτικοῦ σχέσις, τὸ προτρεπτικὸν καὶ ἀποτρεπτικόν, τοῦ δὲ ἐγκωμιαστικοῦ, ἐπαινετικόν τε καὶ ψεκτικὸν γίνεται. Πῶς γὰρ ἔχουσα ἡ διάνοια ἡ συμβουλευτικὴ, προτρεπτικὴ γίνεται, καὶ πῶς ἔχουσα, ἀποτρεπτικὴ· ὡσαύτως δὲ καὶ τὸ ἐγκωμιαστικόν, πῶς μὲν ἔχον, ψεκτικὸν γίνεται, πῶς δὲ ἔχον, ἐπαινετικόν· περὶ ᾧ καταγίνεται μάλιστα ὁ Παιδαγωγὸς ὁ δίκαιος, ὁ τοῦ ἡμετέρου συμφέροντος ἐστοχασμένος· ἀλλὰ γὰρ τὸ μὲν ψεκτικὸν καὶ ἀποτρεπτικὸν εἶδος ὑποδέδεικται ἡμῖν ἤδη πρότερον· νῦν δὲ αὖ τὸ προτρεπτικὸν καὶ ἐπαινετικὸν μεταχειριστέον· καὶ καθάπερ ἐπὶ ζυγοῦ τὰς ἰσοστασίους ἀντισηκώσωμεν τοῦ δικαίου πλάστιγγας. Τῇ μὲν οὖν ἐπὶ τὰ συμφέροντα προτροπῇ ὁ Παιδαγωγὸς διὰ Σολομῶντος ὧδέ πως χρῆται· **Ἐγὼ ὑμᾶς, ἄνθρωποι (58), παρακαλῶ, καὶ προῖεμαι ἐμήν φωνήν**

That the same God, through the same (57) Word, both forbids sins by threatening and saves humanity by encouraging.

If then we have shown that the plan concerning the chastisement of humanity is good and saving, necessarily received from the Word, and rightly set toward repentance and the prevention of sins, next it would be to consider the gentleness of the Word. For he has been shown to be just, and he sets forth his own judgments, encouraging those that lead to salvation. Through these, he wishes to make known to us both what is good and what is beneficial according to the fatherly will. Consider these things. The good belongs to the praise, and the beneficial to the advice. For indeed, the relation of the advisory is both encouraging and discouraging, while that of the praise is both approving and blaming. For how can the advisory mind be encouraging, and how can it be discouraging? Likewise, how does the praise sometimes become blaming, and how does it sometimes become approving? Especially concerning the matters in which the just Teacher is most involved, who is mindful of what is for our benefit. But indeed, the blaming and discouraging kind has already been shown to us before. But now, on the other hand, the encouraging and praising kind must be used. And just as on a scale we lift the balanced weights on the side of justice, Therefore, the Guide uses encouragement toward what is beneficial through Solomon in this way. **I urge you, people (58), and send forth my**

υιοῖς ἀνθρώπων· ἐπακούσατέ μου·
σεμνὰ γὰρ ἐρῶ· καὶ τὰ ἐξῆς. Συμβουλευεῖ
δὲ τὰ σωτήρια· ὅτι ἡ συμβουλή πρὸς
αἵρεσιν ἐστὶ καὶ φυγὴν ἐπιτήδειος·
καθάπερ ποιεῖ διὰ τοῦ Δαβὶδ, λέγων·
**Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν
βουλῇ ἀσεβῶν, καὶ ἐν ὁδῷ ἁμαρτωλῶν
οὐκ ἔστη· καὶ ἐπὶ καθέδραν (59) λοιμῶν
οὐκ ἐκάθισεν· ἀλλ' ἦ ἐν τῷ νόμῳ Κυρίου
τὸ θέλημα αὐτοῦ.** Τῆς δὲ συμβουλίας μέρη
τρία· τὸ μὲν, ἐκ τῶν παρεληλυθότων
χρόνων λαμβάνον τὰ παραδείγματα· οἷον,
τί ἔπαθον οἱ Ἑβραῖοι τῷ χρυσῷ
εἰδωλολατρήσαντες ἐν μόσχῳ, καὶ τί
ἔπαθον ἐκπορνεύσαντες, καὶ τὰ ὅμοια· τὸ
δὲ, ἐκ τῶν παρόντων χρόνων
κατανοοούμενον, οἷον αἰσθητικῶς
καταλαμβάνόμενον· ὡς ἐκεῖνο εἴρηται
πρὸς τοὺς ἐρομένους τὸν Κύριον, **Εἰ αὐτὸς
(60) εἶη ὁ Χριστὸς, ἢ ἄλλον
περιμένομεν; Ἀπέλθετε, καὶ εἴπατε
Ἰωάννη· Τυφλοὶ ἀναβλέπουσι· κωφοὶ
ἀκούουσι· λεπροὶ καθαρίζονται·
ἀνίστανται νεκροί· καὶ μακάριός ἐστιν,
ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. Τοῦτ'
ἄρα ἦν ὁ προφητεύων εἶρηκε Δαβίδ·
Καθὼς (61) ἠκούσαμεν, οὕτω καὶ
εἶδομεν.** Ἐκ δὲ τῶν μελλόντων τὸ τρίτον
συνίσταται μέρος τῆς συμβουλίας, ᾧ τὰ
ἀποβησόμενα κελεύει φυλάττεσθαι· καθὸ
κάκεῖνο εἴρηται· **Οἱ δὲ ἁμαρτίαις
περιπεσόντες, βληθήσονται εἰς τὸ
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων,**
καὶ τὰ παραπλήσια· ὡς ἐκ τούτων εἶναι
συμφανές, διὰ πάσης θεραπείας χωροῦντα
τὸν Κύριον, εἰς σωτηρίαν ἐκκαλεῖσθαι τὴν
ἀνθρωπότητα. Τῇ δὲ παραμυθίᾳ,
παρηγορεῖ τὰ (62) ἁμαρτήματα, μειῶν μὲν
τὴν ἐπιθυμίαν, ἅμα δὲ καὶ ἐλπίδα ἐνδιδούς
εἰς σωτηρίαν. Φησὶ γὰρ διὰ Ἰεζεκιήλ· **Ἐὰν
(63) ἐπιστραφῇτε ἐξ ὅλης τῆς καρδίας,
καὶ εἵπητε, Πάτερ, ἀκούσομαι ὑμῶν,**

voice to the sons of men listen to me for I
will speak solemnly; and what follows He
gives advice concerning salvation because
counsel is suitable both against heresies
and as a means of escape just as David
does, saying **Blessed is the man who has
not walked in the counsel of the wicked,
nor stood in the way of sinners,** and has
not sat in the seat of mockers. But his
desire is in the law of the Lord. The parts of
counsel are three. First, taking examples
from past times. For example, what the
Hebrews suffered by worshiping a golden
calf, and what they suffered by committing
fornication, and similar things. Second,
understanding from present times, as
perceived by the senses. As it was said to
those who love the Lord, **If he himself (60)
is the Christ, or are we waiting for
another?** Go away, and tell John. The blind
receive sight. The deaf hear. The lepers are
cleansed. The dead are raised. And blessed
is the one who does not stumble because of
me. This then was what David, the prophet,
had said. As we have heard, so we have also
seen. But of the things to come, the third
part of the plan is made up, which
commands that what will happen be
guarded. Just as that also was said. **But
those who have fallen into sins will be
thrown into the outer darkness. There
will be the weeping and the gnashing of
teeth,** and similar things. As it is clear from
these things, through every kind of healing,
the Lord allows humanity to be called to
salvation. By consolation, he comforts sins,
both lessening desire and at the same time
giving hope for salvation. For he says
through Ezekiel **If (63) you turn back
with all your heart, and say, Father, I
will listen to you, as to a holy people** And
again he says **Come to me, all (64), who
are weary and burdened, and I will give**

ὥσπερ λαοῦ ἁγίου. Καὶ πάλιν λέγει·
**Δεῦτε, πάντες, πρὸς μὲ (64), οἱ
κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ
ἀναπαύσω ὑμᾶς· καὶ τὰ ἐπὶ τούτοις
αὐτοπροσωπεῖ ὁ Κύριος. Σαφέστατα δὲ ἐπὶ
τὴν ἀγαθωσύνην καλεῖ διὰ Σολομῶντος,
λέγων· Μακάριος ἄνθρωπος, ὃς εὔρε
σοφίαν· καὶ θνητὸς, ὃς εὔρε (65)
φρόνησιν. Τὸ γὰρ ἀγαθὸν (66) τῷ
ζητοῦντι εὐρίσκεται, καὶ ὁρᾶσθαι τῷ
εὐρόντι φιλεῖ. Ναὶ μὴν καὶ διὰ Ἰερεμίου
τὴν φρόνησιν ἐξηγεῖται· Μακάριοί ἐσμεν,
Ἰσραὴλ, λέγων, ὅτι τὰ ἀρεστὰ τῷ Θεῷ,
γνωστὰ ἡμῖν (67) ἐστι. Γνωστὰ δὲ διὰ
τοῦ Λόγου, δι' ὃν μακάριοι καὶ φρόνιμοι.
Φρόνησις γὰρ καὶ ἡ γνῶσις, διὰ τοῦ αὐτοῦ
προφήτου μηνύεται, λέγοντος· Ἄκουε,
Ἰσραὴλ, ἐντολὰς ζωῆς· ἐνωτίσασθε
γνῶναι φρόνησιν. Διὰ δὲ Μωϋσέως ἔτι
καὶ προσυπισχνεῖται δωρεὰν, διὰ τὴν
ὑπάρχουσαν φιλανθρωπίαν, τοῖς
σπεύδουσιν εἰς σωτηρίαν. Φησὶ γάρ· Καὶ
εἰσάξω ὑμᾶς (68) εἰς τὴν γῆν τὴν
ἀγαθὴν, ἣν ὥμοσε Κύριος (69) τοῖς
πατράσιν ὑμῶν· πρὸς δὲ, Καὶ εἰσάξω
ὑμᾶς εἰς τὸ ὄρος τὸ ἅγιον, καὶ εὐφρανῶ
ὑμᾶς, διὰ Ἡσαΐου λέγει. Ἔτι δὲ καὶ ἄλλο
εἶδος αὐτοῦ παιδαγωγίας, ὁ μακαρισμός·
καὶ. Μακάριος ἐκεῖνος (70), διὰ Δαβὶδ
λέγει (71), ὁ μὴ ἀμαρτῶν (72)· καὶ ἔσται
ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς
διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν
αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ, καὶ τὸ
φύλλον αὐτοῦ οὐκ ἀπορρήσεται· ταυτὶ
μὲν καὶ πρὸς τὴν ἀνάστασιν ἠνίξατο· καὶ
πάντα ὅσα ἂν ποιήσῃ (73),
κατευοδωθήσεται αὐτῷ. Τοιούτους ἡμᾶς
γενέσθαι (74) βούλεται, ἵνα ὦμεν μακάριοι.
Ἐμπαλιν δὲ τὸ ἀντιστοῦν τοῦ τῆς
δικαιοσύνης ἐνδεικνύμενος ζυγοῦ (75),
Ἄλλ' (76) οὐχ οὕτως, φησὶν, οἱ ἄσεβεῖς,
οὐχ οὕτως· ἀλλ' ἢ ὡς ὁ χοῦς, ὃν ἐκρίπτει
ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς. Τὸ**

you rest; and the Lord personally confirms
these words. He clearly calls upon
goodness through Solomon, saying **Blessed
is the man who finds wisdom** and a
mortal who gains understanding. For good
is found by the one who seeks it, and it
delights the one who finds it to see. Yes,
indeed, even through Jeremiah, wisdom is
explained. “Blessed are we, Israel, he says,
because the things pleasing to God are
known to us.” (67) They are known
through the Word, by whom they are both
blessed and wise. For both wisdom and
knowledge are announced by the same
prophet, saying “Listen, Israel, the
commands of life” “Pay attention to learn
wisdom” Through Moses, moreover, a gift
is still promised, because of the existing
love of humanity, to those who hasten
toward salvation. For he says “**And I will
bring you (68) into the good land, which
the Lord (69) swore to your fathers.**”
And also, “**And I will bring you into the
holy mountain, and I will make you
glad,**” he says through Isaiah. Moreover,
another form of his guidance is the blessing
and “Blessed is the one,” he says through
David, “who does not sin.” “And he will be
like a tree planted by the streams of water,
which will give its fruit in its season, and its
leaf will not wither.” In this way, he also
hinted at the resurrection. “And whatever
he does, it will prosper for him.” He wants
us to become such people, so that we may
be blessed. On the other hand, showing the
opposite of the yoke of righteousness, he
says, “But not so,” the wicked, “not so.” but
like the dust, which the wind blows away
from the face of the earth. The Tutor,
showing the punishment of sinners, their
indifference, and their weariness, turned
them away from sin through punishment.
And having stretched out the punishment

ἐπιτίμιον τῶν ἀμαρτωλῶν, καὶ τὸ εὐδιαφόρητον αὐτῶν, καὶ τὸ ὑπηνέμιον δείξας ὁ Παιδαγωγὸς, ἀπετρέψατο τῆς αἰτίας διὰ τῆς ἐπιτιμίας· καὶ τὴν κόλασιν ἐπανατεινάμενος τὴν κατ' ἀξίαν, τῆς εὐεργεσίας ἐνεδείξατο τὴν εὐποιάν, τεχνικώτατα ἐπὶ τὴν χρῆσιν ἡμᾶς καὶ τὴν κτῆσιν τῶν καλῶν διὰ ταύτης καλῶν. Ναὶ μὴν καὶ ἐπὶ τὴν γνῶσιν παρακαλεῖ, διὰ μὲν τοῦ Ἱερεμίου λέγων· **Τῇ ὁδῷ τοῦ Θεοῦ εἰ ἐπορεύθης, κατ' ὥκεις ἂν ἐν εἰρήνῃ εἰς τὸν αἰῶνα** (77)· ὑποδεικνύων γὰρ ἐνταῦθα τὸν μισθὸν τῆς γνώσεως, εἰς ἔρωτα αὐτῆς τοὺς συνετοὺς ἐκκαλεῖται· καὶ τῷ πεπλανημένῳ συγγνώμην νέμων· **Ἐπίστρεφε** (78), γὰρ, **ἐπίστρεφε, ὡς τρυγῶν ἐπὶ τὸν κάρταλον αὐτοῦ**, λέγει. Ὅρᾳς τὸ ἀγαθὸν τῆς δικαιοσύνης μετανοεῖν συμβουλευούσης; Ἐτι δὲ διὰ Ἱερεμίου φωτίζει τοῖς πλανωμένοις (79) τὴν ἀλήθειαν· **Τάδε λέγει Κύριος· Στήτε ἐπὶ ταῖς ὁδοῖς, καὶ ἴδετε, καὶ ἐρωτήσατε τρίβους Κυρίου αἰωνίας** (80), **ποία ἐστὶν ἡ τρίβος ἡ ἀγαθή· καὶ βαδίζετε ἐν αὐτῇ· καὶ εὐρήσατε ἀγνισμόν ταῖς ψυχαῖς ὑμῶν**. Ἄγει δὲ ἐπὶ τὴν μετάνοιαν σωτηρίας χάριν τῆς ἡμῶν· διὰ τοῦτο φησὶν· **Ἐὰν μετανοήσης** (81), **περικαθαριεῖ Κύριος τὴν καρδίαν σου, καὶ τὴν καρδίαν τοῦ σπέρματός σου**. Ἐνῆν μὲν οὖν συνηγόρους ἡμῖν τῆς ζητήσεως ταύτης ἐπισπάσασθαι φιλοσόφους, οἳ φασιν ἐπαινετὸν (82) εἶναι μόνον τὸν τέλειον, ψεκτὸν δὲ τὸν φαῦλον τυγχάνειν. Ἀλλ' ἐπεὶ συκοφαντοῦσιν τινες (83) τὸ μακάριον, ὡς πρᾶγμα οὐκ ἔχον, οὔτε αὐτὸ, οὔτε ἄλλω τῷ (84) παρεχόμενον, τὴν φιλανθρωπίαν ἀσυνετοῦντες αὐτοῦ· διὰ τούτους δὴ, καὶ τοὺς ἔτι τὸ δίκαιον οὐ προσάπτοντας τῷ ἀγαθῷ, ὅδε ὁ λόγος ἡμῖν παρετέθη (85). Ἐπόμενον γὰρ (86) ἦν φάσκειν ἡμᾶς τὸ ἐπιπληκτικὸν καὶ ψεκτικὸν εἶδος τῆς παιδαγωγίας ἀρμόδιον εἶναι τοῖς

according to what is deserved, he showed the goodness of the benefit, most skillfully applying it to our use and the possession of good things, making good things come through it. Yes, indeed, he also encourages toward knowledge, speaking through Jeremiah. **«If you walk in the way of God, you would live in peace forever.»** (77) For here he shows the reward of knowledge, calling the wise to love it. and to the one who is mistaken, granting forgiveness. **Return** (78), for he says, **return, like a bee gathering on its own honeycomb**. Do you see the good of righteousness urging repentance? Still, through Jeremiah, he enlightens the mistaken (79) with the truth. «Thus says the Lord» “Stand in the roads, and look, and ask for the paths of the eternal Lord” (80), “which is the good path.” and walk in it. and you will find purification for your souls. But it leads to repentance for the sake of our salvation. Therefore he says **If you repent** (81), **the Lord will thoroughly cleanse your heart, and the heart of your offspring**. Therefore, we had philosophers as allies to support us in this inquiry, who say that only the perfect is praiseworthy, while the bad is blameworthy. But since some slander the blessedness, as if it were something they do not have, neither for themselves nor for anyone else, misunderstanding its kindness, Because of these people, and also those who still do not attribute justice to the good, this very argument has been presented to us. For it was next claimed that the harsh and critical form of discipline is suitable for people, since they say all people are bad. But God alone is wise, from whom comes wisdom. and perfect alone. Therefore, he alone is also worthy of praise. But I do not agree with this statement. I say, then, that praise

άνθρώποις, ἐπεὶ πάντας ἀνθρώπους
φαύλους (87) λέγουσι· σοφὸς (88) δὲ ὁ
θεὸς μόνος, ἀφ’ οὗ ἡ σοφία· καὶ τέλειος
μόνος· διὰ τοῦτο καὶ μόνος ἐπαινετός. Ἀλλὰ
οὐ συγχρῶμαι τῷ λόγῳ τῷδε. Φημὶ δ’ οὖν
ἔπαινον ἢ ψόγον, ἢ ἐπαίνῳ (89) τι ἑοικὸς
καὶ ψόγῳ, μάλιστα πάντων τοῖς ἀνθρώποις
ἀναγκαιότατα φάρμακα· οἱ μὲν οὖν
δυσίατοι, καθάπερ ὁ σίδηρος πρὸς τοῦ
πυρὸς καὶ σφύρας καὶ ἄκμονος, τουτέστιν
ἀπειλῆς, ἐλέγχου, ἐπιτιμήσεως, ἐλαύνονται·
οἱ δὲ αὐτῇ (90) προσέχοντες τῇ πίστει, ὅσον
αὐτοδίδακτοι καὶ προαιρετικοὶ, αὖξονται
τῷ ἐπαίνῳ·

or blame, or something like praise and
blame, are above all the most necessary
remedies for people. Those who are hard to
cure are driven away, like iron from fire
and hammer and anvil—that is, by threat,
rebuke, and correction. But those who pay
close attention to trust itself, like self-
taught and willing ones, grow through
praise;

Ἀρετὰ (91) γὰρ ἐπαινεομένα,

For virtues praised,

Δένδρον ὥς ἀέξεται.

grow like a tree.

Καὶ, μοὶ δοκεῖ, συνεῖς τοῦτο ὁ Σάμιος
παραγγέλλει (92) Πυθαγόρας·

And, it seems to me, the wise Pythagoras of
Samos commands this; (92)

**Δειλὰ μὲν ἐκπρήξας, ἐπιπλήσσο·
χρηστὰ δὲ, τέρπου.**

**“Burn up cowardice, rebuke it; but enjoy
good things.”**

Τὸ δὲ ἐπιπλήσσειν καὶ νουθετεῖν καλεῖται·
τὸ δὲ ἐτυμολογεῖται, **ἡ νουθέτησις** (93),
νοῦ ἐνθεματισμός· ὥς εἶναι τὸ
ἐπιπληκτικὸν εἶδος νοῦ περιποιητικόν.
Ἀλλὰ γὰρ μυρία ὅσαι προσεξεύρηνται
παραγγελίαι εἰς κτῆσιν ἀγαθῶν καὶ φυγὴν
κακῶν· **Τοῖς (94) γὰρ ἀσεβέσιν οὐκ
ἔστιν εἰρήνη, λέγει Κύριος.** Διὰ τοῦτο
φυλάττεσθαι τοῖς νηπίοις διὰ Σολομῶντος
παραγγέλλει· **Υἱέ, μὴ πλανήσωσί (95) σε
οἱ (96) ἁμαρτωλοί· μηδὲ πορευθῇς μετ’**

To rebuke is also called to admonish; the
word comes from the root meaning “a
setting of the mind” — that is, a kind of
corrective action of the mind. So rebuke is a
form of the mind that cares for
improvement. But there are countless
commands found for gaining good things
and avoiding evils; «For the ungodly there
is no peace,» says the Lord. For this reason,
Solomon commands even children to be
careful: «Son, do not let sinners lead you

αὐτῶν ὁδοὺς· μηδὲ πορευθῆς, ἐὰν παρακαλέσωσί σε, λέγοντες· Ἐλθέ μεθ' ἡμῶν· κοινώνησον αἵματος ἀθώου (97)· κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως· ἀφανίσωμεν αὐτὸν, ὥσπερ ἄδης ζῶντα. Τοῦτο μὲν οὖν (98) καὶ περὶ τοῦ Κυριακοῦ προφητεύεται πάθους. Ὑποτίθεται δὲ καὶ διὰ Ἰεζεκιήλ ἡ ζωὴ τὰς ἐντολάς· Ἡ ψυχὴ ἡ ἀμαρτάνουσα ἀποθανεῖται (99)· ὁ δὲ ἄνθρωπος ἔσται δίκαιος, ὁ ποιῶν τὴν δικαιοσύνην. Οὐκ ἐπὶ τῶν ὀρέων φάγεται· καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐκ ἔθετο ἐπὶ τὰ (1) ἐνθυμήματα οἴκου Ἰσραὴλ· καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐ μὴ μιάνῃ· καὶ πρὸς γυναῖκα ἐν ἀφένδρῳ οὕσαν οὐκ ἐγγιεῖ (2)· καὶ ἄνθρωπον οὐ καταδυναστεύσει· καὶ ἐνεχυρασμὸν ὀφείλοντος ἀποδώσει, καὶ ἄρπαγμα οὐχ ἄρπάσει· τὸν ἄρτον αὐτοῦ τῷ πεινῶντι δώσει, καὶ γυμνὸν περιβαλεῖ. Τὸ (3) ἀργύριον αὐτοῦ ἐπὶ τόκῳ δώσει, καὶ πλεόνασμα οὐ λήψεται· καὶ ἐξ ἀδικίας ἀποστρέψει τὴν χεῖρα αὐτοῦ· καὶ κρῖμα (4) δίκαιον ποιήσει ἀνὰ μέσον ἀνδρὸς καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ. Ἐν τοῖς προστάγμασί μου πεπόρευται, καὶ τὰ δικαιώματά μου πεφύλακται, τοῦ ποιῆσαι αὐτά. Δίκαιος οὗτός ἐστι· ζωὴ ζήσεται, λέγει Κύριος. Ταῦτα ὑποτύπωσιν Χριστιανῶν περιέχει πολιτείας, καὶ προτροπὴν ἀξιόλογον εἰς μακάριον βίον (5), γέρας εὐζωΐας, ζωὴν αἰώνιον.

Chapter 11 (ΚΕΦ. ΙΑ')

Ὅτι διὰ νόμου καὶ προφητῶν ὁ Λόγος ἐπαιδαγωγεί.

Ὁ μὲν δὲ τρόπος τῆς φιλάνθρωπίας αὐτοῦ

astray; do not walk in their paths; do not go with them, even if they call you, saying, 'Come with us; share in innocent blood; let us hide a righteous man unjustly in the earth; let us wipe him out as if he were alive in the underworld.'» This, then, is also a prophecy about the Lord's passion. Life is also set forth through Ezekiel's words about the commandments: «The soul who sins shall die; but the man who is just, who does righteousness, shall live. He will not eat on the mountains; he will not set his eyes on the idols of the house of Israel; he will not defile his neighbor's wife; he will not approach a woman who is a prostitute; he will not oppress a man; he will give back a pledge to the debtor and will not steal; he will give his bread to the hungry and clothe the naked. He will give his silver at interest and will not take a profit; he will turn away his hand from injustice; he will judge with justice between man and man. He has walked in my statutes and kept my rules to do them. This is the man who is just; he shall live by life, says the Lord.» These things outline the conduct of Christians and offer a worthy encouragement toward a blessed life (5), a reward of good living, eternal life.

That the Word instructs through the law and the prophets.

The manner of his kindness and

καὶ παιδαγωγίας, ὡς ἐνῆν, ἡμῖν ὑποδέδεικται. Διόπερ παγκάλως αὐτὸς αὐτὸν ἐξηγούμενος, κόκκῳ νάπυος (6) εἴκασεν· καὶ τοῦ σπειρομένου Λόγου τὸ πνευματικόν, καὶ τὸ πολύχουν τῆς φύσεως, καὶ τὸ μεγαλοπρεπὲς ἅμα καὶ εὐαγὲς τῆς δυνάμεως τῆς λογικῆς, πρὸς δὲ καὶ τῆς ἐπιτιμήσεως τὸ δηκτικόν, καὶ τὸ ἀνακαθαριστικόν, ὀνησιφόρον εἶναι ὑπὸ δριμύτητος αἰνιττόμενος. Δι' ὀλίγου γοῦν τοῦ κόκκου τοῦ ἀλληγορουμένου πάμπολυ τὴν σωτηρίαν ἀπάσῃ χαρίζεται τῇ ἀνθρωπότητι. Τὸ μὲν οὖν μέλι, γλυκύτατον ὄν, χολῆς ἐστὶ γεννητικόν· ὡς τὸ ἀγαθὸν (7) καταφρονήσεως· ὃ δὲ αἴτιον τοῦ ἐξαμαρτάνειν· τὸ δὲ νάπυ καὶ τῆς χολῆς ἐστὶ μειωτικόν, τουτέστι τοῦ θυμοῦ. καὶ τοῦ φλέγματος διακοπτικόν, τουτέστι τοῦ τύφου, ἐξ οὗ Λόγου ἡ ἀληθὴς τῆς ψυχῆς ὑγιεία, καὶ ἡ αἰδὶς εὐκρασία περιγίνεται. Πάλαι μὲν οὖν διὰ Μωϋσέως ὁ Λόγος ἐπαιδαγωγεῖ, ἔπειτα (8) καὶ διὰ προφητῶν· προφήτης δὲ καὶ ὁ Μωϋσῆς· ὁ γὰρ νόμος παιδαγωγία παίδων ἐστὶ δυσηνίων.

Χορτασθέντες (9) γοῦν, φησὶν, ἀνέστησαν παίξιν· τὸ ἄλογον τῆς τροφῆς πλήρωμα, χορτασμα, οὐ βρῶμα εἰπών. Ἐπεὶ δὲ ἀλόγως κορεσθέντες, ἀλόγως ἔπαιζον, διὰ τοῦτο αὐτοῖς καὶ ὁ νόμος, καὶ ὁ φόβος εἶπετο εἰς ἀνακοπὴν ἀμαρτημάτων καὶ προτροπὴν κατορθωμάτων, καταρτίζων εὐηκοῖαν εἰς τοὺς (10) τοῦ ἀληθοῦς Παιδαγωγοῦ, τὴν εὐπείθειαν· εἷς καὶ ὁ αὐτὸς ὢν Λόγος, πρὸς τὸ κατεπεῖγον ἀρμοττόμενος, τὸν νόμον·

Δοθῆναι γὰρ φησὶν ὁ Παῦλος Παιδαγωγὸν εἰς Χριστόν· ὡς ἐκ τούτου συμφανὲς εἶναι, ἓνα μόνον ἀληθινόν, ἀγαθόν, δίκαιον, κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ Πατρὸς Υἱὸν Ἰησοῦν, τὸν Λόγον τοῦ Θεοῦ, Παιδαγωγὸν ἡμῶν εἶναι· ᾧ παρέδωκεν ἡμᾶς ὁ Θεὸς, ὡς πατήρ φιλόστοργος γνησίῳ παιδαγωγῷ

instruction, as it were, has been shown to us. Therefore, he himself, explaining himself beautifully, compared himself to a grain of mustard seed (6). And he hinted that the spiritual Word being sown, both the fruitful nature, and the power of reason, which is at once majestic and holy, as well as the sharpness of correction and the cleansing, are beneficial through their severity. Through a small grain, then, which is allegorized, salvation in every way is granted to all humanity. Honey, then, being very sweet, is the producer of bile. As the good (7) is of contempt. Which indeed is the cause of sinning. But the napy is also a reducer of bile, that is, of anger. And a breaker of phlegm, that is, of stupor, from which comes the true health of the soul through the Word, and the eternal balance is established. Long ago then, the Word taught through Moses, and afterward (8) also through the prophets. Moses is also a prophet. For the law is a tutor for children who are hard to manage. «Having been filled,» he says, «they got up to play;» calling the unreasoning fullness of food a satisfaction, not food. But when they were filled without reason, they played without reason; for this reason, the law and fear followed them to stop sins and encourage good deeds, preparing obedience to the true Tutor, and obedience (10). The one and same Word, fitting to what was urgent, the law. **For Paul says that Christ was given as a Tutor;** from this it is clear that there is only one true, good, and just Son Jesus, the Word of God, our Tutor, made in the image and likeness of the Father. To whom God has entrusted us, like a loving father handing over his children to a true tutor, clearly commanding us. **This is my beloved Son Listen to him** The divine Tutor is trustworthy, adorned with three

παρακατατιθέμενος τὰ παιδιά, διαρρήδην παραγγείλας ἡμῖν· **Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.** Ἀξιόπιστος ὁ Θεῖος Παιδαγωγός, τρισὶ τοῖς καλλίστοις κεκοσμημένος, ἐπιστήμη, εὐνοία, παρρησία· ἐπιστήμη μὲν, ὅτι σοφία ἐστὶ πατρικὴ· **Πᾶσα (11) σοφία παρὰ Κυρίου, καὶ μετ’ αὐτοῦ ἐστὶν εἰς τὸν αἰῶνα·** παρρησία δὲ ὅτι Θεὸς καὶ δημιουργός· **Πάντα γὰρ δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν·** εὐνοία δὲ, ὅτι μόνος ὑπὲρ ἡμῶν ἱερεῖον ἑαυτὸν ἐπιδέδωκεν· **Ὁ γὰρ ἀγαθὸς ποιμὴν (12) τὴν ψυχὴν ἑαυτοῦ τίθησιν ὑπὲρ τῶν προβάτων·** καὶ δὴ ἔθηκεν. Εὐνοία (13) δὲ οὐδὲν ἄλλ’ ἢ βούλησις ἐστὶν ἀγαθοῦ τοῦ πλησίον (14) αὐτοῦ χάριν ἐκείνου.

Chapter 12 (ΚΕΦ. ΙΒ΄)

Ὅτι ἀναλόγως τῇ πατρικῇ διαθέσει κέχρηται ὁ Παιδαγωγὸς ἀυστηρίᾳ καὶ χρηστότητι.

Τούτων ἤδη (15) προδιηνυσμένων, ἐπόμενον ἂν εἴη τὸν Παιδαγωγὸν ἡμῶν, Ἰησοῦν, τὸν βίον ἡμῖν τὸν ἀληθινὸν ὑποτυπώσασθαι, καὶ τὸν ἐν Χριστῷ παιδαγωγῆσαι ἄνθρωπον. Ἔστι δὲ ὁ χαρακτηρισμὸς οὐ φοβερὸς ἅγαν αὐτοῦ, οὐδὲ ἔκλυτος κομιδῇ ὑπὸ χρηστότητος. Ἐντέλλεται δὲ ἅμα, καὶ χαρακτηρίζεται τὰς ἐντολὰς αὐτὰς (16) ἐκτελεῖν δύνασθαι. Καί μοι δοκεῖ αὐτὸς οὗτος πλάσαι μὲν τὸν ἄνθρωπον ἐκ χοῶς, ἀναγεννῆσαι δὲ ὕδατι· αὐξῆσαι δὲ πνεύματι· παιδαγωγῆσαι δὲ ῥήματι, εἰς υἰοθεσίαν καὶ σωτηρίαν, ἀγίαις ἐντολαῖς κατευθύνων, ἵνα δὴ τὸν γηγενῆ εἰς ἅγιον καὶ ἐπουράνιον μεταπλάσας ἐκ προσβάσεως ἄνθρωπον, ἐκείνην τὴν

finest qualities: knowledge, goodwill, and boldness. In knowledge, because it is the wisdom of the father. All wisdom is from the Lord, and with him it is forever; boldness because he is God and creator. For all things were made through him, and without him not even one thing was made; in goodwill, because he alone gave himself as a priest for us. For the good shepherd lays down his life for the sheep; and indeed he laid down Goodwill is nothing else but the desire for the good of one's neighbor because of that.

That the Tutor has used strictness and kindness according to the fatherly disposition.

Having already explained these things (15), it would follow that our Tutor, Jesus, would set before us the true life, and that he would guide a person in Christ. The description of him is not overly frightening, nor is it an unrestrained display of kindness. At the same time, he commands and shows that these commands can be carried out (16). And it seems to me that he himself forms the person from dust and rebirths them through water. and to increase them through the spirit. to guide by the word, toward adoption and salvation, directing with holy commands, so that by transforming the earthly into holy and heavenly, from a mere creature

θεϊκὴν μάλιστα πληρώσῃ φωνήν·
Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν (17) ἡμῶν. Καὶ δὴ γέγονεν ὁ Χριστὸς τοῦτο πλήρης, ὅπερ εἶρηκεν ὁ Θεός· ὁ δὲ ἄλλος ἄνθρωπος κατὰ μόνην νοεῖται τὴν εἰκόνα. Ἡμεῖς δὲ, ὧ παῖδες ἀγαθοῦ Πατρὸς, ἀγαθοῦ Παιδαγωγοῦ θρέμματα, πληρώσωμεν τὸ θέλημα τοῦ Πατρὸς, ἀκούωμεν τοῦ Λόγου, καὶ τὸν σωτήριον ὄντως ἀναμαζώμεθα τοῦ Σωτῆρος ἡμῶν βίον· ἐνθένδε ἤδη τὴν ἐπουράνιον μελετῶντες πολιτείαν, καθ' ἣν ἐκθεοῦμενοι (18), τὸ ἀειθαλὲς εὐφροσύνης ἀκήρατον εὐωδίας ἐπαλειφώμεθα χρίσμα (19), ἐναργὲς ὑπόδειγμα ἀφθαρσίας τὴν πολιτείαν ἔχοντες τοῦ Κυρίου, καὶ τὰ ἔχνη τοῦ Θεοῦ διώκοντες· ὧ μόνῳ προσήκει σκοπεῖν, καὶ δὴ μέλει πῶς καὶ τίνα τρόπον ὑγιεινότερος ἂν ὁ τῶν ἀνθρώπων βίος γένοιτο. Ἀλλὰ καὶ πρὸς αὐτάρκειαν τοῦ βίου, καὶ ἀπεριττότητα, ἔτι τε εὕζωνόν τε καὶ εὐλύτον ὁδοιπορικὴν ἐτοιμότητα, εἰς ἀιδιότητα εὐζωΐας, παρασκευάζει, αὐτὸν αὐτοῦ ἕκαστον ἡμῶν ταμιεῖον εἶναι διδάσκων· **Μὴ (20) γὰρ μεριμνᾶτε,** φησὶ, **περὶ τῆς αὔριον·** χρῆναι λέγων τὸν ἀπογεγραμμένον Χριστῷ, αὐτάρκη, καὶ αὐτοδιάκονον, καὶ προσέτι ἐφήμερον ἐπαναιρεῖσθαι βίον (21)· οὐ γὰρ ἐν πολέμῳ, ἀλλ' ἐν εἰρήνῃ παιδαγωγούμεθα. Πολέμῳ μὲν οὖν πολλῆς δεῖ τῆς παρασκευῆς· δαψιλείας τε χρῆζει ἡ τρυφή (22)· εἰρήνῃ δὲ καὶ ἀγάπῃ, ἀφελεῖς καὶ ἀπράγμονες ἀδελφαί, οὐχ ὅπλων δέονται, οὐ παρασκευῆς ἀσώτου· Λόγος ἐστὶν αὐταῖς ἡ τροφή· Ὁ δὲ τὴν ἐνδεικτικὴν καὶ παιδευτικὴν ἡγεμονίαν κεκληρωμένος Λόγος, παρ' οὗ τὸ εὐτελές τε (23) καὶ ἄτυφον, καὶ τὸ ὅλον φιλελεύθερον, καὶ φιλάνθρωπον φιλόκαλόν τε ἐκμανθάνομεν· τοῦτον εἰ (24) καὶ ἐνὶ λόγῳ μετ' οἰκειότητος ἀρετῆς ἐξομοιούμενοι τῷ Θεῷ, οὐκ εἰς ἐκμέλειαν καὶ ῥαθυμίαν μεταχωρεῖν

into a person, he may fill that divine voice most fully. **Let us make man in our image and likeness (17) of us** And indeed Christ became fully what God had spoken. But the other man is understood to be according to the image alone. But we, children of a good Father, children nurtured by a good Teacher, let us fulfill the will of the Father, listen to the Word, and truly live the saving life of our Savior. From here on, already practicing the heavenly citizenship, by which, being revealed (18), we anoint ourselves with the unfading fragrance of everlasting joy (19), having the clear example of incorruption in the Lord's way of life, and following the footsteps of God. To whom alone it belongs to look, and indeed it matters how and in what way the life of humans might become healthier. But also toward self-sufficiency of life, and simplicity, and even readiness for travel that is well-clothed and easy, it prepares each one of us to be the steward of himself, teaching this for eternal well-being. For he says, «Do not worry about tomorrow,» (20) speaking to Christ, who is appointed, self-sufficient, and self-serving, and moreover, whose life is temporary and to be taken away again (21). For we are not being trained in war, but in peace. Therefore, a great deal of preparation is needed for war. Luxury also requires extravagance. But peace and love, pure and peaceful sisters, do not need weapons, nor the preparation of a prodigal. Reason is their nourishment. But the Word, appointed to the indicative and educational leadership, from whom we learn the humble and unpretentious, and the whole generous, and the kind, and the lover of beauty, If we, in one word, with the closeness of virtue, are made like God, we must not turn away into neglect and laziness. But we must work hard and not

δεῖ· ἀλλ' ἐκπώνει, καὶ μὴ ἀπόκαμνε· ἔση γὰρ οἷος οὐκ ἐλπίζεις, οὐδ' εἰκάσαι δύναιο ἄν. Ὡς δέ ἐστὶ τις ἄλλη μὲν φιλοσόφων ἀγωγή, ἄλλη δὲ ῥητόρων, παλαιστῶν δὲ ἄλλη· οὕτως ἐστὶ γενναία διάθεσις φιλοκάλῳ προαιρέσει καταλληλός, ἐκ τῆς Χριστοῦ παιδαγωγίας περιγενομένη· καὶ τὰ τῆς ἐνεργείας πεπαιδευμένοι, σεμναὶ διαπρέπουσι, πορεία τε καὶ κατάκλισις, καὶ τροφή, καὶ ὕπνος, καὶ κοίτη, καὶ δίαιτα, καὶ ἡ λοιπὴ παιδεία. Οὐ γὰρ ὑπέρτονος ἡ τοιάδε ἀγωγή τοῦ Λόγου, ἀλλ' εὐτονος. Ταύτη οὖν καὶ Σωτὴρ ὁ Λόγος κέκληται, ὁ τὰ λογικὰ ταῦτα ἐξευρὼν ἀνθρώποις εἰς εὐαίσθησίαν καὶ σωτηρίαν φάρμακα, ἐπιτηρῶν μὲν τὴν εὐκαιρίαν, ἐλέγχων δὲ τὴν βλάβην, καὶ τὰς αἰτίαις τῶν παθῶν διηγούμενος, καὶ τὰς ρίζας τῶν ἀλόγων ἐπικόπτων ἐπιθυμιῶν, παραγγέλλων μὲν ὧν ἀπέχεσθαι δεῖ, τὰς ἀντιδότους δὲ ἀπάσας τῆς σωτηρίας τοῖς νοσοῦσι προσφέρων· τοῦτο γὰρ τὸ μέγιστον καὶ βασιλικώτατον ἔργον τοῦ Θεοῦ, σώζειν τὴν ἀνθρωπότητα. Τῷ μὲν οὖν ἱατρῷ οὐδὲ (25) πρὸς ὑγιεῖαν συμβουλεύοντι ἄχθονται οἱ κάμνοντες· τῷ δὲ Παιδαγωγῷ τῷ θεῷ πῶς οὐκ ἂν ὁμολογήσαιμεν (26) τὴν μεγίστην χάριν, μὴ σιωπῶντι, μηδὲ παρενθυμούμενῳ τὰς εἰς ἀπώλειαν φερούσας ἀπειλάς, ἀλλὰ καὶ ταύτας διελέγχοντι, καὶ τὰς ὁρμὰς τὰς εἰς αὐτάς διατεινούσας ἀνακόπτουσι, καὶ τὰς καθηκούσας πρὸς τὴν ὀρθὴν πολιτείαν ὑποθημοσύνας ἐνδιδάσκουσι; Πλείστην ἄρα ὁμολογητέον χάριν αὐτῷ. Τὸ γάρ τοι ζῶον τὸ λογικόν, τὸν ἄνθρωπον λέγω, ἄλλο τί φαμεν ἢ θεάσασθαι τὸ Θεῖον (27) δεῖν; θεάσασθαι (28) δὲ καὶ τὴν ἀνθρωπίνην φύσιν φημὶ χρῆναι, ζῆν τε ὡς ὑφηγεῖται ἡ ἀλήθεια· ἀγαμένους ὑπερφυῶς τόν τε Παιδαγωγὸν αὐτὸν καὶ τὰς ἐντολάς αὐτοῦ, ὡς πρέποντα ἀλλήλοις ἐστὶ καὶ ἀρμόττοντα· καθ' ἣν εἰκόνα καὶ ἡμᾶς ἀρμοσαμένους χρὴ σφᾶς αὐτοὺς πρὸς τὸν

give up. For you will be what you do not expect, and you would not even be able to imagine it. Just as there is one kind of training for philosophers, another for orators, and another for wrestlers, so there is a noble disposition suitable to a love of beauty, formed through the discipline of Christ. And the activities that have been trained, the solemn ones stand out: walking and lying down, eating and sleeping, the bed, the way of life, and the rest of education. For this kind of conduct of the Word is not excessive, but well-balanced. Therefore, the Word is also called Savior, who, having discovered these rational things, brings to people medicines for sensitivity and salvation, watching for the right time, exposing the harm, explaining the causes of sufferings, and cutting off the roots of irrational desires, commanding what must be avoided, and offering all the antidotes of salvation to those who are sick. For this is the greatest and most royal work of God, to save humanity. Therefore, those who are sick do not grow weary of the doctor who advises them toward health. How could we not acknowledge the greatest grace to the divine Teacher, who neither remains silent nor neglects to warn against the threats leading to destruction, but also refutes them, stops the impulses driving toward them, and teaches the duties fitting for a right way of life? Therefore, the greatest gratitude must be acknowledged to him. For the rational living being, I mean the human, what else can we say except that it must behold the divine? (27) But to behold (28) I also say that human nature must, and to live as truth guides. I greatly admire both the Teacher himself and his commands, as they are fitting and suitable for one another. According to this image, we must also

Παιδαγωγὸν, σύμφωνον τὸν λόγον
ποιησαμένους (29) τοῖς ἔργοις τῷ ὄντι ζῆν.

shape ourselves to fit the Teacher, making
our reason agree (29) with our actions, and
truly live.

Chapter 13 (ΚΕΦ. ΙΓ')

**Ὅτι ὡς τὸ κατόρθωμα (30) κατὰ τὸν
ὀρθὸν γίνεται λόγον, οὕτως ἔμπαλιν τὸ
ἁμάρτημα παρὰ τὸν λόγον.**

**That just as success is according to right
reason, so too sin is against reason (30).**

Πᾶν τὸ παρὰ τὸν λόγον ὀρθόν, τοῦτο
ἁμάρτημά ἐστι. Αὐτίκα γοῦν τὰ πάθη τὰ
γενικώτατα (31) ὧδέ πως ὀρίζεσθαι
ἀξιούσιν οἱ φιλόσοφοι· τὴν μὲν ἐπιθυμίαν
(32) ὄρεξιν ἀπειθῇ λόγῳ, τὸν δὲ φόβον
ἔκλυσιν (33) ἀπειθῇ λόγῳ· ἡδονὴν (34) δὲ
ἐπαρσιν ψυχῆς ἀπειθῇ λόγῳ. Εἰ τοίνυν ἡ
πρὸς τὸν λόγον ἀπειθία ἁμαρτίας ἐστὶ
γεννητική, πῶς οὐχὶ ἐξ ἀνάγκης ἡ τοῦ
λόγου ὑπακοή, ἣν δὴ πίστιν φαμέν, τοῦ
καλουμένου καθήκοντος ἔσται
περιποιητική; Καὶ γὰρ ἡ ἀρετὴ (35) αὕτη
διάθεσις ἐστὶ ψυχῆς σύμφωνος ὑπὸ τοῦ
λόγου περὶ ὅλον τὸν βίον. Ναὶ μὴν τὸ
κορυφαιότατον, αὐτὴν φιλοσοφίαν (36),
ἐπιτήδευσιν λόγου ὀρθότητος
ἀποδιδόασιν· ὡς ἐξ ἀνάγκης εἶναι τὸ
πλημμελούμενον πᾶν διὰ τὴν τοῦ λόγου
διαμαρτίαν γινόμενον· καὶ εἰκότως
καλεῖσθαι **ἁμάρτημα**· αὐτίκα γοῦν ὅτι
ἤμαρτεν ὁ πρῶτος ἄνθρωπος, καὶ
παρήκουσε τοῦ Θεοῦ· **Καὶ παρωμοιώθη**
(37), **φησὶ, τοῖς κτήνεσιν ὁ ἄνθρωπος**
παρὰ τὸν λόγον ἐξαμαρτῶν· εἰκότως
ἄλογος νομισθεὶς, εἰκάζεται κτήνεσιν.
Ἐντεῦθεν καὶ ἡ Σοφία λέγει· **Ἴππος (38)**
εἰς ὀχείαν ὁ φιλήδονος, καὶ μοιχὸς
ἀλογίστῳ κτήνει παρομοιωθεὶς· διὸ καὶ
ἐπιφέρει· **Παντὸς ὑποκάτω**
ἐπικαθημένου χρεμετίζει· οὐκέτι, φησὶ,
λαλεῖ ὁ ἄνθρωπος· οὐ γὰρ ἐστὶ λογικὸς ἔτι,

Anything that is against right reason is sin.
At once, then, the philosophers think that
the most general passions should be
defined in this way (31). Desire (32) is a
craving that disobeys reason, while fear is a
fleeing that disobeys reason (33). Pleasure
(34) is the uplifting of the soul that
disobeys reason. If then disobedience to
reason is the root of sin, how could not
obedience to reason, which we call faith,
necessarily be the keeping of what is called
duty? For virtue (35) itself is a disposition
of the soul in harmony with reason
throughout the whole life. Yes indeed,
philosophy itself, the highest thing, is the
practice of right reason. That all
wrongdoing necessarily comes from error
in reason. And it is fittingly called an **error**;
certainly because the first man sinned and
disobeyed God. **And he says that man was**
likened (37) to the beasts because he
sinned against reason. Fittingly considered
irrational, he is compared to beasts. From
here even Wisdom says “The horse is swift
for the pleasure-lover, and the adulterer is
likened to an unreasoning beast;” therefore
it also brings about “He neighs beneath
everything that sits upon him; no longer, he
says, does the man speak.” For the one who
sins against reason is no longer rational.
Indeed, he is an irrational beast, given over

ὁ παρὰ λόγον ἀμαρτάνων· θηρίον δὲ δὴ ἄλογον, ἔκδοτον ἐπιθυμίαις, ᾧ πάσαι ἐπικάθηνται ἡδοναί. Τὸ δὲ κατορθούμενον κατὰ τὴν τοῦ λόγου ὑπακοὴν **προσῆκον** καὶ **καθῆκον** Στωϊκῶν ὀνομάζουσι παῖδες. Τὸ μὲν οὖν καθῆκον προσῆκόν ἐστιν· ὑπακοὴ δὲ θεμελιούται ἐντολαῖς. Αὗται δὲ, ταῖς ὑποθήκαις (39) αἱ αὐταὶ οὔσαι, τὴν ἀλήθειαν (40) ἔχουσαι σκοπὸν (41), ἐπὶ τὸ ἔσχατον ὀρεκτὸν (42), ὃ τέλος νοεῖται, παιδαγωγοῦσι. Τέλος δὲ ἐστὶ θεοσεβείας ἡ αἰδώς ἀνάπαυσις ἐν τῷ Θεῷ. Τοῦ δὲ αἰωνός ἐστιν ἀρχὴ τὸ ἡμέτερον τέλος. Τὸ μέντοι τῆς θεοσεβείας κατόρθωμα (43) δι' ἔργων τὸ καθῆκον ἐκτελεῖ· ὅθεν εἰκότως τὰ καθήκοντα περὶ τὰς πράξεις, οὐ τὰς λέξεις, συνίσταται (44). Καὶ ἐστὶν ἡ μὲν πρᾶξις ἡ τοῦ Χριστιανοῦ ψυχῆς ἐνέργεια λογικῆς, κατὰ κρίσιν ἀστείαν (45) καὶ ὄρεξιν ἀληθείας, διὰ τοῦ συμφυοῦς καὶ συναγωνιστοῦ σώματος ἐκτελουμένη· καθῆκον (46) δὲ ἀκόλουθον ἐν τῷ βίῳ Θεῷ καὶ Χριστῷ βούλημα, ἐγκατορθούμενον (47) αἰδίῳ ζωῇ· καὶ γὰρ ὁ βίος ὁ Χριστιανῶν, ὃν παιδαγωγούμεθα νῦν, σύστημά τι ἐστὶ λογικῶν πράξεων τουτέστι τῶν ὑπὸ τοῦ Λόγου διδασκομένων ἀδιάπτωτος ἐνέργεια (48), ἣν δὴ πίστιν κεκλήκαμεν. Τὸ δὲ σύστημα ἐντολαὶ Κυριακαί· αἱ δὲ, δόξαι οὔσαι θεϊκαί, ὑποθήκαι πνευματικά, ἡμῖν αὐτοῖς ἀναγεγράφαι, πρὸς τε ἡμᾶς αὐτοὺς καὶ πρὸς τοὺς πέλας εὐθετοί· καὶ δὴ καὶ αὗται αὐθις πρὸς ἡμᾶς ἀνταναστρέφουσι, καθάπερ πρὸς τὸν βάλλοντα ἡ σφαῖρα (49), διὰ τὴν ἀντιτυπίαν παλινδρομοῦσα· ὅθεν καὶ ἐστὶν ἀναγκαῖα τὰ καθήκοντα εἰς παιδαγωγίαν θεϊκὴν, ὡς ὑπὸ Θεοῦ παρηγγελμένα, καὶ εἰς σωτηρίαν πεπορισμένα. Καὶ ἐπεὶ τῶν ἀναγκαίων τὰ μὲν πρὸς τὸ ζῆν ἐπὶ τὸ ἐνταῦθα μόνον, τὰ δὲ ἔνθεν πρὸς τὸ εὖ ζῆν (50) ἐκεῖσε ἀναπτεροῖ (51)· ἀναλόγως καὶ τῶν

to desires, upon whom all pleasures sit. What is achieved according to the obedience of reason is called by the Stoics both fitting and proper, children. What is proper, then, is fitting. Obedience is founded on commands. These, being the same as the instructions (39), having truth (40) as their aim (41), and reaching toward the ultimate goal (42), which is understood as the end, serve as guides. The end of piety is eternal rest in God. The beginning of the age is our end. The accomplishment of piety, however, is fulfilled through works of duty. Therefore, it is reasonable that duties consist in actions, not in words. And the action is the activity of the Christian soul's reason, according to proper judgment (45) and desire for truth, carried out through the naturally united and cooperating body. Duty (46) is the will to follow God and Christ in life, being perfected (47) by eternal life. For the life of Christians, which we are now being trained in, is a system of rational actions—that is, the unbroken activity (48) taught by the Word, which we indeed call faith. The system consists of the Lord's commandments. Which, being divine commands, are spiritual covenants written down for us ourselves, ready both for us and for our neighbors. And indeed these also turn back toward us again, just like a ball thrown back to the thrower, bouncing back because of the reflection. Therefore, the duties are necessary for divine instruction, as commanded by God, and provided for salvation. And since some of the necessities are for living only here, while others from here are for living well, it lifts us up to that place. Likewise, the duties are arranged so that some are for living, and others are for living well. Therefore, whatever is commanded for living a worldly life, these things have also been

καθηκόντων τὰ μὲν πρὸς τὸ ζῆν, τὰ δὲ πρὸς
τὸ εὖ ζῆν διατάττεται. Ὅσα μὲν οὖν πρὸς
τὸ (52) ἐθνικὸν ζῆν παραγγέλλεται, ταῦτα
καὶ παρὰ τοῖς πολλοῖς δεδήμευται· ἃ δὲ
πρὸς τὸ εὖ ζῆν ἀρμόττει, ἐξ ὧν τὸ αἶδιον
ἐκεῖνο περιγίνεται ζῆν, ταῦτα δὲ ἐν
ὑπογραφῇς μέρει ἐξ αὐτῶν ἀναλεγόμενοις
τῶν γραφῶν, ἐξέστω σκοπεῖν (53).

established among the many. But those
things that fit living well, from which that
eternal life comes about, and these things,
when taken in part from the writings as a
summary, it is allowed to consider. (53)

Chapter Headings of the Second Book (CAPITULA LIBRI SECUNDI)

α'. Πῶς περὶ τὰς τροφὰς ἀναστρεπτέον.

Chapter 1. How one should behave
concerning food.

β'. Πῶς τῷ ποτῷ προσενεκτέον.

Chapter 2. How one should add to the
drink.

γ'. Ὅτι οὐ χρή περὶ τὴν πολυτέλειαν
τῶν σκευῶν ἐσπουδακέναι.

Chapter 3. That one should not be
concerned about the luxury of utensils.

δ'. Πῶς χρή περὶ τὰς ἐστιάσεις ἀνίσθαι.

Chapter 4. How one should behave
concerning meals.

ε'. Περὶ γέλωτος.

Chapter 5. About laughter.

ς'. Περὶ αἰσχρολογίας.

Chapter 6. About foul language.

ζ'. Τίνα χρή παραφυλάττεσθαι τοὺς
ἀστεῖως συμβιοῦντας.

Chapter 7. What one must watch for in
those who live together without
seriousness.

η'. Εἰ μύροις καὶ στεφάνοις χρηστέον.

Chapter 8. Whether one should use perfumes and wreaths.

θ'. Πῶς τῷ ὕπνῳ προσενεκτέον.

Chapter 9. How one should approach sleep.

ι'. Τίνα διαληπτέον περὶ παιδοποιίας.

Chapter 10. What should be considered regarding childbearing.

ια'. Περὶ ὑποδέσεως.

Chapter 11. About hospitality.

ιβ'. Ὅτι οὐ χρή περὶ τοὺς λίθους καὶ τὸν χρυσοῦν ἐπτοῆσθαι κόσμον.

Chapter 12. That one should not be concerned about jewels and golden ornaments.

SECOND DISCOURSE (ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ)

CHAPTER 1 (ΚΕΦ. Α')

Πῶς περὶ τὰς τροφὰς ἀναστρεπτέον.

How one should conduct oneself concerning food.

Ἐχομένοις τοίνυν τοῦ σκοποῦ καὶ τὰς Γραφὰς πρὸς τὸ βιωφελὲς τῆς Παιδαγωγίας ἐκλεγόμενοις, ὁποῖόν τινα εἶναι χρή παρ' ὅλον τὸν βίον τὸν Χριστιανὸν καλούμενον, κεφαλαιωδῶς ὑπογραπτέον. Ἀρκτέον οὖν ἡμῖν ἀφ' ἡμῶν αὐτῶν, καὶ ὁμῶς ἀρμόττειν γε χρή. Στοχαζόμενοις τοίνυν τῆς συμμετρίας τοῦ συντάγματος, ὁποῖόν τινα τῷ ἑαυτοῦ σώματι ἕκαστον ἡμῶν προσφέρεισθαι, μᾶλλον δὲ ὅπως αὐτὸ κατευθύνειν χρή, λεκτέον· ὁπότεν γάρ τις, ἀπὸ τῶν ἐκτὸς καὶ

Therefore, holding fast to the goal and choosing the Scriptures for the benefit of instruction, it is necessary to briefly outline what kind of life the one called a Christian should lead throughout his whole life. It is enough, then, for us to begin with ourselves, and yet it is fitting that we do so. Therefore, considering the harmony of the whole arrangement, it is necessary to say what each of us should offer to his own body, and especially how he should guide it. For whenever someone, having risen

αὐτῆς ἔτι τῆς τοῦ σώματος ἀγωγῆς ἐπὶ τὴν
διάνοιαν ἀναχθεῖς (54) ὑπὸ τοῦ Λόγου, τὴν
θεωρίαν τῶν κατὰ τὸν ἄνθρωπον
συμβαινόντων κατὰ φύσιν ἀκριβῶς
ἐκμάθῃ, εἴσεται μὴ σπουδάζειν μὲν περὶ τὰ
ἐκτὸς, τὸ δὲ ἴδιον τοῦ ἀνθρώπου, τὸ ὅμμα
τῆς ψυχῆς ἐκκαθαίρειν, ἀγνίζειν δὲ καὶ τὴν
σάρκα αὐτῆς. Ὁ γὰρ ἐκείνων καθαρῶς
ἀπολυθεὶς, δι' ὧν ἔτι χοῦς ἐστὶ, τί ἂν ἄλλο
πρὸς ἡμᾶς αἴτερον ἑαυτοῦ ἔχοι πρὸς τὸ ὁδῶ
ἐλθεῖν ἐπὶ τὴν κατάληψιν τοῦ Θεοῦ; Οἱ μὲν
δὲ ἄλλοι ἄνθρωποι «ζῶσιν (55) ἵνα
ἐσθίωσιν,» ὥσπερ ἀμέλει καὶ τὰ ἄλογα
ζῶα, «Οἷς (56) οὐδὲν ἄλλ' ἢ γαστήρ ἐστὶν ὁ
βίος.» ἡμῖν δὲ ὁ Παιδαγωγὸς ἐσθίειν
παραγγέλλει, ἵνα ζῶμεν· οὔτε γὰρ ἔργον
ἡμῖν ἢ τροφή, οὔτε σκοπὸς ἡδονή· ὑπὲρ δὲ
τῆς ἐνταῦθα διαμονῆς, ἣν ὁ Λόγος εἰς
ἀφθαρσίαν παιδαγωγεῖ· διὸ καὶ ἐκκρίνεται
ἡ τροφή. Ἀπλῇ δὲ αὕτη καὶ ἀπερίεργος
ἀλήθεια (57), καταλλήλως ἀπλοῖς καὶ
ἀπερίεργοις ἀρμόζουσα παιδίοις· ὡς ἂν εἰς
τὸ ζῆν, οὐκ εἰς τρυφὴν ἐπιτήδειος. Τὸ δὲ ἐκ
δυεῖν (58) τὸ ζῆν τοῦτο, ὑγιείας τε καὶ
ἰσχύος, σύγκειται· οἷς μάλιστα κατάλληλον
τῆς τροφῆς τὸ εὐκόλον, εἰς τε τὰς
ἀναδόσεις καὶ τὴν τοῦ σώματος
κουφότητα χρησιμεῖον· ἐξ ὧν αὕξισις τε
καὶ ὑγιεία, καὶ ἰσχύς δικαία, οὐχὶ δὲ ἄδικος,
ἢ σφαλερὰ καὶ ἀθλία (59), ὡς ἡ τῶν
ἀθλητῶν ἐξ ἀναγκοφαγίας (60),
περιγίνεται. Αἱ μὲν οὖν πολυειδεῖς
ποιότητες ἀποπτυσταί, ποικίλας
ἐντίκτους βλάβας· καχεξίας (61)
σωμάτων, ἀνατροπὰς στομάχων,
ἐκπορνεύσεως τῆς γεύσεως διὰ τινος
κακοδαίμονος τέχνης, τῆς ὀψαρτυτικῆς,
καὶ τῆς ἀμφὶ τὰ πέμματα ματαιοτεχνίας.
Τρυφὴν (62) γὰρ τολμῶσι καλεῖν τὴν ἐν
τρυφαῖς ἐπιτήδευσιν, εἰς ἡδονὰς
ἐπιβλαβεῖς ὀλισθαίνουσιν. Ἀντιφάνης δὲ, ὁ
Δήλιος ἰατρός, καὶ μίαν τῶν νόσου αἰτιῶν
ταύτην (63) εἶρηκε τῶν ἐδεσμάτων τὴν

from external matters and even from the
care of the body itself to the mind (54)
through the Word, learns precisely the
vision of what naturally happens in a
person, he will understand that it is wrong
to be concerned about external things but
to cleanse the very own part of the person,
the eye of the soul, and to purify even its
flesh. For one who has been purely freed
from those things, through which there is
still dust, what else could be more helpful
to himself in coming on the way to the
possession of God? Other people indeed
«live (55) in order to eat, just like the
irrational animals, «For whom (56) life is
nothing else but the stomach; But for us,
the Instructor commands us to eat so that
we may live For food is neither a task for
us, nor is pleasure the goal But for the sake
of the stay here, which the Word guides
toward incorruption Therefore, food is also
separated out This truth is simple and
without curiosity (57), fitting properly for
simple and uncurious children. so that it
may be suitable for living, not for luxury.
But this living, made up of two things (58),
consists of health and strength. For these,
the easy food is especially suitable, serving
both for nourishment and for the lightness
of the body. From these come growth and
health, and proper strength, not unjust or
weak and miserable (59), like that of
athletes from forced overeating (60). The
many kinds of qualities must be spit out, as
they bring various harms. Wasting away of
the body (61), upset stomachs, corrupting
the taste through some evil art, that of
seasoning, and the vain craft around
sauces. For they dare to call food (62) the
practice of luxury, which slips into harmful
pleasures. Antiphanes, the Delian doctor,
also said that this (63) variety of dishes
was one of the causes of the disease. Those

πολυειδίαν· τῶν περὶ τὴν ἀλήθειαν
δυσαρεστούντων, κενοδοξία ποικίλῃ τὸ
σῶφρον τῆς διαίτης ἐξομνυμένων, καὶ τὰς
διαποντίους πολυπραγμονούντων ἐδωδάς.
Κάμοι μὲν ἔλεος ὕπνισι τῆς νόσου· οἱ δὲ
ἐξυμνεῖν οὐκ αἰσχύνονται τὰς σφετέρας
ἡδυπαθείας (64), τὰς ἐν τῷ πορθμῷ τῷ
Σικελικῷ σμυραΐνας πολυπραγμονοῦντες,
καὶ τὰς ἐγγέλεις (65) τὰς Μαιανδρείους,
καὶ τοὺς (66) ἐν Μήλῳ ἐρίφους (67), καὶ
τοὺς ἐν Σκιάθῳ (68) κεστρεῖς, καὶ τὰς
Πελωρίδας κόγχας, καὶ τὰ ὄστρεα τὰ
Ἀβυδηνά· οὐ παραλείποντες (69) δὲ τὰ ἐν
Λιπάρᾳ μαινίδας, οὐδὲ τὴν γογγύλην τὴν
Μαντινικὴν· ἀλλὰ οὐδὲ τὰ παρὰ τοῖς
Ἀσκραίοις τεῦτλα· κτένας τε ἐκζητοῦσι
Μηθυμναίους, καὶ ψήττας Ἀττικὰς, καὶ τὰς
Δαφνίους κίχλας, Χελιδονίους (70) τε
ἰσχάδας, δι' ἃς εἰς Ἑλλάδα πεντακοσίαις
ἅμα μυριάσιν ὁ κακοδαίμων ἐστείλατο
Πέρσης (71). "Ὅρνεις ἐπὶ τούτοις
συνωνοῦνται τοὺς ἀπὸ Φάσιδος (72),
ἄτταγᾶς Αἰγυπτίας, Μῆδον ταῶνα. Ταῦτα
τοῖς ἡδύσμασιν ἐξαλλάσσοντες οἱ
γαστρίμαργοι, τοῖς ὄψοις ἐπικεχρήνασιν·
«ὅσα τε χθὼν (73), πόντου τε βένθη, καὶ
ἀέρος ἀμέτρητον εὖρος ἐκτρέφει,» τῇ
αὐτῶν ἐκποριζόμενοι λαίμαργία.
Σαγηνεῦειν ἀτεχνῶς οἱ πλεονέκται καὶ
πολυπράγμονες οὗτοι ἐοίκασιν εἰς
ἡδυπάθειαν τὸν κόσμον, ταγήνοισι σίζουσι
περιηχούμενοι, ἀμφὶ τὴν ἴγδην καὶ τὸν
ἀλετρίβανον τὸν πάντα αὐτῶν
κατατρίβοντες βίον οἱ παμφάγοι (74),
καθάπερ τὸ πῦρ τῆς ὕλης ἐξεχόμενοι (75).
Ἀλλὰ καὶ τὴν εὐκόλον (76) βρώσιν τὸν
ἄρτον ἐκθηλύνουσιν, ἀποσήθοντες τοῦ
πυροῦ τὸ τρόφιμον (77), ὥς τὸ ἀναγκαῖον
τῆς τροφῆς, ὄνειδος γίνεσθαι ἡδονῆς. Οὐκ
ἔχει δὲ ὄρον παρὰ τοῖς ἀνθρώποις ἡ
λιχνεΐα. Καὶ γὰρ εἰς τὰ πέμματα καὶ τὰ
μελίπηκτα, πρὸς δὲ καὶ εἰς (78) τὰ
τραγήματα ἐξώκειλεν, ἐπιδορπισμάτων

who are displeased with the truth,
swearing by a vain pride that varies from
the moderation of diet, and meddling with
troublesome dishes. And I, too, feel pity
because of the disease. But they are not
ashamed to praise their own pleasures
(64), meddling with the smyrnas of the
Sicilian strait, and the Maandrian eels (65),
and the goats in Melos (66)(67), and the
kestrels in Skiathos (68), and the Peloridan
shells, and the oysters of Abydos. Not
neglecting (69) the mad fish in Lipara, nor
the Mantinean gurnard. But also not the
eels near the Askraioi. They seek the
Methymnian combs, and the Attic thrushes,
and the Daphnian thrushes, and the
Chelidonian fish (70), through which the
wretched Persian sent five hundred and
fifty thousand at once into Greece (71).
Birds, in addition to these, join with those
from the Phasis (72), the Attagans of Egypt,
and the Medes of Taona. Changing these for
sweet dishes, the gluttons pour them over
their cooked foods. «As many as the earth
(73), and the depths of the sea, and the
boundless expanse of the air nourish,
supplying themselves with their own
gluttony These greedy and meddlesome
people seem to charm the world into
pleasure, buzzing like wasps, wasting their
whole life around the tavern and the mill,
like fire consuming wood, these gluttons
(74) burn through everything (75). But
they even spoil the easy food, bread,
corrupting the nourishment of wheat (77),
so that the necessary part of food becomes
a disgrace to pleasure. Gluttony has no limit
among people. For it has even spread to
pastries and honey cakes, and also to
snacks (78), finding a great number of
desserts, seeking out all kinds of flavors
(79). And it seems to me that such a person
is nothing but a jaw (80). "Do not desire,

πλῆθος εὐρίσκουσα, παντοδαπὰς
θηρωμένη ποιότητος (79). Καί μοι δοκεῖ ὁ
τοιοῦτος ἄνθρωπος οὐδὲν ἀλλ' ἢ γνάθος
(80) εἶναι· «Μηδὲ ἐπιθύμει,» φησὶν ἡ
Γραφή, «τῶν ἐδεσμάτων τῶν πλουσίων
(81)·» ταῦτα γὰρ ἔχεται βίου ψευδοῦς τε
καὶ αἰσχροῦ· οἱ μὲν γὰρ ἐξέχονται τῶν
ὄψων, ἃ μετ' ὀλίγον ἐκδέχεται κοπρῶν
(82)· ἡμῖν δὲ τοῖς θηρωμένοις τὴν βρωσιν
τὴν ἐπουράνιον ἄρχειν ἀνάγκη τῆς ὑπὸ τὸν
οὐρανὸν γαστρὸς, ἔτι τε μᾶλλον καὶ τῶν
ταύτη προσφιλῶν· «ἃ ὁ Θεὸς καταργήσει
(83),» φησὶν ὁ Ἀπόστολος, εἰκότως
ἐπικαταρώμενος λαϊμάργοις ἐπιθυμίαις·
«τὰ γὰρ βρώματα τῇ κοιλίᾳ,» ἐξ ὧν ὁ
σαρκικὸς ὄντως οὐτοσί καὶ φθοροποιὸς
ἀπήρηται βίος, ὃν (84) ἀγάπην (85) τινὲς
τολμῶσι καλεῖν, ἀθύρῳ γλώττῃ (86)
κεχρημένοι, δειπνάρια τινα, κνίσσης καὶ
ζωμῶν ἀποπνέοντα· τὸ καλὸν καὶ
σωτήριον ἔργον τοῦ Λόγου, τὴν ἀγάπην
τὴν ἡγιασμένην, κυθριδίους (87) καὶ ζωμοῦ
ῥύσει καθυβρίζοντες· ποτῶ τε, καὶ τρυφῇ,
καὶ καπνῶ βλασφημοῦντες τοῦνομα,
σφάλλονται τῆς ὑπολήψεως (88) τὴν
ἐπαγγελίαν τοῦ Θεοῦ δειπναρίους
ἐξωνεῖσθαι (89), προσδοκήσαντες. Τὰς μὲν
γὰρ ἐπὶ τῆς εὐφροσύνης συναγωγὰς
ἐγκαταλεγόμενοι καὶ αὐτοὶ, δειπνάρια τε
καὶ ἄριστα, καὶ δοχὰς, εἰκότως ἂν καλοῖμεν
τὴν συνήλυσιν ταύτην, ἐπόμενοι Λόγῳ
(90)· τὰς τοιαύτας δὲ ἐστιάσεις ὁ Κύριος
«ἀγάπας» οὐ κέκληκεν. Λέγει γοῦν πῇ μὲν,
«Ὅταν κληθῇς εἰς γάμους, μὴ κατάκεισο εἰς
τὴν πρωτοκλισίαν· ἀλλ' ὅταν κληθῇς, εἰς
τὸν ἔσχατον τόπον ἀνάπιπτε·» πῇ δὲ,
«Ὅταν ποιῇς ἄριστον ἢ δεῖπνον·» καὶ
πάλιν· «Ἄλλ' ὅταν ποιῇς δοχὴν, κάλει τοὺς
πτωχοὺς·» ἐφ' ᾧ μάλιστα δεῖπνον
ποιητέον. Ἔτι τε· «Ἀνθρωπὸς τις ἐποίησε
δεῖπνον μέγαν (91), καὶ ἐκάλεσε πολλοὺς·»
Ἄλλ' αἰσθάνομαι ὅθεν ἡ εὐπρόσωπος ἐρῶν
τῶν δεῖπνων προσηγορία· «Ἀπὸ τῶν

the Scripture says, "Do not desire the rich
foods (81); for these belong to a life both
false and shameful For some delight in the
dishes, which soon lead to filth (82), But for
us who are hunted, it is necessary to rule
over the heavenly food rather than the
stomach under the sky, and even more so
over those things dear to it. "which God will
abolish (83), says the Apostle, rightly
cursing greedy desires "For food is for the
stomach, from which the fleshly, truly
corrupting life is indeed hung, a life that
some dare to call love, using a foul tongue,
some feasts, giving off smoke and broth
smell the good and saving work of the
Word, the sanctified love, they insult with
little pots and broth scum. By drink, and
luxury, and smoke, blaspheming the name,
they mistake the promise of God's hope,
expecting to be satisfied by feasts. For
gathering together in joy, even they
themselves, feasts and banquets, and
couches, we would rightly call this meeting,
following the Word. But the Lord calls such
feasts "love feasts." He has not called them.
He says, then, «When you are invited to a
wedding, do not sit in the place of honor.»
But when you are invited, sit in the lowest
place. He says, «When you give a banquet
or a dinner,» and again «But when you give
a reception, invite the poor; for on this
account you must especially make a dinner.
Moreover, «A certain man made a great
dinner (91), and invited many.» But I
understand from where the polite name for
dinners comes. «From the throats, and a
follower of madness at dinners (92),
according to the comic poet For it is truly,
«the many things for the many for the sake
of the dinner; For they have probably not
learned to prepare food and drink for the
creature, that is, for man (93), for the sake
of being saved, not for the sake of pleasure.

φαρύγγων, καὶ φοιτητῆς μανίας ἐπιδείπνων (92),» κατὰ τὸν κωμικόν. Ἔστι γὰρ ὡς ἀληθῶς «τὰ πολλὰ τοῖς πολλοῖς τοῦ δείπνου χάριν.» οὐ γάρ που μεμαθήκασι τὸν Θεὸν παρασκευάσαι τῷ δημιουργήματι, τῷ ἀνθρώπῳ (93) λέγω, σῖτα καὶ ποτὰ τοῦ σώζεσθαι χάριν, οὐχὶ δὲ τοῦ ἡδεσθαι· ἐπεὶ μὴδὲ ὠφελεῖσθαι (94) πέφυκε τὰ σώματα ἐκ τῆς πολυτελείας τῶν βρωμάτων· πᾶν γὰρ τούναντίον, οἱ ταῖς εὐτελεστάταις χρώμενοι τροφαῖς ἰσχυρότατοί εἰσι, καὶ ὑγιεινότατοι, καὶ γενναιότατοι (95)· ὡς οἰκέται δεσποτῶν, καὶ γεωργοὶ κτητόρων· καὶ οὐ μόνον ῥωμαλεώτεροι, ἀλλὰ καὶ φρονιμώτεροι, ὡς φιλόσοφοι πλουσίων· οὐ γὰρ ἐπέχωσαν τὸν νοῦν ταῖς τροφαῖς, οὐδὲ ἠπάτησαν αὐτὸν ἡδοναῖς. Ἀγάπη δὲ τῷ ὄντι ἐπουράνιός ἐστι τροφή, ἐστίαςις λογική· «Πάντα (96) στέγει, πάντα ὑπομένει, πάντα ἐλπίζει· ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Μακάριος, ὃς φάγεται ἄριστον (97) ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.» Χαλεπώτατον δὲ πάντων πτωμάτων, τὴν ἄπτωτον ἀγάπην (98) ἄνωθεν ἐξ οὐρανῶν ἐπὶ τοὺς ζωμοὺς ρίπτεσθαι χαμαί. Καὶ οἶμι με δεῖπνον ἡγεῖσθαι τὸ καταργούμενον; «Ἐὰν γάρ,» φησὶ, «διαδῶ τὰ ὑπάρχοντά μου (99), ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι.» Ταύτης ὅλης ἀπήρτηται (1) τῆς ἀγάπης ὁ νόμος καὶ ὁ Λόγος· κἂν ἀγαπήσης Κύριον τὸν Θεόν σου καὶ τὸν πλησίον σου, ἐν οὐρανοῖς ἐστὶν αὕτη ἡ ἐπουράνιος εὐωχία (2)· ἡ δὲ ἐπίγειος, δεῖπνον κέκληται, ὡς ἐκ τῆς Γραφῆς ἀποδέδεικται· δι' ἀγάπην μὲν γινόμενον τὸ δεῖπνον· ἀλλ' οὐκ ἀγάπη τὸ δεῖπνον, δεῖγμα δὲ εὐνοίας κοινωνικῆς καὶ εὐμεταδότου. «Μὴ βλασφημείσθω οὖν ἡμῶν (3) τὸ ἀγαθόν· οὐ γάρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις,» φησὶν ὁ Ἀπόστολος· ἵνα μὴ τὸ ἐφήμερον ἄριστον νοηθῇ, «ἀλλὰ δικαιοσύνη, καὶ εἰρήνη (4), καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.»

Since bodies were not made to be helped by the luxury of foods, either (94). For quite the opposite is true: those who use the simplest foods are the strongest, healthiest, and bravest (95). Like servants of masters, and farmers of landowners. And not only stronger, but also wiser, like philosophers of the wealthy. For they did not hold their mind to their foods, nor did pleasures deceive it. Love truly is a heavenly nourishment, a rational dwelling. "Love bears all things, endures all things, hopes all things. Love never falls away. Blessed is the one who will eat the best food in the kingdom of God. The hardest of all falls is to cast the untouchable love (98) from above, from the heavens, down onto the earth among the living. And you think that what is being done away with is a feast. "For if, he says, "If I give away what I have (99), but do not have love, I am nothing. The whole law and the Word are hung on this one thing: love. And if you love the Lord your God and your neighbor, this is the heavenly feast in the heavens (2). But the earthly one is called a dinner, as has been shown from Scripture. The dinner happens through love. But the dinner is not love itself; rather, it is a sign of social goodwill and generosity. "Let not our good be blasphemed, then (3) for the kingdom of God is not eating and drinking, says the Apostle. so that what is temporary might not be thought the best, "but righteousness, and peace (4), and joy in the Holy Spirit." Whoever eats of the best, the best (5) of all things, will gain the kingdom of God. Having devoted care from here to a holy gathering of love, a heavenly Church, Love, then, is a pure thing and worthy of God. And its work is sharing. "Love is the care of education, (6) which Wisdom calls. "Love is the keeping of its laws. These joys have a

Τούτου ὁ φαγὼν τοῦ ἀρίστου τὸ ἄριστον
(5) τῶν ὄντων, τὴν βασιλείαν τοῦ Θεοῦ,
κτήσεται· μελετήσας ἐνθένδε ἀγίαν
συνήλυσιν ἀγάπης, οὐράνιον Ἐκκλησίαν.
Ἀγάπη μὲν οὖν χρῆμα καθαρὸν καὶ τοῦ
Θεοῦ ἄξιον· ἔργον δὲ αὐτῆς ἡ μετάδοσις·
«Φροντὶς (6) δὲ παιδείας ἀγάπη,» ἦν ἡ
Σοφία λέγει· «Ἀγάπη δὲ τήρησις νόμων
αὐτῆς.» Αἱ δὲ εὐφροσύναι αὗται ἑναυσμά τι
ἀγάπης ἐκ τῆς πανδήμου τροφῆς ἔχουσι,
συνεπιζόμενον εἰς αἰῶδιον τρυφήν· Ἀγάπη
μὲν οὖν δεῖπνον οὐκ ἔστιν· ἡ δ' ἐστίασις
ἀγάπης ἡρτήσθω. «Μαθέτωσαν γὰρ (7),
φησὶν, οἱ υἱοὶ σου, οὓς ἡγάπησας, Κύριε, ὅτι
οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν
ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ
πιστεύοντας διατηρεῖ·» οὐ γὰρ (8) ἐπ'
ἄρτω ζήσεται ὁ δίκαιος. Ἀλλὰ γὰρ τὸ
δεῖπνον ἔστω λιτὸν ἡμῖν καὶ εὐζωνον,
ἐπιτήδειον εἰς ἐγρήγορσιν (9), ποικίλαις
ἀνεπίμικτον ποιότησιν· οὐκ
ἀπαιδαγώγητον οὐδὲ τοῦτο· ἀγαθὴ (10)
γὰρ κουροτρόφος αὐτάρκεια (11) εἰς
κοινωνίαν ἀγάπης, ἐφόδιον ἔχουσα
πλούσιον, τὴν αὐτάρκειαν· ἡ δὲ ἐφεστῶσα
τῇ τροφῇ, δικαίᾳ ποσότητι μεμετρημένη,
σωτηρίως τὸ σῶμα διοικοῦσα, καὶ τοῖς
πλησίον ἀπένειμει τι ἐξ αὐτῆς· ἡ δ'
ὑπερβλύζουσα τὴν αὐτάρκειαν δαίτα τὸν
ἄνθρωπον κακοῖ· νωθοῖ (12) μὲν τὴν
ψυχὴν, ἐπισφαλὲς δὲ εἰς τὴν (13) νόσον
ἐργαζομένη τὸ σῶμα· ναὶ μὴν
προστρίβονται βλασφημίας
δυσανασχετοῦσαι περὶ τὰς καρυκείας
ἡδοναί· λιχνείαν, λαιμαργίαν, ὀψοφαγίαν,
ἀπληστίαν, ἀδηφαγίαν. Μυῖαι (14) τούτοις
οἰκεῖαι τοῖς ὀνόμασι, καὶ γαλαῖ, κόλακές
(15) τε, καὶ μονομάχαι (16), καὶ τὰ ἄγρια
τῶν παρασίτων πυῖλα· γαστρὸς ἡδονῆς οἱ
μὲν τὸν λόγον, οἱ δὲ τὴν φιλίαν, οἱ δὲ τὸ ζῆν
ἀποδιδόμενοι (17), ἐπὶ γαστέρας (18)
ἔρποντες, θηρία ἀνδρείκελα, κατ' εἰκόνα
τοῦ πατρὸς αὐτῶν, τοῦ λίχνου θηρίου.

certain beginning of love from common
nourishment, becoming accustomed to
eternal delight. Love, then, is not a feast. Let
the dwelling be set upon love. "For your
sons, whom you have loved, may they
learn," he says, "Lord, that it is not the
births of fruits that nourish a person, but
your word preserves those who trust in
you; For the righteous will not live by bread
alone. But let the meal be simple for us and
nourishing, suitable for wakefulness, with
various pure qualities mixed in. This too is
not without instruction. For good self-
sufficiency is a nurse of love for fellowship,
having rich provision, self-sufficiency. This
self-sufficiency, standing over the food,
measured by a just amount, healthfully
governs the body, and shares something of
itself with neighbors. But the lifestyle that
overflows beyond self-sufficiency harms
the person. It dulls (12) the soul, and works
harm to the body, leading to disease (13).
Indeed, the pleasures of seasoning are
worn down, complaining with blasphemies.
Licking, gluttony, eating cooked food,
greed, insatiable appetite. Flies (14) are
natural to these names, and gnats,
flatterers (15), and fighters (16), and the
wild tribes of parasites. Some give the
stomach pleasure through speech, others
through friendship, others by giving
themselves to life (17), crawling toward the
stomachs (18), beasts turned into puppets,
in the image of their father, the licking
beast. Those who first called them
prodigals (19) seem to me to be hinting
well at their end, having understood them
as prodigals by the squeezing out of the
elements. For are not these the ones busy
around the dishes, and the detailed parts
(20) of pleasures, the humble, low-born,
chasing after a short-lived life (21), as if not
to live? The holy Spirit troubles these

Ἀσώτους (19) τ' αὐτοὺς οἱ καλέσαντες
 πρῶτον, εὖ μοι δοκοῦσιν αἰνίττεσθαι τὸ
 τέλος αὐτῶν, ἀσώστους αὐτοὺς κατὰ
 ἔκθλιψιν τοῦ στοιχείου νενοηκότες. Ἡ
 γὰρ οὐχ οὗτοι οἱ περὶ τὰς λοπάδας
 ἀσχολούμενοι, καὶ τὰς μεμορημένας (20)
 τῶν ἡδυσμάτων περιεργίας, οἱ
 ταπεινόφρονες, χαμαιγενεῖς, τὸν ἐφήμερον
 διώκοντες βίον (21), ὡς οὐ ζησόμενοι;
 Τούτους ταλανίζει διὰ Ἡσαΐου τὸ ἅγιον
 Πνεῦμα, ἡρέμα πως τῆς ἀγάπης τὸ ὄνομα
 ὑπεξελόμενον, ἐπεὶ μὴ κατὰ Λόγον ἢ
 ἐστίαςιν ἦν· «Αὐτοὶ δὲ ἐποίησαν (22)
 εὐφροσύνην, σφάζοντες μόσχους, καὶ
 θύοντες πρόβατα, λέγοντες· Φάγωμεν καὶ
 πίωμεν· αὐριον γὰρ ἀποθνήσκομεν.» Καὶ
 ὅτι γε τὴν τοιαύτην τρυφὴν ἁμαρτίαν
 λογίζεται, ἐπιφέρει· «Καὶ οὐ μὴ (23)
 ἀφεθήσεται ἡ ἁμαρτία ὑμῶν αὕτη, ἕως ἂν
 ἀποθάνητε·» οὐχὶ ἄφεσιν τῆς ἁμαρτίας
 θάνατον ἀναίσθητον, ἀλλὰ ἀνταπόδοσιν
 ἁμαρτίας θάνατον σωτηρίας ἀποκρίνας
 (24). «Μὴ εὐφρανθῆς (25) δὲ ἐπὶ μιᾷ
 τρυφῇ,» ἡ Σοφία λέγει. Ἐνταῦθα
 ὑπομνηστέον καὶ περὶ τῶν (26)
 εἰδωλοθύτων καλουμένων· ὅπως ποτὲ ἄρα
 παραγγέλλεται ἀποσχέσθαι δεῖν τούτων.
 Μιὰρὰ δοκεῖ μοι (27) καὶ βδελυρὰ ἐκεῖνα
 ὧν ἐφίπτανται τοῖς αἵμασι.

Ψυχὰὶ ὑπὲξ Ἑρέβους νεκῶν κατατεθνεώτων.

«Οὐ γὰρ θέλω (28) ὑμᾶς κοινωνοὺς
 δαιμονίων γίνεσθαι,» ὁ Ἀπόστολος λέγει·
 ἐπεὶ δίχα σωζομένων καὶ φθιμένων (29)
 τροφαί. Ἀφεκτέον τοίνυν τούτων, οὐ
 δεδιότας (οὐ γὰρ ἐστὶ τις ἐν αὐτοῖς
 δύναμις)· διὰ δὲ τὴν συνείδησιν τὴν
 ἡμετέραν, ἀγίαν οὖσαν, καὶ τῶν δαιμονίων

through Isaiah, gently passing over the
 name of love, since their feasting was not
 according to the Word. «But they made
 (22) a feast, slaughtering calves and
 sacrificing sheep, saying «Let us eat and
 drink for tomorrow we die.» And since
 such luxury is considered a sin, it brings
 upon “And this sin of yours will not be
 forgiven until you die; (23) Not a
 forgiveness of sin is an unfeeling death, but
 a death in return for sin, answering with a
 death of salvation. (24) “Do not rejoice (25)
 in filthy luxury, Wisdom says Here it must
 also be noted about the (26) so-called
 sacrifices to idols that sometimes it is
 commanded to abstain from these Those
 things to which they attach themselves
 with blood seem to me (27) both foul and
 detestable.

Souls of the dead who have died under Erebus.

«For I do not want (28) you to become
 partners with demons, The Apostle says
 since without food that saves and perishes
 (29) Therefore, these must be left behind,
 not feared (for there is no power in them).
 But because of our conscience, which is
 holy, and because of the demons, who are

διὰ τὴν βδελυρίαν, οἷς ἐπικατωνόμασται, μυσатτομένους· καὶ προσέτι διὰ τὴν τῶν ὀλισθηρῶς τὰ πολλὰ ὑπολαμβάνόντων ὑδαρότητα «οἷς ἡ συνείδησις ἀσθενοῦσα (30) μολύνεται· βρῶμα γὰρ ἡμᾶς οὐ παραστήσει τῷ Θεῷ. Οὐδὲ τὰ εἰσιόντα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὰ ἐξιόντα, φησὶ, τοῦ στόματος.» Ἀδιάφορος ἄρα ἡ φυσικὴ χρῆσις τῆς τροφῆς· «Οὔτε γὰρ, ἐὰν φάγωμεν, περισσεύομεν, φησὶν, οὔτε, ἐὰν μὴ φάγωμεν, ὑστερούμεθα.» Ἀλλ' οὐκ (31) εὐλογον, «τραπέζης δαιμονίων μεταλαμβάνειν» τοὺς θείας μετέχειν καὶ πνευματικῆς κατηξιωμένους τροφῆς. «Μὴ γὰρ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν,» φησὶν ὁ Ἀπόστολος, «καὶ γυναῖκας περιάγεσθαι;» ἀλλὰ κρατοῦντες δηλονότι τῶν ἡδονῶν, κωλύομεν τὰς ἐπιθυμίας. Βλέπετε οὖν, μή ποτε (32) ἡ ἐξουσία ἡμῶν αὕτη, «πρόσκομμα γένηται τοῖς ἀσθενέσιν.» Οὐ χρὴ οὖν καθάπερ ἀσωτευομένους ἡμᾶς, κατὰ τὴν ἐν τῷ Εὐαγγελίῳ τοῦ πλουσίου «παιδὸς» εἰκόνα, παραχρῆσθαι τοῖς τοῦ πατρὸς δωρήμασι· χρῆσθαι (33) δὲ αὐτοῖς, ὡς ἄρχοντας, ἀπροσκλινῶς· καὶ γὰρ βασιλεύειν ἐτάχθημεν καὶ κατακυριεύειν, οὐχὶ δουλεύειν τοῖς βρώμασιν. Ἀγαστὸν μὲν οὖν πρὸς τὸ ἀληθὲς ἀναθρήσαντας, τῆς ἄνω τροφῆς ἐξέχεσθαι τῆς θείας, καὶ τῆς τοῦ ὄντως ὄντος ἀπληρώτου ἐμπίμπλασθαι θεάς, τῆς βεβαίου, καὶ μονίμου, καὶ καθαρᾶς γενομένους ἡδονῆς. Ταύτην γὰρ τὴν ἀγάπην ἐκδέχεσθαι δεῖν ἐμφαίνει ἡ βρῶσις ἡ Χριστοῦ· κομιδῇ δὲ ἄλογον καὶ ἀχρεῖον καὶ οὐκ ἀνθρώπειον, βοσκημάτων δίκην παινόμενον (34), θανάτῳ τρέφεσθαι, κάτω βλέποντας εἰς γῆν, τοὺς ἐκ γῆς (35) ἀεὶ κεκυφώτας εἰς τραπέζας· τὴν λίχνον διωκάνοντας ζώην, τὸ ἀγαθὸν ἐνταῦθα που κατορύξαντας περὶ τὴν οὐκ ἐσομένην ζωὴν· μόνην κολακεύοντας τὴν κατὰποσιν, δι' ἣν πολυτιμότεροι γεγόνασιν

hated for their foulness, having been called by name, they are detested. And furthermore, because of the weakness of conscience that is defiled by those who wrongly assume many things with uncertainty. (30) For food will not stand before God for us. Nor do the things that enter make a person unclean, but the things that come out of the mouth, he says. So the natural use of food is indifferent. "For neither, if we eat, do we have too much, he says, nor, if we do not eat, do we lack." But it is not reasonable to «share in the table of demons». to partake of divine and spiritual food unworthily. «For do we not have the right to eat and drink, the Apostle says, "and to have wives?" but clearly controlling our pleasures, we restrain our desires See then, lest this authority of ours become a stumbling block to the weak. Therefore, we must not live as if we were indulging in debauchery, like the rich man's son in the Gospel. To use the gifts of the father as a mere image. But to use them as rulers, without turning away. For we were appointed to reign and to have dominion, not to serve food. Therefore, amazed as they look upward toward the truth, they pour out the divine food from above, and are filled with the vision of the truly existing, the unending, tasting a sure, lasting, and pure pleasure. For the food of Christ shows that this love must be received. To be fed with a senseless, useless, and unhuman gathering, like cattle grazing (34), looking down toward the earth, always brought from the earth (35) to the tables, is to be nourished by death. Chasing away the chaff of life, having perhaps buried the good around the life that will not be. Flattering only the swallowing, through which the cooks of farmers have become more valuable. For

μάγειροι γεωργῶν. Μὴ γὰρ ἀφαιροῦμεν τὴν συμπεριφορὰν (36), ἀλλὰ τὸν ὄλισθον τῆς συνηθείας, ὡς συμφορὰν, ὑποπτεύομεν. Διὸ παραιτητέον τὴν λιχνεῖαν, ὀλίγων τινῶν καὶ ἀναγκαιῶν μεταλαμβάνοντας· «καὶ εἴ τις ἡμᾶς (37) καλεῖ τῶν ἀπίστων, καὶ πορεύεσθαι κρίνομεν» (καλὸν γὰρ μὴ συναναμίγνυσθαι (38) τοῖς ἀτάκτοις), «πᾶν τὸ παρατιθέμενον κελεύει ἡμῖν ἐσθίειν, μὴδὲν ἀνακρίνουσι διὰ τὴν συνείδησιν.» Ὅμοίως δὲ καὶ «τὰ ἐκ μακέλλου» ἀπεριέργως «ὦνεῖσθαι» προσέταξεν. Οὐκ ἀφεκτέον οὖν παντελῶς τῶν ποικίλων βρωμάτων, ἀλλ' οὐ περὶ αὐτὰ σπουδαστέον. Μεταληπτέον δὲ τῶν παρατιθεμένων, ὡς πρέπον Χριστιανῶ· τιμῶντας μὲν τὸν κεκληκότα (39), κατὰ τὴν ἀβλαβῆ καὶ ἀπροσκορῆ τῆς συνουσίας κοινωνίαν, ἀδιάφορον δὲ ἡγουμένους τῶν εἰσκομιζομένων τὴν πολυτέλειαν, καταφρονοῦντας τῶν ὄψων, ὡς μετ' ὀλίγον οὐκ ὄντων· «Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· ὁ δὲ (40) μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω.» Μικρὸν δὲ ὑποβὰς, καὶ τὴν αἰτίαν τῆς παραγγελίας ἐξηγήσεται· «Ὁ ἐσθίων, λέγων, Κυρίῳ ἐσθίει, καὶ εὐχαριστεῖ (41) τῷ Θεῷ» καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ· ὡς εἶναι τὴν δικαίαν τροφήν εὐχαριστίαν. Καὶ ὁ γε αἰεὶ εὐχαριστῶν οὐκ ἀσχολεῖται περὶ ἡδονάς. Εἰ δὲ καὶ προτρεποίμεθα ἐπ' ἀρετῇ τῶν συνεστιωμένων τινὰς, ταύτῃ πλεον ἀφεκτέον τῶν λίχνων τούτων βρωμάτων, ἐναργὲς ὑπόδειγμα ἀρετῆς σφᾶς αὐτοὺς παριστάντας, ὡς Χριστὸν ἐσχήκαμεν αὐτοί. «Εἰ γάρ τι τῶν τοιούτων βρωμάτων σκανδαλίζει τὸν ἀδελφόν, οὐ μὴ φάγω, φησὶ, τοῦτο εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.» Ὁλίγης ἐγκρατείας κερδαίνω τὸν ἄνθρωπον. «Μὴ γὰρ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;»

we do not take away the conduct (36), but we suspect the slip of habit, as a misfortune. Therefore, one must give up craving, partaking only of a few necessary things. "And if anyone calls us among the unbelievers, we judge that we must go along; (For it is good not to associate with the disorderly), "everything that is set before us commands us to eat, not questioning anything because of conscience. Likewise, also "the things from the market are to be bought without curiosity." he commanded Therefore, one must not completely give up various foods, but one should not be eager about them. One must partake of the offered foods, as is proper for a Christian. Honoring those who have been invited (39), sharing in fellowship according to harmless and unoffensive communion, considering the luxury of the brought-in foods as indifferent, and despising the dishes, since they exist only in small amounts. "Let the one who eats not despise the one who does not eat. But let the one who does not eat not judge the one who eats. Going down a little, he will also explain the reason for the command. "The one who eats, saying, 'He eats to the Lord,' and gives thanks to God; and the one who does not eat, to the Lord he does not eat, and he gives thanks to God. as being the right food, thanksgiving. And the one who always gives thanks does not worry about pleasures. And if we also encourage some of those dining together toward virtue, we must be more patient than with these coarse foods, showing them clearly as an example of virtue, since we have Christ within us. "For if any of these kinds of food cause my brother to stumble, I will never eat that, he says, forever, so that I do not cause my brother to stumble. With a little self-control, I win

Καὶ τὴν ἀλήθειαν «ἐπεγνώκαμεν, φησὶν, ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, ἀλλὰ μόνος ὄντως ἐστὶν εἷς ἡμῶν Θεός, ἐξ οὗ τὰ πάντα, καὶ εἷς Κύριος Ἰησοῦς. Ἀλλὰ ἀπόλλυται, φησὶ, τῇ σῇ γνώσει ὁ ἀδελφὸς ἀσθενῶν, δι' ὃν Χριστὸς ἀπέθανεν. Οἱ δὲ τὴν συνείδησιν τύπτοντες τῶν ἀσθενούντων ἀδελφῶν εἰς Χριστὸν ἀμαρτάνουσιν.» Τάυτη τοι ὁ Ἀπόστολος, εὐλαβούμενος περὶ ἡμῶν, τὰ δεῖπνα διακρίνει, μὴ «συναναμίγνυσθαι» φάσκων, «εἴ τις ἀδελφὸς λεγόμενος, εὐρίσκειτο πόρνος, ἢ μοιχὸς, ἢ εἰδωλόλατρης, τούτῳ μηδὲ (42) συνεσθίειν,» ἢ τὸν λόγον, ἢ τὸ ὄψων, ὑποπτεύων τὸν μολυσμὸν τὸν ἐντεῦθεν, καθάπερ καὶ τῶν δαιμονίων τὰς τραπέζας. «Καλὸν μὲν οὖν τὸ μὴ φαγεῖν κρέα, μηδὲ οἶνον πιεῖν,» αὐτὸς τε ὁμολογεῖ, καὶ οἱ ἀπὸ τοῦ Πυθαγόρου (43)· θηρίον (44) γὰρ μᾶλλον τοῦτο γε· καὶ ἡ ἀπ' αὐτῶν ἀναθυμίασις, θολωδεστέρα οὔσα, ἐπισκοτεῖ τῇ ψυχῇ. Εἰ δέ τις (45) καὶ τούτων μεταλαμβάνει, οὐχ ἁμαρτάνει· μόνον ἐγκρατῶς μετεχέτω, μὴ ἐξεχόμενος, μηδὲ ἀπηρητημένος αὐτῶν, μηδὲ ἐπilaiμαργῶν τῷ ὄψῳ· ὑπηγήσει γὰρ αὐτῷ φωνή, «Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ,» λέγουσα. Ἀνοήτου γὰρ σφόδρα θαυμάζειν καὶ τεθηπέναι τὰ παρατιθέμενα ταῖς δημώδεσιν ἐστιάσεσι, μετὰ τὴν ἐν Λόγῳ τρυφήν· πολλῷ δὲ ἐστὶν ἀνοητότερον τὰς ὄψεις τοῖς προσοψήμασι δεδουλωκέναι, συμμεταφερομένης αὐτῶν, ὡς εἰπεῖν, τῆς ἀκρασίας πρὸς τῶν διακόνων. Πῶς δὲ οὐκ ἀχρεῖον τὸ ἐπανίστασθαι ταῖς κλισίαις, μονονουχὶ τὸ πρόσωπον ταῖς λοπάσιν ἐπιρρίπτοντας, καθάπερ ἐκ νεοττιᾶς, τῆς κλισίας προκύπτοντας, τὸ δὴ θρυλλούμενον τοῦτο, «ἵνα πλανωμένην λάβωσι τὴν ἀτμίδα διὰ τῆς ἀναπνοῆς;» Πῶς δὲ οὐκ ἄλογον, τὰς χεῖρας ἐπεμφύρειν τοῖς ἡδύσμασιν, ἢ συνεχὲς ἐπὶ τοῦτον ἐκτείνειν, οὐκ

over a person. «Do we not have the right to eat and drink? And we have come to know the truth, he says, that there is no idol in the world, but truly there is only one God for us, from whom all things come, and one Lord Jesus. But your brother who is weak is destroyed by your knowledge, for whom Christ died, he says. But those who wound the conscience of their weak brothers sin against Christ. In this, the Apostle, being careful about us, distinguishes the meals, so as not to «mix together saying, «If anyone is called a brother and is found to be a fornicator, or an adulterer, or an idolater, let him not even (42) eat with them, whether the word or the dish, suspecting the pollution from there, just as with the tables of demons. “It is good, then, not to eat meat, nor to drink wine, He himself agrees, and so do those from the school of Pythagoras (43). For this is more of a beast (44) indeed. And their vomiting, being more cloudy, darkens the soul. But if anyone (45) also partakes of these, he does not sin. Let him partake only with self-control, not overflowing, nor dependent on them, nor greedy for the taste. For a voice will answer him, “Do not break the work of God for the sake of food, saying For it is very foolish to marvel and be amazed at the things set before common meals, after the luxury found in the Word But much more foolish is for the eyes to be enslaved to appearances, as if sharing in the weakness toward the deacons, so to speak. How is it not useless to rise up against the couches, especially when the face is thrown onto the dishes, just like from a new wine jar, coming out of the couch, this very thing being whispered, “so that they may take the vapor led astray through the breath”? How is it not unreasonable to soak the hands in the sweet dishes, or to keep reaching out

ἀπογευομένων, ἀλλ' ἀφαρπαζόντων δίκην, ἀμέτρως καὶ ἀσχημόνως ἐμπορουμένους; Ἔστι γὰρ ὁρᾶν τοὺς τοιούτους ὑσὶν ἢ κυσὶ διὰ τὴν λαβρότητα μᾶλλον ἢ ἀνθρώποις ὁμοιωμένους, τοὺς χορτάζεσθαι σπεύδοντας, ὥς καὶ γνάθους ἅμα ἄμφω ἐξογκοῦσθαι, τῶν περὶ τὸ πρόσωπον ἀγγείων προσεπαιρομένων (45)· πρὸς δὲ καὶ ἰδρῶτα περιχεῖσθαι τῇ ἀπληστίᾳ συνεχομένων καὶ ἀσθμαινόντων ὑπὸ ἀκρασίας, ὠθουμένης κατ' ἔπειξιν (46) ἀκοινωνήτον εἰς κοιλίαν τῆς τροφῆς, ὥσπερ εἰς ἐφόδιον, οὐκ εἰς ἀνάδοσιν, ἀποτιθεμένων τὰ ἐδέσματα. Πανταχῇ (47) δὲ κακὸν οὖσα ἡ ἀμετρία, περὶ τὰς τροφὰς μάλιστα διελέγχεται. Ἡ γοῦν ὀψοφαγία (48) οὐδὲν ἕτερόν ἐστιν ἢ ἀμετρία περὶ χρῆσιν ὀψου· καὶ ἡ λαιμαργία (49) μανία περὶ τὸν λαιμόν· καὶ ἡ γαστριμαργία ἀκрасία περὶ τὴν τροφήν· ὥς δὲ καὶ τοῦνομα περιέχει, μανία ἐπὶ γαστέρα· ἐπεὶ μάργος ὁ μεμηνώς. Τοὺς ἐπὶ ἐστιάσεως οὖν μελετῶντας ἀδικεῖν ὁ Ἀπόστολος ἀνακρούων, λέγει· «Ἐκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς Ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας;» Παρὰ δὲ τοῖς ἔχουσιν οἱ ἀνέδην ἐσθιόντες, οἱ ἄπληστοι, ἑαυτοὺς καταισχύνουσιν· ἄμφω δὲ πράττουσι κακῶς· οἱ μὲν, τοὺς μὴ ἔχοντας βεβαρηκότες, οἱ δὲ, τὴν ἀκрасίαν τὴν σφῶν παρὰ τοῖς ἔχουσι γεγυμνωκότες. Ἀναγκαίως ἄρα πρὸς τοὺς ἀπηρυθριακότας, καὶ τοῖς δείπνοις ἀφειδέστερον παραχρωμένους, τοὺς ἀκορέστους, οἷς μηδὲν ἱκανὸν, ἀποταθεὶς ὁ Ἀπόστολος, πάλιν ἐκ δευτέρου ἔρρηξε φωνὴν ἀγανακτικὴν· «Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. Εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρῖμα συνέρχησθε.» Ἀφεκτέον

continuously to the food, not tasting it, but snatching it like thieves, carried away without measure and without shame? For one sees such people more like pigs or dogs because of their greed rather than like humans, eager to fill themselves, so that both jaws swell at the same time, pressing against the vessels around the face. (45) And also to be drenched with sweat from their insatiable greed and from panting due to lack of self-control, driven on urgently (46), making the food an unshared supply for the stomach, like a provision, not for digestion, with the dishes being set aside. Excess in all things (47) is a bad thing, but it is especially condemned when it comes to food. Gluttony (48), then, is nothing other than excess in the use of cooked food. And greediness (49) is madness about the throat. And gluttony is lack of self-control regarding food. As the very name shows, it is madness over the stomach. Since the madman is reckless. Therefore, the Apostle, opposing those who practice injustice at the table, says "For each one should eat his own meal first and the one who is hungry, and the one who is drunk, For do you not have houses to eat and drink in? Or do you despise the church of God, and shame those who have nothing? But among those who have, the ones who eat freely, the greedy, shame themselves. Both of them act wrongly. Some, burdening those who have nothing, and others, by their lack of self-control, have stripped themselves before those who have. Therefore, necessarily, the Apostle turned away from those who were unrestrained and more wasteful at feasts, the insatiable ones, to whom nothing was enough, and again he raised a voice of anger. "So then, my brothers, when you come together to eat, welcome one another." But if anyone is hungry, let him

οὖν δουλοπρεπείας (50) ἀπάσης καὶ ἀκρασίας, τῶν παρατιθεμένων κοσμίως ἐφαπτομένοις, ἀμόλυντον καὶ τὴν χεῖρα καὶ τὴν στρωμνὴν (51) καὶ τὸ γένειον φυλάττουσι, τὸ εὖσχημον τοῦ προσώπου διατηροῦσιν ἀδιάστροφον, οὐκ ἀσχημονοῦσιν οὐδὲ περὶ τὴν κατάποσιν· ἀλλὰ τὴν μὲν χεῖρα μετὰ τάξεως ἐκ διαστημάτων ἐκτατέον. Παραφυλακτέον γὰρ (52) καὶ τὸ φθέγγεσθαι ὅτι οὖν ἐσθίοντα ἅμα· ἀπρεπὴς γὰρ καὶ ἄσημος ἡ φωνὴ γίνεται, πλήρεσι τοῖς γνάθοις στενοχωρουμένη· καὶ ἡ γλῶσσα τῇ τροφῇ πιεζομένη τῆς κατὰ φύσιν ἐνεργείας παραποδισθεῖσα, τὴν προφορὰν ἐκδίδωσι τεθλιμμένην. Ἀλλ' οὐδὲ ἐσθίειν ἅμα καὶ πίνειν καθήκει· ἀκρασίας γὰρ τῆς μεγίστης συγχεῖν τοὺς καιροὺς, ὧν αἱ χρήσεις ἀσύμφωνοι. Καὶ, «Εἴτε ἐσθίετε, φησὶν, εἴτε πίνετε (53), πάντα εἰς δόξαν Θεοῦ ποιεῖτε,» στοχαζόμενοι τῆς ἀληθοῦς εὐτελείας· ἦν μοι δοκεῖ καὶ ὁ Κύριος αἰνίξασθαι, «τοὺς ἄρτους εὐλόγησας (54) καὶ τοὺς ἰχθύας τοὺς ὀπτοὺς,» οἷς κατευώχησε τοὺς μαθητὰς, τῆς ἀπεριέργου τροφῆς καλὸν εἰσηγούμενος ὑπόδειγμα. Ὁ γοῦν ἰχθύς ἐκεῖνος, ὃν κελεύσαντος τοῦ Κυρίου, ὁ Πέτρος εἶλεν, εὐκόλον καὶ αὐτὸς καὶ θεοδώρητον καὶ σώφρονα αἰνίττεται τροφήν· ἀφαιρεῖν γέ τοι (55) ὑποτίθεται διὰ τῶν ἐξ ὕδατος ἀνιόντων ἐπὶ τὸ τῆς δικαιοσύνης δέλεαρ τὴν ἀσωτίαν καὶ τὴν φιλαργυρίαν, ὡς τὸ νόμισμα τοῦ ἰχθύος· ἵνα χωρίσῃ τὴν κενοδοξίαν, καὶ τὸν στατήρα τοῖς τελώναις δοὺς, «τὰ Καίσαρος ἀποδοὺς τῷ Καίσαρι,» φυλάξῃ (56) «τὰ τοῦ Θεοῦ τῷ Θεῷ.» Ἐχει (57) δὲ καὶ ἄλλας ἐπιλύσεις οὐκ ἀγνωσμένας ὁ στατήρ· ἀλλ' οὐχ ὁ παρῶν (58) ἐπιτήδειος τῆς ἐξεργασίας καιρός. Ἀπόχρη δὲ ὑπόμνησις, συγχρωμένων ἡμῶν εἰς τὸ προκείμενον, οὐκ ἀπάδουσα τοῦ Λόγου τοῖς ἄνθεσιν (59)· ὅπερ ἤδη πολλάκις πεποιήκαμεν,

eat at home, so that you do not come together for judgment. Therefore, all slavishness (50) and lack of self-control must be set aside, holding fast to what is properly arranged, keeping both the hand and the bed (51) undefiled, preserving the decent appearance of the face without distortion, not acting shamefully even in eating. But the hand must be extended with order at intervals. For one must also watch out (52) for speaking anything while eating. For the voice becomes unbecoming and unclear, filled with the jaws being cramped. And the tongue, pressed by the food and hindered in its natural movement, gives forth speech that is squeezed and strained. But it is not proper to eat and drink at the same time. For it is the greatest lack of self-control to confuse the times, whose uses are incompatible. And, «Whether you eat,» he says, «or drink, do all for the glory of God, considering the true simplicity which seems to me—and the Lord to hint at—«having blessed the breads (54) and the baked fishes, with which he fed the disciples, introducing a good example of simple food without excess That fish, which at the Lord's command Peter caught, is an easy, God-given, and sensible food to hint at. It is suggested, indeed, that through those coming up from the water, the lure of unrighteousness and greed is taken away toward righteousness, like the coin of the fish. So that he may separate vanity, and giving the coin to the tax collectors, «give to Caesar what is Caesar's, he may keep «what belongs to God to God.» The coin also has other explanations that are not unknown. But the present time is not suitable for working them out. A brief reminder, as we gather for the matter at hand, not neglecting the flowers of the Word. (59) Which we have already done

πρὸς τὸ κατεπεῖγον τοῦ ζητήματος τὴν πολυωφελῆ περιέλκοντες εἰς ἀρδεῖαν τῶν φυτευομένων ὑπὸ τοῦ Λόγου πηγῇν (60). «Καὶ γὰρ εἰ πάντων μεταλαμβάνειν ἔξεστί μοι, ἀλλ’ οὐ πάντα συμφέρει·» ταχὺ (61) γὰρ καταπίπτουσιν ἐπὶ τὸ δρᾶν τὸ μὴ ἐξόν οἱ πάντα δρῶντες ἅ ἐξόν. Ὡς δὲ ἡ δικαιοσύνη διὰ πλεονεξίας οὐ περιγίνεται, οὐδὲ ἡ σωφροσύνη δι’ ἀκολασίας· οὕτως οὐδὲ ἡ τοῦ Χριστιανοῦ δίαίτα ἡδυπαθεία περικτᾶται· πόρρω γὰρ ἐστί τῶν πασχητιῶντων ἐδεσμάτων ἢ τράπεζα τῆς ἀληθείας. Εἰ γὰρ καὶ μάλιστα ἔνεκεν τῶν ἀνθρώπων ἐγένετο τὰ πάντα, ἀλλ’ οὐ πᾶσι χρῆσθαι καλόν, ἀλλ’ οὐδὲ ἀεί· καὶ γὰρ καὶ (62) ὁ καιρὸς, καὶ ὁ χρόνος, καὶ ὁ τρόπος, καὶ τὸ πρὸς τι, οὐκ ὀλίγην τῷ παιδαγωγουμένῳ πρὸς τὸ λυσιτελεῖς ἐνδίδωσι ῥοπήν· καὶ τό γέ (63) ἐστὶν ἐπιτήδειον, καὶ ἰσχὺν ἔχει καταργῆσαι τὸν ἐπιγαστριον βίον· οὗ πλοῦτός ἐστιν ἐκκλητικὸς (64), οὐ βλέπων (65) ὅξυ, ἀλλ’ ἡ τυφλώττουσα περὶ τὴν γαστριμαργίαν περιουσία. Οὐδεὶς δὲ ἐστὶ πένης εἰς τὰ ἀναγκαῖα, οὐδὲ περιορᾶται ποτε ἄνθρωπος· ὁ γὰρ καὶ τὰ πτηνὰ, καὶ τὰ νηκτὰ, καὶ, συνελόντι εἰπεῖν, τὰ ἄλογα ζῶα διατρέφων, εἷς ἐστὶν ὁ Θεός· λείπει δὲ αὐτοῖς οὐδὲ ἐν ὀτιοῦν μὴ μεριμνῶσι τροφῆς. Ἡμεῖς δὲ καὶ τούτων ἀμείνους, ὅσω καὶ κύριοι· καὶ Θεῷ οἰκειότεροι, ὅσω σωφρονέστεροι· γεγόναμεν δὲ, οὐχ ἵνα ἐσθίωμεν καὶ πίνωμεν, ἀλλ’ ἵνα ὦμεν εἰς ἐπίγνωσιν γεγονότες τοῦ Θεοῦ. «Δίκαιος γὰρ, φησὶν, ἐσθίων, ἐμπίμπλαται (66) τῇ ψυχῇ· κοιλίαι δὲ ἀσεβῶν ἐνδεεῖς,» ἀκαταπαύστου λιχνείας ὀρεγόμεναι. Πολυτέλεια δὲ οὐκ εἰς ἀπόλαυσιν ἔρημον, ἀλλ’ εἰς μετάδοσιν κοινωνικὴν ἐπιτήδειος. Διὸ παραφυλακτέον τῶν βρωμάτων, ἃ μὴ πεινῶντας ἡμᾶς ἐσθίειν ἀναπείθει. (67), γοητεύοντα τὰς ὀρέξεις. Μὴ γὰρ οὐκ ἔνεστι καὶ ἐν εὐτελείᾳ σώφρονι πολυειδία

many times, drawing the very useful things toward the urgent matter, turning them into a watering source for what is planted by the Word. (60) “For even if I am allowed to partake of all things, not all things are beneficial; For those who do everything that is allowed quickly fall into doing what is not allowed. (61) Just as righteousness does not last through greed, neither does self-control through licentiousness. In the same way, the Christian way of life is not surrounded by pleasure-seeking. For far away from the pleasures of the flesh is the table of truth. For even if everything came into being especially for the sake of humans, it is not good for everyone to use it, nor always. For indeed both the season, and the time, and the manner, and the purpose give no small inclination toward what is profitable to the one being taught. And this is suitable, and it has the power to put an end to a life of indulgence. The wealth of which is of the church, not sharp-sighted, but a blindness around greed for food. No one is poor in what is necessary, nor is anyone ever overlooked. For one God feeds the birds, the fish, and, to sum up, the irrational animals. They lack nothing at all, provided they do not worry about food. But we are better than these, since we are also their masters. And closer to God, since we are more sensible. But we have become so not to eat and drink, but to be, having come into the knowledge of God. “For the righteous,” he says, “eating fills the soul.” (66) but the bellies of the ungodly are empty, reaching out for unceasing greediness, Luxury is not for empty enjoyment, but suitable for sharing in fellowship. Therefore, we must watch over the foods that persuade us to eat when we are not hungry. (67), bewitching the desires For is it not possible, even in

έδεσμάτων ὑγιεινῇ; βολβοὶ, ἐλαῖαι, λαχάνων ἓνια (68), γάλα, τυρὸς, τὰ τε ὠραῖα, ἐψήματά τε παντοδαπὰ, ζωμῶν ἄνευ (69)· καὶν ὀπτοῦ δέη κρέως, ἢ ἐφθοῦ, μεταδοτέον. «Ἐχετε τι βρώσιμον ἐνθάδε;» εἶπεν ὁ Κύριος πρὸς τοὺς μαθητὰς μετὰ τὴν ἀνάστασιν· οἱ δὲ, ἅτε ὑπ’ αὐτοῦ εὐτέλειαν ἀσκεῖν δεδιδαγμένοι, «ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος. Καὶ φαγὼν ἐνώπιον αὐτῶν, εἶπεν αὐτοῖς, φησὶν ὁ Λουκᾶς, ὅσα εἶπεν (70).» Πρὸς τούτοις οὐδὲ τραγημάτων κηρίων (71) ἀμοίρους περιορατέον τοὺς δειπνοῦντας κατὰ Λόγον. Τῶν γάρ τοι (72) βρωμάτων ἐπιτηδειώτατα, οἷς αὐτόθεν χρῆσθαι ὑπάρχει δίχα πυρὸς, ἐπεὶ καὶ ἐτοιμότερα· δεύτερα δὲ τὰ εὐτελέστερα, ὡς προειρήκαμεν. Τῶν δὲ ἀμφὶ τὰς φλεγμαινούσας (73) κυπταζόντων τραπέζας, τὰ σφέτερα τιθηνομένων πάθη, δαίμων (74) καθηγείται λιχνότατος, ὃν ἔγωγεν οὐκ ἂν αἰσχυρθεῖν κοιλιοδαίμονα προσειπεῖν, καὶ δαιμόνων κάκιστον, καὶ ἐξωλέστατον. Παραπλήσιος οὖν οὗτος ἀτεχνῶς τῷ ἐγγαστριμύθῳ καλουμένῳ. Ἄμεινον δὲ πολλῷ τοῦ δαίμονα ἔχειν σύνοικον, εὐδαίμονα γενέσθαι. Εὐδαιμονία (75) δὲ ἐν χρήσει ἀρετῆς ἐξετάζεται. Ματθαῖος μὲν οὖν ὁ ἀπόστολος σπερμάτων, καὶ ἀκροδρύων, καὶ λαχάνων, ἄνευ κρεῶν (76), μετελάμβανεν· Ἰωάννης δὲ, ὑπερτείνας τὴν ἐγκράτειαν, «ἀκρίδας καὶ μέλι ἦσθιεν ἄγριον»· ὁ δὲ ἀπείχετο καὶ Πέτρος· ἀλλ’ «ἔπεσεν ἐπ’ αὐτὸν ἔκστασις,» ὡς ἐν ταῖς Πράξεσι τῶν ἀποστόλων γέγραπται· «καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ τι σκεῦος τέταρσιν ἀρχαῖς ἐκδεδεμένον ἐπὶ τῆς γῆς· πάντα τὰ (77) τετράποδα καὶ τὰ ἐρπετὰ τῆς γῆς, καὶ τὰ πτηνὰ τοῦ οὐρανοῦ ἐν αὐτῷ· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀνάστα, καὶ θύσον, καὶ φάγε. Πέτρος δὲ εἶπε· Μηδαμῶς, Κύριε, ὅτι οὐδέποτε

simplicity, for a sensible person to have a healthy variety of foods? Bulbs, olives, some vegetables (68), milk, cheese, both fresh and various cooked dishes, without broths (69) and if roasted meat is needed, or fish, it must be shared. “Do you have any food here? The Lord said to the disciples after the resurrection But they, having been taught by him to practice simplicity, gave him a piece of roasted fish. And after eating in front of them, Luke says that he spoke to them about everything he had said (70). In addition to these things, those dining according to the Word should not overlook even the smallest fragments of wax (71). For among foods (72), those most suitable to be used immediately without fire are also more ready. And second are the cheaper ones, as we said before. As for those who watch over the burning tables (73), the sufferings placed upon them are led by a very clever spirit (74), whom I would not be ashamed to call a gluttonous spirit, and the worst and most destructive of spirits. Therefore, this one is closely similar to what is called the gluttonous spirit. It is much better to have a fortunate person as a housemate than a demon. Happiness (75) is tested in the practice of virtue. Matthew, then, the apostle, partook of seeds, nuts, and vegetables, without meat (76). John, surpassing in self-control, «ate wild locusts and honey.» Peter also abstained from pork. But «a trance fell upon him,» as it is written in the Acts of the Apostles «and he sees the heaven opened, and something like a vessel tied at the four corners on the earth» all the four-footed animals and the reptiles of the earth, and the birds of the sky inside it and a voice came to him “Get up, and offer sacrifice, and eat.” But Peter said By no means, Lord, for I have never eaten anything common or

ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. Καὶ ἡ φωνὴ πάλιν πρὸς αὐτὸν ἐκ δευτέρου· Ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. Καὶ ἡμῖν δὲ ἄρα ἀδιάφορος ἡ χρῆσις· «Οὐ γὰρ τὰ εἰσερχόμενα (78) εἰς τὸ στόμα, κοινοῖ τὸν ἄνθρωπον,» ἀλλὰ ἡ περὶ τῆς ἀκρασίας διάληψις κενή (79). Ὁ γάρ τοι Θεός, τὸν ἄνθρωπον πλάσας, «Πάντα ὑμῖν, εἶπεν, ἔσται εἰς βρῶσιν.» «Λάχανα (80) δὲ μετὰ ἀγάπης, ἡ μόσχον μετὰ δολιότητος.» Εὖ τοῦτο ὑπομνήσκει τοῦ προειρημένου λόγου, ὡς οὐ τὰ λάχανα, ἡ ἀγάπη, μετὰ δὲ ἀγάπης τὰ δεῖπνα παραληπτέα· ἐν οἷς (81) ἀγαθὴ μὲν ἡ μέση κατάστασις· ἐν πᾶσι μὲν, οὐχ ἥκιστα δὲ καὶ ἐν τῇ (82) ἀμφὶ τὴν ἐστίασιν παρασκευῇ· ἐπεὶ αἱ μὲν ἀκρότητες σφαλεραί, αἱ μεσότητες δὲ ἀγαθαί. Μέσον δὲ ἐστὶ πᾶν τὸ ἀνεκδοκὸν τῶν ἀναγκαίων· αἱ γὰρ κατὰ φύσιν ὀρέξεις αὐταρκεῖα περιορίζονται. Ἰουδαίοις δὲ διὰ τοῦ νόμου οἰκονομικώτατα καταγγέλλεται (83) ἡ εὐτέλεια· μυρίων γὰρ ὄσων ἀφείλετο τὴν χρῆσιν ὁ Παιδαγωγὸς αὐτοῦς διὰ Μωϋσέως, αἰτίας προσάπτων, κεκρυμμένας μὲν τὰς πνευματικὰς, ἐμφανεῖς δὲ τὰς σαρκικὰς, αἷς καὶ πεπιστεύκασιν· τοῖς μὲν, ὅτι οὐκ ἔστι δίχηλα, τοῖς δὲ, ὅτι τὴν τροφὴν οὐ μηρυκᾶται· τὰ δ' ὅτι ἄρα οὐκ ἔχει μόνα τῶν ἐνύδρων λεπίδας· ὡς ὀλίγα παντελῶς ἀπολείπεσθαι πρὸς τὴν τροφὴν αὐτοῖς ἐπιτήδεια. Ὡς δὲ ἐφῆκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θνηξιμαῖα, τὰ τε εἰδωλόθута, τὰ τε ἀποπεπνιγμένα· οὐδὲ γὰρ τούτων ψαύειν θέμις. Ἐπεὶ γὰρ ἀμήχανον χρωμενον τοῖς ἡδέσιν, ἀποστῆναι τῆς ἀποδοχῆς αὐτῶν, τὴν ἐναντίαν ἀντέθηκεν ἀγωγὴν, μέχρις ἂν ἐκλύσῃ τὴν ἐκ τοῦ ἔθους ἐπὶ τὴν ἡδυπάθειαν καταδρομὴν. Ἀνθρώποις δὲ τὰ μὲν πολλὰ βλάβην καὶ λύπην ἐγέννησεν (84) ἡδονή· δυσπάθειαν δὲ καὶ λήθην (85) καὶ ἀφροσύνην ἡ πολυτροφία ἐντίκει τῇ

unclean. And the voice came to him again a second time, «What God has cleansed, do not call common.» «And for us, then, the use is indifferent.» «For it is not what enters (78) the mouth that makes a person common, but the lack (79) of self-control about excess. For God, having formed the human, said, “Everything will be for you for food.” “Vegetables (80) with love, or a calf with deceit. This well reminds us of the previously mentioned saying, that it is not the vegetables, but love, and that meals should be received with love. In these, (81) the middle state is indeed good. In all things, and not least in the preparation around the hearth. Since the extremes are unstable, but the middle states are good. The middle is everything that is free from lack among the necessary things. For natural desires are limited by self-sufficiency. To the Jews, however, simplicity is most fittingly proclaimed through the law (83). For the Tutor took away from them the use of countless things through Moses, blaming them for hidden spiritual matters but obvious fleshly ones, in which they have also believed. To some, because there is no division; to others, because food is not chewed again. That the blades of the aquatic animals are not alone, then. That only a few things suitable for food are left to them at all. But what he allowed them to touch, again the dead things stopped them—both the things sacrificed to idols and the drowned ones. For it is not lawful to touch even these. Since it was impossible for those who use pleasures to stop accepting them, he set against them an opposite way of life, until it breaks the habit of rushing from custom into pleasure. For pleasure has caused harm and sorrow to most people. (84) Excessive indulgence brings to the soul

ψυχῇ. Εὐαυξῇ (86) δὲ καὶ τῶν παίδων τὰ σώματα γίνεσθαι φασιν, εἰς μῆκος ἐπιδιδόντων, ἀπὸ τῆς ἐλλειπούσης τροφῆς· οὐ γὰρ κωλύεται τὸ ἀνατρέχον εἰς αὕξησιν πνεῦμα, τῆς πολλῆς τροφῆς ἀντιφραττούσης τὸ εὖπνουν τοῦ δρόμου. Ὅθεν κατηγορῶν τοῦ τρυφῶντος βίου ὁ τὴν ἀλήθειαν ἐζηλωκῶς τῶν φιλοσόφων Πλάτων, τὸ ἔναυσμα τῆς Ἑβραϊκῆς (87) φιλοσοφίας ζωπυρῶν, «Ἐλθόντα δέ με, φησὶν, ὁ ταύτη (88) λεγόμενος αὖ βίος εὐδαίμων, Ἰταλικῶν τε καὶ Συρακουσίων τραπεζῶν πλήρης, οὐδαμῇ οὐδαμῶς ἤρεσε, δις τῆς ἡμέρας ἐμπιπλάμενον ζῆν, καὶ μηδέποτε μόνον κοιμώμενον νύκτωρ· καὶ ὅσα (89) τοῦτω ἐπιτηδεύματα συνέπεται τῷ βίῳ· Ἐκ γὰρ τούτων οὐτ' ἂν φρόνιμος οὐδεὶς ποτ' ἂν γενέσθαι τῶν ὑπὸ τὸν (90) οὐρανὸν ἀνθρώπων δύναται, ἐκ νέου ἐπιτηδεύων (91) τοιαῦτα, οὐθ' οὕτω θαυμαστὴ φύσις κρατηθήσεται.» Οὐ γὰρ ἄπυστος ἦν ὁ Πλάτων τοῦ Δαβὶδ, ὃς (92) «ἐν τῇ πόλει τῇ ἑαυτοῦ τὴν ἁγίαν ἰδρύων κιβωτὸν ἐν μέσῃ τῇ σκηνῇ,» παντὶ τῷ ὑπηκόῳ εὐφροσύνην ποιήσας λαῷ «ἐναντίον τοῦ Κυρίου, διεμέρισεν» εἰς πᾶσαν τὴν δύναμιν τοῦ Ἰσραὴλ «ἀπὸ ἀνδρὸς ἕως γυναικὸς, ἐκάστω κολλυρίδα ἄρτου, καὶ ἐσχαρίτην (93), καὶ λάγανον ἀπὸ τηγάνου.» Αὐτάρκης αὕτη ἡ τροφή καὶ Ἰσραηλιτικὴ· ἡ δὲ ἐθνικὴ περιττή. Σώφρων οὐδ' ἂν μελλήσαι (94) ποτὲ γενέσθαι ὁ χρώμενος αὐτῇ, τὸν νοῦν ἐγκατορύξας τῇ κοιλίᾳ, τῷ ἰχθυὶ τῷ καλουμένῳ ὄνῳ (95) τὰ μάλιστα ἐοικώς· ὃ δὲ φησιν Ἀριστοτέλης μόνον τῶν ἄλλων ζώων ἐν τῇ γαστρὶ τὴν καρδίαν ἔχειν· τοῦτον «ἐκτραπελόγαστρον (96)» Ἐπίχαρμος καλεῖ ὁ κωμικός. Τοιοῦτοι τῶν ἀνθρώπων οἱ εἰς γαστέρα πεπιστευκότες, «ὧν θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνη αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.» Τούτοις οὐκ ἀγαθὰ προεθέσπιζεν ὁ Ἀπόστολος, «Ἵν τὸ τέλος,

pain, forgetfulness, and foolishness. (85) They say that the bodies of children also grow well (86) in length when they are given less food. For the spirit that drives growth is not stopped by much food blocking the easy flow. Therefore, Plato, who zealously sought the truth and criticized the life of luxury, kindled by the spark of Hebrew (87) philosophy, says: «But when the so-called good life came to me, full of Italian and Syracusan tables, it pleased me nowhere at all; living twice a day filled, and never sleeping alone at night...» (88) and all the practices that go along with this kind of life (89). For no wise person among all under the (90) sky can ever become wise again by practicing (91) such things, nor will such a marvelous nature be preserved. For Plato was not unacquainted with David, who (92) «in his own city, establishing the holy ark in the midst of the tent, bringing joy to every obedient people «before the Lord, he distributed to all the strength of Israel «from man to woman, to each a small loaf of bread, and a cake (93), and a flatbread from the pan. This food is sufficient and Israelite but the Gentile [food] is unnecessary A person using this food would never be foolish enough to let their mind be dug out by the stomach, much like the fish called the mullet is most like that. Aristotle says that only among other animals the heart is in the stomach. This one is called an «ectrapelogaster» (96). Epicharmus, the comic poet, calls it Such are the people who trust in the stomach, «whose god is the belly, and whose glory is in their shame, those who think only of earthly things.» To these, the Apostle did not promise good things, «whose end, he said, is destruction.»

είπων, ἡ ἀπώλεια.»

Chapter 2 (ΚΕΦ. Β')

Πῶς τῷ ποτῷ προσενεκτέον.

Οἶνω δὲ ὀλίγῳ χρῶ, τῷ Τιμοθέῳ ὑδροποτοῦντι, διὰ τὸν στόμαχόν σου, φησὶν ὁ Ἀπόστολος· παγκάλως νοσηλευομένῳ καὶ πλαδῶντι σώματι κατάλληλον τὸ ἐπιστῦφον βοήθημα προσφέρων· **ὀλίγον** (97) δὲ ἐκκρίνων (98) τοῦτο, μὴ λάθῃ τὸ βοήθημα διὰ πλῆθος ἄλλης θεραπείας δεόμενον. Φυσικὸν μὲν οὖν καὶ νηφάλιον ποτὸν ἀναγκαῖον διψῶσιν ἐστὶν ὕδωρ. Τοῦτο ἐκ τῆς ἀκροτόμου πέτρας κατειβόμενον τοῖς παλαιοῖς τῶν Ἑβραίων, μονότροπον σωφροσύνης ὁ Κύριος ἐχορήγει ποτόν· νήφειν δὲ μάλιστα ἐχρῆν τοὺς ἐπιπλανωμένους (99). Ἐπειτα ἡ ἄμπελος ἡ ἀγία τὸν βότρυν ἐβλάστησε τὸν προφητικόν. Τοῦτο σημεῖον τοῖς εἰς ἀνάπαυσιν ἐκ τῆς πλάνης πεπαιδωγμένοις, ὁ μέγας βότρυς, ὁ Λόγος ὁ ὑπὲρ ἡμῶν θλιβείς (1), τοῦ αἵματος τῆς σταφυλῆς ὕδατι κίρνασθαι ἐθελήσαντος τοῦ Λόγου (2), ὡς καὶ τὸ αἷμα αὐτοῦ σωτηρίᾳ κίρναται. Διττὸν δὲ (3) τὸ αἷμα τοῦ Κυρίου· τὸ μὲν γάρ ἐστὶν αὐτοῦ σαρκικόν, ᾧ τῆς φθορᾶς λελυτρώμεθα· τὸ δὲ πνευματικόν, τουτέστιν ᾧ κεχρίσμεθα. Καὶ τοῦτ' ἐστὶ πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας· ἰσχύς δὲ τοῦ Λόγου τὸ Πνεῦμα, ὡς αἷμα σαρκός. Ἀναλόγως τοίνυν κίρναται, ὁ μὲν οἶνος τῷ ὕδατι, τῷ δὲ ἀνθρώπῳ τὸ Πνεῦμα· καὶ τὸ μὲν εἰς πίστιν εὐωχεῖ, τὸ κρᾶμα, τὸ δὲ εἰς ἀφθαρσίαν ὁδηγεῖ, τὸ Πνεῦμα· ἡ δὲ ἀμφοῖν αὖθις κρᾶσις, ποτοῦ τε καὶ Λόγου (4), εὐχαριστία κέκληται, **χάρις** ἐπαινουμένη

How to add to the drink.

Use a little wine, because of your stomach, says the Apostle to Timothy, who was a drinker of water. To one thoroughly sick and with a weak body, the astringent remedy is suitable as help. **Using a little** (97) of this, (98) so that the remedy is not missed because it needs a greater amount of another treatment. Water is a natural and sober drink necessary for thirst. This, flowing down from the cliff rock to the ancient Hebrews, the Lord provided as a unique drink of temperance. Those who are wandering must especially keep sober. Then the holy vine produced the prophetic cluster. This is a sign for those who have been led to rest from error: the great cluster, the Word who suffered for us (1), willing that the water of the grape be mixed with the blood (2) of the Word, just as his blood is mixed for salvation. The blood of the Lord is twofold (3). For one kind is his fleshly blood, by which we are redeemed from corruption. The other is spiritual, that is, by which we are anointed. And this is to drink the blood of Jesus, to partake of the Lord's incorruption. The power of the Word is the Spirit, like the blood of the flesh. Accordingly, then, wine is mixed with water, and the Spirit with man. And the one refreshes faith, the mixture, but the Spirit leads to incorruption. But the mixing of both again, of drink and of the Word (4), is called thanksgiving, praised and called grace; by which those who partake according to faith are sanctified both in

καὶ καλή· ἥς οἱ κατὰ πίστιν μεταλαμβάνοντες ἀγιάζονται καὶ σῶμα καὶ ψυχὴν· τὸ θεῖον κρᾶμα, τὸν ἄνθρωπον, τοῦ Πατρικοῦ βουλήματος Πνεύματι καὶ Λόγῳ συγκίρναντος μυστικῶς· καὶ γὰρ ὡς ἀληθῶς μὲν τὸ πνεῦμα ὡκείωται τῇ ἀπ' αὐτοῦ φερομένη ψυχῇ, ἡ δὲ σὰρξ τῷ Λόγῳ, δι' ἣν «ὁ Λόγος γέγονε σὰρξ.» Ἄγαμαι τοίνυν τοὺς αὐστηρὸν ἐπανηρημένους βίον, καὶ τῆς σωφροσύνης τὸ φάρμακον ἐπιποθοῦντας τὸ ὕδωρ· φεύγοντας δὲ ὅτι μάλιστα πορρώτατ' τὸν οἶνον, οἶον πυρὸς ἀπειλήν. Ἀρέσκει οὖν τοὺς παῖδας καὶ τὰς κόρας ὡς ἐπιτοπλεῖστον ἀπέχεσθαι τοῦ φαρμάκου τούτου· οὐ γὰρ κατάλληλον ζεοῦση ἡλικία τῶν ὑγρῶν τὸ θερμότατον ἐπεγχεῖν, τὸν οἶνον, οἶονεὶ πῦρ ἐποχετεύοντας (5) πυρί· ἐξ οὗ ὁρμαὶ τε ἄγριαι, καὶ φλεγμαίνουσιν ἐπιθυμίαι, καὶ διάπυρον ἦθος ἐκκαίεται· προπετεῖς τε οἱ νέοι, ἔνδοθεν χλιαινόμενοι, ἐπὶ τὰς ὀρέξεις γίνονται· ὡς δὴ προὔπτον αὐτῶν τὴν βλάβην ἐλέγχεσθαι διὰ τοῦ σώματος, πεπαινομένων, θᾶττον ἢ προσῆκε, τῶν τῆς ἐπιθυμίας μελῶν. Ὅργῳσι γοῦν ἀναιδέστερον ἀναζέοντες οἶνου, καὶ οἰδοῦσι μαστοὶ τε καὶ μόρια, προκηρύσσοντες ἤδη πορνείας εἰκόνα· καὶ τῆς ψυχῆς τὸ τραῦμα φλεγμαίνειν ἀναγκάζει τὸ σῶμα· σφιγμοί (6) τε ἀναιδεῖς περιεργίαν διώκουσιν, εἰς παρανομίας ἐκκαλούμενοι τὸν κόσμιον (7)· ἐνθὲνδε ἤδη τῆς ἡλικίας τὸ γλεῦκος ὑπερβάλλει τῆς αἰδοῦς τοὺς ὄρους. Χρὴ δὲ, ὡς ἐνὶ μάλιστα, κατασβεννύναι πειρᾶσθαι τὰς ὁρμὰς τῶν νέων, ἀφαιροῦντας μὲν τὸ ὑπέκκαυμα, τὸ τῆς ἀπειλῆς (8) βακχικόν, ἐπεισφέροντας (9) δὲ τὸ ἀντιφάρμακον τῆς ἐκζέσεως, ὃ καὶ τὴν ψυχὴν τυφομένην ἤδη καθέξει, καὶ τὰ μόρια ἐφέξει διοιδοῦντα, καὶ κατακοιμίσει τὸν ἐρεθισμόν τῆς ἤδη σαλευομένης ἐπιθυμίας. Οἱ δὲ ἀκμάζοντες, μεθ' ἡμέραν μὲν ἀρίστου μεταλαμβάνοντες, οἷς

body and soul. The divine mixture, the human, mystically blending by the Spirit and the Word of the Father's will. For just as truly the spirit dwells in the soul that comes from it, so the flesh dwells in the Word, through whom «the Word became flesh.» I admire, then, those who have taken up a strict life, and who long for the water that is the remedy of self-control. And fleeing especially the wine that is farthest away, like a threat of fire. Therefore, it pleases boys and girls to keep as far away as possible from this remedy. For it is not fitting for a boiling age of fluids to pour in the hottest thing, wine, which is like fire flowing into fire. (5) From which wild impulses, inflamed desires, and a fiery nature are burned up. Young people are reckless, growing hot inside, and become eager for desires. As if the harm to them were shown beforehand through the body, the parts of desire being praised, sooner than was proper. They grow angry, indeed, more shamelessly burning with wine, and their breasts and genitals swell, already proclaiming the image of fornication. And the wound of the soul forces the body to become inflamed. Shameless pulses (6) chase after curiosity, calling the proper order (7) into lawlessness. From this point on, the sweetness of youth goes beyond the limits of shame. It is necessary, especially in some cases, to put out the attempts of youthful urges, removing the underlying fire, the Bacchic threat (8), and applying (9) the antidote to the burning, which will also hold down the soul already inflamed, will restrain the swelling parts, and will calm the stirring of the desire already in motion. Those in their prime, after partaking of the best meal of the day, which is fitting for the best, tasting only bread, should completely avoid drink, to dry up the excess moisture

κατάλληλον (10) τὸ ἄριστον, ἄρτου μόνον ἀπογευσάμενοι, ἀπεχέσθων πάμπαν τοῦ ποτοῦ, πρὸς τὸ ἀναπίνεσθαι τὴν περιττὴν ὑγρότητα αὐτῶν ἀνασφογιζομένην (11) ξηροφαγία· καὶ γὰρ τὸ συνεχὲς πτύειν καὶ ἀπομύσσεσθαι, καὶ περὶ τὰς ἐκκρίσεις σπεύδειν, ἀκρασίας τεκμήριον, ἐκ τῆς ἀμέτρου προσφορᾶς ὑπερχεομένων τῶν ὕργων τῷ σώματι. Εἰ δὲ καὶ ἐπιγίνοιτο δίψα, ἀρκείσθω ὕδατι τὸ πάθος οὐ πολλῷ· οὐδὲ γὰρ ὕδατος ἀνέδην ἐμφορεῖσθαι καθήκει, ὡς μὴ ἐκκλύζοιτο ἡ τροφή, καταλαεῖνοιτο δὲ εἰς πέψιν, καταταττομένων μὲν εἰς τὸν ὄγκον τῶν σιτίων, ὀλίγων δὲ παντάπασιν εἰς τὰς ἐκκρίσεις χωρύντων. Πρέπει δὲ καὶ ἄλλως (12) ταῖς θεϊκαῖς φροντίσι, μὴ οἴνοβαρεῖν· «ὁ γὰρ ἄκρατος,» κατὰ τὸν Κωμικὸν (13), «ὀλίγα ἀναγκάζει φρονεῖν,» μήτι δὲ οὐδὲ σωφρονεῖν. Εἰς δὲ ἐσπέραν τοῦ δείπνου περὶ τὴν ὥραν οἴνω χρηστέον· ἐπειδὴν μηκέτι τοῖς ἀναγνώσμασι σχολάζωμεν τοῖς νηφαλιωτέροις. Τοτηνικάδε (14) ψυχρότερον καὶ τὸ περιέχον παρὰ τὸ μεθ' ἡμέραν γίγνεται· ὡς δεῖν ὑποτρέφειν τὴν ἐκλείπουσαν ἔμφυτον ἀλέαν, ἐπεισάκτω θερμότητι· ὀλίγω δὲ τῷ οἴνῳ (15) κάνταῦθα· οὐ γὰρ μέχρι τῶν ὕβρεως προσιτέον (16) κρατήρων. Τοῖς δὲ (17) ἤδη παρηγηκόσιν (18) ἱλαρώτερον ἐπιτρεπτέον μεταλαμβάνειν τοῦ ποτοῦ, τὸ καταψυχόμενον τῆς ἡλικίας, οἶον μαραινόμενον ὑπὸ χρόνου, ἀναζωπυροῦντας ἀβλαβῶς τῷ τῆς ἀμπέλου φαρμάκῳ· οὐδὲ γὰρ ὡς ἐπιπλεῖστον ἐγκυμαίνονται ἔτι τῶν πρεσβυτέρων αἱ ὀρέξεις περὶ τὰ τῆς μέθης ναυάγια· καθωρμισμένοι μὲν γὰρ οἶον ἀγκύραις τῷ λόγῳ καὶ τῷ χρόνῳ, τὴν ζάλην τῶν ἐπιθυμιῶν τὴν καταιγίζουσιν ἐκ μέθης ῥᾶον φέρουσιν· οἷς ἴσως καὶ χαριεντίσασθαι τι ἔξεστι παρὰ τὰς εὐωχίας. Ἀλλὰ καὶ τούτοις ὁρος ἔστω τοῦ

in them by eating dry food. For constantly spitting and wiping the mouth, and hastening to clear the secretions, are signs of lack of self-control, caused by the excessive flow of fluids to the body. But if thirst should come on, let the passion be satisfied with a little water. For it is not right to take in water freely, so that the food is not washed away, and broken down for digestion, some being arranged into the bulk of the meals, while very little goes entirely into the secretions. It is also necessary in other ways (12) with divine concerns not to become drunk with wine. «For undiluted, according to the Comic poet (13), «it forces one to think a little, and not at all to be sober-minded?» In the evening, around the time of dinner, one must use wine. Whenever we no longer attend to the readings, we turn to those who are more sober. At this time (14), it becomes cooler, and what surrounds it is cooler than in the afternoon. As it is necessary to support the fading natural heat with added warmth, With a little wine (15) again here, For it is not necessary to go as far as the bowls of excess (16) To those (17) who have already passed middle age (18), it is more allowable to partake more cheerfully of the drink, gently rekindling what is cooling with age, like something fading with time, harmlessly reviving it with the vine's remedy. For the desires of the elders do not still float about as the greatest wrecks concerning drunkenness. For, anchored as if by anchors in reason and time, they more easily endure the dizziness of desires that storm from drunkenness. To whom it is perhaps even possible to make some jesting beside the feasts. But let there be a limit to the drink even for these, until they keep their clear mind, active memory (19), and body steady and unshaken by wine.

ποτοῦ, μέχρις οὗ τὸν λογισμὸν ἄσειστον διατηρήσωσι, καὶ τὴν μνήμην ἐνεργὸν (19), καὶ τὸ σῶμα ἀσάλευτον οἴνω καὶ ἀκράδαντον· ἀκροθώρακα τοῦτον (20) καλοῦσιν οἱ περὶ ταῦτα δεινοί. Καλὸν οὖν τὸ προκαταλήγειν, διὰ τὸν ὄλισθον. Ἀρτώριος δέ τις ἐν τῷ **Περὶ μακροβιοτίας** (μέμνημαι (21) γάρ) ἐφ’ ὅσον βρέξαι (22) τὰ σιτία μόνον οἴεται δεῖν προσάγειν, ἵνα μακροτέραν κτησώμεθα τὴν ζωὴν. Ἀρμόδιον τοίνυν τὸν οἶνον τοὺς μὲν ἐπὶ θεραπείας μέρει προσφέρεσθαι διὰ τὴν ὑγίειαν μόνην, τοὺς δὲ ἐν ἀνέσει καὶ διαχύσει. Οἶνος γὰρ πρῶτον (23) μὲν αὐτὸν αὐτῷ ἵλεων ποιεῖ τὸν πίνοντα μᾶλλον ἢ πρότερον, καὶ τοῖς συμπόταις μειλίχιον, καὶ τοῖς οἰκέταις πραῦτερον, καὶ προσηνέστερον τοῖς φίλοις· παροινηθεὶς δὲ, ἀμείβεται τὴν ὕβριν· θερμὸς γὰρ ὢν, καὶ χυμοὺς ἔχων ἡδεῖς, κεκραμένος (24) ἐμμελῶς, τὰ μὲν αἰσχροῦ (25) τῶν περιττωμάτων διατήκει θερμότητι, τοὺς δὲ δριμεῖς καὶ φαύλους ταῖς εὐωδίαις κεράννυσσι χυμούς. Εὖ γοῦν ἐκεῖνο (26) εἴρηται· «Ἀγαλλίαμα ψυχῆς καὶ καρδίας οἶνος ἐκτισται ἀπαρχῆς, πινόμενος αὐτάρκως.» Κίρνασθαι δὲ ἄριστον τῷ ὕδατι ὡς πλείστῳ τὸν οἶνον, καὶ μὴ ὡς ὕδωρ ἐπιζητεῖσθαι, καὶ ἀπαμβλύνεσθαι πρὸς τὴν μέθην· μὴδ’ ὡς ὕδωρ ἐπεγχεῖσθαι, διὰ τὴν φιλοινίαν· ἄμφω μὲν γὰρ τοῦ θεοῦ ποιήματα· καὶ ταύτῃ πρὸς ὑγίειαν συνεργεῖ ἡ κρᾶσις ἢ ἀμφοῖν, ὕδατός τε καὶ οἴνου· ὅτι ἐκ τοῦ ἀναγκαίου καὶ τοῦ χρησίμου ὁ βίος συνέστηκε. Τῷ μὲν οὖν ἀναγκαίῳ τῷ ὕδατι ὡς ὅτι πλείστῳ ἐγκαταμικτέον καὶ τοῦ χρησίμου· οἴνω δὲ ἀμέτρῳ ἢ μὲν γλῶττα παραποδίζεται, παρεῖται (27) δὲ τὰ χεῖλη· ὀφθαλμοὶ δὲ παρατρέπονται, οἶον κολυμβώσης τῆς ὀψεως ὑπὸ τοῦ πλήθους τῆς ὑγρότητος· καὶ ψεύδεσθαι βεβιασμένοι, κύκλῳ (28) μὲν ἡγοῦνται περιφέρεισθαι τὰ πάντα· ἀριθμεῖν δὲ οὐ

Those skilled in these matters call this a breastplate (20). It is good, then, to warn beforehand, because of the danger of slipping. A certain Artorius, in the **On Long Life** (for I remember (21)), thinks that it is only necessary to soak (22) the food in order to gain a longer life. It is fitting, then, to offer wine to some in measured amounts for the sake of health alone, and to others in relaxation and enjoyment. For wine first (23) makes the drinker more pleasing to himself than before, more gentle to his drinking companions, kinder to his servants, and more friendly to his friends. When he is drunk, he pays back the insult. For being warm and having sweet juices, mixed (24) properly, it melts away the shameful (25) excesses by its heat, and it blends the sharp and foul juices with fragrances. Well indeed, that has been said (26). “A wine of joy for the soul and heart has been created from the first fruits, to be drunk in sufficiency. It is best for the wine to be mixed with water in the greatest amount, and not to be sought as pure water, so that one may be dulled against drunkenness. Nor should it be poured like water, because of the love of wine. For both are works of God. And in this, the mixing of both, water and wine, works together for health. Because life is made up of what is necessary and what is useful. Therefore, to the necessary water, as the greatest part, the useful must be mixed in. With wine in excess, the tongue is tied, and the lips are paralyzed. The eyes are turned aside, as if the sight is swimming because of the abundance of moisture. And forced to lie, they think that everything is moving around in a circle. But they are not able to count the ones far off, as if they were the only ones. «And indeed, I seem to see two suns, The old man from Thebes was

δύνανται τὰ πόρρω, ὥς ἔστι μόνα. «Καὶ μὴν (29) ὁρᾶν μοι δύο μὲν ἡλίους δοκῶ,» μεθύων ὁ Θηβαῖος ἔλεγε γέρων. Κινουμένη (30) μὲν γὰρ ὑπὸ τῆς τοῦ οἴνου θερμότητος ἡ ὄψις, πυκνότερον πολλαπλασίονα τοῦ ἐνὸς φαντάζεται τὴν οὐσίαν· διαφέρει δ' οὐθὲν ἥττον (31) ὄψιν κινεῖν, ἢ τὸ ὁρώμενον· ταύτὸν γὰρ ἐξ ἀμφοῖν ἡ ὄψις πέπονθεν, τῆς τοῦ ὑποκειμένου καταλήψεως διὰ τὸν σάλον ἀκριβῶς ἐφικέσθαι μὴ δυναμένη· καὶ αἱ βάσεις καθάπερ ρεύματι ὑποφέρονται· λυγμοὶ τε καὶ ἔμετοί, καὶ παραφροσύναι ἐπεισεκώμασαν. «Πᾶς (32) γὰρ οἴνωθεὶς ἀνὴρ,» κατὰ τὴν τραγωδίαν·

speaking while drunk For the sight is moved by the warmth of the wine, and it imagines the substance to be many times denser than one. But it makes no less difference to move the sight than the thing seen. For the sight has suffered the same from both, because it is not able to grasp the underlying thing accurately due to the shaking. And the foundations are carried along like a current. Sobs and vomiting, and fits of madness came upon him. "For every man who is drunk, (32) according to the tragedy;

Ἵσσω μὲν ὀργῆς ἔστι, τοῦ δὲ νοῦ κενός·

He is less in anger, but empty in mind;

Φιλεῖ τε, πολλὴν γλῶτταν ἐκχέας μάτην,

He loves, pouring out much speech in vain,

Ἄκων ἀκούειν, ἅπερ ἐκὼν εἶπεν κακῶς.

Unwilling to hear what he willingly said badly.

Καὶ πρό γε τῆς τραγωδίας ἡ Σοφία κέκραγεν· «Οἶνος (33) πινόμενος πολὺς, ἐν ἐρεθισμῷ καὶ παντὶ πτώματι πληθύνει.» Διὸ οἱ μὲν πλεῖστοι ἀνίστασθαι φασὶ δεῖν παρὰ τοὺς πότους, καὶ τὰ σπουδαῖα εἰς ἔω ὑπερτίθεσθαι· ἐγὼ δὲ τότε μάλιστα τὸν λόγον συνευαχισόμενον ἀξιῶ παραιοῦσθαι, παιδαγωγήσοντα τὴν οἶνοφλυγίαν, μὴ λάθῃ παραπесоῦσα (34) εἰς μέθην ἢ εὐωχίαν. Ὡς γὰρ ὀφθαλμοὺς οὐκ ἂν τις, εὖ φρονῶν, πρὶν ἢ ἐπὶ τὸν ὕπνον ἵεναι, ἀξιόσκει μύειν· οὕτως οὐδὲ τὸν λόγον ἀπεινᾶν τοῦ συμποσίου ὀρθῶς ἂν τις

And before the tragedy, Wisdom has cried out loudly. "Wine (33) drunk in large amounts increases irritation and every kind of weakness. Therefore, most say that one must be gentle after drinking, and to put important matters aside until morning. But I especially think that conversation should be joined at that time, guiding the drinking of wine, so that the feast does not slip unnoticed into drunkenness (34). For no one, thinking clearly, would consider closing their eyes before going to sleep. In the same way, no one would want to leave

βουληθείη, οὐδὲ προκατακοιμίζειν αὐτὸν τῶν πράξεων ἐπιτηδεύσαι ἂν καλῶς· ἀλλ' οὐδὲ ἀφίστασθαί ποτε δυνήσεται τῶν οἰκείων ὁ Λόγος αὐτοῦ οὐδ' ἂν καθεύδωμεν· καὶ γὰρ ἐπὶ τὸν ὕπνον παρακλητέον· τελεία γὰρ ἡ σοφία (35), θείων οὐσα καὶ ἀνθρωπίνων πραγμάτων ἐπιστήμη, ἐμπεριλαβοῦσα τὰ ὅλα κατ' ἐκεῖνο, καθ' ὃ ἂν (36) ἐπισκοπῇ τὴν ἀνθρώπων ἀγέλην, τέχνη γίνεται περὶ βίον· καὶ ταύτη πάντη συμπάρεστιν, ἐφ' ὅσον βιοῦμεν, αἰεὶ τὸ ἴδιον ἔργον ἐκτελοῦσα, τὴν εὐζωΐαν. Οἱ δὲ κακοδαίμονες, οἱ ἀπελάνοντες σωφροσύνην εὐωχίας, μακαριστὸν ἡγοῦνται βίον τὴν ἀκρασίαν τὴν περὶ τὰ συμποσία· ὧν ἐστὶ τὸ ζῆν οὐδὲν ἄλλο ἢ κῶμος, κραιπάλη, βαλανεῖα, ἄκρατος, ἀμίδες, ἀργία, πότος. Ὅρῳ γοῦν ἔστιν αὐτῶν τινὰς ἡμιμεθεῖς (37), σφαλμένους, περὶ τοῖς τραχήλοις ἔχοντας στεφάνους, ὥσπερ τοὺς ἀμφορεῖς, διαπυτίζοντας ἀλλήλοις τὸν ἄκρατον φιλοτησίας ὀνόματι· ἄλλους δὲ πλήρεις κραιπάλης, αὐχμῶντας, ὠχριῶντας τὰ πρόσωπα, πελιδνοῦς· καὶ ἔτι ἐπὶ τῇ χιτῶνι μέθη ἄλλην εἰς ἕω αὐθις ἀναντλοῦντας μέθην. Καλὸν, ὦ φίλοι, καλὸν, καταμαθόντας ὅτι μάλιστα πόρρωθεν τὴν εἰκόνα ταύτην, τὴν γελοῖαν ἅμα καὶ ἐλεεινὴν, σφᾶς αὐτοὺς πρὸς τὸ ἄμεινον σχηματίζουν, ὀρρωδοῦντας μὴ ἄρα πη καὶ ἡμεῖς παραπλήσιον θέαμα τοῖς ἄλλοις καὶ (38) γέλως γενώμεθα. Ἀστείως ἄρα εἴρηται· ὥς ἄρα «κάμινος (39) μὲν δοκιμάζει στόμωμα ἐν βαφῇ, οἶνος δὲ καρδίαν ὑπερηφάνων.» Μέθη μὲν οὖν ἐστὶν ἀκράτου χρήσις σφοδροτέρα· παροινία δὲ, ἢ ἐκ τῆς χρήσεως ἀκοσμία· κραιπάλη δὲ, ἢ ἐπὶ τῇ μέθῃ δυσαρέστησις καὶ ἀηδία, ἀπὸ τοῦ τὸ κᾶρα πάλλιν (40) ὠνομασμένη. Τοῦτον τὸν βίον (εἰ βίον καλεῖν χρή, ῥᾶθυμον ὄντα, καὶ περὶ τὰς ἡδυπαθείας κεκινημένον, καὶ περὶ τὴν οἶνοφλυγίαν

the conversation of the banquet early, nor would they want to fall asleep before properly attending to their duties. But neither will his Word ever depart from those close to him, nor will we sleep. For indeed, one must call upon him even during sleep. For wisdom is perfect (35), being knowledge of both divine and human matters, including everything according to that by which it watches over the flock of humans; it becomes an art concerning life. And with this, it is always present, as long as we live, always performing its own work, the good life. But the ill-spirited, who drive away temperance from feasting, consider a life of lack of self-control at banquets to be blessed. Their life is nothing else but revelry, drunkenness, baths, unrestrained behavior, gambling, idleness, and drinking. At least some of them can be seen half-drunk (37), stumbling, wearing wreaths around their necks like jars, inflaming each other with unrestrained love of pleasure. Others are full of drunkenness, with sunken eyes, faces growing pale, and sallow. And still, after yesterday's drunkenness, drawing up another kind of drunkenness until dawn again. It is good, friends, it is good, to learn thoroughly that this image, both ridiculous and pitiful, shapes them toward the better, hoping that we too will not become a similar spectacle to others and (38) a cause for laughter. It has been said in jest, then. So it is said, «The furnace tests the mouth in dyeing, but wine tests the proud heart.» (39) Drunkenness, then, is the excessive use of unrestrained drinking. Drunkenness is excessive unrestrained drinking, while intoxication is the disorder that comes from drinking. Drunkenness is excessive unrestrained drinking, while intoxication is the disorder that comes from drinking. Hangover is the

ἐπτοημένον) ἡ θεία Σοφία ὑφορωμένη, παραγγέλλει τοῖς αὐτῆς (41) τέκνοις· «Μὴ ἴσθι οἰνοπότης· μὴδὲ ἐκτείνου συμβολαῖς κρεῶν ἀγορασμοῖς· πᾶς γὰρ μέθυσος καὶ πορνοκόπος πτωχεύσει· καὶ ἐνδύσεται διερρήγμένα καὶ ῥακώδη πᾶς ὑπνώδης.» Ὑπνώδης γὰρ πᾶς ὁ μὴ εἰς σοφίαν ἐγρηγορῶν, ἀλλὰ ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον· «Καὶ διερρώγοτα, φησὶν (42), ἐνδύσεται ὁ πάροιος, ἐπαισχυνθήσεται τε τῇ μέθῃ διὰ τοὺς κατοπτεύοντας.» Ὅπαι γὰρ ἁμαρτωλοῦ, τὰ διερρώγοτα τοῦ ὕφους τοῦ σαρκικοῦ, φιληδονίαις κατατετρημένα· δι' ὧν ἡ αἰσχύνῃ ἐνδοθεν τῆς ψυχῆς ἐπιθεωρεῖται, ἡ ἁμαρτία, δι' ἣν οὐδὲ σωθήσεται ῥαδίως τὸ ὕφος τὸ ἀπεσπασμένον πάντοθεν, εἰς πολλὰς κατασηπόμενον ἐπιθυμίας, τὸ ἀπεσχισμένον τῆς σωτηρίας. Ταύτη νοουθετικώτατα ἐπιφέρει· «Τίνι οὐαί, τίνι θόρυβος, τίνι κρίσεις, τίνι ἀηδεῖς (43) λέσχει, τίνι συντρίμματα διακενῆς;» Ὅρᾳτε ὅλον διερρώγοτα τὸν φίλοινον, ὃς παρορᾷ μὲν τὸν Λόγον αὐτόν, ἔκδοτον δὲ ἑαυτὸν συνεχώρησεν τῇ μέθῃ· ὅσα τούτῳ ἠπείλησεν ἡ Γραφή. Καὶ πάλιν ἐπιφέρει τῇ ἀπειλῇ· «Τίνος πελιδνοὶ οἱ ὀφθαλμοί; οὐ τῶν ἐγχρονονίζοντων ἐν οἴνοις (44); οὐ τῶν ἰχνευόντων ποῦ πότοι γίνονται;» Ἐνταῦθα μὲν καὶ νεκρὸν ἤδη τῷ Λόγῳ τὸν φιλοπότην ἀποφαίνεται διὰ τῶν «ὀφθαλμῶν τῶν πελιδνῶν,» ὃ τοῖς νεκροῖς σημεῖον ἐπιφαίνεται, τὸν ἐν Κυρίῳ θάνατον αὐτῷ καταγγείλασα· ἡ γὰρ ἀμνηστεία τῶν εἰς τὴν ἀληθῆ συντεινόντων ζωὴν ἐπὶ τὴν φθορὰν ῥέπει. Εἰκότως οὖν στερρότατα ὁ Παιδαγωγὸς ἀπαγορεύει, τῆς ἡμετέρας κηδόμενος σωτηρίας, «Μὴ πίνετε (45) οἶνον ἐπὶ μέθῃ.» Διὰ τί, πεύσῃ; «Ὅτι, φησὶ, τὸ στόμα σου τότε λαλήσει σκολιά· κατάκεισαι δὲ ὥσπερ ἐν καρδίᾳ θαλάσσης, καὶ ὥσπερ κυβερνήτης ἐν πολλῷ κλύδωνι.» Ἐντεῦθεν

discomfort and nausea after drunkenness, named from the shaking of the head (40). This life (if it can be called life, being lazy, moved by pleasures, and tormented by drunkenness) the divine Wisdom, observing it, commands to her own (41) children “Do not be a drinker of wine nor extend your contracts by buying meat For every drunkard and fornicator will go bankrupt And everyone who sleeps will wear torn and tattered clothes. For everyone who is sleepy is one who has not awakened to wisdom, but is baptized into sleep by drunkenness. «And the drunkard, he says (42), will wear torn clothes, and he will be ashamed because of drunkenness before those who watch him. For the garments of the sinful man, torn by the nature of the flesh, are pierced through by pleasures. Through these, shame is seen from within the soul, sin, by which the torn nature will not be easily saved, having been torn apart everywhere, rotting into many desires, torn away from salvation. To this, it brings the most instructive warning. “Woe to what, what uproar, what judgments, what foul (43) gatherings, what shattered fragments of emptiness? You see the whole soul torn apart, which indeed ignores the Word itself, but has surrendered itself as a slave to drunkenness. All that the Scripture threatened to him. And again it brings upon him the threat. “Why are the eyes of the timid?” not of those who linger in wines (44) Are they not of those who track where the drinking takes place? Here already the lover of drinking is shown to be dead to the Word through the “dark eyes,” which appears as a sign to the dead, announcing to him the death in the Lord. For forgetfulness of those who strive for true life tends toward destruction. Therefore, the Tutor rightly forbids very strongly,

καὶ ἡ ποιητικὴ ὠφελημένη λέγει·

caring for our salvation, «Do not drink wine to drunkenness (45). Why, will you ask? «Because, he says, your mouth will then speak crookedly you lie as if in the heart of the sea, and like a helmsman in a great storm. From this comes the poet, also helped, saying:

**Οἶνος (46) θ', ὃς πυρὶ ἴσον ἔχει μένος,
εὖτ' ἂν ἐς ἄνδρας**

**Wine (46), which has a force equal to
fire, when it comes upon men well,**

**Ἔλθῃ· κυμαίνει δ' οἷα Λίβυσσαν ἄλα
Βορέης ἢ Νότος.**

**It comes; and it stirs up like the Libyan
salt when the North or South wind
blows.**

Τὰ δὲ καὶ (47)·

But it also burns (47);

Κεκρυμμένα πάντα φαίνει

“It reveals all hidden things.”

**... ἁμαρτοεπὴς οἶνος· μεθύουσιν
ὄλισθος**

**“... sinful wine; slippery stones make
one drunk.”**

Οἶνος ψυχαπάτης·

“Wine that deceives the soul;”

καὶ τὰ ἐξῆς. Ὅρᾳτε τοῦ ναυαγίου τὸν
κίνδυνον· περικλύζεται μὲν ἡ καρδία
πολυποσίᾳ· τὸ δὲ πλῆθος τῆς οἰνοφλυγίας,
θαλάττης εἴκασεν (48) ἀπειλῇ, ἐν ᾗ
βεβυθισμένον τὸ σῶμα, ὥσπερ ναῦς,
δέδυκεν εἰς βυθὸν ἀκοσμίας, ταῖς τοῦ οἴνου
τρικυμιαίς ἐπικεχωσμένον· ὁ δὲ
κυβερνήτης, ὁ νοῦς ὁ ἀνθρώπινος,
περιφέρεται τῷ κλύδωνι ὑπερεχούσης τῆς
μέθης, ἐνθαλαττεύων τε, εἰλιγγιᾷ τῷ ζόφῳ

And the following: You see the danger of
shipwreck. The heart is overwhelmed by
excessive drinking, but the excess of
drunkenness resembles the threat of the
sea, in which the body, sunk like a ship, has
gone down into the depths of disorder,
overwhelmed by the storms of wine. But
the helmsman, the human mind, is tossed
by the wave of overwhelming drunkenness,
sailing and spinning in the darkness of the

τῆς καταιγίδος, τοῦ τῆς ἀληθείας
ἀστοχήσας (49) λιμένος· ἔως,
ἀντιπεριπεσῶν ὑφάλοις πέτραις αὐτὸς
αὐτὸν ἐξοκείλας εἰς ἡδονὰς διαφθείρη.
Εἰκότως οὖν καὶ ὁ Ἀπόστολος
παραγγέλλει· «Μὴ μεθύσκεσθε (50) ἐν
οἴνῳ, ᾧ ἐστὶν ἀσωτία πολλή·» τὸ ἄσωστον
τῆς μέθης διὰ τῆς ἀσωτίας αἰνιζάμενος. Εἰ
γὰρ καὶ τὸ ὕδωρ οἶνον ἐν τοῖς γάμοις
πεποίηκεν (51), οὐκ ἐπέτρεψε μεθύειν· τὸ
δὲ ὕδαρὲς τοῦ φρονήματος ἐζωοποίησε
τοῦ νόμου, τὸν ἐργάτην ἐξ Ἀδὰμ (52), τὸν
κόσμον ὅλον, αἵματι πληρώσας, ἀμπέλου
ποτὸν ἀληθείας, τὸ κρᾶμα τοῦ νόμου τοῦ
παλαιοῦ καὶ τοῦ Λόγου τοῦ νέου εἰς
συμπλήρωσιν τοῦ χρόνου τοῦ
προκατηλλαγμένου θεοσεβείᾳ παρασχών.
Μυστικὸν ἄρα σύμβολον ἡ Γραφή αἵματος
(53) ἁγίου οἶνον ὠνόμασεν· τὴν δὲ ἐκ τοῦ
οἴνου ἐωλοκρασίαν διελέγχουσα,
«Ἀκόλαστον οἶνος,» φησὶ, «καὶ ὑβριστικὸν
μέθη.» Ἀρέσκει τοίνυν τῷ λόγῳ τῷ ὀρθῷ,
χειμῶνος μὲν διὰ τὸ κρύος πίνειν, μέχρι τοῦ
μὴ ῥιγοῦν, οἷς εὐχερὲς τὸ ῥιγοῦν· τοῦ δὲ
ἄλλου καιροῦ, διὰ τὴν τῶν ἐντοσθιδίων
θεραπείαν. Ὡς γὰρ τροφαῖς ἐπὶ τὸ μὴ
πεινῆν, οὕτως (54) καὶ ποτῷ ἐπὶ τὸ μὴ
διψῆν χρηστέον, παραφυλάττοντας τὸν
ὄλισθον ἀκριβῶς· «Ἀκροσφαλῆς γὰρ ἡ τοῦ
οἴνου (55) παρείσδυσις.» Οὕτω δ' ἂν καὶ ἡ
ψυχὴ ἡμῶν ὑπάρξαι καθαρὰ, καὶ ξηρὰ, καὶ
φωτοειδής· Αὐγὴ δὲ ψυχὴ ξηρὰ σοφωτάτη
(56), καὶ ἀρίστη· ταύτη δὲ καὶ ἐποπτική·
οὐδέ ἐστι κάθυγρος ταῖς ἐκ τοῦ οἴνου
ἀναθυμιάσεσι, νεφέλης δίκην
σωματοποιουμένη. Οὐ πολυπραγμονητέον
τοίνυν τὸν οἶνον τὸν Χῖον, ἂν ἀπῇ· οὐδὲ τὸν
Ἀριούσιον (56*), ὅταν μὴ παρῇ. Δίψα γὰρ
ἐνδείας τινός ἐστι πάθος καὶ τὸ
κατάλληλον ἐπιζητεῖ βοήθημα πρὸς
ἀναπλήρωσιν, οὐ τετυφωμένον ποτόν (57).
Πλαδῶσης δὲ ὀρέξεως δι' ἀκρασίαν αἱ
διαπόντιοι οἰνηγίαι, παραφρονούσης, καὶ

storm, having missed the harbor of truth.
Until, running aground on hidden rocks, it
wrecks itself and destroys itself in
pleasures. Therefore, it is fitting that the
Apostle also commands. "Do not get drunk
(50) with wine, which leads to much
debauchery; hinting at the recklessness of
drunkenness through debauchery For even
though water was made into wine at the
wedding (51), it did not allow drunkenness.
But the watery spirit revived the law, the
worker from Adam (52), who filled the
whole world with blood, providing a drink
of the true vine, the mixture of the old law
and the new Word, to complete the time
already reconciled by godliness. Therefore,
the Scripture called blood a sacred wine as
a mystical symbol (53). But exposing the
drunkenness that comes from wine, it says,
«Wine is a drunkard, it says, "and a
drunkenness that leads to insult. So it
agrees with the right reason to drink in
winter because of the cold, but only until
one does not shiver, for those who shiver
do so easily, but at another time, because of
the care of the internal organs, Just as with
food one must use it to avoid hunger, so
(54) with drink one must use it to avoid
thirst, carefully guarding against slipping.
"For the passing of wine into the head is
dangerous (55). In this way, our soul may
also be pure, dry, and radiant. A dry soul is
the wisest (56) and the best light. And with
this, it is also contemplative. Nor is it
dampened by the fumes rising from wine,
forming like a cloud into a body. Therefore,
one should not be too busy about Chian
wine, if it is absent. Nor the Ariusian (56*),
when it is not present. For thirst is a kind of
lack and feeling, and it seeks the proper aid
to be filled, not a stupefying drink (57).
Because of excessive desire through lack of
self-control, the sea-farers have strong

πρὸ τῆς μέθης, περὶ τὰς ἐπιθυμίας τῆς
ψυχῆς. Θάσιός τε γὰρ (58), καὶ ὁ εὐώδης,
καὶ ὁ εὐπνους Λέσβιος, καὶ Κρής τις γλυκὺς,
καὶ Συρακούσιος ἡδὺς, καὶ Μενδήσιός τις
Αἰγύπτιος, καὶ ὁ νησιώτης Νάξιος, καὶ
ἀνθοσμίας (59) τις ἄλλος τῆς Ἰταλῶν γῆς·
πολλὰ ταῦτα ὀνόματα· σὼφρονι συμπότῃ
οἶνος εἷς, ἐνδὸς γεώργιον Θεοῦ. Τί γὰρ οὐκ
ἀπόχρη ὁ ἐπιχώριος ἐπιπληρῶσαι τὴν
ἐπιθυμίαν; εἰ μὴ τι καὶ τὸ ὕδωρ ἐποίσονται,
ὥς οἱ βασιλεῖς (60) οἱ ἀνόητοι. Χοάσπης
ποταμὸς οὕτω λεγόμενος τῆς Ἰνδικῆς, οὗ
κάλλιστον ὕδωρ εἰς πόσιν τὸ Χοάσπιον·
καθάπερ καὶ τοὺς φίλους (61), οὕτω δὲ καὶ
τὸ ὕδωρ ἐπαγόμενον. Ταλανίζει τοὺς
πλουσίους εἰς τρυφὴν κάνταῦθα τὸ ἅγιον
Πνεῦμα, διὰ τοῦ Ἀμῶς ἐκφωνῆσαν· «Οἱ
πίνοντες (62) τὸν διωλισμένον οἶνον, καὶ
ἐπὶ κλίνης ἐλεφαντίνης,» φησὶ,
«κατακείμενοι.» καὶ ὅσα τοῦτοις ἀκόλουθα
ἐν ὀνείδους ἐπήγαγεν μέρει. Προνοητέον δὲ
μάλιστα τῆς εὐσημοσύνης, (ἥ καὶ
τὴν Ἀθηνᾶν (63) φησὶν ὁ μῦθος, ἥτις ποτὲ
ἦν, προμηθευμένην αὐτῆς, τῶν αὐλῶν
ἀπορρίψαι τὸ ἐπιτερπές, διὰ τὸ ἀπρεπές
τῆς ὀψεως·) ὥς ἀδιαστρόφως τῷ
προσώπῳ πιεῖν, μὴ ἄδην σπάσαντας, μηδὲ
πρὸ πόσεως (64) τοὺς ὀφθαλμοὺς
ἀσχημονεῖν ἀναγκάζοντας, ἀμυστὶ
ἔλκοντας ὑπὸ ἀκρασίας, μηδὲ περιχεῖν τὸ
γένειον, ἢ τὴν ἐσθῆτα καταβρέχειν, ἀθρόου
τοῦ ποτοῦ ἐπιχεομένου, μονονουχὶ
ἐμπλύνοντα καὶ ἐναποκλυζόμενον ταῖς
φιάλαις τὸ πρόσωπον τὸ αὐτῶν. Καὶ γὰρ ὁ
κελαρυσμός, ῥαγδαίου τοῦ ποτοῦ
φερομένου, σὺν πολλῷ τῷ πνεύματι
ἐπισπωμένου, ὥσπερ εἰς κεραμοῦν ἄγγος
ἐγχεομένου, ἡχοῦντος τοῦ λαιμοῦ διὰ τὸν
ῥοώδη καταβροχθισμόν, αἰσχροὺς καὶ
ἀπρεπὲς τὸ θέαμα τῆς ἀκρασίας. Πρὸς δὲ
καὶ ἐπιβλαβὲς τὸ ἐπιτήδευμα τῷ
μεταλαμβάνοντι ἢ φιλοποσίᾳ. Μὴ σπεύσης
εἰς βλάβην, ὧ οὗτος· οὐχ ἀρπάζεται σου τὸ

cravings for wine, which leads to madness,
even before drunkenness, concerning the
desires of the soul. For there is Thasian,
and the fragrant one, and the well-rested
Lesbian, and a certain sweet Cretan, and a
pleasant Syracusan, and a certain
Mendesian Egyptian, and the islander
Naxian, and another with a floral scent
from the land of the Italians. These are
many names. For the wise drinker, wine is
one thing, the one vineyard of God. For
what local wine does not fully satisfy
desire? Unless they also make water, like
the foolish kings (60). The river Choaspes,
so called in India, whose water, the
Choaspian, is the finest for drinking. Just as
with friends (61), so too with the water
brought along. The holy Spirit troubles the
rich toward luxury, and here too, through
Amos, they have spoken out. «Those who
drink (62) the filtered wine, and lie on an
ivory couch, he says, “reclining; and all the
things that follow them he brought upon
them as a part of reproach One must
especially take care of decorum, (by which
the myth says Athena herself was known,
who once, foreseeing this, threw away the
flute because of the shameful sight;) that is,
to drink without turning the face, not
breaking the lips wide open, nor forcing the
eyes to behave badly before drinking, not
drawing the mouth open under lack of self-
control, nor spilling on the beard, or
soaking the clothing with the drink poured
out, but only washing and rinsing the face
with cups. For the gurgling, caused by the
sudden flow of the drink, driven with much
breath, like pouring into a clay vessel,
echoing in the throat because of the
rushing swallowing, is a shameful and
unbecoming sight of lack of self-control.
Moreover, the habit of gluttony is harmful
to the one who partakes. Do not rush into

ποτόν· σοὶ δέδοται, καὶ ἀναμένει σε· μὴ
διάρραγῆναι σπουδᾶσης, χανδὸν ἐλκύσας·
πίμπλαταί σου ἡ δίψα, κἂν βράδιον πίης, τὸ
κόσμιον προσλαβοῦσα, κοσμίως
καταμεριζομένου τοῦ ποτοῦ· οὐ γὰρ
ἀφαιρεῖται τῷ χρόνῳ, ὃ προαρπάζει ἡ
ἀκρασία. «Ἐν οἴνῳ δέ,» φησὶ, «μὴ ἀνδρίζου·
πολλοὺς γὰρ ἠχρείωσεν (65) ὁ οἶνος.
«Μέθῃ δὲ μάλιστα οἱ Σκύθαι χρῶνται,
Κελτοὶ τε, καὶ Ἰβηρες, καὶ Θρᾷκες,
πολεμικὰ ξύμπαντα ταῦτα ὄντα γένη· καὶ
καλὸν καὶ εὐδαιμον ἐπιτήδευμα
ἐπιτηδεύειν νενομίκασιν. Ἡμεῖς δέ, τὸ
εἰρηνικὸν γένος, εἰς ἀπόλαυσιν, οὐκ εἰς
ὑβριν ἐστιώμενοι, νηφαλίους πίνομεν
φιλοτησίας, ἵνα δὴ τῷ ὄντι οἰκείως τῷ
ὀνόματι δειχθῶσιν φιλόητες. Πῶς οἴεσθε
πεπωκέναι τὸν Κύριον, ὀπηνίκα δι' ἡμᾶς
ἄνθρωπος ἐγένετο; οὕτως ἀναισχύντως ὥς
ἡμεῖς; οὐχὶ ἀστείως (66), οὐχὶ κοσμίως; οὐκ
ἐπιελογισμένως; Εὖ γὰρ ἴστε, μετέλαβεν
οἴνου καὶ αὐτός· καὶ γὰρ ἄνθρωπος καὶ
αὐτός· καὶ εὐλόγησέν γε τὸν οἶνον, εἰπών·
«Λάβετε (67), πίετε· τοῦτό μου (68) ἐστὶν
τὸ αἷμα,» αἷμα τῆς ἀμπέλου· τὸν Λόγον, τὸν
«περὶ πολλῶν ἐκχερόμενον εἰς ἄφεσιν
ἁμαρτιῶν,» εὐφροσύνης ἅγιον ἀλληγορεῖ
νᾶμα (69). Καὶ ὅτι μὲν σωφρονεῖν τὸν
πίνοντα δεῖ, δι' ὧν ἐδίδασκε παρὰ τὰς
εὐωχίας ἔδειξε σαφῶς· οὐ γὰρ μεθύων
ἐδίδασκεν. Ὅτι δὲ οἶνος ἦν τὸ εὐλογηθὲν,
ἀπέδειξε πάλιν, πρὸς τοὺς μαθητὰς λέγων·
«Οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς
ἀμπέλου ταύτης, μέχρις ἂν πίω αὐτὸ μεθ'
ὑμῶν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.» Ἄλλ'
ὅτι γε οἶνος ἦν τὸ πινόμενον πρὸς τοῦ
Κυρίου, πάλιν αὐτὸς περὶ ἑαυτοῦ λέγει, τὴν
Ἰουδαίων ἐπονειδίζων σκληροκαρδίαν·
«Ἦλθε γὰρ,» φησὶν, «ὁ Υἱὸς τοῦ ἀνθρώπου,
καὶ λέγουσιν· Ἰδοὺ ἄνθρωπος φάγος καὶ
οἰνοπότης, τελωνῶν φίλος.» Τουτὶ μὲν ἡμῖν
καὶ πρὸς τοὺς Ἐγκρατητὰς καλουμένους
παραπεπήχθω. Αἱ δὲ γυναῖκες, τὸ εὐσχημον

harm, O you. Your drink will not be
snatched away from you. It has been given
to you, and it is waiting for you. Do not rush
to break through, dragging the rope
quickly. Your thirst will be filled, even if
you drink slowly, having taken the proper
amount, as the drink is properly divided.
For what lack of self-control snatches away
is not taken from time. «But in wine, he
says, «do not act like a man» for wine has
ruined many (65) men. «The Scythians
especially use wine to get drunk, as do the
Celts, the Iberians, and the Thracians, all of
these being warlike peoples.» and they
have established that it is both noble and
fortunate to practice this pursuit. We,
however, being a peaceful people, drink
soberly for enjoyment, not for excess, so
that truly friendships may be shown
fittingly by name. How do you think the
Lord has suffered, since he became a man
for us? Just as shamelessly as we do. Not
foolishly (66), not properly. Not
deliberately. For you know well, he also
took part in the wine. For he is also a man.
And indeed he blessed the wine, saying
“Take, (67) drink “this is my (68) blood,
“the blood of the vine, the Word, which is
«poured out for many for the forgiveness of
sins, a holy stream that symbolizes joy (69)
And that the one who drinks must be sober,
he clearly showed through the teachings
given at the feasts. For he was teaching not
to be drunk. But that the blessed thing was
wine, he showed again by saying to the
disciples. “I will not drink from the fruit of
this vine until I drink it with you in the
kingdom of my Father.” But that the drink
the Lord took was wine, he again says
about himself, rebuking the hard-
heartedness of the Jews. “For he came, he
says, “The Son of Man has come, and they
say ‘Behold, a man who eats and drinks

ἐπαναιρούμεναι δῆθεν, ὥς μὴ ταῖς πλατείαις κύλιξιν διαχέουσai τὰ χεῖλη περιῤῥαγεῖς γένωνται πλατυνομένου τοῦ στόματος στεναῖς κομιδῇ κατὰ τὸ στόμιον ἀλαβάστροις, ἀσχημόνως πίνουσai, ἀνακλῶσι μὲν τὰς κεφαλὰς, γυμνοῦσι δὲ τοὺς τραχήλους οὐ κοσμίως, ἔμοι δοκεῖν, καὶ τὸν λάρυγγα διατείνουσai περὶ τὴν κατάποσιν βροχθίζουσιν, οἶον ἀπογυμνούμεναι τοῖς συμπόταις ἃ δύνανται· ἐρυγὰς τε ἀνδρώδεις ἐπισπώμεναι, μᾶλλον δὲ ἀνδραποδώδεις, προσεπιθρύπτονται σπαταλῶσαι· οὐδεὶς γὰρ ψόγος οἰκεῖος ἀνδρὶ λογικῷ, ἔτι δὲ μᾶλλον γυναικί, ἥ καὶ τὸ συνειδέναι αὐτὴν ἑαυτῇ, ἣτις εἴη (70) μόνον, αἰσχύνην φέρει· «Ὁργὴ δέ,» φησὶ, «μεγάλῃ, γυνὴ μέθυσος·» οἶονεὶ χόλος Θεοῦ, οἶνομάχλη γυνὴ (71). Διατί; ὅτι «ἀσχημοσύνην αὐτῆς οὐ συγκαλύψει·» ταχὺ γὰρ εἰς ἀταξίαν ὑποσύρεται γυνή, κἂν μόνον ἐπιδῶ τὴν προαίρεσιν εἰς ἡδονάς. Καὶ οὐχὶ ἀλαβάστροις πίνειν κεκωλύκαμεν, ἀλλὰ τὸ ἐπιτηδεύειν ἐν τούτοις μόνον πίνειν, ὥς ἀλαζονικὸν, περικόπομεν, τοῖς παρατυχοῦσιν ἀπροσπαθῶς χρῆσθαι συμβουλεύοντες, πόρρωθεν ἄνωθεν ὀλισθανούσας ἀνακόπτοντες αὐταῖς τὰς ὀρέξεις. Ἡ δ' οὖν (72) πρὸς ἐρυγὴν ἀναπλωτάζουσα τοῦ ἀέρος ἐπειλξίς ἡσυχῇ παραπεμπτέα. Κατ' οὐδένα δὲ τρόπον ταῖς γυναιξὶν ἐπιτρεπτέον, παραγυμνούσας τι τοῦ σώματος καταφαίνεσθαι, μὴ σφαλεῖν ἄμφω· οἱ μὲν, ἐρεθιζόμενοι κατασκοπεῖν· αἱ δὲ, τῶν ἀνδρῶν ἐφ' ἑαυτὰς ἐπισπώμεναι τὰς ὄψεις. Ἀεὶ δὲ, ὥς παρόντος τοῦ Κυρίου, κοσμίως ἀναστρεπτέον ἡμῖν, μή πῃ ἄρα καὶ ἡμῖν. ὥς Κορινθίους ὁ Ἀπόστολος χαλεπήνας εἴπη· «Συνερχομένων ὑμῶν (73) οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν.» Ἐμοὶ δοκεῖ ὁ Ἀκέφαλος πρὸς τῶν μαθηματικῶν καλούμενος, ὁ πρὸ τοῦ ἀστέρος τοῦ πλανωμένου καταριθμούμενος,

wine, a friend of tax collectors.' Let this be enough for us and for those called the Self-Controlled to be hated. But the women, pretending to reject what is improper, so that they may not become loose-lipped by the wide cups in the public squares, with narrow flasks at the mouth, drinking shamefully, they recline their heads and expose their necks in an unseemly way, it seems to me, and stretch their throats around the swallowing, gulping down as if stripping themselves before their drinking companions as much as they can. They bring on manly belches, or rather slavish ones, trying to cover up their wastefulness. For no blame is fitting for a rational man, and even more so for a woman, who has self-awareness, which alone brings shame to her. "Anger, he says, "is a great thing, a drunken woman; like the wrath of God, a wine-fogged woman (71) Why because «her shame will not be covered; for quickly a woman is dragged into disorder, even if she only gives her will to pleasures And we have not forbidden drinking from alabaster jars, but only the practice of drinking from these, as arrogant; we cut this off, advising those who fall into it carelessly, stopping their desires as they slip far and high away. But the threat of the air, wavering toward a burp, must be sent away quietly. In no way should women be allowed to reveal any part of the body uncovered, so that neither of the two may stumble. Some, being provoked, watch closely while the women draw the eyes of the men upon themselves. And always, as if the Lord is present, we must behave modestly, so that we too may not stumble. just as the Apostle speaks harshly to the Corinthians. "When you come together, it is not possible to eat the Lord's supper." It seems to me that Akēphalos, called one of the

συνιζηκυίας τῆς κεφαλῆς εἰς τὸ στήθος, τοὺς ὀψοφάγους καὶ ἡδονικοὺς καὶ τοὺς ἐτοιμοὺς εἰς μέθην αἰνίττεσθαι· καὶ γὰρ οὖν κὰν τούτῳ (74), τὸ λογιστικὸν ἵδρυται οὐκ ἐν τῇ κεφαλῇ, ἀλλ’ ἐν τοῖς ἐντοσθιδίοις πάθεσιν, ἐπιθυμία τε καὶ θυμῷ δεδουλωμένον. Ὡστε, ὅτῳ τρόπῳ Ἐλπήνωρ (75) ἀστράγαλον ἔαγει καταπεσὼν ὑπὸ μέθης, οὕτῳ τούτων ὁ ἐγκέφαλος, ἄνωθεν ἱλιγγιάσας ὑπὸ μέθης, ἐπὶ τὸ ἥπαρ καὶ τὴν καρδίαν, τουτέστιν ἐπὶ τὴν φιληδονίαν καὶ τὸν θυμὸν, καταπίπτει πτώμα μεῖζον· ἢ φασὶ ποιητῶν παῖδες (76), πρὸς τοῦ Διὸς τὸν Ἥφαιστον οὐρανόθεν ἐρρίφθαι χαμαί. «Πόνος δὲ ἀγρυπνίας,» φησὶ, «καὶ χολέρα (77), καὶ στρόφος μετ’ ἀνδρὸς ἀπλήστου.» Διὰ τοῦτό τοι καὶ ἡ τοῦ Νῶε παροινία ἀνάγραπτος γεγένηται, ἵνα ὥς ὅτι μάλιστα τὴν μέθην φυλαττώμεθα, ἐμφανῇ καὶ ἔγγραπτον τὴν εἰκόνα τοῦ παραπτώματος ἔχοντες· δι’ ἣν οἱ σκεπάσαντες (78) τὴν ἀσχημοσύνην τῆς μέθης, εὐλογοῦνται παρὰ Κυρίῳ. Συντομώτατα τοίνυν ἐμπεριλαβοῦσα ἡ Γραφή, ἅπαντα ἐν ἐνὶ λόγῳ εἵρηκεν· «Τὸ ἱκανὸν (79) ἀνθρώπῳ πεπαιδευμένῳ οἶνος, καὶ ἐπὶ τῆς κοίτης αὐτοῦ ἀναπαύσεται.»

mathematicians, counted before the wandering star, having pressed his head to his chest, was mocking those who eat delicacies, those who are pleasure-seekers, and those ready for drunkenness. For even in this case, reason is not established in the head, but in the internal passions, enslaved to desire and anger. So, just as Elpenor let a knucklebone fall because of drunkenness, in the same way the brain of these people, reeling from drunkenness above, falls down upon the liver and the heart—that is, upon pleasure and anger—becoming a greater corpse. As the children of poets say, Hephaestus was thrown down from heaven to earth by Zeus. “Pain is the result of sleeplessness, he says, “and bile, and the twisting pain of an unsatisfied man. For this reason, even the drunkenness of Noah has become unwritten, so that we might guard against drunkenness especially, having a clear and written image of the fault. Because of this, those who cover the shamefulness of drunkenness are blessed by the Lord. The Scripture, therefore, having included everything very briefly, has said all in one word. «Wine is enough for a person who is well taught, and he will rest on his bed.»

Chapter 3 (ΚΕΦ. Γ')

Ὅτι οὐ χρή περὶ τὴν πολυτέλειαν τῶν σκευῶν ἐσπουδακέναι.

That it is not necessary to be concerned about the luxury of vessels.

Ἐκπωμάτων τοίνυν ἀργυρίου καὶ χρυσοῦ (80) πεποιημένων, λιθοκολλήτων τε ἄλλων, ἄθετος ἡ χρῆσις, ὅψεως ἀπάτη μόνον. Εἴ τε γὰρ αὐτοῖς ἐγγεῖται τις θερμοῦ κράματος, διαπυρουμένων τῶν σκευῶν ἐπώδυνος ἡ λῆψις· εἴτε αὖ ψυχρὸν πάλιν

The use of vessels made of silver and gold (80), and others inlaid with stones, is improper; their use is only a deception of appearance. For if someone pours a hot mixture into them, the burning of the vessels makes handling painful. Or if you

ἐγγχείαι, μεταδίδωσι τῆς ποιότητος ἡ ὕλη, λυμαινομένη τὸ κρᾶμα· καὶ ἔστιν ἐπιβλαβὴς ἡ πόσις ἡ πλουσία. Ἐρρέτων τοίνυν Θηρίκλειοί (81) τινες κύλικες, καὶ Ἀντιγονίδες, κάνθαροί τε καὶ λαβρώνιοι, καὶ λεπασταί, καὶ τῶν ἐκπωμάτων εἴδη τὰ μυρία· ψυκτῆρές τε ἐπὶ τούτοις, καὶ οἶνοχοαί· χρυσός τε γὰρ ἀπαξαπλῶς καὶ ἄργυρος, ἰδίᾳ τε καὶ δημοσίᾳ ἐστὶν ἐπίφθονον κτῆμα, τὴν χρεῖαν ὑπερβεβηκός· κτήσασθαί τε σπάνιον, καὶ τηρῆσαι δύσκολον, καὶ οὐκ ἐπιτήδειον χρήσασθαι. Ναὶ μὴν καὶ τορευτῶν (82) περιεργὸς ἐφ' ὑέλῳ κενοδοξία, εἰς θραῦσιν διὰ τέχνης ἐτοιμοτέρα, δεδιέναι τε ἅμα καὶ πίνειν διδάσκουσα, περιοριστέα τῆς εὐνομίας ἡμῶν· κλιντῆρες δὲ ἀργυροῖ, καὶ λεκάναί, καὶ ὀξύβαφα, καὶ (83) πινακίσκοι, καὶ τρυβλία· πρὸς ἐπὶ τούτοις σκευὴ ἀργυρᾶ τε καὶ χρυσᾶ, τὰ μὲν εἰς διακονίαν τροφῆς, τὰ δὲ καὶ εἰς ἄλλας τινὰς, αἰσχύνομαι καὶ λέγειν, χρεῖας, κέδρου (84) τ' εὐκεάτοιο, καὶ θύου, καὶ ἐβένου, καὶ ἐλέφαντος τρίποδες ἡσκημένοι, κλίνειν τε ἀργυρόποδες, καὶ ἐλεφαντοκόλλητοι· χρυσόστικτοί τε καὶ χελώνης πεποικιλμένοι (85) κοίτης κλισιάδες· στρωμναί τε ἀλουργεῖς καὶ ἄλλων χρωμάτων δυσπορίστων, ἀπειροκάλου τρυφῆς τεκμήρια, φθόνου καὶ βλακείας ἐπίβουλα πλεονεκτήματα, παραπεμπτέα ἅπαντα· οὐδ' ἡντινοῦν ἀξιόλογον ἔχοντα σπουδῆν. «Ὁ γὰρ καιρὸς συνεσταλμένος ἐστίν,» ὡς φησὶν ὁ Ἀπόστολος. Τοῦτο ὑπολείπεται, μὴ γελοίως σχηματισθῆναι· καθάπερ ἐν ταῖς πομπαῖς ὁρῶνταί τινες, ἐξωθεν κεχρισμένοι καταπληκτικῶς εἰς σεμνότητα, τὰ ἐνδον ἄθλιοι. Τοῦτο δὲ διασαφῶν ἀκριβέστερον, ἐπήγαγεν· «Λοιπὸν ἐστὶν ἵνα καὶ οἱ ἔχοντες γυναικας ὡς μὴ ἔχοντες ᾧσιν (86)· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες.» Εἰ δὲ ἐπὶ (87) γάμου ταῦτα, ἐφ' οὗ φησὶν ὁ Θεός,

pour in something cold again, the material gives off its own quality, spoiling the mixture. And rich drinking is harmful. So then, certain Theriacle cups flow over, and Antigonides, as well as kantharoi and labronii, and lepastai, and countless kinds of drinking vessels. And on top of these, ice containers and wine pitchers. For gold and silver, both privately and publicly, are objects of envy, having gone beyond their proper use. To acquire is rare, to keep is difficult, and to use properly is not easy. Indeed, the excessive pride of goldsmiths is over the foil, ready by skill for breaking, teaching both to fear and to drink, and it must be limited by our good order. Silver basins, and bowls, and sharp-edged dishes, and small plates, and trays. In addition to these, vessels of silver and gold, some for serving food, and others for various other uses—I am ashamed even to mention them—of cedar (84) well-scented, and of frankincense, and ebony, and ivory tripods polished, silver-footed couches, and ivory-inlaid ones. Beds embroidered with gold and couches decorated with tortoise shell (85). Mattresses dyed with sea-purple and other rare colors, signs of endless luxury, envious and foolish plots of harmful pride, all to be rejected. Nor having any notable urgency anywhere. “For the time is limited, as the Apostle says This remains, not to be formed in a ridiculous way just as in processions some are seen, outwardly dressed in a strikingly solemn way, but inside they are miserable. This indeed, to make it clearer and more precise, he brought forward “Therefore, it is necessary that even those who have wives live as if they do not have them (86). and those who buy, as if they do not possess. But if these things are about (87) marriage, concerning which God says, «Be fruitful and multiply;

«Πληθύνεσθε·» πῶς οἴεσθε τὴν ἀπειροκαλίαν μὴ ἐξ αὐθεντείας Κυριακῆς ἐξοριστέαν; διὰ τοῦτο καὶ, «Πώλησόν σου τὰ ὑπάρχοντα,» λέγει ὁ Κύριος, «καὶ πτωχοῖς δὸς, καὶ δεῦρο ἀκολουθεῖ μοι.» Ἔπου τῷ Θεῷ, γυμνὸς ἀλαζονείας, γυμνὸς ἐπικήρου πομπῆς· τὸ σὸν, τὸ ἀγαθὸν, τὸ ἀναφαίρετον μόνον, τὴν εἰς τὸν Θεὸν πίστιν, τὴν εἰς τὸν παθόντα ὁμολογίαν, τὴν εἰς ἀνθρώπους εὐεργεσίαν κεκτημένος, κτῆμα τιμαλφέστατον (88). Ἐγὼ δὲ (89) καὶ Πλάτωνα ἀποδέχομαι, ἄντικρυς νομοθετοῦντα, ὡς οὔτε ἀργυροῦν δεῖ πλοῦτον οὔτε χρυσοῦν ἀσκεῖν, ἀλλὰ μῆτε σκεῦος ἀχρεῖον, ὃ μὴ μετὰ τῆς ἀναγκαίας χρήσεως, καὶ μέτριόν ἐστιν· ὡς εἰς πολλὰ τὸ αὐτὸ εὐθετον εἶη, καθαιροῖτο δὲ ἡ πολυκτημοσύνη. Παγκάλως γοῦν ἡ θεία που λέγει Γραφή, πρὸς τοὺς φιλαύτους καὶ ἀλαζόνας ἀποτεινομένη· «Ποῦ εἰσιν οἱ ἄρχοντες τῶν ἐθνῶν, καὶ οἱ κυριεύοντες τῶν θηρίων τῶν ἐπὶ τῆς γῆς, οἱ ἐν τοῖς ὀρνέοις τοῦ οὐρανοῦ ἐμπαίζοντες, οἱ τὸ (90) ἀργύριον θησαυρίζοντες καὶ τὸ χρυσίον, ᾧ ἐπεποιθίσαν ἄνθρωποι, καὶ οὐκ ἔστι τέλος τῆς κτήσεως αὐτῶν· οἱ τὸ ἀργύριόν τε καὶ τὸ χρυσίον τεκταίνοντες, καὶ μεριμνῶντες; οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων (91) αὐτῶν· ἠφανίσθησαν, καὶ εἰς ᾄδου κατέβησαν.» Οὗτος τῆς ἀπειροκαλίας ὁ μισθός. Εἰ γάρ τοι (92) γεωργοῦσιν ἡμῖν, δικέλλης (93) ἐστὶ χρεία, καὶ ἀρότρου· μακέλλαν δ' οὐκ ἂν τις ἀργυρᾶν, οὐδὲ ἄμην χρυσῇν χαλκεοῖ, τῷ δὲ εὐεργῷ τῆς ὕλης, οὐ πλουσίως (94) εἰς γεηπονίαν συγχρώμεθα· τί κωλύει καὶ περὶ τὰ σκεύη τὰ ἐνοικίδια τὴν αὐτὴν ἔχειν διάνοιαν τοὺς τοῦ ὁμοίου θεωρητικούς; ὣν μέτρον ἡ χρεία, μὴ ἡ πολυτέλεια γινέσθω. Τί γάρ, εἰπέ μοι, τὸ μαχαίριον τὸ ἐπιτραπέζιον, ἦν μὴ ἀργυρόηλον ἦ, ἢ ἐξ ἐλέφαντος πεποιημένον τὴν λαβὴν, οὐ τέμνει; ἢ ἐπὶ τὴν μοῖραν τοῦ κρέως Ἰνδικὸν σίδηρον

how do you think that the boundless beauty should not be banished by the authority of the Lord? For this reason also, «Sell what you have, the Lord says, «and give to the poor, and come, follow me.» Follow God, stripped of arrogance, stripped of empty show, your own good, the one thing that cannot be taken away, faith in God, confession of the one who suffered, kindness toward people, having gained these, the most honorable possession (88) But I (89) also accept Plato, who sets the law directly, that one should neither seek wealth in silver nor practice gold, but only useful things, which, together with necessary use, are moderate. so that in many ways the same thing would be proper, and the love of many possessions would be cleansed. The divine Scripture surely speaks fittingly against the self-loving and the boastful. “Where are the rulers of the nations, and those who rule over the beasts on the earth, those who mock the birds of the sky, those who store up silver and gold, in whom people trusted, and there is no end to their possessions?” Those who both hoard silver and gold, and worry about them. There is no discovery of their works (91). They have vanished, and have gone down to Hades. This is the reward of endless beauty. For if they (92) farm for us, a two-pronged hoe (93) is needed, and a plow. But no one would buy a mattock with silver, nor would a golden anvil be made, and to the benefactor of the land, we do not use wealth richly for farming. What prevents those who study the same subject from having the same idea about the household tools as well? Let the measure be need, not luxury. For tell me, does the table knife, if its handle is not made of silver or ivory, not cut? Or must Indian iron be forged for the portion of

χαλκευτέον, καθάπερ συμμαχικόν τι παρακαλοῦντας; Τί δέ; εἰ κεραμοῦν εἴη τὸ χερνίβιον, οὐδέξεται τὸ ἀπόνιμμα τῆς χειρός; οὐδὲ ὁ ποδονιπτὴρ τὸ ἀπόνιμμα τοῦ ποδός; Ἀναξιοπαθήσει δὲ ἄρα καὶ ἡ τράπεζα ἢ ἐξ ἐλέφαντος τοὺς πόδας ἐσκευασμένη, ὀβολιαῖον ἄρτον βαστάζουσα; οὐδὲ μὴν ὁ λύχνος διακονήσῃ τὸ φῶς, ὅτι κεραμέως, οὐ χρυσοχόου ἔργον ἐστίν; Ἐγὼ δὲ φημι καὶ τοὺς σκίμποδος οὐδὲν κακίῳ παρεχομένους κατάκλινιν, τῆς ἐλεφαντίνης κλίνης. Τῆς δὲ σισύρας ἱκανωτάτης οὔσης ὑπεστρωθῆναι, ὥστε μὴ δεῖσθαι πορφυρίδων ἢ φοινικίδων (95), κατεγνώσθαι (96) ὅμως τῆς εὐτελείας δι' ἀβελτερίαν ἀρχεκάκου τρυφῆς· τίς ἢ τοσαύτη πλάνη, τίς ἢ δοξοκαλία; Ὁρᾶτε· ὁ Κύριος τρυβλίῳ (97) ἐπόψατο (98) εὐτελεῖ, καὶ κατέκλινε τοὺς μαθητὰς ἐπὶ τῆς πόας χαμαί· καὶ τοὺς πόδας ἔνιπτεν αὐτῶν σαβάνῳ (99) περιζωσάμενος ὁ ἄτυφος Θεὸς καὶ Κύριος τῶν ὅλων (1)· οὐκ ἀργυροῦν δὲ ποδονιπτῆρα περιφέρων (2) ἀπ' οὐρανοῦ· καὶ τὴν Σαμαρεῖτιν ἦντι πιεῖν σκεύει κεραμεῶ τοῦ φρέατος ἀνιμῶσαν, οὐκ ἐπιζητῶν τὸ βασιλικὸν χρυσίον· σβεννύναι δὲ τὸ δίψος εὐκόλως διδάσκων· σκοπὸν γὰρ τὴν χρεῖαν ἐτίθετο, οὐ τὴν ἀπειραγαθίαν. Ἦσθιεν δὲ καὶ ἔπινεν παρὰ τὰς εὐωχίας, οὐ γῆς ἐξορύττων μέταλλα, οὐδὲ ἀργύρου (3), καὶ χρυσοῦ, τοῦτ' ἔστιν ἰοῦ, προσόζουσι σκευαρίοις χρώμενος· οἷον ἀναπνεῖ τῆς τετυφωμένης ὕλης ὁ ἰός. Καθόλου γὰρ, καὶ τὰς τροφὰς, καὶ τὰς ἐσθῆτας, καὶ τὰ σκεύη, καὶ τὰ ἄλλα πάντα τὰ κατὰ τὸν οἶκον συλλήβδην λέγω, ἀκόλουθον εἶναι ταῖς ἐνστάσεσιν τοῦ Χριστιανοῦ (4) δεῖ, κατὰ τὸ πρόσφορον οἰκειούμενον τῷ προσώπῳ, τῇ ἡλικίᾳ, τῇ ἐπιτηδεύσει, τῷ καιρῷ. Ἐνὸς γὰρ ὄντας θεράποντας Θεοῦ (5), χρὴ καὶ τὰ κτήματα, καὶ τὰ ἐπ' αὐτοῖς ἔπιπλα, ἐνὸς ἐπιδείκνυσθαι σύμβολα βίου καλοῦ, καὶ

meat, just as if calling for some kind of ally? But what then? But if the basin were made of clay, it would not hold the hand's washing water. Nor would the foot-washer hold the washing water of the foot. Then the table made of ivory, carrying a small piece of bread, would also suffer hardship. Nor indeed would the lamp serve the light, because it is made by a potter, not the work of a goldsmith. But I say that even the stools, which provide no worse a place to lie down, are no match for the ivory couch. Since the sisura is quite sufficient to be spread beneath, there is no need for purple or crimson cloths (95), yet the cheapness is recognized because of the foolishness of bad luxury. What great error is this, what vanity of opinion? You see The Lord washed with a simple basin, and laid the disciples down on the ground at his feet. And he washed their feet, girded with a towel, the unblemished God and Lord of all. Not carrying a silver basin for washing feet from heaven. And he asked the Samaritan woman to drink from a clay jar of the well, not seeking the royal gold. And teaching how to easily quench thirst. For he set the need as the goal, not the lack of goodness. He ate and drank at feasts, not digging up metals from the earth, neither silver (3) nor gold, which is poison, using them for his tools. Just as poison breathes from decayed matter. In general, I mean all the food, clothing, utensils, and everything else related to the household together; these must follow the concerns of the Christian (4), according to what is fitting and suited to the person, their age, their occupation, and the time. For since we are servants of one God (5), both the possessions and the furniture on them must show signs of a good life, and for each person, without distinction, in this single way of thinking,

τὸν καθ' ἓνα τῶν ἀνθρώπων ἀδιακρίτῳ
πίστει, τῇ μονοπροσώπῳ ταύτῃ ἐνστάσει,
τὰ ἐξῆς ἀκόλουθα καὶ σύμφωνα τῇ
διαθέσει τῇ μιᾷ φαίνεσθαι ποιοῦντα. Ἄ δὲ
καὶ κτώμεθα μὴ χαλεπῶς, καὶ χρώμενοι
εὐκόλως, ἐπαινοῦμεν, φυλάττομεν ῥαδίως,
καὶ κοινωνοῦμεν εὐκόλως αὐτῶν· ἀμείνω
δὲ τὰ χρήσιμα· βελτίω δὲ δήπουθεν τὰ
εὐτελέστερα τῶν πλουσίων. Τὸ δὲ ὅλον ὁ
πλοῦτος οὐκ ὀρθῶς κυβερνώμενος,
ἀκρόπολις ἐστὶ κακίας· περὶ δὲ
ὀφθαλμιῶντες οἱ πολλοὶ, οὐκ ἂν ποτε εἰς
τὴν βασιλείαν (6) παρεισέλθοιεν τῶν
οὐρανῶν· νοσοῦντες μὲν περὶ (7) τὰ
κοσμικὰ, ὑπερηφάνως δὲ ζῶντες διὰ τὰς
τρυφάς. Χρὴ δὲ προειληφέναι τοὺς περὶ
σωτηρίᾳ σπεύδοντας, ὡς ἄρα χρήσεως μὲν
ἔνεκεν ἡ πᾶσα ἡμῖν (8) κτήσις· αὐταρκειᾶς
δὲ χάριν ἡ κτήσις (9), ἣν καὶ ἐξ ὀλίγων ἂν
τις περιποιήσαιο. Μάταιοι γὰρ οἱ δι'
ἀπληστίαν ἐπ' αὐτοῖς χαίροντες κειμηλίοις·
«Ὁ δὲ συνάγων τοὺς μισθοὺς,» φησὶ,
«συνήγαγεν εἰς δεσμὸν τετρυπημένον.»
Οὗτός (10) ἐστὶν ὁ συνάγων καὶ ἀποκλείων
τὸν σπόρον, καὶ ἐλαττούμενος, ὁ μηδενὶ
μεταδιδούς. Χλεῦη δὲ καὶ γέλως πλατὺς,
οὐροδόχας ἀργυρᾶς καὶ ἀμίδας ὑελᾶς
ἐπιφέρεισθαι τοὺς ἄνδρας, καθάπερ
ἐπάγονται τοὺς συμβούλους τοὺς ἑαυτῶν·
καὶ τὰς πλουτούσας ταύτας ἀλόγως (11)
γυναικας χρυσοῦ ποιεῖσθαι τῶν ἐκκρίσεων
τὰ ἐκδοχεῖα, ὡς μηδὲ ἀποτρίψασθαι ἐξὸν
ταῖς πλουσίαις, μὴ τετυφωμένως. Ὡς ἄμην
δ' ἂν αὐτοῖς παρ' ὅλον τὸν βίον σκυβάλων
ἄξιον κρίνεσθαι τὸ χρυσίον. Νυνὶ δὲ ἡ
ἀκρόπολις τῆς κακίας (12), ἡ φιλαργυρία
εὗρηται, ἣν ὁ Ἀπόστολος «ρίζαν ἀπάντων
(13) εἶναι τῶν κακῶν» φησὶν· «ἧς τινες
ὀρεγόμενοι, ἀπεπλάνηθησαν τῆς πίστεως,
καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.»
Πλοῦτος δὲ ἄριστος ἢ τῶν ἐπιθυμιῶν
πενία· καὶ ἡ μεγαλοφροσύνη ἡ ἀληθὴς οὐ
τὸ ἐπὶ πλούτῳ μεγαλοφρονεῖν, τούτου δὲ

the following things should appear to be in
agreement with this disposition. But the
things we acquire without difficulty, and
use easily, we praise, keep without trouble,
and share readily. Better are the useful
things. Certainly, the simpler things of the
wealthy are better. But wealth as a whole,
when not properly managed, is a
stronghold of evil. Because many envy it,
they would never enter the kingdom (6) of
heaven. Sickly about (7) worldly things, yet
living proudly because of their luxuries. But
those who strive for salvation must first
take this to heart: all our possessions are
meant for use (8). But possessions are for
the sake of self-sufficiency (9), which one
could even maintain with little. For those
who rejoice in their possessions out of
greed are vain treasures. "He who gathers
the wages, says, "he gathered them into a
pierced prison. This (10) is the one who
gathers and locks up the seed, and, being
diminished, gives to no one. Mockery and
loud laughter bring upon men silver
chamber pots and rainless cloaks, just as
they bring upon their own counselors. And
to make these wealthy, senseless (11)
women into gold from their secretions, the
vessels, so that it is not even possible to
wipe them with riches, lest they become
blinded. I would have grown to be judged
worthy of scorn by them throughout my
whole life because of gold. But now the
highest point of evil (12), love of money,
has been found, which the Apostle calls
«the root of all (13) evils.» He says «Some,
eager for it, have wandered away from the
faith and have pierced themselves with
many pains.» But poverty is the best wealth
of desires. And true greatness of mind is
not to be proud because of wealth, but to
despise it. But to boast about possessions is
a shameful display. For it is no longer right

καταφρονεῖν. Τὸ δὲ ἐπὶ τοῖς σκεύεσι
μεγαλαυχεῖν αἰσχρὸν κομιδῇ· οὐ γὰρ
σπουδάζειν ἔτι περὶ τούτων πάνυ δίκαιον,
ἃ καὶ ἐξ ἀγορᾶς τῷ βουλομένῳ ἔξεστιν
ωνήσασθαι. Σοφία δὲ οὐκ ὠνητὴ νομίσματι
γίγνῃ, οὐδ' ἐν ἀγορᾷ, ἀλλ' ἐν οὐρανῷ
πιπράσκεται· καὶ πιπράσκεται νομίσματι
δικαίῳ, τῷ Λόγῳ τῷ ἀφθάρτῳ, τῷ
βασιλικῷ χρυσίῳ.

to be eager about these things, which
anyone willing can buy from the market.
But wisdom is not bought with earthly
money, nor in the market; it is sold in
heaven. And it is sold for a just currency,
the Word that is incorruptible, the royal
gold.

Chapter 4 (ΚΕΦ. Δ')

Πῶς χρὴ περὶ τὰς ἐστιάσεις ἀνίσθαι.

**How one must be concerned about the
hearths.**

Ἀπέστω (14) δὲ ἡμῖν τῆς λογικῆς εὐωχίας ὁ
κῶμος· ἀλλὰ καὶ αἱ παννυχίδες αἱ μάταιοι,
ἐπὶ παροινία κομῶσαι· ὁ μὲν γὰρ ἐστὶ
μεθυστικὸς αὐλὸς ἄλλος ἐρωτικῆς σχεδίας,
τῆς ἀδημονίας, ὁ κῶμος (15)· ἔρως δὲ, καὶ
μέθη, καὶ (16) τὰ ἀλόγιστα πάθη, μακρὰν
ἀπώκισται τοῦ ἡμεδαποῦ χοροῦ. Σύγκωμος
δὲ παρῳδία τίς ἐστὶ παροινία (17)· ἡ
παννυχὶς δὲ ἐπὶ πότῳ μέθης ἐκκλητικὴ καὶ
συνουσίας ἐρεθιστικὴ· τόλμα αἰσχροποιός.
Εἰ δὲ ἐν αὐλοῖς καὶ ψαλτηρίοις, καὶ χοροῖς,
καὶ ὀρχήμασι, καὶ κρότοις Αἰγυπτίων, καὶ
τοιαύταις ῥαθυμίαις ἀλύοι (18) ἀτάκτοις,
καὶ ἀπρεπεῖς καὶ ἀπαίδευτοι κομιδῇ
γίγνουντο ἂν, κυμβάλοις καὶ (19) τυμπάνοις
ἐξηχούμενοι, καὶ τοῖς τῆς ἀπάτης (20)
ὀργάνοις περιψοφούμενοι· ἀτεχνῶς γὰρ,
ὡς ἐμοὶ δοκεῖ, θέατρον μέθης τὸ τοιοῦτον
γίνεται συμπόσιον. «Ἀποθεμένους γὰρ
ἡμᾶς τὰ ἔργα τοῦ σκότους, ἐνδύσασθαι τὰ
ὄπλα τοῦ φωτός» ἀξιοῖ ὁ Ἀπόστολος, «ὡς
ἐν ἡμέρᾳ εὐσχημόνως περιπατοῦντας, μὴ
κώμοις καὶ μέθαις, μὴ κοίταις καὶ
ἀσελγείαις» σχολάζοντας. Σύριγξ μὲν οὖν
ποιμέσιν ἀπονενεμήσθω· αὐλὸς δὲ
ἀνθρώποις δεισιδαίμοσιν, εἰς

The revelry is far from us in the feast of
reason. But also the pointless all-night
parties, held in drunkenness. For the
revelry is a drunken pipe, a raft of wild
desire, of unrest. Love, and drunkenness,
and the irrational passions have been
banished far from our dance. A revel with
others is a parody of drunkenness. The all-
night drinking party is a church gathering
and a provocation to fellowship. A boldness
that produces shame. If in flutes and
psalteries, and choirs, and dances, and the
clapping of Egyptians, and such careless
(18) disorderly, improper, and uneducated
gatherings were held, sounding with
cymbals and (19) drums, and noisy with
the instruments (20) of deceit, For such a
feast becomes, in my opinion, a plain
spectacle of drunkenness. "For having put
aside the works of darkness, to put on the
armor of light The Apostle considers it
worthy, «as in the day to walk properly, not
in revelries and drunkenness, not in beds
and debauchery being occupied Let the
pipe then be assigned to the shepherds. But
the flute is for superstitious people who

εἰδωλολατρείας σπεύδουσι. Καὶ γὰρ ὡς ἀληθῶς ἀποπεμπτέα τὰ ὄργανα ταῦτα νηφαλίου συμποσίου, θηρίοις μᾶλλον ἢ ἀνθρώποις κατάλληλα, καὶ ἀνθρώπων τοῖς ἀλογωτέροις. Τὰς μὲν γὰρ ἐλάφους ταῖς σύριγξι κηλεῖσθαι παρειλήφαμεν, καὶ ἐπὶ τὰς ποδάγρας, πρὸς τῶν κυνηγῶν θηρευομένας, ἄγεσθαι τῷ μέλει· ταῖς δὲ ἵπποις μιγνυμέναις, οἷον ὑμέναιος, ἐπαυλεῖται (21) νόμος ἀύλωδίας· ἵππόθορον τοῦτον κεκλήκασιν οἱ μουσικοὶ (22). Πᾶσαν δὲ ἀπαξαπλῶς (23) ἀνελεύθερον ὄψιν τε καὶ ἀκοήν, καὶ συνελόντι φάναι, αἴσθησιν ἀκрасίας αἰσχροῦ, τὴν ὡς ἀληθῶς ἀναισθησίαν, ἐκκοπτέον εὖ μάλα, τὴν ἐν ὄμμασι καὶ ἐν ὣσὶ γαργαλίζουσιν καὶ ἀποθηλύνουσιν ἡδονὴν εὐλαβουμένους· μελῶν γάρ τοι κατεαγόντων, ῥυθμῶν γοερῶν τῆς μούσης τῆς Καρικῆς (24), αἱ ποικίλαι φαρμακεῖαι διαφθείρουσι τοὺς τρόπους, ἀκολάστῳ καὶ κακοτέχνῳ μουσικῇ εἰς πάθος ὑποσύρουσαι (25) τοῦ κώμου τούτου. Τὴν λειτουργίαν δὲ τὴν θεϊκὴν διαχωρίζων (26), ψάλλει τὸ Πνεῦμα· «Αἰνεῖτε αὐτὸν ἐν ἡχῷ σάλπιγγος·» καὶ γὰρ ἐν ἡχῷ σάλπιγγος (27) ἀναστήσει τοὺς νεκρούς. «Αἰνεῖτε αὐτὸν ἐν ψαλτηρίῳ·» ὅτι ἡ γλῶττα τὸ ψαλτήριον Κυρίου· «Καὶ ἐν κιθάρᾳ αἰνεῖτε αὐτόν·» κιθάρα νοεῖσθω τὸ στόμα, οἶον εἰ πλήκτρῳ κρουόμενον τῷ Πνεύματι. «Ἐν τυμπάνῳ καὶ χορῷ αἰνεῖτε αὐτόν·» τὴν Ἐκκλησίαν λέγει τὴν μελετήσασαν τῆς σαρκὸς (28) τὴν ἀνάστασιν ἐν ἡχοῦντι τῷ δέρματι. «Ἐν χορδαῖς καὶ ὀργάνῳ αἰνεῖτε αὐτόν·» ὄργανον (29) τὸ σῶμα λέγει τὸ ἡμέτερον, καὶ χορδὰς τὰ νεῦρα αὐτοῦ, δι' ὧν ἐναρμόνιον εἴληφε τὴν τάσιν· καὶ κρουόμενον (30) τῷ Πνεύματι τοὺς φθόγγους ἀποδίδωσι τοὺς ἀνθρωπίνους. «Αἰνεῖτε αὐτόν ἐν κυμβάλοις (31) ἀλαλαγμοῦ·» κύμβαλον τοῦ στόματος τὴν γλῶτταν λέγει, ἢ τοῖς κρουομένοις ἐπηχεῖ

rush into idolatry. For truly these instruments should be sent away from a sober feast, being more suitable for wild beasts than for humans, and for humans the more irrational ones. For we have learned that deer are charmed by flutes, and that the music leads those hunted by hunters, suffering from gout. But for horses, when mixed with music like a wedding song, the law of flute-playing is practiced. This is called a horse-run by the musicians. (22) Every single time, one must cut off well and thoroughly the shameful loss of self-control in both sight and hearing, and, in short, the sense of insensibility, which is truly numbness, carefully avoiding the pleasure that tickles and weakens in the eyes and ears. For the melodies, having been brought down, and the mournful rhythms of the Muse Karicê (24), the various enchantments corrupt the manners, leading into passion through unrestrained and ill-crafted music (25) of this revelry. Separating the divine service (26), the Spirit sings. "Praise him with the sound of the trumpet; For indeed, with the sound of the trumpet (27) he will raise the dead. "Praise him with the harp; for the tongue is the harp of the Lord. "And praise him with the lyre; Let the mouth be thought of as a lyre, as if struck by the plectrum of the Spirit. "Praise him with tambourine and dance; He means the Church, which has practiced the resurrection of the flesh (28) in the sounding of the skin. "Praise him with strings and pipe; The body is called an instrument (29), and its nerves are the strings, through which it has taken a harmonious tension. And, being struck (30) by the Spirit, it gives back the human sounds. "Praise him with cymbals (31) of loud sound; The tongue is called the cymbal of the mouth, which resounds with the lips

χείλεσι· διὰ τοῦτο ἐπεφώνησεν τῇ ἀνθρωπότητι· «Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον·» ὅτι πᾶσαν, ἣν ἐποίησεν, ἐπεσκέψατο πνοήν. Εἰρηνικὸν γὰρ ὡς ἀληθῶς ὄργανον ὁ ἄνθρωπος ἐστίν. Τὰ δ' ἄλλα, ἣν πολυπραγμονῇ τις, ὄργανα εὐρήσει πολεμικὰ, εἰς τὰς ἐπιθυμίας ἐκφλέγοντα, ἢ τοὺς ἔρωτας ἐκκαίοντα, ἢ ἐξαγριαίνοντα τοὺς θυμούς. Χρῶνται (32) γοῦν παρὰ τοὺς πολέμους αὐτῶν, Τυρρήριοι μὲν τῇ σάλπιγγι, σύριγγι δὲ Ἀρκάδες, Σικελοὶ δὲ πεκτίσιν, καὶ Κρηῖτες λύρα, καὶ Λακεδαιμόνιοι αὐλῷ, καὶ κέρατι Θρᾷκες, καὶ Αἰγύπτιοι τυμπάνῳ, καὶ Ἄραβες κυμβάλῳ· ἐνὶ δὲ ἅρα ὀργάνῳ, τῷ Λόγῳ μόνῳ τῷ εἰρηνικῷ, ἡμεῖς κεχρήμεθα, ᾧ γεραίρομεν τὸν Θεόν· οὐκ ἔτι τῷ ψαλτηρίῳ τῷ παλαιῷ (33), καὶ τῇ σάλπιγγι, καὶ τυμπάνῳ, καὶ αὐλῷ, οἷς ἔθος ἦν τοὺς ἐν πολέμῳ ἀσκητάς, καὶ τοῦ θείου καταπεφρονηκότας φόβου, ἅμὰ καὶ τὰς πανηγύρεις (34) χοραίοις συγχρῆσθαι, ὡς δὴ τὸ ἐκλυτον αὐτῶν τοῦ φρονήματος διὰ τῶν τοιούτων ἐπανίστασθαι ρυθμῶν. Ἔστω δὲ ἡμῶν ἡ παρὰ πότον φιλοφροσύνη διττὴ, κατὰ τὸν νόμον. Εἰ γὰρ «Ἀγαπήσεις Κύριον τὸν Θεόν σου,» ἔπειτα «τὸν πλησίον σου·» προτέρα μὲν, ἢ εἰς Θεόν, δι' εὐχαριστίας καὶ ψαλμωδίας γενέσθω φιλοφροσύνη· δευτέρα δὲ, ἡ (35) εἰς τὸν πλησίον διὰ τῆς ὁμιλίας τῆς σεμνῆς· «Ὁ γὰρ Λόγος ὁ τοῦ Κυρίου ἐνοικεῖτω ἐν ὑμῖν πλουσίως,» ὁ Ἀπόστολός φησιν. Ὁ δὲ Λόγος οὗτος συναρμόζεται καὶ συσχηματίζεται καιροῖς, προσώποις, τόποις. Συμποτικὸς δὲ ἐστὶ νῦν· ἐπιφέρει γὰρ ὁ Ἀπόστολος πάλιν· «Ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, καὶ (36) ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν τῇ χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Θεῷ·» καὶ πάλιν· «Πᾶν ὃ τι ἂν ποιῇτε ἢ ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ (37),

when struck. For this reason, it shouted out to humanity "Let every breath praise the Lord; because he has looked upon every breath that he made For truly, man is a peaceful instrument. But the others, if someone is meddlesome, will find warlike instruments, setting fire to desires, or burning up loves, or stirring up angry passions. They use (32) these in their wars: the Tyrrhenians with the trumpet, the Arcadians with the pipe, the Sicilians with the pektis, the Cretans with the lyre, the Lacedaemonians with the flute, the Thracians with the horn, the Egyptians with the drum, and the Arabs with the cymbal. But with one instrument alone, the peaceful Word, we have used it, by which we honor God. No longer with the old psaltery (33), nor with the trumpet, nor the drum, nor the flute, which was the custom for those who practiced war and despised the divine fear, and also to use the festivals (34) with dances, as if their reckless spirit would rise again through such rhythms. Let our goodwill at the banquet be twofold, according to the law. For if «You shall love the Lord your God, then «your neighbor; First, the love toward God should be through thanksgiving and singing of psalms, showing goodwill, second, the love toward the neighbor through reverent conversation. «For the Word of the Lord should dwell in you richly,» the Apostle says, but this Word is joined and shaped according to times, persons, and places. But now it is a companion at the table, for the Apostle brings it up again «Teaching with all wisdom and urging one another with psalms, and (36) hymns, and spiritual songs, singing to God in your hearts with grace.» And again «Whatever you do, whether in word or deed, do everything in the name of the Lord Jesus (37), giving

εὐχαριστοῦντες τῷ Θεῷ καὶ Πατρὶ αὐτοῦ.» Οὗτος ἡμῶν ὁ κῶμος ὁ εὐχάριστος. Κἂν πρὸς κιθάραν ἐθελήσης ἢ λύραν ᾄδῃν τε καὶ ψάλλειν, μῶμος οὐκ ἔστιν· Ἐβραῖον μιμήση δίκαιον βασιλέα, εὐχάριστον τῷ Θεῷ· «Ἀγαλλιᾶσθε, δίκαιοι, ἐν τῷ Κυρίῳ· τοῖς εὐθέσι πρέπει αἴνεσις,» φησὶν ἡ προφητεία. «Ἐξομολογεῖσθε (38) τῷ Κυρίῳ ἐν κιθάρᾳ, ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ. Ἄσατε αὐτῷ ᾠσμα καινόν.» Καὶ μήτι τὸ δεκάχορδον ψαλτήριον τὸν Λόγον, τὸν Ἰησοῦν (39), μηνύει, τῷ στοιχείῳ (40) τῆς δεκάδος φανερούμενον; Ὡς δὲ ἀρμόδιον, πρὶν ἡμᾶς μεταλαβεῖν τροφῆς, τῶν συμπάντων εὐλογεῖν τὸν ποιητὴν, οὕτω καὶ παρὰ πότον (41) καθήκει ψάλλειν αὐτῷ τῶν αὐτοῦ μεταλαμβάνοντας κτισμάτων· καὶ γὰρ ὁ ψαλμὸς ἐμμελής ἐστὶν εὐλογία καὶ σῶφρων. «Ῥδὴν πνευματικὴν» ὁ Ἀποστόλος εἶρηκε τὸν ψαλμόν. Ἐπὶ πᾶσί τε, πρὶν ὑπνου λαχεῖν, εὐχαριστεῖν ὅσιον τῷ Θεῷ, τῆς αὐτοῦ χάριτος καὶ φιλανθρωπίας ἀπολαύσαντας, ὥς καὶ ἐπὶ τὸν ὑπνον ἵεναι ἡμᾶς εὐθέως· «Καὶ ἐξομολογήσασθε (42) αὐτῷ ἐν ᾠδαῖς χειλέων,» φησὶν· «ὅτι ἐν προστάγματι αὐτοῦ πᾶσα εὐδοκία γίνεται· καὶ οὐκ ἔστιν ἐλάττωσις εἰς τὸ σωτήριον αὐτοῦ.» Ἀλλὰ καὶ ἐν τοῖς παλαιοῖς Ἑλλήσι παρὰ τὰς συμποτικὰς εὐωχίας καὶ τὰς ἐπιπεκαζούσας κύλικας, Ἐβραϊκῶν κατ' εἰκόνα ψαλμῶν, ᾠσμα τὸ καλούμενον σκολιὸν (43) ἦδετο, κοινῶς ἀπάντων ἅμα φωνῇ παιανιζόντων, ἔσθ' ὅτε δὲ καὶ ἐν μέρει περιελιττόντων τὰς προπόσεις τῆς ᾠδῆς· οἱ δὲ μουσικώτεροι αὐτῶν καὶ πρὸς λύραν ᾄδον. Ἀλλ' αἱ μὲν ἐρωτικαὶ μακρὰν ἐρρέντων (44) ᾠδαί· ὕμνοι δὲ ἔστων τοῦ Θεοῦ αἱ ᾠδαί· «Αἶνεσάτωσαν,» φησὶ, «τὸ ὄνομα αὐτοῦ ἐν χορῷ· ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλλάτωσαν (45) αὐτῷ.» Καὶ τίς ὁ ψάλλων χορός; αὐτό σοι διηγῆσεται

thanks to God the Father through him.» This is our thankful banquet And if you wish to sing or chant to the lyre or the cithara, there is no blame. Imitate the righteous Hebrew king, thankful to God. “Rejoice, you righteous, in the Lord. Praise is fitting for the upright, the prophecy says, “Give thanks to the Lord with the lyre; sing to him with a ten-stringed harp,” Sing to him a new song. And surely the ten-stringed harp signifies the Word, Jesus, revealed by the symbol of the ten. Just as it is fitting, before we receive nourishment, to bless the creator of all things, so also at a drink it is proper to sing to him, partaking of his own creatures. For the psalm is a measured blessing and a sober one. «A spiritual song The Apostle has spoken the psalm It is right to give thanks to God at all times, before falling asleep, having enjoyed his grace and kindness, so that we may go straight to sleep. «And give praise (42) to him with songs of the lips, he says “that by his command all good pleasure is made and there is no lessening in his salvation. But also among the ancient Greeks, besides the drinking feasts and the anointed cups, a song called the skolion (43), modeled after Hebrew psalms, was known. It was commonly sung by all at once with one voice, sometimes even with parts winding around the toasts of the song. But the more skilled musicians among them sang along with the lyre. But the love songs flowed on for a long time. But let the songs be hymns to God. “Let them praise, he says, “his name in a choir with tambourine and harp let them sing to him.” (45) And who is the choir singing? The Spirit will tell you this. “His praise is in the Church of the holy ones. Let them rejoice in their king. And again he brings forward «For the Lord takes pleasure in his people. For indeed,

τὸ Πνεῦμα· «Ἡ αἴνεσις αὐτοῦ ἐν Ἐκκλησίᾳ ὁσίων· ἀγαλλιάσθωσαν ἐπὶ τῷ βασιλεῖ αὐτῶν.» Καὶ πάλιν ἐπιφέρει· «Ὅτι εὐδοκεῖ Κύριος ἐν τῷ λαῷ αὐτοῦ.» Καὶ γὰρ ἁρμονίας παραδεκτέον τὰς σῶφρονας· ἀπωτάτω ὅτι μάλιστα ἐλαύνοντας τῆς ἐρρώμενης ἡμῶν διανοίας, τὰς ὑγρὰς ὄντως ἁρμονίας, αἱ περὶ τὰς καμπὰς τῶν φθόγγων κακοτεχνοῦσαι, εἰς θρύψιν καὶ βωμολοχίαν ἐκδιαιτῶνται· τὰ δὲ αὐστηρὰ καὶ σωφρονικὰ μέλη ἀποτάσσεται ταῖς τῆς μέθης ἀγερωχίαις. Καταλειπτέον οὖν τὰς χρωματικὰς ἁρμονίας (46) ταῖς ἀχρώμοις παροιναίαις, καὶ τῇ ἀνθοφορούσῃ καὶ ἐταιρούσῃ (47) μουσικῇ.

Chapter 5 (ΚΕΦ. Ε')

Περὶ γέλωτος.

Μιμηλοὺς δὲ ἀνθρώπους γελοίων, μᾶλλον δὲ καταγελάστων παθῶν, τῆς ἡμετέρας ἐξελαστέον πολιτείας. Πάντων γὰρ τῶν λόγων ἀπὸ διανοίας καὶ ἥθους ρεόντων, οὐχ οἷόν τέ ἐστι γελοίους τινὰς προέσθαι λόγους, μὴ οὐχὶ ἀπὸ γελοίου ἥθους φερομένους. Τὸ γὰρ, «Οὐκ ἔστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ μὴν δένδρον σαπρὸν ποιοῦν καρπὸν καλὸν (48),» κἀνταῦθα ἁρμοστέον· καρπὸς διανοίας γὰρ ὁ λόγος ἐστίν. Εἰ τοίνυν τοὺς γελωτοποιοὺς ἐξοικιστέον τῆς ἡμεδαπῆς πολιτείας, πολλοῦ γε καὶ δεῖ ἡμῖν αὐτοῖς ἐπιτρέπειν γελωτοποιεῖν (49)· ἄτοπον γὰρ, ὦν ἀκροατὰς γενέσθαι κεκώλυται, τούτων εὐρίσκεσθαι μιμητάς. Πολλῷ δὲ ἔτι ἀτοπώτερον, γελοῖον αὐτὸν σπουδάζειν γενέσθαι, τοῦτέστιν ἐφύβριστον καὶ καταγέλαστον. Εἰ γὰρ γελοίως σχηματισθῆναι, καθάπερ ἐν ταῖς πομπαῖς ὁρῶνταί τινες, οὐκ ἂν ὑπομείναιμεν· πῶς

harmonious things must be accepted by the sensible. Most of all, rejecting the farthest things, driving away our strong mind, the truly harmonious sounds, which around the curves of the tones are badly made, are broken up into fragments and turned into nonsense. But the strict and sensible melodies are rejected by the proud airs of drunkenness. Therefore, the chromatic harmonies (46) must be left to the colorless drunken songs, and to the blossoming and accompanying (47) music.

On Laughter.

Imitators of ridiculous people, and even more so of mocking passions, must be driven out of our society. For of all words flowing from the mind and character, it is not possible for some to be ridiculous unless they come from a ridiculous character. For the saying, “There is no good tree that produces bad fruit, nor indeed a bad tree that produces good fruit (48), and here too it must be applied. For the word is the fruit of the mind. If then the jesters must be removed from our community, it is certainly important and necessary for us to allow them to make jokes. (49) For it is absurd that those who are prevented from being listeners should be found as imitators of these. Much more absurd, however, is to try to make oneself ridiculous—that is, shameless and laughable. For if we were to be made ridiculous, as some are seen in the processions, we would not be able to

ἂν εἰκότως τὸν ἐντὸς ἄνθρωπον, ἐπὶ τὸ γελοιότερον σχηματιζόμενον, ἀνασχοίμεθα, καὶ εἰς τὸ πρόσωπον; Οὐκ οὖν ἐκόντες ἐπὶ τὸ γελοιότερον μεταστρέψαιμεν ἂν ποτε. Καὶ πῶς ἂν κατὰ τοὺς λόγους ἐπιτηδεύσαιμεν εἶναί τε καὶ φαίνεσθαι γελοῖοι, τὸ (50) τιμιώτερον πάντων τῶν ἐν ἀνθρώποις κτημάτων καταμωκώμενοι, τὸν λόγον; Χλεῦη μὲν οὖν ἐπιτηδεύειν ταῦτα· ἐπεὶ μηδὲ ὁ τῶν γελοίων λόγος τοῖος ἀκροάσεως (51) ἄξιος, διὰ τῶν ὀνομάτων αὐτῶν ἐπὶ τὰ αἰσχρὰ τῶν ἔργων ἐθίζων· χαριεντιστέον τε (52), οὐ γελωτοποιητέον. Ἀλλὰ καὶ αὐτὸν τὸν γέλωτα ἐπιστομιστέον· καὶ γὰρ αὗ καὶ αὐτοὶ, ὃν μὲν δεῖ τρόπον ἐξαγόμενος, ἐμφαίνει κοσμιότητα· μὴ ταύτῃ δὲ χωρῶν, ἀκολασίαν ἐνδείκνυται. Ἀπλῶς γὰρ, ὁπόσα φυσικὰ τοῖς ἀνθρώποις ἐστὶ, ταῦτα οὐκ ἀναιρεῖν ἐξ αὐτῶν (53) δεῖ· μᾶλλον δὲ μέτρον αὐτοῖς καὶ καιρὸν ἐπιτιθέναι πρέποντα. Οὐ γὰρ ἐπειδὴν γελαστικὸν ζῶον ὁ ἄνθρωπος, γελαστέον τὰ πάντα· ἐπειδὴν οὐδὲ ὁ ἵππος, χρεμετιστικὸς ὢν, χρεμετίζει τὰ πάντα· ὥς δὲ ζῶα λογικὰ, σφᾶς αὐτοὺς ἀρμοστέον εὐκράτως, τὸ αὐστηρὸν τῆς σπουδῆς ἡμῶν καὶ τὸ ὑπέρτονον χαλῶντας ἐμμελῶς, οὐκ ἐκλύοντας ἐκμελῶς· ἢ μὲν γὰρ καθ' (54) ἀρμονίαν τοῦ προσώπου, καθάπερ ὄργάνου, κόσμιος ἄνεσις μειδίαμα κέκληται διάχυσις· οὕτως ἀνακέκληται (55) καὶ πρόσωπον σωφρονούντων ὁ γέλως· ἢ δὲ ἐκμελῆς τοῦ προσώπου ἔκλυσις, εἰ μὲν ἐπὶ γυναικῶν γίνοιτο, κιχλιασμός (56) προσαγορεύεται, γέλως δὲ ἐστὶ πορνικός· εἰ δὲ ἐπὶ ἀνδρῶν, καγχασμός· γέλως ἐστὶν οὗτος μνηστηριώδης, κάξυβρίζων· «Μωρὸς δὲ ἐν γέλωτι ἀνυψοῖ φωνὴν αὐτοῦ,» φησὶν ἡ Γραφή· «ἀνὴρ δὲ πανοῦργος μόγις ἡσυχῇ μειδιάσει.» Φρόνιμον λέγει τὸν πανοῦργον νῦν, τὸν (57) ἐναντίως τῷ μωρῷ διακείμενον. Ἀλλ' οὐδ' ἔμπανιν εἶναι δεῖ σκυθρωπὸν, ἀλλὰ σύννουν· ἀποδέχομαι

endure it. How could we reasonably endure the inner person being shaped in the most ridiculous way, even to the face? Then we would never willingly turn ourselves toward the most ridiculous. And how could we, by our words, practice being and appearing ridiculous, having despised the most honorable of all human possessions, reason? To practice these things is indeed to invite ridicule. Since even the speech of ridiculous things is not worthy of hearing, by their names training toward the shameful acts. One must be witty, not clownish. But even laughter itself must be silenced. For even laughter itself, when properly expressed, shows decorum. But when it does not fit here, it shows licentiousness. Simply put, all that is natural to humans should not be taken away from them. Rather, it is fitting to impose measure and proper timing on them. For since a human is a laughing creature, not everything should be laughed at. Since even a horse, though it neighs, does not neigh at everything. But since they are rational creatures, they themselves must be properly controlled with moderation, gently easing the strictness of our seriousness and the excessive tension, not loosening them carelessly. For the proper relaxation of the face, like that of an instrument, is called a graceful spreading of a smile. In the same way, laughter is called the face of those who are sensible. Careless loosening of the face is called a letting go; if it happens in women, it is called giggling, but laughter in that case is lustful. But if it happens in men, it is called chuckling. This laughter is one of a suitor, and also insulting. «A fool raises his voice in laughter, Scripture says “but a crafty man will scarcely smile quietly.” It now calls the crafty man wise, the one (57) who is

γὰρ (58) εὖ μάλα ἐκεῖνον, προσώποις
μειδιῶντα, ὃς ἐφαίνετο μειδιῶν
βλοσυροῖσι προσώπασι, τὸν τοῖς
βλοσυροῖς· ἦττον γὰρ ἂν καταγέλαστος ὁ
γέλως αὐτῷ εἴη. Χρὴ δὲ καὶ τὸ μειδίωμα
παιδαγωγεῖσθαι· καὶ εἰ μὲν ἐπ' αἰσχροῖς
εἴη, ἐρυθριῶντας μᾶλλον ἢ μειδιῶντας
φαίνεσθαι, μὴ συνήδεσθαι διὰ συμπάθειαν
δοκῶμεν· εἰ δὲ ἐπὶ λυπηροῖς,
κατηφεστέρους ἀρμόζει βλέπεσθαι, ἢ
ἐφήδεσθαι δοκεῖν· τὸ μὲν γὰρ ἀνθρώπινου,
οὐ λογισμοῦ τεκμήριον (59)· τὸ δὲ
ώμότητος ὑπόληψιν ἐνδείκνυται. Οὔτε γὰρ
ἀεὶ γελαστέον· ἄμετρον γάρ· οὔτε
πρεσβυτέρων, ἢ τινων ἐτέρων ἐντροπῆς
ἀξίων, παρόντων· εἰ μὴ ἄρα τι αὐτοὶ εἰς τὸ
διαχέαι ἡμᾶς χαριεντίζονται. Οὔτε μὴν (60)
πρὸς τοὺς τυχόντας γελαστέον· οὐδ' ἐν
παντὶ τόπῳ, οὐδὲ μὴν πᾶσιν, οὐδὲ ἐπὶ
πᾶσιν. Μάλιστα γὰρ μεираκίοις καὶ γυναῖξιν
ὄλισθος εἰς διαβολὰς ὁ γέλως ἐστίν. Τὸ δὲ
καὶ φαίνεσθαι καταπληκτικὸν πόρρωθεν
τῶν περιόντων (61) ἐστὶ φυγαδευτικόν.
Δυνατὴ (62) γὰρ ἀποκρούσασθαι τῆς
ἀσελγείας τὰς προσβολὰς καὶ ἐκ μόνης τῆς
προσόψεως ἢ σεμνότης· πάντας (63) δὲ, ὥς
ἔπος εἰπεῖν, τοὺς ἀνοήτους ὁ οἶνος (64)

opposed to the fool. But it is not necessary
to be gloomy in return, but rather sensible.
For I accept (58) very well the one who
smiles with his face, who seemed to smile
with a stern face, the one who is stern to
stern faces. For laughter would be less
ridiculous to him. But a smile must also be
taught. And if it happens in shameful
situations, we think it is better to appear
blushing rather than smiling, so that we do
not seem to approve through sympathy.
But if it is in sad moments, it is fitting to
look more downcast than to seem cheerful.
For this is a sign of the human, not of
reason. (59) But it shows a sign of cruelty.
For it is not necessary to always be
laughing. For it is excessive. Nor when
elders, or others worthy of respect, are
present. Unless, then, they themselves
began to entertain us with some pleasant
talk. Nor indeed (60) should one laugh at
those who happen to be present. Not in
every place, nor at all times, nor toward
everyone. For laughter is especially a slip
into slanders for young men and women.
And to seem frightening from far away is a
way of escape from those nearby. For
dignity alone is able to repel the attacks of
shamelessness, even just by its appearance.
But wine, so to speak, makes all the foolish
ones.

**Καὶ θ' ἀπαλὸν γελάσαι, καὶ ὀρχήσασθαι
ἀνώγει,**

**And it urges one to smile gently, and to
dance,**

εἰς μαλακίαν ἐκτρέπων τὸ ἀνδρόγυνον
ἦθος· καὶ σκοπεῖν δεῖ, πῶς ἐντεῦθεν ἢ
παρρησία τὴν ἀκοσμίαν εἰς αἰσχρολογίαν
αὖξει·

Turning the married couple's nature
toward softness; and one must consider
how from here boldness increases disorder
into foul speech;

Καί τι ἔπος προέηκεν (65), ὃπερ ἄρρητον ἄμεινον.

And it let slip a certain word (65), which is better left unspoken.

Μάλιστα γοῦν ἐν οἴνῳ καθορᾶσθαι τὰ ἥθη τῶν ὑποῦλων συμβέβηκε, τῆς ὑποκρίσεως ἀπογυμνούμενα, διὰ τὴν ἀνελεύθερον παρρησίαν τῆς παροινίας· δι' ἣν κατακοιμίζεται μὲν ὁ λόγος, ἐν αὐτῇ τῇ ψυχῇ καρηβαρήσας τῇ μέθῃ· τὰ δὲ ἐκτράπελα ἐπεγείρεται πάθη, καταδυναστεύοντα τῆς ἀσθενείας τοῦ λογισμοῦ.

It especially happens that the character of the hypocrites is revealed in wine, stripped of their pretense, because of the unrestrained boldness of drunkenness; for the word falls asleep, but in the soul itself, weighed down by drunkenness, strange passions are stirred up, overpowering the weakness of reason.

Chapter 6 (ΚΕΦ. ζ')

Περὶ αἰσχρολογίας.

On foul language.

Αἰσχρολογίας (66) δὲ παντελῶς αὐτοῖς τε ἡμῖν ἀφεκτέον, καὶ τοὺς χρωμένους αὐτῇ ἐπιστομιστέον, καὶ ὅψει δριμυτέρᾳ, καὶ προσώπου ἀποστροφῇ, καὶ τῷ ἀπομυκτισμῷ (67) καλουμένῳ, πολλάκις δὲ καὶ λόγῳ τραχυτέρῳ. «Τὰ γὰρ ἐξιόντα, φησὶν, ἐκ τοῦ στόματος κοινοῖ τὸν ἄνθρωπον (68)·» κοινὸν, καὶ ἐθνικὸν, καὶ ἀπαίδευτον, καὶ ἀσελγῇ δείκνυσιν αὐτόν· οὐχὶ δὲ ἴδιον (69), καὶ κόσμιον, καὶ σώφρονα. Πρὸς δὲ τὴν ἀκοὴν τῶν αἰσchrῶν καὶ τὴν θέαν, ὁμοίως (70) ἐχόντων, ὁ θεῖος Παιδαγωγὸς κατὰ τὰ αὐτὰ τοῖς παλαίουσι τῶν παιδίων, ὡς μὴ τὰ ὥτα θραύοιτο αὐτῶν, τοὺς σώφρονας περιτίθησι λόγους, καθάπερ ἀντωτίδας, ὡς μὴ δύνασθαι ἐξικνεῖσθαι εἰς θραῦσιν τῆς ψυχῆς τὸ κροῦμα (71) τῆς πορνείας· τοὺς δὲ ὀφθαλμοὺς κατευθύνει ἐπὶ τὴν θέαν τῶν καλῶν, ἄμεινον εἶναι λέγων, τοῖς ποσὶν ἢ τοῖς ὀφθαλμοῖς ὀλισθαίνειν. Ταύτην

Foul language (66) must be completely avoided by both them and us, and those who use it must be silenced, with a sharper look, a turning away of the face, and what is called a wiping away (67), often even with harsher words. «For what comes out,» it says, «from the mouth makes a person common (68);» common, and worldly, and uneducated, and shows him to be shameless; not his own (69), and decent, and sober. Regarding the hearing of foul words and the sight of similar things (70), the divine Teacher, in the same way, places wise words before the children of old, so that their ears would not be broken by them, just like earplugs, so that the blow (71) of lust would not reach to breaking the soul; and he directs the eyes to the sight of good things, saying it is better to slip with the feet than with the eyes. Rejecting this foul language, the Apostle says, «Let no

ἀποκρουόμενος τὴν αἰσχρολογίαν ὁ Ἀπόστολος, «Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν, φησὶν, μὴ ἐκπορευέσθω, ἀλλ’ εἴ τις ἀγαθός.» Πάλιν τε αὖ· «Καθὼς πρέπει ἀγίοις μὴ (72) ὀνομαζέσθω ἐν ὑμῖν αἰσχροτής, καὶ μωρολογία, ἢ εὐτραπελία· ἃ οὐκ ἀνῆκεν· ἀλλὰ μᾶλλον εὐχαριστία.» Εἰ δὲ «ὁ μωρὸν εἰπὼν τὸν ἀδελφὸν ἔνοχος εἰς κρίσιν,» τί περὶ τοῦ μωρολογοῦντος ἀποφαινόμεθα; ἢ (73) καὶ περὶ τούτου γέγραπται· «Ὁς ἂν λαλήσῃ λόγον ἀργὸν, ἀποδώσει λόγον τῷ (74) Κυρίῳ ἐν ἡμέρᾳ κρίσεως.» Αὐθὶς τε· «Ἐκ τοῦ λόγου σου δικαιωθήσῃ,» φησὶν· καὶ, «Ἐκ (75) τοῦ λόγου σου καταδικασθήσῃ.» Τίνες οὖν αἱ ἀντωτίδες αἱ σωτήριοι, καὶ τίνες αἱ τῶν ὀλισθηρῶν ὀφθαλμῶν παιδαγωγήσεις; αἱ μετὰ (76) τῶν δικαίων συναναστροφαὶ, προλαμβάνουσαι καὶ προεμφράττουσαι τὰ ὤτα, τοῖς ἀπάγειν τῆς ἀληθείας βουλομένοις.

Φθείρουσιν (77) ἡθη χρησθ’ ὁμιλῖαι κακαὶ,

ἡ ποιητικὴ λέγει. Γενναιότερον δὲ ὁ Ἀπόστολος, «Γίνεσθε (78), φησὶν, ἀποστυγοῦντες τὸ πονηρὸν, κολλῶμενοι τῷ ἀγαθῷ.» ὁ γὰρ μετὰ τῶν ἀγίων ἀναστρεφόμενος ἁγιασθήσεται. Πάντῃ οὖν ἀφεκτέον τῶν αἰσchrῶν ἀκουσμάτων, καὶ ῥημάτων, καὶ θεαμάτων· πολὺ δὲ μᾶλλον ἔργων αἰσchrῶν καθαρευτέον· τοῦτο μὲν, ἐν ἀποδείξει καὶ παραγυμνώσει μερῶν τινῶν τοῦ σώματος, ὧν οὐ χρή· τοῦτο δὲ, ταῖς ἐπιθεωρήσει τῶν ἀπορρήτοτέρων μερῶν· οὐδὲ γὰρ ἠγέσχετο τοῦ δικαίου τὴν γύμνωσιν, αἰσchrὰν οὔσαν, ἐπιδεῖν σώφρων υἱός· ἐσκέπασε δὲ ἡ σωφροσύνη, ὃ ἐγύμνωσεν ἡ μέθη, τὸ περίοπτον τῆς

rotten word come out of your mouth, but if anyone has good.» Again, he says, «As is fitting for the holy, let no foul speech, foolish talk, or joking be named among you; these are not fitting, but rather thanksgiving.» If «he who says foolish things to his brother is guilty of judgment,» what do we say about the one who speaks foolishly? Indeed (73), it is also written about this: «Whoever speaks idle words will give account to the Lord on the day of judgment.» Again, «By your words you will be justified,» it says, «and by your words you will be condemned.» What then are the saving earplugs, and what are the teachings for the slipping eyes? They are the associations with the righteous (76), which come before and block the ears against those who want to lead away from the truth.

Evil company (77) corrupts good morals,

The poet says: The Apostle says more nobly, «Become,» he says, «hating what is evil, and holding fast to what is good.» For the one who lives among the saints will be sanctified. Therefore, all shameful sounds, words, and sights must be avoided. But much more, shameful deeds must be cleansed away. This indeed, through exercises and training of certain parts of the body, which are not necessary, But this, by looking over the more private parts, For the sensible son would not endure to show the nakedness of what is right, since it is shameful. But temperance covered what drunkenness had exposed, the glaring fault

ἀγνοίας παράπτωμα. Καθαρευτέον δὲ οὐδὲν ἦττον καὶ ταῖς προφοραῖς τῶν φωνῶν· αἷς ἄβατα εἶναι χρὴ τὰ ὦτα τῶν ἐν Χριστῷ πεπιστευκότων. Ταύτῃ μοι δοκεῖ ὁ Παιδαγωγὸς μηδὲ φθέγγασθαί τι τῶν τῆς αἰσχημοσύνης ἐφίεναι ἡμῖν, πόρρωθεν διαβάλλων (79) πρὸς τὴν ἀκολασίαν· δεινὸν (80) γὰρ αἰεὶ τὰς ρίζας τῶν ἁμαρτημάτων ἐκκόπτειν· τὸ, «Οὐ μοιχεύσεις,» διὰ τοῦ, «Οὐκ ἐπιθυμήσεις,» καρπὸς γὰρ τῆς ἐπιθυμίας ἡ μοιχεία, τῆς ρίζης τῆς κακῆς. Ὁμοίως οὖν κἀνταῦθα ὁ Παιδαγωγὸς τὴν ἄδειαν τῶν ὀνομάτων, ὡς χρῆσιν (81), διαβέβληκεν, τὴν ἀδεᾶ τῆς ἀκολασίας ἐπιμιξίαν ἐκκόπτων· τὸ γὰρ (82) ἐν τοῖς ὀνόμασιν ἀτακτεῖν, μελέτην ἐμποιεῖ τοῦ καὶ εἰς τὰ ἔργα ἀκοσμεῖν· τὸ δὲ περὶ τὴν φωνὴν σωφρονεῖν ἀσκεῖν ἐστὶ λαγνείας, καὶ καρτερεῖν (83). Διειλήφαμεν δὲ βαθυτέρῳ λόγῳ, ὡς ἄρα οὔτε ἐν τοῖς ὀνόμασιν, οὐδὲ μὴν ἐν τοῖς συνουσιαστικοῖς μορίοις, καὶ τῇ κατὰ γάμον συμπλοκῇ, καθ' ὧν κεῖται τὰ ὀνόματα, τὰ περὶ τὴν συνήθειαν οὐ τετριμμένα, ἢ τοῦ ὄντως (84) αἰσχροῦ προσηγορία τάττεται· οὐδὲ γὰρ γόνυ καὶ κνήμη καὶ τὰ μέλη τοιαῦτα, οὐδὲ μὴν τὰ ἐπ' αὐτοῖς ὀνόματα, καὶ ἡ δι' αὐτῶν ἐνέργεια, αἰσχρά ἐστι· μέλη δὲ καὶ τὰ αἰδοῖα τοῦ ἀνθρώπου, αἰδοῦς (85), οὐκ αἰσχύνης κατηξιωμένα· αἰσχρὸν δὲ ἡ παράνομος αὐτῶν ἐνέργεια, αἵσχους καὶ ὀνειδούς διὰ τοῦτο καὶ κολάσεως ἀξία. Μόνον γὰρ τῷ ὄντι αἰσχρὸν ἡ κακία καὶ τὰ κατὰ ταύτην ἐνεργούμενα. Τούτοις δὲ ἀναλόγως αἰσχρολογία εἰκότως ἂν καλοῖτο ἡ περὶ τῶν τῆς κακίας ἔργων λογοποιία· οἶον, τὸ περὶ μοιχείας διαλέγεσθαι, ἢ παιδεραστίας, καὶ τὰ παραπλήσια. Ναὶ μὴν καὶ τὴν φλύαρον ἀδολεσχίαν κατασιγαστέον· «Ἐκ γὰρ τοι πολυλογίας οὐκ ἐκφεύξῃ,» φησὶν, «ἁμαρτίαν.» Δίκην ἄρα ὑφέξει ἡ γλωσσαργία (86)· «Ἐστὶ» γὰρ «σιωπῶν

of ignorance. One must also purify no less the pronunciations of the sounds. To which the ears of those who have trusted in Christ must be sacred. To me, the Teacher seems not even to utter anything of shamefulness to us, far off as he is from licentiousness. For it is always terrible to cut out the roots of sins. The command, "You shall not commit adultery," through the command, "You shall not covet;" For the fruit of desire is adultery, the root of evil. Likewise here too the Tutor has rejected the careless use of names, as improper, cutting off the shameless mixing of licentiousness. For disorder in names trains one to be disorderly also in actions. But to practice self-control regarding speech is to master lust, and to endure. We have explained in more detail that neither in names nor in the parts related to sexual union, nor in the marital connection itself, on which the names depend, should one use the usual terms about the habit, but rather the name of what is truly shameful is assigned. For neither the knee, nor the shin, nor such limbs, nor even the names for them, nor the actions done through them, are shameful. But the limbs and the private parts of a person, related to modesty (85), are not to be treated with disgrace. But the unlawful use of them is shameful, and for this reason worthy of disgrace, blame, and punishment. For only truly shameful is evil and the actions done according to it. Accordingly, the speech about the works of evil would rightly be called foul language. For example, to speak about adultery, or pederasty, and similar things. Yes, indeed, even foolish idle talk must be silenced. "For from much talking you will not escape, he says, "sin. Therefore, reckless talk will bring punishment (86) «It is For «he who is found silent is wise, and he who talks too

εὐρισκόμενος σοφὸς, καὶ ἔστι μισητὸς ἀπὸ πολλῆς λαλιᾶς.» Ἔτι δὲ καὶ (87) αὐτὸς αὐτῷ ὁ ἀδολέσχη προσκορῆς· «Πλεονάζων (88) γὰρ λόγον, βδελύττεται τὴν ψυχὴν αὐτοῦ.»

much is hated. Moreover, (87) the reckless talker is a burden even to himself. «For (88) one who speaks too much makes his soul loathsome.»

Chapter 7 (ΚΕΦ. Ζ')

Τίνα χρή παραφυλάττεσθαι τοὺς ἀστείως (89) συμβιοῦντας.

Whom should we watch out for among those who live with us without sense?

Ἀπέστω δὲ, ἀπέστω ἡμῶν καὶ τὸ σκώπτειν, ὕβρεως προκατάρχον, ἐξ ὧν ἔριδες, καὶ μάχαι, καὶ ἔχθραι διοιδαίνουσιν. Ὑβριν δὲ ἔφαμεν μέθης εἶναι διάκονον. Οὐκ (90) ἐκ μόνων δὲ τῶν ἔργων, ἀλλὰ καὶ ἐκ λόγων ἄνθρωπος κρίνεται. «Ἐν συμποσίῳ (91) δέ,» φησὶ, «μὴ ἐλέγξης τὸν πλησίον· καὶ λόγον ὀνειδισμοῦ μὴ εἴπης αὐτῷ.» Εἰ γὰρ καὶ τὰ μάλιστα παραγγέλλεται ἀγίοις συνεῖναι, σκώπτειν τὸν ἅγιον ἁμαρτία· «Ἐκ στόματος γὰρ ἀφρόνων,» φησὶν ἡ Γραφή, «βακτηρία ὕβρεως,» ἐπιβάθραν ὕβρεως, βακτηρίαν λέγουσα, ἣ ἐπερείδεται καὶ ἐπαναπαύεται (92) ἡ ὕβρις. Ὅθεν ἄγαμαι τὸν Ἀπόστολον κάνταῦθα παραινοῦντα, «μηδὲ τὰ εὐτράπελα, μηδὲ τὰ μὴ ἀνήκοντα» προῖεσθαι ἡμᾶς ῥήματα. Εἰ γὰρ δι' ἀγάπην αἱ ἐπὶ τὰς ἐστιάσεις συνελεύσεις, συμποσίου δὲ τὸ τέλος ἡ πρὸς τοὺς συνόντας φιλοφροσύνη, παρεπόμενα δὲ τῇ ἀγάπῃ ἡ βρῶσις καὶ ἡ πόσις· πῶς οὐ λογικῶς ἀναστρεπτέον, οὐδὲ διὰ τὴν (93) ἀγάπην ἀπορητέον; Εἰ γὰρ ὡς ἐπιτείνοντες τὴν πρὸς ἀλλήλους εὖνοιαν συνῆμεν, πῶς ἔχθρας διὰ τοῦ σκώπτειν σκαλεύομεν; Σιωπᾶν δὲ κρεῖττον ἢ ἀντιλέγειν, ἁμαρτίαν ἀμαθία προφερομένους (94). «Μακάριος ὡς ἀληθῶς (95) ἀνὴρ ὃς οὐκ ὠλίσθησεν ἐν στόματι αὐτοῦ, καὶ οὐ κατενύγη ἐν λύπῃ ἁμαρτίας,» ἦτοι μετανοήσας ἐφ' οἷς

Let us stay away, let us stay away also from mocking, which begins with insult, from which come quarrels, fights, and growing hatred. We said that insult is the servant of drunkenness. A person is judged not only by their actions but also by their words. “At a drinking party (91),” he says, “Do not rebuke your neighbor and do not speak a word of insult to him. For even if the greatest things are commanded to the saints to endure, mocking a saint is a sin. “For from the mouth of fools,” the Scripture says, “a rod of insult; a footstool of insult, calling it a rod, on which insult leans and rests (92) itself, Therefore, I admire the Apostle here as well, who advises, “neither the jokes nor the things that do not belong to let words go before us. For if the gatherings at meals are for love, and the end of the feast is goodwill toward those present, with eating and drinking following love, how is it not right to behave properly, nor to be confused even because of love (93)? For if we came together to strengthen goodwill toward one another, how do we stir up hatred by mocking? It is better to be silent than to argue, bringing sin through ignorance (94). “Blessed truly is the man who has not slipped with his mouth, and has not been crushed by the pain of sin; or

λαλήσας ἡμαρτεν· ἢ ἐν τῷ μηδένα λυπῆσαι
λαλήσας. Καθόλου μὲν οὖν, νέοι μὲν καὶ
νεάνιδες ὡς ἐπίπαν τῶν τοιῶνδε
ἀπεχέσθων εὐωχιῶν, ὡς μὴ σφάλλοιντο
περὶ ἃ μὴ προσῆκε· καὶ γὰρ ἀκούσματα
ἀήθη, καὶ θέαματα ἀπρεπῆ, κυμαινομένης
ἔτι ἐν αὐτοῖς τῆς πίστεως, ἐκριπίζει τὴν
διάνοιαν· συνεργεῖ δὲ αὐτοῖς τὸ ἄστατον
τῆς ἡλικίας, πρὸς τὸ εὐκατάφορον τῆς
ἐπιθυμίας. Ἔσθ' ὅτε δὲ καὶ ἄλλοις
παραίτιοι γίνονται σφαλμάτων, τὸ
ἐπικίνδυνον τῆς ὥρας ἐπιδεικνύμενοι. Εἴ
γάρ τοι παραγγέλλειν ἡ Σοφία φαίνεται·
«Μετὰ ὑπάνδρου γυναικὸς μὴ κάθου τὸ
σύνολον, καὶ μὴ συμμετακλιθῆς (96) ἐπ'
ἀγκῶνα μετ' αὐτῆς.» τουτέστι, μὴ
συνδείπναι πυκνότερον· μὴδὲ ἔσθιε μετ'
αὐτῆς. Διὸ καὶ ἐπιφέρει· «Μὴδὲ συμβολὰς
ποιεῖ μετ' αὐτῆς (97) ἐν οἴνῳ, μήποτε
ἐκκλίνη ἡ καρδιά σου ἐπ' αὐτήν, καὶ τῷ
αἵματί σου ὀλισθήσῃ εἰς ἀπώλειαν.»
Σφαλερὰ γὰρ ἡ πάροις ἐλευθερία,
παρανθεῖν δυναμένη. «Ὑπανδρον» δὲ
ὠνόμασεν, ἐπεὶ μείζων ὁ κίνδυνος τῷ λῦσαι
τὴν δέσιν τῆς συμβιώσεως πειρωμένῳ· εἰ
δὲ καὶ ἀνάγκη (98) τις περιτύχοι, παριέναι
κελεύουσα, αἱ μὲν κεκαλύφθων ἄγαν
ἀμπεχόνῃ ἔκτοσθεν (99), ἔνδοθεν δὲ αἰδοῖ.
Ὅσαι δὲ μὴ ὑπανδροί, ἐσχάτη ταύταις (1)
διαβολὴ εἰς ἀνδρῶν παρεῖναι συμπόσιον,
καὶ ταῦτα οἰνωμένων. Οἱ δὲ ἐπὶ τὴν κλισίαν
τὰς ὄψεις πῆξαντες, ἀμετασάλευτοι τοῖς
ἀγκῶσιν ἐρηρισμένοι, μόνους παρέστων
τοῖς ὤσιν· εἰ δὴ καὶ καθέζοιντο, μὴ ἐναλλάξ
τῷ πόδε ἔχόντων· μὴδὲ μὴν θάτερον τοῖν
μηροῖν θατέρῳ ἐπιφερόντων, ἢ τὴν χεῖρα
τῷ γενεῖῳ ὑπερειδόντων. Ἄγεννές γὰρ μὴ
φέρειν αὐτὸν, καὶ τοῦτο κατηγορημα τοῦ
νέου. Συνεχὲς δὲ καὶ τὸ μετακινούμενον
ἐναλλάττειν τὸ σχῆμα, κουφότητος
σύμβολον, σώφρονος δὲ, εὐθέως ἐν βρώσει
καὶ ἐν πόσει τὸ ἔλαττον αἰρεῖσθαι, καὶ τὸ
σχολαιότερον, οὐ τὸ προπετέστερον, κάν

who, having repented, has been forgiven
for the things he spoke in error. or who,
having spoken, did not cause anyone pain.
In general, then, young men and young
women should completely avoid such
feasts, so that they do not stumble over
things that do not concern them. For both
rude words and improper sights, while
faith is still wavering in them, throw the
mind into confusion. And joining with these
is the instability of youth, leading to the
easy sway of desire. There are times when
others also become responsible for faults,
showing the danger of the age. For wisdom
indeed seems to command well. "Do not sit
together with a married woman as a whole,
and do not lean your elbow beside her;
(96) that is, do not dine together more
often. Do not even eat with her. Therefore,
it also brings about "Do not even make
agreements with her (97) over wine, lest
your heart turn away to her, and your
blood slip away into destruction. For the
freedom of drinking parties is dangerous,
able to lead astray «Husbandman he called
him a husbandman, since the danger is
greater for the one trying to break the bond
of living together But if by chance (98)
someone encounters a necessity,
commanding to pass by, the garments are
too much covered on the outside (99), but
inside there is shame. But as for those who
are not married, the worst slander against
them is to be present at a men's drinking
party, and that too when they are drunk.
Those who fixed their eyes on the couch,
unmoving and leaning on their elbows,
were present only to the ears. If indeed
they sat down, they did not shift their feet
alternately. Nor did they rest one thigh on
the other, nor did they lean their hand on
their chin. For it is unworthy to carry
oneself in such a way, and this too is a fault

τῷ κατάρχεσθαι, κὰν τοῖς διαλείμμασι· καὶ τὸ προκαταλήγειν δὲ, καὶ τὸ ἀπροσπαθές· «Φάγε,» φησὶν, «ὡς ἄνθρωπος τὰ παρακεείμενα (2)· παῦσαι πρῶτος χάριν παιδείας· κὰν (3) ἀναμέσον πλειόνων ἐκάθισας, πρότερον αὐτῶν μὴ ἐκτείνης χεῖρα.» Οὐκ οὖν προεκπηδητέον ὑπὸ λαιμαργίας ἀναπειθομένους ποτέ· οὐδὲ (4) μὴν ἐπιγλιχομένους παρεκτείνειν μέχρι πολλοῦ χρη, τῇ ἐφυστερήσει (5) τὴν ἀκрасίαν ὁμολογοῦντας· ἀλλ’ οὐδὲ ἐν τῷ μεταξὺ (6), προσκειμένους φαίνεσθαι καθάπερ τὰ θηρία, τῇ βορᾷ· οὐδὲ μὴν πλειόνος ὄψου προσφέρεισθαι· οὐ γὰρ ὀψοφάγος φύσει, ἀλλὰ σιτοφάγος ἄνθρωπος. Προανίστασθαι δὲ τῶν πολλῶν, καὶ τοῦ συμποσίου ὑπεξεῖναι ἐπεικῶς, ἀνδρὸς σώφρονος· «Ἐν ὥρᾳ (7) γὰρ,» φησὶν, «ἀναστάσεως μὴ οὐράγει (8), καὶ ἀπότρεχε εἰς οἶκόν σου.» Ἐλεγον δὲ οἱ δώδεκα, προσκαλεσάμενοι τὸ πλῆθος τῶν μαθητῶν· «Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις.» Εἰ δὴ τοῦτο ἐφυλάξαντο, πολλῶ μᾶλλον γαστριμαργίαν ἔφρευγον. Οἱ δὲ αὐτοὶ οὗτοι ἀπόστολοι «τοῖς κατὰ τὴν Ἀντιόχειαν, καὶ Συρίαν, καὶ Κιλικίαν ἀδελφοῖς» ἐπιστέλλοντες· «Ἐδοξεν,» ἔφασαν, «τῷ Πνεύματι τῷ ἁγίῳ (9) καὶ ἡμῖν, μηδὲν πλέον ἐπιθέσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες· ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτῶν, καὶ τῆς πορνείας (10)· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε.» Φυλάττεσθαι δὲ τὰς παροινίας, ὥσπερ καὶ τὸ κώνειον, δεῖ· ἅμφω γὰρ ὑποσύρουσιν εἰς θάνατον. Χρὴ δὲ καὶ γελῶτων εἵργεσθαι ἐξαισίων, καὶ δακρύων ὑπερμέτρων· πολλάκις γὰρ οἱ οἰνώμενοι καγχάσαντες (11) ἐπὶ πλεῖστον, εἴτα μέντοι ὑπήχθησαν, οὐκ οἶδ’ ὅπως, παροινία τινὶ παραπειθόμενοι, εἰς δάκρυα· ἀπάδει γὰρ τοῦ λόγου, καὶ τὸ ἐκθηλύνεσθαι, καὶ τὸ ἐξυβρίζειν.

of the young. Constantly changing the position is a sign of restlessness, not of self-control. A wise person chooses the lesser amount quickly in eating and drinking, and prefers what is more moderate, not what is more excessive, both at the beginning and during breaks. And to interrupt, and to act without effort. “Eat,” he says, “like a person who eats the things nearby (2) to stop first for the sake of discipline and even if you sit among many, do not stretch out your hand before them. Therefore, one must not jump ahead, being ever persuaded by greed. Nor indeed should one stretch out beyond measure to those who cling on, admitting their lack of self-control by their delay. But not even in the meantime should those who are near appear like wild beasts because of their greed. Nor indeed should more food be offered. For a person is not by nature a lover of cooked food, but a eater of grain. To rise before most, and to leave the feast in a proper way, is fitting for a sensible man. “For at the proper time (7),” he says, “Do not delay the resurrection (8), and run back to your home. But the twelve, having called together the crowd of disciples, said “It is not right for us, having left the word of God, to serve tables. If they had kept this, they would have avoided gluttony all the more. But these same apostles to the brothers in Antioch, and Syria, and Cilicia sending “It seemed good,” they said, “To the Holy Spirit (9) and to us it seemed good not to lay on you any greater burden than the necessary things to abstain from food sacrificed to idols, and from blood, and from what is strangled, and from sexual immorality (10) from which, by keeping yourselves, you will do well. But one must guard against drinking bouts, just as one must guard against poison, for both lead down to death. One must also avoid

Πρεσβύται δὲ, ὡς τέκνα ἀφορῶντες τοὺς νέους, σπανιώτατα μὲν, ἴσως δ' ἂν που καὶ παίζαιεν πρὸς αὐτούς· εἰς τοῦτο ἐπισκώπτοντες (12) ὃ παιδαγωγήσει τὸ εὖσχημον αὐτῶν. Ἀμέλει πρὸς τὸν αἰσχυνηλὸν καὶ σιωπηλὸν ἔστι χαριεντίσασθαι ὧδέ πως· Ὁ δὲ ἐμὸς υἱὸς, (ἐκεῖνον λέγω τὸν σιωπῶντα,) οὐ παύεται λαλῶν. Ἐπιτείνει γὰρ τοῦ νέου τὴν αἰδῶ ἢ τοιαύτη ἐπίσκωψις (13), ἐμφαίνουσα χαριέντως τὰ προσόντα αὐτῷ χρηστὰ διὰ τῆς τῶν φαύλων, ἃ μὴ πρόσσεστιν αὐτῷ, διαβολῆς· ἐπίνοια γὰρ καὶ αὐτῇ διδασκαλικῇ διὰ τοῦ μὴ προσόντος κυροῦσα τὸ προσόν. Ἀμέλει τοσοῦτόν τι ἐπικρίνει, ὃ τὸν ὑδροπότην καὶ σώφρονα παροινεῖν καὶ μεθύειν λέγων. Εἰ δὲ καὶ εἰέν τινες οἱ φιλοσκώμμονες, σιωπητέον ἡμῖν, καὶ παραπεμπτέον τοὺς λόγους τοὺς περιττοὺς, ὥσπερ τὰς κύλικας τὰς πεπληρωμένας· ἐπισφαλῆς γὰρ ἡ τοιαύτη παιδίᾳ (14)· «Στόμα δὲ προπετοὺς ἐγγίξει συντριβῇ. Οὐ παραδέξει δὲ ἀκοὴν ματαίαν· οὐδὲ συγκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἄδικος,» οὔτε εἰς διαβολὰς, οὔτε εἰς βλασφημίας· ἀλλ' οὐδ' εἰς κακοηθείας. Ἐγὼ δ' ἂν μοι δοκῶ καὶ μέτρον ἐπιθεῖναι (15) φωνῇ τοῖς σώφροσιν, οἷς γε ἐφεῖται λαλεῖν τὸν ἀντιδιαλεγόμενον. «Σιγῇ (16) μὲν γὰρ ἀρετὴ γυναικῶν ἐστὶ, ἀκίνδυνον (17) δὲ τῶν νέων γέρας· λόγος δὲ ἀγαθὸς ἡλικίας δεδοκιμασμένης. Λάλησον, πρεσβύτερε, ἐν συμποσίῳ (18)· πρέπει γάρ σοι· ἀλλ' ἀπαραποδίστως (19) λάλησον, καὶ ἐν ἀκριβείᾳ ἐπιστήμης. Νεανίσκε,» καὶ σοι (20) ἐπιτρέπει ἡ Σοφία, «λάλησον, εἰ χρεῖά σου, μόλις δις ἐπερωτηθεὶς· κεφαλαίωσον λόγον ἐν ὀλίγοις.» Ἄμφω δὲ οἱ διαλεγόμενοι τὸ φθέγμα τὸ σφῶν τῇ συμμετρίᾳ παραμετρούντων· τό τε γὰρ γεγωνὸν (21) τῆς προφορᾶς, μανιωδέστατον· τό τε ἀνήκουστον πρὸς

excessive laughter and too many tears. For often those who have drunk laugh loudly (11) at first, but then they become subdued, I do not know how, being led astray by some kind of drunkenness into tears. For it destroys speech, and leads to effeminacy, and to insolence. Elders, looking at the young like children, very rarely, and perhaps sometimes, might even play with them. Mocking this (12), which their good behavior will teach them. It is careless toward the shy and silent to joke around in this way. But my son, (I mean the one who is silent,) does not stop speaking. For such teasing increases the young man's sense of shame (13), kindly showing his good qualities through the faults of the worthless, which do not belong to him, by way of slander. For the intention is also instructive, making the lacking thing seem valid by means of what is present. He judges with such carelessness, the one who advises the drunkard to be sober and says he is drunk. But even if some are fond of joking, we must remain silent and set aside unnecessary words, just like cups that are already full. For such playfulness is risky (14) "The mouth of a reckless person comes close to destruction You will not accept a worthless report Nor will you consent to become a witness with the unjust, unjust yourself, Neither to slanders, nor to blasphemies but not even to malice But I think I should also set a limit (15) with my voice for the sensible, to whom it is fitting to speak to the one arguing against. "Silence (16) is indeed the virtue of women, and a safe (17) honor for the young. But speech is good when age is proven. Speak, elder, at the banquet (18). For it is fitting for you. But speak without holding back (19), and with exact knowledge. Young man, And Wisdom

τοὺς πέλας φθέγγεσθαι ἀναισθήτου· οὐ γὰρ ἀκούσονται· καὶ τὸ μὲν ἀγεννεΐας, τὸ δὲ αὐθαδεΐας τεκμήριον. Ἀπέστω δὲ καὶ ἡ φιλονεικία (22), κενῆς νίκης ἔνεκεν, λόγων· ἐπεὶ τέλος ἡμῖν ἡ ἀταραξία· καὶ τοῦτο ἄρα ἐστὶ τὸ, «Εἰρήνη σοι·» πρὶν τε ἀκοῦσαί σε, μὴ ἀποκρίνου ῥῆμα. Ἀλλὰ τὸ τεθρυμμένον τῆς φωνῆς θηλυδρίου· σώφρονος δὲ καὶ τὸ ἐν τῇ φωνῇ μεμετρημένον, μεγέθους τε ἅμα, καὶ μήκους, καὶ τάχους, καὶ πλήθους, εἴργοντος τὸ φθέγμα τὸ αὐτοῦ. Οὔτε γὰρ μακρολογητέον ποτὲ, οὔτε πολυλογητέον· οὔτε ἀδολεσχητέον· ἀλλ’ οὐδὲ τροχαλῶς καὶ συνδιωκομένως (23) ὁμιλητέον· καὶ γὰρ αὐτῇ τῇ φωνῇ, ὥς ἔπος εἰπεῖν, δικαιοσύνης μεταδοτέον· τούς τε ἀκαιροβόας καὶ τοὺς κεκράκτας ἐπιστομιστέον. Ταύτῃ γὰρ αὖ τὸν Θερσίτην πληγαῖς ἥκισατο ὁ σώφρων Ὀδυσσεὺς, ὅτι

allows you too (20), “Speak, if you need to, having been asked only twice.” Sum up your speech in a few words. Both of the speakers, however, deviated from their usual measured speech. For the noise of the speech was most furious. And the unheard-of way of speaking aloud to those nearby was senseless. For they will not be heard. And one is a sign of baseness, the other of stubbornness. And also strife is gone away (22), for the sake of empty victory, of words. Since in the end, peace of mind is ours. And this then is the meaning of, “Peace be with you.” Before hearing you, do not answer a word. But the whispered sound of the woman’s voice But the measured voice of a sensible person, both in size and in length, speed, and number, keeps back its own sound. For one must never speak at length, nor speak too much. Nor must one speak carelessly. But one must not speak hastily or in a rushed manner. For even to the voice itself, so to speak, one must give a share of justice. One must silence both those who speak untimely and those who shout. For it was to this that the sensible Odysseus struck Thersites with blows, because

... μῶνος ἀμετροεπὴς ἐκόλωα,

... alone, reckless in speech, he was harsh,

**Ὅς ῥ’ ἔπεα φρεσὶν ἥσιν ἄκοσμά τε
πολλά τε ἦδει (24)**

**He who knew many disorderly words in
his foolish mind (24)**

Μὰψ, ἀτὰρ οὐ κατὰ κόσμον.

**Empty words, but not according to
order.**

«Φοβερός γὰρ (25) ἐν ἀπωλείᾳ αὐτοῦ ἀνὴρ γλωσσώδης.» Τῶν γοῦν φλυάρων, καθάπερ τῶν παλαιῶν ὑποδημάτων, τὰ μὲν ἄλλα ὑπὸ τῆς κακίας κατατέτριπται· μόνη δὲ ἡ γλῶσσα (26) περιλείπεται εἰς βλάβην. Ταύτη τοι βιωφελέστατα ἡ Σοφία παραινεῖ· «Μὴ ἀδολέσχει ἐν πλήθει πρεσβυτέρων.» Ἄνωθεν δὲ ἡμῶν τὴν φλυαρίαν (27) ἐκκόπτουσα, θεόθεν ἄρχουσα, μετριάζειν νομοθετοῦσα ᾧδὲ πως· «Μὴ δευτερώσης λόγον ἐν προσευχῇ σου.» Ποππυσμοὶ (28) δὲ, καὶ συριγμοί, καὶ οἱ διὰ τῶν δακτύλων ψόφοι, τῶν οἰκετῶν οἱ προκλητικοί, ἄλογοι σημασίαι οὔσαι, λογικοῖς ἀνθρώποις ἐκκλιτέον (29). Παραιτητέον δὲ καὶ τὸ συνεχὲς ἀποπτύειν, καὶ τὸ χρέμπτεσθαι (30) βιαιότερον, μηδὲ ἀπομύττεσθαι παρὰ πότον· στοχαστέον (31) γὰρ ἀμηγέπη τῶν συνευωχουμένων, μὴ ἀποστέρξωσιν ὑπὸ ναυτίας τὴν τοιάνδε ἀκοσμίαν, ἢ (32) κατήγορός ἐστιν ἀκрасίας. Οὐ γὰρ κατὰ τὰ αὐτὰ τοῖς βουσί καὶ τοῖς ὄνοις ἡ φάτνη ἅμα καὶ ὁ κοπρῶν· καὶ γὰρ οἱ πολλοὶ ἀπομύττονται καὶ πτύουσιν ἅμα ἐν τῷ αὐτῷ καὶ δειπνοῦσι. Πταρμὸς δὲ εἴ τω ἐπιγένοιτο, ὥσπερ ἀμέλει καὶ ἡ ἐρυγὴ, οὐκ ἐξηχεῖν δεήσει τοὺς πλησίον τῷ ψόφῳ, τῆς αὐτῶν καταμαρτυροῦντας ἀπαιδευσίας· ἀλλ' ἡ μὲν παραπεμπτέα ἡ ἐρυγὴ ἡσυχῇ σὺν τῷ ἐκπνεομένῳ ἀέρι, σχηματιζομένῳ κοσμίως τῷ στόματι, οὐχὶ δὲ τραγικῶν δίκην προσωπείων διελκομένῳ καὶ κεχηνότι· πταρμοῦ δὲ τὸ ταρακτικὸν ἀφαιρετέον, ἀπολαβομένοις πρῶως τὰς ἀναπνοάς· ταύτη γὰρ εὐσχημονέστατα τὴν ἀθρόαν τοῦ πνεύματος ἀπειλὴν ἐναποσβεστέον, οἰκονομοῦντα τὴν διέξοδον· ὥς καὶ λαθεῖν πειρᾶσθαι, ἦν τι καὶ συνεξάξῃ ἐκβιαζόμενος ὁ ἀὴρ περίττωμα. Ἀγερωχίας δὲ καὶ ἀταξίας σύμβολον τὸ προσθεῖναι τοῖς ἤχοις ἐθέλειν, μὴ οὐχὶ ἀφαιρεῖν. Οἱ δὲ δὴ γλύφοντες (33) τοὺς ὀδόντας, αἰμάσσοντες

“For a man who is talkative is terrible in his ruin.” (25) Of the talkative, just like old shoes, some are worn down by badness, only the tongue (26) remains for harm. To this, Wisdom most usefully advises, “Do not be carried away by the crowd of elders. From above, cutting off our babbling (27), ruling by God, it sets a law to restrain it somewhat as follows: “Do not add a second word in your prayer. Babblings (28), and whistles, and the noises made by fingers, which are provocative to servants, being senseless signs, must be avoided by rational people (29). One must also avoid constant spitting, and more violent sneezing (30), and not wiping the nose because of a drink. One must consider (31) the discomfort of those dining together, so that they are not disgusted by such bad manners, which (32) is a sign of lack of self-control. For the manger and the dung heap do not lie together in the same place for oxen and donkeys. For many also wipe their noses and spit at the same time while they are dining. If a sneeze should come upon someone, just like a hiccup, it will not be necessary for those nearby to hear the noise, which would reveal their lack of good manners. But the hiccup should be quietly sent away with the breath that is breathed out, formed properly by the mouth, not dragged out like a tragic mask and spat out. The disturbing part of the sneeze must be removed, with the breaths gently taken in. For in this way, the sudden threat of the breath must be put out very modestly, managing its escape. As if trying to hide it, in case the air, forced out, also brings along some residue. The addition to the sounds is a sign of pride and disorder, showing a desire not to remove but to add. Those who lick their teeth (33), causing their gums to bleed (34), are unpleasant to

τὰ οὖλα (34), σφίσι τε αὐτοῖς εἰσὶν ἀηδεῖς καὶ τοῖς πλησίον ἀπεχθεῖς. Ναὶ μὴν καὶ τῶν ὠτῶν οἱ γαργαλισμοὶ καὶ τῶν πταρμῶν οἱ ἐρεθισμοὶ ὑώδεις εἰσὶ κνησμοὶ, πορνείας ἀκολάστου μελετητικοί (35). Καὶ τὰς ὑπ' ὄψιν δὲ ἀσχημοσύνας παραιτητέον, καὶ τὰς αἰσχρολογίας αὐτῶν. Καθεστὸς δὲ καὶ τὸ βλέμμα ἔστω· καὶ ἡ τοῦ τραχήλου ἐπιστροφή καὶ ἡ κίνησις εὐσταθής· καὶ ἡ τῶν χειρῶν κατὰ τὰς ὁμιλίας προφορά. Καθόλου καὶ ὁ Χριστιανὸς ἡρεμίας, καὶ ἡσυχίας, καὶ γαλήνης, καὶ εἰρήνης οἰκεῖός ἐστι.

themselves and hateful to those nearby. Indeed, even the tickling of the ears and the irritation from sneezing are itching pains, the practiced signs of unrestrained lust (35). And the shameful acts done in sight must be avoided, as well as their obscene words. Let the gaze also be controlled. And let the turning and movement of the neck be steady. And the movement of the hands during conversations. In general, a Christian belongs to calmness, quiet, tranquility, and peace.

Chapter 8 (ΚΕΦ. Η')

Εἰ μύροις (36) καὶ στεφάνοις χρηστέον.

If one must use perfumes (36) and wreaths.

Στεφάνων (37) δὲ ἡμῖν καὶ μύρων χρῆσις οὐκ ἀναγκαία· ἐξοκεῖλει (38) γὰρ εἰς ἡδονὰς καὶ ῥαθυμίας, μάλιστα γειτνιώσης τῆς νυκτός. Οἶδ' ὅτι «ἀλάβαστρον μύρου» παρὰ τὸ δεῖπνον τὸ ἅγιον κομίσασα ἡ γυνή, τοὺς πόδας ἤλειφε τοῦ Κυρίου, καὶ ἤσεν αὐτόν· οἶδα δὲ καὶ χρυσῶ καὶ λίθῳ τιμίῳ τοὺς παλαιοὺς τῶν Ἑβραίων ἀναδουμένους βασιλεῖς. Ἀλλ' ἡ μὲν γυνή, μηδέπω τοῦ λόγου μεταλαβοῦσα (ἔτι γὰρ ἦν ἁμαρτωλός)· ὅπερ ἡγεῖτο τὸ κάλλιστον εἶναι παρ' αὐτῇ, τὸ μύρον, τούτῳ τετίμηκε τὸν Δεσπότην· ἀμέλει καὶ τῷ κόσμῳ τοῦ σώματος, ταῖς θριξὶ ταῖς ἑαυτῆς, ἀπεψᾶτο τὸ περιττὸν τοῦ μύρου, ἐπισπένδουσα τῷ Κυρίῳ μετανοίας δάκρυα· διὰ τοῦτο «ἀφένονται» αὐτῆς «αἱ ἁμαρτίαι.» Δύναται δὲ τοῦτο σύμβολον εἶναι τῆς διδασκαλίας τῆς Κυριακῆς, καὶ τοῦ πάθους αὐτοῦ· μύρῳ γὰρ εὐώδει ἀλειφόμενοι οἱ πόδες, θεϊκὴν αἰνίττονται διδασκαλίαν, ἐπὶ τὰ πέρατα τῆς γῆς μετ' εὐκλείας ὁδεύουσιν· «Ἐξῆλθε

The use of wreaths (37) and perfumes is not necessary for us. For it banishes (38) toward pleasures and laziness, especially when night is near. I know that “an alabaster jar of perfume brought to the holy supper, the woman anointed the feet of the Lord, and sat down by him. I also know about the old Hebrew kings who were anointed with gold and precious stones. But the woman, not yet having shared in the word (for she was still a sinner), which she thought was the most beautiful thing to have with her, the perfume, she honored the Master with it. She also neglected the outward appearance of her body, with her own hair, she wiped away the excess perfume, pouring tears of repentance on the Lord. For this reason, «they are forgiven «Her sins.» This can be a symbol of the Lord's teaching and of his passion. For the feet anointed with perfume give off a fragrance, symbolizing the divine

γὰρ ὁ φθόγγος αὐτῶν ἐπὶ τὰ πέρατα τῆς γῆς (39).» Καὶ εἰ μὴ φορτικὸς εἶναι δοκῶ, «οἱ πόδες» οἱ τοῦ Κυρίου, οἱ μεμυρισμένοι, ἀπόστολοι εἰσι, προφητεία (40) τῆς εὐωδίας τοῦ χρίσματος, ἁγίου μεταλαμβάντες Πνεύματος. Οἱ γοῦν περινοστήσαντες τὴν οἰκουμένην ἀπόστολοι, καὶ τὸ Εὐαγγέλιον κηρύξαντες, πόδες ἀλληγοροῦνται Κυρίου· περὶ ὧν καὶ διὰ τοῦ ψαλμωδοῦ προθεσπίζει τὸ Πνεῦμα· «Προσκυνήσωμεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ,» τουτέστιν, οὗ (41) ἔφθασαν «οἱ πόδες» αὐτοῦ, οἱ ἀπόστολοι· δι' ὧν κηρυσσόμενος, «ἐπὶ τὰ πέρατα ἦκε τῆς γῆς.» Δάκρυα δὲ ἡ μετάνοιά ἐστι· καὶ λελυμένοι τρίχες φιλοκοσμίας ἐκήρυσσον ἀπαλλαγὴν, καὶ τὴν μετὰ τοῦ κηρύγματος διὰ τὸν Κύριον θλίψιν ἐν ὑπομοναῖς (42), τῆς παλαιᾶς ἐκείνης διὰ τὴν πίστιν τὴν νέαν λελυμένης κενοδοξίας. Ἀλλὰ καὶ πάθος ἐμφαίνει δεσποτικόν· μυστικῶς ταύτη νοοῦσι τὸ ἔλαιον, ὁ αὐτός ἐστιν ὁ Κύριος, ἀφ' οὗ τὸ ἔλεος (43) τὸ ἐφ' ἡμᾶς· τὸ δὲ μύρον, δεδολωμένον ἔλαιον, ἐστὶν ὁ Ἰούδας ὁ προδότης, ὃς τοὺς πόδας ἐχρίσθη Κύριος, τῆς ἐν κόσμῳ ἀναστροφῆς ἀπαλλαττόμενος· μυρίζονται (44) γὰρ οἱ νεκροί· Δάκρυα δὲ ἔσμεν οἱ ἁμαρτωλοὶ μετανενοηκότες, οἱ εἰς αὐτὸν πεπιστευκότες, οἷς ἀφῆκε τὰς ἁμαρτίας. Καὶ αἱ τρίχες αἱ λελυμέναι πενθοῦσα Ἱερουσαλὴμ, ἡ καταλελειμμένη (45), δι' ἣν οἱ Θρηνοὶ οἱ προφητικοί. Διδάξει (46) δὲ ἡμᾶς αὐτὸς ὁ Κύριος, ὅτι δεδολωμένος ὁ Ἰούδας ἐστίν· «Ὁς ἂν ἐμβάψῃται (47) μετ' ἐμοῦ,» λέγων, «εἰς τὸ τρυβλίον (48), οὗτός με παραδώσει.» Ὁρᾷς τὸν συμπότην τὸν δόλιον, καὶ αὐτὸς οὗτος ὁ Ἰούδας φιλήματι προὔδωκε τὸν Διδάσκαλον· γέγονε γὰρ ὁ αὐτὸς ὑποκριτής, καὶ φίλημα δεδολωμένον ἔχων, ἄλλον παλαιὸν (49) μιμούμενος ὑποκριτὴν· καὶ τὸν λαὸν ἐλέγχων ἐκεῖνον,

teaching traveling with glory to the ends of the earth. "For their sound has gone out to the ends of the earth (39)." And if I do not seem to be burdensome, «the feet the feet of the Lord, anointed, are apostles, a prophecy (40) of the fragrance of the anointing, having received the holy Spirit For the apostles, having gone around the world and having preached the Gospel, are called the feet of the Lord in a figure of speech. Concerning these, the Spirit also foretells through the psalmist. "Let us worship at the place where his feet stood, that is, where the feet (41) of those who arrived of him, the apostles, through whom, preaching, «he came to the ends of the earth.» But repentance is tears. And with loosened hair, the mark of worldly vanity, proclaim freedom, and the suffering with endurance (42) that comes after the preaching for the Lord, from that old vanity loosened because of the new faith. But passion also shows mastery. They understand this oil mystically; it is the same Lord from whom mercy (43) comes upon us. But the myrrh, which is oil mixed with resin, is Judas the betrayer, to whom the Lord anointed the feet, being freed from worldly conduct. For the dead give off a smell (44). But we are the tears of sinners who have repented, who have trusted in him, to whom he has forgiven their sins. And the loosened hairs of mourning Jerusalem, the forsaken one (45), for whom the prophetic Lamentations were made. The Lord himself will teach us (46), because Judah is deceived. "Whoever will dip with me (47), saying, "Into the winepress (48), this one will hand me over. Do you see the treacherous companion, and this same Judas betrayed the Teacher with a kiss? For he had become a hypocrite himself, and having a deceitful kiss, he was

δι' ὃν εἴρηται· «Ὁ λαὸς οὗτος τοῖς χεῖλεσι φιλοῦσί με· ἡ δὲ καρδιά αὐτῶν πορρωτέρω ἐστὶν ἀπ' ἐμοῦ.» Οὐκ ἀπεικὸς οὖν αὐτὸν καταμηνύειν ἔλαιον (50) μὲν, ὡς μαθητὴν ἡλεημένον· δολερὸν δὲ, ὡς προδότην, ἔλαιον πεφαρμαγμένον. Τοῦτο ἄρα ἦ, ὃ προεφήτευον οἱ μυριζόμενοι πόδες, τὴν Ἰουδα προδοσίαν, εἰς πάθος ὀδεύοντος Κυρίου. Καὶ αὐτὸς ὁ Σωτὴρ, «ἀπονίπτων τοὺς πόδας» τῶν μαθητῶν, εἰς τὰς καλὰς πράξεις ἀποστελλῶν αὐτοὺς, τὴν ὁδοιπορίαν αὐτῶν, τὴν εἰς τὰς εὐεργεσίας τῶν ἐθνῶν, ἡνίξατο, εὐπρεπῇ καὶ καθαρὰ (51) προπαρσκευάσας τῇ ἰδίᾳ δυνάμει· ὥζησέ τε τούτοις τὸ μύρον, καὶ τὸ ἐπὶ πάντων φθάνον (52) τῆς εὐωδίας ἔργον πεφήμισται· καὶ γὰρ πεπλήρωκε τὸ πάθος τοῦ Κυρίου ἡμᾶς μὲν εὐωδίας, Ἑβραίους δὲ ἁμαρτίας. Σαφέστατα τοῦτο ἀπέδειξεν ὁ Ἀπόστολος, εἰπών· «Τῷ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ· ὅτι Κυρίου (53) εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· οἷς μὲν γὰρ ὁσμὴ ἐκ θανάτου εἰς θάνατον· οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.» Βασιλεῖς (54) δὲ οἱ Ἰουδαῖων, χρυσῷ καὶ λίθοις τιμίοις συνθέτω καὶ ποικίλῳ χρώμενοι στεφάνῳ, οἱ χριστοὶ, τὸν Χριστὸν ἐπὶ τῆς κεφαλῆς συμβολικῶς ἐπιφερόμενοι, λελήθεσαν κεφαλῇ κοσμούμενοι Κυρίου (55). Λίθος γέ τοι τίμιος, ἢ μαργαρίτης, ἢ σμάραγδος, αὐτὸν αἰνίττεται τὸν Λόγον. Χρυσὸς δὲ αὐτὸς πάλιν ὁ ἀδιάφθορος Λόγος, ὁ τὸν ἰὸν (56) τῆς φθορᾶς οὐκ ἐπιδεχόμενος. Χρυσὸν γοῦν (57) αὐτῷ γεννηθέντι, βασιλείας σύμβολον, προσεκόμισαν οἱ μάγοι· μένει δὲ ἀθάνατος ὁ στέφανος οὗτος κατ' εἰκόνα τοῦ Κυρίου· οὐ γὰρ μαραίνεται, ὡς ἄνθος. Οἶδα καὶ τὰ Ἀριστίππου τοῦ Κυρηναίου· ἄβροδίατος ἦν ὁ Ἀρίστιππος (58)· σοφιστικὸν οὗτος ἡρώτα (59) τινὰ

imitating another ancient hypocrite (49). And he was rebuking that people, for whom it has been said. «This people honor me with their lips but their heart is far from me. It is not unlike him, then, to reveal oil (50), as a disciple who has been shown mercy, but deceitful, as a traitor, to reveal oil that has been mixed with poison. So this was what those who smelled the feet foretold, the betrayal of Judas, leading to the suffering of the Lord. And the Savior himself, «washing the feet of the disciples, sending them to good deeds, he hinted at their journey, the journey toward the blessings of the nations, preparing it well and purely (51) by his own power and he anointed them with the perfume, and the work of the fragrance that reaches above all has been made known (52) For he fulfilled the suffering of the Lord, to us a fragrance, but to the Hebrews a smell of sin. The Apostle made this very clear, saying “Thanks be to God, who always leads us in triumph in Christ, and who makes the fragrance of the knowledge of him known through us in every place. because we are the fragrance of the Lord to God among those who are being saved and among those who are perishing. For to some, the fragrance is from death leading to death, to others, the fragrance is from life leading to life. The kings of the Jews, adorned with gold and precious stones and wearing a varied crown, the anointed ones, symbolically bear Christ upon their heads, but they are hidden while being adorned with the head of the Lord. A stone indeed is precious, whether a pearl or an emerald; it symbolizes the Word itself. Gold itself is again the incorruptible Word, who does not allow the poison of decay. Gold, then, as a symbol of kingship, was brought to him when he was born by the magi. This crown

τοιοῦτον λόγον· «Ἴππος, μύρῳ χριόμενος,
εἰς τὴν ἵππου ἀρετὴν οὐ βλάπτεται, οὐδὲ
κύων μυρισθεὶς, εἰς τὴν κυνὸς ἀρετὴν· οὐδ’
ἄνθρωπος ἄρα,» ἐπήγαγε· καὶ συνήγαγεν.
Ἄλλ’ ἵππῳ μὲν καὶ κυνὶ οὐδὲ εἷς λόγος τοῦ
μύρου· οἷς δὲ ἡ αἴσθησις λογικωτέρα,
τούτοις ἡ ἀπόλαυσις ἐπιψογωτέρα,
κορασιώδεις ὁδμὰς ἐπιφερομένοις. Τούτων
δὲ τῶν μύρων ἄπειροι διαφοραί· βρένθιον
(60), καὶ μετάλλιον (61), καὶ βασίλειον
(62)· πλαγγόνιον τε καὶ ψάγδας Αἰγυπτίας
(63). Σιμωνίδης δὲ ἐν τοῖς ἱάμβοις οὐκ
αἰδεῖται λέγων·

remains immortal, in the image of the Lord.
For it does not wither like a flower. I also
know the writings of Aristippus of Cyrene.
Aristippus was a man of luxury (58). This
sophist asked for some such kind of speech
(59). «A horse, anointed with perfume, is
not harmed in its horse-like excellence, nor
is a dog, having been scented, harmed in its
dog-like excellence. Nor is a man, then, he
brought upon himself and gathered
together But neither for the horse nor for
the dog is there even a single word about
the ointment. But to those whose sense is
more rational, the enjoyment is more
delicate, when youthful scents are offered.
There are countless varieties of these
ointments. Brenthion (60), and Metallion
(61), and Basileion (62) Plangonion and
Egyptian Psagdas (63) Simonides, however,
in his iambs does not hesitate to say:

**Κάλειφόμην (64) μύροισι καὶ
θυμιάμασι,**

**And I was anointed (64) with perfumes
and incense,**

Καὶ βάκκαρι (65),

And with myrtle (65),

καὶ γάρ τις ἔμπορος παρῆν. Ἐπιτηδεύουσι
δὲ καὶ τὸ ἀπὸ κρίνων μύρον, καὶ τὸ ἀπὸ τῆς
κύπρου· καὶ ἡ νάρδος εὐδοκιμεῖ παρ’
αὐτοῖς· καὶ τὸ ἀπὸ τῶν ῥόδων ἄλειμμα· καὶ
τὰ ἄλλα, οἷς ἔτι (66) χρῶνται γυναῖκες,
ὕγρά τε, καὶ ξηρά, καὶ τὰ ἐπίπαστα, καὶ
ὕποθυμιώμενα μύρα· ἐπινόεῖται γὰρ αὐτοῖς
(67) ὀσημέραι, πρὸς τὸ ἀπληστον τῆς
ἐπιθυμίας, τὸ ἀκόρεστον τῆς εὐωδίας (68)·
διὸ καὶ πολλῆς τινος ἀπειροκαλίας
ἀποπνέουσιν. Αἱ δὲ καὶ τὰς ἐσθῆτας, καὶ
τὰς στρωμνάς, καὶ τοὺς οἴκους ὑποθυμιῶσι
τε, καὶ καταρραίνουσι· μονονουχὶ δὲ καὶ

for indeed there was a certain merchant
present They also make use of the myrrh
from the lily, and that from the cypress.
And the nard is well regarded among them.
And the ointment made from roses. And the
others, which women still use (66), both
wet and dry, and those that are rubbed on,
and the myrrhs that are inhaled. For to
them (67) it is devised daily, to the
insatiable desire, the unquenchable craving
for fragrance (68). Therefore, they also give
off a certain great excess of vanity. And
they also perfume their clothes, their

τὰς ἀμίδας ὄζειν ἀναγκάζει τοῦ μύρου ἢ τρυφῇ. Εὖ μοι δοκοῦσι σχετλιάσαντες τῇ περὶ τοῦτο σπουδῇ, τοσοῦτο τοῖς (69) μύροις ἀποδιακεῖσθαι τινες, ὅτι (70) τὴν ἀνδρωνίτιν ἐκθηλύνουσιν, ὥς καὶ τοὺς τεχνίτας αὐτῶν, τοὺς μυρεψοὺς, τῶν εὐνομουμένων ἀπελαύνειν πόλεων (71), καὶ τῶν ἀνθινῶν ἐρίων τοὺς βαφεῖς ἀπελαύνειν καὶ αὐτούς· οὐ γὰρ θέμις δολερὰ εἴματα καὶ χρίσματα εἰς τὴν ἀληθείας παρεισιέναι (72) πόλιν· χρηὴ δὲ καὶ μάλα τοὺς μὲν ἄνδρας τοὺς παρ' ἡμῖν μὴ μύρων, ἀλλὰ καλοκάγαθίας ὄζειν· γυνὴ δὲ ἀποπνεῖτω Χριστοῦ τοῦ ἀλείμματος, τοῦ βασιλικοῦ (73), μὴ διαπασμάτων καὶ μύρων· αἰεὶ δὲ τῷ σωφροσύνης ἀμβροσίῳ χρίσματι συναλειφέσθω, ἀγίῳ τερπομένη μύρῳ, τῷ Πνεύματι. Τοῦτο σκευάζει Χριστὸς ἀνθρώποις γνωρίμοις εὐωδίας ἄλειμμα, ἐκ τῶν οὐρανίων συντιθεὶς ἀρωμάτων τὸ μύρον. Τούτῳ καὶ αὐτὸς ὁ Κύριος συναλείφεται τῷ μύρῳ· ὥς διὰ Δαβὶδ μεμήνυται· «Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου· σμύρνα, καὶ στακτὴ, καὶ κασία, ἀπὸ τῶν ἱματίων σου.» Ἀλλὰ γὰρ (74) μὴ λάθωμεν, ὥσπερ οἱ γύπες, τὰ μύρα βδελυττόμενοι, ἢ οἱ κάνθαροι· (τούτους γὰρ, ῥοδίνῳ χρισθέντας μύρῳ, τελευτᾶν λέγουσιν·) καὶ τούτων ἐκκριτέον (75) ὀλίγα τινὰ τῶν μύρων ταῖς γυναιξίν, ὅσα μὴ καρῶσι τὸν ἄνδρα· αἱ γὰρ ὑπέρμετροι χρίσεις τῶν μύρων κηδείας, οὐ συμβιώσεως, ἀποπνεύουσιν. Καίτοι καὶ τὸ ἔλαιον αὐτὸ ταῖς μελίτταις καὶ τοῖς ἐντόμοις ἐστὶ πολέμιον ζωίς· ἀνθρώπων δὲ τοὺς μὲν ὦνησεν, ἔστι δὲ οὐς εἰς μάχην ἐξεκαλέσατο· καὶ τοὺς πρότερον φίλους, ἀληλιμμένους τοῦτο (76), ἐν τοῖς σταδίοις ἐκτρέπει εἰς τὸ τῆς ἀγωνίας πάμμαχον (77). Μαλθακὸν δὲ ἔλαιον τὸ μύρον ὄν, οὐκ οἴεσθε (78) τὰ ἦθη τὰ γενικὰ (79) ἐκθηλύνειν δύνασθαι;

bedding, and their houses, both by scenting and by sprinkling. Luxury forces even the hair to smell only of perfume. They seem to me to have gone too far in their eagerness about this, to such an extent that some are spoiled by perfumes, because they soften the manly spirit, to the point that even their craftsmen, the perfumers, are driven out of well-governed cities, and the dyers of flowered wool are also driven out themselves. For it is not lawful for deceitful clothes and anointings to enter the city of truth. It is necessary, and very much so, that the men among us do not smell of perfumes, but rather of virtue and goodness. But let the woman breathe the anointing of Christ, the royal one, not of powders and perfumes. And let her always be anointed with the immortal chrism of self-control, delighting in the holy fragrance, which is the Spirit. Christ prepares this fragrant anointing for familiar people, the perfume made from heavenly spices. To this anointing, the Lord himself is also anointed with the perfume. As it is revealed through David. «Therefore God, your God, has anointed you with the oil of gladness beyond your companions. Myrrh, and fragrant resin, and cassia, from your garments. But indeed (74) let us not be like vultures, hating the perfumes, or like beetles (for these, anointed with rosy myrrh, they say they die;) and from these a small amount of the perfumes must be reserved (75) for the women, as much as they can bear the man. For excessive anointings with perfumes signal a funeral, not a living together. And yet, the oil itself is an enemy to bees and to insects, which are harmful creatures. It has benefited some people, but there are others whom it has called to battle. And even former friends, having been separated by this, it

Μάλιστα. Ὡσπερ δὲ τὴν τρυφὴν καὶ τῆς γεύσεως ἀποκεκλίκαμεν, οὕτως ἀμέλει καὶ τῶν ὄψεων καὶ τῶν ὀσφρήσεων τὴν ἡδυπάθειαν ἐξορίζομεν, μὴ λάθωμεν ἢ ἐφυγαδεύσαμεν ἀκολασίαν, κάθοδον αὐτῇ διδόντες εἰς τὴν (80) ψυχὴν διὰ τῶν αἰσθήσεων, οἷον διὰ θυρῶν ἀφρουρήτων. Εἰ γοῦν τῆς εὐωδίας «τὸ θυμίαμα» τὸν μέγαν ἀρχιερέα, τὸν Κύριον (81), ἀναφέρειν λέγοιεν τῷ Θεῷ, μὴ θυσίαν ταύτην καὶ εὐωδίαν θυμιάματος νοοῦντων· ἀλλὰ γὰρ τὸ τῆς ἀγάπης δεκτὸν ἀναφέρειν τὸν Κύριον, τὴν πνευματικὴν εὐωδίαν, εἰς τὸ θυσιαστήριον παραδεχέσθων. Αὐτάρκες μὲν οὖν τὸ ἔλαιον αὐτὸ λιπᾶναί τε τὴν ἐπιφάνειαν, καὶ ἀνεῖναι τὸ νευρῶδες, καὶ τινὰ τοῦ σώματος ὁσμὴν ἀναστεῖλαι βαρυτέραν, εἰ καὶ πρὸς τοῦτο τοῦ ἐλαίου δεοίμεθα. Ἡ δὲ ἐπιτήδευσις (82) τῆς εὐωδίας δέλεαρ ἐστὶ ῥαθυμίας, πόρρωθεν εἰς λίχνον ἐπιθυμίαν ἐπισπωμένης· πάντοθεν γὰρ ἀγώγιμος ὁ ἀκόλαστος, καὶ ἀπὸ ἐδωδῆς, καὶ ἀπὸ στρωμνῆς, καὶ ἀπὸ συναναστροφῆς, καὶ ἐκ τῶν ὀφθαλμῶν, καὶ ἐκ τῶν ὠτῶν, καὶ ἐκ τῶν γνάθων, ἀλλὰ καὶ ἐκ τῶν μυκτήρων. Καθάπερ οἱ βόες τοῖς κρίκοις καὶ τοῖς σχοίνοις, οὕτω δὲ καὶ ὁ ἀκόλαστος θυμιάμασι, καὶ μύροις, καὶ ταῖς ἀπὸ τῶν στεφάνων εὐωδαῖς περιέλκεται. Ἐπεὶ δὲ οὐδεμίαν χώραν ἀπονέμομεν ἡδονῇ, πρὸς οὐδεμίαν συμπεπλεγμένη λυσιτελῇ τῷ βίῳ χρεῖαν· φέρε, κάνταῦθα διαστειλώμεθα, τὸ χρεῖῶδες αἰρούμενοι· εἰσὶ γὰρ τινες εὐωδαὶ οὐ καρωτικαὶ (83), οὐδὲ ἐρωτικά· οὐκ οὖν συμπλοκῆς καὶ τῆς ἀκολάστου ἑταιρείας (84) ἀποπνέουσαι· ὑγιεῖναι δὲ μετὰ σωφροσύνης, καὶ τὸν μὲν ἐγκέφαλον ὑποτρέφουσαι, ὀπηνίκα ἂν καχεκτῇ, ῥωννύουσαι δὲ καὶ τὸν στόμαχον. Πολλοῦ τοίνυν δεῖ τοῖς ἄνθεσιν ἐπιψύχειν αὐτὸν (85), ὁπότε λεαίνεσθαι ἐθέλει τὸ νευρῶδες· οὐ γὰρ κατὰ πάντα ἀποσκορακιστέον (86) τὴν χρῆσιν αὐτῶν,

turns aside in the stadiums to become fierce rivals in the contest. But the ointment, being a soft oil, do not think that it is able to weaken general manners. Especially. Just as we have turned away from luxury and from craving for taste, so too we neglect the pleasure of sights and smells, so that we do not let slip in the kind of excess we have fled from, giving it a way into the soul through the senses, like through unguarded doors. If indeed the fragrance of “the incense they say that it brings before God the great high priest, the Lord (81), not thinking of this sacrifice and the fragrance of incense. But rather, to bring before the Lord the acceptable offering of love, the spiritual fragrance, presenting it at the altar. The oil itself is sufficient to anoint the surface and to loosen the sinews, and to raise up a somewhat stronger scent of the body, even if we need the oil for this purpose. The practice (82) of fragrance is a trap of laziness, stirring up desire from afar toward a lamp. For the unrestrained person is led astray from every side—by food, by the bed, by company, by the eyes, by the ears, by the jaws, and even by the nostrils. Just as oxen are led by rings and ropes, so too the unrestrained person is drawn in by incense, perfumes, and the fragrances from wreaths. Since we do not assign any place to pleasure, nor do we consider it connected to any useful need in life, Come, let us separate here as well, choosing what is necessary. For there are some fragrances that are neither harmful (83) nor seductive. Therefore, they do not give off the scent of entanglement and unrestrained company (84). They are wholesome with moderation, nourishing the mind when it is weak, and strengthening the stomach as well.

ἀλλ' ὥσπερ φαρμάκῳ καὶ βοηθήματι
χρηστέον τῷ μύρῳ, πρὸς τε τὸ ἐπεγεῖραι
τὴν ἀπαυδῶσαν δύναμιν, καὶ πρὸς τοὺς
κατάρρους, καὶ πρὸς τὰς καταψύξεις,
δυσαρέστησιν τε· καθὰ καὶ ὁ Κωμικὸς φησὶ
που· «Μύροις (87) ὑπαλείφεται τὰς χεῖρας·
ὑγιείας μέρος μέγιστον, ὁδμὰς ἐγκεφάλων
χρηστὰς ποιεῖν·» καὶ ἡ τῶν ποδῶν διὰ τοῦ
λίπους τῶν ἀναθερμαινόντων ἢ
ἐμψυχόντων μύρων ἀνάτριψις ὠφελείας
ἔνεκεν ἐπιτηδεύεται· ὡς δὴ (88) ἀπὸ τῆς
κεφαλῆς τοῖς πεπληρωμένοις ὀλκὴν τινα
καὶ ὑποχώρησιν ἐπὶ τὰ μὴ κύρια τῶν μερῶν
γίνεσθαι. Ἡδονὴ δὲ, ἥ μὴ πρόσσεστι τὸ
χρειῶδες, ἥθους ἐστὶν ἐταιρικοῦ διαβολῆ,
καὶ φάρμακον ἐρεθισμῶν. Διαφέρει (89) δὲ
ὅλως τὸ μυραλοιφεῖν τοῦ μύρῳ χρίεσθαι·
τὸ μὲν γὰρ θηλυδριῶδες, τὸ δὲ χρίεσθαι τῷ
μύρῳ καὶ λυσιτελεῖ ἔσθ' ὅτε. Ἀρίστιππος
(90) γοῦν ὁ φιλόσοφος, χρισάμενος μύρῳ,
«Κακοὺς κακῶς ἀπολωλέναι χρῆναι τοὺς
κιναίδους,» ἔφασκε, «τοῦ μύρου τὴν
ὠφέλειαν εἰς λοιδορίαν διαβεβληκότας.
Τίμα δὲ (91) ἰατρὸν πρὸς χρεῖαν αὐτοῦ,»
φησὶν ἡ Γραφή· «Καὶ γὰρ αὐτὸν ἔκτισεν ὁ
Ὑψιστος. Παρὰ δὲ Κυρίου ἐστὶν ἴασις.»
Εἴτα ἐπάγει· «Καὶ μυρεψὸς ποιήσει μίγμα·»
ὡς εἰς ὠφέλειαν δηλονότι (92), οὐκ εἰς
ἡδυπάθειαν δεδομένων τῶν μύρων. Οὐ γὰρ
περὶ τὸ ἐρεθιστικὸν τῶν μύρων
σπουδαστέον οὐδαμῶς, ἀλλὰ τὸ ὠφέλιμον
ἐκλεκτέον· ὅπου γε καὶ τοῦ ἐλαίου τὴν
γένεσιν ἀνῆκεν ὁ Θεὸς ἀνθρώποις εἰς
πόνων ἀρωγὴν. Αἱ δὲ ἀφραίνουσαι
γυναῖκες, βάπτουσαι μὲν τὰς πολιὰς,
μυρίζουσαι δὲ τὰς τρίχας, πολιώτεραι (93)
θᾶττον γίνονται (94) διὰ τὰ ἀρώματα,
ξηραντικὰ ὄντα· διὸ καὶ ἀύχμηρότεροι
γίνονται οἱ μυριζόμενοι· ὁ δὲ ἀύχμὸς
πολιωτέρους ποιεῖ. Εἴτε γὰρ αὖανσις
τριχὸς ἢ πολιὰ, εἴτε (95) ἔνδεια θερμοῦ, τῆς
ξηρότητος τὴν οἰκείαν τῆς τριχὸς
ἐκπινούσης τροφὴν τὴν ὑγρὰν, καὶ πολιοῦς

Therefore, it is very important for the
flowers to cool it down (85), whenever the
sinewy part wants to be softened. For their
use must not be completely rejected (86),
but like a medicine and aid, the myrrh must
be used both to awaken the weakened
strength, and against discharges, and
against chills, and also against irritations.
Just as the Comic poet says somewhere.
«The hands are anointed with myrrh (87) a
great part of health, making the smell of the
head pleasant; and the rubbing of the feet
with oils that warm or revive, through
fragrant ointments, is practiced for the sake
of benefit. As indeed (88) from the head, for
those filled, there is a certain drawing and
retreat toward the less important parts.
Pleasure, when it is not joined with what is
necessary, is a companion to bad character
and a poison of irritations. Rubbing with
ointment differs entirely from anointing
with myrrh. For the one is effeminate, but
anointing with myrrh is sometimes useful.
Aristippus, the philosopher, having
anointed himself with myrrh, said, “Bad
men should be destroyed badly, even the
effeminate ones.” He said, “Those who have
slandered the benefit of myrrh by insult
Honor the doctor according to your need.”
The Scripture says “For even he was
created by the Most High, but healing is
from the Lord.” Then he brings forward
“And he will make a mixture of spices; as
clearly for benefit (92), not for pleasure,
since the spices are given.” For one must
not at all be concerned with the stimulating
effect of the spices, but rather select what is
beneficial. For God gave the origin of oil to
humans as a help for pain. Women who
make their hair soft, dyeing the gray hairs
and anointing the hair with fragrance,
become grayer more quickly because of the
drying spices. Therefore, those who use

ἀποτελούσης· πῶς ἂν εἰκότως ἔτι
ἀγαπῶμεν τὰ μύρα, δι' ἃ αἱ πολιαί, οἱ
φεύγοντες πολιάς; Καθάπερ δὲ οἱ κύνες,
ῥινηλατοῦντες, ἐκ τῆς ὁδοῦς ἀνιχνεύουσι
τὰ θηρία· οὕτως ἐκ τῆς περιέργου τῶν
μύρων εὐωδίας θηρῶσιν οἱ σώφρονες τοὺς
ἀσελεγεῖς. Τοιαύτη δὲ καὶ τῶν στεφάνων ἡ
χρῆσις, κωμαστική καὶ πάροις, ἀπερῶρε
(96). «Μή μοι (97) στέφανον ἀμφιθῆς
κάρα. Ἦρος μὲν γὰρ ὥρα, λειμῶσιν
ἐνδρόσοις, καὶ μαλακοῖς ποικίλοις,
χλοάζουσιν ἄνθεσιν ἐνδραιτᾶσθαι καλόν,»
αὐτοφυεῖ καὶ εἰλικρινεῖ τι νι εὐωδία,
καθάπερ τὰς μελίττας, τρεφομένους. Τὸ δὲ
«πλεκτόν (98) στέφανον ἐξ ἀκηράτου
λειμῶνος» κοσμήσαντας, οἵκοι περιφέρουν,
οὐ σωφρόνων· οὐ γὰρ ἀρμόδιον ῥόδων
κάλυξιν, ἡ ἴοις, ἡ κρίνοις, ἡ ἄλλοις τισὶ
τοιούτοις ἄνθεσι χαίτην πυκάζεσθαι
κωμαστικήν, διανθιζομένους τὴν χλόην.
Ἐμψύχει γὰρ χαίτην ἄλλως ὁ στέφανος
περικείμενος, καὶ δι' ὑγρότητά τε, καὶ διὰ
(99) ψυχρότητα. Ταύτη (1) καὶ οἱ ἱατροί,
ψυχρὸν εἶναι φυσιολογοῦντες τὸν
ἐγκέφαλον, μύρῳ χρίεσθαι ἀξιοῦσι τὰ
στήθη καὶ μυκτῆρας ἄκρους, ὡς δυνηθῆναι
τὴν πυρώδη ἀναθυμίασιν, ἡσυχῇ
διοδεύουσιν, εὐρώστως ἀναθάλλειν τὴν
ψυχρότητα. Πολλοὺ τοίνυν δεῖ τοῖς ἄνθεσιν
ἐπιψύχειν αὐτόν. Ναὶ μὴν (2) καὶ τὸ
τερπνὸν τῆς ἀνθήσεως οἱ καταστεφθέντες
ἀπολλύουσιν· οὐτε γὰρ ἀπολαύουσι τῆς
ὄψεως οἱ ἀναδούμενοι τὸν στέφανον ὑπὲρ
τὰς ὄψεις, οὐδὲ μὴν τῆς εὐωδίας, οἱ
ἀπελαύνοντες ὑπὲρ τὰς ἀναπνοὰς τὰ ἄνθη·
Ἀναδιδούσης γὰρ ἄνω καὶ (3)
ἀναθυμιωμένης κατὰ φύσιν τῆς εὐωδίας
ὑπὲρ τὴν κεφαλὴν, ἔρημος τῆς
ἀπολαύσεως ἡ ἀναπνοὴ καταλείπεται,
ἀφαρπαζομένης τῆς εὐωδίας. Ὡς περ οὖν
(4) τὸ κάλλος, οὕτω καὶ τὸ ἄνθος τέρπει
βλεπόμενον· καὶ χρὴ δι' ὄψεως
ἀπολαύοντας τῶν καλῶν, δοξάζειν τὸν

fragrances also become more dry and
rough. Dryness makes the hair grayer. For
whether the grayness of the hair comes
from loss, or from a lack of warmth, drying
up the natural moist nourishment of the
hair, it causes the hair to become gray. How
then could we reasonably still love
perfumes, through which grayness comes,
those who avoid grayness? Just as dogs, by
sniffing, track down wild animals from
their scent; so also, from the excessive
fragrance of perfumes, the sensible catch
the licentious. Such also is the use of
wreaths, festive and drunken; it has passed
away (96) "Do not place a wreath on my
head; (97) for it is the season of spring,
when the meadows are wet with dew, and
with soft, varied grasses, it is beautiful to
wear flowers. They grow naturally and
have a pure fragrance, just like the bees
that feed on them. But the "woven wreath
from an unblemished meadow having
adorned it, to wear it at home is not wise.
For it is not fitting for the hair to be thickly
covered with a crown of roses, or violets, or
lilies, or some other such flowers, woven
with grass for a party. For a wreath placed
around the hair gives it life in a different
way, both because of its moisture and
because of its coolness. (1) Since the
doctors also, considering the brain to be
naturally cold, think that the chest and the
tips of the nostrils should be anointed with
myrrh, so that the fiery fumes, passing
quietly, might be able to nourish the
coldness in a healthy way. Therefore, it is
very important for the flowers to cool it.
Yes indeed, (2) even those crowned with
the pleasantness of the flower perish. For
those who put on the crown beyond the
sight do not enjoy the view, nor do those
who drive away the flowers beyond the
breath enjoy the fragrance. For as the

Δημιουργόν. Ἡ χρῆσις δὲ αὐτῶν ἐπιβλαβής, καὶ θᾶττον παρέρχεται μετανοία τιμωρουμένη. Αὐτίκα δὴ μάλα καὶ διελέγχεται τὸ ἐφήμερον αὐτῶν· ἄμφω γὰρ μαραίνεται (5), καὶ τὸ ἄνθος, καὶ τὸ κάλλος. Ἀλλὰ καὶ τοὺς θιγγάνοντας αὐτοῖν, τὸ μὲν ἐνέψυξε, τὸ δὲ ἐξέκαυσεν. Ἐνὶ δὲ λόγῳ ἡ παρὰ τὴν ὄψιν ἀπόλαυσις αὐτοῖν, ὕβρις ἐστίν, οὐ τρυφή· τρυφᾶν (6) δὲ ἡμῖν, ὡς ἐν παραδείσῳ, προσῆκεν σωφρόνως, τῷ ὄντι παρεπομένους τῇ Γραφῇ· στέφανον (7) μὲν γυναικὸς τὸν ἄνδρα ὑποληπτέον, ἄνδρὸς δὲ τὸν γάμον, ἄνθη δὲ τοῦ γάμου, τὰ τέκνα ἀμφοῖν· ἃ δὴ τῶν σαρκικῶν λειμῶνων ὁ θεῖος δρέπεται γεωργός. «Στέφανος δὲ γερόντων, τέκνα τέκνων· δόξα (8) δὲ παισὶν οἱ πατέρες,» φησὶν· ἡμῖν δὲ ὁ Πατὴρ τῶν ὅλων· καὶ τῆς συμπάσης Ἐκκλησίας στέφανος ὁ Χριστός. Καθάπερ δὲ αἱ ρίζαι καὶ αἱ βοτάναι, οὕτω δὲ καὶ τὰ ἄνθη ἰδίας ἔχει ποιότητος· καὶ τὰς μὲν ἐπωφελεῖς, τὰς δὲ ἐπιβλαβεῖς· ἔστι δὲ ἅς καὶ ἐπισφαλεῖς. Ὁ γοῦν κιττός (9) ἐμψύχει· ἡ δὲ καρύα (10) πνεῦμα ἀφήισι καρωτικόν, ὡς ἐμφαίνει καὶ τοῦνομα ἐτυμολογούμενον· νάρκισσος δὲ βαρύοδμόν ἐστιν ἄνθος· ἐλέγχει δὲ αὐτὸ ἡ προσηγορία, «ναρκᾶν (11)» ἐμποιοῦν τοῖς νεύροις. Αἱ δὲ τῶν ῥόδων (12) καὶ τῶν ἴων ἀποφοραὶ, ἡσυχῇ οὔσαι ψυχραὶ, συστέλλουσι καὶ ἐπιστύφουσι τὰς καρηβαρίας· ἡμῖν (13) δὲ οὐχ ὁπωστιοῦν συμμαθεῖν, ἀλλ' οὐδὲ οἰνοῦσθαι ἐπιτέτραπται· ναὶ μὴν ὁ κρόκος καὶ τῆς κύπρου τὸ ἄνθος εἰς ὕπνον ἄλυπον ὑπαγέτην (14). Πολλὰ (15) δὲ αὐτῶν, φύσει ψυχρὸν ὄντα τὸν ἐγκέφαλον, ἀναθάλλει ταῖς ἀποφοραῖς, λεπτύνοντα τῆς κεφαλῆς τὰ περιτεύματα. Ἐντεῦθεν καὶ τὸ ῥόδον (16) ἐπωνομάσθαι, φασὶν, ὅτι πάμπολυ τῆς ὁδωδῆς (17) ἀφήισι ῥεῦμα· διὸ καὶ θᾶττον μαραίνεται. Ἀλλ' οὐδὲ παρὰ τοῖς ἀρχαίοις (18) τῶν Ἑλλήνων, ἡ χρῆσις

fragrance naturally rises and is breathed upward above the head, the breath is left empty of enjoyment, having been robbed of the fragrance. Just as beauty delights when seen, so too does the flower please when looked at. And since we enjoy the beautiful through sight, we must praise the Creator. Their use is harmful, and it passes away more quickly, punished by repentance. Immediately then, their fleeting nature is very much discussed. For both wither away, (5) both the flower and the beauty. But for those who touch them, one revived, the other burned up. In one word, the pleasure beyond sight for them is arrogance, not luxury. To enjoy luxury, as in paradise, is fitting for us with moderation, truly accompanying the Scripture. One must consider the husband as the crown of the wife, and the marriage as the crown of the husband; the children are the flowers of both. What the divine farmer truly harvests from the fields of the flesh. "A crown of old men, children of children." Glory (8) to the children are the fathers, he says But to us, the Father of all and Christ is the crown of the whole Church. Just as the roots and the plants do, so the flowers also have their own qualities. and some are helpful, while others are harmful. There are also some that are dangerous. The saffron, then, gives life. The walnut tree (10) sends out a smoky spirit, as its name, which can be traced back to this, also shows. The narcissus is a heavy-scented flower. The name itself proves this, «to narc» (11) means to numb the nerves. The juices of the roses (12) and violets, being calm and cool, contract and tighten the pores. For us (13), it is not allowed to drink any wine at all, nor even to be intoxicated. Indeed, saffron and the flower of the cyprus lead to a painless sleep (14).

πω τῶν στεφάνων ἦν· οὔτε γὰρ οἱ μνήστορες (19) οὔθ' οἱ ἀβροδαίαιτοι κέχρηται Φαίακες αὐτοῖς. Ἐν δὲ τοῖς ἀγῶσι (20), πρῶτον ἢ τῶν ἀθλητῶν δόσις ἦν, δεύτερον δὲ ὁ ἐπεγερμὸς, τρίτον ἢ φυλλοβολία (21), τελευταῖον ὁ στέφανος, ἐπίδοσιν λαβούσης εἰς τρυφήν τῆς Ἑλλάδος μετὰ τὰ Μηδικά. Εἵργονται τοίνυν στεφάνων οἱ τῷ Λόγῳ παιδαγωγούμενοι· οὐκ ἐπικαταδεῖν δοκοῦσιν (22) τὸν λόγον, ἐν ἐγκεφάλῳ τοῦτον ἰδρυμένον· οὐδ' ὅτι κωμαστικῆς ἀγερωχίας σύμβολον ὁ στέφανος εἶη· ἀλλὰ γὰρ ὅτι (23) τοῖς εἰδώλοις κατωνόμασται· ὁ γοῦν Σοφοκλῆς (24) τὸν νάρκισσον «ἀρχαῖον (25) μεγάλων θεῶν στεφάνωμα» προσεῖπε, τῶν χθονίων λέγων· ῥόδῳ δὲ τὰς Μούσας Σαπφῷ (26) καταστέφει· «Οὐ γὰρ μετέχεις (27) ῥόδων τῶν ἐκ Πιερίας·» κρίνῳ (28) δὲ ἡδεσθαι τὴν Ἥραν φασί, καὶ τὴν Ἄρτεμιν, μυρρίνῃ· εἰ γὰρ καὶ τὰ μάλιστα μὲν δι' ἄνθρωπον γέγονε τὰ ἄνθη, ταῦτα δὲ οἱ ἀνόητοι λαβόντες, οὐκ εἰς τὴν ἰδίαν εὐχάριστον χρῆσιν, ἀλλ' εἰς τὴν τῶν δαιμονίων ἀχάριστον ὑπηρεσίαν κατεχρήσαντο· ἀφεκτέον αὐτῶν διὰ τὴν συνείδησιν (29). Ἀοχλήτου (30) δὲ ἀμεριμνίας ὁ στέφανος σύμβολον· ταύτη καὶ τοὺς νεκροὺς (31) καταστεφανοῦσιν· ὧς λόγῳ καὶ τὰ εἰδῶλα, ἔργῳ προσμαρτυροῦντες αὐτοῖς τὸ εἶναι νεκροῖς· οἱ μὲν γὰρ βακχεύοντες, οὐδὲ ἄνευ στεφάνων ὀργιάζουσιν· ἐπὶ δὲ ἀμφιθῶνται τὰ ἄνθη, πρὸς τὴν τελευταίαν ὑπερκαίονται. Οὐ δὲ κοινωνητέον (32) οὔθ' ὁπωστιοῦν δαίμοσιν. Ἀλλ' οὐδὲ τὴν εἰκόνα τοῦ Θεοῦ τὴν ζῶσαν, δίκην εἰδώλων τῶν νεκρῶν, καταστεπτέον. Ὁ γὰρ καλὸς τοῦ ἀμαράντου (33) στέφανος ἀπόκειται τῷ καλῶς πεπολιτευμένῳ. Τὸ ἄνθος τοῦτο γῆ βαστάζειν οὐ κεχώρηκε· μόνον δὲ αὐτὸ καρποφορεῖν ἐπίσταται οὐρανός. Πρὸς δὲ, καὶ ἀλόγιστον, ἀκηκοότας ἡμᾶς τὸν Κύριον (34) «ἀκάνθαις» ἐστεμμένον (35), αὐτοῦς

Many (15) of them, since the brain is naturally cold, warm it with their excretions, thinning the excess fluids of the head. From this comes the name of the rose (16), they say, because it lets out a very strong flow of fragrance (17). Therefore it also withers more quickly. But even among the ancient Greeks (18), the use of wreaths was not yet common. For neither the matchmakers (19) nor the pleasure-loving Phaeacians used them. In the contests (20), first there was the prize for the athletes, second the waking-up ceremony, third the throwing of leaves (21), and last the wreath, which began to be given as a mark of honor in Greece after the Persian Wars. Therefore, those who are educated in Reason are kept from wreaths. They do not seem to accept (22) the argument, established in the mind. Nor that the wreath is a symbol of drunken pride. But rather that (23) it is named among idols. Sophocles at least (24) called the narcissus “an ancient (25) wreath of the great gods.” He added, speaking of the chthonic ones. Sappho crowns the Muses with a rose (26). “For you do not share in the roses from Pieria; (27) They say that Hera delights in the lily, (28) and Artemis in the myrrh. For although flowers came into being mainly for humans, those foolish ones, having taken them, used them not for their own pleasure, but for the ungrateful service of the spirits. They must be let go because of conscience (29) The crown is a symbol of the carefree spirit of Aochletus (30). With this, they also crown the dead (31). For this reason, they also bear witness by their actions that idols are dead. For the Bacchantes, indeed, do not celebrate their rites without crowns. But when the flowers are worn around them, they burn up beyond the end. Certainly, one must not

έντρυφῶντας τῷ σεμνῷ τοῦ Κυρίου πάθει, ἀναδεῖσθαι τοῖς ἄνθεσιν. Ὁ μὲν γὰρ τοῦ Κυρίου στέφανος ἡμᾶς ἠνίττετο προφητικῶς, τοὺς ποτε ἀκάρπους, τοὺς περικειμένους αὐτῷ διὰ τῆς Ἐκκλησίας, ἥς (36) ἐστὶ κεφαλή. Ἀλλὰ καὶ τῆς πίστεώς ἐστὶ τύπος· ζωῆς μὲν διὰ τὴν οὐσίαν τοῦ ξύλου, εὐφροσύνης δὲ διὰ τὴν προσηγορίαν τοῦ στεφάνου· κινδύνου δὲ διὰ τὴν ἄκανθαν· οὐδὲ γὰρ ἀναιμωτὶ προσιέναι τῷ Λόγῳ ἔξεστιν. Ὁ δὲ πλεκτὸς μαραίνεται στέφανος οὗτος, καὶ τὸ πλέγμα τῆς σκολιότητος ἀναλύεται, καὶ τὸ ἄνθος ξηραίνεται· μαραίνεται γὰρ ἡ δόξα τῶν τῷ Κυρίῳ μὴ πεπιστευκότων. Ἰησοῦν δὲ ἐστεφάνωσαν ὑψωμένον, τῆς αὐτῶν καταμαρτυροῦντες ἀμαθίας· τοῦτ' αὐτὸ γὰρ οἱ σκληροκάριοι, προφητεῖαν οὖσαν σεσοφισμένην οὐ νοοῦσιν, ἣν αὐτοὶ ὕβριν καλοῦσι Κυρίου. «Οὐκ ἔγνω τὸν Κύριον ὁ λαὸς» ὁ πεπλανημένος· οὐ περιτέμνεται τὸν λογισμόν· οὐ πεφώτισται τὸν σκοτισμόν· οὐκ εἶδε τὸν Θεόν· τὸν Κύριον ἠρνήσατο· ἀπολώλεκε τὸ εἶναι Ἰσραὴλ· ἐδίωξε τὸν Θεόν· καθυβρίζειν ἤλπισε τὸν Λόγον· καὶ ὃν ἐσταύρωσεν ὡς κακοῦργον, ἀνέστεψεν ὡς βασιλέα. Διὰ τοῦτό τοι εἰς ὃν οὐκ ἐπίστευσαν ἄνθρωπον, τὸν φιλάνθρωπον Θεὸν ἐπιγνώσκοντα Κύριον καὶ δίκαιον· ὃν αὐτοὶ παρεπύκρναν (37) ἐπιδείξασθαι τὸν Κύριον, τούτῳ αὐτῷ ὑψουμένῳ μεμαρτυρήκασιν, τὸ διάδημα τῆς δικαιοσύνης τὸ ὑπὲρ πάντων (38) ὄνομα ἐπηρμένῳ περιάψαντες διὰ τῆς ἀειθαλοῦς ἀκάνθης (39)· τὸ διάδημα τοῦτο τοῖς ἐπιβουλεύουσι πολέμιον, ἐκώλυσεν αὐτούς· τοῖς συνεκκλησιάζουσιν φίλον, ἐθρίγκωσεν αὐτούς· ὁ στέφανος οὗτος ἄνθος ἐστὶ τῶν πεπιστευκότων εἰς τὸν δεδοξασμένον· αἰμάσσει δὲ καὶ κολάζει τοὺς ἡπιστηκότας. Ναὶ μὴν καὶ σύμβολόν ἐστὶ Δεσποτικοῦ κατορθώματος, βασιτάσαντος αὐτοῦ τῇ κεφαλῇ καὶ τῷ

share (32) with any kind of demons. But one must not scorn the living image of God, as if it were the idols of the dead. For the beautiful crown of the unfading (33) is laid up for the one who has lived well. This flower has not been allowed to be held by the earth. But only the sky knows how to make it bear fruit. But also, to those of us who have heard the Lord without reason, «with thorns crowned with thorns (35), indulging in the sacred passion of the Lord, to be crowned with flowers For the crown of the Lord was prophetically hinted to us, those once fruitless, who are surrounded by him through the Church, of which (36) he is the head. But it is also a symbol of faith. It is a symbol of life because of the nature of the wood, and of joy because of the name of the crown. And of danger because of the thorn. For it is not allowed to approach the Word without blood. But this woven crown withers, and the mesh of crookedness is undone, and the flower dries up. For the glory of those who have not trusted in the Lord withers away. But they crowned Jesus, lifted up, while testifying to their own ignorance. For this is what the hard-hearted do: they do not understand the prophecy, which is made wise, and which they themselves call the Lord's insult. «The people did not know the Lord the one who was led astray his mind is not circumcised the darkness has not been enlightened he has not seen God he denied the Lord Israel has perished. He persecuted God. He hoped to insult the Word. And the one whom they crucified as a criminal, he raised up as king. Therefore, those who did not believe in a man will come to know the loving God as Lord and righteous. They themselves embittered him (37) to show the Lord, and to this one who is exalted they have testified, having placed

ἡγεμονικῶ τοῦ σώματος πάντα ἡμῶν τὰ
πονηρὰ, δι' ὧν ἐκεντούμεθα· αὐτὸς γὰρ τῷ
ιδίῳ πάθει ῥυσάμενος ἡμᾶς ἀπὸ σκαν
δάλων καὶ ἁμαρτιῶν καὶ τῶν τοιούτων
ἀκανθῶν, καὶ τὸν διάβολον καταργήσας,
εἰκότως ἐπευχόμενος (40) εἶρηκε· «Ποῦ
σου, θάνατε, τὸ κέντρον;» Καὶ ἡμεῖς μὲν ἐξ
ἀκανθῶν (41) τρυγῶμεν σταφυλὴν, καὶ
σῦκα ἀπὸ βάτων· οἱ δὲ εἰς τραύματα
καταξαίνονται, ἐφ' οὗς «ἐξεπέτασε (42)
τὰς χεῖρας,» ἐπὶ λαὸν ἀπειθῇ καὶ ἄκαρπον.
Ἔχοιμ' ἂν σοι καὶ ἄλλο μυστικὸν ἐνταῦθα
εἰπεῖν· ἐπεὶ γὰρ (43) ὁ παγκρατὴς Κύριος
τῶν ὅλων, ὁπηνίκα νομοθετεῖν ἤρχετο τῷ
Λόγῳ, καὶ τῷ Μωϋσεῖ καταφανῇ ἐβούλετο
γενέσθαι τὴν αὐτοῦ δύναμιν, ὅψις αὐτῷ
δείκνυται θεοειδὴς φωτὸς μεμορφωμένου
ἐπὶ φλεγομένῳ (44) βάτῳ· (τὸ δὲ
ἀκανθῶδες φυτόν ἐστιν, ὁ βάτος·) ἐπειδὴ
ἐπάσαστο τῆς νομοθεσίας, καὶ τῆς εἰς
ἀνθρώπους ἐπιδημίας ὁ Λόγος, ὁ Κύριος
μυστικῶς αὐθις ἀναστέφεται ἀκάνθη·
ἐνθένδε ἀπιὼν ἐκεῖσε, ὅθεν κατήλθεν,
ἀνακεφαλαιούμενος τὴν ἀρχὴν τῆς
καθόδου τῆς παλαιᾶς, ὅπως ὁ διὰ βάτου τὸ
πρῶτον ὀφθεῖς ὁ Λόγος, διὰ τῆς ἀκάνθης
ὑστερον ἀναληφθεὶς, μιᾶς ἔργον τὰ πάντα
δείξει δυνάμει, εἷς ὢν, ἐνὸς ὄντος τοῦ
Πατρὸς, ἀρχὴ καὶ τέλος αἰῶνος. Ἄλλ' ἐξέβην
γὰρ τοῦ παιδαγωγικοῦ τύπου, τὸ
διδασκαλικὸν εἶδος παρεισάγων· αὐθις οὖν
ἐπὶ τὸ προκείμενον (45) ἐπάνειμι. Ὡς μὲν
οὖν ἐν φαρμάκου μοίρᾳ ἰάσεως ἔνεκα, ἔσθ'
ὅπη δὲ καὶ διαχύσεως σώφρονος, οὐκ
ἀποβλητέον τὴν ἀπὸ τῶν ἀνθῶν τέρψιν,
καὶ τὴν ἀπὸ τῶν μύρων τε καὶ θυμιαμάτων
ὠφέλειαν, δεδηλώκαμεν. Εἰ δὲ καὶ λέγοιεν
τινες· Τίς οὖν ἔτι (46) χάρις ἀνθῶν, τοῖς μὴ
χρωμένοις αὐτοῖς; ἴστων ὡς ἄρα καὶ τὰ
μύρα ἐξ αὐτῶν σκευάζεται, καὶ ἔστι
πολυωφελῆ· σούσινον (47) μὲν ἐκ κρίνων
καὶ λιρίνων· ἔστι δὲ θερμαντικὸν,
ἀναστομωτικὸν, ἐλκυστικὸν, ὑγραντικὸν,

the crown of righteousness, which is above
every (38) name, upon him through the
ever-living crown of thorns (39). This
crown prevented those plotting as enemies.
It was dear to those worshipping together,
but it restrained them. This crown is a
flower of those who have trusted in the
glorified one. It punishes and chastises
those who have become proud. Indeed, it is
also a symbol of the master's achievement,
who bore on his head and over the ruling
part of our body all the evils by which we
are pierced. For he, having saved us from
snares and sins and such thorns by his own
suffering, and having destroyed the devil,
rightly prayed and said (40) "Where is your
sting, death? And we, from thorns (41),
gather grapes, and figs from brambles. But
they deserve wounds, upon whom "he
stretched out his hands, (42) against a
disobedient and fruitless people. I could
also tell you another mystery here. For
when the all-powerful Lord of all was about
to begin giving the law through the Word,
and wished to make his power clearly
known to Moses, a divine-like vision of light
appeared to him, shaped upon a burning
bush. (The thorny plant is the bush;) when
the giving of the law and the Word's visit to
humans ended, the Lord secretly wrapped
himself again in a thorn. From there he
went back to where he had come down,
summing up the beginning of the old
descent, so that the Word, first seen
through the bush, later taken up through
the thorn, might show all things as one
work of power, being one, with the Father
who is one, the beginning and the end of
the age. But I have stepped out of the form
of a tutor, introducing the form of a teacher.
Again, then, I return to the subject at hand
(45). Just as, then, in the case of medicine,
there is a portion for healing, and also a

σημκτικόν, λεπτομερές (48), σχολῆς
κινητικόν, μαλακτικόν· ναρκίσσινον δὲ τὸ
ἐκ ναρκίσσου, ἐπ’ ἴσης ὀνίνησι τῷ σουσίνῳ·
μύρσινον δὲ τὸ ἐκ μύρτων καὶ μυρρίνης
(49), στυπτικόν, παρακατέχον τὰς ἀπὸ τοῦ
σώματος ἀποφοράς· τὸ δὲ ἐκ ῥόδων
ἐμψυκτικόν. Καθόλου γὰρ (50) καὶ ταῦτα
εἰς τὴν ἡμετέραν εὐχρησίαν
δεδημιούργηται. «Εἰσακούσατέ μου,» φησὶ,
«καὶ ὡς ῥόδον πεφυτευμένον ἐπὶ
ῥευμάτων ὑδάτων, βλαστήσατε· ὡς
λίβανος εὐωδιάσατε ὁσμὴν· καὶ
εὐλογήσατε Κύριον ἐπὶ τὰ ἔργα αὐτοῦ.»
Καὶ πολὺς ἂν εἴη ὁ περὶ τούτων λόγος, εἰς
τὰς ἀναγκαίους ὠφελείας (51) λεγόντων
ἡμῶν τὰ ἄνθη καὶ τὰ ἀρώματα, οὐκ εἰς τὰς
ὑβρεις τῆς τρυφῆς γεγονέναι· εἰ δὲ καὶ ἄρα
τι συγχωρητέον, ἀπόχρη τῆς ὁδοῦ
ἀπολαύειν αὐτοῖς τῶν ἀνθῶν, μὴ
καταστεφέτωσαν δέ· πολυωρεῖ γὰρ τὸν
ἄνθρωπον ὁ Πατήρ, καὶ τὴν ἰδίαν αὐτοῦ
τέχνην τούτῳ παρέχει μόνῳ. Λέγει γοῦν ἡ
Γραφή· «Υἷδωρ (52), καὶ πῦρ, καὶ σίδηρος,
καὶ γάλα, σεμίδαλιν πυροῦ, καὶ μέλι, αἶμα
σταφυλῆς, καὶ ἔλαιον, καὶ ἱμάτιον, ταῦτα
πάντα τοῖς εὐσεβέσιν εἰς ἀγαθά.»

sensible measure for pouring out, so the
pleasure from flowers and the benefit from
perfumes and incense must not be rejected,
as we have shown. But if some were to say
anything, What use, then, is the grace of
flowers to those who do not use them?
Knowing, then, that perfumes are also
made from them, and that they are very
useful, Incense (47) indeed from lilies and
irises It is warming, clearing, drawing,
moistening, fragrant, subtle (48),
stimulating to the mind, and softening. The
narcissus scent, made from narcissus, is
equally useful as the incense. The myrtle
scent, made from myrtle and myrrh (49), is
astringent, holding back the discharges
from the body. The one made from roses is
invigorating. For in general (50), these too
have been created for our use. “Listen to
me, he says, “and like a rose planted by
flowing waters, grow forth like
frankincense, give off a fragrance and bless
the Lord for his works. And there would be
much to say about these things, in regard to
the necessary benefits (51) of our speaking
of the flowers and the perfumes, not to
become insults of luxury. But if anything is
to be allowed, let them enjoy the scent of
the flowers, but let them not be spoiled by
it. For the Father richly provides for man,
and gives him his own skill alone. The
Scripture says indeed “Water (52), and fire,
and iron, and milk, fine wheat flour, and
honey, the blood of the grape, and oil, and
clothing, all these things are for the good of
the devout.”

Chapter 9 (ΚΕΦ. Θ')

Πῶς τῷ ὕπνῳ προσενεκτέον.

How to deal with sleep.

Ὅπως δὲ ἐντεῦθεν ἐπὶ τὸν ὕπνον ἴωμεν,
τῶν σωφροσύνης μεμνημένοι
παραγγελμάτων, τοῦτο ἤδη λεκτέον. Μετὰ
γὰρ τὴν εὐχίαν εὐλογήσαντες τὸν Θεὸν
ἐπὶ τῇ μεταδόσει τῶν ἀπολαύσεων καὶ τῇ
διεκδρομῇ (53) τῆς ἡμέρας, ἐπὶ τὸν ὕπνον
παρακλητέον τὸν λόγον, τὴν πολυτέλειαν
τῶν ὑποστρωννυμένων, τὰς
χρυσοπάστους τάπιδας, καὶ
χρυσοποικίλους ψιλοτάπιδας, ξυστίδας τε
ἀλουργάς, καὶ τοὺς γαννάκας (54) τοὺς
πολυτιμήτους, τὰ τε ποιητικὰ ῥήγεα (55),
τὰ πορφυρᾶ, χλαίνας τ' ἐφύπερθεν οὔλας,
καὶ τὰς ὕπνου μαλακωτέρας εὐνάς
παραπεμπομένους. Πρὸς γὰρ τῷ ἐπιψόγῳ
τῆς ἡδυπαθείας ἐπιβλαβῆς ἢ ἐν τοῖς
χνοώδεσι τῶν πτίλων ἐγκοίμησις, καθάπερ
εἰς ἀχανὲς καταπιπτόντων (56) τῶν
σωμάτων διὰ τὴν μαλακίαν τῶν
στρωμάτων. Οὐδὲ γὰρ συνέχει (57)
ἐπιστρεφομένοις τοῖς εὐναζομένοις ἐν
αὐτοῖς διὰ τὴν παρ' ἐκάτερα τοῦ σώματος
ὀρθώδη τῆς εὐνῆς ἐπανάστασιν· οὐδὲ
ἐπιτρέπει πέττεσθαι σιτία, εἰ μὴ καὶ
συγκαίειν μᾶλλον· ὃ δὲ διαφθείρειν (58)
τὴν τροφήν. Αἱ δὲ ἐπικλίσεις ταῖς ὀμαλαῖς
εὐναῖς, οἷον ὕπνου γυμνάσιον ὑπάρχουσαι
φυσικὸν, συνεργοῦσι πρὸς τὴν (59)
κατάταξιν (60) τῆς τροφῆς. Οἱ δὲ
ἐπικυλίεσθαι δυνάμενοι ἄλλαις εὐναῖς, οἷον
ὕπνου γυμνάσιον τοῦτο ἔχοντες φυσικὸν,
ῥᾶον κατατάττουσι τὰς τροφάς, καὶ σφᾶς
ἐπιτηδειότερους πρὸς τὰς περιστάσεις
παρασκευάζουσιν. Ἔτι γε μὴν οἱ
ἀργυρόποδες σκίμποδες (61), πολλῆς
ἀλαζονείας εἰσὶ κατήγοροι· καὶ ὁ ἐν τοῖς
κλινιδίοις ἐλέφας (62), ἀπολελοιπότης
ψυχὴν σώματος, οὐκ εὐαγὲς ἀγίοις
ἀνθρώποις, ἀναπαύσεως τέχνασμα
βλακικόν. Οὐ σπουδαστέον ἄρα περὶ αὐτά·
οὐ γὰρ ἀπείρηται (63) τοῖς κεκτημένοις ἢ
χρησῖς, ἀλλ' ἢ περὶ αὐτὰ ἐπιτήδευσις
κεκώλυται· οὐ γὰρ ἐν τούτοις τὸ εὐδαίμων.

How to deal with sleep, remembering the
rules of moderation, must now be said. For
after the feast, having blessed God for the
sharing of pleasures and the passing of the
day, the word must be turned to sleep, to
the luxury of the bedding, the gold-
embroidered carpets, and the finely
embroidered thin carpets, the salt-washed
rugs, and the precious cushions, the artistic
rugs, the purple cloaks, and the cloaks lined
with wool above, and the softer beds for
sleep being brought in. For against the fault
of indulgence, harmful is sleeping in feather
beds, like falling into a void because of the
softness of the mattresses. For it does not
hold together those who turn and toss in
them because of the troublesome uprising
of the bed against the body; nor does it
allow food to settle, but rather to burn up;
which indeed spoils the food. But beds with
firm mattresses, like a natural exercise for
sleep, help with the settling of the food.
Those who can roll about on other beds,
having this natural exercise for sleep, more
easily settle their food and prepare
themselves better for their circumstances.
Still, the silver-footed skippers (61) are
great accusers of arrogance; and the
elephant in the small beds (62), a body left
without soul, is not holy or good for holy
people, but a foolish device for rest. So
there is no need to be eager about these
things; for use is not lacking to those who
have them, but the care about them is
hindered; for happiness is not in these
things. Again, it is the vanity of the Cynics,
like Diomedes (64), to practice these
things;

Πάλιν τε αὖ κενοδοξίας ἐστὶ Κυνικῆς,
καθάπερ τὸν Διομήδη (64), ἐπιτηδεύειν·

**... ὑπὸ δ' (65) ἔστρωτο ῥινὸν βοὸς
ἀγραύλοιο,**

πλὴν εἰ μὴ ἄρα ἡ περίστασις ἀναγκάζοι. Ὁ δὲ Ὀδυσσεὺς, τῆς νυμφιδίου κλίνης (66) τὸ σκάζον, λίθῳ ἐπανωρθοῦτο. Τοσαύτη τις εὐτέλεια καὶ αὐτουργία οὐ παρὰ τοῖς ιδιώταις μόνον, ἀλλὰ καὶ παρὰ τοῖς ἡγουμένοις τῶν παλαιῶν Ἑλλήνων ἤσκεῖτο. Καὶ τί μοι τούτων λόγος; ὁ Ἰακῶβ ἐκάθευδεν χαμαὶ, καὶ λίθος αὐτῷ προσκεφάλαιον ἦν· τότε καὶ τὴν ὄψιν τὴν ὑπὲρ ἄνθρωπον ἰδεῖν κατηξίωται. Ἡμῖν δὲ χρηστέον ἀκολουθῶς τῷ λόγῳ ἀφελεῖ τῇ εὐνῇ καὶ λιτῇ, σύμμετρον ἐχούσῃ τὸ παρηγοροῦν· εἰ θέρος εἴη, τὸ σκέπον· εἰ κρύος εἴη, τὸ θάλπον. Ἡ κλίνη δὲ ἀπερίεργος ἔστω, καὶ λείους ἐχέτω τοὺς πόδας· αἱ γὰρ περίεργοι τορνεύσεις, τῶν ἐρπυστικῶν ἔσθ' ὅτε γίνονται τρίβοι ζώων, περὶ τὰς ἐντομὰς τῆς τέχνης ἐφελισσομένων αὐτῶν, καὶ μὴ ἀπολισθαινόντων. Μάλιστα δὲ τῆς κοίτης τὸ μαλθακὸν συμμέτρως ἀρρениστέον· οὐ γὰρ ἔκλυσιν (67) χρὴ τοῦ σώματος εἶναι παντελεῖ τὸν ὕπνον, ἀλλὰ ἄνεσιν. Διὸ καὶ παραλαμβάνεσθαί φημι δεῖν αὐτὸν οὐκ ἐπὶ ῥαθυμίᾳ, ἀλλ' ἐπὶ τῇ τῶν πράξεων ἀναπαύλῃ. Ἐπεγερτικῶς οὖν ἀπονυστακτέον. «Ἐστῶσαν γὰρ, φησὶν, ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν Κύριον αὐτῶν, ὅτε (68) ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος, ἀνοίξωσιν εὐθέως αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ Κύριος ἐγγηγορότας εὖρη.»

**... and beneath it (65) was spread a wild
ox's hide,**

unless, then, the situation forces it But Odysseus, the footstool of the bride's bed (66), was propped up with a stone. Such great simplicity and self-sufficiency were practiced not only by private individuals but also by the leaders of the ancient Greeks. And what need is there for me to speak of these things? Jacob was sleeping on the ground, and a stone was his pillow. Then he was deemed worthy to see the vision above human level. We must follow the word by removing from sleep and prayer what is fitting, having a comfort that is balanced. If it were summer, the shade. If it were cold, the warmth. Let the bed be simple, and let it hold the feet smooth. For the elaborate carvings are like the scratches of creeping animals, when they become the rubbings of creatures around the joints of the craft, twisting themselves and not slipping away. Above all, the softness of the bed must be balanced in a manly way. For sleep should not be a complete loosening of the body, but a comfort. Therefore, I say that one must take it not for laziness, but for the rest of actions. Therefore, one must wake up in a way that prevents drowsiness. "Let your loins be girded," he says, "and your lamps burning, and you be like people waiting for their Lord, when he will break from the wedding, so that when he comes and knocks, they may immediately open to him." Blessed are those servants whom the

Οὐδὲν γὰρ ἀνδρὸς ὄφελος καθεύδοντος, ὥσπερ οὐδὲ τεθνεῶτος (69)· διὸ πολλάκις καὶ τῆς νυκτὸς ἀνεγερτέον τῆς κοίτης, καὶ τὸν Θεὸν εὐλογητέον· μακάριοι γὰρ οἱ ἐγρηγορότερες εἰς αὐτὸν, σφᾶς αὐτοῦς ἀπεικάζοντες ἀγγέλοις, οὓς «ἐγρηγόρους» (70) καλοῦμεν· καθεύδων (71) δὲ ἄνθρωπος οὐδεὶς οὐδενὸς ἄξιος, οὐδὲν μᾶλλον τοῦ μὴ ζῶντος. Ὁ δὲ τὸ φῶς (72) ἔχων ἐγρήγορε, «καὶ ἡ σκοτιὰ αὐτὸν οὐ καταλαμβάνει·» οὐδὲ μὴν ὕπνος, ἐπεὶ μὴ σκότος· ἐγρήγορεν ἄρα πρὸς τὸν Θεὸν ὁ πεφωτισμένος· ὁ δὲ τοιοῦτος ζῇ. «Ὁ γὰρ (73) γέγονεν ἐν αὐτῷ, ζωὴ ἦν.» «Μακάριος ἄνθρωπος (74), φησὶν ἡ Σοφία, ὃς εἰσακούσεται μου, καὶ ἄνθρωπος, ὃς τὰς ἐμὰς ὁδοὺς φυλάσσει, ἀγρυπνῶν ἐπ’ ἐμαῖς θύραις, καθ’ ἡμέραν τηρῶν σταθμοὺς ἐμῶν εἰσόδων.» «Ἄρ’ οὖν μὴ καθεύδωμεν ὥς οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν, φησὶν ἡ Γραφή, καὶ νήφωμεν. Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσι· καὶ οἱ μεθύοντες (75), νυκτὸς μεθύσκονται·» τουτέστιν, ἐν τῷ τῆς ἀγνοίας σκότῳ· «ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν. Πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε, καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτὸς, οὐδὲ σκότους.» Ἀλλ’ ὃς ἐστὶν ἡμῖν (76) τοῦ ζῆν τοῦ ἀληθινοῦ καὶ τοῦ φρονεῖν γνησίως μάλιστα κηδεμῶν, ἐγρήγορε χρόνον ὥς πλεῖστον, τὸ μὲν πρὸς ὑγίειαν αὐτοῦ μόνον φυλάττων ἐνταῦθα χρήσιμον, ἔστι δὲ οὐ πολὺ καλῶς εἰς ἔθος ἰών (77). Μελέτη δὲ ἀσκήσεως αἰδίδιον ἐγρηγόρσιν ἐκ πόνων γεννᾷ. Μὴ οὖν (78) ἡμᾶς βαρείτων αἰ τροφαί, ἐπικουφίζόντων δέ· ἴν’ ὅτι μάλιστα μὴ βλαπτώμεθα τῷ ὕπνῳ, καθάπερ τῶν νηχομένων οἱ ἐξηρητημένοι τὰ βάρη· ἔμπαλιν δὲ οἷον ἐξ ἀβύσσου κάτῳθεν, τὸ νηφάλιον ἡμᾶς ἀνακουφίσει εἰς τὰς ἐπιβολὰς (79) τῆς ἐγρηγόρσεως. Ἔοικε γὰρ ἡ τοῦ ὕπνου καταφορὰ θανάτῳ, δι’ ἄνοιαν (80) εἰς ἀναισθησίαν ὑποφερομένη, τῶν βλεφάρων τῇ ἐπιμύσει τὸ φῶς

Lord finds awake when he comes. For no benefit comes to a man who is sleeping, just as none comes to one who is dead. Therefore, often one must rise from bed during the night and bless God. For blessed are those who stay awake for him, resembling the angels who are called “watchful.” (70) we call (71) But no person who is sleeping is worthy of anything, no more than one who is not alive. The one who has the light is awake, «and the darkness does not overcome him.» (72) Nor indeed sleep, since it is not darkness. Therefore, the enlightened one is awake toward God. But such a person lives. “For what has happened in him was life. “Blessed is the man,” says Wisdom, “who listens to me, and the man who keeps my ways, watching at my doors, guarding the posts of my entrances every day. “Therefore, let us not sleep like the others, but let us watch and be sober,” says the Scripture. For those who sleep at night, sleep. and those who get drunk, get drunk at night; that is, in the darkness of ignorance “We, however, being of the day, let us be sober, For all of you are children of light, and children of the day. We are not of the night, nor of darkness. But the one who is truly our guardian for living the true life and for thinking sincerely above all, keeps watch as much as possible, here guarding what is useful only for his own health; yet he is not going very well in forming a habit. The practice of discipline produces eternal watchfulness through effort. Therefore, let not our foods weigh us down, but rather lighten us. So that we are not harmed especially by sleep, just as those who swim depend on weights. But on the contrary, just as from the abyss below, sobriety will lift us up to the heights of watchfulness. For the burden of sleep seems like death,

ἀποτεμνομένη. Τὸ οὖν φῶς τοῦτο οἱ τοῦ φωτὸς τοῦ ἀληθινοῦ υἱοὶ μὴ ἀποκλείσωμεν θύραζε· ἔνδον δὲ εἰς ἡμᾶς ἀποστρέψαντες, τοῦ κεκρυμμένου τὰς ὀψεις ἀνθρώπου φωτίσαντες, τὴν τε ἀλήθειαν αὐτὴν ἐποπτεύσαντες, καὶ τῶν ταύτης ῥευμάτων μεταλαμβάνοντες, τοὺς ἀληθεῖς τῶν ὀνείρων ἐναργῶς καὶ φρονίμως ἀποκαλυπτώμεθα. Ἐρυγαὶ δὲ οἰνοβαρούντων, καὶ τῶν ἀποσεσαγμένων ταῖς τροφαῖς οἱ ῥωχοὶ, καὶ τὸ ῥέγχειν τοῖς στρώμασιν ἐνελιγμένον, γαστέρων τε στενοχωρουμένων βορβορυγμοὶ (81), τὸ διορατικὸν τῆς ψυχῆς κατέχωσαν ὄμμα, φαντασιῶν μυρίων τῆς διανοίας ἐμπιπλαμένης. Αἰτία δὲ ἡ περιττὴ τροφή, τὸ λογιστικὸν εἰς ἀναισθησίαν καθέλκουσα. Ὑπνος (82) γὰρ δὴ πολὺς οὔτε τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν ὠφέλειαν ἐπιφέρει, οὐδ' αὐταῖς ταῖς περὶ τὴν ἀλήθειαν πράξεσι πάντα ἀρμόττων ἐστίν, εἰ καὶ κατὰ φύσιν ἐστίν. Λὼτ δὲ ὁ δίκαιος (παραπέμπομαι γὰρ νῦν τῆς παλιγγενεσίας οἰκονομίας τὴν ἐξήγησιν) οὐκ ἂν ἐπὶ τὴν ἄθεσμον ἐκείνην προήχθη μῖξιν, μὴ οὐχὶ καταμεθυσθεὶς πρὸς τῶν θυγατέρων, καὶ ὕπνῳ καρωθεὶς. Ἦν οὖν τὰ αἴτια τῆς πολλῆς εἰς ὕπνον περικόπτωμεν καταφορᾶς, νηφαλιώτερον κοιμηθησόμεθα (83)· οὐ γὰρ χρὴ (84) παννύχιον εὐδεῖν τοὺς ἔνοικον ἔχοντας τὸν Λόγον, τὸν ἐγρήγορον. Ἐπεγερτέον δὲ νύκτωρ, μάλιστα ὁπότε αἱ ἡμέραι φθίνουσιν· καὶ τῷ μὲν φιλολογητέον, τῷ δὲ τῆς αὐτοῦ τέχνης ἀπαρκτέον· γυναῖξί δὲ ταλασίας ἐφαπτέον· πᾶσι δὲ (85), ὡς ἔπος εἰπεῖν, διαμαχητέον ἡμῖν πρὸς τὸν ὕπνον, ἥρέμα ἐκ προσαγωγῆς ἐθίζουσιν, ὡς πλείονα χρόνον τοῦ ζῆν διὰ τὴν ἐγρήγορσιν μεταλαμβάνειν· ὁ γὰρ ὕπνος, ὥσπερ τελώνης, τὸν ἡμισυν ἡμῖν τοῦ βίου συνδιαίρεται χρόνον. Πολλοῦ γε δεῖ μεθ' ἡμέραν ἐπιτρέπειν (86) καθεύδειν τοῖς καὶ τῆς νυκτὸς τὸ πλεῖστον

carried into numbness through foolishness, cutting off the light from the eyelids by closing them. Therefore, let us, the sons of the true light, not shut this light outside the door. But turning inward to ourselves, shining light on the hidden eyes of the person, we behold the truth itself, and partaking in its streams, let us clearly and wisely reveal the true nature of dreams. The groans of those weighed down by wine, and the rattling of those stuffed with food, and the tossing and turning wrapped in their beds, and the rumblings of cramped stomachs (81), have seized the discerning eye of the soul, filled with countless imaginations of the mind. The cause is excessive food, which drags the reasoning part down into numbness. Sleep (82), indeed, when excessive, brings no benefit either to our bodies or to our souls, nor does it fit well with all the actions concerning truth, even if it is natural. Lot the righteous (for I now refer to the explanation of the economy of the new birth) would not have been led into that unlawful union, unless perhaps he had been drunk with wine and overcome by sleep, with the daughters. Therefore, if we cut off the causes of excessive sleep by fasting, we will sleep more soberly (83). For it is not necessary (84) for those who have the Word dwelling within them, the watchful one, to sleep all night long. But one must be awake at night, especially when the days are growing shorter. And to some, one must love learning, while to others, one must be skilled in their own craft. And one must be close to hardworking women. To all, (85) so to speak, we must struggle against sleep; gently they get used to keeping watch, so that by staying awake they may gain more time for living. For sleep, like a tax

εἰς ἐγρήγορσιν ἀποτεμνομένοις, ἄλυσες (87) δὲ, καὶ νυσταγμοὶ, καὶ διεκτάσεις, καὶ χάσμαι, δυσαρρεστίαι ψυχῆς εἰσιν ἀβέβαιοι. Χρὴ δὲ καὶ τοῦτο ἐπὶ πᾶσιν εἰδέναι, ὡς οὐ ψυχῆς τὸ δεόμενον ὕπνου ἐστίν· ἀεικίνητος γὰρ αὕτη· ἀλλὰ τὸ σῶμα, ἀναπαύλαις διαβασταζόμενον, παρίεται, μὴ ἐνεργούσης ἔτι σωματικῶς τῆς ψυχῆς, ἀλλὰ καθ' αὐτὴν ἐννοουμένης· ἥ καὶ τῶν ὀνείρων (88) οἱ ἀληθεῖς ὀρθῶς λογιζομένῳ νηφούσης (89) εἰσὶ ψυχῆς λογισμοὶ, ἀπερισπάστου τὸ τηνικάδε οὔσης (90) περὶ τὰς τοῦ σώματος συμπαθείας, καὶ αὐτῆς αὐτῇ τὰ κράτιστα συμβουλευούσης· ψυχῆς δὲ ὅλεθρος τὸ ἀτρεμῆσαι αὐτή· διόπερ ἀεὶ τὸν Θεὸν ἐννοουμένη, διὰ τῆς συνεχοῦς προσομιλήσεως ἐγκαταλέγουσα τῷ σώματι τὴν ἐγρήγορσιν, ἀγγελικῇ τὸν ἄνθρωπον ἐξισάζει χάριτι, τῆς ζωῆς τὸ αἶδιον ἐκ τῆς τοῦ ἐγρηγορέναι μελέτης προσλαμβάνουσα.

collector, takes away half of our life's time from us. Indeed, it is right to allow oneself to sleep after the day (86), especially for those who have cut most of the night short for waking; but yawns (87), drowsiness, stretching, and gaps are uncertain troubles of the soul. It is also necessary for everyone to know this: that sleep is not something the soul needs. For it is ever-moving. But the body, supported by rest, gives way when the soul no longer acts physically, but thinks by itself. This is why true dreams (88), for one who is rightly thinking and sober (89), are rightly considered thoughts of the soul, undisturbed at that time (90) because it is free from the body's passions, and giving the best advice to itself. The destruction of the soul is to be unsteady within itself. Therefore, always thinking of God, and through continuous fellowship, entrusting wakefulness to the body, grace makes the person like an angel, receiving eternal life from the practice of being awake.

Chapter 11 (ΚΕΦ. Ι')

Τίνα διαληπτέον περὶ παιδοποιίας.

What must be discussed about childbearing.

Συνουσίας δὲ τὸν καιρὸν μόνοις τοῖς γεγαμηκόσιν ἀπολέλειπται σκοπεῖν· τοῖς δὲ γεγαμηκόσι σκοπὸς ἡ παιδοποιία (91)· τέλος δὲ ἡ εὐτεκνία· καθάπερ καὶ τῷ γεωργῷ τῆς τῶν σπερμάτων καταβολῆς αἰτία μὲν ἡ τῆς τροφῆς προμήθεια, τέλος δὲ αὐτῷ τῆς γεωργίας ἡ τῶν καρπῶν συγκομιδή. Μακρῷ δὲ ἀμείνων γεωργὸς, ὁ ἔμψυχον σπεύρων ἄρουραν· ὁ μὲν γὰρ, ἐπικαίρου τροφῆς ὀριγνόμενος, ὁ δὲ, τῆς τοῦ παντὸς διαμονῆς προμηθούμενος,

Only those who are married are allowed to consider the time of sexual intercourse. For those who are married, the purpose of intercourse is childbearing (91). And the goal is having children. Just as for the farmer, the cause of planting seeds is the provision of food, and the goal of farming is the gathering of the crops. A far better farmer is the one who sows a living field. For one is judged by the timely food, but the other, providing for the whole duration,

γεωργεῖ· καὶ ὁ μὲν δι' ἑαυτὸν, ὁ δὲ διὰ τὸν
Θεὸν φυτουργεῖ· «Πληθύνεσθε γὰρ,
εἴρηκεν· καὶ ὑπακουστέον (92) καὶ κατὰ
τοῦτο· Εἰκὼν ὁ ἄνθρωπος, τοῦ Θεοῦ
γίνεται (93), καθὼς εἰς γένεσιν ἀνθρώπου
ἄνθρωπος συνεργεῖ.» Οὐ πᾶσα οὖν γῆ
εὐθετος εἰς σπερμάτων ὑποδοχήν· εἰ δὲ καὶ
πᾶσα, ἀλλ' οὐχὶ τῷ αὐτῷ γεωργῷ· οὐδὲ μὴν
εἰς πέτρα σπαρτέον (94), οὐδὲ
καθυβριστέον τὸ σπέρμα, ἀρχηγὸν
γενέσεως οὐσίαν, συνεσπαρμένην ἔχουσαν
τῆς φύσεως τοὺς λογισμούς· τοὺς δὲ κατὰ
φύσιν λογισμοὺς ἀλόγως εἰς τοὺς παρὰ
φύσιν καταισχύνειν πόρους ἄθεον κομιδῇ.
Ὅρατε γοῦν, ὁ πάνσοφος Μωϋσῆς (95)
ὅπως ποτὲ συμβολικῶς τὴν ἄκαρπον
ἀποκρούεται σποράν· «Οὐκ ἔδεσαι, λέγων,
τὸν λαγών, οὐδὲ τὴν ὕαιναν (96).» Οὐ
βούλεται τῆς ποιότητος αὐτῶν
μεταλαμβάνειν τὸν ἄνθρωπον, οὐδὲ μὴν
τῆς ἴσης ἀσελγείας ἀπογεύσασθαι·
κατακόρως γάρ τοι περὶ τὰς μίξεις τὰ ζῶα
ταῦτα ἐπτόνται· καὶ τὸν μὲν (97) λαγών
κατ' ἔτος πλεονεκτεῖν φασὶ τὴν ἀφόδευσιν
(98), εἰς ἀριθμοὺς (99) οἷς βεβίωκεν ἔτεσιν
ἴσχοντα τρύπας. Ταύτη ἄρα τὴν (1)
κώλυσιν τῆς ἐδωδῆς τοῦ λαγῶ
παιδεραστίας ἐμφαίνειν ἀποτροπὴν. Τὴν
δὲ ὕαιναν (2) ἐναλλάξ ἀμείβειν τὸ ἄρρεν εἰς
τὸ θῆλυ παρ' ἔτος ἕκαστον· αἰνίττεσθαι δὲ,
μὴ χρῆν ἐπὶ μοιχείας ὁρμᾶν τὸν τῆς ὑαίνης
ἀπεχόμενον. Ἀλλὰ τὸ μὲν μὴ δεῖν
ἐξομοιοῦσθαι τοῖς ζώοις, διὰ τῆς
προκειμένης ἀπαγορεύσεως
ὁμολογουμένως τὸν πάνσοφον Μωϋσέα
αἰνίττεσθαι, σύμφημι κάγώ· οὐ μέντοι (3)
τῇδε ἐξηγήσει τῶν συμβολικῶς εἰρημένων
συγκατατίθεμαι· οὐ γὰρ ἂν ποτε βιασθεῖη
φύσις εἰς μεταβολήν· τὸ δὲ ἄπαξ
πεπλασμένον εἰς αὐτὴν οὐ θέμις
ἀντιπλασθῆναι πάθει· τὸ γὰρ πάθος οὐ
φύσις· παραχαράττειν δὲ, οὐ μετακοσμεῖν,
τὸ πάθος εἴωθε τὴν πλάσιν. Εἰ γὰρ καὶ τῶν

farms. And one farms for himself, but the
other farms for God. "For you shall
multiply," he said And it must be obeyed
(92) and according to this. Man becomes
the image of God (93), just as a man
cooperates in the birth of a man. Not every
land, then, is suitable for receiving seeds.
Even if all are, it is not to the same farmer.
Nor indeed should one sow on rock (94),
nor should the seed, the origin of being and
the source of birth, be insulted, since it
holds within it the reasonings of nature. To
shame the natural reasonings irrationally
by placing them into unnatural channels is
a godless act. You see, then, how the all-
wise Moses (95) once symbolically rejected
the barren seed. "You shall not cook the
hare, nor the hyena," he says (96). Man
does not want to share in their nature, nor
even to taste the same kind of wickedness.
For these animals are utterly detested
when it comes to mating. And they say that
the hare (97) gains advantage once a year
by its droppings (98), which they count
(99) as holes, holding to the number of
years it has lived. So in this case, the
prevention of food shows the hare's
avoidance of pederasty. The male and
female of the hyena take turns mating with
each other each year. They hint that one
should not be driven to adultery by the
desire for the hyena. But I also agree that
the all-wise Moses is clearly hinting that
one should not be like these animals,
through the prohibition just mentioned.
However, I do not agree with this
explanation of the things said symbolically.
For nature would never be forced into
change. But what has once been formed
into it, it is not lawful to be reshaped by
experience. For experience is not nature.
Experience is accustomed to falsify, not to
reorder, the formation. For even though it

ὀρνέων πολλὰ μεταβάλλειν κατὰ τὰς ὥρας λέγεται καὶ τὸ χρῶμα καὶ τὴν φωνήν· οἷον ὁ κόσσυφος, ξανθὸς μὲν ἐκ μέλανος, παταγητικὸς δὲ ἐξ ὠδικοῦ γενόμενος· ὡσαύτως δὲ καὶ ἀηδὼν καὶ τὸ χρῶμα καὶ τὴν ὥδην συµμεταβάλλει ταῖς τροπαῖς· ἀλλ' οὐ τι γε τὴν φύσιν αὐτὴν ἀµεΐβουσιν, ὡς θῆλυ (4) γίγνεσθαι ἐκ τοῦ ἄρρενος κατὰ µετασχηµατισµόν· ἀλλ' ἡ μὲν (5) τῶν πτερῶν νεοφυΐα νεαρᾶς ἐσθῆτος δίκην ἐξανθεῖ βαφὴν τινα πτερῶν· ὀλίγω δ' ὕστερον διαπνεῖ κατὰ τὴν χειμέριον ἀπειλὴν, καθάπερ ἄνθος μαραινομένης τῆς χροᾶς· ἡ φωνὴ δὲ καὶ αὐτὴ τὸν ὅμοιον τρόπον, τῷ κρύει πεπονημένη, μαραίνεται· πυκνουμένης γὰρ τῆς ἐπιφανείας ἐκ τοῦ περιέχοντος, αἱ περὶ τὸν ἀνύχνα πιεζόμεναι τε καὶ πυκνούμεναι ἀρτηρίαι προσαναθλίβουσι τὸ πνεῦμα· στενοχωρούμενον δὲ ἄγαν τοῦτο, πνιγόμενον ἀποδίδωσι τὸν ἦχον. Αὐτίς οὖν συνεξομοιούμενον τῷ περιέχοντι, καὶ τῷ ἦρι συγχαλόμενον, ἐλευθεροῦται μὲν τῆς στενοχωρίας τὸ πνεῦμα, φερόμενον δι' εὐρυχώρων, τῶν τέως μεμυκῶτων (6), ἀρτηριῶν· οὐ μινυρίζει δὲ ἔτι τὸ μέλος τὸ μεμαραμμένον, ἀνθεῖ δὲ ἤδη λιγυρὸν, καὶ χεῖται πλατύτερον τὸ φθέγμα αὐτῶν· καὶ ἤδη γίνεται τῆς φωνῆς τῶν ὀρνέων ἕαρ ἡ ὥδή. Οὐκ οὖν οὐδὲ τὴν ὕαιναν μεταβάλλειν τὴν φύσιν πιστευτέον ποτέ· οὐδὲ γὰρ αἰδοῖα ἔχει τὸ αὐτὸ ζῶον ἅμα ἅμφω, ἄρρενος καὶ θήλεος, καθὼς ὑπειλήφασιν τινες, Ἑρµαφροδίτους τερατολογοῦντες (7), καὶ τρίτην ταύτην μεταξὺ θηλείας καὶ ἄρρενος, ἀνδρόγυνον καινοτομοῦντες φύσιν. Ἀπατῶνται δὲ εὖ μάλα, τὸ φιλότεκνον τῆς παμμήτορος καὶ γενεσιουργοῦ φύσεως μὴ νοήσαντες· ἐπεὶ γάρ (8) ἐστὶ τοῦτο λαγνίστατον τὸ ζῶον, ἡ ὕαινα, ὑπὸ τὴν κέρκον πρὸ τοῦ πόρου τῆς περιττώσεως πέφυκεν αὐτῇ ἐξοχὴ τις σαρκικὴ, παραπλησίᾳ τῷ σχήματι αἰδοΐω

is said that many things about birds change according to the hours, both their color and their voice, for example, the goldfinch, yellow from black, but becoming noisy from being a singer, just as the nightingale also changes both its color and its song with the seasons, but they do not really change their nature, as if becoming female from male by transformation. But the new growth of the feathers, like the fresh clothing of youth, shows a kind of bright coloring of the feathers, and a little later it fades away during the winter threat, just like a flower when its skin withers. The voice itself also fades in the same way, worn out by the cold. For as the surface becomes dense from what surrounds it, the arteries around the neck, being pressed and thickened, squeeze the breath. When this is too tightly constricted and choked, it loses the sound. Again, then, becoming like what surrounds it, and being compressed by the air, the breath is freed from the tightness, carried through the wide arteries that were previously closed (6). The broken melody no longer murmurs, but now sounds clear, and their tone flows more broadly. And now the song becomes the springtime of the birds' voice. Therefore, it must never be believed that the nature of the hyena changes. For the same animal does not have both sexes at once, male and female, as some have supposed, inventing monsters called Hermaphrodites (7), and this third nature between female and male, creating a new kind of androgynous being. They are very much mistaken, not understanding the loving nature of the universal mother and source of birth. For the hyena is the most lustful of animals (8), and under the tail, before the opening for waste, it has a certain fleshly projection, similar in shape

θηλυκῷ· πόρον δὲ οὐδένα ἔχει τοῦτο τῆς
σαρκὸς τὸ σχῆμα, εἷς τι χρειῶδες
ἀπολῆγον, ἢ εἰς μήτραν, ἢ εἰς
ἀπευθυσμένον λέγω· μόνην δὲ ἄρα
κοιλότητα ἔχει πολλήν, ἥ τὴν λαγνεῖαν
ὑποδέχεται τὴν κενήν, ὅτ' ἂν
ἀποστραφῶσι περὶ τὴν ἀποκύησιν
ἀσχολούμενοι τῆς ἀποτέξεως οἱ πόροι. Τὸ
δὲ αὐτὸ τοῦτο ἄρρενί τε καὶ θηλείᾳ
προσπέφυκεν ὑαίνῃ διὰ τὸν ὑπερβάλλοντα
πασχητισμόν· ἀλληλίζει γὰρ καὶ ὁ ἄρρην,
ὅθεν καὶ σπανιώτατα θήλειαν ἔστιν ὑαῖναν
λαβεῖν· οὐ γὰρ συνεχεῖς αἱ κυήσεις τῷ ζῳῷ
γίνονται τούτῳ, πλεοναζούσης ἐν αὐτοῖς
ἀδεῶς τῆς παρὰ φύσιν σπορᾶς. Ταύτῃ μοι
δοκεῖ καὶ ὁ Πλάτων ἐν **Φαίδρῳ** τὴν
παιδερασίαν ἀποκρουόμενος, θηρίον
αὐτὴν προσειπεῖν, ὅτι τὸν χαλινὸν
ἐνδακόντες οἱ ταῖς ἡδοναῖς ἔκδοτοι λάγνοι,
τετραπόδων νόμῳ βαίνουσιν, καὶ
παιδοσπορεῖν ἐπιχειροῦσιν. Τοὺς «δὲ»
ἀθέους «παρέδωκεν ὁ θεός,» ὥς φησιν ὁ
Ἀπόστολος «εἰς πάθη ἀτιμίας· αἱ τε γὰρ
θήλειαι (9) αὐτῶν μετήλλαξαν τὴν φυσικὴν
χρῆσιν εἰς τὴν παρὰ φύσιν· ὁμοίως δὲ (10)
καὶ οἱ ἄρρενες αὐτῶν (11), ἀφέντες τὴν
φυσικὴν χρῆσιν, ἐξεκαύθησαν ἐν τῇ ὀρέξει
αὐτῶν εἰς ἀλλήλους, ἄρρενες ἐν ἄρρεσι τὴν
ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν
ἀντιμισθίαν, ἣν ἔδει, τῆς πλάνης αὐτῶν ἐν
ἐαυτοῖς ἀπολαμβάνοντες.» Καίτοι οὐδὲ
τοῖς λαγνιστοτάτοις (12) τῶν ζώων
συγκεχώρηκεν ἡ φύσις τὴν τῆς
περιττώσεως πόρον ἐπιθοροῦν· τὸ μὲν γὰρ
οὔρον εἰς κύστιν ἀποκρίνεται, ἡ δὲ
ἐξυγρασμένη τροφή εἰς κοιλίαν· τὸ
δάκρυον δὲ εἰς ὄμμα· αἷμα εἰς φλέβας·
ῥύπος εἰς ὦτα· μύξαι ἐπὶ τὰς ῥίνας
καταφέρονται· συνεχῆς δὲ ἡ (13) ἔδρα τῷ
πέρατι τοῦ ἀπευθυσμένου, δι' ἧς
ἀποπτύεται τὰ περιττώματα. Μόνη δὲ ἄρα
ἐπὶ τῶν ὑαίνων ἡ ποικίλη φύσις ταῖς
ὀχείαις ταῖς περιτταῖς μόνιον τι τοῦτο

to a female organ. But this fleshly shape has
no opening, neither for any use, nor as a
womb, nor as a passage, I mean an outlet.
But it has only one large cavity, which
receives the empty lust, whenever the
openings around the birth canal turn away,
busy with the process of giving birth. This
same thing has grown onto both the male
and the female hyena because of their
excessive lustfulness. For the male also has
it, which is why it is very rare to catch a
female hyena. For the pregnancies in this
animal are not continuous, because the
unnatural seed grows weak in them. To me,
Plato also seems to reject pederasty in
Phaedrus, calling it a beast, because those
who are slaves to pleasures, biting the bit,
walk by the law of four-footed animals and
try to sow children. Τοὺς «δὲ God «handed
over the ungodly, as the Apostle says, «to
passions of dishonor» for even their
women (9) exchanged the natural use for
what is against nature. Likewise (10) also
their males (11), leaving the natural use,
burned in their desire for one another,
males committing shameful acts with
males, and receiving in themselves the due
penalty for their error. And yet nature has
not allowed even the most lustful (12) of
animals to pursue a path of excess. For
urine is discharged into a bladder, and the
moist food into the stomach. But tears go
into the eye. Blood goes into the veins. Dirt
goes into the ears. Mucus is carried down
onto the nostrils. The seat is continuous
with the end of the anus, through which the
waste is discharged. Only among the
hyenas, then, has nature created something
extra and unusual in the extra teeth.
Therefore, it is hollow to some extent to
serve the function of itching parts. From
here, the hollow space becomes closed off.
For it was not created for generation. From

ἐπινενόηκε περιττόν· διὸ καὶ μέχρι τινὸς κοῖλόν ἐστιν εἰς διακονίαν κνηστιῶντων μορίων· ἀποτυφλοῦται δὲ ἐντεῦθεν ἡ κοιλότης· οὐ γὰρ εἰς γένεσιν δεδημιούργηται. Ἐντεῦθεν συμφανὲς ἡμῖν ὁμολογουμένως, παραιτεῖσθαι δεῖν τὰς ἀρρένομιξίας, καὶ τὰς ἀκάρπους σποράς, καὶ τὰς κατόπιν εὐνάς, καὶ τὰς ἀσυμφυεῖς ἀνδρογύνους κοινωνίας· ἐπομένους τῇ φύσει αὐτῇ, ἀπαγορευοῦσιν διὰ τῆς τῶν μορίων κατασκευῆς, οὐκ εἰς παραδοχὴν σπέρματος, εἰς δὲ τὴν πρόεσιν (14) αὐτοῦ, τὸ ἄρρην ἀνδρώσασα. Ὁ δὲ Ἱερεμίας ὀπηνίκα ἂν φῇ, τοῦτ' ἔστι δι' αὐτοῦ τὸ Πνεῦμα· «Σπήλαιον (15) ὑαίνης γέγονεν ὁ οἶκός μου·» τὴν ἐκ τῶν νεκρῶν σωμάτων μυσταττόμενος τροφήν, ἀλληγορίᾳ σοφῇ τὴν εἰδωλολατρείαν διαβέβληκε· δεῖ γὰρ ὡς ἀληθῶς ἀγνὸν εἰδώλων τὸν τοῦ ζῶντος οἶκον εἶναι Θεοῦ. Πάλιν ὁ Μωϋσῆς καὶ τὸν λαγῶν ἐσθίειν ἀπαγορεύει· ὀχεύει γὰρ πᾶσαν τὴν ὥραν ὁ λαγῶς· καὶ ἐπιβαίνει, συγκαθεσθείσης τῆς θηλείας, κατόπιν ἐπιών· ἔστι γὰρ ὀπισθοβατικόν· κυεῖ δὲ κατὰ μῆνα, καὶ ἐπικυῖσκειται· ὀχεύεται δὲ (16), καὶ τίκτει· τεκοῦσα (17) δὲ, εὐθὺς ὀχεύεται ὑφ' οὗ ἂν τύχη λαγωῦ· οὐ γὰρ ἐνὶ ἀρκεῖται γάμῳ· καὶ συλλαμβάνει πάλιν, ἔτι θηλαζομένη· ἔχει γὰρ τὴν ὑστέραν δικρόαν· καὶ οὐχὶ τὸ κένωμα μόνον τῆς ὑστέρας ἱκανὸν αὐτῇ γίνεται συνουσίας ὀρμητήριον· τὸ γὰρ κενὸν (18) πᾶν ἐπιθυμεῖ πληρώσεως· συμβαίνει δ' ὅτ' ἂν κυῶσι, θάτερον μέρος τῆς ὑστέρας κατέχεσθαι τῇ ἐπιθυμίᾳ, καὶ ὀργᾶν· διὰ τοῦτο ἐπικυήσεις γίνονται αὐτοῖς. Ἀπέχεσθαι τοίνυν σφοδρῶν τε ὀρέξεων, καὶ ἐπαλλήλων συνουσιῶν, καὶ τῆς πρὸς τὰς ἐγκύους (19) ὁμιλίας, καὶ ἀλληλοβασίας, καὶ παιδοφθορίας, καὶ μοιχείας, καὶ λαγνείας, ἡ τοῦ αἰνίγματος τοῦδε ἀπαγόρευσις παρήνευσεν. Ταύτη τοι ἀναφανδόν, οὐ δι' αἰνιγμάτων ἔτι, ὁ αὐτὸς

here it is clear to us, as everyone agrees, that we must reject male-male unions, and fruitless seedings, and the beds that follow, and the unnatural unions of men and women. Following the same nature itself, which forbids by the structure of the parts not the reception of seed, but its expulsion, the male having become like a man. But when Jeremiah says, that is, through him the Spirit... "My house has become a cave of robbers;" Being defiled by the food from dead bodies, he cleverly exposed idolatry through allegory. For it is necessary that, truly, the house of the living God be pure from idols. Again, Moses forbids eating the hare. For the hare urinates at every hour. And it mounts, after the female has settled, then following behind. For it moves backward. It is pregnant for a month, and it conceives again. It urinates (16), and gives birth. Having given birth (17), it immediately urinates from whichever place it may happen to have a hare. For it is not enough for one marriage. And it conceives again, still nursing. For it has a double uterus. And not only the hollow of the uterus becomes a suitable place for intercourse. For every empty space longs to be filled. But it happens that when they conceive, one part of the uterus is held back by desire and anger. Because of this, false pregnancies happen to them. Therefore, to avoid intense desires, repeated sexual acts, relations with pregnant women (19), mutual violence, child-killing, adultery, and lust, the prohibition of this riddle has advised. To this, clearly and no longer in riddles, Moses himself forbade with a bare head. «You shall not commit adultery You shall not commit fornication You shall not corrupt children (20), saying The command of the Word must be kept by everyone with strength, and the commandments must

ἀπηγόρευσε Μωϋσῆς, γυμνῇ τῇ κεφαλῇ·
«Οὐ πορνεύσεις· Οὐ μοιχεύσεις· Οὐ
παιδοφθορήσεις (20),» λέγων. Τὸ δὲ
διάταγμα τοῦ Λόγου παντὶ διατηρητέον,
σθένει, καὶ οὐδὲν οὐδαμῶς παρανομητέον,
οὐδὲ ἀκυρωτέον τὰς ἐντολάς· ἐπιθυμία γὰρ
κακῇ ὄνομα ὕβρις· καὶ τὸν τῆς ἐπιθυμίας
ἵππον «ὕβριστήν» ὁ Πλάτων (21)
προσεῖπεν, «Ἴπποι θηλυμανεῖς, ἐγενήθητέ
(22) μοι,» ἀναγνούς. Τὴν δὲ ἐπὶ τῇ ὕβρει
δίκην γνωριοῦσιν ἡμῖν (23) οἱ εἰς τὰ
Σόδομα παραγεγονότες ἄγγελοι. Οὗτοι
τοὺς πειρᾶν (24) ἐθελήσαντας σφᾶς
ἐπαισχῦναι αὐτῇ πόλει κατέφλεξαν, δεῖγμα
ἐναργές τοῦτο λαγνείας ἐπικάρπιον, τὸ
πῦρ, ὑπογράφοντες. Τὰ γὰρ τῶν παλαιῶν
συμπτώματα, ὡς καὶ πρόσθεν εἴπομεν, εἰς
τὴν ἡμετέραν ἀναγεγράφεται (25)
νουθεσίαν, ὡς μὴ τοῖς αὐτοῖς ἐνσχεθῆναι·
φυλάσσασθαι δὲ μὴ περιπεσεῖν τοῖς ἴσοις.
Χρὴ δὲ υἱοὺς μὲν ἡγεῖσθαι τοὺς παῖδας· εἰς
δὲ τὰς γυναῖκας τὰς ἀλλοτρίας ὡς ἰδίας
ἀφορᾶν θυγατέρας· κρατεῖν τε (26)
ἡδονῶν, γαστρός τε ἔτι καὶ τῶν ὑπὸ
γαστέρα δεσπόμεν, ἀρχικώτατον. Εἰ γὰρ
οὐδὲ τὸν δάκτυλον ὡς ἔτυχε σαλεύειν τῷ
σοφῷ ὁ λόγος ἐπιτρέπει, ὡς ὁμολογοῦσιν
οἱ Στωϊκοί, πῶς οὐχὶ πολὺ πλεον τοῦ
συνουσιαστικοῦ ἐπικρατητέον μορίου τοῖς
σοφίαν διώκουσιν; Ταύτη μοι δοκεῖ καὶ
ὠνομάσθαι αἰδοῖον, ὅτι χρὴ παντὸς μᾶλλον
τούτῳ τοῦ σώματος τῷ μέρει χρῆσθαι μετὰ
αἰδοῦς. Ἡ γὰρ φύσις, ὥσπερ καὶ ταῖς
τροφαῖς, οὕτω δὲ καὶ τοῖς κατὰ νόμον
γάμοις, ὅσον οἰκεῖον καὶ χρήσιμον καὶ
εὐπρεπές, χρῆσθαι ἐπέτρεψεν ἡμῖν·
ἐπέτρεψε δὲ ὀρέγεσθαι παιδοποιίας. Ὅσοι
δὲ τὴν ὑπερβολὴν διώκουσι, πταίουσι περὶ
τὸ κατὰ φύσιν, σφᾶς αὐτοὺς βλέπτοντες
κατὰ τὰς παρανόμους συνουσίας. Ἐχει γὰρ
ὀρθῶς παντὸς μᾶλλον, μὴ ποτε κοινωνεῖν,
καθάπερ θηλειῶν, πρὸς μίξιν (27)
ἀφροδισίων τοῖς νέοις. Διὸ καὶ «Μὴ εἰς (28)

never be broken or set aside. For by evil
desire, the name is insult. And the horse of
desire is called a "brute." Plato (21) said,
"You have become, to me, mares that are
wild," (22) ἀναγνούς The angels who came
to Sodom (23) show us the punishment for
arrogance. These ones burned those who
wanted to shame them in that city (24), a
clear sign of the fruit of lust, fire,
confirming it. For the signs of the ancients,
as we said before, have been recorded in
our warning (25), so that we do not suffer
the same things. and to be careful not to fall
into the same things. It is necessary to
consider the children as sons, but to regard
foreign women as one's own daughters.
And to control pleasures, and even to rule
over the stomach and those under the
stomach, is the most important beginning.
For if the reason does not allow even the
finger to move as it wishes, as the Stoics
agree, how much more must those who
pursue wisdom control the part that shares
in it? To this, it seems to me, the name
"modesty" should be given, because above
all, this part of the body must be used with
modesty. For nature allowed us to use, as
with food, so also with lawful marriages, as
much as is natural, useful, and proper. But
it allowed desire for childbearing. But those
who pursue excess stumble around what is
natural, harming themselves through
unlawful sexual acts. For it is more proper
above all not to share, like females, in the
mixing (27) of sexual pleasures with young
men. Therefore also, "Do not sow (28)
among rocks and stones, says the
philosopher from Moses "lest it should ever
take its nature from the root as fertile Very
clearly indeed, the Word commanded
through Moses "And after being male, you
shall not lie with a woman's bed" For it is
an abomination. But also, "and to keep

πέτρας τε καὶ λίθους σπείρειν,» φησὶν ὁ ἐκ Μωϋσέως φιλόσοφος· «ὅτι μήποτε φύσιν τὴν αὐτοῦ ῥιζόθεν λήψεται γόνιμον. Πάνυ γοῦν ἐμφανέστατα διὰ Μωϋσέως ὁ Λόγος παρήγγειλε. «Καὶ μετὰ ἄρρενος οὐ κοιμηθήσῃ κοίτην γυναικείαν· βδέλυγμα γάρ ἐστι.» Πρὸς δὲ, «καὶ ἀρούρης (29) θηλείας ἀπέχεσθαι πάσης» ὅτι μὴ τῆς ἰδίας, ὁ καλὸς, ἐκ τῶν θείων ἀναλεγόμενος Γραφῶν, συνεβούλευσε Πλάτων, ἐκεῖθεν τὸ νόμιμον ἐκλαβών· «Καὶ πρὸς τὴν γυναῖκα τοῦ πλησίον σου οὐ δώσεις κοίτην σου (30) σπέρματος, τοῦ ἐκμιασθῆναι πρὸς αὐτήν. Ἄθετα (31) δὲ παλλακίδων σπέρματα καὶ νόθα. Μὴ σπεῖρε (32), οὔ μὴ βούλοιο ἂν σοι φύεσθαι τὸ σπαρέν· μηδὲ μὴν ἄπτεσθαι τινός, πλήν γαμετῆς, τὸ παράπαν, τῆς ἑαυτοῦ (33) γυναικός,» ἐξ ἧς μόνης καρποῦσθαι τὰς σαρκὸς ἡδονὰς δίκαιον εἰς διαδοχὰς γνησίας. Νόμιμα γὰρ ταῦτα μόνα τῷ Λόγῳ. Θείας γέ τοι μοίρας τῆς δημιουργικῆς μεταλαβόντας, σπέρμα οὐκ ἐκριπτέον, οὐδὲ καθυβριστέον, οὐδὲ μὴν κερασβόλα σπαρτέον. Ὁ γοῦν αὐτὸς οὗτος Μωϋσῆς καὶ ταῖς γαμεταῖς αὐταῖς ἀπαγορεύει πλησιάζειν, ἣν ταῖς ἐπιμηνίοις καθάρσεσιν ἐνεσχημέναι τύχωσιν. Οὐ γάρ πω εὐλογον, τῷ ἀποκαθάρματι τοῦ σώματος τὸ γονιμώτατον τοῦ σπέρματος, καὶ μετ' ὀλίγον ἄνθρωπον, μολύνειν· οὐδὲ μὴν (34) ἀποκλύζειν τῷ ῥυπαρῷ τῆς ὕλης ῥεύματι καὶ ἀποκαθάρματι· σπέρμα δὲ γενέσεως εὐφυᾶ, τῶν τῆς μήτρας ἀποστερούμενον αὐλάκων. Οὐδέ (35) τινα τῶν παλαιῶν Ἑβραίων ἐγκύμονι τῇ αὐτοῦ γυναικὶ συνιόντα παρήγαγεν. Ψιλὴ γὰρ ἡδονή, κἂν ἐν γάμῳ παραληφθῇ, παράνομός ἐστι, καὶ ἄδικος, καὶ ἄλογος (36). Ἐμπαλιν δὲ ὁ Μωϋσῆς ἀπάγει τῶν ἐγκύων τοὺς ἄνδρας, ἄχρις ἂν ἀποκυήσωσι· τῷ ὄντι γὰρ ἡ ὑστέρα, ὑποκειμένη μὲν τῇ κύστει, ἐπικειμένη δὲ τῷ ἐντέρῳ τῷ καλουμένῳ ἀρχῷ, ἐκτείνει τὸν

away from every female field” (29) Because not of one’s own, the good one, called from the divine Scriptures, Plato advised, having taken the law from there. “And you shall not give your bed to the wife of your neighbor (30) to be defiled with her seed. Illegitimate (31) seed of concubines and bastards. Do not sow (32) where you do not want what is sown to grow for you. And do not touch at all anyone’s wife, except your own married wife (33), from whom alone it is right to enjoy the pleasures of the flesh in lawful succession. For these things alone are lawful according to the Word. Having received a share of the divine creative portion, the seed must not be thrown away, nor insulted, nor indeed scattered recklessly. Moses himself forbids even approaching the sexual acts if they happen during the monthly cleansings. For it is not yet reasonable to defile the most fertile part of the seed, along with the body’s cleansing, and shortly after a person. Nor indeed to reject the flow and cleansing of the body’s impure matter. But the seed of generation is naturally formed, deprived of the grooves of the womb. Nor did he (35) produce any child by his own wife among the ancient Hebrews. For pleasure alone, even if taken in marriage, is unlawful, unjust, and unreasonable (36). On the other hand, Moses forbids men from being with their pregnant wives until they give birth. In fact, the womb, lying beneath the bladder and resting on the part of the intestine called the cervix, stretches its neck between the shoulders inside the bladder. And the opening of the cervix, where the seed is added, is filled and moans. Then it empties again, being cleansed by pregnancy. Having cast away the fruit, it then receives the seed. It is not shameful for us, for the benefit of those

τράχηλον μεταξύ τῶν ὤμων ἐν τῇ κύστει·
καὶ τὸ στόμιον τοῦ τραχήλου, ᾧ προσίεται
τὸ σπέρμα, πεπληρωμένον μέμυκε· αὐθίς
τε ἀποκενοῦται, καθαιρουμένη κυήσει·
ἀποθεμένη δὲ τὸν καρπὸν, εἴτα ἐπιδέχεται
τὸν σπόρον. Οὐκ αἰσχρὸν δὲ ἡμῖν, ἐπ’
ὠφελείᾳ τῶν ἀκουόντων τὰ κυητικὰ
ὀνομάζειν ὄργανα, ὧν οὐκ ἐπησχύνθη τὴν
δημιουργίαν ὁ Θεός. Διψῶσα τοίνυν ἡ
ὑστέρα παιδοποιίας, προσίεται τὴν
σποράν· καὶ τὸ ἐπίψογον τῆς συνουσίας
ἀρνεῖται, μετὰ τὴν σποράν ἀποκλείουσα
τέλεον ἤδη τὴν ἀσέλγειαν, μεμυκότι τῷ
στόματι. Αἱ δὲ ὀρέξεις αὐτῆς, αἱ τέως περὶ
τὰς φιλοστόργους συμπλοκάς
δεδονημέναι, ἀποστραφεῖσαι ἔνδον, περὶ
τὴν παιδοποιίαν ἀσχολούμεναι,
συνεργοῦσι τῷ Δημιουργῷ. Οὐ δὲ θέμις
ἐργαζομένην τὴν φύσιν ἤδη ἐνοχλεῖν ἔτι,
περιττεύοντας εἰς ὕβριν. Ὑβρις δὲ ἡ
πολυώνυμος καὶ πολυειδής, ἐπειδὴν
ἐκτραπῇ κατὰ τοῦτο τῆς ἀταξίας τὸ μέρος
τὸ κατὰ τὴν ἀφροδίτην, λαγνεία κέκληται,
τὸ λαγνικόν, καὶ (37) δημῶδες, καὶ ἄναγνον
τὸ περὶ τὰς ὀχείας, καὶ καταφερὲς
ἐμφαίνοντος τοῦ ὀνόματος· ἐξ ὧν
αὐξηθέντων τὸ πολὺ τῶν νοσημάτων
πληθος ἐπισυμβαίνει, φιλοψία, φιλοινία,
φιλογυνία, καὶ δὴ καὶ ἀσωτία, καὶ
φιληδονία πᾶσα· ὧν τυραννεύει ἐπιθυμία·
μυρία δὲ τούτοις αὖξεται ἀδελφὰ
παθήματα, ἐξ ὧν τὸ ἀκόλαστον
κορυφοῦται ἥθος. Λέγει δὲ ἡ Γραφή·
«Ἐτοιμάζονται ἀκολάστοις μᾶστιγες, καὶ
τιμωρίαι ὥμοις ἀφρόνων (38)·» τὴν ἰσχὺν
τῆς ἀκολασίας καὶ τὴν εὐτονον ὑπομονήν,
«ὧμους ἀφρόνων» καλοῦσα. Διὰ τοῦτό τοι,
«Ἀπόστησον (39) ἀπὸ τῶν δούλων σου
ἐλπίδας κενάς· καὶ ἐπιθυμίας, φησὶν,
ἀπρεπεῖς ἀπόστρεψον ἀπ’ ἐμοῦ. Κοιλίας
ὄρεξις καὶ συνουσιασμός μὴ
καταλαβέτωσάν με.» Πόρρωθεν οὖν
ἀπερύκειν χρὴ τὴν πολλὴν τῶν ἐπιβούλων

who hear, to name the reproductive organs,
of which God was not ashamed in creation.
Therefore, the womb, thirsty for
childbearing, receives the seed. And it
rejects the waste of intercourse, after the
seed it completely shuts out impurity,
having closed its mouth. Her desires, which
until now were stirred around loving
embraces, having turned inward and
focused on childbearing, cooperate with the
Creator. It is not right to trouble nature
already at work, overflowing into excess.
Hubris is many-named and many-formed;
whenever the part related to Aphrodite
turns to disorder, it is called lust, the
lustful, and (37) common, and crude
concerning the private parts, and shameful
in showing its name. From these growing,
the majority of diseases come together:
greed, lust for wine, love of women, and
indeed also debauchery, and all pleasure-
seeking. Desire rules over these. Countless
sister sufferings grow from these, from
which the unrestrained character reaches
its peak. But Scripture says “Whips are
prepared for the unrestrained, and
punishments for the shoulders of fools
(38); the strength of unrestrained behavior
and the firm endurance, “shoulders of fools
calling Therefore, «Turn away from your
slaves empty hopes and desires,» he says,
«turn away from me inappropriate ones.
Let not the craving of the belly and
companionship seize me. Therefore, it is
necessary to keep far away the great
wickedness of many plotters. For not only
does the Bag of Strength (40) enter alone,
but it does not sail into our city (41) either;
neither a foolish parasite nor a shameless
prostitute, rejoicing in the fist (42). Not a
deceitful prostitute But not any other such
beast of pleasure Therefore, much
worthiness of action has been sown within

κακουργίαν· οὐ γὰρ εἰς τὴν Κράτητος (40) Πήραν μόνην, ἀλλ' οὐδὲ εἰς τὴν ἡμετέραν πόλιν (41) εἰσπλεῖ, οὐ μωρὸς παράσιτος, οὐδὲ λίχνος πόρνος, πυγῇ ἀγαλλόμενος (42)· οὐ δολερὰ πόρνη· ἀλλ' οὐδὲ ἄλλο τι τοιοῦτον ἡδονῆς θηρίον. Πολλὴ οὖν ἡμῖν ἐγκατεσπάρθω (43) παρ' ὅλον τὸν βίον ἀξιοπραγία. Καθόλου μὲν οὖν ἡ γαμητέον, ἡ γάμου εἰς τὸ παντελὲς καθαρευτέον· ἔχεται γὰρ (44) ζητήσεως· καὶ τοῦτο ἐν τῷ **Περὶ ἐγκρατείας** ἡμῖν δεδήλωται. Εἰ δὲ αὐτὸ τοῦτο, εἰ γαμητέον, ἐδέησε σκέψεως, πῶς ἂν ἐπιτραπείῃ ἀνέδην, καθάπερ τροφῇ, οὕτω δὲ καὶ συνουσίᾳ ὡς ἀναγκαίῳ κεχρηῆσθαι ἐκάστοτε; Ἔστι γοῦν συνιδεῖν ἐξ αὐτῆς, καθάπερ στήμονας, τὰ νεῦρα διαφορούμενα, καὶ περὶ τὴν ἐπίτασιν τῆς ὁμιλίας διαρρήγνύμενα· ναὶ (45) μὴν καὶ ἀχλὺν περισκεδάννυσιν τοῖς αἰσθητηρίοις· κόπτει δὲ καὶ τοὺς τόνους. Σαφὲς τοῦτο καὶ ἐπὶ τῶν ἀλόγων ζώων καὶ ἐπὶ τῶν ἐν ἀσκήσει σωμάτων· ὧν οἱ ἀπεχόμενοι (46) ἐν τοῖς ἀγῶσι τῶν ἀντιπάλων περιγίνονται· τὰ δὲ ἀπάγεται (47) τῆς ὀχείας περιελκόμενα, μονονουχὶ συρόμενα, ἰσχύος ἀπάσης καὶ ὀρούσεως τέλεον κεκενωμένα. «Μικρὰν ἐπιληψίαν (48) τὴν συνουσίαν» ὁ Ἀβδηρίτης ἔλεγε σοφιστῆς, νόσον ἀνίατον ἡγούμενος. Ἦ γὰρ οὐχὶ καὶ ἐκλύσεις παρέπονται, τῷ μεγέθει τῆς ἀπουσίας (49) ἀνατιθέμεναι; «ἄνθρωπος γὰρ ἐξ ἀνθρώπου ἐκφύεται τε, καὶ ἀποσπᾶται.» Ὅρα τὸ μέγεθος τῆς βλάβης· ὅλος ἄνθρωπος ἀποσπᾶται κατὰ συνουσίας ἀπουσίαν. Φησὶ γὰρ, «Τοῦτο νῦν ὅστον ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ τῆς σαρκὸς μου.» Τοσοῦτον ἄρα ὁ ἄνθρωπος κενοῦται τῷ σπέρματι, ὅσος ὀρᾶται τῷ σώματι· ἀρχὴ γὰρ γενέσεως τὸ ἀπαλλαττόμενον· ἀλλὰ καὶ τῆς ὕλης ὁ βρασμὸς ἐκταράττει καὶ συγκρούει τὴν ἁρμονίαν τοῦ σώματος. Ἀστεῖος οὖν μάλα ἐκεῖνος, ὁ πρὸς τὸν ἐρόμενον, «Πῶς ἔχοι (50) πρὸς τὰ

us throughout our whole life (43). In general, then, either one must marry, or completely put away marriage. For there is (44) a matter of inquiry. And this has been made clear to us in the **On Temperance**. But if this very thing, that one must marry, requires consideration, how could it be allowed plainly, just as with food, to use intercourse as something necessary each time? It is indeed possible to perceive from it, just like the threads of a warp, the nerves being separated and breaking apart under the tension of intercourse. Yes (45), indeed, it even scatters a mist over the senses. And it also cuts the tones. This is clear both concerning irrational animals and concerning bodies in training. Those who keep away from these (46) in the contests of rivals come out ahead. But the things carried off (47), dragged along by the cart, are completely emptied of all strength and vigor. “A slight seizure (48) is the companionship. The Abderite, called a sophist, considered it an incurable disease. For are not even seizures complained of, attributed to the severity of the absence (49)? “For a person is born from a person, and is also torn away.” See the extent of the harm. The whole person is torn away by the absence of union. For he says, “This now is bone of my bones, and flesh of my flesh.” So much then is the person emptied by the seed, as much as is seen in the body. For the beginning of birth is what is separated. But also the boiling of the matter disturbs and breaks the harmony of the body. That man who is proper toward the one he loves is very clever, saying, “How would it be with the things not of Aphrodite, Euphēme, he said, man? I gladly avoided those things, as if escaping a mad and wild master. But let marriage be decided, and let it be firmly established

ἀφροδίσια, Εὐφήμει (51), φήσας, ἄνθρωπε·
ἀσμενέστατα μέντοι αὐτὰ ἀπέφυγον,
ὥσπερ λυττῶντα καὶ ἄγριον δεσπότην.»
Ἄλλ' ἐγκεκρίσθω δὴ ὁ γάμος, καὶ
ἐγκατατετάχθω (52)· πληθύνεσθαι γὰρ ὁ
Κύριος βούλεται τὴν ἀνθρωπότητα· ἀλλ'
οὐκ, Ἀσελγαίνετε, λέγει· οὐδὲ σφᾶς αὐτοὺς,
καθάπερ εἰς ὀχείαν γεγονότας, ἐκδίδοσθαι
ἡδοναῖς ἠθέλησεν. Δυσωπεῖται δὲ ἡμᾶς ὁ
Παιδαγωγὸς, δι' Ἐζεκιήλ βοῶν·
«Περιτέμνεσθε (53) τὴν πορνείαν ὑμῶν.»
Ἔχει τινὰ καιρὸν εὐθετον εἰς σπóρον καὶ τὰ
ἄλογα τῶν ζώων. Τὸ δὲ μὴ εἰς παίδων
γονὴν συνιέναι ἐνυβρίζειν ἐστὶ τῇ φύσει· ἢν
χρῆ (54) διδάσκαλον ἐπιγραφομένους, τὰς
σοφὰς τοῦ καιροῦ ἐπιτηρεῖν παιδαγωγίας·
τὸ γῆρας λέγω καὶ τὴν παιδικὴν ἡλικίαν
παρεισάγουσαν. Τοῖς μὲν γὰρ οὐδέπω
συνεχώρησεν, τοὺς δὲ οὐκ ἔτι βούλεται
γαμεῖν· πλὴν οὐ πάντοτε γαμεῖν. Γάμος δὲ ἡ
παιδοποιίας ὄρεξις, οὐχ ἡ τοῦ σπέρματος
ἄτακτος ἔκκρισις, ἡ παράνομος καὶ ἡ
παράλογος. Κατὰ φύσιν δ' ἂν ἡμῖν χωροίη
(55) ὁ βίος ἅπας, κρατοῦσι τῶν ἐπιθυμιῶν
ἄνωθεν, μὴ κτείνουσί τε τὸ ἐκ προνοίας
θεϊκῆς φυόμενον τῶν ἀνθρώπων γένος
κακοτέχνους μηχαναῖς· αὗται γὰρ πορνείας
ἐπικαλύμματι (56), τοῖς ἐς παντελῆ
κατασπῶσι φθορὰν, φθορίοις
συγχρώμεναι φαρμάκοις, ἐξαναλίσκουσιν
ἅμα τῷ ἐμβρύῳ τὴν φιλανθρωπίαν. Ἄλλ'
οἷς γε συγκεχώρηται γῆμαι, τούτοις
ἐδέησεν Παιδαγωγοῦ, ὥς μὴ μεθ' ἡμέραν τὰ
μυστικά τῆς φύσεως ἐκτελεῖσθαι ὄργια·
μηδὲ ἐξ Ἐκκλησίας, φέρε, ἡ ἀγορᾶς ἤκοντα
ἔωθινόν, ἀλεκτρυόνος (57) ὀχεύειν δίκην·
ὀπηνίκα (58) εὐχῆς καὶ ἀναγνώσεως, καὶ
τῶν μεθ' ἡμέραν εὐεργῶν ἔργων ὁ καιρὸς.
Ἐσπέρας δὲ ἀναπαύσασθαι καθήκει (59)
μετὰ τὴν ἐστίασιν, καὶ μετὰ τὴν ἐπὶ ταῖς
ἀπολαύσεσιν εὐχαριστίαν. Οὐκ αἰεὶ δὲ
καιρὸν ἐνδίδωσιν ἡ φύσις τὴν ἐντευξίν τοῦ
γάμου τελειοῦσθαι· καὶ γὰρ ποθεινοτέρα ἡ

(52) For the Lord wishes humanity to
increase. But do not, he says, act with lust.
Nor did he want them themselves to be
given over to pleasures, as if they had
become vessels. Let the Teacher rebuke us,
crying through Ezekiel. "Circumcise your
fornication." There is a proper time for
sowing, even for the irrational animals. But
not understanding that procreation is for
children is an insult to nature. Which one
must be called a teacher, watching over the
wise guidance of the right time. I mean old
age and introducing childish youth. For to
some it has not yet allowed, but others no
longer wish to marry. Except not always to
marry. Marriage is the desire to have
children, not the disorderly release of seed,
which is unlawful and unreasonable.
According to nature, our whole life would
be allowed, if from above the desires hold
sway, and they do not kill the race of
humans, which grows by divine
providence, with evil devices. For these,
under the cover of fornication (56), which
leads to complete destruction, using
destructive poisons, waste away the love of
humanity along with the unborn child. But
for those to whom marriage has been
granted, a Guide was needed, so that the
secret rites of nature would not be carried
out every day. Do not come to the Church
or the marketplace early in the morning,
acting like a rooster crowing. When the
time comes for prayer and reading, and for
the daily good works of those who serve. In
the evening, it is proper to rest after the
meal, and after the enjoyment to give
thanks. Nature does not always allow the
right time for the consummation of
marriage. For even a long-lasting union is
more desirable. Certainly, one must not
behave wildly as if in the darkness of night,
but rather the soul must hold fast to

χρονιωτέρα (60) συμπλοκή. Ού μὴν (61) οὐδ' ὡς ἐν σκότῳ νύκτωρ ἀκολαστευτέον, ἀλλ' ἐγκαθειρκτέον τῇ ψυχῇ τὸ αἰδῆμον, οἶονεῖ φῶς τοῦ λογισμοῦ. Οὐδὲν γὰρ (62) τῆς ἰστουργοῦσης Πηνελόπης διοίσομεν, μεθ' ἡμέραν μὲν τὰ σωφροσύνης ἐξυφαίνοντες δόγματα, νυκτὸς δὲ ἀναλύοντες, ἐπὶν εἰς κοίτην ἴωμεν. Εἰ γὰρ σεμνότητα ἀσκητέον, ὥσπερ οὖν πολὺ πλεον τῇ γυναικὶ τῇ ἑαυτοῦ τὴν σεμνότητα ἐπιδεικτέον, τὰς ἀσχήμονας συμπλοκάς παραιτούμενον· καὶ τῆς πρὸς τοὺς πλησίον ἀγνείας ἢ ἐχέγγυος πίστις οἴκοθεν παραγινέσθω. Οὐ γὰρ ἐστὶν οὐκ ἔτι (63) σεμνὸν παρ' ἐκείνῃ νομισθῆναι, παρ' ἣ τὸ σεμνὸν οὐκ ἐμάρτυρον δείκνυται ἐν αὐταῖς ἐκείναις ταῖς ὀξείαις ἡδοναῖς. Εὖνοια δὲ, ὀλισθηρῶς εἰς συνουσίαν ἔχειν ὁμολογοῦσα, ὀλίγον ἀνθεῖ, καὶ συγγηράσκει τῷ σώματι· ἔσθ' ὅτε δὲ καὶ προγηράσκει, μαρνανθείσης τῆς ἐπιθυμίας, ὁπότ' ἂν τὴν γαμήλιον σωφροσύνην ἐταιρικαὶ καθυβρίσουσιν (64) ἡδοναί. Πτηναὶ γὰρ αἱ τῶν ἐρώντων καρδίαι, καὶ σβέννυται μετανοίᾳ τὰ φίλτρα· τρέπεται δὲ πολλάκις τὸ φιλεῖν εἰς τὸ μισεῖν, ὁπότ' ἂν (65) αἴσθηται τῆς καταγνώσεως ὁ κόρος. Ῥημάτων δὲ ἀκολάστων, καὶ σχημάτων ἀσχημόνων ἐταιρικῶν, φιλημάτων τε ὀνόματα πορνικὰ, καὶ τοιούτωνί τινων λαγνευμάτων, οὐδὲ ἐπιμνηστέον, τῷ μακαρίῳ πειθόμενοι Ἀποστόλῳ, διαρρήδην λέγοντι· «Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα (66), ἢ πλεονεξία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις.» Εὖ γοῦν τις εἰρηκέναι φαίνεται· «Συνουσία (67) ὤνησε μὲν οὐδένα, ἀγαπητὸν δὲ, εἰ μὴ ἔβλαψεν.» Ἡ μὲν γὰρ κατὰ νόμον σφαλερὰ, εἰ μὴ ὅσον αὐτῆς ἐπὶ παιδοποιίᾳ. Περὶ δὲ τῆς παρανόμου ἢ Γραφῇ λέγει· «Γυνὴ (68) μισθία, ἴση σιάλῳ (69) λογισθήσεται (70)· ὕπανδρος δὲ πύργος θανάτου τοῖς χρωμένοις.» Κάπρῳ, ἢ συτὶ τὸ ἐταιρικὸν

modesty, like the light of reason. For we will not imitate Penelope the weaver, weaving the principles of temperance by day and undoing them by night when we go to bed. For if modesty must be practiced, then much more should a woman show her own modesty, avoiding improper entanglements. And let the sure trust of purity toward one's neighbors be established from home. For it is no longer considered modest by that standard, by which modesty is not clearly shown in those sharp pleasures. Goodwill, admitting that it easily leads to intimacy, lasts only a little and ages along with the body. There are even times when it grows old beforehand, after desire has withered away, at which point the pleasures of companionship insult marital chastity. (64) For the hearts of lovers are like birds, and the charms are extinguished by regret. Often love turns into hate, whenever satiety feels the blame. (65) The reckless words and shameful acts of companions, and the names of kisses that are sinful, and such lustful things, should not even be mentioned, obeying the blessed Apostle who says plainly "Fornication and all uncleanness (66), or greed, must not even be named among you, as is proper for the holy." Certainly, someone seems to have said well. "Sexual intercourse (67) has harmed no one, beloved, unless it has caused harm." For the unlawful kind is harmful, except only as far as it relates to childbearing. But concerning the unlawful, Scripture says "A wife (68) hired, will be considered equal to saliva (69) in value (70)." A woman without a husband is a tower of death to those who use her. He resembled a boar or a sow in his lustful passion. "death But seeking death, he called adultery kept by a prostitute. "house but

ἀπέεικασε πάθος· «θάνατον» δὲ ζητούμενον
εἴρηκε τὴν μοιχείαν ἐπὶ πόρνη τηρουμένη·
«οἶκον» δὲ καὶ «πόλιν,» ἐν ᾗ ἀσελγαίνουσιν.
Ναὶ μὴν καὶ ἡ παρ' ὑμῖν (71) ποιητικὴ,
ὄνειδίζουσά πως, γράφει·

also “city, in which they act shamelessly
Indeed, even the poetry among you (71),
somewhat reproachful, writes:

**Μοιχεία (72) παρὰ σοί τε καὶ ἀνδρῶν
μίξις ἄθεσμος (73),**

**Adultery (72) is an unlawful union both
with you and with men (73),**

**Θηλυγενὴς ἄδικός τε, κακὴ πόλις, πάντ'
ἀκάθαρτε.**

**Born of a woman and unjust, evil city,
wholly impure.**

Ἐμπαλιν δὲ ἄγεται τοὺς σώφρονας·

On the other hand, it is hateful to the
sensible;

**Οὔτε ἐπ' ἄλλοτρίᾳ κοίτῃ πόθον αἰσχρὸν
ἔχοντας·**

Nor having shameful desire for another's
bed;

**Οὐδὲ ἀπ' ἄρρενος ὕβριν, ἀπεχθέα τε
στυγερὴν τε**

Nor from a man's violence, both hateful and
detestable,

ὀρμωμένους. Ὅτι παρὰ φύσιν (74) ταύτας
ἡγοῦνται οἱ πολλοὶ τρυφᾶς, τὰς ἑαυτῶν
ἀμαρτίας· οἱ δὲ τούτων ἐπιεικέστεροι
γνωρίζουσι μὲν οὐσας αὐτὰς ἀμαρτίας,
ἡττῶνται δὲ τῶν ἡδονῶν, καὶ τὸ σκότος
αὐτοῖς ἐστὶ προκάλυμμα τῶν παθῶν·
μοιχεύει γὰρ τὸν ἑαυτοῦ γάμον ὁ
ἐταιριζόμενος αὐτόν, καὶ οὐκ ἀκούει τοῦ
Παιδαγωγοῦ βοῶντος· «Ὁ ἄνθρωπος (75),
ὁ ἀναβαίνων ἐπὶ τῆς κλίνης αὐτοῦ, ὁ λέγων
ἐν τῇ ψυχῇ, Τίς με ὀρεῖ; σκότος κύκλω μου,
καὶ οἱ τοῖχοι σκέπη μου, καὶ οὐθεὶς βλέπει
τὰς ἀμαρτίας μου. Τί εὐλαβοῦμαι, μὴ
μνησθῇσεται ὁ Ὑψιστος;» ταλάντατος μὲν

urging on Because most people consider
these pleasures to be unnatural, the sins of
their own. But those who are more
moderate in these matters recognize that
they are sins, yet they are weaker than the
pleasures, and darkness is a cover for their
passions. For the one who associates with
another commits adultery against his own
marriage, and does not listen to the
Pedagogue's warning. “The man (75), who
goes up onto his bed, who says in his soul,
‘Who sees me?’ Darkness is all around me,
and the walls are my cover, and no one sees
my sins. Why should I be careful, since the

οὗτος, ὁφθαλμοὺς ἀνθρώπων δεδιὼς
μόνους, λήσειν δὲ τὸν Θεὸν ὑπονοῶν. «Οὐ
γὰρ γινώσκει,» φησὶν ἡ Γραφή, «ὅτι
ὁφθαλμοὶ Κυρίου Ὑψίστου (76)
μυριοπλασίως ἡλίου φωτεινότεροί εἰσιν· οἱ
ἐπιβλέπουσι πάσας ὁδοὺς ἀνθρώπων, καὶ
κατανοοῦσιν εἰς ἀπόκρυφα μέρη.» Ταύτη
τε πάλιν ὁ Παιδαγωγὸς αὐτοῖς ἀπειλεῖ, διὰ
Ἡσαΐου λέγων· «Οὐαὶ οἱ ἐν κρυφῇ βουλήν
ποιοῦντες, καὶ ἐροῦσι (77)· Τίς ἡμᾶς ὄρα;»
λήσεται μὲν γὰρ ἴσως τὸ αἰσθητὸν φῶς τις,
τὸ δὲ νοητὸν, ἀδύνατόν ἐστιν. Ἦ, ὡς φησιν
Ἡράκλειτος, «τὸ μὴ δυνόν ποτε πῶς ἂν τις
λάβοι;» Μηδαμῶς τοίνυν ἐπικαλυπτόμεθα
τὸ σκότος· τὸ γὰρ φῶς ἔνοικον ἡμῖν· «Καὶ ἡ
σκοτία,» φησὶν, «αὐτὸ οὐ καταλαμβάνει
(78).» Καταυγάζεται δὲ αὐτὸ (79) ἡ νύξ τῷ
σώφρονι λογισμῷ· λογισμοὺς δὲ ἀνδρῶν
ἀγαθῶν, «οὓς ἀκοιμήτους λύχνους (80)»
ὠνόμασεν ἡ Γραφή· καίτοι τό γε πειρᾶσθαι
λανθάνειν ἐφ' οἷς πράττει τις
ὁμολογούντως (81) ἁμαρτάνειν ἐστίν. Πᾶς
δὲ, ὃς ἁμαρτάνει, καὶ ἀδικεῖ εὐθύς, οὐχ
οὕτως τὸν πέλας ἂν μοιχεύῃ, ὡς ἑαυτὸν,
ὅτι μεμοίχευκεν, ἀλλὰ πάντως αὐτὸν
χείρωνα ἀποφαίνει καὶ ἀτιμότερον. Ὁ γὰρ
ἁμαρτάνων, παρ' ὅσον ἁμαρτάνει, χεῖρων
καὶ ἀτιμότερος αὐτὸς αὐτοῦ· πάντως δὲ
ἤδη που καὶ ἀκολασία πρόσσεσι τῷ
ἡττωμένῳ αἰσχυρᾷς ἡδονῆς. Διὸ καὶ πάντως
ὁ πορνέων ἀπέθανε Θεῷ, καὶ
καταλέλειπται ἀπὸ (82) τοῦ Λόγου,
καθάπερ ὑπὸ τοῦ Πνεύματος, νεκρός·
Βδελύττεται γὰρ τὸ ἅγιον. μολύνεσθαι,
ὥσπερ οὖν εἰκός. Αἰεὶ δὲ (83) καθαρῶ
καθαροῦ θέμις θιγγάνειν. Μὴ δὲ ἅμα χιτῶνι
(84) ἀποδυομένῳ ἀποδυσώμεθα καὶ τὴν
αἰδῶ ποτε· ἐπεὶ οὐδέποτε τῷ δικαίῳ
σωφροσύνην ἀποδύσασθαι θέμις· ἰδοὺ γὰρ
τὸ φθαρτὸν (85) τοῦτο ἐπενδύεται
ἀφθαρσίαν, ὁπηνίκα ἂν τὸ ἀκόρεστον τῆς
ἐπιθυμίας, τὸ εἰς ἀσέλγειαν ῥέον, ἐγκρατεῖα
παιδαγωγούμενον, ἀνέραστον γενόμενον

Most High will not remember? This man is
very wretched, fearing only the eyes of
people, but suspecting that he will escape
God. "For he does not know, The Scripture
says, "For the eyes of the Lord Most High
are a thousand times brighter than the
sun's light. (76) They watch over all the
ways of people and perceive even hidden
places. Again, the Teacher threatens them
through Isaiah, saying "Woe to those who
make plans in secret and say (77) "Who
sees us?" "For perhaps someone will take
the visible light, but the invisible one is
impossible." Ah, as Heraclitus says, «How
could someone ever escape what cannot be
hidden?» Let us not, then, in any way cover
up the darkness. For the light dwells within
us. "And the darkness, he says, "does not
overcome it (78)." But it is illuminated (79)
by the night to the wise mind the thoughts
of good men, "which are sleepless lamps
(80) the Scripture called them And yet, the
very attempt to escape notice in what one
does is clearly to sin (81). Everyone who
sins and does wrong immediately does not
so much commit adultery against a
neighbor as against himself, since he has
committed adultery, but in every way
shows himself worse and more dishonored.
For the one who sins, by how much he sins,
he himself becomes worse and more
dishonored. But in every way, at some
point, licentiousness also comes upon the
one who is overcome by shameful pleasure.
Therefore, the one who commits
fornication has completely died to God, and
has been left behind from the Word, just as
dead also by the Spirit. For the holy thing is
detested. to be defiled; therefore, as is
fitting, But it is always right for a pure
person to touch what is pure. Let us not,
then, while taking off our tunic, also take off
our sense of shame at the same time. Since

τῆς φθορᾶς, αἰδίδω σωφροσύνη
παραχωρήσει τὸν ἄνθρωπον· «Ἐν γὰρ τῷ
αἰῶνι τούτῳ γαμοῦσι, καὶ γαμίσκονται.»
καταργήσαντες δὲ τὰ τῆς σαρκὸς ἔργα,
αὐτῇ καθαρᾷ τῇ σαρκὶ ἐπενδυσάμενοι τὴν
ἀφθαρσίαν, τὸ πρὸς μέτρον τῶν ἀγγέλων
διώκομεν. Ταύτη τοι καὶ Πλάτων ἐν
Φιλήβῳ, ὁ τῆς βαρβάρου (86) μαθητῆς
φιλοσοφίας, ἀθέους κέκληκε μυστικῶς
τοὺς τὸν Θεὸν τὸν ἔνοικον αὐτοῖς, τὸν
Λόγον, διαφθείροντας καὶ μιαίνοντας, τὸ
ὅσον ἐφ’ ἑαυτοῖς, ἐν τῇ τῶν παθῶν
οἰκειώσει. Οὐκ ἄρα ποτὲ θνητῶς βιωτέον,
ἀγιαζομένους Θεῷ· «Οὐδὲ μὴν,» ὡς φησιν ὁ
Παῦλος, «οὐ χρὴ πόρνῃς ποιεῖν μέλη τὰ τοῦ
Χριστοῦ μέλη· οὐδὲ μὴν νεῶν τῶν παθῶν
τῶν αἰσchrῶν τὸν νεῶν τοῦ Θεοῦ
ποιητέον.» Μέννησθε γὰρ τὰς τέσσαρας
καὶ εἴκοσι χιλιάδας διὰ πορνείαν
ἀπωσμένας (87)· τὰ δὲ παθήματα τῶν
πορνευσάντων, ὡς ἤδη μοι λέλεκται, τύποι
παιδαγωγοῦντες ἡμῶν τὰς ἐπιθυμίας εἰσίν.
Ἡμῖν δὲ ὁ Παιδαγωγὸς παραινεῖ
σαφέστατα· «Ὅπισω τῶν ἐπιθυμιῶν σου
μὴ πορεύου, καὶ ἀπὸ τῶν ὀρέξεών σου (88)
κωλύου. Οἶνος γὰρ, καὶ γυναῖκες
ἀποστήσουσι συνετούς· καὶ ὁ κολλῶμενος
πόρναις, τολμηρότερος ἐκβήσεται. Σῆψις
καὶ σκώληξ κληρονομήσουσιν αὐτόν, καὶ
ἐξαρθήσεται ἐν παραδειγματισμῷ μερίζοντι
(89).» Καὶ πάλιν· οὐ γὰρ ἀποκάμνει
ὠφελῶν· «Ὁ δὲ ἀντοφθαλμῶν (90) ἡδονῇ,
στεφανοῖ τὴν ζωὴν αὐτοῦ.» Οὕκουν
ἀφροδισίων ἡττᾶσθαι δίκαιον, οὐδὲ μὴν
κεχηρῆναι περὶ τὰς ἐπιθυμίας· ἀλλ’ οὐδὲ
ἐκπαθαίνεσθαι περὶ τὰς ἀλόγους ὀρέξεις,
οὐδὲ ἐπιθυμεῖν μολύνεσθαι. Σπείρειν δὲ
μόνον ἐπιτέτραπται τῷ γήμαντι, ὡς
γεωργῷ τοτηνικάδε, ὅπηνίκα ὁ καιρὸς
δέχεται τὸν σπόρον. Πρὸς δὲ δὴ τὴν ἄλλην
ἀκρασίαν ἄριστον μὲν ὁ λόγος φάρμακον·
βοηθεῖ δὲ καὶ ἡ ἔνδεια τοῦ κόρου (91)· δι’
οὗ φλεγμαίνουσαι αἱ ἐπιθυμίαι σκιρτῶσι

it is never right for the just person to take
off self-control. For see, this perishable
thing puts on imperishability, whenever
the insatiable desire, flowing toward
licentiousness, is led by self-control,
becoming free from corruption, it will yield
the person to eternal self-control. “For in
this age they marry and are given in
marriage; Having done away with the
works of the flesh, putting on
imperishability in the very pure flesh, we
pursue the measure of the angels. In this
matter, Plato also, in **Philebus**, the student
of barbarian (86) philosophy, has secretly
called those who corrupt and defile God,
the indwelling Logos, atheists, as much as
they do so to themselves, in the habituation
to passions. Therefore, one must never live
as a mortal, when being sanctified to God.
«Not even, «Not even, as Paul says, “It is not
right for the members of Christ to become
members of a prostitute. Not even should
the temple of God be made a temple of
shameful passions. Remember, for
example, the twenty-four thousand who
were destroyed because of fornication (87).
The sufferings of those who committed
fornication, as has already been told to me,
are examples that teach us about desires.
But the Tutor clearly advises us. “Do not
follow after your desires, and hold back
from your cravings (88). For wine and
women will turn wise men away. And the
one who clings to prostitutes will become
more reckless. Decay and worms will
inherit him, and he will be taken away as a
greater example (89). And again For he
does not grow tired of doing good. «But the
one who endures with joy crowns his life. It
is not right, then, to be defeated by
pleasures, nor yet to be weak about desires.
But neither to be overcome by
unreasonable cravings, nor to desire to be

περὶ τὰς ἡδονάς. Οὐκ οὖν οὐδὲ ἐσθῆτος ἀντιποιητέον πολυτελοῦς, καθάπερ οὐδὲ τροφῆς ποικίλης. Αὐτὸς γοῦν ὁ Κύριος, διαιρῶν τὰς ὑποθήκας εἰς τε ψυχὴν καὶ σῶμα, καὶ τρίτον τὰ ἐκτὸς, διὰ μὲν τὸ σῶμα, τὰ ἐκτὸς πορίζεσθαι συμβουλεύει, διοικεῖ δὲ τὸ σῶμα, τῇ ψυχῇ· παιδαγωγεῖ δὲ τὴν ψυχὴν, «Μὴ μεριμνᾶτε, λέγων, τῇ ψυχῇ ὑμῶν, τί φάγητε· μὴ δὲ τῷ σώματι ὑμῶν (92), τί ἐνδύσθητε· ἡ γὰρ ψυχὴ πλείων ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ ἐνδύματος.» Καὶ τῆς διδασκαλίας ἐναργεῶς ὑπόδειγμα ἐπιφέρει· «Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμιεῖον, καὶ (93) ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς. Οὐχ ὑμεῖς διαφέρετε τῶν πτηνῶν;» Καὶ ταῦτα μὲν περὶ τροφῆς. Ὅμοίως δὲ καὶ περὶ ἐσθῆτος παρεγγυᾷ, ἢ τῶν τρίτων μετείληφε, τῶν ἐκτὸς· «Κατανοήσατε, λέγων, τὰ κρίνα· πῶς οὔτε νήθει (94), οὔτε ὑφαίνει. Λέγω δὲ ὑμῖν, ὅτι (95) οὐδὲ Σολομῶν (96) περιεβάλετο ὡς ἐν τούτων.» Σφόδρα δὲ ἐπὶ πλούτῳ ἐκόμα ὁ Σολομῶν, ὁ βασιλεὺς. Τί οὖν ὠραιότερον καὶ εὐανθέστερον ἀνθέων; Τί δαὶ ἐπιτερπέστερον κρίνων, ἢ μύρων (97), ἢ ῥόδων; «Εἰ δὲ τὸν χόρτον σήμερον ἐν ἀγρῷ (98) ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι; καὶ ὑμεῖς μὴ ζητεῖτε, τί φάγητε, ἢ τί πίνητε.» Ἐνταῦθα τὸ τί μόριον, τὴν ποικιλίαν τῆς τροφῆς ἐκβέβληκε· σημαίνεται γὰρ ἐκ τῆς Γραφῆς τοῦτο «Μὴ μεριμνᾶτε, ποῖα φάγητε, ἢ ποῖα πίνητε.» πλεονεξία γὰρ καὶ τρυφὴ μεριμνᾶν ταῦτα. Τὸ δὲ «φαγεῖν» μόνον ψιλῶς νοούμενον, ἀνάγκης ἐστὶ τεκμήριον, τὸ πλήρωμα, ὡς ἔφαμεν, τῆς ἐνδείας (99). Τὸ δ' ἔτι (1), τὸ ἐκ περισσοῦ· τὸ δὲ περιττὸν (2), ἐκ τοῦ διαβόλου μεμήνυκεν ἡ Γραφή. Σαφηνίζει δὲ τὴν διάνοιαν ἡ ἐπιφερομένη λέξις· «Μὴ γὰρ ζητεῖτε (3), τί φάγητε, ἢ τί

defiled. But it is allowed only to the husbandman to sow, like a farmer at the right time when the season receives the seed. But indeed, for the other kind of weakness, reason is the best remedy. Lack of satiety also helps. (91) Through this, the desires, growing cold, leap around pleasures. Therefore, neither luxurious clothing should be sought after, just as varied food should not be. The Lord himself, dividing the commands into soul and body, and a third part for external things, advises that the external things be provided for the body, but that the body be governed by the soul. He guides the soul, saying, "Do not worry about your soul, about what you will eat. Nor about your body, what you will wear. For the soul is more than food, and the body more than clothing. And he brings a clear example of the teaching. "Consider the ravens, that they neither sow nor reap, they have no storehouse or barn, and God feeds them. (93) Are you not more valuable than the birds? And these things are about food. Likewise, he also gives instruction about clothing, which belongs to the third group, those outside. «Consider carefully,» he says, «the lilies. how neither do they spin (94), nor do they weave I tell you, (95) that not even Solomon (96) was dressed like one of these. But Solomon, the king, was very richly dressed, What then is more beautiful and more fragrant than flowers? What indeed is more delightful than lilies, or myrrh, or roses? «If God clothes the grass today in the field, which is here now and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith?» And do not you also seek what you will eat or what you will drink. Here the question of what kind, the variety of food, has been cast aside. For this is indicated by

πίητε,» εἰπὼν, ἐπήγαγεν· «Καὶ μὴ μετεωρίζεσθε.» Μετεώρους δὲ ἀπὸ τῆς ἀληθείας ἀλαζονεία καὶ τρυφὴ ποιεῖ· καὶ ἡ εἰς τὰ περιττὰ ἀπασχολοῦσα ἡδυπάθεια ἀπάγει τῆς ἀληθείας. Διὸ καὶ φησι παγκάλως· «Ταῦτα δὲ πάντα (4) τὰ ἔθνη τοῦ κόσμου ζητεῖ.» Οἱ ἄτακτοι καὶ ἀνόητοι, τὰ ἔθνη εἰσὶν. Τίνα δὲ λέγει «ταῦτα;» τὴν τρυφὴν, τὴν ἡδυπάθειαν (5), τὴν καρυκείαν, τὴν ὀψοφαγίαν, τὴν λαίμαργίαν. Ταῦτά ἐστι τὸ «Τί.» Περὶ δὲ ψιλῆς τῆς τροφῆς, τῆς τε ξηρᾶς καὶ τῆς ὑγρᾶς, ὡς ἀναγκαίων οὐσῶν, «Οἶδε, φησὶν, ὁ Πατὴρ (6) ὑμῶν, ὅτι χρήζετε.» Εἰ δὲ ὅλως ζητητικοὶ γεγόναμεν, μὴ εἰς τρυφὴν τὸ ζητητικὸν ἀπολύωμεν (7), ἀλλὰ εἰς τὴν εὐρεσιν τῆς ἀληθείας ἀναζωπυρήσωμεν. «Ζητεῖτε γὰρ (8), φησὶ, τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὰ τῆς τροφῆς προστεθήσεται ὑμῖν.» Εἰ τοίνυν ἐσθῆτος, καὶ τρυφῆς (9), καὶ τῶν περιττῶν ἀπαξιαπλῶς, ὡς οὐκ ἀναγκαίαν, ἀφαιρεῖται τὴν μέριμναν, τί χρὴ νοεῖν ἐρεῖν αὐτὸν περὶ φιλοκοσμίας, βαφῆς τε ἐρίων, καὶ ποικιλίας χρωμάτων, καὶ λίθων περιεργίας, καὶ χρυσοῦ ἐξεργασίας, πλοκάμων τε ἔτι ἐπιτεχνητῶν, καὶ βοστρύχων ἐλικτῶν; πρὸς δὲ καὶ ὀφθαλμῶν ὑπογραφῆς, παρατίλσεών τε, καὶ παραφυκισμῶν, καὶ ψιμυθισμοῦ, καὶ βαφῆς τριχῶν, καὶ τῶν περὶ τὰς ἀπάτας ταύτας κακοτεχνιῶν; οὐχὶ εὖ μάλα ἐκεῖνο δὲ ὑποτοπητέον, τὸ μικρῷ πρόσθεν εἰρημένον ἐπὶ τοῦ χόρτου, μὴ καὶ ἐπὶ τῶν ἀκόσμων φιλοκόσμων (10) τούτων ἐληλεγμένον (11); Ἄγρὸς γὰρ ὁ κόσμος, καὶ πόα ἡμεῖς, οἱ τῇ χάριτι δροσιζόμενοι τοῦ Θεοῦ· καρέντες δὲ αὐθις ἀνατέλλομεν, ὡς ἐν τῷ **Περὶ ἀναστάσεως**, διὰ πλειόνων δηλωθήσεται. Χόρτος δὲ, ὁ χυδαῖος ἀλληγορεῖται ὄχλος, ὁ τῆς ἐφημέρου εὐφροσύνης, οἰκεῖος, ὁ πρὸς ὀλίγον ἀνθῶν, ὁ φιλόκοσμος, καὶ φιλόδοξος, καὶ πάντα μάλλον ἢ φιλαλήθης, εἰς οὐδὲν, ἀλλ' ἢ εἰς

the Scripture: “Do not worry about what you will eat or what you will drink; For greed and luxury cause one to worry about these things. But the phrase “to eat When understood simply as “to eat,” it is a necessary sign of lack, the fullness, as we said, of need (99). But the other (1), that which is beyond what is needed, But the excess (2), the Scripture has revealed, comes from the devil. The added word makes the meaning clear. “For do not seek (3) what you will eat or what you will drink, Having said this, he brought forward “And do not be unsettled.” Pride and luxury make people unsettled and far from the truth. And the pleasure that busies itself with excess leads away from the truth. Therefore, he also says fittingly «But all these (4) things the nations of the world seek. The disorderly and foolish are the nations. But what does he mean by “these”? Luxury, pleasure-seeking, seasoning, eating rich foods, gluttony. These are the “What.” About plain food, both dry and moist, since they are necessary, «Your Father knows, he says, that you need them.» (6) But if we have become entirely seekers, let us not let our seeking be for luxury (7), but let us kindle it for the discovery of truth. «For you seek (8) the kingdom of God, and the things needed for food will be added to you.» If then concern for clothing, luxury (9), and unnecessary things is simply removed as not needed, what need is there to think or speak about love of the world, about dyeing with wool, and the variety of colors, and the fancy stones, and the working of gold, and even the artful braids, and twisted locks? And also the marks on the eyes, the darkening around them, the smearing of white lead, the dyeing of hair, and the other bad tricks related to these deceptions. Certainly, that must be well rejected, the

ὑπέκκαυμα εὖθετος πυρός. «Ἄνθρωπος
 γοῦν ἦν τις, ὁ Κύριος διηγούμενος λέγει,
 πλούσιος σφόδρα (12), ὃς ἐνδιδύσκετο
 πορφύραν καὶ βύσσον, εὐφραινόμενος καθ’
 ἡμέραν λαμπρῶς.» οὗτος ὁ χόρτος ἦν.
 «Πτωχὸς δέ τις, ὀνόματι (13) Λάζαρος,
 ἐβέβλητο εἰς τὸν πυλῶνα τοῦ πλουσίου
 ἡλκωμένος, ἐπιθυμῶν χορτασθῆναι ἐκ τῶν
 πιπτόντων τῆς τραπέζης τοῦ πλουσίου.»
 οὗτός ἐστιν ἡ πόα. Ἀλλ’ ὁ μὲν ἐκολάζετο ἐν
 ἄδου, ὁ πλούσιος, μετέχων τοῦ πυρός· ὁ δὲ,
 ἀνέθαλλεν ἐν κόλποις τοῦ Πατρός. Ἄγαμαι
 τῶν Λακεδαιμονίων τὴν πόλιν τὴν παλαιάν,
 ἣ μόναις ταῖς ἐταίραις ἀνθινὰς (14)
 ἐσθῆτας καὶ χρυσοῦν κόσμον ἐπέτρεψε
 (15) φορεῖν, ἀφαιρουμένη τῶν δοκίμων
 γυναικῶν (16) τὴν φιλοκοσμίαν, τῷ μόναις
 ἐφεῖναι καλλωπίζεσθαι ταῖς ἐταιρούσαις.
 Ἀθηναίων δὲ ἔμπαλιν οἱ ἄρχοντες, οἱ τὸ
 ἀστικὸν πολίτευμα ἐζηλωκότες (17),
 ἐκλαθόμενοι τῆς ἀνδρωνίτιδος,
 ἐχρυσόφορον, ποδήρεις χιτῶνας
 ἐνδυόμενοι, καὶ ποδήρεις ἡμπίσχοντο (18),
 καὶ κρώβυλον (19), ὃ ἐμπλοκῆς ἐστὶν εἶδος,
 ἀνεδοῦντο χρυσοῦν, ἐνέρσει τεττίγων (20)
 κοσμούμενοι· τὸ γηγενὲς ὡς ἀληθῶς
 ἀπειροκαλίᾳ κιναιδίας ἐνδεικνύμενοι. Ὁ δὲ
 τῶν ἀρχόντων τούτων ζῆλος, καὶ εἰς τοὺς
 ἄλλους Ἴωνας (21) διῖκνεῖτο, οὓς Ὅμηρος,
 ἐκθηλύνων, «ἐλκεσιπέπλους» (22) καλεῖ.
 Εἶδωλον οὖν τοῦ καλοῦ τὴν φιλοκοσμίαν,
 οὐχὶ δὲ αὐτὸ τὸ καλὸν προτρεπομένους
 (23), δι’ ὀνόματος ὠραίου πάλιν
 εἰδωλολατροῦντας, πόρρω τῆς ἀληθείας
 ἀπωκιστέον (24), δόξη, οὐκ ἐπιστήμη
 ὀνειροπολοῦντας τοῦ καλοῦ τὴν φύσιν· καὶ
 ἔστιν αὐτοῖς ὁ τῆδε βίος ἀγνοίας ὕπνος
 βαθύς· οὗ χρη ἐξεγειρομένους ἡμᾶς ἐπὶ τὸ
 ὄντως καλὸν καὶ κόσμιον σπεύδειν, καὶ
 τούτου μόνου ἐφάπτεσθαι γλίχεσθαι,
 καταλείποντας τὰ τῆδε κόσμια αὐτῷ
 κόσμῳ (25) χαίροντα, πρὶν ἢ τέλεον
 καταδραθεῖν. Φημὶ τοίνυν οὐκ ἄλλου τινὸς

thing said a little earlier about grass, lest it
 also be applied to these unseemly lovers of
 the world (10) (11). For the world is a field,
 and we are the grass, refreshed by the
 grace of God. But having died, we rise
 again, as will be shown more fully in the **On
 the Resurrection**. The grass, in a low
 sense, is an allegory for the crowd, those
 who seek short-lived pleasure, who belong
 to the moment, who bloom for a little while,
 who love the world, and are ambitious, and
 love everything more than truth, good for
 nothing except to be quickly burned by fire.
 «There was a certain man, the Lord says in
 the story, very rich (12), who was dressed
 in purple and fine linen, enjoying himself
 splendidly every day.» This was the grass.
 «But a certain poor man, named (13)
 Lazarus, was laid at the rich man’s gate,
 covered with sores, longing to be fed with
 the crumbs that fell from the rich man’s
 table.» This is the fodder. But the rich man
 was punished in Hades, sharing in the fire.
 But he blossomed in the bosom of the
 Father. I admire the old city of the
 Lacedaemonians, which allowed only the
 courtesans to wear flowered clothes and
 golden jewelry, taking away the love of
 adornment from the respectable women, so
 that only the courtesans might dress up.
 But in Athens, on the other hand, the rulers,
 who were zealous for the civic government,
 forgetting about the men’s quarters, wore
 golden, long tunics, and they wore long
 cloaks, and they tied a krobylos—a kind of
 braid—in gold, decorated with cicadas.
 Showing their native nature truly marked
 by excessive vanity and effeminacy. The
 zeal of these rulers extended even to the
 other Ionians, whom Homer, softening
 them, called «long-robed». (22) he calls
 them So, the love of beauty is a mere image,
 not the true beauty itself urging them on

ἔνεκα δεηθῆναι ὑφασμάτων τὸν ἄνθρωπον ἢ σκέπης σώματος, πρὸς ἀπαλέξῃσιν κρυμῶν τε ὑπερβολῆς καὶ καυμάτων ἐπιτάσεως, μή τι ἡμᾶς παραλυπῶη (26) τοῦ περιέχοντος ἡ ἀμετρία. Εἰ δὲ οὗτός ἐστι τῆς ἐσθῆτος ὁ σκοπὸς, ὅρα μὴ οὐκ ἄλλη μὲν ἀνδράσιν, ἄλλη δὲ ἐσθῆς ἀπονεμητέα γυναιξί· κοινὸν γὰρ ἀμφοῖν τὸ σκέπεσθαι, κατὰ τὰ αὐτὰ τῷ ἐσθίειν καὶ πίνειν. Κοινῆς οὖν οὔσης τῆς χρείας, τὴν ὁμοίαν κατασκευὴν δοκιμάζομεν. Ὡς γὰρ τὸ δεῖσθαι τῶν σκεπόντων κοινὸν ἑκατέροις, οὕτω καὶ τὰ σκέποντα παραπλήσια εἶναι χρή· εἰ δὲ καὶ σκέπην ταύτην παραληπτέον, καθ' ἣν (27) κρύπτειν ὄμματα θηλειῶν χρεῶν. Εἰ γὰρ καὶ πλεονεκτεῖ τὸ θῆλυ διὰ τὴν ἀσθένειαν, τὸ ἔθος τῆς ἀγωγῆς τῆς κακῆς αἰτιατέον, δι' ἣν πολλάκις, φαύλοις διαίταις (28) ἐντρεφόμενοι ἄνδρες, γυναικῶν γεγόνασιν θηλύτεροι· οὐ δὲ (29) καθυφεῖναι χρή τούτου. Εἰ δὲ συμπεριφέρεσθαι (30) χρή, ὀλίγον ἐνδοτέον αὐταῖς μαλακωτέροις χρῆσθαι τοῖς ὑφάσμασιν, μόνον τὰς μεμωραμμένας λεπτουργίας, καὶ τὰς ἐν ταῖς ὑφαῖς περιέργους πλοκάς, ἐκποδῶν μεθιστάντας· νῆμα (31) χρυσοῦ, καὶ σῆρας Ἰνδικοῦς, καὶ τοὺς περιέργους βόμβυκας (32) χαίρειν ἔωντας· ὅς σκώληξ φύεται τὸ πρῶτον, εἴτα ἐξ αὐτοῦ δασεῖα ἀναφαίνεται κάμπη, μεθ' ἣν εἰς τρίτην μεταμόρφωσιν νεοχμοῦται βομβύλιον (33)· οἱ δὲ «νεκύδαλον» αὐτὸ καλοῦσιν, ἐξ οὗ μακρὸς τίκεται στήμων, καθάπερ ἐκ τῆς ἀράχνης ὁ τῆς ἀράχνης μίτος. Τὰ γὰρ περιττὰ ταῦτα καὶ διαφανῆ ἔλεγχός ἐστι διανοίας οὐκ ἐρβώμενης, ὀλίγῳ παραπετάσματι τὴν αἰσχύνην τοῦ σώματος προαγωγεύοντα. Οὐ γὰρ ἔτι σκέπη ἡ ἀβροδίαίτος ἐστὶν ἐσθῆς, τὸ σχῆμα τῆς γυμνότητος κρύπτει μὴ δυναμένη· προσπίπτουσα γὰρ ἡ τοιαύτη ἐσθῆς τῷ σώματι, προστυποῦται αὐτῷ ὑγρότερον καὶ προσαναπλάττεται, σαρκικῶς ἐμφῶσα,

(23), worshipping idols again under the name of the beautiful, and must be driven far away from the truth (24), dreaming about the nature of beauty with opinion, not knowledge. And for them, this life is a deep sleep of ignorance. From which we must be awakened to hurry toward what is truly beautiful and orderly, and cling only to this, leaving behind the orderly things of this world (25) rejoicing in it, before we are completely swept away. I say, then, that a person needs coverings of cloth for no other reason than to protect the body, to ward off excessive chills and the burning heat, so that the imbalance of what surrounds us does not cause us harm (26). If this is the purpose of clothing, see to it that one kind is not assigned to men, and another kind to women. For the need to cover oneself is common to both, just as eating and drinking are the same for both. Since the need is common, we try for a similar design. Just as the need for coverings is common to both, so the coverings themselves must be similar. And if this covering must also be accepted, by which it is necessary to cover the eyes of women (27) For if the female also has an advantage because of weakness, the custom of bad upbringing must be blamed, through which often, being raised with poor habits (28), men have become more womanly than women. Certainly, it is not right to despise this. (29) But if one must behave moderately (30), it is necessary to allow them to use softer fabrics, only removing the delicate lace and the intricate braids in the weavings that are out of place. Thread (31) of gold, and Indian silk, and the elaborate cottons (32), allowing them to enjoy these. The worm grows first, then from it appears a hairy caterpillar, after which it changes into a third form, a

τῷ σχήματι (34)· καὶ τὸν τύπον ἐκμάττεται
τῆς γυναικὸς, ὥστ' οὐχ ὁρῶντι τὴν ὅλην
τοῦ σώματος εἶναι φανεράν διάθεσιν.
Παραιτητέον δὲ τῆς ἐσθῆτος καὶ τὰς
βαφάς· αὐταὶ γὰρ πόρρω καὶ τῆς χρείας
καὶ τῆς ἀληθείας πρὸς τῷ (35) καὶ
διαβολὴν τοῦ ἥθους ἐξανθεῖν· οὔτε γὰρ ἡ
χρῆσις ὠφέλιμος· οὐ γὰρ πρὸς τὸ κρύος
εὐθετος, οὔτε πρὸς σκέπην ἔχει τι περιττὸν
παρὰ τὴν ἄλλην ἐσθῆτα, ἢ τὸν ψόγον
μόνον· Καὶ τὸ ἐπιτερπὲς τῆς χροιάς τοὺς
λίχνους ἀνιᾶ, εἰς τὴν ἀνόητον ὀφθαλμίαν
ἐρεθίζον. Τοὺς δὲ λευκοὺς, καὶ οὐ νόθους
τὰ ἔνδον, λευκαῖς καὶ ἀπεριέργοις
ἄρμοδιώτατον ἐσθήσει (36) χρῆσθαι.
Σαφῶς γοῦν (37) καὶ καθαρῶς Δανιὴλ ὁ
προφήτης, «Ἐτέθησαν,» φησὶ «θρόνοι, καὶ
ἐκάθισεν ἐπ' αὐτῶν, ὥσει παλαιὸς ἡμερῶν,
καὶ τὸ ἔνδυμα αὐτοῦ ὥσει χιῶν λευκόν.»
Τοιαύτη χρώμενον στολῇ, τὸν Κύριον ἐν
ὁράματι θεωρεῖν, καὶ ἡ Ἀποκάλυψις φησὶν·
«Εἶδον τὰς ψυχὰς τῶν μεμαρτυρηκότων
ὑποκάτω τοῦ θυσιαστηρίου· καὶ ἐδόθη
ἐκάστῳ στολὴ λευκή.» Εἰ δὲ καὶ ἄλλο τι
δέοι χρῶμα ζητεῖν, τὸ αὐτοφυὲς τῆς
ἀληθείας ἀπόχρη βάμμα. Αἱ δὲ τοῖς ἄνθεσιν
ἐοικυῖαι ἐσθῆτες βακχικοῖς καὶ τελεστικοῖς
καταληπτέαι (38) λήροις· πρὸς δὲ καὶ ἡ
πορφύρα καὶ τὰ ἀργυρώματα (39), ὥς
φησιν ὁ κωμικὸς,

silkworm (33). But the "nekydalon" They
call it the "nekydalon," from which a long
thread is produced, just like the spider's
thread comes from the spider. For these
excessive and transparent things are a
proof of a weak mind, bringing forward the
shame of the body with only a thin veil. For
delicate clothing is no longer a covering,
unable to hide the shape of nakedness. For
such clothing, falling upon the body, clings
more closely to it and molds itself to it,
naturally growing with the flesh, to the
shape (34) and traces the form of the
woman, so that to one who does not see the
whole body, the arrangement is not clear.
One must also avoid dyed clothing. For
these are far from need and truth, and they
give rise to slander against character. For
the use is neither helpful For it is neither
suitable for the cold, nor does it provide
any extra protection beyond other clothing,
but only brings blame. And the delight of
the complexion loosens the scabs, irritating
foolish ophthalmia. But for those with
white, and not impure, inner parts, it is
most fitting to use white and simple
clothing (36). Clearly indeed (37) and
purely the prophet Daniel said, «They were
set, he says, "Thrones were set, and he sat
upon them, like one of long days, and his
clothing was like white snow. Wearing such
a garment, to see the Lord in a vision, and
the Revelation says "I saw the souls of
those who had been martyred under the
altar and white robes were given to each
one. But if it is necessary to seek some
other color, it is the natural dye of truth
itself. The garments resembling flowers
must be grasped with Bacchic and
initiatory thyrsi (38). And also the purple
and the silver trimmings (39), as the comic
poet says,

Εἰς τοὺς τραγωδοὺς χρήσιμα, καὶ οὐκ εἰς τὸν βίον.

Τὸν δὲ ἡμέτερον βίον, πάντα μᾶλλον ἢ πομπὴν εἶναι χρεών. Βάμμα γοῦν Σαρδυνιακὸν (40), καὶ ἄλλο ὀμφάκινον, καὶ χλωρὸν ἕτερον, ῥοδομιγὲς, καὶ κοκκοβαφές, καὶ ἄλλα μυρία διὰ σπουδῆς βάμματα, ἐπινενόηται ταῖς ἐξώλοις (41) ἡδυπαθείαις· ὄψεως, οὐ σκέπης ἢ ἐσθῆς αὕτη. Τὰ τε χρυσῷ πεποιημένα (42), καὶ τὰ ἀλουργοβαφῇ, καὶ ζώων τε προσήνεμόν γέ τι τρύφημα τοῦτω (43), τὸν τε μυροβαφῇ (44) ἐκεῖνον κροκωτὸν, καὶ τῶν ὑμενίωνων (45) τῶν περιόπτων τὰ πολυτελῆ καὶ ποικίλα ἱμάτια, ἔχοντα ζώδια ἐν τῇ πορφύρᾳ, αὐτῇ τέχνῃ χαίρειν ἑατέον, «Τί γὰρ φρόνιμον γυναικες ἐργάσαιντο, ἢ λαμπρὸν (46), αἶ καθήμεθα,» φησὶν ἡ κωμωδία, ἐξηνθισμέναι, κροκωτοφοροῦσαι, κεκαλλωπισμέναι; παραινεῖ δὲ διαρρήδην ὁ Παιδαγωγὸς, «Ἐν περιβολῇ (47) ἱματίου οὐ μὴ καυχῇσθαι· μηδὲ ἐπαίρου ἐν δόξῃ πάσῃ,» ἀπαρانونόμῳ (48) οὕσῃ. Ἐπισκώπτων γοῦν τοὺς τοῖς μαλακοῖς ἡμφιεσμένους ἱματίοις ἐν τῷ Εὐαγγελίῳ λέγει· «Ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ ἐν τρυφῇ διάγοντες (49), ἐν τοῖς βασιλείοις εἰσὶ τοῖς ἐπιγείοις·» βασιλείοις λέγει τοῖς φθαρτοῖς, ἔνθα δοξοκαλία, καὶ δοξοκοπία (50), καὶ κολακεία, καὶ πλάνη. Οἱ δὲ τὴν οὐράνιον θεραπεύοντες αὐλήν περὶ τὸν πάντων βασιλέα, τὴν ἀκήρατον τῆς ψυχῆς ἐσθῆτα, τὴν σάρκα, ἀγιάζονται· καὶ ταύτη ἐπενδύονται ἀφθαρσίαν. Καθάπερ οὖν ἡ ἄγαμος (51) μόνῳ σχολάζει τῷ Θεῷ, καὶ ἡ φροντίς αὐτῆς οὐ περισχίζεται· γημαμένη δὲ, ἢ γε σώφρων διαιρεῖται τὸν βίον καὶ πρὸς Θεὸν (52) καὶ πρὸς ἄνδρα· ἡ δὲ ἄλλως

Useful for tragedians, and not for life.

But for our life, everything must be more for use than for show. At least the Sardinian dye (40), and another of unbleached wool, and another greenish one, rosy-mixed, and scarlet-dyed, and many other dyes have been thought up for outward pleasures (41); this clothing is for appearance, not for protection. The ones made with gold (42), and dyed with sea-purple, and some kind of luxury from animals (43), and that saffron-colored perfume-dyed one (44), and the rich and varied garments made from the membranes (45) of sea creatures, having constellations in the purple, must be enjoyed for their craft. «For what wise women have worked, or bright,» as the comedy says, «we who sit,» adorned with flowers, wearing saffron, and decorated? But the Pedagogue plainly advises, «You will not boast in the wrapping of your garment (47), nor lift yourself up in any pride,» being unlawful (48). Indeed, mocking those dressed in soft clothes, he says in the Gospel: «Look, those who live in glorious clothing and luxury (49) are in the earthly kingdoms;» by kingdoms he means the perishable ones, where vanity, boasting (50), flattery, and deception are. But those who serve the heavenly court around the King of all, the pure garment of the soul, the flesh, are sanctified; and in this they put on incorruption. Just as the unmarried woman (51) devotes herself only to God, and her care is not divided; but the married woman, if she is sensible, divides her life between God (52) and her husband; but the woman who behaves otherwise becomes entirely

φερομένη ὅλη γίνεται τοῦ γάμου, τουτέστι τοῦ πάθους· τὸν αὐτὸν οἶμαι τρόπον ἢ σώφρων γυνή, σχολάζουσα μὲν τῷ ἀνδρὶ, ἀνυποκρίτως θεοσεβεῖ· φιλοκοσμοῦσα δὲ, ἀποπέπτωκε καὶ τοῦ Θεοῦ καὶ τοῦ γάμου τοῦ σώφρονος, τὸν κόσμον ἀντικαταλλαττομένη τάνδρός· κατὰ τὰ αὐτὰ τῇ Ἀργεῖα ἑταίρα, τῇ Ἐριφύλῃ λέγω·

of marriage, that is, of passion. In the same way, I think, the sensible woman, while devoted to her husband, reveres God sincerely; but loving the world, she has fallen away from both God and the sensible marriage, exchanging the order for that of her husband. I say the same about the Argive courtesan, Eriphyle.

Ἡ χρυσὸν (53) φίλου ἀνδρὸς ἐδέξατο τιμήντα.

She accepted the gold (53) of a dear husband as an honor.

Ταύτῃ καὶ τὸν Κεῖον (54) ἀποδέχομαι σοφιστὴν, τὰς εἰκυσίας (55) καὶ καταλλήλους Ἀρετῆς καὶ Κακίας εἰκόνας ὑπογράφοντα· τὴν μὲν αὐτὰν ἀφελῶς ἱσταμένην ἐποίησε καὶ λευχεύονα καὶ καθάριον, τὴν Ἀρετὴν, αἰδοῖ μόνη κεκοσμημένην (τοιαύτην εἶναι χρὴ τὴν πιστὴν ἐνάρετον μετ' αἰδοῦς)· θατέραν δὲ τούναντίον εἰσάγει, τὴν Κακίαν, περιττῇ μὲν ἐσθῆτι ἡμφιεσμένην, ἄλλοτρίῳ δὲ χρώματι γεγανωμένην· καὶ ἡ κίνησις αὐτῆς καὶ ἡ σχέσις πρὸς τὸ ἐπιτερπὲς ἐπιτηδευομένη, ταῖς μαχλώσαις ἔγκειται σκιαγραφίᾳ γυναιξίν. Πρὸς οὐδεμίαν δὲ ὅλως ὁ ἐπόμενος τῷ Λόγῳ αἰσχροὺς ἡδονὴν οἰκειώσεται· διὸ καὶ τῆς ἐσθῆτος τὸ χρειῶδες προκριτέον. Κἂν ὁ Λόγος τοῦτο ψάλλῃ, διὰ Δαβὶδ περὶ τοῦ Κυρίου λέγων· «Εὐφρανάν (56) σε θυγατέρες βασιλέων ἐν τῇ τιμῇ· παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου ἐν ἱματισμῷ (57) διαχρύσῳ, καὶ κροσσωτοῖς χρυσοῖς περιβεβλημένη·» οὐκ ἐσθῆτα τὴν τρυφητικὴν μεμήνυκεν, ἀλλὰ τὸν ἐκ πίστεως συνυφασμένον ἀκήρατον τῶν ἡλεημένων (58) κόσμον τῆς Ἐκκλησίας δεδήλωκεν, ἐν ᾗ ὁ ἄδολος (59) Ἰησοῦς ὡς χρυσὸς διαπρέπει (60), καὶ οἱ κροσσοὶ, οἱ ἐκλεκτοὶ (61), οἱ χρυσοὶ. Εἰ δὲ

To her I also accept Ceius (54) as a sophist, portraying the fitting and appropriate images of Virtue and Vice (55). He made her standing simply and pure, as well as radiant and clean, Virtue, adorned only with modesty (for such a faithful, virtuous woman must be with modesty). But he introduces the opposite, Vice, dressed in an extravagant garment, yet grown with a strange color. And its movement and relation to the pleasant are practiced, lying in the shadowy outline of women who seduce. But the one who follows the Word will not at all become accustomed to shameful pleasure. Therefore, the necessary use of clothing must be preferred. And if the Word sings this, speaking through David about the Lord, “Rejoice, daughters of kings, in honor” (56) The queen stood at your right hand, dressed in golden robes and wrapped in gold fringes; (57) She did not show off a luxurious garment, but revealed the pure garment woven from faith, the adornment of the merciful Church, in which the sinless Jesus shines like gold, (59) and the fringes, the chosen ones, the golden (61) And if it is necessary for this to be for women, a

καὶ ὑφῆναι χρή τοῦτον διὰ τὰς γυναῖκας, ἡδεῖαν τὴν ἐσθῆτα καὶ προσηνῇ πρὸς τὴν ἀφῆν, ἐξυφαντέον, οὐχὶ δὲ καθάπερ τὰς γραφὰς, πρὸς τὸ τερπνὸν τῆς ὄψεως ἐξανθιστέον. Ἐξίτηλος μὲν (62) γὰρ ἡ γραφὴ τῷ χρόνῳ γίνεται· αἱ δὲ ῥύψεις καὶ αἱ στύψεις, τοῖς φαρμακώδεσι τῆς βαφῆς χυμοῖς ἐκτῆκουσαι τὰ ἔρια, τῶν ἀμπεχονῶν τὰς ὑφάνσεις ἀσθενεῖς ἀποτελοῦσι· τὸ δὲ οὐδ' εἰς οἰκονομίαν εὐθετον. Ἀπειροκαλία δὲ ἡ μεγίστη, τοσοῦτον ἐπτοῆσθαι περὶ τοὺς πέπλους, καὶ τὰς ξυστίδας, καὶ τὰς ἐφαπτίδας «χλαίνας (63)» τε, καὶ «χιτῶνας, τὰ τ' αἰδῶ ἀμφικαλύπτει,» Ὅμηρός φησιν, Αἰσχύνομαι γὰρ ὡς ἀληθῶς, ὁρῶν τοσοῦτον ἐκχεόμενον πλοῦτον εἰς τὴν αἰδοίων σκέπην. Ὁ γάρ τοι ἀρχαῖος ἄνθρωπος, ὃ ἐν τῷ παραδείσῳ, κλάδοις καὶ φύλλοις τὴν σκέπην τῆς αἰσχύνης παρεμέτρει (64)· νυνὶ δὲ, ἐπεὶ τὰ πρόβατα ἡμῖν δεδημιούργηται, μὴ κατὰ τὰ αὐτὰ τοῖς προβάτοις ἀφραίνωμεν· παιδαγωγούμενοι δὲ τῷ Λόγῳ, τὸ πολυτελὲς τῆς ἐσθῆτος διελέγχωμεν, ἐπιλέγοντες. «Τρίχες ἐστὲ προβάτων.» Κἂν Μίλητος ἀύχῃ, κἂν Ἰταλία δοξάζηται, κἂν ὑπὸ διφθέραις (65) φυλάττωνται αἱ τρίχες, περὶ ἃς μεμήνασιν οἱ πολλοί, ἀλλὰ ἡμῖν γε οὐ σπουδαστέον. Ὁ δὲ μακάριος Ἰωάννης, καὶ τῶν προβάτων ὑπεριδὼν τὰς τρίχας, ὀζούσας τρυφῆς, «τὰς (66) τῶν καμήλων εἴλετο τρίχας,» καὶ ταύτας ἡμπίσχετο, τὸ εὐτελὲς καὶ ἄδολον τοῦ βίου ὑποτυπούμενος. Καὶ γὰρ «μέλι ἦσθι καὶ ἀκρίδας,» γλυκεῖαν καὶ πνευματικὴν τροφήν, ἀτύφους καὶ σώφρονος τὰς ὁδοὺς τοῦ Κυρίου παρασκευάζων. Ἦπου γὰρ (67) ἂν ἀλουργὴν χλανίδα περιεβάλετο, ὃ τὴν ἀλαζονείαν τὴν πολιτικὴν ἐκτραπεῖς, εἰς δὲ τὴν ἔρημον τῆς ἐρημίας (68) κατὰ γαλήνην Θεῷ συμπεπολιτευμένος, ἐκτὸς πάσης κενοσπουδίας (69), ἀπειραγαθίας, μικροπρεπείας; «μηλωτῇ» δὲ ἐχρῆτο Ἠλίας

pleasant and soft garment to the touch must be woven, but not like the scriptures, adorned for the delight of the eye. For the writing becomes outdated with time. The stains and spots, melted by the poisonous dyes, weaken the wool, making the fabric of the garments fragile. But it is not suitable even for practical use. The greatest carelessness is to be so careless about the robes, the fringes, and the cloaks. (63) and the tunics, which cover modesty, Homer says, «I am truly ashamed,» seeing so much wealth poured out for the covering of modesty. For the ancient man, who was in the garden, measured the covering of modesty with branches and leaves. {{p64}} But now, since sheep have been created for us, let us not take away from the sheep in the same way. Being taught by the Word, let us examine the luxury of clothing, choosing carefully. “You are the wool of sheep. Even if Miletus boasts, even if Italy is praised, even if the wool is kept under skins, about which many are angry, we must not care about these things. But the blessed John, looking beyond the wool of the sheep, smelling of luxury, «chose the hair of the camels, and he trusted these, representing the humble and pure life. For he also «ate honey and locusts, a sweet and spiritual food, preparing the ways of the Lord to be simple and wise. For he would wear a rough cloak of camel’s hair, having turned away from political pride, and in the desert of solitude he lived in peace, sharing citizenship with God, free from all empty eagerness, lack of goodness, and pettiness. «as a shepherd» Elijah used a garment, and “a belt of a shepherd’s cloak.” He fastened “a belt made of hair.” But Isaiah, another prophet, “naked.” and “without sandals.” and often he wore a sackcloth, a garment of humility (70) But if you also call Jeremiah,

ένδύματι, καὶ «ζώνη τὴν μηλωτὴν»
κατέσφιγγεν «ἐκ τριχῶν πεποιημένη.» c
Ἑσαΐας δέ, ἄλλος οὗτος προφήτης,
«γυμνός» τε καὶ «ἀνυπόδετος» ἦν·
πολλάκις δὲ καὶ σάκκον ἡμίσχετο,
ταπεινοφροσύνης ἔνδυμα (70). Εἰ δὲ καὶ
Ἱερεμίαν καλεῖς, «λινοῦν» οὗτος
«περίζωμα» εἶχε μόνον. Ὡς δὲ τὰ εὐτραφεῖ
τῶν σωμάτων γυμνούμενα φανερωτέραν
δείκνυσιν τὴν ἀκμὴν, οὕτω καὶ τῶν ἡθῶν τὸ
κάλλος, μὴ ἐνειλούμενον ἀπειροκάλοις
φλυαρίαις, τὸ μεγαλοπρεπὲς ἐνδείκνυται.
Τὸ δὲ καὶ σύρειν τὰς ἐσθῆτας. ἐπ’ ἄκρους
καθίεις (71) τοὺς πόδας, κομιδῇ
ἀλαζονικόν, ἐμποδῶν τῇ ἐνεργείᾳ τοῦ
περιπατεῖν γινόμενον, καλλύντρου (72)
δίκην ἐπισυρομένης τῆς ἐσθῆτος τὰς
ἐπιπολαίους τῆς γῆς ἀχυρμιάς· οὐδὲ τῶν
κατεαγόντων, τούτων δὲ τῶν τὴν κιναιδίαν
τὴν ἄφωνον ἐπὶ τὰς σκηνὰς (73) μετιόντων
ὀρχηστῶν ἀπορρέουσιν εἰς τοσοῦτον
ὑβρεως τὴν ἐσθῆτα περιορώντων· οἷς οἱ
ἐπιμελεῖς στολισμοὶ, καὶ τῶν κρασπέδων αἱ
ἀπαιωρήσεις, καὶ τῶν σχημάτων οἱ
περίεργοι ῥυθμοὶ, βλακειὰς μικρολόγου
(74) ἐπισυρμὸν ἐμφαίνουσι. Κἂν τὸν
ποδήρη τις παραφέρῃ τὸν Κυρίου (75), ὁ
ποικιλανθὴς ἐκεῖνος χιτῶν τὰ τῆς σοφίας
ἄνθη δεικνύει, τὰς ποικίλας καὶ μὴ
μαραιομένας Γραφάς, τὰ λόγια τὰ τοῦ
Κυρίου (76), ταῖς τῆς ἀληθείας
ἀπαστράπτοντα ἀυγαῖς. Τοιαύτην ἄλλην
τὸν Κύριον ἐσθῆτα διὰ τοῦ Δαβὶδ ἡμφέισε
τὸ Πνεῦμα, ὧδέ πως ψάλλον·
«Ἐξομολόγησιν καὶ εὐπρέπειαν ἐνεδύσω,
ἀναβαλλόμενος φῶς, ὡς ἱμάτιον.» Καθάπερ
οὖν περὶ τὴν κατασκευὴν τῶν ἐσθῆτων
καθαρευτέον πάσης ἀτοπίας, οὕτω (77) δὲ
καὶ τῆς χρήσεως τὴν ἀμετρίαν εὐλαβητέον.
Οὐδὲ γὰρ ὑπὲρ γόνυ (78), καθάπερ τὰς
Λακαΐνας φασὶ παρθένους, ἐστολίσθαι
καλόν· οὐδὲν γὰρ μέρος ὅτιοῦν
ἀπογυμνοῦσθαι γυναικὸς εὐπρεπές. Καὶ τοι

«wearing linen» he is «wrapped» he only
had Just as well-fed bodies, when
uncovered, show their prime more clearly,
so too the beauty of character, when not
wrapped up in endless fine talk, shows its
grandeur. But also to drag off the clothes
Setting the feet on the edges, a boastful
burden, getting in the way of the action of
walking, like a beautifier dragging along the
surface dirt of the earth on the clothes. Nor
of those who have been brought down,
these very ones who carry silent shame to
the tents of the dancers, letting it flow away
into such great insult as they look down on
the clothing. To these, the careful
decorations, the trimming of the fringes,
and the elaborate patterns of the shapes
show a sign of petty foolishness. (74) And if
someone brings alongside the tunic of the
Lord (75), that richly flowered tunic shows
the blossoms of wisdom, the varied and
unfading Scriptures, the words of the Lord
(76), shining with the bright rays of truth.
The Spirit clothed the Lord with such a
garment through David, singing like this: “I
will put on confession and honor, wrapping
light around me like a garment. Just as one
must avoid all strangeness in the making of
clothes, so too (77) one must carefully
avoid excess in their use. For it is not
proper to adorn oneself beyond the knee
(78), as the Lacedaemonians say about
virgins. For no part of a woman’s body
should be exposed in an improper way.
And indeed, it is possible to say very
properly that witty phrase to the one who
says, “The forearm is beautiful” (79). But
not in public. and, “The shins are beautiful
But only of one, to say, “of my man (80),
and, “A handsome face But only of the one
who is married; But I do not want to give
the cause of such praises to those who,
through praises, seek the flashy things, to

δυνατὸν ἀποφθέγξασθαι μάλα κοσμίως
τὴν ἀστείαν ἐκείνην φωνὴν πρὸς εἰπόντα,
Καλὸς (79) ὁ πῆχυς· Ἄλλ' οὐ δημόσιος·»
καὶ, «Κνῆμαι καλαί· Ἄλλὰ μόνου,» φάναι,
«τοῦ ἀνδρὸς (80) τοῦ ἐμοῦ,» καὶ,
«Πρόσωπον εὐπρεπές· Ἄλλὰ μόνου τοῦ
γεγαμηκότος·» ἐγὼ δὲ οὐδὲ τὴν αἰτίαν τῶν
τοιούτων ἐπαίνων θέλω παρέχειν τὰς
σώφρονας τοῖς διὰ τῶν ἐπαίνων
θηρωμένοις τὰ ἐπίσογα· καὶ οὐδ' ὅτι γε
παραγυμνοῦν τὸ σφυρὸν κεκώλυται μόνον,
ἐγκεκαλύφθαι (81) δὲ καὶ τὴν κεφαλὴν, καὶ
τὸ πρόσωπον ἐπεστιάσθαι προστέτακται·
οὐ γὰρ ὅσιον εἶναι θήρατρον ἀνθρώπων τὸ
κάλλος τοῦ σώματος. Οὐδὲ ἀλουργῶ
παραπετάσματι (82) χρωμένην
περίβλεπτον ἐθέλιν γίνεσθαι τὴν γυναῖκα,
εὖλογον. Εἴθε γὰρ καὶ τῆς ἐσθῆτος οἶόν τε
ἦν ἐξελεῖν τὴν πορφύραν, ὥς μὴ ἐπὶ τὸ
πρόσωπον τῶν χρωμένων τοὺς θεατὰς
ἐπιστρέφειν! Αἱ δὲ ὀλίγον κομιδῇ τὸ λοιπὸν
τῆς ἀμπεχόνης ὑφαίνουσαι τὸ πᾶν
ἀλουργές εἰργάσαντο, ἐκφλέγουσαι τὰς
ῥαθυμίας· καὶ δῆτα αὐτὰς περὶ τὰς
μεμωραμμένας ταύτας καὶ ἀβρὰς
ἀλυούσας πορφύρας, κατὰ τὸ ποιητικὸν δὴ
ἐκεῖνο, «Ἐλλαβε (83) πορφύρεος
θάνατος.» Διὰ ταύτην γοῦν τὴν πορφύραν
ἡ Τύρος, καὶ ἡ Σιδὼν, καὶ τῆς Λακωνικῆς ἡ
γεῖτων (84) τῆς θαλάσσης, ποθεινόταται·
ἀνάγονται δὲ εὖ μάλα καὶ οἱ βαφεῖς αὐτῶν,
καὶ οἱ πορφυρευταί, καὶ αὐτὰ τὰ κογχύλια,
διὰ τὸ αἶμα τούτων ἐξανθεῖν τὴν
πορφύραν. Ἄλλὰ καὶ τοῖς λίχνους
ὑφάσμασιν ἐγκαταμιγνύουσαι αἱ δολεραὶ
γυναῖκες, καὶ τῶν ἀνδρῶν οἱ γυναικῶδεις
τὰς δολερὰς βαφὰς, μαργαίνουσι περὶ τὴν
ἀμετρίαν, οὐκ ἔτι τὰς ὀθόνας τὰς ἀπ'
Αἰγύπτου, ἄλλας δέ τινας ἐκ γῆς Ἑβραίων
καὶ Κιλικίων ἐκποριζόμενοι γῆς. Τὰ δὲ
ἀμόργινα καὶ βύσσινα (85) σιωπῶ·
ὑπερεκπέπαικεν ἡ τρυφή καὶ τὴν
ὀνομασίαν. Δεῖ δὲ τὴν σκέπην (86), οἴμαι,

the sensible. And not only that the ankle is
prevented from being exposed, but also the
head is covered, and the face is ordered to
be shadowed. For it is not proper for the
beauty of the body to be a hunting ground
for men. Nor is it reasonable for a woman
to become conspicuous by wearing a net-
like veil. If only it were possible to take
away even the purple from clothing, so that
it would not turn the eyes of onlookers
toward the face of those who wear it! But
those who weave only a small part of the
rest of the garment have made the whole
thing a net, inflaming laziness. And indeed,
those who wear these delicate purple robes
with embroidered designs, according to
that poetic line, «Death seized the purple.»
(83) Because of this purple, Tyre, and
Sidon, and the neighbor of the Laconian sea
(84), are most desired. And well indeed are
raised up their dyers, and the purple-
makers, and even the shells themselves,
because the purple blooms from their
blood. But also the cunning women mix
into the coarse fabrics, and the effeminate
men the cunning dyes, they grow faint
around the imperfection, no longer the
cloths from Egypt, but others obtained
from the land of the Hebrews and the
Cilicians. But I am silent about the
amorgina and byssus fabrics (85). Luxury
has gone beyond all bounds, even in name.
But the covering, I think, must show better
by itself what it covers, like the statue of
the temple, and the soul of the body, and
the body of the clothing. But now
everything is the opposite: the body, if it
were sold to those women, would never
find a thousand Attic coins (87). And yet,
buying one piece of clothing worth ten
thousand talents, they prove themselves
more useless and dishonored (88) than the
fabrics. Why then do you chase after the

αὐτὸ αὐτοῦ κρεῖττον ἀποφαίνειν τὸ σκεπόμενον, ὥς τὸ ἄγαλμα τοῦ νεῶ, καὶ τὴν ψυχὴν τοῦ σώματος, καὶ τῆς ἐσθῆτος τὸ σῶμα. Νυνὶ δὲ πᾶν τούναντίον, τὸ μὲν σῶμα αὐταῖς εἰ πιπράσκοιτο, οὐκ ἂν ποτε χιλίας εὖροι Ἀττικὰς (87)· μίαν δέ που ἐσθῆτα μυρίων ταλάντων ὠνούμεναι, σφᾶς αὐτὰς ἀχρειοτέρας καὶ ἀτιμοτέρας (88) τῶν ὑφασμάτων ἐλέγχουσιν. Τί ποτ' οὖν διώκετε τὰ σπάνια καὶ πολυτελῆ πρὸ τῶν ἐν μέσῳ (89), καὶ τῶν εὐτελῶν; Ὅτι ἀγνοεῖτε τὸ ὄντως καλὸν, καὶ τὸ ὄντως ἀγαθόν· καὶ ἀντὶ τῶν ὄντων τὰ δοκοῦντα παρὰ τοῖς ἀνοήτοις σπουδάζετε, οἱ τοῖς μεμνημένοις ἐπίσης τὰ λευκὰ ὡς μέλανα φαντάζονται (90).

Chapter 11 (ΚΕΦ. ΙΑ')

Περὶ ὑποδέσεως.

Παραπλήσια δὲ καὶ περὶ τὰς ὑποδέσεις εἰσὶν αἱ ἀλαζόνες, τὴν πολλὴν βλακεῖαν κάνταυθα ἐπιδεικνύμεναι. Αἰσχρὰ γοῦν (91) ἀληθῶς τὰ σανδάλια ἐκεῖνα, ἐφ' οἷς ἐστὶ τὰ χρυσᾶ ἀναθέματα (92)· ἀλλὰ καὶ τοὺς ἥλους ἐλικοειδῶς τοῖς καττύμασιν ἐγκατακρούειν ἀξιοῦσι. Πολλὰ δὲ καὶ ἐρωτικούς ἀσπασμούς ἐγχαράττουσιν αὐτοῖς, ὥς ἂν ἐκ τῆς ἐπιβάσεως ῥυθμίζουσαι τὴν γῆν, καὶ τὸ ἐταιρικὸν τοῦ φρονήματος ἐκ τοῦ βαδίσματος ἐναποσφραγίσωνται. Χαίρειν οὖν ἐατέον τὰς ἐπιχρύσους καὶ διαλίθους τῶν σανδαλίων ματαιοτεχνίας, καὶ κρηπῖδας Ἀττικὰς, καὶ τὰς Σικυωνίας, καὶ τοὺς κοθόρνους, Περσικὰς τε καὶ Τυρρηνικὰς (93)· προθεμένους δὲ, καθὼς ἔθος τῇ ἀληθείᾳ ἡμῶν, τὸν σκοπὸν τὸν ὀρθόν, τὸ κατὰ φύσιν ἐκλέγειν χρή. Ἡ γὰρ χρῆσις τῶν ὑποδημάτων, ἡ μὲν αὐτῶν εἰς σκέπην

rare and luxurious things instead of those in the middle (89), and the humble ones? Because you do not know what is truly beautiful, and what is truly good. And instead of the real things, you pursue what seems so to the foolish, who, like the mad, also see white things as black (90).

On Reception.

The arrogant ones are similar also regarding footwear, showing great foolishness here as well. Truly shameful are those sandals (91) on which the golden curses are placed (92); but they also think it proper to strike the nails spirally with the hammer. Many even engrave love greetings on them, as if by the way one steps, they regulate the earth, and by the walk, they seal the spirit of companionship. Therefore, one should enjoy the gilded and jeweled vanity of sandals, the Attic soles, the Sicyonian ones, and the cothurni, both Persian and Tyrrhenian (93); but, as is our custom in truth, one should choose the right goal, according to nature. For the use of footwear is partly for the protection of the feet, partly as a guard against stumbling (94) and the roughness of mountain paths, preserving the sole of the foot. For women

ποδῶν, ἡ δὲ εἰς προφυλακὴν τῶν προπταισμάτων (94), καὶ τῶν ὀρειβατικῶν τραχυτήτων, τὸ πέλμα ποδὸς σώζουσιν. Γυναιξὶ μὲν οὖν (95) τὸ λευκὸν ὑπόδημα συγχωρητέον· πλὴν εἰ μὴ ὀδεύοιεν· τότε δὲ τῷ ἀλειπτῷ (96) χρηστέον. Ἠλωμένων δὲ δέονται τῶν καττυμάτων αἱ ὀδεύουσαι. Πλὴν τὰ πολλὰ ὑποδήμασι χρηστέον αὐταῖς· οὐ γὰρ ἀρμόζει γυμνὸν ἐπιδείκνυσθαι τὸν πόδα· ἄλλως τε καὶ εὐαίσθητον εἰς βλάβην ἢ γυνή. Ἄνδρὶ δὲ εὖ μάλα ἀρμόδιον ἀνυποδησία, πλὴν εἰ μὴ στρατεύοιτο. Καὶ γὰρ πῶς ἐγγὺς (97) τὸ «ὑποδεδέσθαι τῷ δεδέσθαι.» Ἀσκητικώτατόν γέ τοι γυμνοῖς χρῆσθαι τοῖς ποσὶ, καὶ πρὸς ὑγίειαν καὶ εὐκολίαν εὐθετον, ἔνθα μὴ ἀνάγκη τις διακωλύοι. Εἰ δὲ μὴ ὀδεύοιμεν, ἀλλὰ μηδὲ φέροισιν τὴν ἀνυποδησίαν, βλαύταις ἢ φαικασίοις χρηστέον· «κονίποδας (98)» αὐτὰ (99). ἐκάλουν οἱ Ἀττικοὶ, διὰ τὸ πελάζειν, μοὶ δοκεῖν, τῇ κόνει τῷ πόδε. Τῆς λιτῆς ὑποδέσεως ἀπόχρη μάρτυς Ἰωάννης, οὐκ «ἄξιος εἶναι» ὁμολογῶν, «τὸν ἱμάντα τῶν ὑποδημάτων λύειν τοῦ Κυρίου.» Οὐ γάρ τι τῶν περιέργων ὑπεδέδετο ὁ τῆς ἀληθοῦς Ἑβραίοις φιλοσοφίας ὑποδεικνύμενος τὸν τύπον. Τοῦτο δὲ, εἰ καὶ αἰνίττεται τι, ἐν ἄλλοις δηλωθήσεται.

Chapter 12 (ΚΕΦ. ΙΒ')

Ὅτι οὐ χρή περὶ τοὺς λίθους καὶ τὸν χρυσοῦν ἐπτοῆσθαι κόσμον.

Λίθους δὲ πελίους ἢ χλωροὺς, καὶ τῆς ἀπεξενωμένης θαλάσσης τὰ ἐκβράσματα, καὶ τῆς γῆς (1) τὰ ἐκψήγματα, μεираκιῶδές ἐστι τεθηπέναι. Ἐπὶ γὰρ τὰ διαυγῇ τῶν λιθιδίων, καὶ τὰς ἰδιαζούσας χροάς, ὑέλους τε ἔσθαι (2) ποικίλας, οὐδὲν ἄλλ' ἢ

(95), the white shoe is to be allowed; but if they do not walk, then the unguent (96) should be used. Those who walk need the nails of the soles. But mostly, shoes should be used by them; for it is not fitting to show the bare foot; besides, the woman is sensitive to harm. For a man, going barefoot is very fitting, except when he is on a campaign. And indeed, the saying "to be shod is near to being bound" (97) applies. It is very ascetic to use bare feet, and it is suitable for health and ease, where no necessity hinders. But if we do not walk, nor bear the barefoot condition, then sandals or slippers should be used; the Athenians called them "dust-feet" (98) (99), because, it seems to me, they bring the dust close to the feet. John is a witness to simple footwear, confessing that it is "not worthy to untie the strap of the Lord's sandals." For the one shown to the true Hebrews, who was not bound by any superfluous things, did not wear the type of philosophy. This, even if it is somewhat hinted at, will be explained elsewhere.

That one should not be concerned about the stones and the golden decoration.

It is childish to be enchanted by stones that are gray or green, and by the cast-offs of the distant sea, and the baked fragments of the earth (1). For to seek varied colors on the clear stones, and their peculiar hues, is nothing but the folly of foolish people,

ἀνοήτων ἐστὶν ἀνθρώπων, ὑπὸ τῶν
πληκτικῇ ἐχόντων φαντασίαν ἐλκομένων.
Ταύτη καὶ τὸ πῦρ τὰ παιδία θεασάμενα,
φέρεται ἐπ’ αὐτὸ, τῇ λαμπρότητι ἀγόμενα·
τῆς δὲ ἐπαφήσεως τὸ ἐπισφαλὲς διὰ τὴν
ἄνοιαν οὐ κατανενοηκότα. Τοιοῦτοι (3)
ταῖς ἡλιθίαις οἱ λίθοι γυναιξὶ περιδούμενοι
τοῖς ὄρμοις, καὶ τοῖς περιδεῖς (4)
ἐγκατακλειόμενοι, ἀμέθυσοι (5), καὶ
κεραυνῖται, καὶ ἰάσπιδες, καὶ τοπάζιον, ἥτε
Μιλησία

drawn by a striking imagination. Even
children, seeing these, are drawn to the fire
because of their brightness; but the danger
of touching them is not understood because
of ignorance. Such stones (3), in
foolishness, women wear as necklaces and
lock them in chains (4): amethysts (5), and
chrysoprases, and jaspers, and topazes,
such as those from Miletus.

Σμάραγδος, ἐμπόλημα τιμῆστατον.

The emerald, a most precious jewel.

Ὁ δὲ πολυτίμητος μαργαρίτης (6)
ὑπερφυῶς τῇ γυναικωνίτιδι εἰσεκώμασε·
γίνεται δὲ οὗτος ἐν ὀστρίῳ (7) τινὶ
παραπλησίῳ ταῖς πίνναις· μέγεθος δὲ
ἡλίκος ἰχθύος ὀφθαλμὸς, εὐμεγέθης (8).
Καὶ οὐκ αἰσχύνονται αἱ κακοδαίμονες, περὶ
ὄστριον ὀλίγον τοῦτο τὴν πᾶσαν σπουδὴν
πεποιημένοι, ἐξὸν ἀγίῳ κοσμεῖσθαι λίθῳ,
τῷ Λόγῳ τοῦ Θεοῦ, ὃν «Μαργαρίτην» ἡ
Γραφὴ κέκληκε· πού, τὸν διαυγῆ καὶ
καθαρὸν Ἰησοῦν, τὸν ἐν σαρκὶ ἐπόπτην
ὀφθαλμὸν, τὸν Λόγον τὸν διαφανῆ, δι’ ὃν ἡ
σὰρξ τιμὰ ὕδατι (9) ἀναγεννωμένη· καὶ
γὰρ τὸ ὄστριον ἐκεῖνο ἐν ὕδατι γιγνόμενον,
περιστέγει (10) τὴν σάρκα· ἐκ δὲ ταύτης ὁ
μαργαρίτης κυΐσκεται. Λίθοις δὲ ἀγίοις τὴν
ἄνω Ἱερουσαλὴμ τετειχίσθαι
παρειλήφαμεν· καὶ τὰς δώδεκα τῆς
οὐρανοπόλεως πύλας, τιμίαις
ἀπεικασμένας λίθοις, τὸ περίοπτον τῆς
ἀποστολικῆς φωνῆς αἰνίττεσθαι χάριτος
ἐκδεχόμεθα (11). Ἐπὶ γὰρ τῶν λίθων τῶν
πολυτελῶν αἱ χροαὶ τετάχεται· τίμαι δὲ
αὗται· τὰ δ’ ἄλλα ὕλη γεώδης
καταλείπονται. Συμβολικῶς τούτοις
εἰκότως τειχίζεται τῶν ἀγίων ἡ πόλις,

The very precious pearl (6) has become
extraordinarily popular among women.
This is found in a certain shell (7)
somewhat like a wing. Its size is as large as
a fish’s eye, quite large (8). And the evil
spirits are not ashamed, having made all
their effort about a small shell, which is
worthy to be adorned by a holy stone, the
Word of God, which is called the “Pearl.”
The Scripture has somewhere called it the
clear and pure Jesus, the eye that saw in the
flesh, the transparent Word, through whom
the flesh, made precious by water (9), is
reborn. For even that shell, formed in
water, surrounds (10) the flesh. From this,
the pearl is formed. We have learned that
the heavenly Jerusalem is built with holy
stones. And the twelve gates of the city of
heaven, adorned with precious stones, we
understand to be a symbol of the
distinguished grace received through the
apostolic voice (11). For on the precious
stones the colors have been laid. And these
are precious. But the others are left as
earthly material. Symbolically, the city of
the saints is rightly surrounded by these,

πνευματικῶς οἰκοδομουμένη. Πρὸς τὸ ἄνθος οὖν τῶν λίθων, τὸ ἀμίμητον, τὸ ἄνθος τὸ Πνεύματος (12), τὸ ἀκήρατον καὶ ἅγιον τῆς οὐσίας νενοήκασιν· αἱ δὲ, μὴ συνιῆσαι τὸ συμβολικὸν τῶν Γραφῶν, ὅλαι περικεχρίνασι τοῖς λίθοις, τὸν θαυμάσιον ἐκεῖνον ἀπολογισμὸν προφερόμεναι· «Ὅν καὶ ἔδειξεν (13) ὁ Θεὸς, διὰ τί μὴ χρησώμεθα;» καὶ «Πάρεστί μοι, διὰ τί μὴ τρυφήσω;» καὶ, «Τίσιν οὖν ταῦτα γέγονεν εἰ μὴ ἡμῖν;» Τελέως δὲ ἡγνοηκότων τὸ θέλημα τοῦ Θεοῦ αἱ τοιαῦται φωναί. Πρῶτον μὲν γὰρ (14) τὰ ἀναγκαῖα, καθάπερ τὸ ὕδωρ καὶ τὸν ἀέρα, προφανῆ πᾶσι χορηγεῖται· τὰ δὲ ὅσα μὴ ἀναγκαῖα, γῆ τε καὶ ὕδατι ἔκρυψε. Διὰ τοῦτό τοι μύρμηκες χρυσαυχοῦσι, καὶ γρύπες χρυσοφυλακοῦσι, καὶ ἡ θάλασσα τὸν μαργαρίτην ἔκρυψε λίθον. Ὑμεῖς δὲ περίεργοι εἰς ἃ μὴ δεῖ. Ἴδου ὅλος ἀνάπτεται (15) οὐρανὸς, καὶ οὐ ζητεῖτε τὸν Θεόν· τὸ δὲ κεκρυμμένον χρυσίον καὶ τοὺς λίθους, οἱ τὴν ἐπὶ θανάτῳ κεκριμένοι, γεωρυχοῦσι παρ' ἡμῖν. Ἀλλὰ καὶ τῇ Γραφῇ ἀντάδετε, βώσης ἐκείνης διαρρήδην· «Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν (16).» Εἰ δὲ καὶ πάντα (17) ὑμῖν δεδωρηται, καὶ εἰ πάντα ὑμῖν συγκεχώρηται, καὶ εἰ «πάντα ὑμῖν (18) ἔξεστι, φησὶν ὁ Ἀπόστολος, ἀλλ' οὐ πάντα συμφέρει.» Παρήγαγε δὲ τὸ γένος ἡμῶν ἐπὶ κοινωνίᾳ ὁ Θεός, αὐτὸς τὸν ἑαυτοῦ (19) πρότερος μεταδούς καὶ κοινὸν πᾶσιν ἀνθρώποις τὸν ἑαυτοῦ ἐπικουρήσας Λόγον, πάντα ποιήσας ὑπὲρ πάντων. Κοινὰ οὖν τὰ πάντα, καὶ μὴ πλεονεκτούντων οἱ πλούσιοι. Τὸ οὖν, «Πάρεστί (20) μοι, καὶ πλεονάζει μοι· διὰ τί μὴ τρυφήσω;» οὐκ ἀνθρώπινον, οὐδὲ κοινωνικόν. Ἐκεῖνο δὲ μᾶλλον ἀγαπητικόν, «Πάρεστί μοι, διὰ τί μὴ μεταδῶ τοῖς δεομένοις;» ὁ γὰρ τοιοῦτος τέλειος, ὁ τὸ, «Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,» πληρώσας· αὕτη γὰρ ἡ

being built spiritually. So, toward the flower of the stones, the inimitable, the flower of the Spirit (12), they have conceived the pure and holy essence. But those who do not understand the symbolic meaning of the Scriptures cover everything with stones, offering that marvelous reasoning. “Which God also showed (13), why should we not make use of it? And “It is at my disposal, why should I not enjoy it? And, “To whom then have these things happened if not to us? When the will of God is completely ignored, such voices First of all, the necessary things, like water and air, are clearly provided to all. But the things that are not necessary, he has hidden from both the earth and the water. For this reason, ants mine for gold, griffins guard the gold, and the sea has hidden the pearl stone. But you are curious about things that are not necessary. Behold, the whole sky is on fire, and you do not seek God. But the hidden gold and the stones, those who are condemned to death dig up among us. But you even contradict the Scripture, that clear voice crying out. “Seek first the kingdom of heaven, and all these things will be given to you (16). But even if all things (17) are given to you, and if all things are allowed to you, and if “all things are (18) permitted to you,” says the Apostle, still not all things are beneficial. God brought forth our race into fellowship, giving first of all to himself (19) and sharing with all people his own Helper, the Word, making all things for the sake of all. All things are common, then, and the rich do not take advantage. The phrase, «It is allowed to me, and I have more than enough» (20) Why then should I not indulge? Not human, nor social But that is more loving: «It is allowed to me, and why should I not share with those in need?» For such a person is perfect, the one

ἀληθῆς τρυφή, ἡ θησαυριζομένη πολυτέλεια. Ἡ δὲ εἰς τὰς ματαίους (21) ἐπιθυμίας ἀνάλωσις ἀπωλείας οὐ δαπάνης ἐπέχει λόγον· δέδωκε γὰρ ὁ Θεὸς, οἶδ' ὅτι, τῆς χρήσεως ἡμῖν τὴν ἐξουσίαν, ἀλλὰ μέχρι τοῦ ἀναγκαίου· καὶ τὴν χρῆσιν κοινὴν εἶναι βεβούλευται (22). Ἄτοπον δὲ ἓνα τρυφᾶν, πενομένων πλειόνων. Πόσῳ (23) μὲν γὰρ εὐκλέστερον τοῦ πολυτελῶς οἰκεῖν τὸ πολλοὺς εὐεργετεῖν; πόσῳ δὲ συνετώτερον τοῦ εἰς λίθους καὶ χρυσίον τὸ εἰς ἀνθρώπους ἀναλίσκειν; πόσῳ δὲ ὠφελιμώτερον τῶν ἀψύχων κοσμίῳ τὸ φίλους κεκτηθῆσθαι κοσμίους; τίνα δὲ ἂν ἀγροὶ τοσοῦτον, ὅσον τὸ χαρίζεσθαι ὠφελήσκειν; Λείπεται τοίνυν ἡμῖν κάκεῖνο ἐπιλύσαι τὸ ἐπιφερόμενον· Τίσιν οὖν τὰ πολυτελέστερα, ἂν αἰρῶνται πάντες τὰ εὐτελέστερα; Τοῖς ἀνθρώποις (24), φήσαιμ' ἂν, ἐὰν χωρὶς προσπαθείας καὶ διαφορᾶς χρώμεθα αὐτοῖς· εἰ δὲ ἀμήχανον πάντας σωφρονεῖν, ἀλλὰ καὶ διὰ τὴν τῶν ἀναγκαιῶν χρεῖαν, τὰ εὐπόριστα μεταδιωκτέον, μακρὰ τοῖς περιττοῖς τούτοις χαίρειν φράσασι. Καθόλου μὲν οὖν τὰ κόσμια, ὥσπερ κοροκόσμια, ἀποσκορακιστέον, ὅλον καὶ αὐτὸν παραιτουμέναις τὸν κόσμον· χρὴ γὰρ εἶναι κοσμίας ἔνδοθεν, καὶ τὴν τῶν (25) ἔσω γυναῖκα δεικνύναι καλὴν· ἐν μόνῃ γὰρ τῇ ψυχῇ καταφαίνεσθαι (26) καὶ τὸ κάλλος καὶ τὸ αἶσχος· διὸ καὶ μόνος ὁ σπουδαῖος καλὸς κάγαθός ὄντως ἐστί. Καὶ μόνον τὸ καλὸν ἀγαθὸν (27) δογματίζεται. Ἡ δὲ ἀρετὴ μόνῃ καὶ διὰ καλοῦ τοῦ σώματος καταφαίνεται, καὶ ἐπανθεῖ τῇ σαρκί, τὸ ὠραῖον τῆς σωφροσύνης ἀξιέραστον δεικνύουσα, ὅτ' ἂν οἰονεῖ φέγγος ἐπιλάμπῃ τῇ μορφῇ τὸ ἥθος· τὸ γὰρ ἐκάστου καὶ φυτοῦ καὶ ζώου κάλλος ἐν τῇ ἐκάστου ἀρετῇ εἶναι συμβέβηκεν. Ἀνθρώπου δὲ ἀρετὴ δικαιοσύνη, καὶ σωφροσύνη, καὶ ἀνδρεία, καὶ εὐσέβεια. Καλὸς ἄρα

who says, «You shall love your neighbor as yourself,» having fulfilled For this is true luxury, the wealth stored up in abundance But the wasting away on empty desires is destruction, not an expense that can be justified. For God has given us, I know, the authority to use, but only up to what is necessary. And he has decided that the use should be common. (22) It is unreasonable for one to live in luxury while many others are suffering. How much more honorable it is to help many than to live in luxury! (23) How much wiser it is to spend on people rather than on stones and gold! How much more beneficial it is, compared to lifeless ornaments, to gain friends who are honorable! What fields, then, could help as much as giving gifts? So then, what remains for us is to solve that very problem being brought up. Who then would choose the more expensive things, if everyone picked the cheaper ones? We might say that we treat people without effort or distinction. But if it is impossible for everyone to be sensible, and also because of the need for necessities, the easily obtained things must be pursued, while those who aim to enjoy the superfluous should stay far away from them. In general, then, decent things should not be rejected like worthless trinkets, even if the whole world itself is being renounced. For one must be decent from within, and show that the inner woman is beautiful. For both beauty and shame must appear only in the soul. Therefore, only the serious person is truly beautiful and good. And only what is beautiful is considered good. Virtue alone is shown even through the beauty of the body, and it shines forth in the flesh, revealing the lovely aspect of self-control, as if the character were shining like a light upon the form. For the beauty of each plant and animal happens to

ἄνθρωπος, ὁ δίκαιος, καὶ σώφρων, καὶ
συλλήβδην ὁ ἀγαθός, οὐχ ὁ πλούσιος. Ἦδη
δὲ καὶ οἱ στρατιῶται χρυσίῳ κεκοσμηθῆναι
βούλονται, οὐδὲ ἐκεῖνο ἀνεγνώκότες τὸ
ποιητικόν,

be in each one's own virtue. The virtues of
a person are justice, self-control, courage,
and piety. A person is truly beautiful who is
just, self-controlled, and altogether good—
not the rich one. Even now the soldiers
want to be adorned with gold, not
recognizing even that as an achievement.

**Ὅς (28), καὶ χρυσὸν ἔχων, πόλεμον κίεν
ἡὔτε κόρη**

Who, even having gold, went to war like a
maiden.

Νηπίη.

A child.

Ἀλλὰ γὰρ τὴν μὲν φιλοκοσμίαν, ἥκιστα
ἀρετῆς ἐπιμελουμένην, σώματος δὲ
ἀντιποιουμένην, ἐκτραπέντος τοῦ
φιλοκάλου περὶ τὴν κενοδοξίαν, ἄρδην
ἐκβλητέον. Τὰ γὰρ μὴ οἰκεῖα τῷ σώματι ὡς
οἰκεῖα προσάπτουσα, μελέτην τοῦ
ψεύδεσθαι καὶ ἔθος ἀπάτης ἐνεγέννησεν·
οὔτι τὸ σεμνόν, καὶ ἁπλαστον, καὶ νήπιον,
ὡς ἀληθῶς, τὸ σοβαρὸν δὲ, καὶ θρυπτικόν.
καὶ ἀβροδίαιτον φαίνουσαι (29). Αἱ δὲ
ἀμαυροῦσι τὸ κάλλος τὸ ἀληθινόν,
ἐπισκιάζουσαι χρυσίῳ (30). Καὶ οὐκ ἴσασι
τὸ πλημμέλημα οἷόν ἐστι, δεσμὰ ἑαυταῖς
περιθεῖσαι πλούσια μυρία· καθάπερ καὶ
παρὰ τοῖς βαρβάροις (31) φασὶ δεδέσθαι
τοὺς κακούργους χρυσίῳ. Τούτους
ἐζηλωκέναι δοκοῦσί μοι αἱ γυναῖκες τοὺς
δεσμώτας τοὺς πλουσίους. Ἦ γὰρ οὐχὶ
κλοιὸς τὸ χρυσοῦν ἐστι περιδέραιον, καὶ οἱ
στρεπτοὶ, οἳ τε καθετῆρες (32) καλούμενοι,
ἀλύσεων ἐπέχοντες τρόπον; καὶ παρὰ τοῖς
Ἀττικοῖς αὐτῷ τούτῳ τῷ ὀνόματι, «ἀλύσεις
(33),» κέκληνται. Πέδας δὲ περισφυρίους
τὴν περὶ τοὺς πόδας ἀκοσμίαν (34) τῶν
γυναικῶν Φιλήμων ἐν **Συνεφήβῳ**

But the love of beauty, which cares least for
virtue and instead takes the body as its
prize, having turned away from the true
love of beauty toward vanity, must be
completely cast out. For attaching what
does not belong to the body as if it did, it
has produced a practice of lying and a habit
of deceit; not the noble, simple, and truly
innocent, but the serious and fragile. And
they appear delicate in their diet. But those
who dim the true beauty, overshadowing it
with gold. And they do not know what a
fault it is to have bound themselves with
rich chains in great numbers; just as among
the barbarians it is said that criminals are
bound with gold. It seems to me that
women envy these rich prisoners. For is
not the golden necklace a kind of chain, and
the twisted ones, called “kathetes,” a kind
of shackle? And among the Athenians, by
the very same name, they are called
“chains.” The ankle bracelets, the disorder
around the feet of women, Philémon
addressed in **Synephebo**:

προσεῖπεν·

Ἰμάτια διαφαίνοντα, καὶ πέδην τινὰ

Clothing that shows through, and some kind of anklet

Χρυσῆν.

Golden.

Τί οὖν ἔτι ὁ καλλωπισμὸς ὁ ζηλωτὸς, ἢ ἐθέλειν ὑμᾶς (35), ὧ γυναῖκες, σφᾶς αὐτὰς φαίνεσθαι πεπεδημένας; Εἰ γὰρ ἡ ὕλη τὸ ὄνειδος ὑπεκλύει, τὸ πάθος ἀδιάφθορον (36). Ἐμοιγ' οὖν δοκοῦσιν, ἐκουσίως περιπίπτουσαι δεσμοῖς, ἀύχεϊν ἐπὶ συμφοραῖς πλουσίαις. Ἴσως δὲ καὶ ὁ ποιητικὸς μῦθος τοιούτους δεσμοὺς μοιχευομένη τῇ Ἀφροδίτῃ περιβεβληθῆσθαι λέγει· οὐδὲν ἄλλ' ἢ μοιχείας σύμβολον αἰνιττόμενος τὰ κόσμια· χρυσοῦς γὰρ εἶπε κάκείνους Ὅμηρος τοὺς δεσμούς (37). Ἦδη δὲ καὶ φανερώτατα (38) τοῦ Πονηροῦ σύμβολα οὐκ αἰσχύνονται περικείμενα. Ὡς γὰρ τὴν Εὐάν ὁ ὄφης ἠπάτησεν, οὕτω δὲ καὶ τὰς ἄλλας γυναῖκας ὁ κόσμος ὁ χρυσοῦς, δελέατι προσχρῶμενος τοῦ ὄφεως τῷ σχήματι, ἐξέμηνεν εἰς ὕβρεις, σμυραίνας (39) τινὰς καὶ ὄφεις (40) ἀποπλαττομένας (41) εἰς εὐπρέπειαν. Λέγει γοῦν ὁ κωμικὸς Νικόστρατος (42), «Ἀλύσεις, καθετῆρας, δακτυλίους, βουβάλια, ὄφεις, περισκελίδας, ἐλλέβορον (43).» Πάνυ γοῦν ἐπιψόγως πάντα τὸν γυναικεῖον καταλεγόμενος κόσμον Ἀριστοφάνης ἐν **Θεσμοφοριαζούσαις** (44) ὑποδείκνυσιν. Παραθήσομαι δὲ αὐτὰς τοῦ κωμικοῦ τὰς λέξεις, διελεγχούσας ἀκριβῶς τὸ φορτικὸν ὑμῶν τῆς ἀπειραγαθίας·

What then is the zealous adornment, or does it want, O women, for you to appear bound yourselves? For if the material hides the shame, the passion is not pure. To me, it seems that, willingly falling into bonds, you boast of your rich misfortunes. Perhaps even the poetic myth says that such bonds were thrown upon Aphrodite the adulteress; hinting nothing else but a symbol of adultery in the ornaments; for Homer also called those bonds golden. And now, very clearly, they are not ashamed to wear the symbols of the Evil One. Just as the serpent deceived Eve, so too the golden world, using the serpent's form as a lure, has led other women into insults, some little smirks and serpents shaped into beauty. The comic poet Nicostratus says, "Chains, shackles, rings, buffaloes, serpents, leg coverings, hellebore." Aristophanes, in *Thesmophoriazusae*, very strongly criticizes all the female adornments, pointing them out. I will set down the words of the comic poet, carefully examining your burdensome lack of good sense.

Μίτρας ἀναδήματα, νίτρον, καὶ
σιδήριον,

Mitras, anklets, nitre, and iron,

Κίσηριν, στρόφιον, ὀπισθοσφενδόνην·

Kiserin, a headband, a back-sling;

Ὅπισθοκάλυμμα, φυκος, περιδέρρεα
(45)·

Back-covering, seaweed, flowing
necklaces (45);

Ὑπογράμματα, τρυφοκαλάσισιν,
κεκρύφαλον·

Underlines, delicate cups, hidden
headbands;

Ζῶμα, ἀμπεχόνιον, τρύφημα παρυφές·

Belt, outer garment, soft edges;

Ευστίδα, χιτῶνα, βάραθρον, ἔγκυκλον
χιτῶνιον.

Scraper, tunic, abyss, circular little
tunic.

Τὰ μέγιστα δ' οὐκ εἴρηκα τούτων· Εἴτα
τί;

But I have not spoken of the greatest
things among these; So what then?

Δίοπας, διάλιθον, πλάστρα, μολόχιον

Binoculars, two stones, plaster, little
millstone.

Βοτρυχλιδῶνα, περόνας, ἀμφιλέας·

Clustered grapes, pins, double-leafed
cloak;

Ὅρμους, πέδας, σφραγίδας, ἀλύσεις,

Anchors, fetters, seals, chains,

Δακτυλίους, καταπλάσματα (46),
πομφόλυγας·

Rings, plaster casts (46), bubbles;

**Ἀποδέσμους, ὀλίσβους, σάρδια,
ὑποθερίδας, ἐλικτήρας (47).**

Unbinders, rollers, sandals, summer shoes,
spiral shells (47).

Ἐγὼ μὲν ἔκαμον καὶ ἄχθομαι λέγων τὸ
πλήθος τῶν κοσμίῳ· τὰς δὲ καὶ θαυμάζειν
ἔπεισί μοι, ὥς ἄρα οὐκ ἀποκναίονται,
τοσοῦτον ἄχθος βαστάζουσαι. Ὡς τῆς κενῆς
πολυπραγμοσύνης! Ὡς τῆς ματαίας
δοξομανίας! Ἐκχέουσιν ἐταιρικῶς τὸν
πλοῦτον εἰς ὄνειδος· καὶ τοῦ Θεοῦ τὰ
δωρήματα ἀπειροκαλίᾳ παραχαράττουσι,
ζηλοῦσαι (48) τοῦ Πονηροῦ τὴν τέχνην.
Σαφῶς δὲ ὁ Κύριος ἐν τῷ Εὐαγγελίῳ τὸν
πλούσιον, τὸν θησαυρίζοντα εἰς τὰς
ἀποθήκας, καὶ πρὸς ἑαυτὸν λέγοντα,
«Ἐχεις (49) ἀγαθὰ πολλὰ, ἀποκείμενα εἰς
ἔτη πολλὰ· φάγε, πίε, εὐφραίνου.» ἄφρονα
κέκληκεν· «ταύτη γὰρ τῇ νυκτὶ τὴν ψυχὴν
σου παραλαμβάνουσιν· ἃ οὖν ἡτοίμασας,
τίνος γένηται;» Ἀπελλῆς ὁ ζωγράφος,
θεασάμενός τινα τῶν μαθητῶν Ἑλένην
ὀνόματι πολὺ χρυσον γράψαντα· «Ὡς
μειράκιον, εἶπεν, μὴ δυνάμενος γράψαι
καλὴν, πλουσίαν πεποίηκας.» Τοιαῦται
τοίνυν Ἑλένη αἱ νῦν εἰσι γυναῖκες, οὐ
καλαὶ γνησίως, πεπλασμένοι δὲ πλουσίως.
Ταύταις προφητεύει διὰ τοῦ Σοφονίου τὸ
Πνεῦμα· «Καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ
χρυσίον αὐτῶν οὐ μὴ δύνηται (50)
ἐξελεῖσθαι αὐτοὺς ἐν ἡμέρᾳ ὀργῆς Κυρίου.»
Ταῖς δὲ ὑπὸ Χριστοῦ παιδαγωγουμέναις οὐ
χρυσίῳ κοσμεῖσθαι προσήκει, ἀλλὰ τῷ
Λόγῳ, δι' οὗ μόνου καταφαίνεται τὸ
χρυσίον. Μακάριοι μὲντ' ἂν ἦσαν οἱ παλαιοὶ
τῶν Ἑβραίων, εἰ περιελόμενοι τὸν κόσμον
τῶν γυναικῶν, ἔρριψαν, ἢ ἐχώνευσαν
μόνον· νυνὶ δὲ εἰς βοῦν χρυσοχοήσαντες,
καὶ τούτῳ εἰδωλολατρήσαντες, αὐτοὶ μὲν
οὖν (51) οὐκ ὦναντο οὔτε τῆς τέχνης, οὔτε
τῆς ἐπιβολῆς· ἐδίδαξαν δὲ ἡμῶν τὰς

I am indeed tired and burdened speaking
about the multitude of adornments and yet
they admire them along with me, as if they
do not grow weary, carrying such a great
burden. O empty meddlesomeness! O vain
desire for glory! They pour out their wealth
like companions into disgrace. and they
falsify the gifts of God with endless
ambition, envying the craft of the Evil One
(48). Clearly the Lord in the Gospel speaks
of the rich man, who stored up in his barns,
and said to himself, “You have (49) many
good things laid up for many years. Eat,
drink, be merry; he called him foolish. “For
on this night they will take your soul away,
So then, what you have prepared, whose
will it become? Apelles the painter, seeing
one of the students who had painted Helen
called “much-golden,” «Young man,» he
said, «though you cannot paint beauty, you
have made her rich.» Such, then, are the
women of today called Helen— not truly
beautiful, but richly made up. Through
Sophonius, the Spirit prophesies to these
women. «Neither their silver nor their gold
will be able (50) to save them on the day of
the Lord’s anger.» Those who are led by
Christ should not be adorned with gold, but
with the Word, through which alone true
gold is revealed. The old Hebrews would
indeed have been blessed if, having taken
control of the world of women, they had
either thrown it away or only swallowed it.
But now, having made a golden calf and
worshiped it as an idol, they themselves did
not benefit either from the craft or from the
influence. They taught our women, in the

γυναικας τυπικώτατα κοσμίωv
ἀπεσχίσθαι. Τὸ γοῦν ἐκπορνεῦσαν τῆς
ἐπιθυμίας εἰς χρυσίον εἶδωλον γίνεται,
βασανιζόμενον πυρί· ᾧ μόνῳ τηρεῖται
τρυφή, καθάπερ εἶδωλον, οὐκ ἀλήθεια.
Ἐντεῦθεν ὀνειδίζων ὁ Λόγος διὰ τοῦ
προφήτου τοὺς Ἑβραίους, «Ἀργυρᾶ καὶ
χρυσᾶ, φησὶν, ἐποίησαν τῇ Βάαλ·» κόσμια
δηλονότι· καὶ ἐναργέστατα ἐπαπειλῶν,
«Καὶ ἐκδικήσω, λέγει, ἐπ’ αὐτήν τὰς ἡμέρας
τῶν Βααλεῖμ, ἐν αἷς ἐπέθυσαν (52) αὐτῇ,
καὶ περιετίθετο τὰ ἐνώτια ἐαυτῆς, καὶ τὰ
καθόρμια αὐτῆς.» Καὶ τὴν αἰτίαν τοῦ
κοσμήματος ἐπήγαγεν, εἰπὼν· «Καὶ
ἐπορεύετο ὀπίσω τῶν ἐραστῶν αὐτῆς·
ἐμοῦ δὲ ἐπελάθετο, λέγει Κύριος.»
Ἀποθέμενοι τοίνυν τοὺς λήρους αὐτῶ
πονηρῶ σοφιστῇ, τοῦ ἐταιρικοῦ τούτου μὴ
μετεχόντων καλλωπισμοῦ, μηδὲ
εἰδωλολατρούντων διὰ παραπετάσματος
εὐπρεποῦς. Πάνυ γοῦν θαυμασίως ὁ
Πέτρος (53) ὁ μακάριος, «Γυναῖκας, φησὶν,
ὡσαύτως μὴ ἐν πλέγμασιν, ἢ χρυσῶ, ἢ
μαργαρίταις, ἢ ἱματισμῶ πολυτελεῖ, ἀλλ’, ὃ
πρέπει γυναιξὶν ἐπαγγελλομέναις
θεοσέβειαν, δι’ ἔργων ἀγαθῶν σφᾶς αὐτὰς
κοσμοῦσῶν.» Καὶ γὰρ εἰκότως ἀπεῖναι
αὐτῶν τὸν καλλωπισμὸν κελεύει· εἰ μὲν
γὰρ καλαὶ εἶεν, ἀπόχρη ἡ φύσις, μὴ
φιλονεικείτω ἡ τέχνη πρὸς τὴν φύσιν·
τουτέστιν, ἀπάτη ἀληθείᾳ μὴ ἐριζέτω· εἰ δὲ
αἰσχραὶ φύσει, ἐλέγχουσιν ἐξ ὧν
προσάπτουσιν ὃ μὴ ἔχουσιν (54). Προσῆκει
τοίνυν λιτότητα ἀσπάζεσθαι τὰς Χριστῶ
λατρευούσας. Τῶ ὄντι γὰρ ἡ λιτότης
ἀγιωσύνης προμηθεῖται, ἐξισοῦσα τὰς
πλεονεξίας, καὶ διὰ τῶν τυχόντων τὴν ἀπὸ
τῶν περιττῶν κομιζομένην χρεῖαν. Τὸ γὰρ
λιτὸν, ἧ καὶ τοῦνομα ἐμφαίνει, οὐκ ἐξέχει,
οὐδὲ κατὰ τι ὀγκοῦται, ἢ τυποῦται (55)·
ὁμαλὸν δὲ ὄλον, καὶ λεῖον, καὶ ἴσον, καὶ
ἀπέριττον, καὶ ταύτῃ ἱκανόν ἐστιν.
Ἰκανότης δὲ ἕξις ἐστὶν ἐξικνουμένη πρὸς τὸ

most formal way, to separate themselves
from worldly things. For indeed, lustful
passion turns into a golden idol, tormented
by fire. To which alone luxury is kept, like
an idol, not truth. From here the Word,
through the prophet, reproaches the
Hebrews, saying, “They have made silver
and gold for Baal.” Clearly respectable. And
very clearly threatening, “And I will take
revenge,” he says, “on her in the days of the
Baalim, when they sacrificed to her, and
she set her ears and her necklaces.” And he
brought up the reason for the ornament,
saying “And she went after her lovers but
she forgot me, says the Lord. Therefore,
having put aside the foolish evil sophist,
who does not share in this companionship
of adornment, nor worships idols behind a
fair veil, Certainly, the blessed Peter
marvels greatly, saying, “Women should
not adorn themselves with braids, or gold,
or pearls, or expensive clothes, but, as is
proper for women who promise godliness,
they should adorn themselves through
good works.” For indeed, it rightly
commands them to be without adornment.
For if they are naturally beautiful, nature
forbids it; let art not compete with nature.
That is, let falsehood not compete with
truth. But if they are ugly by nature, they
are exposed by what they add that they do
not have (54). It is fitting, then, to welcome
simplicity in those who worship Christ. For
simplicity truly leads to holiness, balancing
out greed, and by what happens, it brings
the needed things from what is extra. For
what is simple, as its name shows, does not
stick out, nor does it grow in size or form a
shape (55). It is smooth all over, and even,
and level, and without excess, and this is
enough. Sufficiency is a state that reaches
toward its proper limit without fail and
without excess. Their mother is justice.

οἰκεῖον πέρας ἀνελλιπῶς καὶ ἀπερίττως. Μήτηρ δὲ αὐτῶν ἡ δικαιοσύνη· τιθήνη δὲ «ἡ αὐτάρκεια» αὕτη γοῦν τοι (56) ἕξις ἐστὶν ἀρκουμένη οἷς δεῖ, καὶ δι' αὐτῆς ποριστικὴ τῶν πρὸς τὸν μακάριον συντελούντων βίον. Ἔστω οὖν ἐπὶ μὲν καρποῖς τῶν χειρῶν ὑμῶν κόσμος ἅγιος, εὐμετάδοτος κοινωνία, καὶ ἔργα οἰκουρίας. «Ὁ γὰρ (57) διδοὺς πτωχῷ δανεῖζει Θεῷ» καὶ, «Χεῖρες ἀνδρείων πλουτίζουν» ἀνδρείως (58). Τοὺς καταφρονοῦντας χρημάτων, καὶ περὶ τὰς μεταδόσεις εὐκόλους εἴρηκεν. Ἐπὶ δὲ τῶν ποδῶν ἡ ἄοκνος πρὸς εὐποίαν ἐτοιμότης ἐπιφαινέσθω, καὶ ἡ πρὸς δικαιοσύνην ὁδοιπορία. Καθετῆρες δὲ καὶ περιδέρβρα (59) αἰδῶς καὶ σωφροσύνη εἰσὶν· τοιοῦτους ὅρμους χρυσοχοεῖ ὁ Θεός. «Μακάριος ἄνθρωπος, ὃς εὔρε σοφίαν, καὶ θνητός, ὃς οἶδε (60) φρόνησιν,» διὰ Σολομῶντος τὸ Πνεῦμα λέγει· «Κρεῖσσον γὰρ αὐτὴν ἐμπορευθῆναι (61) ἢ χρυσοῦ καὶ ἀργυρίου θησαυρούς· τιμιωτέρα δὲ ἐστὶ λίθων πολυτελῶν» αὕτη γὰρ ἡ ἀληθινὴ εὐκοσμία. Τὰ δὲ ὦτα (62) αὐταῖς παρὰ φύσιν μὴ τιτράσθω (63), εἰς ἀπάρτησιν ἔλλοβίων καὶ πλάστρων· οὔτε γὰρ θέμις βιάζεσθαι τὴν φύσιν, παρ' ὃ βεβούληται· οὔτε μὴν ἄλλος ἀμείνων ἂν εἴη τῶν ὧτων κόσμος, εἰς τοὺς κατὰ φύσιν τῆς ἀκοῆς καταβαίνων πόρους, κατηχήσεως ἀληθοῦς. Ὁφθαλμοὶ (64) δὲ ὑπαληλιμμένοι Λόγω, καὶ ὦτα εἰς αἴσθησιν διατετρημένα, θείων ἀκουστὴν καὶ ἀγίων ἐπόπτην παρασκευάζουσι, δεικνύντος ὡς ἀληθῶς τοῦ Λόγου τὸ κάλλος τὸ ἀληθινόν, «ὃ ὀφθαλμὸς οὐκ εἶδεν (65), οὐδὲ οὖς ἤκουσε πρότερον.»

Their nurse is “self-sufficiency.” This, indeed, is a habit that is enough for what is needed, and through itself provides what contributes to a blessed life. Let there be, then, in the fruits of your hands a holy order, a generous sharing, and works of thrift. “For the one who gives to the poor lends to God.” And, “The hands of the brave enrich.” bravely He has called those who despise money easy in sharing as well. At the feet, let tireless readiness for good works be shown, and the journey toward justice. Modesty and self-control are like seats and railings. God makes such anchors. “Blessed is the man who found wisdom, and the mortal who knows understanding, Through Solomon the Spirit says “For it is better to trade her than treasures of gold and silver” And she is more precious than costly stones; For this is true good order Let the ears not be shaken unnaturally by them, for the sake of gaining scraps and counterfeit coins. For it is not right to force nature beyond what it wills. Nor indeed would there be a better arrangement of the ears, one that follows the natural passages of hearing, leading to true understanding. The eyes, enlightened by the Word, and the ears, opened to perception, prepare us to hear the divine and to behold the holy, showing truly the true beauty of the Word, “which no eye has seen before, nor ear has heard.”

Chapter Headings of the Third Book (CAPITULA LIBRI TERTII)

α'. Περὶ τοῦ κάλλους τοῦ ἀληθινοῦ.

Chapter 1. About True Beauty.

β'. Ὅτι οὐ χρὴ καλλωπίζεσθαι.

Chapter 2. That One Should Not Adorn Oneself.

γ'. Πρὸς τοὺς καλλωπιζομένους τῶν ἀνδρῶν.

Chapter 3. To Men Who Adorn Themselves.

δ'. Τίσι συνδιατριπτέον.

Chapter 4. With Whom One Should Spend Time.

ε'. Πῶς περὶ τὰ λουτρὰ ἀναστρεπτέον.

Chapter 5. How One Should Behave Around the Baths.

ς'. Ὅτι μόνος πλούσιος ὁ Χριστιανός.

Chapter 6. That the Christian Alone Is Truly Rich.

ζ'. Ὅτι καλὸν ἐφόδιον Χριστιανῷ ἡ εὐτέλεια.

Chapter 7. That Simplicity Is a Good Provision for the Christian.

η'. Ὅτι αἱ εἰκόνες καὶ τὰ ὑποδείγματα μέγιστον μέρος τῆς ὀρθῆς εἰσι διδασκαλίας.

Chapter 8. That the Icons and Images Are a Great Part of True Teaching.

θ'. Τίνος ἕνεκεν τὸ λουτρὸν παραληπτέον.

Chapter 9. For Whose Sake the Bath Must Be Taken

ι'. Ὅτι καὶ γυμνάσια ἐκκριτέον τοῖς κατὰ λόγον βιοῦσιν.

Chapter 10. That Exercises Must Also Be Chosen by Those Who Live According to Reason

ια'. Ἐπιδρομή κεφαλαιώδης τοῦ
ἀρίστου βίου.

Chapter 11. A Fundamental Overview of
the Best Life

ιβ'. Ἐπιδρομή κεφαλαιώδης ὁμοίως τοῦ
ἀρίστου βίου· ὅσαι τῶν ἁγίων Γραφῶν
χαρακτηρίζουσαι τὸν τῶν Χριστιανῶν
βίον.

Chapter 12. Similarly, a Fundamental
Overview of the Best Life: All Those
Passages of the Holy Scriptures That
Describe the Life of Christians

THIRD DISCOURSE (ΛΟΓΟΣ ΤΡΙΤΟΣ)

Chapter 1 (ΚΕΦ. Α')

Περὶ τοῦ κάλλους τοῦ ἀληθινοῦ.

On True Beauty

Ἦν ἄρα, ὡς ἔοικε, πάντων μέγιστον
μαθημάτων τὸ γινῶναι αὐτόν· ἑαυτὸν γάρ
τις ἂν γνῶη, Θεὸν εἴσεται· Θεὸν (66) δὲ
εἰδῶς, ἑξομοιωθήσεται Θεῷ· οὐ
χρυσοφορῶν, οὐδὲ ποδηροφορῶν, ἀλλὰ
ἀγαθοεργῶν, καὶ ὅτι μάλιστα ὀλιγίστων
(67) δεόμενος· Ἀνενδεής (68) δὲ μόνος ὁ
Θεός, καὶ χαίρει μάλιστα μὲν καθαρεύοντας
ἡμᾶς ὁρῶν τῷ τῆς διανοίας κόσμῳ· ἔπειτα
δὲ καὶ τῷ τοῦ σώματος ἀγνὴν στολὴν,
σωφροσύνην, περιβεβλημένῳ. Τριγενοῦς
(69) οὖν ὑπαρχούσης τῆς ψυχῆς, τὸ
νοερὸν, ὃ δὴ λογιστικὸν καλεῖται, ὁ
ἄνθρωπός ἐστιν ὁ ἔνδον, ὁ τοῦ φαινομένου
τοῦδε ἄρχων ἀνθρώπου· αὐτὸν δὲ ἐκείνον
ἄλλως ἄγει ὁ Θεός· (70). Τὸ δὲ θυμικόν,
θηριῶδες ὄν, πλησίον μανίας οἰκεῖ.
Πολύμορφον δὲ τὸ ἐπιθυμητικὸν καὶ
τρίτον, ὑπὲρ τὸν Πρωτέα, τὸν θαλάττιον
δαίμονα ποικίλον, ἄλλοτε ἄλλως
μετασχηματιζόμενον, εἰς μοιχείας, καὶ
λαγνείας, καὶ εἰς φθοράς ἐξαρεσκευόμενον·

It seems, then, that the greatest of all
lessons is to know oneself; for if someone
knows himself, he will know God. And
knowing God, he will be made like God—
not by wearing gold or fine clothes, but by
doing good deeds, and especially by
needing the least. God alone is without
need, and he rejoices most when he sees us
pure in the order of the mind; then also
clothed in the pure garment of the body,
adorned with self-control. Since the soul
has three origins, the rational part, which is
called the reasoning part, is the inner man,
the ruler of this visible man. God leads that
part in a different way. The spirited part,
being wild, dwells near madness. The
desiring part is many-formed and third,
beyond Proteus, the sea demon, changing
shape in many ways, sometimes turning to
adultery, lust, and corruption.

**Ἦτοι μὲν (71) πρώτιστα λέων γένετ’
ἡϋγένειος·**

**Indeed, first of all, the lion is born noble-
born;**

ἔτι φέρων τὸν καλλωπισμὸν (72), ἄνδρα
δείκνυσιν ἢ τοῦ γενείου κόμη.

Still bearing the decoration, the beard
shows a man.

**Αὐτὰρ ἔπειτα δράκων, ἢ πάρδαλις ἡδὲ
μέγας σῦς·**

**But then the dragon, or the leopard, or
the great boar;**

κατώλισθεν εἰς τὴν ἀσέλγειαν ἢ
φιλοκοσμία. Οὐκ ἔτι καρτερῶ (73) θηρίῳ
ἄνθρωπος φαίνεται,

The love of beauty has fallen into excess.
No longer does a man appear as a strong
beast,

**Γίγνεται (74) δ’ ὑγρὸν ὕδωρ καὶ
δένδρεον ὑψιπέτηλον.**

**And there came to be a moist water and
a tall-leaved tree.**

Ἐκχεῖται τὰ πάθη, ἐκκλύζονται (75) αἱ
ἡδοναί, μαραίνεται τὸ κάλλος, καὶ θᾶττον
ἀποπίπτει τοῦ πετάλου χαμαὶ, ὅτ’ ἂν αὐτοῦ
καταπνεύσωσιν αἱ ἐρωτικαὶ τῆς ὕβρεως
λαίλαπες· καὶ πρὶν ἢ τὸ μετόπωρον ἐλθεῖν,
μαραίνεται τῇ φθορᾷ. Πάντα γὰρ ἢ
ἐπιθυμία γίνεταί τε καὶ πλάττεται, καὶ
φανακίζειν βούλεται, ἵνα κατακρύψῃ τὸν
ἄνθρωπον· ὁ δὲ ἄνθρωπος ἐκεῖνος, ᾧ
σύνοικος ὁ Λόγος, οὐ ποικίλλεται, οὐ
πλάττεται· μορφὴν ἔχει τὴν τοῦ Λόγου·
ἐξομοιοῦται τῷ Θεῷ· καλὸς ἐστίν, οὐ
καλλωπίζεται· κάλλος ἐστὶ τὸ ἀληθινόν·
καὶ γὰρ ὁ Θεὸς ἐστίν (76)· Θεὸς δὲ ἐκεῖνος
ὁ ἄνθρωπος γίνεται, ὅτι βούλεται ὁ Θεός.
Ὅρθῳς ἄρα εἶπεν Ἡράκλειτος (77)·
«Ἄνθρωποι θεοὶ, θεοὶ ἄνθρωποι·» Λόγος
γὰρ αὐτὸς μυστήριον (78) ἐμφανές· Θεὸς
ἐν ἀνθρώπῳ· καὶ ὁ ἄνθρωπος Θεός· καὶ τὸ

Passions pour out, pleasures overflow,
beauty withers, and the petal falls to the
ground more quickly when the storms of
lustful arrogance blow upon it. And before
the early fruit can come, it withers from
decay. For desire both arises and grows,
and wishes to deceive, so that it may hide
the person. But that person, with whom the
Word dwells, is not disturbed, nor does he
change. He has the form of the Word. He is
made like God. He is good, not showy. True
beauty is real. For God also is (76) That
man becomes God, because God wills it.
Therefore, Heraclitus spoke rightly (77)
“Men are gods, gods are men; For the Word
itself is a clear mystery (78) God in man
and man is God and the will (79) of the
Father accomplishes the mediator For the
Word is the mediator, common to both. Son

θέλημα (79) τοῦ Πατρὸς ὁ μεσίτης ἐκτελεῖ· μεσίτης γὰρ ὁ Λόγος, ὁ κοινὸς ἀμφοῖν· Θεοῦ μὲν Υἱὸς, Σωτὴρ δὲ ἀνθρώπων· καὶ τοῦ μὲν διάκονος, ἡμῶν δὲ παιδαγωγός. Δούλης δὲ οὔσης τῆς σαρκὸς, καθὼς καὶ ὁ Παῦλος μαρτυρεῖ, πῶς ἂν τις εἰκότως τὴν θεράπαιναν κοσμήῃ (80), προαγωγοῦ δίκην; ὅτι γὰρ δούλου μορφὴν (81) τὸ σαρκικόν, ἐπὶ τοῦ Κυρίου φησὶν ὁ Ἀπόστολος· «ὅτι ἐκένωσεν ἑαυτὸν, μορφὴν δούλου λαβών·» τὸν ἐκτὸς ἄνθρωπον, δοῦλον προσειπὼν, πρὶν ἢ δουλεῦσαι καὶ σαρκοφορῆσαι τὸν Κύριον. Ὁ δὲ συμπαθὴς Θεὸς, αὐτὸς ἡλευθέρωσε τὴν σάρκα· τῆς φθορᾶς (82) καὶ δουλείας τῆς θανατηφόρου καὶ πικρᾶς ἀπαλλάξας, τὴν ἀφθαρσίαν περιέθηκεν αὐτῇ, ἅγιον τοῦτο τῇ σαρκὶ καὶ ἀϊδιότητος καλλώπισμα περιθεῖς, τὴν ἀθανασίαν. Ἔστι δὲ καὶ ἄλλο κάλλος ἀνθρώπων, ἀγάπη· «Ἀγάπη δὲ, κατὰ τὸν Ἀπόστολον, μακροθυμεῖ, χρηστεύεται, οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦται.» Περπερία (83) γὰρ ὁ καλλωπισμὸς, περιττότητος καὶ ἀχρειότητος ἔχων ἔμφασιν. Διὸ καὶ ἐπιφέρει· «Οὐκ ἀσχημονεῖ·» ἄσχημον γὰρ τὸ ἀλλότριον καὶ μὴ κατὰ φύσιν σχῆμα· τὸ δ' ἐπίπλαστον ἀλλότριον· ὅπερ ἐξηγεῖται (84) σαφῶς· «Οὐ ζητεῖ, φήσας, τὸ μὴ ἑαυτῆς·» τὸ γὰρ ἴδιον ἢ ἀλήθεια τὸ οἰκεῖον καλεῖ· τὸ δ' ἀλλότριον ἢ φιλοκοσμία ζητεῖ, ἐκτὸς οὔσα καὶ τοῦ Θεοῦ, καὶ τοῦ Λόγου, καὶ τῆς ἀγάπης. Τὸν δὲ Κύριον αὐτὸν τὴν ὄψιν αἰσχρὸν γεγονέναι, διὰ Ἡσαΐου τὸ Πνεῦμα μαρτυρεῖ· «Καὶ εἶδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος, οὐδὲ κάλλος· ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλείπον παρὰ τοὺς ἀνθρώπους (85).» Καὶ τίς ἀμείνων Κυρίου (86); Ἄλλ' οὐ τὸ κάλλος τῆς σαρκὸς, τὸ φαντασιαστικόν, τὸ δὲ ἀληθινὸν καὶ τῆς ψυχῆς καὶ τοῦ σώματος ἐνεδείξατο κάλλος· τῆς μὲν τὸ εὐεργετικόν, τὸ δὲ ἀθάνατον τῆς σαρκός.

of God, but Savior of men. And servant of God, but guide of us. The flesh being a servant, just as Paul also testifies, how could anyone reasonably treat the servant as a lady of honor, like a guide? (80) For the Apostle says that the flesh has the form of a servant (81) in relation to the Lord. «For he emptied himself, taking the form of a servant; The outsider, addressing the servant, before he served and bore the flesh of the Lord. But the compassionate God himself freed the flesh From corruption (82) and the deadly and bitter slavery, having freed it, he put on incorruption for it, this holy thing to the flesh, and having adorned it with the beauty of eternity, immortality. There is also another beauty of humans, love “Love, according to the Apostle, is patient, kind, does not envy, does not boast, does not pride itself. For boasting is an ornament, showing excess and uselessness. Therefore it also brings about «It does not behave disgracefully; For what is foreign and not according to nature is disgraceful form. But the artificial and foreign form which is explained clearly (84) “He says, ‘It does not seek what is not its own;’” For truth calls its own what belongs to it. But love of the world seeks what is foreign, being outside both God, and the Word, and love. But the Spirit testifies through Isaiah that the Lord himself has become a shameful sight. “And we saw him, and he had no form, nor beauty,” but his appearance was dishonored, lacking among men (85). And who is better than the Lord (86) But not the beauty of the flesh, the imagined, but the true beauty of both soul and body was shown. The one is the beneficent, the other the immortal, of the flesh.

Chapter 2 (ΚΕΦ. Β')

Ὅτι οὐ χρή (87) καλλωπίζεσθαι.

That it is not necessary (87) to adorn oneself.

Οὐκ ἄρα ἡ πρόσοψις τοῦ ἐκτὸς ἀνθρώπου, ἀλλὰ ἡ ψυχὴ καλλωπιστέα τῷ τῆς καλοκαγαθίας κοσμήματι· εἴη δ' ἂν καὶ τὴν σάρκα εἰπεῖν τῷ τῆς ἐγκρατείας κόσμῳ. Αἱ δὲ τὴν ἐπιφάνειαν καλλωπιζόμεναι, καὶ τὰ βάθη χερσούμεναι, λελήθασιν σφᾶς αὐτάς, κατὰ τοὺς Αἰγυπτίων κόσμους· οἷς ναοὶ (88) καὶ προπύλαια παρ' αὐτοῖς καὶ προτεμένια (89) ἐξήσκηται, ἄλση τε καὶ ὀργάνες· κίονες τε παμπόλλοις ἐστεφάνωνται αἱ αὐλαί· τοῖχοι δὲ ἀποστίλβουσι ξενικοῖς λίθοις καὶ γραφῆς ἐντέχνου οἷς ἐνδεῖ οὐδὲ ἓν· χρυσῷ δὲ καὶ ἀργύρῳ καὶ ἡλέκτρῳ παραστίλβουσιν οἱ ναοί, καὶ τοῖς ἀπὸ Ἰνδίας καὶ Αἰθιοπίας πεποικιλμένοις μαρμαίρουσι λιθιδίοις· τὰ δὲ ἄδυστα χρυσοπάστοις ἐπισκιάζεται πέπλοις. Ἀλλ' ἦν παρεισέλθῃς (90) τὸ βάθος τοῦ περιβόλου, καὶ σπεύδων ἐπὶ τὴν θέαν τοῦ κρείττονος, ζητήσεις (91) τὸ ἄγαλμα τὸ ἔνοικον τοῦ νεώ· παστοφόρος (92) δὲ ἢ τις ἄλλος τῶν ἱεροποιούντων περὶ τὸ τέμενος, σεμνὸν δεδορκῶς, παιᾶνα τῇ Αἰγυπτίων ἄδων γλώσσει, ὀλίγον ἐπαναστείλας τοῦ καταπετάσματος, ὡς δείξων τὸν θεόν, πλατὺν ἡμῖν ἐνδίδωσι γέλῳ τοῦ σεβάσματος· οὐ γὰρ θεὸς ὁ ζητούμενος ἔνδον εὐρεθήσεται, ἐφ' ὃν ἐσπεύσαμεν· αἴλουρος (93) δὲ, ἢ κροκόδειλος, ἢ αὐτόχθων ὄφις, ἢ τι τοιοῦτον θηρίον· ἀνάξιον μὲν τοῦ νεώ, χηραμοῦ δὲ, ἢ φωλεοῦ, ἢ βορβόρου ἀντάξιον· ὁ θεὸς Αἰγυπτίων ἐπὶ στρωμνῆς ἀλουργῆς καταφαίνεται κυλιόμενον θηρίον. Ταύτη δοκοῦσιν αἱ χρυσοφοροῦσαι γυναῖκες, τῶν πλοκάμων τοὺς ἐνουλισμοὺς

It is not the face of the outward person that should be adorned, but the soul with the ornament of goodness and virtue. One might also say that the body should be adorned with the ornament of self-control. But those who adorn their appearance and neglect their inner depths have forgotten themselves, according to the Egyptians' teachings. To them, temples (88) and gateways stand nearby, along with porticoes (89), as well as groves and orchards. And the courtyards are crowned with many columns. The walls gleam with foreign stones and with skillful carvings, in which not even one detail is lacking. The temples shine with gold, silver, and amber, and with marble stones decorated from India and Ethiopia. But the inner sanctuaries are shaded with gold-embroidered veils. But if you enter (90) the innermost part of the enclosure, and hurry to see the image of the ruler, you will look for (91) the statue that dwells in the temple. But the robe-bearer (92) or some other of the priests around the sanctuary, having looked solemnly, singing a paeon in the Egyptian language, after slightly lifting the curtain as if to show the god, gives us a broad laugh at the sacred image. For the god sought inside will not be found, for whom we hurried. A cat (93), or a crocodile, or a native snake, or some such beast Unworthy indeed of the temple, but fitting for a deserted place, or a den, or a swamp. The god of the Egyptians appears as a rolling beast on a bed of salt marsh. To

ἀσκοῦσαι, κρίσματά τε παρειῶν καὶ ὑπογραφὰς ὀφθαλμῶν, καὶ βαφὰς μετιοῦσαι τριχῶν, καὶ τὴν ἄλλην βλακείαν κακομηχανώμεναι, κοσμοῦσαι τὸν περίβολον τὸν σαρκικὸν, αἰγυπτιάζουσαι ὡς ἀληθῶς, ἐπισπᾶσθαι τοὺς δεισιδαίμονας (94) ἐραστάς. Ἀλλ' ἦν ἀποκαλύψει τις τὸ καταπέτασμα τοῦ νεῶ, τὸ κεκρύφαλον λέγω, τὴν βαφήν, τὴν ἐσθῆτα, τὸ χρυσίον, τὸ φῦκος, τὰ ἐντρίμματα, τουτέστι τὸ ἐκ τούτων συγκείμενον ὕφος, τὸ καταπέτασμα, ὡς ἔνδον εὐρήσων τὸ κάλλος τὸ ἀληθινόν, μυσάζεται, εἴ οἷδ' ἐγώ. Οὐ γὰρ τὴν εἰκόνα τοῦ Θεοῦ κατοικοῦσαν ἔνδον εὐρήσει, τὴν ἀξιόλογον· πόρνη δὲ ἀντ' αὐτῆς, καὶ μοιχαλὶς τῆς ψυχῆς κατέλιπε τὸ ἄδυτον, τὸ τε ἀληθινὸν θηρίον ἐλεγχθήσεται, ψιμυθίῳ πίθηκος ἐντετριμμένος· καὶ ὁ παλίμβολος ὄφις ἐκεῖνος διαβιβρώσκων τὸ νοερὸν τοῦ ἀνθρώπου διὰ τῆς φιλοδοξίας, χηραμὸν ἔχει (95) τὴν ψυχὴν· πάντα φαρμάκων ὀλεθρίων ἐμπλήσας, καὶ τὸν ἑαυτοῦ τῆς πλάνης ἐνερευξάμενος ἰὸν (96), μετεσκεύασε τὰς γυναῖκας εἰς πόρνas ὁ προαγωγὸς οὗτος δράκων· οὐ γὰρ γυναικὸς, ἀλλ' ἐταίρας τὸ φιλόκοσμον· αἱ τῆς παρὰ μὲν τοῖς (97) ἀνδράσιν οἰκουρίας ὀλίγα φροντίζουσιν, λύσασαι δὲ τάνδρὸς τὸ βαλάντιον, ἐκτρέπουσι τὰς χορηγίας εἰς ἐπιθυμίας, ὡς πολλοὺς ἔχουσιν τοῦ καλαὶ δοκεῖν εἶναι μάρτυρας· καὶ τὴν πᾶσαν ἡμέραν κομμωτικῇ προσκαθεζόμεναι, ἀργυρωνήτοις σχολάζουσιν ἀνδραπόδοις. Καθάπερ οὖν ὄψιν πονηρὸν (98), ἠδύνουσι τὴν σάρκα· καὶ τὴν μὲν ἡμέραν κομμωτικῇ προστεθήκασιν θαλαμευόμεναι, μὴ ἐλεγχθῶσιν ἀνθιζόμεναι· ἐσπέρας δὲ, καθάπερ ἐκ φωλεοῦ, πρὸς τὸν λύχνον τὸ νόθον (99) τοῦτο προσέρπει κάλλος· συνεργεῖ γὰρ καὶ ἡ μέθη, καὶ τὸ ἀμυδρὸν τοῦ φωτός, πρὸς τὴν ἐπίθεσιν αὐτῶν. Καὶ τὴν μὲν ξανθίζουσιν τοὺς πλοκάμους ὁ

these belong the gold-wearing women, who roll up their braids, anoint their cheeks, underline their eyes, dye their hair, and contrive other foolishness, adorning the fleshly body, truly acting like Egyptians, to attract superstitious lovers. But if someone uncovers the veil of the temple, I mean the hidden one—the makeup, the clothing, the gold, the seaweed, the ornaments—that is, the style made up of these things, the veil—when he finds the true beauty inside, he will be disgusted, I know well. For he will not find inside the image of God dwelling there, the worthy one. But instead of her, a prostitute and an adulteress of the soul has taken hold of the sanctuary, and the true beast will be exposed, a monkey painted with white lead. And that crafty serpent there, devouring the mind of man through ambition, holds the soul as a widow. Having filled everything with deadly poisons, and having mixed the venom of his own deception, this leading dragon has turned women into prostitutes. For it is not a wife, but a worldly-loving mistress. Who care little for the household duties toward their husbands, but having freed themselves from the husband's control, they turn their support into desires, as if they had many witnesses to show that they are beautiful. And spending the whole day sitting at the hairdresser's, they keep busy with paid slaves. Just as bad food harms the body, so they please the flesh. And they spend the day added to hairdressing, lounging in their chambers, blooming so that they are not criticized. And in the evening, just as from a nest, toward the lamp this false beauty creeps. For drunkenness also works together, and the dimness of the light, to help their makeup. And the comic Menander keeps the woman who dyes her locks blonde away from the house;

κωμικὸς Μένανδρος εἴργει τῆς οἰκίας·

Νῦν δ' ἔρπ' ἀπ' οἴκων τῶνδε· τὴν
γυναῖκα γὰρ

Now she creeps away from these houses;
for the woman

Τὴν σὼφρον' οὐ δεῖ τὰς τρίχας ξανθὰς
ποιεῖν (1)·

A sensible woman should not make her
hair blonde (1);

ἀλλ' οὐδὲ (2) τὰς παρειὰς φυκοῦν, οὐδὲ
τοὺς ὀφθαλμοὺς ὑπογράφεσθαι. Λελήθασι
δὲ σφᾶς αἱ κακοδαίμονες τὸ οἰκεῖον
ἀπολλύουσai κάλλος τοῦ ὀθνείου τῇ
ἐπεισαγωγῇ· ἅμα γοῦν ἡμέρᾳ
σπαρασσόμεναι, καὶ ἀποτεινόμεναι, καὶ
φυράμασί τισι καταπλαττόμεναι, ψύχουσι
μὲν τὸν χρῶτα, ὀρύττουσι δὲ τὴν σάρκα (3)
τοῖς φαρμάκοις καὶ τῇ περιεργίᾳ τῶν
ῥυμμάτων τὸ οἰκεῖον μαραίνουσai ἄνθος.
Διὰ τοῦτό τοι ὥχραι μὲν ἐκ
καταπλασμάτων καταφαίνονται, εὐάλωτοι
δὲ ὑπὸ νόσων γίνονται, τακερὰν ἤδη τὴν
σάρκα φαρμάκοις τὴν ἐσκιαγραφημένην
ἔχουσai· τῶν ἀνθρώπων τὸν Δημιουργὸν
ἀτιμάζουσai (4), ὥς οὐ κατ' ἀξίαν
δεδωρημένον τὸ κάλλος· εἰκότως ἀργαί (5)
πρὸς οἰκουρίας γίνονται, καθάπερ
ἐζωγραφημένοι, καθεζόμεναι εἰς θέαν, οὐκ
εἰς οἰκουρίαν γεγεννημένοι. Διὰ τοῦτό τοι
(6) ἢ παρὰ τῷ κωμικῷ ἐπιλογιστικῇ γυνὴ
λέγει· «Τί δ' ἂν γυναῖκες φρόνιμον
ἐργασαίμεθα, ἢ λαμπρὸν, αἶ καθήμεθ'
ἐξανθισμένοι (7), τῶν ἐλευθέρων γυναικῶν
λυμαινόμεναι τὸν χαρακτῆρα· οἴκων
ἀνατροπὰς, καὶ γάμων ἐκτροπὰς, καὶ
παίδων διαβολὰς περιποιούμεναι.» Τοῦτο
αὐτὸ γάρ τοι καὶ Ἀντιφάνης ὁ κωμικὸς ἐν
Μαλθακῇ τὸ ἐταιρικὸν τῶν γυναικῶν
ἀποσκώπτει, τὰ κοινὰ πάσαις ῥήματα, εἰς
τὴν κατατριβὴν (8) ἐξηυρημένα, λέγων ...

but also should not (2) puff out her cheeks,
nor outline her eyes, The evil spirits have
forgotten that by destroying their own
natural beauty, they bring ruin through
deception. At the same time, being torn
apart by day, stretching themselves, and
being smeared with certain ointments, they
chill the skin, and by drugs and excessive
care of wrinkles, they wear away their
natural bloom of flesh (3). Because of this,
they appear pale from the ointments, and
become vulnerable to diseases, already
having the flesh marked by drugs as if
shadowed. Dishonoring the Creator of
humans (4), as if beauty were not given
according to its true worth. They naturally
become slow (5) in household duties, just
like painted women, sitting for display, not
made for household work. Because of this
(6), the woman in the comedy says
thoughtfully. «Why should we, women, do
wise work or bright deeds, when we sit
adorned (7), ruining the reputation of free
women?» «We bring about the ruin of
households, the undoing of marriages, and
the slandering of children.» For this very
thing, Antiphanes the comic, in **Malthake**,
mocks the women's companionship, using
words common to all, found for the
purpose of ridicule (8), saying... «Here
comes «She approaches, she comes near,

«Ἐρχεται· Μετέρχεθ' αὕτη, προσέρχετ', οὐ
μετέρχεται· Ἦκει, πάρεστι, ῥύπτεται,
προσέρχεται· Σμήχεται, κτενίζετ',
ἐχβέβληκε (9), τρίβεται, Λούεται,
σκοπεῖται, στέλλεται, μυρίζεται, κοσμεῖτ',
ἀλείφετ'· ἂν δ' ἔχοι τι (10), ἀπάγχεται.»
Τρὶς γάρ, οὐχ ἅπαξ, ἀπολωλέναι δίκαιαι,
κροκοδεῖλων ἀποπάτοις (11) χρώμεναι,
καὶ σηπεδόνων ἀφροῖς ἐγχριόμεναι, καὶ
ταῖς ὀφρύσι τὴν ἀσβόλην ἀναματτόμεναι,
καὶ ψιμυθίῳ (12) τὰς παρειὰς
ἐντριβόμεναι. Αἱ τοίνυν καὶ τοῖς ἐθνικοῖς
προσκορεῖς ποιηταῖς διὰ τὸν τρόπον, πῶς
οὐκ ἂν ἀπόβλητοι τῇ ἀληθείᾳ γένοιτο;
Ἄλλος γοῦν κωμικὸς ἐλέγχων αὐτὰς,
Ἄλεξις (13)· καὶ γὰρ καὶ τοῦτου
παραθήσομαι τὴν λέξιν, δυσωποῦσαν τῷ
περιέργῳ τῆς ἐρμηνείας, τὸ ἀδιάτρεπτον
τῆς ἀναισχυντίας· οὐ γὰρ εἰς τοσοῦτον
(14) περιέργος ἦν· ἐγὼ δὲ αἰσχύνομαι,
κωμωδουμένης εἰς τοσοῦτον τῆς
γυναικωνίτιδος, εἰ βοηθὸς γενοίμην· «Εἴτα
μέν τοι προσαπολλύει καὶ τὸν ἄνδρα·
πρῶτα (15) μὲν γὰρ ἐς τὸ κέρδος, καὶ τὸ
συλᾶν τοὺς πέλας πάντα τᾶλλα ἔργ' αὐταῖς
πάρεργα γίγνεται. Τυγχάνει (16) μικρά τις
οὔσα; φελλὸς ἐν ταῖς βαυκίσιν (17)
ἔγκεκάττυται· μακρά τις; διάβαθρον (18)
λεπτὸν φορεῖ, τὴν κεφαλὴν ἐπὶ τὸν ὦμον
καταβάλλουσ' ἐξέρχεται· τοῦτο τοῦ μήκους
ἀφεῖλεν. Οὐκ ἔχει τις ἰσχία; Ὑπενέδυσεν
ἔρραμ' αὐτὴν, ὥστε τὴν εὐπυγίαν
Ἀναβοᾶν τοὺς εἰσιδόντας. Κοιλίαν ἄδραν
ἔχει (19); Τιτθαίαις ταῦταισι τούτων ὦν
ἔχουσ' οἱ κωμικοὶ, Ὅρθα προστιθεῖσα
ταῦτα, τούνδυτον τῆς κοιλίας Ὡσπερὶ
κοντοῖσι τούτοις εἰς τὸ πρόσθ' ἀπήγαγεν.
Τὰς ὀφρῦς πυρρὰς ἔχει τις; ζωγραφοῦσιν
ἀσβόλῳ. Συμβέβηκ' εἶναι μέλαιναν;
κατέπλασε ψιμυθίῳ. Λευκόχρως (20) λίαν
τίς ἐστι; παιδέρωτ' ἐντρίβεται. Καλὸν ἔχει
τοῦ σώματός τι; τοῦτο γυμνὸν δεικνύει.
Εὐφυεῖς ὀδόντας ἔσχεν; ἐξ ἀνάγκης δεῖ

she does not approach.» «She comes, she is
present, she is defiled, she approaches.»
«She gathers, she combs her hair, she has
put on perfume (9), she rubs herself, she
bathes, she looks around, she sends, she
smells, she adorns herself, she anoints
herself.» «But if she has anything (10), she
is taken away.» For three times, not just
once, the righteous have been destroyed,
using saffron-colored slippers (11),
anointed with foaming ointments, wiping
off the dirt from their eyebrows, and
rubbing their cheeks with white lead (12).
Therefore, those who add to the pagan
poets because of their style, how could they
not be rejected by the truth? Another comic
poet who criticized them was Alexis (13).
For I will also present a phrase of his,
which condemns the excessive curiosity of
interpretation, the unshakable
shamelessness. For he was not so
excessively curious (14). But I am ashamed,
with the comedy of the women's quarters
reaching such a point, if I were to become a
helper. «Then indeed, he even destroys the
husband.» First (15), for the sake of gain,
and by robbing those nearby, all other
tasks become secondary for them. It
happens (16) that it is something small. A
piece of cork is stuck (17) in the windpipes.
It is somewhat long. It passes through a
thin step (18), resting its head on the
shoulder, then comes out. It took away this
length. No one has hips. He put on a tight
garment, so that the well-shaped buttocks
made those who saw them cry out. She has
a full belly (19). With these breasts that
comic actors have, adding the right things,
she lifted the garment of the belly. Just as
with short ones, she brought it forward.
Someone has red eyebrows. They paint
with pitch. It happened to be black. He
covered it with white lead. A very pale

γελᾶν, ἵνα θεωρῶσ' οἱ παρόντες τὸ στόμ' ὡς κομψὸν φορεῖ. Ἄν δὲ μὴ χαίρῃ (21) γελῶσα, διατελεῖ τὴν ἡμέραν ἔνδον, ὥσπερ τοῖς μαγείροις ἃ παράκειθ' ἐκάστοτε, Ἡνίκ' ἂν πωλῶσιν αἰγῶν κρανία, ξυλήφιον Μυρρίνης ἔχουσα λεπτὸν ὀρθὸν ἐν τοῖς χεῖλεσιν· Ὡστε τῷ χρόνῳ σέσηρεν, ἄν τε βούлет', ἄν τε μή.» Ταῦτα ὑμῖν εἰς τὴν ἀποτροπὴν τῆς φιλοκόσμου κακομηχανίας ἐκ σοφίας κοσμικῆς παρατίθεται, παμμάχως σώζειν ἐθελήσαντος ἡμᾶς τοῦ Λόγου· μετὰ μικρὸν δὲ καὶ θείαις ἐπιστύφω Γραφαῖς. Φιλεῖ δέ πως τὸ μὴ λανθάνον, δι' αἰσχύνῃν τῶν ἐλέγχων ἀφίστασθαι τῶν ἀμαρτημάτων. Ὡς δὲ ἡ καταπεπλασμένη χεὶρ καὶ ὁ περιαληλιμμένος ὀφθαλμὸς ὑπόνοιαν τοῦ νοσοῦντος ἐκ τῆς ὀψεως ἐνδείκνυται, οὕτω τὰ ἐντρίμματα καὶ αἱ βαφαὶ νοσοῦσαν ἐν βάθει τὴν ψυχὴν αἰνίττονται. Ἡμῖν δὲ «παριέναι (22) ποταμὸν ἀλλότριον» ὁ θεὸς παραινεῖ Παιδαγωγός· τὴν ἀλλοτρίαν γυναῖκα, τὴν μάχλον, ποταμὸν ἀλλότριον ἀλληγορῶν, πᾶσιν ἐπιρρέουσιν, πᾶσι δι' ἀσέλγειαν πορνικὴν εἰς τρυφὴν ἐκχεομένην· «Ἀπὸ ὕδατος ἀλλοτρίου ἀπέχου,» φησὶ, «καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς.» τὸ ρεῦμα «τῆς ἡδυπαθείας» φυλάξασθαι παραινῶν, «ἵνα πολὺν ζήσωμεν χρόνον· προστεθῇ δὲ ἡμῖν ἔτη ζωῆς,» εἴτε ἀλλοτρίαν ἡδονὴν μὴ θηρωμένοις, εἴτε καὶ τὰς αἰρέσεις ἐκτρεπομένοις. Φιλοψία (23) μὲν οὖν καὶ φιλοινία, εἰ καὶ πάθη μεγάλα, ἀλλ' οὐ τοσαῦτα τὸ μέγεθος, ὅποση ἡ φιλοκοσμία (24). «Τράπεζα πλήρης, καὶ κύλικες ἐπάλληλοι (25),» ἱκαναὶ πληρῶσαι τὴν λαιμαργίαν· τοῖς δὲ φιλοχρύσοις, καὶ φιλοπορφύροις, καὶ φιλολίθοις οὔτε ὁ ὑπὲρ γῆς καὶ ὑπὸ γῆν χρυσὸς αὐτάρκης· οὔτε ἡ Τυρίων θάλασσα, οὔτε μὴν φόρτος ὁ ἀπ' Ἰνδῶν καὶ Αἰθιοπῶν· ἀλλ' οὐδὲ ὁ Πακτωλὸς ὁ ῥέων τὸν (26) πλοῦτον· οὐδ' ἂν Μίδας τις αὐτῶν γένηται, πεπλήρωται, ἀλλὰ ἔτι

person is somewhat white-faced (20). He lives like a young man. He has some beauty of body. This shows him naked. He had well-formed teeth. One must laugh out of necessity, so that those present may see the mouth as wearing a graceful expression. But if she does not rejoice (21) laughing, she spends the whole day inside, just like the cooks with the things laid out before them each time, when they sell goat heads, holding a thin, straight wooden stick of myrrh between her lips. So in time she has become silent, whether she wants to or not. I offer these things to you as a warning against the vain love of the world, drawn from worldly wisdom, since the Word desires to save us all completely. And soon after, with divine Scriptures as my support. One somehow loves not to be unnoticed, to avoid the shame of being exposed for sins. Just as a swollen hand and a watery eye show signs of illness through their appearance, so too the sores and stains hint at a soul sick deep within. For us, to “let flow (22) a river that is foreign” The divine Instructor advises. The divine Instructor advises the foreign woman, the weak one, symbolized as a foreign river flowing over all, spreading to all through licentiousness, a harlot poured out into luxury. “Stay away from the water of a stranger, he says, “and do not drink from a foreign spring; the stream “of pleasure-seeking advising to guard against it, “so that we may live a long time and that years of life may be added to us, whether by not chasing after foreign pleasure, or even by turning away from heresies Philopsia (23) and philoinia, although great passions, are not as large in extent as philocosmia (24). “A table full, and cups piled one upon another (25), enough to satisfy gluttony For those who love gold, purple, and gems, neither the

πένης ἐστὶ, πλοῦτον ἄλλον ποθῶν· ἔτοιμοι δὲ οὗτοι συναποθανεῖν χρυσίῳ. Εἰ δὲ καὶ ὁ Πλοῦτος τυφλὸς, ὥσπερ οὖν (27), αἱ περὶ αὐτὸν ἐπτοημένοι καὶ συμπαθοῦσαι πῶς οὐ τυφλώττουσιν; Ὅρον γοῦν ἐπιθυμίας οὐκ ἔχουσαι, εἰς ἀναισχυντίαν ἐξοκέλλουσι (28)· δεῖ γὰρ αὐταῖς καὶ θεάτρου, καὶ πομπῆς, καὶ πλήθους θεατῶν, καὶ πλάνης ἐν ἱεροῖς, καὶ τῆς ἐν τοῖς ἀμφόδοις (29) διατριβῆς, ὡς πᾶσιν αὐτὰς γίνεσθαι καταφανεῖς. Κοσμοῦνται γὰρ ἵνα ἄλλοις ἀρέσκοιεν, αἱ ἐν προσώποις (30) καυχώμεναι, οὐκ ἐν καρδίᾳ· ὡς γὰρ τὸν δραπετήν τὰ στίγματα (31), οὕτω τὴν μοιχαλίδα δείκνυσι τὰ ἀνθίσματα· «Κᾶν περιβάλη κόκκινον, καὶ κοσμήσῃ (32) κόσμῳ χρυσῷ· καὶ ἑὴν χρῖσι στίμῃ (33) τοὺς ὀφθαλμούς σου, εἰς μάτην ὁ ὠραϊσμός σου,» ὁ Λόγος διὰ Ἱερεμίου φησὶν. Εἴτα οὐκ ἄτοπον ἵππους μὲν, καὶ ὄρνεις, καὶ τὰ ἄλλα ζῶα ἐκ τῆς χλόης καὶ τῶν λειμώνων ἀνίστασθαι καὶ ἀνίπτασθαι, οἰκείῳ κόσμῳ χαίροντα, χαίτη ἵππικῇ, καὶ χροιά φυσικῇ, καὶ πτερώσει ποικίλῃ· ὡς δὲ ἐνδεέστερον καὶ τῆς θηρίου φύσεως, ἡ γυνὴ ἀκαλλῆς εἰς τοσοῦτον εἶναι οἶεται, ὡς ὀθνείου δεῖσθαι κάλλους, ὠνητοῦ καὶ σκιαγραφουμένου; Κεκρύφαλοι μὲν γε, καὶ κεκρυφάλων διαφοραὶ, καὶ περίεργοι πλοκαὶ, ἀλλὰ καὶ τῶν τριχῶν οἱ μυρίοι σχηματισμοὶ, κατόπτρων τε πολυτίμητοι κατασκευαὶ, οἷς κατασχηματίζονται, θηρῶσαι τοὺς δίκην παίδων ἀφρόνων περὶ τὰς μορφὰς (34) ἐπτοημένους, τέλειον ἀπηρυθριακυῶν ἐστὶ γυναικῶν· ἃς ἑταίρας καλῶν, οὐκ ἂν τις ἀφαιμάρτοι, προσωπεῖα (35) ποιούσας τὰ πρόσωπα. Ἡμῖν δὲ ὁ Λόγος παραινεῖ «μὴ σκοπεῖν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια.» Ὁ δὲ καὶ πέρα τῆς ἀτοπίας προέβηκε, τῆς ἐπιπλάστου μορφῆς τῆς ἑαυτῶν, οἷον ἀνδραγαθήματός τινος ἢ ἐπανορθώματος, κάτοπτρα

gold above the earth nor beneath it is enough, nor the sea of the Tyrians, nor indeed the cargo from the Indians and Ethiopians but not even the Pactolus flowing with wealth nor would any Midas among them be satisfied, but he is still poor, desiring another kind of wealth These men are ready to die together for gold But if Wealth itself is blind, just as then (27), how do those around it, frightened and feeling pity, not become even more blind? Having no limit to their desire, they rush headlong into shamelessness (28) For they need a theater, and a procession, and a crowd of spectators, and wandering in the temples, and spending time in the colonnades (29), so that they may become obvious to everyone. For they decorate themselves to please others, boasting in their faces (30), not in their hearts. For just as the marks reveal the runaway (31), so the flowers reveal the adulteress. «Even if she puts on red, and adorns herself (32) with a golden ornament, and even if she anoints your eyes with perfume (33), your beauty is in vain, The Word says through Jeremiah Then it is not unreasonable that horses, and birds, and other animals rise up from the grass and meadows and fly away, rejoicing in their own world, with flowing manes, natural color, and varied wings. But since she is considered even less than the nature of a beast, the woman who is without beauty is thought to need beauty so much that it must be bought and traced out. There are hairpieces and differences of hairpieces, and elaborate braids, and countless shapes of hair, and costly mirror devices, by which they shape themselves, to deceive foolish children who are frightened about appearances; this is the perfect madness of women. The courtesans who make faces, no one would blame. But the

ἐπινενοήκασιν· ἐφ' ἧς ἀπάτης μάλιστα κάλυμμα ἐπιτιθέναι (36) ἐχρῆν· οὐδὲ γάρ, ὡς ὁ μῦθος Ἑλλήνων ἔχει, Ναρκίσσῳ προεχώρησεν τῷ καλῷ, τῆς ἑαυτοῦ εἰκόνας γενέσθαι θεατήν. Εἰ δὲ οὐδεμίαν (37) εἰκόνα ὁ Μωϋσῆς παραγγέλλει ποιεῖσθαι τοῖς ἀνθρώποις, ἀντίτεχνον τῷ Θεῷ, πῶς ἂν εὐλόγως ποιοῖεν αἱ γυναῖκες αὗται, σφῶν κατὰ ἀνάγκασιν ἀπομιμούμεναι τὰς εἰκόνας εἰς τοῦ προσώπου τὴν ψευδοποιίαν; Ἀλλὰ καὶ τῷ Σαμουὴλ τῷ προφήτῃ, ὁπότε πέμπεται ἕνα χρίσαι τῶν υἱῶν Ἰεσσαὶ εἰς βασιλέα, καὶ τὸν πρεσβύτατον τῶν παίδων αὐτοῦ, καλὸν καὶ μέγαν ἰδόντι, ὁπότε τὸ χρίσμα προέβαλεν (38) ὁ Σαμουὴλ, ἤσθεις ἐπ' αὐτῷ, «εἶπε,» φησὶν, «ὁ Κύριος αὐτῷ· Μὴ ἐπιβλέψῃς εἰς τὴν ὄψιν (39) αὐτοῦ καὶ τὸ ὕψος τοῦ μεγέθους αὐτοῦ· ὅτι ἀπῶσμαι αὐτόν. Ἄνθρωπος μὲν γὰρ εἰς ὀφθαλμοῦς ὀψεται, καὶ Κύριος εἰς καρδίαν·» καὶ οὐκ ἔχρισε τὸν καλὸν τὸ σῶμα, ἀλλὰ τὸν καλὸν τὴν ψυχὴν. Εἰ οὖν τὸ φυσικὸν τοῦ σώματος κάλλος ἔλαττον τοῦ ψυχικοῦ λογίζεται Κύριος, τί περὶ τοῦ νόθου φρονεῖ, ἅπαν τὸ ψεῦσμα ἄρδην ἐκβαλὼν; «Διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους.» Σαφέστατα γοῦν ὁ Κύριος διὰ τοῦ Ἀβραάμ διδάσκει, καὶ πατρίδος, καὶ συγγενέων (40), καὶ κτήσεως, καὶ πλούτου παντὸς καταφρονεῖν τὸν ἐπόμενον τῷ Θεῷ, ποιήσας αὐτόν ἔπηλυν· καὶ διὰ τοῦτο καὶ «φίλον» αὐτόν ὠνόμασεν, τῆς οἴκοι καταφρονήσαντα περιουσίας· εὐπατρίδης γὰρ ἦν, καὶ εὐπόρος σφόδρα· «τριακοσίους» γοῦν «καὶ ὀκτὼ καὶ δέκα» οἰκέταις ἰδίους κεχείρωται τοὺς τέσσαρας βασιλεῖς, τοὺς αἰχμαλωτεύσαντας τὸν Λῳτ. Μόνην εὐρίσκομεν τὴν Ἑσθὴρ δικαίως κοσμουμένην· ἐκαλλωπίζετο μυστικῶς ἡ γυνὴ βασιλεῖ τῷ ἑαυτῆς· ἀλλὰ τὸ κάλλος αὐτῆς ἐκεῖνο λύτρον (41) εὐρίσκεται φονευομένου λαοῦ. Ὅτι δὲ ἐταίρας μὲν

Word advises us «not to look at what is seen, but at what is not seen.» For the things seen are temporary. But the things not seen are eternal. But what has gone beyond even absurdity, the false shape of their own, like some brave deed or correction, they have imagined as mirrors. On which deception especially a cover should have been placed (36). For not even, as the Greek myth goes, did Narcissus advance in beauty to become a spectator of his own image. But if Moses commands that no image be made by people, as an imitation of God, how could these women reasonably make false images of the face by reflecting them? But also to Samuel the prophet, when he is sent to anoint one of Jesse's sons as king, and seeing the eldest of his children, tall and handsome, when Samuel presented the anointing, pleased with him, he said, he says, "The Lord is with him "Do not look at his appearance or the height of his stature because I have rejected him For man looks at the eyes, but the Lord looks at the heart; And he did not choose the beautiful body, but the beautiful soul. If then the Lord considers the natural beauty of the body to be less than that of the soul, what does he think about the illegitimate one, completely casting out all falsehood? "For we walk by faith, not by sight. Clearly then, the Lord teaches through Abraham to despise homeland, relatives (40), possessions, and all wealth for the one who follows God, making him a stranger. and for this reason also «a friend he called him, who despised the property of his household, a friend.» For he was a nobleman and very wealthy. «three hundred «and eighteen at least He has personally bound the four kings who captured Lot with his own servants, We find Esther alone rightly adorned. The

ποιεῖ τὰς γυναῖκας ὁ καλλωπισμὸς,
ἀνδρογύνους δὲ τοὺς ἄνδρας καὶ μοιχικοὺς,
μάρτυς ἡμῖν ὁ τραγικὸς, διηγούμενος ὧδέ
πως·

woman was secretly beautified by the king
to her own. But her beauty is that ransom
(41) found when a people is being
destroyed. For beautifying makes women
into companions, but men into androgynes
and adulterers, the tragic poet is witness to
us, telling it somewhat like this:

Ἐλθὼν (42) δ' ἐκ Φρυγῶν ὁ τὰς θεὰς

**Having come (42) from Phrygia, he who
serves the goddesses**

**Κρίνων ὅδ', ὥς ὁ μῦθος Ἀργείων (43)
ἔχει,**

**Judging now, as the story of the Argives
(43) goes,**

**Λακεδαίμον', ἀνθηρὸς μὲν εἰμάτων
στολῇ,**

**Lacedaemon, flourishing indeed in the
attire of garments,**

**Χρυσῷ τε (44) λαμπρὸς, βαρβάρῳ
χλιδήματι·**

**And bright with gold, with a foreign
luxury;**

Ἐρῶν ἐρῶσαν ὥχετ' ἐξαναρπάσας

Loving, having seized the beloved, he went
away again,

**Ἑλένην πρὸς Ἴδης βούσταθμ', ἔκδημον
λαβὼν**

Having taken Helen, the home of cattle in
Ida, away on a journey,

Μενέλαον (45).

Menelaus (45).

ὦ κάλλους μοιχικοῦ! ἀνέστρεψε τὴν
Ἑλλάδα ἡ βάρβαρος φιλοκοσμία, καὶ ἡ
ἀνδρόγυνος τρυφή· σωφροσύνην
διέφθειρε Λακωνικὴν ἐσθῆς, καὶ χλιδῆ, καὶ

O adulterous beauty! The barbarian love of
luxury has overturned Greece, and the
luxury of husband and wife; Spartan
clothing destroyed modesty, along with

κάλλος ὥραϊον· αἱ βάρβαροι φιλοκοσμίαι
ἑταίραν ἤλεγξαν τὴν Διὸς θυγατέρα. Οὐκ ἦν
παιδαγωγὸς αὐτοῖς. ἀνακόπτων τὰς
ἐπιθυμίας· οὐδὲ (46) μὲν ὁ λέγων, «Μὴ
μοιχεύσης,» οὐδὲ, «Μὴ ἐπιθυμήσης»,
λέγων, μηδὲ (47) εἰς μοιχείαν ὁδεύσης διὰ
ἐπιθυμίας· ἀλλὰ μηδὲ τὰς ὀρέξεις (48)
ἐκκαύσης διὰ φιλοκοσμίας. Οἷον αὐτοῖς τὸ
ἐπὶ τούτοις ἐξηκολούθησε τέλος; καὶ ὅσον
ἀπέλαυσαν κακῶν οἱ φιλαυτίαν κωλύσαι
μὴ θελήσαντες; Ἥπειροι κεκίνηνται δύο
ἀπαιδεύτοις ἡδοναῖς, καὶ κλονεῖται τὰ
πάντα μεираκίῳ βαρβάρῳ· Ἑλλὰς ὅλη
ναυτίλλεται· στενοχωρεῖται δὲ ἡ θάλασσα,
ἡπείρους φέρουσα· πόλεμος ἐκριπίζεται
μακρὸς, καὶ μάχαι καταρρήγνυνται
καρτεραί· καὶ νεκρῶν ἐμπίπλαται τὰ πεδία·
ἐνυβρίζει τῷ ναυστάθμῳ ὁ βάρβαρος (49)·
ἀδικία κρατεῖ, καὶ τοῦ ποιητοῦ Διὸς (50)
ἐκείνου τὸ ὄμμα τοὺς Θρᾷκας βλέπει·
εὐγενὲς αἶμα βάρβαρα πίνει πεδία, καὶ
ποταμῶν ρεύματα σώμασιν ἵσταται
νεκροῖς· στήθη κρούεται θρήνοις, καὶ τὸ
πένθος ἐπινέμεται τὴν γῆν· πάντες δὲ
σεύονται πόδες πολυπιδάκου Ἰδης καὶ
κορυφαί, Τρώων τε πόλεις καὶ νῆες
Ἀχαιῶν. Ποῖ (51) φύγωμεν, Ὅμηρε, καὶ
στῶμεν; Δεῖξον ἡμῖν γῆν μὴ κεκινημένην.

luxury and fair beauty. Barbarian love of
luxury has shamed the daughter of Zeus.
There was no guide for them, no one to
stop their desires; neither the command,
“You shall not commit adultery,” nor “You
shall not desire,” nor the warning not to go
into adultery through desire; but also not
to burn up their cravings through love of
luxury. What kind of end followed for them
in these things? And how much evil did
they suffer who did not want to stop
selfishness? Two uneducated pleasures
have stirred the mainland, and everything
is shaken by a barbarian youth; all of
Greece is troubled by war at sea; the sea is
cramped, carrying the mainland; a long war
is thrown about, and strong battles break
out; and the fields are filled with dead; the
barbarian insults the harbor; injustice
rules, and the eye of that Zeus the creator
watches the Thracians; noble blood drinks
barbarian fields, and the streams of rivers
stand with dead bodies; chests are struck
with lamentations, and mourning spreads
over the land; and all the feet of many-
peaked Ida and its peaks tremble, along
with the cities of the Trojans and the ships
of the Achaeans. Where shall we flee,
Homer, and where shall we stand? Show us
a land not stirred.

**Μὴ θίγῃς ἡνίῳν (52), παιδίον, ἄπειρος
(53) ὢν·**

“Do not touch the reins,” child, being
inexperienced.

**Μηδέ ἀναβῆς τὸν δίφρον, ἐλαύνειν μὴ
μαθών·**

“Do not mount the chariot if you have not
learned to drive.”

Δυσὶν ἡνιόχοις οὐρανὸς ἡδεται, οἷς μόνοις
ἐλαυνόμενον ἄγεται τὸ πῦρ· μετὰγεται γὰρ

The sky is not pleased with two
charioteers, who alone drive the fire; for

ἡ διάνοια ὑπὸ ἡδονῆς (54)· καὶ τὸ ἀκήρατον τοῦ λογισμοῦ, μὴ παιδαγωγούμενον τῷ Λόγῳ, εἰς ἀσέλγειαν κατολισθαίνει, καὶ μισθὸν τοῦ παραπτώματος τὸ ἀπόπτωμα λαμβάνει. Δεῖγμά σοι τούτων «οἱ ἄγγελοι (55),» τοῦ Θεοῦ τὸ κάλλος καταλελοιπότες διὰ κάλλος μαραινόμενον, καὶ τοσοῦτον ἐξ οὐρανῶν ἀποπесόντες χαμαί. Ἀλλὰ καὶ «Σικιμίται» κολάζονται καταπεπτωκότες, τὴν ἁγίαν ὑβρίζοντες παρθένον· τάφος ἡ κόλασις αὐτοῖς, καὶ τὸ μνημόσυνον τῆς ἐπιτιμίας εἰς σωτηρίαν παιδαγωγεῖ.

the mind is carried away by pleasure (54); and the pure thought, if not guided by Reason, slips into licentiousness, and the fall receives the reward of the offense. A sign of these to you are “the angels” (55), who left behind the beauty of God and with beauty are fading, and having fallen so far from the heavens to the ground. But also the “Sikimites” are punished, having fallen, insulting the holy virgin; punishment is their tomb, and the memory of the penalty leads to salvation through correction.

Chapter 3 (ΚΕΦ. Γ')

Πρὸς τοὺς καλλωπιζομένους τῶν ἀνδρῶν.

To those who adorn themselves for men.

Εἰς (56) τοσοῦτον δὲ ἄρα ἐλήλακεν ἡ χλιδή, ὥς μὴ τὸ θῆλυ μόνον νοσεῖν περὶ τὴν κενοσπουδίαν ταύτην, ἀλλὰ καὶ τοὺς ἄνδρας ζηλοῦν τὴν νόσον. Μὴ γὰρ καθαρεύοντες καλλωπισμοῦ, οὐχ ὑγιαίνουσιν· πρὸς δὲ τὸ μαλθακώτερον ἀποκλίναντες, γυναικίζονται, κουράς μὲν ἀγεννεῖς καὶ πορνικὰς ἀποκειρόμενοι, χλανίσι δὲ διαφανέσι περιπεπεμμένοι (57), καὶ μαστίχην τρώγοντες, ὄζοντες μύρου. Τί ἂν τις φαίη, τούτους ἰδὼν; ἀτεχνῶς, καθάπερ μετωποσκόπος (58) ἐκ τοῦ σχήματος αὐτοὺς καταμαντεύεται, μοιχοὺς τε καὶ ἀνδρογύνους, ἀμφοτέραν (59) ἀφροδίτην θηρωμένους, μισότριχας, ἄτριχας, τὸ ἄνθος τὸ ἀνδρικὸν μυσσάτομένους, τὰς κόμας δὲ, ὥσπερ αἱ γυναικες, κοσμουμένους· «ἐπ’ οὐχ ὁσίοις (60) δὲ τόλμαις οἱ παλίμβολοι ζῶντες, ῥέξουσιν ἀτάσθαλα καὶ κακὰ ἔργα,» φησὶν ἡ Σίβυλλα. Διὰ τούτους γοῦν πλήρεις αἱ πόλεις πιττούντων, ξηρούντων,

Luxury has grown to such an extent that not only women suffer from this emptiness of effort, but even men envy the disease. For not pursuing pure adornment, they do not remain healthy. Turning toward softness, they become effeminate, shaving off noble and immoral women alike, wrapped in sheer thin cloaks, and chewing mastic, smelling of perfume. What could one say, seeing these men? Plainly, just like a physiognomist judges from the appearance, one sees them as adulterers and effeminate men, worshiping both forms of Aphrodite, half-shaven or unshaven, defiling the flower of manhood, and arranging their hair like women. «But living in impious boldness, the backsliders commit reckless and evil deeds, The Sibyl says «Because of these men, indeed, the cities are full of those who are falling, drying up, and wasting away, these effeminate ones.» Workshops have been

παρατιλλόντων τοὺς θηλυδρίας τούτους·
ἐργαστηρία δὲ κατεσκευάσται καὶ
ἀνέωκται πάντη, καὶ τεχνῖται τῆς ἐταιρικῆς
ταύτης πορνείας συχνὸν ἐμπολῶσιν
ἀργύριον ἐμφανῶς, οἱ σφᾶς
καταπιττοῦσιν, καὶ τὰς τρίχας τοῖς
ἀνασπῶσι πάντα τρόπον παρέχουσιν,
οὐδὲν αἰσχυρόμενοι τοὺς ὀρῶντας, οὐδὲ
τοὺς παριόντας, ἀλλ' οὐδὲ ἑαυτοὺς ἄνδρας
ὄντας· τοιοῦτοι γὰρ οἱ τῶν ἀγεννεστέρων
ζηλωταὶ παθῶν, ἅπαν τὸ σῶμα τοῖς βιαίοις
τῆς πίττης ὀλκοῖς λελειουργημένοι. Μέλαι
δὲ οὐδ' ὅπωςτιοῦν (61) περαιτέρω τῆς
τοιαύτης προβαίνειν ἀναισχυντίας. Εἰ γὰρ
μηδὲν ἄπρακτον αὐτοῖς ὑπολείπεται, οὐδὲ
ἐμοὶ ἄρρητον. Ἐνα τινὰ τούτων τῶν
ἀγεννῶν παιδαγωγικῶς ἐπιπλήττων ὁ
Διογένης (62), ὀπηνίκα ἐπιπράσκετο,
ἀνδρείως σφόδρα, «Ἦκε, εἶπε, μειράκιον·
ἄνδρα ὦνῃσαι σαυτῷ» ἀμφιβόλῳ λόγῳ τὸ
πορνικὸν ἐκείνου σωφρονίζων. Τὸ γὰρ
ἄνδρας ὄντας, ξύρεσθαι (63) καὶ
λεαίνεσθαι πῶς οὐκ ἀγεννές; Βαφὰς δέ
τινας τριχῶν, καὶ χρίσματα πολιῶν, καὶ
ξανθίσματα, ἀνδρογύνων ἐξωλῶν
ἐπιτηδεύματα, καὶ τοῦ διακτενισμού
αὐτῶν τοὺς θηλυδριώδεις (64) μεθετέον.
Ἦγοῦνται γὰρ, καθάπερ ὄφεις, τῆς
κεφαλῆς ἀπεκδύσασθαι τὸ γῆρας,
μεταγράφοντες ἑαυτοὺς καὶ νεοποιοῦντες·
εἰ καὶ σοφίσονται τὰς τρίχας, ἀλλ' οὐ τὰς
ρυτίδας διαφεύξονται· ἀλλ' οὐ λήσονται
τὸν θάνατον, σοφιζόμενοι τὸν χρόνον. Οὐ
γὰρ δεινὸν, οὐ δεινὸν, γέροντ' ἂν δοκεῖν, τὸ
εἶναι λαθεῖν μὴ δυνάμενον. Ὅσῳ γοῦν ὁ
ἄνθρωπος σπεύδει πρὸς τὸ τέλος, τοσοῦτω
τιμιώτερος πρὸς ἀλήθειαν, μόνον ἔχων
αὐτοῦ πρεσβύτερον τὸν Θεόν· ἐπεὶ
κάκεϊνος αἰδῖος γέρων ὁ τῶν ὄντων
πρεσβύτερος· «Παλαιὸν ἡμερῶν» κέκληκεν
αὐτὸν ἡ προφητεία· «καὶ ἡ θριξ τῆς
κεφαλῆς αὐτοῦ ὡσεὶ ἔριον καθαρὸν,» ὁ
προφήτης λέγει· «Οὐδεὶς δὲ ἄλλος, φησὶν ὁ

built and opened everywhere, and
craftsmen of this companion-like
prostitution openly sell their silver often.
They bring themselves down, and in every
way they offer their hair to those who pull
it, feeling no shame before those who see
or pass by, nor even before themselves,
though they are men. For such are the
zealots of the baser passions, the whole
body worked over by the violent drag of
falling. Nor does it care at all (61) to go
further in such shamelessness. For if
nothing remains unproductive for them, it
is not secret to me either. Diogenes (62),
reproving one of these base men in a
teaching way, when he was dealing with
him, said very boldly, «Go away, boy, buy
yourself a man.» With a doubtful word,
correcting that man's lustfulness, For how
is it not dishonorable for men to be shaved
and smoothed? Certain dyes of the hair,
and applications of gray powders, and
blondings, practices destroying men's
manliness, and their combing must be
replaced by those of effeminate men. For
they think, just like snakes, to shed old age
from the head, changing themselves and
making themselves new. Even if they style
their hair cleverly, they do not escape the
wrinkles. But they will not escape death,
even by trying to outsmart time. For it is
not terrible, not terrible, to seem old when
you cannot hide it. The more a person
hastens toward the end, the more
honorable they are toward the truth,
having only God as older than themselves.
Since that one is the eternal old one, the
oldest of all beings. "Old of days the
prophecy has called him "Old of days." "and
the hair of his head is like pure wool, the
prophet says "No one else, says the Lord,
can make hair white or black. How then do
the atheists oppose God, or rather try to

Κύριος, δύναται ποιῆσαι τρίχα λευκὴν ἢ μέλαιναν.» Πῶς οὖν ἀντιδημιουργοῦσι τῷ Θεῷ, μᾶλλον δὲ ἀντικεῖσθαι βιάζονται οἱ ἄθεοι, τὴν ὑπ’ αὐτοῦ πεπολιωμένην παραχαράττοντες τρίχα; «Στέφανος δὲ γερόντων πολυπειρία,» φησὶν ἡ Γραφή· καὶ τοῦ προσώπου αὐτῶν (65) ἡ πολιά ἄνθος πολυπειρίας. Οἱ δὲ (66), τὸ πρεσβεῖον τῆς ἡλικίας, τὸν πολιέα, κατασχύνουσιν. Οὐκ ἔστι (67) δὲ οὐκ ἔστιν ἀληθινὴν ἐνδεικνύναι τὴν ψυχὴν, τὸν κίβδηλον ἔχοντα κεφαλὴν· «Ὑμεῖς δὲ οὐχ οὕτω, φησὶν, ἐμάθετε τὸν Χριστὸν, εἴ γε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, οὐ τὸν πολιὸν, ἀλλὰ τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. Ἀνανεοῦσθε (68) δὲ μὴ βαφαῖς καὶ καλλωπίσμασιν, ἀλλὰ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθε τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.» Ἄνδρα δὲ ὄντα κτενίζεσθαι καὶ ἀποκεῖρεσθαι ξυρῷ, πρὸς εὐπρέπειαν καὶ πρὸς τὸ ἔσοπτον διατιθέμενον τὰς τρίχας, ξύρεσθαι τε καὶ ἀποτίλλεσθαι, καὶ λεαίνεσθαι τὰς γένυς, πῶς οὐ γυναικεῖον; καὶ εἰ μὴ τις αὐτοὺς γυμνοὺς ἴδοι, κἂν γυναῖκας ὑπολάβοι (69). Εἰ γὰρ μὴ χρυσοφορεῖν καὶ αὐτοῖς ἐφεῖται, ἀλλ’ οὖν γε διὰ τὴν θηλυδριώδη ἐπιθυμίαν ἱμάντας καὶ λώματα (70) χρυσοῦ περιπτύξαντες πετάλοις, ἢ τινα σφαιρικὰ τῆς αὐτῆς ὕλης ποιησάμενοι σχήματα, σφυρῶν ἀπαρτῶνται, καὶ τραχήλων ἀπαιωροῦσι. Σόφισμα τοῦτο κατεαγόντων ἀνθρώπων, εἰς τὴν γυναικωνίτιν κατασυρομένων, ἀμφιβίων καὶ λάγνων θηρίων· πορνικὸς τῆς ἐνέδρας ὁ τρόπος καὶ ἄθεος οὗτος. Ὁ γὰρ Θεὸς (71) τὴν μὲν γυναῖκα λεῖαν ἠθέλησεν εἶναι, αὐτοφυῆ (72) τῇ κόμῃ μόνη, ὥσπερ ἵππον τῇ χαίτῃ, γαυρουμένην·

resist him, by falsifying the hair that he has made gray? “A crown of the elders is great experience, says the Scripture and the gray hair of their face (65) is the flower of great experience. But those (66) who disgrace the honor of old age, the gray hair, It is not (67) truly possible to show the soul when it has a false head. “You did not learn Christ in this way, he says, if indeed you heard him and were taught in him, as the truth is in Jesus, to put off your former way of life, the old man—not the gray hair, but the one corrupted by the desires of deceit.” Renew yourselves (68) not with dyes and adornments, but with the spirit of your mind, and put on the new man, created according to God in righteousness and holiness of the truth. A man, being shaved and having his hair cut with a razor, arranging his hair for neatness and for the mirror, shaving and trimming, and smoothing his cheeks—how is this not feminine? And if someone does not see them bare, he might even think they are women (69). For if they do not wear gold themselves, yet because of their effeminate desire, they wrap straps and bands of gold with plates, or make some round shapes of the same material, they hammer them on and hang them around their necks. This is a trick of corrupt men, dragged down into the women’s quarters, like amphibious and lustful beasts. This way is that of a prostitute lying in wait, and it is godless. For God (71) willed that the woman be a prize, naturally (72) with her hair alone, like a horse with its mane, proudly displayed. But the man, like the lions, adorned with a beard, and with hairy, manly chests. This is a sign of strength and authority. To her also, like a maiden, he adorned the roosters, the fiercest of birds, with their beauty. And so God considers

τὸν δὲ ἄνδρα, καθάπερ τοὺς λέοντας,
γενείοις κοσμήσας, καὶ τοῖς λασίοις
ἤνδρωσε στήθεσι· δεῖγμα τοῦτο ἀλκῆς καὶ
ἀρχῆς. Ταύτη καὶ τοὺς ἀλεκτρυόνας, τοὺς
ὑπερμαχοῦντας τῶν ὀρνίθων, καθάπερ
κόρουσι, τοῖς κάλλεσιν ἐκαλλώπισεν (73)·
καὶ οὕτω περὶ πολλοῦ τὰς τρίχας ταύτας ὁ
Θεὸς ἡγεῖται, ὥστε ἅμα φρονήσει κελεύειν
παραγίνεσθαι αὐτὰς τοῖς ἀνδράσι· καὶ δὴ
ἀγασθεὶς τῇ σεμνότητι, τὸ βλοσυρὸν τοῦ
θεάματος γεραρᾶ τετίμηκε πολὺ.
Φρόνησις δὲ, καὶ ἀκριβεῖς λογισμοὶ, πολλοὶ
συνέσει, συνακμάζουσι τῷ χρόνῳ, καὶ τὸ
γῆρας ἐνισχύουσι τῷ τόνῳ τῆς
πολυπειρίας, ἄνθος ἀξιέραςτον φρονήσεως
σεμνῆς, εἰς πίστιν εὐλογον προτείνοντες
πολιάν. Τοῦτο οὖν τοῦ ἀνδρὸς τὸ σύνθημα,
τὸ γένειον (74), δι' οὗ καταφαίνεται ὁ
ἀνὴρ, πρεσβύτερόν ἐστι τῆς Εὐας, καὶ
σύμβολος τῆς κρείττονος φύσεως· τοῦτω
(75) πρέπειν ἐδικαίωσε τὸ λάσιον ὁ Θεός,
καὶ διέσπειρε παρὰ πᾶν τὸ σῶμα τοῦ
ἀνδρὸς τὰς τρίχας· τὸ δὲ ὅσον λεῖον αὐτοῦ,
καὶ μαλθακὸν, ἀφείλετο τῆς πλευρᾶς, εἰς
ὑποδοχὴν σπέρματος εὐαφῇ τὴν Εὐαν
δημιουργήσας γυναῖκα, βοηθὸν οὔσαν
γενέσεως καὶ οἰκουρίας. Ὁ δὲ, (προήκατο
γὰρ τὸ λεῖον,) ἔμεινέ τε ἀνὴρ, καὶ τὸν
ἄνδρα δεικνύει· καὶ τὸ δρᾶν αὐτῷ
συγκεχώρηται, ὥς ἐκείνῃ τὸ πάσχειν·
ξηρότερα γὰρ φύσει καὶ θερμότερα τὰ
δασέα τῶν ψιλῶν ἐστὶ. Διὸ καὶ τὰ ἄρρενα
τῶν θηλειῶν, καὶ τὰ ἔνορχα τῶν ἐκτομίων
(76), καὶ τὰ τέλεια τῶν ἀτελῶν, δασύτερά
τέ ἐστὶ καὶ θερμότερα. Τὸ οὖν τῆς
ἀνδρῶδους φύσεως σύμβολον, τὸ λάσιον,
παρανομεῖν ἀνόσιον· τὸ δὲ καλλώπισμα
τῆς λειάνσεως, (θερμαίνομαι γὰρ ὑπὸ τοῦ
Λόγου·) εἰ μὲν ἐπὶ τοὺς ἄνδρας, θηλυδρίου,
εἰ δὲ ἐπὶ τὰς γυναῖκας, μοιχοῦ (77)· ἅμφω
δὲ ὅτι μάλιστα πορρώτάτω τῆς ἡμετέρας
ἐκτοπιστέον πολιτείας. «Ἀλλὰ καὶ αἱ τρίχες
τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμημέναι,»

these hairs important, to the point of
commanding that they grow on men along
with their wisdom. And indeed, amazed by
the dignity, he has honored the grimness of
the sight with a venerable gray. Wisdom
and careful thoughts, with gray
understanding, grow old together with
time, and old age strengthens the tone of
much experience, an admirable flower of
noble wisdom, offering gray hair as a
reasonable sign of faith. This then is the
mark of the man, the beard (74), through
which the man is shown to be older than
Eve, and a symbol of the stronger nature.
To this (75) God rightly assigned the
roughness, and scattered the hairs all over
the man's body. But the part that is smooth
and soft, God took away from the side,
creating Eve as a clear receptacle for seed, a
woman who would be a helper in birth and
household management. But he, (for the
smooth part came first,) remained a man,
and shows the male. And to act belongs to
him, just as to her belongs to suffer. For by
nature the rough parts are drier and
warmer than the smooth ones. Therefore,
the male parts of the female, and the
testicles of those who have been
circumcised (76), and the complete parts of
the incomplete, are both rougher and
warmer. The roughness, then, which is a
sign of the masculine nature, is an impious
violation of the law. But the beautifying
effect of smoothness, (for I am warmed by
the Word;) if it is on men, it is effeminate; if
on women, it is adulterous (77). Both must
be especially driven far away from our way
of life. "But even the hairs of your head are
all numbered, says the Lord. And they are
also numbered on the beard, and indeed all
over the body. Nor should anything be
taken away from what God has counted
according to his will. Unless you «do not

φησὶν ὁ Κύριος· ἡρίθμηνται δὲ καὶ ἐπὶ τῷ γενεῖω, καὶ μὴν καὶ αἱ παρ' ὅλον τὸ σῶμα· οὐδ' ὁπωσtioῦν ἐκτιλτέον παρὰ τὴν προαίρεσιν τοῦ Θεοῦ τὴν ἐγκατηριθμημένην τῷ αὐτοῦ θελήματι· εἰ μή τι «οὐκ ἐπιγιγνώσκετε ἑαυτοὺς,» φησὶν ὁ Ἀπόστολος, «ὅτι Χριστὸς Ἰησοῦς ἐν ὑμῖν·» ὃν εἰ ἐνοικοῦντα ἤδειμεν, οὐκ οἶδ' ὅπως ἂν αὐτὸν λωβᾶσθαι ἐτετολμήκειμεν. Τὸ δὲ καὶ πιττοῦσθαι (78) (ὀκνῶ καὶ λέγειν τὴν περὶ τοῦργον ἀσχημοσύνην) ἀπεστραμμένους καὶ κεκυφότας, καὶ τῆς φύσεως τὰ ἀπόρρητα εἰς τὸ συμφανὲς ἀπογυμνοῦντας, ἐξορχομένους, καὶ λорδουμένους (79) ἀπερυθριῶσι σχήμασιν, οὐκ ἀπερυθριῶντας αὐτοὺς, ἐν αὐτῇ νεολαίᾳ καὶ γυμνασίῳ μέσῳ, ἔνθα ἀρετὴ ἀνδρῶν ἐξετάζεται, ἀσχημονοῦντας, τὸ παρὰ φύσιν τοῦτο διώκοντας ἐπιτήδευμα, πῶς οὐχὶ τῆς ἐσχάτης ἀσελγείας ἐστίν; Οἱ γὰρ ἐν τῷ φανερωῷ τοιαῦτα διαπραττόμενοι σχολῇ γ' ἂν αἰδεσθεῖεν οἴκοι τινάς. Καταμαρτυρεῖ δὲ αὐτῶν ἡ ἐν τῷ δημοσίῳ ἀναισχυντία, τὴν ἐν τῷ ἀφανεῖ ἐπ' ἐξουσίας ἀκολασίαν· ὁ γὰρ ὑπὸ τὰς αὐγὰς (80) τὸν ἄνδρα ἀρνούμενος πρόδηλός ἐστι νύκτωρ ἐλεγχόμενος γυνή. «Οὐκ ἔσται δέ,» εἶπεν ὁ Λόγος διὰ Μωϋσέως, «ἀπὸ θυγατέρων (81) Ἰσραὴλ πόρνη· καὶ οὐκ ἔσται ὁ πορνεύων ἀπὸ υἱῶν Ἰσραὴλ.» Ἀλλ' ὠφελεῖ, φησὶν, ἡ πίττα. Ἀλλὰ διαβάλλει, φημί. Οὐκ ἂν δὲ ἐθέλησέ τις εὖ φρονῶν πόρνος εἶναι δοκεῖν, μὴ νοσῶν, καὶ διαβάλλειν (82) ἐπιτηδεύειν τὴν καλὴν εἰκόνα. Οὐκ οὖν ἐκὼν βουληθεῖη τις. «Εἰ γὰρ τοὺς κατὰ πρόθεσιν κλητοὺς προέγνω ὁ Θεὸς, συμμόρφους τῆς εἰκόνης τοῦ Υἱοῦ αὐτοῦ,» δι' οὗ κατὰ τὸν Ἀπόστολον μακάριον ὥρισεν, «εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·» πῶς οὐκ ἄθεοι τὸ σύμμορφον τοῦ Κυρίου λωβώμενοι σῶμα; Ἄνδρὶ δὲ βουλομένῳ εἶναι καλῶ τὸ κάλλιστον ἐν ἀνθρώπῳ, τὴν

recognize yourselves, the Apostle says, «that Christ Jesus is in you; whom, if we knew to be dwelling within, I do not know how we would have dared to insult him. But to be ashamed also (78) (I hesitate to speak of this disgraceful matter) of those who have turned away and become bent down, and who strip the secrets of nature into the open, dancing wildly, and being smeared (79) with paints, they blush at their appearances, not blushing themselves, in the very youth and exercise where virtue of men is tested, acting shamefully, pursuing this unnatural practice—how is it not the worst kind of lewdness? For those who openly commit such acts would at least feel shame in some private place. Their shamelessness in public bears witness against them, revealing the licentiousness they practice in secret by choice. For the one who denies the man under the daylight is clearly exposed by night when tested by a woman. «It will not be, said the Word through Moses, «From the daughters of Israel a prostitute shall not be.» and the one who prostitutes himself shall not be from the sons of Israel. But the cake is helpful, he says, But it slanders, I say But no one who thinks well would want to seem to be a fornicator without being sick, and to slander (82) is to practice the good image. Therefore, no one would willingly choose it. “For if God foreknew those called according to his purpose to be like the image of his Son, through whom, according to the Apostle, he appointed the blessed, “to be him the firstborn among many brothers; how could those who dishonor the body, the likeness of the Lord, not be godless? For a man who wants to be good, the finest thing in a person is the mind, which must be kept in order and shown more

διάνοιαν, κοσμητέον, ἥν καθ' ἐκάστην
ἡμέραν εὐπρεπεστέραν ἐπιδεικτέον·
παρατιλτέον δὲ οὐ τὰς τρίχας, ἀλλὰ τὰς
ἐπιθυμίας. Ἐγὼ δὲ τῶν
ἀνδραποδοκαπήλων (83) τὰ παιδάρια
έλεῶ, εἰς ὕβριν κοσμούμενα· ἀλλ' οὐχ ὕφ'
ἐαυτῶν λελώβηται, κελεύόμενα δὲ, εἰς
αἰσχροκέρδειαν τὰ δύστηνα καλλωπίζεται.
Οἱ δὲ ἐκόντες ταῦτα αἰρούμενοι δρᾶν, ἃ
κελεύόμενοι, θανάτῳ (84) ἂν ἐτιμήσαντο,
εἰ ἄνδρες ἦσαν, πῶς οὐ κατάπτυστοι (85);
Καὶ νῦν μὲν εἰς τοσοῦτον ἀκολασίας
έλήλακεν ὁ βίος, ἐντρύφωσης ἀδικίας· καὶ
τὸ λάγνον πᾶν ἐπικέχυται ταῖς πόλεσι,
νόμος γενόμενον. Ἐπὶ τέγους ἐστᾶσι παρ'
αὐτοῖς τὴν σάρκα τὴν ἐαυτῶν εἰς ὕβριν
ἡδονῆς πιπράσκουσαι γυναῖκες· καὶ παῖδες,
ἀρνεῖσθαι τὴν φύσιν δεδιδαγμένοι,
προσποιοῦνται γυναῖκας (86). Πάντα
μετακεκίνηκεν ἡ τρυφή· κατήσχυνε τὸν
ἄνθρωπον· ἀβροδίαιτος περιεργία πάντα
ζητεῖ, πάντα ἐπιχειρεῖ, βιάζεται πάντα,
συνέχει (87) τὴν φύσιν· τὰ γυναικῶν οἱ
ἄνδρες πεπόνθασι, καὶ γυναῖκες
ἀνδρίζονται (88) παρὰ φύσιν· γαμούμεναί
τε, καὶ γαμοῦσαι γυναῖκες· πόρος (89) δὲ
οὐδεὶς ἄβατος ἀκολασία· κοινὴ δὲ αὐτοῖς
Ἀφροδίτῃ δημεύεται· συνέστιος τρυφή. Ὡς
τοῦ ἐλεεινοῦ θεάματος! ὦ τοῦ ἀρρήτου
ἐπιτηδεύματος! τρόπαια ταῦτα τῆς
πολιτικῆς ὕμῶν (90) ἀκρασίας δείκνυνται·
τῶν ἔργων ὁ ἔλεγχος, αἱ χαμαίτυπαι. Φεῦ
τῆς τοσαύτης ἀνομίας! Ἀλλ' οὐδὲ συνίασιν
οἱ ταλαίπωροι, ὥς τὸ ἄδηλον τῆς
συνουσίας πολλὰς ἐργάζεται τραγωδίας·
παιδὶ πορνεύσαντι (91) καὶ μαχλώσαις
θυγατράσιν ἀγνοήσαντες πολλάκις (92)
μὴ γινῆναι πατέρες, οὐ μεμνημένοι τῶν
ἐκτεθέντων παιδίων· καὶ ἄνδρας δείκνυσιν
τοὺς γεγεννηκότας ἀκρασίας ἐξουσία (93).
Ταῦτα οἱ σοφοὶ τῶν νόμων (94)
ἐπιτρέπουσιν· ἔξεστιν αὐτοῖς ἁμαρτεῖν
κατὰ νόμον· καὶ τὸ ἀπόρρητον τῆς ἡδονῆς

beautifully each day. One must give up not
the hair, but the desires. But I pity the boys
of slave dealers (83), who are dressed up
for insult. But it is not harmed by
themselves; rather, being ordered, the
wretched one is adorned for shameful gain.
But those who do these things willingly,
choosing to act as they are ordered, would
even face death (84) if they were men; how
much more then are they disgraceful (85)!
And now life has fallen into such great
wickedness, with injustice thriving. And all
lust has poured into the cities, becoming a
law. On rooftops stand women who sell
their own flesh for the insult of pleasure.
And boys, having been taught to deny their
nature, pretend to be women (86) Luxury
has moved everything around. Luxury has
shamed the human being. A soft-living
curiosity seeks everything, tries everything,
always rushes, and breaks nature. Men
suffer from women's ways, and women
become manly against nature. Women who
are married, and women who marry. No
path is impassable for unrestrained desire.
Aphrodite is shared and claimed by them
all. Luxury shared at the table. Oh, the
pitiful sight! Oh, the unspeakable practice!
These are the trophies of your political lack
of self-control (90) being shown. The proof
of deeds, the blows to the ground. Alas for
such great lawlessness! But the wretched
ones do not even understand that the
uncertainty of their union brings about
many tragedies. Fathers often join in union
with their own sons who have committed
fornication (91) and with their daughters
who are prostitutes (92), forgetting the
children they have exposed. And it shows
men who have fathered children under the
power of uncontrolled passion (93). These
things are allowed by the wise among the
lawmakers (94). It is permitted for them to

εύκολίαν λέγουσι. Μοιχείας ἀπηλλάχθαι νομίζουσιν οἱ μοιχεύοντες τὴν φύσιν· ἔπεται δὲ αὐτοῖς τῶν τολμημάτων τιμωρὸς ἡ δίκη· καὶ καθ' ἑαυτῶν ἀπαραίτητον ἐπισπώμενοι συμφορὰν, ὀλίγου νομίσματος (95) ὠνοῦνται θάνατον. Τούτων ἔμποροι τῶν φορτίων οἱ κακοδαίμονες (96) πλέουσιν, ὥς σῖτον, ὥς οἶνον, πορνείαν ἀγώγιμον φέροντες· ἄλλοι δὲ, ἀθλιώτεροι μακρῶ, ὥς ἄρτον, ὥς ὄψον, ἀγοράζουσιν ἡδονάς· οὐδὲ ἐκεῖνο ἐν νῶ λαβόντες τὸ Μωϋσέως· «Οὐ βεβηλώσεις τὴν θυγατέρα σου, ἐκπορνεῦσαι αὐτήν· καὶ οὐκ ἐκπορνεύσει ἡ γῆ πλησθήσεται ἀνομίας.» Ταῦτα προεφητεύετο πάλαι· ἀρίδης δὲ ἡ ἔκβασις· πᾶσα ἤδη πεπλήρωται γῆ πορνείας καὶ ἀνομίας. Ἄγαμαι τοὺς παλαιοὺς Ῥωμαίων νομοθέτας (97)· ἀνδρόγυνον ἐμίσησαν ἐπιτήδευσιν οὗτοι, καὶ τοῦ σώματος τὴν πρὸς τὸ θῆλυ κοινωνίαν παρὰ τὸν τῆς φύσεως νόμον ὀρύγματος κατηξίωσαν κατὰ τὸν τῆς δικαιοσύνης νόμον. Οὐ γὰρ θέμις (98) ἐκτῖλαί ποτε τὸ γένειον, τὸ κάλλος τὸ σύμφυτον, τὸ γενναῖον κάλλος·

**Πρῶτον (99) ὑπηνήτην· οὐπερ
χαριεστάτη ἡβη.**

Προβαίνων δὲ ἤδη ἐπαλείφεται, «γανούμενος πώγωνι,» ἐφ' ὃν «κατέβαινε τὸ μύρον» τὸ προφητικόν, «Ἀαρὼν» τιμωμένου. Χρὴ δὲ τὸν ὀρθῶς παιδαγωγούμενον (1), ἐφ' ὃν ἡ εἰρήνη κατεσκήνωσε, καὶ πρὸς τὰς ἑαυτοῦ (2) τρίχας εἰρήνην ἄγειν. Τί τοίνυν οὐκ ἂν ἐπιτηδεύσειαν αἱ γυναῖκες, αἱ εἰς μαχλοσύνην σπεύδουσαι, τοιαῦτα

sin according to the law. And they say that the secret of pleasure is ease. Adulterers think that by committing adultery they escape nature. And the punishment of justice follows their bold acts. And bringing upon themselves an unavoidable disaster, they buy death for a small price (95). Merchants of these burdens, the evil spirits (96) sail, carrying fornication as if it were grain or wine for trade. Others, far more wretched, buy pleasures as if they were bread or food. Not even then keeping in mind the law of Moses «You shall not defile your daughter by making her a prostitute.» And the land will not prostitute itself; it will be filled with lawlessness. These things were foretold long ago. But the outcome is very clear. The whole land is already filled with prostitution and lawlessness. I admire the ancient Roman lawmakers (97). These men hated the practice of marriage, and they condemned the union of the body with the female, which goes against the natural law, as a disgrace according to the law of justice. For it is never right (98) to uproot the race, the natural beauty, the noble beauty;

**First (99) a young woman; the most
graceful youth.**

Advancing already, he anoints himself, «growing a beard,» on which the prophetic oil was poured down, honoring «Aaron.» It is necessary for the one rightly educated (1), on whom peace has settled, to bring peace even to his own (2) hair. So why would women, eager for battle, not practice such things, daring (3) to be seen by men? Rather, these should not be called men, but

τολμῶσιν (3) ἐνοπτριζόμεναι τοῖς ἀνδράσιν; Μᾶλλον δὲ οὐκ ἄνδρας, βατάλους δὲ καὶ γύνιδας καλεῖν τούτους χρῆ, ὧν (4) καὶ αἱ φωναὶ τεθρυμμέναι, καὶ ἡ ἐσθῆς τεθηλυμμένη ἀφῆ καὶ βαφῆ. Δῆλοι δὲ οἱ τοιοῦτοι ἐλεγχόμενοι τὸν τρόπον ἔξωθεν ἀμπεχόνῃ, ὑποδέσει, σχήματι, βαδίσματι, κουρᾷ, βλέμματι· «Ἀπὸ ὁράσεως γὰρ ἐπιγνωσθήσεται ἀνὴρ,» ἡ Γραφή λέγει· «καὶ ἀπὸ ἀπαντήσεως ἀνθρώπου ἐπιγνωσθήσεται ἄνθρωπος (5)· στολισμὸς ἀνδρὸς, καὶ βῆμα ποδὸς, καὶ γέλως ὀδόντων, ἀναγγελεῖ τὰ περὶ αὐτοῦ.» Οὔτοι γὰρ, καὶ τὰ μάλιστα πρὸς τὰς ἄλλας πεπολιωμένοι (6) τρίχας, μόνον τὰς ἐπὶ τῇ κεφαλῇ περιέπουσι, μικροῦ δεῖν ἀναδούμενοι κεκρυφάλοις τὰς κόμας, ὥσπερ αἱ γυναῖκες. Λέοντες μὲν οὖν αὐχοῦσι τὸ λάσιον αὐτῶν, ἀλλ' ἐπὶ τῆς ἀλκῆς ὀπλίζονται τῇ τριχί· κάπροι δὲ καὶ αὐτοὶ σεμνύνονται λοφιᾷ, ἀλλὰ φρίσσοντας αὐτοὺς τὴν τρίχα, δεδοίκασι κυνηγοί.

Εἰροπόκοι (7) δ' ὅιες μαλλοῖς καταβεβρίθασιν·

ἀλλὰ καὶ τούτων ἐπλήθυνε τὰς τρίχας ὁ φιλόανθρωπος Πατὴρ, εἰς σὴν, ἄνθρωπε, ὑπουργίαν, κεῖραι διδάξας τοὺς πόκους. Καὶ τῶν ἐθνῶν οἱ Κελτοὶ (8) καὶ οἱ Σκύθαι κομῶσιν, ἀλλ' οὐ κοσμοῦνται· ἔχει τι φοβερὸν τὸ εὐτριχὸν τοῦ βαρβάρου, καὶ τὸ ξανθὸν αὐτοῦ (9) πόλεμον ἀπειλεῖ· συγγενές τι τὸ χρῶμα τῷ αἵματι. Μεμισήκατον ἄμφω τῷ βαρβάρῳ τὴν τρυφήν· μάρτυρας ἐπιδείξονται σαφεῖς τὸν Ῥῆνον (10) ὁ Γερμανὸς, ὁ Σκύθης τὴν ἄμαξαν. Ὀλιγωρεῖ δὲ ἔσθ' ὅτε καὶ τῆς ἀμάξης ὁ Σκύθης· πλοῦτος εἶναι δοκεῖ τῷ

base and effeminate women, whose voices are broken, and whose clothing is softened by touch and dye. Such people are clearly exposed by their manner of dress, their shoes, their posture, their gait, their hair, their gaze. «For a man will be recognized by his appearance,» the Scripture says; «and a man will be recognized by meeting another man (5). The adornment of a man, the step of his foot, and the laughter of his teeth will reveal what is about him.» For these men, especially compared to other shaved hairs (6), only keep the hair on their head, barely binding their hair secretly, like women. The lions boast of their mane, but they arm themselves with their hair for strength; boars also pride themselves on their crest, but hunters fear them because their hair bristles.

The Eirophókois (7) are sheep weighed down with wool.

But even of these, the loving Father has increased the hair, for your service, man, having taught the goats to be shorn. And the Celts (8) and the Scythians among the nations wear their hair long, but they do not adorn themselves; the well-haired barbarian has something terrifying, and his blond hair (9) threatens war; the color is somewhat related to blood. Both barbarians share a half-measure of luxury; clear witnesses show this: the German Rhinus (10), the Scythian the chariot. The Scythian even despises the chariot; the size

βαρβάρῳ (11) τὸ μέγεθος αὐτῆς· καὶ καταλιπὼν τὴν τρυφήν, εὐτελὲς πολιτεύεται οἶκον αὐτάρκη, καὶ τῆς ἀμάξης εὐζωνότερον, τὸν ἵππον λαβὼν Σκύθης ἀνὴρ, ἀναβὰς φέρεται οἷ βούλεται· κάμνων δὲ ἄρα λιμῶ, αἰτεῖ τὸν ἵππον τροφάς· ὁ δὲ ὑπέχει τὰς φλέβας· καὶ ὃ κέκτηται μόνον, τῷ κυρίῳ τὸ αἷμα χορηγεῖ (12)· καὶ τῷ Νομάδι ὁ ἵππος ὄχημα γίνεται καὶ τροφή. Ἀραβίων δὲ ἄλλοι οὗτοι Νομάδες, ἡ μάχιμος ἡλικία καμηλοβάται (13) εἰσὶ· κουσάσας οὗτοι τὰς καμήλους ἐφέζονται (14)· αἱ δὲ νέμονται ἅμα καὶ θέουσιν, ἀναλαμβάνουσαι τοὺς δεσπότας· καὶ τὸν οἶκον ἐπιφέρονται σὺν αὐτοῖς. Εἰ δὲ καὶ ποτὸν ἐπιλίποι τοῖς βαρβάροις, ἀμέλγονται τοῦ γάλακτος· κενουμένης δὲ ἤδη τῆς τροφῆς, ἀλλ' οὐδὲ τοῦ αἵματος φείδονται, ἥ φασι λυττήσαντας τοὺς λύκους. Αἱ δὲ ἄρα ἡμερώτεραι τῶν βαρβάρων, οὐ μνησικακοῦσιν ἀδικούμεναι· ἀλλὰ καὶ τὴν ἔρημον διεκθέουσι (15) τεθάρρηκότως, δεσπότας ὁμοῦ καὶ φέρουσαι καὶ τρέφουσαι. Ὅλοιντο οὖν οἱ θῆρες οἱ φυλακτικοί, οἷς τὸ αἷμα ἢ τροφή! οὐδὲ γὰρ θίγειν αἷμα (16) τοῖς ἀνθρώποις θέμις, οἷς τὸ σῶμα οὐδὲν ἄλλ' ἢ σὰρξ ἐστὶν αἵματι γεωργουμένη. Μετέσχηκε τοῦ Λόγου τὸ αἷμα τὸ ἀνθρώπινον, τῆς χάριτος κοινωνεῖ τῷ Πνεύματι· κῆν ἀδικήσῃ τις αὐτοὺς, οὐ λήσεται· ἔξεστιν αὐτῷ καὶ γυμνῷ τοῦ σχήματος πρὸς τὸν Κύριον λαλεῖν. Ἀποδέχομαι δὲ τῶν βαρβάρων τὴν λιτότητα· εὐζωνον ἀγαπήσαντες πολιτεῖαν οἱ βάρβαροι, κατέλειψαν τὴν τρυφήν. Τοιούτους ἡμᾶς ὁ Κύριος καλεῖ γυμνοὺς ἀπειροκαλίας, γυμνοὺς κενοδοξίας, ἁμαρτιῶν ἀπεσπασμένους, μόνον ἐπιφερομένους τὸ ξύλον τῆς ζωῆς, μόνον ἐπέχοντας τὴν σωτηρίαν.

of it seems to be wealth to the barbarian (11). And leaving luxury behind, he lives a simple life, self-sufficient, and more skillful with the chariot, having taken the horse, the Scythian man rides wherever he wants; and when he is tired from hunger, he asks the horse for food; the horse holds back its veins; and what he has alone, he gives the blood to his master (12); and for the Nomad, the horse becomes both vehicle and food. These are other Nomads of the Arabs, the fighting age are camel riders (13); they lean on pregnant camels (14); they both graze and run, taking up their masters; and they carry the household with them. And if they leave drink to the barbarians, they milk the milk; and when the food is already gone, they do not spare even the blood, with which they say they have freed themselves from wolves. And the barbarians who are tamer do not hold grudges when wronged; but they also openly expose the desert (15), bearing and feeding their masters together. The guarding beasts perish, for whose food is blood! For it is not lawful to touch the blood of humans (16), whose body is nothing but flesh cultivated by blood. The human blood has partaken of the Word, sharing grace with the Spirit; and if someone wrongs them, he will not escape; it is allowed for him to speak to the Lord even naked of form. I accept the simplicity of the barbarians; loving a well-armed life, the barbarians have left luxury behind. Such does the Lord call us: naked of vain beauty, naked of empty glory, torn away from sins, only carried by the wood of life, only holding on to salvation.

Chapter 4 (ΚΕΦ. Δ')

Τίσι συνδιατριπτέον (17).

Ἀλλὰ γὰρ ἐλελήθην παραπλεύσας τῷ πνεύματι τὴν ἀκολουθίαν, ἐφ' ἣν αὖθις παλινδρομητέον, καὶ τῶν οἰκετῶν τὴν πολυκτημοσύνην ὀνειδιστέον. Φεύγοντες γὰρ αὐτουργίαν καὶ αὐτοδιακονίαν, ἐπὶ τοὺς θεράποντας καταφεύγουσιν, ὀψοποιῶν, καὶ τραπεζοποιῶν, καὶ τῶν ἐντέχνως (18) εἰς μοίρας κατατεμνόντων τὰ κρέα, τὸν πολὺν συνωνούμενοι ὄχλον. Μεμέρισται δὲ αὐτοῖς ἡ θητεία πολυσχεδῶς (19)· καὶ οἱ μὲν περὶ τὴν γαστριμαργίαν αὐτῶν πονοῦσι, δαιτροί τε, καὶ καρυκευταί, καὶ οἱ τῶν πεμμάτων, καὶ οἱ τῶν μελιπήκτων, καὶ οἱ τῶν ῥοφημάτων συσκευασταί τε καὶ δημιουργοί· οἱ δὲ περὶ τὰς ἐσθῆτας ἀσχολοῦνται τὰς περιττάς· οἱ δὲ χρυσοφυλακοῦσιν, ὡς γρύπες (20)· οἱ δὲ τὸν ἄργυρον φυλάττουσι, καὶ σμήχουσι τὰ ἐκπώματα, καὶ τὰς περὶ τὰς ἐστιάσεις παρασκευὰς εὐτρεπίζουσιν· ἄλλοι καταψήχουσι (21) τὰ ὑποζύγια· οἶνοχόων τε ὄμιλος ἀσκεῖται παρ' αὐτοῖς, καὶ μειρακίων ὥραιων (22) ἀγέλαι, καθάπερ θρεμμάτων (23), παρ' ὧν ἀμέλγονται τὸ κάλλος. Κομμωταὶ δὲ καὶ κομμώτριαι (24) περὶ τὰς γυναῖκας ἀμφιπολεύουσιν· αἱ μὲν τὰ κάτοπτρα, αἱ δὲ τοὺς κεκρυφάλους, ἄλλαι τοὺς κτένας. Εὐνοῦχοι πολλοὶ, καὶ οὗτοι μαστροποὶ, τῷ ἀξιοπίστῳ τοῦ μὴ δύνασθαι φιληδεῖν, τοῖς εἰς ἡδονὰς ἐθέλουσι ῥαθυμεῖν ἀνυπόπτως διακονούμενοι. Εὐνοῦχος (25) δὲ ἀληθής, οὐχ ὁ μὴ δυνάμενος, ἀλλ' ὁ μὴ βουλόμενος φιληδεῖν. Διαμαρτυρούμενος γοῦν ὁ Λόγος διὰ τοῦ προφήτου Σαμουὴλ πρὸς τοὺς παραβεβηκότας τῶν Ἰουδαίων, αἰτοῦντι τῷ λαῷ βασιλέα, οὐ τὸν φιλάνθρωπον

With whom one must share a meal (17).

But to tell the truth, having followed the spirit in its course, to which one must return again, and to reproach the servants for their greed. For fleeing from self-work and self-service, they take refuge with the servants—cooks and table attendants—who skillfully divide the meat into portions, joining the large crowd. The service has been divided among them in many ways. And some labor over their gluttony: the cooks, the spice-mixers, those who prepare the sauces, those who handle the honeyed dishes, and those who make and prepare the drinks. But others are busy with the extra clothing. And others guard the gold like griffins (20). And others guard the silver, and they manage the drinks, and they prepare the arrangements around the hearths. Others roast (21) the pack animals. A group of wine-pourers serves among them, and herds of handsome youths (22), just like flocks (23), from whom beauty is milked. Hairdressers and hairdressers' assistants (24) attend to the women. Some tend to the mirrors, others to the hairnets, and others to the combs. Many eunuchs, who are also pimps, serve the trustworthy ones who cannot love, attending without suspicion to those who want to indulge in pleasures. A true eunuch (25) is not one who cannot love, but one who does not want to love. The Word, protesting through the prophet Samuel to the rebellious Jews who were asking the people for a king, does not promise them a loving lord, but threatens them with a stubborn, luxurious tyrant. "He will take

ὑπισχνεῖται κύριον, ἀλλὰ τινα αὐτοῖς
αὐθάδη τύραννον ἀπειλεῖ τρυφητικόν· «Ὅς
λήψεται, φησὶ, τὰς θυγατέρας ὑμῶν εἰς
μυρεψούς, καὶ εἰς μαγειρίσσας, καὶ εἰς
πεσσούσας·» νόμῳ πολέμου κρατήσας, οὐκ
εἰρηνικὴν οἰκονομίαν ζηλώσας. Οἱ δὲ τὰ
φορεῖα εἰς ὕψος αἴροντες τῶν γυναικῶν,
καὶ φοράδην βαστάζοντες, Κελτοὶ πολλοὶ
(26)· ἔριθοι δὲ, καὶ ταλασίαι, καὶ
ἱστοπονίαι, καὶ ἡ γυναικωνίτις ἐργάνη, καὶ
οἰκουρία, οὐδαμοῦ· ἀλλ’ οἱ ψευδοποιοῦντες
τὰς γυναῖκας διημερεύουσι μετ’ αὐτῶν,
μύθους ἐρωτικούς ἀδολεσχοῦντες, καὶ τὸ
σῶμα, καὶ τὰς ψυχὰς αὐτῶν διακναίοντες
ψευδεργία καὶ ψευδολογία. «Οὐκ ἔση δὲ
μετὰ πολλῶν (27),» φησὶν, «ἐπὶ κακία, οὐδὲ
προσθήσῃ μετὰ πλήθους·» ὅτι ἡ σοφία ἐν
ὀλίγοις, ἀταξία δὲ ἐν πλήθει καταφαίνεται.
Αἱ δὲ, οὐ διὰ σεμνότητα τοῦ
κατασκοπεῖσθαι μὴ βούλεσθαι
συνωνοῦνται τοὺς φορεῖς· (28) ἀγαπητὸν
γὰρ ἦν ἂν, εἰ τῇ διαθέσει ταύτῃ
προσεβάλλοντο τὴν σκέπην· ἀλλὰ
θρυπτόμεναι ἐποχοῦνται τοῖς οἰκέταις,
ἐμπομπεύειν γλιχόμεναι. Ἀναπεπταμένης
γοῦν τῆς αὐλαίας περιβλέπουσαι
δριμύτερον τοὺς εἰς αὐτὰς ἀφορῶντας,
διελέγχονται τὸν τρόπον· πολλάκις δὲ καὶ
προκύπτουσιν ἔνδοθεν. τὴν ἐπιπόλαιον
σεμνότητα καταισχύνουσαι τῇ
ὀλισθαινούσῃ περιεργία. «Μὴ περιβλέπου
(29) δὲ, φησὶν, ἐν ῥύμαις πόλεως· μὴδὲ
πλανῶ ἐν ταῖς ἐρημίαις αὐτῆς·» ἐρημία γὰρ
ὡς ἀληθῶς, κἂν ὄχλος ἀκολάστων ᾗ, ἔνθα
μὴ πάρεστιν ἄνθρωπος σωφρονῶν.
Περιφέρονται (30) δὲ αὖται ἀνὰ τὰ ἱερὰ
ἐκθυόμεναι καὶ μαντευόμεναι, ἀγύρταις καὶ
μητραγύρταις (31), καὶ γραίαις
βωμολόχοις, οἰκοφθορούσαις, ὀσημέραι
συμπομπεύουσαι (32)· καὶ τοὺς παρὰ ταῖς
κύλιξι ψιθυρισμοὺς γραϊκοὺς ἀνεχόμεναι,
φίλτρα ἄττα καὶ ἐπωδὰς παρὰ τῶν γοήτων
ἐπ’ ὀλέθρῳ γάμων ἐκμανθάνουσαι· καὶ

your daughters to be perfumers, cooks, and
bakers; Having held to the law of war, he
will not seek peaceful management. But
those who carry the litters high for the
women, and bear them in procession, are
many Celts (26). There are quarrels, and
hardships, and weaving, and the woman’s
workroom, and housekeeping, nowhere.
But those who deceive the women stay
with them for days, babbling foolish love
stories, and wasting both their bodies and
their souls with false work and lies. “You
will not be with many (27), he says,
“because of wickedness, nor will you join
with a crowd; because wisdom is seen
among few, but disorder shows itself in a
crowd. But those who do not wish to be
associated with the bearers, it is not out of
respect for being observed. (28) For it
would have been pleasing if, with this
attitude, they had added the protection.
But, being fragile, they cling to the servants,
eager to send messages. When the curtain
is raised, they look more sharply at those
who gaze upon them, examining their
behavior. And often they also appear from
within. Shaming their shallow dignity by
their slipping curiosity. «But do not look
around (29), he says, in the filth of the city.
nor wander in its wildernesses; For it is
truly a wilderness, even if there is a crowd
of the unrestrained, where no sensible
person is present. They wander (30)
around the temples, raging and
prophesying, with beggars and petty
thieves (31), and old women who are
scolds, destroying homes, joining in daily
processions (32). And enduring the
whisperings of old women near the cups,
learning love charms and spells from
sorcerers for the ruin of marriages. And
some have men, others are held by men,
and still others are promised to these

τοὺς μὲν ἔχουσι τῶν ἀνδρῶν, τοῖς δὲ ἔχονται, ἄλλους δὲ αὐταῖς οἱ μάντεις ὑπισχνοῦνται. Οὐκ ἴσασι δὲ ἀπατῶμεναι, καὶ αὐτὰς (33) μὲν ὡς σκεῦος ἐκδιδούσαι ἡδονῆς τοῖς λαγνεύειν ἐθέλουσι· τὴν δὲ ἀγνείαν τὴν σφων τῆς αἰσχίστης ἀντικαταλλαττόμεναι ὕβρεως, ἔργον ἡγοῦνται χρηματισμοῦ τὴν ἐπονείδιστον φθοράν. Πολλοὶ δὲ οἱ τῆς ἐταιρικῆς διάκονοι ἀκολασίας, ἄλλος ἄλλοθεν παρεισδύοντες· εὐεπίφοροι γὰρ οἱ ἀκόλαστοι πρὸς τὴν ἀσέλγειαν, καθάπερ οἱ χοῖροι, πρὸς τὸ καταδύομενον τοῦ σκάφους ἐπιφερόμενοι. Ὅθεν ἐρῶμενέστατα ἡ Γραφή παραινεῖ· «Μὴ πάντα ἄνθρωπον εἴσαγε εἰς τὸν (34) οἶκόν σου· πολλὰ γὰρ τὰ ἔνεδρα τοῦ δολίου.» Ἀλλαχοῦ δέ· «Ἄνδρες δίκαιοι, φησὶν, ἔστωσαν σύνδειπνοί σου· καὶ ἐν φόβῳ Κυρίου τὸ καύχημά σου διαμενεῖ (35).» Ἐς κόρακας ἡ πορνεία· «Εὖ γὰρ τοῦτο ἴστε (36),» φησὶν ὁ Ἀπόστολος, «ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.» Αἱ δὲ ἀνδρογύνων συνουσίαις ἡδονταὶ· παρεισρέουσιν δὲ ἔνδον κιναίδων ὄχλοι, ἀθυρόγλωσσοι· μιανοὶ μὲν τὰ σώματα, μιανοὶ δὲ τὰ φθέγματα, εἰς ὑπουργίας ἀκολάστους ἡνδρωμένοι, μοιχείας διάκονοι, κιχλίζοντες καὶ ψιθυρίζοντες, καὶ τὸ πορνικὸν ἀναίδην εἰς ἀσέλγειαν διὰ ῥινῶν (37) ἐπιψοφοῦντες ἐπικιναίδισμα, ἀκολάστοις ῥήμασι καὶ σχήμασι τέρπειν πειρώμενοι, καὶ εἰς γέλωτας ἐκκαλούμενοι, πορνείας παράδρομον (38)· ἔστι δ' ὅτε καὶ ὑπεκκαίόμενοι διὰ τὴν τυχοῦσαν ὀργὴν, ἥτοι πόρνοι αὐτοὶ, ἢ καὶ κιναίδων ὄχλον εἰς ὄλεθρον ἐζηλωκότες, ἐπικροτοῦσι τῇ ῥινί, βατράχων δίκην, καθάπερ ἔνοικον τοῖς μυκτῆρσι τὴν χολὴν κεκτημένοι. Ἀλλ' αἱ γε ἀστειότεραι (39) τούτων, ὄρνεις Ἰνδικοὺς (40), καὶ ταῶνας Μηδικοὺς ἐκτρέφουσι,

women by the prophets. They do not know that they are being deceived, and they themselves want to give themselves up as vessels of pleasure to those who lust. But they exchange their purity for the worst insult, and they consider the shameful ruin to be a kind of gain. Many are the servants of debauchery, slipping in from different places. For the unchaste are easy to lead into lust, like pigs carried toward the sinking of a ship. Therefore, the Scripture most strongly urges. "Do not bring every person into your house (34). For many are the traps of the deceitful. But elsewhere, "Let righteous men, he says, be your dinner companions and in the fear of the Lord may your boast remain (35). Prostitution leads to ravens. "For you know this well (36), the Apostle says, "that every fornicator or unclean person or covetous man, who is an idolater, does not have an inheritance in the kingdom of Christ and God. But those who delight in sexual relations with men but crowds of immoral people, gossips, slip in among them, Their bodies are defiled, and their words are defiled; they have become shameless servants to lust, ministers of adultery, whispering and murmuring, shamelessly turning lewdness into wantonness through their sneers (37), making a show of immorality, trying to please the lustful with their words and gestures, and calling out to laughter, a crooked path of fornication (38). There are times when, burning up because of sudden anger, either they themselves are prostitutes, or having become jealous for the destruction of the crowd of immoral men, they applaud with their sneers, like frogs, as if they have bile dwelling in their throats. But the more playful ones (39) among them raise Indian chickens (40), and they keep Persian peacocks, and lie

καὶ συνανακλίνονται (41) τοῖς φοξοῖς
παίζουσαι, σικίννοις τέρασι γαννύμεναι·
καὶ τὸν μὲν Θερσίτην ἀκούουσαι, γελῶσιν·
αὗται (42) δὲ, πολυτιμήτους ὠνούμεναι
Θερσίτας, οὐκ ἐπ’ ἀνδράσιν ὁμοζύγοις, ἀλλ’
ἐπ’ ἐκείνοις ἀύχοῦσιν, ἃ δὴ ἄχθος ἐστὶ γῆς
(43)· καὶ χήραν μὲν παρορῶσι
σωφρονοῦσαν, Μελιταίου πολλῶ
διαφέρουσιν κυνιδίου (44)· καὶ πρεσβύτην
παραβλέπουσι δίκαιον, εὐπρεπέστερον,
οἶμαι, τέρατος ἀργυρωνήτου. Παιδίον δὲ
οὐδὲ προσίενται ὀρφανόν, αἱ τοὺς
ψιττακοὺς καὶ τοὺς χαραδριοὺς
ἐκτρέφουσιν· ἀλλὰ τὰ μὲν οἴκοι
κυῖσκόμενα ἐκτιθέασιν παιδία, τοὺς δὲ τῶν
ὀρνίθων ὑπολαμβάνουσι νεοττοῦς· καὶ τὰ
ἄλογα τῶν λογικῶν προκεκρίκασιν· δέον
ὑποτρέφειν τοὺς σωφροσύνην
ἐπαγγελλομένους γέροντας, καὶ πιθήκων,
οἶμαι, εὐπροσωποτέρους, καὶ ἀηδόνων
φθέγξασθαι τι βέλτιον δυναμένους· καὶ
ἄγειν μὲν ἐπίπροσθεον τό, «Ὁ ἐλεῶν (45)
πτωχὸν δανεῖξει Θεῷ·» καὶ τὸ, «Ἐφ’ ὅσον
δὲ,» φησὶν, «ἐνὶ τούτων ἐποιήσατε τῶν
ἐλαχίστων (46), ἐμοὶ ἐποιήσατε·» αἱ δὲ
ἔμπαλιν ἀπαιδευσίαν προτετιμήκασιν
σωφροσύνης, τὰς ἑαυτῶν οὐσίας
ἀπολιθοῦσαι εἰς τοὺς μαργαρίτας καὶ τὰς
σμαράγδους τὰς Ἰνδικάς. Καὶ μὴν καὶ εἰς
τὰς ἐξιτήλους βαφὰς καὶ εἰς τὰ
ἀργυρώνητα ἀνδράποδα σπαθῶσι καὶ
διαρρίπτουσι (47) τὰ χρήματα, δίκην
ὀρνίθων κεκορεσμένων τὰ τοῦ βίου
σκαλεύουσιν κόπρια. «Πενία (48) δέ,»
φησὶν (49), ἄνδρα ταπεινοῖ·» τὴν
φειδωλίαν βούλονται πενίαν λέγειν, καθ’
ἣν οἱ πλούσιοι πένονται, μεταδόσεως οὐκ
ἔχοντες.

down together (41) playing with foxes,
delighting in strange tricks. And hearing
Thersites, they laugh. These (42), buying
Thersites as very precious, do not join in
marriage with men, but boast about those
things which are indeed a burden on the
earth (43). And they overlook a widow who
is sensible, differing greatly from the little
dog of Melita (44). And they pass by an old
man who is just, more respectable, I think,
than a silver-paid monster. But they do not
even approach an orphan child, those who
raise parrots and wagtails. But the children
who are rocked at home they expose, while
they take in the young birds. And they have
judged the irrational creatures above the
rational ones. It is necessary to care for the
old men who promise wisdom, and I think
even the monkeys, who are more pleasing
in appearance, and the nightingales, able to
sing something better. And to add on the
phrase, “He who shows mercy to the poor
lends to God.” (45) And the phrase, “As far
as,” He says, “To one of these least ones you
did it to me.” (46) But on the other hand,
ignorance has set itself above wisdom,
throwing away its own possessions for
pearls and Indian emeralds. And indeed,
they spend and scatter money on expensive
dyes and silver-paid slaves, like birds
stuffed full, scratching up the dung of life.
(47) “Poverty (48), he says (49), humbles a
man; They want to call thrift poverty, by
which the rich become poor, having no
means to share.

Chapter 5 (ΚΕΦ. Ε')

Πῶς περὶ τὰ λουτρὰ ἀναστρεπτέον.

Οἷα δὲ καὶ τὰ λουτρὰ αὐταῖς; οἴκοι τεχνητοί, συμπαγεῖς, καὶ περιφόρητοι, διαφανεῖς (50) σινδόνη (51) καλύπτονται· καθέδραι τε ἐπίχρυσοι, ἀργυροὶ (52), καὶ σκευὴ μυρία χρυσοῦ τε καὶ ἀργύρου· τὰ μὲν εἰς προπόσεις, τὰ δὲ εἰς τροφάς, τὰ δὲ εἰς τὸ λούσασθαι περιφερόμενα. Καὶ μὴν καὶ ἐσχαρίδες ἀνθρώκων· εἰς τοσοῦτον (53) γὰρ ἀκρασίας ἤκουσιν, ὥς δειπνεῖν καὶ μεθύειν ἔτι λουομένας· τὰ τε ἀργυρώματα (54), μεθ' ὧν ἐμπομπεύουσιν, ἀπειροκάλως ἐν τοῖς βαλανείοις προτιθέασιν· τάχα μὲν που καὶ τὸν πλοῦτον δι' ἀλαζονείαν περιττήν, μάλιστα δὲ τὴν αὐτεξούσιον ἀπαιδευσίαν, καθ' ἣν κατηγοροῦσιν ἀνάνδρων ἀνδρῶν, πρὸς γυναικῶν κεκρατημένων, ἀποδεικνύμεναι· ἐλέγχουσαί τε ἀμηγέπη σφᾶς αὐτάς μὴ οἷας τε εἶναι συνεῖναι, καὶ δίχα τῶν σκευῶν τῶν πολλῶν ἰδροῦν δύνασθαι· καὶ γὰρ αἱ πενόμεναι, τῆς πομπῆς μὴ (55) μεταλαμβάνουσαι, τῶν ἴσων κοινωνοῦσι λουτρῶν. Ἐχει (56) δὲ ἄρα ὁ ρύπος τῆς περιουσίας βλασφημίας περιβολὴν πολλήν· τούτῳ, καθάπερ δελέατι, ἀγκιστρεύουσι τοὺς ἀθλίους, κεχηνότας ἐπὶ τὰς μαρμαρυγὰς τοῦ χρυσοῦ. Καὶ γὰρ ἐκπλήττουσαι τούτῳ τοὺς ἀπειροκάλους, θαυμάζειν σφᾶς τεχνῶνται τοὺς ἐραστάς, οἳ μετ' ὀλίγον αὐταῖς ἐνυβρίζουσι γυμναῖς. Καὶ δὴ τοῖς (57) μὲν ἀνδράσι τοῖς σφῶν οὐκ ἂν ἀποδύσαιτο, προσποιητὸν αἰσχύνῃς ἀξιοπιστίαν μνῶμεναι· ἔξεστι δὲ τοῖς βουλομένοις τῶν ἄλλων οἴκοι τὰς κατακλείστους γυμνὰς ἐν τοῖς βαλανείοις θεάσασθαι· ἐνταῦθα γὰρ ἀποδύσασθαι τοῖς θεαταῖς, ὥσπερ καπῆλοις σωμάτων, οὐκ αἰσχύνονται· ἀλλ' ὁ μὲν Ἡσίοδος,

How one should behave around the baths.

What are the baths like? They are artificial buildings, made of solid materials, and portable; they are covered with translucent linen cloths. There are seats plated with gold and silver, and countless vessels of gold and silver—some for drinks, some for food, and some carried around for washing. There are even charcoal braziers; for they come to such excess that they dine and drink even while bathing. The silverware, with which they serve, is displayed in the baths with great extravagance. Perhaps this shows wealth through arrogance, but especially it reveals a self-willed ignorance, by which men are accused of being unmanly, dominated by women. They also reproach these women for being unable to understand themselves and for sweating apart from the many vessels. For even those who work, not sharing in the display, share equally in the baths. So, the filth of wealth has a great stain of blasphemy. Like bait, it hooks the wretched, who boast about the glitter of gold. And, amazed by this, the extravagant women pretend to admire their lovers, who soon insult them when naked. And certainly, the men would not undress in front of their own, feigning a credible sense of shame. But those who want to can see the naked women locked away in the baths at home. There, they undress before the spectators, like sellers of bodies, without shame. But Hesiod,

**Μὴ δὲ (58) γυναικείῳ λουτρῷ χροῖα
φαιδρύνεσθαι,**

παραινέει. Κοινὰ δὲ ἀνέωκται (59) ἀνδράσιν ὁμοῦ καὶ γυναιξὶ τὰ βαλανεῖα· κἀντεῦθεν ἐπὶ τὴν ἀκρασίαν ἀποδύονται (ἐκ τοῦ (60) γὰρ εἰσορᾶν γίνεται ἀνθρώποις ἐρᾶν [61])· ὥσπερ ἀποκλυζομένης τῆς αἰδοῦς αὐτοῖς κατὰ τὰ λουτρά. Αἱ δὲ μὴ εἰς τοσοῦτον ἀπερυθριῶσαι τοὺς μὲν ὀθνείους ἀποκλείουσιν, ἰδίους δὲ οἰκέταις συλλοῦνται, καὶ δούλοις ἀποδύονται γυμναί, καὶ ἀνατρίβονται (62) ὑπ' αὐτῶν, ἐξουσίαν δοῦσαι τῷ κατεπτηχότῃ τῆς ἐπιθυμίας, τὸ ἀδεὲς τῆς ψηλαφήσεως· οἱ γὰρ παρειαγόμενοι παρὰ τὰ λουτρά ταῖς δεσποίναις γυμναῖς, μελέτην ἴσχουσιν ἀποδύσασθαι πρὸς τόλμαν ἐπιθυμίας, ἔθει πονηρῷ παραγράφοντες (63) τὸν φόβον. Καὶ οἱ μὲν (64) παλαιοὶ τῶν ἀθλητῶν, γυμνὸν δεικνύναι τὸν ἄνδρα αἰδούμενοι, ἐν διαζώσμασι (65) τὴν ἀγωνίαν ἐκτελοῦντες, τὸ αἰδῆμον ἐφύλαττον· αἱ δὲ, ἀποδυσάμεναι ἅμα τῷ (66) χιτῶνι καὶ τὴν αἰδῶ, φαίνεσθαι μὲν βούλονται καλαί, ἄκουσαι δ' ὁμῶς (67) ἐλέγχονται κακαί. Καὶ γὰρ δι' αὐτοῦ καταφαίνεται μάλιστα τοῦ σώματος τὸ μάχλον τῆς ἐπιθυμίας, καθάπερ τοῖς ὑδεριῶσιν τὸ περιστεγόμενον τῆς ἐπιφανείας ὑγρόν· τὸ νοσοῦν δὲ ἀμφοῖν, ἐκ τῆς ὀψεως γνωρίζεται. Χρὴ τοίνυν τοὺς ἄνδρας, γενναῖον ἀληθείας ὑπόδειγμα ταῖς γυναιξὶ γινομένους, αἰσχύνεσθαι τὰς μετ' αὐτῶν ἀποδύσεις, καὶ φυλάττεσθαι τὰς ὀψεις τὰς ὀλισθηράς. «Ὁ γὰρ (68) ἐμβλέψας, φησὶ, περιεργότερον, ἢ δὴ ἥμαρτεν.» Οἴκοι μὲν οὖν τοὺς γονεῖς καὶ τοὺς οἰκέτας αἰδεῖσθαι χρή· ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας· ἐν δὲ τοῖς λουτροῖς τὰς γυναῖκας· ἐν δὲ ταῖς

**Do not brighten your skin with a
woman's bath,**

He advises: Do not brighten your skin with a woman's bath. The baths are open to both men and women together; from there they go to excess (for it is from seeing that people begin to desire). It is as if their shame is washed away in the baths. Those who do not blush to such a degree exclude the men, but bathe with their own servants, and the slaves undress naked and are rubbed down by them, giving power to the one overcome by desire, the shameful of touching. For those introduced near the baths to the mistresses naked practice undressing with boldness of desire, having cast aside fear by bad custom. The old athletes, ashamed to show their naked bodies, performed their contests wearing belts, guarding their modesty. But the women, undressing along with their tunics and their modesty, want to appear beautiful, yet they are still rightly blamed. For through this the spot of desire on the body is most clearly shown, just as for those with dropsy the moisture covered by the surface is visible. The disease of both is known by sight. Therefore, men, being a noble example of truth to women, should be ashamed of undressing with them and guard their slippery eyes. «For he who looks, says, has already sinned more curiously.» At home, one should respect parents and servants; on the roads, those encountered; in the baths, the women; and in solitude, oneself. Everywhere, however, the Word, who is everywhere, «and without him not one thing came to be.» For only in this way can one remain untouched,

ἐρημίαις, ἑαυτούς· πανταχοῦ (69) δὲ τὸν Λόγον, ὃς ἐστὶ πανταχοῦ, «καὶ ἐγένετο ἄνευ αὐτοῦ οὐδὲ ἓν·» οὕτω γὰρ μόνον ἀπτῶς τις διαμένει, εἰ πάντοτε αὐτῷ συμπαρεῖναι νομίζοι τὸν Θεόν.

if one always thinks God is present with them.

Chapter 6 (ΚΕΦ. ζ')

Ὅτι μόνος πλούσιος ὁ Χριστιανός.

That the Christian alone is rich.

Πλούτου τοίνυν μεταληπτέον ἀξιολόγως, καὶ μεταδοτέον φιλανθρώπως, οὐ βαναύσως, οὐδὲ ἀλαζονικῶς· οὐδὲ ἐκτρεπτέον τὸ φιλόκαλον εἰς φιλαυτίαν καὶ ἀπειροκαλίαν· μή πη ἄρα καὶ πρὸς ἡμᾶς φήσῃ τις· Ὁ ἵππος (70) αὐτοῦ πεντεκαίδεκα ταλάντων ἐστὶν ἄξιος, ἢ τὸ χωρίον, ἢ ὁ οἰκέτης, ἢ τὸ χρυσίον· αὐτὸς δὲ χαλκῶν ἐστὶ τιμιώτερος τριῶν (71). Αὐτίκα γοῦν (72) περίελε τὸν κόσμον τῶν γυναικῶν, καὶ τοὺς οἰκέτας τῶν δεσποτῶν, οὐδὲν διαφέροντας τῶν ἀργυρωνήτων εὐρήσεις τοὺς δεσπότας, οὐκ ἐν βαδίσματι, οὐκ ἐν βλέμματι, οὐκ ἐν φθέγματι, οὕτω τοίνυν τοῖς ἀνδραπόδοις ἐοίκασιν· ἀλλὰ καὶ τῷ ἀσθενέστεροι εἶναι τῶν οἰκετῶν διακρίνονται, καὶ τῷ νοσηλότερον ἀνατετράφθαι. Ἀριστον γοῦν (73) δογμάτων τοῦτο ἔδειν παρ' ἑκάστα χρή· «Ὡς ὁ μὲν ἀγαθὸς ἀνὴρ, σώφρων ὢν καὶ δίκαιος,» ἐν οὐρανῷ θησαυρίζει τὰ χρήματα· οὗτος ὁ τὰ ἐπίγεια καταπωλήσας καὶ πτωχοῖς ἐπιδοὺς, τὸν ἀνώλεθρον ἐξευρίσκει (74) θησαυρὸν, «ἐνθα οὐ σὴς, οὐδὲ ληστής.» Μακάριος οὗτος ὄντως, «ἐάν τε μικρὸς καὶ ἀσθενὴς καὶ ἄδοξος ᾗ,» καὶ πλοῦτον ὄντως πλουτεῖ τὸν μέγιστον· «Ἐὰν δὲ ἄρα πλουτῇ μὲν Κινύρα (75) τε καὶ Μίδα μάλλον, ἢ δὲ ἄδικος» καὶ ὑπερήφανος, καθάπερ ὁ ἐν τῇ πορφύρᾳ καὶ βύσσῳ τρυφῶν, καὶ τὸν Λάζαρον

Therefore, wealth must be shared worthily, and given generously, not in a mean way, nor arrogantly. Nor should the love of what is beautiful be turned into self-love and endless desire. So that no one might say even to us, then, Is his horse worth fifteen talents, or the land, or the servant, or the gold? But he himself is more valuable than three bronzes. Immediately, then, he took control of the world of women and the servants of the masters. You will find the masters no different from hired slaves—not in their walk, not in their glance, not in their speech. So, in this way, they resembled slaves. But they are even considered weaker than the servants, and more easily led astray. Certainly, this is the best rule: to sing according to each one's customs. “As the good man, being wise and just, stores up wealth in heaven this one, having sold the earthly things and given to the poor, finds an imperishable treasure (74), “where neither moth nor thief comes. Blessed indeed is this one, “even if he is small and weak and without honor, and truly makes the greatest one rich with wealth. “But if, then, Kinyras (75) and Midas are richer, yet are unjust, and proud, just like the one living in purple and fine linen in luxury, and like Lazarus who is proud, “he is both miserable and lives in

ὑπερηφανῶν, «ἄθλιός τέ ἐστι, καὶ ἀνιαρῶς ζῆ», καὶ οὐ ζήσεται. Ἐοικέναι γοῦν μοι δοκεῖ ὁ πλοῦτος ἐρπετῶ, ὃ εἰ μὴ τις ἐπίσταται τὸ λαβέσθαι ἀβλαβῶς πόρρωθεν, ἀκινδύνως ἄκρας οὐρᾶς ἀνακρημνὰς τὸ θηρίον, περιπλέζεται τῇ χειρὶ, καὶ δήξεται. Δεινὸς δὲ καὶ ὁ πλοῦτος, ἰλυσπώμενος παρὰ τὴν ἔμπειρον ἢ ἄπειρον αὐτοῦ λαβὴν, προσφῦναι καὶ δάκνειν. Εἰ δέ τις (76) αὐτῷ καταμεγαλοφρονῶν ἐπιστημόνως χρῶτο, ἵνα σὺν τῇ ἐπωδῇ (77) τοῦ Λόγου, καταξέσεται (78) μὲν τὸ θηρίον, αὐτὸς δὲ ἀπαθὴς μείνῃ. Ἀλλ', ὡς ἔοικε, τὰ πλείονος ἄξια κεκτημένος, πλούσιος ὢν μόνος ἐλελήθει. Πολλοῦ δὲ ἄξια, οὐ λίθος, οὐκ ἄργυρος, οὐκ ἐσθὴς, οὐ κάλλος σώματος, ἀλλ' ἡ ἀρετὴ· ὅς ἐστι Λόγος διὰ τοῦ Παιδαγωγοῦ παραδιδόμενος εἰς ἄσκησιν· Λόγος οὗτος ὁ τὴν τρυφὴν ἐξομνύμενος, τὴν δὲ αὐτουργίαν (79) διάκονον παρακαλῶν, καὶ τὴν εὐτέλειαν ἐξυμνῶν, τῆς σωφροσύνης τὴν ἑγγονον. «Λάβετε παιδείαν, φησὶ, καὶ μὴ ἀργύριον, καὶ γνῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον· κρείσσων γὰρ σοφία λίθων πολυτελῶν· πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστι.» Καὶ πάλιν· «Ἐμὲ καρπίζεσθε (80) ὑπὲρ χρυσίον, καὶ λίθον τίμιον, καὶ ἄργυρον (81)· τὰ γὰρ ἐμὰ γεννήματα κρείττω ἀργύρου ἐκλεκτοῦ.» Εἰ δὲ καὶ διελεῖν χρὴ, πλούσιος μὲν ὁ πολυκτῆμων ἔστω, χρυσίῳ σεσαγμένος, καθάπερ φασκώλιον (82) ἐρρύπωμένον· εὐσχήμων δὲ ὁ δίκαιος, ἐπεὶ εὐσχημοσύνη τάξις ἐστίν· ἐν δὲ τῷ δέοντι σχηματισμῷ (83), περὶ τὰς διοικήσεις καὶ τὰς ἐπιδόσεις μεμετρημένη· «Εἰσὶ γὰρ οἱ σπεύροντες (84), καὶ πλείονα συνάγοντες,» περὶ ὧν γέγραπται· «Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.» Ὡστε οὐχ ὁ ἔχων καὶ φυλάττων, ἀλλ' ὁ μεταδιδὸς πλούσιος· καὶ ἡ μετάδοσις τὸν μακάριον, οὐχ ἡ κτήσις δείκνυσι· καρπὸς δὲ ψυχῆς τὸ

hardship, and will not live Wealth seems to me like a serpent, which, if no one knows how to take it safely from a distance, the beast will wrap its tail around the edge in danger, and will bite. Wealth is also terrible, when seized by one who is either experienced or inexperienced with it, to cling to and to bite. But if someone, thinking highly of it, uses it wisely, so that along with the spell of the Word, the beast is worn away, and he himself remains unharmed. But, as it seems, having gained things of greater value, he alone has truly become rich. Things of great value are not stone, nor silver, nor clothing, nor the beauty of the body, but virtue. Who is the Word, delivered through the Teacher for training. This Word, who rejects luxury, encourages self-sufficiency (79) as a servant, and praises simplicity, is the offspring of temperance. "Take instruction," he says, "and not silver; and knowledge rather than fine gold, tested and proven. For wisdom is better than precious stones. And every valuable thing is not worthy of it. And again "Fruit me more than gold, and precious stone, and silver." For my fruits are better than chosen silver. But if it is necessary to spend, let the wealthy owner be rich, wrapped in gold, like a stained handkerchief (82). But the just man is modest, since modesty is order. And in the proper formation (83), measured concerning management and offerings. "For there are those who sow (84), and gather more, concerning which it is written "He scattered, he gave to the poor" his righteousness remains forever. So it is not the one who has and keeps, but the rich one who gives to others. And sharing shows the blessed one, not possession. The fruit of the soul is generosity. So the rich is in the soul. And indeed, let the good things (85) be

εύμετάδοτον. Ἐν ψυχῇ ἄρα τὸ πλούσιον
καὶ μὴν τὰ μὲν ἀγαθὰ (85) ἔστω μόνοις
κτητὰ τοῖς ἀγαθοῖς· ἀγαθοὶ δὲ οἱ
Χριστιανοί. Ἄφρων δὲ ἡ ἀκόλαστος (86)
ἄνθρωπος οὗτ' ἂν αἴσθησιν ἀγαθοῦ σχοίη,
οὗτ' ἂν κτήσεως τύχοι· μόνοις ἄρα τοῖς
Χριστιανοῖς κτητὰ τὰ ἀγαθὰ. Τούτων δὲ
τῶν ἀγαθῶν πλουσιώτερον οὐθέν·
πλούσιοι ἄρα οὗτοι μόνοι. Πλοῦτος γὰρ
ἀληθινὸς ἡ δικαιοσύνη· καὶ ὁ παντὸς
θησαυροῦ πολυτιμώτερος Λόγος, οὐκ ἀπὸ
θρεμμάτων καὶ χωρίων ἀύξανόμενος, ἀλλ'
ὑπὸ τοῦ Θεοῦ δωρούμενος, πλοῦτος
ἀναφαίρετος· ἡ ψυχὴ μόνη (87) θησαυρὸς
αὐτοῦ· κτῆμα τῷ κεκτημένῳ ἄριστον,
μακάριον τῇ ἀληθείᾳ παρεχόμενον τὸν
ἄνθρωπον. Ὡ γὰρ ἂν ὑπάρχη, μηδενὸς μὲν
ὀρέγεσθαι τῶν οὐκ ἐφ' ἡμῖν, ὧν δὲ
ὀρέγεται, τούτων τυγχάνειν· ἀλλὰ καὶ ὧν
ὀσίως ἐφίεται, ταῦτα αἰτούμενον
λαμβάνειν παρὰ τοῦ (88) Θεοῦ, πῶς οὗτος
οὐ πολυκτῆμων, καὶ παγκτῆμων, θησαυρὸν
ἔχων αἰώνιον, τὸν Θεόν; «Τῷ αἰτοῦντι (89),
φησὶ, δοθήσεται, καὶ τῷ κρούοντι
ἀνοιγήσεται.» Εἰ μὴδὲν ἀρνεῖται ὁ Θεὸς, τὰ
πάντα τοῦ θεοσεβοῦς γίνεται.

possessed only by the good. The good are
the Christians. A foolish or unrestrained
(86) person would neither have a sense of
what is good, nor would he gain possession
of it. Therefore, the good things are
possessions only for the Christians. Of
these good things, nothing is richer.
Therefore, these alone are rich. For true
wealth is righteousness. And the Word,
more precious than every treasure, not
growing from food and land, but given by
God, is an inexhaustible wealth. The soul
alone (87) is its treasure. A possession best
for the one who has gained it, granting a
person blessedness through truth. For
whoever has it, desires nothing that is not
ours, and obtains what he does desire. But
also, since he devoutly desires these things,
he receives them from God when he asks;
how then is he not very rich and owner of
all things, holding an eternal treasure, God?
“To the one who asks,” he says, “it will be
given, and to the one who knocks, it will be
opened.” If God denies nothing, everything
belongs to the godly person.

Chapter 7 (ΚΕΦ. Ζ')

**Ὅτι καλὸν ἐφόδιον Χριστιανῶν ἡ
εὐτέλεια (90).**

**That simplicity is a good provision for
Christians (90).**

Τρυφὴ δὲ εἰς (91) ἡδονὰς ἀλωμένη
χαλεπὸν ἀνθρώποις ναυάγιον γίνεται·
ἀλλότριον γὰρ τῆς ἀληθοῦς φιλοκαλίας καὶ
τῶν ἀστείων ἡδονῶν ὁ ἡδὺς οὗτος καὶ
ἀκλεὴς τῶν πολλῶν βίος. Φύσει γὰρ ὁ
ἄνθρωπος ὑψηλὸν (92) ἐστὶ ζῶον καὶ
γαῦρον, καὶ τοῦ καλοῦ ζητητικὸν, ἅτε τοῦ
Μόνου δημιουργήμα (93). Ὁ δὲ ἐπὶ
γαστέρα αὐτῷ βίος ἄσεμνός τε καὶ

Luxury, when given over to pleasures,
becomes a harsh shipwreck for people
(91). For this pleasant and shameful life of
many belongs not to true love of beauty but
to base pleasures. For by nature, man is a
proud and lofty creature, and a seeker of
what is beautiful, being the creation of the
Only One (93). But a life given over to the
belly is shameful and disgraceful, ugly, and

ἐπονείδιστος, καὶ εἶδεχθῆς, καὶ καταγέλαστος. Ἀλλοτριώτατον δὲ τῆς θείας φύσεως ἡ φιληδονία· ὁμοιος μὲν σιτεῖσθαι τοῖς στρουθοῖς, ὁμοιος δὲ τοῖς (94) ὑσὶ καὶ τοῖς τράγοις ὀχεύειν. Τὸ γὰρ τὴν ἡδονὴν νομίζειν ἀγαθὸν, ἀπειροκαλίας ἐστὶ τελείας. Φιλοπλουτία δὲ ἐξίστησι τῆς ὀρθῆς διαίτης τὸν ἄνθρωπον, ἀπερυθριᾶν πρὸς τὰ αἰσχροῦ ἀναπείθουσα· ἐὰν μόνον ἔχη δύναμιν, καθάπερ θηρίον, τοῦ φαγεῖν παντοδαπὰ, καὶ πιεῖν ὡσαύτως, καὶ ἀφροδισίων πᾶσαν πάντως παρέχειν πλησμονήν· διὰ τοῦτο σπανιαιτάτα «τὴν βασιλείαν τοῦ Θεοῦ» κληρονομεῖ. Ποῦ τοίνυν τὰ τοσαῦτα παρασκευάζονται ὄψα, ἢ ἵνα μίαν πληρῶσωσι γαστέρα; Τὸ ἀκάθαρτον τῆς γαστριμαργίας οἱ κοπρῶνες ἐλέγχουσιν, εἰς οὓς ἀποπτύουσιν ἡμῶν αἱ γαστέρες τῆς δαιτὸς τὰ λείψανα. Ποῦ δαί (95) τοὺς, οἰνοχόους τοὺς τοσοῦτους συναγείρουσι, μιᾷ κύλικι πλησθῆναι δυνάμενοι; ποῦ δαί τῶν ἐσθίτων τὰς κιβωτούς; τὰ χρυσία δὲ ποῦ; καὶ τὰ κόσμια ποῦ; λωποδύταις δὲ αὐτὰ καὶ κακούργοις παρασκευάζονται, καὶ τοῖς λίχνοις ὀφθαλμοῖς. «Ἐλεημοσύνη δὲ καὶ πίστις μὴ ἐκλείπτωσάν (96) σε,» φησὶν ἡ Γραφή. Ἴδου γοῦν καὶ τὸν Θεσβίτην Ἠλίαν καλὸν ὑπόδειγμα τῆς εὐτελείας ἔχομεν, ὅτε ἐκάθισεν ὑπὸ τὴν ῥάμνον (97), καὶ ὁ ἄγγελος αὐτῷ κομίζει τροφάς· «Ἐγκρυφίας (98) κρίθινος ἦν, καὶ καψάκης ὕδατος.» Τοιοῦτον ἄριστον αὐτῷ Κύριος ἔπεμψεν· ἡμῖν ἄρα ἀνάγκη πρὸς ἀλήθειαν ὁδοιποροῦσιν, εὐζώνοις γενέσθαι. «Μὴ βαστάζετε γὰρ, εἶπεν ὁ Κύριος, βαλλάντιον (99), μὴ πήραν, μηδὲ ὑπόδημα.» τουτέστι, Μὴ πλοῦτον κτήσησθε, τὸν ἐν βαλλαντίῳ μόνον θησαυριζόμενον· μὴ τὰς ἀποθήκας πληρῶσητε τὰς ἰδίας, ὡς ἐν πήρᾳ παρατιθέμενοι τὸν σπόρον, ἀλλὰ καὶ τοῖς δεομένοις κοινωνήσατε· μὴ ὑποζύγια καὶ οἰκέτας πολυπραγμονεῖτε, οἵτινες

laughable. Pleasure-seeking is most alien to the divine nature. It is like feeding on ostriches, and like carrying burdens like pigs and goats. For to consider pleasure as good is complete foolishness. The love of wealth drives a person away from the right way of life, persuading them toward shameful things. If it only has the power, like a wild beast, to eat all kinds of things, and to drink in the same way, and to provide complete satisfaction of all desires. For this reason, very rarely is «the kingdom of God» inherited. Where then are so many dishes prepared, if not to fill one stomach? The filth of gluttony is exposed by dung beetles, onto which our stomachs of feasting spit the leftovers. Where then do the servers gather so many, able to fill one cup? Where then are the chests of clothes? But where are the gold items? And where are the ornaments? They are prepared for thieves and evildoers, and for the greedy eyes. “Let alms and faith never fail you, (96) Scripture says Behold, indeed, we have the good example of the Theban Elijah for simplicity, when he sat under the broom tree (97), and the angel brought him food. “He was hidden bread made of barley, and a cake baked on hot stones.” The Lord sent him such a meal. Therefore, we must truly be travelers who are well-girded. “For you must not carry a wallet,” the Lord said, “nor a bag, nor sandals; That is, do not gain wealth, the kind that is stored only in a wallet. Do not fill your own storehouses, as if you were placing seed in a bag, but also share with those in need. Do not be eager for pack animals and servants, who are like “shoes “of the journey of the rich,” carrying burdens, are said allegorically. Therefore, the abundance of possessions must be thrown away, along with silver, gold ornaments, and the crowd of servants.

«ὑποδήματα» τῆς πορείας τῶν πλουσίων, ἀχθοφοροῦντες, ἀλληγορικῶς εἴρηνται. Ἀπορρίπτειν οὖν τῶν σκευῶν τὸ πλῆθος, καὶ τὰ ἀργυρᾶ, καὶ τὰ χρυσᾶ ἐκπώματα, καὶ τὸν ὄχλον τῶν οἰκετῶν· καλὰς καὶ σεμνὰς παρὰ τοῦ Παιδαγωγοῦ συνοπαδοὺς, αὐτουργίαν, καὶ εὐτέλειαν παραλαβόντας. Καὶ δὴ βαδιστέον εὐαρμόστως τῷ Λόγῳ· κἂν γυνή τῳ παρῇ καὶ τέκνα, οὐκ ἄχθος ἐστὶν ὁ οἶκος, συμμεθίστασθαι (1) μαθὼν ὁδοιπόρῳ σώφρονι. Σταλτέον δὲ καὶ τὴν φίλανδρον γυναικα, τάνδρῳ παραπλησίως, ὁδοιπορικῶς. Καλὸν ἐφόδιον τῆς εἰς οὐρανὸς πορείας, εὐτέλειαν ἐπιφερομένους μιᾷ σεμνότητι (2) σώφρονι. Μέτρον (3) δὲ, καθάπερ ὁ ποῦς τοῦ ὑποδήματος, οὕτω καὶ τῆς κτήσεως ἐκάστου τὸ σῶμα. Τὸ δὴ περιττὸν, ἃ δὴ φασι (4) κόσμια, καὶ τὰ ἐπιπλά τῶν πλουσίων ἄχθος ἐστὶν, οὐ κόσμος, τοῦ σώματος. Χρὴ δὲ τὸν ἀναβαίνειν βιαζόμενον (5) εἰς τοὺς οὐρανούς καλὴν βακτηρίαν, τὴν εὐεργεσίαν, περιφέρειν· καὶ τοῖς θλιβομένοις μεταδεδωκότα, τῆς ἀληθοῦς ἀναπαύσεως μεταλαμβάνειν· Ὁμολογεῖ γὰρ ἡ Γραφή, «ὥς ἄρα λύτερον ἐστὶν ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος»· τουτέστιν, ἐὰν πλουτῇ, μεταδόσει σωθήσεται (6). Καθάπερ γὰρ τῶν φρεάτων, ὅσα πέφυκε βρύειν, ἀπαντλώμενα, εἰς τὸ ἀρχαῖον ἀναπιδύει (7) μέτρον· οὕτως ἡ μετάδοσις, ἀγαθὴ φιλανθρωπίας ὑπάρχουσα πηγὴ, κοινωνοῦσα τοῖς διψῶσι τοῦ (8) ποτοῦ, αὖξεται πάλιν καὶ πίμπλαται· ὃν τρόπον ἐπὶ τοὺς θηλαζομένους, ἢ καὶ βδαλλομένους (9) μαστοὺς, ἐπιρρέειν εἴωθε τὸ γάλα· ἀνενδεῆς γὰρ ὁ τὸν παντοκράτορα Θεὸν Λόγον (10) ἔχων, καὶ οὐδενὸς (11), ὧν χρήζει, ἀπορεῖ ποτε· κτήσις γὰρ ὁ Λόγος ἀνενδεής, καὶ εὐπορίας ἀπάσης αἴτιος. Εἰ δέ τις φαίη ἐωρακέναι πολλάκις ἄρτω

Good and honorable companions from the Tutor, who have taken up manual work and simplicity. And indeed, one must walk in harmony with the Word. And even if a wife and children are present, the household is not a burden, having learned to share in it with a wise traveler. One must also send away the wife who loves pleasure, just as one would do to a man, in a manner fitting for a traveler. A good provision for the journey to the heavens is simplicity, combined with a single dignified and wise manner. Measure (3), just as the foot is for the shoe, so is the body for each possession. What is excessive, which some call elegant (4), and the furniture of the rich, is a burden, not an ornament, to the body. One who is eager to ascend (5) to the heavens must carry a good staff, kindness. And sharing with those who are troubled, partaking in true rest. For Scripture confesses, “Surely a man’s own wealth is the ransom of his soul; That is, if he becomes rich, he will share and be saved (6). For just as with wells, whatever naturally springs up, when drawn out, flows back to its original measure (7), so too sharing, being a good spring of kindness, partaking with those thirsty for the drink, will grow again and be filled (8). In the same way that milk is accustomed to flow upon the nursing or even the suckled breasts (9), For he who has the almighty God the Word (10) is never in need, and he never lacks (11) any of the things he needs. For the Word is an inexhaustible possession, and the cause of all abundance. But if someone should say that he has often seen a righteous person struggling for bread, this is rare, and in a place where there is no other righteous person. Let him nevertheless read this as well. “For the righteous will not live by bread alone (13),

πενόμενον δίκαιον, σπάνιον μὲν τοῦτο, καὶ ἔνθα οὐκ ἄλλος δίκαιος· ἀναγνώτω (12) δὲ ὁμῶς κάκεῖνο· «Οὐ γὰρ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ δίκαιος (13), ἀλλ’ ἐν τῷ ῥήματι Κυρίου·» ὅς ἐστιν (14) ἄρτος ἀληθινός, ἄρτος οὐρανῶν. Οὐκ ἄρα ποτὲ ὁ (15) ἀγαθὸς ἀνὴρ ἄπορος, ἕως ἂν ἔχη σῶαν τὴν πρὸς Θεὸν ὁμολογίαν· πάρεστι μὲν γὰρ αὐτῷ αἰτεῖσθαι (16) καὶ λαμβάνειν, ὧν ἂν δέηται, παρὰ τοῦ Πατρὸς τῶν ὅλων, καὶ τῶν ιδίων ἀπολαύειν, εἰ φυλάττοι τὸν Υἱόν· πάρεστι δὲ καὶ τοῦτο, μηδεμιᾶς ἐνδείας αἰσθάνεσθαι. Ὁ παιδαγωγικὸς ἡμῶν οὗτος Λόγος τὸν πλοῦτον ἡμῶν (17) δίδωσι· καὶ πλουτεῖν οὐ φθόνος, τὸ ἀνενδεὲς κτωμένοις δι’ αὐτοῦ. Ὁ τοῦτον ἔχων τὸν πλοῦτον βασιλείαν κληρονομήσει Θεοῦ.

but by the word of the Lord.” which is (14) the true bread, the bread of heaven. Therefore, the good man is never without means (15), as long as he has a sound confession toward God. For he is able to ask (16) and receive whatever he needs from the Father of all, and to enjoy his own blessings, if he keeps the Son. It is also possible not to feel any lack at all. Our teacher, this Word, gives us our wealth (17). And to be rich without envy, having obtained the lack of need through him. Whoever has this wealth will inherit the kingdom of God.

Chapter 8 (ΚΕΦ. Η')

Ὅτι αἱ εἰκόνες καὶ τὰ ὑποδείγματα μέγιστον μέρος τῆς ὀρθῆς εἰσι (18) διδασκαλίας.

That the icons and the models are the greatest part of correct teaching (18).

Εἰ δέ τις ὑμῶν φεύξεται διὰ τέλους τρυφήν, εὐτελείᾳ τιθηνούμενος, μελετήσῃ ῥᾶον τοὺς ἀκουσίους ὑπομένειν πόνους, τὰς ἐκουσίας θλίψεις γυμνάσματα συνεχῶς ποιούμενος διωγμῶν· ὁπότε εἰς ἀναγκαίους ἔλθῃ πόνους, καὶ φόβους, καὶ λύπας, οὐκ ἀμελέτητος ὦν καρτερεῖν. Διὰ τοῦτό τοι πατρίδα ἐπὶ γῆς οὐκ ἔχομεν ὥς ἂν καταφρονοῖμεν τῶν ἐπιγείων κτημάτων. Πλουσιωτάτῃ δὲ ἡ εὐτέλεια (19), ἐξισοῦσα ἀνελλιπέσι δαπάναις, ταῖς εἰς ἃ χρὴ, καὶ ἐφ’ ὅσον χρὴ, τελεῖσθαι προσηκούσαις· «τέλη» γὰρ τὰ δαπανήματα. Ὅπως μὲν οὖν συμβιωτέον ἀνδρὶ τὴν γυναῖκα, καὶ περὶ αὐτουργίας, καὶ οἰκουρίας, καὶ οἰκετῶν χρήσεως· πρὸς δὲ καὶ τῆς ὥρας τοῦ γάμου, καὶ τῶν ὅσα γυναιξὶν ἀρμόζει, ἐν τῷ

If any of you will finally flee luxury, choosing poverty, he will more easily learn to endure involuntary sufferings, constantly making voluntary hardships his training through persecutions; whenever necessary pains, fears, and sorrows come, being not careless, he will endure. For this reason, we do not have a homeland on earth so that we might despise earthly possessions. Poverty is very rich, equalizing with unceasing expenses those things which must be done, and for as long as they must be done; for “expenses” are the costs. Now, just as a man must live with his wife, and about farming, housekeeping, and the use of servants; also about the time of marriage, and the things fitting for

γαμικῶ διέξιμεν λόγῳ· ἃ δὲ ἀρμόδια πρὸς
παιδαγωγίαν, ταῦτα ἡμῖν νῦν παράθετα
μόνα ἐν ὑπογραφῆς μέρει,
παρασημειούμενοις Χριστιανῶν τὸν βίον.
Καὶ δὴ τὰ μὲν πλεῖστα ἤδη λέλεκται, καὶ
πεπαιδαγώγηται· ὃ δὲ ἔτι λοιπὸν (20),
ὑποθησόμεθα· Οὐ γὰρ μικρὰ ῥοπή εἰς
σωτηρίαν τὰ ὑποδείγματα· Ὅρα (21),

women, we have gone through in the
marriage discourse; but those things fitting
for education, we now set before you alone
in the form of a summary, marking the
Christian life. And indeed, most things have
already been said and taught; what
remains, we will put down as advice. For
the examples are not a small help toward
salvation. See,

φησὶν ἡ τραγωδία,

the tragedy says,

... Ὅδυσσέως ἄλοχον οὐ κατέκτανε

... he did not kill the wife of Odysseus

Τηλέμαχος· οὐ γὰρ ἐπεγάμει πόσει
πόσιν·

Telemachus: for she did not marry a
husband to a husband;

Μένει δ' ἐν οἴκοις ὑγιὲς εὐναστήριον.

But she remains at home, a healthy
resting place.

Ὅνειδίζων τις μοιχείαν (22) ἀσελγῇ, καλὴν
εἰκόνα σωφροσύνης ἐδείκνυε φιλανδρίαν.
Τοὺς δὲ Εἴλωτας οἰκέτας (οἰκετῶν ὄνομα
εἰσιν οἱ Εἴλωτες) οἱ Λακεδαιμόνιοι μεθύειν
ἀναγκάζοντες, ἐδείκνυν σφισιν αὐτοῖς
(23) τῆς μέθης τὰ ἔργα, σωφρονοῦσιν ἐν
θεραπείας καὶ διορθώσεως μέρει.
Παραφυλάττοντες δ' οὖν τὴν ἐκείνων
ἀσχημοσύνην, ὥς μὴ περιπέσοιεν αὐτοὶ
ταῖς ὁμοίαις καταγνώσεσιν, ἐπαιδεύοντο,
τὸ ἐπονείδιστον τῶν μεθύοντων εἰς τὸ
ἐαυτῶν ἀναμάρτητον ὠφελοῦμενοι. Τῶν
γὰρ ἀνθρώπων οἱ μὲν, διδαχθέντες,
ἐσώθησαν· οἱ δὲ αὐτοδιδάκτως ἢ
ἐζήλωσαν, ἢ ἐζήτησαν ἀρετὴν·

Someone insulting licentiousness (22)
showed a beautiful image of self-control
and love of honor. The Helots, who are the
servants (the name of the servants is
Helots), were forced by the
Lacedaemonians to get drunk, showing
them the works of drunkenness (23), but
they remain sensible in service and
correction. Watching closely the disgrace of
those men, so that they themselves would
not fall into similar blame, they were
educated, using the shameful behavior of
the drunkards to make their own conduct
blameless. For among people, some, having
been taught, were saved; others, self-
taught, either envied or sought virtue;

Κεῖνος (24) μὲν πανάριστος, ὃς αὐτὸς (25) πάντα νοήσει·

That man (24) is the best, who himself (25) understands everything.

αὐτὸς ἐστὶν Ἀβραάμ, ὁ ζητήσας τὸν Θεόν.

He himself is Abraham, who sought God.

Ἐσθλὸς δ' αὖ κακέϊνος, ὃς εὖ εἰπόντι πίθηται·

Good also is the one who listens well to what is said;

οὗτοί εἰσιν οἱ μαθηταί, οἱ πεισθέντες τῷ Λόγῳ. Διὰ τοῦτο ὁ μὲν ἤκουσεν «φίλος,» οἱ δὲ «ἀπόστολοι·» ἓνα καὶ τὸν αὐτὸν Θεόν, ὁ μὲν πολυπραγμονῶν, οἱ δὲ κηρύσσοντες· λαοὶ δὲ ἄμφω· ἀμφοῖν δὲ τούτοις οἱ ἀκροαταί, ὁ μὲν ὠφελούμενος διὰ τὴν ζήτησιν, ὁ δὲ σωζόμενος διὰ τὴν εὕρεσιν.

These are the disciples, who believed the Word. For this reason, one was called "friend," and the others "apostles;" they both serve the same God, one being busy about many things, the others preaching; both are people; and both have these listeners, one benefiting through seeking, the other being saved through finding.

Ὅς δέ κε μήτ' αὐτὸς νοέῃ (26), μήτ' ἄλλου ἀκούων,

But whoever neither understands for himself (26), nor listens to another,

Ἐν θυμῷ βάλλεται, ὃδ' αὖτ' ἀχρήϊος ἀνὴρ·

He is thrown into anger; that man again is useless.

λαὸς ἄλλος ἐστὶν ἐθνικὸς, ἀχρεῖος· οὗτος ὁ λαὸς, ὁ μὴ Χριστῷ ἐπόμενος. Πολυτρόπως δὲ ὁμῶς ὠφελῶν ὁ Παιδαγωγὸς, ὁ φιλόανθρωπος, τὰ μὲν παρήνευσε, τὰ δὲ καὶ ὠνειδίσει· τὸ δὲ, καὶ ἄλλων ἀμαρτανόντων, τὸ αἷσχος αὐτῶν ὑπέδειξεν ἡμῖν, καὶ τὴν ἐπὶ τούτῳ τιμωρίαν, ψυχαγωγῶν τε ἅμα καὶ νοουθετῶν, ἐφάνερωσε, φιλόανθρωπον ἀποτροπὴν τῆς κακίας μηχανώμενος διὰ

The people are another, a pagan, useless. This people, who do not follow Christ, Yet the Teacher, the lover of mankind, helped in many ways; he encouraged some things and even rebuked others. And when others sinned, he showed us their shame and revealed the punishment for it, both guiding and warning, working out a loving turning away from evil through the

τῆς τῶν προπεπονθότων (27) ἐνδείξεως· δι' ὧν εἰκόνων σαφέστατα τοὺς μὲν ἔπαυσε κακῶς διατιθέντας, τοὺς δὲ τὰ ἴσα τολμῶντας ἐκώλυσεν· ἄλλους εἰς ὑπομονὴν ἐθεμελίωσεν· ἐτέρους ἔπαυσε κακίας· τοὺς δὲ καὶ ἴασατο τῇ τοῦ ὁμοίου θεωρίᾳ μεταθεμένους ἐπὶ τὸ βέλτιον. Τίς γὰρ οὐκ ἀντιπαραφυλάσσεται, ἐπόμενος τῷ καθ' ὁδόν, εἴτα μέντοι τοῦ προτέρου εἰς βόθρον ἐμπεσόντος, μὴ οὐχὶ ἀποκλῖναι τὸν ἴσον κίνδυνον, τὴν ἀκολουθίαν τῆς ἁμαρτίας φυλαξάμενος; Τίς δαὶ (28) αὖθις ἀσκητῆς ὢν, καταμαθὼν τῆς φιλοδοξίας τὴν ὁδόν, καὶ τὸ ἔπαθλον ἰδὼν τὸν πρὸς αὐτοῦ ἀγωνιστὴν εἰληφότα, οὐκ ἐπὶ τὸν στέφανον ἵεται, καὶ αὐτὸς μιμούμενος τὸν πρεσβύτερον; Πολλαὶ τοιαῦται τῆς θεϊκῆς σοφίας αἱ εἰκόνες· ἐνὸς δὲ ὑποδείγματος μνησθήσομαι, καὶ διὰ βραχέων παραθήσομαι· τὸ Σοδομιτῶν πάθος, κρίσις μὲν ἀδικήσασιν, παιδαγωγία δὲ ἀκούσασιν. Οἱ Σοδομίται, ὑπὸ πολλῆς τρυφῆς ἐξοκείλαντες εἰς ἀσέλγειαν, μοιχεύοντες μὲν ἄδεῶς, περὶ τὰ παιδικὰ ἐκμανῶς ἐπτοημένοι· ἐπεῖδεν αὐτοὺς (29) ὁ παντεπόπτης Λόγος, ὃν οὐκ ἔστι λαθεῖν ἀνόσια δρῶντας· οὐδὲ ἐπηρέμησε τῇ ἀσελγείᾳ αὐτῶν ὁ ἄγρυπνος τῆς ἀνθρωπότητος φύλαξ· ἀποτρέπων δὲ ἡμᾶς τῆς μιμήσεως τῆς ἐκείνων, πρὸς σωφροσύνην τὴν αὐτοῦ παιδαγωγῶν, τισὶ τοῖς ἁμαρτωλοῖς ἐπιβαλὼν, ὥς μὴ τὸ ἀτιμώρητον τῆς ἀκολασίας, ἀδείας ἐπιβρόχην προσλάβῃ, καταφλεγῆναι (30) προσέταξε τὰ Σόδομα, ὀλίγον τι τοῦ φρονίμου πυρὸς (31) ἐκείνου ἐπὶ τὴν ἀκολασίαν ἐκχέων, ὥς μὴ ἀκόλαστον αὐτῶν τὸ λάγνον γενόμενον, πλατείας ἀναπετάσῃ κλισιάδας τοῖς εἰς ἡδυπάθειαν φερομένοις. Γέγονε τοίνυν ἡ Σοδομιτῶν δικαία τιμωρία τῆς εὐλογίστου τοῖς ἀνθρώποις σωτηρίας εἰκῶν· Οἱ γὰρ (32) μὴ τὰ ὅμοια τοῖς κεκολασμένοις

example of those who suffered before. Through these clear examples, he stopped those who were disposed to evil and restrained those who dared to do what was right. He established others in patience. He stopped others from wrongdoing. And he also healed those who had been changed by the vision of the similar, turning them toward what is better. For who would not watch carefully, following the proper path, and then, when the former one falls into a pit, would not turn away from the same danger, guarding against following sin? Who then, being a monk, having carefully learned the way of ambition, and having seen the prize taken by the one who has struggled for it, would not strive for the crown himself, imitating the elder? Many such are the images of divine wisdom. I will mention one example, and I will present it briefly. The sin of the Sodomites, a judgment for their wrongdoing, but a lesson for those who hear. The Sodomites, having been led astray by great luxury into debauchery, committing adultery without shame, and wildly disturbed over boys, Since the all-seeing Word saw them, whom it is not possible to escape when doing wicked deeds, (29) The sleepless guardian of humanity did not overlook their debauchery, Turning us away from imitating their behavior, guiding us toward self-control, and imposing punishment on some sinners so that the reckless flow of their licentiousness would not go unpunished, he ordered the burning of Sodom, pouring out a small part of that wise fire (30) upon their debauchery, so that their lust would not become unrestrained and spread widely like couches for those carried away by pleasure. So the just punishment of the Sodomites became a fitting image of the salvation

ἀμαρτήσαντες οὐ τὴν ὁμοίαν ποτὲ τοῖς ἀμαρτωλοῖς ὑπόσχοιεν δίκην· τῷ μὴ ἀμαρτεῖν τὸ μὴ παθεῖν πεφυλαγμένοι. «Εἰδέναι (33) γὰρ ὑμᾶς,» φησὶν ὁ Ἰούδας, «βούλομαι, ὅτι ὁ Θεὸς ἅπαξ ἐκ γῆς Αἰγύπτου λαὸν σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν· ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας (34) τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ ζόφον ἀγρίων ἀγγέλων (35) τετήρηκε.» Καὶ μετὰ μικρὸν διδασκαλικώτατα ἐκτίθεται τὰς εἰκόνας τῶν κρινομένων· «Οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ (36) ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.» Τοὺς γὰρ μὴ δυναμένους ἐξουσίαν υἱοθεσίας φέρειν ὁ φόβος μὴ ἐξυβρίζειν διατηρεῖ. Διὰ τοῦτο γὰρ αἱ κολάσεις καὶ αἱ ἀπειλαὶ, ἵνα, δείσαντες τὰς δίκας, τοῦ ἀμαρτάνειν ἀποσχώμεθα. Ἔχω σοι φιλοκοσμίας κολάσεις διηγήσασθαι καὶ φιλοδοξίας τιμωρίας, οὐκ ἀκρασίας μόνον· πρὸς δὲ καὶ τὰς ἐπὶ πλούτῳ (37) κακόφρονας παραθέσθαι βλασφημίας, ἐν αἷς, διὰ τοῦ φοβεῖν ὁ Λόγος ἀνείργει τῶν ἀδικημάτων· ἀλλὰ γὰρ φειδόμενος τοῦ μήκους τοῦ συντάγματος, τὰς ἐξῆς τοῦ Παιδαγωγοῦ προσάγω σοι ἐντολὰς, ἵνα δὴ φυλάξῃ τὰς ἀπειλάς (38).

graciously given to humanity. For those (32) who have not sinned in the same way as the punished ones would never promise the same punishment to sinners. Those who are guarded against suffering by not sinning. "For to know you (33), Judas says, "I want you to know that God, having saved the people once from the land of Egypt, destroyed the unbelievers a second time. And the angels who did not keep their own position, but abandoned their proper dwelling, he has kept in eternal chains under darkness for the judgment of the great day, guarded by wild angels. And shortly afterward, the images of those being judged are set forth in the most instructive way. "Woe to them, because they followed the way of Cain, and ran wild in the error of Balaam, and were destroyed in the rebellion of Korah. For the fear of not being insolent keeps those who are not able to bear the authority of adoption. For this reason, punishments and threats exist, so that, fearing the judgments, we may avoid sinning. I am able to tell you about the punishments of love of the world and the penalties for ambition, not only for lack of self-control. But also to present those who are foolish about wealth and blasphemies against it, in which the Word stops wrongdoings by causing fear. But, sparing you the length of the whole composition, I bring to you the following commands of the Instructor, so that you may keep the threats.

Chapter 9 (ΚΕΦ. Θ')

Τίνος ἔνεκεν (39) τὸ λουτρὸν παραληπτέον.

For what reason (39) should the bath be received?

Βαλανείου τοίνυν (έντεῦθεν γὰρ ἀπετράπην λέγων)· τέσσαρές εἰσιν αἰτίαι, καθ' ἃς ἐπ' αὐτὸ παραγινόμεθα· ἡ γὰρ καθαριότητος (40) ἔνεκα, ἡ ἀλέας, ἡ ὑγείας, ἡ τελευταῖον ἡδονῆς. Ἡδονῆς μὲν οὖν ἔνεκα λούσασθαι παραπεμπτέον· ἄρδην γὰρ τὴν ἀναίσχυτον ἡδονὴν ἐκκοπτέον· παραληπτέον δὲ τὸ λουτρὸν ταῖς μὲν γυναιξὶ καθαριότητος ἔνεκεν καὶ ὑγείας· ὑγείας δὲ μόνης, ἀνδράσι. Περιττὸν δὲ τὸ τῆς ἀλέας (41)· ἐξὸν δὲ καὶ ἄλλως παραμυθεῖσθαι τὸ κατεσκληκὸς ὑπὸ κρύους. Αἱ δὲ τοῦ βαλανείου συνεχεῖς χρήσεις καθαιροῦσι τὰς δυνάμεις, καὶ τοὺς φυσικοὺς χαλῶσι τόνους· πολλάκις δὲ ἐκλύσεις ἄγουσι καὶ λειποθυμίας. Τρόπον γὰρ τινα πίνει τὰ σώματα, ὥσπερ τὰ δένδρα, οὐ μόνον τῷ στόματι, ἀλλὰ καὶ τῇ δι' ὅλου τοῦ σώματος κατὰ τὸ λουτρὸν, ὡς φασι, ποροποιῶ. Τεκμήριον τούτου· διψήσαντες πολλάκις, ἔπειτα ἐμβάντες εἰς τὰ ὕδατα, τὴν δίψαν ἠκέσαντο. Εἰ μὴ οὖν πρὸς τι ὠφελεῖ τὸ λουτρὸν, ἤδη (42) σφᾶς ἐκλυτέον αὐτῷ· ἀνθρωπογναφεῖα ἐκάλουν αὐτὰ οἱ παλαιοί· ἐπεὶ θάττον ἢ προσῆκε ῥακοῖ τὰ σώματα (43), καὶ προγηράσκειν ἀναγκάζει καθεψῶντα (44) κατὰ τὰ αὐτὰ τῷ σιδήρῳ (45), μαλασσομένης τῇ θερμότητι τῆς σαρκός· έντεῦθεν οἶονεὶ τῆς βαφῆς καὶ τῆς στομώσεως τοῦ ψυχροῦ δεόμεθα. Οὐδὲ μὴν ἐκάστοτε λουτέον, ἀλλ' εἴτε ἔλαττον τις εἴη κενὸς, ἢ αὖ πλήρης ἄγαν, παραιτητέον τὸ βαλανεῖον, ναὶ μὴν κατὰ τὴν τοῦ σώματος ἡλικίαν, καὶ τοῦ ἔτους τὴν ὥραν· οὐ γὰρ πάντας ἀεὶ (46), οὐδὲ ἀεὶ ὀνίνησιν, ὡς οἱ περὶ ταῦτα σοφοὶ ὁμολογοῦσιν. Ἡμῖν δὲ ἀπόχρη ἡ συμμετρία, ἣν πανταχοῦ βοηθὸν ἐπικαλούμεθα τῷ βίῳ. Οὐδὲ (47) γὰρ τοσοῦτον ένδιατριπτέον τῷ βαλανείῳ, ὡς δεῖσθαι χειραγωγοῦ· οὐδὲ συνεχῶς καὶ πολλάκις ἡμέρας λούεσθαι, καθάπερ εἰς ἀγορὰν θαμίζοντες. Ἀλλὰ καὶ τὸ ὑπὸ πλειόνων

Of the bathhouse then (for from here I was stopped from speaking) There are four reasons, according to which we come to it. For either because of cleanliness (40), or relief, or health, or finally pleasure. So, one must go to bathe for the sake of pleasure. For the shameless pleasure must be completely cut off. But the bath must be taken by women for the sake of cleanliness and health. But for men, only for health. The use of dice (41) is unnecessary. It is also possible to comfort someone hardened by cold in other ways. Frequent use of the bath weakens the strength and loosens the natural tensions. Often, relaxation leads to fainting as well. For bodies absorb in a certain way, like trees, not only through the mouth but also through the whole body during a bath, as they say, by means of pores. Proof of this Having been thirsty many times, then entering the water, they were healed of their thirst. If then the bath does not help in any way, already (42) they must be released from it. The ancients called them human jaws. Since bodies wear out faster than they should (43), and being forced to grow old by being pressed down (44) in the same way as iron (45), as the heat of the flesh softens, From this, we seem to need a kind of anointing and sealing against the cold. Nor should one bathe every time, but if someone is either somewhat empty or else too full, the bath must be avoided, indeed according to the body's age and the hour of the year. For baths do not always benefit everyone, nor always help, as those wise in these matters agree. But for us, moderation is necessary, which we call a helper everywhere in life. For one should not spend so much time in the bathhouse as to need a guide. Nor should one bathe continuously and often during the day, as if frequenting the

οίκετῶν καταιονᾶσθαι, ἐξυβρίζειν ἐστὶν εἰς τοὺς πλησίον, πλεονεκτοῦντας τῇ τρυφῇ· καὶ συνιέναι μὴ ἐθελόντων, ὡς κοινὸν ἐπίσης εἶναι τῶν λουομένων τὸ βαλανεῖον δεῖν. Λούειν δὲ δεῖ μάλιστα μὲν τὴν ψυχὴν καθαρσίῳ Λόγῳ· καὶ τὸ σῶμα δὲ ἔσθ' ὅτε, διὰ τὴν ἄσπιν (48), τὴν ἐπιφυομένην αὐτῷ· οὐ μὴν ἀλλ' ἔσθ' ὅτε καὶ ὑπεκλύειν τοὺς καμάτους. «Οὐαὶ γὰρ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,» φησὶν ὁ Κύριος, «ὅτι ὅμοιοί ἐστε (49) τάφοις κεκονιαμένοις. Ἐξῶθεν (50) ὁ τάφος φαίνεται ὡραῖος, ἔνδον δὲ γέμει ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.» Καὶ πάλιν τοῖς αὐτοῖς φησιν· «Οὐαὶ ὑμῖν, ὅτι καθαρίζετε τὸ ἔξω (51) τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔνδοθεν δὲ γέμουσιν ἀκαθαρσίας· καθάρισον πρῶτον τὸ ἔνδον (52) τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἔξωθεν καθαρὸν.» Τὸ μὲν οὖν ἄριστον λουτρὸν τῆς ψυχῆς ἀποσμήχει τὸν ῥύπον, καὶ ἔστι πνευματικόν· ἐφ' οὗ διαρρήδην ἡ προφητεία λέγει· «Ἐκπλυνεῖ Κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων Ἰσραὴλ (53)· καὶ καθαριεῖ τὸ αἷμα ἐκ μέσου αὐτῶν,» τὸ αἷμα τῆς ἀνομίας καὶ τῶν προφητῶν τοὺς φόνους. Καὶ τὸν τρόπον τῆς καθάρσεως ἐπήγαγεν ὁ Λόγος, εἰπὼν· «Ἐν πνεύματι κρίσεως, καὶ ἐν πνεύματι καύσεως.» Τὸ δὲ τοῦ σώματος, τὸ σαρκικόν, καὶ διὰ μόνου ὕδατος ἀποπληροῦται (54), καθάπερ ἐν ἀγροῖς πολλάκις γίνεται, ὅπου βαλανεῖον οὐκ ἔστι.

market. But even to be overwhelmed by many servants is to insult those nearby, showing greed through luxury. And to tolerate those who are unwilling, as if the bathhouse belongs equally to all who bathe. But one must bathe the soul especially with the cleansing Word. And the body too, sometimes, because of the sickness (48) that grows upon it. Not always, but sometimes to wash away the weariness as well. "Woe to you, scribes and Pharisees, hypocrites, the Lord says, "because you are like whitewashed tombs, (49) From the outside (50) the tomb looks beautiful, but inside it is full of dead bones and all kinds of uncleanness. And again he says to the same, "Woe to you, because you clean the outside (51) of the cup and the dish, but inside they are full of uncleanness. Clean first the inside (52) of the cup, so that the outside may also become clean. The best bath for the soul removes the dirt, and it is spiritual. On which the prophecy speaks clearly: "The Lord will wash away the filth of the sons and daughters of Israel (53) and will cleanse the blood from among them, the blood of lawlessness and the murders of the prophets, And the Word introduced the manner of purification, saying "In a spirit of judgment, and in a spirit of burning. But the cleansing of the body, the fleshly part, is completed by water alone (54), just as often happens in fields where there is no bathhouse.

Chapter 10 (ΚΕΦ. Ι')

Ὅτι καὶ γυμνάσια ἐκκριτέον (55) τοῖς κατὰ λόγον βιοῦσιν.

That even exercises must be chosen for those who live according to reason (55).

Μειρακίοις δὲ γυμνάσιον ἀπόχρη, κἂν

For young men, exercise is necessary, even

βαλανεῖον παρῇ· καὶ γὰρ καὶ ταῦτα τοῖς ἀνδράσι παντὸς μᾶλλον πρὸ τῶν λουτρῶν ἐγκρίναι (56) οὐ φαῦλον ἴσως· ἔχοντά τι χρήσιμον τοῖς νέοις πρὸς ὑγίειαν· σπουδὴν τε καὶ φιλοτιμίαν ἐντιθέντα, οὐχὶ εὐεξίας μόνον, ἀλλὰ καὶ εὐψυχίας ἐπιμελεῖσθαι· ὃ δὴ γινόμενον ἄνευ τοῦ τῶν κρειττόνων ἔργων ἀποσπᾶσθαι, χαρίεν καὶ οὐκ ἄλυσιτελές. Οὐδὲ ἐνταῦθα δὲ ὑπεξαιρετέον τῆς κατὰ τὸ σῶμα διαπονήσεως τὰς γυναικας· ἀλλ’ οὐκ ἐπὶ πάλην καὶ δρόμους παρακλητέον αὐτάς· ταλασιουργία (57) δὲ γυμναστέον, καὶ ἰστουργία, καὶ τῷ παραστῆναι τῇ πεττούσῃ, εἰ δέοι. Ἔτι δὲ αὐτουργικῶς προκομίζειν χρή ἐκ τοῦ ταμείου τὰς γυναικας, ὧν δεοίμεθα· καὶ τῷ μύλῳ προσελθεῖν οὐκ αἰσχρὸν αὐτάς· οὐδὲ μὴν περὶ τὸ ὕψος (58) ἀσχολεῖσθαι, ὅπως θυμῆρες ἢ τάνδρι, ὄνειδος οἰκουρῶ γαμετῇ καὶ βοηθῶ. Εἰ δὲ καὶ στρωμνὴν ἀνατινάξαι δι’ αὐτῆς, καὶ ποτὸν ὀρέξαι διψῶντι τῷ γεγαμηκότῃ, καὶ ὄψον παραθεῖν, εὐσημιονέστατα μέντ’ ἂν, καὶ εἰς σώφρονα ὑγίειαν γυμνασθεῖν, τὴν τοιαύτην γυναικα ὁ Παιδαγωγὸς ἀποδέχεται, ἥ (59) «τοὺς πῆχεις ἐκτενεῖ εἰς τὰ χρήσιμα· τὰς χεῖρας (60) δὲ αὐτῆς ἐρείδεται εἰς ἄτρακτον· χεῖρας δὲ αὐτῆς διήνοιξε πένητι· καρπὸν δὲ ἐξέτεινε πτωχῶ·» τὴν μάλιστα διακονίαν (61) οὐκ ἐπησχύνθη, ζηλώσασα Σάρραν, ὑπουργῆσαι τοῖς ὁδοιπόροις· εἶπε γὰρ αὐτῇ ὁ (62) Ἀβραάμ· «Σπεῦσον, καὶ φύρασον τρία μέτρα σεμιδάλεως· καὶ ποιήσον ἐγκρυφίας.» «Ραχὴλ δὲ, ἡ θυγάτηρ Λάβαν, ἦρχετο, φησὶ, μετὰ τῶν προβάτων τοῦ πατρὸς αὐτῆς.» Καὶ οὐκ ἦρκει ταῦτα, ἀλλὰ τὴν ἀτυφίαν ἐκδιδάσκων, προσεπήγαγεν· «Αὕτη (63) γὰρ ἔβοσκε τὰ πρόβατα τοῦ πατρὸς αὐτῆς.» Καὶ μυρία ὅσα αἱ Γραφαὶ ὀρέγουσι, εὐτελείας ἅμα καὶ αὐτουργίας, πρὸς δὲ καὶ γυμνασίων ὑποδείγματα. Ἀνδρῶν δὲ οἱ μὲν γυμνοὶ καὶ πάλης μετεχόντων (64)· οἱ δὲ καὶ σφαίρῃ τῇ

if there is a bathhouse nearby. For indeed, even these things are perhaps not unwise for men in general to choose before the baths (56). Having something useful for young men for their health. Putting in effort and ambition, not only to care for good health but also for courage. Which indeed happens without being separated from the better works, graceful and not useless. Nor here should the women be excluded from the bodily exercise. But they should not be encouraged toward wrestling and running. They must be trained in hard work (57), in weaving, and in attending to the spinning wheel, if needed. Moreover, it is necessary to advance the women in farming work from the storehouse, those whom we need. And it is not shameful for them to approach the mill. Nor indeed to be concerned with height (58), so that they may be spirited toward their husband, not a disgrace to the housekeeper, spouse, and helper. If she also shakes out the bedding herself, and offers a drink to her thirsty husband, and sets before him a meal, she would be very proper, and trained in sober health; such a woman the Tutor accepts, who (59) «stretches out her arms to useful tasks.» «rests her hands on the spindle.» (60) «But she opened her hands to the poor.» «And she extended fruit to the poor.» She was not ashamed of the greatest service (61), eager like Sarah to serve the travelers. For Abraham said to her (62) “Quickly, and bake three measures of fine flour. And make some cakes. “Rachel, the daughter of Laban, was coming,” he says, “with the sheep of her father. And this was not enough, but teaching shamelessness, she added on “For she (63) was tending the sheep of her father. And countless things that the Scriptures desire, both of humility and self-work, as well as examples of

μικρᾷ παιζόντων, τὴν Φενίνδα παιδιὰν (65) ἐν ἡλίῳ μάλιστα· ἄλλοις, ὁ περίπατος αὐτάρκης ἀγρόνδε βαδίζουσιν, ἢ εἰ, ἄστυ κατιοῦσιν. Εἰ δὲ καὶ σκαπάνης ἄψαιντο, οὐκ ἀγεννὲς τοῦτο (66) παρεμπόρευμα οἰκονομικὸν γυμνασίου γεωργικοῦ. Ἀλλὰ γὰρ, μικροῦ δεῖν, ἔλαθ' ἐν με εἰπεῖν ὁ Πιττακὸς (67) ἐκεῖνος, ὅτι ἦλθεν (68) ὁ Μιτυληναίων βασιλεὺς, ἐνεργῶ γυμνασίῳ χρώμενος. Καλὸν δὲ καὶ ὕδωρ ἀντλήσαι δι' αὐτοῦ, καὶ ξύλα διατεμεῖν, οἷς αὐτοῖς χρήσεται (69). «Ἰακώβ» δὲ ἐποίμαινε τὰ πρόβατα Λάβαν, τὰ ὑπολειφθέντα, σημειῖον ἔχων βασιλικόν, «ῥάβδον στυρακίνην (70),» ἐναλλάττειν μελετῶσαν διὰ τοῦ ξύλου ἐπὶ τὸ βέλτιον τὴν φύσιν. Πολλοῖς δὲ ἔσθ' ὅτε καὶ τὸ γεγωνὸν (71) τῆς ἀναγνώσεως γυμνάσιόν ἐστι. Καὶ δὴ τὰ γε καὶ κατὰ πάλην, ἣν ἐνεκρίναμεν, εἰ μὴ (72) φιλονεικίας ἀχρήστου παραλαμβανέσθω χάριν, εἰς δὲ ἰδρώτων ἀνδρωδῶν ἐκκρίσεις· καὶ οὐτὶ γε τὸ ἔντεχνον διαπονητέον, τὸ ἐπιδεικτικὸν αὐτῆς· τὰ δὲ ἀπὸ ὀρθῆς πάλης (73), ἀπ' αὐχένων, καὶ χειρῶν, καὶ πλευρῶν ἐξειλήσεως· κοσμιωδεστέρα (74) γὰρ καὶ ἀνδρωδεστέρα μετ' εὐσχήμονος ῥώμης ἢ τοιαύτη διαπόνησις, ὑγιείας ἔνεκεν εὐχρήστου καὶ ὀνησιφόρου παραλαμβανομένη· οἱ δὲ ἄλλοι λοιπὸν (75), οἱ γυμναστικῆς οὐκ ἐλευθέρων στάσεων (76) μελέτην καταγγέλλοντες. Πανταχοῦ δὲ τοῦ μέτρου στοχαστέον. Ὡς γὰρ πόνους σιτίων ἡγεῖσθαι ἄριστον, οὕτω τὸ ὑπὲρ τὸ μέτρον πονεῖν, καὶ κάκιστον, καὶ κοπῶδες, καὶ νοσοποιόν. Οὕτ' οὖν παντάπασιν ἀργὸν εἶναι χρή, οὐδὲ μὴν παντελῶς ἐπίπονον. Καθάπερ καὶ ἐπὶ τῆς τροφῆς διεξεληλύθαμεν, παραπλησίως ἐν πᾶσι καὶ πανταχοῦ· οὐ πρὸς ἡδυπάθειαν τετράφθαι, καὶ ἀκόλαστον χρή δίαιταν, οὕτ' αὖ πρὸς τὴν ἐναντίαν τὴν ἄκρατον, ἀλλὰ τὴν μεταξὺ τούτων, τὴν ἐμμελῆ τε, καὶ σώφρονα, καὶ καθαρὰν ἐκατέρας κακίας, τρυφῆς τε καὶ

exercises But some of the men were naked and took part in wrestling (64) and others were playing with a small ball, the child Feninda (65) especially in the sun For others, the walk is enough as they go through the fields, or if they are going down to the city. But if they even touched a spade, this was not an unworthy side activity, a practical task of a farming gymnasium (66). But indeed, I almost forgot to say what Pittacus (67) said there, that the king of the Mytileneans came (68), using active exercise. It is also good to draw water for oneself, and to cut wood, which one will use oneself (69). «Jacob Jacob was tending the sheep of Laban, those left behind, having a royal sign, “a rod of almond wood (70), practicing to change by the wood for the better the nature There are many times when even the mere sound (71) of reading is an exercise. And indeed, even in wrestling, which we judged, if not for the useless quarrel, let it be accepted for the sake of goodwill, but for the sweat of strong men to be shed. And certainly the skillful part must be worked at, the showy aspect of it. But the moves from proper wrestling (73), from the neck, and hands, and sides, are to be developed. For such training is more orderly (74) and manly, combined with decent strength, taken for the sake of health that is useful and beneficial. But the others then (75), who denounce the practice of gymnastics in unfree positions (76), Everywhere, the measure must be considered. For just as it is best to consider effort as food, so too is working beyond measure the worst, the most painful, and the cause of illness. Therefore, it is necessary neither to be completely idle nor to be entirely overworked. Just as we have gone through this about food, so too in all things and

φειδωλίας. Ἦδη δέ, ὥς καὶ πρόσθεν εἰρήκαμεν, ἄτυφον ἢ αὐτάρκεια γυμνάσιον· καὶ τὸ ὑποδύσασθαι τινὰ αὐτὸν αὐτῷ, καὶ τὸ ἀπονίψασθαι τὴν πόδε· πρὸς δέ, καὶ τὸ ἀληλιμμένον (77) λίπα ἀνατρίψαι αὐτόν· τὸ δὲ καὶ τὴν ἀμοιβὴν τὴν ἴσην ἀνταποδοῦναι τῷ τρίψαντι ἐναλλάξ, καὶ τοῦτο δικαιοσύνης ἐστὶ κοινωνικῆς τὸ γυμνάσιον· καὶ παραδαρθεῖν φίλῳ νοσοῦντι, καὶ ὑπουργῆσαι μὴ δυναμένῳ, καὶ παραθεῖναι δεομένῳ. «Καὶ παρέθηκεν αὐτοῖς,» φησὶν, Ἀβραὰμ τοῖς τρισὶν ἄριστον «ὑπὸ τὸ δένδρον.» καὶ «παρέστη ἐσθίουσιν αὐτοῖς.» Καὶ ἡ ἀλιεῖα (78), ὥς «τῷ Πέτρῳ,» εἰ σχολὴν ἀπὸ τῶν ἀναγκαίων τῶν ἐν Λόγῳ μαθημάτων ἀγοίμεν. Αὕτη δὲ βελτίων ἢ ἄγρα, ἣν ἐχαρίσατο ὁ Κύριος τῷ μαθητῇ, καθάπερ ἰχθὺς διὰ ὕδατος, «ἀνθρώπους ἀλιεύειν» διδάξας.

everywhere in a similar way. One should not live for pleasure and indulgence, nor again for the opposite extreme of harshness, but for the middle between these, a balanced, sensible, and pure way, free from both excess and stinginess. And now, as we said before, self-sufficiency is a sober exercise. And to endure something for oneself, and to wash one's feet. And also, to rub oneself with pure oil. And also to give back an equal reward to the one who rubbed you in turn, and this too is an exercise of social justice. And to visit a sick friend, and to help one who is unable, and to give to one who is in need. «And he gave to them, He says, Abraham gave the best meal to the three «under the tree.» and «stood by while they ate.» And the fishing (78), as «to Peter,» if we took a break from the necessary lessons in the Word But this fishing is better, the one the Lord granted to the disciple, just as a fish through water, to «catch men.» having taught.

Chapter 11 (ΚΕΦ. ΙΑ')

Ἐπιδρομή (79) κεφαλαιώδης τοῦ ἀρίστου βίου.

A fundamental overview (79) of the best life.

Διὰ τοῦτο τὸ χρυσοφορεῖν, καὶ τὸ ἐσθῆτι μαλακωτέρῳ (80) χρῆσθαι, οὐ τέλεον περικοπτέον· χαλινωτέον δὲ τὰς ἀλόγους τῶν ὁρμῶν, μὴ εἰς τὸ ἀβροδίαιτον ἡμᾶς ἐνσείσωσι φέρουσαι, ὑπὸ πολλῆς τῆς ἀνέσεως ἐξαρπάσασαι. Δεινὴ γὰρ ἡ τρυφή, εἰς κόρον ἐξοκείλασα, σκιρτῆσαι, καὶ ἀναχαιτίσαι, καὶ τὸν ἡνίοχον, καὶ τὸν Παιδαγωγὸν ἀποσείσασθαι· ὃς, πόρρωθεν ἀνακόπτων τὰς ἡνίας, ἄγει καὶ φέρει πρὸς σωτηρίαν τὸν ἵππον τὸν ἀνθρώπινον (81), τὸ ἄλογον μέρος τῆς ψυχῆς, τὸ περὶ

For this reason, wearing gold and using softer clothing (80) should not be completely cut off; rather, the irrational impulses must be controlled, so that they do not shake us into luxury, having been snatched away by much ease. For luxury is terrible, once it has overflowed to fullness, to leap about, to rear up, and to shake off both the driver and the Pedagogue; who, holding the reins from afar, leads and carries the human horse (81), the irrational part of the soul, which is concerned with

ἡδονάς, καὶ ὀρέξεις ἐπιψόγους, καὶ λίθους, καὶ χρυσίον, καὶ ἐσθῆτα ποικίλην, καὶ τὴν ἄλλην χλιδὴν ἐκθηριούμενον (82)· ἐκεῖνο μάλιστα ἐν νῶ ἔχοντες (83) τὸ εἰρημένον ἀγίως· «Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν (84) ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν (85) ὑμῶν, ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεόν.» Δίδωσιν οὖν ἡμῖν ὁ Παιδαγωγὸς ἐσθῆτι χρῆσθαι τῇ λιτῇ, χροῶ δὲ τῇ λευκῇ, ὡς προειρήκαμεν· ἵνα μὴ τέχνη ποικιλλομένη, φύσει δὲ γεννωμένη οἰκείουμενοι, πᾶν ὅσον ἀπατηλὸν καὶ τῆς ἀληθείας καταψευδόμενον. παρῳσάμενοι, τὸ μονότροπον καὶ μονοπρόσωπον τῆς ἀληθείας ἀσπασώμεθα. Ἀβροδίατον ἐπονιδίζων νεάνιδα (86) ὁ Σοφοκλῆς, λέγει·

Γυναικομίμοις ἐμπρεπεῖς ἐσθήμασιν.

Ὡς γὰρ στρατιώτου (87), καὶ ναύτου, καὶ ἄρχοντος· οὕτω δὲ καὶ σώφρονός ἐστιν οἰκεῖα στολὴ, ἡ ἀπερίεργος, καὶ εὐσχήμων, καὶ καθάριος. Παρ’ ὃ καὶ ἐν τῷ νόμῳ «περὶ τῆς λέπρας» διὰ Μωϋσέως τεθεὶς νόμος, τὸ ποικίλον καὶ πολύστικτον, οὐχ ὡς ὅσιον (88), ἀπωθεῖται, ταῖς ποικίλαις τοῦ ὄφeos φολίσιν ἐοικός. Τὸν γοῦν μηκέτι διηνηθισμένον ποικιλίᾳ χρωμάτων, ὅλον δὲ λευκωθέντα δι’ ὅλων, ἀπὸ κεφαλῆς ἄκρας ἄχρι ποδῶν ἐσχάτων, καθαρὸν εἶναι ἐθέλει· ἵνα κατὰ τὴν ἀπὸ τοῦ σώματος μετάβασιν, τὸ ποικίλον καὶ πανοῦργον τῆς διανοίας μεταθέμενοι πάθος, τὸ ἀποίικτον καὶ ἀνενδοίαστον τῆς ἀληθείας ἀπλοῦν ἀγαπήσωμεν χρῶμα (89). Ὁ δὲ καὶ ἐν τούτῳ ἄρα ζηλωτὴς Μωϋσέως, ὁ πάντα ἄριστος Πλάτων (90), «ὕφην» ἐκείνην ἀποδέχεται, «ἥ μὴ πλέον ἔργον πρόσεστι

pleasures and blameworthy desires, and stones, and gold, and varied clothing, and other tamed luxury (82). Keeping this especially in mind (83), the sacred saying: “Having a good conduct among the Gentiles (84), so that in whatever they speak against you as evildoers, they may see your good works and glorify God” (85). Therefore, the Pedagogue gives us to use simple clothing and white color, as we said before; so that we may not become accustomed to what is artificial and varied by art, but by nature, rejecting all that is deceitful and false. Presenting ourselves, let us embrace the single-minded and single-faced truth. Sophocles, reproaching a young woman for luxury (86), says:

“With clothing fitting for female mimes.”

For just as a soldier (87), and a sailor, and a ruler so too a modest person’s own clothing is proper, plain, decent, and clean. Moreover, even in the law, «concerning leprosy» The law given through Moses, varied and many-colored, is not rejected as holy (88), but is pushed away, like the many-colored scales of a serpent. At least no longer woven with a variety of colors, but made entirely white through all of them, from the very top of the head to the ends of the feet, it wants to be clean. So that, according to the change from the body, having removed the varied and crafty passion of the mind, we may love the simple color of truth, which is unvaried and without hesitation (89). And indeed, in this too, the best of all, Plato, a zealous follower of Moses (90), says, «ὕφην He accepts that

γυναικὸς σώφρωνος. Χρώματα (91) δὲ λευκὰ πρόποντα ἂν εἴη σεμνότητι.» Καὶ ἄλλοθι (92) λέγει· «Καὶ ἐν ὑφῇ δὲ βάμματα μὴ προσφέρειν, ἀλλ' ἢ πρὸς τὰ πολέμου κοσμήματα.» Εἰρηνικοῖς ἄρα ἀνθρώποις καὶ φωτεινοῖς κατάλληλον τὸ λευκόν (93). Ὡς οὖν τὰ σημεῖα, ἐγγυτάτω ὄντα τῶν αἰτίων (94), παρόντα σημαίνει, μᾶλλον δὲ δείκνυσι τὴν τοῦ ἀποτελέσματος ὑπαρξιν, οἷον, καπνὸς μὲν πῦρ, εὐχροια δὲ καὶ εὐσφυξία ὑγίαν· οὕτως καὶ παρ' ἡμῖν ἡ τοιάδε στολὴ τοῦ ἥθους τὴν κατάστασιν ἐνδείκνυται. Καθάριος δὲ καὶ ἀφελὴς ἡ σωφροσύνη· ἐπεὶ ἡ μὲν καθαριότης ἕξις ἐστὶ, παρασκευαστικὴ διαίτης καθαρᾶς καὶ ἀμιγροῦς αἰσχροῖς· ἡ δὲ ἀφέλεια ἕξις ἀφαιρετικὴ τῶν περιττῶν. Ἡ δὲ στερεὰ ἐσθῆς, καὶ μάλιστα ἡ ἄγναφος, ἀποστέγει τὸ θερμὸν τὸ ἐν τῷ σώματι, οὐχ ὅτι (95) ἐν αὐτῇ ἔχει τὴν θερμότητα ἡ ἐσθῆς, ἀλλ' ὅτι τὴν ἐν τῷ σώματι ἐξιοῦσαν ἀναστρέφει, καὶ πάροδον αὐτῇ οὐ παρέχει· εἰ δὲ καὶ ἐμπέσοι τις, συλλαβοῦσα αὐτήν, ἐν αὐτῇ ἔχει, καὶ ὑπ' αὐτῆς θερμανθεῖσα, ἀντιθερμαίνει τὸ σῶμα· δι' ὃ καὶ χειμῶνος μάλιστα ταύτῃ χρηστέον. Εὐκόλος δὲ αὕτη· εὐκολία δὲ ἐστὶν ἕξις ἀπέριττος, προσδεκτικὴ, πρὸς τὸ (96) ἀνελλιπὲς, ἐξαρκούντων εἰς τὸν κατάλογον τὸν ὑγιῆ (97), καὶ μακάριον βίον. Κεχρήσθω δὲ καὶ (98) ἡ γυνὴ τῇ λιτῇ στολῇ καὶ σεμνῇ· μαλακωτέρᾳ δὲ μᾶλλον ἢ προσῆκεν ἀνδρὶ, πλὴν οὐ τέλεον ἀπηρυθρευακίᾳ, οὐ διάρρεοῦσιν τῇ μαλακότητι. Ἐστῶν δὲ αἱ ἐσθῆτες ἀρμόζουσαι ἡλικίᾳ (99), προσώπῳ, τόποις (1), φύσει, ἐπιτηδεύμασιν. «Ἐνδύσασθαι» γὰρ παγκάλως ἡμῖν ὁ θεῖος Ἀπόστολος συμβουλεύει «τὸν Χριστὸν Ἰησοῦν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιῆσθαι εἰς ἐπιθυμίας.» Κωλύει δὲ βιαζομένους τὴν φύσιν ὁ Λόγος, τοὺς λοβοὺς τῶν ωτίων τιτράναι. Διὰ τί γὰρ οὐχὶ καὶ τὴν ῥῖνα; ἵνα

texture, «to which no greater work is added than that of a prudent woman. Colors (91) that are white would be fitting for dignity. And elsewhere (92) he says “And in texture, do not offer dyes, except for war ornaments. Therefore, white (93) is fitting for peaceful and bright people. As signs, being the closest of causes (94), they show what is present, but more so they point to the existence of the result, like smoke to fire, or good color and good pulse to health. In the same way, this kind of dress of character shows the condition among us. Temperance is pure and simple. Since purity is a habit, a preparation of a clean and unmixed way of life free from shameful things. But simplicity is a habit that removes what is unnecessary. A solid garment, and especially one without lining, keeps the heat in the body from escaping—not because the garment itself has warmth, but because it turns back the heat going out from the body and does not allow it to pass through. And if someone should fall into it, holding it close, it keeps the heat within itself, and having been warmed by it, it warms the body in return. For this reason, it must be used especially in winter. This is easy. Ease is a simple habit, receptive, tending toward (96) being unbroken, sufficient for a healthy record (97), and a blessed life. Let the woman also (98) wear simple and modest clothing. She should be softer rather than fitting for a man, but not completely given over to softness, nor flowing into softness. Let the clothes be fitting for age (99), face, place (1), nature, and habits. “To put on clothing For the divine Apostle advises us well: “Put on Christ Jesus, and do not make provision for the desires of the flesh.” The Word prevents those who rush from tearing the lobes of their ears. For why not also the

δὴ κάκεινο πληρωθῇ τὸ εἰρημένον·
«Ὡσπερ ἐνώτιον (2) ἐν ῥινὶ ὑδός, οὕτως
γυναικὶ κακόφρονι κάλλος.» Καθόλου γὰρ,
εἴ τις ἡγεῖται κοσμεῖσθαι χρυσίῳ, ἐλάττων
ἐστὶ χρυσοῦ· ὁ δὲ ἐλάττων χρυσοῦ, οὐκ
ἔστι κύριος αὐτοῦ. Ἀκοσμότερον δὲ
ὁμολογεῖν ἑαυτὸν καὶ ἥττονα τοῦ Λυδίου
ψήγματος, πῶς οὐκ ἀτοπώτατον; Καθάπερ
οὖν καὶ τὸ χρυσοῖον μιαίνεται τῆς συδὸς τῇ
ἀκαθαρσίᾳ, τῷ ῥύγχει τὸν φορυτὸν
ἐκταρασσοῦσης· οὕτως ἀσελγαίνειν αἱ
τρυφητικώτεραι (3), ὑπὸ τῆς περιουσίας
ἐπαιρόμεναι, τὸ κάλλος τὸ ἀληθινὸν
καθυβρίζουσιν Ἀφροδισίων μολυσμοῖς.
Δίδωσιν (4) οὖν αὐταῖς δακτύλιον ἐκ
χρυσίου· οὐδὲ τοῦτον εἰς κόσμον, ἀλλ’ εἰς
τὸ ἀποσημαίνεισθαι τὰ οἴκοι φυλακῆς ἄξια,
διὰ τὴν ἐπιμέλειαν τῆς οἰκουρίας. Εἰ γὰρ εὖ
(5) πάντες ἦσαν παιδαγωγούμενοι, οὐδὲν
τῶν σφραγίδων ἔδει, ἐπίσης ὄντων
δικαίων καὶ οἰκετῶν καὶ δεσποτῶν· ἐπεὶ δὲ
ἡ ἀπαιδευσία πολλὴν ἐνδίδωσι ῥοπήν εἰς
ἀδικίαν, σφραγίδων ἐδεήθημεν. Ἄλλ’ ἔστι
οὐ καθυφεῖναι τοῦ τόνου καιρός· καὶ γὰρ
ἔσθ’ ὅτε συγγνωστέον ταῖς οὐκ
ἐντυχούσαις (6) περὶ γάμον σώφρονα, καὶ
τάνδρὸς διὰ τὴν ἀρέσκειαν κοσμουμέναις.
Ὅρος δὲ αὐταῖς ἐπικεῖσθω ἢ πρὸς μόνους
τοὺς ἑαυτῶν ἄνδρας φιλοτιμία. Ἐγὼ μὲν
οὐκ ἐβουλόμην τὴν σωματικὴν εὐπρέπειαν
ἀσκεῖν αὐτάς, ἐπάγεσθαι δὲ τοὺς γήμαντας
φιλανδρίᾳ σώφρονα, βιαστικῶ καὶ δικαίῳ
φαρμάκῳ· πλὴν ἀλλ’ ἐπεὶ δυστυχεῖν
βούλονται τὴν ψυχὴν, προκείσθω αὐταῖς, εἴ
γε σωφρονεῖν ἐθέλοιεν, τὰς ἀλόγους ὁρμὰς
καὶ ἐπιθυμίας τῶν ἀνδρῶν (7)
καταπραῦνεν ἡρέμα. Ἡσυχῇ δὲ αὐτοὺς ἐπὶ
τὴν λιτότητα ὑπακτέον τῷ πρὸς ὀλίγον
πρὸς τὸ σωφρονέστερον ἐθισμῶ. Τὸ γὰρ
σεμνὸν κατάστημα, οὐ προσθήκη τοῦ
φορτικοῦ, ἀλλὰ ἀφαιρέσει τοῦ περιττοῦ
περιγίγνεται. Καθάπερ οὖν ὠκύπτερα,
περικοπτέον τῶν γυναικῶν τὰ χρήματα τὰ

nose? So that the saying might also be
fulfilled there. «Just as a ring in the snout of
a pig, so is beauty to a foolish woman.» For
in general, if someone thinks that to be
adorned with gold is a good thing, that
person is less than gold. But the one who is
less than gold is not its master. To admit
oneself to be more poorly adorned and
inferior even to a Lydian coin—how could
that not be most absurd? Just as gold itself
is stained by the filth of a pig, so the
earthen vessel is shaken by the rust that
disturbs it. Just as the more luxurious ones
act shamelessly, lifted up by their wealth,
they disgrace true beauty with the stains of
Aphrodite’s pleasures. They therefore give
them a ring made of gold. Not even this for
decoration, but to mark those worthy of
household guard duty, because of their care
in managing the household. For if all were
well taught, none of the seals would be
needed, since the servants, masters, and
rulers would all be equally just. But since
ignorance gives a strong tendency toward
injustice, we have needed seals. But this is
not the time to weaken the tone. For there
are times when one must be forgiving
toward those who have not found a
sensible marriage, and also toward women
who are adorned because of their
husband’s favor. But let the limit for them
be their ambition only toward their own
husbands. I did not want them to practice
physical beauty, but to bring those who are
married to a sensible love of their wives,
with a forceful and just remedy. But since
they want to harm their soul, let it be
allowed to them, if they are willing to be
sensible, to gently calm the irrational urges
and desires of men (7). They must quietly
obey simplicity, following the habit of little
things toward greater self-control. For the
honorable state is not gained by adding

τρυφητικά, χαυνότητας άβεβαίους και
κενὰς ἐμποιοῦντα (8) ἡδονὰς, ὕφ' ὧν
ἐπαιρόμεναι, καὶ πτερούμεναι, πολλάκις
ἀποπέτονται (9) τῶν γάμων. Διὸ καὶ
συστέλλειν χρὴ τὰς γυναῖκας κοσμίως, καὶ
περισφίγγειν αἰδοῖ σώφρονι, μὴ
παραρῥύωσι τῆς ἀληθείας διὰ χαυνότητα.
Καλὸν μὲν οὖν ταῖς γαμεταῖς,
πεπιστευκότας αὐταῖς σφῶν τοὺς ἄνδρας,
τὴν οἰκουρίαν αὐταῖς ἐπιτρέπειν. βοηθοῖς
εἰς τοῦτο δεδομέναις. Εἰ δὲ ἄρα δέοι καὶ
ἡμᾶς, ἐμπολιτευομένους, καὶ ἄλλας τινὰς
τῶν κατ' ἀγρὸν διοικουμένων (10)
πράξεις, πολλάκις δὲ καὶ ἄνευ γυναικῶν
γενομένους (11), ὑπὲρ ἀσφαλείας
ἀποσφραγίζεσθαι τινα, δίδωσι καὶ ἡμῖν εἰς
τοῦτο μόνον (12) σημαντῆρα· τοὺς δὲ
ἄλλους ἀπορρίπτειν δακτυλίους· ἐπεὶ
«Κόσμος,» κατὰ τὴν Γραφὴν, «χρυσοῦς
(13) φρονίμῳ παιδεία.» Αἱ δὲ
χρυσοφοροῦσαι τῶν γυναικῶν δεδιέναι μοι
δοκοῦσιν, μὴ, ἦν ἀφέληται τις αὐτῶν τὰ
χρυσία, δοῦλαι νομισθῶσιν, οὐ
κοσμούμεναι. Τὸ δὲ εὐγενὲς (14) τῆς
ἀληθείας, ἐν τῷ φύσει καλῷ κατὰ ψυχὴν
ἐξεταζόμενον, οὐ πράσει καὶ ὦνῃ τὸν
δοῦλον, ἀλλὰ τῇ γνώμῃ τῇ ἀνελευθέρῳ,
διακέκρικεν. Ἡμῖν δὲ οὐ φαίνεσθαι
ἐλευθέρους, ἀλλὰ εἶναι (15) ἀρμόζει· τοῖς
Θεῷ μὲν παιδαγωγουμένοις, Θεῷ δὲ
εἰσπεποιημένοις. Διὸ καὶ στάσιν, καὶ
κίνησιν, καὶ βάδισμα, καὶ ἐσθῆτα, καὶ
ἀπαξαπλῶς τὸν πάντα βίον, ὅτι μάλιστα
ἐλευθεριώτατον ἐπαναρητέον. Ἀλλὰ καὶ
τὸν δακτύλιον (16) οὐκ ἐπ' ἄρθρῳ (17)
φορητέον τοῖς ἀνδράσι· γυναικεῖον γὰρ
τοῦτο· εἰς δὲ τὸν μικρὸν δάκτυλον, καὶ
τοῦτο εἰς τοῦσχατον καθιέναι· ἔσται γὰρ
οὕτως εὐεργῆς ἡ χεὶρ, ἐν οἷς αὐτῆς
δεόμεθα· καὶ οὐ ῥᾶστα ὁ σημαντὴρ
ἀποπεσεῖται, τῇ μείζονι τοῦ ἄρθρου
συνδέσει φυλαττόμενος. Αἱ δὲ σφραγίδες
ἡμῖν ἔστων πελειὰς, ἢ ἰχθὺς (18), ἢ ναῦς

what is burdensome, but by removing what
is unnecessary. Just as the wings of a swift
bird must be trimmed, so too must the
luxurious wealth of women be cut away,
which makes unstable and empty pleasures
of softness, by which, being lifted up and
flying, they often fly away from marriage.
Therefore, women must also be modestly
restrained and tightly held by wise shame,
so that they do not slip away from the truth
through softness. It is indeed good for
wives, having trusted their husbands, to
allow them to manage the household.
Having been given helpers for this purpose.
If then it is necessary for us as well, who
live in the city, and for some others who
manage affairs in the countryside (10), and
often even without women (11), to be
sealed for security, it also gives us a signet
for this purpose alone (12). But the other
rings must be rejected. Since «Cosmos,
According to Scripture, «gold is wise
instruction.» (13) The women who wear
gold seem to me to be afraid that if their
gold is taken away, they will be considered
slaves, not adorned. But the noble (14)
truth, examined in the naturally good soul,
does not sell or buy the slave, but judges
the unfree mind. But it seems fitting for us
not to be free, but to be (15) slaves. Being
led as children by God, and made His own
by God. Therefore, both position, and
movement, and walking, and clothing, and
simply the whole life must be called most
free. But even the ring (16) is not to be
worn on a joint (17) by men. For this is a
woman's thing. But on the little finger, even
this should be placed at the very end. For in
this way the hand will be helpful in the
things for which we need it. And the signet
will not easily fall off, being kept fastened
to the larger joint. Let our seals be doves, or
a fish (18), or a ship sailing the sky (19), or

οὐρανοδρομοῦσα (19), ἡ λύρα μουσικῇ, ἣ κέχρηται Πολυκράτης, ἡ ἄγκυρα ναυτικῇ, ἣν Σέλευκος (20) ἐνεχαράττετο τῇ γλυφῇ· καὶ ἀλιέων τις ἦ, ἀποστόλου μεμνήσεται, καὶ τῶν ἐξ ὕδατος ἀνασπωμένων παιδίων. Οὐ γὰρ εἰδώλων (21) πρόσωπα ἐναποτυπωτέον (22), οἷς καὶ τὸ προσέχειν ἀπείρηται· οὐδὲ μὴν ξίφος, ἡ τόξον τοῖς εἰρήνην διώκουσιν· ἡ κύπελλα τοῖς σωφρονοῦσιν. Πολλοὶ δὲ τῶν ἀκολάστων γεγυμνωμένους (23) ἔχουσι τοὺς ἐρωμένους (24), ἡ τὰς ἐταίρας, ὥς μηδὲ ἐθελήσασιν αὐτοῖς λήθην ποτὲ ἐγγενέσθαι δυνηθῆναι τῶν ἐρωτικῶν παθημάτων διὰ τὴν ἐνδελεχῆ τῆς ἀκολασίας ὑπόμνησιν. Τριχῶν δὲ πέρι, ταύτῃ δοκεῖ· Ψιλὴ μὲν ἡ τῶν ἀνδρῶν κεφαλὴ, πλὴν εἰ μὴ οὐκ ἔχῃ (25) τὰς τρίχας· λάσιον δὲ τὸ γενεῖον (26)· αἱ δὲ συνεστραμμέναι τῶν τριχῶν ἀπὸ τῆς κεφαλῆς μὴ καθικέσθωσαν ἄγαν, εἰς πλοκάμους κατολισθαίνουσαι γυναικείους· ἀπόχρη γὰρ τὸ ἡϋγένειον τοῖς ἀνδράσιν. Εἰ δέ τις καὶ κείραιτό τι τοῦ γενείου, οὐ μέντοι παντελῶς ψιλωτέον αὐτό· αἰσχρὸν γὰρ τὸ θέαμα· καὶ κατέγνωσται ἡ τοῦ γενείου ἐν χρῶ κουρά, παρατίλσει καὶ λειότητι γειννῶσα. Αὐτίκα γοῦν ὁ Ψαλμωδὸς, τοῦ γενείου τερπόμενος τῇ κόμῃ· «Ὡς τὸ μύρον (27), φησὶ, τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα (28) τὸν Ἀαρών» τῇ παλινωδίᾳ (29) «τοῦ πώγωνος» τὸ εὐπρεπὲς ὑμνήσας, πρόσωπον τῷ μύρῳ κατεγάνωσε Κυρίου. Ἐπεὶ δὲ οὐχ (30) ὠραῖσμοῦ χάριν ἡ κουρά παραληπτέα, διὰ περίστασιν δὲ, τὰς μὲν τῆς κεφαλῆς τρίχας, ὥς μὴ αὐξόμεναι (31) ταῖς ὄψεσιν ἐμποδίζοιεν καταβαίνουσαι, καὶ ἴσως τὰς ἐπὶ τῷ μύστακι μολυνομένας κατὰ τὴν τροφὴν περικαρτέον, οὐ ξυρῶ (32), ἀγεννὲς γὰρ, ἀλλὰ ταῖς δυοῖν μαχαίραις ταῖς κουρικαῖς· τὰς δὲ τοῦ γενείου, μηδὲν τι παραλυπούσας, οὐκ ἐνοχλητέον· σεμνότητά μὲν τοῦ προσώπου καὶ κατὰ πληξιν γεννητικὴν ἐμποιοῦσας·

a musical lyre, which Polycrates used, or a sailor's anchor, which Seleucus engraved on the seal (20). And if someone is a fisherman, he will remember the apostle, and the children drawn up from the water. For the faces of idols must not be imprinted, since even the ability to pay attention to them is lacking. Nor indeed a sword, or a bow, for those who pursue peace. Or cups for those who are self-controlled. Many of the unchaste keep their lovers or their companions naked, so that they may never allow forgetfulness to come to them about their passionate desires, as a constant reminder of their unrestrained lust. As for hair around, it seems to be this. The head of men is bare, except if it has patches of hair. The beard is more hairy. The curled hairs from the head should not fall down too much, slipping into the braids of women. For a smooth beard is fitting for men. But if someone should also trim something of the beard, it should not be completely shaved off. For the sight is shameful. And the shaving of the beard on the skin has been condemned, as it borders on smoothness and baldness. Immediately then the Psalmist, enjoying the beard along with the hair, "As the myrrh," he says, "that falls upon the beard, the beard of Aaron; in the repetition of "of the beard" praising the beauty, he anointed the face with myrrh of the Lord. Since the haircut is not to be taken for the sake of beautifying, but because of necessity, the hairs of the head, so that they do not grow down and get in the way of the eyes, and perhaps those on the upper lip, which are stained by food, must be trimmed—not with a razor, for that is unworthy—but with the two scissors used for cutting hair. But the hairs of the beard, without damaging them at all, must not be disturbed. Imparting dignity to

πολλοὺς δὲ καὶ τὸ σχῆμα παραπαιδαγωγεῖ
μὴ ἁμαρτάνειν διὰ τὸ εὐεξέλεγκτον· τοῖς δὲ
ἀναφανδὸν (33) ἁμαρτάνειν ἐθέλουσι τὸ
λανθάνον τοῦ σχήματος, καὶ μὴ
παράσημον, ἐπιτερπέστατον· ὅφ' ὧ
δεδοικότες (34), οἷς ἔξεστι δι' ἄγνοϊαν
πλημμελεῖν, τοῖς πολλοῖς ἐξομοιούμενοι, τὸ
ἁμαρτάνειν ἀδεῶς κεκάρπωνται. Οὐ μόνον
οὖν αὐστηρὸν δεικνύει τὸν ἄνδρα τῆς
κεφαλῆς τὸ ψιλὸν, ἀλλὰ καὶ δυσπαθὲς
κατασκευάζει τὸ κρανίον (35), προσομιλεῖν
ἐθίζον καὶ κρύει καὶ καύματι· καὶ τὰς ἀπὸ
τούτων διωθεῖται βλάβας, ἃς ἡ κόμη,
σπόγγου τρόπον εἰς ἑαυτὴν
ἀναλαμβάνουσα, ἐγκατασκήπτει τῷ
ἐγκεφάλῳ παράμονον ἐκ τῆς νοτίδος τὴν
βλάβην. Ταῖς γυναιξὶ δὲ ἀπόχρη μαλάσσειν
(36) τὰς τρίχας, καὶ ἀναδεῖσθαι τὴν κόμην
εὐτελῶς περόνη τινὶ λιτῇ παρὰ τὸν αὐχένα,
ἀφελεῖ θεραπείᾳ συνανυξούσαις (37) εἰς
κάλλος γνήσιον τὰς σώφρονας κόμας· καὶ
γὰρ αἱ περιπλοκαὶ τῶν τριχῶν αἱ ἐταιρικαί,
καὶ αἱ τῶν σειρῶν ἀναδέσεις (38) πρὸς τῷ
(39) εἰδεχθεῖς αὐτὰς δεικνύναι, κόπτουσαι
(40) τὰς τρίχας, ἀποτίλλουσαι ταῖς
πανούργοις ἐμπλοκαῖς· δι' ἃς οὐδὲ
θιγγάνουσι τῆς κεφαλῆς τῆς σφῶν, αὐταῖς
(41) συγχεῖν τὰς τρίχας φοβούμεναι. Ἀλλὰ
καὶ ὁ ὕπνος αὐταῖς μετὰ δέους
παραγίνεται, μὴ κατασκύλωσιν λαθοῦσαι
τὸ τῆς ἐμπλοκῆς σχῆμα. Ἄλλοτρίων δὲ αἱ
προθέσεις (42) τριχῶν τέλεον ἔκβλητοι,
ὀθνεῖας τε ἐπισκευάζεσθαι τῇ κεφαλῇ τὰς
κόμας ἀθεώτατον, νεκροῖς ἐνδιδυσκούσας
(43) πλοκάμοις τὸ κρανίον. Τίνι γὰρ ὁ
πρεσβύτερος (44) ἐπιτίθησι χεῖρα; τίνα δὲ
εὐλογήσει; οὐ τὴν γυναῖκα τὴν
κεκοσμημένην, ἀλλὰ τὰς ἄλλοτρίας τρίχας,
καὶ δι' αὐτῶν ἄλλην κεφαλὴν. Εἰ δὲ
«κεφαλὴ (45) γυναικὸς μὲν ἀνὴρ, ἀνδρὸς
δὲ ὁ Θεός (46)·» πῶς οὐκ ἄθεον διττοῖς
αὐτὰς περιπίπτειν ἁμαρτήμασι; Τοὺς μὲν
γὰρ ἀπατῶσι, τοὺς ἄνδρας, διὰ τὴν

the face and a sense of reverence to the
genitals But the shape also greatly helps to
guide against sinning because of its careful
control. But those who openly want to sin
take pleasure in the hidden shape, not the
obvious mark, which is most pleasing.
Because of this fear, those who are allowed
to fail through ignorance, by resembling
many others, have enjoyed sinning without
fear. Therefore, the bare head not only
shows a man to be strict, but also makes
the skull tough, accustomed to exposure
and to cold and heat. And it drives away the
damage caused by these things, which the
hair, like a sponge absorbing them, settles
upon itself, preventing the damage from
reaching the brain, which would otherwise
come from the heat. For women, it is
proper to soften the hair and to tie the hair
simply with a plain pin near the neck,
removing any treatments that add to its
beauty, so that their modest hairstyles may
grow into genuine beauty. For even the
elaborate hairstyles of the companions, and
the tying up of the braids to show them off,
cut the hair, tearing it away from the crafty
entanglements. Because of these, they do
not even touch their own heads, fearing to
disturb their hair by mixing it up. But even
sleep comes to them with fear, lest they
unknowingly ruin the shape of their
hairstyle. The use of others' hair is
completely rejected, and it is most
improper to decorate the hair with false
locks, which cover the skull like dead limbs.
For to whom does the elder lay his hand?
And whom will he bless? Not the woman
who is adorned, but the foreign hairs, and
through them another head. But if «the
head of a woman is a man, and the head of
a man is God,» (45)(46) how is it that they
do not fall into ungodliness by twofold
sins? For they deceive the men, because of

ὑπερβολὴν τῆς κόμης· κατασχύνουσι δὲ τὸν Κύριον, τὸ ὅσον ἐπ’ αὐταῖς, ἐταιρικῶς κοσμούμεναι εἰς ἀπάτην ἀληθείας· καὶ τὴν ὄντως οὕσαν καλὴν βλασφημοῦσι κεφαλὴν. Οὐκοῦν οὐδὲ βαπτέον τὰς τρίχας· οὐδὲ μὴν τὰς πολιὰς μεταχρωστέον· οὔτε γὰρ τὴν ἐσθῆτα ποικίλλειν συγκεχώρηται· καὶ μάλιστα τὸ γεραίων τῆς ἡλικίας, καὶ ἀξιόπιστον, οὐκ ἐπικαλυπτέον· ἀναδεικτέον δὲ ὑπ’ αὐγάς τοῦ Θεοῦ τὸ τίμημα εἰς σέβασμα τῶν νέων· καὶ γὰρ ἀναισχυντοῦσιν ἔσθ’ ὅτε πολιὰς ἐπιφάνεια, παιδαγωγοῦ δίκην ἐπιστᾶσα, ἐπὶ σωφροσύνην μεθρημόσατο αὐτοὺς, καὶ κατεπλήξατο τῇ στιλπνότητι τῆς ὄψεως τὸ νεάζον τῆς ἐπιθυμίας. Ἄλλ’ οὐδὲ τὰ πρόσωπα ἐντριπτέον αὐταῖς πανούργου σοφίας τερθρεύμασιν· ὑποδείξωμεν (47) δὲ αὐταῖς κομμωτικὴν σώφρονα· κάλλος γὰρ ἄριστον πρῶτον μὲν τὸ ψυχικόν, ὡς πολλάκις ἐπεσημνάμην· ὅτ’ ἂν ἢ κεκοσμημένη ψυχὴ ἀγίῳ Πνεύματι, καὶ τοῖς ἐκ τούτου ἐμπνεομένη φαιδρύσμασιν, δικαιοσύνη, φρονήσει, ἀνδρίᾳ, σωφροσύνη, φιλαγαθία τε, καὶ αἰδοῖ, ἧς οὐδὲν εὐανθέστερον χρῶμα ἐώραται πώποτε· ἔπειτα καὶ τὸ σωματικὸν κάλλος ἡσκήσθω, συμμετρία μελῶν καὶ μερῶν μετ’ εὐχροίας. Ἡ κομμωτικὴ (48) τῆς ὑγιείας ἐνταῦθα εὐθετος, καθ’ ἣν ἡ τοῦ εἰδώλου τοῦ ἐπιπλάστου εἰς τὸ ἀληθὲς μετάβασις, κατὰ τὸ σχῆμα τὸ ἐκ τοῦ Θεοῦ δεδομένον, περιγίνεται. Δεινὴ δὲ καλλωπίσαι κατὰ φύσιν ἡ τῶν ποτῶν εὐκрасία, καὶ ἡ τῶν σιτίων συμμετρία. Οὐ γὰρ μόνον τὴν ὑγίειαν ἴσχει τὸ σῶμα ἐκ τούτων, ἀλλὰ καὶ τὸ κάλλος διαφαίνεσθαι ποιεῖ. Ἀπὸ γὰρ τοῦ πυρώδους τὸ στιλπνὸν καὶ μαρμαρυγῶδες περιγίνεται· ἀπὸ δὲ τοῦ ὑγροῦ τὸ λαμπρὸν καὶ κεχαρισμένον· ἀπὸ δὲ τοῦ ξηροῦ τὸ ἀνδρῶδες καὶ πάγιον· ἀπὸ δὲ τοῦ ἀερώδους τὸ εὐπνουν καὶ ἰσοστάσιον· ἐξ ὧν ὁ εὐρυθμος καὶ καλὸς οὗτος ἀνδριὰς

the excess of their hair, but they shame the Lord, as much as is on them, adorning themselves like prostitutes to deceive the truth. and they blaspheme the truly beautiful head. Therefore, the hair must not be dyed. Nor indeed should the gray hairs be changed in color. For it does not allow the clothing to be varied either. And especially the old age of years, which is trustworthy, must not be covered up. But the honor must be shown by the light of God as a respect for the young. For even when the appearance of old age, standing like a tutor, has guided them toward self-control, they still act shamelessly, and the shining brightness of their looks strikes down the youth of their desire. But their faces must not be trampled by the cunning tricks of deceitful wisdom. Let us show them (47) a modest skill in hairstyling. For beauty is best, first of all, the beauty of the soul, as I have often pointed out. When the soul is adorned with the holy Spirit, and shines with the brightness that comes from it—through justice, wisdom, courage, temperance, love of goodness, and reverence—no color has ever been seen more beautiful. Then let the physical beauty also be cultivated, with the proper proportion of limbs and parts, along with good color. The grooming (48) of health is rightly placed here, by which the image of the created form passes over into the true, according to the shape given by God. The balance of drinks and the proper proportion of foods are powerful to beautify according to nature. For the body not only keeps health from these, but also causes beauty to appear. For from the fiery comes the shining and sparkling. But from the moist comes the bright and well-formed. But from the dry comes the manly and steady. But from the airy comes the

τοῦ Λόγου κεκόσμηται. Ἄνθος δὲ τῆς
ὑγιείας ἐλευθέριον (49) τὸ κάλλος· ἡ μὲν
γὰρ ἔνδον τοῦ σώματος ἐργάζεται, τὸ δὲ εἰς
τὸ ἐκτὸς τοῦ σώματος ἐξανθῆσαν, φανεράν
ἐνδείκνυται τὴν εὐχροίαν. Αἱ γοῦν
κάλλισται καὶ ὑγιεινόταται ἀγωγαὶ,
διαπονοῦσαι τὰ σώματα, τὸ κάλλος τὸ
γνήσιον καὶ παράμονον ἐργάζονται,
ἔλκοντος ἐφ’ ἑαυτὸ τοῦ θερμοῦ τὴν τε
ἰκμάδα πᾶσαν, καὶ τὸ πνεῦμα τὸ ψυχρόν·
ὀλκὸν δὲ εἰς ἑαυτὴν ἡ θερμότης,
ἐκριπιζομένη κινήσει· ἐπειδὴν δὲ ἐλκύσῃ,
ἀλεινομένων ἡρέμα δι’ αὐτῶν ἀτιμάζει
(50) τῶν σαρκῶν τὴν ἐκ τῆς τροφῆς
περιουσίαν, ποσὴ μὲν τῇ ὑγρότητι,
ὑπερβολῇ (51) δὲ θερμότητος· διὸ καὶ ἡ
προτέρα κενοῦται τροφή. Ἀκινήτῳ δὲ τῷ
σώματι τὸ βρωθὲν σιτίον οὐ προσφύεται,
ἀλλὰ ἐκπίπτει· ὥσπερ ἀπὸ ψυχροῦ
κλιβάνου ὁ ἄρτος, ἡ ὄλος, ἡ μόνον
ὑπολειπόμενος τὸν πυθμένα. Εἰκότως οὖν
τοῖς περιττεύουσι κατὰ τὰς ἀποτρίψεις τὰ
οὔρα καὶ τὰ σκύβαλα πλεονάζει· πλεονάζει
δὲ καὶ τὰ ἄλλα περιττώματα αὐτοῖς, πρὸς
δὲ καὶ ἰδρωῖτες, οὐκ ἀναδιδομένης τῷ
σώματι (52) τῆς τροφῆς, ἀλλ’ εἰς τὰ
περιττὰ ἐκχεομένης. Ἐντεῦθεν καὶ αἱ
λαγνεῖαι ὀρμῶνται, περὶ τὰ (53)
παιδοποιίας μόρια ἐπιρρέουσας τῆς
περιττείας κινήσει συμμέτροις· διὸ
τηκτέον ταύτην τὴν περιττείαν, καὶ εἰς
πέψιν ἀναχυτέον, δι’ ἧς τὸ κάλλος
ἐρυθραίνεται. Ἄτοπον δὲ, τοὺς «κατ’
εἰκόνα καὶ καθ’ ὁμοίωσιν Θεοῦ» γεγονότας,
ὥσπερ ἀτιμάζοντας τὸ ἀρχέτυπον, ἔπηλυν
ἐπάγεσθαι κομμωτικὴν, τὴν ἀνθρώπειον
κακοτεχνίαν (54) πρὸ τῆς θείας
αἰρουμένων δημιουργίας. Προϊέναι δὲ
αὐτὰς ὁ Παιδαγωγὸς κελεύει «ἐν
καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ
σωφροσύνης κοσμεῖν ἑαυτὰς,
ὑποτασσομένας τοῖς ἰδίῳις ἀνδράσιν, ὥς
καὶ εἴ τινες (55) ἀπειθοῖεν τῷ λόγῳ, διὰ τῆς

well-breathed and balanced. From these,
this well-proportioned and beautiful statue
of the Word has been formed. Beauty is the
free flower of health. For the one works
inside the body, while the other, having
blossomed outside the body, shows a clear
sign of good complexion. The most
beautiful and healthiest exercises, though
tiring the body, produce genuine and
lasting beauty, drawing to themselves all
the moisture of the warm part, and the cold
breath; warmth, stirred by movement,
draws the cold breath wholly into itself. But
when it draws in, gently wearing them
down, it lessens the flesh’s store from food,
in both the amount of moisture and the
excess of heat. Therefore, the earlier food is
also emptied. In a motionless body, the
eaten food does not stick but falls away.
Just like bread from a cold oven, either
whole or with only the bottom part left
behind. It is reasonable, then, that in the
processes of rubbing off, the dregs and
waste matter overflow. Other waste
products also overflow for them, along with
sweat, because the body does not return
nourishment, but it is poured out as waste.
From this comes the stirring of lusts,
around the reproductive parts, as the
excess flows with balanced movements.
Therefore, this excess must be melted
down and poured into digestion, through
which beauty is made rosy. It is absurd to
call those «in the image and likeness of
God» who have become such, as if
dishonoring the original, to bring in
hairdressing, the human poor
workmanship (54), chosen before the
divine creation. The Tutor commands them
to go forward «in modest clothing, to adorn
themselves with respect and self-control,
submitting to their own husbands, so that
even if some (55) disobey the word, they

τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου
κερδηθήσονται, ἐποπτεύσαντες, φησὶν, τὴν
ἐν λόγῳ ἀγνὴν ἀναστροφὴν ὑμῶν· ὧν
ἔστω οὐχ ὁ ἑξῶθεν ἐμπλοκῆς (56), καὶ
περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων
κόσμος· ἀλλ' ὁ κρυπτὸς τῆς καρδίας
ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ
ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ
Θεοῦ πολυτελής.» Ἡ δὲ αὐτουργία ταῖς
γυναιξὶ μάλιστα τὸ γνήσιον ἐπιφέρει
κάλλος, γυμνάζουσα (57) τὰ σώματα
αὐτῶν, καὶ σφᾶς αὐτὰς δι' αὐτῶν
κοσμοῦσα· οὐ τὸν ὑπ' ἄλλων πεπονημένον
προσφέρουσα κόσμον ἄκοσμον (58) καὶ
ἀνελεύθερον, καὶ ἐταιρικόν, ἀλλὰ τὸν
ἐκάστης σώφρονος γυναικὸς, διὰ τῶν
χειρῶν αὐτῆς, ὅποτε χρήζοι μάλιστα,
ἀρκούμενον καὶ ἐξυφαινόμενον. Οὐ γάρ
ποτε καθήκει ἐξ ἀγορᾶς ὠνητοῖς, ἀλλὰ τοῖς
οἰκουρικοῖς, τοῖς ἰδίῳ ἔργοις κοσμουμένας
φαίνεσθαι τὰς κατὰ Θεὸν πολιτευόμενας.
Κάλλιστον γὰρ (59) ἔργον γυνὴ οἰκουρὸς,
αὐτήν (60) τε καὶ τὸν ἄνδρα τοῖς ἰδίῳ
περιβάλλουσα κοσμήμασι· δι' ὧν
ἀγάλλονται πάντες, οἱ μὲν παῖδες ἐπὶ τῇ
μητρὶ, ὁ δὲ ἀνὴρ ἐπὶ τῇ γυναικὶ, αὕτη δὲ ἐπὶ
τούτοις, πάντες δὲ ἐπὶ τῷ Θεῷ. Συλλήβδην
γοῦν «Ταμεῖον ἀρετῆς ἐστὶν ἀνδρεία γυνή·
ἥτις σῖτα (61) ὀκνηρὰ οὐκ ἔφαγε· θεσμοὶ
δὲ ἐλεημοσύνης ἐπὶ τῇ γλώσσῃ αὐτῆς· ἥτις
τὸ στόμα αὐτῆς διήνοιξε (62) σοφῶς καὶ
ἐννόμως· ἥς τὰ τέκνα ἐμακάρισαν
ἀνιστάμενα,» ὥς διὰ Σολομῶντος λέγει ὁ
ἅγιος Λόγος (63)· «Ὁ δὲ ἀνὴρ αὐτῆς
ἐνεκωμίασε. Γυνὴ γὰρ εὐσεβὴς (64)
εὐλογεῖται· φόβον δὲ Κυρίου αὕτη
αἰνεῖται.» Καὶ πάλιν· «Γυνὴ ἀνδρεία
στέφανος τῷ ἀνδρὶ αὐτῆς.» Ἐπανορθωτέον
δὲ ὅτι μάλιστα καὶ τὰ σχήματα, καὶ τὰ
βλέμματα, καὶ τὰ βαδίσματα, καὶ τὰς
φωνάς. Οὐ γάρ, ὥς τινες τὴν ὑπόκρισιν
ζηλοῦσαι τῆς κωμωδίας, καὶ τὰς
κατεαγυίας τῶν ὀρχηστῶν κινήσεις

may be won over without a word by the
behavior of the women, having observed,
he says, your pure conduct in the word.»
Let not the outward braid (56), or the
putting on of gold, or the adornment of
clothing be among them. But the hidden
person of the heart, in the imperishable
quality of a gentle and quiet spirit, is
precious before God. Hard work brings
genuine beauty especially to women,
training their bodies and adorning them
through their own efforts. Not offering a
decoration worn by others, which is
disorderly and unfree, and suited to
companionship, but that of each sensible
woman, made by her own hands, whenever
it is most needed, sufficient and woven. For
it is never fitting for those who live
according to God to appear adorned with
things bought from the market, but with
household items, decorated by their own
works. For the best work is that of a
housekeeper woman, who adorns both
herself and her husband with her own
decorations. Through these, all take pride:
the children in their mother, the husband in
his wife, she in these things, and all in God.
In general, then, «Courage is the treasury of
virtue for a woman.» She who did not eat
lazy food (61) The laws of charity are on
her tongue. She who opened her mouth
(62) wisely and with understanding whose
children blessed her as they stood up, as
the holy Word says through Solomon (63)
“The husband of her praised her For a
godly woman (64) is blessed But let her
praise the fear of the Lord. And again “A
brave woman is a crown to her husband.
What must be corrected especially are the
gestures, the glances, the walk, and the
voices. For not, like some who, eager to
imitate comedy, and watching closely the
graceful movements of the dancers, act on

παραφυλάττουσαι, παρὰ τὰς ὁμιλίας
σκηνοβατοῦσιν, αὐτοῖς τοῖς κινήμασιν τοῖς
ἄβροῖς, καὶ τοῖς ὑγροῖς βαδίσμασιν, καὶ
φωναῖς ταῖς πεπλασμέναις κλαδαρὸν
περιβλέπουσαι (65), δέλεαρ ἡδονῆς
ἐξησκημέναι. «Μέλι γὰρ ἀποστάζει ἀπὸ
χειλέων γυναικὸς πόρνης, ἢ πρὸς χάριν
λαλοῦσα, λιπαίνει (66) σὸν φάρυγγα·
ὑστερον μέντοι πικρότερον χολῆς εὐρήσεις,
καὶ ἡκονημένον μᾶλλον ἢ μάχαιραν
δίστομον· τῆς γὰρ ἀφροσύνης οἱ πόδες
κατάγουσι τοὺς χρωμένους αὐτῇ μετὰ
θάνατον εἰς ἅδην (67).» Σαμψὼν γοῦν τὸν
γεννάδαν ἢ πόρνη (68) νενίκηκε, καὶ τὸν
ἄνδρα ἔκειρεν αὐτοῦ (69) ἐτέρα (70) γυνή.
Ἀλλ' οὐχ οὕτως ἠπάτησε τὸν Ἰωσήφ ἄλλη
γυνή· νενίκηται δὲ ἡ πόρνη ἢ Αἴγυπτία· καὶ
δεσμὰ σωφροσύνης λαμβάνουσα (71),
κρείττων ἀναφαίνεται λελυμένης ἐξουσίας.
Ἔχοι δ' ἂν κάκεῖνο ἄριστα εἰρημένον·

stage during conversations, with those
delicate gestures, and those soft walks, and
voices shaped in a shrill way, looking
around sharply (65), have practiced a lure
of pleasure. "For honey drips from the lips
of a prostitute woman, who, speaking to
please, moistens (66) your throat. But later
you will find something more bitter than
bile, and sharper than a two-edged sword.
For the feet of folly lead those who follow it
after death into Hades (67). Samson, at
least, was overcome by the prostitute who
gave birth to him (68), and another woman
cut off the hair of the man (69) (70). But no
other woman deceived Joseph in this way.
But the Egyptian prostitute was defeated.
And taking the bonds of self-control (71),
she appears stronger than one freed from
power. That too would be said in the best
way.

... Τὸ δ' ὅλον (72), οὐκ ἐπίσταμαι

... As for the whole, (72) I do not
understand

Ἐγὼ ψιθυρίζειν, οὐδὲ
κατακεκλασμένος,

I whisper, not even broken,

Πλάγιον ποιήσας τὸν τράχηλον,
περιπατεῖν,

Having bent the neck sideways, to walk,

Ὡσπερ ἐτέρους ὁρῶ κιναίδους ἐνθάδε

Just as I see other effeminate men here

Πολλοὺς ἐν ἄστει, καὶ
πεπιττοκοπημένους.

Many in the city, and beaten down.

Αἱ δὲ γυναικεῖοι κινήσεις, καὶ θρύψεις, καὶ χλιδαί, κολουστέαι παντελῶς· τὸ γὰρ ἀβροδίαιτον τῆς περὶ τὸν περίπατον κινήσεως, «καὶ τὸ σαυλὰ βαίνειν (73),» ὡς φησὶν Ἀνακρέων, κομιδῇ ἑταιρικά· «Ὡς γέ μοι φαίνεται, ἡ κωμωδία φησὶ, τὰ ἴχνη τὰ ἑταιρικά ὥραν ἀπολείπειν (74), καὶ τρυφὴν.» Ἰχνη δὲ πορνικά (75) «οὐκ ἐρείδεται εἰς ἀλήθειαν· ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται· σφαλεραὶ δὲ αἱ τροχιαὶ αὐτῆς, καὶ οὐκ εὐγνωστοί.» Μάλιστα δὲ ὀφθαλμῶν φειστέον· ἐπεὶ τοῖς ποσὶν (76) ἢ τοῖς ὀφθαλμοῖς ἄμεινον ὀλισθεῖν. Ὁ γοῦν Κύριος συντομώτατα ἰᾶται τὸ πάθος τοῦτο· «Εἰ σκανδαλίζει σε ὁ ὀφθαλμός σου, ἔκκοψον (77) αὐτόν,» λέγων, ἐκ βάθρων ἀνασπῶν τὴν ἐπιθυμίαν. Κλαδαραὶ δὲ ὄψεις, καὶ τὸ ἐνιλλῶπτειν, ὃ διὰ τῶν ὀφθαλμῶν βλεφαρίζειν ἐστίν, οὐδὲν ἀλλ' ἢ διὰ τῶν ὀφθαλμῶν μοιχεύειν ἐστίν, ἀκροβολιζομένης τῆς ἐπιθυμίας δι' αὐτῶν. Πρὸ γὰρ τοῦ παντὸς σώματος διαφθείρονται οἱ ὀφθαλμοί. «Θεωρῶν δὲ καλὰ ὀφθαλμός, εὐφραίνει καρδίαν·» τουτέστι, καλῶς μαθὼν θεωρεῖν, εὐφραίνει· «Ἐννεύων δὲ ὀφθαλμόν (78) μετὰ δόλου, συνάγει ἀνδράσι λύπας.» Τοιοῦτόν που τὸν θηλυδρίαν Σαρδανάπαλον, τῶν Ἀσσυρίων τὸν βασιλέα, ἐπὶ κλίνῃ ἀναβάδην ἐζόμενον εἰσάγουσι, πορφύραν ξαίνοντα, καὶ τὰ λευκά (79) τῶν ὀφθαλμῶν ἐπαναβάλλοντα. Αἱ ταῦτα ἐπιτηδεύουσιν γυναῖκες, ἰδίαις ὄψεσι προαγαγεύουσιν αὐτάς· «Λύχνος γὰρ τοῦ σώματός ἐστιν ὁ ὀφθαλμός,» φησὶν ἡ Γραφή· δι' οὗ καταφαίνεται τὰ ἔνδον, φωτὶ τῷ φαινομένῳ καταυγαζόμενα. «Πορνεία δὲ γυναικὸς ἐν μετεωρισμῷ (80) ὀφθαλμῶν. Νεκρώσατε οὖν τὰ μέλη ὑμῶν (81) τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία. δι' ἧς ἔρχεται ἡ ὀργή

The feminine gestures, and whispers, and luxuries must be completely stopped. For the delicate way of walking around, "and the saulà walking (73), as Anacreon says, a companion's adornment, "As it seems to me," says the comedy, "the traces of a companion leave behind grace (74) and luxury." But the traces of a prostitute (75) «do not rest on truth For they do not follow the paths of life. Her paths are unstable and not easy to recognize. Especially should one spare the eyes. Since it is better to slip with the feet (76) than with the eyes. The Lord certainly heals this passion very quickly. «If your eye causes you to stumble, cut it out (77), saying, pulling the desire out from its roots Branches of the eye, and the act of winking, which is blinking through the eyes, is nothing else but committing adultery through the eyes, as desire shoots out through them. For before the whole body is destroyed, the eyes are corrupted. «When the eye sees something beautiful, it gladdens the heart; that is, having learned to look well, it brings joy. «But when the eye winks with deceit, it brings sorrow to men. Perhaps such was the effeminacy of Sardanapalus, the king of the Assyrians, who was led in reclining on a couch, wearing purple, and raising the whites of his eyes. The women who practice these things lead themselves forward with their own eyes. "For the eye is the lamp of the body, the Scripture says." through which what is inside is revealed, shining with the visible light, "Adultery of a woman is in the swelling (80) of the eyes So then, put to death the parts of your body (81) that are on the earth: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry. Because of these things the wrath of God comes upon the sons of disobedience (82), The Apostle indeed cries

τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας
 (82),» ὁ μὲν Ἀπόστολος βοᾷ· ἡμεῖς δὲ
 ἀναζωπυροῦμεν τὰ πάθη, καὶ οὐκ
 αἰσχυνόμεθα; αἱ μὲν αὐτῶν, μαστίχην
 ἐντραγοῦσαι (83), περτοῦσαι, σεσήρασι
 τοῖς παριοῦσιν· αἱ δὲ τὰς κεφαλὰς, ὡς μὴ
 δακτύλους ἔχουσαι, ταῖς ὑπ' αὐτῶν
 φερομέναις περόναις σκαλεύουσαι,
 θρύπτονται· καὶ ταύτας ἢ χελώνης, ἢ
 ἐλέφαντος, ἢ τινος ἄλλου ζώου νεκροῦ (84)
 πεποιημένας πολυπραγμονοῦσιν. Ἄλλαι δὲ,
 καθάπερ ἐξανθήματά τινα ἔχουσαι πρὸς
 εὐπρέπειαν τῶν ὁρώντων, εὐανθέσι
 περιχρίστοις κοσμούμεναι, σπιλοῦσι τὰ
 πρόσωπα τὰ αὐτῶν. «Ἄφρονα τὴν
 τοιαύτην καὶ θρασεῖαν γυναῖκα» διὰ
 Σολομώντος λέγει, ἢ «οὐδὲ (85) ἐπίσταται
 αἰσχύνῃν· Ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς
 οἴκου, ἐπὶ δίφρου ἐμφανῶς,
 προσκαλουμένη (86) τοὺς παριόντας ὁδὸν,
 τοὺς εὐθύνοντας τὰς ἑαυτῶν τροχιάς,» διὰ
 τοῦ σχήματος (87) αὐτῆς καὶ τοῦ βίου
 παντὸς, δῆλον ὅτι λέγουσα· «Τίς (88) ἐστὶν
 ὑμῶν ἀφρονέστατος; ἐκκλινάτω πρὸς μέ.
 Ἐνδεέσι δὲ φρονήσεως (89)
 παρακελεύεται, λέγουσα· Ἄρτων κρυφίων
 ἡδέως ἄψασθε, καὶ ὕδατος κλοπῆς
 γλυκεροῦ·» τὴν ἐπίκλοπον ταύτην
Ἀφροδίτην λέγει. Ἐντεῦθεν ὠφελημένος ὁ
 Βοιωτίας Πίνδαρος (90), **Γλυκύ τι**, φησὶν,
κλεπτόμενον μέλημα Κύπριδος. Ὁ δὲ
 οὐκ οἶδεν ἄθλιος, «ὅτι γηγενεῖς παρ' αὐτῇ
 ὀλοῦνται· καὶ ἐπὶ πέταυρον ἄδου συναντᾷ.
 Ἀλλὰ ἀποπήδησον (91), φησὶ, μὴ χρονίσῃς
 ἐν τῷ τόπῳ,» ὁ Παιδαγωγός· «μηδὲ
 ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν· οὕτω
 γὰρ διαβήσῃ ὕδωρ ἀλλότριον, καὶ
 ὑπερβήσῃ τὸν Ἀχέροντα.» Διὰ τοῦτο τάδε
 λέγει Κύριος διὰ Ἡσαΐου· «Ἄνθ' ὧν (92)
 ἐπορεύθησαν αἱ θυγατέρες Σιών ὑψηλῶ
 τραχήλῳ, καὶ ἐν νεύμασιν ὀφθαλμῶν, καὶ
 τῇ πορείᾳ ἅμα σύρουσαι (93) τοὺς
 χιτῶνας, καὶ τοῖς ποσὶ παίζουσαι· καὶ

out But we keep stirring up our passions,
 and we are not ashamed Their passions,
 like a whip biting, tearing, and cutting those
 who suffer, But those passions that do not
 have fingers, like heads, are broken by the
 nails carried beneath them as they scratch.
 And they busy themselves with these, made
 from the shell of a tortoise, or ivory, or
 some other dead animal. Others, like some
 kind of rash meant to please those who see
 them, adorned with shining colors, stain
 their own faces. "A foolish and bold woman
 like that through Solomon says, who «does
 not even (85) know shame She sat at the
 door of her house, openly on a seat, calling
 to those passing by on the road, those who
 were going straight on their paths, (86) by
 her appearance (87) and her whole way of
 life, it is clear that she was saying "Who
 (88) among you is the most foolish let him
 turn aside to me She encourages those
 lacking in sense (89), saying "Touch
 secretly hidden breads sweetly, and the
 theft of water sweetly." She calls this secret
 theft **Aphrodite**. From here the Boeotian
 Pindar (90), says, "**Sweet something,**" a
stolen care of Cyprus. But the wretched
 man does not know, "that those born from
 the earth are destroyed by her. and he
 meets at the crossroads of Hades. But jump
 away, he says, do not delay in that place,
 The Pedagogue "Do not turn your eye
 toward her For in this way, foreign water
 will pass through, and it will cross the
 Acheron. Therefore the Lord says these
 things through Isaiah «Because the
 daughters of Zion walked with proud
 necks, and with eyes that flirted, and with
 their steps dragging their gowns, and
 playing with their feet, and God will
 humble the daughters of Zion, and will
 reveal their form, the shameful form I
 myself do not even consider the

ταπεινώσει ὁ Θεὸς τὰς θυγατέρας Σιών, καὶ ἀνακαλύψει τὸ σχῆμα αὐτῶν,» τὸ ἄσχημον σχῆμα. Ἐγὼ μὲν οὐδὲ τὰς θεραπαίνας ἀξιῶ ταῖς ἀρίσταις γυναιξὶ τὰς ἐπομένας αὐταῖς αἰσχρολογεῖν, ἢ αἰσχροεργεῖν· σωφρονίζεσθαι δὲ αὐτὰς πρὸς τῶν δεσποινῶν. Σφόδρα γοῦν ἐπιτιμητικώτατα (94) ὁ κωμικὸς Φιλῆμων φησὶν· «Ἐξὼν γυναικὸς ἐξόπισθ' ἐλευθέρας βλεπομένην θεράπαιναν κατόπιν ἀκολουθεῖν καλὴν, ἐκ τοῦ Πλαταιικοῦ τε παρακολουθοῦντά τινα, ταύτη κατιλλώπτειν.» Ἀναστρέφει γὰρ ἐπὶ τὴν δέσποιναν ἢ τῆς θεραπαίνης ἀκολασία, ἐπιβαθραίνειν ἐνδιδοῦσα τοῖς πειρῶσι τὰ ἥττονα, τὸ μὴ εὐλαβεῖσθαι (95) τὰ μείζονα, διὰ τοῦ συγγινώσκειν τοῖς αἰσχροῖς, τὸ μὴ καταγινώσκειν ἐμφαινούσης τῆς δεσποίνης· τὸ δὲ μὴ ἐπαγανακτεῖν τοῖς ἀκολασταίνουσιν σαφὲς γίνεται τεκμήριον γνώμης εἰς τὸ ὁμοιον ἐκτρεπομένης. «Οἷα γὰρ δέσποινα,» φασὶν οἱ παροιμιαζόμενοι, «τοιάδε χ' ἂν κύων (96).» Ἀποσκορακιστέον δὲ ἡμῖν καὶ τοῦ περιπάτου τὸ μανιῶδες· τὸ δὲ σεμνὸν καὶ τὸ σχολαῖον ἐκλεκτέον, οὐ τὸ βάδισμα τὸ μελλητικόν. Οὐδὲ τὸ ἐν ταῖς ὁδοῖς σαλεύειν, καὶ ἐξυπτιάζοντα (97) παραβλέπειν εἰς τοὺς ἀπαντῶντας εἰ ἀποβλέπουσιν εἰς αὐτόν, καθάπερ ἐπὶ σκηνῆς ἐμπομπεύοντα, καὶ δακτυλοδεικτούμενον· οὐδὲ ὑπὸ οἰκετῶν ἀναστρέφεσθαι χρή, πρὸς τὸ σιμὸν ὠθουμένους· ὥσπερ τοὺς τρυφητικωτέρους (98) ὀρῶμεν, ἐρρώμενους εἶναι δοκοῦντας, ὑπὸ μαλακίας δὲ ψυχικῆς διατεθρυμμένους. Ἄνδρὸς δὲ γενναίου σημεῖον οὐδὲν εἶναι δεῖ περιφανὲς ἐν τῷ προσώπῳ μαλακίας, ἀλλ' οὐδὲ ἐν ἑτέρῳ μέρει τοῦ σώματος. Μὴ τοίνυν μηδὲ ἐν κινήσει, μηδὲ ἐν σχέσεσιν εὐρεθεῖη ποτ' ἂν ἡ ἀσχημοσύνη τῆς ἀνδρείας. Οὐδὲ μὴν, καθάπερ ὑποζυγίοις, τοῖς οἰκέταις χρηστέον τῷ ὑγιαίνοντι. Ὡς γάρ τοι ἐκείνοις παραγγέλλεται, «παντὶ

handmaidens worthy to follow the best women in speaking shamefully or doing shameful deeds, but to be disciplined by their mistresses. The comic poet Philemon says very sharply indeed (94) in rebuke, "It is allowed for a free woman to be seen from behind following a beautiful handmaid; from a Plataean who was following someone, he looked down on her." For the following of the handmaid turns back toward the mistress, giving way and yielding to those who try for the lesser things, not respecting (95) the greater ones, by excusing the shameful, not condemning when the mistress shows it. And the not being angry at those who act shamelessly becomes clear proof of a mindset turning toward the same. "For just as a mistress, say the proverb, 'Such is also the dog.'" We must also reject the madness of the way of life, But we must choose what is serious and leisurely, not the hesitant walking. Nor should one sway in the streets, looking up at those he meets to see if they are looking at him, as if performing on a stage, and being pointed at. Nor should one behave arrogantly toward servants, pushed toward the nose. Just as we see the more luxurious ones seeming to be strong, but broken inside by softness of spirit. A sign of a noble man should not be anything soft or weak in the face, nor in any other part of the body. Therefore, let not the disgrace of courage ever be found in movements or in posture. Nor, just like with beasts of burden, should servants be kind to the healthy man. For just as it is commanded to them, «to obey every fear of the masters, not only the good and gentle, but also the harsh,» Peter says Thus equality, patience, and kindness are fitting for masters (1) "For the end, he says, "all of one mind, sympathetic, loving brothers,

(99) φόβω τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς ὑποτάσσεσθαι,» φησὶν ὁ Πέτρος· οὕτως ἡ ἰσότης, καὶ ἡ μακροθυμία, καὶ ἡ φιланθρωπία τοῖς δεσπόταις εὐάρμοστος (1). «Τὸ γὰρ τέλος,» φησὶ, «πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὖσπλαγχοι, ταπεινόφρονες» καὶ τὰ ἐπὶ τούτοις, «ἵνα εὐλογίαν κληρονομήσητε καλὴν τινα καὶ ἀξιέραστον. Ὑπογράφειν ὁ Κιττιεὺς ἔοικε Ζήνων εἰκόνα νεάνιδα· καὶ οὕτως αὐτὴν ἀνδριαντουργεῖ· «Ἔστω, φησὶ, καθαρὸν τὸ πρόσωπον· ὄφρῦς μὴ καθειμένη, μηδὲ ὄμμα ἀναπεπταμένον (2), μηδὲ ἀνακεκλασμένον· μὴ ὕπτιος ὁ τράχηλος, μηδὲ ἀνιέμενα τὰ τοῦ σώματος μέλη· ἀλλὰ τὰ μετέωρα ἐντόνοις (3) ὅμοια, ὀρθόνου (4)· πρὸς τὸν λόγον ὀξύτης, καὶ κατοχὴ (5) τῶν ὀρθῶς εἰρημένων, καὶ σχηματισμοὶ, καὶ κινήσεις μηδὲν ἐνδιδοῦσαι (6) τοῖς ἀκολάστοις ἐλπίδος, αἰδῶς μὲν ἐπανθείτω, καὶ ἀρβένωπία· ἀπέστω δὲ καὶ ὁ (7) ἀπὸ τῶν μυροπωλίων, καὶ χρυσοχοίων, καὶ ἐριοπωλίων ἄλυσ (8), καὶ ὁ ἀπὸ τῶν ἄλλων ἐργαστηρίων, ἔνθα καὶ ἐταιρικῶς κεκοσμημένοι, ὥσπερ ἐπὶ τέγους καθεζόμενοι, διημερεύουσι.» Μὴ τοίνυν μηδὲ οἱ ἄνδρες ἐπὶ τῶν κουρείων (9) καὶ καπηλείων διατρίβοντες, ἀδολεσχοῦντων στωμυλευόμενοι· καὶ τὰς παριζούσας (10) θηρώμενοι γυναῖκας, παυσάσθων ποτέ· πολλοὺς δὲ καὶ βλασφημοῦντες εἰς γέλωτα οὐ παύονται. Κωλυτέα γε μὲν (11) ἔτι καὶ ἡ διὰ τῶν κύβων παιδιὰ· πρὸς δὲ καὶ ἡ διὰ τῶν ἀστραγάλων μελέτη πλεονεξίας, ἣν μεταχειρίζεσθαι φιλοῦσι. Τοιαῦτά τινα, τῆς τρυφῆς τὸ ἀταμίευτον, αὐτοῖς κακοσχολοῦσιν ἐξευρίσκει· αἰτία γὰρ ἡ ἀργία. Ματαίων δέ τις ἐρᾷ (12), τῶν ἐκτὸς τῆς ἀληθείας ὄντων· οὐ γὰρ ἔστι καὶ ἄλλως θυμηδιὰν ἄνευ βλάβης κτήσασθαι· τῆς δὲ ἐκάστου τῶν ἀνθρώπων διανοίας μίμησις

tenderhearted, humble-minded, and the things above these, “so that you may inherit a good and acceptable blessing To sign below, the man from Kition seems to be Zeno, an image of a young woman. and thus he sculpts her statue. “Let the face be clean, he says, “Let the face be clean, he says, with no lowered eyebrow, nor an eye wide open (2), nor one looking sideways. “Let the face be clean, he says, with no lowered eyebrow, nor an eye wide open (2), nor one looking sideways, no neck bent backward, nor the limbs of the body relaxed.” “But the raised parts should be firm (3), alike, upright (4).” “Sharpness toward the word, and holding firmly to what is rightly said, and gestures and movements giving no hope to the unchaste, let modesty grow strong, and manliness.” “Let him also be far from the smell of perfumers (7), and goldsmiths, and wool merchants (8), and from other workshops, where women adorned like companions, as if sitting on a roof, spend the day and night.” Therefore, let not the men spend time in barbershops (9) and taverns, talking nonsense and gossiping. And let them stop once and for all from looking at women who are dressed to attract attention (10). But many also keep on blaspheming, turning it into laughter without stopping. The game of dice, too, is still a hindrance (11). Also, the practice of playing with knucklebones leads to greed, which those who love it use. Such things, the wastefulness of luxury, cause trouble for them and keep them busy. For idleness is the cause. Some love vain things (12), those that are outside of the truth. For it is not possible to gain amusement without harm in any other way. The choice of life is the imitation of each person's mind. But, as it seems, only the associations with good men are beneficial. On the other hand, the

ἐστὶν ἡ τοῦ βίου προαίρεσις. Ἄλλ', ὥς ἔοικε, μόναι αἱ μετὰ τῶν ἀγαθῶν ἀνδρῶν συναναστροφαὶ ὠφελοῦσιν· ἔμπαλιν γοῦν τὴν μετὰ τῶν φαύλων συνδιαίτησιν ἀνθρώπων, ὑὼδη (13) γνωρίζων ὁ πάνσοφος διὰ Μωϋσέως (14) Παιδαγωγός, χοιρείων ἀπηγόρευσε μεταλαμβάνειν τῷ λαῷ τῷ πρεσβυτέρῳ (15)· ἐμφαίνων μὴ δεῖν τοὺς θεὸν ἐπιβοωμένους (16) ἀκαθάρτοις (17) ἀναμίγνυσθαι ἀνθρώποις, οἷ, δίκην ὑὼν, ἡδοναῖς σωματικαῖς, καὶ δεισαλέαις τροφαῖς (18) καὶ γαργαλισμοῖς ἀσελγέσι κνησιτῶντες πρὸς Ἀφροδίτης κακόχαρτον ἡδονὴν χαίρουσιν. Ἄλλ' οὐδ' «ἰκτῖνα, ἡ ὠκύπτερον μαστοφαγῇ (19) ἢ ἀετὸν φαγεῖν,» φησὶν, οὐκ ἐγγιεῖς, λέγων, τοῖς δι' ἀρπαγῆς τὸν βίον ποριζομένοις. Καὶ τὰ ἄλλα δὲ ὁμοίως ἀλληγορεῖται. Τίσιν οὖν (20) οἰκειωτέον; Τοῖς δικαίοις, πάλιν ἀλληγορῶν φησὶν· πᾶν γὰρ «διχηλοῦν, καὶ μαρυκώμενον,» καθαρὸν ἐστὶν· ὅτι τὸ διχηλοῦν δικαιοσύνην ἐμφαίνει τὴν ἰσοστάσιον, μηρυκάζουσιν τὴν οἰκείαν δικαιοσύνης τροφήν, τὸν Λόγον, ἔκτοσθεν μὲν εἰσιόντα, κατὰ ταῦτά τῇ τροφῇ, διὰ κατηχήσεως, ἐνδοθεν δὲ ἀναπεμπόμενον, ὥσπερ ἐκ κοιλίας, τῆς διανοίας, εἰς ἀνάμνησιν λογικὴν. Μηρυκάζει δὲ ὁ δίκαιος τὴν πνευματικὴν τροφήν, ἀνὰ στόμα ἔχων τὸν Λόγον· καὶ διχηλεῖ (21) ἡ δικαιοσύνη, εἰκότως (22) κἀνταῦθα ἀγιάζουσα, καὶ εἰς τὸν μέλλοντα παραπέμπουσα αἰῶνα. Οὐκ οὖν οὐδὲ ἐπὶ τὰς θέας (23) ὁ Παιδαγωγὸς ἄξει ἡμᾶς· οὐδὲ ἀπεικότως τὰ στάδια, καὶ τὰ θέατρα «καθέδραν λοιμῶν» (24) προσείποι τις ἄν· «βουλή» γὰρ κἀνταῦθα πονηρὰ, καθάπερ καὶ ἐπὶ τῷ δικαίῳ (25)· διὸ καταρᾶται ὁ ἐπ' αὐτῷ σύλλογος. Πεπλήθασιν γοῦν πολλῆς ἀμιξίας (26), καὶ παρανομίας αἱ συναγωγαὶ αὖται· καὶ αἱ προφάσεις τῆς συνηλύσεως, ἀκοσμίας ἐστὶν αἰτία ἀναμιξ ἀνδρῶν καὶ γυναικῶν συνιόντων ἐπὶ τὴν ἀλλήλων θέαν (27).

all-wise Teacher, through Moses, clearly showing the harmfulness of associating with worthless people, forbade the elder of the people from sharing with swine. Showing that those who call on God should not mix with unclean people, who, like swine, delight in bodily pleasures, fearful foods, and shameless ticklings, enjoying a harmful pleasure toward Aphrodite. But not even "to eat a kite, or a quick-eating weasel, or an eagle, he says, "Do not come near," speaking to those who gain their living by robbery. And the other things are likewise allegorized. To whom, then, (20) should one be related? To the righteous, he says again, allegorizing. For everything that is "split in two and divided, is clean." Because the splitting in two shows justice as balance, chewing over its own food of justice, the Word, which enters from outside, but according to the same food, through instruction, is sent up from within, as if from the belly of the mind, into rational memory. The just person chews over the spiritual food, having the Word as a mouth. And justice divides in two (21), fittingly (22) sanctifying here as well, and sending forward to the coming age. Therefore, the Instructor will not lead us even to the visions (23). Nor, without reason, the steps and the theaters as a "seat of plagues." (24) Someone might say in addition "council For even here there are wicked things, just as in the court (25) therefore the assembly that is over it is cursed Certainly, these gatherings have become full of much impurity (26) and lawlessness. And the reasons for the assembly are a cause of disorder, mixing men and women coming together to see one another (27). Here already the council is becoming arrogant. For when the sight is lit by a lamp (28), desires grow lukewarm.

Ἐνταῦθα ἤδη περπερεύεται τὸ συνέδριον. Λυχνευούσης (28) γὰρ τῆς ὀψεως, χλιαίνονται αἱ ὀρέξεις· καὶ ἰταμώτερον βλέπειν οἱ ὀφθαλμοὶ πρὸς τοὺς πλησίον ἐθιζόμενοι, τῷ ἔχειν σχολὴν ἐφειμένην, ἐκφλέγουσι τὰς ἐρωτικὰς ἐπιθυμίας. Ἀπειρήσθων (29) οὖν καὶ αἱ θεαί, καὶ τὰ ἀκροάματα, βωμολοχίας καὶ σπερμολογίας πολλῆς γέμοντα. Τί μὲν γὰρ οὐκ ἐπιδείκνυται αἰσχρὸν ἔργον ἐν θεάτροις; Τί δ' οὐκ προφέρονται ῥῆμα ἀναίσχυντον οἱ γελωτοποιοί; οἱ δὲ, ἀπολαύσαντες τῆς ἐν ἑαυτοῖς (30) κακίας, ἐναργεῖς οἴκοι ἀπομάσσονται τὰς εἰκόνας. Ἐμπαλιν δὲ, οἱ πρὸς ταῦτα ἀκήλητοι καὶ ἀπαθεῖς οὐκ ἂν περὶ τὰς ῥαθύμους ἡδονὰς σφαλεῖν ποτε. Εἰ γὰρ καὶ ἐν παιδιᾷς μέρει παραλαμβάνεσθαι φήσουσι τὰς θεὰς εἰς θυμηδίαν, οὐ σωφρονεῖν φήσαιμ' ἂν τὰς πόλεις, αἷς καὶ τὸ παίζειν σπουδάζεται. Οὐκ ἔτι γὰρ παιδιὰ αἱ φιλοδοξίαι ἀνηλεεῖς, εἰς τοσοῦτον θανατῶσαι (31). Ἀλλ' οὐδὲ αἱ κενοσπουδαί, καὶ αἱ ἀλόγιστοι φιλοτιμίαι· πρὸς δὲ καὶ αἱ μάταιοι καταναλώσεις τῆς οὐσίας· οὔτε μὴν αἱ ἐπὶ τούτοις στάσεις (32) ἔτι παιδιᾷ. Τὸ δὲ ῥαθυμεῖν οὐδέποτε ὠνητέον κενοσπουδίᾳ (33)· οὐ γὰρ πρὸς τοῦ βελτίονος ἔλοιτο ἂν ποτε ὁ νοῦν ἔχων τὸ ἥδιον. Ἀλλ' οὐ πάντες, φησὶ, φιλοσοφοῦμεν. Μήτι οὖν οὐδὲ πάντες τὴν ζωὴν μετερχόμεθα; Τί σὺ λέγεις; πῶς οὖν πεπίστευκας; Πῶς δαὶ (34) ἔτι ἀγαπᾷς τὸν Θεὸν καὶ τὸν πλησίον σου, μὴ φιλοσοφῶν; πῶς δὲ σεαυτὸν ἀγαπᾷς, εἰ μὴ φιλοζωεῖς; Γράμματα, φησὶν, οὐκ ἔμαθον. Ἀλλ' εἰ μὴ τὸ ἀναγινώσκειν ἔμαθες, τὸ ἀκούειν ἀναπολόγητον, ὅτι μὴ διδακτόν· πίστις δὲ οὐ σοφῶν (35) τῶν κατὰ κόσμον, ἀλλὰ τῶν κατὰ Θεὸν ἐστὶ τὸ κτῆμα· ἡ δὲ καὶ ἄνευ γραμμάτων ἐκπαιδεύεται· καὶ τὸ σύγγραμμα αὐτῆς, τὸ ἰδιωτικὸν ἅμα καὶ θεῖον, ἀγάπη κέκληται, σύνταγμα πνευματικόν. Ἐξὸν δὲ ἀκροᾶσθαι μὲν

And the eyes, becoming accustomed to looking more sharply at those nearby, sparing time for this, ignite the erotic desires. And so, both the sights and the hearings, being inexperienced (29), become full of rude talk and much nonsense. For what shameful act is not displayed in theaters? What shameless words are not spoken by the jesters? But they, having enjoyed the wickedness within themselves (30), clearly wipe away the images at home. On the other hand, those who are not drawn to these things and are indifferent would never stumble over lazy pleasures. For even if they say that watching shows is taken in jest, I would not say that the cities are wise, where even playing is taken seriously. For ambitions are no longer childish, but ruthless enough to kill to such an extent (31). But neither are empty pursuits, nor unreasonable ambitions, and also vain wasteful spending of wealth nor indeed are the uprisings over these still childish. But laziness must never be accepted as empty eagerness. For the mind that has understanding would never choose what is easier over what is better. But not everyone, he says, loves philosophy. Surely then, not everyone lives life. What do you say? How then did you believe? How then do you still love God and your neighbor, without philosophizing? How then do you love yourself, if you do not love life? He says, «I did not learn letters.» But if you did not learn to read, it is not excusable that you did not learn to listen, since that is not something taught. Faith is not the possession of the wise men of the world, but of those who are with God. Faith is also trained without letters. And its writing, both private and divine, is called love, a spiritual composition. It is allowed to listen to divine wisdom, but it is also

σοφίας θεϊκῆς, ἀλλὰ καὶ πολιτεύεσθαι ἐξόν· ἀλλὰ καὶ τὰ ἐν κόσμῳ κοσμίως κατὰ Θεὸν ἀπάγειν (36) οὐ κεκώλυται· καὶ ὁ πωλῶν τί ἢ ὠνούμενος, μή ποτε εἴπῃ δύο τιμὰς ὧν ἂν ἡ ὠνῆται ἢ πιπράσκη· ἀπλῆν δὲ εἰπὼν, καὶ ἀληθεύειν μελετῶν, ἂν μὴ τυγχάνῃ ταύτης, τυγχάνων τῆς ἀληθείας, πλουτεῖ τῇ διαθέσει ὀρθῇ. Ἐπαίτιος δὲ ὄρκος (37) περὶ πάντων τοῦ πωλουμένου ἀπέστω· ἀπέστω δὲ καὶ ἐπὶ τῶν ἄλλων ὁ ὄρκος. Καὶ ταύτη φιλοσοφούντων οἱ ἀγοραῖοι καὶ οἱ κάπηλοι· «Οὐ γὰρ λήψῃ τὸ ὄνομα Κυρίου (38) ἐπὶ ματαίῳ· οὐ γὰρ μὴ καθάρισθαι Κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ.» Τοὺς δὲ παρὰ ταῦτα πράττοντας, τοὺς φιλαργύρους, τοὺς ψεύστας, τοὺς ὑποκριτὰς, τοὺς καπηλεύοντας τὴν ἀλήθειαν (39), τῆς πατρῴας (40) ἐξέβαλεν αὐλῆς ὁ Κύριος, μὴ βουλόμενος ἀδίκου ἐμπορίας ἢ λόγων ἢ τῶν ἐξ ὕλης κτημάτων οἶκον εἶναι τὸν οἶκον τοῦ Θεοῦ τὸν ἅγιον. Ἐπὶ δὲ τὴν ἐκκλησίαν ἀκτέον (41) τὴν γυναῖκα καὶ τὸν ἄνδρα, ἐστολισμένους κοσμίως, ἀπλάστῳ βαδίσματι, ἔχεμυθίαν ἀσπαζομένους, ἀγάπην (42) ἀνυπόκριτον κεκτημένους, ἀγνοὺς τὰ σώματα, ἀγνοὺς τὰς καρδίας, ἐπιτηδεῖους προσεύξασθαι τῷ Θεῷ. Πλεῖον τοῦτο ἔχέτω ἡ γυνή· κεκαλύφθω (43) τὰ πάντα, πλὴν εἰ μὴ οἴκοι τύχοι· σεμνὸν γὰρ τὸ σχῆμα καὶ ἀκατάσκοπον (44)· καὶ οὐποτε αὐτὴ σφαλήσεται, πρὸς τῶν ὁμμάτων τὴν αἰδῶ καὶ τὴν ἀμπεχόνην θεμένη· οὕτε ἄλλον εἰς ὄλισθον ἁμαρτίας ἐκκαλέσεται, τὸ πρόσωπον ἀπογυμνουμένη. Τοῦτο γὰρ ὁ Λόγος βούλεται· ἐπεὶ πρόπον αὐτῇ ἐγκεκαλυμμένη προσεύχεσθαι (45). Τὴν δὲ Αἰνείου (46) γυναῖκά φασὶ δ' ὑπερβολὴν σεμνότητος μὴδὲ τῆς Τροίας ἀλικομένης περιδεᾶ γενομένην ἀποκαλύψασθαι· ἀλλὰ καίτοι φεύγουσαν ἐκ τῆς ἐκπυρώσεως, μεῖναι συγκεκαλυμμένην. Τοιοῦτους δὲ

allowed to live by it. But it is not forbidden to live properly in the world according to God. (36) And the one selling or buying something should not say two prices for what he either buys or sells. By speaking simply and trying to tell the truth, even if he does not have this truth, by having the truth he grows rich in a right attitude. He who is responsible for an oath (37) must be free from blame concerning everything that is sold. The oath must also be free from blame regarding the other matters. And in this way, the market sellers and the shopkeepers engage in philosophy. "For you will not take the name of the Lord in vain (38) For the Lord will not cleanse the one who takes his name in vain. But the Lord has driven out from his court those who act like this: the lovers of money, the liars, the hypocrites, and those who sell the truth (39), the ancestral (40), not wanting the house of God, the holy house, to be a place of unjust trade, whether by words or by material possessions. In the church, a woman and a man must come, dressed modestly, walking with a simple step, embracing silence, having genuine love (42), pure in body, pure in heart, suitable to pray to God. Let the woman have even more of this. Let everything be covered, except if she happens to be at home. For the appearance should be modest and not showy. And she will never be mistaken, having placed modesty and a veil before the eyes. Nor will she lead another into the slip of sin by uncovering her face. For this is what the Word desires. Since it is fitting for her to pray with her head covered (45) They say that the wife of Aeneas (46), out of extreme modesty, did not uncover her face even when Troy was being captured. But even while fleeing from the burning, she remained covered. Such people ought

ἐχρῆν παρ' ὅλον τὸν βίον φαίνεσθαι καὶ διαπλάττεσθαι τοὺς Χριστῷ τελουμένους, οἷους σφᾶς ἐν ἐκκλησίαις ἐπὶ τὸ σεμνότερον σχηματίζουσι, καὶ εἶναι, μὴ δοκεῖν εἶναι τοιούτους· οὕτω πραεῖς, οὕτως εὐλαβεῖς, ἀγαπητικούς οὕτω. Νυνὶ δὲ, οὐκ οἶδ' ὅπως, συµμεταβάλλονται τοῖς τόποις καὶ τὰ σχήματα καὶ τοὺς τρόπους· καθάπερ καὶ τοὺς πολυπόδας (47) ταῖς πέτραις φασὶν ἐξομοιουμένους, αἷς ἂν προσομιλῶσι, τοιούτους φαίνεσθαι καὶ τὴν χροιάν. Τὸ γοῦν τῆς συναγωγῆς ἔνθεον μετὰ τὴν ἐνθὲνδε ἀπαλλαγὴν ἀποθέμενοι, τοῖς πολλοῖς ἐξομοιοῦνται, μεθ' ὧν καὶ διαιτῶνται· μᾶλλον δὲ ἐλέγχονται, τὴν ἐπίπλαστον ἀποθέμενοι τῆς σεμνότητος ὑπόκρισιν, οἷοι (48) ὄντες ἐλελήθεσαν· καὶ τὸν περὶ τοῦ (49) Θεοῦ λόγον σεβασάμενοι, καταλελοίπασιν ἔνδον, οὗ ἤκουσαν· ἔξωθεν δὲ ἄρα μετὰ τῶν ἀθέων ἀλύουσι κρουμάτων καὶ τερετισμάτων ἐρωτικῶν, αὐλωδίας τε καὶ κρότου, καὶ μέθης, καὶ παντὸς ἀναπιμπλάμενοι συρφετοῦ· τοῦτο δὴ ἄδοντες καὶ ἀντάδοντες αὐτοῖ, οἱ πρόσθεν ἐξυμνοῦντες ἀθανασίαν, ἐπὶ τέλει τὴν ἐξωλεστάτην κακοὶ κακῶς ψάλλοντες παλινωδιάν, «Φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν.» Οἱ δὲ οὐκ αὔριον ἀληθῶς, ἀλλ' ἤδη τεθνήκασιν τῷ Θεῷ, «θάπτοντες (50)» τοὺς σφετέρους «νεκροὺς,» τουτέστιν αὐτοὺς εἰς θάνατον κατορύττοντες. Ἀντιτάσσεται (51) δὲ αὐτοῖς εὖ μάλα ἐρῶμένως, ὁ Ἀπόστολος· «Μὴ πλανᾶσθε, οὔτε μοιχοὶ (52), οὔτε μαλακοὶ, οὔτε ἀρσενικοῦται, οὔτε κλέπτει, οὔτε πλεονέκται, οὔτε (53) μέθυσοι, οὐ λοίδοροι,» καὶ ὅσα ἄλλα (54) τούτοις ἐπάδει, «βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.» Εἰ δὲ (55) καὶ εἰς βασιλείαν (56) Θεοῦ κεκλήμεθα, ἀξίως τῆς βασιλείας πολιτευώμεθα, Θεὸν ἀγαπῶντες καὶ τὸν πλησίον. Ἀγάπη δὲ οὐκ ἐν φιλήματι, ἀλλ' ἐν εὐνοίᾳ κρίνεται. Οἱ δὲ οὐδὲν ἀλλ' ἢ

to appear and be formed throughout their whole life as those who belong to Christ, like those whom they shape in the churches in a more reverent way, and to be so, not just to seem so. So gentle, so devout, so loving. But now, I do not know how, the places, the appearances, and the ways are changing together. Just as they say that barnacles (47) resemble the stones they cling to, so too the color appears to be like those they associate with. At least, after being freed from this place, those who are devoted to the assembly resemble the many with whom they also share their way of life. They are rather exposed, having put aside the false show of dignity, as they truly are. And having respected the word about God, they have left it behind inside, where they heard it. But outside, they wander among the godless, with blows and love charms, filled with flute music and noise, and drunkenness, and all kinds of worthless things. Singing and answering one another in this way, those who before praised immortality now, in the end, wickedly sing the most destructive song in return: "Let us eat and drink. For tomorrow we die. But they do not truly die tomorrow, but have already died to God, "burying (50) their own "dead, that is, plunging themselves into death But the Apostle opposes them very strongly and effectively (51), "Do not be deceived: neither adulterers (52), nor the effeminate, nor men who have sex with men, nor thieves, nor the greedy, nor (53) drunkards, nor slanderers, and all the other things (54) like these, will not inherit the kingdom of God." But if (55) we have been called to the kingdom (56) of God, let us live worthily of the kingdom, loving God and our neighbor But love is not shown by a kiss, but by goodwill. But those who judge the churches

φιλήματι καταψοφοῦσι (57) τὰς ἐκκλησίας, τὸ φιλοῦν ἔνδον οὐκ ἔχοντες αὐτό. Καὶ γὰρ δὴ καὶ τοῦτο ἐκπέπληκεν ὑπονοίας αἰσχροῦς (58), καὶ βλασφημίας, τὸ ἀναίδην (59) χρῆσθαι τῷ φιλήματι, ὅπερ ἐχρῆν εἶναι μυστικόν· «Ἅγιον» αὐτὸ κέκληκεν ὁ Ἀπόστολος· ἀπογευομένης (60) ἀξίως τῆς βασιλείας, πολιτευόμεθα τῆς ψυχῆς τὴν εὐνοίαν διὰ στόματος σώφρονος καὶ μεμυκότες, δι' οὗ μάλιστα διακονεῖται τρόπος ἡμερος. Ἔστι δὲ καὶ ἄλλο ἀναγνον φίλημα, πλήρες ἰοῦ, ἀγιωσύνην ὑποκρινόμενον. Ἦ οὐκ ἴστε, ὅτι καὶ τὰ φαλάγγια (61), προσαπτόμενα μόνον τῷ στόματι, ὀδύναις ἐπιτρίβει τοὺς ἀνθρώπους; φιλήματα δὲ πολλάκις ἐνίησιν ἰὸν ἀκολασίας. Σαφεὲς τοίνυν ἡμῖν γεγένηται, ὡς οὐκ ἔστιν ἀγάπη τὸ φίλημα· «Ἡ γὰρ ἀγάπη τοῦ Θεοῦ (62) ἐστίν.» Αὕτη δὲ ἐστὶν ἡ (63) ἀγάπη τοῦ Θεοῦ,» φησὶν Ἰωάννης, «ἵνα τὰς ἐντολὰς τηρήσωμεν,» οὐχ ἵνα σαίνωμεν ἀλλήλους ἐν τῷ στόματι· «Καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.» Ἀλλὰ μὴν καὶ οἱ κατὰ τὰς ὁδοὺς ἀγαπητῶν ἀσπασμοὶ, παρρησίας ἀνοήτου γέμοντες, καταφανῶν τοῖς ἐκτὸς (63*) εἶναι βουλομένων, οὐδὲ ἐλαχίστης μετέχουσι χάριτος· εἰ γὰρ (64) «ἐν τῷ ταμιεῖῳ» μυστικῶς «προσεύχεσθαι» τῷ Θεῷ δίκαιον, ἐπόμενον ἂν εἴη καὶ «τὸν πλησίον,» ὃν δεύτερον ἀγαπᾶν κελευόμεθα, ὁμοίως τῷ Θεῷ, καὶ μυστικῶς φιλοφρονεῖσθαι ἔνδοθεν, «ἐξαγοραζομένους τὸν καιρόν· τὸ γὰρ ἄλλας τῆς γῆς ἡμεῖς. Ὅς δ' ἂν εὐλογῇ,» φησὶ, «φίλον τὸ πρωτὶ μεγάλη τῇ φωνῇ, καταρωμένου οὐδὲν διαφέρειν δόξει.» Δοκεῖ δὲ ὑπὲρ πάντα τῆς τῶν γυναικῶν ὀψεως ἀπεστράφθαι· οὐ γὰρ ἀψαμένους μόνον, ἀλλὰ καὶ θεασαμένους ἔστιν ἀμαρτεῖν· ὧν μάλιστα ἀποφεύγειν χρὴ τὸν γνησίως παιδαγωγούμενον· «Οἱ ὀφθαλμοὶ γὰρ σου ὀρθὰ βλέπτωσαν· τὰ δὲ βλέφαρα (65) νευέτω δίκαια.» Μὴ γὰρ οὐκ ἐξὸν καὶ

only by a kiss (57), having no love within themselves, fail completely. For indeed this too has shocked shameful suspicion (58) and blasphemy, to use the kiss boldly (59), which ought to be secret. "Holy The Apostle himself called it holy As we rightly partake of the kingdom, let us govern the favor of the soul with a wise and silent mouth, through which a gentle manner is especially served. There is also another pure kiss, full of poison, pretending to be holiness. Do you not know that even the phalanges (61), when touched only by the mouth, cause pain to people? Kisses often send forth the poison of licentiousness. It is clear to us, then, that a kiss is not love. "For love is of God (62). This, then, is the (63) love of God, John says, "so that we may keep the commandments, not so that we praise one another with the mouth "And his commandments are not burdensome. But indeed, even the greetings of lovers along the roads, full of foolish boldness, clearly show that those who want to be outside (63*) do not share even the smallest part of grace. For if (64) «in the treasury to pray «secretly in the treasury to God is right, it would also follow that «to love one's neighbor, whom we are commanded to love secondarily, just as to God, and to cherish inwardly in secret, «making the most of the time For we are the salt of the earth Whoever blesses, He says, "A friend in the morning with a loud voice will seem no different from one who curses." It seems that above all, one must turn away from the sight of women. For it is not only touching but also looking that is sinful. These things especially must be avoided by the one who is truly being taught. "For your eyes must look straight ahead and your eyelids must move rightly." For it is not right to endure even when seeing, but what falls must be

ιδόντα καρτερεῖν, ἀλλὰ τὸ ἐμπεσεῖν φυλακτέον. Δυνατὸν γὰρ ἰδόντα ὀλισθεῖν· ἀμήχανον δὲ, μὴ ἰδόντα, ἐπιθυμεῖν. Οὐ γὰρ τὸ καθαρεύειν μόνον ἀπόχρη τοῖς σώφροσιν, ἀλλὰ καὶ τὸ ἐκτὸς εἶναι τοῦ ψόγου σπουδαστέον, πᾶσαν ἀποκλείσαντας ὑπονοίας αἰτίαν, πρὸς συγκεφαλαίωσιν ἀγνείας· ὥς μὴ μόνον εἶναι ἡμᾶς πιστοὺς, ἀλλὰ καὶ ἀξιοπίστους φανῆναι. Καὶ γὰρ οὖν καὶ τοῦτο παραφυλακτέον, ὥς φησιν ὁ Ἀπόστολος, «μὴ τις ἡμᾶς μωμήσῃται· προνοοῦμενοι γὰρ καλὰ, οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Ἀπόστρεψον δὲ τὸν (66) ὀφθαλμὸν ἀπὸ γυναικὸς κεχαριτωμένης, καὶ μὴ καταμάνθανε κάλλος ἀλλότριον,» φησὶν ἡ Γραφή· κἂν πύθῃ τὴν αἰτίαν, προσεπεξηγήσεται σοι· «Ἐν γὰρ κάλλει γυναικὸς πολλοὶ ἀπεπλανήθησαν, καὶ ἐκ τούτου φιλία ὡς πῦρ ἀνακαίεται,» εἰς πῦρ ἄγουσα ἀκατάπαυστον διὰ τὴν ἁμαρτίαν· ἡ ἐκ πυρὸς ὀρμωμένη φιλία, ἣν ἔρωτα κεκλήκασιν.

Chapter 12 (ΚΕΦ. ΙΒ')

Ἐπιδρομὴ κεφαλαιώδης ὁμοίως τοῦ ἀρίστου βίου· ὅσαι τῶν ἁγίων Γραφῶν χαρακτηρίζουσιν τὸν τῶν Χριστιανῶν βίον.

Ἐγὼ (67) δὲ καὶ τοῖς γεγαμηκόσι παραινέσαιμι ἂν, οἴκοι τὰς γυναῖκας τάς σφων (68) μὴ ποτε κατὰ πρόσωπον οἰκετῶν φιλεῖν· οὐδὲ γὰρ προσγελᾶν δούλοις Ἀριστοτέλης εἶα ποτέ· πολλοῦ γε καὶ δεῖ, κατ' ὅψιν αὐτῶν φιλοφρονούμενον φαίνεσθαι τὴν γυναῖκα. Ἄμεινον δὲ, οἴκοθεν ἀρξαμένους ἀπὸ τοῦ γάμου, τὴν σεμνότητα ἐπιδείκνυσθαι· μεγίστη γὰρ ἡ

guarded against. For it is possible to slip even when seeing. But it is impossible to desire without seeing. For it is not only proper for the sensible to use pure language, but also to be free from blame must be carefully pursued, excluding every cause of suspicion, for the sake of gathering together purity. So that we may not only be trusted but also appear trustworthy. And indeed this must also be guarded against, as the Apostle says, "Let no one find fault with us." For we must take care to do what is good, not only before the Lord but also before people. Turn your eye away from a woman who is adorned, and do not take note of another's beauty, The Scripture says And if you ask the reason, it will be explained to you. "For many have been led astray by the beauty of a woman, and from this friendship burns like fire, leading to an unceasing fire because of sin. The friendship that comes from fire, which they have called love.

A summary attack likewise on the best life; as many as the holy Scriptures describe the life of Christians.

I would also advise those who are married, at home, never to love their wives as servants do; for Aristotle never allowed slaves to be greeted. It is very important that the wife appears to be kindly disposed toward them in appearance. It is better, starting at home from the marriage, to show modesty; for the greatest bond is that of self-control, breathing forth pure

σωφροσύνης συζυγία, καθαρᾶς ἡδονῆς
ἀποπνεύουσα (69). Πάνυ γοῦν θαυμασίως ἡ
τραγωδία φησί·

pleasure. Indeed, tragedy says this very
wonderfully:

**Φεῦ φεῦ (70), γυναῖκες, ὥς ἐν
ἀνθρώποις ἄρα,**

**Alas, alas (70), women, as if among
humans indeed,**

**Οὐ χρυσὸς, οὐ τυραννὶς, οὐ πλούτου
χλιδὴ**

**Not gold, not tyranny, not the luxury of
wealth**

Τοσοῦτον εἶχε διαφόρους τὰς ἡδονάς,

Had pleasures so different,

**Ὡς ἀνδρὸς ἐσθλοῦ καὶ γυναικὸς
εὐσεβοῦς**

As of a noble man and a pious woman

Γνώμη δικάια, καὶ φρονοῦσα τάνδρικά;

**A just mind, and one thinking manly
thoughts?**

Ταῦτα τῆς δικαιοσύνης τὰ παραγγέλματα,
καὶ παρὰ τοῖς τὴν κοσμικὴν μετιοῦσι
σοφίαν ἐκφωνηθέντα, οὐ παραιτητέον.
Ἐγνωκότες οὖν τὸ ἐκάστου ἔργον, «ἐν
φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον
ἀναστράφητε, εἰδότες, ὅτι οὐ φθαρτοῖς,
ἀργυρίῳ ἢ χρυσίῳ (71), ἐλυτρώθημεν ἐκ
τῆς ματαίας ἡμῶν ἀναστροφῆς
πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι, ὡς
Ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ.
Ἀρκετὸς οὖν ὁ παρεληλυθὼς χρόνος, ὁ
Πέτρος φησὶ, τὸ βούλημα τῶν ἐθνῶν
κατειργάσθαι, πεπορευμένους ἐν
ἀσελγείαις, ἐπιθυμίαις, οἶνοφλυγίαις,
κώμοις, πότοις, καὶ ἀθεμίτοις
εἰδωλολατρίαις.» Ὅρον ἔχομεν, τὸν
σταυρὸν τοῦ Κυρίου, ᾧ περισταυρούμεθα

These are the commands of justice, and
having been proclaimed even by those who
practice worldly wisdom, they must not be
rejected. Having understood then the work
of each, «live your time of exile in fear,
knowing that you were not redeemed with
perishable silver or gold (71) from your
empty way of life handed down from your
ancestors, but with precious blood, as of an
unblemished and spotless Lamb, Christ.
Enough then of the time that has passed;
Peter says, to carry out the will of the
nations, who walk in debauchery, lusts,
drunkenness, wild parties, drinking bouts,
and unlawful idolatries. We have a limit,
the cross of the Lord, by which we are
crucified and put to death to the old sins

καὶ περιθριγκούμεθα (72) τῶν προτέρων
ἀμαρτιῶν· ἀναγεννηθέντες τοίνυν,
προσηλωθῶμεν ἐν τῇ ἀληθείᾳ, καὶ
ἀνανήψωμέν τε, καὶ ἁγιασθῶμεν· ὅτι «οἱ
(73) ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ
ᾧτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ
Κυρίου ἐπὶ ποιοῦντας κακά. Καὶ τίς ὁ
κακῶσων ἡμᾶς (74), ἐὰν τοῦ ἀγαθοῦ
ζηλωταὶ γενώμεθα;» Ἡ δὲ ἀρίστη ἀγωγή,
εὐταξία (75) ἐστὶ, παντελὴς οὐσα
εὐσχημοσύνη, καὶ δύνამις τεταγμένη
βεβαία (76), τῶν ἐξῆς ἀλλήλοις κειμένων ἐν
ἔργῳ καλῶς ἀποδοτική, κατ' ἀρετὴν
ἀνυπέρβλητος. Ταῦτα εἰ καὶ τραχύτερον
προηνέχθη (77), οἰκονομούμενος τῆς
ἐπανορθώσεως τὴν σωτηρίαν, ἐμοὶ μὲν
λελέχθων, φησὶν ὁ Παιδαγωγός· ἐπειδὴ «ὁ
ἐλέγχων, μετὰ παρρησίας, εἰρηνοποιεῖ·»
ὕμεῖς δὲ, εἰ μὲν ἀκούσεσθέ μου,
σωθήσεσθε· εἰ δ' οὐ προσέξετε (78) τοῖς
εἰρημένοις, οὐ μοι μέλει· μέλει δὲ ὅμως καὶ
οὕτως· «τὴν γὰρ μετάνοιαν τοῦ
ἀμαρτωλοῦ μᾶλλον ἢ τὸν θάνατον αἰρεῖται.
Ἦν δὲ εἰσακούσητέ (79) μου, τὰ ἀγαθὰ τῆς
γῆς φάγεσθε,» ὁ Παιδαγωγὸς πάλιν λέγει·
«γῆς ἀγαθὰ (80)» τὰ ἀνθρώπεια ὀνομάζων
καλὰ, τὸ κάλλος, τὸν πλοῦτον, τὴν ὑγίειαν,
καὶ τὴν ἰσχὺν, τὴν τροφήν· ἀγαθὰ μὲν γὰρ
ὄντως, «ἃ οὔτε οὐς ἤκουσεν, οὔτε ἐπὶ
καρδίαν ἀνέβη ποτὲ (81),» περὶ τὸν ὄντως
ὄντα βασιλέα, τὰ ὄντως (82) ὄντα, ἀγαθὰ
ὄντα, καὶ ἀναμένοντα ἡμᾶς· ἀγαθῶν γάρ
ἐστὶ καὶ δοτὴρ, καὶ φύλαξ· κατὰ μετουσίαν
δὲ ἐκείνων, τὰ τῇδε συνωνυμεῖ·
παιδαγωγοῦντος ἐν Θεῷ τοῦ Λόγου, τὴν
ἀνθρώπων (83) ἀσθένειαν, ἀπὸ τῶν
αἰσθητῶν ἐπὶ τὴν νόησιν. Ὅσα μὲν οὖν
οἴκοι παραφυλακτέον, καὶ ὡς τὸν βίον
ἐπανορθωτέον, ὁ Παιδαγωγὸς ἡμῖν ἄδην
διείλεκται· ἃ δ' οὖν, καὶ κατὰ τὰς ὁδοὺς
ὁμιλεῖν αὐτῷ φίλον τοῖς παιδίοις, ἄχρις ἂν
ἀγάγῃ αὐτὰ πρὸς τὸν διδάσκαλον, ταῦτα
δὲ ἡμῖν ἐν κεφαλαίου (84) μέρει δι' αὐτῶν

(72). Having been born again, then, let us
hold fast to the truth, and let us sober up,
and be sanctified. For «the eyes of the Lord
are on the righteous, and his ears are open
to their prayer» (73). But the face of the
Lord is against those who do evil. And who
will harm us (74), if we become zealous for
what is good? The best conduct is good
order (75), being complete decency, and a
sure established strength (76), well
arranged to give proper return in the
works that follow one another, unmatched
in virtue. If these things were even stated
more harshly (77), managing the salvation
of correction, the Pedagogue says they have
been spoken to me. Since «the one who
reproves, with boldness, makes peace; «But
you, if you listen to me, you will be saved
«But if you do not pay attention (78) to
what has been said, it does not concern me.
«Still, it does concern me even so.» «For
repentance chooses the sinner more than
death.» «But if you listen to me, you will eat
the good things of the earth,» The Tutor
again says «good things of the earth (80)»
calling human things good: beauty, wealth,
health, strength, and food For indeed they
are good, «things which neither ear has
heard, nor has ever entered into the heart,
(81) about the truly existing king, the truly
(82) existing, truly good, and awaiting us
For he is both the giver and guardian of
good things But by participation in those,
the things here share the same name With
the Word of God as a guide, leading the
weakness of humans (83) from what is
sensed to what is understood So then, all
the things that must be guarded at home,
and how life must be corrected, the Guide
has fully explained to us. What things then
a child should speak with him on the way,
dear to the children, until he leads them to
the teacher—these things are set before us

ὑποτίθεται καὶ παρατίθεται τῶν Γραφῶν, γυμνὰς παρατιθέμενος τὰς παραγγελίας, ἀρμοζόμενος μὲν τῷ χρόνῳ τῆς καθοδηγήσεως, τὰς δὲ ἐξηγήσεις αὐτῶν ἐπιτρέπων τῷ διδασκάλῳ· καὶ γὰρ ὁ νόμος αὐτοῦ τὸν φόβον (85) ὑπεκλύειν βούλεται, τὸ ἐκούσιον ἐλευθερώσας εἰς πίστιν. Ἄκουε, φησὶν, ὦ παιδίον, καλῶς παιδαγωγούμενον, τὰ κεφάλαια τῆς σωτηρίας· γυμνώσω γὰρ τὸ ἥθος τὸ ἐμαυτοῦ, καὶ σοὶ ταύτας καλὰς ἐντολὰς ὑποθήσομαι, δι' ὧν ἀφίξῃ πρὸς σωτηρίαν· ἄγω δέ σε ὁδὸν τὴν σωτήριον· ἀπόστα τῶν τῆς πλάνης ὁδῶν· «ὅτι Κύριος γινώσκει (86) ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολείπεται.» Ἐπὶ τοίνυν, ὦ παιδίον, τὴν ἀγαθὴν ὁδὸν, ἣν ἂν σοὶ ἐξηγήσωμαι, τὰ ὧτά μοι ὑποσχῶν τὰ ἀκουστικά· «καὶ δώσω σοὶ θησαυροὺς σκοτεινοὺς, ἀποκρύφους, ἀοράτους» ἔθνεσιν, ἡμῖν δὲ ὁρατοὺς (87)· σοφίας δὲ θησαυροὶ, ἀνέκλειπτοι (88)· οὓς θαυμάζων ὁ Ἀπόστολος, «Ὡ βάθος, φησὶ, πλούτου καὶ σοφίας.» Θησαυροὶ δὲ ὑφ' ἐνὸς πολλοὶ χορηγούμενοι Θεοῦ· οἱ μὲν διὰ τοῦ νόμου, οἱ δὲ, διὰ τῶν (89) προφητῶν ἀποκαλύπτονται· οἱ δὲ, τῷ θείῳ στόματι· ἄλλος δὲ τοῦ Πνεύματος τῇ ἐπτάδι (90) ἐπάδων· εἷς δὲ ὧν ὁ Κύριος, διὰ πάντων τούτων ὁ αὐτός ἐστι Παιδαγωγός. Ἔστι μὲν οὖν αὐτόθεν κεφαλαιώδης ὑποθήκη, καὶ βιωτικὴ παραίνεσις, πάντα ἐμπεριέχουσα· «Καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε καὶ ὑμεῖς αὐτοῖς (91).» Δυνατὸν δὲ καὶ διὰ δυεῖν (92) ἐμπεριλαβεῖν τὰς ἐντολὰς, ὥς φησὶν ὁ Κύριος· «Ἀγαπήσεις τὸν Θεόν σου ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.» Εἴτα ἐκ τούτων ἐπιφέρει· «Ἐν τούτῳ ὅλος ὁ νόμος, καὶ οἱ προφῆται κρέμανται.» Ναὶ μὴν καὶ πρὸς τὸν πυθόμενον, «Τί ποιήσας, ζωὴν αἰώνιον

here in a summary form through them, and the Scriptures are placed alongside, presenting the commands plainly, fitting the time of guidance, while leaving their explanations to the teacher. For even the law wishes to remove fear, freeing the willing into faith. Listen, he says, O child, well guided, to the principles of salvation. For I will lay bare my own character, and I will put before you these good commands, through which you will arrive at salvation. And I will lead you on the saving path. Turn away from the paths of error. «For the Lord knows (86) the way of the righteous, but the way of the wicked will perish. Follow then, child, the good path, which I will explain to you, promising me your listening ears. «And I will give you dark treasures, hidden, unseen To the nations, but to us visible (87) Treasures of wisdom, unfailing (88) Whom the Apostle, marveling, says, “O depth, he says, of wealth and wisdom. Treasures, then, granted by one God to many, some through the law, others through the prophets are revealed. others, through the divine mouth another, singing to the sevenfold Spirit (90) But the Lord being one, is the same Teacher through all these. Therefore, there is from this source a fundamental instruction and practical advice, containing everything. «Just as you want people to do to you, do the same to them (91). It is also possible to include the commandments through two things (92), as the Lord says. «You shall love your God with all your heart, and with all your soul, and with all your strength. and your neighbor as yourself.» Then from these he brings forth «On these two commandments hang all the law and the prophets.» Yes, indeed, also to the one asking, «What must I do to inherit eternal life?» «You know the commandments,» he answered but he

κληρονομήσω;» «Τὰς ἐντολὰς οἶδας,» ἀπεκρίνατο· τοῦ δὲ καταφύσαντος, «Τοῦτο ποίει, φησὶ, καὶ σωθήσῃ.» Οὐ μὴν ἀλλὰ καὶ (93) διαιρετικώτερον τὸ φιλάνθρωπον τοῦ Παιδαγωγοῦ διὰ τῶν ποικίλων καὶ σωτηρίων ἐντολῶν παραθετέον, ὡς ἔχοιμεν πρὸς ἀφθόνου σωτηρίας καὶ τῆς διατάξεως τῶν Γραφῶν, ἐτοιμοτέραν τὴν εὐρεσιν. Ἔστιν ἡμῖν ἡ Δεκάλογος ἡ διὰ Μωϋσέως, ἀπλῶ καὶ μονογενεῖ αἰνιττομένη στοιχείῳ (94), προσηγορίαν σωτήριον ἁμαρτιῶν περιγράφουσα· «Οὐ μοιχεύσεις· Οὐκ εἰδωλολατρήσεις· Οὐ παιδοφθορήσεις (95)· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου (96)·» καὶ τὰ ἀκόλουθα τούτοις. Ταῦτα ἡμῖν παραφυλακτέον, καὶ ὅσα ἄλλα κατὰ τὰς ἀναγνώσεις τῶν Βιβλίων παραγγέλλεται. Παραγγέλλει δὲ καὶ διὰ Ἡσαΐου· «Λούσασθε, καὶ (97) καθαροὶ γενέσθε· ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· μάθετε καλὸν ποιεῖν· ἐκζητήσατε κρίσιν· ῥύσασθε ἀδικούμενον· κρίνατε ὀρφανῶ, καὶ δικαιώσατε χήραν· καὶ δεῦτε, καὶ διελεγχθῶμεν (98), λέγει Κύριος.» Πολλὰς δ' ἂν καὶ παρὰ τοῖς ἄλλοις εὕρομεν ὑποθήκας· οἷον φέρε, εὐχῆς μὲν πέρι, «Τὰ ἔργα (99) τὰ ἀγαθὰ,» φησὶν, «εὐχὴ Κυρίου δεκτὴ,» λέγει ἡ Γραφή. Καὶ ὁ τρόπος τῆς εὐχῆς ὑπαγορεύεται· «Ἐὰν ἴδῃς (1),» φησὶ, «γυμνὸν, περίβαλε, καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου οὐχ ὑπερόψει· τότε ῥαγήσεται πρῶτμον τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθεν ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε.» Τίς οὖν ὁ καρπὸς τῆς εὐχῆς ταύτης; «Τότε ἐπιβοήση (2), καὶ ὁ Θεὸς ὑπακούσεταιί σου· ἔτι λαλοῦντός σου, ἐρεῖ, Ἰδοὺ πάρειμι.» Περὶ δὲ νηστείας, «Ἵνα τί μοι, φησὶ, νηστεύετε;» λέγει Κύριος· «οὐ ταύτην τὴν νηστείαν ἐγὼ ἐξελεξάμην, καὶ ἡμέραν,

replied, «Do this, he says, and you will be saved.» But indeed, the loving-kindness of the Teacher must be set forth more distinctly through the various and saving commandments, so that we may have a more ready understanding for abundant salvation and the arrangement of the Scriptures. We have the Decalogue through Moses, a simple and unique symbolic element, a saving address describing sins. «You shall not commit adultery» You shall not worship idols You shall not kill children (95) You shall not steal You shall not bear false witness Honor your father and your mother (96); and the things that follow these These things must be carefully watched over by us, and whatever else is commanded according to the readings of the Books. And he also commands through Isaiah “Wash yourselves, and (97) become clean remove the evils from your souls before my eyes learn to do good seek justice rescue the one being wronged Judge the orphan, and defend the widow. And come, and let us be judged, says the Lord. We would find many other instructions among the rest as well. For example, concerning prayer, «Good works (99) he says, «Prayer is acceptable to the Lord, the Scripture says And the manner of prayer is prescribed “If you see (1), he says, “If you are naked, clothe yourself, and do not look down on your own offspring. Then your light will break forth early, and your healing will quickly rise, and your righteousness will go before you, and the glory of God will shine upon you. What then is the fruit of this prayer? “Then you will cry out, and God will listen to you. While you are still speaking, he will say, “Behold, I am here.” About fasting, «Why do you fast to me, he says? The Lord says «This is not the fast I have chosen, a day for a person to

ἄνθρωπον ταπεινοῦν τὴν ψυχὴν αὐτοῦ;
Οὐδ' ἂν κάμψῃς ὡς κρίκον τὸν τράχηλόν
σου, καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ,
οὐδ' οὕτως καλέσετε νηστείαν δεκτὴν.» Τί
οὖν αἰνίττεται ἡ νηστεία; «Ἴδου αὕτη (3),»
φησὶν, «ἡ νηστεία ἣν ἐγὼ ἐξελεξάμην, λέγει
Κύριος· Λῦε πάντα σύνδεσμον ἀδικίας·
διάλυε στραγγαλιὰς βιαιῶν
συναλλαγμάτων· ἀπόλυσέ τε θραυσμένους
ἐν ἀφέσει, καὶ πᾶσαν ἄδικον συγγραφὴν
διάσπα. Διάθρυπτε πεινῶντι τὸν ἄρτον
σου· καὶ πτωχοὺς ἀστέγους εἰσαγε εἰς τὸν
οἶκόν σου· ἐὰν ἴδῃς γυμνὸν, περιβάλε.» Ναὶ
μὴν καὶ περὶ τῶν (4) θυσιῶν· «Τί μοι
πλῆθος τῶν θυσιῶν ὑμῶν; λέγει Κύριος·
πλήρης εἰμὶ ὀλοκαυτωμάτων, καὶ κριῶν
(5)· καὶ στέαρ ἀρνῶν, καὶ αἷμα ταύρων καὶ
ἐρίφων, οὐ βούλομαι· οὐδ' ἂν ἔρχησθε
ὀφθῆναί μοι. Τίς γὰρ ἐξεζήτησε ταῦτα ἐκ
τῶν χειρῶν ὑμῶν; πατεῖν μου τὴν αὐλὴν,
οὐ προσθήσεσθε (6)· ἐὰν φέρητε
σεμίδαλιν, μάταιον θυμίαμα βδέλυγμά μοι
ἐστίν· τὰς νουμηνίας ὑμῶν καὶ τὰ σάββατα
οὐκ ἀνέχομαι.» Πῶς οὖν θύσω τῷ Κυρίῳ;
«Θυσία (7),» φησὶ, «τῷ Κυρίῳ πνεῦμα
συντετριμμένον.» Πῶς οὖν στέψω (8), ἢ
μύρω χρίσω, ἢ τί θυμιάσω τῷ Κυρίῳ;
«Ὅσμη (9),» φησὶν, «εὐωδίας τῷ Θεῷ
καρδία δοξάζουσα τὸν πεπλακότα αὐτήν.»
Ταῦτα στέφη, καὶ θυσίαι, καὶ ἀρώματα, καὶ
ἄνθη τοῦ Θεοῦ. Ἔτι περὶ ἀνεξικακίας, «Ἐὰν
ἀμάρτη (10),» φησὶν, «ὁ ἀδελφός σου,
ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες
αὐτῷ. Ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς
σέ, καὶ τὸ ἐπτάκις ἐπιστρέφῃ πρὸς σέ,
λέγων, Μετανοῶ, ἄφες αὐτῷ.» καὶ τοῖς μὲν
στρατευομένοις διὰ Ἰωάννου παραγγέλλει,
«ἀρκεῖσθαι (11) μόνοις τοῖς ὀψωνίοις·»
τοῖς δὲ τελώναις, «μηδὲν πλεονεξῆσαι
παρὰ τὰ διατεταγμένα·» δικαστῇ δὲ, «Οὐ
λήψῃ (12),» φησὶ, «πρόσωπον ἐν κρίσει· τὰ
γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς
βλεπόντων, καὶ λυμαίνεται ῥήματα δίκαια,

humble their soul Nor would you bend
your neck like a ring, nor put on sackcloth
and ashes; you will not call this an
acceptable fast. What then does the fast
mean? «Behold, this (3), he says, “the fast
that I have chosen,” says the Lord “Break
every bond of wickedness, undo the ropes
of the yoke, and let the oppressed go free;
set free the crushed with forgiveness, and
cancel every unjust record. Break the bread
of your own to the hungry, and bring the
homeless poor into your house. If you see
someone naked, clothe them. Yes, indeed,
also concerning the (4) sacrifices “What use
is the multitude of your sacrifices to me
says the Lord” I am full of burnt offerings
and the fat of rams (5) and the fat of lambs,
and the blood of bulls and goats, I do not
desire. Nor would you come to appear
before me. For who has asked these things
from your hands? You will not tread my
courtyard; you will not add (6) If you bring
fine flour, empty incense is an abomination
to me. I do not tolerate your new moons
and your Sabbaths. How then shall I offer a
sacrifice to the Lord? “Sacrifice,” he says,
“to the Lord is a broken spirit. How then
shall I anoint with oil, or consecrate with
myrrh, or offer incense to the Lord? “A
pleasing aroma, he says, “is a heart that
glorifies God, who made it.” These are the
wreaths, and sacrifices, and perfumes, and
flowers of God Still concerning forbearance,
«If someone sins (10), he says, «your
brother, rebuke him and if he repents,
forgive him.» If he sins against you seven
times in a day, and seven times turns back
to you, saying, “I repent,” forgive him. And
to the soldiers, through John, he
commands, “It is enough to be content with
only the wages.” But to the tax collectors,
“Do nothing more than what is appointed.”
But to the judge, “You shall not accept a

ρύσασθαι ἀδικουμένους (13).» Ἀλλὰ καὶ τοῖς οἰκονομικοῖς· «Κτήσις (14) ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται.» Ναὶ μὴν καὶ περὶ ἀγάπης, «Ἀγάπη,» φησὶ, «καλύπτει πλῆθος ἁμαρτιῶν.» Καὶ περὶ πολιτείας, «Ἀπόδοτε τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.» Ὁρκου δὲ πέρι, καὶ μνησικακίας· «Μὴ ἐγώ (15) ἐνετειλάμην τοῖς πατράσιν ὑμῶν, ἐκπορευομένοις (16) ἐκ γῆς Αἰγύπτου, προσένεγκαί (17) μοι ὀλοκαυτώματα καὶ θυσίας, Ἀλλὰ τοῦτο ἐνετειλάμην αὐτοῖς· Ἐκαστος ὑμῶν, κατὰ τοῦ πλησίον ἐν τῇ καρδίᾳ αὐτοῦ μὴ μνησικακεῖτω· ὄρκον ψευδῆ μὴ ἀγαπάτω.» Ἀλλὰ καὶ ψεύσταις καὶ τετυφωμένοις προσαπειλεῖ· τοῖς μὲν ᾧδὲ πως· «Οὐαὶ (18) τοῖς λέγουσι τὸ γλυκὺ πικρὸν, καὶ τὸ πικρὸν γλυκύν·» τοῖς δὲ ᾧδί· «Οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς, καὶ ἐνώπιον αὐτῶν ἐπιστήμονες· ὁ γὰρ ταπεινῶν ἑαυτὸν ὑψωθήσεται, καὶ ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται» Καὶ «τοὺς μὲν ἐλεήμονας» μακαρίζει, «ὅτι αὐτοὶ ἐλεηθήσονται.» ὀργὴν δὲ ἡ Σοφία ταλανίζει, ὅτι ἄρα «ἀπολέσει (19) καὶ φρονίμους.» Ἦδη δὲ ἀγαπᾷ τοὺς ἐχθροὺς κελεύει, καὶ τοὺς καταρωμένους ἡμᾶς εὐλογεῖν, προσεύχεσθαι τε ὑπὲρ τῶν ἐπηρεαζόντων ἡμᾶς. «Τῷ τύποντί σε,» φησὶν, «εἰς (20) τὴν σιαγὸνα, παρέχε καὶ τὴν ἄλλην· καὶ ἐὰν ἄρῃ σου τίς τὸν χιτῶνα, μὴ κωλύσης καὶ τὸ ἱμάτιον.» Περὶ δὲ τῆς πίστεως· «Πάντα ὅσα ἐὰν αἰτήσησθε (21) ἐν τῇ προσευχῇ πιστεύοντες, λήψετε,» φησὶν. «Πιστὸν (22) δὲ ἀπίστοις οὐδὲν,» κατὰ Πίνδαρον. Καὶ οἰκέταις (23) μὲν χρηστέον, ὥς ἑαυτοῖς· ἄνθρωποι γὰρ εἰσιν, ὥς ἡμεῖς· ὁ γὰρ Θεὸς πᾶσιν, τοῖς ἐλευθέροις καὶ τοῖς δούλοις, ἐστὶν, ἂν σκοπῆς, ἴσος. Δεῖ δὲ καὶ τοὺς πλημμελοῦντας τῶν ἀδελφῶν (24) οὐ κολάζειν, ἐπιτιμᾶν (25) δέ· «Ὁ γὰρ φειδόμενος,» φησὶ, «τῆς βακτηρίας ἑαυτοῦ

bribe,” he says, “showing partiality in judgment For gifts blind the eyes of those who see, and they destroy just words, which would save the wronged. (13) But also to the stewards «Possession (14) eagerly pursued with lawlessness becomes less. Yes, indeed, also concerning love, «Love, he says, «Love covers a multitude of sins.» And concerning citizenship, «Render to Caesar the things that are Caesar’s,» and to God the things that are God’s.» Concerning oaths, and resentment, «Did I not command your ancestors, who came out of the land of Egypt, to bring me burnt offerings and sacrifices? But this is what I commanded them...» Each one of you must not hold resentment in his heart against his neighbor. He must not love a false oath. But he also threatens liars and the blind. To some, indeed, in this way. “Woe (18) to those who say that the sweet is bitter, and the bitter is sweet; But to others, in this way. “Woe to the wise in their own eyes, and to those who are clever before themselves, For the one who humbles himself will be exalted, and the one who exalts himself will be humbled. And “the merciful ones blesses, “because they will be shown mercy; But Wisdom is troubled with anger, because then “she will destroy (19) even the wise. Already she commands us to love our enemies, and to bless those who curse us, and to pray for those who mistreat us. “To the one who strikes you, he says, “turn to him the other cheek as well, (20) and if someone takes your tunic, do not stop him from taking your cloak as well. About faith «All things whatsoever you ask (21) in prayer, believing, you will receive, he says «Faithful (22) indeed to unbelievers nothing, according to Pindar And one must be kind to servants (23), as to oneself For they are human beings, like

μισεῖ τὸν ἑαυτοῦ υἱόν.» Ἔτι τὴν μὲν φιλοδοξίαν ἀποσκορακίζει· «Οὐαὶ ὑμῖν, Φαρισαῖοι,» λέγων, «ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.» τὴν δὲ μετάνοιαν (26) τοῦ ἁμαρτωλοῦ ἀσπάζεται, τὴν ἐπομένην ταῖς ἁμαρτίαις μετάνοιαν ἀγαπῶν· μόνος (27) γὰρ ἀναμάρτητος αὐτὸς ὁ Λόγος· τὸ μὲν γὰρ ἐξαμαρτάνειν πᾶσιν ἔμφυτον καὶ κοινόν· ἀναδραμεῖν δὲ μετὰ τὴν ἁμαρτίαν οὐ τοῦ τυχόντος ἀνδρὸς, ἀλλὰ ἀξιολόγου. Περὶ δὲ τῆς μεταδόσεως, «Δεῦτε (28),» εἶπε, «πρὸς με πάντες οἱ εὐλογημένοι· κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέινασα γὰρ, καὶ δεδώκατέ (29) μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ με· ἀσθενὴς, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἦλθετε πρὸς με.» Καὶ πότε τι τούτων τῶ Κυρίῳ πεποιήκαμεν ἡμεῖς; Αὐτὸς ἐρεῖ πάλιν ὁ Παιδαγωγὸς, τὴν εὐποιάν καὶ τῶν ἀδελφῶν ἀγαπητικῶς εἰς ἑαυτὸν μετατρέπων (30), καὶ λέγων· «Ἐφ’ ὅσον ἐποιήσατε τοῖς μικροῖς τούτοις, ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οἱ τοιοῦτοι εἰς ζωὴν αἰώνιον.» Τοιοῖδε μὲν οἱ λογικοὶ νόμοι, οἱ παρακλητικοὶ λόγοι (31) οὐκ ἐν πλαξὶ (32) λιθίναις, δακτύλῳ γεγραμμέναις Κυρίου, ἀλλ’ ἐν καρδίαις ἀνθρώπων ἐναπογεγραμμένοι, ταῖς μόνον φθορὰν οὐκ ἐπιδεχομέναις. Διὰ τοῦτό τοι κατεάγασιν αἱ πλάκες τῶν σκληροκαρδίων, ἵν’ αἱ πίστεις τῶν νηπίων (33) ἐν μαλθακαῖς τυπωθῶσι διανοίαις. Ἄμφω δὲ τῷ νόμῳ διηκόνουν τῷ Λόγῳ εἰς παιδαγωγίαν τῆς ἀνθρωπότητος, ὁ (34) μὲν διὰ Μωϋσέως, ὁ δὲ δι’ ἀποστόλων. Οἷα γ’ οὖν (35) καὶ δι’ ἀποστόλων ἡ παιδαγωγία, ἀναγκαῖόν μοι δοκεῖ καὶ περὶ τοῦ εἵδους διαλεχθῆναι τούτου· μᾶλλον δὲ ἑαυτοῦ (36) μεμνημένος ὁ Παιδαγωγὸς φησιν· ἅς αὐτάς

us For God is equal to all, both to the free and to the slaves, if you consider it carefully. But one must not punish brothers who sin; rather, one should reprimand them. “For the one who is sparing, he says, “the one who spares his rod hates his own son. He even drives away ambition “Woe to you, Pharisees, saying, “because you love the place of honor in the synagogues, and greetings in the marketplaces; but you do not welcome the repentance (26) of the sinner, instead loving the repentance that follows sinning. For the Word alone (27) is without sin. For to sin is natural and common to all. But to run back after sinning is not for just any man, but for one worthy. About sharing, «Come (28), he said, «all the blessed come to me and inherit the kingdom prepared for you from the foundation of the world.» For I was hungry, and you gave me something to eat; (29) I was thirsty, and you gave me something to drink. I was a stranger, and you welcomed me. I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me. And when did we ever do any of these things for the Lord? He himself, the Teacher, will say again, kindly turning the good deed toward the brothers to himself (30), and saying «Inasmuch as you did it to these little ones, you did it to me.» And such people will go away into eternal life. Such are the rational laws, the encouraging words (31) not written on stone tablets (32) with a finger of the Lord, but inscribed in the hearts of people, which alone do not admit decay. For this reason, the tablets of the hard-hearted were broken, so that the faith of infants (33) might be imprinted on gentle minds. Both, however, served the Word as a guide for humanity’s upbringing, the one (34) through Moses, the other through the

σπερματικῶς πάλιν τὰς ὑποθήκας ἐκθήσομαι (37)· «Ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος (38) μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μέλη (39). Ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. Ὁ κλέπτων μηκέτι κλεπτέτω· μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθόν (40), ἵνα ἔχη μεταδιδόναι τῷ χρήζοντι. Πᾶσα πικρία, καὶ ὀργή, καὶ θυμὸς, καὶ κραυγὴ, καὶ βλασφημία ἀρθήτω ἀφ’ ὑμῶν σὺν πάσῃ κακίᾳ. Γίνεσθε εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν. Γίνεσθε οὖν φρόνιμοι, καὶ μιμηταὶ (41) τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς (42). Αἱ μὲν γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτασσέσθωσαν, ὡς τῷ Κυρίῳ· οἱ δὲ ἄνδρες τὰς γυναῖκας τὰς ἑαυτῶν ἀγαπάτωσαν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν Ἐκκλησίαν.» Ἀγαπάτωσαν οὖν ἀλλήλους (43) οἱ συνεζευγμένοι, «ὡς τὰ ἴδια σώματα. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν. Οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου. Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ, ἐκ ψυχῆς (44) μετ’ εὐνοίας δουλεύοντες. Καὶ οἱ κύριοι, εὐποιεῖτε τοὺς οἰκέτας ὑμῶν, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστιν.»—«Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. Μὴ γινώμεθα (45) κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες· ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται. Τὸ καλὸν ποιοῦντες, μὴ

apostles. What kind of guidance (35) the apostles provided, it seems necessary to me to discuss also concerning the nature of this. But rather, remembering himself (36), the Guide says that I will again set forth the instructions themselves in a seed-like way (37). “Putting away falsehood, each one of you must speak the truth with his neighbor (38). because we are members of one another (39). Let not the sun go down on your anger, nor give place to the devil. Let the thief no longer steal. But rather let him work hard, doing what is good, so that he may have something to share with the one in need. Let all bitterness, anger, wrath, shouting, and slander be removed from you, along with all evil. Be kind to one another, tenderhearted, forgiving each other, just as God also in Christ forgave you. Therefore, be wise and imitators (41) of God, as beloved children. And walk in love, just as Christ also loved you (42). Let the wives be subject to their own husbands, as to the Lord. But let the husbands love their own wives, just as Christ also loved the Church. Therefore, let those joined together love one another, «just as their own bodies do (43)». Children, obey your parents. Fathers, do not provoke your children to anger, but raise them with discipline and instruction from the Lord. Slaves, obey your earthly masters with fear and trembling, with sincerity of heart, as to Christ, serving wholeheartedly with goodwill. And masters, do good to your slaves, forgiving the threat. Knowing that the Lord of both them and you is in heaven, and there is no partiality.»—«If we live by the Spirit, let us also walk by the Spirit. Let us not become (45) empty-headed, provoking one another, envying one another. Bear one another’s burdens, and in this way fulfill the law of Christ. Do not

ἐκκακῶμεν· καιρῷ γὰρ (46) ἰδίῳ
θερίσομεν, μὴ ἐκλυόμενοι. Εἰρηνεύετε ἐν
ἑαυτοῖς. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί·
νουθετεῖτε τοὺς ἀτάκτους· παραμυθεῖσθε
τοὺς ὀλιγοψύχους· ἀντέχεσθε τῶν
ἀσθενῶν· μακροθυμεῖτε πρὸς πάντας·
ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ.
Τὸ Πνεῦμα μὴ σβέννυτε· προφητείας μὴ
ἐξουθενεῖτε. Πάντα δὲ δοκιμάζετε (47)· καὶ
τὸ καλὸν κατέχετε· ἀπὸ παντὸς εἵδους
πονηροῦ ἀπέχεσθε· τῇ προσευχῇ
προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ, ἐν
εὐχαριστίᾳ· ἐν σοφίᾳ περιπατεῖτε πρὸς
τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. Ὁ
λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι
ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ
ἐκάστῳ ἀποκρίνεσθαι. Ἐντρέφεσθε τοῖς
λόγοις τῆς πίστεως. Γυμνάζεσθε πρὸς
εὐσέβειαν· ἡ γὰρ σωματικὴ γυμνασία πρὸς
ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς
πάντα (48) ὠφέλιμός ἐστιν, ἐπαγγελίαν
ἔχουσα τῆς ζωῆς τῆς νῦν καὶ τῆς
μελλούσης. Οἱ πιστοὺς ἔχοντες δεσπότας
μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν·
ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ
εἰσιν. Ὁ μεταδιδὸς ἔστω (49) ἐν ἀπλότητι·
ὁ προϊστάμενος ἐν σπουδῇ· ὁ ἐλεῶν ἐν
ἰλαρότητι· ἡ ἀγάπη ἀνυπόκριτος·
ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι
τῷ ἀγαθῷ, τῇ φιλαδελφίᾳ εἰς ἀλλήλους
φιλόστοργοι, τῇ τιμῇ ἀλλήλους
προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ
πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες,
τῇ ἐλπίδι χαίροντες, τῇ θλίψει
ὑπομένοντες, τῇ προσευχῇ
προσκαρτεροῦντες, τὴν φιλοξενίαν (50)
διώκοντες, ταῖς χρεῖαις τῶν ἁγίων
κοινωνοῦντες.» Ὅλίγα ταῦτα ἐκ πολλῶν,
δείγματος χάριν, ἀπ' αὐτῶν διεξεληθῶν τῶν
θείων Γραφῶν ὁ Παιδαγωγὸς, τοῖς αὐτοῦ
παρατίθεται παισὶν, δι' ὧν, ὡς ἔπος εἶπεῖν,
ἄρδην ἐκκόπτεται κακία, καὶ περιγράφεται
ἀδικία. Μυρίαί δὲ ὅσαι ὑποθήκαι, εἰς

be deceived. God is not mocked. Doing
good, let us not grow weary. For in due
time (46) we will reap, if we do not give up.
Live in peace with one another. We urge
you, brothers, admonish the unruly comfort
the fainthearted support the weak be
patient with everyone See to it that no one
pays back evil for evil to anyone. Do not
quench the Spirit. Do not despise
prophecies. But test all things. and hold fast
to what is good. Keep away from every kind
of evil. Be devoted to prayer, staying alert
in it, with thanksgiving. Live wisely toward
outsiders, making the most of the time. Let
your speech always be gracious, seasoned
with salt, so that you know how to answer
each person. Be respectful of the words of
faith. Train yourselves toward godliness.
For physical training is of little benefit for a
short time. But godliness is beneficial in
every way, holding the promise of life both
now and in the future. Let those who have
faithful masters not despise them, because
they are brothers. But rather let them
serve, because they are faithful. Let the one
who gives share (49) do so with simplicity.
The one who is in charge should be diligent.
The one who shows mercy should do so
cheerfully. Love must be sincere. Hating
what is evil, holding fast to what is good,
loving one another with brotherly affection,
showing honor to one another, not being
lazy in zeal, being fervent in spirit, serving
the Lord, rejoicing in hope, enduring in
suffering, continuing steadfastly in prayer,
pursuing hospitality, sharing with the
needs of the saints. These few things, taken
from many, are given as an example by the
Teacher, who sets them before his own
children, through which, so to speak,
wickedness is completely cut off, and
injustice is described. Countless
commandments, directed toward chosen

πρόσωπα ἐκλεκτὰ διατείνουσai,
ἐγγεγράφαται ταῖς βίβλοις ταῖς ἀγίαις· αἱ
μὲν, πρεσβυτέρους (51), αἱ δὲ, ἐπισκόπους,
αἱ δὲ διακόνους, ἄλλαι χήραις, περὶ ὧν
ἄλλος ἂν εἴη λέγειν καιρός· πολλὰ δὲ καὶ δι'
αἰνιγμάτων, πολλὰ δὲ καὶ διὰ παραβολῶν
τοῖς ἐντυγχάνουσιν ἔξεστιν ὠφελεῖσθαι.
Ἄλλ' οὐκ ἐμὸν, φησὶν ὁ Παιδαγωγός,
διδάσκειν ἔτι ταῦτα· διδασκάλου δὲ εἰς τὴν
ἐξήγησιν τῶν ἀγίων ἐκείνων λόγων
χρήζομεν, πρὸς ὃν ἡμῖν βαδιστέον. Καὶ δὴ
ὥρα γε ἐμοὶ μὲν πεπαῦσθαι τῆς
παιδαγωγίας, ὑμᾶς δὲ ἀκροᾶσθαι τοῦ
διδασκάλου (52). Παραλαβὼν δὲ οὗτος
ὑμᾶς, ὑπὸ καλῇ τετραμμένους ἀγωγῇ,
ἐκδιδάξεται τὰ λόγια. Εἰς καλὸν δὲ ἡ
Ἐκκλησία ἦδε, καὶ ὁ νυμφίος, ὁ μόνος
διδασκαλος, ἀγαθοῦ Πατρὸς ἀγαθὸν
βούλημα (53), σοφία γνήσιος, ἀγίασμα
γνώσεως· «καὶ αὐτὸς ἰλασμός ἐστι περὶ
τῶν ἁμαρτιῶν ἡμῶν,» ὡς φησὶν ὁ Ἰωάννης,
ὁ ἰώμενος (54) ἡμῶν καὶ σῶμα καὶ ψυχὴν,
τὸν ἴδιον ἄνθρωπον, Ἰησοῦς· «Οὐ περὶ τῶν
ἡμετέρων δὲ μόνον ἁμαρτιῶν (55), ἀλλὰ
καὶ περὶ ὅλου τοῦ κόσμου. Καὶ ἐν τούτῳ
γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς
ἐντολὰς αὐτοῦ τηρῶμεν. Ὁ λέγων ὅτι
ἐγνώκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ
τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ
ἀλήθεια οὐκ ἔστιν. Ὁς δ' ἂν τηρῇ αὐτοῦ
τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
Θεοῦ τετελείεται. Ἐν τούτῳ γινώσκουμεν,
ὅτι ἐν αὐτῷ ἐσμέν. Ὁ λέγων ἐν αὐτῷ μένειν,
ὀφείλει καθὼς κἀκεῖνος περιεπάτησε, καὶ
αὐτὸς περιπατεῖν.» Ὡς τῆς μακαρίου
θρέμματα παιδαγωγίας! τὸ καλὸν τῆς
Ἐκκλησίας πληρῶσωμεν πρόσωπον, καὶ
πρὸς τὴν ἀγαθὴν προσδράμωμεν οἱ νήπιοι
μητέρα· κἂν ἀκροαταὶ τοῦ Λόγου
γενώμεθα, τὴν μακαρίαν δοξάζωμεν
οἰκονομίαν (56), δι' ἣν παιδαγωγεῖται μὲν ὁ
ἄνθρωπος, ἀγιάζεται δὲ ὡς Θεοῦ παιδίον·
καὶ πολιτεύεται (57) μὲν ἐν οὐρανοῖς, ἀπὸ

persons, are written in the holy books.
Some are for elders (51), others for
bishops, others for deacons, and others for
widows, about which another time would
be suitable for speaking. Many are also
through riddles, and many through
parables, by which those who encounter
them can be helped. But it is no longer my
place, says the Teacher, to teach these
things. But we need a teacher to explain
those holy words, one to whom we must
turn. And now it is time for me to stop the
instruction, and for you to listen to the
teacher. (52) And this one, taking you up,
will teach the words with good and proper
guidance. If the Church is beautiful, and the
bridegroom, the only teacher, is the good
will of the good Father (53), true wisdom,
the sanctification of knowledge. «And he
himself is the atonement for our sins, as
John says, healing both our body and soul,
the same man, Jesus «Not only for our own
sins (55), but also for the whole world And
in this we know that we have come to know
him, if we keep his commandments The
one who says that he has come to know
him, but does not keep his commandments,
is a liar, and in this there is no truth. But
whoever keeps his word, truly in this the
love of God has been perfected. In this we
know that we are in him. The one who says
that he remains in him must walk just as he
walked. O blessed nurture of discipline! Let
us fill the face of the Church with goodness,
and as little children let us run toward the
good mother. And even if we become
hearers of the Word, let us praise the
blessed plan (56), through which man is led
as a child and is made holy as a child of
God. And he lives (57) in the heavens, being
led from the earth, and there he receives a
father, whom he learns from on earth. The
Word does everything: it creates, teaches,

γῆς παιδαγωγούμενος, πατέρα δὲ ἐκεῖ
λαμβάνει, ὃν ἐπὶ γῆς μανθάνει. Πάντα ὁ
Λόγος καὶ ποιεῖ, καὶ διδάσκει, καὶ
παιδαγωγεῖ. Ἴππος ἄγεται χαλινῷ, καὶ
ταῦρος ἄγεται ζυγῷ, θηρίον βρόχῳ
ἀλίσκεται· ὁ δὲ ἄνθρωπος μεταπλάσσεται
Λόγῳ, ὃ θηρία τιθασσεύεται, καὶ νηκτὰ
δελεάζεται, καὶ πτηνὰ κατασύρεται. Οὗτος
ὡς ἀληθῶς τεχνάζεται ἵππῳ χαλινόν,
ταύρῳ ζυγόν, θηρίῳ βρόχον, κάλαμον
ἰχθύϊ, πάγην ὀρνέῳ· οὗτος πολιτεύεται καὶ
γεωργεῖ, ἄρχει καὶ ὑπουργεῖ, καὶ τὰ ὅλα
δημιουργεῖ (58).

and guides. A horse is led by a bridle, and a
bull is led by a yoke; a wild beast is caught
with a snare. But man is transformed by the
Word, by whom wild beasts are tamed, fish
are lured, and birds are drawn in. This one
truly makes a bridle for the horse, a yoke
for the bull, a snare for the wild beast, a
reed for the fish, and a trap for the bird.
This one lives in society and farms, rules
and serves, and creates all things (58).

**Ἐν μὲν (59) γαῖαν ἔτευξ', ἐν δ' οὐρανὸν,
ἐν δὲ θάλασσαν,**

**On the one hand (59) he fashioned the
earth, on the other the sky, and also the
sea,**

**Ἐν δὲ τὰ τεῖρεα πάντα, τάτ' οὐρανὸς
ἔστεφάνωται.**

**And he arranged all the stars, with the
sky crowned around them.**

Ὡ τῶν θείων δημιουργημάτων! Ὡ τῶν
θείων παραγγελμάτων! «Ὡδωρ τοῦτο ἐν
ἐαυτῷ κυμαινέτω· πῦρ τοῦτο τὴν ὀργὴν
συνεχέτω· ἀήρ τοῦτο (60) εἰς αἰθέρα
πλανάσθω· γῆ δὲ καὶ πεπήχτω, καὶ
φερέσθω. Ὅτ' ἂν ἐγὼ θέλω ἄνθρωπον ἔτι
πλάσαι, καὶ βούλομαι ὕλην, ὕλην ἔχω τὰ
στοιχεῖα· συνοικῶ μου τῷ πλάσματι. Ἐάν
με γνωρίσης, δουλεύσει σοι τὸ πῦρ.»
Τοσοῦτος ὁ Λόγος· οὗτος ὁ Παιδαγωγός, ὁ
τοῦ κόσμου καὶ τοῦ ἀνθρώπου δημιουργός,
καὶ δι' αὐτῶν (61) ἤδη καὶ τοῦ κόσμου
παιδαγωγός· οὗ τῇ ἐγκελεύσει ἅμω
συνεστήκαμεν, προσμένοντες τὴν κρίσιν·
οὐ γὰρ ὑπόκλοπον (62) φορεῖ βροτοῖσι
φωνάεντα λόγον· ἔσται λόγος σοφία, ὡς
φησι Βακχυλίδης. «Τὰ δὲ ἄμεμπτα καὶ
ἀκέραια καὶ ἅμωμα τοῦ Θεοῦ,» κατὰ τὸν

O divine creations! O divine commands!
«Let this water move within itself; let this
fire hold its anger; let this air wander into
the ether; and let the earth be solid and
bear weight. When I want to shape a
human being, and I desire matter, I have
the matter in the elements; I join it to my
creation. If you recognize me, the fire will
serve you.» Such is the Word; this is the
Guide, the creator of the world and of man,
and through them (61) already the guide of
the world; by whose command we both
stand together, awaiting judgment; for the
audible word does not deceive mortals
(62); the word will be wisdom, as
Bacchylides says. «But the blameless, pure,
and faultless children of God,» according to
Paul, «appear in the world as lights in the

Παῦλον, «τέκνα, μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, φωστήρων δίκην, ἐν κόσμῳ φαίνεσθαι (63).» Ὅπερ οὖν λοιπὸν ἐπὶ τοιαύτῃ πανηγύρει τοῦ Λόγου, τῷ Λόγῳ προσευξώμεθα. «Ἰλαθι τοῖς σοῖς, Παιδαγωγέ, παιδίοις, πατήρ, ἡνίοχε Ἰσραὴλ (64), υἱὲ καὶ πατήρ, ἐν ἅμφῳ, Κύριε. Δὸς δὲ ἡμῖν, τοῖς σοῖς ἐπομένοις παραγγέλμασι, τὸ ὁμοίωμα (65) πληρῶσαι τῆς εἰκόνης, αἰσθάνεσθαί (66) τε κατὰ κράτος ἀγαθοῦ τοῦ Θεοῦ, κριτοῦ τε μὴ πικροῦ· καὶ πάρασχε ἅπαντα (67) αὐτὸς ἐν εἰρήνῃ τῇ σῇ πολιτευομένους, ἐν τῇ σῇ μετατιθεμένους πόλει, ἀκυμάντως τῆς ἁμαρτίας τὸν κλύδωνα διαπλεύσαντας, γαληνῶντας ἀγίῳ συμφέρεσθαι Πνεύματι· σοφία τῇ ἀνεκφράστῳ, νύκτωρ, μεθ' ἡμέραν (68), εἰς τὴν τελείαν ἡμέραν εὐχαριστοῦντας αἰνεῖν, αἰνοῦντας εὐχαριστεῖν (69), τῷ μόνῳ Πατρὶ καὶ Υἱῷ, Υἱῷ καὶ Πατρὶ, παιδαγωγῷ καὶ διδασκάλῳ Υἱῷ (70), σὺν καὶ τῷ ἀγίῳ Πνεύματι· πάντα τῷ ἐνὶ· ἐν ᾧ (71) τὰ πάντα· δι' ὃν τὰ πάντα ἔν· δι' ὃν τὸ ἀεὶ· οὗ μέλη πάντες· οὗ δόξα, αἰῶνες (72)· πάντα τῷ ἀγαθῷ, πάντα τῷ καλῷ, πάντα τῷ σοφῷ· τῷ δικαίῳ τὰ πάντα· ᾧ ἡ δόξα καὶ νῦν (73), καὶ εἰς τοὺς αἰῶνας αἰώνων. Ἀμήν.» Ἐπεὶ δὲ εἰς τὴν Ἐκκλησίαν ἡμᾶς καταστήσας ὁ Παιδαγωγός, αὐτὸς ἐαυτῷ παρακατέθετο, τῷ διδασκαλικῷ καὶ πανεπισκόπῳ Λόγῳ, καλῶς ἂν ἔχοι ἡμᾶς ἐνταῦθα γενομένους, μισθὸν εὐχαριστίας, δικαίας κατάλληλον ἀστείου παιδαγωγίας αἶνον ἀναπέμψαι Κυρίῳ.

Ὑμνος (74) τοῦ Σωτῆρος Χριστοῦ τοῦ ἁγίου Κλήμεντος.

Στόμιον πώλων ἀδαῶν,

midst of a crooked and twisted generation (63).» Therefore, since the Word celebrates such a festival, let us pray to the Word. «Be merciful to your children, Guide, Father, charioteer of Israel (64), Son and Father, both in one, Lord. Grant us, who follow your commands, to fill the likeness (65) of the image, and to perceive (66) by the power of the good God, and the judge who is not harsh; and grant all things (67) yourself in peace to those living by your rule, transferred to your city, having sailed through the storm of sin without trouble, to come together in holiness by the Spirit; with inexpressible wisdom, night and day (68), giving thanks and praising until the perfect day, praising and giving thanks (69) to the only Father and Son, Son and Father, Guide and Teacher Son (70), together with the holy Spirit; all to the one; in whom (71) all things; through whom all things are one; through whom is the eternal; whose members we all are; to whom be glory, forever (72); all to the good, all to the beautiful, all to the wise; all things to the just; to whom be glory now (73), and forever and ever. Amen.» When the Guide established us in the Church, he committed us to himself, to the teaching and all-seeing Word; it would be fitting for us here, having come together, to offer a worthy reward of thanksgiving, a just praise of the proper guidance of a good teacher, to the Lord.

Hymn (74) of the Savior Christ by Saint Clement.

The bit for the mouths of untrained colts,

Πτερὸν ὀρνίθων ἀπλανῶν,

The wing of wandering birds,

Οἷαξ (75) νηπίων ἀτρεκῆς,

The sure rudder of infants,

Ποιμὴν ἀρνῶν βασιλικῶν·

The shepherd of royal lambs.

Τοὺς σοὺς ἀφελεῖς

You will take away yours

Παῖδας ἄγειρον,

I gather the children,

Αἰνεῖν ἀγίως,

To praise in holiness,

Ὑμνεῖν ἀδόλως

To sing hymns sincerely

Ἀκάκοις στόμασι

With pure mouths

Παίδων ἡγήτορα Χριστόν.

Christ, the leader of children.

Βασιλεῦ ἁγίων,

King of the saints,

Λόγε πανδαμάτωρ

Word, all-consuming,

Πατρὸς ὑψίστου,

of the Most High Father,

Σοφίας πρύτασι,

Ruler of wisdom,

Στήριγμα πόνων

Support of labors

Αίωνοχαρὲς (76),

Giver of eternal joy (76),

Βροτέας γενεᾶς

Of the mortal race

Σῶτερ Ἰησοῦ,

Savior Jesus,

Ποιμὴν, ἀροτὴρ

Shepherd, plowman

Οἶαξ, στόμιον,

Helm, rudder,

Πτερὸν οὐράνιον

Heavenly wing

Παναγοῦς (77) ποίμνης·

Of the all-holy (77) flock;

Ἀλιεῦ μερόπων

Fisher of souls

Τῶν σωζομένων,

Of those being saved,

Πελάγους κακίας

Of the sea of evil

Ἰχθὺς ἀγνοῦς

A fish pure

Κύματος ἐχθροῦ

Of a hostile wave

Γλυκερῇ ζωῇ (78) δελεάζων·

Luring with a sweet life (78);

Ἡγοῦ, προβάτων

Leader of sheep

Λογικῶν ποιμήν.

Shepherd of rational beings.

Ἅγιε, ἡγοῦ,

Holy one, lead on,

Βασιλεῦ, παίδων ἀνεπάφων.

King, protector of children.

Ἰχνία Χριστοῦ,

Footsteps of Christ,

Ὁδὸς οὐρανία,

Heavenly way,

Λόγος ἀέναιος,

Eternal Word,

Αἰὼν ἄπλετος,

Unfailing age,

Φῶς αἶδιον,

Everlasting light,

Ἐλέους πηγὴ,

Source of mercy,

Ῥεκτὴρ ἀρετῆς·

Ruler of virtue;

Σεμνὴ βιοτὴ

A solemn life

Θεὸν ὑμνοῦντων, Χριστὲ Ἰησοῦ,

Christ Jesus, praised by those who honor
God,

Γάλα οὐράνιον

Heavenly milk

Μαστῶν γλυκερῶν

Sweet breasts

Νύμφης χαρίτων,

Bride of graces,

Σοφίας τῆς σῆς ἐκθλιβόμενον,

Squeezed from your wisdom,

Οἱ νηπίαχοι

The infants

Ἀταλοῖς στόμασιν

With gentle mouths

Ἀτιταλλόμενοι,

Being nurtured,

Θηλῆς λογικῆς

Of the rational breast

Πνεύματι δροσερῷ

With a fresh spirit

Ἐμπιπλάμενοι,

Being filled,

Αἶνους ἀφελεῖς,

You will take away praises,

Ὑμνους ἀτρεκεῖς (79),

You will take away true hymns (79),

Βασιλεῖ Χριστῷ,

to King Christ,

Μισθοὺς ὁσίους

holy rewards

Ζωῆς διδαχῆς,

teachings of life,

Μέλπωμεν ὁμοῦ,

Let us sing together,

Μέλπωμεν ἀπλῶς,

Let us sing simply,

Παῖδα κρατερόν.

A strong child.

Χορὸς εἰρήνης

Chorus of peace

Οἱ Χριστόγονοι (80),

The Christ-bearers (80),

Λαὸς σώφρων,

A sensible people,

Ψάλλωμεν ὁμοῦ Θεὸν εἰρήνης.

Let us sing together to the God of peace.

Εἰς τὸν Παιδαγωγόν (81).

To the Guide (81).

Σοὶ τόνδε κάγω, Παιδαγωγέ, προσφέρω

To you, Guide, I also offer this.

Λόγοισι πλέξας στέφανον ἐξ ἀκηράτου

Weaving a crown from pure words.

Λειμῶνος, ἡμῖν οὗ παρέσχου τὰς νομάς,

Of the meadow, from which you gave us the pastures,

Ὡς ἐργάτις μέλιττα, χωρίων ἄπο

Like a bee working, gathering from the fields,

Βλάστην τρυγῶσα, χρηστὸν ἐκ σίμβλων
πόνων (82),

Gathering the growth, good from the signs
of labor (82),

Κηρὸν δίδωσι τὸν γλυκὺν τῷ προστάτῃ.

She gives wax, sweet to the one who
commands.

Εἰ καὶ βραχύς δ' ἐγὼ τις οἰκέτης γε σός·

Even if I am a short servant of yours;

(Δεῖ γάρ σε τοῖς σοῖς εὐλογεῖν
θεσπίσμασιν·)

(For it is necessary for you to bless with
your own decrees;)

Ἄναξ βροτῶν (83) μέγιστε τῶν καλῶν
δοτήρ,

King of mortals (83), greatest giver of good
things,

Ἐσθλῶν χορηγέ, καὶ τὸ πᾶν κτίσας, πάτερ,

Giver of good things, and creator of all,
Father,

Ὃς οὐρανόν τε καὶ τὸν οὐρανοῦ μόνος

Who alone created both the heaven and the
sky

Κόσμον τέθεικας, ἀρμόσας θείῳ λόγῳ·

You have set the world in order, arranging

it by divine reason;

Ὅ δείξας αὐτὸς ἡμέραν τε καὶ φάος,

You yourself have shown both the day and the light,

Καὶ τὸν πολοῦσιν ἄστρα (84) νημερτῇ
δρόμον.

And the stars that revolve around the pole,
their unerring course.

Εἰ τῷ δ' (85) ὅποι γῇ καὶ θάλασσα
προσμένοι (86),

If to the place where land and sea meet,

Τρόπων τε καιρὸν εὐστόχως δῆσας κύκλῳ,

Having rightly bound the seasons and times
in a circle,

Ἔαρ τε καὶ χειμῶνα καὶ θέρος πάλιν,

Spring and winter and summer again,

Τοῦ τε μετοπώρου τάξιν ἐξηρτισμένην·

And the arrangement of the late autumn
having been set;

Ὅλον τε κόσμον ἐξ ἀκοσμίας κτίσας

Having made the whole world out of
disorder,

Ὕλης ἀμόρφου, τὸ δὲ τὸ (87) πᾶν
καταρτίσας,

Of shapeless matter, but having put the
whole (87) together,

Αὐτὸς (88) ζοῶν τε τὴν σὴν ἀσφαλῶς ἀεὶ
βιοῦν,

He himself (88) always lives your life
securely,

Χάριν τε σὴν (89) ἀσφαλῶς παράσχε μοι,

And grant me your grace (89) securely,

Ποιεῖν τε καὶ τὰς σὰς λέγειν (90) θείας
γραφάς,

To do and to speak your divine scriptures
(90),

Αἰνεῖν ἀεὶ σε καὶ τὸν ἐκ σοῦ πάνσοφον

To always praise you and the all-wise one
from you

Τόν σοι συνόντα καὶ παρόντα σοι Λόγον.

Who is with you and present to you, the
Word.

Μὴ μοι καὶ (91) πενίαν, μηδὲ μὴν πλοῦτον
δίδου·

Do not give me poverty, nor indeed wealth;

Τάξιν δὲ τοῦ δέοντος αὐταρκεστάτην,

But give me the rank that is most self-
sufficient.

Πάτερ, παράσχου, καὶ καλὸν βίου τέλος.

Father, grant also a good end to life.