**ΑΠΟΦΘΕΓΜΑΤΑ ΤΩΝ ΑΓΙΩΝ ΓΕΡΟΝΤΩΝ**

**ἀσκήσεως τῶν μακαρίων Πατέρων**

1. **Ἐν** τῇδε τῇ βίβλῳ ἀναγέγραπται ἐνάρετος ἄσκησις καὶ θαυμαστὴ βίου διαγωγὴ, καὶ ῥήσεις ἁγίων καὶ μακαρίων Πατέρων, πρὸς ζῆλον καὶ παιδείαν καὶ μίμησιν τῶν τὴν οὐράνιον πολιτείαν ἐθελόντων κατορθῶσαι, καὶ τὴν εἰς βασιλείαν οὐρανῶν ἄγουσαν βουλομένων ὁδεύειν ὁδόν. Δεῖ οὖν εἰδέναι ὅτι οἱ ἅγιοι Πατέρες, οἱ τοῦδε τοῦ μακαρίου τῶν μοναχῶν βίου ζηλωταὶ γεγονότες καὶ διδάσκαλοι, ἅπαξ τῳ θείῳ καὶ ἐπουρανίῳ πυριωθέντες ἔρωτι, καὶ πάντα τὰ ἐν ἀνθρώποις καλὰ τε καὶ τίμια ὡς οὐδὲν λογισάμενοι, πάντων μάλιστα τὸ μηδὲν πρὸς ἐπίδειξιν ποιεῖν ἐπετήδευσαν: λανθάνοντες δὲ καὶ τὰ πλεῖστα τῶν κατορθωμάτων δι' ὑπερβολήν ταπεινοφροσύνης συγκαλύπτοντες, οὕτω τὴν κατὰ θεὸν διήνυσαν ὁδόν. ὅθεν οὐδείς ἀκριβῶς δεδύνηται τοῦτον ἡμῖν ὑπογράψαι τὸν ἐνάρετον βίον: βραχέα δέ τινα τῶν αὐτοῖς κατωρθωμένων λόγων ἤ ἔργων, οἱ σφόδρα περὶ τούτων φιλοπονήσαντες, γραφῇ παραδεδώκασιν: οὐχ ὡς ἐκείνοις χαριζόμενοι. τοὺς μετέπειτα δὲ διεγείραι πρὸς ζῆλον ἐσπουδακότες. Πλεῖστοι οὖν κατὰ διαφόρους καιρούς ταῦτα τὰ τῶν ἀγίων γερόντων ῥήματα τε καὶ κατορθώματα ἐν διηγήματος εἴδει ἐξέθεντο, ἁπλῷ τινι καὶ ἀκατασκευάστως λόγω: εἰς ἓν γὰρ τοῦτο μόνον ἑώρων, ὠφελῆσαι τοὺς πολλούς. Ἐπειδή δὲ συγκεχυμένη καὶ ἀσύντακτος οὔσα τῶν πολλῶν ἡ διήγησις δυσκολίαν τινὰ ἐμποιεῖ τῇ διανοίᾳ τοῦ ἀναγινώσκοντος, μὴ ἐξαρκούσῃ περιλαβεῖν τῇ μνήμῃ τὸν πολυσχιδῶς κατεσπαρμένον τῳ βιβλίῳ νοῦν, τούτου χάριν ἐπὶ τήνδε τὴν ἔχθεσιν κεκινήμεθα τῶν στοιχείων, δυναμένην διὰ τὴν τάξιν [καὶ] περίληψιν ἐναργεστάτην τε καὶ ἑτοίμην τοῖς βουλομένοις τὴν ὠφέλειαν παρέχειν. Ἐπειδὴ τὰ περὶ τοῦ ἀββᾶ Ἀντωνίου, Ἀρσενίου τε καὶ Ἀγάθωνος, καὶ τῶν ἀπὸ τοῦ ἄλφα [ἀρχομένων]........[Βασιλείου, Βισαρίωνος] καὶ Βενιαμὶν εἰς τὸ βῆτα στοιχεῖον, καὶ οὕτως καθεξῆς ἕως τοῦ ω. Ἐπειδὴ δέ εἰσι καὶ ἕτεροι λόγοι γερόντων ἁγίων καὶ πράξεις, μή ἐμφαίνοντες τὰ ὀνόματα τῶν τε εἰρηκότων αὐτοὺς καὶ πραξάντων, τούτους μετὰ τήν συμπλήρωσιν τῶν κατὰ στοιχεῖον ἐν κεφαλαίοις ἐξεθέμεθα. Πολλὰ δὲ ἐρευνήσαντες βιβλία καὶ ζητήσαντες, ὅσα εὑρεῖν ἠδυνήθημεν, ἐνετάξαμεν εἰς τὰ τέλη τῶν κεφαλαίων, ἵνα ἐκ πάντων ἐρανιζόμενοι τήν τῆς ψυχῆς ὠφέλειαν, καὶ τὰ ὑπέρ μέλι καὶ κηρίον γλυκέα τῶν Πατέρων λόγια ἐντρυφῶντες, ἀξίως τῆς κλήσεως ἦς ἐκλήθημεν ὑπὸ Κυρίου πολιτευσάμενοι, τύχωμεν τῆς αὐτοῦ βασιλείας. Ἀμήν.  
   This book is an account of the virtuous asceticism and admirable way of life and also of the words of the holy and blessed fathers. They are meant to inspire and instruct those who want to imitate their heavenly lives, so that they may make progress on the way that leads to the kingdom of heaven. You must understand that the holy fathers who were the initiators and masters of the blessed monastic way of life, being entirely on fire with divine and heavenly love and counting as nothing at all that men hold to be beautiful and estimable, trained themselves here below to do nothing whatever out of vainglory. They hid themselves away, and by their supreme humility in keeping most of their good works hidden, they made progress on the way that leads to God. Moreover, no-one has been able to describe their virtuous lives for us in detail, for those who have taken the greatest pains in this matter have only committed to writing a few fragments of their best words and actions. They did not do this to gain praise from men, but only to stir up future generations to emulate them. Thus there were many who have set down the words and deeds of the holy old men at various times in the way they told them, with simple and unstudied words. They had only one aim - to profit many. Now, a narrative which is the work of many hands is confused, and disorderly, and it distracts the attention of the readers, for their minds are drawn in different directions and cannot retain sayings that are scattered about in the book. Therefore we have tried to gather them together in chapters, so that they will be in order and clear and easy to look up, for those who want to benefit by reading them. Thus, all that is attributed to Anthony, Arsenius, Agathon, and all those whose names begin with 'A' are listed under Alpha; Basil, Bessarion, Benjamin, under Beta, and so on to the end of the alphabet. But since there are also some sayings and deeds of the holy fathers in which the name of him who said or did them does not appear, we have arranged them in chapters after the alphabetical sections. We have investigated and gone through as many books as we could find, and we have placed the results at the end of the book, so that we may gather spiritual fruit from each one, and delighting in the words of the fathers which are sweeter than honey and the honeycomb (Ps. 19.10) let us live according to the vocation the Lord has given us and so gain His kingdom. Amen.

**Ἀρχὴ τοῦ Α στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ἀντωνίου.**

**Α´**. Ὁ ἅγιος ἀββᾶς Ἀντώνιος, καθεζόμενός ποτε ἐν τῇ ἐρήμῳ, ἐν ἀκηδίᾳ γέγονε καὶ πολλῇ σκοτώσει λογισμῶν· καὶ ἔλεγε πρὸς τὸν θεὸν· Κύριε, θέλω σωθῆναι, καὶ οὐχ ἐῶσί με οἱ λογισμοί· τὶ ποιήσω ἐν τῇ θλίψει μου; πῶς σωθῶ; Καὶ μικρὸν διαναστὰς ἐπὶ τὰ ἕξω, θεωρεῖ τινα ὁ Ἀντώνιος ὡς ἑαυτόν, καθεζόμενον καὶ ἐργαζόμενον, εἶτα ἀνιστάμενον ἁπὸ τοῦ ἔργου καὶ προσευχόμενον, καὶ πάλιν καθεζόμενον καὶ τὴν σειρὰν πλέκοντα, εἶτα πάλιν εἰς προσευχὴν ἀνιστάμενον· ἦν δέ ἅγγελος κυρίου, ἀποσταλεὶς πρὸς διόρθωσιν καὶ ἀσφάλειαν Ἀντωνίου. Καὶ ἤκουσε τοῦ ἀγγέλου λέγοντος· Οὕτως ποίει, καὶ σώζῃ. Ὁ δὲ τοῦτο ἀκούσας, πολλὴν χαρὰν ἔσχε καὶ θάρσος, καὶ οὕτως ποιῶν ἐσώζετο.

Holy Abba Anthony, sitting once in the dessert, had come about in despondency and much darkness of thought. He spoke to God, “Lord, I wish to be delivered and yet thoughts will not leave me. What shall I do in my tribulation? How shall I be delivered? And a little while later, rising up on some external matters, Anthony saw an individual like himself, sitting and working, and then standing up from the work and praying, and again sitting and braiding rope, and then again standing up in prayer. And it was an angel of the lord, being sent for the correction and stabilizing of Anthony. And he heard the angel saying “Act in this way, and you shall be delivered”. And having hear this, he received much joy and encouragement, and acting in this way he was delivered.

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**Β´.** Ὀ αὑτὸς ἀββᾶς Ἀντώνιος, ἀτενίσας πρὸς το βάθος τῶν τοῦ θεοῦ κριμάτων, ᾔτησε λέγων· Κύριε, πῶς τινες ὀλιγόβιοι ἀποθνήσκουσι, τινὲς δὲ ὑπεργηρῶσι; καὶ διατὶ τινὲς μὲν πένονται, ἄλλοι δὲ πλουτοῦσι; καὶ πῶς ἄδικοι μὲν πλουτοῦσι; δίκαιοι δὲ πένονται; Ἔλθε δὲ αὐτῷ φωνὴ λέγουσα· Ἀντώνιε, σεαυτῷ πρόσεχε· ταῦτα γὰρ κρίματα θεοῦ εἰσι, καὶ οὐ συμφέρει σοι ἀυτὰ μαθεῖν.

The Same Abba Anthony, stretching forth to the depths of the judgements of god, he petitioned saying, Lord, in what way does it come about that certain short-lived people die on the one hand, yet some are exceedingly old aged? And why do some hunger, and others are rich. And how does it come about on the one hand the unjust are wealthy? And the just do hunger? And a voice came to him saying, Anthony, “Pay attention to yourself, for these judgements belong to God, and do not benefit you to learn these things.

**Γ´.** Ἠρώτησε τις τὸν ἀββᾶν Ἀντώνιον, λέγων· Τὶ φυλάξας τῴ Θέῳ εὐαρεστήσω; Καὶ ἀποκριθεὶς ὁ γέρων εἷπεν· Ἃ ἐντέλλομαί σοι φύλαξον· ὅπου δὲ ἃν ἀπέρχῃ, τὸν θέον ἔχε πρὸ πρὸ ὀφθαλμῶν σου πάντοτε· καὶ ὅπερ ἂν πράττεις, ἔχε ἐκ τῶν ἁγίων Γραφῶν τὴν μαρτυρίαν· καὶ ἐν οἵῳ δ` ἂν καθέζῃ τόπῳ, μὴ ταχέως κινοῦ. Τὰ τρία ταῦτα φύλαξον, καὶ σώζῃ. A certain individual asked Abba Anthony, saying, “having guarded what shall I be pleasing to God”? And answering the elder, he said “Guard these things which I command you.” To wherever you depart, have God before the eyes of you always. And whatever business you would attend to, have the testimony of the holy scriptures. And in whatever place you would sit, don’t move quickly. These three things guard, and you shall be delivered.

**Δ´.** Εἷπεν ὁ ἀββᾶς Ἀντώνιος τῳ ἀββᾷ Ποιμένι, ὅτι Αὕτη ἐστὶν ἡ μεγάλη ἐργασία τοῦ ἀνθρώπου, ἵνα τό σφάλμα ἑαυτοῦ ἐπάνω ἑαυτοῦ βάλλῃ ἐνώπιον τοῦ θεοῦ, καὶ προσδοκήσῃ πειρασμὸν ἕως ἐσχάτης ἀναπνοῆς.

Abba Anthony said to Abba Poimen, that this is the great work of man: in order that he would cast before the lord the errors of himself, he shall expect also temptation until the last breath.

**Ε´.** Ὁ αὐτὸς εἷπεν· Οὐδείς ἀπείραστος δυνήσεται εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἔπαρον\* γὰρ, φησὶ, τοὺς πειρασμούς, καὶ οὐδείς ὁ σωζόμενος.

The same one said, “no one is able to enter the kingdom of heaven un-tempted. For remove temptation”, he said “ and no one shall be delivered”.

\* *ἐπαίρω can mean remove/do away with.*

**Σ´.** Ἠρώτησεν ὁ ἀββᾶς Παμβὼ τὸν ἀββᾶν Ἀντώνιον· Τὶ ποιήσω; Λέγει αὐτῷ ὁ γέρων· Μὴ ἕσο πεποιθώς τῇ δικαιοσύνῃ σου, μηδὲ μεταμελοῦ ἐπὶ πράγματι παρελθόντι, καὶ ἐγκρατὴς γενοῦ γλώσσης καὶ κοιλίας.

Abba Pambo asked Abba Anthony, what shall I do? The elder said to him, “Don’t trust in your righteousness, nor regret past actions, and yet be controlled of tongue and stomach.

**Ζ´.** Εἷπεν ὁ ἀββᾶς Ἀντώνιος· Ἔιδον πάσας τἀς παγίδας τοῦ ἐχθροῦ ἡπλωμένας ἐπὶ τῆς γῆς· καὶ στέναξας εἷπον· Τις ἅρα παρέρχεται ταύτας; Καὶ ἤκουσα φωνῆς λεγούσης μοι· Ἡ ταπεινοφροσύνη.

Abba Anthony said, “I saw all the traps of the enemy spread out upon the earth and groaning I said “What then passes beyond these things?” And I heard a voice saying to me, “Humility.”

*\*άπλόω* = *ἡπλωμένας spreading out.*

**Η´.** Εἷπε πάλιν, ὅτι Εἰσὶ τινες κατατρίψαντες τὰ ἑαυτῶν σώματα ἐν ἀσκήσει, καὶ διὰ τὸ μὴ ἐσχηκέναι αὐτούς διάκρισιν, μακρὰν τοῦ θεοῦ γεγόνασιν. He said again, that there are some who wear out their bodies in ascetism and because of them not having possessed discernment, they have become far removed from God.

**Θ´.** Εἷπεν πάλιν, ὅτι Ἐκ τοῦ πλησίον ἐστίν ἡ ζωή καὶ ὁ θάνατος. Ἑὰν γὰρ κερδήσωμεν τόν ἀδελφόν, τὸν θεὸν κερδαίνομεν· ἑὰν δὲ σκανδαλίσωμεν τόν ἀδελφόν, εἰς Χριστόν ἁμαρτάνομεν. Again he said that “life and death proceed from one’s neighbor. For if ever we profit our brother, we profit God. And if ever we offend our brother we sin against Christ.”

**Ι´.** Εἷπεν πάλιν: ὥσπερ οἱ ἰχθύες ἐγχρονίζοντες τῇ ξηρᾷ τελευτῶσιν, οὕτως καὶ οἱ μοναχοὶ, βραδύνοντες ἕξω τοῦ κελλίου, ἤ μετὰ κοσμικῶν διατρίβοντες, πρὸς τὸν τῆς ἡσυχίας τόνον ἐκλύονται. Δεῖ οὖν, ὥσπερ τὸν ἰχθύν εἰς τὴν θάλασσαν, οὕτως καὶ ἡμᾶς εἰς τὸ κελλίον ἐπείγεσθαι, μήποτε βραδύνοντες ἕξω ἐπιλαθώμεθα τῆς ἕδνον φυλακῆς.

He said again: Just as the fish who spends time in dry land die, thus also the monks, loitering outside their cell, or with worldly people spend time, they are made weak for the intensity of peace, Therefore it is necessary, just as for the fish to press forward into the sea, thus also for us to press forward into our cell, never lingering outside forgetting the inner watch.

**ΙΑ´.** Εἷπεν πάλιν, ὅτι Ὁ καθήμενος ἐν τῇ ἐρήμῳ καὶ ἡσυχάζων, τριῶν ἀπαλλάττεται πολέμων, τῆς ἀκοῆς, καὶ τῆς λαλιᾶς, καὶ τοῦ βλέπειν: πρὸς ἕνα μόνον ἔχει, τὸν τῆς πορνείας.

He said again, that the one who is sitting in the dessert and remaining quiet, of three enemies he is delivered from, from hearing, from speaking, and from seeing. He possesses only one additional, sexual temptation.

**ΙΒ´.** Ἁδελφοί τινες παρέβαλον τῷ ἀββᾷ Ἀντωνίῳ, ἀναγγεῖλαι αὐτῷ φαντασίας ἅς ἔβλεπον, καὶ μαθεῖν παρ´ αὐτοῦ εἰ ἀληθιναὶ εἰσιν, ἢ ἁπὸ δαιμόνων. Εἶχον δὲ ὄνον, καὶ ἀπέθανεν ἐν τῇ ὁδῷ. Ὡς οὖν ἦλθον πρὸς τὸν γέροντα, προλαβὼν εἷπεν αὐτοῖς· Πῶς ἀπέθανεν ὁ μικρὸς ὄνος ἐν τῇ ὁδῷ; Λέγουσιν αὑτῷ· Πόθεν οἴδας, ἀββᾶ; Ὁ δὲ εἷπεν αὑτοῖς· Οἱ δαίμονες ἔδειξάν μοι. Καὶ λέγουσιν αὑτῷ· Ἡμεῖς διὰ τοῦτο ἤλθομεν ἐρωτῆσαι σε, ὅτι βλέπομεν φαντασίας, καὶ πολλάκις γίνονται ἀληθιναί, μήπως πλανώμεθα. Καί ἐπληροφόρησεν αὐτούς ὁ γέρων ἐκ τοῦ κατὰ τὸν ὄνον ὑποδείγματος, ὅτι ἁπὸ δαιμόνων εἰσίν.

Some brothers journeyed to Abba Anthony, to describe some visions which they saw and to learn from him if they are true or from demons. And they had a donkey and it died on the road. Therefore, when they came to the elder, anticipating them, he said to them “How did he die the little donkey in the road? They said to him “from where did you come to know Abba”? And he said to them “The demons revealed to me. And they said to him “for the sake of this we came to question you, because we see visions and often they become true, lest some how we be deceived. And the elder convinced them by the example according to the donkey, that the visions are from demons.

**ΙΓ´.** Ἤν δὲ τις κατὰ τὴν ἔρημον θηρεύων ἄγρια ζῷα, καὶ ἔιδε τον ἀββᾶν Ἀντώνιον χαριεντιζόμενον μετὰ τῶν ἀδελφῶν. Θέλων δε αὑτὸν πληροφορῆσαι ὁ γέρων, ὅτι χρή μίαν συγκαταβαίνειν τοῖς ἀδελφοῖς, λέγει αὑτῷ· βάλε βέλος εἰς τὸ τόξον σου, καὶ τεῖνον· καὶ ἐποίησεν οὕτως. Λέγει αὑτῷ· Πάλιν τεῖνον· καὶ ἔτεινεν. Καὶ πάλιν φησί· Τεῖνον. Λέγει αὑτῷ ὁ θηρευτής· Ἐάν ὑπέρ τὸ μέτρον τείνω, κλᾶται τὸ τόξον. Λέγει αὐτῷ ὁ γέρων· Οὕτως καὶ εἰς τὸ ἔργον τοῦ Θεοῦ· ἐὰν πλεῖον τοῦ μέτρου τείνωμεν κατὰ τῶν ἀδελφῶν, ταχὺ προσρήσσουσι. Χρὴ οὗν μίαν μίαν συγκαταβαίνειν τοῖς ἀδελφοῖς. Ταῦτα ἀκούσας ὁ θηρευτὴς, κατενύγη, καὶ πολλὰ ὠφεληθεὶς παρὰ τοῦ γέροντος, ἀπῆλθε· καὶ οἱ ἀδελφοὶ στηριχθέντες ἀνεχώρησαν εἰς τὸν τόπον ἀυτῶν.

There a certain man hunting wild animals through out the dessert, and he saw Abba Anthony joking with the brothers. The old man, desiring to convince him that it is necessary to come down for a [time] with the brothers, he said to him. Place an arrow into your bow and stretch. And he acted thus. He said to him, again stretch, and he stretched. And again, he said, stretch. He said to him the hunter. If ever beyond the measure I stretch, the bow will break, the elder said to him. Thus also in the work of god. If ever more than the measure we would stretch in reference to the brothers, quickly they shall burst. Therefore, it is necessary, sometimes to come together with the brothers. The hunter, hearing these things, was astonished and being greatly profited from the side of the elder, he left. And the brothers, being made fire they departed into their places.

*Κατανύσσομαι =to be stupefied or sorely pricked*

*Κλάω = to break into pieces*

**ΙΔ´.** Ἤκουσεν ὁ ἀββᾶς Ἀντώνιος περὶ τινος νεωτέρου μοναχοῦ, ποιήσαντος σημεῖον ἐν τῇ ὁδῷ· ὡς τούτου ἑωρακότος γέροντας τινας ὁδεύοντας καὶ κάμνοντας ἐν τῇ ὁδῷ, καὶ ὀνάγρους ἐπιτάξαντος ἐλθεῖν καὶ βαστάσαι τοὺς γέροντας, ἕως οὗ φθάσωσι πρὸς Ἀντώνιον. Οἱ οὖν γέροντες ἀνήγγειλαν τῳ ἀββᾶ Ἀντωνίῳ ταῦτα. Καί λέγει αὐτοῖς· Ἔοικέ μοι ὁ μοναχός οὕτος πλοῖον εἷναι μεστόν ἀγαθῶν, οὐκ ὄιδα δὲ εἰ ἥξει εἰς τὸν λιμένα. Καὶ μετὰ χρόνον ἄρχεται ἐξαίφνης ὁ ἀββᾶς Ἀντώνιος κλαίειν καὶ τίλλειν τάς τρίχας αὐτοῦ καὶ ὀδύρεσθαι. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Τί κλαίεις, ἀββᾶ; Καὶ εἷπεν ὁ γέρων· Μέγας στῦλος τῆς Ἐκκλησίας ἄρτι ἔπεσεν (ἔλεγε δέ περὶ τοῦ νεωτέρου μοναχοῦ)· ἀλλὰ ἀπέλθετε, φησὶν, ἕως αὐτοῦ, καὶ βλέπετε τὸ γεγονός. Ἀπέρχονται οὖν οἱ μαθηταὶ καὶ εὑρίσκουσι τὸν μοναχὸν ἐπὶ ψιαθίου καθήμενον, καὶ κλαίοντα τὴν ἁμαρτίαν ἣν εἰργάσατο. Ἑωρακώς δὲ τοὺς μαθητὰς τοῦ γέροντος, λέγει· Εἴπατε τῳ γέροντι ἵνα παρακαλέσῃ τὸν θεὸν, δέκα μόνας ἡμέρας ἐνδοῦναι μοι, καὶ ἐλπίζω ἀπολογήσασθαι. Καὶ ἐντὸς ἡμερῶν πέντε ἐτελεύτησαν.

Abba Anthony heard about a certain young monk performing miracles on the road; how, seeing some elders toiling and journeying on the road, he ordered wild donkeys to come and bear the elders until wherever they intended with Anthony. Therefore the elders announced to Abba Anthony these things and he said to them, this monk seems to me to be a ship full of goods, but I do not know if he shall arrive into the port. And after some time, the Abba began suddenly to weep and to pull his hair and to lament. His disciples said to him, why do you weep, Abba? And the elder said, a great pillar of the church just now fell (he was speaking of the young monk). At any rate, depart he said up to him and look what happened. Therefore, the disciples departed and found the monk lying on a rush mat weeping about the sin which he worked and having seen the disciples of the elder, he said. Speak to the elder in order that he would beseech God to give me ten days and I believe I will be granted pardon. Yet inside of five days he died.

**ΙΕ´.** Ἐπῃνέθη τις μοναχὸς ὑπὸ τῶν ἀδελφῶν πρὸς τὸν ἀββᾶν Ἀντώνιον. Ὁ δὲ παραβαλόντα αὐτὸν ἐπείρασεν, εἰ φέρει ἀτιμίαν· Ὁ δὲ παραβαλόντα αὑτὸν ἐπείρασεν, εἰ φέρει ἀτιμίαν· καὶ εὑρὼν ὅτι οὐ βαστάζει, εἷπεν αὑτῷ· Ἔοικας κώμῃ, τὰ ἔμπροσθεν κεκαλλωπισμένῃ, τὰ δὲ ὄπισθεν ὑπὸ λῃστῶν συλουμένῃ. A certain monk was praised by the brothers to Abba Anthony. And as he was approaching, he tested him, if he can bear insults. And finding the he could not stand them, he said to him. You are like a village, in respect to things up front well ordered, but in respect to things behind, being pillaged by robbers.

**ΙΣ´.** Ἁδελφός εἷπε τῷ ἀββᾶ Ἀντωνίῳ· Εὖξαι ὑπέρ ἐμοῦ. Λέγει αὑτῷ ὁ γέρων· Οὐδὲ ἐγώ σε ἐλεῶ, οὐδὲ ὁ Θεὸς, ἐὰν μὴ σὺ αὐτὸς σπουδάσῃς, καὶ αἰτήσῃς τὸν Θεὸν.

A brother said to Abba Anthony. Pray for me. The elder said to him, Neither I have mercy on you nor God, if you yourself would not take initiative and beseech god.

**ΙΖ´.** Παρέβαλόν ποτε γέροντες τῳ ἀββᾶ Ἀντωνίῳ, καὶ ἦν ὁ ἀββᾶς Ἰωσὴφ μετ´ἀυτῶν. Καὶ θέλων ὁ γέρων δοκιμάσαι αὐτούς, προεβάλετο ῥῆμα ἐν τῆς Γραφῆς, καὶ ἤρξατο ἐρωτᾷν ἀπὸ τῶν μικροτέρων, τί ἐστι τὸ ῥῆμα τοῦτο. Καὶ ἕκαστος ἔλεγε κατὰ τὴν ἰδίαν δύναμιν. Ὁ δὲ γέρων ἑκάστῳ ἔλεγεν· Οὔπω εὗρες. Ὕστερον ὅλων λέγει τῷ ἀββᾷ Ἰωσὴφ· Σὺ πῶς λέγεις εἷναι τὸν λόγον τοῦτον; Ἀποκρίνεται· Οὐκ ὄιδα. Λέγει οὖν ὁ ἀββᾶς Ἀντώνιος· Πάντως ἀββᾶς Ἰωσὴφ εὗρε τὴν ὁδὸν, ὅτι εἷπεν, Οὐκ ὄιδα. Once some elders approached Abba Anthony, and with them was Abba Joseph. And the Elder [Anthony] wanting to test them, set forth a phrase from the scripture, and began to ask [starting] from the smallest, what is this phrase. And each spoke according to his own ability. And the elder said to each, you have not yet found [it]. Last of all he said to Abba Joseph. How do you explain this passage? He answered. I do not know. Therefore Abba Anthony said “Abba Joseph has completely found the way, because he said, I do not know.

**ΙΗ´.** Ἀδελφοί παρέβαλον τῷ ἀββᾷ Ἀντωνίῳ ἁπὸ Σκήτεως, καὶ ἐμβάντες εἰς πλοῖον ἀπελθεῖν πρὸς αὐτὸν, εὗρον γέροντα θέλοντα καὶ αὐτόν ἀπελθεῖν ἐκεῖ. Ἠγνόουν δὲ αὐτὸν οἱ ἁδελφοί. Καὶ καθήμενοι ἐν τῷ πλοίῳ ἐλάλουν λόγους Πατέρων, καὶ ἐκ τῆς Γραφῆς, καὶ πάλιν περὶ ἐργοχείρων ἑαυτῶν. Ὁ δὲ γέρων ἐσιώπα. Ἐλθόντων δὲ ἀυτῶν ἐπί τοῦ ὅρμου, εὑρέθη καὶ ὁ γέρων ὑπάγων πρὸς τὸν ἀββᾶν Ἀντώνιον. Ὡς δὲ ἦλθον πρὸς αὐτόν, λέγει αὐτοῖς· Καλὴν συνοδίαν εὕρετε, τὸν γέροντα τοῦτον. Εἷπε δὲ καὶ τῷ γέροντι· Καλούς ἀδελφούς εὗρες μετά σοῦ, ἀββᾶ. Λέγει ὁ γέρων· Καλοί μέν εἰσιν, αλλ’ ἡ αὐλή ἀυτῶν οὐκ ἔχει θύραν, καὶ ὁ θέλων εἰσέρχεται εἰς τὸν σταῦλον, καὶ λύει τὸν ὄνον. Τοῦτο δὲ ἔλεγεν, ὅτι τὰ ἐρχόμενα εἰς τὸ στόμα ἀυτῶν λαλοῦσιν.Some brothers were coming from Scetis to see Abba Anthony. When they were getting into a boat to go there. The brothers did not konw him. They sat in the boat, occupied by turns with the words of the Fathers, Scripture and their manual work. As for the old man, he remained silent. When they arrived on shore they found that the old man was going to the cell of Abba Anthony too. When they reached the place, Anthony said to them, "You found this old man a good companion for the journey?' Then he said to the old man, "You have brought many good brethren with you, father.' The old man said, 'No doubt they are good, but they do not have a door to their house and anyone who wishes can enter the stable and loose the ass.' He meant that the brethren said whatever came into their mouths.

**ΙΘ´.** Παρέβαλον ἁδελφοί τῷ ἀββᾷ Ἀντωνίῳ, καὶ λέγουσιν αὑτῷ· Εἷπε ἡμῖν λόγον, πῶς σωθῶμεν; Λέγει αὐτοῖς ὁ γέρων· Ἠκούσατε τὴν Γραφήν; καλῶς ὑμίν ἔχει. Οἱ δέ εἷπον· Καὶ παρὰ σοῦ θέλομεν ἀκοῦσαι, Πάτερ. Εἷπε δὲ αὐτοῖς ὁ γέρων· Λέγει τὸ εὐαγγέλιον· Ἐὰν τις σε ῥαπίσῃ εἰς τὴν δεξιάν σιαγόνα, στρέψον αὐτῷ καὶ τήν ἄλλην. Λέγουσιν αὑτῷ· Οὐ δυνάμεθα τοῦτο ποιῆσαι. Λέγει αὐτοῖς ὁ γέρων· Εἰ μὴ δύνασθε στρέψαι καὶ τὴν ἄλλην, κἂν τὴν μίαν ὑπομείνατε. Λέγουσιν αὑτῷ· Οὐδέ τοῦτο δυνάμεθα. Λέγει ὁ γέρων· Εἰ οὐδέ τοῦτο δύνασθε, μὴ δότε ανθ’ οὖ ἐλάβετε. Καὶ εἷπον· Οὐδέ τοῦτο δυνάμεθα. Λέγει οὖν ὁ γέρων τῷ μαθητῇ αὐτοῦ· Ποίησον αὐτοῖς μικρὰν ἀθήραν· ἀσθενοῦσι γάρ. Εἰ τοῦτο οὐ δύνασθε, κἀκεῖνο οὐ θέλετε, τὶ ὑμῖν ποιήσω; Εὐχῶν χρεία.The brethren came to the Abba Anthony and said to him, 'Speak a word; how are we to be saved?’ The old man said to them, "You have heard the Scriptures. That should teach you how.' But they said, "We want to hear from you too, Father.' Then the old man said to them, 'The Gospel says, "if anyone strikes you on one cheek, turn to him the other also." (Matt. 5.39) They said, 'We cannot do that.' The old man said, 'If you cannot offer the other cheek, at least allow one cheek to be struck.' 'We cannot do that either, ' they said. So he said, 'If you are not able to do that, do not return evil for evil, ' and they said, 'we cannot do that either.' Then the old man said to his disciple, 'Prepare a little brew of corm for these invalids. If you cannot do this, or that, what can I do for you? What you need is prayers.'

**Κ´.** Ἁδελφός ἀποταξάμενος τῷ κόσμῳ καὶ διαδοὺς τὰ ὑπάρχοντα αὐτοῦ πτωχοῖς, παρακατασχὼν δὲ ὀλίγα εἰς λόγον ἑαυτοῦ, παρέβαλε τῷ ἀββᾷ Ἀντωνίῳ. Καὶ τοῦτο μαθὼν, λέγει αὐτῷ ὁ γέρων· Εἰ θέλεις μοναχός γενέσθαι, ἄπελθε εἰς τήνδε τὴν κώμην, καὶ ἀγόρασον κρέας, καὶ περίθες τῷ σώματί σου γυμνῷ, καὶ οὕτως ἐλθὲ ἐνταῦθα. Καὶ ποιήσαντος οὕτως τοῦ ἀδελφοῦ, οἱ κύνες καὶ τὰ ὄρνεα τὸ σῶμα αὐτοῦ κατέτεμνον. Ἀπαντήσαντος δὲ αὐτοῦ πρὸς τὸν γέροντα, ἐπύθετο εἰ γέγονεν ὡς συνεβούλευσεν. Ἐκείνου δὲ ἐπιδεικνυμένου τὸ σῶμα διεσπαραγμένον, λέγει ὁ ἅγιος Ἀντώνιος· Οἱ ἀποταξάμενοι τῷ κόσμῳ, καὶ θέλοντες ἔχειν χρήματα, οὕτως ἀπὸ τῶν δαιμόνων κατακόπτονται πολεμούμενοι.A brother renounced the world and gave his goods to the poor, but he kept back a little for his personal expenses. He went to see Abba Anthony. When he told him this, the old man said to him, 'If you want to be a monk, go into the village, buy some meat, cover your naked body with it and come here like that.' The brother did so, and the dogs and birds tore at his flesh. When he came back the old man asked him whether he had followed his advice. He showed him his wounded body, and Saint Anthony said, 'Those who renounce the world but want to keep something for themselves are torn in this way by the demons who make war on them.

**ΚΑ´.** Ἀδελφῷ ποτε συνέβη πειρασμός εἰς το κοινόβιον τοῦ ἀββᾶ Ἠλία· καὶ διωχθείς ἐκεῖθεν ἀπῆλθεν εἰς ὄρος πρὸς τὸν ἀββᾶν Ἀντώνιον. Καὶ μείναντος τοῦ ἀδελφοῦ χρόνον πρός αὐτόν, ἀπέστειλεν αὐτόν εἰς τὸ κοινόβιον ὅθεν ἐξέβη. Οἱ δὲ ἰδόντες αὐτὸν πάλιν ἐδίωξαν· ὁ δὲ ἀνέκαμψε πρὸς τὸν Ἀντώνιον, λέγων· Οὐχ ἠθέλησαν με δέξασθαι, Πάτερ. Ἀπέστειλεν οὖν ὁ γέρων λέγων· Πλοῖον ἐναυάγησεν ἐν τῷ πελάγει, καὶ ἀπώλεσε τὸν γόμον, καὶ μετὰ καμάτου ἐσώθη ἐπὶ τὴν γῆν· ὑμεῖς δὲ τὰ σωθέντα ἐπί τὴν γῆν θέλετε καταποντίσαι. Οἱ δὲ ἀκούσαντες ὅτι ὁ ἀββᾶς Ἀντώνιος αὐτόν ἀπέστειλεν, εὐθέως ἐδέξαντο αὐτόνIt happened one day that one of the brethren in the monastery of Abba Elias was tempted. Cast out of the monastery, he went over the mountain to Abba Anthony. The brother lived near him for a while and then Anthony sent him back to the monastery from which he had been expelled. When the brothers saw him they cast him out yet again, and he went back to Abba Anthony saying, 'My Father, they will not receive me.' Then the old man sent them a message saying, 'A boat was shipwrecked at sea and lost its cargo; with great difficulty it reached the shore; but you want to throw into the sea that which has found a safe harbour on the shore. 'When the brothers understood that it was Abba Anthony who had sent them this monk, they recetved him at once.

**ΚΒ´.** Εἶπεν ὁ ἀββᾶς Ἀντώνιος· Λογίζομαι ὅτι ἔχει τὸ σῶμα κίνησιν φυσικήν συναναφυρεῖσαν αὐτῷ· αλλ’ οὐκ ἐνεργεῖ, μὴ θελούσης τῆς ψύχης· μόνον δὲ σημαίνει ἐν τῷ σώματι ἀπαθῆ κίνησιν. Ἔστι δὲ καὶ ἄλλη κίνησις, ἐκ τοῦ τρέφειν καὶ θάλπειν τὸ σῶμα βρώμασι καὶ πόμασιν· ἐξ ὥν ἡ θέρμη τοῦ αἵματος διεγείρει τὸ σῶμα πρὸς ἐνέργειαν. Διὸ καὶ ἔλεγεν ὁ Ἀπόστολος· Μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία. Καὶ πάλιν ὁ Κύριος ἐν τῷ Εὐαγγελίῳ τοῖς μαθηταῖς ἐντελλόμενος εἷπε· βλέπετε μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ. Ἔστι δὲ τις καὶ ἑτέρα κίνησις τοῖς ἀγωνιζομένοις, ἐξ ἐπιβουλῆς καὶ φθόνου δαιμόνων ἐπιγινομένη, ὥστε εἰδέναι δεῖ, ὅτι τρεῖς εἰσι σωματικαί κινήσεις, μία μὲν φυσικὴ, ἑτέρα δὲ ἐξ ἀδιαφορίας τροφῶν, ἡ δὲ τρίτη ἁπὸ δαιμόνων.Abba Anthony said, 'I believe that the body possesses a natural movement, to which it is adapted, but which it cannot follow without the consent of the soul; it only signifies in the body a movement without passion. There is another movement, which comes from the nourishment and warming of the body by eating and drinking, and this causes the heat of the blood to stir up the body to work. That is why the apostle said, "Do not get drunk with wine for that is debauchery." (Ephes. 5:18) And in the Gospel the Lord also recommends this to his disciples: "Take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness." (Luke 21:34) But there is yet another movement, which afflicts those who fight, and that comes from the wiles and jealousy of the demons. You must understand what these three bodily movements are: one is natural, one comes from too much to eat, the third is caused by the demons.'

**ΚΓ´.** Εἷπε πάλιν, ὅτι ὁ Θεὸς οὑκ ἀφίει τοὺς πολέμους ἐπί τὴν γενεάν ταύτην, ὥσπερ ἐπί τῶν ἀρχαίων. Οἵδε γάρ ὅτι ἀσθενεῖς εἰσι καὶ οὐ βαστάζουσιν He also said, 'God does not allow the same warfare and temptations to this generation as he did formerly, for men are weaker now and cannot bear so much.

**ΚΔ´.** Τῷ ἀββᾷ Ἀντωνίῳ ἀπεκαλύφθη ἐν τῇ ἐρήμῳ, ὅτι Ἐν τῇ πόλει ἐστί τις ὅμοιός σοι, ἰατρὸς τὴν ἐπιστήμην, τὴν περισσείαν αὐτοῦ διδοὺς τοῖς χρείαν ἔχουσι, καὶ πᾶσαν τὴν ἡμέραν τὸ Τρισάγιον ψάλλων μετὰ τῶν ἀγγέλων.It was revealed to Abba Anthony in his desert that there was one who was his equal in the city. He was a doctor by profession and whatever he had beyond his needs he gave to the poor, and every day he sang the Sanctus with the angels.

**ΚΕ´.** Εἶπεν ὁ ἀββᾶς Ἀντώνιος, ὅτι Ἔρχεται καιρός, ἵνα οἱ ἅνθρωποι μανῶσι, καὶ ἐπάν ἴδωσι τινα μὴ μαινόμενον, ἐπαναστήσονται ἀυτῶ λέγοντες, ὅτι Σὺ μαίνῃ, διὰ τὸ μὴ εἷναι ὅμοιον αὐτοῖς. Abba Anthony said, 'A time is coming when men will go mad, and when they see someone who is not mad, they will attack him saying, "You are mad, you are not like us."'

**ΚΣ´.** Ἁδελφοὶ παρέβαλον τῳ ἀββᾶ Ἀντωνίῳ, καὶ εἷπον αὑτῷ ῥῆμα τοῦ Λευϊτικοῦ. Ἐξῆλθεν οὗν ὁ γέρων εἰς τὴν ἔρημον, καὶ ἠκολούθησεν αὑτῷ ἀββᾶς Ἀμμωνᾶς κρυφῆ, εἰδὼς τὴν συνήθειαν αὐτοῦ. Καὶ μακρύνας πολὺ ὁ γέρων, στὰς εἰς προσευχὴν ἔκραξε φωνῇ μεγάλῃ· Ὁ Θεός, ἀπόστειλον τὸν Μωϋσῆν, καὶ διδάξει με τὸ ῥῆμα τοῦτο. Καὶ ἦλθεν αὐτῷ φωνὴ λαλοῦσα μετ´ αὐτοῦ. Εἷπεν οὗν ὁ ἀββᾶς Ἄμμωνᾶς, ὅτι Τὴν μὲν φωνὴν ἥκουσα τὴν λαλοῦσαν μετ´ αὐτοῦ, τὴν δὲ δύναμιν τοῦ λόγου οὐκ ἔμαθον.The brethren came to Abba Anthony and laid before him a passage from Leviticus. The old man went out into the desert, secretly followed by Abba Ammonas, who knew that this was his custom. Abba Anthony went a long way off and stood there pray- ing, crying in a loud voice, 'God, send Moses, to make me under- stand this saying.' Then there came a voice speaking with him. Abba Ammonas said that although he heard the voice speaking with him, he could not understand what it said.

**ΚΖ´.** Τρεῖς τῶν Πατέρων εἶχον ἔθος κατ´ ἐνιαυτὸν ὑπάγειν πρὸς τὸν μακάριον Ἀντώνιον· καὶ οἱ μὲν δύο ἠρώτων αὐτόν περί λογισμῶν καὶ σωτηρίας ψυχῆς· ὁ δὲ εἷς πάντα ἐσιώπα μηδὲν ἐρωτῶν. Μετὰ δὲ πολὺν χρόνον λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος· Ἰδού τοσοῦτον χρόνον ἔχεις ἐρχόμενος ὧδε, καὶ οὐδέν ἐρωτᾷς με. Καὶ ἀποκριθεὶς εἷπεν αὑτῷ· Ἀρκεῖ μοι μόνον τοῦ βλέπειν σε, Πάτερ.Three Fathers used to go and visit blessed Anthony every year and two of them used to discuss their thoughts and the salva- tion of their souls with him, but the third always remained silent and did not ask him anything. After a long time, Abba Anthony said to him, 'You often come here to see me, but you never ask me any- thing,’ and the other replied, 'It is enough for me to see you, Father."

**ΚΗ´.** Ἔλεγον, ὅτι τις τῶν γερόντων ἠρώτησε τὸν Θέον ἰδεῖν τοὺς Πατέρας· καὶ εἶδεν αὑτοὺς χωρὶς τοῦ ἀββᾶ Ἀντωνίου. Λέγει οὗν τῷ δεικνύοντι αὐτῷ· Ποῦ ἐστιν ὁ ἀββᾶς Ἀντώνιος; Ὁ δὲ εἷπεν ἀυτῶ, ὅτι εἰς τὸν τόπον ὅπου ὁ θεὸς, ἐκεῖ εστιν.They said that a certain old man asked God to let him see the Fathers and he saw them all except Abba Anthony. So he asked his guide, 'Where is Abba Anthony?' He told him in reply that in the place where God is, there Anthony would be.

**ΚΘ´.** Ἐσυκοφαντήθη ἁδελφός εἰς κοινόβιον περὶ πορνείας, καὶ ἀναστάς ἦλθε πρὸς τὸν ἀββᾶν Ἀντώνιον· καί ἦλθον οἱ ἁδελφοὶ ἁπὸ κοινοβίου θεραπεύσαι αὑτὸν καὶ λαβεῖν· καὶ ἤρξαντο ἐλέγχειν ὅτι οὕτως ἐποίησας. Ὁ δὲ ἀπελογεῖτο ὅτι Οὐδὲν τοιοῦτον ἐποίησα. Εὐκαίρησε δὲ ἐκεῖ ὁ ἀββᾶς Παφνούτιος. ὁ Κεφαλᾶς, καὶ εἷπε παραβολήν τοιαύτην· Εἶδον εἰς τὴν ὄχθαν τοῦ ποταμοῦ ἅνθρωπον βληθέντα εἰς βόρβορον ἕως τῶν γονάτων αὑτοῦ, καὶ ἐλθόντες τινὲς δοῦναι αὑτῷ χεῖρα κατεπόντισαν αὐτόν ἕως τοῦ τραχήλου. Καὶ λέγει αὐτοῖς ὁ ἀββᾶς Ἀντώνιος περί τοῦ ἀββᾶ Παφνουτίου· Ἰδού ἄνθρωπος ἀληθινός, δυνάμενος θεραπεύσαι καὶ σῶσαι ψυχάς. Κατανυγέντες οὗν τῷ λόγῳ τῶν γερόντων, ἔβαλον μετάνοιαν τῷ ἀδελφῷ. Καὶ παρακληθέντες ὑπό τῶν Πατέρων ἔλαβον τὸν ἀδελφὸν εἰς τὸ κοινόβιον.A brother in a monastery was falsely accused of fornication and he arose and went to Abba Anthony. The brethren also came from the monastery to correct him and bring him back. They set about proving that he had done this thing, but he defended himself and denied that he had done anything of the kind. Now Abba Paphnutius, who is called Cephalus, happened to be there, and he told them this parable: 'I have seen a man on the bank of the river buried up to his knees in mud and some men came to give him a hand to help him out, but they pushed him further in up to his neck." Then Abba Anthony said this about Abba Paphnutius: 'Here is a real man, who can care for souls and save them.' All those present were pierced to the heart by the words of the old man and they asked forgiveness of the brother. So, admonished by the Fathers, they took the brother back to the monastery.A brother in a monastery was falsely accused of fornication and he arose and went to Abba Anthony. The brethren also came from the monastery to correct him and bring him back. They set about proving that he had done this thing, but he defended himself and denied that he had done anything of the kind. Now Abba Paphnutius, who is called Cephalus, happened to be there, and he told them this parable: 'I have seen a man on the bank of the river buried up to his knees in mud and some men came to give him a hand to help him out, but they pushed him further in up to his neck." Then Abba Anthony said this about Abba Paphnutius: 'Here is a real man, who can care for souls and save them.' All those present were pierced to the heart by the words of the old man and they asked forgiveness of the brother. So, admonished by the Fathers, they took the brother back to the monastery.

**Λ´.** Ἔλεγον τινες περί τοῦ ἀββᾶ Ἀντωνίου, ὅτι γέγονε Πνευματοφόρος, ἀλλ´ οὐκ ἤθελε λαλεῖν διὰ τοὺς ἀνθρώπους· καὶ γὰρ τὰ γινόμενα ἐν τῷ κόσμῳ καί τὰ μέλλοντα ἐλθεῖν ἐμήνυεν.Some say of Saint Anthony that he was 'Spirit-borne’, that is, carried along by the Holy Spirit, but he would never speak of this to men. Such men see what is happening in the world, as well as knowing what is going to happen.

**ΛΑ´.** Ποτὲ ὁ ἀββᾶς Ἀντώνιος ἐδέξατο Κωνσταντίου τοῦ βασιλέως γράμματα, ἵνα ἔλθῃ εἰς Κωνσταντινούπολιν· καὶ ἐσκόπει τὶ ποιῆσαι.. Λέγει οὗν τῷ ἀββᾷ Παύλῳ τῳ μαθητῇ αὐτοῦ· Ὤφειλον ἀπελθεῖν; Καὶ λέγει αὐτῷ· Ἑὰν ἀπέλθῃς, Ἀντώνιος λέγῃ· εἰ δὲ μὴ ἀπέλθῃς, ἀββᾶς Ἀντώνιος.  
One day Abba Anthony received a letter from the Emperor Constantius, asking him to come to Constantinople and he won- dered whether he ought to go. So he said to Abba Paul, his disciple, ‘Ought I to go?' He replied, 'If you go, you will be called Anthony; but if you stay here, you will be called Abba Anthony.'

**ΛΒ´.** Εἷπεν ὁ ἀββᾶς Ἀντώνιος· Ἐγὼ οὐκέτι φοβοῦμαι τὸν θεόν, ἀλλ´ ἀγαπῶ αὑτόν. Ἡ γάρ ἀγάπη ἕξω βάλλει τὸν φόβον.  
Abba Anthony said, 'I no longer fear God, but I love Him. For love casts out fear.' (John 4.18)

**ΛΓ´.** Ὁ αὐτός εἷπε· Πρὸ ὀφθαλμῶν ἔχε πάντοτε τὸν φόβον τοῦ Θεοῦ. Μνημόνευε τοῦ θανατοῦντος καὶ ζωογονοῦντος. Μισήσατε τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ. Μισήσατε πᾶσαν σαρκικὴν ἀνάπαυσιν. Ἀποτάξασθε τῇ ζωῇ ταύτῃ, ἵνα ζήσητε τῷ Θεῷ. Μνημονεύετε τὶ ἐπηγγείλασθε τῷ Θεῷ· ζητεῖ γάρ αὐτὸ παρ´ ὑμῶν ἐν ἡμέρᾳ κρίσεως. Πεινάσατε, διψήσατε, γυμνητεύσατε, ἀγρυπνήσατε, πενθήσατε, κλαύσατε, στενάξατε τῇ καρδίᾳ ὑμῶν· δοκιμάσατε εἰ ἄξιοι ἐστε τοῦ Θεοῦ· καταφρονήσατε τῆς σαρκός, ἵνα σώσητε ὑμῶν τἀς ψυχάς.  
He also said, 'Always have the fear of God before your eyes. Remember him who gives death and life. Hate the world and all that is in it. Hate all peace that comes from the flesh. Renounce this life, so that you may be alive to God. Remember what you have prom- ised God, for it will be required of you on the day of judgement. Suffer hunger, thirst, nakedness, be watchful and sorrowful; weep, and groan in your heart; test yourselves, to see if you are worthy of God; despise the flesh, so that you may preserve your souls.'

**ΛΔ´.** Παρέβαλέ ποτε ὁ ἀββᾶς Ἀντώνιος τῷ ἀββᾶ Ἀμοῦν εἰς τὸ ὅρος τῆς Νιτρίας, καὶ μετά τὸ συντυχεῖν ἀλλήλοις, λέγει αὐτῷ ὁ ἀββᾶς Ἀμοῦν· Ἐπειδή διὰ τῶν εὐχῶν σου ἐπληθύνθησαν οἱ ἁδελφοί, καὶ θέλουσί τινες ἀυτῶν οἰκοδομήσαι κελλία μακράν ἵνα ἡσυχάσωσι, πόσον κελεύεις ἵνα ἀπέχῃ διάστημα τά κτιζόμενα κελλία τῶν ἐνταῦθα; Ὁ δὲ εἷπε· Γευσώμεθα ὥραν ἐνάτην, καὶ ἐξέλθωμεν, καὶ διακινήσωμεν τὴν ἔρημον, καὶ σκοποῦμεν τὸν τόπον. Ὡς δὲ ὥδευσαν τὴν ἔρημα ἕως οὗ ἐλθεῖν δύναι τὸν ἥλιον, λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος· Ποιήσωμεν εὐχὴν καὶ στήσωμεν ὧδε σταυρὸν, ἵνα ὧδε κτίσωσιν οἱ θέλοντες κτίσαι, ἵνα καὶ οἱ ἐκεῖθεν, ὅταν παραβάλωσι τούτοις, γευσάμενοι τὸ μικρὸν βουκὶν αὐτῶν ὥραν ἐνάτην, οὕτως παραβάλωσι, καί οἱ ἔνθεν ἀπερχόμενοι, τὸ αὐτὸ ποιοῦντες, ἀπερίσπαστοι μένωσι ἐν τῷ παραβάλλειν ἀλλήλοις. Ἔστι δὲ τό διάστημα σημεῖα δεκαδύο.  
Abba Anthony once went to visit Abba Amoun in Mount Nitria and when they met, Abba Amoun said, 'By your prayers, the number of the brethren increases, and some of them want to build more cells where they may live in peace. How far away from here do you think we should build the cells?) Abba Anthony said, 'Let us eat at the ninth hour and then let us go out for a walk in the desert and explore the country.' So they went out into the desert and they walked until sunset and then Abba Anthony said, 'Let us pray and plant the cross here, so that those who wish to do so may build here. Then when those who remain there want to visit those who have come here, they can take a little food at the ninth hour and then come. If they do this, they will be able to keep in touch with each other without distraction of mind.’ The distance is twelve miles.

**ΛΕ´.** Εἷπεν ὁ ἀββᾶς Ἀντώνιος· Ὁ τύπτων τὸ μαζὶν τοῦ σιδήρου, πρῶτον σκοπεῖ τὸν λογισμόν τὶ μέλλει ποιεῖν, δρέπανον, μάχαιραν, πέλυκα. Οὕτως καὶ ἡμεῖς ὀφείλομεν λογίζεσθαι ποίαν ἀρετὴν μετερχόμεθα, ἵνα μὴ εἰς κενὸν κοπιάσωμεν.  
Abba Anthony said, 'Whoever hammers a lump of iron, first decides what he is going to make of it, a scythe, a sword, or an axe. Even so we ought to make up our minds what kind of virtue we want to forge or we labour in vain.'

**ΛΣ´.** Εἷπε πάλιν, ὅτι ἡ ὑποταγή μετὰ ἐγκρατείας ὑποτάσσει θηρία.  
He also said, 'Obedience with abstinence gives men power over wild beasts."

**ΛΖ´.** Εἷπε πάλιν· Ὄιδα μοναχοὺς μετὰ πολλούς κόπους πεσόντας, καὶ εἰς ἔκστασιν φρενῶν ἐλθόντας, διά τὸ ἠλπικέναι ἐπὶ τὸ ἔργον αὑτῶν, καὶ παραλογισαμένους τὴν ἐντολὴν τοῦ εἰπόντος· Ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγγελεῖ σοι.  
He also said, 'Nine monks fell away after many labours and were obsessed with spiritual pride, for they put their trust in their own works and being deceived they did not give due heed to the commandment that says, "Ask your father and he will tell you." '(Deut. 32.7)

**ΛΗ´.** Εἷπε πάλιν· Εἰ δυνατόν, ὅσα βήματα βάλλει ὁ μοναχός, ἤ ὅσας σταγόνας πίνει εἰς τὸ κελλίον αὑτοῦ, ὀφείλει θαρρεῖν τοῖς γέρουσιν, εἰ ἅρα οὐ πταίει ἐν αὑτοῖς.  
And he said this, If he is able to, a monk ought to tell his elders confidently how many steps he takes and how many drops of water he drinks in his cell, in case he is in error about it.'

**Περὶ τοῦ ἀββᾶ Ἀρσενίου.**

**Α´.** Ὀ ἀββᾶς Ἀρσένιος, ἔτι ὢν ὲν τῷ παλατίῳ, εὔξατο τῷ Θεῷ λέγων· Κύριε, ὁδήγησόν με πῶς σωθῶ. Καὶ ἦλθεν αὑτῷ φωνὴ λέγουσα· Ἀρσένιε, φεῦγε

τοὺς ἀνθρώπους, καὶ σώζῃ. While still Irving in the palace, Abba Arsenius prayed to God in these words, 'Lord, lead me in the way of salvation.’ And a voice came saying to him, 'Arsentus, flee from men and you will be saved.'

**Β´.** Ὸ αὐτὸς ἀναχωρήσας ἐν τῷ μονήρει βίῳ, πάλιν εὔξατο, τὸν αὑτὸν λόγον εἰπών. Καὶ ἤκουσε φωνῆς λεγούσης αὐτῷ· Ἀρσένιε, φεῦγε, σιώπα, ἡσύχαζε· αὗται γάρ εἰσιν αἱ ῥίζαι τῆς ἀναμαρτησίας.  
Having withdrawn to the solitary life he made the same prayer again and he heard a voice saying to him, 'Arsenius, flee, be silent, pray always, for these are the source of sinlessness.

**Γ´.** Ἐπέστησάν ποτε τῷ ἀββᾷ Ἀρσενίῳ οἱ δαίμονες ἐν τῷ κελλίῳ θλίβοντες αὐτόν. Παραβαλόντες δὲ οἱ διακονοῦντες αὐτῷ, καὶ στάντες ἔξω τῆς κέλλης, ἥκουσαν αὑτοῦ βοῶντος πρὸς τὸν Θεὸν καὶ λέγοντος· Ὁ Θεὸς, μὴ ἐγκαταλίπῃς με· οὐδὲν ἐποίησα ἐνώπιόν σου ἀγαθόν· ἀλλὰ δός μοι κατὰ τὴν χρηστότητα σου βαλεῖν ἀρχήν.  
It happened that when Abba Arsenius was sitting in his cell that he was harassed by demons. His servants, on their return, stood outside his cell and heard him praying to God in these words, 'O God, do not leave me. I have done nothing good in your sight, but according to your goodness, let me now make a beginning of good.’

**Δ´.** Ἔλεγον περὶ αὑτοῦ, ὅτι. ὥσπερ οὐδεὶς τοῦ παλατίου ἐφόρει βελτίονα αὐτοῦ ἐσθῆτα· οὕτως οὐδὲ εἰς τὴν Ἐκκλησίαν εὐτελεστέραν τις αὐτοῦ ἐφόρει.  
It was said of him that, just as none in the palace had worn more splendid garments than he when he lived there, so no one in the Church wore such poor clothing.

**Ε´.** Εἷπέ τις τῷ μακαρίῳ Ἀρσενίῳ· Πῶς ἡμεῖς ἀπὸ τοσαύτης παιδεύσεως καὶ σοφίας οὐδὲν ἔχομεν, οὗτοι τε οἱ ἀγροῖκοι καὶ Αἰγύπτιοι τοσαύτας ἀρετὰς κέκτηνται; Λέγει αὐτῷ ὁ ἀββᾶς Ἀρσένιος· Ἡμεῖς ἀπὸ τῆς τοῦ κόσμου παιδεύσεως οὐδὲν ἔχομεν· οὗτοι δὲ οἱ ἀγροῖκοι καὶ Αἰγύπτιοι ἀπὸ τῶν ἰδίων πόνων ἐκτήσαντο τὰς ἀρετάς.  
Someone said to blessed Arsenius, 'How is it that we, with all our education and our wide knowledge get no- where, while these Egyptian peasants acquire so many virtues?’ Abba Arsenius said to him, 'We indeed get nothing from our secular education, but these Egyptian peasants acquire the virtues by hard work.'

**Σ´.** Ἐρωτῶντός ποτε τοῦ ἀββᾶ Ἀρσενίου τινὰ γέροντα Αἰγύπτιον περὶ ἰδίων λογισμῶν, ἕτερος ἰδὼν αὐτὸν εἶπεν· Ἀββᾶ Ἀρσένιε, πῶς τοσαύτην παίδευσιν Ῥωμαϊκὴν καί Ἑλληνικὴν ἐπιστάμενος, τοῦτον τὸν ἀγροῖκον περὶ τῶν σῶν λογισμῶν ἐρωτᾷς; Ὁ δὲ εἷπε πρὸς αὐτόν· Τὴν μὲν Ῥωμαϊκὴν καὶ Ἑλληνικὴν ἐπίσταμαι παίδευσιν· τὸν δὲ ἀλφάβητον τοῦ ἀγροίκου τούτου οὔπω μεμάθηκα.  
One day Abba Arsenius consulted an old Egyptian monk about his own thoughts. Someone noticed this and said to him, 'Abba Arsenius, how is it that you with such a good Latin and Greek education ask this peasant about your thoughts?' He replied, 'I have indeed been taught Latin and Greek, but I do not know even the alphabet of this peasant.'

**Ζ´.** Παρέβαλέ ποτε ὁ μακάριος Θεόφιλος ἀρχιεπίσκοπος τῷ ἀββᾷ Ἀρσενίῳ, μετὰ ἄρχοντός τινος· ἠρώτα δὲ τὸν γέροντα, ἀκοῦσαι παρ´ αὐτοῦ λόγον. Μικρὸν δὲ σιωπήσας ὁ γέρων, ἀπεκρίνατο πρὸς αὐτόν· Kαὶ ἐὰν ὑμῖν εἴπω, φυλάσσετε; Οἱ δὲ συνέθεντο φυλάττειν. Καὶ εἶπεν αὐτοῖς ὁ γέρων· Ὅπου ἐὰν ἀκούσητε Ἀρσένιον, μὴ πλησιάσητε.  
Blessed Archbishop Theophilus, accompanied by a magistrate, came one day to find Abba Arsenius. He questioned the old man, to hear a word from him. After a short silence the old man answered him ‘Will you put into practice what I say to you?’ They promised him this. 'If you hear Arsenius is anywhere, do not go there.'

**Η´.** Ἄλλοτε πάλιν βουληθεὶς ὁ ἀρχιεπίσκοπος παραβαλεῖν αὐτῷ, ἀπέστειλε πρῶτον εἰδέναι εἰ ἀνοίγει ὁ γέρων. Καὶ ἐδήλωσεν αὐτῷ λέγων· Ἐὰν ἔλθῃς, ἀνοίγω σοι· καὶ ἐάν σοι ἀνοίξω, πᾶσιν ἀνοίγω· καὶ τότε οὐκέτι καθέζομαι ὧδε. Ταῦτα ἀκούσας 6 ἀρχιεπίσκοπος εἶπεν· Εἰ διῶξαι αὑτὸν ἀπέρχομαι, οὒκ ἔτι ἀπέρχομαι πρὸς αὐτόν.  
Another time the archbishop, intending to come to see him, sent someone to see if the old man would receive him. Arsenius told him 'If you come, I shall receive you; but if I receive you, I receive everyone and therefore I shall no longer live here.’ Hearing that, the archbishop said, 'If I drive him away by going to him, I shall not go any more.?

**Θ´.** Ἀδελφὸς ἠρώτησε τον ἀββᾶν Ἀρσένιον ἀκοῦσαι παρ’ αὑτοῦ λόγον. Καὶ εἶπεν αὐτῷ ὁ γέρων· Ὅση δύναμίς σοί ἐστιν, ἀγώνισαι, ἵνα ἡ ἔνδον σου ἐργασία κατὰ Θεὸν ᾗ, καὶ νικήσῃ τὰ ἔξω πάθη.  
A brother questioned Abba Arsenius to hear a word of him and the old man said to him, ‘Strive with all your might to bring your interior activity into accord with God, and you will overcome exterior passions.'

**Ι´.** Εἷπέ πάλιν· Ἐὰν τὸν Θεὸν ζητήσωμεν, φανήσεται ἡμῖν· καὶ ἐὰν αὑτὸν κατάσχωμεν, παραμενεῖ ἡμῖν.  
He also said, 'If we seek God, he will show himself to us, and if we keep him, he will remain close to us."

**ΙΑ´.** Εἷπέ τις τῷ ἀββᾷ Ἀρσενίῳ· Οἱ λογισμοί μου θλίβουσί με λέγοντες· Οὐ δύνασαι νηστεύειν οὐδὲ ἐργάσασθαι· κἆν ἐπισκέπτου τοὺς ἀσθενοῦντας· καὶ τοῦτο γὰρ ἀγάπη ἐστίν. Ὁ δὲ γέρων εἰδὼς τὰς σπορὰς τῶν δαιμόνων, λέγει αὐτῷ· Ὕπαγε, φάγε. πίε, κοιμῶ, καὶ μὴ ἐργάσῃ· μόνον τοῦ κελλίου μὴ ἀποστῇς. ᾔδει γὰρ ὅτι ἡ ὑπομονὴ τοῦ κελλίου φέρει τὸν μοναχὸν εἰς τὴν τάξιν αὑτοῦ.  
Someone said to Abba Arsenius, 'My thoughts trouble me, saying, "You can neither fast nor work; at least go and visit the sick, for that is also charity."" But the old man, recognising the suggestions of the demons, said to him, 'Go, eat, drink, sleep, do no work, only do not leave your cell.' For he knew that steadfastness in the cell keeps a monk in the right way.

**ΙΒ´.** Ἔλεγεν ὁ ἀββᾶς Ἀρσένιος, ὅτι ξένος μοναχός εἰς ἀλλοτρίαν χώραν μηδὲν μεσαζέτω. καὶ ἀναπαύεται.  
Abba Arsenius used to say that a monk travelling abroad should not get involved in anything; thus he will remain in peace.

**ΙΓ´.** Εἶπεν ὁ ἀββᾶς Μάρκος τῷ ἀββᾷ Ἀρσενίῳ· Διατί φεύγεις ἡμᾶς; Λέγει αὐτῷ ὁ γέρων· Ὁ Θεός οἶδεν, ὅτι ἀγαπῶ ὑμάς· ἀλλ´ οὐ δύναμαι εἷναι μετά τοῦ Θεοῦ καὶ μετὰ τῶν ἀνθρώπων. Αἱ ἄνω χιλιάδες καὶ μυριάδες ἓν θέλημα ἔχουσιν, οἱ δὲ ἄνθρωποι πολλὰ θελήματα ἔχουσιν. Οὐ δύναμαι οὗν ἀφεῖναι τὸν Θεὸν, καὶ ἐλθεῖν μετὰ τῶν ἀνθρώπων.  
Abba Mark said to Abba Arsenius, 'Why do you avoid us?' The old man said to him, 'God knows that I love you, but I cannot live with God and with men. The thousands and ten thousands of the heavenly hosts have but one will, while men have many. So I cannot leave God to be with men.'

**ΙΔ´.** Ἔλεγεν ὁ ἀββᾶς Δανιὴλ περὶ τοῦ ἀββᾶ Ἀρσενίου, ὅτι ὅλην τὴν νύκτα διετέλει ἀγρυπνῶν· καὶ ὅτε ἦλθε περὶ τὸ πρωῒ διὰ τὴν φύσιν καθευδῆσαι, ἔλεγε τῷ ὕπνῳ· Δεῦρο, κακὲ δοῦλε· καὶ ἥρπαζε μικρὸν καθεζόμενος, καὶ εὐθέως ἠγείρετο.  
Abba Daniel said of Abba Arsenius that he used to pass the whole night without sleeping, and in the early morning when nature compelled him to go to sleep, he would say to sleep, 'Come here, wicked servant.' Then, seated, he would snatch a little sleep and soon wake up again.

**ΙΕ´.** Ἔλεγεν ὁ ἀββᾶς Ἀρσένιος, ὅτι ἀρκετὸν τῷ μοναχῷ, ἵνα κοιμᾶται μία ὥραν, ἐὰν ᾖ ἀγωνιστής.  
Abba Arsenius used to say that one-hour's sleep is enough for a monk if he is a good fighter.

**ΙΣ´.** Ἔλεγον οἱ γέροντες, ὅτι ἐδόθη ποτὲ εἰς Σκῆτιν πρὸς ὀλίγα ἰσχάδια, καὶ ὡς μηδέν ὄντα, οὐκ ἀπέστειλαν τῷ ἀββᾷ Ἀρσενίῳ, ὡς ἵνα μή ὕβριν πάθῃ. Ὁ δὲ γέρων ἀκούσας οὐκ ἦλθεν εἰς τὴν σύναξιν. λέγων· Ἀφορίσατέ με τοῦ μὴ δοῦναί μοι τὴν εὐλογίαν ἥν ἔπεμψεν ὁ Θεὸς τοῖς ἀδελφοῖς, ἣν οὐκ ἤμην ἄξιος λαβεῖν. Καὶ ἤκουσαν πάντες καὶ ὠφελήθησαν εἰς τὴν ταπείνωσιν τοῦ γέροντος. Καὶ ἀπελθών ὁ πρεσβύτερος ἀπήνεγκεν αὑτῷ τὰ ἰσχάδια, καὶ ἤνεγκεν αὐτόν εἰς τὴν σύναξιν μετὰ χαρᾶς.  
The old man used to tell how one day someone handed round a few dried figs in Scetis. Because they were not worth anything, no one took any to Abba Arsentus in order not to offend him. Learning of it, the old man did not come to the synaxis saying, 'You have cast me out by not giving me a share of the blessing which God had given the brethren and which I was not worthy to receive.' Everyone heard of this and was edified at the old man's humility. Then the priest went to take him the small dried figs and brought him to the synaxis with joy.

**ΙΖ´.** Ἔλεγεν ὁ ἀββᾶς Δανιὴλ, ὅτι Τοσαῦτα ἔτη ἔμεινε μεθ´ ἡμῶν, καὶ μόνον θαλλὶν σίτου ἐποιοῦμεν αὐτῷ τοῦ ἐνιαυτοῦ· καὶ ὅτε παρεβάλομεν αὐτῷ, ἐξ αὐτοῦ ἠσθίομεν.  
Abba Daniel used to say, 'He lived with us many a long year and every year we used to take him only one basket of bread and when we went to find him the next year we would eat some of that bread.'

**ΙΗ´.** Ἔλεγε πάλιν περὶ τοῦ αὐτοῦ ἀββᾶ Ἀρσενίου, ὅτι εἰ μὴ ἅπαξ τοῦ ἐνιαυτοῦ οὐκ ἤλλασσε τὸ ὕδωρ τῶν βαΐων, ἀλλὰ μόνον προσετίθει· ἔπλεκε γὰρ σειρὰν καὶ ἔρραπτεν ἕως ὥρας ἕκτης. Καὶ παρεκάλεσαν αὐτόν οἱ γέροντες λέγοντες· Διατί οὐκ ἀλλάσσεις τὸ ὕδωρ τῶν βαΐων, ὅτι ὄζει; Καὶ εἷπεν αὐτοῖς· Ὅτι ἀντὶ τῶν θυμιαμάτων καὶ τῶν ἀρωμάτων ὧν ἀπέλαυσα ἐν τῷ κόσμῳ, χρὴ ἀπολαβεῖν με τὴν ὀσμήν ταύτην.  
It was said of the same Abba Arsenius that he only changed the water for his palm-leaves once a year; the rest of the time he simply added to it. One old man implored him in these words, 'Why do you not change the water for these palm-leaves when it smells ‘Instead of the perfumes and aromatics which bad?' He said to him, I used in the world I must bear this bad smell.'

**ΙΘ´.** Εἷπε πάλιν, ὅτι ὡς ἤκουεν ὅτι ἐτελέσθη πᾶν γένος ὀπώρας, ἔλεγεν ἀφ´ ἑαυτοῦ· Φέρετέ μοι. Καὶ ἐγεύετο ἅπαξ μόνον ἀπὸ πάντων μικρὸν, εὐχαριστῶν τῳ Θεῷ.  
Abba Daniel used to tell how when Abba Arsenius learned that all the varieties of fruit were ripe he would say, "Bring me some.’ He would taste a very little of each, just once, giving thanks to God.

**Κ´.** Ἠσθένησέ ποτε ὁ ἀββᾶς Ἀρσένιος εἰς Σκῆτιν, καὶ ἔχρῃζεν εἰς πρᾶγμα ἕως λίνου ἑνός· καὶ μὴ ἔχων ὅθεν ἀγοράσαι, ἔλαβε παρά τινος ἀγάπην, καὶ εἶπεν· Εὐχαριστῶ σοι, Κύριε, ὅτι ἠξίωσάς με λαβεῖν ἀγάπην διὰ τὸ ὄνομά σου.  
Once at Scetis Abba Arsenius was ill and he was without even a scrap of linen. As he had nothing with which to buy any, he received some through another's charity and he said, 'I give you thanks, Lord, for having considered me worthy to receive this charity in your name.

**ΚΑ´.** Ἔλεγον περὶ αὐτοῦ, ὅτι εἶχε τὸ διάστημα τοῦ κελλίου αὑτοῦ μίλια τριακονταδύο· οὐκ ἐξήρχετο δὲ ταχέως· ἄλλοι γὰρ ἐποίουν αὐτῷ τὸ διακόνημα. Ὅτε δὲ ἠρημώθη ἡ Σκῆτις, ἐξῆλθε κλαίων, καὶ ἔλεγεν· Ἀπώλεσεν ὁ κόσμος τὴν Ῥώμην, καὶ οἱ μοναχοὶ τὴν Σκῆτιν. It was said of him that his cell was thirty-two miles away and that he did not readily leave it: that in fact others did his errands. When Scetis was destroyed he left weeping and said, 'The world has lost Rome and the monks have lost Scetis.

**ΚΒ’.** Ἠρώτησεν ὁ ἀββᾶς Μάρκος τὸν ἀββᾶν Ἀρσένιον λέγων· Καλὸν τὸ μὴ ἔχειν τινὰ ὲν τῷ κελλίῳ αὑτοῦ παράκλησιν; εἶδον γὰρ ἀδελφόν τινα ἔχοντα μικρὰ λάχανα, καὶ ἐκριζοῦντα αὐτά. Καὶ εἶπεν ὁ ἀββᾶς Ἀρσένιος· Καλὸν μὲν ἐστιν, ἀλλὰ πρὸς τὴν ἕξιν τοῦ ἀνθρώπου· ἐὰν γὰρ μὴ ἔχῃ ἰσχὺν ἐν τῷ τοιούτῳ τρόπῳ, πάλιν φυτεύει ἄλλα.  
Abba Mark asked Abba Arsenius 'Is it good to have nothing extra in the cell? I know a brother who had some vegetables and he has pulled them up.’ Abba Arsenius replied, 'Undoubtedly that is good but it must be done according to a man's capacity. For if he does not have the strength for such a practice he will soon plant others.'

**ΚΓ´.** Διηγήσατο ὁ ἀββᾶς Δανιὴλ ὁ μαθητὴς τοῦ ἀββᾶ Ἀρσενίου λέγων, ὅτι Εὑρέθην ποτὲ ἐγγὺς τοῦ ἀββᾶ Ἀλεξάνδρου· καὶ ἐκράτησεν αὐτὸν πόνος, καὶ ἥπλωσεν αὐτὸν ἄνω βλέπων διὰ τὸν πόνον. Συνέβη δὲ τὸν μακάριον Ἀρσένιον ἐλθεῖν τοῦ λαλῆσαι αὑτῷ· καὶ εἶδεν αὐτὸν ἡπλωμένον. Ὡς οὖν ἐλάλησε, λέγει αὐτῷ· Καὶ τίς ἦν κοσμικὸς ὃν εἶδον ὧδε; Λέγει αὐτῷ ὁ ἀββᾶς Ἀλέξανδρος· Ποῦ ἑώρακας αὐτόν; Καὶ εἶπεν· Ὡς κατηρχόμην ἀπὸ τοῦ ὅρους, προσέσχον ὧδε ἐπὶ τὸ σπήλαιον, καὶ εἶδόν τινα ἡπλωμένον ἄνω βλέποντα. Καὶ ἔβαλεν αὐτῷ μετάνοιαν λέγων· Συγχώρησόν μοι, ἐγὼ ἤμην· πόνος γάρ με κατέσχε. Καὶ λέγει αὐτῷ ὁ γέρων· Οὐκοῦν σὺ ἦς; καλῶς. Ἐγὼ ὑπενόησα ὅτι κοσμικός ἐστι, καὶ διὰ τοῦτο ἠρώτησα.  
Abba Daniel, the disciple of Abba Arsentus, related this: 'One day I found myself close to Abba Alexander and he was full of sorrow. He lay down and stared up into the air because of his sorrow. Now it happened that the blessed Arsenius came to speak with him and saw him lying down. During their conversation he said to him, 'And who was the layman whom I saw here?' Abba Alexander said, here did you see him?' He said, 'As I was coming down the mountain I cast my eyes in this direction towards the cave and I saw a man stretched full length looking up into the air.' So Abba Alexander did penance, saying, 'Forgive me, it was I; I was overcome by sorrow. 'The old man said to him, 'Well now, so it was you? Good; I thought it was a layman and that was why I asked you.'

**ΚΔ´.** Ἄλλοτε εἶπεν ὁ ἀββᾶς Ἀρσένιος τῷ ἀββᾷ Ἀλεξάνδρῳ, ὅτι Ἄν ἀποσχίσῃς τὰ θαλλία σου, ἐλθὲ γεῦσαι μετ’ ἐμοῦ· ἐὰν δὲ ἔλθωσι ξένοι, φάγε μετ’ αὐτῶν. Ὁ οὗν ἀββᾶς Ἀλέξανδρος ὁμαλῶς εἰργάζετο καὶ ἐπιεικῶς. Καὶ ὡς γέγονεν ἡ ὥρα, ἀκμὴν εἶχε θαλλία· καὶ θέλων τηρῆσαι τὸν λόγον τοῦ γέροντος, ἀνέμεινε πληρῶσαι τὰ θαλλία. Ὁ οὖν ἀββᾶς Ἀρσένιος, ὡς εἶδεν ὅτι ἐχρόνισεν, ἐγεύσατο, λογισάμενος μήποτε ξένους ἔσχεν. Ὁ δὲ ἀββᾶς Ἀλέξανδρος ὡς ἐτέλεσεν ὀψὲ, ἀπῆλθε. Καὶ λέγει αὐτῷ ὁ γέρων· Ξένους ἔσχες; Λέγει· Οὐχί. Εἶπε δὲ αὐτῷ· Πῶς οὖν οὐκ ἦλθες; Ὁ δὲ λέγει· Ὅτι εἶπές μοι, ὅταν ἀποσχίσῃς τὰ θαλλία σου, ἐλθέ· καὶ τηρῶν τὸν λόγον σου, οὐκ ἦλθον, ὅτι ἄρτι ἐπλήρωσα. Καὶ ἐθαύμασεν ὁ γέρων τὴν ἀκρίβειαν αὐτοῦ, καὶ λέγει αὐτῷ· Ταχύτερον κατάλυε, ἵνα καὶ τὴν σύναξίν σου βάλῃς, καὶ τοῦ ὕδατός σου μεταλάβῃς· εἰ δὲ μή γε, ταχέως ἔχει τὸ σῶμά σου ἀσθενῆσαι.  
Another time Abba Arsenius said to Abba Alexander, "When you have cut your palm-leaves, come and eat with me, but if visitors come, eat with them.’ Now Abba Alexander worked slowly and carefully. When the time came, he had not finished the palm leaves and wishing to follow the old man's instructions, he waited until he had finished them. When Abba Arsenius saw that he was late, he ate, thinking that he had had guests. But Abba Alexander, when at last he had finished, came away. And the old man said to him, 'Have you had visitors? "No, ‘he said. 'Then why did you not come? 'The other replied, 'You told me to come when I had cut the palm-leaves; and following your instructions, I did not come, because I had not finished.’ The old man marvelled at his exactitude and said to him, 'Break. your fast at once so as to celebrate the synaxis untroubled, and drink some water, otherwise your body will soon suffer."

**ΚΕ´.** Παρέβαλέ ποτε ὁ ἀββᾶς Ἀρσένιος εἰς τόπον, καὶ ἦσαν ἐκεῖ κάλαμοι, καὶ ἐκινήθησαν ὑπὸ τοῦ ἀνέμου. Kαὶ λέγει ὁ γέρων τοῖς ἀδελφοῖς· Τί ἐστιν ὁ σεισμὸς οὗτος; Καὶ λέγουσι· Κάλαμοί εἰσι. Λέγει οὖν αὐτοῖς ὁ γέρων· Φύσει ἐὰν κάθηταί τις ἐν ἡσυχία, ἀκούσει δὲ φωνὴν στρουθίου, οὐκ ἔχει ἠ καρδία τὴν αὐτὴν ἡσυχίαν· πόσῳ μᾶλλον ὑμεῖς ἔχοντες τὸν σεισμὸν τῶν καλάμων τούτων.  
One day Abba Arsenius came to a place where there were reeds blowing in the wind. The old man said to the brothers, 'What is this movement?’ They said, 'Some reeds.’ Then the old man said to them, 'When one who is living in silent prayer hears the song of a little sparrow, his heart no longer experiences the same peace. How much worse it is when you hear the movement of those reeds."

**ΚΣ´.** Ἔλεγεν ὁ ἀββᾶς Δανιὴλ, ὅτι τινὲς ἀδελφοὶ μέλλοντες ὑπάγειν εἰς Θηβαΐδα διὰ λινάρια, λέγουσι · Δι’ ἀφορμῆς ἴδωμεν καὶ τὸν ἀββᾶν Ἀρσένιον. Καὶ εἰσῆλθεν ὁ ἀββᾶς Ἀλέξανδρος, καὶ εἷπε τῷ γέροντι· Ἀδελφοὶ ἐλθόντες ἀπὸ Ἀλεξανδρείας θέλουσί σε ἰδεῖν. Λέγει ὁ γέρων· Μάθε παρ’ αὐτῶν δι’ ἣν αἰτίαν παραγεγόνασι. Καὶ μαθὼν ὅτι εἰς Θηβαΐδα διά λινάρια ὑπάγουσιν, ἀπήγγειλε τῷ γέροντι. Λέγει καὶ αὐτός· Φύσει οὐ βλέπουσι τὸ πρόσωπον Ἀρσενίου, ὅτι δι’ ἐμὲ οὐκ ἦλθον, ἀλλά διὰ τὸ ἔργον αὐτῶν. Ἀνάπαυσον αὑτοὺς. καὶ ἀπόλυσον ἐν εἰρήνῃ, εἰπὼν αὐτοῖς, ὅτι Ὁ γέρων οὐ δύναται ἀπαντῆσαι. Abba Daniel said that some brothers proposing to go to the Thebaid to find some flax said, "Let us also take the opportunity to see Abba Arsenius.' So Abba Alexander came to tell the old man, ‘Some brothers who have come from Alexandria wish to see you.' The old man answered, 'Ask them why they have come.' Having learned that they were going to the Thebaid to look for flax, he reported this to the old man, who said, 'They will certainly not see the face of Arsenius for they have not come on my account but because of their work. Make them rest and send them away in peace and tell them the old man cannot receive them.'

**ΚΖ´.** ’Ἀδελφός τις ἀπῆλθεν εἰς τὸ κελλίον τοῦ ἀββᾶ Ἀρσενίου ἐν Σκήτει, καὶ προσέσχε διὰ τῆς θυρίδος, καὶ θεωρεῖ τὸν γέροντα ὅλον ὡς πῦρ · ἦν δὲ ἄξιος ὁ ἀδελφὸς τοῦ ἰδεῖν. Καὶ ὡς ἔκρουσεν, ἐξῆλθεν ὁ γέρων, καὶ θεωρεῖ τὸν ἀδελφὸν ὡς ἔκθαμβον. Καὶ λέγει αὐτῷ· Ἔχεις πολλὴν ὥραν κρούων; μή τί ποτε εἶδες ὧδε; Καὶ εἶπε· Οὐχί. Καὶ λαλήσας αὐτὸν ἀπ ἔλυσεν.  
A brother came to the cell of Abba Arsenius at Scetis. Waiting outside the door he saw the old man entirely like a flame. (The brother was worthy of this sight.) When he knocked, the old man came out and saw the brother marvelling. He said to him, 'Have you been knocking long? Did you see anything here?' The other answered, 'No.' So then he talked with him and sent him away.

**ΚΗ´.** Καθημένου ποτε τοῦ ἀββᾶ Ἀρσενίου εἰς τὸν Κάνωπον, ἦλθε μία συγκλητικὴ παρθένος πλουσία σφόδρα καὶ φοβουμένη τὸν Θεὸν, ἀπὸ Ῥώμης ἰδεῖν αὐτόν· καὶ ὑπεδέξατο αὐτὴν Θεόφιλος ὁ ἀρχιεπίσκοπος· καὶ παρεκάλεσεν αὑτὸν, ἵνα πείσῃ τὸν γέροντα δέξασθαι αὑτήν. Καὶ ἐλθὼν πρὸς αὑτὸν παρεκάλεσε λέγων · Ἠ δεῖνα ἡ συγκλητικὴ ἦλθεν ἀπό Ῥώμης, Καὶ θέλει σε ἰδεῖν. Ὁ δὲ γέρων οὐ κατεδέξατο ἀπαντῆσαι αὐτῇ. Ὦς οὖν ἀνηγγέλη αὐτῇ ταῦτα, κελεύει στρωθῆναι κτήνη, λέγουσα· Πιστεύω τῷ Θεῷ ἰδεῖν αὐτόν. Οὐ γὰρ ἄνθρωπον ἦλθον ἰδεῖν· εἰσὶ γάρ καὶ ἐν τῇ πόλει ἡμῶν πολλοὶ ἄνθρωποι· ἀλλὰ προφήτην ἦλθον ἰδεῖν. Καὶ ὡς ἔφθασε περὶ τὴν κέλλαν τοῦ γέροντος, κατ' οἰκονομίαν Θεοῦ εὐκαίρησεν ὁ γέρων ἔξω τῆς κέλλης· καὶ ἰδοῦσα αὐτὸν προσέπεσε τοῖς ποσὶν αὐτοῦ. Ὁ δε ἤγειρεν αὐτὴν μετ´ ὀργῆς· καὶ προσέσχεν αὐτῇ λέγων· Εἰ το πρόσωπόν μου θέλεις ἰδεῖν, ἰδοὺ βλέπε. Ἡ δὲ ἀπὸ αἰσχύνης οὐ κατενόησε τί πρόσωπον αὐτοῦ. Καὶ λέγει αὐτῇ ὁ γέρων· Οὐκ ἤκουσας τὰ ἔργα μου; ταῦτα βλέπειν ἀναγκαῖόν ἐστι. Πῶς δὲ ἐτόλμησας τοσοῦτον ποιῆσαι πλοῦν; οὐκ οἶδας ὅτι γυνὴ εἷ; οὐκ ὀφείλεις ἐξέρχεσθαι πού ποτε, Ἢ ἵνα ἀπέλθῃς εἰς Ῥώμην, καὶ εἴπῃς ταῖς ἄλλαις γυναιξὶν, ὅτι Ἑώρακα Ἀρσένιον, καὶ ποιήσωσι τὴν Θάλασσαν ὁδὸν γυναικῶν ἐρχομένων πρὸς μέ; Ἡ δὲ εἶπεν· Ἐὰν θέλῃ ὁ Κύριος, οὐκ ἀφῶ τινα ἐλθεῖν ὧδε· ἀλλ’ εὔχου ὑπὲρ ἐμοῦ, καὶ μνημόνευε μου διαπαντός. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῇ· Εὔχομαι τῷ Θεῷ, ἵνα ἐξαλείψῃ τὸ μνημόσυνόν σου ἐκ τῆς καρδίας μου. Καὶ ταῦτα ἀκούσασα, ἐξῆλθε τεταραγμένη. Καὶ ὡς ἦλθεν εἰς τὴν πόλιν, ἀπὸ τῆς λύπης ἔβαλε πυρέσσειν· καὶ ἀνηγγέλη τῷ μακαρίῳ θεοφίλῳ τῷ ἀρχιεπισκόπῳ ὅτι ἀσθενεῖ. Καὶ ἐλθὼν πρὸς αὐτὴν, παρεκάλει μαθεῖν τί ἐστιν ὃ ἔχει. Ἡ δὲ εἶπεν αὐτῷ· Εἴθε μὴ ἀπήντησα ὧδε · εἷπον γὰρ τῷ γέροντι· Μνημόνευέ μου· καὶ εἶπέ μοι · Εὔχομαι τῷ Θεῷ, ἵνα ἐξαλειφθῇ τὸ μνημόσυνόν σου ἐκ τῆς καρδίας μου. Καὶ ἰδού ἐγὼ ἀποθνῄσκω ἐκ τῆς λύπης. Καὶ λέγει αὐτῇ ὁ ἀρχιεπίσκοπος· Οὐκ οἶδας ὅτι γυνὴ εἷ, καὶ διὰ τῶν γυναικῶν ὁ ἐχθρὸς πολεμεῖ τοὺς ἁγίους; διὰ τοῦτο εἶπεν ὁ γέρων· περὶ γὰρ τῆς ψυχῆς σου εὔχεται διαπαντός. Καὶ οὕτως ἐθεραπεύθη ὁ λογισμὸς αὐτῆς, καὶ ἀπῆλθε μετὰ χαρᾶς εἰς τὰ ἴδια.  
When Abba Arsenius was living at Canopus, a very rich and God-fearing virgin of senatorial rank came from Rome to see him. When the Archbishop Theophilus met her, she asked him to per- suade the old man to receive her. So he went to ask him to do so in these words, 'A certain person of senatorial rank has come from Rome and wishes to see you.' The old man refused to meet her. But when the archbishop told the young girl this, she ordered the beast of burden to be saddled saying, 'I trust in God that I shall see him, for it is not a man whom I have come to see (there are plenty of those in our town), but a prophet.' When she had reached the old man's cell, by a dispensation of God, he was outside it. Seeing him, she threw herself at his feet. Outraged, he lifted her up again, and said, looking steadily at her, 'If you must see my face, here it is, look.' She was covered with shame and did not look at his face. Then the old man said to her, 'Have you not heard tell of my way of life? It ought to be respected. How dare you make such a jour- ney? Do you not realise you are a woman and cannot go just anywhere? Or is it so that on returning to Rome you can say to other women: I have seen Arsenius? Then they will turn the sea into a thoroughfare with women coming to see me.' She said, 'May it please the Lord, I shall not let anyone come here; but pray for me and remember me always.' But he answered her, 'I pray God to remove remembrance of you from my heart.' Overcome at hearing these words, she withdrew. When she had returned to the town, in her grief she fell ill with a fever, and blessed Archbishop Theophilus was informed that she was ill. He came to see her and asked her to tell him what was the matter. She said to him, 'If only I had not gone there! For I asked the old man to remember me, he said to me, "I pray God to take the remembrance of you from my heart." So now I am dying of grief.’ The archbishop said to her, 'Do you not realise that you are a woman, and that it is through women that the enemy wars against the Saints? That is the explanation of the old man's words; but as for your soul, he will pray for it continually.’ At this, her spirit was healed and she returned home joyfully.

**ΚΘ´.** Διηγήσατο ὁ ἀββᾶς; Δανιὴλ περὶ τοῦ ἀββᾶ Ἀρσενίου, ὅτι ἦλθέ ποτε μαγιστριανὸς, φέρων αὐτῷ διαθήκην τινὸς συγκλητικοῦ συγγενοῦς αὐτοῦ, ὃς κατέλιπεν αὐτῷ κληρονομίαν πολλὴν σφόδρα· καὶ λαβὼν αὐτὴν, ἤθελε σχίσαι. Καὶ ἔπεσεν ὁ μαγιστριανὸς εἰς τοὺς πόδας αὑτοῦ, λέγων’ Δέομαί σου, μὴ σχίσῃς αὐτὴν, ἐπεὶ αἴρεταί μου ἢ κεφαλή. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀρσένιος· Ἐγὼ πρὸ ἐκείνου ἀπέθανον· αὐτὸς δὲ ἄρτι ἀπέθανε. Καὶ ἀντέπεμψεν αὐτὴν, μηδὲν δεξάμενος.  
Abba David related this about Abba Arsenius. One day a magistrate came, bringing him the will of a senator, a member of his family who had left him a very large inheritance. Arsenius took it and was about to destroy it. But the magistrate threw himself at his feet saying, 'I beg you, do not destroy it or they will cut off my head.' Abba Arsenius said to him, 'But I was dead long before this senator who has just died,' and he returned the will to him without accepting anything.

**Λ´.** Ἔλεγον πάλιν περὶ αὑτοῦ, ὅτι ὀψὲ Σαββάτων ἐπιφωσκούσης Κυριακῆς, ἧφιε τὸν ἥλιον ὀπίσω αὐτοῦ, καὶ ἔτεινε τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν εὐχόμενος, ἕως πάλιν ἔλαμψεν ὁ ἥλιος εἰς τὸ πρόσωπον αὐτοῦ· καὶ οὕτως ἐκαθέζετο.  
It was also said of him that on Saturday evenings, preparing for the glory of Sunday, he would turn his back on the sun and stretch out his hands in prayer towards the heavens, till once again the sun shone on his face. Then he would sit down.

**ΛΑ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀρσενίου καὶ τοῦ ἀββᾶ Θεοδώρου τοῦ τῆς Φέρμη, ὅτι ὑπὲρ πάντας ἐμίσουν τὴν τῶν ἀνθρώπων δόξαν. Ὁ μὲν οὖν ἀββᾶς Ἀρσένιος οὐχ ὑπήντα ταχέως τινί· ὁ δὲ ἀββᾶς Θεόδωρος ὑπήντα μὲν, ἀλλὰ ὡς ῥομφαία ἦν.  
It was said of Abba Arsenius and Abba Theodore of Pherme that, more than any of the others, they hated the esteem of other men. Abba Arsenius would not readily meet people, while Abba Theodore was like steel when he met anyone.

**ΛΒ´.** Καθεζομένου ποτὲ τοῦ ἀββᾶ ’Ἀρσενίου ὲν τοῖς κάτω μέρεσι, καὶ ὀχλουμένου ἐκεῖσε, ἔδοξεν αὐτῷ καταλιπεῖν τὸ κελλίον. Μηδὲν δὲ ἐξ αὑτοῦ λαβὼν, οὕτως ἐπορεύθη μαθητὰς τοὺς Φαρανίτας Ἀλέξανδρον καὶ Ζώϊλον. Εἶπεν οὖν τῷ Ἀλεξάνδρῳ· Ἀναστὰς ἀνάπλευσον. Καὶ ἐποίησεν οὕτως. Καὶ τῷ Ζωίλῳ εἷπε· Δεῦρο μετ’ ἐμοῦ ἕως τοῦ ποταμοῦ, καὶ ζήτησόν μοι πλοῖον ἐπὶ τὴν Ἀλεξάνδρειαν καταπλέον, καὶ οὕτως ἀνάπλευσον καὶ σὺ πρὸς τὸν ἀδελφόν σου. ὁ δὲ Ζώϊλος, ἐπὶ τῷ λόγῳ ταραχθεὶς, ἐσιώπησε. Καὶ οὕτως ἐχωρίσθησαν ἀπ’ ἀλλήλων. Κατῆλθεν οὖν ὁ γέρων ἐπὶ τὰ μέρη Ἀλεξανδρείας, καὶ ἠσθένησεν ἀρρωστίαν μεγάλην. Οἱ δὲ τούτου διακονῆται εἷπον πρὸς ἀλλήλους· Μὴ ἄρα τις ἡμῶν ἐλύπησε τὸν γέροντα, καὶ διὰ τοῦτο ἐχωρίσθη ἀφ’ ἡμῶν; Καὶ οὐχ Εὖρον ὲν ἑαυτοῖς οὐδὲν, οὔτε ὅτι παρήκουσαν αὑτοῦ ποτε. ’Ὑγιάνας δὲ ὁ γέρων εἷπε· Πορεύσομαι πρὸς τοὺς ἐμοὺς Πατέρας. Καὶ οὕτως ἀναπλεύσας. ἦλθεν εἰς τὴν Πέτραν ὅπου ἦσαν οἱ διακονῆται αὑτοῦ. Ὄντος δὲ αὐτοῦ πλησίον τοῦ ποταμοῦ. παιδίσκη τις Αἰθιὸπισσα ἐλθοῦσα, ἥψατο τῆς μηλωτῆς αὑτοῦ. Ὁ δὲ γέρων ἐπετίμησεν αὐτῇ. Ἡ οὖν παιδίσκη εἶπεν αὐτῷ· Εἰ μοναχὸς εἷ, πορεύου εἰς τὸ ὅρος. '0 δὲ γέρων ἐπὶ τῷ λόγῳ κατανυγεὶς ἔλεγεν ὲν ἐμαυτῷ· Ἀρσένιε, εἰ μοναχὸς εἷ, πορεύου εἰς τὸ ὅρος. Καὶ ἐπὶ τούτῳ ἀπήντησαν αὐτῷ ὅ τε Ἀλέξανδρος καὶ Ζώιλος· καὶ ἐπιπεσόντων αὐτῶν τοῖς ποσὶν αὑτοῦ, ἔρριψεν ἑαυτὸν καὶ ὁ γέρων· καὶ ἔκλαυσαν ἀμφότεροι. Εἶπε δὲ ὁ γέρων· Οὐκ ἠκούσατε ὅτι ἠσθένησα; Καὶ εἷπον αὐτῷ· Ναί. Καὶ λέγει ὁ γέρων· Καὶ διατί οὐκ ἤλθετε ἰδεῖν με; Καὶ λέγει ὁ ἀββᾶς Ἀλέξανδρος ὅτι Ὁ χωρισμός σου ἀφ’ ἡμῶν οὐ γέγονε πιθανὸς. καὶ πολλοὶ οὐκ ὠφελήθησαν, λέγοντες. ὅτι Εἰ μὴ παρήκουσαν τοῦ γέροντος,οὐκ ἂν ἐχωρίσθη ἐξ αὐτῶν. Λέγει αὐτοῖς· Πάλιν οὖν μέλλουσι λέγειν οἱ ἄνθρωποι, ὅτι Οὐχ εὗρεν ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς, καὶ ἀνέστρεψε πρὸς τὸν Νῶε, εἰς τὴν κιβωτόν. Καὶ οὕτως ἐθεραπεύθησαν· καὶ ἔμεινε μετ’ αὐτῶν ἕως τῆς τελευτῆς αὑτοῦ. In the days when Abba Arsenius was living in Lower Egypt he was continually interrupted there and so he judged it right to leave his cell. Without taking anything away with him, he went to his disciples at Pharan, Alexander and Zoilus. He said to Alexander, 'Get up, and get into the boat,' which he did. And he said to Zoilus, 'Come with me as far as the river and find me a boat which will take me to Alexandria; then embark, so as to rejoin your brother.' Zoilus was troubled by these words but he said nothing. So they parted company. The old man went down to the regions of Alexandria where he fell seriously ill. His disciples said to each other, "Perhaps one of us has annoyed the old man, and that is the reason why he has gone away from us?’ But they found nothing with which to reproach themselves nor any disobedience. Once he was better, the old man said, 'I will return to my Fathers.' Going up-stream again, he came to Petra where his disciples were. While he was close to the river, a little Ethiopian slave-girl came and touched his sheepskin. The old man rebuked her and she replied, 'If you are a monk, go to the mountain.’ Alexander and Zoilus met him there. Then, when they threw themselves at his feet, the old man fell down with them also and they wept together. The old man said to them, 'Did you not hear that I was ill?’ They answered, 'Yes.' 'Then,' he continued, 'why did you not come to see me?’ Abba Alexander said, "Your going from us has not been good for us, and many have not been edified by it, saying, "If they had not disobeyed the old man, he would not have left them."' Abba Arsenius said, 'On the other hand, they will now be saying, "The dove, not finding anywhere to rest, returned to Noah in the ark."' So they were confronted and he remained with them till his death.

**ΛΓ´.** Εἶπεν ὁ ἀββᾶς Δανιὴλ, ὅτι Διηγήσατο ἡμῖν ὁ ἀββᾶς Ἀρσένιος ὡς περὶ ἄλλου τινός· τάχα δὲ αὐτὸς ἦν· ὅτι καθημένου τινὸς γέροντος εἰς τὸ κελλίον αὐτοῦ, ἦλθεν αὐτῷ φωνὴ λέγουσα· Δεῦρο, καὶ δείξω σοι τὰ ἔργα τῶν ἀνθρώπων. Καὶ ἀναστὰς ἐξῆλθε· καὶ ἀπήνεγκεν αὑτὸν εἰς τόπον τινὰ, καὶ ἔδειξεν Αἰθίοπα κόπτοντα ξύλα, καὶ ποιήσαντα φορτίον μέγα· ἐπειρᾶτο δὲ αὐτὸ βαστάσαι, καὶ οὐκ ἠδύνατο· καὶ ἀντὶ τοῦ ἆραι ἐξ αὐτοῦ, πάλιν ἔκοπτε ξύλα, καὶ προσετίθει τῷ φορτίῳ. Τοῦτο δὲ ἐπὶ πολὺ ἐποίει. Καὶ προβὰς ὀλίγον πάλιν ἔδειξεν αὐτῷ ἄνθρωπον ἱστάμενον ἐπὶ λάκκου, καὶ ἀντλοῦντα ὕδωρ ἐξ αὐτοῦ, καὶ μεταβάλλοντα εἰς δεξαμενὴν τετρημένην, καὶ τὸ αὐτό ὕδωρ ἐκχέουσαν εἰς τὸν λάκκον. Καὶ λέγει αὐτῷ πάλιν· Δεῦρο, δείξω σοι ἄλλο. Καὶ Θεωρεῖ ἱερὸν, καὶ δύο ἄνδρας καθημένους ἵπποις, καῖ βαστάζοντας ξύλον πλαγίως, ἕνα κατέναντι τοῦ ἑνὸς· ἤθελον δὲ διὰ τῆς πύλης εἰσελθεῖν, καὶ οὐκ ἠδύναντο, διὰ τὸ εἶναι τὸ ξύλον πλάγιον. Οὐκ ἐταπείνωσε δὲ ὁ εἰς ἑαυτὸν ὀπίσω τοῦ ἑτέρου ἐνέγκαι τὸ ξύλον ἐπ’ εὐθείας· καὶ διὰ τοῦτο ἔμειναν ἔξω τῆς πύλης. Οὗτοι εἰσι, φησιν, οἱ βαστάζοντες ὡς δικαιοσύνης ζυγὸν μετὰ ὑπερηφανίας, καὶ οὐκ ἐταπεινώθησαν τοῦ διορθώσασθαι ἑαυτοὺς, καὶ πορευθῆναι τῇ ταπεινῇ ὁδῷ τοῦ Χριστοῦ· διὸ καὶ μένουσιν ἔξω τῆς βασιλείας τοῦ Θεοῦ. '0 δὲ κόπτων τὰ ξύλα ἄνθρωπός ἐστιν ὲν ἁμαρτίαις πολλαῖς· καὶ ἀντὶ τοῦ μετανοῆσαι, ἄλλας ἀνομίας προστιθεῖ ἐπάνω τῶν ἁμαρτιῶν αὑτοῦ. Καὶ ὁ τὸ ὕδωρ ἀντλῶν ἄνθρωπός ἐστι καλά μὲν ἔργα ποιῶν. ἀλλ’ ἐπειδὴ εἶχεν έν αὐτοῖς πονηρὰν συμμιγὴν, ὲν τούτῳ ἀπώλεσε καὶ τά καλά αὑτοῦ ἔργα. Χρὴ οὗν νήφειν πάντα ἄνθρωπον εἰς τὰ ἔργα αὑτοῦ, ἴνα μὴ εἰς κενὸν κοπιάσῃ.  
Abba David said, 'Abba Arsenius told us the following, as though it referred to someone else, but in fact it referred to himself. An old man was sitting in his cell and a voice came to him which said, "Come, and I will show you the works of men." He got up and followed. The voice led him to a certain place and shewed him an Ethiopian cutting wood and making a great pile. He struggled to carry it but in vain. But instead of taking some off, he cut more wood which he added to the pile. He did this for a long time. Going on a little further, the old man was shown a man standing on the shore of a lake drawing up water and pouring it into a broken receptacle, so that the water ran back into the lake. Then the voice said to the old man, "Come, and I will shew you something else." He saw a temple and two men on horseback, opposite one another, carrying a piece of wood crosswise. They wanted to go in through the door but could not because they held their piece of wood crosswise. Neither of them would draw back before the other, so as to carry the wood straight; so they remained outside the door. The voice said to the old man, "These men carry the yoke of righteousness with pride, and do not humble themselves so as to correct themselves and walk in the humble way of Christ. So they remain outside the Kingdom of God. The man cutting the wood is he who lives in many sins and instead of repenting he adds more faults to his sins. He who draws the water is he who does good deeds, but mixing bad ones with them, he spoils even his good works. So everyone must be watchful of his actions, lest he labour in vain."  
**ΛΔ´.** ’0 αὐτὸς διηγήσατο. ὅτι ποτὲ ἦλθόν τινες τῶν Πατέρων ἀπὸ Ἀλεξανδρείας, ἰδεῖν τὸν ἀββᾶν Ἀρσένιον· καὶ ἦν εἷς ἐξ αὐτῶν θεῖος τοῦ παλαιοῦ Τιμοθέου ἀρχιεπισκόπου Ἀλεξανδρείας τοῦ λεγομένου ἀκτήμονος, καὶ εἶχεν ἕνα ἐκ τῶν τεκναδέλφων αὑτοῦ. Εἶχε δὲ τότε ὁ γέρων ἀσθένειαν, καὶ οὐκ ἠθέλησεν ἀπαντῆσαι αὐτοῖς, ἵνα μὴ καὶ ἄλλοι ἔλθωσι καὶ παρενοχλήσωσιν αὑτόν. Ἦν δὲ τότε εἰς τὴν Πέτραν τῆς Τρώης. Καὶ ἀνέκαμψαν λυπούμενοι. Συνέβη δὲ ἐπίστασιν βαρβάρων γενέσθαι, καὶ θέλων ἔμεινεν ἐν τοῖς κάτω μέρεσι. Καὶ ἀκούσαντες πάλιν ἦλθον ἰδεῖν αὐτόν. Καὶ μετά χαρᾶς προσελάβετο αὐτούς. Καὶ λέγει αὑτῷ ὁ ἀδελφὸς ὃς ἦν μετ’ αὐτῶν· Οὐκ οἶδας, ἀββᾶ, ὅτι ἤλθομεν παραβαλεῖν σοι εἰς Τρώην, καὶ οὐκ ἐδέξω ἡμᾶς; Καὶ λέγει αὑτῷ ὁ γέρων· Ὑμεῖς ἐγεύσασθε ἄρτου καὶ ἐπίετε ὕδωρ φύσει δὲ ἐγὼ, τέκνον, οὔτε ἄρτου οὔτε ὕδατος ἐγευσάμην, οὔτε μὴν ἐκάθισα, κολάζων ἐμαυτὸν, ἕως οὗ ἐδοκίμασα ὅτι ἐφθάσατε εἰς τὸν τόπον ὑμῶν, ὅτι δι’ ἐμὲ καὶ ὑμεῖς ἐσκύλητε· ἀλλὰ συγχωρήσατέ μοι, ἀδελφοί. Καὶ παρακληθέντες ἀνεχώρησαν.  
The same abba told of some Fathers who came one day from Alexandria to see Abba Arsenius. Amongst them was the aged Timothy, Archbishop of Alexandria, surnamed the Poor and he refused to see them, for fear others would come and trouble him. In those days he was living in Petra of Troe. So they went back again, feeling annoyed. Now there was a barbarian invasion and the old man went to live in lower Egypt. Having heard this they came to see him again and he received them with joy. The brother who was with them said to him, 'Abba, don't you know that we came to see you at Troe and you did not receive us?’ The old man said to him, 'You have eaten bread and drunk water, but truly, my son, I tasted neither bread nor water nor did I sit down until I thought you had reached home, to punish myself because you had been wearied through me. But forgive me, my brothers.’ So they went away consoled.

**ΛΕ´.** 'o αὐτὸς ἔλεγεν, ὅτι Ἐκάλεσέ με μίαν ὁ ἀββᾶς Ἀρσένιος, καὶ λέγει μοι’ Ἀνάπαυσον τὸν πατέρα σου, ἶνα ὅταν ἀπέλθῃ πρὸς Κύριον, παρακαλέσῃ ὑπὲρ σοῦ, καὶ εὖ σοι γένηται.  
The same abba said, 'One day Abba Arsenius called me and said, "Be a comfort to your Father, so that when he goes to the Lord, he may pray for you that the Lord may be good to you in your turn."'**ΛΣ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀρσενίου, ὅτι, ἀσθενήσαντος αὐτοῦ ποτε εἰς Σκῆτιν, ἀπῆλθεν ὁ πρεσβύτερος, καὶ ἤνεγκεν αὐτὸν εἰς τὴν ἐκκλησίαν, καὶ ἔθηκεν αὑτὸν εἰς χαλάδριον’, μικρὸν προσκεφάλαιον πρὸς τῇ κεφαλῇ αὐτοῦ. Καὶ ἰδοὺ εἷς τῶν γερόντων ἐλθὼν ἐπισκέψασθαι αὐτὸν, καὶ ἰδὼν αὐτὸν εἰς τὸ χαλάδριον, καὶ τὸ προσκεφάλαιον ὑποκάτω αὐτοῦ, ἐσκανδαλίσθη, λέγων· Οὕτος ἐστιν ὁ ἀββᾶς Ἀρσένιος; καὶ εἰς ταῦτα ἀνάκειται; Λαβὼν δὲ αὐτὸν πρεσβύτερος κατ’ ἰδίαν, λέγει αὐτῷ· Τί ἦν, τὸ ἔργον σου ἐν τῇ κώμῃ σου; Ὁ δὲ εἶπε· Ποιμήν ἤμην. Πως οὖν, φησὶ, διῆγες τὸν βίον σου; Ὁ δε ἔφη· Έν πολλῷ κόπῳ διῆγον. Καὶ λέγει αὐτῷ· Νῦν οὖν πῶς διάγεις ἐν τῷ κελλίῳ; Ὁ δε ἔφη· Μᾶλλον ἀναπαύομαι. Καὶ λέγει αὐτῷ· Βλέπεις τοῦτον τὸν ἀββᾶν Ἀρσένιον; Πατὴρ βασιλέων ὑπῆρχεν ὢν ὲν τῷ κόσμῳ, καὶ χίλιοι δοῦλοι χρυσόζωνοι καὶ ὅλοι μανιάκια καὶ ὁλοσηρικὰ φοροῦντες παρειστήκεισαν αὐτῷ’ πολύτιμα δὲ στρώματα ὑποκάτω αὐτοῦ ἦν· σὺ δὲ ποιμὴν ὢν, οὐκ εἶχες ὲν τῷ κόσμῳ ἢν νῦν ἔχεις ἀνάπαυσιν· καὶ οὗτος τὴν τρυφὴν ἥν εἶχεν ὲν τῷ κόσμῳ, ὧδε οὐκ ἔχει. Ἰδοὺ οὖν σὺ ἀναπαύῃ, κἀκεῖνος θλίβεται. '0 δὲ ἀκούσας ταῦτα, κατενύγη, καὶ ἔβαλε μετάνοιαν, λέγων· Συγχώρησόν μοι, ἀββᾶ, ἡμάρτηκα· ἀληθῶς γὰρ αὕτη ἐστὶν ἡ ἀληθινὴ ὁδὸς, ὅτι οὗτος ἦλθεν εἰς ταπείνωσιν, ἐγὼ δὲ εἰς ἀνάπαυσιν. Καὶ ὠφεληθεὶς ὁ γέρων ἀνεχώρησεν.  
It was said of Abba Arsenius that once when he was ill at Scetis, the priest came to take him to church and put him on a bed with a small pillow under his head. Now behold an old man who was coming to see him, saw him lying on a bed with a little pillow under his head and he was shocked and said, 'Is this really Abba Arsenius, this man lying down like this?' Then the priest took him aside and said to him, 'In the village where you lived, what was your trade?' 'I was a shepherd,' he replied. 'And how did you live?" 'I had a very hard life.' Then the priest said, 'And how do you live in your cell now?' The other replied, 'I am more comfortable.' Then he said to him, 'Do you see this Abba Arsenius? When he was in the world he was the father of the emperor, surrounded by thousands of slaves with golden girdles, all wearing collars of gold and garments of silk. Beneath him were spread rich coverings. While you were in the world as a shepherd you did not enjoy even the comforts you now have but he no longer enjoys the delicate life he led in the world. So you are comforted while he is afflicted.’ At these words the old man was filled with compunction and prostrated himself saying, ‘Father, forgive me, for I have sinned. Truly the way this man follows is the way of truth, for it leads to humility, while mine leads to comfort.' So the old man withdrew, edified.

**ΛΖ´.** Ἦλθέ τις τῶν Πατέρων πρὸς τὸν ἀββᾶν Ἀρσένιον· καὶ ὡς ἔκρουσε τὴν θύραν, ἀνέῳξεν ὁ γέρων. νομίζων ὅτι διακονητὴς αὐτοῦ ἐστι. Καὶ ὡς εἶδεν αὑτὸν ἄλλον, ἔπεσεν ἐπὶ πρόσωπον. '0 δὲ λέγει αὐτῷ· Ἀνάστα, ἀββᾶ, ἴνα σε ἀσπάσωμαι. Καὶ ἔφῃ αὐτῷ ὁ γέρων· Οὐκ ἐγείρομαι ἐὰν μὴ ἀναχωρήσῃς. Καὶ ἐπὶ πολὺ παρακληθεὶς οὐκ ἀνέστη ἕως οὗ ἀνεχώρησεν.  
A Father went to see Abba Arsenius. When he knocked at the door the old man opened it, thinking that it was his servant. But when he saw that it was someone else he fell on his face to the ground. The other said to him, 'Get up, Father, so that I may greet you.' But the old man replied, 'I shall not get up till you have gone,' and in spite of much pleading he did not get up until the other had gone away.

**ΛΗ´.** Ἔλεγον περὶ τινος ἀδελφοῦ ἐλθόντος ἰδεῖν εἰς Σκῆτιν τὸν ἀββᾶν Ἀρσένιον, ὅτι ἐλθών εἰς τὴν ἐκκλησίαν, παρεκάλει τοὺς κληρικοὺς συντυχεῖν τῷ ἀββᾷ Ἀρσενίῳ. Ἔλεγον οὖν αὐτῷ· Ἀναπαύου μικρὸν, ἀδελφὲ, καὶ βλέπεις αὐτόν. Ὁ δὲ ἔφη· Οὐ γεύομαί τινος, ἐὰν μὴ αὐτῷ ἀπαντήσω. Ἔπεμψαν οὖν ἀδελφόν καταστῆσαι αὑτὸν, ὅτι μακράν ἦν ἡ κέλλα αὐτοῦ. Καὶ κρούσαντες τὴν θύραν εἰσῆλθον, καὶ ἀσπασάμενοι τὸν γέροντα ἐκάθισαν σιωπῶντες. Εἶπεν οὖν ὁ ἁδελφὸς ὁ τῆς Ἐκκλησίας· Ἐγὼ ὑπάγω, εὔξασθε ὑπὲρ ἐμοῦ. Ὁ δέ ἁδελφὸς ὁ ξένος, μὴ εὑρὼν παρρησίαν πρὸς τὸν γέροντα, εἶπε τῷ ἀδελφῷ· Ἔρχομαι κἀγὼ μετά σοῦ. Καὶ ἐξῆλθον ὁμοῦ. Παρεκάλεσεν οὖν αὑτὸν, λέγων· Λαβέ με καὶ πρὸς τὸν ἀββᾶν Μωσῆν τὸν ἀπὸ λῃστῶν. Καὶ ἐλθόντων αὐτῶν πρὸς αὐτὸν, ἐδέξατο αὐτοὺς μετὰ χαρᾶς, καὶ φιλοφρονήσας αὐτοὺς ἀπέλυσε. Καὶ λέγει αὐτῷ ὁ ἀδελφὸς ὁ ἐνεγκὼν αὐτόν’ Ἰδοὺ ἀπένεγκά σε πρὸς τὸν ξενικὸν καὶ πρὸς τὸν Αἰγύπτιον. Τίς ἐκ τῶν δύο ἤρεσέ σοι; Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐμοὶ τέως ὁ Αἰγύπτιος ἤρεσεν. ’Ἀκούσας δέ τις τῶν Πατέρων ταῦτα. εὔξατο τῷ Θεῷ, λέγων· Κύριε, δεῖξόν μοι τὸ πρᾶγμα τοῦτο· ὅτι ὃς μὲν φεύγει διὰ τὺ ὄνομά σου· ὃς δέ ἐναγκαλίζεται διὰ τὸ ὄνομα σου. Καὶ ἰδοὺ ἐδείχθη αὐτῷ δύο πλοῖα μεγάλα ἐν τῷ ποταμῷ, καὶ θεωρεῖ τὸν ἀββᾶν Ἀρσένιον καὶ τὸ Πνεῦμα τοῦ Θεοῦ πλέον ἐν ἡσυχία εἰς ἕνα· καὶ ὁ ἀββᾶς Μωσῆς καὶ οἱ ἄγγελοι τοῦ Θεοῦ πλέοντες εἰς ἕνα, καὶ ἐψώμιζον αὑτὸν μελικηρίδας.  
It was told of a brother who came to see Abba Arsenius at Scetis that, when he came to the church, he asked the clergy if he could visit Abba Arsenius. They said to him, 'Brother, have a little refreshment and then go and see him.' 'I shall not eat anything,' said he, 'till I have met him.' So, because Arsenius' cell was far away, they sent a brother with him. Having knocked on the door, they entered, greeted the old man and sat down without saying anything. Then the brother from the church said, 'I will leave you. Pray for me.' Now the visiting brother, not feeling at ease with the old man, said, ‘I will come with you,' and they went away together. Then the visitor asked, 'Take me to Abba Moses, who used to be a robber.' When they arrived the Abba welcomed them joyfully and then took leave of them with delight. The brother who had brought the other one said to his companion, 'See, I have taken you to the foreigner and to the Egyptian, which of the two do you prefer?’ 'As for me,' he replied, 'I prefer the Egyptian.’ Now a Father who heard this prayed to God saying, 'Lord, explain this matter to me: for Thy name's sake the one flees from men, and the other, for Thy name's sake, receives them with open arms.' Then two large boats were shown to him on a river and he saw Abba Arsenius and the Spirit of God sailing in the one, in perfect peace; and in the other was Abba Moses with the angels of God, and they were all eating honey cakes.

**ΛΘ´.** Ἔλεγεν ὁ ἀββᾶς; Δανιὴλ, ὅτι μέλλων τελευτᾷν ὁ ἀββᾶς Ἀρσένιος, παρήγγειλεν ἡμῖν λέγων· Μὴ φροντίσητε ποιεῖν ἀγάπας ὑπὲρ ἐμοῦ· ἐγὼ γὰρ εἰ ἐποίησα ἐμαυτῷ ἀγάπην, ταύτην ἔχω εὑρεῖν.  
Abba Daniel said 'At the point of death, Abba Arsenius sent us this message, "Do not trouble to make offerings for me, for truly I have made an offering for myself and I shall find it again."

**Μ´.** Μέλλοντος τελευτᾷν τοῦ ἀββᾶ Ἀρσενίου, ἐταράχθησαν οἱ μαθηταὶ αὐτοῦ. Καὶ λέγει αὐτοῖς· Οὔπω ἦλθεν ἡ ὥρα· ὅτε δὲ ἔλθῃ ὥρα, λέγω ὑμῖν. Κριθῆναι δέ ἔχω μεθ’ ὑμῶν ἐπὶ τοῦ βήματος τοῦ φοβεροῦ, ἐὰν δῶτε τὸ λείψανόν μού τινι. Οἱ δὲ εἷπον· Τί οὖν ποιήσομεν, ὅτι οὐκ οἴδαμεν ἐνταφιάσαι; Καὶ λέγει αὐτοῖς ὁ γέρων· Οὐκ οἴδατε βαλεῖν σχοινίον εἰς τὸν πόδα μου, καὶ ἆραι με εἰς τὸ ὄρος; Οὕτος δὲ ὁ λόγος τοῦ γέροντος ἦν· Ἀρσένιε, διὸ ἐξῆλθες; λαλήσας, πολλάκις μετεμελήθην, σιωπήσας δὲ οὐδέποτε. Ὡς δέ ἐγγὺς ἦν τοῦ τελευτᾷν, εἶδον αὐτὸν οἱ ἀδελφοὶ κλαίοντα· καὶ λέγουσιν αὐτῷ· Ἐν ἀληθείᾳ καὶ σὺ φοβῇ, Πάτερ; Καὶ εἶπεν αὐτοῖς· Ἐν ἀληθείᾳ, ὁ φόβος ὁ νῦν μετ’ ἐμοῦ ἐν τῇ ὥρᾳ ταύτῃ, μετ’ ἐμοῦ ἐστιν ἀφ’ οὗ ἐγενόμην μοναχός. Καὶ οὕτως ἐκοιμήθη.  
When Abba Arsenius was at the point of death, his disciples were troubled. He said to them, 'The time has not yet come; when it comes, I will tell you. But if ever you give my remains to anyone, we will be judged before the dreadful seat of judgment.' They said to him, 'What shall we do? We do not know how to bury anyone.' The old man said to them, 'Don't you know how to tie a rope to my feet and drag me to the mountain?’ The old man used to say to himself: 'Arsenius, why have you left the world? I have often repented of having spoken, but never of having been silent.' When his death drew near, the brethren saw him weeping and they said to him 'Truly, Father, are you also afraid?' 'Indeed,' he answered them, ‘the fear which is mine at this hour has been with me ever since I became a monk.' Upon this he fell asleep.

**ΜΑ´.** Ἔλεγον δὲ ὅτι ὅλον τὸν χρόνον τῆς ζωῆς αὑτοῦ, καθεζόμενος εἰς τὸ ἐργόχειρον αὑτοῦ, ῥάκκος εἶχεν ἐν τῷ κόλπῳ, χάριν τῶν δακρύων τῶν πιπτόντων ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ. Ἀκούσας δὲ ὁ ἀββᾶς Ποιμήν ὅτι ἐκοιμήθη, δακρύσας εἶπε· Μακάριος εἶ, ἀββᾶ Ἀρσένιε, ὅτι ἔκλαυσας ἑαυτὸν εἰς τὸν ὧδε κόσμον. Ὁ γὰρ μὴ κλαίων ἑαυτὸν ὧδε, αἰωνίως ἐκεῖ κλαύσεται. Εἴτε οὖν ὧδε ἑκὼν, εἴτε ἐκεῖ ἀπὸ βασάνων, ἀδύνατον μὴ κλαῦσαι.  
It was said of him that he had a hollow in his chest channelled out by the tears which fell from his eyes all his life while he sat at his manual work. When Abba Poemen learned that he was dead, he said weeping, 'Truly you are blessed, Abba Arsenius, for you wept for yourself in this world! He who does not weep for himself here below will weep eternally hereafter; so it is impossible not to weep, either voluntarily or when compelled through suffering.'

**ΜΒ´.** Διηγήσατο δὲ ὁ ἀββᾶς Δανιὴλ περὶ αὐτοῦ, ὅτι οὐδέποτε ἤθελε λαλεῖν τι ζήτημα ἐκ τῆς Γραφῆς, καίπερ δυνάμενος λαλῆσαι εἰ ἤθελεν· ἀλλ’ οὑδὲ ἐπιστολὴν ταχέως ἔγραφεν. Ὅτε δέ ἤρχετο εἰς τὴν ἐκκλησίαν διὰ χρόνου, ὀπίσω τοῦ στύλου ἐκαθέζετο, ἵνα μηδεὶς ἰδῇ τὸ πρόσωπον αὑτοῦ, μηδὲ αὐτὸς ἄλλῳ πρόσχῃ. Ἦν δὲ τὸ εἶδος αὐτοῦ, ἀγγελικὸν, ὥσπερ τοῦ Ἰακὼβ· ὁλοπόλιος, ἀστεῖος τῷ σώματι· ξηρὸς δὲ ὑπῆρχεν· εἶχε δὲ τὸν πώγωνα μέγαν φθάνοντα ἕως τῆς κοιλίας· αἱ δὲ τρίχες τῶν ὀφθαλμῶν αὐτοῦ ἔπεσον ἀπὸ τοῦ κλαυθμοῦ· μακρὸς δὲ ἦν, ἀλλ’ ἐκυρτώθη ἀπὸ τοῦ γήρως. Ἐγένετο δὲ ἐτῶν ἐνενήκοντα πέντε. Ἐποίησε δὲ εἰς τὸ παλάτιον τοῦ τῆς θεία; μνήμης Θεοδοσίου τοῦ μεγάλου ἔτη τεσσαράκοντα· πατὴρ γενόμενος τῶν θειοτάτων Ἀρκαδίου καὶ Ὁνωρίου· καὶ ὲν τῇ Σκήτει ἐποίησεν ἔτη τεσσαράκοντα· καὶ δέκα εἰς Τρώην τῆς ἄνω Βαβυλῶνος κατέναντι Μέμφεως· καὶ τρία ἔτη εἰς τὸν Κάνωπον Ἀλεξανδρείας καὶ τὰ ἄλλα δύο ἔτη, ἦλθε πάλιν εἰς Τρώην, καὶ ἐκεῖ ἐκοιμήθη, τελέσας ὲν εἰρήνῃ καὶ ὲν φόβῳ Θεοῦ τὸν δρόμον αὐτοῦ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. Κατέλιπε δέ μοι τὸν χιτῶνα αὐτοῦ τὸν δερμάτινον, καὶ τρίχινον καμάσιν λευκὸν, καὶ σανδάλια σεβένινα. Καὶ ἐγὼ ἀνάξιος ἑφόρεσα αὐτὰ, ἵνα εὐλογηθῶ.  
Abba Daniel used to say this about him: 'He never wanted to reply to a question concerning the Scriptures, though he could well have done so had he wished, just as he never readily wrote a letter. When from time to time he came to church he would sit behind a pillar, so that no-one should see his face and so that he himself would not notice others. His appearance was angelic, like that of Jacob. His body was graceful and slender; his long beard reached down to his waist. Through much weeping his eye-lashes had fallen out. Tall of stature, he was bent with old age. He was ninety-five when he died. For forty years he was employed in the palace of Theodosius the Great of divine memory, who was the father of the divine Arcadius and Honorius; then he lived forty years in Scetis, ten years in Troe' above Babylon, opposite Memphis and three years at Canopus of Alexandria. The last two years he returned to Troe where he died, finishing his course in peace and the fear of God. He was a good man "filled with the Holy Spirit and faith." (Acts 11.24) He left me his leather tunic, his white hair-shirt and his palm-leaf sandals. Although unworthy, I wear them, in order to gain his blessing."

**ΜΓ´.** Διηγήσατο πάλιν ὁ ἀββᾶς Δανιὴλ περὶ τοῦ ἀββᾶ Ἀρσενίου, ὅτι ποτὲ ἐκάλεσε τοὺς Πατέρας μου, τόν τε ἀββᾶν Ἀλέξανδρον καὶ Ζώϊλον· καὶ ταπεινῶν ἑαυτὸν εἶπεν αὐτοῖς· Ἐπειδὴ οἱ δαίμονες πολεμοῦσί με , καὶ οὐκ οἶδα εἰ κλέπτουσι με ὲν ὕπνῳ , ἀλλὰ τὴν νύκτα ταύτην κοπιάσατε μετ’ ἐμοῦ, καὶ τηρήσατέ με εἰ νυστάζω ἐν τῇ ἀγρυπνίᾳ· Καὶ ἐκάθισεν εἷς ἐκ δεξιῶν αὐτοῦ, καὶ εἷς ἐξ εὐωνύμων, ἀπὸ ὀψὲ σιωπῶντες. Καὶ εἷπον οἱ Πατέρες μου, ὅτι Ἡμεῖς ἐκοιμήθημεν καὶ ἀνέστημεν, καὶ οὐκ ᾐσθάνθημεν αὐτὸν νυστάξαντα. Καὶ ἐπὶ τὸ πρωῒ (ὁ Θεὸς οἶδεν εἰ ἀφ’ ἑαυτοῦ ἐποίησεν , ἵνα νοήσωμεν ὅτι ἐνύσταξεν, ἢ κατὰ ἀλήθειαν ἡ φύσις τοῦ ὕπνου ἦλθεν) ἐφύσησε τρεῖς πνοὰς, καὶ εὐθέως ἀνέστη λέγων· Ἐνύσταξα, ναί. Καὶ ἀπεκρίθημεν ἡμεῖς , λέγοντες· Οὐκ οἴδαμεν.  
Abba Daniel used to tell this also about Abba Arsenius: 'One day he called my Fathers, Abba Alexander and Abba Zoilus, and by way of humiliating himself, said to them, "Since the demons attack me and I do not know if they will not rob me when I am asleep tonight, share my suffering and watch lest I fall asleep during my vigil." Late at night they sat in silence, one on his right and the other on his left. My Fathers said, "As for us, we fell asleep, then woke again, but we did not notice that he had drowsed. Early in the morning (God knows if he did it on purpose to make us believe that he had slept, or whether he had really given way to sleep) he gave three sighs, then immediately got up, saying, 'I have been to sleep, haven't I?' We replied that we did not know."'

**ΜΔ´.** Ἦλθόν ποτε γέροντες πρὸς τὸν ἀββᾶν Ἀρσένιον, καὶ πολλὰ παρεκάλεσαν ἵνα συντύχωσιν αὐτῷ. Ὁ δὲ ἤνοιξεν αὐτοῖς. Καί παρεκάλεσαν αὐτὸν εἰπεῖν αὐτοῖς λόγον περὶ τῶν ἡσυχαζόντων καὶ μηδενὶ ἀπαντώντων. Λέγει αὐτοῖς ὁ γέρων· Ὅταν ἡ παρθένος ὲν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς ᾗ, πολλοὶ θέλουσιν αὐτῇ μνηστευθῆναι· ἐπὰν δὲ λάβῃ ἄνδρα, οὐ πᾶσιν ἀρέσκει· οἱ μὲν ἐξουθενοῦσιν , ἄλλοι δὲ ἐπαινοῦσι· καὶ οὐχ οὕτως ἔχει τιμὴν ὡς τὸ πρῶτον. Ὅτε ἦν κεκρυμμένη. Οὕτως καὶ τὰ τῆς ψυχῆς· ἀφ’ ὅτε δημοσιεύεται, οὐ πάντας δύναται πληροφορῆσαι.  
Some old men came one day to Abba Arsenius and insisted on seeing him. He received them. Then they asked him to say a word to them about those who live in solitude without seeing anyone. The old man said to them, 'As long as a young girl is living in her father's house, many young men wish to marry her, but when she has taken a husband, she is no longer pleasing to everyone; despised by some, approved by others, she no longer enjoys the favour of former times, when she lived a hidden life. So it is with the soul; from the day when it is shown to everyone, it is no longer able to satisfy everyone.'

**Περὶ Τοῦ ἀββᾶ Ἀγάθωνος**

**Α´.** Εἶπεν ὁ ἀββᾶς Πέτρος ὁ τοῦ ἀββᾷ Λὼτ, ὅτι Έν τῷ κελλίῳ τοῦ ἀββᾶ Ἀγάθωνος ἤμην ποτὲ, καὶ ἦλθε πρὸς αὐτὸν ἁδελφὸς λέγων· Θέλω οἰκῆσαι μετὰ ἀδελφῶν· εἶπόν μοι πῶς μετ’ αὐτῶν οἰκήσω. Λέγει αὐτῷ ὁ γέρων· Ὡς ὲν τῇ πρώτῃ ἡμέρᾳ ὅτε εἰσέρχῃ πρὸς αὐτοὺς, οὕτως φύλαξον τὴν ξενιτείαν σου πάσας τὰς ἡμέρας τῆς ζωῆς σου, ἵνα μὴ παρρησιασθῇς μετ’ αὐτῶν. Λέγει αὑτῷ ὁ ἀββᾶς Μακάριος· Τί γὰρ ποιεῖ ἡ παρρησία; Λέγει αὐτῷ ὁ γέρων· Ἔοικεν ἡ παρρησία καύσωνι μεγάλῳ· ὃς ὅταν γένηται, πάντες φεύγουσιν ἀπὸ προσώπου αὑτοῦ, καὶ τῶν δένδρων τὸν καρπὸν διαφθείρει. Λέγει αὑτῷ ὁ ἀββᾶς Μακάριος· Οὕτως χαλεπή ἐστιν ἡ παρρησίας; Καὶ εἶπεν ὁ ἀββᾶς Ἀγάθων· Οὐκ ἔστιν ἕτερον πάθος χαλεπώτερον τῆς παρρησίας· γεννήτρια γάρ ἐστι πάντων τῶν παθῶν. Πρέπει δὲ τῷ ἐργάτῃ μὴ παρρησιάζεσθαι, κἂν μόνος ῇ ὲν τῷ κελλίῳ. Οἶδα γάρ ὅτι ἀδελφὸς ποιήσας χρόνον ὲν τῷ κελλίῳ οἰκῶν, ἔχων τι κοιτωνάριον, εἶπεν, ὅτι Μετέβην ἐκ τοῦ κελλίου, μὴ γνοὺς αὐτὸ τὸ κοιτωνάριον, εἰ μὴ ἕτερός μοι εἷπεν. Ὁ τοιοῦτος ἐργάτης ἐστὶ καὶ πολεμιστής.  
Abba Peter, the disciple of Abba Lot, said, 'One day when I was in Abba Agathon's cell, a brother came in and said to him, "I want to live with the brethren; tell me how to dwell with them." The old man answered him, "All the days of your life keep the frame of mind of the stranger which you have on the first day you join them, so as not to become too familiar with them." The Abba Macarius asked, "And what does this familiarity produce?" The old man replied, "It is like a strong, burning wind, each time it arises everything flies swept before it, and it destroys the fruit of the trees." So Abba Macarius said, "Is speaking too freely really as bad as all that?" Abba Agathon said, "No passion is worse than an uncontrolled tongue, because it is the mother of all the passions. Accordingly the good workman should not use it, even if he is living as a solitary in the cell. I know a brother who spent a long time in his cell using a small bed who said, "I should have left my cell without making use of that small bed if no-one had told me it was there." It is the hard-working monk who is a warrior."

**Β´.** Εἶπεν ὁ ἀββᾶς Ἀγάθων· Χρὴ τὸν μοναχὸν μὴ ἐάσαι τήν συνείδησιν αὑτοῦ κατηγορῆσαι αὐτοῦ εἰς οἱονδήποτε πρᾶγμα.  
Abba Agathon said, "Under no circumstances should the monk let his conscience accuse him of anything.'

**Γ´.** Εἷπε πάλιν, ὅτι ἄνευ φυλακῆς τῶν θείων ἐντολῶν οὐ προβαίνει ἄνθρωπος οὐδὲ εἰς μίαν ἀρετήν.  
He also said, 'Unless he keeps the commandments of God, a man cannot make progress, not even in a single virtue.'

**Δ´.** Εἶπε πάλιν, ὅτι Οὐδέποτε ἐκοιμήθην ἔχων κατά τινος · οὐδὲ ἀφῆκά τινα κοιμηθῆναι ἔχοντα κατ’ ἐμοῦ, κατὰ τὴν δύναμιν μου.   
He also said, 'I have never gone to sleep with a grievance against anyone, and, as far as I could, I have never let anyone go to sleep with a grievance against me.'

**Ε´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀγάθωνος, ἀπῆλθόν τινες πρὸς αὑτὸν, ἀκούσαντες ὅτι μεγάλην διάκρισιν ἔχει· καὶ θέλοντες δοκιμάσαι εἰ ὀργίζεται, λέγουσιν αὐτῷ · Σὺ εἶ Ἀγάθων; ἀκούομεν περὶ σοῦ ὅτι πόρνος εἶ καὶ ὑπερήφανος. Ὁ δὲ εἶπεν· Ναὶ, οὕτως ἔχει. Καὶ λέγουσιν αὐτῷ· Σὺ εἶ ’Ἀγάθων ὁ φλύαρος καὶ κατάλαλος; Ὁ δὲ εἶπεν· Ἐγώ εἰμι. Λέγουσι πάλιν· Σὺ εἷ Ἀγάθων ὁ αἱρετικός; Καὶ ἀπεκρίθη· Οὐκ εἰμὶ αἱρετικός. Καὶ παρεκάλεσαν αὐτὸν, λέγοντες· Εἰπὲ ἡμῖν διατί τοσαῦτα εἴπομεν σοι, καὶ κατεδέξω, τὸν δὲ λόγον τοῦτον οὐκ ἐβάστασας; Λέγει αὐτοῖς· Τὰ πρῶτα ἐμαυτῷ ἐπιγράφω· ὄφελος γάρ ἐστι τῇ ψυχῇ μου· τὸ δὲ αἱρετικὸς, χωρισμός ἐστιν ἀπὸ τοῦ Θεοῦ, καὶ οὐ θέλω χωρισθῆναι ἀπὸ Θεοῦ. Οἱ δὲ ἀκούσαντες, ἐθαύμασαν τὴν διάκρισιν αὐτοῦ, καὶ ἀπῆλθον οἰκοδομηθέντες.  
It was said concerning Abba Agathon that some monks came to find him having heard tell of his great discernment. Wanting to see if he would lose his temper they said to him 'Aren't you that Agathon who is said to be a fornicator and a proud man?' 'Yes, it is very true,' he answered. They resumed, 'Aren't you that Agathon who is always talking nonsense?’ 'I am.' Again they said 'Aren't you Agathon the heretic?’ But at that he replied 'I am not a heretic' So they asked him, 'Tell us why you accepted everything we cast you, but repudiated this last insult.’ He replied 'The first accusations I take to myself, for that is good for my soul. But heresy is separation from God. Now I have no wish to be separated from God." At this saying they were astonished at his discernment and returned, edified.

**Σ´.** Διηγήσαντο περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι ἔμεινε χρόνον ἱκανὸν οἰκοδομῶν κελλίον μετὰ τῶν μαθητῶν αὐτοῦ· καὶ τελειωσάντων αὐτῶν τὸ κελλίον, ἦλθον λοιπὸν τοῦ καθίσαι. Εἶδε δὲ εἰς τὴν πρώτην ἑβδομάδα πρᾶγμα μὴ ὠφελοῦν αὐτὸν, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν. Ἐταράχθησαν δὲ σφόδρα, λέγοντες· Εἰ ὅλως λογισμὸν εἶχες τοῦ μεταβῆναι, τί τοσοῦτον κόπον ὑπεμείναμεν οἰκοδομήσαντες τὸ κελλίον; καὶ μέλλουσι πάλιν οἱ ἄνθρωποι, σκανδαλισθέντες εἰς ἡμᾶς, λέγειν· Ἰδοὺ μετέβησαν πάλιν οἱ ἀκάθιστοι. Ἰδὼν δὲ αὐτοὺς ὀλιγοψυχοῦντας, λέγει αὐτοῖς· Εἰ καὶ σκανδαλίζονταί τινες, ἀλλὰ πάλιν οἰκοδομηθήσονται ἕτεροι, λέγοντες· Μακάριοι οἱ τοιοῦτοι, ὅτι διὰ τὸν Θεὸν μετέβησαν, καὶ πάντων κατεφρόνησαν. Πλὴν ὁ θέλων ἐλθεῖν, ἔλθῃ, ἐγὼ τέως ὑπάγω. Ἔβαλον οὖν ἑαυτοὺς εἰς τὸ ἔδαφος, ἀξιοῦντες, ἕως οὗ συγχωρηθῶσιν σὺν αὐτῷ ὁδεῦσαι.  
It was said of Abba Agathon that he spent a long time building a cell with his disciples. At last when it was finished, they came to live there. Seeing something during the first week which seemed to him harmful, he said to his disciples, 'Get up, let us leave this place.' But they were dismayed and replied, 'If you had already decided to move, why have we taken so much trouble building the cell? People will be scandalized at us, and will say, "Look at them, moving again; what unstable people!" ' He saw they were held back by timidity and so he said to them, 'If some are scandalized, others, on the contrary, will be much edified and will say, "How blessed are they who go away for God's sake, having no other care." However, let him who wants to come, come; as for me, I am going.' Then they prostrated themselves to the ground and besought him to allow them to go with him.

**Ζ´.** Εἶπον πάλιν περὶ αὐτοῦ, ὅτι πολλάκις μετέβη ἔχων τὴν σμίλαν ἑαυτοῦ μόνην εἰς τὸ μαννάδιν.  
It was said of him that he often went away taking nothing but his knife for making wicker-baskets.

**Η´.** Ἐρωτήθη ὁ ἀββᾶς Ἀγάθων, τί μεῖζον, ὁ σωματικὸς κόπος, ἢ ἡ φυλακὴ τῶν ἔνδον. Εἶπε δὲ ὁ γέρων· Ἔοικε δένδρῳ ὁ ἄνθρωπος· ὁ τοίνυν σωματικὸς κόπος φύλλα ἐστίν· ἡ δὲ τῶν ἔνδον φυλακὴ ὁ καρπός ἐστιν. Ἐπειδὴ δὲ κατὰ τὸ γεγραμμένον, Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται, φανερόν ἐστιν ὅτι διὰ τὸν καρπόν ἐστιν ἡμῶν ἡ σπουδὴ πᾶσα, τουτέστι τὴν τοῦ νοὸς φυλακήν. Χρεία δέ ἐστι καὶ τῆς ἐκ τῶν φύλλων σκέπης καὶ εὐκοσμίας, ἅτινά ἐστιν ὁ σωματικὸς κόπος.  
Someone asked Abba Agathon, 'Which is better, bodily asceticism or interior vigilance?’ The old man replied, 'Man is like a tree, bodily asceticism is the foliage, interior vigilance the fruit. According to that which is written, "Every tree that bringeth not forth good fruit shall be cut down and cast into the fire" (Matt. 3.10) it is clear that all our care should be directed towards the fruit, that is to say, guard of the spirit; but it needs the protection and the embellishment of the foliage, which is bodily asceticism.'

**Θ´.** Ἐρώτησαν αὐτὸν πάλιν οἱ ἀδελφοὶ λέγοντες· Ποία ἀρετή ἐστι, Πάτερ, ἐν ταῖς πολιτείαις, ἔχουσα πλείονα κάματον; Λέγει αὐτοῖς· Συγχωρήσατέ μοι, λογίζομαι ὅτι οὐκ ἔστιν ἕτερος κάματος, ὡς τὸ εὔξασθαι τῷ Θεῷ. Πάντοτε γὰρ ὅτε θέλῃ ὁ ἄνθρωπος προσεύξασθαι, βούλονται οἱ ἐχθροὶ ἐκκόψαι αὐτόν· οἴδασι γὰρ ὅτι οὐδαμόθεν ἐμποδίζονται, εἰ μὴ ἀπὸ τοῦ εὔξασθαι τῷ Θεῷ. Καὶ πᾶσαν δὲ πολιτείαν ἢν ἂν μετέλθῃ ἄνθρωπος, ἐγκαρτερῶν ἐν αὐτῇ. Κτᾶται ἀνάπαυσιν· τὸ δὲ εὔξασθαι, ἕως ἐσχάτης ἀναπνοῆς ἀγῶνος χρῄζει.  
The brethren also asked him, ‘Amongst all good works, which is the virtue which requires the greatest effort?’ He answered, 'Forgive me, but I think there is no labour greater than that of prayer to God. For every time a man wants to pray, his enemies, the demons, want to prevent him, for they know that it is only by turning him from prayer that they can hinder his journey. Whatever good work a man undertakes, if he perseveres in it, he will attain rest. But prayer is warfare to the last breath.'

**Ι´.** Ἦν δὲ ὁ ἀββᾶς Ἀγάθων σοφὸς ἐν τῷ διανοητικῷ, καὶ ἄοκνος ἐν τῷ σωματικῷ, καὶ αὐτάρκης ἐν πᾶσιν, ἐν τε τῷ ἐργοχείρῳ καὶ τῇ τροφῇ καὶ τῇ ἐσθῆτι.Abba Agathon was wise in spirit and active in body. He provided everything he needed for himself, in manual work, food, and clothing.

**ΙΑ´.** Ὁ αὐτὸς ὥδευε μετὰ τῶν μαθητῶν αὐτοῦ· καὶ εὑρὼν εἷς ἐξ αὐτῶν μικρὸν ἀράκιον χλωρὸν ἐν τῇ ὁδῷ, λέγει τῷ γέροντι· Πάτερ, κελεύεις λάβω αὐτό; προσέσχεν οὖν ὁ γέρων αὐτῷ θαυμάζων, καὶ λέγει· Σὺ ἔθηκας αὐτὸ ἐκεῖ; Λέγει ὁ ἀδελφός· Οὐχί. Καὶ λέγει ὁ γέρων· Πῶς οὖν θέλεις λαβεῖν ὃ οὐκ ἔθηκας;  
The same Abba Agathon was walking with his disciples. One of them, finding a small green pea on the road, said to the old man, "Father, may I take it?’ The old man, looking at him with astonishment, said, 'Was it you who put it there?’ 'No,' replied the brother, "How then,’ continued the old man, 'can you take up something which you did not put down?’

**ΙΒ´.** Ἀδελφὸς ἦλθε πρὸς τὸν ἀββᾶν Ἀγάθωνα, λέγων· Ἔασόν με οἰκεῖν μετὰ σοῦ. Ἐρχόμενος δε ἐν τῇ ὁδῷ εὗρε μικρὸν νίτρον, καὶ ἤνεγκεν αὐτό. Καὶ λέγει ὁ γέρων· Πόθεν εὗρες τὸ νίτρον; Λέγει ὁ ἀδελφός· Ἐν τῇ ὁδῷ εὗρον αὐτὸ, περιπατῶν, καὶ ἔλαβον αὐτό. Λέγει αὐτῷ ὁ γέρων· Εἰ μετ’ ἐμοῦ ἦλθες οἰκῆσαι, 6 οὐκ ἔθηκας , πῶς εἴληφας Καὶ ἔπεμψεν αὐτὸν ἀπενεγκεῖν αὐτὸ, ὅθεν εἴληφεν αὑτό.  
A brother came to find Abba Agathon and said to him, 'Let me live with you.' On his way he had found a piece of nitre on the road and had brought it with him. 'Where did you find that nitre?' asked the old man. The brother replied, 'I found it on the road as I was coming and I picked it up.' The old man said to him, 'If you are coming to live with me, how can you take that which you did not put down?' Then he sent him to put it back where he had found it.

**ΙΓ´.** Ἀδελφὸς ἠρώτησε τὸν γέροντα λέγων· Ἐντολή μοι ἔφθασε, καὶ ἐστι πόλεμος ὅπου ἐστὶν ἡ ἐντολή. Θέλω οὖν ἀπελθεῖν δι’ αὐτὴν, καὶ φοβοῦμαι τὸν πόλεμον. Καὶ λέγει αὐτῷ ὁ γέρων· Εἰ ἦν Ἀγάθων, ἐποίει τὴν ἐντολὴν, καὶ ἐνίκα τὸν πόλεμον.  
A brother asked the old man, 'I have received a command, but there is danger of temptation in the place connected with it. Because of the command I wish to do it, but I am afraid of such danger.’ The old man said to him, 'If this were Agathon's problem, he would fulfil the commandment and thus he would overcome the temptation.'

**ΙΔ´.** Ὁ αὐτὸς Ἀγάθων, συνεδρίου γενομένου περὶ πράγματός τινος έν Σκήτει, καὶ λαβόντος τύπον, ὕστερον ἐλθὼν εἶπεν αὐτοῖς· Οὐ καλῶς ἐτυπώσατε τὸ πρᾶγμα. Οἱ δὲ εἷπον πρὸς αὐτόν· Σὺ τίς εἴ ὅτι ὅλως λαλεῖς; Ὁ δὲ εἶπεν· Υἱὸς ἀνθρώπου. Γέγραπται γάρ· Εἰ ἀληθῶς ἄρα δικαιοσύνην λαλεῖτε, εὐθείας κρίνατε, υἱοὶ τῶν ἀνθρώπων.  
A meeting had been held at Scetis about some matter, and a decision was taken about it. When Agathon came in later, he said to them, 'You have not decided this matter rightly.' 'Who are you,' they retorted, 'to talk like that?’ 'A son of man,’ said he, 'for it is written, "If truly ye say that which is right, judge righteously, sons of men."' (Ps. 7.2)

**ΙΕ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι τρία ἔτη ἐποίησεν, ἔχων λίθον εἰς τὸ στόμα αὐτοῦ, ἕως οὗ κατώρθωσε τὸ σιωπᾷν.  
It was said of Abba Agathon that for three years he lived with a stone in his mouth, until he had learnt to keep silence.

**ΙΣ´.** Ἔλεγον πάλιν περὶ αὐτοῦ καὶ τοῦ ἀββᾶ Ἀμοῦν, ὅτι ὅτε ἐπίπρασκον σκεῦος, ἅπαξ ἔλεγον τὴν τιμὴν, καὶ τὸ διδόμενον αὐτοῖς ἐλάμβανον σιωπῶντες μετὰ ἀναπαύσεως· καὶ πάλιν ὅτε ἤθελον ἀγοράσαι τι ποτε, τὸ λεγόμενον αὐτοῖς παρεῖχον μετὰ σιωπῆς, καὶ ἐλάμβανον τὸ σκεῦος, καθόλου μὴ φθεγγόμενοι.  
It was said of him and of Abba Amoun that, when they had anything to sell, they would name the price just once and silently accept what was given them in peace. Just as, when they wished to buy something, they gave the price they were asked in silence and took the object adding no further word.

**ΙΖ´.** Ὸ αὐτὸς ἀββᾶς Ἀγάθων εἶπεν, ὅτι Οὐδέποτε ἔδωκα ἀγάπην· ἀλλὰ τὸ δοῦναι καὶ λαβεῖν ἀγάπη μοι ἦν· λογιζόμενος ὅτι τὸ κέρδος τοῦ ἀδελφοῦ μου, ἔργον καρποφορίας ἐστίν.  
The same Abba Agathon said, 'I have never offered agapes; but the fact of giving and receiving has been for me an agape, for I consider the good of my brother to be a sacrificial offering.'

**ΙΗ´.** Ὁ αὐτὸς ὅτε ἔβλεπε πρᾶγμα, καὶ ἤθελεν ὁ λογισμὸς αὐτοῦ κρῖναι, ἔλεγεν ἑαυτῷ· Ἁγάθων, μὴ ποιήσῃς αὐτὸ σύ. Καὶ οὗτος ὁ λογισμὸς αὐτοῦ ἡσύχαζεν.

Whenever his thoughts urged him to pass judgement on something which he saw, he would say to himself, 'Agathon, it is not your business to do that.' Thus his spirit was always recollected.

**ΙΘ´.** Ὁ αὐτὸς εἶπεν· Ἐὰν ὀργίλος νεκρὸν ἐγείρῃ, οὐκ ἐστι δεκτὸς παρὰ τῷ Θεῷ.  
The same abba said, 'A man who is angry, even if he were to raise the dead, is not acceptable to God.'

**Κ´.** Ἔσχε ποτὲ ὁ ἀββᾶς Ἀγάθων δύο μαθητὰς ἀναχωροῦντας κατ’ ἰδίαν. Ἐν μιᾷ οὖν τῶν ἡμερῶν,ἠρώτησε τὸν ἕνα· Πῶς διάγεις ὲν τῷ κελλίῳ σου; Ὁ δὲ ἔφη· Νηστεύω ἕως ὀψὲ, καὶ ἐσθίω δύο παξαμάτια. Λέγει αὐτῷ· Καλὴ δίαιτα, οὐ πάνυ ἔχουσα κόπον. Λέγει καὶ τῷ ἄλλῳ· Σὺ πῶς; Ὁ δὲ ἔφη· Δύο δύο νηστεύω, καὶ δύο πραγμάτια ἐσθίω. Καὶ λέγει αὐτῷ ὁ γέρων· Κοπιᾷς τόνῳ, δύο πολέμους βαστάζων· ὅτι ἐάν τις ἐσθίῃ καθ’ ἡμέραν καὶ οὐ χορτάζηται, κοπιᾷ. Ἔστι δὲ ἄλλος, νηστεύειν θέλων δύο δύο καὶ χορτάζεσθαι· σὺ δὲ διπλᾶς νηστεύων οὐ χορτάζῃ.  
At one time Abba Agathon had two disciples each leading the anchoretic life according to his own measure. One day he asked the first, 'How do you live in the cell?' He replied, 'I fast until the evening, then I eat two hard biscuits.’ He said to him, 'Your way of life is good, not overburdened with too much asceticism.’ Then he asked the other one, 'And you, how do you live?’ He replied, 'I fast for two days, then I eat two hard biscuits.’ The old man said, "You work very hard by enduring two conflicts; it is a labour for someone to eat every day without greed; there are others who, wishing to fast for two days, are greedy afterwards; but you, after fasting for two days, are not greedy.'

**ΚΑ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀγάθωνα περὶ τῆς πορνείας. Καὶ λέγει αὐτῷ· Ὕπαγε, ῥῖψον ἐνώπιον τοῦ Θεοῦ τὴν ἀδυναμίαν σου, καὶ ἕξεις ἀνάπαυσιν.  
A brother asked Abba Agathon about fornication. He answered, 'Go, cast your weakness before God and you shall find rest.'

**ΚΒ´.** Ἠσθένησέ ποτε ὁ ἀββᾶς Ἀγάθων καὶ ἄλλος τις τῶν γερόντων· Ἀνακειμένων δὲ αὐτῶν ἐν τῷ κελλίῳ, ἀνεγίνωσκεν ὁ ἀδελφὸς εἰς τὴν Γένεσιν, καὶ ἔρχεται εἰς τὸ κεφάλαιον ὅπου λέγει ὁ Ἰακώβ· Ἰωσὴφ οὐκ ἐστι, Συμεὼν οὐκ ἔστι, καὶ τὸν Βενιαμὶν λήψεσθε· καί καθέξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾅδου. Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Οὐκ ἀρκοῦσι σοι οἱ ἄλλοι δέκα, ἀββᾶ Ἰακώβ; Λέγει ὁ ἀββᾶς Ἀγάθων· Παῦσαι, γέρων. Εἰ ὁ Θεὸς ὁ δικαιῶν, τίς ὁ κατακρίνων;  
Abba Agathon and another old man were ill. While they were lying in their cell, the brother who was reading Genesis to them came to the chapter where Jacob said, 'Joseph is no more, Simeon is no more, and thou dost take Benjamin away from me; thou wilt bring my grey hairs in sorrow to the grave.' (Gen. 42.36, 38)The other old man began to say, 'Are not the ten enough for you, Abba Jacob?' But Abba Agathon replied, 'Let be, old man, if God is the God of the righteous, who shall condemn Jacob?'

**ΚΓ´.** Εἶπεν ὁ ἀββᾶς Ἀγάθων· Ἀγαπητός μού τις ἐὰν ᾖ καθ’ ὑπερβολὴν, καὶ γνῶ ὅτι κατάγει με εἰς ἐλάττωμα, ἀποκόπτω αὐτὸν ἀπ’ ἐμοῦ.  
Abba Agathon said, 'If someone were very specially dear to me, but I realized that he was leading me to do something less good, I should put him from me.'

**ΚΔ´.** Εἶπε πάλιν· Χρὴ τὸν ἄνθρωπον εἶναι πᾶσαν ὥραν προσέχοντα τῷ κριτηρίῳ τοῦ Θεοῦ.  
He also said, 'A man ought at all times to be aware of the judgements of God.'

**ΚΕ´.** Ἔλεγεν ὁ ἀββᾶς Ἰωσὴφ, ἀδελφῶν λαλούντων περὶ ἀγάπης, ὅτι Ἡμεῖς οἴδαμεν τί ἐστιν ἀγάπης; Καὶ εἷπε περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι σμιλίον εἶχε, καὶ ἦλθε πρὸς αὑτὸν ἀδελφὸς, καὶ ἐπῄνεσεν αὐτὸ, καὶ οὐκ ἀφῆκεν αὑτὸν ἐξελθεῖν, εἰ μὴ ἔλαβε τὸ σμιλίον.  
One day when the brethren were conversing about charity, Abba Joseph said, 'Do we really know what charity is?’ Then he told how when a brother came to see Abba Agathon, he greeted him and did not let him go until he had taken with him a small knife which he had.

**ΚΣ´.** Ἔλεγεν ὁ ἀββᾶς Ἀγάθων, ὅτι Εἰ δυνατὸν ἦν μοι εὑρεῖν κελεφὸν, καὶ δοῦναι αὐτῷ τὸ ἐμὸν σῶμα, καὶ λαβεῖν τὸ αὐτοῦ, ἡδέως εἶχον. Αὕτη γάρ ἐστιν ἡ τελεία ἀγάπη.  
Abba Agathon said, 'If I could meet a leper, give him my body and take his, I should be very happy.’ That indeed is perfect charity.

**ΚΖ´.** Ἔλεγον πάλιν περὶ αὐτοῦ, ὅτι ἐλθών ποτε πωλῆσαι σκεύη ἐν τῇ πόλει, εὗρεν ἄνθρωπον ξένον ἐν τῇ πλατείᾳ. ἐρριμμένον ἄρρωστον, μὴ ἔχοντα τὸν ἐπιμελούμενον· καὶ ἔμεινε σὺν αὐτῷ ὁ γέρων λαβὼν ἐνοικίου κελλίον, καὶ ἐκ τοῦ ἐργοχείρου παρεῖχε τὸ ἐνοίκιον, καὶ τὰ λοιπὰ εἰς τὴν τοῦ ἀρρώστου χρείαν ἀνήλισκε· καὶ ἔμεινε τετράμηνον, ἕως οὗ ἰάθη ὁ ἄρρωστος. Καὶ οὕτως ὁ γέρων ἀπῆλθεν εἰς τὸ κελλίον αὑτοῦ μετ’ εἰρήνης. It was also said of him that, coming to the town one day to sell his wares, he encountered a sick traveller lying in the public place without anyone to look after him. The old man rented a cell and lived with him there, working with his hands to pay the rent and spending the rest of his money on the sick man's needs. He stayed there four months till the sick man was restored to health. Then he returned in peace to his cell.

**ΚΗ´.** Ἔλεγεν ὁ ἀββᾶς Δανιὴλ, ὅτι Πρὶν ἔλθῃ ὁ ἀββᾶς Ἀρσένιος πρὸς τοὺς Πατέρας μου, καὶ αὐτοὶ ἔμειναν μετά τοῦ ἀββᾶ Ἀγάθωνος. Ἠγάπα δέ ὁ ἀββᾶς Ἀγάθων τὸν ἀββᾶν Ἀλέξανδρον, ὅτι ἀσκητὴς ἦν καὶ ἐπιεικής. Συνέβη δὲ ὅλους τοὺς μαθητὰς αὑτοῦ πλύνειν τά θρύα εἰς τὸν ποταμόν· καὶ ὁ ἀββᾶς Ἀλέξανδρος ἐπιεικῶς ἔπλυνεν. Οἱ δὲ λοιποὶ ἀδελφοὶ εἷπον τῷ γέροντι· Ὁ ἀδελφὸς Ἀλέξανδρος οὐδὲν ποιεῖ. Καὶ θέλων αὐτοὺς θεραπεῦσαι, εἶπεν αὐτῷ· Ἀδελφὲ Ἀλέξανδρε, καλῶς πλῦνον αὐτὰ ὅτι λινάριά εἰσι. Καὶ ὡς ἤκουσεν ἐλυπήθη. Καὶ μετὰ ταῦτα παρεκάλεσεν αὐτὸν ὁ γέρων, λέγων· Μὴ γὰρ οὐκ ᾔδειν ὅτι καλῶς ποιεῖς; ἀλλὰ τοῦτο εἶπόν σοι ἐπὶ αὐτῶν, ἵνα θεραπεύσω αὐτῶν τὸν λογισμὸν ἐν τῇ σῇ ὑπακοῇ, ἀδελφέ.  
Abba Daniel said, 'Before Abba Arsenius came to live with my Fathers, they dwelt with Abba Agathon. Now Abba Agathon loved Abba Alexander because he was both ascetic and discreet. Now it happened that all the disciples were washing their rushes inthe river, but Abba Alexander was washing his with discretion. The other brothers said to the old man, 'Brother Alexander is getting nowhere.' Wishing to cure them he said to him, 'Brother Alexander, wash them thoroughly because they are flax.' The brother was hurt by these words. Afterwards the old man comforted him, saying, 'Did I not know that you were working well? But I said that in front of them in order to cure them by your obedience, brother.'

**ΚΘ´.** Διηγήσαντο περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι ἐσπούδαζε ποιεῖν πᾶσαν ἐντολήν. Καὶ εἰ διέβαινεν εἰς πορθμεῖον, αὐτὸς πρῶτος ἐκράτει τὴν κώπην· καὶ ὅτε παρέβαλον αὐτῷ ἀδελφοὶ, εὐθέως ἀπὸ τῆς εὐχῆς ἡ χεὶρ αὐτοῦ τὴν τράπεζαν ἐτίθει· ἦν γὰρ μεστὸς ἀγάπης Θεοῦ. Μέλλοντος δὲ αὐτοῦ τελευτᾷν, ἔμεινε τρεῖς ἡμέρας ἀνεῳγμένους ἔχων τοὺς ὀφθαλμοὺς μὴ κινουμένους. Ἔνυξαν δὲ αὐτὸν οἱ ἀδελφοὶ λέγοντες· Ἀββᾶ Ἀγάθων, ποῦ εἶ; Λέγει αὐτοῖς· Ἐνώπιον τοῦ κριτηρίου τοῦ Θεοῦ ἵσταμαι. Λέγουσιν αὐτῷ· Καὶ σὺ φοβῇ, Πάτερ; Λέγει αὐτοῖς· Τέως ἐποίησα τὴν δύναμίν μου εἰς τὸ φυλάξαι τὰς ἐντολὰς τοῦ Θεοῦ· ἀλλ’ ἅνθρωπός εἰμι· πόθεν οἶδα εἰ τὸ ἔργον μου εὐηρέστησε τῷ Θεῷ; Λέγουσιν αὐτῷ οἱ ἀδελφοί· Οὐκ εἶ πεποιθὼς ἐπὶ τὸ ἔργον σου, ὅτι κατὰ Θεόν ἐστιν; Λέγει ὁ γέρων· Οὐ θαρρῶ, εἰ μὴ τῷ Θεῷ ἀπαντήσω. Ἕτερον γάρ ἐστι τὸ τοῦ Θεοῦ κριτήριον, καὶ ἕτερον τὸ τῶν ἀνθρώπων. Ὡς δὲ ἤθελον ἐρωτῆσαι αὐτὸν ἕτερον λόγον, λέγει αὐτοῖς· Ποιήσατε ἀγάπην, μὴ λαλεῖτε ἄρτι μετ’ ἐμοῦ, ὅτι ἀσχολοῦμαι. Καὶ ἐτελειώθη ἐν χαρᾷ. Ἑώρων γὰρ αὐτὸν ἀναγόμενον, ὂν τρόπον τις ἀσπάζεται τοὺς ἑαυτοῦ φίλους καὶ ἀγαπητούς. Εἶχε δὲ φυλακὴν μεγάλην ἐν πᾶσι, καὶ ἔλεγεν· Ἄνευ φυλακῆς μεγάλης οὐ προβαίνει ἄνθρωπος οὔτε εἰς μίαν ἀρετήν.  
It was said of Abba Agathon that he forced himself to fulfill all the commandments. When he sailed in a vessel he was the first to handle the oars and when the brethren came to see him he laid the table with his own hands, as soon as they had prayed, because he was full of the love of God. When he was at the point of death he remained three days with his eyes fixed, wide-open. The brethren roused him, saying, 'Abba Agathon, where are you?" He replied, 'I am standing before the judgement seat of God.' They said, 'Are you not afraid, Father?' He replied, 'Until this moment, I have done my utmost to keep the commandments of God; but I am a man; how should I know if my deeds are acceptable to God?' The brethren said to him, 'Do you not have confidence in all that you have done according to the law of God?' The old man replied, 'I shall have no confidence until I meet God. Truly the judgement of God is not that of man.' When they wanted to question him further, he said to them, 'Of your charity, do not talk to me any more, for I no longer have time.' So he died with joy. They saw him depart like one greeting his dearest friends. He preserved the strictest vigilance in all things, saying, 'Without great vigilance a man does not advance in even a single virtue."

**Λ´.** Εἰσῆλθέ ποτε ὁ ἀββᾶς Ἀγάθων εἰς τὴν πόλιν πωλῆσαι μικρὰ σκεύη, καὶ εὑρίσκει τινὰ λελωβημένον παρὰ τὴν ὁδόν. Λέγει αὐτῷ λελωβημένος παρὰ τὴν ὀδόν. Λέγει αὐτῷ ὁ λελωβημένος· Ποῦ ὑπάγεις; Λέγει αὐτῷ ὁ ἀββᾶς Ἀγάθων· Εἰς τὴν πόλιν πωλῆσαι σκεύη. Λέγει αὐτῷ· Ποίησον ἀγάπην, καὶ ἆρόν με ἐκεῖ. Καὶ βαστάσας αὐτὸν, ἀπήνεγκεν εἰς τὴν πόλιν. Λέγει αὐτῷ· Ὅπου πωλεῖς τὰ σκεύη, ἐκεῖ με θές. Ἐποίησε δὲ οὕτως. Καὶ ὅτε ἐπώλησε σκεῦος, ἔλεγεν αὐτῷ ὁ λελωβημένος ’ Πόσου ἐπώλησας αὐτό; Καὶ ἔλεγε τόσου. Καὶ ἔλεγεν αὐτῷ· Ἀγόρασόν μοι πλακοῦντιν. Καὶ ἠγόραζε. Καὶ πάλιν ἐπώλει ἄλλο σκεῦος. Καὶ ἔλεγε· Καὶ τοῦτο πόσου; Καὶ ἔλεγε· Τόσου. Καὶ ἔλεγεν αὐτῷ· Ἀγόρασόν μοι τόδε. Καὶ ἠγόραζε. Μετὰ οὖν τὸ πωλῆσαι ὅλα τὰ σκεύη, καὶ θέλειν ἀπελθεῖν, λέγει αὐτῷ ὁ λελωβημένος· Ὑπάγεις; Λέγει αὐτῷ· Ναί. Καὶ λέγει· Ποίησον πάλιν ἀγάπην. καὶ ἆρον ὅπου με εὗρες. Καὶ βαστάσας αὐτὸν, ἤνεγκεν εἰς τὸν τόπον αὐτοῦ. Καὶ λέγει αὐτῷ· Εὐλογημένος εἶ, Ἀγάθων, ὑπὸ Κυρίου ἐν οὐρανῷ καὶ ἐπὶ γῆς. Καὶ ἄρας τοὺς ὀφθαλμοὺς αὐτοῦ οὐδένα εἶδεν· ἦν γὰρ ἄγγελος Κυρίου ἐλθὼν δοκιμάσαι αὐτόν.  
Going to town one day to sell some small articles, Abba Agathon met a cripple on the roadside, paralysed in his legs, who asked him where he was going. Abba Agathon replied, 'To town, to sell some things.' The other said, 'Do me the favour of carrying me there.' So he carried him to the town. The cripple said to him, ‘Put me down where you sell your wares.' He did so. When he had sold an article, the cripple asked, 'What did you sell it for?' and he told him the price. The other said, 'Buy me a cake,' and he bought it. When Abba Agathon had sold a second article, the sick man asked, 'How much did you sell it for?’ And he told him the price of it. Then the other said, 'Buy me this,’ and he bought it. When Agathon, having sold all his wares, wanted to go, he said to him,"Are you going back?! and he replied, 'Yes.' Then said he, 'Do me the favour of carrying me back to the place where you found me.' Once more picking him up, he carried him back to that place. Then the cripple said, 'Agathon, you are filled with divine blessings, in heaven and on earth.’ Raising his eyes, Agathon saw no man; it was an angel of the Lord, come to try him.

**Περὶ του ἀββᾶ Ἄμμωνά.**

**Α´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀμμωνᾶν, λέγων· Εἰπέ μοι ῥῆμα. Καὶ λέγει ὁ γέρων· Ὕπαγε, ποίησον τὸν λογισμόν σου, ὥσπερ οἱ κακοῦργοι ποιοῦσιν οἱ ὄντες ἐν τῇ φυλακῇ. Ἐκεῖνοι γὰρ ἐρωτῶσιν ἀεὶ τοὺς ἀνθρώπους, ποῦ ἔστιν ὁ ἡγεμὼν καὶ πότε ἔρχεται, καὶ ἀπὸ τῆς προσδοκίας κλαίουσιν. Οὑτῶς καὶ ὁ μοναχὸς ὀφείλει διαπαντὸς προσέχειν, καὶ ἐλέγχειν τὴν ἑαυτοῦ ψυχὴν, λέγων· Οὐαί μοι! Πῶς ἔχω παραστῆναι τῷ βήματι τοῦ Χριστοῦ; καὶ πῶς ἔχω αὑτῷ ἀπολογήσασθαι; Ἐὰν οὕτως μελετήσῃς διαπαντὸς, δύνασαι σωθῆναι.  
A brother asked Abba Ammonas, 'Give me a word,' and the old man replied, 'Go, make your thoughts like those of the evildoers who are in prison. For they are always asking when the magistrate will come, awaiting him in anxiety. Even so the monk ought to give himself at all times to accusing his own soul, saying, "Unhappy wretch that I am. How shall I stand before the judgement seat of Christ? What shall I say to him in my defence?" If you give yourself continually to this, you may be saved.'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμωνᾶς, ὅτι καὶ βασιλίσκον ἀπέκτεινεν. Ἀπελθὼν γὰρ εἰς τὴν ἔρημον ἀντλῆσαι ὕδωρ ἀπὸ λάκκου, καὶ ἰδών τὸν βασιλίσκον, ἔβαλεν αὑτὸν ἐπὶ πρόσωπον , λέγων· Κύριε, εἰ ἐγὼ ἔχω ἀποθανεῖν, ἤ οὕτος. Καὶ εὐθέως ὁ βασιλίσκος ἐν τῇ δυνάμει τοῦ Χριστοῦ διερράγη.  
It was said of Abba Ammonas that he had killed a basilisk. Going into the desert one day to draw water from the lake and seeing a basilisk, he threw himself face to the ground saying: 'Lord, either I die or he does,' and immediately, by the power of God, the basilisk burst asunder.

**Γ´.** Εἷπεν ὁ ἀββᾶς Ἄμμωνᾶς, ὅτι Δεκατέσσαρα ἔτη ἐποίησα ἐν Σκήτει δεόμενος τοῦ Θεοῦ νυκτὸς καὶ ἡμέρας, ἴνα μοι χαρίσηται νικήσαι τὴν ὀργήν.  
Abba Ammonas said, 'I have spent fourteen years in Scetis asking God night and day to grant me the victory over anger.'

**Δ´.** Διηγήσατό τις τῶν Πατέρων, ὅτι ἦν τις γέρων πονικὸς εἰς τὰ Κελλία, φορῶν ψιάθιον· καὶ ἀπελθὼν παρέβαλε τῷ ἀββᾷ Ἀμμωνᾷ. Εἶδε δὲ αὐτόν ὁ γέρων φοροῦντα το ψιάθιον, καὶ λέγει αὐτῷ· Τοῦτο οὐδέν σε ὠφελεῖ. Καὶ ἠρώτησεν αὐτόν ὁ γερῶν, λέγων· Τρεῖς λογισμοὶ ὀχλοῦσι μοι· ἤ τὸ πλάζεσθαι ἐν ταῖς ἐρήμοις, ἢ ἴνα ἀπέλθω ἐπὶ ξένης ὅπου οὐδείς με ἐπιγινώσκει, ἢ ἴνα ἐγκλείσω ἑαυτὸν εἰς κελλίον, καὶ μηδενὶ ἀπαντήσω. Διὰ δύο ἐσθίων. Λέγει αὐτῷ ὁ ἀββᾶς Ἄμμωνᾶς· Οὐδὲν ἐκ τῶν τριῶν συμφέρει σοι ποιήσαι· ἀλλὰ μᾶλλον κάθου εἰς τὸ κελλίον σου, καὶ ἔσθιε μικρὸν καθ’ ἡμέραν· καὶ ἔχε διαπαντὸς τὸν λόγον τοῦ Τελώνου ἐν τῇ καρδίᾳ σου· καὶ δύνασαι σωθῆναι.  
One of the Fathers telling about the Cells, said there was once a hard-working old man there who wore a mat. He went to find Abba Ammonas, who, when he saw him wearing the mat, said to him, 'This is no use to you.’ But the old man questioned him in the following way, 'Three thoughts occupy me, either, should I wander in the deserts, or should I go to a foreign land where no-one knows me, or should I shut myself up in a cell without opening the door to anyone, eating only every second day.' Abba Ammonas replied, ‘It is not right for you to do any of these three things. Rather, sit in your cell and eat a little every day, keeping the world of the publican always in your heart, and you may be saved.'

**Ε´.** Ἀδελφὸς συνέβη θλῖψις ἐν τῷ τόπῳ αὐτῶν, καὶ θέλοντες καταλιπεῖν αὐτὸν, ἀπῆλθον πρὸς τὸν ἀββᾶν Ἀμμωνᾶν. Καὶ ἰδοὺ ὁ γέρων κατέπλει, καὶ ἰδὼν αὐτοὺς παρὰ τὴν ὄχθαν ὁδεύοντας τοῦ ποταμοῦ, εἷπε τοῖς ναύταις· Βάλετέ με εἰς τὴν γῆν. Καὶ καλέσας τοῦ ἀδελφούς εἶπεν αὐτοῖς· Ἐγώ εἰμι Ἀμμωνᾶς, πρὸς ὃν θέλετε ἐλθεῖν. Καὶ παρακαλέσας αὐτῶν τὰς καρδίας, ἐποίησεν αὐτοὺς ὑποστρέψαι ὅθεν ἐξῆλθον. Οὐ γὰρ εἶχε το πρᾶγμα ζημίαν ψυχῆς, ἀλλά θλῖψιν ἀνθρωπίνην.  
Some brethren found life difficult where they were living. Wanting to leave, they came to find Abba Ammonas. He was out on the river. Seeing them walking along the bank of the river, he asked the sailors to put him ashore. Then he called the brethren, saying to them, 'I am Ammonas, to whose dwelling you are wanting to go.' Having comforted their hearts, he sent them back whence they had come, for this difficulty did not arise from sickness of soul, but simply from natural annoyance.

**Σ´.** Ἦλθε ποτε ὁ ἀββᾶς Ἀμμωνᾶς περάσαι τὸν ποταμὸν, καὶ εὑρὲ τὸ πορθμεῖον φιλοκαλημένον, καὶ παρεκαθέση αὐτῷ· καὶ ἰδοὺ ἄλλο σκάφος εἰς τὸν τόπον ἦλθε, καὶ ἐπέρασε τοὺς ὄντας ἀνθρώπους. Καὶ λέγουσιν αὐτῷ· Δεῦρο καὶ σὺ ἀββᾶ, πέρασον μεθ’ ἡμῶν. Ὁ δὲ λέγει· Εἰ μὴ εἰς τὸ δημόσιον πορθμεῖον οὐκ ἀναβαίνω. Εἶχε δὲ δέσμην θαλλίων, καὶ ἐκάθητο πλέκων σειρὰν, καὶ πάλιν λύων αὐτὴν, ἕως οὗ γέγονε τὸ πορθμεῖον. Καὶ οὕτως ἐπέρασεν. Ἔβαλον οὖν αὑτῷ οἱ ἀδελφοὶ μετάνοιαν, λέγοντες· Τί τοῦτο ἐποίησας; Καὶ λέγει αὐτοῖς ὁ γέρων· ἴνα μὴ πάντοτε σπουδάζοντος τοῦ λογισμοῦ περιπατῶ. Ἀλλὰ καὶ τοῦτο ὑπόδειγμα ἐστιν, ἶνα μετὰ καταστάσεως βαδίζωμεν τήν ὀδόν τοῦ Θεοῦ.  
One day when Abba Ammonas went to cross the river, he found the ferry-boat ready to go and sat down in it. Then another boat came to the place and transported the men who were there. They said to him, 'Come here, Father, and cross the river with us.' But he replied, 'I will not embark except in the public vessel.’ As he had a handful of palm branches, he sat down, weaving them, and then undoing them, until the boat came alongside. Thus he made the crossing. Then the brethren made him a reverence, saying 'Why did you do that?' the old man said to them, 'So as to walk without any anxiety of spirit.’ That is an example; we must walk in the way of God in peace.

**Ζ´.** Ἀπῆλθέ ποτε ὁ ἀββᾶς Ἀμμωνᾶς παραβαλεῖν τῷ ἀββᾷ Ἀντωνίῳ, καὶ ἐπλανήθη τήν ὁδόν· καὶ καθίσας ἐκοιμήθη μικρόν· καὶ ἀναστὰς ἐκ τοῦ ὕπνου, εὔξατο τῷ Θεῷ, λέγων· Δέομαί σου. Κύριε ὁ Θεός μου, μὴ ἀπολέσῃς τὸ πλάσμα σου. Καὶ ὤφθη αὐτῷ ὡς χεὶρ ἀνθρώπου κρεμαμένη ἐκ τοῦ οὐρανοῦ, δεικνύουσα αὑτῷ τὴν ὁδὸν, ἕως οὗ ἦλθε καὶ ἔστη κατὰ τοῦ σπηλαίου τοῦ ἀββᾶ Ἀντωνίου.  
Abba Ammonas was going to pay a visit to Abba Anthony, one day, and he lost his way. So sitting down, he fell asleep for a little while. On waking, he prayed thus to God, 'I beseech you, O Lord my God, do not let your creature perish.' Then there appeared to him as it were a man's hand in the heavens, which showed him the way, till he reached Abba Anthony's cave.

**Η´.** Τούτῳ τῷ ἀββᾷ Ἀμμωνᾷ προεφήτευσεν ὁ ἀββᾶς Ἀντώνιος, λέγων, ὅτι Ἔχεις προκόψαι εἰς τὸν φόβον τοῦ Θεοῦ. Καὶ ἐξήγαγεν αὑτὸν ἔξω τοῦ κελλίου, καὶ ἔδειξεν αὑτῷ λίθον, καὶ εἶπεν αὐτῷ· ’Ὕβρισον τὸν λίθον τοῦτον καὶ τύψον αὐτόν. Ὁ δέ ἐποίησεν οὕτως. Καὶ λέγει αὑτῷ ὁ ἀββᾶς Ἀντώνιος · Μὴ ἐλάλησεν ὁ λίθος; Ὁ δὲ εἶπεν· Οὐχί. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος· Οὕτω καὶ σὺ καταλαβεῖν μέλλεις τοῦτο τὸ μέτρον. Ὃ καὶ ἐγένετο, Προέκοψε γὰρ ὁ ἀββᾶς Ἀμμωνᾶς οὕτως, ὡς ἀπὸ πολλῆς ἀγαθότητος μηκέτι εἰδέναι τήν κακίαν. Ἐν οἷς γενομένου αὐτοῦ ἐπισκόπου, προσήνεγκαν αὐτῷ παρθένον λαβοῦσαν ἐν γαστρὶ, καὶ λέγουσιν αὐτῷ· Ὁ δεῖνα ἐποίησε τοῦτο· δὸς αὐτοῖς ἐπιτιμίαν. Ὁ δὲ σφραγίσας αὐτῆς τήν κοιλίαν, ἐκέλευσε δοθῆναι αὐτῇ ἓξ ζυγὰς σινδονίων, λέγων· Μήποτε ὡς ἀπέρχεται γεννῆσαι, ἀποθάνῃ ἢ αὐτὴ ἢ το παιδίον, καὶ μή εὕρῃ κηδευθῆναι. Λέγουσιν αὐτῷ οἱ κατ’ αὐτῆς ἐντυχόντες · Τί τοῦτο ἐποίησας; δὸς αὐτοῖς ἐπιτιμίαν. Ὁ δὲ λέγει αὐτοῖς· Βλέπετε, ἁδελφοὶ, ὅτι ἐγγύς ἐστι τοῦ θανάτου· καὶ τί ἔχω ἐγὼ ποιήσαι; Καὶ ἀπέλυσεν αὐτήν· καὶ οὐκ ἐτόλμησεν ὁ γέρων κατακρῖναί τινα.  
Abba Anthony predicted that this Abba Ammonas would make progress in the fear of God. He led him outside his cell, and showing him a stone, said to him, 'Hurt this stone, and beat it.' He did so. Then Anthony asked him, 'Has the stone said anything?' He replied, 'No.' Then Anthony said, 'You too will be able to do that,' and that is what happened. Abba Ammonas advanced to the point where his goodness was so great, he took no notice of wickedness. Thus, having become bishop, someone brought a young girl who was pregnant to him, saying, 'See what this unhappy wretch has done; give her a penance.’ But he, having marked the young girl's womb with the sign of the cross, commanded that six pairs of fine linen sheets should be given her, saying, 'It is for fear that, when she comes to give birth, she may die, she or the child, and have nothing for the burial.' But her accusers resumed, 'Why did you do that? Give her a punishment.' But he said to them, 'Look, brothers, she is near to death; what am I to do?' Then he sent her away and no old man dared accuse anyone any more.

**Θ´.** Ἔλεγον περὶ αὐτοῦ , ὅτι τινὲς ἦλθον δικασθῆναι παρ’ αὐτῷ. Ὁ δὲ γέρων ἐμωροποίει. Καὶ ἰδοὺγυνή τις ἔστη πλησίον αὑτοῦ, καὶ ἔλεγεν· Οὗτος ὁ γέρων σαλὸς ἐστιν. Ἤκουσεν οὖν αὐτῆς ὁ γέρων, καὶ φωνήσας αὐτὴν λέγει· Πόσους κόπους ἐποίησα ἐν ταῖς ἐρήμοις, ἵνα κτήσωμαι τὴν σαλότητα ταύτην, καὶ διὰ σὲ ἔχω ἀπολέσαι αὐτὴν σήμερον!  
It was said of him that some people came to him to be judged, and Abba Ammonas feigned madness. A woman standing near him said to her neighbour, 'The old man is mad.' Abba Ammonas heard it, caller her, and said, 'How much labour have I given myself in the desert to acquire this folly and through you I have lost it today!'

**Ι´.** Ἦλθέ ποτε ὁ ἀββᾶς Ἄμμωνᾶς εἰς τόπον γεύσασθαι, καὶ ἦν ἐκεῖ εἷς ἔχων φήμην κακήν · καὶ συνέβη ἐλθεῖν τὴν γυναῖκα, καὶ εἰσελθεῖν εἰς τὸ κελλίον τοῦ ἀδελφοῦ τοῦ ἔχοντος τὴν κακήν φήμην. Μαθόντες οὖν οἱ οἰκοῦντες εἰς τὸν τόπον ἐκεῖνον, ἐταράχθησαν, καὶ συνήχθησαν, ὥστε διῶξαι αὑτὸν ἐκ τοῦ κελλίου. Καὶ γνόντες ὅτι ὁ ἐπίσκοπος Ἀμμωνᾶς εἰς τὸν τόπον ἐκεῖνον ἐστιν, ἐλθόντες παρεκάλεσαν αὑτὸν, ὅπως παραγένηται σὺν αὐτοῖς. Ὡς δὲ γνῶ ὁ ἁδελφὸς, λαβὼν τὴν γυναῖκα ἔκρυψεν εἰς πίθον μέγαν. Παραγενομένου δὲ τοῦ πλήθους, εἶδεν ὁ ἀββᾶς Ἀμμωνᾶς τὸ γενόμενον, καὶ διὰ τὸν Θεὸν ἐσκέπασε τὸ πρᾶγμα· καὶ εἰσελθὼν ἐκάθισεν ἐπάνω τοῦ πίθου, καὶ ἐκέλευσε ζητηθῆναι τὸ κελλίον. Ὡς οὖν ἐψηλάφησαν καὶ οὐχ εὗρον τὴν γυναῖκα, εἶπεν ὁ ἀββᾶς Ἀμμωνᾶς· Τί ἐστι τοῦτο; ὁ Θεὸς συγχωρήσει ὑμὶν. Καὶ εὐξάμενος ἐποίησε πάντας ἀναχωρήσαι· καὶ κατασχὼν τὴν κεῖρα τοῦ ἀδελφοῦ, εἶπεν αὐτῷ· Πρόσεχε σεαυτῷ, ἀδελφέ. Καὶ τοῦτο εἰπὼν, ἀνεχώρησεν. Abba Ammonas came one day to eat in a place where there was a monk of evil repute. Now it happened that a woman came and entered the cell of the brother of evil reputation. The dwellers in that place, having learnt this, were troubled and gathered together to chase the brother from his cell. Knowing that Bishop Ammonas was in the place, they asked him to join them. When the brother in question learnt this, he hid the woman in a large cask. The crowd of monks came to the place. Now Abba Ammonas saw the position clearly but for the sake of God he kept the secret; he entered, seated himself on the cask and commanded the cell to be searched. Then when the monks had searched everywhere without finding the woman, Abba Ammonas said, 'What is this? May God forgive you!' After praying, he made everyone go out, then taking the brother by the hand he said, 'Brother, be on your guard.' With these words, he withdrew.

**ΙΑ´.** Ἐρωτήθη ὁ ἀββᾶς Ἀμμωνᾶς, τίς ἐστιν ἡ ὁδὸς ἡ στενὴ καὶ τεθλιμμένη καὶ ἀποκριθεὶς εἶπεν· Ἡ ὁδὸς ἡ στενὴ καὶ τεθλιμμένη αὕτη ἐστί· τὸ βιάζεσθαι τοὺς λογισμοὺς ἑαυτοῦ καὶ κόπτειν διὰ τὸν Θεὸν τὰ ἴδια θελήματα· καὶ τοῦτό ἐστι τὸ, Ἰδού ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι.  
Abba Ammonas was asked, 'What is the "narrow and hard way?"' (Matt. 7.14) He replied, 'The "narrow and hard way" is this, to control your thoughts, and to strip yourself of your own will, for the sake of God. This is also the meaning of the sentence, "Lo, we have left everything and followed you."' (Matt. 19.27)

**Περὶ τοῦ ἀββᾶ Ἀχιλᾶ**

**Α´.** Παρέβαλόν ποτε τρεῖς γέροντες τῷ ἀββᾷ Ἀχιλᾷ, καὶ ὁ εἷς ἐξ αὐτῶν εἶχε φήμην κακήν. Εἶπε δὲ αὐτῷ εἷς τῶν γερόντων· Ἀββᾶ, ποίησόν μοι μίαν σαγήνην. Ὁ δὲ εἶπεν· Οὑ ποιῶ. Καὶ ὁ ἄλλος εἷπε· Ποίησον ἀγάπην, ἵνα ἔχωμεν σου μνημόσυνον εἰς τὴν μονήν. Ὁ δὲ ἔφη· Οὐ σχολάζω. Λέγει αὑτῷ ὁ ἄλλος ὁ ἔχων τὴν κακὴν φήμην· Ἐμοὶ ποίησον μίαν σαγήνην, ἵνα ἐκ τῶν χειρῶν σου ἔχω, ἀββᾶ. Ὁ δὲ ἀποκριθεὶς εὐθέως εἶπεν αὐτῷ’· Ἐγώ σοι ποιῶ. Καὶ εἷπον αὑτῷ κατ’ ἰδίαν οἱ δύο γέροντες· Πῶς ἡμεῖς παρεκαλέσαμέν σε, καὶ οὐκ ἠθέλησας ἡμῖν ποιῆσαι, καὶ τούτῳ εἶπας· Ἐγὼ σοι ποιῶ; Λέγει αὐτοῖς ὁ γέρων· Εἶπον ὑμῖν, Οὐ ποιῶ, καὶ οὐκ ἐλυπήθητε, ὡς μὴ σχολάζοντός μου· τούτῳ δὲ ἐὰν μὴ ποιήσω, ἐρεῖ, ὅτι Διά τὴν ἁμαρτίαν μου ἀκούσας ὁ γέρων οὐκ ἠθέλησε ποιῆσαι· καὶ εὐθέως κόπτομεν τὸ σχοινίον. Διήγειρα οὖν αὑτοῦ τὴν ψυχὴν, ἵνα μὴ τῇ καταποθῇ, ὁ τοιοῦτος.  
Three old men, of whom one had a bad reputation, came one day to Abba Achilles. The first asked him, 'Father, make me a fishing-net.' 'I will not make you one,' he replied. Then the second said, 'Of your charity make one, so that we may have a souvenir of you in the monastery.' But he said, 'I do not have time.' Then the third one, who had a bad reputation, said, 'Make me a fishing-net, so that I may have something from your hands, Father.' Abba Achilles answered him at once, 'For you, I will make one.' Then the two other old men asked him privately, 'Why did you not want to do what we asked you, but you promised to do what he asked?' The old man gave them this answer, 'I told you I would not make one, and you were not disappointed, since you thought that I had no time. But if I had not made one for him, he would have said, "The old man has heard about my sin, and that is why he does not want to make me anything," and so our relationship would have broken down. But now I have cheered his soul, so that he will not be overcome with grief.’

**Β´.** Εἷπεν ὁ ἀββᾶς Βητίμης, ὅτι Καταβαίνοντός μού ποτε εἰς Σκῆτιν, ἔδωκάν μοί τινες ὀλίγα μῆλα, ἵνα δώσω τοῖς γέρουσι. Καὶ ἔκρουσα εἰς τὸ κελλίον τοῦ ἀββᾶ Ἀχιλᾶ, ἵνα δώσω αὐτῷ. Ὁ δὲ ἔφη· Φύσει, ἀδελφὲ, οὐκ ἤθελον ἵνα κρούσῃς μοι ἄρτι, εἰ ἦν μάννα· μηδὲ εἰς ἄλλο κελλίον ἀπέλθῃς; Ἀνεχώρησα οὖν εἰς τὸ κελλίον μου, καὶ ἀνήνεγκα αὐτὰ εἰς τὴν ἐκκλησίαν.  
Abba Bitimius said, 'One day when I was going down to Scetis, someone gave me some fruit to take to the old men. So I knocked on the door of Abba Achilles' cell, to give him some. But he said to me, "Brother, from now on I do not want you to knock on my door with any sort of food and do not go to knock at any other cells either." So I withdrew to my cell, and took the fruit to the church.'

**Γ´.** Ἦλθέ ποτε ὁ ἀββᾶς Ἀχιλᾶς εἰς τὸ κελλίον τοῦ ἀββᾶ Ἡσαΐου ἐν Σκήτει, καὶ εὗρεν αὐτὸν ἐσθίοντα· ἦν δὲ βαλὼν εἰς τὸ πινάκιν ἄλας καὶ ὕδωρ. Ἰδὼν δὲ αὐτὸν ὁ γέρων ὅτι ἔκρυψεν αὐτὸ ὀπίσω τῆς σειρᾶς, λέγει αὐτῷ· Εἰπέ μοι, τί ἤσθιες; Ὁ δὲ εἷπε· Συγχώρησόν μοι, ἀββᾶ, ὅτι θαλλία ἔκοπτον, καὶ ἀνῆλθον εἰς τὸ καῦμα, καὶ ἔβαλον εἰς τὸ στόμα μου ψωμὸν μετὰ ἅλατος· καὶ ἐξηράνθη ὁ φάρυγξ μου ἀπὸ τοῦ καύματος, καὶ οὐ κατέβαινεν ὁ ψωμός· διὰ τοῦτο, ἠναγκάσθην βαλεῖν μικρὸν ὕδωρ εἰς τὸ ἄλας, ἵνα οὕτως δυνηθῶ γεύσασθαι. Ἀλλὰ συγχώρησόν μοι. Καὶ λέγει ὁ γέρων Δεῦτε, ἴδετε Ἠσαΐαν ζωμὸν ἐσθίοντα ἐν Σκήτει. Εἰ ζωμὸν θέλεις ἐσθίειν, ὕπαγε εἰς Αἴγυπτον.  
Abba Achilles came one day to Abba Isaiah's cell at Scetis, and found him in the act of eating something. He had mixed it with salt and water on a plate. The old man, seeing that he was hiding it behind some plaited reeds, said to him, 'Tell me, what are you eating?’ He replied, 'Forgive me, Father, I was cutting palm-leaves and I went out in the heat; and I put a morsel into my mouth, with some salt, but the heat burnt my throat and the mouthful did not go down. So I was obliged to add a little water to the salt, in order to swallow it. Forgive me, Father.' The old man said, 'Come, all of you, and see Isaiah eating sauce in Scetis. If you want to eat sauce, go to Egypt.'

**Δ´.** Παρέβαλέ τις τῶν γερόντων τῷ ἀββᾷ Ἀχιλᾷ, καὶ θεωρεῖ αὐτὸν ῥίψαντα αἷμα ἐκ τοῦ στόματος αὐτοῦ· καὶ ἠρώτησεν αὐτόν· Τί ἐστι τοῦτο, Πάτερ; Καὶ εἶπεν ὁ γέρων· ὅτι Λόγος ἔστιν ἀδελφοῦ λελυπηκότος με, καὶ ἠγωνισάμην τοῦ μὴ ἀναγγεῖλαι αὐτῷ, καὶ ἐδεήθην Θεοῦ ἵνα ἀρθῇ ἀπ’ ἐμοῦ· καὶ γέγονεν ὁ λόγος ὡς αἷμα ἐν τῷ στόματί μου, καὶ ἔπτυσα αὐτὸν, καὶ ἀνεπάην, καὶ τὴν λύπην ἐπελαθόμην.  
An old man who came to see Abba Achilles found him spitting blood out of his mouth. He asked him, 'What is the matter, Father?" The old man answered, 'The word of a brother grieved me, I struggled not to tell him so and I prayed God to rid me of this word. So it became like blood in my mouth and I have spat it out. Now I am in peace, having forgotten the matter.’

**Ε´.** Ἔλεγεν ὁ ἀββᾶς Ἀμμώης, ὅτι Παρεβάλομεν ἐγὼ καὶ ὁ ἀββᾶς Βητίμης τῷ ἀββᾷ, Ἀχιλᾷ καὶ ἠκούσαμεν αὐτοῦ μελετῶντος τὸν λόγον τοῦτον· Μὴ φοβοῦ, Ἰακὼβ, καταβῆναι εἰς Αἴγυπτον. Καὶ ἐπὶ πολὺ ἔμεινε μελετῶν τὸν λόγον τοῦτον. Καὶ ὡς ἐκρούσαμεν, ἤνοιξεν ἡμῖν, καὶ ἐπηρώτησε· Πόθεν ἐστέ; Καὶ φοβηθέντες εἰπεῖν, Ἐκ τῶν κελλίων, εἴπαμεν, Ἐκ τοῦ ὅρους τῆς Νιτρίας. Καὶ, λέγει· Τί ὑμῖν ποιήσω ὅτι ἀπὸ μήκοθέν ἐστε; καὶ εἰσήγαγεν ἡμᾶς. Καὶ εὕρομεν αὐτὸν ἐργαζόμενον τὴν νύκτα πολλὴν σειρὰν, καὶ ἠρωτήσαμεν αὐτὸν εἰπεῖν ἡμῖν λόγον. Ὁ δὲ εἷπεν· Ἐγὼ ἀπὸ ὀψὲ ἕως ἄρτι ἔπλεξα εἴκοσιν ὀργυίας, καὶ φύσει οὐ χρῄζω αὐτῶν· ἀλλὰ μήπως ἀγανακτήσῃ ὁ Θεὸς, καὶ ἐγκαλέσῃ μοι, λέγων· Διατί δυνάμενος ἐργάσασθαι, οὐκ εἰργάσω; διὰ τοῦτο κοπιῶ, καὶ ποιῶ ὅλην τὴν δύναμίν μου. Καὶ ὠφεληθέντες ἀνεχωρήσαμεν.  
Abba Ammoes said, 'With Abba Bitimius, we went to see Abba Achilles. We heard him meditating on this saying, "Do not fear, Jacob, to go down into Egypt." (Gen. 46.3) For a long time he remained making this meditation. When we knocked, he opened the door and asked us where we came from. Being afraid to say we came from the Cells, we replied, from the mountain of Nitria. Then he said to us, "What can I do for you who come from so far away?" He asked us to come in. We noticed that he had been working the whole night and had woven a great deal and we asked him to say a word to us. He said to us, "From yesterday evening till now, I have woven twenty measures, although I do not need it; but it is for fear God should be angry and accuse me, saying, 'Why did you not work, when you could have done so?' That is why I give myself this labour and do as much as I can." So we went away, greatly edified.'

**Σ´.** Ἄλλοτε πάλιν μέγας γέρων παρέβαλε τῷ ἀββᾷ Ἀχιλᾷ ἀπὸ Θηβαΐδος, καὶ λέγει αὐτῷ· Ἀββᾶ, πολεμοῦμαι εἰς σέ. Ὁ δὲ λέγει αὐτῷ· ’Ὕπαγε καὶ σὺ, γέρον, εἰς ἐμὲ ἄρτι πολεμῇ; Ὁ δὲ γέρων ἀπὸ ταπεινώσεως, εἷπε· Ναὶ, ἀββᾶ. Ἦν δὲ ἐκεῖ ἐπὶ τῇ θύρᾳ καθήμενος γέρων τυφλὸς καὶ χωλός. Καὶ λέγει αὐτῷ ὁ γέρων· Ἤθελον καθίσαι μικρὰς ἡμέρας, καὶ διὰ τὸν γέροντα τοῦτον οὐ δύναμαι καθίσαι. Ἀκούσας οὗν ὁ ἀββᾶς Ἀχιλᾶς, ἐθαύμασε τὴν ταπείνωσιν τοῦ γέροντος, καὶ ἔλεγεν· Αὕτη οὐκ ἔστι πορνεία, ἀλλὰ φθόνος ἐστὶ τῶν πονηρῶν δαιμόνων.  
Another time, a great old man came to the Thebaid to see Abba Achilles and said to him, 'Father, you are a temptation to me.' He said to him, 'Come, even you, old man, you are still tempted because of me?' In his humility, the old man replied, "Yes, Father.' Now there was an old blind and lame man sitting close to the door. The old man said to him, 'I should like to have stayed here several days, but I cannot because of the old man.’ At these words, Abba Achilles wondered at the old man's humility, and said, 'This is not fornication, but hatred of the evil demons.'

**Περὶ τοῦ ἀββᾶ Ἀμμώη.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμώη, ὅτι ὡς ὑπῆγεν εἰς τὴν ἐκκλησίαν, οὐκ ἤφιε τὸν μαθητὴν αὐτοῦ ἔγγιστα αὐτοῦ περιπατῆσαι, ἀλλὰ ἀπὸ μακρόθεν· καὶ εἰ ἤρχετο ἐρωτῆσαι περὶ λογισμῶν, ὡς ἔλεγεν αὐτῷ μόνον, εὐθέως ἐδίωκεν αὐτὸν, λέγων· Μήποτε λαλούντων ἡμῶν περὶ ὠφελείας, ἐγκύψῃ ξένη ὁμιλία· διὰ τοῦτο οὐκ ἀφῶ σε ἔγγιστά μου.  
It was said of Abba Ammoes that when he went to church, he did not allow his disciple to walk beside him but only at a certain distance; and if the latter came to ask him about his thoughts, he would move away from him as soon as he had replied, saying to him, It is for fear that, after edifying words, irrelevant conversation should slip in, that I do not keep you with me.'

**Β´.** Ἔλεγεν ὁ ἀββᾶς Ἀμμώης τῷ ἀββᾷ Ἡσαΐᾳ τῇ ἀρχῇ· Πῶς με βλέπεις ἄρτι; Λέγει αὐτῷ· Ὡς ἄγγελον, Πάτερ. Καὶ εἰς τὰ ὕστερα ἔλεγεν αὐτῷ· Πῶς με νῦν βλέπεις; Ὁ δὲ ἔλεγεν· Ὡς τὸν Σατανᾶν· κἂν λόγον μοι λαλήσεις ἀγαθὸν, ὡς ῥομφαίαν αὐτὸν ἔχω.  
At first, Abba Ammoes said to Abba Isaiah, 'What do you think of me now?' He said to him, 'You are an angel, Father.' Later on he said to him, 'And now, what do you think of me?' He replied, "You are like Satan. Even when you say a good word to me, it is like steel.'

**Γ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμώη, ὅτι ἠσθένει κλινήρης ὢν ἐπὶ πολλὰ ἔτη, καὶ οὐδέποτε ἀφῆκε τὸν λογισμὸν αὐτοῦ προσχεῖν εἰς τὸ ἐσώτερον αὐτοῦ κελλίον, ἰδεῖν τί ἔχει. Πολλὰ γὰρ αὐτῷ προσέφερον διὰ τὴν ἀσθένειαν. Καὶ εἰσερχομένου τοῦ μαθητοῦ αὐτοῦ Ἰωάννου καὶ ἐξερχομένου, ἐκάμυε τοὺς ὀφθαλμοὺς αὐτοῦ, ἵνα μὴ ἴδῃ τί ποιεῖ. Ἤδει γὰρ ὅτι ἦν πιστὸς μοναχός.  
It was said of Abba Ammoes that, illness having kept him in bed for many long years, he never allowed himself to think about his cell or look to see what it contained. For people brought him many things, on account of his illness. When John, his disciple, entered or went out, he would close his eyes, so as not to see what he was doing. For he knew that he was a faithful monk.

**Δ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ἀμμώῃ, αἰτούμενος παρ' αὐτοῦ λόγον. Καὶ μείνας μετ' αὐτοῦ ἡμέρας ἑπτὰ, οὐκ ἀπεκρίθη αὐτῷ ὁ γέρων, προπέμπων δὲ αὐτὸν εἶπεν αὐτῷ· Ἄπελθε, πρόσεχε σεαυτῷ· ἐμοῦ τέως αἱ ἁμαρτίαι γεγόνασι τεῖχος σκοτεινὸν ἀνὰ μέσον ἐμοῦ καὶ τοῦ Θεοῦ.  
Abba Poemen said that a brother came to find Abba Ammoes to ask him for a word. He remained with him for seven days without the old man answering him. Then, sending him away, the latter said to him, 'Go, watch yourself; as for me my sins have become a well of darkness between me and God.'

**Ε´.** Ἔλεγον διὰ τὸν ἀββᾶν Ἀμμώην, ὅτι ἐποίησε πεντήκοντα ἀρτάβας σίτου, πρὸς χρείαν ποτὲ, καὶ ἔβαλεν εἰς τὸν ἥλιον· καὶ πρὶν ξηρανθῆναι αὐτὰ καλῶς, εἶδε πρᾶγμα ἐν τῷ τόπῳ μὴ ὠφελοῦν αὐτόν· καὶ λέγει τοῖς παιδαρίοις αὐτοῦ· Ἄγωμεν ἔνθεν. Οἱ δὲ σφόδρα ἐλυπήθησαν. Ἰδὼν δὲ αὐτοὺς λυπουμένους, λέγει αὐτοῖς· Λυπεῖσθε διὰ τοὺς ἄρτους; ἀληθῶς εἶδον ἐγώ τινας φυγόντας, καὶ ἐάσαντας κεκονιαμένα τὰ θυρίδια μετὰ βιβλίων μεμβράνων. οὐδὲ ἔκλεισαν τὰς θυρίδας, ἀλλ' ἀπῆλθον ἀνεῳγμένας καταλιπόντες αὐτάς.  
It was said of Abba Ammoes that he had fifty measures of wheat for his use and had put them out in the sun. Before they were properly dried off, he saw something in that place which seemed to him to be harmful so he said to his servants, 'Let us go away from here.' But they were grieved at this. Seeing their dismay he said to them, 'Is it because of the loaves that you are sad? Truly, I have seen monks fleeing, leaving their white-washed cells and also their parchments, and they did not close the doors, but went leaving them open.'

**Περὶ τοῦ ἀββᾶ Ἀμμοῦν τοῦ Νιτριώτου.**

**Α´.** Ὁ ἀββᾶς Ἀμμοῦν ὁ Νιτριώτης παρέβαλε τῷ ἀββᾷ Ἀντωνίῳ, καὶ λέγει αὐτῷ, ὅτι Ἐγὼ πλείονά σου κόπον ἔχω, καὶ πῶς τὸ ὄνομά σου ἐμεγαλύνθη ἐν τοῖς ἀνθρώποις ὑπὲρ ἐμέ; Λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος· Ἐπειδὴ ἐγὼ ἀγαπῶ τὸν Θεὸν ὑπὲρ σέ.  
Abba Amoun of Nitria came to see Abba Anthony and said to him, 'Since my rule is stricter than yours how is it that your name is better known amongst men than mine is?’ Abba Anthony answered, 'It is because I love God more than you.'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀμμοῦν, ὅτι ἐποίησεν εἰς μετὴν κριθῆς, μῆνας δύο. Παρέβαλε δὲ αὐτὸς τῷ ἀββᾷ Ποιμένι, καὶ λέγει αὐτῷ· Ἐὰν ἀπέλθω εἰς τὸ κελλίον τοῦ πλησίον, ἢ καὶ αὐτός μοι παραβάλῃ διά τινα χρείαν, εὐλαβούμεθα συλλαλῆσαι ἀλλήλοις, μή τις ἀνακύψῃ ξένη ὁμιλία. Λέγει αὐτῷ ὁ γέρων· Καλῶς ποιεῖς· χρῄζει γὰρ ἡ νεότης φυλακῆς. Λέγει αὐτῷ ὁ ἀββᾶς Ἀμμοῦν· Οἱ γέροντες οὖν τί ἐποίουν; Καὶ εἶπεν αὐτῷ· Οἱ γέροντες προκόψαντες, οὐκ εἶχον ἐν αὐτοῖς ἕτερόν τι, ἢ ξένον ἐν τῷ στόματι, ἵνα αὐτὸ λαλήσωσιν. Ἐὰν οὖν γένηται ἀνάγκη, φησὶ, λαλῆσαι μετὰ τοῦ πλησίον, θέλεις λαλήσω ἐν ταῖς Γραφαῖς, ἢ ἐν τοῖς λόγοις τῶν γερόντων; Λέγει ὁ γέρων· Εἰ οὐ δύνασαι σιωπᾷν, καλόν ἐστι μᾶλλον ἐν τοῖς λόγοις τῶν γερόντων, καὶ μὴ ἐν τῇ Γραφῇ. Κίνδυνος γάρ ἐστι οὐ μικρός.  
It was said of Abba Amoun that a very small quantity of wheat every two months was sufficient for him. Now he went to find Abba Poemen and said to him, 'When I go to my neighbour's cell, or when he comes to mine for some need or other, we are afraid of entering into conversation, for fear of slipping into worldly subjects.’ The old man replied, 'You are right, for young men need to be watchful.' Then Abba Amoun continued, 'But the old men, what do they do?' He replied, 'The old men who have advanced in virtue, have nothing in them that is worldly; there is nothing worldly in their mouths of which they could speak.’ 'But,’ Amoun replied, "When I am obliged to speak to my neighbour, do you prefer me to speak of the Scriptures or of the sayings of the Fathers?’ The old man answered him, 'If you can't be silent, you had better talk about the sayings of the Fathers than about the Scriptures; it is not so dangerous.'

**Γ´.** Ἀδελφὸς ἦλθεν ἀπὸ Σκήτεως πρὸς τὸν ἀββᾶν Ἀμμοῦν, καὶ λέγει αὐτῷ· Πέμπει με ὁ Πατήρ μου εἰς διακονίαν, καὶ φοβοῦμαι τὴν πορνείαν. Λέγει αὐτῷ ὁ γέρων· Οἵαν ὥραν ἔρχεταί σοι πειρασμὸς, εἰπέ· Ὁ Θεὸς τῶν δυνάμεων, εὐχαῖς τοῦ Πατρός μου ἐξελοῦ με. Ἐν μιᾷ οὖν τῶν ἡμερῶν ἔκλεισε παρθένος τὴν θύραν ἐπάνω αὐτοῦ· καὶ βοήσας φωνῇ μεγάλῃ εἶπεν· Ὁ Θεὸς τοῦ Πατρός μου, ἐξελοῦ με· Καὶ εὐθέως εὑρέθη εἰς τὴν ὁδὸν τῆς Σκήτεως.  
A brother came to Scetis to see Abba Amoun and said to him, "My Father is sending me out on an errand but I am afraid of fornication.’ The old man answered, 'Whatever the hour when the temptation comes upon you, say, "God ofall virtue, by the prayers of my Father, save me from it."' So one day when a young girl closed the door upon him, he began to cry out with all his might, 'God of my father, save me,' and immediately he found himself on the road to Scetis.

**Περὶ τοῦ ἀββᾶ Ἀνούβ.**

**Α´.** Διηγήσατο ὁ ἀββᾶς Ἰωάννης, ὅτι ὁ ἀββᾶς Ἀνοὺβ καὶ ὁ ἀββᾶς Ποιμὴν καὶ οἱ λοιποὶ ἀδελφοὶ αὐτῶν, ἐκ μιᾶς κοιλίας ὄντες, καὶ μοναχοὶ ἐν τῇ Σκήτει γενόμενοι, ὅτε ἦλθον οἱ Μάζικες καὶ ἠρήμωσαν αὐτὴν τὸ πρῶτον, ἀνεχώρησαν ἐκεῖθεν, καὶ ἦλθον εἰς τόπον καλούμενον Τερενοῦθιν, ἕως οὗ σκοπήσωσι πῶς ὀφείλωσι μεῖναι. Καὶ ἔμειναν ἐκεῖ εἰς παλαιὸν ἱερὸν μικρὰς ἡμέρας. Εἶπε δὲ ὁ ἀββᾶς Ἀνοὺβ τῷ ἀββᾷ Ποιμένι· Ποίησον ἀγάπην· σὺ καὶ οἱ ἀδελφοί σου ἕκαστος καταμόνας ἡσυχάσει, καὶ μὴ ἀπαντήσωμεν ἀλλήλοις τὴν ἑβδομάδα ταύτην. Καὶ εἶπεν ὁ ἀββᾶς Ποιμήν· Ὡς θέλεις ποιοῦμεν. Καὶ ἐποίησαν οὕτως. Ἦν δὲ ἐκεῖ ἄγαλμα λίθινον ἐν αὐτῷ τῷ ἱερῷ· καὶ ἠγείρετο ὁ γέρων ὁ ἀββᾶς Ἀνοὺβ κατὰ πρωῒ, καὶ ἐλιθοβόλει τὸ πρόσωπον τοῦ ἀγάλματος, καὶ καθ' ἑσπέραν ἔλεγεν αὐτῷ· Συγχώρησόν μοι. Καὶ ἐπλήρωσε τὴν ἑβδομάδα οὕτως ποιῶν. Τῇ δὲ ἡμέρᾳ τοῦ σαββάτου ἀπήντησαν ἀλλήλοις, καὶ εἶπεν ὁ ἀββᾶς Ποιμὴν τῷ ἀββᾷ Ἀνούβ· Εἶδόν σε, ἀββᾶ, τῇ ἑβδομάδι ταύτῃ λιθάζοντα τὸ πρόσωπον τοῦ ἀγάλματος, καὶ μετάνοιαν αὐτῷ ποιοῦντα· πιστὸς ἄνθρωπος ταῦτα ποιεῖ; Καὶ ἀπεκρίθη ὁ γέρων· Καὶ τοῦτο τὸ πρᾶγμα δι' ὑμᾶς ἐποίησα. Ὅτι εἴδετέ με λιθοβολοῦντα τὸ πρόσωπον τοῦ ἀγάλματος, μὴ ἐλάλησεν, ἢ ὠργίσθη; Καὶ εἶπεν ὁ ἀββᾶς Ποιμήν· Οὔ. Καὶ πάλιν, ὅτι ἔβαλον αὐτῷ μετάνοιαν, μὴ ἐταράχθη, καὶ εἶπεν, Οὐ συγχωρῶ; Καὶ εἶπεν ὁ ἀββᾶς Ποιμήν· Οὔ. Καὶ εἶπεν ὁ γέρων· Καὶ ἡμεῖς οὖν ἐσμεν ἑπτὰ ἀδελφοί· εἰ θέλετε ἵνα μείνωμεν μετ' ἀλλήλων, γενώμεθα ὥσπερ τὸ ἄγαλμα τοῦτο, ὅπερ ἐὰν ὑβρισθῇ ἢ δοξασθῇ, οὐ ταράσσεται. Εἰ δὲ οὐ θέλετε γενέσθαι οὕτως, ἰδοὺ τέσσαρες πύλαι εἰσὶν ἐν τῷ ἱερῷ· ἕκαστος ὅπου θέλῃ ἀπέλθῃ. Καὶ ἔβαλον ἑαυτοὺς χαμαὶ, λέγοντες τῷ ἀββᾷ Ἀνούβ· Ὡς θέλεις, Πάτερ, ποιοῦμεν, καὶ ἀκούομεν ὡς λέγεις ἡμῖν. Εἶπε δὲ ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐμείναμεν μετ' ἀλλήλων τὸν ἅπαντα χρόνον ἡμῶν, ἐργαζόμενοι κατὰ τὸν λόγον τοῦ γέροντος ὃν εἶπεν ἡμῖν· καταστήσαντος αὐτοῦ ἕνα ἐξ ἡμῶν οἰκονόμον· καὶ πᾶν ὅπερ ἐτίθει ἡμῖν ἠσθίομεν· καὶ ἀδύνατον ἦν εἰπεῖν τινα ἐξ ἡμῶν, Φέρε ἡμῖν ἄλλο τίποτε, ἢ εἰπεῖν, ὅτι Οὐ θέλομεν τοῦτο φαγεῖν. Καὶ ἐποιοῦμεν τὸν πάντα χρόνον ἡμῶν ἐν ἀναπαύσει καὶ εἰρήνῃ.  
Abba John said of Abba Anoub and Abba Poemen and the rest of their brethren who come from the same womb and were made monks in Scetis, that when the barbarians came and laid waste that district for the first time, they left for a place called Terenuthis until they decided where to settle. They stayed in an old temple several days. Then Abba Anoub said to Abba Poemen, 'For love's sake do this: let each of us live in quietness, each one by himself, without meeting one another the whole week.' Abba Poemen replied, 'We will do as you wish.' So they did this. Now there was in the temple a statue of stone. When he woke up in the morning, Abba Anoub threw stones at the face of the statue and in the evening he said to they came together and Abba Poemen said to Abba Anoub, 'Abba, I have seen you during the whole week throwing stones at the face of the statue and kneeling to ask it to forgive you. Does a believer act thus?' The old man answered him, 'I did this for your sake. When you saw me throwing stones at the face of the statue, did it speak, or did it become angry?' Abba Poemen said, 'No.' 'Or again, when I bent down in penitence, was it moved, and did it say, "I will not forgive you?"' Again Abba Poemen answered 'No.' Then the old man resumed, 'Now we are seven brethren; if you wish us to live together, let us be like this statue, which is not moved whether one beats it or whether one flatters it. If you do not wish to become like this, there are four doors here in the temple, let each one go where he will.' Then the brethren prostrated themselves and said to Abba Anoub, 'We will do as you wish, Father, and we will listen to what you say to us.’ Abba Poemen added, 'Let us live together to the rest of our time, working according to the word which the old man has given us.' He made one of them housekeeper and all that he brought them, they ate and none of them had the authority to say, 'Bring us something else another time,’ or perhaps, 'We do not want to eat this.' Thus they passed all their time in quietness and peace.

**Β´.** Εἶπεν ὁ ἀββᾶς Ἀνούβ· Ἐξ οὗ τὸ ὄνομα τοῦ Χριστοῦ ἐκλήθη ἐπ' ἐμὲ, οὐκ ἐξῆλθε ψεῦδος ἐκ τοῦ στόματός μου.  
Abba Anoub said, 'Since the day when the name of Christ was invoked upon me, no lie has come out of my mouth.'

**Περὶ τοῦ ἀββᾶ Ἀβραάμ.**

**Α´.** Ἔλεγον περί τινος γέροντος, ὅτι ἐποίησε πεντήκοντα ἔτη, μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων ταχύ. Καὶ ἔλεγεν, ὅτι Ἀπέκτεινα τὴν πορνείαν καὶ τὴν φιλαργυρίαν καὶ τὴν κενοδοξίαν. Καὶ ἦλθε πρὸς αὐτὸν ὁ ἀββᾶς Ἀβραὰμ, ἀκούσας ὅτι εἶπε τοῦτο, καὶ λέγει αὐτῷ· Σὺ εἶπας τὸν λόγον τοῦτον; Καὶ λέγει· Ναί. Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς Ἀβραάμ· Ἰδοὺ εἰσέρχῃ εἰς τὸ κελλίον σου, καὶ εὑρίσκεις εἰς τὸ ψιάθιόν σου γυναῖκα, δύνασαι λογίσασθαι ὅτι οὐκ ἔστι γυνή; Λέγει· Οὔ· ἀλλὰ πολεμῶ τῷ λογισμῷ, μὴ ἅψασθαι αὐτῆς. Λέγει οὖν ὁ ἀββᾶς Ἀβραάμ· Ἰδοὺ οὐκ ἀπέκτεινας, ἀλλὰ ζῇ τὸ πάθος, δέδεται δέ. Πάλιν ὡς περιπατεῖς, βλέπεις λίθους καὶ ὄστρακα, μέσον δὲ τούτων χρυσὸν, δύναται ἡ διάνοιά σου λογίσασθαι τοῦτο ὥσπερ ταῦτα; Λέγει· Οὐχί· ἀλλὰ πολεμῶ τῷ λογισμῷ μὴ λαβεῖν αὐτό. Καὶ λέγει ὁ γέρων· Ἰδοὺ ζῇ, ἀλλὰ δέδεται. Λέγει πάλιν ὁ ἀββᾶς Ἀβραάμ· Ἰδοὺ ἀκούεις περὶ δύο ἀδελφῶν, ὅτι ὁ εἷς ἀγαπᾷ σε, ὁ δὲ ἄλλος μισεῖ σε καὶ κακολογεῖ σε· ἐὰν ἔλθωσι πρὸς σὲ, τοὺς δύο ἐξ ἴσης ἔχεις; Λέγει· Οὐχί· ἀλλὰ πολεμῶ τῷ λογισμῷ, ἀγαθοποιῆσαι τῷ μισοῦντί με ὡς τῷ ἀγαπῶντί με. Λέγει αὐτῷ ὁ ἀββᾶς Ἀβραάμ· Ὥστε οὖν ζῶσι τὰ πάθη, μόνον δὲ δεσμοῦνται ὑπὸ τῶν ἁγίων.  
It was said of an old man that for fifty years he had neither eaten bread nor drunk wine readily. He even said, 'I have destroyed fornication, avarice and vain-glory in myself.' Learning that he had said this, Abba Abraham came and said to him, 'Did you really say that?' He answered, 'Yes.' Then Abba Abraham said to him, 'If you were to find a woman lying on your mat when you entered your cell would you think that it is not a woman?' 'No,' he replied, 'But I should struggle against my thoughts so as not to touch her.' Then Abba Abraham said, 'Then you have not destroyed the passion, but it still lives in you although it is controlled. Again, if you are can your spirit regard them all as of equal value?' 'No,' he replied, "But I would struggle against my thoughts, so as not to take the gold.' The old man said to him, 'See, avarice still lives in you, though it is controlled.' Abba Abraham continued, 'Suppose you learn that of two brothers one loves you while the other hates you, and speaks evil of you; if they come to see you, will you receive them both with the same love?' 'No,' he replied, 'But I should struggle against my thoughts so as to be as kind towards the one who hates me as towards the one who loves me.' Abba Abraham said to him, 'So then, the passions continue to live; it is simply that they are controlled by the saints."

**Β´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀβραὰμ, λέγων· Ἐὰν συμβῇ με πολλάκις φαγεῖν, τί ἐστι; Καὶ ἀποκριθεὶς ὁ γέρων εἶπε· Τί λαλεῖς, ἀδελφέ; τοσαῦτα ἐσθίεις; ἢ δοκεῖς ὅτι εἰς ἅλωνα ἦλθες;  
A brother questioned Abba Abraham, saying, 'If I find myself eating often, what will come of it?! The old man replied in this way, "What are you saying, brother? Do you eat so much? Or perhaps you think that you have come to the threshing floor to thresh grain?’

**Γ´.** Ἔλεγε περί τινος τῶν Σκητιωτῶν ὁ ἀββᾶς Ἀβραὰμ, ὅτι γραφεὺς ἦν, καὶ οὐκ ἤσθιεν ἄρτον. Ἦλθεν οὖν ἀδελφὸς παρακαλῶν αὐτὸν γράψαι αὐτῷ βιβλίον. Ὁ οὖν γέρων ἔχων τὸν νοῦν αὐτοῦ εἰς τὴν θεωρίαν, ἔγραψε παρὰ στίχους, καὶ οὐκ ἔστιξεν. Ὁ δὲ ἀδελφὸς λαβὼν καὶ θέλων στίξαι, εὗρε παρὰ λόγους. Καὶ λέγει τῷ γέροντι· Παρὰ στίχους ἐστὶν, ἀββᾶ. Λέγει αὐτῷ ὁ γέρων· Ὕπαγε, πρῶτον ποίησον τὰ γεγραμμένα, καὶ τότε ἔρχῃ καὶ γράφω σοι καὶ τὴν λοιπάδα.  
Abba Abraham told of a man of Scetis who was a scribe and did not eat bread. A brother came to beg him to copy a book. The old man whose spirit was engaged in contemplation, wrote, omitting some phrases and with no punctuation. The brother, taking the book and wishing to punctuate it, noticed that words were missing. So he said to the old man, 'Abba, there are some phrases missing.' The old man said to him, 'Go, and practise first that which is written, then come back and I will write the rest.'

**Περὶ τοῦ ἀββᾶ Ἄρη.**

**Α´.** Παρέβαλε ὁ ἀββᾶς Ἀβραὰμ τῷ ἀββᾷ Ἄρῃ· καὶ καθημένων αὐτῶν, ἦλθεν ἀδελφὸς πρὸς τὸν γέροντα, καὶ λέγει αὐτῷ· Εἰπέ μοι τί ποιήσω ἵνα σωθῶ. Ὁ δὲ λέγει αὐτῷ· Ὕπαγε, ποίησον τὸν ἐνιαυτὸν τοῦτον, κατ' ὀψὲ ἐσθίων ἄρτον καὶ ἅλας, καὶ δεῦρο πάλιν, καὶ λαλῶ σοι. Καὶ ἀπελθὼν ἐποίησεν οὕτως. Πληρωθέντος δὲ τοῦ ἐνιαυτοῦ, ἦλθε πάλιν ὁ ἀδελφὸς πρὸς τὸν ἀββᾶν Ἄρην. Εὐκαίρησε δὲ τότε καὶ ὁ ἀββᾶς Ἀβραὰμ ἐκεῖ. Καὶ εἶπε πάλιν ὁ γέρων τῷ ἀδελφῷ· Ὕπαγε, νήστευσον καὶ τοῦτον τὸν ἐνιαυτὸν δύο δύο. Καὶ ὡς ἀπῆλθεν ὁ ἀδελφὸς, λέγει ὁ ἀββᾶς Ἀβραὰμ τῷ ἀββᾷ Ἄρῃ· Διατί ὅλοις τοῖς ἀδελφοῖς μετὰ ζυγοῦ ἐλαφροῦ λαλεῖς, τῷ δὲ ἀδελφῷ τούτῳ φορτία βαρέα ἐπιτιθεῖς; Λέγει αὐτῷ ὁ γέρων· Οἱ ἀδελφοὶ καθὼς ἔρχονται ζητοῦντες, οὕτως καὶ ὑπάγουσιν· οὗτος δὲ διὰ τὸν Θεὸν ἔρχεται ἀκοῦσαι λόγον. Ἐργάτης γάρ ἐστιν· καὶ εἴ τι δ' ἂν εἴπω αὐτῷ, μετὰ σπουδῆς ποιεῖ· διὰ τοῦτο κἀγὼ λαλῶ αὐτῷ τὸν λόγον τοῦ Θεοῦ.  
Abba Abraham went to see Abba Ares. They were sitting together when a brother came to the old man and said to him, 'Tell me what I must do to be saved.' He replied, 'Go, and for the whole of this year eat only bread and salt in the evening. Then come back here and I will talk to you again.' The monk went away and did this. When the year was over he came back to Abba Ares. Now by chance it happened that Abba Abraham was there again. Once more the old man said to the brother, 'Go, and for the whole of this year fast for two days at a time.' When the brother had gone, Abba Abraham said to Abba Ares, 'Why do you prescribe an easy yoke to all the brethren, while you impose such a heavy burden on this brother?! The old man replied, 'How I send them away depends upon what the brethren came to seek. Now it is for the sake of God that this one comes to hear a word, for he is a hard worker and what I tell him he carries out eagerly. It is because of this that I speak the word of God to him.'

**Περὶ τοῦ ἀββᾶ Ἁλωνίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ἀλώνιος· Ἐὰν μὴ εἴπῃ ἐν τῇ καρδίᾳ αὐτοῦ ἄνθρωπος, ὅτι Ἐγὼ μόνος καὶ ὁ Θεὸς ἐσμὲν ἐν τῷ κόσμῳ, οὐχ ἕξει ἀνάπαυσιν.  
Abba Alonius said, 'If a man does not say in his heart, in the world there is only myself and God, he will not gain peace.'

**Β´.** Εἶπε πάλιν· Εἰ μὴ τὸ ὅλον κατέστρεψα, οὐκ ἂν ἠδυνήθην ἐμαυτὸν οἰκοδομῆσαι.  
He also said, 'If I had not destroyed myself completely, I should not have been able to rebuild and shape myself again.'

**Γ´.** Εἶπε πάλιν, ὅτι ἐὰν θέλῃ ὁ ἄνθρωπος, ἀπὸ πρωῒ ἕως ἐσπέρας, γίνεται εἰς μέτρον θεῖον. He also said, 'If only a man desired it for a single day from morning till night, he would be able to come to the measure of God.'  
**Δ´.** Ἠρώτησέ ποτε ὁ ἀββᾶς Ἀγάθων τὸν ἀββᾶν Ἀλώνιον, λέγων· Πῶς θέλω κρατεῖν τῆς γλώσσης μου, ἵνα μὴ λαλῇ ψευδῆ; Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀλώνιος· Ἐὰν μὴ ψεύδῃ, πολλὰς ἁμαρτίας μέλλεις ποιεῖν. Ὁ δὲ εἶπε· Πῶς; Καὶ λέγει αὐτῷ ὁ γέρων· Ἰδοὺ δύο ἄνθρωποι ἐπὶ σοῦ φόνον ἐποίησαν, καὶ ὁ εἷς ἔφυγεν εἰς τὸ κελλίον σου· καὶ ἰδοὺ ὁ ἄρχων ζητεῖ αὐτὸν, καὶ ἐρωτᾷ σε λέγων· Ἐπὶ σοῦ φόνος γέγονεν; ἐὰν μὴ ψεύσῃ, παραδίδεις τὸν ἄνθρωπον εἰς θάνατον. Μᾶλλον ἄφες αὐτὸν ἐνώπιον τοῦ Θεοῦ χωρὶς δεσμῶν· αὐτὸς γὰρ οἶδε τὰ πάντα.  
One day Abba Agathon questioned Abba Alonius saying,"How can I control my tongue so as to tell no more lies?! And AbbaAlonius said to him, 'If you do not lie, you prepare many sins for yourself.' 'How is that?! said he. The old man said to him, 'Supposetwo men have committed a murder before your eyes and one of them fled to your cell. The magistrate, seeking him, asks you, "Haveyou seen the murderer?" If you do not lie, you will deliver that man to death. It is better for you to abandon him unconditionally to God, for he knows all things.'

**Περὶ τοῦ ἀββᾶ Ἀπφύ.**

**Α´.** Διηγήσαντο περὶ ἐπισκόπου τῆς Ὀξυρρύγχου ὀνόματι ἀββᾶ Ἀπφύ· ὅτι ὅτε ἦν μοναχὸς, πολλὰς σκληραγωγίας ἐποίει· ὅτε δὲ ἐγένετο ἐπίσκοπος, ἠθέλησε χρήσασθαι τῇ αὐτῇ σκληραγωγίᾳ καὶ ἐν τῷ κόσμῳ, καὶ οὐκ ἴσχυσε. Καὶ ἔρριψε ἑαυτὸν ἐνώπιον τοῦ Θεοῦ λέγων· Μὴ ἄρα διὰ τὴν ἐπισκοπὴν ἀπῆλθεν ἡ χάρις ἀπ' ἐμοῦ; Καὶ ἀπεκαλύφθη αὐτῷ, ὅτι Οὐχί· ἀλλὰ τότε ἔρημος ἦν, καὶ μὴ ὄντος ἀνθρώπου, ὁ Θεὸς ἀντελαμβάνετο· νῦν δὲ κόσμος ἐστὶ, καὶ οἱ ἄνθρωποι ἀντιλαμβάνονταί σου.  
They used to say of a bishop of Oxyrrynchus, named Abba Apphy, that when he was a monk he submitted himself to a very severe way of life. When he became a bishop he wished to practise the same austerity, even in the world, but he had not the strength to do so. Therefore he prostrated himself before God saying, 'Has your grace left me because of my episcopate?’ Then he was given this revelation, 'No, but when you were in solitude and there was no one else it was God who was your helper. Now that you are in the world, it is man.'

**Περὶ τοῦ ἀββᾶ Ἀπολλώ.**

**Α´.** Ἦν τις γέρων εἰς τὰ Κελλία ὀνόματι Ἀπολλώς· καὶ εἰ ἤρχετό τις αἰτῶν αὐτὸν εἰς οἱονδήποτε ἔργον, μετὰ χαρᾶς ἀπῄει, λέγων· Μετὰ τοῦ Χριστοῦ ἔχω σήμερον ἐργάσασθαι ὑπὲρ τῆς ψυχῆς μου· οὗτος γάρ ἐστιν ὁ μισθὸς αὐτῆς.  
There was in the Cells an old man called Apollo. If someone came to find him about doing a piece of work, he would set out joyfully, saying, 'I am going to work with Christ today, for the salvation of my soul, for that is the reward he gives.'

**Β´.** Ἔλεγον περί τινος ἀββᾶ Ἀπολλὼ εἰς Σκῆτιν, ὅτι ποιμὴν ἦν ἄγροικος· καὶ ἰδὼν γυναῖκα ἐν γαστρὶ ἔχουσαν ἐν τῷ ἀγρῷ, ἐνεργηθεὶς ὑπὸ τοῦ διαβόλου εἶπε· Θέλω ἰδεῖν πῶς τὸ βρέφος κεῖται ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἀναρρήξας αὐτὴν, εἶδε τὸ βρέφος. Καὶ εὐθέως ἐπάταξεν αὐτὸν ἡ καρδία αὐτοῦ· καὶ κατανυγεὶς, ἦλθεν εἰς Σκῆτιν, καὶ ἀνήγγειλε τοῖς Πατράσιν ὃ ἐποίησεν. Ἤκουσε δὲ αὐτῶν ψαλλόντων· Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη· ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα· καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος. Καὶ εἶπεν αὐτοῖς. Εἰμὶ τεσσαράκοντα ἐτῶν, μίαν εὐχὴν μὴ ποιήσας καὶ νῦν ἐὰν ζήσω ἄλλα τεσσαράκοντα ἔτη, οὐ παύομαι εὐχόμενος τῷ Θεῷ, ἵνα συγχωρήσῃ μοι τὰς ἁμαρτίας μου. Οὐδὲ γὰρ ἐργόχειρον ἐποίει, ἀλλὰ πάντοτε ηὔχετο, λέγων· Ἥμαρτον ὡς ἄνθρωπος, ὡς Θεὸς ἱλάσθητι. Καὶ γέγονεν αὐτῷ ἡ εὐχὴ αὕτη, εἰς μελέτην νυκτὸς καὶ ἡμέρας. Ἦν δὲ ἀδελφὸς μένων μετ' αὐτοῦ, καὶ ἤκουσεν αὐτοῦ λέγοντος· Ὤχλησά σοι, Κύριε, ἄφες μοι, ἵνα ἀναπαύσωμαι μικρόν. Καὶ ἐγένετο αὐτῷ πληροφορία, ὅτι συνεχώρησεν αὐτῷ ὁ Θεὸς πάσας τὰς ἁμαρτίας αὐτοῦ, καὶ τὸ τῆς γυναικός· εἰς δὲ τὸ παιδίον οὐκ ἐπληροφορήθη. Καὶ εἶπεν αὐτῷ τις τῶν γερόντων, ὅτι καὶ τὸ τοῦ παιδίου συνεχώρησέ σοι ὁ Θεός· ἀλλὰ ἀφίεισε ἐν τῷ πόνῳ, ὅτι συμφέρει τῇ ψυχῇ σου.  
It was said of a certain Abba Apollo of Scetis, that he had been a shepherd and was very uncouth. He had seen a pregnant woman in the field one day and being urged by the devil, he had said, 'I should like to see how the child lies in her womb.' So he ripped her up and saw the foetus. Immediately his heart was troubled and, filled with compunction, he went to Scetis and told the Fathers what he had done. Now he heard them chanting, 'The years of our age are three score years and ten, and even by reason strength fourscore; yet their span is but toil and trouble.' (Ps. 90.10) He said to them, 'I am forty years old and I have not made one prayer; and now, if I live another year, I shall not cease to pray God that he may pardon my sins.' In fact, he did not work with his hands but passed all his time in prayer, saying, 'I, who as man have sinned, do you, as God, forgive.' So his prayer became his activity by night and day. A brother who lived with him heard him saying, 'I have sinned against you, Lord; forgive me, that I may enjoy a little peace.' And he was sure that God had forgiven him all his sins, including the murder of the woman; but for the child's murder, he was in doubt. Then an old man said to him, 'God has forgiven you even the death of the child, but he leaves you in grief because that is good for your soul.'

**Γ´.** Ὁ αὐτὸς εἶπεν περὶ τῆς ὑποδοχῆς τῶν ἀδελφῶν, ὅτι Δεῖ ἐρχομένους τοὺς ἀδελφοὺς προσκυνεῖν· οὐ γὰρ αὐτοὺς, ἀλλὰ τὸν Θεὸν προσκυνοῦμεν. Εἶδες γὰρ, φησὶ, τὸν ἀδελφόν σου, εἶδες Κύριον τὸν Θεόν σου· καὶ τοῦτο, φησὶ, παρὰ τοῦ Ἀβραὰμ παρειλήφαμεν. Καὶ ὅτε δέχεσθε, πρὸς ἀνάπαυσιν παραβιάζεσθε· καὶ τοῦτο γὰρ παρὰ τοῦ Λὼτ μεμαθήκαμεν παραβιασαμένου τοὺς ἀγγέλους. With regard to receiving the brethren, the same abba said that one should bow before the brethren who come, because it is not before them, but before God that we prostrate ourselves. "When you see your brother,' he said, 'you see the Lord your God.’ He added, 'We have learnt that from Abraham, (cf. Gen. 18) When you receive the brethren, invite them to rest awhile, for this is what we learn from Lot who invited the angels to do so.' (cf. Gen. 193)

**Περὶ τοῦ ἀββᾶ Ἀνδρέου.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Ἀνδρέας· Πρέπει τῷ μοναχῷ τὰ τρία ταῦτα· ἡ ξενιτεία, ἡ πτωχεία, καὶ ἡ σιωπὴ ἐν ὑπομονῇ.  
Abba Andrew said, 'These three things are appropriate for a monk: exile, poverty, and endurance in silence.

**Περὶ τοῦ ἀββᾶ Ἀϊώ.**

**Α´.** Ἔλεγον περί τινος γέροντος εἰς τὴν Θηβαΐδα ἀββᾶ Ἀντιανοῦ, ὅτι πολλὰς πολιτείας ἐποίησεν ἐν τῇ νεότητι αὐτοῦ, καὶ εἰς τὸ γῆρας αὐτοῦ ἠσθένησε, καὶ ἐτυφλώθη, καὶ πολλὴν παράκλησιν οἱ ἀδελφοὶ διὰ τὴν αὐτοῦ ἀσθένειαν ἐποίουν, καὶ ἔβαλον εἰς τὸ στόμα αὐτοῦ· καὶ ἠρώτησαν τὸν ἀββᾶν Ἀϊὼ περὶ τούτου· Τί γίνεται διὰ τὴν πολλὴν παράκλησιν ταύτην; Καὶ λέγει αὐτοῖς· Λέγω ὑμῖν, ὅτι ἐὰν ἡ καρδία αὐτοῦ θέλῃ, καὶ συγκαταβαίνῃ ἡδέως, ἐὰν φάγῃ ἓν φοίνικιν, ὁ Θεὸς αἴρει αὐτὸ ἐκ τοῦ κόπου αὐτοῦ· ἐὰν δὲ μὴ συγκαταβαίνῃ, ἀλλὰ μὴ θέλων λαμβάνῃ, ὁ Θεὸς τηρεῖ τὸν κόπον αὐτοῦ σῶον, ὅτι μὴ θέλων βιάζεται· κἀκεῖνοι τὸν μισθὸν ἔχουσιν.  
They said there was a certain old man in the Thebaid, Abba Antionus, who did many good works while he was young, but when he grew old he became sick and blind. Since he was ill, the brethren took great care of him, even putting his food in his mouth. They asked Abba Aio what would come of this solicitude. He replied, 'I tell you, if when he eats even one date he does so eagerly and willingly, God takes that away from his works; but if he receives it reluctantly and unwillingly, God will keep his works intact, since he has to do this against his will. The brethren will receive their reward.

**Περὶ τοῦ ἀββᾶ Ἀμμωναθᾶ.**

**Α´.** Ἦλθέ ποτέ τις ἄρχων εἰς τὸ Πηλούσιον, καὶ ἤθελεν ἀπαιτῆσαι ἐπικεφάλαια τοὺς μοναχοὺς, καθάπερ καὶ τοὺς κοσμικούς. Καὶ συνήχθησαν ὅλοι οἱ ἀδελφοὶ πρὸς τὸν ἀββᾶν Ἀμμωναθᾶν περὶ τούτου, καὶ ἐψηφίσαντό τινας τῶν Πατέρων ἀνελθεῖν πρὸς τὸν βασιλέα. Καὶ λέγει αὐτοῖς ὁ ἀββᾶς Ἀμμωναθᾶς· Οὐ χρεία τοῦ σκυλμοῦ τούτου· ἀλλὰ μᾶλλον ἡσυχάσατε εἰς τὰ κελλία ὑμῶν, καὶ νηστεύσατε δύο ἑβδομάδας, καὶ τῇ χάριτι τοῦ Χριστοῦ ἐγὼ μόνος ποιῶ τὸ πρᾶγμα. Καὶ ἀπῆλθον οἱ ἀδελφοὶ εἰς τὰ κελλία ἑαυτῶν· καὶ ὁ γέρων ἡσύχασεν εἰς τὸ ἴδιον κελλίον. Ὡς οὖν ἐπληρώθησαν δεκατέσσαρες ἡμέραι, ἐλυπήθησαν οἱ ἀδελφοὶ κατὰ τοῦ γέροντος, ὅτι οὐκ εἶδον αὐτὸν πώποτε  
κινηθέντα, καὶ ἔλεγον· Κατήργησεν ὁ γέρων τὸ πρᾶγμα ἡμῶν. Τῇ δὲ πεντεκαιδεκάτῃ ἡμέρᾳ συνήχθησαν οἱ ἀδελφοὶ κατὰ τὰς συνταγάς· καὶ ὁ γέρων ἦλθε πρὸς αὐτοὺς ἔχων τὴν Σάκραν ὑπὸ τοῦ βασιλέως ἐσφραγισμένην. Ἰδόντες δὲ οἱ ἀδελφοὶ ἐξέστησαν, λέγοντες· Πότε ταύτην ἤνεγκας, ἀββᾶ; Καὶ λέγει ὁ γέρων· Πιστεύσατέ μοι, ἀδελφοὶ, ὅτι ἐν ταύτῃ τῇ νυκτὶ ἀπῆλθον πρὸς τὸν βασιλέα, καὶ ἔγραψε τὴν Σάκραν ταύτην· καὶ ἐλθὼν εἰς Ἀλεξάνδρειαν ὑπέγραψα αὐτὴν παρὰ τῶν ἀρχόντων· καὶ οὕτως ἦλθον πρὸς ὑμᾶς. Ἀκούσαντες δὲ φοβήθησαν, καὶ ἔβαλον αὐτῷ μετάνοιαν· καὶ ἠνύσθη αὐτῶν τὸ πρᾶγμα, καὶ οὐκ ἠνώχλησεν αὐτοῖς ὁ ἄρχων.  
A magistrate came one day to Pelusia to levy the poll-tax on the monks, as on the secular population. All the brothers assembled together about this proposal and went to Abba Ammonathas. Some of the Fathers thought they ought to go and see the emperor about it. Abba Ammonathas said to them, 'So much trouble is not necessary. Rather remain quietly in your cells, fast for two weeks, and I alone, with the grace of God, will deal with this matter.’ So the brothers went back to their cells. The old man stayed in the peace of his own cell. At the end of a fortnight the brethren were dissatisfied with the old man, whom they had not seen stir, and they said, 'The old man has done nothing about our business.’ On the fifteenth day, according to their agreement, the brethren assembled again and the old man came with a letter bearing the emperor's seal. On seeing this the brethren said to him, in great astonishment, "When did you get that, abba?’ Then the old man, said, 'Believe me, brother, I went that night to the emperor, who wrote this letter; then, going to Alexandria, I had it countersigned by the magistrate and thus I returned to you.' Hearing this, the brothers were filled with fear, and did penance before him. So their business was settled, and the magistrate troubled them no further.

**Ἀρχὴ τοῦ Β στοιχείου.**

**Περὶ τοῦ μεγάλου Βασιλείου**

**Α´.** Ἔλεγέ τις τῶν γερόντων, ὅτι ὁ ἄγιος Βασίλειος ἐν κοινοβίῳ παραβαλὼν, μετὰ τὴν πρέπουσαν διδασκαλίαν λέγει τῷ ἡγουμένῳ· Ἔχεις ἀδελφὸν ὧδε ἔχοντα ὑπακοήν; Ὁ δὲ λέγει αὐτῷ· Πάντες δοῦλοί σού εἰσι, καὶ σπουδάζουσι σωθῆναι, δέσποτα. Πάλιν λέγει αὐτῷ· Ἔχεις ἐν ἀληθείᾳ τινὰ ἔχοντα ὑπακοήν; Ὁ δὲ ἤνεγκεν αὐτῷ ἕνα ἀδελφόν· καὶ ἐχρήσατο αὐτὸν εἰς τὸ ἄριστον ὑπηρέτην ὁ ἅγιος Βασίλειος. Μετὰ δὲ τὸ γεύσασθαι, ἔδωκεν αὐτῷ νίψασθαι· καὶ λέγει αὐτῷ ὁ ἄγιος Βασίλειος· Δεῦρο, κἀγὼ δώσω σοι νίψασθαι. Ὁ δὲ κατεδέξατο αὐτοῦ ἐπιχέοντος τὸ ὕδωρ. Καὶ λέγει αὐτῷ, ὅτι Ὅταν εἰσέρχωμαι εἰς τὸ ἱερατεῖον, δεῦρο ἵνα ποιήσω σε διάκονον. Καὶ τούτου γενομένου, ἐποίησεν αὐτὸν πρεσβύτερον· καὶ ἔλαβεν αὐτὸν μεθ' ἑαυτοῦ εἰς τὸ ἐπισκοπεῖον, διὰ τὴν ὑπακοὴν αὐτοῦ.  
One of the old men said, 'When Saint Basil came to the monas- tery one day, he said to the abbot, after the customary exhortation,

"Have you a brother here who is obedient?" The other replied, "They are all your servants, master, and strive for their salvation." But he repeated, "Have you a brother who is really obedient?" Then the abbot led a brother to him and Saint Basil used him to serve during the meal. When the meal was ended, the brother brought him some water for rinsing his hands and Saint Basil said to him, "Come here, so that I also may offer you water." The brother allowed the bishop to pour the water. Then Saint Basil said to him, "When I enter the sanctuary, come, that I may ordain you deacon." When this was done, he ordained him priest and took him with him to the bishop's palace because of his obedience."

**Περὶ τοῦ ἀββᾶ Βισαρίωνος.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Δουλᾶς ὁ μαθητὴς τοῦ ἀββᾶ Βισαρίωνος, ὅτι Ὁδευόντων ἡμῶν ποτε εἰς ὄχθαν τῆς θαλάσσης, ἐδίψησα, καὶ εἶπον τῷ ἀββᾷ Βισαρίωνι· Ἀββᾶ, διψῶ πάνυ. Καὶ ποιήσας εὐχὴν ὁ γέρων, λέγει μοι· Πίε ἐκ τῆς θαλάσσης. Καὶ ἐγλυκάνθη τὸ ὕδωρ, καὶ ἔπιον. Ἐγὼ δὲ ἤντλησα εἰς τὸ ἀγγεῖον, μήποτε παρ' ἐκεῖ διψήσω. Καὶ ἰδὼν ὁ γέρων, λέγει μοι· Διατί ἤντλησας; Λέγω αὐτῷ· Συγχώρησόν μοι, μήποτε παρ' ἐκεῖ διψήσω. Καὶ εἶπεν ὁ γέρων· Ὁ Θεὸς ὧδε, καὶ πάντη Θεός.  
Abba Doulas, the disciple of Abba Bessarion said, 'One day when we were walking beside the sea I was thirsty and I said to Abba Bessarion, "Father, I am very thirsty." He said a prayer and said to me, "Drink some of the sea water." The water proved sweet when I drank some. I even poured some into a leather bottle for fear of being thirsty later on. Seeing this, the old man asked me why I was taking some. I said to him, "Forgive me, it is for fear of being thirsty later on." Then the old man said, "God is here, God is everywhere."'

**Β´.** Ἄλλοτε χρείας αὐτῷ γενομένης, ἐποίησεν εὐχὴν, καὶ διέβη τὸν Χρυσορόαν ποταμὸν πεζῇ, καὶ ἀπῆλθεν εἰς τὸ πέραν. Ἐγὼ δὲ θαυμάσας, μετενόησα αὐτῷ, λέγων· Πῶς ᾐσθάνου τοὺς πόδας σου ἐν τῷ περιπατεῖν σε εἰς τὸ ὕδωρ; Καὶ εἶπεν ὁ γέρων· Ἕως τῶν ἀστραγάλων ᾐσθανόμην τοῦ ὕδατος· τὸ δὲ λοιπὸν ἦν στερεόν. Another time when Abba Bessarion had occasion to do so, he said a prayer and crossed the river Chrysoroas on foot and then continued his way. Filled with wonder, I asked his pardon and said, "How did your feet feel when you were walking on the water?' He replied, 'I felt the water just to my heels, but the rest was dry.'

**Γ´.** Ἄλλοτε πάλιν ὑπαγόντων ἡμῶν πρός τινα γέροντα, ἦλθεν ὁ ἥλιος εἰς τὸ δῦναι. Καὶ εὐξάμενος ὁ γέρων εἶπε· Δέομαί σου, Κύριε, στήτω ὁ ἥλιος, ἕως οὗ φθάσω εἰς τὸν δοῦλόν σου. Καὶ ἐγένετο οὕτως.  
On another day, while we were going to see an old man, the sun was setting. So Abba Bessarion said this prayer, 'I pray you, Lord, that the sun may stand still till we reach your servant,' and that is what happened.

**Δ´.** Ἄλλοτε πάλιν ἦλθον εἰς τὸ κελλίον αὐτοῦ καὶ εὗρον αὐτὸν ἑστηκότα εἰς εὐχὴν, καὶ αἱ χεῖρες αὐτοῦ ἐκτεταμέναι εἰς τὸν οὐρανόν· ἔμεινε δὲ ἐπὶ δεκατέσσαρας ἡμέρας τοῦτο ποιῶν. Καὶ μετὰ τοῦτο ἐφώνησέ με, καὶ εἶπέ μοι· Ἀκολούθει μοι. Καὶ ἐξελθόντες ἐπορεύθημεν εἰς τὴν ἔρημον. Καὶ διψήσας, εἶπον· Ἀββᾶ, διψῶ. Καὶ λαβὼν ὁ γέρων τὸ μηλωτάριόν μου ἀπῆλθεν ὡσεὶ λίθου βολήν· καὶ ποιήσας εὐχὴν ἤνεγκέ μοι αὐτὸ μεστὸν ὕδατος. Περιπατοῦντες δὲ ἤλθομεν κατά τινος σπηλαίου· καὶ εἰσελθόντες εὕρομέν τινα ἀδελφὸν καθεζόμενον καὶ ἐργαζόμενον σειρὰν, καὶ μὴ ἀνανεύοντα πρὸς ἡμᾶς, μήτε ἀσπαζόμενον, μήτε ὅλως θέλοντα συνάραι λόγον μεθ' ἡμῶν. Καὶ λέγει μοι ὁ γέρων· Ἄγωμεν ἐντεῦθεν· τάχα οὐ πληροφορεῖται ὁ γέρων λαλῆσαι ἡμῖν. Καὶ ὡδεύσαμεν εἰς τὴν Λυκὼ, ἕως ἤλθομεν εἰς τὸν ἀββᾶν Ἰωάννην. Καὶ ἀσπασάμενοι αὐτὸν ἐποιήσαμεν εὐχήν. Εἶτα ἐκάθισαν λαλεῖν περὶ τῆς θεωρίας ἧς εἶδε. Καὶ εἶπεν ὁ ἀββᾶς Βισαρίων, ὅτι ἀπόφασις ἐξῆλθεν ἵνα καθαιρεθῶσι τὰ ἱερά. Ἐγένετο δὲ οὕτως, καὶ καθῃρέθησαν. Ἐν δὲ τῷ ὑποστρέφειν ἡμᾶς, ἤλθομεν πάλιν κατὰ τοῦ σπηλαίου ὅπου εἴδομεν τὸν ἀδελφόν. Καὶ λέγει μοι ὁ γέρων· Εἰσέλθωμεν πρὸς αὐτὸν, μήπως ὁ Θεὸς ἐπληροφόρησεν αὐτὸν λαλῆσαι ἡμῖν. Καὶ ὡς εἰσήλθομεν, εὕρομεν αὐτὸν τελειωθέντα. Καὶ λέγει μοι ὁ γέρων· Δεῦρο, ἀδελφὲ, συστείλωμεν τὸ σῶμα αὐτοῦ· εἰς γὰρ τοῦτο ἔπεμψεν ἡμᾶς ὁ Θεὸς ὧδε. Συστελλόντων δὲ ἡμῶν εἰς τὸ θάψαι αὐτὸν, εὕρομεν ὅτι γυνὴ ἦν τῇ φύσει. Καὶ ἐθαύμασεν ὁ γέρων, καὶ εἶπεν· Ἴδε πῶς καὶ γυναῖκες καταπαλαίουσι τὸν Σατανᾶν, καὶ ἡμεῖς ἐν ταῖς πόλεσιν ἀσχημονοῦμεν. Καὶ δοξάσαντες τὸν Θεὸν τὸν ὑπερασπιστὴν τῶν ἀγαπώντων αὐτὸν, ἀνεχωρήσαμεν ἐκεῖθεν.  
On another day, when I came to his cell I found him standing at prayer with his hands raised towards heaven. For fourteen days he remained thus. Then he called me and told me to follow him. We went into the desert. Being thirsty, I said to him, 'Father, I am thirsty." Then, taking my sheepskin, the old man went about a stone's throw away and when he had prayed, he brought it back, full of water. Then we walked on and came to a cave where, on entering we found a brother seated, engaged in plaiting a rope. He did not raise his eyes to us, nor greet us, since he did not want to enter into conversation with us. So the old man said to me, 'Let us go; no doubt the old man is not sure if he ought to speak with us.' We continued our journey towards Lycopolis, till we reached Abba John's cell. After greeting him, we prayed, then the old man sat down to speak of the vision which he had had. Abba Bessarion said it had been made known to him that the temples would be over-thrown. That is what happened: they were overthrown. On our return, we came again to the cave where we had seen the brother. The old man said to me, 'Let us go in and see him; perhaps God has told him to speak to us.’ When we had entered, we found him dead. The old man said to me, 'Come, brother, let us take the body; it is for this reason God has sent us here.’ When we took the body to bury it we perceived that it was a woman. Filled with astonishment, the old man said, 'See how the women triumph over Satan, while we still behave badly in the towns.' Having given thanks to God, who protects those who love him, we went away.

**Ε´.** Ἦλθέ τίς ποτε δαιμονιζόμενος εἰς τὴν Σκῆτιν, καὶ ἐγένετο εὐχὴ περὶ αὐτοῦ ἐν τῇ ἐκκλησίᾳ, καὶ οὐκ ἐξήρχετο ὁ δαίμων· ἦν γὰρ σκληρός. Καὶ λέγουσιν οἱ κληρικοί· Τί ἔχομεν ποιῆσαι τῷ δαίμονι τούτῳ; οὐδεὶς δύναται αὐτὸν ἐκβαλεῖν, εἰ μὴ ὁ ἀββᾶς Βισαρίων· καὶ ἐὰν αὐτὸν παρακαλέσωμεν, οὐδὲ εἰς τὴν ἐκκλησίαν ἔρχεται. Τοῦτο οὖν ποιήσωμεν· ἰδοὺ ἔρχεται πρωῒ πρὸ πάντων εἰς τὴν ἐκκλησίαν· ποιήσωμεν τὸν πάσχοντα καθευδῆσαι εἰς τὸν τόπον αὐτοῦ· καὶ ὅτε εἰσέρχεται, στῶμεν εἰς εὐχὴν, καὶ εἴπωμεν αὐτῷ· Ἐξύπνησον καὶ τὸν ἀδελφὸν, ἀββᾶ. Ἐποίησαν δὲ οὕτως, καὶ ἐλθόντος τοῦ γέροντος πρωῒ, ἐστάθησαν εἰς εὐχὴν, καὶ λέγουσιν αὐτῷ· Ἐξύπνησον καὶ τὸν ἀδελφόν. Καὶ εἶπεν αὐτῷ ὁ γέρων· Ἀνάστα, ἔξελθε ἔξω. Καὶ εὐθέως ἐξῆλθεν ἀπ' αὐτοῦ ὁ δαίμων, καὶ ἰάθη ἀπὸ τῆς ὥρας ἐκείνης.  
One day a man possessed with a devil came to Scetis, and they prayed over him, but the devil did not leave him, for it was obstinate. The priests said, 'What can we do against this devil? No one can drive him away, except Abba Bessarion, but if we call him, he will not come, even to the church. Therefore let us do this: since he comes to church early, before anyone else, let us make the possessed sleep here and when he comes, let us keep to our prayer, and say to him, "Abba, awaken the brother." ' This is what they did. When the old man came early, they kept to their prayer and said to him, 'Awaken the brother.' The old man said to him, 'Arise and go.' Immediately the devil departed from him and from that hour he was healed.

**Ϛ´.** Εἶπεν ὁ ἀββᾶς Βισαρίων, ὅτι Τεσσαράκοντα νυχθήμερα ἔμεινα μέσον ῥάμνων, στήκων, μὴ κοιμώμενος.  
Abba Bessarion said, 'For fourteen days and nights, I have stood upright in the midst of thorn-bushes, without sleeping.'

**Ζ´.** Ἀδελφός τις ἁμαρτήσας ἐχωρίζετο ὑπὸ τοῦ πρεσβυτέρου ἐκ τῆς ἐκκλησίας. Ὁ δὲ ἀββᾶς Βισαρίων ἀναστὰς συνεξῆλθεν αὐτῷ, λέγων, ὅτι Κἀγὼ ἁμαρτωλός εἰμι.  
A brother who had sinned was turned out of the church by the priest; Abba Bessarion got up and went with him, saying, ', too, am a sinner."

**Η´.** Ὁ αὐτὸς ἀββᾶς Βισαρίων εἶπεν, ὅτι Τεσσαράκοντα ἔτη οὐκ ἔθηκα ἑαυτὸν ἐπιπλευρὸν, ἀλλὰ καθήμενος ἢστήκων ἐκοιμώμην.  
The same Abba Bessarion said, 'For fourteen years I have never lain down, but have always slept sitting or standing.'

**Θ´.** Ὁ αὐτὸς εἶπεν· Ὅταν ἐν εἰρήνῃ τυγχάνῃς καὶ οὐ πολεμῆσαι, τότε μᾶλλον ταπεινοῦ, μήπως χαρᾶς ἀλλοτρίας ἐπεισελθούσης καυχησώμεθα, καὶ παραδοθῶμεν εἰς πόλεμον. Πολλάκις γὰρ ὁ Θεὸς διὰ τὰς ἀσθενείας ἡμῶν οὐ συγχωρεῖ ἡμᾶς παραδοθῆναι, ἵνα μὴ ἀπολώμεθα.  
The same abba said, 'When you are at peace, without having to struggle, humiliate yourself for fear of being led astray by joy which is inappropriate; we magnify ourselves and we are delivered to warfare. For often, because of our weakness, God does not allow us to be tempted, for fear we should be overcome.'

**Ι´.** Ἀδελφὸς συνοικῶν ἀδελφοῖς ἠρώτησε τὸν ἀββᾶν Βισαρίωνα· Τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Σιώπα, καὶ μὴ μετρήσῃς ἑαυτόν.  
A brother who shared a lodging with other brothers asked Abba Bessarion, 'What should I do?' The old man replied, 'Keep silence and do not compare yourself with others.'

**ΙΑ´.** Ὁ ἀββᾶς Βισαρίων ἀποθνήσκων ἔλεγεν, ὅτι ὀφείλει εἶναι ὁ μοναχὸς, ὡς τὰ χερουβὶμ καὶ τὰ σεραφὶμ, ὅλος ὀφθαλμός.  
Abba Bessarion, at the point of death, said, 'The monk ought to be as the Cherubim and the Seraphim: all eye."

**ΙΒ´.** Διηγήσαντο οἱ μαθηταὶ τοῦ ἀββᾶ Βισαρίωνος, τὸν βίον αὐτοῦ οὕτως γεγενῆσθαι, ὡς ἕν τι τῶν ἀερίων πτηνῶν ἢ νηκτῶν ἢ χερσαίων ζώων, ἀταράχως καὶ ἀμερίμνως πάντα τὸν τῆς ζωῆς αὐτοῦ χρόνον διατελέσαντα. Οὐ γὰρ φροντὶς οἴκου παρ' αὐτοῦ ἐμελετᾶτο, οὐ τόπων ἐπιθυμία κεκρατηκέναι ἔδοξε τῆς τούτου ψυχῆς, οὐ κόρος τρυφῆς, οὐ κτίσις οἰκημάτων, οὐ βίβλων περιφοραί· ἀλλ' ὅλος δι' ὅλου τῶν τοῦ σώματος παθῶν ἐφάνη ἐλεύθερος, ἐλπίδι τῶν μελλόντων τρεφόμενος, καὶ πίστεως ὀχυρώματι βεβηκὼς, ἐκαρτέρει ὥσπερ αἰχμάλωτος ὧδε κἀκεῖσε, ἐν ψύχει καὶ γυμνότητι διαμένων, καὶ τῇ φλογὶ τοῦ ἡλίου διακαιόμενος αἴθριος πάντοτε· κρημνοῖς ἐρημιῶν ἑαυτὸν ὡς πλανώμενον περιπείρων, καὶ πλατείᾳ τῇ ἄμμου χώρᾳ ἀοικήτῳ πολλάκις ἑαυτὸν ὡς ἐν πελάγει φέρεσθαι εὐδοκήσας. Εἰ δὲ συμβεβήκει εἰς ἡμερότητα τόπων ἐλθεῖν, ἔνθα οἱ τῆς ὁμοτρόπου ζωῆς μοναχοὶ καὶ κοινὸν τὸν βίον ἔχουσιν, ἔξω θυρῶν καθεζόμενος ἔκλαιε, καὶ ὥσπερ ἐκ ναυαγίου τις ἀπορριφεὶς ὠδύρετο. Εἶτα. ἐξελθών τις τῶν ἀδελφῶν, εἰ εὗρε τοῦτον, ὡς προσαίτην ἕνα τῶν ἐν τῷ κόσμῳ πτωχῶν καθήμενον, καὶ ἐγγίσας, ἐλεεινῶς φησιν αὐτῷ· Τί κλαίεις, ἄνθρωπε; εἰ δέῃ τινὸς τῶν ἀναγκαίων, κατὰ δύναμιν λήψῃ, μόνον εἰσελθὼν ἔνδον κοινώνησον ἡμῖν τραπέζης, παραμυθίας τυχών. Ὁ δὲ ἀπεκρίνατο, μὴ δύνασθαι ὑπὸ στέγην μεῖναι, πρὶν ἂν εὕρω τῆς ἐμῆς οἰκίας τὴν ὕπαρξιν· ἀπολωλεκέναι φήσας πολλὰ χρήματα διαφόροις τρόποις. Καὶ γὰρ πειραταῖς περιέπεσα, καὶ ναυαγίῳ ἐλήφθην, καὶ τῆς εὐγενείας μου ἐξέπεσον, ἄδοξος ἐξ ἐνδόξων γενόμενος. Ὁ δὲ πρὸς τὸν λόγον σχετλιάσας, εἰσελθὼν, καὶ ψωμὸν λαβὼν, παρέσχε, λέγων· Λάβε τοῦτον, πάτερ· τὰ δὲ ἄλλα σοι ὁ Θεὸς, ὡς λέγεις, ἀπονεμεῖ πατρίδα καὶ γένος, καὶ πλοῦτον ὃν ἔφης. Ὁ δὲ ἔτι μᾶλλον πενθῶν ἔβρυξε μέγα, ἐπιφθεγξάμενος· Οὐκ οἶδα εἰπεῖν εἰ δυνηθείην εὑρεῖν ἄπερ ζητῶ ἀπολέσας· ἀλλ' ἔτι μᾶλλον χαρίσομαι, κινδυνεύων ἀεὶ καθ' ἡμέραν εἰς θάνατον, ἀνοχὴν οὐκ ἔχων ἀπὸ τῶν ἀμέτρων ἐμοὶ συμφορῶν. Δεῖ γάρ με συνεχῶς ἀποπλανώμενον, τελειῶσαι τὸν δρόμον.  
Abba Bessarion's disciples related that his life had been like that of a bird of the air, or a fish, or an animal living on earth, passing all the time of his life without trouble or disquiet. The care of a dwelling did not trouble him, and the desire for a particular place never seemed to dominate his soul, no more than the abundance of delights, or the possession of houses or the reading of books. But he seemed entirely free from all the passions of the body, sustaining himself on the hope of good things to come, firm in the strength of his faith; he lived in patience, like a prisoner who is led everywhere, always suffering cold and nakedness, scorched by the sun. He always lived in the open air, afflicting himself on the edge of the desert like a vagabond. Often he found it good to be carried over the sea to distant and uninhabited regions. When he happened to come into pleasanter places where the brethren lived a life in common, he would sit outside at the gate, weeping and lamenting like one shipwrecked and flung back on to the earth. Then if one of the brethren coming out found him there, sitting like one of the poor beggars living in the world, and filled with compassion approached him, asking, 'Man, why are you weeping? If you are in need of something, as far as we can we will see you receive it, only come in, share our table and rest yourself.’ He would reply, 'I cannot live under a roof so long as I have not found again the riches of my house,' adding that he had lost great riches in various ways. 'I have fallen amongst pirates, I have suffered shipwreck, I have dishonoured my rank, becoming unknown, famous as I was.’ The brother, moved by these words, returned, bringing a morsel of bread and giving it him, saying, 'Take this, Father; all the rest, as you say, God will restore to you; home, honour, and riches of which you speak.’ But he, bewailing himself yet more, sighed deeply, adding, I cannot say if I shall find again those lost good things I seek, but I am still more afflicted, every day suffering the danger of death, having no respite because of my great calamities. For always I must wander, in order to finish my course.'

**Περὶ τοῦ ἀββᾶ Βενιαμίν.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Βενιαμὶν, ὅτι Ὡς κατήλθομεν ἀπὸ τοῦ θέρους εἰς Σκῆτιν, ἤνεγκαν ἡμῖν ἀπὸ Ἀλεξανδρείας καρποφορίαν, πρὸς ἕνα ἀγγεῖον ἐλαίου ξέστου γεγυψωμένον· καὶ ὡς ἦλθε πάλιν ὁ καιρὸς τοῦ θέρους, εἴ τι περιέσσευεν, οἱ ἀδελφοὶ ἔφερον εἰς τὴν ἐκκλησίαν. Κἀγὼ ἤμην μὲ ἀνοίξας τὸ ἀγγεῖόν μου, ἀλλὰ τῇ ῥαφίδι τρυπήσας, μετέβαλον μικρόν· καὶ εἶχεν ἡ καρδία μου, ὅτι μέγα πρᾶγμα ἐποίησα. Καὶ ὡς ἤνεγκαν οἱ ἀδελφοὶ τὰ ἑαυτῶν ἀγγεῖα γεγυψωμένα ὡς ἦσαν, καὶ τὸ ἐμὸν τετρυπημένον ἦν, εὑρέθην ὡς πορνεύσας ἀπὸ τῆς αἰσχύνης.  
Abba Benjamin said, 'When we returned to Scetis, once the harvest was over, in payment they brought each of us a plaster vessel containing a pint of oil from Alexandria. When the time of harvest came again, the brothers brought what was left to the church. For my own part, I had not uncorked my vessel but had taken a little by piercing it with a stiletto, imagining in my heart that I had achieved something splendid. But when the brothers brought their plaster vessels as they were while mine was pierced, I was as ashamed as though I had committed fornication.'

**Β´.** Εἶπεν ὁ ἀββᾶς Βενιαμὶν ὁ πρεσβύτερος τῶν Κελλίων, ὅτι Παρεβάλομεν εἰς Σκῆτιν πρός τινα γέροντα, καὶ ἠθελήσαμεν αὐτῷ βαλεῖν μικρὸν ἔλαιον· καὶ λέγει ἡμῖν· Ἰδοὺ ποῦ κεῖται τὸ μικρὸν ἀγγεῖον ὃ ἠνέγκατέ μοι πρὸ τριῶν ἐτῶν· ὡς ἐθήκατε αὐτὸ, οὕτως ἔμεινεν. Ἀκούσαντες δὲ ἡμεῖς ἐθαυμάσαμεν τὴν πολιτείαν τοῦ γέροντος.  
Abba Benjamin, priest of the Cells, said, 'One day at Scetis we went to an old man, intending to take him a little oil but he said to us, "Look at the little vessel you brought me three years ago; it has remained there where you put it." At these words we wondered at the old man's virtue.'

**Γ´.** Ὁ αὐτὸς εἶπεν, ὅτι Παρεβάλομεν ἄλλῳ γέροντι, καὶ ἐκράτησεν ἡμᾶς φαγεῖν· ἔβαλε δὲ ἡμῖν ῥαφανέλαιον. Καὶ λέγομεν αὐτῷ· Πάτερ, μᾶλλον μικρὸν χρήσιμον ἔλαιον βάλε ἡμῖν. Ὁ δὲ ἀκούσας, ἐσφράγισεν ἑαυτὸν, λέγων· Εἴ ἐστιν ἄλλο ἔλαιον ἐκτὸς τούτου, οὐκ οἶδα ἐγώ.  
The same abba said, 'We went to another old man who detained us for a meal and he offered us oil of horse-radish. We said to him, "Father, give us rather a little good oil." At these words hecrossed himself and said, 'I did not know there was any other kind.'

**Δ´.** Ὁ ἀββᾶς Βενιαμὶν εἴρηκε τοῖς υἱοῖς αὐτοῦ ἀποθνήσκων· Ταῦτα ποιεῖτε, καὶ δύνασθε σωθῆναι· Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, ἐν παντὶ εὐχαριστεῖτε.  
As he was dying, Abba Benjamin said to his sons, 'If you observe the following, you can be saved, "Be joyful at all times, pray without ceasing and give thanks for all things."'

**Ε´.** Ὁ αὐτὸς εἴρηκε· Τὴν βασιλικὴν ὁδὸν πορεύεσθε, καὶ τὰ μίλια μετρεῖτε, καὶ οὐκ ὀλιγωρεῖτε.  
He also said, 'Walk in the royal way, measuring the landmarks without meanness.

**Περὶ τοῦ ἀββᾶ Βιαρέ.**

**Α´.** Ἠρώτησέ τις τὸν ἀββᾶν Βιαρὲ, λέγων· Τί ποιήσω ἵνα σωθῶ; Καὶ λέγει αὐτῷ· Ὕπαγε, ποίησον τὴν κοιλίαν σου μικρὰν, καὶ τὸ ἐργόχειρόν σου μικρὸν, καὶ μὴ ταράσσου εἰς τὸ κελλίον σου· καὶ σώζῃ. Someone questioned Abba Biare in these words, 'What shall I do to be saved?' He replied, 'Go, reduce your appetite and your manual work, dwell without care in your cell and you will be saved.'

**Ἀρχὴ τοῦ Γ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Γρηγορίου τοῦ θεολόγου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Γρηγόριος, ὅτι τὰ τρία ταῦτα ἀπαιτεῖ ὁ Θεὸς παρὰ παντὸς ἀνθρώπου ἔχοντος τὸ βάπτισμα· πίστιν ὀρθὴν ἀπὸ τῆς ψυχῆς, καὶ ἀλήθειαν ἀπὸ τῆς γλώσσης, καὶ σωφροσύνην ἀπὸ τοῦ σώματος.  
Abba Gregory said, 'These three things God requires of all the baptized: right faith in the heart, truth on the tongue, temperance in the body.'

**Β´.** Εἶπε πάλιν· Ὅλος ὁ βίος ἀνθρώπου, ἡμέρα μία, τοῖς πόθῳ κάμνουσιν.  
He also said, 'The whole life of a man is but one single day for those who are working hard with longing.'

**Περὶ τοῦ ἀββᾶ Γελασίου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Γελασίου, ὅτι εἶχε βιβλίον ἐν δέρμασιν, ἄξιον δεκαοκτὼ νομισμάτων· εἶχε δὲ τὴν Παλαιὰν καὶ Καινὴν Διαθήκην γεγραμμένην ὅλην· καὶ ἔκειτο ἐν τῇ ἐκκλησίᾳ, ἵνα ὁ θέλων τῶν ἀδελφῶν ἀναγνῷ. Ἐλθὼν δέ τις ἀδελφῶν ξένος παραβαλεῖν τῷ γέροντι, ὡς εἶδεν αὐτὸ, ἐπεθύμησεν αὐτοῦ, καὶ κλέψας ἐξῆλθεν. Ὁ δὲ γέρων οὐκ ἐδίωξεν ὀπίσω αὐτοῦ, ὥστε καταλαβεῖν αὐτὸν, καίπερ νοήσας. Ἀπελθὼν οὖν ἐκεῖνος εἰς τὴν πόλιν, ἐζήτει πωλῆσαι αὐτό· καὶ εὑρὼν τὸν θέλοντα ἀγοράσαι, ἀπῄτει τὴν τιμὴν νομίσματα δεκαέξ. Ὁ δὲ θέλων ἀγοράσαι, λέγει αὐτῷ· Δός μοι πρῶτον, δοκιμάσω αὐτὸ, καὶ οὕτω τὸ τίμημά σοι παρέχω. Δέδωκεν οὖν αὐτό. Ὁ δὲ λαβὼν, ἤνεγκε τῷ ἀββᾷ Γελασίῳ δοκιμάσαι αὐτὸ, εἰρηκὼς αὐτῷ τὴν ποσότητα ἣν καὶ ὁ πωλῶν εἶπε. Καὶ λέγει ὁ γέρων· Ἀγόρασον αὐτὸ, καλὸν γάρ ἐστι καὶ ἄξιον ἧς εἴρηκας τιμῆς. Καὶ ἐλθὼν ὁ ἄνθρωπος εἶπε τῷ πωλοῦντι ἄλλως, καὶ οὐ καθὼς εἶπεν ὁ γέρων, λέγων· Ἰδοὺ ἔδειξα αὐτὸ τῷ ἀββᾷ Γελασίῳ, καὶ εἶπέ μοι ὅτι πολλοῦ ἐστι, καὶ οὐκ ἔστιν ἄξιον ἧς εἴρηκας τιμῆς. Ἐκεῖνος ἀκούσας, λέγει αὐτῷ· Οὐδέν σοι ἄλλο εἶπεν ὁ γέρων; Λέγει αὐτῷ· Οὐχί. Τότε λέγει· Οὐκέτι θέλω πωλῆσαι αὐτό. Κατανυγεὶς δὲ ἦλθε πρὸς τὸν γέροντα μετανοῶν, καὶ παρακαλῶν αὐτὸν δέξασθαι αὐτό. Ὁ δὲ γέρων οὐκ ἤθελε λαβεῖν. Τότε λέγει αὐτῷ ὁ ἀδελφὸς, ὅτι Ἐὰν μὴ λάβῃς αὐτὸ, οὐκ ἔχω ἀνάπαυσιν. Λέγει αὐτῷ ὁ γέρων· Εἰ οὐκ ἀναπαύῃ, ἰδοὺ δέχομαι αὐτό. Καὶ ἔμεινεν ὁ ἀδελφὸς ἐκεῖνος ἕως τῆς τελευτῆς αὐτοῦ, ὠφεληθεὶς ἀπὸ τῆς ἐργασίας τοῦ γέροντος.  
It was said of Abba Gelasius that he had a leather Bible worth eighteen pieces of silver. In fact it contained the whole of the Old and New Testaments. He had put it in the church so that any of the brethren who wished, could read it. A strange brother came to see the old man and, seeing the Bible, wished to have it, and stole it as he was leaving. The old man did not run after him to take it from him, although he knew what he was doing. So the brother went to the city and tried to sell it, and finding a purchaser, he asked thirteen pieces of silver for it. The purchaser said to him, 'Lend it to me, first, so that I may examine it, then I will give you a price.' So he gave it to him. Taking it, the purchaser brought it to Abba Gelasius for him to examine it and told him the price which the seller had set. The old man said to him, 'Buy it, for it is beautiful, and worth the price you tell me.' This man when he returned, said something quite different to the seller, and not what the old man had said to him. 'I have shown it to Abba Gelasius,' he said, 'and he replied that it was dear, and not worth the price you said.’ Hearing this, he asked, 'Didn't the old man say anything else?’ 'No,' he replied. Then the seller said, 'I do not want to sell it any more." Filled with compunction, he went to find the old man, to do penance and ask him to take his book back. But he did not wish to make good his loss. So the brother said to him, 'If you do not take it back, I shall have no peace.' The old man answered, 'If you won't have any peace, then I will take it back.' So the brother stayed there until his death, edified by the old man's way of life.

**Β´.** Τούτῳ τῷ ἀββᾷ Γελασίῳ κατελείφθη ποτὲ παρὰ γέροντός τινος, μοναχοῦ καὶ αὐτοῦ, περὶ τὴν Νικόπολιν τὴν οἴκησιν ἔχοντος, κελλίον καὶ τὸ περὶ αὐτὸ χωρίον. Γεωργὸς δέ τις Βακάτου τοῦ τότε πρωτεύοντος τῆς Νικοπόλεως τῆς κατὰ Παλαιστίνην, συγγενὴς ὢν τοῦ κοιμηθέντος γέροντος, προσελθὼν τῷ αὐτῷ Βακάτῳ ἠξίου λαβεῖν τὸ αὐτὸ χωρίον, ὡς δῆθεν ἐκ τῶν νόμων εἰς αὐτὸν ἐλθεῖν ὀφείλοντος. Ὁ δὲ (δράστης γὰρ ἦν) αὐτοχειρὶ τὸ χωρίον λαβεῖν ἐπειρᾶτο παρὰ τοῦ ἀββᾶ Γελασίου. Μὴ θέλων δὲ κελλίον μοναχικὸν παραδοῦναι κοσμικῷ ὁ αὐτὸς ἀββᾶς Γελάσιος, οὐ παρεχώρει. Παρατηρησάμενος δὲ ὁ Βακάτος τὰ ζῷα τοῦ ἀββᾶ Γελασίου μεταφέροντα τὰς ἐλαίας τοῦ καταλειφθέντος χωρίου αὐτῷ, βιαίως ταῦτα ἀποσπάσας, εἰς τὸν οἶκον αὐτοῦ τὰς ἐλαίας λαβὼν, μόλις μετὰ ἀτιμίας ἀπέλυσε τὰ ζῷα μετὰ τῶν κτηνιτῶν αὐτῶν. Ὁ δὲ μακάριος γέρων τοῦ μὲν καρποῦ οὐδ' ὅλως ἀντεποιήθη, τῆς δὲ δεσποτείας τοῦ χωρίου οὐ παρεχώρησε, διὰ τὴν εἰρημένην αἰτίαν. Ἐφ' ὃν ἐξαφθεὶς ὁ Βακάτος, χρειῶν καὶ ἄλλων ἑλκουσῶν αὐτὸν (φιλόδικος γὰρ ἦν), ἐπὶ Κωνσταντινούπολιν ὁρμᾷ, πεζῇ τὴν ὁδοιπορίαν ποιούμενος. Γενόμενος δὲ κατὰ τὴν Ἀντιόχειαν, τότε ὡς μεγάλου φωστῆρος λάμποντος τοῦ ἁγίου Συμεὼν, τὰ κατ' αὐτὸν ἀκούσας (ὑπὲρ ἄνθρωπον γὰρ ἦν), ἐπεθύμησεν ὡς χριστιανὸς τὸν ἅγιον θεάσασθαι. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ στύλου ὁ ἅγιος Συμεὼν, εὐθὺς εἰσελθόντα εἰς τὸ μοναστήριον, ἠρώτα· Πόθεν εἶ, καὶ ποῦ πορεύῃ; Ὁ δέ φησιν· Ἀπὸ Παλαιστίνης εἰμὶ, καὶ εἰς Κωνσταντινούπολιν ὑπάγω. Ὁ δὲ πρὸς αὐτόν· Καὶ τίνος χάριν; Λέγει αὐτῷ ὁ Βακάτος· Διὰ χρείας πολλάς· καὶ ἐλπίζω διὰ τῶν εὐχῶν τῆς ἁγιωσύνης σου ἐπαναλῦσαι, καὶ προσκυνεῖν τὰ ἅγιά σου ἴχνη. Καὶ λέγει αὐτῷ ὁ ἅγιος Συμεών· Οὐ θέλεις, ἀνέλπιστε τῶν ἀνθρώπων, εἰπεῖν ὅτι κατὰ τοῦ ἀνθρώπου τοῦ Θεοῦ ἀνέρχῃ. Ἀλλ' οὐκ εὔοδά σοι ἔσται, οὐδὲ ὄψει ἔτι τὸν οἶκόν σου. Ἐὰν οὖν πείθῃ τῇ συμβουλίᾳ μου, ἐντεῦθεν ἤδη ἀναλύσας πρὸς αὐτὸν ὁρμᾷς, καὶ μετανοεῖς αὐτῷ, εἴγε ἐν τοῖς ζῶσιν ὢν καταλάβῃς τὸν τόπον. Εὐθέως οὖν ληφθεὶς ὑπὸ πυρετοῦ, καὶ ὑπὸ τῶν συνόντων ἐν λεκτικίῳ βληθεὶς, ἠπείγετο κατὰ τὸν λόγον τοῦ ἁγίου Συμεὼν καταλαβεῖν τὴν χώραν, καὶ μετανοῆσαι τῷ ἀββᾷ Γελασίῳ. Ἀλλὰ φθάσας τὴν Βήρυτον, ἐτελεύτησε, μὴ θεασάμενος τὸν οἶκον αὐτοῦ, κατὰ τὴν προφητείαν τοῦ ἁγίου. Ταῦτα ὁ υἱὸς αὐτοῦ, Βακάτος καὶ αὐτὸς λεγόμενος, μετὰ τὴν τελευτὴν τοῦ πατρὸς αὐτοῦ, πολλοῖς καὶ ἀξιοπίστοις ἀνδράσι διηγήσατο.  
A cell surrounded by a plot of land had been left to Abba Gelasius by an old man, also a monk, who had his dwelling near Nilopolis. Now a peasant farmer under Batacus, who was then living at Nilopolis in Palestine, went to find Batacus, asking to receive the plot of land, because, according to the law, it ought to return to him. Batacus was a violent man and he tried to take the field from Abba Gelasius by force. But our Abba Gelasius, not wishing that a monastic cell should be ceded to a secular, would not give up the land. Batacus, noticing that Abba Gelasius' beasts of burden were carrying olives from the field that had been left to him, turned them by force from their course and took the olives for himself; scarcely did he return the animals with their drivers, having caused them to suffer outrages. The blessed old man did not reclaim the fruit, but he did not cede possession of the land for the reason we have given above. Furious with him, Batacus, who had other matters to deal with also (for he loved lawsuits), betook himself to Constantinople, making the journey on foot. When he came near to Antioch, where Saint Symeon's fame was shining with great brilliance, he heard tell of him (he was indeed an eminent man) and, as a Christian, he desired to see the saint. Blessed Symeon, from the top of his column, saw him as soon as he entered the monastery and asked him, 'Where do you come from and where are you going?’ He replied, 'I am from Palestine and I am going to Constantinople.’ He continued, 'And for what reasons?' Batacus replied, 'About many matters. I hope, thanks to the prayers of your holiness, to return and bow before your holy footprints.' Then Saint Symeon said to him, 'Wretch, you don't want to say that you are going to act against the man of God. But your way is not favourable for you and you will not see your house again. If you will follow my advice, leave these parts and hurry to him and ask his pardon, if you are still alive when you reach that place.' Immediately Batacus was seized with fever. His fellow travellers put him into a litter and he hastened, according to the word of Saint Symeon, to reach Abba Gelasius and to ask his pardon. But when he came to Beirut, he died without seeing his house again, according to the old man's prophecy. It is his son, also called Batacus, who has told this to many trustworthy men, at the same time as he gave the account of his father's death.

**Γ´.** Καὶ τοῦτο δὲ πολλοὶ τῶν μαθητῶν αὐτοῦ διηγήσαντο ὅτι Ποτὲ ὀψαρίου ἐνεχθέντος αὐτοῖς, τοῦτο τηγανίσας ὁ μάγειρος, εἰσήνεγκε τῷ κελλαρίτῃ· χρείας δὲ ἐπειγούσης τὸν κελλαρίτην, ἐξῆλθε τοῦ κελλαρίου, ἐάσας τὸ ὀψάριον ἐν σκεύει χαμαὶ, παραγγείλας θρεπταρίῳ μικρῷ τοῦ μακαρίου Γελασίου φυλάττειν αὐτὸ πρὸς ὥραν, ἕως οὗ ἀνακάμψῃ· τὸ δὲ παιδίον λιχνισθὲν, ἔβαλεν ἐσθίειν ἀφειδῶς τὸ ὀψάριον. Εἰσελθὼν δὲ ὁ κελλαρίτης, καὶ εὑρὼν αὐτὸ ἐσθίον, ἀγανακτήσας κατὰ τοῦ παιδὸς χαμαὶ καθημένου, ἀπαρατηρήτως τῷ ποδὶ ὤθησεν· ἐξ ἐνεργείας δέ τινος, κατὰ καιρίου κρουσθεὶς, λειποθυμήσας ἀπέθανεν. Ὁ δὲ κελλαρίτης φόβῳ κατασχεθεὶς, ἀνακλίνας τοῦτον ἐν τῇ ἰδίᾳ στρώσει, καὶ σκεπάσας, ἀπαγγέλλων αὐτῷ τὸ γενόμενον. Ὁ δὲ παραγγείλας αὐτῷ μηδενὶ ἄλλῳ εἰπεῖν, ἐκέλευσεν αὐτῷ μετὰ τὸ πάντας ἡσυχάσαι ἑσπέρας, εἰσενέγκαι αὐτὸ εἰς τὸ διακονικὸν, καὶ θεῖναι ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ἀναχωρῆσαι. Καὶ ἐλθὼν ὁ γέρων εἰς τὸ διακονικὸν, ἔστη εἰς προσευχήν· καὶ τῇ ὥρᾳ τῆς νυκτερινῆς ψαλμῳδίας, συναχθέντων τῶν ἀδελφῶν, ἐξῆλθεν ὁ γέρων ἔχων ἀκολουθοῦν αὐτὸ τὸ μειράκιον· μηδενὸς τὸ γενόμενον εἰδότος, πλὴν αὐτοῦ, καὶ τοῦ κελλαρίτου, ἕως τῆς αὐτοῦ τελευτῆς.  
Many of his disciples used to relate the following also: One day someone had brought them a fish and when it was cooked, the cook took it to the cellarer. An urgent reason obliged him to leave the store-room. So he left the fish on the ground in a dish, asking a young disciple of Abba Gelasius to look after it for a short while until his return. The boy was seized with desire and began to eat the fish greedily. The cellarer, finding him eating it on his return, was angry with the boy who was sitting on the ground and without being careful about what he did he kicked him. Being struck on a mortal part, by demonic power the boy gave up his spirit and died. The cellarer, overcome with fear, laid him on his own bed, covered him and went to throw himself at Abba Gelasius' feet, telling him what had happened. Gelasius advised him not to speak of it to anyone and ordered him to bring the boy, when everyone had gone to rest in the evening, to the diaconicum, place him before the altar and then to withdraw. Coming to the diaconicum, the old man continued in prayer; at the hour of the night psalmody, when the brethren assembled, the old man withdrew, followed by the little boy. No-one knew what had been done, save he and the cellarer, until his death.

**Δ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Γελασίου, οὐχ οἱ μαθηταὶ αὐτοῦ μόνον, ἀλλὰ καὶ πολλοὶ τῶν πυκνῶς αὐτῷ παραβαλόντων διηγοῦντο, ὅτι ἐν τῷ καιρῷ τῆς οἰκουμενικῆς συνόδου τῆς ἐν Καλχηδόνι, Θεοδόσιος ὁ προκατάρξας ἐν Παλαιστίνῃ τοῦ κατὰ Διόσκορον σχίσματος, προλαβὼν τοὺς ἐπισκόπους ἐπανελθεῖν μέλλοντας ἐπὶ τὰς ἰδίας Ἐκκλησίας (παρῆν γὰρ καὶ αὐτὸς ἐν Κωνσταντινουπόλει, διωχθεὶς ἀπὸ τῆς ἰδίας πατρίδος ὡς ταραχαῖς ἀεὶ χαίρων), ὥρμησε πρὸς τὸν ἀββᾶν Γελάσιον εἰς τὸ αὐτοῦ μοναστήριον, λέγων κατὰ τῆς συνόδου, ὡς τὸ Νεστορίου δόγμα κυρωσάσης· διὰ τούτου νομίζων τὸν ἅγιον ὑφαρπάζει, πρὸς συνεργίαν τῆς αὐτοῦ ῥᾳδιουργίας καὶ τοῦ κατ' αὐτὸν σχίσματος. Ὁ δὲ ἐκ τῆς τοῦ ἀνδρὸς καταστάσεως, καὶ ἐκ τῆς προσούσης αὐτῷ θεόθεν συνέσεως, τὸ διεφθαρμένον τῆς αὐτοῦ γνώμης καταλαβὼν, οὐ συναπήχθη τῇ αὐτοῦ ἀποστασίᾳ, ὡς οἱ τότε σχεδὸν πάντες, ἀλλ' ἀξίως αὐτὸν ἀτιμάσας ἀπέπεμψεν. Εἰς μέσον γὰρ ἐνεγκὼν τὸ θρεπτάριον ὅπερ ἐκ νεκρῶν ἀνέστησεν, ἔλεγεν ἐν ἤθει σεμνῷ οὕτως· Ἐὰν περὶ πίστεως θέλῃς διαλεχθῆναι, ἔχεις τοῦτον παρὰ σοῦ ἀκούοντα καὶ διαλεγόμενόν σοι· ἐμοὶ γὰρ οὐ σχολὴ τὰ παρὰ σοῦ ἀκούειν. Ἐπὶ τούτοις διατραπεὶς, καὶ ἐπὶ τὴν ἁγίαν πόλιν ὁρμήσας, συναρπάζει μὲν ὅλον τὸ μοναχικὸν, ἐν προσχήματι θείου ζήλου· συναρπάζει δὲ καὶ τὴν Αὐγούσταν τότε παροῦσαν· καὶ οὕτως συνεργὸν λαβὼν, βίᾳ κατέσχε τὸν θρόνον Ἱεροσολύμων· φόνοις τοῦτον προαρπάσας, καὶ τὰ ἄλλα ἀθέμιτα καὶ ἀκανόνιστα διαπράξας, ἃ μέχρι νῦν πολλοὶ μνημονεύουσι. Τότε δὴ ὡς ἐγκρατὴς γενόμενος, καὶ τοῦ σκοποῦ ἐπιτυχὼν, καὶ ἐπισκόπους πλείστους χειροτονήσας, προλαμβάνων τοὺς θρόνους τῶν ἐπισκόπων μηδέπω ἐπανελθόντων, μεταστέλλεται καὶ τὸν ἀββᾶν Γελάσιον· καὶ προτρέπεται εἰς τὸ ἱερατεῖον, δελεάζων ἅμα καὶ ἐκφοβῶν. Εἰσελθόντι οὖν αὐτῷ εἰς τὸ ἱερατεῖον, ἔλεγεν ὁ Θεοδόσιος· Ἀναθεμάτισον Ἰουβενάλιον. Ὁ δὲ μηδὲν καταπλαγεὶς, Ἄλλον οὐκ οἶδα, φησὶν, ἐπίσκοπον Ἱεροσολύμων, εἰ μὴ Ἰουβενάλιον. Εὐλαβηθεὶς δὲ ὁ Θεοδόσιος, μὴ καὶ ἄλλοι τὸν εὐσεβῆ αὐτοῦ ζῆλον μιμήσωνται, κελεύει αὐτὸν εὐφυῶς ἔξω βληθῆναι τῆς ἐκκλησίας. Παραλαβόντες δὲ αὐτὸν οἱ τοῦ αὐτοῦ σχήματος, περιέστησαν αὐτῷ ξύλα, καίειν αὐτὸν ἀπειλοῦντες. Ὁρῶντες δὲ αὐτὸν μηδὲ οὕτως ἐνδιδόντα, μηδὲ καταπτήσσοντα, καὶ εὐλαβούμενοι τὴν τοῦ δήμου ἔγερσιν, διὰ τὸ περιβόητον εἶναι τὸν ἄνδρα (τὸ ὅλον ἐκ τῆς ἄνωθεν ἦν Προνοίας), ἀπέλυσαν ἀβλαβῆ τὸν μάρτυρα, τό γε ἐφ' ἑαυτῷ Χριστῷ ὁλοκαυτωθέντα.  
Not only his disciples, but many of those who met him, often told this about Abba Gelasius. At the time of the ecumenical synod at Chalcedon, Theodosius who had taken the initiative in the schism of Dioscorus in Palestine, foreseeing that the bishops would return to their particular churches (for he was also present at Chalcedon, expelled from his fatherland because his fate was to stir up trouble), hastened to Abba Gelasius in his monastery. He spoke to him, opposing the synod, saying that the teaching of Nestorius had prevailed. By this means he thought to win over the holy man and bring him to his own delusion and schism. But he, because of the bearing of his interlocutor and the prudence with which God inspired him, understood the injurious nature of his words. Not only did he not join himself to this apostacy, as almost all the others did, but he sent him away covered with reproach. In fact, he made the young child whom he had raised from the dead come into their midst and he spoke thus, with great respect, 'If you want to argue about the faith, you have those close to you who will listen to you and answer you; for my part, I have not time to hear you.' These words filled Theodosius with confusion. Hurriedly he left for the holy city and there got all the monks on his side, under the pretext of fervent zeal. Then, using this as his aid, he seized possession of the throne of Jerusalem. He had prepared the position for himself by assassinations and he did many things contrary to divine law and canonical precept. Having become master and attained his goal, laying hands on many bishops to set them on the thrones of bishops who had not yet retired, he made Abba Gelasius come to him. He invited him into the sanctuary, endeavouring to win him over, even while fearing him. When Gelasius entered the sanctuary, Theodosius said to him, 'Anathematize Juvenal.' But he remained unmoved and replied, ‘I do not know any bishop of Jerusalem but Juvenal.' Theodosius, fearing others would imitate his holy zeal, ordered him to be driven out of the church, covering him with ridicule. The schismatics took him and put faggots round him, threatening to burn him. But seeing that even that did not make him give in nor frighten him and fearing a popular rising, for he was very celebrated (all this had been given him by Providence from above), they sent our martyr, who had offered himself as a holocaust to Christ, safe and sound away.

**Ε´.** Ἔλεγον περὶ αὐτοῦ, ὅτι ἐν νεότητι τὸν ἀκτήμονα βίον καὶ ἀναχωρητικὸν μετήρχετο· ἦσαν δὲ κατ' αὐτὸν τὸν καιρὸν καὶ ἄλλοι πλεῖστοι κατὰ τοὺς αὐτοὺς τόπους, τὸν αὐτὸν βίον αὐτῷ συνασπαζόμενοι· ἐν οἷς καὶ γέρων τις ἦν εἰς ἄκρον ἁπλούστατος καὶ ἀκτήμων, ἐν μονοκελλίῳ οἰκήσας ἄχρι τελευτῆς, καίπερ μαθητὰς ἐσχηκὼς ἐν τῷ γήρᾳ αὐτοῦ. Οὗτος ἤσκησε φυλάξαι τὸ μὴ κτήσασθαι δύο χιτῶνας, μηδὲ μεριμνῆσαι περὶ τῆς αὔριον μετὰ τῶν συνόντων αὐτῷ μέχρι θανάτου. Ὅτε οὖν συνέβη τὸν ἀββᾶν Γελάσιον, ἐκ θείας συνεργίας συστήσασθαι τὸ κοινόβιον, προσεφέροντο αὐτῷ καὶ χωρία πολλά· ἐκτήσατο δὲ καὶ τὰ πρὸς τὰς χρείας τοῦ κοινοβίου κτήνη ἀχθοφόρα καὶ βόας. Ὁ γὰρ χρηματίσας τῷ θείῳ Παχωμίῳ ἐν πρώτοις κοινόβιον συστήσασθαι, καὶ τούτῳ συνήργει εἰς τὴν πᾶσαν τοῦ μοναστηρίου σύστασιν. Ἐν τούτοις οὖν βλέπων αὐτὸν ὁ προειρημένος γέρων, καὶ γνησίαν σώζων πρὸς αὐτὸν ἀγάπην, ἔλεγεν αὐτῷ· Φοβοῦμαι, ἀββᾶ Γελάσιε, μὴ δεθῇ ὁ λογισμός σου εἰς τὰ χωρία καὶ τὴν λοιπὴν κτῆσιν τοῦ κοινοβίου. Ὁ δὲ πρὸς αὐτόν. Δέδεται μᾶλλον ὁ λογισμός σου εἰς τὸ κεντητῆριν ἐν ᾧ ἐργάζῃ, ἢ ὁ λογισμὸς Γελασίου εἰς τὰ κτήματα.  
It was said of him that in his youth he had led a life of poverty as an anchorite. At that time in the same region there were many other men who, with him, had embraced the same life. Among them there was an old man of very great simplicity and poverty, living in a single cell to the end, although in his old age he had disciples. This old man's particular acts of asceticism had been to guard against having two tunics and till the day of his death not to think of the morrow whilst he was with his companions. When Abba Gelasius, with the divine assistance founded his monastery, he was given many gifts and he also acquired beasts of burden and cattle, which were needed for the monastery. In the beginning he had discussed the foundation of a monastery with the divine Pachomius and had recourse to him throughout its foundation. The old man, of whom we have spoken above, seeing him engaged on this, and wishing to preserve the great love he had for him, said to him, 'Abba Gelasius, I am afraid your spirit will become enslaved by the lands and all the other possessions of the monastery.' But he replied, 'Your spirit is more enslaved by the needle with which you work than the spirit of Gelasius by these goods.'

**Ϛ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Γελασίου, ὅτι πολλάκις ἐνοχληθεὶς ὑπὸ τῶν λογισμῶν ἀπελθεῖν εἰς τὴν ἔρημον, μιᾷ τῶν ἡμερῶν λέγει τῷ μαθητῇ αὐτοῦ· Ποίησον ἀγάπην, ἀδελφὲ, καὶ εἴ τι δ' ἂν ποιήσω, βάσταξον, καὶ μηδὲν λαλήσῃς μοι τὴν ἑβδομάδα ταύτην. Καὶ λαβὼν βαΐνην ῥάβδον, ἤρξατο περιπατεῖν εἰς τὸ αὐλύδριον αὐτοῦ· καὶ κοπιάσας ἐκάθισε μικρὸν, καὶ πάλιν ἀναστὰς περιεπάτει. Γενομένης δὲ ἑσπέρας, λέγει τῷ λογισμῷ· Ὁ εἰς τὴν ἔρημον περιπατῶν ἄρτον οὐκ ἐσθίει, ἀλλὰ βοτάνας· σὺ δὲ διὰ τὴν ἀσθένειάν σου φάγε λεπτολάχανον. Καὶ ποιήσας οὕτως, πάλιν λέγει τῷ λογισμῷ· Ὁ εἰς τὴν ἔρημον ὑπὸ στέγην οὐ κοιμᾶται, ἀλλὰ ὑπὸ τὸν ἀέρα· καὶ οὖν ποίησον οὕτως· καὶ κλίνας ἑαυτὸν, κοιμᾶται εἰς τὸ αὐλύδριον. Ποιήσας οὖν τρεῖς ἡμέρας περιπατῶν ἐν τῷ μοναστηρίῳ, καθ' ἐσπέραν ἐσθίων μικρὰς σέρεις, τὰς δὲ νύκτας κοιμώμενος ὑπὸ τὸν ἀέρα, ἐκοπίασε· καὶ ἐπιτιμήσας τῷ λογισμῷ τῷ ὀχλοῦντι αὐτῷ, ἤλεγχεν αὐτὸν, λέγων· Εἰ οὐ δύνασαι ποιῆσαι τὰ ἔργα τῆς ἐρήμου, κάθου εἰς τὸ κελλίον σου μεθ' ὑπομονῆς, κλαίων τὰς ἁμαρτίας σου, καὶ μὴ πλάζου· πανταχοῦ γὰρ ὁ τοῦ Θεοῦ ὀφθαλμὸς βλέπει τὰ ἔργα τῶν ἀνθρώπων, καὶ οὐδὲν αὐτῷ λανθάνει, καὶ συνιεῖ τοὺς ἀγαθὸν ἐργαζομένους.  
It was said of Abba Gelasius that he was often assailed by the thought of going to the desert. One day he said to his disciple, 'Do me the favour, brother, of bearing with whatever I may do, and say nothing to me for the whole of this week.' Taking a reed, he began to walk in his little atrium. When he was tired, he sat down a little, then stood up again to walk about. When evening came, he said to himself, 'He who walks in the desert does not eat bread, but herbs; so because you are weary, eat a few vegetables.' He did so, then said to himself again, 'He who is in the desert does not lie in a bed, but in the open air; so do the same.' So he lay down and slept in the atrium. He walked thus for three days in the monastery, eating a few chicory leaves in the evening and sleeping the whole night in the open air and he grew weary. Then, taking the thought which troubled him, he refuted it in these words, 'If you are not able to perform the works of the desert, live patiently in your cell, weeping for your sins, without wandering here and there. For the eye of God always sees the works of a man and nothing escapes him and he knows those who do good.'

**Περὶ τοῦ ἀββᾶ Γεροντίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Γερόντιος ὁ τῆς Πέτρας, ὅτι πολλοὶ πειραζόμενοι ἐκ σωματικῶν ἡδονῶν, μὴ πλησιάσαντες σώμασι, κατὰ διάνοιαν ἐξεπόρνευσαν· καὶ τῶν σωμάτων παρθένων φυλαττομένων, κατὰ ψυχὴν ἐκπορνεύουσι. Καλὸν οὖν, ἀγαπητοὶ, ποιεῖν τὸ γεγραμμένον, καὶ πάσῃ φυλακῇ τηρεῖν τὴν ἑαυτοῦ καρδίαν ἕκαστον.  
Abba Gerontius of Petra said that many, tempted by the pleasures of the body, commit fornication, not in their body but in their spirit, and while preserving their bodily virginity, commit prostitu- tion in their soul. 'Thus it is good, my well-beloved, to do that which is written, and for each one to guard his own heart with all possible care.' (Prov. 4. 23)

**Ἀρχὴ τοῦ Δ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Δανιήλ.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Δανιὴλ, ὅτι ὅτε ἦλθον οἱ βάρβαροι εἰς Σκῆτιν, ἔφυγον οἱ Πατέρες· καὶ λέγει ὁ γέρων· Εἰ μὴ φροντίζει μου ὁ Θεὸς, ἵνα τί καὶ ζῶ; καὶ παρῆλθε διὰ τῶν βαρβάρων, καὶ οὐκ εἶδον αὐτόν. Λέγει τότε πρὸς ἑαυτόν· Ἰδοὺ ἐφρόντισέ μου ὁ Θεὸς, καὶ οὐκ ἀπέθανον, ποίησον οὖν καὶ σὺ τὸ ἀνθρώπινον, καὶ φύγε ὡς οἱ Πατέρες.  
It was said concerning Abba Daniel, that when the barbarians invaded Scetis and the Fathers fled away, the old man said, 'If God does not care for me, why still live?' Then he passed through the midst of the barbarians without being seen. He said to himself therefore, 'See how God has cared for me, since I am not dead. Now I will do that which is human and flee with the Fathers.'

**Β´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶ Δανιὴλ, λέγων· Δός μοι μίαν ἐντολὴν, καὶ φυλάξω αὐτήν. Καὶ λέγει αὐτῷ· Μηδέποτε χαλάσῃς τὴν χεῖρά σου μετὰ γυναικὸς εἰς πινάκιν, καὶ φάγῃς μετ' αὐτῆς· καὶ ἐν τούτῳ φεύξῃ ἐκ τοῦ δαίμονος τῆς πορνείας μικρόν.  
A brother asked Abba Daniel, 'Give me a commandment and I will keep it.' He replied, "Never put your hand in the dish with a woman, and never eat with her; thus you will escape a little the demon of fornication.'

**Γ´.** Εἶπεν ὁ ἀββᾶς Δανιὴλ, ὅτι Ἦν ἐν Βαβυλῶνι θυγάτηρ πρωτεύοντος δαιμόνιον ἔχουσα· εἶχε δὲ ὁ πατὴρ αὐτῆς ἀγαπητὸν μοναχόν τινα· καὶ λέγει αὐτῷ· Οὐδεὶς δύναται θεραπεῦσαι τὴν θυγατέρα σου, εἰ μὴ οὓς οἶδα ἀναχωρητάς· καὶ ἐὰν αὐτοὺς παρακαλέσῃς, οὐκ ἀνέχονται τοῦτο ποιῆσαι διὰ ταπεινοφροσύνην. Ἀλλὰ τοῦτο ποιήσωμεν· ὅτ' ἂν ἔλθωσιν εἰς τὴν ἀγορὰν, ποιήσατε ἑαυτοὺς ὡς θέλοντες ἀγοράσαι σκεύη καὶ ὅταν ἔλθωσι λαβεῖν τὴν τιμὴν αὐτῶν, λέγομεν αὐτοῖς ἵνα ποιήσωσιν εὐχὴν, καὶ πιστεύω ὅτι θεραπεύεται. Καὶ ἐξελθόντες ἐν τῇ ἀγορᾷ, εὗρον ἕνα μαθητὴν τῶν γερόντων καθήμενον ἵνα πωλήσῃ τὰ σκεύη αὐτῶν· καὶ ἔλαβον αὐτὸν μετὰ τῶν σπυρίδων, ὡς ἵνα λάβῃ τὸ τίμημα αὐτῶν. Καὶ ὅτε ἦλθεν ὁ μοναχὸς εἰς τὸν οἶκον, ἦλθεν ἡ δαιμονιζομένη, καὶ ἔδωκεν αὐτῷ ῥάπισμα. Ὁ δὲ ἔστρεψε καὶ τὴν ἄλλην σιαγόνα, κατὰ τὴν ἐντολὴν τοῦ Κυρίου. Καὶ βασανισθεὶς ὁ δαίμων, ἔκραξε λέγων· Ὢ βία! ἡ ἐντολὴ τοῦ Ἰησοῦ ἐκβάλλει με. Καὶ εὐθέως ἐκαθαρίσθη ἡ γυνή. Καὶ ὡς ἦλθον οἱ γέροντες, ἀνήγγειλαν αὐτοῖς τὸ γενόμενον. Καὶ ἐδόξασαν τὸν Θεὸν, καὶ εἶπον· Ἔθος ἐστὶ τῇ ὑπερηφανίᾳ τοῦ διαβόλου, πίπτειν ἀπὸ τῆς ταπεινώσεως τῆς ἐντολῆς τοῦ Χριστοῦ.  
Abba Daniel said, 'At Babylon the daughter of an important person was possessed by a devil. A monk for whom her father had a great affection said to him, "No-one can heal your daughter except some anchorites whom I know; but if you ask them to do so, they will not agree because of their humility. Let us therefore do this: when they come to the market, look as though you want to buy their goods and when they come to receive the price, we will ask them to say a prayer and I believe she will be healed." When they came to the market they found a disciple of the old men setting there selling their goods and they led him away with the baskets, so that he should receive the price of them. But when the monk reached the house, the woman possessed with the devil came and slapped him. But he only turned the other cheek, according to the Lord's Command. (Matt. 5.39) The devil, tortured by this, cried out, "What violence! The commandment of Jesus drives me out." Immediately the woman was cleansed. When the old men came, they told them what had happened and they glorified God saying, "This is how the pride of the devil is brought low, through the humility of the commandment of Christ.""

**Δ´.** Ἔλεγε πάλιν ὁ ἀββᾶς Δανιὴλ, ὅτι ὅσον τὸ σῶμα θάλλει, τοσοῦτον ἡ ψυχὴ λεπτύνεται· καὶ ὅσον τὸ σῶμα λεπτύνεται, τοσοῦτον ἡ ψυχὴ θάλλει.  
Abba Daniel also said, 'The body prospers in the measure in which the soul is weakened, and the soul prospers in the measure in which the body is weakened.'

**Ε´.** Ὥδευόν ποτε ὁ ἀββᾶς Δανιὴλ καὶ ὁ ἀββᾶς Ἀμμώης. Καὶ λέγει ὁ ἀββᾶς Ἀμμώης· Πότε καθεζόμεθα καὶ ἡμεῖς εἰς τὸ κελλίον, Πάτερ; Λέγει αὐτῷ ὁ ἀββᾶς Δανιήλ· Τίς γὰρ ἀφαιρεῖ ἀφ' ἡμῶν τὸν Θεὸν ἄρτι; ὁ Θεός ἐστιν ἐν τῷ κελλίῳ, καὶ πάλιν ἔξω ὁ Θεός ἐστιν.  
One day Abba Daniel and Abba Ammoes went on a journey together. Abba Ammoes said, 'When shall we, too, settle down, in a cell, Father?’ Abba Daniel replied, "Who shall separate us henceforth from God? God is in the cell, and, on the other hand, he is outside also.

**Ϛ´.** Διηγήσατο ὁ ἀββᾶς Δανιὴλ, ὅτι ὅτε ἦν ἐν Σκήτει ὁ ἀββᾶς Ἀρσένιος, ἦν τις ἐκεῖ μοναχὸς κλέπτων τὰ σκεύη τῶν γερόντων. Καὶ ἔλαβεν αὐτὸν ὁ ἀββᾶς Ἀρσένιος εἰς τὴν κέλλαν αὐτοῦ, θέλων αὐτὸν κερδῆσαι, καὶ τοὺς γέροντας ἀναπαῦσαι, καὶ λέγει αὐτῷ· Εἴ τι ἂν θέλῃς, ἐγώ σοι παρέχω· μόνον μὴ κλέψῃς· καὶ ἔδωκεν αὐτῷ χρυσίον καὶ κέρμα καὶ ἱματισμὸν, καὶ πᾶσαν τὴν χρείαν αὐτοῦ. Ἀπελθὼν δὲ πάλιν ἔκλεπτεν. Οἱ οὖν γέροντες, ἰδόντες ὅτι οὐκ ἐπαύσατο, ἐδίωξαν αὐτὸν, λέγοντες, ὅτι Ἐὰν εὑρεθῇ ἀδελφὸς ἔχων ἀσθένειαν ἐλαττώματος, χρὴ βαστάζειν αὐτόν· ἐὰν δὲ κλέπτῃ, διώξατε αὐτόν· ὅτι καὶ τὴν ψυχὴν αὐτοῦ ζημιοῖ, καὶ ὅλους τοὺς ἐν τῷ τόπῳ ταράττει.  
Abba Daniel said that when Abba Arsenius was at Scetis, there was a monk there who used to steal the possessions of the old men. Abba Arsenius took him into his c c cell in order to convert him and to give the old men some peace. He said to him, 'Everything you want I will get for you, only do not steal.' So he gave him gold, coins, clothes and everything he needed. But the brother began to steal again. So the old men, seeing that he had not stopped, drove him away saying, 'If there is a brother who commits a sin through weakness, one must bear it, but if he steals, drive him away, for it is hurtful to his soul and troubles all those who live in the neighbourhood.’

**Ζ´.** Διηγήσατο ὁ ἀββᾶς Δανιὴλ ὁ Φαρανίτης, ὅτι Εἶπεν ὁ Πατὴρ ἡμῶν ἀββᾶς Ἀρσένιος περί τινος Σκητιώτου, ὅτι ἦν πρακτικὸς μέγας, ἀφελὴς δὲ εἰς τὴν πίστιν· καὶ ἐσφάλλετο διὰ ἰδιωτείαν· καὶ ἔλεγεν· Οὐκ ἔστι φύσει ὁ ἄρτος ὃν λαμβάνομεν σῶμα Χριστοῦ, ἀλλ' ἀντίτυπον. Καὶ ἤκουσαν δύο γέροντες ὅτι λέγει τὸν λόγον τοῦτον, καὶ γινώσκοντες μέγαν αὐτὸν ὄντα τῷ βίῳ, ἐλογίσαντο ὅτι ἐν ἀκακίᾳ καὶ ἀφελότητι λέγει, καὶ ἦλθον πρὸς αὐτὸν, καὶ λέγουσιν αὐτῷ· Ἀββᾶ, λόγον ἠκούσαμεν περὶ τινὸς ἄπιστον, ὅτι λέγει ὅτι ὁ ἄρτος ὃν μεταλαμβάνομεν, οὐκ ἔστι φύσει σῶμα Χριστοῦ, ἀλλ' ἀντίτυπόν ἐστι. Λέγει ὁ γέρων· Ἐγώ εἰμι ὁ τοῦτο λέγων. Οἱ δὲ παρεκάλουν αὐτὸν λέγοντες· Μὴ οὕτως κρατήσῃς, ἀββᾶ, ἀλλ' ὡς παρέδωκεν ἡ καθολικὴ Ἐκκλησία. Ἡμεῖς γὰρ πιστεύομεν, ὅτι αὐτὸς ὁ ἄρτος σῶμά ἐστι τοῦ Χριστοῦ, καὶ τὸ ποτήριον αὐτό ἐστι τὸ αἷμα τοῦ Χριστοῦ, κατὰ ἀλήθειαν, καὶ οὐ κατ' ἀντίτυπον. Ἀλλ' ὥσπερ ἐν ἀρχῇ χοῦν λαβὼν ἀπὸ τῆς γῆς ἔπλασε τὸν ἄνθρωπον κατ' εἰκόνα αὐτοῦ, καὶ οὐδεὶς δύναται εἰπεῖν ὅτι οὐκ ἔστιν εἰκὼν Θεοῦ, εἰ καὶ ἀκατάληπτος· οὕτως ὁ ἄρτος ὃν εἶπεν ὅτι Σῶμά μού ἐστιν, οὕτως πιστεύομεν ὅτι κατὰ ἀλήθειαν σῶμά ἐστι Χριστοῦ. Ὁ δὲ γέρων ἔφη· Ἐὰν μὴ πεισθῶ ἀπὸ πράγματος, οὐ πληροφοροῦμαι. Οἱ δὲ εἶπον πρὸς αὐτόν· Δεηθῶμεν τοῦ Θεοῦ τὴν ἑβδομάδα ταύτην περὶ τοῦ μυστηρίου τούτου, καὶ πιστεύομεν ὅτι ὁ Θεὸς ἀποκαλύπτει ἡμῖν. Ὁ δὲ γέρων μετὰ χαρᾶς ἐδέξατο τὸν λόγον· καὶ ἐδέετο τοῦ Θεοῦ, λέγων· Κύριε, σὺ γινώσκεις ὅτι οὐ κατὰ κακίαν ἀπιστῶ· ἀλλ' ὅπως μὴ ἐν ἀγνωσίᾳ πλανηθῶ, ἀποκάλυψόν μοι, Κύριε Ἰησοῦ Χριστέ. Ἀπελθόντες δὲ οἱ γέροντες εἰς τὰ κελλία ἑαυτῶν, παρεκάλουν τὸν Θεὸν καὶ αὐτοὶ, λέγοντες· Κύριε Ἰησοῦ Χριστὲ, ἀποκάλυψον τῷ γέροντι τὸ μυστήριον τοῦτο, ἵνα πιστεύσῃ, καὶ μὴ ἀπολέσῃ τὸν κόπον αὐτοῦ. Καὶ εἰσήκουσεν ὁ Θεὸς ἀμφοτέρων. Καὶ πληρωθείσης τῆς ἑβδομάδος, ἦλθον τῇ Κυριακῇ εἰς τὴν ἐκκλησίαν, καὶ ἔστησαν ἐπὶ τὸ αὐτὸ οἱ τρεῖς μόνοι εἰς ἓν ἐμβρίμιν, μέσος δὲ ἦν ὁ γέρων. Ἀνεῴχθησαν δὲ αὐτῶν οἱ ὀφθαλμοί· καὶ ὅτε ἐτέθη ὁ ἄρτος εἰς τὴν ἁγίαν τράπεζαν, ἐφαίνετο τοῖς τρισὶ μόνοις ὡς παιδίον. Καὶ ὡς ἐξέτεινεν ὁ πρεσβύτερος τὴν χεῖρα κλάσαι τὸν ἄρτον, ἰδοὺ ἄγγελος Κυρίου κατῆλθεν ἐξ οὐρανοῦ ἔχων μάχαιραν, καὶ ἔθυσε τὸ παιδίον, καὶ ἐκένωσε τὸ αἷμα αὐτοῦ εἰς τὸ ποτήριον. Ὡς δὲ ἔκλασεν ὁ πρεσβύτερος εἰς μικρὰ μέρη τὸν ἄρτον, καὶ ὁ ἄγγελος ἔκοπτεν ἐκ τοῦ παιδίου μικρὰ μέρη. Καὶ ὡς προσῆλθον λαβεῖν ἐκ τῶν ἁγίων, ἐδόθη τῷ γέροντι μόνῳ κρέας ᾑματωμένον· καὶ ἰδὼν ἐφοβήθη, καὶ ἔκραξε λέγων· Πιστεύω, Κύριε, ὅτι ὁ ἄρτος σῶμά σού ἐστι, καὶ τὸ ποτήριον αἷμά σού ἐστι. Καὶ εὐθέως ἐγένετο τὸ ἐν τῇ χειρὶ αὐτοῦ κρέας, ἄρτος κατὰ τὸ μυστήριον· καὶ μετέλαβεν εὐχαριστῶν τῷ Θεῷ. Καὶ λέγουσιν αὐτῷ οἱ γέροντες· Ὁ Θεὸς οἶδε τὴν ἀνθρωπίνην φύσιν, ὅτι οὐ δύναται φαγεῖν κρέα ὠμὰ, καὶ διὰ τοῦτο μετεποίησε τὸ σῶμα εἰς ἄρτον, καὶ τὸ αἷμα αὐτοῦ εἰς οἶνον, τοῖς πίστει δεχομένοις. Καὶ ηὐχαρίστησαν τῷ Θεῷ περὶ τοῦ γέροντος, ὅτι οὐκ ἀφῆκεν ἀπολέσθαι τοὺς κόπους αὐτοῦ, καὶ ἀπῆλθον οἱ τρεῖς μετὰ χαρᾶς εἰς τὰ κελλία αὐτῶν.  
This is what Abba Daniel, the Pharanite, said, 'Our Father Abba Arsentus told us of an inhabitant of Scetis, of notable life and of simple faith; through his naivete' he was deceived and said, "The bread which we receive is not really the body of Christ, but a symbol." Two old men having learnt that he had uttered this saying, knowing that he was outstanding in his way of life, knew that he had not spoken through malice, but through simplicity. So they came to find him and said, "Father, we have heard a proposition contrary to the faith on the part of someone who says that the bread which we receive is not really the body of Christ, but a symbol." The old man said, "It is I who have said that." Then the old men exhorted him saying, "Do not hold this position, Father, but hold one in conformity with that which the catholic Church has given us. We believe, for our part, that the bread itself is the body of Christ and that the cup itself is his blood and this in all truth and not a symbol. But as in the b beginning, God formed man in his image, taking the dust of the earth, without anyone being able to say that it is not the image of God, even though it is not seen to be so; thus it is with the bread of which he said that it is his body; and so we believe that it is really the body of Christ." The old man said t to them, "As long as I have not been persuaded by the thing itself, I shall not be fully convinced." So they said, "Let us pray God about this mystery throughout the whole of this week and we believe that God will reveal it to us." The old man received this saying with joy and he prayed in these words, "Lord, you know that it is not through malice that I do not believe and so that I may not err through ignorance, reveal this mystery to me, Lord Jesus Christ." The old men returned to their cells and they also prayed God, saying, "Lord Jesus Christ, reveal this mystery to the old man, that he may believe and not lose his reward." God heard both the prayers. At the end of the week they came to church on Sunday and sat all three on the same mat, the old man in the middle. Then their eyes were opened and when the bread was placed on the holy table, there appeared as it were a little child to these three alone. And when the priest put out his hand to break the bread, behold an angel descended from heaven with a sword and poured the child's blood into the chalice. When the priest cut the bread into small pieces, the angel also cut the child in pieces. When they drew near to receive the sacred elements the old man alone received a morsel of bloody flesh. Seeing this he was afraid and cried out, "Lord, I believe that this bread is your flesh and this chalice your blood." Immediately the flesh, which he held in his hand, became bread, according to the mystery and he took it, giving thanks to God. Then the old men said to him, "God knows human nature and that man cannot eat raw flesh and that is why he has changed his body into bread and his blood into wine, for those who receive it in faith." Then they gave thanks to God for the old man, because he had allowed him not to lose the reward of his labour. So all three returned with joy to their own cells.’

**Η´.** Ὁ αὐτὸς ἀββᾶς Δανιὴλ διηγήσατο περὶ ἄλλου τινὸς γέροντος μεγάλου, καθημένου εἰς τὰ κάτω μέρη τῆς Αἰγύπτου, ὅτι ἔλεγεν ἐν ἀφελότητι, ὅτι ὁ Μελχισεδὲκ υἱός ἐστι τοῦ Θεοῦ. Καὶ ἀνηγγέλη τῷ μακαρίῳ Κυρίλλῳ τῷ ἀρχιεπισκόπῳ Ἀλεξανδρείας περὶ αὐτοῦ· καὶ ἔπεμψεν ἐπ' αὐτόν. Εἰδὼς δὲ ὅτι σημειοφόρος ἐστὶν ὁ γέρων, καὶ εἴ τι αἰτεῖ τῷ Θεῷ, ἀποκαλύπτει αὐτῷ, καὶ ὅτι ἐν ἀφελότητι λέγει τὸν λόγον, ἐχρήσατο τοιαύτῃ σοφίᾳ, λέγων· Ἀββᾶ, παρακαλῶ σε, ἐπειδὴ ὁ λογισμός μου λέγει, ὅτι ὁ Μελχισεδὲκ υἱὸς τοῦ Θεοῦ ἐστι, καὶ ἄλλος λογισμὸς λέγει, ὅτι οὒ, ἀλλ' ἄνθρωπός ἐστιν ἀρχιερεὺς τοῦ Θεοῦ· ἐπεὶ οὖν διστάζω περὶ τούτου, ἀπέστειλα πρὸς σὲ, ἵνα δεηθῇς τοῦ Θεοῦ, ὅπως σοι ἀποκαλύψῃ περὶ τούτου. Ὁ δὲ γέρων τῇ αὐτοῦ πολιτείᾳ θαῤῥῶν, εἶπε μετὰ παρρησίας· Ἔνδος μοι τρεῖς ἡμέρας, κἀγὼ ἐρωτῶ τὸ Θεὸν περὶ τούτου, καὶ ἀναγγέλλω σοι τίς ἐστιν. Ἀπελθὼν οὖν ἐδέετο τοῦ Θεοῦ περὶ τοῦ ῥήματος τούτου. Καὶ ἐλθὼν μετὰ τρεῖς ἡμέρας, λέγει τῷ μακαρίῳ Κυρίλλῳ, ὅτι ἄνθρωπός ἐστιν ὁ Μελχισεδέκ. Καὶ εἶπεν αὐτῷ ὁ ἀρχιεπίσκοπος· Πῶς οἶδας, ἀββᾶ; Ὁ δὲ εἶπεν· Ὁ Θεὸς ἀπεκάλυψέ μοι ὅλους τοὺς πατριάρχας, οὕτως ἕνα ἕκαστον παρερχόμενον ἐνώπιόν μου, ἀπὸ Ἀδὰμ μέχρι Μελχισεδέκ· καὶ θάρσει ὅτι οὕτως ἐστίν. Ἀπελθὼν οὖν, δι' ἑαυτοῦ ἐκήρυσσεν ὅτι ἄνθρωπός ἐστιν ὁ Μελχισεδέκ. Καὶ ἐχάρη μεγάλως ὁ μακάριος Κύριλλος.  
The same Abba Daniel told of another great old man who dwelt in lower Egypt, who in his simplicity, said that Melchizedek was the son of God. When blessed Cyril, Archbishop of Alexandria, was told about this he sent someone to him. Learning that the old man was a worker of miracles and that all he asked of God was revealed to him, and that it was because of his simplicity that he had given utterance to this saying, using guile the Archbishop said to him, 'Abba, I think that Melchizedek is the son of God, while a contrary thought says to me, no, that he is simply a man, high-priest of God. Since I am thus plagued, I have sent someone to you that you may pray God to reveal to you what he is.' Confident of his gift, the old man said without hesitation, 'Give me three days, I will ask God about this matter and I will tell you who he is.’ So he withdrew and prayed to God about this question. Coming three days later he said to the blessed Cyril that Melchizedek was a man. The archbishop said to him, 'How to you know, Abba?’ He replied,

'God has shewn me all the patriarchs in such a way that each one, from Adam to Melchizedek, passed before me. Therefore be sure that it is so.' Then the old man withdrew, having preached to himself that Melchizedek was a man. Then the blessed Cyril re- joiced greatly.

**Περὶ τοῦ ἀββᾶ Διοσκόρου.**

**Α´.** Διηγήσαντο περὶ τοῦ ἀββᾶ Διοσκόρου τῆς Ναχιάστεως, ὅτι ὁ ἄρτος αὐτοῦ κρίθινος ἦν καὶ ἀπὸ φακοῦ. Καὶ κατ' ἐνιαυτὸν ἔβαλεν ἀρχὴν μιᾶς πολιτείας, λέγων· Οὐκ ἀπαντῶ τινι τὸ ἔτος τοῦτο, ἢ οὐ λαλῶ, ἢ οὐ τρώγω ἕψημα, ἢ οὐ τρώγω ὀπώραν ἢ λάχανον. Καὶ εἰς πᾶσαν ἐργασίαν οὕτως ἐποίει· καὶ τελειῶν τὸ ἓν, ἐλάμβανε τὸ ἄλλο. Καὶ τοῦτο ἐποίει κατὰ ἐνιαυτόν.  
It was said of Abba Dioscorus the Nachiaste, that he ate bread of barley and lentils. Every year he made a resulution about a particular thing, saying, 'I will not meet anyone this year’; or else, 'I will not speak’; or else, 'I will not eat cooked food'; or else, 'I will not eat fruit or vegetables.’ In all his work he acted thus, and when he had gained one point, he began another. Each year he did this.

**Β´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, ὅτι Ταράσσουσί με οἱ λογισμοί μου, τοῦ ἀφεῖναί με τὰς ἁμαρτίας μου, καὶ ποιοῦσί με προσέχειν εἰς τὰ ὑστερήματα τοῦ ἀδελφοῦ μου. Καὶ λέγει αὐτῷ ὁ γέρων περὶ τοῦ ἀββᾶ Διοσκόρου, ὅτι ἦν ἐν τῷ κελλίῳ κλαίων ἑαυτόν· ὁ δὲ μαθητὴς αὐτοῦ ἐν ἄλλῳ κελλίῳ ἐκάθητο. Ὅτε οὖν παρέβαλε τῷ γέροντι, εὕρισκεν αὐτὸν κλαίοντα, καὶ ἔλεγεν αὐτῷ· Πάτερ, τί κλαίεις; Ὁ δὲ γέρων ἔλεγεν· Τὰς ἁμαρτίας μου κλαίω. Λέγει οὖν αὐτῷ ὁ μαθητὴς αὐτοῦ· Οὐκ ἔχεις ἁμαρτίας, Πάτερ. Καὶ ἀπεκρίθη ὁ γέρων· Φύσει, τέκνον, ἐὰν ἀφεθῶ ἰδεῖν τὰς ἁμαρτίας μου, οὐκ ἀρκοῦσιν ἄλλοι τρεῖς ἢ τέσσαρες κλαῦσαι αὐτάς.  
A brother questioned Abba Poemen in this way, 'My thoughts trouble me, making me put my sins aside, and concern myself with my brother's faults.' The old man told him the following story about Abba Dioscorus, 'In his cell he wept over himself, while his disciple was sitting in another cell. When the latter came to see the old man he asked him, "Father, why are you weeping?" "I am weeping over my sins," the old man answered him. Then his disciple said, "You do not have any sins, Father." The old man replied, "Truly, my child, if I were allowed to see my sins, three or four men would not be enough to weep for them."

**Γ´.** Εἶπεν ὁ ἀββᾶς Διόσκορος, ὅτι Ἐὰν φορέσωμεν ἡμῶν τὸ οὐράνιον ἔνδυμα, οὐκ ἂν εὑρεθῶμεν γυμνοί· ἐὰν δὲ μὴ εὑρεθῶμεν φοροῦντες τὸ ἔνδυμα ἐκεῖνο, τί ποιήσομεν, ἀδελφοί; ἔχομεν γὰρ καὶ ἡμεῖς ἀκοῦσαι τὴν φωνὴν ἐκείνην τὴν λέγουσαν· Ἔκβαλε τοῦτον εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων. Νυνὶ δὲ, ἀδελφοὶ, μεγάλη αἰσχύνη ἡμῖν, μετὰ τοσοῦτον χρόνον φοροῦντας ἡμᾶς τὸ σχῆμα, εὑρεθῆναι ἐν τῇ ὥρᾳ τῆς ἀνάγκης, μὴ ἔχοντας τὸ ἔνδυμα τοῦ γάμου. Ὢ τῆς μετανοίας τῆς μελλούσης ἡμῖν προσγίνεσθαι! Ὢ τοῦ σκότους τοῦ μέλλοντος ἡμῖν ἐπιπίπτειν ἔμπροσθεν τῶν Πατέρων καὶ τῶν ἀδελφῶν ἡμῶν, βλεπόντων ἡμᾶς τιμωρουμένους ὑπὸ τῶν ἀγγέλων τῆς τιμωρίας!  
Abba Dioscorus said, 'If we wear our heavenly robe, we shall not be found naked, but if we are found not wearing this garment, what shall we do, brothers? We, even we also, shall hear the voice that says, "Cast them into outer darkness; there men will weep and gnash their teeth." (Matt 22.13) And, brothers, there will be great shame in store for us, if, after having worn this habit for so long, we are found in the hour of need not having put on the wedding garment. Oh what compunction will seize us! What darkness will fall upon us, in the presence of our fathers and our brothers, who will see us being tortured by the angels of punishment!'

**Περὶ τοῦ ἀββᾶ Δουλᾶ.**

**Α´.** Εἶπεν ὁ ἀββᾶς Δουλᾶς· Ἐὰν ὁ ἐχθρὸς βιάζηται ἡμᾶς καταλιπεῖν τὴν ἡσυχίαν, μὴ ἀκούσωμεν αὐτοῦ· οὐδὲν γὰρ ὅμοιον αὐτῆς, καὶ τῆς ἀσιτίας. Συγκρίνεται εἰς συμμαχίαν κατ' αὐτοῦ· ὀξυδορκίαν γὰρ παρέχουσι τοῖς ἔνδον ὄμμασιν.  
Abba Doulas said, 'If the enemy induces us to give up our inner peace, we must not listen to him, for nothing is equal to this peace and the privation of food. The one and the other join together to fight the enemy. For they make interior vision keen.'

**Β´.** Εἶπε πάλιν· Κόπτε τῶν πολλῶν τὰς σχέσεις, μή σου ὁ πόλεμος πρὸς τὸν νοῦν περιστατικὸς γένηται, καὶ τὸν τῆς ἡσυχίας ταράξῃ τρόπον.  
He also said, 'Detach yourself from the love of the multitude lest your enemy question your spirit and trouble your inner peace.'

**Ἀρχὴ τοῦ Ε στοιχείου.**

**Περὶ τοῦ ἁγίου Ἐπιφανίου ἐπισκόπου Κύπρου.**

**Α´.** Διηγήσατο ὁ ἅγιος Ἐπιφάνιος ὁ ἐπίσκοπος, ὅτι ἐπὶ τοῦ μακαρίου Ἀθανασίου τοῦ μεγάλου, κορῶναι περιϊπτάμεναι τὸ τοῦ Σεράπιδος ἱερὸν, ἔκραζον ἀπαύστως, Κρᾶς, Κρᾶς. Καὶ προστάντες ἐπὶ τὸν μακάριον Ἀθανάσιον οἱ Ἕλληνες, ἔκραξαν· Κακόγηρε, εἰπὲ ἡμῖν τί κράζουσιν αἱ κορῶναι. Καὶ ἀποκριθεὶς εἶπεν· Αἱ κορῶναι κράζουσι, Κρᾶς, Κρᾶς· τὸ δὲ Κρᾶς τῇ Αὐσωνίων φωνῇ αὔριόν ἐστι· καὶ προσετίθει, ὅτι Αὔριον ὄψεσθε τὴν δόξαν τοῦ Θεοῦ. Καὶ ἑξῆς ἠγγέλθη ὁ θάνατος τοῦ Ἰουλιανοῦ βασιλέως. Καὶ τούτου γενομένου, συνδραμόντες κατέκραζον τοῦ Σεράπιδος, λέγοντες· Ἐὰν οὐκ ἤθελες αὐτὸν, τί ἐλάμβανες τὰ αὐτοῦ;  
The holy Bishop Epiphanius related that some crows, flying all around the temple of Serapis, in the presence of blessed Athanasius, cried without interruption, 'Caw, caw.' Then some pa- gans, standing in front of blessed Athanasius cried out, 'Wicked old man, tell us what these crows are crying.' He answered, 'These crows are saying, "Caw, caw", and in the Ausonion (or Latin) language, this word means "tomorrow".' He added, 'Tomorrow you shall see the glory of God.' Just afterwards, the death of the Emperor Julian was announced. At this news they all ran to the temple of Serapis crying out against him and saying, 'If you did not want him, why did you accept his gifts?’

**Β´.** Ὁ αὐτὸς διηγήσατο, ὅτι ἦν τις ἡνίοχος κατὰ τὴν Ἀλεξανδρέων, ὃς ἦν μητρὸς Μαρίας υἱός. Οὗτος ἱππικοῦ ἐπιτελουμένου κατέπεσεν· εἶτα ἀναστὰς παρῆλθε τὸν καταβεβληκότα, καὶ ἐνίκησε. Καὶ τὸ πλῆθος ἀνεβόησεν· Ὁ Υἱὸς Μαρίας πέπτωκε καὶ ἐγήγερται καὶ ἐνίκησε. Ταύτης ἔτι τῆς φωνῆς λεγομένης, ἐνέπεσεν ἡ περὶ τοῦ ἱεροῦ τοῦ Σεράπιδος φήμη τῷ πλήθει, ὅτι ὁ μέγας Θεόφιλος ἀνελθὼν, τὸ τοῦ Σεράπιδος κατέστρεψεν εἴδωλον, καὶ τοῦ ναοῦ γέγονεν ἐγκρατής.  
The same related that there was a charioteer in Alexandria, whose mother was called Mary. In an equestrian fight he had a fall. Then getting up again he surpassed the men who had overthrown him and carried off the victory. The crowd cried out, 'The son of Mary has fallen; he has risen again and is the victor.' While these cries were still being heard, an uproar ran through the crowd in connection with the temple of Serapis; the great Theophilus had gone and overthrown the statue of Serapis and made himself master of the temple.

**Γ´.** Ἐδηλώθη τῷ μακαρίῳ Ἐπιφανίῳ τῷ ἐπισκόπῳ Κύπρου παρὰ τοῦ ἀββᾶ τῆς μονῆς ἧς εἶχεν ἐν Παλαιστίνῃ, ὅτι Εὐχαῖς σου οὐκ ἠμελήσαμεν τοῦ κανόνος ἡμῶν, ἀλλὰ μετὰ σπουδῆς καὶ τὴν τρίτην καὶ τὴν ἕκτην καὶ τὴν ἐννάτην ἐπιτελοῦμεν. Ὁ δὲ καταγνοὺς αὐτῶν, ἐδήλωσεν αὐτοῖς λέγων, ὅτι Φανεροί ἐστε ἀμελοῦντες τὰς ἄλλας ὥρας τῆς ἡμέρας ἀργοῦντες ἀπὸ τῆς εὐχῆς. Δεῖ γὰρ τὸν ἀληθινὸν μοναχὸν ἀδιαλείπτως ἔχειν τὴν εὐχὴν καὶ τὴν ψαλμῳδίαν ἐν τῇ καρδίᾳ αὐτοῦ.  
The blessed Epiphanius, Bishop of Cyprus, was told this by the abbot of a monastery which he had in Palestine, 'By your prayers we do not neglect our appointed round of psalmody, but we are very careful to recite Terce, Sext and None.’ Then Epiphanius corrected them with the following comment, 'It is clear that you do not trouble about the other hours of the day, if you cease from prayer. The true monk should have prayer and psalmody continu- ally in his heart."

**Δ´.** Ἔπεμψέ ποτε ὁ ἅγιος Ἐπιφάνιος πρὸς τὸν ἀββᾶν Ἱλαρίωνα, παρακαλῶν αὐτὸν, καὶ λέγων· Δεῦρο, ἴδωμεν ἑαυτοὺς πρὸ τοῦ ἐξελθεῖν ἡμᾶς ἀπὸ τοῦ σώματος· καὶ παραγενομένου αὐτοῦ, ἐχάρησαν μετ' ἀλλήλων. Ἐσθιόντων δὲ αὐτῶν, ἠνέχθη πετεινόν. Καὶ λαβὼν ὁ ἐπίσκοπος ἔδωκε τῷ ἀββᾷ Ἱλαρίωνι. Καὶ λέγει αὐτῷ ὁ γέρων· Συγχώρησόν μοι, ὅτι ἐξ οὗ ἔλαβον τὸ σχῆμα, οὐκ ἔφαγον θῦμα. Καὶ λέγει αὐτῷ ὁ ἐπίσκοπος· Ἐγὼ δὲ ἐξ οὗ ἔλαβον τὸ σχῆμα, οὐκ ἀφῆκά τινα κοιμηθῆναι ἔχοντα κατ' ἐμοῦ, οὐδὲ ἐγὼ ἐκοιμήθην ἔχων κατὰ τινός. Καὶ λέγει αὐτῷ ὁ γέρων· Συγχώρησόν μοι, ὅτι ἡ σὴ πολιτεία μείζων ἐστὶ τῆς ἐμῆς.  
One day Saint Epiphanius sent someone to Abba Hilarion with this request, 'Come, and let us see one another before we depart from the body.' When he came, they rejoiced in each other's com- pany. During their meal, they were brought a fowl; Epiphanius took it and gave it to Hilarion. Then the old man said to him,

'Forgive me, but since I received the habit I have not eaten meat that has been killed.’ Then the bishop answered, 'Since I took the habit, I have not allowed anyone to go to sleep with a complaint against me and I have not gone to rest with a complaint against anyone.’ The old man replied, 'Forgive me, your way of life is better than mine.'

**Ε´.** Ὁ αὐτὸς ἔλεγεν, ὅτι ἡ εἰκὼν τοῦ Χριστοῦ Μελχισεδὲκ, τὴν ῥίζαν τῶν Ἰουδαίων εὐλόγησε τὸν Ἀβραάμ· πολλῷ πλέον αὐτὴ ἡ ἀλήθεια ὁ Χριστὸς, εὐλογεῖ καὶ ἁγιάζει πάντας τοὺς πιστεύοντας εἰς αὐτόν.  
The same old man said, 'Melchizedek, the image of Christ, blessed Abraham, the father of the Jews; how much more does truth itself, which is the Christ, bless and sanctify all those who believe in it."

**Ϛ´.** Ὁ αὐτὸς ἔλεγεν· Ἡ Χαναναίᾳ βοᾷ καὶ ἀκούεται· καὶ ἡ αἱμόρρους σιωπᾷ καὶ μακαρίζεται· ὁ δὲ Φαρισαῖος κράζει καὶ κατακρίνεται· ὁ τελώνης οὐδὲ ἀνοίγει τὸ στόμα καὶ ἀκούεται.  
The same old man said, 'The Canaanite woman cries out, and she is heard; (Matt. 15) the woman with the issue of blood is silent, and she is called blessed; (Luke 8) the pharisee speaks, and he is condemned;(Matt. 9) the publican does not open his mouth, and he is heard.' (Luke 18)

**Ζ´.** Ὁ αὐτὸς ἔλεγεν, ὅτι Δαβὶδ ὁ προφήτης, ἐν ἀωρίᾳ ηὔχετο, μεσονύκτιον ἐξηγείρετο, πρὸ τοῦ ὄρθρου παρεκάλει, ὄρθρου παρίστατο, πρωΐας ἐδέετο, ἑσπέρας καὶ μεσημβρίας ἱκέτευε, καὶ διὰ τοῦτο ἔλεγεν· Ἑπτάκις τῆς ἡμέρας ᾔνεσά σε.  
The same old man said, 'David the prophet prayed late at night; waking in the middle of the night, he prayed before the day; at the dawn of day he stood before the Lord; in the small hours he prayed, in the evening and at mid-day he prayed again, and this is why he said, "Seven times a day have I praised you." (Ps. 119.164)

**Η´.** Εἶπε πάλιν, ὅτι ἀναγκαία τῶν Χριστιανῶν βιβλίων ἡ κτῆσις τοῖς ἔχουσι. Καὶ αὐτὴ γὰρ καθ' ἑαυτὴν τῶν βιβλίων ἡ ὄψις, ὀκνηροτέρους ἡμᾶς πρὸς τὴν ἁμαρτίαν ἐργάζεται, καὶ πρὸς δικαιοσύνην μᾶλλον διανίστασθαι προτρέπεται.  
He also said, 'The acquisition of Christian books is necessary for those who can use them. For the mere sight of these books renders us less inclined to sin, and incites us to believe more firmly in righteousness."

**Θ´.** Εἶπε πάλιν, ὅτι μεγάλη ἀσφάλεια πρὸς τὸ μὴ ἁμαρτάνειν, τῶν Γραφῶν ἡ ἀνάγνωσις.  
He also said, 'Reading the Scriptures is a great safeguard against sin."

**Ι´.** Εἶπε πάλιν, ὅτι μέγας κρημνὸς καὶ βαθὺ βάραθρον, τῶν Γραφῶν ἡ ἄγνοια.  
He also said, 'It is a great treachery to salvation to know nothing of the divine law.'

**ΙΑ´.** Εἶπε πάλιν, ὅτι μεγάλη προδοσία σωτηρίας, τὸ μηδένα τῶν θείων νόμων εἰδέναι.  
He also said, 'Ignorance of the Scriptures is a precipice and a deep abyss.'

**ΙΒ´.** Ὁ αὐτὸς ἔλεγεν, ὅτι τὰ τῶν δικαίων ἁμαρτήματα περὶ τὰ χείλη ἐστὶ, τὰ δὲ τῶν ἀσεβῶν, ἐξ ὅλου τοῦ σώματος. Ὅθεν ψάλλει Δαβίδ· Θοῦ, Κύριε, φυλακὴν τῷ στόματί μου, καὶ θύραν περιοχῆς περὶ τὰ χείλη μου· Καί· Εἶπα, Φυλάξω τὰς ὁδούς μου, τοῦ μὴ ἁμαρτάνειν με ἐν γλώσσῃ μου.  
The same abba said, 'The righteous sin through their mouths, but the ungodly sin in their whole bodies. This is why David sings; "Set, O Lord, a watch before my mouth and keep the door of my lips." (Ps. 141.3)And again, "I will take heed to my ways that I do not sin with my tongue."' (Ps. 39.1)

**ΙΓ´.** Ὁ αὐτὸς ἠρωτήθη, Διατί δέκα μέν εἰσιν αἱ νομικαὶ ἐντολαὶ, ἐννέα δὲ οἱ μακαρισμοί; καὶ ἔφη· Ἰσάριθμος τῶν Αἰγυπτιακῶν μαστίγων ὁ Δεκάλογος· τριπλῆς δὲ Τριάδος εἰκὼν, ἡ τῶν μακαρισμῶν ἀρίθμησις.  
Someone asked him, 'Why are there ten commandments in the Law and nine Beatitudes?’ He replied, 'The Decalogue corre- sponds with the number of the plagues of Egypt, while the figure of the Beatitudes is three times the image of the Trinity.'

**ΙΔ´.** Ἠρωτήθη ὁ αὐτὸς, εἰ ἀρκεῖ εἷς δίκαιος δυσωπῆσαι τὸν Θεὸν, καὶ ἔφη· Ναὶ, αὐτὸς γὰρ εἶπεν· Ἐρευνήσατε ἕνα ποιοῦντα κρῖμα καὶ δικαιοσύνην, καὶ ἵλεως ἔσομαι παντὶ τῷ λαῷ.  
Someone else asked him, 'Is one righteous man enough to appease God?' He replied, 'Yes, for he himself has written: "Find a man who lives according to righteousness, and I will pardon the whole people."' (Jer. 5.1)

**ΙΕ´.** Ὁ αὐτὸς εἶπεν, ὅτι ὁ Θεὸς τοῖς μὲν ἁμαρτωλοῖς καὶ τὸ κεφάλαιον παραχωρεῖ μετανοοῦσιν, ὡς τῇ πόρνῃ καὶ τῷ τελώνῃ· τοὺς δὲ δικαίους ἀπαιτεῖ καὶ τόκους. Καὶ τοῦτό ἐστιν ὃ τοῖς ἀποστόλοις ἔλεγεν, ὅτι Ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν, πλέον τῶν γραμματέων· καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. The same abba said, 'God remits the debts of sinners who are penitent, for example, the sinful woman and the publican, but of the righteous man he even asks interest. This is what he says to his apostles, "Except your righteousness exceed that of the scribes and pharisees, you will never enter the kingdom of heaven."’ (Matt.

5.20)

**ΙϚ´.** Ἔλεγε δὲ καὶ τοῦτο, ὅτι ὀλίγον πάνυ τὰς δικαιοσύνας ὁ Θεὸς πωλεῖ τοῖς ἀγοράζειν σπουδάζουσι· μικροῦ κλάσματος ἄρτου, εὐτελοῦς ἱματίου, ψυχροῦ ποτηρίου, ἑνὸς ὀβολοῦ.  
He also said, 'God sells righteousness at a very low price to those who wish to buy it: a little piece of bread, a cloak of no value, a cup of cold water, a mite.'

**ΙΖ´.** Προσετίθει δὲ καὶ τοῦτο, ὅτι παρ' ἀνθρώπῳ δανειζόμενος ἄνθρωπος διὰ πενίαν, ἢ χρεία εὐπορίας, καὶ ἀποδιδοὺς χάριτας μὲν ὁμολογεῖ, κρύφα δὲ ἀποδίδωσιν αἰσχυνόμενος. Ὁ δὲ δεσπότης Θεὸς τὸ ἀνάπαλιν· κρυφῆ δανειζόμενος ἐνώπιον ἀγγέλων καὶ ἀρχαγγέλων καὶ δικαίων ἀποδίδωσιν.  
He added, 'A man who receives something from another because of his poverty or his needs has therein his reward, and because he is ashamed, when he repays it he does so in secret. But it is the opposite for the Lord God; he receives in secret, but he repays it in the presence of the angels, the archangels and the righteous.'

**Περὶ τοῦ ἁγίου Ἐφραίμ.**

**Α´.** Παιδίον ἦν ὁ ἀββᾶς Ἐφραὶμ καὶ εἶδεν ὄναρ εἴτ' οὖν ὀπτασίαν, ὅτι ἀνῆλθεν ἄμπελος ἐν τῇ γλώσσῃ αὐτοῦ, καὶ ηὔξησε, καὶ ἐπλήρωσε πᾶσαν τὴν ὑπ' οὐρανὸν, εὔκαρπος πάνυ· καὶ ἤρχοντο πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ἤσθιον ἐκ τοῦ καρποῦ τῆς ἀμπέλου· καὶ πρὸς ὃ ἤσθιον, ἐπλεόναζεν ὁ καρπὸς αὐτῆς.  
While yet a child, Abba Ephrem had a dream and then a vision. A branch of vine came out of his tongue, grew bigger and filled everything under heaven. It was laden with beautiful fruit. All the birds of heaven came to eat of the fruit of the vine, and the more they ate, the more the fruit increased.

**Β´.** Ἄλλοτε πάλιν εἶδέ τις τῶν ἁγίων ἐν ὁράματι, ἀγγέλων τάγμα ἐκ τοῦ οὐρανοῦ κατερχόμενον κατὰ πρόσταξιν Θεοῦ, ἔχον ἐπὶ χεῖρας κεφαλίδα, τουτέστι τόμον γεγραμμένον ἔσωθεν καὶ ἔξωθεν· καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ὀφείλει τοῦτο ἐγχειρισθῆναι; Καὶ οἱ μὲν ἔλεγον, Ὅσδε· οἱ δὲ ἔλεγον ἕτερον. Ἀπεκρίθησαν δὲ καὶ εἶπον· Ἀληθῶς ἅγιοί εἰσι καὶ δίκαιοι· πλὴν τοῦτο οὐδεὶς δύναται ἐγχειρισθῆναι, εἰ μὴ Ἐφραίμ. Καὶ ὁρᾷ ὁ γέρων ὅτι τῷ Ἐφραὶμ ἐπέδωκαν τὴν κεφαλίδα· καὶ ἀναστὰς πρωῒ, ἤκουσε τοῦ Ἐφραὶμ ὥσπερ πηγὴν βρύουσαν ἐκ τοῦ στόματος αὐτοῦ καὶ συντάσσοντος, καὶ ἔγων ὅτι ἐκ Πνεύματος ἁγίου ἐστὶ τὰ ἐκπορευόμενα διὰ χειλέων Ἐφραίμ.  
Another time, one of the saints had a vision. According to the commandment of God, a band of angels descended from heaven, holding in their hands a kephalis (that is to say, a piece of papyrus covered with writing), and they said to one another, 'To whom should we give this?' Some said, 'To this one,' others, 'To that one.' Then the answer came in these words, 'Truly, they are holy and righteous, but none of them is able to receive this, except Ephrem.' The old man saw that the kephalis was given to Ephrem and he saw as it were a fountain flowing from his lips. Then he understood that that which came from the lips of Ephrem was of the Holy Spirit.

**Γ´.** Ἄλλοτε πάλιν παριόντος τοῦ Ἐφραὶμ, ἐξ ὑποβολῆς τινος ἔρχεται μία ἑταιρὶς κολακεύειν αὐτὸν εἰς αἰσχρὰν μίξιν, εἰ δὲ μὴ, κἂν εἰς ἀγανάκτησιν κινῆσαι αὐτὸν, ὅτι οὐδέποτέ τις εἶδεν αὐτὸν ὀργιζόμενον. Καὶ λέγει πρὸς αὐτήν· Ἀκολούθει μοι· πλησιάσας δὲ τόπῳ πολυοχλουμένῳ, εἶπεν αὐτῇ· Ἐν τῷ τόπῳ τούτῳ δεῦρο καθὼς ἠθέλησας. Ἐκείνη δὲ θεασαμένη τὸν ὄχλον, λέγει αὐτῷ· Πῶς δυνάμεθα τοῦτο ποιῆσαι, τοσούτου ὄχλου ἑστῶτος, καὶ οὐκ αἰσχυνόμεθα; Ὁ δὲ λέγει πρὸς αὐτήν· Εἰ ἀνθρώπους αἰσχυνόμεθα, πολλῷ μᾶλλον ὀφείλομεν αἰσχύνεσθαι τὸν Θεὸν, τὸν τὰ κρυπτὰ τοῦ σκότους ἐλέγχοντα. Ἡ δὲ ἐντραπεῖσα ἀπῆλθεν ἄπρακτος.  
Another time, when Ephrem was on the road, a prostitute tried by her flatteries, if not to lead him to shameful intercourse, at least to make him angry, for no-one had every seen him angry. He said to her, 'Follow me.' When they had reached a very crowded place, he said to her, 'In this place, come, do what you desire.' But she, seeing the crowd, said to him, 'How can we do what we want to do in front of so great a crowd, without being ashamed?’ He replied, 'If you blush before men, how much more should we blush before God, who knows what is hidden in darkness?’ She was cov- ered with shame and went away without having achieved anything.

**Περὶ Εὐχαρίστου κοσμικοῦ.**

**Α´.** Δύο τῶν Πατέρων παρεκάλεσαν τὸν Θεὸν, ἵνα πληροφορήσῃ αὐτοὺς, εἰς ποῖον ἔφθασαν μέτρον. Καὶ ἦλθεν αὐτοῖς φωνὴ λέγουσα· Εἰς τήνδε τὴν κώμην τῆς Αἰγύπτου ἐστί τις κοσμικὸς Εὐχάριστος ὀνόματι, καὶ ἡ γυνὴ αὐτοῦ καλεῖται Μαρία· οὔπω ἤλθετε ὑμεῖς εἰς τὰ μέτρα αὐτῶν. Καὶ ἀναστάντες οἱ δύο γέροντες, ἦλθον εἰς τὴν κώμην· καὶ ἐρωτήσαντες, εὗρον τὸ κελλίον αὐτοῦ καὶ τὴν γυναῖκα αὐτοῦ· καὶ λέγουσιν αὐτῇ· Ποῦ ἔστι ὁ ἀνήρ σου; Ἡ δὲ εἶπεν· Ποιμήν ἐστι, καὶ βόσκει τὰ πρόβατα. Καὶ εἰσήγαγεν αὐτοὺς εἰς τὸ κελλίον αὐτοῦ. Ὡς δὲ ὀψία ἐγένετο, ἦλθεν ὁ Εὐχάριστος μετὰ τῶν προβάτων· καὶ ἰδὼν τοὺς γέροντας, ἡτοίμασεν αὐτοῖς τράπεζαν, καὶ ἤνεγκεν ὕδωρ νίψαι τοὺς πόδας αὐτῶν. Καὶ λέγουσιν αὐτῷ οἱ γέροντες· Οὐ μὴ γευσώμεθά τινος, ἐὰν μὴ ἀναγγείλῃς ἡμῖν τὴν ἐργασίαν σου. Ὁ δὲ Εὐχάριστος μετὰ ταπεινοφροσύνης εἶπεν· Ἐγὼ ποιμήν εἰμι, καὶ αὕτη ἐστὶν ἡ γυνή μου. Οἱ δὲ γέροντες ἐπέμειναν παρακαλοῦντες αὐτὸν, καὶ οὐκ ἠθέλησε εἰπεῖν. Καὶ εἶπον αὐτῷ· Ὁ Θεὸς ἔπεμψεν ἡμᾶς πρὸς σέ. Ὡς δὲ ἤκουσε τὸν λόγον τοῦτον, ἐφοβήθη, καὶ εἶπεν αὐτοῖς· Ἰδοὺ τὰ πρόβατα ταῦτα ἔχομεν ἀπὸ τῶν γονέων ἡμῶν· καὶ εἴ τι δ' ἂν εὐοδώσῃ ὁ Κύριος εἰσοδιάσαι ἐξ αὐτῶν, ποιοῦμεν εἰς τρία μέρη· μέρος ἓν τοῖς πτωχοῖς, καὶ μέρος ἓν εἰς τὴν φιλοξενίαν, καὶ τὸ τρίτον μέρος εἰς τὴν χρείαν ἡμῶν. Ἀφ' οὗ δὲ ἔλαβον τὴν γυναῖκά μου, οὐκ ἐμιάνθην οὔτε ἐγὼ οὔτε αὐτὴ, ἀλλὰ παρθένος ἐστί· καὶ ἕκαστος ἡμῶν καθ' ἑαυτὸν καθεύδει· τὴν δὲ νύκτα φοροῦμεν σάκκους, καὶ τὴν ἡμέραν τὰ ἱμάτια ἡμῶν. Ἕως ἄρτι ἀνθρώπων οὐδεὶς ταῦτα ἔγνωκεν. Καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀνεχώρησαν δοξάζοντες τὸν Θεόν.  
Two Fathers asked God to reveal to them how far they had advanced. A voice came which said, 'In a certain village in Egypt there is a man called Eucharistus and his wife who is called Mary. You have not yet reached their degree of virtue.' The two old men set out and went to the village. Having enquired, they found his house and his wife. They said to her, 'Where is your husband?' She replied, 'He is a shepherd and is feeding the sheep.' Then she made them come into the house. When evening came, Eucharistus re- turned with the sheep. Seeing the old men, he set the table and brought water to wash their feet. The old men said to him, 'We shall not eat anything until you have told us about your way of life.’ Eucharistus replied with humility, 'I am a Shepherd, and this is my wife.' The old men insisted but he did not want to say more. Then they said, 'God has sent us to you.' At these words, Eucharistus was afraid and said, 'Here are these sheep; we received them from our parents, and if} by God's help we make a little profit, we divide it into three parts: one for the poor, the second for hospitality, and the third for our personal needs. Since I married my wife, we have not had intercourse with one another, for she is a virgin; we each live alone. At night we wear hair-shirts and our ordinary clothes by day. No-one has known of this till now.' At these words they were filled with admiration and went away giving glory to God.

**Περὶ Εὐλογίου τοῦ πρεσβυτέρου.**

**Α´.** Εὐλόγιός τις μαθητὴς γενόμενος τοῦ μακαρίου Ἰωάννου τοῦ ἐπισκόπου, πρεσβύτερος καὶ ἀσκητὴς μέγας, νηστεύων δύο δύο, πολλάκις δὲ καὶ τὴν ἑβδομάδα ἕλκων, ἄρτον μόνον ἐσθίων καὶ ἅλας, ἐδοξάζετο ὑπὸ τῶν ἀνθρώπων. Παρέβαλε δὲ τῷ ἀββᾷ Ἰωσὴφ εἰς τὴν Πανεφὼ, προσδοκῶν τι πλέον σκληραγωγίαν ἰδεῖν παρ' αὐτῷ. Καὶ δεξάμενος αὐτὸν ὁ γέρων μετὰ χαρᾶς, εἴ τι δ' ἂν εἶχεν ἐποίησε παράκλησιν γενέσθαι. Καὶ λέγουσιν οἱ μαθηταὶ Εὐλογίου· Οὐκ ἐσθίει πρεσβύτερος πλὴν ἄρτου καὶ ἅλατος. Ὁ δὲ ἀββᾶς Ἰωσὴφ σιωπῶν ἔτρωγε. Καὶ ποιήσαντες ἡμέρας τρεῖς, οὐκ ἤκουσαν αὐτῶν ψαλλόντων ἢ εὐχομένων· κρυπτὴ γὰρ ἦν ἡ ἐργασία αὐτῶν. Καὶ ἐξῆλθον μὴ ὠφεληθέντες. Κατ' οἰκονομίαν δὲ γίνεται γνόφος, καὶ πλανηθέντες ὑπέστρεψαν πρὸς τὸν γέροντα. Καὶ πρὶν αὐτοὺς κροῦσαι, ἤκουσαν αὐτῶν ψαλλόντων· καὶ μείναντες ἐπὶ πολὺ, ὕστερον ἔκρουσαν. Οἱ δὲ σιωπήσαντες ἀπὸ ψαλμῳδίας, ἐδέξαντο αὐτοὺς χαίροντες. Καὶ διὰ τὸν καύσωνα, ἔβαλον οἱ μαθηταὶ Εὐλογίου εἰς τὸ βαυκάλιον ὕδωρ, καὶ ἔδωκαν αὐτῷ· ἦν δὲ μεμιγμένον τῆς θαλάσσης καὶ τοῦ ποταμοῦ· καὶ οὐκ ἠδυνήθη πιεῖν. Καὶ ἐν ἑαυτῷ γενόμενος, προσέπεσε τῷ γέροντι μαθεῖν θέλων τὴν διαγωγὴν αὐτοῦ, λέγων· Ἀββᾶ, τί ἐστι τοῦτο; ὅτι τὸ πρῶτον οὐκ ἐψάλλετε, ἀλλὰ νῦν μετὰ τὸ ἐξελθεῖν ἡμᾶς· καὶ τὸ βαυκάλιον δὲ νῦν λαβὼν, εὗρον τὸ ὕδωρ ἁλμυρόν. Λέγει αὐτῷ ὁ γέρων· Ὁ ἀδελφὸς σαλός ἐστι, καὶ κατὰ πλάνην ἔμιξεν αὐτὸ θαλάσσιον. Ὁ δὲ Εὐλόγιος παρεκάλει τὸν γέροντα, θέλων μαθεῖν τὴν ἀλήθειαν. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐκεῖνο τὸ μικρὸν ποτήριον τοῦ οἴνου, τῆς ἀγάπης ἦν· τοῦτο δὲ τὸ ὕδωρ, ὃ πίνουσιν οἱ ἀδελφοὶ διαπαντός. Καὶ ἐδίδαξεν αὐτὸν τὴν διάκρισιν τῶν λογισμῶν, καὶ ἔκοψεν ἀπ' αὐτοῦ πάντα τὰ ἀνθρώπινα. Καὶ γέγονεν οἰκονομικός· καὶ λοιπὸν ἤσθιε πάντα τὰ παρατιθέμενα, καὶ ἔμαθε καὶ αὐτὸς ἐν τῷ κρυπτῷ ἐργάζεσθαι, καὶ εἶπε τῷ γέροντι· Ὄντως ἐν ἀληθείᾳ ἐστὶν ἡ ἐργασία ὑμῶν. A certain Eulogius, a disciple of blessed John the bishop, a priest and great ascetic, used to fast two days together and often extended his fast to the whole week, eating only bread and salt. Men thought highly of him. He went to Abba Joseph at Panephysis, in the hope of finding greater austerity with him. The old man re- ceived him joyfully and supplied him with everything he had to refresh him. Eulogius' disciples said, 'The priest only eats bread and salt.' Abba Joseph ate in silence. The visitors spent three days there without hearing them chanting or praying, for the brothers la- boured in secret. They went away without having been edified. By the will of God, it became so dark that they lost their way and returned to the old man. Before knocking on the door, they heard chanting. So they waited for a suitable moment and then knocked. Those who were inside, having ended their psalmody, received them joyfully. Then, because of the heat, the disciples of Eulogius rushed to the water jar and offered it to him. Now it contained a mixture of sea-water and river-water, so that he could not drink it. Coming to himself; Eulogius threw himself at the old man's feet and, wanting to know about his manner of life, he asked him, 'Abba, what is this? You did not chant before, but only after we left. And now when I take the jug, I find salt water in it.' The old man said to him, 'The brother is distraught and has mixed sea-water with it by mistake.’ But Eulogius pressed the old man, wanting to learn the truth. So the old man said, 'This little bottle of wine is for hospital- ity, but that water is what the brothers always drink.’ Then he instructed him in discernment of thoughts and in controlling all the merely human in himself. So he became more balanced and ate whatever was brought him and learnt how to work in secret. Then he said to the old man, 'Truly, your way of life is indeed genuine.’

**Περὶ τοῦ ἀββᾶ Εὐπρεπίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Εὐπρέπιος· Ἔχων, φησὶν, ἐν ἑαυτῷ, εἶναι πιστὸν τὸν Θεὸν καὶ δυνατὸν, πίστευε εἰς αὐτὸν, καὶ μεθέξεις τῶν αὐτοῦ. Εἰ δὲ ὀλιγωρεῖς, οὐ πιστεύεις Καὶ ὅτι πάντες πιστεύομεν δυνατὸν αὐτὸν εἶναι, καὶ πιστεύομεν ὅτι πάντα αὐτῷ ἐστι δυνατά. Ἀλλὰ καὶ ἐν τοῖς σοῖς πίστευε ἐν αὐτῷ πράγμασιν, ὅτι καὶ ἐν σοὶ ποιεῖ σημεῖα.  
Abba Euprepius said, 'Knowing that God is faithful and mighty, have faith in him and you will share what is his. If you are depressed, you do not believe. We all believe that he is mighty and we believe all is possible to him. As for your own affairs, behave with faith in him about them, too, for he is able to work miracles in you also.'

**Β´.** Ὁ αὐτὸς συλούμενος συνεπῆρεν αὐτοῖς. Μετὰ δὲ τὸ ἀποβαστάξαι αὐτοὺς τὰ ἔνδον κείμενα, καταλειψάντων αὐτῶν τὴν ῥάβδον ἑαυτοῦ, ὡς ταύτην ἐθεάσατο ὁ ἀββᾶς Εὐπρέπιος, ἠχθέσθη· καὶ λαβὼν ἐπέτρεχε, βουλόμενος ἀποδοῦναι. Τῶν δὲ μὴ θελόντων δέξασθαι, ἀλλὰ δεδιότων μὴ ἄρα τι γέγονεν, περιτυχών τισι, ἠξίου ἀποδοθῆναι δι' αὐτῶν ῥάβδον, τὴν αὐτὴν ὁδευόντων ὁδόν.  
The same old man helped some thieves when they were steal- ing. When they had taken away what was inside his cell, Abba Euprepius saw that they had left his stick and he was sorry. So he took it and ran after them to give it to them. But the thieves did not want to take it, fearing that something would happen to them if they did. So he asked someone he met who was going the same way to give the stick to them.

**Γ´.** Εἶπεν ὁ ἀββᾶς Εὐπρέπιος, ὅτι τὰ σωματικὰ ὕλη εἰσίν. Ὁ ἀγαπῶν τὸν κόσμον ἀγαπᾷ προσκόμματα. Εἴπερ οὖν συμβῇ τίποτε ἀπολέσθαι, τοῦτο μετὰ χαρᾶς καὶ ἐξομολογήσεως δέχεσθαι δεῖ, ὡς φροντίδων ἀπαλλαγέντας.  
Abba Eupreptus said, 'Bodily things are compounded of mat- ter. He who loves the world loves occasions of falling. Therefore if we happen to lose something, we must accept this with joy and gratitude, realising that we have been set free from care.'

**Δ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Εὐπρέπιον περὶ ζωῆς. Καὶ εἶπεν ὁ γέρων· Χόρτον φάγε, χόρτον φόρεσον, εἰς χόρτον κοιμοῦ, τουτέστι, πάντων καταφρόνει, τὴν δὲ καρδίαν κέκτησο σιδηρᾶν.  
A brother questioned Abba Euprepius about his life. And the old man said, 'Eat straw, wear straw, sleep on straw: that is to say, depise everything and acquire for yourself a heart of iron.'

**Ε´.** Ἀδελφὸς ἠρώτησε τὸν αὐτὸν γέροντα. λέγων· Πῶς ἔρχεται ὁ φόβος τοῦ Θεοῦ εἰς τὴν ψυχήν; Καὶ εἶπεν ὁ γέρων· Ἐὰν ἔχῃ ἄνθρωπος τὴν ταπείνωσιν, καὶ τὴν ἀκτημοσύνην, καὶ τὸ μὴ κρίνειν, ἔρχεται αὐτῷ ὁ φόβος τοῦ Θεοῦ.  
A brother asked the same old man, 'How does the fear of God dwell in the soul?! The old man said, 'If a man is possessed of humility and poverty, and if he does not judge others, the fear of God will come to him.'

**Ϛ´.** Ὁ αὐτὸς εἶπε· Φόβος καὶ ταπείνωσις, καὶ ἔνδεια τροφῶν, καὶ πένθος διαμενέτω σοι.  
He also said, 'May fear, humility, lack of food and compunc- tion be with you.

**Ζ´.** Παρέβαλεν ἐν ἀρχῇ αὐτοῦ ὁ ἀββᾶς Εὐπρέπιός τινι γέροντι, καὶ λέγει αὐτῷ· Ἀββᾶ, εἰπέ μοι λόγον πῶς σωθῶ. Ὁ δὲ εἶπεν αὐτῷ· Ἐὰν θέλῃς σωθῆναι, ὅταν παραβάλῃς τινὶ, μὴ προλάβῃς λαλῆσαι πρὶν ἐξετάσει σε. Ὁ δὲ ἐπὶ τῷ λόγῳ κατανυγεὶς ἔβαλε μετάνοιαν, λέγων· Ὄντως πολλὰ βιβλία ἀνέγνων, καὶ τοιαύτην παιδείαν οὐδέπω ἔγνων. Καὶ πολλὰ ὠφεληθεὶς ἐξῆλθεν.  
In his early days, Abba Euprepius went to see an old man and said to him, 'Abba, give me a word so that I may be saved.' The other replied, 'If you wish to be saved, when you go to see someone, do not begin to speak before you are spoken to.' Filled with com- punction at this saying, he made a prostration, saying, 'I have read many books before, but never have I received such teaching,' and he went away greatly edified.

**Περὶ τοῦ ἀββᾶ Ἐλαδίου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἐλαδίου, ὅτι ἐποίησεν εἴκοσι ἔτη εἰς τὰ Κελλία, καὶ οὐκ ἦρέ ποτε τοὺς ὀφθαλμοὺς ἄνω, ἰδεῖν τὴν στέγην τῆς ἐκκλησίας.  
It was said of Abba Helladius that he spent twenty years in the Cells, without ever raising his eyes to see the roof of the church.

**Β´.** Ἔλεγον περὶ τοῦ αὐτοῦ ἀββᾶ Ἐλαδίου, ὅτι ἄρτον καὶ ἅλας ἤσθιεν. Ὅτε οὖν ἦλθε τὸ Πάσχα, ἔλεγεν, ὅτι Οἱ ἀδελφοὶ ἄρτον καὶ ἅλας ἐσθίουσιν· ἐγὼ δὲ ὤφειλον μικρὸν κόπον ποιῆσαι διὰ τὸ Πάσχα. Ἐπειδὴ τὰς ἄλλας ἡμέρας καθήμενος ἐσθίω· νῦν ὅτι Πάσχα ἐστὶ, ποιήσω τὸν κόπον, ἱστάμενος ἐσθίων.  
Of the same Abba Helladius, it was said that he was accus- tomed to eat bread and salt, and that when Easter came, he would Evagrius [ 63 say, 'The brothers eat bread and salt; as for me, I must make a little effort because of Easter. Therefore, since I eat sitting down all the other days, now that it is Easter, I will make this effort, and eat standing up.'

**Περὶ τοῦ ἀββᾶ Εὐαγρίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Εὐάγριος· Καθεζόμενος ἐν τῷ κελλίῳ, συνάγαγέ σου τὸν λογισμόν· μνήσθητι ἡμέρας θανάτου· ἴδε τότε τοῦ σώματος τὴν νέκρωσιν· ἐννόει τὴν συμφοράν· λαβὲ τὸν πόνον· κατάγνωθι τῆς ἐν τῷ κόσμῳ ματαιότητος· ὅπως δυνηθῇς διαπαντὸς μένειν ἐν τῇ προθέσει τῆς ἡσυχίας, καὶ μὴ ἀσθενήσῃς. Μνήσθητι δὲ καὶ τῆς ἐν τῷ ᾅδῃ νῦν καταστάσεως· λογίζου τὸ πῶς εἰσιν ἐκεῖ αἱ ψυχαὶ, ἐν ποίᾳ δεινοτάτῃ σιωπῇ, ἐν ποίῳ πικροτάτῳ στεναγμῷ, καὶ πηλίκῳ φόβῳ καὶ ἀγῶνι καὶ προσδοκίᾳ· τὴν ἄπαυστον ὀδύνην, τὸ ψυχικὸν καὶ ἀπέραντον δάκρυον. Ἀλλὰ καὶ ἡμέρας ἀναστάσεως μνήσθητι, καὶ παραστάσεως τῆς πρὸς τὸν Θεόν· φαντάζου τὸ φρικῶδες καὶ φοβερὸν ἐκεῖνο κρῖμα. Ἄγε εἰς μέσον τὰ ἀποκείμενα τοῖς ἁμαρτάνουσιν, αἰσχύνην τὴν κατ' ἐνώπιον τοῦ Θεοῦ καὶ ἀγγέλων καὶ ἀρχαγγέλων καὶ πάντων ἀνθρώπων, τουτέστι κολαστήρια, πῦρ αἰώνιον, σκώληκα τὸν ἀκοίμητον, τὸν Τάρταρον, τὸ σκότος, τὸν τῶν ὀδόντων βρυγμὸν, τοὺς φόβους καὶ τὰς βασάνους. Ἄγε δὴ καὶ τὰ τοῖς δικαίοις ἀποκείμενα ἀγαθὰ, παρρησίαν τὴν μετὰ Θεοῦ Πατρὸς καὶ Χριστοῦ αὐτοῦ, ἀγγέλων καὶ ἀρχαγγέλων, καὶ παντὸς δήμου τῶν ἁγίων, βασιλείαν οὐρανῶν, καὶ τὰ ταύτης δωρήματα τὴν χαρὰν καὶ τὴν ταύτης ἀπόλαυσιν. Ἑκατέρων τούτων τὴν μνήμην ἄγε σεαυτῷ· καὶ ἐπὶ μὲν τῇ τῶν ἁμαρτωλῶν κρίσει δάκρυσον, πένθησον, φοβούμενος μὴ καὶ σὺ αὐτὸς ἐν τούτοις γένῃ· ἐπὶ δὲ τοῖς ἀποκειμένοις τοῖς δικαίοις, χαῖρε καὶ εὐφραίνου. Καὶ τούτων μὲν σπούδασον ἐν ἀπολαύσει γενέσθαι, καὶ ἀλλοτριοῦσθαι ἐκείνων. Ὅρα μὴ ἐπιλάθῃ ποτὲ, κἂν ἔνδον τοῦ κελλίου σου τυγχάνῃς, κἂν ἔξω που, τῆς παροὺς καὶ βλαβεροὺς διαφεύξῃ λογισμούς. Abba Evagrius said, 'Sit in your cell, collecting your thoughts. Remember the day of your death. See then what the death of your body will be; let your spirit be heavy, take pains, condemn the vanity of the world, so as to be able to live always in the peace you have in view without weakening. Remember also what happens in hell and think about the state of the souls down there, their painful silence, their most bitter groanings, their fear, their strife, their waiting. Think of their grief without end and the tears their souls shed eternally. But keep the day of resurrection and of presentation to God in remembrance also. Imagine the fearful and terrible judgement. Consider the fate kept for sinners, their shame before the face of God and the angels and archangels and all men, that is to say, the punishments, the eternal fire, worms that rest not, the darkness, gnashing of teeth, fear and supplications. Consider also the good things in store for the righteous: confidence in the face of God the Father and His Son, the angels and archangels and all the people of the saints, the kingdom of heaven, and the gifts of that realm, joy and beatitude. "Keep in mind the remembrance of these two realities. Weep for the judgement of sinners, afflict yourself for fear lest you too feel those pains. But rejoice and be glad at the lot of the righteous. Strive to obtain those joys but be a stranger to those pains. Whether you be inside or outside your cell, be careful that the remembrance of these things never leaves you, so that, thanks to their remembrance, you may at least flee wrong and harmful thoughts."

**Β´.** Εἶπε πάλιν· Κόπτε τῶν πολλῶν τὰς σχέσεις· μή σου ὁ νοῦς περιστατικὸς γένηται, καὶ τὸν τῆς ἡσυχίας ταράξῃ τρόπον.  
He also said, 'Restrain yourself from affection towards many people, for fear lest your spirit be distracted, so that your interior peace may not be disturbed.'

**Γ´.** Εἶπε πάλιν μέγα μὲν τὸ ἀπερισπάστως προσεύχεσθαι· μεῖζον δὲ καὶ τὸ ψάλλειν ἀπερισπάστως.  
He also said, 'It is a great thing to pray without distraction but to chant psalms without distraction is even greater.'

**Δ´.** Εἶπε πάλιν· Μέμνησο διαπαντὸς τῆς ἐξόδου σου, καὶ μὴ ἐπιλάθῃ κρίσεως αἰωνίου· καὶ οὐκ ἔσται πλημμέλεια ἐν τῇ ψυχῇ σου.  
He also said, 'Always keep your death in mind and do not forget the eternal judgement, then there will be no fault in your soul

**Ε΄.** Εἶπε πάλιν· Ἔπαρον τοὺς πειρασμοὺς, καὶ οὐδεὶς ὁ σωζόμενος. He also said, 'Take away temptations and no-one will be saved."

**Ϛ´.** Εἶπε πάλιν, ὅτι Ἔλεγέ τις τῶν Πατέρων· Ἡ ξηροτέρα καὶ ἀνώμαλος δίαιτα, ἀγάπῃ συζευχθεῖσα, θᾶττον εἰσάγει τὸν μοναχὸν εἰς τὸν τῆς ἀπαθείας λιμένα.  
He also said that one of the Fathers used to say, 'Eat a little without irregularity; if charity is joined to this, it leads the monk rapidly to the threshhold of apatheia.'

**Ζ´.** Ἐγένετό ποτε συνέδριον εἰς τὰ Κελλία περὶ πράγματος, καὶ ἐλάλησεν ὁ ἀββᾶς Εὐάγριος. Λέγει αὐτῷ ὁ πρεσβύτερος· Οἴδαμεν, ἀββᾶ, ὅτι εἰ ᾖς ἐν τῇ χώρᾳ σου, καὶ ἐπίσκοπος πολλάκις καὶ κεφαλὴ πολλῶν εἶχες εἶναι· νῦν δὲ ὡς ξένος καθέζῃ ὧδε. Ὁ δὲ κατανυγεὶς οὐκ ἐταράχθη, ἀλλὰ κινήσας τὴν κεφαλὴν, λέγει αὐτῷ· Ἀληθῶς ἐστι, Πάτερ. Πλὴν ἅπαξ ἐλάλησα, ἐπὶ δὲ τῷ δευτέρῳ οὐ προσθήσω.  
One day at the Cells, there was an assembly about some matter or other and Abba Evagrius held forth. Then the priest said to him,

‘Abba, we know that if you were living in your own country you would probably be a bishop and a great leader; but at present you sit here as a stranger.' He was filled with compunction, but was not at all upset and bending his head he replied, 'I have spoken once and will not answer, twice but I will proceed no further.' (Job 40.5)

**Περὶ τοῦ ἀββᾶ Εὐδαίμονος.**

**Α´.** Εἶπεν ὁ ἀββᾶς Εὐδαίμων περὶ τοῦ ἀββᾶ Παφνουτίου τοῦ Πατρὸς τῆς Σκήτεως, ὅτι Κατῆλθον ἐκεῖ νεώτερος, καὶ οὐκ ἀφῆκέ μεμεῖναι ἐκεῖ, λέγων ἐπὶ ἐμοῦ, Ὄψιν γυναικὸς οὐκ ἀφιῶ μεῖναι εἰς Σκῆτιν, διὰ τὸν πόλεμον τοῦ ἐχθροῦ.  
Abba Eudemon said this about Abba Paphnutius the Father of Scetis: 'I went down there while I was still young, and he would not let me stay, saying to me, "I do not allow the face of a woman to dwell in Scetis, because of the conflict with the enemy."

**Ἀρχὴ τοῦ στοιχείου Ζ.**

**Περὶ τοῦ ἀββᾶ Ζήνωνος.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ζήνων ὁ μαθητὴς τοῦ μακαρίου Σιλουανοῦ· Μὴ οἰκήσῃς ἐν τόπῳ ὀνομαστῷ, μηδὲ καθίσῃς μετὰ ἀνθρώπου ἔχοντος μέγα ὄνομα, μηδὲ βάλῃς θεμέλιον τοῦ οἰκοδομῆσαι ἑαυτῷ κελλίον πώποτε.  
Abba Zeno, the disciple of blessed Silvanus said, 'Do not live in a famous place, do not settle close to a man with a great name, and do not lay foundations for building yourself a cell one day.'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ζήνωνος, ὅτι ἀπ' ἀρχῆς οὐκ ἤθελε λαβεῖν παρά τινός τίποτε. Καὶ ἐντεῦθεν οἱ φέροντες ἀπήρχοντο λυπούμενοι, ὅτι οὐκ ἐλάμβανε. Καὶ ἄλλοι ἤρχοντο πρὸς αὐτὸν, λαβεῖν θέλοντες ὡς παρὰ μεγάλου γέροντος, καὶ οὐκ εἶχέ τι δοῦναι αὐτοῖς, καὶ αὐτοὶ ὑπῆγον λυπούμενοι. Λέγει ὁ γέρων· Τί ποιήσω, ὅτι καὶ οἱ φέροντες λυποῦνται, καὶ οἱ λαβεῖν θέλοντες; Τοῦτο μᾶλλον συμφέρει· εἴ τις φέρει, λαμβάνω, καὶ εἴ τις αἰτεῖ παρέχω αὐτῷ. Καὶ οὕτως ποιήσας ἀνεπαύετο, καὶ πάντας ἐπληροφόρει.  
It was said of Abba Zeno, that from the outset he never wished to receive anything from anyone at all. Those who brought him something came away hurt that he had not accepted anything. Others came to him, wanting to receive some token from a great old man and he had nothing to give them so they too came away hurt. The old man said, 'What shall I do, since those who bring things are hurt just as much as those who wish to receive something? I know what seems right to me: when someone brings me some- thing, I will accept it and I will give it to anyone who asks me for something.' So he did that and was at peace and satisfied everyone.

**Γ´.** Παρέβαλεν ἀδελφὸς Αἰγύπτιος τῷ ἀββᾷ Ζήνωνι εἰς Συρίαν, καὶ κατηγόρει τῶν λογισμῶν ἑαυτοῦ ἐπὶ τοῦ γέροντος. Ὁ δὲ θαυμάσας εἶπεν· Οἱ Αἰγύπτιοι, ἃς μὲν ἔχουσιν ἀρετὰς, κρύπτουσιν, ἃ δὲ οὐκ ἔχουσιν ἐλαττώματα, τούτων ἀεὶ κατηγοροῦσιν· οἱ δὲ Σύροι καὶ οἱ Ἑλληνικοὶ, ἃς μὲν οὐκ ἔχουσιν ἀρετὰς, λέγουσιν ἔχειν, ἃ δὲ ἔχουσι ἐλαττώματα, κρύπτουσιν.  
An Egyptian brother came to see Abba Zeno in Syria, and accused himself to the old man about his temptations. Filled with admiration, Zeno said, 'The Egyptians hide the virtues they possess and ceaselessly accuse themselves of faults they do not have, while the Syrians and Greeks pretend to have virtues they do not have, and hide the faults of which they are guilty.'

**Δ´.** Ἦλθον πρὸς αὐτὸν ἀδελφοὶ, καὶ ἠρώτησαν αὐτὸν, λέγοντες· Τί ἐστι τὸ ἐν τῷ Ἰὼβ γεγραμμένον· Οὐρανὸς δὲ οὐ καθαρὸς ἐνώπιον αὐτοῦ; Ἀποκριθεὶς δὲ ὁ γέρων εἶπεν αὐτοῖς· Ἀφῆκαν οἱ ἀδελφοὶ τὰς ἁμαρτίας αὐτῶν, καὶ περὶ τῶν οὐρανῶν ἐρευνῶσιν. Αὕτη δέ ἐστιν ἡ ἑρμηνεία τοῦ λόγου· Ἐπειδὴ αὐτὸς μόνος ἐστὶ καθαρὸς, διὰ τοῦτο εἶπεν· Οὐρανὸς δὲ οὐ καθαρός ἐστιν.  
Some brothers came to see him and asked him, 'What does this saying in the book of Job mean: "Heaven is not pure in his pres- ence?" '(Job 15.15) The old man replied, 'The brothers have passed over their sins and inquired about heavenly things. This is the interpretation of this saying: "God alone is pure," therefore he said, "Heaven is not pure."'

**Ε´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ζήνωνος, ὅτι καθήμενος ἐν. τῇ Σκήτει, ἐξῆλθε νυκτὸς ἐκ τῆς κέλλης αὐτοῦ ὡς ἐπὶ τὸ ἕλος· καὶ πλανηθεὶς ἐποίησε τρεῖς ἡμέρας καὶ τρεῖς νύκτας περιπατῶν· καὶ κοπιάσας, ἐκλιπὼν ἔπεσεν εἰς τὸ ἀποθανεῖν. Καὶ ἰδοὺ παιδάριον ἔστη ἐνώπιον αὐτοῦ, ἔχον ἄρτον καὶ βαυκάλιον ὕδατος· καὶ ἔλεγεν αὐτῷ· Ἀνάστα, φάγε. Ὁ δὲ ἀναστὰς, προσηύξατο, νομίζων ὅτι φαντασία ἐστίν. Ὁ δὲ εἶπεν αὐτῷ· Καλῶς ἐποίησας. Καὶ πάλιν ηὔξατο δεύτερον καὶ τρίτον. Καὶ λέγει αὐτῷ· Καλῶς ἐποίησας. Ἀναστὰς οὖν ὁ γέρων, ἔλαβε καὶ ἔφαγε. Καὶ μετὰ ταῦτα λέγει αὐτῷ· Ὅσον περιεπάτησας, τοσοῦτον εἶ μακρὰν ἀπὸ τῆς κέλλης σου· ἀλλ' ἀνάστα, ἀκολούθει μοι. Καὶ εὐθέως εὑρέθη εἰς τὸ κελλίον αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ γέρων· Εἴσελθε, ποίησον ἡμῖν εὐχήν. Καὶ εἰσελθόντος τοῦ γέροντος, ἐκεῖνος ἀφανὴς ἐγένετο.  
It was said of Abba Zeno, that when he was living in Scetis, he came out of his cell by night, going in the direction of the marshes. He spent three days and three nights wandering at ran- dom. At last, tired out, his strength failing him, he fell down as though he were dying. Behold, a little child stood before him with bread and a jar of water and said to him, 'Get up, and eat.' He stood up and prayed, thinking that it was a delusion. The other said to him, 'You have done well.' And he prayed a second, and then a third time. The child said again, 'You have done well.' Then the old man stood up, took some food and ate. The child said to him, 'As far as you have walked, so far are you from your cell. So then, get up, and follow me.' Immediately he found himself in his cell. So the old man said to the child, 'Enter, and let us pray.' But when the old man went inside, the other vanished.

**Ϛ´.** Ἄλλοτε ὁ αὐτὸς ἀββᾶς Ζήνων περιπατῶν ἐν τῇ Παλαιστίνῃ, καὶ κοπιάσας, ἐγγὺς σικυηλάτου ἐκάθισε φαγεῖν, καὶ λέγει αὐτῷ ὁ λογισμός· Ἆρον ἑαυτῷ ἓν σικύδιν, καὶ φάγε. Τί γάρ ἐστιν; Ὁ δὲ ἀποκριθεὶς εἶπε τῷ λογισμῷ· Οἱ κλέπται εἰς κόλασιν ὑπάγουσι. Δοκίμασον οὖν ἑαυτὸν ἐντεῦθεν, εἰ δύνασαι τὴν κόλασιν ὑπενεγκεῖν. Καὶ ἀναστὰς ἔστη εἰς τὸ καῦμα πέντε ἡμέρας, καὶ τηγανίσας ἑαυτὸν, εἶπεν· Οὐ δύνασαι τὴν κόλασιν ὑπενεγκεῖν. Καὶ λέγει τῷ λογισμῷ· Εἰ οὐ δύνασαι, μὴ κλέπτε καὶ τρῶγε.  
Another time, the same Abba Zeno was walking in Palestine and he was tired. He sat down near a cucumber plant to eat and he said to himself, 'Take a cucumber and eat it. Truly it is only a little thing.' But he answered himself, 'Thieves are taken away to punish- ment. Examine yourself therefore, to see if you can bear punish- ment.' He got up and stood in the sun for five days. When he was quite burnt he said, 'You cannot bear punishment,' and he said to his thoughts, 'Since you cannot bear punishment, do not steal, and do not eat.'

**Ζ´.** Εἶπεν ὁ ἀββᾶς Ζήνων· Ὁ θέλων ταχὺ ἵνα εἰσακούσῃ ὁ Θεὸς τῆς εὐχῆς αὐτοῦ, ἡνίκα ἀναστῇ καὶ ἐκτείνει τὰς χεῖρας αὐτοῦ πρὸς Θεὸν, πρὸ πάντων καὶ πρὸ τῆς ἰδίας ψυχῆς ὑπὲρ τῶν ἐχθρῶν αὐτοῦ ἀπὸ ψυχῆς εὔξηται· καὶ διὰ τούτου κατορθώματος, εἴ τι ἂν παρακαλέσῃ τῷ Θεῷ, ὑπακούει αὐτῷ.  
Abba Zeno said, 'If a man wants God to hear his prayer quickly, then before he prays for anything else, even his own soul, when he stands and stretches out his hands towards God, he must pray with all his heart for his enemies. Through this action God will hear everything that he asks.’

**Η´.** Ἔλεγον ὅτι ἦν τις ἐν κώμῃ, καὶ πολλὰ ἐνήστευεν, ὥστε καλεῖσθαι τὸ ὄνομα αὐτοῦ ὁ Νηστευτής. Ἀκούσας δὲ ὁ ἀββᾶς Ζήνων περὶ αὐτοῦ, μετεστείλατο αὐτόν. Ὁ δὲ ἀπῆλθε μετὰ χαρᾶς. Καὶ εὐξάμενοι ἐκάθισαν. Ἤρξατο οὖν ὁ γέρων ἐργάζεσθαι σιωπῶν. Μὴ εὑρίσκων δὲ λαλῆσαι μετ' αὐτοῦ ὁ Νηστευτὴς ἤρξατο ὀχλεῖσθαι ὑπὸ τῆς ἀκηδίας. Καὶ λέγει τῷ γέροντι· Εὖξαι ὑπὲρ ἐμοῦ, ἀββᾶ, ὅτι ἀπελθεῖν θέλω. Λέγει αὐτῷ ὁ γέρων· Διατί; Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὅτι ἡ καρδία μου ὡς καιομένη ἐστὶ, καὶ οὐκ οἶδα τί ἔχει. Ὅτε γὰρ ἤμην εἰς τὴν κώμην, ἕως ὀψὲ ἐνήστευον, καὶ οὐδέποτε οὕτως μοι ἐγένετο. Λέγει αὐτῷ ὁ γέρων· Εἰς τὴν κώμην, ἐκ τῶν ὠτίων σου ἐτρέφου· ἀλλ' ἄπελθε ἀπὸ τοῦ νῦν, καὶ ἔσθιε τὴν ἐννάτην· καὶ εἴ τι ποιεῖς, ἐν κρυπτῷ ποίει. Καὶ ὡς ἤρξατο ποιεῖν, μετὰ θλίψεως ἔμενε τὴν ἐννάτην. Καὶ ἔλεγον οἱ γνωρίζοντες αὐτὸν, ὅτι Ὁ Νηστευτὴς ἐδαιμονίσθη. Ἐλθὼν δὲ ἀπήγγειλε τῷ γέροντι πάντα. Ὁ δὲ εἶπεν αὐτῷ· Αὕτη ἡ ὁδὸς κατὰ Θεόν ἐστιν.  
In a village there was said to be a man who fasted to such a degree that he was called 'the Faster'. Abba Zeno had heard of him, and he sent for him. The other came gladly. They prayed and sat down. The old man began to work in silence. Since he could not succeed in talking to him the Faster began to get bored. So he said to the old man, 'Pray for me, Abba, for I want to go.' The old man said to him. 'Why?' The other replied, ‘Because my heart is as if it were on fire and I do not know what is the matter with it. For truly, when I was in the village and I fasted until the evening, nothing like this happened to me.’ The old man said, 'In the village you fed yourself through your ears. But go away and from now on eat at the ninth hour and whatever you do, do it secretly.’ As soon as he had begun to act on this advice, the Faster found it difficult to wait until the ninth hour. And those who knew him said, 'The Faster is possessed by the devil.' So he went to tell all this to the old man who said to him, 'This way is according to God.'

**Περὶ τοῦ ἀββᾶ Ζαχαρίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Μακάριος τῷ ἀββᾷ Ζαχαρίᾳ· Εἰπέ μοι τὸ ἔργον τοῦ μοναχοῦ. Λέγει αὐτῷ· Ἐμὲ ἐρωτᾷς, Πάτερ; Καὶ λέγει ὁ ἀββᾶς Μακάριος· Πληροφοροῦμαι εἰς σὲ, τέκνον Ζαχαρία. Ἔστι γὰρ ὁ νύσσων με τοῦ ἐρωτῆσαί σε. Λέγει αὐτῷ ὁ Ζαχαρίας· Τὸ κατ' ἐμὲ, Πάτερ, τὸ ἑαυτὸν βιάζεσθαι εἰς πάντα, οὗτός ἐστιν ὁ μοναχός.  
Abba Macarius said to Abba Zacharias, 'Tell me, what is the work of a monk?’ He said to him, 'How is it that you are asking me, Father?! Abba Macarius said, 'Zacharias, my child, you inspire me with confidence. It is God who urges me to ask you.' Then Za- charias said to him, 'Father, in my opinion, he is a monk who does violence to himself in everything.

**Β´.** Ἦλθέ ποτε ὁ ἀββᾶς Μωσῆς ἀντλῆσαι ὕδωρ, καὶ εὗρε τὸν ἀββᾶν Ζαχαρίαν εὐχόμενον ἐπὶ τοῦ λάκκου, καὶ τὸ Πνεῦμα τοῦ Θεοῦ καθήμενον ἐπάνω αὐτοῦ.  
Going to draw water one day, Abba Moses found Abba Za- charias praying beside the well and the spirit of God rested above him.

**Γ´.** Εἶπέ ποτε ὁ ἀββᾶς Μωσῆς τῷ ἀδελφῷ Ζαχαρίᾳ· Εἰπέ μοι τί ποιήσω; Ἀκούσας δὲ ἔρριψεν ἑαυτὸν χαμαὶ εἰς τοὺς πόδας αὐτοῦ, λέγων· Σύ με ἐρωτᾷς, Πάτερ; Λέγει αὐτῷ γέρων· Πίστευσόν μοι, τέκνον μου Ζαχαρία· εἶδον τὸ Πνεῦμα τὸ ἅγιον κατελθὸν ἐπὶ σὲ, καὶ ἐκ τούτου ἀναγκάζομαι ἐρωτῆσαί σε. Τότε λαβὼν ὁ Ζαχαρίας τὸ κουκούλιον αὐτοῦ ἐκ τῆς κεφαλῆς αὐτοῦ, ἔθηκεν ὑπὸ τοὺς πόδας, καὶ καταπατήσας αὐτὸ εἶπεν· Ἐὰν μὴ συντριβῇ οὕτως ἄνθρωπος, οὐ δύναται εἶναι μοναχός.  
One day Abba Moses said to brother Zacharias, 'Tell me what I ought to do?! At these words the latter threw himself on the ground at the old man's feet and said, 'Are you asking me, Father?" The old man said to him, "Believe me, Zacharias, my son, I have seen the Holy Spirit descending upon you and since then I am con- strained to ask you.' Then Zacharias drew his hood off his head put it under his feet and trampled on it, saying, 'The man who does not let himself be treated thus, cannot become a monk.'  
  
**Δ´.** Καθημένου ποτὲ τοῦ ἀββᾶ Ζαχαρίου εἰς Σκῆτιν, ἦλθε θεωρία εἰς αὐτόν· καὶ ἀναστὰς ἀνήγγειλε τῷ ἀββᾷ αὐτοῦ Καρίωνι. Ὁ δὲ γέρων, πρακτικὸς ὢν, οὐχ ὑπῆρχεν ἀκριβὴς περὶ ταῦτα. Καὶ ἀναστὰς ἔδειρεν αὐτὸν, λέγων, ὅτι ἀπὸ δαιμόνων ἐστί. Παρέμεινε δὲ ὁ λογισμός. Καὶ ἀναστὰς ἀπῆλθε πρὸς τὸν ἀββᾶν Ποιμένα, νυκτὸς, καὶ ἀνήγγειλεν αὐτῷ τὸ πρᾶγμα, καὶ πῶς καίεται τὰ ἐντὸς αὐτοῦ. Καὶ ἰδὼν ὁ γέρων ὅτι ἀπὸ Θεοῦ ἐστι, λέγει αὐτῷ· Ὕπαγε πρὸς τὸν δεῖνα τὸν γέροντα, καὶ εἴ τι δ' ἄν σοι εἴπῃ, ποίησον. Καὶ ἀπελθὼν πρὸς τὸν γέροντα, πρὶν ἐξετάσαι αὐτόν τι, προλαβὼν ὁ γέρων εἶπεν αὐτῷ πάντα, καὶ ὅτι ἡ θεωρία ἀπὸ Θεοῦ ἐστιν. Ἀλλ' ὕπαγε, ὑποτάγηθι τῷ Πατρί σου.  
While he was sitting one day in Scetis, Abba Zacharias had a vision. He went to tell his father, Carion, about it. The old man, who was an ascetic, did not understand this matter. He got up and beat him soundly, saying that it came from the demons. But Zacharias went on thinking about it, and he went by night to Abba Poemen, to tell the matter to him and how his heart burned within him. Then the old man, seeing that this came from God, said to him, 'Go to such and such an old man and whatever he tells you to do, do it.' Zacharias went to the old man and even before he could ask any- thing, he forestalled him, telling him everything that had happened and saying that this vision came from God. 'But go,' he said, 'and submit yourself to your father.’

**Ε´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἠρώτησεν ὁ ἀββᾶς Μωϋσῆς τὸν ἀββᾶν Ζαχαρίαν μέλλοντα τελευτᾷν· Τί ὁρᾷς; Καὶ λέγει αὐτῷ· Οὐ βέλτιον τὸ σιωπᾷν, Πάτερ; καὶ εἶπε· Ναὶ, τέκνον, σιώπα. Καὶ τῇ ὥρᾳ τοῦ θανάτου αὐτοῦ, καθεζόμενος ὁ ἀββᾶς Ἰσίδωρος, ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν· Εὐφραίνου, τέκνον μου Ζαχαρία, ὅτι ἀνεῴχθησάν σοι αἱ πύλαι τῆς τῶν οὐρανῶν βασιλείας.  
Abba Poemen said that Abba Moses asked Abba Zacharias, who was at the point of death, 'What do you see?’ He said, 'Is it not better to hold my peace, Father?' And he said, Yes, it is better to hold your peace, my child.’ At the hour of his death, Abba Isidore who was sitting there looked towards heaven and said, 'Rejoice, Zacharias, my son, because the doors of the kingdom of heaven are opened to you.'

**Ἀρχὴ τοῦ Η στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ἡσαΐου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ἡσαΐας, ὅτι οὐδὲν οὕτως λυσιτελεῖ τῷ ἀρχαρίῳ, ὡς ἡ ὕβρις. Ὥσπερ γὰρ δένδρον καθ' ἑκάστην ποτιζόμενον, οὕτως ἀρχάριος ὑβριζόμενος καὶ ὑπομένων.  
Abba Isaiah said, 'Nothing is so useful to the beginner as insults. The beginner who bears insults is like a tree that is watered every day.'

**Β´.** Ἔλεγε πάλιν πρὸς τοὺς καλῶς ἀρχομένους καὶ ὑποτασσομένους Πατράσιν ἁγίοις, ὅτι Ἡ πρώτη βαφὴ οὐκ ἀποβάλλει, ὡς ἐπὶ πορφύρας. Καί· ὅτι Ὥσπερ οἱ κλάδοι οἱ ἁπαλοὶ εὐχερῶς μεταστρέφονται καὶ κάμπτονται, οὕτως καὶ οἱ ἀρχάριοι ὄντες ἐν ὑποταγῇ.  
He also said to those who were making a good beginning by putting themselves under the direction of the holy Fathers, 'As with purple dye, the first colouring is never lost.’ And, 'Just as young shoots are easily trained back and bent, so it is with beginners who live in submission."

**Γ´.** Ἔλεγε πάλιν, ὅτι ἀρχάριος μεταβαίνων ἀπὸ μοναστηρίου εἰς μοναστήριον, ἔοικε ζῴῳ ὑπὸ φορβαίας ἐνταῦθα κἀκεῖσε ἐλαυνομένῳ.  
He also said, 'A beginner who goes from one monastery to another is like an animal who jumps this way and that, for fear of the halter.'

**Δ´.** Εἶπε πάλιν, ὅτι ὁ πρεσβύτερος τοῦ Πηλουσίου, γενομένης ἀγάπης, καὶ τῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ ἐσθιόντων, καὶ συλλαλούντων ἀλλήλοις, ἐπιτιμήσας αὐτοῖς εἶπε· Σιωπᾶτε, ἀδελφοί· εἶδον ἐγὼ ἀδελφὸν ἐσθίοντα μεθ' ὑμῶν, καὶ πίνοντα ποτήρια ὅσα ὑμεῖς, καὶ ἡ εὐχὴ αὐτοῦ ἀναβαίνει ἐνώπιον τοῦ Θεοῦ ὡς πῦρ.  
He also said that when there was an agape and the brethren were eating in the church and talking to one another, the priest of Pelusia reprimanded them in these words, 'Brethren, be quiet. For I have seen a brother eating with you and drinking as many cups as you and his prayer is ascending to the presence of God like fire."

**Ε´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἡσαΐου, ὅτι ποτὲ ἔλαβε θαλλίον, καὶ ἀπῆλθεν εἰς τὴν ἅλωνα, καὶ λέγει τῷ γεούχῳ· Δός μοι σῖτον. Καὶ λέγει αὐτῷ· Καὶ σὺ ἐθέρισας, ἀββᾶ; Λέγει· Οὐχί. Καὶ λέγει αὐτῷ ὁ γεοῦχος· Πῶς οὖν θέλεις σῖτον λαβεῖν, μὴ θερίσας; Καὶ λέγει αὐτῷ ὁ γέρων· Οὐκοῦν ἐὰν μή τις θερίσῃ, οὐ λαμβάνει μισθόν; Λέγει ὁ γεοῦχος· Οὐχί. Καὶ οὕτως ἀνεχώρησεν ὁ γέρων. Οἱ δὲ ἀδελφοὶ, ἰδόντες τί ἐποίησεν, ἔβαλον αὐτῷ μετάνοιαν, παρακαλοῦντες μαθεῖν τί τοῦτο ἐποίησε. Λέγει αὐτοῖς ὁ γέρων· Ὑπόδειγμα αὐτὸ ἐποίησα, ὅτι ἐὰν μή τις ἐργάσηται, οὐ λαμβάνει μισθὸν παρὰ τοῦ Θεοῦ.  
It was said of Abba Isaiah that one day he took a branch and went to the threshing-floor to thresh and said to the owner, 'Give me some wheat.' The latter replied, 'Have you brought in the har- vest, Father?' He said, 'No.' The owner said to him, 'How then can you expect to be given wheat, if you have not harvested?' Then the old man said to him, 'So then, if someone does not work, he does not receive wages?’ The owner replied, 'No.' At that, the old man went away. Seeing what he had done, the brethren bowed before him, asking him to tell them why he had acted thus. The old man said to them, 'I did this as an example: whoever has not worked will not receive a reward from God.'

**Ϛ´.** Ὁ αὐτὸς ἀββᾶς Ἡσαΐας ἐκάλεσέ τινα τῶν ἀδελφῶν, καὶ ἔνιψεν αὐτοῦ τοὺς πόδας, καὶ ἔβαλε δράκα φακοῦ εἰς χύτραν, καὶ ὡς ἔβρασε, κατήνεγκεν αὐτήν. Καὶ λέγει αὐτῷ ὁ ἀδελφός· Οὔπω ἑψήθη, ἀββᾶ. Καὶ λέγει αὐτῷ· Οὐκ ἀρκεῖ σοι ὅτι ὅλως εἶδες λαμπρόν; καὶ αὕτη μεγάλη παράκλησις.  
The same Abba Isaiah called one of the brethren, washed his feet, put a handful of lentils into the pot and brought them to him as soon as they had boiled. The brother said to him, 'They are not cooked, Abba.' The old man replied, 'Is it not enough simply to have seen the fire? That alone is a great consolation.

**Ζ´.** Ἔλεγε πάλιν, ὅτι Ἐὰν θέλῃ ὁ Θεὸς ψυχὴν ἐλεῆσαι, αὐτὴ δὲ ἀφηνιάζει καὶ οὐκ ἀνέχεται, ἀλλὰ τὸ θέλημα αὐτῆς ποιεῖ, συγχωρεῖ αὐτὴν παθεῖν ἅπερ οὐ θέλει, ἵνα οὕτως αὐτὸν ἐπιζητήσῃ.  
He also said, 'When God wishes to take pity on a soul and it rebels, not bearing anything and doing its own will, he then allows it to suffer that which it does not want, in order that it may seek him again.'

**Η´.** Ἔλεγε πάλιν, ὅτι Ἡνίκα τις βούλεται κακὸν ἀντὶ κακοῦ ἀποδοῦναι, δύναται καὶ διὰ νεύματος μόνου βλάψαι τὴν συνείδησιν τοῦ ἀδελφοῦ.  
He also said, "When someone wishes to render evil for evil, he can injure his brother's soul even by a single nod of the head.'

**Θ´.** Ὁ αὐτὸς ἀββᾶς Ἡσαΐας ἠρωτήθη, τί ἐστι φιλαργυρία, καὶ ἀπεκρίθη· Τὸ μὴ πιστεῦσαι τῷ Θεῷ, ὅτι ποιεῖταί σου φροντίδα, καὶ τὸ ἀπελπίσαι τῶν ἐπαγγελιῶν τοῦ Θεοῦ καὶ φιλοπλατύνεσθαι.  
The same Abba Isaiah, when someone asked him what avarice was, replied, 'Not to believe that God cares for you, to despair of the promises of God and to love boasting."

**Ι´.** Ἠρωτήθη πάλιν, τί ἐστι καταλαλιὰ, καὶ ἀπεκρίθη· Τὸ μὴ γνῶναι τὴν δόξαν τοῦ Θεοῦ, καὶ Φθόνος πρὸς τὸν πλησίον.  
He was also asked what calumny is and he replied, 'It is ignorance of the glory of God, and hatred of one's neighbour.'

**ΙΑ´.** Ἠρωτήθη πάλιν, τί ἐστιν ὀργὴ, καὶ ἀπεκρίθη· Ἔρις, καὶ ψεῦδος, καὶ ἀγνωσία.  
He was also asked what anger is and he replied, "Quarrelling, lying and ignorance.

**Περὶ τοῦ ἀββᾶ Ἠλία.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ἠλίας· Ἐγὼ τρία πράγματα φοβοῦμαι· ὅταν μέλλῃ ἡ ψυχή μου ἐξελθεῖν ἀπὸ τοῦ σώματος, καὶ ὅταν μέλλω τῷ Θεῷ ἀπαντῆσαι, καὶ ὅταν μέλλῃ ἡ ἀπόφασις ἐξελθεῖν κατ' ἐμοῦ.  
Abba Elias said, 'For my part: I fear three things: the moment when my soul will leave my body, and when I shall appear before God, and when the sentence will be given against me.'

**Β´.** Ἔλεγον οἱ γέροντες τῷ ἀββᾷ Ἠλίᾳ εἰς Αἴγυπτον περὶ τοῦ ἀββᾶ Ἀγάθωνος, ὅτι Καλὸς ἀββᾶς ἐστιν. Καὶ λέγει αὐτοῖς ὁ γέρων· Κατὰ τὴν γενεὰν αὐτοῦ καλός ἐστι. Καὶ λέγουσιν αὐτῷ· Κατὰ δὲ τοὺς ἀρχαίους τί; Καὶ ἀποκριθεὶς λέγει· Εἶπον ὑμῖν, ὅτι κατὰ τὴν γενεὰν αὐτοῦ καλός ἐστι· κατὰ δὲ τοὺς ἀρχαίους, ἑώρακα ἄνθρωπον ἐν Σκήτει, ὅτι ἠδύνατο τὸν ἥλιον στῆσαι ἐν τῷ οὐρανῷ, καθάπερ Ἰησοῦς ὁ τοῦ Ναυΐ. Καὶ τοῦτο ἀκούσαντες, ἐθαμβήθησαν, καὶ ἐδόξασαν τὸν Θεόν.  
The old men said of Abba Agathon to Abba Elias, in Egypt, "He is a good abba.' The old man answered them, 'In comparison with his own generation, he is good.’ They said to him, 'And what is he in comparison with the ancients?' He gave them this answer,

‘I have said to you that in comparison with his generation he is good but as to that of the ancients, in Scetis I have seen a man who, like Joshua the son of Nun could make the sun stand still in the heavens.' At these words they were astounded and gave glory to God.

**Γ´.** Εἶπεν ὁ ἀββᾶς Ἠλίας ὁ τῆς διακονίας· Τί ἰσχύει ἁμαρτία, ὅπου ἐστὶ μετάνοια; καὶ τί ὠφελεῖ ἀγάπη, ἔνθα ἐστὶν ὑπερηφανία;  
Abba Elias, the minister, said, 'What can sin do where there is penitence? And of what use is love where there is pride?'

**Δ´.** Εἶπεν ὁ ἀββᾶς Ἠλίας, ὅτι Εἶδον ἐγώ τινα λαβόντα κολοκύντιον οἴνου εἰς τὴν μάλην αὐτοῦ· καὶ ἵνα αἰσχύνω τοὺς δαίμονας ὅτι φαντασία ἦν, εἶπον τῷ ἀδελφῷ· Ποίησον ἀγάπην, καὶ ἆρόν μου τοῦτο· καὶ ἄρας τὸ πάλλιον αὐτοῦ, εὑρέθη μηδὲν ἔχων. Τοῦτο δὲ εἶπον, ὅτι κἂν τοῖς ὀφθαλμοῖς ἴδητέ τι, ἢ ἀκούσητε, μὴ καταδέξησθε. Πόσῳ μᾶλλον τηρεῖτε τοὺς διαλογισμοὺς καὶ τὰς ἐνθυμήσεις καὶ τὰς ἐννοίας, εἰδότες ὅτι αὐτοὶ ἐμβάλλουσιν αὐτὰ, ἵνα μιάνωσι τὴν ψυχὴν λογίζεσθαι τὰ μὴ συμφέροντα, καὶ ἵνα ἀπασχολήσωσι τὸν νοῦν ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ, καὶ τοῦ Θεοῦ.  
Abba Elias said, 'I saw someone who was carrying a skin of wine on his arm, and, in order to make the demons blush, for it was a fantasy, I said to the brother, "Of your charity take off your cloak." He took off his cloak, and was not found to be carrying anything. I say that so that you may not believe even that which you see or hear. Even more, observe your thoughts, and beware of what you have in your heart and your spirit, knowing that the demons put ideas into you so as to corrupt your soul by making it think of that which is not right, in order to turn your spirit from the consideration of your sins and of God.'

**Ε´.** Εἶπε πάλιν· Οἱ ἄνθρωποι τὸν νοῦν ἔχουσιν, ἢ εἰς τὰς ἁμαρτίας, ἢ πρὸς τὸν Ἰησοῦν, ἢ πρὸς τοὺς ἀνθρώπους.  
He also said, 'Men have a mind either in their sins, or to Jesus, or to men.'

**Ϛ´.** Εἶπε πάλιν· Ἐὰν μὴ ὁ νοῦς ψάλλῃ μετὰ τοῦ σώματος, εἰς μάτην ὁ κόπος. Ἐὰν γάρ τις ἀγαπᾷ τὴν θλῖψιν, ὕστερον γίνεται αὐτῷ εἰς χαρὰν καὶ ἀνάπαυσιν.  
He also said, 'If the spirit does not sing with the body, labour is in vain. Whoever loves tribulation will obtain joy and peace later on."

**Ζ´.** Εἶπε πάλιν, ὅτι Τὶς γέρων ἔμεινεν εἰς ἱερόν· καὶ ἦλθον οἱ δαίμονες λέγοντες αὐτῷ· Ἄπελθε ἐκ τοῦ τόπου ἡμῶν. Καὶ ὁ γέρων ἔφη· Ὑμεῖς οὐκ ἔχετε τόπον. Καὶ ἤρξαντο σκορπίζειν αὐτοῦ τὰ βαΐα καθ' ἅπαξ. Ὁ δὲ γέρων ἐπέμενεν αὐτὰ συλλέγων. Ὕστερον ὁ δαίμων κρατήσας αὐτοῦ τὴν χεῖρα, ἔσυρεν αὐτὸν ἔξω. Ὡς δὲ ἔφθασε τὴν θύραν ὁ γέρων, τῇ ἄλλῃ χειρὶ κατέσχε τὴν θύραν, κράζων· Ἰησοῦ, βοήθει μοι. Καὶ εὐθὺς ὁ δαίμων ἔφυγε. Καὶ ὁ γέρων ἤρξατο κλαίειν. Ὁ δὲ Κύριος εἶπεν αὐτῷ· Τί κλαίεις; καὶ λέγει ὁ γέρων· Ὅτι τολμῶσι κρατῆσαι τὸν ἄνθρωπον, καὶ οὕτως ποιῆσαι. Εἶπε δὲ αὐτῷ· Σὺ ἠμέλησας. Ὅτε γὰρ ἐζήτησάς με, εἶδες πῶς εὑρέθην σοι. Ταῦτα λέγω, ὅτι κόπου πολλοῦ χρεία, καὶ εἰ μὴ κόπος γένηται, οὐ δύναταί τις ἔχειν τὸν Θεὸν αὐτοῦ. Αὐτὸς γὰρ δι' ἡμᾶς ἐσταυρώθη.   
He also said, 'An old man was living in a temple and the demons came to say to him, "Leave this place which belongs to us," and the old man said, "No place belongs to you." Then they began to scatter his palm leaves about, one by one, and the old man went on gathering them together with perseverance. A little later the devil took his hand and pulled him to the door. When the old man reached the door, he seized the lintel with the other hand crying out, "Jesus, save me." Immediately the devil fled away. Then the old man began to weep. Then the Lord said to him, "Why are you weeping?" and the old man said, "Because the devils have dared to seize a man and treat him like this." The Lord said to him, "You had been careless. As soon as you turned to me again, you see I was beside you." I say this, because it is necessary to take great pains, andanyone who does not do so, cannot come to his God. For he himself was crucified for our sake.'

Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ἠλίᾳ τῷ ἡσυχαστῇ, εἰς τὸ κοινόβιον τοῦ σπηλαίου τοῦ ἀββᾶ Ζάββα, καὶ λέγει αὐτῷ· Ἀββᾶ, εἶπόν μοι ῥῆμα. Ὁ δὲ γέρων λέγει τῷ ἀδελφῷ, ὅτι Ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, ἠγαπῶντο αἱ τρεῖς ἀρεταὶ αὗται, ἡ ἀκτημοσύνη, καὶ ἡ πραότης, καὶ ἡ ἐγκράτεια· νῦν δὲ κρατεῖ εἰς τοὺς μοναχοὺς ἡ πλεονεξία, καὶ ἡ γαστριμαργία, καὶ ἡ θρασύτης. Εἴ τι θέλεις κράτησον.  
A brother who followed the life of stillness in the monastery of the cave of Abba Saba came to Abba Elias and said to him, 'Abba, give me a way of life.' The old man said to the brother, 'In the days of our predecessors they took great care about these three virtues: poverty, obedience and fasting. But among monks nowadays ava- rice, self-confidence and great greed have taken charge. Choose whichever you want most.'

**Περὶ τοῦ ἀββᾶ Ἡρακλείου.**

**Α´.** Ἀδελφὸς πολεμηθεὶς, ἀπήγγειλε τῷ ἀββᾷ Ἡρακλείῳ. Καὶ λέγει αὐτῷ ἐκεῖνος στηρίζων αὐτὸν, ὅτι Τὶς γέρων ἔσχε μαθητὴν ὑπήκοον πάνυ ἐπὶ πολλὰ ἔτη. Μιᾷ οὖν πολεμηθεὶς ἔβαλε μετάνοιαν τῷ γέροντι, λέγων· Ποίησόν με γενέσθαι μοναχόν. Καὶ λέγει αὐτῷ ὁ γέρων· Βλέπε τόπον, καὶ ποιοῦμέν σοι κελλίον. Κὶ ἀπελθὼν ἀπὸ σημείου ἑνὸς εὗρε. Καὶ ἀπελθόντες ἐποίησαν κελλίον. Καὶ λέγει τῷ ἀδελφῷ· Εἴ τί σοι λέγω, τοῦτο ποίησον. Ὅταν πεινᾷς, φάγε, πίε, κοιμῶ· μόνον τοῦ κελλίου σου μὴ ἐξέλθῃς ἕως τοῦ σαββάτου· τότε ἔρχου ἐγγύς μου. Ὁ δὲ ἀδελφὸς ἐποίησε τὰς δύο ἡμέρας κατὰ τὴν ἐντολήν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀκηδιάσας, λέγει· Τί τοῦτο ἐποίησέ μοι ὁ γέρων; καὶ ἀναστὰς, ἔψαλλε πλείστους ψαλμούς· καὶ μετὰ τὸ δῦναι τὸν ἥλιον ἔφαγε· καὶ ἀναστὰς ἀπῆλθε κοιμηθῆναι εἰς τὸ ψιάθιον αὐτοῦ. Καὶ θεωρεῖ Αἰθίοπα κείμενον τρίζοντα τοὺς ὀδόντας κατ' αὐτοῦ. Καὶ δρομαῖος φόβῳ πολλῷ ἦλθε πρὸς τὸν γέροντα· καὶ κρούσας τὴν θύραν, εἶπεν· Ἀββᾶ, ἐλέησόν με, καὶ ἄνοιξον. Ὁ δὲ γέρων, γνοὺς ὅτι οὐκ ἐφύλαξε τὸ ῥῆμα αὐτοῦ, οὐκ ἤνοιξεν αὐτῷ ἕως πρωῒ, καὶ ἀνοίξας τῷ πρωῒ, εὗρεν αὐτὸν ἔξω παρακαλοῦντα· καὶ οἰκτηρήσας εἰσήνεγκεν αὐτόν. Τότε λέγει· Δέομαί σου, Πάτερ· Αἰθίοπα μέλανα εἶδον ἐπὶ τὸ ψιάθιόν μου, ὡς ἀπῆλθον κοιμηθῆναι. Ὁ δὲ εἶπε· Τοῦτο ἔπαθες, ὅτι οὐκ ἐφύλαξας τὸ ῥῆμά μου. Τότε τυπώσας αὐτῷ πρὸς τὴν δύναμιν, τὸ ἀκόλουθον τοῦ μονήρους βίου, κατὰ μικρὸν γέγονε μοναχὸς καλός.  
A brother who was attacked by the devil unburdened himself to Abba Heraclides. He told him the following in order to comfort him: 'An old man had a disciple who for many years had obeyed him in everything. Now one day when he was attacked by the devil, he made a prostration before the old man, saying, "Let me become a monk on my own." The old man replied, "Survey the district and we will build a cell for you." So they found a place a mile away. They went there and built the cell. The old man said to the brother, "What I tell you to do, do it. Each time you are afflicted, eat, drink, sleep; only do not come out of your cell until Saturday; then come to see me." The brother spent two days according to these orders, but the third day, a prey to accidie, he said to himself, "Why did the old man arrange that for me?" Standing up, he sang many psalms, and after sunset he ate, then went to lie down on his mat to sleep. But he saw an Ethiopian lying there who gnashed his teeth at him. Driven by great fear, he ran to the old man, knocked on his door and said, "Abba, have pity on me, open the door." The old man, seeing he had not obeyed his instructions did not open it till morning, very early; then he opened it, and found him outside imploring him to help him. Then, full of pity, he made him come inside. The other said, "Father, I need you; on my bed I saw a black Ethiopian, as I was going to sleep." The old man replied, "You suffered that because you did not keep to my instructions." Then, according to his capacity, he taught him the discipline of the soli- tary life, and in a short time he became a good monk.'

**Ἀρχὴ τοῦ Θ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ τῆς Φέρμης.**

**Α´.** Ὁ ἀββᾶς Θεόδωρος ὁ τῆς Φέρμης ἐκτήσατο τρία βιβλία καλά· καὶ παρέβαλε τῷ ἀββᾷ Μακαρίῳ, καὶ λέγει αὐτῷ, ὅτι Ἔχω τρία βιβλία καλὰ, καὶ ὠφελοῦμαι ἐξ αὐτῶν· καὶ οἱ ἀδελφοὶ κιχρῶνται αὐτὰ, καὶ ὠφελοῦνται. Εἰπὲ οὖν μοι, τί ὤφειλον ποιῆσαι; κατάσχω αὐτὰ εἰς τὴν ἐμὴν καὶ τὴν τῶν ἀδελφῶν ὠφέλειαν, ἢ πωλήσω αὐτὰ καὶ δώσω πτωχοῖς; Καὶ ἀποκριθεὶς ὁ γέρων εἶπε· Καλαὶ μὲν αἱ πράξεις, ἀλλὰ μείζων πάντων ἡ ἀκτημοσύνη ἐστί. Καὶ τοῦτο ἀκούσας, ἀπελθὼν ἐπώλησεν αὐτὰ, καὶ διέδωκε πτωχοῖς.  
Abba Theodore of Pherme had acquired three good books. He came to Abba Macarius and said to him, 'I have three excellent books from which I derive profit; the brethren also make use of them and derive profit from them. Tell me what I ought to do: keep them for my use and that of the brethren, or sell them and give the money to the poor?’ The old man answered him in this way, 'Your actions are good; but it is best of all to posses nothing.' Hearing that, he went and sold his books and gave the money for them to the poor.

**Β´.** Ἀδελφός τις καθεζόμενος εἰς τὰ Κελλία ἐταράσσετο καταμόνας· καὶ ἀπελθὼν πρὸς τὸν ἀββᾶν Θεόδωρον τὸν τῆς Φέρμης, εἶπεν αὐτῷ. Ὁ δὲ γέρων εἶπεν· Ὕπαγε, ταπείνωσον τὸν λογισμόν σου, καὶ ὑποτάγηθι, καὶ μεῖνον μετὰ ἄλλων. Καὶ ὑποστρέφει πρὸς τὸν γέροντα, καὶ λέγει αὐτῷ· Οὐδὲ μετὰ τῶν ἀνθρώπων ἀναπαύομαι. Καὶ λέγει αὐτῷ ὁ γέρων· Εἰ μόνος οὐκ ἀναπαύῃ, οὐδὲ μετὰ τῶν ἄλλων, διατὶ ἐξῆλθες εἰς τὸν μοναχόν; οὐχὶ ἵνα ὑποφέρῃς τὰς θλίψεις; εἰπὲ δέ μοι· Πόσα ἔτη ἔχεις εἰς τὸ σχῆμα; Λέγει· Ὀκτώ. Εἶπεν οὖν αὐτῷ ὁ γέρων· Φύσει ἔχω ἐν τῷ σχήματι ἑβδομήκοντα ἔτη, καὶ οὐδὲ μίαν ἡμέραν εὗρον ἀνάπαυσιν· καὶ σὺ εἰς ὀκτὼ ἔτη θέλεις ἀνάπαυσιν ἔχειν; Καὶ τοῦτο ἀκούσας, ἑδραιωθεὶς ἀπῆλθεν.  
A brother lived in the Cells and in his solitude he was troubled. He went to tell Abba Theodore of Pherme about it. The old man said to him, 'Go, be more humble in your aspirations, place yourself under obedience and live with others.' Later, he came back to the old man and said, 'I do not find any peace with others.' The old man said to him, 'If you are not at peace either alone or with others, why have you become a monk? Is it not to suffer trials? Tell me how many years you have worn the habit?’ He replied, 'For eight years.' Then the old man said to him, 'I have worn the habit seventy years and on no day have I found peace. Do you expect to obtain peace in eight years?’ At these words the brother went away strengthened.

**Γ´.** Παρέβαλεν ἀδελφός ποτε τῷ ἀββᾷ Θεοδώρῳ, καὶ ἐποίησε τρεῖς ἡμέρας παρακαλῶν αὐτὸν ἀκοῦσαι λόγον. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῷ. Καὶ ἐξῆλθε λυπούμενος. Λέγει οὖν αὐτῷ ὁ μαθητὴς αὐτοῦ· Ἀββᾶ, πῶς οὐκ εἶπες αὐτῷ λόγον; καὶ ἀπῆλθε λυπούμενος. Καὶ λέγει αὐτῷ ὁ γέρων· Φύσει οὐκ ἔλεγον αὐτῷ· πραγματευτὴς γάρ ἐστι, καὶ εἰς ἀλλοτρίους λόγους θέλει δοξάζεσθαι.  
A brother came to Abba Theodore and spent three days beg- ging him to say a word to him without getting any reply. So he went away grieved. Then the old man's disciple said to him, 'Abba, why did you not say a word to him? See, he has gone away grieved.' The old man said to him, 'I did not speak to him, for he is a trafficker who seeks to glorify himself through the words of others.'

**Δ´.** Εἶπε πάλιν· Ἐὰν ἕξεις φιλίαν μετὰ τινὸς, καὶ συμβῇ αὐτὸν εἰς πειρασμὸν πορνείας ἐμπεσεῖν, ἐὰν δύνασαι δὸς αὐτῷ χεῖρα, καὶ ἕλκυσον αὐτὸν ἄνω. Ἐὰν δὲ εἰς αἵρεσιν ἐμπέσῃ, καὶ μὴ πεισθῇ σοι ἀποστραφῆναι, ταχέως κόψον αὐτὸν ἀπὸ σοῦ· μήποτε βραδύνων συγκατασπασθῇς αὐτῷ εἰς τὸν βόθρον.  
He also said, 'If you are friendly with someone who happens to fall into the temptation of fornication, offer him your hand, if you can, and deliver him from it. But if he falls into heresy and you cannot persuade him to turn from it, separate yourself quickly from him, in case, if you delay, you too may be dragged down with him into the pit.

**Ε´.** Ἔλεγον περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ τῆς Φέρμης, ὅτι τὰ τρία ταῦτα κεφάλαια εἶχεν ὑπὲρ πολλούς· τὴν ἀκτημοσύνην, τὴν ἄσκησιν, καὶ τὸ φεύγειν τοὺς ἀνθρώπους.  
It was said of Abba Theodore of Pherme that the three things he held to be fundamental were: poverty, asceticism, flight from men.

**Ϛ´.** Εὐκαίρησέ ποτε ὁ ἀββᾶς Θεόδωρος μετ' αὐτῶν· καὶ ἐσθιόντων αὐτῶν, κατ' εὐλάβειαν ἐλάμβανον τὰ ποτήρια σιωπῶντες, καὶ οὐκ ἔλεγον τὸ Συγχώρησον. Καὶ εἶπεν ὁ ἀββᾶς Θεόδωρος· Ἀπώλεσαν οἱ μοναχοὶ τὴν εὐγένειαν αὐτῶν, τὸ λέγειν, Συγχώρησον.  
One day Abba Theodore was entertaining himself with the brethren. While they were eating, they drank their cups with re- spect, but in silence, without even saying 'pardon'. So Abba Theo- dore said, 'The monks have lost their manners and do not say, "pardon."

**Ζ´.** Ἠρώτησεν αὐτὸν ἀδελφὸς, λέγων· Θέλεις, ἀββᾶ, μικρὰς ἡμέρας μὴ φάγω ἄρτον; Καὶ λέγει αὐτῷ ὁ γέρων· Καλῶς ποιεῖς· καὶ γὰρ κἀγὼ ἐποίησα οὕτως. Καὶ λέγει αὐτῷ ὁ ἀδελφός· Θέλω οὖν λαβεῖν τὰ ἐρεβίνθιά μου εἰς τὸ ἀρτοκοπεῖον, καὶ ποιῆσαι αὐτὰ ἄλευρον. Καὶ λέγει αὐτῷ ὁ γέρων· Εἰ πάλιν ὑπάγεις εἰς τὸ ἀρτοκοπεῖον, ποίησον τὸν ἄρτον σου· καὶ τίς ἡ χρεία τῆς ἐξαγωγῆς ταύτης;  
A brother questioned him saying, 'Abba, would you approve of my not eating bread for several days?' The old man said to him, "You do well, and I have done the same.' The brother said, 'I mean to take my chick-peas to the bakery, and have them made into flour.' The old man replied, 'If you are going to the bakery, why not make the flour into bread? What need is there to go out twice?'

**Η´.** Ἦλθέ τις τῶν γερόντων πρὸς τὸν ἀββᾶν Θεόδωρον, καὶ εἶπεν αὐτῷ· Ἰδοὺ ὁ δεῖνα ὁ ἀδελφὸς ὑπέστρεψεν εἰς τὸν κόσμον. Καὶ εἶπεν αὐτῷ ὁ γέρων· Ἐπὶ τούτῳ θαυμάζεις; μὴ θαυμάσῃς, ἀλλὰ θαύμασον μᾶλλον ἐὰν ἀκούσῃς ὅτι ἠδυνήθη τις ἐκφυγεῖν ἀπὸ τοῦ στόματος τοῦ ἐχθροῦ.  
One of the old men came to Abba Theodore and said to him, "Look how such and such a brother has returned to the world.' The old man said to him, 'Does that surprise you? No, rather be aston- ished when you hear that someone has been able to escape the jaws of the enemy.’

**Θ´.** Ἀδελφός τις ἦλθεν πρὸς τὸν ἀββᾶν Θεόδωρον, καὶ ἤρξατο λαλεῖν καὶ ἐξετάζειν πράγματα, ὧν οὔπω τὴν ἐργασίαν ἐποίει. Καὶ λέγει αὐτῷ ὁ γέρων· Οὔπω εὗρες τὸ πλοῖον, οὐδὲ τὰ σκεύη σου ἔβαλες, καὶ πρὸ τοῦ πλεῦσαι, ἤδη εἰς τὴν πόλιν ἐκείνην ἀπῆλθες. Πρῶτον ὅταν ποιήσῃς τὸ ἔργον, ἔρχῃ εἰς ἃ νῦν λαλεῖς.  
A brother came to Abba Theodore and began to converse with him about things which he had never yet put into practice. So the old man said to him, 'You have not yet found a ship nor put your cargo aboard it and before you have sailed, you have already arrived at the city. Do the work first; then you will have the speed you are making now.'  
  
**Ι´.** Ὁ αὐτός ποτε παρέβαλε τῷ ἀββᾷ Ἰωάννῃ τῷ ἀπὸ γεννήσεως εὐνούχῳ· καὶ λαλούντων αὐτῶν, εἶπεν· Ὅταν ἤμην εἰς Σκῆτιν, τὰ ἔργα τῆς ψυχῆς ἦν τὸ ἔργον ἡμῶν, τὸ δὲ ἐργόχειρον ὡς πάρεργον εἴχομεν· νῦν δὲ γέγονε τὸ ἔργον τῆς ψυχῆς ὡς πάρεργον, καὶ τὸ πάρεργον ἔργον.  
The same abba came one day to see Abba John, a eunuch from birth, and during their conversation he said to him, "When I was at Scetis, the works of the soul were our work, and we con- sidered manual work to be subordinate; now the work of the soul has become subordinate and what was secondary is the chief work."

**ΙΑ´.** Ἠρώτησε δὲ αὐτὸν ἀδελφὸς, λέγων· Ποῖόν ἐστι τὸ ἔργον τῆς ψυχῆς, ὃ νῦν ὡς πάρεργον ἔχομεν, καὶ ποῖόν ἐστι τὸ πάρεργον, ὃ νῦν ἔργον ἔχομεν; Καὶ λέγει ὁ γέρων· Πάντα τὰ γινόμενα διὰ τὴν ἐντολὴν τοῦ Θεοῦ, ἔργον ψυχῆς ἐστι· τὸ δὲ εἰς λόγον ἑαυτῶν ἐργάζεσθαι καὶ συνάγειν, τοῦτο πάρεργον ἔχειν ὀφείλομεν. Καὶ λέγει ὁ ἀδελφός· Σαφήνισόν μοι τὴν ὑπόθεσιν ταύτην. Καὶ λέγει ὁ γέρων· Ἰδοὺ ἀκούεις περὶ ἐμοῦ ὅτι ἀσθενῶ, καὶ ὀφείλεις ἐπισκέψασθαί με, καὶ λέγεις ἐν ἑαυτῷ· Καταλιπεῖν ἔχω τὸ ἔργον μου, καὶ νῦν ἀπελθεῖν; ἀλλὰ πληρώσω πρῶτον, καὶ οὕτως ἀπέρχομαι. Ἔρχεται δέ σοι καὶ ἄλλη ἀφορμὴ, καὶ τάχα οὐδὲ ὅλως ὑπάγεις. Πάλιν ἄλλος ἀδελφὸς λέγει σοι· Δός μοι χεῖρα, ἀδελφέ! καὶ λέγεις· Ἔχω ἀφῆσαι τὸ ἔργον μου, καὶ ἀπελθεῖν ἐργάσασθαι μετὰ τούτου; Ἐὰν οὖν μὴ ἀπέλθῃς, ἀφίεις τὴν ἐντολὴν τοῦ Θεοῦ, ὅ ἐστι τὸ ἔργον τῆς ψυχῆς, καὶ ποιεῖς τὸ πάρεργον, ὅ ἐστι τὸ ἔργον τῶν χειρῶν.  
A brother questioned him saying, 'What is the work of the soul which we now consider to be subordinate, and what is that which was subordinate and which we now consider to be our chief work?' The old man said, 'Everything you do as a commandment of God is the work of the soul; but to work and to gather goods together for a personal motive ought to be held as subordinate.' Then the brother said, 'Explain this matter to me.' So the old man said, 'Suppose you hear it said that I am ill and you ought to visit me; you say to yourself, "Shall I leave my work and go now? I had better finish my work and then go." Then another idea comes along and perhaps you never go; or again, another brother says to you, "Lend me a hand, brother"; and you say, "Shall I leave my own work and go and work with him? If you do not go, you are disre- garding the commandment of God which is the work of the soul, and doing the work of your hands which is subordinate."

**ΙΒ´.** Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ τῆς Φέρμης, ὅτι ἄνθρωπος στήκων εἰς μετάνοιαν, οὐ δέδεται εἰς ἐντολήν.  
Abba Theodore of Pherme said, 'The man who remains standing when he repents, has not kept the commandment.’

**ΙΓ´.** Ὁ αὐτὸς εἶπεν· Ἄλλη ἀρετὴ οὐκ ἔστιν, ὡς τὸ μὴ ἐξουθενεῖν.  
He also said, 'There is no other virtue than that of not being scornful."

**ΙΔ´.** Πάλιν εἶπεν· Ἄνθρωπος μαθὼν τὴν γλυκύτητα τοῦ κελλίου, οὐχ ὡς ἀτιμάζων τὸν πλησίον αὐτοῦ φεύγει.  
He also said, 'The man who has learnt the sweetness of the cell flees from his neighbour but not as though he despised him."

**ΙΕ´.** Πάλιν εἶπεν· Ἐὰν μὴ ἐκκόψω ἐμαυτὸν ἀπὸ τῶν οἰκτιρμῶν τούτων, οὐκ ἐῶσί με εἶναι μοναχόν.  
He also said, 'If I do not cut myself off from these feelings of compassion, they will not let me be a monk."

**ΙϚ´.** Εἶπε πάλιν· Πολλοὶ ἐν τῷ καιρῷ τούτῳ εἵλοντο τὴν ἀνάπαυσιν, πρὶν ὁ Θεὸς αὐτοῖς παράσχῃ.  
He also said, 'In these days many take their rest before God gives it them.'

**ΙΖ´.** Εἶπε πάλιν· Μὴ κοιμηθῇς εἰς τόπον ὅπου ἐστὶ γυνή.  
He also said, 'Do not sleep in a place where there is a woman.'

**ΙΗ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Θεόδωρον, λέγων· Θέλω ἐπιτελέσαι τὰς ἐντολάς. Λέγει αὐτῷ ὁ γέρων περὶ τοῦ ἀββᾶ Θεωνᾶ, ὅτι εἶπε καὶ αὐτός ποτε· Θέλω πληρῶσαι τὸν λογισμόν μου μετὰ τοῦ Θεοῦ, καὶ λαβὼν σιτίαν εἰς τὸ ἀρτοκοπεῖον, ἐποίησεν ἄρτους· καὶ αἰτησάντων αὐτὸν πτωχῶν, ἔδωκε τοὺς ἄρτους· καὶ πάλιν αἰτησάντων ἄλλων, ἔδωκε τὰ σπυρίδια καὶ τὸ ἱμάτιον ὃ ἐφόρει, καὶ εἰσῆλθεν εἰς τὸ κελλίον, περιζωσάμενος τὸ μαφόριον. Καὶ οὕτως πάλιν ἐμέμφετο ἑαυτὸν λέγων, ὅτι Οὐκ ἐπλήρωσα τὴν ἐντολὴν τοῦ Θεοῦ.  
A brother said to Abba Theodore, 'I wish to fulfil the com- mandments.' The old man told him that Abba Theonas had said to him, 'I want to fill my spirit with God.' Taking some flour to the bakery, he had made loaves which he gave to the poor who asked him for them; others asked for more, and he gave them the baskets, then the cloak he was wearing, and he came back to his cell with his loins girded with his cape. Afterwards he took himself to task telling himself that he had still not fulfilled the commandment of God.'

**ΙΘ´.** Ἠσθένησέ ποτε ὁ ἀββᾶς Ἰωσὴφ, καὶ ἔπεμψε πρὸς τὸν ἀββᾶν Θεόδωρον, λέγων· Δεῦρο, ἵνα σε ἴδω πρὸ τοῦ με ἐξελθεῖν ἐκ τοῦ σώματος· ἦν δὲ μέσον τῆς ἑβδομάδος. Καὶ οὐκ ἀπῆλθεν· ἔπεμψε δὲ, λέγων· Ἐὰν μείνῃς ἕως τοῦ σαββάτου, ἔρχομαι· εἰ δὲ ὑπάγεις, εἰς ἐκεῖνον τὸν κόσμον βλέπομεν ἀλλήλους.  
Once when Abba Joseph was ill, he sent someone to say to Abba Theodore, 'Come here, that I may see you before I leave the body.’ It was the middle of the week and he did not go, but sent to say to him, 'If you wait until Saturday, I shall come; but if you depart, we shall see one another in the world to come.'

**Κ´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Θεοδώρῳ· Εἰπέ μοι ῥῆμα, ὅτι ἀπόλλυμαι. Καὶ μετὰ κόπου εἶπεν αὐτῷ· Ἐγὼ κινδυνεύω, καὶ τί σοι ἔχω εἰπεῖν;  
A brother said to Abba Theodore, 'Speak a word to me, for I am perishing,' and sorrowfully he said to him. 'I am myself in danger, so what can I say to you?'

**ΚΑ´.** Ἀδελφὸς ἦλθε πρὸς τὸν ἀββᾶν Θεόδωρον, ἵνα διδάξῃ αὐτὸν ῥάπτειν, ἐνέγκας καὶ τὴν σειρὰν πρὸς αὐτόν. Ὁ δὲ γέρων λέγει αὐτῷ· Ὕπαγε, καὶ πρωῒ δεῦρο ὧδε. Καὶ ἀναστὰς ὁ γέρων, ἔβρεξεν αὐτῷ τὴν σειρὰν, καὶ ἡτοίμασεν αὐτῷ τὴν προκαταραφὴν, λέγων· Οὕτως καὶ οὕτως ποίησον· καὶ ἀφῆκεν αὐτόν. Καὶ εἰσελθὼν εἰς τὸ κελλίον αὐτοῦ, ἐκάθισεν ὁ γέρων· καὶ εἰς τὴν ὥραν, ἐποίησεν αὐτὸν φαγεῖν, καὶ ἀπέπεμψεν. Ἦλθε δὲ πάλιν πρωΐ· καὶ λέγει αὐτῷ ὁ γέρων· Ἆρον τὴν σειράν σου ἔνθεν, καὶ ἀναχώρει· εἰς πειρασμὸν γὰρ ἦλθες βαλεῖν με καὶ εἰς φροντίδα. Καὶ οὐκ ἔτι ἀφῆκεν αὐτὸν ἔσω.  
A brother came to see Abba Theodore to learn weaving from him. He took a rope with him. The old man said to him, 'Go, and come back early tomorrow.' Getting up, the old man steeped the rope and prepared what was necessary, saying, ‘Work in such and such a way,' and he left him. Then he went back to his cell and sat down. When the time came he gave the brother something to eat and sent him away. The brother returned in the small hours and the old man said to him, 'Pick up your rope and take it away, for you have come to cast me into temptation and trouble.' So he did not let him come in any more.

**ΚΒ´.** Εἶπεν ὁ μαθητὴς τοῦ ἀββᾶ Θεοδώρου, ὅτι Ἦλθέ ποτέ τις πωλῶν κρόμμυα, καὶ ἐγέμισέ μοι κρατῆρα. Καὶ λέγει ὁ γέρων· Γέμισον αὐτῷ σῖτον, καὶ δὸς αὐτῷ. Ἦσαν δὲ δύο βουνοὶ σίτου, εἷς καθαρὸς, καὶ εἷς ἀκάθαρτος· ἐγέμισα δὲ αὐτῷ ἐκ τοῦ ἀκαθάρτου. Καὶ προσέσχε μοι ὁ γέρων μετὰ ἕξεως καὶ λύπης· καὶ ἀπὸ τοῦ φόβου ἔπεσον, καὶ ἔκλασα τὸν κρατῆρα· καὶ ἔβαλον αὐτῷ μετάνοιαν. Καὶ λέγει ὁ γέρων· Ἐγείρου, οὐκ ἔχεις σὺ πρᾶγμα, ἀλλ' ἐγὼ ἥμαρτον, ὅτι εἶπόν σοι. Καὶ εἰσελθὼν ὁ γέρων ἐγέμισε τὸν κόλπον αὐτοῦ σῖτον καθαρὸν, καὶ ἔδωκεν αὐτῷ μετὰ τῶν κρομμύων.  
Abba Theodore's disciple said, ‘Someone came today to sell some onions and he filled a basin with them for me. The old man said, 'Fill one with wheat and give it to him.' There were two heaps of wheat, one of good wheat, the other of unsorted wheat. I filled him a basin of the unsorted wheat. Then the old man looked at me with anger and sorrow, and from fear, I fell down on the ground and broke the basin. When I made a prostration before him the old man said, 'Get up, it is not your fault but mine, because of what I said to you.' Then he went and filled his lap with good wheat and gave it to the tradesman with the onions.  
  
**ΚΓ´.** Ἀπῆλθέ ποτε ὁ ἀββᾶς Θεόδωρος μετὰ ἀδελφοῦ γεμίσαι ὕδωρ· καὶ προλαβὼν ὁ ἀδελφὸς εἰς τὸν λάκκον εἶδε δράκοντα. Καὶ λέγει αὐτῷ ὁ γέρων Ὕπαγε, πάτησον τὴν κεφαλὴν αὐτοῦ. Καὶ φοβηθεὶς οὐκ ἀπῆλθεν. Ἦλθε δὲ ὁ γέρων, καὶ εἶδεν αὐτὸν τὸ θηρίον, καὶ καταισχυνθὲν ἔφυγεν εἰς τὴν ἔρημον.  
One day Abba Theodore went to draw water with a brother. The brother going ahead, saw a dragon in the lake. The old man said to him, 'Go, and walk on his head.’ But he was afraid and did not go. So the old man went. The beast saw him and fled away into the desert, as if it was ashamed.

**ΚΔ´.** Ἠρώτησέ τις τὸν ἀββᾶν Θεόδωρον· Ἐὰν ἄφνω γένηταί τις πτῶσις, καὶ σὺ φοβῇ, ἀββᾶ; Λέγει Αὐτῷ ὁ γέρων· Ἐὰν κολληθῇ ὁ οὐρανὸς τῇ γῇ, Θεόδωρος οὐ φοβεῖται. Ἦν γὰρ δεηθεὶς τοῦ Θεοῦ, ἵνα ἀρθῇ ἀπ' αὐτοῦ ἡ δειλία. Διὰ τοῦτο καὶ ἠρώτησεν αὐτόν.  
Abba Theodore was asked, 'If there was a sudden catastro- phe, would you be frightened, abba?' The old man replied, 'Even if the heavens and the earth were to collide, Theodore would not be frightened.’ He had prayed God to take away fear from him and it was because of this that he was questioned.

**ΚΕ´.** Ἐλέγετο περὶ αὐτοῦ, ὅτι γενόμενος διάκονος εἰς Σκῆτιν οὐκ ἤθελε καταδέξασθαι διακονεῖν, καὶ εἰς πολλοὺς τόπους ἔφυγε. Καὶ πάλιν οἱ γέροντες ἔφερον αὐτὸν, λέγοντες· Μὴ καταλίπῃς τὴν διακονίαν σου. Λέγει αὐτοῖς ὁ ἀββᾶς Θεόδωρος· Ἐάσατέ με, καὶ δέομαι τοῦ Θεοῦ, εἰ πληροφορήσει με στῆναι εἰς τὸν τόπον τῆς λειτουργίας μου. Καὶ δεόμενος τοῦ Θεοῦ, ἔλεγεν· Εἰ θέλημά σού ἐστιν ἵνα στῶ εἰς τὸν τόπον μου, πληροφόρησόν με. Καὶ ἐδείχθη αὐτῷ στῦλος πυρὸς ἀπὸ τῆς γῆς ἕως τοῦ οὐρανοῦ, καὶ φωνὴ λέγουσα· Εἰ δύνασαι γενέσθαι ὡς ὁ στῦλος οὗτος, ὕπαγε, διακόνησον. Ὁ δὲ ἀκούσας ἔκρινε μηκέτι καταδέξασθαι. Ἐλθόντος οὖν αὐτοῦ εἰς τὴν ἐκκλησίαν, ἔβαλον αὐτῷ μετάνοιαν οἱ ἀδελφοὶ, λέγοντες· Εἰ οὐ θέλεις διακονεῖν, κἂν τὸ ποτήριον κατάσχε. Καὶ οὐκ ἠνέσχετο, λέγων· Ἐὰν μὴ ἀφῆτε, ἀναχωρῶ ἐκ τοῦ τόπου τούτου. Καὶ οὕτως ἀφῆκαν αὐτόν.  
It was said about him that, though he was made a deacon at Scetis, he refused to exercise the office and fled to many places from it. Each time the old men brought him back to Scetis, saying, 'Do not leave your deaconate.' Abba Theodore said to them, 'Let me pray God that he may tell me for certain whether I ought to take my part in the liturgy.' Then he prayed God in this manner, 'If it is your will that I should stand in this place, make me certain of it.' Then appeared to him a column of fire, reaching from earth to heaven, and a voice said to him, 'If you can become like this pillar, go, be a deacon.' On hearing this he decided never to accept the office. When he went to church the brethren bowed before him saying, 'If you do not wish to be deacon, at least hold the chalice." But he refused, saying, 'If you do not leave me alone, I shall leave this place.' So they left him in peace.

**ΚϚ´.** Ἔλεγον δὲ περὶ αὐτοῦ, ὅτι ὡς ἠρημώθη ἡ Σκῆτις, ἦλθε μεῖναι εἰς Φέρμην· καὶ γηράσας ἠσθένησε. Προσέφερον οὖν αὐτῷ ἐδέσματά τινα. Καὶ ἃ ἔφερεν ὁ πρῶτος, ἐδίδου τῷ δευτέρῳ, καὶ οὕτως κατὰ τὴν τάξιν, ἃ ἐλάμβανεν παρὰ τοῦ πρώτου, παρεῖχε τῷ ἄλλῳ· εἰς δὲ τὴν ὥραν τοῦ γεύσασθαι, ὃ ἔφερεν ὁ ἐρχόμενος, τοῦτο ἤσθιεν.  
It was said of him, that when Scetis was laid waste, he went to live in Pherme. When he grew old he was ill. So he was brought food. Whatever the first one brought him, he gave to the second, and so on; what he received from the first, he offered to the next. When the time to eat came, he ate what the one who came then brought him.

**ΚΖ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Θεοδώρου, ὅτι ὅτε ἐκάθητο ἐν Σκήτει, ἦλθε πρὸς αὐτὸν δαίμων θέλων εἰσελθεῖν· καὶ ἔδησεν αὐτὸν ἔξω τῆς κέλλης. Καὶ πάλιν ἄλλος δαίμων ἦλθεν εἰσελθεῖν· καὶ τοῦτον ἔδησε. Καὶ προσθεὶς ὁ τρίτος δαίμων, ἦλθε, καὶ εὗρε δεδεμένους τοὺς δύο· καὶ λέγει αὐτοῖς· Τί ἑστήκατε ὧδε ἔξω; Καὶ λέγουσιν αὐτῷ, ὅτι Ἔστι καθήμενος ἔσω, καὶ μὴ ἐῶν ἡμᾶς εἰσελθεῖν. Καὶ αὐτὸς τυραννήσας ἐπεχείρησεν εἰσελθεῖν. Ὁ δὲ γέρων ἔδησε καὶ τοῦτον. Φοβηθέντες δὲ τὰς εὐχὰς τοῦ γέροντος, παρεκάλουν αὐτὸν, λέγοντες· Ἀπόλυσον ἡμᾶς. Καὶ λέγει αὐτοῖς ὁ γέρων· Ὑπάγετε. Καὶ λοιπὸν αἰσχυνθέντες ἀνεχώρησαν.  
It was said of Abba Theodore that when he settled down at Scetis, a demon came to him wanting to enter his cell, but he bound him to the outside of his cell. Once more another demon tried to enter, and he bound him too. A third demon came as well, and finding the other two bound, said to them, 'Why are you standing outside like this?’ They said to him, 'He is sitting inside, and will not let us enter.’ So the demon tried to enter by force. The old man bound him too. Fearing the prayers of the old man, they begged him, saying, 'Let us go,' and the old man said to them, 'Go away. Then they went off covered with confusion.

**ΚΗ´.** Διηγήσατό τις τῶν Πατέρων, περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ τῆς Φέρμης, ὅτι Ἦλθόν ποτε δείλης πρὸς αὐτὸν, καὶ εὗρον αὐτὸν φοροῦντα κεκομμένον λεβίτωνα, καὶ τὸ στῆθος αὐτοῦ γυμνὸν, καὶ τὸ κοκούλιον αὐτοῦ ἔμπροσθεν. Καὶ ἰδού τις Κόμης ἦλθεν ἰδεῖν αὐτόν. Καὶ κρούσαντος αὐτοῦ, ἐξῆλθεν ὁ γέρων ἀνοῖξαι, καὶ ἀπαντήσας αὐτῷ ἐκάθισεν εἰς τὴν θύραν λαλεῖν αὐτῷ. Καὶ ἔλαβον κόμμα μαφορίου, καὶ ἐσκέπασα τοὺς ὤμους αὐτοῦ. Ὁ δὲ γέρων ἐξέτεινε τὴν χεῖρα, καὶ ἔρριψε αὐτό. καὶ ὡς ἀπῆλθεν ὁ Κόμης, εἶπον αὐτῷ· Ἀββᾶ, τί τοῦτο ἐποίησας; ἦλθεν ὁ ἄνθρωπος ὠφεληθῆναι· μὴ ἵνα σκανδαλισθῇ; Καὶ λέγει μοι ὁ γέρων· Τί λέγεις μοι, ἀββᾶ; ἀκμὴν τοῖς ἀνθρώποις δουλεύομεν; ἐποιήσαμεν τὴν χρείαν· παρῆλθε λοιπόν. Ὁ θέλων ὠφεληθῆναι, ὠφεληθῇ· ὁ θέλων σκανδαλισθῆναι, σκανδαλισθῇ· ἐγὼ δὲ ὡς δ' ἂν εὑρεθῶ, οὕτως ἀπαντῶ. Παρήγγειλε δὲ τῷ μαθητῇ αὐτοῦ, λέγων· Ἐάν τις ἔλθῃ ἰδεῖν με θέλων, μὴ εἴπῃς αὐτῷ τί ποτε ἀνθρώπινον· ἀλλ' ἐὰν τρώγω, εἰπὲ, Τρώγει· ἐὰν κοιμῶμαι, εἰπὲ, Κοιμᾶται.  
One of the Fathers told this about Abba Theodore of Pherme: 'One evening I came to him and found him wearing a torn habit, his chest bare and his cowl hanging in front of it. Now it happened that a great man came to see him. When he had knocked, the old man went to open the door, and having met him, sat down at the door to talk with him. Then I took one side of his cape and covered his shoulders with it. But the old man put out his hand and snatched it off When the great man had gone, I said to him, 'Abba, why did you do that? This man came to be edified, perhaps he will be shocked.' Then the old man said to me, 'What do you mean, abba? Are we still the slaves of men? We did what was necessary, the rest is superfluous. He who wishes to be edified, let him be edified; he who wishes to be shocked, let him be shocked; as for me, I meet people as they find me.' Then he said to his disciple, ‘If someone comes to see me, do not say anything out of human re- spect, but if I am eating, say to him, "He is eating"; and if I am sleeping, say to him, "He is sleeping."

**ΚΘ´.** Ἦλθόν ποτε ἐπάνω αὐτοῦ τρεῖς λῃσταί· καὶ οἱ δύο ἐκράτουν αὐτὸν, ὁ δὲ εἷς ἐκουβάλει τὰ σκεύη αὐτοῦ. Ὡς δὲ ἐξήνεγκε τὰ βιβλία, καὶ τὸν λεβίτωνα ἤθελε λαβεῖν· τότε λέγει αὐτοῖς· Τοῦτο ἀφίετε. Οἱ δὲ οὐκ ἤθελον. Καὶ κινήσας τὰς χεῖρας αὐτοῦ ἔρριψε τοὺς δύο. Καὶ ἰδόντες ἐφοβήθησαν. Καὶ λέγει αὐτοῖς ὁ γέρων· Μηδὲν δειμάσητε· ποιήσατε αὐτὰ εἰς τέσσαρα μέρη, καὶ λάβετε τὰ τρία, καὶ ἄφετε τὸ ἕν. Καὶ οὕτως ἐποίησαν· διὰ τὸ λαβεῖν τὸ μέρος αὐτοῦ τὸν λεβίτωνα τὸν συνακτικόν.  
Three thieves came to him one day and while the first two held him, the third took away his property. When he had taken the books, he wanted to take the habit as well. So he said to them, 'Leave that.' But they did not agree. So, fighting with his hands he pushed them both away. Seeing this, they were very frightened. Then the old man said to them, 'Do not fear; divide these things into four parts: take three and leave me one.' So they did this and in his part he got the habit which he used for the synaxis.

**Περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ Ἐννάτου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ τοῦ Ἐννάτου, ὅτι Ὅτε ἤμην νεώτερος, εἰς τὴν ἔρημον ἔμενον. Ἀπῆλθον οὖν εἰς τὸ ἀρτοκοπεῖον ποιῆσαι δύο σιτίας, καὶ εὗρον ἐκεῖ ἀδελφὸν θέλοντα ποιῆσαι ἄρτους, καὶ οὐκ εἶχέ τινα δοῦναι αὐτῷ χεῖρα. Ἐγὼ δὲ ἀφῆκα τὰ ἐμὰ, καὶ ἔδωκα αὐτῷ χεῖρα. Ὡς δὲ ἐσχόλασα, ἦλθεν ἄλλος ἀδελφὸς, καὶ πάλιν ἔδωκα αὐτῷ χεῖρα, καὶ ἐποίησα τὰ ψωμία. Καὶ πάλιν τρίτος ἦλθε, καὶ ἐποίησα ὁμοίως· καὶ οὕτως ἕκαστον τῶν ἐρχομένων ἐποίουν· καὶ ἐποίησα ἓξ σιτίας. Ὕστερον δὲ ἐποίησα τὰς δύο σιτίας τὰς ἐμὰς, ἀποσχόντων τῶν ἐρχομένων.  
Abba Theodore of Enaton said, 'When I was young, I lived in the desert. One day I went to the bakery to make two loaves, and there I found a brother also wanting to make bread, but there was no-one to help him. So I put mine on one side, to lend him a hand. When the work was done, another brother came, and again I lent him a hand in cooking his food. Then a third came, and I did the same; and similarly one after the other, I baked for each of those who came. I made six batches. Later | made my own two loaves, since no-one else came.'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Θεοδώρου καὶ τοῦ ἀββᾶ Λουκίου τῶν τοῦ Ἐννάτου, ὅτι ἐποίησαν

πεντήκοντα ἔτη, χλευάζοντες τοὺς λογισμοὺς αὐτῶν, καὶ λέγοντες· Μετὰ τὸν χειμῶνα τοῦτον, μεταβαίνομεν ἐντεῦθεν. Ὅτε δὲ πάλιν ἤρχετο τὸ θέρος, ἔλεγον, ὅτι Μετὰ τὸ θέρος τοῦτο ἀπερχόμεθα ἐντεῦθεν. Καὶ οὕτως ἐποίησαν πάντα τὸν χρόνον οἱ ἀείμνηστοι Πατέρες.  
It was said of Abba Theodore and Abba Lucius of Enaton that they spent fifty years mocking their temptations by saying, 'After this winter, we will leave here.’ When the summer came, they said,

‘After this summer, we will go away from here.' They passed all their lives in this way, these Fathers whose memory we should always preserve.

**Γ´.** Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ τῶν Ἐννάτου, ὅτι Ἐὰν λογίσηται ἡμῖν ὁ Θεὸς τὰς ἐν ταῖς εὐχαῖς ἀμελείας, καὶ τὰς αἰχμαλωσίας τὰς ἐν ταῖς ψαλμῳδίαις, οὐ δυνάμεθα σωθῆναι.  
Abba Theodore of Enaton said, 'If God reproaches us for carelessness in our prayers and infidelities in our psalmody, we cannot be saved.'

**Περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ εἰς Σκῆτιν.**

**Α´.** Εἶπεν ὁ ἀββᾶς Θεόδωρος ὁ εἰς Σκῆτιν· Ἔρχεται ὁ λογισμὸς, καὶ ταράσσει με, καὶ ἀσχολεῖ με, καὶ τὴν πρᾶξιν οὐκ ἰσχύει ποιῆσαι, ἀλλὰ μόνον ἐμποδίζει πρὸς τὴν ἀρετήν· ὁ δὲ νηφάλιος ἀνὴρ, ἐκτιναξάμενος αὐτὸν, ἐγείρεται εἰς προσευχήν.  
Abba Theodore of Scetis said, 'A thought comes to me which troubles me and does not leave me free; but not being able to lead me to act, it simply stops me progressing in virtue; but a vigilant man would cut it off and get up to pray.’

**Περὶ τοῦ ἀββᾶ Θεοδώρου τοῦ Ἐλευθεροπολίτου.**

**Α´.** Ἠρώτησεν ὁ ἀββᾶς Ἀβραὰμ ὁ Ἰβὴρ τὸν ἀββᾶν Θεόδωρον τὸν Ἐλευθεροπολίτην, λέγων· Πῶς καλῶς ἐστι, Πάτερ; δόξαν περιποιήσομαι ἐμαυτῷ, ἢ ἀτιμίαν; Ὁ δὲ γέρων λέγει· Τέως ἐγὼ θέλω περιποιήσασθαι δόξαν, ἢ ἀτιμίαν. Ἐὰν γὰρ ποιήσω καλὸν ἔργον, καὶ δοξασθῶ, δύναμαι κατακρῖναι τὸν λογισμόν μου, ὅτι οὐκ εἰμὶ ἄξιος τῆς δόξης ταύτης· ἡ δὲ ἀτιμία ἀπὸ φαύλων πραγμάτων γίνεται. Πῶς οὖν δύναμαι παρακαλέσαι τὴν καρδίαν μου, σκανδαλισθέντων ἐν ἐμοὶ τῶν ἀνθρώπων; κρεῖσσον οὖν τὸ ἀγαθὸν ποιεῖν, καὶ δοξάζεσθαι. Ὁ δὲ ἀββᾶς Ἀβραὰμ εἶπε· Καλῶς εἶπας, Πάτερ.  
Abba Abraham of Iberia asked Abba Theodore of Eleutheropolis, 'Father, which is right? Ought I to seek glory for myself, or ignominy?’ The old man said, 'As far as I am concerned, I prefer to seek glory rather than ignominy. If I do something good, and praise myself for it, I can condemn my thoughts by saying to myself that I do not deserve the praise; but ignominy comes from evil deeds. How then can I appease my conscience if men have been shocked because of me? It is better, therefore, to do good and praise oneself for it.' Abba Abraham said, 'Father, you have spoken well.'

**Β´.** Εἶπε ὁ ἀββᾶς Θεόδοτος· Ἡ ἔνδεια τοῦ ἄρτου τήκει τὸ σῶμα τοῦ μοναχοῦ. Ἄλλος δὲ γέρων ἔλεγεν, ὅτι ἡ ἀγρυπνία πλέον τήκει τὸ σῶμα.  
Abba Theodore said, 'Privation of food mortifies the body of the monk.' Another old man said, 'Vigils mortify it still more.'

**Περὶ τοῦ ἀββᾶ Θεωνᾶ.**

**Α´.** Εἶπεν ὁ ἀββᾶς Θεωνᾶς· Διὰ τὸ ἀπασχοληθῆναι τὸν νοῦν ἀπὸ τῆς εἰς Θεὸν θεωρίας, αἰχμαλωτιζόμεθα ὑπὸ τῶν παθῶν τῶν σαρκικῶν.  
Abba Theonas said, 'When we turn our spirit from the contemplation of God, we become the slaves of carnal passions."

**Περὶ Θεοφίλου τοῦ ἀρχιεπισκόπου.**

**Α´.** Ὁ μακάριος Θεόφιλος ὁ ἀρχιεπίσκοπος παρέβαλέ ποτε εἰς τὸ ὄρος τῆς Νιτρίας· καὶ ἦλθεν ὁ ἀββᾶς τοῦ ὄρους πρὸς αὐτόν. Καὶ λέγει αὐτῷ ὁ ἀρχιεπίσκοπος· Τί εὗρες ἐν τῇ ὁδῷ ταύτῃ πλέον, Πάτερ; Λέγει αὐτῷ ὁ γέρων· Τὸ αἰτιᾶσθαι καὶ μέμφεσθαι ἑαυτὸν πάντοτε. Λέγει αὐτῷ ὁ ἀββᾶς Θεόφιλος· Ἄλλη ὁδὸς οὐκ ἔστιν, εἰ μὴ αὕτη.  
One day blessed Theophilus the archbishop came to the mountain of Nitria and the abba of the mountain came to meet him. The archbishop said to him, 'Father, in this way of life which you follow, what do you find to be best?’ The old man said to him, 'The act of accusing myself, and of constantly reproaching myself to myself.’ Abba Theophilus said to him, 'There is no other way but this.'

**Β´.** Ὁ αὐτὸς ἀββᾶς Θεόφιλος ὁ ἀρχιεπίσκοπος παρέβαλέ ποτε εἰς τὴν Σκῆτιν. Συναχθέντες δὲ οἱ ἀδελφοὶ εἶπον τῷ ἀββᾷ Παμβώ· Εἰπὲ ἕνα λόγον τῷ Πάπᾳ, ὅπως ὠφεληθῇ. Λέγει αὐτοῖς ὁ γέρων· Εἰ οὐκ ὠφελεῖται ἐν τῇ σιωπῇ μου, οὐδὲ ἐν τῷ λόγῳ μου ὠφεληθῆναι ἔχει.  
The same Abba Theophilus, the archbishop, came to Scetis one day. The brethren who were assembled said to Abba Pambo,

‘Say something to the archbishop, so that he may be edified.' The old man said to them, 'If he is not edified by my silence, he will not be edified by my speech.'

**Γ´.** Ἦλθόν ποτε Πατέρες εἰς Ἀλεξάνδρειαν, κληθέντες ὑπὸ Θεοφίλου τοῦ ἀρχιεπισκόπου, ἵνα ποιήσῃ εὐχὴν καὶ καθέλῃ τὰ ἱερά. Καὶ ἐσθιόντων αὐτῶν μετ' αὐτοῦ, παρετέθη κρέας μόσχιον· καὶ ἤσθιον, μηδὲν διακρινόμενοι. Καὶ λαβὼν ὁ ἐπίσκοπος ἓν κοπάδιν ἔδωκε τῷ ἔγγιστα αὐτοῦ γέροντι, λέγων· Ἰδοὺ τοῦτο καλὸν κοπάδιν ἐστὶ, φάγε, ἀββᾶ. Οἱ δὲ ἀποκριθέντες εἶπον· Ἡμεῖς ἕως ἄρτι λάχανα ἠσθίομεν· εἰ δὲ κρέας ἐστὶ, οὐ τρώγομεν. Καὶ οὐκ ἔτι προσέθετο οὐδὲ εἷς ἐξ αὐτῶν γεύσασθαι αὐτοῦ.  
Theophilus the archbishop summoned some Fathers to go to Alexandria one day, to pray and to destroy the heathen temples there. As they were eating with him, they were brought some veal for food and they ate it without realising what it was. The bishop, taking a piece of meat, offered it to the old man beside him, saying,

'Here is a nice piece of meat, abba, eat it.' But he replied, 'Till this moment, we believed we were eating vegetables, but if it is meat, we do not eat it.' None of them tasted any more of the meat which was brought.

**Δ´.** Ὁ αὐτὸς ἀββᾶς Θεόφιλος ἔλεγεν· Οἷον φόβον καὶ τρόμον καὶ ἀνάγκην ἔχομεν ἰδεῖν, ὅτε ἡ ψυχὴ τοῦ σώματος χωρίζεται! Παραγίνεται γὰρ πρὸς ἡμᾶς στρατιὰ καὶ δύναμις τῶν ἐναντίων δυνάμεων, οἱ τοῦ σκότους ἄρχοντες, οἱ κοσμοκράτορες τῆς πονηρίας, καὶ ἀρχαὶ καὶ ἐξουσίαι, τὰ πνεύματα τῆς πονηρίας· καὶ τρόπῳ τινὶ δίκης κατέχουσι τὴν ψυχὴν, ἐπιφέροντες πάντα αὐτῆς τὰ ἐν γνώσει καὶ ἀγνοίᾳ ἁμαρτήματα, ἀπὸ νεότητος ἕως τῆς ἡλικίας ἧς κατελήφθη. Ἵστανται οὖν κατηγοροῦντες πάντα τὰ πεπραγμένα ὑπ' αὐτῆς. Λοιπὸν ὁποῖον τρόμον δοκεῖς τὴν ψυχὴν ἔχειν ἐν τῇ ὥρᾳ ἐκείνῃ, ἕως οὗ ἡ ἀπόφασις ἐξέλθῃ, καὶ ἐλευθερία γένηται αὐτῆς; τοῦτό ἐστιν ἡ ὥρα τῆς ἀνάγκης αὐτῆς, ἕως οὗ ἴδῃ τί τὸ ἀποβησόμενον αὐτῇ. Καὶ πάλιν αἱ θεῖαι δυνάμεις ἵστανται κατὰ πρόσωπον τῶν ἐναντίων, καὶ αὐταὶ τὰ καλὰ αὐτῆς ἐπιφέρουσαι. Κατανόει οὖν ἡ ψυχὴ μέση ἱσταμένη ποίῳ ἄρα φόβῳ καὶ τρόμῳ στήκει, ἕως οὗ ἡ κρίσις αὐτῆς ἀπόφασιν λάβῃ παρὰ τοῦ δικαίου κριτοῦ. Καὶ ἐὰν μὲν ᾖ ἀξία, ἐκεῖνοι λαμβάνουσιν ἐπιτιμίαν, καὶ αὐτὴ ἁρπάζεται ἀπ' αὐτῶν· καὶ λοιπὸν ἀμέριμνος εἶ, μᾶλλον δὲ κατοικεῖ κατὰ τὸ γεγραμμένον· Ὡς εὐφραινομένων πάντων ἡ κατοικία ἐν σοί. Τότε πληροῦται τὸ γεγραμμένον· Ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός· τότε ἀπαλλαγεῖσα πορεύεται εἰς ἐκείνην τὴν ἀνεκλάλητον χαρὰν καὶ δόξαν, εἰς ἣν καταστήσεται. Ἐὰν δὲ εὑρεθῇ ἐν ἀμελείᾳ ζήσασα, ἀκούει τὴν δεινοτάτην φωνήν· Ἀρθήτω ὁ ἀσεβὴς, ἵνα μὴ ἴδῃ τὴν δόξαν Κυρίου. Τότε αὐτὴν καταλαμβάνει ἡμέρα ὀργῆς, ἡμέρα θλίψεως, ἡμέρα σκότους καὶ γνόφου. Παραδιδομένη εἰς τὸ ἐξώτερον σκότος, καὶ εἰς τὸ αἰώνιον πῦρ κατακριθεῖσα, εἰς ἀπεράντους αἰῶνας κολασθήσεται. Τότε ποῦ ἡ καύχησις τοῦ κόσμου; ποῦ ἡ κενοδοξία; ποῦ ἡ τρυφή; ποῦ ἡ ἀπόλαυσις; ποῦ ἡ φαντασία; ποῦ ἡ ἀνάπαυσις; ποῦ ὁ κόμπος; ποῦ τὰ χρήματα; ποῦ ἡ εὐγένεια; ποῦ πατήρ; ποῦ μήτηρ; ποῦ ἀδελφός; τίς δυνήσεται τούτων ἐξελέσθαι τὴν ὑπὸ πυρὸς φλεγομένην, καὶ ὑπὸ πικρῶν βασάνων κατεχομένην; Τούτων οὕτως γινομένων, ποταποὺς δεῖ ὑπάρχειν ἡμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις; ποταπὴν ἀγάπην ὀφείλομεν κτήσασθαι; ποταπὴν ἀγωγήν; ποταπὴν πολιτείαν; ποταπὸν δρόμον; ὁποίαν ἀκρίβειαν; ὁποίαν προσευχήν; ὁποίαν ἀσφάλειαν; Ταῦτα γὰρ, φησὶ, προσδοκῶντες, σπουδάσωμεν ἄσπιλοι καὶ ἀμώμητοι εὑρεθῆναι αὐτῷ ἐν εἰρήνῃ, ἵνα καταξιωθῶμεν αὐτοῦ ἀκοῦσαι λέγοντος· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.  
The same Abba Theophilus said, 'What fear, what trembling, what uneasiness will there be for us when our soul is separated from the body. Then indeed the force and strength of the adverse powers come against us, the rulers of darkness, those who command the world of evil, the principalities, the powers, the spirits of evil. They accuse our souls as in a lawsuit, bringing before it all the sins it has committed, whether deliberately or through ignorance, from its youth until the time when it has been taken away. So they stand accusing it of all it has done. Furthermore, what anxiety do you suppose the soul will have at that hour, until sentence is pronounced and it gains its liberty. That is its hour of affliction, until it sees what will happen to it. On the other hand, the divine powers stand on the opposite side, and they present the good deeds of the soul. Consider the fear and trembling of the soul standing between them until in judgement it receives the sentence of the righteous judge. If it is judged worthy, the demons will receive their punishment, and it will be carried away by the angels. Then thereafter you will be without disquiet, or rather you will live according to that which is written: "Even as the habitation of those who rejoice is in you." (Ps.

87.7) Then will the Scripture be fulfilled: "Sorrow and sighing shall flee away." (Isaiah 35.10)'Then your liberated soul will go on to that joy and ineffable glory in which it will be established. But if it is found to have lived carelessly, it will hear that terrible voice: "Take away the ungodly, that he may not see the glory of the Lord." (cf. Isaiah 26.10) Then the day of anger, the day of affliction, the day of darkness and shadow seizes upon it. Abandoned to outer darkness and con- demned to everlasting fire it will be punished through the ages without end. Where then is the vanity of the world? Where is vain-glory? Where is carnal life? Where is enjoyment? Where is imagination? Where is ease? Where is boasting? Riches? Nobility? Father, mother, brother? Who could take the soul out of its pains when it is burning in the fire, and remove it from bitter torments?

‘Since this is so, in what manner ought we not to give ourselves to holy and devout works? What love ought we to acquire? What manner of life? What virtues? What speed? What diligence? What prayer? What prudence? Scripture says: "In this waiting, let us make every effort to be found blameless and without reproach in peace." (cf. I Cor. 1.7-8) In this way, we shall be worthy to hear it said: "Come, O blessed of my Father, inherit the kingdom pre- pared for you from the foundation of the world." (Matt. 25.34) Amen.'

**Ε´.** Ὁ αὐτὸς ἀββᾶς Θεόφιλος ὁ ἀρχιεπίσκοπος, μέλλων τελευτᾶν, εἶπε· Μακάριος εἶ, ἀββᾶ Ἀρσένιε, ὅτι ταύτης ἀεὶ ἐμνημόνευες τῆς ὥρας.  
The same Abba Theophilus, the archbishop, at the point of death, said, 'You are blessed, Abba Arsenius, because you have always had this hour in mind.'

**Περὶ τῆς Ἀμμᾶς Θεοδώρας.**

**Α´.** Ἠρώτησεν ἡ Ἀμμᾶς Θεοδώρα τὸν Πάπαν Θεόφιλον τὸ ῥητὸν τοῦ Ἀποστόλου, τὸ, Τί ἐστι τὸν καιρὸν ἐξαγοραζόμενοι; Ὁ δὲ λέγει αὐτῇ· Ἡ ἐπωνυμία δεικνύει τὸ κέρδος· οἷον, καιρὸς ὕβρεώς σοι πάρεστιν; ἀγόρασον τῇ ταπεινοφροσύνῃ καὶ μακροθυμίᾳ τὸν τῆς ὕβρεως καιρὸν, καὶ ἕλκυσον κέρδος πρὸς ἑαυτόν· Καιρὸς ἀτιμίας; τῇ ἀνεξικακίᾳ ἀγόρασον τὸν καιρὸν, καὶ κέρδησον. Καὶ πάντα τὰ ἐναντία, ἐὰν θέλωμεν, κέρδη γίνονται ἡμῖν.  
Amma Theodora asked Archbishop Theophilus about some words of the apostle saying, 'What does this mean, "Knowing how to profit by circumstances"?' (Col. 4, 5) He said to her, 'This saying shows us how to profit at all times. For example, is it a time of excess for you? By humility and patience buy up the time of excess, and draw profit from it. Is it the time of shame? Buy it up by means of resignation and win it. So everything that goes against us can, if we wish, become profitable to us."

**Β´.** Εἶπεν ἡ Ἀμμᾶς Θεοδώρα· Ἀγωνίσασθε εἰσελθεῖν διὰ τῆς στενῆς πύλης. Ὃν τρόπον γὰρ τὰ δένδρα, ἐὰν μὴ λάβωσι χειμῶνας καὶ ὑετοὺς, καρποφορεῖν οὐ δύνανται· οὕτως καὶ ἡμῖν, ὁ αἰὼν οὗτος χειμών ἐστι· καὶ ἐὰν μὴ διὰ πολλῶν θλίψεων καὶ πειρασμῶν, οὐ δυνησόμεθα τῆς βασιλείας τῶν οὐρανῶν γενέσθαι κληρονόμοι.  
Amma Theodora said, 'Let us strive to enter by the narrow gate. Just as the trees, if they have not stood before the winter's storms cannot bear fruit, so it is with us; this present age is a storm and it is only through many trials and temptations that we can obtain an inheritance in the kingdom of heaven.

**Γ´.** Εἶπε πάλιν· Καλὸν τὸ ἡσυχάζειν· ἀνὴρ γὰρ φρόνιμος ἡσυχίαν ἄγει. Μέγα γὰρ ἀληθῶς παρθένῳ ἢ μοναχῷ, ἡσυχάζειν· μάλιστα δὲ τοῖς νέοις. Ἀλλὰ γίνωσκε, ὅτι προθῆται ἡσυχάσαι, εὐθέως ὁ πονηρὸς ἔρχεται καὶ βαρεῖ τὴν ψυχὴν, ἐν ἀκηδίαις, ἐν ὀλιγοψυχίαις, ἐν λογισμοῖς· βαρεῖ καὶ τὸ σῶμα, ἐν ἀσθενείαις, ἐν ἀτονίᾳ, ἐν λύσει γονάτων καὶ ὅλων τῶν μελῶν, καὶ λύει τὴν δύναμιν τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ὅτι ἀσθενῶ καὶ οὐκ ἰσχύω βαλεῖν τὴν Σύναξιν. Ἀλλ' ἐὰν νήψωμεν, πάντα ταῦτα διαλύονται. Ἦν γάρ τις μοναχός· καὶ ὡς ἤρχετο βαλεῖν τὴν Σύναξιν, ἐλάμβανεν αὐτὸν ῥῖγος καὶ πυρετὸς, καὶ ἡ κεφαλὴ τόνῳ ὠχλεῖτο· καὶ οὕτως ἔλεγεν ἑαυτῷ, ὅτι Ἰδοὺ ἀσθενῶ, καὶ ἐνίοτε ἀποθνήσκω· ἐγερθῶ οὖν πρὶν ἀποθάνω, καὶ βάλω τὴν σύναξιν. Καὶ τῷ λογισμῷ τούτῳ ἐβιάζετο ἑαυτὸν, καὶ ἔβαλε τὴν Σύναξιν. καὶ ὡς κατέπαυεν ἡ σύναξις, κατέπαυε καὶ ὁ πυρετός. Καὶ πάλιν τούτῳ τῷ λογισμῷ ἀδελφὸς ἀνθέστηκε. καὶ ἔβαλε τὴν σύναξιν, καὶ ἐνίκησε τὸν λογισμόν.  
She also said, 'It is good to live in peace, for the wise man practises perpetual prayer. It is truly a great thing for a virgin or a monk to live in peace, especially for the younger ones. However, you should realize that as soon as you intend to live in peace, at once evil comes and weighs down your soul through accidie, faintheart- edness, and evil thoughts. It also attacks your body through sick- ness, debility, weakening of the knees, and all the members. It dissipates the strength of soul and body, so that one believes one is ill and no longer able to pray. But if we are vigilant, all these temptations fall away. There was, in fact a monk who was seized by cold and fever every time he began to pray, and he suffered from headaches, too. In this condition, he said to himself, "I am ill, and near to death; so now I will get up before I die and pray." By reasoning in this way, he did violence to himself and prayed. When he had finished, the fever abated also. So, by reasoning in this way, the brother resisted, and prayed and was able to conquer his thoughts.’

**Δ´.** Ἔλεγε πάλιν ἡ αὐτὴ Ἀμμᾶς Θεοδώρα, ὅτι Ποτέ τις εὐλαβὴς ὑβρίζετο παρὰ τινός· καὶ λέγει πρὸς αὐτόν· Ἠδυνάμην κἀγὼ τὰ ὅμοιά σοι λέγειν· ἀλλ' ὁ νόμος τοῦ Θεοῦ κλείει μου τὸ στόμα. Ἔλεγε δὲ καὶ τοῦτο, ὅτι Χριστιανός τις, μετὰ Μαννιχαίου διαλεγόμενος περὶ τοῦ σώματος, εἶπεν οὕτως· Δὸς τὸν νόμον τῷ σώματι, καὶ ὄψει τὸ σῶμα τῷ πλάσαντι.  
The same Amma Theodora said, 'A devout man happened to be insulted by someone, and he said to him, "I could say as much to you, but the commandment of God keeps my mouth shut." Again she said this, 'A Christian discussing the body with a Mani- chean expressed himself in these words, "Give the body discipline and you will see that the body is for him who made it.""

**Ε´.** Εἶπε πάλιν ἡ αὐτὴ, ὅτι ὁ διδάσκαλος ὀφείλει εἶναι ξένος φιλαρχίας, καὶ ἀλλότριος κενοδοξίας, μακρὰν ὑπερηφανίας, μὴ ὑπὸ κολακείας ἐμπαιζόμενος, μὴ ὑπὸ δώρων τυφλούμενος, μὴ ὑπὸ γαστρὸς νικώμενος, μὴ ὑπὸ ὀργῆς κρατούμενος· ἀλλὰ μακρόθυμος, ἐπιεικὴς, πάσῃ δυνάμει ταπεινόφρων· ἔγκριτος εἶναι καὶ ἀνεκτικός· κηδεμονικὸς καὶ φιλόψυχος.  
The same amma said that a teacher ought to be a stranger to the desire for domination, vain-glory, and pride; one should not be able to fool him by flattery, nor blind him by gifts, nor conquer him by the stomach, nor dominate him by anger; but he should be patient, gentle and humble as far as possible; he must be tested and without partisanship, full of concern, and a lover of souls.

**Ϛ´.** Ἔλεγε πάλιν ἡ αὐτὴ, ὅτι οὐκ ἄσκησις, οὔτε ἀγρυπνία, οὔτε παντοῖος πόνος σώζει· εἰ μὴ γνησία ταπεινοφροσύνη. Ἦν γάρ τις ἀναχωρητὴς ἀπελαύνων δαίμονας· καὶ ἐξήταζεν αὐτούς· Ἐν τίνι ἐξέρχεσθε, ἐν νηστείᾳ; Καὶ ἔλεγον· Ἡμεῖς οὔτε ἐσθίομεν, οὔτε πίνομεν. Ἐν ἀγρυπνίᾳ; Καὶ ἔλεγον· Ἡμεῖς οὐ κοιμώμεθα. Ἐν ἀναχωρήσει; Ἡμεῖς εἰς τὰ ἐρήμους διάγομεν. Ἐν τίνι οὖν ἐξέρχεσθε; Καὶ ἔλεγον, ὅτι Οὐδὲν ἡμᾶς νικᾷ, εἰ μὴ ταπεινοφροσύνη. Ὁρᾷς ὅτι ἡ ταπεινοφροσύνη νικητήριόν ἐστι δαιμόνων;  
She also said that neither asceticism, nor vigils nor any kind of suffering are able to save, only true humility can do that. There was an anchorite who was able to banish the demons; and he asked them, "What makes you go away? Is it fasting?’ They replied, 'We do not eat or drink.’ 'Is it vigils?’ They replied, 'We do not sleep.’ 'Is it separation from the world?! 'We live in the deserts.’ 'What power sends you away then?’ They said, 'Nothing can overcome us, but only humility.’ 'Do you see how humility is victorious over the demons?"

**Ζ´.** Εἶπε πάλιν ἡ Ἀμμᾶς Θεοδώρα, ὅτι Ἦν τις μοναχός· καὶ ἀπὸ πλήθους τῶν πειρασμῶν λέγει· Ὑπάγω ἔνθεν. Καὶ ὡς ἔβαλεν ἑαυτοῦ τὰ σανδάλια, ὁρᾷ ἄνθρωπον ἄλλον βάλλοντα καὶ αὐτὸν τὰ σανδάλια αὐτοῦ, καὶ λέγοντα αὐτῷ· Οὐ δι' ἐμὲ ἐξέρχῃ; ἰδοὺ ἐγώ σε προάγω ὅπου ἐὰν ἀπέρχῃ.  
Amma Theodora also said, 'There was a monk, who, because of the great number of his temptations said, "I will go away from here." As he was putting on his sandals, he saw another man who was also putting on his sandals and this other monk said to him, "Is it on my account that you are going away? Because I go before you wherever you are going."'

**Ἀρχὴ τοῦ Ι στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ Κολοβοῦ.**

**Α´.** Διηγήσαντο περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ κολοβοῦ, ὅτι ἀναχωρήσας πρὸς Θηβαῖον γέροντα εἰς Σκῆτιν, ἐκάθητο ἐν τῇ ἐρήμῳ. Λαβὼν δὲ ὁ ἀββᾶς αὐτοῦ ξύλον ξηρὸν, ἐφύτευσε καὶ εἶπεν αὐτῷ· Καθ' ἡμέραν πότιζε τοῦτο λαγύνιον ὕδατος, ἕως καρπὸν ποιήσει. Ἦν δὲ μακρὰν ἀπ' αὐτῶν τὸ ὕδωρ, ὡς ἀπὸ ὀψὲ ἀπελθεῖν καὶ ἐλθεῖν πρωΐ. Μετὰ δὲ τρία ἔτη, ἔζησε καὶ καρπὸν ἐποίησε· καὶ λαβὼν ὁ γέρων τὸν καρπὸν αὐτοῦ, ἤνεγκεν εἰς τὴν ἐκκλησίαν, λέγων τοῖς ἀδελφοῖς· Λάβετε, φάγετε καρπὸν ὑπακοῆς.  
It was said of Abba John the Dwarf that he withdrew and lived in the desert 'at Scetis with an old man of Thebes. His Abba, taking a piece of dry wood, planted it and said to him, 'Water it every day with a bottle of water, until it bears fruit.' Now the water was so far away that he had to leave in the evening and return the following morning. At the end of three years the wood came to life and bore fruit. Then the old man took some of the fruit and carried it to the church saying to the brethren, 'Take and eat the fruit of obedience.'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ κολοβοῦ, ὅτι εἶπέ ποτε τῷ ἀδελφῷ αὐτοῦ τῷ μειζοτέρῳ· Ἤθελον ἀμέριμνος εἶναι, ὡς οἱ ἄγγελοι ἀμέριμνοί εἰσι, μηδὲν ἐργαζόμενοι, ἀλλ' ἀδιαλείπτως λατρεύοντες τῷ Θεῷ. Καὶ ἀποδυσάμενος τὸ ἱμάτιον, ἐξῆλθεν εἰς τὴν ἔρημον· καὶ ποιήσας ἑβδομάδα μίαν, ἀνέκαμψε πρὸς τὸν ἀδελφὸν αὐτοῦ. Καὶ ὡς ἔκρουσε τὴν θύραν, ὑπήκουσεν αὐτῷ πρὶν ἀνοίξει, λέγων· Σὺ τίς εἶ; Ὁ δὲ εἶπεν· Ἐγώ εἰμι Ἰωάννης ὁ ἀδελφός σου. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ· Ἰωάννης γέγονεν ἄγγελος, καὶ οὐκ ἔτι ἐν ἀνθρώποις ἐστίν. Ὁ δὲ παρεκάλει, λέγων· Ἐγώ εἰμι. Καὶ οὐκ ἤνοιξεν αὐτῷ, ἀλλ' ἀφῆκεν αὐτὸν ἕως πρωῒ θλίβεσθαι· ὕστερον δὲ ἀνοίξας αὐτῷ, λέγει· Ἄνθρωπος εἶ, χρείαν ἔχεις πάλιν ἐργάζεσθαι ἵνα τραφῇς. Καὶ ἔβαλε μετάνοιαν, λέγων· Συγχώρησόν μοι.  
It was said of Abba John the Dwarf, that one day he said to his elder brothers 'I should like to be free of all care, like the angels, who do not work, but ceaselessly offer worship to God.' So he took off his cloak and went away into the desert. After a week he came back to his brother. When he knocked on the door, he heard his brother say, before he opened it "Who are you? 'He said, 'I am John, your brother. "But he replied, ‘John has become an angel, and henceforth he is no longer among men.’ Then the other begged him saying, 'It is I.' However, his brother did not let him in, but left him there in distress until morning. Then, opening the door, he said to him, 'You are a man and you must once again work in order to eat.' Then John made a prostration before him, saying, 'Forgive me.'

**Γ´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης ὁ κολοβὸς, ὅτι ἐὰν θελήσῃ βασιλεὺς πόλιν παραλαβεῖν ἐχθρῶν, τὸ ὕδωρ πρῶτον κρατεῖ καὶ τὴν τροφὴν, καὶ οὕτως οἱ ἐχθροὶ ἐκ τοῦ λιμοῦ ἀπολλύμενοι ὑποτάσσονται αὐτῷ. Οὕτως καὶ τὰ πάθη τῆς σαρκός· ἐὰν ἐν νηστείᾳ καὶ λιμῷ πολιτεύσηται ἄνθρωπος, οἱ ἐχθροὶ ἐξασθενοῦσι ἀπὸ τῆς ψυχῆς αὐτοῦ.  
Abba John the Dwarf said, 'If a king wanted to take possession of his enemy's city, he would begin by cutting off the water and the food and so his enemies, dying of hunger, would submit to him. It is the same with the passions of the flesh: if a man goes about fasting and hungry the enemies of his soul grow weak.'

**Δ´.** Εἶπε πάλιν, ὅτι ὁ χορταζόμενος καὶ λαλῶν μετὰ παιδίου, ἤδη ἐπόρνευσε τῷ λογισμῷ μετ' αὐτοῦ.  
He also said, 'He who gorges himself and talks with a boy has already in his thought committed fornication with him.'

**Ε´.** Εἶπε πάλιν, ὅτι Ἀνερχόμενός ποτε τὴν ὁδὸν τῆς Σκήτεως μετὰ τῆς σειρᾶς, εἶδον τὸν καμηλίτην λαλοῦντα, καὶ κινοῦντά με εἰς ὀργήν· καὶ ἐάσας τὰ σκεύη, ἔφυγον.  
He also said, 'Going up the road again towards Scetis with some ropes, I saw the camel driver talking and he made me angry; so, leaving my goods, I took to flight.’

**Ϛ´.** Ἄλλοτε πάλιν εἰς τὸ θέρος, ἤκουσεν ἀδελφοῦ λαλοῦντος τῷ πλησίον μετ' ὀργῆς, καὶ λέγοντος, Αἶ, καὶ σύ; Καὶ ἐάσας τὸν θερισμὸν, ἔφυγεν.  
On another occasion in summertime, he heard a brother talking angrily to his neighbour, saying, 'Ah! you too?' So leaving the harvest, he took to flight.

**Ζ´.** Εὐκαίρησάν τινες γέροντες εἰς Σκῆτιν ἐσθίοντες μετ' ἀλλήλων· ἦν δὲ μετ' αὐτῶν καὶ ὁ ἀββᾶς Ἰωάννης. Καὶ ἀνέστη τις πρεσβύτερος μέγας δοῦναι τὸ καυκάλιον τοῦ νεροῦ· καὶ οὐδεὶς κατεδέξατο λαβεῖν αὐτὸ παρ' αὐτοῦ, εἰ μὴ μόνος Ἰωάννης ὁ κολοβός. Ἐθαύμασαν οὖν, καὶ εἶπον αὐτῷ· Πῶς σὺ μικρότερος ὅλως ὢν, ἐτόλμησας ὑπηρετηθῆναι παρὰ τοῦ πρεσβυτέρου; Καὶ λέγει αὐτοῖς· Ἐγὼ ὅτε ἐγείρομαι δοῦναι τὸ βαυκάλιον, χαίρω ἐὰν πάντες λάβωσιν, ἵνα ἔχω μισθόν· κἀγὼ οὖν διὰ τοῦτο ἐδεξάμην, ἵνα ποιήσω αὐτῷ μισθόν· μήπως λυπηθῇ, ὡς μηδενὸς δεξαμένου παρ' αὐτοῦ. Καὶ ταῦτα αὐτοῦ εἰπόντος, ἐθαύμασαν, καὶ ὠφελήθησαν ἐπὶ τῇ διακρίσει αὐτοῦ.  
Some old men were entertaining themselves at Scetis by having a meal together; amongst them was Abba John. A venerable priest got up to offer drink, but nobody accepted any from him, except John the Dwarf. They were surprised and said to him, 'How is it that you, the youngest, dared to let yourself be served by the priest?' Then he said to them, "When I get up to offer drink, I am glad when everyone accepts it, since I am receiving my reward; that is the reason, then, that I accepted it, so that he also might gain his reward and not be grieved by seeing that no-one would accept anything from him.' When they heard -this, they were all filled with wonder and edification at his discretion.

**Η´.** Καθημένου αὐτοῦ ποτε ἔμπροσθεν τῆς ἐκκλησίας, ἐκύκλωσαν αὐτὸν οἱ ἀδελφοὶ, καὶ ἐξήταζον αὐτὸν τοὺς λογισμοὺς αὐτῶν. Καὶ ἰδών τις τῶν γερόντων, καὶ πολεμηθεὶς εἰς φθόνον, λέγει αὐτῷ· Τὸ βαυκάλιόν σου, Ἰωάννη, φάρμακον γέμει. Λέγει αὐτῶ ὁ ἀββᾶς Ἰωάννης· Οὕτως ἐστὶν, ἀββᾶ· καὶ τοῦτο εἶπας, ὅτι τὰ ἔξω βλέπεις μόνον· εἰ δὲ ἔβλεπες τὰ ἔσω, τί εἶχες εἰπεῖν;  
One day when he was sitting in front of the church, the brethren were consulting him about their thoughts. One of the old men who saw it became a prey to jealousy and said to him, 'John, your vessel is full of poison.' Abba John said to him, 'That is very true, Abba; and you have said that when you only see the outside, but if you were able to see the inside, too, what would you say then?’

**Θ´.** Ἔλεγον οἱ Πατέρες, ὅτι ἐσθιόντων ποτὲ τῶν ἀδελφῶν ἐν ἀγάπῃ, ἐγέλασεν εἷς ἀδελφὸς ἐπὶ τῆς τραπέζης. Καὶ ἰδὼν αὐτὸν ὁ ἀββᾶς Ἰωάννης, ἔκλαυσε, λέγων· Τί ἄρα ἔχει ὁ ἀδελφὸς οὗτος ἐν τῇ καρδίᾳ αὐτοῦ, ὅτι ἐγέλασεν, ὀφείλων μᾶλλον κλαῦσαι, ὅτι ἀγάπην ἐσθίει;  
The brethren used to tell how the brethren were sitting one day at an agape and one brother at table began to laugh. When he saw that, Abba John began to weep, saying, "What does this brother have in his heart that he should laugh, when he ought to weep, because he is eating at an agape?’

**Ι´.** Ἦλθόν ποτέ τινες τῶν ἀδελφῶν πειράσαι αὐτόν· ὅτι οὐκ ἤφιε τὸν λογισμὸν αὐτοῦ ῥεμβασθῆναι, οὐδὲ ἐλάλει πρᾶγμα τοῦ αἰῶνος τούτου· καὶ λέγουσιν αὐτῷ· Εὐχαριστοῦμεν τῷ Θεῷ, ὅτι ἔβρεξεν ἐπ' ἔτος πολλὰ, καὶ ἔπιον οἱ φοίνικες, καὶ ἐκβάλλουσι λευκάδας, καὶ εὑρίσκουσιν οἱ ἀδελφοὶ τὸ ἐργόχειρον αὐτῶν. Λέγει αὐτοῖς ὁ ἀββᾶς Ἰωάννης· Οὕτως ἐστὶ τὸ Πνεῦμα τὸ ἅγιον· ὅταν καταβῇ εἰς τὰς καρδίας τῶν ἀνθρώπων, ἀνανεοῦνται, καὶ ἐκβάλλουσι λευκάδας ἐν τῷ φόβῳ τοῦ Θεοῦ.  
Some brethren came one day to test him to see whether he would let his thoughts get dissipated and speak of the things of this world. They said to him, "We give thanks to God that this year there has been much rain and the palm trees have been able to drink, and their shoots have grown, and the brethren have found manual work.’ Abba John said to them, 'So it is when the Holy Spirit descends into the hearts of men; they are renewed and they put forth leaves in the fear of God.'  
  
**ΙΑ´.** Ἔλεγον περὶ αὐτοῦ, ὅτι ἔπλεξέ ποτε σειρὰν δύο σπυρίδων, καὶ ἔρραψεν αὐτὴν μίαν σπυρίδα, καὶ οὐκ ἐνόησεν, ἕως προσήγγισε τῷ τοίχῳ. Ἦν γὰρ ὁ λογισμὸς αὐτοῦ σχολάζων τῇ θεωρίᾳ.  
It was said of him that one day he was weaving rope for two baskets, but he made it into one without noticing, until it had reached the wall, because his spirit was occupied in contemplation.

**ΙΒ´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης, ὅτι Ὅμοιός εἰμι ἀνθρώπῳ καθημένῳ ὑποκάτω δένδρου μεγάλου, καὶ θεωροῦντι θηρία πολλὰ καὶ ἑρπετὰ ἐρχόμενα πρὸς αὐτόν· καὶ ὅταν μὴ δυνηθῇ στῆναι κατ' αὐτῶν, τρέχει ἄνω εἰς τὸ δένδρον, καὶ σώζεται. Οὕτως κἀγώ· καθέζομαι ἐν τῷ κελλίῳ μου, καὶ θεωρῶ τοὺς πονηροὺς λογισμοὺς ἐπάνω μου· καὶ ὅτε μὴ ἰσχύσω πρὸς αὐτοὺς, καταφεύγω πρὸς τὸν Θεὸν διὰ τῆς προσευχῆς, καὶ σώζομαι ἐκ τοῦ ἐχθροῦ.  
Abba John said, 'I am like a man sitting under a great tree, who sees wild beasts and snakes coming against him in great numbers. When he cannot withstand them any longer, he runs to climb the tree and is saved. It is just the same with me; I sit in my cell and I am aware of evil thoughts coming against me, and when I have no more strength against them, I take refuge in God by prayer and I am saved from the enemy.'

**ΙΓ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ κολοβοῦ, ὅτι παρεκάλεσε τὸν Θεὸν, καὶ ἤρθη τὰ πάθη ἀπ' αὐτοῦ, καὶ γέγονεν ἀμέριμνος. Καὶ ἀπελθὼν, εἶπέ τινι γέροντι· Ὁρῶ ἐμαυτὸν ἀναπαυόμενον, καὶ μηδένα πόλεμον ἔχοντα. Καὶ λέγει αὐτῷ ὁ γέρων· Ὕπαγε, παρακάλεσον τὸν Θεὸν, ὥστε τὸν πόλεμόν σοι ἐλθεῖν, καὶ ἣν εἶχες πρότερον συντριβὴν καὶ ταπείνωσιν· διὰ γὰρ τῶν πολέμων προκόπτει ἡ ψυχή. Παρεκάλεσεν οὖν, καὶ ἐλθόντος τοῦ πολέμου, οὐκ ἔτι εὔξατο ἀρθῆναι αὐτὸν ἀπ' αὐτοῦ, ἀλλ' ἔλεγε· Δός μοι, Κύριε, ὑπομονὴν ἐν τοῖς πολέμοις.  
Abba Poemen said of Abba John the Dwarf that he had prayed God to take his passions away from him so that he might become free from care. He went and told an old man this: 'I find myself in peace, without an enemy,’ he said. The old man said to him, 'Go, beseech God to stir up warfare so that you may regain the affliction and humility that you used to have, for it is by warfare that the soul makes progress.’ So he besought God and when warfare came, he no longer prayed that it might be taken away, but said, 'Lord, give me strength for the fight.'

**ΙΔ´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης, ὅτι εἶδέ τις τῶν γερόντων ἐν ἐκστάσει· Καὶ ἰδοὺ τρεῖς μοναχοὶ ἕστηκαν πέραν τῆς θαλάσσης· καὶ ἐγένετο φωνὴ πρὸς αὐτοὺς ἐκ τοῦ ἄλλου πέραν, λέγουσα· Λάβετε πτερὰ πυρὸς, καὶ δεῦτε πρὸς μέ. Καὶ οἱ μὲν δύο ἔλαβον, καὶ ἐπετάσθησαν εἰς τὸ ἄλλο πέραν· ὁ δὲ ἄλλος ἔμεινε, καὶ ἔκλαιε σφόδρα καὶ ἔκραζεν. Ὕστερον δὲ ἐδόθησαν καὶ αὐτῷ πτερὰ, οὐ μέντοι πυρὸς, ἀλλ' ἀσθενῆ καὶ ἀδύναμα· καὶ μετὰ καμάτου καταποντιζόμενος καὶ ἀνιστάμενος, μετὰ θλίψεως πολλῆς ἦλθεν εἰς τὸ πέραν. Οὕτως καὶ ἡ γενεὰ αὕτη, εἰ καὶ λαμβάνει πτερὰ, οὐ μέντοι πυρὸς, ἀλλὰ μόλις ἀσθενῆ καὶ ἀδύναμα λαμβάνει.  
Abba John said, "Here is what one of the old men in ecstasy said: "Three monks were standing at the edge of the sea, and a voice came to them from the other side saying,

'Take wings of fire and come here to me.' The first two did so and reached the other shore, but the third remained, crying and weeping exceedingly. But later wings were given to him also, not of fire, but weak and without strength, so that with great difficulty he reached the other shore, sometimes under water , sometimes above it. So it is with the present generation; if they are given wings they are not of fire, but wings that are weak and without power."

**ΙΕ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἰωάννην, λέγων· Πῶς ἡ ψυχή μου ἔχουσα τραύματα, οὐκ αἰσχύνεται καταλαλεῖν τοῦ πλησίον; Λέγει αὐτῷ ὁ γέρων παραβολὴν διὰ τὴν καταλαλιάν· Ἄνθρωπός τις ἦν πτωχὸς, καὶ εἶχε γυναῖκα· εἶδε δὲ καὶ ἄλλην πειθανὴν, καὶ ἔλαβε ταύτην· ἦσαν δὲ ἀμφότεραι γυμναί. Γενομένης δὲ πανηγύρεως ἐν τινὶ τόπῳ, παρεκάλεσαν αὐτὸν λέγουσαι· Ἆρον ἡμᾶς μετὰ σοῦ. Καὶ λαβὼν τὰς δύο, ἔβαλεν εἰς πίθον· καὶ ἐμβὰς εἰς πλοῖον, ἦλθεν εἰς τὸν τόπον. Ὅτε δὲ γέγονε καῦμα, καὶ ἡσύχασαν οἱ ἄνθρωποι, ἀναβλέψασα ἡ μία, καὶ μηδένα ἰδοῦσα, ἐξεπήδησεν εἰς τὴν κοπρίαν, καὶ συνάξασα παλαιὰ ῥάκη, ἐποίησεν ἑαυτῇ περίζωμα, καὶ λοιπὸν μετὰ παρρησίας περιεπάτει. Ἡ δὲ ἄλλη ἔσω καθημένη γυμνὴ, ἔλεγεν· Ἰδοὺ αὕτη ἡ πόρνη οὐκ αἰσχύνεται περιπατοῦσα γυμνή. Διαπονηθεὶς δὲ ὁ ἀνὴρ αὐτῆς εἶπεν· Ὦ θαῦμα· αὕτη κἂν σκέπει τὴν ἀσχημοσύνην αὐτῆς· σὺ δὲ ὅλη γυμνὴ εἶ, καὶ ταῦτα οὐκ αἰσχύνῃ λαλοῦσα; Οὕτως ἐστὶ καὶ τὸ τῆς καταλαλιᾶς.  
A brother questioned Abba John saying, 'How is it that my soul, bruised with wounds, does not blush to speak against my neighbour?’ The old man told him a parable relating to slander, "There was a poor man who had a wife. He saw another very beautiful woman and he took her. They were both quite naked. A feast was being held somewhere near and both women begged him to take them with him. Taking both of them, he put them into a barrel and put them aboard a ship. and so they reached the place. When it became hot, the people lay down to rest. One of the women looked out of the barrel and seeing no one, went to a pile of rubbish and joining old rags together, made herself a girdle and then walked about confidently. The other, sitting inside the barrel, naked, said, "Look at that courtesan who is not ashamed to walk about naked." Grieved at this her husband said to her "This is truly wonderful! She at least hides her nakedness, but, as for you, you are completely naked; are you not ashamed to say that?" So it is when one speaks against one's neighbour.

**ΙϚ´.** Ἔλεγε δὲ πάλιν τῷ ἀδελφῷ ὁ γέρων περὶ τῆς ψυχῆς τῆς θελούσης μετανοῆσαι· Πόρνη ἦν ὡραῖα ἐν τινὶ πόλει, καὶ πολλοὺς φίλους εἶχεν. Ἐλθὼν δὲ πρὸς αὐτὴν εἷς ἄρχων, εἶπεν αὐτῇ· Σύνθου μοι σωφρονεῖν, κἀγώ σε λαμβάνω εἰς γυναῖκα. Ἡ δὲ συνέθετο αὐτῷ. Καὶ λαβὼν αὐτὴν ἀπήγαγεν εἰς τὸν οἶκον αὐτοῦ. Οἱ δὲ φίλοι αὐτῆς, ζητοῦντες αὐτὴν, ἔλεγον· Ὁ δεῖνα ὁ ἄρχων ἔλαβεν αὐτὴν εἰς τὸν οἶκον αὐτοῦ· ἐὰν οὖν ἀπέλθωμεν εἰς τὸν οἶκον αὐτοῦ, καὶ μάθῃ, τιμωρεῖται ἡμᾶς. Ἀλλὰ δεῦτε ὀπίσω τῆς οἰκίας, καὶ συρίσωμεν αὐτῇ· καὶ γνωρίζουσα τὴν φωνὴν τοῦ συριγμοῦ, καταβαίνει πρὸς ἡμᾶς, καὶ ἡμεῖς ἀναίτιοι εὑρισκόμεθα. Ἀκούσασα οὖν τοῦ συριγμοῦ, ἐσφράγισε τὰ ὦτα αὐτῆς, καὶ εἰσεπήδησεν εἰς τὸν ἐνδότερον κοιτῶνα, καὶ ἔκλεισε τὰς θύρας. Ἔλεγε δὲ, τὴν πόρνην εἶναι τὴν ψυχήν· οἱ δὲ φίλοι αὐτῆς εἰσι τὰ πάθη καὶ οἱ ἄνθρωποι· ὁ δὲ ἄρχων ἐστὶν ὁ Χριστός· ἡ δὲ οἰκία ἡ ἐσωτέρα ἐστὶν ἡ αἰωνία μονή. Οἱ δὲ συρίζοντες αὐτῇ εἰσιν οἱ πονηροὶ δαίμονες· αὐτὴ δὲ διαπαντὸς φεύγει πρὸς τὸ Κύριον.  
The old man also said this to a certain brother about the soul which wishes to be converted, 'There was in a city a courtesan who had many lovers. One of the governors approached her, saying, "Promise me you will be good, and I will marry you." She promised this and he took her and brought her to his house. Her lovers, seeking her again, said to one another, "That lord has taken her with him to his house, so if we go to his house and he learns of it, he will condemn us. But let us go to the back, and whistle to her. Then, when she recognises the sound of the whistle she will come down to us; as for us, we shall be unassailable." When she heard the whistle, the woman stopped her ears and withdrew to the inner chamber and shut the doors.’ The old man said that this courtesan is our soul, that her lovers are the passions and other men; that the lord is Christ; that the inner chamber is the eternal dwelling; those who whistle are the evil demons, but the soul always takes refuge in the Lord.

**ΙΖ´.** Ἀναβαίνοντός ποτε τοῦ ἀββᾶ Ἰωάννου ἀπὸ Σκήτεως μετ' ἄλλων ἀδελφῶν, ἐπλανήθη ὁ ὁδηγῶν αὐτούς· ἦν γὰρ νύξ. Καὶ λέγουσιν οἱ ἀδελφοὶ τῷ ἀββᾶ Ἰωάννῃ· Τί ποιήσομεν, ἀββᾶ, ὅτι ἐπλανήθη ὁ ἀδελφὸς τὴν ὁδὸν, μήπως ἀποθάνωμεν πλανώμενοι; Λέγει αὐτοῖς ὁ γέρων· Ἐὰν εἴπωμεν αὐτῷ, λυπεῖται καὶ αἰσχύνεται. Ἀλλ' ἰδοὺ ποιῶ ἐμαυτὸν ἀσθενοῦντα, καὶ λέγω, Οὐ δύναμαι ὁδεῦσαι, ἀλλὰ μένω ὧδε ἕως πρωΐ. Καὶ ἐποίησεν οὕτως. Οἱ δὲ λοιποὶ εἶπον· Οὐδὲ ἡμεῖς ὑπάγομεν, ἀλλὰ καθήμεθα μετὰ σοῦ. Καὶ ἐκάθισαν ἕως πρωΐ· καὶ τὸν ἀδελφὸν οὐκ ἐσκανδάλισαν.  
One day when Abba John was going up to Scetis with some other brothers, their guide lost his way for it was night-time. So the brothers said to Abba John, "What shall we do, Abba, in order not to die wandering about, for the brother has lost the way?' The old man said to them, 'If we speak to him, he will be filled with grief and shame. But look here, I will pretend to be ill and say I cannot walk any more; then we can stay here till the dawn.’ This he did. The others said, 'We will not go on either, but we will stay with you.' They sat there until the dawn, and in this way they did not upset the brother.

**ΙΗ´.** Γέρων τις ἦν ἐν Σκήτει, πονικὸς μὲν ἐν τῷ σωματικῷ, οὐκ ἀκριβὴς δὲ ἐν τοῖς λογισμοῖς. Ἀπῆλθεν οὖν πρὸς τὸν ἀββᾶν Ἰωάννην, ἐρωτῆσαι αὐτὸν περὶ τῆς λήθης· καὶ ἀκούσας παρ' αὐτοῦ λόγον, ὑπέστρεψεν εἰς τὴν κέλλαν αὐτοῦ, καὶ ἐπελάθετο ὃ εἶπεν αὐτῷ ὁ ἀββᾶς Ἰωάννης. Καὶ ἀπῆλθε πάλιν ἐρωτῆσαι αὐτόν· ἀκούσας δὲ παρ' αὐτοῦ ὁμοίως τὸν λόγον, ὑπέστρεψεν. Ὡς δὲ ἔφθασε τὸ ἴδιον κελλίον πάλιν ἐπελάθετο, καὶ οὕτω δὲ πλειστάκις ἀπερχόμενος, ἐν τῷ ὑποστρέφειν κατακυριεύετο ὑπὸ τῆς λήθης. Μετὰ δὲ ταῦτα ἀπαντήσας τῷ γέροντι, εἶπεν· Οἶδας, ἀββᾶ, ὅτι ἐπελαθόμην πάλιν ὅ μοι εἴρηκας; ἀλλ' ἵνα μὴ ὀχλήσω σοι, οὐκ ἦλθον. Λέγει αὐτῷ ὁ ἀββᾶς Ἰωάννης· Ὕπαγε, ἅψον λύχνον. Καὶ ἧψεν. Εἶπε καὶ αὐτῷ πάλιν· Φέρε ἄλλους λύχνους, καὶ ἅψον ἐξ αὐτοῦ. Ἐποίησε δὲ ὁμοίως. Καὶ εἶπεν ἀββᾶς Ἰωάννης τῷ γέροντι· Μή τί ποτε ἐβλάβη ὁ λύχνος, ὅτι ἀνήψας ἐξ αὐτοῦ τοὺς ἄλλους λύχνους; Λέγει· Οὐχί. Εἶπε δὲ ὁ γέρων· Οὕτως οὐδὲ Ἰωάννης· ἐὰν ἡ Σκῆτις ἔρχηται πρὸς μὲ ὅλη, οὐ μή με ἐμποδίσει ἀπὸ τῆς χάριτος τοῦ Χριστοῦ. Τοίνυν, ὅτε θέλεις, ἔρχου, μηδὲν διακρινόμενος. Καὶ οὕτω δι' ὑπομονῆς ἀμφοτέρων, ἦρε τὴν λήθην ὁ Θεὸς ἀπὸ τοῦ γέροντος. Αὕτη δὲ ἦν ἐργασία τῶν Σκητιωτῶν, διδόναι προθυμίαν τοῖς πολεμουμένοις· καὶ βιαζομένου ἑαυτοὺς εἰς τὸ κερδῆσαι ἀλλήλους εἰς τὸ ἀγαθόν.  
There was an old man at Scetis, very austere of body, but not very clear in his thoughts. He went to see Abba John to ask him about forgetfulness. Having received a word from him, he returned to his cell and forgot what Abba John had said to him. He went off again to ask him and having heard the same word from him he returned with it. As he got near his cell, he forgot it again. This he did many times; he went there, but while he was returning he was overcome by forgetfulness. Later, meeting the old man he said to him, "Do you know, Abba, that I have forgotten again what you said to me? But I did not want to overburden you, so I did not come back.' Abba John said to him, 'Go and light a lamp.' He lit it. He said to him, 'Bring some more lamps, and light them from the first.’ He did so. Then Abba John said to the old man, 'Has that lamp suffered any loss from the fact that other lamps have been lit from it?' He said, 'No.' The old man continued, 'So it is with John; even if the whole of Scetis came to see me, they would not separate me from the love of Christ. Consequently, whenever you want to, come to me without hesitation.’ So, thanks to the endurance of these two men, God took forgetfulness away from the old man. Such was the work of the monks of Scetis; they inspire fervour in those who are in the conflict and do violence to themselves to win others to do good.

**ΙΘ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ἰωάννην, λέγων· Τί ποιήσω; ὅτι πολλάκις ἔρχεται ἀδελφὸς λαβεῖν με εἰς ἔργον, καὶ ἐγὼ ταλαίπωρός εἰμι καὶ ἀσθενὴς, καὶ κοπιῶ εἰς τὸ πρᾶγμα· τί οὖν ποιήσω διὰ τὴν ἐντολήν; Καὶ ἀποκριθεὶς ὁ γέρων εἶπε· Χάλεβ εἶπε τῷ Ἰησοῦ υἱῷ Ναυῆ· Τεσσαράκοντα ἐτῶν ἤμην, ὅτε ἀπέστειλε Μωϋσῆς ὁ δοῦλος Κυρίου ἐκ τῆς ἐρήμου ἐμὲ καὶ σὲ εἰς τὴν γῆν ταύτην· καὶ νῦν εἰμι ἐτῶν ὀγδοήκοντα πέντε. Ὡς τότε ἤμην, καὶ νῦν ἰσχύω εἰσελθεῖν καὶ ἐξελθεῖν εἰς τὸν πόλεμον· ὥστε οὖν καὶ σὺ, εἰ δύνασαι ἵνα ὡς ἐξέρχῃ οὕτως καὶ εἰσέρχῃ, ὕπαγε· εἰ δὲ οὐ δύνασαι οὕτως ποιῆσαι, κάθου εἰς τὸ κελλίον σου κλαίων τὰς ἁμαρτίας σου· καὶ ἐὰν εὑρῶσί σε πενθοῦντα, οὐκ ἀναγκάζουσί σε ἐξελθεῖν.  
A brother questioned Abba John, saying, 'What ought I to do? A brother often comes to fetch me for work, and since I am ill and weak, I get tired out working; what should I do, in order to keep the commandment? 'The old man answered him saying, 'Caleb said to Joshua, the son of Nun: "I was forty years old when Moses, the servant of the Lord, sent me with you into the desert in this land; and now I am eighty-five years of age; as then, so now I can still take part in the battle and withdraw from it." (cf. Jos. 14.7-1 1) In the same way you, too, if you are strong enough to go out and to come in, go to work; but if you cannot do it, sit down in your cell and weep for your sins and when they find you filled with compunction, they will not compel you to go out.’

**Κ´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης· Τίς πέπρακε τὸν Ἰωσήφ; Καὶ ἀπεκρίθη τις ἀδελφὸς, λέγων· Οἱ ἀδελφοὶ αὐτοῦ. Λέγει αὐτῷ ὁ γέρων· Οὐχί· ἀλλ' ἡ ταπείνωσις αὐτοῦ πέπρακεν αὐτόν. Ἠδύνατο γὰρ εἰπεῖν, ὅτι Ἀδελφὸς αὐτῶν εἰμι, καὶ ἀντιλέξαι· ἀλλὰ σιωπῶν, τῇ ταπεινώσει ἑαυτὸν πέπρακε· καὶ ἡ ταπείνωσις κατέστησεν αὐτὸν ἡγούμενον εἰς Αἴγυπτον.  
Abba John said, 'Who sold Joseph?' A brother replied saying, ‘It was his brethren.' The old man said to him, 'No, it was his humility which sold him, because he could have said, "I am their brother" and have objected, but, because he kept silence, he sold himself by his humility. It is also his humility which set him up as chief in Egypt.'

**ΚΑ´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης· Τὸ ἐλαφρὸν φορτίον ἐάσαντες, τουτέστι τὸ ἑαυτοὺς μέμφεσθαι, τὸ βαρὺ ἐβαστάσαμεν, τουτέστι τὸ δικαιοῦν ἑαυτούς.  
Abba John said, 'We have put the light burden on one side, that is to say, self-accusation, and we have loaded ourselves with a heavy one, that is to say, self-justification.'

**ΚΒ´.** Ὁ αὐτὸς εἶπεν· Ἡ ταπεινοφροσύνη καὶ ὁ φόβος τοῦ Θεοῦ, ὑπεράνω εἰσὶ πασῶν τῶν ἀρετῶν.  
He also said, 'Humility and the fear of God are above all virtues.’

**ΚΓ´.** Ὁ αὐτὸς ἐκάθητό ποτε εἰς τὴν ἐκκλησίαν, καὶ ἐστέναξεν, ἀγνοῶν ὅτι ἐστί τις ὄπισθεν αὐτοῦ. Γνοὺς οὖν, ἔβαλε μετάνοιαν, λέγων· Συγχώρησόν μοι, ἀββᾶ· οὔπω γὰρ κατηχήθην.  
The same Abba was sitting in church one day and he gave a sigh, unaware that there was someone behind him. When he noticed it he lay prostrate before him, saying, "Forgive me, Abba, for I have not yet made a beginning.'

**ΚΔ´.** Ὁ αὐτὸς ἔλεγε τῷ μαθητῇ αὐτοῦ· Τιμήσωμεν τὸν ἕνα, καὶ πάντες τιμῶσιν ἡμᾶς· ἐὰν δὲ καταφρονήσωμεν τοῦ ἑνὸς, ὅς ἐστι Θεὸς, καταφρονοῦσιν ἡμῶν πάντες, καὶ εἰς ἀπώλειαν ὑπάγομεν.  
The same Abba said to his disciple, 'Let us honour one only, and everyone will honour us; for if we despise one, that is God, everyone will despise us, and we will be lost.'

**ΚΕ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου, ὅτι ἦλθεν εἰς τὴν ἐκκλησίαν εἰς Σκῆτιν· καὶ ἀκούσας ἀντιλογίας τινῶν ἀδελφῶν, ὑπέστρεψεν εἰς τὴν κέλλαν αὐτοῦ· καὶ κυκλεύσας αὐτὴν τρίτον, οὕτως εἰσῆλθεν. Ἀδελφοὶ δέ τινες ἰδόντες αὐτὸν, ἠπόρησαν διατί τοῦτο ἐποίησε, καὶ ἐλθόντες ἠρώτων αὐτόν. Ὁ δὲ λέγει αὐτοῖς· Τὰ ὦτά μου εἶχον ἀπὸ τῆς ἀντιλογίας μεστά· ἐκύκλωσα οὖν, ἵνα καθαρίσω αὐτὰ, καὶ οὕτως εἰσέλθω ἐν ἡσυχίᾳ τοῦ νοός μου εἰς τὸ κελλίον μου.  
It was said of Abba John that when he went to church at Scetis, he heard some brethren arguing, so he returned to his cell. He went round it three times and then went in. Some brethren who had seen him, wondered why he had done this, and they went to ask him. He said to them, 'My ears were full of that argument, so I circled round in order to purify them, and thus I entered my cell with my mind at rest.'

**ΚϚ´.** Ἦλθέ ποτε ἀδελφὸς εἰς τὴν κέλλαν τοῦ ἀββᾶ Ἰωάννου ὀψὲ, σπουδάζων ἀπελθεῖν· καὶ λαλούντων αὐτῶν περὶ ἀρετῶν, γέγονε πρωῒ, καὶ οὐκ ἔγνωσαν. Καὶ ἐξῆλθε προπέμψαι αὐτόν· καὶ ἔμειναν λαλοῦντες ἕως ἕκτης ὥρας. Καὶ εἰσήνεγκεν· καὶ γευσάμενος, οὕτως ἀπῆλθεν.  
One day a brother came to Abba John's cell. It was late and he was ina hurry to leave. While they were speaking of the virtues, dawn came without their noticing it. Abba John came out with him to see him off and they went on talking until the sixth hour. Then he made him go in again and after they had eaten, he sent him away.

**ΚΖ´.** Ἔλεγεν ὁ ἀββᾶς Ἰωάννης, ὅτι φυλακή ἐστι, τὸ καθίσαι ἐν τῷ κελλίῳ, καὶ μνημονεύειν τοῦ Θεοῦ πάντοτε. Καὶ τοῦτό ἐστι τὸ, Ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρὸς μέ.  
Abba John gave this advice, 'Watching means to sit in the cell and be always mindful of God. This is what is meant by, "I was on the watch and God came to me."' (Matt. 25, 36)

**ΚΗ´.** Εἶπε πάλιν· Τίς ἰσχυρὸς ὡς ὁ λέων; καὶ διὰ τὴν κοιλίαν αὐτοῦ ἐμπίπτει εἰς παγίδα, καὶ ὅλη ἡ ἰσχὺς αὐτοῦ ταπεινοῦται.  
He also said, 'Who is as strong as the lion? And yet, because of his greed he falls into the net, and all his strength is brought low.

**ΚΘ´.** Ἔλεγε πάλιν, ὅτι ἐσθίοντες οἱ Πατέρες τῆς Σκήτεως ἄρτον καὶ ἅλας, ἔλεγον· Μὴ ἀναγκάσωμεν ἑαυτοὺς εἰς ἅλας καὶ ἄρτον. Καὶ οὕτως ἰσχυροὶ ἦσαν πρὸς τὸ ἔργον τοῦ Θεοῦ.  
He also said that the Fathers of Scetis ate bread and salt and said, 'We do not regard bread and salt as indispensable.' So they were strong for the work of God.

**Λʹ.** Ἦλθεν ἀδελφός τις λαβεῖν σπυρίδας παρὰ τοῦ ἀββᾶ Ἰωάννου. Καὶ ἐξελθὼν λέγει αὐτῷ· Τί θέλεις, ἀδελφέ; Ὁ δὲ εἶπε· Σπυρίδας, ἀββᾶ. Εἰσελθὼν δὲ ἐκβαλεῖν, ἐπελάθετο· καὶ ἐκάθισε ῥάπτων. Πάλιν ἔκρουσε· καὶ ὡς ἐξῆλθε, λέγει αὐτῷ· Φέρε τὴν σπυρίδα, ἀββᾶ. Εἰσελθὼν δὲ πάλιν ἐκάθισε ῥάπτειν. Καὶ πάλιν ἐκεῖνος ἔκρουσε. Καὶ ἐξελθὼν λέγει αὐτῷ· Τί θέλεις, ἀδελφέ; Ὁ δὲ εἶπε· Τὴν σπυρίδα, ἀββᾶ. Καὶ κρατήσας αὐτοῦ τὴν χεῖρα, εἰσήνεγκεν αὐτὸν ἔσω, λέγων· Εἰ σπυρίδας θέλεις, λάβε καὶ περιπάτει· ἐγὼ γὰρ οὐ σχολάζω.  
One day a brother came to Abba John to take away some baskets. He came out and said to him, 'What do you want, brother?’ He said, 'Baskets, abba.’ Going inside to bring them to him, he forgot them, and sat down to weave. Again the brother knocked. When Abba John came out, the brother said, 'Bring me the baskets, abba.' The old man went in once more and sat down to weave. Once more the brother knocked and, coming out, Abba John said, 'What do you want, brother?' He replied, 'The baskets, abba.' Then, taking him by the hand, Abba John led him inside, saying, 'If you want the baskets, take them and go away, because really, I have no time for such things."

**ΛΑ´.** Ἦλθέ ποτε καμηλίτης, ἵνα λάβῃ τὰ σκεύη αὐτοῦ, καὶ ἀπέλθῃ εἰς ἄλλον τόπον. Ὁ δὲ εἰσελθὼν ἐνέγκαι αὐτῷ τὴν σειρὰν, ἐπελάθετο, τεταμένην ἔχων τὴν διάνοιαν πρὸς τὸν Θεόν. Πάλιν οὖν ὤχλησεν ὁ καμηλίτης κρούων τὴν θύραν, καὶ πάλιν ὁ ἀββᾶς Ἰωάννης εἰσερχόμενος, ἐπελάθετο. Τὸ δὲ τρίτον κρούσαντος τοῦ καμηλίτου, εἰσερχόμενος ἔλεγε· Σειρὰ κάμηλος, σειρὰ κάμηλος.  
A camel-driver came one day to pick up some goods and take them elsewhere. Going inside to bring him what he had woven, Abba John forgot about it because his spirit was fixed in God. So once more the camel-driver disturbed him by knocking on the door and once more Abba John went in and forgot. The camel-driver knocked a third time and Abba John went in saying, 'Weaving - camel; weaving - camel.' He said this so that he would not forget again.

**ΛΒ´.** Ὁ αὐτὸς γέγονε ζέων τῷ πνεύματι. Παραβαλὼν οὖν τις αὐτῷ, ἐπῄνεσεν αὐτοῦ τὸ ἔργον· εἰργάζετο δὲ σειράν· καὶ ἐσιώπησε. Πάλιν ἐκεῖνος ἐκίνησεν αὐτῷ λόγον· καὶ πάλιν ἐσιώπα. Τὸ τρίτον, λέγει τῷ παραβαλόντι· Ἀφ' οὗ εἰσῆλθες ἐνταῦθα, ἔβαλες τὸν Θεὸν ἀπ' ἐμοῦ.  
The same abba was very fervent. Now someone who came to see him praised his work, and he remained silent, for he was weaving a rope. Once again the visitor began to speak and once again he kept silence. The third time he said to the visitor, 'Since you came here, you have driven away God from me.'

**ΛΓ´.** Ἦλθέ τις γέρων εἰς τὴν κέλλαν τοῦ ἀββᾶ Ἰωάννου, καὶ εὗρεν αὐτὸν καθεύδοντα, καὶ ἄγγελον παριστάμενον καὶ ῥιπίζοντα αὐτόν. Καὶ ἀνεχώρησεν ἰδών. Ὡς δὲ ἀνέστη, λέγει τῷ μαθητῇ αὐτοῦ· Ἦλθέ τις ὧδε κοιμωμένου μου; Λέγει· Ναί· ὁ δεῖνα ὁ γέρων. Καὶ ἔγνω ὁ ἀββᾶς Ἰωάννης, ὅτι τῶν μέτρων αὐτοῦ ἦ ὁ γέρων, καὶ εἶδε τὸν ἄγγελον.  
An old man came to Abba John's cell and found him asleep, with an angel standing above him, fanning him. Seeing this, he withdrew. When Abba John got up, he said to his disciple, 'Did anyone come in while I was asleep?’ He said, 'Yes, an old man.' Then Abba John knew that this old man was his equal, and that he had seen the angel.

**ΛΔ´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης· Ἐγὼ θέλω μεταλαβεῖν τὸν ἄνθρωπον, μικρὸν ἐκ πασῶν τῶν ἀρετῶν. Τοίνυν ἐφ' ἑκάστης ἡμέρας, διανιστάμενος τῷ πρωῒ, ἐπιλαβοῦ ἀρχὴν εἰς πᾶσαν ἀρετὴν, καὶ ἐντολὴν Θεοῦ, ἐν μεγίστῃ ὑπομονῇ, μετὰ φόβου καὶ μακροθυμίας, ἐν ἀγάπῃ Θεοῦ, μετὰ πάσης προθυμίας ψυχῆς καὶ σώματος, καὶ ταπεινώσεως πολλῆς, ἐν ὑπομονῇ θλίψεως καρδίας καὶ φυλακῆς, ἐν προσευχῇ πολλῇ καὶ πρεσβείαις, μετὰ στεναγμοῦ, ἐν ἁγνείᾳ γλώσσης, καὶ φυλακῇ ὀφθαλμῶν ἀτιμαζόμενος, καὶ μὴ ὀργιζόμενος· εἰρηνεύων, καὶ μὴ ἀνταποδιδοὺς κακὸν ἀντὶ κακοῦ· μὴ προσέχων πταίσμασιν ἑτέρων· μὴ ἑαυτὸν μετρῶν, ὑποκάτω πάσης τῆς κτίσεως ὤν· ἐν ἀποταξίᾳ ὕλης καὶ τῶν κατὰ σάρκα, ἐν σταυρῷ, ἐν ἀγῶνι, ἐν πτωχείᾳ πνεύματος, ἐν προαιρέσει καὶ ἀσκήσει πνευματικῇ, ἐν νηστείᾳ, ἐν μετανοίᾳ καὶ κλαυθμῷ, ἐν ἀγῶνι πολέμου, ἐν διακρίσει, ἐν ἁγνείᾳ ψυχῆς, ἐν μεταλήψει χρηστῇ· ἐν ἡσυχίᾳ τὸ ἐργόχειρον· ἐν ταῖς νυκτεριναῖς ἀγρυπνίαις, ἐν πείνῃ καὶ δίψῃ, ἐν ψύχει καὶ γυμνότητι, ἐν πόνοις· ἀποκλείων σου τὸν τάφον, ὡς ἤδη τελευτήσας· ὡς νομίζειν εἶναί σου τὸν θάνατον ἐγγὺς πᾶσαν τὴν ὥραν.  
Abba John said, 'I think it best that a man should have a little bit of all the virtues. Therefore, get up early every day and acquire the beginning of every virtue and every commandment of God. Use great patience, with fear and long-suffering, in the love of God, with all the fervour of your soul and body. Exercise great humility, bear with interior distress; be vigilant and pray often with reverence and groaning, with purity of speech and control of your eyes. When you are despised do not get angry; be at peace, and do not render evil for evil. Do not pay attention to the faults of others, and do not try to compare yourself with others, knowing you are less than every created thing. Renounce everything material and that which is of the flesh. Live by the cross, in warfare, in poverty of spirit, in voluntary spiritual asceticism, in fasting, penitence and tears, in discernment, in purity of soul, taking hold of that which is good. Do your work in peace. Persevere in keeping vigil, in hunger and thirst, in cold and nakedness, and in sufferings. Shut yourself in a tomb as though you were already dead, so that at all times you will think death is near.'

**ΛΕ´.** Ἔλεγον περὶ αὐτοῦ τοῦ ἀββᾶ Ἰωάννου, ὅτι ὡς ἤρχετο ἐκ τοῦ θέρους, ἢ παραβάλλων γέρουσιν, εἰς τὴν εὐχὴν καὶ εἰς τὴν μελέτην καὶ εἰς τὴν ψαλμωδίαν ἐσχόλαζεν, ἕως οὗ ἀποκατεστάθη ὁ λογισμὸς αὐτοῦ εἰς τὴν τάξιν τὴν ἀρχαίαν.  
It was said of the same Abba John that when he returned from the harvest or when he had been with some of the old men, he gave himself to prayer, meditation and psalmody until his thoughts were re-established in their previous order.

λϛ´. Εἶπέ τις τῶν Πατέρων περὶ αὐτοῦ, ὅτι Τίς ἐστιν ὁ Ἰωάννης, ὅτι διὰ τῆς ταπεινώσεως αὐτοῦ, ἐκρέμασεν ὅλην τὴν Σκῆτιν ἐν τῷ μικρῷ αὐτοῦ δακτύλῳ;  
One of the Fathers said of him, 'Who is this John, who by his humility has all Scetis hanging from his little finger?’

**ΛΖ´.** Ἐρώτησέ τις τῶν Πατέρων τὸν ἀββᾶν Ἰωάννην τὸν κολοβὸν, τί ἐστι μοναχός; Ὁ δὲ εἶπε· Κόπος Ὅτι ὁ μοναχὸς εἰς πᾶν ἔργον κοπιᾷ. Οὕτως ὁ μοναχός.  
One of the Fathers asked Abba John the Dwarf, 'What is a monk?" He said, 'He is toil. The monk toils at all he does. That is what a monk is.'

**ΛΗ´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης ὁ κολοβὸς, ὅτι γέρων τις πνευματικὸς, ἀπέκλεισεν ἑαυτὸν, καὶ ἦν ἐπίσημος ἐν τῇ πόλει, καὶ δόξαν πολλὴν ἔχων. Ἐδηλώθη δὲ τούτῳ, ὅτι Μέλλει τις τῶν ἁγίων ἀναλύειν, δεῦρο, ἄσπασαι αὐτὸν πρὶν κοιμηθῇ. Καὶ ἐνεθυμήθη ἐν ἑαυτῷ, ὅτι Ἐὰν ἐξέλθω ἡμέρας, ἐπιτρέχουσιν οἱ ἄνθρωποι, καὶ πολλή μοι δόξα γίνεται, καὶ οὐκ ἀναπαύομαι εἰς ταῦτα. Ἀπέρχομαι οὖν ὀψὲ τῇ σκοτία, καὶ λανθάνω πάντας. Ὀψὲ οὖν ἐξελθὼν ἐκ τοῦ κελλίου ὡς θέλων λαθεῖν· καὶ ἰδοὺ ἐκ τοῦ Θεοῦ καταπέμπονται δύο ἄγγελοι μετὰ λαμπάδων, παραφαίνοντες αὐτῷ· καὶ λοιπὸν πᾶσα ἡ πόλις κατέδραμε βλέπουσα τὴν δόξαν. Καὶ ὅσον ἔδοξε φεύγειν τὴν δόξαν, πλέον ἐδοξάσθη. Ἐν τούτοις πληροῦται τὸ γεγραμμένον· Πᾶς ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.  
Abba John the Dwarf said, 'There was a spiritual old man who lived a secluded life. He was held in high estimation in the city and enjoyed a great reputation. He was told that a certain old man, at the point of death, was calling for him, to embrace him before he fell asleep. He thought to himself, if I go by day, men will run after me, giving me great honour, and I shall not be at peace in all that. So I will go in the evening in the darkness and I shall escape everyone's notice. But lo, two angels were sent by God with lamps to give him light. Then the whole city came out to see his glory. The more he wished to flee from the glory, the more he was glo- rified. In this was accomplished that which is written: "He who humbles himself will be exalted."' (Luke 14.11)

**ΛΘ´.** Ἔλεγεν ὁ ἀββᾶς Ἰωάννης ὁ κολοβός· Οὐ δυνατὸν οἰκοδομῆσαι τὸν οἶκον ἄνωθεν ἐπὶ τὸ κάτω, ἀλλ' ἐκ τοῦ θεμελίου ἐπὶ τὸ ἄνω. Λέγουσιν αὐτῷ· Τίς ἐστιν ὁ λόγος οὗτος; Λέγει αὐτοῖς· Ὁ θεμέλιος, ὁ πλησίον ἐστὶν, ἵνα αὐτὸν κερδάνῃς· καὶ ὀφείλει πρῶτον. Εἰς αὐτὸν γὰρ κρέμανται πᾶσαι αἱ ἐντολαὶ τοῦ Χριστοῦ.  
Abba John the Dwarf said, 'A house is not built by beginning at the top and working down. You must begin with the foundations in order to reach the top.' They said to him, 'What does this saying mean?' He said, 'The foundation is our neighbour, whom we must win, and that is the place to begin. For all the commandments of Christ depend on this one."

**Μʹ.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου, ὅτι τινὸς νεωτέρας ἐτελεύτησαν οἱ γονεῖς, καὶ ὑπελείφθη ὀρφανή· ὄνομα δὲ αὐτῇ, Παησία. Ἐλογίσατο οὖν ποιῆσαι τὸν οἶκον αὐτῆς ξενοδοχεῖον, εἰς λόγον τῶν Πατέρων τῆς Σκήτεως. Ἔμεινεν οὖν οὕτως ξενοδοχοῦσα ἐπὶ χρόνον ἱκανὸν, καὶ θεραπεύουσα τοὺς Πατέρας. Μετὰ δὲ χρόνον, ὡς ἀνηλώθη τὰ πράγματα, ἀρχὴν ἐποίησεν ὑστερεῖσθαι. Ἐκολλήθησαν οὖν αὐτῇ διάστροφοι ἄνθρωποι, καὶ μετέστησαν αὐτὴν ἀπὸ τοῦ σκοποῦ τοῦ ἀγαθοῦ· καὶ λοιπὸν ἤρξατο διάγειν κακῶς, ὥστε φθάσαι αὐτὴν εἰς τὸ πορνεύειν. Ἥκουσαν δὲ οἱ Πατέρες, καὶ πάνυ ἐλυπήθησαν, καὶ προσκαλεσάμενοι τὸν ἀββᾶν Ἰωάννην τὸν κολοβὸν, λέγουσιν αὐτῷ ὅτι, Ἠκούσαμεν περὶ τῆς ἀδελφῆς ἐκείνης, ὅτι διάγει κακῶς καὶ αὐτὴ ὅτε ἠδύνατο, τὴν ἀγάπην αὐτῆς εἰς ἡμᾶς ἐνεδείξατο· καὶ νῦν ἡμεῖς ἐπιδειξώμεθα εἰς αὐτὴν τὴν ἀγάπην, καὶ βοηθήσωμεν αὐτῇ. Σκύλθητι οὖν πρὸς αὐτήν· καὶ κατὰ τὴν σοφίαν ἢν ἔδωκέ σοι ὁ Θεὸς, οἰκονόμησον τὰ κατ' αὐτήν. Ἦλθεν οὖν ὁ ἀββᾶς Ἰωάννης πρὸς αὐτὴν, καὶ λέγει τῇ γραΐδι τῆ θυρωρῷ· Μήνυσόν με πρὸς τὴν κυρίαν σου. Ἡ δὲ ἀπεπέμψατο αὐτὸν λέγουσα· Ὑμεῖς ἐξ ἀρχῆς κατεφάγετε τὰ αὐτῆς, καὶ ἥδε πτωχή ἐστι. Λέγει αὐτῇ ὁ ἀββᾶς Ἰωάννης· Εἰπὲ αὐτῇ. Πάνυ γὰρ ἔχω αὐτὴν ὠφελῆσαι. Οἱ δὲ παῖδες αὐτῆς ὑπομειδιῶντες λέγουσιν αὐτῷ· Τί γὰρ ἔχεις δοῦναι αὐτῇ, ὅτι θέλεις αὐτῇ συντυχεῖν; Ὁ δὲ ἀπεκρίθη λέγων· Πόθεν γὰρ οἴδατε τί μέλλω αὐτῇ παρασχεῖν; Ἀνελθοῦσα οὖν ἡ γραῦς, εἶπεν αὐτῇ περὶ αὐτοῦ. Καὶ λέγει αὐτῇ ἡ νεωτέρα· Οὗτοι οἱ μοναχοὶ ἀεὶ διακινοῦσι παρὰ τὴν Ἐρυθρὰν θάλασσαν, καὶ εὑρίσκουσι μαργαρίτας. Κοσμήσασα οὖν ἑαυτὴν λέγει, Θέλησον ἀνενέγκαι πρὸς μέ. Ὡς οὖν ἀνῆλθε, προλαβοῦσα ἐκαθέσθη εἰς τὴν κλίνην. Ἐλθὼν δὲ ὁ ἀββᾶς Ἰωάννης, ἐκαθέσθη ἐγγὺς αὐτῆς. Προσχὼν δὲ εἰς τὸ πρόσωπον αὐτῆς, λέγει αὐτῇ· Τί κατέγνως τοῦ Ἰησοῦ, ὅτι εἰς τοῦτο ἦλθες; Ἀκούσασα δὲ, ἀπεπάγη ὅλη. Καὶ κλίνας κάτω τὴν κεφαλὴν αὐτοῦ ὁ ἀββᾶς Ἰωάννης, ἤρξατο κλαίειν σφοδρῶς. Λέγει αὐτῷ αὐτή· Ἀββᾶ, τί κλαίεις; Ὡς δὲ ἀνένευσε, πάλιν ἔκλινεν ἑαυτὸν κλαίων, καὶ λέγει αὐτῇ· Βλέπω ὅτι ὁ Σατανᾶς παίζει εἰς τὴν ὄψιν σου, καὶ οὐ μὴ κλαύσω; Ἀκούσασα δὲ λέγει αὐτῷ· Ἔνι μετάνοια, ἀββᾶ; λέγει αὐτῇ· Ναί. Λέγει αὐτῷ· Λάβε με ὅπου θέλεις. Λέγει αὐτῇ· Ἄγωμεν. Καὶ ἀνέστη ἀκολουθῆσαι αὐτῷ. Προσέσχε δὲ ὁ ἀββᾶς Ἰωάννης ὅτι οὐδὲν διετάξατο ἢ  
ἐλάλησε περὶ τοῦ οἴκου αὐτῆς, καὶ ἐθαύμασεν. Ὡς οὖν ἔφθασαν εἰς τὴν ἔρημον, βράδιον ἐγένετο. Καὶ ποιήσας ἐκ τῆς ἄμμου μικρὸν προσκέφαλα αὐτῆς, καὶ σφραγισάμενος, λέγει αὐτῇ· Καθεύδησον ἐνταῦθα. Ποιήσας δὲ καὶ ἑαυτῷ ἀπὸ μικροῦ διαστήματος, καὶ πληρώσας τὰς εὐχὰς αὐτοῦ, ἀνεκλίθη. Περὶ δὲ τὸ μεσονύκτιον διϋπνισθεὶς, βλέπει ὁδόν τινα φωτεινὴν ἀπὸ τοῦ οὐρανοῦ ἕως αὐτῆς ἐστηριγμένην· καὶ εἶδε τοὺς ἀγγέλους τοῦ Θεοῦ ἀναφέροντας τὴν ψυχὴν αὐτῆς. Ἀναστὰς οὖν καὶ ἀπελθὼν, ἔνυξεν αὐτὴν τῷ ποδί. Ὡς δὲ εἶδεν ὅτι ἀπέθανεν, ἔρριψεν ἑαυτὸν ἐπὶ πρόσωπον δεόμενος τοῦ Θεοῦ. Καὶ ἤκουσεν, ὅτι ἡ μία ὥρα τῆς μετανοίας αὐτῆς, προσεδέχθη ὑπὲρ μετάνοιαν πολλῶν χρονιζόντων, καὶ μὴ ἐνδεικνυμένων τὸ θερμὸν τῆς τοιαύτης μετανοίας.  
What follows was said about Abba John. The parents of a young girl died, and she was left an orphan; she was called Paesia. She decided to make her house a hospice, for the use of the Fathers of Scetis. So for a long time she gave hospitality and served the Fathers. But in the course of time, her resources were exhausted and she began to be in want. Some wicked men came to see her and turned her aside from her aim. She began to live an evil life, to the point of becoming a prostitute. The Fathers, learning this, were deeply grieved, and calling Abba John the Dwarf said to him, 'We have learnt that this sister is living an evil life. While she could, she gave us charity, so now it is our turn to offer her charity and to go to her assistance. Go to see her then, and according to the wisdom which God has given you, put things right for her.' So Abba John went to her, and said to the old door-keeper, 'Tell your mistress I am here.’ But she sent him away saying, 'From the beginning you have eaten her goods, and see how poor she is now.' Abba John said to her, 'Tell her, I have something which will be very helpful to her.' The door-keeper's children, mocking him, said to him, "What have you to give her, that makes you want to meet her?! He replied, 'How do you know what I am going to give her?' The old woman went up and spoke to her mistress about him. Paesia said to her, 'These monks are always going about in the region of the Red Sea and finding pearls.’ Then she got ready and said to the door-keeper,

‘Please bring him to me.' As he was coming up, she prepared for him and lay down on the bed. Abba John entered and sat down beside her. Looking into her eyes, he said to her, 'What have you got against Jesus that you behave like this?! When she heard this she became completely rigid. Then Abba John bent his head and began to weep copiously. She asked him, 'Abba, why are you crying?’ He raised his head, then lowered it again, weeping, and said to her, 'T see Satan playing in your face, how should I not weep?’ Hearing this, she said to him, 'Abba, is it possible to repent?’ He replied 'Yes.' She said, 'Take me wherever you wish." 'Let us go,’ he said and she got up to go with him. Abba John noticed that she did not make any arrangements with regard to her house; he said nothing, but he was surprised. When they reached the desert, the evening drew on. He, making a little pillow with the sand, and marking it with the sign of the cross, said to her, 'Sleep here.' Then, a little further on, he did the same for himself, said his prayers, and lay down. Waking in the middle of the night, he saw a shining path reaching from heaven to her, and he saw the angels of God bearing away her soul. So he got up and went to touch her feet. When he saw that she was dead he threw himself face downwards on the ground, praying to God. He heard this: 'One single hour of repentance has brought her more than the penitence of many who persevere without showing such fervour in repentance.

**Περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ ἐν κοινοβίῳ.**

**Α´.** Ἀδελφὸς ἦν οἰκῶν ἐν κοινοβίῳ, καὶ πάνυ κρατῶν ἄσκησιν. Ἀκούσαντες δὲ ἀδελφοὶ εἰς Σκῆτιν περὶ αὐτοῦ, ἦλθον ἰδεῖν αὐτόν. Καὶ εἰσῆλθον εἰς τὸν τόπον ὅπου αὐτὸς εἰργάζετο. Καὶ ἀσπασάμενος αὐτοὺς, ἐπιστραφεὶς ἤρξατο ἐργάζεσθαι. Ἰδόντες δὲ οἱ ἀδελφοὶ ὃ ἐποίησε, λέγουσιν αὐτῷ· Ἰωάννη, τίς ἔβαλέ σοι τὸ σχῆμα; ἢ τίς ἐποίησέ σε μοναχόν; καὶ οὐκ ἐδίδαξέ σε λαβεῖν ἀπὸ τῶν ἀδελφῶν τὸ μηλωτάριον, καὶ λέγειν αὐτοῖς· Εὔξασθε, ἢ Καθίσατε. Λέγει αὐτοῖς· Ἰωάννης ἁμαρτωλὸς οὐ σχολάζει εἰς ταῦτα.  
A brother lived in a cenobium and he was a very vigorous ascetic. Some brothers who had heard about him in Scetis, came to see him. They entered the place where he was working. He greeted them, and turning round, went back to his work. When they saw what he was doing, the brethren said to him, 'John, who clothed you in the habit? Who made you a monk? Have you not been taught to take the sheepskin from the brothers and to say to them, let us pray; or perhaps, sit down.' He said to them, 'John, the sinner, has no time to attend to that.'

**Περὶ τοῦ ἀββᾶ Ἰσιδώρου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσιδώρου τοῦ πρεσβυτέρου τῆς Σκήτεως, ὅτι εἴ τις εἶχεν ἀδελφὸν ἀσθενῆ, ἢ ὀλίγωρον, ἢ ὑβριστὴν, καὶ ἤθελε βαλεῖν αὐτὸν ἔξω, ἔλεγε· Φέρε μοι αὐτὸν ὧδε. Καὶ ἐλάμβανεν αὐτὸν, καὶ διὰ τῆς μακροθυμίας αὐτοῦ ἔσωσεν αὐτόν.  
It was said of Abba Jsidore, priest of Scetis, that when anyone had a brother who was sick, or careless or irritable, and wanted to send him away, he said, "Bring him here to me. Then he took charge of him and by his long- suffering he cured him.

**Β´.** Ἀδελφὸς ἠρώτησεν αὐτὸν, λέγων· Διατί οἱ δαίμονες οὕτως σε φοβοῦνται σφόδρα; Λέγει αὐτῷ ὁ γέρων· Ὅτι ἀφ' ἧς ἐγενόμην μοναχὸς, ἀσκῶ, μὴ συγχωρῶν τὴν ὀργὴν προαναβῆναι τῷ λάρυγγί μου.  
A brother asked him, 'Why are the demons so frightened of you?' The old man said to him, 'Because I have practised asceticism the day I became a monk, and not allowed anger to reach my lips."

**Γ´.** Ἔλεγε πάλιν, τεσσαρακοστὸν ἔτος ἔχειν, ἀφ' οὗ αἰσθάνεται τῆς κατὰ διάνοιαν ἁμαρτίας, μηδέποτε δὲ συγκαταθέσθαι, μήτε ἐπιθυμίας, μήτε θυμοῦ.  
He also said that for forty years he had been tempted to sin in thought but that he had never consented either to covetousness or to anger.

**Δ´.** Εἶπε πάλιν· Ἐγὼ ὅτε ἤμην νεώτερος, καὶ ἐκαθήμην εἰς τὸ κελλίον μου, μέτρον συνάξεως οὐκ εἶχον· ἡ νύξ μοι καὶ ἡμέρα, σύναξις ἦν.  
He also said, 'When I was younger and remained in my cell I set no limit to prayer; the night was for me as much the time of prayer as the day.'

**Ε´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν περὶ τοῦ ἀββᾶ Ἰσιδώρου, ὅτι ἔπλεκε δέμα θαλλίων κατὰ νύκτα· καὶ παρεκάλουν αὐτὸν οἱ ἀδελφοὶ, λέγοντες· Ἀνάπαυσον σεαυτὸν ὀλίγον, ὅτι λοιπὸν ἐγήρασας. Καὶ ἔλεγεν αὐτοῖς, ὅτι Ἐὰν καύσωσιν Ἰσίδωρον, καὶ τὴν σποδὸν αὐτοῦ ἀνέμῳ σκορπίσωσιν, οὐδὲ μία μοι χάρις ἀκμὴν, ὅτι ὁ Υἱὸς τοῦ Θεοῦ ὧδε ἦλθε δι' ἡμᾶς.  
Abba Poemen used to say this about Abba Isidore: every night he plaited a bundle of palms, and the brethren pleaded with him saying, 'Rest a little, for you are getting old.’ But he said to them, 'Even if /sidore were burned, and his ashes thrown to the winds, I would not allow myself any relaxation because the Son of God came here for our sake.'

**Ϛ´.** Ὁ αὐτὸς εἶπε περὶ τοῦ ἀββᾶ Ἰσιδώρου, ὅτι ἔλεγον αὐτῷ οἱ λογισμοί· Μέγας εἶ ἄνθρωπος. Καὶ ἔλεγε πρὸς αὐτούς· Μή εἰμι κατὰ τὸν ἀββᾶν Ἀντώνιον; ἢ ἐγενόμην ὅλως κατὰ τὸν ἀββᾶν Παμβὼ, ἢ ὡς οἱ λοιποὶ Πατέρες οἱ τῷ Θεῷ εὐαρεστήσαντες! Ὅτε ταῦτα παρεισήνεγκεν, ἀνεπαύετο. Ὅτε δὲ ἡ ἔχθρα ἐποίει αὐτὸν ὀλιγοψυχῆσαι, ὡς ὅτι μετὰ ταῦτα πάντα εἰς τὴν κόλασιν, ἔλεγεν αὐτὸς πρὸς αὐτοὺς ὅτι, Κἂν εἰς κόλασιν ἐμβληθῶ, ὑμᾶς ὑποκάτω εὑρίσκω.  
The same Abba said concerning Abba Isidore that his thoughts said to him, 'You are a great man.’ He said to them, 'Am I to be compared with Abba Anthony; am I become like Abba Pambo, or like the other Fathers who pleased God?' When he said this he was at peace. When the demons who are at war with men tried to make him afraid, suggesting that, after all this, he would still go to hell, he replied, 'Even if I am sent there, I shall find you beneath me.'

**Ζ´.** Εἶπεν ὁ ἀββᾶς Ἰσίδωρος ὅτι, Ἀπῆλθόν ποτε ἐν τῇ ἀγορᾷ πωλῆσαι σκεύη μικρά· καὶ ἰδὼν τὴν ὀργὴν ἐγγίζουσάν μοι, ἐάσας τὰ σκεύη ἔφυγον.  
Abba Isidore said, 'One day I went to the market place to sell some small goods; when I saw anger approaching me, I left the things and fled.

**Η´.** Ἀπῆλθέ ποτε ὁ ἀββᾶς Ἰσίδωρος πρὸς τὸν ἀββᾶν Θεόφιλον τὸν ἀρχιεπίσκοπον Ἀλεξανδρείας· καὶ ὡς ὑπέστρεψεν εἰς Σκῆτιν, ἠρώτησαν αὐτὸν οἱ ἀδελφοί· Πῶς ἡ πόλις; Ὁ δὲ εἶπε· Φύσει, ἀδελφοὶ, ἐγὼ πρόσωπον ἀνθρώπου οὐκ εἶδον, εἰ μὴ μόνον τοῦ ἀρχιεπισκόπου. Οἱ δὲ ἀκούσαντες ἐταράχθησαν, λέγοντες· Ἆρα ἐχαώθησαν, ἀββᾶ; Ὁ δὲ εἶπεν· Οὐχ οὕτως· ἀλλ' οὐκ ἐνίκησέ με ὁ λογισμὸς τοῦ ἰδεῖν τινα. Οἱ δὲ ἀκούσαντες ἐθαύμασαν, καὶ ἐστηρίχθησαν ἵνα φυλάττωσιν ἀπὸ μετεωρισμοῦ τοὺς ὀφθαλμοὺς αὐτῶν.  
Abba /sidore went one day to see Abba Theophilus, archbishop of Alexandria and when he returned to Scetis the brethren asked him, 'What is going on in the city?’ But he said to them, "Truly, brothers, I did not see the face of anyone there, except that of the archbishop.’ Hearing this they were very anxious and said to him, 'Has there been a disaster there, then, Abba?' He said, 'Not at all, but the thought of looking at anyone did not get the better of me.’ At these words they were filled with admiration, and strengthened in their intention of guarding the eyes from all distraction.

**Θ´.** Ὁ αὐτὸς ἀββᾶς Ἰσίδωρος εἶπεν· Ἡ σύνεσις τῶν ἁγίων αὕτη ἐστὶ, τὸ ἐπιγνῶναι τὸ θέλημα τοῦ Θεοῦ. Πάντων γὰρ περιγίνεται ὁ ἄνθρωπος ἐν τῇ ὑπακοῇ τῆς ἀληθείας, ὅτι εἰκὼν καὶ ὁμοίωμα τοῦ Θεοῦ ἐστι. Πάντων δὲ πνευμάτων δεινόν ἐστι τὸ ἀκολουθεῖν τῇ ἑαυτοῦ καρδίᾳ, τουτέστι τῷ ἰδίῳ λογισμῷ, καὶ μὴ τῷ νόμῳ τοῦ Θεοῦ· καὶ ὕστερον γίνεται αὐτῷ εἰς πένθος, ὅτι οὐκ ἔγνω τὸ μυστήριον, οὐδὲ εὗρε τὴν ὁδὸν τῶν ἁγίων ἐργάζεσθαι ἐν αὐτῇ. Νῦν οὖν καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ, ὅτι σωτηρία ἐν καιρῷ θλίψεως· ὅτι γέγραπται· Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.  
The same Abba Isidore said, 'It is the wisdom of the saints to recognize the will of God. Indeed, in obeying the truth, man surpasses everything else, for he is the image and likeness of God. Of all evil suggestions, the most terrible is that of following one's own heart, that is to say, one's own thought, and not the law of God. A man who does this will be afflicted later on, because he has not recognized the mystery, and he has not found the way of the saints in order to work in it. For now is the time to labour for the Lord, for salvation is found in the day of affliction: for it is written: "By your endurance you will gain your lives."' (Luke 21.19)

**Περὶ τοῦ ἀββᾶ Ἰσιδώρου τοῦ Πηλουσιώτου.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Ἰσίδωρος ὁ Πηλουσιώτης, ὅτι Βίος ἄνευ λόγου μᾶλλον ὠφελεῖν πέφυκεν, ἢ λόγος ἄνευ βίου. Ὁ μὲν γὰρ, καὶ σιγῶν ὠφελεῖ· ὁ δὲ καὶ βοῶν ἐνοχλεῖ. Εἰ δὲ καὶ λόγος καὶ βίος συνδράμοι, ἓν φιλοσοφίας ἁπάσης ἀποτελοῦσιν ἄγαλμα.  
Abba Isidore of Pelusia said, 'To live without speaking is bet- ter than to speak without living. For the former who lives rightly does good even by his silence but the latter does no good even when he speaks. When words and life correspond to one another they are together the whole of philosophy.'

**Β´.** Ὁ αὐτὸς ἔλεγε· Τὰς ἀρετὰς τίμα· μὴ τὰς εὐημερίας θεράπευε· αἱ μὲν γὰρ ἀθάνατόν εἰσι χρῆμα· αἱ δὲ ῥᾳδίως σβέννυνται.  
The same abba said, 'Prize the virtues and do not be the slave of glory; for the former are immortal, while the latter soon fades.'

**Γ´.** Εἶπε πάλιν, ὅτι Πολλοὶ τῶν ἀνθρώπων ὀρέγονται μὲν ἀρετῆς, τὴν δὲ ἐπ' αὐτὴν φέρουσαν ὁδὸν ὀκνοῦσιν ἰέναι· ἄλλοι δὲ οὐδὲ ἀρετὴν εἶναι ἡγοῦνται. Χρὴ οὖν τοὺς μὲν πεῖσαι, τὸν ὄκνον ἀποθέσθαι· τοὺς δὲ διδάξαι ὅτι ὄντως ἀρετή ἐστιν ἡ ἀρετή.  
He also said, 'Many desire virtue, but fear to go forward in the way that leads to it, while others consider that virtue does not even exist. So it is necessary to persuade the former to give up their sloth, and teach the others what virtue really is.'

**Δ´.** Εἶπε πάλιν, ὅτι ἡ κακία, καὶ Θεοῦ τοὺς ἀνθρώπους ἀπέστησε, καὶ ἀλλήλων διέστησε. Ταύτην οὖν προτροπάδην φεύγειν χρὴ, καὶ διώκειν τὴν ἀρετὴν, τὴν καὶ Θεῷ προσάγουσαν καὶ ἀλλήλοις συνάπτουσαν. Ἀρετῆς δὲ καὶ φιλοσοφίας ὅρος, τὸ μετὰ συνέσεως ἄπλαστον.  
He also said, 'Vice takes men away from God and separates them from one another. So we must turn from it quickly and pursue virtue, which leads to God and unites us with another. Now the definition of virtue and of philosophy is: simplicity with prudence.'

**Ε´.** Ἔλεγε πάλιν· Ἐπειδὴ μέγα τῆς ταπεινοφροσύνης τὸ ὕψος, καὶ τῆς ἀλαζονείας τὸ πτῶμα, συμβουλεύω ὑμῖν, ἐκεῖνο μὲν ἀσπάσασθαι, τούτῳ δὲ μὴ περιπεσεῖν.  
He also said, 'The heights of humility are great and so are the depths of boasting; I advise you to attend to the first and not to fall into the second."

**Ϛ´.** Εἶπε πάλιν· Ὁ δεινὸς καὶ πάντολμος τῆς φιλοχρηματίας ἔρως, κόρον οὐκ εἰδὼς, ἐπὶ τὸ ἔσχατον τῶν κακῶν, τὴν ἁλοῦσαν ψυχὴν ἐλαύνει. Οὐκοῦν μάλιστα αὐτὸν ἐν προοιμίοις ἐλάσωμεν. Κρατήσας γὰρ, ἀχείρωτος ἔσται.  
He also said, 'The desire for possessions is dangerous and terri- ble, knowing no satiety; it drives the soul which it controls to the heights of evil. Therefore let us drive it away vigorously from the beginning. For once it has become master it cannot be overcome.’

**Περὶ τοῦ ἀββᾶ Ἰσαὰκ τοῦ πρεσβυτέρου τῶν Κελλίων.**

**Α´.** Ἦλθόν ποτε τὸν ἀββᾶν Ἰσαὰκ πρεσβύτερον ποιῆσαι. Καὶ ἀκούσας, ἔφυγεν εἰς Αἴγυπτον· καὶ ἀπῆλθεν εἰς ἀγρὸν, καὶ ἐκρύβη ἀνὰ μέσον τοῦ χόρτου. Κατεδίωξαν οὖν οἱ Πατέρες ὀπίσω αὐτοῦ· καὶ φθάσαντες εἰς αὐτὸν τὸν ἀγρὸν, κατέλυσαν ἀναπαῆναι μικρὸν ἐκεῖ· ἦν γὰρ νύξ. Καὶ τὸν ὄνον ἀπέλυσαν βόσκεσθαι. Ὁ δὲ ὄνος ἀπελθὼν, ἔστη κατὰ τοῦ γέροντος. Καὶ πρωῒ ζητοῦντες τὸν ὄνον, εὗρον καὶ τὸν ἀββᾶν Ἰσαάκ· καὶ ἐθαύμασαν. Θέλοντες δὲ αὐτὸν δῆσαι, οὐκ ἀφῆκε, λέγων· Οὐκ ἔτι φεύγω. Θέλημα γὰρ τοῦ Θεοῦ ἐστι, καὶ ὅπου δ' ἂν φύγω, εἰς αὐτὸ ἔρχομαι.  
One day they came to make Abba Isaac a priest. Hearing this, he ran away to Egypt. He went into a field and hid himself in the midst of the hay. So the clergy went after him in pursuit. Reaching the same field, they stopped there to rest a little, for it was night. They unharnessed the ass to let it graze. The ass went close to the old man, so, when dawn came and they looked for her, they found Abba Isaac too, which filled them with astonishment. They wanted to bind him, but he did not allow it, saying, 'I will not run away again. For it is the will of God, and wherever I flee, I find that.'

**Β´.** Εἶπεν ὁ ἀββᾶς Ἰσαάκ· Ὅτε ἤμην νεώτερος, ἐκαθήμην μετὰ τοῦ ἀββᾶ Κρονίου· καὶ οὐδέποτε εἶπέ μοι ποιῆσαι ἔργον, καίπερ γέρων ὢν καὶ τρέμων· ἀλλὰ δι' ἑαυτοῦ ἠγείρετο καὶ παρεῖχε τὸ βαυκάλιον ἐμοὶ καὶ πᾶσιν ὁμοίως. Καὶ μετὰ τοῦ ἀββᾶ Θεοδώρου τῆς Φέρμης ἐκάθισα, καὶ οὐδὲ αὐτὸς ἔλεγέ μοι ποιῆσαί τίποτε· ἀλλὰ καὶ τὴν τράπεζαν δι' ἑαυτοῦ ἐτίθει, καὶ ἔλεγεν· Ἀδελφὲ, ἐὰν θέλῃς, δεῦρο φάγε. Ἐγὼ δὲ πρὸς αὐτὸν ἔλεγον· Ἀββᾶ, ἦλθον πρὸς σὲ ἵνα ὠφεληθῶ· καὶ πῶς οὐ λέγεις μοί τίποτε ποιῆσαι; Ὁ δὲ γέρων πάντα ἐσιώπα. Καὶ ἀπῆλθον, καὶ ἀνήγγειλα τοῖς γέρουσι. Καὶ ἐλθόντες οἱ γέροντες πρὸς αὐτὸν, εἶπον αὐτῷ· Ἀββᾶ, ἦλθεν ὁ ἀδελφὸς πρὸς τὴν ἁγιωσύνην σου, ὠφεληθῆναι, καὶ διατί οὐ λέγεις αὐτῷ ἵνα ποιήσῃ τί ποτε; Καὶ λέγει αὐτοῖς ὁ γέρων· Μὴ γὰρ κοινοβιάρχης εἰμὶ, ἵνα διατάξω αὐτῷ; Ἐγὼ τέως, οὐδὲν λέγω αὐτῷ· ἀλλ' ἐὰν θέλῃ, ὃ βλέπει με ποιοῦντα, ποιήσει καὶ αὐτός. Ἀπὸ τότε οὖν, προελάμβανον καὶ ἐποίουν, εἴ τι ἔμελλεν ὁ γέρων ποιεῖν. Αὐτὸς δὲ εἴ τι ἐποίει, σιωπῶν ἐποίει· καὶ τοῦτό με ἐδίδαξε, τὸ ποιεῖν σιωπῶντα.  
Abba Isaac said, 'When I was younger, I lived with Abba Cronius. He would never tell me to do any work, although he was old and tremulous; but he himself got up and offered food to me and to everyone. Then I lived with Abba Theodore of Pherme and he did not tell me to do anything either, but he himself set the table and said to me, "Brother, if you want to, come and eat." I replied, "I have come to you to help you, why do you never tell me to do anything?" But the old man gave me no reply whatever. So I went to tell the old men. They came and said to him, "Abba, the brother has come to your holiness in order to help you. Why do you never tell him to do anything?" The old man said to them, "Am I a cenobite, that I should give him orders? As far as I am concerned, I do not tell him anything, but if he wishes he can do what he sees me doing." From that moment I took the initiative and did what the old man was about to do. As for him, what he did, he did in silence; so he taught me to work in silence."

**Γ´.** Ὁ ἀββᾶς Ἰσαὰκ, καὶ ὁ ἀββᾶς Ἀβραὰμ, ἦσαν ὅμου οἰκοῦντες· καὶ εἰσελθὼν ὁ ἀββᾶς Ἀβραὰμ, εὗρε τὸν ἀββᾶν Ἰσαὰκ κλαίοντα· καὶ λέγει αὐτῷ· Τί κλαίεις; Καὶ εἶπεν ὁ γέρων· Καὶ διατί μὴ κλαύσωμεν; Ποῦ γὰρ ἔχομεν ἀπελθεῖν; ἐκοιμήθησαν οἱ Πατέρες ἡμῶν. Οὐκ ἤρκει γὰρ ἡμῖν τὸ ἐργόχειρον εἰς τὰ ναῦλα τῶν πλοίων, ἃ παρείχομεν ἀπερχόμενοι παραβαλεῖν τοῖς γέρουσι. Νῦν οὖν ἀπωρφανίσθημεν. Διὰ τοῦτο κἀγὼ κλαίω.  
Abba Isaac and Abba Abraham lived together. When he came home one day, Abba Abraham found Abba Isaac in tears. He asked him, 'Why are you weeping?’ The old man replied, 'Why should we not weep? For where have we to go? Our Fathers are dead. Manual work is not enough to pay for the cost of the journey by boat for us to go and visit the old men, and so henceforth we are orphans; that is why I am weeping.'

**Δ´.** Εἶπεν ὁ ἀββᾶς Ἰσαάκ· Οἶδα ἀδελφὸν θερίζοντα ἐν ἀγρῷ, καὶ ἠθέλησε φαγεῖν στάχυν σίτου· καὶ εἶπε τῷ κυρίῳ τοῦ ἀγροῦ· Θέλεις φάγω ἕνα στάχυν σίτου; Ὁ δὲ ἀκούσας, ἐθαύμασε, καὶ εἶπεν αὐτῷ· Σός ἐστιν ὁ ἀγρὸς, Πάτερ, κἀμὲ ἐρωτᾷς; Ἕως τούτου ἠκριβάζετο ὁ ἀδελφός.  
Abba Isaac said, 'I knew a brother who wanted to eat an ear of wheat while he was harvesting in a field. He said to the foreman of the field, "Will you allow me to eat an ear of wheat?" The latter was astonished at these words and said to him, "Father, this field belongs to you, why are you asking me this?" See how conscientious the brother was.'

**Ε´.** Εἶπε πάλιν τοῖς ἀδελφοῖς· Μὴ φέρετε ὧδε παιδία. Τέσσαρες γὰρ ἐκκλησίαι εἰς Σκῆτιν ἔρημοι γεγόνασι διὰ τὰ παιδία.  
He also said to the brethren, 'Do not bring young boys here. Four churches in Scetis are deserted because of boys.'

**Ϛ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσαὰκ, ὅτι τὴν σποδὸν τοῦ θυμιατηρίου τῆς προσφορᾶς, μετὰ τοῦ ἄρτου ἤσθιεν αὑτοῦ.  
It was said of Abba Isaac that he ate the ashes from the incense offering with his bread.

**Ζ´.** Ἔλεγεν ὁ ἀββᾶς Ἰσαὰκ τοῖς ἀδελφοῖς, ὅτι Οἱ Πατέρες ἡμῶν, καὶ ὁ ἀββᾶς Παμβὼ, παλαιὰ πολύῤῥαφα ἐφόρουν καὶ σεβέννια· νῦν δὲ πολύτιμα φορεῖτε. Ὑπάγετε ἔνθεν ἠρημώσατε τὰ ὧδε. Ὅτε δὲ ἔμελλεν ὑπάγειν εἰς τὸ θέρος, ἔλεγεν αὐτοῖς· Οὐκ ἔτι παρέχω ὑμῖν ἐντολάς· οὐ φυλάσσετε γάρ.  
Abba Isaac said to the brethren, 'Our Fathers and Abba Pambo wore old garments woven from palm fronds and mended all over; now you are foppishly dressed. Go away from here; leave this place.' When they prepared to go harvesting he said to them, 'I am not giving you any more directions because you would not keep them."

**Η´.** Διηγήσατό τις τῶν Πατέρων, ὅτι ἦλθέ ποτέ τις τῶν ἀδελφῶν φορῶν μικρὸν κουσσούλιον εἰς τὴν ἐκκλησίαν τῶν Κελλίων ἐπὶ τοῦ ἀββᾶ Ἰσαάκ· καὶ ἐδίωξεν αὐτὸν ὁ γέρων, λέγων ὅτι, Τὰ ὧδε μοναχῶν ἐστι· σὺ δὲ κοσμικὸς ὢν, οὐ δύνασαι μεῖναι ὧδε.  
One of the Fathers related how, in the time of Abba Isaac, a brother came into the church of the Cells one day, wearing a little hood. The old man turned him out saying, 'This place is for monks; you are a secular and you may not live here.'

**Θ´.** Εἶπεν ὁ ἀββᾶς Ἰσαὰκ ὅτι, Οὐδέποτε εἰσήνεγκα εἰς τὸ κελλίον μου λογισμὸν κατὰ ἀδελφοῦ θλίψαντός με. Κἀγὼ ἐσπούδασα μὴ ἀφεῖναι ἀδελφὸν εἰς τὸ κελλίον αὐτοῦ, ἔχοντα κατ' ἐμοῦ λογισμόν.  
Abba Isaac said, 'I have never allowed a thought against my brother who has grieved me to enter my cell; I have seen to it that no brother should return to his cell with a thought against me.'

**Ι´.** Ἠσθένησε μεγάλην ἀσθένειαν ὁ ἀββᾶς Ἰσαὰκ, καὶ ἐχρόνισεν ἐν αὐτῇ· ἐποίησε δὲ αὐτῷ ὁ ἀδελφὸς μικρὰν ἀθήραν, καὶ ἔδωκε μυξάρια εἰς αὐτήν· καὶ οὐκ ἤθελεν ὁ γέρων γεύσασθαι. Καὶ παρεκάλει ὁ ἀδελφὸς λέγων· Λάβε μικρὸν, ἀββᾶ, διὰ τὴν ἀσθένειαν. Καὶ λέγει αὐτῷ ὁ γέρων· Φύσει, ἀδελφὲ, ἤθελον ποιῆσαι ἐν τῇ ἀσθενείᾳ ταύτῃ τριάκοντα ἔτη.  
Abba Isaac had a serious illness which lasted for a long time. The brother made him a little broth out of flour into which he put some fruit. The old man did not want to taste it so the brother tempted him saying, 'Take a little, Father, because you are ill.' But the old man said to him, 'Truly, brother, I should like this illness to last for thirty years."

**ΙΑ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσαὰκ, ὅτι μέλλοντος αὐτοῦ τελευτᾷν, συνῆλθον πρὸς αὐτὸν οἱ γέροντες, καὶ ἔλεγον· Τί ποιήσομεν μετὰ σὲ, Πάτερ; Ὁ δὲ εἶπεν· Ἴδετε πῶς ἐπορεύθην ἐνώπιον ὑμῶν· ἐὰν θέλητε καὶ ὑμεῖς ἀκολουθῆσαι, καὶ φυλάξαι τὰς ἐντολὰς τοῦ Θεοῦ, πέμπει τὴν χάριν αὐτοῦ, καὶ φυλάσσει τὸν τόπον τοῦτον. Ἐὰν δὲ μὴ φυλάξητε, οὐ μὴ μείνητε ἐν τῷ τόπῳ τούτῳ. Καὶ ἡμεῖς γὰρ ὅταν ἤμελλον ἀποθανεῖν οἱ Πατέρες ἡμῶν, ἐλυπούμεθα· ἀλλὰ τὰς ἐντολὰς τοῦ Κυρίου καὶ αὐτῶν τὰς παραγγελίας τηροῦντες, ἑστήκαμεν, ὡς αὐτῶν ὄντων μεθ' ἡμῶν. Οὕτως καὶ ὑμεῖς ποιήσατε, καὶ σώζεσθε.  
Concerning Abba Isaac it was said that when he was at the point of death the old men gathered round him saying, 'What shall we do without you?’ He said to them, ‘See how I have walked before you; if you want to follow me and keep the commandments of God, God will send you his grace and will protect this place; but if you do not keep his commandments, you cannot remain in this place. We ourselves, when our Fathers were on the point of dying, were full of grief, but, keeping the Lord's commandments and their admonitions, we have held fast as though they were still with us. Do the same in your turn, and you will be saved.'

**ΙΒ´.** Εἶπεν ὁ ἀββᾶς Ἰσαάκ, ὅτι Ἔλεγεν ὁ ἀββᾶς Παμβὼ, ὅτι τοιοῦτον ὀφείλει ὁ μοναχὸς φορεῖν ἱμάτιον, ὥστε βάλλειν αὐτὸ ἔξω τοῦ κελλίου ἐπὶ τρεῖς ἡμέρας, καὶ μηδεὶς λάβῃ αὐτό.  
Abba Isaac said that Abba Pambo used to say, 'The monk's garment should be such that he could throw it out of his cell for three days and no-one would take it.'

**Περὶ τοῦ ἀββᾶ Ἰωσὴφ τοῦ εἰς Πανεφώ.**

**Α´.** Ἀνῆλθόν τινες τῶν Πατέρων πρὸς τὸν ἀββᾶν Ἰωσὴφ εἰς Πανεφὼ, ἵνα ἐρωτήσωσιν αὐτὸν περὶ τῆς ἀπαντήσεως τῶν ἀδελφῶν τῶν ξενιζομένων πρὸς αὐτοὺς, εἰ χρὴ συγκαταβαίνειν καὶ παρρησιάζεσθαι πρὸς αὐτούς. Καὶ πρὸ τοῦ ἐρωτηθῆναι αὐτὸν, εἶπεν ὁ γέρων τῷ μαθητῇ αὐτοῦ· Κατανόησον ὃ μέλλω ποιεῖν σήμερον, καὶ ὑπόμεινον. Καὶ ἔθηκεν ὁ γέρων δύο ἐμβρίμια, ἓν ἐκ δεξιῶν, καὶ ἓν ἐξ ἀριστερῶν αὐτοῦ, καὶ εἶπε· Καθίσατε. Καὶ εἰσῆλθεν εἰς τὴν κέλλαν αὐτοῦ, καὶ ἐφόρεσεν ἱμάτια ἐπαιτικά· καὶ ἐξελθὼν ἐπέρασεν ἐν μέσῳ αὐτῶν. Καὶ πάλιν εἰσελθὼν, ἐφόρεσε τὰ ἴδια ἱμάτια· καὶ ἐξελθὼν πάλιν, ἐκάθισεν ἐν μέσῳ αὐτῶν. Αὐτοὶ δὲ ἐξέστησαν ἐπὶ τῷ ἔργῳ τοῦ γέροντος. Καὶ εἶπεν αὐτοῖς· Κατενοήσατε ὃ ἐποίησα; Λέγουσι· Ναί. Μὴ ἠλλάγην ἀπὸ τοῦ ἀτίμου φορέματος; Λέγουσιν· Οὔ. Καὶ λέγει αὐτοῖς· Εἰ οὖν αὐτὸς ἐγώ εἰμι ἐν ἀμφοτέροις· ὡς τὸ πρῶτον οὐκ ἤλλαξέ με, οὕτως οὐδὲ τὸ δεύτερον ἔβλαψέ με· οὕτως οὖν ὀφείλομεν ποιεῖν εἰς τὴν ὑποδοχὴν τῶν ξένων ἀδελφῶν, κατὰ τὸ ἅγιον Εὐαγγέλιον. Δότε γὰρ, φησὶ, τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ Ὅτε οὖν ἐστι παρουσία ἀδελφῶν, μετὰ παρρησίας δεξώμεθα αὐτούς. Ὅτε δὲ καταμόνας ἐσμὲν, χρείαν ἔχομεν τοῦ πένθους, ἵνα παραμείνῃ ἡμῖν. Οἱ δὲ ἀκούσαντες ἐθαύμασαν, ὅτι καὶ τὰ ἐν καρδίᾳ αὐτῶν εἶπεν αὐτοῖς πρὶν ἐρωτήσωσιν αὐτόν· καὶ ἐδόξασαν τὸν Θεόν.  
Some Fathers went to Panephysis to see Abba Joseph and ask him what kind of reception they should give to the brethren to whom they gave lodging, whether they ought to mix with them and speak freely with them. Before they asked him, the old man said to his disciple, 'Consider what I am going to do today, and remain still.' Then the old man put two mats, one on his right and one on his left and said, 'Sit down.' Then he went inside his cell and put on beggar's garments. Then he came out again and walked in between them. After this, he went back to put on his own clothes again; coming out once more, he sat down between them. They were surprised at the things he did. So he said to them: 'Have you considered what I have done?’ They replied that they had. 'Was I changed by those contemptible garments?' They said 'No.' Then he said to them: 'I remained the same, then, in both sets of clothes, the former did not change me and the latter have not done me harm. This is how we ought to behave when we receive visiting brethren, according to the holy Gospel which says, "Render to Caesar the things which are Caesar's and to God the things which are God's." (Matt. 22.21) So when brothers come, let us receive them and speak freely with them. On the other hand, when we are alone we ought to weep, in order that we may persevere.' At these words the visitors were filled with astonishment because he had answered what they had in their hearts even before they had asked him and they gave glory to God.

**Β´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν τῷ ἀββᾷ Ἰωσήφ· Εἰπέ μοι πῶς γένωμαι μοναχός; Καὶ εἶπεν· Εἰ θέλεις εὑρεῖν ἀνάπαυσιν καὶ ὧδε καὶ ἐκεῖ, ἐπὶ παντὶ πράγματι λέγε· Ἐγὼ τίς εἰμι; καὶ μὴ κρίνῃς τινά.  
Abba Poemen said to Abba Joseph, 'Tell me how to become a monk.' He said, 'If you want to find rest here below, and hereafter, in all circumstances say, Who am I? and do not judge anyone.'

**Γ´.** Ὁ αὐτὸς πάλιν ἠρώτησε τὸν ἀββᾶν Ἰωσὴφ, λέγων· Τί ποιήσω, ὅταν προσεγγίζῃ τὰ πάθη; Ἀντιστῶ αὐτοῖς, ἢ ἀφήσω εἰσελθεῖν; Λέγει αὐτῷ ὁ γέρων· Ἄφες αὐτὰ εἰσελθεῖν, καὶ πολέμησον μετ' αὐτῶν. Ἀνακάμψας οὖν ἐν Σκήτει, ἐκάθητο· καὶ ἐλθών τις τῶν Θηβαίων ἐν Σκήτει, ἔλεγε τοῖς ἀδελφοῖς, ὅτι Ἠρώτησα τὸν ἀββᾶν Ἰωσὴφ, λέγων· Ἐὰν προσεγγίσῃ μοι πάθος, ἀντιστῶ αὐτῷ, ἢ ἀφήσω εἰσελθεῖν; Καὶ εἶπέ μοι· Μὴ ἀφήσῃς ὅλως εἰσελθεῖν τὰ πάθη, ἀλλ' εὐθέως ἔκκοψον αὐτά. Ἀκούσας δὲ ὁ ἀββᾶς Ποιμὴν, ὅτι οὕτως εἶπε τῷ Θηβαίῳ ὁ ἀββᾶς Ἰωσὴφ, ἀναστὰς ἀπῆλθε πρὸς αὐτὸν εἰς Πανεφὼ, καὶ λέγει αὐτῷ· Ἀββᾶ, ἐγὼ ἐπίστευσά σοι τοὺς λογισμούς μου· καὶ ἰδοὺ ἄλλως εἶπας ἐμοὶ, καὶ ἄλλως τῷ Θηβαίῳ. Λέγει αὐτῷ ὁ γέρων· Οὐκ οἶδας ὅτι ἀγαπῶ σε; Καὶ εἶπε· Ναί. Οὐ σὺ ἔλεγές μοι· Ὡς ἑαυτῷ εἰπέ μοι; Καὶ εἶπεν· Οὕτως ἔχει. Λέγει αὐτῷ ὁ γέρων· Ἐὰν γὰρ εἰσέλθῃ τὰ πάθη, καὶ δῷς καὶ λάβῃς μετ' αὐτῶν, δοκιμώτερόν σε καθιστῶσιν. Ἐγὼ δὲ ὡς ἐμαυτῷ ἐλάλησά σοι. Εἰσὶ δὲ ἄλλοι, οἷς οὐδὲ προσεγγίσαι τὰ πάθη συμφέρει· ἀλλ' εὐθέως ἐκκόψαι αὐτὰ χρείαν ἔχουσιν.  
The same abba asked Abba Joseph another question saying, "What should I do when the passions attack me? Should I resist them, or let them enter?' The old man said to him, 'Let them enter and fight against them.' So he returned to Scetis where he remained. Now someone from Thebes came to Scetis and said to the brethren, ‘I asked Abba Joseph if I ought to resist the passions when they approach, or let them enter and he replied I ought not to allow them the smallest entry but cut them off immediately.' When Abba Poe- men learned that Abba Joseph had spoken to the brother from Thebes in this way, he got up and went to see him at Panephysis and said, 'Abba, I consulted you about my thoughts and you have said one thing to me, and another to the Theban.' The old man said to him, 'Do you not know that I love you?' He said, 'Yes.' 'And did you not say to me: speak to me as you speak to yourself?’ 'That is right.' Then the old man said, 'Truly, if the passions enter you and you fight them you become stronger. I spoke to you as to myself. But there are others who cannot profit in this way if the passions approach them, and so they must cut them off immediately.'

**Δ´.** Ἀδελφός τις ἠρώτησε ἀββᾶν Ἰωσὴφ, λέγων Τί ποιήσω, ὅτι οὔτε κακοπαθῆσαι δύναμαι, οὐδὲ ἐργάσασθαι καὶ δοῦναι ἀγάπην; Λέγει αὐτῷ ὁ γέρων· Εἰ οὐ δύνασαι τούτων οὐδὲ ἓν ποιῆσαι, κἂν τήρησον τὴν συνείδησίν σου ἀπὸ τοῦ πλησίον σου ἀπὸ παντὸς κακοῦ· καὶ σώζῃ.  
A brother asked Abba Joseph, saying, 'What should I do, for I do not have the strength to bear evil, nor to work for charity's sake?’ The old man said to him, 'If you cannot do any of these things, at least guard your conscience from all evil with regard to your neighbour and you will be saved.'

**Ε´.** Ἔλεγέ τις τῶν ἀδελφῶν, ὅτι Παρέβαλόν ποτε εἰς Ἡρακλέος τὴν κάτω πρὸς τὸν ἀββᾶν Ἰωσήφ· καὶ εἶχεν ἐν τῷ μοναστηρίῳ συκάμινον ὡραῖον πάνυ. Καὶ λέγει μοι ἀπὸ πρωΐ· Ὕπαγε, φάγε· ἦν δὲ παρασκευὴ, καὶ οὐκ ἀπῆλθον διὰ τὴν νηστείαν. Καὶ παρακαλέσας αὐτὸν εἶπον· Διὰ τὸν Θεὸν, εἰπέ μοι τὸν λογισμὸν τοῦτον· ἰδοὺ σὺ ἔλεγές μοι· Ὕπαγε, φάγε· ἐγὼ δὲ διὰ τὴν νηστείαν οὐκ ἀπῆλθον, καὶ ἤμην αἰσχυνόμενος τὴν σὴν ἐντολὴν λογιζόμενος, Ποίῳ λογισμῷ ἔλεγέ μοι ὁ γέρων; Τί οὖν εἶχον ποιῆσαι; ὅτι ἔλεγες μοι, Ὕπαγε. Ὁ δὲ εἶπεν· Οἱ Πατέρες ἐξ ἀρχῆς οὐ λαλοῦσι τοῖς ἀδελφοῖς τὸ ὀρθὸν, ἀλλὰ μᾶλλον τὰ στρεβλά· καὶ ἐὰν ἴδωσιν ὅτι ποιοῦσι τὰ στρεβλὰ, οὐκ ἔτι λαλοῦσιν αὐτοῖς τὰ στρεβλὰ, ἀλλὰ τὴν ἀλήθειαν· εἰδότες, ὅτι εἰς πάντα ὑπήκοοί εἰσιν.  
One of the brethren related this, 'One day I went to lower Heracliopolis to see Abba Joseph. Now in the monastery there was a very good mulberry tree. At early dawn he said to me, 'Go and eat.’ But as it was Friday I did not go, because of the fast; so I asked him, 'For God's sake, explain this to me. Here you are saying to me, go and eat but I did not go, because of the fast. I blushed for shame thinking of your command. I asked myself what was the old man's intention in saying that and I wondered if I ought to have done it, since he told me to.' The old man said, 'At the beginning the Fathers do not speak to the brothers as they ought to do, but rather in an ambiguous manner, and if they see that they do what is right, then they no longer speak like that, but tell them the truth when they know they are obedient in all things.'

**Ϛ´.** Εἶπεν ὁ ἀββᾶς Ἰωσὴφ τῷ ἀββᾷ Λώτ· Οὐ δύνασαι γενέσθαι μοναχὸς, ἐὰν μὴ γένῃ ὡς πῦρ φλογιζόμενος ὅλος.  
Abba Joseph said to Abba Lot, 'You cannot be a monk unless you become like a consuming fire.'

**Ζ´.** Παρέβαλεν ὁ ἀββᾶς Λὼτ τῷ ἀββᾷ Ἰωσὴφ, καὶ λέγει αὐτῷ· Ἀββᾶ κατὰ δύναμίν μου ποιῶ τὴν μικράν μου σύναξιν, καὶ τὴν μικρὰν νηστείαν μου, καὶ τὴν εὐχὴν, καὶ τὴν μελέτην, καὶ τὴν ἡσυχίαν, καὶ τὸ κατὰ δύναμίν μου καθαρεύω τοῖς λογισμοῖς. Τί οὖν ἔχω ποιῆσαι λοιπόν; Ἀναστὰς οὖν ὁ γέρων, ἥπλωσε τὰς χεῖρας εἰς τὸν οὐρανόν· καὶ γεγόνασιν οἱ δάκτυλοι αὐτοῦ, ὡς δέκα λαμπάδες πυρός· καὶ λέγει αὐ ῷ· Εἰ θέλεις, γενοῦ ὅλος ὡς πῦρ.  
Abba Lot went to see Abba Joseph and said to him, 'Abba, as far as I can I say my little office, I fast a little, I pray and meditate, I live in peace and as far as I can, I purify my thoughts. What else can I do?' Then the old man stood up and stretched his hands towards heaven. His fingers became like ten lamps of fire and he said to him, 'If you will, you can become all flame."

**Η´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἰωσὴφ, λέγων ὅτι, Θέλω ἐξελθεῖν ἀπὸ τοῦ κοινοβίου, καὶ καθίσαι καταμόνας. Καὶ λέγει αὐτῷ ὁ γέρων· Ὅπου βλέπεις τὴν ψυχήν σου ἀναπαυομένην καὶ μὴ βλαπτομένην, κάθισον. Λέγει αὐτῷ ὁ ἀδελφός· Καὶ εἰς κοινόβιον ἀναπαύομαι, καὶ καταμόνας· τί οὖν θέλεις ποιήσω; Λέγει αὐτῷ ὁ γέρων· Εἰ ἀναπαύῃ εἰς τὸ κοινόβιον καὶ καταμόνας, στῆσον τοὺς δύο λογισμούς σου ὡς ἐν ζυγῷ· καὶ ὅπου βλέπεις ὅτι μᾶλλον ἐκεῖ ὠφελεῖται καὶ κατάγει ὁ λογισμός σου, τοῦτο ποίησον.  
A brother asked Abba Joseph this, 'I want to leave the monas- tery, and live as a solitary.' The old man said to him, 'Go wherever you find your soul is most at peace, and stay there, without blame.' The brother said to him, 'But I am at peace both in the monastery and in the solitary life; will you tell me what to do?' The Old man said to him, 'If you are at peace both in the monastery and in the solitary life, put these two thoughts as it were in the balance and wherever you see your thoughts will profit most and make progress, that is what you should do.'

**Θ´.** Παρέλαβέ τις τῶν γερόντων πρὸς τὸν ἑταῖρον αὐτοῦ, ἵνα ἀπελθόντες ἐπισκέψωνται τὸν ἀββᾶν Ἰωσήφ· καὶ λέγει· Εἰπὲ τῷ μαθητῇ σου, ἵνα στρώσῃ ἡμῖν τὸν ὄνον. Καὶ λέγει· Φώνησον αὐτόν· καὶ εἴ τι θέλεις ποιεῖ. Λέγει· Τίς καλεῖται; Ὁ δὲ ἔφη· Οὐκ οἶδα, Καὶ λέγει αὐτῷ· Πόσον χρόνον ἔχει μετὰ σοῦ, ὅτι οὐκ οἶδας τὸ ὄνομα αὐτοῦ; Καὶ εἶπεν· Ἔχει δύο ἔτη. Ὁ δὲ ἔφη· Εἰ σὺ δύο ἔτη οὐκ οἶδας τὸ ὄνομα τοῦ μαθητοῦ σου, ἐγὼ εἰς μίαν ἡμέραν τί ἔχω χρείαν μαθεῖν αὐτό;  
One of the old men joined one of his companions and went with him to visit Abba Joseph. He said to him, 'Tell your disciple to saddle the ass.' The other replied, 'Call him, and he will do whatever you want.' 'What is his name?’ 'I do not know.' 'How long has he been with you, and you do not know his.name?' He replied, 'For two years.' The other said, 'If in two years you have not learnt your disciple's name, do I need to know it for a single day?"  
**ι´.** Συνήχθησαν ἀδελφοί ποτε πρὸς τὸν ἀββᾶν Ἰωσήφ· καὶ καθημένων αὐτῶν, καὶ ἐπερωτώντων αὐτὸν, ἔχαιρε· καὶ προθυμούμενος ἔλεγεν αὐτοῖς· Ἐγὼ βασιλεύς εἰμι σήμερον· ἐβασίλευσα γὰρ ἐπὶ τὰ πάθη.  
Some brothers happened one day to meet at Abba Joseph's cell. While they were sitting there, questioning him, he became cheerful and, filled with happiness he said to them, 'I am a king today, for I reign over the passions.'

**ΙΑ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωσὴφ τῆς Πανεφὼ, ὅτι μέλλοντος αὐτοῦ τελευτᾷν, καθημένων γερόντων, προσχὼν πρὸς τὴν θυρίδα, εἶδε τὸν διάβολον καθήμενον πρὸς τῇ θυρίδι· καὶ φωνήσας τῷ μαθητῇ αὐτοῦ, ἔλεγε· Φέρε τὴν ῥάβδον· νομίζει γὰρ οὗτος ὅτι ἐγήρασα, καὶ οὐκ ἔτι δύναμαι πρὸς αὐτόν. Καὶ ὡς κατέσχε τὴν ῥάβδον, εἶδον οἱ γέροντες ὅτι ἐχάλασεν ἑαυτὸν ὡς κύων διὰ τῆς θυρίδος, καὶ ἀφανὴς ἐγένετο.  
It was said of Abba Joseph of Panephysis that when he was at the point of death, while some old men were seated round him, he looked towards the window and saw the devil sitting close to it. Then calling his disciple he said to him, 'Bring my stick, for there is one there who thinks I am getting old and have no more strength against him.' As he gripped his stick the old men saw that the devil fled through the window like a dog, and disappeared from sight.

**Περὶ τοῦ ἀββᾶ Ἰακώβου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ἰάκωβος ὅτι, Μεῖζόν ἐστι τὸ ξενιτεῦσαι παρὰ τὸ ξενοδοχεῖν.  
Abba James said, 'It is better to receive hospitality than to offer it!

**Β´.** Ἔλεγε πάλιν, ὅτι ἐπαινούμενον, δεῖ λογίζεσθαι τὰς ἁμαρτίας αὐτοῦ, καὶ ἐννοεῖν ὅτι οὐκ ἔστιν ἄξιος τῶν λεγομένων.  
He warned anyone who receives praise to think of his sins and realize that he does not deserve what has been said of him.

**Γ´.** Εἶπε πάλιν, ὅτι Ὥσπερ λύχνος ἐν σκοτεινῷ κοιτῶνι φωτίζει, οὕτως καὶ ὁ φόβος τοῦ Θεοῦ, ὅταν ἔλθῃ εἰς καρδίαν ἀνθρώπου, φωτίζει αὐτὸν, καὶ διδάσκει πάσας τὰς ἀρετὰς καὶ τὰς ἐντολὰς τοῦ Θεοῦ.  
He also said, 'Just as a lamp lights up a dark room, so the fear of God, when it penetrates the heart of a man illuminates him, teaching him all the virtues and commandments of God.'

**Δ´.** Εἶπε πάλιν· Οὐκ ἔστι χρεία λόγων μόνον· εἰσὶ γὰρ πολλοὶ λόγοι ἐν τοῖς ἀνθρώποις ἐν τῷ καιρῷ τούτῳ. Ἀλλὰ χρεία ἐστὶν ἔργου· αὐτὸ γάρ ἐστι τὸ ζητούμενον, καὶ οὐ λόγοι, οἵτινες οὐκ ἔχουσι καρπόν.  
He also said, 'We do not need words only, for, at the present time, there are many words among men, but we need works, for this is what is required, not words which do not bear fruit."

**Περὶ τοῦ ἀββᾶ Ἱέρακος.**

**Α´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἱέρακα, λέγων· Εἰπέ μοι λόγον, πῶς σωθῶ; Λέγει αὐτῷ ὁ γέρων· Κάθου εἰς τὸ κελλίον σου· ἐὰν πεινᾷς, φάγε· ἐὰν διψᾷς, πίε· καὶ μὴ κακολογήσῃς τινά· καὶ σώζῃ.  
A brother questioned Abba Hierax saying, 'Give me a word. How can I be saved?’ The old man said to him, 'Sit in your cell, and if you are hungry, eat, if you are thirsty, drink; only do not speak evil and you would be saved.

**Β´.** Ὁ αὐτὸς εἶπεν, ὅτι Οὐδέποτε κοσμικὸν λόγον ἢ εἶπον, ἢ ἠθέλησα ἀκοῦσαι.  
He also said, 'I have never uttered, or wished to hear, a worldly remark.'

**Περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ εὐνούχου.**

**Α´.** Ὁ ἀββᾶς Ἰωάννης ὁ εὐνοῦχος, νεώτερος ὢν ἠρώτησε γέροντα, λέγων· Πῶς ὑμεῖς ἠδυνήθητε ποιῆσαι τὸ ἔργον τοῦ Θεοῦ ἐν ἀναπαύσει· ἡμεῖς δὲ οὐδὲ μετὰ κόπου ποιῆσαι δυνάμεθα; Καὶ λέγει ὁ γέρων· Ἡμεῖς ἠδυνήθημεν, ἐπειδὴ κεφάλαιον ἔχομεν τὸ ἔργον τοῦ Θεοῦ, τὴν δὲ χρείαν τὴν σωματικὴν ἐλάχιστον· ὑμεῖς δὲ κεφάλαιον ἔχετε τὴν σωματικὴν χρείαν, τὸ δὲ ἔργον τοῦ Θεοῦ οὐκ ἀναγκαιότερον. Διὰ τοῦτο κάμνετε, καὶ διὰ τοῦτο ὁ Σωτὴρ εἶπε τοῖς μαθηταῖς· Ὀλιγόπιστοι, ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.  
In his youth Abba John the Eunuch questioned an old man, "How have you been able to carry out the work of God in peace? For we cannot do it, not even with labour.’ The old man said, 'We were able to do it, because we considered the work of God to be primary, and bodily needs to be subsidiary; but you hold bodily necessities to be primary and the work of God to be secondary; that is why you labour, and that is why the Saviour said to the disciples, "Seek first his kingdom and his righteousness, and all these things shall be yours as well."' (Matt. 6.33)

**Β´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης, ὅτι ὁ Πατὴρ ἡμῶν ὁ ἀββᾶς Ἀντώνιος εἶπεν, ὅτι Οὐδέποτε τὸ ἑαυτοῦ συμφέρον προέκρινα τῆς τοῦ ἀδελφοῦ μου ὠφελείας.  
Abba John said, 'Our Father, Abba Anthony, said he had never put his own personal advantage before the good of a brother.'

**Γ´.** Ἔλεγεν ὁ ἀββᾶς Ἰωάννης ὁ Κίληξ ὁ ἡγούμενος τῆς Ῥαϊθοῦ, τοῖς ἀδελφοῖς· Τέκνα, ὡς ἐφύγομεν τὸν κόσμον, φύγωμεν καὶ τὰς ἐπιθυμίας τῆς σαρκός!  
Abba John the Cilician, hegumen of Rhaithou, said to the brethren, 'My sons, in the same way that we have fled from the world, let us equally flee from the desires of the flesh."

**Δ´.** Εἶπε πάλιν· Μιμησώμεθα τοὺς Πατέρας ἡμῶν· μετὰ ποίας σκληραγωγίας, καὶ ἡσυχίας ἐκάθισαν ὧδε.  
He also said, 'Let us imitate our Fathers: they lived in this place with much austerity and peace.'

**Ε´.** Εἶπε πάλιν· Μὴ ῥυπώσωμεν, τέκνα, τὸν τόπον τοῦτον, ὃν οἱ Πατέρες ἡμῶν ἐκαθάρισαν ἀπὸ δαιμόνων.  
He also said, 'My sons, let us not make this place dirty, since our Fathers cleansed it from the demons.'

**Ϛ´.** Εἶπε πάλιν· Ὁ τόπος οὗτος ἀσκητῶν ἐστιν, οὐ πραγματευτῶν.  
And he said, 'This is a place for asceticism, not for worldly business.'

**Περὶ τοῦ ἀββᾶ Ἰωάννου τῶν Κελλίων.**

**Α´.** Διηγήσατο ὁ ἀββᾶς Ἰωάννης τῶν Κελλίων, λέγων, ὅτι Μία πόρνη ἦν ἐν Αἰγύπτῳ, εὐμορφωτάτη καὶ πλουσία σφόδρα· καὶ οἱ ἄρχοντες ἤρχοντο πρὸς αὐτήν. Μιᾷ οὖν τῶν ἡμερῶν εὐκαίρησεν ἐπὶ τὴν ἐκκλησίαν, καὶ ἠθέλησεν εἰσελθεῖν ἔσω. Ὁ δὲ ὑποδιάκονος, ὁ στήκων εἰς τὰς θύρας, οὐκ εἴασεν αὐτὴν, λέγων· Οὐκ εἶ ἀξία εἰσελθεῖν εἰς οἶκον Θεοῦ, ὅτι ἀκάθαρτος εἶ. Ὡς δὲ ἐμάχοντο, ἤκουσεν ὁ ἐπίσκοπος τοῦ θορύβου, καὶ ἐξῆλθε. Λέγει οὖν αὐτῷ ἡ πόρνη· Οὐκ ἀφίει με εἰσελθεῖν εἰς τὴν ἐκκλησίαν. Καὶ λέγει αὐτῇ ὁ ἐπίσκοπος· Οὐκ ἔξεστί σοι εἰσελθεῖν, ὅτι ἀκάθαρτος εἶ. Ἡ δὲ κατανυγεῖσα λέγει αὐτῷ· Οὐκ ἔτι πορνεύω. Λέγει αὐτῇ ὁ ἐπίσκοπος· Ἐὰν φέρῃς ὧδε τὰ χρήματά σου, οἶδα ὅτι οὐ πορνεύεις ἔτι. Ὡς δὲ ἤνεγκε, λαβὼν ἔκαυσεν αὐτὰ πυρί. Καὶ εἰσῆλθεν εἰς τὴν ἐκκλησίαν, κλαίουσα καὶ λέγουσα· Εἰ ὧδε οὕτως μοι γέγονεν, ἐκεῖ τί ἔχω παθεῖν; Καὶ μετενόησε, καὶ γέγονε σκεῦος ἐκλογῆς.  
Abba John of the Cells told us this story: 'There was in Egypt a very rich and beautiful courtesan, to whom noble and powerful people came. Now one day she happened to be near the church and she wanted to go in. The sub-deacon, who was standing at the doors, would not allow her to enter saying, "You are not worthy to enter the house of God, for you are impure." The bishop heard the noise of their argument and came out. Then the courtesan said to him, "He will not let me enter the church." So the Bishop said to her, "You are not allowed to enter it, for you are not pure." She was filled with compunction and said to him, "Henceforth I will not commit fornication any more." The bishop said to her, "If you bring your wealth here, I shall know that you will not commit fornication any more." She brought her wealth and the bishop burnt it all in the fire. Then she went into the church, weeping and saying, "If this has happened to me below, what would I not have suffered above?" So she was converted and became a vessel of elec- tion."

**Β´.** Εἶπεν ὁ ἀββᾶς Ἰωάννης τῆς Θηβαΐδος· Ὀφείλει ὁ μοναχὸς πρὸ πάντων τὴν ταπεινοφροσύνην κατορθῶσαι. Αὕτη γάρ ἐστιν ἡ πρώτη ἐντολὴ τοῦ Σωτῆρος, λέγοντος· Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.  
Abba John of the Thebaid said, 'First of all the monk must gain humility; for it is the first commandment of the Lord who said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." '

(Matt. 5.3)

**Περὶ τοῦ ἀββᾶ Ἰσιδώρου τοῦ πρεσβυτέρου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσιδώρου τοῦ πρεσβυτέρου, ὅτι ἦλθέ ποτέ τις ἀδελφὸς, ἵνα καλέσῃ αὐτὸν εἰς ἄριστον. Ὁ δὲ γέρων οὐκ ἠνέσχετο ἀπελθεῖν, λέγων, Ὅτι Ἀδὰμ, τῷ βρώματι ἀπατηθεὶς, ἔξω τοῦ παραδείσου ηὐλίσθη. Λέγει αὐτῷ ὁ ἀδελφός· Σὺ ὅλως φοβῇ ἐξελθεῖν τοῦ κελλίου σου; Ὁ δὲ πάλιν εἶπε· Τέκνον, φοβοῦμαι, ὅτι ὁ διάβολος ὡς λέων ὠρυόμενος ζητεῖ τίνα καταπίῃ. Πολλάκις δὲ ἔλεγεν, ὅτι Ἐάν τις δῷ ἑαυτὸν εἰς οἰνοποσίαν, οὐ μὴ ἐκφύγῃ τὴν τῶν λογισμῶν ἐπιβουλήν. Καὶ γὰρ ὁ Λὼτ, ἀναγκασθεὶς ὑπὸ τῶν θυγατέρων αὐτοῦ, ἐμεθύσθη ἐκ τοῦ οἴνου, καὶ διὰ τῆς μέθης εὐχερῶς ὁ διάβολος εἰς ἄνομον πορνείαν αὐτὸν παρεσκεύασεν.  
It was said of Abba Isidore the Priest that one day a brother came to invite him to a meal. But the old man refused to go, saying, "Adam was deceived by food and had to live outside Paradise.' The brother said to him, 'Are you so afraid to leave your cell?' The other responded, 'My child, I am afraid because the devil, like a roaring lion, seeketh whom he may devour.' (1 Peter 5.8) He often said, "When someone gives himself a drink, he will not escape being attacked by thoughts. Lot, indeed, being constrained by his daugh- ters, got drunk with wine, and through the effect of drunkenness, the devil easily brought him to a shameful act of fornication.'  
  
**Β´.** Εἶπεν ὁ ἀββᾶς Ἰσίδωρος· Εἰ βασιλείας οὐρανῶν ἐρᾷς, χρημάτων καταφρόνει, καὶ τῆς θείας ἀμοιβῆς ἀντιποιοῦ.  
Abba Isidore said, 'If you truly desire the kingdom of heaven, despise riches and respond to divine favours."

**Γ´.** Εἶπε πάλιν· Ζῆσαί σε κατὰ Θεὸν, ἀδύνατον, φιλήδονον ὄντα καὶ φιλάργυρον.  
He also said, 'It is impossible for you to live according to God if you love pleasures and money.'

**Δ´.** Εἶπε πάλιν· Εἰ νομίμως ἀσκεῖτε νηστεύοντες, μὴ τυφοῦσθε· εἰ δὲ ἐπὶ τοῦτο αὐχεῖτε, μᾶλλον κρεωφαγεῖτε. Συμφέρει γὰρ ἀνθρώπῳ μᾶλλον κρέα ἐσθίειν, ἢ τυφοῦσθαι καὶ μεγαλαυχεῖν.  
He also said, 'If you fast regularly, do not be inflated with pride, but if you think highly of yourself because of it, then you had better eat meat. It is better for a man to eat meat than to be inflated with pride and to glorify himself.'

**Ε´.** Εἶπε πάλιν· Χρὴ τοὺς μαθητευομένους καὶ ὡς πατέρας φιλεῖν τοὺς ὄντως διδασκάλους, καὶ ὡς ἄρχοντας φοβεῖσθαι· καὶ μήτε διὰ τὴν ἀγάπην ἐκλύειν τὸν φόβον, μήτε διὰ τὸν φόβον ἀμαυροῦν τὴν ἀγάπην.  
He also said, 'Disciples must love as their fathers those who are truly their masters and fear them as their leaders; they should not lose their fear because of love, nor because of fear should love be obscured.'

**Ϛ´.** Εἶπε πάλιν· Εἰ σωτηρίας ἐρᾷς, πάντα ποίει τὰ εἰς αὐτὴν ἄγοντά σε.  
He also said, 'If you desire salvation, do everything that leads you to it.’

**Ζ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰσιδώρου, ὅτι ὡς ὑπῆγεν ἀδελφὸς πρὸς αὐτὸν, ἔφευγεν ἐσώτερον τοῦ κελλίου. Καὶ ἔλεγον αὐτῷ οἱ ἀδελφοί· Ἀββᾶ, τί ἐστιν ὃ σὺ ποιεῖς; Καὶ ἔλεγεν, ὅτι Καὶ τὰ θηρία φεύγοντα εἰς τὰς κοίτας αὐτῶν σώζονται. Ταῦτα δὲ ἔλεγε διὰ τὴν ὠφέλειαν τῶν ἀδελφῶν.  
It was said of Abba Isidore that when a brother went to see him, he would escape to the furthest corner of his cell. The brethren said to him, 'Abba, what are you doing?' He said, 'Even the wild animals, when they flee to their lairs, are saved.’ He said this for the edification of the brethren.

**Περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ Πέρσου.**

**Α´.** Ἦλθέ ποτε παιδίον θεραπευθῆναι ἀπὸ δαίμονος· καὶ παρέβαλον ἀδελφοὶ ἀπὸ κοινοβίου τῆς Αἰγύπτου. Καὶ ἐξελθὼν ὁ γέρων εἶδε τὸν ἀδελφὸν ἁμαρτάνοντα μετὰ τοῦ παιδίου, καὶ οὐκ ἤλεγξεν αὐτὸν, λέγων· Εἰ ὁ Θεὸς ὁ πλάσας αὐτοὺς βλέπων οὐ καίει αὐτοὺς, ἐγὼ τίς εἰμι ἵνα ἐλέγξω αὐτούς;  
A demoniac boy came one day to be healed, and some brothers from an Egyptian monastery arrived. As one old man was coming out to meet them he saw a brother sinning with the boy, but he did not accuse him; he said, 'If God who has made them sees them and does not burn them, who am I to blame them?'

**Β´.** Διηγήσατό τις τῶν Πατέρων περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ Πέρσου, ὅτι ἐκ τῆς πολλῆς αὐτοῦ χάριτος εἰς βαθυτάτην ἤλασεν ἀκακίαν. Οὗτος δὲ ἔμενεν ἐν Ἀραβίᾳ τῆς Αἰγύπτου. Ἐχρήσατο δέ ποτε παρὰ ἀδελφοῦ ἓν χρύσινον, καὶ ἠγόρασε λινάρια, ἵνα ἐργάσηται. Καὶ ἦλθεν ἀδελφὸς παρακαλῶν αὐτὸν, καὶ λέγων· Χάρισαί μοι, ἀββᾶ, ὀλίγα λινάρια, ἵνα ποιήσω ἐμαυτῷ λεβίτωνα. Καὶ ἔδωκεν αὐτῷ μετὰ χαρᾶς. Ὁμοίως δὲ καὶ ἄλλος ἦλθε παρακαλῶν αὐτόν· Δός μοι ὀλίγα λινάρια, ἵνα ποιήσω μου λέντιον. Ἔδωκε δὲ καὶ αὐτῷ ὁμοίως. Καὶ ἄλλων αἰτησάντων, ἐδίδου ἁπλῶς μετὰ χαρᾶς. Ὕστερον ἔρχεται ὁ κύριος τοῦ ὁλοκοτίνου θέλων αὐτό. Λέγει αὐτῷ ὁ γέρων· Ἐγὼ ὑπάγω καὶ φέρω σοι αὐτό. Καὶ μὴ ἔχων πόθεν ἀποδοῦναι, ἀνέστη ἀπελθεῖν πρὸς τὸν ἀββᾶν Ἰάκωβον τὸν τῆς διακονίας, παρακαλέσαι αὐτὸν δοῦναι αὐτῷ τὸ νόμισμα, ἵνα ἀποδώσει τῷ ἀδελφῷ. Καὶ ὑπάγων εὗρεν ὁλοκοτίνην κείμενον χαμαὶ, καὶ οὐχ ἥψατο αὐτοῦ. Ποιήσας δὲ εὐχὴν, ὑπέστρεψεν εἰς τὸ κελλίον ἑαυτοῦ. Καὶ ἦλθεν ὁ ἀδελφὸς πάλιν ὀχλῶν τῷ διὰ τὸ νόμισμα. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐγὼ πάντως φροντίζω. Καὶ ἀπελθὼν πάλιν, εὗρε τὸ νόμισμα χαμαὶ ὅπου ἦν· καὶ ποιήσας εὐχὴν πάλιν, ὑπέστρεψεν εἰς τὸ κελλίον ἑαυτοῦ. Καὶ ἰδοὺ ὁμοίως ἦλθεν ὁ ἀδελφὸς ὁ ὀχλῶν αὐτόν. Καὶ λέγει ὁ γέρων, ὅτι Πάντως τὸ ἅπαξ τοῦτο φέρω αὐτό. Καὶ ἀναστὰς πάλιν, ἦλθε κατ' ἐκείνου τοῦ τόπου· καὶ εὗρεν αὐτὸ ἐκεῖ κείμενον. Καὶ ποιήσας εὐχὴν, ἔλαβεν αὐτό. Καὶ ἦλθε πρὸς τὸν ἀββᾶν Ἰάκωβον, καὶ λέγει αὐτῷ· Ἀββᾶ, ἐρχόμενος πρὸς σὲ εὗρον τὸ νόμισμα τοῦτο ἐν τῇ ὁδῷ· ποίησον οὖν ἀγάπην, καὶ κήρυξον ἐν τῇ ἐνορίᾳ, μήτις ἀπώλεσεν αὐτό· καὶ ἐὰν εὑρεθῇ ὁ κύριος αὐτοῦ, δὸς αὐτό. Ἀπελθὼν οὖν ὁ γέρων, ἐπὶ τρεῖς ἡμέρας ἐκήρυξε· καὶ οὐδεὶς εὑρέθη ὁ ἀπολέσας τὸ νόμισμα. Τότε λέγει ὁ γέρων τῷ ἀββᾷ Ἰακώβῳ· Εἰ οὖν οὐδεὶς αὐτὸ ἀπώλεσε, δὸς αὐτὸ τῷδε τῷ ἀδελφῷ· χρεωστῶ γὰρ αὐτῷ· καὶ ἐρχόμενος λαβεῖν παρὰ σοῦ ἀγάπην καὶ ἀποδοῦναι τὸ χρέος, εὗρον αὐτό. Καὶ ἐθαύμασεν ὁ γέρων, πῶς χρεωστῶν καὶ εὑρὼν οὐκ εὐθέως ἔλαβε καὶ ἔδωκεν αὐτό. Καὶ τοῦτο δὲ ἦν αὐτοῦ τὸ θαυμαστὸν, ὅτι εἰ ἤρχετό τις χρήσασθαι παρ' αὐτοῦ τί ποτε, οὐ δι' ἑαυτοῦ παρεῖχεν, ἀλλ' ἔλεγε τῷ ἀδελφῷ· Ὕπαγε, σεαυτῷ ἆρον εἴ τι χρῄζεις· καὶ εἰς ἔφερεν, ἔλεγεν αὐτῷ· Ἀπόθου αὐτὸ πάλιν εἰς τὸν τόπον αὐτοῦ. Εἰ δὲ οὐδὲ ἔφερεν ὁ λαμβάνων, οὐδὲν ἔλεγεν αὐτῷ.  
One of the Fathers related of Abba John the Persian that his great charity had brought him to a profound innocence. He dwelt in Arabia of Egypt. One day he borrowed some money from a brother and bought some flax for his work. Then a brother came and asked him, 'Abba, give me a little flax so that I can make myself a cloak.' He gave him some readily. Similarly, another brother came and asked him, 'Give me a little flax, so that I can make some cloth.' So he gave him some too. Others came and asked him for things and he simply gave them cheerfully. Later, the owner of the money came to reclaim it. The old man said to him, 'I will go and get it for you.' Because he could not return it to him, he went to Abba James, who was a deacon, to ask him to give him some money so that he could return it to the brother. On the way he found a coin on the ground but he did not touch it. He said a prayer and returned to his cell. But the brother came once more pestering him about the money, and the old man said to him, 'I am very worried about it.' Once again he went, found the coin on the ground where it was lying and once again he said a prayer and returned to his cell. But the brother came back to pester him as before. The old man said to him, 'This time I will certainly bring it to you.' Once again he got up and went to the place where the coin lay on the ground. He said a prayer and went to tell Abba James, 'Abba, as I was coming here, I found this coin on the road. Please make it known in the neighbourhood, in case someone has lost it; and if its owner is found, give it him.' So the old man went and asked about it for three days, but no one who had lost a piece of money came. Then the old man said to Abba James, 'Then if no-one has lost it, give it to this brother, for I owe it him. As I was coming to ask you for alms in order to give him his due, I found it.' The old man was astonished that, having a debt and finding that piece, he had not picked it up at once and given it to him. It was equally to his credit that when someone came to borrow something from Abba John, he did not give it him himself; but said to the brother, 'Go and help yourself to whatever you need,' and when someone brought anything back to him, he would say, 'Put it back where it belongs." If the borrower did not return the thing he did not say anything to him.

**Γ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ Πέρσου, ὅτι κακούργων αὐτῷ ἐπιστάντων, νιπτῆρα προσέφερε, καὶ ἠξίου τοὺς πόδας αὐτῶν νίπτειν· κἀκεῖνοι αἰδεσθέντες μετανοεῖν ἤρξαντο.  
It was said of Abba John the Persian that when some evildoers came to him, he took a basin and wanted to wash their feet. But they were filled with confusion, and began to do penance.

**Δ´.** Εἶπέ τις τῷ ἀββᾷ Ἰωάννῃ τῷ Πέρσῃ, ὅτι Τοσοῦτον κόπον ἐποιήσαμεν διὰ τὴν βασιλείαν τῶν οὐρανῶν· ἆρα κληρονομῆσαι αὐτὴν ἔχομεν; Καὶ εἶπεν ὁ γέρων· Ἐγὼ πιστεύω κληρονομῆσαι τὴν ἄνω Ἱερουσαλὴμ τὴν ἀπογεγραμμένην ἐν τοῖς οὐρανοῖς. Πιστὸς γὰρ ὁ ἐπαγγειλάμενος. Διατί δὲ ἀπιστήσω; Φιλόξενος ὡς ὁ Ἀβραὰμ γέγονα, πραῢς ὡς ὁ Μωϋσῆς, ἅγιος ὡς ὁ Ἀαρὼν, ὑπομονητικὸς ὡς ὁ Ἰὼβ, ταπεινόφρων ὡς ὁ Δαβὶδ, ἐρημίτης ὡς ὁ Ἰωάννης πενθικὸς ὡς ὁ Ἱερεμίας, διδάσκαλος ὡς ὁ Παῦλος πιστὸς ὡς ὁ Πέτρος, σοφὸς ὡς ὁ Σολωμών. Καὶ πιστεύω ὡς ὁ λῃστὴς, ὅτι ὁ ταῦτά μοι χαρισάμενος δι' οἰκείαν ἀγαθότητα, καὶ τὴν βασιλείαν παράσχῃ.  
Someone said to Abba John the Persian, "We have borne great afflictions for the sake of the kingdom of heaven. Shall we inherit it?’ The old man said, 'As for me, I am confident I shall obtain the inheritance of Jerusalem on high, which is written in the heavens. Why should I not be confident? I have been hospitable like Abraham, meek like Moses, holy like Aaron, patient like Job, humble like David, a hermit like John, filled with compunction like Jeremiah, a master like Paul, full of faith like Peter, wise like Solomon. Like the thief, I trust that he who of his natural goodness has given me all that, will also grant me the kingdom.

**Περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ Θηβαίου.**

**Α´.** Ἔλεγον περὶ τοῦ μικροῦ Ἰωάννου τοῦ Θηβαίου, τοῦ μαθητοῦ τοῦ ἀββᾶ Ἀμμώη, ὅτι δεκαδύο ἔτη ἐποίησεν ὑπηρετῶν τῷ γέροντι ὅτε ἠσθένει· καὶ μετ' αὐτοῦ ἦν εἰς τὸ χαράδριον καθήμενος. Καὶ ὁ γέρων ὀλιγώρει ἐπάνω αὐτοῦ· καὶ πολλὰ κοπιάσαντα μετ' αὐτοῦ, οὐδέποτε εἶπεν αὐτῷ, Σωθείης. Ὅτε δὲ ἤμελλε τελευτᾷν, καθεζομένων τῶν γερόντων, ἐκράτησε τὴν χεῖρα αὐτοῦ, καὶ λέγει αὐτῷ· Σωθείης, σωθείης, σωθείης· καὶ παρέδωκεν αὐτὸν τοῖς γέρουσι, λέγων· Οὗτος ἄγγελός ἐστι, καὶ οὐκ ἄνθρωπος.  
It was said of young John the Theban, a disciple of Abba Ammoes, that he spent twelve years serving the old man when he was ill. He stayed sitting with him on his mat. But the old man did not pay much attention to him, so much so that though he worked very hard for him, never did he say to him, "Salvation be yours.’ But when he was at the point of death and the old men surrounded him, he took his hand and said to him, ‘Salvation be yours, salvation be yours, salvation be yours.’ Then he entrusted him to the old men saying, 'He is an angel, not a man.

**Περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ μαθητοῦ τοῦ ἀββᾶ Παύλου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἰωάννου τοῦ μαθητοῦ τοῦ ἀββᾶ Παύλου, ὅτι εἶχε μεγάλην ὑπακοήν. Ἦν δὲ ἔν τινι τόπῳ μνημεῖα, καὶ ᾤκει ὕαινα ἐκεῖ. Ὁ δὲ γέρων εἶδε περὶ τὸν τόπον βόλβιτα· καὶ λέγει τῷ Ἰωάννῃ ἀπελθεῖν καὶ ἐνεγκεῖν αὐτά. Ὁ δὲ εἶπεν αὐτῷ· Καὶ τί ποιήσω, ἀββᾶ, διὰ τὴν ὕαιναν; Ὁ δὲ γέρων χαριεντιζόμενος εἶπεν· Ἐὰν ἔλθῃ ἐπάνω σου, δῆσον αὐτὴν, καὶ φέρε αὐτὴν ὧδε. Ἀπῆλθεν οὖν ὁ ἀδελφὸς ἐκεῖ ὀψέ. Καὶ ἰδοὺ ἦλθεν ἡ ὕαινα ἐπάνω αὐτοῦ. Ὁ δὲ, κατὰ τὸν λόγον τοῦ γέροντος, ὥρμησε κρατῆσαι αὐτήν. Καὶ ἔφυγεν ἡ ὕαινα. Καὶ διώκων αὐτὴν ἔλεγεν· Ὁ ἀββᾶς μου εἶπεν ἵνα σε δεσμήσω. Καὶ κρατήσας αὐτὴν ἔδησεν. Ἐθλίβετο δὲ ὁ γέρων, καὶ ἐκάθητο περιμένων αὐτόν. Καὶ ἰδοὺ ἦλθεν ἔχων τὴν ὕαιναν δεδεμένην. Καὶ ἰδὼν ὁ γέρων ἐθαύμασε. Καὶ θέλων ταπεινῶσαι αὐτὸν, ἔτυψεν αὐτὸν λέγων· Σαλέ· κύνα σαλὸν ἤνεγκάς μοι ὧδε; Ἔλυσε δὲ αὐτὴν εὐθὺς ὁ γέρων, καὶ ἀπέλυσεν ἀπελθεῖν.  
It was said of Abba John, the disciple of Abba Paul, that his obedience was very great. Now there were some tombs thereabouts where a hyena lived. The old man saw some dung in the place, and told John to go and fetch it. He said, 'And what shall I do about the hyena, abba?’ The old man said to him jokingly, 'If she sets upon you, tie her up and bring her here.' So in the evening, the brother went there. And lo, the hyena fell upon him. According to the old man's instruction, he rushed to catch her. But the hyena ran away. He pursued her saying, 'My abba says I am to tie you up.' He seized her and bound her. Now the old man was uneasy and sat waiting for him. When he returned, he brought the hyena on a rope. When the old man saw this he was filled with wonder, but he wanted to humiliate him, so he struck him, and said, 'Fool, why have you brought a silly dog here?' Then the old man set her free at once and let her go.

**Περὶ τοῦ ἀββᾶ Ἰσαὰκ τοῦ Θηβαίου.**

**Α´.** Παρέβαλέ ποτε ὁ ἀββᾶς Ἰσαὰκ ὁ Θηβαῖος εἰς κοινόβιον, καὶ εἶδεν ἀδελφὸν σφαλέντα, καὶ κατέκρινεν αὐτόν. Ὡς δὲ ἐξῆλθεν εἰς τὴν ἔρημον, ἦλθεν ἄγγελος Κυρίου, καὶ ἔστη ἔμπροσθεν τῆς θύρας τοῦ κελλίου αὐτοῦ, λέγων· Οὐκ ἀφῶ σε εἰσελθεῖν. Ὁ δὲ παρεκάλει, λέγων· Τί ἐστι τὸ πρᾶγμα; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ὁ Θεὸς ἀπέστειλέ με, λέγων· Εἰπὲ αὐτῷ, Ποῦ κελεύεις βάλω τὸν σφαλέντα ἀδελφὸν ὃν ἔκρινας; Καὶ εὐθέως μετενόησε, λέγων· Ἡμάρτηκα, συγχώρησόν μοι. Καὶ εἶπεν ὁ ἄγγελος· Ἐγείρου, συνεχώρησέ σοι ὁ Θεός. Φύλαξαι δὲ τοῦ λοιποῦ μὴ κρῖναί τινα πρὶν ἢ ὁ Θεὸς κρίνῃ αὐτόν.  
One day Abba Isaac went to a monastery. He saw a brother committing a sin and he condemned him. When he returned to the desert, an angel of the Lord came and stood in front of the door of his cell, and said, 'I will not let you enter.’ But he persisted saying, "What is the matter?' and the angel replied, 'God has sent me to ask you where you want to throw the guilty brother whom you have condemned.' Immediately he repented and said, 'I have sinned, for- give me.' Then the angel said, 'Get up, God has forgiven you. But from now on, be careful not to judge someone before God has done so.'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ἀπολλὼ, ὅτι εἶχε μαθητὴν ὀνόματι Ἰσαὰκ, πεπαιδευμένον εἰς ἄκρον πρὸς πᾶν ἔργον ἀγαθόν· καὶ ἐκτήσατο τὴν τῆς ἁγίας προσφορᾶς ἡσυχίαν. Καὶ ὅταν ἐξήρχετο εἰς τὴν ἐκκλησίαν, οὐ συνεχώρει τινὰς ἐλθεῖν εἰς συντυχίαν ἑαυτοῦ. Ἦν γὰρ ὁ λόγος αὐτοῦ οὗτος, ὅτι πάντα καλὰ ἐν καιρῷ αὐτῶν· Καιρὸς γὰρ τῷ παντὶ πράγματι. Καὶ ὅταν ἀπέλυεν ἡ σύναξις, ὡς ἀπὸ πυρὸς ἦν διωκόμενος, ζητῶν καταλαβεῖν τὸ κελλίον ἑαυτοῦ. Πολλάκις δὲ ἐδίδοτο τοῖς ἀδελφοῖς ἀπὸ συνάξεως, παξαμάτης καὶ ποτήριον οἵνου· αὐτὸς δὲ οὐκ ἐλάμβανεν· οὐκ ἀπωθούμενος τὴν εὐλογίαν τῶν ἀδελφῶν, ἀλλὰ τὴν τῆς συνάξεως ἐπικρατῶν ἡσυχίαν. Ἐγένετο δὲ αὐτὸν ἐν ἀρρωστίᾳ κατακεῖσθαι· καὶ ἀκούσαντες οἱ ἀδελφοὶ ἦλθον τοῦ ἐπισκέψασθαι αὐτόν. Καθεζόμενοι δὲ οἱ ἀδελφοὶ ἠρώτησαν αὐτὸν, λέγοντες· Ἀββᾶ Ἰσαὰκ, διατί ἀπὸ συνάξεως φεύγεις τοὺς ἀδελφούς; Καὶ εἶπε πρὸς αὐτοὺς, ὅτι Τοὺς ἀδελφοὺς οὐ φεύγω, ἀλλὰ τὴν τῶν δαιμόνων κακοτεχνίαν. Καὶ γὰρ ἐάν τις κατέχῃ λαμπάδιον φωτὸς, καὶ βραδύνῃ εἰς τὸν ἀέρα ἱστάμενος, σβέννυται ἀπ' αὐτοῦ. Οὕτως καὶ ἡμεῖς φωτιζόμενοι ὑπὸ τῆς ἁγίας προσφορᾶς, ἐὰν βραδύνωμεν ἔξω τοῦ κελλίου, σκοτίζεται ἡμῶν ὁ νοῦς. Αὕτη ἡ πολιτεία τοῦ ὁσίου ἀββᾶ Ἰσαάκ.  
It was said of Abba Apollo that he had a disciple, named Isaac, perfectly trained in all good works and he had the gift of ceaseless prayer at the time of the eucharist. When he came to church, he did not allow anyone to join him. He used to say that all things are good in their proper time, 'for there is a time for everything.’ As soon as the synaxis was concluded, he fled as though pursued by fire and hurried back to his cell. Now at the conclusion of the synaxis a piece of bread and a cup of wine was often given to the brethren, but he did not accept it. Not that he wanted to refuse the agape of the brethren, but because he wished to preserve the ceaseless prayer of the service. Now it happened that he fell ill. When they heard of it, the brethren came to visit him. Sitting beside him they asked him,

‘Abba Isaac, why do you flee from the brethren at the end of the service?’ He said to them, 'I am not fleeing from the brethren, but from the wicked ruse of the demons. When someone is holding a lighted lamp, if he lingers in the open air, the lamp goes out because of the wind. We are the same, if, when we are illuminated by the holy eucharist, we linger outside our cell; our spirit is darkened.' Such was the way of life of the holy Abba Isaac.

**Περὶ τοῦ ἀββᾶ Ἰωσὴφ τοῦ Θηβαίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ἰωσὴφ ὁ Θηβαῖος, ὅτι τρία πράγματά ἐστιν ἔντιμα ἐνώπιον Κυρίου· ὅταν ἄνθρωπος ἀσθενῇ, καὶ προστίθενται αὐτῷ πειρασμοὶ, καὶ μετ' εὐχαριστείας δέχεται αὐτούς. Τὸ δὲ δεύτερόν ἐστιν, ὅταν τις ποιῇ πάντα τὰ ἔργα αὐτοῦ καθαρὰ ἐνώπιον τοῦ Θεοῦ, καὶ μηδὲν ἔχοντα ἀνθρώπινον. Τὸ δὲ τρίτον, ὅταν τις ἐν ὑποταγῇ καθέζηται πατρὸς πνευματικοῦ, καὶ πᾶσιν ἀποτάσσηται τοῖς ἰδίοις θελήμασιν. Ἔχει δὲ οὗτος ἕνα στέφανον περισσόν. Ἐγὼ δὲ τὴν ἀσθένειαν ᾑρησάμην.  
Abba Joseph the Theban said, 'Three works are approved in the eyes of the Lord; when a man is ill and temptations fall upon him, if he welcomes them with gratitude; secondly, when someone carries out all his works purely in the presence of God, having no regard for anything human; in the third place, when someone re- mains in submission to a spiritual father in complete renunciation of his own will. This last will gain a lofty crown indeed. As for me, I have chosen illness."

**Περὶ τοῦ ἀββᾶ Ἱλαρίωνος.**

**Α´.** Παρέβαλεν ὁ ἀββᾶς Ἱλαρίων ἀπὸ Παλαιστίνης εἰς τὸ ὄρος, πρὸς τὸν ἀββᾶν Ἀντώνιον. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀντώνιος· Καλῶς ἦλθες, ὁ ἑωσφόρος ὁ πρωῒ ἀνατέλλων. Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς Ἱλαρίων· Εἰρήνη σοι, ὁ στῦλος τοῦ φωτὸς, ὁ τὴν οἰκουμένην φωτίζων.  
From Palestine, Abba Hilarion went to the mountain to Abba Anthony. Abba Anthony said to him, 'You are welcome, torch which awakens the day.’ Abba Hilarion said, 'Peace to you, pillar of light, giving light to the world.'

**Περὶ τοῦ ἀββᾶ Ἰσχυρίωνος.**

**Α´.** Οἱ ἅγιοι Πατέρες προεφήτευσαν περὶ τῆς ἐσχάτης γενεᾶς. Τί εἰργασάμεθα ἡμεῖς; φασί. Καὶ ἀποκριθεὶς εἷς ἐξ αὐτῶν μέγας ἀββᾶς Ἰσχυρίων, εἶπεν· Ἡμεῖς τὰς ἐντολὰς τοῦ Θεοῦ ἐποιήσαμεν. Καὶ ἀποκριθέντες εἶπον· Οἱ δὲ μεθ' ἡμᾶς, ἄρα τί ποιοῦσιν; Καὶ εἶπε· Μέλλουσιν εἰς τὸ ἥμισυ τοῦ ἔργου ἡμῶν ἔρχεσθαι. Καὶ εἶπον· Οἱ δὲ μετ' αὐτοὺς, τί; Εἶπεν· Οὐκ ἔχουσιν ὅλως ἔργον οἱ τῆς γενεᾶς ἐκείνης· μέλλει δὲ ἔρχεσθαι αὐτοῖς πειρασμός· καὶ οἱ εὑρισκόμενοι δόκιμοι ἐν τῷ καιρῷ ἐκείνῳ, μείζονες καὶ ἡμῶν καὶ τῶν Πατέρων ἡμῶν εὑρεθήσονται.  
The holy Fathers were making predictions about the last gen- eration. They said, 'What have we ourselves done?’ One of them, the great Abba Ischyrion replied, 'We ourselves have fulfilled the com- mandments of God.’ The others replied, ‘And those who come after us, what will they do?’ He said, 'They will struggle to achieve half our works.' They said, 'And to those who come after them, what will happen?’ He said, 'The men of that generation will not accom- plish any works at all and temptation will come upon them; and those who will be approved in that day will be greater than either us or our fathers.'

**Ἀρχὴ τοῦ Κ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Κασιανοῦ.**

**Α´.** Διηγήσατο ὁ ἀββᾶς Κασιανὸς, ὅτι Παρεβάλομεν ἐγώ τε καὶ ὁ ἅγιος Γερμανὸς εἰς Αἴγυπτον, πρός τινα γέροντα. Καὶ φιλοξενήσας ἡμᾶς ἠρωτήθη παρ' ἡμῶν· Τίνος ἕνεκεν ἐν τῷ καιρῷ τῆς ὑποδοχῆς τῶν ξένων ἀδελφῶν, τὸν κανόνα τῆς νηστείας ἡμῶν, ὡς ἐν Παλαιστίνῃ παρελάβομεν, οὐ φυλάττετε; Καὶ ἀπεκρίθη λέγων· Ἡ νηστεία πάντοτε μετ' ἐμοῦ ἐστιν· ὑμᾶς δὲ κατέχειν πάντοτε μεθ' ἑαυτοῦ οὐ δύναμαι· καὶ ἡ μὲν νηστεία καὶ χρήσιμόν ἐστι πρᾶγμα καὶ ἀναγκαῖον, τῆς ἡμετέρας δέ ἐστι προαιρέσεως· τὴν δὲ τῆς ἀγάπης πλήρωσιν ἐξ ἀνάγκης ἀπαιτεῖ ὁ τοῦ Θεοῦ νόμος. Ἐν ὑμῖν οὖν δεχόμενος τὸν Χριστὸν, χρεωστῶ μετὰ πάσης θεραπεῦσαι σπουδῆς. Ἐπὰν δὲ ὑμᾶς προπέμψω, τὸν κανόνα τῆς νηστείας δύναμαι ἀνακτήσασθαι. Οὐ δύνανται γὰρ οἱ υἱοὶ τοῦ νυμφῶνος νηστεύειν, ἐφ' ὅσον χρόνον ὁ νυμφίος μετ' αὐτῶν ἐστιν· ὅταν δὲ ἀρθῇ ὁ νυμφίος, τότε μετ' ἐξουσίας νηστεύσουσιν.  
Abba Cassian related the following: 'The holy Germanus and I went to Egypt, to visit an old man. Because he offered us hospital- ity we asked him, "Why do you not keep the rule of fasting, when you receive visiting brothers, as we have received it in Palestine?" He replied, "Fasting is always to hand but you I cannot have with me always. Furthermore, fasting is certainly a useful and necessary thing, but it depends on our choice while the law of God lays it upon us to do the works of charity. Thus receiving Christ in you, I ought to serve you will all diligence, but when I have taken leave of you, I can resume the rule of fasting again. For 'Can the wedding guests fast while the bridegroom is with them, but when the bride- groom is taken from them, then they will fast in that day.'"' (Mark

2. 19-20)

**Β´.** Ὁ αὐτὸς εἶπεν, ὅτι Ἦν τις γέρων, καὶ ὑπηρετεῖτο ὑπὸ ἁγίας παρθένου· καὶ οἱ ἄνθρωποι ἔλεγον· Οὐκ εἰσὶ καθαροί. Καὶ ἤκουσεν ὁ γέρων. Ὅταν δὲ ἤμελλε τελευτᾷν, εἶπε τοῖς Πατράσιν· Ὅταν τελευτήσω, φυτεύσατε τὴν ῥάβδον μου εἰς τάφον· καὶ ἐὰν βλαστήσῃ καὶ ποιήσῃ καρπὸν, μάθετε ὅτι καθαρός εἰμι ἀπ' αὐτῆς· εἰ δὲ μὴ βλαστήσῃ, γινώσκετε ὅτι πέπτωκα μετ' αὐτῆς. Καὶ ἐφυτεύθη ἡ ῥάβδος, καὶ τῇ τρίτῃ ἡμέρᾳ ἐβλάστησε, καὶ ἐποίησε καρπόν. Καὶ πάντες ἐδόξασαν τὸν Θεόν.  
The same abba said, 'There was an old man who was served by a holy virgin and men said he was not pure. The old man heard what was said. When he was on the point of dying he said to the Fathers, "When I am dead, plant my stick in the grave; if it grows and bears fruit, know that I am pure from all contact with her; but if it does not grow, know that I have sinned with her." So they planted the stick and on the third day it budded and bore fruit, and they all gave glory to God.'

**Γ´.** Εἶπε πάλιν, ὅτι Παρεβάλομεν ἑτέρῳ γέροντι· καὶ ἐποίησεν ἡμᾶς γεύσασθαι. Προετρέπετο δὲ ἡμᾶς κορεσθέντας, ἔτι μεταλαβεῖν τροφῆς. Ἐμοῦ δὲ εἰρηκότος μηκέτι δύνασθαι, ἀπεκρίθη· Ἐγὼ ἑξάκις παραγενομένων ἀδελφῶν τράπεζαν ἔθηκα, καὶ προτρεπόμενος ἕνα ἕκαστον συνήσθιον, καὶ ἀκμὴν πεινῶ. Τοῦτο δὲ σὺ ἅπαξ φαγὼν οὕτως ἐκορέσθης, ὥστε μηκέτι φαγεῖν δύνασθαι.  
He also said, 'We went to see another old man who made us eat. Then when we had had enough, he pressed us to take some more food. When I said to him I could not take any more, he replied, "This is the sixth time I have set the table for the brothers who come, and inviting each of them, have eaten with him, and I am still hungry. But though you have eaten only once of this food, you are already satisfied, to the extent that you cannot eat any more."

**Δ´.** Διηγήσατο πάλιν ὁ αὐτὸς, ὅτι Παρέβαλεν ὁ ἀββᾶς Ἰωάννης ἄνθρωπος κοινοβίου ἡγούμενος μεγάλου, τῷ ἀββᾷ Παησίῳ, ἐν ἀκροτάτῃ ἐρήμῳ διάγοντι ἐπὶ ἔτη τεσσαράκοντα, καὶ ὡς ἔχων πρὸς αὐτὸν πολλὴν ἀγάπην, καὶ τὴν ἐκ ταύτης παρρησίαν εἶπεν αὐτῷ· Τί ἐν τοσούτῳ χρόνῳ οὕτως ἀναχωρῶν, καὶ ὑπὸ μηδενὸς ἀνθρώπου ταχέως ὀχλούμενος κατώρθωσας; Ὁ δέ φησιν· Ἀφ' οὗ ἐμόνασα, οὐδέ ποτέ με εἶδεν ὁ ἥλιος ἐσθίοντα. Εἶπε δὲ καὶ ὁ ἀββᾶς Ἰωάννης· Οὐδὲ ἐμὲ ὀργιζόμενον.  
The same Father related this: 'Abba John, abbot of a great monastery, went to Abba Paesius who had been living for forty years very far off in the desert. As he was very fond of him and could therefore speak freely with him, he said to him, "What good have you done by living here in retreat for so long, and not being easily disturbed by anyone?" He replied, "Since I lived in solitude the sun has never seen me eating." Abba John said to him, "As for me, it has never seen me angry." '

**Ε´.** Τοῦτον τὸν ἀββᾶν Ἰωάννην περὶ τὴν τελευτὴν ὄντα, καὶ ἐκδημοῦντα προθύμως καὶ ἱλαρῶς πρὸς τὸν Θεὸν, ἐκύκλωσαν οἱ ἀδελφοὶ, ἀξιοῦντες λόγον τινὰ σύντομον καὶ σωτήριον ἐν κλήρου τάξει καταλιπεῖν αὐτοῖς, δι' οὗ δυνήσονται ἐπιβῆναι τῆς ἐν Χριστῷ τελειότητος. Ὁ δὲ στενάξας ἔφη· Οὐδέποτε ἐποίησα τὸ ἴδιον θέλημα· οὐδέ τινα ἐδίδαξα, ὅπερ πρότερον οὐκ ἐποίησα.  
The brothers surrounded the same Abba John who was at the point of death and ready to depart eagerly and joyously to God. They asked him to leave them a concise and salutary saying as their inheritance, which would enable them to become perfect in Christ. Groaning he said to them, 'I have never done my own will, nor taught anything which I had not previously carried out.'

**Ϛ´.** Διηγήσατο πάλιν περὶ ἑτέρου γέροντος ἐν ἐρήμῳ καθεζομένου, ὅτι παρεκάλεσε τὸν Θεὸν χαρίσασθαι αὐτῷ, ὥστε μηδέποτε νυστάξαι αὐτὸν κινουμένης ὁμιλίας πνευματικῆς· εἰ δέ τις καταλαλιᾶς ἢ ἀργολογίας λόγους ἐπιφέρει, εὐθὺς εἰς ὕπνον καταφέρεσθαι, ἵνα μὴ ἰοῦ τοιούτου γεύωνται αἱ ἀκοαὶ αὐτοῦ. Οὗτος δὲ ἔλεγε, τὸν διάβολον σπουδαστὴν εἶναι τῆς ἀργολογίας, πολέμιον δὲ πάσης διδασκαλίας πνευματικῆς· τοιούτῳ χρώμενος ὑποδείγματι· Λαλοῦντος γάρ μου, φησὶ, περὶ ὠφελείας πρός τινας ἀδελφοὺς, τοσούτῳ ὕπνῳ βαθεῖ κατεσχέθησαν, ὥστε μήτε τὰ βλέφαρα κινεῖν δύνασθαι. Ἐγὼ οὖν θέλων δεῖξαι τοῦ δαίμονος τὴν ἐνέργειαν, λόγον ἀργολογίας παρεισήνεγκα· ἐφ' ᾧ χαρέντες παραχρῆμα διένηψαν. Στενάξας δὲ εἶπον· Μέχρι τοίνυν περὶ οὐρανίων πραγμάτων διελεγόμεθα, πάντων ὑμῶν οἱ ὀφθαλμοὶ τῷ ὕπνῳ συνείχοντο· ἡνίκα δὲ λόγος ἀργὸς ἐρρύη, πάντες μετὰ προθυμίας διανέστητε. Διὸ, ἀδελφοὶ, παρακαλῶ, ἐπίγνωτε τοῦ πονηροῦ δαίμονος τὴν ἐνέργειαν, καὶ ἑαυτοῖς προσέχετε, φυλαττόμενοι τὸν νυσταγμὸν, ἡνίκα τι ποιεῖτε πνευματικὸν, ἢ ἀκούετε.  
He related with regard to another old man living in the desert, that he had asked God to grant him never to become sleepy during a spiritual conference, but, if someone uttered slanderous or useless words, to be able to go to sleep at once, so that his ears should never be touched by that poison. This old man also said that the devil, enemy of all spiritual instruction, works hard to provoke useless words. He used the following example, 'Once when I was talking to some brothers on a helpful topic, they were overcome by sleep so deep, that they could not even move their eyelids any longer. Then, wishing to show them the power of the devil, I introduced a trivial subject of conversation. Immediately, they woke up, full of joy. Then I said to them with many sighs, "Until now, we were discussing heavenly things and your eyes were heavy with sleep, but when I embarked on a useless discourse, you all woke up with alacrity. Therefore, brothers, I implore you to recognize the power of the evil demon; pay attention to yourselves, and guard yourselves from the desire to sleep when you are doing or listening to some- thing spiritual."'

**Ζ´.** Εἶπε πάλιν, ὅτι Συγκλητικός τις ἀποταξάμενος, καὶ τὰ ἑαυτοῦ ὑπάρχοντα πένησι διαδοὺς, παρακατέσχε τινὰ εἰς ἰδίαν ἀπόλαυσιν, μὴ βουλόμενος τὴν ἐκ τῆς τελείας ἀποταγῆς ἀναδέξασθαι ταπεινοφροσύνην, καὶ τὴν γνησίαν ὑποταγὴν τοῦ κοινοβιακοῦ κανόνος. Πρὸς ὃν ὁ ἐν ἁγίοις Βασίλειος λόγον ἀπεφθέγξατο τοιοῦτον· Καὶ τὸν συγκλητικὸν ἀπώλεσας, καὶ μοναχὸν οὐκ ἐποίησας.  
He also said, 'There was a distinguished official who had re- nounced everything and distributed his goods to the poor. He kept a little bit for his personal use because he did not want to accept the humiliation that comes from total renunciation, nor did he sincerely want to submit to the rule of the monastery. Saint Basil said to him, "You have lost your senatorial rank without becoming a monk."'

**Η´.** Εἶπε πάλιν, ὅτι Ἦν τις μοναχὸς οἰκῶν ἐν σπηλαίῳ ἐν ἐρήμῳ· καὶ ἐδηλώθη αὐτῷ ὑπὸ τῶν συγγενῶν κατὰ σάρκα, ὅτι Ὁ πατήρ σου ἰσχυρῶς ἐνοχλεῖται, καὶ μέλλει τελευτᾷν, ἐλθὲ ἵνα κληρονομήσῃς αὐτόν. Ὁ δὲ ἀπεκρίθη πρὸς αὐτούς· Ἐγὼ πρὸς ἐκείνου ἀπέθανον τῷ κόσμῳ· νεκρὸς ζῶντα οὐ κληρονομεῖ.  
He also said, 'There was a monk living in a cave in the desert. His relations according to the flesh let him know, "Your father is very ill, at the point of death: come and receive his inheritance." He replied to them, "I died to the world before he did and the dead do not inherit from the living." '

**Περὶ τοῦ ἀββᾶ Κρονίου.**

**Α´.** Ἀδελφὸς ἔφη τῷ ἀββᾷ Κρονίῳ· Εἰπέ μοι ῥῆμα. Καὶ λέγει αὐτῷ, ὅτι Ἐν τῷ ἐλθεῖν τὸν Ἐλισσαῖον πρὸς τὴν Σωμανῆτιν, εὗρεν αὐτὴν μὴ ἔχουσαν πρᾶγμα μετά τινος· συνέλαβεν οὖν, καὶ ἔτεκε διὰ τῆς παρουσίας Ἐλισσαίου. Λέγει δὲ αὐτῷ ὁ ἀδελφός· Τί ἐστι τὸ ῥῆμα τοῦτο; Καὶ λέγει ὁ γέρων, ὅτι Ἡ ψυχὴ ἐὰν νήψῃ, καὶ συστείλῃ ἑαυτὴν ἀπὸ τοῦ περισπασμοῦ, καὶ καταλείψῃ τὰ θελήματα ἑαυτῆς, τότε τὸ Πνεῦμα τοῦ Θεοῦ παραβάλλει αὐτῇ· καὶ δύναται λοιπὸν γεννῆσαι, ἐπειδὴ στεῖρά ἐστιν.  
A brother said to Abba Cronius, 'Speak a work to me.' He said to him, 'When Elisha came to the Shunamite, he did not find her busy with anyone else. So she conceived and bore a child through the coming of Elisha.' (2 Kings 4) The brother said to him, 'What does this mean?' The old man said, 'If the soul is vigilant and with- draws from all distraction and abandons its own will, then the spirit of God invades it and it can conceive because it is free to do so.'

**Β´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Κρόνιον· Τί ποιήσω τῇ λήθῃ τῇ αἰχμαλωτιζούσῃ τὸν νοῦν μου, καὶ οὐκ ἐώσῃ με αἰσθάνεσθαι, μέχρι με ἐνέγκῃ κατ' αὐτῆς τῆς ἁμαρτίας; Καὶ λέγει ὁ γέρων· Ὅτε ἔλαβον οἱ ἀλλόφυλοι τὴν κιβωτὸν διὰ τὴν κακὴν πρᾶξιν τῶν υἱῶν Ἰσραὴλ, ἔσυρον αὐτὴν ἕως οὗ ἤνεγκαν αὐτὴν εἰς τὸν οἶκον Δαγὼν τοῦ θεοῦ αὐτῶν· καὶ τότε ἔπεσεν ἐπὶ προσώπου αὐτοῦ. Καὶ λέγει ὁ ἀδελφός· Τί ἐστι τοῦτο; Ὁ δὲ γέρων εἶπεν, ὅτι Ἐὰν φθάσωσιν αἰχμαλωτίσαι τὸν νοῦν τοῦ ἀνθρώπου διὰ τῶν ἰδίων αὐτοῦ ἀφορμῶν, οὕτως ὑποσύρωσιν αὐτὸν, ἕως ἂν ἐνέγκωσιν αὐτὸν ἐπάνω τοῦ ἀοράτου πάθους. Ἐν ἐκείνῳ οὖν τῷ τόπῳ ἐὰν στραφῇ ὁ νοῦς, καὶ ζητήσῃ τὸν Θεὸν, καὶ μνημονεύσῃ τῆς αἰωνίου κρίσεως, εὐθὺς τὸ πάθος πίπτει καὶ ἀφανὲς γίνεται. Γέγραπται γάρ· Ὅταν ἀποστραφεὶς στενάξῃς, τότε σωθήσῃ, καὶ γνώσῃ ποῦ ἦσθα.  
A brother asked Abba Cronius, 'What should I do to correct the forgetfulness which enslaves my spirit, and prevents me from perceiving anything until I am led into sin?’ The old man said, "When the strange people took possession of the ark because of the evil manner of life of the sons of Israel, they drew it until they brought it into the house of Dagon, their God and then he fell to the ground.’ (1 Sam. 5) The brother said, 'What is the meaning of that?' The old man said, 'If the demons attempt to capture a man's spirit through his own impetus, they draw him in this manner until they lead him to an invisible passion. Then, at that point if the spirit returns and seeks after God and if it remembers the eternal judge- ment, immediately the passion falls away and disappears. It is writ- ten, "In returning and rest you shall be saved." (Isaiah 30.15)

**Γ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Κρόνιον· Ποίῳ τρόπῳ ἔρχεται ἄνθρωπος εἰς ταπεινοφροσύνην; Λέγει αὐτῷ ὁ γέρων, ὅτι Διὰ τοῦ φόβου τοῦ Θεοῦ. Λέγει αὐτῷ ὁ ἀδελφός· Καὶ διὰ ποίου πράγματος ἔρχεται εἰς τὸν φόβον τοῦ Θεοῦ; Λέγει αὐτῷ ὁ γέρων· Τὸ κατ' ἐμὲ, ἵνα συστείλῃ ἑαυτὸν ἀπὸ παντὸς πράγματος, καὶ δώσει ἑαυτὸν εἰς κόπον σωματικὸν, καὶ ὅσην ἔχει ἰσχὺν, μνημονεύσῃ τῆς ἐκ τοῦ σώματος ἐξόδου, καὶ τῆς κρίσεως τοῦ Θεοῦ.  
A brother asked Abba Cronius, how can a man become hum- ble. The old man said to him, 'Through the fear of God.' The brother said, 'And by what work does he come to the fear of God?' The old man said, 'In my opinion, he should withdraw from all business and give himself to bodily affliction and with all his might remember that he will leave his body at the judgement of God.'

**Δ´.** Εἶπεν ὁ ἀββᾶς Κρόνιος, ὅτι Εἰ μὴ ἤγαγε Μωϋσῆς τὰ πρόβατα ὑπὸ τὸ ὄρος Σινᾶ, οὐκ ἂν ἔβλεπε τὸ πῦρ ἐν τῇ βάτῳ. Ἠρώτησεν ὁ ἀδελφὸς τὸν γέροντα· Εἰς τί λαμβάνεται ἡ βάτος; Καὶ λέγει αὐτῷ, ὅτι Ἡ βάτος λαμβάνεται εἰς τὴν σωματικὴν πρᾶξιν. Γέγραπται γὰρ, ὅτι Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν ἀγρῷ. Λέγει ὁ ἀδελφὸς τῷ γέροντι· Οὐκοῦν ἐκτὸς καμάτου σωματικοῦ οὐ προκόπτει ἄνθρωπος εἴς τινα τιμήν; Λέγει αὐτῷ ὁ γέρων· Τέως γέγραπται· Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν. Καὶ πάλιν Δαβὶδ λέγει· Εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμόν· καὶ τὰ ἑξῆς.  
Abba Cronius said, 'If Moses had not led his sheep to Mount Sinai, he would not have seen the fire in the bush.' The brother questioned the old man, 'What does the bush symbolize?’ He said to him, 'The bush signifies bodily action. For it is written: "The kingdom of heaven is like unto treasure hid in a field." (Matt. 13

44) The brother said to the old man, 'So, man does not advance towards any reward without bodily affliction?’ The old man said to him, 'Truly it is written: "Looking to Jesus, the Pioneer of and perfector of our faith who for the joy which was set before him, endured the cross." (Heb. 12.2) David also said: "I will not give sleepto mine eyes, nor slumber to my eyelids," until I find a place for the Lord.' (Ps. 132.4)

**Ε´.** Εἶπεν ὁ ἀββᾶς Κρόνιος, ὅτι Διηγήσατο ἡμῖν ὁ ἀββᾶς Ἰωσὴφ ὁ τοῦ Πηλουσίου, ὅτι Καθημένου μου εἰς τὸ Σινᾶ, ἦν ἐκεῖ ἀδελφὸς καλὸς καὶ ἀσκητὴς, ἀλλὰ καὶ κατὰ τὸ σῶμα εὐειδής· καὶ ἤρχετο εἰς τὴν ἐκκλησίαν εἰς τὴν σύναξιν, φορῶν πολύρραφον καὶ μικρὸν μαφόριον παλαιόν. Καὶ θεωρῶν αὐτὸν καθάπαξ οὕτως εἰς τὴν σύναξιν ἐρχόμενον, λέγω αὐτῷ· Ἀδελφὲ, οὐ βλέπεις τοὺς ἀδελφοὺς, πῶς εἰσιν ὡς ἄγγελοι εἰς τὴν σύναξιν ἐν τῇ ἐκκλησίᾳ; πῶς σὺ πάντοτε οὕτως ἔρχῃ ὧδε; Ὁ δὲ ἔφη· Συγχώρησόν μοι, ἀββᾶ, ὅτι οὐκ ἔχω ἄλλα. Ἔλαβον οὖν αὐτὸν ἐν τῷ κελλίῳ μου, καὶ ἔδωκα αὐτῷ λεβίτωνα καὶ εἴ τι ἄλλο ἔχρῃζε· καὶ ἐφόρει λοιπὸν ὡς καὶ οἱ λοιποὶ ἀδελφοὶ, καὶ ἦν ἰδεῖν αὐτὸν ὡς ἄγγελον. Ἐγένετο δέ ποτε χρεία τοῖς Πατράσιν, ἀποστεῖλαι δέκα ἀδελφοὺς πρὸς τὸν βασιλέα διά τινα χρείαν· καὶ ἐψηφίσαντο καὶ αὐτὸν μετὰ τῶν ὑπαγόντων. Ὡς δὲ ἤκουσεν, ἔβαλε μετάνοιαν τοῖς Πατράσι, λέγων· Διὰ τὸν Κύριον συγχωρήσατέ μοι, ὅτι δοῦλός εἰμί τινος μεγάλου τῶν ἐκεῖ· καὶ ἐὰν γνωρίσῃ με, ἀποσχηματίζει με, καὶ φέρει πάλιν εἰς τὸ δουλεύειν αὐτῷ. Μετὰ οὖν τὸ πεισθῆναι τοὺς Πατέρας, καὶ ἀφεῖναι αὐτὸν, ἔμαθον ὕστερον παρά τινος ἀκριβῶς ἐπισταμένου αὐτὸν, ὅτι ὅτε ἦν ἐν τῷ κόσμῳ, ἔπαρχος πραιτωρίων ὑπῆρχε· καὶ ἵνα μὴ γνωσθῇ, καὶ ὄχλησιν εὕρῃ ἐκ τῶν ἀνθρώπων, τοῦτο προεφασίσατο. Τοσαύτη ἦν σπουδὴ τοῖς Πατράσι, φεύγειν τὴν δόξαν καὶ τὴν ἀνάπαυσιν τοῦ κόσμου τούτου.  
Abba Cronius said that Abba Joseph of Pelusia told him the following story, 'When I was living in Sinai, there was a brother who was good, ascetic and handsome. He came to church for the synaxis dressed in a little old mafort darned all over. Once when I saw him coming to the synaxis I said to him, "Brother, do you not see the brothers, looking like angels for the synaxis in church? How can you always come here in that garb?" He said to me, "Forgive me, abba, but I have nothing else." So I took him in to my cell and gave him a tunic and whatever else he needed. After that he wore them like the other brethren and was like an angel to look at. Now once it was necessary for the Fathers to send ten brethren to the emperor about something or other and he was chosen as one of the group to go. When he heard this, he made a prostration before his Father saying, "In the Lord's name, excuse me, for I am the slave of a great man down there and if he recognizes me, he will deprive me of my habit and force me to serve him again." The brothers were convinced and left him behind. But later, they learned from some- one who had known him well when he was in the world that he had been head of the administration and that he had spoken as he did as a ruse, so that no-one should know this or bother him about it. So great, amongst the Fathers, was their concern to flee from glory and the peace of this world!'

**Περὶ τοῦ ἀββᾶ Καρίωνος.**

**Α´.** Εἶπεν ὁ ἀββᾶς Καρίων, ὅτι Πολλοὺς κόπους ἐποίησα, πλέον τοῦ υἱοῦ μου Ζαχαρίου, καὶ οὐκ ἔφθασα εἰς τὰ μέτρα αὐτοῦ, ἐν τῇ ταπεινώσει καὶ ἐν τῇ σιωπῇ αὐτοῦ.  
Abba Carion said, 'I have laboured much harder than my son Zacharias and yet I have not attained to his measure in humility and silence.'

**Β´.** Γέγονέ τις ἐν τῇ Σκήτει μοναχὸς, ἀββᾶς Καρίων λεγόμενος. Οὗτος ἐσχηκὼς δύο τέκνα, ἐάσας αὐτὰ τῇ ἰδίᾳ γυναικὶ, ἀνεχώρησε. Μετὰ δὲ καιρὸν, λιμοῦ γενομένου ἐν τῇ Αἰγύπτῳ, στενωθεῖσα ἡ γυνὴ αὐτοῦ, ἦλθεν ἐν τῇ Σκήτει φέρουσα τὰ δύο παιδία μεθ' ἑαυτῆς (ἦν δὲ τὸ ἓν ἀρρενικὸν λεγόμενον Ζαχαρίας, καὶ τὸ ἓν θηλυκὸν), καὶ καθίσασα πόρρωθεν τοῦ γέροντος ἐν τῷ ἕλει· ἕλος γὰρ παράκειται ἐν τῇ Σκήτει, ἔνθα καὶ αἱ ἐκκλησίαι ᾠκοδόμηνται, καὶ αἱ πηγαὶ τῶν ὑδάτων εἰσί. Συνήθεια δὲ τοιαύτη ἦν ἐν τῇ Σκήτει, ἵνα ἔλθῃ γυνὴ, λαλῆσαι ἀδελφῷ αὐτῆς, ἢ ἄλλῳ διαφέροντι αὐτῇ, ἀπὸ μακρόθεν καθεζομένων αὐτῶν ἀπ' ἀλλήλων ὁμιλῶσιν ἀλλήλοις. Τότε λέγει ἡ γυνὴ τῷ ἀββᾷ Καρίωνι· Ἰδοὺ γέγονας μοναχὸς, καὶ λιμός ἐστι· τίς οὖν τρέφει τὰ τέκνα σου; Λέγει αὐτῇ ὁ ἀββᾶς Καρίων· Καὶ ἀπόστειλόν μοι αὐτὰ ὧδε. Λέγει ἡ γυνὴ τοῖς τέκνοις· Ἀπέλθετε πρὸς τὸν πατέρα ὑμῶν. Ἐρχομένων οὖν αὐτῶν πρὸς τὸν πατέρα αὐτῶν, τὸ θηλυκὸν ὑπέστρεψε πρὸς τὴν μητέρα αὐτοῦ, τὸ δὲ ἀρρενικόν ἦλθε πρὸς τὸν ἴδιον πατέρα. Τότε λέγει αὐτῇ· Ἰδοὺ καλῶς ἐγένετο· λάβε σὺ τὸ θηλυκὸν καὶ ἄπελθε, κἀγὼ τὸ ἀρρενικόν. Ἀνέτρεφεν οὖν αὐτὸ ἐν τῇ Σκήτει, πάντων εἰδότων ὅτι τέκνον αὐτοῦ ἐστιν. Ὡς δὲ ἡλικίας γέγονε, γογγυσμὸς ἐγένετο ἐν τῇ ἀδελφότητι περὶ αὐτοῦ. Καὶ ἀκούσας ὁ ἀββᾶς Καρίων, λέγει τῷ τέκνῳ αὐτοῦ· Ζαχαρία, ἔγειρε, ἄγωμεν ἐντεῦθεν, ὅτι γογγύζουσιν οἱ Πατέρες. Λέγει αὐτῷ ὁ μικρός· Ἀββᾶ, πάντες οἴδασιν ἐνταῦθα ὅτι υἱός σού εἰμι· ἐὰν δὲ ἄλλῃ ἀπέλθωμεν, οὐκ ἔχουσι λέγειν ὅτι υἱός σού εἰμι. Καὶ λέγει αὐτῷ ὁ γέρων· Ἔγειρε, ἄγωμεν ἐντεῦθεν. Καὶ ἀπῆλθον ἐν τῇ Θηβαίδι. Ὡς δὲ λαβόντες κελλίον ἐκάθισαν ὀλίγας ἡμέρας, κἀκεῖ ὁ αὐτὸς γογγυσμὸς γέγονε περὶ τοῦ παιδίου. Τότε λέγει αὐτῷ ὁ πατὴρ αὐτοῦ· Ζαχαρία, ἔγειρε, ἄγωμεν ἐν τῇ Σκήτει. Καὶ ἐλθόντων αὐτῶν ἐν τῇ Σκήτει, καὶ ὀλίγων ἡμερῶν παρελθουσῶν, πάλιν γογγυσμὸς ἐγένετο περὶ αὐτοῦ. Τότε Ζαχαρίας ὁ παῖς, ἐλθὼν εἰς τὴν λίμνην τοῦ νίτρου, καὶ ἀποδυσάμενος, κατῆλθε κάτω μέχρι τῆς ῥινὸς αὐτοῦ καταβαπτίσας ἑαυτόν· καὶ μείνας ἐπὶ πολλὴν ὥραν, ὅσην ἠδύνατο, ἠφάνισε τὸ ἑαυτοῦ σῶμα· γέγονε γὰρ ὡς λελωβημένος. Καὶ ἀνελθὼν ἐφόρεσε τὰ ἱμάτια αὐτοῦ, καὶ ἀπῆλθε πρὸς τὸν ἴδιον πατέρα· καὶ μόλις ἐπέγνω αὐτόν. Ἀπελθόντος δὲ αὐτοῦ εἰς τὴν ἁγίαν κοινωνίαν κατὰ τὸ ἔθος, ἀπεκαλύφθη τῷ ἁγίῳ Ἰσιδώρῳ τῷ πρεσβυτέρῳ τῆς Σκήτεως, ὅπερ ἐποίησε· καὶ ἰδὼν αὐτὸν καὶ θαυμάσας, εἶπε· Ζαχαρίας ὁ παῖς τῇ Κυριακῇ παρελθούσῃ ἦλθε καὶ ἐκοινώνησεν ὡς ἄνθρωπος, νῦν δὲ ὡς ἄγγελος ἐγένετο.  
There was a monk in Scetis called Abba Carion. He had two children which he left with his wife when he withdrew from the world. Later, there was a famine in Egypt, and his wife came to Scetis, destitute of everything, bringing the two little children (one was a boy, called Zacharias, the other was a girl). She waited in the marsh land, at a distance from the old man. (For there was a marsh beside Scetis, and they had built churches and wells there.) Now it was the custom in Scetis, that when a woman came to talk with a brother or with someone else whom she had to see, that they should sit far away from one another while they talked. So the woman said to Abba Carion, 'You have become a monk and now there is a famine; who is going to feed your children?’ Abba Carion said to her, 'Send them to me.' The woman said to the children, 'Go to your father.’ When they got close to their father, the little girl ran back to her mother but the boy stayed with his father. Then the old man said to his wife, 'That is good. Take the little girl and depart; I will look after the boy.' So he was brought up in Scetis and everyone knew that he was his son. As he grew older, they murmured in the fraternity about him. Hearing of it, Abba Carion said to his son, ‘Zacharias, get up; we will go away from here, because the Fathers are murmuring.’ The young man said to him, 'Abba, everyone here knows that I am your son, but if we go somewhere else, we can no longer say that I am your son.’ But the old man said to him, 'Rise, let us go away from here.' So they went to the Thebaid. There they were given a cell and stayed there several days. But down there the same murmuring recurred about the child. Then his father said to him, 'Zacharias, get up, we will go to Scetis.' A few days after their arrival in Scetis once again they murmured about him. Then young Zacharias went to the lake which was full of nitre, undressed, went down to it and jumped in, up to the nose. He remained there many hours, as long as he could, until his body was changed and he became like a leper. He came out, and put on his clothes again and went back to his father who scarcely recognized him. When he went to communion as usual, Abba Isidore, the priest of Scetis, had a revelation of what he had done. When he saw him, he was filled with wonder. Then he said to him, 'Last Sunday the boy Zacharias came and communicated like a man; now he has become like an angel.'

**Περὶ τοῦ ἀββᾶ Κόπρι.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Ποιμὴν διὰ τὸν ἀββᾶν Κόπριν, ὅτι εἰς τοσοῦτον ἦλθε μέτρον, ὅτι ἠσθένει καὶ κλινήρης ἦν, καὶ εὐχαρίστει, καὶ ἐκώλυε τὸ ἴδιον θέλημα.  
Abba Poemen said of Abba Copres that he was so holy that when he was ill and in bed, he still gave thanks and restrained his own will.

**Β´.** Εἶπεν ὁ ἀββᾶς Κόπρις· Μακάριος ὁ ὑπομένων κόπον μετ' εὐχαριστίας.  
Abba Copres said, 'Blessed is he who bears affliction with thankfulness.'

**Γ´.** Συνήχθησάν ποτε οἱ ἐν τῇ Σκήτει περὶ τοῦ Μελχισεδὲκ, καὶ ἐπελάθοντο καλέσαι τὸν ἀββᾶν Κόπριν· ὕστερον δὲ καλέσαντες αὐτὸν, ἠρώτων περὶ τούτου. Ὁ δὲ, τύψας τὸ στόμα αὐτοῦ ἐπὶ τρεῖς, εἶπεν· Οὐαί σοι, Κόπρι! ὅτι ἃ ὁ Θεὸς ἐνετείλατό σοι ποιῆσαι ἐγκατέλειπες, καὶ ἃ οὐ ζητεῖ παρὰ σοῦ ἐρευνᾷς. Καὶ ἀκούσαντες οἱ ἀδελφοὶ ταῦτα, ἔφυγον εἰς τὰ κελλία αὐτῶν.  
One day, the inhabitants of Scetis assembled together to discuss Melchizedek and they forgot to invite Abba Copres. Later on they called him and asked him about this matter. Tapping his mouth three times, he said 'Alas for you, Copres! For that which God commanded you to do, you have put aside, and you are wanting to learn something which you have not been required to know about.' When they heard these words, the brothers fled to their cells.

**Περὶ τοῦ ἀββᾶ Κύρου.**

Πρὸς τὸν λογισμὸν τῆς πορνείας, ἐπερωτηθεὶς ὁ ἀββᾶς Κῦρος ὁ Ἀλεξανδρεὺς, ἀπεκρίνατο οὕτως· Ἐὰν λογισμὸν οὐκ ἔχῃς, ἐλπίδα οὐκ ἔχεις· ἐὰν λογισμοὺς οὐκ ἔχῃς, πρᾶξιν ἔχεις. Τοῦτο δέ ἐστιν, ὅτι ὁ κατὰ διάνοιαν πρὸς τὴν ἁμαρτίαν μὴ πολεμῶν, μηδὲ ἀντιλέγων, σωματικῶς πράττει αὐτήν. Ὁ γὰρ ἔχων πράξεις διὰ λογισμῶν οὐκ ὀχλεῖται. Ἠρώτησε δὲ ὁ γέρων τὸν ἀδελφὸν, λέγων· Μὴ συνήθειαν ἔχεις εἰς ὁμιλίαν γυναικός; Καὶ εἶπεν ὁ ἀδελφός· Οὔ· παλαιοὶ καὶ νέοι ζωγράφοι εἰσὶν οἱ λογισμοί μου· μνῆμαί εἰσιν ὀχλοῦσαί μοι, καὶ γυναικῶν εἴδωλα. Ὁ δὲ γέρων πρὸς αὐτόν· Νεκροὺς μὴ φοβοῦ· ἀλλὰ τοὺς ζῶντας φεῦγε, καὶ ἐπεκτείνου μᾶλλον εἰς προσευχήν.  
Abba Cyrus of Alexandria was asked about the temptation of fornication, and he replied, 'If you do not think about it, you have no hope, for if you are not thinking about it, you are doing it. I mean, he who does not fight against the sin and resist it in his spirit will commit the sin physically. It is very true that he who is fornicating in fact is not worried with thinking about it.' The old man questioned the brother, saying, 'Do you not usually talk to women?' The brother said, 'No; my thoughts are about old and new represen- tations of them: it is their remembrance which overcomes me.' The old man said to him, 'Do not fear the dead, but flee from the living, and before all things persist in prayer.'

**Ἀρχὴ τοῦ Λ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Λουκίου.**

**Α´.** Παρέβαλόν ποτέ τινες τῷ ἀββᾷ Λουκίῳ εἰς τὸ Ἔνατον, οἱ λεγόμενοι Εὐκτῖται, μοναχοί· καὶ ἠρώτησεν αὐτοὺς ὁ γέρων· Τί τὸ ἐργόχειρον ὑμῶν; Οἱ δὲ εἶπον· Ἡμεῖς οὐ ψηλαφῶμεν ἐργόχειρον· ἀλλὰ, καθὼς λέγει ὁ Ἀπόστολος, ἀδιαλείπτως προσευχόμεθα. Καὶ λέγει ὁ γέρων· Οὐκ ἐσθίετε; Καὶ εἶπον· Ναί. Καὶ λέγει αὐτοῖς· Ὅτε οὖν ἐσθίετε, τίς εὔχεται ὑπὲρ ὑμῶν; Πάλιν οὖν εἶπεν αὐτοῖς· Οὐ κοιμᾶσθε; Καὶ εἶπον· Ναί. Καὶ λέγει ὁ γέρων· Ὅτε οὖν κοιμᾶσθε, τίς εὔχεται περὶ ὑμῶν; Καὶ οὐχ εὗρον πρὸς ταῦτα ἀποκρίνασθαι αὐτῷ. Καὶ εἶπεν αὐτοῖς· Συγχωρήσατέ μοι, ἰδοὺ οὐ ποιεῖτε καθὼς λέγετε. Ἐγὼ δὲ δεικνύω ὑμῖν, ὅτι ἐργαζόμενος τὸ ἐργόχειρόν μου ἀδιαλείπτως προσεύχομαι. Καθέζομαι σὺν Θεῷ βρέξας τὰ μικρά μου θαλλία· καὶ πλέκων αὐτὰ σειρὰν, λέγω· Ἐλέησόν με, ὁ Θεὸς, κατὰ τὸ μέγα ἐλεὸς σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου. Καὶ λέγει αὐτοῖς· Οὐκ ἔστιν εὐχὴ τοῦτο; Καὶ εἶπον· Ναί. Καὶ εἶπεν αὐτοῖς· Ὅταν οὖν ἐμμείνω δι' ὅλης ἡμέρας ἐργαζόμενος καὶ εὐχόμενος, ποιῶ πλεῖον ἢ ἔλαττον δεκαὲξ νουμία· καὶ παρέχω ἐξ αὐτῶν εἰς τὴν θύραν δύο, καὶ τὰ λοιπὰ ἐσθίω· καὶ εὔχεται ὑπὲρ ἐμοῦ ὁ λαβὼν τὰ δύο νουμία ὅτε ἐσθίω ἢ ὅτε κοιμῶμαι· καὶ διὰ τῆς χάριτος τοῦ Θεοῦ πληροῦταί μοι τὸ ἀδιαλείπτως προσεύχεσθαι.  
Some of the monks who are called Euchites went to Enaton to see Abba Lucius. The old man asked them, 'What is your manual work?' They said, 'We do not touch manual work but as the Apostle says, we pray without ceasing.' The old man asked them if they did not eat and they replied they did. So he said to them, 'When you are eating, who prays for you then?' Again he asked them if they did not sleep and they replied they did. And he said to them, 'When you are asleep, who prays for you then?' They could not find any answer to give him. He said to them, 'Forgive me, but you do not act as you speak. I will show you how, while doing my manual work, I pray without interruption. I sit down with God, soaking my reeds and plaiting my ropes, and I say, "God, have mercy on me; according to your great goodness and according to the multi- tude of your mercies, save me from my sins." ' So he asked them if this were not prayer and they replied it was. Then he said to them,

‘So when I have spent the whole day working and praying, making thirteen pieces of money more or less, I put two pieces of money outside the door and I pay for my food with the rest of the money. He who takes the two pieces of money prays for me when I am eating and when I am sleeping; so, by the grace of God, I fulfil the precept to pray without ceasing.'

**Περὶ τοῦ ἀββᾶ Λώτ.**

**Α´.** Ἦλθέ τις τῶν γερόντων πρὸς τὸν ἀββᾶν Λὼτ, πρὸς τὸ μικρὸν ἕλος τοῦ Ἀρσενοΐτου, καὶ παρεκάλεσεν αὐτὸν διὰ κελλίον, καὶ ἔδωκεν αὐτῷ. Ἦν δὲ ὁ γέρων ἀσθενής· καὶ ἀνέπαυσεν αὐτὸν ὁ ἀββᾶς Λώτ· καὶ εἰ ἤρχοντό τινες παραβαλεῖν τῷ ἀββᾷ Λὼτ, ἐποίει αὐτοὺς παραβαλεῖν καὶ τῷ γέροντι τῷ ἀσθενεῖ. Καὶ ἤρξατο λαλεῖν αὐτοῖς λόγους τοῦ Ὠριγένους· καὶ ἐθλίβετο ὁ ἀββᾶς Λὼτ, λέγων· Μὴ καὶ νομίσωσιν οἱ Πατέρες, ὅτι καὶ ἡμεῖς οὕτως ἐσμέν· καὶ ἐκβαλεῖν αὐτὸν ἐκ τοῦ τόπου ἐφοβεῖτο διὰ τὴν ἐντολήν. Καὶ ἀναστὰς ὁ ἀββᾶς Λὼτ, ἦλθε πρὸς τὸν ἀββᾶν Ἀρσένιον, καὶ διηγήσατο αὐτῷ περὶ τοῦ γέροντος. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀρσένιος· Μὴ διώξῃς αὐτὸν, ἀλλ' εἰπὲ αὐτῷ· Ἰδοὺ ἐκ τῶν τοῦ Θεοῦ φάγε, πίε, ὡς θέλεις, μόνον τὸν λόγον τοῦτον μὴ λαλήσῃς· καὶ ἐὰν θέλῃ, διορθοῦται· εἰ δὲ μὴ θέλῃ διορθώσασθαι, ἀφ' ἑαυτοῦ μέλλει παρακαλεῖν τοῦ ἀναχωρῆσαι ἐκ τοῦ τόπου· καὶ οὐκ ἀπὸ σοῦ γίνεται ἡ ἀφορμή. Ἀπελθὼν οὖν ὁ ἀββᾶς Λὼτ ἐποίησεν οὕτως. Καὶ ὁ γέρων ὡς ἤκουσε ταῦτα, οὐκ ἤθελε διορθώσασθαι· ἀλλ' ἔβαλε παρακαλεῖν λέγων· Διὰ τὸν Κύριον πέμψατέ με ἐντεῦθεν, ὅτι οὐκ ἔτι δύναμαι βαστάξαι τὴν ἔρημον. Καὶ οὕτως ἀναστὰς ἐξῆλθε, προπεμπόμενος μετὰ ἀγάπης.  
One of the old men came to Abba Lot's dwelling, near to the little marsh of Arsinoe and he asked for a cell, which Abba Lot gave him. Now the old man was ill and Abba Lot took care of him. When anyone came to see Abba Lot, he made him visit the sick old man also. But the sick man began to quote the words of Origen to the visitors. This made Abba Lot anxious and he said to himself, 'The Fathers must not think that we are like that too.' However, he was afraid to drive him away because of the commandment. So Abba Lot got up and went to Abba Arsenius and told him about the old man. Abba Arsenius said to him, 'Do not drive him away, but say to him: look, eat that which comes from God and drink as much as you like, only do not make such remarks any more. If he wants to, he will correct himself. If he does not want to change his ways, he will ask to leave this place of his own accord. Thus his departure will not come from you.' Abba Lot went away and did this. When the old man heard these word he did not want to change, but he began to ask him, 'For the Lord's sake, send me away from here, for I can no longer bear the desert.’ So he got up and left, accompanied to the door by charity.

**Β´.** Διηγήσατό τις περί τινος ἀδελφοῦ ἐμπεσόντος εἰς ἁμαρτίαν, ὅτι παραβάλλων τῷ ἀββᾷ Λὼτ, ἐταράσσετο εἰσερχόμενος καὶ ἐξερχόμενος, μὴ δυνάμενος καθίσαι. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Λώτ· Τί ἔχεις, ἀδελφέ; Ὁ δὲ εἶπεν· Ἁμαρτίαν μεγάλην ἐποίησα, καὶ οὐ δύναμαι ἐξειπεῖν τοῖς Πατράσι. Λέγει ὁ γέρων· Ὁμολόγησόν μοι αὐτὴν, κἀγὼ βαστάζω αὐτήν. Τότε εἶπεν αὐτῷ· Εἰς πορνείαν ἔπεσον, καὶ ἔθυσα τοῦ τυχεῖν τοῦ πράγματος. Καὶ λέγει αὐτῷ ὁ γέρων· Θάρσει ὅτι ἔστι μετάνοια· ὕπαγε, κάθου εἰς τὸ σπήλαιον, καὶ νήστευσον δύο δύο, κἀγὼ βαστάζω μετὰ σοῦ τὸ ἥμισυ τῆς ἁμαρτίας. Πληρωθεισῶν οὖν τῶν τριῶν ἑβδομάδων, ἐπληροφορήθη ὁ γέρων ὅτι ἐδέξατο ὁ Θεὸς τὴν μετάνοιαν τοῦ ἀδελφοῦ. Καὶ ἔμεινεν ὑποτασσόμενος τῷ γέροντι ἕως τοῦ θανάτου αὐτοῦ.  
It was related of a brother who had committed a fault that when he went to Abba Lot, he was troubled and hesitated, going in and coming out, unable to sit down. Abba Lot said to him, 'What is the matter, brother?’ He said, 'I have committed a great fault and I cannot acknowledge it to the Fathers.' The old man said to him,

‘Confess it to me, and I will carry it.' Then he said to him, 'I have fallen into fornication, and in order to do it, I have sacrificed to idols.' The old man said to him, 'Have confidence; repentance is possible. Go, sit in your cave, eat only once in two days and I will carry half of your fault with you.’ After three weeks, the old man had the certainty that God had accepted the brother's repentance. Then the latter remained in submission to the old man until his death.

**Περὶ τοῦ ἀββᾶ Λογγίνου.**

**Α´.** Ἠρώτησεν ὁ ἀββᾶς Λογγῖνος τὸν ἀββᾶν Λούκιόν ποτε τρεῖς λογισμοὺς λέγων· Θέλω ξενιτεῦσαι. Λέγει αὐτῷ ὁ γέρων· Ἐὰν μὴ κρατήσῃς τῆς γλώσσης σου, οὐκ εἶ ξένος, ὅπου ἐὰν ἀπέλθῃς. Καὶ ὧδε οὖν κράτησον τῆς γλώσσης σου, καὶ ξένος εἶ. Λέγει αὐτῷ πάλιν· Θέλω νηστεῦσαι. Ἀπεκρίθη ὁ γέρων· Εἶπεν Ἡσαΐας ὁ προφήτης· Ἐὰν κάμψῃς ὡς κλοιὸν καὶ κρίκον τὸν τράχηλόν σου, οὐδὲ οὕτως κληθήσεται νηστεία δεκτή· ἀλλὰ μᾶλλον κράτησον τῶν πονηρῶν λογισμῶν. Λέγει αὐτῷ τὸ τρίτον· Θέλω φυγεῖν τοὺς ἀνθρώπους. Ἀπεκρίθη ὁ γέρων· Ἐὰν μὴ πρῶτον κατορθώσῃς μετὰ τῶν ἀνθρώπων, οὐδὲ καταμόνας δύνασαι κατορθῶσαι.  
One day Abba Longinus questioned Abba Lucius about three thoughts saying first, 'I want to go into exile.’ The old man said to him, 'If you cannot control your tongue, you will not be an exile anywhere. Therefore control your tongue here, and you will be an exile.’ Next he said to him, 'I wish to fast.' The old man replied, Tsaiah said, "If you bend your neck like a rope or a bulrush that is not the fast I will accept; but rather, control your evil thoughts." '

(of. Isaiah 58) He said to him the third time, 'I wish to flee from men.’ The old man replied, 'If you have not first of all lived rightly with men, you will not be able to live rightly in solitude.'

**Β´.** Εἶπεν ὁ ἀββᾶς Λογγῖνος· Ἅπαξ κακωθεὶς λέγε, Καὶ κακώθητι, καὶ ἀπόθανον· ἐὰν δὲ ἀπαιτήσῃς με παρὰ καιρὸν φαγεῖν οὐδὲ τὴν καθημερινήν σοι τροφὴν προσφέρω.  
Abba Longinus said, 'If ever you are ill, say to your body, "Be ill and die; if you ask me for food outside the agreed time, I will not bring you even your daily food any more."

**Γ´.** Γυνή τις ἔχουσα πάθος κατὰ τοῦ μασθοῦ αὐτῆς, τὸ λεγόμενον καρκίνον, ἀκούσασα περὶ τοῦ ἀββᾶ Λογγίνου, ἐζήτησε συντυχεῖν αὐτῷ. Ἐκάθητο οὖν οὗτος ἐν τῷ ἐνάτῳ σημείῳ Ἀλεξανδρείας. Ἐπιζητούσης δὲ τῆς γυναικὸς, συνέβη τὸν μακάριον ἐκεῖνον συλλέγειν ξύλα παρὰ τὴν θάλασσαν. Καὶ εὑροῦσα αὐτὸν, λέγει αὐτῷ· Ἀββᾶ, ποῦ μένει ὁ ἀββᾶς Λογγῖνος ὁ δοῦλος τοῦ Θεοῦ; μὴ εἰδυῖα ὅτι αὐτός ἐστιν. Ὁ δέ φησι· Τί θέλεις τὸν ἐπιθέτην ἐκεῖνον; μὴ ἀπέλθῃς πρὸς αὐτόν· ἐπιθέτης γάρ ἐστι. Τί δέ ἐστιν ὃ ἔχεις; Ἡ δὲ γυνὴ ἔδειξε τὸ πάθος. Ὁ δὲ σφραγίσας τὸν τόπον, ἀπέλυσεν αὐτὴν, εἰπών· Ἄπελθε, καὶ ὁ Θεός σε θεραπεύει· Λογγῖνος γὰρ οὐδέν σε δύναται ὠφελῆσαι. Ἀπῆλθε δὲ ἡ γυνὴ πιστεύσασα τῷ λόγῳ, καὶ ἐθεραπεύθη παραχρῆμα. Μετὰ ταῦτα διηγησαμένη τισὶ τὸ πρᾶγμα, καὶ τὰ σημεῖα εἰποῦσα τοῦ γέροντος, μανθάνει ὅτι αὐτός ἐστιν ὁ ἀββᾶς Λογγῖνος.  
A woman had an illness they call cancer of the breast; she had heard of Abba Longinus and wanted to meet him. Now he lived at the ninth milestone from Alexandria. As the woman was looking for him, the blessed man happened to be collecting wood beside the sea. When she met him, she said to him, 'Abba, where does Abba Lon- ginus, the servant of God live?' not knowing that it was he. He said, "Why are you looking for that old imposter? Do not go to see him, for he is a deceiver. What is the matter with you?' The woman showed him where she was suffering. He made the sign of the cross over the sore and sent her away saying, 'Go, and God will heal you, for Longinus cannot help you at all.' The woman went away confident in this saying, and she was healed on the spot. Later, telling others what had happened and mentioning the distinctive marks of the old man, she learned that it was Abba Longinus himself.

**Δ´.** Ἄλλοτε πάλιν φέρουσιν αὐτῷ τινες δαιμονιῶντα. Ὁ δέ φησιν πρὸς αὐτούς· Ἐγώ τι ποιῆσαι ὑμῖν οὐκ ἔχω· ἀλλὰ μᾶλλον ἀπέλθετε πρὸς τὸν ἀββᾶν Ζήνωνα. Εἶτα ὁ ἀββᾶς Ζήνων ἤρξατο ἐπικεῖσθαι τῷ δαίμονι ἐκδιώκων αὐτόν. Καὶ ἤρξατο βοᾷν ὁ δαίμων· Ἄρτι νομίζεις, ἀββᾶ Ζήνων, ὅτι διὰ σὲ ἐξέρχομαι· ἰδοὺ ὁ ἀββᾶς Λογγῖνος ἐκεῖ προσεύχεται, κατ' ἐμοῦ ἐντυγχάνων· καὶ φοβούμενος τὰς εὐχὰς αὐτοῦ ἐξέρχομαι, ἐπεὶ οὐκ ἐδίδουν σοι ἀπόκρισιν.  
Another time, they brought him one possessed by a demon. He said to those who were escorting him: 'I can do nothing for you; but go instead to Abba Zeno.' So Abba Zeno began to put pressure onto the demon to cast it out. The demon began to cry out: 'Per- haps, Abba Zeno, you think I am going away because of you; look, down there Abba Longinus is praying, and challenging me and it is for fear of his prayers that I go away, for to you I would not even have given an answer.’  
  
**Ε´.** Εἶπεν ὁ ἀββᾶς Λογγῖνος τῷ ἀββᾷ Ἀκακίῳ· Ἡ γυνὴ τότε γινώσκει ὅτι συνέλαβεν, ὅταν σταλῇ τὸ αἷμα αὐτῆς. Οὕτως οὖν καὶ ἡ ψυχὴ, τότε γινώσκει ὅτι συνέλαβε Πνεῦμα ἅγιον, ὅταν σταλῇ τὰ ῥέοντα ἀπ' αὐτῆς κάτωθεν πάθη. Ἐν ὅσῳ δὲ ἐνέχεται ἐν αὐτοῖς, πῶς δύναται κενοδοξεῖν ὡς ἀπαθής; Δὸς αἷμα, καὶ λάβε πνεῦμα.  
Abba Longinus said to Abba Acacius: 'A woman knows she has conceived when she no longer loses any blood. So it is with the soul, she knows she has conceived the Holy Spirit when the passions stop coming out of her. But as long as one is held back in the passions, how can one dare to believe one is sinless? Give blood and receive the Spirit.'

**Ἀρχὴ τοῦ Μ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Μακαρίου τοῦ Αἰγυπτίου.**

**Α´.** Διηγήσατο περὶ ἑαυτοῦ ὁ ἀββᾶς Μακάριος, λέγων· Ὅτε ἤμην νεώτερος καὶ ἐκαθήμην εἰς κελλίον εἰς Αἴγυπτον, ἐκράτησάν με καὶ ἐποίησαν κληρικὸν εἰς τὴν κώμην. Καὶ μὴ θέλων καταδέξασθαι, ἔφυγον εἰς ἕτερον τόπον. Καὶ ἦλθε πρὸς μὲ εὐλαβὴς κοσμικὸς, καὶ ἐλάμβανε τὸ ἐργόχειρόν μου, καὶ διηκόνει μοι. Συνέβη δὲ ἀπὸ πειρασμοῦ παρθένον τινὰ εἰς τὴν κώμην ἐκπεσεῖν. Καὶ λαβοῦσα κατὰ γαστρὸς ἠρωτᾶτο τίς εἴη ὁ τοῦτο πεποιηκώς. Ἡ δὲ ἔλεγεν· Ὁ ἀναχωρητής. Καὶ ἐξελθόντες συνέλαβόν με εἰς τὴν κώμην, καὶ ἐκρέμασαν ἐν τῷ τραχήλῳ μου ἠσβολωμένας χύτρας καὶ ὠτία κούφων, καὶ περιεπόμπευσάν με ἐν τῇ κώμῃ κατὰ ἄμφοδον, τύπτοντές με, καὶ λέγοντες· Οὗτος ὁ μοναχὸς ἔφθειρεν ἡμῶν τὴν παρθένον, λάβετε αὐτὸν, λάβετε. Καὶ ἔτυψάν με παρὰ μικρὸν τοῦ ἀποθανεῖν. Ἐλθὼν δέ τις τῶν γερόντων εἶπεν· Ἕως πότε τύπτετε τὸν ξένον μοναχόν; Ὁ δὲ διακονῶν μοι ἠκολούθει ὀπίσω μου αἰδούμενος. Ἦσαν γὰρ ὑβρίζοντες αὐτὸν πολλὰ, καὶ λέγοντες· Ἰδοὺ ὁ ἀναχωρητὴς ὃν σὺ ἐμαρτύρεις, τί ἐποίησε; Καὶ λέγουσιν οἱ γονεῖς αὐτῆς· Οὐκ ἀπολύομεν αὐτὸν, ἕως δῷ ἐγγυητὴν τοῦ τρέφειν αὐτήν. Καὶ εἶπον τῷ διακονητῇ μου· καὶ ἐνηγγυήσατό με. Καὶ ἀπελθὼν εἰς τὸ κελλίον μου, ἔδωκα αὐτῷ ὅσα εἶχον σπυρίδια, λέγων· Πώλησον, καὶ δὸς τῇ γυναικί μου φαγεῖν. Καὶ ἔλεγον τῷ λογισμῷ μου· Μακάριε, ἰδοὺ εὗρες ἑαυτῷ γυναῖκα· χρὴ ἐργάζεσθαι μικρὸν περισσὸν, ἵνα τρέφῃς αὐτήν· καὶ εἰργαζόμην νύκτα καὶ ἡμέραν, καὶ ἔπεμπον αὐτῇ. Καὶ ὅτε ἦλθεν ὁ καιρὸς τῇ ἀθλίᾳ τεκεῖν, ἔμεινεν ἐπὶ πολλὰς ἡμέρας βασανιζομένη, καὶ οὐκ ἔτικτε. Καὶ λέγουσιν αὐτῇ· Τί ἐστι τοῦτο; Ἡ δὲ εἶπεν· Ἐγὼ οἶδα· ὅτι τὸν ἀναχωρητὴν ἐσυκοφάντησα, καὶ ψευσαμένη ᾐτιασάμην· καὶ οὗτος οὐκ ἔχει πρᾶγμα, ἀλλ' ὁ δεῖνα ὁ νεώτερος. Καὶ ἐλθὼν ὁ διακονῶν μοι χαίρων ἔλεγεν, ὅτι οὐκ ἠδυνήθη τεκεῖν ἡ παρθένος ἐκείνη, ἕως οὗ ὡμολόγησε, λέγουσα, ὅτι Οὐκ ἔχει πρᾶγμα ὁ ἀναχωρητὴς, ἀλλ' ἐψευσάμην κατ' αὐτοῦ· καὶ ἰδοὺ πᾶσα ἡ κώμη θέλει ἐλθεῖν ὧδε μετὰ δόξης, καὶ μετανοῆσαί σοι. Ἐγὼ δὲ ἀκούσας ταῦτα, ἵνα μὴ θλίψωσί με οἱ ἄνθρωποι, ἀνέστην καὶ ἔφυγον ὧδε εἰς Σκῆτιν. Αὕτη ἐστὶν ἡ ἀρχὴ τῆς αἰτίας, δι' ἣν ἦλθον ὧδε.  
Abba Macarius said this about himself: 'When I wasyoung and was living in a cell in Egypt, they took me to make me a cleric in the village. Because I did not wish to receive this dignity, I fled to another place. Then a devout layman joined me; he sold my manual work for me and served me. Now it happened that a virgin in the village, under the weight of temptation, committed sin. When she became pregnant, they asked her who was to blame. She said, "The anchorite." Then they came to seize me, led me to the village and hung pots black with soot and various other things round my neck and led me through the village in all directions, beating me and saying, "This monk has defiled our virgin, catch him, catch him and they beat me almost to death. Then one of the old men came and said: "What are you doing, how long w ' ill you go on beating this strange monk?" The man who served me was walking behind me, full of shame, for they covered him with insults too, saying, "Look at this anchorite, for whom you stood surety; what has he done?" The girl's parents said, "Do not let him go till he has given a pledge that he will keep her." I spoke to my servant and he vouched for me. Going to my cell, I gave him all the baskets I had, saying, "Sell them, and give my wife something to eat." Then I said to myself, "Macarius, you have found yourself a wife; you must work a little more in order to keep her." So I worked night and day and sent my work to her. But when the time came for the wretch to give birth, she remained in labour many days without bringing forth, and they said to her, "What is the matter?" She said, "I know what it is, it is because I slandered the anchorite, and accused him unjustly; it is not he who is to blame, but such and such a young man." Then the man who served me came to me full of joy saying, "The virgin could not give birth until she had said 'The anchorite had nothing to do with it, but I have lied about him.' The whole village wants to come here solemnly and do penance before you." But when I heard this, for fear people would disturb me, I got up and fled here to Scetis. That is the original reason why I came here."

**Β´.** Ἦλθέ ποτε Μακάριος ὁ Αἰγύπτιος ἀπὸ Σκήτεως εἰς τὸ ὄρος τῆς Νιτρίας εἰς τὴν προσφορὰν τοῦ ἀββᾶ Παμβώ· καὶ λέγουσιν αὐτῷ οἱ γέροντες· Εἰπὲ ῥῆμα τοῖς ἀδελφοῖς, Πάτερ. Ὁ δὲ εἶπεν· Ἐγὼ οὔπω γέγονα μοναχὸς, ἀλλ' εἶδον μοναχούς. Καθημένῳ γάρ μοί ποτε ἐν τῷ κελλίῳ εἰς Σκῆτιν, ὤχλησάν μοι οἱ λογισμοὶ λέγοντες· Ἄπελθε εἰς τὴν ἔρημον, καὶ ἴδε τί βλέπεις ἐκεῖ. Ἔμεινα δὲ πολεμῶν τῷ λογισμῷ πέντε ἔτη, λέγων, Μήπως ἀπὸ δαιμόνων ἐστίν. Καὶ ὡς ἐπέμενεν ὁ λογισμὸς, ἀπῆλθον εἰς τὴν ἔρημον· καὶ ηὗρον ἐκεῖ λίμνην ὑδάτων, καὶ νῆσον ἐν μέσῳ αὐτῆς· καὶ ἦλθον τὰ κτήνη τῆς ἐρήμου πιεῖν ἐξ αὐτῆς. Καὶ εἶδον ἐν μέσῳ αὐτῶν δύο ἀνθρώπους γυμνούς· καὶ ἐδειλίασε τὸ σῶμά μου· ἐνόμισα γὰρ ὅτι πνεύματά εἰσιν. Αὐτοὶ δέ με ὡς εἶδον δειλιῶντα, ἐλάλησαν πρὸς μέ· Μὴ φοβοῦ· καὶ ἡμεῖς ἄνθρωποί ἐσμεν. Καὶ εἶπον αὐτοῖς· Πόθεν ἐστὲ, καὶ πῶς ἤλθετε εἰς τὴν ἔρημον ταύτην; Καὶ εἶπον· Ἀπὸ κοινοβίου ἐσμέν· καὶ γέγονεν ἡμῖν συμφωνία, καὶ ἐξήλθομεν ὧδε· ἰδοὺ τεσσαράκοντα ἔτη· καὶ ὁ μὲν εἷς Αἰγύπτιος, ὁ δὲ ἕτερος Λιβυκὸς ὑπάρχει. Καὶ ἐπερώτησάν με καὶ αὐτοὶ, λέγοντες· Πῶς ὁ κόσμος; καὶ εἰ ἔρχεται τὸ ὕδωρ κατὰ καιρὸν αὐτοῦ, καὶ εἰ ἔχει ὁ κόσμος τὴν εὐθηνίαν αὐτοῦ; Καὶ εἶπον αὐτοῖς· Ναί. Κἀγὼ αὐτοὺς ἠρώτησα· Πῶς δύναμαι γενέσθαι μοναχός; Καὶ λέγουσί μοι· Ἐὰν μὴ ἀποτάξηταί τις πᾶσι τοῖς τοῦ κόσμου, οὐ δύναται γενέσθαι μοναχός. Καὶ εἶπον αὐτοῖς· Ἐγὼ ἀσθενής εἰμι, καὶ οὐ δύναμαι ὡς ὑμεῖς. Καὶ εἶπόν μοι καὶ αὐτοί· Καὶ ἐὰν οὐ δύνασαι ὡς ἡμεῖς, κάθου εἰς τὸ κελλίον σου, καὶ κλαῦσον τὰς ἁμαρτίας σου. Καὶ ἠρώτησα αὐτούς· Ὅταν γίνηται χειμὼν, οὐ ῥιγᾶτε; καὶ ὅταν γίνηται καῦμα, οὐ καίεται τὰ σώματα; Οἱ δὲ εἶπον· Ὁ Θεὸς ἐποίησεν ἡμῖν τὴν οἰκονομίαν ταύτην· καὶ οὔτε τῷ χειμῶνι ῥιγῶμεν, οὔτε τῷ θέρει τὸ καῦμα ἡμᾶς ἀδικεῖ. Διὰ τοῦτο εἶπον ὑμῖν, ὅτι οὔπω γέγονα μοναχὸς, ἀλλ' εἶδον μοναχούς. Συγχωρήσατέ μοι, ἀδελφοί.  
One day Macarius the Egyptian went from Scetis to the mountain of Nitria for the offering of Abba Pambo. The old men said to him, 'Father, say a word to the brethren.' He said, 'I have not yet become a monk myself, but I have seen monks. One day when I was sitting in my cell, my thoughts were troubling me, suggesting that I should go to the desert and see what I could see there. I remained for five years, fighting against this thought, saying, perhaps it comes from the demons. But since the thought persisted, I left for the desert. There I found a sheet of water and an island in the midst, and the animals of the desert came to drink there. In the midst of these animals I saw two naked men, and my body trembled, for I believed they were spirits. Seeing me shaking, they said to me, "Do not be afraid, for we are men." Then I said to them, "Where do you come from, and how did you come to this desert?" They said, "We come from a monastery and having agreed together, we came here forty years ago. One of us is an Egyptian and the other a Libyan." They questioned me and asked me, "How is the world? Is the water rising in due time? Is the world enjoying prosperity?" I replied it was, then I asked them, "How can I become a monk?" They said to me, "If you do not give up all that is in the world, you cannot become a monk." I said to them, "But I am weak, and I cannot do as you do." So they said to me: "If you cannot become like us, sit in your cell and weep for your sins." I asked them, "When the winter comes are you not frozen? And when the heat comes do not your bodies bum?" They said, "It is God who has made this way of life for us. We do not freeze in winter, and the summer does us no harm." That is why I said that I have not yet become a monk, but I have seen monks.'

**Γ´.** Ὁ ἀββᾶς Μακάριος ὅτε ᾤκει ἐν τῇ πανερήμῳ· ἦν δὲ μόνος ἐν αὐτῇ ἀναχωρῶν, παρακάτω δὲ ἄλλη ἔρημος ἦν πλειόνων ἀδελφῶν. Παρετήρει δὲ ὁ γέρων τὴν ὁδόν· καὶ ὁρᾷ τὸν σατανᾶν ἀνερχόμενον ἐν σχήματι ἀνθρώπου, παρελθεῖν δι' αὐτοῦ· ἐφαίνετο δὲ ὡς στιχάριον φορῶν λινοῦν τρωγλωτόν· καὶ κατὰ τρυμαλίαν ἐκρέματο ληκύνθιον. Καὶ λέγει αὐτῷ ὁ γέρων ὁ μέγας· Ποῦ πορεύῃ; Καὶ εἶπεν αὐτῷ· Ἀπέρχομαι ὑπομνῆσαι τοὺς ἀδελφούς. Ὁ δὲ γέρων εἶπε· Καὶ ἵνα τί σοι τὰ ληκύνθια ταῦτα; Καὶ εἶπε· Γεύματα ἀποφέρω τοῖς ἀδελφοῖς. Ὁ δὲ γέρων εἶπε· Καὶ ταῦτα ὅλα; Ἀπεκρίθη· Ναί· ἐὰν μὴ τὸ ἓν ἀρέσῃ τινὶ, φέρω ἄλλο· ἐὰν δὲ μὴ καὶ τοῦτο, διδῶ ἄλλο· πάντως δὲ ἐξ αὐτῶν κἂν ἓν ἀρέσει αὐτῷ. Καὶ ταῦτα εἰπὼν ἀπῆλθεν. Ὁ δὲ γέρων ἔμεινε παρατηρούμενος τὰς ὁδοὺς, ἕως πάλιν ἐκεῖνος ἐπανῆλθε. Καὶ ὡς εἶδεν αὐτὸν ὁ γέρων, λέγει αὐτῷ· Σωθείης. Ὁ δὲ ἀπεκρίθη· Ποῦ ἔνι μοι σωθῆναι; Λέγει αὐτῷ ὁ γέρων· Διατί; Ὁ δὲ λέγει· Ὅτι πάντες ἄγριοί μοι ἐγένοντο, καὶ οὐδείς μου ἀνέχεται. Λέγει αὐτῷ ὁ γέρων· Οὐδένα οὖν φίλον ἔχεις ἐκεῖ; Ὁ δὲ ἀπεκρίθη· Ναὶ, ἕνα μοναχὸν ἔχω ἐκεῖ φίλον, καὶ κἂν αὐτός μοι πείθεται· καὶ ὅτε ὁρᾷ με, στρέφεται ὡς ἀνέμη. Λέγει αὐτῷ ὁ γέρων· Καὶ τίς καλεῖται ὁ ἀδελφός; Ὁ δὲ λέγει· Θεόπεμπτος. Εἰπὼν δὲ ταῦτα ἀπῆλθε. Καὶ ἀναστὰς ὁ ἀββᾶς Μακάριος ἀπέρχεται ἐπὶ τὴν παρακάτω ἔρημον. Καὶ ἀκούσαντες οἱ ἀδελφοὶ, λαβόντες βαΐα ἐξῆλθον εἰς ἀπάντησιν αὐτοῦ. Καὶ λοιπὸν ἕκαστος ηὐτρεπίζετο, νομίζων ὅτι παρ' αὐτῷ ἔμελλε καταλύειν ὁ γέρων. Ὁ δὲ ἐζήτει τίς εἴη ὁ καλούμενος Θεόπεμπτος ἐν τῷ ὄρει. Καὶ εὑρὼν, εἰσῆλθεν εἰς τὸ κελλίον αὐτοῦ. Ὁ δὲ Θεόπεμπτος ὑπεδέξατο αὐτὸν χαίρων. Ὡς δὲ ἤρξατο ἰδιάζειν αὐτὸν, ὁ γέρων λέγει· Πῶς τὰ κατὰ σὲ, ἀδελφέ; Ὁ δὲ εἶπεν· Εὐχαῖς σου, καλῶς. Εἶπε δὲ ὁ γέρων· Μὴ πολεμοῦσί σε οἱ λογισμοί; Ὁ δὲ εἶπε· Τέως καλῶς εἰμι· ᾐδεῖτο γὰρ εἰπεῖν. Λέγει αὐτῷ ὁ γέρων· Ἰδοὺ πόσα ἔτη ἀσκῶ, καὶ τιμῶμαι παρὰ πάντων, καὶ ἐμοὶ τῷ γέροντι ὀχλεῖ τὸ πνεῦμα τῆς πορνείας. Ἀπεκρίθη λέγων καὶ ὁ Θεόπεμπτος· Πίστευε, ἀββᾶ, καὶ ἐμοί. Ὁ δὲ γέρων προεφασίζετο καὶ ἑτέρους λογισμοὺς πολεμεῖν αὐτῷ, ἕως ποιήσει αὐτὸν ὁμολογῆσαι. Εἶτα λέγει αὐτῷ· Πῶς νηστεύεις; Ὁ δὲ λέγει αὐτῷ· Τὴν ἐνάτην. Λέγει αὐτῷ ὁ γέρων· Νήστευε ἕως ὀψὲ, καὶ ἄσκει· καὶ ἀποστήθιζε τοῦ Εὐαγγελίου καὶ τῶν ἄλλων Γραφῶν· καὶ ἐάν σοι ἀναβῇ λογισμὸς, μηδέποτε πρόσχῃς κάτω, ἀλλὰ πάντοτε ἄνω· καὶ εὐθέως σοι ὁ Κύριος βοηθεῖ. Καὶ τυπώσας ὁ γέρων τὸν ἀδελφὸν ἐξῆλθεν εἰς τὴν ἰδίαν ἔρημον. Καὶ παρατηρῶν πάλιν ὁρᾷ ἐκεῖνον τὸν δαίμονα, καὶ λέγει αὐτῷ· Ποῦ πάλιν ἀπέρχῃ; Ὁ δὲ λέγει· Ὑπομνῆσαι τοὺς ἀδελφούς. Καὶ ἀπῆλθεν. Ὡς δὲ πάλιν ἐπανῆλθε, λέγει αὐτῷ ὁ ἅγιος· Πῶς οἱ ἀδελφοί; Ὁ δὲ λέγει· Κακῶς. Ὁ δὲ γέρων λέγει· Διατί; Ὁ δὲ εἶπεν· Ἄγριοί εἰσιν ὅλοι καὶ τὸ μεῖζον κακὸν, ὅτι καὶ ὃν εἶχον φίλον ὑπακούοντά μοι, καὶ αὐτὸς οὐκ οἶδα πόθεν διεστράφη, καὶ οὐδὲ αὐτός μοι πείθεται, ἀλλὰ πάντων ἀγριώτερος ἐγένετο· καὶ ὤμοσα μηκέτι τὰ ἐκεῖ πατῆσαι, εἰ μὴ μετὰ χρόνον. Καὶ οὕτως εἰπὼν ἀπῆλθεν, ἐάσας τὸν γέροντα. Καὶ ὁ ἅγιος εἰσῆλθεν εἰς τὸ κελλίον αὐτοῦ. When Abba Macarius dwelt in the great desert, he was the only one living as an anchorite, but lower down there was another desert where several brothers dwelt. The old man was surveying the road when he saw Satan drawing near in the likeness of a man and he passed by his dwelling. He seemed to be wearing some kind of cotton garment, full of holes, and a small flask hung at each hole. The old man said to him, "Where are you off to? 'He said, 'T am going to stir up the memories of the brethren.' The old man said, 'And what is the purpose of these small flasks?’ He replied, 'I am taking food for the brethren to taste.' The old man said, 'All those kinds?’ He replied, 'Yes, for if a brother does not like one sort of food, I offer him another, and if he does not like the second any better, I offer him a third; and of all these varieties he will like one at least.? With these words he departed. The old man remained watching the road until he saw him coming back again. When the old man saw him, he said to him: 'Good health to you.' The other replied: 'How can I be in good health?' The old man asked him what he meant, and he replied, 'Because they all opposed me, and no one received me.’ The old man said, 'Ah, you did not find any friends down there?' He replied, 'Yes, I have a monk who 1s a friend down there. He at least obeys me and when he sees me he changes like the wind.' The old man asked him the name of this monk.

'Theopemtus,' he replied. With these words he went away. Then Abba Macarius got up and went to the desert below his own. When they heard of it the brothers took branches of palm to go to meet him. Each one got ready, thinking that it was to him the old man was coming down. But he enquired which was the one on the mountain called Theopemptus, and when he had found out he went to his cell. Theopemptus received him with joy. When he was alone with him the old man asked him, 'How are you getting on?" Theopemptus replied, "Thanks to your prayers, all goes well.' The old man asked: 'Do not your thoughts war against you?' He replied: 'Up to now, it is all right,' for he was afraid to admit anything. The old man said to him, 'See how many years I have lived as an ascetic, and am praised by all, and though I am old, the spirit of fornication troubles me.' Theopemptus said, ‘Believe me, Abba, it is the same with me.’ The old man went on admitting that other thoughts still warred against him, until he had brought him to admit them about himself. Then he said, 'How do you fast?' He replied,

'Till the ninth hour.' 'Practise fasting a little later; meditate on the Gospel and the other Scriptures, and if an alien thought arises within you, never look at it but always look upwards, and the Lord will come at once to your help.' When he had given the brother this rule, the old man then returned to his solitude. He was watching the road once more when he saw the devil, to whom he said, 'Where are you going this time?’ He replied, 'To arouse the memories of the brothers,’ and he went away. When he came back the saint asked him, 'How are the brothers? 'He replied that it had gone badly. The old man asked him why. He replied, 'They are all obdurate, and the worst is the one friend I had who used to obey me. I do not know what has changed him, but not only does he not obey me any more, but he has become the most obdurate of them all. So I have promised myself not to go down there again at least not for a long time from now.' When he had said this, he went away leaving the old man, and the saint returned to his cell.

**Δ´.** Παρέβαλεν ὁ ἀββᾶς Μακάριος ὁ μέγας τῷ ἀββᾷ Ἀντωνίῳ, εἰς τὸ ὄρος· καὶ κρούσαντος αὐτοῦ τὴν θύραν, ἐξῆλθε πρὸς αὐτὸν, καὶ εἶπεν αὐτῷ· Σὺ τίς εἶ; ὁ δὲ ἔφη· Ἐγώ εἰμι Μακάριος. Καὶ κλείσας τὴν θύραν εἰσῆλθε καὶ ἀφῆκεν αὐτόν. Καὶ ἰδὼν τὴν ὑπομονὴν αὐτοῦ, ἤνοιξεν αὐτῷ, καὶ χαριεντιζόμενος μετ' αὐτοῦ, ἔλεγεν· Ἀπὸ πολλοῦ χρόνου ἐπεθύμουν σε ἰδεῖν, ἀκούων τὰ περὶ σοῦ. Καὶ φιλοξενήσας αὐτὸν ἀνέπαυσεν· ἦν γὰρ ἀπὸ καμάτου πολλοῦ. Ὀψίας δὲ γενομένης, ἔβρεξεν ἑαυτῷ ὁ ἀββᾶς Ἀντώνιος θαλλία. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· Κέλευσον ἵνα κἀγὼ βρέξω ἐμαυτῷ. Ὁ δὲ εἶπε· Βρέξον. Καὶ ποιήσας δεσμὸν μέγαν, ἔβρεξε. Καὶ καθήμενοι ἀπὸ ὀψὲ, λαλοῦντες περὶ σωτηρίας ψυχῶν ἔπλεκον· καὶ ἡ σειρὰ διὰ τῆς θυρίδος εἰς τὸ σπήλαιον κατέβαινε. Καὶ εἰσελθὼν πρωῒ ὁ μακάριος Ἀντώνιος εἶδε τὸ πλῆθος τῆς σειρᾶς τοῦ ἀββᾶ Μακαρίου, καὶ ἔλεγε· Πολλὴ δύναμις ἐκ τῶν χειρῶν τούτων ἐξέρχεται.  
One day Abba Macarius the Great came to Abba Anthony's dwelling on the mountain. When he knocked on the door, Anthony came out to him and said to him, 'Who are you?’ He replied, 'I am Macarius.' Then Anthony went inside and shut the door leaving him there. Later, seeing his patience, he opened the door and received Macarius with joy, saying to him, 'I have wanted to see you for a long time, having heard about you.' He rendered him all the duties of hospitality and made him rest for he was very tired. When evening came, Abba Anthony soaked some palm-leaves for himself, and Abba Macarius said to him, 'Allow me to soak some for myself.’ He replied: 'Do so.' Having made a large bundle, he soaked them. Then sitting down in the evening they spoke of the salvation of the soul, while they plaited the leaves. The rope which Macarius was making hung down through the window in the cave. Going in early, blessed Anthony saw the length of Abba Macarius' rope and said,

'Great power comes out of these hands.”

**Ε´.** Ἔλεγεν ὁ ἀββᾶς Μακάριος περὶ τῆς ἐρημώσεως τῆς Σκήτεως τοῖς ἀδελφοῖς· Ὅταν ἴδητε κελλίον οἰκοδομούμενον ἐγγὺς τοῦ ἕλους, μάθετε ὅτι ἐγγύς ἐστιν ἡ ἐρήμωσις αὐτῆς· ὅταν ἴδητε δένδρα, ἐπὶ θυρῶν ἐστιν· ὅταν δὲ ἴδητε παιδία, ἄρατε τὰ μηλωτάρια ὑμῶν, καὶ ἀναχωρήσατε.  
Concerning the devastation of Scetis, Abba Macarius said to the brethren, 'When you see a cell built close to the marsh, know that the devastation of Scefis is near; when you see trees, know that it is at the doors; and when you see young children, take up your sheep-skins, and go away.

**Ϛ´.** Ἔλεγε πάλιν, παρηγορῆσαι θέλων τοὺς ἀδελφούς· Ἦλθεν ὧδε παιδίον δαιμονιζόμενον μετὰ τῆς μητρὸς αὐτοῦ, καὶ ἔλεγε τῇ μητρὶ αὐτοῦ· Ἔγειρε, γραῖα, ἄγωμεν ἔνθεν. Ἡ δὲ εἶπεν· Οὐ δύναμαι πεζεῦσαι. Καὶ εἶπεν αὐτῇ τὸ παιδίον· Ἐγώ σε βαστάζω. Καὶ ἐθαύμασα τὴν πονηρίαν τοῦ δαίμονος, πῶς ἠθέλησεν αὐτοὺς φυγαδεῦσαι.  
Again, wishing to comfort the brethren, he said, 'A mother came here with her little child, possessed with a devil, who said to his mother, "Get up, woman, let us go away from here." She replied, "I cannot walk any further," and the little child said to her, "I will carry you myself." I wondered at the devil's tricks and how eager he was to make them flee.'

**Ζ´.** Ἔλεγεν ὁ ἀββᾶς Σισόης· Ὅτε ἤμην εἰς Σκῆτιν μετὰ τοῦ Μακαρίου, ἀνέβημεν θερίσαι μετ' αὐτοῦ ἑπτά ὀνόματα· καὶ ἰδοὺ μία χήρα καλαμωμένη ἦν ὀπίσω ἡμῶν, καὶ οὐκ ἐπαύετο κλαίουσα. Ἐφώνησεν οὖν ὁ γέρων τὸν κύριον τοῦ χωρίου, καὶ εἶπεν αὐτῷ· Τί ἔχει ἡ γραῦς αὕτη, ὅτι πάντοτε κλαίει; Λέγει αὐτῷ· Ὅτι ὁ ἀνὴρ αὐτῆς εἶχε παραθήκην τινὸς, καὶ ἀπέθανεν ἄφνω, καὶ οὐκ εἶπε ποῦ ἔθηκεν αὐτήν· καὶ θέλει ὁ κύριος τῆς παραθήκης λαβεῖν αὐτὴν καὶ τὰ τέκνα αὐτῆς εἰς δούλους. Λέγει αὐτῷ ὁ γέρων· Εἰπὲ αὐτῇ ἵνα ἔλθῃ πρὸς ἡμᾶς, ὅπου ἀναπαυόμεθα τὸ καῦμα. Καὶ ἐλθούσης τῆς γυναικὸς, εἶπεν αὐτῇ ὁ γέρων· Τί πάντα οὕτως κλαίεις; Καὶ εἶπεν· Ὁ ἀνήρ μου ἀπέθανε λαβὼν παραθήκην τινὸς, καὶ οὐκ εἶπεν ἀποθνήσκων ποῦ ἔθηκεν αὐτήν. Καὶ εἶπεν ὁ γέρων πρὸς αὐτήν· Δεῦρο, δεῖξόν μοι ποῦ ἔθηκας αὐτόν. Καὶ λαβὼν τοὺς ἀδελφοὺς μεθ' ἑαυτοῦ, ἐξῆλθε σὺν αὐτῇ. Καὶ ἐλθόντων ἐπὶ τὸν τόπον, εἶπεν αὐτῇ ὁ γέρων· Ἀναχώρησον εἰς τὸν οἶκόν σου. Καὶ προσευξαμένων αὐτῶν, ἐφώνησεν ὁ γέρων τὸν νεκρὸν, λέγων· Ὁ δεῖνα, ποῦ ἔθηκας τὴν ἀλλοτρίαν παραθήκην; Ὁ δὲ ἀποκριθεὶς εἶπεν· Εἰς τὸν οἶκόν μου κέκρυπται, ὑπὸ τὸν πόδα τῆς κλίνης. Καὶ λέγει αὐτῷ ὁ γέρων· Κοιμῶ πάλιν ἕως τῆς ἡμέρας τῆς ἀναστάσεως. Ἰδόντες δὲ οἱ ἀδελφοὶ, ἀπὸ τοῦ φόβου ἔπεσον εἰς τοὺς πόδας αὐτοῦ. Καὶ εἶπεν αὐτοῖς ὁ γέρων· Οὐ δι' ἐμὲ γέγονε τοῦτο· οὐδὲν γάρ εἰμι· ἀλλὰ διὰ τὴν χήραν καὶ τὰ ὀρφανὰ ὁ Θεὸς ἐποίησε τὸ πρᾶγμα· τοῦτο δέ ἐστι τὸ μέγα, ὅτι ἀναμάρτητον θέλει ὁ Θεὸς τὴν ψυχήν· καὶ εἴ τι ἂν αἰτήσηται λαμβάνει. Ἐλθὼν δὲ, ἀνήγγειλε τῇ χήρᾳ ποῦ κεῖται ἡ παραθήκη. Ἡ δὲ λαβοῦσα αὐτὴν, ἔδωκε τῷ κυρίῳ αὐτῆς, καὶ ἠλευθέρωσε τὰ τέκνα αὐτῆς. Καὶ πάντες οἱ ἀκούσαντες ἐδόξασαν τὸν Θεόν. Abba Sisoes said, 'When I was at Scetis with Macarius, we went up, seven of us, to bring in the harvest. Now a widow cried out behind us and would not stop weeping. So the old man called the owner of the field and said to him, "What is the matter with the woman that she goes on weeping?" "It is because her husband received a deposit in trust from someone and he died suddenly without saying where he had hidden it, and. the owner of the deposit wants to take her and her children and make slaves of them." The old man said to him, "Tell her to come to us, when we take our mid-day rest." The woman came, and the old man said to her, "Why are you weeping all the time like this?" She replied, "My husband who had received a deposit on trust from someone, has died and he did not say when he died, where he had put it." The old man said to her, "Come, show me where you have buried him." Taking the brethren with him, he went with her. When they had come to the place, the old man said to her, "Go away to your house." While the brethren prayed, the old man asked the dead man, "So and so, where have you put the deposit?" The corpse replied, "It is hidden in the house, at the foot of the bed." The old man said, "Rest again, until the day of resurrection." When they saw this, the brethren were filled with fear and threw themselves at his feet. But the old man said to them, "It is not for my sake that this has happened, for I am nothing, but it is because of the widow and the orphans that God has performed this miracle. This is what is remarkable, that God wants the soul to be without sin and grants it all it asks." He went to tell the widow where the deposit was. Taking it, she returned it to its owner and thus freed her children. All who heard this story gave glory to God.'

**Η´.** Ἔλεγεν ὁ ἀββᾶς Πέτρος περὶ τοῦ ἁγίου Μακαρίου, ὅτι παραγενόμενός ποτε πρός τινα ἀναχωρητὴν, καὶ εὑρὼν αὐτὸν κακούμενον, ἐπυνθάνετο τί βούλοιτο τραφῆναι, οὐδενὸς ὄντος ἐν τῷ κελλίῳ αὐτοῦ. Καὶ φήσαντος ἐκείνου, Πάστιλλον, εἰς τὴν Ἀλεξανδρέων πόλιν οὐκ ὤκνησεν ὁ ἀνδρεῖος παραγενέσθαι, καὶ δοῦναι τῷ κάμνοντι· καὶ τὸ θαυμαστὸν μηδενὶ κατάδηλον γενόμενον.  
Abba Peter said this about the holy Macarius: 'One day he came to the cell of an anchorite who happened to be ill, and he asked him if he would take something to eat, though his cell was stripped bare. When the other replied, "Some sherbet," that courageous man did not hesitate, but went as far as Alexandria to fetch some for the sick man. The astonishing thing is that no-one knew about it.'

**Θ´.** Εἶπε πάλιν, ὅτι ἐν ἀκακίᾳ τοῦ ἀββᾶ Μακαρίου πολιτευομένου πρὸς πάντας τοὺς ἀδελφοὺς, ἔφησαν αὐτῷ τινες· Διατί οὕτως ἑαυτὸν ποιεῖς; Ὁ δὲ εἶπε· Δώδεκα ἔτη ἐδούλευσα τῷ Κυρίῳ μου, ἵνα μοι χαρίσηται τὸ χάρισμα τοῦτο, καὶ πάντες μοι συμβουλεύετε ἀποθέσθαι αὐτό;  
He also said that when Abba Macarius received all the brethren in simplicity, some of them asked him why he mixed with them like this. He replied, 'For twelve years I served the Lord, so that he might grant me this gift, and do you all advise me to give it up?’

**Ι´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου, ὅτι εἰ εὐκαίρησε μετὰ ἀδελφῶν, ἐτίθει ἑαυτῷ ὅρον, ὅτι Ἐὰν εὑρεθῇ οἶνος, διὰ τοὺς ἀδελφοὺς πίνε, καὶ ἀντὶ ἑνός ποτηρίου οἴνου, μίαν ἡμέραν μὴ πίῃς ὕδωρ. Οἱ οὖν ἀδελφοὶ, χάριν ἀναπαύσεως ἐδίδουν αὐτῷ. Ὁ δὲ γέρων μετὰ χαρᾶς ἐλάμβανεν, ἵνα ἑαυτὸν βασανίσῃ. Ὁ δὲ μαθητὴς εἰδὼς τὸ πρᾶγμα, ἔλεγε τοῖς ἀδελφοῖς· Διὰ τὸν Κύριον, μὴ δῶτε αὐτῷ· εἰ δὲ μή γε, εἰς τὸ κελλίον μέλλει ἑαυτὸν δαμάζειν. Καὶ μαθόντες οἱ ἀδελφοὶ, οὐκ ἔτι αὐτῷ παρεῖχον.  
They said about Abba Macarius that when he visited the brethren he laid this rule upon himself, 'If there is wine, drink some for the brethren's sake, but for each cup of wine, spend a day without drinking water.’ So the brothers would offer him some refreshment, and the old man would accept it joyfully to mortify himself; but when his disciple got to know about it he said to the brethren, 'In the name of God, do not offer him any more, or he will go and kill himself in his cell.' When they heard that, the brethren did not offer him wine any more.

**ΙΑ´.** Παρερχόμενός ποτε ἀπὸ τοῦ ἕλους εἰς τὸ κελλίον ἑαυτοῦ ὁ ἀββᾶς Μακάριος, ἐβάσταζε θαλλία, καὶ ἰδοὺ ὑπήντησεν αὐτῷ ὁ διάβολος κατὰ τὴν ὁδὸν μετὰ δρεπάνου· καὶ ὡς ἠθέλησεν αὐτὸν κροῦσαι, οὐκ ἴσχυσε. καὶ λέγει αὐτῷ· Πολλὴ βία ἀπὸ σοῦ, Μακάριε, ὅτι οὐ δύναμαι πρὸς σέ. Ἰδοὺ γὰρ εἴ τι ποιεῖς, κἀγὼ ποιῶ· σὺ νηστεύεις, κἀγώ· ἀγρυπνεῖς, κἀγὼ ὅλως οὐ κοιμῶμαι· ἕν ἐστι μόνον ἐν ᾧ νικᾷς με. Λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· Ποῖον τοῦτο; Ὁ δὲ ἔφη· Ἡ ταπείνωσίς σου· καὶ διὰ τοῦτο οὐ δύναμαι πρὸς σέ.  
When Abba Macarius was returning from the marsh to his cell one day carrying some palm-leaves, he met the devil on the road with a scythe. The latter struck at him as much as he pleased, but in vain, and he said to him, "What is your power, Macarius, that makes me powerless against you? All that you do, I do, too; you fast, so do I; you keep vigil, and I do not sleep at all; in one thing only do you beat me.' Abba Macarius asked what that was. He said, "Your humility. Because of that I can do nothing against you."

**ΙΒ´.** Ἠρώτησάν τινες τῶν Πατέρων τὸν ἀββᾶν Μακάριον τὸν Αἰγύπτιον, λέγοντες· Πῶς ὅτε ἐσθίεις καὶ ὅτε νηστεύεις, τὸ σῶμά σου ξηρόν ἐστι; Καὶ λέγει αὐτοῖς ὁ γέρων· Τὸ ξύλον τὸ στρέφον τὰ καιόμενα φρύγανα, δι' ὅλου ἐσθίεται ἐκ τοῦ πυρός. Οὕτως ἐὰν καθαρεύσῃ ἄνθρωπος τὸν νοῦν αὐτοῦ ἐν τῷ φόβῳ τοῦ Θεοῦ, αὐτὸς ὁ φόβος τοῦ Θεοῦ κατεσθίει τὸ σῶμα αὐτοῦ.  
Some Fathers questioned Abba Macarius the Egyptian, "Why is it that whether you eat, or whether you fast, your body is always emaciated?' The old man said to them, 'The little bit of wood that is used to poke the vine branches when they are burning ends by being entirely burnt up by the fire; in the same way, man purifies his soul in the fear of God, and the fear of God bums up his body.'

**ΙΓ´.** Ἀνέβη ποτὲ ὁ ἀββᾶς Μακάριος ἀπὸ Σκήτεως εἰς Τερενοῦθιν· καὶ εἰσῆλθεν εἰς τὸ ἱερὸν κοιμηθῆναι. Ἦσαν δὲ ἐκεῖ σκηνώματα Ἑλλήνων παλαιά· καὶ λαβὼν ἓν, ὑπέθηκε τῇ ἑαυτοῦ κεφαλῇ, ὡς ἐμβρίμιον. Οἱ οὖν δαίμονες, ὁρῶντες αὐτοῦ τὸ θαρσαλέον, ἐφθόνησαν· καὶ θέλοντες αὐτὸν πτοῆσαι, ἐφώνουν ὡς γυναικὸς ὄνομα, λέγοντες· Ἡ δεῖνα, δεῦρο μεθ' ἡμῶν εἰς τὸ βαλανεῖον. Ὑπήκουσε δὲ ἄλλος δαίμων ὑποκάτωθεν αὐτοῦ ὡς ἐκ τῶν νεκρῶν, λέγων· Ξένον ἔχω ἐπάνω μου, καὶ οὐ δύναμαι ἐλθεῖν. Ὁ δὲ γέρων οὐκ ἐπτοήθη· ἀλλὰ θαῤῥῶν ἔτυπτε τὸ σκήνωμα, λέγων· Ἔγειραι, ὕπαγε εἰς τὸ σκότος, εἰς δύνασαι. Καὶ τοῦτο ἀκούσαντες οἱ δαίμονες, ἐβόησαν φωνῇ μεγάλῃ, λέγοντες· Ἐνίκησας ἡμᾶς. Καὶ ἔφυγον καταισχυνόμενοι.  
One day Abba Macarius went up from Scetis to Terenuthis and went into the temple to sleep. Now there were some old coffins of the pagans there. Taking one, he put it under his head as a pillow. The devils, seeing his audacity, were filled with jealousy and to make him afraid they called out, as though addressing a woman, 'So and so, come to bath with us.' Another devil replied from beneath him, as though among the dead, 'I have a stranger on top of me, and I cannot come.' But the old man was not afraid. On the contrary, he knocked on the coffin with assurance, saying, 'Awake, and go into the darkness, if you can.' Hearing this, the devils began to cry out with all their might, "You have overcome us. 'Filled with confusion, they fled.

**ΙΔ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου τοῦ Αἰγυπτίου, ὅτι ἀναβαίνων ἀπὸ Σκήτεως, καὶ βαστάζων σπυρίδας, κοπιάσας ἐκαθέσθη· καὶ ηὔξατο λέγων· Ὁ Θεὸς, σὺ οἶδας ὅτι οὐκ ἰσχύω. Καὶ εὐθέως εὑρέθη ἐπὶ τὸν ποταμόν.  
It was said of Abba Macarius the Egyptian that one day when he was going up from Scetis with a load of baskets, he sat down, overcome with weariness and began to say to himself, 'My God, you know very well that I cannot go any further,' and immediately he found himself at the river.

**ΙΕ´.** Ἦν τις ἔχων υἱὸν παραλυτικὸν ἐν Αἰγύπτῳ· καὶ ἤνεγκεν αὐτὸν εἰς τὸ κελλίον τοῦ ἀββᾶ Μακαρίου· καὶ ἀφεὶς αὐτὸν ἐπὶ τὴν θύραν κλαίοντα, ἀνεχώρησε μακράν. Παρακύψας οὖν ὁ γέρων, εἶδε τὸ παιδίον, καὶ λέγει αὐτῷ· Τίς ἤνεγκέ σε ὧδε; Καὶ λέγει· Ὁ πατήρ μου ἔρριψε με ὧδε, καὶ ἀπῆλθε. Λέγει αὐτῷ ὁ γέρων· Ἀναστὰς κατάλαβε αὐτόν. Καὶ εὐθέως ὑγιάνας, ἀνέστη, καὶ κατέλαβε τὸν πατέρα αὐτοῦ· καὶ οὕτως ἀπῆλθον εἰς τὸν οἶκον αὐτῶν. A man of Egypt had a paralytic son. He brought him to the cell of Abba Macarius, and put him down at the door weeping and went a good distance away. The old man stooped down and saw the child, and said to him, "Who brought you here? 'He replied, 'My father threw me down here and went away.’ Then the old man said to him, 'Get up, and go back to him.' The child was cured on the spot; he got up and rejoined his father and they returned to their own home.

**ΙϚ´.** Ὁ ἀββᾶς Μακάριος ὁ μέγας ἔλεγε τοῖς ἀδελφοῖς ἐν τῇ Σκήτει, ὡς ἀπέλυε τὴν ἐκκλησίαν· Φεύγετε, ἀδελφοί. Καὶ εἶπεν αὐτῷ τις τῶν γερόντων· Ποῦ ἔχομεν φυγεῖν πλέον τῆς ἐρήμου ταύτης; Ὁ δὲ ἐτίθει τὸν δάκτυλον αὐτοῦ εἰς τὸ στόμα, λέγων· Τοῦτο φεύγετε. Καὶ εἰσήρχετο εἰς τὸ κελλίον ἑαυτοῦ, καὶ ἔκλειε τὴν θύραν, καὶ ἐκάθητο.  
Abba Macarius the Great said to the brothers at Scetis? when he dismissed the assembly, 'Flee, my brothers.' One of the old men asked him, 'Where could we flee to beyond this desert?’ He put his finger on his lips and said, "Flee that,’ and he went into his cell, shut the door and sat down.

**ΙΖ´.** Εἶπεν ὁ αὐτὸς ἀββᾶς Μακάριος· Ἐάν τινι ἐπιτιμῶν, εἰς ὀργὴν κινηθῇς, ἴδιον πάθος πληροῖς. Οὐ γὰρ ἵνα ἄλλους σώσῃς, σεαυτὸν ἀπολέσεις.  
The same Abba Macarius said, 'If you reprove someone, you yourself get carried away by anger and you are satisfying your own passion; do not lose yourself, therefore, in order to save another.

**ΙΗ´.** Ὁ αὐτὸς ἀββᾶς Μακάριος, ἐν Αἰγύπτῳ ὢν, εὗρεν ἄνθρωπον ἔχοντα κτῆνος καὶ συλοῦντα τὰς χρείας αὐτοῦ· καὶ αὐτὸς ὡς ξένος παραστὰς τῷ συλοῦντι, συνεγέμου τὸ κτῆνος, καὶ μετὰ πολλῆς ἡσυχίας προέπεμπεν αὐτὸν, λέγων, ὅτι Οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. Ὁ Κύριος ἔδωκεν· ὡς αὐτὸς ἠθέλησεν, οὕτως καὶ ἐγένετο. Εὐλογητὸς Κύριος ἐπὶ πᾶσιν.  
The same Abba Macarius while he was in Egypt discovered a man who owned a beast of burden engaged in plundering Macarius' goods. So he came up to the thief as if he was a stranger and he helped him to load the animal. He saw him off in great peace of soul, saying, 'We have brought nothing into this world, and we cannot take anything out of the world.'(1 Tim. 6.7)'The Lord gave and the Lord has taken away; blessed be the name of the Lord.' (Job 1.2 1)

**ΙΘ´.** Ἠρώτησάν τινες τὸν ἀββᾶν Μακάριον, λέγοντες· Πῶς ὀφείλομεν προσεύχεσθαι; Λέγει αὐτοῖς ὁ γέρων· Οὐκ ἔστι χρεία βαττολογεῖν, ἀλλ' κτείνειν τὰς χεῖρας, καὶ λέγειν· Κύριε, ὡς θέλεις καὶ ὡς οἶδας, ἐλέησον. Ἐὰν δὲ ἐπίκεινται πόλεμος· Κύριε, βοήθει. Καὶ αὐτὸς οἶδε τὰ συμφέροντα, καὶ ποιεῖ μεθ' ἡμῶν ἔλεος.  
Abba Macarius was asked, 'How should one pray?’ The old man said, 'There is no need at all to make long discourses; it is enough to stretch out one's hands and say, "Lord, as you will, and as you know, have mercy." And if the conflict grows fiercer say, "Lord, help!" He knows very well what we need and he shows us his mercy.

**Κ´.** Εἶπεν ὁ ἀββᾶς Μακάριος· Εἰ γέγονεν ἐν σοὶ ἡ ἐξουδένωσις ὡς ὁ ἔπαινος, καὶ ἡ πενία ὡς ὁ πλοῦτος, καὶ ἡ ἔνδεια ὡς ἡ δαψίλεια, οὐκ ἀποθνήσκεις. Ἀμήχανον γάρ ἐστι τὸν καλῶς πιστεύοντα, καὶ ἐν εὐσεβείᾳ ἐργαζόμενον, ἐμπεσεῖν εἰς ἀκαθαρσίαν παθῶν καὶ δαιμόνων πλάνην.  
Abba Macarius said, 'If slander has become to you the same as praise, poverty as riches, deprivation as abundance, you will not die. Indeed it is impossible for anyone who firmly believes, who labours with devotion, to fall into the impurity of the passions and be led astray by the demons.'

**ΚΑ´.** Ἔλεγον, ὅτι ἐσφάλησαν δύο ἀδελφοὶ Σκῆτιν· καὶ ἐχώρισεν αὐτοὺς ὁ ἀββᾶς Μακάριος ὁ πολιτικός· καὶ ἦλθόν τινες, καὶ εἶπον τῷ ἀββᾷ Μακαρίῳ τῷ μεγάλῳ τοῦ Αἰγυπτίῳ. Ὁ δὲ εἶπεν· Οὐκ εἰσὶν οἱ ἀδελφοὶ κεχωρισμένοι, ἀλλὰ Μακάριός ἐστι κεχωρισμένος· ἦν γὰρ ἀγαπῶν αὐτόν. Ἤκουσεν ὁ ἀββᾶς Μακάριος, ὅτι ἐχωρίσθη ὑπὸ τοῦ γέροντος, καὶ ἔφυγεν εἰς τὸ ἕλος. Ἐξῆλθεν οὖν ὁ ἀββᾶς Μακάριος ὁ μέγας, καὶ εὑρίσκει αὐτὸν τιτρωσκόμενον ὑπὸ τῶν κωνώπων, καὶ λέγει αὐτῷ· Σὺ ἐχώρισας τοὺς ἀδελφοὺς, καὶ ἰδοὺ εἶχον ἀναχωρῆσαι εἰς τὴν κώμην. Ἐγὼ δέ σε ἐχώρισα, καὶ σὺ ὡς καλὴ παρθένος εἰς τὸν ἐσώτερον κοιτῶνα ἔφυγες ὧδε. Ἐγὼ δὲ καλέσας τοὺς ἀδελφοὺς, ἔμαθον παρ' αὐτῶν, καὶ εἶπον· Οὐδὲν τούτων γέγονε. Βλέπε οὖν καὶ σὺ, ἀδελφὲ, μὴ ἀπὸ δαιμόνων ἐχλευάσθης (οὐδὲν γὰρ ἑώρακας), ἀλλὰ βάλε μετάνοιαν ὑπὲρ τοῦ σφάλματός σου. Ὁ δὲ εἶπεν· Εἰ θέλεις, δός μοι μετάνοιαν. Ἰδὼν δὲ ὁ γέρων τὴν ταπείνωσιν αὐτοῦ, ἔλεγεν· Ὕπαγε, καὶ νήστευσον τρεῖς ἑβδομάδας, κατὰ ἑβδομάδα ἐσθίων. Αὕτη γὰρ ἦν ἡ ἐργασία αὐτοῦ πάντοτε, τὰς ἑβδομάδας νηστεύειν.  
It was said that two brothers at Scetis had fallen into sin and that Abba Macarius of Alexandria had excommunicated them. Some brethren came and told Abba Macarius the Great of Egypt about it. He said, 'It is not the brothers who are excommunicated; it is Macarius (for he loved him).' Hearing that the old man had excommunicated him, Abba Macarius fled to the marsh. Then Abba Macarius the Great went out and found him eaten up by mosquitoes. He said to him, 'So you have excommunicated some brothers; and yet they live apart in the village. I myself have excommunicated you and like a pretty young girl to the utmost privacy of her chamber, you have fled here. I have summoned the two brothers, and have learnt from them what happened, and I have told them nothing has happened. Examine yourself, then, my brother, and see if you have not been the sport of the demons, for you have lacked perception in this matter. But repent of your fault.' Then the other asked him, ‘Please give me a penance. 'Faced with his humility, the old man said, 'Go, fast for three weeks, eating only once a week.' For it was his usual custom to fast for the whole week.

**ΚΒ´.** Εἶπεν ὁ ἀββᾶς Μωϋσῆς τῷ ἀββᾷ Μακαρίῳ εἰς Σκῆτιν· Θέλω ἡσυχάσαι, καὶ οὐκ ἀφιοῦσί με οἱ ἀδελφοί. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· Θεωρῶ ὅτι ἡ φύσις σου ἁπαλή ἐστι, καὶ οὐ δύνασαι ἀποστρέψαι ἀδελφόν· ἀλλ' ἐὰν θέλῃς ἡσυχάσαι, ὕπαγε εἰς τὴν ἔρημον ἔσω εἰς τὴν Πέτραν, κἀκεῖ ἡσυχάζεις. Καὶ τοῦτο ἐποίησε, καὶ ἀνεπάη.  
Abba Moses said to Abba Macarius at Scetis, 'I should like to live in quiet prayer and the brethren do not let me.' Abba Macarius said to him, 'I see that you are a sensitive man and incapable of sending a brother away. Well, if you want to live in peace, go to the interior desert, to Petra, and there you will be at peace.' And so he found peace.

**ΚΓ´.** Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Μακαρίῳ τῷ Αἰγυπτίῳ, καὶ λέγει αὐτῷ· Ἀββᾶ, εἰπέ μοι ῥῆμα πῶς σωθῶ. Καὶ λέγει ὁ γέρων· Ὕπαγε εἰς τὸ μνημεῖον, καὶ ὕβρισον τοὺς νεκρούς. Ἀπελθὼν οὖν ὁ ἀδελφὸς, ὕβρισε καὶ ἐλίθασε· καὶ ἐλθὼν ἀπήγγειλε τῷ γέροντι. Καὶ λέγει αὐτῷ· Οὐδέν σοι ἐλάλησαν; Ὁ δὲ ἔφη· Οὐχί. Λέγει αὐτῷ ὁ γέρων· Ὕπαγε πάλιν αὔριον, καὶ δόξασον αὐτούς. Ἀπελθὼν οὖν ὁ ἀδελφὸς, ἐδόξασεν αὐτοὺς, λέγων· Ἀπόστολοι, ἅγιοι, καὶ δίκαιοι. Καὶ ἦλθε πρὸς τὸν γέροντα, καὶ εἶπεν αὐτῷ· Ἐδόξασα. Καὶ λέγει αὐτῷ· Οὐδέν σοι ἀπεκρίθησαν; Ἔφη ὁ ἀδελφός· Οὐχί. Λέγει αὐτῷ ὁ γέρων· Οἶδας πόσα ἠτίμασας αὐτοὺς, καὶ οὐδέν σοι ἀπεκρίθησαν, καὶ πόσα ἐδόξασας αὐτοὺς, καὶ οὐδέν σοι ἐλάλησαν· οὕτως καὶ σὺ, ἐὰν θέλῃς σωθῆναι, γενοῦ νεκρός· μήτε τὴν ἀδικίαν τῶν ἀνθρώπων, μήτε τὴν δόξαν αὐτῶν λογίσῃ, ὡς οἱ νεκροί· καὶ δύνασαι σωθῆναι.  
A brother came to see Abba Macarius the Egyptian, and said to him, 'Abba, give me a word, that I may be saved.' So the old man said, 'Go to the cemetery and abuse the dead.' The brother went there, abused them and threw stones at them; then he returned and told the old man about it. The latter said to him, ‘Didn't they say anything to you?’ He replied, 'No.' The old man said, 'Go back tomorrow and praise them.' So the brother went away and praised them, calling them, 'Apostles, saints and righteous men.’ He returned to the old man and said to him, ‘ I have complimented them’. And the old man said to him, 'Did they not answer you?' The brother said no. The old man said to him, "You know how you insulted them and they did not reply, and how you praised them and they did not speak; so you too if you wish to be saved must do the same and become a dead man. Like the dead, take no account of either the scorn of men or their praises, and you can be saved.'

**κδ´.** Παρερχόμενός ποτε ὁ ἀββᾶς Μακάριος μετὰ ἀδελφῶν διὰ τῆς Αἰγύπτου, ἤκουσε παιδίου λέγοντος τῇ μητρὶ αὐτοῦ· Ἀμμᾶ, πλούσιός τις ἀγαπᾷ με, καὶ μισῶ αὐτόν· καὶ πτωχὸς μισεῖ με, καὶ ἀγαπῶ αὐτόν. Καὶ ἀκούσας ὁ ἀββᾶς Μακάριος, ἐθαύμασε. Καὶ λέγουσιν αὐτῷ οἱ ἀδελφοί· Τί ἐστι τὸ ῥῆμα τοῦτο, Πάτερ, ὅτι ἐθαύμασας; Καὶ λέγει αὐτοῖς ὁ γέρων· Ἀληθῶς ὁ Κύριος ἡμῶν πλούσιός ἐστι καὶ ἀγαπᾷ ἡμᾶς, καὶ οὐ θέλομεν αὐτοῦ ἀκοῦσαι· ὁ δὲ ἐχθρὸς ἡμῶν διάβολος πτωχός ἐστι καὶ μισεῖ ἡμᾶς, καὶ ἀγαπῶμεν αὐτοῦ τὴν ἀκαθαρσίαν. One day when Abba Macarius was going down to Egypt with some brethren, he heard a boy saying to his mother, 'Mother, there is a rich man who likes me, but I detest him; and on the other hand, there is a poor man who hates me, and I love him.' Hearing these words, Abba Macarius marvelled. So the brethren said to him: 'What is this saying, Abba, that makes you marvel? 'The old man said to them, 'Truly, our Lord is rich and loves us, and we do not listen to him; while our enemy the devil is poor and hates us, but we love his impurity.

**ΚΕ´.** Παρεκάλεσεν ὁ ἀββᾶς Ποιμὴν αὐτὸν μετὰ πολλῶν δακρύων, λέγων· Εἰπέ μοι ῥῆμα πῶς σωθῶ. Ἀποκριθεὶς δὲ ὁ γέρων εἶπεν αὐτῷ· Τὸ πρᾶγμα ὃ ζητεῖς, ἀπῆλθε νῦν ἀπὸ τῶν μοναχῶν.  
Abba Poemen asked him weeping, 'Give me a word that I may be saved.' But the old man replied, 'What you are looking for has disappeared now from among monks.'

**ΚϚ´.** Παρέβαλέ ποτε ὁ ἀββᾶς Μακάριος τῷ ἀββᾷ Ἀντωνίῳ· καὶ λαλήσας αὐτῷ, ὑπέστρεψεν εἰς Σκῆν. Καὶ ἦλθον οἱ Πατέρες εἰς ἀπάντησιν αὐτοῦ. Καὶ ὡς ἐλάλουν, εἶπεν αὐτοῖς ὁ γέρων· Ἔφην τῷ ἀββᾷ Ἀντωνίῳ, ὡς οὐκ ἔχομεν προσφορὰν ἐν τῷ τόπῳ ἡμῶν. Καὶ ἤρξαντο οἱ Πατέρες λαλεῖν περὶ ἄλλων, καὶ οὐκ ἠρώτησαν ἔτι μαθεῖν τὴν ἀπόκρισιν παρὰ τοῦ γέροντος, οὔτε ὁ γέρων αὐτοῖς εἶπε. Τοῦτο οὖν ἔλεγέ τις τῶν Πατέρων, ὅτι ἐὰν ἴδωσιν οἱ Πατέρες ὅτι λανθάνει τοὺς ἀδελφοὺς τῷ ἐρωτῆσαι περὶ πράγματος ὠφελοῦντος αὐτοὺς, ἀναγκάζουσιν ἑαυτοὺς εἰπεῖν ἀρχὴν τοῦ λόγου· ἐὰν δὲ μὴ ἀναγκασθῶσι παρὰ τῶν ἀδελφῶν, οὐκ ἔτι λαλοῦσι τὸν λόγον· ἵνα μὴ εὑρεθῶσιν ὡς μὴ ἐπερωτώμενοι καὶ λαλοῦντες, καὶ ὡς ἀργολογία εὑρίσκηται.  
One day Abba Macarius went to see Abba Anthony. He spoke to him and then returned to Scetis. The Fathers came to meet him, and as they were speaking, the old man said to them, 'I said to Abba Anthony that we do not have an offering in our district.’ But the Fathers began to speak of other things without asking him to tell them the old man's reply and he himself did not tell them. One of the Fathers said about this that when the Fathers see that the brethren fail to question them about something that would be use- ful, they ought to begin talking about it themselves; but if they are not urged on by the brethren, they should not say anymore about it, so that they shall not be found to have spoken without being asked, and to have said unnecessary words.

**ΚΖ´.** Ἠρώτησεν ὁ ἀββᾶς Ἡσαΐας τὸν ἀββᾶν Μακάριον, λέγων· Εἰπέ μοι ῥῆμα. Καὶ λέγει αὐτῷ ὁ γέρων· Φεῦγε τοὺς ἀνθρώπους. Λέγει αὐτῷ ὁ ἀββᾶς Ἡσαΐας· Τί ἐστι τὸ φεύγειν τοὺς ἀνθρώπους; Ὁ δὲ γέρων εἶπεν αὐτῷ· Τὸ καθίσαι εἰς τὸ κελλίον σου, καὶ κλαῦσαι τὰς ἁμαρτίας σου.  
Abba Isaiah questioned Abba Macarius saying, 'Give me a word.' The old man said to him, 'Flee from men,' Abba Isaiah said to him, 'What does it mean to flee from men?' The old man said, 'It means to sit in your cell and weep for your sins.'

**ΚΗ´.** Ἔλεγεν ὁ ἀββᾶς Παφνούτιος ὁ μαθητὴς τοῦ ἀββᾶ Μακαρίου, ὅτι Παρεκάλεσα τὸν Πατέρα μου, λέγων· Εἰπέ μοι λόγον. Ὁ δὲ ἔφη· Μὴ κακοποιήσῃς τινὰ, μηδὲ κατακρίνῃς τινά. Ταῦτα τήρει, καὶ σώζῃ.  
Abba Paphnutius, the disciple of Abba Macarius, said, 'T asked my Father to say a word to me and he replied, "Do no evil to anyone, and do not judge anyone. Observe this and you will be saved."

**ΚΘ´.** Εἶπεν ὁ ἀββᾶς Μακάριος· Μὴ κοιμηθῇς εἰς κελλίον ἀδελφοῦ ἔχοντος κακὴν φήμην.  
Abba Macarius said, 'Do not sleep in the cell of a brother who has a bad reputation.'

**Λʹ.** Παρέβαλόν ποτε τῷ ἀββᾷ Μακαρίῳ ἀδελφοὶ εἰς Σκῆτιν, καὶ οὐχ εὗρον ἐν τῷ κελλίῳ αὐτοῦ οὐδὲν, εἰ μὴ ὕδωρ σαπρόν. Καὶ λέγουσιν αὐτῷ· Ἀββᾶ, δεῦρο ἄνω εἰς τὴν κώμην, καὶ ἀναπαύομέν σε. Λέγει αὐτοῖς ὁ γέρων· Οἴδατε, ἀδελφοὶ, τὸ ἀρτοκοπεῖον τοῦ δεῖνος εἰς τὴν κώμην; Καὶ λέγουσιν αὐτῷ· Ναί. Ἔφη αὐτοῖς ὁ γέρων· Κἀγὼ οἶδα αὐτό. Οἴδατε καὶ τὸ χωρίον τοῦ δεῖνος ὅπου ὁ ποταμὸς κρούει; Λέγουσιν αὐτῷ· Ναί. Λέγει αὐτοῖς ὁ γέρων· Κἀγὼ οἶδα αὐτό. Ὅτε οὖν θέλω, οὐ χρείαν ὑμῶν ἔχω, ἀλλ' ἐμαυτῷ ἀναβάζω.  
The brethren came one day to Abba Macarius at Scetis and they found nothing in this cell except stagnant water. So they said to him, 'Abba, come up to the village, and we will get some clean water for you.' The old man said to them, 'Brothers, do you know so-and-so's bakery in the village?' and they said that they did. The old man said to them, 'I know it, too. Do you know so-and-so's field, where the river runs?' They said, 'Yes.' The old man said to them,

'I know it too. So when I want to, I can go there myself, without your help.'

**ΛΑ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου, ὅτι εἰ προσήρχετο αὐτῷ ἀδελφὸς, ὡς ἁγίῳ γέροντι καὶ μεγάλῳ μετὰ φόβου, οὐδὲν ἐλάλει αὐτῷ. Εἰ δὲ ἔλεγεν αὐτῷ τις τῶν ἀδελφῶν ὡς ἐξουθενῶν αὐτόν· Ἀββᾶ, ἆρα ὅταν ἦς καμηλίτης καὶ ἔκλεπτες νίτρον καὶ ἐπώλεις αὐτὸ, οὐκ ἔδερόν σε οἱ τηρηταί; Εἰ ταῦτά τις ἔλεγεν αὐτῷ, ἐλάλει αὐτῷ μετὰ χαρᾶς, εἴ τι αὐτὸν ἠρώτα.  
They said of Abba Macarius that if a brother came to see him with fear, like someone coming to see a great and holy old man, he did not say anything to him. But if one of the brethren said to him, as though to humiliate him, 'Abba, when you were a camel-driver, and stole nitre and sold it again, did not the keepers beat you?' If someone talked to him like that he would talk to them with joy about whatever they asked him.

**ΛΒ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου τοῦ μεγάλου, ὅτι γέγονε καθώς ἐστι γεγραμμένον θεὸς ἐπίγειος, ὅτι ὥσπερ ἐστὶν ὁ Θεὸς σκεπάζων τὸν κόσμον, οὕτως γέγονεν ὁ ἀββᾶς Μακάριος σκεπάζων τὰ ἐλαττώματα, ἃ ἔβλεπεν ὡς μὴ βλέπων, καὶ ἃ ἤκουεν ὡς μὴ ἀκούων.  
They said of Abba Macarius the Great that he became, as it is written, a god upon earth, because, just as God protects the world, so Abba Macarius would cover the faults which he saw, as though he did not see them; and those which he heard, as though he did not hear them.

**ΛΓ´.** Διηγήσατο ὁ ἀββᾶς Βιτίμιος, ὅτι ἔλεγεν ὁ ἀββᾶς Μακάριος· Καθημένου μού ποτε εἰς Σκῆτιν, κατέβησαν δύο νεώτεροι ξενικοὶ ἐκεῖ· καὶ ὁ μὲν εἷς εἶχε γένειον, ὁ δὲ ἄλλος ἀρχὴν βάλλων γενείου. Καὶ ἦλθον πρὸς μὲ λέγοντες· Ποῦ ἔστιν ἡ κέλλα τοῦ ἀββᾶ Μακαρίου; Κἀγὼ εἶπον· Τί θέλετε αὐτόν; Καὶ λέγουσιν· Ἀκούοντες τὰ περὶ αὐτοῦ καὶ τῆς Σκήτεως, ἤλθομεν ἰδεῖν αὐτόν. Λέγω αὐτοῖς· Ἐγώ εἰμι. Καὶ ἔβαλον μετάνοιαν, λέγοντες· Ὧδε θέλομεν μεῖναι. Ἐγὼ δὲ βλέπων αὐτοὺς τρυφεροὺς καὶ ὡς ἀπὸ πλούτου, λέγω αὐτοῖς· Οὐ δύνασθε καθίσαι ὧδε. Καὶ λέγει ὁ μειζότερος· Ἐὰν μὴ δυνώμεθα καθίσαι ὧδε, ὑπάγομεν ἀλλαχοῦ. Λέγω ἐγὼ τῷ λογισμῷ μου· Διατί διώκω αὐτοὺς, καὶ σκανδαλίζονται; ὁ κόπος ποιεῖ αὐτοὺς δι' ἑαυτῶν φυγεῖν. Καὶ λέγω αὐτοῖς· Δεῦτε, ποιήσατε ἑαυτοῖς κελλίον, εἰ δύνασθε. Καὶ λέγουσι· Δεῖξον ἡμῖν τόπον, καὶ ποιοῦμεν. Ἔδωκε δὲ αὐτοῖς ὁ γέρων πέλεκυν, καὶ ἀναβολίδιν μεστὸν ψωμίων, καὶ ἅλας· ἔδειξε δὲ αὐτοῖς ὁ γέρων καὶ πέτραν σκληρὰν, λέγων· Λατομήσατε ὧδε, καὶ φέρετε αὑτοῖς ξύλα ἐκ τοῦ ἕλους, καὶ στεγάσαντες καθίσατε. Ἐνόμιζον δὲ ἐγὼ, φησὶν, ὅτι μέλλουσι διὰ τὸν κόπον ἀναχωρεῖν. Ἠρώτησαν δέ με, τί ἐργάζωνται ὧδε. Λέγω αὐτοῖς· Τὴν σειράν· καὶ λαμβάνω βαΐα ἐκ τοῦ ἕλους, καὶ δεικνύω αὐτοῖς τὴν ἀρχὴν τῆς σειρᾶς, καὶ πῶς ῥάπτειν δεῖ, καὶ εἶπον· Ποιεῖτε σπυρίδας, καὶ παρέχετε τοῖς φύλαξι καὶ φέρουσιν ὑμῖν ψωμία. Λοιπὸν οὖν ἐγὼ ἀνεχώρησα. Αὐτοὶ δὲ μεθ' ὑπομονῆς πάντα ἐποίησαν, ὅσα εἶπον αὐτοῖς· καὶ οὐ παρέβαλόν μοι ἐπὶ τρία ἔτη. Καὶ ἔμεινα πολεμῶν τοῖς λογισμοὶς, λέγων· Τίς ἄρα ἐστὶν ἡ ἐργασία αὐτῶν, ὅτι οὐκ ἦλθον ἐρωτῆσαι λογισμόν; Οἱ ἀπὸ μηκόθεν ἔρχονται πρὸς μέ· καὶ οὗτοι οἱ ἐγγὺς οὐκ ἦλθον, οὔτε δὲ πρὸς ἄλλους ὑπῆγον· εἰ μὴ μόνον εἰς τὴν ἐκκλησίαν σιωπῶντες, λαβεῖν τὴν προσφοράν. Καὶ ηὐξάμην τῷ Θεῷ νηστεύσας τὴν ἑβδομάδα, ἵνα δείξῃ μοι τὴν ἐργασίαν αὐτῶν. Ἀναστὰς δὲ μετὰ τὴν ἑβδομάδα, ἀπῆλθον πρὸς αὐτοὺς ἰδεῖν πῶς κάθηνται. Καὶ κρούσαντός μου ἀνέῳξαν, καὶ ἠσπάσαντό με σιωπῶντες· καὶ ποιήσας εὐχὴν, ἐκάθισα. Νεύσας δὲ ὁ μείζων τῷ μικροτέρῳ ἐξελθεῖν, ἐκάθισε πλέκειν τὴν σειρὰν, λαλήσας μηδέν· καὶ τῇ ὥρᾳ τῆς ἐνάτης, ἔκρουσε, καὶ ἦλθεν ὁ νεώτερος, καὶ ἐποίησε μικρὸν ἕψημα, καὶ παρέθηκε τράπεζαν, νεύσαντος αὐτῷ τοῦ μειζοτέρου· καὶ ἔθηκεν εἰς αὐτὴν τρεῖς παξαμάδας, καὶ ἔστη σιωπῶν. Ἐγὼ δὲ εἶπον· Ἐγείρεσθε, φάγωμεν. Καὶ ἀναστάντες, ἐφάγομεν· καὶ ἤνεγκε τὸ βαυκάλιον, καὶ ἐπίομεν. Ὡς δὲ ἐγένετο ἑσπέρα, λέγουσί μοι· Ὑπάγεις; Ἐγὼ δὲ εἶπον· Οὐχὶ, ἀλλ' ὧδε κοιμῶμαι. Καὶ ἔθηκάν μοι ψιάθιον παρὰ μέρος, καὶ ἑαυτοῖς εἰς τὴν γωνίαν παρὰ μέρος· καὶ ἦραν τὰς ζώνας αὐτῶν καὶ τοὺς ἀναλάβους, καὶ ἔθηκαν ἑαυτοὺς ὁμοῦ εἰς τὸ ψιάθιον ἔμπροσθέν μου. Ὡς δὲ ἔθηκαν ἑαυτοὺς, ηὐξάμην τῷ Θεῷ, ἵνα μοι ἀποκαλύψῃ τὴν ἐργασίαν αὐτῶν. Καὶ ἠνεῴχθη ἡ στέγη, καὶ ἐγένετο φῶς ὡς ἡμέρα· αὐτοὶ δὲ οὐκ ἐθεώρουν τὸ φῶς. Καὶ ὡς ἐνόμιζον ὅτι κοιμῶμαι, νύσσει ὁ μείζων τὸν μικρότερον εἰς τὴν πλευρὰν, καὶ ἐγείρονται, καὶ ζώνουσιν ἑαυτοὺς, καὶ ἐκτείνουσι τὰς χεῖρας εἰς τὸν οὐρανόν. Καὶ ἐθεώρουν αὐτούς· αὐτοὶ δὲ οὐκ ἐθεώρουν με· καὶ εἶδον τοὺς δαίμονας ἐρχομένους ὥσπερ μυίας ἐπὶ τὸν μικρότερον· καὶ οἱ μὲν ἤρχοντο καθίσαι εἰς τὸ στόμα αὐτοῦ, οἱ δὲ εἰς τοὺς ὀφθαλμοὺς αὐτοῦ. Καὶ εἶδον ἄγγελον Κυρίου κατέχοντα ῥομφαίαν πυρὸς, καὶ περιχαρακοῦντα αὐτὸν καὶ διώκοντα τοὺς δαίμονας ἀπ' αὐτοῦ. Τῷ δὲ μειζοτέρῳ οὐκ ἐδύναντο προσεγγίσαι. Καὶ ὡς περὶ τὴν πρωΐαν ἔθηκαν ἑαυτούς· κἀγὼ ἐποίησα ἐμαυτὸν ὅτι διϋπνίσθην, καὶ αὐτοὶ ὡσαύτως. Εἶπε δέ μοι ὁ μείζων τὸν λόγον τοῦτον μόνον· Θέλεις βάλωμεν τοὺς δώδεκα ψαλμούς; Λέγω· Ναί. Καὶ ψάλλει ὁ μικρότερος πέντε ψαλμοὺς ἀπὸ ἓξ στίχων καὶ ἓν Ἀλληλούϊα Καὶ κατὰ στίχον, ἐξήρχετο λαμπὰς πυρὸς ἐκ τοῦ στόματος αὐτοῦ, καὶ ἀνέβαινεν εἰς τὸν οὐρανόν. Ὡσαύτως καὶ ὁ μείζων, ὅτε ἤνοιγε τὸ στόμα αὐτοῦ ψάλλων, ὡς σχοινίον πυρὸς ἐξήρχετο, καὶ ἔφθανεν ἕως τοῦ οὐρανοῦ. Κἀγὼ εἶπον μικρὸν ἀπὸ στήθους. Καὶ ἐξελθὼν, λέγω· Εὔξασθε περὶ ἐμοῦ. Αὐτοὶ δὲ ἔβαλον μετάνοιαν, σιωπῶντες. Ἔμαθον οὖν ὅτι ὁ μείζων τέλειός ἐστι· τῷ δὲ μικροτέρῳ ἀκμὴν ἐπολέμει ὁ ἐχθρός. Μετὰ δὲ μικρὰς ἡμέρας, ἐκοιμήθη ὁ μείζων ἀδελφὸς, καὶ τῇ τρίτῃ ἡμέρᾳ ὁ μικρότερος. Καὶ ὅτε παρέβαλόν τινες τῶν Πατέρων πρὸς τὸν ἀββᾶν Μακάριον, ἐλάμβανεν αὐτοὺς εἰς τὴν κέλλαν αὐτῶν, λέγων· Δεῦτε, ἴδετε τὸ μαρτύριον τῶν μικρῶν ξένων.  
Abba Bitimius related that Abba Macarius said this: 'When I was living at Scetis, two young strangers came down there. One had a beard, the other was beginning to grow one. They came towards me saying: "Where is Abba Macarius' cell?" I said to them: "What do you want with him?" They replied, "We have heard tell of him and of Scetis and we have come to see him." I said to them, "I am he." Then they bowed low to me and said, "We want to live here." Seeing that they were delicate and had been brought up in comfort, I said to them, "You cannot live here." The elder said, "If we cannot live here, we will go somewhere else." Then I said to myself, "Why chase them away and be a stumbling block to them? Suffering will make them go away of their own accord." So I said to them, "Come and make yourselves a cell, if you can." They said, "Show us a place, and we will make one." The old man gave them an axe, a basket full of bread and salt, and showed them a lump of rock, saying, "Cut out some stones here, and bring wood from the marsh, make a roof, and live here." He added, "I thought they would choose to go away, because of the hardship. But they asked me what work they should do here." I replied, "Rope-making." And I took some leaves from the marsh and showed them the rudiments of weaving and how to handle the reeds. I said to them, "Make some baskets, give them to the keepers, and they will bring you bread." Then I went away. But they, with patience, did all that I had told them and for three years they did not come to see me. Now I wrestled with my thoughts, thinking, "What is their way of life? Why do they not come to ask me about their thoughts? Those who live far off come to see me, but those who live quite close do not come. They do not go to anyone else either; they only go to church, in silence, to receive the oblation." I prayed to God, fasting the whole week, that he would show me their way of life. At the end of the week, I got up and went to visit them, to see how they were. When I knocked, they opened the door and greeted me in silence. Having prayed, I sat down. The elder made a sign to the younger to go out and he sat plaiting the rope, without saying anything. At the ninth hour, he knocked, and the younger one returned and made a little soup and set the table at a sign of his elder brother. He put three small loaves on it and stood in silence. As for me, I said, "Rise, and let us eat." We got up to eat and he brought a small water-bottle and we drank. When the evening came, they said to me, "Are you going away?" I replied, "No, I will sleep here." They spread a mat for me on one side, another for themselves in the opposite corner. They took off their girdles and cowls, and lay down together on the mat. When they were settled, I prayed God that he would show me their way of life. Then the roof opened and it became as light as day, but they did not see the light. When they thought I was asleep, the elder tapped the younger on the side and they got up, put on their girdles again and stretched their hands towards heaven. I could see them, but they could not see me. I saw the demons coming like flies upon the younger one, some sitting on his mouth and others on his eyes. I saw the angel of the Lord circling round about him with a fiery sword, chasing the demons far from him. But they could not come near the elder one. When early dawn came, they lay down and I made as though I had just woken up and they did the same. The elder simply said to me "Shall we recite the twelve psalms?" and I said to him, "Yes." The younger one chanted five psalms in groups of six verses and an alleluia and at each verse a tongue of flame came out of his mouth and ascended to heaven. Likewise with the elder, when he opened his mouth to chant it was like a column of fire which came forth and ascended up to heaven; in my turn, I recited a little by heart. As I went out, I said, "Pray for me." But they bowed without saying a word. So I learned that the first was a perfect man, but the enemy was still fighting against the younger. A few days later the elder brother fell asleep and three days afterwards, his younger brother died too.' When the Fathers came to see Abba Macarius, he used to take them to their cell, and say, 'Come and see the place of martyrdom of the young strangers.'

**ΛΔ´.** Ἀπέστειλάν ποτε πρὸς τὸν ἀββᾶν Μακάριον ἐν τῇ Σκήτει οἱ γέροντες τοῦ ὄρους, παρακαλοῦντες αὐτόν· καί φασι πρὸς αὐτόν· Ἵνα μὴ σκυλῇ πᾶς ὁ λαὸς πρὸς σὲ, ἀξιοῦμέν σε παραγενέσθαι πρὸς ἡμᾶς, ὅπως θεασώμεθα πρὸ τοῦ σε ἐκδημῆσαι πρὸς Κύριον. Παραγενομένου δὲ αὐτοῦ ἐν τῷ ὄρει, συνήχθη πᾶς ὁ λαὸς πρὸς αὐτόν. Καὶ παρεκάλουν αὐτὸν οἱ γέροντες εἰπεῖν λόγον τοῖς ἀδελφοῖς. Ὁ δὲ ἀκούσας ἔφη· Κλαύσωμεν, ἀδελφοὶ, καὶ καταγαγέτωσαν οἱ ὀφθαλμοὶ ἡμῶν δάκρυα, πρὸ τοῦ ἡμᾶς ἀπελθεῖν, ὅπου τὰ ἡμῶν δάκρυα κατακαύσει τὰ σώματα ἡμῶν. Καὶ ἔκλαυσαν πάντες, καὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ εἶπον· Πάτερ, εὖξαι ὑπὲρ ἡμῶν.  
One day the old men of the mountain sent a delegation to Scetis to Abba Macarius with these words, 'Deign to visit us so that we may see you before you go to the Lord, otherwise all the people will be grieved.’ So he came to the mountain and all the people gathered round him. The old men asked him to say a word to the brothers. When he heard this, he said, 'Let us weep, brothers, and let tears gush out of our eyes, before we go to that place where our tears shall burn our bodies.' They all wept, falling with their faces on the ground and saying, 'Father, pray for us.'

**ΛΕ´.** Ἄλλοτε πάλιν, δαίμων ἐπέστη τῷ ἀββᾷ Μακαρίῳ μετὰ μαχαιρίου, θέλων τὸν πόδα αὐτοῦ κόψαι· καὶ διὰ τὴν ταπεινοφροσύνην αὐτοῦ μὴ δυνηθεὶς, λέγει αὐτῷ· Ὅσα ἔχετε, καὶ ἡμεῖς ἔχομεν· μόνῃ τῇ ταπεινοφροσύνῃ διαφέρετε ἡμῶν, καὶ κρατεῖτε.  
Another time a demon approached Abba Macarius with a knife and wanted to cut his foot. But, because of his humility he could not do so, and he said to him, 'All that you have, we have also; you are distinguished from us only by humility; by that you get the better of us."

**ΛϚ´.** Εἶπεν ὁ ἀββᾶς Μακάριος· Ἐὰν μνησθῶμεν τῶν ὑπὸ τῶν ἀνθρώπων ἐπαγομένων ἡμῖν κακῶν, ἀναιροῦμεν τὴν δύναμιν τῆς τοῦ Θεοῦ μνήμης. Ἐὰν δὲ μνησθῶμεν τῶν κακῶν τῶν δαιμόνων, ἐσόμεθα ἄτρωτοι.  
Abba Macarius said, 'If we keep remembering the wrongs which men have done us, we destroy the power of the remembrance of God. But if we remind ourselves of the evil deeds of the demons, we shall be invulnerable."

**ΛΖ´.** Εἶπεν ὁ ἀββᾶς Παφνούτιος ὁ μαθητὴς τοῦ ἀββᾶ Μακαρίου, ὅτι ἔλεγεν ὁ γέρων ὅτι, Ὅτε ἤμην παιδίον, μετὰ τῶν ἄλλων παιδίων ἔβοσκον βοΐδια· καὶ ἀπῆλθον κλέψαι συκίδια. Καὶ ὡς τρέχουσιν, ἔπεσεν ἓν ἐξ αὐτῶν· καὶ λαβὼν ἔφαγον αὐτό· καὶ ὅτε μνημονεύσω αὐτοῦ, κάθημαι κλαίων.  
Abba Paphnutius, the disciple of Abba Macarius, repeated this saying of the old man, 'When I was small with other children, I used to eat bilberries and they used to go and steal the little figs. As they were running away, they dropped one of the figs, and I picked it up and ate it. Every time I remember this, I sit down and weep.'

**ΛΗ´.** Εἶπεν ὁ ἀββᾶς Μακάριος ὅτι, Περιπατῶν ποτε εἰς τὴν ἕρημον, εὗρον κρανίον εἰς τὸ ἔδαφος νεκροῦ ἐρριμμένον· καὶ σαλεύσας αὐτὸ τῇ βαίνῃ ῥάβδῳ, ἐλάλησέ μοι τὸ κρανίον. Καὶ λέγω αὐτῷ· Σὺ τίς εἶ; Ἀπεκρίθη μοι τὸ κρανίον· Ἐγὼ ἤμην ἀρχιερεὺς τῶν εἰδώλων, καὶ τῶν μεινάντων Ἑλλήνων ἐν τῷ τόπῳ τούτῳ· σὺ δὲ εἶ Μακάριος ὁ πνευματοφόρος· οἵαν ὥραν σπλαγχνισθῇς τοὺς ἐν τῇ κολάσει, καὶ εὔχῃ περὶ αὐτῶν, παραμυθοῦνται ὀλίγον. Λέγει αὐτῷ ὁ γέρων· Ποία ἐστὶν ἡ παραμυθία, καὶ τίς ἡ κόλασις; Λέγει αὐτῷ· Ὅσον ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, τοσοῦτόν ἐστι τὸ πῦρ ὑποκάτωθεν ἡμῶν, ἀπὸ ποδῶν ἕως κεφαλῆς ἑστηκότων ἡμῶν μέσον τοῦ πυρός· καὶ οὐκ ἔστι πρόσωπον πρὸς πρόσωπον θεάσασθαί τινα· ἀλλὰ τὸ πρόσωπον ἑκάστου, πρὸς τὸν ἑτέρου νῶτον κεκόλληται. Ὡς οὖν εὔχῃ ὑπὲρ ἡμῶν, ἐκ μέρους τις θεωρεῖ τὸ πρόσωπον τοῦ ἑτέρου. Αὕτη ἐστὶν ἡ παραμυθία. Καὶ κλαύσας ὁ γέρων εἶπεν· Οὐαὶ τῇ ἡμέρᾳ ἐν ᾗ ἐγεννήθη ὁ ἄνθρωπος. Λέγει αὐτῷ ὁ γέρων· Ἔστιν ἄλλη χείρων βάσανος; Λέγει αὐτῷ τὸ κρανίον· Μειζοτέρα βάσανός ἐστιν ὑποκάτωθεν ἡμῶν. Λέγει αὐτῷ ὁ γέρων· Καὶ τίνες εἰσὶν ἐκεῖ; Λέγει αὐτῷ τὸ κρανίον· Ἡμεῖς ὡς μὴ εἰδότες τὸν Θεὸν, κἂν ὀλίγον ἐλεούμεθα· οἱ δὲ ἐπιγνόντες τὸν Θεὸν, καὶ ἀρνησάμενοι αὐτὸν, ὑποκάτωθεν ἡμῶν εἰσι. Καὶ λαβὼν ὁ γέρων τὸ κρανίον, ἔχωσεν αὐτό.  
Abba Macarius said, 'Walking in the desert one day, I found the skull of a dead man, lying on the ground. As I was moving it with my stick, the skull spoke to me. I said to it, "Who are you?" The skull replied, "I was high priest of the idols and of the pagans who dwelt in this place; but you are Macarius, the Spirit-bearer. Whenever you take pity on those who are in torments, and pray for them, they feel a little respite." The old man said to him, "What is this alleviation, and what is this torment?" He said to him, "As far as the sky is removed from the earth, so great is the fire beneath us; we are ourselves standing in the midst of the fire, from the feet up to the head. It is not possible to see anyone face to face, but the face of one is fixed to the back of another. Yet when you pray for us, each of us can see the other's face a little. Such is our respite." The old man in tears said, "Alas the day when that man was born!" He said to the skull, "Are there any punishments which are more pain- ful than this?" The skull said to him, "There is a more grievous punishment down below us." The old man said, "Who are the people down there?" The skull said to him: "We have received a little mercy since we did not know God, but those who know God and denied Him are down below us." Then, picking up the skull, the old man buried it.'

**ΛΘ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου τοῦ Αἰγυπτίου, ὅτι ἀνέβαινέ ποτε ἐκ τῆς Σκήτεως εἰς τὸ ὄρος τῆς Νιτρίας· καὶ ὡς ἤγγισεν εἰς τὸν τόπον, εἶπε τῷ μαθητῇ αὐτοῦ· Πρόλαβε μικρόν. Καὶ ἐν τῷ προάγειν αὐτὸν, συναντᾷ τινι ἱερεῖ τῶν Ἑλλήνων· καὶ κράξας αὐτῷ ὁ ἀδελφὸς, ἐφώνει λέγων· Αἲ αἲ δαῖμον, ποῦ τρέχεις; Στραφεὶς δὲ ἐκεῖνος, διδοῖ αὐτῷ πληγὰς, καὶ ἀφίει αὐτὸν ἡμιθανῆ. Καὶ ἄρας τὸ ξύλον ἔτρεχε. Καὶ προβάντι ὀλίγον, συναντᾷ αὐτῷ ὁ ἀββᾶς Μακάριος τρέχοντι· καὶ λέγει αὐτῷ· Σωθείης, σωθείης, καματηρέ. Καὶ θαυμάσας ἦλθε πρὸς αὐτὸν, καὶ εἶπεν· Τί καλὸν εἶδες ἐν ἐμοὶ, ὅτι προσηγόρευσάς με; Λέγει αὐτῷ ὁ γέρων· Ὅτι εἶδόν σε κοπιῶντα· καὶ οὐκ οἶδας ὅτι εἰς κενὸν κοπιᾷς. Λέγει αὐτῷ καὶ αὐτός· Κἀγὼ ἐπὶ τῷ ἀσπασμῷ σου κατενύγην· καὶ ἔμαθον ὅτι τοῦ μέρους τοῦ Θεοῦ εἶ. Ἄλλος δὲ κακὸς μοναχὸς ἀπαντήσας μοι, ὕβρισέ με· κἀγὼ ἔδωκα αὐτῷ πληγὰς εἰς θάνατον. Καὶ ἔγνω ὁ γέρων ὅτι ὁ μαθητὴς αὐτοῦ ἐστι. Καὶ κρατήσας τοὺς πόδας αὐτοῦ ὁ ἱερεὺς ἔλεγεν· Οὐκ ἀφῶ σε, ἐὰν μὴ ποιήσῃς με μοναχόν. Καὶ ἦλθον ἐπάνω ὅπου ἦν ὁ μοναχὸς, καὶ ἐβάσταξαν αὐτὸν, καὶ ἤνεγκαν εἰς τὴν ἐκκλησίαν τοῦ ὄρους. Καὶ ἰδόντες τὸν ἱερέα μετ' αὐτοῦ, ἐξέστησαν· καὶ ἐποίησαν αὐτὸν μοναχόν. Καὶ πολλοὶ τῶν Ἑλλήνων ἐγένοντο δι' αὐτὸν Χριστιανοί. Ἔλεγεν οὖν ὁ ἀββᾶς Μακάριος, ὅτι ὁ λόγος ὁ κακὸς, καὶ τοὺς καλοὺς ποιεῖ κακούς· καὶ ὁ καλὸς λόγος, καὶ τοὺς κακοὺς ποιεῖ καλούς.  
They said of Abba Macarius the Egyptian that one day he went up from Scetis to the mountain of Nitria. As he approached the place he told his disciple to go on ahead. When the latter had gone on ahead, he met a priest of the pagans. The brother shouted after him saying, 'Oh, oh, devil, where are you off to?! The priest turned back and beat him and left him half dead. Then picking up his stick, he fled. When he had gone a little further, Abba Macarius met him running and said to him, 'Greetings! Greetings, you weary man!' Quite astonished, the other came up to him and said, 'What good do you see in me, that you greet me in this way?' The old man said to him, 'I have seen you wearing yourself out without knowing that you are wearing yourself out in vain.' The other said to him, ‘I have been touched by your greeting and I realize that you are on God's side. But another wicked monk who met me insulted me and I have given him blows enough for him to die of them.’ The old man realized that he was referring to his disciple. Then the priest fell at his feet and said, 'I will not let you go till you have made me a monk.' When they came to the place where the brother was, they put him onto their shoulders and carried him to the church in the mountain. When the people saw the priest with Macarius they were astonished and they made him a monk. Through him many pagans became Christians. So Abba Macarius said, 'One evil word makes even the good evil, while one good word makes even the evil good.'

**Μ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μακαρίου, ὅτι ἀπόντος αὐτοῦ, εἰσῆλθε λῃστὴς εἰς τὸ κελλίον αὐτοῦ. Παραγενομένου δὲ αὐτοῦ εἰς τὸ κελλίον, εὗρε τὸν λῃστὴν γεμίζοντα τὴν κάμηλον τὰ σκεύη αὐτοῦ. Αὐτὸς δὲ εἰσελθὼν εἰς τὸ κελλίον, ἐλάμβανεν ἀπὸ τῶν σκευῶν, καὶ συνεγέμιζε μετ' αὐτοῦ τὴν κάμηλον. Ὡς οὖν ἐγέμισαν, ἤρξατο ὁ λῃστὴς τύπτειν τὴν κάμηλον, ἵνα ἀναστῇ· καὶ οὐκ ἠγείρετο. Ἰδὼν δὲ ὁ ἀββᾶς Μακάριος ὅτι οὐκ ἐγείρεται, εἰσελθὼν ἐν τῷ κελλίῳ εὗρε μικρὸν σκαλίδιν· καὶ ἐκβαλὼν, ἐπέθηκε τῇ καμήλῳ, λέγων· Ἀδελφὲ, τοῦτο ζητεῖ ἡ κάμηλος. Καὶ κρούσας αὐτὴν ὁ γέρων τῷ ποδὶ, λέγει· Ἀνάστα. Καὶ εὐθέως ἀνέστη, καὶ ἀπῆλθε μικρὸν διὰ τὸν λόγον αὐτοῦ. Καὶ πάλιν ἐκάθισε, καὶ οὐκ ἀνέστη, ἕως ἀπεγέμισαν ὅλα τὰ σκεύη· καὶ οὕτως ἀπῆλθεν.  
They said of Abba Macarius that a thief went into his cell when he was away. Marcarius came back to his cell and found the thief loading his things onto a camel. So Macarius went into the cell, picked up his things and helped him load them onto the camel. When the loading was finished, the thief began to beat the camel to make it get up but in vain. Seeing that it did not get up, Abba Macarius went inside his cell, found a small hoe there, picked it up and put it onto the camel saying, 'Brother, the camel wants to have this.' Then the old man kicked it, saying, 'Get up.’ At once the camel got up and went forward a little, because of his command. Then it lay down again and refused to get up until it was completely un- loaded; and then it set off.

**ΜΑ´.** Ὁ ἀββᾶς Ἀϊὼ ἠρώτησε τὸν ἀββᾶν Μακάριον, λέγων· Εἰπέ μοι ῥῆμα. Λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· Φεῦγε τοὺς ἀνθρώπους· κάθισον εἰς τὸ κελλίον σου, καὶ κλαῦσον τὰς ἁμαρτίας σου· καὶ μὴ ἀγαπήσῃς λαλιὰν ἀνθρώπων· καὶ σώζῃ.  
Abba Aio questioned Abba Macarius, and said: 'Give me a word.' Abba Macarius said to him: 'Flee from men, stay in your cell, weep for your sins, do not take pleasure in the conversation of men, and you will be saved.'

**Περὶ τοῦ ἀββᾶ Μωσῆ.**

**Α´.** Ἐπολεμήθη ποτὲ ὁ ἀββᾶς Μωϋσῆς εἰς πορνείαν πάνυ· καὶ μηκέτι ἰσχύων καθίσαι εἰς τὸ κελλίον, ἀπῆλθε, καὶ ἀνήγγειλε τῷ ἀββᾷ Ἰσιδώρῳ. Καὶ παρεκάλεσεν αὐτὸν ὁ γέρων, ἵνα ὑποστρέψῃ εἰς τὸ κελλίον αὐτοῦ. Καὶ οὐ κατεδέξατο, λέγων ὅτι, Οὐκ ἰσχύω, ἀββᾶ. Καὶ λαβὼν αὐτὸν μεθ' ἑαυτοῦ, ἀνήγαγεν εἰς τὸ δῶμα, καὶ λέγει αὐτῷ· Πρόσχες εἰς δυσμάς. Καὶ προσχὼν, εἶδε πλῆθος δαιμόνων ἀναρίθμητον· καὶ ἦσαν τεταραγμένοι, καὶ θορυβοῦντες τοῦ πολεμεῖν. Λέγει αὐτῷ πάλιν ὁ ἀββᾶς Ἰσίδωρος· Βλέψον καὶ εἰς τὰς ἀνατολάς. Καὶ προσέσχε, καὶ εἶδεν ἀναρίθμητα πλήθη ἁγίων ἀγγέλων δεδοξασμένων. Καὶ εἶπεν ὁ ἀββᾶς Ἰσίδωρος· Ἰδοὺ οὗτοί εἰσιν οἱ ἀποστελλόμενοι τοῖς ἁγίοις παρὰ τοῦ Κυρίου εἰς βοήθειαν. Οἱ δὲ εἰς δυσμὰς, εἰσὶν οἱ πολεμοῦντες αὐτούς. Πλείους οὖν εἰσιν οἱ μεθ' ἡμῶν. Καὶ οὕτως εὐχαριστήσας ὁ ἀββᾶς Μωϋσῆς τῷ Θεῷ, ἔλαβε θάρσος, καὶ ὑπέστρεψε εἰς τὸ κελλίον αὐτοῦ.  
It happened that Abba Moses was struggling with the temptation of fornication. Unable to stay any longer in the cell, he went and told Abba Isidore. The old man exhorted him to return to his cell. But he refused, saying, 'Abba, I cannot.’ Then Abba Isidore took Moses out onto the terrace and said to him, 'Look towards the west.' He looked and saw hordes of demons flying about and making a noise before launching an attack. Then Abba Isidore said to him, "Look towards the east.’ He turned and saw an innumerable multitude of holy angels shining with glory. Abba Isidore said, 'See, these are sent by the Lord to the saints to bring them help, while those in the west fight against them. Those who are with us are more in number than they are.' Then Abba Moses, gave thanks to God, plucked up courage and returned to his cell.

**Β´.** Ἀδελφός ποτε ἐσφάλη εἰς Σκῆτιν· καὶ γενομένου συνεδρίου, ἀπέστειλαν πρὸς τὸν ἀββᾶν Μωϋσῆν. Ὁ δὲ οὐκ ἤθελεν ἐλθεῖν. Ἀπέστειλεν οὖν πρὸς αὐτὸν ὁ πρεσβύτερος, λέγων· Ἐλθὲ, ὅτι σε ὁ λαὸς περιμένει. Ὁ δὲ ἀναστὰς ἦλθε. Καὶ λαβὼν σπυρίδα τετρημμένην, καὶ γεμίσας ἄμμου, ἐβάστασεν. Οἱ δὲ ἐξελθόντες εἰς ἀπάντησιν αὐτοῦ, λέγουσιν αὐτῷ· Τί ἐστι τοῦτο, Πάτερ; Εἶπε δὲ αὐτοῖς ὁ γέρων· Αἱ ἁμαρτίαι μού εἰσιν ὀπίσω μου καταρρέουσαι, καὶ οὐ βλέπω αὐτάς· καὶ ἦλθον ἐγὼ σήμερον, ἁμαρτήματα ἀλλότρια κρῖναι. Οἱ δὲ ἀκούσαντες, οὐδὲν ἐλάλησαν τῷ ἀδελφῷ· ἀλλὰ συνεχώρησαν αὐτῷ.  
A brother at Scetis committed a fault. A council was called to which Abba Moses was invited, but he refused to go to it. Then the priest sent someone to say to him, 'Come, for everyone is waiting' for you. 'So he got up and went. He took a leaking jug, filled it with water and carried it with him. The others came out to meet him and said to him, "What is this, Father?' The old man said to them, (my sins ran out behind me, and I do not see them, and today I am coming to judge the errors of another.’ When they heard that, they said no more to the brother but forgave him.

**Γ´.** Ἄλλοτε συνεδρίου γενομένου ἐν τῇ Σκήτει, θέλοντες αὐτὸν οἱ Πατέρες δοκιμάσαι, ἐξουδένωσαν αὐτὸν, λέγοντες· Τί καὶ ὁ Αἰθίοψ οὗτος ἔρχεται εἰς τὴν μέσην ἡμῶν; Ὁ δὲ ἀκούσας ἐσιώπησε. Μετὰ δὲ τὸ ἀπολυθῆναι αὐτοὺς, λέγουσιν αὐτῷ· Ἀββᾶ, οὐδὲν ἄρτι ἐταράχθης; Λέγει αὐτοῖς· Ἐταράχθην, ἀλλ' οὐκ ἐλάλησα.  
Another day when a council was being held in Scetis, the Fathers treated Moses with contempt in order to test him, saying, 'Why does this black man come among us?’ When he heard this he kept silence. When the council was dismissed, they said to him, 'Abba, did that not grieve you at all? 'He said to them, 'I was grieved, but I kept silence.

**Δ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μωϋσέως, ὅτι ἐγένετο κληρικὸς, καὶ ἐπέθηκαν αὐτῷ τὴν ἐπωμίδα. Καὶ λέγει αὐτῷ ὁ ἀρχιεπίσκοπος· Ἰδοὺ γέγονας ὁλόλευκος, ἀββᾶ Μωϋσῆ. Λέγει αὐτῷ ὁ γέρων· Ἄρα τὰ ἔξω, κῦρι ὁ Πάπας· ἢ καὶ τὰ ἔσω! Θέλων δὲ ὁ ἀρχιεπίσκοπος δοκιμάσαι αὐτὸν, λέγει τοῖς κληρικοῖς· Ὅταν εἰσέρχηται ὁ ἀββᾶς Μωϋσῆς εἰς τὸ ἱερατεῖον, διώξατε αὐτὸν, καὶ ἀκολουθήσατε αὐτῷ, ἵνα ἀκούσητε τί λέγει. Εἰσῆλθεν οὖν ὁ γέρων· καὶ ἐπετίμησαν αὐτὸν, καὶ ἐδίωξαν, λέγοντες· Ὕπαγε ἔξω, Αἰθίοψ. Ὁ δὲ ἐξελθὼν ἔλεγεν ἑαυτῷ· Καλῶς σοι ἐποίησαν, σποδόδερμε, μελανέ. Μὴ ὢν ἄνθρωπος, τί ἔρχῃ μετὰ ἀνθρώπων;  
It was said of Abba Moses that he was ordained and the ephod was placed upon him. The archbishop said to him,

'See, Abba Moses, now you are entirely white.' The old man said to him, 'It is true of the outside, lord and father, but what about Him who sees the inside?’ Wishing to test him the archbishop said to the priests, 'When Abba Moses comes into the sanctuary, drive him out, and go with him to hear what he says.' So the old man came in and they covered him with abuse, and drove him out, saying, ‘Outside, black man!’ Going out, he said to himself, 'They have acted rightly concerning you, for your skin is as black as ashes. You are not a man so why should you be allowed to meet men?’

**Ε´.** Ἐδόθη ποτὲ εἰς Σκῆτιν ἐντολὴ ὅτι, Νηστεύσατε τὴν ἑβδομάδα ταύτην· καὶ κατ' εὐκαιρίαν, παρέβαλον ἀδελφοὶ ἀπὸ Αἰγύπτου τῷ ἀββᾷ Μωϋσῇ· καὶ ἐποίησεν αὐτοῖς μικρὸν ἕψημα. Καὶ ἰδόντες οἱ γείτονες τὸν καπνὸν, εἶπον τοῖς κληρικοῖς· Ἰδοὺ Μωϋσῆς κατέλυσε τὴν ἐντολὴν, καὶ ἕψημα παρ' ἑαυτῷ ἐποίησεν. Οἱ δὲ εἶπον· Ὅτε ἔρχεται, ἡμεῖς λαλοῦμεν αὐτῷ. Τοῦ δὲ σαββάτου γενομένου, οἱ κληρικοὶ ἰδόντες τὴν μεγάλην πολιτείαν τοῦ ἀββᾶ Μωϋσέως, ἔλεγον αὐτῷ ἔμπροσθεν τοῦ λαοῦ· Ὦ ἀββᾶ Μωϋσῆ, τὴν ἐντολὴν τῶν ἀνθρώπων ἔλυσας, καὶ τὴν τοῦ Θεοῦ ἐφύλαξας.  
Once the order was given at Scetis, 'Fast the week. Now it happened that some brothers came from Egypt to visit Abba Moses and he cooked something for them. Seeing some smoke, the neighbours said to the ministers, "Look, Moses has broken the commandment and has cooked something in his cell.' The ministers said, "When he comes, we will speak to him ourselves.’ When the Saturday came, since they knew Abba Moses' remarkable way of life, the ministers said to him in front of everyone, 'oh Abba Moses, you did not keep the commandment of men, but it was so that you might keep the commandment of God.'

**Ϛ´.** Ἀδελφὸς παρέβαλεν εἰς Σκῆτιν πρὸς τὸν ἀββᾶν Μωϋσῆν, αἰτούμενος παρ' αὐτοῦ λόγον. Λέγει αὐτῷ ὁ γέρων· Ὕπαγε, κάθισον εἰς τὸ κελλίον σου· καὶ τὸ κελλίον σου διδάσκει σε πάντα.  
A brother came to Scetis to visit Abba Moses and asked him for a word. The old man said to him, 'Go, sit in your cell, and your cell will teach you everything.

**Ζ´.** Εἶπεν ὁ ἀββᾶς Μωϋσῆς· Ἄνθρωπος φεύγων, ἔοικε σταφυλῇ ὀπῇ· ὁ δὲ ἐν ἀνθρώποις ὢν, ὡς ὄμφαξ ἐστίν.  
Abba Moses said, "The man who flees and lives in solitude is like a bunch of grapes ripened by the sun, but he who remains amongst men is like an unripe grape."

**Η´.** Ἤκουσέ ποτε ὁ ἄρχων περὶ τοῦ ἀββᾶ Μωϋσέως, καὶ ἀπῆλθεν εἰς Σκῆτιν ἰδεῖν αὐτόν· καὶ ἀνήγγειλάν τινες τῷ γέροντι τὸ πρᾶγμα· καὶ ἀνέστη φυγεῖν εἰς τὸ ἕλος. Καὶ ὑπήντησαν αὐτῷ λέγοντες· Εἰπὲ ἡμῖν, γέρον· ποῦ ἔστιν ἡ κέλλα τοῦ ἀββᾶ Μωϋσέως; Καὶ λέγει αὐτοῖς· Τί θέλετε παρ' αὐτοῦ; ἄνθρωπος σαλός ἐστι. Καὶ ἐλθὼν ὁ ἄρχων εἰς τὴν ἐκκλησίαν, λέγει τοῖς κληρικοῖς· Ἐγὼ ἀκούων τὰ περὶ τοῦ ἀββᾶ Μωϋσέως, κατῆλθον ἰδεῖν αὐτόν· καὶ ἰδοὺ ὑπήντησεν ἡμῖν γέρων ὑπάγων εἰς Αἴγυπτον, καὶ εἴπομεν αὐτῷ· Ποῦ ἔστιν ἡ κέλλα τοῦ ἀββᾶ Μωϋσέως; καὶ λέγει ἡμῖν· Τί θέλετε ἀπ' αὐτοῦ; σαλός ἐστιν. Ἀκούσαντες δὲ οἱ κληρικοὶ, ἐλυπήθησαν, λέγοντες· Ποταπὸς ἦν ὁ γέρων ὁ ταῦτα λαλήσας κατὰ τοῦ ἁγίου; Οἱ δὲ εἶπον· Γέρων, παλαιὰ φορῶν, μακρὸς καὶ μελανός. Οἱ δὲ εἶπον· Αὐτός ἐστιν ὁ ἀββᾶς Μωϋσῆς· καὶ διὰ τὸ μὴ ἀπαντῆσαι αὐτὸν ὑμῖν, ταῦτα εἶπεν ὑμῖν. Πολλὰ δὲ ὠφεληθεὶς ὁ ἄρχων ἀνεχώρησεν.  
The magistrate heard about Abba Moses one day and he went to Scetis to see him. They told the old man. He got up and fled to the marsh. Some people met him and said to him, 'Old man, tell us where the cell of Abba Moses is.' He said to them, 'What do you want with him? He is a fool.' So the magistrate went back to the church and said to the ministers, 'I heard people talk about Abba Moses and I went to see him, but there was an old man going into Egypt who crossed our path and we asked him where Abba Moses' cell is, and he said to us , "What do you want with him? He is a fool."" When they heard this, the clergy were offended and said, 'What kind of an old man was it who spoke like that about the holy man to you?’ He said, 'An old man wearing old clothes, a big black man. 'They said, 'It was Abba Moses himself and it was in order not to meet you that he said that.' The magistrate went away greatly edified.

**Θ´.** Ἔλεγεν ὁ ἀββᾶς Μωϋσῆς ἐν Σκήτει· Ἐὰν φυλάξωμεν τὰς ἐντολὰς τῶν Πατέρων ἡμῶν, ἐγὼ ἐγγυῶμαι ὑμᾶς πρὸς τὸν Θεὸν, ὅτι βάρβαροι οὐκ ἔρχονται ὧδε. Εἰ δὲ μὴ φυλάξωμεν, ἐρημωθῆναι ἔχει ὁ τόπος οὗτος.  
At Scetis Abba Moses used to say, 'If we keep the commandments of our Fathers, I will answer for it on God's behalf that the barbarians will not come here. But if we do not keep the commandments of God, this place will be devastated.'

**Ι´.** Καθημένων δέ ποτε τῶν ἀδελφῶν πρὸς αὐτὸν, ἔλεγεν αὐτοῖς· Ἰδοὺ βάρβαροι σήμερον εἰς Σκῆτιν ἔρχονται· ἀλλὰ ἀνάστητε καὶ φύγετε. Λέγουσιν αὐτῷ· Σὺ οὖν οὐ φεύγεις, ἀββᾶ; Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ τοσαῦτα ἔτη προσδοκῶ τὴν ἡμέραν ταύτην· ἵνα πληρωθῇ ὁ λόγος τοῦ Δεσπότου Χριστοῦ, λέγοντος· Πάντες οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀποθανοῦνται. Λέγουσιν αὐτῷ· Οὐδὲ ἡμεῖς φεύγομεν, ἀλλὰ μετὰ σοῦ ἀποθνήσκομεν. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ πρᾶγμα οὐκ ἔχω· ἕκαστος βλεπέτω πῶς καθέζεται. Ἦσαν δὲ ἑπτὰ ἀδελφοὶ, καὶ λέγει αὐτοῖς· Ἰδοὺ οἱ βάρβαροι ἐγγίζουσι τῇ θύρᾳ. Καὶ εἰσελθόντες, ἐφόνευσαν αὐτούς. Εἷς δὲ ἐξ αὐτῶν ἔφυγεν ὀπίσω τῆς σειρᾶς· καὶ εἶδεν ἑπτὰ στεφάνους κατελθόντας, καὶ στεφανώσαντας αὐτούς.  
One day, when the brethren were sitting beside him, he said to them, "Look, the barbarians are coming to Scetis today; get up and flee.' They said to him, 'Abba, won't you flee too?’ He said to them, 'As for me, I have been waiting for this day for many years, that the word of the Lord Christ may be fulfilled which says, "All who take the sword will perish by the sword." (Matt. 26.52) They said to him, 'We will not flee either, but we will die with you.’ He said to them: 'That is nothing to do with me; let everyone decide for himself whether he stops or not.’ Now there were seven brothers there and he said to them, 'Look, the barbarians are drawing near to the door.' They came in and slew them. But one fled and hid under the cover of a pile of rope and he saw seven crowns descending and crowning them.  
**ΙΑ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Μωϋσέα, λέγων· Ὁρῶ ἐνώπιόν μου πρᾶγμα, καὶ οὐ δύναμαι αὐτὸ κατασχεῖν. Λέγει αὐτῷ ὁ γέρων· Ἐὰν μὴ γίνῃ νεκρὸς ὡς οἱ ταφέντες, οὐ δύνασαι αὐτὸ κατασχεῖν.  
A brother questioned Abba Moses saying, 'I see something in front of me and I am not able to grasp it.' The old man said to him, Tf you do not become dead like those who are in the tomb, you will not be able to grasp it.'

**ΙΒ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Μωϋσέα, ποίῳ τρόπῳ νεκροῖ ἑαυτὸν ἄνθρωπος ἀπὸ τοῦ πλησίον. Καὶ εἶπεν αὐτῷ ὁ γέρων ὅτι, Ἐὰν μὴ θήσει ἄνθρωπος ἐν τῇ καρδίᾳ αὐτοῦ, ἑαυτὸν ἤδη τριήμερον ἐν μνημείῳ, οὐ φθάνει εἰς τὸν λόγον τοῦτον. Abba Poemen said that a brother asked Abba Moses how someone could consider himself as dead towards his neighbour. The old man said to him, 'If a man does not think in his heart that he is already three days dead and in the tomb, he cannot attain this saying.

**ΙΓ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μωϋσέως εἰς Σκῆτιν, ὅτι ὡς ἤμελλεν ἐλθεῖν εἰς τὴν Πέτραν, ἐκοπίασεν ὁδεύων· καὶ ἔλεγεν ἐν ἑαυτῷ· Πῶς δύναμαι τὸ ὕδωρ μου συναγαγεῖν ὧδε; Καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Εἴσελθε, καὶ μηδὲν φροντίσῃς. Εἰσῆλθεν οὖν. Καὶ παρέβαλον αὐτῷ τινες τῶν Πατέρων, καὶ οὐκ εἶχεν εἰ μὴ ἓν μόνον λαγύνιον ὕδατος· καὶ ποιοῦντος αὐτοῦ μικρὸν φακὸν, ἀνηλώθη. Ὁ δὲ γέρων ἐθλίβετο. Εἰσερχόμενος οὖν καὶ ἐξερχόμενος, ηὔχετο τῷ Θεῷ. Καὶ ἰδοὺ νεφέλη βροχῆς ἦλθε κατ' αὐτῆς τῆς Πέτρας· καὶ ἐγέμισεν ὅλα τὰ ἀγγεῖα αὐτοῦ. Καὶ λέγουσι μετὰ ταῦτα τῷ γέροντι· Εἰπὲ ἡμῖν, τί εἰσήρχου καὶ ἐξήρχου. Καὶ λέγει αὐτοῖς ὁ γέρων· Δίκην ἐποίουν μετὰ τοῦ Θεοῦ ὅτι, Ἤνεγκάς με ὧδε, καὶ ἰδοὺ ὕδωρ οὐκ ἔχω ἵνα πίωσιν οἱ δοῦλοί σου. Διὰ τοῦτο εἰσηρχόμην καὶ ἐξηρχόμην παρακαλῶν τὸν Θεὸν, ἕως οὗ ἔπεμψεν ἡμῖν.  
It was said of Abba Moses at Scetis that when he had ar- ranged to go to Petra, he grew tired in the course of the journey and said to himself, 'How can I find the water I need there?' Then a voice said to him, 'Go, and do not be anxious about anything.’ So he went. Some Fathers came to see him and he had only a small bottle of water. He used it all up in cooking lentils for them. The old man was worried, so he went in and came out of his cell, and he prayed to God, and a cloud of rain came to Petra and filled all the cisterns. After this, the visitors said to the old man, 'Tell us why you went in and out.’ The old man said to them, 'I was arguing with God, saying, "You brought me here and now I have no water for your servants." This is why I was going in and out; I was going on at God till he sent us some water.'

**ΙΔ´.** Εἶπεν ὁ ἀββᾶς Μωϋσῆς, ὅτι ὀφείλει ἄνθρωπος ἀποθανεῖν ἀπὸ τοῦ ἑταίρου αὐτοῦ, τοῦ μὴ κρίνειν αὐτὸν ἔν τινι.  
The monk must die to his neighbour and never judge him at all, in any way whatever.

**ΙΕ´.** Πάλιν εἶπεν ὅτι, Ὀφείλει ἄνθρωπος νεκρῶσαι ἑαυτὸν ἀπὸ παντὸς πονηροῦ πράγματος, πρὸ τοῦ ἐξελθεῖν ἀπὸ τοῦ σώματος, τοῦ μὴ κακῶσαί τινα ἄνθρωπον.  
The monk must die to everything before leaving the body, in order not to harm anyone.

**ΙϚ´.** Εἶπε πάλιν· Ἐὰν μὴ ἄνθρωπος ἔχῃ ἐν τῇ καρδίᾳ αὐτοῦ ὅτι ἁμαρτωλός ἐστιν, ὁ Θεὸς οὐκ εἰσακούει αὐτοῦ. Καὶ εἶπεν ὁ ἀδελφός· Τί ἐστιν, ἔχει ἐν τῇ καρδίᾳ ὅτι ἁμαρτωλός ἐστιν; Καὶ εἶπεν ὁ γέρων ὅτι, Εἴ τις βαστάζει τὰς ἁμαρτίας αὐτοῦ, οὐ βλέπει τὰς τοῦ πλησίον αὐτοῦ.  
If the monk does not think in his heart that he is a sinner, God will not hear him. The brother said, 'What does that mean, to think in his heart that he is a sinner?’ Then the old man said, 'When someone is occupied with his own faults, he does not see those of his neighbour.'

**ΙΖ´.** Εἶπε πάλιν· Ἐὰν μὴ συμφωνήσῃ ἡ πρᾶξις μετὰ τῆς εὐχῆς, εἰς μάτην κοπιᾷ. Καὶ εἶπεν ὁ ἀδελφός· Τί ἐστι, συμφώνησις πράξεως μετὰ εὐχῆς; Καὶ εἶπεν ὁ γέρων· Ἵνα ὑπὲρ ὧν εὐχόμεθα, μηκέτι ποιῶμεν αὐτά. Ὅταν γὰρ ἄνθρωπος ἀφῇ τὰ θελήματα αὐτοῦ, τότε καταλλάσσεται αὐτῷ ὁ Θεὸς, καὶ δέχεται τὴν εὐχὴν αὐτοῦ.  
If a man's deeds are not in harmony with his prayer, he labours in vain. The brother said, 'What is this harmony between practice and prayer?' The old man said, 'We should no longer do those things against which we pray. For when a man gives up his own will, then God is reconciled with him and accepts his prayers.'

**ΙΗ´.** Ἠρώτησεν ὁ ἀδελφὸς ὅτι, Ἐν παντὶ κόπῳ τοῦ ἀνθρώπου, τί ἐστι τὸ βοηθοῦν αὐτῷ; Καὶ λέγει ὁ γέρων· Ὁ Θεός ἐστιν ὁ βοηθῶν. Γέγραπται γάρ· Ὁ Θεὸς ἡμῶν καταφυγὴ καὶ δύναμις, βοηθὸς ἐν θλίψεσι ταῖς εὑρούσαις ἡμᾶς σφόδρα. The brother asked, 'In all the affliction which the monk gives himself, what helps him?' The old man said, 'It is written, "God is our refuge and strength, a very present help in trouble.’ (Ps.46.1)

**Ιθ´.** Εἶπεν ὁ ἀδελφός· Αἱ νηστεῖαι καὶ ἀγρυπνίαι ἃς ποιεῖ ἄνθρωπος, τί γίνονται; Λέγει αὐτῷ ὁ γέρων· Αὗται ποιοῦσι τὴν ψυχὴν ταπεινωθῆναι. Γέγραπται γάρ· Ἰδὲ τὴν ταπείνωσίν μου καὶ τὸν κόπον μου, καὶ ἄφες πάσας τὰς ἁμαρτίας μου. Ἐὰν ἡ ψυχὴ ποιήσῃ τοὺς καρποὺς τούτους, σπλαγχνίζεται ὁ Θεὸς ἐπ' αὐτῇ δι' αὐτῶν.   
The old man was asked, 'What is the good of the fasts and watchings which a man imposes on himself?’ and he replied, 'They make the soul humble. For it is written, "Consider my affliction and my trouble, and forgive all my sins." (Ps.25.18) So if the soul gives itself all this hardship, God will have mercy on it.'

**Κ´.**Λέγει ὁ ἀδελφὸς τῷ γέροντι· Τί ποιήσει ἄνθρωπος ἐν παντὶ πειρασμῷ ἐπερχομένῳ ἐπάνω αὐτοῦ, ἢ ἐν παντὶ λογισμῷ τοῦ ἐχθροῦ; Λέγει αὐτῷ ὁ γέρων· Κλαίειν ὀφείλει ἐνώπιον τῆς ἀγαθότητος τοῦ Θεοῦ, ἵνα βοηθήσῃ αὐτῷ· καὶ ἀναπαύεται ταχέως, ἐὰν παρακαλῇ ἐν γνώσει· γέγραπται γάρ· Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.   
The old man was asked, 'What should a man do in all the temptations and evil thoughts that come upon him?' The old man said to him, 'He should weep and implore the goodness of God to come to his aid, and he will obtain peace if he prays with discern- ment. For it is written, "With the Lord on my side I do not fear. What can man do to me?"' (Ps. 118.6)

**ΚΑ´.**Ἠρώστησεν ὁ ἀδελφὸς ὅτι, Ἰδοὺ ἄνθρωπος δέρει τὸν δοῦλον αὐτοῦ δι' ἁμαρτίαν ἢν ἔπραξε. Τί ἐρεῖ ὁ δοῦλος; Λέγει ὁ γέρων· Ἐάν ἐστι δοῦλος καλὸς, ἐρεῖ· Ἐλέησόν με, ἡμάρτηκα. Λέγει αὐτῷ ὁ ἀδελφός· Οὐδὲν ἄλλο λέγει; Λέγει ὁ γέρων· Οὐχί. Ἀφ' οὗ γὰρ τὴν μέμψιν ἐπιτιθεῖ ἐφ' ἑαυτῷ, καὶ εἴπῃ, Ἡμάρτηκα, εὐθέως σπλαγχνίζεται ἐπ' αὐτῷ ὁ κύριος αὐτοῦ. Τέλος δὲ τούτων πάντων, τὸ μὴ κρῖναι τὸν πλησίον. Ὅτε γὰρ ἡ χεὶρ Κυρίου ἀπέκτεινε πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, οὐκ ἦν οἶκος οὗ οὐκ ἦν ἐν αὐτῷ τεθνηκώς. Λέγει αὐτῷ ὁ ἀδελφός· Τίς ἐστιν ὁ λόγος οὗτος; Λέγει αὐτῷ ὁ γέρων ὅτι, Ἐὰν ἡμᾶς ἐάσωσιν ἰδεῖν τὰς ἁμαρτίας ἡμῶν, οὐ μὴ ἴδωμεν τὰς ἁμαρτίας τοῦ πλησίον. Μωρία γάρ ἐστιν ἀνθρώπῳ, ἔχοντι τὸν ἑαυτοῦ νεκρὸν, ἀφεῖναι αὐτὸν καὶ ἀπελθεῖν κλαῦσαι τὸν τοῦ πλησίον. Τὸ ἀποθανεῖν δὲ ἀπὸ τοῦ πλησίον σου, τοῦτό ἐστι τὸ βαστάσαι σου τὰς ἁμαρτίας, καὶ ἀμεριμνεῖν ἀπὸ παντὸς ἀνθρώπου, ὅτι οὗτος καλός ἐστιν, ἢ οὗτος κακός. Μὴ ποιήσῃς κακὸν μηδενὶ ἀνθρώπῳ, μηδὲ λογίζου πονηρὸν ἐν τῇ καρδίᾳ σου εἴς τινα· μηδὲ ἐξουδενώσῃς τινὰ ποιοῦντα κακόν· μηδὲ πεισθῇς τῷ κακοποιοῦντι τὸν πλησίον αὐτοῦ, μηδὲ χαῖρε μετὰ τοῦ ποιοῦντος κακὸν τῷ πλησίον αὐτοῦ· μὴ καταλαλήσῃς τινά· ἀλλὰ λέγε· Ὁ Θεὸς γινώσκει ἕκαστον· μὴ συμπεισθῇς μετὰ τοῦ καταλαλοῦντος, μηδὲ συγχαρῇς μετὰ τῆς καταλαλιᾶς αὐτοῦ, μηδὲ μισήσῃς τὸν καταλαλοῦντα τὸν πλησίον αὐτοῦ. Καὶ τοῦτό ἐστι τὸ μὴ κρῖναι. Μὴ ἔχε ἔχθραν μετά τινος ἀνθρώπου, καὶ μὴ κρατήσῃς ἔχθραν ἐν τῇ καρδίᾳ σου· μὴ μισήσῃς τὸν ἐχθραίνοντα μετὰ τοῦ πλησίον. Καὶ αὕτη ἐστὶν ἡ εἰρήνη. Ἐν τούτοις ἐαυτὸν παρακάλει· πρὸς ὀλίγον χρόνον ὁ κάματος, καὶ εἰς ἀεὶ ἡ ἀνάπαυσις, χάριτι τοῦ Θεοῦ Λόγου. Ἀμήν.  
A brother asked the old man, 'Here is a man who beats his servant because of a fault he has committed; what will the servant say?’ The old man said, 'If the servant is good, he should say, "For- give me, I have sinned."'' The brother said to him, 'Nothing else?’ The old man said, 'No, for from the moment he takes upon himself responsibility for the affair and says, "I have sinned," immediately the Lord will have mercy on him. The aim in all these things is not to judge one's neighbour. For truly, when the hand of the Lord caused all the first-born in the land of Egypt to die, no house was without its dead.’ The brother said, 'What does that mean?' The old man said, 'If we are on the watch to see our own faults, we shall not see those of our neighbour. It is folly for a man who has a dead person in his house to leave him there and go to weep over his neighbour's dead. To die to one's neighbour is this: To bear your own faults and not to pay attention to anyone else wondering whether they are good or bad. Do no harm to anyone, do not think anything bad in your heart towards anyone, do not scorn the man who does evil, do not put confidence in him who does wrong to his neighbour, do not rejoice with him who injures his neighbour. This is what dying to one's neighbour means. Do not rail against anyone, but rather say, "God knows each one." Do not agree with him who slanders, do not rejoice at his slander and do not hate him who slanders his neighbour. This is what it means not to judge. Do not have hostile feelings towards anyone and do not let dislike dominate your heart; do not hate him who hates his neighbour. This is what peace is: Encourage yourself with this thought, "Affliction lasts but a short time, while peace is for ever, by the grace of God the Word. Amen."

**Περὶ τοῦ ἀββᾶ Ματόη.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Ματόης· Θέλω ἐργασίαν ἐλαφρὰν καὶ ἐμμένουσαν, ἢ ἐπίπονον ἐξ ἀρχῆς καὶ ταχέως ἐκκοπτομένην.  
Abba Matoes said, 'I prefer a light and steady activity, to one that is painful at the beginning but is soon broken off:

**Β´.** Εἶπε πάλιν· Ὅσον ἐγγίζει ἄνθρωπος τῷ Θεῷ, τοσοῦτον ἁμαρτωλὸν ἑαυτὸν βλέπει. Ἡσαΐας γὰρ ὁ προφήτης ἰδὼν τὸν Θεὸν, τάλαν καὶ ἀκάθαρτον ἔλεγεν ἑαυτόν.  
He also said, 'The nearer a man draws to God, the more he sees himself a sinner. It was when Isaiah the prophet saw God, that he declared himself "a man of unclean lips."' (Is. 6.5)

**Γ´.** Ἔλεγε πάλιν· Ὅτε ἤμην νεώτερος, ἔλεγον ἐν ἑαυτῷ ὅτι, Τάχα τί ποτε ἐργάζομαι ἀγαθόν· νῦν δὲ ὡς ἐγήρασα, βλέπω ὅτι οὐκ ἔχω ἓν ἔργον καλὸν ἐν ἐμαυτῷ.  
He also said, 'When I was young, I would say to myself: perhaps one day I shall do something good; but now that I am old, I see that there is nothing good about me.'

**Δ´.** Εἶπε πάλιν· Οὐκ οἶδεν ὁ Σατανᾶς ποίῳ πάθει ἡττᾶται ἡ ψυχή. Σπείρει μὲν, ἀλλ' οὐκ οἶδεν εἰ θερίσει· τοὺς μὲν περὶ πορνείας, τοὺς δὲ περὶ καταλαλιᾶς λογισμοὺς, καὶ ὁμοίως τὰ λοιπὰ πάθη. Καὶ εἰς οἷον πάθος ἴδῃ τὴν ψυχὴν κλίνασαν, χορηγεῖ αὐτῇ.  
He also said, 'Satan does not know by what passion the soul can be overcome. He sows, but without knowing if he will reap, sometimes thoughts of fornication, sometimes thoughts of slander, and similarly for the other passions. He supplies nourishment to the passion which he sees the soul is slipping towards.'

**Ε´.** Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ματώῃ, καὶ λέγει αὐτῷ· Πῶς οἱ Σκητιῶται ἐποίουν περισσότερον τῆς Γραφῆς, ἀγαπῶντες τοὺς ἐχθροὺς αὐτῶν ὑπὲρ ἑαυτούς; Λέγει αὐτῷ ὁ ἀββᾶς Ματώης· Ἐγὼ τέως τὸν ἀγαπῶντά με οὐκ ἀγαπῶ ὡς ἐμαυτόν. A brother went to Abba Matoes and said to him, 'How is it that the monks of Scetis did more than the Scriptures required in loving their enemies more than themselves?! Abba Matoes said to him, 'As for me I have not yet managed to love those who love me as I love myself.'

**Ϛ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ματώην· Τί ποιήσω ἐὰν παραβάλῃ μοι ἀδελφὸς, καὶ ἔστι νηστεία ἢ πρωΐ; ὅτι θλίβομαι. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐὰν μὲν οὐ θλίβῃ, καὶ φάγῃς μετὰ τοῦ ἀδελφοῦ, καλῶς ποιεῖς. Ἐὰν δὲ μὴ προσδοκᾷς τινα, καὶ φάγῃς, τοῦτο σὸν θέλημά ἐστιν. A brother questioned Abba Matoes, 'What ought I to do when a brother comes to see me and it is a fast day, or in the morning? This worries me.' The old man said to him, 'If you don't fuss about it and simply eat with the brother, that is all right, but if you are not expecting anyone and you eat, that is your own will.'

ζ´. Εἶπεν ὁ ἀββᾶς Ἰακὼβ ὅτι, Παρέβαλον τῷ ἀββᾷ Ματώῃ· καὶ ἀνακάμψαντός μου, εἶπον αὐτῷ ὅτι, Θέλω παραβαλεῖν εἰς τὰ Κελλία. Καὶ εἶπέ μοι· Ἄσπασαι ἐξ ἐμοῦ τὸν ἀββᾶν Ἰωάννην. Ἐλθὼν δὲ ἐγὼ πρὸς τὸν ἀββᾶν Ἰωάννην, λέγω αὐτῷ· Ἀσπάζεταί σε ὁ ἀββᾶς Ματώης. Καὶ λέγει μοι ὁ γέρων· Ἰδοὺ ὁ ἀββᾶς Ματώης, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. Καὶ πληρωθέντος ἐνιαυτοῦ, πάλιν παρέβαλον τῷ ἀββᾷ Ματόῃ· καὶ εἶπον αὐτῷ τὸν ἀσπασμὸν τοῦ ἀββᾶ Ἰωάννου. Καὶ λέγει ὁ γέρων· Οὐκ εἰμὶ μὲν ἄξιος τοῦ λόγου τοῦ γέροντος· πλὴν τοῦτο γίνωσκε, ὅτι ὅταν ἀκούσῃς γέροντος τὸν πλησίον δοξάζοντος ὑπὲρ ἑαυτὸν, εἰς μέτρα μεγάλα ἔφθασεν. Αὕτη γάρ ἐστιν ἡ τελειότης, ὥστε τὸν πλησίον ἑαυτοῦ δοξάζειν ὑπὲρ ἑαυτόν. Abba James said that he went to Abba Matoes' cell and when he left he said to him, 'I want to go to the Cells.' He said to me:

'Greet Abba John for me.' So going to Abba John's cell I said to him, 'Abba Matoes greets you.' The old man said to me, 'Abba Matoes is an Israelite indeed in whom there is no guile.' A year later I returned to Abba Matoes and gave him Abba John's greeting. The old man said: 'I am not worthy of what the old man said, but know this: whenever you hear an old man praising his neighbour more than himself, it is because he has reached a great stature: for this is perfection to praise one's neighbour more than oneself.'

**Η´.** Ἔλεγεν ὁ ἀββᾶς Ματώης ὅτι, Ἦλθεν ἀδελφὸς πρὸς μὲ, καὶ εἶπέ μοι, ὅτι ἡ καταλαλιὰ χεῖρόν ἐστι τῆς πορνείας. Καὶ εἶπον· Σκληρός ἐστιν ὁ λόγος. Λέγει οὖν μοι· Καὶ πῶς θέλεις εἶναι τὸ πρᾶγμα τοῦτο; Ἐγὼ δὲ ἔφην· Ἡ μὲν καταλαλιὰ κακή ἐστιν· ταχεῖαν δὲ ἔχει θεραπείαν· μετανοεῖ γὰρ πολλάκις ὁ καταλαλήσας, λέγων· Κακῶς ἐλάλησα. Ἡ δὲ πορνεία, φυσικὸς θάνατός ἐστιν. Abba Matoes said, 'A brother came to me and said, "Slander is worse than fornication." I said to him, "That is a hard saying." He said to me, "What do you mean?" I said to him, "Slander is bad, but it is soon healed, for he who slanders often repents, saying that he has spoken unkindly; but fornication is physical death."'

**Θ´.** Ἀπῆλθέ ποτε ὁ ἀββᾶς Ματώης ἀπὸ τῆς Ῥαιθοῦ, εἰς τὰ μέρη Μαγδολῶν· ἦν δὲ ὁ ἀδελφὸς αὐτοῦ μετ' αὐτοῦ. Καὶ κρατήσας ὁ ἐπίσκοπος τὸν γέροντα, ἐποίησεν αὐτὸν πρεσβύτερον. Καὶ γενομένων αὐτῶν ὁμοῦ, ἔλεγεν ὁ ἐπίσκοπος· Συγχώρησόν μοι, ἀββᾶ· οἴδα ὅτι οὐκ ἤθελες τὸ πρᾶγμα τοῦτο· ἀλλὰ διὰ τὸ εὐλογηθῆναί με παρὰ σοῦ, ἐτόλμησα τοῦτο ποιῆσαι. Εἶπε δὲ αὐτῷ ὁ γέρων μετὰ ταπεινώσεως· Καὶ ὁ λογισμός μου μικρὸν ἤθελεν· πλὴν εἰς τοῦτο ἐγὼ κοπιῶ, ὅτι χωρισθῆναι ἔχω ἀπὸ τοῦ ἀδελφοῦ τοῦ μετ' ἐμοῦ. Οὐ βαστάζω γὰρ ὅλας τὰ εὐχὰς ποιῆσαι μόνος. Καὶ λέγει ὁ ἐπίσκοπος· Εἰ οἶδας ὅτι ἄξιός ἐστιν, ἐγὼ αὐτὸν χειροτονῶ. Λέγει αὐτῷ ὁ ἀββᾶς Ματώης· Εἰ μὲν ἄξιός ἐστιν, οὐκ οἶδα· ἓν δὲ οἶδα, ὅτι ἐμοῦ καλλίων ἐστίν. Ἐχειροτόνησε δὲ καὶ αὐτόν. Καὶ ἐκοιμήθησαν οἱ ἀμφότεροι, μὴ ἐγγίσαντες θυσιαστηρίῳ ἕνεκεν τοῦ ποιῆσαι προσφοράν. Ἔλεγε δὲ ὁ γέρων· Πιστεύω εἰς τὸν Θεὸν, ὅτι οὐκ ἔχω κρῖμα πολὺ διὰ τὴν χειροτονίαν, ὁπότε οὐ ποιῶ προσφοράν. Τῶν γὰρ ἀμέμπτων ἐστὶν ἡ χειροτονία. One day Abba Matoes went to Rhaithou, in the region of Magdolos. A brother went with him, and the bishop seized the old man and made him a priest. While they were eating together the bishop said, 'Forgive me, abba; I know you did not want it but it was in order that I might be blessed by you that I dared to do it.' The old man said humbly to him, 'I did not wish it, to be sure; but what really troubles me is that I must be separated from the brother who is with me and I am not able to keep on saying the prayers quite alone.’ The bishop said to him, 'If you know that he is worthy, I will ordain him too.' Abba Matoes said, 'I do not know if he is worthy of it; I know only one thing, that he is better than I.' So the bishop ordained him also. Both of them died without having ap- proached the sanctuary to make the offering. The old man used to say, 'I have confidence in God that I shall not suffer great con- demnation through the laying on of hands since I do not make the offering. For the laying on of hands is for those who are without reproach."

**Ι´.** Εἶπεν ὁ ἀββᾶς Ματόης ὅτι, Τρεῖς γέροντες ἀπῆλθον πρὸς τὸν ἀββᾶν Παφνούτιον τὸν λεγόμενον Κεφαλᾶν, ἵνα ἐρωτήσωσιν αὐτὸν λόγον. Καὶ εἶπεν αὐτοῖς ὁ γέρων· Τί θέλετε εἴπω ὑμῖν; Πνευματικὸν ἢ σωματικόν; Λέγουσιν αὐτῷ· Πνευματικόν. Λέγει αὐτοῖς ὁ γέρων· Ὑπάγετε, ἀγαπήσατε τὴν θλῖψιν ὑπὲρ τὴν ἀνάπαυσιν, καὶ τὴν ἀτιμίαν πλέον τῆς δόξης, καὶ τὸ διδόναι μᾶλλον ἢ λαμβάνειν. Abba Matoes said that three old men went to Abba Paph- nutius, he who is called Cephalus, to ask a word of him. The old man said to them, 'What do you want me to say to you? A spiritual word, or a bodily word?' They said, 'A spiritual word.' The old man said to them, 'Go, and choose trials rather than quietness, dishonour rather than glory, and to give rather than to receive.'  
  
**ΙΑ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ματώην, λέγων· Εἰπέ μοι ῥῆμα. Ὁ δὲ εἶπεν αὐτῷ· Ὕπαγε, παρακάλεσον τὸν Θεὸν, ἵνα δώσει πένθος εἰς τὴν καρδίαν σου, καὶ ταπείνωσιν· καὶ πρόσεχε πάντοτε τὰς ἁμαρτίας σου· καὶ μὴ κρῖνε ἄλλους, ἀλλὰ γενοῦ ὑποκάτω πάντων· καὶ μὴ ἔχε φιλίαν μετὰ παιδίου, μήτε γνῶσιν μετὰ γυναικὸς, μήτε φίλον αἱρετικόν· καὶ κόψον τὴν παρρησίαν ἀπὸ σοῦ· καὶ κράτει τὴν γλῶσσαν καὶ τὴν κοιλίαν σου, καὶ ἀπὸ οἴνου μικρόν· καὶ ἐάν τις λαλήσῃ περὶ πράγματος οἱουδήποτε, μὴ φιλονείκει μετ' αὐτοῦ· ἀλλ' ἐὰν καλῶς λέγῃ, εἰπέ· Ναί· ἐὰν δὲ κακῶς, εἰπέ· Σὺ οἶδας πῶς λαλεῖς· καὶ μὴ ἔριζε μετ' αὐτοῦ περὶ ὧν ἐλάλησε. Καὶ αὕτη ἐστὶν ἡ ταπείνωσις.  
A brother questioned Abba Matoes saying, 'Give me a word.' He said to him, 'Go, and pray God to put compunction in your heart, and give you humility; be aware of your faults; do not judge others but put yourself below everyone; do not be friendly with a boy nor with an heretical friend; put freedom of speech far from you; control your tongue and your belly; drink only a small quan- tity of wine, and if someone speaks about some topic, do not argue with him but ifhe is right, say, "Yes"; ifhe is wrong, say, "You know what you are saying," and do not argue with him about what he has said. That is humility.'

**ΙΒ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ματώην· Εἰπέ μοι ῥῆμα. Καὶ εἶπεν αὐτῷ· Πᾶσαν φιλονεικίαν ἀπὸ παντὸς πράγματος κόψον ἀπὸ σοῦ· κλαῦσον δὲ καὶ πένθησον, ὅτι ὁ καιρὸς ἤγγισεν.  
A brother said to Abba Matoes, 'Give me a word.' He said to him, 'Restrain the spirit of controversy in yourself in everything, and weep, have compunction, for the time is drawing near."  
  
**ΙΓ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ματόην, λέγων· Τί ποιήσω; ὅτι ἡ γλῶσσά μου θλίβει με· καὶ ὅταν ἔρχωμαι ἐν μέσῳ τῶν ἀνθρώπων, οὐ δύναμαι κατασχεῖν αὐτήν· ἀλλὰ κατακρίνω αὐτοὺς ἐν παντὶ ἔργῳ ἀγαθῷ, καὶ ἐλέγχω αὐτούς. Τί οὖν ποιήσω; Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Εἰ οὐ δύνασαι κατέχειν ἑαυτὸν, φύγε καταμόνας. Ἀσθένεια γάρ ἐστιν. Ὁ δὲ καθήμενος μετὰ ἀδελφῶν, οὐκ ὀφείλει εἶναι τετραγωνιαῖος, ἀλλὰ στρογγύλος, ἵνα πρὸς πάντας κυλίηται. Καὶ εἶπεν ὁ γέρων Οὐ κατὰ ἀρετὴν κάθημαι καταμόνας, ἀλλὰ κατὰ ἀσθένειαν· δυνατοὶ γάρ εἰσιν, οἱ ἐρχόμενοι εἰς τὸ μέσον τῶν ἀνθρώπων.  
A brother questioned Abba Matoes saying, 'What am I to do? My tongue makes me suffer, and every time I go among men, I cannot control it, but I condemn them in all the good they are doing and reproach them with it. What am I to do?' The old man replied, If you cannot contain yourself, flee into solitude. For this is a sickness. He who dwells with brethren must not be square, but round, so as to turn himself towards all.! He went on, 'It is not through virtue that I live in solitude, but through weakness; those who live in the midst of men are the strong ones."

**Περὶ τοῦ ἀββᾶ Μάρκου μαθητοῦ τοῦ ἀββᾶ Σιλουανοῦ.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι εἶχε μαθητὴν ἐν Σκήτει, Μάρκον ὀνόματι· ἦν δὲ ἔχων ὑπακοὴν μεγάλην, καὶ ἦν καλλιγράφος. Ἠγάπα δὲ αὐτὸν ὁ γέρων διὰ τὴν ὑπακοὴν αὐτοῦ. Εἶχε δὲ ἄλλους ἕνδεκα μαθητὰς, καὶ ἐθλίβοντο, ὅτι ἠγάπα αὐτὸν ὑπὲρ αὐτούς. Καὶ ἀκούσαντες οἱ γέροντες, ἐλυπήθησαν. Ἦλθον δὲ ἐν μιᾷ πρὸς αὐτὸν οἱ γέροντες, καὶ ἐνεκάλουν αὐτόν. Λαβὼν δ' αὐτοὺς ἐξῆλθε, καὶ ἔκρουσε κατὰ κελλίον, λέγων· Ὁ δεῖνα ἀδελφὲ, δεῦρο, ὅτι χρῄζω σου. Καὶ εἷς ἐξ αὐτῶν, οὐκ ἠκολούθησεν αὐτῷ εὐθύς. Καὶ ἐλθὼν ἐπὶ τὴν κέλλαν Μάρκου, ἔκρουσε, λέγων· Μάρκε. Ὁ δὲ ἀκούσας τῆς φωνῆς τοῦ γέροντος, εὐθὺς ἐπήδησεν ἔξω· καὶ ἔπεμψεν αὐτὸν εἰς διακονίαν. Καὶ λέγει τοῖς γέρουσι· Ποῦ εἰσὶν οἱ λοιποὶ ἀδελφοὶ, Πατέρες; Καὶ εἰσελθὼν εἰς τὴν κέλλαν αὐτοῦ, ἐψηλάφησε τὸ τετράδιον αὐτοῦ· καὶ εὗρεν ὅτι ω ἔβαλε χεῖρα ποιεῖν· καὶ ἀκούσας τοῦ γέροντος, οὐκ ἔστρεψε τὸν κάλαμον πληρῶσαι αὐτό. Λέγουσιν οὖν οἱ γέροντες· Ὄντως ὃν σὺ ἀγαπᾷς, ἀββᾶ, καὶ ἡμεῖς αὐτὸν ἀγαπῶμεν, καὶ ὁ Θεὸς αὐτὸν ἀγαπᾷ.  
It was said of Abba Silvanus that at Scetis he had a disciple called Mark, whose obedience was great. He was a scribe. The old man loved him because of his obedience. He had eleven other disci- ples who were hurt because he loved him more than them. When they knew this, the elders were sorry about it and they came one day to him to reproach him about it. Taking them with him, he went to knock at each cell, saying, 'Brother so and so, come here; I need you,' but none of them came immediately. Coming to Mark's cell, he knocked and said, 'Mark.' Hearing the old man's voice, he jumped up immediately and the old man sent him off to serve and said to the elders, 'Fathers, where are the other brothers?' Then he went into Mark's cell and picked up his book and noticed that he had begun to write the letter 'omega', but when he had heard the old man, he had not finished writing it. Then the elders said, 'Truly, abba, he whom you love, we love too and God loves him.'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ποτὲ περιπατῶν ἐν τῇ  
Σκήτει μετὰ τῶν γερόντων, καὶ θέλων αὐτοῖς τὴν ὑπακοὴν τοῦ μαθητοῦ αὐτοῦ Μάρκου δεῖξαι, καὶ δι' ὃ ἀγαπᾷ αὐτὸν, θεωρήσας μικρὸν σύαγρον, λέγει αὐτῷ· Θεωρεῖς τὸ μικρὸν βουβάλιον ἐκεῖνο, τέκνον; Λέγει αὐτῷ· Ναὶ, ἀββᾶ. Καὶ τὰ κέρατα αὐτοῦ πῶς πιθανά εἰσιν; Λέγει· Ναὶ, ἀββᾶ. Καὶ ἐθαύμασαν οἱ γέροντες τὴν ἀπόκρισιν αὐτοῦ, καὶ ᾠκοδομήθησαν ἐν τῇ ὑπακοῇ αὐτοῦ.  
They said this of Abba Silvanus that, as he was walking to Scetis one day with the old men, and wishing to demonstrate his disciple Mark's obedience, and show the reason for his affection for him, he said to him, seeing a small wild boar, 'Boy, do you see that little buffalo?' He said to him, 'Yes, abba.’ 'And do you see his horns, how attractive they are?' He said to him, "Yes, abba.' The old men were astonished at his reply and edified by his obedience.

**Γ´.** Κατῆλθέ ποτε ἡ μήτηρ τοῦ ἀββᾶ Μάρκου ἰδεῖν αὐτόν· καὶ εἶχε πολλὴν φαντασίαν. Καὶ ἐξῆλθεν ὁ γέρων πρὸς αὐτήν. Καὶ εἶπεν αὐτῷ· Ἀββᾶ, εἰπὲ τὸν υἱόν μου ἐξελθεῖν, ἵνα ἴδω αὐτόν. Εἰσελθὼν δὲ ὁ γέρων, εἶπεν αὐτῷ· Ἔξελθε, ἵνα σε ἴδῃ ἡ μήτηρ σου. Ἦν δὲ φορῶν κεντονάριον, καὶ ἠσβολωμένος ἀπὸ τοῦ μαγειρείου. Καὶ ἐξελθὼν διὰ τὴν ὑπακοὴν, ἐκάμμυσε τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ εἶπεν αὐτοῖς· Σωθείητε, σωθείητε, σωθείητε· καὶ οὐκ εἶδεν αὐτούς. Ἡ δὲ μήτηρ αὐτοῦ οὐκ ἐγνώρισεν αὐτόν. Πάλιν οὖν πέμπει πρὸς τὸν γέροντα, λέγουσα· Ἀββᾶ, πέμψον μοι τὸν υἱόν μου, ἵνα αὐτὸν ἴδω. Καὶ εἶπε τῷ Μάρκῳ· Οὐκ εἶπόν σοι· Ἔξελθε, ἵνα σε ἴδῃ ἡ μήτηρ σου; Καὶ εἶπεν αὐτῷ ὁ Μάρκος· Ἐξῆλθον κατὰ τὸν λόγον σου, ἀββᾶ. Πλὴν παρακαλῶ σε, μὴ εἴπῃς μοι ἄλλο ἅπαξ ἐξελθεῖν, ἵνα μὴ παρακούσω σου. Καὶ ἐξελθὼν ὁ γέρων εἶπεν αὐτῇ· Αὐτός ἐστιν ὁ ἀπαντήσας ὑμῖν, λέγων· Σωθείητε. Καὶ παρακαλέσας αὐτὴν ἀπέλυσεν.  
Abba Mark's mother came down to see him one day with great pomp. The old man went out to meet her. She said to him, 'Abba, tell my son to come out so that I may see him.’ So the old man went back and said to him, 'Go out, and let your mother see you.' He was wearing ragged garments and coming from the kitchen, so he was very dirty. He went out under obedience and closed his eyes and said to them: 'Greetings, greetings, greetings!' but he did not see them at all. His mother did not recognize him. So she sent a message to the old man again, 'Abba, send me my son, so that I may see him." He said to Mark, 'Did I not tell you to go out, so your mother would see you?’ Mark said to him, 'As you said, abba, I went out; but please, do not tell me a second time to go out, because I don't want todisobey you.’ The old man went out and said to the mother, 'Your son was he who came to meet you, saying, "Greetings!"' Then he comforted her and sent her away.

**Δ´.** Ἄλλοτε συνέβη αὐτὸν ἐξελθεῖν ἀπὸ Σκήτεως, καὶ ἀπελθεῖν εἰς τὸ ὄρος τὸ Σινὰ, καὶ μεῖναι ἐκεῖ. Καὶ ἔπεμψεν ἡ μήτηρ τοῦ Μάρκου ὁρκίζουσα αὐτὸν μετὰ δακρύων, ἵνα ἐξέλθῃ υἱὸς αὐτῆς, καὶ ἴδῃ αὐτόν. Ὁ δὲ γέρων ἀπέλυσεν αὐτόν. Καὶ ὡς ἐποίει τὴν μηλωτὴν αὐτοῦ τοῦ ἐξελθεῖν, καὶ ἤρχετο ἀσπάσασθαι τὸν γέροντα, εὐθέως ἔβαλλε κλαίειν, καὶ οὐκ ἐξήρχετο.  
On another occasion Mark decided to leave Scetis and go to Mount Sinai and live there. His mother sent his abba a message, begging him with tears to send her son out to see her. So the old man made him go. But as he was putting on his sheepskin to go and preparing to take leave of the old man, he suddenly burst into tears and did not go out after all.

**Ε´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ὡς ἤθελεν ἐξελθεῖν εἰς Συρίαν, εἶπεν αὐτῷ ὁ μαθητὴς αὐτοῦ Μάρκος· Πάτερ, οὐ θέλω ἐξελθεῖν ἔνθεν· ἀλλ' οὐδὲ σὲ ἀφῶ ἐξελθεῖν, ἀββᾶ. Ἀλλὰ παράμεινον ὧδε τρεῖς ἡμέρας. Καὶ τῇ τρίτῃ ἡμέρᾳ ἐκοιμήθη. It was said of Abba Silvanus that when he wished to go away to Syria, his disciple Mark said to him. 'Father, I do not want to leave this place, nor to let you go away, abba. Stay here for three days.' And on the third day Mark died.

**Περὶ τοῦ ἀββᾶ Μιλησίου.**

**Α´.** Παρερχόμενος ὁ ἀββᾶς Μιλήσιος διά τινος τόπου, εἶδέ τινα μοναχὸν κρατούμενον ὑπό τινος, ὡς φόνον ποιήσαντα. Καὶ προσεγγίσας ὁ γέρων, ἐπερώτησε τὸν ἀδελφόν. Καὶ μαθὼν ὅτι συκοφαντεῖται, λέγει πρὸς τοὺς κατέχοντας αὐτόν· Ποῦ ἔστιν ὁ φονευθείς; Καὶ ἔδειξαν αὐτῷ. Καὶ προσεγγίσας τῷ φονευθέντι, εἶπε πᾶσι προσεύξασθαι. Αὐτοῦ δὲ ἐκπετάσαντος τὰς χεῖρας πρὸς τὸν Θεὸν, ἀνέστη ὁ νεκρός. Καὶ εἶπεν αὐτῷ ἐπὶ πάντων· Εἰπὲ ἡμῖν τίς ἐστιν ὁ φονεύσας σε. Ὁ δὲ εἶπεν, ὅτι Εἰσελθὼν εἰς τὴν ἐκκλησίαν, δέδωκα χρήματα τῷ πρεσβυτέρῳ· ὁ δὲ ἀναστὰς, ἔσφαξέ με· καὶ ἀπενέγκας, ἔρριψεν εἰς τὸ μοναστήριον τοῦ ἀββᾶ. Ἀλλὰ παρακαλῶ ὑμᾶς, ληφθῆναι τὰ χρήματα, καὶ δοθῆναι τοῖς τέκνοις μου. Τότε εἶπε πρὸς αὐτὸν ὁ γέρων· Ἄπελθε, καὶ κοιμῶ, ἕως ἂν ἔλθῃ ὁ Κύριος, καὶ ἐγείρῃ σε.  
While travelling through a certain region, Abba Milesius saw a monk whom someone had seized under the pretext that he had committed a murder. The old man went and questioned the broth- ers. Learning that he had been wrongly accused, he said to those who were holding him, 'Where is the man who has been killed?" They showed him to him. Telling them all to pray, he went up to the dead man. While he was stretching his hands towards heaven, the dead man stood up. He said to him in front of everyone, 'Tell us who killed you.’ The man said, 'As I was going into the church, I gave some money to the priest. He stood up and killed me; then he took me and threw me into the abba's monastery. Therefore I beseech you to take the money and give it to my children.’ Then the old man said to him, 'Go, and rest until the Lord comes and awakens you.'

**Β´.** Ἄλλοτε οἰκοῦντος αὐτοῦ μετὰ δύο μαθητῶν ἐν τοῖς ὁρίοις Περσίδος, ἐξῆλθον δύο υἱοὶ τοῦ βασιλέως σαρκικοὶ ἀδελφοὶ, ἀγρεῦσαι κατὰ τὸ ἔθος. Ἔβαλον δὲ λίνα ἐπὶ πολὺ διάστημα κἂν ἐπὶ τεσσαράκοντα μίλια· ὥστε εἰ εὑρίσκεται ἕσω τῶν λίνων, ἀγρεύσωσι καὶ ἀποκτείνωσι κοντοῖς. Εὑρέθη δὲ ὁ γέρων μετὰ τῶν δύο μαθητῶν αὐτοῦ. Καὶ θεασάμενοι αὐτὸν τριχώδη καὶ ὡς ἄγριον, ἐξεπλάγησαν, καὶ εἶπον αὐτῷ· Ἄνθρωπος εἶ ἢ πνεῦμα, εἰπὲ ἡμῖν. Καὶ εἶπε αὐτοῖς· Ἄνθρωπός εἰμι ἁμαρτωλός· καὶ ἐξῆλθον κλαῦσαι τὰς ἁμαρτίας μου· καὶ προσκυνῶ Ἰησοῦν τὸν Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ τοῦ ζῶντος. Οἱ δὲ εἶπον αὐτῷ· Οὐκ ἔστιν ἄλλος Θεὸς, πλὴν τοῦ ἡλίου καὶ τοῦ πυρὸς καὶ τοῦ ὕδατος· ἃ ἐσέβοντο. Ἀλλὰ πρόσελθε, καὶ ἐπίθυσον αὐτοῖς. Ὁ δὲ εἶπεν αὐτοῖς· Ταῦτα κτίσματά εἰσι, καὶ πλανᾶσθε· ἀλλὰ παρακαλῶ ὑμᾶς ἐπιστρέψαι καὶ γνῶναι τὸν ἀληθινὸν Θεὸν τὸν κτίσαντα ταῦτα πάντα. Αὐτοὶ δὲ εἶπον· Τὸν κατακριθέντα καὶ σταυρωθέντα λέγεις Θεὸν εἶναι ἀληθινόν; Καὶ λέγει ὁ γέρων· Τὸν σταυρώσαντα τὴν ἁμαρτίαν, καὶ ἀποκτείναντα τὸν θάνατον, αὐτὸν λέγω εἶναι Θεὸν ἀληθινόν. Αὐτοὶ δὲ βασανίζοντες αὐτὸν μετὰ καὶ τῶν ἀδελφῶν, ἠνάγκαζον θύειν. Καὶ πολλὰ βασανίσαντες, ἀπεκεφάλισαν τοὺς δύο ἀδελφούς· τὸν δὲ γέροντα ἐπὶ πολλὰς ἡμέρας ἐβασάνιζον· ὕστερον δὲ, τῇ τέχνῃ αὐτῶν ἔστησαν αὐτὸν εἰς τὸ μέσον, καὶ ἔρριψαν βέλη, ὁ εἷς ἔμπροσθεν, καὶ ὁ εἷς ὄπισθεν αὐτοῦ. Αὐτὸς δὲ εἶπεν αὐτοῖς· Ἐπειδὴ γεγόνατε ἐν ὁμονοίᾳ, καὶ ἐκχέετε αἷμα ἀθῶον, ἐν μιᾷ ῥοπῇ αὔριον ταύτῃ τῇ ὥρᾳ, ἀτεκνωθείη ἡ μήτηρ ὑμῶν ἀφ' ὑμῶν, καὶ στερηθείη τῆς ἀγάπης ὑμῶν, καὶ τοῖς ἰδίοις βέλεσιν ἀλλήλων τὰ αἵματα ἐκχέητε. Καταφρονήσαντες δὲ τοῦ ῥήματος αὐτοῦ, ἦλθον ἐπὶ τὴν αὔριον θηρεῦσαι. Καὶ ἐξήλισεν ἀπ' αὐτῶν μία ἔλαφος. Καὶ καθίσαντες τοῖς ἵπποις, κατέδραμον ἐπὶ τὸ καταλαβεῖν αὐτήν· καὶ ῥίψαντες βέλη κατ' αὐτῆς, ἐκόλλησαν ἀλλήλοις κατὰ τῆς καρδίας ἑαυτῶν· κατὰ τὸ ῥῆμα τοῦ γέροντος ὃ εἶπεν αὐτοῖς, καταρώμενος αὐτοῖς. Καὶ ἀπέθανον.  
Another time, when he was living with two disciples on the borders of Persia, two of the king's sons, brothers by blood, went to hunt according to their custom. They spread nets around a wide area; at least forty miles, so as to be able to hunt and shoot every- thing that was found inside the nets. Now the old man happened to be there with his two disciples. Seeing him, all hairy and like a wild man, they were struck with amazement and said to him, 'Tell us if you are a man or a spirit?’ He said to them, 'I am a sinful man, and I have come away to weep for my sins, and I adore Jesus the Christ, the Son of the Living God.' They said to him, 'There is no god save the sun, the fire, and the water’ (which they worshipped). ‘Therefore, come and make a sacrifice in their honour.' He said to them, 'They are creatures and you are wrong. But I implore you to be converted and to acknowledge the true God, the Creator of all these things.' They said to him, 'You say that the man who was condemned and crucified is the true God?' The old man said, 'He who has crucified sin and killed death, is He whom I say is the true God.' But they tortured him and the brothers, to compel them to offer sacrifice. After many torments, they beheaded the two brothers, but they tortured the old man for many days. Finally they used a different procedure, and placing him between them, they shot arrows at him, one in front and the other behind. But he said to them, 'Since you have agreed about shedding innocent blood, at the same time, tomorrow, at the same hour, your mother will no longer have you as sons, and will be deprived of your love and by your own arrows you will shed each other's blood.’ They scorned his words and went to hunt the next day. A hart ran close to them. They spurred their horses and galloped after it. They threw their javelins at it, and they pierced each other's hearts, as the old man had said when he warned them. An so they died.

**Περὶ τοῦ ἀββᾶ Μωτίου.**

**Α´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Μώτιον, λέγων· Ἐὰν ἀπέλθω μεῖναι εἰς τόπον, πῶς θέλεις διάξω ἐκεῖ; Λέγει αὐτῷ ὁ γέρων· Ἐὰν οἰκήσῃς εἰς τόπον, μὴ θελήσῃς ἐκβαλεῖν σεαυτῷ ὄνομα ἔν τινι, ὅτι οὐκ ἐξέρχομαι εἰς σύναξιν, ἢ εἰς ἀγάπην οὐκ ἐσθίω. Ταῦτα γὰρ ὄνομα ποιοῦσι κενὸν, καὶ ὕστερον εὑρίσκεις ὄχλησιν. Οἱ γὰρ ἄνθρωποι, ὅπου εὑρίσκουσι ταῦτα, ἐκεῖ τρέχουσι. Λέγει οὖν αὐτῷ ὁ ἀδελφός· Τί οὖν ποιήσω; Λέγει ὁ γέρων· Ὅπου ἐὰν καθίσῃς, ἴσως μετὰ πάντων ἀκολούθει· καὶ εἴ τι βλέπεις τοὺς εὐλαβεῖς ποιοῦντας εἰς οὓς πληροφορῇ, ποίησον, καὶ ἀναπαύῃ. Τοῦτο γὰρ ταπείνωσίς ἐστι, τὸ εἶναί σε ἐπίσης αὐτῶν. Καὶ οἱ ἄνθρωποι θεωροῦντές σε ἐκβαίνοντα, ἔχουσί σε ἐπίσης πάντων· καὶ οὐδείς σοι ὀχλεῖ.  
A brother questioned Abba Motius, saying, 'If I go to dwell somewhere, how do you want me to live?' The old man said to him, If you live somewhere, do not seek to be known for anything special; do not say, for example, I do not go to the synaxis; or perhaps, I do not eat at the agape. For these things make an empty reputation and later you will be troubled because of this. For men tush there where they find these practices.’ The brother said to him, "What shall I do, then?' The old man said, 'Wherever you live, follow the same manner of life as everyone else and if you see devout men, whom you trust doing something, do the same and you will be at peace. For this is humility: to see yourself to be the same as the rest. When men see you do not go beyond the limits, they will consider you to be the same as everyone else and no-one will trouble you."

**Β´.** Διηγήσατο περὶ τοῦ ἀββᾶ Μωτίου ὁ μαθητὴς αὐτοῦ ἀββᾶς Ἰσαάκ· ἀμφότεροι δὲ ἐγένοντο ἐπίσκοποι· ὅτι πρῶτος ᾠκοδόμησε μοναστήριον ὁ γέρων εἰς τὸν Ἡρακλᾶν· καὶ ὡς ἀνεχώρησεν ἐκεῖθεν, ἀπῆλθεν εἰς ἕτερον τόπον, καὶ ᾠκοδόμησεν ἐκεῖ πάλιν. Καὶ κατ' ἐνέργειαν τοῦ διαβόλου, εὑρέθη ἀδελφός τις ἐχθραίνων αὐτῷ, καὶ θλίβων αὐτόν. Καὶ ἀναστὰς ὁ γέρων ἀνεχώρησεν εἰς τὴν ἰδίαν κώμην· καὶ ἐποίησεν ἑαυτῷ μοναστήριον, καὶ ἐνέκλεισεν ἑαυτόν. Καὶ μετὰ χρόνον ἦλθον οἱ γέροντες τοῦ τόπου ὅθεν ἐξῆλθε, καὶ λαβόντες καὶ τὸν ἀδελφὸν ὅπου εἶχε πρὸς αὐτὸν τὴν λύπην, ἀπῆλθον παρακαλέσαι αὐτὸν, ἵνα ἐνέγκωσιν αὐτὸν εἰς τὴν μονὴν αὐτοῦ. Ὡς δὲ ἤγγισαν ὅπου ἦν ὁ ἀββᾶς Σώρης, ἀφῆκαν τὰ μηλωτάρια αὐτῶν ἐγγὺς αὐτοῦ, καὶ τὸν ἀδελφὸν τὸν ἔχοντα τὴν λύπην. Καὶ ὡς ἔκρουσαν, βάλλει ὁ γέρων τὸ κλιμάκιον, καὶ παρακύπτει, καὶ γνωρίζει αὐτοὺς, καὶ λέγει· Ποῦ τὰ μηλωτάρια ὑμῶν; Οἱ δὲ εἶπον· Ἰδοὺ ὧδε μετὰ τοῦδε τοῦ ἀδελφοῦ. Ὡς δὲ ἤκουσε τὸ ὄνομα τοῦ ἀδελφοῦ τοῦ λυπήσαντος αὐτὸν, ὁ γέρων ἀπὸ χαρᾶς ἔβαλε πέλεκυν, καὶ κατέστρεψε τὴν θύραν, καὶ ἐξῆλθε τρέχων ὅπου ἦν ὁ ἀδελφός· καὶ ἔβαλεν αὐτῷ μετάνοιαν πρῶτος, καὶ ἠσπάσατο αὐτόν· καὶ εἰσήνεγκεν αὐτὸν εἰς τὸ κελλίον αὐτοῦ· καὶ ἐπὶ τρεῖς ἡμέρας εὔφρανεν αὐτούς· καὶ αὐτὸς μετ' αὐτῶν· ὅπερ οὐκ εἶχε συνήθειαν ποιεῖν· καὶ ἀναστὰς ἐπορεύθη μετ' αὐτῶν. Καὶ μετὰ ταῦτα ἐπίσκοπος γέγονεν. Ἦν γὰρ σημειοφόρος. Καὶ τὸν μαθητὴν αὐτοῦ ἐποίησεν ἐπίσκοπον ὁ μακάριος Κύριλλος τὸν ἀββᾶν Ἰσαάκ.  
Concerning Abba Motius, his disciple, Abba Isaac, told this

(both of them became bishops): 'This old man was the first to build a monastery at Heracliopolis and when he left he went to another place and did the same there. But through the power of the devil, there was a brother who opposed him and grieved him. The old man got up and withdrew to his own village; he built a monastery there and lived as a recluse. After some time the old men came from the place he had left, bringing with them the brother who had distressed him, to ask him to take him into his hermitage. When they drew near to the place where Abba Sores was, they left their sheepskins with this abba together with the brother in question. When they knocked, Motius put up the ladder, looked out, recognized them and said, 'Where are your sheepskins?’ They said, "Down there, with the brother.' As soon as he heard the name of the brother who had distressed him, in his joy the old man took a hatchet, battered down the door and came running out to where the brother was. He went to him first of all and made a prostration to him, and embraced him. He took him into his cell. For three days he enter- tained them all and relaxed with them, which he was not accus- tomed to do; then he got up and went home with them. Later, he became a bishop. In fact he was a wonder-worker, and Blessed Cyril made his disciple, Abba Isaac, a bishop also.'

**Περὶ τοῦ ἀββᾶ Μεγεθίου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μεγεθίου, ὅτι ἐξήρχετο τοῦ κελλίου· καὶ εἰ ἤρχετο αὐτῷ λογισμὸς ἀναχωρῆσαι ἐκ τοῦ τόπου, οὐκ ἀνέκαμπτεν εἰς τὴν κέλλαν αὐτοῦ. Οὐδὲ γὰρ εἶχέ τί ποτε τοῦ αἰῶνος τούτου ὕλην, εἰ μὴ ῥαφίδα μίαν ὅπου τὰ θαλλία ἔσχιζεν· εἰργάζετο γὰρ καθ' ἡμέραν τρία μαλάκια, τὸ τῆς τροφῆς αὐτοῦ.  
They said of Abba Megethius, that if he left his cell and it occurred to him to leave the place where he was living he would go without returning to his cell. He owned nothing in this world, except a knife with which he cut reeds and every day he made three small baskets, which was all he needed for his food.

**Β´.** Ἔλεγον περὶ τοῦ δευτέρου ἀββᾶ Μεγεθίου, ὅτι ἦν ταπεινὸς σφόδρα, μαθητευθεὶς παρ' Αἰγυπτίοις, καὶ συντυχὼν πολλοῖς γέρουσι, καὶ τῷ ἀββᾷ Σισόῃ, καὶ τῷ ἀββᾷ Ποιμένι. Ἔμεινε δὲ καὶ εἰς ποταμὸν εἰς τὸ Σινά. Καὶ συνέβη τινὰ τῶν ἁγίων παραβαλεῖν αὐτῷ (ὡς αὐτὸς διηγήσατο), καὶ λέγει αὐτῷ· Πῶς διάγεις, ἀδελφὲ, ἐν τῇ ἐρήμῳ ταύτῃ; Ὁ δὲ εἶπε· Νηστεύω δύο δύο, καὶ ἕνα ἄρτον ἐσθίω. Καὶ λέγει μοι· Εἰ θέλεις ἀκοῦσαί μου, φάγε καθ' ἡμέραν τὸ ἥμισυ τοῦ ἄρτου. Καὶ ποιήσας οὕτως εὗρεν ἀνάπαυσιν.  
They said of Abba Megethius that he was very humble, for he was brought up by the Egyptians and in contact with many old men, including Abba Sisoes and Abba Poemen. He lived on the river bank at Sinai. It happened, as he himself related, that one of the holy men visited him and said to him, ‘Brother, what is your way of life in this desert?’ He said, 'Every second day, I eat one loaf only.' The old man said to him, 'I advise you to eat half the loaf every day.' This he did and he found rest.

**Γ´.** Ἠρώτησάν τινες τῶν Πατέρων τὸν ἀββᾶν Μεγέθιον, λέγοντες· Ἐὰν περισσεύηται ἕψημα εἰς τὴν ἄλλην ἡμέραν, θέλεις ἵνα φάγωσιν οἱ ἀδελφοί; Λέγει αὐτοῖς ὁ γέρων· Ἐὰν ἠρήμωται, οὐκ ἔστι καλὸν ἵνα ἀναγκασθῶσιν οἱ ἀδελφοὶ φαγεῖν αὐτὸ, καὶ ἀσθενήσωσιν, ἀλλὰ ῥιφῇ· ἐὰν δὲ καλόν ἐστι, καὶ διὰ στρῆνος ῥιφῇ, καὶ ἄλλο ἑψηθῇ, τοῦτο κακόν ἐστιν.  
Some of the Fathers questioned Abba Megethius, saying, ‘If some cooked food remains over for the next day, do you recom- mend the brethren to eat it?’ The old man said to them, 'If this food is bad, it is not right to compel the brethren to eat it, in case it makes them ill, but it should be thrown away. But if it is still good and is thrown away through extravagance in order to prepare more that is wrong.'

**Δ´.** Εἶπε πάλιν· Ἐν ἀρχῇ ὅτε συνηγόμεθα πρὸς ἀλλήλους, καὶ ἐλαλοῦμεν περὶ ὠφελείας συγκροτοῦντες ἀλλήλους, ἐγινόμεθα χοροὶ χοροὶ, καὶ ἀνηρχόμεθα εἰς τοὺς οὐρανούς. Νυνὶ δὲ συναγόμεθα, καὶ εἷς τὸν ἕνα εἰς καταλαλιὰν ἐρχόμενοι, κατάγομεν κάτω.  
He also said, 'Orginally, when we met together we spoke of edifying things, encouraging one another and we were "like the angels"; we ascended up to the heavens. But now when we come together, we only drag one another down by gossiping, and so we go down to hell.'

**Περὶ τοῦ ἀββᾶ Μιώς.**

**Α´.** Εἶπεν ὁ ἀββᾶς Μιὼς ὁ τοῦ Βελέου, ὅτι ἡ ὑπακοὴ ἀντὶ ὑπακοῆς ἐστιν. Εἴ τις ὑπακούει τῷ Θεῷ, ὁ Θεὸς ὑπακούει αὐτόν.  
Abba Mius of Belos said, 'Obedience responds to obedience. When someone obeys God, God obeys his request.'

**Β´.** Εἶπε πάλιν περί τινος γέροντος, ὅτι ἦν ἐν τῇ Σκήτει· ἦν δὲ ἀπὸ δούλων· ἐγένετο δὲ διακριτικὸς σφόδρα. Καὶ ἤρχετο κατ' ἐνιαυτὸν εἰς Ἀλεξάνδρειαν, φέρων τὴν μισθοφορίαν τοῖς κυρίοις αὐτοῦ. Καὶ ὑπήντων αὐτῷ, καὶ προσεκύνουν αὐτῷ. Ὁ δὲ γέρων ἔβαλεν ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἔφερεν, ἵνα νίψῃ τοὺς κυρίους αὐτοῦ. Οἱ δὲ πρὸς αὐτὸν ἔλεγον· Μὴ, Πάτερ, μὴ βαρῇς ἡμᾶς. Ὁ δὲ πρὸς αὐτοὺς ἔλεγεν· Ὁμολογῶ ὅτι δοῦλος ὑμῶν εἰμι· καὶ εὐχαριστῶν ὅτι ἀφήκατέ με ἐλεύθερον δουλεύειν τῷ Θεῷ, ἀλλὰ κἀγὼ νίπτω ὑμᾶς, καὶ δέξασθε τὴν μισθοφορίαν μου ταύτην. Οἱ δὲ ἐφιλονείκουν μὴ καταδεχόμενοι. Ἔλεγεν οὖν αὐτοῖς· Ἐὰν μὴ θέλητε δέξασθαι, κάθημαι ὧδε δουλεύων ὑμῖν. Καὶ φοβούμενοι αὐτὸν, ἤφιον ὃ ἐβούλετο ποιῆσαι· καὶ προέπεμπον αὐτὸν μετὰ πολλῶν χρειῶν, καὶ πολλῆς τιμῆς, ἵνα ποιῇ ὑπὲρ αὐτῶν ἀγάπας. Καὶ διὰ τοῦτο ἐγένετο ὀνομαστὸς εἰς Σκῆτιν, καὶ ἀγαπητός.  
Concerning an old man who was at Scetis he said that he had been a slave and he had become a true reader of hearts. Every year he went to Alexandria, taking his wages to his masters. They went to meet him with great respect, but the old man put water into a basin and brought it to wash his masters' feet. They said to him, 'No, Father, do not overwhelm us.' But he said to them, 'I acknowledge that I am your slave and I acknowledge that you have left me free to serve God; I wash your feet, and you accept my wages, which are here.' They argued, not wishing to receive them, so he said to them, 'If you refuse to accept them, I shall remain here and serve you.’ Since they revered him, they allowed him to do what he wanted; then they saw him off, giving him many provisions and money so that he could give alms for them. For this reason he became famous and beloved in Scetis.  
**Γ´.** Ἠρωτήθη ὁ ἀββᾶς Μιὼς ὑπὸ στρατευομένου, εἰ ἄρα δέχεται μετάνοιαν ὁ Θεός. Ὁ δὲ μετὰ τὸ κατηχῆσαι αὐτὸν ἐν πολλοῖς λόγοις, λέγει πρὸς αὐτόν· Εἰπέ μοι, ἀγαπητέ· ἐὰν σχισθῇ σου τὸ χλανίδιον, βάλλεις τοῦτο ἔξω; Λέγει· Οὔ· ἀλλὰ ῥάπτω αὐτὸ, καὶ χρῶμαι αὐτῷ. Λέγει πρὸς αὐτὸν ὁ γέρων· Εἰ οὖν σὺ τοῦ ἱματίου φείδῃ, ὁ Θεὸς τοῦ ἰδίου πλάσματος οὐ φείσεται;  
A soldier asked Abba Mius if God accepted repentance. After the old man had taught him many things he said, 'Tell me, my dear, if your cloak is torn, do you throw it away?’ He replied, 'No , I mend it and use it again.' The old man said to him, 'If you are so careful about your cloak, will not God be equally careful about his creature?’

**Περὶ τοῦ ἀββᾶ Μάρκου τοῦ Αἰγυπτίου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Μάρκου τοῦ Αἰγυπτίου, ὅτι ἔμεινε τριάκοντα ἔτη, μὴ ἐξερχόμενος ἐκ τοῦ κελλίου αὐτοῦ. Εἶχε δὲ ἔθος ὁ πρεσβύτερος ἔρχεσθαι, καὶ ποιεῖν αὐτῷ τὴν ἁγίαν προσφοράν. Ὁ δὲ διάβολος, θεωρήσας τὴν τοῦ ἀνδρὸς ἐνάρετον ὑπομονὴν, ἐπανουργεύσατο ἐν κατακρίσει πειράσαι αὐτόν· καὶ παρεσκεύασέ τινα πνευματιῶντα, πρὸς τὸν γέροντα προφάσει εὐχῆς ἀπελθεῖν. Ὁ δὲ πνευματιῶν πρὸ παντὸς λόγου προσεφώνει τῷ γέροντι· Ὁ πρεσβύτερός σου ἔχει ὀσμὴν ἁμαρτίας, μηκέτι αὐτὸν ἐάσῃς εἰσελθεῖν πρὸς σέ. Ὁ δὲ θεόπνευστος ἀνὴρ εἶπε πρὸς αὐτόν· Τέκνον, πάντες τὴν ἀκαθαρσίαν ἔξω βάλλουσι· σὺ δὲ πρὸς μὲ ἤνεγκας αὐτήν. Ἀλλὰ γέγραπται· Μὴ κρίνετε, ἵνα μὴ κριθῆτε. Ὅμως εἰ καὶ ἁμαρτωλός ἐστιν, ὁ Κύριος σώσει αὐτόν. Γέγραπται γάρ· Εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Καὶ ἐπὶ τῷ λόγῳ τούτῳ ποιήσας εὐχὴν, ἐφυγάδευσε τὸν δαίμονα ἀπὸ τοῦ ἀνθρώπου, καὶ ἀπέλυσεν αὐτὸν ὑγιῆ. Ὡς δὲ ἦλθεν ὁ πρεσβύτερος κατὰ τὸ εἰωθὸς, ὑπεδέξατο αὐτὸν ὁ γέρων μετὰ χαρᾶς. Ὁ δὲ ἀγαθὸς Θεὸς, ἰδὼν τὴν ἀκακίαν τοῦ γέροντος, ἔδειξεν αὐτῷ σημεῖον. Μέλλοντος γὰρ τοῦ κληρικοῦ στῆναι ἔμπροσθεν τῆς ἁγίας τραπέζης, καθὼς ὁ γέρων διηγήσατο, ὅτι Εἶδον ἄγγελον Κυρίου ἐκ τοῦ οὐρανοῦ κατερχόμενον, καὶ ἔθηκε τὴν χεῖρα αὐτοῦ εἰς τὴν κεφαλὴν τοῦ κληρικοῦ, καὶ ἐγένετο ὁ κληρικὸς ὡς στῦλος πυρός. Ἐμοῦ δὲ θαυμάσαντος ἐπὶ τῇ ὁράσει, ἤκουσα φωνῆς λεγούσης πρὸς μέ· Ἄνθρωπε, τί τεθαύμακας ἐπὶ τῷ πράγματι τούτῳ; Εἰ γὰρ βασιλεὺς ἐπίγειος οὐ μὴ ἐάσῃ τοὺς μεγιστᾶνας αὐτοῦ ῥυπαροὺς στῆναι ἐμπροσθέν αὐτοῦ, ἐὰν μὴ μετὰ δόξης πολλῆς· πόσῳ μᾶλλον ἡ θεία δύναμις· οὐ καθαρίσει τοὺς λειτουργοὺς τῶν ἁγίων μυστηρίων, στήκοντας ἔμπροσθεν τῆς οὐρανίου δόξης; Ὁ δὲ γενναῖος καὶ ἀθλητὴς τοῦ Χριστοῦ Μάρκος ὁ Αἰγύπτιος, μέγας γενόμενος, κατηξιώθη τοῦ χαρίσματος τούτου, ὅτι οὐ κατέκρινε τὸν κληρικόν.  
It was said of Abba Mark the Egyptian that he lived for thirty years without going out of his cell. The priest used to take holy communion to him. But the devil, seeing the remarkable endurance of this man, decided to tempt him, by making him blame the priest. He brought it about that a demoniac went to the old man, under the pretext of asking for prayers. Before anything was said, the possessed man cried out to the old man, 'Your priest smells of sin, do not let him come near you any more.' But Mark, filled with the spirit of God, said to him, 'My son, everyone rids himself of im- purity, but you bring it. It is written: "Judge not for that you be not judged." (Matt. 7.1) However, even if he is a sinner, the Lord will save him, for it is written: "Pray for one another that you may be healed."' (James 5.16) When he had said this and when he had prayed, he drove the devil out of the man and sent him away healed. When the priest came, according to his custom, the old man re- ceived him with joy. Seeing the absence of malice in the old man, the good God showed him a marvel. When the priest prepared himself to stand before the holy table, this is what the old man related, 'I saw the angel of the Lord descend from heaven and place his hand on the priest's head and he became like a pillar of fire. I was filled with wonder at this sight, and I heard a voice saying to me, "Man, why are you astonished at this? In truth, if an earthly king does not allow his nobles to stand in his presence in soiled garments, but only arrayed in glory, how much more will the divine power purify the servants of the holy mysteries who stand before the heavenly glory?"' And the noble athlete of Christ, Mark the Egyptian, became great and was judged worthy of this grace be- cause he had not judged the priest.

**Περὶ τοῦ ἀββᾶ Μακαρίου τοῦ πολιτικοῦ.**

**Α´.** Ἀπῆλθέ ποτε ὁ ἀββᾶς Μακάριος ὁ πολιτικὸς κόψαι θαλία, καὶ οἱ ἀδελφοὶ μετ' αὐτοῦ. Καὶ λέγουσιν αὐτῷ τὴν πρώτην ἡμέραν· Δεῦρο, φάγε μεθ' ἡμῶν, Πάτερ. Ὁ δὲ ἀπῆλθε καὶ ἔφαγε. Καὶ πάλιν τῇ ἄλλῃ λέγουσιν αὐτῷ φαγεῖν. Ὁ δὲ οὐκ ἤθελεν, ἀλλ' ἔλεγεν αὐτοῖς· Ὑμεῖς χρείαν ἔχετε φαγεῖν, τέκνα· ἀκμὴν γὰρ σάρξ ἐστε· ἐγὼ δὲ νῦν οὐ θέλω φαγεῖν.  
Abba Macarius of Alexandria went one day with some breth- ren to cut reeds. The first day the brethren said to him, 'Come and eat with us, Father.' So he went to eat with them. The next day they invited him again to eat. But he would not consent saying, 'My children, you need to eat because you are carnal, but I do not want food now.'

**Β´.** Παρέβαλεν ὁ ἀββᾶς Μακάριος πρὸς τὸν ἀββᾶν Παχώμιον τῶν Ταβενησιωτῶν. Ὁ δὲ Παχώμιος ἠρώτα αὐτὸν, λέγων· Ὅτε εἰσιν ἀδελφοὶ ἄτακτοι, καλόν ἐστι παιδεῦσαι αὐτούς; Λέγει αὐτῷ ὁ ἀββᾶς Μακάριος· παίδευσον, καὶ κρῖνον δικαίως τοὺς ὑπὸ σέ· ἔξω δὲ μὴ κρίνῃς τινάς. Γέγραπται γάρ· Οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; τοὺς δὲ ἔξω ὁ Θεὸς κρίνει.  
Abba Macarius went one day to Abba Pachomius of Taben- nisi. Pachomius asked him, 'When brothers do not submit to the tule, is it right to correct them?' Abba Macarius said to him, 'Correct and judge justly those who are subject to you, but judge no-one else. For truly it is written: "Is it not those inside the church whom you are to judge? God judges those outside."’ (1 Cor. 5.12-13)

**Γ´.** Ἐποίησέ ποτε ὁ ἀββᾶς Μακάριος τετράμηνον, παραβάλλων τινὶ ἀδελφῷ ἡμερούσιον· καὶ οὐχ εὗρεν αὐτὸν εὐκαιροῦντα ἀπὸ τῆς προσευχῆς οὐδὲ ἅπαξ· καὶ θαυμάσας ἔλεγεν· Ἰδοὺ ἐπίγειος ἄγγελος.  
For four months Abba Macarius visited a brother every day, and he did not once find him distracted from prayer. Filled with wonder he said, 'He is an angel on earth."

**Ἀρχὴ τοῦ Ν στοιχείου.**

**Περὶ τοῦ ἀββᾶ Νείλου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Νεῖλος· Ὅσα ἂν ποιῇς εἰς ἄμυναν ἀδελφοῦ ἠδικηκότος σε, ἅπαντα εἰς καρδίαν σοι γενήσεται ἐν καιρῷ προσευχῆς.  
Abba Nilus said, 'Everything you do in revenge against a brother who has harmed you will come back to your mind at the time of prayer.'

**Β´.** Εἶπε πάλιν· Προσευχή ἐστι πραότητος καὶ ἀοργησίας βλάστημα.  
He also said, 'Prayer is the seed of gentleness and the absence of anger.'

**Γ´.** Εἶπε πάλιν· Προσευχή ἐστι λύπης καὶ ἀθυμίας ἀλέξημα.  
He also said, 'Prayer is a remedy against grief and depression.'

**Δ´.** Εἶπε πάλιν· Ἀπελθὼν πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ λαβὼν τὸν σταυρὸν, ἀπάρνησαι σεαυτόν· ἵνα δυνηθῇς ἀπερισπάστως προσεύχεσθαι.  
He also said, 'Go, sell all that belongs to you and give it to the poor and taking up the cross, deny yourself; in this way you will be able to pray without distraction.'

**Ε´.** Εἶπε πάλιν· Ὅπερ ἂν ὑπομένων φιλοσοφήσῃς, τούτου τὸν καρπὸν κατὰ τὸν καιρὸν τῆς εὐχῆς εὑρήσεις.  
He also said, 'Whatever you have endured out of love of wisdom will bear fruit for you at the time of prayer.'

**Ϛ´.** Εἶπε πάλιν· Ἐπιθυμῶν προσεύξασθαι ὡς δεῖ, μὴ λυπήσῃς ψυχήν· εἰ δὲ μή γε, εἰς μάτην τρέχεις.  
He also said, 'If you want to pray properly, do not let yourself be upset or you will run in vain.'

**Ζ´.** Εἶπε πάλιν· Μὴ θέλε ὡς σοὶ δοκεῖ, ἀλλ' ὡς Θεῷ ἀρέσκει γίνεσθαι τὰ κατὰ σέ· καὶ ἔσῃ ἀτάραχος καὶ εὐχάριστος ἐν προσευχῇ σου.  
He also said, 'Do not be always wanting everything to turn out as you think it should, but rather as God pleases, then you will be undisturbed and thankful in your prayer."

**Η´.** Εἶπε πάλιν· Μακάριός ἐστι μοναχὸς, ὁ πάντων περίψημα ἑαυτὸν λογιζόμενος.  
He also said, 'Happy is the monk who thinks he is the outcast of all.'

**Θ´.** Εἶπε πάλιν· Ἄτρωτος διαμένει μοναχὸς ἀπὸ τῶν βελῶν τοῦ ἐχθροῦ, ὁ ἀγαπῶν ἡσυχίαν· ὁ δὲ συναναμιγνύμενος πλήθεσι συνεχεῖς δέχεται πληγάς.  
He also said, 'The monk who loves interior peace will remain invulnerable to the shafts of the enemy, but he who mixes with crowds constantly receives blows.'

**Ι´.** Εἶπε πάλιν· Ὁ δοῦλος ὁ ἀμελῶν τῶν ἔργων τοῦ κυρίου αὐτοῦ ἑτοιμαζέσθω πρὸς μάστιγας.  
He also said, 'The servant who neglects his master's work should expect a beating.'

**Περὶ τοῦ ἀββᾶ Νιστερώου.**

**Α´.** Ὁ ἀββᾶς Νιστερῶος ὁ μέγας περιεπάτει ἐν τῇ ἐρήμῳ μετὰ ἀδελφοῦ τινος· καὶ ἰδόντες δράκοντα, ἔφυγον. Καὶ λέγει αὐτῷ ὁ ἀδελφός· Καὶ σὺ φοβῇ, Πάτερ; Καὶ λέγει αὐτῷ ὁ γέρων· Οὐ φοβοῦμαι, τέκνον· ἀλλὰ συμφέρει ὅτι ἔφυγον, ἐπεὶ οὐκ εἶχον ἐκφυγεῖν τὸ πνεῦμα τῆς κενοδοξίας.  
Abba Nisterus the Great was walking in the desert with a brother. They saw a dragon and they ran away. The brother said to him, 'Were you frightened too, Father?' The old man said to him,

‘I am not afraid, my child, but it is better for me to flee, so as not to have to flee from the spirit of vain-glory.'

**Β´.** Ἀδελφὸς ἠρώτησε γέροντα, λέγων· Ποῖον καλὸν πρᾶγμά ἐστιν, ἵνα ποιήσω, καὶ ζήσωμαι ἐν αὐτῷ; Καὶ εἶπεν ὁ γέρων· Ὁ Θεὸς οἶδε τὸ καλόν. Ἀλλ' ἤκουσα ὅτι ἠρώτησέ τις τῶν Πατέρων τὸν ἀββᾶν Νιστερῶον τὸν μέγαν, τὸν φίλον τοῦ ἀββᾶ Ἀντωνίου, καὶ εἶπεν αὐτῷ· Ποῖον καλὸν ἔργον ἐστὶν, ἵνα ποιήσω; Καὶ εἶπεν αὐτῷ· Οὐκ εἰσὶ πᾶσαι αἱ ἐργασίαι ἴσαι; ἡ Γραφὴ λέγει, ὅτι Ἀβραὰμ φιλόξενος ἦν, καὶ ὁ Θεὸς ἦν μετ' αὐτοῦ· καὶ Ἠλίας ἠγάπα τὴν ἡσυχίαν, καὶ ὁ Θεὸς ἦν μετ' αὐτοῦ· καὶ ὁ Δαβὶδ ταπεινὸς ἦν, καὶ ὁ Θεὸς ἦν μετ' αὐτοῦ. Ὃ οὖν θεωρεῖς τὴν ψυχήν σου θέλουσαν κατὰ Θεὸν, τοῦτο ποίησον καὶ φύλαξον τὴν καρδίαν σου.  
A brother questioned an old man saying, 'What good work should I do so that I may live?' The old man said, 'God knows what is good. I have heard it said that one of the Fathers asked Abba Nisterus the Great, the friend of Abba Anthony, and said to him, "What good work is there that I could do?" He said to him, "Are not all actions equal? Scripture says that Abraham was hospitable and God was with him. David was humble, and God was with him. Elias loved interior peace and God was with him. So, do whatever you see your soul desires according to God and guard your heart."'

**Γ´.** Ὁ ἀββᾶς Ἰωσὴφ λέγει τῷ ἀββᾷ Νισθερώῳ· Τί ποιήσω τῇ γλώσσῃ μου ὅτι οὐ δύναμαι κρατῆσαι αὐτῆς; Καὶ λέγει αὐτῷ ὁ γέρων· Ἐὰν οὖν λαλήσῃς, ἔχεις ἀνάπαυσιν; Λέγει αὐτῷ· Οὐχί. Καὶ εἶπεν ὁ γέρων· Εἰ οὐκ ἔχεις ἀνάπαυσιν, διατί λαλεῖς; μᾶλλον σιώπα· καὶ ἐὰν συμβῇ ὁμιλία, πολλὰ ἄκουε μᾶλλον ἢ λάλει.  
Abba Joseph said to Abba Nisterus, 'What should I do about my tongue, for I cannot control it?' The old man said to him, 'When you speak, do you find peace?’ He replied 'No.' The old man said, If you do not find peace, why do you speak? Be silent and when a conversation takes place, it is better to listen than to speak.'

**Δ´.** Ἀδελφὸς εἶδε τὸν ἀββᾶν Νισθερῶον φοροῦντα δύο κολόβια, καὶ ἐπηρώτησεν αὐτὸν, λέγων· Ἐὰν πτωχὸς ἔλθῃ, καὶ αἰτήσῃ σε ἱμάτιον, ποῖον δίδως αὐτῷ; Καὶ ἀποκριθεὶς εἶπε· Τὸ κάλλιον. Καὶ λέγει ὁ ἀδελφός· Καὶ ἐὰν ἄλλος αἰτήσῃ σε, τί παρέχεις αὐτῷ; καὶ λέγει ὁ γέρων· Τὸ ἥμισυ τοῦ ἄλλου. Καὶ λέγει ὁ ἀδελφός· Καὶ ἐὰν ἄλλος αἰτήσῃ σε, τί δίδως αὐτῷ; Ὁ δὲ ἔφη· Κόπτω καὶ τὸ λοιπὸν, καὶ δίδωμι αὐτῷ τὸ ἥμισυ, καὶ τὸ λοιπὸν ζώννυμαι. Καὶ πάλιν λέγει· Εἰ δὲ καὶ τοῦτο ζητήσῃ τις παρὰ σοῦ, τί ποιεῖς; Λέγει ὁ γέρων· Παρέχω αὐτῷ τὸ λοιπὸν, καὶ πορευθεὶς κάθημαι εἰς ἕνα τόπον, ἕως οὗ ὁ Θεὸς πέμψῃ καὶ σκεπάσῃ με· οὐ ζητῶ γὰρ παρ' ἄλλου τινός.  
A brother saw Abba Nisterus wearing two tunics and he questioned him saying, 'If a poor man came to ask you for a tunic, which would you give him?' He replied, 'The better one.' 'And if someone else asked you for one, what would you give him?' The old man said, 'Half of the other one.' The brother said, 'And if someone else asked for one, what would you give him?’ He said, 'T should cut the rest, give him half, and gird myself with whatever was left.' So the brother said, 'And if someone came and asked you for that, what would you do?’ The old man said, 'I would give him the rest and go and sit down somewhere, until God sent me some- thing to cover myself with, for I would not ask anyone for any- thing.'

**Ε´.** Εἶπεν ὁ ἀββᾶς Νισθερῶος, ὅτι ὀφείλει ὁ μοναχὸς καθ' ἑσπέραν καὶ πρωΐας λόγον ποιεῖν, Τί ὧν θέλει ὁ Θεὸς ἐποιήσαμεν, καὶ τί ὧν οὐ θέλει οὐκ ἐποιήσαμεν; καὶ οὕτως τρακτεύοντες ἑαυτῶν τὴν πᾶσαν ζωήν. Οὕτως γὰρ ἔζησεν ὁ ἀββᾶς Ἀρσένιος. Σπούδαζε ἑκάστην ἡμέραν παρεστάναι τῷ Θεῷ χωρὶς ἁμαρτίας. Οὕτω προσεύχου τῷ Θεῷ, ὡς παρὼν παρόντι· καὶ γὰρ ἀληθῶς πάρεστι. Μὴ νομοθέτει ἑαυτόν· κρῖνε δὲ μηδένα. Μοναχοῦ ἀλλότριον ὑπάρχει τὸ ὀμνύειν, ἐπιορκεῖν, ψεύδεσθαι, καταρᾶσθαι, ὑβρίζειν, γελᾷν. Ὁ δὲ πλέον τῆς ἀξίας τιμώμενος ἢ ἐπαιρούμενος, πολὺ ζημιοῦται.  
Abba Nisterus said that a monk ought to ask himself every night and every morning, 'What have we done that is as God wills and what have we left undone of that which he does not will?' 'He must do this throughout his whole life. This is how Abba Arsenius used to live. Every day strive to come before God without sin. Pray to God in his presence, for he really is present. Do not impose rules on yourself; do not judge anyone. Swearing, making false oaths, lying, getting angry, insulting people laughing, all that is alien to monks, and he who is esteemed or exalted above that which he deserves suffers great harm.'

**Περὶ τοῦ ἐν κοινοβίῳ Νισθερώου.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Ποιμὴν περὶ τοῦ ἀββᾶ Νισθερώου, ὅτι ὥσπερ ὁ ὄφις ὁ χαλκοῦς ὃν ἐποίησε Μωϋσῆς εἰς θεραπείαν τοῦ λαοῦ, οὕτως ἦν ὁ γέρων, πᾶσαν ἀρετὴν ἔχων, καὶ σιωπῶν πάντας ἐθεράπευεν.   
Abba Poemen said of Abba Nisterus that he was like the serpent of brass which Moses made for the healing of the people: he possessed all virtue and without speaking, he healed everyone.

**Β´.** Τοῦ ἀββᾶ Ποιμένος, πόθεν ἐκτήσατο τὴν ἀρετὴν ταύτην, ὅτι ὅτεδήποτε συνέβη θλῖψις εἰς τὸ κοινόβιον, οὐκ ἐλάλει, οὐδὲ ἐμέσαζεν, ἀπεκρίνατο· Συγχώρησόν μοι, ἀββᾶ· ὅτε εἰσῆλθον ἀρχὴν εἰς τὸ κοινόβιον, εἶπον τῷ λογισμῷ μου, ὅτι Σὺ καὶ ὁ ὄνος ἕν ἐστε. Ὥσπερ ὁ ὄνος δέρεται καὶ οὐ λαλεῖ, ὑβρίζεται καὶ οὐδὲν ἀποκρίνεται, οὕτως καὶ σύ· καθὼς ὁ ψαλμὸς λέγει· Κτηνώδης ἐγενήθην παρὰ σοὶ, κἀγὼ διαπαντὸς μετὰ σοῦ.  
Abba Poemen asked Abba Nisterus how he had managed to gain this virtue: whenever a troublesome matter came up in the monastery, he did not say anything and he never intervened. He answered, 'Forgive me, abba, but when I came for the first time to the monastery, I said to myself, "You and the donkey are the same. The donkey is beaten but he does not speak, and when ill-treated he does not reply; now you must do the same, as psalmist says, 'I was like a beast towards thee; nevertheless, I am continually with thee."" (Ps. 73. 22-23)

**Περὶ τοῦ ἀββᾶ Νίκωνος.**

**Α´.** Ἀδελφὸς ἠρώτησέ τινα τῶν Πατέρων, λέγων· Πῶς ὁ διάβολος τοὺς πειρασμοὺς φέρει ἐπάνω τῶν ἁγίων; Καὶ λέγει αὐτῷ ὁ γέρων, ὅτι Ἦν τις τῶν Πατέρων, ὀνόματι Νίκων, οἰκῶν εἰς τὸ ὄρος τὸ Σινᾶ. Καὶ ἰδού τις ἀπελθὼν εἰς σκηνὴν Φαρανίτου τινὸς, καὶ εὑρὼν τὴν θυγατέρα αὐτοῦ μόνην, ἔπεσε μετ' αὐτῆς. Καὶ λέγει αὐτῇ· Εἰπὲ, ὅτι ὁ ἀναχωρητὴς ὁ ἀββᾶς Νίκων ἐποίησέ μοι οὕτως. Καὶ ἡνίκα ἦλθεν ὁ πατὴρ αὐτῆς, καὶ ἔμαθε, λαβὼν τὸ ξίφος ἀπῆλθεν ἐπάνω τοῦ γέροντος. Καὶ κρούσαντος αὐτοῦ, ἐξῆλθεν ὁ γέρων. Καὶ ἐκτείναντος αὐτοῦ τὸ ξίφος τοῦ φονεῦσαι αὐτὸν, ἀπεξηράνθη ἡ χεὶρ αὐτοῦ. Καὶ ἀπελθὼν ὁ Φαρανίτης, εἶπε τοῖς πρεσβυτέροις· καὶ ἔπεμψαν ἐπ' αὐτόν· καὶ ἦλθεν ὁ γέρων· καὶ ἐπιθέντες αὐτῷ πολλὰς πληγὰς, ἤθελον διῶξαι. Καὶ παρεκάλεσε, λέγων· Ἄφετέ με ὧδε διὰ τὸν Θεὸν, ἵνα μετανοήσω. Καὶ χωρίσαντες αὐτὸν τρία ἔτη, ἔδωκαν ἐντολὴν ἵνα μηδεὶς αὐτῷ παραβάλῃ. Καὶ ἐποίησε τρία ἔτη, ἐρχόμενος κατὰ Κυριακὴν μετανοῶν· καὶ παρεκάλει πάντας, λέγων· Εὔξασθε ὑπὲρ ἐμοῦ. Ὕστερον δὲ ἐδαιμονίσθη ὁ ποιήσας τὴν ἁμαρτίαν, καὶ τὸν πειρασμὸν ἐπάνω τοῦ ἀναχωρητοῦ βαλών· καὶ ὡμολόγησεν εἰς τὴν ἐκκλησίαν, ὅτι Ἐγὼ ἐποίησα τὴν ἁμαρτίαν, καὶ εἶπον συκοφαντῆσαι τὸν δοῦλον τοῦ Θεοῦ. Καὶ ἀπελθὼν πᾶς ὁ λαὸς, μετενόησε τῷ γέροντι, λέγοντες· Συγχώρησον ἡμῖν, ἀββᾶ. Καὶ λέγει αὐτοῖς· Τὸ μὲν συγχωρῆσαι, συγκεχώρηται ὑμῖν· τὸ δὲ μεῖναι, οὐκ ἔτι μένω ὧδε μεθ' ὑμῶν, ὅτι οὐχ εὑρέθη εἷς ἔχων διάκρισιν, συμπαθῆσαι μετ' ἐμοῦ. Καὶ οὕτως ἀνεχώρησεν ἐκεῖθεν. Καὶ εἶπεν ὁ γέρων· Θεωρεῖς πῶς ὁ διάβολος φέρει τοὺς πειρασμοὺς ἐπάνω τῶν ἁγίων.  
A brother asked one of the Fathers saying: 'How does the devil present temptations to the saints?! The old man said to him,

'There was one of the Fathers, named Nicon, who lived on Mount Sinai. And someone went into a Pharanite's tent and finding his daughter alone, sinned with her. Then he said to her, "Say it was the anchorite, Abba Nicon, who did this." So when her father came and heard about it, he took his sword and went to confront the old man. When he knocked on the door, the old man came out. But when he drew his sword, intending to kill him, his hand withered. Then the Pharanite went and spoke to his priests, and they sent for the old man. When he came out, they inflicted many blows on him and wanted to drive him away, but he begged them, saying, "For God's sake, let me stay here that I may do penance." So they kept him apart for three years and ordered that no-one should see him. He spent three years coming each Sunday to do penance and to beg everyone saying, "Pray for me." Later, the man who had committed the sin and thrown the temptation onto the anchorite was possessed with the devil, and he admitted in church: "It was I who committed the sin and said the servant of God should be falsely denounced." Then the whole congregation went to do penance before the old man, saying, "Forgive us, abba." He said to them, "As to forgiveness, be forgiven; but as for staying here I shall not remain here any longer with you, for no-one here had enough discernment to show compassion towards me." With that, he left that place.' The old man said, 'You see how the devil presents temptations to the saints."

**Περὶ τοῦ ἀββᾶ Νετρᾶ.**

**Α´.** Διηγήσαντο περὶ τοῦ ἀββᾶ Νετρᾶ μαθητοῦ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ὅτε ἐκάθητο εἰς τὸ κελλίον αὐτοῦ ἐν τῷ ὄρει τῷ Σινᾷ, συμμέτρως ἐδιοίκει ἑαυτὸν πρὸς τὴν χρείαν τοῦ σώματος· ὅτε δὲ ἐγένετο ἐπίσκοπος εἰς Φαρὰν, πολλὰ ἔσφιγγεν ἑαυτὸν εἰς σκληραγωγίαν. Καὶ λέγει αὐτῷ ὁ μαθητὴς αὐτοῦ· Ἀββᾶ, ὅτε ἤμεθα εἰς τὴν ἔρημον, οὐκ ἤσκεις οὕτως. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐκεῖ ἔρημος ἦν, καὶ ἡσυχία, καὶ πτωχεία, καὶ ἤθελον κυβερνῆσαι τὸ σῶμα, ἵνα μὴ ἀσθενήσω, καὶ ζητήσω ἃ οὐκ εἶχον. Νῦν δὲ κόσμος ἐστὶ, καὶ ἀφορμαί εἰσιν· ἐὰν δὲ καὶ ἀσθενήσω ὧδε, ἔστιν ὁ ἀντιλαμβανόμενός μου, ἵνα ἡ ἀπολέσω τὸν μοναχόν.  
It was related of Abba Netras, the disciple of Abba Silvanus, that when he dwelt in his cell on Mount Sinai, he treated himself prudently, with regard to the needs of his body; but when he became bishop of Pharan, he curbed himself with great austerities. His disciple said to him, 'Abba, when we were in the desert, you did not practice such asceticism.' The old man said to him, 'There in the desert, I had interior peace and poverty and I wished to manage my body so as not to be ill and not need what I did not have. But now I am in the world and among its cares and even if I am ill here; there will be someone to look after me and so I do this in order not to destroy the monk in me.'

**Περὶ τοῦ ἀββᾶ Νικήτα.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Νικήτας περί τινων ἀδελφῶν δύο, ὅτι συνῆλθον θέλοντες οἰκῆσαι ὁμοῦ. Ἐλογίσατο δὲ ὁ εἷς ἐν ἑαυτῷ, ὅτι Εἴ τι θέλει ὁ ἀδελφός μου, ἐκεῖνο ποιῶ. Ὁμοίως καὶ ὁ ἕτερος ἐλογίσατο, ὅτι Τὸ θέλημα τοῦ ἀδελφοῦ μου ποιήσω. Καὶ ἔζησαν ἐπὶ ἔτη πολλὰ μετὰ πολλῆς ἀγάπης. Ἰδὼν δὲ ὁ ἐχθρὸς, ἀπῆλθε θέλων χωρίσαι αὐτούς· καὶ σταθεὶς εἰς τὸ πρόθυρον, ἐφαίνετο τῷ ἑνὶ ὡσεὶ περιστερὰ, καὶ τῷ ἑτέρῳ ὡσεὶ κορώνη. Λέγει ὁ εἷς· Βλέπεις τὸ περιστέριον τοῦτο; Λέγει ἐκεῖνος· Κορώνη ἐστίν. Καὶ ἤρξαντο φιλονεικεῖν ἄλλος ἄλλῳ λέγων, καὶ ἀναστάντες, συνέβαλον μάχην μέχρις αἵματος, εἰς τελείαν χαρὰν τοῦ ἐχθροῦ, καὶ ἐχωρίσθησαν. Μετὰ δὲ τρεῖς ἡμέρας ἀνένευσαν εἰς ἑαυτοὺς ἐλθόντες· καὶ ποιήσαντες ἑαυτοῖς μετάνοιαν, ὡμολόγουν ὃ ἕκαστος αὐτῶν ἐλογίζετο τὸ ὁραθὲν πετηνόν· καὶ γνόντες τὸν πόλεμον τοῦ ἐχθροῦ, ἔμειναν μέχρι τέλους μὴ χωρισθέντες.  
Abba Nicetas said of two brothers that they met with the intention of living together. The first thought within himself, 'If my brother wants something, I will do it,' and the second thought the same, 'I will do the will of my brother.’ So they lived many years in great charity. Seeing this, the enemy set out to separate them. He stood at the entrance to the cell, appearing to the one like a dove and to the other like a raven. The first said, 'Do you see that little dove?' The other said, 'It is a raven.' They began to argue and to contradict one another, then they stood up and fought till they drew blood, to the great joy of the enemy; and they separated. After three days they returned and came to their senses and each asked the other's forgiveness. They recognized that each of them had believed the bird to be what he had seen and recognized that their conflict came from the enemy. So they lived to the end without being separated.

**Ἀρχὴ τοῦ Ξ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ξοΐου.**

**Α´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ξόϊον, λέγων· Ἐὰν εὑρεθῶ πούποτε, καὶ φάγω τρία ψωμία, μὴ πολύ ἐστι; Λέγει αὐτῷ ὁ γέρων· Εἰς τὴν ἅλωνα ἦλθες, ἀδελφέ; Εἶπε δὲ πάλιν· Ἐὰν πίω τρία ποτήρια οἴνου, μὴ πολύ ἐστι; Λέγει αὐτῷ· Ἐὰν οὐκ ἔστι δαίμων, οὐκ ἔνι πολύ· ἐὰν δὲ ἔνι, πολύ ἐστιν. Ὁ γὰρ οἶνος ἀλλότριός ἐστι τῶν μοναχῶν τῶν κατὰ Θεὸν ζώντων.  
A brother asked Abba Xoius, this question, 'If I happen to eat three loaves, is that a lot?' The old man said to him, 'Brother, have you come to the threshing-floor to beat grain?' So he said, 'If I drink three cups of wine, is that a lot?' He said to him, 'If the devil did not exist, it would not be a lot, but since he exists, it is a lot. Wine is alien to monks who live according to God.'

**Β´.** Ἔλεγέ τις τῶν Πατέρων περὶ τοῦ ἀββᾶ Ξοΐου τοῦ Θηβαίου, ὅτι εἰσῆλθέ ποτε εἰς τὸ ὄρος τὸ Σινᾶ· καὶ ἐξερχομένου αὐτοῦ ἐκεῖθεν, συνήντησεν αὐτῷ, ἀδελφὸς, καὶ στενάζων ἔλεγε· Θλιβόμεθα. ἀββᾶ, διὰ τὴν ἀβροχίαν. Λέγει αὐτῷ ὁ γέρων· Καὶ διατί οὐκ εὔχεσθε καὶ παρακαλεῖτε τὸν Θεόν; Λέγει αὐτῷ ὁ ἀδελφός· Καὶ εὐχόμεθα, καὶ λιτανεύομεν, καὶ οὐ βρέχει. Λέγει αὐτῷ ὁ γέρων· Πάντως οὐκ εὔχεσθε ἐκτενῶς. Θέλεις δὲ γνῶναι ὅτι οὕτως ἐστί; Καὶ ἐξέτεινε τὰς χεῖρας εἰς τὸν οὐρανὸν ἐν προσευχῇ, καὶ παραχρῆμα ἔβρεξεν. Ἰδὼν δὲ ὁ ἀδελφὸς ἐφοβήθη, καὶ ἔπεσεν ἐπὶ πρόσωπον, καὶ προσεκύνησεν αὐτῷ. Ὁ δὲ γέρων ἔφυγεν. Ὁ δὲ ἀδελφὸς ἀνήγγειλε πᾶσι τὸ γεγονός. Καὶ οἱ ἀκούσαντες ἐδόξασαν τὸν Θεόν.  
One of the Fathers said of Abba Xoius the Theban that one day he went to the mountain of Sinai and when he set out from there, a brother met him, groaning and saying, 'Abba, we are in distress through lack ofrain.' The old man said to him, 'Why do you not pray and ask God for some?’ The brother said to him: 'We pray, we say litanies and it does not rain.' The old man said to him, 'It is because you do not pray with intensity. Do you want to see that this is so?' Then he stretched his hands towards heaven in prayer and immediately it rained. Seeing this, the brother was filled with fear and threw himself face downwards on the ground, bending low before him, but the old man fled and the brother told everyone what had happened. When they heard this, they glorified God.

**Περὶ τοῦ ἀββᾶ Ξανθία.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ξανθίας· Ὁ λῃστὴς ἐν τῷ σταυρῷ ἦν, καὶ ἀπὸ λόγου ἑνὸς ἐδικαιώθη· καὶ Ἰούδας μετὰ τῶν ἀποστόλων συνηριθμημένος ἦν, καὶ ἐν νυκτὶ μιᾷ ἀπώλεσε πάντα τὸν κάματον, καὶ κατέβη ἐξ οὐρανῶν εἰς ᾅδην. Διὸ μηδεὶς εὐπραγῶν καυχάσθω· πάντες γὰρ οἱ πεποιθότες ἐφ' ἑαυτοῖς ἔπεσον.  
Abba Xanthias said, '  
The thief was on the cross and he was justified by a single word; and Judas who was counted in the num- ber of the apostles lost all his labour in one single night and de- scended from heaven to hell. Therefore, let no-one boast of his good works, for all those who trust in themselves fall.'

**Β´.** Ἀνέβη ποτὲ ὁ ἀββᾶς Ξανθίας ἀπὸ Σκήτεως εἰς Τερενοῦθιν· καὶ ὅπου κατέλυσε, διὰ τὸν κόπον τῆς ἀσκήσεως ἤνεγκαν αὐτῷ ὀλίγον οἶνον. Ἀκούσαντες δέ τινες ἤνεγκαν αὐτῷ δαιμονιζόμενον. Καὶ ἤρξατο ὁ δαίμων λοιδορεῖν τὸν γέροντα· Πρὸς τὸν οἰνοπότην τοῦτον ἠνέγκατέ με. Καὶ ὁ μὲν γέρων οὐκ ἤθελεν αὐτὸν ἐκβαλεῖν· διὰ δὲ τὸν ὀνειδισμὸν ἔλεγε· Πιστεύω τῷ Χριστῷ, ὅτι οὐ μὴ τελέσω τὸ ποτήριον τοῦτο, ἕως οὗ ἐξέλθῃς. Καὶ ὡς ἤρξατο ὁ γέρων πίνειν, ἔκραξεν ὁ δαίμων, λέγων· Καίεις με, καίεις με. Καὶ πρὸ τοῦ τελέσαι, ἐξῆλθε διὰ τῆς χάριτος τοῦ Χριστοῦ.  
Abba Xanthias went up from Scetis to Terenuthis one day. In the place where he rested he was offered a little wine, because of the demands of the journey. When they heard that he was there, some others brought him one possessed by the devil. The devil began to insult the old man, 'You have brought me to this wine- bibber!' The old man did not want to cast him out, but because of the insult he said, 'I have confidence in Christ that I shall not finish this cup before you have gone out.' When the old man began to drink, the devil cried out, saying, "You are burning me, you are burning me!' and before he had finished the devil went out by the grace of Christ.

**Γ´.** Ὁ αὐτὸς εἶπεν, ὅτι Ὁ κύων κρείσσων μού ἐστι· διότι καὶ ἀγάπην ἔχει, καὶ εἰς κρίσιν οὐκ ἔρχεται.  
The same abba said, 'A dog is better than I am, for he has love and he does not judge.'

**Ἀρχὴ τοῦ Ο στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ὀλυμπίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ὀλύμπιος, ὅτι Κατέβη ποτὲ ἱερεὺς τῶν Ἑλλήνων εἰς Σκῆτιν, καὶ ἦλθεν εἰς τὸ κελλίον μου, καὶ ἐκοιμήθη· καὶ θεασάμενος τὴν διαγωγὴν τῶν μοναχῶν, λέγει μοι· Οὕτως διάγοντες, οὐδὲν θεωρεῖτε παρὰ τῷ Θεῷ ὑμῶν; Καὶ λέγω αὐτῷ· Οὐχί. Καὶ λέγει μοι ὁ ἱερεύς· Τέως ἡμῶν ἱερουργούντων τῷ Θεῷ ἡμῶν, οὐδὲν κρύπτει ἀφ' ἡμῶν, ἀλλὰ ἀποκαλύπτει ἡμῖν τὰ μυστήρια αὐτοῦ· καὶ ὑμεῖς τοσούτους κόπους ποιοῦντες, ἀγρυπνίας, ἡσυχίας καὶ ἀσκήσεις, λέγεις ὅτι Οὐδὲν θεωροῦμεν; Πάντως οὖν, εἰ οὐδὲν θεωρεῖτε, λογισμοὺς πονηροὺς ἔχετε εἰς τὰς καρδίας ὑμῶν, τοὺς χωρίζοντας ὑμᾶς ἀπὸ τοῦ Θεοῦ ὑμῶν, καὶ διὰ τοῦτο οὐκ ἀποκαλύπτεται ὑμῖν τὰ μυστήρια αὐτοῦ. Καὶ ἀπῆλθον, καὶ ἀνήγγειλα τοῖς γέρουσι τὰ ῥήματα τοῦ ἱερέως. Καὶ ἐθαύμασαν, καὶ εἶπαν ὅτι οὕτως ἐστίν. Οἱ γὰρ ἀκάθαρτοι λογισμοὶ χωρίζουσι τὸν Θεὸν ἀπὸ τοῦ ἀνθρώπου.  
Abba Olympius said this, 'One of the pagan priests came down from Scetis one day and came to my cell and slept there. Having reflected on the monks' way of life, he said to me, "Since you live like this, do you not receive any visions from your God?" I said to him, "No." Then the priest said to me, "Yet when we make a sacrifice to our God, he hides nothing from us, but discloses his mysteries; and you, giving yourselves so much hardship, vigils, prayer and asceticism, say that you see nothing? Truly, if you see nothing, then it is because you have impure thoughts in your hearts, which separate you from your God, and for this reason his myster- ies are not revealed to you." So I went to report the priest's words to the old men. They were filled with admiration and said this was true. For impure thoughts separated God from man.'

**Β´.** Ὁ ἀββᾶς Ὀλύμπιος ὁ τῶν Κελλίων ἐπολεμήθη εἰς πορνείαν. Καὶ λέγει αὐτῷ ὁ λογισμός· Ὕπαγε, λάβε γυναῖκα. Καὶ ἀναστὰς ἐποίησε πηλὸν, καὶ ἔπλασε γυναῖκα, καὶ λέγει ἑαυτῷ· Ἰδοὺ ἡ γυνή σου· χρεία οὖν ἐργάζεσθαι πολλὰ, ἵνα θρέψεις αὐτήν. Καὶ ἠργάζετο κοπιῶν πολλά. Καὶ μεθ' ἡμέραν, πάλιν ποιήσας πηλὸν, ἔπλασεν ἑαυτῷ θυγατέρα, καὶ λέγει τῷ λογισμῷ αὐτοῦ· Ἔτεκεν ἡ γυνή σου· χρείαν ἔχεις περισσότερον ἐργάσασθαι, ἵνα δυνηθῇς θρέψαι τὸ τέκνον σου, καὶ σκεπάσαι. Καὶ οὕτως ποιῶν ἔτηξεν ἑαυτὸν, καὶ λέγει τῷ λογισμῷ· Οὐκ ἔτι ἰσχύω ὑποφέρειν τὸν κόπον. Καὶ εἶπεν· Εἰ οὐκ ἰσχύεις ὑποφέρειν τὸν κόπον, μηδὲ γυναῖκα ζητήσῃς. Καὶ ἰδὼν ὁ Θεὸς τὸν κόπον αὐτοῦ, ἦρεν ἀπ' αὐτοῦ τὸν πόλεμον, καὶ ἀνεπάη.  
Abba Olympius of the Cells was tempted to fornication. His thoughts said to him, 'Go, and take a wife.’ He got up, found some mud, made a woman and said to himself, 'Here is your wife, now you must work hard in order to feed her.' So he worked, giving himself a great deal of trouble. The next day, making some mud again, he formed it into a girl and said to his thoughts, 'Your wife has had a child, you must work harder so as to be able to feed her and clothe your child.’ So, he wore himself out doing this, and said to his thoughts, 'I cannot bear this weariness any longer.' They answered, 'If you cannot bear such weariness, stop wanting a wife." God, seeing his efforts, took away the conflict from him and he was at peace.

**Περὶ τοῦ ἀββᾶ Ὀρσισίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ὀρσίσιος· Πλίνθος ὠμὴ, βαλλομένη εἰς θεμέλιον ἐγγὺς ποταμοῦ, οὐχ ὑπομένει μίαν ἡμέραν· ὀπτὴ δὲ, ὡς λίθος διαμένει. Οὕτως ἄνθρωπος σαρκικὸν φρόνημα ἔχων, καὶ μὴ πυρωθεὶς κατὰ τὸν Ἰωσὴφ τῷ φόβῳ τοῦ Θεοῦ, λύεται προελθὼν εἰς ἀρχήν. Πολλοὶ γὰρ τῶν τοιούτων οἱ πειρασμοὶ, ἐν μέσῳ ἀνθρώπων ὄντων. Καλὸν δέ τινα εἰδότα τὰ ἴδια μέτρα, ἀποφεύγειν τὸ βάρος τῆς ἀρχῆς. Οἱ δὲ ἑδραῖοι τῇ πίστει, ἀμετακίνητοί εἰσι. Περὶ αὐτοῦ γὰρ τοῦ ἁγιωτάτου Ἰωσὴφ ἐὰν θελήσῃ τις λαλῆσαι, λέγει, ὅτι οὐκ ἐπίγειος ἦν. Πόσα ἐπειράσθη, καὶ ἐν ποίᾳ χώρᾳ, ὅπου οὐκ ἦν τότε ἴχνος θεοσεβείας; Ἀλλ' ὁ Θεὸς τῶν πατέρων αὐτοῦ ἧν μετ' αὐτοῦ, καὶ ἐξείλετο αὐτὸν ἐκ πάσης θλίψεως, καὶ νῦν ἐστι μετὰ τῶν πατέρων αὐτοῦ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Καὶ ἡμεῖς τοίνυν ἐπιγνόντες τὰ ἑαυτῶν μέτρα, ἀγωνισώμεθα· μόλις γὰρ οὕτω δυνησόμεθα ἐκφυγεῖν τὴν κρίσιν τοῦ Θεοῦ.  
Abba Orsisius said, 'If an unbaked brick is put in the founda- tions near to the river, it does not last for a single day, but baked, it lasts like stone. So the man with a carnal disposition of soul, who has not been in the fire through fear of God like Joseph, utterly disintegrates when he accepts a position of authority. For many are the temptations of those who live among men. It is good for him who knows his limitations to avoid the weight of being in charge of anything; but those who are firm in faith remain unmoved. If anyone wished to speak of the great saint Joseph he would have to say that he was not worldly. How greatly was he tempted and in that place where there had not yet been any trace of devotion towards God? But the God of his Fathers was with him and he delivered him out of all his trouble and now he is with his Fathers in the Kingdom of Heaven. Let us, therefore, know our limitations and let us fight; even so we shall scarcely escape the judgement of God.'

**Β´.** Εἶπε πάλιν· Νομίζω ἐὰν μὴ ἄνθρωπος φυλάξῃ τὴν ἑαυτοῦ καρδίαν καλῶς, πάντα ὅσα ἤκουσεν ἐπιλανθάνεται καὶ ἀμελεῖ· καὶ οὕτως ὁ ἐχθρὸς εὑρὼν ἐν αὐτῷ τόπον, καταβάλλει αὐτόν. Ὥσπερ γὰρ λύχνος σκευασθεὶς καὶ φαίνων, ἐὰν ἀμεληθῇ λαβεῖν ἔλαιον, κατ' ὀλίγον σβέννυται, καὶ λοιπὸν ἐνδυναμοῦται τὸ σκότος κατ' αὐτοῦ· οὐ μόνον δὲ, ἀλλὰ καὶ ἔνι ὅταν καὶ μῦς περὶ αὐτὸν ἐρχόμενος καὶ ζητῶν τὸ ἐλλύχνιον καταφαγεῖν, πρὸ μὲν τοῦ σβεσθῆναι τὸ ἔλαιον, οὐ δύναται· ἐὰν δὲ ἴδῃ ὅτι οὐ μόνον φῶς οὐκ ἔχει, ἀλλ' οὐδὲ θέρμην πυρὸς, τότε τὸ ἐλλύχνιον ἀνασπάσαι θέλων, καταβάλλει καὶ τὸν λύχνον· καὶ ἐὰν μὲν ᾖ ὀστράκινον, συντρίβεται· ἐὰν δὲ χαλκοῦν εὑρεθῇ, ὑπὸ τοῦ οἰκοδεσπότου σκευάζεται ἄνωθεν· οὕτως ἀμελούσης ψυχῆς, ὅσον ὅσον τὸ Πνεῦμα τὸ ἅγιον ὑποχωρεῖ, ἕως τέλεον ἀποσβεσθῇ τῆς θέρμης αὐτῆς· καὶ λοιπὸν ὁ ἐχθρὸς, καταφαγὼν τὴν προθυμίαν τῆς ψυχῆς, καὶ τὸ σῶμα ἀφανίζει κακία. Ἐὰν δὲ ᾖ ἐκεῖνος καλὸς τῇ διαθέσει πρὸς τὸν Θεὸν, ἁπλῶς δὲ ἡρπάγει εἰς ἀμέλειαν, ὁ Θεὸς ὡς οἰκτίρμων, βαλὼν εἰς αὐτὸν τὸν φόβον αὐτοῦ, καὶ τῶν κολάσεων τὴν μνήμην, παρασκευάζει νήφειν αὐτὸν, καὶ τηρεῖν ἑαυτὸν εἰς τὰ ἔμπροσθεν μετὰ ἀσφαλείας πολλῆς, ἕως τῆς ἐπισκοπῆς αὐτοῦ.  
He has also said, 'I think that if a man does not guard his heart well, he will forget and neglect everything he has heard, and thus the enemy, finding room in him, will overthrow him. It is like a lamp filled with oil and lit; if you forget to replenish the oil, gradually it goes out and eventually darkness will prevail. It is still worse if a rat happens to get near the lamp and tries to eat the wick; it cannot do so before the oil is exhausted, but when it sees the lamp not only without light, but also without heat, it tries to pull out the wick and it brings the lamp down. If it is earthenware it breaks, but if it is brass, the master of the house will fill it with oil again. In the same way, through the soul's negligence, the Holy Spirit gradually with- draws until his warmth is completely extinguished. Finally the enemy devours the ardour of the soul and wickedness spoils the body, too. But if a man is sound in his attachment to God, and has only been led away through negligence, God, in his mercy, sends his fear to him and the remembrance of punishment and so prepares him to be vigilant and to guard himself with more prudence in the future, until his visitation."

**Ἀρχὴ τοῦ Π στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ποιμένος.**

**Α´.** Ἀπῆλθέ ποτε ὁ ἀββᾶς Ποιμὴν, ὅτε ἦν νεώτερος, πρός τινα γέροντα, ἐρωτῆσαι αὐτῷ τρεῖς λογισμούς. Ὡς οὖν ἦλθε πρὸς τὸν γέροντα, ἐληθάργησεν ἕνα ἐκ τῶν τριῶν· καὶ ἀνέκαμψεν εἰς τὸ κελλίον ἑαυτοῦ· καὶ ὡς ἔθηκε τὴν χεῖρα ἀνοῖξαι τὸ κλειδίον, ἐμνήσθη τὸν λόγον ὃν ἐληθάργησε· καὶ ἀφῆκε τὸ κλειδίον, καὶ ἀνέκαμψε πρὸς τὸν γέροντα. Καὶ λέγει αὐτῷ ὁ γέρων· Ἐτάχυνας τοῦ ἐλθεῖν, ἀδελφέ. Καὶ διηγήσατο αὐτῷ, ὅτι Ὅτε ἔθηκα τὴν χεῖρά μου λαβεῖν τὸ κλειδίον, ἐμνήσθην τὸν λόγον ὃν ἐζήτουν, καὶ οὐκ ἤνοιξα, διὰ τοῦτο ἀνέκαμψα. Ἦν δὲ τὸ μῆκος τῆς ὁδοῦ πολὺ σφόδρα. Ἔλεγε δὲ αὐτῷ ὁ γέρων· Ἀγγέλων Ποιμήν· καὶ λαληθήσεταί σου τὸ ὄνομα ἐν πάσῃ γῇ Αἰγύπτου.  
While he was still young, Abba Poemen went one day to an old man to ask him about three thoughts. Having reached the old man, he forgot one of the three and went back to his cell. But as he was stretching out his hand to turn the key, he remembered the thought which he had forgotten and leaving the key, he returned to the old man. The old man said to him, 'You come quickly, brother.’ He told him, 'At the moment when I was putting out my hand to grasp the key, I remembered the thought which I was trying to find; so I did not open the door, but have retraced my steps.' Now the length of the way was very great and the old man said to him, 'Poemen, Shepherd of the flock, your name will be known throughout Egypt.'

**Β´.** Ἔσχε ποτὲ Παήσιος ὁ ἀδελφὸς τοῦ ἀββᾶ Ποιμένος σχέσιν μετά τινος ἔξω τοῦ κελλίου αὐτοῦ. Ὁ δὲ ἀββᾶς Ποιμὴν οὐκ ἤθελε, καὶ ἀναστὰς ἔφυγε πρὸς τὸν ἀββᾶν Ἀμμωνᾶν, καὶ λέγει αὐτῷ· Παήσιος ὁ ἀδελφός μου ἔχει πρός τινα σχέσιν, καὶ οὐκ ἀναπαύομαι. Λέγει αὐτῷ ὁ ἀββᾶς Ἀμμωνᾶς· Ποιμὴν, ἀκμὴν ζῇς; Ὕπαγε, κάθου εἰς τὸ κελλίον σου, καὶ θὲς εἰς τὴν καρδίαν σου, ὅτι ἤδη ἔχεις ἐνιαυτὸν ἐν τῷ μνήματι.  
Once Paesius, the brother of Abba Poemen, made friends with someone outside his cell. Now Abba Poemen did not want that. So he got up and fled to Abba Ammonas and said to him, 'Paesius, my brother, holds converse with someone, so I have no peace.' Abba Ammonas said to him, 'Poemen, are you still alive? Go, sit down in your cell; engrave it on your heart that you have been in the tomb for a year already.'

**Γ´.** Ἦλθόν ποτε πρεσβύτεροι τῆς χώρας εἰς τὰ μοναστήρια ὅπου ἦν ὁ ἀββᾶς Ποιμήν· καὶ εἰσῆλθεν ὁ ἀββᾶς Ἀνοὺβ, καὶ λέγει αὐτῷ· Καλέσωμεν τοὺς πρεσβυτέρους ὧδε σήμερον. Καὶ στάντος αὐτοῦ ἐπὶ πολὺ, οὐκ ἔδωκεν αὐτῷ ἀπόκρισιν. Καὶ λυπηθεὶς ἐξῆλθε. Λέγουσιν αὐτῷ οἱ καθήμενοι ἐγγὺς αὐτοῦ· Ἀββᾶ, διατί οὐκ ἔδωκας αὐτῷ ἀπόκρισιν; Λέγει αὐτοῖς ὁ ἀββᾶς Ποιμήν· Ἐγὼ πρᾶγμα οὐκ ἔχω· ἀπέθανον γάρ· ὁ δὲ νεκρὸς οὐ λαλεῖ.  
One day the priests of the district came to the monasteries where Abba Poemen was. Abba Anoub came and said to him, 'Let us invite the priests in today.' But he stood for a long time without giving him any reply, and, quite offended, Abba Anoub went away. Those who were sitting beside Poemen said to him, 'Abba, why didn't you answer him?' Abba Poemen said to them, 'It is not my business, for I am dead and a dead man does not speak."

**Δ´.** Γέρων τις ἦν ἐν Αἰγύπτῳ πρὸ τοῦ ἐλθεῖν τοὺς περὶ τὸν ἀββᾶν Ποιμένα, καὶ εἶχε γνῶσιν καὶ τιμὴν πολλήν. Ὡς οὖν ἀνέβησαν οἱ περὶ τὸν ἀββᾶν Ποιμένα ἀπὸ τῆς Σκήτεως, ἀφῆκαν αὐτὸν οἱ ἄνθρωποι, καὶ ἤρχοντο πρὸς τὸν ἀββᾶν Ποιμένα. Καὶ ἐθλίβετο, καὶ λέγει τοῖς ἀδελφοῖς αὐτοῦ· Τί ποιήσωμεν τῷ μεγάλῳ γέροντι τούτῳ, ὅτι εἰς θλίψιν ἔβαλον ἡμᾶς οἱ ἄνθρωποι, καταλιπόντες τὸν γέροντα, καὶ ἡμῖν μηδὲν οὖσι προσέχοντες; πῶς οὖν δυνάμεθα θεραπεῦσαι τὸν γέροντα; Λέγει δὲ αὐτοῖς· Ποιήσατε μικρὰ βρώματα, καὶ λάβετε σαΐτην οἴνου· καὶ ἄγωμεν πρὸς αὐτὸν, γευσώμεθα ὁμοῦ· τάχα ἐν τούτῳ δυνησώμεθα θεραπεῦσαι αὐτόν. Ἐβάστασαν οὖν τὰ βρώματα, καὶ ἀπῆλθον. Καὶ ὡς ἔκρουσαν τὴν θύραν, ἐπήκουσεν ὁ μαθητὴς αὐτοῦ, λέγων· Τίνες ἐστέ; Οἱ δὲ εἶπον· Λάλησον τῷ ἀββᾷ, ὅτι ὁ Ποιμήν ἐστι θέλων εὐλογηθῆναι παρὰ σοῦ. Καὶ τοῦτο τοῦ μαθητοῦ ἀναγγείλαντος, ἐδήλωσεν, εἰπών· Ὕπαγε, οὐ σχολάζω. Οἱ δὲ ὑπέμειναν εἰς τὸ καῦμα, λέγοντες· Οὐκ ἀναχωροῦμεν, ἐὰν μὴ καταξιωθῶμεν τοῦ γέροντος. Ὁ δὲ γέρων, ἰδὼν τὴν ταπείνωσιν αὐτῶν καὶ τὴν ὑπομονὴν, κατανυγεὶς, ἀνέῳξεν αὐτοῖς. Καὶ εἰσελθόντες ἐγεύσαντο μετ' αὐτοῦ. Ἐσθιόντων δὲ αὐτῶν, ἔλεγε· Ἐπ' ἀληθείας, οὐκ εἰσὶ μόνα ἃ ἀκήκοα περὶ ὑμῶν, ἀλλ' ἑκατονταπλασίονα εἶδον ἐν τῷ ἔργῳ ὑμῶν. Ἐγένετο δὲ αὐτῶν φίλος ἀπὸ τῆς ἡμέρας ἐκείνης.  
Before Abba Poemen's group came there, there was an old man in Egypt who enjoyed considerable fame and repute. But when Abba Poemen's group went up to Scetis, men left the old man to go to see Abba Poemen. Abba Poemen was grieved at this and said to his disciples, 'What is to be done about this great old man, for men grieve him by leaving him and coming to us who are nothing? What shall we do, then to comfort this old man?' He said to them, "Make ready a little food, and take a skin of wine and let us go to see him and eat with him. And so we shall be able to comfort him.' So they put together some food, and went. When they knocked at the door the old man's disciple answered, saying, 'Who are you?’ They responded, 'Tell the abba it is Poemen who desires to be blessed by him.' The disciple reported this and the old man sent him to say, 'Go away, I have no time.' But in spite of the heat they persevered, saying, 'We shall not go away till we have been allowed to meet the old man.’ Seeing their humility and patience, the old man was filled with compunction and opened the door to them. Then they went in and ate with him. During the meal he said,

'Truly, not only what I have heard about you is true, but I see that your works are a hundred-fold greater,' and from that day, he became their friend.

**Ε´.** Ἠθέλησέ ποτε ὁ ἄρχων τῆς χώρας ἐκείνης ἰδεῖν τὸν ἀββᾶν Ποιμένα, καὶ οὐ κατεδέχετο ὁ γέρων. Προφάσει δὲ ὡς κακοῦργον κατέσχε τὸν υἱὸν τῆς ἀδελφῆς αὐτοῦ, καὶ ἔβαλεν εἰς φυλακὴν, λέγων· Ἐὰν ἔλθῃ ὁ γέρων, καὶ παρακαλέσῃ ὑπὲρ αὐτοῦ, ἐγὼ ἀπολύω αὐτόν. Καὶ ἦλθεν ἡ ἀδελφὴ αὐτοῦ κλαίουσα πρὸς τῇ θύρᾳ. Ὁ δὲ οὐκ ἔδωκεν αὐτῇ ἀπόκρισιν. Ἡ δὲ ἐλοιδόρει αὐτὸν, λέγουσα· Χαλκόσπλαγχνε, ἐλέησόν με, ὅτι μονογενής μοί ἐστιν. Ὁ δὲ πέμψας εἶπεν αὐτῇ· Ποιμὴν τέκνα οὐκ ἐγέννησε. Καὶ οὕτως ἀνεχώρησεν. Ἀκούσας δὲ ἄρχων, ἔπεμψε λέγων· Κἂν λόγῳ κελεύσῃ, ἀπολύω αὐτόν. Ὁ δὲ γέρων ἀντεδήλωσε, λέγων· Ἐξέτασον κατὰ τοὺς νόμους· καὶ εἰ ἄξιός ἐστι θανάτου, ἀποθανέτω· εἰ δὲ οὐκ ἔστιν, ὡς βούλει ποίησον.  
One day the magistrate of that district wanted to see Abba Poemen but the old man did not want to see him. So, he seized his sister's son and threw him into prison, under the pretext that he was a criminal saying, 'If the old man comes to intercede for him I will let him go.’ Then his sister came to weep at Poemen's door, but he gave her no answer. Then she reproached him in these words, saying, 'Heart of stone, have pity on me, for he is my only son.' But he only said to her, 'Poemen has not brought forth any sons.' At that, she went away. When he heard this, the magistrate sent Poe- men this message, 'If you only ask me by a word, I will let him go.' The old man replied, 'Judge him according to the law; if he is worthy of death, put him to death, if not, do what you choose.'

**Ϛ´.** Ἐσφάλη ποτὲ ἀδελφὸς ἐν κοινοβίῳ· ἦν δὲ ἐν τοῖς τόποις ἐκείνοις ἀναχωρητής· καὶ πολλῷ χρόνῳ οὐ προῆλθεν. Ἐλθὼν δὲ ὁ ἀββᾶς τοῦ κοινοβίου πρὸς τὸν γέροντα, ἀνήγγειλεν αὐτῷ περὶ τοῦ σφαλέντος. Ὁ δὲ εἶπε· Διώξατε αὐτόν. Ἐξελθὼν δὲ ὁ ἀδελφὸς τοῦ κοινοβίου, εἰσῆλθεν εἰς χαράδραν, καὶ ἔκλαιεν ἐκεῖ. Εὐκαίρησαν δὲ ἀδελφοὶ ἀπερχόμενοι πρὸς τὸν ἀββᾶν Ποιμένα, καὶ ἤκουσαν αὐτοῦ κλαίοντος· καὶ εἰσελθόντες εὗρον αὐτὸν ἐν μεγάλῳ πόνῳ· καὶ παρεκάλεσαν αὐτὸν ἆραι πρὸς τὸν γέροντα. Καὶ οὐκ ἤθελε, λέγων· Ὧδε ἐγὼ ἀποθνήσκω. Ἐλθόντες δὲ πρὸς τὸν ἀββᾶν Ποιμένα διηγήσαντο αὐτῷ. Καὶ παρακαλέσας αὐτοὺς, ἀπέστειλε λέγων· Εἴπατε αὐτῷ, ὅτι Ὁ ἀββᾶς Ποιμὴν φωνεῖ σε. Ἦλθε δὲ πρὸς αὐτὸν ὁ ἀδελφός· καὶ ἰδὼν αὐτὸν ὁ γέρων τεθλιμμένον, ἀναστὰς ἠσπάσατο, καὶ χαριεντιζόμενος μετ' αὐτοῦ, παρεκάλεσε γεύσασθαι. Ἀπέστειλε δὲ ὁ ἀββᾶς Ποιμὴν τῶν ἀδελφῶν αὐτοῦ τινα πρὸς τὸν ἀναχωρητὴν, λέγων· Ἐκ πολλῶν ἐτῶν ἐπεθύμουν σε ἰδεῖν, ἀκούων τὰ περὶ σοῦ, καὶ ἀπὸ ὀκνηρίας ἀμφοτέρων οὐ συνετύχομεν ἀλλήλοις. Νῦν οὖν Θεοῦ θέλοντος, καὶ ἀφορμῆς γενομένης, σκύλθητι ἕως τῶν ὧδε καὶ βλέπομεν ἀλλήλους. Ἦν δὲ μὴ ἐξερχόμενος ἐκ τοῦ κελλίου αὐτοῦ· καὶ ἀκούσας ἔλεγεν· Εἰ μὴ ὁ Θεὸς ἐπληροφόρησε τὸν γέροντα, οὐκ ἂν ἔπεμψεν ἐπ' ἐμέ. Καὶ ἀναστὰς ἦλθε πρὸς αὐτόν. Καὶ ἀσπασάμενοι ἀλλήλους μετὰ χαρᾶς ἐκάθισαν. Εἶπε δὲ αὐτῷ ἀββᾶς Ποιμήν· Δύο ἄνθρωποι ἦσαν ἐν τόπῳ τινὶ, καὶ ἀμφότεροι νεκροὺς εἶχον· ἀφῆκε δὲ ὁ εἷς τὸν νεκρὸν αὐτοῦ, καὶ ἀπῆλθε κλαῦσαι τὸν τοῦ ἑτέρου. Ἀκούσας δὲ ὁ γέρων κατενύγη ἐπὶ τῷ λόγῳ, καὶ ἐμνήσθη ὃ ἐποίησε, καὶ εἶπεν· Ποιμὴν, ἄνω εἰς τὸν οὐρανόν· ἐγὼ δὲ κάτω εἰς τὴν γῆν.  
One day a brother sinned in a monastery. Now there was an anchorite in the district who had not gone out for a long time. The abba of the monastery went to see him and to give him the news that the brother had sinned. The anchorite said, 'Drive him away.' So the brother left the monastery and he went into a cave and wept there. Now it happened that some brothers were going to see Abba Poemen and they heard him weeping. They entered, found him in great misery and invited him to go to see the old man, but he refused, saying, 'I am going to die here.' So when they reached Abba Poemen's cell they told him about the brother. And he exhorted them, and he sent them away saying, 'Say to him, Abba Poemen sends for you.' Then the brother came. Seeing he was in such distress, Abba Poemen stood up, embraced him and was kind to him and invited him to eat. Then he sent one of the brethren to the anchorite, saying, 'For many years I have desired to see you, having heard of you. But because of our lethargy, we have not yet met. Now, however, if God wills it and you have the time, give yourself the trouble of coming here, and we will see one another.’ The old man had never left his cell but when he heard this he said, 'If God had not inspired the old man, he would not have sent someone to summon me.' So he got up and went to see Poemen. They embraced one another with joy and sat down. Abba Poemen said to him, 'Two men dwelt in one place and someone belonging to each of them died; the first one, leaving his own dead, went to weep over the other's.' Hearing these words, the anchorite was filled with com- punction and he remembered what he had done and said, 'Poemen, you have gone up to heaven and I have gone down to the earth.'

**Ζ´.** Παρέβαλόν ποτε γέροντες πολλοὶ τῷ ἀββᾷ Ποιμένι· καὶ ἰδού τις τῶν τοῦ ἀββᾶ Ποιμένος εἶχε παιδίον, καὶ τὸ πρόσωπον αὐτοῦ κατ' ἐνέργειαν ἐστράφη ὀπίσω. Καὶ ἰδὼν ὁ πατὴρ αὐτοῦ τὸ πλῆθος τῶν Πατέρων, λαβὼν τὸ παιδίον ἔξω τοῦ μοναστηρίου ἐκάθητο κλαίων. Εὐκαίρησε δέ τινι γέροντι ἐξελθεῖν· καὶ ἰδὼν αὐτὸν εἶπε· Τί κλαίεις, ἄνθρωπε; Ὁ δὲ εἶπε· Συγγενής εἰμι τοῦ ἀββᾶ Ποιμένος· καὶ ἰδοὺ συνέβη τῷ παιδίῳ τούτῳ ὁ πειρασμὸς οὗτος· καὶ θέλοντες τῷ γέροντι προσενεγκεῖν αὐτὸ, ἐφοβήθημεν· οὐ γὰρ θέλει ἰδεῖν ἡμᾶς. Καὶ νῦν ἐὰν μάθῃ ὅτι ὧδέ εἰμι, πέμπει καὶ διώκει με· ἐγὼ δὲ βλέπων τὴν παρουσίαν ὑμῶν, ἐτόλμησα ἐλθεῖν. Ὡς θέλεις οὖν, ἀββᾶ, ἐλέησόν με, καὶ λάβε τὸ παιδίον ἔσω, καὶ εὔξασθε περὶ αὐτοῦ. Καὶ λαβὼν αὐτὸ ὁ γέρων εἰσῆλθε, καὶ ἐχρήσατο φρονίμως, καὶ οὐ προσήνεγκεν αὐτὸ εὐθέως τῷ ἀββᾷ Ποιμένι, ἀλλὰ ἀρξάμενος ἀπὸ τῶν μικροτέρων ἀδελφῶν, ἔλεγε· Σφραγίσατε τὸ παιδίον. Ποιήσας δὲ πάντας κατὰ ἀκολουθίαν σφραγῖσαι αὐτὸ, ὕστερον ἤνεγκε τῷ ἀββᾷ Ποιμένι. Ὁ δὲ οὐκ ἤθελε αὐτὸ ἐγγίσαι. Οἱ δὲ παρεκάλουν αὐτὸν, λέγοντες· Ὥσπερ πάντες, καὶ σὺ, Πάτερ. Καὶ στενάξας, ἀναστὰς εὔξατο, λέγων· Ὁ Θεὸς, ἴασαι τὸ πλάσμα σου, ἵνα μὴ κυριευθῇ ὑπὸ τοῦ ἐχθροῦ. Καὶ σφραγίσας αὐτὸ εὐθέως ἐθεράπευσε, καὶ ἀπέδωκε τῷ πατρὶ αὐτοῦ ὑγιές.  
Many old men came to see Abba Poemen and one day it happened that a member of Abba Poemen's family came, who had a child whose face, through the power of the devil, was turned backwards. The father seeing the number of Fathers present, took the child and sat down outside the monastery, weeping. Now it happened that one of the old men came out and seeing him, asked him, 'Man, why are you weeping?’ He replied, 'I am related to Abba Poemen, and see the misfortune which has overtaken my child. Though I want to bring him to the old man, we are afraid he does not want to see us. Each time he hears I am here, he has me driven away. But since you are with him, I have dared to come. If you will, Father, have pity on me, take the child inside and pray for him.' So the old man took the child, went inside and behaved with good sense. He did not immediately present him to Abba Poemen, but began with the lesser brethren, and said, 'Make the sign of the cross over this little child.' Having had him signed by all in turn, he presented him at last to Abba Poemen. Abba Poemen did not want to make the sign of the cross over him, but the others urged him, saying, 'Do as everyone else has done.' So groaning he stood up and prayed, saying, 'God, heal your creature, that he be not ruled by the enemy.’ When he had signed him, the child was healed immediately and given back whole to his father.

**Η´.** Ἀπῆλθέ τις ἀδελφός ποτε ἀπὸ τῶν μερῶν τοῦ ἀββᾶ Ποιμένος ἐπὶ ξένης· καὶ κατήντησε πρός τινα ἀναχωρητὴν ἐκεῖ· ἦν γὰρ ἔχων ἀγάπην, καὶ πολλοὶ ἤρχοντο πρὸς αὐτόν. Ἀνήγγειλε δὲ αὐτῷ ὁ ἀδελφὸς τὰ περὶ τοῦ ἀββᾶ Ποιμένος. Καὶ ἀκούσας τὴν ἀρετὴν αὐτοῦ ἐπεπόθησεν αὐτὸν ἰδεῖν. Ἀνακάμψαντος δὲ τοῦ ἀδελφοῦ εἰς Αἴγυπτον, μετὰ χρόνον τινὰ ἀναστὰς ὁ ἀναχωρητὴς, ἦλθεν ἀπὸ τῆς ξένης εἰς Αἴγυπτον πρὸς τόν ποτε παραβαλόντα αὐτῷ ἀδελφόν· ἦν γὰρ εἰπὼν αὐτῷ ποῦ μένει. Ἰδὼν δὲ αὐτὸν ἐκεῖνος ἐθαύμασε, καὶ ἐχάρη λίαν. Εἶπε δὲ ὁ ἀναχωρητής· Ποίησον ἀγάπην, ἆρόν με πρὸς τὸν ἀββᾶν Ποιμένα. Καὶ λαβὼν αὐτὸν ἦλθε πρὸς τὸν γέροντα, καὶ ἀνήγγειλεν αὐτῷ τὰ περὶ αὐτοῦ, λέγων, ὅτι Μέγας ἄνθρωπός ἐστι, καὶ πολλὴν ἀγάπην ἔχων, καὶ πολλὴν τιμὴν εἰς τὴν χώραν αὐτοῦ. Ἀνήγγειλα δὲ αὐτῷ περὶ σοῦ, καὶ ἐπιθυμῶν ἰδεῖ σε ἦλθεν. Ἐδέξατο οὖν αὐτὸν μετὰ χαρᾶς, καὶ ἀσπασάμενοι ἀλλήλους ἐκάθισαν. Καὶ ἤρξατο ὁ ξενικὸς λαλεῖν ἀπὸ τῆς Γραφῆς, περὶ πνευματικῶν καὶ οὐρανίων. Ἔστρεψε δὲ ὁ ἀββᾶς Ποιμὴν τὸ πρόσωπον αὐτοῦ, καὶ οὐκ ἔδωκεν αὐτῷ ἀπόκρισιν. Ἰδὼν δὲ ὅτι οὐ λαλεῖ μετ' αὐτοῦ, λυπηθεὶς ἐξῆλθε, καὶ λέγει τῷ ἀδελφῷ τῷ ἐνέγκαντι αὐτόν· Εἰς μάτην ἐποίησα ὅλην τὴν ἀποδημίαν ταύτην. Ἦλθον γὰρ πρὸς τὸν γέροντα· καὶ ἰδοὺ οὐδὲ λαλῆσαι θέλει μετ' ἐμοῦ. Εἰσῆλθε δὲ ὁ ἀδελφὸς πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει αὐτῷ· Ἀββᾶ, διὰ σὲ ἦλθεν ὁ μέγας ἄνθρωπος οὗτος, ἔχων τοσαύτην δόξαν εἰς τὸν τόπον αὐτοῦ· καὶ διατί οὐκ ἐλάλησας μετ' αὐτοῦ; Λέγει αὐτῷ ὁ γέρων· Αὐτὸς τῶν ἄνω ἐστὶ, καὶ ἐπουράνια λαλεῖ, ἐγὼ δὲ τῶν κάτω εἰμὶ, καὶ ἐπίγεια λαλῶ. Εἰ ἐλάλησέ μοι περὶ παθῶν ψυχῆς, ἐγὼ ἂν ἀπεκρινάμην αὐτῷ· εἰ δὲ περὶ πνευματικῶν, ἐγὼ ταῦτα οὐκ οἶδα. Ἐξελθὼν οὖν ὁ ἀδελφὸς εἶπεν αὐτῷ· Ὁ γέρων οὐ ταχέως ἀπὸ Γραφῆς λαλεῖ· ἀλλ' ἐάν τις αὐτῷ λαλῇ περὶ παθῶν ψυχῆς, ἀποκρίνεται αὐτῷ. Ὁ δὲ κατανυγεὶς εἰσῆλθε πρὸς τὸν γέροντα, καὶ λέγει αὐτῷ· Τί ποιήσω, ἀββᾶ, ὅτι κατακυριεύουσί μου τὰ πάθη τῆς ψυχῆς; Καὶ προσέσχεν αὐτῷ ὁ γέρων χαίρων, καὶ εἶπεν· Ἄρτι καλῶς ἦλθες· νῦν ἄνοιξόν σου τὸ στόμα περὶ τούτων, καὶ πληρώσω αὐτὸ ἀγαθῶν. Ὁ δὲ πολλὰ ὠφεληθεὶς ἔλεγεν· Ὄντως αὕτη ἐστὶν ἡ ἀληθινὴ ὁδός. Καὶ εὐχαριστῶν τῷ Θεῷ ἀνέκαμψεν εἰς τὴν ἰδίαν χώραν, ὅτι τοιούτῳ ἁγίῳ κατηξιώθη συντυχεῖν.  
A brother from Abba Poemen's neighbourhood left to go to another country one day. There he met an anchorite. The latter was very charitable and many came to see him. The brother told him about Abba Poemen. When he heard of his virtue, the anchorite wanted to see him. Some time afterwards when the brother had returned to Egypt the anchorite went there to see the brother who had formerly paid him a visit. He had told him where he lived. When he saw him, the brother was astonished and very pleased. The anchorite said to him, 'Please will you be so kind as to take me to Abba Poemen.' So he brought him to the old man and presented him, saying, 'This is a great man, full of charity, who is held in high estimation in his district. I have spoken to him about you, and he has come because he wants to see you.' So Abba Poemen received him with joy. They greeted one another and sat down. The visitor began to speak of the Scriptures, of spiritual and of heavenly things. But Abba Poemen turned his face away and answered nothing. Seeing that he did not speak to him, the other went away deeply grieved and said to the brother who had brought him, 'I have made this long journey in vain. For I have come to see the old man, and he does not wish to speak to me.' Then the brother went inside to Abba Poemen and said to him, 'Abba, this great man who has so great a reputation in his own country has come here because of you. Why did you not speak to him?' The old man said, 'He is great and speaks of heavenly things and I am lowly and speak of earthly things. If he had spoken of the passions of the soul, I should have replied, but he speaks to me of spiritual things and I know nothing about that.' Then the brother came out and said to the visitor, 'The old man does not readily speak of the Scriptures, but if anyone consults him about the passions of the soul, he replies.’ Filled with compunction, the visitor returned to the old man and said to him, "What should I do, Abba, for the passions of the soul master me?' The old man turned towards him and replied joyfully, 'This time, you come as you should. Now open your mouth concerning this and I will fill it with good things.' Greatly edified, the other said to him, 'Truly, this is the right way!’ He returned to his own country giving thanks to God that he had been counted worthy to meet so great a saint.  
**Θ´.** Ἐκράτησέ ποτε ὁ ἄρχων τῆς χώρας τινὰ τῆς κώμης τοῦ ἀββᾶ Ποιμένος· καὶ ἦλθον πάντες παρακαλοῦντες τὸν γέροντα ἀπελθεῖν καὶ ἐκβαλεῖν αὐτόν. Ὁ δὲ εἶπεν· Ἐάσατέ με τρεῖς ἡμέρας, καὶ οὕτως ἔρχομαι. Εὔξατο οὖν ὁ ἀββᾶς Ποιμὴν πρὸς Κύριον, λέγων· Κύριε, μὴ δῷς μοι τὴν χάριν ταύτην. Ἐπεὶ οὐκ ἀφιοῦσί με καθίσαι ἐν τῷ τόπῳ τούτῳ. Ἦλθεν οὖν ὁ γέρων παρακαλῶν τὸν ἄρχοντα. Ὁ δὲ πρὸς αὐτὸν ἔφη· Περὶ λῃστοῦ παρακαλεῖς, ἀββᾶ; Ὁ δὲ γέρων ἐχάρη, ὅτι οὐκ ἐδέξατο χάριν παρ' αὐτοῦ.  
One day the chief magistrate of the district seized one of the men of Abba Poemen's village, and everyone came to beg the old man to go and have him released. He replied, 'Leave me for three days and I will go.' Abba Poemen prayed to the Lord in these words, "Lord, do not give me this grace, otherwise they will never let me stay in this place.' Then the old man went to intercede with the magistrate, who replied, 'Will you intercede for a brigand, abba?’ The old man rejoiced that he had not been granted this grace.

**Ι´.** Διηγήσαντό τινες, ὅτι ποτὲ ὁ ἀββᾶς Ποιμὴν καὶ οἱ ἀδελφοὶ αὐτοῦ εἰργάζοντο σκολάκιν· καὶ οὐ προεχώρει, μὴ ἔχοντες ἀγοράσαι λινάρια. Καί τις αὐτῶν ἀγαπητὸς διηγήσατό τινι πραγματευτῇ πιστῷ τὸ πρᾶγμα. Ὁ δὲ ἀββᾶς Ποιμὴν οὐκ ἤθελε λαμβάνειν παρά τινός τί ποτε, διὰ τὴν ὄχλησιν. Ὁ δὲ πραγματευτὴς θέλων ποιῆσαι ἔργον τῷ γέροντι, προεφασίζετο χρείαν ἔχειν τῶν σκολακίων, καὶ ἤνεγκε τὴν κάμηλον, καὶ ἔλαβεν αὐτά. Καὶ ἐλθὼν ὁ ἀδελφὸς πρὸς τὸν ἀββᾶν Ποιμένα, καὶ ἀκούσας ὃ ἐποίησεν ὁ πραγματευτὴς, ὡς θέλων ἐπαινέσαι αὐτὸν, εἶπε· Φύσει, ἀββᾶ, καὶ μὴ χρῄζων αὐτὰ ἔλαβεν, ἵνα ποιήσῃ ἡμῖν ἔργον. Ἀκούσας δὲ ὁ ἀββᾶς Ποιμὴν ὅτι μὴ χρῄζων αὐτὰ ἔλαβεν, εἶπε τῷ ἀδελφῷ· Ἀνάστα, μίσθωσαι κάμηλον, καὶ φέρε αὐτά· ἐὰν δὲ οὐκ ἐνέγκῃς αὐτὰ, Ποιμὴν ὧδε οὐ καθέζεται μεθ' ὑμῶν. Οὐ γὰρ ἀδικῶ τινα ἄνθρωπον μὴ χρῄζοντα, ἵνα ζημίαν ποιήσῃ, καὶ λάβῃ τὸ κέρδος μου. Καὶ ἀπῆλθεν ὁ ἀδελφὸς αὐτοῦ μετὰ πολλοῦ κόπου, καὶ ἤνεγκεν αὐτά· εἰ δὲ μὴ, ὁ γέρων ἀπ' αὐτῶν ἀνεχώρει. Ὡς οὖν εἶδεν αὐτὰ, ἐχάρη, ὡσεὶ μέγαν εὑρὼν θησαυρόν.  
They said that one day Abba Poemen and his brethren were making ropes and the work was delayed because they had nothing with which to buy flax. One of their friends told a friendly mer- chant about this. Now Abba Poemen did not want to receive any- thing from anyone because of the trouble it causes. But the merchant wanted to do something for the old man, so he pretended to need ropes and brought a camel and took them away. When the brothers came to see Abba Poemen and learned what the merchant had done, they said, intending to praise him, 'Truly, Abba, he has taken them though he did not need them so as to do us a service.' Hearing that he had taken them without needing them, Abba Poe- men said to the brother, 'Get up, hire a camel and bring them back, and if you do not bring them back, Poemen will no longer live here with you. I do not want to do wrong to someone who does not need those ropes, lest he should suffer loss by it and take my reward from me.' The brother went away with much labour and brought them back; otherwise the old man would have gone away from them. When he saw the ropes, he rejoiced as though he had found a great treasure.

**ΙΑ´.** Ἤκουσέ ποτε ὁ πρεσβύτερος τοῦ Πηλουσίου περί τινων ἀδελφῶν, ὅτι συνεχῶς εἰς τὴν πόλιν εἰσὶ, καὶ λούονται, καὶ ἀμελοῦσιν ἑαυτῶν· καὶ ἐλθὼν εἰς τὴν σύναξιν, ἦρεν ἀπ' αὐτῶν τὸ σχῆμα. Καὶ μετὰ τοῦτο ἔτυψεν αὐτὸν ἡ καρδία αὐτοῦ, καὶ μετεμελήθη, καὶ ἦλθε πρὸς τὸν ἀββᾶν Ποιμένα, μεθύων τοῖς λογισμοῖς, βαστάζων καὶ τοὺς λεβήτωνας τῶν ἀδελφῶν, καὶ ἀναγγέλλει τὸ πρᾶγμα τῷ γέροντι. Καὶ λέγει αὐτῷ ὁ γέρων· Οὐκ ἔχεις σύ τί ποτε τοῦ παλαιοῦ ἀνθρώπου; ἀπεδύσω αὐτόν; Ὁ δὲ πρεσβύτερος εἶπεν, ὅτι Μετέχω τοῦ παλαιοῦ ἀνθρώπου. Ὁ δὲ γέρων εἶπεν αὐτῷ· Ἰδοὺ οὖν καὶ σὺ ὡς οἱ ἀδελφοί. Εἰ γὰρ μικρὸν μετέχεις τῆς παλαιότητος, ὅμως ὑπόκεισαι τῇ ἁμαρτίᾳ. Τότε ἀπελθὼν ὁ πρεσβύτερος ἐκάλεσε τοὺς ἀδελφοὺς, καὶ μετενόησε τοῖς ἕνδεκα, καὶ ἐνέδυσεν αὐτοὺς τὸ σχῆμα τοῦ μοναχοῦ, καὶ ἀπέλυσεν.  
A priest of Pelusia heard it said of some brethren that they often went to the city, took baths and were careless in their behav- iour. He went to the synaxis, and took the habit away from them. Afterwards, his heart was moved, he repented and went to see Abba Poemen, obsessed by his thoughts. He brought the monastic habits of the brothers and told him all about it. The old man said to him, ‘Don't you sometimes have something of the old Adam in you?' The priest said, 'I have my share of the old Adam.' The abba said to him, "Look, you are just like the brethren yourself; if you have even a little share of the old Adam, then you are subject to sin in the same way.' So the priest went and called the brothers and asked their pardon; and he clothed them in the monastic habit again and let them go.

**ΙΒ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἐποίησα ἁμαρτίαν μεγάλην, καὶ θέλω μετανοῆσαι τρία ἔτη. Λέγει αὐτῷ ὁ γέρων· Πολύ ἐστι. Καὶ εἶπεν αὐτῷ ὁ ἀδελφός· Ἀλλ' ἕως ἐνιαυτοῦ; Καὶ εἶπε πάλιν ὁ γέρων· Πολύ ἐστιν. Οἱ δὲ παρόντες ἔλεγον· Ἕως τεσσαράκοντα ἡμερῶν; Καὶ πάλιν εἶπε· Πολύ ἐστιν· εἶπε δέ· Ἐγὼ λέγω, ὅτι ἐὰν ἐξ ὅλης καρδίας μετανοήσῃ ἄνθρωπος, καὶ μὴ προσθῇ ἔτι ποιεῖν τὴν ἁμαρτίαν, καὶ εἰς τρεῖς ἡμέρας δέχεται αὐτὸν ὁ Θεός.  
A brother questioned Abba Poemen saying, 'I have commit- ted a great sin and I want to do penance for three years.' The old man said to him, 'That is a lot.' The brother said, 'For one year?' The old man said again, 'That is a lot.' Those who were present said, 'For forty days?’ He said again, 'That is a lot.' He added, 'I myself say that if a man repents with his whole heart and does not intend to commit the sin any more, God will accept him after only three days.'

**ΙΓ´.** Εἶπε πάλιν, ὅτι Τὸ σημεῖον τοῦ μοναχοῦ ἐν τοῖς πειρασμοῖς φαίνεται.  
He also said, 'The distinctive mark of the monk is made clear through temptations.'

**ΙΔ´.** Εἶπε πάλιν· Ὥσπερ ὁ σπαθάριος τοῦ βασιλέως παρίσταται αὐτῷ διαπαντὸς ἕτοιμος· οὕτως δεῖ τὴν ψυχὴν ἑτοίμην εἶναι πρὸς τὸν δαίμονα τῆς πορνείας.  
He also said, 'Just as the king's body-guard stands always on guard at his side, so the soul should always be on guard against the demon of fornication.'

**ΙΕ´.** Ἠρώτησεν ὁ ἀββᾶς Ἀνοὺβ τὸν ἀββᾶν Ποιμένα περὶ τῶν ἀκαθάρτων λογισμῶν ὧν γεννᾷ ἡ καρδία τοῦ ἀνθρώπου, καὶ περὶ τῶν ματαίων ἐπιθυμιῶν. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Μὴ δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ; καὶ σὺ, μὴ δώσεις αὐτοῖς χεῖρα, καὶ ἀργοῦσιν.  
Abba Anoub asked Abba Poemen about the impure thoughts which the heart of man brings forth and about vain desires. Abba Poemen said to him, 'Is the axe any use without someone to cut with it? (Is. 10.15) If you do not make use of these thoughts, they will be ineffectual too."

**ΙϚ´.** Εἶπε πάλιν ὁ ἀββᾶς Ποιμήν· Εἰ μὴ Ναβουζαρδὰν ὁ ἀρχιμάγειρος ἦλθεν, οὐκ ἂν ἐνεπρήσθη ὁ ναὸς Κυρίου. Τοῦτο δέ ἐστιν· Εἰ μὴ ἡ ἀνάπαυσις ἦλθε γαστριμαργίας εἰς τὴν ψυχὴν, οὐκ ἂν ὁ νοῦς κατέπιπτεν ἐν τῷ πολέμῳ τοῦ ἐχθροῦ.  
Abba Poemen also said, 'If Nabuzardan, the head-cook, had not come, the temple of the Lord would not have been burned:

(2 Kings 24.8f.) that is to say: if slackness and greed did not come into the soul, the spirit would not be overcome in combat with the enemy.’

**ΙΖ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι καλούμενος εἰς τὸ φαγεῖν παρὰ τὸ θέλημα αὐτοῦ, ἀπήρχετο δακρύων, ἵνα μὴ παρακούσῃ τὸν ἀδελφὸν αὐτοῦ, καὶ λυπήσῃ αὐτόν.  
It was said of Abba Poemen that if he was invited to eat against his will, he wept but he went, so as not to refuse to obey his brother and cause him pain.

**ιη´.** Εἶπε πάλιν ὁ ἀββᾶς Ποιμήν· Μὴ οἰκήσῃς εἰς τόπον, οὗ βλέπεις τινὰς ἔχοντας ζῆλον κατὰ σοῦ· εἰ δὲ μή γε, οὐ προκόπτεις.  
Abba Poemen also said, 'Do not live in a place where you see that some are jealous of you, for you will not make progress.'

**ΙΘ´.** Διηγήσαντό τινες τῷ ἀββᾷ Ποιμένι περί τινος μοναχοῦ, ὅτι οὐ πίνει οἶνον. Καὶ εἶπεν· Ὁ οἶνος ὅλως οὐκ ἔστι τῶν μοναχῶν.  
Some brothers told Abba Poemen of a brother who did not drink wine. He said, 'Wine is not for monks.'

**Κ´.** Ἠρώτησεν ὁ ἀββᾶς Ἡσαΐας τὸν ἀββᾶν Ποιμένα περὶ τῶν ῥυπαρῶν λογισμῶν. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Ὥσπερ κάμπτρα μεστὴ ἱματίων, καὶ ἐὰν ἀφῇ αὐτά τις, τῷ χρόνῳ σήπονται· οὕτως καὶ οἱ λογισμοί· ἐὰν μὴ ποιήσωμεν αὐτοὺς σωματικῶς, τῷ χρόνῳ ἀφανίζονται ἤτοι σήπονται.  
Abba Isaiah questioned Abba Poemen on the subject of im- pure thoughts. Abba Poemen said to him, 'It is like having a chest full of clothes, if one leaves them in disorder they are spoiled in the course of time. It is the same with thoughts. If we do not do anything about them, in time they are spoiled, that is to say, they disintegrate."

**ΚΑ´.** Ἠρώτησεν ὁ ἀββᾶς Ἰωσὴφ τὸν αὐτὸν λόγον· καὶ εἶπεν αὐτῷ ὁ ἀββᾶς Ποιμήν· Ὥσπερ ἐάν τις ὄφιν καὶ σκορπίον βάλῃ εἰς ἀγγεῖον, καὶ φράξῃ, πάντως τῷ χρόνῳ ἀποθνήσκουσιν· οὕτως καὶ οἱ πονηροὶ λογισμοὶ, ἀπὸ τῶν δαιμόνων βλαστάνοντες, διὰ τῆς ὑπομονῆς ἐκλείπουσιν.  
Abba Joseph put the same question and Abba Poemen said to him, 'If someone shuts a snake and a scorpion up in a bottle, in time they will be completely destroyed. So it is with evil thoughts: they are suggested by the demons; they disappear through pa- tience.'

**ΚΒ´.** Ἀδελφὸς ἦλθε πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει αὐτῷ· Σπείρω τὸν ἀγρόν μου, καὶ ποιῶ ἐξ αὐτοῦ ἀγάπην. Λέγει αὐτῷ ὁ γέρων· Καλῶς ποιεῖς. Καὶ ἀπῆλθε μετὰ προθυμίας, καὶ προσέθηκε τῇ ἀγάπῃ. Καὶ ἤκουσεν ὁ ἀββᾶς Ἀνοὺβ τὸν λόγον, καὶ λέγει τῷ ἀββᾷ Ποιμένι· Οὐ φοβῇ τὸν Θεὸν, οὕτως λαλήσας τῷ ἀδελφῷ; Καὶ ἐσιώπησεν ὁ γέρων. Καὶ μετὰ δύο ἡμέρας ἔπεμψεν ὁ ἀββᾶς Ποιμὴν ἐπὶ τὸν ἀδελφὸν, καὶ λέγει αὐτῷ ἀκούοντος τοῦ ἀββᾶ Ἀνούβ· Τί εἶπές μοι τῇ ἄλλῃ; ὅτι ὁ νοῦς μου ἀλλαχοῦ ἦν. Λέγει αὐτῷ ὁ ἀδελφός· Εἶπον, ὅτι σπείρω τὸν ἀγρόν μου, καὶ ποιῶ ἐξ αὐτοῦ ἀγάπην. Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς Ποιμήν· Ἐνόμιζον ὅτι περὶ τοῦ ἀδελφοῦ σου τοῦ κόσμου ἐλάλησας· εἰ δὲ σὺ εἶ ὁ ποιῶν τὸ ἔργον τοῦτο, οὐκ ἔστι τοῦτο μοναχοῦ. Ὁ δὲ ἀκούσας ἐλυπήθη, λέγων· Ἄλλο ἔργον οὐδὲν οἶδα, εἰ μὴ τοῦτο, καὶ οὐ δύναμαι μὴ σπείρειν τὸν ἀγρόν μου. Ὅτε οὖν ἀνεχώρησεν, ἔβαλεν αὐτῷ ὁ ἀββᾶς Ἀνοὺβ μετάνοιαν, λέγων· Συγχώρησόν μοι. Καὶ λέγει ὁ ἀββᾶς Ποιμήν· Κἀγὼ ἐξ ἀρχῆς ᾔδειν ὅτι οὐκ ἔστιν ἔργον μοναχοῦ· ἀλλὰ πρὸς τὸν λογισμὸν αὐτοῦ ἐλάλησα, καὶ ἔδωκα αὐτῷ προθυμίαν εἰς τὴν προκοπὴν τῆς ἀγάπης. Νῦν δὲ ἀπῆλθε λυπούμενος, καὶ πάλιν τὸ αὐτὸ ποιεῖ.  
A brother came to see Abba Poemen and said to him, 'T sow my field and give away in charity what I reap from it.' The old man said to him, 'That is good,' and he departed with fervour and inten- sified his charity. Hearing this, Abba Anoub said to Abba Poemen,

‘Do you not fear God, that you have spoken like that to the brother?' The old man remained silent. Two days later Abba Poe- men saw the brother coming and in the presence of Abba Anoub said to him, 'What did you ask me the other day? I was not attend- ing.' The brother said, 'I said that I sow my field and give away what I gain in charity.' Abba Poemen said to him, 'I thought you were speaking of your brother who is in the world. If it is you who are doing this, it is not right for a monk.' At these words the brother was saddened and said, 'I do not know any other work and I cannot help sowing the fields." When he had gone away, Abba Anoub made a prostration and said, 'Forgive me.' Abba Poemen said, 'From the beginning I too knew it was not the work of a monk but I spoke as I did, adapting myself to his ideas and so I gave him courage to increase his charity. Now he has gone away full of grief and yet he will go on as before."

**ΚΓ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Ἐὰν ἁμαρτήσῃ ἄνθρωπος, καὶ ἀρνήσηται, λέγων, Οὐχ ἥμαρτον, μὴ ἐλέγξῃς αὐτόν· εἰ δὲ μὴ γε, ἐκκόπτεις αὐτοῦ τὴν προθυμίαν. Ἐὰν δὲ εἴπῃς αὐτῷ· Μὴ ἀθυμήσῃς, ἀδελφὲ, ἀλλὰ φύλαξαι τοῦ λοιποῦ, διεγείρεις αὐτοῦ τὴν ψυχὴν πρὸς μετάνοιαν.  
Abba Poemen said, 'If a man has sinned and denies it, saying: "I have not sinned," do not reprimand him; for that will discourage him. But say to him, "Do not lose heart, brother, but be on guard in future," and you will stir his soul to repentance.'

**ΚΔ´.** Εἶπε πάλιν· Καλὴ ἡ πεῖρα· αὕτη γὰρ διδάσκει τὸν ἄνθρωπον δόκιμον.  
He also said, 'Experience is a good thing; it is that which tests a man.'

**ΚΕ´.** Εἶπε πάλιν· Ἄνθρωπος διδάσκων, μὴ ποιῶν δὲ ἃ διδάσκει, ὅμοιός ἐστι κρήνῃ· ὅτι πάντας ποτίζει καὶ πλύνει, ἑαυτὴν δὲ οὐ δύναται καθαρίσαι.  
He also said, 'A man who teaches without doing what he teaches is like a spring which cleanses and gives drink to everyone, but it not able to purify itself."

**ΚϚ´.** Παρερχόμενός ποτε ὁ ἀββᾶς Ποιμὴν εἰς τὴν Αἴγυπτον, εἶδε γυναῖκα ἐν μνημείῳ καθεζομένην, καὶ κλαίουσαν πικρῶς. Καὶ λέγει· Ἐὰν ἔλθωσι πάντα τὰ τερπνὰ τοῦ κόσμου τούτου, οὐ μὴ μεταστήσωσι τὴν ψυχὴν ταύτης ἀπὸ τοῦ πένθους. Οὕτως καὶ ὁ μοναχὸς ὀφείλει διαπαντὸς τὸ πένθος ἔχειν ἐν ἑαυτῷ.  
Going into Egypt one day, Abba Poemen saw a woman who was sitting in a tomb and weeping bitterly. He said, 'If all the delights of the world were to come, they could not drive sorrow away from the soul of this woman. Even so the monk would always have compunction in himself.'

**ΚΖ´.** Εἶπε πάλιν, ὅτι Ἔστιν ἄνθρωπος δοκῶν σιωπᾷν, καὶ ἡ καρδία αὐτοῦ κατακρίνει ἄλλους· ὁ τοιοῦτος πάντοτε λαλεῖ. Καὶ ἔστιν ἄλλος, ἀπὸ πρωῒ ἕως ἑσπέρας λαλῶν, καὶ σιωπὴν κρατεῖ· τουτέστι ὅτι ἐκτὸς ὠφελείας οὐδὲν λαλεῖ.  
He also said, 'A man may seem to be silent, but if his heart is condemning others he is babbling ceaselessly. But there may be another who talks from morning till night and yet he is truly silent; that is, he says nothing that is not profitable.'

**ΚΗ´.** Ἀδελφός τις ἦλθε πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει αὐτῷ· Ἀββᾶ, πολλοὺς λογισμοὺς ἔχω, καὶ κινδυνεύω ἀπ' αὐτῶν. Καὶ ἐκφέρει αὐτὸν ὁ γέρων εἰς τὸν ἀέρα, καὶ λέγει αὐτῷ· Ἅπλωσον τὸν κόλπον σου, καὶ κράτησον τοὺς ἀνέμους. Ὁ δὲ εἶπεν· Οὐ δύναμαι τοῦτο ποιῆσαι. Καὶ λέγει αὐτῷ ὁ γέρων· Εἰ τοῦτο οὐ δύνασαι ποιῆσαι, οὐδὲ τοὺς λογισμοὺς δύνασαι κωλῦσαι ἐλθεῖν· ἀλλὰ σόν ἐστι τὸ ἀντιστῆναι αὐτοῖς.  
A brother came to see Abba Poemen and said to him, 'Abba, I have many thoughts and they put me in danger.' The old man led him outside and said to him, 'Expand your chest and do not breathe in.' He said, 'I cannot do that.' Then the old man said to him, 'If you cannot do that, no more can you prevent thoughts from arising, but you can resist them.'

**ΚΘ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐάν εἰσι τρεῖς ἐπὶ τὸ αὐτό, καὶ ὁ εἷς μὲν ἡσυχάζει καλῶς, ὁ δὲ εἷς ἀσθενῶν καὶ εὐχαριστῶν, ὁ δὲ ἄλλος ὑπηρετεῖ μετὰ καθαροῦ λογισμοῦ· οἱ τρεῖς μιᾶς ἐργασίας εἰσίν.  
Abba Poemen said, 'If three men meet, of whom the first fully preserves interior peace, and the second gives thanks to God in illness, and the third serves with a pure mind, these three are doing the same work.'

**Λʹ.** Εἶπε πάλιν· Γέγραπται· Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μου πρὸς σὲ, ὁ Θεός. Ἐπειδὴ αἱ ἔλαφοι ἐν τῇ ἐρήμῳ πολλὰ καταπίνουσιν ἑρπετά· καὶ ὡς κατακαίει αὐτὰς ὁ ἰὸς, ἐπιθυμοῦσιν ἐλθεῖν ἐπὶ τὰ ὕδατα· πίνουσαι δὲ καταψύχουσιν ἀπὸ τοῦ ἰοῦ τῶν ἑρπετῶν· οὕτως καὶ οἱ μοναχοὶ, ἐν τῇ ἐρήμῳ καθεζόμενοι, καίονται ἀπὸ τοῦ ἰοῦ τῶν πονηρῶν δαιμόνων, καὶ ἐπιποθοῦσι τὸ Σάββατον καὶ τὴν Κυριακὴν, ὥστε ἐλθεῖν ἐπὶ τὰς πηγὰς τῶν ὑδάτων, τουτ’ ἔστιν, ἐπὶ τὸ σῶμα καὶ αἷμα τοῦ Κυρίου, ἵνα καθαρισθῶσιν ἀπὸ πικρότητος τοῦ πονηροῦ.  
He also said, 'It is written: "As the hart longs for flowing streams, so longs my soul for Thee, O God." (Ps. 42.1) For truly harts in the desert devour many reptiles and when their venom burns them, they try to come to the springs, to drink so as to assuage the venom's burning. It is the same for the monks: sitting in the desert they are burned by the venom of evil demons, and they long for Saturday and Sunday to come to be able to go to the springs of water, that is to say, the body and blood of the Lord, so as to be purified from the bitterness of the evil one.'

**ΛΑ´.** Ἠρώτησεν ὁ ἀββᾶς Ἰωσὴφ τὸν ἀββᾶν Ποιμένα, πῶς χρὴ νηστεύειν. Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Ἐγὼ θέλω τὸν ἐσθίοντα καθ' ἡμέραν παρὰ μικρὸν ἐσθίειν, ἵνα μὴ χορτάζηται. Λέγει αὐτῷ ὁ ἀββᾶς Ἰωσήφ· Ὅτε ἦς νεώτερος, οὐκ ἐνήστευες δύο δύο, ἀββᾶ; Καὶ εἶπεν ὁ γέρων· Φύσει καὶ τρεῖς, καὶ τέσσαρας, καὶ ἑβδομάδα. Καὶ ταῦτα πάντα ἐδοκίμασαν οἱ Πατέρες, ὡς δυνατοί· καὶ εὗρον ὅτι καθ' ἡμέραν ἐσθίειν, παρὰ μικρὸν δέ· καὶ παρέδωκαν ἡμῖν τὴν βασιλικὴν ὁδὸν, ὅτι ἐλαφρά ἐστιν.  
Abba Joseph asked Abba Poemen, 'How should one fast?' Abba Poemen said to him, 'For my part, I think it better that one should eat every day, but only a little, so as not to be satisfied.’ Abba Joseph said to him, 'When you were younger, did you not fast two days at a time, abba?' The old man said: 'Yes, even for three days and four and the whole week. The Fathers tried all this out as they were able and they found it preferable to eat every day, but just a small amount. They have left us this royal way, which is light.'

**ΛΒ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι ὅταν ἤμελλεν εἰς σύναξιν ἐλθεῖν, ἐκάθητο κατ' ἰδίαν, διακρίνων τοὺς λογισμοὺς αὐτοῦ, ὡσεὶ ὥραν μίαν· καὶ οὕτως ἐξήρχετο.  
It was said of Abba Poemen that every time he prepared to go to the synaxis, he sat alone and examined his thoughts for about an hour and then he set off.

**ΛΓ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Κατελείφθη μοι κληρονομία· τί ποιήσω αὐτήν; Λέγει αὐτῷ ὁ γέρων· Ἄπελθε, καὶ μετὰ τρεῖς ἡμέρας ἐλθὲ, καὶ λέγω σοι. Ἦλθε δὲ, καθὼς ὥρισεν αὐτῷ. Καὶ εἶπεν ὁ γέρων· Τί ἔχω σοι εἰπεῖν, ἀδελφέ; Ἐὰν εἴπω σοι, Δὸς αὐτὰ εἰς ἐκκλησίαν, ἐκεῖ ἀριστοποιοῦσιν. Ἐὰν εἴπω σοι, Δὸς αὐτὰ συγγενεῖ σου, οὐκ ἔστι σοι μισθός. Ἐὰν δὲ εἴπω σοι, Δὸς αὐτὰ πτωχοῖς, ἀμεριμνεῖς. Εἴ τι οὖν θέλεις, ποίησον· ἐγὼ πρᾶγμα οὐκ ἔχω.  
A brother asked Abba Poemen, 'An inheritance has been left me, what ought I to do?' The old man said to him, 'Go, come back in three days and I will tell you.' So he returned as it had been decided. Then the old man said, 'What shall I say to you, brother? If I tell you to give it to the church, they will make banquets with it; if I tell you to give it to your relations, you will not receive any profit from it; if I tell you to give it to the poor, you will not do it. Do as you like, it is none of my business.'

**ΛΔ´.** Ἠρώτησεν αὐτὸν ἄλλος ἀδελφὸς, λέγων· Τί ἐστι, Μὴ ἀποδώσεις κακὸν ἀντὶ κακοῦ; Λέγει αὐτῷ ὁ γέρων· Τὸ πάθος τοῦτο τέσσαρας ἔχει τρόπους· πρῶτον ἀπὸ καρδίας, δεύτερον ἀπὸ ὄψεως, τρίτον γλώσσης, τέταρτόν ἐστι, τὸ μὴ ποιῆσαι κακὸν ἀντὶ κακοῦ. Ἐὰν δύνασαι καθαρίσαι τὴν καρδίαν σου, οὐκ ἔρχεται εἰς τὴν ὄψιν· ἐὰν δὲ ἔλθῃ εἰς τὴν ὄψιν, φυλάττου τὸ μὴ λαλεῖν· ἐὰν δὲ καὶ λαλήσῃς, ταχὺ κόψον τοῦ μὴ ποιῆσαι κακὸν ἀντὶ κακοῦ.  
Another brother questioned him in these words: 'What does, "See that none of you repays evil for evil" mean?' (1 Thess. 5.15) The old man said to him, 'Passions work in four stages - first, in the heart; secondly, in the face; thirdly, in words; and fourthly, it is essential not to render evil for evil in deeds. If you can purify your heart, passion will not come into your expression; but if it comes into your face, take care not to speak; but if you do speak, cut the conversation short in case you render evil for evil.'

**ΛΕ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τὸ φυλάσσειν, καὶ ἑαυτῷ προσέχειν, καὶ ἡ διάκρισις, αἱ τρεῖς αὗται ἀρεταὶ ὁδηγοί εἰσι τῆς ψυχῆς.  
Abba Poemen said, 'Vigilance, self-knowledge and discernment; these are the guides of the soul.'

**ΛϚ´.** Εἶπεν πάλιν, ὅτι Τὸ ῥίψαι ἑαυτὸν ἐνώπιον τοῦ Θεοῦ, καὶ τὸ μὴ ἑαυτὸν μετρεῖν, καὶ τὸ βάλλειν ὀπίσω τὸ ἴδιον θέλημα, ἐργαλεῖά εἰσι τῆς ψυχῆς.  
He also said, 'To throw yourself before God, not to measure your progress, to leave behind all self-will; these are the instruments for the work of the soul.'

**ΛΖ´.** Εἶπε πάλιν· Πᾶς κόπος ὃς ἂν ἐπέλθῃ σοι, ἡ νίκη αὐτοῦ ἐστι σιωπᾷν.   
He also said, 'The victory over all the afflictions that befall you, is, to keep silence.'

**ΛΗ´.** Εἶπε πάλιν· Βδέλυγμά ἐστι Κυρίῳ πᾶσα σωματικὴ ἀνάπαυσις.   
He also said, 'All bodily comfort is an abomination to the Lord.'

**ΛΘ´.** Εἶπε πάλιν· Τὸ πένθος διπλοῦν ἐστιν· ἐργάζεται, καὶ φυλάσσει.  
He also said, 'Compunction has two sides: it is a good work and a good protection.'

**Μʹ.** Εἶπε πάλιν· Ἐὰν ἔλθῃ σοι λογισμὸς περὶ τῶν ἀναγκαίων τοῦ σώματος χρειῶν, καὶ διατάξῃς ἅπαξ, καὶ πάλιν δεύτερον ἔλθῃ καὶ διατάξῃς· τὸ τρίτον ἐὰν ἔλθῃ, μὴ πρόσχῃς αὐτῷ· ἀργὸς γάρ ἐστι.  
He also said, 'If a thought about bodily needs overtakes you, put the matter right at once; and if it comes a second time, put it right again, but the third time, if it presents itself, do not pay any attention to it, for it is not being any use to you.'

**ΜΑ´.** Εἶπε πάλιν, ὅτι Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ἀλώνιον, λέγων· Τί ἐστιν ἐξουδένωσις; Καὶ εἶπεν ὁ γέρων· Τὸ εἶναί σε ὑποκάτω τῶν ἀλόγων, καὶ εἰδέναι ὅτι ἀκατάκριτά εἰσιν.  
He also said that a brother questioned Abba Adonias saying, "What does it mean to become nothing?’ The old man said, 'It means to place oneself beneath irrational beings and to know what they are without blame.'

**ΜΒ´.** Εἶπε πάλιν, ὅτι Ἐὰν μνησθῇ ἄνθρωπος τοῦ γεγραμμένου ῥητοῦ, ὅτι Ἐκ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ, αἱρεῖται μᾶλλον τὸ σιωπᾷν.  
He also said, 'If man remembered that it is written: "By your words you will be justified and by your words you will be con- demned," (Matt. 12.37) he would choose to remain silent.'

**ΜΓ´.** Εἶπε πάλιν· Ἀρχὴ κακῶν ἐστιν ὁ περισπασμός.  
He also said, 'The beginning of evil is heedlessness.'

**ΜΔ´.** Εἶπε πάλιν, ὅτι ὁ ἀββᾶς Ἰσίδωρος ὁ πρεσβύτερος τῆς Σκήτεως ἐλάλησέ ποτε τῷ λαῷ, λέγων· Ἀδελφοὶ, οὐχὶ ἕνεκεν κόπου ἤλθομεν εἰς τὸν τόπον τοῦτον; Καὶ νῦν οὐκ ἔτι ἔχει κόπον. Ἐγὼ οὖν σκευάσας τὴν μηλωτήν μου ἀπέρχομαι ὅπου ἐστὶ κόπος, καὶ ἐκεῖ εὑρίσκω ἀνάπαυσιν.  
He also said that Abba Isidore, the priest of Scetis, spoke to the people one day saying, 'Brothers, is it not in order to endure affliction that we have come to this place? But now there is no affliction for us here. So I am getting my sheepskin ready to go where there is some affliction and there I shall find peace.'

**ΜΕ´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι· Ἐὰν θεάσωμαι πρᾶγμα, θέλεις εἴπω αὐτό; Λέγει αὐτῷ ὁ γέρων· Γέγραπται· Ὃς ἐὰν ἀποκρίνηται λόγον πρὶν ἀκοῦσαι, ἀφροσύνη αὐτῷ ἐστι καὶ ὄνειδος. Ἐὰν ἐπερωτηθῇς, εἰπέ· εἰ δὲ μὴ, σιώπα.  
A brother said to Abba Poemen, 'If I see something, do you want me to tell you about it?’ The old man said to him, 'It is written: "If one gives answer before he hears, it is his folly and shame." (Prov. 18.13) If you are questioned, speak; if not, remain silent."

**ΜϚ´.** Ἠρώτησέ τις ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων· Δύναται ἄνθρωπος πεποιθέναι ἐπὶ τῇ μιᾷ πράξει; Καὶ εἶπεν αὐτῷ ὁ γέρων, ὅτι ὁ ἀββᾶς Ἰωάννης ὁ Κολοβὸς εἶπεν, ὅτι Ἐγὼ θέλω μεταλαβεῖν μικρόν τι ἐκ πασῶν τῶν ἀρετῶν.  
A brother asked Abba Poemen saying, 'Can a man put his trust in one single work?' The old man said to him that Abba John the Dwarf said, 'I would rather have a bit of all the virtues.'

**ΜΖ´.** Εἶπε πάλιν ὁ γέρων, ὅτι ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Παμβὼ, εἰ καλὸν ἐπαινεῖν τὸν πλησίον· καὶ εἶπεν αὐτῷ· Καλὸν μᾶλλόν ἐστι τὸ σιωπᾷν.  
The old man said that a brother asked Abba Pambo if it is good to praise one's neighbour and that the old man said to him, 'It is better to be silent.'

**ΜΗ´.** Εἶπε πάλιν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐὰν ποιήσῃ ἄνθρωπος καινὸν οὐρανὸν καὶ καινὴν γῆν, οὐ δύναται ἀμεριμνῆσαι.  
Abba Poemen said, 'Even if a man were to make a new heaven and earth, he could not live free of care.'

**ΜΘ´.** Εἶπε πάλιν, ὅτι Ὁ ἄνθρωπος δέεται τῆς ταπεινοφροσύνης καὶ τοῦ φόβου τοῦ Θεοῦ, ὥσπερ τῆς πνοῆς ἐκπορευομένης ἐκ τῆς ῥινὸς αὐτοῦ.  
He also said, 'As the breath which comes out of his nostrils, so does a man need humility and the fear of God.'

**Ν´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Ἀβραὰμ ὅτε εἰσῆλθεν εἰς τὴν γῆν τῆς ἐπαγγελίας, μνημεῖον ἠγόρασεν ἑαυτῷ, καὶ διὰ τοῦ τάφου ἐκληρονόμησε τὴν γῆν. Λέγει ὁ ἀδελφός· Τί ἐστι τάφος; Λέγει αὐτῷ ὁ γέρων· Τόπος κλαυθμοῦ καὶ πένθους.  
A brother asked Abba Poemen, 'What should I do?' The old man said to him, 'When Abraham entered the promised land he bought a sepulchre for himself and by means of this tomb, he inherited the land.' The brother said to him, 'What is the tomb?' The old man said, 'The place of tears and compunction.'

**ΝΑ´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι· Ἐὰν δῶ τῷ ἀδελφῷ μου μικρὸν ἄρτον, ἢ ἕτερόν τι, οἱ δαίμονες μολύνουσιν αὐτὰ, ὡς κατὰ ἀνθρωπαρεσκίαν γινόμενα. Λέγει αὐτῷ ὁ γέρων· Εἰ καὶ κατὰ ἀνθρωπαρεσκίαν γίνεται, ἀλλ' ἡμεῖς τὴν χρείαν δώσωμεν τῷ ἀδελφῷ. Εἶπε δὲ αὐτῷ καὶ παραβολὴν τοιαύτην· Δύο ἄνθρωποι ἦσαν γεωργοὶ ἐν πόλει οἰκοῦντες μιᾷ· καὶ ὁ εἷς μὲν ἐξ αὐτῶν σπείρας ἐποίησε μικρὰ ἀκάθαρτα· ὁ δὲ ἄλλος, ἀμελήσας τοῦ σπεῖραι, ἐποίησεν ὅλως οὐδέν· λιμοῦ γενομένου, τίς ἐκ τῶν δύο εὑρίσκει ζῆσαι; Ἀπεκρίθη ὁ ἀδελφός· Ὁ ποιήσας τὰ ὀλίγα καὶ ἀκάθαρτα. Λέγει αὐτῷ ὁ γέρων· Οὕτως οὖν καὶ ἡμεῖς, σπείρωμεν ὀλίγα, εἰ καὶ ἀκάθαρτα, ἵνα μὴ τῷ λιμῷ ἀποθάνωμεν.  
A brother said to Abba Poemen, 'If I give my brother a little bread or something else, the demons tarnish these gifts saying it was only done to please men.’ The old man said to him, 'Even if it is to please men, we must give the brother what he needs.’ He told him the following parable, 'Two farmers lived in the same town; one of them sowed and reaped a small and poor crop, while the other, who did not even trouble to sow reaped absolutely nothing. If a famine comes upon them, which of the two will find something to live on? The brother replied, 'The one who reaped the small poor crop.' The old man said to him, 'So it is for us; we sow a little poor grain, so that we will not die of hunger.’

**ΝΒ´.** Εἶπεν πάλιν ὁ ἀββᾶς Ποιμὴν, ὅτι εἶπεν ὁ ἀββᾶς Ἀμμωνᾶς, ὅτι Ποιεῖ ἄνθρωπος ὅλον τὸν χρόνον αὐτοῦ βαστάζων ἀξίνην, καὶ οὐχ εὑρίσκει κατενεγκεῖν τὸ δένδρον. Ἔστι δὲ ἄλλος ἔμπειρος τοῦ κόπτειν, καὶ ἀπὸ ὀλίγων καταφέρει τὸ δένδρον. Ἔλεγε δὲ τὴν ἀξίνην εἶναι τὴν διάκρισιν.  
Abba Poemen said that Abba Ammonas said, 'A man can spend his whole time carrying an axe without succeeding in cutting down the tree; while another, with experience of tree-felling brings the tree down with a few blows. He said that the axe is discernment.'

**ΝΓ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς ὀφείλει ἄνθρωπος πολιτεύσασθαι; Λέγει αὐτῷ ὁ γέρων· Ὁρῶμεν τὸν Δανιὴλ, ὅτι οὐχ εὑρέθη κατ' αὐτοῦ κατηγορία, εἰ μὴ ἐν ταῖς λειτουργίαις Κυρίου τοῦ Θεοῦ αὐτοῦ.  
A brother asked Abba Poemen, 'How should a man behave?’ The old man said to him, "Look at Daniel: no-one found anything in him to complain about except for his prayers to the Lord his God.'

**ΝΔ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τὸ θέλημα τοῦ ἀνθρώπου τεῖχός ἐστι χαλκοῦν ἀναμέσον αὐτοῦ καὶ τοῦ Θεοῦ, καὶ πέτρα ἀντιδέρουσα. Ἐὰν οὖν καταλείψῃ αὐτὸ ἄνθρωπος, λέγει καὶ αὐτὸς, Ἐν τῷ Θεῷ μου ὑπερβήσομαι τεῖχος. Ἐὰν οὖν τὸ δικαίωμα συνέλθῃ τῷ θελήματι, κάμνει ὁ ἄνθρωπος.  
Abba Poemen said, 'The will of man is a brass wall between him and God and a stone of stumbling. When a man renounces it, he is also saying to himself, "By my God, I can leap over the wall."

(Ps. 18.29) If a man's will is in line with what is right, then he can really labour."

**ΝΕ´.** Εἶπε πάλιν, ὅτι Καθεζομένων ποτὲ γερόντων καὶ ἐσθιόντων, ἵστατο ὑπηρετῶν ὁ ἀββᾶς Ἀλώνιος· καὶ ἰδόντες αὐτὸν ἐπῄνεσαν. Ὁ δὲ τὸ σύνολον οὐκ ἀπεκρίθη. Λέγει οὖν αὐτῷ τις κατ' ἰδίαν· Διατί οὐκ ἀπεκρίθης τοῖς γέρουσιν ἐπαινοῦσί σε; Λέγει αὐτῷ ὁ ἀββᾶς Ἀλώνιος· Εἰ ἀπεκρίθην αὐτοῖς, εὑρίσκομαι ὡς καταδεξάμενος τὸν ἔπαινον.  
He also said, 'As the old men were sitting at a meal one day, Abba Alonius got up to serve and when they saw that, they praised him. But he answered absolutely nothing. So one of them said to him privately, "Why don't you answer the old men who are complimenting you?" Abba Alonius said to him, "IfI were to reply to them I should be accepting their praises."'

**ΝϚ´.** Εἶπε πάλιν, ὅτι Οἱ ἄνθρωποι ἐν τῷ τελείῳ λαλοῦσι, καὶ ἐν τῷ ἐλαχίστῳ ἐργάζονται.  
He also said, 'Men speak to perfection but they do precious little about it.'

**ΝΖ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ὥσπερ ὁ καπνὸς ἐκδιώκει τὰς μελίσσας, καὶ τότε αἴρεται τῆς ἐργασίας αὐτῶν ἡ γλυκύτης· οὕτως καὶ ἡ σωματικὴ ἀνάπαυσις ἐκδιώκει τὸν φόβον τοῦ Θεοῦ ἀπὸ τῆς ψυχῆς, καὶ ἀπολύει αὐτῆς πᾶσαν τὴν ἐργασίαν.  
Abba Poemen said, 'Just a smoke drives the bees away and also takes the sweetness out of their work, so bodily ease drives the fear of God from the soul and dissipates all its activity.’

**ΝΗ´.** Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ποιμένι εἰς τὰς δύο ἑβδομάδας τῆς Τεσσαρακοστῆς, καὶ ἐξειπὼν τοὺς λογισμοὺς αὐτοῦ, καὶ τυχὼν ἀναπαύσεως, λέγει αὐτῷ· Παρὰ βραχὺ κατεσχέθην παραγενέσθαι ὧδε σήμερον. Λέγει αὐτῷ ὁ γέρων· Διατί; Λέγει ὁ ἀδελφός· Εἶπον, μήποτε διὰ τὴν Τεσσαρακοστὴν οὐκ ἀνοίγεταί μοι. Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Ἡμεῖς οὐκ ἐμάθομεν κλείειν τὴν ξυλίνην θύραν, ἀλλὰ μᾶλλον τὴν τῆς γλώσσης θύραν.  
A brother came to see Abba Poemen in the second week of Lent and told him about his thoughts; he obtained peace, and said to him, 'I nearly did not come here today.' The old man asked him why. The brother said, 'I said to myself, "Perhaps he will not let me in because it is Lent." ' Abba Poemen said to him, 'We have not been taught to close the wooden door but the door of our tongues.'

**ΝΘ´.** Εἶπε πάλιν ὁ ἀββᾶς Ποιμήν· Φεύγειν δεῖ τὰ σωματικά. Ὅταν γὰρ εἶ ἄνθρωπος ἐγγὺς τοῦ σωματικοῦ πολέμου, ἔοικεν ἀνδρὶ στήκοντι ἐπάνω λάκκου βαθυτάτου· καὶ οἵαν δ' ἂν ὥραν δόξῃ τῷ ἐχθρῷ αὐτοῦ, εὐκόλως αὐτὸν ῥίπτει κάτω. Ἐὰν δὲ σωματικῶν μακρὰν ᾖ, ἔοικεν ἀνδρὶ μακρὰν ἀπέχοντι τοῦ λάκκου, ἵνα κἂν ἕλκῃ αὐτὸν ὁ ἐχθρὸς βαλεῖν κάτω, ἐν ὅσῳ αὐτὸν ἕλκει καὶ βιάζεται, ὁ Θεὸς ἀποστέλλει αὐτῷ βοήθειαν.  
Abba Poemen said, 'You must flee from sensual things. Indeed, every time a man comes near to a struggle with sensuality, he is like a man standing on the edge of a very deep lake and the enemy easily throws him in whenever he likes. But if he lives far away from sensual things, he is like a man standing at a distance from the lake, so that even if the enemy draws him in order to throw him to the bottom, God sends him help at the very moment he is drawing him away and doing him violence.'

**Ξ´.** Εἶπε πάλιν· Ἡ πενία καὶ ἡ θλίψις καὶ ἡ στενοχωρία καὶ ἡ νηστεία, ταῦτά εἰσι τὰ ἐργαλεῖα τοῦ μονήρους βίου. Γέγραπται γὰρ, ὅτι Ἐὰν ὦσιν οἱ τρεῖς οὗτοι ἄνδρες, Νῶε, Ἰὼβ καὶ Δανιὴλ, ζῶ ἐγὼ, λέγει Κύριος. Νῶε πρόσωπόν ἐστι τῆς ἀκτημοσύνης, Ἰὼβ δὲ τοῦ πόνου, καὶ Δανιὴλ τῆς διακρίσεως. Ἐὰν οὖν ὦσιν αἱ τρεῖς αὗται πράξεις ἐν τῷ ἀνθρώπῳ, ὁ Κύριος οἰκεῖ ἐν αὐτῷ.  
He also said, 'Poverty, hardship, austerity and fasting, such are the instruments of the solitary life. It is written, "When these three men are together, Noah, Job, and Daniel, there am I, says the Lord." (of. Ezek. 14.14) Noah represents poverty, Job suffering and Daniel discernment. So, if these three works are found in a man, the Lord dwells in him.'

**ΞΑ´.** Ἔλεγεν ὁ ἀββᾶς Ἰωσὴφ, ὅτι Καθημένων ἡμῶν μετὰ τοῦ ἀββᾶ Ποιμένος, ὠνόμασε τὸν ἀββᾶν Ἀγάθωνα. Καὶ λέγομεν αὐτῷ· Νεώτερός ἐστι, καὶ διατί καλεῖς αὐτὸν ἀββᾶν; Καὶ εἶπεν ὁ ἀββᾶς Ποιμήν· Ὅτι τὸ στόμα αὐτοῦ ἐποίησεν αὐτὸν καλεῖσθαι ἀββᾶν.  
Abba Joseph said, 'While we were sitting with Abba Poemen he mentioned Agathon as "abba", and we said to him, "He is very young, why do you call him 'abba?' " Abba Poemen said, "Because his speech makes him worthy to be called abba."'

**ΞΒ´.** Ἦλθέ ποτε ἀδελφὸς πρὸς τὸν ἀββᾶν Ποιμένα, καὶ λέγει αὐτῷ· Τί ποιήσω, Πάτερ, ὅτι θλίβομαι ἀπὸ τῆς πορνείας· καὶ ἰδοὺ ἀπῆλθον πρὸς ἀββᾶν Ἰβιστίωνα, καὶ λέγει μοι· Οὐκ ὀφείλεις ἐᾶσαι αὐτὴν χρονίζειν ἐπὶ σέ. Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Ἀββᾶς Ἰβιστίων, αἱ πράξεις αὐτοῦ ἄνω μετὰ τῶν ἀγγέλων εἰσὶ, καὶ λανθάνει αὐτὸν ὅτι ἐγὼ καὶ σὺ ἐν τῇ πορνείᾳ ἐσμέν. Ἐὰν κρατήσῃ μοναχὸς τὴν κοιλίαν καὶ τὴν γλῶσσαν, καὶ τὴν ξενιτείαν, θάρσει, οὐκ ἀποθνήσκει.  
A brother came to Abba Poemen one day and said to him, "What should I do, Father, for I am tempted to fornication? I went to Abba Ibiston and he said to me, "You must not let it stay with you."' Abba Poemen said to him, 'Abba Ibiston's deeds are in heaven with the angels and he does not realise that you and I remain in fornication. If a monk controls his belly and his tongue and if he lives like an exile, be confident, he will not die.'

**ΞΓ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Δίδαξον τὸ στόμα σου λαλεῖν ἃ ἔχει ἡ καρδία σου.  
Abba Poemen said, 'Teach your mouth to say that which you have in your heart.'

**ΞΔ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων· Ἐὰν ἴδω πταῖσμα τοῦ ἀδελφοῦ μου, καλόν ἐστι σκεπάσαι αὐτό; Λέγει αὐτῷ ὁ γέρων· Οἵαν ὥραν σκεπάσομεν τὸ τοῦ ἀδελφοῦ ἡμῶν πταῖσμα, καὶ ὁ Θεὸς σκεπάζει τὸ ἡμέτερον· καὶ ἐν ᾗ ὥρᾳ ἐκφαίνομεν τοῦ ἀδελφοῦ, καὶ ὁ Θεὸς ἐκφαίνει τὸ ἡμέτερον.  
A brother questioned Abba Poemen saying, 'If I see my brother committing a sin, is it right to conceal it?' The old man said to him, 'At the very moment when we hide our brother's fault, God hides our own and at the moment when we reveal our brother's fault, God reveals ours too.

**ΞΕ´.** Εἶπε πάλιν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἠρώτησε τὸν ἀββᾶν Παΐσιόν τίς ποτε, λέγων· Τί ποιήσω τῇ ψυχῇ μου, ὅτι ἀναισθητεῖ καὶ οὐ φοβεῖται τὸν Θεόν; Καὶ λέγει αὐτῷ· Ἄπελθε, κολλήθητι ἀνθρώπῳ φοβουμένῳ τὸν Θεόν· καὶ ἐν τῷ ἐγγίζειν ἐκείνῳ, διδάσκει καὶ σὲ φοβεῖσθαι τὸν Θεόν.  
He said that someone asked Abba Paesius, 'What should I do about my soul, because it is insensitive and does not fear God?' He said to him, 'Go, and join a man who fears God, and live near him; he will teach you, too, to fear God.'

**ΞϚ´.** Εἶπε πάλιν, ὅτι Ἐὰν δύο πράγματα νικήσῃ ὁ μοναχὸς, δύναται ἐλεύθερος γενέσθαι ἀπὸ τοῦ κόσμου. Καὶ εἶπεν ὁ ἀδελφός· Ποῖα ταῦτα; Καὶ εἶπε· Τὴν σαρκικὴν ἀνάπαυσιν, καὶ τὴν κενοδοξίαν.  
He also said, 'If a monk can overcome two things, he can become free from the world.' The brother asked him what these two things were and he said, 'Bodily ease and vain-glory.'

**ΞΖ´.** Ἠρώτησεν Ἀβραὰμ, ὁ τοῦ ἀββᾶ Ἀγάθωνος, τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς οἱ δαίμονες πολεμοῦσί με; Καὶ εἶπεν αὐτῷ ὁ ἀββᾶς Ποιμήν· Σὲ πολεμοῦσιν οἱ δαίμονες; Οὐ πολεμοῦσι μεθ' ἡμῶν, ἐφ' ὅσον τὰ θελήματα ἡμῶν ποιοῦμεν. Τὰ γὰρ θελήματα ἡμῶν δαίμονες γεγόνασι· καὶ αὐτοί εἰσιν οἱ θλίβοντες ἡμᾶς, ἵνα πληρώσωμεν αὐτά. Εἰ δὲ θέλεις ἰδεῖν μετὰ τίνων ἐπολέμησαν οἱ δαίμονες· Μετὰ Μωϋσέως, καὶ τῶν ὁμοίων αὐτοῦ.  
Abraham, the disciple of Abba Agathon, questioned Abba Poemen saying, 'How do the demons fight against me?' Abba Poemen said to him, 'The demons fight against you? They do not fight against us at all as long as we are doing our own will. For our own wills become the demons, and it is these which attack us in order that we may fulfil them. But if you want to see who the demons really fight against, it is against Moses and those who are like him.'

**ΞΗ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ταύτην τὴν πολιτείαν ἔδωκεν ὁ Θεὸς τῷ Ἰσραὴλ, τὸ ἀπέχεσθαι τῶν παρὰ φύσιν· τουτέστι, ὀργῆς, καὶ θυμοῦ, καὶ ζήλου, καὶ μίσους, καὶ καταλαλιᾶς κατὰ τοῦ ἀδελφοῦ· καὶ τὰ λοιπὰ τῆς παλαιότητος.  
Abba Poemen said, 'God has given this way of life to Israel: to abstain from everything which is contrary to nature, that is to say, anger, fits of passion, jealousy, hatred and slandering the breth- ren; in short, everything that is characteristic of the old man.'

**ΞΘ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων· Εἰπέ μοι ῥῆμα. Καὶ λέγει αὐτῷ, ὅτι Οἱ Πατέρες τὴν ἀρχὴν τοῦ πράγματος ἣν ἔθεντο, πένθος ἐστί. Λέγει πάλιν ὁ ἀδελφός· Εἰπέ μοι ἄλλο ῥῆμα. Ἀποκρίνεται ὁ γέρων· Ὅσον δύνῃ ἐργάζου ἐργόχειρον, ἵνα ἐξ αὐτοῦ ποιήσῃς ἔλεος. Γέγραπται γὰρ, ὅτι ἐλεημοσύνη καὶ πίστις καθαίρουσιν ἁμαρτίας. Λέγει ὁ ἀδελφός· Τί ἐστι πίστις; Λέγει ὁ γέρων· Πίστις ἐστὶ τὸ ἐν ταπεινοφροσύνῃ διάγειν, καὶ ποιεῖν ἔλεος.  
A brother questioned Abba Poemen saying, 'Give me a word.’ And he said to him, 'The Fathers put compunction as the beginning of every action.' The brother said again, 'Give me an- other word.' The old man replied, 'As far as you can, do some manual work so as to be able to give alms, for it is written that alms and faith purify from sin.' The brother said, 'What is faith?! The old man said, 'Faith is to live humbly and to give alms."

**Ο´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων, ὅτι Ἐὰν ἴδω ἀδελφὸν περὶ οὗ ἤκουσα πταῖσμα, οὐ θέλω εἰσενεγκεῖν αὐτὸν εἰς τὸ κελλίον μου· ἐὰν δὲ ἴδω καλὸν, χαίρω μετ' αὐτοῦ. Λέγει αὐτῷ ὁ γέρων· Εἰ ποιεῖς τῷ καλῷ ἀδελφῷ μικρὸν ἀγαθὸν, διπλοῦν ποίησον μετ' ἐκείνου. Οὗτος γάρ ἐστιν ὁ ἀσθενῶν. Ἦν γάρ τις ἐν κοινοβίῳ ὀνόματι Τιμόθεος ἀναχωρητής· καὶ ἤκουσεν ὁ ἡγούμενος φήμην περί τινος ἀδελφοῦ περὶ πειρασμοῦ, καὶ ἐπηρώτησε τὸν Τιμόθεον περὶ αὐτοῦ· καὶ συνεβούλευσεν αὐτῷ, ἐκβαλεῖν τὸν ἀδελφόν. Ὅτε οὖν ἐξέβαλεν αὐτὸν, ἐτέθη ὁ πειρασμὸς τοῦ ἀδελφοῦ ἐπάνω τοῦ Τιμοθέου, ἕως οὗ ἐκινδύνευσεν. Ἔκλαιεν οὖν ὁ Τιμόθεος ἐνώπιον τοῦ Θεοῦ, λέγων· Ἡμάρτηκα, συγχώρησόν μοι. Καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Τιμόθεε, μὴ νομίσῃς ὅτι ταῦτα ἐποίησά σοι δι' ἄλλο τι, ἢ ὅτι παρεῖδες τὸν ἀδελφόν σου ἐν καιρῷ τοῦ πειρασμοῦ αὐτοῦ.  
A brother questioned Abba Poemen saying, 'If I see a brother whom I have heard is a sinner, I do not want to take him into my cell, but when I see a good brother I am happy to be with him.' The old man said, 'If you do a little good to the good brother, do twice as much for the other. For he is sick. Now, there was an anchorite called Timothy in a coenobium. The abbot, having heard of a brother who was being tempted, asked Timothy about him, and the anchorite advised him to drive the brother away. Then when he had been driven away, the brother's temptation fell upon Timothy to the point where he was in danger. Then Timothy stood up before God and said, "I have sinned. Forgive me." Then a voice came which said to him, "Timothy, the only reason I have done this to you is because you despised your brother in the time of his tempta- tion."'

**ΟΑ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Διὰ τοῦτο ἐν τοσούτοις πειρασμοῖς κείμεθα, ὅτι τὰ ὀνόματα ἡμῶν καὶ τὴν τάξιν οὐ φυλάσσομεν, καθὼς καὶ ἡ Γραφὴ λέγει. Οὐχ ὁρῶμεν τὴν γυναῖκα τὴν Χαναναίαν, τὴν ὑποδεξαμένην τὸ ὄνομα αὐτῆς, ὅτι ἀνέπαυσεν αὐτὴν ὁ Σωτήρ; Πάλιν Ἀβιγαῖαν, ὅτι εἶπε τῷ Δαβὶδ, ὅτι Ἐν ἐμοί ἐστιν ἡ ἁμαρτία, καὶ ἤκουσεν αὐτῆς, καὶ ἠγάπησεν αὐτήν. Ἀβιγαῖα πρόσωπον λαμβάνει τῆς ψυχῆς, καὶ Δαβὶδ τῆς Θεότητος. Ἐὰν οὖν ἡ ψυχὴ ἑαυτὴν μέμψηται ἐνώπιον Κυρίου, ἀγαπᾷ αὐτὴν ὁ Κύριος.  
Abba Poemen said, 'The reason why we are so greatly tempted is because we do not guard our name and status, as Scrip- ture says. Do we not see that the Saviour gave peace to the Ca- naanite woman, accepting her as she was? (cf. Matt. 15) And the same for Abigail, because she said to David, "Upon me alone be the guilt," (1 Sam. 25.24) the Lord heard her and loved her. Abigail stands for the soul and David for God. So when the soul accuses herself before the Lord, the Lord loves her.'

**ΟΒ´.** Παρήρχετό ποτε ὁ ἀββᾶς Ποιμὴν μετὰ τοῦ ἀββᾶ Ἀνοὺβ εἰς τὰ μέρη τῆς Διόλκου· καὶ ἐλθόντες περὶ τὰ μνημεῖα θεωροῦσι γυναῖκα δεινῶς κοπτομένην καὶ κλαίουσαν πικρῶς· καὶ στάντες κατενόουν αὐτήν. Μικρὸν δὲ προβάντες συνήντησάν τινι· καὶ ἠρώτησεν αὐτὸν ὁ ἀββᾶς Ποιμὴν, λέγων· Τί ἔχει ἡ γυνὴ αὕτη, ὅτι πικρῶς κλαίει; Καὶ λέγει αὐτῷ· Ὅτι ἀπέθανεν αὐτῆς ὁ ἀνὴρ καὶ ὁ υἱὸς καὶ ὁ ἀδελφός. Καὶ ἀποκριθεὶς ὁ ἀββᾶς Ποιμὴν, λέγει τῷ ἀββᾷ Ἀνούβ· Λέγω σοι, ὅτι ἄνθρωπος ἐὰν μὴ νεκρώσῃ τὰ θελήματα τῆς σαρκὸς πάντα, καὶ κτήσηται τὸ πένθος τοῦτο, οὐ δύναται γενέσθαι μοναχός. Ὅλος γὰρ ὁ βίος αὐτῆς καὶ ὁ νοῦς εἰς τὸ πένθος ἐστίν.  
One day Abba Poemen went with Abba Anoub to the dis- trict of Diolcos. Arriving at the cemetery, they saw a woman in great sorrow, weeping bitterly. Standing there they watched her. Going a little further they met someone and Abba Poemen asked him, 'What is this woman weeping so bitterly for?' He said, 'Because her husband is dead and her son and her brother.' Abba Poemen said to the brother, 'I tell you, if a man does not mortify all his carnal desires and acquire compunction like this, he cannot become a monk. Truly the whole of this woman's life and soul are turned to compunction.'

**ΟΓ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Μὴ μέτρει σεαυτὸν, ἀλλὰ κολλήθητι τῷ καλῶς ἀναστρεφομένῳ.  
Abba Poemen said, 'Do not judge yourself, but live with someone who knows how to behave himself properly.’

**ΟΔ´.** Εἶπε πάλιν, ὅτι ἐὰν παρέβαλεν ἀδελφὸς τῷ ἀββᾷ Ἰωάννῃ τῷ κολοβῷ, παρεδίδει αὐτῷ αὐτῷ τὴν ἀγάπην τὴν ἐν τῷ Ἀποστόλῳ· Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.  
He said that when a brother went to see Abba John the Dwarf, he offered him that charity of which the apostle speaks, ‘Charity suffers long and is kind.’ (1. Cor. 13.4)

**ΟΕ´.** Εἶπε πάλιν διὰ τὸν ἀββᾶν Παμβὼ, ὅτι εἶπε περὶ αὐτοῦ ὁ ἀββᾶς Ἀντώνιος ὅτι ἐκ τοῦ φοβεῖσθαι τὸν Θεὸν ἐποίησε τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖν ἐν αὐτῷ.  
He said of Abba Pambo that Abba Anthony used to say of him, 'Through fearing God, he caused the spirit of God to dwell in him.'

**ΟϚ´.** Διηγήσατό τις τῶν Πατέρων περὶ τοῦ ἀββᾶ Ποιμένος καὶ τῶν ἀδελφῶν αὐτοῦ, ὅτι ᾤκουν ἐν Αἰγύπτῳ· καὶ ἐπιθυμοῦσα ἡ μήτηρ αὐτῶν ἰδεῖν αὐτοὺς οὐκ ἠδύνατο. Παρετηρήσατο δὲ ἀπερχομένων αὐτῶν εἰς ἐκκλησίαν, καὶ ἀπήντησεν αὐτοῖς. Οἱ δὲ θεασάμενοι αὐτὴν, ὑπέστρεψαν, καὶ ἔκλεισαν τὴν θύραν εἰς τὸ πρόσωπον αὐτῆς. Ἡ δὲ πρὸς τὴν θύραν ἔκραζε κλαίουσα μετὰ οἴκτου πολλοῦ, καὶ λέγουσα· Ἴδω ὑμᾶς, τέκνα μου ἠγαπημένα. Ἀκούσας δὲ αὐτῆς ὁ ἀββᾶς Ἀνοὺβ εἰσῆλθε πρὸς τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσωμεν τῇ γραΐδι ταύτῃ κλαιούσῃ πρὸς τὴν θύραν; Καὶ ἔνδοθεν στὰς, ἤκουσεν αὐτῆς κλαιούσης μετὰ οἴκτου πολλοῦ· καὶ εἶπεν αὐτῇ· Τί οὕτως κράζεις, γραῦ; Ἡ δὲ τῆς φωνῆς αὐτοῦ ἀκούσασα πολλῷ μᾶλλον ἐκραύγαζε, κλαίουσα καὶ λέγουσα· Θέλω ὑμᾶς ἰδεῖν, τέκνα μου. Τί γάρ ἐστιν ἐὰν ἴδω ὑμᾶς; μὴ οὐκ εἰμὶ μήτηρ ὑμῶν; μὴ οὐκ ἐγὼ ὑμᾶς ἐθήλασα; ὅλη εἰμὶ πολιά. Ἀκούσασα γὰρ τῆς φωνῆς σου ἐταράχθην. Λέγει αὐτῇ ὁ γέρων· Ὧδε θέλεις ἡμᾶς ἰδεῖν, ἢ εἰς τὸν ἐκεῖ κόσμον; Λέγει αὐτῷ· Ἐὰν μὴ ἴδω ὑμᾶς ὧδε, βλέπω ὑμᾶς εἰς τὸν ἐκεῖ κόσμον; Λέγει αὐτῇ· Ἐὰν σεαυτὴν βιάσῃ μὴ ἰδεῖν ἡμᾶς ὧδε, ὁρᾷς ἡμᾶς ἐκεῖ. Ἀπῆλθε οὖν χαίρουσα, καὶ λέγουσα· Εἰ ὅλως ὁρῶ ὑμᾶς ἐκεῖ, οὐ θέλω ὧδε ὑμᾶς ἰδεῖν.  
One of the Fathers related this about Abba Poemen and his brethren: 'When they were living in Egypt, their mother wanted to see them and was not able to do so. So she took note of the time when they went to church and went to meet them. But when they saw her, they made a detour and closed the door in her face. But she beat on the door and cried with tears and groans, saying, "I must see you, my beloved children!" Hearing her, Abba Anoub went to Abba Poemen and said to him, "What shall we do with this old woman who is weeping against the door?" From inside where he was standing, he heard her weeping with many groans and he said to her, "Woman, why are you crying out like this?" When she heard his voice, she cried out even more, weeping and saying, "I want to see you, my children. What will happen if I do see you? Am I not your mother? Was it not I who suckled you? So I was troubled when I heard your voice." The old man said to her, "Would you rather see us here or in the age which is to come?" She said to him, "If I do not see you here, shall I see you in the age to come?" He said to her, "If you refrain from seeing us now, you will see us yonder." So she departed full of joy and said, "If I shall see you perfectly yonder, I do not want to see you here."'

**ΟΖ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τὰ ὑψηλὰ τί ἐστι; Λέγει αὐτῷ ὁ γέρων· Τὸ δικαίωμα.  
A brother asked Abba Poemen saying, 'High things, what are they?’ The old man said to him, 'Righteousness.'

**ΟΗ´.** Ἦλθόν ποτέ τινες αἱρετικοὶ πρὸς τὸν ἀββᾶν Ποιμένα, καὶ ἤρξαντο καταλαλεῖν τοῦ ἀρχιεπισκόπου Ἀλεξανδρείας, ὡς ὅτι παρὰ πρεσβυτέρων ἔχει τὴν χειροτονίαν. Ὁ δὲ γέρων σιωπήσας ἐφώνησε τὸν ἀδελφὸν αὐτοῦ, καὶ εἶπε· Παράθες τὴν τράπεζαν, καὶ ποίησον αὐτοῖς φαγεῖν, καὶ πέμψον αὐτοὺς μετ' εἰρήνης.  
Some heretics came to Abba Poemen one day and began to speak evil of the archbishop of Alexandria suggesting that he had received the laying on of hands from priests. The old man, who had remained silent till then, called his brother and said, 'Set the table, give them something to eat and send them away in peace.’

**ΟΘ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἀδελφὸς συνοικῶν ἀδελφοῖς ἠρώτησε τὸν ἀββᾶν Βισαρίωνα· Τί ποιήσω; Ὁ δὲ γέρων εἶπεν αὐτῷ· Σιώπα, καὶ μὴ μετρῇς ἑαυτόν.  
Abba Poemen said that a brother who lived with some other brothers asked Abba Bessarion, 'What ought I to do?' The old man said to him, 'Keep silence and do not always be comparing yourself with others.'

**Π´.** Εἶπε πάλιν· Εἰς ὃν ἡ καρδία σου οὐ πληροφορεῖται, μὴ πρόσχῃς τούτῳ τῇ καρδίᾳ σου.  
He also said, 'Do not give your heart to that which does not satisfy your heart.’

**ΠΑ´.** Εἶπε πάλιν, ὅτι Ἐὰν σεαυτὸν εὐτελίσῃς, ἕξεις ἀνάπαυσιν, εἰς οἷον δ' ἂν τόπον καθίσῃς.  
He also said, 'If you take little account of yourself, you will have peace, wherever you live."

**ΠΒ´.** Εἶπε πάλιν, ὅτι ἔλεγεν ὁ ἀββᾶς Σισόης, ὅτι Ἔστιν αἰσχύνη, ἀφοβίας ἔχουσα ἁμαρτίαν.  
He also said that Abba Sisoes said, 'There is a kind of shame that contains a culpable lack of fear.'

**ΠΓ´.** Εἶπε πάλιν ὅτι τὸ θέλημα, καὶ ἡ ἀνάπαυσις, καὶ ἡ τούτων συνήθεια, καταβάλλει τὸν ἄνθρωπον.  
He also said, 'When self-will and ease become habitual, they overthrow a man.'

**ΠΔ´.** Εἶπε πάλιν· Ἐὰν ᾖς σιωπητικὸς, ἕξεις ἀνάπαυσιν ἐν παντὶ τόπῳ οὗ ἐὰν οἰκήσῃς.  
He also said, 'If you are silent, you will have peace wherever you live.'

**ΠΕ´.** Εἶπε πάλιν περὶ τοῦ ἀββᾶ Πίωρ, ὅτι ἑκάστης ἡμέρας ἐτίθει ἀρχήν.  
He also said concerning Abba Pior that every day he made a new beginning.

**ΠϚ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἐὰν προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, καὶ ἐπιστρέψῃ, συγχωρεῖται παρὰ Θεῷ; Ἔφη αὐτῷ ὁ γέρων· Ἀλλ' ὁ ἐντειλάμενος Θεὸς τοῖς ἀνθρώποις τοῦτο ποιεῖν, οὐχὶ μᾶλλον αὐτὸς ποιήσει; Ἐνετείλατο γὰρ τῷ Πέτρῳ λέγων· Ἕως ἑβδομηκοντάκις ἑπτά.  
A brother asked Abba Poemen, 'If a brother is involved in a sin and is converted, will God forgive him?! The old man said to him, "Will not God, who has commanded men to act thus, do as much himself and even more? For God commanded Peter to forgive till seventy times seven.’ (Matt. 18.22)

**ΠΖ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Καλὸν τὸ προσεύχεσθαι; Λέγει αὐτῷ ὁ γέρων, ὅτι εἶπεν ὁ ἀββᾶς Ἀντώνιος, ὅτι Ἡ φωνὴ αὕτη ἐκπορεύεται ἐκ προσώπου Κυρίου, λέγουσα· Παρακαλεῖτε τὸν λαόν μου, λέγει Κύριος, παρακαλεῖτε.  
A brother asked Abba Poemen, saying, 'Is it good to pray?" The old man said that Abba Anthony said, This word comes from the mouth of the Lord, who said, "Comfort, comfort my people."'(Is. 40.1)

**ΠΗ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Δύναται ἄνθρωπος κατασχεῖν ὅλους τοὺς λογισμοὺς, καὶ μηδένα ἐξ αὐτῶν διδόναι τῷ ἐχθρῷ; Καὶ εἶπεν ὁ γέρων· Ἔστιν ὁ λαμβάνων δέκα. καὶ διδῶν ἕνα.  
A brother asked Abba Poemen, 'Can a man keep all his thoughts in control, and not surrender one to the enemy?’ And the old man said to him, 'There are some who receive ten and give one.'

**ΠΘ´.** Ὁ αὐτὸς ἀδελφὸς τὸν αὐτὸν λόγον ἠρώτησε τὸν ἀββᾶν Σισόην. Καὶ λέγει αὐτῷ· Φύσει ὅτι ἐστὶν, ὃς οὐδὲν παρέχει τῷ ἐχθρῷ.  
The same brother put the same question to Abba Sisoes who said to him, 'It is true that there are some who give nothing to the enemy.'

**Ϟʹ.** Ἦν τις μέγας ἡσυχαστὴς ἐν τῷ ὄρει τῆς Ἀθλίβεως· καὶ ἦλθον ἐπάνω αὐτοῦ λῃσταί· καὶ ἔκραξεν ὁ γέρων· καὶ ἀκούσαντες οἱ γείτονες αὐτοῦ ἐπίασαν τοὺς λῃστὰς, καὶ ἔπεμψαν αὐτοὺς τῷ ἡγεμόνι, καὶ ἔβαλεν εἰς φυλακήν. Καὶ ἐλυπήθησαν οἱ ἀδελφοὶ, λέγοντες, ὅτι Δι' ἡμᾶς παρεδόθησαν. Καὶ ἀναστάντες ἀπῆλθον πρὸς τὸν ἀββᾶν Ποιμένα, καὶ ἀνήγγειλαν αὐτῷ τὸ πρᾶγμα. Καὶ ἔγραψε πρὸς τὸν γέροντα, λέγων· Ἐννόησον τὴν πρώτην προδοσίαν πόθεν γέγονε, καὶ τότε βλέπεις τὴν δευτέραν. Εἰ μὴ γὰρ προεδόθης πρότερον ἐκ τῶν ἔσωθεν, οὐκ ἂν τὴν δευτέραν προδοσίαν ἐποίησας. Ἀκούσας δὲ τὴν ἐπιστολὴν τοῦ ἀββᾶ Ποιμένος (ἦν δὲ ὀνομαστὸς εἰς ὅλην τὴν χώραν, καὶ μὴ ἐξερχόμενος ἐκ τοῦ κελλίου αὐτοῦ), ἀναστὰς ἦλθεν εἰς τὴν πόλιν, καὶ ἐξέβαλε τοὺς λῃστὰς ἐκ τῆς φυλακῆς, καὶ δημοσίᾳ ἠλευθέρωσεν αὐτούς.  
There was a great hesychast in the mountain of Athlibeos. Some thieves fell upon him and the old man began to cry out. When they heard this the neighbours seized the robbers and took them to the magistrate who threw them into prison. The brothers were very sorry about this and they said, 'It is through us that they have been put in prison.' They got up and went to Abba Poemen to tell him about it. He wrote to the old man saying, ‘Consider the first betrayal and where it comes from and then examine the second. In truth, if you had not first failed within, you would not have committed the second betrayal.' On hearing Abba Poemen's letter read (for he was renowned in all the district for not coming out of his cell), he arose, went to the city, got the robbers out of prison and liberated them in public.

**ϞΑ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Οὐκ ἔστι μοναχὸς μεμψίμοιρος· οὐκ ἔστι μοναχὸς ποιῶν ἀνταπόδομα· οὐκ ἔστι μοναχὸς ὀργίλος.  
Abba Poemen said, 'A monk does not complain of his lot, a monk does not return evil for evil, a monk is not angry.'

**ϞΒ´.** Παρέβαλόν τινες τῶν γερόντων πρὸς τὸν ἀββᾶν Ποιμένα, καὶ εἶπον αὐτῷ· Θέλεις, ἐὰν ἴδωμεν τοὺς ἀδελφοὺς νυστάζοντας εἰς τὴν σύναξιν, νύξωμεν αὐτοὺς, ἵνα γρηγορῶσιν εἰς τὴν ἀγρυπνίαν; Ὁ δὲ λέγει αὐτοῖς· Ἐγὼ τέως ἐὰν ἴδω τὸν ἀδελφὸν νυστάζοντα, τιθῶ τὴν κεφαλὴν αὐτοῦ ἐπὶ τὰ γόνατά μου, καὶ ἀναπαύω αὐτόν.  
Some old men came to see Abba Poemen and said to him, "When we see brothers who are dozing at the synaxis, shall we rouse them so that they will be watchful?' He said to them, 'For my part when I see a brother who is dozing, I put his head on my knees and let him rest."

**ϞΓ´.** Ἔλεγον περί τινος ἀδελφοῦ, ὅτι ἐπολεμήθη εἰς βλασφημίαν, καὶ ᾐσχύνετο εἰπεῖν· καὶ ὅπου ἤκουε μεγάλους γέροντας, παρέβαλε αὐτοῖς. ὥστε ἀναγγεῖλαι· καὶ ὡς ἔφθανεν, ᾐσχύνετο ὁμολογῆσαι. Πολλάκις οὖν παρέβαλε καὶ τῷ ἀββᾷ Ποιμένι. Καὶ ἔβλεπεν αὐτὸν ὁ γέρων ἔχοντα λογισμοὺς, καὶ ἐλυπεῖτο, τοῦ ἀδελφοῦ μὴ ἀναγγέλλοντος. Ἐν μιᾷ οὖν τῶν ἡμερῶν, προπέμπων αὐτὸν ἔλεγεν αὐτῷ· Ἰδοὺ τοσοῦτον χρόνον ἔρχῃ ὧδε ἔχων λογισμοὺς τοῦ ἀναγγεῖλαί μοι, καὶ ὅταν ἔρχῃ οὐ θέλεις αὐτοὺς εἰπεῖν, ἀλλὰ κατὰ ἅπαξ ὑπάγεις θλιβόμενος ἔχων αὐτούς. Εἰπέ μοι οὖν, τέκνον, τί ἐστιν ὃ ἔχεις. Ὁ δὲ εἶπεν αὐτῷ· Ὅτι εἰς βλασφημίαν Θεοῦ πολεμεῖ με ὁ δαίμων, καὶ ᾐσχυνόμην εἰπεῖν. Καὶ διηγησάμενος αὐτῷ τὸ πρᾶγμα, εὐθέως ἐλαφρύνθη. Καὶ εἶπεν αὐτῷ ὁ γέρων· Μὴ θλίβου, τέκνον· ἀλλ' ὅταν ἔρχηται ὁ λογισμὸς οὗτος, λέγε· Ἐγὼ πρᾶγμα οὐκ ἔχω· ἡ βλασφημία σου ἐπάνω σου, Σατανᾶ. Τοῦτο γὰρ τὸ πρᾶγμα οὐ θέλει ἡ ψυχή μου. Πᾶν δὲ πρᾶγμα ὃ οὐ θέλει ἡ ψυχὴ, ὀλιγοχρόνιόν ἐστι. Καὶ θεραπευθεὶς ὁ ἀδελφὸς ἀπῆλθεν.  
It was said of a brother that he had to fight against blasphemy and he was ashamed to admit it. He went where he heard some great old men lived to see them, in order to open his heart to them but when he got there, he was ashamed to admit his temptation. So he kept going to see Abba Poemen. The old man saw he was worried, and he was sorry he did not tell him what was wrong. So one day he forestalled him and said, 'For a long time you have been coming here to tell me what is troubling you, and when you are here you will not tell me about it, but each time you go away unhappy, keeping your thoughts to yourself. Now tell me, my child, what it is all about.' He said to him, 'The demon wars against me to make me blaspheme God and I am ashamed to say so.' So he told him all about it and immediately he was relieved. The old man said to him, "Do not be unhappy, my child, but every time this thought comes to you say, "It is no affair of mine, may your blasphemy remain upon you, Satan, for my soul does not want it." Now everything that the soul does not desire, does not long remain,' and the brother went away healed.

**ϞΔ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων· Ὁρῶ ἐμαυτὸν, ὅτι ὅπου δ' ἂν ἀπέλθω, εὑρίσκω ἀντίληψιν. Λέγει αὐτῷ ὁ γέρων, ὅτι Καὶ οἱ μετὰ χεῖρας ἔχοντες τὸ ξίφος ἔχουσι τὸν Θεὸν ἐλεοῦντα αὐτοὺς ἐν τῷ παρόντι καιρῷ. Ἐὰν οὖν ὦμεν ἀνδρεῖοι, ποιεῖ μεθ' ἡμῶν τὸ ἔλεος αὐτοῦ.  
A brother said to Abba Poemen, 'I see that wherever I go I find support.' The old man said to him, 'Even those who hold a sword in their hands have God who takes pity on them in the present time. If we are courageous, he will have mercy on us.'

**ϞΕ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐὰν ἄνθρωπος ἑαυτὸν μέμψηται, καρτερεῖ πανταχοῦ.  
Abba Poemen said, 'If a man accuses himself, he is protected on all sides."

**ϞϚ´.** Εἶπε πάλιν, ὅτι ἔλεγεν ὁ ἀββᾶς Ἀμμωνᾶς, ὅτι Ἔστιν ἄνθρωπος ὃς ποιεῖ ἑκατὸν ἔτη ἐν τῷ κελλίῳ, καὶ οὐ μανθάνει πῶς δεῖ ἐν κελλίῳ καθίσαι.  
He said that Abba Ammonas said, 'A man may remain for a hundred years in his cell without learning how to live in the cell.

**ϞΖ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Ἐὰν φθάσῃ ἄνθρωπος εἰς τὸ ῥητὸν τοῦ Ἀποστόλου, τὸ, Πάντα καθαρὰ τοῖς καθαροῖς· ὁρᾷ ἑαυτὸν ἐλάττονα πάσης τῆς κτίσεως. Λέγει ὁ ἀδελφός· Πῶς δύναμαι ἐμαυτὸν ἐλάττονα τοῦ φονέως ἡγεῖσθαι; Λέγει ὁ γέρων, ὅτι Ἐὰν φθάσῃ ἄνθρωπος εἰς τὸ ῥῆμα τοῦτο, καὶ ἴδῃ ἄνθρωπον φονεύοντα, λέγει, ὅτι Ταύτην τὴν ἁμαρτίαν ἐποίησε μόνην οὗτος, ἐγὼ δὲ φονεύω καθ' ἑκάστην ἡμέραν.  
Abba Poemen said, 'If a man has attained to that which the Apostle speaks of "to the pure, everything is pure," (Titus 1.15) he sees himself less than all creatures.’ The brother said, 'How can I deem myself less then a murderer?’ The old man said, 'When a man has really comprehended this saying, if he sees a man committing a murder he says, "He has only committed this one sin but I commit sins every day."

**ϞΗ´.** Ἠρώτησεν ὁ ἀδελφὸς τὸ αὐτὸ ῥῆμα τὸν ἀββᾶν Ἀνοὺβ, ὡς ὅτι εἶπεν ὁ ἀββᾶς Ποιμήν. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ἀνοὺβ, ὅτι Ἐὰν φθάσῃ ἄνθρωπος εἰς τὸ ῥῆμα τοῦτο, καὶ ἴδῃ τὰ ὑστερήματα τοῦ ἀδελφοῦ αὐτοῦ, ποιεῖ τὴν δικαιοσύνην αὐτοῦ καταπιεῖν αὐτά. Λέγει αὐτῷ ὁ ἀδελφός· Ποία ἐστὶν ἡ δικαιοσύνη αὐτοῦ; Ἀπεκρίθη ὁ γέρων· Ἵνα πάντοτε καταμέμφηται ἑαυτόν.  
A brother put the same question to Abba Anoub, telling him what Abba Poemen had said. Abba Anoub said to him, 'If a man really affirms this saying, when he sees his brother's faults he sees that his integrity exceeds his faults.' The brother said, 'What is integrity?’ The old man replied, 'Always to accuse himself.’

**ϞΘ´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι, ὅτι Ἐὰν παραπέσω ἐν οἰκτρῷ παραπτώματι, κατεσθίει με ὁ λογισμός μου, καὶ κατηγορεῖ, Διατί παρέπεσες; Λέγει αὐτῷ ὁ γέρων· Ἐν ᾗ ὥρᾳ ὑποπίπτει ἄνθρωπος σφάλματι, καὶ εἴπῃ, Ἥμαρτον, παραυτὰ πέπαυται.  
A brother said to Abba Poemen, 'If I fall into a shameful sin, my conscience devours and accuses me saying: "Why have you fallen?" 'The old man said to him, 'At the moment when a man goes astray, if he says, I have sinned, immediately the sin ceases.'

**Ρ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Διατί πείθουσι τὴν ψυχήν μου οἱ δαίμονες, εἶναι μετὰ τοῦ ὑπερβαίνοντός με, καὶ ποιοῦσί με ἐξουδενῶσαι τὸν ἐλάττονά μου; Λέγει αὐτῷ ὁ γέρων· Διὰ τοῦτο εἶπεν ὁ Ἀπόστολος, ὅτι Ἐν μεγάλῃ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ. ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα. Ἐὰν οὖν ἐκκαθάρῃ τις ἑαυτὸν ἀπὸ πάντων τούτων, ἔσται σκεῦος εἰς τιμὴν, εὔχρηστον τῷ Δεσπότῃ, ἡτοιμασμένον εἰς πᾶν ἔργον ἀγαθόν.  
A brother asked Abba Poemen saying, 'Why do the demons persuade my soul to look up to him who is superior to me and make me despise him who is my inferior?’ The old man replied, 'About that, the Apostle has this to say: "In a great house there are not only vessels of gold and silver, but also of wood and earthenware; and if anyone purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work."' (2 Tim. 2.20-21)

**ΡΑ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς οὐκ ἀφίεμαι ἐλεύθερος γενέσθαι μετὰ τῶν γερόντων ἐν τοῖς λογισμοῖς μου; Λέγει αὐτῷ ὁ γέρων, ὅτι εἶπεν ὁ ἀββᾶς Ἰωάννης ὁ Κολοβὸς, ὅτι Οὐ χαίρει ἐπ' οὐδενὶ οὕτως ὁ ἐχθρὸς, ὡς ἐπὶ τοῖς μὴ ἐκφαίνουσι τοὺς λογισμοὺς αὐτῶν.  
A brother asked Abba Poemen, 'Why should I not be free to do without manifesting my thoughts to the old men?’ The old man replied, 'Abba John the Dwarf said, "The enemy rejoices over nothing so much as over those who do not manifest their thoughts."

**ΡΒ´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι, ὅτι Ἡ καρδία μου παρειμένη ἐστὶν, ἐὰν καταλάβῃ με καμεῖν μικρόν. Λέγει αὐτῷ ὁ γέρων· Οὐ θαυμάζομεν τὸν Ἰωσὴφ μειράκιον ὄντα ἐτῶν δεκαεπτὰ, πῶς ὑπέμεινε τὸν πειρασμὸν εἰς τέλος; καὶ ὁ Θεὸς ἐδόξασεν αὐτόν. Οὐχ ὁρῶμεν καὶ τὸν Ἰὼβ, πῶς οὐκ ἐνέδωκεν ἕως τέλους κατέχων τὴν ὑπομονήν; καὶ οὐκ ἴσχυσαν οἱ πειρασμοὶ παρασαλεῦσαι αὐτὸν τῆς ἐλπίδος τοῦ Θεοῦ.  
A brother said to Abba Poemen, 'My heart becomes lukewarm when a little suffering comes my way.' The old man said to him, 'Do we not admire Joseph, a young man of seventeen, for enduring his temptation to the end? And God glorified him. Do we not also see Job, how he suffered to the end, and lived in endurance? Temptations cannot destroy hope in God.'

**ΡΓ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Χρῄζει τὸ κοινόβιον ἔχειν τρεῖς πράξεις, μίαν ταπεινὴν, καὶ μίαν εἰς ὑπακοὴν, καὶ μίαν κεκινημένην καὶ ἔχουσαν τὸ κέντρον, διὰ τὸ ἔργον τοῦ κοινοβίου.  
Abba Poemen said, 'Life in the monastery demands three things: the first is humility, the next is obedience, and the third which sets them in motion and is like a goad is the work of the monastery.'

**ΡΔ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἐν καιρῷ θλίψεώς μου ἐζήτησα παρὰ τινὸς τῶν ἁγίων πρᾶγμα ἐν χρήσει· καὶ ἔδωκέ μοι αὐτὸ ἀγάπην. Ἐὰν οὖν ὁ Θεὸς κἀμὲ οἰκονομήσῃ, δώσω αὐτὸ κἀγὼ ἀγάπην ἄλλοις, ἢ μᾶλλον τῷ δεδωκότι μοι αὐτό; Λέγει αὐτῷ ὁ γέρων· Ὃ τὸ δίκαιον παρὰ τῷ Θεῷ ἐστιν, ἵνα αὐτῷ δοθῇ· αὐτοῦ γάρ ἐστι. Λέγει αὐτῷ ὁ ἀδελφός· Ἐὰν ἀπενέγκω οὖν, καὶ μὴ θελήσῃ λαβεῖν, ἀλλ' εἴπῃ μοι, Ὕπαγε, ὡς Θέλεις δὸς αὐτὸ ἀγάπην, τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Τέως αὐτοῦ ἐστι τὸ πρᾶγμα. Ἐὰν δέ τις σοι παράσχῃ ἀφ' ἑαυτοῦ, σοῦ μὴ αἰτήσαντος αὐτὸν, τοῦτο σόν ἐστιν. Ἐὰν δὲ σὺ αἰτήσῃς ἢ παρὰ μοναχοῦ ἢ παρὰ κοσμικοῦ, καὶ μὴ θελήσῃ δέξασθαι αὐτὸ, τοῦτό ἐστι τὸ σύγκριμα, ἵνα εἰδότος αὐτοῦ παράσχῃς αὐτὸ ὑπὲρ αὐτοῦ ἀγάπην.  
A brother asked Abba Poemen, 'In the time of my affliction I looked for something from one of the old men which would be useful to me and he gave it me as a free gift. Now if God comes to my aid, ought I in my turn to give it to others as a free gift, or rather give it back to him who gave it to me?’ The old man said to him, 'What is right in the sight of God, is for you to give it back to him, for it is his.' The brother said, 'If I return it to him and he does not want it, but says to me, "Go, give it away however you like as a free gift," what shall I do?! The old man said to him, 'This thing belongs to him, but if it is offered to you spontaneously without your asking for it, it belongs to you. Whether he is a monk or a secular person, if he no longer wants what you ask for and gives it you, then it is right for you, with his knowledge, to give it away in his name as a free gift."

**ΡΕ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι οὐδέποτε ἤθελε δοῦναι τὸν λόγον αὐτοῦ ἐπάνω ἄλλου γέροντος· ἀλλὰ μᾶλλον κατὰ πάντα ἐπῄνει αὐτόν.  
It was said of Abba Poemen that he never wished to speak after another old man, but that he preferred to praise him in everything he had said.

**ΡϚ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Πολλοὶ τῶν Πατέρων ἡμῶν ἐγένοντο ἀνδρεῖοι εἰς τὴν ἄσκησιν· εἰς δὲ τὴν λεπτότητα, εἷς, εἷς. Abba Poemen said, 'Many of our Fathers have become very courageous in asceticism, but in fineness of perception there are very few.

**ΡΖ´.** Καθημένου ποτὲ τοῦ ἀββᾶ Ἰσαὰκ πρὸς τὸν ἀββᾶν Ποιμένα, ἠκούσθη φωνὴ ἀλέκτορος. Καὶ λέγει αὐτῷ· Ἔνι ταῦτα ὧδε, ἀββᾶ; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Ἰσαὰκ, τί ἀναγκάζεις με λαλῆσαι; σὺ καὶ οἱ ὅμοιοί σου ἀκούετε τούτων· τῷ δὲ νήφοντι οὐ μέλει περὶ τούτων.  
One day Abba Isaac was sitting beside Abba Poemen when they heard a cock crow. Abba Isaac said to him, 'Is it possible to hear that here, abba?" He replied, 'Isaac, why do you make me talk? You and those like you hear those noises, but the vigilant man does not trouble about them.

**ΡΗ´.** Ἔλεγον, ὅτι εἰ ἤρχοντό τινες πρὸς τὸν ἀββᾶν Ποιμένα, ἀπέστελλεν αὐτοὺς πρὸς τὸν ἀββᾶν Ἀνοὺβ πρῶτον, ὅτι αὐτὸς μείζων τοῖς ἔτεσιν. Ὁ δὲ ἀββᾶς Ἀνοὺβ ἔλεγεν αὐτοῖς· Πρὸς τὸν ἀδελφόν μου Ποιμένα ὑπάγετε, ὅτι αὐτὸς ἔχει τοῦ λόγου τὸ χάρισμα. Εἰ δὲ ἐκάθητο ἐκεῖ ὁ ἀββᾶς Ἀνοὺβ ἐγγὺς τοῦ ἀββᾶ Ποιμένος, οὐκ ἐλάλει ὅλως ὁ ἀββᾶς Ποιμὴν παρόντος αὐτοῦ.  
It was said that if one of the brethren came to see Abba Poemen the latter used to send him first to Abba Anoub, because he was older than he. But Abba Anoub would say to them, 'Go to my brother Poemen because it is he who has the gift of speaking.' Whenever Abba Anoub came to sit beside Abba Poemen the latter refused to speak in his presence.

**ΡΘ´.** Ἦν τις κοσμικὸς εὐλαβὴς πάνυ ἐν τῷ βίῳ αὐτοῦ, καὶ παρέβαλε τῷ ἀββᾷ Ποιμένι· εὐκαίρησαν δὲ πρὸς τὸν γέροντα καὶ ἄλλοι ἀδελφοὶ, αἰτοῦντες αὐτὸν ἀκοῦσαι ῥῆμα. Καὶ λέγει ὁ γέρων τῷ πιστῷ κοσμικῷ· Λάλησον τοῖς ἀδελφοῖς λόγον. Ὁ δὲ παρεκάλει, λέγων· Συγχώρησόν μοι, ἀββᾶ· ἐγὼ μαθεῖν ἦλθον. Καὶ βιασθεὶς ὑπὸ τοῦ γέροντος, εἶπεν· Ἐγὼ κοσμικός εἰμι λάχανα πωλῶν καὶ πραγματευόμενος, λύω τὰ δεμάτια, καὶ ποιῶ μικρὰ, ἀγοράζω ὀλίγου καὶ πωλῶ πολλοῦ. Πλὴν οὐκ οἶδα ἀπὸ Γραφῆς εἰπεῖν· παραβολὴν δὲ λέγω. Ἄνθρωπός τις εἶπε τῷ φίλῳ αὐτοῦ· Ἐπειδὴ ἐπιθυμίαν ἔχω ἰδεῖν τὸν βασιλέα, δεῦρο μετ' ἐμοῦ. Λέγει δὲ αὐτῷ ὁ φίλος· Ἔρχομαι μετὰ σοῦ μέχρι μέσου τῆς ὁδοῦ. Καὶ λέγει ἄλλῳ φίλῳ αὐτοῦ· Δεῦρο σὺ ἆρόν με πρὸς τὸν βασιλέα. Καὶ λέγει αὐτῷ· Αἴρω σε ἕως τοῦ παλατίου τοῦ βασιλέως. Λέγει δὲ καὶ τῷ τρίτῳ· Δεῦρο μετ' ἐμοῦ πρὸς τὸν βασιλέα. Ὁ δὲ εἶπεν· Ἐγὼ ἔρχομαι, καὶ ἀπάγω εἰς τὸ παλάτιον, καὶ στήκω καὶ λαλῶ καὶ εἰσάγω σε πρὸς τὸν βασιλέα. Ἠρώτων δὲ αὐτὸν, τίς ἡ δύναμις τῆς παραβολῆς. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ πρῶτος φίλος ἐστὶν ἡ ἄσκησις, ἡ ὁδηγοῦσα ἕως τῆς ὁδοῦ· ὁ δεύτερός ἐστιν ἡ ἁγνεία, ἡ φθάνουσα ἕως τοῦ οὐρανοῦ· ὁ δὲ τρίτος ἐστὶν ἡ ἐλεημοσύνη, ἡ εἰσάγουσα ἕως τοῦ βασιλέως Θεοῦ μετὰ παρρησίας. Καὶ οἰκοδομηθέντες ἀνεχώρησαν οἱ ἀδελφοί.  
A secular man of devout life came to see Abba Poemen. Now it happened that there were other brethren with the old man, asking to hear a word from him. The old man said to the faithful secular, 'Say a word to the brothers.’ When he insisted, the secular said, 'Please excuse me, abba; I myself have come to learn.' But he was urged on by the old man and so he said, 'I am a secular, I sell vegetables and do business; I take bundles to pieces, and make smaller ones; I buy cheap and sell dear. What is more I do not know how to speak of the Scriptures; so I will tell you a parable. A man said to his friends, "I want to go to see the emperor; come with me." One friend said to him, "I will go with you half the way." Then he said to another friend, "Come and go with me to the emperor," and he said to him, "I will take you as far as the emperor's palace." He said to a third friend, "Come with me to the emperor." He said, "I will come and take you to the palace and I will stay and speak and help you to have access to the emperor." ' They asked what was the point of the parable. He answered them, 'The first friend is asceti- cism, which leads the way; the second is chastity which takes us to heaven; and the third is almsgiving which with confidence presents us to God our King.' The brethren withdrew edified.

**ΡΙ´.** Ἀδελφὸς ἐκάθητο ἔξω τῆς κώμης ἑαυτοῦ, καὶ ἐπὶ πολλὰ ἔτη οὐκ ἀνέβη εἰς τὴν κώμην, καὶ ἔλεγε τοῖς ἀδελφοῖς· Ἰδοὺ πόσα ἔτη ἔχω, καὶ οὐκ ἀνέβην εἰς τὴν κώμην· ὑμεῖς δὲ καθάπαξ ἀναβαίνετε. Εἶπον δὲ τῷ ἀββᾷ Ποιμένι περὶ αὐτοῦ· καὶ λέγει ὁ γέρων· Ἐγὼ ἤμην ἀναβαίνων τὴν νύκτα καὶ κυκλῶν τὴν κώμην, ἵνα μὴ καυχᾶται ὁ λογισμός μου ὡς μὴ ἀναβαίνοντός μου.  
A brother settled outside his village and did not return there for many years. He said to the brethren, 'See how many years it is since I went back to the village, while you often go up there.' This was told to Abba Poemen and the old man said, 'I used to go back up there at night and walk all round my village, so that the thought of not having gone up there would not cause me vain-glory.'

**ΡΙΑ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Εἰπέ μοι ῥῆμα. Καὶ λέγει αὐτῷ· Ὅτε καίεται ὑποκάτω ὁ λέβης, οὐ δύναται μυῖα ἅψασθαι αὐτοῦ, ἤ τι τῶν ἄλλων ἑρπετῶν· ὅταν δὲ ψυχρὸς ᾖ, τότε ἐπικάθηνται αὐτῷ. Οὕτω καὶ ὁ μοναχός· ὅσον ἐπιμένει ταῖς πνευματικαῖς πράξεσιν, οὐχ εὑρίσκει ὁ ἐχθρὸς κατενεγκεῖν αὐτόν.  
A brother said to Abba Poemen, 'Give me a word,' and he said to him, 'As long as the pot is on the fire, no fly nor any other animal can get near it, but as soon as it is cold, these creatures get inside. So it is for the monk; as long as he lives in spiritual activities, the enemy cannot find a means of overthrowing him.'

**ΡΙΒ´.** Ἔλεγε ὁ ἀββᾶς Ἰωσὴφ περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι εἶπεν, ὅτι Οὗτός ἐστιν ὁ λόγος ὁ γεγραμμένος ἐν τῷ Εὐαγγελίῳ, ὅτι Ὀ ἔχων ἱμάτιον πωλησάτω αὐτὸ, καὶ ἀγορασὰτω μάχαιραν· τουτέστι ὁ ἔχων ἀνάπαυσιν ἀφήσει αὐτὴν, καὶ κρατήσει τὴν στενὴν ὁδόν.  
Abba Joseph said of Abba Poemen that he said, 'This saying which is written in the Gospel: "Let him who has no sword, sell his mantle and buy one," (Luke 22.36) means this: let him who is at ease give it up and take the narrow way.'

**ΡΙΓ´.** Ἠρώτησάν τινες τῶν Πατέρων τὸν ἀββᾶν Ποιμένα, λέγοντες· Ἐὰν ἴδωμέν τινα ἁμαρτάνοντα ἀδελφὸν, θέλεις ἐλέγξωμεν αὐτόν; Λέγει αὐτοῖς ὁ γέρων· Ἐγὼ τέως ἐὰν ἔχω χρείαν παρελθεῖν διὰ τῶν ἐκεῖ, καὶ ἴδω αὐτὸν ἁμαρτάνοντα. ὑπερβαίνω αὐτὸν, καὶ οὐκ ἐλέγχω αὐτόν.   
Some Fathers questioned Abba Poemen saying, 'If we see a brother in the act of committing a sin, do you think that we ought to reprove him?' The old man said to them, 'For my part, if I have to go out and I see someone committing a sin, I pass on my way without reproving him.'

**ριδ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Γέγραπται, ὅτι Ὃ εἶδον οἱ ὀφθαλμοί σου, ταῦτα διαμαρτύρου· ἐγὼ δὲ λέγω ὑμῖν, ὅτι Ἐὰν καὶ ψηλαφήσητε ταῖς χερσὶν ὑμῶν, μὴ μαρτυρήσητε. Ἀδελφὸς γάρ τις ἐχλευάσθη ἔν τινι τοιούτῳ, καὶ εἶδεν ὡς τὸν ἀδελφὸν αὐτοῦ μετὰ γυναικὸς ἁμαρτάνοντα, καὶ πολλὰ πολεμηθεὶς, ἀπελθὼν ἔνυξεν αὐτοὺς, ὡς νομίζων αὐτοὺς εἶναι, τῷ ποδὶ αὐτοῦ, λέγων· Παύσασθε λοιπὸν, ἕως πότε; Καὶ ἰδοὺ εὑρέθησαν θαλλοὶ σίτου. Διὰ τοῦτο εἶπον ὑμῖν, ὅτι Καὶ ἐὰν ψηλαφήσητε ταῖς χερσὶν ὑμῶν, μὴ ἐλέγχετε.  
Abba Poemen said, 'It is written: "Give witness of that which your eyes have seen" (cf. Proverbs 25.8); but I say to you even if you have touched with your hands, do not give witness. In truth, a brother was deceived in this respect; he thought he saw his brother in the act of sinning with a woman; greatly incensed, he drew near and kicked them (for he thought it was they), saying, "Now stop; how much longer will you go on?" Now it turned out that it was some sheaves of corn. That is the reason why I said to you: even if you touch with your hands, do not reprove.'

**ΡΙΕ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω, ὅτι πολεμοῦμαι εἰς τὴν πορνείαν καὶ εἰς τὸν θυμόν; Λέγει ὁ γέρων· Διὰ τοῦτο ὁ Δαβὶδ ἔλεγεν, ὅτι Τὸν μὲν λέοντα ἐπάτασσον, τὴν δὲ ἄρκτον ἀπέπνιγον· τοῦτο δέ ἐστιν, ὅτι τὸν μὲν θυμὸν ἀπέκοπτον, τὴν δὲ πορνείαν ἐν πόνοις ἔθλιβον.  
A brother asked Abba Poemen, 'What shall I do, for fornication and anger war against me?' The old man said, 'In this connection David said: "I will pierce the lion and I will slay the bear" (cf1 Sam. 1735); that is to say: I will cut off anger and I will crush fornication with hard labour.’

**ΡΙϚ´.** Εἶπε πάλιν· Μείζονα ταύτης τῆς ἀγάπης οὐκ ἔστιν εὑρεῖν τινα, τοῦ θεῖναι τὴν ψυχὴν αὐτοῦ ὑπὲρ τοῦ πλησίον αὐτοῦ. Εἰ γάρ τις ἀκούσει λόγον πονηρὸν, τουτέστι λυπηρὸν, δυνάμενος καὶ αὐτὸς τὸν ὅμοιον εἰπεῖν, καὶ ἀγωνήσηται μὴ εἰπεῖν· ἢ ἐὰν πλεονεκτηθῇ, καὶ βαστάζῃ, καὶ μὴ ἀνταποδώσει αὐτῷ· ὁ τοιοῦτος τίθησι τὴν ψυχὴν αὐτοῦ ὑπὲρ τοῦ πλησίον.  
He also said, '"Greater love hath no man than this that a man lay down his life for his friends." (John 15.13) In truth if someone hears an evil saying, that is, one which harms him, and in his turn, he wants to repeat it, he must fight in order not to say it. Or if someone is taken advantage of and he bears it, without retaliating at all, then he is giving his life for his neighbour.'

**ΡΙΖ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ἐστιν ὑποκριτής; Λέγει αὐτῷ ὁ γέρων· Ὑποκριτής ἐστιν ὁ διδάσκων τὸν πλησίον αὐτοῦ πρᾶγμα, εἰς ὃ αὐτὸς οὐκ ἔφθασε. Γέγραπται γάρ· Τί βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; καὶ τὰ ἑξῆς.  
A brother asked Abba Poemen, 'What is a hypocrite?’ The old man said to him, 'A hypocrite is he who teaches his neighbour something he makes no effort to do himself. It is written, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye, etc."' (Matt. 7.3-4)

**ΡΙΗ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ἐστι τὸ ὀργισθῆναι εἰκῆ τῷ ἀδελφῷ αὐτοῦ; Καὶ εἶπε· Πᾶσαν πλεονεξίαν ἢν πλεονεκτήσει σε ὁ ἀδελφός σου, καὶ ὀργισθῇς αὐτῷ, εἰκῆ ὀργίζῃ. Κἂν ἐξορύξῃ τὸν δεξιὸν ὀφθαλμόν σου, καὶ ἐκκόψῃ τὴν δεξιάν σου χεῖρα, καὶ ὀργισθῇς αὐτῷ, εἰκῆ ὀργίζῃ· ἐὰν δὲ χωρίζῃ σε ἀπὸ τοῦ Θεοῦ, τότε ὀργίσθητι.  
A brother questioned Abba Poemen saying, 'What does it mean to be angry with your brother without a cause?’ He said, 'If your brother hurts you by his arrogance and you are angry with him because of it, that is getting angry without cause. If he plucks out your right eye and cuts off your right hand, and you get angry with him, you are angry without cause. But if he separates you from God, then be angry with him.'

**ΡΙΘ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω ταῖς ἁμαρτίαις μου; Λέγει αὐτῷ ὁ γέρων, ὅτι Ὁ θέλων λυτρώσασθαι ἁμαρτίας, κλαυθμῷ λυτροῦται αὐτάς· καὶ ὁ θέλων κτήσασθαι ἀρετὰς, κλαυθμῷ κτᾶται αὐτάς. Τὸ γὰρ κλαίειν ἐστὶν ἢ ὁδὸς ἣν παρέδωκεν ἡμῖν ἡ Γραφὴ, καὶ οἱ Πατέρες ἡμῶν, λέγοντες· Κλαύσατε. Ἄλλη γὰρ ὁδὸς οὐκ ἔστιν, εἰ μὴ αὕτη.  
A brother asked Abba Poemen what he should do about his sins. The old man said to him, 'He who wishes to purify his faults purifies them with tears and he who wishes to acquire virtues, acquires them with tears; for weeping is the way the Scriptures and our Fathers give us, when they say "Weep!" Truly, there is no other way than this.'

**ΡΚ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα· Τί ἐστι μετάνοια τῆς ἁμαρτίας; Καὶ εἶπεν ὁ γέρων· Τὸ μὴ τοῦ λοιποῦ ποιεῖν αὐτήν. Διὰ τοῦτο γὰρ ἐκλήθησαν ἄμωμοι οἱ δίκαιοι, ὅτι κατέλιπον τὰς ἁμαρτίας, καὶ δίκαιοι ἐγένοντο.  
A brother questioned Abba Poemen saying, 'What does it mean to repent of a fault?’ The old man said, 'Not to commit it again in future. This is the reason the righteous were called blameless, for they gave up their faults and became righteous.'

**ΡΚΑ´.** Εἶπε πάλιν, ὅτι ἡ πονηρία τῶν ἀνθρώπων ὀπισθέν ἐστιν αὐτῶν κεκρυμμένη.  
He also said, 'The wickedness of men is hidden behind their backs."

**ΡΚΒ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα· Τί ποιήσω ταῖς ταραχαῖς ταύταις ταῖς ταραττούσαις με; Λέγει αὐτῷ ὁ γέρων· Κλαύσωμεν ἐνώπιον τῆς ἀγαθότητος τοῦ Θεοῦ ἐν παντὶ κόπῳ ἡμῶν, ἕως ποιήσει μεθ' ἡμῶν τὸ ἔλεος αὐτοῦ.  
A brother questioned Abba Poemen, 'What ought I to do about all the turmoils that trouble me?’ The old man said to him, In all our afflictions let us weep in the presence of the goodness of God, until he shows mercy on us.'

**ΡΚΓ´.** Πάλιν ἠρώτησεν αὐτὸν ὁ ἀδελφός· Τί ποιήσω ταῖς ἀκερδέσι μου φιλίαις ἃς ἔχω; Ὁ δὲ εἶπεν· Ἔστιν ἄνθρωπος ῥέγχων εἰς τὸ ἀποθανεῖν, καὶ προσέχων φιλίαις τοῦ κόσμου τούτου. Μὴ ἐγγίσῃς, μηδὲ ἅψῃ αὐτῶν· καὶ ἀφ' ἑαυτῶν ἀλλοτριοῦνται.  
The brother asked him, 'What ought I to do about the sterile affections that I have?' He said to him, 'There are men who tire themselves to death involving themselves in the friendships of this world. But keep yourself away from all that and do not get involved in such relationships and they will be transformed of their own accord.'

**ΚΔ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Δύναται ἄνθρωπος εἶναι νεκρός; Λέγει αὐτῷ, ὅτι Ἐὰν φθάσῃ εἰς τὴν ἁμαρτίαν, γίνεται ἀποθανών· ἐὰν δὲ φθάσῃ εἰς τὸ ἀγαθὸν, ζήσεται καὶ ποιήσει αὐτό.  
A brother asked Abba Poemen, 'Can a man be dead?' He replied, 'He who is inclined to sin starts to die, but he who applies himself to good will live and will put it into practice.'

**ΡΚΕ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι εἶπεν ὁ μακάριος ἀββᾶς Ἀντώνιος, ὅτι Ἡ μεγάλη δυναστεία τοῦ ἀνθρώπου ἐστὶν, ἵνα ἐπάνω αὐτοῦ βάλῃ τὸ ἴδιον σφάλμα ἐνώπιον Κυρίου, καὶ προσδοκήσῃ πειρασμὸν ἕως ἐσχάτης ἀναπνοῆς.  
Abba Poemen said that blessed Abba Anthony used to say, 'The greatest thing a man can do is to throw his faults before the Lord and to expect temptation to his last breath.'

**ΡΚϚ´.** Ἠρωτήθη ὁ ἀββᾶς Ποιμὴν, ὅτι εἰς τίνα ἔρχεται ὁ λόγος ὁ γεγραμμένος, ὅτι Μὴ φροντίσητε περὶ τῆς αὔριον. Λέγει αὐτῷ ὁ γέρων· Πρὸς ἄνθρωπον ὄντα ἐν πειρασμῷ καὶ ὀλιγωροῦντα ἐρρήθη, ἵνα μὴ φροντίσῃ, λέγων, Πόσον χρόνον ἔχω ἐν τῷ πειρασμῷ τούτῳ; ἀλλὰ μᾶλλον λογίσηται, λέγων καθ' ἑκάστην, τὸ σήμερον.  
Abba Poemen was asked for whom this saying is suitable, 'Do not be anxious about tomorrow.' (Matt. 6.34) The old man said, ‘It is said for the man who is tempted and has not much strength, so that he should not be worried, saying to himself, "How long must I suffer this temptation?" He should rather say every day to himself, "Today."

**ΡΚΖ´.** Εἶπε πάλιν, ὅτι Τὸ διδάξαι τὸν πλησίον ὑγιαίνοντός ἐστι καὶ ἀπαθοῦς· ἐπεὶ τίς χρεία οἰκοδομῆσαί τινα ἄλλου οἰκίαν, καὶ τὴν ἰδίαν καταστρέψαι;  
He also said, "Instructing one's neighbour is for the man who is whole and without passions; for what is the use of building the house of another, while destroying one's own?'

**ΡΚΗ´.** Πάλιν εἶπεν, ὅτι Τίς χρεία ἀπελθεῖν τινα εἰς τέχνην, καὶ μὴ μαθεῖν αὐτήν;  
He also said, 'What is the good of giving oneself to a trade without seeking to learn it?'

**ΡΚΘ´.** Εἶπε πάλιν, ὅτι Τὰ ὑπέρμετρα πάντα τῶν δαιμόνων εἰσίν.  
He also said, 'Everything that goes to excess comes from the demons.'

**ΡΛ´.** Εἶπε πάλιν, Ὅτι ὅταν μέλλῃ ἄνθρωπος οἰκοδομῆσαι οἶκον, πολλὰς χρείας συνάγει, ὅπως δυνηθῇ στῆσαι τὸν οἶκον, καὶ διάφορα δὲ εἴδη συνάγει. Οὕτως καὶ ἡμεῖς, λάβωμεν πρὸς μικρὸν ἀπὸ πασῶν τῶν ἀρετῶν.  
He also said, 'When a man prepares to build a house, he gathers together all he needs to be able to construct it, and he collects different sorts of materials. So it is with us; let us acquire a little of the virtues.'

**ΡΛΑ´.** Ἠρώτησάν τινες τῶν Πατέρων τὸν ἀββᾶν Ποιμένα, λέγοντες· Πῶς οὕτως ἠνέσχετο ὁ ἀββᾶς Νισθερῶος τοῦ μαθητοῦ αὐτοῦ; Λέγει αὐτοῖς ὁ ἀββᾶς Ποιμήν· Εἰ ἐγὼ ἤμην, καὶ τὸ κερβικάριον ἐτίθουν πρὸς κεφαλὴν αὐτοῦ. Λέγει αὐτῷ ὁ ἀββᾶς Ἀνούβ· Καὶ τί ἔλεγες τῷ Θεῷ; Λέγει ὁ ἀββᾶς Ποιμήν· Ἐρῶ οὖν, ὅτι Σὺ εἶπας· Ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.  
Some Fathers asked Abba Poemen, 'How could Abba Nisterus bear so well with his discipline?’ Abba Poemen said to them, Tf I had been in his place, I would even have put a pillow under his head.' Abba Anoub said, 'And what would you have said to God?' Abba Poemen said, 'I would have said to him: "You have said, 'First take the log out of your own eye, then you will see clearly to take the speck out of your brothers' eye." ' (Matt. 7.5)

**ΡΛΒ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Ἡ πεῖνα καὶ ὁ νυσταγμὸς οὐκ ἀφῆκεν ἡμᾶς ἰδεῖν ταῦτα τὰ εὐτελῆ.  
Abba Poemen said, 'Because of our need to eat and to sleep, we do not see the simple things.'

**ΡΛΓ´.** Εἶπε πάλιν· Πολλοὶ ἐγένοντο δυνατοὶ, ὀλίγοι δὲ παροξύναντες.  
He also said, 'Many become powerful, but few eminent.’

**ΡΛΔ´.** Εἶπε πάλιν, μετὰ στεναγμῶν· Πᾶσαι αἰ ἀρεταὶ εἰς τὸν οἶκον τοῦτον εἰσῆλθον, παρὰ μίαν ἀρετήν· καὶ ἐκτὸς αὐτῆς κόπῳ ἵσταται ἄνθρωπος. Ἠρώτησαν οὖν αὐτὸν τίς ἐστι. Καὶ εἶπεν· Ἵνα ὁ ἄνθρωπος μέμψηται ἑαυτόν.  
He also said, groaning, 'All the virtues come to this house except one and without that virtue it is hard for a man to stand.’ Then they asked him what virtue was, and he said, 'For a man to blame himself.’

**ΡΛΕ´.** Ἔλεγε πολλάκις ὁ ἀββᾶς Ποιμὴν, ὅτι Οὐ δεόμεθά τινος, εἰ μὴ νηφούσης διανοίας.  
Abba Poemen often said, 'We do not need anything except a vigilant spirit.'

**ΡΛϚ´.** Ἠρώτησέ τις τῶν Πατέρων τὸν ἀββᾶν Ποιμένα, λέγων· Τίς ἐστιν ὁ λέγων, Μέτοχος ἐγώ εἰμι πάντων τῶν φοβουμένων σε; Καὶ εἶπεν ὁ γέρων· Τὸ Πνεῦμα τὸ ἅγιόν ἐστιν ὁ λέγων.  
One of the Fathers asked Abba Poemen, 'Who is he who says, "I am a companion of all who fear Thee,"' (Ps. 119.63) and the old man said, 'It is the Holy Spirit who says that.'

**ΡΛΖ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Σίμωνα, λέγων, ὅτι Ἐὰν ἐξέλθω ἐκ τοῦ κελλίου μου, καὶ εὕρω τὸν ἀδελφόν μου περισπώμενον, κἀγὼ περισπῶμαι μετ' αὐτοῦ· καὶ ἐὰν εὕρω αὐτὸν γελῶντα, κἀγὼ γελῶ μετ' αὐτοῦ· ἐὰν οὖν εἰσέλθω εἰς τὸ κελλίον μου, οὐκ ἀφίεμαι ἀνάπαυσιν ἔχειν. Λέγει αὐτῷ ὁ γέρων· Θέλεις, ἐὰν ἐξέλθῃς ἐκ τοῦ κελλίου σου, καὶ εὕρῃς τοὺς γελῶντας, καὶ σὺ γελάσαι· καὶ τοὺς λαλοῦντας, καὶ σὺ λαλῆσαι· καὶ εἰσέλθῃς εἰς τὸ κελλίον σου, καὶ εὕρῃς ἑαυτὸν ὡς ἦς; Λέγει ὁ ἀδελφός· Ἀλλὰ τί; Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Ἔσω τήρει φυλακὴν, ἔξω τήρει φυλακήν.  
Abba Poemen said that a brother asked Abba Simon, 'If I come out of my cell and find my brother amusing himself, I amuse myself with him and if I find him in the act of laughing, I laugh with him. Then when I return to my cell, I am no longer at peace.’ The old man said to him, 'So, when you come out of your cell and find people laughing or talking you want to laugh and talk with them, and when you return to your cell, you expect to find yourself as you were before?' The brother said, 'What should I do?' The old man replied, 'Be watchful inwardly; be watchful outwardly.’

**ΡΛΗ´.** Ἔλεγεν ὁ ἀββᾶς Δανιὴλ, ὅτι Παρεβάλομέν ποτε τῷ ἀββᾷ Ποιμένι, καὶ ἐγευσάμεθα ὁμοῦ. Καὶ μετὰ τὸ γεύσασθαι ὁμοῦ, λέγει ἡμῖν· Ὑπάγετε, ἀναπαύεσθε μικρὸν, ἀδελφοί. Ἀπῆλθον οὖν οἱ ἀδελφοὶ μικρὸν ἀναπαῆναι, κἀγὼ παρέμεινα λαλῆσαι αὐτῷ κατὰ μόνας, καὶ ἀναστὰς ἦλθον εἰς τὴν κέλλαν αὐτοῦ. Ὡς οὖν εἶδέ με ἐρχόμενον πρὸς αὐτὸν, ἔθηκεν ἑαυτὸν ὡς κοιμώμενον. Αὐτὴ γὰρ ἦν ἡ ἐργασία τοῦ γέροντος, πάντα ἐν κρυπτῷ ποιεῖν.  
Abba Daniel said, 'We went one day to Abba Poemen and ate together. After we had eaten he said to us, "Go, rest a little, brothers." The brothers went to take a little rest but I wanted to speak to him privately to I went to his cell. When he saw me coming he settled himself as though he were asleep. For that was always the old man's way, to do everything in secret so that no one noticed it.'

**ΡΛΘ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Ἐὰν ἴδῃς θεάματα, καὶ ἀκοὰς ἀκούσῃς, μὴ διηγοῦ αὐτὰ τῷ πλησίον σου· ἀνατροπὴ γάρ ἐστι πολέμου.  
Abba Poemen said, 'If you have visions or hear voices do not tell your neighbour about it, for it is a delusion in the battle."

**ΡΜ´.** Εἶπε πάλιν· Τὸ πρῶτον φύγε ἅπαξ, τὸ δεύτερον φύγε, τὸ τρίτον, γενοῦ ῥομφαῖα.  
He also said, 'The first time flee; the second time, flee; and the third, become like a sword.’

**ΡΜΑ´.** Εἶπε πάλιν ὁ ἀββᾶς Ποιμὴν τῷ ἀββᾷ Ἰσαάκ· Κούφισον μέρος τῆς δικαιοσύνης σου, καὶ ἕξεις ἀνάπαυσιν τὰς ὀλίγας ἡμέρας σου.  
Abba Poemen said to Abba Isaac, 'Let go of a small part of your righteousness and in a few days you will be at peace.

**ΡΜΒ´.** Ἀδελφὸς παρέβαλε τῷ ἀββᾷ Ποιμένι· καὶ συγκαθεζομένων τινῶν, ἐπῄνεσέ τινα ἀδελφὸν, ὡς ὅτι μισοπόνηρός ἐστι. Λέγει ὁ ἀββᾶς Ποιμὴν τῷ λαλήσαντι· Καὶ τί ἐστι μισοπονηρία; Ἐξέστη δὲ ὁ ἀδελφὸς, καὶ οὐχ εὗρεν ἀποκριθῆναι· ἀναστὰς δὲ μετενόησε τῷ γέροντι, λέγων· Εἰπέ μοι τί ἐστι μισοπονηρία; Ἔφη ὁ γέρων· Μισοπονηρία αὕτη ἐστὶν, εἰ τις τὰς ἁμαρτίας αὐτοῦ ἐμίσησε, καὶ τὸν πλησίον αὐτοῦ ἐδικαίωσεν.  
A brother came to see Abba Poemen and while several of them were sitting round, he praised a brother for hating evil. Abba Poemen said to the one who had spoken, 'What does it mean to hate evil?’ The brother was surprised and found nothing to say in reply. Getting up, he made a prostration before the old man, and said, 'Tell me what hatred of evil is?’ The old man said to him, 'Hatred of evil is to hate one's thoughts and to praise one's neighbour.'

**ΡΜΓ´.** Ἀδελφὸς παραβαλὼν τῷ ἀββᾷ Ποιμένι, λέγει αὐτῷ· Τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Ὕπαγε, πλησίασον μετὰ τοῦ λέγοντος, Τί θέλω ἐγώ; καὶ ἕξεις ἀνάπαυσιν.  
A brother went to see Abba Poemen and said to him, "What ought I to do?’ The old man said to him, 'Go and join one who says "What do I want?" and you will have peace.'

**ΡΜΔ´.** Διηγήσατο ὁ ἀββᾶς Ἰωσὴφ, ὅτι εἶπεν ὁ ἀββᾶς Ἰσαὰκ, ὅτι Ἐκαθήμην ποτὲ πρὸς τὸν ἀββᾶν Ποιμένα· καὶ εἶδον αὐτὸν ἐν ἐκστάσει γενόμενον· καὶ ἐπειδὴ εἶχον πρὸς αὐτὸν πολλὴν παρρησίαν, ἔβαλον αὐτῷ μετάνοιαν, καὶ παρεκάλεσα αὐτὸν, λέγων· Εἰπέ μοι, ποῦ ἦς; Ὁ δὲ ἀναγκασθεὶς εἶπεν· Ὁ ἐμὸς λογισμὸς, ὅπου ἡ ἁγία Μαρία ἡ Θεοτόκος ἕστηκε, καὶ ἔκλαιεν ἐπὶ τοῦ σταυροῦ τοῦ Σωτῆρος· καὶ ἐγὼ ἤθελον πάντοτε οὕτως κλαίειν.  
Abba Joseph related that Abba Isaac said, 'I was sitting with Abba Poemen one day and I saw him in ecstasy and I was on terms of great freedom of speech with him, I prostrated myself before him and begged him, saying, "Tell me where you were." He was forced to answer and he said, "My thought was with Saint Mary, the Mother of God, as she wept by the cross of the Saviour. I wish I could always weep like that."'

**ΡΜΕ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω τῷ βάρει τούτῳ τῷ συνέχοντί με; Λέγει αὐτῷ ὁ γέρων, ὅτι Τὰ μικρὰ πλοῖα καὶ τὰ μεγάλα ἔχουσι ζώνας, ἵνα ἂν μὴ ᾖ εὔφορος ἄνεμος, βάλωσι τὸ παρόλκιον καὶ τὰς ζώνας εἰς τὰ στήθη αὐτῶν, καὶ κατ' ὀλίγον ἕλκωσι τὸ πλοῖον ἕως οὗ ὁ Θεὸς πέμψῃ τὸν ἄνεμον· ἐὰν δὲ μάθωσιν ὅτι ἀνέστη γνόφος, τότε δὴ ὁρμῶσι καὶ βάλλουσι πάσσαλον, ἵνα μὴ ῥέμβηται.  
A brother asked Abba Poemen, 'What can I do about this weight which is crushing me?' The old man said to him, "In ships, small or large, there are tow-ropes which are lashed round the centre when the wind is unfavourable, to draw the small craft slowly along until God sends the wind. When the sailors notice that darkness is falling, then they throw out anchors so that the vessels may not drift away.

**ΡΜϚ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα διὰ τὰς τῶν λογισμῶν ἐπηρείας. Καὶ λέγει αὐτῷ ὁ γέρων· Τοῦτο τὸ πρᾶγμα ἔοικεν ἀνδρὶ ἔχοντι πῦρ ἐξ εὐωνύμων, καὶ κρατῆρα ὕδατος ἐκ δεξιῶν. Ἐὰν οὖν ἁφθῇ τὸ πῦρ, λάβῃ ἐκ τοῦ κρατῆρος τὸ ὕδωρ, καὶ σβέσῃ αὐτό. Τὸ πῦρ ἐστιν ὁ σπόρος τοῦ ἐχθροῦ· τὸ δὲ ὕδωρ, τὸ ῥίψαι ἑαυτὸν ἐνώπιον τοῦ Θεοῦ.  
A brother asked Abba Poeman about the harm which he was suffering through his thoughts. The old man said to him, "In this matter it is like a man who has fire on his left and a cup of water on his right. If the fire kindles, he must take water from the cup and extinguish it. The fire is the enemy's seed, and the water is the act of throwing oneself before God.'

**ΡΜΖ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Βέλτιόν ἐστι τὸ λαλῆσαι ἢ σιωπῆσαι; Λέγει αὐτῷ ὁ γέρων, ὅτι Ὁ λαλῶν διὰ τὸν Θεὸν καλῶς ποιεῖ, καὶ ὁ σιωπῶν διὰ τὸν Θεὸν, ὁμοίως.  
A brother asked Abba Poemen, 'Is it better to speak or to be silent?! The old man said to him, 'The man who speaks for God's sake does well; but he who is silent for God's sake also does well.'

**ΡΜΗ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς δύναται ἄνθρωπος ἐκφυγεῖν τῷ κακῶς εἰπεῖν τῷ πλησίον; Λέγει αὐτῷ ὁ γέρων· Ἡμεῖς καὶ οἱ ἀδελφοὶ ἡμῶν, δύο εἰκόνες ἐσμέν· ἣν δ' ἂν ὥραν ὁ ἄνθρωπος ἑαυτῷ προσέχῃ καὶ μέμψηται, εὑρίσκεται ἔντιμος παρ' αὐτῷ ὁ ἀδελφὸς αὐτοῦ· ὅτε δὲ ἑαυτῷ φαίνεται καλὸς, εὑρίσκει τὸν ἀδελφὸν αὐτοῦ κακὸν ἐνώπιον αὐτοῦ.  
A brother asked Abba Poemen, 'How can a man avoid speaking ill of his neighbour?’ The old man said to him, 'We and our brothers are two images; when a man is watchful about himself, and has to reproach himself, in his heart he thinks his brother better than he; but when he appears to himself to be good, then he thinks his brother evil compared to himself.’

**ΡΜΘ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα διὰ τὴν ἀκηδίαν. Καὶ λέγει αὐτῷ ὁ γέρων, ὅτι Ἡ ἀκηδία στήκει ἐπὶ πάσῃ ἀρχῇ, καὶ οὐκ ἔστι χεῖρον αὐτῆς πάθος· ἀλλ' ἐὰν γνωρίσῃ αὐτὴν ὁ ἄνθρωπος, ὅτι αὕτη ἐστὶν, ἀναπαύεται.  
A brother asked Abba Poemen about accidie. The old man said to him, ‘Accidie is there every time one begins something, and there is no worse passion, but if a man recognizes it for what it is, he will gain peace.'

**ΡΝ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τρεῖς σωματικὰς πράξεις ἴδομεν τοῦ ἀββᾶ Παμβώ· ἀσιτίαν ἕως ὀψὲ καθ' ἑκάστην ἡμέραν, καὶ σιωπὴν, καὶ μέγα ἐργόχειρον.  
Abba Poemen said, 'In Abba Pambo we see three bodily activities; abstinence from food until the evening every day, silence, and much manual work.'

**ΡΝΑ´.** Εἶπε πάλιν, ὅτι ἔλεγεν ὁ ἀββᾶς Θεωνᾶς, ὅτι Κἂν κερδήσῃ τις ἀρετὴν, ὁ Θεὸς οὐ παρέχει μόνῳ αὐτῷ τὴν χάριν· οἶδε γὰρ ὅτι οὐκ ἦν πιστὸς τοῦ ἰδίου καμάτου· ἀλλ' ἐὰν ἀπέλθῃ πρὸς τὸν ἑταῖρον αὐτοῦ, τότε παραμένει αὐτῷ.  
He said that Abba Theonas said, 'Even if a man acquires a virtue, God does not grant him grace for himself alone.' He knew that he was not faithful in his own labour, but that if he went to his companion, God would be with him.

**ΡΝΒ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Θέλω εἰς κοινόβιον εἰσελθεῖν, καὶ οἰκῆσαι. Λέγει αὐτῷ ὁ γέρων· Εἰ θέλεις εἰς κοινόβιον εἰσελθεῖν, εἰ μὴ ἀμεριμνήσῃς ἀπὸ πάσης συντυχίας καὶ παντὸς πράγματος, οὐ δύνασαι κοινόβιον ἐργάσασθαι· τοῦ γὰρ βαυκαλίου μόνου μόνον οὐκ ἔχεις ἐξουσίαν.  
A brother said to Abba Poemen, 'I want to go to the monastery, and dwell there.’ The old man said to him, 'If you want to go the the monastery, you must be careful about every encounter and everything you do, or you will not be able to do the work of the monastery; for you will not have the right even to drink a single cup there."

**ΡΝΓ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω; Καὶ εἶπεν· Γέγραπται, ὅτι Τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ, καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.  
A brother questioned Abba Poemen saying, 'What ought I to do?' He said, 'It is written, "I confess my iniquity, I am sorry for my sin."'(Ps. 38.18)

**ΡΝΔ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Τῆς πορνείας καὶ τῆς καταλαλιᾶς οὐ δέον ἐστὶν ἄνθρωπον τὸ σύνολον οὐδὲ λαλῆσαι τοὺς δύο λογισμοὺς τούτους, οὐδὲ ὅλως ἐννοῆσαι τῇ καρδίᾳ. Ἐάν τε γὰρ θέλῃ ὅλως διακρῖναι αὐτὰ ἐν τῇ καρδίᾳ αὐτοῦ, οὐκ ὠφελεῖται· ἀλλ' ἀγριανθεὶς ἀπ' αὐτῶν ἕξει ἀνάπαυσιν.  
Abba Poemen said, 'Fornication and slander, are two thoughts that should never be talked about or pondered in the heart; for if you want to understand them in the heart, it does no good: but if you fight shy of them, you will obtain peace.'

**ΡΝΕ´.** Ἔλεγον οἱ ἀδελφοὶ τοῦ ἀββᾶ Ποιμένος αὐτῷ· Ἀπέλθωμεν ἐκ τοῦ τόπου τούτου· ὀχλοῦσι γὰρ τὰ μοναστήρια τοῦ τόπου τούτου ἡμῖν, καὶ ἀπόλλυμεν τὰς ψυχὰς ἡμῶν· ἰδοὺ καὶ τὰ παιδία κλαίοντα οὐκ ἀφίουσιν ἡμᾶς ἡσυχάσαι. Λέγει αὐτοῖς ὁ ἀββᾶς Ποιμήν· Διὰ τὰς φωνὰς τῶν ἀγγέλων θέλετε ἀναχωρῆσαι ἔνθεν.  
Abba Poemen's brethren said to him, 'Let us leave this place, for the monasteries here worry us and we are losing our souls; even the little children who cry do not let us have interior peace.' Abba Poemen said to them, 'Is it because of voices of angels that you wish to go away from here?’

**ΡΝϚ´.** Ἠρώτησεν ὁ ἀββᾶς Βιτίμιος τὸν ἀββᾶν Ποιμένα, λέγων· Ἐάν τις ἔχῃ πρὸς ἐμὲ λύπην, καὶ μετανοήσω αὐτῷ, καὶ μὴ πεισθῇ, τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Λάβε μετὰ σοῦ ἄλλους δύο ἀδελφοὺς, καὶ μετανόησον αὐτῷ. Καὶ ἐὰν μὴ πεισθῇ, λάβε ἄλλους πέντε. Ἐὰν δὲ καὶ τούτοις μὴ πεισθῇ, λάβε πρεσβύτερον. Ἐὰν δὲ καὶ οὕτως μὴ πεισθῇ, ἀταράχως λοιπὸν εὖξαι τῷ Θεῷ, ἵνα αὐτὸς πληροφορήσῃ αὐτὸν, καὶ ἀμεριμνήσῃς.  
Abba Bitimius asked Abba Poemen, 'If someone has a grievance against me, and IJ ask his pardon but cannot convince him, what is to be done?’ The old man said to him, 'Take two other brothers with you and ask his pardon. If he is not satisfied, take five others. If he is still not satisfied by them, take a priest. If even so he is not satisfied, then pray to God without anxiety, that he may himself satisfy him and do not worry about it.'

**ΡΝΖ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι Τὸ διδάξαι τὸν πλησίον, ὅμοιόν ἐστι τοῦ ἐλέγξαι.  
Abba Poemen said, 'To instruct your neighbour is the same thing as reproving him."

**ΡΝΗ´.** Εἶπε πάλιν· Μὴ πληρώσῃς τὸ θέλημά σου. Ἀναγκαῖον δέ ἐστι μᾶλλον ταπεινῶσαι ἑαυτὸν τῷ ἀδελφῷ σου.  
He also said, 'Do not do your own will; you need rather to humble yourself before your brother.'

**ΡΝΘ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Εὗρον τόπον ἔχοντα πᾶσαν ἀνάπαυσιν τῶν ἀδελφῶν· Θέλεις οἰκήσω ἐκεῖ; καὶ εἶπεν ὁ γέρων· Ὅπου οὐ βλάπτεις τὸν ἀδελφόν σου, ἐκεῖ μεῖνον. A brother questioned Abba Poemen saying, 'I have found a place where peace is not disturbed by the brethren; do you advise me to live there?’ The old man said to him, 'The place for you is where you will not harm your brother."

**ΡΞ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Τὰ τρία ταῦτα κεφάλαιά ἐστι χρήσιμα· τὸ φοβεῖσθαι τὸν Κύριον, καὶ τὸ εὔξασθαι, καὶ τὸ ποιῆσαι ἀγαθὸν τῷ πλησίον.  
Abba Poemen said, 'These three things are the most helpful of all: fear of the Lord; prayer; and doing good to one's neighbour.'

**ΡΞΑ´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Ποιμένι· Τὸ σῶμά μου ἐξησθένησε, καὶ τὰ πάθη μου οὐκ ἐξασθενοῦσι. Λέγει αὐτῷ ὁ γέρων· Ἀκανθώδεις ῥουσίδες εἰσὶ τὰ πάθη.  
A brother said to Abba Poemen, 'My body is getting sick, and yet my passions are not getting weaker.' The old man said to him, 'The passions are like thorns."

**ΡΞΒ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω; Λέγει αὐτῷ ὁ γέρων· Ὅταν ὁ Θεὸς ἐπισκέπτηται ἡμᾶς, τίνος ἔχομεν φροντίσαι; Λέγει αὐτῷ ὁ ἀδελφός· Τῶν ἁμαρτιῶν ἡμῶν. Λέγει οὖν ὁ γέρων· Εἰσέλθωμεν εἰς τὸ κελλίον ἡμῶν, καὶ καθίσαντες μνημονεύσωμεν τῶν ἁμαρτιῶν ἡμῶν, καὶ ὁ Κύριος συνέρχεται ἡμῖν ἐν πᾶσι.   
A brother asked Abba Poemen, 'What ought I to do?! The old man said to him, 'When God is watching over us, what have we got to worry about?' The brother said to him, 'Our sins.' Then the old man said, 'Let us enter into our cell, and sitting there, remember our sins, and the Lord will come and help us in everything.'

**ΡΞΓ´.** Ἀδελφὸς ὑπάγων εἰς τὴν ἀγορὰν ἠρώτησε τὸν ἀββᾶν Ποιμένα· Τί θέλεις ποιήσω; Λέγει αὐτῷ ὁ γέρων· Γενοῦ φίλος τοῦ ἑαυτὸν βιαζομένου, καὶ μετὰ ἀναπαύσεως πωλεῖς τὰ σκεύη σου.  
A brother going to market asked Abba Poemen, 'How do you advise me to behave?' The old man said to him, 'Make friends with anyone who tries to bully you and sell your produce in peace.'

**ΡΞΔ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Δίδαξον τὸ στόμα σου λαλεῖν ἃ ἔχει ἡ καρδία σου.  
Abba Poemen said, 'Teach your mouth to say what is in your heart."

**ΡΞΕ´.** Ἠρωτήθη ὁ ἀββᾶς Ποιμὴν περὶ μολυσμῶν· καὶ ἀπεκρίθη, ὅτι Ἐὰν στήσωμεν τὸ πρακτικὸν, καὶ νήψωμεν ἐπιμελῶς, οὐχ εὑρήσομεν ἐν ἑαυτοῖς μολυσμόν.  
Abba Poemen was asked about impurities and he replied, 'If we are active and very watchful, we shall not find impurities in ourselves.’

**ΡΞϚ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἀπὸ τρίτης γενεᾶς τῆς Σκήτεως, καὶ τοῦ ἀββᾶ Μωϋσέως, οὐκ ἦλθον ἔτι οἱ ἀδελφοὶ εἰς προκοπήν.   
Abba Poemen said, 'Since Abba Moses and the third generation in Scetis, the brothers do not make progress any more.’

**ΡΞΖ´.** Εἶπε πάλιν· Ἄνθρωπος ἐὰν τὴν τάξιν αὐτοῦ φυλάττῃ, οὐ ταράσσεται.  
He also said, 'A man who stays in his place in life will not be troubled.

**ΡΞΗ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς δεῖ με καθίσαι ἐν τῷ κελλίῳ; Λέγει αὐτῷ· Τὸ ἐν τῷ κελλίῳ καθίσαι, τὸ φανερὸν, τοῦτό ἐστι τὸ ἐργόχειρον, καὶ τὸ μονοσιτίσαι, καὶ τὸ σιωπᾷν, καὶ ἡ μελέτη· τὸ δὲ ἐν κρυπτῷ προκόπτειν εἰς τὸ κελλίον ἐστὶ, τὸ βασανίζειν τὴν ἑαυτοῦ μέμψιν ἐν παντὶ τόπῳ ὅπου ἐὰν ἀπέρχῃ, καὶ τῶν συνάξεων τὰς ὥρας καὶ τῶν κρυπτῶν μὴ ἀμελεῖν. Ἐὰν δὲ καὶ συμβῇ καιρὸν ἀργῆσαι τοῦ ἐργοχείρου σου, εἰσελθὼν εἰς τὴν σύναξιν ἀταράχως ἐπιτέλεσον. Τὸ δὲ τέλος τούτων, συνοδίαν καλὴν κτῆσαι, ἀπόσχου δὲ ἀπὸ κακῆς συνοδίας.  
A brother asked Abba Poemen, "How should I live in the cell?’ He said to him, 'Living in your cell clearly means manual work, eating only once a day, silence, meditation; but really making progress in the cell, means to experience contempt for yourself wherever you go, not to neglect the hours of prayer and to pray secretly. If you happen to have time without manual work, take up prayer and do it without disquiet. The perfection of these things is to live in good company and be free from bad."

**ΡΞΘ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα· Ἐὰν ἀδελφὸς ἔχῃ μου μικρὰ νουμία, θέλεις αὐτὸν ἐρωτήσω; Λέγει αὐτῷ ὁ γέρων· Ἐρώτησον αὐτὸν ἅπαξ. Λέγει αὐτῷ ὁ ἀδελφός· Τί οὖν ποιήσω; οὐ γὰρ περιγίνομαι τοῦ λογισμοῦ μου. Λέγει αὐτῷ ὁ γέρων· Ἄφες τὸν λογισμόν σου λακκᾷν, μόνον τὸν ἀδελφόν σου μὴ θλίψῃς.  
A brother asked Abba Poemen, 'If a brother has a little money which belongs to me, do you advise me to ask him for it?’ The old man said to him, 'Ask him for it once.' The brother said to him, 'And then what should I do? For I cannot control my thoughts.’ The old man said to him, 'Be quiet and do not think about it. But do not distress your brother.’

**ΡΟ´.** Συνέβη τινὰς τῶν Πατέρων παραβαλεῖν εἰς οἰκίαν φιλοχρίστου τινὸς, ἐν οἷς ἦν καὶ ὁ ἀββᾶς Ποιμήν· καὶ ἐν τῷ ἐσθίειν αὐτοὺς, παρετέθη κρέα· ἔφαγον δὲ πάντες χωρὶς τοῦ ἀββᾶ Ποιμένος· καὶ ἐθαύμαζον οἱ γέροντες ὅτι οὐκ ἤσθιεν, εἰδότες τὴν διάκρισιν αὐτοῦ. Ὡς δὲ ἀνέστησαν, λέγουσιν αὐτῷ· Σὺ εἶ Ποιμὴν, καὶ οὕτως ἐποίησας; Ἀπεκρίθη αὐτοῖς γέρων· Συγχωρήσατέ μοι, Πατέρες· ὑμεῖς ἐφάγετε, καὶ οὐδεὶς ἐσκανδαλίσθη· ἐγὼ δὲ εἰ ἔφαγον, ἐπειδὴ πολλοὶ ἀδελφοὶ ἔρχονται ἔγγιστά μου, εἶχον βλαβῆναι, λέγοντες· Ποιμὴν ἔφαγε κρέα, καὶ ἡμεῖς οὐκ ἐσθίομεν; Καὶ ἐθαύμασαν τὴν διάκρισιν αὐτοῦ.  
It happened that several Fathers went to the home of a friend of Christ; among them was Abba Poemen. During the meal, meat was served and everyone ate some except Abba Poemen. The old men knew his discretion and they were surprised that he did not eat it. When they got up, they said to him, "You are Poemen, and yet you behaved like this?' The old man answered, 'Forgive me, my Fathers; you have eaten and no-one is shocked; but if I had eaten, since many brothers come to me, they would have suffered harm, for they would have said Poemen has eaten meat; why should not we eat it ourselves?! So they admired his discernment.

**ΡΟΑ´.** Εἶπεν ὁ ἀββᾶς Ποιμήν· Ἐγὼ λέγω, ὅτι εἰς τὸν τόπον ὅπου βάλλεται ὁ Σατανᾶς, ἐκεῖ βάλλομαι.  
Abba Poemen said, 'I say this about myself: I am thrown into the place where Satan is thrown.'

**ΡΟΒ´.** Ὁ αὐτὸς εἶπε τῷ ἀββᾷ Ἀνούβ· Ἀπόστρεψον τοὺς ὀφθαλμούς σου τοῦ μὴ ἰδεῖν ματαιότητα· ἡ γὰρ ἐλευθερία ψυχὰς ἀναιρεῖ.  
He also said to Abba Anoub, 'Turn away your eyes lest they behold vanity; (cf. Ps. 11937) for licence causes souls to perish.

**ΡΟΓ´.** Ἐμαχήσατό ποτε Παΐζιος μετὰ ἀδελφοῦ αὐτοῦ, καθεζομένου τοῦ ἀββᾶ Ποιμένος, μέχρις αἷμα ἐκ τῶν κεφαλῶν αὐτῶν καταρρυῆναι· καὶ οὐδὲν τὸ σύνολον ἐλάλησεν αὐτοῖς ὁ γέρων. Εἰσῆλθεν οὖν ὁ ἀββᾶς Ἀνούβ· καὶ ἰδὼν αὐτοὺς, λέγει τῷ ἀββᾷ Ποιμένι· Διατί ἀφῆκας τοὺς ἀδελφοὺς μαχομένους, μηδὲν λαλήσας αὐτοῖς; Λέγει ὁ ἀββᾶς Ποιμήν· Ἀδελφοί εἰσι, πάλιν εἰρηνεύουσι. Λέγει ὁ ἀββᾶς Ἀνούβ· Τί ἐστι τοῦτο; εἶδες ὅτι οὕτως ἐποίησαν, καὶ λέγεις· Πάλιν εἰρηνεύουσι; Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Θὲς εἰς τὴν καρδίαν σου, ὅτι οὐκ ἤμην ὧδε ἕσω.  
One day when Abba Poemen was sitting down, Paesius fought with his brother till the blood ran from their heads. The old man said absolutely nothing to them. Then Abba Anoub came in and saw them, he said to Abba Poemen, 'Why have you let the brothers fight without saying anything to them?!’ Abba Poemen replied, They are brothers, and they will make it up again.’ Abba Anoub said, 'What do you mean? You saw them behaving like this, and all you say is they will make it up again?’ Abba Poemen said to him, Try and think that inwardly I was not here to see it.'

**ΡΟΔ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἀδελφοὶ οἰκοῦσι μετ' ἐμοῦ· θέλεις κελεύσω αὐτοῖς; Λέγει αὐτῷ ὁ γέρων· Οὐχί· ἀλλὰ ποίησον πρῶτον τὸ ἔργον, καὶ ἐὰν θέλωσι ζῇν, ἑαυτοῖς βλέπουσι. Λέγει αὐτῷ ὁ ἀδελφός· Θέλουσι καὶ αὐτοὶ, Πάτερ, ἵνα κελεύσω αὐτοῖς. Λέγει αὐτῷ ὁ γέρων· Μή· ἀλλὰ γενοῦ αὐτοῖς τύπος, καὶ μὴ νομοθέτης.  
A brother asked Abba Poemen, 'Some brothers live with me; do you want me to be in charge of them?’ The old man said to him, 'No, just work first and foremost, and if they want to live like you, they will see to it themselves.' The brother said to him, 'But it is they themselves, Father who want me to be in charge of them.' The old man said to him, 'No, be their example, not their legislator.'

**ΡΟΕ´.** Εἶπε ὁ ἀββᾶς Ποιμήν· Ἐὰν παραβάλῃ σοι ἀδελφὸς, καὶ ἴδῃς ἑαυτὸν μὴ ὠφελούμενον ἐν τῇ εἰσόδῳ αὐτοῦ, ζήτησον ἐν τῇ διανοίᾳ σου, καὶ μάθε ποῖος ἦν ὁ λογισμὸς ὃν εἶχες πρὸ τῆς εἰσόδου αὐτοῦ· καὶ τότε γνώσῃ τίς ἡ αἰτία τῆς ἀνωφελείας. Ἐὰν δὲ τοῦτο ποιήσῃς μετὰ ταπεινοφροσύνης καὶ ἐννοίας, ἔσῃ ἄμεμπτος μετὰ τοῦ πλησίον σου, βαστάζων τὰ ἑαυτοῦ ἐλαττώματα. Ἐὰν γὰρ μετὰ εὐλαβείας ποιήσῃ ἄνθρωπος τὸ κάθισμα αὐτοῦ, οὐ μὴ πταίσῃ· ὁ γὰρ Θεὸς ἐνώπιον αὐτοῦ ἐστιν. Ὡς δὲ ἐγὼ ὁρῶ, ἐκ ταύτης τῆς καθέδρας κτᾶται ἄνθρωπος τὸν φόβον τοῦ Θεοῦ. Abba Poemen said '  
If a brother comes to visit you and you realise that you have not profited by his visit, search your heart, and discover what you were thinking about before he came, and then you will understand why his visit was useless. If you do this with humility and care, you will be blameless with regard to your neighbour, bearing your own weaknesses. If a man settles somewhere with care, he does not sin for he is in the presence of God. I see that this is how a man acquires the fear of God.'

**ΡΟϚ´.** Εἶπε πάλιν· Ἄνθρωπος ἔχων παιδίον συνοικοῦν, καὶ ἐνεργούμενος εἰς αὐτὸ εἰς οἷον δ' ἂν πάθος τοῦ παλαιοῦ ἀνθρώπου, καὶ πάλιν κατέχει αὐτὸ μεθ' ἑαυτοῦ, ὅμοιός ἐστιν ὁ τοιοῦτος ἀνθρώπῳ ἔχοντι ἀγρὸν ὑπὸ σκωλήκων βιβρωσκόμενον.  
He also said, 'A man who lives with a boy, and is incited by him to no matter what passions of the old man, and yet keeps him with him, that man is like someone who has a field which is eaten up with maggots."

**ΡΟΖ´.** Εἶπε πάλιν· Ἡ πονηρία τὴν πονηρίαν οὐδαμῶς ἀναιρεῖ· ἀλλ' ἐάν τίς σε κακοποιήσῃ, εὐποίησον αὐτῷ, ἵνα διὰ τῆς ἀγαθοποιίας ἀνέλῃς τὴν πονηρίαν.  
He also said, 'Wickedness does not do away with wicked ness; but if someone does you wrong, do good to him, so that by your action you destroy his wickedness.'

**ΡΟΗ´.** Εἶπε πάλιν, ὅτι Δαβὶδ ὅτε μετὰ τοῦ λέοντος συνέβαλε, τοῦ λαρυγγίου αὐτοῦ κατέσχεν αὐτὸν, καὶ εὐθέως ἀπέκτεινεν αὐτόν. Ἐὰν οὖν καὶ ἡμεῖς κατάσχωμεν τοῦ λαρυγγίου καὶ τῆς κοιλίας ἑαυτῶν, νικῶμεν διὰ τοῦ Θεοῦ τὸν ἀόρατον λέοντα.  
He also said, 'David, when he was fighting with the lion, seized it by the throat and killed it immediately. If we take ourselves by the throat and by the belly, with the help of God, we shall overcome the invisible lion.'

**ΡΟΘ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Τί ποιήσω, ὅτι ἔρχεταί μοι θλῖψις, καὶ κινοῦμαι; Καὶ εἶπεν ὁ γέρων, ὅτι ἡ βία ποιεῖ καὶ τοὺς μικροὺς καὶ τοὺς μεγάλους κινηθῆναι.  
A brother asked Abba Poemen this question, 'What shall I do, because trouble comes to me and I am overwhelmed by it?' The old man said, 'Violence makes both small and great to be overthrown.'

**ΡΠ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι ἐκάθητο εἰς Σκῆτιν μετὰ δύο ἀδελφῶν αὐτοῦ· καὶ ὁ μικρότερος ἔθλιβεν αὐτούς. Καὶ λέγει τῷ ἄλλῳ ἀδελφῷ· Παραλύει ἡμᾶς ὁ μικρότερος οὗτος· ἐγείρου, ἄγωμεν ἔνθεν. Καὶ ἐξελθόντες ἀφῆκαν αὐτόν. Ὡς οὖν εἶδεν ὅτι ἐχρόνισαν, εἶδεν αὐτοὺς μακρὰν ἀπέχοντας, καὶ ἤρξατο τρέχειν ὀπίσω αὐτῶν, κράζων. Λέγει ὁ ἀββᾶς Ποιμήν· Μείνωμεν τὸν ἀδελφὸν, ὅτι κοπιᾷ. Ὡς οὖν ἦλθε πρὸς αὐτοὺς, ἔβαλε μετάνοιαν, λέγων· Ποῦ ὑπάγετε, καὶ ἀφίετέ με μόνον; Λέγει αὐτῷ ὁ γέρων· Ὅτι θλίβεις ἡμᾶς, διὰ τοῦτο ἡμεῖς ἀναχωροῦμεν. Λέγει αὐτοῖς· Ναὶ, ναὶ, ὅπου θέλετε, ἄγωμεν ὁμοῦ. Καὶ ἰδὼν ὁ γέρων τὴν ἀκακίαν αὐτοῦ, λέγει τῷ ἀδελφῷ αὐτοῦ· Ἀναστρέψωμεν, ἀδελφέ· οὐ γὰρ θέλων ταῦτα ποιεῖ, ἀλλ' ὁ διάβολός ἐστιν ὁ ταῦτα ποιῶν αὐτῷ. Καὶ ἀναστρέψαντες ἦλθον εἰς τὸν τόπον αὐτῶν.  
It was said of Abba Poemen that he dwelt at Scetis with his two brothers, and the younger one was a nuisance to them. So he said to the other brother, 'This lad is making us powerless, let us get up and go away from here.' So they went away and left him. When he saw that they did not come back for a long time, the young brother realized that they were going far away and he began to run after them, crying out. Abba Poemen said, 'Let us wait for our brother, for he is worn out.' When he reached them he bowed to them and said, 'Where are you going? Are you leaving me on my own?' The old man said to him, 'It is because you are a worry to us that we are going away.' He said to them, 'Yes, yes, let us go together wherever you wish.' The old man, seeing his lack of mal- ice, said to his brother, "Brother, let us go back, for he is not doing this on purpose but it is the devil who is doing it.' So they turned back and went home again.

**ΡΠΑ´.** Ἠρώτησεν ἡγούμενος κοινοβίου τὸν ἀββᾶν Ποιμένα, λέγων· Πῶς δύναμαι κτήσασθαι τὸν φόβον τοῦ Θεοῦ; Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Πῶς δυνάμεθα κτήσασθαι φόβον Θεοῦ, ἔσωθεν ἔχοντες γαστρία τυρίων, καὶ κεράμια ταρίχων;  
The begumen of a monastery asked Abba Poemen, 'How can I acquire the fear of God?' Abba Poemen said to him, 'How can we acquire the fear of God when our belly is full of cheese and preserved foods?"

**ΡΠΒ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ποιμένα, λέγων· Ἀββᾶ, δύο ἄνθρωποι ἦσαν, εἷς μοναχὸς καὶ εἷς κοσμικός. Ὁ μοναχὸς ἐλογίσατο ὀψὲ ἵνα τὸ πρωῒ ῥίψῃ τὸ σχῆμα, καὶ ὁ κοσμικὸς ἐλογίσατο ἵνα γένηται μοναχός· ἀμφότεροι δὲ ἀπέθανον τῇ νυκτὶ ἐκείνῃ· τί ἄρα λογίζεται αὐτοῖς; Καὶ εἶπεν ὁ γέρων· Ὁ μοναχὸς ἀπέθανε μοναχὸς, καὶ ὁ κοσμικὸς ἀπέθανε κοσμικός· ἐν ᾧ γὰρ εὑρέθησαν, ἀπῆλθον.  
A brother asked Abba Poemen, 'Abba, there were two men, one a monk and the other a secular. One evening the monk decided to put off the habit the next morning and the secular decided to become a monk. Now both of them died in the night. How will they be judged?’ The old man said to him, 'The monk died a monk, the secular died a secular; in fact they died in the state in which they found themselves.'

**ΡΠΓ´.** Ἔλεγεν ὁ ἀββᾶς Ἰωάννης, ὅτι Παρεβάλομέν ποτε ἀπὸ Συρίας τῷ ἀββᾷ Ποιμένι, καὶ ἠθέλομεν αὐτὸν ἐρωτῆσαι περὶ τῆς σκληρότητος τῆς καρδίας· ὁ δὲ γέρων οὐκ ᾔδει Ἑλληνιστὶ, οὐδὲ ὁ ἑρμηνεὺς εὐκαίρησεν. Ἰδὼν δὲ ἡμᾶς θλιβομένους ὁ γέρων, ἤρξατο λαλεῖν τῇ Ἑλληνίδι φωνῇ, λέγων· Ἡ φύσις τοῦ ὕδατος ἁπαλή ἐστιν, ἡ δὲ τοῦ λίθου σκληρά· τὸ δὲ βαυκάλιον ἐπάνω κρεμάμενον τοῦ λίθου, στάζον στάζον τιτρᾷ τὸν λίθον. Οὕτως καὶ ὁ λόγος τοῦ Θεοῦ ἁπαλός ἐστιν, ἡ δὲ καρδία ἡμῶν σκληρά· ἀκούων δὲ ὁ ἄνθρωπος πολλάκις τὸν λόγον τοῦ Θεοῦ, ἀνοίγεται ἡ καρδία αὐτοῦ τοῦ φοβεῖσθαι τὸν Θεόν.  
Abba John, who had been exiled by the Emperor Marcian, said, 'We went to Syria one day to see Abba Poemen and we wanted to ask him about purity of heart. But the old man did not know Greek and no interpreter could be found. So, seeing our embarrassment, the old man began to speak Greek, saying, 'The nature of water is soft, that of stone is hard; but if a bottle is hung above the stone, allowing the water to fall drop by drop, it wears away the stone. So it is with the word of God; it is soft and our heart is hard, but the man who hears the word of God often, opens his heart to the fear of God."

**ΡΠΔ´.** Παρέβαλεν ὁ ἀββᾶς Ἰσαὰκ τῷ ἀββᾷ Ποιμένι· καὶ ἰδὼν αὐτὸν βάλλοντα μικρὸν ὕδωρ εἰς τοὺς πόδας αὐτοῦ ὡς ἔχων πρὸς αὐτὸν παῤῥησίαν, εἶπεν αὐτῷ· Πῶς τινες ἐχρήσαντο τῇ ἀποτομίᾳ, σκληραγωγήσαντες τὸ σῶμα αὐτῶν; Καὶ λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Ἡμεῖς οὐκ ἐδιδάχθημεν σωματοκτόνοι, ἀλλὰ παθοκτόνοι.  
Abba Isaac came to see Abba Poemen and found him washing his feet. As he enjoyed freedom of speech with him he said, 'How is it that others practice austerity and treat their bodies hardly?' Abba Poemen said to him, 'We have not been taught to kill our bodies, but to kill our passions."

**ΡΠΕ´.** Εἶπεν πάλιν· Τὰ τραύματα οὐ δύναμαι κόψαι, τὴν βρῶσιν, τὸ ἔνδυμα, καὶ τὸν ὕπνον· ἀλλ' ἐκ μέρους δυνάμεθα κόψαι.  
He also said, 'There are three things which I am not able to do without: food, clothing and sleep; but I can restrict them to some extent.'

**ΡΠϚ´.** Ἠρώτησεν ἀδελφὸς τὸν ἀββᾶν Ποιμένα, λέγων, ὅτι Πολλὰ λάχανα ἐσθίω. Ἔφη ὁ γέρων· Οὐ συμφέρει σοι· ἀλλὰ φάγε τὸν ἄρτον σου, καὶ μικρὰ λάχανα, καὶ μὴ ἀπέλθῃς εἰς τὰ πατρικά σου ἕνεκεν χρειῶν.  
A brother said to Abba Poemen, 'I eat a lot of vegetables." The old man said, 'That does not help you; rather eat bread and a few vegetables, and do not go back to your relations for what you need."

**ΡΠΖ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ποιμένος, ὅτι εἰ ἐκάθηντό τινες γέροντες ἔμπροσθεν αὐτοῦ, καὶ ἐλάλουν περὶ γερόντων, καὶ εἰ ὠνόμαζον τὸν ἀββᾶν Σισόην, ἔλεγεν· Ἄφετε τὰ περὶ τοῦ ἀββᾶ Σισόη· οὐ γὰρ ἔρχεται εἰς μέτρον διηγήματος τὰ περὶ αὐτοῦ.  
It was said of Abba Poemen that if some old men were sitting with him, speaking of the ancients, and Abba Sisoes was mentioned, he would say, 'Keep silence about Abba Sisoes, for that which concerns him goes beyond what can be said.'

**Περὶ τοῦ ἀββᾶ Παμβώ.**

**Α´.** Ἦν τις λεγόμενος ἀββᾶς Παμβὼ, καὶ περὶ τούτου λέγεται, ὅτι τρία ἔτη ἔμεινεν αἰτούμενος τὸν Θεὸν, καὶ λέγων· Μὴ δοξάσῃς με ἐπὶ τῆς γῆς. Καὶ οὕτως ἐδόξασεν αὐτὸν ὁ Θεὸς, ὥστε μὴ δύνασθαί τινα ἀτενίσαι εἰς τὸ πρόσωπον αὐτοῦ, ἐκ τῆς δόξης ἧς εἶχεν τὸ πρόσωπον αὐτοῦ.   
There was a monk named Pambo and they said of him that he spent three years saying to God, 'Do not glorify me on earth.' But God glorified him so that one could not gaze steadfastly at him because of the glory of his countenance.

**Β´.** Ἦλθόν ποτε ἀδελφοὶ πρὸς τὸν ἀββᾶν Παμβὼ, καὶ ἠρώτησεν αὐτὸν ὁ εἷς, λέγων· Ἀββᾶ, ἐγὼ δύο δύο νηστεύω, καὶ ζεῦγος ψωμίων ἐσθίω· ἆρα σώζω τὴν ψυχήν μου, ἢ πλανῶμαι; Εἶπεν δὲ καὶ ἄλλος· Ἀββᾶ, ἐγὼ καταλύω ἐκ τοῦ ἐργοχείρου μου δύο κεράτια καθ' ἡμέραν, καὶ κρατῶ μικρὰ διὰ τὴν τροφὴν, τὰ δὲ ἄλλα εἰς ἀγάπην δίδωμι· ἆρα σώζομαι ἢ ἀπόλωμαι; Πολλὰ δὲ παρακαλούντων αὐτῶν, οὐκ ἔδωκεν ἀπόκρισιν. Μετὰ δὲ τέσσαρας ἡμέρας ἔχουσιν ἀναχωρῆσαι, καὶ παρεκάλουν αὐτοὺς οἱ κληρικοὶ, λέγοντες· Μὴ θλίβητε, ἀδελφοί· ὁ Θεὸς παρέχει ὑμῖν τὸν μισθόν· οὕτως ἐστὶν ἡ συνήθεια τοῦ γέροντος· οὐ ταχέως λαλεῖ, ἐὰν μὴ πληροφορήσῃ αὐτὸν ὁ Θεός. Εἰσῆλθον οὖν πρὸς τὸν γέροντα, καὶ εἶπον αὐτῷ· Ἀββᾶ, εὖξαι ὑπὲρ ἡμῶν. Λέγει αὐτοῖς· Ἀπελθεῖν θέλετε; Λέγουσι· Ναί. Καὶ ἀναλαβὼν τὰς πράξεις αὐτῶν ἐν ἑαυτῷ, γράφων ἐπὶ τὴν γῆν, ἔλεγεν· Παμβὼ δύο δύο νηστεύων, καὶ ζεῦγος ἐσθίων ψωμίων· ἆρα ἐν τούτῳ γίνεται μοναχός; Οὐχί. Καὶ Παμβὼ ἐργάζεται δύο κερατίων, καὶ δίδωσιν αὐτὰ ἀγάπην· ἆρα ἐν τούτῳ γίνεται μοναχός; οὔπω. Εἶπεν δὲ καὶ αὐτοῖς· Καλαὶ μὲν αἱ πράξεις· ἐὰν δὲ φυλάξῃς τὴν συνείδησιν ἀπὸ τοῦ πλησίον σου, οὕτως σώζῃ. Καὶ πληροφορηθέντες ἀπῆλθον μετὰ χαρᾶς.  
Two brethren came to see Abba Pambo one day and the first asked him, 'Abba, I fast for two days, then I eat two loaves; am I saving my soul, or am I going the wrong way?' The second said, "Abba, every day I get two pence from my manual work, and I keep a little for my food and give the rest in alms; shall I be saved or shall I be lost?’ They remained a long time questioning him and still the old man gave them no reply. After four days they had to leave and the priests comforted them saying, 'Do not be troubled, brothers. God gives the reward. It is the old man's custom not to speak readily till God inspires him.' So they went to see the old man and said to him, 'Abba, pray for us.' He said to them, 'Do you want to go away?" They said, Yes.’ Then, giving his mind to their works and writing on the ground he said, 'If Pambo fasted for two days together and ate two loaves, would he become a monk that way? No. And if Pambo works to get two pence and gives them in alms, would he become a monk that way? No, not that way either.' He said to them,

'The works are good, but if you guard your conscience towards your neighbour, then you will be saved.' They were satisfied and went away joyfully.

**Γ´.** Παρέβαλόν ποτε τέσσαρες Σκητιῶται τῷ μεγάλῳ Παμβὼ, φοροῦντες δέρματα, καὶ ἀνήγγειλεν ἕκαστος τὴν ἀρετὴν τοῦ ἑταίρου αὐτοῦ. Ὁ μὲν εἷς ἐνήστευεν πολλά· ὁ δεύτερος ἀκτήμων ἦν· καὶ ὁ τρίτος ἐκτήσατο πολλὴν ἀγάπην· λέγουσι καὶ περὶ τοῦ τετάρτου, ὅτι εἴκοσι δύο ἔτη ἔχει ἐν ὑπακοῇ γέροντος. Ἀπεκρίθη αὐτοῖς ὁ ἀββᾶς Παμβώ· Λέγω ὑμῖν, ἡ ἀρετὴ τούτου μείζων ἐστίν. Ἕκαστος γὰρ ὑμῶν ἣν ἀρετὴν ἐκτήσατο, θελήματι αὐτοῦ ἐκράτησεν· οὗτος δὲ τὸ θέλημα αὐτοῦ κόψας, ἄλλου ποιεῖ θέλημα. Τοιοῦτοι γὰρ ἄνδρες, ὁμολογῆταί εἰσιν, ἐὰν εἰς τὸ τέλος φυλάξωσιν.  
Four monks of Scetis, clothed in skins, came one day to see the great Pambo. Each one revealed the virtue of his neighbour. The first fasted a great deal; the second was poor; the third had acquired great charity; and they said of the fourth that he had lived for twenty-two years in obedience to an old man. Abba Pambo said to them, 'I tell you, the virtue of this last one is the greatest. Each of the others has obtained the virtue he wished to acquire; but the last one, restraining his own will, does the will of another. Now it is of such men that the martyrs are made, if they persevere to the end.’

**Δ´.** Ὁσίας μνήμης Ἀθανάσιος ὁ ἀρχιεπίσκοπος Ἀλεξανδρείας παρεκάλεσεν τὸν ἀββᾶν Παμβὼ κατελθεῖν ἐκ τῆς ἐρήμου ἐπὶ τὴν Ἀλεξάνδρειαν. Κατελθὼν δὲ, καὶ ἰδὼν ἐκεῖ γυναῖκα θεατρικὴν, σύνδακρυς ἐγένετο. Τῶν δὲ συνόντων πυθομένων, διατί ἐδάκρυσεν· Δύο με, ἔφη, κεκίνηκεν· ἓν μὲν, ἡ ἐκείνης ἀπώλεια· ἕτερον δὲ, ὅτι οὐ τοιαύτην σπουδὴν ἔχω πρὸς τὸ ἀρέσαι τῷ Θεῷ, ὅσον αὕτη ἵνα ἀρέσῃ ἀνθρώποις αἰσχροῖς.  
Athanasius, Archbishop of Alexandria, of holy memory, begged Abba Pambo to come down from the desert to Alexandria. He went down, and seeing an actress he began to weep. Those who were present asked him the reason for his tears, and he said, 'Two things make me weep: one, the loss of this woman; and the other, that I am not so concerned to please God as she is to please wicked men.

**Ε´.** Εἶπεν ὁ ἀββᾶς Παμβὼ, ὅτι Διὰ τὸν Θεὸν, ἀφ' οὗ ἀπεταξάμην, οὐ μετεμελήθην ἐπὶ λόγῳ ᾧ ἐλάλησα.  
Abba Pambo said, 'By the grace of God, since I left the world, I have not said one word of which I repented afterwards."

**Ϛ´.** Εἶπεν πάλιν, ὅτι τοιοῦτον ὁ μοναχὸς ὀφείλει φορεῖν ἱμάτιον, ὥστε βάλλειν αὐτὸ ἔξω τοῦ κελλίου αὐτοῦ ἐπὶ τρεῖς ἡμέρας, καὶ μηδεὶς λάβῃ αὐτό.  
He also said, 'The monk should wear a garment of such a kind that he could throw it out of his cell and no-one would steal it from him for three days.

**Ζ´.** Ἐγένετό ποτε τὸν ἀββᾶν Παμβὼ ὁδεύειν μετὰ ἀδελφῶν εἰς τὰ μέρη τῆς Αἰγύπτου· καὶ ἰδὼν κοσμικοὺς καθημένους, λέγει αὐτοῖς· Ἀναστάντες ἀσπάσασθε τοὺς μοναχοὺς ἵνα εὐλογηθῆτε· συνεχῶς γὰρ τῷ Θεῷ λαλοῦσι, καὶ τὰ στόματα αὐτῶν ἅγιά ἐστιν.  
Once it happened that Abba Pambo made the journey to Egypt with some brothers. Meeting some lay people who were sitting down, he said to them, 'Stand up, greet the monks, so that you may be blessed, for they speak with God without interruption and their lips are holy."

**Η´.** Διηγήσαντο περὶ τοῦ ἀββᾶ Παμβὼ, ὅτι τελευτῶν, κατ' αὐτὴν τὴν ὥραν τοῦ θανάτου, εἶπεν τοῖς παρεστῶσιν αὐτῷ ἁγίοις ἀνδράσιν, ὅτι Ἀφ' οὗ ἦλθον εἰς τὸν τόπον τοῦτον τῆς ἐρήμου, καὶ ᾠκοδόμησά μου τὴν κέλλαν, καὶ οἴκησα ἐν αὐτῇ, ἐκτὸς τῶν χειρῶν μου οὐ μέμνημαι ἄρτον φαγὼν, οὐδὲ· μεταμεμέλημαι ἐπὶ λόγῳ ᾧ ἐλάλησα, ἕως τῆς ἄρτι ὥρας. Καὶ οὕτως ἀπέρχομαι πρὸς τὸν Θεὸν, ὡς μηδὲ ἀρξάμενος Θεῷ δουλεύειν.  
They said of Abba Pambo that as he was dying, at the very hour of his death, he said to the holy men who were standing near him, 'Since I came to this place of the desert and built my cell and dwelt here, I do not remember having eaten bread which was not the fruit of my hands and I have not repented of a word I have said up to the present time; and yet I am going to God as one who has not yet begun to serve him."

**Θ´.** Τοῦτο δὲ εἶχεν ὑπὲρ πολλοὺς, ὅτι εἰ ἠρωτήθη λόγον γραφικὸν ἢ πνευματικὸν, οὐκ ἀπεκρίνατο εὐθὺς, ἀλλ' ἔλεγεν μὴ εἰδέναι τὸν λόγον· καὶ ἐπερωτηθεὶς πλεῖον, οὐκ ἐδίδου ἀπόκρισιν.  
He was greater than many others in that if he was asked to interpret part of the Scriptures or a spiritual saying, he would not reply immediately, but he would say he did not know that saying. If he was asked again, he would say no more.

**Ι´.** Εἶπεν ὁ ἀββᾶς Παμβώ· Εἰ ἔχεις καρδίαν δύνασαι σωθῆναι.  
Abba Pambo said, 'If you have a heart, you can be saved.'

**ΙΑ´.** Ἠρώτησεν ὁ πρεσβύτερος τῆς Νιτρείας, ὅπως ὀφείλουσιν οἱ ἀδελφοὶ διάγειν. Οἱ δὲ εἶπαν· Ἐν μεγάλῃ ἀσκήσει, καὶ τηροῦντες τὴν συνείδησιν ἀπὸ τοῦ πλησίον.  
The priest of Nitria asked him how the brethren ought to live. He replied, 'With much labour, guarding their consciences towards their neighbour.'

**ΙΒ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Παμβὼ, ὅτι ὡς ἔλαβε Μωϋσῆς τὴν εἰκόνα τῆς δόξης Ἀδὰμ, ὅτε ἐδοξάσθη τὸ πρόσωπον αὐτοῦ· οὕτως καὶ τοῦ ἀββᾶ Παμβὼ ὡς ἀστραπὴ ἔλαμπε τὸ πρόσωπον, καὶ ἦν ὡς βασιλεὺς καθήμενος ἐπὶ τοῦ θρόνου αὐτοῦ. Τῆς αὐτῆς ἐργασίας ἦν καὶ ὁ ἀββᾶς Σιλουανὸς, καὶ ὁ ἀββᾶς Σισόης.  
They said of Abba Pambo that he was like Moses, who received the image of the glory of Adam when his face shone. His face shone like lightening and he was like a king sitting on his throne. It was the same with Abba Silvanus and Abba Sisoes.

**ΙΓ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Παμβὼ, ὅτι οὐδέποτε ἐμειδία τὸ πρόσωπον αὐτοῦ. Μιᾶς οὖν τῶν ἡμερῶν θέλοντες οἱ δαίμονες ποιῆσαι αὐτὸν γελάσαι, ἔδησαν εἰς ξύλον πτερὸν, καὶ ἐβάσταζον, θόρυβον ποιοῦντες, καὶ λέγοντες· Ἀλλὴ, ἀλλή. Ἰδὼν δὲ αὐτοὺς ὁ ἀββᾶς Παμβὼ ἐγέλασεν. Οἱ δὲ δαίμονες ἤρξαντο χορεύειν, λέγοντες· Οὐὰ, οὐὰ, Παμβὼ γεγέλακεν· ὁ δέ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἐγέλασα, ἀλλὰ κατεγέλασα τὴν ἀδυναμίαν ὑμῶν, ὅτι τοσοῦτοι τὸ πτερὸν βαστάζετε.  
They said of Abba Pambo that his face never smiled So one day, wishing to make him laugh, the demons stuck wing feathers on to a lump of wood and brought it in making an uproar and saying, 'Go, go.'! When he saw them Abba Pambo began to laugh and the demons started to say in chorus, 'Ha! ha! Pambo has laughed!’ But in reply he said to them, 'I have not laughed, but I made fun of your powerlessness, because it takes so many of you to carry a wing.’

**ΙΔ´.** Ἠρώτησεν ὁ ἀββᾶς Θεόδωρος ὁ τῆς Φέρμης τὸν ἀββᾶν Παμβώ· Εἰπέ μοι ῥῆμα. Καὶ μετὰ πολλοῦ κόπου εἶπεν αὐτῷ· Θεόδωρε, ὕπαγε, τὸ ἔλεός σου ἔχε ἐπὶ πάντας· τὸ γὰρ ἔλεος εὗρεν παῤῥησίαν ἐνώπιον τοῦ Θεοῦ.  
Abba Theodore of Pherme asked Abba Pambo, 'Give me a word' With much difficulty he said to him, 'Theodore, go and have pity on all, for through pity, one finds freedom of speech before God.'

**Περὶ τοῦ ἀββᾶ Πιστοῦ.**

**Α´.** Διηγήσατο ὁ ἀββᾶς Πιστὸς, λέγων, ὅτι Ἀπήλθομεν ἑπτὰ ἀναχωρηταὶ πρὸς τὸν ἀββᾶν Σισόην οἰκοῦντα ἐν τῷ Κλύσματι, παρακαλοῦντες αὐτὸν εἰπεῖν ἡμῖν λόγον. Καὶ εἶπε· Συγχωρήσατέ μοι, ἰδιώτης ἄνθρωπός εἰμι· ἀλλὰ παρέβαλον πρὸς τὸν ἀββᾶν Ὢρ, καὶ τὸν ἀββᾶν Ἀθρέ· ἦν δὲ ἐν ἀσθενείᾳ ὁ ἀββᾶς Ὢρ, δέκα καὶ ὀκτὼ ἔτη· καὶ ἔβαλον αὐτοῖς μετάνοιαν, εἰπεῖν μοι λόγον. Καὶ εἶπεν ὁ ἀββᾶς Ὤρ· Τί ἔχω εἰπεῖν σοι; ἄπελθε, καὶ ὃ βλέπεις ποίησον. Ὁ Θεὸς ἐκείνου ἐστὶ, τοῦ πλεονεκτοῦντος, ἤτοι βιαζομένου ἑαυτὸν εἰς πάντα. Οὐκ ἦσαν δὲ ἀπὸ μιᾶς ἐνορίας ὁ ἀββᾶς Ὢρ, καὶ ὁ ἀββᾶς Ἀθρέ· ἐγένετο δὲ μεγάλη εἰρήνη μεταξὺ αὐτῶν, ἕως ἐξῆλθον ἀπὸ τοῦ σώματος. Ἦν γὰρ μεγάλη ἡ ὑπακοὴ τοῦ ἀββᾶ Ἀθρὲ, καὶ πολλὴ ἡ ταπεινοφροσύνη τοῦ ἀββᾶ Ὤρ. Ἐποίησα δὲ μικρὰς ἡμέρας πρὸς αὐτοὺς, ἀνιχνεύων αὐτούς· καὶ εἶδον μέγα θαῦμα ὃ ἐποίησεν ὁ ἀββᾶς Ἀθρέ. Ἤνεγκεν αὐτοῖς τις μικρὸν ὀψάριον, καὶ ἠβουλήθη αὐτὸ ποιῆσαι ὁ ἀββᾶς Ἀθρὲ τῷ γέροντι· εἶχε δὲ τὴν μάχαιραν κόπτων τὸ ὀψάριον· καὶ ἐκάλεσεν αὐτὸν ὁ ἀββᾶς Ὤρ· καὶ ἀφῆκε τὴν μάχαιραν μέσον τοῦ ὀψαρίου, καὶ οὐκ ἔκοψε τὸ ἐπίλοιπον. Καὶ ἐθαύμασα τὴν μεγάλην ὑπακοὴν αὐτοῦ, διότι οὐκ εἶπε· Μακροθύμησον ἕως κόψω τὸ ὀψάριον. Εἶπον δὲ τῷ ἀββᾷ Ἀθρέ· Ποῦ εὗρες τὴν ὑπακοὴν ταύτην; Καὶ εἶπέ μοι· Οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ γέροντός ἐστι. Καὶ ἔλαβέ με λέγων· Δεῦρο, βλέπε τὴν ὑπακοὴν αὐτοῦ. Καὶ ἥψησε τὸ ὀψάριον, καὶ ἠφάνισεν αὐτὸ θέλων, καὶ παρέθηκε τῷ γέροντι. Καὶ ἔφαγε μηδὲν λαλήσας. Καὶ εἶπεν αὐτῷ· Καλόν ἐστι, γέρον; Καὶ ἀπεκρίθη· Καλόν ἐστι πάνυ. Μετὰ ταῦτα ἤνεγκεν αὐτῷ μικρὸν καλὸν σφόδρα, καὶ εἶπεν· Ἠφάνισα αὐτὸ, γέρον. Καὶ ἀπεκρίθη, λέγων· Ναὶ, ἠφάνισας αὐτὸ μικρόν. Καὶ εἶπέ μοι ὁ ἀββᾶς Ἀθρέ· Εἶδες ὅτι ἡ ὑπακοὴ τοῦ γέροντός ἐστι; Καὶ ἐξῆλθον ἀπ' αὐτῶν, καὶ εἴ τι εἶδον, ἐποίησα τὴν δύναμίν μου φυλάξαι. Ταῦτα εἶπε τοῖς ἀδελφοῖς ὁ ἀββᾶς Σισόης. Εἷς δὲ ἐξ ἡμῶν παρεκάλεσεν αὐτὸν, λέγων· Ποίησον ἀγάπην, εἰπὲ ἡμῖν καὶ αὐτὸς ἕνα λόγον. Καὶ εἶπεν· Ὁ κατέχων τὸ ἀψήφιστον ἐν γνώσει, ἐπιτελεῖ πᾶσαν τὴν Γραφήν. Πάλιν ἕτερος ἐξ ἡμῶν εἶπεν αὐτῷ· Τί ἐστι ξενιτεία, Πάτερ; Καὶ εἶπε· Σιώπα, καὶ εἰπέ· Οὐκ ἔχω πρᾶγμα, ἐν παντὶ τόπῳ ὅπου ἐὰν ἀπέρχῃ· καὶ αὕτη ἐστὶν ἡ ξενιτεία.  
Abba Pistus related that which follows: 'We were seven an- chorities who went to see Abba Sisoes who lived at Clysma, begging him to give us word. He said to us, "Forgive me, for I am a very simple man. But I have been to Abba Or and to Abba Athre. Abba Or was ill for eighteen years. I made a prostration before him and asked him to give me a word. Abba Or said to me, 'What shall I say to you? Go, and do what you see is right; God comes to him who reproaches himself and does violence to himself in everything.’ Abba Or and Abba Athre did not come from the same part of the country, yet until they left their bodies, there was great peace between them. Abba Athre's obedience was great, and great was Abba Or's humility. I spent several days with them, without leaving them for a moment, and I saw a great wonder that Abba Athre did. Someone brought them a little fish and Abba Athre wanted to cook it for the old man. He was holding the knife in the act of cutting up the fish and Abba Or called him. He left the knife in the middle of the fish and did not cut up the rest of it. I admired his great obedience, for he did not say, 'Wait till I have cut up the fish.' I said to Abba Athre, 'Where did you find such obedience?! He said to me, ‘It is not mine, but the old man's.’ He took me with him, saying, ‘Come and see his obedience.’ He took the fish, intentionally cooked some of it badly, and offered it to the old man who ate it without saying anything. Then he said to him, ‘Is it good, old man?' He replied, 'It is very good.' Afterwards he brought him a little that was well cooked and said, 'Old man, I have spoiled it,’ and he replied, "Yes, you have spoiled it a little." Then Abba Athre said to me, 'Do you see how obedience is intrinsic to the old man?' I came away from there and what I have told you, I have tried to practise as far as I could."

**Περὶ τοῦ ἀββᾶ Πίωρ.**

**Α´.** Ὁ μακάριος Πίωρ ἐργασάμενος εἰς τὸ θέρος παρά τινι, ὑπεμίμνησκε λαβεῖν τὸν μισθόν· τοῦ δὲ ὑπερθεμένου, εἰς τὴν μονὴν ἐπανῆλθε. Πάλιν τοῦ καιροῦ καλέσαντος, θερίσας παρ' αὐτῷ, καὶ μετὰ προθυμίας ἐργασάμενος, οὐδὲν ἐκείνου παρασχόντος, ἐπανῆλθεν εἰς τὴν μονὴν αὐτοῦ. Τοῦ δὲ τρίτου συμπληρωθέντος ἔτους, τὴν συνήθη ἐργασίαν τελέσας ὁ γέρων, ἀνεχώρησε μηδὲν εἰληφώς. Καὶ τοῦ Κυρίου ἐτάσαντος τὸν ἐκείνου οἶκον, ἐπιφερόμενος τὸν μισθὸν, εἰς τὰ μοναστήρια περιῆγε ζητῶν τὸν ἅγιον. Καὶ μόλις εὑρὼν αὐτὸν, προσέπεσε τοῖς ποσὶν αὐτοῦ· καὶ ἀποδιδοὺς ἔφασκεν, ὅτι Ἐμοὶ ὁ Κύριος ἀπέδωκεν. Ὁ δὲ ἐπέτρεψεν αὐτῷ παρασχεῖν αὐτὰ εἰς τὴν ἐκκλησίαν τῷ πρεσβυτέρῳ.  
Blessed Pior worked at harvest-time for someone, and he was told to go and get his wages. But he put it off till later and returned to his hermitage. Next year, when the season required it, he went harvesting, worked strenuously and returned to his hermitage with- out anyone giving him anything. When the third summer was com- ing to an end and the old man had completed his usual work, he went away without taking any payment. But the master of the harvest, having put his affairs in order, took the wages and went to the monasteries, in search of the saint. Scarcely had he found him than he threw himself at his feet, giving him his due and saying, 'The Lord gave it to me.' But Abba Pior only asked him to take the wages to the church to the priest.

**Β´.** Ὁ ἀββᾶς Πίωρ περιπατῶν ἤσθιε. Πυθομένου δέ τινος, Διατί οὕτως ἐσθίεις; Οὐ βούλομαι, ἔφη, ὡς ἔργῳ τῷ βρώματι χρήσασθαι, ἀλλ' ὡς παρέργῳ. Πρὸς ἕτερον δὲ περὶ τούτου ἐρωτήσαντα ἀπεκρίνατο· Ἵνα μηδὲ ἐν τῷ ἐσθίειν, φησὶν, ἡδονῆς σωματικῆς αἰσθάνηται ἡ ψυχή μου.  
Abba Pior used to walk a hundred paces while he was eating. Someone asked him why he ate like that, and he said, 'I do not want to make eating an occupation, but something accessory.' To another who also asked him the same question, he replied, 'It is so that my soul should not feel any bodily pleasure in eating.'

**Γ´.** Ἐγένετό ποτε συνέδριον ἐν Σκήτει περὶ σφαλέντος ἀδελφοῦ· καὶ ἐλάλουν οἱ Πατέρες· ὁ δὲ ἀββᾶς Πίωρ ἐσιώπα· ὕστερον δὲ ἀναστὰς ἐξῆλθε, καὶ λαβὼν σάκκον, ἐπλήρωσε ψάμμου, καὶ ἐβάστασεν εἰς τὸν ὦμον αὐτοῦ· καὶ λαβὼν εἰς μαλάκιν μικρὸν τῆς ψάμμου, ἐβάστασεν ἔμπροσθεν. Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Πατέρων, τί ἄν εἴη τοῦτο, λέγει· Οὗτος ὁ σάκκος ὁ ἔχων τὴν πολλὴν ψάμμον τὰ ἐμά ἐστι πλημμελήματα, ὅτι πολλά ἐστι· καὶ ἀφῆκα αὐτὰ ὀπίσω μου, τοῦ μὴ πονῆσαι περὶ αὐτῶν καὶ κλαῦσαι· καὶ ἰδοὺ ταῦτα τὰ μικρὰ τοῦ ἀδελφοῦ μου ἔμπροσθέν μού εἰσι, καὶ εἰς αὐτὰ ἀδολεσχῶ κρίνων αὐτόν. Οὐ χρὴ δὲ οὕτως ποιεῖν, ἀλλὰ μᾶλλον τὰ ἐμὰ ἔμπροσθέν μου ἐνεγκεῖν, καὶ αὐτῶν φροντίσαι, καὶ παρακαλεῖν τὸν Θεὸν συγχωρῆσαί μοι. Καὶ ἀναστάντες οἱ Πατέρες εἶπον· Ὄντως αὕτη ἐστὶν ἡ ὁδὸς τῆς σωτηρίας.  
There was at that time a meeting at Scetis about a brother who had sinned. The Fathers spoke, but Abba Pior kept silence. Later, he got up and went out; he took a sack, filled it with sand and carried it on his shoulder. He put a little sand also into a small bag which he carried in front of him. When the Fathers asked him what this meant he said, 'In this sack which contains much sand, are my sins which are many; I have put them behind me so as not to be troubled about them and so as not to weep; and see here are the little sins of my brother which are in front of me and I spend my time judging them. This is not right, I ought rather to carry my sins in front of me and concern myself with them, begging God to forgive me for them.' The Fathers stood up and said, 'Truly, this is the way of salvation.'

**Περὶ τοῦ ἀββᾶ Πιτυρίωνος.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Πιτυρίων ὁ μαθητὴς τοῦ ἀββᾶ Ἀντωνίου, ὅτι ὁ βουλόμενος ἀπελαύνει δαίμονας πρότερον τὰ πάθη δουλώσεται· οἵου γὰρ ἂν πάθους περιγένηταί τις, τούτου καὶ τὸν δαίμονα ἀπελαύνει. Ἕπεται, φησὶ, δαίμων τῇ ὀργῇ· ἐὰν τῆς ὀργῆς κρατήσῃς, ἀπελήλαται ταύτης ὁ δαίμων. Ὁμοίως καὶ περὶ ἑκάστου πάθους.  
Abba Pityrion, the disciple of Abba Anthony said, 'If anyone wants to drive out the demons, he must first subdue the passions; for he will banish the demon of the passion which he has mastered. For example, the devil accompanies anger; so if you control your anger, the devil of anger will be banished. And so it is with each of the passions.'

**Περὶ τοῦ ἀββᾶ Πιστάμωνος.**

**Α´.** Ἠρώτησέ τις ἀδελφὸς τὸν ἀββᾶν Πιστάμωνα, λέγων· Τί ποιήσω, ὅτι θλίβομαι εἰς τὸ πωλῆσαι τὸ ἐργόχειρόν μου; Καὶ ἀποκριθεὶς ὁ γέρων, εἶπεν, ὅτι Καὶ ὁ ἀββᾶς Σισόης καὶ οἱ λοιποὶ ἐπώλουν τὸ ἐργόχειρον αὐτῶν· τοῦτο οὐκ ἔστι βλάβος· ἀλλ' ὅταν πωλῇς, εἰπὲ ἅπαξ τὴν τιμὴν τοῦ σκεύους· λοιπὸν ἐὰν θέλῃς μικρὸν ἀφῆσαι τῆς τιμῆς, ἐν σοί ἐστιν. Οὕτω ἂν εὑρήσεις ἀνάπαυσιν. Πάλιν εἶπεν αὐτῷ ὁ ἀδελφός· Ἐὰν ἔχω τὴν χρείαν μου ὅθεν δήποτε, θέλεις ἵνα φροντίσω ἐργόχειρον; Καὶ ἀποκριθεὶς ὁ γέρων εἶπεν· Ἐὰν ἔχῃς ὅσον δήποτε, μὴ καταλείψῃς τὸ ἐργόχειρόν σου· ὅσον δύνασαι ποίησον, μόνον μὴ μετὰ ταραχῆς.  
A brother asked Abba Pistamon, 'What should I do? I get worried when I sell my manual work.' The old man replied, 'Abba Sisoes and all the others used to sell their manual work; that is not dangerous in itself. But when you sell it, say the price of each thing just once, then, if you want to lower the price a little, you can do so. In this way you will be at peace.' The brother then said, 'If I can get what I need by one means or another, do you still advise me to take the trouble to do manual work?' The old man replied, 'Even if you do have what you need by other means, do not give up your manual work. Work as much as you can, only do it without getting worried about it.'

**Περὶ τοῦ ἀββᾶ Πέτρου τοῦ Πιονίτου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Πέτρου τοῦ Πιονίτου εἰς τὰ Κελλία, ὅτι οἶνον οὐκ ἔπινεν. Ὅτε οὖν ἐγήρασεν, ἐποίουν οἱ ἀδελφοὶ μικρὸν συγκεραστὸν, καὶ παρεκάλουν αὐτὸν οἱ ἀδελφοὶ δέξασθαι. Καὶ ἔλεγε· Θαρσεῖτέ μοι, ὅτι ὡς κονδίτον αὐτὸ ἔχω. Καὶ ἔκρινεν ἑαυτὸν εἰς τὸ συγκεραστόν.  
In the Cells they said of Abba Peter the Pionite that he did not drink wine. When he grew old, the brothers prepared a little wine diluted with water for him, and asked him to accept it. But he said, 'To me that is just as bad as spiced wine.' He was passing judgement on himself in his comment about this liquid.

**Β´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Πέτρῳ τῷ τοῦ ἀββᾶ Λὼτ, ὅτι Ὅταν εἰμὶ ἐν τῷ κελλίῳ μου, ἐν εἰρήνῃ ἐστὶν ἡ ψυχή μου· ἐὰν δὲ ἀδελφὸς παραβάλῃ μοι, καὶ τοὺς λόγους τῶν ἔξω εἴπῃ μοι, ταράσσεται ἡ ψυχή μου. Λέγει ὁ ἀββᾶς Πέτρος, ὅτι ἔλεγεν ὁ ἀββᾶς Λώτ· Τὸ κλειδίον σου ἀνοίγει τὴν θύραν μου. Λέγει ὁ ἀδελφὸς τῷ γέροντι· Τί ἐστι τὸ ῥῆμα τοῦτο; Λέγει ὁ γέρων· Ἐάν τίς σοι παραβάλῃ, λέγεις αὐτῷ· Πῶς ἔχεις; Πόθεν ἦλθες; Πῶς ἔχουσιν οἱ ἀδελφοί; Προσελάβοντό σε, ἢ οὔ; Καὶ τότε ἀνοίγεις τὴν θύραν τοῦ ἀδελφοῦ, καὶ ἀκούεις ἃ οὐ θέλεις. Λέγει αὐτῷ· Οὕτως ἔχει. Τί οὖν ποιήσει ἄνθρωπος, ἐὰν ἔλθῃ πρὸς αὐτὸν ἀδελφός; Λέγει ὁ γέρων· Τὸ πένθος ὅλον διδαχή ἐστιν· ὅπου δὲ οὐκ ἔστι πένθος, οὐ δυνατὸν φυλάξασθαι. Λέγει ὁ ἀδελφός· Ὅταν ἐν τῷ κελλίῳ ὦ, μετ' ἐμοῦ ἐστι τὸ πένθος· ἐὰν δὲ ἔλθῃ τις πρὸς μὲ, ἢ ἐξέλθω ἐκ τοῦ κελλίου, οὐχ εὑρίσκω αὐτό. Λέγει ὁ γέρων· Οὐδέπω σοι ὑπετάγη, ἀλλ' ὡς ἐν χρήσει ἐστί. Γέγραπται γὰρ ἐν τῷ νόμῳ, ὅτι Ὅταν κτήσῃ παῖδα Ἑβραῖον, ἓξ ἔτη δουλεύσει σοι· τῷ δὲ ἑβδόμῳ ἔτει ἐξαποστελεῖς αὐτὸν ἐλεύθερον. Ἐὰν δὲ δῷς αὐτῷ γυναῖκα, καὶ γεννήσῃ παιδία ἐν τῇ οἰκίᾳ σου, καὶ μὴ θελήσῃ ἀποδιδράσκειν διὰ τὴν γυναῖκα καὶ τὰ παιδία, προσάξεις αὐτὸν πρὸς τὴν θύραν τοῦ οἴκου, καὶ τρυπήσεις αὐτοῦ τὸ ὠτίον τῷ ὀπητίῳ, καὶ ἔσται σοι δοῦλος εἰς τὸν αἰῶνα. Λέγει ὁ ἀδελφός· Τί ἐστι τὸ ῥῆμα τοῦτο; Λέγει ὁ γέρων· Ἐὰν κάμῃ ἄνθρωπος εἰς πρᾶγμα κατὰ δύναμιν, οἵαν ὥραν ζητήσει αὐτὸ εἰς χρείαν, εὑρήσει αὐτό. Λέγει αὐτῷ· Ποίησον ἀγάπην· εἰπέ μοι τὸ ῥῆμα τοῦτο. Λέγει ὁ γέρων· Οὐδὲ νόθος υἱὸς παραμένει τινὶ δουλεύων, ἀλλ' ὁ γεννώμενος υἱὸς οὐκ ἐᾷ τὸν πατέρα αὐτοῦ.  
A brother said to Abba Peter, the disciple of Abba Lot, 'When I am in my cell, my soul is at peace, but if a brother comes to see Peter the Pionite [ 201 me and speaks to me of external things, my soul is disturbed.' Abba Peter told him that Abba Lot used to say, 'Your key opens my door.' The brother said to him, 'What does that mean?' The old man said, "When someone comes to see you, you say to him, "How are you? Where have you come from? How are the brethren? Did they welcome you or not?" Then you have opened the brother's door and you will hear a great deal that you would rather not have heard.' The brother said to him, 'That is so. What should a man do, then, when a brother comes to see him?' The old man said, 'Com- punction is absolute master. One cannot protect oneself where there is no compunction.' The brother said, 'When I am in my cell, compunction is with me, but if someone comes to see me or I go out of my cell, I do not have it any more.’ The old man said, 'That means that you do not really have compunction at all yet. It is merely that you practise it sometimes. It is written in the Law: "When you buy a Hebrew slave, he shall serve six years and in the seventh he shall go free, for nothing. If you give him a wife and she brings forth sons in your house and he does not wish to go because of his wife and children, you shall lead him to the door of the house and you shall pierce his ear with an awl and he shall become your slave for ever." ' (cf. Ex. 21.2-6) The brother said, 'What does that mean?' The old man said, 'If a man works as hard as he can at anything, at the moment when he seeks what he needs, he will find it." The brother said, 'Please explain this to me.' The old man said, 'The bastard will not remain in anyone's service; it is the legitimate son who will not leave his father.'

**Γ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Πέτρου καὶ τοῦ ἀββᾶ Ἐπιμάχου, ὅτι συμφωνηταὶ ἦσαν εἰς Ῥαϊθοῦ. Ἐσθιόντων δὲ αὐτῶν ἐν τῇ ἐκκλησίᾳ, ἐβιάσαντο αὐτοὺς ἐλθεῖν εἰς τὴν τράπεζαν τῶν γερόντων. Καὶ μετὰ πολλοῦ κόπου ἀπῆλθεν ὁ ἀββᾶς Πέτρος μόνος. Καὶ ὡς ἀνέστησαν, λέγει αὐτῷ ὁ ἀββᾶς Ἐπίμαχος· Πῶς ἐτόλμησας ἀπελθεῖν εἰς τὴν τράπεζαν τῶν γερόντων; Ὁ δὲ ἀπεκρίθη· Εἰ ἐκάθισα μεθ' ὑμῶν, ὡς γέροντα οἱ ἀδελφοὶ ἤμελλον προτρέπεσθαί με εὐλογεῖν πρῶτον, καὶ ὡς μείζων ὑμῶν εἶχον εἶναι· νῦν οὖν ἀπελθὼν ἐγγὺς τῶν Πατέρων, μικρότερος πάντων ἤμην, καὶ ταπεινότερος τῷ λογισμῷ.  
Abba Peter and Abba Epimachus were said to have been com- panions at Rhaithou. While they were eating with the community, they were asked to go to the table of the senior brethren. Only Abba Peter would go and that not without difficulty. When they left, Abba Epimachus said to him, 'How did you dare to go to the table of the seniors?' He replied, 'If I had been sitting with you, the brothers would have asked me, as the senior brother, to give the blessing first and as I am older than you, I shall have had to do it. But with the Fathers, I was the youngest of all and the most humble in thought."

**Δ´.** Εἶπεν ὁ ἀββᾶς Πέτρος, ὅτι Οὐ δεῖ ἐπαίρεσθαι ὅταν ὁ Κύριος ποιήσῃ τι δι' ἡμῶν, ἀλλὰ μᾶλλον εὐχαριστεῖν ὅτι κατηξιώθημεν προσκληθῆναι ὑπ' αὐτοῦ. Τοῦτο δ' ἐπὶ πάσης ἀρετῆς ἔλεγε συμφέρειν λογίζεσθαι.  
Abba Peter said, 'We must not be puffed up when the Lord does something through our mediation, but we must rather thank him for having made us worthy to be called by him.' He used to say it is good to think about each virtue in this way.

**Περὶ τοῦ ἀββᾶ Παφνουτίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Παφνούτιος, ὅτι Διοδεύων ἐν τῇ ὁδῷ, γέγονέ με ἀποπλανηθῆναι ἀπὸ δρόσου, καὶ εὑρεθῆναι πλησίον κώμης. Καὶ εἶδόν τινας ὁμιλοῦντας ἀλλήλοις· καὶ ἐστάθην δεόμενος περὶ τῶν ἁμαρτιῶν μου. Καὶ ἰδοὺ ἄγγελος ἦλθεν ἔχων ῥομφαίαν, καὶ λέγει μοι· Παφνούτιε, πάντες οἱ κρίνοντες τοὺς ἀδελφοὺς αὐτῶν, ἐν ταύτῃ τῇ ῥομφαίᾳ ἀπολοῦνται· σὺ δὲ ὅτι οὐκ ἔκρινας, ἀλλ' ἐταπείνωσας ἑαυτὸν ἐνώπιον τοῦ Θεοῦ, ὡς σὺ τὴν ἁμαρτίαν ποιήσας, διὰ τοῦτο τὸ ὄνομά σου ἐγγέγραπται ἐν βίβλῳ ζώντων.  
Abba Paphnutius said, 'When I was walking along the road, I happened to lose my way and found myself near a village and I saw some people who were talking about evil things. So I stood still, praying for my sins. Then behold an angel came, holding a sword and he said to me, "Paphnutius, all those who judge their brothers perish by his sword, but because you have not judged, but have humbled yourself before God, saying that you have sinned, your name is written in the book of the living!"'

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Παφνουτίου, ὅτι οὐ ταχέως ἔπινεν οἶνον. Ὁδεύων δέ ποτε εὑρέθη ἐπάνω κοληγίου λῃστῶν, καὶ εὗρεν αὐτοὺς πίνοντας οἶνον. Ἐγνώριζε δὲ αὐτὸν ὁ ἀρχιλῃστὴς, καὶ ᾔδει ὅτι οὐ πίνει οἶνον. Καὶ θεωρῶν αὐτὸν ἀπὸ μεγάλου κόπου, ἐγέμισε ποτήριον οἴνου, καὶ τὸ ξίφος ἐν τῇ χειρὶ αὐτοῦ, καὶ λέγει τῷ γέροντι· Ἐὰν μὴ πίῃς, φονεύω σε. Γνοὺς δὲ ὁ γέρων ὅτι ἐντολὴν Θεοῦ θέλει ποιῆσαι, βουλόμενος αὐτὸν κερδῆσαι, ἔλαβε καὶ ἔπιεν. Ὁ δὲ ἀρχιλῃστὴς μετενόησεν αὐτῷ, λέγων· Συγχώρησόν μοι, ἀββᾶ, ὅτι ἔθλιψά σε. Καὶ λέγει ὁ γέρων· Πιστεύω τῷ Θεῷ, ὅτι διὰ τὸ ποτήριον τοῦτο ποιεῖ μετὰ σοῦ ἔλεος καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλλοντι αἰῶνι. Λέγει ὁ ἀρχιλῃστής· Πιστεύω τῷ Θεῷ, ὅτι ἀπὸ τοῦ νῦν οὐ μὴ κακοποιήσω τινά. Καὶ ἐκέρδησεν ὁ γέρων ὅλον τὸν κολήγιον, ἀφεὶς τὸ θέλημα αὐτοῦ δία τὸν Κύριον.  
It was said of Abba Paphnutius that he did not readily drink wine. One day he found himself on the road facing a band of robbers who were drinking wine. The captain of the band was acquainted with him and knew that he did not drink wine. Seeing how weary he was, he filled him a cup of wine and holding his sword in his hand he said to him, 'If you do not drink this, I will kill you.' So the old man, knowing that he was fulfilling the commandment of God and in order to win the confidence of the robber, took the cup and drank it. Then the captain asked his forgiveness, saying, 'Forgive me, abba, for I have made you unhappy.' But the old man said, 'I believe that, thanks to this cup, God will have mercy on you now and in the age to come.' Then the robber captain said, 'Have confidence in God that from now on I shall not harm anyone.' So the old man converted the whole band by giving up his own will for the Lord's sake.  
**Γ´.** Εἶπεν ὁ ἀββᾶς Ποιμὴν, ὅτι ἔλεγεν ὁ ἀββᾶς Παφνούτιος· Εἰς πάσας τὰς ἡμέρας τῆς ζωῆς τῶν γερόντων, δὶς τὸν μῆνα παρέβαλον αὐτοῖς, ἔχων ἀπ' αὐτῶν τὸ διάστημα μίλια δώδεκα, καὶ πάντα λογισμὸν ἔλεγον αὐτοῖς, καὶ οὐδέν μοι ἕτερον ἔλεγον, ἢ τοῦτο, ὅτι Εἰς ὃν ἃν τόπον ἀπέλθῃς, μὴ μετρεῖς ἑαυτὸν, καὶ ἔσῃ ἀναπαυόμενος.  
Abba Poemen said that Abba Paphnutius used to say, 'During the whole lifetime of the old men, I used to go to see them twice a month, although it was a distance of twelve miles. I told them each of my thoughts and they never answered me anything but this, "Wherever you go, do not judge yourself and you will be at peace."

**Δ´.** Ἦν τις ἀδελφὸς εἰς Σκῆτιν μετὰ τοῦ ἀββᾶ Παφνουτίου, καὶ ἐπολεμεῖτο εἰς πορνείαν, καὶ ἔλεγεν· Ἐὰν λάβω δέκα γυναῖκας, οὐ πληρῶ τὴν ἐπιθυμίαν μου. Ὁ δὲ γέρων παρεκάλει λέγων· Μὴ, τέκνον· πόλεμός ἐστι τῶν δαιμόνων. Καὶ οὐκ ἐπείσθη· ἀλλὰ ἀπῆλθεν εἰς Αἴγυπτον, καὶ ἔλαβε γυναῖκα. Μετὰ δὲ χρόνον ἐγένετο ἀναβῆναι τὸν γέροντα εἰς Αἴγυπτον, καὶ ἀπαντῆσαι αὐτὸν βαστάζοντα σπυρίδια ὀστράκων· ὁ δὲ γέρων οὐκ ἐγνώρισεν αὐτόν· ἀλλ' αὐτὸς λέγει αὐτῷ· Ἐγώ εἰμι ὁ δεῖνα ὁ μαθητής σου. Καὶ ἰδὼν αὐτὸν ὁ γέρων ἐν τῇ ἀτιμίᾳ ἐκείνῃ, ἔκλαυσε, καὶ εἶπε· Πῶς ἀφῆκας τὴν τιμὴν ἐκείνην, καὶ ἦλθες εἰς τὴν ἀτιμίαν ταύτην; πλὴν ἔλαβες τὰς δέκα γυναῖκας; Καὶ στενάξας εἶπε· Φύσει μίαν ἔλαβον, καὶ ταλαιπωρῶ πῶς αὐτὴν χορτάσω ἄρτον. Καὶ λέγει αὐτῷ ὁ γέρων· Δεῦρο πάλιν μεθ' ἡμῶν. Καὶ εἶπεν· Ἔνι μετάνοια, ἀββᾶ; Ὁ δὲ εἶπεν· Ἔνι. Καὶ καταλείψας πάντα, ἠκολούθησεν αὐτόν· καὶ εἰσελθὼν εἰς Σκῆτιν, ἀπὸ τῆς πείρας γέγονε δόκιμος μοναχός.  
There was at Scetis with Paphnutius a brother who had to fight against fornication and he said, 'Even if I take ten wives, I shall not satisfy my desire.’ The old man encouraged him, saying, 'No, my child, this warfare comes from the demons.' But he did not let himself be persuaded and he left for Egypt to take a wife. After a time it happened that the old man went up to Egypt and met him carrying baskets of shell-fish. He did not recognize him at all, but the other said to him, 'I am so and so, your disciple.' And the old man, seeing him in such disgrace, wept and said, 'How have you lost your dignity and come to such humiliation? No doubt you have taken ten wives?' And groaning, he said, 'Truly I have only taken one, and I have a great deal of trouble satisfying her with food.' The old man said, 'Come back with us.' He said, 'Is it possible to repent, abba?’ He said that it was. And leaving everything, the brother followed him and returned to Scetis, and thanks to this experience he became a proved monk.

**Ε´.** Ἀδελφῷ ἐν τῇ ἐρήμῳ καθημένῳ τῆς Θηβαΐδος, ἦλθεν αὐτῷ λογισμὸς, λέγων· Τί κάθῃ ἄκαρπος; ἀνάστα, ὕπαγε εἰς κοινόβιον, καὶ ἐκεῖ ποιεῖς καρπόν. Καὶ ἀναστὰς ἦλθε πρὸς τὸν ἀββᾶν Παφνούτιον, καὶ ἀνήγγειλεν αὐτῷ τὸν λογισμόν. Καὶ λέγει αὐτῷ ὁ γέρων· Ὕπαγε, κάθου εἰς τὸ κελλίον σου· καὶ ποίει μίαν εὐχὴν πρωῒ, καὶ μίαν ἑσπέρας, καὶ μίαν τὴν νύκτα· καὶ ὅταν πεινᾷς, φάγε, καὶ ὅταν διψᾷς, πίε, καὶ ὅταν νυστάζῃς, κοιμῶ· καὶ μένε εἰς γῆν ἔρημον· καὶ μὴ πεισθῇς αὐτῷ. Ἦλθε δὲ καὶ πρὸς τὸν ἀββᾶν Ἰωάννην, καὶ ἀνήγγειλε τὰ ῥήματα τοῦ ἀββᾶ Παφνουτίου. Καὶ λέγει ὁ ἀββᾶς Ἰωάννης· Μὴ ποιήσῃς ὅλως εὐχὴν, μόνον κάθου εἰς τὸ κελλίον σου. Καὶ ἀναστὰς ἦλθε πρὸς τὸν ἀββᾶν Ἀρσένιον, καὶ ἀνήγγειλεν αὐτῷ πάντα. Καὶ λέγει αὐτῷ ὁ γέρων· Κράτει ὡς οἱ Πατέρες σοι εἶπαν· πλεῖον γὰρ τούτων, οὐκ ἔχω σοί τι εἰπεῖν. Καὶ πληροφορηθεὶς ἀπῆλθεν.  
There was a brother who lived in the desert of the Thebaid and the thought crossed his mind, 'Why do you live here in this useless way? Get up and go to the monastery and there you will make progress.' So he went and found Abba Paphnutius and told him about this thought. The old man said to him, 'Go and stay in your cell; make only one prayer in the morning and one in the evening and one at night. When you are hungry, eat, when you are thirsty, drink; when you are tired, sleep. But stay in the cell and take no notice of this thought.' The brother went and found Abba John and told him what Abba Paphnutius had said and Abba John said, ‘Don't pray at all, just stay in the cell.' So the brother went and found Abba Arsenius and told him all about it and the old man said to him, 'Do as the others have told you. I have nothing to say but that,’ and he went away satisfied.

**Περὶ τοῦ ἀββᾶ Παύλου.**

**Α´.** Διηγήσατό τις τῶν Πατέρων περί τινος ἀββᾶ Παύλου, ὅτι ἦν ἐκ τῶν κάτω μερῶν τῆς Αἰγύπτου, οἰκῶν δὲ ἐν Θηβαΐδι· ὅτι οὗτος ἐκράτει ταῖς χερσὶν αὐτοῦ τοὺς κεράστας καὶ τοὺς ὄφεις, καὶ ἔσχιζεν αὐτοὺς μέσους. Καὶ ἔβαλον αὐτῷ οἱ ἀδελφοὶ μετάνοιαν, λέγοντες· Εἰπὲ ἡμῖν ποίαν ἐργασίαν ἐποίησας, ἵνα λάβῃς τὴν χάριν ταύτην. Ὁ δὲ ἔφη· Συγχωρήσατέ μοι, Πατέρες· ἐάν τις κτήσηται καθαρότητα, πάντα ὑποτάσσεται αὐτῷ, ὡς τῷ Ἀδὰμ ὅτε ἦν ἐν παραδείσῳ, πρὶν ἢ παραβῆναι τὴν ἐντολήν.  
One of the Fathers used to tell of a certain Abba Paul, from Lower Egypt, who lived in the Thebaid. He used to take various kinds of snakes in his hands and cut them through the middle. The brethren made prostration before him saying, 'Tell us what you have done to receive this grace.' He said, 'Forgive me, Fathers, but if someone has obtained purity, everything is in submission to him, as it was to Adam, when he was in Paradise before he transgressed the commandment.'

**Περὶ τοῦ ἀββᾶ Παύλου τοῦ κοσμίτου.**

**Α´.** Ὁ ἀββᾶς Παῦλος ὁ κοσμίτης καὶ Τιμόθεος ὁ ἀδελφὸς αὐτοῦ ἐκαθέζοντο ἐν τῇ Σκήτει· καὶ πολλαχῶς ἐγίνετο μεταξὺ αὐτῶν ἀντιλογία. Λέγει ὁ ἀββᾶς Παῦλος· Ἕως πότε μένομεν οὕτως; Λέγει αὐτῷ ὁ ἀββᾶς Τιμόθεος· Ποίησον ἀγάπην· ὅταν ἔρχωμαι ἐπάνω σου, βάσταξόν με· καὶ ὅταν ἔρχῃ καὶ σὺ ἐπάνω μου, βαστάζω σε κἀγώ. Καὶ ποιήσαντες οὕτως ἀνεπάησαν τὰς ἐπιλοίπους αὐτῶν ἡμέρας.  
Abba Paul the Barber and his brother Timothy lived in Scetis. They often used to argue. So Abba Paul said, 'How long shall we go on like this?’ Abba Timothy said to him, 'I suggest you take my side of the argument and in my turn I will take your side when you oppose me.' They spent the rest of their days in this practice.

**Β´.** Ὁ αὐτὸς ἀββᾶς Παῦλος καὶ Τιμόθεος κοσμῖται ἦσαν ἐν τῇ Σκήτει, καὶ ὠχλοῦντο ὑπὸ τῶν ἀδελφῶν. Καὶ λέγει ὁ Τιμόθεος τῷ ἀδελφῷ αὐτοῦ· Τί θέλομεν τὴν τέχνην ταύτην; οὐκ ἀφιόμεθα ἡσυχάσαι ὅλην τὴν ἡμέραν. Καὶ ἀποκριθεὶς ὁ ἀββᾶς Παῦλος εἶπεν αὐτῷ· Ἀρκεῖ ἡμῖν ἡ ἡσυχία τῆς νυκτὸς, ἐὰν νήφῃ ἡμῶν ἡ διάνοια.  
The same Abbas Paul and Timothy, the Barbers, were troubled by the brethren at Scetis. Timothy said to his brother, 'Why do we follow this trade? They do not let us live in peace the whole day long.' But Abba Paul replied, 'The peace of the night is enough for us if our thoughts are watchful.'

**Περὶ τοῦ ἀββᾶ Παύλου τοῦ μεγάλου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Παῦλος ὁ μέγας ὁ Γαλάτης, ὅτι Μοναχὸς ἔχων μικρὰς χρείας ἐν τῇ κέλλῃ αὐτοῦ, καὶ ἐξερχόμενος φροντίσαι, ἀπὸ δαιμόνων χλευάζεται· καὶ γὰρ κἀγὼ αὐτὸ ἔπαθον.  
Abba Paul the Great, the Galatian, said, 'The monk who possesses in his cell some small things which he needs and who comes out to busy himself with them, is the plaything of the demons. I have experienced this myself.’

**Β´.** Εἶπεν ὁ ἀββᾶς Παῦλος· Εἰς βόρβορόν εἰμι καταποντιζόμενος ἕως τραχήλου, καὶ κλαίω ἔμπροσθεν τοῦ Θεοῦ, λέγων· Ἐλέησόν με.  
Abba Paul said, 'I am in the slough, sinking in up to my neck and I weep in the presence of God, saying, "Have mercy on me."'

**Γ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Παύλου, ὅτι ἐποίησε τὴν Τεσσαρακοστὴν εἰς ματὶν φακοῦ καὶ λαγύνιον ὕδατος· καὶ εἰς ἓν μαλάκιον, αὐτὸ πλέκων καὶ ἀναλύων, ἕως τῆς ἑορτῆς ἐγκεκλεισμένος.  
It was said of Abba Paul that he spent the whole of Lent eating only one measure of lentils, drinking one small jug of water, and working at one single basket, weaving it and unweaving it, living alone until the feast.

**Περὶ τοῦ ἀββᾶ Παύλου τοῦ ἁπλοῦ.**

**Α´.** Ὁ μακάριος ἀββᾶς Παῦλος ὁ ἁπλοῦς ὁ τοῦ ἁγίου Ἀντωνίου μαθητὴς, διηγήσατο τοῖς Πατράσι πρᾶγμα τοιοῦτον· ὅτι ποτὲ παραγενόμενος ἐν μοναστηρίῳ ἐπισκέψεως ἕνεκεν καὶ ὠφελείας χάριν ἀδελφῶν, μετὰ τὴν πρὸς ἀλλήλους αὐτῶν συνήθη διάλεκτον, εἴσεισιν ἐν τῇ ἁγίᾳ τοῦ Θεοῦ ἐκκλησίᾳ τὴν συνήθη σύναξιν ἐπιτελέσαι. Ὁ δὲ μακάριος Παῦλος, φησὶ, προσέσχεν ἑκάστῳ τῶν εἰσιόντων εἰς τὴν ἐκκλησίαν, ὁποίᾳ ἄρα ψυχῇ εἰσίασιν εἰς τὴν σύναξιν· εἶχε γὰρ καὶ ταύτην τὴν χάριν παρὰ Κυρίου δοθεῖσαν αὐτῷ, ὥστε ὁρᾷν ἕκαστον ὁποῖός ἐστι τῇ ψυχῇ, ὥσπερ ἡμεῖς βλέπομεν ἀλλήλων τὰ πρόσωπα. Πάντων δὲ εἰσιόντων λαμπρᾷ τῇ ὄψει καὶ φαιδρῷ τῷ προσώπῳ, τόν τε ἑκάστου ἄγγελον χαίροντα ἐπ' αὐτῷ· ἕνα, φησὶν, ὁρᾷ μέλαντα καὶ ζοφώδη ὅλον τὸ σῶμα, δαίμονας δὲ παρ' ἑκατέρᾳ τοῦτον συνέχοντας καὶ ἕλκοντας αὐτὸν πρὸς ἑαυτοὺς, φορβειὰν ἐπὶ τὴν ῥῖνα αὐτοῦ βάλλοντας· τόν τε ἅγιον ἄγγελον αὐτοῦ ἀπὸ μακρόθεν ἀκολουθοῦντα σκυθρωπὸν καὶ κατηφῆ. Ὁ δὲ Παῦλος δακρύσας, καὶ τῇ χειρὶ τὸ στῆθος πλήξας, ἐκαθέζετο πρὸ τῆς ἐκκλησίας, ἀποκλαιόμενος σφόδρα τὸν οὕτως ὀφθέντα αὐτῷ. Οἱ δὲ θεασάμενοι τὸ παράδοξον τοῦ ἀνδρὸς, τήν τε ὀξεῖαν αὐτοῦ μεταβολὴν, πρὸς δάκρυα καὶ πένθος κινήσαντα, ἠρώτων αὐτὸν παρακαλοῦντες τὸ διατί κλαίει εἰπεῖν, νομίζοντες μήτι καταγνοὺς ἁπάντων τοῦτο ποιεῖ· παρεκάλουν τε αὐτὸν καὶ εἰς τὴν σύναξιν σὺν αὐτοῖς εἰσιέναι. Ὁ δὲ Παῦλος ἀποσεισάμενος αὐτοὺς ἐκαθέζετο ἔξω, ἀποδυρόμενος πάνυ τὸν οὕτως ὀφθέντα αὐτῷ. Μετ' οὐ πολὺ δὲ τῆς συνάξεως ἀπολυθείσης, καὶ πάντων ἐξιόντων, πάλιν κατεμάνθανεν ὁ Παῦλος ἕκαστον, βουλόμενος γνῶναι οἷοι ἐξέρχονται· καὶ ὁρᾷ τὸν ἄνδρα ἐκεῖνον, τὸν μέλαν καὶ ζοφῶδες ἔχοντα τὸ πρὶν ὅλον τὸ σῶμα, ἐξερχόμενον ἀπὸ τῆς ἐκκλησίας λαμπρὸν τῷ προσώπῳ, λευκὸν τῷ σώματι, καὶ τοὺς δαίμονας μακράν που ἀκολουθοῦντας, τόν τε ἅγιον ἄγγελον ἐγγὺς αὐτοῦ παρεπόμενον καὶ χαίροντα ἐπ' αὐτῷ σφόδρα. Ὁ δὲ Παῦλος ἀναπηδήσας μετὰ χαρᾶς, ἐβόα εὐλογῶν τὸν Θεὸν, καὶ λέγων· Ὢ τῆς ἀφάτου τοῦ Θεοῦ φιλανθρωπίας καὶ ἀγαθότητος! Δραμὼν δὲ καὶ ἀναβὰς ἐπὶ βαθμοῦ ὑψηλοῦ, μεγάλῃ τῇ φωνῇ ἔλεγε· Δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ Θεοῦ, ὡς φοβερὰ καὶ πάσης ἐκπλήξεως ἄξια. Δεῦτε καὶ ἴδετε τὸν θέλοντα πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ, καὶ εἴπωμεν· Σὺ μόνος δύνασαι ἀφαιρεῖν ἁμαρτίας. Συνέτρεχον δὲ πάντες μετὰ σπουδῆς, τῶν λεγομένων ἀκοῦσαι βουλόμενοι. Καὶ συνελθόντων πάντων, διηγεῖτο ὁ Παῦλος τὰ ὁραθέντα αὐτῷ πρὸ τῆς εἰσόδου τῆς ἐκκλησίας, καὶ μετὰ ταῦτα πάλιν, καὶ ἠξίου τὸν ἄνδρα ἐκεῖνον λέγειν τὴν αἰτίαν, δι' ἣν αὐτῷ τὴν τοσαύτην μεταβολὴν αἰφνιδίως ὁ Θεὸς ἐχαρίσατο. Ὁ δὲ ἄνθρωπος ἐλεγχθεὶς ὑπὸ τοῦ Παύλου, ἐνώπιον πάντων ἀνυποστόλως διηγεῖτο τὰ καθ' ἑαυτὸν, λέγων· Ἐγὼ ἄνθρωπός εἰμι ἁμαρτωλὸς, φησὶ, καὶ ἐκ πολλοῦ τοῦ χρόνου πορνείαις συνέζων μέχρι τοῦ νῦν· εἰσελθὼν δὲ νῦν ἐν τῇ ἁγίᾳ τοῦ Θεοῦ ἐκκλησίᾳ, ἤκουσα τοῦ ἁγίου προφήτου Ἡσαΐου ἀναγινωσκομένου, μᾶλλον δὲ τοῦ Θεοῦ λαλοῦντος δι' αὐτοῦ· Λούσασθε, καθαροὶ γένεσθε, ἀφέλετε τὰς πονηρίας ὑμῶν ἀπὸ τῶν καρδιῶν ὑμῶν· ἀπέναντι τῶν ὀφθαλμῶν μου, μάθετε καλὸν ποιεῖν. Καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ. Καὶ ἐὰν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε. Ἐγὼ δὲ, φησὶν, ὁ πόρνος, ἐπὶ τῷ λόγῳ τοῦ προφήτου κατανυγεὶς τὴν ψυχὴν, καὶ στενάξας ἐν τῇ διανοίᾳ μου, εἶπον πρὸς τὸν Θεὸν, ὅτι Σὺ ὁ Θεὸς, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ἃ νῦν διὰ τοῦ προφήτου σου ἐπηγγείλω, ταῦτα καὶ εἰς ἐμὲ πλήρωσον τὸν ἁμαρτωλὸν καὶ ἀνάξιον. Ἰδοὺ γὰρ ἀπὸ τοῦ νῦν δίδωμί σοι λόγον, συντάσσομαι δὲ, καὶ ἐκ καρδίας ἐξομολογοῦμαί σοι, ὅτι οὐ μὴ πράξω ἔτι τι τῶν κακῶν· ἀλλὰ ἀποτάσσομαι πᾶσαν παρανομίαν, καὶ δουλεύσω σοι ἀπὸ τοῦ νῦν ἐν καθαρᾷ συνειδήσει. Σήμερον, ὦ Δέσποτα, καὶ ἐκ τῆς ὥρας ταύτης, δέξαι με μετανοοῦντα, καὶ προσπίπτοντά σοι, καὶ ἀπεχόμενον τοῦ λοιποῦ πάσης ἁμαρτίας. Ἐπὶ ταύταις, φησὶ, ταῖς συνθήκαις ἐξῆλθον ἀπὸ τῆς ἐκκλησίας, κρίνας ἐν τῇ ἐμαυτοῦ ψυχῇ, μηκέτι μηδὲν φαῦλον πρᾶξαι ἀπέναντι τοῦ Θεοῦ. Ἀκούσαντες δὲ πάντες ἀνεβόων μιᾷ φωνῇ πρὸς τὸν Θεόν· Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε! πάντα ἐν σοφίᾳ ἐποίησας. Γινώσκοντες τοίνυν, ὦ Χριστιανοὶ, ἐκ τῶν θείων Γραφῶν, καὶ ἐκ τῶν ἁγίων ἀποκαλύψεων, ὅσην ἔχει ὁ Θεὸς ἀγαθότητα περὶ τοὺς εἰς αὐτὸν γνησίως καταφεύγοντας, καὶ διὰ μετανοίας τὰ πρότερον αὐτοῖς ἐπταισμένα διορθουμένους, καὶ ὅτι ἀποδίδωσι πάλιν τὰ ἐπηγγελμένα ἀγαθὰ, οὐκ εἰσπραττόμενος δίκας ὑπὲρ τῶν προτέρων ἁμαρτιῶν, μὴ ἀπελπίσωμεν τῆς ἑαυτῶν σωτηρίας. Ὥσπερ γὰρ διὰ Ἡσαΐου τοῦ προφήτου ἐπηγγείλατο, τοὺς ἐν ἁμαρτίαις βεβορβορωμένους πλύνειν, καὶ ὡς ἔριον καὶ ὡς χιόνα λευκαίνειν, καὶ τῶν ἀγαθῶν τῆς ἐπουρανίου Ἱερουσαλὴμ ἀξιοῦν· οὕτως αὖθις διὰ τοῦ ἁγίου προφήτου Ἰεζεκιὴλ, μεθ' ὅρκου ἡμᾶς πληροφορεῖ μὴ ἀπολλύειν· Ζῶ γὰρ, φησὶ, λέγει Κύριος, ὅτι οὐ βούλομαι τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῇν αὐτόν.  
Blessed Abba Paul the Simple, the disciple of Abba Anthony, told the Fathers that which follows: One day he went to a monas- tery to visit it and to make himself useful to the brethren. After the customary conference, the brothers entered the holy church of God to perform the synaxis there, as usual. Blessed Paul looked carefully at each of those who entered the church observing the spiritual disposition with which they went to the synaxis, for he had received the grace from the Lord of seeing the state of each one's soul, just as we see their faces. When all had entered with sparkling eyes and shining faces, with each one's angel rejoicing over him, he said, 'I see one who is black and his whole body is dark; the demons are standing on each side of him, dominating him, drawing him to them, and leading him by the nose, and his angel, filled with grief, with head bowed, follows him at a distance.' Then Paul, in tears, beat his breast and sat down in front of the church, weeping bitterly over him whom he had seen. The brethren, seeing this strange behaviour and the abrupt change which had brought him to tears and compunction, asked him persistently to tell them why he was weeping, fearing lest he were doing it as a sign of accusation against all of them. Then they asked him to go to the synaxis with them. But Paul kept apart from them and remained sitting outside, lament- ing over him whom he had seen in this state. Shortly after the end of the synaxis, as everyone was coming out, Paul scrutinized each one, wanting to know in what state they were coming away. He saw that man, previously black and gloomy, coming out of the church with a shining face and white body, the demons accompa- nying him only at a distance, while his holy angel was following close to him, rejoicing greatly over him. Then Paul leaped for joy and began to cry out, blessing God, 'O the ineffable loving-kindness and goodness of God!' and he went running up to an elevated place and in a powerful voice he said, 'Come, see the works of the Lord, how terrible they are and worthy of our wonder! Come and see him who wills that all men should be saved and come to the knowledge of the truth! Come, let us bow down and throw ourselves at his feet and let us say, "Only You can take sins away!'" Everyone ran together in haste, wanting to hear what he was saying. When they were all assembled, Paul related what he had seen at the entrance to the church and what had happened afterwards and he asked that man to tell them the reason why God had suddenly bestowed such a change upon him. Then the man whom Paul pointed out told all that had happened to him in front of everyone, saying, 'I am a sinful man; I have lived in fornication for a long time, right up to the present moment; when I went into the holy church of God, I heard the holy prophet Isaiah being read, or rather, God speaking through him: "Wash you, make you clean, take away the evil from your hearts, learn to do good before mine eyes. Even though your sins are as scarlet I will make them white like snow. And if you will, and if you listen to me, you shall eat the good things of the earth." (cf. Is. 1.16-19) And J,’ he continued, 'the fornicator, am filled with compunction in my heart because of this word of the prophet and I groan within myself, saying to God, "God, who came into the world to save sinners, that which You now proclaim by the mouth of Your prophet, fulfil in me who am a sinner and an unworthy man." From now on, I give my word, I affirm and promise in my heart that I will not sin any more, but I renounce all unrighteousness and I will serve You henceforth with a pure conscience. Today, O Master, from this time forward, receive me, as I repent and throw myself at Your feet, desiring in future to abstain from every fault.' He continued, 'With these promises, I came out of the church, sure in my soul that I would no longer commit any evil before God.' At these words they all with one voice cried out to God, 'How mani- fold are thy works, Lord, in wisdom hast thou made them all.' (Ps.104.24) So, as Christians, having learnt from the holy Scriptures and from holy revelations, let us know the great goodness of God for those who sincerely take refuge in him and who correct their past faults, by repentance, and let us not despair of our salvation. In truth, as it was proclaimed by the prophet Isaiah, God washes those who are dirty with sin, whitens them as wool and as snow and bestows the good things of the heavenly Jerusalem on them; just as, in the prophet Ezekiel, God has sworn by an oath, to satisfy us and not to let us be lost. "For I have no pleasure in the death of anyone says the Lord God; so turn, and live." ' (Ezek. 18.32)

**Περὶ τοῦ ἀββᾶ Πέτρου τοῦ τῶν Δίου.**

**Α´.** Πέτρος ὁ τῶν Δίου πρεσβύτερος, εἴποτε ηὔχετο μετά τινων, ἐπειδὴ διὰ τὴν ἱερωσύνην ἔμπροσθεν ἴστασθαι ἠναγκάζετο, τῇ ταπεινοφροσύνῃ ἑαυτὸν ὀπίσω ἵστα ἐξομολογούμενος· ὡς εἰς τὸν βίον τοῦ ἀββᾶ Ἀντωνίου γέγραπται. Τοῦτο ἐποίει, μηδένα λυπῶν.  
Peter, priest of Dios, when he prayed with others, ought to have stood in front, because he was a priest but because of his humility he stood behind saying, 'This is what is written in the life of Saint Anthony.’ He did this without annoying anyone.

**Ἀρχὴ τοῦ Ρ στοιχείου.**

**Περὶ τοῦ ἀββᾶ τοῦ Ῥωμαίου.**

**Α´.** Ἦλθέ ποτε μοναχός τις Ῥωμαῖος, καὶ ᾤκησεν ἐν Σκήτει ἐγγύτερον τῆς ἐκκλησίας· εἶχε δὲ καὶ ἕνα δοῦλον ὑπηρετοῦντα αὐτῷ. Ἰδὼν δὲ ὁ πρεσβύτερος τὴν ἀσθένειαν αὐτοῦ, καὶ μαθὼν ἐκ ποίας ἀναπαύσεώς ἐστιν, εἴ τι ᾠκονόμει καὶ ἤρχετο εἰς τὴν ἐκκλησίαν, ἔπεμπεν αὐτῷ. Καὶ ποιήσας εἰκοσιπέντε ἔτη ἐν Σκήτει, γέγονε διορατικὸς καὶ ὀνομαστός. Ἀκούσας δέ τις τῶν μεγάλων Αἰγυπτίων περὶ αὐτοῦ, ἦλθεν ἰδεῖν αὐτὸν, προσδοκῶν σωματικήν τινα πολιτείαν περισσοτέραν εὑρεῖν ἐν αὐτῷ. Εἰσελθὼν δὲ ἠσπάσατο αὐτόν· καὶ ποιήσαντες εὐχὴν ἐκάθισαν. Βλέπει δὲ αὐτὸν ὁ Αἰγύπτιος φοροῦντα ἱμάτια τρυφερὰ, καὶ χαράδριον καὶ δέρμα ὑποκάτω αὐτοῦ, καὶ προσκεφάλαιον μικρόν· ἔχοντα δὲ καὶ τοὺς πόδας καθαρούς μετὰ σανδαλίων· καὶ ταῦτα ἰδὼν ἐσκανδαλίσθη, ὅτι ἐν τῷ τόπῳ οὐχ ὑπῆρχε τοιαύτη διαγωγὴ, ἀλλὰ μᾶλλον σκληραγωγία. Καὶ διορατικὸς ὢν ὁ γέρων ἐνόησεν ὅτι ἐσκανδαλίσθη, καὶ λέγει τῷ ὑπηρετοῦντι αὐτόν· Ποίησον ἡμῖν ἑορτὴν διὰ τὸν ἀββᾶν σήμερον. Εὐκαίρησε δὲ μικρὸν λάχανον, καὶ ἥψησε· καὶ τῇ ὥρᾳ ἀναστάντες ἔφαγον. Εἶχε δὲ καὶ μικρὸν οἶνον διὰ τὴν ἀσθένειαν αὐτοῦ ὁ γέρων· καὶ ἔπιον. Καὶ ὡς ἐγένετο ὀψὲ, ἔβαλον τοὺς δώδεκα ψαλμοὺς, καὶ ἐκοιμήθησαν· ὁμοίως δὲ καὶ τὴν νύκτα. Ἀναστὰς δὲ τὸ πρωῒ ὁ Αἰγύπτιος, λέγει αὐτῷ· Εὖξαι ὑπὲρ ἐμοῦ. Καὶ ἐξῆλθε μὴ ὠφεληθείς. Καὶ ὡς ἀπῆλθε μικρὸν, θέλων ὁ γέρων ὠφελῆσαι αὐτὸν πέμψας μετεκαλέσατο αὐτόν· καὶ ὡς ἦλθε, μετὰ χαρᾶς πάλιν ἐδέξατο αὐτὸν, καὶ ἐπηρώτησεν αὐτὸν, λέγων· Ποίας χώρας εἶ; Καὶ λέγει· Αἰγύπτιος. Ποίας δὲ πόλεως; Ὁ δὲ ἔφη· Ἐγὼ ὅλως οὐκ εἰμὶ πολίτης. Καὶ λέγει· Τί ἦν τὸ ἔργον σου εἰς τὴν κώμην σου; Καὶ λέγει· Τηρητής. Καὶ λέγει· Ποῦ ἐκοιμῶ; Ὁ δὲ εἶπεν· Εἰς τὸν ἀγρόν. Εἶχες, φησὶ, στρωμνὴν ὑποκάτω σου; Καὶ λέγει· Ναὶ, εἰς ἀγρὸν εἶχον θεῖναι στρῶμα ὑποκάτω μου; Ἀλλὰ πῶς· Εἶπε δέ· Χαμαί. Λέγει αὐτῷ πάλιν· Καὶ τί εἶχες βρῶμα εἰς τὸν ἀγρόν; ἢ ποῖον οἶνον ἔπινες; Ἀπεκρίθη πάλιν· Ἔνι βρῶμα ἢ πόμα εἰς ἀγρόν; Ἀλλὰ πῶς ἔζης; φησί. Λέγει· Ἤσθιον ξηρὸν ἄρτον, καὶ εἰ εὕρισκον μικρὸν ταρίχιν, καὶ ὕδωρ. Ἀποκριθεὶς δὲ ὁ γέρων εἶπε· Μέγας κόπος. Ἔνι δὲ καὶ βαλανεῖον εἰς τὴν κώμην, ἵνα λούησθε; Ὁ δὲ εἶπεν· Οὐχί· ἀλλὰ εἰς τὸν ποταμὸν ὅτε θέλομεν. Ὡς οὖν ἐξέλαβεν αὐτὸν ὁ γέρων εἰς ταῦτα πάντα, καὶ ἔμαθε τοῦ προτέρου βίου αὐτοῦ τὴν θλῖψιν, θέλων αὐτὸν ὠφελῆσαι, διηγήσατο αὐτῷ τὴν προτέραν αὐτοῦ διαγωγὴν τὴν ἐν τῷ κόσμῳ, λέγων· Ἐμὲ τὸν ταπεινὸν ὃν βλέπεις, ἐκ τῆς μεγάλης πόλεως Ῥώμης εἰμὶ, καὶ μέγας γέγονα εἰς τὸ παλάτιον τοῦ βασιλέως. Καὶ ὡς ἤκουσε ὁ Αἰγύπτιος τὴν ἀρχὴν τοῦ λόγου, κατενύγη, καὶ ἤκουεν ἀκριβῶς τὰ λεγόμενα παρ' αὐτοῦ. Πάλιν δὲ λέγει αὐτῷ· Κατέλιπον οὖν τὴν πόλιν, καὶ ἦλθον εἰς τὴν ἔρημον ταύτην· καὶ πάλιν ἐμὲ ὃν βλέπεις, οἴκους μεγάλους εἶχον καὶ χρήματα πολλά· καὶ καταφρονήσας αὐτῶν, ἦλθον εἰς τὸ μικρὸν κελλίον τοῦτο· καὶ πάλιν ἐμὲ ὃν βλέπεις, κραββάτους εἶχον ὁλοχρύσους, ἔχοντας πολυτίμους στρωμνάς· καὶ ἀντ' αὐτῶν, δέδωκέ μοι ὁ Θεὸς τὸ χαράδριον τοῦτο καὶ τὸ δέρμα· πάλιν τὰ ἐνδύματά μου πολλῆς τιμῆς ἄξια ἦν· καὶ ἀντὶ ἐκείνων, φορῶ τὰ εὐτελῆ ταῦτα ἱμάτια· πάλιν εἰς τὸ ἄριστόν μου πολὺ χρυσίον ἀνηλίσκετο· καὶ ἀντὶ ἐκείνου, ἔδωκέ μοι ὁ Θεὸς τὸ μικρὸν λάχανον τοῦτο, καὶ τὸ μικρὸν ποτήριον τοῦ οἴνου. Ἦσαν δὲ οἱ ὑπηρετοῦντές μοι παῖδες πολλοί· καὶ ἰδοὺ ἀντ' ἐκείνων, κατένυξεν ὁ Θεὸς τὸν γέροντα τοῦτον ὑπηρετῆσαί μοι· ἀντὶ δὲ βαλανείου, βάλλω τὸ μικρὸν ὕδωρ εἰς τοὺς πόδας μου, καὶ τὰ σανδάλια διὰ τὴν ἀσθένειάν μου· πάλιν ἀντὶ μουσικῶν καὶ κιθαρῶν, λέγω τοὺς δώδεκα ψαλμούς· ὁμοίως καὶ τὴν νύκτα, ἀντὶ τῶν ἁμαρτιῶν ὦν ἐποίουν, ἄρτι μετὰ ἀναπαύσεως ποιῶ μικράν μου λειτουργίαν. Παρακαλῶ οὖν σε, ἀββᾶ, μὴ σκανδαλισθῇς εἰς τὴν ἀσθένειάν μου. Ταῦτα ἀκούσας ὁ Αἰγύπτιος, εἰς ἑαυτὸν ἐλθὼν, εἶπεν· Οὐαί μοι, ὅτι ἀπὸ πολλῆς θλίψεως τοῦ κόσμου εἰς ἀνάπαυσιν ἦλθον, καὶ ἃ οὐκ εἶχον τότε, νῦν ἔχω· σὺ δὲ ἀπὸ πολλῆς ἀναπαύσεως εἰς θλῖψιν ἦλθες, καὶ ἀπὸ πολλῆς δόξης καὶ πλούτου ἦλθες εἰς ταπείνωσιν καὶ πτωχείαν. Πολλὰ δὲ ὠφεληθεὶς ἀπῆλθε, καὶ ἐγένετο αὐτοῦ φίλος, καὶ παρέβαλλεν αὐτῷ συχνῶς δι' ὠφέλειαν· ἦν γὰρ ἀνὴρ διακριτικὸς, καὶ πλήρης εὐωδίας τοῦ ἁγίου Πνεύματος.  
There was a monk from Rome who lived at Scetis near the church. He had a slave to serve him. The priest, knowing his bad health and the comfort in which he used to live, sent him what he needed of whatever anyone brought to the church. Having lived twenty-five years at Scetis he had acquired the gift of insight and became famous. One of the great Egyptians heard about him and came to see him, thinking he would find him leading a life of great corporal austerity. He entered and greeted him. They said the prayer and sat down. Now the Egyptian saw he was wearing fine clothing, and that he possessed a bed with a coverlet and a small pillow. He saw that his feet were clean and shod in sandals. Noticing all this, he was shocked, because such a way of life is not usual in that district; much greater austerity is required. Now the old man had the gift of insight and he understood that he was shocked, and so he said to him who served him, 'We will celebrate a feast today for the abba's sake.' There were a few vegetables, and he cooked them and at the appointed hour, they rose and ate. The old man had a little wine also, because of his illness; so they drank some. When evening came, they recited the twelve psalms and went to sleep. They did the same during the night. On rising at dawn, the Egyp- tian said to him, 'Pray for me,' and he went away without being edified. When he had gone a short distance, the old man, wishing to edify him, sent someone to bring him back. On his arrival he received him once again with joy and asked him, 'Of what country are you?’ He said, 'Egypt.' 'And of what city?' 'I am not a citizen at all.''And what was your work in the village?’ 'I was a herdsman.' "Where did you sleep?’ He replied, 'In the field.’ 'Did you have anything to lie upon?’ He said, 'Would I go and put a bed under myself in a field?' "But how did you sleep?’ He said, 'On the bare ground.' The old man said next, 'What was your food in the fields, and what wine did you drink?' He replied, 'Is there food and drink in the fields?''But how did you live?' 'I ate dry bread, and, if I found any, green herbs and water.’ The old man replied, 'Great hardship! Was there a bath-house for washing in the village?’ He replied, 'No, only the river, when we wanted it.' After the old man had learnt all this and knew of the hardness of his former life, he told him his own former way of life when he was in the world, with the inten- tion of helping him. 'I, the poor man whom you see, am of the great city of Rome and I was a great man in the palace of the emperor.' When the Egyptian heard the beginning of these words, he was filled with compunction and listened attentively to what the other was saying. He continued, 'Then I left the city and came to this desert. I whom you see had great houses and many riches and having despised them I have come to this little cell. 1 whom you see had beds all of gold with coverings of great value, and in exchange for that, God has given me this little bed and this skin. Moreover, my clothes were the most expensive kind and in their stead I wear these garments of no value. Again, at my table there was much gold and instead of that God has given me this little dish of vegetables and a cup of wine. There were many slaves to serve me and see how in exchange for that, God troubles this old man to serve me. Instead of the bath-house, I throw a little water over my feet and wear sandals because of my weakness. Instead of music and lyres, I say the twelve psalms and the same at night; instead of the sins I used to commit I now say my rule of prayer. So then I beg you, abba, do not be shocked at my weakness.' Hearing this, the Egyptian came to his senses and said, 'Woe to me, for after so much hardship in the world, I have found ease; and what I did not have before, that I now possess. While after so great ease, you have come to humility and poverty.' Greatly edified, he withdrew, and he became his friend and often went to him for help. For he was a man full of discernment and the good odour of the Holy Spirit.  
**Β´.** Ὁ αὐτὸς εἶπεν, ὅτι ἦν τις γέρων ἔχων καλὸν μαθητήν· καὶ ἀπὸ ὀλιγωρίας ἔβαλεν αὐτὸν ἔξω μετὰ τῆς μηλωτῆς αὐτοῦ. Ὁ δὲ ἀδελφὸς ὑπέμεινεν ἔξω καθήμενος. Καὶ ἀνοίξας ὁ γέρων, εὗρεν αὐτὸν καθήμενον, καὶ ἔβαλεν αὐτῷ μετάνοιαν, λέγων· Ὦ Πάτερ, ἡ ταπείνωσις τῆς μακροθυμίας σου ἐνίκησε τὴν ἐμὴν ὀλιγωρίαν. Δεῦρο ἔσω· ἀπὸ τοῦ νῦν σὺ γέρων εἶ καὶ Πατὴρ, ἐγὼ δὲ νεώτερος καὶ μαθητής.  
The same monk used to say that there was a certain old man who had a good disciple. Through narrowmindedness he drove him outside with his sheepskin. The brother remained sitting outside. When the old man opened the door, he found him sitting, and he repented saying, 'O Father, the humility of your patience has overcome my narrowmindedness. Come inside and from now on you are the old man and the father, and I am the younger and the disciple."

**Περὶ τοῦ ἀββᾶ Ῥούφου.**

**Α´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Ῥοῦφον· Τί ἐστιν ἡσυχία, καὶ τίς ἡ ὠφέλεια αὐτῆς; Ὁ δὲ γέρων λέγει αὐτῷ· Ἡσυχία ἐστὶ, τὸ καθεσθῆναι ἐν τῷ κελλίῳ μετὰ φόβου καὶ γνώσεως Θεοῦ, ἀπεχόμενος μνησικακίας καὶ ὑψηλοφροσύνης. Ἡ τοιαύτη ἡσυχία γεννήτρια οὖσα πασῶν τῶν ἀρετῶν, φυλάσσει τὸν μοναχὸν ἀπὸ τῶν πεπυρωμένων βελῶν τοῦ ἐχθροῦ, μὴ ἐῶσα αὐτὸν τιτρώσκεσθαι ὑπ' αὐτῶν. Ναὶ, ἀδελφὲ, ταύτην κτῆσαι, μνημονεύων τῆς ἐξόδου τοῦ θανάτου σου, ὅτι οὐκ οἶδας ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται. Λοιπὸν οὖν, νῆφε περὶ τῆς ἰδίας ψυχῆς.  
A brother asked Abba Rufus, 'What is interior peace, and what use is it?' The old man said, 'Interior peace means to remain sitting in one's cell with fear and knowledge of God, holding far off the remembrance of wrongs suffered and pride of spirit. Such interior peace brings forth all the virtues, preserves the monk from the burning darts of the enemy, and does not allow him to be wounded by them. Yes, brother, acquire it. Keep in mind your future death, remembering that you do not know at what hour the thief will come. Likewise be watchful over your soul.'

**Β´.** Εἶπεν ὁ ἀββᾶς Ῥοῦφος, ὅτι ὁ καθήμενος ἐν ὑποταγῇ πατρὸς πνευματικοῦ, πλείονα μισθὸν ἔχει τοῦ ἐν τῇ ἐρήμῳ καθ' ἑαυτὸν ἀναχωροῦντος. Ἔλεγε δὲ οὗτος, ὅτι διηγήσατό τις τῶν Πατέρων, λέγων, ὅτι Εἶδον τέσσαρα τάγματα ἐν τῷ οὐρανῷ· τὸ πρῶτον τάγμα, ἄνθρωπος ἀσθενῶν καὶ εὐχαριστῶν τῷ Θεῷ· τὸ δεύτερον τάγμα, ὁ τὴν φιλοξενίαν διώκων καὶ εἰς τοῦτο ἱστάμενος καὶ διακονῶν· τὸ τρίτον τάγμα, ὁ τὴν ἔρημον διώκων καὶ μὴ βλέπων ἄνθρωπον· τὸ τέταρτον τάγμα, ὁ ἐν ὑποταγῇ καθήμενος πατρὸς καὶ ὑποτασσόμενος αὐτῷ διὰ τὸν Κύριον. Ἐφόρει δὲ ὁ διὰ τὴν ὑπακοὴν μανιάκην χρυσοῦν καὶ γοργόνα, καὶ πλείονα τῶν ἄλλων δόξαν εἶχεν. Ἐγὼ δὲ, φησὶ, εἶπον τῷ ὁδηγοῦντί με, ὅτι Πῶς οὗτος ὁ μικρότερος παρὰ τοὺς ἄλλους πλείονα δόξαν ἔχει; Ὁ δὲ ἀποκριθεὶς εἶπέ μοι· Ἐπειδὴ ὁ τὴν φιλοξενίαν διώκων ἰδίῳ θελήματι ποιεῖ· καὶ ὁ εἰς τὴν ἔρημον ὢν ἰδίῳ θελήματι ἀνεχώρησεν· οὗτος δὲ ὁ τὴν ὑπακοὴν ἔχων. πάντα τὰ θελήματα αὐτοῦ καταλείψας, κρέμαται τῷ Θεῷ καὶ τῷ ἰδίῳ Πατρί· ἕνεκα τούτου πλείονα δόξαν ἔλαβε παρὰ τοὺς ἄλλους. Διὰ τοῦτο, ὦ τέκνα, καλὴ ἡ ὑπακοὴ ἡ διὰ τὸν Κύριον γινομένη. Ἠκούσατε, τέκνα. ἐκ μέρους, τοῦ κατορθώματος τούτου ὀλίγον τι ἴχνος. Ὦ ὑπακοὴ σωτηρία πάντων τῶν πιστῶν! ὦ ὑπακοὴ γεννήτρια πασῶν τῶν ἀρετῶν! ὦ ὑπακοὴ βασιλείας εὑρέτις! ὦ ὑπακοὴ οὐρανοὺς ἀνοίγουσα, καὶ ἀνθρώπους ἀπὸ γῆς ἀνάγουσα! ὦ ὑπακοὴ πάντων τῶν ἁγίων τροφὲ, ἐξ ἧς ἐθήλασαν, καὶ διὰ σοῦ ἐτελειώθησαν! ὦ ὑπακοὴ σύνοικε ἀγγέλων!  
Abba Rufus said, 'He who remains sitting at the feet of his spiritual father receives a greater reward than he who lives alone in the desert.' He added that one of the Fathers said, 'I have seen four orders in heaven: in the first order is the sick man who gives thanks to God; in the second, the man who observes hospitality and for that reason, gets up to serve; in the third, the man who crosses the desert without seeing anyone; in the fourth, the man who obeys his Father and remains in submission to him for the Lord's sake. The one who was living in submission was wearing a chain of gold and a shield and had greater glory than the others. I said to him who was guiding me, "Why does the one who is least have more glory than the others?" He answered me, "He who practises hospitality acts according to his own will; but the last one possesses obedience. Having abandoned all his desires, he depends on God and his own Father; it is because of this that he has received more glory than the others." See, my child, how good obedience is when it is undertaken for the Lord. You have partly understood the elements of this virtue, my children. O obedience, salvation of the faithful! O obedience, mother of all the virtues! O obedience, discloser of the kingdom! O obedience opening the heavens, and making men to ascend there from earth! O obedience, food of all the saints, whose milk they have sucked, through you they have become perfect! O obedience, companion of the angels!’

**Περὶ τοῦ ἀββᾶ Ῥωμανοῦ.**

**Α´.** Μέλλοντος τοῦ ἀββᾶ Ῥωμανοῦ τελευτᾷν, συνήχθησαν πρὸς αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες αὐτῷ· Πῶς ὀφείλομεν διοικηθῆναι; Ὁ δὲ γέρων εἶπεν· Οὐδέποτε οἶδα εἰπών τινι ὑμῶν ποιῆσαί τί ποτε, εἰ μὴ πρότερον ἐποίησα τὸν λογισμὸν, μὴ ὀργισθῆναι ἐὰν μὴ ποιήσῃ ὃ εἶπον γενέσθαι· καὶ οὕτως ὅλον τὸν χρόνον ἡμῶν ᾠκήσαμεν μετ' εἰρήνης.  
When Abba Romanus was at the point of death, his disciples gathered round him and said, 'How ought we to conduct ourselves?’ The old man said to them, 'I do not think I have ever told one of you to do something, without having first made the decision not to get angry, if what I said were not done; and so we have lived in peace all our days.'

**Ἀρχὴ τοῦ Σ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Σισόη.**

**Α´.** Ἀδελφὸς ἀδικηθεὶς ὑπὸ ἑτέρου ἀδελφοῦ, ἦλθε πρὸς τὸν ἀββᾶν Σισόην, καὶ λέγει αὐτῷ· Ἠδικήθην παρά τινος ἀδελφοῦ, κἀγὼ θέλω ἐμαυτὸν ἐκδικῆσαι. Ὁ δὲ γέρων παρεκάλει αὐτὸν, λέγων· Μὴ, τέκνον, κατάλειψον δὲ μᾶλλον τῷ Θεῷ τὰ τῆς ἐκδικήσεως. Ὁ δὲ ἔλεγεν· Οὐ παύσομαι ἕως οὗ ἐκδικήσω ἐμαυτόν. Εἶπε δὲ ὁ γέρων· Εὐξώμεθα, ἀδελφέ. Καὶ ἀναστὰς εἶπεν ὁ γέρων· Ὁ Θεὸς, οὐκ ἔτι σου ἔχομεν χρείαν φροντίζειν περὶ ἡμῶν· ἡμεῖς γὰρ τὴν ἐκδίκησιν ἑαυτῶν ποιοῦμεν. Τοῦτο οὖν ἀκούσας ὁ ἀδελφὸς, ἔπεσε παρὰ τοὺς πόδας τοῦ γέροντος, εἰπών· Οὐκ ἔτι δικάζομαι μετὰ τοῦ ἀδελφοῦ, συγχώρησόν μοι, ἀββᾶ.  
A brother whom another brother had wronged came to see Abba Sisoes and said to him, 'My brother has hurt me and I want to avenge myself.' The old man pleaded with him saying, 'No, my child, leave vengeance to God.' He said to him, 'I shall not rest until I have avenged myself.' The old man said, 'Brother, let us pray. Then the old man stood up and said, 'God, we no longer need you to care for us, since we do justice for ourselves.' Hearing these words, the brothers fell at the old man's feet, saying, 'I will no longer seek justice from my brother; forgive me, abba.'

**Β´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω; ὅτι ἀπαντῶ εἰς τὴν ἐκκλησίαν, καὶ πολλάκις γίνεται ἀγάπη, καὶ κρατοῦσί με. Λέγει αὐτῷ ὁ γέρων· Κόπον ἔχει τὸ πρᾶγμα. Λέγει οὖν Ἀβραὰμ ὁ μαθητὴς αὐτοῦ· Ἐὰν γένηται ἀπάντησις ἐν σαββάτῳ ἢ ἐν Κυριακῇ, καὶ πίῃ ἀδελφὸς τρία ποτήρια, μὴ πολλά ἐστι; Λέγει ὁ γέρων· Ἐὰν οὐκ ἔστι Σατανᾶς, πολλὰ οὐκ ἔστιν.  
A brother asked Abba Sisoes saying, 'What should I do? When I go to the church, often there is an agape there after the service and they make me stay for it?’ The old man said to him, 'It is a difficult question.' Then Abraham, his disciple, said, 'If the gather- ing takes place on Saturday or Sunday and a brother drinks three cups of wine, is that not a lot?' The old man said, 'If Satan is not in it, it is not much.'

**Γ´.** Ἔλεγεν ὁ μαθητὴς τοῦ ἀββᾶ Σισόη πρὸς αὐτόν· Πάτερ, ἐγήρασας, ἀπέλθωμεν ἐγγὺς τῆς οἰκουμένης, λοιπόν. Λέγει αὐτῷ ὁ γέρων· Ὅπου οὐκ ἕνι γυνὴ, ἐκεῖ ἀπέλθωμεν. Λέγει αὐτῷ ὁ μαθητὴς αὐτοῦ· Καὶ ποῦ ἔστι τόπος ὁ μὴ ἔχων γυναῖκα, εἰ μὴ ἡ ἔρημος; Λέγει οὖν ὁ γέρων· Εἰς τὴν ἔρημον ἆρόν με.  
Abba Sisoes' disciple said to him, 'Father, you are growing old. Let us now go back nearer to inhabited country.' The old man said to him, 'Let us go where there are no women.' His disciple said to him, 'Where is there a place where there are no women except the desert?' So the old man said, 'Take me to the desert.'

**Δ´.** Πολλάκις ἔλεγεν ὁ μαθητὴς τοῦ ἀββᾶ Σισόη· Ἀββᾶ, ἀνάστα, φάγωμεν. Ὁ δὲ πρὸς αὐτὸν ἔλεγεν· Οὐκ ἐφάγομεν, τέκνον; Ὁ δὲ· Οὐχὶ, Πάτερ. Καὶ ἔλεγεν ὁ γέρων· Εἰ οὐκ ἐφάγομεν, φέρε, καὶ ἐσθίομεν.  
Abba Sisoes' disciple often said to him, 'Abba, get up, and let us eat.’ And he would say to him, 'Have we not eaten, my child?' He would reply, 'No, Father.' The the old man would say, 'If we have not eaten, bring the food, and we will eat.'

**Ε´.** Εἶπέ ποτε ὁ ἀββᾶς Σισόης μετὰ παρρησίας· Θάρσει· ἰδοὺ τριάκοντα ἔτη ἔχω μηκέτι δεόμενος τοῦ Θεοῦ περὶ ἁμαρτίας· ἀλλὰ τοῦτο εὔχομαι, λέγων· Κύριε Ἰησοῦ, σκέπασόν με ἀπὸ τῆς γλώσσης μου· κύριε Ἰησοῦ, σκέπασόν με ἀπὸ τῆς γλώσσης μου· καὶ ἕως νῦν καθ' ἡμέραν πίπτω δι' αὐτῆς καὶ ἁμαρτάνω.  
Abba Sisoes expressed himself freely one day, saying, 'Have confidence: for thirty years I have not prayed to God about my faults, but I have made this prayer to him: "Lord Jesus, save me from my tongue," and until now every day, I fall because of it, and commit sin."

**Ϛ´.** Ἀδελφὸς εἶπε τῷ ἀββᾷ Σισόῃ· Πῶς οὐκ ἀναχωροῦσι τὰ πάθη ἀπ' ἐμοῦ; Λέγει αὐτῷ ὁ γέρων· Τὰ σκεύη αὐτῶν ἔνδοθέν σού εἰσιν· δὸς αὐτοῖς τὸν ἀρραβῶνα αὐτῶν, καὶ ὑπάγουσιν.  
A brother said to Abba Sisoes, 'How is it that the passions do not leave me?’ The old man said, 'Their tools are inside you; give them their pay and they will go.'

**Ζ´.** Ἐκάθητό ποτε ὁ ἀββᾶς Σισόης εἰς τὸ ὅρος τοῦ ἀββᾶ Ἀντωνίου· καὶ χρονίσαντος τοῦ διακονητοῦ αὐτοῦ ἐλθεῖν πρὸς αὐτὸν, ἕως μηνῶν δέκα οὐκ εἶδεν ἄνθρωπον. Περιπατῶν δὲ ἐν τῷ ὄρει, εὑρίσκει Φαρανίτην ἀγρεύοντα ἄγρια ζῷα· καὶ λέγει αὐτῷ ὁ γέρων· Πόθεν ἔρχῃ; καὶ πόσον χρόνον ἔχεις ὧδε; Ὁ δὲ ἔφη· Φύσει, ἀββᾶ, ἔχω ἕνδεκα μῆνας ἐν τῷ ὄρει τούτῳ, καὶ οὐκ εἶδον ἄνθρωπον εἰ μὴ σέ. Ἀκούσας δὲ ὁ γέρων ταῦτα, εἰσελθὼν εἰς τὸ κελλίον, ἔτυπτεν ἑαυτὸν, λέγων· Ἰδοὺ, Σισόη, ἐνόμισας τίποτε πεποιηκέναι· καὶ οὐδὲ ὡς ὁ κοσμικὸς οὗτος ἀκμὴν πεποίηκας.  
Abba Sisoes was living for a time on the mountain of Abba Anthony, and his disciple was a long time coming, so he did not see anyone for ten months. Now while he was walking on the mountain he met a Pharanite who was hunting wild animals. The old man said to him, 'Where have you come from? And how long have you been here?’ He replied, 'Indeed, abba, I have been eleven months on this mountain and I have not seen anyone except you.' Hearing this the old man entered his cell and beat his breast saying, 'Look, Sisoes, you thought you had done something special but you have not even equalled this layman.'

**Η´.** Ἐγένετο προσφορὰ εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου, καὶ εὑρέθη ἐκεῖ κνίδιον οἴνου· καὶ λαβὼν εἷς τῶν γερόντων μικρὸν ἀγγεῖον καὶ ποτήριον, ἀπήνεγκε πρὸς τὸν ἀββᾶν Σισόην, καὶ ἔδωκεν αὐτῷ, καὶ ἔπιεν. Ὁμοίως καὶ δεύτερον, καὶ ἐδέξατο. Παρέσχεν αὐτῷ καὶ τρίτον, καὶ οὐκ ἔλαβεν, εἰπών· Παῦσαι, ἀδελφὲ, ἢ οὐκ οἶδας ὅτι ἔστι Σατανᾶς; There was a liturgy on the mountain of Abba Anthony and they had a small bottle of wine there. One of the old men took a jug and a cup and offered some to Abba Sisoes. He drank some. A second time, he also accepted some. But when he was offered some a third time, he did not accept it, saying, 'Stop, brother, don't you know that it is of Satan?’  
  
**Θ´.** Παρέβαλέ τις τῶν ἀδελφῶν πρὸς τὸν ἀββᾶν Σισόην, εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου· καὶ λαλούντων αὐτῶν, ἔλεγε τῷ ἀββᾷ Σισόῃ· Ἄρτι οὐκ ἔφθασας εἰς τὰ μέτρα τοῦ ἀββᾶ Ἀντωνίου, Πάτερ; Καὶ λέγει αὐτῷ ὁ γέρων· Εἰ εἶχον ἕνα τῶν λογισμῶν τοῦ ἀββᾶ Ἀντωνίου, ἐγινόμην ὅλος ὡς πῦρ· πλὴν οἶδα ἄνθρωπον, ὅτι μετὰ καμάτου δύναται βαστάσαι τὸν λογισμὸν αὐτοῦ.  
One of the brethren went to see Abba Sisoes on Abba Anthony's mountain. While they were talking, he said to Abba Sisoes, "Have you already reached Abba Anthony's stature, Father?' The old man said to him, 'If I had one of Abba Anthony's thoughts, I should become all flame; but I do know a man, who with difficulty is able to bear Anthony's thoughts."

**Ι´.** Ἦλθέ ποτέ τις τῶν Θηβαίων πρὸς τὸν ἀββᾶν Σισόην, θέλων γενέσθαι μοναχός. Καὶ ἠρώτησεν αὐτὸν ὁ γέρων, εἰ ἔχει τινὰ ἐν τῷ κόσμῳ. Ὁ δὲ ἔφη· Ἔχω ἕνα υἱόν. Καὶ λέγει αὐτῷ ὁ γέρων· Ὕπαγε, ῥῖψον αὐτὸν εἰς τὸν ποταμὸν, καὶ τότε γίνῃ μοναχός. Ὡς οὖν ἀπῆλθε ῥίψαι αὐτὸν, ἔπεμψεν ὁ γέρων ἀδελφὸν τοῦ κωλῦσαι αὐτόν. Λέγει ὁ ἀδελφός· Παῦσαι, τί ποιεῖς; Ὁ δὲ εἶπεν· Ὁ ἀββᾶς μοι εἶπε ῥίψαι αὐτόν. Λέγει οὖν ὁ ἀδελφός· Ἀλλὰ πάλιν εἶπε, μὴ ῥίψῃς αὐτόν. Καὶ καταλιπὼν αὐτὸν, ἦλθε πρὸς τὸν γέροντα· καὶ γέγονε δόκιμος μοναχὸς διὰ τὴν ὑπακοὴν αὐτοῦ.  
One of the inhabitants of the Thebaid came to see Abba Sisoes one day because he wanted to become a monk. The old man asked him if he had any relations in the world. He replied, 'I have a son.' The old man said, 'Go and throw him into the river and then you will become a monk. As he went to throw him in, the old man sent a brother in haste to prevent him. The brother said, 'Stop, what are you doing?’ But the other said to him, 'The abba told me to throw him in.' So the brother said, 'But afterwards he said do not throw him in.' So he left his son and went to find the old man and he became a monk, tested by obedience.

**ΙΑ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Ἆρα οὕτως ἐδίωκεν ὁ Σατανᾶς τοὺς ἀρχαίους; Λέγει αὐτῷ ὁ γέρων· Ἄρτι πλέον, ὅτι ὁ καιρὸς αὐτοῦ σπόγγισε, καὶ ταράσσεται.  
A brother asked Abba Sisoes, 'Did Satan pursue them like this in the early days?' The old man said to him, 'He does this more at the present time, because his time is nearly finished and he is enraged.'

**ΙΒ´.** Ἐπειράσθη ποτὲ Ἀβραὰμ ὁ μαθητὴς τοῦ ἀββᾶ Σισόη ἀπὸ δαίμονος· καὶ εἶδεν ὁ γέρων ὅτι πέπτωκεν, καὶ ἀναστὰς ἐξέτεινε τὰς χεῖρας εἰς τὸν οὐρανὸν, λέγων· Θεὸς, θέλεις, οὐ θέλεις, οὐκ ἀφῶ σε, ἐὰν μὴ αὐτὸν θεραπεύσῃς. Καὶ εὐθέως ἐθεραπεύθη.  
Abraham, Abba Sisoes' disciple, was tempted one day by the devil and the old man saw that he had given way. Standing up, he stretched his hands towards heaven, saying, 'God, whether you will, or whether you will not, I will not let you alone till you have healed him,' and immediately the brother was healed.

**ΙΓ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Ὁρῶ ἐμαυτὸν, ὅτι ἡ μνήμη τοῦ Θεοῦ παραμένει μοι. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἔστι μέγα, τὸ εἶναι τὸν λογισμόν σου μετὰ τοῦ Θεοῦ· μέγα δέ ἐστι, τὸ ἑαυτὸν ὁρᾷν ὑποκάτω πάσης τῆς κτίσεως. Τοῦτο γὰρ καὶ ὁ σωματικὸς κόπος ὁδηγεῖ εἰς τὸν τῆς ταπεινοφροσύνης τρόπον.  
A brother said to Abba Sisoes, 'I am aware that the remembrance of God stays with me.' The old man said to him, 'It is no great thing to be with God in your thoughts, but it is a great thing to see yourself as inferior to all creatures. It is this, coupled with hard work, that leads to humility.'

**ΙΔ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι ὅτε ἔμελλε τελευτᾷν, καθημένων τῶν Πατέρων πρὸς αὐτὸν ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· καὶ λέγει αὐτοῖς· Ἰδοὺ ὁ ἀββᾶς Ἀντώνιος ἦλθε. Καὶ μετὰ μικρὸν λέγει· Ἰδοὺ ὁ χορὸς τῶν προφητῶν ἦλθε. Καὶ πάλιν τὸ πρόσωπον αὐτοῦ περισσῶς ἔλαμψε· καὶ εἶπεν· Ἰδοὺ ὁ χορὸς τῶν ἀποστόλων ἦλθε. Καὶ ἐδιπλασίασε τὸ πρόσωπον αὐτοῦ πάλιν· καὶ ἰδοὺ αὐτὸς ὡς μετά τινων λαλῶν. Καὶ ἐδεήθησαν αὐτοῦ οἱ γέροντες, λέγοντες· Μετὰ τίνος ὁμιλεῖς, Πάτερ; Ὁ δὲ ἔφη· Ἰδοὺ ἄγγελοι ἦλθον λαβεῖν με, καὶ παρακαλῶ ἵνα ἀφεθῶ μετανοῆσαι μικρόν. Καὶ λέγουσιν αὐτῷ οἱ γέροντες· Οὐ χρείαν ἔχεις μετανοῆσαι, Πάτερ. Εἶπε δὲ αὐτοῖς ὁ γέρων· Φύσει οὐκ οἶδα ἐμαυτὸν ὅτι ἔβαλον ἀρχήν. Καὶ ἔμαθον πάντες ὅτι τέλειός ἐστι. Καὶ πάλιν ἄφνω ἐγένετο τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· καὶ ἐφοβήθησαν πάντες. Καὶ λέγει αὐτοῖς· Βλέπετε, ὁ Κύριος ἦλθε, καὶ λέγει· Φέρετέ μοι τὸ σκεῦος τῆς ἐρήμου. Καὶ εὐθέως παρέδωκε τὸ πνεῦμα. Καὶ ἐγένετο ὡς ἀστραπή· καὶ ἐπλήσθη ὅλος ὁ οἶκος εὐωδίας.  
It was said of Abba Sisoes that when he was at the point of death, while the Fathers were sitting beside him, his face shone like the sun. He said to them, 'Look, Abba Anthony is coming.’ A little later he said, 'Look, the choir of prophets is coming.' Again his countenance shone with brightness and he said, 'Look, the choir of apostles is coming,' His countenance increased in brightness and lo, he spoke with someone. Then the old men asked him, 'With whom are you speaking, Father?' He said, 'Look, the angels are coming to fetch me, and I am begging them to let me do a little penance.' The old man said to him, 'You have no need to do penance, Father.’ But the old man said to them, 'Truly, I do not think I have even made a beginning yet.' Now they all knew that he was perfect. Once more his countenance suddenly became like the sun and they were all filled with fear. He said to them, 'Look, the Lord is coming and he's saying, "Bring me the vessel from the desert." ' Then there was as a flash of lightening and all the house was filled with a sweet odour.

**ΙΕ´.** Παρέβαλεν ὁ ἀββᾶς Ἀδέλφιος ἐπίσκοπος Νειλουπόλεως πρὸς τὸν ἀββᾶν Σισόην, εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου. Καὶ ὡς ἤμελλον ἐξελθεῖν, πρὶν αὐτοὺς ὁδεῦσαι, ἐποίησεν αὐτοὺς γεύσασθαι ἀπὸ πρωΐ· ἦν δὲ νηστεία. Καὶ ὡς ἔθηκαν τράπεζαν, ἰδοὺ ἀδελφοὶ κρούουσιν. Εἶπε δὲ τῷ μαθητῇ αὐτοῦ· Δὸς αὐτοῖς μικρὰν ἀθήραν, ὅτι ἀπὸ κόπου εἰσί. Λέγει αὐτῷ ὁ ἀββᾶς Ἀδέλφιος· Ἄφες τέως, ἵνα μὴ εἴπωσιν ὅτι ὁ ἀββᾶς Σισόης ἀπὸ πρωῒ ἐσθίει. Καὶ προσέσχεν αὐτῷ ὁ γέρων, καὶ λέγει τῷ ἀδελφῷ· Ὕπαγε, δὸς αὐτοῖς. Ὁς οὖν εἶδον τὴν ἀθήραν, εἶπον· Μὴ ξένους ἔχετε; μὴ ἄρα καὶ ὁ γέρων μεθ' ὑμῶν ἐσθίει; Καὶ εἶπεν αὐτοῖς ὁ ἀδελφός· Ναί. Ἤρξαντο οὖν θλίβεσθαι, καὶ λέγειν· Συγχωρήσῃ ὑμῖν ὁ Θεὸς, ὅτι τὸν γέροντα ἀφήκατε φαγεῖν ἄρτι. Ἢ οὐκ οἴδατε ὅτι ἐπὶ πολλὰς ἡμέρας ἔχει κοπιάσαι; Καὶ ἤκουσεν αὐτῶν ὁ ἐπίσκοπος, καὶ ἔβαλε μετάνοιαν τῷ γέροντι, λέγων· Συγχώρησόν μοι, ἀββᾶ, ὅτι ἀνθρώπιόν τι ἐλογισάμην· σὺ δὲ τὸ τοῦ Θεοῦ ἐποίησας. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Σισόης· Ἐὰν μὴ ὁ Θεὸς δοξάσῃ ἄνθρωπον, ἡ δόξα τῶν ἀνθρώπων οὐδέν ἐστιν.  
Abba Adelphius, bishop of Nilopolis, went to find Abba Sisoes on the mountain of Abba Anthony. When they were ready to leave, before setting out on their road Abba Sisoes made them eat before morning. Now it was a fast day. As he was setting the table, behold, some brothers came and knocked on the door. He said to his disciple, 'Give them a little to eat, for they are tired.’ Abba Adelphius said to him, 'No, don't do that, in case they say that Abba Sisoes eats before morning.’ So the old man thought about it and then he said to the brother, 'Go on, give them something.’ Now when they saw the food they said, 'Have you visitors, and is that why the old man is eating with you?' The brother replied it was so. They they were very distressed and they said, 'May God forgive you, because you have let the old man eat now. Do you not know that because of this, he will mortify himself for a long time?' Hear- ing this, the bishop did penance before the old man saying, 'Forgive me, abba, for I reasoned on a human level while you do the work of God.' Abba Sisoes said to him, 'If God does not glorify a man, the glory of men is without value.'

**ΙϚ´.** Παρέβαλόν τινες πρὸς τὸν ἀββᾶν Σισόην ἀκοῦσαι παρ' αὐτοῦ λόγον, καὶ οὐδὲν αὐτοῖς ἐλάλησε· πάντα δὲ ἔλεγε· Συγχωρήσατέ μοι. Ἰδόντες δὲ αὐτοῦ τὰ σπυρίδια, εἶπον τῷ μαθητῇ αὐτοῦ Ἀβραάμ· Τί ποιεῖτε τὰ σπυρίδια ταῦτα; Ὁ δὲ εἶπεν· Ὧδε κἀκεῖ ἀναλίσκομεν αὐτά. Ἀκούσας δὲ ὁ γέρων, εἶπε· Καὶ Σισόης ἔνθεν κἀκεῖθεν ἐσθίει. Οἱ δὲ ἀκούσαντες, πάνυ ὠφελήθησαν· καὶ ἀπῆλθον μετὰ χαρᾶς, οἰκοδομηθέντες εἰς τὴν ταπείνωσιν αὐτοῦ.  
Some brothers went to see Abba Sisoes to hear a word from him. But he did not speak to them saying, 'Excuse me.' Seeing his little baskets, the visitors asked his disciple Abraham, 'What do you do with these little baskets?’ He said, 'We sell them here and there.' Hearing this the old man said, 'Even Sisoes eats now and then.’ By these words the visitors were greatly helped and they returned with joy, edified by his humility.

**ΙΖ´.** Ἠρώτησεν ὁ ἀββᾶς Ἀμμὼν ὁ τῆς Ῥαϊθοῦ τὸν ἀββᾶν Σισόην· Ὅταν ἀναγινώσκω Γραφὴν, θέλει ὁ λογισμός μου φιλοκαλῆσαι λόγον, ἵνα ἔχω εἰς ἐπερώτημα. Λέγει αὐτῷ ὁ γέρων· Οὐκ ἔστι χρεία· ἀλλὰ μᾶλλον ἐκ τῆς καθαρότητος τοῦ νοὸς κτῆσαι σεαυτῷ καὶ τὸ ἀμεριμνεῖν καὶ τὸ λέγειν.  
Abba Ammoun of Rhaithou asked Abba Sisoes, 'When I read the Scriptures, my mind is wholly concentrated on the words so that I may have something to say if I am asked.' The old man said to him, 'That is not necessary; it is better to enrich yourself through purity of spirit and to be without anxiety and then to speak.'

**ΙΗ´.** Παρέβαλέ ποτε κοσμικὸς ἔχων τὸν υἱὸν αὐτοῦ πρὸς τὸν ἀββᾶν Σισόην, εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου· καὶ κατὰ τὴν ὁδὸν συνέβη ἀποθανεῖν τὸν υἱὸν αὐτοῦ· καὶ οὐκ ἐταράχθη, ἀλλ' ἔλαβεν αὐτὸν πρὸς τὸν γέροντα πίστει, καὶ προσέπεσε μετὰ τοῦ υἱοῦ ὡς μετάνοιαν ποιῶν, ὥστε εὐλογηθῆναι παρὰ τοῦ γέροντος. Καὶ ἀναστὰς ὁ πατὴρ κατέλιπε τὸ παιδίον πρὸς τοὺς πόδας τοῦ γέροντος, καὶ ἐξῆλθεν ἔξω. Ὁ δὲ γέρων, νομίζων ὅτι μετάνοιαν αὐτῷ βάλλει, λέγει αὐτῷ· Ἀνάστα, ἔξελθε ἔξω· οὐ γὰρ ᾔδει ὅτι ἀπέθανε. Καὶ παραχρῆμα ἀνέστη καὶ ἐξῆλθε. Καὶ ἰδὼν αὐτὸν ὁ πατὴρ αὐτοῦ, ἐξέστη· καὶ εἰσελθὼν προσεκύνησε τῷ γέροντι, καὶ ἀνήγγειλεν αὐτῷ τὸ πρᾶγμα. Ἀκούσας δὲ ὁ γέρων, ἐλυπήθη· οὐ γὰρ ἤθελε τοῦτο γενέσθαι. Παρήγγειλε δὲ αὐτῷ ὁ μαθητὴς αὐτοῦ, μηδενὶ εἰπεῖν, ἕως τῆς τελευτῆς τοῦ γέροντος.  
A secular who had a son came to see Abba Sisoes on Abba Anthony's mountain. On the way, it happened that his son died. He was not troubled by this but brought him with confidence to the old man and bowed down with his son, as though making prostra- tion, so that he would be blessed by the old man. Then the father stood up, left the child at the old man's feet and went outside. The old man, thinking that the boy was bowing said to him, 'Get up, go outside.’ For he did not know that he was dead. Immediately the boy stood up and went out. When he saw it, his father was filled with amazement and went back inside. He bowed before the old man and told him the whole story. When he heard it the old man was filled with regret, for he had not intended that to happen. So the disciple asked the father of the child not to speak of it to anyone before the old man's death.

**ΙΘ´.** Τρεῖς γέροντες παρέβαλον τῷ ἀββᾷ Σισόῃ, ἀκούσαντες τὰ περὶ αὐτοῦ. Καὶ λέγει αὐτῷ ὁ πρῶτος· Πάτερ, πῶς δύναμαι σωθῆναι ἀπὸ τοῦ πυρίνου ποταμοῦ; Ὁ δὲ οὐκ ἀπεκρίθη αὐτῷ. Λέγει αὐτῷ ὁ δεύτερος· Πάτερ, πῶς δύναμαι σωθῆναι ἀπὸ τοῦ βρυγμοῦ τῶν ὀδόντων, καὶ ἐκ τοῦ σκώληκος τοῦ ἀκοιμήτου; Λέγει αὐτῷ ὁ τρίτος· Πάτερ, τί ποιήσω, ὅτι ἡ μνήμη τοῦ ἐξωτέρου σκότους φονεύει με; Ἀποκριθεὶς δὲ ὁ γέρων εἶπεν αὐτοῖς· Ἐγὼ οὐδενὸς τούτων μέμνημαι· φιλεύσπλαγχνος γὰρ ὢν ὁ Θεὸς, ἐλπίζω ὅτι ποιεῖ μετ' ἐμοῦ ἔλεος. Ἀκούσαντες δὲ τὸν λόγον τοῦτον οἱ γέροντες ἀπῆλθον λυπούμενοι. Μὴ θέλων δὲ ὁ γέρων ἐᾶσαι αὐτοὺς λυπουμένους ἀπελθεῖν, ὑποστρέψας αὐτοῖς εἶπε· Μακάριοί ἐστε, ἀδελφοί· ἐζήλωσα γὰρ ὑμᾶς. Ὁ πρῶτος γὰρ  
ὑμῶν εἶπε περὶ τοῦ πυρίνου ποταμοῦ, καὶ ὁ δεύτερος περὶ τοῦ Ταρτάρου, καὶ ὁ τρίτος περὶ τοῦ σκότους. Εἰ οὖν τοιαύτης μνήμης κυριεύει ὁ νοῦς ὑμῶν, ἀδύνατον ὑμᾶς ἁμαρτῆσαι. Τί δὲ ποιήσω ἐγὼ ὁ σκληροκάρδιος, μὴ συγχωρούμενος εἰδέναι ὅτι κἄν ἐστι κόλασις τοῖς ἀνθρώποις· καὶ ἐκ τούτου, ἐν πάσῃ ὥρᾳ ἁμαρτάνω; Καὶ μετανοήσαντες αὐτῷ εἶπον· Καθάπερ ἠκούσαμεν, οὕτως καὶ εἴδομεν.  
Three old men came to see Abba Sisoes, having heard about him. The first said to him, 'Father, how shall I save myself from the river of fire?' He did not answer him. The second said to him, "Father, how can I be saved from the gnashing of teeth and the worm which dieth not?' The third said, 'Father, what shall I do, for the remembrance of the outer darkness is killing me?! By way of reply the old man said to them, 'For my part, I do not keep in mind the remembrance of any of these things, for God is compassionate and I hope that he will show me his mercy.’ Hearing this, the old men went back offended. But the old man, not wishing to let them go away hurt, said to them, ‘Blessed are you, my brothers; truly I envy you. The first speaks of the river of fire, the second of hell and the third of darkness. Now if your spirit is filled with such remem- brances, it is impossible for you to sin. What shall I do, then? I who am hard of heart and to whom it has not been granted so much as to know whether there is a punishment for men; no doubt it is because of this that I am sinning all the time.' They prostrated themselves before him and said, 'Now we have seen exactly that of which we have heard tell.'

**Κ´.** Ἠρώτησάν τινες τὸν ἀββᾶν Σισόην, λέγοντες· Ἐὰν πέσῃ ἀδελφὸς, οὐ χρείαν ἔχει μετανοῆσαι ἐνιαυτόν; Ὁ δὲ εἶπε· Σκληρόν ἐστι τὸ ῥῆμα. Οἱ δέ φασιν· Ἀλλ' ἓξ μῆνας; Καὶ πάλιν εἶπε· Πολύ ἐστιν. Οἱ δὲ ἔφασκον· Ἕως τεσσαράκοντα ἡμερῶν; Πάλιν ἔφη· Πολύ ἐστι. Λέγουσιν αὐτῷ· Τί οὖν; ἐὰν πέσῃ ἀδελφὸς, καὶ εὑρεθῇ εὐθὺς ἀγάπη γινομένη, καὶ αὐτὸς εἰσέλθῃ εἰς τὴν ἀγάπην; Λέγει αὐτοῖς ὁ γέρων· Οὐχί. Ἀλλὰ χρείαν ἔχει μετανοῆσαι ὀλίγας ἡμέρας. Πιστεύω γὰρ τῷ Θεῷ, ὅτι ὁλοψύχως ἐὰν μετανοήσῃ ὁ τοιοῦτος, καὶ εἰς τρεῖς ἡμέρας δέχεται αὐτὸν Θεός.  
They asked Abba Sisoes, 'If a brother sins, surely he must do penance for a year?' He replied, 'That is a hard saying.' The visitors said, 'For six months?' He replied, 'That is a great deal.' They said, 'For forty days?’ He said, 'That is a great deal, too.' They said to him, 'What then? If a brother falls, and the agape is about to be offered, should he simply come to the agape, too?' The old man said to them, 'No, he needs to do penance for a few days. But I trust in God that if such a man does penance with his whole heart, God will receive him, even in three days.'

**ΚΑ´.** Ἐλθόντος ποτὲ τοῦ ἀββᾶ Σισόη εἰς τὸ Κλύσμα, παρέβαλον αὐτῷ κοσμικοὶ ἰδεῖν αὐτόν. Καὶ πολλὰ λαλησάντων αὐτῶν, οὐκ ἀπεκρίθη αὐτοῖς λόγον. Ὕστερον δὲ εἷς αὐτῶν εἶπε· Τί θλίβετε τὸν γέροντα; οὐκ ἐσθίει· διὰ τοῦτο οὐδὲ λαλεῖν δύναται. Ἀπεκρίθη ὁ γέρων· Ἐγὼ ὅτε γένηταί μοι χρεία, ἐσθίω.  
When Abba Sisoes went to Clysma one day, some seculars came to see him. Though they talked a great deal, he did not answer them by so much as a word. Later, one of them said, 'Why do you bother the old man? He does not eat; that is why he cannot speak." The old man replied, 'For my part, I eat when the need arises.'

**ΚΒ´.** Ἠρώτησεν ὁ ἀββᾶς Ἰωσὴφ τὸν ἀββᾶν Σισόην, λέγων· Διὰ πόσου χρόνου ὀφείλει ἄνθρωπος ἐκκόπτειν τὰ πάθη; Λέγει αὐτῷ ὁ γέρων· Τοὺς χρόνους θέλεις μαθεῖν; Λέγει ὁ ἀββᾶς Ἰωσήφ· Ναί. Λέγει οὖν ὁ γέρων· Οἵαν ὥραν ἔρχεται τὸ πάθος, εὐθέως κόψον αὐτό.   
Abba Joseph asked Abba Sisoes, 'For how long must a man cut away the passions?’ The old man said to him, 'Do you want to know how long?' Abba Joseph answered, 'Yes.' The the old man said to him, 'So long as a passion attacks you, cut it away at once.’

**ΚΓ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην τὸν τῆς Πέτρας περὶ πολιτείας. Καὶ λέγει αὐτῷ ὁ γέρων· Εἶπε Δανιήλ· Ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον.  
A brother asked Abba Sisoes of Petra how to live and the old man said to him, 'Daniel said: do not eat the bread of desires.' (cf. Dan. 10.3)

**ΚΔ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι καθήμενος εἰς τὸ κελλίον πάντοτε τὴν θύραν ἔκλειεν.  
It was said of Abba Sisoes that when he was sitting in the cell he would always close the door.

**ΚΕ´.** Ἦλθόν ποτε Ἀρειανοὶ πρὸς τὸν ἀββᾶν Σισόην εἰς τὸ ὄρος τοῦ ἀββᾶ Ἀντωνίου, καὶ ἤρξαντο καταλαλεῖν τῶν ὀρθοδόξων. Ὁ δὲ γέρων οὐκ ἀπεκρίθη αὐτοῖς οὐδέν· καὶ φωνήσας τὸν ἑαυτοῦ μαθητὴν, εἶπεν· Ἀβραὰμ, φέρε μοι τὸ βιβλίον τοῦ ἁγίου Ἀθανασίου, καὶ ἀνάγνωθι αὐτό. Καὶ σιωπώντων αὐτῶν, ἐγνώσθη ἡ αἵρεσις αὐτῶν. Καὶ ἀπέλυσεν αὐτοὺς μετ' εἰρήνης.  
One day some Arians came to see Abba Sisoes on Abba Anthony's mountain and they began to speak against the orthodox faith. The old man gave them no answer but he called his disciple and said to him, 'Abraham, bring me the book of Saint Athanasius and read it.' Then they were silent as their heresy was unmasked and he sent them away in peace.

**ΚϚ´.** Ἦλθέ ποτε ὁ ἀββᾶς Ἀμοῦν ἀπὸ Ῥαϊθοῦ εἰς τὸ Κλύσμα, παραβαλεῖν τῷ ἀββᾷ Σισόῃ· καὶ βλέπων αὐτὸν θλιβόμενον, ὅτι ἀφῆκε τὴν ἔρημον, λέγει αὐτῷ· Τί θλίβῃ, ἀββᾶ; τί γὰρ ἠδύνω ἀπαρτὶ ποιῆσαι εἰς τὴν ἔρημον, οὕτως γηράσας; Ὁ δὲ γέρων προσέσχεν αὐτῷ μετὰ στυφότητος, λέγων· Τί μοι λέγεις, Ἀμοῦν; οὐκ ἤρκει γάρ μοι ἡ ἐλευθερία μόνη τοῦ λογισμοῦ μου ἐν τῇ ἐρήμῳ;  
Abba Ammoun of Rhaithou came to Clysma one day to meet Abba Sisoes. Seeing that Abba Sisoes was grieved because he had left the desert, Abba Ammoun said to him, 'Abba, why grieve about it? What would you do in the desert, now you are so old?' The old man pondered this sorrowfully and said to him, 'What are you saying to me, Ammoun? Was not the mere liberty of my soul enough for me in the desert?’

**ΚΖ´.** Ἐκάθητό ποτε ὁ ἀββᾶς Σισόης ἐν τῷ κελλίῳ αὐτοῦ· καὶ κρούσαντος τοῦ μαθητοῦ αὐτοῦ, ἔκραξεν ὁ γέρων, λέγων· Φύγε, Ἀβραὰμ, μὴ εἰσέλθῃς, ἄρτι οὐ σχολάζει τὰ ὧδε.  
Abba Sisoes was sitting in his cell one day. His disciple knocked on the door and the old man shouted out to him saying, 'Go away, Abraham, do not come in. From now on I have no time for the things of this world.'

**ΚΗ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Πῶς κατέλιπες τὴν Σκῆτιν μετὰ τοῦ ἀββᾶ Ὢρ ὢν, καὶ ἦλθες καὶ ἐκάθισας ὧδε; Λέγει αὐτῷ ὁ γέρων· Ἐν τῷ ἄρξασθαι πληθύνεσθαι τὴν Σκῆτιν, καὶ ἀκούσας ἐγὼ ὅτι ἐκοιμήθη ὁ ἀββᾶς Ἀντώνιος, ἀνέστην καὶ ἦλθον ὧδε εἰς τὸ ὄρος· καὶ εὑρὼν τὰ ὧδε ἡσυχάζοντα, μικρὸν ἐκάθισα χρόνον. Λέγει αὐτῷ ὁ ἀδελφός· Πόσον χρόνον ἔχεις ὧδε; Λέγει αὐτῷ ὁ γέρων· Εἰσὶν ἑβδομηκονταδύο.  
A brother asked Abba Sisoes, 'Why did you leave Scetis, where you lived with Abba Or and come to live here?! The old man said, 'At the time when Scetis became crowded, I heard that Anthony was dead and I got up and came here to the mountain. Finding the place peaceful I have settled here for a little while.’ The brother said to him, 'How long have you been here?! The old man said to him, 'Seventy-two years.'

**ΚΘ´.** Εἶπεν ὁ ἀββᾶς Σισόης· Ὅταν ᾗ ἄνθρωπος τὴν φροντίδα σου ποιούμενος, οὐ δεῖ σε διατάξαι.  
He also said, 'When there is someone who takes care of you, you are not to give him orders.'

**Λʹ.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην λέγων· Ἐὰν περιπατῶμεν ἐν ὁδῷ, καὶ πλανηθῇ ὁ ὁδηγῶν ἡμᾶς, χρεία εἰπεῖν αὐτῷ; Λέγει αὐτῷ ὁ γέρων· Οὐχί. Λέγει οὖν ὁ ἀδελφός· Ἀλλ' ἀφῶμεν αὐτὸν πλανῆσαι ἡμᾶς; Λέγει αὐτῷ ὁ γέρων· Τί οὖν; λαβεῖν ἔχεις ῥάβδον δεῖραι αὐτόν; Ἐγὼ οἶδα ἀδελφοὺς ὅτι περιεπάτουν, καὶ ὁ ὁδηγῶν αὐτοὺς ἐπλανήθη τὴν νύκτα· ἦσαν δὲ δώδεκα, καὶ πάντες ᾔδεισαν ὅτι ἐπλανῶντο· καὶ ἠγωνίσαντο ἕκαστος τοῦ μὴ εἰπεῖν. Ἡμέρας δὲ γενομένης, μαθὼν ὁ ὁδηγῶν αὐτοὺς ὅτι ἐπλανήθησαν τὴν ὁδὸν, λέγει αὐτοῖς· Συγχωρήσατέ μοι, ὅτι ἐπλανήθην. Καὶ εἶπον πάντες· Καὶ ἡμεῖς ᾔδειμεν, ἀλλ' ἐσιωπήσαμεν. Ὁ δὲ ἀκούσας ἐθαύμασε, λέγων, ὅτι Ἕως θανάτου ἐγκρατεύονται οἱ ἀδελφοὶ τοῦ μὴ λαλεῖν. Καὶ ἐδόξασε τὸν Θεόν. Τὸ δὲ μῆκος τῆς ὁδοῦ ἧς ἐπλανήθησαν, μίλια δώδεκα.  
A brother asked Abba Sisoes, 'If we are walking along the road and the guide leads us astray, ought we to tell him so?’ The old man answered, 'No.' Then the brother said, 'Should we let him lead us astray then?' The old man said to him, 'What else? Will you take a stick to beat him? I know some brethren who were walking and the guide misled them the whole night. There were twelve of them and they all knew that they were lost and each one struggled not to say so. When day came and the guide realized that they had lost their way and said to them, "Forgive me, but I am lost," they all said to him, "We knew that but we kept silence." Hearing this he was filled with wonder and said, "Even to the point of death, the broth- ers control themselves so as not to speak," and he gave glory to God. The length of the road on which they had gone astray was twelve miles.'

**ΛΑ´.** Ἦλθόν ποτε Σαρακηνοὶ, καὶ ἐξέδυσαν τὸν γέροντα καὶ τὸν ἀδελφὸν αὐτοῦ. Καὶ ἐξελθόντων αὐτῶν εἰς τὴν ἔρημον ἵνα εὕρωσί τι βρώσιμον, εὗρεν ὁ γέρων βόλβιτα καμήλων, καὶ κλάσας εὗρε κοκκία κριθῶν· ἔτρωγε δὲ ἓν κοκκὶν, καὶ τὸ ἓν εἰς τὴν χεῖρα αὐτοῦ ἐτίθει. Ἐλθὼν δὲ ὁ ἀδελφὸς αὐτοῦ, εὗρεν αὐτὸν ἐσθίοντα, καὶ λέγει αὐτῷ· Αὕτη ἐστὶν ἡ ἀγάπη, ὅτι εὗρες βρώσιμον, καὶ μόνος ἐσθίεις, καὶ οὐκ ἐφώνησάς με; Λέγει αὐτῷ ὁ ἀββᾶς Σισόης· Οὐκ ἠδίκησά σε, ἀδελφέ· ἰδοὺ τὸ μέρος σου ἐν τῇ χειρί μου ἐτήρησα.  
One day the Saracens came and robbed the old man and his brother. As he was setting off into the desert to find something to eat, the old man found some camel dung and having broken it up, he found some grains of barley in it. He ate a grain and put the other into his hand. His brother came and saw him in the act of eating and said to him, 'Is this charity, to find food and to eat it along without having called me?’ Abba Sisoes said to him, 'I have not wronged you, brother, here is your share which I have kept in my hand."

**ΛΒ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη τοῦ Θηβαίου, ὅτι ἔμεινεν εἰς τὸν Καλαμῶνα τοῦ Ἀρσενοΐτου· καὶ ἄλλος γέρων ἠσθένει εἰς τὴν ἄλλην λαύραν. Καὶ ὡς ἤκουσεν, ἐθλίβη. Ἐπειδὴ δὲ δύο δύο ἐνήστευε, καὶ ἦν ἡ ἡμέρα ἐν ᾗ οὐκ ἤσθιε· καὶ ὅτε ἤκουσε, λέγει τῷ λογισμῷ· Τί ποιήσω; ἐὰν ἀπέλθω, μήπως ἀναγκάσωσί με οἱ ἀδελφοὶ φαγεῖν· καὶ ἐὰν παραμείνω εἰς τὴν αὔριον, μήποτε τελευτήσῃ. Πλὴν τοῦτο ποιῶ, ὑπάγω καὶ οὐκ ἐσθίω. Καὶ οὕτως ἀπῆλθε νῆστις, πληρώσας τὴν ἐντολὴν τοῦ Θεοῦ· καὶ τὴν διὰ τὸν Θεὸν πολιτείαν αὐτοῦ οὐκ ἔλυσεν.  
They said Abba Sisoes the Theban dwelt at Calamon of Arsinoe. Another old man was ill there in the other /avra and when he heard of it, Abba Sisoes was very sorry. Now Abba Sisoes used to fast for two days at a time, so there was one day when he did not eat. When he heard about the old man's illness, he said to himself; 'What shall I do? If I go and see him, I am afraid the brethren will compel me to eat, but if I wait until tomorrow, I am afraid he may die. This is what I will do; I will go and I will not eat.’ So he went fasting, both fulfilling the commandment of God and yet not relaxing his way of life for the sake of God.

**ΛΓ´.** Διηγήσατό τις τῶν Πατέρων περὶ τοῦ ἀββᾶ Σισόη τοῦ Καλαμῶνος, ὅτι θέλων ποτὲ νικῆσαι τὸν ὕπνον, ἐκρέμασεν ἑαυτὸν ἀπὸ τοῦ κρημνοῦ τῆς Πέτρας· καὶ ἐλθὼν ἄγγελος ἔλυσε αὐτὸν, καὶ παρήγγειλεν αὐτὸν μηκέτι τοῦτο ποιῆσαι, μήτε ἄλλοις παραδοῦναι τὴν τοιαύτην παράδοσιν.  
One of the Fathers related of Abba Sisoes of Calamon that, wishing to overcome sleep one day, he hung himself over the preci- pice of Petra. An angel came to take him down and ordered him not to do that again and not to transmit such teaching to others.

**ΛΔ´.** Ἠρώτησέ τις τῶν Πατέρων τὸν ἀββᾶν Σισόην, λέγων· Ἐὰν κάθημαι ἐν τῇ ἐρήμῳ, καὶ ἔλθῃ βάρβαρος, φονεῦσαί με θέλων, καὶ δυνηθῶ πρὸς αὐτὸν, φονεύσω αὐτόν; Καὶ εἶπεν ὁ γέρων· Οὐχί· ἀλλὰ παράδος αὐτὸν τῷ Θεῷ. Οἷος γὰρ ἂν πειρασμὸς ἔλθῃ ἀνθρώπῳ, λεγέτω, ὅτι Διὰ τὰς ἁμαρτίας μου τοῦτο συνέβη· ἐὰν δὲ ἀγαθὸν, Οἰκονομίᾳ Θεοῦ.  
One of the Fathers asked Abba Sisoes, 'If I am sitting in the desert and a barbarian comes to kill me and if I am stronger than he, shall I kill him?' The old man said to him, 'No, leave him to God. In fact whatever the trial is which comes to a man, let him say, "This has happened to me because of my sins," and if something good comes say, "It is through the providence of God."'

**ΛΕ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην τὸν Θηβαῖον, λέγων· Εἰπέ μοι ῥῆμα. Καὶ λέγει· Τί σοι ἔχω εἰπεῖν; ὅτι εἰς τὴν Καινὴν Γραφὴν ἀναγινώσκω, καὶ εἰς τὴν Παλαιὰν ἀνακάμπτω.  
A brother asked Abba Sisoes the Theban, 'Give me a word,’ and he said, 'What shall I say to you? I read the New Testament, and I turn to the old.'

**ΛϚ´.** Ὁ αὐτὸς ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην τὸν τῆς πέτρας, τὸ ῥῆμα ὃ εἶπεν ὁ ἀββᾶς Σισόης ὁ Θηβαῖος. Καὶ λέγει ὁ γέρων· Ἐγὼ εἰς τὴν ἁμαρτίαν κοιμῶμαι, καὶ εἰς τὴν ἁμαρτίαν ἐγείρομαι.  
The same brother asked Abba Sisoes of Petra about the say- ing which Abba Sisoes the Theban had said to him and the old man said, 'I go to sleep in sin and I awaken in sin.'

**ΛΖ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη τοῦ Θηβαίου, ὅτι ὡς ἀπέλυεν ἡ ἐκκλησία, ἔφευγεν εἰς τὸ κελλίον αὐτοῦ. Καὶ ἔλεγον· Δαίμονα ἔχει. Αὐτὸς δὲ τὸ ἔργον τοῦ Θεοῦ ἐποίει.  
They said of Abba Sisoes the Theban that when the assembly was dismissed he used to flee to his cell and they used to say of him, "He is possessed by a devil.' But he was really doing the work of God.

**ΛΗ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω, ἀββᾶ, ὅτι πέπτωκα; Λέγει αὐτῷ ὁ γέρων· Ἀνάστα πάλιν. Λέγει ὁ ἀδελφός· Ἀνέστην, καὶ πάλιν πέπτωκα. Καὶ λέγει ὁ γέρων· Ἀνάστα πάλιν καὶ πάλιν. Εἶπεν οὖν ὁ ἀδελφός· Ἕως πότε; Λέγει ὁ γέρων· Ἕως ἂν καταληφθῇς εἴτε ἐν τῷ ἀγαθῷ, εἴτε ἐν τῷ πτώματι· ἐν ᾧ γὰρ εὑρίσκεται ἄνθρωπος, ἐν αὐτῷ καὶ πορεύεται.  
A brother asked Abba Sisoes, 'What shall I do, abba, for I have fallen?! The old man said to him, 'Get up again.’ The brother said, 'I have got up again, but I have fallen again.’ The old man said, 'Get up again and again.' So then the brother said, 'How many times?' The old man said, 'Until you are taken up either in virtue or in sin. For a man presents himself to judgement in the state in which he is found.'

**ΛΘ´.** Ἀδελφὸς ἠρώτησε γέροντα, λέγων· Τί ποιήσω; ὅτι θλίβομαι διὰ τὸ ἐργόχειρον. Ἀγαπῶ γὰρ τὴν σειρὰν, καὶ οὐ δύναμαι αὐτὴν ἐργάσασθαι. Λέγει ὁ γέρων, ὅτι ὁ ἀββᾶς Σισόης ἔλεγεν, ὡς οὐ χρὴ τὸ ἀναπαῦον ἡμᾶς ἔργον ἐργάζεσθαι.  
A brother asked an old man, 'What shall I do, for I am troubled about manual work? I love making ropes and I cannot make them.’ The old man said that Abba Sisoes used to say, 'You should not do work which gives you satisfaction.'

**Μʹ.** Εἶπεν ὁ ἀββᾶς Σισόης· Ζήτει τὸν Θεὸν, καὶ μὴ ζήτει ποῦ κατοικεῖ.  
Abba Sisoes said, 'Seek God, and do not seek where he dwells.'

**ΜΑ´.** Εἶπε πάλιν, ὅτι αἰδὼς καὶ ἀφοβία πολλάκις φέρει τὴν ἁμαρτίαν.  
He also said, 'Shame and lack of fear often lead to sin.’

**ΜΒ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω; Λέγει αὐτῷ· Τὸ πρᾶγμα ὃ ζητεῖς, τὸ σφόδρα σιωπᾷν, καὶ ταπείνωσις. Γέγραπται γάρ· Μακάριοι οἱ ἐμμένοντες ἐν αὐτῷ. Οὕτω δύνασαι στῆναι.  
A brother asked Abba Sisoes, 'What am I to do?’ He said to him: 'What you need is a great deal of silence and humility. For it is written: "Blessed are those who wait for him" (Is. 30.18) for thus they are able to stand.'

**ΜΓ´.** Εἶπεν ὁ ἀββᾶς Σισόης· Γενοῦ ἐξουδενωμένος, καὶ τὸ θέλημά σου ὀπίσω βάλε, καὶ γενοῦ ἀμέριμνος· καὶ ἕξεις ἀνάπαυσιν.  
Abba Sisoes said, 'Let yourself be despised, cast your own will behind your back, and you will be free from care and at peace.'

**ΜΔ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Τί ποιήσω διὰ τὰ πάθη; Καὶ λέγει ὁ γέρων· Ἕκαστος ἡμῶν πειράζεται ἀπὸ τῆς ἰδίας ἐπιθυμίας.  
A brother asked Abba Sisoes, 'What shall I do about the passions?’ The old man said, 'Each man is tempted when he is lured and enticed by his own desire.’ (James 1.14)

**ΜΕ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σισόην, λέγων· Εἰπέ μοι ῥῆμα. Ὁ δὲ ἔφη· Τί με ἀναγκάζεις λαλῆσαι ἀργῶς; Ἰδοὺ ὃ βλέπεις ποίησον.  
A brother asked Abba Sisoes to give him a word. He said, "Why do you make me speak without need? Whatever you see, do that.'

**ΜϚ´.** Ἀπῆλθέ ποτε ὁ ἀββᾶς Ἀβραὰμ ὁ μαθητὴς τοῦ ἀββᾶ Σισόη εἰς διακονίαν, καὶ ἐπὶ ἡμέρας οὐκ ἤθελε διακονηθῆναι ὑπὸ ἄλλου τινὸς, λέγων· Ἔχω ἀφεῖναι ἄνθρωπον ἄλλον ποιῆσαι συνήθειαν μετ' ἐμοῦ, ἐκτὸς τοῦ ἀδελφοῦ μου; Καὶ οὐ κατεδέξατο ἕως οὗ ἦλθεν ὁ μαθητὴς αὐτοῦ, ὑπομείνας τὸν κόπον.  
One day Abba Abraham, Abba Sisoes' disciple, went away on an errand. During his absence the old man did not wish to be served by anyone else. 'Shall I let any other man, except my brother, get used to me?' He refused till his disciple should return, and put up with the hardship.

**ΜΖ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι καθημένου αὐτοῦ, ἔκραξε μεγάλῃ τῇ φωνῇ· Ὦ ταλαιπωρία! Λέγει αὐτῷ ὁ μαθητὴς αὐτοῦ· Τί ἔχεις, Πάτερ; Λέγει αὐτῷ ὁ γέρων· Ἕν ἄνθρωπον ζητῶ λαλῆσαι, καὶ οὐχ εὑρίσκω.  
They said of Abba Sisoes that once when he was sitting down, he cried with a loud voice, 'O misery!' His disciple said to him, 'What is the matter, father?' The old man said to him, 'I seek a man to speak to and I do not find one."

**ΜΗ´.** Ἐξῆλθέ ποτε ὁ ἀββᾶς Σισόης ἐκ τοῦ ὄρους τοῦ ἀββᾶ Ἀντωνίου, εἰς τὸ ἐξώτερον ὄρος τῆς Θηβαΐδος, καὶ ᾤκησεν ἐκεῖ. Ἦσαν δὲ ἐκεῖ Μελιτιανοὶ, οἰκοῦντες ἐν τῷ Καλαμῶνι τοῦ Ἀρσενοΐτου. Τινὲς δὲ ἀκούσαντες ὅτι ἐξῆλθεν εἰς τὸ ἐξώτερον ὄρος, ἐπεθύμησαν αὐτὸν θεάσασθαι· ἔλεγον δέ· Τί ποιήσομεν; εἰς τὸ ὄρος γάρ εἰσι Μελιτιανοί. Οἴδαμεν δὲ ὅτι ὁ γέρων οὐ βλάπτεται ἐξ αὐτῶν· ἡμεῖς δὲ μήποτε θέλοντες συντυχεῖν τῷ γέροντι, ἐμπέσωμεν εἰς πειρασμὸν τῶν αἱρετικῶν. Καὶ ἕνεκεν τοῦ μὴ συναντῆσαι τοῖς αἱρετικοῖς, οὐκ ἀπῆλθον ἰδεῖν τὸν γέροντα.  
One day Abba Sisoes left Abba Anthony's mountain to go to the outer mountain of the Thebaid and there he stayed. Now there were some Meletians there who lived at Calamon of Arsinoe. Hearing that the old man had come to the outer mountain, some people wished to see him but they said, 'What shall we do because the Meletians are on the mountain. We know that the old man does not suffer harm from them but we are afraid lest, in wanting to meet the old man, we fall into the temptation of the heretics.’ So as not to meet the heretics, they did not go to see the old man.

**ΜΘ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι ἠσθένησε· καὶ καθημένων γερόντων πρὸς αὐτὸν ἐλάλησέ τισι. Λέγουσιν αὐτῷ· Τί βλέπεις, ἀββᾶ; Καὶ λέγει αὐτοῖς· Ὁρῶ τινας ἐλθόντας ἐπ' ἐμὲ, καὶ παρακαλῶ αὐτοὺς ἵνα ἐάσωσί με μικρὸν μετανοῆσαι. Λέγει αὐτῷ εἷς τῶν γερόντων· Καὶ ἐὰν ἐάσωσί σε, ἀπαρτί δύνασαι χρησιμεῦσαι εἰς μετάνοιαν; Λέγει αὐτῷ ὁ γέρων· Εἰ δὲ οὐ δύναμαι ποιῆσαι, ἀλλὰ στενάζω ἐπάνω τῆς ψυχῆς μου μικρὸν, καὶ ἀρκεῖ μοι.  
This is what they relate about Abba Sisoes when he became ill, The old men were sitting beside him and he spoke to some of them. They said to him, 'What do you see, abba?' He said to them, ‘I see beings coming towards me, and I am begging them to leave me a little while so that I may repent.' One of the old men said to him, 'And even if they allow you a respite, can you now profit by it and do penance?' The old man said to him, 'If I am not able to do that, at least I can groan a little over my soul and that is enough for me.'

**Ν´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη, ὅτι ὅτε ἦλθεν εἰς τὸ Κλύσμα, ἠσθένησε· καὶ καθημένου αὐτοῦ μετὰ τοῦ μαθητοῦ αὐτοῦ εἰς τὴν κέλλαν, ἰδοὺ κροῦσμα γέγονεν εἰς τὴν θύραν. Καὶ νοήσας ὁ γέρων, λέγει τῷ μαθητῇ αὐτοῦ Ἀβραάμ· Εἰπὲ τῷ κρούσαντι· Ἐγὼ Σισόης εἰς τὸ ὄρος, ἐγὼ Σισόης εἰς τὸ χαράδριον. Ὁ δὲ ἀκούσας ἀφανὴς ἐγένετο.   
They said of Abba Sisoes that when he came to Clysma he fell ill. While he was sitting with his disciple in his cell, someone knocked on the door. Then the old man understood and said to his disciple, 'Abraham, say to him who is knocking, "I am Sisoes on the mountain and I am Sisoes on my bed."' Hearing this, the one who knocked disappeared.

**ΝΑ´.** Εἶπεν ὁ ἀββᾶς Σισόης ὁ Θηβαῖος τῷ μαθητῇ αὐτοῦ· Εἰπέ μοι τί βλέπεις εἰς ἐμὲ, κἀγώ σοι λέγω τί βλέπω εἰς σέ. Λέγει αὐτῷ ὁ μαθητὴς αὐτοῦ· Σὺ καλὸς τῷ νῷ, καὶ σκληρὸς μικρόν. Λέγει αὐτῷ ὁ γέρων· Σὺ καλὸς εἶ, ἀλλὰ χαῦνος τῷ νῷ.  
Abba Sisoes, the Theban, said to his disciple, 'Tell me what you see in me and then I will tell you what I see in you.' His disciple said to him, 'You are a good man, but a little hard.' The old man said to him, 'You are good, too, but you are not tough enough.'

**ΝΒ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σισόη τοῦ Θηβαίου, ὅτι οὐκ ἤσθιεν ἄρτον. Καὶ εἰς τὴν ἑορτὴν τοῦ Πάσχα ἔβαλον αὐτῷ μετάνοιαν οἱ ἀδελφοὶ, ἵνα φάγῃ μετ' αὐτῶν. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἓν ἔχω ποιῆσαι· ἢ ἄρτον ἔχω μεταλαβεῖν, ἢ ὅσα ἐποιήσατε φαγία. Οἱ δὲ εἶπον αὐτῷ· Ἄρτον μόνον φάγε. Ὁ δὲ ἐποίησεν οὕτως.  
They said of Abba Sisoes the Theban that he did not eat bread. At the Paschal Feast the brothers bowed to him and invited him to eat with them. He answered them, 'There is only one thing I can do: either I eat bread with you, or else I eat all the dishes you have prepared.' They said to him, 'Eat only bread,’ and he did so.

**Περὶ τοῦ ἀββᾶ Σιλουανοῦ.**

**Α´.** Παρέβαλέ ποτε ὁ ἀββᾶς Σιλουανὸς καὶ ὁ μαθητὴς αὐτοῦ Ζαχαρίας εἰς μοναστήριον· καὶ ἐποίησαν αὐτοὺς γεύσασθαι μικρὸν πρὸ τοῦ ὁδεῦσαι. Καὶ ἐξελθόντων αὐτῶν, εὗρεν ὁ μαθητὴς αὐτοῦ ὕδωρ ἐν τῇ ὁδῷ, καὶ ἤθελε πιεῖν. Καὶ λέγει αὐτῷ ὁ γέρων· Ζαχαρία, νηστεία σήμερον. Ὁ δὲ λέγει· Οὐκ ἐφάγομεν, Πάτερ; Λέγει ὁ γέρων· Ἐκεῖνο τὸ, ἐφάγομεν, τῆς ἀγάπης ἦν· ἡμεῖς δὲ τὴν ἑαυτῶν νηστείαν κρατήσωμεν, τέκνον.  
Abba Silvanus and his disciple Zacharias went to a certain monastery one day. They were given something to eat a little before taking the road and when they got outside his disciple found some water beside the path and wanted to drink. The old man said to him, ‘Zacharias, it is a fast today.' The latter said to him, 'But, Father, have we not eaten?’ The old man said to him, 'What we have eaten came through charity but, my child, let us keep our own fast.'

**Β´.** Ὁ αὐτὸς καθεζόμενός ποτε μετὰ ἀδελφῶν, ἐγένετο ἐν ἐκστάσει, καὶ πίπτει ἐπὶ πρόσωπον· καὶ μετὰ πολὺ ἀναστὰς ἔκλαιε. Καὶ παρεκάλεσαν αὐτὸν οἱ ἀδελφοὶ, λέγοντες· Τί ἔχεις, Πάτερ; Ὁ δὲ ἐσιώπα καὶ ἔκλαιεν. Ἀναγκαζόντων δὲ αὐτῶν εἰπεῖν, εἶπεν· Ἐγὼ εἰς τὴν κρίσιν ἡρπάγην· καὶ εἶδον πολλοὺς τοῦ γένους ἡμῶν ἀπερχομένους εἰς κόλασιν, καὶ πολλοὺς τῶν κοσμικῶν ἀπερχομένους εἰς βασιλείαν. Καὶ ἐπένθει ὁ γέρων, καὶ οὐκ ἤθελεν ἐξελθεῖν ἐκ τοῦ κελλίου αὐτοῦ. Εἰ δὲ καὶ ἠναγκάζετο ἐξελθεῖν, ἔσκεπε τῷ κουκουλίῳ τὸ πρόσωπον αὐτοῦ, λέγων· Τί θέλω ἰδεῖν τὸ φῶς τοῦτο τὸ πρόσκαιρον, καὶ οὐδὲν ἔχον ὄφελος;   
As Abba Silvanus was sitting with the brethren one day he was rapt in ecstasy and fell with his face to the ground. After a long time he got up and wept. The brethren besought him saying, 'What is it, Father?’ But he remained silent and wept. When they insisted on his speaking he said, 'I was taken up to see the judgement and I saw there many of our sort coming to punishment and many seculars going into the kingdom.' The old man was full of compunction and never wanted to leave his cell. If he was obliged to go out, he hid his face in his cowl saying, 'Why should I seek to see this earthly light, which is of no use?'

**Γ´.** Ἄλλοτε εἰσῆλθεν ὁ μαθητὴς αὐτοῦ Ζαχαρίας, καὶ εὗρεν αὐτὸν ἐν ἐκστάσει, καὶ αἱ χεῖρες αὐτοῦ εἰς τὸν οὐρανὸν ἡπλωμέναι. Καὶ κλείσας τὴν θύραν ἐξῆλθε. Καὶ ἐλθὼν περὶ ὥραν ἕκτην καὶ ἐννάτην, εὗρεν αὐτὸν οὕτως. Καὶ περὶ ὥραν δεκάτην ἔκρουσε· καὶ εἰσελθὼν, εὗρεν αὐτὸν ἡσυχάζοντα, καὶ λέγει αὐτῷ· Τί ἔχεις σήμερον, Πάτερ; Ὁ δὲ εἶπεν· Ἠσθένησα σήμερον, τέκνον. Ὁ δὲ κρατήσας τοὺς πόδας αὐτοῦ, ἔλεγεν· Οὐ μή σε ἐάσω, ἐὰν μὴ εἴπῃς μοι τί εἶδες. Λέγει αὐτῷ ὁ γέρων· Ἐγὼ εἰς τὸν οὐρανὸν ἡρπάγην, καὶ εἶδον τὴν δόξαν τοῦ Θεοῦ, καὶ ἐκεῖ ἱστάμην ἕως ἄρτι, καὶ νῦν ἀπελύθην.  
Another time his disciple Zacharias entered and found him in ecstasy with his hands stretched towards heaven. Closing the door, he went away. Coming at the sixth and the ninth hours he found him in the same state. At the tenth hour he knocked, entered, and found him at peace and said to him, 'What has happened today, Father?’ The latter replied, 'I was ill today, my child.’ But the disciple seized his feet and said to him, 'I will not let you go until you have told me what you have seen.’ The old man said, 'I was taken up to heaven and I saw the glory of God and I stayed there till now and now I have been sent away.'

**Δ´.** Καθεζομένου ποτὲ τοῦ ἀββᾶ Σιλουανοῦ εἰς τὸ ὄρος τὸ Σινὰ, ἀπῆλθεν ὁ μαθητὴς αὐτοῦ Ζαχαρίας εἰς διακονίαν, καὶ λέγει τῷ γέροντι· Ἀπόλυσον τὸ ὕδωρ, καὶ πότισον τὸν κῆπον. Ὁ δὲ ἐξελθὼν ἔσκεπε τὴν ὄψιν αὐτοῦ τῷ κουκουλίῳ, καὶ μόνον τὰ ἴχνη αὐτοῦ ἔβλεπε. Παρέβαλε δὲ ἀδελφὸς αὐτῇ τῇ ὥρᾳ· καὶ ἰδὼν αὐτὸν ἀπὸ μακρόθεν, κατενόει τί ἐποίησεν. Εἰσελθὼν δὲ ὁ ἀδελφὸς πρὸς αὐτὸν, εἶπεν· Εἰπέ μοι, ἀββᾶ, τί τὸ πρόσωπόν σου κατεσκέπασας τῷ κουκουλίῳ, καὶ οὕτως τὸν κῆπον ἐπότιζες; Λέγει αὐτῷ ὁ γέρων· Τέκνον, ἵνα μὴ ἴδωσιν οἱ ὀφθαλμοί μου τὰ δένδρα, καὶ ἀπασχοληθῇ ὁ νοῦς μου ἀπὸ τῆς ἐργασίας αὐτοῦ εἰς αὐτά.   
One day while Abba Silvanus was living on the mountain of Sinai his disciple Zacharias went away on an errand and said to the old man, 'Open the well and water the garden.' The old man went out with his face hidden in his cowl, looking down at his feet. Now at that moment a brother came along and seeing him from a distance he observed what he was doing. So he went up to him and said, 'Tell me, abba, why were you hiding your face in your cowl while you watered the garden?’ The old man said to him, 'So that my eyes should not see the trees, my son, in case my attention should be distracted by them.'

**Ε´.** Παρέβαλέ τις ἀδελφὸς τῷ ἀββᾷ Σιλουανῷ εἰς τὸ ὄρος τὸ Σινά· καὶ ἰδὼν τοὺς ἀδελφοὺς ἐργαζομένους, εἶπε τῷ γέροντι· Μὴ ἐργάζεσθε τὴν βρῶσιν τὴν ἀπολλυμένην. Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο. Λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· Ζαχαρία, δὸς τῷ ἀδελφῷ βιβλίον, καὶ βάλε αὐτὸν εἰς κελλίον μηδὲν ἔχον. Ὅτε οὖν ἐγένετο ἡ ὥρα τῆς ἐννάτης, προσεῖχε τῇ θύρᾳ, εἰ ἄρα πέμπουσι καλέσαι αὐτὸν εἰς τὸ φαγεῖν. Ὡς δὲ οὐδεὶς ἐκάλεσεν αὐτὸν, ἀναστὰς ἦλθε πρὸς τὸν γέροντα, καὶ λέγει αὐτῷ· Οὐκ ἔφαγον οἱ ἀδελφοὶ σήμερον, ἀββᾶ; Λέγει αὐτῷ ὁ γέρων· Ναί. Εἶπε δέ· Διατί οὐκ ἐκαλέσατέ με; Λέγει αὐτῷ ὁ γέρων· Ἐπειδὴ ἄνθρωπος πνευματικὸς εἶ, καὶ οὐ χρείαν ἔχεις τῆς βρώσεως ταύτης· ἡμεῖς δὲ σαρκικοὶ ὄντες θέλομεν φαγεῖν, καὶ διὰ τοῦτο ἐργαζόμεθα· σὺ δὲ τὴν καλὴν μερίδα ἐξελέξω, ἀναγινώσκων ὅλην τὴν ἡμέραν, καὶ οὐ θέλεις φαγεῖν σαρκικὴν βρῶσιν. Καὶ ὡς ἤκουσε ταῦτα, ἔβαλε μετάνοιαν, λέγων· Συγχώρησόν μοι, ἀββᾶ. Λέγει αὐτῷ ὁ γέρων· Πάντως χρείαν ἔχει καὶ ἡ Μαρία τῆς Μάρθας· διὰ γὰρ τῆς Μάρθας καὶ ἡ Μαρία ἐγκωμιάζεται.  
A brother went to see Abba Silvanus on the mountain of Sinai. When he saw the brothers working hard he said to the old man, 'Do not labour for the food which perishes. (John 6.27) Mary has cho- sen the good portion.’ (Luke 10.42) The old man said to his disciple, ‘Zacharias, give the brother a book and put him in a cell without anything else.' So when the ninth hour came the visitor watched the door expecting someone would be sent to call him to the meal. When no-one called him he got up, went to find the old man and said to him, 'Have the brothers not eaten today?’ The old man replied that they had. Then he said, 'Why did you not call me?' The old man said to him, 'Because you are a spiritual man and do not need that kind of food. We, being carnal, want to eat, and that is why we work. But you have chosen the good portion and read the whole day long and you do not want to eat carnal food.' When he heard these words the brother made a prostration saying, 'Forgive me, abba.' The old man said to him, 'Mary needs Martha. It is really thanks to Martha that Mary is praised.'

**Ϛ´.** Ἠρώτησάν ποτε τὸν ἀββᾶν Σιλουανὸν, λέγοντες· Ποίαν πολιτείαν εἰργάσω, Πάτερ, ἵνα λάβῃς τὴν φρόνησιν ταύτην; Καὶ ἀπεκρίθη· Οὐδέποτε ἀφῆκα εἰς τὴν καρδίαν μου λογισμὸν παροργίζοντα τὸν Θεόν.  
One day someone asked Abba Silvanus, 'How have you lived, father, in order to become so wise?’ He replied, 'I have never let a thought that would bring the anger of God upon me enter my heart."

**Ζ´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ἐκάθισεν εἰς κελλίον κρυφῆ, ἔχων μικρὰ ἐρεβίνθια, καὶ ἐποίησεν εἰς αὐτὰ ἔργον ἑκατὸν κόσκινα. Καὶ ἰδοὺ ἄνθρωπος ἦλθεν ἀπὸ Αἰγύπτου, ἔχων ὄνον μεστὸν ἄρτων· καὶ κρούσας εἰς τὸ κελλίον αὐτοῦ ἔθηκε. Λαβὼν οὖν ὁ γέρων τὰ κόσκινα, ἐγέμισε τὸν ὄνον, καὶ ἀπέλυσεν αὐτόν.  
It was said of Abba Silvanus that he stayed in his cell in secret. He had some small dried peas with which he made a hundred necklaces to earn his food. Someone came from Egypt with an ass laden with loaves. He knocked and put them down in the cell. Then the old man, taking the necklaces, loaded them on the ass and sent him away.

**Η´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σιλουανοῦ, ὅτι ἐξῆλθεν ὁ μαθητὴς αὐτοῦ Ζαχαρίας χωρὶς αὐτοῦ· καὶ λαβὼν τοὺς ἀδελφοὺς, ἔστρεψε τὸν φραγμὸν τοῦ κήπου, καὶ μείζονα αὐτὸν ἐποίησε. Μαθὼν οὖν ὁ γέρων, ἔλαβε τὸ μηλωτάριον αὐτοῦ, καὶ ἐξῆλθε, καὶ λέγει τοῖς ἀδελφοῖς· Εὔξασθε περὶ ἐμοῦ. Οἱ δὲ ἰδόντες αὐτὸν, ἔπεσον εἰς τοὺς πόδας αὐτοῦ, λέγοντες· Εἰπὲ ἡμῖν τί ἐστιν ὃ ἔχεις, Πάτερ. Ὁ δὲ πρὸς αὐτοὺς ἔφη· Οὐκ εἰσέρχομαι ἔσω, οὐ καταβαίνει τὸ μηλωτάριον ἀπ' ἐμοῦ, ἕως οὗ ἐνέγκητε τὸν φραγμὸν εἰς τὸν πρῶτον αὐτοῦ τόπον. Οἱ δὲ πάλιν ἔστρεψαν τὸν φραγμὸν, καὶ ἐποίησαν αὐτὸν ὡς ἦν. Καὶ οὕτως ὁ γέρων ὑπέστρεψε εἰς τὸ κελλίον αὐτοῦ.   
They said of Abba Silvanus that his disciple Zacharias went out without him and, taking some brothers with him, moved the garden fence back to make it larger. When he knew this, the old man took his sheepskin, went out and said to the brothers, 'Pray for me.' When they saw what he was doing they threw themselves at his feet saying, 'Tell us what is the matter, Father.' He said to them, ‘I shall not go back inside, nor take off my sheepskin till you have put the fence back where it was at first.' So they moved the fence once again and put it back as it was. So the old man returned to his cell.

**θ´.** Εἶπεν ὁ ἀββᾶς Σιλουανός· Ἐγὼ δοῦλός εἰμι, καὶ ὁ κύριός μου εἶπέ μοι· Ἐργάζου τὸ ἔργον μου, κἀγώ σε τρέφω· πόθεν δὲ, μὴ ζήτει· εἴτε ἔχω, εἴτε κλέπτω, εἴτε δανείζομαι, σὺ μὴ ζήτει· ἐργάζου μόνον, καὶ τρέφω σε. Ἐγὼ οὖν ἐὰν ἐργάζωμαι, ἐκ τοῦ μισθοῦ μου ἐσθίω· ἐὰν δὲ μὴ ἐργάζωμαι, ἀγάπην ἐσθίω.  
Abba Silvanus said, 'I am a slave, and my master says to me: "Do your work, and I will feed you; but do not try to find out whence I shall feed you. Do not try to find out whether I have it, or whether I steal it, or whether I borrow it; simply work, and I will feed you." Therefore, when I work, I eat the fruit of my wages; but if I do not work, I eat charity.'

**Ι´.** Εἶπε πάλιν· Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, ὃς ἔχει τὸ ὄνομα αὐτοῦ μεῖζον τῆς ἐργασίας αὐτοῦ.  
He also said, 'Unhappy is the man whose reputation is greater than his work.'

**ΙΑ´.** Ἠρώτησεν ὁ ἀββᾶς Μωϋσῆς τὸν ἀββᾶν Σιλουανὸν, λέγων· Δύναται ἄνθρωπος καθ' ἡμέραν βάλλειν ἀρχήν; Καὶ εἶπεν ὁ γέρων· Ἐάν ἐστιν ἐργάτης, δύναται καὶ καθ' ὥραν βάλλειν ἀρχήν.

Abba Moses asked Abba Silvanus, 'Can a man lay a new foundation every day?' The old man said, 'If he works hard, he can lay a new foundation at every moment.'

**ΙΒ´.** Εἶπέ τις τῶν Πατέρων, ὅτι συνέτυχέ ποτέ τις τῷ ἀββᾷ Σιλουανῷ, καὶ ἑωρακὼς αὐτοῦ τὸ πρόσωπον καὶ τὸ σῶμα ὡς ἀγγέλου λάμψαν, ἔπεσεν ἐπὶ πρόσωπον. Ἔλεγε δὲ καὶ ἄλλους τινὰς ἐσχηκέναι τοῦτο τὸ χάρισμα.

The Fathers used to say that someone met Abba Silvanus one day and saw his face and body shining like an angel and he fell with his face to the ground. He said that others also had obtained this grace.

**Περὶ τοῦ ἀββᾶ Σίμωνος.**

**Α´.** Ἦλθέ ποτε ἄρχων ἰδεῖν τὸν ἀββᾶν Σίμωνα. Ὁ δὲ ἀκούσας ἔλαβε τὴν ζώνην, καὶ ἀπῆλθεν εἰς φοίνικα καθαρίσαι αὐτόν. Οἱ δὲ ἐλθόντες, ἔκραξαν· Γέρον, ποῦ ἔστιν ὁ ἀναχωρητής; Ὁ δὲ εἶπεν· Οὐκ ἔστιν ὧδε ἀναχωρητής. Καὶ ἀκούσαντες ἀνεχώρησαν.  
A magistrate came to see Abba Simon one day. When he heard of it, he put on his apron and went out to attend to a palm-tree. When the visitors arrived they called out to him, 'Old man, where is the anchorite?' He replied, 'There is no anchorite here.' Hearing these words, they went away again.

**Β´.** Ἄλλοτε πάλιν ἦλθεν ἄλλος ἄρχων ἰδεῖν αὐτόν. Καὶ προλαβόντες οἱ κληρικοὶ εἶπον αὐτῷ· Ἀββᾶ, ἑτοίμασον, ὅτι ὁ ἄρχων ἀκούων περὶ σοῦ, ἔρχεται εὐλογηθῆναι παρὰ σοῦ. Ὁ δὲ εἶπε· Ναὶ, ἐγὼ ἑτοιμάζω ἑαυτόν. Φορέσας οὖν τὸ κεντόνιον αὐτοῦ, καὶ λαβὼν ἄρτον καὶ τυρὸν ἐν ταῖς χερσὶν αὐτοῦ, ἀναστὰς εἰς τὸν πυλῶνα ἐκάθισεν ἐσθίων. Καὶ ἐλθὼν ὁ ἄρχων μετὰ τῆς τάξεως αὐτοῦ, καὶ ἰδόντες αὐτὸν, ἐξουθένησαν αὐτὸν, λέγοντες· Οὗτός ἐστιν ὁ ἀναχωρητὴς περὶ οὗ ἠκούσαμεν; Καὶ εὐθέως ἀνέκαμψαν.  
Another time, another magistrate came to visit him. The clergy went on ahead and said to the old man, 'Abba, get ready, for this magistrate has heard of you and is coming for your blessing.' So he said, "Yes, I will prepare myself.' Then he put on a rough habit and taking some bread and cheese in his hands he went and sat in the doorway to eat it. When the magistrate arrived with his suite and saw him, he despised him and said, 'Is this the anchorite of whom we have heard so much?' and they went away at once.

**Περὶ τοῦ ἀββᾶ Σωπάτρου.**

**Α´.** Ἠρώτησέ τις τὸν ἀββᾶν Σώπατρον, λέγων· Δός μοι ἐντολὴν, ἀββᾶ, καὶ φυλάξω αὐτήν. Ὁ δὲ εἶπεν αὐτῷ· Μὴ εἰσέλθῃ γυνὴ εἰς τὸ κελλίον σου, καὶ μὴ ἀναγνώσῃς ἀπόκρυφα· καὶ μὴ ἐκζητήσῃς περὶ τῆς εἰκόνος· τοῦτο γὰρ οὐκ ἔστιν αἵρεσις, ἀλλ' ἰδιωτεία καὶ φιλονεικία ἀμφοτέρων τῶν μερῶν· ἀδύνατον γὰρ καταληφθῆναι τὸ πρᾶγμα τοῦτο ὑπὸ πάσης τῆς κτίσεως.  
Someone asked Abba Sopatrus, 'Give me a commandment, abba, and I will keep it.' He said to him, 'Do not allow a woman to come into your cell and do not read apocryphal literature. Do not get involved in discussions about the image.\* Although this is not heresy, there is too much ignorance and liking for dispute between the two parties in this matter. It is impossible for a creature to understand the truth of it.'

**Περὶ τοῦ ἀββᾶ Σαρματᾶ.**

**Α´.** Εἶπεν ὁ ἀββᾶς Σαρματᾶς· Θέλω ἄνθρωπον ἁμαρτήσαντα, εἰ οἶδεν ὅτι ἥμαρτε, καὶ μετανοεῖ, ὑπὲρ ἄνθρωπον μὴ ἁμαρτήσοντα, καὶ ἔχοντα ἑαυτὸν ὡς δικαιοσύνην ποιοῦντα.  
Abba Sarmatas said, 'I prefer a sinful man who knows he has sinned and repents, to a man who has not sinned and considers himself to be righteous."  
**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σαρματᾶ, ὅτι πολλάκις ἐλάμβανε τεσσαράκοντα ἡμέρας τῇ βουλῇ τοῦ ἀββᾶ Ποιμένος· καὶ ὡς οὐδὲν ἐπληροῦντο αἱ ἡμέραι ἐνώπιον αὐτοῦ. Ἦλθεν οὖν ὁ ἀββᾶς Ποιμὴν πρὸς αὐτὸν, καὶ λέγει αὐτῷ· Εἰπέ μοι, τί ἑώρακας ποιῶν τὸν τοσοῦτον κόπον; Ὁ δὲ πρὸς αὐτὸν ἔλεγεν· Οὐδὲν πλέον. Λέγει αὐτῷ ὁ ἀββᾶς Ποιμήν· Οὐκ ἀφῶ σε, ἐὰν μή μοι εἴπῃς. Ὁ δὲ εἶπεν· Ἓν μόνον εὗρον, ὅτι ἐὰν εἴπω τῷ ὕπνῳ, Ὕπαγε, ὑπάγει, καὶ ἐὰν εἴπω, Ἐλθὲ, ἔρχεται.  
They said of Abba Sarmatas that on Abba Poemen's advice, he was often alone for forty days. He completed this time as though he had done nothing special. Abba Poemen went to see him and said to him, 'Tell me what you have seen by giving yourself such great hardship.' The other said to him, 'Nothing special.’ Abba Poemen said to him, 'T shall not let you go till you tell me.' Then he said, 'I have discovered one simple thing: that if I say to my sleep, "Go," it goes, and if I say to it, "Come," it comes."

**Γ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σαρματᾶν, λέγων· Οἱ λογισμοὶ λέγουσί μοι· Μὴ ἐργάσῃ, ἀλλὰ φάγε, πίε, κοιμῶ. Λέγει αὐτῷ ὁ γέρων· Ὅτε πεινᾷς, φάγε· ὅτε διψᾷς, πίε· ὅτε νυστάζεις, κοιμῶ. Ἄλλος δὲ γέρων κατ' εὐκαιρίαν ἦλθε πρὸς τὸν ἀδελφόν· καὶ εἶπεν αὐτῷ ὁ ἀδελφὸς ἃ εἶπεν ὁ ἀββᾶς Σαρματᾶς. Λέγει οὖν αὐτῷ ὁ γέρων· Τοῦτό ἐστιν ὃ εἶπέ σοι ὁ ἀββᾶς Σαρματᾶς· Ὅταν πεινᾷς τόνῳ, καὶ διψήσῃς ἕως μηκέτι δυνηθῇς, φάγε τότε καὶ πίε· καὶ ὅταν ἀγρυπνήσῃς πάνυ πολὺ καὶ νυστάξῃς, κοιμῶ. Τοῦτό ἐστιν ὃ ἔλεγέ σοι γέρων.  
A brother asked Abba Sarmatas, 'My thoughts say to me: "Do not work, but eat, drink and sleep."' The old man said to him, "When you are hungry, eat; when you are thirsty, drink; when you are drowsy, sleep.' Fortunately another old man came to see the brother and the brother told him what Abba Sarmatas had said. Then the old man said to him, 'This is what the old man said to you: when you are very hungry, and when you are thirsty to the point of not being able to stand it any more, then eat and drink; and when you have watched for a very long time and are drowsy, sleep. This is what the old man was saying to you.'

**Δ´.** Ἠρώτησε πάλιν ὁ αὐτὸς ἀδελφὸς τὸν ἀββᾶν Σαρματᾶν, λέγων· Οἱ λογισμοὶ λέγουσί μοι· Ὕπαγε ἔξω, καὶ παράβαλε τοῖς ἀδελφοῖς. Καὶ λέγει ὁ γέρων· Τοῦτο μὴ ἀκούσῃς αὐτῶν, ἀλλ' εἰπέ· Ἰδοὺ ἤκουσά σου τὸ πρῶτον, τοῦτο δὲ οὐ δύναμαί σου ἀκοῦσαι.

The same brother asked Abba Sarmatas again, 'My thoughts say to me: "Come out and go and see the brethren." ' The old man said, 'Do not listen to them about this, but say: "I listened to you before, but I do not want to listen to you this time."'

**Περὶ τοῦ ἀββᾶ Σεραπίωνος.**

**Α´.** Ἦλθέ ποτε ὁ ἀββᾶς Σεραπίων παρερχόμενος διὰ κώμης τινὸς τῆς Αἰγύπτου· καὶ εἶδέ τινα πόρνην ἑστῶσαν εἰς τὸ κελλίον αὐτῆς· καὶ εἶπεν αὐτῇ ὁ γέρων· Προσδόκησόν με ὀψέ· θέλω γὰρ ἐλθεῖν πρὸς σὲ, καὶ ποιῆσαι τὴν νύκτα ταύτην ἔγγιστά σου. Ἡ δὲ ἀποκριθεῖσα, εἶπε· Καλῶς, ἀββᾶ. Καὶ ἡτοιμάσθη, καὶ ἔστρωσε τὴν κλίνην. Ὀψίας δὲ γενομένης, ἦλθεν ὁ γέρων πρὸς αὐτὴν, καὶ εἰσελθὼν εἰς τὸ κελλίον, λέγει αὐτῇ· Ἡτοίμασας τὴν κλίνην; Ἡ δὲ εἶπε· Ναὶ, ἀββᾶ. Καὶ ἔκλεισε τὴν θύραν, καὶ λέγει αὐτῇ· Μεῖνον ὀλίγον, ἐπειδὴ νόμον ἔχομεν, ἕως οὗ ποιήσω αὐτόν. Καὶ ἤρξατο ὁ γέρων τῆς συνάξεως αὐτοῦ· καὶ ἀρξάμενος τὸ ψαλτήριον, κατὰ ψαλμὸν ἐποίει εὐχὴν, δεόμενος τοῦ Θεοῦ ὑπὲρ αὐτῆς, ὅπως μετανοήσῃ καὶ σωθῇ. Καὶ εἰσήκουσεν αὐτοῦ ὁ Θεὸς, Καὶ ἕστηκεν ἡ γυνὴ τρέμουσα καὶ εὐχομένη ἐγγὺς τοῦ γέροντος. Καὶ ὡς ἐτέλεσεν ὁ γέρων ὅλον τὸ ψαλτήριον, ἔπεσεν ἡ γυνὴ χαμαί. Ὁ δὲ γέρων ἀρξάμενος τοῦ Ἀποστόλου, εἶπε πολὺ ἐξ αὐτοῦ· καὶ οὕτως ἐπλήρωσε τὴν σύναξιν. Κατανυγεῖσα οὖν ἡ γυνὴ, καὶ νοήσασα ὅτι οὐ δι' ἁμαρτίαν ἦλθε πρὸς αὐτὴν, ἀλλ' ἵνα σώσῃ αὐτῆς τὴν ψυχὴν, προσέπεσεν αὐτῷ, λέγουσα· Ποίησον ἀγάπην, ἀββᾶ, καὶ ὅπου δύναμαι εὐαρεστῆσαι τῷ Θεῷ, ὁδήγησόν με. Τότε ὁ γέρων ὡδήγησεν αὐτὴν εἰς μοναστήριον παρθένων, καὶ παρέδωκεν αὐτὴν τῇ Ἀμμᾷ, καὶ εἶπε· Λάβε τὴν ἀδελφὴν ταύτην, καὶ μὴ θήσεις αὐτῇ ζυγὸν ἢ ἐντολὴν ὡς ταῖς ἀδελφαῖς· ἀλλ' εἴ τι θέλει, δὸς αὐτῇ· καὶ ὡς θέλει, συγχώρησον αὐτῇ πορεύεσθαι. Καὶ ὡς ἐποίησεν ὀλίγας ἡμέρας, εἶπεν· Ἐγὼ ἁμαρτωλός εἰμι, θέλω διὰ δύο ἐσθίειν. Καὶ μετ' ὀλίγας ἡμέρας εἶπεν· Ἐγὼ πολλὰς ἁμαρτίας ἔχω, θέλω διὰ τεσσάρων ἡμερῶν ἐσθίειν. Καὶ μετ' ὀλίγας ἡμέρας παρεκάλεσε τὴν Ἀμμᾶν, λέγουσα· Ἐπειδὴ πολλὰ ἐλύπησα τὸν Θεὸν ἐν ταῖς ἀνομίαις μου, ποίησον ἀγάπην, καὶ βάλε με εἰς κελλίον, καὶ ἀνάφραξον αὐτὸ, καὶ δι' ὁπῆς δίδου μοι μικρὸν ἄρτον καὶ τὸ ἐργόχειρον. Καὶ ἐποίησεν αὐτῇ ἡ Ἀμμᾶς οὕτως. Καὶ εὐηρέστησε τῷ Θεῷ τὸν ἐπίλοιπον χρόνον τῆς ζωῆς αὐτῆς.  
One day Abba Serapion passed through an Egyptian village and there he saw a courtesan who stayed in her own cell. The old man said to her, 'Expect me this evening, for I should like to come and spend the night with you.' She replied, 'Very well, Abba.’ She got ready and made the bed. When evening came, the old man came to see her and entered her cell and said to her, 'Have you got the bed ready?' She said, "Yes, Abba.' Then he closed the door and said to her, "Wait a bit, for we have a rule of prayer and I must fulfil that first.' So the old man began his prayers. He took the Psalter and at each psalm he said a prayer for the courtesan, begging God that she might be converted and saved, and God heard him. The woman stood trembling and praying beside the old man. When he had completed the whole Psalter the woman fell to the ground. Then the old man, beginning the Epistle, read a great deal from the apostle and completed his prayers. The woman was filled with compunction and understood that he had not come to see her to commit sin but to save her soul and she fell at his feet, saying, 'Abba, do me this kindness and take we where I can please God.' So the old man took her to a monastery of virgins and entrusted her to the Amma and he said, 'Take this sister and do not put any yoke or commandment on her as on the other sisters, but if she wants something, give it her and allow her to walk as she wishes.’ After some days the courtesan said, 'I am a sinner; I wish to eat every second day.' A little later she said, 'I have committed many sins and I wish to eat every fourth day.' A few days later she besought the Amma saying, 'Since I have grieved God greatly by my sins, do me the kindness of putting me in a cell and shutting it completely and giving me a little bread and some work through the window. "The Amma did so and the woman pleased God all the rest of her life.

**Β´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Σαραπίωνα, λέγων· Εἰπέ μοι λόγον. Λέγει αὐτῷ ὁ γέρων· Τί σοι ἔχω εἰπεῖν; ὅτι ἔλαβες τὰ τῶν χηρῶν καὶ ὀρφανῶν, καὶ ἔθηκας εἰς τὴν θυρίδα ταύτην· εἶδε γὰρ αὐτὴν μεστὴν βιβλίων.  
A brother said to Abba Serapion, 'Give me a word.' The old man said to him, 'What shall I say to you? You have taken the living of the widows and orphans and put it on your shelves.' For he saw them full of books.

**Γ´.** Εἶπεν ὁ ἀββᾶς Σαραπίων, ὅτι Ὥσπερ οἱ στρατιῶται τοῦ βασιλέως οὐ δύνανται ἱστάμενοι δεξιὰ ἢ ἀριστερὰ προσέχειν· οὕτως καὶ ὁ ἄνθρωπος, ἐὰν ἵσταται ἐνώπιον τοῦ Θεοῦ, καὶ προσέχῃ ἐνώπιον αὐτοῦ ἐν φόβῳ πάσῃ ὥρᾳ, οὐδὲν τοῦ ἐχθροῦ δύναται αὐτὸν ἐκφοβῆσαι.  
Abba Serapion said, 'When the soldiers of the emperor are standing at attention, they cannot look to the right or left; it is the same for the man who stands before God and looks towards him in fear at all times; he cannot then fear anything from the enemy.'

**Δ´.** Παρέβαλεν ἀδελφὸς τῷ ἀββᾷ Σαραπίωνι· προετρέπετο δὲ αὐτὸν ὁ γέρων εὐχὴν ποιῆσαι κατὰ τὴν συνήθειαν. Ὁ δὲ ἁμαρτωλὸν ἑαυτὸν λέγων, καὶ αὐτοῦ τοῦ μοναχικοῦ σχήματος ἀνάξιον, οὐκ ἐπείθετο. Ἠθέλησε δὲ καὶ τοὺς πόδας αὐτοῦ νίψαι· καὶ τοῖς αὐτοῖς πάλιν χρώμενος λόγοις, οὐκ ἠνέσχετο. Ἐποίησε δὲ αὐτὸν γεύσασθαι· ἐσθίειν δὲ ἤρξατο καὶ ὁ γέρων. Καὶ ἐνουθέτει αὐτὸν, λέγων· Τέκνον, εἰ θέλεις ὠφεληθῆναι, καρτέρησον ἐν τῷ κελλίῳ σου, καὶ πρόσεχε σεαυτῷ καὶ τῷ ἐργοχείρῳ σου· οὐ γὰρ φέρει σοι τὸ προέρχεσθαι τοιαύτην ὠφέλειαν, ὅσον τὸ καθέζεσθαι. Ὁ δὲ ταῦτα ἀκούσας, ἐπικράνθη, καὶ ἠλλοιώθη τῇ μορφῇ, ὥστε μηδὲ δυνηθῆναι λαθεῖν τὸν γέροντα. Εἶπεν οὖν αὐτῷ ὁ ἀββᾶς Σαραπίων· Μέχρι τοῦ νῦν ἔλεγες, Ἁμαρτωλός εἰμι, καὶ κατηγόρεις ἑαυτοῦ καὶ τοῦ ζῇν ἀνάξιον εἶναι· καὶ ἐπειδὴ μετὰ ἀγάπης ὑπέμνησά σε, τοσοῦτον ἐθηριώθης; Ἐὰν οὖν θέλῃς ταπεινὸς εἶναι, τὰ παρ' ἄλλων ἐπαγόμενά σοι μάθε φέρειν γενναίως, καὶ μὴ ῥήματα ἀργὰ κατέσχε σεαυτῷ. Ταῦτα ἀκούσας ὁ ἀδελφὸς μετενόησε τῷ γέροντι, καὶ πολλὰ ὠφεληθεὶς ἀνεχώρησεν.  
A brother went to find Abba Serapion. According to his custom, the old man invited him to say a prayer. But the other, calling himself a sinner and unworthy of the monastic habit, did not obey. Next Abba Serapion wanted to wash his feet, but using the same words again, the visitor prevented him. Then Abba Serapion made him eat and he began to eat with him. Then he admonished him saying, 'My son, if you want to make progress stay in your cell and pay attention to yourself and your manual work; going out is not so profitable for you as remaining at home.’ When he heard these words the visitor was offended and his expression changed so much that the old man could not but notice it. So he said to him, 'UP to now you have called yourself a sinner and accused yourself of being unworthy to live, but when I admonished you lovingly, you were extremely put out. If you want to be humble, learn to bear generously what others unfairly inflict upon you and do not harbour empty words in your heart.' Hearing this, the brother asked the old man s forgiveness and went away greatly edified.

**Περὶ τοῦ ἀββᾶ Σερίνου.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σερίνου, ὅτι πολλὰ εἰργάζετο, καὶ δύο παξαμάτια ἤσθιε διαπαντός. Καὶ ἐλθὼν πρὸς αὐτὸν ὁ ἀββᾶς Ἰὼβ, ὁ συμφωνητὴς αὐτοῦ, καὶ αὐτὸς δὲ μέγας ἀσκητὴς, εἶπεν αὐτῷ, ὅτι Εἰς τὸ κελλίον μου φυλάττω τὴν πρᾶξίν μου· ἐὰν δὲ ἐξέλθω, συγκαταβαίνω τοῖς ἀδελφοῖς. Καὶ λέγει αὐτῷ ὁ ἀββᾶς Σερῖνος· Οὐκ ἔστιν αὕτη μεγάλη ἀρετὴ, ὅταν ἐν τῷ κελλίῳ σου φυλάττῃς τὴν τάξιν σου, ἀλλ' ὅταν ἐκ τοῦ κελλίου σου μᾶλλον ἐξέλθῃς.  
They said of Abba Serinus that he used to work hard and always ate two small loaves. Abba Job, his companion and himself a great ascetic, went to see him and said, 'I am careful about what I do in the cell, but when I come out I do as the brothers do.' Abba Serinus said to him, 'There is no great virtue in keeping to your regime in your cell, but there is if you keep it when you come out of your cell.'

**Β´.** Εἶπεν ὁ ἀββᾶς Σερῖνος, ὅτι Ἐποίησα τὸν χρόνον μου, θερίζων, καταρράπτων, πλέκων· καὶ ἐν τούτοις πᾶσιν, εἰ μὴ ἡ χεὶρ τοῦ Θεοῦ ἐχόρτασέ με, οὐκ ἠδυνήθην χορτασθῆναι.  
Abba Serinus said, 'I have spent my time in harvesting, sewing and weaving, and in all these employments if the hand of God had not sustained me, I should not have been fed.’

**Περὶ τοῦ ἀββᾶ Σπυρίδωνος.**

**Α´.** Περὶ δὲ Σπυρίδωνος, τοσαύτη τῷ ποιμένι προσῆν ὁσιότης, ὡς ἀξιωθῆναι αὐτὸν καὶ ἀνθρώπων ποιμένα γενέσθαι. Μιᾶς γὰρ τῶν ἐν Κύπρῳ πόλεων, ὀνόματι Τριμιθούντων, οὗτος τὴν ἐπισκοπὴν ἐκεκλήρωτο· διὰ δὲ ἀτυφίαν πολλὴν, ἐχόμενος τῆς ἐπισκοπῆς, ἐποίμαινε καὶ τὰ πρόβατα. Μεσούσης δὲ τῆς νυκτὸς, κλέπται τῇ μάνδρᾳ τῶν προβάτων λαθραίως ἐπελθόντες, κλέψαι τῶν προβάτων ἐσπούδαζον. Ὁ δὲ Θεὸς ὁ τὸν ποιμένα σώζων, καὶ τὰ πρόβατα ἔσωζεν· οἱ γὰρ κλέπται ἀοράτῳ δυνάμει παρὰ τὴν μάνδραν ἐδέδεντο. Ὄρθρος δὲ ἦν· καὶ ἧκεν ὁ ποιμὴν πρὸς τὰ πρόβατα. Ὡς δὲ εὗρεν ὀπίσω τὰς χεῖρας ἔχοντας, ἔγνω τὸ γεγονός· καὶ εὐξάμενος λύει τοὺς κλέπτας. Πολλὰ δὲ νουθετήσας καὶ παραινέσας αὐτοῖς, ἐκ δικαίων πόνων σπουδάζειν μᾶλλον καὶ μὴ ἐξ ἀδικίας ζῇν, ἕνα κριὸν αὐτοῖς χαρισάμενος ἀπέλυσεν, καὶ χαριέντως ἐπιφθεγξάμενος εἶπεν· Ἵνα μὴ μάτην ἠγρυπνηκότες φανῆτε.  
It was said of Spyridon that he took care of his flock of sheep with such great holiness that he was judged worthy to be a shepherd of men too. He was called to the episcopate of one of the cities of Cyprus named Trimithuntes. Although he was charged with the episcopate, because of his great humility he pastured his sheep too. Now in the middle of the night some robbers came to the sheepfold secretly and tried to steal the sheep. But God, who saves the shep- herd, saved the sheep also. Through an invisible power, the robbers found themselves bound to the sheepfold. Now at daybreak the shepherd comes to his sheep, and when he came and found the robbers with their hands behind their backs he understood what had happened. He said a prayer and released the robbers, then repri- manded them, and admonished them at length to give themselves henceforth to hardship and righteous suffering and no longer to live unrighteously. Then he freed them and gave them a ram, adding with a good grace, 'So that you do not have the appearance of having watched in vain.'

**Β´.** Ἔλεγον πάλιν, ὅτι θυγάτριον ἦν αὐτῷ παρθένος, τῆς τοῦ πατρὸς εὐλαβείας μετέχουσα, τοὔνομα Εἰρήνη. Ταύτῃ γνώριμός τις πολύτιμον παρέθετο κόσμιον. Ἡ δὲ ἀσφαλέστερον ποιοῦσα, γῇ τὴν παραθήκην ἔκρυψε· μετ' ὀλίγον δὲ τὸν βίον ἀπέλιπεν. Ἦλθε δὲ μετὰ χρόνον ὁ παραθέμενος· καὶ μὴ εὑρὼν τὴν παρθένον, ἔπλεκε τῷ πατρὶ αὐτῆς τῷ ἀββᾷ Σπυρίδωνι, νῦν μὲν ἕλκων, πάλιν δὲ παρακαλῶν. Ἐπειδὴ δὲ συμφορὰν ἐποιεῖτο τὴν τοῦ παραθεμένου ζημίαν ὁ γέρων, ἐλθὼν ἐπὶ τὸ μνημεῖον τῆς θυγατρὸς, ἐπεκαλεῖτο τὸν Θεὸν, πρὸ καιροῦ δεῖξαι αὐτῷ τὴν ἐπηγγελμένην ἀνάστασιν· καὶ δὴ τῆς ἐλπίδος οὐχ ἥμαρτε. Ζῶσα γὰρ αὖθις ἡ παρθένος φαίνεται τῷ πατρί· καὶ τόπον σημάνασα ἔνθα τὸ κόσμιον ἔκειτο, αὖθις ἀπεχώρει. Καὶ λαβὼν τὴν παραθήκην ὁ γέρων ἔδωκεν αὐτήν.  
It was also said of him that he had a young daughter who shared her father's devotion and whose name was Irene. One of their acquaintances entrusted her with an ornament of great price. For greater safety she hid the treasure in the earth but shortly after, she departed this life. After a time, he who had made the deposit came. Not finding the girl he applied to her father, Abba Spyridon, at first demanding, then imploring. The old man grieved for the loss suffered by him who had made the deposit, so he went to his daughter's tomb and begged God to show him, before the time, the resurrection promised her. He was not disappointed of his hope for immediately his daughter appeared alive to her father and named the place where the treasure lay and immediately she disappeared. So taking up the deposit, the old man returned it to its owner.

**Περὶ τοῦ ἀββᾶ Σαϊώ.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Σαϊὼ, καὶ τοῦ ἀββᾶ Μούη, ὅτι ἔμειναν μετ' ἀλλήλων. Εἶχε δὲ πολλὴν ὑπακοὴν ὁ ἀββᾶς Σαϊὼ, σκληρὸς δὲ ἦν πάνυ. Καὶ ἔλεγεν αὐτῷ ὁ γέρων πειράζων· Ὕπαγε, σύλησον. Καὶ ὑπῆγε, καὶ ἐσύλα τοὺς ἀδελφοὺς διὰ τὴν ὑπακοὴν, εὐχαριστῶν τῷ Κυρίῳ ἐπὶ πᾶσιν. Ὁ δὲ γέρων ἦρεν αὐτὰ, καὶ παρεῖχε κρυφίως. Ποτὲ οὖν ὁδευόντων αὐτῶν, ἠτόνησε, καὶ ἀφῆκεν αὐτὸν ὁ ἀββᾶς συντετριμμένον· καὶ ἐλθὼν, εἶπε τοῖς ἀδελφοῖς· Ὑπάγετε, φέρετε τὸν Σαϊὼ, ὅτι κεκλασμένος κεῖται. Καὶ ἀπελθόντες, ἤγαγον αὐτόν.  
It was said that Abba Saius and Abba Moue lived together. Abba Saius was very obedient, but he was very rigid. To test him, the old man said to him, 'Go and steal.’ Through obedience Abba Saius went to steal from the brethren, giving thanks to the Lord in everything. Abba Moue took the things and returned them secretly. Now once when they were on the road, Abba Saius was overcome with weakness and the old man left him there exhausted and went to say to the brethren, 'Go and carry Saius, because he is lying there helpless.' So they went and brought him in.

**Περὶ τῆς ἀμμᾶς Σάῤῥας.**

**Α´.** Διηγήσαντο περὶ τῆς ἀμμᾶς Σάῤῥας, ὅτι ἔμεινε δεκατρία ἔτη πολεμουμένη κραταιῶς ὑπὸ τοῦ δαίμονος τῆς πορνείας, καὶ οὐδέποτε ηὔξατο ἀποστῆναι τὸν πόλεμον, ἀλλὰ μᾶλλον ἔλεγεν· Ὁ Θεὸς, δός μοι ἰσχύν.  
It was related of Amma Sarah that for thirteen years she waged warfare against the demon of fornication. She never prayed that the warfare should cease but she said, '0 God, give me strength.  
**Β´.** Ἐπέθετο αὐτῇ ποτε σφοδρότερον τὸ αὐτὸ πνεῦμα τῆς πορνείας, ὑποβάλλον αὐτῇ τὰ τοῦ κόσμου μάταια. Ἡ δὲ μὴ ἐνδοῦσα τῷ τοῦ Θεοῦ φόβῳ καὶ τῇ ἀσκήσει, ἀνῆλθεν ἐν μιᾷ εἰς τὸ δωμάτιον αὐτῆς προσεύξασθαι. Καὶ ὤφθη αὐτῇ σωματικῶς τὸ πνεῦμα τῆς πορνείας, καὶ εἶπεν αὐτῇ· Σύ με ἐνίκησας, Σάῤῥα. Ἡ δὲ εἶπεν· Οὐκ ἐνίκησά σε ἐγὼ, ἀλλ' ὁ Δεσπότης μου Χριστός.  
Once the same spirit of fornication attacked her more insistently, reminding her of the vanities of the world. But she gave herself up to the fear of God and to asceticism and went up onto her little terrace to pray. Then the spirit of fornication appeared corporally to her and said, 'Sarah, you have overcome me.' But she said, 'It is not I who have overcome you, but my master, Christ.’

**Γ´.** Ἔλεγον περὶ αὐτῆς, ὅτι ἐπάνω τοῦ ποταμοῦ ἔμεινεν ἑξήκοντα ἔτη οἰκοῦσα, καὶ οὐ παρέκυψεν ἰδεῖν αὐτόν.  
It was said concerning her that for sixty years she lived beside a river and never lifted her eyes to look at it.

**Δ´.** Ἄλλοτε ἦλθον δύο γέροντες ἀναχωρηταὶ μεγάλοι ἀπὸ τῶν μερῶν τοῦ Πηλουσίου πρὸς αὐτήν· καὶ ἀπερχόμενοι ἔλεγον πρὸς ἀλλήλους· Ταπεινώσωμεν τὴν γραΐδα ταύτην. Καὶ λέγουσιν αὐτῇ· Βλέπε μὴ ἐπαρθῇ ὁ λογισμός σου, καὶ εἴπῃς, ὅτι Ἰδοὺ οἱ ἀναχωρηταὶ πρὸς μὲ ἔρχονται γυναῖκα οὖσαν. Λέγει αὐτοῖς ἡ ἀμμᾶς Σάῤῥα· Τῇ μὲν φύσει γυνή εἰμι, ἀλλ' οὐ τῷ λογισμῷ.  
Another time, two old men, great anchorites, came to the district of Pelusia to visit her. When they arrived one said to the other, "Let us humiliate this old woman." So they said to her, 'Be careful not to become conceited thinking to yourself: "Look how anchorites are coming to see me, a mere woman." ' But Amma Sarah said to them, 'According to nature I am a woman, but not according to my thoughts.’

**Ε´.** Εἶπεν ἡ ἀμμᾶς Σάῤῥα· Ἐὰν εὔξωμαι τῷ Θεῷ, ἵνα πάντες οἱ ἄνθρωποι πληροφορῶνται εἰς ἐμὲ, εὑρεθήσομαι εἰς τὴν θύραν ἑκάστου μετανοοῦσα· ἀλλὰ μᾶλλον εὔξομαι τὴν καρδίαν μου ἁγνὴν εἶναι μετὰ πάντων.  
Amma Sarah said, If I prayed God that all men should approve of my conduct, I should find myself a penitent at the door of each one, but I shall rather pray that my heart may be pure towards all.'

**Ϛ´.** Εἶπε πάλιν, ὅτι Βάλλω τὸν πόδα μου ἐπὶ τὴν κλίμακα ἀναβῆναι, καὶ τιθῶ τὸν θάνατον πρὸ ὀφθαλμῶν μου πρὸ τοῦ ἀναβῆναί με εἰς αὐτήν.  
She also said, 'I put out my foot to ascend the ladder, and I place death before my eyes before going up it.'

**Ζ´.** Εἶπε πάλιν, ὅτι καλόν ἐστι καὶ δι' ἀνθρώπους ποιεῖν ἐλεημοσύνην. Εἰ γὰρ καὶ δι' ἀνθρωπαρεσκίαν, ἀλλ' ἔρχεται πάλιν εἰς Θεοῦ ἀρέσκειαν.  
She also said, 'It is good to give alms for men's sake. Even if it is only done to please men, through it one can begin to seek to please God.'

**Η´.** Παρέβαλόν ποτε Σκητιῶται τῇ ἀμμᾷ Σάῤῥᾳ. Ἡ δὲ παρέθηκεν αὐτοῖς κανίσκιν. Οἱ δὲ ἀφέντες τὰ καλὰ, ἔφαγον τὰ σαπρά. Καὶ εἶπεν αὐτοῖς· Ὄντως Σκητιῶταί ἐστε.

Some monks of Scetis came one day to visit Amma Sarah. She offered them a small basket of fruit. They left the good fruit and ate the bad. So she said to them, "You are true monks of Scetis.'

**Περὶ τῆς ἀμμᾶς Συγκλητικῆς.**

**Α´.** Εἶπεν ἡ ἀμμᾶς Συγκλητική· Ἀγών ἐστι καὶ κόπος πολὺς τοῖς προσερχομένοις τῷ Θεῷ, τὰ πρῶτα· ἔπειτα δὲ, χαρὰ ἀνεκλάλητος. Ὥσπερ γὰρ οἱ πῦρ ἐξάψαι βουλόμενοι, πρῶτον καπνίζονται καὶ δακρύουσι, καὶ οὕτως τοῦ ζητουμένου ἐπιτυγχάνουσι (καὶ γάρ φησιν, Ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον ἐστίν)· οὕτως δεῖ καὶ ἡμᾶς εἰς ἑαυτοὺς τὸ θεῖον ἐξάψαι πῦρ μετὰ δακρύων καὶ πόνων.

Amma Syncletica said, 'In the beginning there are a great many battles and a good deal of suffering for those who are advancing towards God and afterwards, ineffable joy. It is like those who wish to light a fire; at first they are choked by the smoke and cry, and by this means obtain what they seek (as it is said: "Our God is a consuming fire" [Heb. 12.24]): so we also must kindle the divine fire in ourselves through tears and hard work."  
**Β´.** Εἶπε πάλιν, ὅτι Δεῖ ἡμᾶς τοὺς τὸ ἐπάγγελμα τοῦτο ἐπανῃρημένους, σωφροσύνην τὴν εἰς ἄκρον κατέχειν. Καὶ γὰρ παρὰ τοῖς κοσμικοῖς σωφροσύνη δοκεῖ πολιτεύεσθαι, ἀλλὰ συμπάρεστιν αὐτῇ καὶ ἀφροσύνη, διὰ τὸ ταῖς ἄλλαις πάσαις αἰσθήσεσιν ἁμαρτάνειν. Καὶ γὰρ ὁρῶσιν ἀπρεπῶς, καὶ γελῶσιν ἀτάκτως.  
She also said, 'We who have chosen this way of life must obtain perfect temperance. It is true that among seculars, also, temperance has the freedom of the city, but intemperance cohabits with it, because they sin with all the other senses. Their gaze is shameless and they laugh immoderately.'

**Γ´.** Εἶπε πάλιν· Ὥσπερ τὰ ἰοβόλα θηρία τὰ δριμύτερα τῶν φαρμάκων ἀπελαύνει· οὕτως καὶ λογισμὸν πονηρὸν εὐχὴ μετὰ νηστείας ἀπελαύνει.  
She also said, 'Just as the most bitter medicine drives out poisonous creatures so prayer joined to fasting drives evil thoughts away.'

**Δ´.** Εἶπε πάλιν· Μή σε δελεάσῃ τῶν κοσμικῶν πλουσίων τρυφὴ, ὡς χρήσιμόν τι ἔχουσα, ἡδονῆς κενῆς ἕνεκεν. Ἐκεῖνοι τὴν ὀψαρτυτικὴν τιμῶσι τέχνην· νηστείᾳ καὶ αὐτὸς διὰ τῶν εὐτελῶν τὴν ἐκείνων εὐπορίαν τῶν τροφῶν ὑπερβάλλεις. Φησὶ γάρ· Ψυχὴ ἐν τρυφῇ οὖσα κηρίοις ἐμπαίζει. Μὴ κορεσθῇς ἄρτου, καὶ οὐκ ἐπιθυμήσεις οἴνου.  
She also said, 'Do not let yourself be seduced by the delights of the riches of the world, as though they contained something useful on account of vain pleasure. Worldly people esteem the culinary art, but you, through fasting and thanks to cheap food, go beyond their abundance of food. It is written: "He who is sated loathes honey." (Prov. 27.7) Do not fill yourself with bread and you will not desire wine.'

**Ε´.** Ἠρωτήθη ἡ μακαρία Συγκλητικὴ, εἰ τέλειον ἀγαθὸν ἡ ἀκτημοσύνη. Ἡ δὲ εἶπε· Πάνυ τέλειον τοῖς δυναμένοις. Οἱ γὰρ ὑπομένοντες τοῦτο, θλίψιν μὲν ἔχουσι τῇ σαρκὶ, τῇ δὲ ψυχῇ ἀνάπαυσιν. Ὥσπερ γὰρ τὰ στερεὰ ἱμάτια, πατούμενα καὶ βιαίως στρεφόμενα, πλύνεται· οὕτως καὶ ψυχὴ ἰσχυρὰ, διὰ τῆς ἐκουσίου πενίας, ἐπὶ πλεῖον κρατύνεται.  
Blessed Syncletica was asked if poverty is a perfect good. She said, 'For those who are capable of it, it is a perfect good. Those who can sustain it receive suffering in the body but rest in the soul, for just as one washes coarse clothes by trampling them underfoot and turning them about in all directions, even so the strong soul becomes much more stable thanks to voluntary poverty.’

**Ϛ´.** Εἶπε πάλιν· Ἐὰν ἐν κοινοβίῳ τυγχάνῃς, μὴ μεταλλάξῃς τὸν τόπον· βλαβήσῃ γὰρ μεγάλως. Ὥσπερ γὰρ ὄρνις, ἐξανισταμένη τῶν ὠῶν, οὔρια ταῦτα καὶ ἄγονα παρασκευάζει· οὕτως καὶ μοναχὸς ἢ παρθένος ψύγεται καὶ νεκροῦται τῆς πίστεως, τόπον ἐκ τόπου περιερχόμενος.  
She also said, 'If you find yourself in a monastery do not go to another place, for that will harm you a great deal. Just as the bird who abandons the eggs she was sitting on prevents them from hatching, so the monk or the nun grows cold and their faith dies, when they go from one place to another.'

**Ζ´.** Εἷπε πάλιν· Πολλὰ τοῦ διαβόλου τὰ ἔνεδρα. Διὰ πενίας οὐ μετεκίνησε ψυχήν; πλοῦτον προσάγει δέλεαρ. Δι' ὕβρεων καὶ ὀνειδισμῶν οὐκ ἴσχυσεν; ἐπαίνους καὶ δόξαν προβάλλεται. Διὰ τῆς ὑγείας ἡττηθεὶς, νοσοποιεῖ τὸ σῶμα. Ταῖς γὰρ ἡδοναῖς μὴ δυνηθεὶς ἀπατῆσαι, διὰ τῶν ἀκουσίων πόνων τὴν παρατροπὴν ποιῆσαι πειρᾶται. Νόσους γάρ τινας βαρυτάτας ἐξ αἰτήσεως, πρὸς τὸ διὰ τούτων ὀλιγωρήσαντας ἐπιθολῶσαι αὐτῶν τὴν πρὸς Θεὸν ἀγάπην, προσάγει. Ἀλλὰ καὶ κατατέμνεται τὸ σῶμα πυρετοῖς σφοδροτάτοις, καὶ δίψει ἀσχέτῳ ἀνιᾶται. Εἰ μὲν ἁμαρτωλὸς ὢν ταῦτα ὑφίστασαι, ὑπομνήσθητι καὶ τῆς μελλούσης κολάσεως, καὶ τοῦ αἰωνίου πυρὸς, καὶ τῶν δικαστικῶν τιμωριῶν, καὶ οὐ μὴ ὀλιγωρήσῃς πρὸς τὰ παρόντα. Χαῖρε ὅτι ἐπεσκόπησέ σε ὁ Θεός· καὶ τὸ εὔφημον δὲ ἐκεῖνο ῥητὸν ἐπὶ τῆς γλώττης ἔχε, ὡς Παιδεύων ἐπαίδευσέ με ὁ Κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με. Σίδηρος ἐτύγχανες· ἀλλὰ διὰ τοῦ πυρὸς τὸν ἰὸν ἀποβάλλεις. Εἰ δὲ καὶ δίκαιος ὢν ἀρρωστεῖς, ἀπὸ τῶν μεγάλων ἐπὶ τὰ μείζονα προκόπτεις. Χρυσὸς εἶ; ἀλλὰ διὰ τοῦ πυρὸς δοκιμώτερος γίνῃ. Ἐδόθη σοι ἄγγελος τῇ σαρκί; ἀγαλλιῶ· βλέπε τίνι ὅμοιος γέγονας· τῆς γὰρ Παύλου μερίδος ἠξιώθης. Διὰ τοῦ πυρετοῦ δοκιμάζῃ; διὰ ῥίγους παιδεύῃ; ἀλλά φησιν ἡ Γραφή· Διήλθομεν διὰ πυρὸς καὶ ὕδατος, καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν. Ἔτυχες τοῦ πρώτου; προσδόκα τὸ δεύτερον. Πράττων τὴν ἀρετὴν, βόα τὰ τοῦ ἁγίου ῥήματα· φησὶ γάρ· Πτωχὸς καὶ ἀλγῶν εἰμι ἐγώ. Τέλειος γενήσῃ διὰ ταύτης τῶν θλίψεων τῆς δυάδος· φησὶ γάρ· Ἐν θλίψει ἐπλάτυνάς με. Ἐν τούτοις μᾶλλον τοῖς γυμνασίοις τὰς ψυχὰς ἀσκηθῶμεν· ἐπ' ὀφθαλμῶν γὰρ ὁρῶμεν τὸν ἀντίπαλον.  
She also said, 'Many are the wiles of the devil. If he is not able to disturb the soul by means of poverty, he suggests riches as an attraction. If he has not won the victory by insults and disgrace, he suggests praise and glory. Overcome by health, he makes the body ill. Not having been able to seduce it through pleasures, he tries to overthrow it by involuntary sufferings. He joins to this, very severe illness, to disturb the faint-hearted in their love of God. But he also destroys the body by very violent fevers and weighs it down with intolerable thirst. If, being a sinner, you undergo all these things, remind yourself of the punishment to come, the everlasting fire and the sufferings inflicted by justice, and do not be discouraged here and now. Rejoice that God visits you and keep this blessed saying on your lips: "The Lord has chastened me sorely but he has not given me over unto death." (Ps. 118.18) You were iron, but fire has burnt the rust off you. If you are righteous and fall ill, you will go from strength to strength. Are you gold? You will pass through fire purged. Have you been given a thorn in the flesh? (2 Cor. 12.1) Exult, and see who else was treated like that; it is an honour to have the same sufferings as Paul. Are you being tried by fever? Are you being taught by cold? Indeed Scripture says: "We went through fire and water; yet thou has brought us forth to a spacious place." (Ps.66.12) You have drawn the first lot? Expect the second. By virtue offer holy words in a loud voice. For it is said: "I am afflicted and in pain." (Ps. 69.29) By this share of wretchedness you will be made perfect. For he said: "The Lord hears when I call him." (Ps. 4.3) So open your mouth wider to be taught by these exercises of the soul, seeing that we are under the eyes of our enemy.'

**Η´.** Εἶπε πάλιν· Ἐὰν ἀσθένεια ὀχλῇ ἡμῖν, μὴ λυπηθῶμεν, ὡς διὰ τὴν ἀσθένειαν καὶ τὴν πληγὴν τοῦ σώματος μὴ δυνάμενοι ψάλλειν μετὰ φωνῆς· ταῦτα γὰρ πάντα ἡμῖν ἠνύετο, πρὸς καθαίρεσιν ἐπιθυμιῶν. Καὶ γὰρ ἡ νηστεία καὶ ἡ χαμευνία διὰ τὰς ἡδονὰς ἡμῖν νενομοθέτηται. Εἰ οὖν ἡ νόσος ταύτας ἤμβλυνε, περιττὸς ὁ λόγος. Αὕτη γάρ ἐστιν ἡ μεγάλη ἄσκησις, τὸ ἐν τοῖς νόσοις ἐγκαρτερεῖν, καὶ εὐχαριστηρίους ὕμνους ἀναπέμπειν τῷ Θεῷ.   
She also said, 'If illness weighs us down, let us not be sorrowful as though, because of the illness and the prostration of our bodies we could not sing, for all these things are for our good, for the purification of our desires. Truly fasting and sleeping on the ground are set before us because of our sensuality. If illness then weakens this sensuality the reason for these practices is superfluous. For this is the great asceticism: to control oneself in illness and to sing hymns of thanksgiving to God.'

**Θ´.** Εἶπε πάλιν· Νηστεύων μὴ προφασίσῃ νόσον· καὶ γὰρ οἱ μὴ νηστεύοντες τοῖς αὐτοῖς πολλάκις περιέπεσον νοσήμασιν. Ἤρξω τοῦ καλοῦ; μὴ ἀναχαιτίσῃς τοῦ ἐχθροῦ σε ἐκκόψαντος· αὐτὸς γὰρ τῇ ὑπομονῇ σου καταργεῖται. Καὶ γὰρ οἱ πλεῖν ἀρχόμενοι πρῶτον μὲν δεξιοῦ πνεύματος τυγχάνουσιν· ἁπλώσαντες δὲ τὰ ἱστία, αὖθις ἐναντίῳ ἀπαντῶσιν ἀνέμῳ, ἀλλ' οἱ ναῦται διὰ τὸ παρεμπεσὸν πνεῦμα οὐκ ἀποσκευάζουσι τὴν ναῦν· μικρὸν δὲ ἡσυχάσαντες ἢ καὶ ἀπομαχησάμενοι τῇ ζάλῃ, πάλιν τὸν πλοῦν ποιοῦνται. Οὕτω καὶ ἡμεῖς, ἐναντίου πνεύματος προσπεσόντος, τὸν σταυρὸν ἀντὶ ἱστίου τανύσαντες, ἀδεῶς τὸν πλοῦν ἐκτελέσωμεν.  
She also said, 'When you have to fast, do not pretend illness. For those who do not fast often fall into real sicknesses. If you have begun to act well, do not turn back through constraint of the enemy, for through your endurance, the enemy is destroyed. Those who put out to sea at first sail with a favourable wind; then the sails spread, but later the winds become adverse. Then the ship is tossed by the waves and is no longer controlled by the rudder. But when in a little while there is a calm, and the tempest dies down, then the ship sails on again. So it is with us, when we are driven by the spirits who are against us; we hold to the cross as our sail and so we can set a safe course.'

**Ι´.** Εἶπε πάλιν· Οἱ μὲν τὸν αἰσθητὸν πλοῦτον ἐκ κόπων καὶ κινδύνων θαλάσσης συνάγοντες, πολλὰ κερδήσαντες, τῶν πλειόνων ἐφίενται· καὶ τὰ μὲν παρόντα ὡς οὐδὲν ἡγοῦνται· πρὸς δὲ τὰ μὴ παρόντα ἐπεκτείνονται. Ἡμεῖς δὲ καὶ τῶν ζητουμένων μηδὲν ἔχοντες, οὐδὲν θέλομεν κτήσασθαι διὰ τὸν φόβον τοῦ Θεοῦ.  
She also said, 'Those who have endured the labours and dangers of the sea and then amass material riches, even when they have gained much desire to gain yet more and they consider what they have at present as nothing and reach out for what they have not got. We, who have nothing of that which we desire, wish to acquire everything through the fear of God.'

**ΙΑ´.** Εἶπε πάλιν· Μίμησαι τὸν Τελώνην, ἵνα μὴ τῷ Φαρισαίῳ συγκατακριθῇς· καὶ Μωσέως τὸ πρᾶον ἐπίλεξαι, ἵνα τὴν καρδίαν σου ἀκρότομον οὖσαν εἰς πηγὰς ὑδάτων μεταβάλῃς.  
She also said, 'Imitate the publican, and you will not be condemned with the Pharisee. Choose the meekness of Moses and you will find your heart which is a rock changed into a spring of water.'

**ΙΒ´.** Εἶπε πάλιν· Ἐπικίνδυνον, τὸν μὴ διὰ τοῦ πρακτικοῦ βίου ἀναχθέντα διδάσκειν. Ὥσπερ γὰρ ἐὰν ᾖ τις οἰκίαν ἔχων σαθρὰν, ξένους ὑποδεξάμενος, βλάψει τῇ πτώσει τοῦ οἰκήματος, οὕτως καὶ οὗτοι, μὴ πρότερον ἑαυτοὺς οἰκοδομήσαντες, καὶ τοὺς προσελθόντας αὐτοῖς ἀπώλεσαν· τοῖς μὲν γὰρ λόγοις συνεκαλέσαντο εἰς σωτηρίαν, τῇ δὲ τοῦ τρόπου κακίᾳ τοὺς ἀθλητὰς μᾶλλον ἠδίκησαν.  
She also said, 'It is dangerous for anyone to teach who has not first been trained in the "practical" life. For if someone who owns a ruined house receives guests there, he does them harm because of the dilapidation of his dwelling. It is the same in the case of someone who has not first built an interior dwelling; he causes loss to those who come. By words one may convert them to salvation, but by evil behaviour, one injures them.'

**ΙΓ´.** Εἶπε πάλιν· Καλὸν τὸ μὴ ὀργίζεσθαι· εἰ δὲ καὶ γένηται, οὐδὲ μέτρον σοι ἡμέρας πρὸς τὸ πάθος συνεχώρησεν, εἰπών· Μὴ ἐπιδυέτω ὁ ἥλιος. Σὺ οὖν ἐκδέχῃ ἕως πᾶς ὁ χρόνος σου δύῃ. Τί μισεῖς τὸν λυπήσαντα ἄνθρωπον; οὐκ αὐτός ἐστιν ὁ ἀδικήσας, ἀλλ' ὁ διάβολος. Μίσησον τὴν νόσον, καὶ μὴ τὸν νοσοῦντα.  
She also said, 'It is good not to get angry, but if this should happen, the Apostle does not allow you a whole day for this passion, for he says: "Let not the sun go down." (Eph. 4.25) Will you wait till all your time is ended? Why hate the man who has grieved you? It is not he who has done the wrong, but the devil. Hate sickness but not the sick person.'

**ΙΔ´.** Εἶπε πάλιν· Ὅσον προκόπτουσιν οἱ ἀθληταὶ, τοσοῦτον συνάπτουσι ἀνταγωνιστῇ μείζονι.  
She also said, 'Those who are great athletes must contend against stronger enemies.'

**ΙΕ´.** Εἶπε πάλιν· Ἔστι καὶ ἐκ τοῦ ἐχθροῦ ἐπιτεταμένη ἄσκησις· καὶ γὰρ οἱ αὐτοῦ μαθηταὶ τοῦτο ποιοῦσι. Πῶς οὖν διακρίνωμεν τὴν θείαν καὶ βασιλικὴν ἄσκησιν, τῆς τυραννικῆς καὶ δαιμονιώδους; δῆλον ὡς ἀπὸ τῆς συμμετρίας. Ἅπας σοι ὁ χρόνος εἷς κανὼν νηστείας ὑπαρχέτω. Μὴ τέσσαρας ἢ πέντε νηστεύσῃς, καὶ τὴν ἄλλην ἐν πλήθει τροφῶν καταλύσῃς· πανταχοῦ γὰρ ἡ ἀμετρία φθοροποιὸς τυγχάνει. Νέος ὢν καὶ ὑγιὴς νήστευσον· ἥξει γὰρ τὸ γῆρας μετὰ ἀσθενείας. Ὡς δύνῃ οὖν θησαύρισον τροφὰς, ἵνα ὅταν μὴ δύνῃ εὕρῃς ἀνάπαυσιν.  
She also said, 'There is an asceticism which is determined by the enemy and his disciples practice it. So how are we to distinguish between the divine and royal asceticism and the demonic tyranny? Clearly through its quality of balance. Always use a single rule of fasting. Do not fast four or five days and break it the following day with any amount of food. In truth lack of proportion always corrupts. While you are young and healthy, fast, for old age with its weakness will come. As long as you can, lay up treasure, so that when you cannot, you will be at peace.'

**ΙϚ´.** Εἶπε πάλιν· Ἐν κοινοβίῳ ὄντες, τὴν ὑπακοὴν τῆς ἀσκήσεως μᾶλλον προκρίνωμεν· ἡ μὲν γὰρ ὑπεροψίαν διδάσκει, ἡ δὲ ταπεινοφροσύνην.  
She also said, 'As long as we are in the monastery, obedience is preferable to asceticism. The one teaches pride, the other humility.'

**ΙΖ´.** Εἶπε πάλιν· Δεῖ ἡμᾶς τῇ διακρίσει κυβερνᾷν τὴν ψυχήν· καὶ ἐν κοινοβίῳ ὄντας, μὴ τὰ ἑαυτῶν ζητεῖν, μήτε μὴν οἰκείᾳ δουλεύειν γνώμῃ, ἀλλὰ τῷ κατὰ πίστιν πατρὶ πειθαρχεῖν.  
She also said, 'We must direct our souls with discernment. As long as we are in the monastery, we must not seek our own will, nor follow our personal opinion, but obey our fathers in the faith."

**ΙΗ´.** Εἶπε πάλιν· Γέγραπται, ὅτι Γίνεσθε φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. Τὸ μὲν γὰρ γίνεσθαι ὡς οἱ ὄφεις εἴρηται, πρὸς τὸ μὴ λανθάνειν ἡμᾶς τὰς ὁρμὰς καὶ τὰς μεθοδείας τοῦ διαβόλου· τὸ γὰρ ὅμοιον ἐκ τοῦ ὁμοίου ταχίστην ἔχει τὴν διάγνωσιν· τὸ δὲ ἀκέραιον τῆς περιστερᾶς δείκνυσι τὸ καθαρὸν τῆς πράξεως.  
She also said, 'It is written, "Be wise as serpents and innocent as doves." (Matt. 10.16) Being like serpents means not ignoring attacks and wiles of the devil. Like is quickly known to like. The simplicity of the dove denotes purity of action."

**Ἀρχὴ τοῦ Τ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Τιθόη.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Τιθόη, ὅτι εἰ μὴ ταχέως κατέφερε τὰς χεῖρας αὐτοῦ ὅτε ἵστατο εἰς προσευχὴν, ἡρπάζετο ὁ νοῦς αὐτοῦ ἄνω. Εἰ οὖν συνέβη ἀδελφοὺς συνεύχεσθαι αὐτῷ, ἐσπούδαζε ταχέως καταφέρειν τὰς χεῖρας, ἵνα μὴ ἁρπαγῇ ὁ νοῦς αὐτοῦ καὶ χρονίσῃ.  
It was said of Abba Tithoes that when he stood up to pray, if he did not quickly lower his hand, his spirit was rapt to heaven. So if it happened that some brothers were praying with him, he hastened to lower his hands so that his spirit should not be rapt and he should not pray for too long.

**Β´.** Εἶπεν ὁ ἀββᾶς Τιθόης, ὅτι ξενητεία ἐστὶ τὸ κρατῆσαι ἄνθρωπον τὸ ἑαυτοῦ στόμα.  
Abba Tithoes used to say, 'Pilgrimage means that a man should control his own tongue.'

**Γ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Τιθόην, ὅτι Πῶς φυλάξω τὴν καρδίαν μου; Λέγει αὐτῷ ὁ γέρων· Πῶς φυλάξομεν τὴν καρδίαν ἡμῶν, ἀνεῳγμένης τῆς γλώσσης ἡμῶν καὶ τῆς κοιλίας;  
A brother asked Abba Tithoes, 'How should I guard my heart?’ The old man said to him, 'How can we guard our hearts when our mouths and our stomachs are open?'

**Δ´.** Ἔλεγεν ὁ ἀββᾶς Ματόης περὶ τοῦ ἀββᾶ Τιθόη, ὅτι Οὐχ εὑρίσκει ἄνθρωπος ἀνοῖξαι τὸ στόμα αὐτοῦ ἔν τινι πράγματι εἰς αὐτόν· ἀλλ' ὥσπερ τὸ καθαρὸν χρυσίον ἵσταται ἐν ζυγῷ, οὕτως καὶ ὁ ἀββᾶς Τιθόης.  
Abba Matoes used to say of Abba Tithoes, "No-one can ever speak against him, for like pure gold in the balance, so is Abba Tithoes."

**Ε´.** Καθήμενός ποτε ὁ ἀββᾶς Τιθόης εἰς τὸ Κλύσμα, νοῶν καὶ φρονῶν λέγει τῷ μαθητῇ αὐτοῦ· Ἀπόλυσον τὸ ὕδωρ εἰς τοὺς φοίνικας, τέκνον. Ὁ δὲ εἶπεν· Εἰς τὸ Κλύσμα ἐσμὲν, ἀββᾶ. Λέγει ὁ γέρων· Εἰς τὸ Κλύσμα τί ποιῶ; ἆρόν με πάλιν εἰς τὸ ὄρος.  
Abba Tithoes was sitting at Clysma one day, thinking and pondering and he said to his disciple, 'Water the palm-trees, my son.' The latter said to him, "But we are at Clysma, abba.' The old man said, 'What am I doing at Clysma? Take me to the mountain again.'

**Ϛ´.** Καθημένου ποτὲ τοῦ ἀββᾶ Τιθόη, ἦν ἀδελφὸς ἐγγὺς αὐτοῦ· καὶ μὴ εἰδὼς ἐστέναξε· καὶ οὐκ ἐνόησεν ὅτι ἦν ἀδελφὸς ἐγγὺς αὐτοῦ· ἦν γὰρ ἐν ἐκστάσει. Καὶ ποιήσας μετάνοιαν, ἔλεγε· Συγχώρησόν μοι, ἀδελφὲ, ὅτι οὔπω γέγονα μοναχὸς, ὅτι ἐστέναξα ἔμπροσθέν σου.  
One day when Abba Tithoes was sitting down, a brother happened to be beside him. Not realizing this, he began to groan, without thinking that the brother was beside him for he was in ecstasy. Afterwards he made a prostration before him and said to him, 'Forgive me, brother; I have not yet become a monk, since I groaned in front of you.'

**Ζ´.** Ἀδελφὸς ἠρώτησε τὸν ἀββᾶν Τιθόην, λέγων· Ποία ἐστὶν ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ταπείνωσιν; Λέγει ὁ γέρων· Ἡ ὁδὸς τῆς ταπεινώσεως αὕτη ἐστὶν, ἐγκράτεια, καὶ εὐχὴ, καὶ τὸ ἔχειν ἑαυτὸν ὑποκάτω πάσης τῆς κτήσεως.  
A brother asked Abba Tithoes, 'Which way leads to humility?’ The old man said, 'The way of humility is this: self-control, prayer, and thinking yourself inferior to all creatures.'

**Περὶ τοῦ ἀββᾶ Τιμοθέου.**

**Α´.** Ἠρώτησεν ὁ ἀββᾶς Τιμόθεος ὁ πρεσβύτερος τὸν ἀββᾶν Ποιμένα, λέγων· Ἔστι γυνή τις ἐν Αἰγύπτῳ, ἥτις πορνεύει, καὶ τὸν μισθὸν αὐτῆς δίδει ἐλεημοσύνην. Καὶ εἶπεν ὁ ἀββᾶς Ποιμήν· Οὐ μενεῖ ἐν τῇ πορνείᾳ· φαίνεται γὰρ ἐν αὐτῇ καρπὸς πίστεως. Ἐγένετο δὲ ἐλθεῖν τὴν μητέρα τοῦ πρεσβυτέρου Τιμοθέου πρὸς αὐτόν. Καὶ ἠρώτησεν αὐτὴν, λέγων· Ἐκείνη ἡ γυνὴ ἔμεινε πορνεύουσα; Ἡ δὲ λέγει· Ναί· καὶ προσέθηκε τοὺς ἐραστὰς αὐτῆς· πλὴν καὶ εἰς τὴν ἐλεημοσύνην. Καὶ ἀνήγγειλεν ὁ ἀββᾶς Τιμόθεος τῷ ἀββᾷ Ποιμένι. Ὁ δὲ εἶπεν· Οὐ μενεῖ ἐν τῇ πορνείᾳ. Ἐλθοῦσα δὲ πάλιν ἡ μήτηρ τοῦ ἀββᾶ Τιμοθέου, εἶπεν αὐτῷ· Οἶδας ὅτι ἡ πόρνη ἐκείνη ἐζήτει ἐλθεῖν μετ' ἐμοῦ, ἵνα εὔξῃ ὑπὲρ αὐτῆς; Ὁ δὲ ἀκούσας ἀνήγγειλε τῷ ἀββᾷ Ποιμένι. Λέγει αὐτῷ· Μᾶλλον σὺ ἄπελθε, καὶ σύντυχε αὐτῇ. Καὶ ἀπῆλθεν ὁ ἀββᾶς Τιμόθεος, καὶ συνέτυχεν αὐτῇ. Ἡ δὲ ἰδοῦσα αὐτὸν, καὶ ἀκούσασα παρ' αὐτοῦ τὸν λόγον τοῦ Θεοῦ, κατενύγη, καὶ ἔκλαυσε, καὶ εἶπεν αὐτῷ· Ἐγὼ ἀπὸ τῆς σήμερον προσκολλῶμαι τῷ Θεῷ, καὶ οὐ προσθήσω ἔτι τοῦ πορνεύειν. Καὶ εὐθέως εἰσελθοῦσα εἰς μοναστήριον εὐηρέστησε τῷ Θεῷ.  
Abba Timothy the priest said to Abba Poemen, 'There is a woman who commits fornication in Egypt and she gives her wages away in alms.’ Abba Poemen said, 'She will not go on committing fornication, for the fruit of faith is appearing in her.’ Now it hap- pened that the mother of the priest Timothy came to see him and he asked her, 'Is that woman still living in fornication?’ She replied, "Yes and she has increased the number of her lovers, but also the numbers of her alms.' And Abba Timothy told Abba Poemen. The latter said, 'She will not go on committing fornication.’ Abba Timo- thy's mother came again and said to him, 'You know that sinner? She wanted to come with me so that you might pray over her.' When he heard this, he told Abba Poemen and he said to him, 'Go and meet her.’ When the woman saw him and heard the word of God from him, she was filled with compunction and said to him weeping, "From today forward I shall cling to God and resolve not to commit fornication any more.' She entered a monastery at once and was pleasing to God.

**Ἀρχὴ τοῦ Υ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ὑπερεχίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ὑπερέχιος· Ὥσπερ ὁ λέων φοβερός ἐστι τοῖς ὀνάγροις, οὕτως ὁ δόκιμος μοναχὸς λογισμοῖς ἐπιθυμίας.  
Abba Hyperechius said, 'As the lion is terrible to wild asses, so is the experienced monk to desires."  
**Β´.** Εἶπε πάλιν· Ἡ νηστεία χαλινός ἐστι τῷ μοναχῷ μετὰ τῆς ἁμαρτίας, Ὁ ῥίπτων αὐτὴν, ἵππος θηλυμανὴς εὑρίσκεται.  
He also said, 'Fasting is a check against sin for the monk. He who discards it is like a rampaging stallion.' (cf. Jer. 5.8)

**Γ´.** Εἶπε πάλιν· Ὁ μὴ κρατῶν γλώσσης αὐτοῦ ἐν καιρῷ ὀργῆς, οὐδὲ παθῶν κρατήσει ὁ τοιοῦτος.  
He also said, 'He who does not control his tongue when he is angry, will not control his passions either.'

**Δ´.** Εἶπε πάλιν· Καλὸν φαγεῖν κρέα καὶ πιεῖν οἶνον, καὶ μὴ φαγεῖν ἐν καταλαλιαῖς σάρκας ἀδελφῶν.  
He also said, 'It is better to eat meat and drink wine and not to eat the flesh of one's brethren through slander.’

**Ε´.** Εἶπε πάλιν· Ψιθυρίσας ὁ ὄφις τὴν Εὔαν τοῦ παραδείσου ἐξέβαλε. Τούτου οὖν ὅμοιος ἔσται καὶ ὁ καταλαλῶν τοῦ πλησίον· τὴν γὰρ ψυχὴν τοῦ ἀκούοντος ἀπολλύει, καὶ τὴν ἑαυτοῦ οὐ διασώζει.  
He also said, 'It was through whispering that the serpent drove Eve out of Paradise, so he who speaks against his neighbour will be like the serpent, for he corrupts the soul of him who listens to him and he does not save his own soul.'

**Ϛ´.** Εἶπε πάλιν· Θησαυρός ἐστι μοναχοῦ ἡ ἑκούσιος ἀκτημοσύνη. Θησαύρισον, ἀδελφὲ, ἐν οὐρανῷ· ἀπέραντοι γὰρ τῆς ἀναπαύσεως οἱ αἰῶνες.  
He also said, 'A monk's treasure is voluntary poverty. Lay up treasure in heaven, brother, for there are the ages of quiet and bliss without end.'

**Ζ´.** Εἶπε πάλιν· Ἡ ἐνθύμησίς σου διαπαντὸς ἔστω ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ἐν τάχει κληρονομήσεις αὐτήν.  
He also said, "Let your thoughts be ever in the kingdom of heaven and soon you will possess it as an heritage.'

**Η´.** Εἶπε πάλιν· Κειμήλιόν ἐστι τοῦ μοναχοῦ ἡ ὑπακοή. Ὁ κεκτημένος αὐτὴν εἰσακουσθήσεται ὑπὸ τοῦ Θεοῦ, καὶ μετὰ παρρησίας τῷ σταυρωθέντι παραστήσεται· ὁ γὰρ σταυρωθεὶς Κύριος ὑπήκοος γέγονε μέχρι θανάτου.  
He also said, 'Obedience is the best ornament of the monk. He who has acquired it will be heard by God, and he will stand beside the crucified with confidence, for the crucified Lord became obedient unto death.’ (cf. Phil. 2.8)

**Ἀρχὴ τοῦ Φ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Φωκᾶ.**

**Α´.** Ἔλεγεν ὁ ἀββᾶς Φωκᾶς ὁ τοῦ κοινοβίου τοῦ ἀββᾶ Θεογνίου τοῦ πρώτου Ἱεροσολυμίτου, ὅτι Καθημένου μου ἐν Σκήτει, γέγονέ τις ἀββᾶς Ἰάκωβος νεώτερος ἐν τοῖς Κελλίοις, ἔχων καὶ πατέρα τὸν αὐτὸν σαρκικὸν ἅμα καὶ πνευματικόν. Ἔχει δὲ τὰ Κελλία ἐκκλησίας δύο· μίαν τῶν ὀρθοδόξων, ἔνθα καὶ ἐκοινώνει, καὶ μίαν τῶν ἀποσχιστῶν. Ἐπεὶ οὖν εἶχεν ὁ ἀββᾶς Ἰάκωβος τὴν χάριν τῆς ταπεινοφροσύνης, ἠγαπᾶτο παρὰ πάντων, καὶ τῶν ἐκκλησιαστικῶν, καὶ τῶν ἀποσχιστῶν. Ἔλεγον οὖν αὐτῷ οἱ ὀρθόδοξοι· Βλέπε, ἀββᾶ Ἰάκωβε, μὴ ἀπατήσωσί σε οἱ ἀποσχίσται, καὶ ἑλκύσωσί σε εἰς τὴν κοινωνίαν αὐτῶν. Ὁμοίως δὲ καὶ οἱ ἀποσχίσται ἔλεγον αὐτῷ· Ἵνα οἶδας, ἀββᾶ Ἰάκωβε, ὅτι μετὰ τῶν Διφυσιτῶν κοινωνῶν, ἀπόλλεις τὴν ψυχήν σου· Νεστοριανοὶ γάρ εἰσι, καὶ συκοφαντοῦσι τὴν ἀλήθειαν. Ὁ δὲ ἀββᾶς Ἰάκωβος ἀκέραιος ὢν, καὶ στενωθεὶς ἐκ τῶν λεγομένων αὐτῷ ἐξ ἀμφοτέρων, καὶ ἀπορηθεὶς, ἦλθεν ἐπὶ τὸ παρακαλέσαι τὸν Θεόν. Καὶ δὴ ἀπέκρυψεν ἑαυτὸν ἐν κελλίῳ ἔξω τῆς λαύρας ἡσυχάζοντι, ἐνδυσάμενος τὰ ἐντάφια αὐτοῦ, ὡς μέλλων ἀποθνήσκειν. Ἔχουσι γὰρ ἔθος οἱ Αἰγύπτιοι Πατέρες, τὸν λεβίτωνα εἰς ὃν λαμβάνουσι τὸ ἅγιον σχῆμα, καὶ τὸ κουκούλιον, φυλάττειν ἕως θανάτου, καὶ ἐν αὐτοῖς ἐνταφιάζεσθαι, κατὰ Κυριακὴν μόνον εἰς τὴν ἁγίαν κοινωνίαν φοροῦντες αὐτὰ, καὶ εὐθέως συστέλλοντες. Ἀπελθὼν οὖν ἐν τῷ κελλίῳ ἐκείνῳ, παρακαλῶν τὸν Θεὸν, καὶ ἐξατονήσας τῇ νηστείᾳ, ἔπεσεν εἰς τὸ ἔδαφος, καὶ ἔμεινε κείμενος. Πολλὰ δὲ ἔλεγε πεπονθέναι ἐν ταῖς ἡμέραις ἐκείναις ὑπὸ τῶν δαιμόνων, μάλιστα κατὰ διάνοιαν. Τεσσαράκοντα δὲ ἡμερῶν διελθουσῶν, ὁρᾷ παιδίον εἰσελθὸν πρὸς αὐτὸν περιχαρὲς, καὶ λέγει αὐτῷ· Ἀββᾶ Ἰάκωβε, τί ποιεῖς ὧδε; Παραχρῆμα δὲ φωτισθεὶς, καὶ λαβὼν δύναμιν ἐκ τῆς αὐτοῦ θέας, εἶπεν αὐτῷ· Δέσποτα, σὺ γινώσκεις τί ἔχω. Ἐκεῖνοι λέγουσί μοι, Μὴ ἀφῇς τὴν Ἐκκλησίαν· καὶ οἱ ἄλλοι λέγουσί μοι, Πλανῶσί σε οἱ Διφυσῖται κἀγὼ ἀπορούμενος, καὶ μὴ εἰδὼς τί δράσω, ἦλθον εἰς τὸ πρᾶγμα τοῦτο. Ἀποκρίνεται αὐτῷ ὁ Κύριος· Ὅπου εἶ, καλῶς εἶ. Καὶ εὐθέως σὺν τῷ λόγῳ, εὑρέθη πρὸ τῶν θυρῶν τῆς ἁγίας Ἐκκλησίας τῶν ὀρθοδόξων τῶν συνοδικῶν.  
Abba Phocas of the monastery of Abba Theognius of Jerusa- lem used to say, 'When I used to live in Scetis, there was an Abba James in the Cells, a young man, whose father according to the flesh was at the same time his spiritual father. Now the Cells had two churches: one of the Orthodox, which he used to attend, and an- other of the Monophysites. Since Abba James had the grace of humility, everyone loved him, both the members of the Church and the Monophysites. The Orthodox used to say to him, "Abba James, take care lest the Monophysites deceive you and draw you to their communion." Likewise the Monophysites said to him, "Abba James, you ought to realize that by being in communion with the partisans of the doctrine of the two natures, you are endangering your soul for they are Nestorians and subvert the truth." Abba James, who was a simple man, found himself caught between the two sides and in his distress he went and prayed to God. He hid himself in a withdrawn cell, outside the /avra, and put on his garments of burial, as though preparing himself for death. For the Egyptian fathers have the custom of keeping the cloak and cowl in which they took the holy habit until their death, only wearing them on Sundays for the Holy Communion and taking them off immediately afterwards. Going into this cell then, praying to God, and persevering in fast- ing, he fell on the ground and remained lying there. Later he said he had experienced many things in these days because of the de- mons, especially in thought. When forty days had passed, he saw a little child coming towards him joyfully, who said to him, "Abba James, what are you doing here?" Immediately illuminated and drawing strength from his contemplation, he said to him, "Master, you know my difficulty. One side says to me, 'Do not leave the Church,’ while the others say to me, 'The partisans of the two natures are deceiving you.' I, in my distress, not knowing what to do, have come to this point." The Lord answered him, "You are very well where you are." Immediately on hearing these words, he found himself at the doors of the holy church of the Orthodox adherents of the Synod.'

**Β´.** Εἶπε πάλιν ὁ ἀββᾶς Φωκᾶς, ὅτι Μετελθὼν εἰς Σκῆτιν ὁ ἀββᾶς Ἰάκωβος, ἐπολεμήθη κραταιῶς ὑπὸ τοῦ δαίμονος τῆς πορνείας· καὶ ἐγγὺς ὢν τοῦ κινδυνεῦσαι, ἦλθε πρὸς μὲ, καὶ ἀνέθετο τὰ καθ' ἑαυτὸν, καὶ λέγει μοι· Εἰς τόδε τὸ σπήλαιον ἀπέρχομαι ἀπὸ τῆς δευτέρας· παρακαλῶ δέ σε διὰ τὸν Κύριον, μηδενὶ εἰπεῖν, μηδὲ τῷ πατρί μου· ἀλλὰ μέτρησον τεσσαράκοντα ἡμέρας, καὶ ὅταν πληρωθῶσι, ποίησον ἀγάπην, καὶ δεῦρο πρὸς μὲ βαστάζων τὴν ἁγίαν κοινωνίαν. Καὶ εἰ μὲν εὕρῃς με θανόντα, θάψον με· εἰ δὲ ἔτι ζῶντα, ἵνα μεταλάβω τῆς ἁγίας κοινωνίας. Ταῦτα οὗν ἀκούσας ἐγὼ παρ' αὐτοῦ, πληρωθείσης τῆς τεσσαρακοστῆς, λαβὼν τὴν ἁγίαν κοινωνίαν, καὶ ἄρτον κοινὸν καθαρὸν μετὰ ὀλίγου οἴνου, ἀπῆλθον πρὸς αὐτόν· καὶ ὡς μόνον ἐπλησίασα τῷ σπηλαίῳ, δυσωδίας πολλῆς ὠσφράνθην, ἥτις ἐγένετο ἐκ τοῦ στόματος αὐτοῦ. Καὶ εἶπον ἐν ἑαυτῷ, ὅτι Ἀνεπάη ὁ μακάριος. Εἰσελθὼν δὲ πρὸς αὐτὸν, εὗρον αὐτὸν ἡμιθανῆ. Καὶ ὡς εἶδέ με, κινήσας τὴν δεξιὰν χεῖρα ὀλίγον, ὅσον ἠδύνατο, ἐσήμανε διὰ τοῦ σχήματος τῆς χειρὸς περὶ τῆς ἁγίας κοινωνίας. Ἐγὼ δὲ εἶπον· Ἔχω. Ἠθέλησα οὖν ἀνοῖξαι τὸ στόμα αὐτοῦ, καὶ εὐρέθη σφηνωθέν· καὶ ἀπορῶν τί ποιῆσαι, ἐξῆλθον εἰς τὴν ἔρημον, καὶ εὗρον ξυλάριον ἀπὸ θάμνου· καὶ πολλὰ κοπιάσας, μόλις ἠδυνήθην ἀνοῖξαι τὸ στόμα αὐτοῦ μικρόν. Καὶ ἐνέχεα τοῦ τιμίου σώματος καὶ αἵματος, ὅσον ἐνδέχεται καταλεπτύνας αὐτό. Καὶ ἔλαβε δύναμιν ἐκ τῆς μεταλήψεως τῆς ἁγίας κοινωνίας. Καὶ μετ' ὀλίγον βρέξας ὀλίγα ψιχία ἐκ τοῦ κοινοῦ ἄρτου, προσήνεγκα αὐτῷ· καὶ μετ' ὀλίγον πάλιν ἄλλα, καθ' ὃ ἠδύνατο λαβεῖν. Καὶ οὕτως διὰ τῆς χάριτος τοῦ Θεοῦ μετὰ μίαν ἡμέραν σὺν ἐμοὶ ἦλθεν, ὁδεύων ἐπὶ τὸ ἴδιον κελλίον, ἀπαλλαγεὶς σὺν Θεῷ τοῦ ὀλεθρίου πάθους τῆς πορνείας.  
Abba Phocas also said, 'When he came to Scetis, Abba James was strongly attacked by the demon of fornication. As the warfare pressed harder, he came to see me and told me about it, saying to me, "Tomorrow, I am going to such and such a cave but I entreat you for the Lord's sake, do not speak of it to anyone, not even my father. But count forty days and when they are fulfilled do me the kindness of coming and bringing me holy communion. If you find me dead, bury me, but if you find me still alive, give me holy communion." Having heard this, when the forty days were fulfilled, I took holy communion and a whole loaf with a little wine and went to find him. As I was drawing near to the cave I smelt a very bad smell which came from its mouth. I said to myself, "The blessed one is at rest." When I got close to him, I found him half dead. When he saw me he moved his right hand a little, as much as he could, asking me for the holy communion with his hand. I said to him, "I have it." He wanted to open his mouth but it was fast shut. Not knowing what to do, I went out into the desert and found a piece of wood and with much difficulty, I opened his mouth a little. I poured in a little of the body and the precious blood, as much as he could take of them. Through this participation in the holy communion he drew strength. A little while after, soaking some crumbs of ordinary bread, I offered them to him and after a time, some more, as much as he could take. So, by the grace of God, he came back with me a day later and walked as far as his own cell, delivered, by the help of God, from the harmful passion of fornica- tion."

**Περὶ τοῦ ἀββᾶ Φίλικα.**

**Α´.** Παρέβαλον ἀδελφοὶ πρὸς τὸν ἀββᾶν Φίλικα, ἔχοντες μεθ' ἑαυτῶν κοσμικούς· καὶ παρεκάλεσαν αὐτὸν, ἵνα εἴπῃ αὐτοῖς λόγον. Ὁ δὲ γέρων ἐσιώπα. Ἐπὶ πολὺ δὲ παρακαλούντων αὐτῶν, εἶπεν αὐτοῖς· Λόγον θέλετε ἀκοῦσαι; Λέγουσιν αὐτῷ· Ναὶ, ἀββᾶ. Εἶπεν οὖν ὁ γέρων· Ἄρτι οὐκ ἔνι λόγος. Ὅτε ἠρώτων οἱ ἀδελφοὶ τοὺς γέροντας, καὶ ἐποίουν ἃ ἔλεγον αὐτοῖς, ὁ Θεὸς ἐπεχορήγει τὸ πῶς λαλῆσαι. Νῦν δὲ, ἐπειδὴ ἐρωτῶσι μὲν, οὐ ποιοῦσι δὲ ἃ ἀκούουσιν, ἦρεν ὁ Θεὸς τὴν χάριν τοῦ λόγου ἀπὸ τῶν γερόντων· καὶ οὐχ εὑρίσκουσι τι λαλῆσαι. ἐπειδὴ οὐκ ἔστιν ὁ ἐργαζόμενος. Καὶ ἀκούσαντες οἱ ἀδελφοὶ ταῦτα, ἐστέναξαν, λέγοντες· Εὖξαι ὑπὲρ ἡμῶν, ἀββᾶ.  
Some brothers who had some seculars with them, went to see Abba Felix and they begged him to say a word to them. But the old man kept silence. After they had asked for a long time he said to them, 'You wish to hear a word?' They said, 'Yes, abba.' Then the old man said to them, 'There are no more words nowadays. When the brothers used to consult the old men and when they did what was said to them, God showed them how to speak. But now, since they ask without doing that which they hear, God has withdrawn the grace of the word from the old men and they do not find anything to say, because there are no longer any who carry their words out.' Hearing this, the brothers groaned, saying, 'Pray for us, abba."

**Περὶ τοῦ ἀββᾶ Φιλαγρίου.**

**Α´.** Φιλάγριος ἦν τις τῶν ἁγίων λεγόμενος, οἰκῶν δὲ ἐν τῇ ἐρήμῳ Ἱεροσολύμων, καὶ ἐργαζόμενος κόπῳ ἵνα ποιήσῃ τὸν ἴδιον ἄρτον. Καὶ ὡς ἵστατο ἐν τῇ ἀγορᾷ πωλῶν τὸ ἐργόχειρον αὐτοῦ, ἰδοὺ ἐξαφίει τις βαλάντιον χιλίων νομισμάτων· καὶ εὑρὼν αὐτὸ ὁ γέρων ἔστη ἐπὶ τοῦ τόπου, λέγων· Δεῖ τὸν ἀπολέσαντα ἐλθεῖν· καὶ ἰδοὺ ἔρχεται κλαίων. Καὶ λαβὼν αὐτὸν κατ' ἰδίαν ὁ γέρων ἔδωκεν αὐτῷ. Καὶ ἐκράτει αὐτὸν ἐκεῖνος, θέλων αὐτῷ παρασχεῖν μέρος τι. Καὶ ὁ γέρων οὐκ ἠθέλησεν. Καὶ ἔβαλε κράζειν· Δεῦτε, ἴδετε ἄνθρωπον τοῦ Θεοῦ, τί ἐποίησεν. Ὁ δὲ γέρων λάθρα φυγὼν ἐξῆλθεν ἐκ τῆς πόλεως, ἵνα μὴ δοξασθῇ.  
There was one of the saints named Philagrius who dwelt in the desert of Jerusalem and worked laboriously to earn his own bread. While he was standing in the market place to sell his manual work, someone dropped a purse with a thousand pieces of money. The old man, finding it, stayed where he was, saying, 'Surely he who has lost it will come back.' He did come back weeping. Taking him aside privately, the old man gave it to him. But the other gripped him, wanting to give him a share. The old man would not agree to this at all and the other began to cry out, 'Come and see what the name of God has done.’ The old man fled secretly and left the city in order not to be honoured.

**Περὶ τοῦ ἀββᾶ Φορτᾶς.**

**Α´.** Εἶπεν ὁ ἀββᾶς Φορτᾶς· Εἰ θέλει με ὁ Θεὸς ζῇν, οἶδεν πῶς οἰκονομήσει με· εἰ δὲ οὐ θέλει, ἵνα τί μοι τὸ ζῇν; Οὐ γὰρ παρὰ πάντων ἐδέχετό τι, καίτοι κλινήρης ὤν· ἔλεγε γάρ· Ἐὰν προσφέρῃ μοί τίς τί ποτε, καὶ οὐχὶ διὰ τὸν Θεὸν, οὔτε ἐγὼ ἔχω τι δοῦναι αὐτῷ, οὔτε παρὰ τοῦ Θεοῦ λαμβάνει μισθόν· οὐ γὰρ διὰ τὸν Θεὸν προσήνεγκε· καὶ ἀδικεῖται ὁ προσενέγκας. Δεῖ γὰρ τοὺς ἀνακειμένους τῷ Θεῷ, καὶ πρὸς αὐτὸν βλέποντας μόνον, οὕτως εὐλαβῶς διακεῖσθαι, ὡς μήτε ὕβριν τινὰ ἡγεῖσθαι, κἂν μυριάκις ἀδικούμενοι τύχοιεν.  
Abba Phortas said, 'If God wants me to live, he knows how to deal with me; but if he does not wish it, what is the good of living?’ Though he was bedridden, he did not accept anything from anyone. But he used to say, 'Suppose one day someone brings me something and it is not brought for the love of God, not only have I nothing to give him in return, but he will not receive a recompense from God, because he did not bring it for God's sake; thus the donor will suffer a wrong. It is necessary that those who are consecrated to God and look only to him, should be so well disposed that they do not consider anything as an injury, not even if someone wrongs them ten thousand times.'

**Ἀρχὴ τοῦ Χ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Χομαί.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Χομαὶ, ὅτι μέλλων τελευτᾷν εἶπε τοῖς υἱοῖς αὐτοῦ· Μὴ οἰκήσητε μετὰ αἱρετικῶν, μηδὲ σχῆτε γνῶσιν μετὰ ἀρχόντων, μηδὲ ἔστωσαν αἱ χεῖρες ὑμῶν ἡπλωμέναι εἰς τὸ συνάγειν, ἀλλ' ἔστωσαν μᾶλλον ἡπλωμέναι εἰς τὸ διδόναι.  
It was said of Abba Chomas that at the point of death he said to his sons, 'Do not dwell with heretics, and do not have anything to do with rulers, then your hands will not be opened to gather together, but open to give.'

**Περὶ τοῦ ἀββᾶ Χαιρήμωνος.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Χαιρήμωνος εἰς Σκῆτιν, ὅτι ἀπεῖχε τὸ σπήλαιον αὐτοῦ ἀπὸ τῆς ἐκκλησίας μίλια τεσσαράκοντα, ἀπὸ δὲ τοῦ ἕλους καὶ τοῦ ὕδατος μίλια δώδεκα· καὶ οὕτως εἰσέφερε τὸ ἐργόχειρον αὐτοῦ εἰς τὸ σπήλαιον αὐτοῦ, καὶ δύο λαγύνια ἓν παρ' ἓν βαστάζων, καὶ ἐκαθέζετο, καὶ ἡσύχαζεν.  
They said that Abba Chaeremon's cave was forty miles from the church and ten miles from the marsh and water. So when he took his manual work to his cave, he took with him two goatskin bottles, one beside the other, and he sat there, leading a quiet life.

**Ἀρχὴ τοῦ Ψ στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ψενθαϊσίου.**

**Α´.** Εἶπεν ὁ ἀββᾶς Ψενθαΐσιος καὶ ὁ ἀββᾶς Σοῦρος καὶ Ψώϊος, ὅτι Ἀκούοντες τῶν λόγων τοῦ Πατρὸς ἡμῶν τοῦ ἀββᾶ Παχωμίου μεγάλως ὠφελούμεθα, εἰς ζῆλον ἀγαθῶν ἔργων διεγειρόμενοι. Ὁρῶντες δὲ αὐτοῦ καὶ σιωπῶντος τὴν πρᾶξιν λόγον οὖσαν, ἐθαυμάζομεν, πρὸς ἀλλήλους λέγοντες, ὅτι Ἐνομίζομεν πάντας τοὺς ἁγίους οὕτως πεποιεῖσθαι ὑπὸ τοῦ Θεοῦ ἐκ κοιλίας μητρὸς αὐτῶν ἁγίους καὶ ἀτρέπτους, καὶ οὐχὶ αὐτεξουσίους· καὶ τοὺς ἁμαρτωλοὺς μὴ δυναμένους ζῇν εὐσεβῶς, διὰ τὸ οὕτως κτισθῆναι αὐτούς. Ἄρτι δὲ βλέπομεν τὴν ἀγαθότητα τοῦ Θεοῦ φανερῶς ἐπὶ τοῦ Πατρὸς ἡμῶν τούτου· ὅτι ἐξ Ἑλλήνων γονέων ὢν, τοσοῦτον θεοσεβὴς γέγονε, καὶ πάσας τὰς ἐντολὰς τοῦ Θεοῦ ἐνδεδυμένος ἐστίν. Οὐκοῦν καὶ ἡμεῖς δυνάμεθα καὶ πάντες ἀκολουθῆσαι αὐτῷ, ἀνθ' ὧν ἀκολουθεῖ τοῖς ἁγίοις. Ἄρα τὸ γεγραμμένον τοῦτό ἐστι· Δεῦτε πρὸς μὲ, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. Συναποθάνωμεν οὖν καὶ συζήσωμεν τῷ ἀνθρώπῳ τούτῳ, ὅτι ὀρθῶς ὁδηγεῖ ἡμᾶς πρὸς τὸν Θεόν.  
Abba Psenthaisius, Abba Surus and Abba Psoius used to agree in saying this, 'Whenever we listened to the words of our Father, Abba Pachomius, we were greatly helped and spurred on with zeal for good works; we saw how, even when he kept silence, he taught us by his actions. We were amazed by him and we used to say to each other, "We thought that all the saints were created as saints by God and never changed from their mother's womb, not like other men. We thought that sinners could not live devoutly, because they had been so created. But now we see the goodness of God manifested in our father, for see, he is of pagan origin and he has become devout; he has put on all the commandments of God. Thus even we also can follow him and become equal to the saints whom he himself has followed. Truly it is written: 'Come unto me, all you who labour and are heavy laden, and I will give you rest.’ (Matt. 11.28) Let us die, then, and let us live with him, because he has brought us to God in the right way."'

**Ἀρχὴ τοῦ Ω στοιχείου.**

**Περὶ τοῦ ἀββᾶ Ὤρ.**

**Α´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ὢρ καὶ τοῦ ἀββᾶ Θεοδώρου, ὅτι ἦσαν βάλλοντες πηλὸν εἰς κελλίον, καὶ εἶπον πρὸς ἀλλήλους, ὅτι Ἐὰν ἐπισκέψηται ἡμᾶς ἄρτι ὁ Θεὸς, τί ποιοῦμεν; Καὶ κλαύσαντες ἀφῆκαν τὸν πηλὸν, καὶ ἀνεχώρησεν ἕκαστος εἰς τὸ κελλίον αὐτοῦ.  
It was said of Abba Or and Abba Theodore that as they were building a cell out of clay, they said to one another, 'If God should visit us now, what should we do?' Then, weeping, they left the clay there and each of them went back into his cell.

**Β´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ὢρ, ὅτι οὔτε ἐψεύσατό ποτε, οὔτε ὤμοσεν, οὔτε κατηράσατο ἄνθρωπον, οὔτε ἐκτὸς ἀνάγκης ἐλάλησεν.  
They said of Abba Or that he never lied, nor swore, nor hurt anyone, nor spoke without necessity.

**Γ´.** Ἔλεγεν ὁ ἀββᾶς Ὢρ τῷ μαθητῇ αὐτοῦ Παύλῳ· Βλέπε, μηδέποτε ἀλλότριον λόγον ἐνέγκῃς εἰς τὸ κελλίον τοῦτο.  
Abba Or said to his disciple Paul, 'Be careful never to let an irrelevant word come into this cell.'

**Δ´.** Ἀπῆλθέ ποτε Παῦλος ὁ μαθητὴς τοῦ ἀββᾶ Ὢρ ἀγοράσαι θαλλία, καὶ εὗρεν ὅτι ἄλλοι προέλαβον, καὶ ἔδωκαν ἀρραβῶνα. Οὐδέποτε γὰρ ἀρραβῶνα ἐδίδου ἀββᾶς Ὢρ εἰς τί ποτε, ἀλλὰ τῷ καιρῷ ἀπέστελλε τὸ τίμημα, καὶ ἠγόραζεν. Ἀπῆλθεν οὖν ὁ μαθητὴς αὐτοῦ καὶ εἰς ἄλλον τόπον διὰ βαΐα· καὶ λέγει αὐτῷ ὁ κηπουρός· Τίς ποτε ἔδωκέ μοι ἀρραβῶνα, καὶ οὐκ ἔτι ἦλθε· λάβε οὖν τὰ βαΐα σύ. Καὶ λαβὼν αὐτὰ ἦλθε πρὸς τὸν γέροντα, καὶ ἀνήγγειλεν αὐτῷ ταῦτα. Καὶ ὡς ἤκουσεν ὁ γέρων, ἔκρουσεν εἰς τὰς χεῖρας αὐτοῦ, λέγων Ὁ Ὢρ οὐκ ἐργάζεται ἐφ' ἔτος. Καὶ οὐκ ἀφῆκε τὰ βαΐα ἔσω, ἕως ἀπήνεγκεν αὐτὰ εἰς τὸν τόπον αὐτῶν.  
Paul, Abba Or's disciple, went to buy some reeds one day. He ascertained that others had been before him and had paid deposits. But Abba Or never paid deposits for anything at all, but paid the full price at the proper time. So his disciple went in search of palm-branches somewhere else. Then a farmer said to him, 'Someone has given me a deposit, but he has not come. So why don't you take these palm-branches.' He took them and he went back to the old man and told him all this. The old man clapped his hands and said, 'Or is not going to work this year.' He did not allow the palm-branches to come inside his cell, but waited for them to be taken to where they belonged.

**Ε´.** Εἶπεν ὁ ἀββᾶς Ὤρ· Εἰ ὁρᾷς με λογισμὸν ἔχοντα κατὰ τινὸς, γίνωσκε ὅτι καὶ αὐτὸς τὸν αὐτὸν ἔχει εἰς ἐμέ.  
Abba Or said, 'If you see that I am thinking adversely about someone, know that he is thinking in the same way about me.'

**Ϛ´.** Ἦν τις κώμης ἐν τοῖς μέρεσι τοῦ ἀββᾶ Ὢρ, Λογγῖνος καλούμενος, καὶ πολλὰς ἐλεημοσύνας ἐποίει· καὶ παραβαλόντι τινὶ τῶν Πατέρων, παρεκάλεσεν αὐτὸν ἵνα ἄρῃς αὐτὸν πρὸς τὸν ἀββᾶν Ὤρ. Ἀπελθὼν οὖν πρὸς τὸν γέροντα ὁ μοναχὸς ἐνεκωμίαζε τὸν κώμητα, ὅτι καλός ἐστι, καὶ πολλὰς ἐλεημοσύνας ποιεῖ. Καὶ νοήσας ὁ γέρων, λέγει· Ναὶ καλός ἐστιν. Ἤρξατο οὖν ὁ μοναχὸς παρακαλεῖν αὐτὸν, λέγων· Συγχώρησον αὐτὸν, ἀββᾶ, ἵνα ἔλθῃ καὶ ἴδῃ σε. Καὶ ἀποκριθεὶς ὁ γέρων εἶπε· Φύσει οὐ περνᾷ τὴν φάραγγα ταύτην, καὶ βλέπει με.  
In Abba Or's neighbourhood there was a villager named Lon- ginas, who gave a great deal away in alms. He asked one of the Fathers who came to see him to take him to Abba Or. The monk went to the old man and praised the villager, saying that he was good and gave many alms. The old man thought about this and then said, "Yes, he is good.' Then the monk began to beg him, saying,‘Abba, let him come and see you.’ But the old man answered, 'Truly, there is no need for him to cross this valley in order to see me.'

**Ζ´.** Ἠρώτησεν ὁ ἀββᾶς Σισόης τὸν ἀββᾶν Ὢρ, λέγων· Εἰπέ μοι λόγον. Καὶ εἶπεν αὐτῷ· Ἔχεις πίστιν εἰς ἐμέ; Καὶ εἶπε· Ναί. Εἶπεν οὖν αὐτῷ· Ὕπαγε, καὶ ὃ ἑώρακάς με ποιοῦντα, ποίησον καὶ σύ. Καὶ εἶπεν αὐτῷ· Τί ὁρῶ, Πάτερ, εἰς σέ; Ἔφη δὲ αὐτῷ ὁ γέρων, ὅτι Ὁ λογισμός μου κατώτερός ἐστι πάντων ἀνθρώπων.  
Abba Sisoes asked Abba Or, 'Give me a word,' and he said to him, 'Do you trust me?’ He replied that he did. Then he said to him, 'Go, and what you have seen me do, do also.' Abba Sisoes said to him, 'Father, what have I seen you do?' The old man said, 'In my own opinion, I put myself below all men.'

**Η´.** Ἔλεγον περὶ τοῦ ἀββᾶ Ὢρ καὶ τοῦ ἀββᾶ Θεοδώρου, ὅτι ἦσαν βάλλοντες ἀρχὰς ἀγαθὰς, καὶ εὐχαριστοῦντες τῷ Θεῷ διαπαντός.  
It was said of Abba Or and Abba Theodore, that they laid good foundations, and at all times gave thanks to God.

**Θ´.** Εἶπεν ὁ ἀββᾶς Ὤρ· Στέφανός ἐστι μοναχοῦ ἡ ταπεινοφροσύνη.  
Abba Or said, 'The crown of the monk is humility.’

**Ι´.** Εἶπε πάλιν· Ὁ πλέον τῆς ἀξίας τιμώμενος ἢ ἐπαινούμενος πολὺ ζημιοῦται· ὁ δὲ μηδὲ ὅλως τιμώμενος ὑπὸ τῶν ἀνθρώπων ἄνωθεν δοξασθήσεται.  
He also said, 'He who is honoured and praised beyond his merits, will suffer much condemnation, but he who is held as of no account among men will receive glory in heaven.

**ΙΑ´.** Πάλιν εἶπεν· Ὅταν λογισμὸς ὑψηλοφροσύνης ἢ ὑπερηφανίας ὑπεισέλθοι σοι, ἐρεύνα σου τὸ συνειδὸς, εἰ πάσας τὰς ἐντολὰς ἐφύλαξας, εἰ ἀγαπᾷς τοὺς ἐχθρούς σου, καὶ λυπῇ ἐπὶ τῇ ἐλαττώσει αὐτῶν, καὶ ἔχεις ἑαυτὸν δοῦλον ἀχρεῖον, καὶ πάντων ἁμαρτωλότερον· καὶ τότε μηδὲ οὕτως μέγα φρονήσῃς, ὡς πάντα κατορθώσας· εἰδὼς ὅτι οὗτος ὁ λογισμὸς πάντα καταλύει.  
He gave this counsel, 'Whenever you want to subdue your high and proud thoughts, examine your conscience carefully: Have you kept all the commandments? Have you loved your enemies and been kind to them in their misfortunes? Have you counted yourself to be an unprofitable servant and the worst of all sinners? If you find you have done all this, do not therefore think well of yourself as if you had done everything well but realize that even the thought of such things is totally destructive.'

**ΙΒ´.** Εἶπε πάλιν· Ἐν παντὶ πειρασμῷ μὴ μέμφου ἄνθρωπον, ἀλλὰ σεαυτὸν μόνον, λέγων, ὅτι Διὰ τὰς ἁμαρτίας μου ταῦτα συμβαίνει μοι.  
This was what he taught: In all temptation, do not complain about anyone else, but say about yourself, 'These things happen to me because of my sins."

**ΙΓ´.** Πάλιν εἶπε· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου κατὰ τοῦ ἀδελφοῦ σου, λέγων, ὅτι Νηφαλιώτερός εἰμι καὶ ἀσκητικώτερος· ἀλλ' ὑποτάσσου τῇ χάριτι τοῦ Χριστοῦ ἐν πνεύματι πτωχείας καὶ ἀγάπης ἀνυποκρίτου, ἵνα μὴ πνεύματι καυχήσεως περιπέσῃς, καὶ ἀπολέσῃς σου τὸν κόπον. Γέγραπται γάρ· Ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. Ἅλατι δὲ ἠρτυμένος ἔσο ἐν Κυρίῳ.  
He used to say this, 'Do not speak in your heart against your brother like this: "I am a man of more sober and austere life than he is," but put yourself in subjection to the grace of Christ, in the spirit of poverty and genuine charity, or you will be overcome by the spirit of vain-glory and lose all you have gained. For it is written in the Scriptures: "Let him who stands take heed lest he fall." (1 Cor. 10.12) Let your salvation be founded in the Lord.'

**ΙΔ´.** Εἶπε πάλιν· Ἢ φεύγων φεῦγε τοὺς ἀνθρώπους, ἢ ἔμπαιξον τὸν κόσμον καὶ τοὺς ἀνθρώπους, μωρὸν σεαυτὸν εἰς τὰ πολλὰ ποιῶν.  
He propounded this saying, 'If you are fleeing, flee from men; or the world and the men in it will make you do many foolish things."

**ΙΕ´.** Πάλιν εἶπεν· Ἐὰν καταλαλήσῃς τοῦ ἀδελφοῦ σου, καὶ πλήξῃ σε τὸ συνειδός σου, ἄπελθε, βάλε αὐτῷ μετάνοιαν, καὶ εἰπὲ, ὅτι Κατελάλησά σου, καὶ ἀσφάλισαι μηκέτι ἐμπαιχθῆναι. Θάνατος γάρ ἐστι τῆς ψυχῆς ἡ καταλαλιά.  
He also said, 'If you have spoken evil of your brother, and you are stricken with remorse, go and kneel down before him and say: "I have spoken badly of you; let this be my surety that I will not spread this slander any further." For detraction is death to the soul.'

Τέλος τὸ κατὰ στοιχεῖον.

Finished is the alphabetical section