Barlaam and Ioasaph

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

THE TALE

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

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

Our book falls roughly into three distinct parts: the narrative—the thread on which the whole is strung: the speeches—many of them of great length—containing long expositions of Christian doctrine, confessions of Faith and hymns of praise, and frequent long quotations from early Christian writers\(^1\); and the Apologues,\(^2\) fables or parables, introduced in the speeches to illustrate pictorially

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

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

THE APOLOGUES

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

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

THE APOLOGY OF ARISTIDES

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

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

THE AUTHORSHIP

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

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

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

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

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

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

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

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

These arguments must now be stated:

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

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

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

In answer to Zotenberg's arguments we may say:

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

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

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

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

Our general conclusion then is this. There is a tradition in favour of St. John of Damascus as the author of Barlaam and Ioasaph. The book was undoubtedly written during the Iconoclastic Controversy, in the eighth century, probably at a time when the Iconoclasts were in the ascendant (c. 750 A.D.?). It was written either by St. John of Damascus himself or by another monk bearing the name of John, who was intimately acquainted with the works of the Damascene, quoted freely from the same authors, held the same views on general points of doctrine and took the same side in the Iconoclastic Controversy. We have examined Zotenberg’s arguments and found them insufficient; his followers have added little or nothing to his case. Langen, after a thorough inquiry, accepts the tradition: Max Müller characterises the arguments brought against it as very weak. We think therefore that the name of St. John of Damascus has still a right to appear on the title-page.
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The Greek Text, employed in this present book, and upon which the accompanying English Translation is based, is that of J. F. Boissonade, occurring in vol. iv., pp. 1-365, of his Anecdota Graeca, Paris, 1832.

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

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

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

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

After the appearance of Barlaam and Ioasaph in the literary works of St. John Damascene, and following its embodiment, about the middle of the tenth cent., in Simeon Metaphrastes' Lives of the Saints, it was translated into Latin, certainly not later than the twelfth cent. 3 From this and from other Latin versions the history of Barlaam and Ioasaph passed easily into nearly every language in Europe.

To speak only of England. Here, as elsewhere, Barlaam and Ioasaph was probably chiefly known by means of the Dominican Monk Jacobus de Voragine 4 and his famous

2 Barlaam's Apologue of the man and his three friends is suggestive of the old Morality Everyman. Ioasaph's temptation by the fair damsels and the fair princess is anticipatory of Parsifal, the flower maidens and Kundry.
3 Witness Add. MS. 17,299.
4 From the original Greek it is also said to have been translated at an early date into Arabic, Ethiopic, Armenian, Syriac and Hebrew.
5 Native of Varraggio on the Gulf of Genoa, born c. 1230, died in 1298.
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Legenda Aurea, which is a collection of Lives of Saints. Barlaam and Joasaph appear in this work, not as St. John Damascene wrote the history, but in an abridged form.¹ But with the invention of the Printing Press copies were greatly multiplied. The first edition of Legenda Aurea is supposed to have been printed at Basel about 1470, and of this Latin edition Caxton made a translation and ‘Fynysched’ it at Westminster, on Nov. 20, 1483. Since then many a reprint of these Golden Legends has been made. In 1672 these was also published in London, in English prose, The History of the Five Wise Philosophers: or The Wonderful Relation of the Life of Iehoshaphat the Hermit, Son of Avenerio, King of Barma in India... A Treatise, both Pleasant Profitable, and Pious. This was written by H. P(arsons), Gent. Subsequent editions of this work appeared in 1711, 1725 (?) and 1732; and the above was reprinted by K. S. Macdonald, Calcutta, 1895.

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

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

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

The old Mansur had a son, John by name; besides him, he had an adopted son called Cosmas. When John and his foster-brother Cosmas were old enough, their education was committed to the charge of an elderly and learned Sicilian Monk and Priest, whose name also happened to be Cosmas. He had been carried away captive from Sicily, and was standing in the Market-place at Damascus, doomed to death or slavery, when the old Mansur pleaded with the Caliph for his life, ransomed and took him to his own home. There the old Monk Cosmas, fearing
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the judgement threatened to the slothful servant who possessed the talent\(^1\) but made no use of it, soon fell to work and began to instruct his two pupils in rhetoric, dialectic, philosophy, natural history, music, astronomy, and above all in theology. This done, old Cosmas withdrew from Damascus to the Monastery of St. Sabas,\(^2\) near Jerusalem. On the death of his father, John Mansur was summoned to court and pressed to accept the office of \(\pi\omega\tau\omicron\sigma\upsilon\mu\beta\omicron\omega\lambda\omicron\sigma\) or chief-councillor. To this request, after some little persuasion, he consented.

At that time the Eastern Church was in the throes of the Iconoclastic heresy.\(^3\) In 726 Leo the Isaurian passed his first royal edict against the vener-

\(^1\) Cp. Barlaam and Ioasaph, p. 4.
\(^2\) Thither he was followed by both his pupils, as well as by St. John Damascene’s nephew, St. Stephen the Sabaitic.
\(^3\) “No controversy has been more grossly misapprehended; none, without the key of subsequent events, could have been so difficult to appreciate. Till Calvinism, and its daughter Rationalism, showed the ultimate development of Iconoclastic principles, it must have been well-nigh impossible to realise the depth of feeling on the side of the Church, or the greatness of her interests attacked by her opponents. We may, perhaps, doubt whether even the Saints of that day fully understood the character of the battle; whether they did not give up ease, honour, possession, life itself, rather from an intuitive perception that their cause was the cause of the Catholic faith, than from a logical appreciation of the results to which the Image-destroyers were tending. Just so, in the early part of the Nestorian controversy many and many a simple soul must have felt intuitively that the title of Theotocos was to be defended, without seeing the full consequences to which its denial would subsequently lead. The supporters of Icons, by universal consent, numbered amongst their ranks all that was pious and venerable in the Eastern Church. The Iconoclasts seem to have been the legitimate development of that secret creeping Manichaeism, which,
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ation of sacred images. At Damascus St. John entered the arena against him, and vigorously defended this practice as the ancient and lawful heritage of the Christian people. Moreover he stirred up the Faithful to resist and ignore the edict. In 730 there followed a second royal decree, more arbitrary than the former. To this St. John Damascene replied with greater zeal and eloquence than before. No marvel, therefore, if the Emperor resented the contradiction of this able and learned opponent, who sheltered himself, as he considered, under the wing of the Caliph of Damascus. So, being unable to overwhelm St. John Damascene by force or argument, Leo determined to compass his ruin by stratagem. For which purpose he forged letters addressed to himself, purporting to be written in the hand-writing of St. John at Damascus, privily informing the Byzantine Emperor that the guard at Damascus was weak and negligent, and promising Leo that, if he sent sufficient troops, he could easily capture the city, and might count on the writer's co-operation. This forged letter was then despatched to the Caliph: and for a while the latter believed that his once faithful πρωτοσύμβουλος had been guilty of base treachery. Nothing short of a miracle, which the historian relates, cleared up the mystery, and finally restored the Damascene to his master's favour and confidence.

Soon after this, being constrained to 'forsake all and follow Christ,' St. John begged the Caliph to relieve him of his office, and at last with difficulty under the various names of Turlupins, Bogomili, or Goodmen, so long devastated Christ's fold.' J. M. NEALE, Hymns of the Eastern Church, London, 1863, pp. 14, 15.
obtained permission to retire from public life. Having sold all his worldly goods, and distributed to the poor, with but one coat on his back, he retired, together with the younger Cosmas, his former playmate (hereafter to be known as Cosmas the Melodist, and Bishop of Maiuma), to the monastery of St. Saba, whither his old tutor, Sicilian Cosmas, had already gone, 'esteeming the reproach of Christ greater riches than the treasures' in Syria, and accounting the dry desert better than 'Abana and Pharpar, rivers of Damascus.' Here later on he was ordained Priest of the church of Jerusalem. Here he fasted and prayed. Here he composed his famous Canons, Odes, Idiomela, Stichera, Cathismata, Troparia, Theotokia, and the like. Here he set in order the Greek service books, supplying that which was lacking for the Eastern, as did St. Gregory the great for the Western church. And lo! he, that was once dubbed by his enemies 'Mamzer' (Hebraice 'bastard'), 'a cursed favourer of Saracens' 'a traitorous worshipper of images,' 'a wronger of Jesus Christ,' 'a teacher of impiety,' and 'a bad interpreter of the Scriptures,' is now, from his defence of sacred images, fitly styled 'the Doctor of Christian Art,' is surnamed 'Chrysorrhoas' (the Golden-stream), and has 'deservedly won the double honour of being the last but one of the Fathers of the Greek church and the greatest of her Poets.'
BARLAAM AND IOASAPH
ΒΑΡΔΑΑΜ ΚΑΙ ΙΩΑΣΑΦ

ΙΣΤΟΡΙΑ ΨΤΧΩΦΕΛΗΣ ΕΚ ΤΗΣ ΕΝΔΟΤΕΡΑΣ ΤΩΝ ΑΙΘΩΠΩΝ ΧΩΡΑΣ, ΤΗΣ ΙΝΔΩΝ ΛΕΓΟΜΕΝΗΣ, ΠΡΟΣ ΤΗΝ ΑΓΙΑΝ ΠΟΛΙΝ ΜΕΤΕΝΕΧΘΕΙΣΑ ΔΙΑ ΙΩΑΝΝΟΥ ΜΟΝΑΧΟΤ, ΑΝΑΡΟΣ ΤΙΜΙΟΤ ΚΑΙ ΕΝΑΡΕΤΟΤ ΜΟΝΗΣ ΤΟΥ ΑΓΙΟΥ ΣΑΒΑ. ΕΝ ΗΙ Ο ΒΙΟΣ ΒΑΡΔΑΑΜ ΚΑΙ ΙΩΑΣΑΦ ΤΩΝ ΑΟΙΔΙΜΩΝ ΚΑΙ ΜΑΚΑΡΙΩΝ.

ΠΡΟΟΙΜΙΟΝ

Rom. viii. 14
"Οσοι Πνεύματι Θεοῦ ἁγονται, οὕτοι εἰσίν οἱ νῦν Θεοῦ, φήσων ὁ θεὸς Ἄπωστολος· τὸ δὲ Πνεύματος ἁγίου ἁξιοθάνατος, καὶ νῦν Θεοῦ γενέσθαι τῶν ὅρεκτῶν ὑπάρχει τὸ ἔσχατον, καὶ οὐ γενόμενοι πάσης θεωρίας ἀνάπαυσις, καθὼς γέγραπται. τῷ οὖν ὑπερφυοῦς ταύτης καὶ τῶν ἐφετῶν ἀκροτάτης μακαριότητος ἡξιώθησαν ἐπιτυχεῖν οἱ ἀπὸ αἰῶνα ἁγιοι διὰ τῆς τῶν ἁρετῶν ἐργασίας· οἱ μὲν μαρτυρικοὶ ἀξιόφαντας, καὶ μέχρις αἵματος πρὸς τὴν ἁμαρτίαν ἀντικαταστάντες, οἱ δὲ ἀσκητικὸς ἀγωνισάμενοι, καὶ τὴν στενὴν βαδίσματες ὅδον, καὶ μάρτυρες τῇ προσερέσει γενόμενοι. ὥσ τὰς ἁριστείας καὶ τὰ κατορθώματα, τῶν τε δι' ἄιματος τελευτηντῶν καὶ τῶν δι' ἀσκήσεως τὴν ἀγγελικὴν πολιτείαν μυμβαμένων, γραφῆ παραδιδόναι, καὶ ἀρετῆς ὑπόδειγμα ταῖς μετέπειτα

Nazianz. Orat. de Athanas., 386, 84
Heb. xii. 4
Mat. vii. 14
Luke xiii. 32
BARLAAM AND IOASAPH

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

INTRODUCTION

"As many as are led by the Spirit of God they are sons of God" saith the inspired Apostle. Now to have been accounted worthy of the Holy Spirit and to have become sons of God is of all things most to be coveted; and, as it is written, "They that have become his sons find rest from all enquiry." This marvellous, and above all else desirable, blessedness have the Saints from the beginning won by the practice of the virtues, some having striven as Martyrs, and resisted sin unto blood, and others having struggled in self-discipline, and having trodden the narrow way, proving Martyrs in will. Now, that one should hand down to memory the prowess and virtuous deeds of these, both of them that were made perfect by blood, and of them that by self-denial did emulate the conversation of Angels, and should deliver to the generations that follow a pattern of virtue, this
παραπέμπειν γενεὰς, ἐκ τῶν θεηγόρων Ἀποστό-
λων καὶ μακαρίων Πατέρων ἡ τοῦ Χριστοῦ παρεί-
ληφεν Ἐκκλησία, ἐπὶ σωτηρία τοῦ γένους ἡμῶν
τοῦτο νομοθετησάντων. ὡς γὰρ πρὸς ἀρετήν
φέρουσα ὡδὲς τραχεία τίς ἔστι καὶ ἀνάντης καὶ
μάλιστα τοῖς μήπω μεταθεμένους ὃλους ἔαντος
ἐπὶ τῶν Κύριων, ἀλλ᾽ ἐκ τῆς τῶν παθῶν τυραν-
νίδος ἔτι πολεμομένους. διὰ τούτῳ καὶ πολλῶν
deóμεθα τῶν πρὸς αὐτὴν παρακαλοῦντων ἡμᾶς,
toúth μὲν παρανέσεων, τούτῳ δὲ καὶ βίων ἱστο-
ρίας τῶν ἐκείνην προσωπεύκτων, δ καὶ μᾶλλον
ἀλύπως ἐφέλμεται πρὸς αὐτὴν καὶ μὴ ἀπογνω-
σκείν παρασκευάζει τῆς πορείας τὸ δύσκολον.
ἔτει καὶ τῷ μέλλοντι βαδίζειν ὡδὸν δύσπορον καὶ
τραχείαν παρανόμον μὲν τις καὶ προτρεπόμενος
ἡττον πείσειν ὑποδεικνύων δὲ πολλοῦς αὐτὴν
ἡδὴ διελθόντας, εἶτα καὶ τῷ τέλει καλῶς κατα-
λύσαντας, οὕτω πείσει μᾶλλον καὶ αὐτὸν ἄν τῆς
πορείας ἀψασθαι. τούτῳ οὖν ἐγὼ στοιχῶν τῷ
κανόνι, ἀλλὰς δὲ καὶ τὸν ἑτηρημένον τῷ δούλῳ
κύνδυνον υφορόμενος, ὃς, λαβὼν παρὰ τοῦ δεσπό-
του τὸ τάλαντον, εἰς γην ἐκείνο κατώρυξε καὶ τὸ
δοθέν πρὸς ἐργασίαν ἐκρυφεν ἀπορράματευτον, 3
ἐξηγησεν ψυχωφελὴ ἐως ἐμοῦ καταντήσασαν οὐ-
δαμῶς σιωπήσομαι· ἤπερ μοι ἀφηγήσαντο ἀνδρὲς
εὑλαβεῖς τῆς ἐνδοτέρας τῶν Αἰδώσων χώρας,
οὐστινας Ἰωνὸς οἴδειν ὁ λόγος καλεῖν, ἐξ ὑπομη-
μάτων ταύτην ἀψευδῶν μεταφράζαντες, ἔχει δὲ
οὕτως.
hath the Church of Christ received as a tradition from the inspired Apostles, and the blessed Fathers, who did thus enact for the salvation of our race. For the pathway to virtue is rough and steep, especially for such as have not yet wholly turned unto the Lord, but are still at warfare, through the tyranny of their passions. For this reason also we need many encouragements thereto, whether it be exhortations, or the record of the lives of them that have travelled on the road before us; which latter draweth us towards it the less pain-fully, and doth accustom us not to despair on account of the difficulty of the journey. For even as with a man that would tread a hard and difficult path; by exhortation and encouragement one may scarce win him to essay it, but rather by pointing to the many who have already completed the course, and at the last have arrived safely. So I too, ‘walking by this rule,’ and heedful of the danger hanging over that servant who, having received of his lord the talent, buried it in the earth, and hid out of use that which was given him to trade withal, will in no wise pass over in silence the edifying story that hath come to me, the which devout men from the inner land of the Ethiopians, whom our tale calleth Indians, delivered unto me, translated from trustworthy records. It readeth thus.
Ι

'H tòv 'Ivðòv legeoménh xóra pórrw mèn diákeita tis Aíguptou, megálh ouσa kai poluánthrwpotis' periklúzetai de thalássais kai nanótporos pelángetai tò kai Aíguptou mérei. ēk de tis ἡπείρου προσεγγίζει τois órōis Perσídōs, ἡτiς πάλαι mèn tò tòs eidwλomανiαs emelaiνeto ξóφɔ, eis ákron ekβεβαρβαρωμένη kai tais åθe-smous ekdediητημένη tòv πráxeon. ētè de ò monογενής tòv Θeou Tíos, ὅ ὅν eis tòv kólπon tòv Πατρώς, to éautou πλάσμα μή ύφερον ὄραν åmártiα doulouméνou, tois oikeiós perì toûtò spáλγχνουs épikambríthēs, ὧφηθα kai ἕmås åmártiαs χωρίς, kai, tòv tòv Πατρώς ἑρόνων μη åπολυπῶν, Pαρθένου θήκεσθi δι ἕmås, ìn ἕmèis katóikhseμen tòv σóuρανοὺs, tòv te παλαιού πτώματος ånακlηθώμεν, kai tìs åmártiαs åπαλ-lagóμεν, tìn προτέραν νισθείαν åπολαβόντες, kai, πάσαν μèn tìn dià sarkès υπὲρ ἕmòwν 4 télēsas oikonomiàn, stauρον te kai ðánaton katadexámeνos kai tois êpouroaníous paradoξos énopoíhosa tà épíγeia, ánastàs ò de õekroû kai metà dór̓̂xh eis óuranoûs ånαληθής kai õn deξiâ tìs τòv Πατρώς μεγαλωσύνης καθίσας, tò paráklhthn Pneûma tois åυτόπταis åυτοῦ kai μυστáis, kátà tìn épánggelian, õn eìdei γλωσσῶν πυρίνων εξαπέστειλε, kai êpemevṇ õuśov eis pànta tò ñvη fωτίζαι tòv õn skótē tìs åγνoias kathη-méνous, kai βαπτίζειν åυτόûs eis tò ónoma tòv Πατρώς kai tòv Tíou kai tòv 'Αγίου Pneûmatoσ,
BARLAAM AND IOASAPH, I. 3-4

I

The country of the Indians, as it is called, is vast and populous, lying far beyond Egypt. On the side of Egypt it is washed by seas and navigable gulphs, but on the mainland it marcheth with the borders of Persia, a land formerly darkened with the gloom of idolatry, barbarous to the last degree, and wholly given up to unlawful practices. But when 'the only-begotten Son of God, which is in the bosom of the Father,' being grieved to see his own handiwork in bondage unto sin, was moved with compassion for the same, and shewed himself amongst us without sin, and, without leaving his Father's throne, dwelt for a season in the Virgin's womb for our sakes, that we might dwell in heaven, and be re-claimed from the ancient fall, and freed from sin by receiving again the adoption of sons; when he had fulfilled every stage of his life in the flesh for our sake, and endured the death of the Cross, and marvellously united earth and heaven; when he had risen again from the dead, and had been received up into heaven, and was seated at the right hand of the majesty of the Father, whence, according to his promise, he sent down the Comforter, the Holy Ghost, unto his eye-witnesses and disciples, in the shape of fiery tongues, and despatched them unto all nations, for to give light to them that sat in the darkness of ignorance, and to baptize in the Name of the Father, and of the Son, and of the Holy Ghost—whereby it fell to the
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ἀς ἐντεύθεν τοὺς μὲν αὐτῶν τὰς ἐώς λήξεις, τοὺς δὲ τὰς ἐσπερίους λαχόντας περιέρχεσθαι, βόρεια τε καὶ νότια διαθέειν κλίματα, τὸ προστεταγμένον αὐτοῖς πληροῦντας, διάγγελμα τότε καὶ ὁ ἱερώτατος Θωμᾶς, εἰς ὑπάρχων τῆς δωδεκαρίθμου φάλαγγος τῶν μαθητῶν τοῦ Χριστοῦ, πρὸς τὴν τῶν Ἰησοῦ ἐξεπέμπτο, κηρύττων αὐτοῖς τὸ σωτηρίου κήρυγμα. τοῦ Κυρίου δὲ συνεργοῦντος 5 καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἑπακολουθοῦντων σημείων, τὸ μὲν τῆς δεισιδαιμονίας ἀπηλλαγόντος χερσὶν, ἡ δὲ τῆς ἐν τοῖσι βαπτισματος φιλανθρωπίας τῇ ἀπλανεί προσέπησαν πίστει, καὶ, οὕτω ταῖς ἀποστολικαῖς μεταπλασθέντων χερσὶ. Χριστῷ διὰ τοῦ βαπτισματος φιλανθρωπίας τῇ ἀπλανεί προσέπησαν πίστει, έκκλησίας τε ἀνὰ πάσας φιλόδομοι τῶν χώρας.

'Επεὶ δὲ καὶ ἐν Αἰγύπτῳ ἦρξετο μοναστήρια συνίστασθαι καὶ τὰ τῶν μοναχῶν ἄθροιζεσθαι πλήθει, καὶ τῆς ἐκείνων ἀρετῆς καὶ ἀγγελομηνίας διαγωγῆς ἡ φήμη τὰ πέρατα διελάμβανε τῆς σωμάτων, καὶ εἰς Ἰησοῦς ἦκε, πρὸς τὸν ὁμοίου ξήλου καὶ τούτους διήγειρεν, ὡς πολλοὺς αὐτῶν, πάντα καταλύοντας, καταλαβέων τὰς ἐρήμους καὶ ἐν σώματι θυσίαν τὴν πολιτείαν ἀνείλθησέν τῶν ἀσωμάτων. οὕτω καὶ ἐχόντως τῶν 6 πραγμάτων, καὶ χρυσαίις πτέρυξι, το ὅλη λεγόμενον, εἰς οὕρανος πολλῶν ἀντιταμέων, ἀνίσταται τις βασιλεὺς ἐν τῇ αὐτῇ χώρᾳ. Ἀβενήρι τοῦνμα, μέγας μὲν γενόμενος πλούτῳ καὶ δυναστείᾳ καὶ τῇ κατὰ τῶν ἀντικειμένων νίκῃ, γενναίος τε ἐν 8
lot of some of the Apostles to travel to the far-off East and to some to journey to the Westward, while others traversed the regions North and South, fulfilling their appointed tasks—then it was, I say, that one of the company of Christ's Twelve Apostles, most holy Thomas, was sent out to the land of the Indians, to preach the Gospel of Salvation. 'The Lord working with him and confirming the word with signs following,' the darkness of superstition was banished; and men were delivered from idolatrous sacrifices and abominations, and added to the true Faith, and being thus transformed by the hands of the Apostle, were made members of Christ's household by Baptism, and, waxing ever with fresh increase, made advancement in the blameless Faith and built churches in all their lands.

Now when monasteries began to be formed in Egypt, and numbers of monks banded themselves together, and when the fame of their virtues and Angelic conversation 'was gone out into all the ends of the world' and came to the Indians, it stirred them up also to the like zeal, insomuch that many of them forsook everything and withdrew to the deserts; and, though but men in mortal bodies, adopted the spiritual life of Angels. While matters were thus prospering and many were soaring upward to heaven on wings of gold, as the saying is, there arose in that country a king named Abenner, mighty in riches and power, victorious over his enemies,
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πολέμοις, καὶ μεγέθει σώματος ἀμα δὲ καὶ προσώπου οραίοττητι σεμνυνόμενος, πᾶσι τε, τοῖς κοσμικοῖς καὶ θάττον μαραινομένοις προτερήμασιν ἐγκαυχόμενοι· κατὰ ψυχήν δὲ ἐσχάτη πιεζόμενος πτωχεία καὶ πολλοῖς κακοῖς συμπυγόμενος, τῆς ἐλληνικῆς ὑπάρχου μοίρας, καὶ σφόδρα περὶ τὴν δεισιδάμοια πλάνην τῶν εἰδώλων ἐπτομένος. πολλῇ δὲ συζών οὕτως τρυφῇ καὶ ἀπολαύσει τῶν ἱδέων καὶ τερητῶν τοῦ βίου, καὶ ἐν οὐδενὶ τῶν θελήματος καὶ ἐπιθυμίων αὐτοῦ ἀποστερούμενος, ἐν εἰχὲ τὸ τὴν εὐφροσύνην αὐτῷ ἐγκόπτων καὶ μερίμναις αὐτοῦ βάλλων τὴν ψυχήν, τὸ τῆς ἀτε- κνίας κακόν. ἔρημος γὰρ ὑπάρχει παῖδον, διὰ φροντίδος εἰχὲ πολλῆς ὑπος, τοῦ τοιούτου λυθεὶς δεσμοῦ, τέκνουν κληθείη πατήρ, πράγμα τοῖς πολλοῖς εὐκταίται. τοιοῦτος μὲν ὁ βασιλεύς, καὶ οὕτως ἔχων τῆς γνώμης.

Τὸ δὲ εὐκλεέστατον γένος τῶν χριστιανῶν καὶ τὰ τῶν μοναχῶν πλήθη παρ' οὐδὲν θέμενοι τὸ τοῦ βασιλεῖως σέβας, καὶ τὴν αὐτοῦ μὴ δεδοκότες ὅλως ἀπειλήν, προέκοπτον τῇ τοῦ Χριστοῦ χάριτι, εἰς λόγου κρείττονα πληθὺν ἐπιδιδότης, καὶ βραχὺν μὲν ποιούμενοι τοῦ βασιλέως λόγου, τῶν δὲ πρὸς θεραπείαν φερόντων Θεοῦ διαφερόντως 7 ἐχόμενοι. καὶ διὰ τοῦτο πολλοὶ τῶν τῆς μονα- δικῆς ἐπανηρμένων τάξιν, πάντα μὲν ἐπίσης τὰ ἐνταῦθα τερπνὰ διέπτυον, πρὸς ἐν δὲ μόνον τοῦτο εἶχον ἔρωτικῶς, τῆς εὐσέβειας, καὶ τὸν ὑπὲρ Χριστοῦ θάνατον ἐδίψων, καὶ τῆς ἐκείθεν ὁρέ- γουτο μακαριώτητος. ἐκήρυττον οὖν, οὐ φόβῳ τινὶ καὶ ὑποστολῇ, ἀλλὰ καὶ ἁν εὐπαρχομενής τοῖς τοῦ Θεοῦ σωτήριον ὄνομα, καὶ οὐδὲν ὁ τι
brave in warfare, vain of his splendid stature and comeliness of face, and boastful of worldly honours, that pass so soon away. But his soul was utterly crushed by poverty, and choked with many vices, for he was of the Greek way, and sore distraught by the superstitious error of his idol-worship. But, although he lived in luxury, and in the enjoyment of the sweet and pleasant things of life, and was never baulked of any of his wishes and desires, yet one thing there was that marred his happiness, and pierced his soul with care, the curse of childlessness. For being without issue, he took ceaseless thought how he might be rid of this hobble, and be called the father of children, a name greatly coveted by most people. Such was the king, and such his condition.

Meanwhile the glorious band of Christians and the companies of monks, paying no regard to the king’s majesty, and in no wise terrified by his threats, advanced in the grace of Christ, and grew in number beyond measure, making short account of the king’s words, but cleaving closely to everything that led to the service of God. For this reason many, who had adopted the monastic rule, abhorred alike all the sweets of this world, and were enamoured of one thing only, namely godliness, thirsting to lay down their lives for Christ his sake, and yearning for the happiness beyond. Wherefore they preached, not with fear and trembling, but rather even with excess of boldness, the saving Name of God, and naught but Christ
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μὴ Χριστὸς αὐτοῖς διὰ στόματος ἦν, τὴν τε ῥευστὴν καὶ εὐμάραντον φύσιν τῶν παρόντων καὶ τὸ πάγιον καὶ ἀφθαρτὸν τῆς μελλουσῆς ζωῆς φανερῶς πάσιν ὑπεδείκνυν, καὶ οἰονεὶ ἀφορμᾶς παρεῖχον καὶ σπέρματα πρὸς τὸ οἰκείους γενεάθαι Θεοῦ καὶ τῆς ἐν Χριστῷ κρυπτομένης ἀξιωθῆναι ζωῆς. ἐντεύθεν πολλοὶ, τῆς ἡδίστης ἐκείνης διδασκαλίας ἀπολαύοντες, τού μὲν πικροῦ τῆς ἀπάτης ἀφίσταντο σκότους, τῷ δὲ ἀγκυρί αὐτῆς ἀληθείας φωτὶ προσετίθεντο· ὡς καὶ τίνας τῶν ἐνδόξων καὶ τῆς συγκλήτου βουλῆς πάντα ἀποτιθέοντα τὰ τοῦ βίου βάρη καὶ λοιπὸν γίνεσθαι μοναχοῖς.

Ὅτε δὲ βασιλεὺς, ὡς ἠκούσε ταῦτα, ὀργής ὑπὸ πλείστης πληρωθεὶς καὶ τῷ θυμῷ ὑπερξέσας, δόγμα αὐτίκα ἐξέθετο, πάντα Χριστιανὸν βιάζοντας τοῦ ἐξόμυνον τῆς εὐσέβειας. Ὁδειν καὶ μὲν κατ’ αὐτῶν εἰδὴ βασάνων ἐπενοίει καὶ ἐπετήθηνε, καίνου δὲ τρόπους θανάτων ἦπειλεί. καὶ γράμματα κατὰ πᾶσαν τὴν ὑποτελὴ αὐτῷ χώραν ἐπέμπετο ἄρχοντι καὶ ἡγεμόνι, τιμωρίας κατὰ τῶν εὐσεβῶν καὶ σφαγὰς ἁδίκους ἀποφαίνομεν. ἐξαιρέτως δὲ κατὰ τῶν τοῦ μοναχικοῦ σχήματος λογίων θυμομαχῶν, ἀσπονδόν ἤγερε τὸν πρὸς αὐτοὺς καὶ ἀκήρυκτον πόλεμον. ταύτῃ τοῦ καὶ πολλοὶ μὲν τῶν πιστῶν τὴν διάνοιαν ἀνεσαλεύοντο, ἄλλοι δὲ, τὰς βασάνους μὴ δυνηθέντες ὑπενεγκεῖν, τῷ ἀθεμίτῳ αὐτῶν εἰκον προστάγματι. οἱ δὲ τοῦ μοναχικοῦ τάγματος ἡγεμόνες καὶ ἄρχηγοι, οἱ μὲν, ἐλέγχουτε αὐτοῦ τὴν ἀνομίαν, τὸ δὲ μαρτυρίου ὑπηνεγκατέλειος καὶ τῆς ἀλήκτου ἐπέτυχον μακαριότητος· οἱ δὲ ἐν
was on their lips, as they plainly proclaimed to all men the transitory and fading nature of this present time, and the fixedness and incorruptibility of the life to come, and sowed in men the first seeds, as it were, towards their becoming of the household of God, and winning that life which is hid in Christ. Wherefore many, profiting by this most pleasant teaching, turned away from the bitterness of the error of darkness, and approached the sweet light of Truth; insomuch that certain of their noblemen and senators laid aside all the burthens of life, and thenceforth became monks.

But when the king heard thereof, he was filled with wrath, and, boiling over with indignation, passed a decree forthwith, compelling all Christians to renounce their religion. Thereupon he planned and practised new kinds of torture against them, and threatened new forms of death. So throughout all his dominions he sent letters to his rulers and governors ordering penalties against the righteous, and unlawful massacres. But chiefly was his displeasure turned against the ranks of the monastic orders, and against them he waged a truceless and unrelenting warfare. Hence, of a truth, many of the Faithful were shaken in spirit, and others, unable to endure torture, yielded to his ungodly decrees. But of the chiefs and rulers of the monastic order some in rebuking his wickedness ended their lives by suffering martyrdom, and thus attained to everlasting felicity; while others hid themselves
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ἐρημίαις καὶ ὀρεις ἀπεκρύπτοντο, οὐ δέει τῶν ἡπειλημένων βασάνων, ἀλλ' οἰκονομία τινὶ θεοτέρα.

II

Τὴς τοιαύτης οὖν σκοτομήνης τὴν τῶν Ἰωάννη καταλαβοῦσης, καὶ τῶν μὲν πιστῶν πάντοθεν ἐλαυνομένων, τῶν δὲ τῆς ἁσθείας ὑπασπιστῶν κρατυνομένων, ἀμασία τε καὶ κυσίας τῶν θυσιών καὶ αὐτοῦ δὴ τοῦ ἀέρος, μολυνομένου, εἰς τῶν τοῦ βασιλέως, ἀρχιστράτης τὴν ἀξίαν, ψυχῆς παραστήματι, μεγεθείς τε καὶ κάλλει, καὶ πάσιν ἀλλοις, οἳς ὥρᾳ σώματος καὶ γενναίότης ψυχῆς ἀνδρείας χαρακτηρίζεσθαι πέφυκε, τῶν ἄλλων ἔτυγχανε διαφέρων. τὸ ἁσθεῖας οὖν ἐκεῖνο πρόσταγμα ἀκούσας οὗτος, χαῖρεν εἰπὼν τῇ ματαίᾳ ταύτῃ καὶ κάτω συρομένη δόξῃ τε καὶ τρυφῇ, ταῖς τῶν μοναχῶν λογίσιν ἐαυτῶν ἐγκατέμεξεν, ὕπεροριας γενόμενος ἐν ἐρήμωσι τόπωι, νηστείαις τε καὶ ἀγρυπνίαις καὶ τῇ τῶν θείων λογίων ἐπιμελεὶ μελέτη ταῖς αἰσθήσεις ἁρίστα ἐκκαθάρας, καὶ τὴν ψυχὴν, τάσις ἀπαλλάξας ἐμπάθους σχέσεως, τῷ τῆς ἀπαθείας φωτὶ κατελάμπρυνεν. ο θεὸς βασιλεὺς, πάνιν τοῦτον φιλῶν καὶ διὰ τιμῆς ἄγων, ὡς ἦκουσε ταῦτα, ἤλησε μὲν τὴν ψυχὴν ἐπὶ τῇ τοῦ φίλου στερήσει, ἐξεκαύθη δὲ πλέον τῇ κατὰ τῶν μοναχῶν ὀργῇ. καὶ δὴ κατὰ ἄρχην αὐτῶν πανταχοῦ ἀποστείλας, καὶ πάντα λίθον κινῆσας, τὸ τοῦ λόγου, ὡστε τοῦτον ἐφευρεῖν, μετὰ οὖν χρόνον ἴκανον οἱ εἰς ἐπιζήτησιν αὐτοῦ πεμφθέντες, ὡς ἔσθοντο ἐν ἐρήμωις αὐτὸν τὰς οἰκήσεις ἔχοντα.
in deserts and mountains, not from dread of the threatened tortures, but by a more divine dispensation.

II

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

But when the king, who loved and esteemed him highly, heard thereof, he was grieved in spirit at the loss of his friend, but his anger was the more hotly kindled against the monks. And so he sent everywhere in search of him, leaving 'no stone unturned,' as the saying is, to find him. After a long while, they that were sent in quest of him, having learnt that he abode in the desert, after
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dιερευνήσαντες καὶ συλλαβόμενοι, τῷ τοῦ βασιλέως παρέστησαν βήματι. ἰδὼν δὲ αὐτὸν ἐν οὖτω πενιχρᾷ καὶ τραχυτάτῃ ἐσθῆτι τὸν λαμπρὸς ποτὲ ἐματίως ἕμφιεσμένον, καὶ τὸν πολλὴν συζώντα τρυφῆς τεταριχευμένον τῇ σκληρᾷ τῆς ἀσκήσεως ἄγωγῆ, καὶ τοῦ ἐρημικοῦ βίου ἐναργῶς περικείμενον τὰ γνωρίσματα, λύτης ὁμοῦ καὶ ῥογῆς ἐπεπλήρωτο, καὶ, ἐὰν ἀμφοῖν τὸν λόγον κεράσας, ἔφη πρὸς αὐτὸν:

'Ο ἀνόητε καὶ φρενοβλαβές, τίνος χάριν ἀντηλιαλέξω τῆς τιμῆς αἰσχύνην, καὶ τῆς λαμπρᾶς δόξης τὴν ἀσχήμονα ταύτην ἰδέαν; ὁ πρόεδρος τῆς ἐμῆς βασιλείας καὶ ἀρχιοστράτηγος τῆς ἐμῆς δυναστείας, παὐγνον μειρακίων σεαυτὸν καταστήσας, οὐ μόνον τῆς ἡμετέρας φιλίας καὶ παρρησίας μακρὰν λήθην πεποιηκὼς, ἄλλα καὶ αὐτῆς κατεξαναστασὶ τῆς φύσεως, καὶ μηδὲ τῶν ἴδιων τέκνων οἰκτον λαβών, πλούτον τε καὶ πᾶσαν τὴν τοῦ βίου περιφάνειαν εἰς οὐδὲν λογισάμενος, τὴν τοσαῦτην 10 ἀδοξίαν τῆς περιβλέπτου προεκρίνας δόξης, ἵνα τί σοι γένηται; καὶ τί ἐντείθην κερδήσεις, ὡς πάντων θεών τε καὶ ἄνθρωπων τὸν λεγόμενον προτετίμηκας Ἰησοῦν, καὶ τὴν σκληρὰν ταύτην καὶ δυσείμονα ἀγωγήν τῶν ἡδῶν καὶ ἀπολαυστικῶν τοῦ γλυκυτάτου βίου;

Τούτων ἀκούσας ο τοῦ Θεοῦ ἄνθρωπος ἑκείνος, χαριέντως ἀμα καὶ ὁμαλῶς ἀπεκρίνατο. Εἰ λόγον πρὸς με συνάραι θέλεις, ὃ βασιλεῦ, τοὺς ἐχθροὺς σου ἐκ μέσου τοῦ δικαστηρίου ποίησον, καὶ την καύτα ἀποκρινοῦμαι σοι περὶ ὅν ἂν ἤκουσης μαθεῖν ἑκείνων γὰρ συμπαράστοι σοι, οὕτως ἐμοὶ πρὸς σε λόγος. ἐκτὸς δὲ λόγου τιμώρει, σφάττε,
diligent search, apprehended him and brought him before the king's judgement seat. When the king saw him in such vile and coarse raiment who before had been clad in rich apparel,—saw him, who had lived in the lap of luxury, shrunken and wasted by the severe practice of discipline, and bearing about in his body outward and visible signs of his hermit-life, he was filled with mingled grief and fury, and, in speech blended of these two passions, he spake unto him thus:

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

When the man of God heard these words, he made reply, at once courteous and unruffled: 'If it be thy pleasure, O king, to converse with me, remove thine enemies out of mid court; which done, I will answer thee concerning whatsoever thou mayest desire to learn; for while these are here, I cannot speak with thee. But, without speech,
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Gal. vii. 14

ποιεῖ ὁ θέλεις. ἐμοὶ γὰρ ὁ κόσμος ἐσταύρωται,
kάνω τῷ κόσμῳ, φησὶν ὁ θείος καὶ ἐμὸς διδάσκα-
λος. τοῦ δὲ βασιλέως εἰπόντος, Καὶ τίνες οἱ
ἐχθροὶ οὗτοι, οὐς ἐκ μέσου, ποιήσαι μὲ προστά-
σεις; φησὶν ὁ θείος ἀνήρ. 'Ὁ θυμός καὶ ἡ ἐπιθυμία·
tαῦτα γὰρ ἐξ ἀρχῆς μὲν συνεργοὶ τῆς φύσεως ὑπὸ
tοῦ δημοσιοῦ παραχθῆσαν, καὶ νῦν ὡσάντως
έχουσι τοὺς μὴ κατὰ σάρκα πολιτευομένους, ἀλλὰ
κατὰ πνεῦμα· ἐν υἱῶν δὲ, οὕτως τὸ ὅλον ἐστὴ
sάρκες, μηδὲν ἔχοντες τοῦ πνεύματος, ἀντίδικοι
γεγόνασι, καὶ τὰ τῶν ἐχθρῶν καὶ πολεμίων δια-
πράττονται. ἡ γὰρ ἐπιθυμία ἐν υἱῶν, ἐνεργουμένη
μὲν, ἠδοὺν ἐγείρει, καταργομένη δὲ, θυμόν. 11

Rom. viii. 4

ἀπέστησον οὖν ταῦτα σήμερον ἀπὸ σοῦ, προκαθε-
ζέσθωσαν δὲ εἰς ἀκρόασιν τῶν λεγομένων καὶ κρί-
σιν ἡ φρονήσις καὶ ἡ δικαιοσύνη. εἰ γὰρ τὸν θυμὸν
καὶ τὴν ἐπιθυμίαν ἐκ μέσου ποιήσεις, ἀντισάξεις
dὲ τὴν φρονήσιν καὶ τὴν δικαιοσύνην, φιλαλήθως
πάντα λέξω σοι. πρὸς ταῦτα ὁ βασιλεὺς ἔφη:
Ἰδοὺ, εἶδας σοι τῇ ἀξιώσει, ἐκβαλὼ τοῦ συνεδρίου
tὴν τε ἐπιθυμίαν καὶ τὸν θυμὸν, μεσάξεις δὲ τὴν
φρονήσιν καὶ τὴν δικαιοσύνην ποιήσω. λέγε μοι
λοιπὸν ἄδεως πόθεν σοι ἡ τοσαύτη ἐγένετο πλάνη,
καὶ τὸ προτιμᾶν τὰ ἐν κεναῖς ἐλπίσι τῶν ἐν χεροῖ
βλεπομένων.

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

The hermit answered and said, 'O king, if thou askest the cause how I came to despise things temporal, and to devote my whole self to the hope of things eternal, hearken unto me. In former days, when I was still but a stripling, I heard a certain good and wholesome saying, which, by its force took my soul by storm; and the remembrance
St. John Damascene

tis theios sportos, h toytou mhn, th emi futevtheisa kardia, acharistos eis aei dietqerithi os kai rivqthnai, kai ekblasthisai, kai dh oras karthon enegkeiv en emoi. h de tou rhoimatos dynamos toiauthe tis h. Edoxe, fhsi, tois anoitois toin onton men katafroonein os mli onton, toin mli onton de os onton antexheisai te kai periechethai o mli geusameno oin tis twn onton ylukuthtos, ou dunhsetai twn mli onton 12 katamathen twn fysin mli katamathow de, pwos autwv uperophsetai; onta men oin ekalesev o logos ta aiwnia kai mli salvevomeva mli onta de toin entathba bion kai tin trufin kai tin theudoymenin eimi merian ois, o basileiv, kawos fev, h sti prosqholwai kardia. kagw de pote touwn antikeomyin alli h tou rhoimatos dynamos, mytousa mou tin theu hypin adialeipitos, exheire toin theymena noin eis eklogin tou kreettonos: o de nomos tis amartias, antistratevomevos tov nomov tou noou mou, kai ws tisai svidropedais desmov me, sti prosqathia twn parontwv aixmakalwv kateixein.

Rom. vii. 25

Tit. iii. 4
"Ote de evdkhsetin h xuristotith kal aghathosunin tov Swtheros hmov Theov exelesthai me tis xaleptis ekenni aixmalwsias, eniskuse mou ton noin perigveneithai tov nomov tis amartias, kal diqhnoixe mou toous ofthalmoz diakrinein to faivlou apd tou kreettonos. tote dh, tote katenveta kai eidon, kal idou pantai ta parontata mataiotith kal proaireseis pneumatos, kathai pou kal Solomovn o soforalatos en ton autov efh

Eccles. i. 14

2 Cor. iii. 15
synygarmastrin tote perihrethi tis kardias mou.
of it, like some divine seed, being planted in my heart, unmoved, was preserved ever until it took root, blossomed, and bare that fruit which thou seest in me. Now the meaning of that sentence was this: "It seemed good to the foolish to despise the things that are, as though they were not, and to cleave and cling to the things that are not, as though they were. So he, that hath never tasted the sweetness of the things that are, will not be able to understand the nature of the things that are not. And never having understood them, how shall he despise them?" Now that saying meant by "things that are" the things eternal and fixed, but by "things that are not" earthly life, luxury, false prosperity, and glory, whereon, O king, thine heart alas! is fixed amiss. Time was when I also clung thereto myself. But the force of that sentence continually pricking my conscience, stirred my governing power, my mind, to make the better choice. But "the law of sin, warring against the law of my mind," and binding me, as with iron chains, held me captive to the love of things present.

'But "after that the kindness and love of God our Saviour" was pleased to deliver me from that harsh captivity, he enabled my mind to overcome the law of sin, and opened mine eyes to discern good from evil. Thereupon I perceived and looked, and behold! all things present are vanity and vexation of spirit, as somewhere in his writings saith Solomon the wise. Then was the veil of sin lifted from mine heart, and the dullness, proceeding from the grossness of my body, which pressed
στό κάλυμμα τῆς ἀμαρτίας, καὶ ἡ ἐκ σωματικῆς παχύτητος ἐπικειμένη τῇ ψυχῇ μου ἀμαύρωσις διεκκεδάσθη, καὶ ἔγρων εἰς ἡ γένος καὶ ὅτι δεῖ με πρὸς τὸν δημιουργόν ἀναβῆναι, διὰ τῆς τῶν ἐντολῶν ἐργασίας. θεον, πάντα καταλυτῶν, αὐτῷ Ἰκολούθησα καὶ εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ὅτι ἐρύσατό με τὸ πηλοῦ καὶ τῆς πλυνθείας, καὶ τοῦ ἀπηνοῦς καὶ ὀλεθρίου ἅρχοντος τοῦ σκότους τοῦ αἰώνος τοῦτο, καὶ ἔδειξὲ μοι ὅδον σύντομον καὶ ῥαδίαν, διὸ ἂς δυνητὸς ἐν τῷ ὀστρακίνῳ τούτῳ σώματι τὴν ἀγγελικὴν ἀστάσεας πολιτείαν, ἄντερ φθάσαι ξητῶν, τὴν στενήν καὶ τεθλιμμένην εἰλόμην βαδίζειν ὅδον, πάνω καταγωγός τῆς τῶν παρόντων ματαιότητος καὶ τῆς ἀστάτου φορᾶς τοῦτω καὶ περιφορᾷς, καὶ μὴ πεθόμενος ἀλλὰ τὲ καλὸν ὄνομάζειν πρὸ τοῦ ὄντως καλοῦ, οὔτε σὺ ἐλεείνως, ὃς βασίλευς, διερράγης τε καὶ διέστης. θεον καὶ ἡμεῖς διεστημὲν σου καὶ διηρέθημεν, διὰ τὸ εἰς σαφῆ καὶ ὠμολογημένην σὲ τε καταπίπτειν ἀπώλειαι καὶ πρὸς ἴσον κατενεχθῆναι καὶ ἡμᾶς κίνδυνον ἀναγκάζειν. ἐως μὲν γὰρ περὶ μόνην τὴν κοσμικὴν στρατείαν ἐξηταζόμεθα, οὔτε τῶν δεόντων ἡμεῖς ἐνελίπομεν παρατηρήσεις μοι καὶ αὐτός οὕτω ῥαθυμᾶς τινὰ οὕτε ἀμέλειαν ποτε ἐνεκλήθημεν.

Ἐπεὶ δὲ καὶ αὐτὸ τῶν καλῶν τὸ κεφάλαιον ἀφελέσθαι ἐφιλονείκησας ἡμᾶς, τὴν εὐσέβειαν, καὶ τὸν Θεὸν ἰημῶσαι τὴν ἐσχάτην ταύτην ξημᾶν, τιμῶν τε διὰ τοῦτο καὶ φιλοτιμίας ἀναμυνήσκεις, πῶς οἴκον ἀμαθῶς ἔχεις σε τοῦ καλοῦ δικαίως ἂν εἴποιμι, ὅτι καὶ παραβάλλεις οὖν ὅλως.
upon my soul, was scattered, and I perceived the end for which I was created, and how that it behoved me to move upward to my Creator by the keeping of his commandments. Wherefore I left all and followed him, and I thank God through Jesus Christ our Lord that he delivered me out of the mire, and from the making of bricks, and from the harsh and deadly ruler of the darkness of this world, and that he showed me the short and easy road whereby I shall be able, in this earthen body, eagerly to embrace the Angelic life. Seeking to attain to it the sooner, I chose to walk the strait and narrow way, renouncing the vanity of things present and the unstable changes and chances thereof, and refusing to call anything good except the true good, from which thou, O king, art miserably sundered and alienated. Wherefore also we ourselves were alienated and separated from thee, because thou wert falling into plain and manifest destruction, and wouldst constrain us also to descend into like peril. But as long as we were tried in the warfare of this world, we failed in no point of duty. Thou thyself wilt bear me witness that we were never charged with sloth or heedlessness.

‘But when thou hast endeavoured to rob us of the chiepest of all blessings, our religion, and to deprive us of God, the worst of deprivations, and, in this intent, dost remind us of past honours and preferments, how should I not rightly tax thee with ignorance of good, seeing that thou dost at all com-
αὐτὰ πρὸς ἀλληλα, εὐσέβειαν φημὶ πρὸς τὸν Θεόν καὶ φιλίαν ἀνθρωπίνην καὶ δόξαν τὴν ἱσα παραρέουσαν ὑδατί; πῶς δὲ σοι καὶ κοινωνοὶ ἐσόμεθα ἐπὶ τούτῳ, καὶ ὅχι, τούναντίου, καὶ φιλίαν, καὶ τιμήν, καὶ στοργὴν τέκνων καὶ εἰ τι ἄλλο μεῖξον ἧν, ἀρνησόμεθα; ὀρόντες σε μᾶλλον, ὁ βασιλεύ, ἀγνωσμοῦντα πρὸς τὸν Θεόν, τὸν καὶ αὐτὸ σοι τὸ εἶναι καὶ τὸ ἀναπνεῖν παρεχόμενον, ὃς ἐστὶ Χριστὸς Ἰησοῦς, ὁ Κύριος τῶν ἀπάντων, ὃς συναναρχὸς ἦν καὶ συναίδιος τῷ Πατρὶ καὶ τῶν ὁμοτονοῦντο τῷ λόγῳ καὶ τὴν γῆν ὑποστήσας, τὸν ἀνθρωπὸν τε χερσὶν ὀικείας ἐδημούργησε καὶ ἄθανασία τοῦτον ἐτίμησε, καὶ βασιλεῖα τῶν ἐπὶ γῆς κατεστήσατο, καθάπερ τινα βασιλεία τὸ κάλλιστον ἀπάντων ἀποτάξας αὐτῷ, τῶν παράδεισον. ὁ δὲ, φθόνῳ κλατείς καὶ ᾦδουσ (φεῦ μοι) 15 δελεασθεῖς, ἀθλίως τούτων ἐξέπεσε πάντων καὶ ὁ πρὶν ξηλωτὸς ἐλεεινὸς ὄρατο καὶ δακρύων διὰ τὴν συμφορὰν ἄξιος. ὁ πλάσας τοῖς ἡμᾶς καὶ δημιουργῆσας φιλανθρώποις πάλιν ἵδων ὀφθαλμοῖς τὸ τῶν εἰκείων χειρῶν ἔργον, τὸ Θεὸς εἶναι μὴ μεταβαλών, ὅπερ ἦν ἀπ’ ἄρχης, ἐγένετο δὲ ἡμᾶς ἀναμαρτήτως ὅπερ ἡμεῖς, καὶ σταυρὸν ἐκουσίως καὶ θάνατον ὑπομείνας, τὸν ἄνωθεν τῷ ἡμετέρῳ γένει βασικάνυμα κατέβαλε πόλεμον, καὶ, ἡμᾶς τῆς πυκνᾶς ἐκείνης αἰχμαλωσίας ἀνασωσάμενος, τὴν προτέραν ἀπεδωκεν φιλαγάθως ἐλευθερίαν, καὶ, ὅθεν διὰ τὴν παρακοήν ἐκπεπτὼ-καμεν, ἐκεί πάλιν διὰ φιλανθρωπίαν ἡμᾶς ἐπανηγαγε, μείζονος ἡμᾶς ἢ πρότερον τιμῆς ἀξιώσας.

Τὸν δὲ τοιαύτα δὲ ἡμᾶς παθόντα καὶ τοιοῦτων ἡμᾶς πάλιν καταξιώσαντα, τούτον αὐτὸς ἄθετείς
pare these two things, righteousness toward God, and human friendship, and glory, that runneth apace like water? And how, in such case, may we have fellowship with thee, and not the rather deny ourselves friendship and honours and love of children, and if there be any other tie greater than these? When we see thee, O king, the rather forgetting thy reverence toward that God, who giveth thee the power to live and breathe, Christ Jesus, the Lord of all; who, being alike without beginning, and coeternal with the Father, and having created the heavens and the earth by his word, made man with his own hands and endowed him with immortality, and set him king upon earth and assigned him Paradise, the fairest place of all, as his royal dwelling. But man, beguiled by envy, and (wo is me!) caught by the bait of pleasure, miserably fell from all these blessings. So he that once was enviable, became a piteous spectacle, and by his misfortune deserving of tears. Wherefore he, that had made and fashioned us, looked again with eyes of compassion upon the work of his own hands. He, not laying aside his God-head, which he had from the beginning, was made man for our sakes, like ourselves, but without sin, and was content to suffer death upon the Cross. He overthrew the foeman that from the beginning had looked with malice on our race; he rescued us from that bitter captivity; he, of his goodness, restored to us our former freedom, and, of his tender love towards mankind, raised us up again to that place from whence by our disobedience we had fallen, granting us even greater honour than at the first.

'Him therefore, who endured such sufferings for our sakes, and again bestowed such blessings upon
καὶ εἰς τὸν ἐκείνου σταυρὸν ἀποσκόπτεις; ὅλος δὲ τῇ τρυφῇ τοῦ σώματος καὶ τοῖς ὀλεθρίωις προσηλωμένοις πάθεσι, θεοὺς ἀναγορεύεις τὰ τῆς ἀτμίας καὶ αἰσχύνης εἶδωλα; οὐ μόνον σεαυτὸν τῆς τῶν οὐρανῶν ἀγαθῶν συναφείας ἀλλότριον κατεσκεύασα, ἀλλὰ καὶ πάντας τοὺς πειθομένους τοῖς σοὶ προστάγμασι ταύτης ἢδη ἀπέφραξας, 16 καὶ ψυχικός κινδύνος παρέδωκας. ἵσθι τούτων ὡς ἔγωγε οὐ πεισθήσομαι σοι, οὔτε μὴν κοινωνήσω σοι τῆς τοιαύτης εἰς τὸν Θεὸν ἀχαριστίας, οὐδὲ τὸν ἐμὸν ἐνεργέτην καὶ Σωτῆρα ἀρνήσομαι, εἰ καὶ θηρίον ἀναλώσεις, εἰ ἔξει καὶ πυρὶ παραδώσεις με, ἀ τῆς σής ἔξονοιας ἐστίν. οὔτε γὰρ θάνατον δέδοικα, οὔτε ποθὸ τὰ παρόντα, πολλὴν αὐτῶν καταγνώσω τὴν ἀσθένειαν καὶ ματαιότητα. τί γὰρ αὐτῶν χρήσιμον, ἢ μόνιμον, ἢ διαρκῆ; καὶ οὔ τούτο μόνον, ἀλλὰ καὶ ἐν αὐτῷ τῷ εἶναι πολλὴ συνυπάρχει αὐτοῖς ἡ ταλαιπωρία, πολλὴ ἡ λύπη, πολλὴ καὶ ἀδιάσπαστος ἡ μέριμνα. τί γὰρ εὐ- φροσύνη αὐτῶν καὶ ἀπολαύσει πᾶσα συνέχευσται κατῆφει καὶ ὀδύνη; ὁ πλούτος αὐτῶν πτωχεία ἐστὶ, καὶ τὸ υψός αὐτῶν ταπείνωσις ἑσχάτη. καὶ τίς ἐξαιρθήσει τὰ τούτων κακά; ἄπερ δὲ ὅλην ρημάτων ὑπέδειξε μοι ὁ ἐμὸς θεολόγος. φησὶ γὰρ Ὁ κόσμος δόλος ἐν τῷ πονηρῷ κεῖται· καὶ, Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ διὸ πάν τὸ ἐν τῷ κόσμῳ ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονία τοῦ βίου καὶ, ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τῶν αἰῶνα. τοῦτο ἐγὼ ζητῶν τὸ θέλημα τοῦ Θεοῦ τῶν ἀγαθῶν, ἀφήκα πάντα, καὶ ἐκολλήθην τοῖς τῶν
us, him dost thou reject and scoff at his Cross? And, thyself wholly riveted to carnal delights and deadly passions, dost thou proclaim the idols of shame and dishonour gods? Not only hast thou alienated thyself from the commonwealth of heavenly felicity but thou hast also severed from the same all others who obey thy commands, to the peril of their souls. Know therefore that I will not obey thee, nor join thee in such ingratitude to God-ward; neither will I deny my benefactor and Saviour, though thou slay me by wild beasts, or give me to the fire and sword, as thou hast the power. For I neither fear death, nor desire the present world, having passed judgement on the frailty and vanity thereof. For what is there profitable, abiding or stable therein? Nay, in very existence, great is the misery, great the pain, great and ceaseless the attendant care. Of its gladness and enjoyment the yoke-fellows are dejection and pain. Its riches is poverty; its loftiness the lowest humiliation; and who shall tell the full tale of its miseries, which Saint John the Divine hath shown me in few words? For he saith, "The whole world lieth in wickedness"; and, "Love not the world, neither the things that are in the world. For all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." Seeking, then, this good will of God, I have forsaken every thing, and joined myself to those who possess the
ΤΟΥΤΩΝ ΕΥΚΑΙΡΩΣ ΟΥΤΩ ΚΑΙ ΗΔΕΩΣ ΤΩ ΤΟΥ ΘΕΟΥ ΑΝΘΡΩΠΩΝ ΥΠΑΓΟΡΕΥΕΝΤΩΝ, Ο ΒΑΣΙΛΕΩΣ ΕΚΙΝΗΣΑ ΜΕΝ ΥΠΟΤΟΥ ΘΥΜΟΥ, ΚΑΙ ΠΙΚΡΩΣ ΑΙΚΙΣΕΙΝ ΤΟΝ ΑΓΙΟΝ ΗΒΟΥΛΕΤΟ, ΑΚΝΕΙ ΔΕ ΠΑΛΙΝ ΚΑΙ ΑΝΕΒΑΛΛΕΤΟ, ΤΩ ΑΙΔΕΣΙΜΟΝ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙΦΑΝΕΣ ΕΥΛΑΒΟΥΜΕΝΟΣ. ΥΠΟΛΑΒΩΝ ΔΕ ΕΦΗ ΠΡΟΣ ΑΥΤΟΝ.

ΠΑΝΤΑΧΟΘΕΝ, ΆΘΛΙΩ, ΤΗΝ ΣΕΑΥΤΟΥ ΕΚΜΕΛΕΤΗΣΑΣ ΑΠΩΛΕΙΑΝ, ΠΡΟΎ ΤΑΥΤΗΝ, ΟΣ ΕΟΙΚΕΝ, ΥΠΟ ΤΗΣ ΤΥΧΗΣ ΣΥΝΕΛΑΥΝΩΜΕΝΟΣ, ΗΚΟΝΗΣΑΣ ΤΟΝ ΒΟΥΛΑΚΑΝ ΑΙΑ ΚΑΙ ΤΗΝ ΓΛΩΤΤΑΝ ΘΕΕΝ ΑΣΑΦΗ ΤΙΝΑ ΚΑΙ ΜΑΤΑΙΑΝ ΒΑΤΤΟΛΟΓΙΑΝ ΔΙΕΞΗΓΗΘΕΣ. ΚΑΙ ΕΙ ΜΗ ΚΑΤ' ΆΡΧΑΣ ΤΟΥ ΛΟΓΟΥ ΕΠΤΗΓΓΕΙΛΑΜΗΝ ΣΟΙ ΕΚ ΜΕΣΟΥ ΤΟΥ ΣΥΝΕΔΡΙΟΥ ΤΟΝ ΘΥΜΟΝ ΠΟΙΗΣΑΣΘΑΙ, ΥΝ ΑΝ ΤΥΡΙΟ ΣΟΥ ΤΑΣ ΣΆΡΚΑΣ ΠΑΡΕΔΩΚΑ. ΕΤΕΙ ΔΕ ΠΡΟΛΑΒΩΝ ΤΟΙΟΤΟΙ ΜΕ ΚΑΤΗΣΦΑΛΙΟΝ ΤΟΙΣ ΡΗΜΑΣΙΟΝ, ΑΝΣΧΟΜΑΙ ΣΟΥ ΤΟΥ ΘΡΑΣΙΟΝ, ΤΗΣ ΠΡΟΤΕΡΑΙΟΥ ΜΟΥ ΕΝΕΚΕΝ ΠΡΟΣ ΣΕ ΦΙΛΙΑΣ. ΑΝΑΣΤΑΣ ΟΥΝ, ΛΟΙΤΟΝ ΦΕΥΓΕ ΕΣ ΟΦΘΑΛΜΩΝ ΜΟΥ, ΜΗΚΕΤΙ ΣΕ ΑΓΝΟΥΜΑΙ ΚΑΙ ΚΑΚΩΣ ΑΠΟΛΕΣΩ.

ΚΑΙ ΕΞΕΛΘΩΝ Ο ΤΟΥ ΘΕΟΥ ΑΝΘΡΩΠΟΣ ΑΝΕΧΟΡΗΣΕΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ, ΛΥΤΟΥΜΕΝΟΣ ΜΕΝ ΟΤΙ ΟΥ ΜΕΜΑΡΤΥΡΗΚΕ, ΜΑΡΤΥΡΩΝ ΔΕ ΚΑΘ' ΗΜΕΡΑΝ ΤΗ ΣΥΝΕΙΔΗΣΕΙ 18 28
same desire, and seek after the same God. Amongst these there is no envy or strife, sorrow or care, but all run the like race that they may obtain those everlasting habitations which the Father of lights hath prepared for them that love him. Them have I gained for my fathers, my brothers, my friends and mine acquaintances. But from my former friends and brethren “I have got me away far off, and lodged in the wilderness” waiting for the God, who saveth me from anguish of spirit, and from the stormy tempest.’

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

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

So the man of God went out and withdrew to the desert, grieved to have lost the crown of martyrdom, but daily a martyr in his conscience, and ‘wrestling and persecuted the monks the more fiercely.
καὶ ἀντιπαλαίων πρὸς τὰς ἀρχὰς καὶ ἐξουσίας, πρὸς τοὺς κοσμοκρατοράς τοῦ σκότους τοῦ αἰῶνος τοῦτον, πρὸς τὰ πνευματικὰ τῆς πονηρίας, ὡς φησίν ὁ μακάριος Παῦλος. ἔκεινον μὲν οὖν ἀποδημήσαντος, πλέον ὁ βασιλεὺς ὁργισθεὶς διωγμὸν σφοδρότερον κατὰ τοῦ μοναχικοῦ ἑκμελητῆς τῶν ματος, πλείονος δὲ τιμῆς τῶν εἰδώλων ἄξιοὶ θεραπευτάς τε καὶ νεκροὺς.

Ἐν τοιαύτῃ δὲ ὄντως τοῦ βασιλέως πλάνη δεινή καὶ ἀπάτη, γεννᾶται αὐτῷ παιδίον, πάνω εὐμορφότατον, καὶ εἰ αὐτῆς τῆς ἐπανθούσης αὐτῷ ὡραίοτητος τὸ μέλλον προσημαίνων. ἔλεγε το γὰρ μηδαμοῦ ἐν τῇ γῇ ἐκείνῃ τοιούτῳ ποτέ φανήθηται χαριστάτον καὶ περικαλλῶς παιδίον. χαράς δὲ μεγίστης ἐπὶ τῇ γεννήσει τοῦ παιδὸς ὁ βασιλεὺς πλησθεῖς, τοῦτον μὲν Ἰωάσαφ ἐκάλεσεν, αὐτὸς δὲ πρὸς τοὺς εἰδωλικοὺς ναοὺς ἀνοίτως ἀπῆκτε τοῖς ἀνοητοτέροις αὐτῶν θεοῖς θύσιν καὶ εὐχαριστήριοις ἱμνοὺς ἀποδόσωσι, ἀγνοῶν τίς οἱ τῶν καλῶν ἀπάντων ἀληθῶς αἴτιος, πρὸς δὲν ἐδει τὴν πνευματικὴν ἀναφέρειν θυσίαν. ἐκεῖνος οὖν, τοῖς ἀγνώσχοις καὶ κωφοῖς τὴν αἰτίαν τῆς τοῦ παιδός γεννήσεως ἀνατιθεῖς, πανταχοῦ διέσπεσε συναγαγεῖν τὰ πλῆθος εἰς τὰ τοῦτον γενέθλια καὶ ἦν ἰδεῖν πάντας συρρέειν τῷ φοβῷ τοῦ βασιλέως, ἐπαγομένους τε τὰ πρὸς τὴν θυσίαν εὐπρεπισμένα, ὡς ἐκάστῳ ἡ χείρ εὐπόρει καὶ ἡ πρὸς τὸν βασιλέα εὔνοια εἰχε. μάλιστα δὲ αὐτοὺς ἆρέθιζε πρὸς φιλοτιμίαν αὐτῶς, ταύτους καταθύσαι φέρων ὅτι 19 πλείστους καὶ εὐμεγέθεις, καὶ οὗτοι πάνθεν θυσίας ἐορτὴν τελέσας, πάντας ἐφιλοτιμεῖτο ὅροις ὅσοι

30
against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness; as saith Blessed Paul. But after his departure, the king waxed yet more wroth, and devised a yet fiercer persecution of the monastic order, while treating with greater honour the ministers and temple-keepers of his idols.

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

1 i.e. The Lord gathers.
Οι τῆς βασιλείας ἄγγελοι καὶ τῶν ἐν τέλει, καὶ ὅσοι περὶ τὸ στρατιωτικὸν, ὅσοι τε τῶν εὐπλεκτῶν καὶ ἀσήμων.

III

'Εν αὐτῇ δὲ τῇ τῶν γενεθλίων τοῦ παιδὸς ἐορτῇ συνήλθουν πρὸς τὸν βασιλέα ἐξ ἐπιλογῆς ἄνδρες ὡσεὶ πεντηκοντάπεντε, περὶ τὴν ἀστροβεϊμονα τῶν Χαλδαίων ἔσχολακότες σοφίαν. καὶ τούτους ἐγγυτάτω παραστησάμενος ὁ βασιλεὺς ἀνηρώτα ἐξεπιείν ἑκαστὸν τὴ μέλλει ἔσεσθαι τὸ γεννηθὲν αὐτῷ παιδίον. οἱ δὲ, πολλὰ διασκεψάμενοι, ἔλεγον μέγαν αὐτὸν ἔσεσθαι ἐν τῇ πλούσῃ καὶ δυναστείᾳ, καὶ ὑπερβάλλειν πάντας τοὺς πρὸ αὐτοῦ βεβασιλευκότας. εἰς δὲ τῶν ἀστρολόγων, ὁ τῶν σὺν αὐτῷ πάντων διαφορώτατος, ἐπεν ὡς, Ἐξ ὅν με διδάσκοντι οἱ τῶν ἀστέρων δρόμοι, ὁ βασιλεύ, ἡ προκοπὴ τοῦ νυνὶ γεννηθέντος σοι παιδὸς οὐκ ἐν τῇ σῇ ἔσται βασιλεία, ἀλλ' ἐν ἔτερα κρέατοι καὶ ἀσυγκρίτως ὑπερβάλλουσα. δοκῶ δὲ καὶ τῆς παρὰ σοῦ διωκομένης αὐτῶν ἐπιλαβέσθαι τῶν Χριστιανῶν θρησκείας, καὶ οὐκ ἔγγραγε οἷς οὐκ ὕποικον ἔκεινον καὶ τῆς ἐλπίδος γεννηθήσεσθαι. ταῦτα μὲν ἔπεν ὁ ἀστρολόγος, ὡσπερ ὁ πάλαι Βαλαάμ, οὐ τῆς ἀστρολογίας ἀληθευούσης, ἀλλὰ τοῦ Θεοῦ διὰ τῶν ἐναντίων τὰ τῆς ἀληθείας παρα-20 ἔπεις τὸν ὥστε πᾶσαν τοῖς ἀσέβεσι πρόφασιν περισυμβαίνει.

'Ω δὲ βασιλεύς, ὃς ἦκουσε ταῦτα, καὶ βαρέως τὴν ἀγγελίαν ἔδεξα, λύπη δὲ τὴν εὐφροσύνην αὐτῷ διέκοπτεν. ἐν πόλει δὲ ὅμως ἰδιαζουσι
largesses on all his counsellors and officers, and on all his soldiers, and all the poor, and men of low degree.

III

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

But when the king heard thereof, he received How the king set his son in a palace apart his joy. Howsoever
παλάττων δειμάμενος περικαλλές καὶ λαμπρῶς οἰκίας φιλοτεχνώσας, ἐκεῖ τὸν παῖδα ἔθετο κατοικεῖν, μετὰ τὴν συμπλήρωσιν τῆς πρώτης αὐτῶ ἡλικίας, ἀπροϊτόν τε εἶναι παρεκκελύσατο, παιδαγωγοῦν αὐτῷ καὶ ὑπηρέτας καταστήσας, νέοις τῇ ἡλικίᾳ καὶ τῇ ὀράσει ὀρατότατος, ἐπισκέψας αὐτῶς μὴ δὲν τῶν τοῦ βίου ἀναρχῶν κατάδηλον αὐτῷ ποιήσασθαι, μὴ θάνατον, μὴ γῆρας, μὴ νόσουν, μὴ πενίαν, μὴ ἄλλο τι λυπηρὸν καὶ δυνάμενον τὴν εὐφροσύνην αὐτῷ διακόπτειν, ἀλλὰ πάντα τὰ τερπνὰ καὶ ἀπολαυστικὰ προτίθεναι, ἵνα τούτους ὁ νοῦς αὐτοῦ τερπόμενος καὶ ἐντρυφῶν μηδὲν ὅλως περὶ τῶν μελλόντων διαλογίζεσθαι ἱσχύσει, μὴς μέχρι ψυλοῦ ρήματος τὰ περὶ τοῦ Χριστοῦ καὶ τῶν αὐτοῦ δογμάτων ἀκούσειν. τοῦτο γὰρ μάλιστα πάντων ἀποκρύψαι αὐτῷ διενοεῖτο, τὴν τοῦ ἀστρολόγου προαγόρευσιν ύφορώμενος. εἰ τινὰ δὲ τῶν ὑπηρετοῦντων αὐτῷ νοσῆσαι συνέβη, τούτων μὲν θάττων ἐκβαλεῖν ἐκεῖθεν παρεκκελύσετο, ἐτερον δὲ ἄντ' αὐτοῦ σφριγώντα καὶ εὑκτοῦντα ἔδιδον, ἵνα μηδὲν ὅλως ἀνώμαλον οἱ τοῦ παιδὸς ὀφθαλμοὶ θεάσαστο. ὁ μὲν οὖν βασιλεὺς οὕτω ταῦτα διενοεῖτο τε καὶ ἔποιε. βλέπων γὰρ οὐχ ἑώρα, καὶ ἄκοινον οὐ συνίει.

Μαθὼν δέ τινας τῶν μοναζόντων ἐτι περισσώ- 21 ζεσθαί, διο νηδὲ ἵψοις ὑπολειεῖθαί ἐδόκει, θυμοῦ ὑπερπίμπλατο καὶ δύστατα κατ' αὐτῶν ἐκκείτο, κήρυκάς τε ἀνὰ πᾶσαν τὴν πόλιν καὶ τὴν χώραν ἐκέλευε διαθέειν, ἐκβοώντως μηδαμοῦ τινὰ τὸ παράπαν μετὰ τρεῖς ἡμέρας τοῦ τῶν μοναζόντων τάγματος εὐρεθήναι. εἰ δὲ τινὲς εὐρεθεὶεν μετὰ

Is. vi. 9; Mat. xiii. 18

34
apart, an exceeding beautiful palace, with cunningly devised gorgeous chambers, and there set his son to dwell, after he had ended his first infancy; and he forbade any to approach him, appointing, for instructors and servants, youths right seemly to behold. These he charged to reveal to him none of the annoys of life, neither death, nor old age, nor disease, nor poverty, nor anything else grievous that might break his happiness: but to place before him everything pleasant and enjoyable, that his heart, revelling in these delights, might not gain strength to consider the future, nor ever hear the bare mention of the tale of Christ and his doctrines. For he was heedful of the astrologer’s warning, and it was this most that he was minded to conceal from his son. And if any of the attendants chanced to fall sick, he commanded to have him speedily removed, and put another plump and well-favoured servant in his place, that the boy’s eyes might never once behold anything to disquiet them. Such then was the intent and doing of the king, for, ‘seeing, he did not see, and hearing, he did not understand.’

But, learning that some monks still remained, of whom he fondly imagined that not a trace was left, he became angry above measure, and his fury was hotly kindled against them. And he commanded heralds to scour all the city and all the country, proclaiming that after three days no monk whatsoever should be found therein. But and if any were
ΔΣ. ἸΩΝΑ ΝΑΜΑΣΚΕΝΕ

τὰς διωρισμένας ἡμέρας, τῷ διὰ πυρὸς καὶ ξίφους ὀλέθρῳ παραδοθήτωσαν. Οὕτωι γὰρ (φησίν) ἀνα-
πείθουσι τὸν λαὸν ὡς Θεός προσέχειν τῷ ἐσταυ-
ρωμένῳ. ἐν δὲ τῷ μεταξὺ συνέβη καὶ τι τοιοῦτον,
ἐφ' ὦ ἐπὶ πλέον χαλεπαίνων ἤν ὁ βασιλεὺς καὶ
κατὰ τῶν μοναξόντων ὀργίζομενος.

IV

'Ανήρ γάρ τις, τῶν ἐν τέλει τὰ πρῶτα φέρων,
ἐν τοῖς βασιλείοις ἐτύγχανε, τὸν μὲν βίον ἐπιεικής,
εὐσεβής δὲ τὴν πίστιν καὶ, τὴν ἐαυτοῦ σωτηρίαν,
ὅς οἶχον τε, ἐμπορευόμενος, λαυθάνων ἦν διὰ
τὸν φόβον τοῦ βασιλέως. θέθεν τινὲς, τῆς εἰς
τὸν βασιλέα παρρησίας τούτω βασκήνας,
διαβάλλειν αὐτὸν ἐμελέτων, καὶ τούτο αὐτοῖς
diὰ φροντίδος ἦν. καὶ δὴ ποτὲ πρὸς θήραν
ἐξελθόντι τῷ βασιλεί μετὰ τῆς συνήθους αὐτῶ
δομοφορίας, εἰς ἢ τῶν συνθηρευτῶν καὶ ὁ ἀγαθὸς
ἐκεῖνος ἀνήρ. περιπατοῦντι δὲ αὐτῷ κατὰ μόνας,
ἐκ θείας τοῦτο συμβάν, ὡς οἶμαι, οἰκολογίας,
εὐρίσκει ἀνθρώπον ἐν λόγῳ τινὶ κατὰ γῆς ἔρμ-
μένου, καὶ δεινῶς τὸν πόδα ὑπὸ θηρίου συντετριμ-
μένου, ὃς, ἴδων αὐτὸν παρίσταν, ἐδυσώπει μὴ
παραδραμεῖν, ἀλλ' οἰκεῖραι αὐτὸν τῆς συμφορᾶς,
καὶ εἰς τὸν ἴδιον ἀπαγαγεῖν οἶκον, ἀμα καὶ τοῦτο
προστιθείς, ὡς Οὔκ ἀνοιητός σοι καὶ παντελῶς
ἀνενέργητος, φησίν, εὐρεθεῖν ἐγώ. ὁ δὲ λαμπρὸς
ἐκεῖνος ἀνήρ λέγει αὐτῷ. 'Εγὼ μὲν δὲ αὐτοῦ τοῦ
καλοῦ τὴν φύσιν προσλήψομαι σε καὶ θεραπείας,
ὅση δύναμις, ἀξιώσω. ἀλλὰ τίς ἡ δύνασις, ἢν παρὰ
discovered after the set time, they should be delivered to destruction by fire or by the sword. 'For,' said he, 'these be they that persuade the people to worship the Crucified as God.' Meanwhile a thing befell, that made the king still more angry and bitter against the monks.

IV

There was at court a man pre-eminent among the rulers, of virtuous life and devout in religion. But while working out his own salvation, as best he might, he kept it secret for fear of the king. Wherefore certain men, looking enviously on his free converse with the king, studied how they might slander him; and this was all their thought. On a day, when the king went forth a-hunting with his bodyguard, as was his wont, this good man was of the hunting party. While he was walking alone, by divine providence, as I believe, he found a man in a covert, lying on the ground, his foot grievously crushed by a wild-beast. Seeing him passing by, the wounded man importuned him not to go his way, but to pity his misfortune, and take him to his own home, adding thereto: 'I hope that I shall not be found unprofitable, nor altogether useless unto thee.' Our noble man said unto him, 'For very charity I will take thee up, and render thee such service as I may. But what is this profit which thou saidest that
ST. JOHN DAMASCENE

σοῦ μοι ἔσεσθαι ἐφησας; ὁ δὲ πένης ἐκεῖνος καὶ ἀσθενής, Ἐγώ, φησίν, ἀνθρωπός εἰμι θεραπευτὴς ῥημάτων· εἰ γὰρ ποτε ἐν ῥήμασιν ἡ ὁμιλίαις πληγὴ τις ἡ κάκωσις εὐρεθείη, καταλλήλοις φαρμάκοις ταῦτα θεραπεύσω, τοῦ μὴ περαιτέρω τὸ κακὸν χωρῆσαι· ὥς μὲν οὖν εὐσέβης ἀνὴρ ἐκεῖνος τὸ λέγθην ἀντ' οὐδενὸς ἡγήσατο, ἐκεῖνον δὲ διὰ τὴν ἐντολὴν ἀπαγαγεῖν οἰκαδε παρεκελεύσατο, καὶ τῆς προσηκούσης ἐπιμελείας οὐκ ἀπεστήρησεν. οἱ δὲ προμνημονευθέντες φθονεροὶ ἐκεῖνοι καὶ βάσκαι, ἦν πάλαι ὁδινον κακίαν εἰς φῶς προενεγκόντες, διαβάλλουσι τὸν άνδρα πρὸς τὸν βασιλέα, ὡς, οὐ μόνον τῆς άυτοῦ φιλίας ἐπίλαθομενος, ἠλόγησε τῆς πρὸς τοὺς θεοὺς θεραπείας καὶ πρὸς Χριστιανισμὸν ἀπέκλεινεν, ἀλλὰ καὶ δεινὰ κατὰ τῆς αὐτοῦ μελετᾶ βασιλείας, τὸν ὄχλον διαστρέφων καὶ ἕκατῳ πάντας ὀικειούμενος. Ἀλλ', εἰ βούλει, φασί, βεβαιωθήναι μηδὲν ἡμᾶς πεπλασμένοι λέγειν, καλέσας αὐτὸν ἰδίως, εἰπὲ πειράζων βουλεσθαί σε, καταλυτόντα τὴν πάτριον θρησκείαν καὶ τὴν δόξαν τῆς βασιλείας, Χριστιανὸν γενέσθαι, καὶ τὸ μοναχικὸν περιβαλέσθαι σχήμα, ὁ πάλαι ἐδώξας, ὡς οὐ καλῶς δῆθεν τοῦτον γεγενημένου. οἱ γὰρ τάντα δεινός κατὰ τοῦ 23 ἀνδρὸς σκηπτόμενοι ὑδείαν τῆς αὐτοῦ γνώμης τὴν εὐκατάνυκτον προαίρεσιν, ώς, εἰ τοιαύτα παρὰ τοῦ βασιλέως ἀκούσειν, ἐκείνῳ μὲν τὰ κρείττονα βουλευσαμένω γνώμην δώσει μὴ ἀναβάλεσθαι πρὸς τὰ καλῶς βεβουλευμένα, καὶ ἐκ τούτου ἁληθῆ λέγοντες ἐκεῖνοι εὐρεθεῖν.

Ὁ δὲ βασιλεύς, τὴν τοῦ ἀνδρὸς πρὸς αὐτὸν εὐνοιαν ὀπόση μὴ ἄγνωσν, ἀπίθανα τε ἡγεῖτο
BARLAAM AND IOASAPH, iv. 22-23

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

But the king, not forgetful of his friend’s great kindness toward him, thought these accusations in-
καὶ ψευδὴ τὰ λεγόμενα, καὶ ὅτι μὴ ἀβασανίστως ταῦτα προσδέχεσθαι δεῖ, δοκιμάσαι τὸ πράγμα καὶ τὴν διαβολὴν διεσκέψατο. καὶ, προσκαλεσά-
μενος αὐτὸν κατ’ ἰδιαί, ἔφη πειράζων: Οἶδας, ὦ 
φίλε, ὅσα ἐνεδειξάμην τοῖς τε λεγομένοις μονά-
ξουσί καὶ πάσιν τοῖς Χριστιανοῖς. νυνὶ δὲ, μετά-
μελος ἐπὶ τούτῳ γενόμενοι καὶ καταγγοῦν τῶν 
παρόντων, ἐκείνων βούλομαι γενέσθαι τῶν ἐλπί-
δῶν ὅν λεγόντων αὐτῶν ἁκίκοα, ἀθανάτου τῶν 
βασιλείας εἰς ἅλλην βιοτὴν μελλοῦσης ἔστησαί 
ἡ γὰρ παροῦσα θανάτω πάντως διακόπτεται. οὖν 
ἀν ἅλλως δὲ τούτο κατορθωθήναι μοι δοκῶ 
καὶ μὴ διαμαρτεῖν τοῦ σκοτοῦ, εἰ μὴ Χριστιανὸς 
τε γένομαι, καὶ χαίρειν εἰπὼν τῇ δόξῃ τῆς ἐμῆς 
βασιλείας καὶ τοῖς λουποῖς ἡδέσι καὶ τερπνοῖς 
τοῦ βίου, τοὺς ἁσκητᾶς ἐκείνους καὶ μονάζοντας 
ζητήσας ὅπου ποτ’ ἄν εἶεν, οὗς ἀδίκος ἀπήλασα, 
ἐκείνους έαυτὸν ἐγκαταμέξα. πρὸς ταῦτα τι 
φῆς αὐτός, καὶ ὅποιαν δίδωσ βουλήν; εἰπέ, πρὸς 
αὐτῆς τῆς ἀληθείας. οἶδα γὰρ ἀληθὴ καὶ εὐγνώ-
μονα εἶναι σε ύπερ πάντας. ὥδε ἅγαθος. ἁνὴ 
ἐκείνως, ὡς ταῦτα ἦκουσε, μηδόνως τὸν ἐγκεκρμύ-
μένον ἐπιγνοὺς δόλου, κατευνὴ λή τὴν ψυχὴν, καὶ 
δάκρυσι συγκεχυμένος ἀπλοῖκῶς ἀπεκρίνατο· 
Βασίλεια, εἰς τούς αἰῶνας ζῆθι· βουλή 
ἀγαθὴν καὶ σωτηρίων ἐβουλεύσω, ὅτι, κἂν δυσ-
εὑρετος ἡ τῶν υἱῶν βασιλεία, ἀλλ’ ὅμως δεῖ 
ταύτην πάσῃ δυνάμει ζητεῖν· ὁ ζητῶν γὰρ, φησίν, 
εὐρήσει αὐτὴν· ὥ δὲ τῶν παρόντων ἀπόλαυσις, 
κἂν τῷ φανομένῳ τέρπῃ καὶ ἡδίνῃ, ἀλλὰ καλὸν 
αὐτὴν ἀπώσασθαι ἐν αὐτῷ γὰρ τῷ εἶναι οὐκ 
ἔστι, καὶ οὐς εὐφράινει ἔπταπλασίως αὐθες.
credible and false; and because he might not accept
them without proof, he resolved to try the fact and
the charge. So he called the man apart and said, to
prove him, 'Friend, thou knowest of all my past deal-
ings with them that are called monks and with all
the Christians. But now, I have repented in this
matter, and, lightly esteeming the present world, I
would fain become partaker of those hopes whereof
I have heard them speak, of the immortal kingdom
in the life to come; for the present is of a surety
cut short by death. And in none other way, methinks,
can I succeed herein and not miss the mark except
I become a Christian, and, bidding farewell to the
glory of my kingdom and all the pleasures and joys
of life, go seek those hermits and monks, whereso-
ever they be, whom I have banished, and join myself
to their number. Now what sayest thou thereto,
and what is thine advice? Say on; I adjure thee in
the name of truth; for I know thee to be true and
wise above all men.'

The worthy man, hearing this, but never guessing
the hidden pitfall, was pricked in spirit, and, melting
into tears, answered in his simplicity, 'O king, live
for ever! Good and sound is the determination
that thou hast determined; for though the king-
dom of heaven be difficult to find, yet must a man
seek it with all his might, for it is written, "He that
seeketh shall find it." The enjoyment of the present
life, though in seeming it give delight and sweetness,
is well thrust from us. At the very moment of its
being it ceaseth to be, and for our joy repayeth us
Λυπεῖ. τά τε γὰρ ἀγαθὰ αὐτῆς τά τε λυπηρά
σκιάς ἔστιν ἀσθενέστερα, καὶ, ὡς Ἰχνη νηδο-
ποντοπορούσης ἢ ὅρνεος τῶν ἁέρα διερχόμενου,
θάττον ἀφανίζονται. ἢ δὲ τῶν μελλόντων ἔλπις,
ἡν κηρύττουσιν οἱ Χριστιανοὶ, βεβαία ἐστὶ καὶ
ἀσφαλεστάτη. Θλύσιν δὲ ἔχει ἐν τῷ κόσμῳ.
ἀλλὰ τὰ μὲν ἡμέτερα νῦν ἤδεα ὀλγοχρόνια,
ἐκεῖ δὲ δὼς οὕδεν ἢ κόλασιν μόνον προδειοῦντα
καὶ τιμωρίαν εἰς αἰώνας μὴ λυμέσην τὸ γὰρ
ἡδὺ τούτων πρόσκαιρον, τὸ δὲ ὑδύνηρον δινεκές·
tῶν δὲ Χριστιανῶν τὸ μὲν ἐπίτοιον πρόσκαιρον,
tὸ δὲ ἢδυ καὶ χρήσιμον ἁθάνατον. κατευθυνθεῖση
οὐν ἡ ἀγαθή τοῦ βασιλέως βουλή· καλὸν γὰρ,
σφόδρα καλὸν τῶν φθαρτῶν τὰ αἰῶνα ἀνταλλά-
ξασθαί.

Ἡκούσε ταῦτα ὁ βασιλεὺς καὶ λίαν ἐδυσχέ- 25
ραινέ, κατέσχε δὲ ὅμως τὴν ὀργήν, καὶ οὐδὲν τέως
τῷ ἀνδρὶ λελάληκεν. ὁ δὲ, συνέτοι δὲν καὶ
ἀγχίνους, ἐπέγνω βαρέως δεξιόσθαι τὸν βασιλέα
tά ῥήματα αὐτοῦ καὶ ὅτι δόλῳ ἦν αὐτὸν ἐκπε-
ράζων. ὑποστρέψας δὲ οἰκάδε ἦμᾶτο καὶ ἐδυσ-
φόρει, ἀπορῶν τίνι τρόπῳ θεραπεύσει τὸν
βασιλέα καὶ ἐκφύγῃ τὸν ἐπηρημένου αὐτῶ
κίνδυνον. ἀἐπιφορ δὲ ὅλην τὴν νόθα διατελοῦντι
ἐπὶ μνήμῃ ἤθεν αὐτῷ ὁ τῶν πόδα συντε-
τριμμένος, καὶ, τούτων πρὸς ἐαυτὸν ἄγαγῶν, ἔφη:
Μεμημαί σου εἰρήκότος θεραπεύνῃ ρημάτων
κεκακωμένων ὑπάρχειν σε. ὁ δὲ, Ναί, φησί· καὶ,
eἰ χρήζεις, ἐπιδεῖξομαι τὰ τῆς ἐπιστήμης. ὑπο-
λαβὼν δὲ ὁ συγκλητικὸς ἀφηγήσατο αὐτῷ τὴν
τε ἕξ ἀρχῆς πρὸς τὸν βασιλέα εὐνοιαν αὐτοῦ, καὶ
ἡν ἐκέκτητο παρρησίαν, καὶ τὴν ἐναγχός προτε-
BARRAAM AND IOASAPH, IV. 24-25

with sorrow sevenfold. Its happiness and its sorrow are more frail than a shadow, and, like the traces of a ship passing over the sea, or of a bird flying through the air, quickly disappear. But the hope of the life to come which the Christians preach is certain, and as surety sure; howbeit in this world it hath tribulation, whereas our pleasures now are short-lived, and in the beyond they only win us correction and everlasting punishment without release. For the pleasures of such life are temporary, but its pains eternal; while the Christians' labours are temporary, but their pleasure and gain immortal. Therefore well befall this good determination of the king! for right good it is to exchange the corruptible for the eternal.'

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

'Ὁ δὲ πένθης ἐκεῖνος καὶ ἀσθενῆς διασκεψάμενος
ἐφ᾽ Ἰωνιστὸν ἔστω σοι, ἔνδοξοτάτε, πονηράν
ἐχειν πρὸς σὲ ὑπόληψιν τὸν βασιλέα, ὡς ὅτι
κατασχεῖν αὐτοῦ τὴν βασιλείαν ξητεῖς, καὶ πει-
ράξων σὲ εἶπεν ἀτερ εἶπεν. ἀναστάσας οὖν, καὶ
κείρας σου τὴν κόμην, καὶ ἐκβαλῶν τὰ λαμπρὰ
ἰμάτια ταύτα, τρίχανα δὲ ἀμφιεσάμενος, ἀμὰ 26
πρωὶ πρὸσελθε τῷ βασιλεῖ. τοῦ δὲ πυθανο-
μένου, Τί σοι τὸ σχῆμα τούτο βούλεται; ἀποκρι-
θητῖ. Περὶ δὲ μοι χθες ὁμιλήσας, ὦ βασιλεῦ,
ἰδοῦ πάρειμι ἐν ἐτοιμῷ τοῦ ἀκολουθῆσαι σοι τὴν
όδον ἢ προεθυμήθης ὄδεύσαι; εἰ γὰρ καὶ ποθεινὴ
ἔστιν ἡ τρυφή καὶ ἡδίστη, ἀλλὰ μὴ μοι γένοιτο
μετὰ σὲ ταύτην ἀναδεξασθαι; ἢ δὲ τῆς ἀρετῆς
όδος, ἢ μέλλεις βαδίζειν, καὶ δύσκολος ἐστί καὶ
τραχεῖα, ἀλλὰ μετὰ σοῦ ὅτι τὰ σαίμα μοι αὐτή καὶ
eὐκόλος καὶ ποθεινὴ. ὡς γὰρ κοινωνὸν μὲ ἔσχες
tῶν ἐνταῦθα καλῶν, οὔτω καὶ τῶν λυπηρῶν ἔξεις,
ίνα καὶ τῶν μελλόντων συγκοινωνήσω σοι. ὃ δὲ
λαμπρὸς ἐκεῖνος ἄνηρ, ἀποδεξάμενος τὰ ῥήματα
tοῦ ἀσθενοῦς, ἐποίησε κατὰ δὴ καὶ αὐτῷ λελάλη-
κεν· διὸ ἵνα δὲ βασιλεῦς καὶ ἀκούσας, ἢσθη μὲν
ἐπὶ τούτῳ, ἀγάμενος λίαν τὴν εἰς αὐτὸν εὐνοιαν,
ψευδὴ δὲ τά κατ᾽ αὐτοῦ λαληθέντα γνοὺς, πλεῖ-
ονος αὐτῶν τιμῆς καὶ τῆς εἰς αὐτὸν παρρησίας
ἀπολαύσειν πεποίηκεν· κατὰ δὲ τῶν μοναζόντων
ὁργῆς αὐθεὶς ὑπερεπτίμπλατο, ἐκείνων εἰναι ταύτα
λέγων τᾶ διδάγματα, τὸ ἀπέχεσθαι τοὺς ἀνθρώ-

Dan. iii. 10 ;
Acts ii. 14

44
with the king; how he had given a true answer, but the king had taken his words amiss, and by his change of countenance betrayed the anger lurking within his heart.

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

'Εξερχόμενος δὲ αὕτως εἰς θήραν, ὅρα δύο μονα-
χοὺς κατὰ τὴν ἔρημον διερχομένους, οὐς κρατήρι-
ναὶ καὶ τῷ αὐτοῦ προσαχθῆναι ὄχυρακελεύσας,
ὀργύλως τε αὐτοῖς ἐνυδώ, καὶ πῦρ, τὸ τοῦ λόγου, 27
πνεύμας, ἢπη. Οὐκ ἥκουσατε, ὁ πλάνοι καὶ ἁπα-
τεώνες, τῶν κηρύκων διαρρήκτων βοώντων μὴ τινα
τῆς ὑμῶν κακοδαιμονίας μετὰ τρεῖς ἡμέρας ἐν
πόλει ἡ χώρα τῆς ἐμῆς εὑρεθήναι ἐξουσίας, ἢ
πάντως πυρίκαυστος ἔσται; οὐ δὲ μοναχοὶ. Ἡδοῦ
(φασί) καθά δὴ καὶ προσέταξας, ἐξερχομέθα σοῦ
τῶν πόλεων καὶ τῶν χωρῶν μακρᾶς δὲ ἡμῖν τῆς
ὁδοῦ προκειμένης τοῦ ἀπελθεῖν πρὸς τοὺς ἡμε-
τέρους ἀδελφοὺς, ἐνδεδῶς ἔχουσες τροφής, ταύτην
ἐποριζόμεθα, τοῦ ἐχεῖν τά ἑφόδια καὶ μὴ λιμοῦ
παρανάλωμα γενέσθαι. ὁ δὲ βασιλεὺς ἢπη. Ὁ
θανάτον δεδοικός ἀπειλήν οὐκ ἀσχολεῖται εἰς πο-
ρίσμον βρωμάτων. λέγοντι οἱ μονασταί. Καλῶς
εἶπας, ὁ βασιλεὺς οἱ θάνατον δεδοικότες διὰ φρον-
τίδοις ἔχουσι πῶς αὐτὸν ἐκφύγωσι. τίνες δὲ εἰσὶν
οὕτοι, ἀλλ᾽ ἢ οἱ τοῖς βεστητοῖς προστετηκότες καὶ
τούτοις ἐπτομήμοι, οὕτως, μηδὲν ἀγαθὸν ἐπί-
ζουτε εὑρέθων ἐκεῖθεν, δυσαποσπάτως ἔχουσι
τῶν παρόντων, καὶ διὰ τοῦτο δεδοικασί θάνατον;
ἡμεῖς δὲ οἱ πάλαι μισήσαντες κόσμον καὶ τὰ ἐν
κόσμῳ, καὶ τὴν στενὴν καὶ τεθλαμμένην διὰ
Χριστὸν βαθίζομεν ὁδὸν, οὕτε θάνατον δεδοικα-
μεν, οὕτε τὰ παρόντα ποθοῦμεν, ἀλλὰ τῶν μελ-
λόντων ἐφιέμεθα μόνον. ἐπει οὖν ὁ παρ᾽ ὑμῶν
ἐπαγόμενος ήμῖν θάνατος διαβατήριον γίνεται τῆς 28
46
that men should abstain from the pleasures of life, and rock themselves in visionary hopes.

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

Ἐφ’ οἷς ἐξ ἀγχυνοίας δῆθεν ο βασιλεὺς ἐπιλαβέσθαι τῶν μοναχῶν βουλόμενος, ἔφη. Τί δέ; οὐ πρὸ μικροῦ εἰπατε ὑποχωρεῖν ὑμᾶς, καθὰ δὴ καὶ προσέταξα; καὶ, εἰ οὐ δεδοίκατε τῶν θάνατον, πῶς φυγῇ ἔχρησασθε; ἵδοι καὶ ταῦτα μάτην κομπάζοντες διεσφώσασθε. ἀπεκρίθησαν οἱ μοναχοὶ. Οὐ τὸν παρὰ σοῦ ἀπειλοῦμενον θάνατον δεδοικότες φεύγομεν, ἀλλ’ ἐλεοῦντες· τινὰ μὴ περισσοτέρας κατακρίσεως αἰτιώ· σοι γενώμεθα, προεθυμήθημεν ὑποχωρεῖν· ἐπεὶ, τὸ γε εἰς ἡμᾶς ἦκον, οὐδόλως σοι τὰς ἀπειλὰς ποτε δειλώμεν. πρὸς ταῦτα ὁ βασιλεὺς ὅργισθες ἔκλευσεν αὐντοὺς πυρκαύστους γενέσθαι καὶ ἐτελεύθησαν οἱ τοῦ Χριστοῦ θεράποντες διὰ πυρός, τῶν μαρτυρικῶν τυχόντες στεφάνων. δόγμα τε ἔξεθετο, εἴ πού τις ευρεθῇ μονάζουν, ἀνεξετάστως φονεύσθαι καὶ οὔδεὶς ὑπελείφθη ἐν ἐκείνῃ τῇ χώρᾳ τοῦ τοιοῦτον τάγματος, εἰ μὴ οἱ ἐν ὀρεσὶ καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς ἐαυτοὺς κατακρύψαντες. ταῦτα μὲν οὐν δὴ τοιαῦτα.

V

Ὁ δέ τοῦ βασιλέως μῦς, περὶ οὗ ὁ λόγος ἀπ’ ἀρχῆς εἰπεῖν ὤρμηται, ἐν τῷ κατασκευασθεῖται αὐτῷ παλατίῳ ἀπρόίτος ὄν, τῆς ἐφήβου ἤψατο 29 ἡλικίας, πᾶσαν τὴν Λιθιώτων καὶ Περσῶν μετέλθουν παιδείαν, οὐκ ἔλαττον τὴν ψυχὴν ἤ τὸ σῶμα εὑρήσῃ ὄν καὶ ώραιος, νουνεῖχσι τε καὶ 48
BARLAAM AND IOASAPH, iv. 28–v. 29

but the passage to that everlasting and better life, it is rather to be desired of us than feared.

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

V

But meanwhile, the king’s son, of whom our tale began to tell, never departing from the palace prepared for him, attained to the age of manhood. He had pursued all the learning of the Ethiopians and Persians, and was as fair and well favoured in mind as in body, intelligent and prudent.

How I asaph, grown to manhood, desired to know the cause of his imprisonment
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φρόνιμος καὶ πᾶσι διαλάμπων ἀγαθοῖς πλευνε-κτήμασι, ζητήματά τε φυσικὰ πρὸς τοὺς διδα-σκοντάς αὐτῶν προβαλλόμενος, ὡς κακεῖνος θαυμάζειν ἐπὶ τῇ τοῦ παιδός ἀγχινοῖα καὶ συνέσει, ἐκπλήττεσθαι δὲ καὶ τὸν βασιλέα τὸ τε χαριέστα-τον τοῦ προσώπου καὶ τὸ τῆς ψυχῆς κατάστημα. ἐντολάς τε ἐδίδου τοῖς συνούσιν αὐτῷ, μηδὲν τὸ παράπαν τῶν τοῦ βίου ἀνιαρῶν αὐτῷ γνώριμον θεῖαι, μηδὲ ὅτι ἄλως θάνατος τὰ παρόντα τερπνά διαδέχεται. κεναῖς δὲ ἐπηρείδετο ἐλπίσαι, καὶ, τούτῳ δὴ τὸ τοῦ λόγου, εἰς οὐρανόν τοξεύειν ἐπι-χειρῶν. πῶς γὰρ ἀν καὶ διέλαθεν ἀνθρωπίνη φύσει ὁ θάνατος; οὐ μέντοι οοῦδὲ τῷ παιδὶ διέλαθε. πάση γὰρ συνέσει κατάκομμον ἐχὼν ἐκεῖνος τὸν λογισμὸν, ἐσκόπει καθ' ἑαυτὸν τίνι λόγῳ αὐτὸν τε ἀπρόοτον εἶναι ο πατὴρ κατεδίκασε καὶ παντὶ τῷ βουλομένῳ τῇ εἰς αὐτὸν οὐ συγχωρεῖ εἰσοδον. ἐγνω γὰρ καθ' ἑαυτὸν μὴ ἀνευ τῆς τοῦ πατρὸς προσταγῆς τούτου εἶναι. ὁμοὶς ἡδεὶτο ἐρωτήσαντα αὐτὸν· τοῦτο μὲν ἀπίθανον εἶναι λέγων, μὴ τὰ συμφέροντα αὐτῷ τὸν πατέρα διασεισθαί, τοῦτο δὲ σκοπῶν, ὡς, εἰ κατὰ γνώμην τοῦ πατρὸς ἔστι τὸ πρᾶγμα, κἂν ἐρωτήσῃ, οὐκ ἂν αὐτῷ τὰ τῆς ἀληθείας γνωριμεῖ. οθὲν παρ' ἄλλων, καὶ μὴ παρὰ 30 τοῦ πατρὸς, ταύτα μαθεῖν διέγω. ένα δὲ τῶν παϊδαγωγῶν προσφιλέστατον καὶ ὄικείοστατον τῶν λοιπῶν κεκτημένος, ἐπὶ πλείον ὄικείωσάμενος καὶ δωρεάς φιλοτήμως δεξιωσάμενος, ἐπισκήνως ἐπαρ' αὐτῶν τί ἄν βεύλοιτο τῷ βασιλεῖ ή ἐν τῷ περιτεχνίσθημι ἐκεῖνῳ τοῦτον κάθερξις, καὶ ὡς Εἰ τούτῳ, φησί, σαφῶς διδάξεις με, πρόκριτος πάντων ἐσθ' μοι, καὶ διαθήκην φιλίας διηνεκοῦς.
and shining in all excellencies. To his teachers
he would propound such questions of natural history
that even they marvelled at the boy's quickness and
understanding, while the king was astounded at the
charm of his countenance and the disposition of his
soul. He charged the attendants of the young
prince on no account to make known unto him any
of the annoys of life, least of all to tell him that
death ensueth on the pleasures of this world. But
vain was the hope whereon he stayed, and he was
like the archer in the tale that would shoot at the
sky. For how could death have remained unknown
to any human creature? Nor did it to this boy; for
his mind was fertile of wit, and he would reason
within himself, why his father had condemned him
never to go abroad, and had forbidden access to all.
He knew, without hearing it, that this was his
father's express command. Nevertheless he feared
to ask him; it was not to be believed that his
father intended aught but his good; and again, if it
were so by his father's will, his father would not
reveal the true reason, for all his asking. Wherefore
he determined to learn the secret from some other
source. There was one of his tutors nearer and
dearer to him than the rest, whose devotion he had
won by handsome gifts. To him he put the question
what his father might mean by thus enclosing him
within those walls, adding, 'If thou wilt plainly tell
me this, of all thou shalt stand first in my favour,
and I will make with thee a covenant of everlasting
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diaθήσομαι σοι. ὁ δὲ παιδαγωγός, ἐχέφρων καὶ ἀυτὸς ὑπάρχω, καὶ εἰδὼς τὴν τοῦ παιδός συνετὴν καὶ τελείαν φρόνησιν, καὶ ὃς ὦν ἂν αὐτῷ γένοιτο κινδύνου πρόξενος, πάντα αὐτῷ κατὰ μέρος διηγήσατο, τὸν κατὰ τῶν Χριστιανῶν τεθέντα παρὰ τοῦ βασιλέως διωγμὸν καὶ ἐξαιρέτως κατὰ τῶν ἁσκητῶν, ὅπως τε ἀπηλάθησαν καὶ ἐξεβλήθησαν τῆς περιχώρου ἐκείνης, οἶα τε γεννηθέντος αὐτοῦ οἱ ἄστρολογοι προηγόρευσαν. "Ἰν' οὖν, φησί, μή, ἀκούσας τῆς ἐκείνων διδαχῆς, ταύτην προκρίνης τῆς ἡμετέρας θρησκείας, μὴ προσομιλεῖν σοι πολλούς, ἀλλ' εὐαρμοῦτοι, ὁ βασιλεὺς ἐπετειγομένος, ἐντολάς ἡμῖν δοὺς μηδὲν σοι τῶν τοῦ βίου ἄνωρών γνωρίσαι. Ταύτα ὥς ἠκούσεν ὁ νεανίας οὐδὲν ἐτερον προσέθετο λαλῆσαι. ἦσατο δὲ τῆς καρδίας αὐτοῦ λόγος σωτήριος, καὶ ἡ τοῦ Παρακλήτου χάρις τοὺς νοητοὺς αὐτοῦ ὄφθαλμον διανοιγεῖν ἐπεχείρησε, πρὸς τὸν ἀγαθὴν χειραγωγοῦσα Θεὸν, ὡς προϊόν ὁ λόγος δηλώσειε. 31

Συνθέτο δὲ τοῦ πατρὸς αὐτοῦ καὶ βασιλέως κατὰ θέαν τοῦ παιδός ἐρχόμενου (ἀγάπη γὰρ ὑπερβαλλοῦσῃ ἐφίλει αὐτοῦ), ἐν μιᾷ λεγει αὐτῷ ὁ νιός. Μαθεῖν τι ἐπεθύμησα παρὰ σοῦ, ὁ δὲ πατὴρ, ἐξ αὐτῶν τῶν ῥημάτων ἀληθείας τὰ σπλάγχνα, ἐφη. Δέγη μοι, τέκνον ποθευότατον, τῆς ἡ συνέχουσα σε λύπη, καὶ ἐτελείωτον αὐτὴν εἰς χαρὰν μεταμεῖψαι σπουδάσω. καὶ φησίν ὁ παῖς. Τίς ὁ τρόπος τῆς ἐμῆς ἐνθάδε καθείρξεως, ὅτι ἐντὸς τειχῶν καὶ πυλῶν συνεκλεισάς με, ἀπρόβιτον πάντη καὶ ἐθέισον πάσι
friendship.' The tutor, himself a prudent man, knowing how bright and mature was the boy's wit and that he would not betray him, to his peril, discovered to him the whole matter—the persecution of the Christians and especially of the anchorets decreed by the king, and how they were driven forth and banished from the country round about; also the prophecies of the astrologers at his birth.

'Twas in order,' said he, 'that thou mightest never hear of their teaching, and choose it before our religion, that the king hath thus devised that none but a small company should dwell with thee, and hath commanded us to acquaint thee with none of the woes of life.' When the young prince heard this he said never a word more, but the word of salvation took hold of his heart, and the grace of the Comforter began to open wide the eyes of his understanding, leading him by the hand to the true God, as our tale shall go on to tell.

Now the king his father came oftentimes to see his boy, for he loved him passing well. On a day his son said unto him, 'There is something that I long to learn from thee, my lord the king, by reason of which continual grief and increasing care consumeth my soul.' His father was grieved at heart at the very word, and said, 'Tell me, darling child, what is the sadness that constraineth thee, and straightway I will do my diligence to turn it into gladness.' The boy said, 'What is the reason of mine imprisonment here? Why hast thou barred me within walls and doors, never going forth and
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με καταστήσας; καὶ ὁ πατήρ ἔφη. Οὐ βούλομαι, ὃ τέκνον, ἰδεῖν σὲ τὸν ἀνθικώτων τὴν καρδίαν σου καὶ ἐγκοπτόντων σοι τὴν εὐφροσύνην. ἐν τρυφῇ γὰρ διηνεκεὶ καὶ χαρά πάση καὶ θυμήδια ζῆσαι σε τὸν ἀπαντα διανοοῦμαι αἰώνα. Ἀλλ' εὖ ἰσθι, ὃ δέσποτα, φησίν ὁ νῦν τῷ πατρὶ, τῷ τρόπῳ τούτῳ ὑπὲρ ἐν χαρᾷ καὶ θυμήδια ζῷ, ἐν θλίψει δὲ μᾶλλον καὶ στενοχωρία πολλή, ὡς καὶ αὐτὴν τὴν βρῶσιν τε καὶ πόσιν ἀγήσῃ μοι καταφαίνεσθαι καὶ πικράν. ποθῷ γὰρ ὅραν πάντα τὰ ἔξω τῶν πυλῶν τούτων. εἰ δὲν βουλέω ἐν ὅδυγῇ μηδὲ ἰην με, κέλευσον προέρχεσθαι καθὼς βούλομαι, καὶ τέρπησθαι τὴν ψυχήν τῇ θέα τῶν γενομένων τῶν ἀθεάτων μου.

Ἐλυπῆθη ὁ βασιλεὺς ὡς ἦκουσε ταῦτα, καὶ 32 διεσκότη ὡς, εἰ κωλύσει τῆς αἰτήσεως, πλείονος αὐτῷ ἀνίας καὶ μερίμνης πρόξενος ἔσται. καὶ Ἑγὼ σοι, τέκνον, εἰπὼν, τὰ καταθύμια ποιήσω. Ἱππός αὐτίκα ἐκλεκτοὺς καὶ δορυφορίαν τὴν βασιλεῖ πρέπουσαν εὐτρεπεῖσθηναι κέλευσα, προέρχεσθαι αὐτὸν ὅτε βούλωτο διωρίσατο, ἐπισκῆψας τοῖς συννοῦσιν αὐτῷ μηδὲν ἄθροις εἰς συνάντησιν αὐτῷ ἀγιον, ἀλλὰ πάν ὁ τι καλὸν καὶ τέρψιν ἐμποιοῦν, τούτο ὑποδεικνύει τῷ παιδί, χοροῦς τε συγκροτεῖν ἐν ταῖς ὁδοῖς παναρμονίους κροτοῦντων φώτᾶς καὶ ποικίλα θέατρα συνιστῶντων, ὡστε τούτοις τὸν νοῦν αὐτοῦ ἀπασχολεῖσθαι καὶ ἐνεδύνεσθαι.

Ἀμέλεις οὐτωσὶν συχνάζων ἐν ταῖς προόδοις οὐ τοῦ βασιλεὺς νῦν εἰδέν ἐν μᾶ ὑπερὶ τῶν ἡμερῶν, κατὰ λήθην τῶν ὑπηρετῶν, ἀνδρὰς δύο, ὅτι ὁ μὲν λεωφημένος, τυφλὸς δὲ ὁ ἕτερος ἡν· οὔτε ἰδὼν, καὶ ἀνήσθεις τὴν ψυχήν, λέγει τοῖς μετ’ αὐτοῦ.
seen of none? ’ His father replied, ‘ Because I will not, my son, that thou shouldest behold anything to embitter thy heart or mar thy happiness. I intend that thou shalt spend all thy days in luxury unbroken, and in all manner joy and pleasance. ’ ‘ But, ’ said the son unto his father, ‘ know well, Sir, that thus I live not in joy and pleasance, but rather in affliction and great straits, so that my very meat and drink seem distasteful unto me and bitter. I yearn to see all that lieth without these gates. If then thou wouldest not have me live in anguish of mind, bid me go abroad as I desire, and let me rejoice my soul with sights hitherto unseen by mine eyes. ’

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

So thus it came to pass that the king’s son often went abroad. One day, through the negligence of his attendants, he descried two men, the one maimed, and the other blind. In abhorrence of the sight, he cried to his esquires, ‘ Who are these, and what is
Τίνες οὖν, καὶ ποταπὴ ἡ δυσχερὴς αὐτῶν θέα; οἱ δὲ, μὴ δυνάμενοι τὸ εἰς ὁρασίν αὐτῶν ἔλθον ἀποκρύψαι, ἔφησαν: Πάθη ταῦτά εἰσιν ἀνθρώπων, ἀτινα ἥξυλης διεφθαρμένης καὶ σώματος κακοχύμου τοῖς βροτοῖς συμβαίνειν εἴποτε. καὶ φησιν ὁ παῖς: Πάσι τοῖς ἀνθρώποις ταῦτα εἰθυσταὶ συμβαίνειν; λέγουσιν ἐκεῖνοι: Οὐ πάσιν, ἀλλὰ ὅπῃ ἐκτραπεῖ τὸ ὑγεῖων ἐκ τῆς τῶν χμοῦν μοχθηρίας. αὕτης οὖν ἐπιθυμάτο ὁ παῖς: Εἴ οὐ πᾶσι, φησί, τοῦτο τοῖς ἀνθρώποις συμβαίνειν εἰσθανεν, ἀλλὰ τισιν, ἀρα γνωστοὶ καθεστήκασιν, οὐς μέλλει ταῦτα καταληγήσεται τὰ δεινὰ; ἡ ἀδιοφρόστως καὶ ἀπρόσπτως ύφίσταται; λέγουσιν 33 ἐκεῖνοι. Καὶ τὰς τῶν ἀνθρώπων τὰ μέλλοντα συνυιδεῖν δύναται καὶ ἀκριβῶς ἐπισημάνων; κρεῖττον γὰρ ἀνθρωπίνης φύσεως τούτο, καὶ μόνοις ἀποκληρωθέν τοῖς ἀθανάτοις θεοῖς. καὶ ἐπαύσατο μὲν οἱ τοῦ βασιλεῶς οὐδὲ ἐπερωτῶν, ἄδυνηθε δὲ τὴν καρδίαν ἐπὶ τῷ ὀραθέντι, καὶ ἡλιοωθή ἡ μορφὴ τοῦ προσώπου αὐτοῦ τῷ ἀσυνήθει τοῦ πράγματος.

Μετ’ οὖν πολλὰς δὲ ἡμέρας αὕτης διερχόμενος ἐνυγχάνει γέροντι πεπαλαιωμένῳ ἐν ἡμέραις πολλαῖς, ἐρρικομένῳ μὲν τὸ πρόσωπον, παρειμένῳ δὲ τὰς κνήμας, συγκεκουφότε, καὶ ὅλως πεπολυμένῳ, ἐστηριμένῳ τοὺς ὀδόντας, καὶ ἐγκεκομέναι λαλοῦντε. ἐκπληξὶς οὖν αὐτὸν λαμβάνει καὶ δὴ πλησίον τοῦτον ἀγαγών ἐπηρώτα μαθεῖν τὸ τῆς θέας παράδοξον. οἱ δὲ συμπαρόντες εἶπον: Ὁδὸς χρόνων ἢ ἕκαστος ὑπάρχει, καὶ κατὰ μικρὸν μειουμένης αὐτὸ τῆς ἱσχύος, ἐξασθενοῦντων δὲ τῶν μελῶν, εἰς ἄν ὅρας ἐξοδεῖτο ταλαιπωρίαν. Καὶ τί, φησί, τοῦτο τὸ τέλος; οὐ δὲ εἶπον αὐτῷ· 56
this distressing spectacle?' They, unable to conceal what he had with his own eyes seen, answered, 'These be human sufferings, which spring from corrupt matter, and from a body full of evil humours.' The young prince asked, 'Are these the fortune of all men?' They answered, 'Not of all, but of those in whom the principle of health is turned away by the badness of the humours.' Again the youth asked, 'If then this is wont to happen not to all, but only to some, can they be known on whom this terrible calamity shall fall? or is it undefined and unforeseeable?' 'What man,' said they, 'can discern the future, and accurately ascertain it? This is beyond human nature, and is reserved for the immortal gods alone.' The young prince ceased from his questioning, but his heart was grieved at the sight that he had witnessed, and the form of his visage was changed by the strangeness of the matter.

Not many days after, as he was again taking his walks abroad, he happened with an old man, well stricken in years, shrivelled in countenance, feeble-kneed, bent double, grey-haired, toothless, and with broken utterance. The prince was seized with astonishment, and, calling the old man near, desired to know the meaning of this strange sight. His companions answered, 'This man is now well advanced in years, and his gradual decrease of strength, with increase of weakness, hath brought him to the misery that thou seest.' 'And,' said he, 'what will be his end?' They answered, 'Naught and again another, old and feeble, and questioned his servants about them
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Οὐδὲν ἂλλο ἢ θάνατος αὐτῶν διαδέχεται. Ἀλλὰ καὶ πᾶσιν, ἔφη, τοῖς ἄνθρωποις τούτῳ πρόκειται; ἢ καὶ τούτῳ εύνοις αὐτῶν συμβαίνει; ἀπεκρίθησαν ἐκεῖνοι. Εἰ μὴ προλαβὼν ὁ θάνατος μεταστῆσει τινὰ τῶν ἐντεύθεν, ἄδυνατον, τῶν χρόνων προβαίνοντων, μὴ εἰς ταύτης ἔλθεῖς τὴν πείραν τῆς τάξεως. καὶ φησίν ὁ παῖς ἐν πόσοις οὖν ἔτεσι τούτῳ ἐπέρχεται τοι; καὶ εἰ πάντως πρόκειται ὁ θάνατος, καὶ οὐκ ἔστι μέθοδος τούτου παραδραμείν, καὶ μηδὲ εἰς ταύτην ἔλθεῖς τὴν ταλαιπωρίαν; λέγουσιν αὐτῶ. Ἡ ὁρισθεὶσα μὲν ἢ καὶ ἐκατόν ἔτεσιν εἰς τούτο τὸ γῆρας καταντῶ- 34 σιν οἱ ἄνθρωποι, εἰτὰ ἀποθνήσκοισι, μὴ ἄλλος ἐνδεχομένου. χρεός γὰρ φυσικὸν ὁ θάνατός ἔστιν, ἐξ ἀρχῆς ἐπιτεθὲν τοῖς ἄνθρωποις, καὶ ἀπαραίτητος ἢ τούτου ἐπέλευσις.

Ταῦτα πάντα ὅς εἶδε τε καὶ ἦκουσεν ὁ συνετὸς εκεῖνος καὶ φρόνιμος νεανίας, στενάξας ἐκ βάθους καρδίας, ἔφη. Πικρὸς ὁ βίος οὗτος καὶ πάσης ὁδύνης καὶ ἀρδείας ἀνάπλεως, εἰ ταῦτα οὕτως ἔχει. καὶ πώς ἀμερμηνεύει τις τῇ προσδοκίᾳ τοῦ ἀδήλου θανάτου, οὗ ἡ ἔλευσις οὐ μόνον ἀπαραίτητος, ἀλλὰ καὶ ἀδηλός, καθὼς εἴπατε, ὑπάρχει; καὶ ἀπῆλθε ταῦτα στρέφων ἐν ἑαυτῷ, καὶ ἀπαύστως διαλογιζόμενος, καὶ πυκνὰς ποιούμενοι περὶ τοῦ θανάτου τὰς υπομνήσεις, πόνους τε καὶ ἀθυμίας ἐκ τούτου συζών καὶ ἀπαντῶν ἔχον τὴν λύπην. ἔλεγε γὰρ ἐν ἑαυτῷ. Ἀρά ποτὲ με ὁ θάνατος καταλήψεται; καὶ τίς ἔσται ὁ μνήμην μου ποιούμενος μετὰ θάνατον, τοῦ χρόνου πάντα τῇ λήθῃ παραδιδόντος; καὶ εἰ ἀποθανοῦ εἰς τὸ μὴ ὁν διαλυθήσομαι; ἢ ἔστι τις ἄλλη βιοτή καὶ ἔπερος κόσμος; ταῦτα καὶ τὰ
but death will relieve him.' 'But,' said he, 'is this the appointed doom of all mankind? Or doth it happen only to some?' They answered, 'Unless death come before hand to remove him, no dweller on earth, but, as life advanceth, must make trial of this lot.' Then the young prince asked in how many years this overtook a man, and whether the doom of death was without reprieve, and whether there was no way to escape it, and avoid coming to such misery. They answered him, 'In eighty or an hundred years men arrive at this old age, and then they die, since there is none other way; for death is a debt due to nature, laid on man from the beginning, and its approach is inexorable.'

When our wise and sagacious young prince saw and heard all this, he sighed from the bottom of his heart. 'Bitter is life,' cried he, 'and fulfilled of all pain and anguish. If this be so, how can a body be careless in the expectation of an unknown death, whose approach (ye say) is as uncertain as it is inexorable?' So he went away, restlessly turning over all these things in his mind, pondering without end, and ever calling up remembrances of death. Wherefore trouble and despondency were his companions, and his grief knew no ease; for he said to himself, 'And is it true that death shall one day overtake me? And who is he that shall make mention of me after death, when time delivereth all things to forgetfulness? When dead, shall I dissolve into nothingness? Or is there life beyond, and another world?' Ever fretting over these and the
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tou'tois ὁμοια ἀπαύντως διενθυμούμενος ὁχρῶν κατετήκητο, κατ' ὄψιν δὲ τοῦ πατρὸς, ὅτε συνέβη τοῦτον ἀφικέσθαι, προσπεποιῆτο τὸ ἱλαρὸν καὶ ἀλυσον, μὴ βουλόμενος εἰς γνῶσιν τῷ πατρὶ τὰ αὐτῷ μελετῶμενα ἐλθεῖν. ἔποθεν δὲ ἀκατασχέτως τινὶ πόθῳ καὶ ἐγλύκετο ἐντυχεῖν τινὶ τῷ δυναμένῳ τὴν αὐτοῦ πληροφορήσαι καρδιάν, καὶ λόγον ἀγαθὸν ταῖς αὐτοῦ ἀκοαῖς ἐννηχῆσαι.

Τὸν προμηθιομενεθέντα δὲ παιδαγωγὸν αὐθίς ἐπηρῶτα, εἰ ποῦ τινα γνώσκει τὸν δυνάμενον αὐτῷ συμβαλέσθαι πρὸς τὸ ποθοῦμενον, καὶ τὸν νοῦν 35 αὐτοῦ βεβαιώσαι, δεινός ἠλιγγιώντα ἐν τοῖς λογισμοῖς, καὶ μὴ δυνάμενον ἀποβαλέσθαι τὴν περὶ τοῦτον φροντίδα. ὁ δὲ, τῶν προερημένων πάλιν ἐπιμνησθεὶς, ἔλεγεν. Εἰτόν σοι καὶ πρότερον ὅπως ὁ πατήρ σου τοὺς σοφοὺς ἐκείνους καὶ ἀσκητὰς ἀεὶ περὶ τῶν τοιούτων φιλοσοφοῦντας, οὐς μὲν ἀνείλει, οὐς δὲ μετ' ὀργῆς ἐδώξε, καὶ οὐ γνώσκω νυνὶ τινὰ τοιούτον ἐν τῇ περιχώρῳ ταύτῃ. πολλοῦ δὲ ἔτι τοῦτοις ἁχθουσὶ ἐκείνοις πληροθεῖς, καὶ τὴν ψυχὴν δεινὸς κατατρωθείς, ἔφκει ἀνδρὶ θησαυρὸν ἀπολέσαντι μέγαν καὶ εἰς τὴν αὐτοῦ ζήτησιν ὅλον αὐτοῦ τὸν νοῦν ἀσχολομένῳ. ἐντεῦθεν ἀγωνὶ διηνεκεὶ καὶ μερίμνῃ συνεξῆ, καὶ πάντα τὰ ἱδέα καὶ τερτυνὰ τοῦ κόσμου ἢ ὦν ὁφθαλμοὶ αὐτοῦ ὠς ἄγος τι καὶ βδέλυγμα. οὐτὸς οὐν ἔχοιτο τῷ νέῳ καὶ ποτνιομένῳ κατὰ ψυχὴν τὸ ἀγαθὸν εὐρεῖν, εἰδὼν αὐτὸν ὁ πάντα βλέπον ὁφθαλμός, καὶ οὐ παρείδειν ὁ θέλων πάντας σωθῆναι καὶ εἰς ἐπίγνωσιν ἄληθείας ἐλθεῖν, ἀλλὰ, τὴν συνήθη αὐτῷ φιλανθρωπίαν καὶ ἐπὶ τοῦτο δεῖξας, ἐγνώρισεν ὁδὸν ἢ ἥδει πορεύεσθαι τρόπῳ τοὐφεδε.
like considerations, he waxed pale and wasted away, but in the presence of his father, whenever he chanced to meet him, he made as though he were cheerful and without trouble, unwilling that his cares should come to his father's knowledge. But he longed with an unrestrainable yearning, to meet with the man that might accomplish his heart's desire, and fill his ears with the sound of good tidings.

Again he enquired of the tutor of whom we have spoken, whether he knew of anybody able to help him towards his desire, and to establish a mind, dazed and shuddering at its cogitations, and unable to throw off its burden. He, recollecting their former communications, said, 'I have told thee already how thy father hath dealt with the wise men and anchorets who spend their lives in such philosophies. Some hath he slain, and others he hath wrathfully persecuted, and I wot not whether any of this sort be in this country side.' Thereat the prince was overwhelmed with woe, and grievously wounded in spirit. He was like unto a man that hath lost a great treasure, whose whole heart is occupied in seeking after it. Thenceforth he lived in perpetual conflict and distress of mind, and all the pleasures and delights of this world were in his eyes an abomination and a curse. While the youth was in this way, and his soul was crying out to discover that which is good, the eye that beholdeth all things looked upon him, and he that willeth that 'all men should be saved, and come to the knowledge of the truth,' passed him not by, but showed this man also the tender love that he hath toward mankind, and made known unto him the path whereon he needs must go. Befel it thus.
VI

'Εγένετο γὰρ κατ’ ἐκείνου τῶν κατά τὰ παρασκευασμένοις τοῖς, σοφῆς τὰ θεία, βίω τε καὶ λόγῳ, καὶ καὶ ὑπερήφανος, 36 καὶ εἰς ἀκρον πάσαν μοναχικὴν μετελθὼν πολιτείαν· ὅθεν μὲν ὄρμωμεν καὶ ἐκ πόλεως γένους οὐκ ἔχω λέγειν, ἐν πανερήμῳ δὲ τινὶ τῆς Σεναρίτιδος γῆς τὰς οἰκήσεις ποιούμενος, καὶ τῆς ἑρωσύνης τετελειώμενος τῇ χάριτι. Βαρθαμύν ἢν ὄνομα τούτῳ τῷ γέροντι, οὗτος σὺν ἀποκαλύψει τοιῷ θεόθεν αὐτῷ γενομένη γυνοῖς τὰ κατὰ τὸν νῦν τοῦ βασιλέως, ἐξελθὼν τῆς ἐρήμου, πρὸς τὴν οἰκουμένην κατῆλθε. καὶ, ἀμείβον τὸ ἐαυτοῦ σχῆμα, ἰματία τε κοσμικὰ ἀμφισβάμενος, καὶ νησός ἐπιβάς, ἀφίκετο εἰς τὰ τῶν Ἰνδῶν βασίλεια, καὶ ἐμπόρου ὑποδύς προσωπεῖον, τὴν πόλιν καταλαμβάνει, ἐνθα δὴ τοῦ βασιλέως νῦσ τὸ παλάτιον εἶχε. καὶ, ἡμέρας διατρίψας ἐκεῖσε πολλᾶς, ἥκρυβο- λογήσατο τὰ κατ’ αὐτὸν καὶ τίνες οἱ τούτῳ πλησιάζοντες. μαθῶν οὐν τὸν ἀνωτέρῳ ῥηθέντα παλαιογένον πάντων αὐτῷ μάλλων οἰκείοτατον εἶναι, προσελθὼν αὐτῷ κατ’ ἴδιαν, ἐφ’.

Γινώσκειν σε βούλομαι, κυρίει μοι, ὅτι ἔμπορος ἔγνυ ἐκ μακρᾶς ἑλήλυθα χώρας, καὶ ὑπάρχει μοι λίθος τίμως, φ παρόμοιος πώποτε οὐχ εὐρέθη. καὶ οὐδενὶ μέχρι τοῦ νῦν τούτον ἐφανέρωσα· σοι δὲ κατάδηλον ἥδη ποιῶ, συνετόν τε καὶ νοσεῖς βλέπων σε ἀνδρα, ὡς ἄν εἰσαγάγης με πρὸς τὸν τῶν νῦν τοῦ βασιλέως καὶ ἕπιδώσω τούτον αὐτῷ. πάντων γὰρ τῶν καλῶν ἀσυγκρίτως ὑπερέχει· διύναται καὶ τυφλοῖς τῇ καρδίᾳ φῶς δωρεῖσθαι

Cp. Mat. xiii. 45

Gen. x. 10; xi. 2; xiv. 1; Is. xi. 11; Dan. 1. 2
VI

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

'I would have thee understand, my lord, that I am a merchant man, come from a far country; and I possess a precious gem, the like of which was never yet found, and hitherto I have shewed it to no man. But now I reveal the secret to thee, seeing thee to be wise and prudent, that thou mayest bring me before the king's son, and I will present it to him. Beyond compare, it surpasseth all beautiful things; for on the blind in heart it hath virtue to

Of Barlaam, the monk, and his journey to the place where Ioasaph was
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σοφίας, κωφών δὲ ὅτα ἀνοίγειν, ἀλάλοις τε φωνὴν
dιδόναι, καὶ ἱμὼν τοῖς νοσουσί παρέχειν τοὺς
ἀφρονας σοφίζει, δαίμονας διώκει, καὶ πάν ὁ τι
cαλὸν καὶ ἔρασμων ἀφθόνως χορηγεῖ τῷ κεκτη-
μένῳ αὐτῶν. λέγει πρὸς αὐτὸν ὁ παραγωγὸς·
Ὀρὼ σὲ ἀνθρωπὸν σταθεροῦ καὶ βεβηκότος φρο-
νήματος· τὰ δὲ ρήματα σου ἀμετρὰ σε κανιχάσθαι
ἐμφαίνουσι. λίθοις γὰρ και μαργαρίτας πολυτε-
λεῖς καὶ πολυτίμους πῶς ἂν σοι διηγησάσιμην
όσους ἑώρακα; ἔχοντας δὲ τοιαύτας ἀς εἰρήκας
dυνάμεις οὔτε εἴδον, οὔτε ἤκουσα. ὅμως ὑπόδειξόν
μοι αὐτὸν, καὶ, εἰ ἔστι κατὰ τὸ ρήμα σου, θάττων
eἰσάγω τούτον πρὸς τὸν τοῦ βασιλέως ἴόν, καὶ
tιμᾶς ὅτι μεγίστας καὶ δωρεάς λήψῃ παρ’ αὐτόν.
πριν δὲ βεβαιωθῆναι με τῇ ἀγευδεῖ τῶν ὀφθαλ-
μῶν ὅρασε, ἀδύνατόν μοι τὸ ἐμὸ δεσποτή καὶ
βασιλεῖ περὶ πράγματος ἀφανοῦς ταῦτα δὴ τὰ
ὑπέροχα αἰπαγγεῖλαι. ὁ δὲ Βαρλαὰμ ἔφη· Καλῶς
eῖτας μήτε ἑωρακέναι πῶς τε μήτε ἀκηκοέναι
tοιαύτας δυνάμεις καὶ ἐνεργείας· ὁ γὰρ πρὸς σὲ
μου λόγος οὐ περὶ τοῦ τυχόντος ἐστὶ πράγματος,
ἀλλὰ θαυμαστὸ τινὸς καὶ μεγάλου. ὅτι δὲ ἐξή-
τησας τούτον θέασασθαι, ἀκουσαν τῶν ἐμῶν
ρήματον.

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

‘This exceeding precious gem, amongst these its powers and virtues, possessest this property besides. It cannot be seen out of hand, save by one whose eyesight is strong and sound, and his body pure and thoroughly undefiled. If any man, lacking in these two good qualities, do rashly gaze upon this precious stone, he shall, I suppose lose even the eyesight
καὶ τὰς φρένας προσαπολέσειεν. ἐγὼ δὲ, οὐκ ἀμύντος τῆς ἰατρικῆς ἐπιστήμης ὑπάρχον, καθ' ὅρον σου τοὺς ὄφθαλμοὺς μὴ ὑγιῶς ἔχοντας, καὶ δέδοικα μὴ καὶ ἃς ἔχεις ὀράσεως στέρησιν προ- ξενήσω. ἀλλὰ τὸν νῦν τοῦ βασιλέως ἀκήκοα βίον μὲν ἔχειν σώφρονα, τοὺς ὄφθαλμοὺς δὲ ὀραίους καὶ ὑγιῶς ὄρωντας τοῦτον χάριν ἔκειν υποδείξαι τὸν θησαυρὸν τοῦτον τεθάρρηκα. σύ οὖν μὴ ἄμε- λῶς περὶ τοῦτον διατεθής, μηδὲ πράγματος τουτοῦ τοῦν κύριον σου ἀποστερήσῃς. ὦ δὲ πρὸς αὐτὸν, Καὶ εἰ ταῦτα, φησίν, οὕτως ἔχει, μὴ μοι τὸν λίθον ὑποδείξῃς· ἐν ἀμαρτίαις γὰρ πολλαίς ὁ βίος μου ἐρρύπωται· οὐχ ὑγιῶς δὲ καὶ τὴν ὀρασίν, καθὼς εἶπας, κέκτημαι. ἀλλ' ἐγώ, τοῖς σοῖς πεισθείς ῥήματι, γνωρίσαι ταῦτα τῷ κυρίῳ μου καὶ βασιλεῖ οὐκ ὁκνήσω. εἴπε ταῦτα, καὶ εἰσελθὼν κατὰ μέρος πάντα τῷ νῦν τοῦ βασιλέως ἀπῆγγειλέν. ἐκεῖνος δὲ, ὥς ἦκουσε τὰ τοῦ παιδ- αγωγοῦ ῥήματα, χαρᾶς τινὸς καὶ θυμηδίας πνευματικῆς ἤσθετο, τῇ αὐτοῦ ἐμπνευσάσθης καρδίᾳ, καὶ, ἔνθεν ὄσπερ γενόμενος τὴν ψυχήν, ἐκελεύσε θάττον εἰσαγαγεῖν τῶν ἄνδρα.

Luke x. 5

'Ως οὖν εἰσήλθεν ὁ Βαρλαὰμ, καὶ δέδωκεν αὐτῷ τὴν πρέπουσαν εἰρήνην, ἐπέτρεψεν αὐτὸν καθ- εσθήναι, καὶ, τοῦ παιδαγωγοῦ ὑποχωρήσαντος, λέγει ὁ Ἰωάσαφ τῷ γέροντι· Ἀπὸ δειξόν μοι τὸν 39 πολύτιμον λίθον, περὶ οὗ μεγάλα τινὰ καὶ θαυματὰ λέγειν σε ὁ ἐμὸς παιδαγωγὸς διηγήσατο. ὁ δὲ Βαρλαὰμ οὕτως ἀπήρξατο τῆς πρὸς αὐτὸν διαλέξεως. Οὐ δικαιοῦν ἔστιν, ὁ βασιλεὺς, ψευδῶς τι καὶ ἀπερισκέπτως πρὸς τὸ ὑπερέχον τῆς σῆς δόξης λέγειν με· πάντα γὰρ τὰ δηλωθέντα σοι
that he hath, and his wits as well. Now I, that am initiated in the physician's art, observe that thine eyes are not healthy, and I fear lest I may cause thee to lose even the eyesight that thou hast. But of the king's son, I have heard that he leadeth a godly life, and that his eyes are young and fair, and healthy. Wherefore to him I make bold to display this treasure. Be not thou then negligent herein, nor rob thy master of so wondrous a boon.' The other answered, 'If this be so, in no wise show me the gem; for my life hath been polluted by many sins, and also, as thou sayest, I am not possesst of good eyesight. But I am won by thy words, and will not hesitate to make known these things unto my lord the prince.' So saying, he went in, and, word by word, reported everything to the king's son. He, hearing his tutor's words, felt a strange joy and spiritual gladness breathing into his heart, and, like one inspired, bade bring in the man forthwith.

So when Barlaam was come in, and had in due order wished him Peace!, the prince bade him be seated. Then his tutor withdrew, and Ioasaph said unto the elder, 'Shew me the precious gem, concerning which, as my tutor hath narrated, thou tellest such great and marvellous tales.' Then began Barlaam to discourse with him thus: 'It is not fitting, O prince, that I should say anything falsely or unadvisedly to thine excellent majesty. All that hath been signified to thee concerning me is

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παρ’ ἐμοῦ ἀλήθη εἶσι καὶ ἀναμφίλεκτα. ἀλλ’,
εἰ μὴ πρότερον δοκιμὴν τῆς σῆς λάβω φρονήσεως,
οὐ θέμες τὸ μυστήριον φανερώσαί σοι. φησὶ
γὰρ ὁ ἐμὸς Δεσπότης. Ἐξῆλθεν ὁ σπείρων τοῦ
σπειρά τὸν σπόρον, αὐτοῦ· καὶ ἐν τῷ σπειρεὶν
αὐτὸν, ἀ μὲν ἔπεσε παρὰ τὴν ὀδόν, καὶ ἤλθε
τὰ πετεινὰ καὶ κατέφαγεν αὐτὰ· ἀλλὰ δὲ ἔπεσε
παρὰ τὰ πετρῶδη, ὅπου οὐκ ἤλεγχε γῆν πολλήν,
καὶ εὐθέως ἐβλάστησε, διὰ τὸ μὴ ἔχειν βάθος
γῆς· ἤλθον δὲ ἀνατείλαντος ἐκαμματίσθη, καὶ,
διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηρανθή· ἀλλὰ δὲ ἔπεσεν
ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ
ἀπέπνιξαν αὐτὰ· ἀλλὰ δὲ ἔπεσεν ἐπὶ τὴν γῆν
τὴν καλήν, καὶ ἔδυσαν καρπὸν ἐκατοστεύοντα.
εἰ μὲν οὖν γῆν εὑρὼ ἐν τῇ καρδίᾳ σου καρποφόρον
καὶ ἀγαθήν, οὐκ ὁκύνησον τὸν θείον σπόρον ἐμφυ
teúsai σοι καὶ φανερώσαι τὸ μέγα μυστήριον·
εἰ δὲ πετρῶδης αὐτὴ καὶ ἀκανθώδης ἐστὶ, καὶ
ὅδος πατουμένη τῷ βουλομένῳ παντὶ, κρείττων
μηδόλως τούτου δὴ τῶν σωτηρίων καταβαλαίν
σπόρον καὶ εἰς διαρπαγὴν αὐτῶν θείων τοῖς
πετεινοῖς καὶ θηρίοις, ὥν ἐμπροσθεν δῶς μὴ
βαλεῖν τοὺς μαργαρίτας ἐντέσταλμαι. ἀλλὰ πέ-
πεσμαι περὶ σοῦ τὰ κρείττονα καὶ ἔχομενα 40
σωτηρίας, ὅτι καὶ τῶν λίθων ὁγεὶ τῶν ἀτίμητων,
καὶ τῇ αὐγῇ τοῦ φωτὸς αὐτοῦ φῶς καὶ αὐτὸς
ἀξιωθησάγειν σεβασμὸς, καὶ καρπῶν ἐνέγκεις ἑκα-
τοστεύοντα. διὰ σὲ γὰρ ἔργον ἐθέμην καὶ μα-
κρὰν διήνυσα ὀδόν, τὸν ὑποδείξῃ σοι ἄ ὁχὶ
ἐώρακας πῶς καὶ διδάξαι ἄ ὁκὴκοις.
Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ· Ἐγὼ μὲν,
πρεσβύτα τίμε, πόθῳ τινὶ καὶ ἔρωτι ἀκατα
true and may not be gainsaid. But, except I first
make trial of thy mind, it is not lawful to declare to
thee this mystery; for my Master saith, “There
went out a sower to sow his seed: and, when he
sowed, some seeds fell by the wayside, and the
fowls of the air came and devoured them up: some
fell upon stony places, where they had not much
earth: and forthwith they sprang up, because they
had no deepness of earth: and when the sun was
up, they were scorched: and because they had no
root, they withered away. And some fell among
thorns; and the thorns sprung up and choked them:
but others fell into good ground, and brought forth
fruit an hundredfold.” Now, if I find in thine heart
fruit-bearing ground, and good, I shall not be slow
to plant therein the heavenly seed, and manifest to
thee the mighty mystery. But and if the ground
be stony and thorny, and the wayside trodden down
by all who will, it were better never to let fall this
seed of salvation, nor to cast it for a prey to fowls
and beasts, before which I have been charged not to
cast pearls. But I am “persuaded better things of
thee, and things that accompany salvation,”—how
that thou shalt see the priceless stone, and it shall
be given thee in the light of that stone to become
light, and bring forth fruit an hundredfold. Aye, for
thy sake I gave diligence and accomplished a long
journey, to shew thee things which thou hast never
seen, and teach thee things which thou hast never
heard.’

Ioaasaph said unto him, ‘For myself, reverend
elder, I have a longing, an irresistible passion to
σχέτω ξητῶ λόγον ἀκούσαι καίνον τινά καὶ ἀγαθόν, καὶ πῦρ ἐνδόθεν ἐν τῇ καρδίᾳ μου ἐκκέκαυται δεινῶς φλέγον με καὶ παρορμῶν μαθεῖν ἀναγκαίας τινὰς συζητήσεις, ούκ ἔτυχον δὲ μήκρι τοῦ γὰρ ἀνθρώπου δυναμένου πληροφόρησαι με περὶ τούτων. εἰ δὲ τύχω σοφὸν τινὸς καὶ ἐπιστήμονος, καὶ ἀκούσω λόγον σωτηρίας, οὔτε πετεινοῖς, ὡς οἴμαι, τούτων ἐκδόσω, οὔτε θηρίοις, οὔτε μὴν πετρώδης φανίσθομαι, ὡς ἔφης, οὔτε ἀκαυθῶδης, ἀλλὰ καὶ εὐγνωμόνως δέξομαι καὶ εἰδήμονως τηρήσω. σὺ δέ, εἰ τι τοιοῦτον ἐπίστασαι, μὴ διακρύψῃς ἀπ' ἐμοῦ, ἀλλ' ἀνάγγελον μοι. ὡς γὰρ ἦκουσα ἐκ μακρᾶς ἀφικέσθαι σε γῆς, ἔσθη μου ἡ ψυχή, καὶ ἐνέλθης ἐγενόμην διὰ σοῦ τοῦ ποθομένου ἐπιτυχεῖν. διὰ τοῦτο καὶ θάττων εἰσήγαγόν σε πρὸς με καὶ προσηνῶς ἐδεξάμην, ὡσπερ τινά τῶν συνήθων μοι καὶ ἡλικιωτῶν, εἰπέρ σοι ψευσθήσομαι τῆς ἐλπίδος καὶ ὁ Βαρλαὰμ ἐφι. Καλῶς ἐποίησας τούτο καὶ ἄξιως τῆς σῆς βασιλικῆς μεγαλοπρεπείας, ὅτι 41 μὴ τῇ φαινομένῃ προσέσχες εὐτελεία, ἀλλὰ τῆς κεκρυμμένης ἐγένους ἐλπίδος.

Ἡν γὰρ τις βασιλεύς μέγας καὶ ἐνδοξος, καὶ ἐγένετο, διερχομένου αὐτοῦ ἐφ' ἄρματος χρυσοκολλήτου καὶ τῆς βασιλείας πρεπούσης δορυφορίας, ὑπαντήσα τινὸς ἀνδρας, διερρωγότα μὲν ἡμίφεισσες καὶ ἑρπυμένους καὶ ἑκτετρικότας δὲ τὰ πρόσωπα καὶ λίαν κατωχρομένους· ἣν δὲ γενώσκων τούτων ὁ βασιλεύς τῷ ὑπωτίασμῳ τοῦ σώματος καὶ τοῖς τῆς ἀσκήσεως ἰδρύω τὸ σαρκίδον ἐκδεδαπανηκότας. ὡς οὖν εἴδεν αὐτοὺς, καταπηδήσας εὐθὺς τοῦ ἀρμάτου καὶ ἐπὶ τὴν γῆν πεσὼν, προσ-70
hear some new and goodly word, and in mine heart there is kindled fire, cruelly burning and urging me to learn the answer to some questions that will not rest. But until now I never happened on one that could satisfy me as touching them. But if I meet with some wise and understanding man, and hear the word of salvation, I shall not deliver it to the fowls of the air, I trow, nor yet to the beasts of the field; nor shall I be found either stony or thorny-hearted, as thou saidest, but I shall receive the word kindly, and guard it wisely. So if thou knowest any such like thing, conceal it not from me, but declare it. When I heard that thou wert come from a far country, my spirit rejoiced, and I had good hope of obtaining through thee that which I desire it. Wherefore I called thee straightway into my presence, and received thee in friendly wise as one of my companions and peers, if so be that I may not be disappointed of my hope.' Barlaam answered, 'Fair are thy deeds, and worthy of thy royal estate; seeing that thou hast paid no heed to my mean show, but hast devoted thyself to the hope that lieth within. For hearken unto me. 'There was once a great and famous king: and it came to pass, when he was riding on a day in his golden chariot, with his royal guard, that there met him two men, clad in filthy rags, with fallen-in faces, and pale as death. Now the king knew that it was by buffetings of the body and by the sweats of the monastic life that they had thus wasted their miserable flesh. So, seeing them, he leapt anon from his chariot, fell on the ground,
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εκύνησε, καὶ ἀναστὰς περιπλάκη αὐτοῖς προσ-
φίλεστατα κατασπαξόμενοι. οἱ δὲ μεγιστᾶνες
αὐτοὺ καὶ ἄρχοντες ἐδυσχέραναν ἐπὶ τοῦτῳ,
ἀνάξια τῆς βασιλικῆς δόξης πεποιηκέναι αὐτῶν
νομίζοντες· μὴ τολμῶντες δὲ κατὰ πρόσωπον
ἐλέγχειν, τὸν γνίσιον αὐτοῦ ἀδελφὸν ἔλεγον
λαλῆσαι τῷ βασιλεῖ, μὴ τὸ υψός τοῦ διαδήματος
οὗτωσι καθυβρίζειν. τοῦ δὲ εἰπόντος ταῦτα τῷ
ἀδελφῷ καὶ καταμεμψαμένου τὴν ἀκαίρον αὐτοῦ
σμικρολογίαν, δέδωκεν αὐτῷ ἀπόκρισιν ὁ βασι-
λεύς, ἢν ὑπηκόηκεν ὁ ἀδελφὸς αὐτοῦ.

Ἐθος γὰρ ἦν ἐκεῖνῳ τῷ βασιλεᾷ, ὅταν ἀπό-
φασιν θανάτῳ κατὰ τινός ἐδίδον, κήρυκα εἰς
τὴν αὐτοῦ θύραν ἀποστέλλειν μετὰ σάλπιγγος
tεταγμένης εἰς τοῦτο· καὶ τῇ φωνῇ τῆς σάλπιγ-
γος ἐκέινης ἰσθοῦντο πάντες θανάτον ἔνοχον
ἐκείνου ὑπάρχειν. ἑσπέρας οὖν καταλαβούσης, 42
ἀπέστειλεν ὁ βασιλεὺς τὴν σάλπιγγα τοῦ θανά-
tου σαλπίζειν ἐπὶ τῇ θύρᾳ τοῦ οἰκοῦ τοῦ ἀδελφοῦ
αὐτοῦ. ὡς οὖν ἦκουσεν ἐκεῖνος τὴν σάλπιγγα
tοῦ θανάτου, ἀπέγνω τῆς έαντοῦ σωτηρίας καὶ
dιέθετο τὰ κατ’ αὐτὸν ὅλην τὴν νύκτα· ἀμα δὲ
πρῶτ, ἀμφιασάμενος μέλανα καὶ πενθήρη, μετὰ
gυναικὸς καὶ τέκνων ἀπέρχεται εἰς τὴν θύραν
tοῦ παλατίου κλαῖον καὶ ἀδυρόμενος, εἰσαγα-
γὼν δὲ αὐτὸν ὁ βασιλεὺς, καὶ οὕτως ἴδων
ὄλοφυρόμενον, ἔφη· Ὁ ἀδύνετε καὶ ἄφροι, εἰ
σὺ οὕτως ἐδειλίασας τὸν κήρυκα τοῦ ὑμοτίμου
σου ἀδελφοῦ, πρὸς ὑπὸν ἀλῶς ἑαυτὸν ἡμαρτή-
κέναι γυνώσκεις, πῶς ἐμοὶ μέμψιν ἑπήγαγες ἐν
ταπεινώσει ἀσπασαμένῳ τοὺς κήρυκας τοῦ Θεοῦ
μου, τοὺς εἰηχέστερον σάλπιγγος μηνύσσας μοι
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and did obeisance. Then rising, he embraced and greeted them tenderly. But his noblemen and counsellors took offence thereat, deeming that their sovran had disgraced his kingly honour. But not daring to reprove him to the face, they bade the king's own brother tell the king not thus to insult the majesty of his crown. When he had told the king thereof, and had upbraided him for his untimely humility, the king gave his brother an answer which he failed to understand.

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

'Εκέλευσε δὲ γενέσθαι ἐκ ξύλων βαλάντια τέσσαρα. καὶ τὰ μὲν δύο περικαλύφας πάντωθεν χρυσίῳ, καὶ ὅστι τακρών ὅδωρότα βαλῶν ἐν αὐτοῖς, χρυσαῖς περοναίς κατησφαλίσατο· τὰ δὲ ἄλλα πίσσῃ καταχρίσας καὶ ἀσφαλτώσας, ἐπλήρωσε λίθων τιμῶν καὶ μαργαρίτων πολυτίμων καὶ πάσης μυροπικῆς εὐώδιας. σχοινίοις 43 τε τριχίνοις ταῦτα περισφύξας, ἐκάλεσε τοὺς μεμψαμένους αὐτῷ μεγιστάνας ἐπὶ τῇ τῶν ἁνδρῶν ἑκείνων συναντήσει, καὶ προέθετο αὐτοῖς τὰ τέσσαρα βαλάντια, τοὺς ἀποτιμήσασθαι πόσου μὲν ταύτα, πόσον δὲ ἑκεῖνα τιμήματος εἰσιν ἄξια. οἱ δὲ τὰ μὲν δύο τὰ κεχρυσωμένα τιμῆς ὅτι πλείστης εἶναι διωρίζοντο. ἐξέστι γὰρ, φησίν, ἐν αὐτοῖς βασιλικὰ διαδήματα καὶ ζώνας ἀποκείσατο· τὰ δὲ τῇ πίσσῃ κατακεχρυσμένα καὶ τῇ ἀσφάλτῳ εὔτελοις τινὸς καὶ οἰκτροῦ τιμήματος ὑπάρχει. ὁ δὲ βασιλεὺς ἐφί πρὸς αὐτούς. Οἶδα κἀγὼ τοιαύτα λέγειν ἤμασ: τοῖς αἰσθητοῖς γὰρ ὀφθαλμοῖς τὴν αἰσθητὴν ὅψιν κατανοεῖτε· καὶ μὴν οὐκ οὔτως δεῖ ποιεῖν. ἀλλὰ τοῖς ἐνδον ὄμματι τὴν ἐντὸς ἀποκειμένην χρῆ βλέπειν εἰτε τιμῆν εἰτε ἀτιμίαν. καὶ ἐκέλευσεν ἀνοιγῆμαι τὰ κεχρυσωμένα βαλάντια. διανοιχθέντων δὲ,
meeting with that Master against whom I know that I have often grievously offended? Lo! then, it was in reproof of thy folly that I played thee this turn, even as I will shortly convict of vanity those that prompted thy reproof." Thus he comforted his brother and sent him home with a gift.

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

Φησίν οὖν ὁ βασιλεὺς. Οὗτος ὁ τύπος τῶν τὰ λαμπρὰ μὲν καὶ ἐνδοξα ἡμιφιεσμένων, πολλῆ
dόξη καὶ δυναστείᾳ σοβαρευμένων, καὶ ἔσωθεν ἀποξόντων νεκρῶν καὶ πονηρῶν ἔργων. εἶτα καὶ
tὰ πεπισσωμένα καὶ κατησφαλτωμένα κελεύσας ἀνακαλυφθῆναι, πάντας εὐφρανε τοὺς παρόντας τῇ
tῶν ἐν αὐτοῖς ἀποκειμένων φαινότητι καὶ εὐῳδίᾳ. ἔφη δὲ πρὸς αὐτοὺς. Οἴδατε τίνι ὤμοια
tάυτα; τοῖς ταπεινοῖς ἐκείνοις καὶ εὐτελῆ περικειμένοις ἐνδύματα, ἃν ὑμεῖς τὸ ἐκτὸς ὀρώντες
sχῆμα, ὑβριν ἡγήσασθε τὴν ἐμὴν κατὰ πρόσω- 44
pou αὐτῶν ἐπὶ γῆς προσκύνησιν ἐγὼ δὲ, τοῖς
νοεροῖς ὁμοίως τὸ τίμων αὐτῶν καὶ περικαλλές
cataνοήσας τῶν ψυχῶν, ἐνεδοξάσθην μὲν τῇ
tούτων προσφαύσει, παντὸς δὲ στεφάνου καὶ
πάσης βασιλικῆς ἀλουργίδος τιμωτέρους αὐτοὺς
ἡγησάμην. οὖτως οὖν αὐτοὺς ἰσχυνε, καὶ ἐδίδαξε
μὴ τοῖς φαινομένοις πλανᾶσθαι, ἀλλὰ τοῖς νοο-
μένοις προσέχειν. κατ’ ἐκείνου τοῖνυν τὸν εὐσεβῆ
καὶ σοφὸν βασιλέα καὶ σὺ πεποίηκας, τῇ ἀγαθῇ
ἐλπίδι προσδεξάμενός με, ἡς ὑπ’ ἰεωσθήσῃ, ὅς
ἔγογε οἶμαι. εἶπε δὲ πρὸς αὐτὸν ὁ Ἰωασάφ.
Ταύτα μὲν δὴ πάντα καλῶς εἶπας καὶ ἐναρμο-
στός ἀλλ’ ἐκείνο θέλω μαθεῖν, τὸς ἐστιν ὁ σὸς
Δεσπότης, ὃν κατ’ ἀρχὰς τοῦ λόγου περὶ τοῦ
σπορέως ἐκείνου εἰρηκέναι ἔλεγες.

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were thrown open, they gave out a loathsome smell and presented a hideous sight.

'Said the king, "Here is a figure of those who are clothed in glory and honour, and make great display of power and glory, but within is the stink of dead men's bones and works of iniquity." Next, he commanded the pitched and tarred caskets also to be opened, and delighted the company with the beauty and sweet savour of their stores. And he said unto them, "Know ye to whom these are like? They are like those lowly men, clad in vile apparel, whose outward form alone ye beheld, and deemed it outrageous that I bowed down to do them obeisance. But through the eyes of my mind I perceived the value and exceeding beauty of their souls, and was glorified by their touch, and I counted them more honourable than any chaplet or royal purple." Thus he shamed his courtiers, and taught them not to be deceived by outward appearances, but to give heed to the things of the soul. After the example of that devout and wise king hast thou also done, in that thou hast received me in good hope, wherein, as I ween, thou shalt not be disappointed." Ioasaph said unto him, 'Fair and fitting hath been all thy speech; but now I fain would learn who is thy Master, who, as thou saidest at the first, spake concerning the Sower.'
Αὕθις οὖν ἀναλαβὼν τὸν λόγον ὁ Βαρλαάμ, εἶπεν: Εἰ τὸν ἐμὸν βούλεις Δεσποτὴν μαθεῖν, ὁ Κύριός ἐστιν Ἰησοῦς Χριστὸς, ὁ μονογενὴς Θεὸς τοῦ Θεοῦ, ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλεὐντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἐχον ἀθανασίαν, φῶς οἰκών ἀπρόσιτον, ὁ σὺν Πατρὶ καὶ ἀγίῳ Πνεύματι δοξαζόμενος. οὐκ εἰμὶ γὰρ ἐγὼ τῶν τούς πολλῶν τούτως καὶ ἀτάκτως ἀναγορευόντων θεοῦς, καὶ τὰ ἁγια ταῦτα καὶ κωφὰ σεβομένων εἰδώλα· ἀλλ' ἐνα Θεὸν γυμνόσκω καὶ ὁμολογῶ ἐν 45 τρισιν ὑποστάσει δοξαζόμενον, Πατρὶ, φημί, καὶ Τιφ, καὶ ἀγίῳ Πνεύματι, ἐν μαδε φύσι καὶ οὐσία, ἐν μαδε δόξῃ καὶ βασιλείᾳ μη μερι-ζομένη. οὕτως οὖν ὁ ἐν τρισιν ὑποστάσεις εἰς Θεός, ἀναρχός τε καὶ ἀτελεύτητος, αἰώνιος τε καὶ αἰώνιος, ἀκτιστος, ἀτρεπτος τε καὶ ἀσω-ματος, ἀορατος, ἀπερίγρατος, ἀπεριόντος, ἀγαθὸς καὶ δίκαιος μόνος, ὁ τὰ πάντα ἐκ μὴ ἄνων ὑποστησάμενος, τὰ τε ὀρατά καὶ τὰ ἀοράτα, πρῶτον μὲν δημιουργεῖ τὰς οὐρανίους δυνάμεις καὶ ἀοράτους, ἀναριθμητὰ τινα πλήθῃ ἀυλά τε καὶ ἁσώματα, λειτουργικα πνεύματα τῆς τοῦ Θεοῦ μεγαλεύτητος· ἐπειτά τὸν ὅρω- μενον κόσμον τούτον, οὐρανὸν τε καὶ γῆν καὶ τὴν θάλασσαν, δυντε καὶ φωτεινὰς κατε-κόσμησεν, οὐρανὸν μὲν ἥλιον καὶ σελήνη καὶ τοῖς ἀστροις, γῇν δὲ παντοίους θάλασσά µας καὶ διαφόρους ζῷοις, τὴν τε θάλασσαν πάλιν τῷ

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1 Tim. vi. 15, 16
Mat. xxviii. 19; Ht. 16, 17
Gen. i.; Heb. xi. 3; Rom. i. 20
Heb. i. 14

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VII

Again therefore Barlaam took up his parable and said, 'If thou wilt learn who is my Master, it is Jesus Christ the Lord, the only-begotten Son of God, "the blessed and only potentate, the King of kings, and Lords of lords; who only hath immortality, dwelling in the light which no man can approach unto"; who with the Father and the Holy Ghost is glorified. I am not one of those who proclaim from the house-top their wild rout of gods, and worship lifeless and dumb idols, but one God do I acknowledge and confess, in three persons glorified, the Father, the Son, and the Holy Ghost, but in one nature and substance, in one glory and kingdom undivided. He then is in three persons one God, without beginning, and without end, eternal and everlasting, uncreate, immutable and incorporeal, invisible, infinite, incomprehensible, alone good and righteous, who created all things out of nothing, whether visible or invisible. First, he made the heavenly and invisible powers, countless multitudes, immaterial and bodiless, ministering spirits of the majesty of God. Afterward he created this visible world, heaven and earth and sea, which also he made glorious with light and richly adorned it; the heavens with the sun, moon and stars, and the earth with all manner of herbs and divers living beasts, and the sea in turn with all kinds of fishes. "He
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παμπληθεῖ τῶν νηκτῶν γένει. ταῦτα πάντα,
αὐτὸς ἔπε, καὶ ἐγεννήθησαν, αὐτὸς ἐνετείλατο
καὶ ἐκτίσθησαν. ἐίτα δημιουργεῖ τὸν ἄνθρωπον
χερσὶν ἱδίαις, χοῦν μὲν λαβὼν ἀπὸ τῆς γῆς εἰς
dιάπλασιν τοῦ σώματος, τὴν δὲ ψυχὴν λογικὴν
καὶ νοερὰν διὰ τοῦ οἴκειον ἐμφυσήματος αὐτῷ
dοῦς, ἦτις κατ’ εἰκόνα καὶ ὁμοίωσιν τοῦ Θεοῦ
δεδημιουργηθαι γέγραπται· κατ’ εἰκόνα μὲν,
dιὰ τὸ νοερὸν καὶ αὐτεξούσιον, καθ’ ὁμοίωσιν δὲ
dιὰ τὴν τῆς ἁρετῆς κατὰ τὸ δυνατὸν ὁμοίωσιν.
τούτων τὸν ἄνθρωπον αὐτεξουσιότητι καὶ ἄθα-
νασία τιμήσας, βασιλέα τῶν ἐπὶ γῆς κατέστησεν
ἐποίησε δὲ εἷς αὐτοῦ τὸ θῆλυ, βοηθὸν αὐτῷ κατ’
αὐτὸν.

Gen. ii. 18

Καὶ φυτεύσας παράδεισον ἐν Ἕδεμ κατὰ ἀνα-
τολάς, εὐφροσύνης καὶ θυμηδίας πάσης πεπλη-
ρωμένον, ἔθετο ἐν αὐτῷ τὸν ἄνθρωπον ἀν ἐπλάσε,
πάντων μὲν τῶν ἐκείστη θείων φυτῶν κελεύσας
ἀκωλύτως μετέχειν, ἔνος δὲ μόνον θέμενος ἐντο-
λὴν ὅλως μὴ γεύσασθαι; ὡπερ ξύλου τοῦ γινώ-
σκειν καλὸν καὶ πονηρὸν κέκληται, οὕτως εἰπὼν.

Gen. ii. 8

ἡ δ’ ἀν ἡμέρα φάγητε ἀπ’ αὐτοῦ, θανάτῳ ἀποθα-
νεῖσθε. εἰς δὲ τῶν εἰρημένων ἀγγελικῶν δυνά-
μεων, μιᾶς στρατιᾶς πρωτοστάτης, οὐδόλως ἐν
ἐαυτῷ παρὰ τὸν Δημιουργὸν κακίας φυσικῆς
ἐσχήκώς ἢνοι ἀλλ’ ἐπ’ ἀγάθῳ γενόμενος, αὐτεξ-
ουσίων προαιρέσει ἐτράπη ἐκ τοῦ καλοῦ εἰς τὸ
κακὸν, καὶ ἐπήρθη τῇ ἀπονοίᾳ, αντάραι βουληθεῖς
τῷ Δεσπότῃ καὶ Θεῷ. διὸ ἀπεβλήθη τής τάξεως
αὐτοῦ καὶ τῆς ἀξίας, καὶ, ἀντὶ τῆς μακαρίας
δόξης ἐκείνης καὶ ἀγγελικῆς ὀνομασίας, διάβολος
ἐκλήθη καὶ Σατανᾶς προσωπομαστά. ἔρριψε
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spake the word and these all were made; he commanded and they were created.” Then with his own hands he created man, taking dust of the ground for the fashioning of his body, but by his own in-breathing giving him a reasonable and intelligent soul, which, as it is written, was made after the image and likeness of God: after his image, because of reason and free will; after his likeness, because of the likeness of virtue, in its degree, to God. Him he endowed with free will and immortality and appointed sovran over everything upon earth; and from man he made woman, to be an helpmeet of like nature for him.

‘And he planted a garden eastward in Eden, full of delight and all heart’s ease, and set therein the man whom he had formed, and commanded him freely to eat of all the heavenly trees therein, but forbade him wholly the taste of a certain one which was called the tree of the knowledge of good and evil, thus saying, “In the day that ye eat thereof ye shall surely die.” But one of the aforesaid angel powers, the marshall of one host, though he bore in himself no trace of natural evil from his Maker’s hand but had been created for good, yet by his own free and deliberate choice turned aside from good to evil, and was stirred up by madness to the desire to take up arms against his Lord God. Wherefore he was cast out of his rank and dignity, and in the stead of his former blissful glory and angelick name received the name of the “Devil” and “Satan” for his
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γάρ αὐτὸν ὁ Θεὸς ὡς ἀνάξιον τῆς ἀνωθεν δάξης·
συναπεσπάσθη δὲ αὐτῷ καὶ συναπεβλήθη καὶ
πλῆθος πολὺ τοῦ ὑπ᾽ αὐτὸν τάγματος τῶν
ἀγγέλων, οὕτως, κακοὶ γεγονότες τὴν προαιρεσίν, 47
καὶ, ἀντὶ τοῦ ἄγαθοῦ τῇ ἀποστασίᾳ ἐξακολουθή-
σαντες τοῦ ἄρχοντος αὐτῶν, δαίμονες ὄνομά-
σθησαν, ὡς πλάνοι καὶ ἀπατεῶνες.

Rev. xii. 4

Ἀρνησάμενος οὖν πάντη τὸ ἄγαθον ὁ διάβολος,
καὶ πονηρὰν προσλαβόμενος φύσιν, φθόνον ἀνεδέ-
ξατο πρὸς τὸν ἄνθρωπον, ὡς ἐαυτὸν μὲν ἐκ
τηλικαύτης ἀπορριφθέντα δόξης, ἐκείνων δὲ πρὸς
τοιαύτην τιμὴν ἀναγόμενου, καὶ ἐμηχανήσατο
ἐκβάλειν αὐτὸν τῆς μακαρίας ἐκείνης διαγωγῆς.

Rev. xii. 7-9

τὸν ὅφειν οὖν ἐργαστήριον τῆς ἱδίας πλάνης λαβό-
μενος, δι᾽ αὐτοῦ ὀμίλησε τῇ γυναικί, καὶ, πείθας
αὐτὴν φαγεῖν ἐκ τοῦ ἀτηγορευμένου ἐκείνου
ξύλου ἔλπιδο θεώσεως, δι᾽ αὐτῆς ἦπατης καὶ
τὸν Ἀδάμ, οὕτω τοῦ πρωτοπλάστου κληθέντος.
καὶ φαγὼν ὁ πρῶτος ἄνθρωπος τοῦ φυτοῦ τῆς
παρακόης ἐξόριστος γίνεται τοῦ παραδείσου τῆς
τρυφῆς ὑπὸ τοῦ Δημιουργοῦ, καὶ, ἀντὶ τῆς μακα-
ρίας ζωῆς ἐκείνης καὶ ἀνωθεύθρου διαγωγῆς, εἰς
τὴν ἀθλίαν ταύτην καὶ ταλαίπωρον (φεῦ μοι)
βιοτὴν ἐμπίπτει, καὶ θάνατον τὸ τελευταῖον
καταδικάζεται. ἐντεύθεν ἵσχυν ὁ διάβολος λαβῶν
καὶ τῇ νίκῃ ἐγκαυχόμενος, πληθυνθέντος τοῦ
γένους τῶν ἄνθρωπων, πᾶσαν κακίας ὁδὸν αὐτοῖς

Wis. ii. 24

48 ὑπέθετο. ὡς, ἐντεύθεν διακόψαι τὴν πολλήν τῆς
ἀμαρτίας φοράν βουλόμενος, ὁ Θεὸς κατακλυσμὸν
ἐπήγαγε τῇ γῇ, ἀπολέσας πᾶσαν ψυχὴν ξύσαν·
ἐνα δὲ μόνον εὐρὼν ὁκινοῦ ἐν τῇ γενέθεν ἐκείνη,
τούτων σὺν γυναικὶ καὶ τέκνων ἐν κιβωτῷ τοῖς
Gen. iii. 23
title. God banished him as unworthy of the glory above. And together with him there was drawn away and hurled forth a great multitude of the company of angels under him, who were evil of choice, and chose, in place of good, to follow in the rebellion of their leader. These were called Devils, as being deluders and deceivers.

Thus then did the devil utterly renounce the good, and assume an evil nature; and he conceived spite against man, seeing himself hurled from such glory, and man raised to such honour; and he schemed to oust him from that blissful state. So he took the serpent for the workshop of his own guile. Through him he conversed with the woman, and persuaded her to eat of that forbidden tree in the hope of being as God, and through her he deceived Adam also, for that was the first man's name. So Adam ate of the tree of disobedience, and was banished by his Maker from that pleasant garden, and, in lieu of those happy days and that immortal life, fell alas! into this life of misery and woe, and at the last received sentence of death. Thenceforth the devil waxed strong and boastful through his victory; and, as the race of man multiplied, he prompted them in all manner of wickedness. So, wishing to cut short the growth of sin, God brought a deluge on the earth, and destroyed every living soul. But one single righteous man did God find in that generation; and him, with wife and

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περισσότερα, μονώσατον εἰς τὴν γῆν κατέστησεν. ἤνικα δὲ ἦρξατο πάλιν εἰς πλήθος τὸ τῶν ἀνθρώπων γένος χωρεῖν, ἐπελάθοντο τοῦ Θεοῦ καὶ εἰς χειρὸν ἁσβείας προέκοψαν, διαφόροις δουλωθέντες ἁμαρτήμασι, καὶ δεινοὶ καταφθαρέντες ἀτοπήμασι, καὶ εἰς πολυσχιδὴ πλάνην διαμερισθέντες.

Οἱ μὲν γὰρ αὐτομάτως φέρεσθαι τὸ πᾶν ἐνόμισαν, καὶ ἀπρονοῦτα ἐδοχιμάτισαν, ὡς μηδὲν ἐφεστηκότος Δεσπότου· ἄλλοι εἰμαρμῆνεν εἰσηγήσαντο, τῇ γενέσει τὸ πᾶν ἐπιτρέψαντες· ἄλλοι πολλοὺς θεοὺς κακοὺς καὶ πολύπαθεῖς ἐσεβάσθησαν, τοῦ ἔχειν αὐτοὺς τῶν ἰδίων παθῶν καὶ δεινῶν πράξεων συγγράφοις, ὡς καὶ μορφώματα τυπώσαντες ἀνεστήλωσαν ἔδανα κωφὰ καὶ ἀναισθητά εἰδώλα, καὶ συγκλείσαντες ἐν ναοῖς προσκύνησαν, λατρεύοντες τῇ κτίσει παρὰ τῶν Κτίσαντα, οἱ μὲν τῷ ἠλίῳ καὶ τῇ σελήνῃ, καὶ τοῖς ἄστροις ἢ ἐθετο ο Θεος πρὸς τὸ φαῦσιν παρέχειν τῷ περιγείῳ τούτῳ κόσμῳ, ἄψυχα τε ὄντα καὶ ἀναισθητα, τῇ προνοίᾳ τοῦ Δημιουργοῦ φωτιζόμενα καὶ διακρατούμενα, οὐ μὴν δὲ ὅφει ἡ ἡ τοῦ πυρὶ καὶ τοῖς ὑδασι καὶ 49 τοῖς λούτως στοιχείοις τῆς γῆς, ἀψυχοῖς καὶ ἀναισθητοῖς οὕσιν· καὶ οὐκ ἦσχύνθησαν οἱ ἐμψυχοί καὶ λογικοί τὰ τοιαῦτα σέβεσθαι· ἄλλοι θηρίους καὶ ἔρπετοις καὶ κτήμισι τετραπόδοις τὸ σέβας ἀπέναιμαν, κτηνωδεστέρους τῶν σεβομένων ἑαυτοὺς ἀποδεικνύσατε· οἱ δὲ ἀνθρώπων τινῶν αἰσχρῶν καὶ εὐτελῶς μορφόματα ἀνετυπώσαντο, καὶ τούτους θεοὺς ἐκάλεσαν, καὶ τοὺς μὲν αὐτῶν ἄρρενας, τινὰς δὲ θηλείας ὄνομασαν, 84
BARLAAM AND IOASAPH, vii. 48-49

children, he saved alive in an Ark, and established him on a desolate earth. But, when the human race again began to multiply, they forgot God, and ran into worse excess of wickedness, being in sub-
ject to divers sins and strange delusions, and wandering apart into many branches of error.

' Some deemed that everything moved by mere chance, and taught that there was no Providence, since there was no master to govern. Others brought in fate, and committed everything to the stars at birth. Others worshipped many evil deities subject to many passions, to the end that they might have them to advocate their own passions and shameful deeds, whose forms they moulded, and whose dumb figures and senseless idols they set up, and enclosed them in temples, and did homage to them, 'serving the creature more than the Creator.' Some worshipped the sun, moon and stars which God fixed, for to give light to our earthly sphere; things without soul or sense, enlightened and sustained by the providence of God, but unable to accomplish anything of them-
selves. Others again worshipped fire and water, and the other elements, things without soul or sense; and men, possest of soul and reason, were not ashamed to worship the like of these. Others assigned worship to beasts, creeping and four-footed things, proving themselves more beastly than the things that they worshipped. Others made them images of vile and worthless men, and named them gods, some of whom they called males, and some females, and they themselves set them forth as
οδ' ἐκεῖνοι αὐτὸι ἐξέθεντο μοιχοὺς εἶναι καὶ φονεῖς, ὀργίλους καὶ ξηλωτὰς καὶ θυμαντικούς, πατροκτόνους καὶ ἄδελφοκτόνους, κλέπτας καὶ ἂρπαγας, χωλοὺς καὶ κυλλοὺς, καὶ φαρμακούς, καὶ μαμουμένους, καὶ τούτων τινὰς μὲν τετελευτηκότας, τινὰς δὲ κεκεραυμωμένους, καὶ κοπτομένους, καὶ θρηνουμένους καὶ δεδουλευκότας ἀνθρώπων, καὶ φυγάδας γενομένους, καὶ εἰς ζῷα μεταμορφομένους ἐπὶ πονηραῖς καὶ αἰσχραῖς μίξεσιν. Θεον, λαμβάνοντες οἱ ἀνθρώποι ἁφορμὰς ἀπὸ τῶν θεῶν αὐτῶν, ἄδεως κατεμαίνοντο πάση ἀκαθαρσία. καὶ δεινὴ κατείχε σκότωσε τὸ γένος ἧμῶν ἐν ἐκεῖνοι τοῖς χρόνοις, καὶ οὐκ ἦν ὁ συνιών, οὐκ ὄν ὁ ἐκζητὸν τὸν Θεόν.

'Αβραὰμ δέ τις ἐν ἐκείνῃ τῇ γενεᾷ μόνος εὑρέθη τὰς αἰσθήσεις τῆς ψυχῆς ἐρρωμένας ἐχον, ὡς τῇ θεωρίᾳ τῶν κτισμάτων ἐπέγνω τὸν Δημιουργόν. Κατανόησας γὰρ οὑρανὸν καὶ γῆν καὶ θάλασσαν, ἥλιον καὶ σελήνην καὶ τὰ λοιπὰ, ἑθαύμασε τὴν ἑνάρμονον ταύτην διακόσμησιν. ἰδὼν δὲ τῶν κόσμων καὶ τὰ ἐν αὐτῷ πάντα, οὐκ αὐτομάτως γεγενήθαι καὶ συντηρεῖσθαι ἐνόμισεν, οὔτε μὴν 50 τοῖς στοιχείοις τῆς γῆς ἢ τοὺς ἀνύχοις εἰδόλοις τὴν αὐτίαν τῆς τοιούτης διακοσμήσεως προσανέθετο. ἀλλὰ τὸν ἀληθῆ Θεόν διὰ τούτων ἐπέγνω, καὶ αὐτὸν εἶναι Δημιουργόν τοῦ παντός καὶ συνοχέα συνῆκεν. ἀποδεξάμενος δὲ τούτων τῆς εὐγνωμοσύνης καὶ ὅρθης κρίσεως, ὁ Θεός ἐνεφάνισεν ἐναυτὸν αὐτῷ, οὐ καθὼς ἔχει φύσεως (Θεόν γὰρ ἴδειν γεννητῇ φύσει ἀδύνατον), ἀλλ' οἰκονομικὰς τις θεοφανείας, ὡς οἴδειν αὐτός, καὶ τελεωτέρας γνώσει ἐνθείς αὐτοῦ τῇ ψυχῇ, ἔδο-
adulterers, murderers, victims of anger, jealousy, wrath, slayers of fathers, slayers of brothers, thieves and robbers, lame and maim, sorcerers and madmen. Others they showed dead, struck by thunderbolts, or beating their breasts, or being mourned over, or in enslavement to mankind, or exiled, or, for foul and shameful purposes, taking the forms of animals. Whence men, taking occasion by the gods themselves, took heart to pollute themselves in all manner of uncleanness. So an horrible darkness overspread our race in those times, and "there was none that did understand and seek after God."

Now in that generation one Abraham alone was found strong in his spiritual senses; and by contemplation of Creation he recognized the Creator. When he considered heaven, earth and sea, the sun, moon and the like, he marvelled at their harmonious ordering. Seeing the world, and all that therein is, he could not believe that it had been created, and was upheld, by its own power, nor did he ascribe such a fair ordering to earthly elements or lifeless idols. But therein he recognized the true God, and understood him to be the maker and sustainer of the whole. And God, approving his fair wisdom and right judgement, manifested himself unto him, not as he essentially is (for it is impossible for a created being to see God), but by certain manifestations in material forms, as he alone can, and he planted in Abraham more perfect knowledge; he magnified
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Exod. xix. 5

Tit. ii. 14

Exod. xiv. 21, 22, 29

Ex. xvi. 4-35

Deut. v.

Heb. x. 1

ξάσε, καὶ οἰκεῖον ἑθετοθεράπωντα, ὃς, καὶ κατὰ διαδοχὴν τοῦς ἐξ αὐτοῦ παραπέμψως τὴν εὐσέβειαν, τὸν ἄλγηθη γνωρίζεως ἐδίδαξε Θεὸν. διὸ καὶ εἰς πλήθος ἀπειρον τὸ σπέρμα αὐτοῦ ἐλθεῖν ο ἔδετονες εὐδόκησε, καὶ λαὸν περιούσιον αὐτῷ ὁ νόμος καὶ δουλωθέντας αὐτοὺς ἔθνει Αἰγυπτίως καὶ Φαραώ τινι τυράννῳ σημείοι καὶ τέρασι φυκτοίς καὶ ἐξωσίοις ἔσηγαγεν ἐκεῖθεν διὰ Μωσέως καὶ Ἀδρών, ἀνδρῶν ἄγιων καὶ χάριτι προφητείας δοξασθήσων δι' ὅν καὶ τοὺς Αἰγυπτίους ἐκόλασεν ἄξιοι τῆς αὐτῶν πονηρίας, καὶ τοὺς Ἰσραηλίτας (οὗτοι γὰρ ὁ λαὸς ἐκεῖνος ὁ τοῦ Ἀβραὰμ ἀπόγονος ἑκέκλητο) διὰ ξηρᾶς τὴν Ἑρυθράν θάλασσαν διήγαγε, διασχισθέντων τῶν ὕδατον καὶ τεῦχος ἐκ δεξιῶν καὶ τεῦχος ἐκ εὐφύμων γεγενημένων τοῦ δὲ Φαραώ καὶ τῶν Αἰγυπτίων καὶ ἤχνος αὐτῶν εἰσελθόντων, ἐπιανασταφέντα τὰ ὕδατα ἀρδῆν αὐτοὺς ἀπώλεσεν. εἰτά θαύμασι μεγίστοις καὶ θεοφανείαις ἐπὶ 51 χρόνον τεσσαράκοντα διαγαγὼν τὸν λαὸν ἐν τῇ ἔρημῳ καὶ ἄρτῳ οὐρανίῳ διατρέφον, νόμον δέδωκε πλαξὶ λιθίναις θέοθεν γεγραμμένοιν, ὑπερ ἐνεχείριε τῷ Μωσεί ἐπὶ τοῦ ὅρους, τύπων ὅντα καὶ σκηναφιάν τῶν μελλόντων, τῶν μὲν εἰδώλων καὶ πάντων τῶν πονηρῶν ἀπάγοντα πράξεων, μόνου δὲ διδάσκοντα τῶν ὅντων ὅντα Θεοῦ σεβεσθαὶ, καὶ τῶν ἁγαθῶν ἔργων ἀντέχεσθαι τοιαύταις οὐν τερατονομίαις εἰσήγαγεν αὐτοὺς εἰς ἁγαθὴν τινα γῆν, ἦπερ πάλαι τῷ πατριάρχῃ ἐκείνῳ Ἀβραὰμ ἐπηγγείλατο δῶσειν αὐτοῦ τῷ σπέρματι. καὶ μακρὸν δὲν εἶη διηγήσασθαι ὅσα εἰς αὐτοὺς ἐνεδείξατο μεγάλα καὶ θαυμαστά,
him and made him his own servant. Which Abraham in turn handed down to his children his own righteousness, and taught them to know the true God. Wherefore also the Lord was pleased to multiply his seed beyond measure, and called them "a peculiar people," and brought them forth out of bondage to the Egyptian nation, and to one Pharaoh a tyrant, by strange and terrible signs and wonders wrought by the hand of Moses and Aaron, holy men, honoured with the gift of prophecy; by whom also he punished the Egyptians in fashion worthy of their wickedness, and led the Israelites (for thus the people descended from Abraham were called) through the Red Sea upon dry land, the waters dividing and making a wall on the right hand and a wall on the left. But when Pharaoh and the Egyptians pursued and went in after them, the waters returned and utterly destroyed them. Then with exceeding mighty miracles and divine manifestations by the space of forty years he led the people in the wilderness, and fed them with bread from heaven, and gave the Law divinely written on tables of stone, which he delivered unto Moses on the mount, "a type and shadow of things to come" leading men away from idols and all manner of wickedness, and teaching them to worship only the one true God, and to cleave to good works. By such wondrous deeds, he brought them into a certain goodly land, the which he had promised aforetime to Abraham the patriarch, that he would give it unto his seed. And the task were long, to tell of all the mighty and marvellous works full of glory and
ἐνδοξά τε καὶ ἔξαισια, ὡν οὐκ ἔστιν ἀριθμός, δι᾽ ὄν πάντων τούτῳ ἦν τὸ σπουδαζόμενον πάσης ἀθέσμου λατρείας καὶ πράξεως τὸ τῶν ἀνθρώπων ἀποσπάσαι γένος, καὶ εἰς τὴν ἄρχαιαν ἐπαναγαγεῖν κατάστασιν. ἀλλὰ καὶ ἐπὶ τῇ αὐτοῦ παλαιὰς τῆς πλάνης ἐδουλουῦτο ἡ φύσις ἡμῶν, καὶ ἔβασιλευε τῶν ἀνθρώπων ὁ θάνατος, τῇ τυραννίδι τοῦ διαβόλου, καὶ τῇ καταδίκῃ τοῦ ἅδου πάντας παρατέμπων.

Εἰς τουαῦτην οὖν συμφόρων καὶ ταλαιπωρίαν ἐλθόντας ἡμᾶς οὖν παρεῖδεν ἐπὶ πλάσας καὶ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγών, οὐδὲ ἀφίκεν εἰς τέλος ἀπολέσθαι τὸ τῶν χειρῶν αὐτοῦ ἕργον, ἀλλὰ εὐδοκία τοῦ Θεοῦ καὶ Πατρὸς καὶ συνεργία τοῦ ἀγίου Πνεύματος, ὁ μονογενὴς Θεός καὶ Αὐγος τοῦ Θεοῦ, ὁ ὦν εἰς τὸν κόλπον τοῦ Πατρὸς, ὁ ὦν ὀμούσιος τῷ Πατρὶ καὶ τῷ ἀγίῳ Πνεύματι, ὁ προαιρόμενος, ὁ ἄρνος, ὁ ἐν ἁρχῇ ὦν, καὶ πρὸς τοῦ Θεοῦ καὶ Πατέρα ὦν, καὶ Θεὸς ὦν, συγκαταβαίνει τοῖς ἑαυτοῦ δούλοις συγκατάβασιν ἀφραστοῦ καὶ ἀκατάληπτον, καὶ Θεός ὦν τέλειος, ἀνθρωπος τέλειος γίνεται ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας Παρθένου καὶ Θεοτόκου, οὐκ ἐκ στερματος ἄνδρος, ἡ θελήματος, ἡ συναφείας, ἐν τῇ ἀχράντῳ μῆτρᾳ τῆς Παρθένου συνάξεις, ἀλλὰ ἐκ Πνεύματος ἁγίου, καθὼς καὶ πρὸ τῆς συνάξεως εἰς τῶν ἀρχαγγέλων ἀπεστάλη μνήμον τῇ Παρθένῳ τῇ ἑξηνή συναξεις ἀκείνην καὶ τῶν ἀφραστῶν τόκων, ἀστόρως γὰρ συνελήφθη ὁ Θεός τοῦ Θεοῦ ἐκ Πνεύματος ἁγίου, καὶ συμπήξας ἑαυτῷ ἐν τῇ μήτρᾳ τῆς Παρθένου σάρκα ἐμψυχουμένην ψυχὴ λογικὴ τε καὶ νοερᾶ, 90
wonder, without number, which he shewed unto them, by which it was his pleasure to pluck the human race from all unlawful worship and practice, and to bring men back to their first estate. But even so our nature was in bondage by its freedom to err, and death had dominion over mankind, delivering all to the tyranny of the devil, and to the damnation of hell.

'So when we had sunk to this depth of misfortune and misery, we were not forgotten by him that formed and brought us out of nothing into being, nor did he suffer his own handiwork utterly to perish. By the good pleasure of our God and Father, and the co-operation of the Holy Ghost, the only-begotten Son, even the Word of God, which is in the bosom of the Father, being of one substance with the Father and with the Holy Ghost, he that was before all worlds, without beginning, who was in the beginning, and was with God even the Father, and was God, he, I say, condescended toward his servants with an unspeakable and incomprehensible condescension; and, being perfect God, was made perfect man, of the Holy Ghost, and of Mary the Holy Virgin and Mother of God, not of the seed of man, nor of the will of man, nor by carnal union, being conceived in the Virgin's undefiled womb, of the Holy Ghost; as also, before his conception, one of the Archangels was sent to announce to the Virgin that miraculous conception and ineffable birth. For without seed was the Son of God conceived of the Holy Ghost, and in the Virgin's womb he formed for himself a fleshy body, animate with a reasonable and
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προήλθεν ἐν μιᾷ τῇ ὑποστάσει, δύο δὲ ταῖς φύσεσι, τέλειος Θεός, καὶ τέλειος ἀνθρώπος, ἄ-zech. xlv. 2

Heb. iv. 16

Mat. vii. 7

Rom. v. 12

γενόμενος χωρίς ἀμαρτίας, τὰς ἀσθενείας ήμῶν ἀνέλαβε καὶ τὰς νόσους ἐβάστασεν. ἔτει γὰρ διὰ ἀμαρτίας εἰς ἠλθεν θάνατος εἰς τὸν κόσμον, ἐδεί τὸν λυποῦσθαι μέλλοντα ἀναμάρτητον εἶναι 53 καὶ μὴ τῷ θανάτῳ διὰ τῆς ἀμαρτίας ὑπεύθυνον.

Ἐπὶ τριάκοντα δὲ χρόνωι τοὺς ἀνθρώπους συναναστραφεὶς, ἔβαπτισθῆ ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὸ Ἰωάννου, ἀνδρὸς ἁγίου καὶ πάντων τῶν προφητῶν υπερκειμένου. ἐβαπτισθέντος δὲ αὐτοῦ, φωνὴ ἡνέχθη οὐρανόθεν ἐκ τοῦ Θεοῦ καὶ Πατρὸς, λέγουσα· Οὗτός ἐστιν ὁ Τίός μου ὁ ἀναπητὴς ἐν φί εὐδόκησα. καὶ τὸ Πνεῦμα τὸ ἀγνοῦ ἐν εἰδει περιστερᾶς κατήλθεν ἐπὶ αὐτὸν. καὶ ἀποτότε ἦρξατο σημεία ποιεῖν μεγάλα καὶ θαυμαστά, νεκροῦς ἀνιστῶν, τυφλοὺς φωτίζων, δαιμόνια ἀπελαύνων, κωποὺς καὶ κυλλοὺς θεραπεύων, λεπροὺς καθαρίζων, καὶ πανταχόθεν ἀνακαινίζων τὴν παλαιωθείσαν ἡμῶν φύσιν, ἐργῷ τε καὶ λόγῳ παιδεύων καὶ διδάσκων τὴν τῆς ἀρετῆς ὁδὸν, τῆς μὲν φθοράς ἀπάγων, πρὸς δὲ τὴν ξοφὴν ποδηγῶν τὴν αἰώνιον. οὕτω καὶ μαθητὰς ἐξελέξατο δῶδεκα, ὧς καὶ ἀποστόλους ἐκάλεσε· καὶ κηρύττεν αὐτοῖς ἐπέτρεψε τὴν οὐράνιον πολιτείαν, ἣν ἦλθεν ἐπὶ τῆς γῆς ἐνδείξασθαι, καὶ οὐρανίους τοὺς ταπεινοὺς ἡμᾶς καὶ ἐπιγείους τῇ αὐτοῦ ὦκονομίᾳ τελέσαι.

Mat. iii. 13, 17

Mat. xi. 11

Acts ii. 22

Luke vi. 13

Mat. xxvii. 18

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

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

‘But, through envy of his marvellous and divine conversation and endless miracles, the chief priests
καὶ ἀρχηγὸι τῶν Ἰουδαίων, ἔνθα δὴ καὶ τὰς διατριβὰς ἐποιεῖτο, μακέντες, οὖσπερ τὰ προερήμενα θαυμαστὰ σημεῖα καὶ τέρατα πεποίηκει, ἀμυνομήσαντες πάντων, θανάτῳ αὐτὸν κατεδίκασαν, ἕνα τῶν μαθητῶν αὐτοῦ εἰς προδοσίαν συν- 
αρπάσαντες· καὶ, κρατήσαντες αὐτὸν, τοῖς ἔθνεσιν ἔκδοτον τὴν ξωὴν τῶν ἀπαντῶν ἐποιήσαντο, ἐκουσία βουλής ταῦτά καταδεξαμένου αὐτοῦ. ἦλθε γὰρ δὴ ἡμᾶς πάντα παθεῖν, ἣν ἡμᾶς τῶν παθῶν ἐλευθερῶση. πολλὰ δὲ εἰς αὐτὸν ἐνδειξάμενοι, σταυροῦ τὸ τελευταῖον κατεδίκασαν. καὶ πάντα ὑπέμεινε τῇ φύσει τῆς σαρκός, ὡς ἡ ἡμῶν ἀνελάβετο, τῆς θείας αὐτοῦ φύσεως ἡπαθοῦς μεμάνησης. δύο γὰρ φύσεως ἡπάρχων, τῆς τε θείας καὶ ὡς ἡ ἡμῶν προσανελάβετο, ἡ μὲν ἀνθρωπεία φύσις ἐπαθεὶ, δὲ τῆς θείας ἀπαθηθεὶς διέμειναι καὶ ἀθάνατος. ἐσταυρώθη οὖν τῇ σαρκὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ ἀναμάρτητος. ἀμαρτίαν γὰρ οὐκ ἐποίησεν οὐδὲ εὐθέθη δόλος ἐν τῷ στόματι αὐτοῦ,
καὶ οὐχ ὑπέκειτο θανάτῳ· διὰ τῆς ἀμαρτίας γὰρ, ὡς καὶ προείπον, ὁ θάνατος εἰσήλθεν εἰς τὸν κόσμον ἀλλὰ δὲ ἡμᾶς ἀπέθανε σαρκὶ ἣ ἡμᾶς τῆς τοῦ θανάτου λυτρώσηται τυραννίδος. κατηλθὲν εἰς ἰδίου, καὶ τοῦτον συντρίφας, τὰς ἁπτόνος ἐγκεκλεισμένας ἐκεῖσε ψυχὰς ἐλευθέρωσεν. τεθεὶς εἰς τάφῳ τῇ τρίτῃ ἡμέρᾳ ἐξανέστη, νικήσας τὸν θάνατον καὶ ἡμῶν τὴν νίκην δωρισάμενοι κατ᾽ αὐτοῦ, καὶ ἀφαρσίας τὴν σάρκα ὁ τῆς ἀφαρσίας πάροχος, ἠθανάτως μαθηταῖς, εἰρήνην αὐτοῖς δωρούμενος καὶ δι᾽ αὐτῶν παντὶ τῷ γένει τῶν ἀνθρώπων.

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

'After forty days he ascended into heaven, and
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Acts i. 1–11 εφοίτησε, καὶ οὖτως ἐν δεξιᾷ τοῦ Πατρός καθέζεται, δὲ καὶ μέλλει πάλιν ἔρχεσθαι κρίναι ζωήν τοὺς νεκροὺς, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. μετὰ δὲ τὴν ἐνδοξίαν αὐτοῦ εἰς οὐρανοῦς ἀνάληψιν, ἀπέστειλε τὸ πανάγιον Πνεύμα ἐπὶ τοὺς ἁγίους αὐτοῦ μαθητὰς ἐν εἰδεὶ πυρός, καὶ ἦρξαντο ἐκεῖνις γλώσσας ψαλεῖν, καθὼς τὸ Πνεῦμα ἔδιδον ἀποφθέγγεσθαι. ἐντεύθεν οὖν τῇ χάριτι αὐτοῦ διεσπάρθησιν εἰς πάντα τὰ ἔθνη, καὶ ἐκήρυξαν τὴν ὀρθόδοξον πιστίν, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Τιοῦ, καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες τηρεῖν πάσας τὰς ἐντολὰς τοῦ Σωτῆρος. ἐφώτισαν οὖν τὰ ἔθνη τὰ πεπληγμένα, καὶ τὴν δεισιδαιμόνα πλάνην τῶν εἰδώλων κατήργησαν. καὶ μὴ φέρων ὁ ἐχθρὸς τὴν ἴκτην πολέμους καὶ νῦν καθ’ ἡμῶν τῶν πιστῶν ἐγείρει, πείθων τοὺς ἄφρονας καὶ ἀσυνέτους ἔτι τῆς εἰδωλολατρείας ἀντέχεσθαι, ἀλλ` ἀσθενὴς ἡ δύναμις αὐτοῦ γέγονε, καὶ αἱ ῥομφαίαι αὐτοῦ εἰς τέλος ἐξέλισσον τῇ τοῦ Χριστοῦ δύναμι. ἵδον σοι τὸν ἐμὸν Δεσπότην καὶ Θεόν καὶ Σωτῆρα δι’ ὁλίγων ἐγνώρισα ῥημάτων τελεώτερον δὲ γνωρίσεις, εἰ τὴν χάριν αὐτοῦ δέξῃ ἐν τῇ ψυχῇ σου καὶ δούλους αὐτοῦ καταξιωθῆς γενέσθαι.

VIII

Acts ix. 3 Τούτων ὡς ἦκουσε τῶν ῥημάτων ὁ τοῦ βασιλέως υἱός, φῶς αὐτοῦ περιήγησατε τὴν ψυχήν καὶ ἐγκατάστατο τοῦ θρόνου ἐκ περικαρείας, καὶ περιπλακεῖς τῷ Βαρλαάμ, ἐφη. Τάχα οὕτως ἔστων, 96
sitteth at the right hand of the Father. And he shall come again to judge the quick and the dead, and to reward every man according to his works. After his glorious Ascension into heaven he sent forth upon his disciples the Holy Ghost in likeness of fire, and they began to speak with other tongues as the Spirit gave them utterance. From thence by his grace they were scattered abroad among all nations, and preached the true Catholic Faith, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all the commandments of the Saviour. So they gave light to the people that wandered in darkness, and abolished the superstitious error of idolatry. Though the enemy chafeth under his defeat, and even now stirreth up war against us, the faithful, yet is his power grown feeble, and his swords have at last failed him by the power of Christ. Lo, in few words I have made known unto thee my Master, my God, and my Saviour; but thou shalt know him more perfectly, if thou wilt receive his grace into thy soul, and gain the blessing to become his servant.'

VIII

When the king's son had heard these words, there flashed a light upon his soul. Rising from his seat in the fulness of his joy, he embraced Barlaam, saying: 'Most honoured sir, methinks this might be that
ὁς ἐγὼ εἰκάζω, τιμιώτατε τῶν ἀνθρώπων, ὁ λόθος ἐκεῖνος ὁ ἀτύχητος, ὅν ἐν μυστηρίῳ εἰκότως κατέχεις, μὴ παντὶ τῷ βουλομένῳ τούτον διεκνύων, ἀλλά οίς ἔρρωται τὰ τῆς ψυχῆς αἰσθητήρια. ἱδοῦ 57 γάρ, ὃς ταῦτα τὰ ῥήματα ἐδεξάμην ταῖς ἀκοαῖς, φῶς ἡλικυτάτων εἰσέδυε μου τῇ καρδίᾳ, καὶ τὸ βαρὺ ἐκεῖνο τῆς λύπης κάλυμμα, τὸ πολὺν ἡδή χρόνον περικείμενον τῇ καρδίᾳ μου, θάττων περιπρέθη. εἰ οὖν καλῶς εἰκάζω, ἀνάγγειλόν μοι· εἰ δὲ καὶ κρεῖττόν τι τῶν εἰρημένων γνώσκεις, μὴ ἀναβάλλον ἡ αὕτης φανερώσας μοι.

Αὕτης οὖν ὁ Βαρλαὰμ ἀπεκρίνατο· Ναὶ μὴν, κύριε μου· καὶ βασιλεύ, τούτῳ ἔστι τὸ μέγα μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰῶνων καὶ ἀπὸ τῶν γενεῶν, ἐπ' ἐσχάτως δὲ τῶν χρόνων φανερωθέν τῷ γενεῖ τῶν ἀνθρώπων, οὐ τὴν φανέρωσιν πάλαι τῇ τοῦ θείου Πνεύματος χάριτι προῆγγειλαν πολλοὶ προφήται καὶ δίκαιοι, πολυμέρως καὶ πολυτρόπως μυθέντες· καὶ μεγαλοφώνως καταγείλαντες, καὶ πάντες τὴν ἐσομῶν σωτηρίαν προορώντες, ἐπάθουσα θέασασθαι ταύτην, καὶ οὗ τι ἐθάνασαν· ἀλλ' ἐσχάτη γενεὰ αὕτη ἡξιώθη τὸ σωτήριον δέξασθαι. ὁ πιστεύσας οὖν καὶ βαπτισθεὶς σωθῆσεται, ὁ δὲ ἀπιστησάς κατακριθήσεται.

'Ὁ δὲ Ἰωάσαφ ἔφη· Πάντα τὰ εἰρημένα σοι ἀνευδοιάστως πιστεύω, καὶ δι' ἀγαγγέλλεις δοξάζω Θεόν. μόνον ἀπλανῶς μοι ταῦτα σαφήνει· 58 σον, καὶ τί με δεῖ ποιεῖν ἀκριβῶς δίδαξον· ἀλλὰ καὶ τὸ βάπτισμα τί ἔστιν, δ' τοὺς πιστεύοντας δέξασθαι ἔφης, κατ' ἀκολουθίαν αὕτῳ πάντα μοι γνώρισον.

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priceless stone which thou dost rightly keep secret, not displaying it to all that would see it, but only to those whose spiritual sense is strong. For lo, as these words dropped upon mine ear, sweetest light entered into my heart, and the heavy veil of sorrow, that hath now this long time enveloped my heart, was in an instant removed. Tell me if my guess be true: or if thou knowest aught better than that which thou hast spoken, delay not to declare it to me.'

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

Said Ioasaph, 'All that thou hast told me I believe without question, and him whom thou declardest I glorify as God. Only make all plain to me, and teach me clearly what I must do. But especially go on to tell me what is that Baptism which thou sayest that the Faithful receive.'
Γεν. i. 26; ix. 6

Ἱστορίας δὲ βαπτίσματος οὐκ ἔστι τῆς ἀγαθῆς ἐξτιδός ἐκείνης ἐπιτυχεῖν, καὶ πάντων 59 τῶν εὐσεβῶν εὐσεβέστερος τις γένηται. οὗτος γὰρ ὁ ἐπὶ σωτηρία τοῦ γένους ἡμῶν ἐνανθρωπίσας Θεὸς Δόγος ἐξεπεν. Ἀμὴν λέγω ὑμῖν, εὰν μὴ ἀναγεννηθῆτε δι’ ὕδατος καὶ Πνεύματος, οὐ μὴ εἰσέλθητε εἰς τὴν βαφήλειαν τῶν οὐρανῶν. διὸ πρὸ πάντων ἀξίω σε τῇ μὲν ψυχῇ δέξασθαι τὴν πίστιν, προσέλθειν δὲ εὐθὺς καὶ τῷ βαπτίσματι πῶς θερμοτάτῳ καὶ μηδόλως πρὸς τούτο ἀναβάλλων

John iii. 5

Mat. xxviii. 19

John iii. 8
BARLAAM AND IOASAPH, viii. 58-59

The other answered him thus, 'The root and sure foundation of this holy and perfect Christian Faith is the grace of heavenly Baptism, fraught with the cleansing from all original sins, and complete purification of all defilements of evil that come after. For thus the Saviour commanded a man to be born again of water and of the spirit, and be restored to his first dignity, to wit, by supplication and by calling on the Saving Name, the Holy Spirit brooding on the water. We are baptized, then, according to the word of the Lord, in the Name of the Father, and of the Son, and of the Holy Ghost: and thus the grace of the Holy Ghost dwelleth in the soul of the baptized, illuminating and making it God-like and renewing that which was made after his own image and likeness. And for the time to come we cast away all the old works of wickedness, we make covenant with God of a second life and begin a purer conversation, that we may also become fellow-heirs with them that are born again to incorruption and lay hold of everlasting salvation. But without Baptism it is impossible to attain to that good hope, even though a man be more pious than piety itself. For thus spake God, the Word, who was incarnate for the salvation of our race, "Verily I say unto you, except ye be born of water and of the Spirit, ye shall in no wise enter into the Kingdom of Heaven." Wherefore before all things I require thee to receive faith within thy soul, and to draw near to Baptism anon with hearty desire, and on no account to delay
λέσθαι· ἐπικίνδυνον γὰρ ἡ ἀναβολή, διὰ τὸ ἀδήλου εἶναι τοῦ θανάτου τὴν προθεσμίαν.

Ὁ δὲ Ἰωάσαφ πρὸς αὐτὸν ἔστη. Καὶ τίς ἡ ἀγαθὴ ἐλπὶς ἐκείνη, ἣν ἔφης χωρὶς βαπτίζομεν τῷ ἐπι-
tυγχάνειν; τίς δὲ ἐστὶν ἥπερ βασιλείαν τῶν ὦρανῶν ἄποκαλεῖς; πόθεν δὲ τὰ τοῦ ἐνανθρωπή-
σαντος Θεοῦ ρήματα σὺ ἀκήκοας; τίς δὲ ἡ τοῦ 
θανάτου ἄδηλος προθεσμία, περὶ ἢς μέριμνα 
πολλή, τῇ καρδίᾳ μου ἐνσκήψασα, εὖ λύπαται 
καὶ θέλω διαπανά μου τὰς σάρκας, καὶ αὐτῶν 
δῆ τῶν ὀστῶν καθάπτεται; καὶ εἰ τεθνηξόμενοι 
eἰς τὸ μὴ ὅπως διαλυθῶμεν οἱ ἄνθρωποι, ἢ ἐστὶν 
ἀλλη τις βιοτῇ μετὰ τὴν ἐντεῦθεν ἐκδημίαν; 
tαῦτα καὶ τούτους ἐπόμενα μαθεῖν ἐπεθύμων.

Ὁ δὲ Βαρλαὰμ τοιαύτας τούτους ἐδίδον τὰς ἑξα 
ἀποκρίσεις· Ἡ μὲν ἀγαθὴ ἐλπὶς, ἣν εἴρηκα, τῆς 
βασιλείας ἐστὶ τῶν ὦρανῶν· αὐτῇ δὲ γλῶσσῃ 
βροτεῖα τὸ παράπαν υπάρχει ἀνέκφραστος· φησὶ 
γὰρ ἡ Γραφή: "Α ὀφθαλμός οὐκ εἰδε, καὶ οὐ 
ἐγκοπεῖ, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἄνεβη, ἄ 
ητοίμασεν ὁ Θεὸς τοὺς ἄγαπόσιν αὐτῶν. ὅταν δὲ 
ἀξιωθῶμεν, τὸ παχὺ τοῦτο ἀποθέμενοι σαρκίων, 
τῆς μακριότητος ἐκείνης ἐπιτυχεῖν, τότε αὐτῶς, 
ὁ καταξιώσας ἡμᾶς μὴ διαμαρτεῖν τῆς ἐκπίθου, 
διδάξει καὶ γνωρίζῃ τῶν ἁγαθῶν ἐκείνων τὴν 
πάντα νοῦν υπερέχουσαν δόξαν, τὸ ἀφραστὸν 
φῶς, τὴν μὴ διακοπτομένην ζωὴν, τὴν μετὰ ἄγγε-
λων διαγωγήν. εἰ γὰρ ἀξιωθῶμεν Θεὸς συγγενε-
σθαι καθ' ὅσον ἐφικτὸν ἀνθρωπίνη φύσει, πάντα 
eἰσόμεθα παρ' αὐτοῦ καὶ νῦν οὐκ ἴσμεν. τούτῳ γὰρ 
ἐγώ, ἐκ τῆς τῶν θεοπνεύστων Γραφῶν μεμημένοις

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BARLAAM AND IOASAPH, viii. 59–60

herein, for delay is parlous, because of the uncertainty of the appointed day of death.’

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

Thus questioned he; and Barlaam answered thus: ‘The good hope, whereof I spake, is that of the kingdom of Heaven. But that kingdom is far beyond the utterance of mortal tongue; for the Scripture saith, “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.” But when we have shuffled off this gross flesh, and attained to that blessedness, then will that Master, which hath granted to us not to fail of this hope, teach and make known unto us the glory of those good things, whose glory passeth all understanding:—that light ineffable, that life that hath no ending, that converse with Angels. For if it be granted us to hold communion with God, so far as is attainable to human nature, then shall we know all things from his lips which now we know not. This doth my initiation into the teaching of the divine Scriptures teach me

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didachës, pántwn málista basileiaν ōuránōν tîthëmai, tò plēsion genvésthai tî theoria tîs ágias kai ãzaparchikîs Triádos, kai tò ãpprosítō fōtî aúthês èllamofthnai, trânoōrôn te kai kâtharw- 61 teron kai ãnakekalumënôs prōsōpō tîn árrhēton aúthês dōxan katópttrîzēsthai. eî ðê mî ðunatôn tîn dōxan èkeînèn kai tû phōs kai tâ àpporrēta ágathâ papaisthêsai lòghw, thamastōn oudèn: ouk ãn gâr ðsαn meγâla kai êzârêta, eî ge hîmîn, tôis èpîngiôis kai ãfârâtôis kai tû bârû touto kai èmpadès sârkîon perikemènôs, tû ãlogișmô te katelemâbânouto kai tû lòghw parîstotûnto. ouîtw mún ouîn ðê peîl toutwâ eîdôs tû pîstêîn múîn, deçou ánêndoiástwos ùhîwv peîplasîmènôn êxeîn, kai di èrghwv ágathôwv èpêîkhthî tîs ãthânavtou basileiâs èkeînês èpîlabêsthai, ðstper òtâan èpî- tûxhês, mabhshî tû têleion.

Perî ðwv ðê ñrṓtêshas, pwîs ðmewîs tôus lòghous toû sârkowthêntos Òseû ákhe自豪en, diá tûn ùerôn Êuanîgêlìwv ûsthî pânta tâ tîs ñeàndrikîs ôikoumênia hîmâs mëmacêkênav. ouîtw gâr h îgêia dêltos èkeînè kékhlthai, òs ãte ãthânasîan kai àfârât- sîan kai ãwîn aîwînon kai àmârtiôn ûfesîn kai basileiân ōurânôn tôs vînttos hîmîn kai ãfârâtôis kai èpîngiôis Êuanîgêlìzomînè ûnter gêgarbhâsîn 62 ûi aúttotâ kai ûptêrêta toû lòghou, ouû ànónterw eîrêka, òti máthêtâs kai ãpolóstolous ð Òstîr hîmôn Xristôs êzêlêxato- kai páreðwkan hîmûn ëggarbhôs, metâ tûn èndouhôn toû ðeßpôtôn eîs ûrânôn ànôdon tûs èptl gîs aûtû polîteias, Ôs te didaskeîas aûtou kai tû ãthâmatâ, katâ tô ègcharwôn gârphî pàрадoûnai. ouûw gâr pôs 104
to be the real meaning of the kingdom of Heaven; to approach the vision of the blessed and life-giving Trinity, and to be illumined with his unapproachable light, and with clearer and purer sight, and with unveiled face, to behold as in a glass his unspeakable glory. But, if it be impossible to express in language that glory, that light, and those mysterious blessings, what marvel? For they had not been mighty and singular, if they had been comprehended by reason and expressed in words by us who are earthly, and corruptible, and clothed in this heavy garment of sinful flesh. Holding then such knowledge, believe thou in simple faith undoubtingly, that these are no fictions; but by good works be urgent to lay hold on that immortal kingdom, to which, when thou hast attained, thou shalt have perfect knowledge.

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

τῷ τέλει τοῦ λόγου ὁ ἤξαίρετος τῶν θείων ἐκείνων εὐαγγελιστῶν εἰρηκεν. Ἡστι, φησί, καὶ ἄλλα πολλά ὑσα ἐποίησεν ὁ Ἰησοῦς, ἀτιμα ἐὰν γράφῃ- ται καθ’ ἐν οὐδὲ αὐτῶν οἶμαι τὸν κόσμου χωρήσαι τὰ γραφόμενα βιβλία.

Ἐν τούτῳ οὖν τῷ θεωτάτῳ Εὐαγγελίῳ ἐμφέρε- ται τῆς τε σαρκώσεως, τῆς τε ἀναδέξεως, τῶν τε θαυμάτων, τῶν τε πραγμάτων αὐτοῦ. Ἡ ἱστορία Πνεύματι Θεοῦ γεγραμμένη ἔπειτα καὶ περὶ τοῦ ἀκράντου πάθους οὕτε ὑπέμεινε δι’ ἡμᾶς ὁ Κύριος, τῆς τε ἀγίας καὶ τριήμερον ἐγέρσεως, καὶ τῆς εἰς οὐρανός ἀνόδου, πρὸς δὲ καὶ τῆς ἐνδόξου καὶ φοβερᾶς αὐτοῦ δευτέρας παρουσίας. μέλλει γὰρ πάλιν ὁ Θεὸς τοῦ Θεοῦ ἔλθειν ἐπὶ τῆς γῆς, μετὰ δόξης ἀρρήτου καὶ πλήθους τῆς οὐρανίου στρατιᾶς, κρύνα τὸ γένος ἡμῶν καὶ ἀποδοῦμαι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. τόν γὰρ ἀνθρωπον ἐξ ἀρχῆς ὁ Θεὸς ἐκ γῆς διαπλάσας, καθὰ δὴ καὶ προλαβὼν ἐπί τόν σοι, ἑνεφύσησεν εἰς αὐτοῦ πνεῦμα, ἢτις ψυχὴ λογική τε καὶ νοερὰ προσαγορεύεται· ἢπὶ δὲ καὶ θάνατον κατεκρίθημεν, ἀποθνῄσκομεν πάντες, καὶ οὐκ ἔστι τὸ ποτήριον τούτῳ τινα τῶν ἀνθρώπων παραδραμεῖν· ἔστι δὲ ὁ θάνατος χωρίσμος ψυχῆς ἀπὸ τοῦ σώματος. ἐκείνω μὲν οὖν τὸ ἐκ γῆς διαπλασθὲν σῶμα, χωρισθὲν τῆς ψυχῆς, εἰς γῆν ὑποστρέφει, ἢ ποτὲ καὶ ἐλήθη, καὶ φθειρόμενον διαλύεται· ἢ δὲ ψυχή, ἀθάνατος οὖσα, πορεύεται ἐνθα κελεύει ὁ Δη- μιουργός, μᾶλλον δὲ καθὼς αὐτή προητοίμασεν ἐαυτῇ κατάλυμα ἐτί τῷ σαρκίῳ συνούσα. καθὼς γὰρ τις πολιτεύσεται ἐνταῦθα, μέλλει ἀπολαμ- βάνειν ἐκείθεν.
that is the flower of the holy Evangelists, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

'So in this heavenly Gospel, written by the Spirit of God, is recorded the history of his Incarnation, his manifestation, his miracles and acts. Afterward, it telleth of the innocent suffering which the Lord endured for our sake, of his holy Resurrection on the third day, his Ascent into the heavens, and of his glorious and dreadful second coming; for the Son of God shall come again on earth, with unspeakable glory, and with a multitude of the heavenly host to judge our race, and to reward every man according to his works. For, at the beginning, God created man out of earth, as I have already told thee, and breathed into him breath, which is called a reasonable and understanding soul. But since we were sentenced to death, we die all: and it is not possible for any man to pass this cup by. Now death is the separation of the soul from the body. And that body which was formed out of earth, when severed from the soul, returneth to earth from whence also it was taken, and, decaying, perisheth; but the soul, being immortal, fareth whither her Maker calleth, or rather to the place where she, while still in the body, hath prepared for herself lodgement. For as a man hath lived here, so shall he receive reward there.
Εἴτε μετὰ πλείστους χρόνους ἔλευσεται Χρυστός ὁ Θεὸς ἡμῶν κρίνας τὸν κόσμον ἐν δόξῃ φοβερῇ καὶ ἀνεκδιηγήτωρ, οὗ τῷ φόβῳ αἱ δυνάμεις τῶν οὐρανῶν σαλευθῆσονται, καὶ πᾶσαι αἱ στρατιὲς τῶν ἄγγελων τρόμῳ παρίστανται ἐνώπιον αὐτοῦ. τότε ἐν φωνῇ ἄρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ ἀναστήσουσιν οἱ νεκροὶ, καὶ παραστήσουσιν τῷ φοβερῷ αὐτοῦ θρόνῳ. ἔστι δὲ ἡ ἀνάστασις συνάφεια πάλιν ψυχῆς τε καὶ σώματος.

Luke xxii. 26
1 Thess. iv. 16
Job. xix. 26
Ezek. xxxvii. 1-14

αὐτὸ ὁμοί τὸ σῶμα, τὸ φθειρὸμενον καὶ διαλυμένον, αὐτὸ ἀναστήσεται ἁφαρτοῦ. καὶ μηδαμὸς σοι ἀπιστίας λογισμὸς περὶ τοῦτον ἐπέλθου. οὐκ ἄνυνατε ἡ γὰρ τῷ ἐξ ἄρχης ἐκ τῆς γῆς διαπλάσαι. 64 σαντι αὐτό, εἰτα ἀποστραφέν εἰς γῆν ἐξ ἡ ἐλήφθη, κατὰ τὴν τοῦ Δῆμουργοῦ ἀπόφασιν, αὖθις ἀναστήσει. εἰ γὰρ ἐννοήσεις πόσα ἐξ οὐκ ὄντων ἐποίησεν ὁ Θεὸς, ικανὴ σοι ἐσται αὐτὴ ἀπόδειξις. καὶ γὰρ γῆν λαβὼν ἐποίησεν ἁνθρώπον, γῆν οὐκ οὕσαν πρότερον. πῶς οὖν ἡ γῆ γέγονεν ἁνθρώπου; πῶς δὲ αὐτὴ οὐκ οὕσα παρήγετο; ποίαν δὲ υποβάθραν ἔχει; πῶς δὲ ἐξ αὐτῆς παρῆχθησαν τὰ τῶν ἁλῶν ἀπειρα γένη, τὰ τῶν σπερμάτων, τὰ τῶν φυτῶν; ἀλλὰ καὶ τὸν κατανόησον ἐπὶ τῆς γεννήσεως τῆς ἡμετέρας. οὐ σπέρμα βραχύ ἐνείται εἰς τὴν ὑποδεχομένην μῆτραν αὐτὸ; πόθεν οὖν ἡ τοσαύτη τοῦ ζώου διάπλασις;

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

So for him, who hath made everything out of nothing, and still doth make, it is not impossible to raise deadened and corrupt bodies from the earth, that every man may be rewarded according to his works; for he saith, “The present is the time for
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Ναζιάνζ.  
orat. ix.  
p. 152

δὲ μέλλων ἀνταποδόσεως. ἐπεὶ ποῦ τὸ δίκαιον 
tοῦ Θεοῦ, εἰ μὴ ἀνάστασις ἤν; πολλοὶ γὰρ, 
dίκαιοι ὄντες, πολλὰ ἐν τῷ παρόντι βίῳ κακο-
χηθέντες καὶ τιμωρηθέντες βιαίως ἀνηρέθησαν· 
éνιοι δὲ, ἁσεβεῖς ὄντες καὶ παράνομοι, ἐν τρυφῇ 
καὶ εὐθυμείᾳ τὴν παρούσαν ζωὴν ἀνήλωσαν· ὁ δὲ 
Θεος, ἐπειδὴ ἁγαθὸς ἐστὶ καὶ δίκαιος, ὄρισεν 
ἡμέραν ἀναστάσεως καὶ ἐτάσεως, ἵνα, ἀπο-
λαβόντας ἕκαστη γυνὴ τὸ ίδιον σῶμα, ὁ μὲν 
κακός, ἐνταῦθα τὰ ἁγαθὰ ἀπολαβὼν, ἐκεῖ περὶ 65 
ὅν ἡμαρτε κολασθῇ, ὁ δὲ ἁγαθὸς, ἐνταῦθα τιμω-
ρθεῖς περὶ ὁν ἡμαρτεν, ἐκεῖ τῶν ἁγάθων κηρο-
νόμος γένεται· Ἀκούσονται γὰρ, φησὶν ὁ Κύριος, 
οἱ ἐν τοῖς μνημείοις τῆς φωνῆς τοῦ Τίτου τοῦ Θεοῦ, 
καὶ ἑξελευσόνται οἳ τὰ ἁγαθὰ ποιήσαντες εἰς 
ἀνάστασιν ζωῆς, οἱ δὲ τὰ φανὰ πράξαντες εἰς 
ἀνάστασιν κρίσεως, ἢν καὶ θρόνοι τεθῆσονται, 
cαὶ ὁ Παλαιός τῶν ἡμερῶν καὶ πάντων Δημι-
ουργὸς προκαθίσει, καὶ βιβλίον ἀνουγησόντα 
pάντων ἡμῶν τὰς πράξεις, τοὺς λόγους, τὰς ἐν-
θυμήσεις ἐγγεγραμμένας ἔχουσαι, καὶ ποταμὸς 
πυρὸς ἔλκεται, καὶ πάντα τὰ κεκρυμένα ἀνα-
καλύπτουνται. οὐδεὶς ἐκεὶ συνήγορος, ἡ πιθανότης 
ῥημάτων, ἡ ψευδής ἀπολογία, ἡ πλούτου δυνα-
στεία, ἡ ἀξιωμάτων ὁγκος, ἡ δόρων ἀφθονοι 
δόσεις, κλέψει τὴν ὅρθην κρίσιν ἱσχύουσιν· ἀλλ᾽ 
ὁ ἀδέκαστος ἑκεῖνος καὶ ἀληθινὸς δικαστὴς ζυγοῖς 
δικαιοσύνης πάντα διακρίνει, καὶ πρᾶξιν καὶ 
λόγον καὶ διανόημα. καὶ πορεύονται οἱ τὰ 
ἀγαθὰ ποιῆσαντες εἰς ζωὴν αἰώνιον, εἰς τὸ φῶς 
tὸ ἀνέκφραστον, μετὰ ἀγγέλων εὐφραίνομενοι, 
tῶν ἀπορρήτων ἁγαθῶν ἀπολαύοντες, καὶ τῇ
work, the future for recompense." Else, where were the justice of God, if there were no Resurrection? Many righteous men in this present life have suffered much ill-usage and torment, and have died violent deaths; and the impious and the law-breaker hath spent his days here in luxury and prosperity. But God, who is good and just, hath appointed a day of resurrection and inquisition, that each soul may receive her own body, and that the wicked, who received his good things here, may there be punished for his misdeeds, and that the good, who was here chastised for his misdeeds, may there inherit his bliss. For, saith the Lord, "They that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of doom." Then also shall thrones be set, and the Ancient of days and Maker of all things shall sit as Judge, and there shall be opened books with records of the deeds and words and thoughts of all of us, and a fiery stream shall issue, and all hidden things shall be revealed. There shall no advocate, no persuasive words, no false excuse, no mightiness of riches, no pomp of rank, no lavishment of bribes, avail to pervert righteous judgement. For he, the uncorrupt and truthful Judge, shall weigh everything in the balance of justice, every act, word and thought. And they that have done good shall go into life everlasting, into light unspeakable, rejoicing in the fellowship of the Angels, to enjoy bliss ineffable, standing
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Mat. xxv. 30 ἁγία Τριάδι καθαρῶς παριστάμενοι· οἱ δὲ τὰ 66 

phiλα πράξαντες καὶ πάντες οὶ ἀσεβεῖς καὶ 

ἀμαρτωλοὶ εἰς κόλασιν αἰώνιον, ἢτις γέννα 

λέγεται καὶ σκότος ἔξωτερον, καὶ σκόλης ἀκοῖ- 

μητος, καὶ βρυγμός ὅδοντων, καὶ ἄλλα μυρία 

κολαστήρια, μᾶλλον δὲ, τὸ πάντων χαλεπώτατον, 

tὸ ἀλλοτριωθήναι ἀπὸ Θεοῦ καὶ ἀπερρίφθαι τοῦ 

gυλυκυτάτον προσώπων αὐτοῦ, καὶ τῆς δόξης 

ἐκείνης στηριζήσαι τῆς ἀνεκδηγητοῦ, καὶ τὸ 

παραδειγματισθῆναι ἐπὶ πάσης τῆς κτίσεως, καὶ 

tὸ αἰωσχυνθῆναι αἰσχύνη πέρας οὐκ ἔχονσαν. 

μετὰ γὰρ τὸ δοθήναι τὴν φρικὴν ἐκείνην ἀπό- 

φασιν, πάντα ἄτρεπτα μενεὶ καὶ ἀναλλοίωτα, 

μήτε τῆς τῶν δικαίων φαινὰς διαγωγῆς ἔχοισι 

tέλος, μήτε τῆς τῶν ἀμαρτωλῶν ταλαίπωριας καὶ 

κολασίως λαμβανούσης πέρας· οὔτε γὰρ κριτῆς 

μετ’ ἐκείνων ὑψήλοτερος, οὔτε ἀπολογίᾳ δ’ ἐργών 

dευτέρων, οὐ προθεσμίᾳ μεταποιήσεως, οὐκ ἄλλῃ 

tis μέθοδος τοῖς κολαζομένοις, συνδιασκεδασμοῖς 

αὐτοῖς τῆς τιμωρίας.

Luke xvi. 28 2 Pet. iii. 11  Τούτων οὖτως ἔχοντων, ποταποὺς δεῖ ὑπάρχειν 

ἡμᾶς εἰς ἀγίας ἀναστροφαῖς καὶ εὐσεβείας πολι
tείαις, ἢν καταξιωθῶμεν ἐκφυγεῖν τὴν μέλλουσαν 

ἀπελεύθερος καὶ σταθῆναι ἐκ δεξιῶν τοῦ Θεοῦ τοῦ 

Θεοῦ; αὕτη γὰρ ἡ στάσις τῶν δικαίων· τοῖς δὲ 

ἀμαρτωλοῖς ἡ ἐξ εὐωνύμων ἀποκεκλήρωται παν

αθλία μερίς. ἐκείθεν δὲ τοὺς μὲν δικαίους εὐλο

γήμενοι ἀποκαλῶν ὁ Διστότης εἰς τὴν ἀτελευ
tήτην βασιλείαν εἰσάγης, τοὺς δὲ ἀμαρτωλούς, μετ’ ὀργῆς καὶ ἀράς ἐκβάλας τοῦ προσώπου αὐτοῦ τοῦ 

ἡμέρων καὶ γαληνοῦ, τὸ πάντων πικρότατον ἀμα 

καὶ χαλεπώτατον, εἰς κόλασιν ἐκπέμπτει αἰώνιον.

II 2
in purity before the Holy Trinity. But they that have done evil, and all the ungodly and sinners, shall go into everlasting punishment, which is called Gehenna, and outer darkness, and the worm that dieth not, and the gnashing of teeth, and a thousand other names of punishment; which meaneth rather—bitterest of all,—alienation from God, the being cast away from the sweetness of his presence, the being deprived of that glory which baffleth description, the being made a spectacle unto the whole creation, and the being put to shame, and shame that hath no ending. For, after the passing of that terrible sentence, all things shall abide immutable and unchangeable. The blissful life of the righteous shall have no close, neither shall the misery and punishment of sinners find an end: because, after him, there is no higher Judge, and no defence by after-works, no time for amendment, no other way for them that are punished, their vengeance being co-eternal with them.

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

'Ο δὲ Ἰωάσαφ πρὸς αὐτὸν ἔφη. Μεγάλα τινὰ καὶ θαυμαστὰ πράγματα λέγεις μοι, ἀνθρώπε, φόβου πολλοῦ καὶ τρόμου ἄξια, εἰ ταῦτά γε οὕτως ἔχει, καὶ ἐστὶ πάλιν, μετὰ τὸ ἀποθανεῖν καὶ εἰς τέφραν καὶ κόνων διαλυθῆναι, ἀνάστασις καὶ παλιγγενεσία, ἀμοιβαία τε καὶ εὐθυναί τῶν βεβιωμένων. ἄλλα τίς τις τούτων ἀπόδειξις; καὶ πῶς, τὸ τέως μη θεαθὲν μαθόντες, οὕτως ἀραρότως καὶ ἀναμφιλέτως ἐπιστεύσατε; τὰ μὲν γὰρ ἦδη πραχθέντα καὶ ἔργον φανερωθέντα, κἂν αὐτοὶ οὐκ εἴδετε, ἄλλα τῶν ἱστορησάντων ἕκουσατε· πῶς δέ, καὶ περὶ τῶν μελλόντων τοιαύτα μεγάλα καὶ ὑπέροχα κηρύττοσα, ἁσφαλῇ τὴν περὶ αὐτῶν κέκτησθε πληροφορίαν;

Καὶ φησίν ὁ Βαρλαάμ. Ἐκ τῶν ἦδη πραχθέντων ἑκτησάμην καὶ τῶν μελλόντων τὴν πληροφορίαν· οἱ γὰρ ταῦτα κηρύσσαντες ἐν οὐδενὶ τῆς ἀληθείας διαμαρτόντες, ἄλλα σημείου καὶ τέρας καὶ ποικιλίας δυνάμεις τὰ λεγόμενα ἐμπεδωσάμενοι, αὐτὸ καὶ περὶ τῶν μελλόντων εἰσηγήσαντο. ὃσπερ 68 οὐν ἐνταῦθα οὐδὲν σκαίον καὶ πεπλασμένου εδίδαξαν, ἄλλα πάντα φαίνότερον ἢλιον ἐλαμψαν ὡσα τε εἶπον καὶ ἐποίησαν, οὕτω κακεὶ ἀληθινὰ ἐδογμάτισαν. ἀτιμα ἐν αὐτῶς ὁ Κύριος ἡμῶν καὶ δεσπότης Ἰησοῦς Χριστὸς λόγῳ τε καὶ ἔργῳ ἐπιστούσατο. Ἄμην γὰρ, φησί, λέγω ὑμῖν ὅτι ἔρχεται ὡρα, ἐν ἓ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσαντες τῆς φωνῆς τοῦ Τιου τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται καὶ οὕδης. Ἐρχεται ὡρα,
BARLAAM AND IOASAPH, ix. 67–68

IX

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

Quoth Barlaam, 'From the past I gain certainty about the future; for they that preached the Gospel, without erring from the truth, but establishing their sayings by signs and wonders and divers miracles, themselves also spake of the future. So, as in the one case they taught us nothing amiss or false, but made all that they said and did to shine clearer than the sun, so also in the other matter they gave us true doctrine, even that which our Lord and Master Jesus Christ himself confirmed both by word and deed. "Verily," he spake, "I say unto you, the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and they that hear shall live:" and again, "The hour

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12
ότε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν τζωῆς, οἱ δὲ τὰ φαύλα πράξαντες εἰς ἀνάστασιν κρίσεως· καὶ πάλιν περὶ τῆς ἀναστάσεως φησὶ τῶν νεκρῶν· Ὄνη ἀνέγνωτε τὸ ῥήθην ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος· ἐγὼ εἰμι ὁ Θεὸς Αβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακὼβ; οὐκ ἔστιν ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς νεκρῶν, ἀλλὰ ζωντῶν· "Ωσπερ γὰρ συνελέγεται τὰ ζητᾶν καὶ πυρὶ καλέται, οὕτως ἔσται ἐν τῇ συντελείᾳ αἰώνος τούτου· ἀποστελεῖ ὁ Θεὸς τοῦ Θεοῦ τοὺς ἀγγέλους αὐτοῦ καὶ συνελέξουσι πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἄνομλαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδοντῶν· τότε οἱ δικαίοι ἐκλάμψασιν ὡς οἶλος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν· ταῦτα εἰπὼν, προσέθετο· Ὅ ἔχων ὅτα ἀκούει ἀκούετω.

Τοιοῦτοι μὲν λόγους καὶ ἐτέρους πλεῖσοι τὴν τῶν σωμάτων ἡμῶν ἀναστάσιν ὁ Κύριος ἐφανέρωσε· ἔργῳ δὲ τοὺς λόγους ἐπιστώσατο, πολλοὺς ἐγείρας νεκροὺς, πρὸς τὸ τέλει τῆς ἐπὶ γῆς αὐτοῦ πολιτείας, καὶ τεταρταῖον ἡδή καταφθάρειν καὶ ὁδωδόντα Δάσαρόν τινα φίλον ἐαυτοῦ ἐκ τοῦ μνήματος καλέσας, καὶ ζώντα τὸν ἄπνουν παραστησάμενος. ἐπὶ τούτοις δὲ καὶ αὐτὸς ὁ Κύριος ἀπαρχὴ τῆς τελείας καὶ μηκέτι θανάτῳ ὑποπτιπτούσης ἀναστάσεως γέγονε, σαρκὶ τοῦ θανάτου γενόμενος, ἀναστὰς δὲ τριήμερος καὶ τῶν νεκρῶν πρωτότοκος γενόμενος. ἡγέρθησαν μὲν γὰρ καὶ ἄλλοι ἐκ τῶν νεκρῶν, ἀλλ’ αὐθεὶς ἀπέθανον καὶ οὐκ ἐφθασαν εἰκόνα τῆς μελλούσης ἀληθινῆς ἀναστάσεως παραστήσασι· μόνος δὲ
cometh when the dead shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And again he said concerning the resurrection of the dead, "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living." "For as the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of God shall send forth his Angels, and they shall gather all things that offend, and them which do iniquity, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." Thus spake he and added this thereto, "Who hath ears to hear, let him hear."

'In such words and many more did the Lord make manifest the resurrection of our bodies, and confirm his words in deed, by raising many that were dead. And, toward the end of his life upon earth, he called from the grave one Lazarus his friend, that had already been four days dead and stank, and thus he restored the lifeless to life. Moreover, the Lord himself became the first-fruits of that resurrection which is final and no longer subject unto death, after he had in the flesh tasted of death; and on the third day he rose again, and became the first-born from the dead. For other men also were raised from the dead, but died once more, and might not yet attain to the likeness of the future true resurrection. But he alone was the
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αὐτὸς τῆς ἀναστάσεως ἐκείνης ἀρχηγὸς ἐγένετο, πρώτος τὴν ἀθάνατον ἐγερθεὶς ἀνάστασιν. ταῦτα καὶ οἱ ἄπ’ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου ἐκήρυξαν. φησὶ γὰρ ὁ μακάριος Παύλος, οὐ ἡ κλῆσις οὐκ ἔξ ἀνθρώπων, ἀλλ’ οὐρανόθεν γέγονε. Γυνωρίζω ὑμῖν, ἀδελφοί, τὸ Εὐαγγέλιον ὦμιν· ἐν πρώτοις ὁ καὶ παρέλαβον, ὁτι Ἰησοῦς ἀπέθανεν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, κατὰ τὰς Γραφὰς· εἰ δὲ Ἰησοῦς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσι τινες ὅτι ἀνά- 70 στασις οὐκ ἔστιν; εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Ἰησοῦς ἐγήγερται· εἰ δὲ Ἰησοῦς οὐκ ἐγή- γερται, ματαιά ἡ πίστις ἡμῶν, εἰς ἑπτα ἕν ταῖς ἀνομίαις ὑμῶν· εἰ ἐν τῇ ζωῇ ταύτῃ ἤπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. νυνὶ δὲ Ἰησοῦς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκουμημένων γενόμενος· ἐπειδὴ γὰρ δι’ ἀνθρώπου ὁ θάνατος, καὶ δι’ ἄνθρωπον ἀνάστασις νεκρῶν· ἀπὸ τοῦ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνῄσκοντι, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθῆσονται. καὶ μετ’ θλίψα·

1 Cor. xv. 53-55

Δεὶ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν· ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε πληρωθῆσεται ὁ λόγος ὁ γεγραμμένος· Κατεστόθη ὁ θάνατος εἰς νῖκος· τοῦ σου, θάνατε, τὸ κέντρον; ποὺ σου, ἀδη, τὸ νῖκος; καταργεῖται γὰρ τέλεον ἡ τοῦ θανάτου δύναμις τότε καὶ ἀφανίζεται, μηκέτι ὁλος ἑνεργοῦσα, ἀλλ’ ἀθανασία λουπὸν καὶ ἀφθαρσία δίδοται τοῖς ἄνθρωποις αἰώνιος.
BARLAAM AND IOASAPH, ix. 69-70

leader of that resurrection, the first to be raised to the resurrection immortal.

'This was the preaching also of them that from the beginning were eye witnesses and ministers of the word; for thus saith blessed Paul, whose calling was not of men, but from heaven, "Brethren, I declare unto you the Gospel which I preached unto you. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain, ye are yet in your sins. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." And after a little while, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?" For then the power of death is utterly annulled and destroyed, no longer working in us, but for the future there is given unto men immortality and incorruption for evermore.
ΣΤ. ΙΩΑΝΝΗΣ ΔΑΜΑΣΚΗΝΟΣ

'Εσται οὖν, ἐσται ἀναμφιλεκτως ἢ τῶν νεκρῶν ἀνάστασις, καὶ τοῦτο ἀνενθεωρητως πιστεύομεν· ἀλλὰ καὶ ἀμοιβὰς καὶ εὐθύνας τῶν βεβιωμένων γυνώσκομεν κατὰ τὴν φοβερὰν ἡμέραν τῆς τοῦ Χριστοῦ παρουσίας, Δι' ἃς οὐρανοὶ πυροῦρειλοι λυθήσονται καὶ στοιχεία καυσούμενα τήκεται, ὡς φησὶ τις τῶν θεγόρων, Καίνους δὲ οὐρανοὺς καὶ 71 καύνῃ γῆν, κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν. ὅτι γὰρ ἀμοιβαὶ καὶ εὐθύναι εἰσὶ τῶν ἐργῶν ἐκεῖ, καὶ οὐδὲν διὸς τῶν ἀγαθῶν ἢ τῶν πονηρῶν παροφθήσεται, ἀλλὰ καὶ ἐργῶν καὶ ῥημάτων καὶ ἐνθυμήσεων ἀνταποδόσεις ἀπόκεινται, δήλου· φησὶ γὰρ ὁ Κύριος· ὁς ἔδω ποτίσῃ ἐνα τῶν μικρῶν τούτων ποτήριον ψυχρῶν μόνον εἰς ὠνόμα μαθητοῦ, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. καὶ πάλιν λέγει· ὁταν ἔλθῃ ὁ Θεὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ άγγελοι ἀγγελεῖ μετ' αὐτοῦ, τότε συναχθήσονται ἐμπροσθεν αὐτοῦ πάντα τὰ ἐθνη καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων· τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἑτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ἔσωσεν ἡμᾶν καὶ σω-

Mat. x. 42
Mk. ix. 41
Mat. xxv. 31-36
Luke xii. 8

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BARLAAM AND IOASAPH, ix. 70–71

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

'Ἰδοὺ διὰ πάντων τούτων καὶ ἄλλων πλειώνων ἐδήλωσε βεβαίας εἶναι καὶ ἀσφαλεῖς τὰς ἀμοιβὰς 72 τῶν ἁγάθων ἔργων; ἀλλὰ καὶ τῶν ἐναντίων εὐθύνας ἀποκείσθαι προκατήγγειλε διὰ παραβολῶν θαυμασίων καὶ ἐξαισίων, διὰ τὴν τῆς σοφίας πανσόφος διηγήσατο ποτὲ μὲν πλούσιον τινα παρεισώγων πορφύραν καὶ βύσσουν ἐνδεδυμένον, καὶ καθ' ἡμέραν λαμπρῶς εὐφραίνομεν, ἀμετάδοτον δὲ καὶ ἀνηλεθῇ πρὸς τοὺς δεσμένους ὑπάρχοντα, ὡς καὶ πτωχὸν τινα Δάξαρον ὑνόματι πρὸς τὸν πυλῶνα αὐτοῦ βεβλημένον παραβλέπειν, καὶ οὐδὲ αὐτῶν τῶν τῆς τραπέζης αὐτοῦ ψυχῶν ἐπιδιόναι αὐτῷ ἀποθανόντων ὅν ἀμφοτέρων, ὁ μὲν πένης ἐκείνους καὶ ἥλκωμενος ἀπηνέχθη, φησίν, εἰς τὸν κόλπον Ἀβραάμ, τὴν τῶν δικαίων συναυλίαν οὕτω δηλώσας: ὁ δὲ πλούσιος παρεδόθη φλογὶ πικρᾷ βασάνον ἐν τῷ ἁδῃ πρὸς δὲ Ἀβραὰμ ἔλεγεν Ἀπέλαβης σὺ τὰ ἁγάθα σου ἐν τῇ ζωῇ σου, καὶ Δάξαρος ὁμοίως τὰ κακά νῦν δὲ οὕτως μὲν παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

Ἐτέρωθε δὲ παρεικάζων τὴν τῶν οὐρανῶν βασιλείαν ἄνθρωπῳ βασιλείαν, ὅστις ἐποίησε γάμους τῷ ἀνθρώπῳ, τὴν μελλούσαν εὐφραίνοντα καὶ λαμπρότητα οὕτω δηλών. πρὸς ἄνθρωπος γὰρ ταπεινοῖς καὶ τὰ ἐπίγεια φρονοῦντας τὸν λόγον ποιοῦμενος ἐκ τῶν συνήθων αὐτοῖς καὶ γυνηκῶν ἐδίδον τὰς παραβολὰς. οὐ μέντοι δὲ γάμους καὶ τραπέζης ἐν ἐκείνῳ παρεδήλου τῷ αἰῶνι εἶναι.
ever shall confess me before men, him will I also confess before my Father which is in heaven."

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

'And otherwhere he likeneth the kingdom of heaven to a certain king which made a marriage feast for his son and thereby he declared future happiness and splendour. For as he was wont to speak to humble and earthly minded men, he would draw his parables from homely and familiar things. Not that he meant that marriages and feasts exist in that world; but in condescension
ἀλλὰ τῇ αὐτῶν συγκαταβαίνων παχύτητι, τούτους ὄνομασι κέχρηται, γυνωρίσαι αὐτοῖς τὰ μέλλοντα βουλόμενος. πάντας μὲν οὖν, φησί, 73 συνεκάλεσεν ὁ βασιλεὺς ύψηλῷ κηρύγματι συνελθεῖν εἰς τοὺς γάμους καὶ ἐμφορηθήναι τῶν ἀπορρήτων ἁγαθῶν ἐκείνων πολλοὶ δὲ τῶν κεκλημένων ἀμελήσαντες οὐκ ἀπῆλθον, ἄλλος, ἀπασχολήσαντες ἑαυτοὺς, οἱ μὲν εἰς ἀγροὺς, οἱ δὲ εἰς ἐμπορίας, οἱ δὲ εἰς νεούμφους γυναίκας, ἀπεστρήσαν ἑαυτοὺς τῆς λαμπρότητος τοῦ νυμφῶν. ἐκείνων δὲ ἔθελον ἄλλοτριοι πολλοὶ τῆς τερπνῆς εὐφροσύνης, ἄλλοι προσεκλήθησαν καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους ἐδείκνυεν ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου, καὶ λέγει αὐτῷ. Ἐταῖρε, τῶς εἰσήλθες δὲ μὴ ἔχων ἐνδύμα γάμου; οὐ δὲ ἐφιμώθη. τότε ἔπειτα ὁ βασιλεὺς τοῖς διακόνοις. Δήσαντες αὐτοῦ χεῖρας καὶ πόδας, ἄρατε αὐτοῦ, καὶ ἐμβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεί ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδοντῶν. οἱ μὲν οὖν παρατησάμενοι καὶ μηδένως τῆς κλήσεως ὑπακούσαντες εἰσίν οἱ μὴ προσδραμόντες τῇ τοῦ Χριστοῦ πίστει, ἄλλοι εἰτε τῇ εἰδωλολατρείᾳ, εἰτε αἱρέσει τινὶ ἐμπείρας· ὁ δὲ μὴ ἔχων τοῦ γάμου ἐνδύμα ἔστων ὁ πιστεύσας μὲν, πράξει δὲ ὑπαραίσ τοῦ νυμφῶν ἐνδύμα κηλίδωσας, δὲ καὶ δικαιῶς ἐξεβλήθη τῆς χαρᾶς τοῦ νυμφῶν.

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

‘And he put forth yet another parable, in harmony with this, in his picture of the Ten Virgins, “five of whom were wise, and five were foolish. They that were foolish took their lamps and took no

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οὐκ ἔλαβον μεθ’ ἐαυτῶν ἐλαιον· αἱ δὲ φρόνιμαι ἐλαβον ἐλαιον· διὰ τοῦ ἐλαιον τὴν τῶν ἀγαθῶν ἔργων κτῆσιν σημαινον. Μέσης δὲ τῆς νυκτός, φησί, κραυγῇ γέγονεν· Ἠδον ὁ νυμφίος ἔρχεται· ἑξέρχεσθε εἰς ἀπάντησιν αὐτοῦ· διὰ τοῦ μεσονυκτίου τὸ ἄδηλον τῆς ἡμέρας ἐκείνης παραστήσας. τότε ἤγερθησαν πάσαι αἱ παρθένοι ἐκεῖναι· Αἱ μὲν οὖν ἔτοιμοι ἐξήλθον εἰς ἀπάντησιν τοῦ νυμφίου, καὶ εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα· αἱ δὲ ἀνέτοιμοι, ἃς εἰκότως μωρᾶς ἐκάλεσε, σβεννυμένας τὰς λαμπάδας ἐαυτῶν ὀρῶσαι, ἀπῆλθον ἀγοράσαι ἐλαιον. παραγενόμεναι δὲ κλεισθείσης ἡδή τῆς θύρας, ἔκραξον λέγουσαν· Κύριε, κύριε, ἀνοιξόν ἡμῖν· ὁ δὲ, φησίν, ἀποκριθεὶς εἶπεν· Ἄμην, λέγω ἦμιν, οὐκ οἶδα ἡμᾶς· διὰ τούτων οὖν ἀπάντων δήλον ἐστιν ἀνταπόδοσιν εἶναι οὐ μόνον τῶν ἐναντίων πράξεων, ἀλλὰ καὶ ῥημάτων καὶ αὐτῶν τῶν ἐνθυμήσεων.

εἰπεν γὰρ ὁ Σωτήρ· Λέγω ἦμιν ὅτι πᾶν ρῆμα ἁργῶν ὁ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. καὶ αὕτη· Ἄμην δὲ, φησίν, καὶ αἱ τρίχες τῆς κεφαλῆς ἠρθμημέναι εἰς· διὰ τῶν τριχῶν τὰ λεπτότατα τῶν διαλογισμῶν καὶ ἐνθυμήσεων παραδηλώσας. 75 συνωδὰ δὲ τούτως καὶ ὁ μακάριος διδάσκει Παῦλος· Ζῶν γὰρ, φησίν, ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διικνούμενος ἀχρὶ μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· καὶ οὐκ ἔστι κτίσις ἄφανής ἐνώπιον αὐτοῦ, πάντα δὲ
oil with them, but the wise took oil.” By the oil he signifieth the acquiring of good works. “And at midnight,” he saith, “there was a cry made, ‘Behold the bridegroom cometh, go ye out to meet him.’” By midnight he denoteth the uncertainty of that time. Then all those virgins arose. “They that were ready went forth to meet the bridegroom and went in with him to the marriage, and the door was shut.” But they that were un-ready (whom rightly he calleth foolish), seeing that their lamps were going out, went forth to buy oil. Afterward they drew nigh, the door being now shut, and cried, saying, “Lord, Lord, open to us.” But he answered and said, “Verily I say unto you, I know you not.” Wherefore from all this it is manifest that there is a requital not only for overt acts, but also for words and even secret thoughts; for the Saviour said, “I say unto you, that for every idle word that men shall speak they shall give account thereof in the day of judgement.” And again he saith, “But the very hairs of your head are numbered,” by the hairs meaning the smallest and slightest phantasy or thought. And in harmony herewith is the teaching of blessed Paul, “For the word of God,” saith he, “is quick and powerful, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ‘Neither is there any creature that is not manifest in his sight: but all things are
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γυμνά καὶ τετραχηλισμένα τοῖς ὄφθαλμοῖς αὐτοῦ, πρὸς δὲν ἦμιν ο λόγος.

Ταῦτα καὶ οἱ προφήται πρὸ χρόνων πολλῶν τῇ τοῦ Πνεύματος λαμπόμενοι χάριτι ἁριδη- λότατα κατηγείλαν. φησὶ γὰρ ὁ Ἁσαίας. 'Εγὼ τὰ ἐργα αὐτῶν καὶ τοὺς λογισμούς ἐπίσταμαι καὶ ἀνταποδώσω αὐτοῖς. ίδιον συναγαγεῖν ἐρχομαι πάντα τὰ ἔθνη καὶ τὰς γλώσσας, καὶ ἤξυσθα, καὶ ὡσφονται τὴν δόξαν μου. καὶ ἔσται ὁ οὐρανός καινὸς καὶ ἡ γῆ καινή, ἃ ἐγὼ ποιῶ μὲν ἐνώπιόν μου· καὶ ἤξι Πάσα σάρξ τοῦ προσκυνήσαι ἐνώπιόν μου, λέγει Κύριος, καὶ ἔξελευσονται, καὶ ὡσφονται τὰ κόσμων ἀνθρώπων, τῶν παρα- βεβηκότων ἐν ἐμοί· ὃ γὰρ σκώλης αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὅρασιν πᾶση σαρκὶ. καὶ αὐξήσεται καὶ ἔσονται τῆς ἡμέρας ἐκείνης λέγει. Καὶ εἰληφθήσεται ὁ οὐρανός ὡς βύζλον, καὶ πάντα τὰ ἄστρα πεσοῦνται ὡς φύλλα ἐξ ἀμπέλου· ίδιον γὰρ ἡμέρα Κύριον ἔρχεται, ἀνίατος θυμοῦ καὶ ὀργῆς, θείων τὴν οἰκουμένην ὅλην ἐρήμων καὶ τοὺς ἀμαρτώλους ἀπολέσαι ἐξ αὐτῆς· οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὄρρων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ 76 φῶς αὐτῶν οὐ δώσονται, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς· καὶ ἀπολῶ ὑβρίς ἀνώμαλος καὶ ὑβρίς ὑπερηφάνων ταπεινώσω. καὶ πάλιν λέγει· οὐαὶ οἱ ἐπισκόποι τοῦ ἁμαρτίας αὐτῶν ὡς σχοινώφ μακρῷ καὶ ὡς ξυγοὺς ἰμάντι δαμάλεως τοὺς ἀνομίας· οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ τὸ καλὸν πονηρὸν, οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος, οἱ τιθέντες τὸ πικρὸν γλυκὺ καὶ τὸ γλυκὺ

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naked and laid bare unto the eyes of him with whom we have to do."

"These things also were proclaimed with wondrous clearness by the prophets of old time, illumined by the grace of the Spirit. For Esay saith, "I know their works and their thoughts," and will repay them. "Behold, I come to gather all nations and all tongues; and they shall come and see my glory. And the heaven shall be new, and the earth, which I make before me. And all flesh shall come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be a spectacle unto all flesh." And again he saith concerning that day, "And the heavens shall be rolled together as a scroll, and all the stars shall fall down as leaves from the vine. For behold, the day of the Lord cometh, cruel with wrath and fierce anger, to lay the whole world desolate and to destroy the sinners out of it. For the stars of heaven and Orion and all the constellations of heaven shall not give their light, and the sun shall be darkened in his going forth, and the moon shall not give her light. And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the proud." And again he saith, "Wo unto them that draw their iniquities as with a long cord, and their sins as with an heifer's cart-ropes! Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for
πικρόν. οὐαὶ οἱ ἰσχύοντες ὑμῶν οἱ δυνάσται, οἱ κυρώντες τὸ σίκερα, οἱ δικαιούντες τὸν ἀσεβή ἐνεκέν δώρων καὶ τὸ δίκαιον τοῦ δικαίου αἴροντες, οἱ ἐκκλίνοντες κρίσιν πτωχῶν καὶ ἀρταξόντες κρίμα πενήτων, ὥστε εἶναί αὐτοῖς χήραν εἰς ἀρταξήν καὶ ὄρφανον εἰς προνομῖν. καὶ τί ποιήσουσι τῇ ἡμέρᾳ τῆς ἐπισκοπῆς; καὶ πρὸς τίνα καταφεύξουσι τοῦ βοηθηθῆναι; καὶ τοῦ καταλείψουσι τὴν δόξαν αὐτῶν τοῦ μὴ ἐμπεσείν εἰς ἀπαγωγὴν; ὃν τρόπον καυθήσεται καλάμη ὑπὸ ἄνθρακος πυρὸς καὶ συγκαυθήσεται ὑπὸ φλογὸς ἀνημένης, ἡ ῥίζα αὐτῶν ὡς χνοῦς ἔσται, καὶ τὸ ἄνθος αὐτῶν ὡς κοινοτὸς ἀναβήσεται: οὐ γὰρ ἠθέλησαν τὸν νόμον Κυρίου Σαβαώθ, ἀλλὰ τὸ λόγιον τοῦ ἀγίου Ἰσραήλ παράξεναν.

Τούτῳ συνάδων καὶ ἔτεροις προφήτης φησίν· Ἐγγὺς ἡ ἡμέρα Κυρίου ἡ μεγάλη, ἐγγὺς καὶ ταχινὴ 77 σφόδρα· φωνὴ ἡ ἡμέρας Κυρίου πικρὰ καὶ σκληρὰ τέτακται· δυνατὴ ἡμέρα ὁργῆς ἡ ἡμέρα ἐκείνη, ἡμέρα θλίψεως καὶ ἀνάγκης, ἡμέρα ταλαιπωρίας καὶ ἀφανισμοῦ, ἡμέρα σκότους καὶ γυνόφου, ἡμέρα νεφέλης καὶ ὀμίχλης, ἡμέρα σάλπιγγος καὶ κραυγῆς· καὶ ἐκθέλων τοὺς πονηροὺς, καὶ πορευομένους ὡς τυφλοὺς, ὅτι τῷ Κυρίῳ ἐξήμαρτον· καὶ τὸ ἄργυριον αὐτῶν καὶ τὸ χρυσὸν οὐ μὴ δύνηται ἐξελέσθαι αὐτοῖς ἐν ἡμέρᾳ ὁργῆς Κυρίου· ἐν πυρὶ γὰρ ζῆλον αὐτοῦ καταναλώθησε τὰσα ἡ γῆ, διότι συντέλειας ποιήσει ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γην. πρὸς τούτων καὶ Δανίδ ὁ βασιλεὺς καὶ προφήτης βοᾷ· Ὁ Θεὸς ἐμφανὸς ἤζει, ὁ Θεὸς ἡμῶν· καὶ οὐ παρασιωτήσεται. πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ κατανυγήσει.
bitter! Wo unto those of you that are mighty, that are princes, that mingle strong drink, which justify the wicked for reward, and take justice from the just, and turn aside the judgement from the needy, and take away the right from the poor, that the widow may be their spoil and the fatherless their prey! And what will they do in the day of visitation, and to whom will they flee for help? And where will they leave their glory, that they fall not into arrest? Like as stubble shall be burnt by live coal of fire, and consumed by kindled flame, so their root shall be as rottenness, and their blossom shall go up as dust, for they would not the law of the Lord of hosts, and provoked the oracle of the Holy One of Israel."

'In tune therewith saith also another prophet, and of other prophets

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

Ps. lxxii. 8 Ἄναστα, φησίν, Θεός, κρίνον τὴν γῆν, ὧτι ἐνθύμευν 
Ps. lxxvi. 11 ἀνθρώποι εξομολογήσεται σου. καὶ σὺ ἀποδώσεις 
Ps. lxxii. 12 ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. πολλὰ δὲ καὶ ἔτερα 
τοιαῦτα ὁ τε ψαλμοδίς καὶ πάντες οἱ προφήται 
τὸ θείον πνεύματι μνημένες περὶ τῆς μελλούσης 
κρίσεως καὶ ἀνταποδόσεως ἐκήρυξαν. δὲν τοὺς 
λόγους καὶ ὁ Σωτήρ ἁσφαλέστατα βεβαιώσας, 78 
ἐδίδαξεν ἡμᾶς πιστεύειν ἀνάστασιν νεκρῶν καὶ 
ἀνταπόδοσιν τῶν βεβιωμένων ζωὴν τε ἀτελεύτη-
τον τοῦ μέλλοντος αἰώνος.

X

Ὁ δὲ Ἰωάσαφ, κατανύξεως πολλῆς ἐπὶ τούτως 
πληροθεὶς, σύνδακρως ὅλος ἦν. καὶ φησὶ πρὸς 
τὸν γέροντα. Πάντα μοι σαφῶς ἐγνώρισας, καὶ 
ἀσφαλῶς διεξήλθες τὴν φρικὴν ταύτην καὶ θαυμα-
μαστὴν διήγησιν. τούτων οὖν προκειμένων ἡμῖν, 
τῇ χρῇ ποιεῖν, τοῦ ἐκφυγεὶν τὰς ἡτοιμασμένας τοῖς 
ἀμαρτωλοῖς κολάσεις, καὶ ἀξιωθῆναι τῆς χαρᾶς 
tῶν δικαίων;

Καὶ ὁ Βαρλαὰμ ἀπεκρίνατο. Γέγραπται ὅτι δι-
δάσκοντός ποτε τοῦ Πέτρου τῶν λαῶν, ὡς καὶ κορυ-
φαῖος ἐκλήθη τῶν ἀποστόλων, κατευγήσαν τῇ 
καρδίᾳ, καθάπερ καὶ σὺ σήμερον, καὶ, εἰπόντων 
αὐτῶν. Τί ποιήσομεν; ὁ Πέτρος ἐφη πρὸς αὐτοὺς: 
Μετανοήσατε, καὶ βαπτισθήτω ἐκαστὸς ὑμῶν εἰς 
ἀφεσιν ἀμαρτιῶν, καὶ λήψεθε τὴν ἀφωβαίν τοῦ
tempest round about him. He shall call the heaven from above, and the earth, that he may judge his people.” And again he saith, “Arise, O God, judge thou the earth, because the fierceness of man shall turn to thy praise.” And thou shalt reward every man according to his works.” And many other such things have been spoken by the Psalmist, and all the Prophets inspired by the Holy Ghost, concerning the judgement and the recompense to come. Their words also have been most surely confirmed by the Saviour who hath taught us to believe the resurrection of the dead, and the recompense of the deeds done in the flesh, and the unending life of the world to come.

X

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

Barlaam answered: ‘It is written of Peter, who was also called chief of the Apostles, that once when he was preaching the people were pricked in their heart, like thyself to-day: and when they asked, “What shall we do?” Peter said unto them, “Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the

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'Αγίου Πνεύματος. ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὅσοις ἂν προσκαλέσηται Κύριος ὁ Θεός ἡμῶν. ἵδον οὖν καὶ ἐπὶ σὲ ἐξέχεε τὸ πλοῦσιον ἐλεοῦς αὐτοῦ, καὶ προσκαλεσάτο σε, τὸν μακρὰν αὐτοῦ τῇ γνώμῃ ὑπάρχοντα καὶ ἀλλοτρίους λατρεύοντα ὡς ἡμεῖς, ἄλλα δαίμοσιν ὀλεθρίοις καὶ ξοάνοις κατοικοῦσι καὶ ἀνασχήτους. διὸ καὶ πρὸ πάντων πρόσελθε τῷ κεκληκότι, παρ' οὐ λήψῃ τῶν ὀρώμενων καὶ τῶν ἄφριτων ἀνευδὴ τὴν γνώμην. εἰ δὲ μετὰ τὸ κληθήναι οὐ θέλεις ἢ βραδύνεις, δικαία Θεοῦ κρίσει ἀπόκληρος ἔστη, τῷ μὴ θελήσαι μὴ 79 θεληθείς: οὕτω γὰρ καὶ ὁ αὐτὸς ἀπόστολος Πέτρος πρὸς τινα τῶν μαθητῶν λελάληκεν. ἐγὼ δὲ πιστεύω ὅτι καὶ ὑπήκουσας τῆς κλήσεως, καὶ ἐτι πρανότερον ὑπακούσας ἅρεις τὸν σταυρὸν καὶ ἀκολουθήσεις τῷ καλούσῃ σε Θεοῦ καὶ Δεσπότη, ὅσο τοὺς προσκαλείται σε ἀπὸ θανάτου εἰς ξωὴν καὶ ἀπὸ σκότους εἰς φῶς. τῷ ὄντι γὰρ ὅ τι τοῦ Θεοῦ ἀγνοια σκότος ἐστὶ καὶ θάνατος ψυχῆς, καὶ τὸ δουλεύων εἰδώλων ἐπὶ ὀλέθρῳ τῆς φύσεως πάσης μοι δοκεῖ εἶναι ἀναισθησίας καὶ ἀφροσύνης ἐπέκειτα.

Ὅσα τίνι ὦμοιόσω, καὶ ποταπὴν σοι εἰκόνα τῆς τοῦτων ἄβελτρησις παραστήσω; ἀλλὰ σοι παραθήσω ὑπόδειγμα παρὰ τίνως ἀνδρὸς σοφωτάτου λεχθέν πρὸς με.

'Ἐλεγε γὰρ ὅτι ὁ Ομοιότατος τῶν εἰδώλων προσκυνήσει ἀνθρώπω ἤδε ζωῆς, ὅσα κατέσχεν ἐν τῶν σμικροτάτων σπουδῶν ἀνδόνε τούτο καλοῦσι. λάβων δὲ μαγιαραν τοῦ σφάξει αὐτὸ καὶ φαγεῖν, ἔδοθη τῇ ἀνδόνι φωνῇ ἐναρθρὸς. καὶ
Holy Ghost. For to you is the promise, and to your children, and to all that are afar off even as many as the Lord our God shall call.” Behold therefore upon thee also hath he poured forth the riches of his mercy, and hath called thee that wert afar off from him in heart, and didst serve others, not Gods, but pernicious devils and dumb and senseless wooden images. Wherefore before all things approach thou him who hath called thee, and from him shalt thou receive the true knowledge of things visible and invisible. But if, after thy calling, thou be loth or slack, thou shalt be disherited by the just judgement of God, and by thy rejection of him thou shalt be rejected. For thus too spake the same Apostle Peter to a certain disciple. ¹ But I believe that thou hast heard the call, and that, when thou hast heard it more plainly, thou wilt take up thy Cross, and follow that God and Master that calleth thee, calleth thee to himself from death unto life, and from darkness unto light. For, soothly, ignorance of God is darkness and death of the soul; and to serve idols, to the destruction of nature, is to my thinking the extreme of all senselessness.

¹ But idolaters—to whom shall I compare them, and to what likeness shall I liken their silliness? Well, I will set before thee an example which I heard from the lips of one most wise.

“Idol worshippers,” said he, “are like a fowler who caught a tiny bird, called nightingale. He took a knife, for to kill and eat her; but the nightingale, being given the power of articulate speech,

¹ Simon Magus(?).
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φησι πρὸς τὸν ἱεσυχήν: Τί σοι ὄφελος, ἀνθρωπε, 80
τῆς ἐμῆς σφαγῆς; οὐ δυνῆσαι γὰρ δι’ ἐμοῦ τὴν
σὴν ἐμπλήσαι γαστέρα. ἀλλ’ εἰ με τῶν δεσμῶν
ἐλευθερώσεις, δῶσω σοι ἐντολὰς τρεῖς, ὡς φυλά-
tων μεγάλα παρ’ ὅλην σου τὴν ζωὴν ὀφεληθῆς.
ο δέ, θαμβηθεῖς τῇ ταύτῃ λαλίᾳ, ἐπηγγείλατο, εἰ
cαινόν τι παρ’ αὐτῆς ἀκοῦσειε, θάττων ἔλευ-
θερώσαι τῆς κατοχῆς. ἐπιστραφεῖσα δὲ ἡ ἀγιῶν
λέγει τῷ ἀνθρώπῳ: Μηδέποτέ τινος τῶν ἀνε-
φίκτων ἐπιχειρήσεως ἐφικέσθαι, καὶ μὴ μεταμελήθη
ἐπὶ πράγματι παρελθόντι, καὶ ἀπιστον ῥήμα
πότοτε μὴ πιστεύσῃς. ταύτας δὴ τὰς τρεῖς
ἐντολὰς φύλαττε, καὶ εἰ σοι γένηται. ἀγάμενος
dὲ ὁ ἄνηρ τὸ εὐσύνοπτον καὶ συνετῶν τῶν ῥημά-
tων, λύσας αὐτὴν τῶν δεσμῶν κατὰ τοῦ ἄρος
ἐξαπέστειλεν. ἦ οὖν ἀγιῶν θέλουσα μαθεῖν εἰ
ἐπέγγυο ὁ ἄνηρ τῶν λεχθέντων αὐτῷ ῥημάτων
tῆς δυναμιν καὶ εἰ ἐκαρπώσατο τινα ὄφελειαν,
lέγει πρὸς αὐτὸν ἰπταμένη ἐν τῷ ἄρει: Φεῦ
σου τῆς ἄβουλίας, ἀνθρωπε, ὅποιον θησαυ-
ρῶν σήμερον ἀπώλεσας· ὑπάρχει γὰρ ἐν τοῖς
ἐγκάτοις μου μαργαρίτης, ὑπερέχων τῷ μεγέθει
στροφοκαμήλῳ ὧν. ὡς οὖν ἦκουσε ταῦτα
ὁ ἱεσυχήν, συνεκύθη τῇ λύπῃ μεταμελόμενος ὅτι
ἐξέφυγεν ἡ ἀγιῶν ἐκείνη τὰς χεῖρας αὐτοῦ· καὶ,
πειρώμενος αὐθίς κατασχεῖν αὐτὴν, εἰπὲ: Δεῦρο
ἐν τῷ οἶκῳ μου, καὶ, φιλοφρονησάμενός σε καλῶς,
ἐντίμως ἐξαπαστελῶ. ἦ δὲ ἀγιῶν ἐφῄ αὐτῷ: 81
Νῦν ἔγνων ἵσχυρός ἀνοητάινεν σε· δεξάμενος
γὰρ τὰ λεχθέντα σοι προβοῦμας καὶ ἤδεως ἀκο-
sας, οὐδεμίαν ἐξ αὐτῶν ὄφελειαν ἐπεκτήσω.
ἐπὶ σοι μὴ μεταμελεῖσθαι ἐπὶ πράγματι παρελ-
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said to the fowler, 'Man, what advantageth it thee to slay me? for thou shalt not be able by my means to fill thy belly. Now free me of my fetters, and I will give thee three precepts, by the keeping of which thou shalt be greatly benefited all thy life long.' He, astonished at her speech, promised that, if he heard anything new from her, he would quickly free her from her captivity. The nightingale turned towards our friend and said, 'Never try to attain to the unattainable: never regret the thing past and gone: and never believe the word that passeth belief. Keep these three precepts, and may it be well with thee.' The man, admiring the lucidity and sense of her words, freed the bird from her captivity, and sent her forth aloft. She, therefore, desirous to know whether the man had understood the force of her words, and whether he had gleaned any profit therefrom, said, as she flew aloft, 'Shame, sir, on thy fecklessness! What a treasure that hast lost to-day! For I have inside me a pearl larger than an ostrich egg.' When the fowler heard thereof, he was distraught with grief, regretting that the bird had escaped out of his hands. And he would fain have taken her again. 'Come hither,' said he, 'into my house: I will make thee right welcome, and send thee forth with honour.' But the nightingale said unto him, 'Now I know thee to be a mighty fool. Though thou didst receive my words readily and gladly, thou hast gained no profit thereby. I bade thee never regret the thing past and gone; and
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θόντι· καὶ ἰδοὺ συνεχύθης τῇ λύπῃ ὅτι σου τὰς χεῖρας ἐξέφυγον, μεταμελομένος ἐπὶ πράγματι παρελθόντι. ἐνετειλάμην σοι μὴ ἐπιχειρεῖν τῶν ἀνεφίκτων ἐφικέσθαι, καὶ πειρὰ κατασχεῖν με, μὴ δυνάμενος τῆς ἐμῆς ἐφικέσθαι πορείας, πρὸς τούτοις ὅτι καὶ ἀπίστου πῆμα μὴ πιστεύειν σοι διεστειλάμην· ἀλλ' ἰδοὺ ἐπίστευσας ὑπάρχειν ἐν τοῖς ἐγκάτοις μου μαργαρίτην ὑπερβαίνοντα τὸ μέτρον τῆς ἡλικίας μου, καὶ οὐκ ἐφρονήσας συνεναι ὅτι ὅλη ἐγὼ οὐκ ἐφικνοῦμαι τῷ μεγέθει τῶν τοῦ στροφοκαμήλου ψών, καὶ πῶς μαργαρίτην τοιούτου ἔχωρησα ἐν ἐμοί;

Οὔτως οὖν ἀνοητάνουσι καὶ οἱ πεποιθότες ἐπὶ τοῖς εἰδώλοις· εἰργάσαντο γὰρ ταῦτα ταῖς χερσίν αὐτῶν, καὶ προσκυνοῦσιν δὲ ἐποίησαν οἱ δάκτυλοι αὐτῶν, λέγοντες· ὧν οἱ πλαστοργοὶ ἡμῶν. πώς οὖν πλαστοργοὺς τοὺς ὑπ’ αὐτῶν δημιουργηθέντας καὶ διαπλασθέντας νομίζουσιν; ἀλλὰ καὶ τηροῦντες αὐτὰ ἐν ἀσφαλείᾳ, τοῦ μὴ ὑπὸ κλεπτῶν συλλημῆναι, φύλακας ἀποκαλοῦν τῆς σφῶν σωτηρίας· καὶ τοῖς γε πόσης ταῦτα ἀφρόσύνης, καὶ τῷ μὴ γινώσκειν ὅτι, οὐκ ἔξαιροικτές ἑαυτοῦς φυλάσσει καὶ βοηθεῖν, πὼς ἄλλοις γέ·

νουστὸ φύλακες καὶ σωτῆρες· τί γὰρ, φησίν, ἐκζητοῦσι περὶ τῶν ζωτῶν τοὺς νεκροὺς· κατακενοῦσι χρήματα, στήλας τοῖς δαίμονι καὶ ἀγάλματα ἐγείραι, καὶ φληγαφοῦσιν ἑγαθῶν παρόχους αὐτοὺς ὑπάρχειν, αἰτοῦντες παρ’ αὐτῶν λαβεῖν ἀπερ ὡς τῶποτε ἐκτῆσαντο, οὕτε μὴν ἐπὶ κτῆσιναν. διὸ γέγραφται· "Ὀμοίοι αὐτοῖς γένοιτο· οἱ ποιοῦντες αὐτὰ καὶ πάντες αἱ πεποιθότες ἐπ’ αὐτοῖς· οἰτίνες, φησί, μισθωσάμενοι χρυσοχόον,

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BARLAAM AND IOASAPH, x. 81–82

behold thou art distraught with grief because I have escaped out of thy hands—there thou regrettest a thing past and gone. I charged thee not to try to attain to the unattainable, and thou triest to catch me, though thou canst not attain to my path. Besides which, I bade thee never believe a word past belief, and behold thou hast believed that I had inside me a pearl exceeding the measure of my size, and hadst not the sense to see that my whole body doth not attain to the bulk of ostrich eggs. How then could I contain such a pearl?'

'Thus senseless, then, are also they that trust in idols: for these be their handiwork, and they worship that which their fingers made, saying, “These be our creators.” How then deem they their creators those which have been formed and fashioned by themselves? Nay more, they safeguard their gods, lest they be stolen by thieves, and yet they call them guardians of their safety. And yet what folly not to know that they, which be unable to guard and aid themselves, can in no wise guard and save others!

“For” saith he, “why, on behalf of the living, should they seek unto the dead?” They expend wealth, for to raise statues and images to devils, and vainly boast that these give them good gifts, and crave to receive of their hands things which those idols never possessed, nor ever shall possess. Wherefore it is written, “May they that make them be like unto them, and so be all such as put their trust in them, who,” he saith, “hire a goldsmith, and make them
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ἐποίησαν χειροποίητα, καὶ κύψαντες προσεκύνησαν αὐτοῖς. αἱροῦσιν αὐτὰ ἐπὶ τῶν ὠμῶν καὶ πορεύονται· έαν δὲ θώσιν αὐτὰ ἐπὶ τοῦ τόπου, μενεῖ ἐν αὐτῷ, οὐ μὴ κινηθῇ. καὶ δὲ ἄν βοήσῃ πρὸς αὐτά, οὐ μὴ εἰσακούσῃ αὐτοῦ, ἀπὸ κακῶν οὐ μὴ σώσῃ αὐτόν. Διὸ αἰσχύνθητε αἰσχύνην αἰώνιον, οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς, οἱ λέγοντες τοὺς χωνευτοῖς· 'Τιμεῖς ἐστε θεοὶ ἡμῶν.

Ἐθυσαν γὰρ, φησί, δαιμονίοι καὶ οὐ Θεοὶ, θεοὶ οίς οὐκ ἦδειαν οἱ πατέρες αὐτῶν καὶ καὶ πρόσφατοι ἤκασιν, οτί γενεὰ ἐξεστραμμένη ἐστὶ καὶ οὔκ ἔστι πίστις ἐν αὐτοῖς.

Ἐκ ταύτης οὖν τῆς πονηρᾶς γενεᾶς καὶ ἀπίστου προσκαλεῖται σε Κύριος, λέγων σοι· 'Εξελθε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητι, καὶ ἀκαθάρτου μη ἄψη, ἀλλὰ σώθητι ἐκ τῆς γενεᾶς τῆς σκολιᾶς ταύτης· ἀνάστηθι καὶ πορεύον, οτί οὐκ ἔστι σοι αὐτὴ ἀνάπαυσις· ἡ γὰρ πολυρχία τῶν παρ' ὑμῖν θεῶν καὶ ἄτακτων καὶ στασιώδες καὶ παντελῶς ἀνύπαρκτων. ἡμῖν δὲ οὐχ οὕτως ἔστιν, οὐδὲ πολλοὶ θεοὶ καὶ κύριοι· ἀλλ' εἰς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτὸν καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δ' αὐτοῦ, δ' ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀραίτου, πρωτότοκος ἀπάσης τῆς κτίσεως καὶ πάντων τῶν αἰώνων, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἰτε Ὁρόνοι, εἰτε Κυριότητες, εἰτε 'Αρχαί, εἰτε 'Εξουσίαι· Τὰ πάντα δ' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν δὲ γέγονε· καὶ ἐν Πνεύμα ἄγιον, ἐν δὲ τὰ πάντα, τὸν Κύριον καὶ ζωοποίον, Θεὸν καὶ θεοποιοῦν, Πνεύμα ἄγαθόν, 140
BARLAAM AND IOASAPH, x. 82–83

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

‘Wherefore out of this wicked and faithless generation the Lord calleth thee to him, saying, “Come out from among them, and be thou separate, and touch no unclean thing,” but “save thyself from this untoward generation.” “Arise thou, and depart, for this is not thy rest;” for that divided lordship, which your gods hold, is a thing of confusion and strife and hath no real being whatsoever. But with us it is not so, neither have we many gods and lords, but one God, the Father, of whom are all things, and we unto him: and one Lord Jesus Christ, by whom are all things and we by him, “who is the image of the invisible God, the first born of every creature” and of all ages, “for in him were all things created that are in the heavens and that are upon the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.” “All things were made by him, and without him was not anything made that was made:” and one Holy Ghost, in whom are all things, “the Lord and Giver of life,” God and making God, the good Spirit, the right Spirit, “the
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John xvi. 7 Πνεύμα εὐθές, Πνεύμα παράκλητον, Πνεύμα νικόθειας. τούτων Θεὸς μὲν ἐκαστὸν καθ’ ἐαυτὸ
θεωρούμενον ὡς ὁ Πατὴρ καὶ ὁ Θεὸς, ὡς ὁ Θεὸς καὶ τὸ Πνεῦμα τὸ ἁγίου, εἰς δὲ Θεὸς ἐν τρισὶ, μὲν
φύσις, μὲν βασιλεία, μὲν δύναμις, μὲν δόξα, μὲν ὁμοσπονδία, διαιρέτης ταῖς ὑποστάσεσι καὶ μόνον. εἰς
γὰρ ὁ Πατὴρ, ὃ καὶ ἵδιον ἡ ἀγέννησις· εἰς δὲ ὁ
μονογενὴς Θεὸς, καὶ ἱδίον αὐτῷ ἡ γέννησις· ἐν
dὲ τὸ ἁγίου Πνεῦμα, καὶ ἱδίον αὐτῷ ἡ ἐκπόρευσις.
οὗτο γὰρ ἡμεῖς, ἐκ φωτὸς τοῦ Πατρὸς φῶς περι-
λαμβάνετε τὸν Θεόν ἐν φωτὶ τῷ ἁγίῳ Πνεύματι,
μίαν δοξάζομεν θεότητα ἐν τρισὶν ὑποστάσεσι·
καὶ αὐτὸς ἐστιν ἀληθινός καὶ μόνος Θεὸς, ὃ ἐν

John xv. 26 Ῥιάδι γνωσκόμενος, ὅτι ἐξ αὐτοῦ καὶ δι’ αὐτοῦ
καὶ εἰς αὐτὸν τὰ πάντα.

Τούτου τῇ χάριτι τὰ κατὰ σὲ γνώσεις καὶ ἀπ-
estáλην διδάξαι σε αἱ μεμάθηκα καὶ τετήρηκα εἰς
ἀρχὴς εἰς τὴν πολιάν. εἰ ὁυν πιστεύσεις
καὶ βαπτισθῆς, σωθήσῃ· εἰ δὲ ἀπιστήσεις, κατα-
kριθῆς. ταῦτα γὰρ ἄδικον ὅρᾶς καὶ οἷς σε-
μινύῃ, ἣ τε δοξα καὶ τρυφὴ καὶ ὁ πλοῦτος καὶ
πάσα ἡ τοῦ βίου ἀπάτη, ὅσον οὕτω παρέρχεσαι,
ἐκβαλοῦσι δὲ σε καὶ μὴ βουλόμενον ἐντεῦθεν.
καὶ τὸ μὲν σῶμα κατακλεισθήσεται σμικροτάτῳ
μνήματι μονότατον καταλείψει, πάσης τοῦ ἀπο-
στερηθῆσθαι φίλων καὶ συγγενῶν ἐταιρείας· οἰκή-
σεται δὲ τὰ τερπνὰ τοῦ κόσμου, καὶ πολλὴ ἀργία
καὶ δυσώδης φθορά, ἀντὶ τῆς νυνὶ καλλονῆς καὶ
eὐσομίας, περιγυμνάτησαι· τὴν δὲ ψυχὴν σου
βαλοῦσιν ἐν τοῖς καταχθονίοις τῆς γῆς, ἐν τῇ κατα-
dίκη τοῦ ἁδοῦ, ἐως τῆς τελευταίας ἀναστάσεως,
ἡμῖνα πάλιν ἀπολαβοῦσα ἡ ψυχή τὸ ἔαυτῆς 85

Rom. xi. 36

Mk. xvi. 16

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

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

Εἰ δὲ προθύμως ὑπακούσεις τῷ καλοῦντὶ σε εἰς σωτηρίαν, καὶ, προσδραμὼν αὐτῷ πόθῳ καὶ χαρᾷ, τῷ φωτὶ αὐτοῦ σημειωθῆσῃ, καὶ ἀμετα-στρέπτει αὐτῷ ἀκολουθήσεις, πάντα μὲν ἀπαρνη-σάμενος, αὐτῷ μόνῳ κεκολλημένος, ὅποιας τεύχῃ ἀσφαλείας καὶ εὐφροσύνης ἀκούσουν. Ἐδαν κάθη, ἀφοβὸς ἔση· ἐδὲ καθεύδης, ἥδεως ὑπνώσεις, καὶ οὗ φοβηθῆσῃ πτόησις ἐπελθοῦσαν, οὐδὲ ὀρμᾶς τῶν ἀσέβων δαμόνων ἐπερχομένας. ἄλλα πορεύσῃ πεποίθως ὡς λέων, καὶ ἡ σή ἐμὲ εὐφροσύνης ἀγαλλιάματος ἀιώνιον. ἐπὶ γὰρ τῆς κεφαλῆς σου ἀγαλλίασις καὶ αἰνέσις, καὶ εὐφροσύνη καταλήψεται σε· ἐνθὰ ἀπέδρα ὁδύνη, λύπη καὶ στεναγμός· τότε ῥαγήσεται πρώϊμον τὸ φῶς σου, καὶ τὰ ἱάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἐμπροσθέν σου ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε· τότε βοήσῃ, καὶ ὁ Θεός εἰσακούσεται σου· ἔτι καλοῦντος σου ἐρεῖ· Ἰδοὺ πάρεμι· ἔγω γὰρ εἰμὶ ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μησθῶ· σὺ δὲ μνήσθητι καὶ κριθώ-μεν. λέγε σὺ τὰς ἀνομίας σου, ἵνα δικαιωθῆς. καὶ ἐὰν ὤσιν αἱ ἀμαρτίαι σου ὡς φονικοῦν, ὡς χίόνα λευκανῶ· ἐὰν δὲ ὤσιν ὡς κόκκινον, ὡς ἔριον λευκανῶ. τὸ γὰρ στόμα Κυρίου ἐλάλησε ταύτα.
the presence of the Lord and be delivered to hell fire, which burneth everlastingly. These, and far worse haps than these, shall be thy destiny, if thou continue in unbelief.

‘But and if thou readily obey him that calleth thee to salvation, and if thou run unto him with desire and joy, and be signed with his light, and follow him without turn, renouncing every thing, and cleaving only unto him, hear what manner of security and happiness shall be thine. “When thou sittest down, thou shalt not be afraid of sudden fear. When thou liest down, sweet shall be thy sleep.” And thou shalt not be afraid of the assaults of evil spirits, but shalt go thy way bold as any lion, and shalt live in bliss and everlasting joyaunce. For “joy and praise shall crown thy head, and gladness shall befall thee there, where pain and sorrow and wailing shall flee away.” “Then shall thy light break forth as the morning, and thine health shall rise speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward.” Then shalt thou call, and the Lord shall answer; while thou art yet speaking, he shall say, “Here am I.” “I, even I, am he that blotteth out thy transgressions, and will not remember them. Put me in remembrance: let us plead together: declare thou thy sins that thou mayst be justified.” “Though thy sins be as scarlet, I will make them white as snow: though they be red as crimson I will make them white as wool, for the mouth of the Lord hath spoken it.”’
Δέγει πρὸς αὐτὸν ὁ Ἰωάσαφ. Πάντα σου τὰ ρήματα καλὰ καὶ θαυμαστά εἶσι, κἀγὼ ἐπίστευσα καὶ πιστεύω, πᾶσαν μὲν εἰδωλολατρεῖαν ἀπὸ καρδίας μισήσας. καὶ, πρὸ τοῦ εἰσελθεῖν γὰρ σε πρὸς με, πλαγίως πῶς καὶ διστάζων πρὸς ταύτην διέκειτό μου ἡ ψυχή· νυνὶ δὲ τέλειον μῖσος ἐμίσησα, μαθὼν παρὰ σοῦ τὴν ματαιότητα τούτων καὶ τὴν ἀφροσύνην τῶν αὐτῶν λατρευόντων. Ποθῶ δὲ τοῦ ἀληθινοῦ Θεοῦ δούλος γενέσθαι, εἰπερ οὐκ ἀπώστεια με τὸν ἀνάξιον διὰ τὰς ἐμὰς ἀνομίας, ἀλλὰ συγχωρήσει μοι πάντα, φιλάνθρω- πος ὅν καὶ εὐσπλαγχνός, καθὰ διδάσκεις, καὶ ἀξιώσει με δούλον αὐτοῦ γενέσθαι. ἢδη οὖν ἐτοίμως ἔχω καὶ τὸ βάπτισμα δέξασθαι, καὶ πάντα ὑπακοὴς μοι φυλάξαι. τί δὲ χρή με ποιεῖν μετὰ τὸ βάπτισμα; καὶ εἴ ἀρκεῖ τοῦτο μόνον πρὸς σωτηρίαν, τὸ πιστεύσαι καὶ βαπτι- 

Καὶ φησὶ πρὸς αὐτὸν ὁ Βαρβαλάμ. Ἀκουσον τί δει ποιεῖν μετὰ τὸ βάπτισμα. πάσης μὲν ἀμαρτίας καὶ παντὸς πάθους ἀπέχεσθαι, ἐποικο- 

Jas. ii. 26


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BARLAAM AND IOASAPH, xi. 86–87

XI

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

Barlaam answered him, 'Hear what thou must do after baptism. Thou must abstain from all sin, and every evil affection, and build upon the foundation of the Catholick Faith the practice of the virtues; for faith without works is dead, as also are works without faith. For, saith the Apostle, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,
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θυμοί, ἐρίθειαι, διχοστασίαι, αἱρέσεις, φθόνοι, φόνοι, φιλαργυρίαι, λοιδορίαι, φιληδονίαι, μέθαι, κώμοι, ὑπερφανίαι, καὶ τὰ ὁμοία τούτων. ἃ προλέγω ὑμῖν, καθὼς καὶ προείπον, ὅτι οἱ τὰ τοιαύτα πράσσοντες βασιλεῖαν Θεοῦ οὐ κληρονομήσουσιν ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραύτης, ἔγκρατεία, ἁγίωσμος ψυχῆς καὶ σώματος, ταπείνωσις καρδίας καὶ συντριβή, ἐλεημοσύνη, ἀμνησικακία, φιλανθρωπία, ἀγρυπνία, μετάνοια ἀκριβῆς πάντων τῶν προγεγοὐντων σφαλμάτων, ἀκριβον κατανύξεως, πένθος ὑπὲρ τε τῶν ἰδίων ἀμαρτιῶν καὶ τῶν τοῦ πλησίου, καὶ τὰ τούτων ὁμοία, ἀτιμα, ὡστε τινὲς βαθμίδες καὶ κλίμακες ἀλλήλων ἐχόμεναι καὶ υπὸ ἀλλήλων συγκροτοῦμεναι, εἰς 88 οὐρανὸν τὴν ψυχῆν ἀναφέρουσιν. ἵδοι τούτων ἐντετάλμεθα, μετὰ τὸ βάπτισμα, ἀντέχεσθαι, τῶν ὑ ἐναντίων ἀπέχεσθαι.

Ἐδὲ μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, τῶν προτέρων αὐθαίρετης ἐπιληψίας νεκρῶν ἔργων, καὶ ὡς κύων ἐπὶ τῶν ἰδίων ἐμετόν ἐπιστρέψομεν, συμβῆσται ἦμῖν τὸ ὑπὸ τοῦ Κυρίου εἰρημένον. Ὄταν γὰρ, φησὶ, τὸ ἀκάθαρτον Πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου (τῇ χάριτι δηλαδὴ τοῦ βαπτισματος), διέρχεται δὲ ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει μὴ φέρον δὲ ἐπὶ πολὺ άοικον καὶ ἀνέστων περιπλανᾶσθαι, λέγετο. Ἐπιστρέψω εἰς τῶν οἴκων μου, ὅθεν ἐξίηλθον. καὶ, ἐλθὼν, εὐρίσκει σεσαρμένον καὶ κεκοσμημένον, κενὸν δὲ καὶ σχολάζοντα, μὴ ὑποδεξάμενον τὴν ἐργασίαν τῆς χάριτος, μηδὲ 148
hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, love of money, railing, love of pleasure, drunkenness, revelling, arrogance, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, sanctification of soul and body, lowliness of heart and contrition, almsgiving, forgiveness of injuries, loving-kindness, watchings, perfect repentance of all past offences, tears of compunction, sorrow for our own sins and those of our neighbours, and the like. These, even as steps and ladders that support one another and are clinched together, conduct the soul to heaven. Lo, to these we are commanded to cleave after baptism, and to abstain from their contraries.

‘But if, after receiving the knowledge of the truth, we again lay hold on dead works, and, like a dog, return to our vomit, it shall happen unto us according to the word of the Lord; “for,” saith he, “when the unclean spirit is gone out of a man” (to wit, by the grace of baptism) “he walketh through dry places, seeking rest, and finding none.” But enduring not for long to wander homeless and heartless, he saith, “I will return to my house whence I came out.” And, when he cometh, he findeth it swept and garnished, but empty and unoccupied, not having received the operation of grace, nor having filled itself with the riches of the
πληρώσαντα ἑαυτὸν τῷ πλοῦτῳ τῶν ἁρετῶν. τότε πορεύεται καὶ λαμβάνει μεθ’ ἑαυτοῦ ἑτέρα ἐπτὰ. Πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἐσχάτα τοῦ ἀνθρώπου ἑκείνου χείρονα τῶν πρῶτων. τὸ γάρ βαπτισμά τῶν μὲν προημαρτημένων πάντων τὰ χειρόγραφα, τῷ ὑδατὶ ἐνθάπτω καὶ παντελεί ἀφανισμὸν παραδίδοσι, καὶ εἰς τὸ ἑξῆς τείχος ἑκάτεροι ἡμῖν ἐστὶν ἀσφάλεις καὶ προπύργουν καὶ ὁπλων κραταίον εἰς τὴν τοῦ ἐχθροῦ παράταξιν οὐ μὴν δὲ ἀναρέη τὸ αὐτεξούσιον, οὐτε τῶν μετὰ τὸ βαπτισμα ἀμαρταιμένων ἔχει συγκωρήσιν, οὐτε δευτέρας κολυμβήθρας καταδύσω. ἐν γάρ ὁμολογοῦμεν βάπτισμα· καὶ χρή πάσης φυλακῆς τηρεῖν ἑαυτοὺς, μὴ δευτέρους ἐμπεσεῖν μολυσμοῖς, ἀλλὰ τῶν ἐντολῶν ἐπιλαβεῖσθαι τοῦ Κυρίου.

ἐἰπὼν γὰρ πρὸς τοὺς Ἀποστόλους, Πορευθέντες μαθητεύσατε πάντα τὰ ἐθνῆ, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Τιόυ καὶ τοῦ ἀγίου Πνεύματος, οὐ μέχρι τοῦτον ἑστή· ἀλλὰ προσέθετο, Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμεθν ὑμῖν.

'Ενετείλατο δὲ πτωχοὺς μὲν εἶναι τῷ πνεύματι, οὐς μακάριζει καὶ τῆς βασιλείας τῶν οὐρανῶν ἄξιος ἀποκαλεῖ. εἰτά πενθεῖν ἐν τῷ παρόντι ὑποτίθεται βίῳ, ἵνα τῆς μελλούσης παρακλήσεως ἄξιωθόμενων, πραεὶς τε εἶναι καὶ αἰὲ πεινόντας καὶ διψόντας τῆς δικαιοσύνης, ἐλεήμονας τε καὶ εὐμεταδότους, οἰκτίρμονας καὶ συμπαθεῖς, καθαροὺς τῇ καρδίᾳ, ἀπεχομένους ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, εἰρηνοποιοῖς πρὸς τοὺς πλησίον καὶ πρὸς τὴν
virtues. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first." For baptism burieth in the water and completely blotteth out the hand-writing of all former sins, and is to us for the future a sure fortress and tower of defence, and a strong weapon against the marshalled host of the enemy; but it taketh not away free will, nor alloweth the forgiving of sins after baptism, or immersion in the font a second time. For it is one baptism that we confess, and need is that we keep ourselves with all watchfulness that so we fall not into defilement a second time, but hold fast to the commandments of the Lord. For when he said to the Apostles, "Go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he did not stop there, but added, "teaching them to observe all things whatsoever I have commanded you."

'The he commanded men to be poor in spirit, and such he calleth blessed and worthy of the kingdom of heaven. Again he chargeth us to mourn in the present life, that we may obtain comfort hereafter, and to be meek, and to be ever hungering and thirsting after righteousness: to be merciful, and ready to distribute, pitiful and compassionate, pure in heart, abstaining from all defilement of flesh and spirit, peacemakers with our neighbours and with our own souls,
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ἐαυτῶν ψυχήν, ὑποτάξαντας δηλονότι τὸ χεῖρον τῷ κρείττονι καὶ τὸν μεταξὺ αὐτῶν διηνεκῆ πόλεμον ὀρθῆ κρίσει εἰρηνοτοιχησάντας, ὑπομένειν τε πάντα διωγμὸν καὶ πάσαν θλίψιν καὶ ὀνειδισμόν, ἐνεκεν δικαιοσύνης ὑπὲρ τοῦ ὀνόματος αὐτοῦ ἡμῶν ἐπαγόμενον, ἵνα τῆς αἰωνίου χαρᾶς ἐν τῇ λαμπρᾷ τῶν δόρων διανομῆ ἀξιωθῶμεν. ἀλλὰ καὶ ἐν τῷ κόσμῳ οὗτος παρακελεύεται λάμπειν τὸ φῶς ἡμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδωσι, φησί, τὰ καλὰ ἑργά ὑμῶν, καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Ὁ μὲν γὰρ τοῦ Μωσέως νόμος, ὁ πάλαι δοθεὶς τοῖς Ἰσραηλίταις, ὃς φονεύσεις, λέγει, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις· ὁ δὲ Χριστὸς φησιν, ὅτι Πᾶς ὁ ὀργιζόμενος τῷ ἄδελφῳ αὐτοῦ εἰκή, ἐνοχὸς ἐσται τῇ κρίσει. ὃς δὲ ἂν εἴπῃ, Μωρέ, ἐνοχὸς ἐσται εἰς τὴν γένναν τοῦ πυρός· καὶ ὅτι, Ἐὰν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακεί μην σῆμης ὅτι ὁ ἄδελφός σου ἔχει τι κατὰ σοῦ, ἀφες εἰκεὶ τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἀπελθὼν πρῶτον διαλάγηθι τῷ ἄδελφῷ σου· καὶ ὅτι Πᾶς ὁ ἐμβλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι, ἢ δὴ ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ· τὸν μολυσμὸν τῆς ψυχῆς καὶ τὴν τοῦ πάθους συγκατάθεσιν μοιχείαν καλέσας. ἀλλὰ καὶ τοῦ νόμου τὴν ἐπιορκίαν κωλύοντος, ὁ Χριστὸς οὐδὲ ὅλως ὁμνύειν, πλὴν τοῦ Ναὶ καὶ τοῦ Οὐ, ἐνετείλατο. ὅφθαλμον ἀντὶ ὁφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντως ἐκεῖ· ἐνταῦθα δὲ· ὁστίς σε ῥατίσει εἰς τὴν δεξίαν σιαγόνα, στρέψων αὐτῷ, φησί, καὶ τὴν ἄλλην· καὶ τῷ θέλοντι σοι κριθῆναι καὶ τὸν χιτώνα σου λαβεῖν, ἀφες αὐτῷ καὶ τὸ
by bringing the worse into subjection to the better, and thus by a just decision making peace in that continual warfare betwixt the twain; also to endure persecution and tribulation and reviling, inflicted upon us for righteousness’ sake in defence of his name, that we may obtain everlasting felicity in the glorious distribution of his rewards. Ay, and in this world he exhorteth us to let our “light so shine before men, that they may see,” he saith, “your good works, and glorify your Father which is in heaven.”

‘For the law of Moses, formerly given to the Israelites, saith, “Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness:” but Christ saith “Whosoever is angry with his brother without a cause shall be in danger of the judgement; and whosoever shall say, Thou fool, shall be in danger of hell fire:” and, “if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way and first be reconciled to thy brother.” And he also saith, “Whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart.” And hereby he calleth the defilement and consent of the affection adultery. Furthermore, where the law forbade a man to forswear himself Christ commanded him to swear not at all beyond Yea and Nay. There we read, “Eye for eye and tooth for tooth”: here, “Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take
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ιμάτιον καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπαγε μετ’ αὐτοῦ δύο. τῷ αἰτοῦντι σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς-ἀγαπᾶτε τοὺς ἔχθροις ὑμῶν, εὐλογεῖτε τοὺς κατα-ρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων, ὅπως γένησθε νῦν τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνα-τέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικάιους καὶ ἀδίκους. μὴ κρίνετε, ὡν μὴ κριθήτε-ἀφετε, καὶ ἀφεθήσατε ὑμῖν. μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆ καὶ βρῶσις ἀφανίζετε καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι: θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐ πή σῆ ὁτε βρῶσις ἀφανίζετε καὶ ὅπου κλέπται οὐ διορύσσουσι, οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἐσται καὶ ἡ καρδία ὑμῶν. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίπτε, μηδὲ τῷ σώματι ὑμῶν τί ἐν-δύσησθε. ὅπει γὰρ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆξετε τούτων ἀπάντων· ὅτι οὐν τὴν ψυχήν δοὺς καὶ τὸ σῶμα, δῶσει πάντως καὶ τροφὴν καὶ ἐνδύμα, ὁ τὰ πετεινά τοῦ οὐρανοῦ τρέφων καὶ τὰ κρίνα τοῦ ἀγροῦ τοιαύτη κοσμῶν ὑμᾶς καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. μὴ μεριμνήσῃτε εἰς τὴν αὐριόν· ἡ γὰρ αὐριόν τὰ ἐαυτῆς μεριμνήσει. πάντα ὅσα ἄν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἀνθρω-ποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς. Εἰσέλθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὀδὸς ἡ ἀπάγουσα εἰς τὴν ἀπόλυσιν,
away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Judge not, that ye be not judged. Forgive, and ye shall be forgiven. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: for your heavenly Father knoweth that ye have need of all these things.” He therefore that gave life and body will assuredly give food and raiment: he that feedeth the fowls of the air and arrayeth with such beauty the lilies of the field. “But, seek ye first,” saith Christ, “the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many
καὶ πολλοὶ εἰσίν οἱ εἰσερχόμενοι δι' αὐτῆς· στενὴ καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ διάγοι εἰσίν οἱ εὐρίσκοντες αὐτὴν. οὔ πάς οἱ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱόν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι οὗτος ἄξιος· καὶ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὁπίσω μου, οὐκ ἔστιν ὁ άξιος. ἴδοι ταῦτα καὶ τὰ τούτων ομοία ἐνετείλατο ὁ Σωτὴρ τοῖς ἀπο- 93 στόλοις διδάσκειν τοὺς πιστοὺς· καὶ ταῦτα πάντα ὁφείλομεν φιλάττειν, εἰπερ ποθοῦμεν τῆς τελειότητος ἐπιτυχεῖν καὶ τῶν ἀφθάρτων στεφάνων ἄξιοθῆναι τῆς δικαιοσύνης, οὕς ἀποδόσει Κύριος ἐν ἑκείνῃ τῇ ἡμέρᾳ ὁ δίκαιος κρίτης πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

Λέγει ὁ Ἰωάσαφ πρὸς τὸν γέροντα· Ταύτης οὖν τῆς ἀκριβείας τῶν δογμάτων χρηζούντης καὶ τὴν ἀκραιφνίαν ταύτην πολιτείαν, εὰν μετὰ τὸ βάπτισμα συμβῇ με ἐνός ἢ δύο τῶν ἐντολῶν τούτων διαμαρτέν, ἀρα διαμαρτάνων ἐσομαι δολον τοῦ σκοποῦ, καὶ ματαία ἔσται πᾶσα ἡ ἐλπίς;

Ὁ δὲ Βαρλαάμ ἔφη· Μὴ οὕτως ὑπολάμβανε ταῦτα. ὁ γὰρ ἐπὶ σωτηρία τοῦ γένους ἡμῶν ἐνανθρωπήσας Θεὸς Δόγος, εἰδὼς τὴν πολλὴν ἀσθένειαν καὶ ταλαιπωρίαν τῆς φύσεως ἡμῶν, οὐδὲ ἐν τούτῳ τῷ μέρει ἄφθεγεν ἡμᾶς ἀνατρευτα νοσείν· ἀλλ' ὡς πάνσοφος ἱατρὸς τῇ ὀλισθηρᾷ ἡμῶν καὶ φιλαμαρτήμονι γνώμη συνήμησε τὸ φάρμακον τῆς μετανοίας, κηρύξας ταύτην εἰς ἄφεσιν ἀμαρτίων. μετὰ γὰρ τὸ λαβεῖν ἡμᾶς τὴν
there be which go in thereat. Strait and narrow is the way which leadeth unto life and few there be that find it. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. He that loveth father or mother more than me is not worthy of me; and he that loveth son and daughter more than me is not worthy of me. And he that taketh not up his cross and followeth after me, is not worthy of me."

Lo these and the like of these be the things which the Saviour commanded his Apostles to teach the Faithful: and all these things we are bound to observe, if we desire to attain to perfection and receive the incorruptible crowns of righteousness, which the Lord, the righteous judge, shall give at that day unto all them that love his appearing.'

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

Barlaam answered, 'Deem not so. God, the Word, made man for the salvation of our race, aware of the exceeding frailty and misery of our nature, hath not even here suffered our sickness to be without remedy. But, like a skilful leech, he hath mixed for our unsteady and sin-loving heart the potion of repentance, prescribing this for the remission of sins. For
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ἐπίγνωσιν τῆς ἀληθείας, καὶ ἀγιασθῆναι δι’ ὦδατος καὶ πνεῦματος, πάσης τε ἀμαρτίας καὶ παντὸς ῥήματος ἀμογητὶ καθαρθῆναι, ἐὰν συμβῇ ἐν τοῖς παραπτώμασιν ἡμᾶς ἀμαρτημάτων ἐμπεσεῖν, οὐκ ἔστι μὲν διὰ βαπτισμάτος δευτέρα ἀναγέννησις ἐν ὦδατι τῆς κολυμβήθρας διὰ τοῦ πνεύματος ἐγ- γινομένη καὶ τελείως ἡμᾶς ἀναχωνεύονσα. τούτῳ γὰρ τὸ δόρυμα ἀπαξ δέδοται· ἄλλα διὰ μετανοίας ἐμπόνου καὶ θερμῶν δακρύων, κόπων τε καὶ ἰδρώ- των, γίνεται καθαρισμὸς καὶ συγχάρησις τῶν πταισμάτων διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν. βάπτισμα γὰρ ἐκλήθη καὶ ἡ τῶν δακρύων πηγή, κατὰ χάριν τοῦ Δεσπότου, ἄλλα πόνου καὶ χρόνου δεόμενον· καὶ πολλῶν τῶν πολλῶν διεσώσατο πταισμάτων· καθότι οὐκ ἔστων ἀμαρτία υικώσα τὴν τοῦ Θεοῦ φιλανθρωπίαν, εἰπέρ φθάσομεν μετανοῆσαι καὶ δάκρυσι πταισμάτων αἰσχός ἀπονύμαζαι, καὶ μὴ προλαβῶν ὁ θάνατος βερυπω- μένους ἡμᾶς ἐκβαλεὶ τῶν ἑπετείδεν· οὐκ ἔστι γὰρ ἐν τῷ ἐκ ἐξομολογήσεως, οὐδὲ μετάνοια· ἐως δὲ ἐν τοῖς ἔξωσιν ὅμεν· τοῦ θεμελίου τῆς ὀρθοδόξου πίστεως ἁρραγών διαμένοντος, κἂν τίς δοκῶ- σεως ἡ τῆς ἐνδομήσεως παραλυθῇ, ἐξετάτο τὸ σαθρωθὲν τοῦ πταίσματι τῇ μετανοίᾳ αὕτης ἀνακαίνισαι. πλῆθος γὰρ οἰκτιρμῶν Θεοῦ ἀριθ- μήσαι καὶ μέγεθος ἐλέους αὐτοῦ μετρήσαι ἀδύνατον· ἀμαρτήματα δὲ οἶα περ ἀν ὅσι καὶ πταίσματα μέτρῳ ύπόκεινται καὶ ἀριθμητὰ εἰναι συμβαίνει. τὰ οὖν μέτρῳ καὶ ἀριθμῷ ὑποκείμενα πταίσματα ἡμῶν τὸ ἀμέτρητον ἐλέος καὶ τοὺς 95 ἀναρθμητοὺς οἰκτιρμοὺς τοῦ Θεοῦ υικῆσαι οὐ δύναται.

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after that we have received the knowledge of the truth, and have been sanctified by water and the Spirit, and cleansed without effort from all sin and all defilement, if we should fortune to fall into any transgression, there is, it is true, no second regeneration made within us through baptism in the water of the font, and wholly re-creating us (that gift is given once for all): but, by means of painful repentance, hot tears, toils and sweats, there is a purifying and pardoning of our offences through the tender mercy of our God. For the fount of tears is also called baptism, according to the grace of the Master, but it needeth labour and time; and many hath it saved after many a fall; because there is no sin too great for the clemency of God, if we be quick to repent, and purge the shame of our offences, and death overtake us not, and depart us not from this life still defiled; for in the grave there is no confession nor repentance. But as long as we are among the living, while the foundation of our true faith continueth unshattered, even if somewhat of the outer roof-work or inner building be disabled, it is allowed to renew by repentance the part rotted by sins. It is impossible to count the multitude of the mercies of God, or measure the greatness of his compassion: whereas sins and offences, of whatever kind, are subject to measure and may be numbered. So our offences, being subject to measure and number, cannot overcome the immeasurable compassion, and innumerable mercies of God.
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Διὸ οὐ προσετάχθημεν ἐπὶ τοῖς ἡμαρτημένοις ἀπογυνώσκειν, ἀλλ’ ἐπηγινώσκειν τὴν ἀγαθότητα τοῦ Θεοῦ, καὶ καταγινώσκειν τῶν ἡμαρτημάτων ὧν ἡ ἁφεσις πρόκειται διὰ φιλανθρωπίαν τοῦ Χριστοῦ, δε ὑπέρ τῶν ἡμαρτιῶν ἡμῶν τὸ ἴδιον ἔξεχεν αἱμα. πολλαχόθεν δὲ τῆς γραφής διδα- σκόμεθα τὴν δύναμιν τῆς μετανοίας, καὶ μᾶλιστα ἐκ τῶν προσταγμάτων καὶ παραβολῶν τοῦ Κυ- ρίου ἡμῶν Ἰησοῦν Χριστοῦ. Ἀπὸ τὸτε γὰρ, φησίν, ἤρξατο ὁ Ἰησοῦς διδάσκειν καὶ λέγειν: Μετα- νοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν ὦρανῶν. ἀλλὰ καὶ ἐν παραβολῇ νῦν τινα εἰσηγεῖται, λαβόντα τὴν τοῦ πατρὸς οὐσίαν καὶ εἰς χώραν ἀποδημήσαντα μακράν, κάκει ἐν ἁσωτίᾳ πάντα καταναλώσαντα, εἶτα, λυμοῦ κατὰ τὴν χώραν ἐκείνην γενομένου, ἀπελθόντα καὶ κολληθέντα ἐν τῶν ποιητῶν πολιτῶν τῆς πολυμαρτήτου χώρας ἐκείνης· δὲ καὶ ἐπέμψεν αὐτὸν, φησίν, εἰς τοὺς ἄγρους αὐτοῦ βόσκειν χοίρους· τὴν τραχύτατην καὶ βδελυρὰν ἁμαρτίαν οὕτω καλέ- σας. πολλὰ ὦν μορφάσας, καὶ εἰς ἑσχάτην ἐληλακώσεις ταλαιπωρίαν, ὡς μηδὲ τῆς βρομώδους τῶν χόρων τροφῆς τὴν ἱδίαν ἰσχύεις ἐμπλήσας γαστέρα, εἰς συναίσθησιν ὄψε ποτε ἐλθὼν τῆς τοιαύτης αἰσχύνης, θηριῶν ἕαυτὸν ἔλεγε· Πόσοι 96 μύσθιοι τοῦ πατρὸς μοῦ περισσεύονται ἄρτων, ἐγὼ δὲ λυμὸ ἀπόλλυμαι. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμαρτών εἰς τὸν οὐρανὸν καὶ ἐνώπιον σου, καὶ ὦν εἰμί ἄξιος κληθήναι νῦς σου· ποιήσον με ὡς ἐνα τῶν μυσθίων σου. καὶ ἀναστὰς ἠλθε πρὸς τὸν πατέρα αὐτοῦ· ὁ δὲ, πόρρωθεν ἰδὼν αὐτὸν,
BARLAAM AND IOASAPH, xi. 95-96

'Wherefore we are commanded not to despair for our trespasses, but to acknowledge the goodness of God, and renounce the sins whereof forgiveness is offered us by reason of the loving-kindness of Christ, who for our sins shed his precious blood. In many places of Scripture we are taught the power of repentance, and especially by the precepts and parables of our Lord Jesus Christ. For it saith, 'From that time began Jesus to preach and to say, 'Repent ye, for the kingdom of heaven is at hand.'" Moreover he setteth before us, in a parable, a certain son that had received his father's substance, and taken his journey into a far country, and there spent all in riotous living. Then, when there arose a famine in that land, he went and joined himself to one of the citizens of that land of iniquity, who sent him into his fields to feed swine,—thus doth he designate the most coarse and loathsome sin. When, after much labour, he had come to the utmost misery, and might not even fill his belly with the husks that the swine did eat, at last he came to perceive his shameful plight, and, bemoaning himself, said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" And he arose, and came to his father. But, when he was yet a great 161
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ἐσπλαγχνήθη, καὶ προσδραμὼν ἐνηγκαλίσατο καὶ συμπαθῶς κατεφίλησε· καὶ τῇς προτέρας ἀξιώσας τιμῆς ἐστήτων ἀρμόσυνον ἐπὶ τῇ αὐτοῦ ἀνευρέσει ἐποιήσατο, θύσας τὸν μόσχον τῶν σιτευτῶν. Ἰδοὺ ταύτην τὴν παραβολὴν περὶ τῶν ἐξ ἀμαρτιῶν ὑποστρεφόντων καὶ ἐν μετανοίᾳ προσπιπτόντων ἡμῖν ἐξηγήσατο. ἀλλὰ καὶ ποι-μένα ποινὰ ἀγαθὸν αὐθίς δηλοὶ ἑκατὸν ἐχθρικότα πρόβατα καὶ, τοῦ ἑνὸς ἀπολωλότος, καταλιπώντα τὰ ἐνενηκονταεκνέα, εἰς ἐπιζήτησιν τοῦ ἀλωμένου ἐξελθεῖν, ἐως εὐρών αὐτό, καὶ τοῖς ὁμοίοις ἀναλαβῶν, τοῖς ἀπλανέσι συγκατέμεξε, συγκαλέσας τοὺς φίλους καὶ τοὺς γείτονας εἰς εὐωχίαν ἐν τῇ τούτω εἰρέσει. Οὕτω, φησίν ὁ Σωτήρ, χαρὰ ἔσται ἐν οὐρανῷ ἐπὶ ἑν ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενηκονταεκνέα δικαίοις, οὕτε γὰρ κρίεια συνεχούση μετανοιας.

Ἀμέλει καὶ ὁ κορυφαῖος τῶν μαθητῶν Πέτρος, ἡ τῆς πίστεως πέτρα, κατ' αὐτὸν τὴν καρδίαν τοῦ σωτηρίου πάθους, πρὸς μικρὸν ἐγκαταλείφθεις οἰκονομικῆ τὴν ἐγκαταλείψει, ὡς ἂν γυνὴ τῆς ἄνθρωπίας ἀσθενείας τὸ εὐτελές καὶ ταλαι-πωρον, ἀρνήσεως περιπέτευκεν ἐγκλήματι ἐκτῆτο καταλείψας τῶν τοῦ Κυρίου ῥημάτων, ἐξαπλώθων 97 ἐξω ἐκλαυσε πικρῶς· καὶ τοῖς θερμοῖς ἐκείνοις δάκρυι τὴν ἡτταν ἀνακαλεσάμενος ἐτεραλκέα τὴν νίκην εἰργάσατο. ἐμπειροτόλεμως γὰρ ὁν, εἰ καὶ πεπτωκεν, οὐκ ἐξελύθη, οὐδὲ ἀπέγνω ἑαυτὸν· ἀλλ' ἀνατηθήσας προσήγαγε πικρότατα δάκρυα ἀπὸ καρδίας θλιβομένης· καὶ παραντίκα ὁ πολέμος θεασάμενος αὐτὰ, ὃσπερ ὑπὸ φλόγας σφοδροτάτης τὰς ὄψεις φλεγόμενος, ἀπεπήδησε 162
way off, his father saw him, and had compassion, and ran, and embraced him, and kissed him tenderly, and, restoring him to his former rank, made a feast of joyance because his son was found again, and killed the fatted calf. Lo, this parable, that Jesus spake to us, concerneth such as turn again from sin, and fall at his feet in repentance. Again, he representeth a certain good shepherd that had an hundred sheep, and, when one was lost, left the ninety and nine, and went forth to seek that which was gone astray, until he found it: and he laid it on his shoulders, and folded it with those that had not gone astray, and called together his friends and neighbours to a banquet, because that it was found. "Likewise," saith the Saviour, "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

'And, in sooth, even the chief of the disciples, Peter, the Rock of the Faith, in the very season of the Saviour's Passion, failing for a little while in his stewardship, that he might understand the worthlessness and misery of human frailty, fell under the guilt of denial. Then he straightway remembered the Lord's words, and went out and wept bitterly, and with those hot tears made good his defeat, and transferred the victory to his own side. Like a skilful man of war, though fallen, he was not undone, nor did he despair, but, springing to his feet, he brought up, as a reserve, bitter tears from the agony of his soul; and straightway, when the enemy saw that sight, like a man whose eyes are scorched with a fierce flame, he leaped
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John xxi. 16, 17

ψεύδων μακρὰν καὶ δεινὸς ὀλολύζων. ὁ δὲ κορυφαῖος κορυφαῖος ἢ αὐθις, ὥσπερ διδάσκαλος τῆς οἰκουμένης χειροτονηθεῖς, οὕτω δὴ καὶ μετανοιας ὑπογραμμὸς γενόμενος. μετὰ δὲ τὴν θείαν ἀνέγερσιν τρίτον προσεειπὸν ὁ Χριστὸς, Πέτρε, φίλεις με; τὸ τρισδέκα τῆς ἀρνήσεως διωρθώσατο, τοῦ ἀποστόλου ἀποκριμομένου. Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.

Ἐκ πάντων οὖν τούτων καὶ ἄλλων πολλῶν καὶ ἀριθμοῦ ὑπερκειμένων παραδεχμάτων μάνθανομεν τὴν ὁμομοιότητα τῶν δακρύων καὶ τῆς μετανοιας: μόνον ὁ τρόπος ταύτης ἀξιόλογος, γενέσθω ἐκ διαθέσεως βδελυγμοῦ τῆς ἁμαρτίας, μνήμης τε ταύτην καὶ καταγνωσκούσης, δάκρυσι δὲ κεχρημένης, καθὼς φησιν ὁ προφήτης Δανίδ: Ἐκοπίασα ἐν τῷ στεναχώρῳ μου. λοῦσώ καθ' ἐκάστην νύκτα τὴν κλίνην μου. ἐν δάκρυσι μου τὴν στρωμηνήν μου βρέξω. καὶ λοιπῶν ὁ καθαρισμὸς τῶν ἁμαρτημάτων γενήσεται διὰ τοῦ ἁμαρτάτος τοῦ Χριστοῦ, ἐν τῷ μεγέθει τοῦ ἐλέους αὐτοῦ, καὶ τῷ πλήθει τῶν ὀφθαλμῶν τοῦ Θεοῦ τοῦ εἰπόντος ὅτι, Ἴδην ὅσον αἱ ἁμαρτίαι ὑμῶν ὡς φωικίκουν, ὡς χιόνα λευκάνω, καὶ τὰ ἔξης.

Ταῦτα μὲν οὖν οὕτως ἔχει καὶ οὕτως πιστεύω—κρη δὲ, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἁλθείας καὶ τῆς ἀναγεννήσεως καὶ νικηθείσας ἀξιωθησάται καὶ μυστηρίων γεύσασθαι θείων, πάση δυνάμει ἀσφαλίζεσθαι τοῦ μὴ πίπτειν. τὸ γὰρ πίπτειν οὐ πρέπει τῷ ἁθλητῇ, ἐπειδὴ πολλοὶ πεσόντες ἀναστήραται οὐκ ἢδυνάμησαν οἱ μὲν, τοῖς πάθεσι θύραν ἀνοίγαντες, καὶ δυσαπο- ἑπάς τε αὐτοῖς προσμειναντες, οὐκ ἐτί ἱσχυσαν

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off and fled afar, howling horribly. So the chief became chief again, as he had before been chosen teacher of the whole world, being now become its pattern of penitence. And after his holy resurrection Christ made good this three-fold denial with the three-fold question, "Peter, loveth thou me?", the Apostle answering, "Yea, Lord, thou knowest that I love thee."

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

"Thus therefore it is, and thus we believe. But after receiving the knowledge of the truth and winning regeneration and adoption as sons, and tasting of the divine mysteries, we must strive hard to keep our feet lest we fall. For to fall becometh not the athlete, since many have fallen and been unable to rise. Some, opening a door to sinful lusts, and clinging obstinately to them, have no more had
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προς μετάνοιαν παλινδρομήσαι: οἱ δὲ, προαρπασθέντες ὑπὸ τοῦ θανάτου, καὶ μὴ φθάσαντες διὰ μεταγνώσεως ἑαυτῶν τοῦ ῥύπου τῆς ἀμαρτίας ἐκπλῦναι, κατεδικάσθησαν. καὶ διὰ τούτο ἐπὶ-κλῦνον τὸ πίπτειν ἐν οἰῳδήποτε πάθει: ἓν δὲ συμβῇ πεσεῖν, εὐθὺς ἀναπῆδησαι χρῆ, καὶ στήναι πάλιν εἰς τὸν καλὸν ἀγώνα: καὶ ὅσακις ἀν τούτῳ 99 συμβῇ, κάκεινοι αὐτίκα ἔστω τὸ τῆς ἐγέρσεως καὶ στάσεως ἐως τῆς τελευτῆς. Ἐπιστράφητε γὰρ πρὸς με, καὶ ἐπιστραφῆσομαι πρὸς ὑμᾶς, λέγει Κύριος ὁ Ὁ Θεός.

XII

Πρὸς ταῦτα ὁ Ἰωάσαφ εἶπε· Πῶς οὖν τις φυλάξει ἑαυτὸν μετὰ τὸ βάπτισμα καθαρὸν ἀπὸ πάσης ἁμαρτίας; κἂν γὰρ ἔστω, ὡς λέγεις, τοῖς πταλώσις μετάνοια, ἀλλʹ ἐν κόπον καὶ πόνῳ, κλαυθμοῖ τε καὶ πένθει, ἀπερ οὐκ εὐκατόρθωτα τοῖς πολλοῖς εἰναι μοι δοκῶ· ἀλλὰ μᾶλλον ἥθελον εὑρεῖν ὅδον τοῦ φυλάττειν ἀκριβῶς τὰ προστάγ-ματα τοῦ Θεοῦ καὶ μὴ ἐκκλίνειν ἀπ' αὐτῶν, μὴ δὲ, μετὰ τὴν συγχώρησιν τῶν προτέρων κακῶν, παραργίζειν αὕτης τῶν γλυκύτατων Δεσπότην καὶ Θεόν.

Ὁ δὲ Βαρλαὰμ ἔφη· Καλὸς εἶπας ταῦτα, κύριε μου Βασίλει; τοῦτο καὶ ἐμοὶ καταθύμισιν ὑπάρχει· ἀλλʹ ἐργαδεῖς ἔστι καὶ κομιδὴ ἅδυνατον τὸ πυρὶ συναναστρεφόμενον τινα μὴ κατυπίζεσθαι. δυσ-κατόρθωτον οὖν καὶ λίαν ἀναντες δεδεμένον τοῖς τοῦ βίου πράγμασι καὶ ταῖς αὐτοῦ ἀσχολούμενον

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strength to hasten back to repentance; and others, being untimely snatched by death, and having not made speed enough to wash them from the pollution of their sin, have been damned. And for this cause it is parlous to fall into any kind of sinful affection whatsoever. But if any man fall, he must at once leap up, and stand again to fight the good fight: and, as often as there cometh a fall, so often must there at once ensue this rising and standing, unto the end. For, "Turn ye unto me, and I will turn unto you," saith the Lord God.'

XII

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

Barlaam answered, 'Well said, my lord and king. That also is my desire; but it is hard, nay quite impossible, for a man living with fire not to be blackened with smoke: for it is an uphill task, and one not easy of accomplishment, for a man that is tied to the matters of this life and busied with its cares.
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μερίμναις καὶ παραχαῖς, πλοῦτῳ τε καὶ τρυφῇ συ- 
ζώντα, ἀκλίνως βαδίζειν τὴν ὅδον τῶν ἐντολῶν τοῦ 
Κυρίου, καὶ καθαρῶν ἑαυτῶν ἐκ τούτων περισσώσα- 
σθαι. φησὶ γὰρ ὁ Κύριος Ὑπείρας δύναται δυνα- 
κρίσει ἄνωθεν τοῦ ἑαυτοῦ κόσμου. Μὴ ἀγαπᾶτε 
τῶν κόσμων, μηδὲ τὰ ἐν τῷ κόσμῳ, ἐὰν τις ἁγιαστός 
τῶν κόσμων, οὐκ ἔστιν ἡ ἀγάπη τοῦ Πατρὸς ἐν 
αὐτῷ, ὅταν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς 
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλα- 
ξονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ 
to τῶν κόσμων ἔστι. καὶ ὁ κόσμος παράγεται καὶ ἡ 
ἐπιθυμία αὐτῶν ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ 
μένει εἰς τὸν αἰῶνα.

Ταῦτα οὖν οἱ Θεοῦ καὶ Θεοφόροι Πατέρες ἦμι 
κατανοήσαντες καὶ τοῦ Ἀποστόλου ἀκούσαντες,

Acts xiv. 22

ὁτι διὰ πολλῶν Θλίψεων δεῖ ημᾶς εἰσελθεῖν εἰς 
tην βασιλείαν τῶν οὐρανῶν, ἐσπευσάντας μετὰ τὸ 
ἄγιον βάπτισμα ἄμωμον καὶ ἀκιδλίδωτον τὸ τῆς 
ἀφθαρσίας διατηρήσαι ἐνυμα. ὅθεν οἱ μὲν αὐτῶν 
καὶ ἑτερον ἐποίησε τὸ βάπτισμα προσλαβέσθαι, 
tὸ δὲ αὐτῶν φημι καὶ διὰ μαρτυρίου βάπτισμα 
γάρ καὶ τούτῳ ὅνομασται, καὶ πάνυ γε τιμωτι- 
tτον καὶ αἰδεσιμώτατον ἀντηροφορὸς γὰρ οὐ μολύνε- 

Mk. x. 38, 39

ται ἀμαρτίας μολυσμοῖς ὑπὲρ ἡμῶν καταδεξάμενοι, βάπτισμα εἰκότως 
ἐκάλεσεν. ἐντεῦθεν αὐτοῦ μιμηταί καὶ ξηλωταὶ 
γενόμενοι, πρότερον μὲν οἱ αὐτόπται αὐτοῦ 101

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and troubles, and liveth in riches and luxury, to walk unswervingly in the way of the commandments of the Lord, and to preserve his life pure of these evils. "For," saith the Lord, "no man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." So also writeth the beloved Evangelist and Divine in his Epistle, thus saying, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

"These things were well understood by our holy and inspired fathers; and mindful of the Apostle's word that we must through much tribulation enter into the Kingdom of Heaven, they strove, after holy baptism, to keep their garment of immortality spotless and undefiled. Whence some of them also thought fit to receive yet another baptism; I mean that which is by blood and martyrdom. For this too is called baptism, the most honourable of all, inasmuch as its waters are not polluted by fresh sin; which also our Lord underwent for our sakes, and rightly called it baptism. So as imitators and followers of him, first his eyewitnesses, disciples,
καὶ μαθηταὶ καὶ ἀπόστολοι, ἔπειτα δὲ καὶ πᾶς ὁ τῶν ἀγίων μαρτύρων χορός, τοὺς θεραπευταῖς τῶν εἰδώλων βασίλευσι καὶ τυράννοις ἐαυτοὺς ὑπὲρ τοῦ ὅνοματος τοῦ Χριστοῦ ἐκδόντες, πάντως εἰδοὺς κολαστηρίων ὑπέμειναν, θηρίοις προσομιλήσαντες καὶ πυρὶ καὶ ξίφεσι, καὶ, τὴν καλὴν ὀμολογίαν ὀμολογησάντες, τὸν δρόμον τετελεκότες καὶ τὴν πίστιν τετηρηκότες, τῶν τῆς δικαιοσύνης ἐπέτυχον βραβεῖα, τῶν Ἀγγέλων ὁμοδίαιτο τοῦ Χριστοῦ συγκληρονόμοι γενόμενοι· ἢ ἡ ἁρετὴ τοσοῦτον ἔλαμψεν, ὡς εἰς πᾶσαν τὴν γῆν τὸν φθόγγον αὐτῶν ἔξελθειν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τῶν κατορθωμάτων αὐτῶν ἀστράγαλι τὴν λαμπηδόνα. τούτων, οὐ τὰ ῥήματα μόνον καὶ τὰ ἔργα, ἀλλὰ καὶ αὐτὰ τὰ αἵματα καὶ τὰ ὀστὰ πάσης ἁγίωτος πλήρη ὑπάρχουσι, διάμονας μὲν κατὰ κράτος ἐλαύνοντα, ἀνιατῶν δὲ νοσημάτων ἰάσεις τοῖς πίστει προσψαίνουσι παρέχοντα· καὶ τὰ ἱμάτια δὲ καὶ εἰ τί ἄλλο τοῖς τιμώις αὐτῶν προσήγγισε σώματι, τῇ κτίσει πάση πάντοτε ἐστίν αἱδέσιμα. περὶ δὲ πολὺς ἐστίν ὁ λόγος κατὰ μέρος τὰς αὐτῶν ἁριστείας διηγήσασθαι.

Ἐπεὶ δὲ οἱ μὲν ἄπνεοι ἐκεῖνοι καὶ θηριώδεις τύραννοι κακοῖ κακῶς ἀπώλοντο, καὶ ὁ διωγμὸς ἐπαυσε, βασίλεις δὲ πιστοὶ ἀνὰ πᾶσαν τὴν οἰκουμένην ἐβασιλεύσαν, διαδεξάμενοι ἔτεροι καὶ μιμήσαντο τοῖς ἠσθενέσιν ἐκείνοις καὶ τοῖς θείοις πόλοις, λέγοντες δὲ τῶν μαρτυρῶν, καὶ τὸν αὐτὸ ἔρωτα τῆς ψυχῆς προθέτεντες, ἀρισταὶ διεσκόπουν ἄρρυπαντον τὴν ψυχὴν καὶ τὸ σῶμα τῷ Κυρίῳ παραστήσατε, πᾶσας τὰς τῶν παθῶν περικοπας ἐνεργείας, καὶ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος.
and Apostles, and then the whole band of holy martyrs yielded themselves, for the name of Christ, to kings and tyrants that worshipped idols, and endured every form of torment, being exposed to wild beasts, fire and sword, confessing the good confession, running the course and keeping the faith. Thus they gained the prizes of righteousness, and became the companions of Angels, and fellow-heirs with Christ. Their virtue shone so bright that their sound went out into all lands, and the splendour of their good deeds flashed like lightning into the ends of the earth. Of these men, not only the words and works, but even the very blood and bones are full of all sanctity, mightily casting out devils, and giving to such as touch them in faith the healing of incurable diseases: yea, and even their garments, and anything else that hath been brought near their honoured bodies, are always worthy of the reverence of all creation. And it were a long tale to tell one by one their deeds of prowess.

But when those cruel and brutal tyrants brought their miserable lives to a miserable end, and persecution ceased, and Christian kings ruled throughout the world, then others too in succession emulated the Martyrs' zeal and divine desire, and, wounded at heart with the same love, considered well how they might present soul and body without blemish unto God, by cutting off all the workings of sinful lusts and purifying themselves of every
εαυτούς ἐκκαθάραντες. ἔπει δὲ οὐκ ἄλλος τοῦτο, ἀλλὰ διὰ τῆς φυλακῆς τῶν ἐντολῶν τοῦ Χριστοῦ κατορθοῦσαί εἶναι συναγωγή, τὴν δὲ φυλακὴν τῶν ἐντολῶν καὶ τὴν ἐργασίαν τῶν ἀρετῶν δυσχέρεις ἐν μέσῳ τῶν τοῦ κόσμου θορύβων προσγίνεσθαι κατευχόντας, ἄλλον τινὰ βίον ξένον καὶ ἐνηλλαγόμενον ἐαυτοῖς ἐπετηδεύσαντο, καὶ, κατὰ τὴν θείαν φωνήν, πάντα καταλιπόντες, γονεῖς, τέκνα, φίλους, συγγενεῖς, πλούτων καὶ τρυφῆν, καὶ πάντα τὰ ἐν τῷ κόσμῳ μισήσαντες, πρὸς τὰς ἐρήμους, ὄσπερ τίνες φυγάδες, ἄχωντο, ὑπερούμενοι, θλιβόμενοι, κακούχουμενοι, ἐν ἐρημίαις πλανώμενοι καὶ ὀρεστὶ καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς, πάντων τῶν ἐπὶ γῆς τερπνῶν τε καὶ ἀπολαυστικῶν ἐαυτοῖς μακρύναντες, καὶ αὐτοῦ δὲ τοῦ ἄρτου καὶ σκεπασμὸς λίαν ἐνδεώς ἔχοντες· δύο ταῦτα πραγματευόμενοι, ἵνα, μηδὲν ὅροντες τὰς ὕλας τῶν παθῶν, προρρίζουσι αὐτῶν τὰς ἐπιθυμίας ἐκ τῆς ψυχῆς ἀναστάσεως, καὶ, τὰς αὐτῶν ἐξαλείψαντες μνήμας, ἔσωστα καὶ πόθον τῶν θείων καὶ οὕρανίων ἐν ἐαυτοῖς ἐμφυτεύσασθαι· πρὸς τοῦτο, ἵνα, διὰ τῆς κακοπαθείας τοῦ σαρκίου ἐκδαπανήσαντες καὶ μάρτυρες τῇ προαιρέσει γενόμενοι, μηδὲ ἀποτύχωσι τῆς εὐκλείας τῶν δὲ αἰμάτως τελειωθέντων, ἀλλὰ μιμηταὶ καὶ αὐτοῖ τῶν τοῦ Χριστοῦ παθημάτων, ὅσον τὸ ἐπὶ αὐτοῖς, γενόμενοι, καὶ τῆς ἀτελευτήτου βασιλείας συμμέτοχοι ἔσονται. οὕτως οὖν ἀριστα ἡ διαζευγάμενοι, τὸν μονάδα καὶ ἡσύχιον μετήλθον βίον, τινὲς μὲν αἰθροί διακαρπώσαντες, τὸ φλογομοῦ τοῦ καύσωνος καὶ κρυμοῖς ἀγροῖς καὶ διμβροῖς καὶ ταραχαίς ἀνέμων ταλαιπωρούμενοι· οἱ δὲ, καλύβας τηξάμενοι, ἡ σπηλαίοις καὶ ἀντροῖς ὑποκρυ-
defilement of flesh and spirit. But, as they perceived that this could only be accomplished by the keeping of the commandments of Christ, and that the keeping of his commandments and the practice of the virtues was difficult to attain in the midst of the turmoils of the world, they adopted for themselves a strange and changed manner of life, and, obedient to the voice divine, forsook all, parents, children, friends, kinsfolk, riches and luxury, and, hating everything in the world, withdrew, as exiles, into the deserts, being destitute, afflicted, evil entreated, wandering in wilderneses and mountains, and in dens and caves of the earth, self-banished from all the pleasures and delights upon earth, and standing in sore need even of bread and shelter. This they did for two causes: firstly, that never seeing the objects of sinful lust, they might pluck such desires by the root out of their soul, and blot out the memory thereof, and plant within themselves the love and desire of divine and heavenly things: and secondly, that, by exhausting the flesh by austerities, and becoming Martyrs in will, they might not miss the glory of them that were made perfect by blood, but might be themselves, in their degree, imitators of the sufferings of Christ, and become partakers of the kingdom that hath no end. Then, after best consideration, they adopted the quiet of monastic life, some facing the rigours of the open air, and braving the blaze of the scorching heat and fierce frosts and rain-storms and tempestuous winds, others spending their lives in the hovels which they had builded them, or in the hiding of holes and caverns.
βέντες, διέξηκαν. οὔτω δὲ τὴν ἀρετὴν μετερχό-
μενοι, πάσαν σαρκικὴν παράκλησιν καὶ ἀνά-
pauσιν εἰς τέλος ἀπηρνήσαντο, λαχάνων ὀμῶν
καὶ βοτανῶν, ἡ ἀκροδρῶν, ἡ ἄρτον ξηροῦ καὶ
πάνυ σκληροῦ στοιχήσαντες διαίτη, μὴ τῇ ποιό-
τητι μόνον ἀποταξάμενοι τῶν ἴδεων, ἀλλὰ, τῷ
περιόντι τῆς ἐγκρατείας, καὶ πρὸς τὴν ποσότητα
τὸ φιλότιμον ἑαυτῶν παρατείναντες. τοσοῦτον
γὰρ καὶ αὐτῶν τῶν εὐτελῶν καὶ ἀναγκαιοτάτων
μετελάμβανον βρωμάτων, ὅσον ἀποξην μόνον.
οἱ μὲν γὰρ αὐτῶν, ὅλας τὰς τῆς ἐβδομάδος ἡμέρας
ἀσίτου διατελοῦντες, τῇ κυριακῇ τροφῆς μετε-
λάμβανον· οἱ δὲ δὲς τῆς ἐβδομάδος ταύτης μεμη-
μένοι· ἀλλοι δὲ παρὰ μίαν, ἢ καὶ καθ᾽ ἐσπέραν,
ἐσιτοῦντο ὅσον μόνον τροφῆς ἀπογεύεσθαι. εὐ-
χαῖς τε καὶ ἀγρυπνίαις μικροῦ πρὸς τῶν τῶν
ἀγγέλων παρημμηλήθησαν βίου, χαίρειν εἰπόντες
χρυσίον καὶ ἀργυρίον τῇ κτήσει παντάπασι,
πράσεις τε καὶ ἀγορασίας ἐπιλαθόμενοι εἶναι
ὅλως ἐν ἀνθρώποις.

Φθόνος δὲ καὶ ἐπαρσίς, οἱ μάλιστα τοῖς ἀγαθοῖς
ἐργοῖς ἀκολουθεῖν εἰσώθοτες, οὐκ ἔσχον χώραν ἐν
αὐτοῖς. οὔδὲ γὰρ ὁ ἐλάττων ἐν τοῖς τῆς ἀσκήσεως
ιδρύσι κατὰ τοῦ μᾶλλον διαλάμποντος βασκανίας
λογισμὸν ὅλως ἐν ἐαυτῷ ὑπεδέχετο· οὔδ᾽ αὐτὸ
πάλιν τὸν μεγάλα κατορθοῦντα κατὰ τῶν ἀσθενεστέρων
πρὸς ὅρισιν ἐπῆρεν ἡ ἀλαζονεία ἢ ἐξουθενεῖν τὸν
πλησίον, ἡ ἐγκαυχᾶσθαι τῇ ἀσκήσει, καὶ μεγαλο-
φρονεῖν ἐπὶ τοῖς κατορθώμασιν, ἀπατήσασα· ὁ
γὰρ τὸ πλέον ἔχων εἰς ἀρετὴν, οὐ πόνοις ἵδιος,
ἀλλὰ Θεοῦ δυνάμει, τὸ πᾶν ἐπιγράφω, ταπεινο-
φρονι λγώμη ἐπειθεν ἑαυτῶν μηδὲν ὅλως ἐργά-

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BARLAAM AND IOASAPH, xii. 103-104

Thus, in pursuit of virtue, they utterly denied themselves all fleshly comfort and repose, submitting to a diet of uncooked herbs and worts, or acorns, or hard dry bread, not merely saying good-bye to delights in their quality, but, in very excess of temperance, extending their zeal to limit even the quantity of enjoyment. For even of those common and necessary meats they took only so much as was sufficient to sustain life. Some of them continued fasting the whole week, and partook of victuals only of a Sunday: others thought of food twice only in the week: others ate every other day, or daily at eventide—that is, took but a taste of food. In prayers and watchings they almost rivalled the life of Angels, bidding a long farewell to the possession of gold and silver, and quite forgetting that buyings and sellings are concerns of men.

But envy and pride, the evils most prone to follow good works, had no place amongst them. He that was weaker in ascetic exercises entertained no thought of malice against him of brighter example. Nor again was he, that had accomplished great feats, deceived and puffed up by arrogance to despise his weaker brethren, or set at nought his neighbour, or boast of his rigours, or glory in his achievements. He that excelled in virtue ascribed nothing to his own labours, but all to the power of God, in humility of mind persuading himself that his labours were...
ζησθαι, ἀλλὰ καὶ πλειώνων ὑφειλέτην εἶναι, καθά
φησιν ὁ Κύριος: "Ὅταν ποιήσῃτε πάντα τὰ δια-
tαχθέντα ὑμῖν, λέγετε, ὅτι Ἄχρεοι δοῦλοι ἔσμεν,
ὅτι ὁ ὑφείλομεν ποιήσαι πεποιήκαμεν. οἱ δὲ
πάλιν οὐδὲ ποιήσαί ποτε τὰ διατεταγμένα ἐπει-
thον ἑαυτούς, ἀλλὰ πλείονα εἶναι τῶν ἡδὴ κατ-
ωρθομένων τὰ ἐλλείποντα. καὶ ὁ ἐλαττούμενος
πάλιν ἐν τῇ ἁσκήσει, διὰ σωματικὴν ὕσως ἁσθὲ-
νειαν, ἐξεντελίζε ταλανίζων ἑαυτὸν, ἰαθυμίᾳ
γνώμης, οὐχὶ φύσεως ἁσθενεία, τὸ ὑστέρημα
λογισμοῦ. οὕτως οὐν ἄλλοι ἄλλου καὶ πάντες
ἀπάντων ἦσαν μετριώτεροι. κενοδοξίας δὲ πάθος
ἢ ἀνθρωπαρεσκείας ποὺ ἐν ἐκείνοις; οὕτως, τὴν
οἰκουμένην φυγόντες, διὰ τοῦτο οἰκοῦσι τὴν
ἐρήμον, οὐκ ἀνθρώποις, ἀλλὰ Θεῷ τὰ κατορθώ-
ματα δεικνύναι βουλόμενοι, παρ’ οὐ καὶ τῶν
κατορθωμάτων τὰς ἁμοιβὰς ἐλπίζουσι, καλῶς
ἐπιστάμενοι ὅτι αἱ διὰ κενοδοξίαν ἐπιτελοῦμεναι
ἐσκήσεις ἁμισθοὺ, δι’ ἐπαινοῦ γὰρ ἀνθρώπων,
kαὶ οὐ διὰ τῶν Θεῶν γίνονται. θεῖαν καὶ διπλῶς
οἱ τοιοῦτοι ἀδικοῦνται, τὸ σῶμα κατατήκοντες
καὶ μισθὸν μὴ λαμβάνοντες. οἱ δὲ τῆς ἀνω δόξης
ὀρεγόμενοι καὶ πρὸς ταύτην ἐπενεγόμενοι πάσης
τῆς ἐπιγείου καὶ ἀνθρωπίνης κατεφρόνησαν.

Ἐξοσύ νὲ τὰς ὀικήσεις οἱ μὲν ἐν παντελεῖ
ἀναχωρήσει καὶ μονίᾳ τὸν ἁγῶνα διανύοντες,
μακρύαντες ἑαυτούς τῆς τῶν ἀνθρώπων συναυ-
λίας παρ’ ὅλον αὐτῶν τῶν τῆς ἱωῆς χρόνον καὶ
Θεῷ πλησιάσαντες. οἱ δὲ, πόρρωθεν ἀλλήλων
τὰς ὀικήσεις πηξάμενοι, ταῖς Κυριακαῖς εἰς ἐκ-
κλησίαν μίαν φοιτῶσι, καὶ τῶν θείων μυστηρίων
κοινωνοῦσι, τῆς ἀναιμάκτου φημῆς θυσίας, τοῦ
nought and that he was debtor even for more, as saith the Lord, "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'" Others again persuaded themselves that they had not done even the things which they were commanded to do, but that the things left undone outnumbered the things already well done. Again, he that was far behind in austerity, perchance through bodily weakness, would disparage and blame himself, attributing his failure to slothfulness of mind rather than to natural frailty. So each excelled each, and all excelled all in this sweet reasonableness. But the spirit of vain glory and pleasing of men—what place had it among them? For they had fled from the world, and were dwelling in the desert, to the end that they might show their virtues not to men, but to God, from whom also they hoped to receive the rewards of their good deeds, well aware that religious exercises performed for vain glory go without recompense; for these are done for the praise of men and not for God. Whence all that do thus are doubly defrauded: they waste their body, and receive no reward. But they who yearn for glory above, and strive thereafter, despise all earthly and human glory.

'As to their dwellings, some monks finish the contest in utter retirement and solitude, having removed themselves far from the haunts of men throughout the whole of their earthly life-time, and having drawn nigh to God. Others build their homes at a distance one from another, but meet on the Lord's Day at one Church, and communicate of
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ἀγράντου σώματος καὶ τοῦ τιμῆν αἵματος τοῦ Χριστοῦ, ἃ τοίς πιστοῖς εἰς ἀφεσιν ἀμαρτιῶν, φωτισμόν τε καὶ ἀγιασμὸν ψυχῆς καὶ σώματος ὁ Κύριος ἐδωρήσατο· καὶ, ἐστιώντες ἀλλήλους γυμνασία τῶν θείων λόγων καὶ παρακείμενοι, τοὺς τε κρυπτοὺς τῶν ἀντιπάλων διμοσιεύωντες πολέμους, ὡστε μὴ ἀλὰναι τούτους τινὰ τῆς πάλης ἀγνοοῦντα τὴν μέθοδον, οἰκάδε 106 πάλιν ἐκαστὸς ἐπανέρχονται, τὸ τῆς ἀρετῆς μέλι τοῖς σίμβλοις τῶν καρδιῶν φιλοτιμοὺς ἐναποθέντες, καὶ γεωργοῦντες καρπὸν ψυχικὸν καὶ τῆς ἐπούρανίου τραπεζῆς ἐπάξιον.

"Ἄλλοι δὲ κοινοβιακοὶ μετέρχονται βίον ὀντινές, πλήθη πολυάνθρωπα ἐπὶ τὸ αὐτὸ ἄθροισθέντες, ὡς ἐν ταξιάρχῃ καὶ προεστῶτι, τῷ πάντων διάφοροτῷ, ἐαυτοὺς ἐταξαν, τὰν θέλημα ἐαυτῶν μαχαίρα τῆς ὑπακοῆς ἀποσφάξαντες· καὶ δούλως ὄντους ἐαυτοὺς ἐκευσίως λογισάμενοι, οὐκ ἔτι ἐαυτοῖς ξῶσιν, ἀλλ' ὁ διὰ τὸν τοῦ Χριστοῦ πόθον ἐαυτοὺς καθυπέταξαν· οἰκειότερον δὲ μᾶλλον εἰσεῖν, ξῶσιν οὐκ ἔτι ἐαυτοῖς, ζῇ δὲ ἐν αὐτοῖς ὁ Χριστὸς, ἢ ἡκολούθησαν πάντα ἀπαρνησάμενοι. τούτῳ γάρ ἐστιν ἀναχώρησις, κόσμου ἐκκοσίου μῶσιν, καὶ ἀρνησὶς φύσεως πόθῳ τῶν ὑπέρ φύσιν. οὕτω τοῖς ὡς ἀγγελοῦ ἐπὶ τῆς γῆς πολιτεύονται, ψαλμοὺς καὶ ὄμνους ὀμοθυμαδοῦ τῷ Κυρίῳ ἄδωντες, καὶ ὀμολογηταῖ τοῖς ἀθλοῖς τῆς ὑπακοῆς χρηματίζοντες· ἐφ' οἷς καὶ τὸ δεσποτικὸν πληροῦται λόγων. φησὶ γάρ· "Ὅτι εἰσίν δύο η τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν, οὐκ εἰς τούτο τὸ μέτρον τὴν ἐπὶ τῷ ὑόματι αὐτοῦ συναγωγῆς περικλέος, ἀλλὰ

Gal. ii. 20

Mat. xviii. 20

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

'Others again spend their life in monasteries. These gather in multitudes in one spot, and range themselves under one superior and president, the best of their number, slaying all self-will with the sword of obedience. Of their own free choice they consider themselves as slaves bought at a price, and no longer live for themselves, but for him, to whom, for Christ his sake, they have become obedient; or rather, to speak more properly, they live no more for themselves, but Christ liveth in them, whom to follow, they renounce all. This is retirement, a voluntary hatred of the world, and denial of nature by desire of things above nature. These men therefore live the lives of Angels on earth, chanting psalms and hymns with one consent unto the Lord, and purchasing for themselves the title of Confessors by labours of obedience. And in them is fulfilled the word of the Lord, when he saith, 'Where two or three are gathered together in my name, there am I in the midst of them.' By this number he limiteth not the gathering together in his name, but by 'two
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dia tôn dúo ἡ τριῶν ἀδιόριστον τῶν ἀριθμῶν δηλω-
σας. εἴτε γὰρ ὄλγοι, εἴτε πολλοὶ διὰ τὸ ἄγιον
αὐτοῦ συναχθῶσιν ὄνομα, αὐτῷ διαπύρῳ λατρεύ-
οντες πόθῳ, ἐκεῖ παρεῖναι τούτον πιστεύομεν ἐν
μέσῳ τῶν αὐτοῦ δούλων.

Τούτους τοὺς τύπους καὶ ταῖς τοιαύτας ἄγνωσις
οἱ γῆινοι καὶ χοῖκοι τὸν βίον ἔξηλωσαν τῶν 107
ουρανίων, ἐν νηστείαις καὶ εὐχαῖς καὶ ἀγρυπνίαις,
ἐν δάκρυσι θερμοῖς καὶ ἀμετερόστιο πένθει, ἐν
ζευτείᾳ καὶ μνήμῃ θανάτου, ἐν πραστητί καὶ ἀφο-
γησίᾳ, ἐν σωπῆ χειλέων, ἐν ἀκτημοσύνῃ καὶ πτω-
χείᾳ, ἐν ἀγνείᾳ καὶ σοφροσύνῃ, ἐν ταπεινόφρονι
γνώμῃ καὶ ἴσυχίᾳ, ἐν ἀγάπῃ τελείᾳ πρὸς τὸν Θεόν
καὶ τὸν πλησιόν, τὸν παρόντα ἐκτελέσαντες βίον
καὶ ἀγγελοὶ τοῖς τρόποις γενόμενοι. Ὁθεν Θεὸς
θαύμασι καὶ σημείως καὶ ποικίλαις δυνάμεσιν
αὐτῶν κατεκόσμησε, καὶ τὸν φθόνον τῆς θαυ-
μαστής αὐτῶν πολιτείας εἰς τὰ πέρατα διηχεῖ-
σθαι τῆς οἰκουμένης πεποίηκε. καὶ εἰπὲρ σοι τὸν
βίον ἐνὸς αὐτῶν ἐπὶ στόματος φέρων κατὰ μέρος
διηγῆσομαι, δὲ καὶ ἀρχηγὸς γεγενήσθαι τῆς κατὰ
μοναχοῦ πολιτείας λέγεται (Ἄντωνιος δὲ ὄνομα
αὐτῷ), γνώσῃ πάντως ἐκ τοῦ ἐνὸς δεύδρου τῶν
ὀμογενῶν καὶ ὀμοειδῶν καρπῶν τῆς γλυκύτητα,
καὶ οἰ δὲ ἐκεῖνος ἔθετο τῆς ἀσκήσεως υποβάθρων,
οὐαν δὲ τὴν ὀρφήν ἐπὶ ζατάνα, καὶ ὀποῖων ἥξιόθη
παρὰ τοῦ Σωτῆρος τιχεῖν χαρισμάτων. πολλοὶ
δὲ καὶ άλλοι μετ' ἐκεῖνον τὸν ἴσον ἀγωνισάμενοι
ἀγώνα τῶν ὀμοίων ἐνυχθοῦν στεφάνων τε καὶ γερῶν.

Μακάριοι οὖν καὶ τρισμακάριοι οἱ τὸν Θεόν
ἀγαπήσαντες, καὶ διὰ τὴν ἀγάπην αὐτοῦ καταφρο-
νήσαντες πάντων. ἐδάκρυσαν γὰρ πενθοῦντες
ἡμέρας καὶ νυκτός, ἵνα τῆς ἀλήκτου τύχωσι
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or three” signifieth that the number is indefinite. For, whether there be many, or few, gathered together because of his holy name, serving him with fervent zeal, there we believe him to be present in the midst of his servants.

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

Blessed, yea, thrice blessed, are they that have loved God, and, for his love’s sake, have counted every thing as nothing worth. For they wept and mourned, day and night, that they might gain everlasting comfort: they humbled themselves
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Mat. xxiii. 12
παρακλήσεως· ἐταπείνωσαν ἑαυτοὺς ἐκουσίως, ἵν' ἐκεί ὑψωθῶσι· κατέτησαν τὰς ἑαυτῶν σάρκας πείνη τε καὶ δίψῃ καὶ ἀγρυπνία ἵν' ἐκεί διαδέξασθαι αὐτοὺς ἢ τρυφῆ καὶ ἀγαλλίας τοῦ παραδείσου· σκήνωµα γεγόνασι τοῦ ἀγίου Πνεύµατος τῇ καθαρότητι τῆς καρδίας, καθὼς γέγραπται· Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω· ἐσταύρωσαν ἑαυτοὺς τῷ κόσµῳ, ἵν' ἐκ δεξιῶν τοῦ σταυρωθέντος σταθῶσι· περιεξώσαντο τὰς ὀρφύας αὐτῶν ἐν ἀληθείᾳ, καὶ ἔτοιµους ἔσχον αἰε τὰς λαµµάδας, προσδοκῶντες τὴν ἔλευσιν τοῦ ἀθανάτου νυµφίου. νοεροῖς γὰρ κτησάµενοι ὀφθαλµοῖς, προεώρων διηνέκεις τὴν φρικτὴν ὥραν ἐκείνην, τὴν τε θεωρίαν τῶν μελλόντων ἁγαθῶν καὶ τῆς αἰώνιου κολάσεως ἀχώριστον τῆς ἑαυτῶν ἔσχον καρδίας· καὶ ἐσπούδασαν καµεῖν, ἵνα τῆς αἰδίου δόξης µη ἀποτύχωσι· γεγόνασιν ἀπαθεῖς ὀσπερ ἄγγελοι καὶ µὴ νῦν µετ' ἐκείνων χορεύσουσιν, ὡς καὶ τὸν βίον ἐµµησαντὸ. μακάριοι οὕτωι καὶ τρισµακάριοι, ὅσια ἐπιλατέσθη τοῖς τοῦ νοὸς ὀφθαλµοῖς κατευνάσαν τὴν τῶν παρόντων ματαιοτήτα, καὶ τῆς ἀνθρωπίνης εὐπραγίας τὸ ἀστατόν καὶ ἀνώµαλον, καὶ ταύτην ἀπαρανθησάµενοι, τὰ αἰώνια ἑαυτοῖς ἐθησαύρισαν ἁγαθά, καὶ τῆς µηδέποτε διαπεπτοῦσης µήτε θανάτῳ διακοπτοµένης ἐπελάβοντο ξώης.

Mat. vi. 20
Τούτους οὖν τοὺς θαυμασίους καὶ ὁσίους ἀνδράς καὶ ἡµεῖς οἱ εὐτελεῖς καὶ ἀνάξιοι µιµεῖσθαι σπουδάζοµεν, οὐκ ἐφικνούµεθα δὲ τῷ ύψει τῆς οὐρανοῦ· 109 πολίτων αὐτῶν διαγωγῆς· ἀλλὰ, κατὰ τὸ ἐνὸν τῆς ἀσθενοῦς ἡµῶν καὶ ταλαιπώρου δυνάµεως, τῶν βίων αὐτῶν χαρακτηρίζοµεν καὶ τὸ σχῆµα περιβεβλήµεθα, καὶ τῶν ἔργων διαµαρτάνωµεν.
BARLAAM AND IOASAPH, xii. 107-109

willingly, that there they might be exalted: they afflicted the flesh with hunger and thirst and vigil, that there they might come to the pleasures and joys of Paradise. By their purity of heart they became a tabernacle of the Holy Ghost, as it is written, "I will dwell in them and walk in them." They crucified themselves unto the world, that they might stand at the right hand of the Crucified: they girt their loins with truth, and alway had their lamps ready, looking for the coming of the heavenly bridegroom. The eye of their mind being enlightened, they continually looked forward to that awful hour, and kept the contemplation of future happiness and everlasting punishment immovable from their hearts, and pained themselves to labour, that they might not lose eternal glory. They became passionless as the Angels, and now they weave the dance in their fellowship, whose lives also they imitated. Blessed, yea, thrice blessed are they, because with sure spiritual vision they discerned the vanity of this present world and the uncertainty and inconstancy of mortal fortune, and cast it aside, and laid up for themselves everlasting blessings, and laid hold of that life which never faileth, nor is broken by death.

These then are the marvellous holy men whose examples we, that are poor and vile, strive to imitate, but cannot attain to the high level of the life of these heavenly citizens. Nevertheless, so far as is possible for our weakness and feeble power, we take the stamp of their lives, and wear their habit, even though we fail to equal their works; for we are

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υπομένων ἀναμαρτησίας τὸ θείον ἐπάγγελμα τούτο καὶ συνεργόν τής ἐκ τοῦ θείου βαπτίσματος δοθείσης ἡμῖν ἀφθαρσίας ἐπιστάμεθα. καὶ, τοῖς λόγοις ἐπόμενοι τῶν μακαρίων ἔκεινων, πάνω καταγινώσκομεν τῶν φθαρτῶν τούτων καὶ ἐπικήρυγχον τοῦ βίου πραγμάτων, ἐν οἷς οὐδὲν ἔστιν εὑρεῖν βέβαιον, οὐδὲ ομαλόν, οὐδὲ ἔπι τῶν αὐτῶν ἱστάμενον ἄλλα ματαιότης ἔστι τά πάντα καὶ προαίρεσις πνεύματος, πολλάς ἐν ἀτόμῳ φέροντα τᾶς μεταβολᾶς ὑνείρων γὰρ καὶ σκιάς, καὶ αὕρας κατὰ τὸν ἀέα πνεύματος, εἰς ἀσθενεστέρα μικρά καὶ πρὸς ὅλιγον ἡ χάρις, καὶ οὐδὲ χάρις ἀλλὰ πλάνη τις καὶ ἀπάτη τῆς τοῦ κόσμου κακίας, ὁμοίως ἐν ἀγαπᾶν ὀλοκληρωμενές, μισεῖν ὑπομένου ἐκ καρδίας δεδιδάγματα. καὶ ἐστὶ γε κατὰ ἀλήθειας μυστήριον οὗτος καὶ ἀπευκταίος ὅσα γὰρ δωρεῖται τοῖς φίλοις αὐτοῦ, μετ᾽ ὀργῆς αὖθις αὐτὰ ἀφαρπάζει, γυμνοὺς δὲ παντὸς ἀγαθοῦ καὶ αἰσχύνης ἡμφιεσμένους, φορτία τε περικειμένους βαρέα, τῇ αἰώνιᾳ παραπέμψει θλίψει. οὐς δ᾽ αὐτὸ πάλιν ὑποί, τῇ ἐσχάτῃ θάττον ταπεινοῖς ἀπαλαπτορίᾳ, ὑπομένους αὐτοὺς τιθεῖς καὶ ἐπίχαρμα πάντων τῶν ἐχθρῶν αὐτῶν. τοιαύται οὖν αἱ χάριτες αὐτοῦ τοιαύτα τὰ δωρήματα αὐτοῦ. ἐχθρὸς γὰρ ἐστὶ τῶν φίλων αὐτοῦ, καὶ ἐπίβουλος πάντων τῶν ποιοῦντων αὐτοῦ τὰ θελήματα καὶ καταράσσων δεινός τοὺς ἐπερειδομένους ἐπ᾽ αὐτῶν, καὶ ἐκνευρίζων τοὺς ἐπ᾽ αὐτῷ πεποθότας. συνθήκας τίθησι μετὰ τῶν ἀφρόνων καὶ ἐπαγγελείας ψευδεῖς, ἵνα μόνον αὐτοὺς ἐπιστάμεθαι ἑκείνον δὲ ἀγνωμονησάντων, ἀγνώμων αὐτός καὶ ψευδής διαδείκνυται, µηδὲν δὲν συνέθετο ἀποπληρων.
assured that this holy profession is a means to perfection and an aid to the incorruption given us by holy baptism. So, following the teachings of these blessed Saints, we utterly renounce these corruptible and perishable things of life, wherein may be found nothing stable or constant, or that continueth in one stay; but all things are vanity and vexation of spirit, and many are the changes that they bring in a moment; for they are slighter than dreams and a shadow, or the breeze that bloweth the air. Small and short-lived is their charm, that is after all no charm, but illusion and deception of the wickedness of the world; which world we have been taught to love not at all, but rather to hate with all our heart. Yea, and verily it is worthy of hatred and abhorrence; for whatsoever gifts it giveth to its friends, these in turn in passion it taketh away, and shall hand over its victims, stripped of all good things, clad in the garment of shame, and bound under heavy burdens, to eternal tribulation. And those again whom it exalteth, it quickly abaseth to the utmost wretchedness, making them a foot-stool and a laughing stock for their enemies. Such are its charms, such its bounties. For it is an enemy of its friends, and traitor to such as carry out its wishes: dasheth to destruction all them that lean upon it, and enervateth those that put their trust therein. It maketh covenants with fools and fair false promises, only that it may allure them to itself. But, as they have dealt treacherously, it proveth itself treacherous and false in fulfilling
σήμερον γὰρ βρῶμασιν ἠδὲι τὸν φάρμακα αὐτῶν καταλείψας, κατὰ ψραμα τοῖς ἐχθροῖς ὅλους αὐτοὺς αὐριον τίθησι. σήμερον βασιλέα τινὰ δείκνυσι, καὶ αὐριον δουλεία τινὶ ποιηρᾶ παραδίδωσι. σήμερον μυρίων εὐθηνοῦμεν ἀγαθοῖς, αὐριον προσαίτην καὶ οἰκοτρίβων οἰκότριβα. 111 σήμερον στέφανον δόξης αὐτοῦ τῇ κορυφῇ ἐπιτίθησιν. αὐριον τὸ πρόσωπον τῇ γῇ καταράσσει. σήμερον κασμεῖ τὸν τράχηλον αὐτοῦ λαμπραῖς ἀξιωμάτων τιμαῖς. αὐριον ταπεινοὶ σιδηροίς κλοὺς δεσμούμενον. ποθὴτον πρὸς μικρὸν τοῖς πᾶσι τούτων ἐργάζεται, μισητὸν δὲ μετ' ὅλγον ἱσχυρῶς καὶ ἔβδελυγμένον. σήμερον εὐφραίνει, καὶ αὐριον θρίνους αὐτοῖς καὶ κοπετοῖς κατατήκει. ὅποιον δὲ τούτων καὶ τὸ τέλος ἐπιτίθησιν ἄκουσον οἰκήτορας γεέννης τοὺς ἡγαπηκότας αὐτῶν ἐλεεινῶς ἀπεργάζεται. τοιαύτην ἔχειν γνῶμην ἀεί, τοιαύτην πρόθεσιν ἀτεχνῶς. οὔτε τοὺς παρελθόντας θρηνεῖ, οὔτε τοὺς καταλειφθέντας οἰκτείρει. ἐκεῖνον γὰρ δεινῶς ἀπατήσας καὶ τοῖς ἀρκουσιν αὐτοῦ κατακλείσας, πρὸς τούτοις αὐθίς τὰ τῆς ἐπιστήμης μετενεγκεῖν πειρᾶται, μὴ θέλων τινὰ τῶν χαλεπῶν αὐτοῦ ἐκφυγεῖν παγίδων.

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

'These men that have foolishly alienated themselves from a good and kind master, to seek the service of so harsh and savage a lord, that are all agog for present joys and are glued thereto, that take never a thought for the future, that always grasp after bodily enjoyments, but suffer their souls to waste with hunger, and to be worn with myriad ills, these I consider to be like a man flying before the
προσώπου μανομένου μυοκέρωτος, ὃς, μὴ φέρων τὸν ἥχον τῆς αὐτοῦ βοής καὶ τὸν φοβερὸν αὐτοῦ μυκηθμόν, ἀλλὰ ἱσχυρὸς ἀποδιδράσκων τοῦ μὴ γενέσθαι τούτου κατάβρωμα, ἐν τῷ τρέχειν αὐτοῦ ὄξεως μεγάλῳ τῷ περιπέτειω κηρῆρῳ· ἐν δὲ τῷ ἐμπίπτειν αὐτῷ, τὰς χεῖρας ἐκτείνας, καὶ φυτοῦ τῶν δραξάμενος, κραταίως τούτο κατέσχε, καὶ ἐπὶ βάσεως τινος τοὺς πόδας στηρίζας, ἐδοξεῖν ἐν εἰρήνῃ λυτοῦν εἶναι καὶ ἀσφαλείᾳ. Βλέψας δὲ ὅρα ὧν μῦσα, λευκὸν μὲν τὸν ἑνα, μέλανα δὲ τὸν ἔτερον, διεσθίοντας ἀπαύστως τὴν ῥύθμιν τοῦ φυτοῦ, οὐ ἢν ἔξηρτημένος, καὶ ὅσον οὕτω ἐγκύνοντας ταυτὴν ἐκτείνεσθαι. κατανοήσας δὲ τὸν πυθμένα τοῦ βόθρου, δράκοντα εἶδε φοβερὸν τῇ θέᾳ, πῦρ πνέοντα καὶ δριμύτατα βλασφημοῦντα, τὸ στόμα τε δεινὸς περιχάσκοντα καὶ καταπελεῖν αὐτὸν ἐπειγόμενον. ἀτείνασας δὲ αὐθίς τῇ βάσει ἐκεῖνη, ἐφ' ἣ τοὺς πόδας εἶχεν ἔρημους, τέσσαρας εἶδε κεφάλας ἀστίδων τοῦ τοίχου προβεβληκυσίας, ἐφ' οὐ ἐπεστήρικτο. ἀναβλέψας δὲ τοὺς ὄθαλμοὺς, ὅρα ἐκ τῶν κλάδων τοῦ φυτοῦ ἐκείνου μικρὸν ἀποστάζον μέλι. ἔσασας οὖν διασκέψασθαι περὶ τῶν περιεχομένων αὐτῷ συμφορῶν, ὅπως ἔξωθεν μὲν ὁ μονοκερωσ δεινὸς ἐκμανεὶς 113 ζητεῖ τούτων καταφαγεῖν, κάτωθεν δὲ ὁ πικρός δράκων κέχηκε καταπελεῖν, τὸ δὲ φυτὸν δ' περιεδέρακτο ὅσον οὖπω ἐκκόπτεσθαι ἔμελλε, τοὺς τε πόδας ἐπὶ ὁλισθηρὰ καὶ ἀπίστῳ βάσει ἐπεστήρικτο· τῶν τοσοῦτον οὖν καὶ τοιοῦτων φρικτῶν θεαμάτων ἀλογίστως ἐπιλαθόμενος, ὥσπερ νοῦ μέλητος ἐκείνου τοῦ μικροῦ γέγονε τῆς ἡδύτητος ἐκκρεμῆς.
face of a rampant unicorn, who, unable to endure the sound of the beast's cry, and its terrible bellowing, to avoid being devoured, ran away at full speed. But while he ran hastily, he fell into a great pit; and as he fell, he stretched forth his hands, and laid hold on a tree, to which he held tightly. There he established some sort of foot-hold and thought himself from that moment in peace and safety. But he looked and descried two mice, the one white, the other black, that never ceased to gnaw the root of the tree whereon he hung, and were all but on the point of severing it. Then he looked down to the bottom of the pit and espied below a dragon, breathing fire, fearful for eye to see, exceeding fierce and grim, with terrible wide jaws, all agape to swallow him. Again looking closely at the ledge whereon his feet rested, he discerned four heads of asps projecting from the wall whereon he was perched. Then he lift up his eyes and saw that from the branches of the tree there dropped a little honey. And thereat he ceased to think of the troubles whereby he was surrounded; how, outside, the unicorn was madly raging to devour him: how, below, the fierce dragon was yawning to swallow him: how the tree, which he had clutched, was all but severed; and how his feet rested on slippery, treacherous ground. Yea, he forgot, without care, all those sights of awe and terror, and his whole mind hung on the sweetness of that tiny drop of honey.
Αὕτη ἡ ὁμοίωσις τῶν τῇ ἀπάτῃ τοῦ παρὸντος προστετηκότων βίου, ἵστερ τὴν σαφήνειαν αὐτίκα λέξις σοι. ὁ μὲν μονόκερως τύπος ἀν εἴη τοῦ θανάτου, τοῦ διώκοντος ἀεὶ καὶ καταλαβεῖν ἐπειγόμενου τὸ 'Αδαμαίον γένος· ὁ δὲ βόθρος ὁ κόσμος ἐστὶν πλήρης ὑπάρχων παντοῦ καὶ καθὰ καὶ θανατηφόρων παγίδων· τὸ φυτὸν δὲ τὸ ὑπὸ τῶν δύο μικρῶν ἀπαύστως συγκοπτόμενον, ὁ περιεδέδρακτο, ὁ διάυλος ὑπάρχει τῆς ἐκάστου ζωῆς, ὁ δαπανόμενος καὶ ἀναλισκόμενος διὰ τῶν ὥρων τοῦ ἡμερονυκτίου καὶ τῆς ἱκτομῆς κατὰ μικρὸν προσεγγίζων· αἱ δὲ τέσσαρες ἀστίδες τὴν ἔπι τεσσάρων σφαλερῶν καὶ ἀστάτων στοιχείων σύστασιν τοῦ ἀνθρωπείου σώματος αἰνίττονται, ὅν ἀτακτοῦντο καὶ παραττομένου καὶ σώματος καταλύεται σύστασις· πρὸς τούτους καὶ ὁ πυρόδης ἔκεινον καὶ ἀπηνῆς δράκον τῆς φοβερᾶς εἰκονίζει τοῦ ἄδου γαστέρα, τῆς μαμάσσουσαν ὑποδέξασθαι τοὺς τὰ παρόντα τερπνὰ τῶν μελλόντων ἁγαθῶν προκρίνοντας. ὁ δὲ τοῦ μέλιτος σταλαγμῶς τῆς γλυκύτητας ἐμφαίνει τῶν τοῦ κόσμου ἠδέων, δι' ἣς ἔκεινον ἀπατῶν τοὺς ἑαυτῶν φίλους ὁμὴ ἐὰν τῆς σφών προνοήσασθαι σωτηρίας.

XIII

Ταύτην ὁ Ἰωάσαφ λίαν ἀποδεξάμενος τὴν 114 παράβολήν, ἐφη· Ὡς ἁληθῆς ὁ λόγος οὗτος καὶ πάντων ἀρμοδιώτατος. μὴ οὖν ὁκνήσῃς τοιούτους αὐτοὶ τοὺς ὑποδεικνύειν, ἢν γνῶ ἀκριβῶς ὁποίος ὑπάρχει διὸ καθ' ἡμᾶς 1 βίος, καὶ τίνων τοῖς ἑαυτοῦ φίλοις πρόξενοι γίνεται.

1 ἡμᾶς, Bois. ὑμᾶς (?).
BARLAAM AND IOASAPH, xii. 113–xiii. 114

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

XIII

INASAPH received this parable with great joy and said, 'How true this story is, and most apt! Grudge not, then, to shew me other such like figures, that I may know for certain what the manner of our life is, and what it hath in store for its friends.'
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'Ο δὲ γέρων εἶπεν. "Ομοιοι αὐθίς εἰσιν οἱ ἑρα-
σθέντες τῶν τοῦ βίου τερπνῶν καὶ τῇ τοῦτον
γλυκανθέντες ἡδύτητι, τῶν μελλόντων τε καὶ μὴ
σαλευμένων τὰ βευτά τα καὶ ἀσθενὴ προτιμή-
σαντες, ἀνθρώπῳ τινὶ τρεῖς ἐσχηκότι φίλους, ὥν
τοὺς μὲν δύο περιπαθῶς ἔτιμα, καὶ σφοδρῶς τῇ
αὐτῶν ἀγάπης ἄντειχετο, μέχρι θανάτου ὑπὲρ
αὐτῶν ἀγωνιζόμενος καὶ προκινδυνεύουσα κατα-
φρονήσει, μήτε τιμῆσι, μήτε τῆς προσηκούσης
αὐτῶν πώποτε ἀξιῶσας ἀγάπης, ἀλλ’ ἡ μικρὰ
τινα καὶ οὐδαμὴν εἰς αὐτῶν προσποιούμενος
φιλίαν. καταλαμβάνουσιν οὖν ἐν μιᾷ φωβερῷ
tīνες καὶ ἑξαίσιοι στρατιῶται, σπεύδοντες ταχύ-
tτῃ πολλῇ πρὸς τὸν βασιλέα τοῦτον ἄγαγεῖν,
λόγου ἀποδώσοντα ὑπὲρ ὀφειλῆς μυρίων ταλάν-
tων. στενοχωρούμενος δὲ ἐκεῖνος ἔξητε βοηθόν,
τὸν συναντιλαβέσθαι αὐτῷ ἐν τῷ φρικτῷ τοῦ
βασιλέως λογοθεσίῳ δυνάμενον. δραμῶν οὖν
πρὸς τὸν πρώτον αὐτοῦ καὶ πάντων γνησίωτατον
φίλου, λέγει. Οἶδας, ὦ φίλε, ὡς ἀεὶ ἑθεμήν τὴν
ψυχὴν μου ὑπὲρ σου. νυνὶ δὲ χρήζω βοηθεῖς ἐν
tῇ ἡμέρᾳ ταύτῃ τῆς κατεχούσης με ἀνάγκης.
pόσον οὖν ἐπαγγέλλῃ συναντιλαβέσθαι μοι νῦν; 115
καὶ τίς ἡ παρὰ σοῦ προσηγομένη μοι ἐλπὶς,
προσφιλέστατε; ἀποκριθεὶς οὖν ἐκεῖνος ἔφη.
Οὐκ εἰμὶ σοὶ φίλος, ἀνθρώπε. οὐκ ἔπισταμαι τίς
eῖ. ἀλλοι γὰρ ἤξω προσφιλεῖς, μεθ’ ὧν δὲι με
σήμερον εὐφραίνεσθαι, καὶ φίλους αὐτοὺς εἰς τὸ
ἐξῆς κτήσασθαι. παρέχω δὲ σοι ἵδου ράκια δύο,
tοῦ ἤχειν σε ταῦτα ἐν τῇ ὅδῃ ἡ πορείᾳ, ἀτιμα
οὐδέν σε τὸ παράπαν ὡφελήσουσί. καὶ μηδεμίαν

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The elder answered, 'Again, those who are enamoured of the pleasures of life, and glamoured by the sweetness thereof, who prefer fleeting and paltry objects to those which are future and stable, are like a certain man who had three friends. On the first two of these he was extravagantly lavish of his honours, and clave passionately to their love, fighting to the death and deliberately hazarding his life for their sakes. But to the third he bore himself right arrogantly, never once granting him the honour nor the love that was his due, but only making show of some slight and inconsiderable regard for him. Now one day he was apprehended by certain dread and strange soldiers, that made speed to hale him to the king, there to render account for a debt of ten thousand talents. Being in a great strait, this debtor sought for a helper, able to take his part in this terrible reckoning with the king. So he ran to his first and truest friend of all, and said, "Thou wittest, friend, that I ever jeopardied my life for thy sake. Now to-day I require help in a necessity that presseth me sore. In how many talents wilt thou undertake to assist me now? What is the hope that I may count upon at thy hands, O my dearest friend?" The other answered and said unto him, "Man, I am not thy friend: I know not who thou art. Other friends I have, with whom I must needs make merry to-day, and so win their friendship for the time to come. But, see, I present thee with two ragged garments, that thou mayest have them on the way whereon thou goest, though they will do thee no manner of good.
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άλλην παρ’ ἐμοῦ προσδοκήσης ἐλπίδα. τούτων ἀκούσας ἐκεῖνος καὶ ἀπογυνοῦ ἦν ἐξ αὐτοῦ βοήθειαν ἦλπίζε, πρὸς τὸν ἔτερον πορεύεται φίλον, καὶ φησι: Μέμησαι, ὃ ἐταῖρε, ὅτις ἀπήλαυσας παρ’ ἐμοῦ τιμής καὶ εὐγνωμοσύνης σήμερον δέ, θλίψει περιπεσών καὶ συμφορᾶ μεγίστη, χρήζω συνεργοῦ. τόσον οὖν ἰσχύεις μοι συγκοπᾶσαι; εἰς αὐτῆς γνώρισόν μοι. ὁ δὲ φησιν: Οὐ σχολάζω σήμερον συναγωνίσασθαι σοι. μερίμναις γὰρ κἀγὼ καὶ περιστάσεις περιπεσῶν ἐν θλίψει εἰμί. μικρὸν δ’ ὁμοι συνοδεύσω σοι, κἂν μηδὲν ὠφελήσω σε καὶ, θάττον ὑποστρέψας οἴκαδε, ταῖς ἵδιαις ἔσομαι ἀσχολούμενος μερίμναις. κεναῖς οὖν κάκειθεν ὑποστρέψας χερσὶν ὁ ἄνθρωπος καὶ πάντοθεν ἀπορούμενος, ἐταλάντευε έαυτὸν τῆς ματαίας ἐλπίδος τῶν ἀγνωμόνων αὐτοῦ φίλων, καὶ τῶν ἀνοητῶν ταλαιπωριῶν διὸ ὑπέρ τῆς ἐκείνων ἀγάπης ὑπέστη. ἀπέρχεται λοιπὸν πρὸς τὸν τρίτον φίλον αὐτοῦ, διὸ οὐδέποτε 116 ἐθεράπευσεν, οὐδὲ κοινωνοῦν τῆς ἑαυτοῦ εὐφροσύνης προσεκαλέσατο καὶ φησὶ πρὸς αὐτὸν κατηχομένῳ τε καὶ κατηφιώτη τῷ προσώπῳ. Οὐκ ἔχω στόμα διὰρα πρὸς σέ, γυνώσκων ἀκριβῶς ὅτι οὐ μέμησαι μοι πῶς περι ἐνεργητήσαντός σε, ἢ προσφίλως διατεθέντος σοι. ἀλλ’ ἔπει συμφορὰ με κατέλαβε χαλεπώτατη, οὐδαμόθεν δὲ τῶν λοιπῶν μου φίλων εὐρον συντρίας ἐλπίδα, παρεγενόμεν πρὸς σέ, δυσωπῶν, εἰ ἔστι σοι ἴχνος, μικρὰν τινα βοήθειαν παρασχεῖν μοι. μὴ οὖν ἀπαγορεύσῃς, μηνίσας μοι τῆς ἀγνωμοσύνης. ὁ δὲ φησιν ἰλαρῷ καὶ χαριέντι προσώπῳ. Ναι δὴ φίλοι ἐμὸν γνησιώτατον ὁμο-
Further help from me thou mayest expect none." The other, hearing this, despaired of the succour whereon he had reckoned, and went to his second friend, saying, "Friend, thou rememberest how much honour and kindness thou hast enjoyed at my hands. To-day I have fallen into tribulation and sorrow, and need a helping hand. To what extent then canst thou share my labour? Tell me at once." Said he, "I too have fallen among cares and perils, and am myself in tribulation. Howbeit, I will go a little way with thee, even if I shall fail to be of service to thee. Then will I turn quickly homeward, and busy myself with mine own anxieties." So the man returned from him too empty-handed and baulked at every turn; and he cried misery on himself for his vain hope in those ungrateful friends, and the unavailing hardships that he had endured through love of them. At the last he went away to the third friend, whom he had never courted, nor invited to share his happiness. With countenance ashamed and downcast, he said unto him, "I can scarce open my lips to speak with thee, knowing full well that I have never done thee service, or shown thee any kindness that thou mightest now remember. But seeing that a heavy misfortune hath overtaken me, and that I have found nowhere among my friends any hope of deliverance, I address myself to thee, praying thee, if it lie in thy power, to afford me some little aid. Bear no grudge for my past unkindness, and refuse me not." The other with a smiling and gracious countenance answered, "Assuredly I own thee my very true friend. I have
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λογῶ σε ὑπάρχειν καὶ, τῆς μικρᾶς ἐκείνης μεμημένος σου εὐποιίας, σὺν τόκῳ σήμερον ἀποδόσω σοι. μὴ φοβοῦ τοίνυν, μηδὲ δέδιθι· ἐγὼ σου γὰρ προπορεύομαι, ἐγὼ δυσωπήσω ὑπὲρ σου τὸν βασιλέα, καὶ οὐ μὴ παραδῷ σε εἰς χειρὰς ἐχθρῶν σου. θάρσει οὖν, προσφιλέστατε, καὶ μὴ λυποῦ. τότε κατανυγεῖς ἐκείνος ἐλεγε μετὰ δακρύων. οἶμοι τῷ πρῶτον θρηνήσω, καὶ τῇ κλαύσομαι πρῶτον; τῆς ματαίας μου καταγνώσομαι προσπαθείας εἰς τους ἀμνήμονας καὶ ἀχαρίστους καὶ ψευδείς φίλους ἐκείνους; ἣ τὴν φρενοβλαβὴ ταλαίπωρόν ἄγνωμοσύνην, ἕνπερ τῷ ἀληθεί ποὺ 117 καὶ γηρσίῳ ἐνεδειξάμην φίλων;

Ὁ δὲ Ἰωάσαφ, καὶ τούτων μετὰ θαύματος δεξάμενος τὸν λόγον, τὴν σαφῆνειαν ἔξητε. καὶ φησιν ὁ Βαρλαὰμ. Ὁ πρῶτος φίλος ἂν εἰη ἡ τοῦ πλούτου περιουσία καὶ ὁ τὴς φιλοχρηματίας ἔρως, ἐφ' ὃ μυρίοις ὁ ἀνθρωπος περιπίπτει κωνδύνοις, καὶ πολλὰς ὑπομένει ταλαιπωρίας ἐλθούσης δὲ τῆς τελευταίας τοῦ θανάτου προσεμαίνας οὐδὲν ἐκ πάντων ἐκείνων, εἰ μὴ τα πρὸς κηδείαν ἀνόνητα ῥάκια, λαμβάνει. δεύτερος δὲ φίλος κέκληται γυνὴ τε καὶ τέκνα καὶ οἱ λοιποὶ συγγενεῖς τε καὶ οἰκεῖοι, δών τῇ προσπαθεία κεκολημένῳ δυσαποσπόστως ἔχομεν, αὐτὴς τής ψυχῆς καὶ τοῦ σώματος ἐνεκεν τῆς αὐτῶν ὑπερορώντες ἀγάπην. οὐδεμίας δὲ τῆς ἐξ αὐτῶν ἀπόνατο ὀφελείας τῇ ὁρᾷ τοῦ θανάτου ἄλλ' ἡ μόνον μέχρι τοῦ μνήματος συνοδεύουσιν αὐτῷ παρεπόμενοι, εἰτ', εὐθὺς ἐπαναστραφέντες, τῶν ἴδιων ἐχονται μεριμνῶν καὶ περιστάσεων, οὐκ ἐλπιτων λήθῃ τὴν μνήμην, ἥ το σῶμα τοῦ ποτε προσφιλοῦσ

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not forgotten those slight services of thine: and I will repay them to-day with interest. Fear not therefore, neither be afraid. I will go before thee and entreat the king for thee, and will by no means deliver thee into the hands of thine enemies. Wherefore be of good courage, dear friend, and fret not thyself." Then, pricked at heart, the other said with tears, "Wo is me! Which shall I first lament, or which first deplore? Condemn my vain preference for my forgetful, thankless and false friends, or blame the mad ingratitude that I have shown to thee, the sincere and true?"

Ioasaph heard this tale also with amazement and asked the interpretation thereof. Then said Barlaam, "The first friend is the abundance of riches, and love of money, by reason of which a man falleth into the midst of ten thousand perils, and endureth many miseries: but when at last the appointed day of death is come, of all these things he carrieth away nothing but the useless burial cloths. By the second friend is signified our wife and children and the remnant of kinsfolk and acquaintance, to whom we are passionately attached, and from whom with difficulty we tear ourselves away, neglecting our very soul and body for the love of them. But no help did man ever derive from these in the hour of death, save only that they will accompany and follow him to the sepulchre, and then straightway turning them homeward again they are occupied with their own cares and matters, and bury his memory in oblivion as they have buried his body in the grave. But the
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cαλύψαντες τάφφ. ο δ' αὐ τρίτος φίλος ὁ παρεω-
ραμένος καὶ φορτικός, ὁ μὴ προσιτός, ἀλλὰ φευκτὸς
καὶ οἶον ἀποτρόπαιος, ὁ τῶν ἀρίστων ἔργων χορὸς
καθέστηκεν, οἶον πίστις, ἐλπίς, ἀγάπη, ἐλεη-
μοσύνη, φιλανθρωπία, καὶ ὁ λοιπὸς τῶν ἀρετῶν
ὁμιλος, ὁ δυνάμενος προπορεύεσθαι ἡμῶν ἐξερχο-
μένων τοῦ σώματος, ὑπὲρ ἡμῶν τε δυσωπήσαι τὸν
Κύριον, καὶ τῶν ἐχθρῶν ἡμᾶς λυτρούμενος καὶ
dεινῶν φορολόγων, τῶν λογοθέτων ἡμῶν πικρὸν
ἐν τῷ ἄερι κινούτων, καὶ χειρώσασθαι πικρῶς
ξητούντων. οὕτως ἔστων ὁ εὐγνώμων φίλος καὶ
ἀγαθός, ὁ καὶ τὴν μικρὰν ἡμῶν ἐντραγίαν ἐπὶ 118
μνήμης φέρων καὶ σὺν τόκῳ ἡμῶν πᾶσαν ἀποδίδοις.

XIV

Ἄθις οὖν ὁ Ἰωάσαφ, Ἔθ σοι γένοιτο παρὰ
Κυρίου τοῦ Θεοῦ, ὁ σοφότατε τῶν ἀνθρώπων.
eὐφρανας γάρ μου τὴν ψυχὴν τοῖς καταλλήλοις
σου καὶ ἀρίστοις ῥήμασι. τοιχαροῦ ἀνατύπωσόν
μοι καὶ ἔτι εἰκόνα τῆς ματαιότητος τοῦ κόσμου,
καὶ πῶς ἂν τις ἐν εἰρήνῃ καὶ ἀσφαλείᾳ τούτου
dιέθλοι.

'Ἀναλαβὼν δὲ τῶν λόγων ὁ Βαρλαὰμ ἔφη,
'Ἀκουσόν καὶ τούτον δή τοῦ προβλήματος ὁμοίω-
σιν. πόλιν τινὰ μεμάθηκα μεγάλην, ὡς οἱ πολῖ-
tαι τοιαῦτην ἐσχῆκασαν ἐκπαλαι συνήθειαν, τὸ
ἐπιλαμβάνεσθαι ξένου τινός καὶ ἀγνώστου ἀνδρός,
μηδὲν τῶν νόμων τῆς πόλεως καὶ παραδόσεων
διὸς ἐπισταμένου, καὶ τούτον βασιλέα καθιστῶν
ἐαυτοῖς, πᾶσης ἀπολαύσεως ἐξουσίας καὶ τῶν
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third friend, that was neglected and disliked, and held cheap, whom the man never approached, but rather shunned and fled in horror, is the company of good deeds,—faith, hope, charity, alms, kindliness, and the whole band of virtues, that can go before us, when we quit the body, and may plead with the Lord on our behalf, and deliver us from our enemies and dread creditors, who urge that strict rendering of account in the air, and try to get the mastery of us. This is the grateful and true friend, who beareth in mind those small kindnesses that we have shown him and repayeth the whole with interest."

XIV

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

Barlaam took up his parable and said, 'Hear then a similitude of this matter too. I once heard tell of a great city whose citizens had, from old time, the custom of taking some foreigner and stranger, who knew nothing of their laws and traditions, and of making him their king, to enjoy absolute power,
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αυτοῦ θελημάτων ἀκωλύτως ἔχομενοι, ἀχρι συμπληρώσεως ἐναυσιαλουχρονοῦ. εἰτ’, ἔξαιρθης ἐν πάσῃ αὐτοῦ τυγχάνοντος ἀμεριμνία, τρυφώντως τε καὶ σπαταλώντως ἀδεῶς, καὶ συνδιαιωνύζων αὐτῷ τὴν βασιλείαν εἰσabei δοκούντως, ἔπεγειρόμενοι κατ’ αὐτό, καὶ τὴν βασιλικήν ἀφελόμενοι στολήν, γυμνόν τε ἀνὰ πᾶσαν θριαμβεύσαντες τὴν πόλιν, ἔξοριστον ἔπεμποι εἰς μακράν ἀποκισμένην καὶ μεγάλην τινὰ νῆσον, ἑν ἢ, μῆτε διατροφῆς, εὐπορῶν μῆτε ἐνυμάτων, ἑν λῳμῷ καὶ γυμνότητι δεινῶς κατετρύχετο, τῆς παρ’ ἐλπίδα δοθείσης αὐτῷ τρυφῆς καὶ θυμηδίας εἰς λύτην αὐθίς καὶ παρ’ ἐλπίδα πᾶσαν καὶ προσδοκίαν μεταμειφθείσης. κατὰ τὸ παρακολουθήσαν τούν ἐθῶς τῶν πολιτῶν ἐκείνων, προσεχειρίσθη τις ἀνήρ εἰς τὴν βασιλείαν συνέσει πολλὴ τῶν λογίσμων κατάκομον ἔχων, ὡς αὐτίκα μὴ συναρπασθείς τῇ ἔξαιρθεσι αὐτῷ προσπεσοῦσα εὐθηνία, μηδὲ τῶν προβεβασιλευκότων καὶ ἄθλως ἐκβληθέντων τὴν ἀμεριμνίαν ξηλόως, ἐμέρεμουν εἴχε καὶ ἐναγώνιοι τὴν ψυχὴν πῶς ἀν τὰ κατ’ αὐτὸν εὗ διδοιτο. τῇ συχυῇ δὲ μελέτη ἄκρι- βωσάμενος, ἔγνω δία τῶν σοφωτάτων συμβούλων τὴν συνήθειαν τῶν πολιτῶν, καὶ τὸν τόπον τῆς διηνεκοῦς ἕξοριας· ὅπως τε χρὴ ἔστων ἄσφαλισασθαι ἀπλανός ἐδιδάχθη. ταῦτ’ ὄν ὡς ἔγνω, καὶ ὅτι δεῖ αὐτὸν ὅσον ὕπτω ἔκείνην καταλαμβά- νειν τὴν νῆσον, τὴν δ’ ἐπίκτητον ταύτην καὶ ἀλλοτρίαν βασιλείαν ἀλλοτρίοις αὐθίς κατα- λιμπάνειν, ἀνοίξας τοὺς θησαυροὺς αὐτοῦ ὄντε ἱερεῖς ἀνεψιμένην εἴχε καὶ ἀκόλυτον τὴν χρήσειν, καὶ λαβὼν χρημάτων πλῆθος, χρυσοῦ τε καὶ
and follow his own will and pleasure without hindrance, until the completion of a year. Then suddenly, while he was living with never a care in rioting and wantonness, without fear, and alway supposing that his reign would only terminate with his life, they would rise up against him, strip him bare of his royal robes, lead him in procession up and down the city, and thence dispatch him beyond their borders into a distant great island; there, for lack of food and raiment, in hunger and nakedness he would waste miserably away, the luxury and pleasure so unexpectedly showered upon him changed as unexpectedly into woe. In accordance therefore with the unbroken custom of these citizens, a certain man was ordained to the kingship. But his mind was fertile of understanding, and he was not carried away by this sudden access of prosperity, nor did he emulate the heedlessness of the kings that had gone before him, and had been miserably expelled, but his soul was plunged in care and trouble how he might order his affairs. After long and careful search, he learned from a wise counsellor the custom of the citizens, and the place of perpetual banishment, and was taught of him without guile how to ensure himself against this fate. So with this knowledge that within a very little while he must reach that island and leave to strangers this kingdom among strangers, he opened the treasures whereof he had absolute and unforbidden use, and took a great store of money and huge masses of gold and silver and
ἀργύρου καὶ λίθων τιμίων ἀδρότατον ὄγκον,
pιστοτάτους παραδοὺς οἰκέταις, εἰς ἐκείνην προέ-
πεμψεν, εἰς ἦν ἐμελλεν ἀπάγεσθαι, νήσου. συν-
tελεσθέντος δὲ τοῦ ἐμπροθέσμου ἐνιαυτοῦ, στα-
σιάσαντες οἱ πολίται γυμνὸν αὐτὸν, ὡς καὶ τοὺς
πρὸ αὐτοῦ, τῇ ἔξοριᾳ παρέπεμψαν. οἱ μὲν οὖν
λοιποὶ ἀνόητοι καὶ πρὸς καιροὶ βασιλεῖς δεινῶς
ἐλίμωττον. οὐ δὲ, τὸν πλοῦτον προσποθέμενος 120
ἐκείνου, εὐθυνία διηνεκεί συζών καὶ τρυφήν
ἀδάπανον ἔχων, φόβου τε παντάπασιν ἀπο-
σεισάμενος τῶν ἀτάκτων καὶ πονηρῶν πολιτῶν,
tῆς σοφωτάτης ἑαυτὸν ἐμακάριζεν εὐβουλίας.

Πόλιν οὖν νόει μοι τὸν μάταιον τούτον καὶ
ἀπατεώνα κόσμον, πολίτας δὲ τὰς ἀρχὰς καὶ
τὰς ἔξοισις τῶν δαμόνων, τοὺς κοσμοκράτορας
tοῦ σκότους τοῦ αἰῶνος τοῦτον, τοὺς δελεάζοντας
ἡμᾶς τῷ λείψει τῆς ἡδονῆς, καὶ ὃς περὶ ἀφθάρτων
ὑποτιθέμενος διανοεῖσθαι τῶν θερτῶν καὶ
ἐπικήρων, ὡς ἄτε συνδιαιωνίζουσα ἡμῶν καὶ
ἄθανατα τῆς τούτων συνυπαρχούσης ἀπολαύ-
σεως. οὖν τοὺς οὖν ἀπατηθέντων ἡμῶν καὶ μηδε-
μαν περὶ τῶν μονίμων ἐκείνων καὶ αἰωνίων
βουλευσάμενων, μήτε τι ταμιευσάμενοι ἑαυτοῖς
eἰς τὸν ἐκείθεν βίον, αἰφνίδιος ἡμῶν ἐφίσταται
ὁλεθρος ὁ τοῦ θανάτου. τότε δὴ τότε γυμνὸν
ἡμᾶς τῶν ἐντεῦθεν οἱ πονηροὶ καὶ πικροὶ δεξα-
μενοι πολίται τοῦ σκότους, ὡς ἐκείνως τὸν
ἀπαντα προσαναλώσαντας χρόνου, ἀπάγουσιν
eἰς γῆν σκοτεινήν καὶ γροθεράν, εἰς γῆν σκότος
αἰωνίων, οὐ οὐκ ἔστι φέγγος, οὐδὲ ὅραν ζωὴν
βροτῶν. σύμβουλον δὲ ἄγαθον, τὸν τάληθη
πάντα γνωρίσαντα καὶ τὰ σωτήρια διδάξαντα

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

'Understand thou, therefore, that the city is this vain and deceitful world; that the citizens are the principalities and powers of the devils, the rulers of the darkness of this world, who entice us by the soft bait of pleasure, and counsel us to consider corruptible and perishable things as incorruptible, as though the enjoyment that cometh from them were co-existent with us, and immortal as we. Thus then are we deceived; we have taken no thought concerning the things which are abiding and eternal, and have laid up in store for ourselves no treasure for that life beyond, when of a sudden there standeth over us the doom of death. Then, then at last do those evil and cruel citizens of darkness, that received us, dispatch us stript of all worldly goods,—for all our time has been wasted on their service—and carry us off "to a dark land and a gloomy, to a land of eternal darkness, where there is no light, nor can one behold the life of men." As for that good counsellor, who made known all the truth and taught
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ἐπιτηδεύματα τῷ συνετῷ καὶ σοφωτάτῳ βασιλείᾳ, τὴν ἐμὴν ὑπολάμβανε εὐτελὴ χθαμαλότητα, δι τὴν ἄγαθὴν ὄδον καὶ ἁπλὴν ὑποδείξας σοι ἥκω, τοῖς αἰώνιοι μὲν καὶ ἀτελευτῆτοις ἑνάγων κάκεισε πάντα συμβουλεύων ἀποθέσθαι, ἀπάγων δὲ τοῦ πλάνου κόσμου τούτου, ὄντερ καγὼ δυστυχῶς 121 ἐφίλουν, καὶ τῶν αὐτοῦ ἀντειχόμην τερπνῶν τε καὶ ἀπολαυστικῶν. κατανοήσας δὲ τοῖς ἀπλανέσι τοῦ νοὸς ὀφθαλμοῖς τῶς ἐν τούτοις πάς ὁ τῶν ἀνθρώπων κατατρίβεται βίος, τῶν μὲν παραγινομένων, τῶν δὲ ἀπαιροῦντων, καὶ μηδενὸς ἔχοντος τὸ στασιμόν τε καὶ βέβαιον, μήτε τῶν πλουτοῦντων ἐν τῷ πλοῦτῳ, μήτε τῶν δυνατῶν ἐν τῇ ἱσχύ, μήτε τῶν σοφῶν ἐν τῇ σοφίᾳ, μηδ' αὐτῶν εὐημεροῦντων ἐν τῇ εὐημερίᾳ, μήτε τῶν τρυφῶντων ἐν τῇ σπατάλῃ, μήτε τῶν ἀσφαλῶς δοκοῦντων βιων ἐν τῇ ματαιᾷ αὐτῶν καὶ ἀδρανεστάτῃ ἁσφαλείᾳ, μήτε ἐν ἄλλῳ τινι τῶν ἐνταῦθα ἐπανουμένων, ἀλλ' ἐοίκε τὸ πράγμα χειμάρρων παρόδῳ ἀμετρήτῳ θαλάσσης ἐμπτοπτότων βυθῷ (ρευστὰ γὰρ οὕτως εἰσὶ τὰ παρόντα πάντα καὶ πρόσκαιρα), συνήκα ὡς τὰ τοιαύτα μάταια σύμπαντα καὶ ὁνήσεις αὐτῶν οὐδεμία, ἀλλ' ὦσπερ τὰ πρότερον πάντα λήθη κέκρυπται, εἴτε δόξαν εἴποις, εἴτε βασιλείαν, εἴτε ἀξιωμάτων λαμπρότητας, εἴτε δυναστείας ὁγκοῦ, εἴτε τυράννων θρασύτητα, εἴτε τὶ τῶν τοιούτων, οὕτως καὶ τὰ ἐνεστῶτα εἰς τοὺς ἔξῖς καὶ μετέπειτα χρόνους ἁμαρωθήσεται. ὄντερ καγὼ εἰς ὕπαρχουν τῇ συνήθει πάντως ἀλλοιώσει ὑποπεσοῦμαι, καὶ καθὼς οἴ πρὸ ἐμοῦ δι' αἰῶνος τέρπεσθαι τοῖς παροῦσιν οὐ συνεχωρήθησαν, 204.
that sagacious and wise king the way of salvation, understand thou that I, thy poor and humble servant, am he, who am come hither for to shew thee the good and infallible way to lead thee to things eternal and unending, and to counsel thee to lay up all thy treasure there; and I am come to lead thee away from the error of this world, which, to my woe, I also loved, and clave to its pleasures and delights. But, when I perceived, with the unerring eyes of my mind how all human life is wasted in these things that come and go; when I saw that no man hath aught that is stable and stedfast, neither the rich in his wealth, nor the mighty in his strength, nor the wise in his wisdom, nor the prosperous in his prosperity, nor the luxurious in his wantonness, nor he that dreameth of security of life in that vain and feeble security of his dreams, nor any man in any of those things that men on earth commend (’tis like the boundless rush of torrents that discharge themselves into the deep sea, thus fleeting and temporary are all present things); then, I say, I understood that all such things are vanity, and that their enjoyment is naught; and, that even as the past is all buried in oblivion, be it past glory, or past kingship, or the splendour of rank, or amplitude of power, or arrogance of tyranny, or aught else like them, so also present things will vanish in the darkness of the days to come. And, as I am myself of the present, I also shall doubtless be subject to its accustomed change; and, even as my fathers before me were not allowed to take delight for ever in the present world, so also shall it be with me.
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οὕτως ἔσται καὶ ἐπ’ ἐμοὶ. κατείδον γὰρ οἷα τοὺς ἀνθρώπους ὁ τύραννος οὕτως καὶ ταραχῶθης κατεργάζεται κόσμος, μετατιθείς αὐτοὺς ἐντεύθεν κάκειθεν, οὗς μὲν ἐκ πλοῦτον πρὸς πενίαν, οὗς δὲ 122 ἐκ πενίας εἰς δόξαν, τούτους μὲν ὑπεξάγων τοῦ βίου, ἄλλους δὲ αὐθίς αὐτεισάγων, τινὰς μὲν σοφοὺς καὶ συνετοὺς ἀποδοκιμάζων, ἀτίμους τε καὶ εὐτελεῖς τοὺς τιμίους καὶ περιφανεῖς ἐργαζόμενοι, ἄλλους δὲ ἁσόφους τε καὶ ἁσυνετοὺς ἐπὶ θρόνου καθήζων δόξης, τιμίους τε τοὺς ἀτίμους καὶ ἁφανεῖς πάσι δεικνύων.

Καὶ ἐστιν ἰδεῖν τὸ τῶν ἀνθρώπων γένος μηδόλως κατὰ πρόσωπον τῆς αὐτοῦ ἀπηνοῦς τυραννόσις ἔχον στάσιν· ἄλλ’ ὡς ὅταν περιστερά, φεύγουσα ἀετῶν εἰτὲ ἱέρακα, τόπους ἐκ τῶν ἀμείβῃ, νῦν μὲν τούτῳ τῷ δένδρῳ, αὐθίς ἐκείνῳ τῷ θάμνῳ, εἰτ’ εὐθὺς τρώγλιτες τῶν πετρῶν καὶ παντοῖοι ἄκανθαις ξαυτὴν προσιτάσσουσα, καὶ οὐδαμοῦ εὐρίσκουσα προσφύγουν ἁσφαλές, ἐν σάλῳ καὶ ταλαντώσει ταλαπωρεῖται διηνεκέει, οὕτως εἰσὶν οἱ τοῖς παρούσιν ἐπιτημένοι, υφὶ ὀρμῆς μὲν ἀλογίστου ἀθλίως ποιούντες, μηδόλως δὲ τι ἔχοντες βέβαιοι ἢ ἁσφαλές, μήτ’ ἐπιστάμενοι εἰς ὅποιον καταντῶσι τέλος, καὶ ποῦ τοῦτος οἱ μάταιοι ἄγει βίος, ὃ καθυπέταξαν ἐαυτοὺς λιαν δυστυχῶς καὶ ἀθλίως, τοιηρὰ μὲν ἔλομενοι ἀντὶ ἁγαθῶν, μετελθόντες δὲ κακίαν ἀντὶ χρηστότητος, ἡ τίς οὗ τὰς ψυχὰς τῶν πολλῶν καὶ μοχθηρῶν αὐτῶν καμάτων διαδεξάμενοι ἐπικαρπίας, εἰτε οἰκεῖος, εἰτε ἀλλότριος· καὶ πολλάκις οὐδὲ φίλος ὅλως ἢ γνώστος, ἀλλ’ ἐχθρὸς καὶ πολέμος.

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BARLAAM AND IOASAPH, xiv. 121–122

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

'One may see how the race of mankind may never abide before the face of the cruel tyranny of the world. But, as when a dove fleeing from an eagle or a hawk, flitteth from place to place, now beating against this tree, now against that bush, and then anon against the clefts of the rocks and all manner of bramble-thorns, and, nowhere finding any safe place of refuge, is wearied with continual tossing and crossing to and fro, so are they which are fluttered by the present world. They labour painfully under unreasoning impulse, on no sure or firm bases: they know not to what goal they are driving, nor whither this vain life leadeth them; this vain life, whereto they have in miserable folly subjected themselves, choosing evil instead of good, and pursuing vice instead of goodness; and they know not who shall gather the fruits of their many idle labours, whether it be a kinsman or a stranger, and, as oft times it haps, not even a friend or acquaintance at all, but an enemy and foeman.
Ταύτα πάντα καὶ τὰ τοῦτοι ἐπόμενα διακρίνας ἐν τῷ τῆς ψυχῆς κριτηρίῳ, ἐμάσησα τῶν σύμπαντα μου βίον τὸν ἐν τοῖς ματαιοῖς ἀναλωθέντα, ὅν διήγαγον τοὺς περὶ γῆς πόνους προστηθήκος. ἀποβαλλόμενος δὲ μοι τῆς ψυχῆς τὴν τοῦτων 123 προσπάθειαν καὶ ἀπορρίψαντι κατέφανη τὰ τὸ ὁμω ἀγαθά, τὸ φοβεῖσθαι τὸν Θεὸν καὶ ποιεῖν αὐτοῦ τὸ θέλημα. τοῦτο γὰρ ἔγνων πάντων τῶν ἀγαθῶν κεφάλαιον ὑπάρχειν· τοῦτο καὶ ἀρχὴ σοφίας λέγεται καὶ σοφία τετελειωμένη· ξωὴ γὰρ ἐστὶν ἄλυπος καὶ ἀνεπηρέαστος τοῖς ἀντεχομένοις αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπὶ αὐτὴν ὡς ἐπὶ Κύριον ἀσφαλῆς. ἐπιστήσας οὖν μου τὸν λόγιον, 124 ἁμαῖν καὶ ἀπλανεστάτη ὁδὸν τῶν ἐντολῶν τοῦ Κυρίου, καὶ γνοὺς ἀκριβῶς μηδὲν ἐν αὐτῇ σκολιών ἢ στραγγαλωδῶν ὑπάρχειν, μήτε φαράγγων καὶ σκοπέλων ἀκανθῶν τε καὶ τριβόλων πεπληρωμένην ἀλλ', οὐκς λέιν καθεστηκέναι καὶ ὀμαλήν, τέρπουσαν μὲν τοὺς ὀφθαλμοὺς τῶν αὐτὴν ὀδενώντων ταῖς φανοτάταις θεωρίαις φρατζούσαι δὲ τοὺς πόδας, καὶ ὑποδύουσαν τὴν ἐτοιμασίαν τοῦ εὐαγγελίου τῆς εἰρήνης, τοῦ ἀσφαλῶς τε καὶ συντόμως βαδίζειν· ἦπερ πάντων δικαίως προέκρινα, καὶ οἰκοδομεῖν ἤρξαμαι τὴν πεσοῦσαν μου τῆς ψυχῆς καὶ φθαρεῖσαν οἰκίαν.

Ὅτως μου τὰ κατ᾽ ἔμαντον διατιθεμένου καὶ τὸ σφαλρὸν τοῦ νός ἐπανορθοῦντος, ῥημάτων ἀκήκοα σοφοῦ τῶν διδασκάλου τοιούτα μοι ἐμβοῦντος· ἐξέλθετε, ἐφη, πάντες οἱ ποθοῦντες σωθῆναι· ἀποχωρίσθητε τῆς ματαιότητος τοῦ 124 κόσμου· παράγει γὰρ τὸ σχῆμα αὐτοῦ μικρὸν ὄσον, καὶ ἰδοὺ οὐκ ἔσται. ἐξέλθετε ἀμεταστρεπτί,
BARLAAM AND IOASAPH, xiv. 122-124

'On all these things, and others akin to them, I held judgement in the tribunal of my soul, and I came to hate my whole life that had been wasted in these vanities, while I still lived engrossed in earthly things. But when I had put off from my soul the lust thereof, and cast it from me, then was there revealed unto me the true good, to fear God and do his will; for this I saw to be the fountain of all good. This also is called the beginning of wisdom, and perfect wisdom. For life is without pain and reproach to those that hold by her, and safe to those who lean upon her as upon the Lord. So, when I had set my reason on the unerring way of the commandments of the Lord, and had surely learned that there is nothing froward or perverse therein, and that it is not full of chasms and rocks, nor of thorns and thistles, but lieth altogether smooth and even, rejoicing the eyes of the traveller with the brightest sights, making beautiful his feet, and shoeing them with "the preparation of the Gospel of peace," that he may walk safely and without delay, this way, then, I rightly chose above all others, and began to rebuild my soul's habitation, which had fallen into ruin and decay.

'In such wise was I devising mine estate, and establishing mine unstable mind, when I heard the words of a wise teacher calling loudly to me thus, "Come ye out," said he, "all ye that will to be saved. Be ye separate from the vanity of the world, for the fashion thereof quickly passeth away, and behold it shall not be. Come ye out, without
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μὴ προίκα δὲ καὶ ἀμυσθῆ, ἀλλ’ ἐφόδια φερόμενοι ζωῆς αἰωνίου· μακρὰν γὰρ μέλλετε βαδίζειν ὄδὸν, πολλῶν ἐχούσαν χρείαν τῶν ἐντεύθεν ἐφοδίων. καὶ καταλαμβάνετε τὸν αἰῶνιον τόπον χῶρας ἐχοντα δύο, πολλὰς ἐν ἑαυταῖς μονὰς ἐχούσας, ὡν τὴν μὲν μίαν ἥτοιμασεν ο Θεὸς τοῖς ἀγαπῶσιν αὐτὸν καὶ τὰς αὐτοῦ φυλάττουσιν ἑντολάς, παντοῖον οὖσαν ἄγαθῶν πεπληρωμένην, ἃσπερ οἱ ἀξιωθέντες ἐν ἀφθαρσίᾳ ζητοῦνται διηνέκει, τῆς ἀνωλέθρου ἀπολαύσωτες ἀθανασίας, ἐνθα ἀπέδρα ὄδύνη, λύτη καὶ στεναγμός· ἢ δὲ δευτέρα, σκότους οὖσα μεστὴ καὶ θλίψεως καὶ ὀδύνης, τῷ διαβόλῳ ἥτοιμασται καὶ τοῖς ἀγγέλεοις αὐτοῦ, ἐν ἡ βληθήσωνται καὶ οἱ δὲ ἔργων ποιητῶν ἑαυτοὺς ταύτην προξενήσαντες, οἱ τῶν ἀφθάρτων καὶ αἰωνίων τὰ παρόντα ἀνταλλαξάμενοι καὶ ὀλοὺς ἑαυτοὺς κατάβρωμα τοῦ αἰωνίου πυρὸς ποιησάμενοι.

Ταύτης ἐγὼ τῆς φωνῆς ἀκούσας καὶ τὸ ἀγευθῆς αὐτῆς ἐπιγνοῦσι, ἔκεινο καταλαβεῖν τὸ κατάλημα ἔργων ἐθέμην, τὸ πάσης μὲν ἀπηλλαγμένον ὀδύνης τε καὶ λύτης, τοσαύτης δὲ ἀσφαλείας καὶ τοιούτων ἀγαθῶν πλήρες ὑπάρχων, ὃν ἡ γνώσις νυνὶ μὲν ἐκ μέρους· ἐστίν ἐν ἑμοί, νησίῳ τε ὅντι τὴν πνευματικὴν ἥλικιαν καὶ ὡς δὲ ἐσόπτρων καὶ αἰνηγμάτων τὰ ἐκείθεν βλέποντι· ὅτε δὲ ἔλθῃ τὸ 125 τέλειον, καὶ ἐπιγνώσομαι πρόσωπον πρὸς πρόσωπον, τότε τὸ ἐκ μέρους καταργηθήσεται. εὐχαριστῶ τοίνυν τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν· ὃ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου, καὶ διή-
turning back, not for nothing and without reward, but winning supplies for travelling to life eternal, for ye are like to journey a long road, needing much supplies from hence, and to arrive at the place eternal that hath two regions, wherein are many mansions; one of which places God hath prepared for them that love him and keep his commandments, full of all manner of good things; and they that attain thereto shall live for ever in incorruption, enjoying immortality without death, where pain and sorrow and sighing are fled away. But the other place is full of darkness and tribulation and pain, prepared for the devil and his angels, wherein also shall be cast they who by evil deeds have deserved it, who have bartered the incorruptible and eternal for the present world, and have made themselves fuel for eternal fire.”

‘When I heard this voice, and recognized the truth, I did my diligence to attain to that abode, that is free from all pain and sorrow, and full of security and all good things, whereof I have knowledge now only in part, being but a babe in my spiritual life, and seeing the sights yonder as through mirrors and riddles; but when that which is perfect is come, and I shall see face to face, then that which is in part shall be done away. Wherefore I thank God through Jesus Christ our Lord; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death, and hath opened mine
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νοικέ μου τοῦς ὀφθαλμοὺς ἀπλανῶς κατιδεῖν ὅτι τὸ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωῆ καὶ εἰρήνη. καὶ καθάπερ ὦν ἐγὼ, τῶν παρόντων ἐπιγνοῦς τὴν ματαιότητα, τέλειον αὐτὰ ἐμίσησα μύος, οὕτω δὴ καὶ σε γινώσκειν περὶ τούτων συμβουλεύω, ἵνα ὡς ἄλλοτροις διατεθήσης αὐτοῖς καὶ θάττον παρερχόμενοι, ἀφελόμενος δ’ ἐντεῦθεν πάντα, θησαυρίζῃς σε- αὐτῷ ἐν τῷ ἀφθάρτῳ αἰῶνι θησαυρὸν ἁσύλητον, πλοῦτον ἀδαπάνητον, ἐνθα σε δεὶ ἀνυπερθέτως πορευθῆναι, ἵνα, ὅταν ἀπέλθης, οὐχ ὑστεροῦμενος ἔσῃ, ἀλλὰ πλούτῳ βρίθων, καθάπερ σου τὴν τούτων ἀνεβέμην ἀνωτέρω καταλληλοτάτην εἰκόνα.

XV

Δέγει δὲ ὁ Ἰωάσαφ τῷ γέροντι. Πῶς οὖν δυνῆ- σομαι θησαυροῦς χρήματιν καὶ πλούτου ἐκεῖσε 128 προπέμπειν, ὡς ἄν ἀσυλον αὐτῶν καὶ ἀνώλεθρον τὴν ἀπόλαυσιν ἀπελθῶν εὔρω; πῶς δὲ δείξω τὸ πρὸς τὰ παρόντα μου μίσος, καὶ τῶν αἰωνίων ἀνθέξομαι; μάλα σαφήνεισθαι μοι, καὶ φησιν ὁ Βαρλαάμ. Η μὲν τοῦ πλούτου τούτου πρὸς τῶν αἰώνιων τόπον προσπομπῆς ταῖς χερσὶ γίνεται τῶν πενήτων. φησὶ γὰρ τις τῶν προφητῶν, Δανιήλ ὁ σοφῶτατος, τῷ βασιλεὶ Βαβυλῶνος. Διὰ τούτῳ, βασιλεῦ, ἢ βουλή μου ἀρεσάτω σου καὶ τὰς ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἁδικίας σου ἐν οἰκτιρμοῖς πενήτων. Δέγει δὲ καὶ ὁ Σωτήρ. Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ

Dan. iv. 24
Luke xvi. 9

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eyes to see clearly that the will of the flesh is death, but the will of the Spirit is life and peace. And even as I did discern the vanity of present things and hate them with a perfect hatred, so likewise I counsel thee to decide thereon, that thou mayest treat them as something alien and quickly passing away, and mayest remove all thy store from earth and lay up for thyself in the incorruptible world a treasure that can not be stolen, wealth inexhaustible, in that place whither thou must shortly fare, that when thou comest thither thou mayest not be destitute, but be laden with riches, after the manner of that aptest of parables that I lately showed thee.'

XV

Said Ioasaph unto the elder, 'How then shall I be able to send before me thither treasures of money and riches, that, when I depart hence I may find these unharmed and unwasted for my enjoyment? How must I show my hatred for things present and lay hold on things eternal? This make thou right plain unto me.' Quoth Barlaam, 'The sending before thee of money to that eternal home is wrought by the hands of the poor. For thus saith one of the prophets, Daniel the wise, unto the king of Babylon, "Wherefore, O Prince, let my counsel be acceptable unto thee, and redeem thy sins by almsgiving, and thine iniquities by showing mercy to the poor."' The Saviour also saith, "Make to
μιμοῦνα τῆς ἀδικίας, ἵν' ὅταν ἐκλίπητε, δέξονται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. καὶ πολὺν ἄνω τε καὶ κάτω λόγου ὁ Δεσπότης τῆς ἐλεημοσύνης καὶ μεταδόσεως τῶν πενήτων ποιεῖται, καθὼς ἐν τῷ Ἐυαγγελίῳ μανθάνομεν. οὕτως μὲν ὁ ἀσφαλέστατα λίαν ἐκείσε προπέμφεις πάντα ταῖς ὑπὲρ ὅσον χερσίν ὅσα γὰρ εἰς τούτους ποιήσεις, ἐαυτῷ ὁ Δεσπότης οἰκειούμενος πολυπλασίως σε ἀνταμείψεται· νικά γὰρ ἀεὶ ταῖς τῶν δωρεῶν δικαιοσύνης τοῖς ἀγαπῶντας αὐτόν. τούτῳ μὲν οὖν τῷ τρόπῳ τέως τοὺς θησαυροὺς τοῦ σκότους τοῦ αἰώνος τοῦτον συλήσας, ὁ τεταλαιπωρηκας πολὺν ἥδη χρόνον ἐκδούλευσαν, καλῶς ἐκ τούτων πρὸς τὸ μέλλον ἐφοδιασθῇ, καὶ τοῦ ἀλλοτρίου ἀφελόμενος σεαυτῷ πάντα προαποθῆκῃ, διὰ τῶν ῥευστῶν τούτων καὶ προσκαιρῶν τὰ ἐστῶτα καὶ μένοντα ἐξωνησάμενον· ἐπείτα, τοῦ Θεοῦ συμπερι- γονυτός σοι, κατανοήσεις τὸ ἀστάτον τοῦ κόσμου καὶ ἀνώμαλον, καὶ, χαίρειν πάσιν εἴπον, πρὸς τὸ μέλλον μεθορμισθῇ, παραδραμῶν μὲν τὰ παρατέρχοντα, τοὺς ἐλπιζομένους δὲ καὶ ἱσταμένους προστεθῇ, καὶ τὸ σκότος μὲν ἀπολιπών σὺν τῇ σκιᾷ τοῦ θανάτου, μισήσας δὲ τὸν κόσμον καὶ κοσμοκράτορα, καὶ τὴν θειομομένην σάρκα ἐχθραν ἐαυτῷ λογισάμενος, τῷ φωτὶ προσδραμὴς τῷ ἀπροστίω, καὶ, τῶν σταυρῶν ἐπ' ὀμοιν ἀρας, ἀκολουθήσεις αὐτῷ ἀμεταστρέπτι, ὅταν καὶ σὺν αὐτῷ δοξασθής καὶ τῆς οὐκ ἔτι μεταπιπτούσης ζωῆς οὐδέ ἀπατηλῆς ἀναδειχθῆς κληρονόμοις.

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

Ioasaph said, ‘When thou spakest a minute past of despising all things, and taking up such a life of
θάπερ εἰρήκας ἀνωτέρω, παράδοσίς ἐστιν ἡρχαία
ἐκ τῆς τῶν ἀποστόλων καταυσά διδαχής; ἢ
ἐναγχος ύμῶν ἐπινενόηται τῇ τοῦ νοὸς ύμῶν
ἐπιστήμῃ, ὡς κρεῖττον ἐκλεξαμένους τοῦτο;

Πρὸς δὲν ὁ γέρων ἐφή. Οὐ νῦνον προσφάτως 128
εἰςενεκεθέντα διδάσκω σε (μὴ γένωτο), ἀλλ’ ἐκπα-
λαί δοθέντα ἢμῖν. εἰπεν γὰρ ὁ Κύριος πλουσίω
τινὶ ἐπερωτήσαντι αὐτόν, Τί ποιήσας ξωὴν
αἰώνιον κληρονομήσω; καὶ καυχωμένω πάντα
φιλάξατα γεγραμμένα ἐν τῷ νόμῳ,”Εἰν σοί, φησίν,
ὐστερεῖ ὑπαγε, ὃς εἴχεις πώλησον καὶ δός
πτωχοῖς, καὶ ἐξεις θησαυρὸν ἐν οὐρανοῖς καὶ
deύο ἀκολούθει μοι, ἀρας τῶν σταυρῶν. ὁ δὲ
ταῦτα ἀκούσας περιλυπτος ἐγένετο. ἢ γὰρ πλοῦ-
σιος σφόδρα. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περιλυπτον
γενόμενον, εἶπε. Πῶς δυσκόλως οἱ τὰ χρήματα
ἐχοντες εἰσελύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ.

εὐκοπῶτερον γὰρ ἔστιν κάμηλον διὰ τρυμαλίας
ραφίδος διελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν
tοῦ Θεοῦ εἰσέλθειν. ταῦτας ὁυν τῆς ἐντολῆς
πάντες ἀκοῦσαντες οἱ ἂνιοι ἀποχωρισθήσησαι
πάντη τῆς τοιαῦτης τοῦ πλουτοῦ δυσκολίας
ἐφρόντισαν καὶ πάντα σκορπίσαντες καὶ διὰ
tῆς τῶν πενήτων διαδόσεως πλουτοῦ ἐαυτοῖς
 αἰώνιον προσποθέμενοι, ἤραν τῶν σταυρῶν καὶ τῶ
Χριστῷ ἠκολούθησαν, οἱ μὲν μαρτυρικῶς, καθὼς
dὴ καὶ εἰπόν σοι, τελειωθέντες, οἱ δὲ ἀσκητικῶς
ἀγωνισάμενοι, καὶ μηδὲν ἐκείνων ἀπολύσαντες τῇ
ἀγωγῇ τῆς ἀληθινῆς ταύτης φιλοσοφίας. ἕν-
tολὴν οὖν ταύτην εἶναι γίνωσκε Χριστοῦ τοῦ 129
βασιλέως ἡμῶν καὶ Θεοῦ, ἀπάγουσαν ἡμᾶς τῶν
φθαρτῶν, καὶ τῶν αἰδίων μετόχους ἐργαζόμενην.
toil, was that an old tradition handed down from the teaching of the Apostles, or is this a late invention of your wits, which ye have chosen for yourselves as a more excellent way?'

The elder answered and said, 'I teach thee no law introduced but yesterday, God forbid! but one given unto us of old. For when a certain rich young man asked the Lord, "What shall I do to inherit eternal life?" and boasted that he had observed all that was written in the Law, Jesus said unto him, "One thing thou lackest yet. Go sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come, take up thy cross and follow me." But when the young man heard this he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, "How hardly shall they which have riches enter into the kingdom of God! For it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!" So, when all the Saints heard this command, they thought fit by all means to withdraw from this hardness of riches. They parted with all their goods, and by this distribution of their riches to the poor, laid up for themselves eternal riches; and they took up their Cross and followed Christ, some being made perfect by martyrdom, even as I have already told thee; and some by the practice of self-denial falling not a whit short of those others in the life of the true philosophy. Know thou, then, that this is a command of Christ our King and God, which leadeth us from things corruptible and maketh us partakers of things everlasting.'
παλαιάς οὖν, φησὶν ὁ Ἰωάσαφ, καὶ οὕτως ἀναγκαίας ὄψις τῆς τοιαύτης φιλοσοφίας, πῶς οὐ πολλοὶ ἤλθοντι σήμερον τοιτοί τῶν βίων; ὁ δὲ γέρων ἔφη: Πολλοὶ μὲν ἤξιόσωσαν καὶ ξηλούσιν, οἱ πλείστοι δὲ ὀκνοῦσι καὶ ἀναδύονται: ὦ λίγοι γὰρ, καθὰ φησὶν ὁ Κύριος, οἱ τῆς στενῆς ὠδοῦ καὶ τεθλιμμένης ὁδοιπόροι, τῆς ἀνεμένης δὲ καὶ πλατείας οἱ πλείονες. οἱ γὰρ καθάπαξ ὑπὸ φιλοχρηματίας καὶ τῶν τῆς φιληδονίας κακῶν ἀλόντες, τῇ κενῇ δὲ καὶ ματαίᾳ προστεθήκοτες δόξῃ, δυσαποστάτως αὐτῶν ἔχουσιν, ὡς ἄτε δούλους ἑαυτοὺς ἐκουσίως ἀπεμπολήσαντες ἀλλοτρίῳ δεσπότῃ, καὶ ἀπ' ἑαυτίας ἱστάμενοι τῇ ταύτᾳ ἐπιτάττοντι Θεῷ, καὶ δέσμοι αὐτῷ κατεχόμενοι. ψυχὴ γὰρ καθάπαξ ἀπογονοῦσα τῇ οἰκείᾳ σωτηρίᾳ, τὰς ἡμίας αὐτῆς ἐνδοῦσα ταῖς ἀλόγως ἐπιθυμίαις, πανταχοῦ περιφέρεται. διὰ τοῦτο ὅλοφυρόμενος ὁ Προφήτης τὴν περικεχυμένην ἀνοιαν ταῖς τοιαύταις ψυχαῖς, καὶ τῆς ἐπικειμένης αὐταῖς ἀχλύος τὴν παχύτητα ἥρμον, ἔλεγεν Τιοὶ ἀνθρώπων, ἐως πότε βαρυκάρδιοι; ἵνα τί θαυμάτητη καὶ ζητεῖτε ψεῦδος; ὅτι τις καὶ τῶν ἡμετέρων σοφῶν διδασκάλων, θεολογικότατος ἀνήρ, συνάδων, καὶ τίνα παρ' ἑαυτῶν προστιθείς, ἐκβοᾷ πάσιν ὡς ἐξ ἀπότυπτον τινὸς καὶ ύψηλοτάτης 130 περιστής. Τιοὶ ἀνθρώπων, ἐως πότε βαρυκάρδιοι; ἵνα τί θαυμάτητη καὶ ζητεῖτε ψεῦδος; μέγα τὸν ἐνταῦθα βίον καὶ τὴν τρυφήν καὶ τὸ μικρὸν δοξάριον καὶ τὴν ταπεινήν δυναστείαν καὶ τὴν ψευδομένην εὐμερίαν ὑπολαμβάνοντες, ἀμὴ τῶν ἐχόντων μᾶλλον ἐστὶν ἢ τῶν ἐλπισάντων.
Said Ioasaph, 'If, then, this kind of philosophy be so ancient and so salutary, how cometh it that so few folk now-a-days follow it?'

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

Οὕτως οὖν τοῦ Σωτῆρος ἐντελλομένου, τῶν Προφητῶν τε καὶ Ἀποστόλων κηρυττόντων, καὶ τῶν ἀγίων πάντων ἔργω τε καὶ λόγῳ εἰς τὴν τῆς ἀρετῆς συνισθάνοντος ἡμᾶς ἀπλανεστάτην ὑδών, καὶ ὅλιγοι οἱ ταύτην ὄνειροι, πλείους δὲ οἱ τὴν εὐρύχωρον καὶ πρὸς ἀπόφευξιν ἄγουσαν προκρίνουσιν, οὐκ ἐκ τούτου ἢ πολυτεία τῆς ἐνθέου ταύτης κατασμικρυσθῆται φιλοσοφία, ἀλλὰ καθάπερ ὁ ἤλιος, εἰς φαίνων πᾶσιν ἀνατέλλων, ἀφθόνως αὐτοῦ τὰς ἀκτίνας προπέμπει πάντας φωτίζομεθα προτρεπόμενος, οὕτω καὶ ἡ ἀληθῆς φιλοσοφία τοῦ αὐτῆς ἑραστῆς ἤλιον δίκην φωταγωγεῖ καὶ περιθάλπει καὶ λαμπρῶς ἀποδείκνυσι. εἰ δὲ τινές, μύσαντες τοὺς ὀφθαλμοὺς, κατιδεῖν αὐτοῦ τὸ φέγγος οὐ θελήσουσιν, οὕτε μεμπέσως παρὰ τοῦτο ὁ ἤλιος οὕτε τοῖς λοιποῖς παραπτέος, οὕτε μὴν ἡ δόξα τῆς αὐτοῦ λαμπρότητος διὰ τῆς ἐκείλων ἀτιμασθήσεται ἀβελτηρίας· ἀλλ᾿ ἔκεισον μὲν 131 τοῦ φωτὸς ἑαυτοῦς ἀποστερήσαντες, ὡς τυφλοὶ ψηλαφήσουσι τοῖχον, πολλοὶς δὲ ἐμπεσοῦνται βόθρους, καὶ πολλαῖς ἐκκεντήσουσι τὰς ὕψεις ἀκάνθαις, ὁ δὲ ἤλιος ἐπὶ τῆς ἁίδας ἰστάμενος λαμπρότητος φωτιεῖ τοὺς ἀνακεκαλυμμένους προσώπων τὸ φέγγος αὐτοῦ κατοπτριζόμενους. τὸν αὐτὸν δὴ τρόπον καὶ τὸ τοῦ Χριστοῦ φῶς φαίνει μὲν πᾶσι πλουσίως, μεταδίδον ἡμῖν τῆς αὐτοῦ λαμπτηδόνος· 220
things like the dust carried and whirled about to and fro by the tempest, or vanishing as the smoke, or delusive as a dream, or intangible as a shadow; which, when absent, need not be despaired of by them that have them not, and, when present cannot be trusted by their owners.

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

Τοῦ δὲ Ἰωάσαφ πιθομένου Τι τὸ αὐτεξουσιόν καὶ τί προαιρέσει, φησιν ὁ γέρων· Ἀὐτεξουσιότης μὲν ἐστὶ ψυχῆς λογικῆς θέλησις, ἀκολύτως κινομένη πρὸς ὅπερ ἀν βούλιοτο, εἰτε ἀρετὴν εἰτε κακίαν, οὔτως ὑπὸ τοῦ Δημοσιουργοῦ γενομένη· αὐτεξουσιότης αὐθίς ἐστὶ νοερᾶς ψυχῆς κίνησις αὐτοκρατής· προαιρέσεις δὲ ἐστὶν ὅρεξις βου-
λευτικῆ τῶν ἐφ’ ἡμῖν, ἡ βουλεύσις ὀρεκτικῆ τῶν ἐφ’ ἡμῖν· τοῦ γὰρ προκριθέντος ἐκ τῆς βουλῆς ἐφιέμεθα προαιρούμενοι. Βουλὴ δὲ ἐστὶν ὅρεξις ἡθητικῆ περὶ τῶν ἐφ’ ἡμῖν πρακτικῶν γινομένη· βουλεύεται γὰρ τις, εἰ ἀφειλε μετελθεῖν τὸ πράγμα ἢ οὐ. εἰτα κρίνει τὸ κρεῖττον, καὶ γίνεται κρίσις. εἰτα διατίθεται καὶ ἀγαπᾶ τὸ ἐκ τῆς βουλῆς κριθὲν, καὶ λέγεται γνώμη· ἐάν γὰρ κρίνῃ, καὶ μὴ διατεθῇ πρὸς τὸ κρίθεν, ἤγουν ἀγαθή 132 αὐτὸ, οὐ λέγεται γνώμη· εἰτα μετὰ τὴν διάθεσιν, γίνεται προαιρέσεις, ἤγουν ἐπιλογή· προαιρέσεις γὰρ ἐστὶ δύο προκειμένον τὸ ἐν αἰρέσθαι καὶ ἐκλέγεσθαι τούτῳ πρὸ τοῦ ἑτέρου. καὶ τοῦτο φανερὸν, ὅτι βουλὴ ἐστὶ μετ’ ἐπικρίσεως ἡ προαι-
ρέσεις, καὶ ἐξ αὐτῆς τῆς ἐτυμολογίας· προαιρετῶν γὰρ ἐστὶ τὸ ἑτέρον πρὸ τοῦ ἑτέρου αἰρετῶν· οὐδεὶς δὲ προκρίνει τι μὴ βουλευσάμενος, οὐδὲ προαιρεῖ-
lustre. But every man shareth thereof in proportion to his desire and zeal. For the Sun of righteousness disappointeth none of them that would fix their gaze on him, yet doth he not compel those who willingly choose darkness; but every man, so long as he is in this present life, desireth him by his own free will and choice.

Ioasaph asked, 'What is free will and what is choice?' The elder answered, 'Free will is the willing of a reasonable soul, moving without hindrance toward whatever it wisheth, whether to virtue or to vice, the soul being thus constituted by the Creator. Free will again is the sovran motion of an intelligent soul. Choice is desire accompanied by deliberation, or deliberation accompanied by desire for things that lie in our power; for in choosing we desire that which we have deliberately preferred. Deliberation is a motion towards enquiry about actions possible to us; a man deliberateth whether he ought to pursue an object or no. Then he judgeth which is the better, and so ariseth judgement. Then he is inclined towards it, and loveth that which was so judged by the deliberative faculty, and this is called resolve; for, if he judge a thing, and yet be not inclined toward the thing that he hath judged, and love it not, it is not called resolve. Then, after inclination toward it, there ariseth choice or rather selection. For choice is to choose one or other of two things in view, and to select this rather than that. And it is manifest that choice is deliberation plus discrimination, and this from the very etymology. For that which is the "object of choice" is the thing chosen before the other thing. And no man preferreth a thing without deliberation, nor maketh a choice.
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ταί μη προκρίνας. ἐπειδή γὰρ οὐ πάντα τὰ δόξαντα ἡμῖν εἰς ἔχειν εἰς ἔργον ἀγαγεῖν προθυμούμεθα, τότε προαιρέσεις καὶ προαιρετῶν γίνεται τὸ προκρίθεν ἐκ τῆς βουλής, ὡσταν προσλάβῃ τὴν ὄρεξιν. καὶ οὕτω συνάγεται προαιρέσεως εἶναι ὄρεξιν βουλευτικὴν τῶν ἑφ’ ἡμῖν τοῦ γὰρ προκριθέντος ἐκ τῆς βουλῆς ἐφίμεθα προαιρούμενοι. πᾶσα γὰρ βουλὴ πράξεως ἐνεκα καὶ διὰ πράξεως καὶ οὕτω πάσης μὲν προαιρέσεως βουλὴ ἤγείται, πάσης δὲ πράξεως προαιρέσεως. διὰ τοῦτο οὐ μόνον αἱ πράξεις, ἀλλὰ καὶ τὰ κατὰ διάνοιαν, ἀτινὰ τὰς προαιρέσεις παριστῶσι, καὶ στεφάνους καὶ κολάσεις προξενοῦσιν. ἀρχὴ γὰρ ἀμαρτίας καὶ δικαιοπραγίας προαιρέσεις ἐστίν ἐν τοῖς ἑφ’ ἡμῖν καταγομένην ὅν γὰρ αἱ ἐνέργειαι ἑφ’ ἡμῖν, τούτων καὶ αἱ πράξεις αἱ κατὰ τὴν ἐνέργειαν ἑφ’ ἡμῖν ἑφ’ ἡμῖν δὲ αἱ κατὰ τὴν ἁρετὴν ἐνέργειαν, ἑφ’ ἡμῖν ἁρα καὶ αἱ ἁρεταί. κυρίως γὰρ ἑφ’ ἡμῖν ἐστὶ τὰ ψυχικὰ πάντα καὶ περὶ ἰὼν βουλευτικά. οὕτως αὐτεξουσίως βουλευμομένων τῶν ἀνθρώπων καὶ αὐτεξουσίως προαιρομένων, καθ’ ὄσιν ἀν τις προαιρήται, κατὰ τοσοῦτον καὶ μετέχει τοῦ θεοῦ φωτὸς καὶ προκόπτει ἐν τοῖς τῆς φιλοσοφίας ἐπιτηδεύμασι. διαφοραὶ γὰρ προαιρέσεως εἰσὶ. καὶ καθάπερ τινὲς πηγαὶ υδάτων ἐκ τῶν τῆς γῆς λαγόνων ἀναπεμπομέναι, αἱ μὲν ἐπιτολαῖος τῆς γῆς ἐκβλύζουσιν, αἱ δὲ μικρὸν τι βαθύτερον, αἱ δὲ λίαν βαθέως, τούτων δὲ τῶν υδάτων τὰ μὲν προσεχῶς ἐκβλύζουτα καὶ τῇ γεύσει γλυκέα, τὰ δὲ βαθέως ἐξερχόμενα καὶ ἁλμυρίζοντα ἡ θεαφίζοντο, καὶ τὰ μὲν ἀφθόνως ἐκδιδόμενα, τὰ δὲ κατὰ μικρὸν
BARLAAM AND IOASAPH, xv. 132–133

without having conceived a preference. For, since we are not zealous to carry into action all that seemeth good to us, choice only ariseth and the deliberately preferred only becometh the chosen, when desire is added thereto. Thus we conclude that choice is desire accompanied by deliberation for things that lie in our power; in choosing we desire that which we have deliberately preferred. All deliberation aimeth at action and dependeth on action; and thus deliberation goeth before all choice, and choice before all action. For this reason not only our actions, but also our thoughts, inasmuch as they give occasion for choice, bring in their train crowns or punishments. For the beginning of sin and righteous dealing is choice, exercised in action possible to us. Where the power of activity is ours, there too are the actions that follow that activity in our power. Virtuous activities are in our power, therefore in our power are virtues also; for we are absolute masters over all our souls’ affairs and all our deliberations. Since then it is of free will that men deliberate, and of free will that men choose, a man partaketh of the light divine, and advanceth in the practice of this philosophy in exact measure of his choice, for there are differences of choice. And even as water-springs, issuing from the hollows of the earth, sometimes gush forth from the surface soil, and sometimes from a lower source, and at other times from a great depth, and even as some of these waters bubble forth continuously, and their taste is sweet, while others that come from deep wells are brackish or sulphurous, even as some pour forth in abundance while others flow drop by drop, thus, understand

and showeth that virtue lieth within our power.
στάζοντα. οὕτως καὶ ἐπὶ τῶν προαιρέσεων νόει, τὰς μὲν ταχείας εἶναι καὶ λιαν θερμότατας, τὰς δὲ νωθρὰς καὶ ψυχρὰς, καὶ τὰς μὲν ὅλως ἐπὶ τὰ καλὰ τὴν ροπὴν κεκτημένας, τὰς δὲ πρὸς τὸ ἐναντίον πάση δυνάμει ἀποκλινούσας. κατὰ γοῦν τὰς αὐτῶν διαθέσεις καὶ αἱ πρὸς τὰς πράξεις ἀκολουθοῦσιν ὀρμαί.

XVI

Λέγει δὲ ὁ Ἰωάσαφ πρὸς τὸν γέροντα. Εἰσίν οὖν καὶ ἔτεροι τινες νῦν οἱ κατὰ ταῦτα κηρύττοντες ὀσπερ σὺ; ἢ μόνος εἶ σήμερον ὁ ταῦτα διδάσκων καὶ οὕτως μισητὸν τῶν παρόντα βίον διηγούμενος;

Ὁ δὲ ἀποκριθεὶς εἶπεν. Ἐν τῇ καθ' ὑμᾶς δυστυχοφθαρία χῶρα ταῦτη οὐδένα γινώσκω. ἡ γὰρ τοῦ σοῦ πατρὸς τυραννικὰς μυρίους τούτους θανάτους περιέβαλε, καὶ ἔργον ἐθέτο μὴ τὸ σύνολον ἀκούσθαι ἐν ὑμῖν τὸ τῆς θεογνωσίας κήρυγμα. ἐν πάσαις δὲ ταῖς λοιπαῖς γιλόσσεαι ἂδεται ταῦτα καὶ δοξάζεται, 智造 μὲν ὀθρότατῳ λόγῳ, ἀλλοι δὲ διεστραμμένοις, τοῦ πολέμου τῶν ἡμετέρων ψυχῶν ἐκκλίνειν αὐτοὺς τῆς εὐθείας ποιησάμενον καὶ ἀλλοτρίως καταμερισμένου δόξας, καὶ ῥήσεις τινὰς τῶν Γραφῶν ἄλλως καὶ οὐ κατὰ τὸν ἐγκέιμενον νοῦν μεθερμηνεύειν διδάξαντος. μᾶ ὡς ἐστὶν ἡ ἀλήθεια, ἡ κηρυχθεῖσα διὰ τῶν ἐνδόξων ἀποστόλων καὶ τῶν θεοφόρων πατέρων, καὶ ἐν τῇ καθολικῇ Ἐκκλησίᾳ τῇ ἀπὸ περάτων ἑως περάτων τῆς οἰκουμένης ἡλίου φαινομένων διαλάμπουσα, ἢσπερ ἐγώ κήρυξ καὶ διδάσκαλος ἀπεστάλην σοι.
thou, is it also with our choice. Some choices are swift and exceeding fervent, others languid and cold: some have a bias entirely toward virtue, while others incline with all their force to its opposite. And like in nature to these choices are the ensuing impulses to action.'

XVI

IOASAPH said unto the elder, 'Are there now Ioasaph learneth his father's evil practices,
others, too, who preach the same doctrines as thou? Or art thou to-day the only one that teacheth this hatred of the present world?'

The other answered and said; 'In this your most unhappy country I know of none: the tyranny of thy father hath cast all such to a thousand forms of death; and he hath made it his aim that the preaching of the knowledge of God be not once heard in your midst. But in all other tongues these doctrines are sung and glorified, by some in perfect truth, but by others perversely; for the enemy of our souls hath made them decline from the straight road, and divided them by strange teachings, and taught them to interpret certain sayings of the Scriptures falsely, and not after the sense contained therein. But the truth is one, even that which was preached by the glorious Apostles and inspired Fathers, and shineth in the Catholick Church above the brightness of the sun from the one end of the world unto the other; and as an herald and teacher of that truth have I been sent to thee.'
Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτὸν. Οὐδὲν οὖν τούτων ὁ ἐμὸς μεμάθηκε πατήρ; Ἐκεῖ ἦσαν ὁ γέρων. Τρανῶς μὲν καὶ προσηκοντῶς οὐδὲν μεμάθηκε. Βύων γὰρ τὰς αἰσθήσεις, τὸ ἀγαθὸν ἔκανεν οὐ προσδέχεται, πρὸς τὸ κακὸν αὐτοπροαιρέτως τὴν ῥοπὴν κεκτημένος.

'Αλλ' ἦθελον, φησὶν ὁ Ἰωάσαφ, κακεῖνον ταύτα μνημῆναι. 'Ο δὲ γέρων. Τὰ παρὰ ἀνθρώπως, εἰπεν, ἀδύνατα, παρὰ τῷ Θεῷ πάντα δυνατά ἐστι. τὶ γὰρ οἶδας εἰ σὺ σοσεις τὸν πατέρα σου, καὶ τρόπῳ βαυμασίῳ γεννήτωρ τοῦ σου χρηματίσεις γεννήτορός; 'Ἀκήκοα γὰρ βασιλέα τινὰ γεγονόντα 135 πάνυ καλῶς τὴν ἑαυτοῦ οἰκονομοῦντα βασιλείαν. πρῶς τε καὶ ἢτίως τῷ ὑπ’ αὐτῶν κεχρημένου λαῷ, ἐν τούτῳ δὲ μόνῳ σφαλλόμενον, τῷ μὴ πλούτειν τὸν τῆς θεογνωσίας φωτισμόν, ἅλλα τῇ πλάνῃ τῶν εἰδώλων κατέχεσθαι. εἰχε δὲ τινὰ σύμβουλον ἀγαθὸν καὶ πάντοιος κεκοσμημένον τῇ τε πρὸς τὸν Θεον εὑσεβεία καὶ τῇ λοιπῇ πάσῃ ἐναρέτῳ σοφίᾳ. ὅσ, ἀχθόμενος καὶ δυσχεραινὼς ἐπί τῇ πλάνῃ τοῦ βασιλέως καὶ βουλόμενος αὐτὸν περὶ τούτον ἐλέγξαι, ἀνεχαίτιζετο τῆς ὀρμῆς, δεδοικός μὴ κακῶν πρόξενος ἑαυτῷ τε καὶ τοῖς αὐτοῦ ἐταίροις γένοιτο καὶ τῇ γνωμένην δι’ αὐτῶν πολλῶν ωφέλειαν περικύψειν. εξήτει δὲ ὁμος καιρὸν εὐθετο τῷ ἑλκύσαι αὐτῶν πρὸς τὸ ἀγαθόν. φησίν οὖν ἐν μὰ νυκτὶ πρὸς αὐτῶν ὁ βασιλεύς. Δεύτερο δὴ, ἐξέλθωμεν καὶ ἐμπεριπατήσωμεν τὴν πόλιν, εἰ πού τι τῶν ὠφελομένων οὐκόμενα. ἐμπεριπατοῦμεν δὲ αὐτῶν τὴν πόλιν, εἴδον φωτὸς ἀυὴν ἀπὸ τινὸς τρυμαλίας λάμποντας· καὶ ταύτῃ τοὺς ὀφθαλμοὺς ἐπιβαλόντες,
BARLAAM AND IOASAPH, xvi. 134–135

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

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

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

'I have heard that, once upon a time, there was a king who governed his kingdom right well, and dealt kindly and gently with his subjects, only failing in this point, that he was not rich in the light of the knowledge of God, but held fast to the errors of idolatry. Now he had a counsellor, which was a good man and endued with righteousness toward God and with all other virtuous wisdom. Grieved and vexed though he was at the error of the king, and willing to convince him thereof, he nevertheless drew back from the attempt, for fear that he might earn trouble for himself and his friends, and cut short those services which he rendered to others. Yet sought he a convenient season to draw his sovereign toward that which was good. One night the king said unto him, "Come now, let us go forth and walk about the city, if haply we may see something to edify us." Now while they were walking about the city, they saw a ray of light shining through an aperture. Fixing their eyes there-
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βλέπουσιν ὑπόγειον τι ἀντρώδες οἰκήμα, ἐν ᾧ προὐκαθέζετο ἀνήρ ἐσχάτη συζών πενία καὶ εὐτελὴ τινα περικείμενος ράκια. παρίστατο δὲ ἡ γυνὴ αὐτοῦ ὦν κηρύσσα. τοῦ δὲ ἀνδρὸς τῆς κύλικα ἐπὶ χεῖρας λαβόντος, λυγυρὸν ἄδουσα μέλος ἐκείνη τέρψιν αὐτῷ ἐνεποεῖ ὁρχομείνη καὶ τὸν ἄνδρα ἐγκωμίους καταθέλγουσα. οἱ περὶ τῶν βασιλέα τοίνυν, ἐπὶ ὄραν ἰκανὴν ταῦτα κατανοοῦντες, ἑθαύμαζον ὅτι, τοιαύτῃ πιεζόμενοι πενίας ὑπὲρ οὐκου εὑπορεῖν μὴ ἐσθήτου, οὕτως εὐθὺμως τῶν βίων δίηγον καὶ φησιν ὁ βασιλεὺς 136 τῷ πρωτοσυμβούλῳ αὐτοῦ. Ὡ τοῦ θαύματος, φίλε, ὅτι ἐμοὶ τε καὶ σοὶ οὐδὲ οὕτως ὁ καθ’ ἡμᾶς ποτε ἤρεσσε βίος, τοσαύτη δόξῃ καὶ τρυφῇ περ διαλάμπων, ὅς ἐπεί εὐθὺς ἀυτῇ καὶ ταλαίπωρος ἐγώ τούτους δὴ τους ἀνοήτους τέρπει, καὶ ἢδυνει λείον αὐτοῖς καὶ προσηνήσον τὸ ῥαχύς οὕτως καὶ ἀπευκταῖος βίος καταφαινόμενος. εὐκαίρων δὲ δραξάμενος ὁ πρωτοσύμβουλος ὦρας, ἔφη ἐ. Ἀλλὰ σοὶ γε, βασιλεῦ, πῶς ἡ τούτων φαίνεται βιοτή; Πάντων, φησιν ὁ βασιλεὺς, ὅν πῶπτοτε ἐώρακα ἀγεστάτη καὶ δυστυχεστάτη, βδελυκτῇ τε καὶ ἀποτρόπαιος. τὸτε λέγει πρὸς αὐτὸν ὁ πρωτοσύμβουλος. Οὕτω, οὖν, εὗ ἰσθι βασιλεῦ, καὶ πολλῷ χαλεπώτερος ὁ καθ’ ἡμᾶς λελόγισται βίος τοῖς ἐπόπταις καὶ μύσταις τῆς ἁιδίου δόξης ἐκείνης καὶ τῶν πάντα νοῦν ὑπερβαινόντων ἀγαθῶν. αἱ τε χρυσῷ καταστίλβουσαι οἰκίαι καὶ τὰ λαμπρὰ ταῦτα ἐνυματα, καὶ ἡ λοιπὴ τοῦ βίου τοῦ τρυφῆ, σκυβάλων τε καὶ ἀμαυρῶν εἰσιν ἀγέστερα τοῖς ὀθόνοις τῶν εἰδότων τὰ ἀνέκδιήγητα κάλλη τῶν ἐν οὐρανοῖς ἀχειροτευ-
on, they descried an underground cavernous chamber, in the forefront of which there sat a man, plunged in poverty, and clad in rags and tatters. Beside him stood his wife, mixing wine. When the man took the cup in his hands, she sung a clear sweet melody, and delighted him by dancing and cozening him with flatteries. The king's companions observed this for a time, and marvelled that people, pinched by such poverty as not to afford house and raiment, yet passed their lives in such good cheer. The king said to his chief counsellor, "Friend, how marvellous a thing it is, that our life, though bright with such honour and luxury, hath never pleased us so well as this poor and miserable life doth delight and rejoice these fools: and that this life, which appeareth to us so cruel and abominable, is to them sweet and alluring!" The chief counsellor seized the happy moment and said, "But to thee, O king, how seemeth their life?" "Of all that I have ever seen," quoth the king, "the most hateful and wretched, the most loathsome and abhorrent." Then spake the chief counsellor unto him, "Such, know thou well, O king, and even more unendurable is our life reckoned by those who are initiated into the sight of the mysteries of yonder everlasting glory, and the blessings that pass all understanding. Your palaces glittering with gold, and these splendid garments, and all the delights of this life are more loathsome than filth and dung in the eyes of those that know the unspeakable beauties of the tabernacles
κτών σκηνωματῶν, τῆς θεούφαντος τε στολῆς καὶ τῶν ἀφθάρτων διαδημάτων, ἡ ἦτοιμασεν ὁ Θεός τοῖς ἀγαπᾶσιν αὐτῶν, ὁ πάντων Δημοφυγῆς καὶ Κύριος. ὒν τρόπον γὰρ ἀνοηταίνειν ἡμῖν οὕτωι 137 ἐλογίσθησαν, πολλῷ πλέον ἡμεῖς, οἱ τῷ κόσμῳ περπλανῶμενοι καὶ αὐταρεσκούντες ἐν τῇ ψευδομένῃ ταύτῃ δόξῃ καὶ ἀνοητῷ τρυφῇ, θρήνων ἐσμεν ἄξιοι καὶ δακρύων ἐν ὀφθαλμοῖς τῶν γευσαμένων τῆς γλυκύττητος τῶν ἀγαθῶν ἐκεῖνων.

Ὁ δὲ βασιλεὺς τούτων ἀκούσας, καὶ ἐννεός ὁσπερ γενόμενος, ἔφη: Τίνες οὖν ἐκεῖνοί εἰσιν οἱ κρείττονα τῆς καθ’ ἡμᾶς κεκτημένοι ζωήν; Πάντες, φησίν ὁ πρωτοσύμβουλος, οἱ τὰ αἰώνια προτιμήσαντες τῶν προσκαίρων. αὕτης οὖν τοῦ βασιλέως μαθεῖν ξητοῦντος τίνα τὰ αἰώνια, φησίν ὁ ἀνήρ. Βασιλεία ἀδιάδοχος, καὶ ζωὴ μὴ ὑποκειμένη θανάτῳ, καὶ πλούτος μηδέποτε ύφορώμενος πενίαν, χαρά τε καὶ εὐφροσύνη πάσης ἀμέτοχος λύπης καὶ ἀχθηδόνος, καὶ εἰρήνη διημεῖχης ἐλευθέρα πάσης ἐχθρᾶς καὶ φιλονεικίας.

τούτων οἱ καταξιωθέντες ἀπολαυσθέντες μακάριοι, καὶ τούτο τολλάκις: ἀλυπον γὰρ καὶ ἀμοχθὸν ξησοῦσιν εἰς αἰῶνας ζωὴν, πάντων τῶν ἡδῶν καὶ τερπνῶν τῆς τοῦ Θεοῦ βασιλείας ἀμοιγμένη ἀπολαύσαντες, καὶ τῷ Χριστῷ ἀτελεύτητα συμβασιλεύσαντες. καὶ, ὃς ἀξίως τούτων ἐπιτυχεῖν; εὐπόνοις τοῦ βασιλέως, ἐκεῖνοι ἀπεκρίνατο. Πάντες οἱ τῆς ἐκείστε ἀπαγούσης ὁδὸς ἀπεξάμενοι ἀκώλυτος γὰρ ἡ εἰσόδος τοῖς θελήσαις μόνον. ὁ δὲ βασιλεὺς. Καὶ τίς, φησίν, ἢ ἐκείστε φέρουσα τρίβος; πρὸς δὲ ἐφ' ὁ λαμπρὸς τήν ψυχήν 138 ἐκεῖνος. Το γηνώσκειν τὸν μόνον ἀληθινὸν Θεόν,
in heaven made without hands, and the apparel woven by God, and the incorruptible diadems which God, the Creator and Lord of all, hath prepared for them that love him. For like as this couple were accounted fools by us, so much the more are we, who go astray in this world and please ourselves in this false glory and senseless pleasure, worthy of lamentation and tears in the eyes of those who have tasted of the sweets of the bliss beyond."

"When the king heard this, he became as one dumb. He said, "Who then are these men that live a life better than ours?" "All," said the chief-counsellor "who prefer the eternal to the temporal." Again, when the king desired to know what the eternal might be the other replied, "A kingdom that knoweth no succession, a life that is not subject unto death, riches that dread no poverty: joy and gladness that have no share of grief and vexation; perpetual peace free from all hatred and love of strife. Blessed, thrice blessed are they that are found worthy of these enjoyments! Free from pain and free from toil is the life that they shall live for ever, enjoying without labour all the sweets and pleasaunce of the kingdom of God, and reigning with Christ world without end."

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

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

"Ο τοῖνυν βασιλεὺς, τῆς ἀλουργίδος σύνεσιν ἔχων ἁξίαν, ἐφ᾽ πρὸς αὐτὸν. Καὶ τί τὸ κωλύσαν σε μέχρι τοῦ νῦν μὴ γνωρίσαι μοι περὶ τούτων; οὐκ ἀναβολῆς γὰρ καὶ ὑπερθέσεως ἁξία μοι δοκεῖ ὑπάρχειν ταῦτα, εἰ γε ἀληθὴ τυχάνει· εἰ δὲ ἀμφίβολα ἔστιν, ἐμπόωσε δεῖ ξητῆσαι μέχρις ὅτου τὸ ἀναμφίλεκτον εὗρομι. Οὐκ ἀμελεῖα, φησίν ὁ ἁνήρ, ἡ ῥαθυμία συνεχόμενος, περὶ τούτων ὁκνησά σοι γνωρίσαι, ἀληθῆ περ ὄντα καὶ πάντῃ ἀναμφίλεκτα, ἀλλὰ τὸ ὑπερέχουν αἴδουμενος τῆς σῆς δόξης, μη ποτὲ χληρότερός σοι φανεῖν· εἰ οὖν προστάσεως τῷ σῷ οἰκέτῃ ὑπομιμησκέειν σοι εἰς τὸ ἔξης περὶ τούτων τῷ σῷ ἐσομαι καθυπηρετῶν προστάγματι. Ναὶ, φησίν ὁ βασιλεὺς, μη καθ' ἡμέραν μόνον, ἀλλὰ καὶ ἐφ' ἐκάστης ὄρας τὴν τούτων μνήμην δινεῖκ' ἀνακαίνιζε· οὐκ ἀμελῶς γὰρ χρῆ τούτοις προσέχειν, ἀλλὰ καὶ λίαν θερμῶς καὶ σπουδαίος.

Ἀκηκόαμεν οὖν, φησίν ὁ Βαρλαάμ, εὐσεβῶς τὸν βασιλέα τούτον ζήσαι τὸ ἔξης, καὶ ἀκυμάντως τὸν παρόντα διανύσαντα βίου, τῆς μελλούσης μη ἀποτυχεῖν μακαριότητος. εἰ τοῖνυν καὶ τῷ σῷ πατρὶ τοιαύτᾳ τῶϊ ἐν ἐπιτηδείῳ προσυπο-

μήσῃ καιρῷ, τάχα συνήσῃ καὶ γνώσται δοῦν 139 συνεχέθη κακοὶ, καὶ τούτων ἐκκλίνας ἐκλέξεται τὸ ἀγαθὸν· ἐπεὶ τό γε νῦν ἔχων τυφλὸς ἐστὶ, μιμώπαξω, τοῦ ἀληθείνοις φωτὸς ἐαυτῶν ἀποστε-

ρήσας, αὐτομολῶν δὲ πρὸς τό τῆς ἀσεβείας σκότος.

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2 Pet. 1. 9
only-begotten Son, and the Holy and quickening Spirit.

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

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

'We have heard,' said Barlaam, 'that this king lived, for the time to come, a godly life, and, having brought his days without tempest to an end, failed not to gain the felicity of the world to come. If then at a convenient season one shall call these things to thy father's mind also, peradventure he shall understand and know the dire evil in which he is held, and turn therefrom and choose the good; since, for the present at least, "he is blind and cannot see afar off," having deprived himself of the true light and being a deserter of his own accord to the darkness of ungodliness.'

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ST. JOHN DAMASCENE

Εἶπε δὲ ὁ Ἰωάσαφ πρὸς αὐτὸν· Τὰ μὲν τοῦ ἐμοῦ πατρὸς ἀγαυτοὶ Κύριος καθὼς κελεύει· αὐτῷ γὰρ, καθὰ δὴ καὶ εἶπας, πάντα δυνατά καθέστηκε τὰ παρὰ ἀνθρώποις ἀδύνατα· ἐγὼ δὲ, διὰ τῶν σῶν ἀνυπερβλήτων ῥημάτων, τῆς τῶν παρόντων καταγνώσεως ἀποστῆναι μὲν τούτων πάντη διανενόημαι, καὶ μετὰ σοῦ τὸ λοιπὸν τῆς ζωῆς μου διανύσαι, ἵνα μὴ διὰ τῶν προσκαίρων τούτων καὶ ῥευστῶν τῆς τῶν αἰωνίων καὶ ἀφθάρτων ἐκπέσω ἀπολαύσεως.

Πρὸς δὲν ὁ γέρων ἀπεκρίνατο· Εἶ τούτῳ ποιήσεις, ὁμοίως ἔση γενεισκῷ τινὶ φρονιμωτάτῳ, περὶ ὅν ἀκήκοα πλουσίων γεγονέναι καὶ ἐνδόξων γονέων· ὅτι τὸν πατήρ μηστευσάμενος τὴν θυγατέρα τινὸς τῶν εὐγενείᾳ καὶ πλούσιῳ διαφρόντων λίαν ὀραιοτάτῃ, κοινολογησάμενος δὲ πρὸς τοῦ παίδα περὶ τοῦ γάμου, καὶ ὅτι τι ἢν αὐτῷ μελέτώμενα ἀπαγγέλλας, ἀκούσας ἐκείνως, καὶ ὡς ἀπείχες τι καὶ ἀποκο ἀποσεισάμενος τὸ πράγμα, φυγάς ὅχετο καταληπτῶν τῶν πατέρα. πορευόμενος δὲ ξενιζεῖται ἐν οἰκίᾳ γηραιοῦ τινος πένητος, τοῦ καύσωνος τῆς ἡμέρας ἐαυτῶν διανάπαυσιν.

Ἡ δὲ θυγάτηρ τοῦ πένητος, μονογενῆς οὐσα 140 καὶ παρθένος, καθεξομένη πρὸ τῶν θυρῶν, εὐργά-ξετο μὲν ταῖς χερσί, τῷ δὲ στόματι ἀσιγήτως τοῦ Θεοῦ εὐλογείει εὐχαριστοῦσα αὐτῷ ἐκ βαθέων ψυχῆς· τῶν ταύτης δὲ ὠμοιώμας ἀκούσας ὁ νέος ἐφή· Τί σου, γύναι, τὸ ἐπιτίθεμαι; χάριν δὲ τίνος, οὕτω περ οὕσα εὑτελῆς καὶ πτωχῆ, ὡς ἐπὶ τισι μεγάλοις δωρήμασιν εὐχαριστεῖς, τον δοτῆρα ὠμοῦσα; Ἡ δὲ πρὸς αὐτὸν ἀπεκρίνατο· Ὦκ

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Barlaam and Ioasaph, xvi. 139–140

Ioasaph said unto him, 'The Lord undertake my father's matters, as he ordereth! For, even as thou sayest, the things that are impossible with men, are possible with him. But for myself, thanks to thine unsurpassable speech, I renounce the vanity of things present, and am resolved to withdraw from them altogether, and to spend the rest of my life with thee, lest, by means of these transitory and fleeting things, I lose the enjoyment of the eternal and incorruptible.'

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

Now this poor man's daughter, his only child, a virgin, was sitting before the door, and while she wrought with her hands, with her lips she loudly sang the praises of God with thanksgiving from the ground of her heart. The young man heard her hymn of praise and said, "Damsel, what is thine employment? and wherefore, poor and needy as thou art, givest thou thanks as though for great blessings, singing praise to the Giver?" She answered, "Knowest thou not that, as a little
οἶς ὃτι, καθάπερ φάρμακον μικρὸν ἐκ μεγάλων νοσημάτων πολλάκις ρύεται τῶν ἀνθρώπων, οὔτω ἤ καὶ τὸ ἐπὶ τοὺς μικροῖς εὐχαριστεῖν τῷ Θεῷ μεγάλων πρόξενων γίνεται; ἐγὼ τοίνυν, θυγάτηρ οὖσα γέρωντος πτωχοῦ, εὐχαριστῶ ἐπὶ τοὺς μικροῖς τούτους καὶ εὐλογῶ τὸν Θεόν, εἰδὼλά ὡς ὁ ταύτα δοῦσι καὶ μεῖζονα δύναται δοῦναι. ὡς ταύτα μὲν περὶ τῶν ἔσωθεν καὶ οὖχ ἡμετέρων, ἐξ ὧν οὖν τοῖς πολλᾶς κεκτημένοις τῷ προσφύ-141 νεται κέρδος (Ἰνα μὴ εἶπω ὅτι καὶ ξημα πολ- λάκις), οὖν τοῖς ἐλάττονα λαβοῦσιν ἐπέρχεται βλάβη, τὴν αὐτὴν ἁμφοτέρων ὀδενόντων ὁδὸν καὶ πρὸς τὸ αὐτὸ ἐπειγομένων τέλος· ἐν δὲ τοῖς ἀναγκαστάτοις πολλῶν ἀπή- λαυσι καὶ μεγίστων τοῦ Δεσπότου μοῦ δωρη- μάτων, οὕμενοιν ἔχοντων ἁριθμὸν ἢ εἰκασμῷ ὑποπτοπόντων. κατ’ εἰκόνα γὰρ Θεοῦ γεγένημαι καὶ τῆς αὐτοῦ γνώσεως ἠξίωμαι, καὶ λόγῳ παρὰ πάντα τὰ ἥκα κεκόσμημαι, καὶ ἐκ θανάτου πρὸς τὴν ἡμῶν ἀνακέκλημαι διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, καὶ τῶν αὐτοῦ μετέχειν μυστηρίων ἐξουσίαν ἔλαβον, καὶ ἡ τοῦ παραδείσου θύρα ἀνέφεκται, ἀκώλυτον, εἴπερ θελήσω, παρέχοισά μοι τὴν ἕξοδον. τῶν τοσοῦτον οὖν καὶ τοιούτων δωρημάτων, ἐν ἐπίσης μετέχουσι πλούσιοι τε καὶ πένητες, ἄξιως εὐχαριστήσας πάντη μοι ἀδύνατον, εἰ δὲ καὶ τὴν μικρὰν ταύτην ὑμνο-142 λογίαν οὐ προσάξω τῷ δωρησάμενῳ, ποῖαν ἔξω ἀπολογίαν; Ο δὲ νεώτερος τὴν πολλὴν αὐτῆς ύπερβαν- μάσας σύνεσιν, τὸν αὐτῆς προσκαλεσάμενος πατέρα. Δός μοι, φησί, τὴν θυγατέρα σου.
medicine often times delivereth a man from great ailments, even so the giving of thanks for small mercies winneth great ones? Therefore I, the daughter of a poor old man, thank and bless God for these small mercies, knowing that the Giver thereof is able to give even greater gifts. And this applieth but to those external things that are not our own from whence there accrueth no gain to those who possess much (not to mention the loss that often ariseth), nor cometh there harm to those who have less: for both sorts journey along the same road, and hasten to the same end. But, in things most necessary and vital, many and great the blessings that I have enjoyed of my Lord, without number and beyond compare. I have been made in the image of God, and have gained the knowledge of him, and have been endowed with reason beyond all the beasts, and have been called again from death unto life, through the tender mercy of our God, and have received power to share in his mysteries; and the gate of Paradise hath been opened to me, allowing me to enter without hindrance, if I will. Wherefore for gifts so many and so fine, shared alike by rich and poor, I indeed in no wise praise him as I ought, yet if I fail to render to the Giver this little hymn of praise, what excuse shall I have?"

'The youth, astonished at her wit, called to her father, and said unto him, "Give me thy daughter:
Ηγάτηςα γὰρ τὴν σύνεσιν αὐτῆς καὶ εὐσέβειαν. ὁ δὲ γέρων ἔφη. Οὐκ ἔξεστι σοι ταύτην λαβεῖν τὴν πέντεςες θυγατέρα, πλουσίων ὄντι γονέων. αὕτης δὲ ὁ νέος, Ναὶ, φησί, ταύτην λήψομαι, εἰπερ οὐκ ἀπαγορεύεις· θυγάτηρ γὰρ μοι μεμνήστευται εὐγενῶν καὶ πλουσίων, καὶ ταύτην ἀποσεισάμενος φυγῆ ἔχρησάμην· τῆς δὲ σὴς θυγατρὸς διὰ τὴν εἰς Θεόν εὐσέβειαν καὶ τὴν νουνεχὴ σύνεσιν ἐρασθείς, συναφθῆναι αὐτῇ προτεθύμημαι. ὁ δὲ γέρων πρὸς αὐτὸν ἔφησεν. Οὐ δύναμαι σοι ταύτην δοῦναι τὸν ἀπαγαγέν ἐν τῷ οἴκῳ τοῦ πατρὸς σου καὶ τῶν ἐμῶν χωρίσαι ἁγιαλῶν· μουνογενῆς γὰρ μοι ἔστιν. Ἀλλ' ἐγώ, φησίν ὁ νεανίσκος, παρ' ὑμῖν μενῶ, καὶ τὴν ὑμῶν ἀναδέξωμαι πολιτείαν. εἶτα καὶ τὴν λαμπρὰν ἀποθέμενος ἐσθήτα, τὰ τοῦ γέροντος αἰτησάμενος περιβάλλετο. πολλὰ δὲ ἔκεινος ἐκπειράσας αὐτὸν καὶ ποικίλως τὸν αὐτοῦ δοκιμάσας λογισμὸν, ὡς ἔγων σταθερᾶς ὑπάρχειν αὐτὸν διάνοιας καὶ ὡς οὐκ ἔρωτι ἀφροσύνης κατεχόμενος αἰτεῖται τὴν αὐτοῦ θυγατέρα, ἀλλ' ἔρωτι εὐσέβειας εἰλετο πενιχρῶς ξην, ταύτην προκρίνας τῆς αὐτοῦ δόξης καὶ εὐγενείας, κρατήσας αὐτὸν τῆς χειρός, εἰς ἑγαγεν εἰς τὸ ἐαυτοῦ ταμείου, καὶ ὑπὲδειξε πλούτον πολυν ἀποκείμενον αὐτῷ καὶ χρημάτων ἀναρίθμητον ὄγκον, ὅσον οὐ τεθέατο πῶς ποτε ὁ νεανίσκος. καὶ φησί πρὸς αὐτὸν. Τέκνον, ταῦτα 143 πάντα σοι δίδωμι, ἀνθ' ὅν ήρετίσω τῆς ἐμῆς θυγατρὸς ἄνὴρ γενέσθαι, γενέσθαι δὲ καὶ κληρονόμοι τῆς ἐμῆς οὐσίας. ἦνπερ κληρονομιάν κατασχῶν ἔκεινος πάντας ὑπερῆρε τοὺς ἐνδόξους τῆς γῆς καὶ πλουσίους.

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for I love her wisdom and piety." But the elder said, "It is not possible for thee, the son of wealthy parents, to take this a beggar's daughter." Again the young man said, "Yea, but I will take her, unless thou forbid: for a daughter of noble and wealthy family hath been betrothed unto me in marriage, and her I have cast off and taken to flight. But I have fallen in love with thy daughter because of her righteousness to God-ward, and her discreet wisdom, and I heartily desire to wed her." But the old man said unto him, "I cannot give her unto thee, to carry away to thy father's house, and depart her from mine arms, for she is mine only child." "But," said the youth, "I will abide here with your folk and adopt your manner of life." Thereupon he stripped him of his own goodly raiment, and asked for the old man's clothes and put them on. When the father had much tried his purpose, and proved him in manifold ways, and knew that his intent was fixed, and that it was no light passion that led him to ask for his daughter, but love of godliness that constrained him to embrace a life of poverty, he took him by the hand, and brought him into his treasure-house, where he showed him much riches laid up, and a vast heap of money, such as the young man had never beheld. And he said unto him, "Son, all these things give I unto thee, forasmuch as thou hast chosen to become the husband to my daughter, and also thereby the heir of all my substance." So the young man acquired the inheritance, and surpassed all the famous and wealthy men of the land."
ST. JOHN DAMASCENE

XVII

Εἶπε δὲ ὁ Ἰωάσαφ πρὸς τὸν Βαρδαύμ. Προση-κόντως καὶ αὐτὴ τὰ κατ' ἐμὲ παρίστησιν ἡ διήγησις. ὄθεν σοι καὶ περὶ ἐμοῦ ταῦτα λελέχθαι δοκῶ, ἀλλὰ τίς ἡ πείρα δι’ ἃς γυνώναι ζητεῖς τὸ σταθερὸν τῆς ἔμης διανοίας;

Καὶ ὁ γέρων ἐφη, Ἑγὼ μὲν καὶ πεπείρακα ἡδη καὶ ἐγνώκα ὅποιας ὑπάρχεις ἐχέφρονος καὶ σταθερᾶς διανοίας καὶ ψυχῆς τῷ ὄντι εὐθυτάτης. ἀλλὰ τὸ τέλος τῆς κατὰ σὲ πράξεως βεβαιώσει ταῦτα. τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Ἐμὲ Ἰερεία δοξαζόμενον Θεὸν ἡμῶν, τῶν πάντων δημιουργῶν ὅρατόν τε καὶ ἀοράτων, τῶν ὄντως ὄντα καὶ ἀεὶ ὄντα, μήτε ἄρχην ἐσχηκότα πώποτε τῆς ἑνδόξου ὑπάρξεως αὐτοῦ, μὴτ’ ἔχοντα τέλος, τὸν φοβερὸν καὶ παντοδύναμον, ἀγαθὸν τε καὶ ἐυσταλαγχύν, ἵνα φωτίσῃ τοὺς ὀφθαλμοὺς τῆς καρδίας σου, καὶ δόξη σοι πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, εἰς τὸ 144 εἰδέναι σε τίς ἐστίν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἦμᾶς τοὺς πιστεύοντας, ἵνα μηκέτι ξένος ἐση καὶ πάροικος, ἀλλὰ συμπόλιτης τῶν ἀγίων καὶ οἰκείως Θεοῦ, ἐπφοικοδομημένοι ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρόγυναιον αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν φί πάσα οἰκο-δομη συναρμολογομένη αὔξει εἰς ναὸν ἁγίων ἐν Κυρίῳ.

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

Said the elder, 'I have already proved thee, and known how wise and steadfast is thy purpose, and how truly upright is thine heart. But the end of thy fortune shall confirm it. For this cause I bow my knees unto our God glorified in Three Persons, the Maker of all things visible and invisible, who verily is, and is for ever, that never had beginning of his glorious being, nor hath end, the terrible and almighty, the good and pitiful, that he may enlighten the eyes of thine heart, and give thee the spirit of wisdom and revelation in the knowledge of him, that thou mayest know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward who believe; that thou mayest be no more a stranger and sojourner, but a fellow-citizen with the Saints, and of the household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ our Lord himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord.'
ST. JOHN DAMASCENE

'Ὁ δὲ Ἰωάσαφ, σφόδρα κατανυγεῖς τὴν καρδίαν, ἔφη. Ταῦτα δὴ πάντα κἀγὼ ποθῶν γρώναι δέομαι σου γνώρισόν μοι τὸν τε πλοῦτον τῆς δόξης τοῦ Θεοῦ καὶ τὸ ὑπερβάλλον τῆς αὐτοῦ δυνάμεως.

Εἰπε δὲ πρὸς αὐτὸν ὁ Βαρλαάμ. Ὅ τ' Ἰεροσολύμων ἔχων διδάσκει σε ταύτα, καὶ τὴν γνώσιν τῶν τουούτων ἐνθεύναι σου τῇ ψυχῇ ἐπεὶ παρὰ ἀνθρώπως τὴν αὐτοῦ λεχθήναι δόξαν καὶ δύναμιν τὸ παράπαν ἄδυνατον, κἂν πᾶσι αἱ τῶν υἱῶν καὶ τῶν πόρων γενομένων ἀνθρώπων γλῶσσαν ἐν γένειν ταῖς ᾿Ορουστίους, θεολόγος, οὐδεὶς ἐμφάςει πῶς πάσαν ὁ μονογενὴς Θεὸς, ὁ δὲ εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἔβαθεν. τοῦ δὲ ἀδράτου καὶ ὑπεραπείρου τὴν δόξαν καὶ τὴν μεγαλοψυχίαν τῆς ἰσχύσεως γηγενῶν καταλαβέσθαι, εἰ μὴ ὃ ἂν αὐτὸς ἀπὸ 145 καλύψῃ καθ' ὅσον βούλεται, ὥσπερ τοῖς προφηταῖς αὐτοῦ καὶ ἀποστόλοις ἀπεκάλυψαι; ἡμεῖς δὲ ἐν τοῖς κηρύγματος αὐτῶν καὶ ἐξ αὐτῆς τῆς τῶν πραγμάτων φύσεως, κατὰ τὸ ἐγκαθωροῦν ἢμῖν μανθάνομεν. ἥγει γὰρ ἡ Γραφή. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα καὶ, ὅ τ' ἄδρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοοῦμεν καθορᾶται, ἢ τε ἀδιόδος αὐτοῦ δύναμις καὶ θεότης.

Καθάπερ γὰρ τις, οἰκίαιν ἵδον λαμπρῶς καὶ ἐντέχνως κατεσκευασμένην ἢ σκευοὶ εὐφυὸς συνημμοσμένων, τὸν οἰκοδόμον ἢ τέκτονα εὐθὺς ἄν ἐννοήςας θαυμάσεις, οὕτω κἀγὼ, ἐκ μὴ ὅτι οὐ διαπλασθεῖς καὶ εἰς τὸ ὄνα παραχθεῖς, εἰ καὶ τὸν 244
BARLAAM AND IOASAPH, xvii. 144-145

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

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

'Even as a man, beholding an house splendidly and skilfully-built, or a vessel fairly framed, taketh note of the builder or workman and marvelleth thereat, even so I that was fashioned out of nothing and brought into being, though I cannot see the
πλάσθην καὶ παροχέα θεώσασθαι οὐ δεδύνημαι, ἀλλ' ἐκ τῆς εὐαρμόστου καὶ θανμασιοτάτης μου κατασκευής εἰς γνώσιν ἤλθον τῆς αὐτοῦ σοφίας, οὐ καθ' ὅ τι ἔστω, ἀλλὰ καθὰ δεδύνημαι νοεῖν, ὅτι οὐκ αὐτομάτως παρήχθην, οὔτε ἀφ' ἑαυτοῦ γεγένημαι, ἀλλ' αὐτὸς ἔπλασε με καθὼς ἁβουλήθη, πάντων μὲν προκατάρχειν τάξας τῶν κτισμάτων, τινῶν δὲ καὶ ἐλαττώσας, καὶ συντριβέντα πάλιν κρείττονι ἀνακαινίσει ἀναπλάσας, εἶτα καὶ ὑπεξάγων τῶν ἐνεδέθεν τῷ θεῷ αὑτοῦ προστάγματι καὶ πρὸς ἐτέραν μετατιθέεις βιοτὴν ἀπελευθησάντα καὶ αἰώνιον, εἰς οὐδὲν τούτων δυναμένου μου ἀνθίστασθαι τῇ ἱσχύϊ τῆς αὐτοῦ προνοίᾳ, μήτε τι προστιθέναι ἔμαντῳ μήτε ύφαιρεῖν, 146 εἰτε καθ' ἡλικίαν εἰτε κατὰ τὸ τῆς μορφῆς εἴδος, μήτε τὰ πεπαλαιωμένα μοι ἀνακαινίζειν ἐξισχύσαι, μήτε τὰ διεφθαρμένα ἐπανορθοῦν. οὔτε δεῖ γὰρ τῶν ἀνθρώπων τούτων τι ἱσχυσε ποτε κατεγάσασθαι, οὔτε βασιλεὺς, οὔτε σοφός, οὔτε πλοῦσις, οὔτε δυνάστης, οὔτε τις ἄλλος ἀνθρώπων μετερχόμενος ἐπιτηδεύματα. Οὐδεὶς γὰρ, φησὶ, βασιλεὺς ἢ τῶν ἐν υπεροχαῖς ὅπως ἐτέραν ἔσχε γενέσεως ἄρχην, μία δὲ πάντων εἰσόδος εἰς τὸν βίον, ἔξοδός τε ἱστ. Ἐκ τούτων οὖν τῶν περὶ ἔμε εἰς γνώσιν τῆς τοῦ Δημιουργοῦ μεγαλουργίας χειραγωγοῦμαι· σὺν τούτῳ δὲ καὶ τὴν εὐαρμόστον κατασκευὴν καὶ συντήρησιν τῆς κτίσεως ἀπάσης ἐννοῶν, ὅτι αὐτὰ μὲν καθ' ἑαυτὰ τροπὴ ὑπόκεινται πάντα καὶ ἄλλοισι, τὰ μὲν νοητὰ κατὰ προαίρεσιν, τὴν τε ἐν τῷ καλῷ προκοπῆν καὶ τὴν ἐκ τοῦ καλοῦ ἀποφοίτησιν, τὰ δὲ αἰσθητὰ κατὰ γένεσιν καὶ φθοράν, 246
maker and provider, yet from his harmonious and marvellous fashioning of me have come to the knowledge of his wisdom, not to the full measure of that wisdom, but to the full compass of my powers; yea I have seen that I was not brought forth by chance, nor made of myself, but that he fashioned me, as it pleased him, and set me to have dominion over his creatures, howbeit making me lower than some; that, when I was broken, he re-created me with a better renewal; and that he shall draw me by his divine will from this world and place me in that other life that is endless and eternal; and that in nothing I could withstand the might of his providence, nor add anything to myself nor take anything away, whether in stature or bodily form, and that I shall not be able to renew for myself that which is wakened old, nor raise that which hath been destroyed. For never was man able to accomplish aught of these things, neither king, nor wise man, nor rich man, nor ruler, nor any other that pursueth the tasks of men. For he saith, "There is no king, or mighty man, that had any other beginning of birth. For all men have one entrance into life, and the like going out."

So from mine own nature I was led by the hand to the knowledge of the mighty working of the Creator; and at the same time I thought upon the well-ordered structure and preservation of the whole creation, how that in itself it is subject everywhere to variableness and change, in the world of thought by choice, whether by advance in the good, or departure from it, in the world of sense by birth and decay, increase and decrease, and change in quality and motion in space. And thus all things
αὔξησιν τε καὶ μείωσιν, καὶ τὴν κατὰ ποιότητα μεταβολήν καὶ τοπικὴν κίνησιν, καὶ ἐκ τούτων κηρύττουσι φωναῖς ἀλαλήτοις ὑπὸ τοῦ ἀκτίστου καὶ ἀτρέπτου καὶ ἀναλοιώτου γεγενήσθαι Θεοῦ, 147 συνέχεσθαι τε, καὶ συντηρεῖσθαι, καὶ ἂει προνοεῖσθαι. πῶς γὰρ ἂν αἱ ἐναντίαι φύσεις εἰς ἐνὸς κόσμου συμπλήρωσιν ἄλληλαις συνεληλύθεισαν καὶ ἀδιάλυτοι μεμενήκεισαν, εἰ μὴ τις παντοδύναμος δύναμις ταῦτα συνεβίβασε καὶ ἂει συνετήρει ἀδιάλυτα; Πῶς γὰρ ἔμεινεν ἂν τι, εἰ μὴ αὐτὸς ἥθελησεν; ἢ τὸ μὴ κληθὲν ὑπ’ αὐτοῦ πῶς ἂν διενεργήθη; φησίν ἡ Γραφή.

Εἰ γὰρ πλοῦσιν ἀκυβέρνητον οὐ συνάσταται, ἀλλ’ ἐνκόλωσι καταποτίζεται, καὶ οἷκα μικρὰ οὐκ ἂν στὴ χώρις τοῦ προνοοῦντος, πῶς ἂν ὁ κόσμος ἐπὶ τοσούτων χρόνων συνέστη, δημιουργῆμα οὗτο μὲν μέγα, οὗτο δὲ καλὸν καὶ θαυμαστὸν, ἀνευ ἐνδόξου τινὸς καὶ μεγάλης καὶ θαυμαστῆς διακυβερνήσεως καὶ πανσύνθετος προνοιας; ἰδοὺ γὰρ οἱ οὐρανοὶ πόσον ἔχει χρόνον, καὶ οὐκ ἥμαρτωθη· τῆς γῆς ἡ δύναμις οὐκ ἦτονησε, τοσοῦτον τίκτουσα χρόνον· οἱ πηγαὶ οὐκ ἔπελησαν ἀναβλύξειν ἐξ οὗ γεγόνασιν· ἢ θάλασσα, τοσοῦτος δεχομένη ποταμοὺς, οὐχ ὑπερέβη τὸ μέτρον· οἱ δρόμοι τοῦ ἠλίου καὶ τῆς σελήνης οὐκ ἠλλοιώται· αἱ τάξεις τῆς ἡμέρας καὶ τῆς νυκτὸς οὐ μετετράπησαν. ἐκ τούτων πάντων ἡ ἀφατος τοῦ Θεοῦ δύναμις καὶ μεγαλοπρέπεια ἡμῖν ἐμφανίζεται, μαρτυρομένη 148 ὑπὸ προφητῶν καὶ ἀποστόλων· ἀλλ’ οὐδὲς κατ’ ἄξιαν νοησαι· ἡ εὐφημίας τὴν δόξαν αὐτοῦ δυνησέται. πάντα γὰρ τὰ τε νοητὰ καὶ ὅσα ὑπὸ τὴν 248
proclaim, by voices that cannot be heard, that they were created, and are held together, and preserved, and ever watched over by the providence of the uncreate, unturning and unchanging God. Else how could diverse elements have met, for the consummation of a single world, one with another, and remained inseparable, unless some almighty power had knit them together, and still were keeping them from dissolution? "For how could anything have endured, if it had not been his will? or been preserved, if not called by him?" as saith the Scripture.

'A ship holdeth not together without a steersman, but easily foundereth; and a small house shall not stand without a protector. How then hath the world subsisted for long ages,—a work so great, and so fair and wondrous,—without some glorious mighty and marvellous steersmanship and all-wise providence? Behold the heavens, how long they have stood, and have not been darkened: and the earth hath not been exhausted, though she hath been bearing offspring so long. The water-springs have not failed to gush out since they were made. The sea, that receiveth so many rivers, hath not exceeded her measure. The courses of Sun and Moon have not varied: the order of day and night hath not changed. From all these objects is declared unto us the unspeakable power and magnificence of God, witnessed by Prophets and Apostles. But no man can fitly conceive or sound forth his glory. For the
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1 Cor. xiii. 9, 10

εἰς θείον ἀπόστολον, ὁ τῶν Χριστοῦ ἔχων ἐν ἑαυτῷ λαλοῦντα, κατανοήσας εἰπεν· Ἐκ μέρους γνώσκομεν καὶ ἐκ μέρους προφητεύομεν ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἑκ μέρους καταργηθῆσεται. διὸ καὶ, ἐκπληττόμενος τὸν ὑπεράπτειρον πλοῦτον τῆς σοφίας αὐτοῦ καὶ γνώσεως, διαρρήκτην ἔφησεν· Ὁ βάθους πλοῦτου, καὶ σοφίας, καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνιάστοι αἱ ὀδοὶ αὐτοῦ.

Rom. xi. 33

2 Cor. xii. 4

Εἰ δὲ ἔκεινος, ὁ μέχρι τρίτου φθάσας οὐρανοῦ καὶ ἄρρητων ἀκούσας θημάτων, τοιαύτας ἀφήκε φωνάς, τὸς τῶν κατ' ἐμὲ δόλως ἀντοφθαλμεῖται ταῖς ἄβυσσοις τῶν τοσοῦτον ἴσχυσε εἰς μυστηρίων, καὶ εἰπεῖν τι κατὰ γνώμην, ἢ ἐνθυμηθῆναι ἀξιῶς τῶν λεγομένων δινῆσεται, εἰ μὴ τι αὐτὸς ὁ τῆς σοφίας χρηματός, ὁ τῶν ἀσόφων διορθωθῆς παράσχοι. ἐν γὰρ τῇ χειρὶ αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ήμῶν, πᾶσα τε φρονησις καὶ σύνεσις παρ’ αὐτῷ καὶ συνέσεως ἐπίστημη καὶ αὐτὸς ἡμῖν δέδωκε τὴν τῶν ὄντων γνώσιν ἄφθευδῃ, εἰδέναι σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων, ἀρχὴν τε καὶ τέλος καὶ μεσότητα χρόνων, τροπῶν διαλεγήσας καὶ μεταβολὰς καυροῦ, καὶ ότι πάντα μέτρω καὶ σταθμῷ διέταξε. τὸ γὰρ μεγάλως ἰσχύειν αὐτῷ πάρεστι πάντοτε, καὶ κράτει βραχύνοντας αὐτοῦ τὶς ἀντιστήσεται; ὅτι ὡς ῥοπὴ ἐκ πλαστήγγυος δόλως ὁ κόσμος ἐναντίον αὐτοῦ, καὶ ὡς ραίνει δρόσου ὀρθρινῆς κατελθοῦσα ἐπὶ γῆς· ἔλεει δὲ πάντας, ὡς πάντα δύναται, καὶ παρορᾶ ἀμαρτήματα ἀνθρώπων εἰς μετάνοιαν· οὐδὲν γὰρ βδελύσσεται, οὐδὲ ἀποστρέφεται τῶν προστρε-
holy Apostle, that had Christ speaking within him, after perceiving all objects of thought and sense, still said, "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

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

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

XVIII

Εἰπε δὲ πρὸς αὐτὸν ὁ Ἰωάσαφ. Εἰ πάνυ πολὺν
χρόνον ἐσκότησας, σοφώτατε, τῶς ἀν ἀριστα
τὴν λύσιν τῶν προβληθέντων ζητημάτων ἡμῖν
σαφήνειας, οὐκ ἂν ἀμείνω τοῦτό μοι ποιήσαι ἐδό-
κεις, ἢ τοιαύτα μοι λέγων ὅποια μοι νῦν ἔξειπας,
δημιουργὸν μὲν πάντων καὶ συνοχέα τὸν Θεὸν
dιδάξας, ἀκατάληπτον δὲ λογισμοῖς ἀνθρωπίνοις
tὴν δόξαν τῆς μεγαλοσύνης αὐτοῦ λόγους ἀναν-
τιρρήτοις ἀποδείξας, καὶ ὅτι οὐκ ἄλλος τις ἱσχύει
tαύτης ἐφικέσθαι, ἀλλὰ οὐς ἂν αὐτός, καθὼς ὅσον 150
κελεύει, ἀποκαλύψειε. διὸ σου τὴν λογιστὰτην
ὑπερεθεμάκα σοφίαν.

'Αλλά μοι φράσον, μακαριώτατε, τόσων μὲν
χρόνων αὐτὸς ὑπάρχεις, ἐν ποιοῖς δὲ τόποις τὰς
dιατριβὰς κέκτησαι, τίνας δὲ τοὺς συμφιλισο-
φούντας σοι ἔχεις. κραταῖος γὰρ μου ἡ ψυχὴ
tῆς σῆς ἐξήρηται, καὶ οὔδαμος σου τὸν πάντα
μου χρόνον τῆς ζωῆς χωρίσισθαι θέλω.

'Ο δὲ γέρων ἔφη: Χρόνων μὲν εἰμί, ὡς εἰκάζω,
tεσσαρακούνταντε: ἐν ἑρήμων δὲ τῆς γῆς Σεναὰρ
dιάγοις συναγωνιστὰς κέκτημαι τοὺς πρὸς τὸν
dρόμον τῆς ἄνω πορείας συμπονοῦντας καὶ συν-
ἀμιλλωμένους.
nothing, nor turneth away from them that run unto him, he, the only good Lord and lover of souls. Blessed be the holy name of his glory, praised and exalted above all for ever! Amen.'

XVIII

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

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

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

Εἴπε δὲ Βαρλαὰμ πρὸς αὐτόν· Εἰ μὲν τοὺς ἀπὸ γενέσεως χρόνους μου μαθεῖν ἥστεις, καλῶς τούτους ἀπείκασας ἐπεκείνα τῶν ἐβδομήκοντά που ὑπάρχειν· ἀλλ’ ἐμοίγε οὐδόλως εἰς μέτρον ξώής ἐλογίσθησαν ὅσοι τῇ ματαιώτητι τοῦ κόσμου δεδαπάνητο. ὅτε γὰρ ἐξὼν τῷ σαρκίῳ δεδουλωμένος ταῖς ἀμαρτίαις, νεκρὸς ἦμην τὸν ἔσω 151 ἀνθρωπον. τοὺς οὖν τῆς νεκρόσεως χρόνους οὐκ ἀν ποτὲ ξώης ὄνομάσαιμι. ἔξ ὅτου δὲ ὁ κόσμοι ἐμοὶ ἐσταύρωται, καὶ γώ τῷ κόσμῳ, καὶ ἀποθέμενος τὸν παλαιὸν ἀνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, οὐκ ἔτι ξώ τῇ σαρκί, ἀλλὰ ξῆ ἐν ἐμοὶ ὁ Χριστὸς, ὁ δὲ ξώ τῇ πίστει ξῶ τῇ τοῦ Θεοῦ τοῦ Θεοῦ, τοῦ ἀγαπησάντος με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ, τούτους εἰκότως καὶ ξώης χρόνους καὶ ἡμέρας σωτηρίας καλέσαιμι, οὐς περὶ τὰ τεσσαρακονταπέντε συναριθμῶν ἔτη, κατὰ λόγον σοι καὶ οὕκ ἀπὸ σκοπόν τὴν τούτων ἐξεῖπον ἀρίθμησιν. καὶ σὺ τοῖνυν τοῦ τοιοῦτον ἔχων λογισμὸν ἐκάστοτε, μηδόλως ξῆ ὑπολαμβάνων τοὺς νεκρομένους μὲν πρὸς πᾶσαν ἀγαθοεργίαν, ξώντας δὲ ταῖς ἀμαρτίαις καὶ τῷ κοσμοκράτορι καθυπουργοῦντας τῶν κάτω συρμομένων, ἐν ἡδοναῖς τε καὶ ἐπιθυμίαις πονηραῖς τῶν βίων ἀπανῶντας· ἀλλὰ τεθανατωμένους τούτους εὑ ἵσθι τυγχάνειν καὶ νεκρομένους τῇ τῆς ξώης ἐνεργείᾳ. τὴν γὰρ

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

Barlaam said unto him, 'If it be the number of years from my birth that thou askest, thou hast well reckoned them at upwards of seventy. But, for myself, I count not amongst the number of my days the years that I wasted in the vanity of the world. When I lived to the flesh in the bondage of sin, I was dead in the inner man; and those years of deadness I can never call years of life. But now the world hath been crucified to me, and I to the world, and I have put off the old man, which is corrupt according to the deceitful lusts, and live no longer to the flesh, but Christ liveth in me; and the life that I live, I live by the faith of the Son of God, who loved me and gave himself for me. And the years, that have passed since then, I may rightly call years of life, and days of salvation. And in numbering these at about forty and five, I reckoned by the true tale, and not off the mark. So do thou also alway hold by this reckoning; and be sure that there is no true life for them that are dead to all good works, and live in sin, and serve the world-ruler of them that are dragged downward, and waste their time in pleasures and lusts: but rather be well assured that these are dead and defunct in the activity of life. For a wise
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Basil, Hom. de trist.

Rom. vi. 10

ἀμαρτίαν θάνατον τῆς ἀθανάτου ψυχῆς σοφὸς τις ἐκάλεσεν εἰκότως: φησὶ δὲ καὶ ὁ Ἀπόστολος:

"Οτε δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλευθεροὶ ἦτε τῇ δικαιοσύνῃ τίνα οὐν καρπὸν εἰχετε τότε, ἐφ' οἷς υἱύν ἐπαυσκύνεσθε; τὸ γὰρ τέλος ἐκεῖνων θάνατος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμὸν, τὸ δὲ τέλος ζωῆς αἰώνιον. τὰ γὰρ οὐσία τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωῆς αἰώνιος.

Εἰπε δὲ ο Ἰωάσαφ πρὸς αὐτὸν: Ἐπείπερ ἡ ἐν σαρκὶ ζωὴ οὐκ ἐν μέτρῳ ζωῆς σοι λελόγισται, οὐδὲ τῶν θάνατον τοῦτον, δυν ὑφίστανται πάντες, θάνατον σοι λογίζεσθαι χρή.

Ο δὲ γέρων ἀπεκρίνατο: Ἀναμφιλέκτως καὶ περὶ τούτων οὕτως ἔχω, μηδόλως τὸν πρόσκαιρον τούτοις θάνατον τρέμων, μήτε θάνατον αὐτὸν τοπαράπαν ἀποκαλῶν, εἶ γε τὴν ὁδὸν τῶν ἐντολῶν τοῦ Θεοῦ βαδίζοντά με καταλάβῃ, διαβατήριον δὲ μᾶλλον ἐκ θανάτου πρὸς ζωὴν τὴν κρεῖττονα καὶ τελειοτέραν καὶ ἐν Χριστῷ κρυπτομένην, ἰσπερ ποθοῦντες τυχεῖν οἱ ἁγιοι πάντες τῇ παρούσῃ ἐνδυσχέραινον. διὸ φησιν ὁ Ἀπόστολος: Ὑδαμεν ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνουσι καταλυθῇ, οἴκοδομήν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποιητὴν, αἰώνιον, ἐν τοῖς σύρανοις· καὶ γὰρ ἐν τούτῳ στενάζωμεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἑπειδύσασθαι ἐπιποθοῦντες, εἰ γε καὶ ἐνυσάμενοι οὖ γυμνοὶ εὐρεθησόμεθα· καὶ γὰρ οἱ ὀντες ἐν τῷ σκήνῳ 153 στενάζομεν βαροῦμεν, ἐφ' ὧν θέλομεν ἑκδύσασθαι, ἀλλ' ἑπειδύσασθαι, ἵνα καταποθῇ τὸ 256.
man hath fitly called sin the death of the immortal soul. And the Apostle also saith, "When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life."

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

The elder answered, 'Without doubt thus think I of these matters also, and fear this temporal death never a whit, nor do I call it death at all, if only it overtake me walking in the way of the commandments of God, but rather a passage from death to the better and more perfect life, which is hid in Christ, in desire to obtain which the Saints were impatient of the present. Wherefore saith the Apostle, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." And
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Rom. vii. 24

θηνητὸν ύπὸ τῆς ζωῆς. καὶ πάλιν. Ταλαίπωρος ἐγὼ ἀνθρώπος, τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τοῦτον; καὶ αὕτης Ἐπιθυμῶ ἀναλύσαι καὶ σὺν Χριστῷ εἶναι. ὁ δὲ Προφήτης, Πότε ἦξω, φησί, καὶ ὄφθησόμαι τῷ προσώπῳ τοῦ Θεοῦ; ὅτι δὲ καὶ ἔμοι τῷ πάντων ἐλαχιστοτέρω σῶμά τοῦ αἰσθητῶν θάνατον δεδομέναι δοκεῖ, ἐξεστί σοι γνῶναι τῷ παρ' οὐδὲν θέμενον με τὴν τοῦ σοῦ πατρὸς ἀπειλὴν ἀδεῶς παραγενεσθαι πρὸς σὲ καὶ τὸν σωτηρίων σου καταγείλαι λόγον, ἀκριβῶς περ εἰδότα ὡς, εἰ ἐλθούν αὐτῷ εἰς γνῶσιν ταῦτα, μυρίως με, εἰ δυνατόν, καθυποβαλεὶ θανάτοις. ἀλλ' ἔγωγε, τὸν τοῦ Θεοῦ λόγον πάντων προκρίνων καὶ αὐτοῦ ποθῶν ἐπιτυχεῖν, οὔτε πτοοῦμαι τὸν πρόσκαιρον θάνατον, οὔτε τῆς τοιαύτης αὐτοῦ προσηγορίας ἀξίων ὀλίγων ἀποκαλῶ, τῇ Δεσποτικῇ πειθόμενος ἐντολῇ, τῇ λεγούσῃ. Μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναί φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γενέσιν.

Ταῦτα μὲν οὖν, φησίν ὁ Ἰωάσαφ, τῆς ἀληθινῆς ὑμῶν φιλοσοφίας τὰ κατορθώματα, ἅπεραναβεβηκότα λιαν τὴν τῶν γηῶν φύσιν τῶν δυσ apeπασπάστως τῆς παρούσης ἐχόντων ζωῆς καὶ μακάριοι ὑμεῖς τοιαύτης ἐχόμενοι ἀνδρειοτάτης 154 γνώμης. τὰς δὲ σου καὶ τῶν σου σοι εἰς τῇ τοιαύτῃ ἐρήμῳ ἡ διατροφή, πόθεν δὲ τὰ ἐνδύματα καὶ ποταπά, γνώρισον μοι φιλαλήθως.

Ὁ δὲ Βαρκλαὰμ φησίν. Ἡ μὲν διατροφή ἐκ τῶν εὐρισκομένων ἐστὶν ἀκροδρῶν καὶ βοτανῶν ὅπως ἡ ἐρήμος τρέφει, δρόσφι ποτζομένη οὐρανίᾳ καὶ τῇ 258
again, "O wretched man that I am! who shall deliver me from the body of this death?" And once more, "I desire to depart and be with Christ." And the prophet saith, "When shall I come to appear before the presence of God?" Now that I, the least of all men, choose not to fear bodily death, thou mayest learn by this, that I have set at nought thy father's threat, and come boldly unto thee, and have preached to thee the tidings of salvation, though I knew for sure that, if this came to his knowledge, he would, were that possible, put me to a thousand deaths. But I, honouring the word of God afore all things, and longing to win it, dread not temporal death, nor reckon it at all worthy of such an appellation, in obedience to my Lord's command, which saith, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."'

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

Said Barlaam, 'Our sustenance consisteth of acorns and herbs that we find in the desert, watered by the dew of heaven, and in obedience to the Crea-
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Gen. i. 29, 30 προστάξει τού Δημιουργοῦ εἶκουσα, ἤφ’ οἷς οὐδείς ἔστιν ὁ μαχόμενος ἢμῖν καὶ φιλονεικῶν καὶ τὸ πλέον ζητῶν ἄρπάξειν τῷ τῆς πλεονεξίας ὄρῳ τε καὶ λόγῳ. ἀλλ’ ἄφθονος πᾶσι πρόκειται ἀνήρτος τροφῆ καὶ αὐτοσχέδιος τράπεζα. εἰ δὲ ποτὲ καὶ τῶν πλησιαζόντων τις πιστῶν ἀδελφῶν ἄρτον ἐνέγκαι εὐλογήμαν, ὡς παρὰ τῆς προνοίας πεμφθέντα δεχόμεθα τούτον ἐπ’ εὐλογίᾳ τῶν πιστῶς προσενεχόμενων. τὰ δὲ ἐνδύματα ἀπὸ ρακίων εἰσὶ τριχίων καὶ μηλωτάριων ἡ σεβενύνων, πεπαλαιωμένα πάντα καὶ πολύρραφα, πάνυ κατατρύχουσα τὸ ἀσθενὲς τοῦτο σαρκίων. τὸ αὐτὸ γὰρ ἢμῖν ἐστὶ περιβολαίων θέρων τε καὶ χειμώνως, ὅπερ οὐδόλως, ἐξ ὅτιν ἐνδυσόμεθα, 155 ἐκδύσασθαι θέμις, μέχρι ἄν παλαιωθὲν τέλεον διαφθαρῆ. οὕτω γὰρ ταῖς τοῦ κρύσους καὶ φλογώσεως ἀνάγκαις ταλαιπωροῦμενοι τὴν τῶν μελλόντων τῆς ἀθαρσίας ἐνδυμάτων πορίζομεθα ἐαντοῖς ἀμφίασιν.

2 Esd. ii. 45 Τοῦ δὲ Ἰωάσαφ εἰπόντος· Πόθεν δὲ σου τοῦτο τὸ ἰμάτιον δὲ περιβέβλησαι; ὁ γέρων ἔφη· Ἐν ἁρῆσαι τοῦτο παρὰ τινὸς τῶν πιστῶν ἀδελφῶν εἰληφα, την πρὸς μέλλων πορείαν ποιήσασθαι οὐ γὰρ ἔδει με τῷ συνήθῃ ἐνδύματι παραγενέσθαι. καθάρετε τις ἐχὼν προσφιλέστατον συγγενής, αὐχμάλωτον ἐν ἀλλαδαπεῖ ἀπαχθέντα ἔθειν, καὶ τοῦτον Βουλόμενον ἐκείθεν ἐξαγαγεῖν, ἀποθέμενος αὐτοῦ τὴν ἐσθήτα καὶ τὸν ὑπεναντίων ὑποδὺς προσωπεῖον τῆς ἐκείνων καταλάβοι χώραν, καὶ πολυτρόπως τὸν οἰκεῖον τῆς πικρᾶς ἔλευθερώσεις τυραννίδος· τὸν αὐτὸν δὴ τρόπον κάγω τὰ κατὰ σε μνηθεῖς, τοῦτο περιθέμενος 260
tor's command; and for this there is none to fight and quarrel with us, seeking by the rule and law of covetousness to snatch more than his share, but in abundance for all is food provided from unploughed lands, and a ready table spread. But, should any of the faithful brethren in the neighbourhood bring a blessed dole of bread, we receive it as sent by providence, and bless the faith that brought it. Our raiment is of hair, sheepskins or shirts of palm fibre, all thread-bare and much patched, to mortify the frailty of the flesh. We wear the same clothing winter and summer, which, once put on, we may on no account put off until it be old and threadbare. For by thus afflicting our bodies with the constraints of cold and heat we purvey for ourselves the vesture of our future robes of immortality.'

Ioasaph said, 'But whence cometh this garment that thou wearest?' The elder answered, 'I received it as a loan from one of our faithful brethren, when about to make my journey unto thee; for it behoved me not to arrive in mine ordinary dress. If one had a beloved kinsman carried captive into a foreign land, and wished to recover him thence, one would lay aside one's own clothing, and put on the guise of the enemy, and pass into their country and by divers crafts deliver one's friend from that cruel tyranny. Even so I also, having been made aware of thine estate, clad myself in
σχῆμα, ἦλθον τὸν σπόρον τοῦ θείου κηρύγματος τῇ σῇ καταβαλεῖν καρδίᾳ, καὶ τῆς δουλείας λυτρώσασθαι τοῦ δεινοῦ κοσμοκράτος τορού. καὶ ύπνον ἡ τοῦ Θεοῦ δυνάμει, ὅσον τὸ ἐπ’ ἐμοί, τὴν διακονίαν μοι πεποίηκα, τὴν αὐτοῦ καταγείλας σοι γράψω καὶ τὸ τῶν προφητῶν καὶ ἀποστόλων γνωρίσας κηρύγμα, διδάξας τε ἄπλανῶς καὶ φιλαλήθως τὴν τῶν παρὸντων ματαίότητα καὶ ὅλων κακῶν ὁ κόσμος γέμει, χαλεπῶς ἀπατῶν τοὺς αὐτῶν πειθομένους καὶ πολυτρόπως αὐτοὺς παγιδεύων. λοιπὸν πορευθήναι με δεῖ θεῖν ἐλήλυθα. καὶ τηνικαῦτα, τὸ ἀλλότριον ἀποθέμενος σχῆμα, τὸ ἰδιὸν ἐσομαι ἐνδεδυμένος.

Δυσωπεῖ τοίνυν τὸν γέροντα ὁ Ἰωάσαφ ὡφθηναι αὐτῶ γὰρ συνήθει αὐτοῦ ἐνδύματι. τότε ὁ Βαρλαὰμ ἀπεκδυσάμενος ὁ ἦν περιβεβλημένος ἰμάτιον, θέαμα ὡφθη φοβερὸν τῷ Ἰωάσαφ. ἦν γὰρ ἡ πᾶσα μὲν τῆς σαρκὸς ποιότης δεδαπανημένη, μεμελανωμένον δὲ τὸ δέρμα ἐκ τῆς ἡλικίας φλογώσεως καὶ περιτεταμένον τοῖς ὀστέοις, ὡς εἰ τὸς δορᾶν τών περιτείνει ἐν λεπτοῖς καλάμοις· τρίχηνοι δὲ τοῖς ράκοις ἐρρικνωμένοι καὶ λίαν τραχύ περιεξόνυμο ἐξ ὀσφύος μέχρι γονάτων· ὄμοιον δὲ τοῦτον παλλίων περιβέβλητο κατὰ τῶν ὄμων.

Τηρεθαυμάσας δὲ ὁ Ἰωάσαφ τῆς σκληρᾶς ταύτης διαγωγῆς τὸ ἐπίπονον, καὶ τὸ τῆς καρτερίας ὑπερβάλλον ἐκπλαγείς, σφοδρῶς ἐδάκρυν, καὶ φησὶ πρὸς τὸν γέροντα· Ἐπεί με
 BARLAAM AND IOASAPH, xviii. 155-156

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

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

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

¹ The Latin pallium. παλλίον, or πάλλιον, is used by Epiphanius and others. See E. A. Sophocles' Greek Lexicon.
Τῆς πικρᾶς τοῦ διαβόλου δουλείας ἐλευθερώσαι ἦκεις, τέλος σου τῇ ἐνεργείᾳ ἐπιθέσει Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχὴν μου, καὶ, παραλαβὼν 157 μέ μετὰ σοῦ, ἀγωμεν ἐντεύθεν, ἱνα τέλεον λειπουμένου τῆς τοῦ κόσμου ἀπάτης τὴν σφραγίδα τηνικαύτα δέξωμαι τοῦ σωτηρίου βαπτίσματος, καὶ κοινωνός σου τῆς θαυμαστῆς ταύτης φιλοσοφίας καὶ ὑπερψυχοῦς ἀσκήσεως γένωμαι.

Εἶπε δὲ Βαρλαὰμ πρὸς αὐτὸν. Νεβρὸν δορκάδος ἐτρέφε τις τῶν πλουσίων. αὐξηθείσα δὲ αὐτῇ τὰς ἐρήμους ἐπόθει, τῇ φυσικῇ ἐλκομένη ἐξει. ἐξελθοῦσα τοίνυν ἐν μιᾷ, εὐρίσκει ἀγέλην δορκάδων βοσκομένων καὶ ἐχομένη τούτων περιήγειν ἐν τοῖς πεδίοις τοῦ δρμοῦ, ὑποστρέφουσα μὲν τὸ πρὸς ἐσπέραν, ἀμα δὲ πρωτὶ, τῇ τῶν ὑπουργοῦντων ἀμελείᾳ, ἐξερχομένη καὶ τοῖς ἀγρίως συναγελάζουσα. ἐκείνων δὲ πορρωτέρω μεταθεμένων νέμεσθαι, συνηκολούθησε καὶ αὐτὴ. οἱ δὲ τοῦ πλουσίου ὑπηρέται, τοῦτο αἰσθόμενοι, ἐφ ἱππῶν ἀναβάντες, κατεδίωξαν ὁπίσω αὐτῶν, καὶ τὴν μὲν ἓδικαν δορκάδα ξωγρήσαντες, καὶ ἔπαναστρέψαντες οἴκαδε, ἀπροῖτον τοῦ λοιποῦ ἑθεντο. τῆς δὲ λοιπῆς ἀγέλης τὰς μὲν ἀπέκτειναν, τὰς δὲ κακῶς διέθεκαν. τοῦ αὐτὸν δὴ τρόπον δέδοικα γενέσθαι καὶ ἐφ ἡμᾶς, εἰ συνακολουθήσεις μου μήποτε καὶ τῆς σῆς ἀποστερηθῶν συνοικήσεως, καὶ κακῶν πολλῶν τοῖς ἐταῖροις μου γένωμαι πρὸξενος κρίματος τε αἰωνίου τῷ σῷ γεννήτορι. ἀλλὰ τούτο σε βούλεται ὁ Κύριος, νῦν μὲν σημειώθην τῇ σφραγίδι τοῦ θείου βαπτίσματος, καὶ μένειν ἐπὶ χώρας, πάσης ἀντεχόμενου εὐσεβείας καὶ τῆς τῶν ἐντολῶν
art come to deliver me from the slavery of the devil, crown thy good service to me, and "bring my soul out of prison," and take me with thee, and let us go hence, that I may be fully ransomed from this deceitful world and then receive the seal of saving Baptism, and share with thee this thy marvellous philosophy, and this more than human discipline."

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

Αὕθες δὲ ὁ Ἰωάσαφ δακρύων φησὶ πρὸς αὐτοῦ
Εἰ τῷ Κυρίῳ ταῦτα δοκεῖ, τὸ θέλημα αὐτοῦ
γενέσθω. τελειώσας οὖν με λοιπὸν τῷ Θείῳ
βαπτίσματι, καὶ λαβὼν παρ’ ἐμοῖ χρήματα καὶ
ἰμάτια εἰς διατροφήν καὶ ἀμφίασιν σοῦ τε καὶ
tῶν ἐταίρων σου, ἀπελθὲ εἰς τὸν τόπον τῆς
ἀσκήσεως σου, τῇ τοῦ Θεοῦ εἰρήνη φρονοῦμενος.
κάμοι μὴ διαλύσῃς ὑπερευχόμενος, ἵνα μὴ ἐκπέ-
σομι τῆς ἐλπίδος μου, ἀλλὰ θάττων ἵσχύσω
καταλαβεῖν σε καὶ ἐν ἁσυχίᾳ βαθεία τῆς παρὰ
σοῦ ἀπολαύειν ὀφελείας.

Ὁ δὲ Βαρλαάμ ἔφη. Τὴν μὲν τοῦ Χριστοῦ σε
λαβεῖν σφραγίδα τῷ κωλύσον οὐδέν. εὐτρέπτουσι
λοιπὸν σεαυτὸν καὶ, τοῦ Κυρίου συνεργοῦντος,
teleiωθῇ. περὶ ὄν δὲ εἰπας χρημάτων τοῖς
ἐταίρως μου παρασχεῖν, πῶς ἔσται τοῦτο, σὲ τὸν
πέντη τοῖς πλουσίοις ἐλεημοσύνην διδόναι; οἱ
πλουσίοι γὰρ ἀεὶ τοὺς πένητας ἐνεργεῖτοσιν,
οὐ μὴν δὲ οἱ ἄποροι τοὺς εὐπόρους. ὁ γὰρ
ἐσχατος πάντων τῶν ἐταίρως μου πλουσιώτερος
σου ἀσυνεκρίτως καθέστηκεν. ἀλλὰ πέποιθα εἰς
tοὺς ὀἰκτιρμοὺς τοῦ Θεοῦ καὶ σὲ ὀσὸν ὑπὲρ
ὑπερπλουτήσαι καὶ οὐκ εὐμετάδοτος τηνικαῦτα
ἔσῃ.

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

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

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

Ioasaph said unto him, 'Make plain to me this saying; how the least of all thy companions

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ἐταίρων ὑπέρκειται μοι τῷ πλούτῳ, οὕσπερ πολλῇ συζήν ἀκτημοσύνη καὶ ἐσχάτη ταλαιπωρία· τοῦτο δὲ νῦν μὲν πενητά με ἀποκαλεῖς, ὅταν δὲ ὑπερπλούτησω ὁ πρὸς τὸν εὐμετάδοτον γενέσθαι λέγεις τὸν εὐμετάδοτον νῦν καθεστηκότα;

'Ὁ δὲ Βαρλαάμ ἀπεκρίνατο· Οὐ πτωχεῖά τούτους ἔφη ταλαιπωρεῖσθαι, ἀλλὰ πλοῦτῳ κομὰν ἀκενώθωρ. τὸ γὰρ ἄει τοὺς χρήσασθαι προστίθεναι χρήσατο, καὶ μὴ τῆς ὁμοιῆς χαλεποῦσα, ἀλλὰ καὶ πλειοτέρων ἀκροάτως ὀρέγεσα, τοῦτο πενίας ἐσχάτης ἔστι· τοὺς δὲ τῶν παρόντων μὲν ὑπερδόντας πόθῳ τῶν αἰωνίων, καὶ σκύβαλα ταῦτα ἔγησαμένους, ἦν Ἡρῴδων μόνον κερδήσωσι, πᾶσαν δὲ βρωμάτων καὶ ἐνδυμάτων ἀποθεμένοις μέριμναν καὶ τῷ Κυρίῳ ταύτην ἐπιρρήψαντας, εὐφραινομένους δὲ τῇ ἀκτησίᾳ, ὥς οὐκ ἂν τις τῶν φιλοκόσμων εὐφραίνθη ἀκενώθωρ καὶ χρήσασθαι βρίθων, καὶ τὸν πλοῦτον τῆς ἀρετῆς ἀφθόνως ἑαυτοῖς συναγησόχατα, ταῖς ἐλπίδις τε τῶν ἀτελευτήτων τρεφομένως ἀγαθῶν, εἰκότως πλουσιότερος σου καὶ πάσης τῆς ἐπιγείου βασιλείας καλέσαμι. τοῦ δὲ Θεοῦ συνεργοῦντός σου, ἐπιλήψη καὶ αὐτὸς τῆς τοιαύτης πνευματικῆς περιουσίας, ἤπερ εὖ ἄσφαλεία τηρῶν καὶ τοῦ πλείστος ἀεὶ δικαίως ἐφιέμενος, οὐκ ἂν θελήσεις τι ταύτης κατακεκοῦσθαι ὅλως. αὕτη γὰρ ἐστὶν ἀληθῆς περιουσία· ὁ δὲ τοῦ αἰσθητοῦ πλούτου ὅγκος βλάψεις μᾶλλον τους αὐτὸς φίλους ἢ ἀφελήσεις. εἰκότως οὖν πενίαν ἐσχάτην τοῦτον ἀπεκάλεσα, ὅπερ οἱ ἔρασται τῶν οὐρανίων ἀγαθῶν πάντη ἀπαρνησάται.
surpasseth me in riches—thou saidest but now that they lived in utter penury, and were pinched by extreme poverty—and why thou callest me a poor man, but sayest that, when I shall be passing rich, I, who am ready to distribute, shall be ready to distribute no more.’

Barlaam answered, ‘I said not that these men were pinched by poverty, but that they plume themselves on their inexhaustible wealth. For to be ever adding money to money, and never to curb the passion for it, but insatiably to covet more and more, betokeneth the extreme of poverty. But those who despise the present for love of the eternal and count it but dung, if only they win Christ, who have laid aside all care for meat and raiment and cast that care on the Lord, and rejoice in penury as no lover of the world could rejoice, were he rolling in riches, who have laid up for themselves plenteously the riches of virtue, and are fed by the hope of good things without end, may more fitly be termed rich than thou, or any other earthly kingdom. But, God working with thee, thou shalt lay hold on such spiritual abundance that, if thou keep it in safety and ever rightfully desire more, thou shalt never wish to dispense any part of it. This is true abundance: but the mass of material riches will damage rather than benefit its friends. Meetly therefore called I it the extreme of poverty, which the lovers of heavenly blessings utterly renounce and eschew, and flee from it, as a man showing that it is his companions that possess the true wealth.
μενοὶ ἐφυγοῦ ἀπ’ αὐτοῦ, ὡς φεύγει τις ἀπὸ ὅφειως. 160 
εἰ δὲ, δυν ἀπεκτείναν ἐχθρὸν καὶ τοὺς ποσὶ συνεπά-
τησαν οἱ συνασκηταῖς μου καὶ συστρατώται, τοὐ-
τον αὐθίς ἥλωτα παρὰ σοῦ λαβῶν αὐτοῖς ἀπενέγκω, καὶ πρόξενος πολέμων καὶ παθῶν γένωναι. ἔσομαι αὐτοῖς πάντως ἀγγελος πονηρός. ὅπερ μὴ γένοιτό μοι ποιήσαι.

Τὰ αὐτὰ δὲ μοι νόει καὶ περὶ ἐνδυμάτων. τοῖς 
γὰρ ἀπεκδυσαμένοις τὴν τῆς παλαιότητος κατα-
φθορὰν καὶ τὸ τῆς παρακοῆς ἐνδυμα, δοσον τὸ ἐπ’ 
αὐτοῖς, ἀποθεμένοις, τὸν Χριστόν δὲ ὡς ἰμάτιον 
σωτηρίου καὶ χιτώνα εὐφροσύνης ἐνδεδυμένοις, 
pῶς αὐτοὺς πάλιν τοὺς δερματίνους ἀμφιάσαιμι 
χιτώνας καὶ τὸ τῆς αἰσχύνης περιθήσομαι περι-
βολαῖον; ἀλλὰ τοὺς μὲν ἐμοὺς ἑταίρους μηδενὸς 
tῶν τοιοῦτων ἐπιδεεομένους γινώσκω, τῇ τῆς ἐρή-
μου δὲ ἀρκουμένους ἀσκήσει καὶ τρυφὴν ταύτην 
λογιζομένους ἀληθεστάτην, τὰ χρήματα καὶ 
ἰμάτια, ἀπερ τούτους ἔλεγες παρασχεῖν, τοῖς πένθις 
διανείμας, θησαυρὸν ἐαυτῷ εἰς τὸ μέλλον ἀσυλον 
θησαύρισον, τὸν Θεὸν ἐαυτῷ ταῖς ἑκείνων εὐχαῖς 
ἐπίκουρον θέμενος· οὕτω γὰρ μᾶλλον συνεργῷ τῷ 
πλούτῳ πρὸς τὰ καλά χρήσαιο. εἰτα καὶ τὴν 
πανοπλίαν τοῦ πνεύματος περιβαλλόμενος, καὶ 
τὴν μὲν ὀσφύν ἐν ἀληθείᾳ περιξωσάμενος, ἐνδυσά-
μενος δὲ καὶ τὸν τῆς δικαιοσύνης θώρακα, περιθέ-
μενος τε καὶ τὴν περικεφαλάιαν τοῦ σωτηρίου, 
καὶ τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ Θεοῦ, ἡ ἐρή-
νης ὑποθεσάμενος, μετὰ χειρᾶς τε τὸν τῆς πι-
stewos ἀναλαβῶν θυρεόν, καὶ τὴν τοῦ πνεύματος 
μάχαραν, ἢ ἔστι ρήμα Θεοῦ, καὶ πάντοις ἀριστὰ 161 
καθοπλίσθεις καὶ περιφραζάμενος, οὕτω πεποι-
fleeth from an adder. But if I take from thee and so bring back to life that foe, whom my comrades in discipline and battle have slain and trampled under foot, and carry him back to them, and so be the occasion of wars and lusts, then shall I verily be unto them an evil angel, which heaven forfend!

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

XIX

Τοῖς τοιούτοις οὖν δόγμασι καὶ λόγοις σωτη-
ρίοις κατηχήσας ὁ Βαρδαλάμ τῶν τοῦ βασιλέως
νῦν καὶ πρὸς τὸ θείον βάπτισµα εὑρετήσας, νη-
στεύειν τε καὶ εὐχεσθαι ἐντειλάµενος, κατὰ τὸ
ἐθος, ἐφ’ ἱκανὰς ἡµέρας, οὐ διέλυτε συχνάζων
πρὸς αὐτόν, καὶ πᾶσαν δοµατικὴν φωνὴν τῆς
ὁρθοδόξου πίστεως ἑκδιδάσκων καὶ τὸ θείον
Εὐαγγέλιον ὑπαγορεύων αὐτῷ, πρὸς δὲ καὶ τᾶς
ἀποστολικὰς παρανέσεις καὶ τᾶς προφητικὰς
ρήσεις ἐρµηνεύων τεθεῖκατος γὰρ ὃν ὁ ἄνηρ
πᾶσαν ἐπὶ στόµατος Παλαιάν τε καὶ Καινὴν
Γραφὴν ἔφερε, καὶ, τῷ θείῳ κινούμενος Πνεῦματι,
ἐφώτισεν αὐτὸν πρὸς τὴν ἀληθῆ θεογνωσίαν. ἐν
αὐτῇ δὲ τῇ ἡµέρᾳ ὅτε βαπτισθήναι ἔµελλε,
διδάσκων αὐτόν, ἔλεγεν: Ἦδον τὴν τοῦ Χριστοῦ
ἐπείγη λαβεῖν σφραγίδα, καὶ τῷ φωτὶ σηµειώ-
θηναι τοῦ προσώπου Κυρίου. καὶ νῦς μὲν γίγνη
Θεοῦ, ναὸς δὲ τοῦ ἄγιου καὶ ζωοποιοῦ Πνεύματος.
πίστευε τοῖς νεῖς Πατέρα, καὶ Τίον, καὶ Ἀγίου
Πνεύμα, τὴν ἄγιαν καὶ ξωρχικὴν Τριάδα ἐν
τρισὶν ὑποστάσει καὶ μιᾷ θεότητι δοξαζόµενην, 162
διαιρετὴν μὲν ταῖς ὑποστάσεις καὶ ταῖς ὑποστα-
tικαῖς ἰδιότητιν, ἡµωµένην δὲ τῇ οὐσίᾳ: ἐνα μὲν

Ps. iv. 6

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BARLAAM AND IOASAPH, xviii. 161–xix. 162

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

XIX

With such like doctrines and saving words did Barlaam instruct the king’s son, and fit him for holy Baptism, charging him to fast and pray, according to custom, several days; and he ceased not to resort unto him, teaching him every article of the Catholick Faith and expounding him the Gospel. Moreover he interpreted the Apostolick exhortations and the sayings of the Prophets: for, taught of God, Barlaam had alway ready on his lips the Old and New Scripture; and, being stirred by the Spirit, he enlightened his young disciple to see the true knowledge of God. But on the day, whereon the prince should be baptized, he taught him, saying, ‘Behold thou art moved to receive the seal of Christ, and be signed with the light of the countenance of the Lord: and thou comest a son of God, and temple of the Holy Ghost, the giver of life. Believe thou therefore in the Father, and in the Son, and in the Holy Ghost, the holy and life-giving Trinity, glorified in three persons and one Godhead, different indeed in persons and personal properties, but united
γινώσκων Θεόν ἀγέννητον, τὸν Πατέρα, ἕνα δὲ γεννητὸν Κύριον, τὸν Τίον, φῶς ἐκ φωτός, Θεόν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα πρὸ πάντων τῶν αἰώνων· ἀγαθὸν γὰρ Πατρὸς ἀγαθὸς ἐγεννηθῇ Τίος, φωτὸς δὲ τοῦ ἀγεννητοῦ φῶς ἔξελαμψε τὸ ἄδιον, καὶ ἐκ τῆς ὄντως ξωῆς ἡ ξωοποίος προῆλθε πηγή, καὶ ἐκ τῆς αὐτοδυνάμεως ἡ τοῦ Τίοι δύναμις ἔξεφάνη, ὃς ἐστιν ἀπαύγασμα τῆς δόξης καὶ Λόγος ἐνυπόστατος, ἐν ἀρχῇ ὅπερ πρὸς τὸν Θεόν καὶ Θεὸς ἀναρχὸς τε καὶ ἄδιος· διὸ οὗ τὰ πάντα ἐγένετο τὰ ὅρατα καὶ τὰ ἀόρατα· καὶ ἐν εἰδῶς Πνεύμα Ἀγιον, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, Θεὸν τελειον, καὶ ξωοποίον, καὶ ἀγιασμὸν παρεκτικὸν, ταυτοθελές, ταυτοδύναμον, συναιδίον, ἐνυπόστατον. οὕτως οὖν προσκύνει τὸν Πατέρα καὶ τὸν Τίον καὶ τὸ Ἄγιον Πνεῦμα ἐν τρισὶν ὑποστάσεωι, εἷτ' οὖν ἰδιότητι, καὶ θεότητι μία· κοινὸν μὲν γὰρ τῶν τριῶν ἡ θεότης, καὶ μία αὐτῶν ἡ φύσις, μία οὐσία, μία δόξα, μία βασιλεία, μία δύναμις, μία ἐξουσία· κοινὸν δὲ καὶ Ἀγιῷ Πνεύματι τὸ ἐκ τοῦ Πατρὸς, ἰδιον δὲ τοῦ 163 Πατρὸς μὲν ἡ ἀγεννησία, Τίοι δὲ ἡ γέννησις, Πνεύματος δὲ ἡ ἐκπορευσίς.

Οὕτω μὲν οὖν ταῦτα πίστευε· καταλαβεῖν δὲ τὸν τρόπον τῆς γεννῆσεως ἡ τῆς ἐκπορεύσεως μὴ ἔπιζητει (ἀκατάληπτος γὰρ)· ἐν εὐθύτητι καρδίας ἀπερίφραξε προσέχον ὅτι ὁ Πατὴρ καὶ ὁ Τίος καὶ τὸ Ἄγιον Πνεῦμα κατὰ πάντα ἐν εἰσί, πλήν τῆς ἀγεννησίας καὶ τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως, καὶ ὅτι ὁ μονογενὴς Τίος καὶ Λόγος τοῦ Θεοῦ καὶ Θεὸς διὰ τήν ἡμετέραν σωτηρίαν κατήλθεν ἐπὶ τῆς γῆς εὐδοκίᾳ τοῦ Πατρὸς καὶ
in substance; acknowledging one God unbegotten, the Father; and one begotten Lord, the Son, light of light, very God of very God, begotten before all worlds; for of the good Father is begotten the good Son, and of the unbegotten light shone forth the everlasting light; and from very life came forth the life-giving spring, and from original might shone forth the might of the Son, who is the brightness of his glory and the Word in personality, who was in the beginning with God, and God without beginning and without end, by whom all things, visible and invisible, were made: knowing also one Holy Ghost, which proceedeth from the Father, perfect, life-giving and sanctifying God, with the same will, the same power, coëternal and impersonate. Thus therefore worship thou the Father, and the Son, and the Holy Ghost, in three persons or properties and one Godhead. For the Godhead is common of the three, and one is their nature, one their substance, one their glory, one their kingdom, one their might, one their authority; but it is common of the Son and of the Holy Ghost that they are of the Father; and it is proper of the Father that he is unbegotten, and of the Son that he is begotten, and of the Holy Ghost that he proceedeth.

'This therefore be thy belief; but seek not to understand the manner of the generation or procession, for it is in comprehensible. In uprightness of heart and without question accept the truth that the Father, and the Son, and the Holy Ghost, are in all points one except in the being unbegotten, and begotten, and proceeding; and that the only-begotten Son, the Word of God, and God, for our salvation came down from heaven, by the good...
συνεργία του άγιου Πνεύματος, ἀσπόρως συλλη-
φθείς ἐν τῇ μήτρᾳ τῆς ἁγίας Παρθένου καὶ Θεο-
τόκου Μαρίας διὰ Πνεύματος Άγιου, καὶ ἀφθόρως
ἐξ αὐτῆς γεννηθείς, καὶ ἀνθρωπός τέλειος γενό-
μενος, καὶ ὃτι αὐτὸς Θεὸς τέλειός ἔστι καὶ ἀνθρω-
πός τέλειος, γενόμενος ἐκ δύο φύσεων, θεότητος
te καὶ ἀνθρωπότητος, καὶ ἐν δύο φύσει νοεραῖς,
θελητικαὶ τε καὶ ἐνεργητικαὶ καὶ αὐτεξουσιοῖς,
καὶ κατὰ πάντα τελείως ἐχοῦσαι κατὰ τὸν
ἐκάστη πρέποντα ὄρον τε καὶ λόγον, θεότητι,
φημὶ, καὶ ἀνθρωπότητι, μιᾷ δὲ συνθέτῳ ὑποστά-
σει.· καὶ ταῦτα ἀπερίρχοσ δέχον, μηδελλοὺς τὸν
τρόπον μαθεῖν ἐκζητῶν, πῶς ἐαυτὸν ἐκέλησεν ὁ
Τίτος τοῦ Θεοῦ καὶ ἀνθρωπός γέγονεν ἐκ παρθενι-
κῶν αἰματῶν ἀσπόρως τε καὶ ἀφθάρτως, ἢ τῆς ἢ
tῶν δύο φύσεων ἐν μιᾷ ὑποστάσει συνελεύσεις;
pίστευ γὰρ ταῦτα ἐδιδάχθημεν κατέχειν τὰ
θεωρίως ἢμῖν ἐκ τῆς Θείας Γραφῆς εἰρημένα· τὸν
de τρόπον καὶ ἀγνοοῦμεν καὶ λέγειν οὐ δυνάμεθα.
Πίστευε τοῦ Τίτου τοῦ Θεοῦ, τὸν διὰ στράφει
διέλευς γενόμενον ἀνθρωπόν, πάντα τε ἀναδέξα-
σθαι τὰ τῆς ἀνθρωπότητος φυσικὰ καὶ ἀπίταλημα
πάθη (ἐπείνησε γὰρ, καὶ ἐδίψησε, καὶ ὑπνώσα,
kαὶ ἐκοπίασε, καὶ ἤγονίσασε φύσει τῆς ἀνθρω-
pότητος, καὶ ὑπὲρ τῶν ἀνομῶν ἡμῶν ἡχὴ εἰς
θάνατον, ἐσταύρωθη, καὶ ἐτάφη, θανάτου γενο-
μενος, τῆς Θεότητος ἀπαθοῦς καὶ ἀτρέπτου dia-
μενάσης· οὐδὲν γὰρ ὅλως τῶν παθῶν τῇ ἁπαθεῖ
προσάπτομεν φύσει· ἀλλὰ τῷ προσλήματι γενώ-
σκομεν αὐτὸν παθοῦν καὶ ταφέντα, καὶ τῇ θείᾳ
dόξῃ ἐκ νεκρῶν ἀναστάντα, ἐν ἀφθαρσία τε εἰς
οὐρανοῦς ἀνεληλυθότα), καὶ ἢξεων πάλιν μετὰ
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pleasure of the Father, and, by the operation of the Holy Ghost, was conceived without seed in the womb of Mary the holy Virgin and Mother of God, by the Holy Ghost, and was born of her without defilement and was made perfect man; and that he is perfect God and perfect man, being of two natures, the Godhead and the manhood, and in two natures, endowed with reason, will, activity, and free will, and in all points perfect according to the proper rule and law in either case, that is in the Godhead and the manhood, and in one united person. And do thou receive these things without question, never seeking to know the manner, how the Son of God emptied himself, and was made man of the blood of the Virgin, without seed and without defilement; or what is this meeting in one person of two natures? For by faith we are taught to hold fast those things that have been divinely taught us out of Holy Scripture; but of the manner we are ignorant, and cannot declare it.

Believe thou that the Son of God, who, of his tender mercy was made man, took upon him all the affections that are natural to man, and are blameless (he hungered and thirsted and slept and was weary and endured agony in his human nature, and for our transgressions was led to death, was crucified and was buried, and tasted of death, his Godhead continuing without suffering and without change: for we attach no sufferings whatsoever to that nature which is free from suffering, but we recognize him as suffering and buried in that nature which he assumed, and in his heavenly glory rising again from the dead, and in immortality ascending into heaven); and believe that he shall come again, with
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δόξης κρίναι ζωντας καὶ νεκροὺς οίς αὐτῶς οἶδε λόγοις θεοειδεστέρου σῶματος, καὶ ἀποδώσειν ἐκάστῳ τοῖς δικαίοις αὐτοῦ σταθμοῖς. ἀναστήσονται γὰρ οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις· καὶ οἱ μὲν τὰς τοῦ Χριστοῦ φυλακὰς ἐντολὰς καὶ τῇ ὀρθῇ συναπελθόντες πίστει κληρονομήσουσι ζωῆν αἰώνιον, οἱ δὲ ἐν ᾿αμαρτίαις ἐναποθαρακέντες καὶ τῇ ὀρθῇ ἐκκλίναντες πίστεως εἰς κόλασιν αἰώνιον ἀπελεύσονται. πίστευε μὴ ὅσιαν τινὰ εὑναι τοῦ κακοῦ ἢ βασιλείαν, μηδὲ ἀναρχων αὐτῆς ὑπολάμβανε· ἡ παρ᾿ ἑαυτῆς ὑποστάσαν, ἡ παρὰ τοῦ Θεοῦ γενομένη· ἀπαγε τῆς ἀτοπίας· ἀλλ’ ἁμέτερων ἔργων τούτω καὶ τοῦ διαβόλου, ἐκ τῆς ἡμετέρας ἀπροσεξίας ἐπεισελθὼν ἡμῖν διὰ τὸ ἀντεξούσιον ἡμᾶς γεγενήθαι, καὶ αὐτοπροαρέτῳ βουλήσεω τούτῳ ἐκλέγεσθαι, εὗτε άγαθόν, εὗτε καὶ φαύλον. πρὸς τούτοις ὁμολογεῖ ἐν βάπτισμα ἐξ ὑδάτος καὶ Πνεύματος εἰς ᾿αφεσιν ᾿αμαρτίων.

Δέχον καὶ τὴν μετάληψιν τῶν ᾿αχράντων τοῦ Χριστοῦ μυστηρίων, πιστεύων ἐν ἀληθείᾳ σῶμα καὶ αἷμα ὑπάρχειν Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἡ δεδωκε τοῖς πιστοῖς εἰς ᾿αφεσιν ᾿αμαρτίων. ἐν τῇ νυκτὶ γὰρ ἧ παρεδιδοτο, διαθήκην καὶνὴν διέθετο τοὺς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, καὶ δι’ αὐτῶν πᾶσι τοῖς εἰς αὐτὸν πιστεύονσιν, εἰπὼν· Δάβετε, φάγετε· τούτο ἐστὶ τὸ σῶμα μου ὑπὲρ ὑμῶν κλώμενον εἰς ᾿αφεσιν ᾿αμαρτίων. ὡμοίως δὲ καὶ τὸ ποτήριον λαβῶν δεδώκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες· τοῦτο

1 Cor. xi. 23–25
Mat. xxvi. 26–28
Mark xiv. 22–24
Luke xxii. 19, 20

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

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

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ἐστι τὸ αἷμα μου, τὸ τῆς καυνῆς διαθήκης, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς ἁφεσιν ἀμαρτίῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀγάμησιν. αὐτὸς οὖν ὁ Λόγος τοῦ Θεοῦ ὁ ζων, καὶ ἐνεργής, καὶ πάντα πιοῦν τῇ δυνάμει αὐτοῦ, ποιεῖ καὶ μετασκευάζει διὰ τῆς θείας ἐνεργείας τῶν ἄρτων καὶ τῶν οίνων τῆς προσφορᾶς σῶμα αὐτοῦ καὶ ἁίμα, τῇ ἐπιφοιτήσει τοῦ Ἁγίου Πνεύματος, εἰς ἀγιασμόν καὶ φωτισμὸν τῶν πόθων μεταλαμβανόντων.

Προσκύνει πιστῶς τιμῶν καὶ ἀσπαζόμενος τὸ σεβάσμιον ἐκτύπωμα τοῦ Δεσποτικοῦ χαρακτήρος τοῦ δι᾽ ἡμᾶς ἐνανθρωπήσαντος Θεοῦ Λόγου, αὐτοῦ δοκῶν τὸν Κτίστην ὅραν ἐν τῇ εἰκόνι. Ἡ τιμῆ γὰρ τῆς εἰκόνος, φησίν τις τῶν ἁγίων, ἐπὶ τὸ πρωτότυπον διαβαίνει· πρωτότυπον δὲ ἐστὶ τὸ εἰκονιζόμενον, εἴς οὖ τὸ παράγωγον γίνεται. τὴν γὰρ ἐν εἰκόνι βλέποντες γραφήν, τοῖς τοῦ νοὸς ὁφθαλμοῖς πρὸς τὴν ἀληθινὴν διαβαίνομεν ἱδέαν οὐ ἔστων ἡ εἰκόνα, εὑσεβῶς προσκυνοῦντες τὴν τοῦ δι᾽ ἡμᾶς σαρκωθέντος μορφὴν, οὖ θεοποιοῦμεν, ἀλλ᾽ ὡς εἰκόνα τοῦ σαρκωθέντος Θεοῦ κατασταθέμενοι, πόθῳ καὶ ἀγάπῃ τοῦ κενώσαντος εαυτοῦ δι᾽ ἡμᾶς μέχρι καὶ δούλου μορφῆς· ὁμοίως καὶ τῆς ἀχράντου Μητρὸς αὐτοῦ καὶ πάντων τῶν ἁγίων τὰ ἐκτυπώματα τοῦτο τῷ λόγῳ περιπτυσσόμενοι. ὥσαυτὸς δὲ καὶ τὸν τύπον τοῦ ζωοποιοῦ καὶ σεβασμὸς σταιροῦ πίστει προσκυνῶν καταστάζου διὰ τὸν κρεμασθέντα ἐν αὐτῷ σαρκί ἐπὶ σωτηρία τοῦ γένους 167 ἡμῶν Χριστὸν τοῦ Θεοῦ καὶ Σωτήρα τοῦ κόσμου, καὶ δόντα ἡμῖν τούτον σώμβολον τῆς κατὰ τοῦ διαβολοῦ νίκης· φρίττει γὰρ καὶ τρέμει, μὴ φέρων 280
BARLAAM AND IOASAPH, xix. 165–167

is shed for you for the remission of sins: this do in remembrance of me.” He then, the Word of God, being quick and powerful, and, working all things by his might, maketh and transformeth, through his divine operation, the bread and wine of the oblation into his own Body and Blood, by the visitation of the Holy Ghost, for the sanctification and enlightenment of them that with desire partake thereof.

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

Ταύτα εἰπὼν ὁ Βαρλαάμ, καὶ τὸ τῆς πίστεως σύμβολον τὸ ἐκτεθέν ἐν τῇ κατὰ Νίκαιαν συνόδῳ διδάχος τὸν τοῦ βασιλέως υἱὸν, ἐβάπτισεν αὐτούν εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Τιοῦ, καὶ τοῦ Ἀγίου Πνεύματος εἰς τὴν κολυμβηθραν τοῦ ὑδατος τὴν οὐσαν ἐν τῷ παραδείσῳ αὐτοῦ. καὶ ἦλθεν ἐπ' αὐτοῦ ἡ χάρις τοῦ Ἀγίου Πνεύματος. ἐπανελθὼν δὲ εἰς τὸν αὐτοῦ κοιτῶνα, καὶ τὴν ἱερὰν ἐπιτελέσας μυσταγωγίαν τῆς ἀναἰμάκτου βυσίας, μετέδωκεν αὐτῷ τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων, καὶ ἡγαλλιάσατο τῷ Πνεύματι, δόξαν 168 ἀνατέμπων Χριστῷ τῷ Θεῷ.

Luke x. 21

1 Pet. i. 3, 4 Εἴπε δὲ πρὸς αὐτὸν ὁ Βαρλαάμ. Εὐλογητός ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ ἔλεος αὐτοῦ ἀναγεννήσας σε εἰς ἐλπίδα ζώσαν, εἰς κληρονομίαν ἀφθαρτον καὶ ἀμαρτουν, καὶ ἀμάρατουν, τετηρημένην ἐν

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

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

Then said Barlaam unto him, 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten thee again unto a lively hope, to an inheritance incorruptible and undefiled, that fadeth not away;
σύρανοις, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν διὰ Πνεύματος ἀγίου. σήμερον γὰρ ἔλευθερωθεὶς ἀπὸ τῆς ἀμαρτίας ἐδούλωθης τῷ Θεῷ, τὸν ἀρραβώνα δεξάμενος τῆς αἰωνίου ζωῆς, καὶ, τὸ σκότος ἀπο- λυτῶν, φῶς ἐνεδύσω, καταταγείς εἰς τήν ἔλευθε- ρίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. "Οσοὶ γὰρ, φησίν, ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοὺς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· ὅστε οὐκέτι εἰ δούλος, ἀλλ' νιός καὶ κληρονόμος Θεοῦ διὰ Ἰησοῦ Χριστοῦ ἐν Πνεύματι Ἀγίῳ. διὸ, ἀγαπητε, σπουδάσον ἀσπι- λος καὶ ἀμώμητος αὐτῷ εὑρεθήμαι, ἐργαζόμενος τὸ ἁγάθων ἐπὶ τῷ θεμελίῳ τῆς πίστεως· πίστες γὰρ χωρὶς ἔργων οὐκ ἔστιν, ὡσπερ καὶ ἔργα δίχα πίστεως, καθὼς καὶ πρότερον μέμνημαι

1 Πετ. ii. 1, 2 λαλήσας σοι. ἀποθέμενος οὖν λουπόν πάσαν 169 κακίαν, καὶ πάντα τὰ ἔργα τοῦ παλαιοῦ ἀν- θρώπου μισήσας τὰ φθειρόμενα κατὰ τὰς ἐπι- θυμίας τῆς ἀπάτης, ὡς ἀρτιγεένητον βρέφος τὸ λογικὸν καὶ ἀδόλου γάλα τῶν ἀρετῶν ἐπιποθήσουν πιεῖν, ἵνα ἐν αὐτῷ αὐξηθῆς, καὶ φθάσης εἰς τὴν ἐπιγνώσει τῶν ἐμπολῶν τοῦ Τιοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώ- ματος τοῦ Χριστοῦ, μηκέτι νήπιος ὄν ταῖς φρεσί, κλυδωνιζόμενος καὶ περιφερόμενος τῇ γάλη καὶ τρικυμία τῶν παθῶν, ἀλλὰ τῇ μὲν κακία νηπιάζον, πρὸς δὲ τὸ ἁγάθων στερέμνων καὶ πεπαγωγόν τῶν νυῶν, καὶ ἄξιας περι- πατῶν τῆς κλήσεως ἢς ἐκλήθης ἐν φυλακῇ τῶν ἐμπολῶν τοῦ Κυρίου, ἀποσεισάμενος ἐαυτοῦ καὶ ἄλλοτρῳ ἐκ την ματαιότητα τῆς προ- τέρας ἀναστροφῆς, καθὼς τὰ ἔθνη περιπατεῖ}

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reserved in heaven in Christ Jesus our Lord by the Holy Ghost; for to-day thou hast been made free from sin, and hast become the servant of God, and hast received the earnest of everlasting life: thou hast left darkness and put on light, being enrolled in the glorious liberty of the children of God. For he saith, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Wherefore thou art no more a servant, but a son and an heir of God through Jesus Christ in the Holy Ghost. Wherefore, beloved, give diligence that thou mayest be found of him without spot and blameless, working that which is good upon the foundation of faith: for faith without works is dead, as also are works without faith; even as I remember to have told thee afore. Put off therefore now all malice, and hate all the works of the old man, which are corrupt according to the deceitful lusts; and, as new-born babe, desire to drink the reasonable and sincere milk of the virtues, that thou mayest grow thereby, and attain unto the knowledge of the commandments of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that thou mayest henceforth be no more a child in mind, tossed to and fro, and carried about on the wild and raging waves of thy passions: or rather in malice be a child, but have thy mind settled and made steadfast toward that which is good, and walk worthy of the vocation wherewith thou wast called, in the keeping of the commandments of the Lord, casting off and putting far from thee the vanity of thy former conversation, henceforth walking not as the Gentiles
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ἐν τῇ ματαίότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ καὶ ἀπηλλοτριωμένοι τῆς δόξης τοῦ Θεοῦ, ὑποτεταγμένοι ταῖς ἐπιθυμίαις αὐτῶν καὶ ἀλόγως ὅρμαις. σὺ δὲ, ὥσπερ προσῆλθες Θεῷ ζωτί καὶ ἀληθινῷ, οὕτω δὴ καὶ ως νῦν φωτὸς 170 περιπάτησον. ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθοσύνῃ, καὶ δικαιοσύνῃ, καὶ ἀληθείᾳ, καὶ τὸν ἐνυδαθέντα σοι σήμερον νέον ἀνθρώπον μηκέτι τῇ προτέρᾳ καταφθέιρῃς παλαιότητι· ἀλλ’ ἀνακαινίζον καθ’ ἐκάστην ἐν δικαιοσύνῃ, καὶ ὀσιότητι, καὶ ἀληθείᾳ. δυνατὸν γὰρ τούτῳ παντὶ τῶν βουλομένῳ, καθὼς ἀκούεις ὅτι ἐξουσιάν δέδωκε τέκνα Θεοῦ γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ὥστε συκέτι δυνάμεθα λέγειν ὅτι ἄδινατος ἢ κτήσις τῶν ἀρετῶν· εὐκόλος γὰρ ἡ ὁδὸς καὶ ῥάδια. εἰ γὰρ καὶ στενὴ πως καὶ τεθλιμμένη κέκληται διὰ τῶν ὑπωπιασμῶν τοῦ σώματος, ἀλλ’ ὁμοι σωθενή ἐστι καὶ θεία διὰ τὴν ἐπίθετα τῶν μελλόντων ἁγάθων τοῖς μὴ ἁσοφως περιπατοῦσιν, ἀλλ’ ἀκριβῶς συνανθίσα τῇ τὸ δέλημα τοῦ Θεοῦ, καὶ τὴν πανοπλίαν αὐτοῦ ἀμπεχομένους εἰς παράταξιν τῶν μεθοδειῶν τοῦ ἀντικείμενον, καὶ ἐν προσευχῇ καὶ δεήσει εἰς αὐτὸ τοῦτο ἀγρυπνοῦσιν ἐν πάσῃ ὑπομονῇ καὶ ἐλπίδι. σὺ οὖν, καθὼς ἡκούσας παρ’ ἐμοῦ καὶ ἔδιδάξατε, καὶ βεβαιὰν κατεβάλον κρητίδα, ἐν αὐτῇ περισσεύον, αὐξανόμενος καὶ προκόπτων, καὶ τὴν καλὴν στρατευόμενος στρατείαν, ἔχον πίστιν καὶ ἁγάθην συνείδησιν δι’ ἔργων ἁγάθων μαρτυροῦν· 171 μένην, καὶ διὸν δικαιοσύνην, εὐσέβειαν, πίστιν, ἁγάπην, ὑπομονήν, πράοτητα, ἐπιλαβόμενος τῆς αἰωνίου ζωῆς εἰς ἣν ἐκλήθης. πᾶσαν δὲ ἡδονήν 286
walk in the vanity of their mind, having their understanding darkened, alienated from the glory of God, in subjection to their lusts and unreasonable affections. But as for thee, even as thou hast approached the living and true God, so walk thou as a child of light; for the fruit of the Spirit is in all goodness and righteousness and truth; and no longer destroy by the works of the old man the new man, which thou hast to-day put on. But day by day renew thyself in righteousness and holiness and truth: for this is possible with every man that willeth, as thou hearest that unto them that believe on his name he hath given power to become the sons of God; so that we can no longer say that the acquiring of virtues is impossible for us, for the road is plain and easy. For, though with respect to the buffeting of the body, it hath been called a strait and narrow way, yet through the hope of future blessings is it desirable and divine for such as walk, not as fools but circumspectly, understanding what the will of God is, clad in the whole armour of God to stand in battle against the wiles of the adversary, and with all prayer and supplication watching thereunto, in all patience and hope. Therefore, even as thou hast heard from me, and been instructed, and hast laid a sure foundation, do thou abound therein, increasing and advancing, and warring the good warfare, holding faith and a good conscience, witnessed by good works; following after righteousness, godliness, faith, charity, patience, meekness, laying hold on eternal life whereunto thou wast called. But remove far
καὶ ἐπιθυμίαν τῶν παθῶν μὴ μόνον τῇ κατὰ πρᾶξιν ἐνεργεία μακρύνης ἀπὸ σοῦ, ἀλλὰ καὶ ταῖς κατ’ ἐννοιαν ἐνθυμήσεων, ώς ἂν ἀμόλυντόν σου τὴν ψυχὴν τῷ Θεῷ ύποδείξῃς. οὐ μόνον γὰρ αἱ πράξεις, ἀλλὰ καὶ αἱ ἐνθυμήσεις ἡμῶν, ἀνάγραπτοι οὐσαι, στεφάνων ἡ τιμωρίων πρό- ξενοι γίνονται· ταῖς καθαραῖς δὲ καρδίαις ἐνοι- κεῖν τὸν Χριστὸν ἁμα Πατρὶ καὶ Ἄγιο Πνεύματι ἐπιστάμεθα. ώς δ’ αἱ πάλιν κατνος μελίσσας, οὕτω τοὺς πονηροὺς λογισμοὺς ἐκδικώεις ἡμῶν τὴν τοῦ θείου Πνεύματος χάριν μεμαθήκαμεν. διὸ ἐπιμελῶς πρὸς τοῦτο ἐχων πάντα διαλο- γισμοῖς ἐμπαθείας ἀπαλέηψας τῆς ψυχῆς, τὰς ἀρίστας ἐμφύτευσον ἐννοιας, ναὸν σεαυτοῦ ποιῶν τοῦ Ἄγιου Πνεύματος. ἐκ τῶν διαλογισμῶν γὰρ καὶ πρὸς τὰς κατ’ ἐνέργεια πράξεις ἐρχόμεθα· καὶ τῶν ἐργῶν, ἀπὸ ἐννοιώς καὶ ἐνθυμήσεως προκόπτον, μικρὰς ἐπιλαμβάνεται ἀρχῆς, εἰτα ταῖς κατὰ μικρὸν αὐξήσεως εἰς μεγάλα κατα- λήγει.

Διὰ τοῦτο μηδὲ ὅλως σου κυριεύσαι συνήθειαν ἔσης κακῆς, ἀλλὰ νεαρᾶς ἐτὶ οὐσῆς, ἔξελε σου τῆς καρδίας τὴν ποιήραν βίζαν, ὅν μή, ἐμφυείσα καὶ ἐν τῷ βάθει τὰς βίζας ἐμπήξασα, χρόνον καὶ κόπου δεθῆ τοῦ ἐκριζωθῆναι. διὰ τοῦτο γὰρ αἰτὶ τὰ μεῖζονα τῶν ἀμαρτημάτων ἐπεισέρχεται ἡμῖν καὶ καταδυναστεύει τῶν ἡμετέρων ψυχῶν, ὅτι τὰ ἐλάττωνα δοκοῦντα εἶναι, οἶνον ἐνθυμήσεις ποιηράλ, 172 λόγοι ἀπρεπεῖς, ὄμιλλαι κακαὶ, τῆς προσηκούσης οὐ τυγχάνει διορθώσεως. ὦσπερ γὰρ ἐν τοῖς σώμασιν οἱ μικρῶν καταφρονήσαντες τραυμάτων σημεδόνας πολλάκις καὶ θάνατον ἐαυτοῖς προεξε- 288

Menander;
(1 Cor. xv. 88)
from thee all pleasure and lust of the affections, not only in act and operation, but even in the thoughts of thine heart, that thou mayest present thy soul without blemish to God. For not our actions only but our thoughts also are recorded, and lead either to crowns or to punishments: and we know that Christ, with the Father and the Holy Ghost, dwelleth in pure hearts. But, just as smoke driveth away bees, so, we learn, do evil imaginations drive out of us the Holy Spirit’s grace. Wherefore take good heed hereto, that thou blot out every imagination of sinful passion from thy soul, and plant good thoughts therein, making thyself a temple of the Holy Ghost. For from imaginations we come also to actual deeds, and every work, advancing from thought and reflection, catcheth at small beginnings, and then, by small increases, arriveth at great endings.

‘Wherefore on no account suffer any evil habit to master thee; but, while it is yet young, pluck the evil root out of thine heart, lest it fasten on and strike root so deep that time and labour be required to uproot it. And the reason that greater sins assault us and get the mastery of our souls is that those which appear to be less, such as wicked thoughts, unseemly words and evil communications, fail to receive proper correction. For as in the case of the body, they that neglect small wounds often bring mortification and death upon themselves, so too with the


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νησαν, οὕτω καὶ τῶν ψυχῶν, οἱ τῶν μικρῶν ὑπερορῶντες παθῶν καὶ ἀμαρτημάτων, τὰ μεῖζονα ἐπεισάγουσι· καθ’ ὦσον δὲ τὰ μεῖζονα ἐπεισέρχεται αὐτοῖς, ἐν ἔξει γνωμένη ἡ ψυχὴ κατα-φρονεῖ. Ἄσεβης γάρ, φησίν, ἔλθων εἰς βάθος κακῶν καταφρονεῖ, καὶ λοιπῶν ὥσπερ ὡς ἐγκυλω-δούμενος βορβόρφρο ἦδεται, οὕτω καὶ ἡ ψυχὴ ἐκεῖνη, ταῖς κακαῖς συνθεῖαις καταχωσθείσα, οὐδὲ αἰσθησίων λαμβάνει τῆς τῶν ἀμαρτημάτων δυσωδίας, ἀλλὰ τέρπεται μᾶλλον αὐταῖς καὶ ἐνιδύνεται, ὡς ἀγαθοῦ τινὸς τῆς κακίας ἀντεχο-μένη. καὶ ὅπερ δὴ ποτε ἄνανεύουσα εἰς αἰσθησίων ἔλθη, κόσμῳ πολλῷ καὶ ἱδρώτι ἐλευθεροῦται, οἴς ἐθελοντὶ κατεδουλευσεν ἑαυτὴν τῇ πονηρᾷ συν-θείᾳ.

Διὰ τούτο πάση δυνάμει μάκρυνυν ἑαυτὸν ἀπὸ πάσης ἐνυόλας καὶ ἑνθυμήσεως πονηρᾶς καὶ πάσης ἐμπαθοῦς συνθείας· μᾶλλον δὲ ταῖς ἀρεταῖς ἔθυζε ἑαυτὸν καὶ ἐν ἔξει τῆς τούτων γενοῦ ἐργα-σίας. εἰ γὰρ μικρὸν κοπιάσεις ἐν αὐτοῖς καὶ ἐν ἔξει γενέσθαι ἱσχύσεις, ἀκόπως λοιπὸν τῷ τοῦ Θεοῦ συνεργείᾳ προκύψεις. ἦ γὰρ ἐξὶς τῆς ἀρετῆς τῆς ψυχῆς ποιωθείσα, ὡς ἀτε φυσικήν συγγένειαν πρὸς αὐτὴν ἔχουσα καὶ τὸν Θεοῦ συνεργόν κεκτημένη, δυσμετάβλητας γίνεται καὶ 173 λίαν ἀσφαλεστάτη, καθὼς ὀρᾶς ὅτι ἡ ἀνδρεία-καὶ φρόνημα, σωφροσύνη τε καὶ δικαιοσύνη δυσμετάβλητα εἰσιν, ἔξεις οὐδαὶ τῆς ψυχῆς καὶ ποιότητες καὶ ἐνέργειαι διὰ βάθους κεχωρικούοι. εἰ γὰρ τὰ πάθη τῆς κακίας, οὐ φυσικὰ ἢμῖν ὀντα, ἀλλ’ ἔξωθεν ἐπεισελθόντα, ἡμῖνα ἐν ἔξει γένωνται, δυσμετάβλητα εἰσὶ, πόσῳ μᾶλλον ἡ ἀρετὴ, καὶ 290
soul: thus they that overlook little passions and sins bring on greater ones. And the more those greater sins grow on them, the more doth the soul become accustomed thereto and think light of them. For he saith, "When the wicked cometh to the depth of evil things, he thinketh light of them": and finally, like the hog, that delighteth to wallow in mire, the soul, that hath been buried in evil habits, doth not even perceive the stink of her sin, but rather delighteth and rejoiceth therein, cleaving to wickedness as it were good. And even if at last she issue from the mire and come to herself again, she is delivered only by much labour and sweat from the bondage of those sins, to which she hath by evil custom enslaved herself.

'Wherefore with all thy might remove thyself far from every evil thought and fancy, and every sinful custom; and school thyself the rather in virtuous deeds, and form the habit of practising them. For if thou labour but a little therein, and have strength to form the habit, at the last, God helping thee, thou shalt advance without labour. For the habit of virtue, taking its quality from the soul, seeing that it hath some natural kinship therewith and claimeth God for an help-mate, becometh hard to alter and exceeding strong; as thou seest, courage and prudence, temperance and righteousness are hard to alter, being deeply seated habits, qualities and activities of the soul. For if the evil affections, not being natural to us, but attacking us from without, be hard to alter when they become habits, how much harder shall it be to shift virtue, which hath been by
Φυσικῶς ἦμῖν ἐμφυτευθείσα ὑπὸ τοῦ Δημιουργοῦ καὶ αὐτοῦ ἐπίκουρον ἔχουσα, εἰ, μικρὸν ἀγωνισμένων ἦμῶν, ἐν ἐξεὶ ρίζῳ τῇ ψυχῇ, δυσμετάβλητος ἔσται;

XX

"Ὅθεν μοι ταύτης ἐργάτης δυνηθήσατο τις, ὅτι Μετὰ τὸ προσλαβέσθαι με τὴν θείαν θεωρίαν ἐν ἐξεὶ βεβαιόταται καὶ τῇ ταύτης μελέτη πουθηναι τῇ ψυχῇ, βουληθείς ποτε ἀπόπειραν αὐτής ποιήσασθαι, κατέσχον τὸν νοῦν μου, μὴ συγχωρήσας τῇ κατ' ἐθος ἐπιβαλεῖν μελέτή καὶ ἐγγυνών αὐτὸν ἀνακλώμενο καὶ δυσφοροῦντα καὶ πρὸς αὐτὴν ἀσχέτω ἐπειγόμενον πόθῳ, μηδὸλος δὲ πρὸς ἐναντίαν τινὰ ἐνθύμησιν ἀποκλίναι ἵναι δὲ μικρὸν ἐνέδωκα τὰς ἡμίας, ὅξυπρόμος εὕθυς ἀνέδραμε πρὸς τὴν ἑαυτοῦ ἐργασίαν, καθά φησιν ὁ Προφήτης. "Ον τρόπον ἐπιποθεῖ ἡ ἐλαφος ἐπὶ τὰς πηγὰς τῶν ωδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς τὸν Θεόν, τὸν ἱσχυρόν, τὸν ἐκτος. ἀποδεικται οὐν ἐκ πάντων τούτων, ὡς ἐφ' ἢμῖν ἔστων ἡ κτήσις τῆς ἀρετῆς, καὶ ἡμεῖς ταύτης κύριοι καθεστήκαμεν εἴτε θελήσωμεν αὐτῆς ἀνθέξεσθαι, εἴτε τὴν ἀμαρτίαν προκρίναι. οἱ μὲν οὖν δουλωθέντες τῇ κακίᾳ δυσαποσπάστως 174 αὐτῆς ἔχουσι, καθά δὴ προλαβὼς εἴτον.

Σύ δὲ λοιπὸν ἐλευθερωθεὶς ταύτης διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, καὶ τὸν Χριστὸν ἐνδεδυμένου τῇ τοῦ θείου Πνεύματος χάριτι, ὅλου σεαυτὸν μετάθεις ἐπὶ τὸν Κύριον, καὶ μηδὸλως

Ps. xlii. 1

Luke 1. 78
nature planted in us by our Maker, and hath him for an help-mate, if so be, through our brief endeavour, it shall have been rooted in habit in the soul?'

XX

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

'But thou, who hast been delivered therefrom, through the tender mercy of our God, and hast put on Christ by the grace of the Holy Ghost, now transfer thyself wholly to the Lord's side, and never open a
⁺τι τοὺς πάθεις θύραν ἀνοίξης· ἀλλὰ τῇ εὐωδίᾳ καὶ λαμπρότητι τῶν ἄρετῶν κοσμήσας σου τὴν ψυχήν, ναόν αὐτὴν ποίησον τῆς ἁγίας Τριάδος, τῇ ταύτηθα θεωρίᾳ πάσας σου τὰς τοῦ νοὸς δυνάμεις ἀπασχολήσας. εἰ γὰρ βασιλεῖ τις ἑπιγείῳ συνδιάγων καὶ διαλεγόμενος μακαριστὸς πᾶσι δείκνυται, ο Θεὸς διαλέγεσθαι καὶ συνεῖναι τῷ νοῦ καταξιωθεὶς πόσης ἀπολαύσεται μακαριότητος; αὐτὸν οὖν ἑνοπτήριον πάντοτε, καὶ αὐτὸ προσομίλει. πῶς δὲ προσομιλήσεις Θεῷ; τῇ διὰ προσευχῆς καὶ δεήσεως πρὸς αὐτὸν ἐγγύτητι. ο γὰρ πόθῳ θερμοτάτῳ καὶ καρδίᾳ κεκαθαρμένῃ προσευχόμενος, πάντων μὲν τῶν ὕλικῶν καὶ χαμαίζηλων μακρύνας τὸν νοῦν, ὦς ἐνώπιος δὲ ἐνοπτήρι παριστάμενος τῷ Θεῷ, φόβῳ τε καὶ τρόμῳ τὰς δεήσεις αὐτῶ προσάγων, ὁ τοιοῦτος 175 ὀμίλει αὐτῷ καὶ πρόσωπον πρὸς πρόσωπον αὐτῶ διαλέγεται.

Πάρεστι γὰρ πανταχοῦ ὁ ἄγαθὸς ἦμῶν Δεσπότης ἐπακοῦων τῶν εἰλικρινῶς καὶ καθαρῶς προσευχομένων αὐτῶ, καθάπερ φησίν ὁ Προφήτης: Ὁ φθαλμὸν Κυρίου ἐπὶ δικαίους, καὶ ὃτα αὐτοῦ εἰς δέησιν αὐτῶν. καὶ διὰ τοῦτο οἱ Πατέρες τὴν προσευχὴν ἐνώσαι ἀνθρώπου πρὸς Θεὸν ὀρίζονται, καὶ ἔργον ἀγγέλων ταύτην καλοῦσι, καὶ τῆς μελλούσης εὐφροσύνης προοίμιον. ἐπεὶ γὰρ βασιλείαν οὕρανων τὴν ἐγγύτητα καὶ θεωρίαν τῆς Ἁγίας Τριάδος· πλέον πάντων τίθενται, πρὸς τούτο δὲ καὶ τῇ εὐχῆς προσεδρεία τῶν νοῶν χειραγωγεῖ, εἰκότως προοίμιον καὶ οἰνοεὶ προεικονύμα εἰκόνις τῆς μακαριότητος κέκληται αὐτῇ. οὐ πάσα δὲ εὐχὴ οὕτωςι καθέστηκεν, ἀλλ’ ἢ
BARLAAM AND IOASAPH, xx. 174-175

doors to thy passions, but adorn thy soul with the sweet
savour and splendour of virtue, and make her a temple
of the Holy Trinity, and to his contemplation see thou
devote all the powers of thy mind. He that liveth
and converseth with an earthly king is pointed out
by all as a right happy man: what happiness then
must be his who is privileged to converse and be in
spirit with God! Behold thou then his likeness alway,
and converse with him. How shalt thou converse with
God? By drawing near him in prayer and supple-
ication. He that prayeth with exceeding fervent desire
and pure heart, his mind estranged from all that is
earthly and grovelling, and standeth before God, eye
to eye, and presenteth his prayers to him in fear and
trembling, such an one hath converse and speakekth
with him face to face.

'Oour good Master is present everywhere, hearken-
ing to them that approach him in purity and truth, as
saith the Prophet, "The eyes of the Lord are over
the righteous, and his ears are open unto their
cry." For this reason the Fathers define Prayer
as "the union of man with God," and call it "Angels'
work," and "the prelude of gladness to come." For
since they lay down before all things that "the king-
dom of heaven" consisteth in nearness to and con-
templation of the Holy Trinity, and since all the
importunity of prayer leadeth the mind thither,
Prayer is rightly called "the prelude" and, as it
were, the "fore-glimpse" of that blessedness. But
not all prayer is of this nature, but only such prayer as

295
Τής προσηγορίας ταύτης ὁντὸς ἀξία, ἢ Θεοῦ ἔχουσα διδάσκαλον, τὸν διδότα εὐχὴν τῷ εὐχομένῳ, ἢ πάντων τῶν ἐπὶ γῆς υπεραρθείσα καὶ τῷ Δεσπότῃ Θεῷ ἀμέσως ἐντυγχάνουσα. Ταύτην σαυτῶν περιποιῶν, καὶ εἰς ταύτην ἀγωνίζου τὴν προκοπὴν ἰκανὴ γὰρ ὑπάρχει ἐκ γῆς εἰς οὐρανοῦς ἀνυφώσατε σε. οὐκ ἀπαρασκεύως δὲ καὶ ως ἐτυχε προκόψεις ἐν ταύτῃ ἀλλὰ, πάντων τῶν παθῶν τὴν ψυχήν προκαθάρας, καὶ πάσης πονηρᾶς ἐνθυμήσεως ταύτην ἀποσμήξας ὃς καθαρδὸς καὶ νεόσμηκτον ἐσσπιστρεφῶν, πάσης τε 176 μυστικακίας καὶ μνήμονος σαυτῶν μακρῶν, ἦτοι πλέον πάντων τὰς ἡμετέρας εὐχὰς πρὸς Θεὸν ἀνάγεσθαι κωλύει, πάσι τε τοῖς ἠμαρτηκόσι σοι ἀπὸ καρδίας ἀφεῖς. τὰ πλημμελήματα, καὶ ἐν ἐλεημοσύναις καὶ ὀικτειμοῖς πενήτων τὴν εὐχὴν πτερώσας, προσάγαγε τῷ Θεῷ μετὰ θερμῶν δακρύων, οὕτως εὐχόμενος δυνῆσῃ εἰπεῖν ὡς ὁ μακάριος Δαυὶδ· οὕτος γὰρ βασιλεύς ὁ λεί καὶ μυρίας ἐλκόμενος φροντίσαι, πάντων δὲ τῶν παθῶν τὴν ψυχὴν αὐτοῦ καθαρίσας, ἐλεγε πρὸς τὸν Θεὸν Ἠδίκιαν ἐμίσησα καὶ ἔβδελυξάμην, τὸν δὲ νόμον σου ἡγάπησα· ἐπτάκις τῆς ἡμέρας ἦνεσά σε ἐπὶ τὰ κρίματα τῆς δικαιοσύνης· ἐφύλαξεν ἡ ψυχή μου τὰ μαρτύρια σου καὶ ἡγάτησεν αὐτῇ σφόδρα· ἐγγισάτω ἡ δέησίς μου ἐνώπιόν σου, Κύριε· κατὰ τὸ λόγιόν σου συνέτισον με.

Σ. Io. 296

Οὕτως βοῶντος σου ὁ Θεὸς ἐπακούσεται· ἐτὶ λαλοῦντος σου, ἐρεῖ· Ἡδον πάρειμι· εἰ τοιαύτην ὁν κτήση εὐχήν, μακάριος ἔση· ἀμήχανον γὰρ ἀνθρώπων, μετὰ τοιαύτης προθυμίας εὐχόμενον 177
is worthy of the name, which hath God for its teacher, who giveth prayer to him that prayeth; prayer which soareth above all things on earth and entreateth directly with God.

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

'While thou art calling thus, the Lord shall hear thee: while thou art yet speaking, he shall say, "Behold I am here." If then thou attain to such prayer, blessed shalt thou be; for it is impossible for a man praying and calling upon prayer, which raiseth men to heaven
which of them?

Acts xx. 27

1 Pet. 1. 13 ff.

ST. JOHN DAMASCENE

καὶ παρακαλοῦντα τὸν Θεόν, μὴ καθ' ἐκάστην προκύπτειν ἐν τῷ ἀγαθῷ καὶ πασῶν ὑπερήφανοις τῶν τοῦ ζήτουν παγίδων. ὁ γὰρ διαθέματάς αὐτοῦ τὴν διάνοιαν, καθάπερ τις τῶν ἁγίων ἔφησε, Καὶ τὴν ψυχὴν ἀναστήσας, καὶ πρὸς τὸν ὀφθαλμὸν ἐσκόμιος, καὶ ὀφθαλμὸν τὸν Δεσπότην τὸν ἐσκόμιον καλέσας, καὶ τῶν ἴδιων ἀμαρτημάτων ἀναμνησθεῖς, καὶ περὶ τῆς συγχωρήσεως τούτων διαλεγθεῖς, καὶ διάκρυσεθεὶς θερμοτάτοις δεσποτικοῖς ὑλεῖς γενέσθαι αὐτῷ τὸν Φιλάνθρωπον, ἀπὸ τῆς ἐν τοῖς λόγοις καὶ διαλογισμοῖς τούτοις διατριβῆς πᾶσαν ἀποτίθεται βιωτικὴν φροντίδα καὶ τῶν ἀνθρωπίνων παθῶν ὑψηλότερος γίνεται, καὶ Θεός συνόμιλος ἔκτικος κληθήναι οὕτως τῇ γενοῦτ' ἀν μακαριώτερον ἢ ὑψηλότερον; ἀξιῶσαι σε οὐν Κύριος τῆς τοιαύτης ἐπιτυχεῖν μακαριότητος.

Ἰδοὺ γὰρ σοι τὴν ὀδὸν ὑπεδέιξα τῶν ἐντολῶν τοῦ Κυρίου, καὶ οὐδὲν ὑπεστελάμην τοῦ μὴ ἀναγγείλαι σοι πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. καὶ ἐγὼ μὲν ἢδη τὴν πρὸς σέ μου διακοινοῦν τετέλεσα· λοιπὸν αὐτὸς ἀναξιωσάμενος τὴν ὁσφύν τῆς διανοίας σου, κατὰ τὸν καλέσατάς σε ἀγίουν, καὶ αὐτὸς ἀγίος ἐν πάση ἀναστροφῇ γενοῦν Ἄγιοι γὰρ γίνεσθε, διότι ἐγὼ ἁγιός εἰμι, λέγει Κύριος. γράφει δὲ καὶ ὁ κορυφαιότατος τῶν ἀποστόλων. Εἴ ἤτερα, φησίν, ἐπικαλεῖσθαι τὸν ἀπροσώπο-λήπτος κρίνοντα κατὰ τὸ ἐκάστου ἔργου, ἐν φόβῳ 178 τῶν τῆς παροικίας ὑμῶν χρονὸν ἀναστράφητε, εἰδότες δὴ τινον φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαιας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ ριμῶν αἴματι, ὅς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ.
BARLAAM AND IOASAPH, xx. 177-178

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

‘Lo I have shown thee the way of the commandments of the Lord, and have not shunned to declare unto thee all the counsel of God. And now I have fulfilled my ministry unto thee. It remaineth that thou gird up the loins of thy mind, obedient to the Holy One that hath called thee, and be thou thyself holy in all manner of conversation: for, “Be ye holy: for I am holy,” saith the Lord. And the chief prince of the Apostles also writeth, saying, “If ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear; knowing that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.”

299
Ταύτα οὖν πάντα ἐν καρδίᾳ τιθέμενοι, μέμνησο ἄνειαλείπτως, πρὸ ὀφθαλμῶν ἔχων ἀεὶ τὸν φόβον τοῦ Θεοῦ καὶ τὸ φρίκασας αὐτοῦ κριτήριον, τὴν φαίνουσαν τε τῶν δικαίων ἣν μέλλουσιν ἐν ἐκείνῳ ἀπολαβεῖν τῷ αἰῶνι, καὶ τὴν κατήθειαν τῶν ἀμαρτωλῶν ἐν τῷ σκότει τῷ βαθύτατῳ, τὴν ἀσθενείαν τε καὶ ματαιότητα τῶν παρόντων καὶ τὸ τῶν μελλόντων ἀτελεύτητον, ὅτι Πάσα σάρξ χόρτος καὶ πάσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. ταύτα μελέτα διὰ παντός καὶ ἡ εἰρήνη τοῦ Θεοῦ εἶνε μετὰ σοῦ, φωτίζουσα καὶ συνετίζουσα καὶ εἰς τὴν ὄδυν ἄγουσα τῆς σωτηρίας, καὶ πᾶν θέλημα ποιηρῶν πόρρω διάκοουσα τοῦ νοῶν σου, σφραγίζουσα δὲ τὴν ψυχήν σου τῷ τοῦ σταυροῦ σημείῳ, ἵνα μηδέν σοι πλησίαση τῶν τοῦ ποιηροῦ σκανδάλων, ἀλλ’ ἀξιωθῆς ἐν πάσῃ τελειότητι τῶν ἀρετῶν τῆς μελλούσης ἐπιτυχεῖν ἀτελεύτητον καὶ ἀδιαδόχου βασιλείας, καὶ τῷ φωτὶ περιλαμφθῆναι τῆς μακαρίας καὶ ξωρρύχητος Τριάδος, τῆς ἐν Πάτρι καὶ Τιῳ καὶ ἀγίῳ Πνεύματι δοξαζομένης.

XXI

Τοιούτως οὖν ἡθικῶς ῥήμασι νουθετήσας ὁ τιμιώτατος γέρων τῶν τοῦ βασιλέως νῦν, εἰς τὴν 179 ἱδίαν ἀρχῆς καὶ τοῦ νέου καὶ παιδαγωγοῦ τὴν συχνὴν αὐτοῦ εἰσέλευσιν ἐν τῷ παλατίῳ ὅρωντες ἔβαυμαξον. εἰς δὲ τῶν προ- εχόντων ἐν αὐτοῖς, ἄν ὡς πιστότατον καὶ εὐγνώμων.
BARLAAM AND IOASAPH, xx. 178–xxi. 179

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

XXI

With such moral words did the reverend elder exhort the king's son, and then withdrew to his own hospice. But the young prince's servants and tutors marvelled to see the frequency of Barlaam's visits to the palace; and one of the chiefest among them,
μονα κατέστησεν ὁ βασιλεὺς ἐπὶ τοῦ παλατίου τοῦ νύσιν αὐτοῦ, Ζαρδᾶν καλούμενος, φησὶ πρὸς τὸν τοῦ βασιλέως νύσιν. Οἶδας πάντως, ὦ δέσποτα, ὅσος ἐπὶ ἐμοὶ ὦ τοῦ σου πατρὸς φίλος καὶ ὅση μου ἡ πρὸς αὐτῶν πίστις; διὸ με ὡς οἰκήτων πιστότατον καθυπηρετεῖν σου παρεκκελεύσατο. νυνὶ δὲ τὸν ἄνδρα τούτον τὸν ξένον συχνὸς ὄρων ὀμιλοῦντά σοι, δέδοικα μὴ ποτε τῆς τῶν Χριστια-νῶν εἰη θρησκείας, πρὸς ἣν λίαν ἀπεχθῶς ὦ σος πατὴρ διάκειται· καὶ τῆς θανατηφόρου εὐρεθή-σουμαι ὑπείρους ψήφου. εἶτε οὖν τῷ βασιλεῖ τὰ περὶ αὐτοῦ γνώρισον, εἰτε τοῦ λουποῦ παύσαι τούτῳ προσομιλεῖν· εἰ δὲ μή, ἐκβαλῶν με τοῦ σου προσώπου, ὡς ἂν μὴ μεμπτέος ὦ, καὶ ἀλλον 180 αἴτησαι τὸν πατέρα σου ἀγαγεῖν ἐνταῦθα.··

Ὁ δὲ τοῦ βασιλέως νύσιν ἔφη πρὸς αὐτὸν··
Τούτῳ πρὸ πάντων, ὦ Ζαρδᾶν, ποίησον. καθε-σθητι σὺ ἐνδοθεν τοῦ παραπτάσματος, καὶ ἀκουσόν τῆς αὐτοῦ πρὸς με ὀμίλιας· καὶ εἰθ' οὕτως λαλήσω σοι τί δεῖ ποιήσαι.

Μέλλουσι δὲ τοῦ Βαρλαὰμ εἰσελθεῖν πρὸς αὐτὸν, εἰσήγαγε τὸν Ζαρδᾶν ἐντὸς τοῦ παρα-πτάσματος, καὶ λέγει τῷ γέροντι· Ἀνακεφαλαίω-σαι μοι τὰ τῆς ἐνθέου σου διδασκαλίας, ὡς ἂν κραταιότερον ἐμφυτευθῇ μου τῇ καρδίᾳ. ὑπολαβὼν δὲ ὁ Βαρλαὰμ πολλὰ περὶ Θεοῦ καὶ τῆς εἰς αὐτὸν εὐσεβείας ἐφθέγγητο, καὶ ὡς αὐτοῦ μόνου δεῖ ἀγαπᾶν ἐξ ὅλης καρδίας, καὶ ἐξ ὅλης ψυχῆς, καὶ ἐξ ὅλης τῆς διανοίας, καὶ τὰς αὐτοῦ φυλάττειν ἐντολὰς φόβῳ τε καὶ πόθῳ. καὶ ὁτι αὐτὸς ἐστιν ὁ ποιητής ὑρατῶν τε πάντων καὶ ἀσράτων. ἐφ' ὁλεὶ καὶ τὴν τοῦ πρώτου ἀνθρώπου καὶ τῆς τοῦ ποτήρου συμβεβηκεν.
whom, for his fidelity and prudence, the king had set over his son's palace, named Zardan, said to the prince, 'Thou knowest well, sir, how much I dread thy father, and how great is my faith toward him: wherefore he ordered me, for my faithfulness, to wait upon thee. Now, when I see this stranger constantly conversing with thee, I fear he may be of the Christian religion, toward which thy father hath a deadly hate; and I shall be found subject to the penalty of death. Either then make known to thy father this man's business, or in future cease to converse with him. Else cast me forth from thy presence, that I be not blameable, and ask thy father to appoint another in my room.'

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

So when Barlaam was about to enter into his presence, Ioasaph hid Zardan within the curtain, and said to the elder, 'Sum me up the matter of thy divine teaching, that it may the more firmly be implanted in my heart.' Barlaam took up his parable and uttered many sayings touching God, and righteousness toward him, and how we must love him alone with all our heart, and with all our soul, and with all our mind, and keep his commandments with fear and love: and how he is the Maker of all things visible and invisible. Thereon he called to remembrance the creation
diάπλασιν υπεμίμησκε, την τε δοθείσαι αυτῷ ἐντολήν καὶ τὴν ταύτης παράβασιν, καὶ τὴν ἐπὶ τῇ παραβάσει τοῦ πλάσαντος καταδίκην. εἶτα καθεξῆς τὰ ἁγαθὰ ἀπηριθμεῖτο, δων ἀθετήσαντες τὴν ἐντολήν ἑαυτοῦς ἀπεκλείσαμεν. καὶ αὕθες ἐμέμνη- 181 το τῶν λυπηρῶν, ὅσα μετὰ τὴν ἑκείνων ἀποτυχιῶν κατέλαβαν ἄθλιας ἡμᾶς. εἰπὶ τούτοις τὰ τῆς φιλαι- θρωπίας ἐπήγειν, ὡς τῆς ἕμετέρας φροντίζων ὁ Δημιουργὸς σωτηρίας διδασκάλους ἀπέστειλε καὶ προφήτας τῆς τοῦ Μονογενοῦς κηρύττοντας σάρκωσιν ἐπειτα καὶ τὴν ἑκείνων κάθοδου, τὴν ἐναυθρώπησιν, τὰς ἐυεργεσίας, τὰ θαύματα, καὶ τὰ υπὲρ ἡμῶν τῶν ἁχαρίστων παθήματα, τὸν σταυρὸν, τὴν λόγχην, τὸν ἐκούσιον θάνατον- τέλος, τὴν ἐπανόρθωσιν ἡμῶν, τὴν ἀνάκλησιν, τὴν εἰς τὸ πρῶτον ἁγαθόν ἐπάνοδον, μετὰ ταῦτα, τὴν ἐκδεχομένην τοὺς ἁξίους τῶν οὐρανῶν βασιλείαν, τὴν ἀποκειμένην τοὺς φαύλους βάσανον, τὸ μὴ σβεννύμενον πῦρ, τὸ μὴ λήγον σκότος, τὸν ἀθάνατον σκώληκα, καὶ ὅσην ἄλλην οἰ τῆς ἀμαρτίας δοῦλοι κόλασιν ἑαυτοῖς ἔθησαυρισαν. ταῦτα διεξελθόν καὶ εἰς ἡθικὴν διδασκαλίαν τῶν λόγων τελέσας, πολλά τε περὶ καθαρότητος βίου διαλεχθεῖς, καὶ τῆς τῶν παρῶν ματαιότητος καταγγύς, τὴν ἀθλιότητα τε τῶν τούτων προστηθηκότων διελέγξας, εἰς εὐχὴν κατέληξε. καὶ ἀπερίτρεπτον αὐτῷ ἐπευξάμενος καὶ ἀκλίνη τὴν ὁμολογίαν τῆς ὀρθοδόξου πίστεως, ἀνεπίληπτον τε τῶν βλού καὶ καθαρωτάτην τὴν πολιτείαν, ὁ μὲν, τέλος ἐπιθεῖς τῇ εὐχῇ, πρὸς τὴν ἕνιαν αὕθες ἀπήει.
of the first man, the command given unto him, and his transgression thereof, and the sentence pronounced by the Creator for this transgression. Then he reckoned up in order the good things wherefrom we excluded ourselves by the disannulling of his commandment. Again he made mention of the many grievous misfortunes that unhappily overtook man, after the loss of the blessings. Besides this he brought forward God's love toward mankind; how our Maker, heedful of our salvation, sent forth teachers and prophets proclaiming the Incarnation of the Only-begotten. Then he spake of the Son, his dwelling among men, his deeds of kindness, his miracles, his sufferings for us thankless creatures, his Cross, his spear, his voluntary death; finally, of our recovery and recall, our return to our first good estate; after this, of the kingdom of heaven awaiting such as are worthy thereof; of the torment in store for the wicked; the fire that is not quenched, the never ending darkness, the undying worm, and all the other tortures which the slaves of sin have laid up in store for themselves. When he had fully related these matters, he ended his speech with moral instruction, and dwelt much upon purity of life, and utterly condemned the vanity of things present, and proved the utter misery of such as cleave thereto, and finally made an end with prayer. And therewith he prayed for the prince, that he might hold fast the profession of the Catholick Faith without turning and without wavering, and keep his life blameless and his conversation pure, and so ending with prayer again withdrew to his hospice.
Ο δὲ τοῦ βασιλέως νῖός, τὸν Ζαρδάν προσκαλεσάμενος καὶ τὴν αὐτοῦ γυμνάζων διάθεσιν, ἔφη· Ἡκουσάς ὅποιά μοι ὁ σπερμολόγος οὗτος διαλέγεται, ἀπατήσαι με ταῖς κεναις αὐτοῦ πυθανολογίαις πειρώμενος καὶ ἀποστερήσαι τῆς τερτυῆς ταύτης εὐφροσύνης καὶ ἀπολαύσεως, καὶ ἔψεως λατρεύσαι Θεῷ· ο δὲ Ζαρδάν· Τί σοι ἔδοξεν, ἐφη, ὁ βασιλεὺς; 182 πειράζειν μὲ τὸν σὸν οἰκέτην; οἴδα κατὰ βάθος εἰσδύναι σοι τῇ καρδίᾳ τοὺς λόγους τοῦ ἀνδρός· εἰ μὴ γὰρ τοῦτο ἦν, σὺν αὐτῷ ἡδέως τε καὶ ἀδιαιλειπτῶς ὁμόλειος. καὶ γε ἡμεῖς σὺν ἀγνοοῦμεν τούτῳ τὸ κήρυγμα· ἀλλ' ἐξ ὅτου σὸς πατήρ διογμὸν ἀσπονδοῦν κατὰ τῶν Χριστιανῶν ἐξήγησεν, ἀπηλάθησαν αὐτὸν τῶν ἐννευθὲν, καὶ ἐσίγησε τὸ κήρυγμα αὐτῶν. εἰ δὲ νῦν ἁρεστὸν σοι τὸ δόγμα κατεφάνη καὶ τὸ σκληρὸν αὐτοῦ καὶ ἐπίπονον ἀναδέξασθαι ἱσχύεις, κατευθυνθείς σοῦ τὰ θελήματα εἰς τὸ ἀγαθὸν. ἐγὼ δὲ τὰ ποιήσω, πρὸς μὲν τὴν τοιαύτην σκληρότητα μὴ ἀντοφθαλμῆσαι δυνάμενος, τῷ δὲ φοβῶ τοῦ βασιλέως τὴν ψυχὴν ἐν ὁδύναις καὶ ἀληθῆσαι μεριζόμενος· τὸ ἀπολογήσομαι αὐτῷ, ἀμελῶς τοὺς αὐτοῦ διατεθεῖς προστάγμασι, καὶ τῷ ἀνδρὶ τούτῳ τῆς πρὸς σὲ παραχωρήσας εἰσόδουν;

'Ἐφη δὲ πρὸς αὐτὸν ὁ τοῦ βασιλέως νῖός· 'Εγὼ μὲν, τῆς πολλῆς σου πρὸς με εὐγνωμοσύνης μηδεμίαν ἄλλην ἀξίαν ἀμοιβὴν γινώσκων, ταύτην καὶ ὑπεραξίαν εὐρηκὼς ἐπ' εὐεργεσίᾳ τῇ σῇ, καταδήλου ποιήσαι σοι τὸ ὑπὲρ φύσιν ἀγαθῶν ἔργον πεποίηκα, τού γνωρίσαι σε εἰς ὅ γεγεννησαι καὶ τὸν Δημιουργὸν ἐπινιγώνια ἀπολεπόντα τε τὸ σκότος τῷ φωτὶ προσδραμεῖν καὶ ἡλπιζον ἀμα 183 306
BARLAAM AND IOASAPH, xxi. 181-183

But the king's son called Zardan forth, and, to try his disposition, said unto him, 'Thou hast heard what sort of discourses this babbler maketh me, endeavouring to be-jape me with his specious follies, and rob me of this pleasing happiness and enjoyment, to worship a strange God.' Zardan answered, 'Why hath it pleased thee, O prince, to prove me that am thy servant? I wot that the words of that man have sunk deep into thine heart; for, otherwise, thou hadst not listened gladly and unceasingly to his words. Yea, and we also are not ignorant of this preaching. But from the time when thy father stirred up truceless warfare against the Christians, the men have been banished hence, and their teaching is silenced. But if now their doctrine commend itself unto thee, and if thou have the strength to accept its austerity, may thy wishes be guided straight toward the good! But for myself, what shall I do, that am unable to bear the very sight of such austerity, and through fear of the King am divided in soul with pain and anguish? What excuse shall I make, for neglecting his orders, and giving this fellow access unto thee?'

The King's son said unto him, 'I knew full well that in none other wise could I requite thee worthily for thy much kindness: and therefore have I tasked myself to make known unto thee this more than human good, which doth even exceed the worth of thy good service, that thou mightest know to what end thou wast born, and acknowledge thy Creator, and, leaving darkness, run to the light. And I hoped that when thou hearest

x 2
τῷ ἀκούσαι σε πόθῳ ἀσχέτω τοῦτῳ ἀκολουθήσαι. ἀλλ’ ἐψευσθήνη, καθὼς ὄρῳ, τῆς ἐλπίδος, χλαρώς σε βλέπων πρὸς τὰ λαλήθεντα διακείμενον. τῷ δὲ βασιλείᾳ καὶ πατρί μου εἰ ταῦτα δηλώσεις, οὐδὲν ἔτερον ποιήσεις ἢ μερίμναις αὐτοῦ καὶ λύταις τὴν ψυχὴν ἀηδίεσεις. ἀλλ’ ἐξεπε γενομονεῖς, μηδένος ἄχρι καιροῦ τοῦ προσήκοντος ἀναγείρετο τι περὶ τούτων. ταῦτα μὲν πρὸς αὐτὸν λαλήσας, ἐφ’ ὑδάτων ἐδόκει σπειρεῖν· εἰς ψυχὴν γὰρ ἀσύνετον οὐκ εἰσελεύσεται σοφία.

Τῇ ἐπαύριον δὲ ὁ Βαρλαάμ ἔθλων τὰ τῆς ἀποδημίας ὁμίλει· ὁ δὲ, τὸν τούτου μὴ φέρων χωρισμόν, τὴν ψυχὴν ἑμιτο καὶ δακρύων τοὺς ὁθαλμοὺς ἐπεπλήρωτο. πολλὰ δὲ ὁ γέρων αὐτῷ διαλεγχεῖς, καὶ ἀκλόνητον διαμένειν ἐν τῷ ἀγαθῷ μαρτυράμενος, λόγοις τε παρακλητικοῖς στηρίξας αὐτοῦ τὴν καρδίαν, ἠλαρῶς αὐτὸν ἐξαιτοστείλα ἡξίου· ἁμα δὲ καὶ προῆλεγεν οὐκ εἰς μακρὸν αὐτοῦς ἐνούσθαι ἐνώσει ἀδιαιρέτω. ὁ δὲ τοῦ βασιλέως νῦν, μὴ δυνάμενος ἐπὶ πλεῖον κόπους τῷ γέροντι παρέχειν καὶ τῆς ποθομένης αὐτοῦ κωλύειν ὄδοι, ἃμα δὲ καὶ υφορώμενος μὴ 184 δήλα τὰ περὶ αὐτῶν ὁ Ζαρδαν εἰκείνιον τῷ βασιλεία ποιήσεται καὶ τιμωρίας αὐτῶν ὑποβάλη, λέγει πρὸς αὐτῶν Ἐπείπερ σοι τοῦτο ἔδοξε, πάτερ πνευματικῇ καὶ διδασκάλων ἀριστε καὶ καλοῦ παντὸς ἐμοὶ πρόξενε, τοῦ καταλιπεῖν με τῇ τοῦ κόσμου ματαιότητι συναναστρέφεσθαι καὶ σὲ πορευθήσεαι εἰς τὸν τῆς πνευματικῆς ἀναπαύσεως τόπον, οὐκ ἔτι σε κατέχειν καὶ παρεμποδίζειν τολμᾶ. ἀπιθι οὐν τῇ τοῦ Θεοῦ εἰρήνῃ φρουροῦ-
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thereof thou wouldst follow it with irresistible desire. But, as I perceive, I am disappointed of my hope, seeing that thou art listless to that which hath been spoken. But if thou reveal these secrets to the king my father, thou shalt but distress his mind with sorrows and griefs. If thou be well disposed to him, on no account reveal this matter to him until a convenient season.' Speaking thus, he seemed to be only casting seed upon the water; for wisdom shall not enter into a soul void of understanding.

Upon the morrow came Barlaam and spake of his departure: but Ioasaph, unable to bear the separation, was distressed at heart, and his eyes filled with tears. The elder made a long discourse, and adjured him to continue unshaken in good works, and with words of exhortation established his heart, and begged him to send him cheerfully on his way; and at the same time he foretold that they should shortly be at one, never to be parted more. But Ioasaph, unable to impose fresh labours on the elder, and to restrain his desire to be on his way, and suspecting moreover that the man Zardan might make known his case to the King and subject him to punishment, said unto Barlaam, 'Since it seemeth thee good, my spiritual father, best of teachers and minister of all good to me, to leave me to live in the vanity of the world, while thoujourneyest to thy place of spiritual rest, I dare no longer let and hinder thee. Depart therefore, with the peace of God for thy guardian, and ever in thy worthy
μενος, καὶ τῆς ἐμῆς ἀθλιότητος ἐν ταῖς τιμίαις σου εὐχαίς διὰ παντὸς μέμνησο διὰ τὸν Κύριον, ἵνα δυνηθῶ καταλαβεῖν σε καὶ τὸ σου βλέπειν τίμιον πρὸςωπον πάντοτε. ποίησον δὲ μου μίαν αἰ-
τησιν καὶ, ἐπείπερ οὐκ ἠθέλησας τι λαβεῖν ὑπὲρ τῶν συνασκητῶν σου, δέξαι καὶ ὑπὲρ σεαυτοῦ 
mικρὸν τι χρῆμα εἰς διατροφήν καὶ ἴματίον εἰς ἀμφιάσιν. ὁ δὲ πρὸς αὐτὸν ἀπεκρίνατο. Εἰ ὑπὲρ 
tῶν ἀδελφῶν μου οὐκ ἐδεξάμην τι παρὰ σοῦ 
(οὐδὲ γὰρ ἐκεῖνοι χρήζουσιν ἐπιλαβέσθαι τῶν ὑλῶν τοῦ κόσμου ἄν ἐκόντες ἐμάκρυναν), πῶς 
ἐμαντῶ περιποιήσομαι ὑπὲρ ἐκείνους ἀπηγόρευσα; 
eἰ μὲν γὰρ καλὸν ἢ ἡ τῶν χρημάτων κτήσις, 
ἐκείνοις ἄν πρὸ ἐμοῦ τούτων μετέδωκα· ἐπεὶ δὲ 
ὁλεθρίαν τὴν αὐτῶν ἐπίσταμαι κτήσις, οὔτε 
ἐκείνους, οὔτε μὴν ἐμαντῶ τοὺς τοιούτους ὑποβαλῶ 
βρόχοις.

Ὡς δὲ καὶ ἐν τούτῳ πείθειν οὐκ εἰχὲ, δευτέρας 
ἰκαστηρίας ἀρχή, καὶ δευτέραν πάλιν αἴτησιν ποι-
εῖται, μη πάντη αὐτοῦ παριδεῖν τὰς δεήσεις, μηδὲ 185 
pᾶσαν αὐτῷ καταχέα τὴν ἀθυμίαν, ἀλλὰ κατα-
λιπεῖν αὐτῷ τὸ ἐρρίκινωμένον ἴματιον ἐκεῖνο καὶ 
τραχύ παλλόν, ἀμα μὲν εἰς μνήμην τῆς τοῦ 
διδασκάλου ἀσκήσεως, ἀμα δὲ εἰς φυλακτήριον 
αὐτό ἀπὸ πάσης σατανικῆς ἐνεργείας, λαβεῖν δὲ 
παρ’ αὐτοῦ ἔτερον ἀντ’ ἐκείνου· Ὡς ἂν, τὸ παρ’ 
ἔμοι, φησί, δοθέν ὅρῳν, τὴν ἐμὴν ἐπὶ μνήμης 
φέρης ταπεινώτητα.

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

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

But the elder said, 'It is not lawful for me to give thee my old and worn out vestment, and take one that is new, lest I be condemned to receive here the recompense of my slight labour. But, not to
ST. JOHN DAMASCENE

προθυμίαν μη ἐγκόψω, παλαιά καὶ μηδὲν τῶν ἐμῶν διαφέροντα ἐστῶσαν τὰ διδόμενα μοι παρὰ σοῦ. ξητήσας δὲ ὁ τοῦ βασιλέως νῦν τρίχων μάκη παλαιά, καὶ ταύτα δοὺς τῷ γέροντι, τὰ ἐκείνου λαβὼν ἔχαιρε, πάσης πορφύρας καὶ βασιλικῆς ἀλουργίδος τιμώτερα ταύτα ἁσυγκρίτως ἠγούμενος.

Ὁ δὲ θειότατος Βαρλαάμ, ἀπείναι ὁσον οὕτω βουλόμενος, τὰ τῆς ἐκδημίας ὁμίλει, καὶ τελευταίαν αὐτῷ διδασκαλίαν προσήγειν Ἄδελφε, λέγων, ἡγαπημένε καὶ τέκνων γλυκύτατον, ὁ διὰ τοῦ Εὐαγγελίου ἐγέννησα, οἴδας τινὶ ἐστρατεύθης βασιλεῖ καὶ πρὸς τίνα τὰς ὁμολογίας σου διέθουν. δεὶ οὖν βεβαιὰς ταύτας φυλάξαι, καὶ τὰ τῆς στρατείας προθύμως τελέσαι, ὅσα ὑπέσχον ἐν τῇ τῆς ὁμολογίας χάρτῃ τῷ πάντων Δεσπότῃ, 186 πάσης παρούσης τῆς ἐσπουρανίου στρατιάς καὶ συμμαρτυροῦσης, ἀμα δὲ καὶ ἀπογραφομένης τὰ ὁμολογηθέντα, ἀτίνα φυλάττων μακάριος ἔση. μηδὲν οὖν τῶν παρόντων Θεοῦ καὶ τῶν αὐτοῦ προκρίνης ἀγαθῶν. τί γαρ ἄν οὕτω φοβηρὸν εἰη τῶν παρόντων, ὡς γένεινα πυρὸς αἰωνίου, μήτε τοῦ καίνοντος δόλως φῶς ἑχοντος, μήτε τοῦ κολάζοντος ποτε λήγοντος; τί δὲ πάλιν τῶν τοῦ κόσμου καλῶν τηλικοῦτον εὑφράνοι, ὡς Θεοῦ αὐτὸς ἐκεῖνος τοῖς ἀγαπήσασι χαριζόμενος; οὕτε πό κάλλος μὲν ἀφατοῦ, δυναστεία δὲ ἅμαχος καὶ ἡ δόξα ἄδιος· οὕτε πό τὰ ἀγαθά, τὰ τοῖς αὐτοῦ φίλοις ἀποκείμενα, πάντων τῶν ὀραμένων ἁσυγκρίτως ὑπερέχει, ἀ ὀφθαλμός οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη· οὖν κληρονόμος

1 Cor. iv. 15

1 Cor. ii. 9

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thwart thy willing mind, let the garments given me by thee be old ones, nothing different from mine own.' So the king's son sought for old shirts of hair, which he gave the aged man, rejoicing to receive his in exchange, deeming them beyond compare more precious than any regal purple.

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

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ἀναδειχθέεις, τῇ τοῦ Θεοῦ φρουρούμενος κραταωτάτῃ χειρί.

Ὁ δὲ τοῦ βασιλέως νῦς, δάκρυσι σύγκεκυ-187 μένος, ἡμῖντο καὶ ἄγαλλε, φιλοστόργον πατρὸς καὶ διδασκάλου ἄριστου ἀπολειφθῆναι μὴ ἀνεχό-μενος. Καὶ τίς μοι, φησίν, ὃ πάτερ, τὴν σὴν πληρώσει τάξιν; ὑπὸ τίνι δὲ ἐγὼ τοιοῦτω ποιμένι καὶ οδηγῷ ἄνυχικῆς σωτηρίας γενήσομαι; τί τοῦ σοῦ παραμύθιον ποιήσομαι πόθον; ἵδον γὰρ ἐμὲ τὸν πονηρὸν δούλον καὶ ἀποστάτην τῷ Θεῷ προσήγαγες, καὶ εἰς νῖον καὶ κληρονόμοι κατέπτησας τάξιν, καὶ τὸν ἀπολλότατα καὶ ὀρειάλωτον, τὸν παντὶ θηρίῳ ἔτοιμον εἰς βοράν, ἐξῆτησας, καὶ τοῖς ἀπλανάσι κατέμενας Θεοῦ προβάτων· καὶ ἔδειξας μοι τὴν ἐπίτομον τῆς ἀληθείας ὅδου, ἔξαγαγον με τοῦ σκότους καὶ τῆς σκίας τοῦ θανάτου, καὶ τοὺς πόδας μου μεταγαγόν ἐκ τῆς ὁμοθρησάς καὶ θανατηφόρου καὶ σκολιωτάτης καὶ καμπύλης ἀτραποῦ, μεγάλων καὶ θανμασίων μοι γένοντας πρόένεισ ἄγαλθῶν, καὶ ἄν ὦν ὄνδεις ἐξαρκέσεις λόγος τὸ ὑπερέχον διηγήσασθαι. μεγάλων καὶ αὐτὸς ὑπὲρ ἐμὸν τοῦ μικροῦ μετάσχοι τοῦ Θεοῦ δωρεῶν καὶ τῆς ἐμῆς εὐχαριστίας ὑστέρημα πληρώσαι Κύριος, ὁ μόνος νυκῶν ταῖς τῶν δωρεῶν ἀντιδόσει τοὺς αὐτὸν ἀγαπῶντας.

Ὁ δὲ Βαρλαὰμ, τῆς θρησκίας αὐτῶν ἐκ- κόπτων, ἀναστὰς εἰς εὐχὴν ἵστατο, καὶ τῷ χειρε εἰς οὐρανοῦς διάρας. Ὁ Θεὸς, ἔλεγε, καὶ Πατὴρ τοῦ Κυρίου ἦμῶν Ἰησοῦ Χριστοῦ, ὁ φωτίσας τὰ πρὶν ἐσκοτισμένα, καὶ τὴν ὀρατὴν 188 ταύτην καὶ ἀόρατον κτίσιν ἐκ τοῦ μὴ ὄντος.
whereof mayest thou be shown an inheritor, preserved by the mighty hand of God!'

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

Here Barlaam cut short his lamentation, and rose and stood up to pray, lifting up his either hand, and saying, ‘O God and Father of our Lord Jesu Christ, which didst illuminate the things that once were darkened, and bring this visible and invisible
παραγαγών, ο τὸ σῦν ἐπιστρέψας πλάσμα καὶ
μὴ ἐάσας ἢμᾶς ὑπίσω τῆς ἀφροσύνης ἡμῶν
πορεύεσθαι, εὐχαριστοῦμέν σοι, καὶ τῇ σῇ σοφίᾳ
καὶ δυνάμει τῷ Κυρίῳ ἡμῶν ᾿Ιησοῦ Χριστῷ, δὶ
οὐ καὶ τοὺς ἁιώνας ἐποίησας, πεσόντας τῇ ἠμᾶς
ἀνέστησας, καὶ πεπλημμεληκόσι τὰς ἀμαρτίας
ἀφῆκας, πλανηθέντας ἐπανήγαγες, αἰχμαλωτι-
σθέντας ἐλυτρώσω, τεθυμκότας ἐξωποίησας τῇ
τιμᾷ τοῦ Τιόν σου καὶ Δεσποτικῷ αἰματι. σὲ
οὖν ἐπικαλοῦμαι, καὶ τὸν μονογενῆ σου Τιόν,
cαὶ τὸ πανάγιον σου Πνεῦμα· ἐπίδε ἐπὶ τὸ
λογικὸν σου πράβατον τούτο, τὸ προσέλθον
di ἐμοῦ τοῦ ἀναξίου εἰς θεοῦ σαῖν σου, καὶ ἀγίασον
αὐτὸν τὴν ψυχὴν τῇ σῇ δυνάμει καὶ χάριτι
ἐπίσκεψαι τὴν ἀμπελον ταύτην τὴν φυτευθείςαν
diα τοῦ ᾿Αγίου σου Πνεύματος, καὶ δὸς αὐτὴν
καρποφορήσαι καρπὸν δικαιοσύνης· ἐνίσχυσον
αὐτόν, βεβαιῶν ἐν αὐτῷ τὴν διαθήκην σου, καὶ
ἐξελοῦ τῆς ἀπάτης τοῦ διαβόλου. τῇ σοφίᾳ
τοῦ ἀγαθοῦ σου Πνεύματος δίδαξον αὐτῶν ποιεῖν
τὸ θέλημά σου, καὶ τὴν βοήθειάν σου μὴ ἀφέλῃς
ἀπ’ αὐτοῦ, ἀξίων σὺν ἐμοί τῷ ἀχρείῳ σου οἰκύτῃ
tῶν ἀτελευτήτων σου ἀγάθων κληρονόμον γενέ-
σθαι, ὁτι εὐλογητὸς εἰ καὶ δεδοξασμένος εἰς τοὺς
ἀιώνας. ἄμην.

Τελέσας δὲ τὴν εὐχὴν καὶ ἐπιστραφεῖς, κατη-
σπάσατο τὸ τέκνον ἢδη τοῦ ἐπουρανίου Πατρός. 189
eἰρήνην τε αὐτῷ ἐπευξάμενος καὶ σωτηρίαν αἰώ-
nων, ἐξῆλθε τοῦ παλατίου, καὶ ἀπήγει χαίρων
καὶ εὐχαριστῶν τῷ Θεῷ, τῷ εὐνοδώσαντι τῇ
ὅδον αὐτοῦ εἰς ἀγαθόν.

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creation out of nothing, and didst turn again this thine handiwork, and sufferedst us not to walk after our foolishness, we give thanks to thee and to thy Wisdom and Might, our Lord Jesu Christ, by whom thou didst make the worlds, didst raise us from our fall, didst forgive us our trespasses, didst restore us from wandering, didst ransom us from captivity, didst quicken us from death by the precious blood of thy Son our Lord. Upon thee I call, and upon thine only begotten Son, and upon the Holy Ghost. Look upon this thy spiritual sheep that hath come to be a sacrifice unto thee through me thine unworthy servant, and do thou sanctify his soul with thy might and grace. Visit this vine, which was planted by thy Holy Spirit, and grant it to bear fruit, the fruit of righteousness. Strengthen him, and confirm in him thy covenant, and rescue him from the deceit of the devil. With the wisdom of thy good Spirit teach him to do thy will, and take not thy succour from him, but grant unto him, with me thine unprofitable servant, to become an inheritor of thine everlasting bliss, because thou art blessed and glorified for ever, Amen.'

When that he had ended his prayer, he turned him round and embraced Ioasaph, now a son of his heavenly father, wishing him eternal peace and salvation, and he departed out of the palace, and went his way, rejoicing and giving thanks to God, who had well ordered his steps for good.
Ο Ιωάσαφ δέ, μετὰ τὸ ἐξελθεῖν τῶν Βαρλαάμ, εὐχὴ ἔαυτὸν ἐδίδου καὶ δᾶκρυσί περιπτάτοις, καὶ ἔλεγεν "Ω Θεός, εἰς τὴν βοήθειαν μοι πρόσχες. Κύριε, εἰς τὸ βοηθησάι μοι σπέυσον, ὅτι σοι ἐγκαταλέλειπται ὁ πτωχὸς, ὁρφανὸς σὺ ἔσθα βοήθος· ἐπίβλεψον ἐπ' ἐμὲ καὶ ἐλέησον με, ὁ πάντας θέλων σωθῆσαι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, σῶσόν με καὶ ἐνίσχυσόν με τὸν ἀνάξιον τοῦ πορευθῆμα τὴν ὀδὸν τῶν ἁγίων σου ἐντολῶν, ὅτι ἐγὼ μὲν ἁσθενής καὶ ταλαιπωρος καὶ ποιήσαι τὸ ἀγαθὸν οὐχ ἰκανός· σὺ δὲ σῶξειν με δυνατός, ὁ πάντα τὰ ὅρατα καὶ τὰ ἀόρατα συγκρατῶν καὶ συνέχων. μὴ ἐάσης με ὑπόσω τῶν θελημάτων τῆς σαρκος τῶν πονηρῶν πορεύσομαι ἀλλὰ τὸ σὸν δίδαξον ποιεῖν θέλημα, καὶ συντήρησον με εἰς τὴν αἰώνιον σοῦ καὶ μακαρίαν ζωὴν. ὁ Πάτερ, καὶ Σιέ, καὶ θεῖον Πνεύμα, ἢ ὁμοούσιος καὶ ἀδιάφρης Θεότης, σε ἐπικαλοῦμαι καὶ σε δοξάζω σε γὰρ ὑμεῖς πάσα κτίσις, καὶ σε δοξολογοῦσιν αἱ νοερα τῶν ἀσωμάτων δυνάμεις εἰς τοὺς αἰώνας. ἀμήν.

끔토τε οὖν πάση φυλακῇ ἔτηρει ἐαυτόν, καθαρότητα πυρῆς τε καὶ σώματος ἐαυτῷ περιπουσίμενος, ἐγκατείδα τε συξῶν καὶ προσευχαῖς ὀλοῦκτως καὶ δεήσειν. ῾Ημέρας μὲν γὰρ πολλαῖς ποικιλοτομένος τῇ τῇ τῶν συνόντων αὐτῷ συναυλίᾳ, ἔσθη τοῦ καὶ τῇ τοῦ Βασιλέως πρὸς αὐτὸν ἐπιδημία ἣ τῇ αὐτοῦ εἰς ἐκείνου μετακλῆσει, ἢ νῦν αὐτῷ τὰ τῆς ῾Ημέρας ἀνεπλήρου 318
Barlaam and Ioasaph, xxii. 189-190

XXII

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

From that time forth he kept himself with all vigilance, seeking to attain purity of soul and body, and living in continency and prayers and intercessions all night long. In the day-time he was often interrupted by the company of his fellows, and at times by a visit from the king, or a call to the king's presence, but at night he would make good the
ο υστερήματα, εν ευχαίς καὶ δάκρυσι μέχρι διαφαύ-
ματος ἵσταμένου αὐτοῦ καὶ τὸν Θεὸν ἐπικαλοῦ-
μένου· οἶχεν τὸ προφητικὸν ἐκεῖνο ῥῆμα ἐπ’ αὐτὸν
ἐπληροῦτο· Ἐν ταῖς νυξὶς ἐπάρατε τὰς χείρας
υμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον.

Ὁ δὲ Ζαρδάν ἐκεῖνος, τὴν τοιαύτην αὐτοῦ αἰ-
σθόμενος διαγωγὴν καὶ λύπης πληρούμενος, μερί-
μανας τε δεινᾶς τὴν ψυχὴν βαλλόμενος, οὐκ εἶχεν
ὁ τι καὶ δράσεις· τέλος, τῇ ἄνια καταπονθεῖς, εἰς
τὸν ἐαυτῶν ἀπεδήμησεν οἶκον, ἀρρωστεῖν προσπο-
νούμενος. ὡς δὲ εἰς γρῶσιν τῷ βασιλείᾳ τοῦτο ἐλη-
λύθη, ἀλλον μὲν ἀντὶ αὐτοῦ τῶν πιστοτάτων
καθυπηρετεῖν τῷ νῦ ἦξαπέστειλεν· αὐτοὺς δὲ, τῆς
τοῦ Ζαρδαν ἐπιμελούμενος ὑγείας, ἰατρὸν αὐτῷ
πέμπτε δοκιμώτατον καὶ φροντίδος ὅτι πολλῆς
ἀξίας θεραπευθῆναι.

Ὃ δὲ ἰατρὸς, ἐπεὶ τῷ βασιλείᾳ οὗτος κεχαρι-
σμένος ἦν, ἐπιμελῶς ἐπεσκέψατο, καὶ, ἄριστα
diagwghs kai, aristata
diaγnous a kai aytou, tou basilei thattou
anaγellei, ois Eγw, phsisi, oudeivos noshmatos
aιtioν eν τω anbropow eurein deudnhamai eνthe
tau kai upolitamβano, athymia tiv tih psikhν
blhnta, toytou malakiσthnai. o de basileis,
touτων akousas touv νηματων, υπελαβε βαρεως
autou touv nivn diateθnai, kai touτou χαριν
luphtentau autoun υποχωρησαι. maθeιn de to
pragima akolouthos bovλομενων, deδηλωκε to
Zardan, ois Aυριον ελεύσομαι, phsisi, theorhaisai 191
se, kai τα τῆς ἐπισυμβάσεις σοι διαγνώναι
árrwstias.

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

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

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

But Zardan, on hearing this message, at daybreak wrapt his cloak around him and went to the king,
πορεύεται πρὸς τὸν βασιλέα. καὶ εἰσελθὼν προσεκύνησεν αὐτῷ ἐπὶ τῆς γῆς. ὁ δὲ βασιλεὺς,
Τῇ, φησί, παρεβιάσω ἕαυτὸν παραγενέσθαι; αὐτὸς γὰρ ἤθελον ἐπισκέψασθαι σε, καὶ πᾶσι γνωρίσαι
τὴν πρὸς σέ μου φίλλαν. ὁ δὲ ἀντέφησεν. 'Ἡ ἐμὴ, βασιλεῦ, ἀσθένεια ὀφίες ἐστὶ τῶν συνήθων ἀνθρώπων ἄρρωστιῶν ἀλλ' ἐκ λυπηρᾶς καὶ ἐμμερίμνου ψυχῆς τῆς καρδίας ὁδυνωμένης συγκω-
δυνῆθη τὸ σῶμα. ἀφροσύνη δὲ μοι ἢν οὕτως ἔχοντα μὲ μὴ δουλικῶς πρὸς τὸ σῶμα παραγενέσθαι
κράτος, ἀλλὰ τὴν σὴν βασιλείαν προσμένειν ἔως ἐμοῦ τοῦ οἰκετοῦ σκυλῆμα. τοῦ βασιλέως ὑπὸν
πυθανομένου τῆς ἡ τῆς ἀθυμίας αὐτοῦ αἰτία, ὑπολαβὼν ὁ Ζαρδάν, Μέγας ἐμοὶ κίνδυνος, ἔφη,
καὶ μεγάλων ἐγὼ τιμωρίων ἄξιος, πολλῶν δὲ θανάτων ἔνοχος καθεστήκα, ὅτι σοῦ τοῖς προσ-
tάγμασιν ἀμελῶς διατεθεὶς ἀνίας σοι πολλῆς ὅσον οὐδέπω πρόξενος γέγονα.

Αὕθις δὲ ὁ βασιλεύς, Καὶ τίνα σὺ ἀμέλειαν ἡμέληκας; ἦρετο· τί δὲ τὸ περίεχον σε δεός; 'Ἐν τῇ περὶ τὸν κύριον μου τὸν υἱὸν σου ἀκριβεία ἡμέληκα, ἔφη. πονηρὸς γὰρ ἀνθρωπος καὶ γόης ἐλθὼν ὑμίλησεν αὐτῷ τὰ τῆς θρησκείας τῶν Χρισ-
tιανῶν. εἶτα διηγεῖται κατὰ μέρος τῷ βασιλεῖ τὰ λαληθέντα παρὰ τοῦ γέροντος πρὸς τὸν υἱὸν αὐτοῦ,
καὶ μεθ' ὅς ἡδονῆς ἐκείνου τὸν λόγον ἐδέξατο, καὶ ὡς ὅλος τοῦ Χριστοῦ ἐγεύοντα. πρὸς δὲ καὶ 192
τὴν κλήσιν ἐδήλου τοῦ γέροντος, Βαρδαὶ τοῦτον καλεῖσθαι εἰπών. ἀκηκοεὶ γὰρ καὶ πρότερον ὁ βασιλεὺς τὰ περὶ τοῦ Βαρδαί καὶ τῆς ἀκρο-
tάτης ἀσκήσεως αὐτοῦ. ὃς δ' εἰς ἀκοὰς ταῦτα ἔλθε τῷ βασιλεῖ, κλόνῳ εὐθὺς ἐκ τῆς περιπε-

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and entered and fell in obeisance on the ground. The king spake unto him, 'Why hast thou forced thyself to appear? I was minded to visit thee myself, and so make known to all my friendship for thee.' He answered, 'My sickness, O king, is no malady common to man; but pain of heart, arising from an anxious and careful mind, hath caused my body to suffer in sympathy. It had been folly in me, being as I am, not to attend as a slave before thy might, but to wait for thy Majesty to be troubled to come to me thy servant.' Then the king enquired after the cause of his despondency; Zardan answered and said, 'Mighty is my peril, and mighty are the penalties that I deserve, and many deaths do I merit, for that I have been guilty of neglect of thy behests, and have brought on thee such sorrow as ne'er before.'

Again said the king, 'And of what neglect hast thou been guilty? And what is the dread that encompasseth thee?' 'I have been guilty,' said he, 'of negligence in my close care of my lord thy son. There came an evil man and a sorcerer, and communicated to him the precepts of the Christian religion.' Then he related to the king, point by point, the words which the old man spake with his son, and how gladly Ioasaph received his word, and how he had altogether become Christ's. Moreover he gave the old man's name, saying that it was Barlaam. Even before then the king had heard tell of Barlaam's ways and his extreme severity of life; but, when this came to the ears of the king, he was 323
σούσης αὐτῷ ἅθυμίας βάλλεται, καὶ θυμοῦ πληροῦται, μικρὸν καὶ ἀποτῆγνυται τῷ ἀκούσματι. καὶ αὕτη προσκαλεῖται Ἄραχθι τινα ὑπὸ λεγόμενον, δὲ καὶ τῶν δευτερεύον μετὰ τὸν βασιλεύα ἥξιούτο, καὶ πρῶτος αὐτῷ ἐν πάσαις ταῖς ἀποκρύφοις συμβουλίαις ἔτυγχανεν ἀμα δὲ καὶ τῆς ἀστρολογίας ἐπιστήμων ἦν ὁ ἄνηρ. πρὸς δὲν παραγενόμενον τὸ συμβαν ὁ βασιλεὺς σὺν ἅθυμία πολλῆ καὶ ἀδημονία διηγείται. ὁ δὲ, τὸν τάραχον αὐτοῦ καὶ τὴν σύγχυσιν τῆς ψυχῆς θεασάμενος, Ἀτάραχά σοι, φησὶ, εὖστο καὶ ἀλυπα, Ὡ βασιλεὺς οὐκ ἀνέλπιστον γὰρ ἡμῖν ἔτι τὸ μεταπεσεῖν αὐτῶν ἄλλα καὶ ἱλαν βεβαιότατα γυνώσκω θάττον αὐτῶν καὶ ἐξαρνησασθαι τὴν τοῦ πλάνου ἔκειν διασκαλιάν, καὶ τῷ σῷ συνθέσθαι τελήματι.

Τούτοις οὖν τοῖς ῥήμαι τὸν βασιλέα εἰς τὸ εὐθυμότερον ὁ Ἄραχθις μεταβαλὼν, τῇ περὶ τὸ πράγμα διασκέψει μελέτην ἐποιοῦτο. Καὶ τούτῳ, φησίν, ὁ βασιλεὺς, πρὸ πάντων ποιήσωμεν καταλαβεῖν σπεύσωμεν τὸν δεινὸν Βαρλαάμ. καὶ εἰ τούτου ἐπιτύχαμεν, οὐκ ἀστοχήσομεν, εὐ οἶδα, 193 τοῦ σκοποῦ, οὖδὲ ψευδοθησόμεθα τῆς ἐπιδόσ. ἀλλ’ ἐκεῖνος αὐτός, ἡ ῥήματι πιθανοὶ ἡ βασάνων ὀργάνους πολυειδεῖ πεισθεῖς, ἀκούν ἀν ὀμολογήσεις ψευδή καὶ πεπλανημένα φάσκειν, καὶ τὸν κυρίον μου καὶ υἱόν σου τὸν πατρόφι ἔχεσθαι μεταπέσεις δόγματος. εἰ δὲ ἐκεῖνον μὲν καταλαβεῖν οὐ δυνηθεῖμεν, ἔτερον εὖ ἐπίσταμαι πρεσβύτην μονερημέτην, ἐναχώρ καλούμενον, ὁμοίων τῷ Βαρλαάμ κατὰ πάντα, οὐκ ἔστι διαγράφειν μὴ ἐκεῖνον ὑπάρχειν, τῆς ἡμετέρας.
straightway astonied by the dismay that fell on him, and was filled with anger, and his blood well-nigh curdled at the tidings. Immediately he bade call one Araches, who held the second rank after the king, and was the chief in all his private councils: besides which the man was learned in star-lore. When he was come, with much despondency and dejection the king told him of that which had happened. He, seeing the king's trouble and confusion of mind, said, 'O king, trouble and distress thyself no more. We are not without hope that the prince will yet change for the better: nay, I know for very certain that he will speedily renounce the teaching of this deceiver, and conform to thy will.'

By these words then did Araches set the king in happier frame of mind; and they turned their thoughts to the thorough sifting of the matter. 'This, O king,' said Araches, 'do we first of all. Make we haste to apprehend that infamous Barlaam. If we take him, I am assured that we shall not miss the mark, nor be cheated of our hope. Barlaam himself shall be persuaded, either by persuasion or by divers engines of torture, against his will to confess that he hath been talking falsely and at random. But if we fail to take Barlaam, I know of an eremite, Nachor by name, in every way like unto him; it is impossible to distinguish the one from the other. He
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dόξης ὄντα, καὶ ἰδιάσκαλουν ἐμὸν ἐν τοῖς μαθήμασι γενόμενον. τοῦτῳ ὑπαγορεύσας ἔγω, νῦκτωρ ἀπελθὼν, πάντα κατὰ μέρος ἀφηγήσομαι. ἦτα, κρατηθήναι τὸν Βαρλαάμ διαφημήσαντες, τοῦτον παραστησόμεθα: ὁς καὶ Βαρλαὰμ ἐαυτὸν ὁνομάσας, τὰ τῶν Χριστιανῶν προσβεβείν προσπονήσεται, καὶ τούτους διεκδικῶν φανήσεται. ἦτα, μετὰ πολλὴν διάλεξιν ἤττώμενος, κατὰ κράτος ἐκκυκθήσεται. καὶ ταύτα ὁ τοῦ βασιλέως υἱὸς θεόμενος, ὡς ὁ Βαρλαὰμ μὲν ἡττήθη, τὰ δὲ ἡμέτερα ὑπερνικᾷ, τοῖς νυκτὶς πάντως συνθῆσεται: μέγα πρὸς τούτος καὶ τὸ τὴν σὴν αἰδείσθαι βασιλείαν καὶ τὰ σοὶ κεχαρισμένα ποιεῖν τιθέμενοι. ἐπισταρφήσεται γὰρ καὶ ὁ τὸ προσωπεῖον τοῦ Βαρλαὰμ ὑποδύσ, καὶ πεπλανήσθαι αὐτὸν διαβεβαιώσει.

"Ἠσθη ὁ βασιλεὺς ἐπὶ τοῖς λαληθείσι, καὶ ἄριστα βουλεύσασθαι ἠδοξε, κεναῖς ἐπερειδόμενος ἐλπίσιν. ἐνθεν τοι καὶ τὸν Βαρλαὰμ ἐναγχος 194 μαθῶν ὑποχωρήσαι, χειρώσασθαι ἔσπευδε. λοχοὶ σὺν καὶ λοχαγοὶ τῶν διεξόδους τὸς πλείον διειληφὼς, μᾶν τῶν οἴδον, ἂν πασῶν μᾶλλον ύψωράς, αὐτὸς, ἢποι έπιβάς, ἀνὰ κράτος ἐδίωκε, προκαταλαβείν αὐτὸν ἐκ παντὸς τρόπου διανοούμενος. ἐν ὅλαις δὲ δὲ ἡμέραις κοπιάσας, μάτην τεταλαπτωρήκει. ἦτα, αὐτὸς μὲν ἐν τινὶ τῶν βασιλικῶν παλατίων ἐν τοῖς ἀγροῖς διακειμένῳ προσμείνας, τὸν Ἀραχὴν μετὰ ἢπείρων οὐκ ὀλέγων ἔως αὐτῆς τῆς Σενααρίτιδος ἔρημου ἐπὶ ξητησίν ἀπέστειλε τοῦ Βαρλαὰμ. καταλαβὼν δὲ ἐκείνως τὸν τόπον, πάντας τοὺς περιόκους διετάραξε· καὶ τῶν ἔως ἐωρακέναι ποτὲ τὸν ἀνδρα
is of our opinion, and was my teacher in studies. I will give him the hint, and go by night, and tell him the full tale. Then will we blazon it abroad that Barlaam hath been caught; but we shall exhibit Nachor, who, calling himself Barlaam, shall feign that he is pleading the cause of the Christians and standing forth as their champion. Then, after much disputation, he shall be worsted and utterly discomfited. The prince, seeing Barlaam worsted, and our side victorious, will doubtless join the victors; the more so that he counteth it a great duty to reverence thy majesty, and do thy pleasure. Also the man who hath played the part of Barlaam shall be converted, and stoutly proclaim that he hath been in error.'

The king was delighted with his words, and rocked himself on idle hopes, and thought it excellent counsel. Thereupon, learning that Barlaam was but lately departed, he was zealous to take him prisoner. He therefore occupied most of the passes with troops and captains, and, himself, mounting his chariot, gave furious chase along the one road of which he was especially suspicious, being minded to surprise Barlaam at all costs. But though he toiled by the space of six full days, his labour was but spent in vain. Then he himself remained behind in one of his palaces situate in the country, but sent forward Araches, with horsemen not a few, as far as the wilderness of Senaar, in quest of Barlaam. When Araches arrived in that place, he threw all the neighbour folk into commotion: and when they constantly affirmed that they had
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βεβαιωσάμενων, ἐπὶ τὰς ἐρήμους ὁ ἄρχων τοὺς ἐυσεβεῖς θηρεύσων ἔξερει. πολὺ τῇ τῆς ἐρήμου διοδεύσας διάδρομα, ὅρη τῇ περικυκλώσας καὶ ἀτριβεῖς φάραγγας πεζεύσας καὶ δυσβάτους, μετὰ τῶν σὺν αὐτῷ ὄχλων ἀκρῷρειάν τινα καταλαβόν, καὶ στὰς ἐπ’ αὐτῆς, ὁρὰ κατὰ τὴν ὑπόρειαν φά’ 195 λαγγα ἐρήμωτων περιπατοῦσαν. καὶ εὕθως τῷ τοῦ ἄρχοντος προστάγματι πάντες ἐπ’ αὐτοῦς θέουσιν ἀπνευστὶ; ἄλλος ἄλλον τοὺς δρόμους φθάσας φιλονεικούντες· καὶ φθάσαντες, περιχύθησαν αὐτοῖς κύνες ὡσεὶ πολλοὶ ἢ θηρία ποντρά τινα καὶ μισάνθρωπα· καὶ κρατοῦσι τοὺς ἄνδρας τῷ τε εἰδει καὶ τῇ καταστάσει σεμνοτάτους, καὶ τὰ σήμαντα τῆς ἐρημικῆς καταστάσεως ἐπὶ τῶν προσώπων φέροντας· καὶ τούτους σύροντες τῷ ἄρχοντι παρέστησαν, οὐ θορυβηθέντας ὅλως, οὐκ ἄγεννες τι καὶ σκυθρωπὸν ἐνδειξαμένους ἢ φθεγξαμένους. ὁ δὲ προάγων αὐτῶν καὶ οἶνοι καθηγούμενος πήραν ἐβάσταξε τριχίνην, μεστὴν λευφάδων προεκδημησάντων τινῶν ἁγίων Πατέρων.

Κατανοήσας δὲ αὐτοῦς ὁ Ἀραχής, ὡς οὐκ εἶδε τὸν Βαρδαλάμ (ἐγίνοσκε γὰρ αὐτοῦ), συνεχύθη τῇ λύπῃ. λέγει δὲ πρὸς αὐτούς· Ποῦ ἔστιν ὁ ἀπατεῶν ἐκείνος, ὁ τῶν υἱῶν πλανήσας τοῦ βασιλέως; ὁ δὲ τὴν πήραν βαστάξων ἀπεκρίνατο. Οὐκ ἔστιν ἐκείνος ἐν ἡμῖν· μηδὲ γένοιτο· φεύγει γὰρ ἡμᾶς τῇ τοῦ Χριστοῦ διωκόμενος χάριτι. ἐν ὑμῖν δὲ τὰς οἰκήσεις ἔσχε· ὁ ἄρχων ἐφ’ Ἑνώσκεις οὖν αὐτῶν; Ναι, φησὶν ὁ ἐρημίτης· οἶδα τὸν ἀπατεῶνα λεγόμενον, ὃς ἔστιν ὁ διάβολος, ὁ μέσον ύμῶν κατοικῶν καὶ παρ’ ύμῶν λατρευόμενός τε 328
nowhere seen the man, he went forth into the desert places, for to hunt out the Faithful. When he had gone through a great tract of desert, and made the circuit of the fells around, and journeyed a-foot over untrodden and pathless ravines, he and his hosts arrived at a plateau. Standing thereon, he descried at the foot of the mountain a company of hermits a-walking. Straightway at their governor’s word of command all his men ran upon them in breathless haste, vying one with another, who should arrive first. When they arrived, they came about the monks like so many dogs, or evil beasts that plague mankind. And they seized these men of reverend mien and mind, that bore on their faces the hall-mark of their hermit life, and haled them before the governor; but the monks showed no sign of alarm, no sign of meanness or sullenness, and spake never a word. Their leader and captain bore a wallet of hair, charged with the relics of some holy Fathers departed this life.

When Araches beheld them, but saw no Barlaam—for he knew him by sight—he was overwhelmed with grief, and said unto them, ‘Where is that deceiver who hath led the king’s son astray?’ The bearer of the wallet answered, ‘He is not amongst us, God forbid! For, driven forth by the grace of Christ, he avoideth us; but amongst you he hath his dwelling.’ The governor said, ‘Thou knowest him then?’ ‘Yea,’ said the hermit, ‘I know him that is called the deceiver, which is the devil, who dwelleth in your midst and is worshipped
καὶ θεραπευόμενος, ὁ ἄρχων λέγει· Περὶ τοῦ Βαρλαὰμ ἐγὼ τὴν ζήτησιν ἔχω, καὶ τοῦτον ἡρόμεν σὲ μαθεῖν ποῦ ἐστίν· ὁ δὲ μοναχὸς· Καὶ ἵνα τί, 196 φησίν, ἀλληγόρως ἐλάλησας, περὶ τοῦ ἀπατή· σαντος τὸν υἱὸν τοῦ βασιλέως τὴν πεῦσιν προσαγαγών; εἰ γὰρ τὸν Βαρλαὰμ ἐξῆτεις, ἔδει σὲ πάντως εἰπεῖν. Ποῦ ἔστιν ὁ ἐκ τῆς πλάνης ἐπιστρέφας καὶ σώσας τὸν τοῦ βασιλέως υἱὸν; ἔκεινος γὰρ ἀδελφὸς ἡμῶν ὑπάρχει καὶ συνασκητής· ἐκ πολλῶν δὲ ἦδη ἡμερῶν οὐ τεθεάμεθα αὐτὸν. ὁ δὲ Ἀραχής· Τὸ οἶκημα αὐτοῦ, φησίν, ὑπόδειξον. ὁ ἀσκητὴς ἀπεκρίνατο. Εἰ θεάσασθαι ὑμᾶς θέλειν, ἔκεινος ἀν εἰς συνάντησιν ὑμῶν ἐξῆλθεν. ἡμῖν δ' οὖν οὐκ ἔξεστι τὸ δωμάτιον αὐτοῦ ὑμῖν γνωρίσαι.

Θυμοῦ ἐπὶ τούτω ἐμπίμπλαται ὁ ἄρχων, καὶ φησί πρὸς αὐτὸν, ὁργίλον ἃμα καὶ θηρίωδες ἐμβλέψας· Ἐνώ υἱὲ τοῦ θανάτῳ ὑμᾶς θανατώσω, εἰ ἔξι αὐτῆς τὸν Βαρλαὰμ οὐ παραστήσετε μοι. Καὶ τί, φησίν ὁ ἀσκητής, ὅρας ἐν ἡμῖν, οὔτε ἀντιχόμενοι δυσαποστάστως τῆς παρούσης διακεισόμεθα ζωῆς, καὶ τὸν παρὰ σοῦ ἐπαχθησόμενον φοβηθῶμεν θάνατον; χάριν γὰρ σοι μᾶλλον ὤμολογησόμεν, ὅτι τῆς ἀρετῆς ἐχομένου τοῦ βίου ἐξήγαγες. δεδοκιμαζέων γὰρ οὐ μικρῶς τὸ τοῦ τέλους ἄδηλον, μὴ εἰδότες πῶς ἔχοντας ἡμᾶς καταλήψεται, μὴ ποινήματι ὄλομος ἢ ἐπηρειά 197 τῆς δαιμονικῆς τῆς προαιρέσεως τὴν ἐνστασιν μεταστρέψῃ, καὶ ἐτερα φρονεῖν ἢ ποιεῖν παρὰ τὰ τῶ Θεός ὀμολογημένα μεταπείσειεν. ὅθεν τυχεῖν ὅν ἐλπίζετε ὅλως ἀπείποντες, μὴ ὀκνήσητε ποιεῖν ὅπερ βούλεσθε. οὔτε γὰρ τὸ τοῦ θεοφιλοῦς ἡμῶν 330
and served by you.' The governor said, 'It is for Barlaam that I make search, and I asked thee of him, to learn where he is.' The monk answered, 'And wherefore then speakest thou in this ambiguous manner, asking about him that had deceived the king's son? If thou wast seeking Barlaam, thou shouldest certainly have said, "Where is he that hath turned from error and saved the king's son?" Barlaam is our brother and fellow-monk. But now for many days past we have not seen his face.' Said Araches, 'Show me his abode.' The monk answered, 'Had he wished to see you, he would have come forth to meet you. As for us, it is not lawful to make known to you his hermitage.'

Thereupon the governor waxed full of indignation, and, casting a haughty and savage glance upon him, said, 'Ye shall die no ordinary death, except ye immediately bring Barlaam before me.' 'What,' said the monk, 'seest thou in our case that should by its attractions cause us to cling to life, and be afraid of death at thy hands? Whereas we should the rather feel grateful to thee for removing us from life in the close adherence to virtue. For we dread, not a little, the uncertainty of the end, knowing not in what state death shall overtake us, lest perchance a slip of the inclination, or some despiteful dealing of the devil, may alter the constancy of our choice, and mis-persuade us to think or do contrary to our covenants with God. Wherefore abandon all hope of gaining the knowledge that ye desire, and shrink not to work your will. We shall neither reveal the dwelling-
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ἀδελφοῦ ὁικητήριον, καίται γε εἰδότες, ὑποδείξο-
μεν, οὐτε ἄλλα τινὰ ὑμών λανθάνοντα μοναστήρια
προδώσομεν, ταύτῃ τὸν θάνατον ἐκφυγεῖν κακῶς
ἀνεχόμενοι. ἀλλὰ καλῶς μᾶλλον θανοῦμεθα,
ιδρώτας ἁρετής πρότερον, καὶ νῦν ἀνδραγάθιας
αἵμα, τῷ Θεῷ προσενέγκαντες.

Οὕτω παρρησιασάμενοι οὐκ ἐνεγκὼν ὁ ἀλητή-
ριος, ἀλλὰ πρὸς τὸ γενναῖον τοῦ φρονήματος
δύτατα κινηθεὶς, πολλαῖς αὐτοῦς περιέβαλε
πληγαῖς καὶ βασάνους; ὅτι τὸ μεγαλόψυχον καὶ
γενναῖον καὶ τῷ τυράννῳ ἀξίου θαύματος ἐνομίσθη.
ὡς δὲ μετὰ πολλὰς τιμωρίας πείθειν οὐκ εἴχειν,
οὕτε ὑποδείξαι τις αὐτῷ τὸν Βαρλαάμ ἤνείχετο,
λαβὼν τούτους, ἐπὶ τὸν βασιλέα κελεύει τυπτο-
μένους καὶ προπηλακιζομένους ἄγεσθαι, βαστά-
ζοντας καὶ τὴν πέραν τῶν λειψάνων.

XXIII

Δι’ ἡμέρῶν δὲ οὐκ ὀλύγων προσάγει τούτους τῷ
βασιλεῖ, καὶ τὰ κατ’ αὐτοὺς δήλα τίθησιν. εἰτα
παριστάτα κατὰ πρόσωπον αὐτοῦ δεινὰ θυμομα-
χοῦντος. καὶ δὲ ἵδιν αὐτοὺς, τῷ θυμῷ ὑπερζέσας,
μαυρωμένῳ ἑώκει. τύπτεσθαι τε αὐτοὺς ἀνηλεώς
κελεύσας, ὡς εἰδὲ ταῖς πληγαῖς χαλέπως κατα-
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κοπέντας, μόλις τῆς πολλῆς ἀνενεγκῶν μανίας,
παύσασθαι τοὺς τύπτοντας κελεύει. καὶ φησὶ
πρὸς αὐτοὺς. Τί τὰ ὅστὰ ταύτα τῶν τεθνεώτων
περιφέρετε; εἰ, δὲν τὰ ὅστα εἰς ποθοῦντες, ταύτα
βαστάζετε, ταύτῃ τῇ ὁρᾷ θήσομαι καὶ ὧμᾶς μετ’
αὐτῶν, ἵνα, τῶν ποθουμένων τυχόντες, χάριν μοι
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place of our brother, whom God loveth, although we know it, nor shall we betray any other monas-
teries unbeknown to ye. We will not endure to escape death by such cowardice. Nay, liefer would
we die honourably, and offer unto God, after the sweats of virtue, the life-blood of courage.'

That man of sin could not brook this boldness of speech, and was moved to the keenest passion
against this high and noble spirit, and afflicted the monks with many stripes and tortures. Their
courage and nobility won admiration even from that tyrant. But, when after many punishments he
failed to persuade them, and none of them consented to discover Barlaam, he took and ordered
them to be led to the king, and to bear with them the wallet with the relics, and to be beaten
and shamefully entreated as they went.

XXIII

After many days Araches brought them to the king, and declared their case. Then he set them
before the bitterly incensed king: and he, when he saw them, boiled over with fury and was like to one
mad. He ordered them to be beaten without mercy, and, when he saw them cruelly mangled with
scourges, could scarcely restrain his madness, and order the tormentors to cease. Then said he unto
them, 'Why bear ye about these dead men's bones? If ye carry these bones through affection for those
men to whom they belong, this very hour I will set you in their company, that ye may meet your

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ὁμολογήστε. ὃ δὲ τῆς θείας ἐκείνης φάλαγγος ἐξαρχος καὶ καθηγητῆς παρ' οὐδὲν τὰς τοῦ βασιλέως τιθέμενοι ἀπειλᾶς, ὡς μηδενὸς αὐτῷ συμβεβηκότος ἀνιαροῦ, ἐλευθέρα φωνῆ καὶ λαμπροτάτῳ προσώπῳ καὶ τὴν ἐνοικοῦσαν τῇ ψυχῇ σημαίνοντι χάριν ἐφῆ. Τὰ ὅστα τάτα τὰ καθαρὰ καὶ ἄγνια περιφέρομεν, ὁ βασιλεύς, τὸν πόθον τὸ ἀφοσιούμενον ὧν εἰσὶν θαυμασίων ἀνδρῶν, καὶ τῆς ἀσκήσεως αὐτῶν καὶ θεοφιλότης πολιτείας εἰς μνήμην ἐαυτοὺς ἄγοντες καὶ πρὸς τὸν ὅμοιον διεγείροντες ξῆλουν, τὴν ἀνάπαυσιν τε ἐνοπτριζόμενοι καὶ τρυφῆν ἐν ᾗ οὐν διάγονοι· καὶ τούτων μὲν μακαρίζοντες, ἀλλήλους δὲ παραθήγοντες τοὺς αὐτῶν ἐξακολουθείν ἰχνείς σπευδομεν. πρὸς δὲ, καὶ τὴν τοῦ θανάτου ἐαυτοῖς περιπουλούμενα μνήμην, πάνω ὠφελίμον οὐσιν καὶ πρὸς τούς τῆς ἀσκήσεως ἁγώνας προθύμως ἀναπτεροῦσαν, καὶ ἀγιασμὸν δὲ τῇ τούτων ἀρνόμεθα προσφαύσει.

Ἀὐθις δὲ ὁ βασιλεύς, Ἐι ὠφελίμοις, φησίν, ἢ τοῦ θανάτου μνήμη, καθὼς φατε, τί μὴ τοῖς ἐν τοῖς σώμασιν ὑμῶν ὡστέοις τὴν τούτων ὑποδέχεσθε μνήμην, τοῖς οἰκείοις ὑμῖν καὶ ὥσον οὕτω θαρσησμένοις, ἢπερ τοῖς ἀλλοτρίοις τούτοις καὶ διεφθαρμένοις;

Καὶ ὁ μοναχὸς, Πέντε μὲν, φησίν, ἐμοὶ εἰρηκότος αἰτίας τῆς τῶν λευψάνων περιφορᾶς, πρὸς μίαν αὐτῶς ἀνταποκρινόμενος, χλεύαζειν ἡμᾶς δοκεῖς· ἀλλ᾽ ἐναργέστερον, εὐ ἰσθι, τα τῶν προτετελευτηκότων ὅστα τὴν τοῦ θανάτου παριστῶσι μνήμην, ἢγε τῶν ζωτῶν. ἀλλ᾽, ἐπεῖπερ ταῦθ᾽ οὕτως εἶναι γιωσκεῖς καὶ τὰ ἐν τῇ σαρκὶ σου ὅστα τὸν θάνατόν σοι ὑποτυποῦσι, τί μὴ καὶ
lost friends and be duly grateful to me.' The captain and leader of that godly band, setting at naught the king's threats, showing no sign of the torment that he had undergone, with free voice and radiant countenance that signified the grace that dwelt in his soul, cried out, 'We carry about these clean and holy bones, O king, because we attest in due form our love of those marvellous men to whom they belong: and because we would bring ourselves to remember their wrestlings and lovely conversation, to rouse up ourselves to the like zeal; and because we would catch some vision of the rest and felicity wherein they now live, and thus, as we call them blessed, and provoke one another to emulate them, strive to follow in their footsteps: because moreover, we find thereby that the thought of death, which is right profitable, lendeth wings of zeal to our religious exercises; and lastly, because we derive sanctification from their touch.'

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

The monk said, 'Five reasons I gave thee, why we carry about these relics; and thou, making answer to one only, art like to be mocking us. But know thou well that the bones of them, that have already departed this life, bring the thought of death more vividly before us than do the bones of the living. But since thou judgest otherwise, and since the bones of thine own body are to thee a type of death, why dost thou not recollect thy latter
αὐτὸς, τῆς ὀψον ὑπ' ἐλευσομένης μνημονεύων τελευτῆς, εὖ τὰ σεαυτοῦ διατίθης, ἀλλὰ πάσας μὲν τὴν ψυχήν σου ἐκδέδωκασ παρανομίαις, βιαίως δὲ καὶ ἀνηλεώς ἀναίρεις τοὺς λατρευτὰς τοῦ Θεοῦ καὶ τῆς εὐσεβείας ἔραστάς, τοὺς μηδέν σοι ἡδικηκότας, μηδὲ σοι τῶν παρόντων τι συμμεριζομένους ἢ ἀφελέσθαι φιλονεικοῦντας;

'Ὁ δὲ βασιλεὺς ἔφη: 'Τοὺς δεινοὺς ὑμᾶς καὶ λαοπλάνους εἰκότως κολάξῳ, ὅτι πάντας ἀπατάτε, ἀπέχεσθαι τῶν τερπνῶν τοῦ βίου ὑποτιθέμενοι, καὶ, ἀντι τῆς γλυκείας ζωῆς καὶ τῆς ποθενοτάτης ἐπιθυμίας καὶ ἠδονῆς, τὴν σκληρᾶν καὶ ῥυπόδη ταὐτὴν καὶ πιναρὰν ἐκλέγεσθαι ἀγωγὴν ἐκβιά- 200 ἤσθε, καὶ τὴν τῶν θεῶν τιμὴν τῷ Ἰσσοῦ ἀπονέ- μεν κηρύττετε. Ἰνα ὑμῶν μή, τῇ ὑμετέρᾳ ἀπάτῃ ἐξακολουθούντες, οἱ λαοὶ ἔρημον τὴν γῆν καται- λίπωσι, καὶ, τῶν πατρίων ἀποστάντες θεῶν, ἀλλοτρίω λατρεύσωσι, τιμορίας ὑμᾶς καὶ θανά- τος ὑποβαλεῖν δίκαιον ἐκρίνα.

'Ὁ δὲ μοναχὸς φησίν: 'Εἰ πάντας μετέχειν τῶν ἀγαθῶν τοῦ βίου ὁρέγη, τῇ μὴ πᾶσιν ἐπ᾽ ᾗ ὅσης μετα- δίδως τῆς τρυφῆς καὶ τοῦ πλοῦτου, ἀλλ᾽ οἱ μὲν πλείους πενίᾳ ταλαιπωροῦνται, σὺ δὲ τὰ αὐτῶν προσαφαρτάξων τοῖς έαυτοῖς προστίθης; οὐκ ἀρα τῆς τῶν πολλῶν φροντίζεις σωτηρίας, ἀλλὰ τὴν ἰδίαν πιαίνεις σάρκα, ὥλην ἐτοιμάζων τῇ τῶν σκωλῆκων καταβρώσει. διὰ τούτο, καὶ τὸν τῶν πάντων ἀπαρησάμενος Θεοῦ, τοὺς μὴ δύνασ προσ- ηγορεύσας θεοῦς, τὸν πᾶσις παρανομίας ἐφευ- ρετάς, ἵνα σοι, κατὰ μίμησιν αὐτῶν ἀσελγαίνοντε καὶ παρανομοῦντε, τὸ μιμητὴς ἀναγορεύεσθαι τῶν θεῶν σου προσγένηται. οἷα γὰρ οἱ θεοὶ ὑμῶν

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end so shortly to come, and set thine house in order, instead of giving up thy soul to all kinds of iniquities, and violently and unmercifully murdering the servants of God and lovers of righteousness, who have done thee no wrong, and seek not to share with thee in present goods, nor are ambitious to rob thee of them?"

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

The monk answered, 'If thou art eager that all should partake of the good things of life, why dost thou not distribute dainties and riches equally amongst all? And why is it that the common herd are pinched with poverty, while thou addest ever to thy store by seizing for thyself the goods of others? Nay, thou carest not for the weal of the many, but fattenest thine own flesh, to be meat for the worms to feed on. Wherefore also thou hast denied the God of all, and called them gods that are not, the inventors of all wickedness, in order that, by wantonness and wickedness after their example, thou mayest gain the title of imitator of the gods.'
ΣΤ. ΙΩΑΝΝΗΣ ΗΛΙΑΤΟΣ

ἐπραξαν, πῶς οὖχι καὶ οἱ προσέχοντες αὐτοῖς ἀνθρωποι πράξουσι; πλάνην οὖν μεγάλην πε-πλάνησαι, ὁ βασιλεύ. δέδοικας δὲ μὴ τινας τοῦ λαοῦ πείσαμεν, τοὺς ἡμετέρος συνθεμένους, ἀποστήναι σου τῆς χειρὸς καὶ τῆ τὰ πάντα συνεχοῦσα προσοικειωθήναι χειρί: θέλεις ἄρα πολλοὺς εἶναι τοὺς ὑπουργοὺς τῆς σῆς πλεονεξίας, ἵνα αὐτοί μὲν ταλαιπωρώσι, σοὶ δὲ τὰ παρὰ αὐτῶν προσγένοιτο κέρδη. ὃν τρόπον κύνας τις τρέφων ἡ ὄρνεα εἰς θήραν τιθασενόμενα, πρὸ μὲν τῆς θήρας κολακεύων ταῦτα φαῦνοιτο, ἦνικα δὲ κατὰ-201 σχωσί τι τῶν θηρευμένων, βιαῖως αὐτῶν τοῦ στόματος τὸ θηρευθέν ἀφαρτάζει· οὕτω δὴ καὶ σὺ, πολλοὺς θέλων ἐχειν τοὺς φόρους σοι καὶ τέλη ἐκ γῆς καὶ θαλάσσης κομίζουτας, λέγεις μὲν τῆς αὐτῶν φροντίζειν σωτηρίας, ἀπόλειαι δὲ αὐτοῖς προεξών αἰώνιοι, πρὸ δὲ πάντων σεαυτῷ, ἵνα μόνον σοι ὁ σκυβάλων καὶ σαπριών ἀχρηστότερος βρίθοιτο πλοῦτος, λέληθας σκότος ἀντὶ φωτὸς κατέχων. ἀλλ' ἀνάνηψον τοῦ καταχθονίου ὑπὸν τοῦτον, διάνοιξον τοὺς μεμυκτὰς ὄφθαλμος, καὶ ὑδε τὴν περιλάμ-πουσαν πᾶσι τοῦ Θεοῦ ἡμῶν δόξαν καὶ σὺ ποτὲ σεαυτοῦ γενοῦ· Σύνετε γὰρ, ἄφροις ἐν τῷ λαῷ, καὶ μωροὶ ποτὲ φρονήσατε, φησίν ὁ προφήτης· σῶνες ὅτι οὐκ ἔστι θεός, πλὴν τοῦ Θεοῦ ἡμῶν, καὶ οὐκ ἔστι σωτηρία, εἰ μὴ ἐν αὐτῷ.

Ὁ δὲ βασιλεύς· Τῆς μωρᾶς σου ταύτης φλυ-αρίας πανράμενοι, τὸν Βαρδαλαμ αὐτίκα μοι ὑπόδειξον, ἢ πειρασθήσῃ κολαστηρίων ὄργανον, ὃν οὐδὲποτε πείραν εἰλήφας. ὁ μεγαλόφρων οὖν καὶ γενναιότατος ἁσκητῆς καὶ τῆς σοφίας πίλο-

Ps. xci. 8
For, as your gods have done, why should not ye do, and they that follow them do? Great then is the error that thou hast erred, O king. Thou fearest that we should persuade certain of the people to join with us, and revolt from thy hand, and place themselves in that hand that holdeth all things, for thou willest the ministers of thy covetousness to be many, that they may be miserable while thou reapest profit from their toil; just as a man, who keepeth hounds or falcons tamed for hunting, before the hunt may be seen to pet them, but, when they have once seized the quarry, taketh the game with violence out of their mouths. So also thou, willing that there should be many to pay thee tribute and toll from land and water, pretendest to care for their welfare, but in truth bringest on them and above all on thyself eternal ruin; and simply to pile up gold, more worthless than dung or rottenness, thou hast been deluded into taking darkness for light. But recover thy wits from this earthly sleep: open thy sealed eyes, and behold the glory of God that shineth round about us all; and come at length to thyself. For saith the prophet, "Take heed, ye unwise among the people, and, O ye fools, understand at last." Understand thou that there is no God except our God, and no salvation except in him.'

But the king said, 'Cease this foolish babbling, and anon discover to me Barlaam: else shalt thou taste instruments of torture such as thou hast never tasted before.' That noble-minded, great-hearted monk, that lover of the heavenly philosophy, was not
σοφίας ἐράστης κατ’ οὐδένα τρόπον ταῖς τοῦ βασιλέως ἀπειλαῖς μετετρέπετον· ἀλλ’ ἀτρέμας ἐστὼς ἔλεγεν. Οὐ τὰ παρὰ σοῦ θεσπιζόμενα ποιεῖν, ὁ βασιλεὺς, προστετάγμεθα, ἀλλὰ τὰ παρὰ τοῦ Δεσποτοῦ ἡμῶν καὶ Θεοῦ κεκελευσμένα, ὥστε σωφροσύνην ἡμᾶς ἐκδιδάσκει τοῦ πασῶν τῶν ἡδονῶν καὶ ἐπιθυμιῶν κρατεῖν, καὶ ἀνδρείαν 202 ἑξασκεῖν, ὡστε πάντα πόνον καὶ πᾶσαν κάκωσιν ὑπὲρ τῆς δικαιοσύνης ὑπομένειν. ὅσα γὰρ ἐπάξεις ἡμῖν ὑπὲρ τῆς εὐσεβείας δεινὰ μᾶλλον ἐνεργετῆσαι. ποίει οὖν ὁ Βούλεως ἡμεῖς γὰρ ἔξω τοῦ καθήκοντος πρᾶξαι τι οὐκ ἀνεξόμεθα, οὐδὲ ἀμαρτία ἐαυτοῦ ἐκδώσομεν. μὴ μικρὰν γὰρ ταύτην νομίσῃς ἀμαρτίαν, εἰ τὸν συναγωνισμὸν ἡμῶν καὶ συνατριώτητην εἰς τὰς σᾶς προδώσομεν χεῖρας. ἀλλ’ οὐ γὰρ γελάσεις καθ’ ἡμῶν τὸν γέλωτα τοῦτον, κἀν μυρίσης ἡμᾶς περιβάλλως θανάτοις· οὐχ οὕτως γὰρ ἡμεῖς ἀνανθροί, ὥσ φοβῶ τῶν σῶν βασιλέων τὴν ἡμετέραν προδοῦναι φιλοσοφίαν, καὶ ἀνάξιον τι δράσαι τῆς θείας νομοθεσίας. πρὸς ταύτα πάντα, εἰ τι γινώσκεις, ἀμυντήριον εὐτρέπτιζε ὄργανον· ἡμῖν γὰρ τὸ ξῆν Χριστὸς ἔστι, καὶ τὸ θανεῖν ὑπὲρ αὐτοῦ κέρδος ἄριστον.

Ἐπὶ τούτοις θυμῷ ἔξαφθείς, ὁ κρατῶν ἐκέλευσε τὰς μὲν θεολόγους αὐτῶν ἐκκοπῆναι γλώσσας ἐξορυχθῆναι δὲ τοὺς ὀφθαλμοὺς, χεῖρας τε ὅμοι, ἀποτμηθῆναι καὶ πόδας. τῆς ὅ ἀποφάσεως δοθεῖσας, οἱ μὲν ὑπασπισταὶ περιστὰντες αὐτοῖς καὶ δορυφόροι μισανθρώποι καὶ ἀνήλεως ἀκρωτηριαζοῦν καὶ τὰς μὲν γλώσσας ὁγκισθῆναι τῶν 203 στομάτων ἔξελκυσάντες, θηριωδῶς ἀπέτεμνον, τοὺς

Phæl. 1. 21

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Barlaam and Ioasaph, xxiii. 201-203

Moved by the king's threats, but stood unflinching, and said, 'We are not commanded to fulfil thy hest, O king, but the orders of our Lord and God who teacheth us temperance, that we should be lords over all pleasures and passions, and practise fortitude, so as to endure all toil and all ill-treatment for righteousness' sake. The more perils that thou subjectest us to for the sake of our religion, the more shalt thou be our benefactor. Do therefore as thou wilt: for we shall not consent to do aught outside our duty, nor shall we surrender ourselves to sin. Deem not that it is a slight sin to betray a fellow combatant and fellow-soldier into thy hands. Nay, but thou shalt not have that scoff to make at us; no, not if thou put us to ten thousand deaths. We be not such cowards as to betray our religion through dread of thy torments, or to disgrace the law divine. So then, if such be thy purpose, make ready every weapon to defend thy claim; for to us to live is Christ, and to die for him is the best gain.'

Incensed with anger thereat, the monarch ordered the tongues of these Confessors to be rooted out, and their eyes dug out, and likewise their hands and feet lopped off. Sentence passed, the henchmen and guards surrounded and mutilated them, without pity and without ruth. And they plucked out their tongues from their mouths with prongs, and severed them with brutal severity, and they dug out their
οφθαλμοὺς δὲ σιδηροῖς ἐξώρυττον ὄνυξιν, ἀρθρεμβόλους δὲ ὅργανοι τὰς χείρας αὐτῶν καὶ τοὺς πόδας ἐξαρθρούντες ἀπέτεμνον. οἱ δὲ μακάριοι ἐκεῖνοι καὶ αἰδήμονες καὶ γενναίοι τὸν λογισμόν, ὡς πρὸς εὐωχίαν καλούμενοι, ἀνδρείως προσήχοντο ταῖς βασάνοις, ἀλλήλους παραθήγοντες καὶ πρὸς τὸν διὰ Χριστὸν θάνατον ἀφόβως χωροῦντες.

Ἐν τοιαύταις οὖν πολυειδέσι τιμώριαις τὰς καρτερικὰς αὐτῶν ψυχὰς τῷ Κυρίῳ παρέδεντο οἱ ιεροὶ ἀσκηταί, ἐπτακαίδεκα τῶν ἁρμάδων τελαιώντες. ὁμολογούμενως οὖν αὐτοκράτωρ ἔστι τῶν παθῶν ὁ εὐσεβὴς λογισμός, καθάπερ τις τῶν ὁχί ὑμετέρων ἔφησεν, ἄθλους διηγούμενος προσβύτου ἵπτεος καὶ παΐδων ἐπτὰ σὺν ὁμόφρονι μητρὶ, τοῦ πατρόφου ὑπεραθλησάντων νόμων, δὲν τῆς καρτερίας καὶ μεγαλοψυχίας οὐδὲν καθυστέρησαν οἱ θαυμάσιοι οὕτωι πατέρες καὶ τῆς ἁνω Ἰερουσαλήμ πολῖται καὶ κληρονόμοι.

XXIV

Τοῦτων οὖν εὐσεβῶς τελειωθέντων, ὁ βασιλεὺς τῷ πρωτοσυμβούλῳ ἔλεγεν Ἀραχῆ πρὸς τὴν δευτέραν ἀποβλέψαι βουλήν, τοῦ πρῶτον διαμαρτύρτοντος, καὶ τὸν Ναχωρ ἐκείνον προσκαλέσασθαι. ὁ γοῦν Ἀραχῆς νυκτὶ βαθείᾳ τὸ ἐκείνου καταλαβὼν στήλαιον (τὰς ἐρήμους γάρ ἄκει, μαντικάς σχολάζων τέχναις), καὶ πάντα αὐτῷ τὰ βεβουλευμένα σαφῆνις, πρὸς τὸν βασιλέα ἅμα πρωτὶ ἐπανέρχεται. καὶ δὴ ἱππεῖς αὐτῷ αὕτης 342
BARLAAM AND IOASAPH, xxiii., xxiv., 203

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

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

XXIV

After the monks had made this godly end, the king bade Araches, his chief councillor, now that they had failed of their first plan, to look to the second and summon the man Nachor. At dead of night Araches repaired to his cave (he dwelt in the desert practise the arts of divination), and told him of their plans, and returned to the king at day-break. Again he demanded horsemen, and

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ΣΤ. ΙΩΑΝΝΗΣ ΔΑΜΑΣΚΗΝΟΣ

ξητήσας ἐπὶ ἔρευναν τοῦ Βαρθαλάμου ἐξέρχεσθαι 204 προσεποιεῖτο. ἐξελθόντι δὲ καὶ τὰς ἐρήμους ἐμπεριπατοῦντι ὄραται αὐτῷ ἀνὴρ τῆς ἐκ φάραγ- γός τινος ἐξερχόμενος. τοῦ δὲ καταδιάκειν αὐτῶν κελεύσαντος, φθάνουσι τὸ τάχος, καὶ συλλα- βόντες πρὸς αὐτὸν ἄγουσι. τοῦ δὲ πυνθανομένου τις τε εἴη καὶ ποίας θρησκείας ἦ τί καλούμενος, Χριστιανὸν μὲν ἐκείνος ἑαυτὸν ἀπεκάλεσε, Βαρ- λαμὸς δὲ ἀνωμασε, καθάπερ δεδιδακτό. χαρᾶς δὲ πλησθεῖσιν ἦ Ἀραχῆς, ὡς ἐδείκνυε, τάχιστα τούτων λαβῶν, πρὸς τὸν βασιλέα ἐπανέρχεται καὶ ἐί δὴ μηνύσας παρίστησιν αὐτὸν. καὶ φησιν ὁ βασι- λεὺς εἰς ἐπήκοον πάντων τῶν παρισταμένων. Σὺ εἶ ὁ τοῦ δαίμονος ἐργάτης Βαρθαλάμ; ὁ δὲ ἀντέ- φησεν. Τὸν Ἡσυχόν ἐργάτην εἴμι, καὶ οὐ τῶν δαι- μόνων. μὴ σοὶ μὲ λοιδόρει. πολλὰς γὰρ μοι ὀμολογεῖν χάριτας ὀφειλέτης εἶ, ὅτι τὸν ὑόν σου θεοσεβεῖν ἐδίδαξα, πάσης ἀπαλλάξας ἀπάτης καὶ τῷ ἁληθινῷ καταλλάξας Ἡσυχό, καὶ πᾶσαι παι- 205 δεῦσαι ἀρετῆς ἰδέαν. ἀιθίου δὲ ὁ βασιλεύς, ὄργιζο- μενος ὅσπερ, ἐφί. Ἐδει μὲν σε μηδὲ λόγον τὸ παράπαν ἀξιώσαντα, ἢ τόπον ἀπολογίας δῶντα, ἄλλ' ἀνερωτήτως θανατώσαι. ἄλλ' ἀνέχομαι σοι τοῦ θράσους, τῆς προσηκούσης μοι ἐνεκεν φιλομορφίας, ἐως τακτή ἡμέρα ἑξετάσω τὰ περὶ σοῦ. καὶ εἰ μὲν πεισθεῖς μοι συγγνώμης. ἀξιομετ. εἰ δὲ μὴ, κακῶς ἀποληγ. οὕτως εἰπὼν τῷ Ἁραχῆ τούτων παραδίδωσι, φυλάττειν ἀκρι- βέστατα ἐνετελάμενος.

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

On the morrow the king removed thence, and came back to his own palace, and it was blazoned abroad that Barlaam was captured, so that the
ST. JOHN DAMASCENE

ἀκούσαντα υἱῶν δεινῶς τὴν ψυχήν ἀληθείας, καὶ μηδόλως τῶν ἁκρόπων ἐγκρατίας δύνασθαι εἰναι. στεναγμοίς δὲ καὶ θρήνοις τὸν Θεὸν ἐδυσώπει, καὶ εἰς βοήθειαν αὐτῶν ἐπεκαλεῖτο τοῦ γέρουτος. οὐ παρειδέβην οὐν αὐτῶν ὅπωρόμενον ὁ ἁγαθὸς χρηστὸς γὰρ ἐστὶ τοῖς ὑπομένουσιν αὐτῶν ἐν ἡμέρα θλίψεως, καὶ γινώσκων τοὺς εὐλαβουμένους αὐτῶν· δὲ καὶ τῷ νῷ δι’ ὀράματος νυκτερινοῦ πάντα γνωρίζει, καὶ ἵσχυν αὐτῷ ἐντίθεσθαι, καὶ εἰς τὸν τῆς εὐσεβείας παραθαρρύνει ἁγώνα. ἐξυπνοὶ δὲ γενόμενοι, χαρᾶς τε πλήρη καὶ θάρσους καὶ φωτὸς γλυκυτάτου, τὴν πρὸ μικροῦ λυπουμένην αὐτοῦ καὶ ἀληθοῦσαν εὐρίσκει καρδίαν. ὁ δὲ βασιλεὺς, οὕτω ταῦτα δρᾶσας καὶ οὕτω διανοηθεῖς, ἐχαίρε, καλῶς διασκέπτεσθαι οἰόμενοι, καὶ τῷ Ἀράχῃ μεγίστην ἀπονέμων τὴν χάριν. ἄλλῳ 206 ἐξισφόροι ἡ ἄδικια ἐαυτῆς, τὸ τοῦ θεοῦ φαίνει Δαυίδ, καὶ ἡ δικαιοσύνη νικᾷ τὴν ἁμορίαν, τέλειον αὐτὴν καταβαλλότας καὶ τὸ μνημόσυνον αὐτῆς ἀπολέσασα μετ’ ἥχου, ὡς ἐν τοῖς ἐξῆς δηλώσεις Ὺ ὁ λόγος.

Μετὰ γοῦν δύο ἡμέρας ὁ βασιλεὺς παραγίνεται πρὸς τὸ τοῦ υἱῶν παλάτιον. καὶ τούτου εἰς ὕπαντησιν ἐξελθόντος, οὐκ ἤπασάτο συνήθεως ὁ πατὴρ ἄλλῳ, ἀγαθομένῳ ὦσπερ καὶ ὑπερβολικῶς ἐοικός, εἰσελθὼν ἐν τῷ βασιλικῷ κοιτῶν, σκυθρῷ- πάξων ἐκαθέσθη. εἰτα, τὸν υἱὸν προσκαλεσά- μενος ἐφῆ. Τής ἡ διηκονόμας μοι τὰς ἁκοῦς φήμης, τέκνων, καὶ ἀθυμίας μοι τὴν ψυχὴν καταθή- κουσα; οὐδένα γὰρ τῶν ἀνθρώπων τοσαύτης ἐμπιπλάσθαι χαρᾶς ποτὲ οἶμαι ἐπὶ τέκνου γεννήσει, ὡς ἐγώ ἐπὶ σοὶ μετέσχοι θυμηδίας. 346
BARLAAM AND IOASAPH, xxiv. 205–206

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

After two days the king visited his son's palace. When his son came forth to meet him, instead of kissing him, as was his wont, the father put on a show of distress and anger, and entered the royal chamber, and there sat down frowning. Then calling to his son, he said, 'Child, what is this report that soundeth in mine ears, and weareth away my soul with despondency? Never, I ween, was man more filled with gladness of heart at the birth of a son than was I at thine; and, I trow,
οὐδὲ αὖ πάλιν λυπηθήναι τινα καὶ κακῶς παρὰ παιδὸς διατεθήναι δοκῶ, ὡς σὺ μὲ νῦν διέθηκας καὶ τὴν ἐμὴν ἠτίμασας πολιάν, τὸ φῶς τε 207 περὶ ῥα τῶν ὀφθαλμῶν μου καὶ τὴν τῶν ἐμῶν νεύρων ἐξέκοψας ἰσχύν, φόβος γὰρ ἐν ἐφοβοῦμην περὶ σοῦ ἤλθε μου, καὶ δὴ ἐδεόικειν συνήντησέ μοι. καὶ γέγονας τῶν ἐχθρῶν μου ἐπίχαρμα καὶ τῶν ὑπεναντίων μου κατάγελως. ἀπαίδευτῳ φρενὶ καὶ νηπιώδει γνώμῃ τοῖς τῶν ἀπατεώνων ῥήμασιν ἐξακολουθήσας, καὶ τὴν βουλὴν τῶν κακοφρόνων τῆς ἐμῆς προκρίνας βουλῆς, καὶ τῶν ἡμετέρων θεῶν τὸ σέβας καταλιπόν, ἀλλοτρίω ἐλάττευσας Θεῷ. ἐνα τί, τέκνα, ταύτα πεποίηκας; καὶ δὴ ἦλπίζον εἰς πάσῃ ἐκτρέφειν ἀσφαλεία καὶ τοῦ γήρως ἔχειν βακτηρίαν καὶ ἱσχύν, διὰ δοχὸν τὸ ἄριστον καταλιμπάνειν τῆς βασιλείας, τὰ τῶν ἐχθρῶν οὐκ ἦδέσθης καὶ πολεμίων ἐνδείξασθαι εἰς ἐμὲ; οὐκ ἔδει σε ἐμοὶ μᾶλλον παίθεσθαι καὶ τοῖς ἐμοῖς ἔπεσθαι δόγμασιν, ὦ τοῦ δολίου καὶ σαρποῦ γέροντος εἶκεν ταῖς φληγάφοις μαρολογίαις, τοῦ πικρᾶν σοι ἀντὶ τῆς γυλικείας ὑποθεμένων ζωῆς, καὶ ἀντὶ τῆς ποθεινοτάτης τρυφῆς τὴν σκληρὰν καὶ τραχείαν ὀδεύειν ὅδόν, ἢν ὁ τῆς Μάριας Τίδος ἦν προτρέ-208 πεταί, οὐ δέδοικας δὲ τῶν μεγάλων θεῶν τὴν ὀργήν, μὴ κεραυνῷ σε βαλοῦσιν, ἢ σκηπτῷ θανατώσουσιν, ἢ χάσμαν γῆς καταποντίσουσιν, ἀνθρώπος τοῦ τοσαῦτα ἡμᾶς ἐνθυρετήκοτας καὶ διαδῆματε βασιλείας κατακοσμήσαται, καὶ ἐθνὶ πολυάθρωστα ὑποτάξαται, καὶ σὲ παρὲ ἐλπίδα δι’ εὐχῆς ἐμῆς καὶ δεήσεως γεννηθήναι καὶ τοῦ γυλικυτάτου μετέχειν φωτὸς τοῦτον παρασκευά-

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never was man so distressed and cruelly treated by child as I have been by thee. Thou hast dishonoured my grey hairs, and taken away the light of mine eyes, and loosed the strength of my sinews; "for the thing which I greatly feared concerning thee is come upon me, and that which I was afraid of hath come unto me." Thou art become a joy to mine enemies, and a laughing-stock to mine adversaries. With untutored mind and childish judgment thou hast followed the teaching of the deceivers and esteemed the counsel of the malicious above mine; thou hast forsaken the worship of our gods and become the servant of a strange God. Child, wherefore hast thou done this? I hoped to bring thee up in all safety, and have thee for the staff and support of mine old age, and leave thee, as is most meet, to succeed me in my kingdom, but thou wast not ashamed to play against me the part of a relentless foe. And shouldst thou not rather have listened to me, and followed my injunctions, than have obeyed the idle and foolish prattlings of that crafty old knave, who taught thee to choose a sour life instead of a sweet, and abandon the charms of dalliance, to tread the hard and rough road, which the Son of Mary ordereth men to go? Dost thou not fear the displeasure of the most puissant gods, lest they strike thee with lightning, or quell thee with thunderbolt, or overwhelm thee in the yawning earth, because thou hast rejected and scorned those deities that have so richly blessed us, and adorned our brow with the kingly diadem, and made populous nations to be our servants, that, beyond my hope, in answer to my prayer and supplication,
σαντας, παρωσάμενος καὶ ἔξουσινήσας, τῷ ἐσταιγμένῳ προσεκτολήθης, ταῖς ματαίας ἐλπίς τῶν αὐτοῦ θεραπόντων φειακισθεῖς, καυνοὺς τινας μυθολογούντων αἰῶνας καὶ νεκρῶν σωμάτων ἀνάστασιν ληρούντων, καὶ ἀλλὰ μυρία πρὸς ἀπάτην τῶν ἀνοήτων παρείσαγόντων; ἀλλὰ γε νῦν, φίλτατε νείε, εἰ τι μοι πείθῃ τῷ πατρί, μακρὰν τοῖς μακροῖς τούτοις λήροις χαίρειν εἰπών, θύσιν προσελθὼν τοῖς εὐμενέσι θεοῖς, ἐκατόμβαις τέ αὐτοὺς καὶ σπουδαῖς ἐκμελιξώ-μεθα, ἣν συγγνώμην σοι τοῦ πταίσματος παράσχοντο. δυνατοὶ γὰρ εἰσι καὶ ἵσχυντες εὐνεργε-τεῖν τε καὶ τιμωρεῖται, καὶ σοι παράδειγμα τῶν λεγομένων, ἡμεῖς οἱ δὲ αὐτῶν εἰς ταύτην τὴν ἀρχήν προελθόντες, καὶ χάριτας αὐτοῖς τῆς εὐεργεσίας, τάς τε πρὸς τοὺς σεβομένους τιμᾶς καὶ τάς πρὸς τοὺς μὴ πειθόμενους αὐτοῖς θύειν κολάσεις παρέχοντες.

Πολλὰς οὖν τοιαύτας βαττολογίας τοῦ βασιλέως διεξελθόντος, τά μὲν ἡμέτερα διακωμφ-δούντος καὶ διαβάλλοντος, τά τῶν εἴδωλων δὲ ἐγκωμιάζοντος καὶ ἔπαινοντος, ιδὼν ὁ θείότατος νεανίας ὡς οὐκ ἔτι δεῖται τὸ πράγμα γιωνίας καὶ ἐπικρύψεως, ἀλλὰ λυχνίας καὶ περισσῆς, μᾶλ-λον ὡστε φανερῶν ἀπασὶ καταστὴμαι, παρρησίας καὶ θάρσους ὑποπλησθεῖς, ἐφη.

"Ο μοι πέπρακται, δέσποτα, οὐκ ἂν ἀρνηθείν. τὸ σκότος ἐξεφυγον, τῷ φωτὶ προσδραμῶν καὶ τὴν πλάνην ἀπέλιπον, τῇ ἀληθείᾳ οἰκειωθεῖς· καὶ τοῖς δαίμοσιν ἀποταξάμενος, Χριστῷ συνε-210 ταξάμην, τῷ τοῦ Θεοῦ καὶ Πατρὸς Τίρ καὶ Δόγο, οὗ τῷ ῥήματι παρήχθη τὸ πᾶν ἐκ μὴ 350
allowed thee to be born, and see the sweet life of day, and hast joined thyself unto the Crucified, duped by the hopes of his servants who tell thee fables of worlds to come, and drivel about the resurrection of dead bodies, and bring in a thousand more absurdities to catch fools? But now, dearest son, if thou hast any regard for me thy father, bid a long farewell to these long-winded follies, and come sacrifice to the gracious gods, and let us propitiate them with hecatombs and drink-offerings, that they may grant thee pardon for thy fall; for they be able and strong to bless and to punish. And wouldst thou have an example of that which I say? Behold us, who by them have been advanced to this honour, repaying them for their kindness by honouring their worshippers and chastising the runagates.'

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

'That which I have done, sir, I will not deny. I have fled from darkness and run to the light; I have left error and joined the household of truth: I have deserted the service of devils, and joined the service of Christ, the Son and Word of God the Father, at whose decree the world was
οὐντων, δει καὶ τον ἀνθρωπον ἐκ χοῦ διαπλάσας, ξωτικὴν ἐνεφύσησε πνεύμην, ἐν παραδείσῳ τε τῆς τρυφῆς ἐθετο διαιτᾶσθαι, παραβάντα δὲ τὴν ἐντολὴν αὐτοῦ καὶ τῷ θανάτῳ ὑπόδικον γενόμενον, τῇ ἐξουσίᾳ τε τοῦ δεινοῦ κοσμοκράτορος ὑπαχθέντα, οὐκ ἀπέστη πάντα ποιῶν πρὸς τὴν ἀρχαίαν βουλόμενος ἐπαναγαγεῖν τιμήν.

διὸ αὐτὸς ὁ πάσης τῆς κτίσεως ποιητῆς καὶ τοῦ ἡμετέρου γένους δημιουργὸς ἀνθρωπος ἐγένετο δι᾽ ἡμᾶς καὶ ἐπὶ γῆς ἐλθὼν ἐκ Παρθένου ἁγίας τοῖς ἀνθρώπως συνανεστρέφετο, καὶ υπὲρ ἡμῶν τῶν ἀγνωμόνων οἰκετῶν ὁ Δεσπότης θάνατον κατεδέξατο καὶ θάνατον τὸν διὰ σταυροῦ, ὅπως λυθῇ τῆς ἁμαρτίας ἡ τυραννίς, ὅπως ἡ προτέρα καταδίκη ἀναφες, ὅπως ἀνοιγόμενοι πάλιν ἡμῖν αἱ οὐρανοὶ πύλαι. ἐκεῖ γὰρ τὴν φύσιν ἡμῶν ἀνήγαγε καὶ ἐπὶ θρόνου δόξης κεκάθικε, βασιλείαν την ἀπελεύτητον ἐδορθήσατο τοῖς αὐτῶν ἁγα-211 πώσι καὶ ἀγαθὰ τὰ κρείττονα καὶ λόγου καὶ ἀκοῆς. αὐτὸς γὰρ ἔστιν ὁ κραταῖος καὶ μόνος δυνάστης, ὁ βασιλεύοντας καὶ κύριος τῶν κυριεύοντων, οὐ τὸ κράτος ἄμαχον καὶ ἡ δυναστεία ἀνείκαστος, ὁ μόνος ἁγίος καὶ ἐν ἀγίοις ἀναπαύμενος, ὁ σὺν Πατρὶ καὶ Ἀγίῳ Πνεύματι δοξάζομεν, εἰς ἅ βεβάπτισμα. καὶ ὁμολογῶ, δοξάζω τε καὶ προσκυνῶ ἕνα Θεόν ἐν τρισά ὑποστάσεων ὄμοιοσιν τε καὶ ἀσύγχυτον τε καὶ ἀθανατον, αἰώνιον, ἀπειροῦν, ἀπεριόριστον, ἀσώματον, ἀπαθή, ἀτρεπτον, ἀναλλοίωτον, ἀορίστον, πηγὴν ἀγαθότητος καὶ δικαιοσύνης καὶ φωτὸς ἀιδίου, πάντων κτισμάτων ὀρατῶν τε καὶ ἀοράτων ποιητὴν, συνέ-

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brought out of nothing; who, after forming man out of clay, breathed into him the breath of life, and set him to live in a paradise of delight, and, when he had broken his commandment and was become subject unto death, and had fallen into the power of the dread ruler of this world, did not fail him, but wrought diligently to bring him back to his former honour. Wherefore he, the framer of all Creation and maker of our race, became man for our sake, and, coming from a holy Virgin's womb, on earth conversed with men: for us ungrateful servants did the master endure death, even the death of the Cross, that the tyranny of sin might be destroyed, that the former condemnation might be abolished, that the gates of heaven might be open to us again. Thither he hath exalted our nature, and set it on the throne of glory, and granted to them that love him an everlasting kingdom and joys beyond all that tongue can tell, or ear can hear. He is the mighty and only potentate, King of kings and Lord of lords, whose might is invincible, and whose lordship is beyond compare, who only is holy and dwelleth in holiness, who with the Father and with the Holy Ghost is glorified; into this faith I have been baptized. And I acknowledge and glorify and worship One God in Three persons, of one substance, and not to be confounded, uncreate and immortal, eternal, infinite, boundless, without body, without passions, immutable, unchangeable, undefinable, the fountain of goodness, righteousness and everlasting light; maker of all things visible and invisible,
χοντά τε πάντα καὶ συντηροῦντα, πάντων προ-
νοούμενον, κρατοῦντα τε πάντων καὶ βασιλεύ-
οντα. οὗτε γὰρ ἐγένετο τι τῶν ἄντων χωρὶς
αὐτοῦ, οὗτε τῆς αὐτοῦ προνοίας ἀνεύ συνιστα-
σθαί τι δύναται: αὐτὸς γὰρ ἔστι πάντων ἡ ζωή,
πάντων ἡ σύστασις, πάντων ὁ φωτισμὸς, ὁ λός
γλυκασμός καὶ ἐπιθυμία ἀκόρεστος, καὶ πάντων
τῶν ἑφετῶν τὸ ἀκρότατον. τὸ καταλιπεῖν ὑπὸ
τῶν οὕτως ἀγαθῶν, οὕτω σοφῶν, οὕτω δυνατῶν
Θεόν, καὶ δαίμονιν ἀκαθαρτοῖς, δημιουργοῖς πάν-
των τῶν παθῶν, λατρεύσαι, ξοάνοις τε καθορίς
καὶ ἀλάλοις σέβας ἀπονεῖμαι, τοῖς μὴ ὑπὲρ
τι μήτε ἐσομένους, πόσης οὐκ ἂν εἶχεν ἑτέρας
καὶ παραφροσύνης; πότε γὰρ ἡκούσθη τις δελιὰ
ἡ λόγος παρ’ αὐτῶν; πότε καὶ συμκράν ἀπόκρι-
σιν τοῖς εὐχομένοις αὐτοῖς δεδώκασι; πότε περιε-
πάτησαν ἡ αἰσθησίν τινα ἔδεξαντο; οὗτε γὰρ οἱ
ιστάμενοι ποτὲ καθέδρας ἐμνήσθησαν, οὗτε οἱ
καθήμενοι ἄναστάντες ὀφθησαν. τούτων τὸ εἰ-
δεχθὲς καὶ δυσώδες καὶ ἀναίσθητον, ἔτι δὲ καὶ
τῶν ἐνεργοῦντων ἐν αὐτοῖς καὶ δι’ αὐτῶν ὑμᾶς
ἅπατωντων δαιμόνων τὸ σαθρὸν καὶ ἀσθενεῖς
παρὰ ἄνδρος ἁγίου μαθῶν, καὶ τῆς αὐτῶν κακίας
καταπτύσασ, καὶ τέλειον μέσος μισῆς αὐτοῖς,
tῷ ξῶντι καὶ ἀληθινῷ συνεταξάμενον Θεῷ· καὶ
αὐτῷ δουλεύον μέχρι τελευταῖας ἀνάπνοῆς, ἵνα
καὶ εἰς τὰς αὐτοῦ χειρὰς ἔλθοι μοι τὸ πνεῦμα.
tῶν τοιούτων οὖν συναντησάντων μοι ἀνεκδη-
γήτων ἁγαθῶν, ἔχαιρον μὲν τῆς δουλείας ἀπαλ-
λαγείς τῶν πονηρῶν δαιμόνων καὶ τῆς δεινῆς
ἀνακληθείς αἰχμαλωσίας, καὶ τῷ φωτὶ περι-
λαμφθείς τοῦ προσώπου Κυρίου· ἰησοῦς δὲ

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containing and sustaining all things, provident for all, ruler and King of all. Without him was there nothing made, nor without his providence can aught subsist. He is the life of all, the support of all, the light of all, being wholly sweetness and insatiable desire, the summit of aspiration. To leave God, then, who is so good, so wise, so mighty, and to serve impure devils, makers of all sinful lusts, and to assign worship to deaf and dumb images, that are not, and never shall be, were not that the extreme of folly and madness? When was there ever heard utterance or language from their lips? When have they given even the smallest answer to their bedesmen? When have they walked, or received any impression of sense? Those of them that stand have never thought of sitting down; and those that sit have never been seen to rise. An holy man hath taught me the ugliness, ill savour and insensibility of these idols, and, moreover, the rottenness and weakness of the devils that operate in them and by them deceive you; and I loathe their wickednesses and, hating them with a perfect hatred, have joined myself to the living and true God, and him will I serve until my latest breath, that my spirit also may return into his hands. When these unspeakable blessings came in my path, I rejoiced to be freed from the bondage of evil devils, and to be reclaimed from dire captivity and to be illumined with the light of the countenance of the Lord. But my soul was distressed and divided
καὶ τὴν ψυχὴν ἐμεριζόμην, ὅτι μὴ καὶ αὐτὸς ὁ δεσπότης μου καὶ πατήρ τῶν τοιούτων μετείχες εὐεργεσίαν. ἀλλὰ δεδοκιώς σου τῆς ἁμόμητα τοῦ δυστεθέας, κατείχον ἐν ἔμαυτῷ τῆς λύπην, μὴ παροργίσαι σε Βουλόμενος, τὸν Θεόν δὲ ἀπαύστως ἐκέενον ἐλκύσαι σε πρὸς ἑαυτὸν καὶ τῆς μακρᾶς ἀνακαλέσασθαι ἔξωρας ἂς αὐτὸς προε-213 ξένησας σεαυτῷ, δραπέτης οἴμοι τῆς εὐαγγελίας γενόμενος καὶ κακίας ὑπηρέτης πάσῃς καὶ ἀσεβείας. ἐπεὶ δὲ αὐτὸς, ὁ πάτερ, εἰς ἐμφανὲς τὰ κατ᾽ ἐμὲ ἡγαγες, τὸ πάν τῆς ἐμῆς ἀκούν χρώμης· οὐ ψεύσομαι τὰς πρὸς Χριστὸν μου συνθήκας, οὐ, μὰ τὸν ἐξαγοράσαντά με τῆς δουλείας τῷ τιμίῳ αὐτοῦ ἀγαπητῷ, κἀν μυριάκις με δεὶ ἀποθανεῖν ὑπὲρ αὐτοῦ, θανοῦμαι. τὰ περὶ ἐμοῦ τοίνυν οὕτως εἰδὼς, μηκέτι κόπους σεαυτῷ πάρεχε, μεταπείθειν με ἐπιχειρῶν τῆς καλῆς ὑμολογίας. ὡς γὰρ σοι τοῦ οὐρανοῦ ἐπιλαβεῖσθαι δόξαντί τῇ χειρί, ὣς ἡ θαλάττα ξηράναι τελάγη, ἀπρακτὸν ἀν τὸ ἐγχείρημα ἢν καὶ ἀνήνυντον, οὕτω δὴ καὶ τοῦτο γίνωσκε εἶναι. ἢ τοίνυν αὐτὸς, τῆς ἐμῆς ἀκούσας Βουλής, τῷ Χριστῷ οἰκειόθητι, καὶ τῶν ὑπὲρ ἐνοικών λήψῃ ἀγαθῶν, κοινωνοῦ τε ἀλήλοις ἔσομεθα, ὡσπερ τῆς φύσεως, οὕτω δὴ καὶ τῆς πίστεως. ἢ τῆς σῆς ἀποστῆσομαι, εὐ ἠσθηνώ, νιώτητος, καὶ τῷ Θεῷ μου λατρεύ-214 σω καθαρὰ συνειδότι.

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

Now when the king heard all these words, he was furiously enraged: and, seized with ungovernable anger, he cried out wrathfully against him, and gnashed his teeth fiercely, like any madman. 'And who,' said he, 'is blameable for all my misfortunes

The king in hot anger casteth reproaches on his son
οὗτος σοι διατεθείς καὶ τοιαῦτα ἔπι σοι ἐργασάμενος ἄ ουδείς πώποτε τῶν πατέρων πεποίηκε; διό σου τῆς γρώμης τὸ σκολιόν καὶ φιλόνεικον, δύναμιν τῇ ἐξουσίᾳ προσλαβόμενον, κατὰ τῆς ἐμῆς κεφαλῆς μανήναι σε πεποίηκε. δικαίως οὖν ἐν τῇ σῇ γεννήσει οἱ ἀστρολόγοι δεινῶν εἶπον 215 ἀποβήσεσθαι σε καὶ παμπόηνον ἀνδρα, ἀλαξόνα τε καὶ γονεύσιν ἀπειθή. ἀλλὰ νῦν, εἰ τὴν ἐμὴν ἀκυρώσεις βουλήν καὶ τῆς ἐμῆς ἀποστήσῃ νίστητος, ὡς ἔχθρος σοι διατεθείς, ἐκείνα ποιήσω σοι, ἀπερ οὔωδε πολεμίος τις ἐνεδείξατο.

Ἀθεᾶς δὲ ἐκείνος, Τι, φησίν, ὃ βασιλεὺς, εἰς ὅργην ἀνήφθης; ὅτι τοιούτων ἔγω ἡξίωμαι ἁγαθῶν, λελυπησάι; καὶ τίς ποτε πατὴρ ἐπὶ τῇ τοῦ νιοῦ εὐνυχία ἁχόμενος ὁράθη; ἢ πῶς πατὴρ ὁ τοιοῦτος, καὶ οὐκ ἔχθρος, λογισθεῖ; οὐκούν οὐδὲ ἐγὼ τοῦ λοιποῦ πατέρα μοῦ σε καλέσω; ἀλλ' ἀποστήσομαι σου, ὡσπερ τις φεύγει ἀπὸ ὄφεως, εἰ γνώσομαι φθονεῖν σε τὴν ἐμὴν σωτηρίαν, εἰς ἀπώλειαν δὲ βιαία συνωθεῖν με χειρί. εἰ γὰρ βιάζειν με καὶ τυράννειν θελήσειας, καθὰ δὴ καὶ εἶπας, οὐδὲν ἄλλον κερδανεῖς, εῦ ἵσθι, ἢ τὸ ἀντὶ πατρὸς τύραννος καὶ φονεύς κληθῆναι μόνον· ἐπεὶ ῥάνον σοι ἅετοῦ ἰχνευσὶν ἐφικέσθαι καὶ κατ' αὐτὸν τὸν ἁέρα διύπτασθαι, ἢ τὴν ἐμὴν μεταπέσειν 1 εἰς Χριστὸν πίστιν, καὶ ἢν αὐτῷ ὠμολογήσας καλὴν ὠμολογίαν. ἀλλὰ σὺνε, ὃ πάτερ, καὶ, τὴν λήμμην καὶ ἀχλύν ἀποτινάξας τῶν τοῦ νοσὸν ὁμᾶτων, ἀνά- 216 βλεψον ἠδεῖν τὸ πᾶσι περιλάμπον τοῦ Θεοῦ μου φῶς, καὶ αὐτός ποτε περιλάμφητι τῷ θλυκυτάτῳ τούτου φωτὶ. ἵνα τί γὰρ ὅλος τοῖς πάθεσι καὶ

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

Again said Ioasaph, 'Why, O king, hast thou been kindled to wrath? Art thou grieved that I have gained such bliss? Why, what father was ever seen to be sorrowful in the prosperity of his son? Would not such an one be called an enemy rather than a father? Therefore will I no more call thee my father, but will withdraw from thee, as a man fleeth from a snake, if I know that thou grudgest me my salvation, and with violent hand forcest me to destruction. If thou wilt force me, and play the tyrant, as thou hast threatened, be assured that thou shalt gain nought thereby save to exchange the name of father for that of tyrant and murderer. It were easier for thee to attain to the ways of the eagle, and, like him, cleave the air, than to alter my loyalty to Christ, and that good confession that I have confessed in him. But be wise, O my father, and shake off the rheum and mist from the eyes of thy mind, lift them aloft and look upward to view the light of my God that enlighteneth all around, and be thyself, at last, enlightened with this light most sweet. Why art thou wholly given up to the
θελήμασιν ἐξεδόθης τῆς σαρκὸς, καὶ ἀνάνευσις
οὐκ ἔστι; γνώσθι ὅτι πᾶσα σάρξ χορτὸς καὶ πᾶσα
dόξα ἀνθρώπου ὡς ἀνθὸς χορτοῦ: ἐξηράνθη ὁ
χορτὸς καὶ τὸ ἀνθὸς αὐτοῦ ἐκσπέττωκε, τὸ δὲ ρήμα
tου Κυρίου μου, τὸ εὐαγγελισθὲν ἐπὶ πάντας,
μενεὶ εἰς τὸν αἰῶνα. τί όν ποτε ἐμμανῶς ἀντέχη
καὶ περιέχῃ τῆς δικήν τῶν ἑαυτῶν ἀνθέων μαρανε
νομένης καὶ ἀφανιζομένης δόξης, καὶ τῆς βδελυρᾶς
καὶ δυσώδους τρυφῆς, καὶ τῶν τῆς γαστρὸς καὶ
ὑπὸ γαστέρα μαρωτάτων παθῶν, ἀτινα πρὸς
καρπόν ἠδύνασθι τὰς αἰσθήσεις τῶν ἀνθρώπων,
ὕστερον μέντοι πικρότερας χολῆς ποιοῦνται τὰς
ἀναδόσεις, ὅταν αἱ μὲν σκιαὶ αὕτη καὶ τὰ ἑνύπνια
tου ματαιοῦ τούτου παρέλθοσι βίου, εὖ ὀδύνη δὲ
ἀναλεκεῖ πυρὸς ἀσβέστου καὶ σκοτεινοῦ κατακλει
σθῶσιν οἱ τούτων ἔρασται, καὶ τῆς ἀνομίας ἐργά
ταε, ἐνθα ὁ σκόλης αὐτοῦ ὁ ἀκολούθησα ἀπελεύθητα
κατεσθίει, καὶ τὸ πῦρ ἄληκτα καὶ ἀκατάσβεστα
eἰς αἰῶνας κατακαίει ἀπεράντους, μεθ' δὲν οἴμοι
καὶ αὐτὸς κατακλεισθεὶς καὶ χαλεπῶς ὁδυνώμενος,
pολλά μὲν μεταγνώση τῶν δεινῶν βουλευμάτων,
pολλά δὲ ἐπειξητῆσις τὰς νῦν ἡμέρας καὶ τῶν
ἐμῶν ἐπιμυνησθῆς ῥημάτων· ἀλλ' ὄφελος τῆς
μεταμελείας οὐκ ἔσται. ἐν γὰρ τῶ ἀδην ἐξομολογη
σις καὶ μετάνοια οὐχ ὑπάρχει· ἀλλ' ὁ παρὼν
ὁρίζῃ καιρὸς τῆς ἐργασίας, ὁ δὲ μέλλων τῆς
ἀνταποδοσεως. εἰ μὲν γὰρ τὰ παρόντα τερπνὰ
οὐκ ἀφανισμῷ ὑπέκειτο καὶ ῥήμα ὀλλα συνιδαίων
ζειν ἐμελλε τοὺς αὐτῶν δεσπόταις, οὐδὲ οὕτως
ἐδει τῶν τοῦ Χριστοῦ ὃδερων καὶ ὑπὲρ ἐννοιαν

1 De baptismo usurpatum significat emersionem, ap. Joh.
Chryst. Caten. in Joh. c. 3.

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passions and desires of the flesh, and why is there no looking upward? Know thou that all flesh is grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of my Lord, which by the gospel is preached unto all, shall endure for ever. Why then dost thou thus madly cling to and embrace that glory, which, like spring flowers, fadeth and perisheth, and to beastly unsavoury wantonness, and to the abominable passions of the belly and the members thereunder, which for a season please the senses of fools, but afterwards make returns more bitter than gall, when the shadows and dreams of this vain life are passed away, and the lovers thereof, and workers of iniquity are imprisoned in the perpetual pain of dark and unquenchable fire, where the worm that sleepeth not gnaweth for ever, and where the fire that ceaseth not and is not quenched burneth through endless ages? And with these sinners alas! thou too shalt be imprisoned and grievously tormented, and shalt bitterly rue thy wicked counsels, and bitterly regret thy days that now are, and think upon my words, but there shall be no advantage in repentance; for in death there is no confession and repentance. But the present is the set time for work: the future for reward. Even if the pleasures of the present world were not evanescent and fleeting, but were to endure for ever with their owners not even thus should any man choose them before the gifts of Christ, and the good things that pass
ST. JOHN DAMASCENE

άγαθῶν ταῦτα προκρίναι· καθ' ὅσον γὰρ ὁ ἥλιος τῆς βαθείας ἐστὶ νυκτὸς λαμπρότερος καὶ διανυγε-
στερος, τοσοῦτοι καὶ πολλοὶ πλέον τὰ ἐπηγγελ-
μένα ἀγαθὰ τοῖς ἀγαπῶσι τῶν Θεοῦ πάσης ἐπηγείου βασιλείας καὶ δόξης ἐνδοξότερά τε ὑπάρ-
χει καὶ μεγαλοπρεπέστερα, καὶ ἑδει πάντως τὰ
μείζονα τῶν εὐτελεστέρων προκρίναι. ἐπεὶ δὲ καὶ
ρευστὰ τὰ τῆς πάντα καὶ φθορᾶ ὑποκείμενα ὡς
ἀναρ τε καὶ ὡς σκιὰ καὶ ἐνύπνιοι παρέχεται καὶ

Job, xiv. 2
Ps. cxliv. 4
Wisd. v. 10

1 Thess. i. 9

218 ἀφαιρίζεται, καὶ αὕται μᾶλλον ἐστὶ πιστεύειν
οὐχ ἵσταμέναι καὶ νῆσος πουτοποροῦσης ἤχεσιν ἢ
ἀνθρώπων εὐθυρεία, πόσης εὐθυείας ἢ, μᾶλλον
ἐπεὶν, ἀνοίας τε καὶ παραφροσύνης τα ψάρτα
καὶ ἐπίκειρα, ἀσθενῆ τε καὶ σύδαμων, τῶν ἀφθάρ-
των προκρίναι καὶ αἰώνως, ἀκρατῶν τε καὶ
ἀπελευνήτων, καὶ τῇ προσκαίρῳ τούτω ἀπολαῦ-
σει τῆς ἀδιαδόχου στερηθήναι τῶν ἀγαθῶν ἐκεί-
νων ἀπολαύσεις; οὐ συνήσεις ταῦτα, ὃ πάτερ;
οὐ παραδραμεῖς τὰ παρατρέχοντα, καὶ προσθήκῃ
τοῖς ἐπιμένονσιν; οὐ προτιμήσεις τὴν κατοικίαν
τῆς παροικίας, τὸ φῶς τοῦ σκότους, τὸ πνεῦμα
tῆς σαρκός, τὴν αἰώνιον ζωὴν τῆς σκίας τοῦ θανά-
tου, τὰ μὴ λυόμενα τῶν ῥεῦντων; οὐκ ἐκφεύξῃ τῆς
χαλεπῆς δυναλείας τοῦ δεινοῦ κοσμοκράτορος,
tοῦ πονηροῦ, φημί, διαβόλου, καὶ τὸ ἀγαθὸ καὶ
eὐπλάγχυφο καὶ πανοικτίρμων οἰκείωσιν Ἡσ-
πότης; οὐ, τῆς τῶν πολλῶν ἀποστάσει καὶ ἰεν-
δωνύμων Θεῶν λατρείας, τῷ ἑνὶ λατρευσείς
ἀληθινῷ καὶ ζῶντι Θεῷ; εἰ γὰρ καὶ ἠμαρτει αὐτῷ,
pολλὰ βλασφημήσας καὶ τοὺς αὐτοῦ θεράποντας
dεινῶς ἄνελλων τιμωρίας, ἀλλὰ δέξεται σε, εἰ

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man's understanding. Soothly, as the sun sur-
passeth in radiance and brightness the dead of
night, even so, and much more so, doth the hap-
piness promised to those that love God excel in glory
and magnificence all earthly kinship and glory;
and there is utter need for a man to choose the
more excellent before the more worthless. And
forasmuch as everything here is fleeting and subject
to decay, and passeth and vanisheth as a dream, and
as a shadow and vision of sleep; and as one may
sooner trust the unstable breezes, or the tracks of a
ship passing over the waves, than the prosperity of
men, what simplicity, nay, what folly and madness
it is to choose the corruptible and perishable, the
weak things of no worth, rather than the incorruptible
and everlasting, the imperishable and endless, and,
by the temporal enjoyment of these things, to forfeit
the eternal fruition of the happiness to come! Wilt
thou not understand this, my father? Wilt thou
not haste past the things which haste pass thee, and
attach thyself to that which endureth? Wilt thou
not prefer a home land to a foreign land, light to
darkness, the spirit to the flesh, eternal life to the
shadow of death, the indestructible to the fleeting?
Wilt thou not escape from the grievous bondage of
the cruel prince of this world, I mean the devil,
and become the servant of the good, tender hearted
and all merciful Lord? Wilt thou not break away
from serving thy many gods, falsely so called, and
serve the one, true and living God? Though thou
hast sinned against him often times by blaspheming
him, and often times by slaying his servants with
dread torments, yet, I know well, that if thou turn
again, he shall in his kindness receive thee, and no

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ἀμημοποιέῃ τῶν πλημμελημάτων· οὗ βούλεται γὰρ τὸν θάνατον τοῦ ἀμαρτωλοῦ, ὡς τὸ ἐπιστρέψῃ καὶ ξῆν αὐτόν, ὁ ἐκ τῶν ἀνεκδιηρητῶν κατελθὼν ὑψωμάτων ἐπὶ ξητησιω τῶν πλανηθέντων ἥμων, σταυρόν τε καὶ μάστιγας καὶ θάνατον ὑπομείνας δι' ἡμᾶς, καὶ τῷ τιμίῳ αὐτοῦ ἀἰματι ἐξαγοράσας ἡμᾶς τοὺς πεπραμένους ὑπὸ τὴν ἀμαρτίαν. αὐτῷ ἡ δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας. ἀμήν.

Τοῦ δὲ βασιλέως ἐκπλήξει τε ἀμα καὶ ὀργῆ ληφθέντος, τὸ μὲν ἐπὶ τῇ τοῦ παιδὸς συνέσει καὶ τοῖς ἀναντιρρήτοις αὐτοῦ ῥήμασι, τὸ δὲ ἐφ’ ὧ δὲ κείμενον οὐ διέλιπεν ἐνδιαβάλλων θεούς καὶ ὅλον αὐτοῦ μυκτηρίζων καὶ χλενάζων τὸν βίον, τὸ μὲν τοῦ λόγου φαιδρὸν διὰ τὴν ἐνδον οὐκ ἔδεξατο τοῦ σκότους παχύτητα, τιμωρήσασθαι δὲ αὐτὸν ἢ κακῶς τι διαθέσατο τῇ φυσικῇ μὴ δυνάμενος στοργῇ, τὸ δὲ μεταπείσειν αὐτὸν ἀπειλαῖς πάντη ἀπογυνοὺς, φοβηθεὶς μὴ, πλείους κινήσας πρὸς αὐτὸν λόγους, ἐκεῖνον παρρησιαζομένου καὶ τὰ τῶν θεῶν διακωμοδοῦντος καὶ χλενάζοντος, εἰς πλείουν θυμοῦ ἐξάφθεις, τῶν ἔναντίων εἰς αὐτῶν τι διαπράξειτο, μετ’ ὀργῆς ἀναστάς, ὑπεχωρήσειν, Εἴθε μεθόλως ἐγεννήθης, εἰπὼν, μῆτ’ εἰς φῶς προῆλθε, τοιοῦτος μέλλων ἔσσεθαί, βλάσφημοι εἰς τοὺς θεοὺς καὶ τῆς πατρικῆς ἀποστάτης φιλίας τε καὶ νουθεσίας. ἄλλ’ οὐκ εἰς τέλος τῶν ἀρτιτῆτων καταμηκνήσῃ θεῶν, οὐδ’ ἐπὶ πολὺ χαρῆσθαι οἱ ὑπεναντίοι, οὐδ’ αἰ τοῦτων ἱσχύσουσι γοητείαι. εἰ μὴ γὰρ εὐνόκους γενήσῃ μοι καὶ τοῖς 220 θεοῖς εὐγνώμων, πολλαῖς πρότερον ἐκδόσας σε 364
more remember thine offences: because he willeth not the death of a sinner but rather that he may turn and live—he, who came down from the unspeakable heights, to seek us that had gone astray: who endured for us Cross, scourge and death; who bought with his precious blood us who had been sold in bondage under sin. Unto him be glory and praise for ever and ever! Amen.'

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

XXV

Ταῦτα τοῦ πατρὸς ἀπειλησαμένου καὶ μετ’ ὀργῆς ὑποχωρήσαντος, εἰς τὸν ἑαυτὸν κούτὼνα ὁ νῦν εἰσελθὼν, καὶ πρὸς τὸν οἰκεῖον ἁγιωθέτην τοὺς ὄφθαλμοὺς ἀνατείνας, Κύριε, ὁ Θεός μου, ἐκ βάθους ἀνέκραξε τῆς καρδίας, γλυκεία ἐλπίς καὶ ἀγευδὴ ἐπαγγελία, ἡ κραταιὰ καταφυγὴ τῶν σοὶ προσανακειμένων, ἢδε μου τὴν συντριβὴν τῆς καρδίας ἒλεο καὶ εὔμενε ὁματί, καὶ μὴ ἐγκατα-

λίπης με, μηδὲ ἀποστῆς ἄπ' ἐμοῦ· ἀλλὰ, κατὰ τὴν ἀγευδή σοι ὕπόσχεσιν, γενοῦ μετ' ἐμοῦ τοῦ ἀναξίου καὶ εὐτελοὺς· σὲ γὰρ γινόσκω καὶ ὁμολογώ ποιητὴν καὶ προμνηθὴν πάσης κτίσεως. 

αὐτοὶ σὺν μὲ ἐνίσχυσον ἐν ταύτῃ τῇ καλῇ ὁμο-

λογίᾳ μέχρι τελευταίας διαμειναι ἀναπνοῆς· ἐπὶ-

βλέψον ἐπ' ἐμὲ καὶ ἐλέησόν με, καὶ παράστηθι ἐκ πάσης διατηρῶν με σατανικῆς ἐνεργείας ἀλώ· ἐπὶ βλέψον, βασιλεῦ· διατέφλακται γὰρ ἱσχυρὸς ἡ ψυχή μου τῷ σῷ πόθῳ, καὶ ἐκεῖ·

καυτὰς ὦν ἐν δίψῃ καμάτος ἐν ἀνύδρῳ, σὲ ἐπι-

ποθοῦσα τὴν πηγὴν τῆς ἀθανασίας. μὴ παρα-

δόῃς τοῖς θηρίοις ψυχῆν ἐξομολογομένην σοι·

τῆς ψυχῆς τοῦ πτωχοῦ σου μὴ ἐπιλάθῃ εἰς τέλος· ἀλλὰ παράσχων μοι τῷ ἀμαρτωλῷ παρ' ὅλην μου τὴν ζωὴν υπὲρ τοῦ σοῦ ὄνοματος καὶ τῆς σῆς

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

XXV

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

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ὁμολογίας πάντα παθεῖν, καὶ ὅλον ἐμαυτὸν σοι καταθύσαι σοῦ γὰρ ἐνυπναιτός καὶ οἱ ἀσθενεῖς ὑπηρετήσουσιν, ὅτι μόνος εἰς σύμμαχος ἀήττητος καὶ Θεος ἐλεήμων, διὸ εὐλογεῖ πάσα κτίσις τὸν δεδοξασμένον εἰς τοὺς αἰῶνας. ἀμήν.

Οὐτῶς εὐξάμενος θείας ἤσθετο παρακλήσεως τῇ αὐτοῦ ἐπιφοιτησάσις καρδίᾳ, καὶ θάρσους ἐμπληροθεὶς εὐχόμενος ὅλην διετέλεσε τὴν νῦκτα. ὁ δὲ βασιλεὺς Ἀραχῆ τῷ φίλῳ κοινολογησάμενος τὰ περὶ τοῦ παιδός, καὶ τὴν ἀπότομον αὐτοῦ παρασιδήτων ἀμετάθετον τε δηλώσας γνώμην, βούλην τίθεται φίλοιν ὁ Ἀραχής ὅτι μάλιστα καὶ θεραπευτικὴν πρὸς αὐτοῦ ποιήσασθαι τὴν ὀμιλίαν, ταῖς κολακείαις ἐπείξως ἵσως ἐφελκύσασθαι. ἔρχεται τοιχαροῦ τῇ ἐπαύριον πρὸς τὸν νυόν καὶ καθίσας ἐγγυτέρον τοῦτον προσεκαλέσατο. εἰτα περιπλακείς κατεφίλει, πρῶς ὑπερχόμενος καὶ ἥπιως, Ὁ τέκνον ποθεύνοτατον, εἰρηκῶς, καὶ φιλούμενον, τίμησον τὴν τοῦ σοῦ πατρὸς πολιάν, καὶ τῆς ἐμῆς ἀκούσας δεήσεως, προσελθὼν ψυσίαν τοῖς θεοῖς προσάγαγε. οὕτω 222 γὰρ ἐκείνους τας εὐμενεῖς ἔξεις, καὶ μακρότητα ἰμερῶν, δόξης τας πάσις καὶ βασιλείας ἀνεπηρεάστου καὶ παντοῦ ἀγαθῶν μετοικίαν παρὰ αὐτῶν ἀπολήψῃ, ἐμοὶ τῷ πατρὶ ἐσή κεχαρισμένος διὰ βίου παντός, καὶ πᾶσιν ἀνθρώποις τίμως τοῖς καὶ ἐπαινετός. μέγα γὰρ εἰς ἐπαίνου λόγον τῷ πατρὶ ὑπακούειν, καὶ μάλιστα ἐπὶ ἀγαθῷ καὶ τῇ εἰς θεοὺς εὐνοία. τί δέ, τέκνου, ὑπέλαβεσ; πότερον ὡς ἐκών τῆς ἀγαθῆς ἐκκλίνας ὀδοῦ τὴν ἐναντίαν ἴην προεκρίνα, ἡ ἀγνοία καὶ ἀπειρία τοῦ ἀγαθοῦ τοῖς ὀλθρίοις ἐμαυτὸν

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

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

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ἐξέδωκα; ἀλλ’, εἰ μὲν ἐκόντα με νομίζεις τοῦ συμφέροντος προτιμᾶν τὰ κακὰ καὶ τῆς ζωῆς προκρίνειν τὸν θάνατον, πάνυ μοι δοκεῖς, τέκνον, τῆς ὤρθης ἀποσφαλήναι κρίσεως. ἦ ούχ ὁρᾶς ὅση κακονοχία καὶ ταλαιπωρία πολλάκις ἐμαυτὸν ἐκδίδωμι ἐν ταῖς κατὰ τῶν ἐχθρῶν ἐκστρατείαις, ἡ ἄλλαις τις τοῦ κοινοῦ προστασίας ἀσχολούμενος, ὡς καὶ πείνης τε καὶ δίψης, πεζοπορίας τε καὶ χαμαίκοτισίς, οὔτω δεήσαν, μὴ φείσασθαι; πλούτου δὲ καὶ χρημάτων τοσαύτη μοι πρόσεστιν ὑπερψία τε καὶ καταφρόνησις, ὡς ἄφθονος ἐσθ’ ὅτε τὰ ταμεία πάντα τοῦ ἐμοῦ παλατίου κατακενώσαι εἰς τὸ ἀνουκοδομήσαι τοὺς τῶν θεῶν μεγίστους ναόν καὶ παντοίῳ τούτῳ καταλαμμπρῶν κόσμῳ ἦ τοῖς στρατοπέδοις ἄφθονος διανείμαι τοὺς θησαυροὺς τῶν χρημάτων. τοιαύτης οὖν μετέχου τῶν ἀπολαυστικῶν ὑπερψίας καὶ τῆς ἐν τοῖς δευνοῖς καρτερίας, εἰ τὴν τῶν Γαλιλαίων ἐγίνοσκον θησκείαν κρείττονα τῆς ἐν χερσὶν ὑπάρχει, τόσης ἄν οὐκ ἔκρινα τὸ πρᾶγμα σπουδῆς ἄξιον, πάντων 223 μὲν ὑπεριδεῖν καὶ τὴν ἐμαυτοῦ περιποιήσασθαι σωτηρίαν; εἰ δὲ ἄγνοιαν μοι καὶ ἀπερίαν τοῦ καλοῦ καταγινώσκεις, σύνες ὅσας πολλάκις νῦν κτας ἄυπτους διετέλεσα, ξητήματος τίνος προτεθέντος, ἐσθ’ ὅτε καὶ οὔ πολὺ ἀναγκαῖον, μὴ παρέχων ὅλως ἐμαυτῷ ἀνάπαυσιν, πρὶν ἢ τοῦ ξητουμένου σαφῆ καὶ εὐπρεπεστάτην εὐροὶμι τὴν λύσιν.

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

Seeing then that I reckon that not even the least of these temporal concerns is unworthy of thought until all be fitly completed for the advantage of all and

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ἀπάντων ἐπιτελεσθείη, καὶ οὐδεὶς ἐτέρῳ ἀκριβέστερον ἢ τῶν ἀπορρήτων διάγνωσις ἐν πάσῃ, ὡς οἶμαι, τῇ υφήλιῳ διερευνᾶσθαι ὡς ἔμοι παρὰ πάντων μεμαρτύρηται, πῶς τὰ θεῖα, καὶ ἡ σεβασμοὶ καὶ θεολογείας θέμα, εὐκαταφρόνητα ἀν ἐλογισάμην, καὶ μὴ πάση σπονδὴ, πάση δυνάμει, ὡς τῇ ψυχῇ καὶ ὅλῳ τῷ νόσῳ, εἰς τὴν τούτων ἀπειροχήλησα ἐμαυτὸν ξήτησιν, τὸν εὐρείων τάληθε καὶ προσπεδεύσατα, καὶ γε ἐξήτησα ἐμπόνως, πολλάς μὲν νύκτας ἵσα ταῖς ἡμέραις ἐν τούτω ἀναλώσας, πολλοὺς δὲ σοφοὺς καὶ ἐπιστήμονας εἰς τῇ τῆς βουλής συγκαλέσας, πολλοῖς δὲ καὶ τῶν λεγομένων Χριστιανῶν ὁμιλήσας. καὶ τῇ ἄκωψες συξητήσει καὶ διαπύρῳ ἐρεύνη εὐρέθη ἡ τῆς ἀληθείας ὁδὸς, παρὰ σοφῶν τῇ τε λογιστῇ καὶ συνέσει τετμημένων μαρτυρηθείσα ὡς σύν ἔστω ἄλλη πίστει εἰ μὴ ἢν σήμερον πορεύόμεθα, τοῖς μεγίστοις θεοῖς 224 λατρεύοντες καὶ τῆς γυλκείας βιοτῆς καὶ ἐνηδόνον αντεχόμενοι, τῆς πάσην ἀνθρώπους παρὰ αὐτῶν δεδωρημένης, ὡς τερπνότητος ὁτι πλείοντης καὶ θυμισίας πεπλήρωται, ἢν οἱ τῶν Γαλαταίων ἐξάρχοι καὶ μυσταγωγοὶ ἀφόρως ἀποσαντο, ὡς καὶ τὸ γυλκυτό τοῦτο φῶς καὶ τὰ τερπνὰ πάντα, ἀπερ εἰς ἀπόλαυσιν ἐχαρίσατο ἡμῖν οἱ θεοί, ἐπίθει πυὸς ἐτέρας ἀδήλου χωῆς ἐτοίμως προκέσθαι, μὴ εἰδότες τῷ λέγοντι ὑ περὶ τῶν διαβεβαιοῦται.

Σὺ δὲ, φίλητε ὑπὲ, τῷ σῷ πείσθητι πατρὶ· δι' ἀκριβοῖς καὶ ἀληθεστάτης ἐρεύνης τὸ ὄντως καλὸν εὐρηκότι. ἴδον γὰρ ἀποδείκται ὡς οὔτε ἐκῶν, οὔτε μὴν ἀγνοίας τρόπῳ, διήμαρτον τοῦ

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

"But thou, dearest son, obey thy father, who, by diligent and honest search, hath found the real good. Lo, I have shown thee that, neither willingly, no, nor by way of ignorance, have I failed of the
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ἀγαθοῦ, ἄλλ' εδρον καὶ προσελαβόμην ἐπιποθῶ δὲ καὶ σὲ μὴ ἀνοήτως πλανᾶσθαι, ἄλλ' ἐμοὶ ἀκολούθησαι. αἰδέσθητι οὖν τὸν πατέρα σου. ἢ οὐκ οἶδας ὅποιον ἐστι καλὸν τῷ πατρὶ πείθεσθαι καὶ αὐτῷ ἐν πάσι χαρίζεσθαι; ὡς ἐμπαλὼν ὀλέθριον καὶ ἑπάρατον τὸ πατέρα παραπτικαίνει καὶ τὰς αὐτοῦ παρ' οὐδὲν τιθέναι 225 ἑντολας; ὅσοι γὰρ τούτο ἐποίησαν, κακοὶ κακώς ἀπαλόντος οὐς σὺ, τέκνον, μὴ συναρμαθηθεῖς; ἀλλά, τὰ τῷ τεκόντι κεχαρισμένα ποιῶν, πάντων ἐπιτύχως τῶν ἁγαθῶν, καὶ κληρονόμος γένους τῆς εὐλογίας τῆς ἐμῆς καὶ βασιλείας.

Ὁ δὲ μεγαλόφρον καὶ εὐγενῆς ὡς ἀληθῶς νεανίας τῆς τοῦ πατρὸς περιττολογίας καὶ ἀνοητοῦ ἀντιβολῆς ἀκούσας, καὶ γνῶς τὰς τοῦ σκολιοῦ δράκοντος μηχανᾶς, ὡς ἐκ τῶν δεξιῶν αὐτοῦ τοῖς ποσὶν ἔτοιμασε παγίδα, κατακάμψας τὴν θεοειδὴ ψυχὴν τεχναζόμενος καὶ πρὸς τὸ προκείμενον ἐμποδίσας βραβεῖον, τὸ δεσποτικὸν πρὸ ὀφθαλμῶν ἔθετο πρόσταγμα. Οὐκ ἦλθον βαλεῖν εἰρήνην, εἰπόντος, ἀλλὰ μάχην καὶ μάχαιραν. ἦλθον γὰρ διχάσας νῦν κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ τὰ ἐξῆς. καὶ, ὅτι Ὁ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μοι ἄξιος, καὶ, ὡς τὰς με ἀρνήσεσται ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτοῦ κἀγὼ ἐμπροσθέν τοῦ Πατρὸς μοι τὸν ἐν οὐρανοῖς. ταῦτα λογισάμενος, καὶ τῷ θεῷ φόβῳ τὴν ψυχὴν περίστασα, τῷ πόθῳ τε καὶ ἔρωτι 226 ἐμυσχύσας, τὸ Σολομόντειον ἐκείνω μῆμα πάνω κατὰ καιρὸν ἐξελάβετο, Καίρας, φάσκων, τοῦ φιλῆσαι καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου.
good; but rather that I have found and laid hold thereon. And I earnestly desire that thou too shoulddest not wander as a fool, but shoulddest follow me. Have respect then unto thy father. Dost thou not know how lovely a thing it is to obey one's father, and please him in all ways? Contrariwise, how deadly and cursed a thing it is to provoke a father and despise his commands? As many as have done so, have come to a miserable end. But be not thou, my son, one of their number. Rather do that which is well pleasing to thy sire, and so mayest thou obtain all happiness and inherit my blessing and my kingdom!'

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

Exod. xx. 12

Εἰς τὰ φησὶ πρὸς τὸν βασιλέα. Τὸ μὲν θεραπευέων πατέρα καὶ τοῖς αὐτοῦ ὑπείκειν προστάγμασιν, εὕνοια τε καὶ φιλία καθυπνητεύν, ὁ κοινὸς ἡμᾶς διδάσκει Δεσπότης, ψυχικὴν ἡμῖν τὴν τοιαύτην ἐγκαταστάσεις στοργήν. ὅταν δὲ ἡ τῶν γονέων σχέσις καὶ φιλία πρὸς αὐτὸν φέρῃ τόν κίνδυνον τὴν ψυχήν καὶ τῷ Δημιουργῷ πόρρω πουῇ, ἐκκόψως ταῦτῃ παντάπασι προστετάγμεθα, καὶ μηδόλως εἰκεῖν τοῖς χωρίζονσιν ἡμᾶς τοῦ Θεοῦ, ἀλλὰ μισεῖν τούτους καὶ ἀποστρέφεσον, κἀν πατὴρ ὁ τὰ ἀπευκταία ἐπιτάττων εἴη, κἀν μήτηρ, κἀν βασιλεὺς, κἀν τῆς ζωῆς αὐτῆς κυρίως. διὰ ταῦτα τῆς πατρικῆς μεν σχέσεως ἐνεκα τῶν Θεοῦ ζημιωθῆναι τῶν ἀδυνάτων μοι ἀντὶ τραγωδίας. διὸ μήτε σεαυτῷ κόσμους πάρεχε, μήτε ἐμοὶ ἀλλ’ ἡ πείσθητι καὶ τῷ ξόντι ἅμφω καὶ ἀληθινῷ λατρεύσωμεν Θεῷ. δ’ ἡ ὅρον σὲ σέβῃ εἰδώλα εἰσίν, χειρῶν ἀνθρωπιών ἑργα, πνεῦμα ἔρημα καὶ κωφὰ, μηδὲν ἐλως ἡ μονὴν ἀπώλειαν καὶ τιμωρίαν αἴώνιον τοῖς αὐτὰ σεβομένοις προξευόντα.

1 Thess. 1. 9

Ps. cxv. 4

Ps. cxv. 4

Cp. Rom. viii. 38, 39
time of peace.' First of all he prayed in silence, and said, 'Have mercy of me, Lord God, have mercy of me; for my soul trusteth in thee; and under the shadow of thy wings I shall hope till wickedness overpass. I shall cry to the highest God; to God that did well to me,' and the rest of the psalm.

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

'But if this be not thy pleasure, deal with me even as thou wilt: for I am a servant of Christ, and neither flatteries nor torments shall separate me from his love, for, as I told thee yesterday, I have sworn it by my Master's name, and con-
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ἀσφαλέστατα τὸν λόγον ἐμπεδωσάμενος. ὅτι δὲ μὴτε ἐκὼν ἐφησας κακουργεῖν, μὴτε μὴν ἀγνοίᾳ διαμαρτάνειν τοῦ ἀγαθοῦ, ἀλλὰ πολλῇ καὶ ἐμπόνῳ συζητήσει τούτῳ ἐγνως ὄντως εἶναι καλὸν, τὸ εἰδώλων λατρεύειν καὶ ταῖς ἥδοναις τῶν παθῶν προσηλοῦθαι, κακουργεῖν μὲν σε ἑθελοντὶ οὐκ ἔχω λέγειν. ὅτι δὲ πολλῇ σοι περικέχεσαι ἀγνωσίας ἀχλῶς καὶ ὡς ἐν σκότει ψηλαφητῷ πορευόμενος οὐδόλως ὅρᾶς φωτὸς κἂν μικράν τινα μαρμαρυγήν, ὅθεν τὴν εὐθείαν ἀπολέσας κρημνοὺς καὶ φάραγξί δευνοῖς περιπετλάνησαι, τοῦτο κάγω βεβαιῶς ἐπίσταμαι καὶ σε, πάτερι, γειώσκειν 228 βούλομαι. διὸ σκότος ἀντὶ φωτὸς κατέχων καὶ θανάτου ὕστερ ζωῆς ἀντεχόμενος, οἵει συμφερόντως βεβουλεύσθαι καὶ λυστελῶς ἐνεθυμήσθαι· ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν. οὕτε γὰρ ἀπερ σέβηθεν θεοὶ εἰσὶν, ἀλλὰ στήλαι δαιμόνων, πᾶσαν αὐτῶν τὴν μυσταράν ἐνέργειαν ἐνδοῦν ἔχουσαι· οὔτε ἦπερ γυλκεῖαν ἀποκαλεῖς καὶ ἐνδοῦν βιοτήν, τερπνότητος τε καὶ θυμηδίας δοκεῖς πεπληρώσθαι, τῆς τοιούτης ἔχει φύσεως, ἀλλὰ βδελυκτῇ ἐστιν αὕτη, κατὰ γε τὸν τῆς ἀληθείας λόγον, καὶ ἀποτρόπαιος. πρὸς καρόν γὰρ γυλκαίνει καὶ λεαινεί τὸν φάρυγγα, ὕστερον δὲ πικρότερα χολῆς ποιεῖται τὰς ἀναδόσεις, ὡς ὁ ἐμὸς ἔφη διδάσκαλος, καὶ ἱκνωμένη μᾶλλον μαχαίρας διστόμου.

Καὶ πῶς ἃν σοι τὰ ταύτης κακὰ διηγησάμην; ἐξαριθμήσομαι αὐτά, καὶ ὑπὲρ ἄμμον πληθυνθήσομαι. ἀγκιστρόν γὰρ ἔστι τοῦ διαβόλου, ὡς δέλεαρ τὴν βδελυγμένην περικεμένην ἥδονην, δι' οὗ τοὺς ἀπατωμένους, εἰς τὸν τοῦ ἄδου καθέλκει πυθμένα. τὰ δὲ παρὰ τοῦ ἐμοῦ Δεσπότου ἐπηγη-

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firmed the word with surest oath. But, whereas thou saidest that thou didst neither wilfully do wrong, nor didst fail of the mark through ignorance, but after much laborious enquiry hadst ascertained that it was truly a good thing to worship idols and to be riveted to the pleasures of the passions—that thou art wilfully a wrong doer, I may not say. But this I know full well, and would have thee know, O my father, that thou art surrounded with a dense mist of ignorance, and, walking in darkness that may be felt, seest not even one small glimmer of light. Wherefore thou hast lost the right pathway, and wanderest over terrible cliffs and chasms. Holding darkness for light, and clinging to death as it were life, thou deemest that thou art well advised, and hast reflected to good effect: but it is not so, not so. The objects of thy veneration are not gods but statues of devils, charged with all their filthy power; nor is the life, which thou pronouncest sweet and pleasant, and thinkest to be full of delight and gladness of heart, such in kind: but the same is abominable, according to the word of truth, and to be abhorred. For for a time it sweeteneth and tickleth the gullet, but afterwards it maketh the risings more bitter than gall (as said my teacher), and is sharper than any two edged sword.

'How shall I describe to thee the evils of this life? I will tell them, and they shall be more in number than the sand. For such life is the fishhook of the devil, baited with beastly pleasure, whereby he deceiveth and draggeth his prey into the depth of hell. Whereas the good things, promised by my Master,
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γελμένα ἀγαθά, ἀπερ σὺ ἀδήλου ζωῆς ἐλπίδα
ἀνόμασας, ἀψευδὴ εἰσὶ καὶ ἀναλλοίωτα, τέλος
οὐκ ὅλε, φθορᾷ οὐχ ὑπόκειται· λόγοι οὐκ ἔστιν ὁ
παραστήσαι τὸ μέγεθος τῆς δόξης ἐκείνης καὶ
tερπνότητος ἵσχυον, τῆς χαρᾶς τῆς ἀνεκλαλήτου, 229
tῆς διηνεκοῦς εὐφροσύνης. πάντες μὲν γὰρ, καθά-
περ αὐτὸς ὅρᾶς, ἀποθνῄσκομεν, καὶ οὐκ ἔστιν
ἀνθρώπος δὲ ζήσεται καὶ οὐκ ὅφεται θάνατον;
μέλλομεν δὲ πάντες ἀνίστασθαι, ἣνικα ἔλευσεται
Κύριος Ἰησοῦς Χριστός, ὁ Τίὸς τοῦ Θεοῦ, ἐν
dόξῃ ἀνεκλαλήτῳ καὶ δυνάμει φοβερᾷ, ὁ μόνος
Βασιλεὺς τῶν βασιλεύοντων καὶ Κύριος τῶν κυρ-
ἰεύνων, ὃ πᾶν γόνον κάμψει ἑπουρανίων καὶ ἑπι-
γείων καὶ καταχθούνων· καὶ τοσαύτην ἐμποιήσει
tότε τὴν ἐκστασιν, ὡς καὶ αὐτὰς ἐκπλαγήναι τὰς
οὐρανίους δυνάμεις· καὶ παραστήσονται αὐτῷ
τρόμοι χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἄγ-
γέλων καὶ ἀρχαγγέλων, καὶ πάντα ἔσται φόβου
καὶ τρόμου μεστά· σαλπτεῖ γὰρ εἰς τῶν ἄρχων-
γέλων ἐν σάλπηγι Θεοῦ, καὶ εὐθὺς ὁ οὐρανὸς μὲν
eἰληφθῆσεται ὡς βιβλίων, ἡ γὰρ ἀναρρηγγυμένη
ἀναπέμψει τὰ τεθεωτὰ σώματα τῶν πῶπτον
1 Cor. xv. 52 καὶ τότε πάντες οἱ ἀπ’ αἰῶνος θανόντες ἐν ριπῇ ὁφθαλ-
μοῦ ζῶντες παραστήσονται τῷ βήματι τοῦ ἄθανα-
τον Δεσπότου, καὶ ἐκατόρθωσιν λόγον δώσει ὑπὲρ δῶν
Matt. xiii. 48 τότε οἱ δικαιοὶ λάμψουσιν ὡς ἡλιοῦ, οἱ
πιστεύσαντες εἰς Πατέρα καὶ Τίὸν καὶ Ἀγίον
Πνεῦμα, καὶ ἐν ἔργοις ἀγαθοῖς τελέσαντες τὸν
παρόντα βίον. πῶς δὲ σοι διηγήσομαι τὴν μέλ-
λουσαν αὐτοὺς τότε διαδέχεσθαι δόξαν; κἀν γὰρ

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which thou callest "the hope of some other uncertain life," are true and unchangeable: they know no end, and are not subject to decay. There is no language that can declare the greatness of yonder glory and delight, of the joy unspeakable, and the everlasting gladness. As thou seest, we all die; and there is no man that shall live and not see death. But one day we shall all rise again, when our Lord Jesus Christ cometh, the Son of God, in unspeakable glory and dread power, the only King of kings, and Lord of lords; to whom every knee shall bow, of things in heaven, and things in earth, and things under the earth. Such terror shall he then inspire that the very powers of heaven shall be shaken: and before him there shall stand in fear thousand thousands, and ten thousand times ten thousand of Angels and Archangels, and fear and terror shall be on every side. For one of the Archangels shall sound with the trump of God, and immediately the heavens shall be rolled together as a scroll; and the earth shall be rent, and shall give up the dead bodies of all men that ever were since the first man Adam until that day. And then shall all men that have died since the beginning of the world, in the twinkling of an eye stand alive before the judgement seat of the immortal Lord, and every man shall give account of his own deeds. Then shall the righteous shine forth as the sun; they that believed in the Father, Son and Holy Ghost, and ended this present life in good works. And how can I describe to thee the glory that shall receive them at that day? For though I compare their brightness and beauty

when the powers of the heavens shall be shaken,
τῷ ἡλιακῷ παραβάλλω φωτὶ τὴν λαμπρότητα αὐτῶν καὶ τὸ κάλλος, κἂν ἀστραπῆ τῇ φανοτάτῃ, οὐδὲν τῆς λαμπρότητος ἐκείνης ἀξίων ἐρῶ. ὁ βαλαμῶς γὰρ οὐκ εἶδε καὶ οὐς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἀ ἡτοίμασεν Οὗ Θεὸς τοῖς ἀγαπῶσιν αὐτὸν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ἐν τῷ φωτὶ τῷ ἀπροσίτῳ, ἐν τῇ δόξῃ τῇ ἀπορρήτῳ καὶ ἀτελευτήτῳ.

Καὶ οἱ μὲν δίκαιοι τοιούτων τεῦξονται τῶν ἀγαθῶν τοιαύτης δὲ τῆς μακαρότητος· οἱ δὲ τῶν ὄντως ὁντα Θεὸν ἀρνησάμενοι, καὶ τὸν πλάστην καὶ δημιουργὸν ἀγνοοῦσαντες, δαίμοσι δὲ μαροῖς λατρεύσαντες, καὶ εἰδώλους κωφοίς τὸ σέβας ἀπονείμαντες, τὰς ἡδονάς τε τοῦ ματαίου βίου 231 τοῦτον ποθήσαντες, καὶ δίκην χοίρων τῷ βορβόρῳ τῶν παθῶν κυλοθέντες, καὶ πάσης κακίας ὀρμητήριων τὰς ἑαυτῶν ψυχὰς ποιησάμενοι, σταθῆσονται γυμνοί καὶ τετραχιλισμένοι, κατηχυμένοι καὶ κατηφεῖς, ἐλευθεροί καὶ τῷ σχήματι καὶ τῷ πράγματι, οὐειδος προκείμενοι πάση τῇ κτίσει. πάντα δὲ αὐτῶν τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν διανοίᾳ, πρὸ προσώπου αὐτῶν ἐλευθερεῖα. εἶτα, μετὰ τὴν αἰσχύνην ἐκείνην τὴν χαλεπωτάτην καὶ τὸ οὐειδός ἐκεῖνο τὸ ἀφόρητον, καταδικασθήσανται εἰς τὸ πῦρ τῆς γεέννης τὸ ἄσβεστον καὶ ἀφεγγίσει, εἰς τὸ σκότος τὸ ἐξώτερον, τὸν βρυγμὸν τῶν ὄντων καὶ σκόληκα τῶν ἱβόλων. αὕτη ἡ μερίς αὐτῶν, οὗτος ὁ κλήρος, οὐς εἰς αἰώνας συνέσονται τοὺς ἀτελευτήτους τιμωροῦμενοι, ἀνθ' ὅν, τὰ ἐν ἑπαγγελίαις ἀγαθὰ παρωσάμενοι, διὰ πρόσκαιρον ἀμαρτίας ἡδονὴν κόλασιν αἰώνιον ἐξελέξαντο. ὑπὲρ δὴ 382
to the light of the sun or to the brightest lightning
flash, yet should I fail to do justice to their bright-
ness. Eye hath not seen, nor ear heard, neither
have entered into the heart of man, the things which
God hath prepared for them that love him, in
the kingdom of heaven, in the light which no
man can approach unto, in his unspeakable and
unending glory.

'Such joys and such bliss shall the righteous
obtain, but they that have denied the only true God
and not known their Maker and Creator, but have
worshipped foul devils, and rendered homage to
dumb idols, and loved the pleasures of this vain
world, and, like swine, wallowed in the mire of sin-
ful lusts, and made their lives a headquarters for all
wickedness, shall stand naked and laid bare, down-
right ashamed and downcast, pitiable in appearance
and, in fact, set forth for a reproach to all creation.
All their life in word, deed and thought shall come
before their faces. Then after this bitter disgrace
and unbearable reproach, shall they be sentenced to
the unquenchable and light-less fire of Gehenna,
unto the outer darkness, the gnashing of teeth and
the venomous worm. This is their portion, this
their lot, in which they shall dwell together
in punishment for endless ages, because they re-
jected the good things offered them in promise, and,
for the sake of the pleasure of sin for a season,
made choice of eternal punishment. For these
τούτων, ὃστε τῆς ἀρρήτου μὲν χαρᾶς ἐκείνης ἐπιτυχεῖν καὶ τῆς ἀπορρήτου δόξης ἀπολαύειν, τοῖς ἀγγέλωις δὲ ἀντιλύμπειν, καὶ τῷ ἀγαθῷ καὶ γλυκυτάτῳ Δεσπότῃ μετὰ παρρησίας παρίστασθαι, τὰς πικροτάτας δὲ τιμωρίας καὶ ἀτελευτήτους καὶ τὴν ὀδυνηρὰν ἐκείνην ἐκφυγεῖν αἰσχύνην, πόσα οὖκ ἄξιοι προέστηκαν καὶ χρήματα καὶ 232 σώματα, μᾶλλον δὲ καὶ αὐτὰς τὰς ψυχὰς; τίς οὔτως ὑγενής, τίς οὔτως ἀσύνετος, ὡς μὴ μυρίους ὑποστῆται προσκαίρους θανάτους, ἵνα τοῦ αἰωνίου ἀπαλλαγῆ καὶ ἀτελευτήτου θανάτου, τὴν ἕως δὲ κληρονομήσῃ τὴν μακαρίαν τε καὶ ἀνώλεθρον, καὶ τῷ φωτὶ περιλαμφθῆ τῆς μακαρίας καὶ ἰωρήχης Τριάδος;

XXVI

Τούτων ἀκούσας ὁ βασιλεὺς τῶν ῥημάτων, καὶ τὸ στερέμνιον καὶ ἀνένδοτον ἰδὼν τοῦ παιδὸς μὴτε κολακείας εἰκοντος. μὴτε λόγων πειθοῖ, μὴ τιμωρίων ἀπειλαῖς, ἔθαύμαζε μὲν ἐπὶ τῇ πιθανότητι τοῦ λόγου καὶ ταῖς ἀναντιρρήτοις ἀποκρίσεσιν, ἥλεγχετο δὲ ὑπὸ τοῦ συνειδότος, ἀληθῆ λέγεων αὐτῶν καὶ δίκαια ὑποδεικνύοντος. ἀλλὰ ἀνθείλκετο ὑπὸ τῆς πονηρᾶς συνθείας καὶ τῶν ἐν ἔξει βεβαιωθέντων ἐν αὐτῷ παθῶν, ὦφ' ὅπερ ἐν κηφὶ κατείχετο καὶ χαλινῷ, τῷ φωτὶ μὴ συγχωρούμενος προσβλέψαι τῆς ἀληθείας. ὃθεν πάντα λίθον, τῷ τοῦ λόγου, κινῶν, εἴχετο τοῦ πάλαι σκοποῦ, τὴν προμελετηθεῖσαν αὐτῷ μετὰ τοῦ Ἀραχῆ σκῆψιν εἰς ἔργον ἀγαγεῖν

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BARLAAM AND IOASAPH, xxv. 231–xxvi. 232

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

XXVI

When the king heard these words, and saw the steadfastness, and unbuxomness of his son, who yielded neither to flattery, nor persuasion, nor threat, he marvelled indeed at the persuasiveness of his speech and his irrefutable anwers, and was convicted by his own conscience secretly assuring him that Ioasaph spake truly and aright. But he was dragged back by his evil habit and passions, which, from long use, had taken firm grip on him, and held him in as with bit and bridle, and suffered him not to behold the light of truth. So he left no stone unturned, as the saying is, and adhered to his old purpose, determining to put into action the plot which he and Araches had between them devised. Said he to his

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βουλόμενος. καὶ φησὶ τῷ παιδί; Ἔδει μὲν σε, ὃ τέκνον, τοὺς ἐμοὶς ἀπλῶς ἐκεῖν ἐν πάσι προστάγμασιν. ἀλλ’ ἐπεὶ, σκληρὸς ὤν καὶ ἀπειθής, ἵσχυρὸς οὐτώς ἀντέστης μοι, τὴν ἱδίαν ἐνιστάμενος γνώμην κυριώτεραν πάντων ποιήσασθαι, δεύτερο δὲ τῇ ματαίᾳ ἐνστάσει χαρέων ἀμφοὶ εἰπόντες, πειθοὶ πολυτευσόμεθα. καὶ ἐπεὶ ὁ σὲ ἀπατήσας Βαρλαὰμ σιδηροδέσμιος παρ’ 233 ἐμοὶ τυγχάνει, ἐκκλησιάσας ἐκκλησίαν μεγάλην, καὶ πάντας ἠμέτρους τε καὶ Γαλιλαίους ἐπὶ τὸ αὐτὸ συγκαλέσας, κήρυκάς τε διαρρήθην βοῶν θεσπίσας τοῦ μηδένα τῶν Ἐρυθρωτῶν δεδουκέναι, ἀλλ’ ἀφόρος πάντας συνειστεθεῖν, κοινὴ διασκε- ψώμεθα γνώμη. καὶ ἢ, πεῖσαντες, ὑμεῖς μετὰ τοῦ ὑμετέρου Βαρλαὰμ τεῦξεσθε δὲν ἐσπουδάκατε ἢ, πεισθεῖτε, σὺν ἔκουσιά τῇ γνώμῃ τοὺς προσ- τάγμασί μον ὑπείκεισ προθυμηθεῖτε.

Ὁ δὲ φρόνιμος τῷ ὅντι καὶ ἐχέφρων νεανίας, διὰ τοῦ θεόθεν αὐτῷ ἐμφανισθέντος ὀράματος τὴν τοῦ βασιλέως προδεδιδαγμένος σκαιωρίαν, ἔφη. Τὸ θέλημα τοῦ Κυρίου γενέσθω, καὶ ἐστῶ καθὼς ἐκέλευσας· αὐτὸς γὰρ ὁ ἄγαθος Θεὸς καὶ Δεσπότης δόῃ τῆς εὐθείας μὴ πλανηθῆναι ἡμᾶς· ἐπ’ αὐτῷ γὰρ πέποθεν ἡ ψυχή μου, καὶ αὐτὸς ἐλεήσει με. τότε δὴ τότε κελεύει ὁ βασιλεὺς πάντας ἄθροιζεσθαι εἰδωλολάτρας τε καὶ Χριστιανοὺς, γραμμάτων μὲν πανταχοῦ διαπεφοιτηκό- των, κηρύκων τε ἀνὰ πάσας τὰς κωμοπόλεις βοῶντων τοῦ μηδένα τῶν Ἐρυθρωτῶν δεδουκέναι ὡστε ἄδοκητόν τι ὑποστήρι, ἀλλ’ ἀδεῶς πάντας καθ’ ἑταρείαν καὶ συγγένειαν ἐπὶ τὸ αὐτὸ συνελ- θείν ἐπὶ φιλαλήθει καὶ οὐ βεβιασμένη συζητήσει,
son, 'Although, child, thou oughtest in all points simply to give in to my commands, yet, because thou art stubborn and disobedient, and hast thus stiffly opposed me, insisting that thine own opinion should prevail over all, bid we now farewell to vain insistence, and let persuasion be now our policy. And, forasmuch as Barlaam, thy deceiver, is here, my prisoner in iron chains, I will make a great assembly, and summon all our people and your Galileans, to one place; and I will charge heralds to proclaim expressly that none of the Christians shall fear, but that all shall muster without dread; and we will hold debate together. If your side win, then shall ye and your Barlaam gain your desires; but if ye lose, then shall ye with right good will yield yourselves to my commands.'

'But this truly wise and prudent youth, forewarned, by the heavenly vision sent him, of his father's mischief, replied, 'The Lord's will be done! Be it according to thy command! May our good God and Lord himself vouchsafe that we wander not from the right way, for my soul trusteth in him, and he shall be merciful unto me.' There and then did the king command all, whether idolaters or Christians, to assemble. Letters were despatched in all quarters: heralds proclaimed it in every village town that no Christian need fear any secret surprise, but all might come together without fear, as friends and kindred,
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μετὰ τοῦ ἐξάρχου καὶ καθηγεμόνος αὐτῶν μελλούσῃ γενέσθαι Βαρλαάμ. ὅσαύτως δὲ καὶ τοὺς μύστας καὶ νεωκόρους τῶν εἰδώλων καὶ σοφοὺς τῶν Χαλδαίων καὶ Ἰνδῶν, τοὺς κατὰ πᾶσαν τὴν ὑπ’ αὐτῶν ἁρχὴν ὄντας, συνεκαλέσατο, καὶ τινὰς 234 οἰωνοσκόπους καὶ γόητας καὶ μάντεις, ὅπως ἄν Χριστιανῶν περιγνώσκει.

Καὶ δὴ συνήλθον πρὸς τὸν βασιλέα πλήθος πολὺ τῆς μυσαράς αὐτοῦ θρησκείας. Χριστιανῶν δὲ εἰς εὐρέθη μόνος εἰς βοήθειαν ἐλθὼν τοῦ νομιζομένου Βαρλαάμ, ὄνοματι Βαραχίας. οἱ μὲν γὰρ τῶν πιστῶν θανόντες ἦσαν ὑπὸ τῆς τῶν κατὰ πόλεως ἀρχῶντων μανίας κατασφαγέντες. οἱ δὲ ἐν ὁρεσία ἀπεκρύπτοντο καὶ σπηλαίοις τῷ φόβῳ τῶν ἐπικειμένων δεινῶν. ἀλλοι δὲ ἐδεδοκιμασάν τὴν ἀπειλήν τοῦ βασιλέως, καὶ οὐκ ἐτόλμουν ἑαυτούς εἰς φῶς ἀγαγεῖν. ἀλλὰ νυκτερινοὶ ἦσαν θεοσεβεῖς, ἐν τῷ λεληθότι τῷ Χριστῷ λατρεοῦντες καὶ μηδαμός παρρησιαζόμενοι. ἐκεῖνος δὲ μόνος, γενναῖος ὡς τὴν ψυχὴν, εἰς συναγωγὸν ἦλθε τῆς ἀληθείας.

Προκαθίσας τοῖς βασίλεις ἐπὶ βήματος ἐς τὸν τε καὶ μετεώρον, συνεδριάζειν αὐτῷ τῶν νυν ἐκείλεσαν. ὁ δὲ, τῆς πρὸς τὸν πατέρα εὐλαβεία καὶ τιμῇ τούτῳ μὴ θελήσας ποιήσαι, ἐπὶ τῆς γῆς πληγὸν αὐτοῦ ἐκάθισε. παρέστησαν τοίνυν οἱ ἐπιστήμονες τῆς μωρανθείσης παρὰ τοῦ Θεοῦ σοφίας, ὃν ἐπιλύθη ἡ ἀσύνετος καρδία, καθὼς φησὶν ὁ Ἀπόστολος. Δοκούντες γὰρ εἶναι σοφοὶ ἐμω- 235 πάνθησαν, καὶ ἠλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ομοιώματι θυγνῶν ἀνθώπων καὶ τετραπόδων καὶ ἔρπετῶν. οὕτως συνήλθον συνάραι
for the honest and unrestrained enquiry that should be held with their chief and captain, Barlaam. In like manner also he summoned the initiate and the temple-keepers of his idols, and wise men of the Chaldeans and Indians that were in all his kingdom, beside certain augurs, sorcerers and seers, that they might get the better of the Christians.

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

The king sat down before all on a doom-stool high and exalted, and bade his son sit beside him. He, in reverence and awe of his father, consented not thereto, but sat near him on the ground. There stood the learned in the wisdom which God hath made foolish, whose unwise hearts had gone astray, as saith the Apostle; for, 'professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and four-footed beasts, and creeping things.' These were assembled for to join argument
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λόγου πρὸς τὸν τοῦ βασιλέως νῦν καὶ τοὺς περὶ αὐτῶν, καὶ ἐπληροῦτο ἐπ’ αὐτοῖς τὸ τῆς παροιμίας, ὦτι πρὸς λέοντα δορκᾶς μάχης ὡπτετο.1 ο μὲν γὰρ τὸν "Ὑψιστὸν ἐθετο καταφυγὴν αὐτοῦ, καὶ ἐν τῇ σκιᾷ ἠλπίσε τῶν αὐτοῦ πτερύγων" οἱ δὲ τοῖς ἀρχουσιν ἐπετοίθεσαν τοῦ αἰῶνος τοῦτον τοῖς καταργομένοις, καὶ τῷ κοσμοκράτορι τοῦ σκότους, ὃ καθυπέταξαν ἐαυτοὺς ἔλεεινός καὶ ἀθλίως,

"Ἀγεταί τοίνυν ὁ Ναχώρ τὸν Βαρλαὰμ ὑποκρινόμενος: καὶ οἱ μὲν περὶ τὸν βασιλέα τοῦ τοιούτου εἰχοντο σκοποῦν ἐτέρα δὲ πάλιν ἡ σοφὴ πρόνοια ἀνωθὲν φικοῦμεν. παρισταμένοις γὰρ τούτων ἀπάντων φήσιν ὁ βασιλεὺς τοῖς ῥητορίων αὐτοῦ καὶ φιλοσοφοῖς, μᾶλλον δὲ τοῖς λεωπλάνοις καὶ ἀσυνετοῖς τῇ καρδίᾳ. Ἰδοὺ δὴ ἄγων ὑμῖν πρόκειται καὶ ἄγωνων ὁ μέγιστος. δυοῖν γὰρ θάτερον γενήσεται ὑμῖν ἡ τὰ ἡμέτερα κρατύναται, καὶ πλανάσθαι τὸν Βαρλαὰμ καὶ τοὺς σὺν αὐτῷ ἐλέγξαντας, δόξης μεγίστης καὶ τιμῆς παρ’ ἡμῶν τε καὶ πάσης τυχεῖν τῆς συγκλήτου καὶ στεφάνους νίχης καταστεφθῆναι: ἡ ἤττηθεντας σὺν τάση αἰσχύνης κακυγκάκως ἑπιτατοῦν, πάντα δὲ τὰ ἡμέτερα τῷ δήμῳ δοθῆναι, ὡς ἃν παντάπασιν ἐξαρθῇ τὸ μνημόσυνον ὑμῶν ἀπὸ τῆς γῆς. τὰ μὲν γὰρ σῶματα ὑμῶν θερίους δόσω παρανάλωμα, τὰ δὲ τέκνα ὑμῶν διηνεκεῖ καταδουλώσω δουλεία.

Τούτων οὕτως εἰρήμενων τῷ βασιλεῖ, ὁ νῦς αὐτοῦ ἔφη: Κρίμα δίκαιων σήμερον ἐκρινας, ὁ βασιλεῦ: κρατύναι Κύριος ταύτην σου τῆς γνώμης. καὶ γὰρ δὲ τὰ αὐτὰ φημι τῷ ἐμῷ διδασκάλῳ.

1 μὴ πρὸς λέοντα δορκᾶς ἄφωμαι μάχης. Suidas, Lexicon.
2 κακηγκάκως on p. 220 of Boissonade above.

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

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

When the king had thus spoken, his son said, 'A righteous doom hast thou judged this day, O king. The Lord establish this thy mind! I too have the same bidding for my teacher.' And, turning
καὶ ἐπιστραφές λέγει τῷ Ναχὼρ, ὃς ἐνομίζετο Βαρλαὰμ εἶναι. Ὁ λαὸς, ὁ Βαρλαὰμ, ἐν τίνι μὲ δόξῃ εὐρήκας καὶ τρυφὴς καὶ λόγοις πλείστοις ἐπεισάς με τῶν μὲν πατρῶν ἀποστήματο νόμων τε καὶ θῶν, ἄγνωστῳ δὲ λατρεύσαι Θεῷ, ἀρρήτων τιμῶν καὶ αἰωνίων ἀγαθῶν ἐπαγγελίαις ἐλκύσας μου τὸν νοῦν τοῦτος σοὶ ἐξακολουθήσαι δόγμασι καὶ τὸν ἔμον παραπικράναι πατέρα τε καὶ δεσπότην; νῦν οὖν ὡς ἐπὶ τρυπάνης νόμους σεαυτὸν ἑστάναι. εἰ μὲν γὰρ, νυκτῆς τῇ προκειμένῃ πάλην, ἀληθῆς σοῦ τὰ δόγματα δείξεις ἃ μοι ἐδίδαξας, πλανωμένους δὲ ἐλέγχεις τοὺς σήμερον ἡμῶν ἀντιπίστους, σὺ μὲν δοξαζόμης ὡς σώοις τῶν πάπτοτε γεγονότων καὶ κήρυξ ἀληθείας κληθήσῃ, ἐγὼ δὲ τῇ σῇ ἐμενῷ διδακῇ καὶ τῷ Χριστῷ λατρεύσω, καθὰ δὴ καὶ ἐκήρυξας, μέχρι τῆς τελευταίας μοι ἀναπνοῆς· εἰ δὲ, ἤττηθεις εἰτε δόλῳ εἰτέ ἀληθείας, αἰσχύνῃς μοι σήμερον πρόξενος γένη, θάττων ἐκδικήσω μοι τὴν ύπον, χερσίν οἰκείλας τὴν τε καρδίαν σου καὶ τὴν γλώτταν ἔξορύξας, κυσί τε βορᾶς ταῦτα σὺν τῷ λοιπῷ 237 σου σώματι παραδοὺς, ἵνα παιδευθῶσι πάντες διὰ σοῦ μὴ πλανᾶτε νίους βασιλέων.

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

When Nachor heard these words, he was exceeding sorrowful and downcast, seeing himself falling into the destruction that he had made for other, and being drawn into the net that he had laid privily, and feeling the sword entering into his own soul. So he took counsel with himself, and determined rather to take the side of the king's son, and make it to prevail, that he might avoid the danger hanging over him, because the prince was
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τιμωρήσασθαι αὐτόν, εἴτε παραπικραίνων εὑρεθεὶς. τὸ δὲ πᾶν τῆς θείας ἡν προνοίας σοφῶς διὰ τῶν ἐναντίων τὰ ἡμέτερα βεβαιούσης. ὡς γὰρ εἰς λόγους ἠλθον ἄλληλοις οἱ μῦσται τῶν εἰδώλων καὶ ὁ Ναχώρ, καθάπερ τῆς ἄλλης Βαλαϊμίς ἔπει τοῦ Βαλάκ ποτε, ἐπαράσασθαι τὸν Ἰσραήλ προθέμενος, πολυειδέσιν αὐτῶν εὐλογήσεις εὐλογίαις, οὕτως καὶ ὁ Ναχώρ ἵσχυρὸς τοῖς ἀσόφοις καὶ ἀσυνέτως σοφῖς ἀντικαθίστατο.

Καθεξομένου γὰρ τοῦ βασιλέως ἔπει τοῦ θρόνου, 238 συνεδριάζοντος καὶ τοῦ νῦν, καθάπερ ἔφημεν, παρεστῶτων δὲ τῶν ὀστηπρομαίνας τὰς γλώσσας ἀκονυσάντων ἐπὶ καθαρίσει τῆς ἀληθείας ἀσοφῶν ῥητόρων, οὐ, τὸ τοῦ Ἡσαίου, κύουσι πόνον καὶ τίκτουσιν ἀνομίαν, συνελθόντων δὲ ἀπείρων λαῶν εἰς θέαν τοῦ ἀγώνος ὡστε μαθεῖν ὑπότερον μέρος τῆν νίκην ἀποιόσεται, λέγει τῷ Ναχώρ εἰς τῶν ῥητόρων, ὁ τῶν σὺν αὐτῷ πάντων διαφορώτατος· σὺ εἰ ὁ ἀναισχύντως οὕτως καὶ ἵσταμος εἰς τοὺς θεούς ἡμῶν ἐξυπηρέτων Βαρλαμί, καὶ τὸν φίλτατον νῦν τοῦ βασιλέως τουούτη περιβαλῶν τῇ πλάνῃ καὶ τῷ ἐσταυρωμένῳ διδάξας λατρεύειν, καὶ ὁ Ναχώρ· Ἔγω εἰμι, ἀπεκρίνατο, ἐγώ εἰμι Βαρλαμί, ὁ τοὺς θεοὺς σου μὲν ἐξουθενῶν, καθὼς εἰρηκάς, τῶν νῦν δὲ τοῦ βασιλέως οὐ πλάνῃ περιβαλῶν, ἄλλα πλάνης ἀπαλλάξαι καὶ τῷ ἀληθινῷ προσοκειστάμενο Θεῷ καὶ ὁ ῥήτωρ· Τῶν μεγάλων, φησί, καὶ θαυμασίων ἀνδρῶν τῶν πάσαν σοφίας ἐπιστήμην ἐξευρηκότων θεούς ὑψηλοὺς καὶ ἅθανάτους ἐκείνους ὅνομαξότων, καὶ πάντων τῶν ἐπὶ γῆς βασιλέων καὶ ἐνδόξων αὐτοῖς προσκυνοῦντων καὶ σεβο-

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doubtless able to requite him, should he be found to provoke him. But this was all the work of divine providence that was wisely establishing our cause by the mouth of our adversaries. For when these idol priests and Nachor crossed words, like another Barlaam, who, of old in the time of Balak, when purposing to curse Israel, loaded him with manifold blessings, so did Nachor mightily resist these unwise and unlearned wise men.

There sat the king upon his throne, his son beside him, as we have said. There beside him stood these unwise orators who had whetted their tongues like a sharp sword, to destroy truth, and who (as saith Esay) conceive mischief and bring forth iniquity. There were gathered innumerable multitudes, come to view the contest and see which side should carry off the victory. Then one of the orators, the most eminent of all his fellows, said unto Nachor, 'Art thou that Barlaam which hath so shamelessly and audaciously blasphemed our gods, and hath enmeshed our king's well beloved son in the net of error; and taught him to serve the Crucified?' Nachor answered, 'I am he, I am Barlaam, that, as thou sayest, doth set your gods at nought: but the king's son have I not enmeshed in error; but rather from error have I delivered him, and brought him to the true God.' The orator replied, 'When the great and marvellous men, who have discovered all knowledge of wisdom, do call them high and immortal gods, and when all the kings and honourable men upon earth do worship and adore them, how waggest thou tongue
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μένων, πῶς αὐτὸς γλῶσσαν κατ' αὐτῶν κινεῖς, καὶ ὅλως ἀποθρασύνησαι τὰ τουαῦτα τολμᾶς; Τὸς δὲ ἡ ἀπόδειξις μὴ τούτοις εἶναι θεοῦς, ἀλλὰ τὸν ἐσταυρωμένον; ὑπολαβῶν δὲ ὁ Ναχωρ τὸν μὲν ῥήτορα ἐκείνου οὐδὲν ἀποκρίσεως ἤξιος· κατασείσας δὲ τῇ χειρὶ τὸ πλῆθος σιγᾶν, ἀνοίξας 239 τὸ στόμα αὐτοῦ, καθάπερ ὁ τοῦ Βαλαὰμ ὄνος, ἀν αὖ προέθετο εἰσεῖν ταῦτα λελάληκε· καὶ φησι πρὸς τὸν βασιλέα:

XXVII

Ἐγώ, βασιλεῦ, προνοία Θεοῦ ἠλθον εἰς τὸν κόσμον καὶ θεορήσας τὸν οὐρανὸν καὶ γῆν καὶ βάλασαν, ἦλιον τε καὶ σελήνην καὶ τὰ λοιπά, ἑθαύμασα τὴν διακόσμησιν τοῦτων. ἵδιν δὲ τὸν κόσμον καὶ τὰ ἐν αὐτῷ πάντα, ὅτι κατὰ ἀνάγκην κινεῖται, συνήκα τὸν κινοῦντα καὶ διακρατοῦντα εἶναι Θεὸν πᾶν γὰρ τὸ κινοῦν ἰσχυρότερον τοῦ κινούμενου, καὶ τὸ διακρατοῦν ἰσχυρότερον τοῦ διακρατουμένου ἐστίν. αὐτὸν οὖν λέγω εἶναι Θεὸν τὸν συντησάμενον τὰ πάντα καὶ διακρατοῦντα, ἀναρχον καὶ ἀδιον, ἀθάνατον καὶ ἀπροσδεη, ἀνώτερον πάντων τῶν παθῶν καὶ ἐλαττωμάτων, ὑγίης τε καὶ λήθης καὶ ἀγνοίας καὶ τῶν λοιπῶν. δι' αὐτοῦ δὲ τὰ πάντα συνέστηκεν. οὐ χρήζει τυσίας καὶ σπουδῆς, οὐδὲ πάντων τῶν φαινομένων πάντες δὲ αὐτοῦ χρήζουσι.

Τούτων οὐτῶς εἰρημένων περὶ Θεοῦ, καθὼς ἐμὲ ἐχώρησε περὶ αὐτοῦ λέγεων, ἔλθωμεν καὶ ἐπὶ τὸ ἀνθρώπινον γένος, ὅπως ἰδωμεν τίνες αὐτῶν μετέχουσι τῆς ἀληθείας καὶ τίνες τῆς πλάνης. 240 396
against them, and, in brief, how durst thou be so mighty brazen-faced? What is the manner of thy proof that the Crucified is God, and these be none?" Then replied Nachor, disdaining even to answer the speaker. He beckoned with his hand to the multitude to keep silence, and opening his mouth, like Balaam's ass, spake that which he had not purposed to say, and thus addressed the king.

XXVII

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

"Now that I have said thus much concerning God, according as he hath granted me to speak concerning himself, come we now to the human race, that we may know which of them partake of truth, and
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 φανερὸν γὰρ ἐστὶν ἡμῖν, ὁ βασιλεὺς, ὅτι τριά γένη εἰσίν ἀνθρώπων ἐν τῷ τῷ κόσμῳ· διὸ εἰσὶν οἱ τῶν παρ᾿ ὑμῶν λεγομένων θεῶν προσκυνηταί, καὶ Ἰουναῖοι, καὶ Χριστιανοὶ· αὐτοὶ δὲ πάλιν, οἱ τοὺς πολλοὺς σεβόμενοι θεούς, εἰς τρία διαιροῦνται γένη, Χαλδαίους τε καὶ "Ελλήνας καὶ Δυσύπτους· οὗτοι γὰρ γεγόνασιν ἀρχηγοὶ καὶ διδάσκαλοι τοῖς λοιποῖς ἔθεσι τῆς τῶν πολυνύμων θεῶν λατρείας καὶ προσκυνήσεως. Ἰδοὺ μεν οὖν τίνες τούτων μετέχουσι τῆς ἀληθείας καὶ τίνες τῆς πλάνης.

Οἱ μὲν γὰρ Χαλδαίοι, οἱ μὴ εἰδότες Θεοῦ, ἐπιλαμβάνοντας ὅπισώ τῶν στοιχείων καὶ ἡράλτους σέβεσθαι τὴν κτίσιν παρὰ τὸν κτίσαντα αὐτοὺς· διὸ καὶ μορφώματα τίνα ποιήσαντες ὁ νόμος συνεπόμενοι τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ τῆς θαλάσσης, ἡλίου τε καὶ σελήνης, καὶ τῶν λυπῶν στοιχείων ἢ φωστήρων, καὶ, συγκλείσαντες ναοὺς, προσκυνοῦσι θεούς καλοῦντες, οδὸ καὶ τηροῦσιν ἀσφαλὸς ὅμως μὴ κλαπτῶσιν ὕπο λῃστῶν. καὶ οὐ συνήκαν ὅτι πάν τὸ τηροῦν μείζον τοῦ τηρούμενον ἐστὶ, καὶ ὁ ποιῶν μείζων ἐστὶ τοῦ ποιοῦμένου· εἰ γὰρ ἀδυνατοῦ σιν οἱ θεοὶ αὐτῶν περὶ τῆς ἱδίας σωτηρίας, πῶς ἀλλοις σωτηρίαν χαρίζονται; πλάνην οὖν μεγάλην ἐπιλαμβάνειν οἱ Χαλδαῖοι, σεβόμενοι ἀγάλματα νεκρὰ καὶ ἀνωφελῆ. καὶ θανάτους μοι ἐπέρχεται, οὐκ ἀδελφόν, πῶς οἱ λεγόμενοι φιλόσοφοι αὐτῶν οὐδόλως συνήκαν ὅτι καὶ αὐτὰ τὰ στοιχεία φθαρτά ἐστιν· εἰ δὲ τὰ στοιχεία φθαρτά ἐστι καὶ ὑποτασσόμενα κατὰ ἀνάγκην, πῶς εἰσὶ θεοὶ; εἰ δὲ τὰ στοιχεῖα 241

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which of error. It is manifest to us, O king, that there are three races of men in this world: those that are worshippers of them whom ye call gods, and Jews, and Christians. And again those who serve many gods are divided into three races, Chaldeans, Greeks and Egyptians, for these are to the other nations the leaders and teachers of the service and worship of the gods whose name is legion. Let us therefore see which of these hold the truth, and which error.

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

1 At necessity (?).
οὐκ εἰσὶ θεοὶ, πῶς τὰ ἀγάλματα, ἃ γέγονεν εἰς
tιμήν αὐτῶν, θεοὶ ὑπάρχουσιν;

Ἐλθὼν εὖν, ὁ βασίλευς, ἔπι αὐτὰ τὰ στοι-
χεῖα, ὅτως ἀποδείξωμεν περὶ αὐτῶν ὅτι οὐκ εἰσὶ
θεοὶ, ἀλλὰ φθαρτὰ καὶ ἄλλοιούμενα, ἐκ τοῦ μὴ
ἀντος παραχθέντο προστάγματι τοῦ ὄντος Ἄρτην Ἄρτην Ἐοῦ,
ὅς ἐστιν ἀφθαρτὸς τε καὶ ἀναλογικός καὶ ἀόρα-
tος· αὐτὸς δὲ πάντα ὅρα, καὶ, καθὼς βούλεται,
ἄλλοιοι καὶ μεταβάλλει· τί σοι λέγω περὶ τῶν
στοιχείων;

Οἱ νομίζοντες τὸν οὐρανὸν εἶναι θεον πλανῶν-
tαι. ὅρωμεν γὰρ αὐτὸν τρεπόμενον καὶ κατὰ
ἀνάγκην κινούμενον, καὶ ἐκ πολλῶν συνεστῶτα·
dió καὶ κόσμος καλεῖται. κόσμος δὲ κατασκευή
ἐστὶ τινὸς τεχνὸν τὸ κατασκευασθὲν ἐς ἀρχὴν
καὶ τέλος ἔχει· κινεῖται δὲ ὁ οὐρανὸς κατὰ
ἀνάγκην σὺν τοῖς αὐτοῦ φωστήριοι· τὰ γὰρ
αἵτινες τάξει καὶ διαστήματι φερόμενα ἀπὸ
σημείων εἰς σημεῖα, ὃι μὲν δύοντοι, οἱ δὲ
ἀνατέλλουσι, καὶ κατὰ καιροὺς πορείαν ποιοῦν-
tαι τοῦ ἀποτελεών θέρη καὶ χειμώνας, καθὰ
ἐπιτέτακται αὐτοῖς παρὰ τοῦ Ἐοῦ, καὶ ὃ ὁπα-
βαίνουσι τοὺς ἰδίους ὅρους, κατὰ ἀπαραίτητον
φύσεως ἀνάγκην, σὺν τῷ οὐρανῷ κόσμῳ. Ὅθεν
φανερὸν ἐστι μὴ εἶναι τὸν οὐρανὸν θεὸν ἀλλ’
ἐργον Ἐοῦ.

Οἱ δὲ νομίζοντες τὴν γῆν εἶναι θεὰν ἐπιλανή-
θησαν. ὅρωμεν γὰρ αὐτὴν ὑπὸ τῶν ἀνθρώπων
ὑβριζομένην καὶ κατακυριευομένην καὶ φυομένην
καὶ ἀχρηστοῦ γινομένην· εὰν γὰρ ὀπτηθῇ, γίνεται
νεκρα· ἐκ γὰρ τοῦ ὁστράκου φύεται οὐδέν. ἔτι

1 ὄντος, Pemb. Coll. Camb. MS.
are not gods, how are the images, created to their honour, gods?

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

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

'They again that think that the Earth is a godness have gone astray. We behold it dishonoured, mastered, defiled and rendered useless by mankind. If it be baked by the sun, it becometh dead; for nothing groweth from a potsherd. And again, if it be soaked

¹ A play on the Greek word Kosmos which means: (1) An orderly arrangement, (2) Universe.
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de kai ean eti plenos brachy, theieretai kai authe 242
kai oi karpoi auth. katapatetai de upo te
anerwpan kai tov loipon zowon, aimasi phonem-
menon maivetai, dioripsetai, nerekon theki gin-
tai swnatow. tovtow ouvtois dvtow, ouk evde-
ketai thn ghn einai thean all egron Theou eis
krhisin anerwpon.

Oi de nomizontes to udro einai theon epilang-
thesis. kai auto gar eis chrhsein ton anerwpon
gegone, kai katakureietai up' autwn, maivetai
kai theieretai, kai allioietai ephmemen kai
allaseisomemon chrmasi, kai upo tov krouns
pnyrimenon, kai eis pavton ton akathartwn
plwson anhmenon. dii aduanaton to udro einai
thean all' egron Theou.

Oi de nomizontes to pur einai theon plawntai.
kai auto gar eis chrhsein egeneto anerwpon.
kai katakureietai up' autwn, periferemeron ek
topon eis topou eis ephhsein kai otpthein wnto-
daptwn krequn, eti de kai nerkwn swnatwn.
theieretai de kai kata pollyous trpous, upo
ton anerwpon sevnmimenon. dii ouk evdeketai
to pur einai thean all' egron Theou.

Oi de nomizontes thn ton anemwn pno einai
thean plawntai, fanerwn gar estin oti douleuei
etero, kai charin ton anerwpon kateskeuastai
upo ton Theou proes metaagwghn plwwn kai
sygkomiadai ton sinton, kai eis loiptas autwn
kreias azei te kai ligei, kat' eptiaghn Theou.
di o nevomistai thn ton anemwn pno einai
thean all' egron Theou.

Oi de nomizontes ton hlioun einai theon plawnt-

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

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

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

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

'They that think that the Sun is a god are
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tai. ὅρῳμεν γὰρ αὐτὸν κινούμενον κατὰ ἀνάγκην καὶ τρεπομένον, καὶ μεταβαίνοντα ἀπὸ σημείου εἰς σημείον, δύνοντα καὶ ἀνατέλλοντα, τοῦ θερμαίνειν τὰ φυτὰ καὶ βλαστά εἰς χρήσιν τῶν ἀνθρώπων, ἐτὶ δὲ καὶ μερισμοὺς ἔχοντα μετὰ τῶν λοιπῶν ἀστέρων, καὶ ἐλάττονα ὑντα τοῦ οὕρανοῦ πολύ, καὶ ἐκλείποντα τοῦ φωτός, καὶ μηδεμίαν αὐτοκράτειαν ἔχοντα. διὸ οὐ νεόμισται τὸν ἥλιον εἶναι θεὸν ἀλλ’ ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὴν σελήνην εἶναι θεὰν πλανώνται. ὅρῳμεν γὰρ αὐτὴν κινούμενην κατὰ ἀνάγκην καὶ τρεπομένην, καὶ μεταβαίνοντα απὸ σημείου εἰς σημείον, δύνοντας τε καὶ ἀνατέλλοντας εἰς χρήσιν τῶν ἀνθρώπων, καὶ ἐλάττονα ὑντα τοῦ ἥλιου, αὐξομένην τε καὶ μειομένην, καὶ ἐκλείψεις ἔχοντας. διὸ οὐ νεόμισται τὴν σελήνην εἶναι θεὰν ἀλλ’ ἔργον Θεοῦ.

Οἱ δὲ νομίζοντες τὸν ἀνθρώπον εἶναι θεὸν πλανώνται. ὅρῳμεν γὰρ αὐτὸν κινούμενον κατὰ ἀνάγκην, καὶ τρεφόμενον καὶ γηράσκοντα, καὶ μὴ θέλοντος αὐτοῦ. καὶ ποτὲ μὲν χαίρει, ποτὲ δὲ λυπεῖται, δεόμενοι βρωμάτων καὶ ποτοῦ καὶ ἐσθήτου. εἶναι δὲ αὐτῶν ὀργίλου καὶ ξηλωτῆς καὶ ἐπιθυμητῆς, καὶ μεταμελομένου, καὶ πολλὰ ἐλαττώματα ἔχοντα. φθείρεται δὲ κατὰ πολλοὺς τρόπους, ὑπὸ στοιχείων καὶ ζώων, καὶ τοῦ ἐπικειμένου αὐτῷ θανάτου. οὐκ ἐνδέχεται οὐν εἶναι τὸν ἀνθρώπον θεὸν ἀλλ’ ἔργον Θεοῦ. πλάνην οὖν μεγάλην ἐπλανήθησαν οἱ Χαλδαῖοι, ὁπίσω τῶν ἐπιθυμημάτων αὐτῶν. σέβονται γὰρ τὰ φθαρτὰ στοιχεῖα καὶ τὰ νεκρὰ ἀγάλματα, καὶ οὐκ αἰσθάνονται ταύτα θεοποιούμενοι.
error. We see him moving and turning by law, and passing from Sign to Sign, setting and rising, to warm herbs and trees for the use of men, sharing power with the other stars, being much less than the heaven, and falling into eclipse and possessed of no sovranty of his own. Wherefore we may not consider that the Sun is a god, but only the work of God.

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

'They that think that Man is a god are in error. We see man moving by law, growing up, and waxing old, even against his will. Now he rejoiceth, now he grieveth, requiring meat and drink and raiment. Besides he is passionate, envious, lustful, fickle, and full of failings: and he perisheth in many a way, by the elements, by wild beasts, and by the death that ever awaiteth him. So man cannot be a god, but only the work of God. Great then is the error that the Chaldeans have erred in following their own lusts; for they worship corruptible elements and dead images, neither do they perceive that they are making gods of these.
"Ελθωμεν οὖν ἐπὶ τοὺς Ἑλληνας, ἵνα ἴδωμεν εἰ τι φρονοῦσι περὶ Θεοῦ. οἱ οὖν Ἑλληνες σοφοὶ λέγοντες εἶναι ἐμφανίζουσαν χείρον τῶν Χαλδαίων, παρεισάγωντες πολλοὺς θεούς γεγενήθαι, τοὺς μὲν ἀρρενας, τοὺς δὲ θηλείας, παντοῖων παθῶν καὶ παντοδαπῶν δημιουργοὺς ἀνομμάτων. οὐδὲν γελοῖα καὶ μωρὰ καὶ ἀσεβῆ παρεισήγαγον οἱ Ἑλληνες, βασιλεῖ, βῆματα, τοὺς μὴ ὄντας προσαγορεύοντες θεούς, κατὰ τὰς ἐπιθυμίας αὐτῶν τὰς πονηρὰς, ἵνα, τούτους συνηγόρους ἔχοντες τῆς κακίας, μοιχεύσων, ἄρπάζωσι, φονεύσωσι, καὶ τὰ πάνδευμα ποιῶσιν. εἰ γὰρ οἱ θεοὶ αὐτῶν τοιαῦτα ἔποιησαν, πῶς καὶ αὐτοὶ οὐ τοιαῦτα πράξουσιν; ἐκ τούτων οὖν τῶν ἐπιτηδευμάτων τῆς πλάνης συνεβὴ τοὺς ἀνθρώπους πολέμους ἔχειν συμφωνούσας, καὶ σφαγάς καὶ αἰχμαλωσίας πικρὰς. ἀλλὰ καὶ καθ’ ἑκατὸν τῶν θεῶν αὐτῶν εἰ θελήσωμεν ἐλθεῖν τῷ λόγῳ, πολλὴν ὅψει τὴν ἀτοπίαν.

Ὁ πρῶτος παρεισάγαται αὐτοῦ πρὸ πάντων θεῶν ὁ λεγόμενος Κρόνος, καὶ τούτῳ θύουσι τὰ ἰδία τέκνα, δε ἐσχε παίδας πολλοὺς ἐκ τῆς Ρέας, καὶ μανεῖς ἱσθιε τὰ ἰδία τέκνα. φασὶ δὲ τὸν Δία κόψαι αὐτοῦ τὰ ἀναγκαῖα καὶ βαλεῖν εἰς τὴν θάλασσαν, ὅθεν Ἀφροδίτην μυθεύεται γεννᾶσθαι. 245 δὴ καὶ τὴν πλάνην καὶ ἀσέλγειαν ἢν παρεισάγοντες κατὰ τοῦ θεοῦ αὐτῶν; ἐνδέχεται οὖν θεὸν εἶναι δέσμων καὶ ἀπόκοπον; ὅ τις άνοιας τίς τῶν νοῶν ἔχοντων ταῦτα φήσειν;

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

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

Next they introduce Zeus, who, they say, is the king of the gods, and took the shape of animals, that
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ξένα, ὅπως μοιχεύσῃ θυντάς γυναίκας. παρεισάγουσι γάρ τοῦτον μεταμορφοῦμενον εἰς ταύρον πρὸς Εὐρώπην, καὶ εἰς χρυσὸν πρὸς Δανάην, καὶ εἰς κύκνον πρὸς Δήδαν, καὶ εἰς σάτυρον πρὸς Ἀντιόπην, καὶ εἰς κεραυνὸν πρὸς Σεμέλην· εἶτα γενέσθαι ἐκ τούτων τέκνα πολλά, Δίονυσον, καὶ Ζήθον καὶ Ἀμφίονα, καὶ Ἡρακλῆν, καὶ Ἀπόλλωνα καὶ Ἀρτέμιν, καὶ Περεά, Κάστορα τε καὶ Ἑλένην καὶ Πολυδεύκην, καὶ Μίνωα, καὶ Ῥαδάμαμθον, καὶ Σαρπηδόνα, καὶ τὰς ἐννέα θυγατέρας 246 ἀς προσηγόρευσαν Μούσας.

Εἰθ’ οὗτος παρεισάγουσι τὰ κατὰ τὸν Γανυμήδην. συνέβη οὖν, βασιλεῦ, τοῖς ἀνθρώποις μιμείσθαι ταῦτα πάντα, καὶ γίνεσθαι μοιχοὺς καὶ ἀρρενομανεῖς, καὶ ἀλλων δεινῶν ἔργων ἐργάταις, κατὰ μίμησιν τοῦ θεοῦ αὐτῶν. πῶς οὖν ἐνδέχεται θεόν εἶναι μοιχὸν ἢ ἀνδροβάτην ἢ πατρκτόνον;

Σὺν τούτῳ δὲ καὶ Ἡφαίστον τινα παρεισάγουσι θεόν εἶναι, καὶ τοῦτον χωλόν, καὶ κρατοῦντα σφύραν καὶ πυρόλαβον, καὶ χαλκεύοντα χάριν τροφῆς. ἀρα ἐπιδείξῃ ἐστὶν· ὅπερ οὖκ ἐνδέχεται θεόν εἶναι χωλόν καὶ προσδεόμενον ἀνθρώπων.

Εἶτα τὸν Ἐρμῆν παρεισάγουσι θεόν εἶναι ἐπιθυμητὴν καὶ κλέπτην καὶ πλεονέκτην καὶ μάγον, καὶ κυλέει καὶ λόγων ἐρμηνευτὴν. ὁπερ οὖκ ἐνδέχεται θεόν εἶναι τοιοῦτον.

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

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

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

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

'They also exhibit Asklepius as god, a physician, a maker of medicines, a compounder of plasters for his livelihood (for he is a needy wight), and in the end, they say that he was struck by Zeus with a thunder-
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Διὸς διὰ Τυνδάρεων Λακεδαίμονος ὑδῷ, καὶ ἀποθανεῖν. εἶ δὲ Ἀσκληπιόδος θεὸς ὄν καὶ κεραυνοθεὶς οὐκ ἥδυνθη ἐαυτῷ βοηθῆσαι, πῶς ἄλλοις βοηθῆσει;

'Αρης δὲ παρεισάγεται θεὸς εἶναι πολεμιστῆς καὶ ξηλωτῆς, καὶ ἑπιθυμητῆς θρεμμάτων καὶ 247 ἐτέρων τινῶν· ὑστερον δὲ αὐτὸν μοιχεύοντα τὴν Ἀφροδίτην δεθήναι αὐτὸν ὑπὸ τοῦ νηπίου Ἐρωτός καὶ ὑπὸ Ἡφαίστου. πῶς οὖν θεὸς ἔστω ὁ ἐπιθυμητῆς καὶ πολεμιστὴς καὶ δέσμιος καὶ μοιχός;

Τὸν δὲ Διόνυσον παρεισάγουσι θεὸν εἶναι, νυκτερινὰς ἄγοντα ἑορτάς καὶ διδάσκαλον μέθης, καὶ ἀποστῶντα τὰς τῶν πλησίον γυναίκας, καὶ μανόμενον καὶ φεύγοντα· ὑστερον δὲ αὐτὸν σφαγῆναι ὑπὸ τῶν Τιτάνων. εἰ δὲν Διόνυσος σφαγείς οὐκ ἥδυνθη ἐαυτῷ βοηθῆσαι, ἀλλὰ καὶ μανόμενος ἦν καὶ μέθυσος καὶ δραπέτης, πῶς ἂν εἴη θεός;

Τὸν δὲ Ἡρακλῆν παρεισάγουσι μεθυσθῆναι καὶ μανῆναι, καὶ τὰ ἱδία τέκνα σφάζει, εἰτα πυρὶ ἀναλωθῆναι καὶ οὕτως ἀποθανεῖν. πῶς δὲ ἂν εἴη θεός, μέθυσος καὶ τεκνοκτόνος, καὶ κατακαίμενος; ἢ πῶς ἄλλοις βοηθῆσει, ἐαυτῷ βοηθῆσαι μὴ δυνηθεῖς;

Τὸν δὲ Ἀπόλλωνα παρεισάγουσι θεὸν εἶναι ξηλωτὴν, ἔτι δὲ καὶ τόξον καὶ φαρέτραν κρατοῦντα, προτέ δὲ καὶ κιθάραν καὶ ἐπαυλίδα,1 καὶ μαντευόμενον τοὺς ἀνθρώπους χάριν μισθοῦ. ἀρα ἐπενδεῖς ἔστιν· ὑπὲρ οὐκ ἐνδέχεται θεὸν εἶναι ἐνδείκνυται καὶ ξηλωτὴν καὶ κιθαρίδον.

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

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

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

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

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

'Apollo they represent as an emulous god, of Apollo, holding bow and quiver, and, at times, harp and flute, and prophesying to men for pay. Soothly he is needy: but one that is needy and emulous, and a minstrel cannot be a god.
"Ἀρτεμίνι δὲ παρεισάγουσιν ἀδελφήν αὐτοῦ εἶναι, κυνηγόν οὖσαν, καὶ τὸξον ἔχειν μετὰ φαρέτρας, καὶ ταῦτην ρέμβεσθαι κατὰ τῶν ὁρέων μόνην μετὰ τῶν κυνῶν, ὅπως θηρεύσει ἔλαφον ἡ 248 κάπρον. πῶς οὖν ἔσται θεὸς ἡ τοιαύτη γυνὴ καὶ κυνηγός καὶ ρεμβομένη μετὰ τῶν κυνῶν;

Ἀφροδίτην δὲ λέγουσι καὶ αὐτὴν θεάν εἶναι μοιχαλίδα. ποτὲ γὰρ ἔσχε μοιχὸν τὸν Ἀρην, ποτὲ δὲ Ἀγχίσην, ποτὲ δὲ Ἀδωνιν, οὗτοις καὶ τὸν θάνατον κλαίει, ζητοῦσα τὸν ἔραστὴν αὐτῆς· ἧν λέγουσιν καὶ εἰς Ἀδωνι καταβαίνειν, ὅπως ἔχαγοράσῃ τὸν Ἀδωνιν ἀπὸ τῆς Περσεφόνης. εἴδες, ὦ βασιλεῦ, μείζονα ταύτης ἀφροσύνη; θεάν παρεισάγειν τὴν μοιχεύουσαν καὶ θηρνοῦσαν καὶ κλαίουσαν;

Ἀδωνιν δὲ παρεισάγουσι θεᾶν εἶναι κυνηγόν, καὶ τούτων βιαίως ἀποθανεῖν πληγέντα ὑπὸ τοῦ ὕσος, καὶ μὴ δυνηθέντα βοηθήσαι τῇ ταλαιπωρίᾳ ἐαυτοῦ. Πῶς οὖν τῶν ἀνθρώπων φρονίμα ποιήσει τὸ μοιχὸς καὶ κυνηγός καὶ βιοθάνατος;

Ταῦτα πάντα καὶ πολλὰ τοιαύτα καὶ πολλὰ πλείον αἰσχρότερα καὶ πονηρὰ παρεισήγαγον οἱ "Ἑλλήνες, βασιλεῦ, περὶ τῶν θεῶν αὐτῶν, ἃ οὕτω λέγειν θέμις, οὗτ' ἐπὶ μνήμης ὅλως φέρειν" ὅθεν λαμβάνωτε, οἱ ἀνθρωποὶ ἀφορμὴν ἀπὸ τῶν θεῶν αὐτῶν, ἐπταττον πᾶσαι ἀνομίαι καὶ ἁσέλγειαι καὶ ἁσέβειαι, καταμαίνωτε γῆν τε καὶ ἀέρα τὰς δεινὰς αὐτῶν πράξεων.

Αἰγύπτιοι δὲ, ἀβελτερότεροι καὶ ἀφρονέστεροι 249 τούτων ὄντες, χεῖρον πάντων τῶν ἑθῶν ἐπιλανθηθησαν. οὐ γὰρ ἡρκέσθησαν τοῖς τῶν Χαλδαιῶν καὶ Ἑλλήνων σεβάσμασιν, ὀλλ' ἕτι καὶ ἀλογα
BARLAAM AND IOASAPH, xxvii. 247–249

'Artemis, his sister, they represent as an huntress, of Artemis, with bow and quiver, ranging the mountains alone, with her hounds, in chase of stag or boar. How can such an one, that is an huntress and a ranger with hounds, be a goddess?

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

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

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

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

ξῦα παρεισήγαγον θεοὺς εἶναι χερσαία τε καὶ ἐνυδρα, καὶ τὰ φυτὰ καὶ βλαστά, καὶ ἐμιάνθησαν ἐν πάσῃ μανία καὶ ἀσελγείᾳ χεῖρον πάντων τῶν ἐθνῶν ἐπὶ τῆς γῆς. ἀρχίθεν γὰρ ἐσέβοντο τὴν Ἰσων, ἔχουσαν ἄδελφον καὶ ἄνδρα τοῦ Ὀσιρί, τὸν σφαγέντα ὑπὸ τοῦ ἄδελφου αὐτοῦ Τύφωνος. καὶ διὰ τοῦτο φεύγει ἡ Ἰσις μετὰ Ὀμον τοῦ νεότι αὐτῆς εἰς Βύσλον τῆς Συρίας, ξητούσα τὸν Ὀσιρίων πικρῶς θρηνοῦσα, ἑως ἡγίσσαν ὁ Ὀμος καὶ ἀπέκτεινε τὸν Τύφωνα. οὔτε οὖν ἡ Ἰσις ἱσχυσε βοηθῆσαι τῷ ἱδρυ ἄδελφῳ καὶ ἄνδρι. οὔτε ὁ Ὀσίρις σφαξόμενος ὑπὸ τοῦ Τύφωνος ἡδυνήθη ἀντιλαβέσθαι ἐαυτοῦ. οὔτε Τύφων ὁ ἄδελφοκτόνος, ἀπολλύμενος ὑπὸ τοῦ Ὀμον καὶ τῆς Ἰσιδος, εὐπόρησε μύσασθαι ἐαυτὸν τοῦ θανάτου. καὶ ἐπὶ τοιοῦτοι ἀνυψῶσας γνωρισθέντες αὐτοὶ θεοὶ ὑπὸ τῶν ἀσυνετῶν Αἰγυπτίων ἐνομίσθησαν.

Οἷτυνες, μηδὲ ἐν τούτοις ἁρκεσθέντες ἢ τοῖς λοιποῖς σεβόσμασι τῶν ἐθνῶν, καὶ τὰ ἄλογα ξῦα παρεισήγαγον θεοὺς εἰναι. τινὲς γὰρ αὐτῶν ἐσεβάσθησαν πρόβατον, τινὲς δὲ τράγον, ἐτεροὶ δὲ μόσχον καὶ τὸν χοίρον, ἄλλοι δὲ τὸν κόρακα καὶ τὸν ιέρακα καὶ τὸν γύπτα καὶ τὸν ἄετον, καὶ ἄλλοι τὸν κροκόδειλον, τινὲς δὲ τὸν αἴλουρον καὶ τὸν κύνα, καὶ τὸν λύκον καὶ τὸν πίθηκον, καὶ τὸν δράκοντα καὶ τὴν ἀσπίδα, καὶ ἄλλοι τὸ κρόμυον καὶ τὸ σκόροδον καὶ ἀκάνθας, καὶ τὰ λοιπὰ κτισματα. καὶ οὐκ ἀισθάνονται οἱ ταλαιπώροι περὶ πάντων τούτων ὅτι οὐδὲν ἱσχύονσιν. ὀρώντες γὰρ τοὺς θεοὺς αὐτῶν βιβρωσκόμενους ὑπὸ ἐπέρων ἄνθρωπων καὶ καιομένους καὶ σφατομένους καὶ

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and trees, and were defiled in all madness and lasciviousness worse than all people upon earth. From the beginning they worshipped Isis, which had for her brother and husband that Osiris which was slain by his brother Typhon. And for this reason Isis fled with Horus her son to Byblos in Syria, seeking Osiris and bitterly wailing, until Horus was grown up and killed Typhon. Isis then was not able to help her own brother and husband; nor had Osiris, who was slain by Typhon, power to succour himself; nor had Typhon, who killed his brother and was himself destroyed by Horus and Isis, any resource to save himself from death. And yet, although famous for all these misadventures, these be they that were considered gods by the senseless Egyptians.

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

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σητομένους, οὐ συνήκαν περὶ αὐτῶν ὁτι οὐκ εἰσὶν θεοί.

Πλάνην οὖν μεγάλην ἔπλανήθησαν οἱ τε Αἰγυπτιοὶ καὶ οἱ Χαλδαῖοι καὶ οἱ Ἑλληνες τοιούτως παρεισάγοντες θεούς, καὶ ἀγάλματα αὐτῶν ποιοῦντες, καὶ θεοποιοῦμενοι τὰ κωφὰ καὶ ἀναίσθητα εἴδωλα. καὶ θαυμάζω πῶς ὁρῶντες τοὺς θεοὺς αὐτῶν ὑπὸ τῶν δημιουργῶν πριζομένους καὶ πελεκομένους, παλαιομένους τε ὑπὸ τοῦ χρόνου καὶ ἀναλυμένους, καὶ χωνευμένους, οὐκ ἕφροντησαν περὶ αὐτῶν ὅτι οὐκ εἰσὶν θεοί. ὅτε γὰρ περὶ τῆς ἱδίας σωτηρίας οὐδὲν ἴσχύουσιν, πῶς τῶν ἀνθρώπων πρόνοιαν ποιήσονται; ἀλλ' οἱ ποιηταὶ αὐτῶν καὶ φιλόσοφοι, τῶν τε Χαλδαίων καὶ Ἑλλήνων καὶ Αἰγυπτίων, θελήσαντες τοὺς ποιήμασιν αὐτῶν καὶ συγγραφαῖς σεμνῦνα τοὺς παρ' αὐτοῖς θεοὺς, μειζόνως τὴν αἰσχύνην αὐτῶν ἑξεκάλυψαν καὶ γυμνὴν πάσι προθήκαν. εἰ γὰρ τὸ σῶμα τοῦ ἀνθρώπου πολυμερές ὃν οὐκ ἀποβάλλεται τι τῶν ἱδίων μελῶν, ἀλλὰ πρὸς πάντα τὰ μέλη ἀδιάρρηκτον ἐνωσιν ἔχον ἐαυτῷ ἐστὶ σύμφωνον, πῶς ἐν φύσει θεοῦ μάχη καὶ διαφωνία ἐσται τοσαῦτη; εἰ γὰρ μία φύσις τῶν θεῶν ὑπῆρχεν, οὐκ ὥσελεν θεὸς θεῶν διώκειν, οὔτε σφάξειν, οὔτε κακοποιεῖν· εἰ δὲ οἱ θεοὶ ὑπὸ θεῶν ἰδιωρεθήσαν καὶ ἐσφάγησαν, καὶ ἤρπαγήσαν καὶ ἐκεραυνώθησαν, οὐκ ἔτι μία φύσις ἐστὶν ἀλλὰ γνώμαι διηρρήμεναι, πᾶσαι κακοποιοί, ὥστε οὐδεὶς ἐξ αὐτῶν ἐστὶ θεός. φανερὸν οὖν ἐστιν, ὦ βασιλεῦ, πλάνην εἶναι πᾶσαν τὴν περὶ τῶν θεῶν φυσιολογίαν.

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

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

'Furthermore, how do the wise and eloquent among the Greeks fail to perceive that law givers themselves...
τῶν ἰδίων νόμων; εἰ γὰρ οἱ νόμοι δίκαιοι εἰσίν, ἄδικοι πάντως οἱ θεοὶ αὐτῶν εἰσί, παράνομα ποιήσαντες, ἀλληλοκτονίας καὶ φαρμακίας, καὶ μοι- χείας καὶ κλοπᾶς καὶ ἀρσενοκοιτίας. εἰ δὲ καλῶς ἐπραξαν ταῦτα, οἱ νόμοι ἄρα ἄδικοί εἰσι, κατὰ τῶν θεῶν συντεθέντες. νυνὶ δὲ οἱ νόμοι καλοὶ εἰσί καὶ δίκαιοι, τὰ καλὰ ἑπαινοῦντες καὶ τὰ κακὰ ἀπαγορεύοντες: τὰ δὲ ἔργα τῶν θεῶν αὐτῶν παράνομα: παράνομοι ἄρα οἱ θεοὶ αὐτῶν, καὶ ἐνοχοὶ πάντες θανάτου καὶ ἄσεβεῖς οἱ τοιούτους θεοὺς παρεισάγοντες. εἰ μὲν γὰρ μυθικαὶ οἰ περὶ αὐτῶν ἱστορίαι, οὐδὲν εἰσίν, εἰ μὴ μόνον λόγοι: εἰ δὲ φυσικαὶ, οὐκ ἔτι θεοὶ εἰσίν οἱ ταῦτα ποιή- σαντες καὶ παθόντες: εἰ δὲ ἀλληγορικαί, μῦθοι εἰσὶ καὶ οὐκ ἄλλο τι. ἀποδέδεικται τοίνυν, ὁ βα- 252 σιλεύ, ταῦτα πάντα τὰ πολύθεα σεβάσματα πλάνης ἔργα καὶ ἀπώλειας ὑπάρχειν. οὐ χρῆ οὖν θεοὺς ὀνομάζειν ὑρατοὺς καὶ μὴ ὀρῶντας: ἀλλὰ τὸν ἀόρατον καὶ πάντας δημιουργήσαντα δεῖ σέβεσθαι Θεόν.

"Ελθώμεν οὖν, ὁ βασιλεὺς, καὶ ἐπὶ τοὺς Ἰουδαῖ- ούς, ὅπως ἱδομεν τῇ φρονοῦσι καὶ αὐτοὶ περὶ Θεοῦ. οὕτω θὰρ, τοῦ Ἀβραὰμ ὄντες ἀπόγονοι καὶ Ἰσαὰκ τε καὶ Ἰακώβ, παράκηκασαν εἰς Ἀγγει- πτον. ἐκείθεν δὲ ἐξήγαγεν αὐτοὺς ὁ Θεὸς ἐν χειρὶ κραταίᾳ καὶ ἐν βραχίονι ῥυθμῷ διὰ Μωσέως τοῦ νομοθέτου αὐτῶν καὶ τέρασι πολλοῖς καὶ σημείοις ἐγνώρισεν αὐτοὺς τὴν ἑαυτοῦ δύναμιν. ἀλλ’ ἀγνώμονες καὶ αὐτοὶ φανέντες καὶ ἀχρηστοί, πολ- λάκις ἐλάτρευσαν τοῖς τῶν ἑθῶν σεβάσμασι, καὶ τοὺς ἀπεσταλμένους πρὸς αὐτοὺς προφήτας καὶ δικαίους ἀπέκτειναν. εἰτὰ ὡς εὐδόκησεν ὁ Τίὸς

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are judged by their own laws? For if their laws are just, then are their gods assuredly unjust, in that they have offended against law by murders, sorceries, adulteries, thefts and unnatural crimes. But, if they did well in so doing, then are their laws unjust, seeing that they have been framed in condemnation of the gods. But now the laws are good and just, because they encourage good and forbid evil; whereas the deeds of their gods offend against law. Their gods then are offenders against law; and all that introduce such gods as these are worthy of death and are ungodly. If the stories of the gods be myths, then are the gods mere words: but if the stories be natural, then are they that wrought or endured such things, no longer gods: if the stories be allegorical, then are the gods myths and nothing else. Therefore it hath been proven, O king, that all these idols, belonging to many gods, are works of error and destruction. So it is not meet to call those gods that are seen, but cannot see: but it is right to worship as God him who is unseen and is the Maker of all mankind.

"Come we now, O king, to the Jews, that we may see what they also think concerning God. The Jews are the descendants of Abraham, Isaac and Jacob, and went once to sojourn in Egypt. From thence God brought them out with a mighty hand and stretched out arm by Moses their lawgiver; and with many miracles and signs made he known unto them his power. But, like the rest, these proved ungrateful and unprofitable, and often worshipped images of the heathen, and killed the prophets and righteous men that were sent unto them. Then, when it pleased
τοῦ Θεοῦ ἔλθειν ἐπὶ τῆς γῆς, ἐμπαροινήσαντες εἰς αὐτόν, προέδρωκαν Πιλάτῳ τῷ ἡγεμόνι τῶν Ῥωμαίων καὶ σταυρῷ κατεδίκασαν, μὴ αἰδεσθέντες τὰς ἐνεργειόντες αὐτοῦ, καὶ τὰ ἀναρίθμετα θάματα ἀπερ ἐν αὐτοῖς εἰργάσατο. διὸ ἀπώλοντο τῇ ἱδίᾳ παρανόμῳ. σέβονται γὰρ καὶ γιὰν Θεοῦ τὸν μόνον παντοκράτορα, ἀλλ' οὐ καὶ ἑπιγνωσιν τὸν γὰρ Χριστὸν ἀρνοῦνται τὸν Θεὸν τοῦ Θεοῦ, καὶ εἰσὶ παρόμοιοι τοῖς ἔθνεσι, καὶ ἐγγίζειν ποὺς τῇ ἀληθείᾳ δοκῶσιν, ὡς ἑαυτοὺς ἐμάκρυναν. ταῦτα περὶ τῶν Ἰουδαίων.

Οἱ δὲ Χριστιανοὶ γενεαλογοῦνται ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ. οὕτως δὲ ὁ Θεός τοῦ Θεοῦ τοῦ ὑψίστου ὁμολογεῖται, ἐν Πνεύματι Ἀγίῳ ἀπ' οὐρανοῦ καταβάς διά τὴν σωτηρίαν τῶν 253 ἀνθρώπων, καὶ ἐκ Παρθένου ἁγίας γεννηθεῖς ἀσπόρως τε καὶ ἀφθόρως σάρκα ἀνέλαβε, καὶ ἀνεφάνη ἀνθρώπων, ὅτως ἐκ τῆς πολυθέου πλάνης αὐτοὺς ἀνακάλεσθαι. καὶ, τελέσας τὴν θαυμαστὴν αὐτοῦ οἰκονομίαν, διὰ σταυροῦ θανάτου ἐγεύσατο ἐκουσία βούλῃ κατ' οἰκονομίαν μεγάλην μετὰ δὲ τρεῖς ἡμέρας ἀνεβίω, καὶ εἰς οὐρανούς ἀνήλθεν. οὐ τὸ κλέος τῆς παροισίας ἐκ τῆς παρ' αὐτοὺς καλομένης εὐαγγελικῆς ἁγίας Γραφῆς ξεστεί σου γνώναι, βασιλεύ, ἐὰν ἐντύχῃς. οὕτως δωδεκα ἐσχε μαθητάς, οὐ, μετὰ τὴν ἐν οὐρανοῖς ἀνοδον αὐτοῦ, ἐξῆλθον εἰς τὰς ἐπαρχίας τῆς οἰκουμένης, καὶ ἐδίδαξαν τὴν ἐκείνου μεγαλοσύνην καθάπερ εἰς ἐξ αὐτῶν τὰς καθ' ἡμᾶς περιήλθε χώρας, τὸ δόγμα κηρύττων τῆς ἀληθείας. οὖν οἱ εἰσεῖ διακονοῦντες τῇ δικαιοσύνῃ τοῦ κηρύγματος αὐτῶν καλοῦνται.
the Son of God to come on earth, they did shamefully entreat him and deliver him to Pilate the Roman governor, and condemn him to the Cross, regardless of his benefits, and the countless miracles that he had worked amongst them. Wherefore by their own lawlessness they perished. For though to this day they worship the One Omnipotent God, yet it is not according unto knowledge; for they deny Christ the Son of God, and are like the heathen, although they seem to approach the truth from which they have estranged themselves. So much for the Jews.

'As for the Christians, they trace their line from the Lord Jesus Christ. He is confessed to be the Son of the most high God, who came down from heaven, by the Holy Ghost, for the salvation of mankind, and was born of a pure Virgin, without seed of man, and without defilement, and took flesh, and appeared among men, that he might recall them from the error of worshipping many gods. When he had accomplished his marvellous dispensation, of his own free will by a mighty dispensation he tasted of death upon the Cross. But after three days he came to life again, and ascended into the heavens,—the glory of whose coming thou mayest learn, O king, by the reading of the holy Scripture, which the Christians call the Gospel, shouldst thou meet therewith. This Jesus had twelve disciples, who, after his ascent into the heavens, went out into all the kingdoms of the world, telling of his greatness. Even so one of them visited our coasts, preaching the doctrine of truth; whence they who still serve the righteousness of his preaching are called Christians.
Χριστιανοί. καὶ οὕτω εἰσίν οἱ ὑπὲρ πάντα τὰ ἔθνη τῆς γῆς εὑρόντες τὴν ἀλήθειαν· γινώσκοντες γὰρ τὸν Θεόν, κτίστην καὶ δημιουργὸν τῶν ἀπάντων ἐν Τίφ μονογενεῖ καὶ Πνεύματι Ἀγίῳ, καὶ ἄλλον θεὸν πλὴν τούτου οὐ σέβονται. ἔχονσι τὰς ἐντολὰς αὐτοῦ τοῦ Κυρίου Ἰησοῦ Χριστοῦ ἐν ταῖς καρδίαις κεχαραγμένας, καὶ ταύτας φυλάττουσιν, προσδοκώντες ἀνάστασιν νεκρῶν καὶ ζωῆς τοῦ μέλλοντος αἰῶνος. οὐ μοιχεύονται, οὐ πορνεύονται, οὐ ψευδομαρτυροῦσιν, οὐκ ἐπιθυμοῦσι τὰ ἄλλα, τιμῶσιν πατέρα καὶ μητέρα, καὶ τοὺς πλησίον φιλοῦσι, δίκαια κρίνουσιν, ὡς οὐ θέλουσιν αὐτοὺς γίνεσθαι ἐτέρῳ οὐ ποιοῦσιν, τοὺς ἀδικοῦντας αὐτοὺς παρακάλουσι καὶ προσφείλεις αὐτοὺς ἐαυτοῖς ποιοῦσιν, τοὺς ἑκροὺς εὐεργετεῖν σπουδάζουσι, πραείς εἰσὶ καὶ ἐπιεικεῖς, ἀπὸ πάσης συνουσίας ἀνόμου καὶ ἀπὸ πάσης ἀκαθαρσίας ἐγκρατεύονται, χήραν οὐχ ὑπέρο-254 ῥῶσιν, ὀρφανὸν οὐ λυποῦσιν, ὁ ἔχων τὸ μὴ ἔχοντι ἀφθόνως ἐπιχορηγεῖ· ξένον οὐν ἴδουσιν, ὅπο στέγην εἰσάγουσιν, καὶ χαίρουσιν ἐπ’ αὐτῷ ὡς ἐπὶ ἄδελφῳ ἀληθινῷ· οὐ γὰρ κατὰ σάρκα ἄδελφος ἑαυτοῦς καλοῦσιν, ἀλλὰ κατὰ πνεῦμα. ἔτοιμοι εἰσίν ὑπὲρ Χριστοῦ τὰς ψυχὰς αὐτῶν προέθεται· τὰ γὰρ προστάγματα αὐτοῦ ἄσφαλῶς φυλάττουσιν, ὀσίως καὶ δικαίως ξύντες, καθὼς Κύριος ὁ Θεὸς αὐτοῖς προσέταξεν, εὐχαριστοῦντες αὐτῷ κατὰ πάσαν ὄραν ἐν πάντι βρώματι καὶ ποτῷ καὶ τοῖς λοιποῖς ἀγαθοῖς. ὅντως οὖν αὕτη ἔστιν ἡ ἄδεις τῆς ἀληθείας, ἦτες οὖς τοὺς 422
And these are they who, above all the nations of the earth, have found the truth: for they acknowledge God the Creator and Maker of all things in the only-begotten Son, and in the Holy Ghost, and other God than him they worship none. They have the commandments of the Lord Jesus Christ himself engraven on their hearts, and these they observe, looking for the resurrection of the dead and the life of the world to come. They neither commit adultery nor fornication; nor do they bear false witness, nor covet other men’s goods: they honour father and mother, and love their neighbours: they give right judgement. They do not unto other that which they would not have done unto themselves. They comfort such as wrong them, and make friends of them: they labour to do good to their enemies: they are meek and gentle. They refrain themselves from all unlawful intercourse and all uncleanness. They despise not the widow, and grieve not the orphan. He that hath distributeth liberally to him that hath not. If they see a stranger, they bring him under their roof, and rejoice over him, as it were their own brother: for they call themselves brethren, not after the flesh, but after the spirit. For Christ his sake they are ready to lay down their lives: they keep his commandments faithfully, living righteous and holy lives, as the Lord commanded them, giving him thanks every hour, for meat and drink and every blessing. Verily, then, this is the way of truth.
οδεύοντας αὐτὴν εἰς τὴν αἰώνιον χειραγωγεῖ βασιλείαν, τὴν ἐπηγγελμένην παρὰ Χριστοῦ ἐν τῇ μελλούσῃ ζωῇ.

Καὶ ἦν γνώσις, βασιλεὺς, διτὶ οὐκ ἔμαυτοῦ ταῦτα λέγω, ταῖς Γραφαῖς ἐγκύψας τῶν Χριστιανῶν, εὐρήσεις οὐδὲν ἔξω τῆς ἀληθείας με λέγειν. καλῶς οὖν συνήκεν ὁ νῦς σου, καὶ δικαίως ἐδιάκεισθη λατρεύειν ξόντι Θεῷ καὶ σωθήσαται εἰς τὸν μέλλοντα ἐπέρχεσθαι αἰώνα. μεγάλα γὰρ καὶ θαυμαστὰ τὰ ὑπὸ τῶν Χριστιανῶν λεγόμενα καὶ πραττόμενα· οὐ γὰρ ἀνθρώπων ῥήματα λαλοῦσιν, ἀλλὰ τὰ τοῦ Θεοῦ. τὰ δὲ λοιπὰ ἐθνῆ πλανῶνται καὶ πλανώσων ἐαυτούς· ὁδεύοντες γὰρ ἐν σκότει προσρήσονται ἐαυτοῖς ὡς μεθύοντες. ἐὼς δὲ ο πρὸς σὲ μου λόγος, βασιλεὺς, ὁ ὑπὸ τῆς ἀληθείας ἐν τῷ νοτὶ μου ὑπαγορευθεῖς. διὸ παυσάσθωσαν οἱ ἀνόητοι σου σοφοὶ ματαιολογοῦντες κατὰ τοῦ Κυρίου· συμφέρει γὰρ ὑμῖν Θεὸν κτίστην σέβεσθαι καὶ 255 τὰ ἀφθαρτὰ αὐτοῦ ἐνωτίζεσθαι ῥήματα, ἤν, κρίσιν ἐκφυγόντες καὶ τιμωριῶν, ζωῆς ἀνωλέθρου δειχθείητε κληρονόμοι.

XXVIII

Ταῦτα ὁς διεξῆλθεν ὁ Ναχώρ, ὁ μὲν βασιλεὺς τῷ θυμῷ ἠλλοιωτοῦ· οἱ δὲ ῥήτορες αὐτοῦ καὶ νεωκόροι ἄφονοι ἱσταντο, μὴ δινάμενοι ἀντιλεγεῖν ἀλλ' ἡ σαθρὰ τια καὶ οὐδαμονὰ λογίδια. ο̨ δὲ τοῦ βασιλέως νῦς ἡγαλλιάτο τῷ πνεύματι, καὶ φαίδρο τῷ προσώπῳ ἐδόξαζε τὸν Κυρίον,
which leadeth its wayfarers unto the eternal kingdom promised by Christ in the life to come.

'And that thou mayest know, O king, that I speak nought of myself,¹ look thou into the writings of the Christians, and thou shalt find that I speak nothing but the truth. Well, therefore, hath thy son understood it, and rightly hath he been taught to serve the living God, and to be saved for the world to come. Great and marvellous are the things spoken and wrought by the Christians, because they speak not the words of men but the words of God. But all other nations are deceived, and deceive themselves. Walking in darkness they stagger one against another like drunken men. This is the end of my speech spoken unto thee, O king, prompted by the truth that is in my mind. Wherefore let thy foolish wise-acres refrain from babbling idly against the Lord; for it is profitable to you to worship God the Creator, and hearken to his incorruptible sayings, in order that ye may escape judgement and punishment, and be found partakers of deathless life.'

XXVIII

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

¹ It was the Apology of Aristides, written circa A.D. 125. See the Introduction.
ΣΤ. ΙΩΑΝΝΗΣ ΝΑΧΩΡΙΑΚΟΣ ΝΑΧΟΡ,
ούδεν δέμως ἐργάσασθαι κακὸν εἰς
αὐτὸν ἡδύνατο, διὰ τὸ προλεχθὲν ἐπὶ πάνω
θέσπισμα, ἀδεῶς αὐτὸν λέγειν ὑπὲρ τῶν Χρι-
στιανῶν προτρεπομένων. τολλὰ δὲ αὐτὸς ἀντι-
λέγων ὑπεμίμηνσε δὲ αἰνηγμάτων ὑπενδοῦναι
tῆς ἐνστάσεως καὶ ἡττηθῆναι τῇ διαλέξει τῶν
ῥητῶν. ὃ δὲ μείζων ὑπερίσχυε, διαλύων
πάσας αὐτῶν τὰς προτάσεις καὶ συλλογισμοὺς,
καὶ ἐλέγχων τὸ ἀπατηλὸν τῆς πλάνης. σχεδὸν
dὲ μέχρις ἑσπέρας παραταθείσης τῆς διαλέξεις,
ἐκέλευσεν ὁ βασιλεύς διαλυθῆναι τὸ συνέδριον,
ὡς τῇ ἐπιουσίᾳ βουλόμενος αὕτης περὶ τούτων
dιασκέψασθαι.

ὁ δὲ νῖός ἔφη τῷ βασιλεί: Ἡς ἐν ἀρχῇ
dικαίαι ἐκέλευσας κρίσιν γενέσθαι, δέσποτα,
dικαιοσύνην καὶ τῷ τέλει ἐπίθεσις, τῶν δύο τὸ
ἐτερον ποιῶν. ἢ τὸν ἐμὸς διδάσκαλον ἐπίτρεψον
μεῖναι μετ’ ἐμοῦ τῇ νυκτί ταῦτῃ, ὡς ὅμοι διασκε-256
ψώμεθα περὶ ὅν χρὴ τὴν αὐριον λαλῆσαι τοῖς
πολεμοῦσιν ἡμᾶς, τοὺς σους δὲ πάλιν σὺ μεθ’
εἀντοῦ λαβῶν τὰ εἰκότα μελετήσατε καθὼς
βούλεσθε; ἢ, τοὺς σους ἐμοὶ παραχωρήσας τῇ
νυκτί ταῦτῃ, λάβε τὸν ἐμὸν πρὸς ἐαυτόν. εἰ
dὲ ἀμφότεροι ὅσι παρὰ σοι, ὁ μὲν ἐμὸς ἐν θλίψει
καὶ φόβῳ, οἱ δὲ σοὶ ἐν χαρᾷ καὶ ἀνέσει, οὐ μοι
dοκεῖ δικαίαι εἶναι κρίσιν, ἀλλὰ δυναστεῖαν τῆς
ἐξουσίας καὶ παράβασιν τῶν συνθηκῶν. ἡττηθεὶς
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had made a path, where no path was, for them that trusted in him, who by the mouth of a foeman and enemy was establishing the truth; and the leader of error had proved a defender of the right cause.

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

Then said Ioasaph to the king his father, 'As at the beginning, Sir, thou commandest that the trial should be just, so too crown the end thereof with justice, by doing one or other of these two things. Either allow my teacher to tarry with me to-night, that we may take counsel together as touching those things which we must say unto our adversaries to-morrow: and do thou in turn take thine advisers unto thee, and duly practise yourselves as ye will. Or else deliver thy counsellors to me this night, and take mine to thyself. But if both sides be with thee, mine advocate in tribulation and fear, but thine in joy and refreshment, me thinketh it is not a fair trial, but a tyrannical misuse of power, and a breaking of the covenants.' The king, compelled to yield
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dè ὁ βασιλεὺς τῷ ἀστείῳ τοῦ ἱμάτους, τοὺς σοφοὺς αὐτοῦ καὶ ἱερεῖς πρὸς ἔαυτὸν λαβόμενος, τὸν Ναχώρ παραχωρεῖ τῷ νῦθ, ἐλπίδας ἐτι κεκτημένος ἐπὶ αὐτὸν καὶ φυλάττειν τὰ ὠμολογημένα δοκῶν.

Ἀπερχεται τοίνυν ὁ τοῦ βασιλέως νῦθ εἰς τὸ ἔαυτον παλάτινον, ὀστερ πρὸς Ὀλυμπιονίκης τῶν ἀντιπάλων κρατῆσας, ἔχων μεθ’ ἐαυτοῦ τὸν Ναχώρ. καὶ κατὰ μόνας καλέσας αὐτὸν ἔφη: Ἡ νομίσματος λανθάνειν ἔμε τὰ κατὰ σὲ ὀλίθ γὰρ σε ἀκριβῶς μὴ τὸν θεότατον εἶναι Βαρλαάμ, ἀλλὰ Ναχώρ τὸν ἀστρολόγον. καὶ θαυμάζω πῶς ἔδοξεν ὑμῖν τοιαύτην ὑποκριθῆναι ὑπόκρισιν καὶ τοσαύτην ἀμβλυσία νομίσας περιβαλεῖν μὲ μέσης ἡμέρας, ἱνα λύκου δέξωμαι ἀντὶ προβάτου. ἀλλὰ καλῶς ὁ λόγος ἄδεται, ὅτι Καρδία μορφὸς μάταια νοήσει. τὸ μὲν οὖν ἐνθύμημα τοῦτο καὶ βούλευμα ὑμῶν ἔωλον ἢ καὶ πάντη ἀνόητον: τὸ δὲ ἔργον ὁ εἱργάσω πάσης ἑστι συνέσεως πεπληρωμένον. διὸ χαίρε, Ναχώρ, καὶ ἀγαλλιῶν πολλάς γὰρ σοι χάρης ὁμολογῶ, ὅτι συνήγορος 257 σήμερον τῆς ἀληθείας γέγονας, καὶ οὐκ ἐμίανας τὰ χείλη σοι λόγος μαροῖς καὶ ὑποκρίσει δολίας, ἀλλὰ τῶν πολλῶν μᾶλλον ἔξεκάθαρας μολυσμάτων, τὴν πλάνη τῶν ψευδωνύμων διελέγξας θεῶν καὶ τὴν ἀληθείαν τῶν Χριστιανικῶν δογμάτων κρατύνας. ἐγὼ δὲ ἐσπούδασα ἀγαγεῖν σε μετ’ ἐμοῦ δυνῶ ἐνεκα: ἵνα μὴ, καὶ μόνας ὁ βασιλεὺς λαβῶν σε, τιμωρήσηται ἐφ’ ὃ σὺ τὰ καταιθύμια αὐτῷ ἐφθέγξως, καὶ ἵνα τὴν χάριν ταύτην, ἱν σήμερον εἰργάσω, ἀνταμείψωμαι. τὸς δὲ ἡ ἀντάμειψις; τὸ ὑποδείξαι σοι ἐκκλίναι τῆς πο-

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by the gracefulness of this speech took his wisemen and priests to himself, and delivered Nachor to his son, still having hopes of him and thinking fit to keep his agreement.

The king's son, therefore, departed unto his own palace, like a conqueror in the Olympic games, and with him went Nachor. When alone, the prince called him and said, 'Think not that I am ignorant of thy tale, for I wot, of a surety, that thou art not saintly Barlaam, but Nachor the astrologer; and I marvel how it seemed thee good to act this play, and to think that thou couldest so dull my sight at mid-day, that I should mistake a wolf for a sheep. But well chaunteth the proverb, "The heart of a fool will conceive folly." So this your device and counsel was stale and utterly senseless; but the work that thou hast accomplished is full of wisdom. Wherefore, rejoice, Nachor, and be exceeding glad. I render thee many thanks, that thou hast been to-day advocate of the truth, and hast not polluted thy lips with foul words and crafty simulation, but hast rather cleansed them from many defilements, and thoroughly proven the error of the gods, as they be wrongly called, and hast established the truth of the Christian faith. I have been zealous to bring thee hither to me for two reasons; that the king might not privily seize and punish thee, because thou spakest not after his heart, and next that I might recompense thee for the favour that thou hast done me to-day. And what is my recompense for thee? To show
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νηρᾶς ὀδοὺ καὶ ὀλισθηρᾶς ἦν ὀδευσάς ἐὼς νῦν, πορευθήναι δὲ τὴν εἰθείαν καὶ σωτήριον τρίθον, ἦν οὐκ ἄγιον, ἀλλ’ ἐθελοντὶ κακουργῆν, ἐξε-φυγες, βαράθροις καὶ κρημνοῖς ἀνομίας σεαυτὸν κατακρημνίσας. σύνες οὖν, ὁ Ναξώρ, συνετὸς οὖν, καὶ προδομήθητι τὸν Χριστὸν μόνον καὶ τὴν παρ’ αὐτῷ κρυπτομένην ζωὴν κερδάναι, τῶν ἰεῶν τῶν τούτων καὶ φθειρομένων ύπεριδών. οὐ γὰρ τὸν πάντα ζήσῃ αἰώνα· ἀλλ’ θυτῆς οὖν, ἀπελεύσῃ δὲν οὖν, καθὼς καὶ οἱ πρὸ σοῦ πάντες. Καὶ οὐαὶ σοι, εἰ τὸν βαρῖν φόρτων τῆς ἀμαρτίας ἐπιφερόμενος ἀπελεύσῃ ἔκει ὅπου κρίσεις δικαία καὶ ἀνταπόδοσις τῶν ἔργων ἐστί, καὶ μὴ ἀπορρίψῃς τούτων, ῥαδίας οὐσίας τῆς ἀποθέσεως.

Ὁ Ναξώρ τούτων, κατανυγεῖς τὴν ψυχὴν ἐπὶ τοὺς λόγους τούτως, ἔφη· Καλῶς εἶπας, ὁ βασιλεὺς, καλῶς. οἶδα γὰρ κἂν τὸν ἄληθινον καὶ ἀφεωδὴ Θεόν, δι’ οὐ τὰ πάντα γέγονε, καὶ τὴν μέλλουσαν κρίσιν ἔπισταμαι, ἀπὸ πολλῶν Γρα-φικῶν ῥημάτων ταῦτῃ ἀκηκοώς· ἀλλ’ ἡ πονηρὰ συνήθεια καὶ ἡ τοῦ παλαιοῦ ἐπήρεια πτερυστοῦ 258 τοὺς ὀφθαλμοὺς ἐτύφλωσε τῆς καρδίας μου, καὶ σκότως βαθὺ περιέχυσέ μου τῷ λογισμῷ· ϊνι δὲ ἐπὶ τῷ ῥήματι σου, τὸ κάλυμμα τὸ ἔφωδες ἀπορρίψας, τῷ φωτὶ προσδραμοῦμαι τῷ προσώπῳ Κυρίου. ἰσως ἔλεησε με, καὶ θύραν ἀνοίξει μετανοίας τῷ πονηρῷ δούλῳ καὶ ἀποστάτῃ, εἰ καὶ ἀδύνατον δοκεῖ μοι ἀφεσῶ γενέσθαι τῶν ψάμμου βαρυτέρων μου πταισμάτων, ὅπως ἐν γνώσει καὶ ἀγνοίᾳ ἦμαρτον νηπίοθεν καὶ μέχρι ταύτης μου τῆς ἡλικίας καὶ πολιάς.

Ταῦτα ὡς ἤκουσέν ὁ τοῦ βασιλέως υἱός, εὐθὺς 430
thee how to turn from the evil and slippery road which thou hast trodden until now, and to journey along the straight and saving pathway which thou hast avoided, not in ignorance, but by wilful wrong-doing, throwing thyself into depths and precipices of iniquity. Understand then, Nachor, man of understanding as thou art, and be thou zealous to gain Christ only, and the life that is hid with him, and despise this fleeting and corruptible world. Thou shalt not live for ever, but, being mortal, shalt depart hence ere long, even as all that have been before thee. And wo betide thee, if, with the heavy load of sin on thy shoulders, thou depart thither where there is righteous judgement and recompense for thy works, and cast it not off, while it is easy to rid thyself thereof!'

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

When the king's son heard these words, im-
διανίσταται καὶ θερμότερος τὴν ψυχήν γίνεται. καὶ τὸν λογισμὸν τοῦ Ναχώρ πρὸς ἀπογνωσιων 
συγκύπτοντα ἀναλαμβάνειν ἀρχεται, καὶ στερρό
tερον περὶ τὴν Χριστοῦ πίστιν διατιθέναι, Μη
deis, ὁ Ναχώρ, λέγων, μηδεῖς ἔστω σοι περὶ 
tοῦτον δισταγμὸς. γέγραπται γὰρ δυνατὸν εἶναι 
tῷ Θεῷ καὶ ἐκ τῶν λόγων τούτων ἐγείρατι τέκνα τῷ 
Ἁβραὰμ· ὅπερ τί ἄλλο ἢ τοῦτό ἑστιν, ὡς ὁ 
pατὴρ ἔφη Βαρλαάμ, τὸ ἐξ ἀνελπίστων καὶ 
pάσαις κατακρανθέντων ἀνομίαις δύνασθαι σῳ
θήναι, καὶ δούλους γενέσθαι Χριστοῦ, ὥς δι' 
ἀκραν φιλανθρωπίας ὑπερβολὴν πάσι τοῖς ἐπι
stρέφουσι τὰς οὐρανίους διήνοιξε πύλας, οὐδὲν 
tῶν πάντων τὴν τῆς σωτηρίας ἀποκλείσαι ὅδον, 
ἀλλὰ συμπαθῶς τοὺς μετανοοῦντας δεχόμενος; 
διὰ ταύτα γὰρ καὶ τοῖς περὶ πρώτα ὑπὲρ 
τρίτην, ἐκτὸς τέ καὶ ἐνατῆσι καὶ ἐνδεκάτην ὧπαι προσ
elθοῦσι τῷ ἀμπελῶνι κατ' ἵστον ἀφορίζεται ὁ 
μυσθός, ὡς τὸ ἀγιόν φιλοὶ Εὐαγγέλιον. ὡστε, 
κἂν μέχρι τοῦ νῦν ἐν ἀμαρτίαις κατεγράσσατο, 259 
ἐὰν θερμῶς προσέλθη, τῶν αὐτῶν τοῖς ἐκ νεό
tητος ἀγωνισμένοις ἄξιωθη ἡ γερῶν.
Πολλὰ δὲ καὶ ἔτερα περὶ μετανοίας λαλῆσας ὁ 
θεοτότας νεανίας τῷ παλαιωθέντες ἐν κακοῖς Να
cχώρ, καὶ λεοῦ γείσθαι τὸν Χριστοῦ ὑποσχό
μενος καὶ ἐγκυνοσάμενος, τὴν ἄφεσιν, καὶ πληρο
φορήσας αὐτὸν ὡς ἐτοιμός ἑστιν ὁ ἀγαθὸς ἀεὶ τοῦ 
dέχεσθαι τὴν μετάνοιαν, τὴν νεοσηκυνῶν ψυχὴν 
αὐτοῦ ολὰ τις. φαρμάκοις καταμαλάξας, καθαρὰν 
ἐχάριστο τὴν ὑγείαν. ἐφὶ γὰρ εὐθὺς ὁ Ναχώρ 
πρὸς αὐτῶν. Σὺ μὲν, ὁ εὐγενεστάτε τὴν ψυχὴν 
μᾶλλον ἢ τὸ σῶμα, καλῶς μεμυμένος τὰ θαυ
mediately he arose, and his heart waxed warm, and he began to try to raise Nachor’s courage which was drooping to despair, and to confirm it in the faith of Christ. ‘Let no doubt about this, Nachor, find place in thy mind. For it is written, God is able of these very stones to raise up children unto Abraham. What meaneth this (as father Barlaam said) except that men beyond hope, stained with all manner of wickedness, can be saved, and become servants of Christ, who, in the exceeding greatness of his love toward mankind, hath opened the gates of heaven to all that turn, barring the way of salvation to none, and receiving with compassion them that repent? Wherefore to all that have entered the vineyard at the first, third, sixth, ninth or eleventh hour there is apportioned equal pay, as saith the holy Gospel: so that even if, until this present time, thou hast waxen old in thy sins, yet if thou draw nigh with a fervent heart, thou shalt gain the same rewards as they who have laboured from their youth upwards.’

With these and many other words did that saintly youth speak of repentance to that aged sinner Nachor, promising him that Christ was merciful, and pledging him forgiveness, and satisfying him that the good God is alway ready to receive the penitent, and with these words, as it were with ointments, did he mollify that ailing soul and give it perfect health. Nachor at once said unto him, ‘O prince, more noble in soul even than in outward show, well instructed in these marvellous mysteries, mayst thou con-

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μαστὰ μυστήρια ταύτα, μένοις έν τῇ καλῇ ὀμολογίᾳ μέχρι τέλους, καὶ μηδεὶς ταύτην χρόνος ἢ τρόπος τῆς σῆς ἐκτέμυς καρδίας· ἐγὼ δὲ πορεύομαι ἐξ αὐτῆς τὴν ἐμὴν ξητών σωτηρίαν, καὶ διὰ μετανοίας τὸν Θεόν ἐξελευσόμενος διὸ παράργισα. οὐκ ἔτι γὰρ τὸ τοῦ βασιλέως ψυχομα πρόσωπον, εἰ σὺ μόνον θελήσεις. περιχαρῆς δὲ γενόμενος ὁ τοῦ βασιλέως υἱὸς καὶ ἀσμένως τὸν λόγον δεξάμενος, περιλαβὼν αὐτὸν κατεφίλει, καὶ ἐντενῶς πρὸς τὸν Θεόν εὐξάμενος ἐκπέμπει τοῦ παλατίου.

'Εξελθὼν δὲ ὁ Ναχώρ κατανενυμένος τῆς ψυχῆς, ἐπὶ τὴν βαθυτάτην ἀλληταὶ ὡς ἐλαφος ἔρημον, καὶ μοναχοῦ τινος, ἱερωσύνης περικεμένου ἄξιαν, καταλαμβάνει σπῆλαιον, ἐνθα ἐκέκρυπτο ἐκεῖνος διὰ τὸν ἐπικείμενον φόβον. τούτῳ δὲ θερμότατα προσπίπτει, πλύνει τοὺς πόδας δάκρυς, τὴν ποτε μμούμενος πόρην, καὶ τὸ θεῖον ἐξαιτεῖται βάπτισμα. ὁ τούτων 260 ἱερεὺς, θείας ὑπὸ χάριτος πεπληρωμένος, ἡθῇ τε λιν, καὶ παραχρήμα, ὡσπερ ἢθος, κατηχήσας αὐτὸν, δι’ ἡμερῶν οὐκ ὀλίγων τελείω τῷ βαπτίσματι εἰς δύναμα τοῦ Πατρὸς καὶ τοῦ Τιοῦ καὶ τοῦ 'Αγίου Πνεύματος. ἔμεινε δὲ Ναχώρ μετ’ αὐτοῦ μετανοοῦν ἀεὶ ἐς ὡς ἡμιρτε, καὶ εὐλογῶν τὸν Θεόν τον μὴ βουλόμενον ἀπολέσθαι τινά, ἀλλὰ πάντων τὴν ἐπιστροφὴν ἐκδεχόμενον καὶ μετανοούντας φιλανθρώπως δεχόμενον.

"Εσθεν δὲ μαθὼν τὰ κατὰ τὸν Ναχώρ ὁ βασιλεὺς, καὶ ἀπογγονός ἂς εἰχεν ἐλπίδος ἐπ’ αὐτῷ, ἰδὼν δὲ καὶ τοὺς σοφοὺς αὐτοῦ καὶ παράφρονας ῥήτορας οὕτως ἀνὰ κράτος ἦττη-

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

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

Now on the morrow when the king heard what had befallen Nachor, he despaired of the hopes that he once had in him: and, seeing those wise and foolish orators of his mightily discomfited, he was at his
ST. JOHN DAMASCENE

θέντας, ἐν ἀμηχανίᾳ ἦν. καὶ ἐκείνους μὲν ὑβρεσὶν δειναῖς καὶ ἀτιμλαὶς βαλῶν, οὐ δὲ καὶ βουνεύρουσι σφοδρῶς μαστυγώσας καὶ ἀσβόλη τὰς οὔεις περιχρίσας, ἐξέβαλε τοῦ ἱδίου προσώπου αὐτὸς δὲ καταγινώσκειν ἤρξατο τῆς τῶν ψευδωνύμων θεῶν ἀσθενείας, εἰ καὶ μὴ τελείως τῷ φωτὶ Χριστοῦ προσβλέψαι τέως ἡθέλησε. τὸ γὰρ τῆς περικεμένης αὐτῷ ἀχλύος παχύ νέφος κατείχεν ἔτι τὰς ὅρασεις αὐτοῦ τῆς καρδίας. ἀλλ’ οὖν οὐκ ἔτι τοὺς νεωκόρους ἐτίμα, οὐτε μὴν ἐορτᾷ ἤγε καὶ σπονδᾶς ἐπετέλει τοῖς εἰδώλοις· ἀλλὰ σαλευμένην εἰχε τὴν διάνοιαν ἀμφοτερωθεν, ἐνθὲν μὲν τῆς ἀσθενείας καταγινώσκων τῶν θεῶν αὐτοῦ, εκείδθεν δὲ τὴν ἀκρίβειαν δεδοκιμωτὴς τῆς εὐαγγελικῆς πολιτείας καὶ δυσσοφσπάστως τῶν ποιημάτων ἐχὼν ἔθων. ¹ πάνυ 261 γὰρ ταῖς ἴδιοις κατεδουλοῦτο τοῦ σώματος, καὶ ὅλος ἦν πρὸς τὰ πάθη αἰχμαλώτου δίκην ἁγόμενος, καὶ μεθύον, ὁ φησὺν Ὑσαίας, ἀνεν οἴνου, καὶ ὅσπερ ὑπὸ κημοῦ τῆς ποιημᾶς συνηθείας ἐλκόμενος.

Οὔτως οὖν τοῦ βασιλέως δυσὶ παλαιόντος λογισμοῖς, ὁ εὐγενότατος αὐτοῦ νῦσ, καὶ τῷ ὃντι βασιλικωτάτην κεκτημένος ψυχήν, ἤρεμων ἦν ἐν τῷ παλατίῳ αὐτοῦ, τὸ τῆς φύσεως αὐτοῦ γενναιότατόν κοσμόν τε καὶ βεβηκός διὰ τῶν ἐργῶν πᾶσι παριστών. θεάτρα γὰρ καὶ ἁγίους ἰππῶν καὶ κυνηγεσίων μελέτη, καὶ πᾶσαι αἱ τῆς νεότητος κεναὶ σχολαὶ καὶ ἀπάται, τὰ τῶν ἀφρόνων ψυχῶν διελαύσματα, παρ’ οὐδὲν ἐλογίζοντο αὐτῶ· ἀλλ’ ὅλος τῶν τοῦ Χριστοῦ ἔξηρτητο ἐντολῶν,

¹ v.l. θεῶν, “gods.”

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wits' end. Them he visited with terrible outrage and dishonour, scourging some severely with whips of ox-hide, besmearing their eyes with soot, and casting them away from his presence. He himself began to condemn the impotence of the gods falsely so called, although as yet he refused to look fully at the light of Christ, for the dense cloud of darkness, that enveloped him, still bound the eyes of his heart. Howbeit he no longer honoured his temple-keepers, nor would he keep feasts, nor make drink-offerings to his idols, but his mind was tossed between two opinions. On the one hand, he poured scorn on the impotence of his gods; on the other, he dreaded the strictness of the profession of the Gospel, and was hardly to be torn from his evil ways, being completely in slavery to the pleasures of the body, and, like a captive drawn towards sinful lusts, and being drunken, as saith Esay, but not with wine, and led as it were with the bridle of evil habit.

While the king was thus wrestling with two opinions, his noble and truly royal-hearted son dwelt at peace in his palace, proving to all men by his deeds the nobility, order and steadfastness of his nature. Theatres, horse-races, riding to hounds, and all the vain pleasures of youth, the baits that take foolish souls, were reckoned by him as nothing worth. But he hung wholly on the commands of Christ for whom he yearned, his heart being
καὶ αὐτὸν ἐποθεὶ τρώθεις τὴν ψυχὴν ἔρωτι θείῳ·
αὐτὸν ἐπόθει τὸν ὄντως ποθητὸν, ὃς ἔστιν ὅλος
γυνακασμός καὶ ἐπιθυμία, καὶ ἀκόρεστος ἐφεσις.
Εἰς μνήμην δὲ ἐρχόμενοι τοῦ διδασκάλου
Βαρλαάμ, καὶ τὸν ἐκεῖνου ἐνοπτεριζόμενος βίον,
ἐρωτὶ τὴν ψυχὴν ἔθελγετο, καὶ ὅπως αὐτὸν ἴδοι ἐφρωνίζειν ἐπιμελέστατα, καὶ, τοὺς λόγους αὐτοῦ
ἐν τῇ καρδίᾳ περιφέρων ἀλητῶς, οἰονεὶ ξύλον
ἡν πεφυτευμένον παρὰ τοῖς ψαλμικοῖς ὠδασιν,
ἀρδεύμενον ἀδιαλείπτως καὶ ὠραίους προσάγον
καρποὺς τῷ Κυρίῳ. πολλὰς γὰρ ψυχὰς τῶν
tοῦ διαβόλου ἐρρύσατο ἁρκύνω καὶ τῷ Χριστῷ 282
προσήγαγε σεσωσμένας: πολλοὶ γὰρ εἰς αὐτὸν
φοιτῶντες λόγων ἀπῆλαυν σωτηρίων, ἐξ ὧν
οὐκ ὀλίγοι, τὴν πλάνην φυγόντες, τῷ σωτηρίῳ
προσέδραμον λόγῳ· ἄλλοι δὲ, μακρὰν τοῖς τοῦ
βίου χαίρειν εἰπόντες, τὴν ἀσκητικὴν ὑπεισήλθθον
παλαιόνταν. αὐτὸς δὲ εὐχαίς ἑσχόλαζε καὶ
μηστείαις, καὶ συχνῶς ταύτην ἀνέπεμπε τὴν
ψωφὴν. Ὅ Κύριε, λέγω, Κύριε μου καὶ Βασίλει, ό
ἐγώ ἐπίστευσα, ἐφ' ὃν ἐγὼ κατέφυγον καὶ
τῆς πλάνης ἐρρύσθην, ἀπὸδος μισθὸν ἄξιον
τῷ θεράποντί σου Βαρλαάμ, ἀνθ' ὃν μοι τῷ
πλανηθέντι σε ὑπεδείξε, τὴν ὅδον τῆς ἀληθείας
καὶ τῆς ζωῆς· καὶ μὴ στερήσῃς με αὐθεὶς ἰδεῖν
τὸν ἐν σώματι ἀγγελόν ἐκεῖνον, οὐ οὐκ ἔστιν
ὁ κόσμος ἐπάξιος, καὶ σὺν αὐτῷ τελέσαι τὸ
λοιπὸν τῆς ζωῆς μου, ἵνα, κατ' ἰχνος τῆς αὐτοῦ
πολτείας περιπατήσας, εὐαρεστήσω σοι τῷ Θεῷ
καὶ Δεσπότῃ.
wounded with love divine. For him he longed, who alone is to be longed for, who is all sweetness and desire and aspiration insatiable.

Now, when he came to think upon his teacher Barlaam, and as in a mirror saw his life, his soul was enchanted with love, and he much occupied himself a-thinking how he might see him; and ever carrying his sayings in his heart, he was like the tree in the Psalms planted by the river side, unceasingly watered, and bringing forth unto the Lords his fruits in due season. Many were the souls that he delivered from the snares of the devil, and brought safely unto Christ; for many resorted unto him, and profited by his wholesome words. And not a few left the way of error, and ran toward the word of salvation; while others bade a long farewell to the concerns of the world, and came to the wrestling-school of the monastic life. He himself spent his time in prayers and fastings, and would often offer up this prayer, 'O Lord, my Lord and King, in whom I have trusted, to whom I have fled and been delivered from my error, render thou due recompense to Barlaam thy servant, because when I was in error, he pointed me to thee, who art the way of truth and life. Forbid me not to behold once more that angel in bodily shape, of whom the world is not worthy, but grant me in his company to finish the residue of my life, that, treading in the footsteps of his conversation, I may be well-pleasing to thee my God and Lord.'
Κατ’ ἐκείνο δὲ καιροῦ πανήγυρις ἦν τῶν ψευδωνύμων θεῶν δημοτελής ἐν τῇ πόλει ἐκείνη. ἔδει δὲ τὸν βασιλέα παρεῖναι τῇ ἐορτῇ καὶ θυσίαν δαιψιείας ταύτην κοσμήσαι. Ἄλλα ἔδειδενος οἱ νεωκόροι, ὄροντες αὐτὸν ἀμελῶς περί τὸ σέβας αὐτῶν καὶ χλιαρῶς διακείμενον, μὴ ποτε ἀμελήσει τῆς ἐν τῷ ναῷ παρουσίας, καὶ στερηθεῖσαν αὐτοῖς τῆς διδομένης αὐτοῖς βασιλικῆς δωρεᾶς καὶ τῶν λοιπῶν προσόδων. Ἀναστάντες 263 οὖν καταλαμβάνοντο τὸν ἐν βαθύτατη διακείμενον τῇ ἐρήμῳ, ἐνθα κατάφερε ἀνήρ τις μαγικαῖς σχολάξων τέχναις, καὶ τῆς εἰδωλικῆς πλανής θερμότατος ὑπάρχουν προσπιστής· Θεοῦ δὲνομα αὐτῷ· ἔνα τὸ βασιλεὺς ἐτίμα διαφερόντως, καὶ φίλον ἤγείτο καὶ διδάσκαλον, διὰ τῆς αὐτοῦ λέγων μαντείας εὐθενουμένην προκόπτειν τὴν αὐτοῦ βασιλείαν· ὡς εἰς αὐτὸν τοίνυν οἱ μη ἱερεῖς τῶν εἰδῶλων ἀφικόμενοι τούτον εἰς βοήθειαν προσεκαλύπτοντα, καὶ τὴν ἐγχυμομένην τῷ βασιλεῖ τῶν θεῶν κατάγωσιν δήλην ἐποίουν, οἵ τε τοῦ βασιλέως πεποίηκεν νῦός, οί δὲ κατʼ αὐτῶν ὁ Ναχώρ δεδημηγορήκει, καὶ ὡς, Ἐπὶ μὴ αὐτῶς, φησὶν, ἐλεύσῃ βοηθήσων ἦμιν, πάσα ἐξελίστει ἐλπίς, πάντα ἀπόλοκλη τὰ τῶν θεῶν σεβάσματα· σοῦ γὰρ μόνος ἥμιν ὑπελείφθης τῆς συμφορᾶς παραμύθιον, καὶ ἐπὶ σοι τὰς ἐλπίδας ἐθέμεθα.¹

¹ An anacoluthon here.
Now about the same time there was in that city a public assembly in honour of the false gods, and the king must needs be present at the feast, and grace it with lavish sacrifices. But the temple-keepers seeing that he was careless and lukewarm with regard to their worship, feared that he might neglect to be present in their temple, and that they might lose the royal largess, and the rest of their revenues. So they arose, and withdrew to a cavern situate in the depth of the desert, where dwelt a man who busied himself with magical arts, and was a fervent champion of the error of idolatry: Theudas was his name. Him the king honoured exceedingly, and counted him his friend and teacher, because, he said, it was by the guidance of his prophecies that his kingdom prospered. So these idol priests, that were no priests, came to him, and appealed to him for help, and made known to him the evil opinion of their gods which was growing on their king, and all that the king's son had done, and all the eloquent discourse that Nachor had held against them. And they said, 'Except thou come thyself to our succour, gone is all hope! and lost is all the reverence of the gods. Thou only art left to be our comfort in this misfortune, and upon thee we fix our hopes.'

The idol priests resort to Theudas the magician
ΣΤ. ΙΩΑΝΝΗΣ ΔΑΜΑΣΚΗΝΟΣ

'Εκστρατεύει τοίνυν ὁ Θεοδάς μετὰ τῆς συμπαρούσης αὐτῶν σατανικῆς στρατιάς, καὶ κατὰ τῆς ἀληθείας ὀπλίζεται, πολλὰ τῶν ποιημῶν πνευμάτων καλέσας, δ' ἐπὶ τὰ φαύλα συνεργεῖν οἴδε προθύμως, καὶ οἷς ἐκείνος ἀεὶ διακόνους ἔχρητοι μὲθ' ὄν παραγίνεται πρὸς τὸν βασιλέα.

Ὡς δὲ ἔμενεν ἡ βασιλεία ἡ ἄφιξις αὐτοῦ, καὶ εἰσῆλθε, ῥάβδουν μὲν κατέχων βαϊνήν, μηλώταριόν δὲ περιεξωσμένος, ἀνέστη ὁ βασιλεὺς τοῦ θρόνου, καὶ τούτων προσπαντήσας ἁσπάσατο, καὶ θρόνον 284 ἐνεγκών πλησίον αὐτοῦ συνεδριάζειν πεποίηκεν. εἶτα λέγει Θεοδάς τῷ βασιλεῖ: Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆτι, τῇ τῶν μεγάστων θεῶν εὐμενεία σκέπώμενος. ἦκουσα γὰρ ἀγώνια σε μέγαν ἀγωνίας αὐτοῖς κατὰ τῶν Γαλιλαίων καὶ λαμπροτάτους διαδήμασι νίκης καταστεθήναι. διὸ ἐλήλυθα, ἵνα εὐχαριστήριον ἔρτην ὑμοῦ τελέσωμεν, νεανίσκους τε ὑπόκινων καὶ κόρας εὐόπτους τοὺς ἄθανατους θεοῖς καταθύσωμεν, ταύρους τε ἐκατὼν καὶ ζῷα τούτων πλείστα προσενέγκαμεν, ὡς ἂν ἔχοιμεν αὐτοὺς καὶ εἰς τὸ ἔξοχος συμμάχοις ἀηττήτους, ὅλον ἡμῖν τὸν βίον ἐξομαλίζοντας.

Πρὸς ταύτα ὁ βασιλεύς. Οὐ γενικήκαμεν, ἣφη, ὡς προσβύτα· οὐ γενικήκαμεν, ἀλλὰ ἀνὴρ κράτος μᾶλλον ἡττήμεθα. ὦ γὰρ ὑπὲρ ἡμῶν καθ' ἡμῶν ἐξαιρήθη γεγονάσας, παράβασθοι τε καὶ μανικήν καὶ ἀσθενὴ τὴν ἡμετέραν εὐρότητος παράταξιν, τέλεον ταῦταν κατέβασον. νῦν δὲ, εἰ τίς σοι δύναμις πρόσεσθι καὶ ἰσχύς εἰς τὸ βοηθῆσαι τῇ κάτω κειμένῃ θρησκείᾳ ἡμῶν καὶ ταύτην αὐθεντήθωσαι, ἀνάγγειλόν μοι.

Ὁ δὲ Θεοδάς τοιαύτας ἐδίδου τὰς ἀποκρίσεις 442
So forth marched Theudas, in company with his Satanic host; and he armed himself against the truth, invoking many of his evil spirits, who knew how to lend ready aid for evil ends, and whom he alway used for his ministers; and with these allies he came to the king.

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

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

Theudas replied in this wise, 'Dread not, O king, Theudas
Τῷ βασιλεῖ. Ῥῶς μὲν τῶν Γαλιλαίων ἐνστάσεις καὶ ματαιολογίας μὴ φοβοῦ, βασιλεί; τίνα γὰρ εἰσὶ τὰ παρ’ αὐτῶν λεγόμενα πρὸς ἄνδρας λογικοὺς καὶ ἐχέφρονας; ἀτινα, ἐμοὶ δόξαν, ῥαδίως καταβληθήσεται μᾶλλον ἢ φύλλον ἀνέμφ καταστεθέν. οὐδὲ γὰρ κατὰ πρόσωπον μου ἔλθείν ὑπομενοῦσι μὴ ὅτι γε καὶ λόγον συνάραι καὶ εἰς προτάσεις μοι καὶ ἀντιθέσεις χωρίσαι. ἀλλ’ ἵνα τοῦτό τε τὸ προκείμενον ἀγώνισμα καὶ πᾶν ὀτιοῦν ἄν θουληθείημεν ἐπ’ εὐθείας ἡμῖν γένοιτο καὶ κατὰ ροῦ τὰ πράγματα χωρίσειε, τὴν ἐορτὴν κόσμησον ταύτην τὴν δημοτική, καὶ τὴν εὐμέ- νειαν τῶν θεῶν όστερ τι κραταιὸν περιβαλοῦ ὁπλοῦ καὶ ἐν σοι γένηται.

Οὕτω καυχησάμενος ὁ ἐν κακία δυνατός εἶναι ἀνομίαν τῷ ὅλῃ τὴν ἡμέραν μελετήσας (συμφθεγ- γέσθω γὰρ ἡμῖν Ὅναν) ἀνατροπὴν δὲ θολεράν, καθά φησιν Ἡσαίας, τῷ πλησίον ποτίσας, συνεργά τῶν συμπαραμαρτοῦντων αὐτῷ ποηρῶν πνευμάτων ἐπιλαβέσθαι τὸν βασιλέα παντάπασι τῶν πρὸς σωτηρίαν ὑπομμηνησκόντων λογισμῶν πεποίηκε καὶ τῶν συνήθων πάλιν ἔπιμελῶς ἔχεσθαι. ἔνθεν τοι καὶ γραμμάτων βασιλικῶν πανταχοῦ διαπεφοιτηκότων τοῦ συνελθείν πάντας ἐν τῇ μυσαρᾷ πανηγύρει αὐτῶν, ἡν ἰδεῖν συρ- ρέεται τὰ πλῆθος, πρὸβατά τε καὶ βόας καὶ διάφορα γένης ζώων ἁγόμενα.

Πάντων τοῖνοι συνελημνηθῶν, ἀναστὰς ὁ βασιλεὺς μετὰ τοῦ ἀπατεώνος Θεοῦ πρὸς τὸν ναὸν ἐχώρει, ταύρους καταθύσαι φέρων ἐκατὸν εἶκοσι καὶ ξύα πολλά. καὶ ἔτελουν τὴν ἑπάρατον αὐτῶν ἐορτὴν, ὤς περιχεισθαί μὲν τὴν πόλει ὑπὸ

Ps. lvi. 1

Hab. ii. 15
the opposition and vain babblings of the Galileans: for of what worth against reasonable and sensible men are the arguments that they use? These methinks shall be more easily overthrown than a leaf shaken with the wind. They shall not endure to face me, far less join argument, or come to propositions and oppositions with me. But, in order that the coming contest and all our wishes may prosper, and that our matters may run smoothly with the stream, adorn thou with thy presence this public festival, and gird on for thy strong sword the favour of the gods, and well befall thee!

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

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

1 It should be Habakkuk.
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tῆς τῶν ἀλόγων ζύων φωνῆς, τῇ δὲ τῶν θυσιῶν κνίσῃ καὶ αὐτὸν μολύνεσθαι τὸν ἀέρα. τούτων οὖτω τελεσθέντων, καὶ τῶν τῆς πυνηρίας πνευμάτων λιῶν ἐγκαυχησαμένων ἐπὶ τῇ γύκῃ τοῦ Θεουδᾶ, καὶ χάριτας αὐτῶ ὁμολογησάντων τῶν νεωκόρων, εἰς τὸ παλάτιον αὖθις ἐπανῆκεν ὁ βασιλεὺς. καὶ φησι τῷ Θεουδᾶ. Ἰδοὺ δὴ, καθὰ 266 ἐκέλευσας, οὐδεμίαν ἐνελίπομεν σπουδὴν ἐπὶ τῷ λαμπροφορίᾳ τῆς πανηγύρεως καὶ δασφιλείᾳ τῶν θυσιῶν. καιρὸς οὗν ἢδη τὰ ἐπηγγελμένα πληρῶσαι καὶ τὸν ἀποστατήσαντα τῶν ἡμετέρων σεβασμάτων υἱόν μου τῆς πλάνης ἀναρρύσασθαι τῶν Χριστιανῶν, καὶ τοῖς εὐμενεῖ καταλλάξαι θεοῖς. ἐγὼ γὰρ τέχνην πᾶσαν καὶ χεῖρα κινήσας οὐδεμίαν εὗρον τοῦ κακοῦ θεραπεῖαν· ἀλλὰ πάντων κρείττονα τὴν αὐτοῦ γνώμην ἐθεασάμην. εἰ πρῶς αὐτῷ ἐνέτυχον καὶ ἦπιως, οὐδὲ τὸν νοῦν μοι προσέχοντα διὸς εὐρίσκον εἰ αὐστηρῶς ἐχρησάμην καὶ ἐμβριῶθας, εἰς ἀπόνοιαν μᾶλλον αἰρόμενον ἔθεωρον. τῇ σῇ λοιπῇ σοφίᾳ τὰς ἐπελθούσις μοι συμφορᾶς ἀνατίθημι. εἰ οὖν, ταύτης ἀπαλλαγεῖς διὰ τοῦτοι, τὸν ἐμὸν αὖθις ὀφθαλμοὶ νῦν ἐμοὶ τοῖς θεοῖς μου λατρεύουτα καὶ τῶν ἐπιθυμῶν τῆς ἐννόμου ἥμως ταύτης καὶ βασιλείας ἀπολαύοντα, στὴρὴν σοι ἀνεγείρας χρυσῆν, ἰσα θεοῖς θήσομαι παρὰ πάντων τιμᾶσθαι εἰς τὸν ἐπιόντα ἀτελεύτητον χρόνον.

'Ο Θεουδᾶς τοίνυν οὖς εὐήκουσιν ὑποκλίνας τῷ πυνηρῷ, καὶ παρ' ἐκείνου μνηθεὶς βουλὴν πυνηρᾶν καὶ ὀλέθριον, γλῶσσά τε καὶ στόμα αὐτῷ γενόμενος, φησὶ πρὸς τὸν βασιλέα. Εἰ χειρώσα- 267 446
the brute beasts and the very air was polluted with the reek of sacrifice. This done, when the spirits of wickedness had greatly vaunted them over Theudas’ victory, and when the temple-keepers had rendered him thanks, the king went up again unto his palace, and said unto Theudas, ‘Behold now, as thou badest us, we have spared no pains over the splendour of this gathering and the lavishness of the sacrifice. Now, therefore, it is time for thee to fulfil thy promises, and to deliver from the error of the Christians my son that hath rebelled against our religion, and to reconcile him to our gracious gods. For though I have left no device and deed untried, yet have I found no remedy for the mischief, but I perceive that his will is stronger than all. When I have dealt gently and kindly with him, I have found that he payeth me no regard whatsoever. When I have treated him harshly and severely, I have seen him driven the quicker to desperation. To thy wisdom for the future I leave the care of this calamity that hath befallen me. If then I be delivered from this trouble by thy means, and once more behold my son worshipping my gods with me, and enjoying the gratification of this life of pleasure, and this royal estate, I will set up unto thee a golden statue, and make thee to receive divine honours from all men for all time to come.’

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

Theudas
preparteth
a deadly
snare to
cntrap the
prince
ST. JOHN DAMASCENE

σθαι τὸν σῶν βούλει υἱόν, καὶ κενὴν αὐτῷ τὴν ἑνστασιν θείναι, εὕρηταί μοι τέχνη πρὸς ἡν οὐδὲ ἀντέχειν δυνατὸς ἔσται, ἀλλὰ βαρὺς μαλαχθῆσεται ὁ ἀτεράμων καὶ ἀμείλικτος αὐτοῦ λογισμὸς ἢ κηρὸς πυρκαῖα σφοδροτάτη ὁμιλήσας. ὁ δὲ βαςίλευς, τὸν ματαίον οὐτω διακεῖσθαι φυσώντα ἰδῶν, πρὸς ἡδονὴν εὐθὺς καὶ φαίδροτητα μετεβάλλετο, ἐπίστας τὴν ἀκόλουστον ἐκείνην καὶ θρασείαν γλῶσσαν τῆς θεοδίδακτον καὶ φιλοσοφίας γεμούσης περιγινέσθαι ψυχής. Καὶ τίς ἡ τέχνη μαθεῖν ἴρετο. τότε Θευδᾶς ωσεὶ ἄξορον ἠκονιμένον υφαίνει τὸ κακούργημα καὶ δεινῶς ἀρτύει τὰ φάρμακα. καὶ ὁρα σῴσιμα κακότεχνων καὶ ὑποβολὴν τοῦ πονηροῦ. Πάντας, φησίν, ὁ βασίλευς, τοὺς παρασταμένους τῷ υἱῷ σου καὶ υπηρετοῦντας μακρύνας ἀπ' αὐτοῦ, γυναίκας εὐείδεις καὶ λᾶν περικαλλεῖς, καὶ κεκοσμημένας εἰς τὸ ἐπαγγελτέρον, συνείναι αὐτῷ διηνεκῶς καὶ καθυπηρετεῖν, συνδιαίτασθαι τε καὶ συνανιλήσθαι, πρόσταξον. ἐγὼ δὲ, τῶν πνευμάτων ἐν τῶν εἰς τὰ τοιαύτα μοι τεταγμένων ἐπαποστείλας αὐτῷ, βιαστέρον τὸ τῆς ἡδονῆς πῦρ ἀνάψω. καὶ ἀμα τῷ συγγενέσθαι αὐτῶν μιᾶ καὶ μόνη τῶν τοιούτων γυναικῶν, εἰ μὴ πάντα ἔξει σοι κατὰ γυώμην, παροπτέος ἐγὼ τὸ λοιπὸν σου καὶ ἠχρηστος, καὶ τιμωρίων μεγίστων, οὐ τιμῶν, ἄξιος. οὐδὲν γὰρ 268 ὡς ψυχι γυναικῶν ἐπάγεσθαι καὶ θέλγειν τοὺς ἄρένων λογισμοὺς πέφυκε. καὶ ἄκουσον διηγήσεως τῷ ἐμῷ συμμαρτυροῦσης ῥήματι.

Ps. liii. 3

Cp. Numb. xxxi. 15, 16; xxv. 1, 2

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thou wilt get the better of thy son, and make his opposition vain, I have discovered a plan, which he shall in no wise be able to resist, but his hard and obdurate mind shall melt quicker than wax before the hottest fire.' The king, seeing this foolish fellow swelling with empty pride, immediately grew merry and joyful, hoping that the unbridled and boastful tongue would get the mastery of that divinely instructed and philosophic soul. 'And what is the plan?' he asked. Then began Theudas to weave his web. He made his villainy sharp as any razor and did cunningly prepare his drugs. Now behold this malicious device and suggestion of the evil one.

'Remove, O king,' said he, 'all thy son's waiting men and servants far from him, and order that comely damsels, of exceeding beauty, and bedizened to be the more winsome, be continually with him and minister to him, and be his companions day and night. For myself, I will send him one of the spirits told off for such duties, and I will thus kindle all the more fiercely the coals of sensual desire. After that he hath once only had intercourse with but one of these women, if all go not as thou wilt, then disdain me for ever, as unprofitable, and worthy not of honour but of dire punishment. For there is nothing like the sight of women to allure and enchant the minds of men. Listen to a story that beareth witness to my word.'

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Βασίλειος τις παιδώς ἀμοιβῶν ἀρρενος ἧμιατο λίαν τὴν ψυχὴν ἀχθόμενος, καὶ ἀτύχημα τοῦτο ὅμως ὑμιρῶν λογιζόμενος. ἐν τούτοις οὖν αὐτῷ ὄντι γεννᾶται νίὸς· καὶ χαρᾶς ἐπὶ τούτῳ τὴν καρδίαν ἐπεπλήρωτο ὁ βασίλειος. εἰπὼν δὲ αὐτῷ οἱ τῶν ἱατρῶν ἐπιστήμονες, ὥσις ἐντός τῶν δώδεκα χρόνων ἦλθον ὡς τὰ παιδίαν τοῦτο ἤδη, στερηθῆσεται παντάπασι τῷ φωτός· τοῦτο γὰρ ἡ τῶν ὑμμάτων αὐτοῦ θέσις δῆλοι. ταῦτα τὸν βασίλειαν ἀκούσαντα λέγεται οἰκίσκον ἀντρώδες ἐκ πέτρας τινὸς λαξεῦσας, κάκεισε τὸν παῖδα μετὰ τῶν τιθῆνοντων αὐτῶν κατακλείσαντα, μηδέλως, μέχρι συμπληρώσεως τῶν δώδεκα ἐνιαυτῶν, φωτὸς ὑποδειχθῆσαι μαρμαρυγήν τὸ παράπαν. μετὰ δὲ τὴν συμπλήρωσιν τῶν δώδεκα ἔτων ἐξύγει τὸν οἰκίσκον τὸν παῖδα μηδὲν ὅλως τοῦ κόσμου θεασάμενον, καὶ κελεύει ὁ βασίλειος πάντα κατὰ γένος παραστήσαντας ὑποδειχθῆται αὐτῷ, ἀνδρας μὲν ἐν ἐν τόπῳ, ἀλλὰ νῦν δὲ γνυαίκας, ἐτέρωθι χρυσόν, ἄργυρον, ἀλλὰ τῶν μαργαρίτας τε καὶ λίθους πολυτελεῖς, ἱμάτια λαμπρὰ καὶ κόσμια, ἀρμάτα περικαλλή μετὰ ἦπτων βασιλικῶν χρυσοχαλῶν ἡμῶν τὰπνησιν ἄλουργος καὶ ἀναβάτας ὑποchemaίτων ὑπεδεῖκνυον τῷ παῖδι. πυθανομένου δὲ αὐτοῦ τι τούτων ἐκατότων καλεῖται, οἱ τοῦ βασιλέως ἑπασπιστεῖτο καὶ δορυφόροι τῇ ἐκάστῳ κλήσιν ἐδήλουν. ὅς δὲ τὴν κλήσιν τῶν γυναικῶν ἥρετο 450
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'A certain king was grieved and exceeding sad at heart, because that he had no male issue, deeming this no small misfortune. While he was in this condition, there was born to him a son, and the king's soul was filled with joy thereat. Then they that were learned amongst his physicians told him that, if for the first twelve winters the boy saw the sun or fire, he should entirely lose his sight, for this was proved by the condition of his eyes. Hearing this, the king, they say, caused a little house, full of dark chambers, to be hewn out of the rock, and therein enclosed his child together with the men that nursed him, and until the twelve winters were past, never suffered him to see the least ray of light. After the fulfilment of the twelve winters, the king brought forth from his little house his son that had never seen a single object, and ordered his waiting men to show the boy everything after his kind; men in one place, women in another; elsewhere gold and silver; in another place, pearls and precious stones, fine and ornamental vestments, splendid chariots with horses from the royal stables, with golden bridles and purple caparisons, mounted by armed soldiers; also droves of oxen and flocks of sheep. In brief, row after row, they showed the boy everything. Now, as he asked what each or these was called, the king's esquires and guards made known unto him each by name: but when he

Theudas telleth the tale of the prince and the 'devils that deceive men.'

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μαθείν, τὸν ἱππαθάριον τοῦ βασιλέως χαράντως εἰπείν, δαίμονας αὐτὸς καλείσθαι, αἱ τοὺς ἀνθρώπους πλανώσιν. ἕ δὲ τοῦ παιδὸς καρδία τῷ ἐκείνων πόθῳ πλέων τῶν λοιπῶν ἔθελχη. ὡς οὖν, πάντα περιελθόντες, πρὸς τὸν βασιλέα ἐπανήγαγον αὐτὸν, ἐπηρώτα ὁ βασιλεὺς τι ἀρεστὸν αὐτῷ τῶν ὀραθέντων ἑφάνη. Τί, φησίν ὁ παῖς, ἀλλ’ ἐν δὲ τοῖς δαίμονες ἐκεῖνοι, οἱ τοὺς ἀνθρώπους πλανώστας; οὕδενος γὰρ τῶν ὀφθέντων μοι σήμερον, ἡ τῇ ἐκείνων φιλία ἐξεκαύθη μου ἡ ψυχή. καὶ ἐθαύμασεν ὁ βασιλεὺς ἐκεῖνος ἐπὶ τῷ ῥήματι τοῦ παιδὸς, καὶ οἶον ἐστι τυραννικὸν χρῆμα γυναικῶν ἔρως. καὶ σὺ τοῖς μὴ ἄλλοις οἶον ὑποτάξαι σου τὸν νιὸν, ἡ τούτῳ δὴ τῷ τρόπῳ.

Δέχεται τὸν λόγον ἀσμένως ὁ βασιλεὺς. καὶ παράγονται αὐτῷ ἔξ ἐπιλογῆς κόραι ὀραίαι καὶ περικαλλεῖς, ὡς καὶ κόσμῳ λαμπρώσεις διανυγεῖ καὶ ὄλως πρὸς τὸ ἐπαγωγὸν εὐτρεπέως, τοὺς μὲν θεράποντας καὶ ὑπηρέτας τοῦ νιὸν πάντας ἐκβάλλει τοῦ παλατίου, ἐκεῖνος δὲ ἀντικαθίστησιν. αὐταὶ οὖν περιεφύγοντο αὐτῷ, συνεπλέκοντα, πρὸς τὴν μυσαράν αὐτῶν συνονωσίαν ἡρέθιζον, διὰ πάντων σχημάτων τε καὶ ρημάτων ἐκκαλούμεναι πρὸς ἴδουν. οὐκ εἶχεν ἐτέρῳ τῷ προσβλέψαι ἡ ὁμιλήσαι, ἡ συναριστήσαι. αὐταὶ γὰρ ἦσαν αὐτῷ πάντα. καὶ ταῦτα μὲν ὁ βασιλεὺς ἐποίει. Θευδᾶς 270 δὲ πάλιν τὸ πονηρὸν ἐκείνο καταλαβὼν σπήλαιον, καὶ εἰς τὰς βίβλους ἐγκύψας τὰς ταύτα ἐνεργείαν δυναμένας, καὶ ἐν τῶν πονηρῶν πνευμάτων καλείσας, εἰς πόλεμον ἐκπέμπει τοῦ στρατιωτῶν τῆς Χριστοῦ παρατάξεως. οὐκ εἰδώς ὁ ἄθλιος οἶον ἐμελλε γέλωτα ὑποστήναι καὶ αἰσχύνης πληροῦν.
desired to learn what women were called, the king's spearman, they say, wittily replied that they were called, "Devils that deceive men." But the boy's heart was smitten with the love of these above all the rest. So, when they had gone round everywhere, and brought him again unto the king, the king asked, which of all these sights had pleased him most. "What," answered the boy, "but the Devils that deceive men? Nothing that I have seen to-day hath fired my heart with such love as these." The king was astonished at the saying of the boy, to think how masterful a thing the love of women is. Therefore think not to subdue thy son in any other way than this.'

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

Ἡ δὲ καθαρὰ ἐκεῖνη ψυχὴ τῆς προσβολῆς αἱ- 271
σθομένη τοῦ πονηροῦ, καὶ τῶν πόλεμων ὀρῶσα τῶν
ἀτόπων λογισμῶν ἐπ' αὐτὴν σφοδρῶς ἔρχόμενον,
diætaratteto. καὶ λύσιν εὑρεῖν τοῦ τοσοῦτον
κακοῦ ἐπεξήγηε, καθαρῶν τε ἑαυτόν παραστήσαι
τῷ Χριστῷ, καὶ μὴ τῷ βορβορῷ τῶν παθῶν
καταχράναι τὴν ἄγιαν εἰκόνα στολῆ, ἴνα αὐτὸν ἕ
τοῦ ἄγιον βαπτῖσματος ἡμιφάσατο χάρις. εἰδὼς
οὖν ἐρωτε ἀνθίστησιν ἔρωτα, τῷ ἀκολαστῷ τῶν
θεικῶν, καὶ εἰς μνήμην ἄγει ἑαυτόν τῆς ὑπαί-
tητος ἐκείνης καὶ ἀνεκλαλήτου δόξης Χριστοῦ
τοῦ ἀθανάτου νυμφίου τῶν καθαρωτάτων ψυχῶν,
kαὶ τοῦ νυμφών έκείνου καὶ γάμου, ὠπερ
ἐλειονὸς ἐκβάλλονται οἱ τῶν νυμφικῶν σπιλω-
σαντες χιτῶνα, δεδεμένοι χείρας καὶ πόδας, εἰς
τὸ ἐξώτερον σκότος. ταῦτα λογισμόμενοι καὶ
σύνδικρισις γενόμενος, ἔτυπτε τὸ στήθος, οἷα
κακοῦς κηφήνας τοὺς πονηροὺς ἐκείθεν λογισμοῖς
φυγαδεύων. εἰτὰ διαναστᾶσ καὶ χείρας εἰς ὀυ-
ρανὸν διάρας, θερμοὶς δάκρυσι καὶ στεναγμοῖς
tόν Θεὸν ἐπεκαλεῖτο πρὸς συμμαχίαν, καὶ ἐλεηθε-
κύριε παντοκράτορ, ὁ μόνος δυνάτος καὶ οἰκτίρ-
μον, ἡ ἔλεις τῶν ἀπηλπισμένων, ἡ τῶν ἀβοη-
θήτων ἀνέκαθε, μνησθεὶν μοι τοῦ ἀχρείου σου

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

But Ioasaph’s pure soul was disturbed to feel the
touch of evil, and to see the warlike host of strange
thoughts that was charging down upon him. And
he sought to find deliverance from this great mis-
chief, and to present himself pure unto Christ, and
not defile in the mire of sinful lust that holy apparel,
wherein the grace of holy Baptism had clothed him.
Immediately he set love against love, the divine
against the lascivious; and he called to remembrance
the beauty and unspeakable glory of Christ, the
immortal bridegroom of virgin souls, and of that
bride chamber and marriage, from whence they that
have stained their wedding garment shall be piteously
cast out, bound hand and foot, into outer darkness.
When he had thought thereon, and shed bitter
tears, he smote upon his breast, driving out evil
thoughts, as good-for-nothing drones from the hive.
Then he rose, and spread out his hands unto heaven,
with fervent tears and groans calling upon God to
help him, and he said, ‘Lord Almighty, who alone art
powerful and merciful, the hope of the hopeless, and
the help of the helpless, remember me thine un-

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doúλου ἐν τῇ ὥρᾳ ταύτῃ, καὶ ἰλέφ μοι ἐπίβλεψον ὀμματι, καὶ ῥύσαι ἀπὸ ῥομφαίας δαιμονικῆς τὴν ψυχῆν μου καὶ ἐκ χειρὸς κυνὸς τὴν μονογενὴ μου· καὶ μὴ ἐάσης ἐμπεσεῖν με εἰς χεῖρας ἐχθρῶν μου, μηδὲ ἐπιχαρεῖσαν μοι οἱ μισοῦντες με· καὶ μὴ ἐγκαταλίπης με καταφθαρῆναι ἐν ἀνομίαις, 272 καὶ καθυβρίσαι μου τὸ σῶμα ὅπερ ἄγνων σοι παραστήσαι ἐπηγγειλάμην. σὲ γὰρ ποθῶ, καὶ σοὶ προσκυνῶ τῷ Πατρί καὶ τῷ Τίῳ καὶ τῷ Ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας. καὶ ἐπειπὼν τὸ ἀμήν, θείας ἱσθήτο παρακλήσεως οὐρανόθεν αὐτῷ ἐπιφοιτήσασε, καὶ οἱ πονηροὶ ὑπεχώρουν λογισμοὶ· αὐτὸς δὲ μέχρι πρῶτα εὐχόμενος διετέλεσε. καὶ γνώς τὰ μηχανήματα τοῦ δολίου, ἥρξατο ἐπὶ πλεῖον πνεύμω τὸ σῶμα τροφῆς ἐνδείᾳ καὶ δύση, καὶ τῇ ἄλλῃ ταλαιπωρίᾳ, ὀλονύκτους μὲν εὐπετελῶν στάσεις, ἕαυτὸν δὲ ἀναμμυνόσκων τῶν πρὸς τὸν Θεὸν ὁμολόγων, καὶ ὑπογράφων τῷ λογισμῷ τὴν ἐκείθεν τῶν δικαίων λαμπρότητα, τὴν ἑπείλημένην τε τοῖς φαύλοις γέευναν ἀνιστορῶν ἐναργεῖστα· ὅπως μὴ, ἀργὴν καὶ ἀνετον ὁ ἐχθρὸς εὐρών τὴν ψυχῆν, λογισμοῦ αὐτῇ ποιηροὺς ῥαδίως ὑποσπείρῃ, καὶ τὸ καθαρὸν ἐπιθυμόσυν ὑς διανοῖας. πάντωθεν 273 τούτων ὁ ἐχθρὸς ἐξαπορθεῖσι, καὶ παντελῶς ἀπαγορεύσας ἔλειν τὸν γενναίον, ἑτέραν ἔρχεται ὁ δεινὸς ἀπάτην ποικιλωτέραν, ὁ ἀεὶ ποτὲ ποιηρὸς ὑμῖν καὶ τὸ τεχνάζεσθαι καὶ βλάπτειν οὐδαμῶς ἀπολεῖσθων, εἰς ἔργου γὰρ ἀγανεῖν τὰ ἐντεταλμένα αὐτῷ παρὰ τοῦ Θεοῦ, μυρία γέγονεν σπουδή. καὶ οὕτω πάλιν τὰ φάρμακα ἀρτύει.

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

The devil entered into the heart of one of the
Ταῦτα δὲ πάντα μηχαναὶ ἦσαν τοῦ δολίου δράκοντος. Οὕτω γὰρ τὴν ψυχὴν διατεθεὶς οὐ τοῦ βασιλέως υἱὸς καὶ μηδένα λογισμόν ῥυπαρὸν ἢ ἔρωτα ἐμπαθῆ βλέπων ἐν ἐαυτῷ πρὸς τὴν κόρην σαλευόμενον, ἀλλ’ ἢ μόνον συμπάθειαν καὶ ἔλεος τῆς τε συμφορᾶς καὶ τῆς ψυχικῆς ἀπολέιας, οὐκ ἦδει δαιμονικὴν εἶναι μηχανήν τὸ πράγμα. Οὕτως γὰρ σκότος ἐστὶν ἑκεῖνος καὶ τὸ φῶς ὑποκρίνεται. ὡς γὰρ ὁμιλεῖν ἤρξατο τῇ κόρῃ τοῦ βασιλέως υἱὸς καὶ τὰς θεογνωσίας αὐτῆς προσλαλεῖν λόγια, Σύνεσι, λέγων, ὃ γίγναται, τὸν ζῶντα εἰς τοὺς αἰῶνας Θεόν, καὶ μὴ τῇ πλάνῃ ταῦτῃ τῶν εἰδώλων καταφθάρησι, ἀλλὰ τὸν Δεσπότην ἐπίγνωσι καὶ δημουργὴν τούτῳ

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young damsels. Of all she was the most seemly, a
ing king's daughter, carried away captive from her own
country, given to king Abenner as a great prize, and
sent by him, being of ripe beauty, to his own son, for
to cause him to slip or to trip. Of her the de-
ceiver took possession, and whispered in her ear
suggestions that plainly showed the wisdom and
understanding of her mind; for the evil one easily
pursueth all devices that make for wickedness.
Then the evil spirit attacked the king's son on the
right hand, and gave him a potion to make him love
the maiden, by reason—so he pretended—of her
prudence and discretion and of her nobility and
royal blood that yet had not saved her from banish-
ment and loss of glory. Moreover the devil secretly
sowed in Ioasaph's heart thoughts that he might
recover her from idolatry, and make her a
Christian.

But these were all stratagems of the wily serpent.
For the king's son, being in this frame of mind, could
see in himself no unclean thought or passionate
affection for the damsel, but only sympathy and pity
for her misfortune, and the ruin of her soul, and
knew not that this matter was a device of the devil;
for verily he is darkness, and feigneth to be light.
So he began to commune with the damsel, and
talk with her over the oracles of the knowledge
of God, and said, 'Lady, be thou acquainted with
the ever-living God, and perish not in the error of
these idols; but know thy Lord, and the Maker of
τοῦ παντὸς, καὶ μακαρία ἐσή νυμφεῦδείσα τῷ ἀθανάτῳ νυμφίῳ· πολλὰ δὲ τοιαύτα νουθετοῦντος αὐτοῦ, εὖθύς τὸ πονηρὸν πνεύμα ὑπαγορεύει τῇ γυναικὶ τὰ τῆς ἀπάτης ὑφαπλώσαι θήρατρα καὶ 215 πρὸς τὸν τῆς ἐμπαθείας κατασφύρωσε βόθρον τῆς θεοφιλῆς ψυχῆς ἐκείνης, καθὰ ποτὲ καὶ τῷ γενάρχῃ πεποίηκε διὰ τῆς Εὐας, τοῦ παραδείσου καὶ τοῦ Θεοῦ ταλαίπωρος φεῦ ἐξορίσας, καὶ θανάτῳ ὑπόδικον αὐτὸν ἀντὶ τῆς μακαρίας καὶ ἠθανάτου ζωῆς γενέσθαι παρασκευάσας.

'Ος γὰρ ἦκουσεν ἡ κόρη τὰ ῥήματα ἐκείνα τὰ πάσης πεπληρωμένα σοφίας, ἄσυνετος οὖσα οὐκ ἔνθηκεν, ἀλλὰ τοιαύτας ἔδίδειν τὰς ἀποκρίσεις, ὡς ἄτε γλῶσσα καὶ στόμα τῷ πονηρῷ γενομένη, καὶ φησιν· Εἰ τῆς ἐμῆς, ὡς δέσποτα, σωτηρίας φροντίζεις, καὶ προθυμή τῷ Θεῷ σου προσαγαγεῖν με καὶ τὴν ταπεινὴν ψυχῆν μου σώσαι, ποίησον καὶ αὐτὸς μίαν μου αἰτήσῃ, καὶ πᾶσιν εὖθύς τοῖς πατρῴοις μου θεοῖς ἀποταξαμένη, τῷ σῷ συντάξομαι Θεῷ, μέχρι τελευταίας αὐτῷ λατρεύουσα ἀναπτυνθῆς, καὶ μισθὸν λήψῃ τῆς ἐμῆς σωτηρίας καὶ πρὸς τὸν Θεόν ἐπιστροφῆς.

Τοῦ δὲ, Τίς ἡ ἀξίωσις, ὡ γὰρ; εἰπόντος, 276 ἐκείνη καὶ σχῆμα καὶ βλέμμα καὶ φθέγμα καὶ ὅλην ἑαυτὸν πρὸς τὸ θέλγειν καταστήσασα, Συνάφθητι μοι, ἐφι, γάμου κοινωνία, καὶ γώ σου τοῖς προστάγμασι χαίρουσα ἐξακολουθήσω.

'Ο δὲ, Μάτην, φησίν, ὡ γὰρ, τοιαύτην μοι προέτεινες σκληρὰν ἀξίωσιν· τῆς μὲν γὰρ σής ἱσχυρὸς κήδομαι σωτηρίας, καὶ τοῦ βυθοῦ τῆς ἀπωλείας ποθῶ σε ἀνελκύσαι· μολύναι δὲ τὸ 460
all this world, and thou shalt be happy, the bride of the immortal bridegroom.' While he exhorted her with many such-like words, immediately the evil spirit whispered to the girl that she should spread under his feet the nets of deceit to drag his blessed soul into the pit of lust, as he once did to our first parent by means of Eve, thus miserably banishing him, alas! from Paradise and God, and making him to become subject to death in lieu of bliss and everlasting life.

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

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

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

Ἡ δὲ, δλην ὀμαλίζουσα τὴν ὁδὸν αὐτῷ καὶ διαλεινουσα, Ἰνατί, φησί, τοιαύτα φθέγγη σὺ, ὁ πάσης πεπληρωμένοι σοφίας; Ἰνατί μολυσμόν τὸ πράγμα καὶ αἰσχρᾶν ἐκάλεσας μιξίν; οὐκ ἀμύητος γάρ εἰμι κάγω τῶν Χριστιανικῶν βιβλίων· ἀλλὰ πολλαῖς μὲν δέλτοις ἐν τῇ πατρίδι μου ἐνέτυχον, πολλῶν δὲ ὀμηλούντων μοι Χριστιανῶν ἀκήκοα. οὐ γέγραπται τοινυν ἐν τοῖς τῶν καθ' ὑμᾶς βιβλίων, Τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμάντος; καὶ, Κρείσσον γαμεῖν ἡ πυροῦσθαι; καὶ, 'Ἀ ὁ Θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω; οὐ πάντας τοὺς πάλαι δικαίους, πατρίδρας τε καὶ προφήτας, γάμῳ συναφθήναι αἱ Γραφαὶ διδάσκουσιν ὑμῶν; οὐ Πέτρον ἐκεῖ ἡμᾶς ἔγραψαν, ὅπερ καὶ κορυφαῖοι τῶν ἀποστόλων φατὲ γεγονέαν, γαμετὴν γέγραπται ἐσχῆκεν; τίς ὁ γὰρ αὐτὸς πειθόμενος, μολυσμόν τὸ τούτο καλεῖς; πάνυ μοι δοκεῖς, δέσποτα, τῆς ἀληθείας τῶν δογμάτων ὑμῶν ἀποπλανᾶσθαι.

'Ο δὲ, Ναὶ, φησίν, δὴ γίναι: οὖτος ἔχει ταῦτα πάντα καθὼς εἰρηκας. ἔφειται γὰρ τοῖς βουλομένοις γάμῳ κοινωνεῖν ἀλλ' οὐ τοῖς ἄπαξ ἐπαγγελλομένοις τῷ Χριστῷ παρθενεῖν. ἔγω γὰρ, ἐξότε τῷ λουτρῷ ἐκαθαρίσθην τοῦ θείου βαπτισματός, τῶν τῆς νεότητος καὶ ἀγνοίας μου πταισμάτων καθαρῶν ἐμαυτὸν παραστῆσαι τῷ Χριστῷ συνεταξάμην· καὶ πῶς τὰ ὁμολογημένα Θεὸ διαλύσαι τολμήσω;

'Εφη δὲ αὕτης ἡ γυνὴ. 'Εστω καὶ τούτῳ σου τὸ θέλημα, καθὼς βούλοισ. ἄλλην δὲ μικρὰν τίνα

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perdition, yet to pollute my body through unclean union is grievous for me, and utterly impossible.'

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

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

Again quoth the damsel, 'Let this also be thy pleasure, as thou wilt. But fulfil me one other small
ST. JOHN DAMASCENE

καὶ οὔδαμων ἐπηρωσαν ἐπιθυμίαν μου, εἴπερ ὅτες ἐν ἀλήθειᾳ τὴν ψυχήν μου θέλεις σώσαι. συνηγενοῦ μοι ταύτη τῇ νυκτὶ καὶ μόνον, καὶ τοῦ σοῦ κατατρυφῆσαι με κάλλους ποίησον, τῆς ἐμῆς τε αὐτῶς ἐμπλήσθητι ὀραίοτητος. καὶ λόγον σοι δίδωμι, ἀμα πρὸς Χριστιανὴν γενέσθαι καὶ πᾶσαν ἑκφυγεῖν τὴν τῶν θεῶν μου λατρείαν. καὶ ἐσται σοι οὐ μόνον συγγνώμη ἑνεκεν τῆς οἰκονομίας ταύτης, ἀλλὰ καὶ δωρεῶν ἀντάμειψις παρὰ τῶν Θεῶν σου ἑνεκα τῆς ἐμῆς σωτηρίας. Χαρὰ γὰρ, φησιν ἡ Γραφὴ σου, γίνεται ἐν ὑπάνοιᾳ 278 ἐφ' ἐν ἀμαρτωλῷ μετανοοῦντι. εἴ οὖν χαρὰ γίνεται ἐν ὑπάνοιᾳ δι' ἐπιστροφῆν ἀμαρτωλοῦ, τῷ προένῳ τῆς ἐπιστροφῆς οὐ μέγας ἐπο- 

φειλεται μισθός; ναὶ, οὕτως ἔχει, καὶ μὴ ἁμφί- 

βαλλε. οὐ πολλά δὲ καὶ οἱ ἀρχηγοὶ τῆς θρη- 

σκείας ὑμῶν ἀπόστολοι κατ' οἰκονομίαν ἔποιουν, 

παραβαίνοντες ἔσθ' ὅτε ἐντολή, ἑνεκα μείζονος 

d' 

ἐντολῆς; οὐ τὸν Παῦλον λέγεται περιτεμεῖν τὸν 

Τιμόθεου, ἑνεκα κρείττονος οἰκονομίας; καίτοι 

παράνομον Χριστιανοῖς ἡ περιτομὴ λεγόνταςται: 

ἀλλ' ὅμως ἓκεινος οὐ παρετήσατο τοῦτο ποιήσαι. 

καὶ πολλά τοιαῦτα ἐν ταῖς Γραφαῖς σου εὐρήσεις. 

εἰ οὖν κατὰ ἄλληθειν, καθὼς λέγεις, σῶσαι μου 

tὴν ψυχὴν ζητεῖς, τὴν μικράν μου ταύτην ἐπι-

θυμίαν πλήρωσον. καὶ ἐγὼ μὲν τελεία σοι 

κοινωνία γὰμαν συναφθῆναι ζητοῦσα, ἐπεὶ σοι 

οὐ καταθύμιον ἐστὶ τοῦτο, οὐκ ἔτι σε καταναγ-

κάζω, τὰ ἀρεστὰ σοι πάντα ποιοῦσα· λοιπὸν καὶ 

αὐτὸς μὴ πάντη βδελύξῃ ἀλλ', ὑπακούσας μου 

tὸ ἀπάξ τοῦτο, σώσεις με, τῆς δεισιδαιμόνος

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and trivial desire of mine, if thou art in very truth minded for to save my soul. Keep company with me this one night only, and grant me to revel in thy beauty, and do thou in turn take thy fill of my comeliness. And I give thee my word, that, with daybreak, I will become a Christian, and forsake all the worship of my gods. Not only shalt thou be pardoned for this dealing, but thou shalt receive recompense from thy God because of my salvation, for thy Scripture saith, "There is joy in heaven over one sinner that repenteth." If, therefore, there is joy in heaven over the conversion of a sinner, shall not great recompense be due to the causer of that conversion? Yea, so it is: and dispute it not. Did not even the Apostles, the leaders of your religion, do many a thing by dispensation, at times transgressing a commandment on account of a greater one? Is not Paul said to have circumcised Timothy on account of a greater dispensation? And yet circumcision hath been reckoned by Christians as unlawful, but yet he did not decline so to do. And many other such things shalt thou find in thy Scriptures. If then in very sooth, as thou sayest, thou seekest to save my soul, fulfil me this my small desire. And although I seek to be joined with thee in the full estate of matrimony, yet, sith this is contrary to thy mind, I will never constrain thee again, but will do everything that liketh thee. For the rest, do not thou utterly abhor me; but hearken to me for the nonce, and thou shalt deliver me from superstitious error, and thou shalt do whatever

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πλάνης ῥυσάμενος, τὰ δεδογμένα δὲ σοι εἰς τὸ ἐξῆς ποιήσεις διὰ βίου παντός.

Οὕτω λέγουσα (καὶ γὰρ εἰχὲ τὸν εἰσηγοῦμενον, ὁ καὶ τὰ ὠτα ὑπείχεν αὐτῇ κρυφίως καὶ Γρα-φῶν ἐμπειρὸς ὁ θρητικὸς ἦν, ὁ τῆς κακίας ὀντός δημιουργὸς καὶ διδάσκαλος), τοιαῦτα τοιχαροῦν λέγουσα καὶ ὑποσαίνουσα, δίκτυα τε καὶ παγίδας ἐκ δεξιῶν τε καὶ ἐξ εὐωνύμων αὐτῷ περιπλέ-κουσα, τὸν πύργον αὐτοῦ τῆς ψυχῆς διασαλεύειν ἥρχετο, τὸν τόνον τε ὑποχαλαν αὐτοῦ τῆς προ-
θέσεως, καὶ τὴν γνώμην μαλακωτέραν ποιεῖν. ὁ 279
dὲ σπορεύσ τῆς κακίας καὶ τῶν δικαίων ἔχθρός,
σαλευμόμενον αὐτοῦ τὴν καρδίαν ἵδων χαρᾶς
ἐμπλέως γεγονός φωνεῖ παρευθὺ τὰ σὺν αὐτῷ
παραγενόμενα τῆς πονηρίας πνεύματα, Ὁράτε,
κράζων, ὅπως ἡ κόρη αὐτῆς λαμάθαι εἰς τὸν ἥρ
συκεύα της ἀνώτατος ἁμάς. Δεῦτε οὖν, ἵσχυ-
ρῶς νῦν ἐπιπέσωμεν αὐτῷ, οὐχ ἐντάσεως γὰρ
ἐπέκειναν καὶ ἡμᾶς ἄπαξ.

Τὸ ἐκείνον ἑκατέραν ἵσχυρὸν φλεγόμενον καὶ
πρὸς τὴν ἀμαρτίαν αἰχμαλωτίζομεν, καὶ τοὺς
λογισμοὺς αὐτοῦ τὴν σωτηρίαν τῆς κόρης
καὶ πρὸς Θεοῦ ἐπιστροφῆν, ὡς ἀγκιστρῷ δέλεαρ,
τῇ προκειμένῃ πράξει περιπλέκουσα, καὶ ὁχλού-
τας αὐτῷ τῇ τοῦ ἔχθροῦ ὑποβολῆ μὴ ἀμαρτίαν
ἐναι τὸ ἐπὶ σωτηρίᾳ ψυχῆς ἀπαξ ἡνωμένη.
seemeth thee good hereafter all the days of thy life.'

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

When Ioasaph saw that he was greatly inflamed, and was being led captive into sin, and perceived that his thoughts about the salvation of the damsel and her conversion to God had been set like bait on hook to hide the deed which she purposed, and were troubling him with the suggestion of the enemy, that, for the salvation of a soul, it was not sin for once to lie with a
συγγενέσθαι, στενάξας ἐν ἀπορίᾳ ψυχῆς βύθιον
tι καὶ τετηκός, ἐαυτὸν εὐθὺς πρὸς εὐχὴν συντεῖ-
νει, καὶ ὥστε τοὺς δακρύων ἐξ ὀφθαλμῶν δαφιλῶς
προχέων ἔβοι πρὸς τὸν δυνάμενον σώζειν τοὺς
ἐπ’ αὐτῷ πεποιθότας. Ἐπὶ σοὶ, Κύριε, ἠλπίσας:
μὴ κατασχυνθεῖν εἰς τὸν αἰῶνα, μηδὲ κατα-
γελασάτωσάν με οἱ ἐχθροὶ μου, τὸν τῆς σῆς
ἑχόμενον δεξιὰς: ἀλλὰ παράστηθι μοι ἐν τῇ
ώρᾳ ταύτη, καὶ κατὰ τὸ σὸν θέλημα εὐθυνον τὰς
όδους μου, ἵνα δοξασθῇ τὸ ὄνομά σου τὸ ἔνδοξον
καὶ φοβερὸν ἐπ’ ἐμοὶ τῇ οἰκέτῃ σου, ὅτι εὐλο-
γητὸς εἰς εἰς τοὺς αἰῶνας. ἀμήν.

Ἐφ’ ἰκανὸς δὲ ὄρας μετὰ δακρύων εὐξάμενος
καὶ πολλὰ γονυκλήτησας, καθήκεν ἐαυτὸν ἐπὶ
τοῦ ἐδάφους. καὶ ὑπνώσας μικρόν, ὅρα ἐαυτὸν
ὑπὸ τινῶν φοβερῶν ἀρπαγέντα, καὶ τόπους οὓς
οὐδέποτε ἔωρακε διελθόντα, καὶ ἐν τοῖς γενόμενοι
μεγάστῃ πεδιάδι ώραίοις ἀνθεσί καὶ λίαν εὐώδεσι
κομώσῃ, ἐνθα φυτὰ μὲν ἑώρα παντοδαπὰ καὶ
ποικίλα, καρποῖς ἔννοις τῆς καὶ θαυμασίοις
βρίθοντα, ἰδεῖν τε ἡδίστους καὶ ἄψαθαι ποθει-
νοῖς. τὰ τε φύλλα τῶν δένδρων λυγρὸν ὑπήχει
ἀδρα τινὶ λεπτοτάτη, καὶ ἀκόρεστον καὶ χαρι-
εστάτην ἐκπέμπονται εὐώδιαν κινοῦμενα, θρόνοι
τε ἀνέκειντο ἐκ καθαρωτάτου χρυσοῦ καὶ λίθων
tιμῶν κατεσκευασμένοι, λαμπρῶν οἷον αἰγὴν
ἀφιέντες, καὶ κλίναι ἐν ἐξάλλοις τισὶ στρωμναῖς
καὶ τῷ κάλλει τὴν διήγησιν νικῶσαι κατηγλαί-
σμέναι. οὕτα τε παρέρρει διανυγὴ λίαν καὶ
αὐτὰς εὐφραίνοντα τὰς ὁράσεις. τὴν δὲ θαυ-
μασθῆν ταύτην καὶ μεγάλην πεδιάδα οἱ φοβεροὶ
ἐκεῖνοι διαγαγόντες αὐτὸν εἰς πόλιν εἰσήγαγον
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BARLAAM AND IOASAPH, xxx. 279–280

woman, then in the agony of his soul he drew a deep and lamentable groan, and nerved himself to pray, and with streams of tears running down his cheeks, he cried aloud to him that is able to save them that trust in him, saying, ‘On thee, O Lord, have I set my trust: let me not be confounded for ever; neither let mine enemies triumph over me, that hold by thy right hand. But stand thou by me at this hour, and according to thy will make straight my path, that thy glorious and dreadful name may be glorified in me thy servant, because thou art blessed for ever. Amen.’

Now when he had prayed in tears for many hours, and often bent the knee, he sunk down upon the pavement. After he had slumbered awhile, he saw himself carried off by certain dread men, and passing through places which he had never heretofore beheld. He stood in a mighty plain, all a-bloom with fresh and fragrant flowers, where he descried all manner of plants of divers colours, charged with strange and marvellous fruits, pleasant to the eye and inviting to the touch. The leaves of the trees rustled clearly in a gentle breeze, and, as they shook, sent forth a gracious perfume that cloyed not the sense. Thrones were set there, fashioned of the purest gold and costly stones, throwing out never so bright a lustre, and radiant settles among wondrous couches too beautiful to be described. And beside them there were running waters exceeding clear, and delightful to the eye. When these dread men had led him through this great and wondrous plain, they brought him to a city that
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ἀρρήτω τινὶ λαμπρότητι ἀποστιλβοῦσαν, ἐκ χρυσίου μὲν διανυόσ τὰ τεῖχη, λίθων δὲ δῶν οὐδεὶς πώσποτε ἐώρακε τὰς ἑπάλξεις ἔχουσαν ἀνεγηγηρέμενας. ὁ τὸς ἀν ἐκείνης εἴποι τὸ κάλλος τῆς πόλεως καὶ τὴν φαινότητα; φῶς ἀνωθέν 281 πυκνὰ ταῖς ἀκτῖσι διάτον πάσας αὕτης τὰς πλατείας ἐπλήρουν καὶ ὑπόπτηροι τινὲς στρατιάι, αὕτη ἐκάστη φῶς ὁυσαί, ταύτη ἐπεδήμουν, μέλος ἄδουσαι ἀκοὴ βροτεία μηδέποτε ἀκουσθέν. καὶ φωνὴ ἥκουσε λεγούσης. Ἀὕτη ἡ ἀνάπαυσις τῶν δικαίων: αὕτη ἡ εὐφροσύνη τῶν εὐαρεστησάντων τῷ Κυρίῳ. ἐκείθεν οὖν ἐξαγαγόντες οἱ φρυκω- δέστατοι ἄνδρες ἐκείνοι, εἰς τοῦπίσω Ἀγείν ἔλεγον. ὁ δὲ, τῆς τερπνότητος ἐκείνης καὶ θυμηδίας ὅλος γενόμενος, Μὴ στερήσῃ με, ἔλεγε, μὴ στερή- σῃ, δυσωπῶ, τῆς ἀρρήτου χαρᾶς ταύτης· ἀλλὰ δότε κάμοι ἐν μιᾷ τῆς μεγίστης ταύτης πόλεως γνώις διαιτᾶσθαι. οἴ δὲ, Ἀδυνατῶν ἐστι νῦν, ἔλεγον, εἰναὶ σε ἑνταῦθα. ἀλλὰ κόπῳ πολλῷ καὶ ἰδρώτι ἔλευσή ὡδε, εἰπτερ ἑαυτὸν βιάσῃ.

Ταύτα εἶπον καὶ, τὴν μεγίστην αὐθίς πεδιάδα διελθόντες, εἰς τόπους ἀπῆνεγκαὶ σκοτεινοὺς καὶ πάσης ἀγδίας πεπληρωμένους, ἱσόρροπον τῆς ὁραθείας φαινότητος τὸ λυπηρὸν κεκτη- μένους. σκότος γὰρ ἦν ἄφεγγες καὶ ξοφερὸν παντελῶς. θλύσεως δὲ καὶ ταραχῆς τὸ πᾶν ἐπεπλήρωτο. ἐνθα κάμινος ἐξῆπτε πυρὸς ἀνα- φλεγομένης καὶ σκωλήκων γένως ἦν κολαστικῆς ἔρπον ἐκείσε. δυνάμεις δὲ τιμωρητικαὶ ἐφεστῶ- σαι τῇ καμίῳ, καὶ τινὲς ἔλεενῶς τῷ πυρὶ 282 κατακαίμενοι. καὶ φωνὴ ἥκουστο λέγουσα· Οὕτως ὁ τόπος τῶν ἀμαρτωλῶν: αὕτη ἡ κολασις 470
glistened with light unspeakable, whose walls were of dazzling gold, with high uprear’d parapets, built of gems such as man hath never seen. Ah! who could describe the beauty and brightness of that city? Light, ever shooting from above, filled all her streets with bright rays; and wingèd squadrons, each of them itself a light, dwelt in this city, making such melody as mortal ear ne’er heard. And Ioasaph heard a voice crying, ‘This is the rest of the righteous: this the gladness of them that have pleased the Lord.’ When these dread men had carried him out from thence, they spake of taking him back to earth. But he, that had lost his heart to that scene of joyaunce and heartsease, exclaimed, ‘Reave me not, reave me not, I pray you, of this unspeakable joy, but grant me also to dwell in one corner of this mighty city.’ But they said, ‘It is impossible for thee to be there now; but, with much toil and sweat, thou shalt come hither, if thou constrain thyself.’

Thus spake they; and again they crossed that mighty plain, and bare him to regions of darkness and utter woe, where sorrow matched the brightness which he had seen above. There was darkness without a ray of light, and utter gloom, and the whole place was full of tribulation and trouble. There blazed a glowing furnace of fire, and there crept the worm of torment. Revengeful powers were set over the furnace, and there were some that were burning piteously in the fire, and a voice was heard, saying, ‘This is the place of sinners; this the punishment for
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tῶν πράξεσιν αἰσχραῖς ἐαυτοὺς μολυνάντων· ἐπὶ τούτοις ἔξηγαγον αὐτὸν ἐκείθεν οἱ καὶ εἰσ-

αγαγόντες. καὶ εἰς ἐαυτὸν εὐθὺς ἔλθον ἐντρομοὶ

ἡ ὄλος· δάκρυα δὲ ποταμὸν κατέδυνοι οἱ ὁφθαλμοὶ αὐτοῦ. πᾶσα δὲ ἡ ὁραιότης τῆς ἀκο-

λάστου κόρης ἐκείνης καὶ τῶν λοιπῶν δυσωδεσ-

τέρα βορβόρων καὶ σπαρίας αὐτῷ λελόγιστο.

στρέφων δὲ ἐν τῇ ψυχῇ τῶν ὀραθέντων τὴν

μνήμην, τῷ πόθῳ τῶν ἁγαθῶν καὶ τῷ φόβῳ

τῶν ἀνιαρῶν ἐκείνων ἐπὶ τῆς κλίνης κατέκευτο

ξιστα ἐγερθήματι δυνάμενος·

Ἀνηγγέλθη δὲ τῷ βασιλεῖ η τοῦ νῦν ἀρρω-

στία. καὶ δὲ ἐδώθω ἐπηρώτα τί τὸ συμβάν.

ὁ δὲ τὰ ὀραθέντα αὐτῷ διηγεῖται, καὶ φησιν·

Ἰνατὶ παγίδα ἡτοίμασας τοὺς ποσὶ μου, καὶ

κατέκαμψας τὴν ψυχήν μου; εἰ μὴ γὰρ Κύριος

ἐβοήθησέ μοι, παραβραγχ παράκης σὺν τῷ

ἀδίκῃ ὡς ψυχῆς μου. ἀλλ’ ἀγαθὸς ὁ Θεός τῷ

Ἰσραήλ, τοῖς εὐθέσι τῇ καρδία· δὲ καὶ τὴν ἐμὴν ἐρ-

ῥύσατο ταπείνωσιν ἐκ μέσου σκύμων. ἐκοιμήθην

γὰρ τεταραγμένος. ἀλλ’ ἐπεσκέψατο μὲ ἐξ ἅψως

ὁ Θεὸς μοι καὶ Σωτῆρ μου, καὶ ἔδειξέ μοι ὅλων

ἀγαθῶν ἀπεστέρησαν ἐαυτοὺς οἱ παροργίζοντες

αὐτῶν, ὅλων δὲ κολάσεων ὑπενθύνον εἰργάσαντο.

καὶ νῦν, ὅ πάτερ, ἐπεί σοι τὰ ὅποτα ἔβυσσας

τοῦ μὴ ἀκούσαι μοι τῆς φωνῆς τῆς τὰ ἁγαθά

σοι ἔπαθος, κἂν ἐμὲ κόλυμε τὴν εὐθείαν 283

βαδίσαι ὁδὸν. τοῦτο γὰρ ποθῶ, τοῦτο ἐφίλεμαι,

τοῦ πάντων ἀπαλαγήμαι, καὶ τόπους κατα-

ναβείν ἐνθα Βαρλαάμ ὁ τοῦ Χριστοῦ θεράπων

τὰς οἰκήσεις ἔχει, καὶ σὺν αὐτῷ τὸ λοιπὸν τῆς

παρούσης μου διανύσαι ζωῆς. εἰ δὲ βία κατα-

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them that have defiled themselves by foul practices.
Hereupon Ioasaph was carried thence by his guides;
and, when he came to himself, immediately he trem-
bled from head to foot, and, like a river, the tears
fell from his eyes, and all the comeliness of that
wanton damsel and her fellows was grown more
loathsome to him than filth and rottenness. And as
he mused in his heart on the memory of the visions,
in longing for the good and in terror of the evil, he
lay on his bed utterly unable to arise.

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

XXXI

Πάλιν οὖν ἄθυμια κατέσχε τὸν βασιλέα· πάλιν ἀπελέγετο ὅλην αὐτοῦ τὴν ζωήν, καὶ δεινὰ στρέφων ἐν ἑαυτῷ εἰς τὸ ἱδιον ἀπῆγα πα- λάτιον. τὰ δὲ παρὰ τοῦ Θεουδά ἀποσταλέντα τῆς πονηρίας πνεύματα κατὰ τοῦ θείου παιδὸς, ἐπανελθόντα πρὸς αὐτόν, κατησκυμμένα τὴν ἦτταν ἀνωμολόγει, καίτων ἰλυφενδὴ ὄντα: σύμ- βολα γὰρ σαφῆ τῆς ἦττης ἔφερον ἐπὶ τῆς πονηρᾶς αὐτῶν ὄψεως. ο δὲ, Καὶ οὕτω, φησίν, ἀσθενεῖς ὑμεῖς καὶ ταλαίπωροι, ὡς ἐνὸς μειρα- κίου μὴ περιγενέσθαι. τότε τὰ πονηρὰ πνεύ- ματα, θεία δυνάμει τιμωρούμενα, εἰς φῶς ἄκοντα τὴν ἀλήθειαν ἤγεν. Οὐχ ὑπομένομεν, λέγοντα, οὐδὲ ἀντοφθαλμῆσαι ὅλως τῇ τοῦ Χριστοῦ δυνάμει καὶ τῷ συμβόλῳ τοῦ πάθους αὐτοῦ, ἐν σταυρῷ καλοῦσιν. ἐκείνου γὰρ τυπουμένου, φθάνομεν ἀνακράτος φεύγοντές τε καὶ διωθού- μενοι πάντες οἱ τοῦ ἄερος ἄρχοντες καὶ κοσμο-κράτοις τοῦ σκότους, πρὶν ἡ τελείως αὐτὸ τυπωθῆναι. οἶδεν καὶ τῷ νεανίσκῳ τούτῳ ἐπιπε- σόντες δεινῶς ἐταράξαμεν· ο δὲ, τὸν Χριστὸν ἑπικαλεσάμενος εἰς συμμαχίαν καὶ τῷ σημείῳ τοῦ σταυροῦ καθοπλίας ἑαυτῶν, ἡμᾶς τε διώ- σατο μετ' ὀργῆς καὶ ἀσφάλειαν ἑαυτῶ ἔθετο. μὴ ῥελλήσαντες οὖν εὐρομεν ὄργανον, δί οὐ καὶ

Cyril, Cat. xiii. 140
Eph. vi. 12
Prudentius, Cathem. 134 ff.
force, thou shalt quickly see me die of grief and despair, and thou shalt be no more called father, nor have me to thy son.'

XXXI

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

"Ὁ δὲ βασιλεὺς, πάντοθεν ἀπορούμενος, τὸν Θεοῦαν αὖθις προσκαλεῖται, καὶ φησιν. Τὰ μὲν δεδογμένα σοι, σοφώτατε, πάντα πληρώσαντες, οὐδεμιάν τὴν ὀφέλειαν εὔρομεν. γυνὶ δὲ, εἰ τίς σοι ἐτέρα ὑπολέξειται ἐπίνοια, κάκεινς πείραν 285 ληψόμεθα. ἡ γως εὕρω τινὰ τοῦ κακοῦ λύσιν.

Αἰτησάμενον δὲ τοῦ Θεοῦαν εἰς ὀμμίλιαν ἐπεθεὶν τοῦ νεοῦ, ἐσθεν συμπαραλαβὼν αὐτῶν, ὁ βασιλεὺς εἰς ἐπίσκεψιν ἄπερχεται τοῦ νεοῦ. καὶ καθισας λόγους ἔκαλεν ὁ βασιλεὺς, ὄνειδος αὐτῶν καὶ μεμφόμενος ἔπι τῇ ἀνηκοίᾳ αὐτοῦ καὶ ἀνενότητι γνώμῃ. ἐκεῖνον δὲ τὰ αὐτὰ αὖθις βεβαιούντος καὶ μηδὲν προτιμὰν τῆς Χριστοῦ ἀγάπης βοῶτος, παρελθὼν εἰς μέσον, ὁ Θεοῦὰς ἔφη. Τῇ κατέγρως, ὦ Ἰωάσαφ, τῶν ἀθανάτων ἡμῶν θεῶν, ὃτι τῆς αὐτῶν ἀπέστης λατρείας, καὶ, τῶν σὸν πατέρα καὶ βασιλέα οὕτως παροργίζων, μισητὸς παντὶ γέγονας τῷ λαιῷ; οὐχὶ παρ’ αὐτῶν σοι τὸ ξῆν; οὐκ αὐτῷ παρέσχον σε τῷ πατρί, τῆς αὐτοῦ ἀκούσαντες εὐχῆς καὶ τῶν τῆς ἀτεκνίας δεσμῶν λυτρωσάμενοι; πολλὰς δὲ ματαιολογίας καὶ ἀνωθελεῖς προτάσεις ὁ ἐν κακοῖς γηράσας προβαλλόμενος, καὶ συλλογισμοὶς ῥάπτων περὶ τοῦ κηρύγματος τοῦ

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did once confront the first-made man and prevailed against him. And verily we should have made this young man's hope vain; but again Christ was called on for help, and he consumed us in the fire of his wrath from above, and put us to flight. We have determined to approach the prince no more.' Thus, then, did the evil spirits plainly make known unto Theudas all that was come to pass.

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

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

Exod. x. 21 ΄Ακουσον, ο πλάνης βυθὲ καὶ ψηλαφητοῦ σκότους ὄσφωδεστερε, τὸ Βαβυλώνιον σπέρμα, τὸ τῆς Χαλανικῆς πυργοποιίας ἐκγενον, δι' ἡς ὁ κόσμος συνεχύθη, ματαιόφρον καὶ ἄθλιε γέρουν, οὕτε καὶ ἡ πυρᾶ καὶ θεῖος κατακαυθείσα. 286 Πεντάπολες ἐλαφροτέρα τοῖς ἀμαρτήμασι γέγονε. τί χλευάζειν ἐπιχειρεῖ τὸ τῆς σωτηρίας κήρυγμα, δι' ἡς τὰ ἐσκοτισμένα ἐφωτίσθη, δι' ἡς οἱ πεπλαιμνημονίν την ὄδον εὗρον, δι' ἡς οἱ ἀπολολότες καὶ δεινώς αἰχμαλωτισθέντες ἀνεκλήθηναν; τί κρεῖττον, εἰπε μοι, Θεῶ οἰκτίστω καὶ ἀθανάτω τῇ ἀρχῇ καὶ πηγῇ τῶν ἀγαθῶν, οὐ τὸ κράτος ἀνεκαστὸν καὶ ἡ δόξα ἀκατάληπτος, ο παρευστήκεισαν χίλιαι χιλιάδες καὶ μύραι μυριάδες ἀγγελικῶν ταγμάτων καὶ ὀυρανίων, καὶ πλήρης ὁ οὐρανός καὶ ἡ γῆ τῆς δόξης αὐτοῦ, δι' οὐ τὰ πάντα ἐκ τοῦ μὴ ὄντος παρήχθη, δι' οὐ κρατεῖται τὸ πᾶν καὶ συνέχεται καὶ τῇ προνοίᾳ αὐτοῦ διοικεῖται, τούτω βελτιών λατρεύον, ἢ δαίμονι ὀλεθρίοις καὶ ἀγάλχοις εἰδόλοις, ὃν ἡ δόξα καὶ ὁ ἐπαινος μοιχεῖα ἐστί καὶ παιδοδοθεία καὶ τὰ λοιπὰ τῆς ἀνομίας ἔργα, ἢ περὶ τῶν ὑμετέρων ἀναγέγρα-πται θεῶν ἐν τοῖς συντάγμασι τῆς δεισιδαιμο-

1 Οὐκ ἠλαβον τὴν χώραν τὴν ἐπανώ Βαβυλώνος καὶ Χαλαννῆ, οὐ δὲ πύργος ὕκοδομήθη; 1σ. x. 9 (Sept.) and Gen. xi. 9.

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

'Give ear, thou abyss of error, blacker than the darkness that may be felt, thou seed of Babylon, child of the building of the tower of Chalané, whereby the world was confounded, foolish and pitiable dotard, whose sins out-weigh the iniquity of the five cities that were destroyed by fire and brimstone. Why wouldest thou mock at the preaching of salvation, whereby darkness hath been made light, the wanderers have found the way, they that were lost in dire captivity have been recalled. Tell me whether is better? To worship God Almighty, with the only-begotten Son and the Holy Ghost, God uncreate and immortal, the beginning and well-spring of good, whose power is Beyond compare, and his glory incomprehensible, before whom stand thousand thousands, and ten thousand times ten thousand of Angels and heavenly hosts, and heaven and earth are full of his glory, by whom all things were brought into being out of nothing, by whom everything is upheld and sustained and ordered by his providence; or to serve deadly devils and lifeless idols, whose glory and boast is in adultery and the corrupting of boys, and other works of iniquity that have been recorded concerning your gods in the books of your superstition? Have ye no convicting...
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νίας ὑμῶν; οὐκ αἰδείσθε, ταλαίπωροι, πυρὸς ἀκοιμήτου βορᾶ, ὁμοίωμα γένους Χαλδαϊκοῦ, οὐκ αἰσχύνεσθε νεκρὰ ξύλα προσκυνούντες, χειρ- 287 ῥὸς ἄνθρωπινῆς ἔργα; λίθον γὰρ λάξευσαντες ἢ ξύλον τεκτονεύσαντες, θεὸν προσηγορεύσατε· εἴτε τὸν κάλλιστον ἐκ βοουκωλῶν ταῦταν λαβὼν- τες, ἢ ἄλλο τυχον τῶν εὐπρεπεστάτων ξύλων, νεκρῷ σεβάσματι θύετε ἀνόητοι. τιμωτέρον ἐστὶν σου τοῦ σεβάσματος τὸ θύμα· τὸ μὲν γὰρ ξύλον ἄνθρωπος ἐποίησε, τὸ δὲ ξύλον ὁ Θεὸς ἐδημιουργησε. καὶ πόσον σου μᾶλλον τοῦ λογι- κοῦ συνετέρων ἐστὶ τὸ ἄλογον ξύλον; τὸ μὲν γὰρ οίδε τὸν τρέφοντα· σὺ δὲ τὸν Θεὸν ἡγούντας, δι' αὐτό εἰκ τοῦ μὴ ὄντος παρῆχθης, δι' αὐτὸ γὰρ καὶ συντετήρησαν, καὶ καλεῖς θεὸν. δὲν πρὸ μικροῦ ἐξελέπτει σιδήρῳ τυπτόμενον καὶ πυρὶ καίμενον τε καὶ χωνεύμενον, καὶ σφύρας ἐλαυνόμενον, δὲν ἄργυρον καὶ χρυσὸν περιέθηκαν καὶ χαμόθεν υψώσας ἐφ' υψηλοῦ μετεόρισας· εἰτα, πασῶν ἐπὶ τῆς γῆς, τοῦ ταπεινοῦ λίθου κεῖσαι ταπεινό- τερον, προσκυνῶν οὐ Θεὸν ἀλλὰ τὰ ἔργα τὸν χειρὸν σου τὰ νεκρὰ καὶ ἄψυχα. μᾶλλον δὲ 288 οὐδὲ νεκρὸν ἄν εἰς δίκαιον καλείσθαι τὸ εἰδώλιον; πῶς γὰρ ἄν νεκρὸν εἴῃ τὸ μηδέποτε ξύσαν; ἀλλὰ τι καίνον ἐδει ἐφευρέων αὐτῷ ἰδιόμα καὶ τῆς τοσ- αῦτης παραφροσύνης ἐπάξιον. ο μὲν γὰρ λίθινος θρύπτεται, ο δὲ ὄστρακος κατάγωνται, ὁ χαλ- κοῦς ἵσταται, ὁ χρυσὸς καὶ ὁ ἄργυρος χωνεύεται. ἀλλὰ καὶ πιπράσκονται οἱ θεοὶ σου, οἱ μὲν εὐόνωσι, οἱ δὲ τιμῆς διε πλείστης. οὐχ ἡ θεότης γὰρ αὐτοῖς, ἀλλ' ἡ ὕλη τῆς πολυτέλειαν δίδωσι. Θεὸν δὲ τὶς ἀγοράζει; Θεὸν τὶς πωλεῖ; θεὸς δὲ 480
modesty, ye miserable men, fuel for unquenchable
fire, true copy of the Chaldean race, have ye no
shame to worship dead images, the works of men's
hands? Ye have carvèd stone and graven wood and
called it God. Next ye take the best bullock out of
your folds, or (may be) some other of your fairest
beasts, and in your folly make sacrifice to your dead
divinity. Your sacrifice is of more value than your
idol; for the image was fashioned by man, but the
beast was created by God. How much wiser is the
unreasonable beast than thou the reasonable man?
For it knoweth the hand that feedeth it, but thou
knowest not that God by whom thou wast created
out of nothing, by whom thou livest, and art
preserved; and thou callest God that which thou
sawest, but now, smitten by steel, and burnt and
moulded in the fire, and beaten with hammers, which
thou hast covered around with silver and gold, and
raised from the ground, and set on high. Then,
falling upon the earth, thou liest baser than the base
stone, worshipping not God but thine own dead and
lifeless handiwork. Or rather, the idol hath no
right to be called even dead, for how can that have
died which never lived? Thou shouldst invent
some new name worthy of such madness. Thy stone
god is broken asunder; thy potsherd god shattered;
thy brazen god rusteth; thy gold or silver god is
melted down. Aye, and thy gods are sold, some for
a paltry, others for a great price. Not their divinity
but their material giveth them value. But who
buyeth God? Who offereth God for sale?
ST. JOHN DAMASCENE

ἀκίνητος πώς ὄνομάζεται θεός; ἢ οὐχ ὅρας ὅτι ὁ μὲν ἐστῶς οὐδέποτε καθέξεται, ὁ δὲ καθεξόμενος οὐδέποτε ἀνίσταται;

Ἀισχύνθητι, ἀνόητε, χεῖρα θέσ ἑπὶ στόματί σοι, μεμωραμένε, τά τοιαύτα ἑπανών. τῆς ἀληθείας γὰρ ἀλλοτριωθεῖς, ψευδεῖς τύποις ἐπιλανήθης, ἀγάλματα πλάττων, καὶ τοῖς ἔργοις τῶν χειρῶν σου Θεοῦ περιτιθεῖς ὄνομα. ἀνάνηψον, ἀθλίε, καὶ σύνες ὅτι πρεσβύτερος εἰ τοῦ ὑπὸ σοῦ γενομένου θεοῦ. τάτα πολλῆς ἐστὶ μανίας. πέπεικας δὲ σαυτόν, ἄνθρωπός ᾐν, Θεὸν δύνασθαι ποιεῖν. καὶ πῶς ἐνδέχεται τούτῳ γενέσθαι; ὡστε οὐ Θεὸν ποιεῖς, ἀλλὰ μόρφωμα ἄνθρωπον ἢ ξύον τιών, μὴ γλώσσαν ἔχον, μὴ λάρυγγα, μὴ ἐγκέφαλον, μὴ τῶν ἐντός τιν, ὡστε οὕτε ἄνθρωπον ἐστὶν ὁμοίωμα, ὡστε ξύον, ἀλλ' ἀρχηστών πάντῃ καὶ ματαιότητος πλήρες. τί οὖν τὰ ἀναίσθητα κολασκεύεις; τί τοῖς ἀκινήτοις καὶ ἀνωφέλεσι προσκάθησαι; εἰ μὴ τέχνη παρῆν τοῦ λαθοξόου ἢ τοῦ τέκτονος ἢ τοῦ σφυροκότου, θεὸν οὐκ ἄν εἰχες. εἰ μὴ φύλακες παρακάθηντο, ἀπώλεσας ἂν τὸν θεὸν σου. ὅ γὰρ πολλάκις πόλεις πολυνθρώποις ἄφρονων εὐχεταὶ ὡς θεῷ διαφυλαχθῆναι, τούτῳ οἷοι παραμένουσι φύλακες ὡς μὴ κλατής. καὶ εἰ μὲν ἀργυροῦς ἢ χρυσοῦς ἐσται, ἐπιμελῶς φυλάσσεται· ἦν δὲ ἢ λίθινος ἢ πήλινος, ἢ ἀλλης τινὸς τοιαύτης εὐτελεστέρας ὑλῆς, ἐαυτόν φυλάσσει· ἵσχυρότερος γὰρ ἰσως ἐστὶν ὁ πήλινος τοῦ χρυσοῦ καθ’ ὑμᾶς.

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

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

'Do we not, then, well to laugh you to scorn, or rather to weep over you, as men blind and without understanding? Your deeds are deeds of madness.
ST. JOHN DAMASCENE

βείας ἐστίν. ο μὲν γὰρ πόλεμον ἀσκήσας, στρατιωτικὴς ἀντίμιμων ἰδέας ξόαν ἱδρύσας, ἐκάλεσεν Ἀρην ὃ δὲ γνωριμομανοῦσ ἐπιθυμίας τὴν ψυχὴν ἀνατυπωσάμενος, ἔθεσποιήσε τὸ πάθος, Ἀφροδίτην προσαγορεύσας. ἄλλος, τῆς ἐαυτοῦ φιλοτιμίας ἐνεκεν, ἐπλάσεν εἰδωλον, ὅπερ ἐκάλεσε Διόνυσον. ὁμως δὲ καὶ τῶν ἄλλων κακῶν ἐπιθυμητα τῶν ἰδιῶν παθῶν ἐστησαν εἰδωλα. τὰ πάθη γὰρ αὐτῶν θεοὺς ὠνόμασαν. καὶ διὰ τούτου παρὰ τοὺς αὐτῶν βωμοῖς ἠδυπαθείς εἰσίν ὀρχησεις, πορνικῶν ἁσμάτων ἤχου καὶ μανιώδεις ὁρμαί. τίς δὲ αὐτῶν καθεξῆς τὴν βδελυγμάτων ἐξείποι πρᾶξιν; τίς ἀνέξεται, τὰς ἐκείνοις αἰσχρολογίας καταλέγουν, τὸ ἐαυτὸ μολυναί στόμα; ἀλλὰ πάσι δήλα, καὶ ἡμεῖς σιωπῶμεν. ταύτα σου τὰ σεβάσματα, Θεοῦ τῶν ξόαν σου ἀναισθητότερε τούτοις με ἐπιτρέπεις προσκυνεῖν, ταύτα σέβεσθαι. τῆς σῆς ὄντως κακουργίας καὶ ἀσυνέτου γνώμης ἢ βουλήν ἂλλ' ὁμως αὐτῶν γένους, σὺ τε καὶ πάντες οἱ πεποίθητες ἐπ' αὐτοῖς. Ἐγὼ δὲ τῷ Θεῷ μου λατρεύσω, καὶ αὐτῷ 290 θύσω ὅλων ἐμαυτῶν, τῷ Θεῷ τῷ κτίστῃ καὶ προνοητῇ τῶν ἁπάντων διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, δι' οὗ τῆς προσαγωγῆς ἐσχήκαμεν πρὸς τῶν Πατέρα τῶν φῶτων ἐν Πνεύματι Ἀγίῳ, δι' οὗ ἐξηγοράσθημεν τῆς πικρᾶς δουλείας ἐν τῷ αἵματι αὐτοῦ. εἰ μὴ γὰρ ἐταπείνωσαν ἑαυτὸν μέχρι καὶ δούλου μορφῆς, οὐκ δὴ ἡμεῖς τῆς νικηθείσας ἡξιώθημεν. ἐταπεινώθη γούν δι' ἡμᾶς, οὐχ ἀρπαγμὸν ἡγούμενος τῆς θεότητα, ἂλλ' δ' ἂν δέμεινε, καὶ δ' οὐκ ἂν

1 Τουτέστιν οὐκ ἀπηξίωσεν ὡς ἀνθρωπος ὑπακούσαι, Max. Conf. Schol. 57d.

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

"As for me, I will serve my God, and to him will I wholly sacrifice myself, to God, the Creator and protector of all things through our Lord Jesus Christ, my hope, by whom we have access unto the Father of lights, in the Holy Ghost: by whom we have been redeemed from bitter slavery by his blood. For if he had not humbled himself so far as to take the form of a servant, we had not received the adoption of sons. But he humbled himself for our sake, not considering the Godhead a thing to be grasped, but he remained that which he was, and took
προσέλαβεν, ὡμίλησε τοῖς ἀνθρώποις, ἀνήλθεν ἐν τῷ σταυρῷ τῇ σαρκεί αὐτοῦ, ἐτέθη τάφῳ ἐπὶ τρισὶν ἡμέραις, κατήλθεν ἐν τῷ ἄδη, καὶ ἐξήγαγεν οὐσίας κατειχεὶς δεσμών ὁ δεινὸς κοσμοκράτωρ πεπραμένους ύπὸ τῆς ἀμαρτίας. τίς οὖν ἐγένετο βλάβη αὐτῷ ἐκ τούτων, ὃ τι χλευάζουσιν δοκεῖς; οὐχ ὁρᾶς τὸν ἤλιον τούτον, πόσοις κατατέμπει τὴν ἀκτίνα τούτοις ἀχρήστοις καὶ ῥυπαροῖς; πόσα ἐπιθέλει σώματα νεκρῶν ὀδωρότα; μή τις αὐτῷ προστρίβεται μῶμος; οὐ 291 τὰ ῥυπα�ὰ μὲν καὶ σεσηπώτα ἔρρηνει καὶ συσφίγγει, τὰ ἐσκοτισμένα δὲ φωτίζει, καὶ αὐτῶς ἀσινής πάντῃ καὶ ἀνεπίδεκτος παντὸς ὑπάρχει ῥύπων; τί δὲ τὸ πῦρ; οὐ τὸν σίδηρον μέλανα λαβὼν ἐν ἑαυτῷ καὶ ψυχρόν, φλογοειδῆ ὄλον καὶ πεπυρακτωμένον ἐργάζεται; μή τι μετέλαβε τῶν ἰδιωμάτων τοῦ σιδήρου; μή, τυπτομένου τοῦ σιδήρου σφύραις καὶ μαστίζομένου, πάσχει τι τὸ πῦρ ἡ βλάβην ὅλως ύφίσταται;

Εἰ οὖν τὰ κτιστὰ ταῦτα καὶ φθαρτὰ οὐδὲν ἀπὸ τῆς κοινωνίας τῶν εὑρεστέρων πάσχεις πέφυκε, τίνι λόγῳ, ἀνόητε σὺ καὶ λιθοκάρδιε, χλευάζεις με τολμᾶς λέγοντα ὅτι ὁ νῖος καὶ λόγος τοῦ Θεοῦ, οὐδόλως ἔκκαμάς τῆς πατρικῆς δόξης, ἀλλ’ ὁ αὐτὸς ὁ Θεός, ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων ἀνείληφε σῶμα ἀνθρώπινον, ἵνα τοὺς ἀνθρώπους κοινωνοῦν ποιήσῃ τῆς θείας καὶ νοερᾶς φύσεως, καὶ ἐκ τῶν καταχθονίων τοῦ ἄδου ἐξαγαγὼν τὴν ἡμῶν οὐσίαν, τῇ οὐρανίῳ τιμήσῃ δόξῃ ἵνα τὸν ἄρχοντα τοῦ σκότους τοῦ αἰῶνος τούτου, τῇ προσλήψει τῆς σαρκός δελεάσει, χειρώσεται, καὶ τὸ γένος ἡμῶν τῆς αὐτοῦ τυραννίδος ἐλευθερώσειν, ἐνδιδυ τοι καὶ ἀπαθῶς προσ-
on himself that which he was not, and conversed with men, and mounted the Cross in his flesh, and was laid in the sepulchre by the space of three days; he descended into hell, and brought out from thence them whom the fierce prince of this world held prisoners, sold into bondage by sin. What harm then befell him thereby that thou thinkest to make mock of him? Seest thou not yonder sun, into how many a barren and filthy place he darteth his rays? Upon how many a stinking corpse doth he cast his eye? Hath he therefore any stain of reproach? Doth he not dry and shrivel up filth and rottenness, and give light to dark places, himself the while unharmed and incapable of receiving any defilement? And what of fire? Doth it not take iron, which is black and cold in itself, and work it into white heat and harden it? Doth it receive any of the properties of the iron? When the iron is smitten and beaten with hammers is the fire any the worse, or doth it in any way suffer harm?

‘If, then, these created and corruptible things take no hurt from contact with things commoner than themselves, with what reason dost thou, O foolish and stony-hearted man, presume to mock at me for saying that the Son, the Word of God, never departing from the Father's glory, but remaining the same God, for the salvation of men hath taken upon him the flesh of man, to the end that he may make men partakers of his divine and intelligent nature and may lead our substance out of the nether parts of hell, and honour it with heavenly glory; to the end that by taking of our flesh he may ensnare and defeat the ruler of the darkness of this world, and free our race from his tyranny. Wherefore, I tell thee, without suffering

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omilei τῷ πάθει τοῦ σταυροῦ, τὰς δύο παριστῶν φύσεις αὐτοῦ· ὥς μὲν γὰρ ἀνθρωπός σταυρωταί, ὥς θεὸς δὲ σκοτίζει τὸν ἡμῶν, κλονεῖ τὴν γῆν, καὶ πολλὰ κεκοιμημένα ἐγείρει σώματα ἐκ τῶν μνημάτων· πάλιν ὡς ἀνθρωπὸς θυήσει, ὥς δὲ 292 θεὸς ἐξανίσταται σκυλεύσας τὸν ἄθην. διὸ καὶ κέκραγεν ὁ προφήτης· Ὁ ἄδης ἐπικράνθη συναν- τήσας σοι κάτω. ἐπικράνθη γὰρ καὶ ἐνεπαίχθη ἀνθρωπών δοκῶν λαβεῖν ψιλῶν, τῷ Θεῷ δὲ περι- τυχών, καὶ κενὸς ἐξαίφνης γεγονὼς καὶ αἰχμά- λωτος. ἐγείρεται τοιγαροῦν ὡς Θεός, καὶ ἀνέρχεται εἰς οὐρανοὺς, ὃθεν οὐδαμῶς ἐχωρίσθη. καὶ τὴν φύσιν ἡμῶν τὴν εὐτελῆ, τὴν πάντων ἀσυνε- τωτὲραν, τὴν ἀγνώμονα καὶ ἡτιμωμένην, τῶν πάντων ἀνωτέραν πεποίηκε, καὶ ἐπὶ θρόνου δόξης ἐνίδρυσε, δόξης ἀποστίλθησαν ἅθανατον. τίς οὖν αὐτῷ τῷ Θεῷ καὶ λόγῳ προσεγένετο ἐντεῦθεν βλάβη, ὅτι βλασφημεῖν óυκ ἑρυθραῖς; τί δὲ; βέλτιον τάῦτα ὁμολογεῖν, καὶ τοιούτοις σέβεσθαι Θεόν, ἀγαθὸν καὶ φιλάνθρωπον, διὸ ἐντέλλεται δικαιοσύνην, ἐγκράτειαν ἐπιτάσσει, καθαρότητα νομοθετεί, ἐλεείν διδάσκει, πίστιν παρέχει, εἰρή- νην κηρύσσει, αὐτοαλήθειαν ὁνομάζεται καὶ ἄστιν, αὐτοαγάπη, αὐτοαγαθότης· τούτοις βέλτιον σέβε- σθαι ἢ τοὺς θεοὺς σοὺ, τοὺς πολυπαθεῖς καὶ κακούς, τοὺς αἰσχροὺς καὶ τοῖς πράγμασι καὶ τοῖς ὀνόμασιν; οὐαί ὑμῖν, τῶν λίθων λιθωδέ- στεροι καὶ τῶν ἀλόγων ἀλογότεροι, τῆς ἄπω- λείας νικής, τοῦ σκότους κηρουνόμου· μακάριος δὲ ἐγὼ καὶ πάντες οἱ Χριστιανοὶ, Θεὸν ἐχουντες ἀγαθὸν καὶ φιλάνθρωπον. οἱ γὰρ αὐτῷ λατρεύ- οντες, καὶν ὁλίγον χρόνον ἐν τῷ νῦν βίῳ κακο- 488
he met the suffering of the Cross, presenting therein his two natures. For, as man, he was crucified; but, as God, he darkened the sun, shook the earth, and raised from their graves many bodies that had fallen asleep. Again, as man, he died; but, as God, after that he had harried hell, he rose again. Wherefore also the prophet cried, Hell is in bitterness at having met thee below: for it was put to bitter derision, supposing that it had received a mere man, but finding God, and being made suddenly empty and led captive. Therefore, as God, he rose again, and ascended into heaven, from whence he was never parted. And our nature, so worthless and senseless beyond everything, so graceless and dishonoured, hath he made higher than all things, and established it upon a throne of honour, with immortal honour shining round. What harm therefore came to God, the Word, that thou blasphemest without a blush? Go to! Better were it to make this confession, and to worship such a God, who is good and a lover of mankind, who commandeth righteousness, enjoineth continency, ordaineth chastity, teacheth mercy, giveth faith, preacheth peace; who is called and is himself the very truth, the very love, the very goodness. Him were it not better to worship than thy gods of many evil passions, of shameful names and shameful lives? Woe unto you that are more stony hearted than the stones, and more senseless than the senseless, sons of perdition, inheritors of darkness! But blessed am I, and all Christian folk, having a good God and a lover of mankind! They that serve him, though, for a season in this life they endure evil,
παθήσωσιν, ἀλλὰ τὸν ἀθάνατον τῆς ἀνταποδο-
σεως καρπὸν τρυγήσουσιν ἐν τῇ βασιλείᾳ τῆς 293
ἀτελευτήτου καὶ θείας μακαριότητος.

XXXII

"Εφη δὲ πρὸς αὐτόν ὁ Θεουδᾶς· Ἡδον φανερὸν
ἐστιν, ὅτι τὴν καθ' ἡμᾶς θρησκείαν πολλοὶ καὶ
μεγάλοι σοφοί, καὶ ἐξηγηταί, καὶ θαυμαστοὶ
tὴν ἀρετὴν καὶ ἐπιστήμην, ἐνομοθέτησαν, καὶ
πάντες οἱ βασιλεῖς τῆς γῆς καὶ δυνάσται ὡς
καλὴν καὶ μηδὲν σφαλερὸν ἔχονσαν ἐδέξαντο,
tὴν δὲ τῶν Γαλιλαίων ἄγνωστο τινες, πτωχοὶ
tε καὶ εὐτελεῖς ἐκήρυξαν ἄνδρες, καὶ αὐτοὶ
eυαρίθμητοι καὶ μὴ τῶν δώδεκα τὸ μέτρον ὑπερ-
βαινοῦσε. τῶς οὖν τῶν ὀλυγων, ἀσήμων τε καὶ
ἄγνωστος, τὸ κήρυγμα προτιμητέον τῆς τῶν
πολλῶν καὶ μεγάλων καὶ σοφία τοσαύτη λαμ-
ψάντων νομοθεσίας; τίς δὲ ἡ ἀπόδειξις τούτους
ἀληθεύειν, κακείωςς ψεύδεσθαι;

Αὖθις οὖν ὁ τοῦ βασιλέως ψίς ἀπεκρίνατο·
Τάχα, Θεουδᾶ, ὅνοις εἰ,1 το τοῦ λόγου, λύρας
ἀκούων καὶ ἀσύνετος μένων, μάλλον δὲ ἀστῆς
βύων τὰ ὥτα τοῦ μὴ ἀκούσαι φωνῆς ἐπαδόντων.
kαλῶς οὖν ὁ προφήτης εἴπε περὶ σοῦ· εἰ ἄλλα-
ξεται Αἰθίοψ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ
ποικίλματα αὐτῆς, καὶ σὺ δυνησθῇ εὐ ποιῆσαι
μεμαθηκῶς κακά, μωρὲ καὶ τυφλὲ, πῶς οὐκ
ἀγεί σε εἰς αἰσθήσιν ἡ τῆς ἀληθείας ἱσχύς; 294
τοῦτο γὰρ αὐτὸ τὸ παρὰ πολλῶν μὲν ἐπὶ σοφίας
θαυμαζομένων ἑπανείσθαι τὰ μιαρὰ σου σεβά-

1 ὑνοῖς λύρας ἰκουσε καὶ σάλπιγγος ὑς.

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yet shall they reap the immortal harvest of recompense in the kingdom of unending and divine felicity.'

XXXII

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

Again the king's son made answer, 'Belike, Theudas, thou art the ass of the proverb, that heard but heeded not the harp; or rather the adder that stoppeth her ears, that she may not hear the voice of the charmers. Well, therefore, spake the prophet concerning thee. If the Ethiopian can change his skin, or the leopard his spots, then mayest thou also do good, that hast been taught to do evil. Thou fool and blind, why doth not the force of truth bring thee to thy senses? The very fact that your foul idols are commended by many men of marvellous
σματα, παρὰ πολλῶν δὲ βασιλέων κρατύνεσθαι, τὸ δὲ κήρυγμα τοῦ Εὐαγγελίου παρ' ὁλίγων καὶ ἁσίμων ἀνδρῶν κηρυχθῆναι, δεικνύει τῆς ἡμῶν θεοσεβείας τὴν ἴσχυν καὶ τῶν ὑμετέρων πονηρῶν δογμάτων τὸ ἁσθενές καὶ ὀλέθριον· ὦτι τὰ μὲν ὑμέτερα, καὶ συνηγόρους ἔχοντα σοφοὺς καὶ ἀντιλήπτορας ἴσχυροὺς, ὃμως σβέννυται καὶ ἁσθενεῖ, τὰ δὲ τῆς θεοσεβείας, μηδεμιάν ἀνθρωπίνην κεκτημένα βοήθειαν, λάμπει τηλανυστεροὺς ἡλίου καὶ τοῦ κόσμου κατέσχε τὰ πληρώματα. εἰ μὲν γὰρ παρὰ ῥητόρων τε καὶ φιλοσοφῶν ἔξετέθη, βασιλεῖς δὲ καὶ δυνάσταις εἰχε συνεργοῦντας, εὑρές ἂν σὺ ὁ πονηρὸς εἰπεῖν ἀνθρωπίνης δυνάμεως τὸ πάν γεγενήθησαί· νυνὶ δὲ, ὅρον παρὰ ἁλιέων μὲν εὐτελῶν τὸ ἁγιόν συνετεθεὶ Εὐαγγέλιου, παρὰ πάντων δὲ τυράννων διωχθέν, καὶ μετὰ τοῦτο τὴν οἰκουμένην κατασχόν (εἰς πάσαν γὰρ τὴν γῆν ἐξῆλθεν ὁ φθόνγος 295 αὐτοῦ καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτοῦ), τί ἂν εἶποις, ἢ θείαν εἶναι καὶ ἁμαχον δύναμιν ἔπι σωτηρία τῶν ἀνθρώπων τὰ οἰκίσθη ἄμεσώς; τίνα δὲ ἀπόδειξιν ζητεῖς, ἀνόητε, τοῦ ψεύδους καὶ τούς σούς, ἀληθεύεις δὲ τοὺς ὑμετέρους, κρείστηκα τῶν εἱρμήνευσι; εἰ μὴ γὰρ λήπος ἢ καὶ ψεύδος πάντα τὰ σά, οὐκ ἂν, τοσαῦτην ἔχοντα παρὰ ἀνθρώπων ἴσχυν, ἡλιοτοῦτο καὶ ἔξετενει. Εἴδον γὰρ, φησί, τὸν ἁσβηνύων ὑπερψυχον καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Διβάνου· καὶ παρῆλθον, καὶ ἰδοὺ οὐκ ἦν, καὶ ἐξήτισα αὐτὸν, καὶ οὐχ εὑρέθη ὁ τόπος αὐτοῦ.

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

'Concerning you, the defenders of idolatry, were

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ὑπαστιστῶν τῆς εἰδωλομανίας. μικρὸν γὰρ ὅσον ὅσον καὶ οὐ μὴ εὑρεθῇ ὁ τόπος ὑμῶν, ἀλλ', ὡς ἐκλείπει κατ' αὐτὸς, ἐκλείψετε, καὶ ὡς τῆκεται κηρὸς ἀπὸ προσώπου πυρός. περὶ δὲ τῆς Εὐαγ- γελικῆς θεογνωσίας εἶπεν ὁ Κύριος· 'Ο οὐρανὸς καὶ ἡ γῆ παρελθοῦσαν, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. καὶ· Σὺ κατ' ἀρχάς, Κύριε, φησὶν αὐθίς ὁ ψαλμωδός, τὴν γῆν ἔθεμελώσας, καὶ 296 ἔργα τῶν χειρῶν σου εἰσών οἱ οὐρανοί. αὐτοὶ ἀπολοῦνται· σὺ δὲ διαμένεις· καὶ πάντες ὦσεὶ ἰμάτιον παλαιωθήσονται, καὶ ὦσεὶ περιβόλαιον ἐλέξεις αὐτοῖς καὶ ἀλλαγήσονται, σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. καὶ οἱ μὲν θεοὶ κήρυκες τῆς τοῦ Χριστοῦ παρουσίας, οἱ σοφοὶ τῆς οἰκουμένης ἁλλ' εἰς τὸν ἐκκυ- σαντας τοῦ βυθοῦ τῆς ἀπάτης, οὕς ὁ εὐτελὴς σὺ, καὶ δούλος ὄντως τῆς ἀμαρτίας, ἐξευτελίζεις, ἐλαμψάνει σημείοις καὶ θερασί καὶ ποικίλαις δυνάμεσιν ὡς ἡλιός ἐν τῷ κόσμῳ, τυφλοῖς τὸ φῶς δωροῦμενοι, καφοῖς τὸ ἀκούειν, χωλοῖς τὸ περιπατεῖν, νεκροῖς τὸ ζῆν χαρίζομενοι. αἱ σκια- γὰρ αὐτῶν μόνας πάντα τὰ πάθη τῶν ἀνθρώπων ἔθεράπευν. δαίμονας, οὐς ὑμεῖς φοβεῖσθε ὡς θεοὺς, οὐ μόνον τῶν ἀνθρωπίνων ἀπήλαυνον σωμάτων, ἀλλὰ καὶ αὐτῆς ἐδίωκον τῆς οἰκουμένης, τῷ τοῦ σταυροῦ σημεῖῳ, δι' οὗ πᾶσαν μὲν ἡφαίνουσα μαγείαν πᾶσαν δὲ φαρμακείαν ἀνενέργητον ἔδειξαν. καὶ ἐκεῖνοι μὲν, οὕτως τὴν ἀνθρωπίνην ιασάμενοι ἀσθένειαν τῇ τοῦ Χριστοῦ δυνάμει καὶ τὴν κτίσιν πᾶσαν καἰνουργήσαντες, ὡς τῆς ἄλληθείας κήρυκες θαυμάζονται παρὰ πάντων εἰκότως τῶν εὐ φρονούντων. τί δὲ δ

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these words spoken by the prophet. For a very, very little while and your place shall not be found: but like as the smoke vanisheth, and like as wax melteth in face of the fire, so shall ye fail. But, as touching the divine law of the Gospel, thus saith the Lord, “Heaven and earth shall pass away, but my words shall not pass away.” And again the Psalmist saith, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou endurest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail!” And those divine preachers of the coming of Christ, those wise fishers of the world, whose nets drew all men from the depths of deceit, whom thou, in thy vileness and bondage to sin, dost vilify, did by signs and wonders and manifold powers shine as the sun in the world, giving sight to the blind, hearing to the deaf, motion to the lame, and life to the dead. Their shadows alone healed all the ailments of men. The devils, whom ye dread as gods, they not only cast forth from men’s bodies, but even drave out of the world itself by the sign of the cross, whereby they destroyed all sorcery, and rendered witchcraft powerless. And these men, by curing every disease of man by the power of Christ, and renewing all creation, are rightly admired as preachers of truth by all men of sound mind. But what hast thou thyself to say of thy wise
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Cp. 1 Cor. i. αὐτὸς ἔχεις εἰπεῖν περὶ τῶν σοφῶν σου καὶ 297
ρητόρων, ὡς ἐμῶραν ὁ Θεὸς τὴν σοφίαν, τῶν
συνηγόρων τοῦ διαβόλου; τί μνήμης ἄξιοι κατέ-
λυτον τῷ βίῳ; εἰπέ. τί δ' ἂν εἴποις περὶ αὐτῶν,
ἡ ἀλογίαν καὶ αἰσχρότητα, καὶ τέχνην ματαίαν,
τῇ καλλιεπεῖᾳ τῶν λόγων τὸν βίοντον συγκα-
λυπτούσαι τῆς δυσώδους αὐτῶν θρησκείας;

'Αλλὰ καὶ αὐτῶν τῶν ποιητῶν ὁσοὶ μικρὸν
τι δεδύνηται τῆς πολλῆς ἀνανέωσαι μανίας,
εἴπον τὸ ἀληθέστερον, ὅτι οἱ λεγόμενοι θεοὶ
ἀνθρώπων ἦσαν, καὶ, διὰ τὸ τινας μὲν αὐτῶν
ἀρξάει χρώμα τε καὶ πόλεως, τινὰς δὲ ἄλλο τι
οὐδαμινὸν κατὰ τὸν βίον ποιῆσαι, πλανηθέντας
τοὺς ἀνθρώπους θεοὺς αὐτοὺς καλέσαι. καταρχὰς
μὲν γὰρ ο Σεροῦχ ἐκεῖνος ἱστορήτα τὰ τῶν 298
ἀγαλμάτων ἐξευρεῖν. τοὺς γὰρ ἐν τοῖς πάλαι
χρόνοις ἢ ἀνδρείας ἢ φιλίας, ἢ τινας ἐτέρας
ἀνδραγαθίας, ἔργων μνήμης ἄξιοι ἐπιδειξαμένους
ἀνδριάσει λέγεται καὶ στήλας τιμῆσαι. οἱ δὲ
μετὰ ταῦτα τὴν τῶν προγόνων ἀγνοήσαντες
γνώμην, καὶ ὅτι, μνήμης ἐνεκα μόνον, τοῖς ἐπαι-
νετον τι ποιήσασιν ἀνδριάντας καὶ στήλας ἀνέ-
στησαν, κατὰ μικρὸν πλανόμενοι τῇ τοῦ ἀρχη-
κάκου δαίμονος ἐνεργεία, ὃς ἀθανάτοις θεοῖς τοῖς
ὄμοιοπαθείς καὶ φθαρτοῖς ἀνθρώποις προστέ-
θησαν, καὶ θυσίας αὐτοῖς καὶ σπονδὰς ἐπενοη-
σαντο, τῶν δαίμονων δηλονότι τοῖς ξοάνοις ἐνοι-
κεσάντων, καὶ πρὸς ἑαυτοὺς τὴν τιμὴν καὶ
τὰς θυσίας μεθελκυσάντων. ἐκεῖνοι τούν τούς
μὴ δοκιμάζοντας τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει
πείθουσι θεοὺς αὐτοὺς ἤγειρθαι, δυοῖν χάριν.
men and orators, whose wisdom God hath made foolish, the advocates of the devil? What worthy memorial have they bequeathed to the world? Tell me. And what canst thou tell of them but unreason and shamefulness, and vain craft that with glosing words concealeth the mire of their unsavoury worship?

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

1 Serug, Gen. xi. 20; Luke iii. 35.
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ἐν αὐτοί μὲν τῇ προσηγορίᾳ δοξάζοντο ταύτη (ηδονται γάρ, ἂτε πληρεῖς ἀλαζονεῖς ὄντες, ὡς θεοὶ τιμᾶσθαι), αὐτοὺς δὲ οὐς ἦπατήκασιν εἰς τὸ ἡτοιμασμένων αὐτοῖς ἀσβεστον ἐλκύσσωσι πῦρ. θεον πάσαν αὐτοὺς ἐδίδαξεν παρανομίαν καὶ αἰσχρότητα, ὡς ἀπαξ ὑποπαγέντας τῇ ἐκεῖνων ἀπάτῃ. ἐπὶ τούτων οὖν τὸν κολοφῶνα τῶν κακῶν ἠλθόντες οἱ ἀνθρωποὶ, ἐσκοτισμένοι ὄντες, ἐκαστος τοῦ ίδίου πάθους καὶ τῆς ἰδίας ἐπιθυμίας ἐστησε στήλην, καὶ θεὸν ἀνόμασε, βδελυκτεν τῆς πλάνης, βδελυκτότεροι τῆς ἀτοπίας τῶν προσκυνουμένων γενόμενοι, ἦσσον ἐλθὼν ὁ Κύριος διὰ σπλάγχνην ἔλεους αὐτοῦ ἐλυτρώσατο ἡμᾶς τοὺς πιστεύοντας αὐτῷ τῆς πονηρᾶς ταύτης καὶ ὀλεθρίου πλάνης, καὶ ἐδίδαξε τὴν ἀληθή θεογνωσίαν. οὐκ ἔστι γὰρ σωτηρία, εἰ μὴ ἐν αὐτῷ, καὶ οὐκ ἔστιν ἀλλος θεός οὔτε ἐν οὐρανῷ, οὔτε ἐπὶ γῆς, εἰ μὴ αὐτὸς μόνος ὁ τοῦ παντὸς ποιητῆς, ὁ πάντα φέρων τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. Τῷ λόγῳ γὰρ, φησί, Κυρίῳ οἱ οὐρανοὶ ἐστερεωθήσαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν καὶ, πάντα δὲ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὁ γεγονεν.

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

When Theudas had heard these sayings, and seen that the word was full of divine wisdom, like one thunder-struck, he was smitten dumb. Now late in time, and with difficulty, came he to understand his own misery, for the word of salvation had touched the darkened vision of his heart, and there fell upon him deep remorse for his past sins. He renounced the error of his idols, and ran towards the light of godli-
ST. JOHN DAMASCENE

γνώς, τῷ φέγγει τῆς εὐσεβείας προσέδραμε. καὶ
tὸ ἄπ’ ἐκείνου οὖτω τῆς μορφῆς ἁγιώτης ἀπέ-
stὴ καὶ τοσούτων ἑαυτῶν τοῖς ἀτίμοις ἔξεπολέμωσε
πάθεσι καὶ μαγείαις, ὃς ἡ ἁρα πρὸ τοῦτο τὴν
πρὸς αὐτὰ φιλίαν ἐσπείρασα. τὸτε μὲν γὰρ ἐν
μέσῳ τοῦ συνεδρίου ἑστώς, τοῦ βασιλέως προ-
καθεξομένου, μεγάλη τῇ φωνῇ ἐβόησεν. Ἀληθῶς, 300
ὁ βασιλεὺς, πνεῦμα Θεοῦ οἰκεῖ ἐν τῷ νῦν σου-
ἀληθῶς ἴττημεθα, καὶ οὐδεμίαν ἐτι ἀπολογίαν
ἐχομεν, ὥστε ἀντοφθαλμήσαι πρὸς τὰ παρ’ αὐτοῦ
λεγόμενα ἱσχύομεν. μέγας οὖν τῷ οὕτω ὁ τῶν
Χριστιανῶν Θεός, μεγάλη ἡ πίστις αὐτῶν, μεγάλα
tὰ μυστήρια.

Ἐπιστραφεῖς δὲ πρὸς τὸν νῦν ἐφὶ τοῦ βασι-
λέως. Δὲνε μοι τοῖνυν, ὁ περιοικεμένη τὴν
ψυχὴν δέχεται με ὁ Χριστός, εἰ, ἐκ τῶν πονη-
ρῶν, μου πράξεων ἀποστάσ, ἐπιστρέψω πρὸς
αὐτὸν; Ναι, φησίν ὁ τῆς ἀληθείας κήρυξ, ναι,
dέχεται καὶ σὲ καὶ πάντας τοὺς εἰς αὐτὸν ἐπιστρέ-
φοντας. δέχεται δὲ οὐχ ἄπλως, ἀλλ’, ὡς νῦ ἀπὸ
μακρὰς ἐπιδημήσαντι χόρας, προσυπαντὰ τῷ ἐκ
τῆς ὄδου τῶν ἀνομίαν ἐπιστρέφωντι καὶ τοῦτον
περιλαβῶν καταστάζεται, καὶ τὸ τῆς ἀμαρτίας
ἀγαθὸς περιελών, αὐτικά ἵματω περιτίθησι
σωτηρίου, καὶ στολῆν λαμπροτάτης περιβαλῶν
dόξης, μυστικὴν ταῖς ἁμώ δυνάμεις ἐπιτελεῖ
ἐυφροσύνην, τὴν ἐπιστροφὴν ἐφορτάξων τοῦ ἀπο-
λωλότος προβάτων. αὐτὸς γὰρ ἐφή ὁ Κύριος
χαρὰν γίνεσθαι ἐν οὐρανῷ μεγίστην ἐπὶ ἐνὶ ἀμα-
tωλὸ ον μετανοοῦντι. καὶ πάλιν, Οὐκ ἠλθον, φησίν,
kαλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετά-
ness, and from henceforth departed from his miserable life, and made himself as bitter an enemy of vile affections and sorceries as he had been before their devoted friend. For at this season he stood up in the midst of the assembly,¹ and cried with a loud voice, saying, 'Verily, O king, the Spirit of God dwelleth in thy son. Verily, we are defeated, and have no further apology, and have no strength to face the words that he hath uttered. Mighty therefore, in sooth, is the God of the Christians: mighty is their faith: mighty are their mysteries.'

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

¹ This reference to an assembly suggests a variant version of this episode: for above (p. 477) Theudas is closeted with Ioasaph and the king.
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Ex. xxxiii, 11 ff.

νοιαν. φησι δὲ καὶ διὰ τοῦ προφήτου. Ζῶ ἐγώ, λέγει Κύριος· οὐ βούλομαι τὸν θάνατον τοῦ ἀμαρτωλοῦ καὶ ἀσεβοῦς, ὦς τὸ ἐπιστρέψῃ ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ἥναν αὐτοῦ· ἀποστροφῇ ἀποστρέψατε ἀπὸ τῆς ὁδοῦ ὑμῶν τῆς πονηρᾶς· καὶ ἰνατί ἀποθνήσκετε, οἶκος Ἰσραήλ, ἀνομία γὰρ ἀνόμου οὐ μὴ κακῶσῃ αὐτὸν· ἐν Ἰ ἡμέρα ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ποιήσῃ δικαίος σύνην, καὶ ἐν προστάγματι ζωῆς διαπορεύσηται, ζωῆς ἥκεσται καὶ οὐ μὴ ἀποθάνῃ· τάσαι αἱ ἁμαρτίαι αὐτοῦ δὲ ἠμαρτεν οὐ μὴ μηθήσωσιν ὅτι κρίμα δικαιοσύνης ἑτοιμήσεν, ἐν αὐτῇ ἥκεσται. καὶ αὕτης, Δοῦσασθε, δι’ ἐτέρου βοῶ προφῆτου, καθαροὶ γένεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· παῦσασθε ἀπὸ τῶν πονηρῶν ὑμῶν· μάθετε καλὸν ποιεῖν καὶ δεῦτε καὶ διαλεχθῶμεν· καὶ εὰν ὅσιων αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χίονα λευκανῶ, εὰν δὲ ὅσιον ὡς κόκκινον, ὦσει ἔρων λευκανῶ. τοιοῦτον οὖν προκειμένων ἐπαγγελίων παρὰ τοῦ Θεοῦ τοῖς ἐπιστρέφουσιν, μὴ μέλλε, ὅ ἀνθρώπε, μηδὲ ἀναβάλλων· ἀλλὰ πρόσελθε πρὸς Χριστὸν τὸν φιλάνθρωπον Θεὸν ἡμῶν, καὶ φωτισθῆτι, καὶ τὸ πρόσωπόν σου οὐ μὴ κατασχυνθῇ. ἀμα γαρ τῷ καταδύναι σε τῇ κολυμβήθρᾳ τοῦ θείου βαπτίσματος, δολο τὸ αίσχος τοῦ παλαιοῦ ἀνθρώπου καὶ ὅλος ὁ φόρτος τῶν πολλῶν ἁμαρτημάτων ἐνθάπτεται τῷ ὑδάτι καὶ εἰς τὸ μὴ ὑπὲρ χωρεῖ, νέος δὲ σύ ἐκείθεν καὶ παντὸς ρύπου καθαρός ἀνέρχηται, 302 μηδένα στίλου ἡ ρύτιδα ἁμαρτίας ἐπιφερόμενος, καὶ λοιπὸν ἐπὶ σοὶ ἐστι τὸ διαφυλάζαι ἐαυτῷ
sinners to repentance." And he saith also by the prophet, "As I live, saith the Lord, I have no pleasure in the death of the sinner, and the ungodly, but that he should turn from his way and live. Turn ye, turn ye from your evil way. And why will ye die, O house of Israel?" For the wickedness of the wicked shall not hurt him in the day that he turneth from his wickedness, if he do righteousness and walk in the statutes of life, he shall surely live; he shall not die. None of his sins which he hath committed shall be remembered against him. Because he hath done the decree of righteousness, he shall live thereby. And again he saith by the mouth of another prophet, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. Come now, and let us reason together: though your sins be as scarlet, I will make them white as snow; though they be red like crimson, I will make them white as wool." Such therefore being the promises made by God to them that turn to him, tarry not, O thou man, nor make delay: but draw nigh to Christ, our loving God, and be enlightened, and thy face shall not be ashamed. For as soon as thou goest down into the laver of Holy Baptism, all the defilement of the old man, and all the burden of thy many sins, is buried in the water, and passeth into nothingness, and thou comest up from thence a new man, pure from all pollution, with no spot or wrinkle of sin upon thee; and thenceforward it is in thy power
στήν ἐκείθεν σοι προσγινομένην κάθαρσιν διὰ
σπλάγχνα ἐλέους Θεοῦ ἡμῶν.

Ὁ μὲν οὖν Θεοῦ, τούτοις κατηχηθεὶς τοῖς ῥή-
μασιν, ἔξεισιν εὐθέως, καὶ τὸ πονηρὸν ἐκεῖνο
καταλαβὼν ἀντρον, καὶ τὰς ἑαυτοῦ λαβὼν μα-
γικὰς βίβλους, ὡς κακίας πάσης ἀπαρχάς, ὡς
ὄργιων δαιμονικῶν θησαυροὺς, πυρὶ κατέκαυσεν.
αὐτὸς δὲ τὸ σπήλαιον καταλαμβάνει τοῦ ἱεροῦ
ἀνδρὸς ἐκείνου, πρὸς διὸ καὶ ὁ Ναχὼρ ἀπεληλύθει,
καὶ τὰ κατ’ αὐτὸν διηγεῖται πάντα, κόμιν μὲν
ἐπὶ κεφαλῆς καταχεάμενος, βαρεῖς τε ἀναφέρων
στεναγμοὺς καὶ λούναν τοὺς δάκρυσιν ἑαυτῶν,
καθεξῆς δὲ τῷ γέροντι τὰς μυσαρὰς αὐτοῦ διηγού-
μενος πράξεις. ἐκεῖνος δὲ, περὶ τὸ σώσαι ψυχὴν
καὶ τῆς τοῦ δολίου δράκοντος ἐξαρπάσαι φά-
ρυγιος ὑπεχυρότατος ὁ ἄνθρωπος καταπάτηκεν αὐτὸν ῥήμασι
σωτηρίας, ἐγγυνάται τὴν ἀφεσιν, ἔλεον ὑπισχυνεῖ-
tαὶ τὸν δικαστήν. ἔτας κατηχηθεῖσας καὶ νη-
στεύεις ἐπὶ πολλὰς ἐντειλάμενος ἡμέρας, τῷ θείῳ
καθαίρει βαπτίσματι. καὶ ἢν ὁ ἄνθρωπος μετα-
νοῶν γινησίως πάσας αὐτοῦ τὰς ἡμέρας, ἔφ’ ὦς
ἐπλημμέλησε, δάκρυσι τε καὶ στεναγμοῖς τοῦ
Θεοῦ ἐξιλεούμενος.
ever to keep for thyself the purity that thou gainest hereby through the tender mercy of our God.'

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

XXXIII

As for the king, when things fortuned thus, he was completely bewildered, and plainly showed his sore vexation and tumult of soul. So again he called all his senators together, and considered what means were still his to deal with his son. Many men put
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σειεν νῦδ. πολλὰς δὲ βουλὰς τῶν πολλῶν ὑποθεμένων, ὅ ἀνωτέρω μυθομογενθεὶς Ἀραχής ἔκεινος, ἐπιφανεστερος τήν ἡγεμόνιαν καὶ πρῶτος τῆς Βουλῆς ὑπάρχων, ἔφη τῷ βασιλεὺς. Τῇ ἔδει, βασιλεῦ, ποιῆσαι τῷ νῦδ. σου καὶ οὐ πεποιήκαμεν, τοῦ πεῖσαι αὐτῶν τοῖς ἡμετέροις ἔπεσθαι δόγμασι καὶ τοῖς θεοῖς ἡμῶν λατρεύειν; ἀλλ’, ὡς ὅρα, ἀνθρώπους ἐπικεφαλώμενοι ἐκ φύσεως γὰρ ἀυτῷ, ἡ τῆς τύχης ἱσος, τὸ φιλόνεικον τε καὶ ἀμείλικτον. ἐκ μὲν οὖν βασάνους αὐτῶν ἐκδοῦναι θελήσεις καὶ τιμωρίας, σύ τε πολέμιος ἐσῃ τῆς φύσεως καὶ οὐ πατήρ ἐτί κληθήσῃ, κάκεινον ἐκμοωθῆσῃ ἐτοίμας ἐχοντα ὑπὲρ Χριστοῦ ἀποθανεῖν. λείπεται γοῦν τοῦτο μόνον ποιῆσαι· διελεῖν αὐτῷ τῇ βασιλείᾳ, καὶ εἰς τὸ ἐπὶβάλλον αὐτῷ μέρος βασιλεύειν ἐπιτρέψαι. καὶ, εἰ μὲν η ὁ τών πραγμάτων φύσις καὶ η μέριμνα τῶν βιωτικῶν ἐλκύσωσιν αὐτῶν τὸν ἡμέτερον ἀσπάσασθαι σκοπὸν τε καὶ βίον, ἔσται ἡμῖν κατὰ σκοπὸν τὸ πρᾶγμα· τά γὰρ ἰσχυρῶς βεβαιωθέντα τῇ ψυχῇ ἐκ δυσεξάλειπτα εἰσὶ καὶ πειθοὶ μᾶλλον ἡ βία μεταβάλλεται. εἰ δὲ τῇ θρησκείᾳ παραμενεῖ τῶν Χριστιανῶν, αὐτὸ δὴ τοῦτο, τὸ μὴ ἐκμισθηθαί σε τῶν νῦν, ἔσται σοι τῆς ἀθυμίας ποσῶς παραμβόθαιν. ταῦτα τοῦ Ἀραχῆ εἰπόντος, πάντες συνεμαρτύρον ἀποδεχόμενοι τῆν γνώμην, συντίθεται τοῖς καὶ ὁ βασιλεῦς ὦντω ταύτα διατεθήναι.

Καὶ δὴ προσκαλεσάμενος ἔσθεν ἔφη τῷ νῦδ. Οὔτος μοι τελευταῖος ἢ ἦδη πρὸς σὲ λόγος, νῦὲ 301 ὁπερ εἰ μὴ εὐθὺς κατῆκος γένη καὶ καὶ ἐν τούτῳ τὴν ἐμὴν θεραπεύσῃς καρδίαν, ὡς ἔτι σου, εὐ ἵσθι, φείσομαι. τοῦ δὲ νῦν πυθομένου τῆς ἦ 506
forward many counsels, but that Araches, of whom we have spoken, the most famous in his office, and first of his councillors, spake unto the king, saying, 'What was there to be done with thy son, O king, that we have not done, to induce him to follow our doctrines and serve our gods? But, as I perceive, we aim at the impossible. By nature, or, it may be, by chance, he is contentious and implacable. Now, if it be thy purpose to deliver him to torture and punishment, thou shalt do contrary to nature, and be no more called a father; and thou shalt lose thy son, willing, as he is, to lay down his life for Christ his sake. This, then, alone remaineth: to divide thy kingdom with him, and entrust him with the dominion of that part which falleth to his lot; and if the course of events, and the care of the business of life, draw him to embrace our aim and way, then the thing shall be according to our purpose; for habits, firmly established in the soul, are difficult to obliterate, and yield quicker to persuasion than to violence. But if he shall continue in the Christian religion, yet shall it be much solace to thee in thy distress, that thou hast not lost thy son.' Thus spake Araches, and all bare witness that they welcomed his proposal. Therefore also the king agreed that this matter should thus be settled.

So at day-break he called his son, and said unto him, 'This is now my latest word with thee, my son. Unless thou be obedient thereto, and in this way heal my heart, know thou well, that I shall no longer spare thee.' When his son enquired the
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tοῦ λόγου δύναμις, Ὑπείπερ, φησί, πολλὰ μο-
γήσας, ἀνένδοτον σε πρὸς πάντα εὑρον τοῦ πει-
σθήναι μου τοῖς λόγοις, δεύρο δὴ λοιπὸν, τὴν
βασιλείαν διελών, ἀνα μέρος εἶναι σε καὶ βασι-
λεύειν ποιήσω· καὶ ἔσται σοι λοιπὸν ἐπ' ἀδελίας
ἡν ἂν ποθῆς ἴέναι ὄδον. γνώσα δὲ ἡ θεία ψυχὴ
ἐκεῖνη καὶ τοῦτο ἐπ' ὀλίσθῳ τῆς αὐτοῦ προαι-
ρέσεως προβαλεῖν τὸν βασιλέα, ὅμως ἐπακούσαι
συνεῖδεν, ἢν, τάς αὐτοῦ διαδράς χεῖρας, τὴν
ἐπιθυμομυθένην αὐτῷ πορεύσηται ὄδον. ὑπο-
λαβὼν οὖν, τῷ βασιλεῖ ἐφη Ἑγὼ μὲν ἐπόθον
τὸν θείον ἐκεῖνον ζητήσαι ἀνδρα, τὸν ὑποδείξαντά
μου τὴν ὄδον τῆς σωτηρίας, καὶ πᾶσι χαίρειν
εἰπόντα μετ' αὐτοῦ τῷ λοιπῷ τῆς ἄνεας, μου
dιανύσαι· ἀλλ' ἔπει με, πάτερ, οὐ συνάχωρεῖς τὰ
kataθύμα πράττειν, πείδομαι σοι ἐν τούτῳ. ἐν
οἷς γὰρ οὐ πρόκειται προφανῆς ἀπώλεια καὶ
Θεοῦ ἀλλοτρίωσις, καλὸν τῷ πατρὶ πείθεσθαι.

Χαράς οὖν ὅτι πλείστης ὁ βασιλεὺς πλησθείς
diαρεῖ μὲν τὴν ὑποτελῆ αὐτῷ χώραν πᾶσαν εἰς
dύο, χειροτονεῖ δὲ τὸν νῦν βασιλέα, κοσμεῖ τῷ
diαδηματί, καὶ πάσῃ τοῦτον βασιλικὴ καταλαμ-
πρύνας δόξη εἰς τὴν ἀφορισθείσαν αὐτῷ ἐκπέμπει
βασιλείαν μετὰ λαμπρᾶς δορυφορίας. τοῖς ἀρ-
χοσι δὲ καὶ ἡγεμόσι, στρατηγοῖς τε καὶ στατρά-
pως κελεύει, παντὶ τῷ βουλομένῳ, ἀπελθεῖν
μετὰ τοῦ νῦν αὐτοῦ καὶ βασιλέως. καὶ τόλων
tινὰ μεγάλην καὶ πολυάρθρωπον ἀφορίζει αὐτοῦ 305
τῇ βασιλείᾳ, καὶ πάντα δίδωσι τὰ πρόποντα
βασιλεύσιν. τότε δὴ τότε τὴν ἐξουσίαν παρα-
λαβὼν ὁ Ἰωάσαφ τῆς βασιλείας, ἤνικα τὴν πό-
λιν κατέλαβεν ἐνθα τὰ τῆς βασιλείας ἐντρέπιστο
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meaning of his word, he said, 'Since, after all my labours, I find thee in all points unyielding to the persuasion of my words, come now; I will divide with thee my kingdom, and make thee king over the half-part thereof; and thou shalt be free, from now, to go whatsoever way thou wilt without fear.' He, though his saintly soul perceived that the king was casting yet another snare to trip his purpose, resolved to obey, in order that he might escape his hands, and take the journey that he desired. So he answered and said, 'I have indeed been longing to go in quest of that man of God that pointed out to me the way of salvation, and, bidding farewell to everything, to pass the rest of my life in his company. But, father, since thou sufferest me not to fulfil my heart's desire, I will obey thee herein: for where there is no clear danger of perdition and estrangement from God, it is right to obey one's father.'

The king was filled with exceeding great joy, and divided all the country under his sovranity into two parts, and appointed his son king, and adorned him with the diadem, and arrayed him in all the splendour of kingship, and sent him forth with a magnificent body-guard into the kingdom set apart for him. And he bade his rulers and governors and satraps, every one that would, to depart together with his son the king. And he set apart a mighty and populous city for his kingdom, and gave him everything that befitted a king. Thus did Ioasaph receive the power of kingship; and when he had reached that city, where royal state had been
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αύτῷ, τὸ τοῦ δεσποτικοῦ μὲν πάθους σημεῖον, τὸν 'σεβάσμου σταυρὸν τοῦ Χριστοῦ, ἐκάστῳ ἐφί-
στησι τῆς πόλεως πύργῳ τοὺς δὲ εἰδωλικοὺς

ναοὺς καὶ βωμοὺς περιστάς ἐπολιόρκει, κατέσευς

ἀνώρυττο τὸ ἔδαφος, ἐξεκάλυπτε τοὺς θεμέλιους,

μηδὲν λείψανοι τῆς ἁσθενείας καταλιπτῶν.

Κατὰ δὲ μέσης τῆς πόλεως ναὸν μέγαν τε καὶ

περικάλλη τῷ Δεσπότῃ ἀνεγείρει Χριστῷ. καὶ

κελεύει τὸ πλῆθος ἐκεῖ συνεχῆς ἐπιχωριάζοντας

προσώπειν τῷ Θεῷ τὸ σέβας διὰ τῆς τοῦ σταυροῦ

προσκυνήσεως, εἰς μέσον πρὸ πάντων αὐτῶς

παρελθῶν καὶ ἐκτενεστάτη δίδους ἐαυτὸν δεήσει.

πάντας δὲ τοὺς ὑπὸ τὴν αὐτοῦ χειρα γενομένους

ἐνοῦθετεί, παρεκάλει, πάντα ἐποίει τοῦ ἀπο-

στάσαι τῆς δεισιδαίμονος πλάνης καὶ τῷ Χριστῷ

οἰκεῖσαι τὴν ἀπάτην δὲ ὑπεδείκνυ τὴς εἰδωλο-

μανίας καὶ τὸ κήρυγμα κατήγγελε τῷ Ἑυαγ-

γελίου, τὰ περὶ τῆς τοῦ Θεοῦ Λόγου διεξῆθει

συγκαταβάσεως, τὰ θαυμασία ἐκήρυττε τῆς αὐτοῦ

παρουσίας, τὸ πάθος ἐγνώριζε τοῦ σταυροῦ δι'

οὐ σεσώμεθα, τῆς τῆς ἀναστάσεως δύναμιν καὶ

τὴν πρὸς ὑπανοῦν ἄνοδον, τὴν φοβερὰν ἐπὶ τοῦ

τοὺς διήγειλεν ὡμέραν τῆς φρικτῆς αὐτοῦ δεν-

τέρας παρουσίας, τὰ τοῦ ἀποκείμενα τοῖς πιστοῖς

ἀγαθὰ καὶ τὰ ἐκδεχόμενα τοὺς ἀμαρτωλοὺς κολα-

στήρια. ταῦτα πάντα ἦθει χρηστὸ καὶ μειλ-

χίος διεξῆθει ῥήμασιν ὁ τοσοῦτον γὰρ ἀπὸ τοῦ

ὀγκοῦ τῆς ἐξουσίας καὶ τῆς βασιλείας μεγάλο-

τρεπτείας ἦθελεν αἰδέσιμος εἶναι καὶ φοβερὸς,

ὁσον ἀπὸ τῆς ταπεινοφροσύνης καὶ πραότητος

καὶ μᾶλλον εἰλικρινής πάντας πρὸς ἑαυτόν, τῷ

εἶναι τοῖς ἐργοῖς μὲν θαυμάσιοι, ἐπιεικῆς δὲ καὶ

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prepared for him, on every tower of his city he set up the sign of his Lord's passion, the venerable Cross of Christ. And in person he besieged the idolatrous temples and altars, and razed them to the ground, and uncovered their foundations, leaving no trace of their ungodliness.

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

'Αμέλει, οὖτως ἐν ὅλῳ χρόνῳ πᾶς ὁ ύποτελὴς αὐτῷ λαὸς πολίτης τε καὶ ἐγχώριος τοῖς θεοφθόνγοις αὐτοῦ ἐμυσταγωγήθη λόγοις, ὡς ἡμερήσασθαι μὲν τὴν πολύθεον πλάνην καὶ ἀπορραγήναι τῶν εἰδωλικῶν σπουδῶν τε καὶ βεβελημένων, τῇ ἀπλανεί δὲ προστεθήκην πίστει, καὶ ταῖς ῥήματι αὐτοῦ μεταπλασθέντας διδασκαλίαις τῷ Χριστῷ οἰκειοθέναι. πάντες δὲ, οἱ ἐν ὅρεσι καὶ σπηλαίοις διὰ τὸν φόβον του πάτρος αὐτοῦ ἐγκεκλεισμένοι, ἱερεῖς τε καὶ μονάρχαις καὶ τῶν ἐπισκόπων ὅλιγοι, ἐξελθόντες τῶν καταδύσεως, πρὸς αὐτὸν χαίροντες ἐχώρουν. αὐτὸς δὲ τούς διὰ Χριστὸν ἐν τοιούτοις περιπεσόντας ἀναροῖς καὶ οὖτως ταλαιπωρήσαντας προσπαντῶν ἐντίμως ἐδέχετο, καὶ εἰς τὸ ἐαυτοῦ εἰσῆγε παλάτιον, πόδας ῥύπτων, κόμην ῥυπώσαν ἀποπλύσων, καὶ παντοίως αὐτοὺς θεραπεύων. εἶτα τὴν νευρρηθείσαν αὐτῷ ἐνθονύξει ἐκκλησίαν, καὶ τινα τῶν ἐπισκόπων, πολλὰ διὰ τὴν εἰς Χριστὸν πίστιν κακοπαθησάντα καὶ τὸν ἴδιον ἀπολέσαντα τῆς ἐπισκοπῆς θρόνον, ἀρχιερέα ἐν ταύτῃ καθίστησιν, ἀνδρὰ ἄγιον καὶ τῶν ἐκκλησιαστικῶν κανόνων ἐπιστήμων, ξύλου τε θείου τὴν ψυχὴν πεπληρωμένου. κολυμβήθραν δὲ εὐθὺς σχεδίασας, βαπτίζειν τοὺς πρὸς Χριστὸν ἐπιστρέφοντας κελεύει. καὶ δὴ βαπτίζονται οἱ ἄρχοντες πρῶτον καὶ ὁσοὶ ἐν τέλει, οἱ ἐν στρατείᾳ τε αὐθεῖς καὶ
spirit. Wherefore his power, being strongly reinforced by his gentleness and equity, caused all men to yield themselves to his words.

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

\(^1\) Strictly a swimming-bath. Then, in Ecclesiastical Greek, a Font.
ό λοιπὸς δόχλος. καὶ οἱ βαπτιζόμενοι οὐ μόνον τὴν ψυχὴν ἀπελάμβανον υγίειαν, ἀλλὰ δὴ καὶ ὅσοι νόσοι ἦσαν σωματικαῖς καὶ πηρώσεσι πιεζόμενοι, πάντα ἀποθέμενοι, καθαροὶ τὰς ψυ- χὰς, ἁρτιοὶ δὲ τὰ σώματα, τῆς θείας ἀνήρχοντο 308 κολυμβήθρας, θεραπείαν τρυγὴσαντες ψυχῶν τε ὁμοί καὶ σωμάτων.

Ἐνθεν τοι καὶ συνέρρει πρὸς τὸν βασιλέα Ἰωάσαφ πανταχόθεν τὰ πλῆθη, μυηθην αἱ τὴν εὐσέβειαν ὑπ’ αὐτοῦ ζητοῦντες. καὶ πάντα μὲν κατεσκάπτετο εἰδωλικὰ σεβάσματα, ἀφήρητο δὲ πᾶς ὁ πλοῦτος καὶ τὰ ἀποκείμενα τοῖς εἰδωλείοις χρήματα· καὶ ἱερὰ τεμένη τῷ Θεῷ ἀντρομοδομεῖτο. καὶ τὸν ἐκεῖνον πλοῦτον αὐτοῖς καὶ τὰς πολυτελεῖς ἑσθήτας ὁ βασιλεὺς Ἰωάσαφ καὶ τοὺς θησαυροὺς ἀνετίθει, τὴν ἀτιμὸν ἐκείνην καὶ περιττὴν υλὴν ἐνεργὸν ἐντεύθεν ποιῶν καὶ ὁφέλιμον. οἱ δὲ τοῖς βωμοῖς ἐκείνοις καὶ ναοῖς διατρίβοντες μιαρὸ δαίμονες διωγμῷ χαλεπω- τάτῳ ἠλαιόντο, καὶ τὴν ἐπελθοῦσαν αὐτοῖς συμφορὰν εἰς πολλῶν ἐπίκοον ἀνεβόων. καὶ ἡλευθεροῦτο ἡ περίχορος πάσα ἐκείνη τῆς ξο- φερᾶς αὐτῶν ἀπάτης, τῷ φωτὶ τε περιελάμπετο τῆς ἀμωμήτου τῶν Χριστιανῶν πίστεως.

'Aμέλει καὶ βασιλεύς ἀγαθὸν πᾶσιν ὑπόδειγμα ἦν, καὶ πολλοὺς ἐπὶ τὴν ὁμοίαν γνώμην ἀνέφλεγε καὶ ἐξῆγε. τοιοῦτον γὰρ ἡ ἐξουσία· συμμορφοῦ- ται ταύτη ἀεὶ τὸ ὑποχείριον, τῶν αὐτῶν τε φίλει ἔραν, κάκεινα ἐπιτυγχάνειν οἶσπερ ἄν τὸν ἀρχοντα αἰσθήται χαίροντα. ἐντεύθεν, τοῦ Θεοῦ συνερ- 309 γούντος, ἡ εὐσέβεια ἡμᾶς ἐν αὐτοῖς καὶ ἐπεδίδου. καὶ ὅλως ἦν τῶν τοῦ Χριστοῦ ἐντολῶν

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of the multitude. And they that were baptized not only received health in their souls, but indeed as many as were afflicted with bodily ailments and imperfections, cast off all their trouble, and came up from the holy font pure in soul, and sound in body, reaping an harvest of health for soul and body alike.

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

And, soothly, the king was a good example to all; and he inflamed and kindled the hearts of many to be of the same mind with himself. For such is the nature of authority. Its subjects alway conform to its likeness, and are wont to love the same objects, and to practise the pursuits which they perceive to be pleasing to their governor. Hence, God helping, religion grew and increased amongst them. The
καὶ τῆς αὐτοῦ ἀγάπης ἐξηρτημένος ὁ βασιλεύς, οἰκονόμος τε τοῦ λόγου τῆς χάριτος, καὶ ψυχῶν κυβερνήτης πολλών, εἰς τὸν λαμένα τοῦ Θεοῦ ταύτας καθορμίζων. ἦδει γὰρ τοῦτο εἶναι πρὸ πάντων βασιλέως ἔργων, ἦν τοὺς ἀνθρώπους διδάξῃ τὸν Θεόν φοβεῖσθαι καὶ τὸ δίκαιον τηρεῖν. δὴ καὶ ἐποίει· ἔαυτὸν τε εἰς τὸ βασιλεύσαι τῶν παθῶν καταρτίζων, καὶ τοῖς ὑπ’ αὐτὸν ὡς κυβερνήτας ἀριστος διακατέχων ἀκριβῶς τῆς εὐνομίας τοὺς οἰκας. τούτῳ γὰρ ὄρος ἀληθίνης βασιλείας, τὸ βασιλεύειν καὶ κρατεῖν τῶν ἥδων ὅπερ ἔκεινος ἐποίει. ἐπὶ προγόνων μὲντοι εὐγενεία καὶ τῇ περὶ αὐτοῦ ὑστή βασιλικὴ δόξῃ μηδόως ἐναβρυνόμενος, εἰδὼς ὅτι πῆλον έχομεν πάντες τοῦ γένους προπάτορα, καὶ τοῦ αὐτοῦ φυράματος ἑσμὲν πλούσιοι τε καὶ πενητές, ἐν ἀβύσσῳ δὲ ταπεινοφροσύνης ἀεὶ τῶν νοῦν ἐμβάλλων, καὶ τῆς ἐκείθεν μακραίτητος μεμημένος, πάροικον μὲν ἐαυτὸν τῶν ἐνταῦθα ἐλογίζετο, ἔκεινα δὲ ἐγώνωσκεν ἰδια εἶναι ὅν ἄν μετὰ τὴν ἐνθέντα τύχοι ἐκδημάν. ἐπεὶ δὲ πάντα καλῶς ἔχειν αὐτῷ, καὶ πάντας τους ὑπὸ χεῖρα τῆς 310 παλαιᾶς ἀπαλλάξας πλάνης πατροπαραδότον, δούλους εἰργάσατο τοῦ ἐξαγοράσαντος ἡμᾶς τῆς πονηρᾶς δουλείας τῷ τιμῶν αὐτοῦ αἴματι, δεύτερον ἐννοεῖ ἔργων, τῆς τῆς εὐποιώνς ἄρετῆν, σωφροσύνη γὰρ καὶ δικαιοσύνη ἦδη προκατέρθωτο αὐτῷ, ὡς τὸν στέφανον τῆς σωφροσύνης ἀναδησαμένῳ καὶ τὴν πορφύραν τῆς δικαιοσύνης ἀμφισαμένῳ. ἐνενοεῖ οὖν τοῦ ἐπιγείεος πλούτου τὸ ἀστατον ποταμῶν ὑδάτων μμείσθαι τὸν δρόμον. ἐκεῖ τοῖςν ἔσπευδε τοῦτον ἀποθέσθαι, ὅπου οὗτε 516
king was wholly dependent on the commandments of Christ and on his love, being a steward of the word of grace, and pilot to the souls of many, bringing them to safe anchorage in the haven of God. For he knew that this, afore all things, is the work of a king, to teach men to fear God and keep righteousness. Thus did he, training himself to be king over his own passions, and, like a good pilot, keeping a firm hold of the helm of good government for his subjects. For this is the end of good kingship, to be king and lord over pleasure—which end also he achieved. Of the nobility of his ancestors, or the royal splendour around him, he was in no wise proud, knowing that we all have one common forefather, made of clay, and that, whether rich or poor, we are all of the same moulding. He ever abased his soul in deepest humility, and thought on the blessedness of the world to come, and considered himself a stranger and pilgrim in this world, but realised that that was his real treasure which he should win after his departure hence. Now, since all went well with him, and since he had delivered all the people from their ancient and ancestral error, and made them servants of him who redeemed us from evil servitude by his own precious blood, he turned his thoughts to his next task, the virtue of almsgiving. Temperance and righteousness he had already attained; he wore on his brow the crown of temperance, and wrapped about him the purple of righteousness. He called to mind the uncertainty of riches, how they resemble the running of river waters. Therefore made he
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ςὴς οὖντε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διωρόσσουσιν οὐδὲ κλέπτουσι. καὶ δὴ ἢρματο πάντα τοῖς πένησι διανέμειν τὰ χρήματα, μηδέλως αὐτῶν φειδόμενος. ὃδει γὰρ ὃς ὁ μεγάλης ἐξουσίας ἐπιλαβόμενος τὸν δοτήρα τῆς ἐξουσίας ὥθει λείμα σωμαίνας, ἐὰν τούτῳ δὲ μάλιστα τὸν Θεοῦ μιμήσει, ἐν τῷ μήδεν ἦγειρθαί τοῦ ἐλεείν προτιμὸτερον. ὑπὲρ χρυσίων οὖν καὶ λύθων τίμιων τῆς εὔποιας τὸν πλοῦτον ἑαυτῷ συναθροίζον ἡ, τὸν καὶ ὅδε κατευφραίνοντα τῇ ἐλπίδι τῆς ἐμπλουσίας ἀπολαύσεως, κἀκεῖ καταγιλκαίνοντα τῇ πείρᾳ τῆς ἐλπισθείσης μακαριστοτος. ἐνεύθευ θερινῶν αὐτῷ φυλακαί, οἱ ἐν μετάλλους κατακεκλεισμένοι, οἱ ὑπὸ δανειστῶν συμπυγγόμενοι, καὶ, πᾶσιν ἀφθόνως ἐπιχορηγών πάντα, πατὴρ ἦν ἀπάντων τῶν ὅρφων τε καὶ χρωῶν καὶ πενήτων, πατὴρ φιλόστοργος καὶ ἀγαθὸς, ἐαυτὸν δοκῶν εὐεργετεῖν ἐκ τῆς εἰς αὐτοὺς γενομένης εὐεργεσίας. πλουσιόδωρος γὰρ ὃν τὴν ἑνῷ καὶ τῷ οὐτὶ βασιλικότατος, πᾶσιν ἐδίδου δαμαλῶς τοὺς χρήζουσιν ἀπειροπλασίους γὰρ ἠλπιζέν ὑπὲρ τοῦτων ἁμοίλας κομίσασθαι ὅταν ἔλθῃ ὁ καιρὸς τῆς τῶν ἐργῶν ἀνταποδόσεως.

Πανταχοῦ δὲ τῆς τοιαύτης αὐτοῦ φήμης ἐν ὀλίγῳ διαβαινοῦσις, πάντες πρὸς αὐτὸν, ὡσπερ ὑπὸ τινὸς ὁμοίου μῦρον κεκυμημένου, καθ’ ἐκάστην συνέρροιν, σωμάτων τε ὅμοιον καὶ ψυχῶν πενίαν ἀποτιθέμενοι, καὶ ἐν τοῖς ἀπάντων στόμαις ἦν. οὐχ ὁ φόβος γὰρ καὶ ἡ τυραννίς εἶλκε τὸν λαόν, ἀλλ’ ὁ πόθος καὶ ἡ πρὸς αὐτὸν ἐκ καρδιᾶς ἀγάπη, ἢτις ἐκ Θεοῦ καὶ τῆς αὐτοῦ καλλίστης πολιτείας ἐνεφυτεύθη ταῖς πάντων ψυχαῖς. τότε δὴ τότε 518
haste to lay up his treasure where neither 'moth nor rust doth corrupt and where thieves do not break through nor steal.' So he began to distribute all his money to the poor, sparing naught thereof. He knew that the possessor of great authority is bound to imitate the giver of that authority, according to his ability; and herein he shall best imitate God, if he hold nothing in higher honour than mercy. Before all gold and precious stone he stored up for himself the treasure of almsgiving; treasure, which here gladdeneth the heart by the hope of enjoyment to come, and there delighteth it with the taste of the hoped-for bliss. After this he searched the prisons, and sought out the captives in mines, or debtors in the grip of their creditors; and by generous largesses to all he proved a father to all, orphans, and widows, and beggars, a loving and good father, for he deemed that by bestowing blessings on these he won a blessing for himself. Being endowed with spiritual riches, and, in sooth, a perfect king, he gave liberally to all that were in need, for he hoped to receive infinitely more, when the time should come for the recompense of his works.

Now, in little while, the fame of Ioasaph was blazoned abroad; and led, as it were by the scent of sweet ointment, all men flocked to him daily, casting off their poverty of soul and body: and his name was on every man's lips. It was not fear and oppression that drew the people to him, but desire and heart-felt love, which by God's blessing and the king's fair life had been planted in their hearts.
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καὶ οἱ τῷ πατρὶ αὐτοῦ ὑποκείμενοι αὐτῷ μᾶλλον προσετίθεντο, καὶ, τὴν πλάνην πᾶσαν ἀποτιθέμενοι, τὴν ἀλήθειαν εὐηγενελίζοντο. καὶ ὁ μὲν ὦκος τοῦ Ἰωάσαφ ηὔξανε καὶ ἐκραταίωτο, ὁ δὲ ὦκος τοῦ Ἀβενηρ ἠλαττονοῦτο καὶ ἤσθενε, καθὰ-περ δὴ περὶ τοῦ Δαυὶ καὶ τοῦ Σαοῦλ ἡ τῶν 312
2 Sam. iii. 1 Βασιλείων διαγορεύει βίβλος.

XXXIV

Ταῦτα ὄρων οἱ βασιλείς Ἀβενηρ ὅψε καὶ μόλις εἰς συναισθησιν ἔλθων, τῶν ἑαυτοῦ κατεγνώσκε τυχών τῆς ἀσθενείας καὶ κενῆς ἀπάτης. καὶ ἐκκλησίασας αὐθίς τῶν πρώτους τῆς βουλῆς τὰ μελετώμενα αὐτῷ εἰς φῶς ἔξηγε. πάντων δὲ τὰ αὐτὰ ἐβεβαιούντων (ἐπεσκέψατο γὰρ αὐτοὺς ἀνατολὴ ἐξ υψοὺς, ὁ Σωτὴρ τῆς δεήσεως ἀκούσας τοῦ θεράποντος αὐτοῦ Ἰωάσαφ), ἐδοξεῖ τῷ βασιλεί ἐξόντα ταῦτα τῷ νιώτο ποιήσαι. γράφει οὖν τῇ ἔξης ἐπιστολῆν τῷ Ἰωάσαφ περιέχουσαν οὖτως:

Βασιλείς Ἀβενηρ τῷ ποθενοτάτῳ νιῷ Ἰωάσαφ, χαίρειν. Δογμασοὶ πολλοὶ, εἰς τὴν ἐμὴν ὑπεισερχόμενοι ψυχὴν, δεινῶς, φίλτατε, τυραννοῦσιν, υἱὲ. τὰ γὰρ ἡμέτερα πάντα ἐκκλείστων ὅρων, διὸ τροπὸν καπνὸς ἐκλείπει, τὰ τῆς σῆς δὲ θρησκείας λάμποντα ὑπὲρ ἡλίου, εἰς αἰσθησιν δὲ ἐλθὼν, ἀληθῆ τὰ παρὰ σου μοι ἀεὶ λεγόμενα ἑγνώκα εἶναι, καὶ ὅτι σκότος ἦμας βαθὺ τῶν ἀμαρτιῶν καὶ τῆς ἁσθενείας ἐκάλυπτεν, ὡς ἔντευθεν οὐδὲ πρὸς τὴν ἀλήθειαν διαβλέψαι καὶ τῶν ἀπάντων Δημιουργὸν 520.
Then, too, did his father's subjects begin to come to him, and, laying aside all error, received the Gospel of truth. And the house of Ioasaph grew and waxed strong, but the house of Abenner waned and grew weak, even as the Book of the Kings declareth concerning David and Saul.

XXXIV

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

'King Abenner to his well-beloved son Ioasaph, greeting. Dearest son, many thoughts have been stealing into my soul, and rule it with a rod of iron. I see our state vanishing, like as smoke vanisheth, but thy religion shining brighter than the sun; and I have come to my senses, and know that the words which thou hast ever spoken unto me are true, and that a thick cloud of sin and wickedness did then cover us, so that we were unable to discern the truth,
καταμαθεῖν ἰδύναμεθα· ἀλλὰ καὶ φῶς οὗτω
tηλαυγέστερον διὰ σοῦ ἀναδειχθὲν ἦμῖν, τοὺς
όφθαλμούς μὺσαντες, ἡμεῖς ὅραν οὐκ ἠθελήσαμεν,
pολλὰ μὲν σοι κακὰ ἐνεδεξάμενοι, ἐλεεινῶς δὲ 313
φεῦ καὶ τῶν Χριστιανῶν οὐκ ὀλίγους ἀνελόντες,
οὕτινες, τῇ συνεργούσῃ αὐτοῖς ἀμάχῳ δυνάμει
κραταιοῦμενοι, διὰ τέλους πρὸς τὴν ἡμετέραν
ὦμότητα ὑπερέσχον. νυνὶ δὲ, τὴν παχεῖαν ἐκείνην
ἀχλῦν τῶν ἡμετέρων ὁμμάτων περιελόντες, αὐγὴν
tινα μικρὰν τῆς ἀληθείας ὀρῶμεν, καὶ τῶν προ-
tέρων μεταλέεια εἰσέρχεται κακῶν. ἀλλὰ καὶ
ταύτην τὴν αὐγήν νέφος ἄλλο δεινής ἀπογνώσεως
ἐπιτολάξαν σκοτίζειν πειρᾶται, τὸ πλῆθος προ-
βαλλόμενον τῶν ἐμῶν κακῶν, καὶ ὅτι βδελυκτος
ηῆθ ἐγὼ τῷ Χριστῷ καὶ ἀπρόσδεκτός εἰμι, ὡς
ἀποστάτης καὶ πολέμοις αὐτοῦ γεγονός. τί οὖν
πρὸς ταύτα, τέκνον γλυκύτατον, λέγεις αὐτός,
δῆλα μοι τάχιστα ποίησον, καὶ τί δεῖ ποιεῖν με
τὸν σὸν πατέρα δίδαξον, καὶ πρὸς ἐπίγνωσιν
χειραγώγησον τοῦ συμφέροντος.

Ταύτην τὴν ἐπιστολὴν ὁ Ἰωάσαφ δεξάμενος,
καὶ τὰ ἐμφερόμενα ἐπελθὼν, ἱδονῆς ὁμοῦ καὶ
βαύματος τὴν ψυχήν ἐπληρώτυο. εἰς τὸ έαυτοῦ
δὲ ταμεῖον εἰσελθὼν εὐθὺς καὶ ἐπὶ πρόσωπον
πεσὼν ἐνώπιον τοῦ Δεσποτικοῦ χαρακτήρος,
δάκρυσθη τὴν γῆν κατέβρεχεν, εὐχαριστών ὁμοῦ τῷ
δεσπότῃ καὶ ἐξομολογούμενος, καὶ χείλῃ ἀγαλ-
lιάσεως κινῶν πρὸς ύμωδίαν

'Τυσιώσω σε, λέγων, ὁ Θεός μου καὶ βασιλεὺς
μου, καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰώνα
καὶ εἰς τὸν αἰώνα τοῦ αἰώνος· μέγας εἶ, Κύριε,
καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλοσύνης σου

Ps. cxlv. 1,
and recognize the Creator of all. Nay, but we shut our eyes, and would not behold the light which thou didst enkindle more brightly for us. Much evil did we do unto thee, and many of the Christians, alas! did we destroy; who, strengthened by the power that aided them, finally triumphed over our cruelty. But now we have removed that dense mist from our eyes, and see some small ray of truth, and there cometh on us repentance of our misdeeds. But a new cloud of despair would over-shadow it; despair at the multitude of mine offences, because I am now abominable and unacceptable to Christ, being a rebel and a foeman unto him. What, then, sayest thou, dearest son, hereto? Make known to me thine answer, and teach me that am thy father what I should do, and lead me to the knowledge of my true weal.'

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

'I will magnify thee, O God, my King, and I will praise thy name for ever and ever. Great art thou, O Lord, and marvellous-worthy to be praised, and of
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Ps. cvi. 2 ὁAura ἐκεῖ πέρας. καὶ τίς λαλήσει τὰς δυναστείας σου, ἀκουστὰς πονήσει πάσας τὰς αἰνέσεις σου, τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὕδατων καὶ τὴν ἀκρότομον εἰς πηγὰς ὕδατων; ἵδον γὰρ ἦν ἀκρότομος αὐτὴ καὶ πέτρας σκληροτέρα καρδία τοῦ ἐμοῦ πατρός, σοῦ θελήσαντος, ὥσει κηρὸς ἐμαλάχθη.

Ps. cxiv. 8 Δυνατὸν γὰρ σοι καὶ ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. εὐχαριστῶ σοι, Δέσποτα φιλάνθρωπε, Θεέ τοῦ ἐλέους, ὅτι ἐμακροθύμησας καὶ μακροθυμεῖς τοῖς παραπτώμασιν ἡμῶν, καὶ ἔσος τοῦ νῦν ἀτιμωρήτως ἡμᾶς εἰσασάς εἶναι. ἡμεῖς μὲν γὰρ ἄξιοι ἴμεν πάλαι ἀπορρίφθηναι ἀπὸ τοῦ προσώπου σου καὶ παραδεχηματισθῆναι ἐν τῷ βίῳ τούτῳ, ὡς οἱ τὴν Πεντάπολιν οἰκούντες παράνομοι, πυρὶ καὶ θείῳ κατακαυθέντες. ἡ δὲ ἀνείκαστός σου μακροθυμία ἐφιλανθρωπεύσατο εἰς ἡμᾶς. εὐχαριστῶ σοι ὡς ἐντελὴς ἐγὼ καὶ ἀνάξιος, εἰ καὶ μὴ ὑπάρχω αὐτάρκης πρὸς δοξολογίαν τῆς σῆς ἀγαθότητος. καὶ δέομαι τῶν ἀμετρητῶν σου ὀἰκτηρῶν, Κύριε Ἰησοῦ Χριστέ, Τίς καὶ Δόγη τοῦ ἀσράτου Πατρός, ὁ πάντα λόγῳ παραγαγὼν καὶ θεληματὶ τῷ σῷ συνέχω, ὁ ῥυσάμενος ἡμᾶς τοὺς ἀναξίους δούλους σου τῆς τοῦ ἀρχεκάκου ἐχθροῦ δουλείας, ὁ ταθείς ἐπὶ ξύλου καὶ δῆσας τὸν ἵσχυρον, καὶ τοὺς ὑπὸ ἐκεῖνον δεθεῖσιν αἰώνιον ἐπιβραβεύσας ἐλευθερίαν· αὐτὸς καὶ τὰ νῦν ἐκτετοῦν σου τὴν ἀόρατον χείρα καὶ παντοργοῦν, καὶ εἰς τέλος ἐλευθερωσον τὸν δούλον σου καὶ πατέρα μου τῆς χαλεπῆς ἐκείνης αἰχμαλωσίας τοῦ διαβόλου καὶ ὑπόδειξον αὐτῷ ἐναργεῖστατα, ὅτι σὺ εἶ ὁ ἄει ξῶν Θεός ἰδεὸς ἀψευδὴς καὶ βασιλεύς.
Barlaam and Ioasaph, xxxiv. 313-314

thy greatness there is no end. Who can express thy noble acts, or show forth all thy praise, who hast turned the hard rock into a standing water and the flint-stone into a springing well? For behold this my father's flinty and more than granite heart is at thy will melted as wax; because thou art able of these stones to raise up children unto Abraham. I thank thee, Lord, thou lover of men, and God of pity, that thou hast been, and art, long-suffering towards our offences, and hast suffered us until now to go unpunished. Long have we deserved to be cast away from thy face, and made a by-word on earth, as were the sinful inhabi-
ters of the five cities, consumed with fire and brim-
stone; but thy marvellous long suffering hath dealt graciously with us. I give thanks unto thee, vile and unworthy though I be, and insufficient of myself to glorify thy greatness. And, by thine infinite compassions, I pray thee, Lord Jesu Christ, Son and Word of the invisible Father, who madest all things by thy word, and sustainest them by thy will; who hast delivered us thine unworthy servants from the bondage of the arch-fiend our foe: thou that wast stretched upon the Rood, and didst bind the strong man, and award everlasting freedom to them that lay bound in his fetters: do thou now also stretch forth thine invisible and almighty hand, and, at the last, free thy servant my father from the cruel bondage of the devil. Show him full clearly that thou art the ever living true God, and only King, eternal and

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μόνος αἰώνιος καὶ ἀθάνατος. ἦδε μου, Δέσποτα, τὴν συντρεβὴν τῆς καρδίας ὑλὲς καὶ εὐμενεὶ 315 ήμματι καὶ κατὰ τὴν ἀφευδὴ σου ἐπαγγελλάν γενοῦ μετ ἐμοῦ τοῦ γυνώσκοντος καὶ ὁμολο γούντος σε ποιητὴν καὶ προσοπηθῆ πάσης κτέ σεως. πηγασάτω ἐν ἐμοὶ τὸ σὸν ἀλλόμενον ὅμωρ· καὶ δοθήτω μοι λόγος ἐν ἀνοίξει τοῦ στόματος, καὶ νοῦς καλῶς ἡδρασμένος ἐν σοὶ τῷ ἀκρογονιαῖῳ λόθρῳ, ἵνα δυνῆσομαι ὁ ἄχρειος οἰκέτης σου καταγγελῇ τῷ ἐμῷ γεννητορί, ὥσ περ, τὸ μυστήριον τῆς σῆς οἰκονομίας, καὶ ἀποστήσαι αὐτὸν τῇ σῇ δυνάμει τῆς ματαίας πλάνης τῶν πονηρῶν δαιμόνων, καὶ προσαγαγεῖν σοι τῷ Θεῷ καὶ Δεσπότῃ, τῷ μη βουλομένῳ τοῦ θάνατον ἢμῶν τῶν ἀμαρτωλῶν, ἀλλ’ ἀνα μένοντι τῇ ἐπιστροφῇ καὶ τῇ μετάνοιᾳ, ὦτι δεδοξασμένος εἰ εἰς τοὺς αἰῶνας. ἁμὴν.

Ὅτως εὐξάμενος καὶ πληροφορίαν λαβὼν μὴ διαμαρτεῖν τοῦ ποθουμένου, τῇ εὐσπλαγχνίᾳ τοῦ Χριστοῦ θαρρήσας, ἐξάρας ἐκεῖθεν μετὰ τῆς βασιλικής δορυφορίας, τὰ βασίλεια καταλαμ βάνει τοῦ ἱδίου πατρός. ὡς δὲ τῷ πατρὶ ἀνηγ γέλη ἢ ἄφιξις τοῦ νιῶ, ἐξέρχεται εὐθὺς εἰς συνάντησιν αὐτῶ, περιπλάκεται, καταφιλεῖ, μεγίστην ποιεῖται χαρὰν καὶ ὁμοτήλη ἑορτὴν ἔπι τῇ παρουσίᾳ τοῦ νιῶ αὐτῶ.

Τί δὲ τὸ μετὰ ταῦτα; συγκαθέζονται καταμόνας ἀλλήλως. καὶ τί ἄν τις εὑρεῖ ἀπερ διείλεκται τοῦ τῶ βασίλειον τοῦ νιῶ καὶ μεθ’ ὅσης τῆς φιλοσοφίας; Τί δὲ ἀλλο γε ἢ τὰ τῶ θείω Πνεύματι αὐτῷ ὑπερχούμενα, δι’ οὗ οἱ ἄλλοι σαγηνεύουσι τῷ 316 Χριστῷ τῶν κόσμων ὅλων, καὶ οἱ ἀγράμματοι τῶν

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immortal. Behold, O Lord, with favourable and kindly eye, the contrition of my heart; and, according to thine unerring promise, be with me that acknowledge and confess thee the Maker and protector of all creation. Let there be a well of water within me springing up, and let utterance be given unto me that I may open my mouth, and a mind well fixed in thee, the chief corner-stone, that I, thine unprofitable servant, may be enabled to preach to my father, as is right, the mystery of thine Incarnation, and by thy power deliver him from the vain deceit of wicked devils, and bring him unto thee his God and Lord, who willest not the death of us sinners, but waitest for them to return and repent, because thou art glorified for ever and ever. Amen.’

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

But how tell of all that the son spake with his father, and of all the wisdom of his speech? And what was that speech but the words put into his mouth by the Holy Ghost, by whom the fishermen enclosed the whole world in their nets for Christ and the unlearned are found wiser than
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σοφῶν σοφότεροι δείκνυνται. τῇ τούτου χάριτι καὶ αὐτὸς σοφισθεὶς ἐλάλει τῷ βασιλεὶ καὶ πατρί, φωτίζων αὐτὸν φῶς γνώσεως. καὶ πρό-
τερον γάρ, πολλὰ κοπιάσας τοῦ ἐλκύσαι τῆς
dεισιδαιμονίας πλάνης τὸν πατέρα, τί μὲν ὦ
λέγων, τί δὲ ὦ ποιῶν, ὡστε τούτων ἐπαναγα-
gέσθαι, κενὴν ψάλλειν ἐφίκηται, καὶ εἰς ὅτα λέγειν
μὴ ἀκούόντων ὅτε δὲ ἐπέβλεψεν ὁ Κύριος ἐπὶ
tὴν ταπείνωσιν τοῦ δούλου αὐτοῦ Ἰωάσαφ, καὶ,
tῆς δεήσεως αὐτοῦ ὑπακούσας, τὰς κεκλεισμένας
πύλας τῆς καρδίας τοῦ πατρὸς αὐτοῦ διήνυσε
(θέλημα γάρ, φησί, τῶν φοβουμένων αὐτοῦ
ποιήσει, καὶ τῆς δεήσεως αὐτῶν εἰσακούσεται).

Ps. cxlv. 19

βασιλεῖς: ὡστε, καὶ ὁ Χριστὸς ἀρχιττά
κατὰ τῶν πονηρῶν ἄραι νίκην πνευμάτων
tῶν κυριευσάντων τῆς ψυχῆς τοῦ πατρὸς αὐτοῦ,
καὶ τῆς τούτων πλάνης τέλεον ἐλευθερώσει
αὐτὸν, τὸν σωτῆριον δὲ τρανῶς γνωρίσαι λόγον
καὶ τῷ ἐν οὐρανοῖς οἰκεῖοις ζῶον Θεῷ.

Ἐξ ἀρχῆς γὰρ τῶν λόγων ἀναλαβὼν, ἀνήγ-
geilein αὐτῷ ἄν γειλον ἄναλαβὼν, ἀνὴ-
γειλεν αὐτῷ ἄν γειλεν, ἀνὴγ-

εἰς Θεὸν παραδεικνύσας, ὡς ὅλη ἐστὶν ἄλλος Θεὸς
ἐν οὐρανῷ ἄνω, ὃς ὅπερ ἡγήσατο, εἶ ὑμῖν ἐν
Πατρὶ καὶ Θεῷ καὶ Ἀγίῳ Πνεύματι γνωρίσας

Heb. xi. 3
Gen. i. 26

καὶ ὅμοιωσιν αὐτοῦ πλάσας τὸν ἀνθρώπον καὶ

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

Ioasaph took up his tale from the beginning, and expounded to his father great and marvellous things which he knew not, which he had never heard with the ears of his heart; and he told him many weighty sayings concerning God, and showed him righteousness: to wit that there is no other God in heaven above, nor in the earth beneath, except the one God, revealed in the Father, the Son, and the Holy Ghost. And he made known unto him many mysteries of divine knowledge; and amongst them he told him the history of creation, visible and invisible, how the Creator brought every thing out of nothing, and how he formed man after his own image and likeness.

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τούτου τῷ αὐτεξούσιφ τιμήσας, τῶν ἐν παρα-
δείσῳ καλῶν μετέχειν πεποίηκεν, ἀπέχεσθαι
τούτου μόνου κελεύσας ὅπερ ἦν τὸ ξύλον τῆς
γρώσεως, ἠθετηκότα δὲ τὴν ἐντολήν τοῦ παρα-
δείσου ἐξώρισεν· οἶθεν, τῆς πρὸς αὐτὸν οἰκειο-
τητος ὁλοθήσαν, εἰς τὰς πολλὰς ταύτας περι-
πέπτωκε πλάνας τὸ ἀνθρώπινον γένος, δουλωθὲν
ταῖς ἀμαρτίαις καὶ ὑποπεσόν τῷ θανάτῳ διὰ
τῆς τυραννίδος τοῦ διαβόλου· ὅς, ὑποχειρίους
ἀπαξ τοὺς ἀνθρώπους λαβὼν, παυτελώς ἐπιλα-
θέσαι πεποίηκε τοῦ Θεοῦ καὶ δεσπότου, καὶ
αὐτῷ ἀνέπεσε οὐσίαν διὰ τῆς τῶν εἰδώλων
μυσαρᾶς προσκυνήσεως. σπλαγχνισθείς οὖν ὁ
πλάσας ἡμᾶς Θεός, εὐδοκία τοῦ Πατρὸς καὶ
συνεργία τοῦ Ἀγίου Πνεύματος, εὐδοκήσεν ἐκ
Παρθένου ἁγίας, τῆς Θεοτόκου Μαρίας, καθ’
ἡμᾶς τεχθῆναι· καὶ, πάθεσιν ὁμιλήσας ὁ ἀπαθής,
diὰ τρίτης τε ἡμέρας ἐκ νεκρῶν ἀναστάς, ἐλυτρώ-
σατο ἡμᾶς τοῦ προτέρου ἐπιτιμόνω καὶ κλέους
tοῦ προτέρου ἢξιόσε. συνανήγαγε γὰρ ἡμᾶς
eἰς οὐρανοὺς ἀνερχόμενος, οἶθεν ἐνυγχαίνει κατα-
βεβηκὼς· ὃν καὶ αὐθίνη ἤξειν πιστεύομεν, ἵνα τὸ
πλάσμα τὸ ἐαυτοῦ ἀναστήσῃ. ἀποδώσει δὲ
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. ἐπὶ τούτου τὴν
ἐκδεξομένην τοὺς ἄξιους τῶν οὐρανῶν ἐμυστα-
γόγη βασιλείαν καὶ τὰ ἀπόρρητα ἁγαθά. τὴν
ἀποκειμένην τοὺς φαύλους προσετίθει βάσανον,
tὸ ἀσβεστον πῦρ, τὸ ἐξώτερον σκότος, τὸν
ἀτελεύτητον σκώληκα, καὶ ὅσην ἀλλὴν ὁ τῆς
ἀμαρτίας δούλου κόλασιν ἐαυτοῖς ἑθησαύρισαν.
Ταῦτα πάντα λόγους πλείστοις, καὶ δαψιλῶς
αὐτῷ ἐνυπάρχουσαν τὴν τοῦ Πνεύματος μαρτυρίαν.
and endowed him with power of free-will, and gave him Paradise to his enjoyment, charging him only to abstain from one thing, the tree of knowledge; and how, when man had broken his commandment, he banished him out of Paradise; and how man, fallen from union with God, stumbled into these manifold errors, becoming the slave of sins, and subject unto death through the tyranny of the devil, who, having once taken men captive, hath made them utterly forget their Lord and God, and hath persuaded them to serve him instead, by the abominable worshipping of idols. So our Maker, moved with compassion, through the good-will of the Father, and the co-operation of the Holy Ghost, was pleased, for our sakes, to be born of an holy Virgin, Mary, the mother of God, and he, that cannot suffer, was acquainted with sufferings. On the third day he rose again from the dead, and redeemed us from our first penalty, and restored to us our first glory. When he ascended into the heavens, from whence he had descended, he raised us up together with him; and thence, we believe that he shall come again, to raise up his own handiwork; and he will recompense every man according to his works. Moreover Ioasaph instructed his father concerning the kingdom of heaven that awaiteth them that are worthy thereof, and the joy unspeakable. Thereto he added the torment in store for the wicked, the unquenchable fire, the outer darkness, the undying worm and whatsoever other punishment the servants of sin have laid up in store for themselves.

All these things set he forth in many words, which bore witness that the grace of the Spirit was
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ρούσι χάριν, διεξελθόν, εἶτα καὶ τὸ ἀνεξιχνιάστων πέλαγος τῆς τοῦ Θεοῦ διηγούμενος φιλανθρωπίας καὶ ὁδὸς ἐστὶν ἐστόιμος δέχεσθαι τὴν μετάνοιαν τῶν πρὸς αὐτὸν ἐπιστρεφόντων, καὶ ὡς οὖν ἐστὶν ἀμαρτία μικῶσα τὴν αὐτοῦ εὐσπλαγχνίαν, εὔπερ θελήσωμεν μετανοήσαι, ἐκ πολλῶν δὲ τούτῳ παραδειγμάτων καὶ γραφικῶν παραστήσεως μαρτυριῶν, ὁ μὲν τέλος ἐπέθηκε τῷ λόγῳ.

XXXV

Katanygeis δὲ ὁ βασιλεὺς Ἀβεννήρ ἐπὶ τῇ θεοδιδάκτῳ σοφίᾳ ταύτῃ, φωνῇ μεγάλῃ καὶ θερμοτάτῃ ψυχῇ τῶν σωτῆρα Χριστὸν ὀμολογεῖ, πάσης ἀποστάς δεινοδιάμονος πλάνης.1 τὸ σημεῖον τε προσκυνεῖ τοῦ χωστοῦ σταυροῦ ὑπὸ τῇ πάντων ὁψι καὶ εἰς ἑπόκοον ἀπάντων Θεοῦ κηρύττει ἀληθείᾳ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν τὴν τε προτέραν ἁσβείαν διεξελθόν, τὴν οἰκείαν τε κατὰ τῶν Χριστιανῶν ὁμότητα καὶ μιαφονίαν ἐλέγξας, μέγα μέρος πρὸς τὴν εὐσέβειαν γίνεται, ὡς ἐντεύθεν ἐργῷ τὸ εἰρημένον τῷ Παύλῳ γνωσθῆμαι, καὶ ὅπου ὁ τῆς ἁσβείας ὑπήρχε πλεονασμός, ἐκεῖ καὶ τὴν περισσείαν γενέσθαι τῆς χάριτος.

Πολλὰ τοιοῦτοι καὶ τοῦ σοφωτάτου Ἰωάσαφ τοῖς συνελθοὺσι τότε στρατηγοῖς τε καὶ σατράπαις καὶ παντὶ τῷ λαῷ περὶ Θεοῦ καὶ τῆς εἰς αὐτὸν εὐσεβείας διαλεγομένου, καὶ οἷονει

1 A good iambic line ends here with τῇ πλάνῃ.

Rom. v. 20

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

XXXV

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

While then the learned Ioasaph was speaking of God, and of piety towards him, to the dukes and satraps and all the people there assembled, and was,
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Cp. Acts ii. 8

πυρίνη γλώσση καλὸν τι καὶ φίδικὸν τερετίζοντος, ἡ τοῦ Ἁγίου Πνεύματος χάρις ἐπιφοιτήσασα πάντας εἰς δοξολογίαν ἐκίνει Θεοῦ, ὡς ἐκ μᾶς φωνῆς πάντων βοησάντων τῶν ὀχλῶν. Μέγας ὁ Θεὸς τῶν Χριστιανῶν· οὐκ ἔστιν ἄλλος Θεὸς πλὴν τοῦ Κυρίου ἡμῶν Ἡσυχοῦ Χριστοῦ σὺν Πατρὶ καὶ Ἀγίῳ Πνεύματι δοξαζομένου.

Ζηλοῦ δὲ θείον κατάπλεος γενόμενος, ὁ βασιλεὺς Ἄβεννήρ ἐφάλλεται στερρώς τοὺς εἰδόλους δὴ ἦσαν ἐν τῷ παλατίῳ αὐτοῦ ἐκ χρυσοῦ καὶ ἀργυροῦ πεποιημένα, καὶ εἰς ἔδαφος ταῦτα καταστὰ. ἔλτα, εἰς λεπτὰ διελών, πένυσι διανέμει, ὁφέιμα οὕτω τὰ ἀνωφελή θέμενος· ἀμέλει καὶ 320 μετὰ τοῦ νῦν τοὺς εἰδώλων ναοὺς καὶ βωμοὺς περιστάντες μέχρις αὐτῶν κατηδάφων τῶν θεμελίων· ιερὰ δὲ τῷ Θεῷ τεμένη ἀντωκοδόμουν. οὐ μόνον δὲ ἐν τῇ πόλει, ἀλλὰ καὶ ἀνὰ πάσαν τὴν χώραν σπουδὴ ταῦτα ἐποίουν. τα δὲ πονηρὰ πνεύματα τὰ τοὺς βωμοὺς ἐνοικοῦντα ὁλοκλήρως ἧλαύνοντο, καὶ τὴν ἄμαχον τοῦ Θεοῦ ἡμῶν δύναμιν ὑποτρέμουσα ἐβόων. πᾶσα δὲ ἡ περιπλανάσθε καὶ τὰ τῶν προσοίκων ἔθνων πλεῖστα, πρὸς τὴν ἐυσεβή πίστιν ἐχειραγωγοῦντο. τότε δὴ τοῦ ἀνατέρω ῥηθέντος θειότατον ἑπισκόπου παραγενομένου, κατηχεῖται ὁ βασιλεὺς Ἄβεννήρ, καὶ τῷ θείῳ τελειοῦται βαπτίσματε εἰς τὸ ὄνομα τοῦ Πατρὸς, τοῦ Θεοῦ καὶ τοῦ Ἡσυχοῦ Πνεύματος. 321 καὶ Ἰωάσαφ τοῦτον ἐκ τῆς θείας κολυμβηθρᾶς ἀναδέχεται, τοῦτο δὴ τὸ κανόνατον γεννήτωρ τοῦ πατρὸς ἀναδειχθεῖς, καὶ τῷ σαρκικῷς γεννήσαντι τῆς πνευματικῆς ἀναγεννήσεως πρόξενος γενόμενος. νῦν γὰρ ἦν τοῦ οὐρανοῦ Πατρὸς καὶ

Mat. xxviii. 19

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

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

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καρπὸς ὑντὸς τῆς θείας ρίζης θειότατος, ρίζης ἐκείνης τῆς βοώσης. Ἐγώ εἰμί ἡ ἄμπελος, ὑμεῖς τὰ κλῆματα.

John xv. 5

Οὕτως ἀναγεννηθεῖς ὁ βασιλεὺς Ἀβεβενυρ δι' ὑδατος καὶ Πνεύματος ἐχαίρε χαρᾷ ἀνεκλαλήτως σὺν αὐτῷ δὲ καὶ πᾶσα ἡ πόλις καὶ ἡ περιχώρος τοῦ θείου ἥξιοῦτο βαπτίσματος, καὶ φωτὸς νῦι ἀνεδείκνυτο ὁ πρὶν ἐσκοτισμένοι. πᾶσα δὲ νόσος καὶ πᾶσα δαιμονική ἐπιφορὰ πόρρω τῶν πιστευόντων ἤλαυνε. ἀρτιοὶ δὲ καὶ ὑγείς πάντες τὰς ψυχὰς καὶ τὰ σώματα ἤσαν. καὶ πολλὰ ἑτεραθαμάσα εἰς βεβαίωσιν τῆς πίστεως ἐτελοῦντο. ἐκκλησίας τε ἀνάφοδομοῦντο, καὶ ἐπίσκοποι, οἳ τε κεκρυμμένοι διὰ τῶν φόβων ἐφανεροῦτο καὶ τὰς ἱδίας ἀπελάμβανον ἐκκλησίας, καὶ ἄλλοι ἐκ τῶν ἱερεῶν καὶ τῶν μοναχῶν προεχειρίζοντο εἰς τὸ ποιμαίνειν τὸ τοῦ Χριστοῦ ποιμνιον. ὁ μέντοι βασιλεὺς Ἀβεβενυρ, οὕτω τῆς προτέρας ἐκείνης μοχθηρᾶς ἀγωγῆς ἀποστάς καὶ μετάμελος ὁ δὲ φη όις ἔπραξε, πᾶσαν μὲν τὴν βασιλείαν ἀρχὴν τῷ νῦ ἐλαχῆς ἐπαράδεδωσιν αὐτὸς δὲ καθ' ἐαυτῶν ἤρεμων, κόμων ἀεὶ τῆς κεφαλῆς καταχέων, βαρεῖς τε ἀναφέρων στεναγμοὺς καὶ λοιών τοῖς δάκρυσιν ἐαυτῶν, μόνος μόνῳ τῷ πανταχοῦ παρόντι ὥμιλει, συγγνώμην αὐτῷ τῶν οἰκείων πτασιμάτων ἔξαιτουμενος. εἰς τοσαύτην δὲ κατανύξεως καὶ ταπεινοφροσύνης ἀβυσσον ἐαυτῶν καθήκεν ὡς παρατείνοντα καὶ τὸ τοῦ Θεοῦ ὄνομα τοῖς ἐαυτοῦ ὄνομαζεν χείλεσιν, μόλις δὲ τούτου τῇ τοῦ νυμφεία καταφίλησαι. οὕτω δὲ τὴν καλὴν ἀλλοίωσιν ἡλλοώθη καὶ τὴν πρὸς ἁρετὴν ἀπάγονσαν ὀδευονε τρίβον ὡς ὑπερβηναι αὐτῶν τῇ εὐσε-
his heavenly Father, and verily divine fruit of that
divine Branch, which saith, 'I am the vine, ye are
the branches.'

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

Ps. xliii. 6, 7 ἄξιος, Ἰνατί περίλυπος εἰ, λέγων, ὁ πάτερ, καὶ ἰνατὶ συνταράττεις ἑαυτόν; ἐλπίσων ἐπὶ τὸν Θεὸν καὶ ἡμομολογεῖς αὐτῷ, ὁ ἐστὶν ἐςπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακρῶν, ὑπὸ κέκραγε διὰ τοῦ προφήτου βοῶν. Δούσαισθε, 323 καθαροὶ γένεις ἄφελετα τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· μάθετε καλὸν ποιεῖν καὶ, Ἐὰν ὅσον αἰ ἀμαρται ὑμῶν ὡς φοινικοὶ, ὡς χιώνα λευκανῶ, ἐὼ δὲ δῶσιν ὡς κόκκινον, ὡς ἐριθοῦ τελειῶν. μὴ φοβοῦ τούς, ὁ πάτερ, μηδὲ δίσταξεν· οὐ νυκώσι γὰρ αὐτὸν ἀμαρτά τῶν ἐπιστρεφόντων πρὸς Θεὸν τὴν ἀπειροῦ τοῦ προφήτου ἀγαθότητα. αὐτὰς γὰρ ὑπὸ μέτρον εἰσὶ καὶ ἄριθμον, δοῦσιν ἄν ὅσιν· ἔκειν δὲ ἀμέτρητος ἐστὶ καὶ ἀναρίθμητος. οὐκ ἐνδέχεται τούς τὸ ὑποκείμενον μέτρῳ τοῦ ἀμετρητοῦ περιγενέσθαι.

Ἰσ. 1. 16 ff. Τοιούτους παρακλητικοὺς ρήμασι κατεπάδων αὐτὸν τὴν ψυχήν, εὐελπιν ἀπειρογάστατο. εἴτε ἐκεῖνος ὁ πατὴρ τὰς χεῖρας, εὐχαριστῶν αὐτῷ ύπερηχεῖτο, καὶ τὴν ἡμέραν εὐλόγει ἐν ἣ αὐτός ἐγγεννήθη, Τέκνου, λέγων, γλυκύτατον, τέκνου ὡς έμών, ἀλλὰ τοῦ ὑπερτέρου Πατρός, ποιῶν ὑποδώσω σοι χάριν; ποίησις εὐλογήσω σε εὐλογίαις; τίνα δὲ εὐχαριστίαις ἀναπέμψω τῷ Θεῷ περὶ σοῦ; ἀπολογωμεν γὰρ ἡμῖν, καὶ εὐρέθην διὰ

Cf. Lk. xv. 6, 24, 32

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

With such comfortable words did Ioasaph cheer his soul, and bring him to a good courage. Then his father stretched out his hands, and gave him thanks and prayed for him, blessing the day whereon Ioasaph was born, and said 'Dearest child, yet not child of me, but of mine heavenly Father, with what gratitude can I repay thee? With what words of blessings may I bless thee? What thanks shall I offer God for thee? I was lost, and was found through thee:

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σοῦ· νεκρός ἦμην τῇ ἀμαρτίᾳ. καὶ ἀνέξησα· ἔχθρος καὶ ἀποστάτης Θεοῦ, καὶ κατηλλάγην. τί οὖν ἀνταποδώσω σοι ύπερ τούτων ἀπάντων; Θεὸς ἐστιν ὁ ἄξιας σοι παρέχων τὰς ἀμοιβάς. οὗτοι λέγων, πυκνὰ κατεφίλει τὸν φίλτατον παῖδα.
eίτα εὐξάμενος, καὶ, Εἰς χειράς σου, φιλάνθρωπε Θεέ, παρατίθημι τὸ πνεῦμά μου, εἰπὼν, ἐν μετανοίᾳ τὴν ψυχήν καὶ εἰρήνη παρέθετο τῷ Κυρίῳ.

'Ὁ δὲ Ἰωάσαφ δάκρυσε τυμήσας τελευτήσαντα τὸν πατέρα, καὶ κηδεύσας αὐτοῦ τὸ λείψανον ἐντίμως, κατέθετο ἐν μνήματι ἄνδρῶν εὐσεβῶν, οὓς μεντι Βασιλικὴ περιβαλὼν ἔσθητι, ἀλλὰ μετανοίας κοσμήσας ἀμφίλοις. στὰς δὲ ἐπὶ τῷ μνήματι, χειράς τε εἰς οὐρανον διάρας, καὶ δάκρυα ποταμηδόν τῶν ὃμμάτων καταδύσας, ἔβοησε πρὸς τὸν Θεόν, λέγων:

'Ὁ Θεός, εὐχαριστῶ σε, Βασιλεὺς τῆς δόξης, μόνε κραταίες καὶ ἀθάνατε, ὅτι οὐ παρείδες τὴν δέσιν μου καὶ τῶν δακρύων μου οὐ παρεσιώπησας, ἀλλ’ εὐδόκησας τὸν δοῦλον σου τοῦτον καὶ πατέρα μου τῆς ὀδοῦ ἐπιστρέψαι τῶν ἀνομῶν καὶ πρὸς Εαυτὸν ἐλκύσαι τὸν σωτήρα τῶν ἁπάντων, ἀποστήσας μὲν τῆς ἀπάτης τῶν εἰδῶν, καταξιώσας δὲ γνωρίσαι σε τὸν ἀληθινὸν Θεόν καὶ φιλάνθρωπον. καὶ νῦν, ὁ Κύριε μου καὶ Θεέ, ὁ ἀνεξιχνίαστον ἔχων τὸ τῆς ἀγαθότητος πέλαγος, τάξων αὐτὸν ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναπαύσεως, ὅπου τὸ φῶς λάμπει τοῦ προσώπου σου· 325 καὶ μὴ μνησθῇς ἀνομῶν αὐτοῦ ἀρχαίων, ἀλλὰ κατὰ τὸ πολὺ ἔλεος σου ἐξάλειψῃ τὸ χειρογραφὸν τῶν αὐτοῦ πταιμάτων, καὶ τὰ γραμματεῖα διάρρηξῃ τῶν αὐτοῦ ὀφλημάτων, καὶ τῶν ἀγίων

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I was dead in sin and am alive again: an enemy, and rebel against God, and am reconciled with him. What reward therefore shall I give thee for all these benefits? God is he that shall make the due recompense.' Thus saying, he pressed many kisses on his beloved son; then, when he had prayed, and said, 'Into thy hands, O God, thou lover of men, do I commit my spirit,' he committed his soul unto the Lord.

Now, when Ioasaph had honoured with his tears his father that was dead, and had reverently cared for his body, he buried him in a sepulchre wherein devout men lay; not indeed clad in royal raiment, but robed in the garment of penitence. Standing on the sepulchre, and lifting up his hands to heaven, the tears streaming in floods from his eyes, he cried aloud unto God saying,

'O God, I thank thee, King of glory, alone mighty and immortal, that thou hast not despised my petition, and hast not held thy peace at my tears, but hast been pleased to turn this thy servant, my father, from the way of wickedness, and to draw him to thyself, the Saviour of all, departing him from the deceitfulness of idolatry, and granting him to acknowledge thee, who art the very God and lover of souls. And now, O my Lord and God, whose ocean of goodness is uncharted, set him in that place where much grass is, in a place of refreshment, where shineth the light of thy countenance. Remember not his old offences; but, according to the multitude of thy mercies, blot out the hand-writing of his sins, and destroy the tablets of his debts, and
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σου κατάλλαξον αὐτῷ ὅψ πυρί τε καὶ ξίφει ἀνείλει. ἐπίταξαν αὐτοὺς μη καὶ αὐτοῦ ὄργιζεσθαι. πάντα γὰρ δυνάτα σοι τῶν πάντων Δεσπότη, ἀλλ' ἡ μόνον τὸ μὴ ἔλεειν τοὺς μὴ ἐπιστρέφοντας πρὸς σέ· τούτῳ ἀδύνατον. τὸ γὰρ ἔλεος σου ἐκκέχυ- ται ἐπὶ πάντας, καὶ σώζεις τοὺς ἐπικαλομένους σε, Κύριε Ἰησοῦ Χριστέ, ὅτι πρέπει σοι δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Τουαύτας εὐχὰς καὶ δεήσεις προσέφερε τῷ Θεῷ ἐν ὅλαις ἐπτὰ ἡμέραις, μηδόλως τοῦ μνήματος ἀποστάσις, μὴ βρώσεως ἢ πόσεως τοπαράπαν μνη- σθείς, μήτε μὴν ἀναπαύσεως ὑπόνοιαν μετασχῶν· ἄλλα δάκρυσι μὲν τὸ ἔδαφος ἐβρέχε, στεναγ- μοῦς δὲ ἁπνήτους εὐχόμενος διετέλει. τῇ ὁγδό- δε εἰς τὸ παλάτιον ἐπανελθόν, πάντα τὸν πλοῦ- τον καὶ τὰ χρήματα τοὺς πένθιμοι διένειμον, ὡς μηκέτι ὑπολειφθήναι τινα τῶν χρείαν ἐχόντων.

XXXVI

Ἐν ὀλίγαις δὲ ἡμέραις τὴν τουαύτην τελέσας διακονίαν καὶ πάντας τοὺς θησαυροὺς κατα- κευόμενος, ὡς πέλλοντο τὴν στενὴν εἰσίναι πῦ- λην μηδὲν αὐτῷ ἐμποδίσειν ὁ τῶν χρημάτων ὄγκος, τῇ τεσσαρακοστῇ ἠμέρᾳ τῆς τοῦ πατρὸς τελευτῆς, μνῆμαν αὐτῷ τελών, συγκαλεὶ πάντας τοὺς ἐν τέλει καὶ τοὺς στρατιωτικὰ περιεξω- σμένους καὶ τοῦ πολιτικοῦ λαοῦ οὐκ ὀλίγους. 328 καὶ προκαθίσας, ὡς ἔθος, φησὶν εἰς ἐπῆκοον πάντων. Ἡδοῦ, καθὼς ὧράτε, Ἀβεβεβηρ πατήρ μου καὶ βασιλεὺς τέθηκεν ὡς εἰς τῶν πενήτων,

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set him at peace with thy Saints whom he slew with fire and sword. Charge them not to be bitter against him. For all things are possible with thee, the Lord of all, save only to withhold pity from them that turn not unto thee; this is impossible. For thy pity is poured out upon all men, and thou savest them that call upon thee, Lord Jesu Christ, because glory becometh thee for ever and ever. Amen.’

Such were the prayers and intercessions that he made unto God, by the space of seven full days, never leaving the grave, and never thinking of meat or drink, and taking no refreshment of sleep: but he watered the ground with his tears, and continued praying and moaning unceasingly. But, on the eighth day, he went back to his palace and distributed amongst the poor all his wealth and riches, so that not one person was left in want.

XXXVI

In a few days, after he had ended this ministry, and emptied all his coffer, in order that the burden of his money might not hinder him from entering in at the narrow gate, on the fortieth day after his father’s decease, and in remembrance of him, he called together all his officers, and those who wore soldiers’ attire, and of the citizens not a few. Sitting in the front, according to custom, in the audience of all he said, ‘Lo, as ye see, Abenner, my father the king, hath died like any beggar. Neither wealth, nor kingly
καὶ οὖν δὲν αὐτῷ οὕτε ὁ πλούτος οὕτε ἡ βασιλικὴ δόξα, οὕτε μὴν ἐγὼ ὁ φιλοσάτωρ οὐδὲς, οὕτε τῶν λοιπῶν αὐτοῦ φίλων καὶ συγγενῶν, βοηθήσαι ἵσχυσεν αὐτῷ καὶ τῆς ἀπαραίτητον ψήφου ἐξελέσθαι. ἄλλῳ ὑπάγει πρὸς τὰ ἐκεῖθεν δικαιωτὴρια, λόγον ὑφεξών τῆς πολυτείας τοῦ παρόντος βίου, μηδένα τῶν ἀπάντων συνεργὸν ἐπαγομένου, ἄλλῳ ἢ μόνα τὰ πεπραγμένα ὁποῖα ἄν ἦν τὸ αὐτὸ δὲ τούτο καὶ πάσι τοῖς τῆς βρότειον λαχοῦς φύσιν συμβαίνειν πέρυκε, καὶ ἄλλως οὐκ ἔστιν, γιῶν οἷς ἀκουόσατε μου, φίλοι καὶ ἀδελφοί, λαὸς Κυρίου καὶ κλήρους ἁγιούς, οὓς ἔξηγορασε Χριστὸς ὁ Θεὸς ἡμῶν τῇ τιμῇ αὐτοῦ ἀξίματι καὶ ἐρρύσατο τῆς παλαιᾶς πλάνης καὶ δουλείας τοῦ ἀντικειμένου. αὐτοὶ οἴδατε τὴν ἐν ὑμῖν ἀναστροφῆν μου, όσοι ἔστε τοῦ Χριστοῦ ἔγνω καὶ δούλους αὐτοῦ ἡξιώθην γενέσθαι, πάντα μυσῆσαι, αὐτὸν ἐπετόθησα μόνον, καὶ τοῦτο μοι ἦν καταθύμων, τῆς ξάλης τοῦ βίου καὶ ματαίας τύρβης ὑπεξελθόντα, μόνον μόνῳ αὐτῷ συνείναι καὶ ἐν ἀταράχῳ γαλήνῃ ψυχῆς δουλεύσαι τῷ Θεῷ μου καὶ δεστότηρ. ἀλλὰ με κατέσχεν ἢ τοῦ πατρός μου ἐνστασις, καὶ ἐντολὴ ἢ τιμᾶν τοὺς γεννητοράς κελεύουσα. ὅθεν, Θεοῦ χάριτι καὶ συνεργεία, οὐκ εἰς μάτην ἐκοπίασα, οὐδὲ εἰς κενὸν. τὰς τοιαύτας ἀνάλωσε ἡμέρας ἀλλ' ἐκείνου τε φικεῖσα Χριστὸς καὶ πάντας 321 ὑμᾶς τούτον μόνον γινώσκειν Θεοῦ ἀληθινῶν καὶ Κύριου τοῦ παντοῦ ἐδίδαξα, οὐκ ἐγὼ τούτο ποιήσας, ἀλλ' ἡ χάρις αὐτοῦ ἡ σὺν ἐμοί, ἦτες καὶ τῆς δεισιδαιμονίας πλάνης καὶ λατρείας τῶν εἰ- δώλων ἐξεῖλετο, καὶ ὑμᾶς, λαὸς μου, τῆς χαλεπῆς
BARLAAM AND IOASAPH, xxxvi. 326–327

glory, nor I his loving son, nor any of his kith and
kindred, have availed to help him, or to save him from
the sentence without reprieve. But he is gone to
yonder judgement seat, to give account of his life in
this world, carrying with him no advocate what-
soever, except his deeds, good or bad. And the same
law is ordained by nature for every man born of
woman, and there is no escape. Now, therefore,
hearken unto me, friends and brethren, people and
holy heritage of the Lord, whom Christ our God
hath purchased with his own precious blood, and
delivered from the ancient error, and bondage of the
adversary. Ye yourselves know my manner of life
among you; that ever since I knew Christ, and was
counted worthy to become his servant, I have hated
all things, and loved him only, and how this was my
desire, to escape from the tempest and vain tumult
of the world, and commune alone with him, and in
undisturbed peace of soul serve my God and Master.
But my father's opposition held me back, and the
command that biddeth us to honour our fathers. So,
by the grace and help of God, I have not laboured in
vain, nor spent these days for naught, I have brought
my father nigh to Christ, and have taught you all
to know the one true God, the Lord of all; and yet
not I, but the grace of God which was with me,
which rescued me also from superstitious error, and
from the worship of idols, and freed you, O my

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ηλευθέρωσεν αἰχμαλωσίας. καὶ ὁ ὁ ὁ лοιπὸν τὰ ἐπηγγελμένα τῷ Θεῷ ἔργα πληρώσαι· καὶ ἀπελθεῖν ὅπου ἂν αὐτὸς ὁδηγήσῃ καὶ ἀποδοῦναι τὰς εὐχὰς μου ἃς ἡμᾶς ἀνεῴκη. νῦν ὁ σκέψασθε ὑμᾶς δὲν ἄν βούλοισθε ἀφηγεῖσθαι ὑμῶν καὶ βασιλεύειν. ἦδη γὰρ κατηρτισμένοι ἐστὲ εἰς τὸ κληρονομεῖ του Κυρίου, καὶ οὐδὲν ἀποκτε- 

κρυπταῖ ὑμῖν τῶν αὐτοῦ προσταγμάτων. ἐν τούτοις πορεύσασθε ὑμᾶς ἐκκλησία τῇ ἀριστερᾷ· καὶ ὁ Θεὸς τῆς εἰρήνης εἰς μετὰ πάντων ὑμῶν.

Ταῦτα ὡς ἠκούσεν ὁ λαὸς ἐκεῖνος καὶ δῆμος, ἡ ὁ ροῦμος εὐθὺς καὶ πάταγος καὶ ἴχνη πλείστη καὶ σύγχυσις ἦν, κλαίοντων πάντων καὶ ὀδυ- 

ρομένων τὴν ὀρφανίαν. τοιαῦτα θρηνοῦντες, πρὸς τοῖς ἰδίοις καὶ ὄρκοις ἐβεβαιῶν μὴ μεθήσειν ἀλλ', ἀνθέξεσθαι, καὶ τὴν ὑποχώ- 

ρησιν αὐτῷ μὴ τοπαράπαινεν παραχωρῆσαι. οὕτω 

βοῶντος τοῦ δήμου καὶ τῶν ἐν τέλει πάντων, ἰπολαβῶν ὁ βασιλεύς κατασείει τῶν ὀχλῶν, καὶ 

συγὰν αὐτοῖς διακαλεῖται. καὶ εἰκεῖν τῇ ἐκεῖνον 

ἐνστάσει ἐκποιητο, λυπομένους ὅμως καὶ τῇ τῆς 

οἰμωγῆς σημεία ἔπι τῶν παρειῶν φέροντας οἰ- 

καθε ἐκπέμπει. αὐτὸς δὲ ἐνα τῶν ἄρχοντων, ὅ 

ἡ πρόκριτος αὐτῷ, ἐπὶ εὐσεβεῖα καὶ σεμνότητι 388 

βίον βαυμαζόμενος, Βαραχίας τόνομα (ὁπερ καὶ ἀνωτέρω ἐδήλωσεν ὁ λόγος, ἡ ὅνα Ναχώρ 

tὸν Βαραλὰμ ὑποκρινόμενος φιλοσόφους διελέγετο, καὶ 

μόνος ὁ Βαραχίας ἡτοιμάσθη συμπαραστῆναι αὐτῷ καὶ συναγωνίσασθαι, ξῆλφθείς ἐκκαυθεῖς 

τὴν καρδίαν). τούτων καταμόνας λαβῶν ὁ βα- 

σιλεύς, προσήνω ὁς διελέγετο, καὶ θερμότατα ἐδείξε 

παραλαβεῖν τὴν βασιλείαν, καὶ ἐν φόβῳ Θεοῦ 

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people, from cruel captivity. So now it is high time to fulfil the service that I promised to God; high time to depart thitherward, where he himself shall lead me, where I may perform my vows which I made unto him. Now, therefore, look you out a man whom ye will, to be your leader and king; for by this time ye have been conformed to the will of the Lord, and of his commandments nothing hath been hidden from you. Walk ye therein; turn not aside, neither to the right hand, nor to the left, and the God of peace be with you all!

When all that company and the common people heard thereof, anon there arose a clamour, an uproar, and a mighty cry and confusion, all weeping like orphans and bewailing their loss. Lamenting bitterly, they protested with oaths and with their tears, that they would never let him go, but would restrain him and not suffer in any wise his departure. While the common people, and they in authority, were thus crying aloud, the king broke in, and beckoned with his hand to the multitude and charged them to keep silence. He declared that he gave in to their instancy, and dismissed them still grieving, and bearing on their cheeks the signs of sorrow. And Ioasaph did thus. There was one of the senators first in favour with Ioasaph, a man honoured for his godliness and dignity, Barachias by name, who, as hath been already told, when Nachor, feigning to be Barlaam, was disputing with the philosophers, alone was ready to stand by Nachor and fight for him, for his heart was fired with heavenly love. Him the king took apart, and spake gently with him, and earnestly besought him to receive the kingdom, and, in the fear of God, to shepherd his people; in order

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τὸν λαὸν αὐτοῦ ποιμᾶναί, ὅς ἂν αὐτὸς τὴν ποθουμένην αὐτῷ πορεύσηται ὁδὸν. 'Ως δὲ αὐτὸν ἀπαναιώμενον εἰδὲ καὶ πάντη ἀπαγορεύοντα, καὶ, Ὡς βασιλεὺς, λέγοντα, ὡς ἀδικός σου ἡ κρίσις, ὡς οὐ κατ' ἐντολὴν σοῦ ὁ λόγος· εἰ γὰρ ἀγαπήσαι τὸν πλησίον ὡς ἐαυτὸν ἐδιδάχθης, τὼν λόγῳ ὥσπερ αὐτὸς ἀπορρίηηαι βάρος σπουδάζεις, ἐμοὶ ἐπιθεîtαι ἐπείγη; εἰ μὲν γὰρ καλὸν τὸ βασιλεύειν, αὐτὸς τὸ καλὸν κάτεχε· εἰ δὲ πρόσκομμα τούτῳ ψυχής καὶ σκάνδαλον, τί μοι προτίθης καὶ ὑποσκελίζεις βούλει; ὡς οὖν τοιαῦτα λέγοντα καὶ διαβεβαιώμενον εἰδὲν, ἐπαισάρτο τῆς ὁμιλίας, καὶ δὴ ὑπὸ νῦκτα Βασιλείαν ἐπιστολὴν μὲν διαχαραττεῖ πρὸς τὸν λαὸν, πολλῆς γέμουσαν φιλοσοφίας καὶ πᾶσαν ὑπαγορεύουσαν τὴν εὐσέβειαν, ὁποῖαν τε ὁφείλουσιν περὶ Θεοῦ δοξα ἐξειν, οἶνον δὲ βίον αὐτῷ προσφέρειν, οὗν δὲ ύμνους, οὔας εὐχαριστίας· εἰτα μὴ ἄλλον ἢ τὸν Ἰωάννην δέξασθαι εἰς τὴν βασιλείαν κελευεῖ ἀρχήν. καὶ, εἰς τὸν ἀντῶνον κοιτῶνα τὸν χάρτην ἐν δὴ ἐπιστολή καταλυτῶν; λαθῶν ἀπαντᾶ τέχερχηται τοῦ παλατίου. ἀλλ' οὐκ ἡδυνήθη λαβείν εἰς τέλος. ἀμα γὰρ προτού τοῦτο ἀκοῦσθεν τάραξον εὐθὺς καὶ ὁδυρμὸν τῷ λαῷ ἐνεποίησε· καὶ πάντες τάχει πολλῷ εἰς ἄσπηθν αὐτοῦ ἔξερχονται, προκαταλαβεῖν αὐτῷ τὴν φυγήν ἐκ παντὸς τρόπου διανοούμενον· οἶδεν οὐδὲ εἰς μάτην αὐτοῖς ἐχώρησεν ἡ σπουδή. ὃς γὰρ πᾶσας προκατελάβασαν τὰς ὀδοὺς, ὃρη δὲ πάντα περιεκκύκλουν καὶ ἀτριβεῖς περιήρχοντο φάραγγας, ἐν χειμάρρῳ τοῖς τούτον εὐρίσκουσιν.
that he himself might take the journey that he desired.

But Barachias would put aside and reject his offer, saying, 'O king, how wrongful is thy judgement, and thy word contrary to divine command! If thou hast learned to love thy neighbour as thyself, with what right art thou eager to shift the burden off thy back and lay it upon mine? If it be good to be king, keep the good to thy self: but, if it be a stone of stumbling and rock of offence to thy soul, why put it in my pathway and seek to trip me up?' When Ioasaph perceived that he spake thus, and that his purpose was fixed, he ceased from communing with him. And now, at about the dead of night, he wrote his people a letter, full of much wisdom, expounding to them all godliness; telling them what they should think concerning God, what life, what hymns and what thanksgiving they should offer unto him. Next, he charged them to receive none other than Barachias to be ruler of the kingdom. Then left he in his bed-chamber the roll containing his letter, and, unobserved of all, went forth from his palace. But he might not win through undetected: for, early on the morrow, the tidings, that he was departed, anon made commotion and mourning among the people, and, in much haste, forth went every man for to seek him; they being minded by all means to cut off his flight. And their zeal was not spent in vain; for, when they had occupied all the high-ways, and encompassed all the mountains, and surrounded the pathless ravines, they discovered him in a water
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χείρας εἰς οὐρανόν ἐκτεταμένας ἔχοντα, καὶ τὴν εὐχὴν τῆς ἐκτης ἐπιτελοῦντα ὡρας.

Ἰδόντες δὲ αὐτοῦ περιεχώσαν δάκρυσι δυσωποῦντος καὶ τὴν ἀποδημίαν οὐνεῖστην. ὁ δὲ
Τί, φησί, μάτην κοπιάτε; μηκέτι γὰρ ἐμὲ βασιλέα ἔχειν ἔλπιζετε. τῇ πολλῇ δὲ αὐτῶν ὑπενδοὺς ἐνυτάςει, ὑποστρέφει αὕθες εἰς τὸ παλάτιον.
καὶ, συναγαγῶν ἄναπτας, τὴν ἐαυτοῦ ἐφανέρωσε βουλήν. εἰτα καὶ ὅρκοις ἐμπεδοὶ τὸν λόγον,
ὡς οὐδεμιὰν αὐτοῦ τού λοιποῦ συνέσται ἢμέραν.
Ἐγὼ γὰρ, φησί, τὴν πρὸς ὑμᾶς διακονίαν μου ἐπληροφόρησα καὶ οὐδὲν ἐνέλιπον, οὐδὲ ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγείλαι ὑμῖν καὶ διδάξαι διαμαρτυρόμενος πάσι τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν πίστιν, καὶ μετανοίας ὅδοις ὑποδεικνύον. καὶ γὰρ ἐν τὸν ἐγὼ πορεύομαι τὴν ὁδὸν ἐκ πάσας ἐπόδουν: καὶ οὐκ
ἐτί θεσθή τὸ πρόσωπόν μου ὡμείς πάντες. διὸ μαρτύρομαι ὑμῖν τῇ σήμερον ἡμέρᾳ, κατὰ τὸν
θείον Ἀπόστολον, ὦτι καθαρὸς ἐγὼ εἰμὶ ἀπὸ τοῦ αἵματος πάντων ὑμῶν. οὐ γὰρ ὑπεστειλάμην
tοῦ μὴ ἀναγγείλαι ὑμῖν πᾶσαν τὴν βουλήν τοῦ
Θεοῦ.

Ταῦτα ἀκούσαντες, καὶ τὸ τῆς γνώμης αὐτοῦ στερρόν ἐπιστάμενοι, ὡς οὐδὲν τῆς προβέσεως
καλύπτει δύναται, ἀδύρωντο μὲν τὴν ὀρφανίαν, οὐκ εἰχον δὲ ὅλως αὐτὸν πειθόμενον. τότε ὁ
βασιλεὺς τῶν Βαραχίαν ἐκεῖνον, δυ καὶ φθάσας
ὁ λόγος ἐδήλωσε, κατασχῶν. Τοῦτον, ἐλπεν, ἀδελφοί, ὑμῖν προχειρίζομαι βασιλέ: τοῦ δὲ ἵσχυρὸς πρὸς τὸ πράγμα ἀπεθάνοντος, ἀκοντά
καὶ μὴ βουλόμενον τῇ βασιλικῇ ἀρχῇ ἐγκαθ-

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course, his hands uplifted to heaven, saying the prayer proper of the Sixth Hour.

When they beheld him, they surrounded him, and besought him with tears, upbraiding him for departing from them. 'But,' said he, 'why labour ye in vain? No longer hope to have me to your king.' Yet gave he way to their much opposition, and turned again to his palace. And, when he had assembled all the folk, he signified his will. Then with oath he confirmed his word, that he would dwell there not one day more. 'For,' said he 'I have fulfilled my ministry toward you, and have omitted naught, neither have I kept back anything that was profitable unto you, but have shewed you and taught you, testifying to all the faith in our Lord Jesus Christ, and pointing out the paths of repentance. And now behold I go the road that I have long time desired, and all ye shall see my face no more. Wherefore I take you to record this day, as saith the holy Apostle, that I am pure from the blood of you all, for I have not shunned to declare unto you all the counsel of God.'

When they heard this, and perceived the steadfastness of his purpose, that nothing could hinder him from his resolve, they wept like orphans over their bereavement, but could in no wise over-persuade him. Then did the king take that Barachias, of whom we have already spoken, saying, 'This is he, brethren, whom I appoint to be your king.' And though Barachias stoutly resisted, yet he established
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See De fide orth. Bk. iv. Ch. 12

Acts xx. 28

Agapet. c. 10
him, unwilling and reluctant, upon the royal throne, and placed the diadem on his head, and gave the kingly ring into his hand. Then he stood facing the East and made prayer for King Barachias, that his faith toward God might be preserved unwavering, and that he might keep without faltering the path of Christ's commandments. Therewith he prayed for the clergy and all the flock, asking of God succour for them and salvation, and all that might fitly be asked for their welfare.

Thus he prayed, and then turning said unto Barachias, 'Behold, brother, I charge thee, as the Apostle once adjured his people, "Take heed unto thyself, and to all the flock, over the which the Holy Ghost hath made thee king, to feed the Lord's people, whom he hath purchased with his own blood." And even as thou wast before me in the knowledge of God, and didst serve him with a pure conscience, so now also show the more zeal in pleasing him. For, as thou hast received of God a mighty sovereignty, thou owest him the greater repayment. Render therefore to thy Benefactor the debt of thanksgiving, by the keeping of his holy commandments and by turning aside from every path whose end is destruction. For it is with kingdoms as with ships. If one of the sailors blunder it bringeth but small damage to the crew. But if the steersman err, he causeth the whole ship to perish. Even so it is with sovranity: if a subject err, he harmeth himself more than the state. But if the king err, he causeth injury to the whole realm. Therefore, as one that shall render strict account, if
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ei ti paridois tov deontow, meta pollhes akribheias phulatte seauton ev to anagath. mousoun pasan ouden prors amartian elkousan feesi gar o 'Apóstolos. Eirhnh diokete meta panto, kal tov agiasmou ou charis oudeis ofsetai touton Kýrion. touton kiklon prosexhe osth peritrephei touton anthropinwv pragmatow, alla tov touton anxiotropof metabolh lutetblhtou exe touton evsebhi logismou. to gar summetablalletai taiv touton pragmatow metabolai, diaqiai abeimai tekmirion. su de pynios eso, ev touton agathoi olaws erpeismenov. mē epairou diē tis proskairo doxis pro mataiou phusima. allla kekatharmeno logismou to ouridanv tis eautou nōei fuswos, to brakō te kai okymoron tis entautha xōh kai tis sunezeugmenon tis sarki thamato. kal taouta logizomenos eis touton tis uperofias ou vlasthēs bothron, alllā phoebhēsagon ton Θεον, touton allēthinon kai epouranion basilēa, kal ontops makarios eso. Makarios gar, phosi, pantes oi phoibomenoi touton Kýrion, oi pornevmenoi ev taiv odois autov. kai. Makarios anēr o phoibomenos touton Kýrion ev taiv entolai autov thelsei sfodhra. poias de pro panton ofei lieis terein entolai; Makarios oi elēmiones, oti 333 autov elenehsontai kai. Gineste oiktirmones, ois o Patēr umon o ouranios oiktirmou esti. tagntion gar tēn entolēn pro panton apaitoynai oii ev megisth ofetes arχh. kai allēdos o megallh euvousia epilabōmenos touton dotēra tēs euvousias ofeilei muveiathai katav dynamon ev touto de

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thou neglect aught of thy duty, guard thyself with all diligence in that which is good. Hate all pleasure that draweth into sin: for, saith the Apostle, "Follow peace with all men, and holiness, without which no man shall see the Lord." Consider the wheel of men's affairs, how it runneth round and round, turning and whirling them now up, now down: and amid all its sudden changes, keep thou unchanged a pious mind. To change with every change of affairs betokeneth an unstable heart. But be thou steadfast, wholly established upon that which is good. Be not lifted and vainly puffed up because of temporal honour; but, with purified reason, understand the nothingness of thine own nature, and the span-length and swift flight of life here, and death the yoke-fellow of the flesh. If thou consider these things, thou shalt not be cast into the pit of arrogance, but shalt fear God, the true and heavenly King, and verily thou shalt be blessed. For he saith, "Blessed are all they that fear the Lord, and walk in his ways," and "Blessed is the man that feareth the Lord: he shall have great delight in his commandments." And which commandments above all shouldest thou observe? "Blessed are the merciful, for they shall obtain mercy," and "Be ye merciful, as your heavenly Father is merciful." For the fulfilment of this commandment, above all, is required of them that are in high authority. And, soothly, the holder of great authority ought to imitate the giver of that authority, to the best of his ability. And herein shall he best
μάλιστα τού Θεοῦ μιμήσεται, ἐν τῷ μιθὲν ἡγεῖσθαι τοῦ ἔλεειν προτειμότερον. ἀλλὰ καὶ τὸ ὑπήκοον οὐδὲν οὕτως εἰς εὔνοιαν ἐφέλκεται, ὡς εὐποιοῖς χάρις διδομένη τοῖς χρήζουσιν· ἢ γὰρ διὰ φόβου γινομένη θεραπεία κατεσχηματισμένη ἐστὶ θωτεία, τεπλασμένη τιμῆς ὄνοματι φενακίζουσα τοὺς αὐτὴ προσέχοντας· καὶ τὸ ἀκούσιως ὑποτεταγμένων στασίάζει καιροῦ λαβόμενον· τὸ δὲ τοῖς δεσμοῖς τῆς εὐνοίας κρατούμενον βεβαίαν ἔχει πρὸς τὸ κρατών τὴν εὐπείθειαν. διὸ εὔπροσιτος ἐστο τοῖς δεσμέοις, καὶ ἀνοιχτα τὰ ὅτα τοῖς πενύμεοι, ἰνα εὐρηκα τὴν τοῦ Θεοῦ ἀκοὴν ἀνεφγυμένην· οἶοι γὰρ τοὺς ἡμετέρους γινόμεθα συνδούλιοι, τοιοῦτον περὶ ἡμᾶς εὑρήσωμεν τὸν δεσπότην, καὶ ὡς ἀκούομεν ἀκουσθησόμεθα, ὡς ὀρῶμεν ὀραθησόμεθα ὑπὸ τοῦ θείου καὶ παντεφόρου βλέμματος. προεισενεγκωμεν ὅν τοῦ ἔλεον τὸν ἔλεον, ἵνα τῷ ὁμοίῳ τὸ ὅμοιον ἀντιλαβώμεν.

'Ἀλλὰ καὶ ἐτέραν ἄκουε ἐντολὴν σύζυγον τῆς προτέρας. Ἀφετε, καὶ ἀφεθήσεται ὑμῖν· καὶ,

'Εὰν οὖν ἄφητε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὑμῖν ἄφησε ὁ Πατήρ ὑμῶν τὸ οὐράνιον τὰ παραπτώματα ὑμῶν. διὸ μὴ μνησικατησίσης τοῖς πταίσωσιν· ἀλλὰ συγγνώμην αἰτούμενοι ἀμαρτημάτων, συγγνώμονς καὶ αὐτὸς τοῖς εἰς σὲ πλημμελοῦσιν, ὅτι ἄφεσει ἀντιδίδοται ἄφεσις, καὶ τῇ πρὸς τοὺς ὁμοδουλοὺς ἡμῶν καταλαγῇ τῆς δεσποτικῆς ὀργῆς γίνεται ἀπαλλαγή. καὶ αὐθείς τὸ ἀσυμπαθῆς ἡμῶν πρὸς τοὺς πταῖσωσιν ἁσύγγνωστα ποιεῖ ἡμῖν τὰ ἡμέτερα πταίσματα· καθάπερ ἄκοινες τὸ τῶν μυρίων πέπονθεν ὀφειλέτης ταλάντων, τῇ πρὸς τὸν σὺν-
IMITATE God, by considering that nothing is to be preferred before showing mercy. Nay, further, nothing so surely draweth the subject to loyalty toward his Sovereign as the grace of charity bestowed on such as need it. For the service that cometh from fear is flattery in disguise, with the pretence of respect cozening them that pay heed to it; and it maketh the unwilling subject to rebel when occasion serveth. Whereas he that is held by the ties of loyalty is steadfast in his obedience to the ruling power. Wherefore be thou easy of access to all, and open thine ears unto the poor, that thou mayest find the ear of God open unto thee. For as we are to our fellow-servants, such shall we find our Master to us-ward. And, like as we do hear others, so shall we be heard ourselves; and, as we see, so shall we be seen by the divine all-seeing eye. Therefore pay we mercy for mercy, that we may obtain like for like.

‘But hear yet another commandment, the fellow of the former; “Forgive, and it shall be forgiven unto you;” and “If ye forgive not men their trespasses, neither will your heavenly father forgive you your trespasses.” Wherefore bear no malice against them that offend against thee; but, when thou askest forgiveness of thy sins, forgive thyself also them that injure thee, because forgiveness is repaid by forgiveness, and by making peace with our fellow-servants we are ourselves delivered from the wrath of our Master. Again, a lack of compassion towards them that trespass against us maketh our own trespasses unpardonable, even as thou hast heard what befell the man that owed ten thousand talents, how, through his want of pity on his fellow-

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dουλον ἀσπλαγχνία ἐαυτῷ τῆς εἰσπραξίν ἀνα-

νεώσας τού τοσοῦτον χρέους. διὸ προσεκτέον ἀκριβῶς, μὴ καὶ ἥμεις τὰ ὄμοια πάθοιμεν. ἀλλ’

ἀφήσωμεν πᾶσαν οἰκείλην, καὶ πᾶσαν μὴν ἐκ

καρδίας ἐκβάλλωμεν, ἵνα καὶ ἥμων ἀφεθῇ τὰ

πολλὰ ἡμῶν ὀφλήματα. ἐπὶ πάσι δὲ καὶ πρὸ

πάντων τήν καλὴν φύλαττε παρακαταθήκην, τὸν

eὐσεβὴ τῆς πίστεως λόγον, δν ἔμαθες καὶ ἔδιδά-

χθες: καὶ πάν ἡζόνιον αἰρέσεως μὴ ἐκφυεσθῶ ἐν

ὑμῖν. ἀλλὰ καθαρὸν καὶ ἄδολον τὸν θείον διατή-

ρησον σπόρον, ἵνα πολύχον ἐν τὸν καρπὸν ὑπο-

deίξης τῷ δεσποτῇ, ἥνικα ἐλθὴ λόγον ἀπαίτῶν

ἐκάστῳ τῶν βεβιωμένων καὶ ἀποδίδον καθὰ

ἐπράξαμεν, ὅταν οἱ μὲν δίκαιοι λάμψωσιν ὡς ὁ

ἡλιός, τοὺς ἀμαρτωλοὺς δὲ τὸ σκότος καλύψῃ

καὶ αἰσχύνῃ αἰώνιος. καὶ τὰ νῦν, ἄδελφοι, 335

παρατίθεμαι ὑμᾶς τῷ Θεῷ, καὶ τῷ Δόγμα τῆς

χάριτος αὐτοῦ, τῷ δυναμενῷ ὑμᾶς ἐποικοδομήσαι

καὶ δουναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις

πάσι.

Acts xx. 38

Καὶ ταῦτα εἰπὼν, θελὶς τὰ γόνατα αὐτοῦ, κα-

θῶς γέγραπται, μετὰ δακρύων αἴθιος προσημύζω.

καὶ ἐπιστραφεῖς κατεφίλησε τὸν Βαραχιὰν ὅπως ἐν

βασιλέα προεχειρίσατο, καὶ πάντας τοὺς ἐν

tέλει. τότε δὲ γίνεται πράγμα δακρύων ὡς

ἀληθῶς ἄξιον. περιστάντες γὰρ αὐτὸν ἀπαντᾷς;

ἀστπὲρ τῷ ἐκείνῳ συνενίαν ἵνα τῇ διαρέσει

mutexes συναφαιρεῖσθαι καὶ τὰς ψυχὰς, τὸ μὴ

πρὸς ὁλοτὸν ἔλεγον; ποίαν θρήνων ὑπερβολὴν

ἀπελέμπανον; κατεφίλουν αὐτὸν, περεβάλλον

παραφρονεῖν αὐτοὺς ἐπολέε τὸ πάθος. Οὐαὶ ἥμων,

ἐβδούν, τῇς χαλεπῆς ταῦτης δυστυχίας: δεσ- 336

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servant, he was again required to pay all that mighty debt. So we must take good heed lest a like fate betide us. But let us forgive every debt, and cast all anger out of our hearts, in order that our many debts, too, may be forgiven. Beside this, and before all things, keep thou that good thing which is committed to thy trust, the holy Word of faith wherein thou has been taught and instructed. And let no tare of heresy grow up amongst you, but preserve the heavenly seed pure and sincere, that it may yield a manifold harvest to the master, when he cometh to demand account of our lives, and to reward us according to our deeds, when the righteous shall shine forth as the sun, but darkness and everlasting shame shall cover the sinners. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'

And when he had thus spoken, he kneeled down, as it is written, and prayed again in tears. And he turned him round, and kissed Barachias, whom he had chosen to their king, and all the officers. Then came a scene fit, belike, to make one weep. They all crowded around him, as though his presence meant life to them, and his departure would reave them of their very souls; and what piteous pleading, what extravagance of grief did they omit? They kissed him; they hung about him; they were beside themselves for anguish of heart. 'Woe is us,' cried they, 'for this grievous calamity!' They called him,
πότεν αὐτὸν ἀνεκαλοῦντο, πατέρα, σωτῆρα, εὐεργετῆν. Διὰ σου, φησὶ, τῶν Θεῶν ἔγνωμεν τὴς πλάνης λευτρώμεθα: τῶν κακῶν πάντων ἀνάπαυσιν εὑρομεν. τί λοιπὸν ἔσται ἡμῖν μετὰ τὸν σὸν χωρισμόν; ποία οὐ καταλήψεται κακά; τοιαύτα λέγοντες, τὰ στήθη ἔπαιον, καὶ τὴν κατασχοῦσαν αὐτοὺς ἀνωλοφύροντο συμφοράν. οἱ δὲ λόγοι αὐτοὺς παρακλήσεως τῶν πολλῶν καταστιγμῶν ὁμωγών, καὶ συνεῖναι τῷ πνεύματι ἐπαγγειλάμενος, ὡς τῷ γε σώματι ἀδύνατον ἡδῆ τούτο γενέσθαι, τοιαύτα εἰπὼν, πάντων ὀρών τῶν ἐξέρχεται τοῦ παλατίου. καὶ εὐθὺς πάντες συνείποντο. τὴν ὑποστροφὴν ἀπηγόρευσον τὴν πόλιν, ὡς μηκέτι δυνατὸν ὀμμασίν ὤβηκαν τοῖς ἕαυτῶν, ἀπεδίδρασκον. ὡς δὲ τῆς πόλεως ἐξ ἐγγόνασι, μόλις ποτὲ, τῇ τομῇ τοῦ λόγου παραινοῦντος αὐτοῦ καὶ δριμυτέραν πον τὴν ἐπιτίμησιν ἐπιφέροντος, ἀπ' αὐτοῦ διέφραγμαν, καὶ ἄκουσε ἐπανήρχοντο, πυκνῶς αὐτοῖς τῶν ὀφθαλμῶν ἐπιστρεφομένων, καὶ τὴν πορείαν τοῖς ποιήσω ἐγκοπτόντως. τινὲς δὲ τῶν θερμοτέρων καὶ ὀδυρομένων μακρόθεν ἥκολοῦθον αὐτῷ, ἔως ὡς ἐπέλθοισα 337 διέστησεν αὐτοὺς ἀπ' ἀλλήλων.

XXXVII

Ἐξήλθεν οὖν τῶν βασιλεῶν ὁ γενναῖος ἐκεῖνος χαίρων, ὡς ὅταν ἐκ μακρᾶς ἐξόριας εἰς τὴν ἱδίαν τις ἐπανερχόμενος γηθοσύνως πορεύοιτο. καὶ ἦν ἐνδεδυμένος, ἔξωθεν μὲν τὰ ἐξ ἑσούς ἱμάτια, ἔσω-θεν δὲ τὸ τρίχυνον ράκος ἐκεῖνο ὅπερ ὁ Βαρλαὰμ

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Master, Father, Saviour, Benefactor. 'Through thee,' said they, 'we learned to know God, and were redeemed from error, and found rest from every ill. What remaineth us after thou art gone? What evils shall not befall us?' Thus saying, they smote upon their breasts, and bewailed the misfortune that had overtaken them. But he with words of comfort hushed their sobs, and promised to be with them still in the spirit though he might no longer abide with them in the body. And when he had thus spoken, in the sight of all he went forth from the palace. And immediately all the people followed him. They despaired of his return; they ran from the city, as from a sight that they could no longer endure. But when they were outside the city, Ioasaph addressed them with sharp words, and chode with them harshly; and so they were parted from him, and unwillingly went home, often turning round to look on him, and stumbling on their road. And some of the hotter spirits also followed afar off weeping, until the shades of night parted them one from another.

XXXVII

Thus this noble man went forth from his palace rejoicing, as when after long exile a man returneth with joy to his own country. Outwardly he wore the robes that he was wont to wear, but beneath was the hair shirt which Barlaam had given him.
αὐτῷ δεδόκει. τῇ δὲ νυκτὶ ἐκείνῃ εἰς οἰκίσκοιν πένητος τινος κατανύτηςα, τὰ περικείμενα αὐτῷ ἀμφια ἐκβαλῶν, τελευταίαν ταύτην εὑποίταν τῷ πένητι δίδωσι· καὶ οὐτοὶ ταῖς ἐκείνου τε καὶ πολλῶν ἑτέρων πενήτων εὐχαῖς ἐπίκουρον ἑαυτοῦ τὸν Θεὸν θέμενος, καὶ τὴν αὐτοῦ χάριν καὶ βοήθειαν ὡς ἰμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνῆς ἑαυτῷ περιβαλλόμενος, ἐπὶ τὸν ἔρημοκον ἐξῆλθε βίον, μὴ ἄρτον ἐπιφερόμενοι, μὴ ὤδαρ, μηδὲ ἄλλο τι τῶν πρὸς τροφήν ἐπιτηδεύων, μὴ ἰμάτιον ἐνδεικτικόν, ἀλλ' ἢ τὸ σκληρὸν ἐκείνο ράκος μόνον, οὕτω πρὸς μικροῦ ἐμνήσθηκα. τὸθω γάρ τινι υπερφυεῖ καὶ ἔρωτι θείῳ τρωθεὶ την ψυχὴν τοῦ ἄθανάτου βασιλέως Χριστοῦ, ἄλως ἡν τοῦ ποσομένου ἐξεστηκός, ἄλως ἡλλοιμένος Θεῷ, κάτοχος τῇ τούτῳ ἁγάπῃ. Κραταία γάρ, φησίν, ὡς πῦρ ἁγάπη· τοιαύτην αὐτὸς ἀπὸ τῆς θείας ἁγάπης ἐδεξαμένου τεθηκα, καὶ οὕτως ἐξεκαύθη τῷ δίψει, κατὰ τὸν εἰπόντα. "Ον τρόπον ἐπιπόθει ἡ ἐλάφος ἐπὶ τὰς πηγὰς τῶν ὕδατων, οὕτως ἐπιπόθει ἡ ψυχή μου πρὸς σέ, ὁ Θεός· ἐδίψησεν ἡ ψυχὴ μου πρὸς τὸν Θεὸν τὸν ἱσχυρόν τὸν ἄγατον· καὶ καθὼς ἦσ στρωμένη τῆς τοιαύτης ἁγάπης ψυχή ὑπῆρε ἐν τῷ Ἀισματὶ τῶν ἁσμάτων. Ἐκαρδώσας Ἦμας τῷ πῶθῳ σου, ἐκαρδώσας Ἦμας καὶ· Δεῖξον μοι τὴν ὄψιν σου, καὶ ἀκούσων μοι τὴν φωνήν σου· ἡ γὰρ φωνὴ σου φωνὴ ἥδεια καὶ ἡ ὄψις σου ὠραία.

Ταύτης τῆς ἄνεκλαλήτου ὀραίοτητος Χριστοῦ τῶν πόθων ἐν καρδία δεξάμενος ὁ τῶν ἀποστόλων χορὸς καὶ τῶν μαρτύρων οἱ δήμοι πάντων ὑπερείδον τῶν ὄρωμένων, πάσης δὲ ζωῆς τῆς προσκαίρου,
That night he halted at a poor man's cabin, and stripped himself of his outer raiment, which, as his last alms, he bestowed upon his poor host, and thus by the prayers of that poor man, as well as of so many others, he made God his ally, and put on his grace and help as a garment of salvation; and, clad in a coat of gladness, thus went he off to his hermit life, carrying with him neither bread, nor water, nor any necessary food, with no garment upon him save the aforesaid rough shirt. For his heart was wounded with a marvellous longing and divine love for Christ the immortal King; he was beside himself with longing, mad for God, possessed by love of him; 'For love,' he saith, 'is strong as fire.' So drunken was he with this heavenly love, so parched with thirst, according to him that saith, 'Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for the mighty and living God'; or, as the soul that is sick of love crieth in the Song of Songs, 'Thou hast ravished us, ravished us with the desire of thee'; and, 'Let me see thy countenance, and let me hear thy voice, for thy voice is a sweet voice, and thy countenance is comely.'

It was the desire for this unspeakable comeliness of Christ that fired the hearts of the Apostolic Quire and of the Martyr folk to despise the things that are seen, and all this temporal life, and the rather to

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καὶ τὰ μυρία τῶν βασάνων καὶ θανάτων εἶδη προείλοντο, ἐρασθέντες τοῦ θείου κάλλους καὶ τὸ περὶ ἡμᾶς τοῦ θείου Δόγμου λογισάμενοι φίλτρον. τούτο τὸ πύρ καὶ ὁ καλὸς οὕτος καὶ εὐγενῆς μὲν τῷ σώματι, εὐγενέστατος δὲ μᾶλλον καὶ βασιλικότατος τὴν ψυχήν, ἐν ἑαυτῷ δεξάμενος, πάντων ὁμοῦ τῶν γηνίων καταφρονεῖ, πατεῖ πάσας τὰς τοῦ σώματος ἡδονάς, ὑπερορᾶ πλούτου καὶ δόξης καὶ τῆς παρὰ ἄνθρωπων τιμῆς, ἀποτίθεται διαδήμα καὶ ἀλουργίδα, τῶν ἀραχνῶν υφασμάτων εὐτελέστερα ταῦτα λογισάμενος, πρὸς πάντα δὲ τὰ ἐπίτονα καὶ λυπηρὰ τοῦ ἀσκητικοῦ βίου προθύμως ἐευτύχως ἐκδίδοσιν, Ἐκολλήθη, βοῶν, ὁ Χριστὸς μου, ἐκκολλήθη ἡ ψυχή μου ὁπίσω σου· ἐμοῦ δὲ ἀντελάβετο ἡ δεξία σου.

Καὶ οὕτως ἀμετάστρεπτα χωρῆσας εἰς τὸ τῆς ἔρημου βάθος, καὶ ὡς ἄχθος τι καὶ κλοίων βαρύτατον ἀποθέμενος τῶν προσκαίρων τὴν σύγχυσιν, εὐφράνθη τῷ πνεύματι, καὶ τῷ ποθομένῳ ἀτενίσας Χριστὸς, ἔβοα πρὸς αὐτόν, ὡς παρόντι καὶ τῆς φωνῆς ἐπαίτοντι διαλεγόμενος. Μὴ τὰ ἀγαθά, φησί, τοῦ κόσμου τοῦτον ἴδοι ὁ ὀφθαλμός μου ἐτύ, Κύριε· μὴ μετεωρισθεὶν ἀπὸ τῆς δεήρ βοῶν τοῦ ὑπὸ τῆς παρούσης ματαιότητος· ἀλλὰ ἐμπλήσας τοὺς ὀφθαλμοὺς μου, Κύριε, δακρύων πνευματικῶν καὶ κατεύθυνον τὰ διαβήματά μου, καὶ ὑπόδειξίτω μοι τῶν σοῦ θεράποντα Βαρλαάμ. ὑπόδειξόν μοι τῶν ἐμοὶ σωτηρίας γενόμενον πρόξενον, ἵνα καὶ τοῦ ἐρημικοῦ βίου τοῦτον καὶ ἀσκητικὸν δι’ αὐτοῦ τὴν ἀκρίβειαν μάθοιμι καὶ μὴ τῇ ἀπειρίᾳ τῶν πολέμων τοῦ ἰχθροῦ ὑποσκελισθῶ. δός μοι, Κύριε, τὴν ὁδὸν εἰρεῖν δι’ ἥς ἐπιτύχω σου, ὅτι

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Ps. lxii. 9

Ps. xl. 2

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choose ten thousand forms of death and torture, being enamoured of his heavenly beauty, and bearing in mind the charm that the divine Word used for to win our love. Such was the fire that was kindled in the soul of this fair youth also, noble in body, but most noble and kingly in soul, that led him to despise all earthly things alike, to trample on all bodily pleasures, and to contemn riches and glory and the praise of men, to lay aside diadem and purple, as of less worth than cob-web, and to surrender himself to all the hard and irksome toils of the ascetic life, crying, 'O my Christ, my soul is fixed upon thee, and thy right hand hath upholden me.'

Thus, without looking back, he passed into the depth of the desert; and, laying aside, like a heavy burden and clog, the stress of transitory things, he rejoiced in the Spirit, and looked steadfastly on Christ, whom he longed for, and cried aloud to him, as though he were there present to hear his voice, saying, 'Lord, let mine eyes never again see the good things of this present world. Never, from this moment, let my soul be excited by these present vanities, but fill mine eyes with spiritual tears; direct my goings in thy way, and show me thy servant Barlaam. Show me him that was the means of my salvation, that I may learn of him the exact rule of this lonely and austere life, and may not be tripped up through ignorance of the wiles of the enemy. Grant me, O Lord, to discover the way whereby to attain unto
τέτρωται ἡ ψυχή μου τῷ πόθῳ σου, καὶ σὲ διψῶ
τὴν σπαγῆν τῆς σωτηρίας.

Ταῦτα ἔστρεφε καθ’ ἑαυτὸν ἀεὶ, καὶ τῷ Θεῷ δι-
ελέγετο, διὰ προσευχῆς αὐτῷ καὶ θεωρίας ὑπη-
λοτάτης ἐνούμενος. καὶ οὕτω συντόνως τὴν
ὀδοιπορίαν διήνυ, τὸν χώρον σπεύδων καταλα-
βεῖν, ένθα Βαρλαάμ διήγεν. ἔτρεφετο δὲ ταῖς
φυσικοῖς βοτάναις κατὰ τὴν ἔρημον· οὐδὲν γὰρ
ἀλλο ἐπεθέρετο, καθάπερ ἐφθην εἰπόν, εἰ μὴ
μόνον τὸ σῶμα τὸ ἱδίον καὶ τὸ ράκος ὁ περιεβέ-
βλητο.

Ἀλλὰ τροφὴν μὲν μετρίαν καὶ οὐδαμὴν ἐκ
τῶν βοτανῶν ποιεῖμενος, ὡδατὸς παντελῶς
ηπόρει, ἀνύδρων καὶ ξηρᾶς οὕτης τῆς ἔρημου
ἔκεισις. ἡδὲ τοῖνυν περὶ τὰς μεσημβρίας, τοῖς
ἡλίου σφοδρῶν φλεγόντος, τῆς ὀδοιπορίας ἐχό-
μενος, σφοδρότερον αὐτὸς ἐφλέγετο ἐν δίψῃ
καύματος ἐν ἀνύδρῳ, καὶ τὴν ἐσχάτην ἐτα-
λαιπωρίαν· ἀλλ’ ἐνὶκὰ ὁ πόθος
τὴν φύσιν, καὶ ἡ δίψα, ἡν πρὸς τὸν Θεὸν ἐδίψα,
tὴν φλόγα ἐδρῶσε ἡς τοῦ ὡδατοὺς δίψης.

Ὁ δὲ μισόκαλος καὶ φθονερὸς διάβολος, μὴ
ὑποφέρων ἐν αὐτῷ τὴν τοιαύτην ὀραν πρόθεσιν
καὶ οὕτω θερμοτάτην πρὸς τὸν Θεὸν ἀγάπην,
πολλοὺς αὐτῷ κατὰ τὴν ἔρημον ἐξῆγειρε πειρα-
σμοὺς, ὑποβάλλων αὐτῷ μνήμην τῆς βασιλικῆς
αὐτοῦ δόξης καὶ τῆς παρισταμένης αὐτῶν
λαμπρο-
tάτης δορυφορίας, φίλων τε καὶ συγγενῶν καὶ
ομηλίκων, καὶ ὁσ᾿ αἱ πάντων ψυχαὶ τῆς αὐτοῦ
ἐξηρτημένοις ψυχῆς, καὶ τὰς ἄλλας ἀνέσεις τοῦ
βίου εἰτα τὸ τραχὺ τῆς ἀρετῆς προεβάλλετο
καὶ τοὺς πολλοὺς αὐτῆς ἰδρώτας, τοῦ σώματος
566.
thee, for my soul is sick of love for thee, and I am athirst for thee, the well of salvation.'

These were the thoughts of his heart continually, and he communed with God, being made one with him by prayer and sublime meditation. And thus eagerly he pursued the road, hoping to arrive at the place where Barlaam dwelt. His meat was the herbs that grow in the desert; for he carried nothing with him, as I have already said, save his own bones, and the ragged garment that was around him.

But whilst he found some food, though scanty and insufficient, from the herbs, of water he was quite destitute in that waterless and dry desert. And so at noon-tide, as he held on his way under the fierce blaze of the sun, he was parched with thirst in the hot drought of that desert place, and he suffered the extreme of anguish. But desire of Christ conquered nature, and the thirst wherewith he thirsted for God bedewed the heat of thirst for water.

Now the devil, being envious and hateful of that which is beautiful, unable to endure the sight of such steadfastness of purpose, and glowing love towards God, raised up against Ioasaph many temptations in the wilderness. He called to his remembrance his kingly glory, and his magnificent body-guard, his friends, kinsfolk and companions, and how the lives of all had depended on his life, and he minded him of the other solaces of life. Then he would confront him with the hardness of virtue, and the many sweats that she requireth,
καὶ τὸ ἀσύνηθες αὐτοῦ ἐν τῇ τοιαύτῃ ταλαιπωρίᾳ, καὶ τού χρόνου τὸ μήκος, τὴν ἐν χερσὶν τε ἀνάγκην τῆς δίψης, καὶ τὸ μηδαμόθεν ἐκδέχεσθαι παράκλησιν ἢ τέλος τοῦ τοσούτου κόπουν· καὶ ὅλως πολὺν αὐτῷ ἤγειρε κονουρτὸν τῶν λογισμῶν ἐν τῇ διανοίᾳ, καθά ποικιλωτά τού ἑγραπται Ἀντωνίου. 341

'Ὡς δὲ εἶδεν ἐαυτὸν ὁ ἐχθρὸς ἀσθενοῦντα πρὸς τὴν ἐκεῖνον πρόθεσιν (τὸν Χριστὸν γὰρ αὐτὸς ἐνθυμούμενος καὶ τῷ ἐκεῖνον πόθῳ φλεγόμενος, ῥωνυμένος τε καλῶς τῇ ἐλπίδι καὶ τῇ πίστιν στηρξόμενος, εἰς οὐδὲν τὰς ἐκεῖνον ὑπερβολὰς ἐλογίζομεν), κατησχύνθη ὁ πολέμος ἕκ προτῆς, ἦ λέγεται, προσβολής πεσὼν. ἔτεραν οὖν ἔρχεται ὁδὸν (πολλὰ γὰρ αὐτῷ ἀ᾽ τῆς κακίας τρίβοι), καὶ φαντάσμασι ποικίλοις ἀνατρέπειν αὐτὸν ἑπεράτο καὶ εἰς δειλίαν ἐμβαλεῖν, ποτὲ μὲν μέλας αὐτῷ φαινόμενος, οἷός ἐστί· ποτὲ δὲ, ῥομφαίαν ἐσπασμένην κατέχουν, ἐπετήδα αὐτῷ, καὶ πατάξαι ἥπειλε, εἰ μὴ θάττου εἰς τὰ ὅπισω στραφῇ· ἀλλοτε θηρίων ὑπήρχετο παντοδαπὰν μορφᾶς, βρυχῶν κατ' αὐτὸν καὶ δεινότατον ἀποτελῶν μυκηθμὸν καὶ ψόφου εἶτα καὶ εἰς δρακόντως μετέμφησθι καὶ ἀσπίδα καὶ βασιλέσσου. ὁ δὲ καλὸς ἐκεῖνος καὶ γενναίοτατος ἀθλητὴς ἀτρέμας ἦν τὴν ψυχὴν, ἀτε δὴ τὸν ὑψιστὸν ἑαυτοῦ καταφυγῆν θέμενος. νήφων δὲ τῇ διανοίᾳ καὶ κατέγγελὼν τὸν πονηρὸν, ἔλεγεν· Οὐκ ἐλαθές με, ὦ ἀπατεῶν, δότις εἰ, ὁ ταῦτα μοι ἐγείρων, ὦ ἄρχης κακὰ τεκταινόμενος τῶν ἀνθρώπων τῷ γένει, καὶ ἀεὶ ποτὲ πονηρὸς ὑμὶ καὶ τὸ βλάπτειν οὐδαμῶς ἀπολεῖπων. ἀλλ' ὃς 568
with the weakness of his flesh, with his lack of practice in such rigours, the long years to come, this present distress from thirst, his want of any comfort, and the unendingness of his toils. In a word, he raised a great dust-cloud of reasonings in his mind, exactly, I ween, as it hath been recorded of the mighty Antony.

But, when the enemy saw himself too weak to shake that purpose (for Ioasaph set Christ before his mind, and glowed with love of him, and was well strengthened by hope, and steadfast in faith, and recked nothing of the devil and his suggestions), then was the adversary ashamed of having fallen in the first assault. So he came by another road (for many are his paths of wickedness), and endeavoured to over-throw and terrify Ioasaph by means of divers apparitions. Sometimes he appeared to him in black, and such indeed he is: sometimes with a drawn sword he leapt upon him, and threatened to strike, unless he speedily turned back. At other times he assumed the shapes of all manner of beasts, roaring and making a terrible din and bellowing; or again he became a dragon, adder, or basilisk. But that fair and right noble athlete kept his soul in quietness, for he had made the Most High his refuge: and, being sober in mind, he laughed the evil one to scorn, and said, 'I know thee, deceiver, who thou art, which stirrest up this trouble for me; which from the beginning didst devise mischief against mankind, and art ever wicked, and never stintest to do hurt. How becoming and right proper is thy
προσήκον σοι τὸ σχῆμα καὶ οἰκειότατον, αὐτῷ δὴ
tούτῳ τῷ θηρίῳ καὶ ἑρπετῶν ὁμοιόσθαι, τὸ 342
θηριαδέσ σου τῆς γνώμης καὶ σκολίων, ἱοβόλου
tε καὶ βλαπτικόν τῆς προαιρέσεως ἐνδεικνυμένω.
tί οὖν ἀνηνύτοις ἐπιχειρεῖς, ἄθλει; ἐξότε γὰρ
ἐγνω τῆς σῆς εἰναι κακίας τὰ μηχανήματα ταύτα
cαι φόβητρα, οὐδεμία μοι λοιπὸν ἐτί εστὶ φροντὶς
περὶ σοῦ. Κύριος ἐμοὶ βοηθὸς, κἄγω ἐπόγρομαι
tοὺς ἐχθροὺς μου, καὶ ἐπὶ ἀσπίδα καὶ βασιλίσκον
σε ἐπιβῆσομαι οἷς ὁμοιόσθαι καὶ καταπάτης
σε τὸν λέοντα καὶ δράκοντα, τῇ δυνάμει τοῦ
Χριστοῦ κραταιούμενος. ἀἰσχυνθεῖσαν καὶ ἐν-
tραπέζους πάντες οἱ ἐχθροὶ μου ἀποστρα-
φεῖσαν καὶ κατασχυνθεῖσαν σφόδρα διὰ
tάχους.

Ταῦτα λέγων, καὶ τὸ σημεῖον τοῦ σταυροῦ
ἐαυτῷ περιβάλων ὅπλον ἀκαταγώνιστον, πάσας
tὰς τοῦ διαβόλου φαντασίας κατήργησεν. εἰθύς
γὰρ τὰ τε θηρία καὶ τὰ ἑρπετά, ὡς ἐκλείπει
καπνὸς, ἐξέλιπον, καὶ ὡς τῇ κεκταὶ κηρῶν ἀπὸ προσ-
ώπου πυρὸς· αὐτὸς δὲ, τῇ τοῦ Χριστοῦ δυνάμει
ἰσχύν, ἐπορεύετο χαίρων καὶ εὐχαριστῶν τῷ
Κυρίῳ. ἀλλὰ καὶ θηρία πολλὰ καὶ ποικίλα καὶ
ὀφέων παντοδαπὰ καὶ δρακοντόμορφα γένη ἡ
ἐρήμος ἐκείνη τρέφει, ἃτινα συγκατὰυτὰ αὐτῷ οὐκ
ἐτί φαντασία, ἀλλὰ ἀληθεία ἐδείκνυτο, ὡς ἐν-
tεῦθεν φόβου μὲν ἢν πλήρης η ὁδὸς καὶ πόνου·
αὐτὸς δὲ ἄμφοτέρων ὑπερίπτατο τῷ λογισμῷ, 343
τὸν μὲν φόβον τῆς ἀγάπης, ὡς φησὶν ἡ Γραφή,
ἔξω βαλλούσης, τὸν πόνον δὲ τοῦ πόθου ἐπικού-
φίζοντος. οὕτως οὖν πολλαῖς καὶ ποικίλαις
συμφοραῖς καὶ ταλαιπωρίαις πυκτεύσας, δι'
habit, that thou shouldest take the shape of beasts and of creeping things, and thus display thy bestial and crooked nature, and thy venomous and hurtful purpose! Wherefore, wretch, attempt the impossible? For ever since I discovered that these be the contrivances and bug-bears of thy malice, I have now no more anxiety concerning thee. The Lord is on my side, and I shall see my desire upon mine enemies. I shall go upon the adder and basilisk, the which thou dost resemble; the lion and the dragon I shall tread thee under my feet; for I am strengthened with the might of Christ. Let mine enemies be ashamed and turned backward: let them be driven and put to shame suddenly.'

Thus speaking, and girding on that invincible weapon, the sign of the Cross, he made vain the devil's shows. For straightway all the beasts and creeping things disappeared, like as the smoke vanisheth, and like as wax melteth at the fire. And he, strong in the might of Christ, went on his way rejoicing and giving thanks unto the Lord. But there dwelt in that desert many divers beasts, and all kinds of serpents, and dragon-shaped monsters, and these met him, not now as apparitions but in sober sooth, so that his path was beset by fear and toil. But he overcame both fear and toil by thought: fear, by the thought of love, that, as saith the Scripture, casteth out fear; and toil, by the thought of longing that maketh toil light. Thus he wrestled with many sundry misfortunes and hardships until, after many
 hứngρῶν ὅλων κατέλαβε τὴν ἔρημον ἐκείνην τῆς Σενααρίτιδος γῆς, ἐν ᾗ ὁ Βαρλαάμ ὄψει ἔνθα καὶ ὑδατὸς τυχῶν τὴν φλόγα κατέσβεσε τῆς δύσης.

XXXVIII

"Εμείνε δὲ Ἰωάσαφ διετίαν ὅλην κατὰ τὸ πέλαγος τῆς ἔρημος ταῦτης ἀλώμενος καὶ μὴ εὐρίσκον τὸν Βαρλαάμ, τοῦ Θεοῦ κανταύθα τὸ στερρὸν τοῦ λογισμοῦ αὐτοῦ καὶ τὸ τῆς ψυχῆς γενναῖον δοκιμάζοντος, καὶ Ἰν οὕτως αἰθρίως συγκαλόμενος τῷ καύσωνι καὶ τῷ κρύει πηγώμενοι καὶ ἀπαύστως ζητῶν ὁσπερ τινὰ θεσαυρὸν πολύτιμον τῶν τιμωτῶν γέροντα. πολλοὺς δὲ ὑπέμεινε πειρασμοῦς καὶ πολέμους τῶν πονηρῶν πνευμάτων, καὶ πολλοὺς ὑπήνευκε πόνους τῆς τῶν βοτανῶν ἐνδείας, ὡς εἰς τροφὴν ἐκέχρησε, ὅτι καὶ ταύτας ξηρὰ οὕσα ἡ ἔρημος ἐνδεως ἐβλά-344 σταυν. ἀλλὰ τῷ πόθῳ τοῦ Δεσπότου φλεγομένη ἡ ἀδαμαντίνη ψυχή ἐκείνη καὶ ἀντίτητος ρόον ἤπειτε τὰ λυπηρὰ ταῦτα ἤ τὰς ἤδονας ἔτεροι. διὸ τῆς ἄνωθεν οὐ διήμαρτε συμμαχίας, ἀλλὰ, κατὰ τὸ πλῆθος τῶν ὁδυσσῶν αὐτοῦ καὶ πόνων, αἱ παρὰ τοῦ ποθούμενον Χριστοῦ ἐγγιώμεναι παρακλήσεις καθ’ ὑπνοὺς τε καὶ καθ’ ὑπαρ εὐφραναν τὴν ψυχὴν αὐτοῦ. συμπληρομένης δὲ τῆς διετίας, Ἰωάσαφ μὲν ἀπαύστως περιήγη ζητῶν τῶν ποθούμενον, καὶ ἐποτυνάτο πρὸς τὸν Θεοῦ δάκρυα ποταμηδὸν τῶν ὀφθαλμῶν προχέομενος, καὶ, Δειξόν μοι, Δεσπότη, βοῶν, δειξόν μοι τὸν αἰτιὸν μοι τῆς σῆς ἐπιγνώσεως καὶ τῶν τοσοῦτων

Ps. xcli. 19

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days, he arrived at that desert of the land of Senaar, wherein Barlaam dwelt. There also he found water and quenched the burning of his thirst.

XXXVIII

Now two full years spent Ioasaph wandering about the ocean of that desert, without finding Barlaam; for here also God was proving the steadfastness of his purpose, and the nobility of his soul. He lived thus in the open air, scorched with heat or frozen with cold, and, as one in search of precious treasure, continually looking everywhere for his treasured friend, the aged Barlaam. Frequent were the temptations and assaults of the evil spirits that he encountered, and many the hardships that he endured through the lack of herbs that he needed for meat, because the desert, being dry, yielded even these in but scant supply. But, being kindled by love of her Master, this adamantine and indomitable soul bore these annoyances more easily than other men bear their pleasures. Wherefore he failed not of the succour that is from above, but, many as were the sorrows and toils that he endured, comfort came to him from Christ, and, asleep or awake, refreshed his soul. By the space of those two years Ioasaph went about continually, seeking him for whom he yearned, and rivers of waters ran from his eyes, as he implored God, crying aloud and saying, 'Show me, O Lord, show me the man that was the means of my knowledge of thee,
ST. JOHN DAMASCENE

ἀγαθῶν γενόμενον μοι πρόξενον· καὶ μή, διὰ τὸ πλῆθος τῶν ἀνομών μου, καλοῦ με τοσοῦτον στερήσῃς. ἀλλὰ ἄξιωσόν με ἰδεῖν τε αὐτὸν καὶ ἵσον αὐτῷ τὸν ἁγώνα τῆς ἀσκήσεως θέσθαι.

Εὐρίσκει δὲ Θεοῦ χάριτι σπηλαιον, ἵγνηπατή-

σας τῶν ἐκείσε περευμένων τὴν τρίβον. καὶ μοναχῷ τινὶ ἐνυγχάνει τῶν ἑρμηκῶν μετιὸντι 345
βίον. καὶ τούτῳ θερμότατα περικυψεῖς καὶ ἀστασάμενος, τοῦ Βαρλαάμ ἡρώτα τὸ σκῆνωμα εὐρεῖν, καὶ τὰ καθ’ ἑαυτὸν διεξῆι, δῆλα τῷ ἀνδρὶ θέμενος. δι’ αὐτοῦ τοίνυν τὸν τόπον διδαχθεῖς

τῆς τοῦ ξητομένου οἰκήσεως, καταλαμβάνει τάχιστα, ὡς ὅταν θηρευτής ἐμπειρότατος ἴχνευσιν ἐπιτύχῃ τοῦ θηράματος. καὶ φθάσας τινὰ σημεῖα τὰ παρὰ τοῦ ἀλλον γέρου τοῦ διδαχθέντα αὐτῷ, ἐπορεύετο χαίρων καὶ τῇ ἐπιτίδι ρωνυμένος, ὡς νήπιος ἐκ μακροῦ χρόνου τὸν πατέρα ἐπίζων 

θεάσασθαι. ὅταν γὰρ ὁ κατὰ Θεοῦ τόθος εἰς

ψυχὴν ῥαγῆ, πολλῷ τοῦ φυσικοῦ δείκνυται θερμότερός τε καὶ βιαϊότερος.

Ἐφίσταται τοίνυν τῇ θύρᾳ τοῦ σπηλαίοιν, καὶ κρούσας, Εὐλόγησον, εἰπε, Πάτερ, εὐλό-

γησον. ὡς δὲ τῆς φωνῆς ἀκούσας ἐξῆλθεν ὁ Βαρλαάμ τοῦ σπηλαίοιν, ἐγνώρισε τῷ πνεύματι τόν, κατὰ γε τὴν ἔξω θέαν, οὐκ εὐχερῶς γνωρι-

σθήναι δυνάμενον, διὰ τὴν θαυμαστὴν ἐκείνην μεταβολὴν καὶ ἀλλοιώσιν ἢν ἠλλοίωτο καὶ μετεβέβλητο τῆς ὀψεως ἐκείνης τῆς προτέρας καὶ τῆς ὁραίον ἀνθούσης νεότητος, μεμελανω-

μένος μὲν ἐκ τῆς ἡλικίας καύσεως, κατάκομμος 

de ταῖς θριξίν, ἐκτετεινώθης δὲ τὰς παρεῖς καὶ 
tou ὀφθαλμοῦς ἐσὼ που εἰς βάθος δεδυκότας

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and the cause of my many blessings. Because of the multitude of mine offences, deprive me not of this good thing; but grant me to see him, and fight with him the ascetic fight.'

By the grace of God, he found a cave, by following footsteps that led thither. There he met a monk pursuing a hermit life. Him he embraced and saluted tenderly. He asked where to find Barlaam's dwelling, and told him his own tale, laying all bare. Of him then he learned the abode of the man whom he sought, and thither went foot-hot, as when a cunning hunter happeneth on the tracks of his game. And when he had met with certain signs, pointed out to him by this other old hermit, he went on rejoicing, strong in hope, like a child hoping after long absence to see his father. For when divine love hath broken into a soul, it proveth hotter and stronger than the natural.

So he stood before the door of the cave, and knocked, saying 'Benedicite, father, benedicite!' When Barlaam heard his voice, he came forth from the cave, and by the spirit knew him, who by outward appearance could not easily be known, because of the marvellous change and alteration that had changed and altered his face from its former bloom of youth; for Ioasaph was black with the sun's heat, and overgrown with hair, and his cheeks were fallen.
καὶ τὰ βλέφαρα περιπετελεγμένα ἔχων ταῖς ῥοαῖς τῶν δακρύων καὶ τῇ πολλῇ τῆς ἐνδείας ταλαιπωρία. ἔγνω δὲ καὶ Ἰωάσαφ τὸν πνευματικὸν πατέρα, τοὺς χαρακτήρας, μάλιστα τῆς ὄψεως ἔχοντα τοὺς αὐτούς. σταὰς σὺν εὐθὺς κατὰ ἀνατολάς, ο γέρων εὐχὴν ἀνέπεμψε τῷ Θεῷ εὐχαριστήριον. καὶ μετὰ τὴν εὐχὴν ἐπεισόδευτο τὸ ἀμήν, περιλαβόντες τέσσερα διήμην, περιπτυχόμενοι θερμόταται ἡμείσθησον ἀλλήλους περιπλοκάς, χρονίου πόθου ἐμφοροῦμενοι ἀκορεστῶς.

Ἐπεὶ δὲ ἀρκοῦντως περιέλαβον καὶ προσηγόρευσαν, καὶ ἂν εἰς τοὺς γόνατος, λόγου δὲ ἀρξάμενος ὁ Βαρλαάμ, Καλὼς ἡλίθες, ἔλεγε, τέκνον ἡγατημένου, τέκνον Θεοῦ καὶ κληρονόμοι τῆς ἐπουρανίου βασιλείας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, διὸ ἡγάπησας, διὸ ἐπόθησας δικαίως ὑπὲρ τὰ πρόσκαιρα καὶ φθαρτά: καὶ ὡς ἐξεφρῶν ἐμπορος καὶ σοφός, πάντα πωλήσας, τὸν ἀτίμητον ἐξωνήτῳ μαργαρίτῃ, καὶ τῷ ἀσύλῳ ἐντυχῶν θησαυρῶ κεκρυμμένῳ ἐν τῷ ἀγρῷ τῶν ἐντολῶν τοῦ Κυρίου, πάντα δέδωκας μηδενὸς 347 φεισάμενος τῶν ὁσῶν ὁπῶς παρεχομένων, ἵνα τὸν ἀγρὸν ἐκείνων ἀγοράσῃ ἐαυτῷ, δύνη σοι Κύριος ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἀφθαρτα καὶ μὴ παλαιώμενα.

Εἰπὲ γοῦν μοι, φίλτατε, πῶς ἐνταῦθα παρεγένου, πῶς μετὰ τὴν ἐμὴν ἀφίξειν γέγονε τὰ κατὰ σέ, καὶ εἰ ἔγνω τὸν Θεόν ὁ σος πατήρ, ἢ καὶ εἴς τέτοια τῇ προτέρα φερόμενος ἄφροσυνή, ὑπὸ τῆς τῶν δαμίουν ἀπάσης αἰχμαλωτικῆται.

Ταῦτα τού Βαρλαάμ ἐρωμένου, ἀναλαβὼν ὁ Ἰωάσαφ τὸν λόγου, ὅσα μετὰ τὴν ἐκείνων ἀποδή-

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in, and his eyes deep sunken, and his eyelids seared with floods of tears, and much distress of hunger. And Ioasaph recognised his spiritual father, for his features were, for the more part, the same. So the old man stood, and, facing the East, offered up to God a prayer of thanksgiving; and, after the prayer, when they had said the Amen, they embraced and kissed each other affectionately, taking their full fill of long deferred desire.

But, when they had done with embracing and greeting, they sat them down and conversed. Barlaam began, saying, 'Welcome art thou, son well-beloved, son of God, and inheritor of the heavenly kingdom through Jesus Christ our Lord, whom thou lovest, whom thou rightly desirest above the things that are temporal and corruptible! Like a prudent and wise merchant, thou hast sold all, and bought the pearl that is beyond price, and hast found the treasure that cannot be stolen, hidden in the field of the commandments of the Lord; thou hast parted with all, and spared naught of the things that so soon pass away, that thou mightest purchase that field for thyself. The Lord give thee the eternal for the temporal, the things that are incorruptible and wax not old for the corruptible!

'But tell me, dearly beloved, how thou camest hither? How did thy matters speed after my departure? And hath thy father learned to know God, or is he still carried away with his former foolishness, still under the bondage of devilish deceits?'

Thus questioned Barlaam, and Ioasaph answered, telling him piece by piece all that had befallen him
μίαν γέγονεν αὐτῷ, καὶ ὅσα Κύριος εὐώδωσε μέχρι τῆς αὐθίνης συνελεύσεως αὐτῶν, πάντα κατὰ μέρος διῆλθε.

'Ο δὲ γέρων, ἀκούων σὺν ἡδονῇ καὶ θαύματι, θερμῶς δακρύνων, ἔλεγεν: Δόξα σοι, ο Θεὸς ἡμῶν, ο ἀεὶ παριστάμενος καὶ βοηθῶν τοῖς ἀγαπῶσι σε. δόξα σοι, Χριστέ, Βασιλεῦ τῶν ἀπάντων καὶ Θεὲ πανάγαθε, ὅτι εὐδόκησας τῶν σπόρων, δυν ἐν τῇ ψυχῇ κατέβαλον τοῦ διόλου σου 'Ιωάσαφ, οὕτως ἐκατοστεύοντα καρπὸν ἐνεγκεῖν, ἐπάξιον σοῦ τοῦ γεωργοῦ καὶ Δεσπότου τῶν ἡμετέρων ψυχῶν. δόξα σοι, Παράκλητε ἀγαθε, τὸ πανάγιον Πνεῦμα, ὅτι ἡ ἔδωκας χάριτος τοῖς ἁγίοις σου ἀποστόλοις, ταύτης μετασχείν καταξίωσας τοὺς, καὶ πολλάνθρωπα πλῆθη τῆς δευτεράδιμανος δι' αὐτοῦ ἡλευθέρωσας πλάνης καὶ τῇ ἄληθείᾳ ἐφώτισας θεογνωσία.

Οὕτω παρ' ἀμφιτέρων ηὐχαριστεῖτο ὁ Θεός, καὶ τοιαύτα ὁμιλοῦντος καὶ τῇ τοῦ Θεοῦ ἁγιαλωμένων χάριτι, κατελάμβανεν ἡ ἐσπέρα. καὶ 34 ὅτι πρὸς εὐχὴν ἀραστάντες τὰς συνήθεις ἐτέλουν λειτουργίας. εἶτα καὶ τροφῆς μυσθέντες, παρετεῖ-πολυτελῆ ὁ Βαρλαάμ τράπεζαν, τῆς πνευματικῆς πεπληρωμένης καρπεκίας, αἰσθητῆς δὲ ἠκομοίωσαν παρακλήσεως. λάχανα γὰρ ἦσαν ὦμα, ὃν αὐτοῦργος καὶ γεωργὸς ἦν ὁ γέρων, καὶ φοίνικες ὀλίγοι ἐν τῇ αὐτῇ εὐρισκόμενοι ἐρήμῳ, καὶ ἄγριαί ἑπόται. εὐχαριστήσαντες οὖν, καὶ τῶν παρατιθέμενων μεταλαβόντες, καὶ ὅθωρ ἐκ τῆς παρατυγχανούσης πηγῆς πιότητα, τῆς ἀνοίγουσθα χειρά καὶ ἐμπυπλώτω τῶν ζοῦν αἰθίας ηὐχαριστοῦν Θεῷ. ἀναστάντες δὲ πάλιν, καὶ τὰς 578
since he went away; and in how many ways the Lord had prospered him, until they were come together again.

The old man listened with pleasure and amazement, and with hot tears said, ‘Glory to thee, our God, that ever standest by and succourest them that love thee! Glory to thee, O Christ, King of all and God all-good, that it was thy pleasure that the seed, which I sowed in the heart of Ioasaph, thy servant, should thus bring forth fruit an hundredfold worthy of the husbandman and Master of our souls! Glory to thee, good Paraclete, the all-holy Spirit, because thou didst vouchsafe unto this man to partake of that grace which thou gavest thine holy Apostles, and by his hand hast delivered multitudes of people from superstitious error, and enlightened them with the true knowledge of God!’

Thus was God blessed by both, and thus were they conversing and rejoicing in the grace of God until evenfall. Then stood they up for to pray and to perform the sacred services. Then also remembered they that it was meal-time, and Barlaam spread his lavish table, laden with spiritual dainties, but with little to attract the palate of sense. These were uncooked worts, and a few dates, planted and tended by Barlaam’s own hands, such as are found in the same desert, and wild herbs. So they gave thanks and partook of the victuals set before them, and drank water from the neighbour springing well, and again gave thanks to God, who openeth his hand and filleth all things living. Then they arose
ΣΤ. ΙΩΑΝΝΗΣ ΝΑΜΑΣΚΑΝΕΝ

νυκτεριν瑷ς πληρώσαντες ευχάς, τής πνευματικῆς πάλιν μετά τήν ευχήν ἣπτοντο ὀμιλίας, λόγους σωτηρίους καὶ τῆς οὐρανίου πεπληρωμένους φιλοσοφίας παρ’ ὅλην διεξερχόμενοι τήν νύκτα, ἦως αὐτοῦς ὄρθρος τῶν συνήθων αὐθες μνησθῆναι εὐχῶν πεποίηκεν.

Ἐμείνε Ἕλε Ἰωάσαφ μετὰ τοῦ Βαρνάβα Ἰκανοὺς οὕτως χρόνους, τήν θαυμαστήν ταύτην καὶ ὑπὲρ ἀνθρωπον μετερχόμενος πολείταιαν, καὶ ὡς πατρὶ τούτῳ καὶ παίδευτῇ μεθ’ ὅσης συμπαραμαρτῶν αὐτῷ ὑποταγῆς καὶ ταπεινώσεως, καὶ πρὸς πάσαν ἴδέαν γυμναζόμενος ἀρετῆς, ἀριστά τε παίδευσις καὶ ἐφεξῆς τῆς πάλης τῶν πονηρῶν καὶ ἀδράτων πνευμάτων. ἐνεπεθέν τὰ μὲν πάθη ἐθανάτωσε πάντα: τὸ φρόνημα δὲ τῆς σαρκὸς οὕτω καθυπέταξε τῷ πνεύματι, ὡς δούλων δεσπότη, τρυφῆς καὶ ἀναπάύσεως ἐπιλαθόμενος πάντη, τῷ ὑπνῷ δὲ ὡς κακῷ προστάσσων οἰκέτης. καὶ ἀπλῶς εἰπεῖν, τοσοῦτος ὢν αὐτῷ ὁ ἀγών τῆς ἁσκήσεως, ὡς καὶ αὐτῶν θαυμάζειν τῶν πολλῶν ἐν ταύτῃ χρόνους διενεγκόντα Βαρνάβα, καὶ τῆς καρτερᾶς αὐτῷ ἡττᾶσθαι ἐνστάσεως. τοσοῦτον μὲν γὰρ τῆς σκληρᾶς ἔκεινης καὶ ἀπαρακλήτου μετελάβανεν βρώσεως, ὡς άποζῆν μόνον, καὶ μὴ βιαῖως θανόντα τοὺς μισθοὺς ζημιωθῆναι τῆς τῶν καλῶν ἐργασίας. οὕτω δὲ εἰς τὸ ἀγρυπνεῖν τὴν φύσιν ὑπέταξεν, ὡς ἀσαρκὸς τοῖς καὶ ἀσώματος. εὐχής δὲ αὐτῷ καὶ τῆς νοερᾶς ἐργασίας ἄληκτῳ τὸ ἔργον ἦν, καὶ ἄπασ τῆς ἡσυχίας χρόνος εἰς θεωρίας ἀνηλίσκοτο πνευματικᾶς καὶ οὐρανίους, ὡς μὴ ὤμοι, μὴ στυγμήν αὐτῶν τοπαράπαν ζημιωθῆναι, ἀφ' οὗ περὶ τὴν ἔρημον ἰκῆσα ταύτης.
again, and, when they had ended their Night Hours, after prayer, they joined in spiritual converse again, discoursing wholesome words, and full of heavenly wisdom, all the night long until day-break bade them once more remember the hour of prayer.

So Ioasaph abode with Barlaam for some many years, pursuing this marvellous and more than human life, dwelling with him as with a father and tutor, in all obedience and lowliness, exercising himself in every kind of virtue, and learning well from practice how to wrestle with the invisible spirits of evil. From that time forward he mortified all his sinful passions, and made the will of the flesh as subject to the spirit as slave is to his master. He was altogether forgetful of comforts or repose, and tyrannized over sleep as over a wicked servant. And, in brief, such was his practice of the religious life, that Barlaam, who had spent many years therein, marvelled at him, and failed to equal the earnestness of his life. For he took only so much of that coarse and cheerless food as would keep him alive; else had he died afore his time, and forfeited the reward of his well doing. He disciplined himself in watchings, as though he were without flesh and body. In prayer and mental exercise his work was unceasing, and all the time of his life was spent in spiritual and heavenly contemplation, so that not an hour, nor even a single moment was wasted, from the day that he came to dwell in the desert. For this is the end of
τούτο γὰρ ἔργον μοναχικὴς τάξεως, τὸ μηδέποτε ἀργὸν τῆς πνευματικῆς ἐργασίας εὑρεθήναι. Ὁ δὴ καλῶς καταρθωσέν ὁ γενναῖος καὶ εὐσταλῆς σταδιοδρόμος τῆς οὐρανίου πορείας. καὶ ἀσβεστοῦν αὐτοῦ τὴν θέρμην ἐφύλαξεν ἀπ' ἀρχῆς μέχρι τέλους, ἀναβάσεις ἀλὲ ἐν καρδίᾳ τιθέμενος, καὶ ἐκ δυνάμεως εἰς ἅψηλοτέραν μεταβαίνων δύναμιν, πόθῳ πάθου καὶ σπουδῇ σπουδῇ διηνεκῶς προστιθεῖσι, ἐν τῇ ἑλπίζομένῃ καὶ ποθομένῃ μακαριότητα.

XXXIX

Οὕτως οὖν ἄλληλοις συνόντες Βαρλαὰμ τε καὶ Ίωάσαφ, καὶ τὴν καλὴν ἀμιλλαν ἀμιλλῶμενοι, ἐκτὸς πάσης μερίμνης καὶ πάσης βιωτικῆς ὀντες ταραχῆς, ἀνεπιθύμωτον τε τὸν νοῦν κεκτημένοι καὶ ἀμιγὴ πάσης συγχύσεως, μετὰ τοὺς πόλλους δὲ αὐτῶν ὑπὲρ εὐσεβείας καμάτους, ἐν μαμά τῶν ἡμερῶν προσκαλεσάμενος τὸν πνευματικὸν νιόν, δὲν διὰ τοῦ Εὐαγγελίου ἐγέννησε, λόγου ἄπτετο καὶ ὀμίλιας πνευματικῆς. Πάλαι, λέγων, οὐ φίλιτατε Ίωάσαφ, ἐν ταύτῃ σε τῇ ἑρήμῳ κατοικεῖν ἔδεικνυτα οὖν καὶ τούτο μοι ὁ Χριστὸς προσευχόμενος περὶ σοῦ ἐπηγγείλατο πρὸ τῆς τοῦ βίου τελευτής ὀψεῖται. εἰδὼν οὖν ὡς ἐπεθύμουν· εἶδόν σε ἀπορραγέντα μὲν κόσμου καὶ τῶν ἐν κόσμῳ, συναιφθέντα δὲ τῷ Χριστῷ ἀδιστάκτῳ τῇ γνώμῃ, καὶ εἰς μέτρουν ἐλθόντα τελείοτητος τοῦ πληρώματος αὐτοῦ. νῦν οὖν ἐπειδὴ μοι ὁ τῆς ἀναλύσεως καιρὸς ἐπὶ θύραις, καὶ ἡ σύντροφος καὶ ἡ λικεῖται.
monastic life, never to be found idle in spiritual employment: and well herein did this noble and active runner of the heavenly race order his way. And he kept his ardour unquenched from beginning to end, ever ascending in his heart, and going from strength to strength, and continually adding desire to desire, and zeal to zeal, until he arrived at the bliss that he had hoped and longed for.

XXXIX.

Thus did Barlaam and Ioasaph dwell together, rivals in the good rivalry, apart from all anxious care and all the turmoils of life, possessing their minds undisturbed and clear of all confusion. After their many labours after godliness, one day Barlaam called to him his spiritual son, whom he had begotten through the Gospel, and opened his mouth to discourse of spiritual things, saying, 'Long ago, dearly beloved Ioasaph, was it destined that thou shouldest dwell in this wilderness; and, in answer to my prayer for thee, Christ promised me that I should see it before the ending of my life. I have seen my desire: I have seen thee severed from the world and the concerns of the world, united to Christ, thy mind never wavering, and come to the measure of the perfection of his fulness. Now therefore as the time of my departure is at the door, and seeing that my desire, that hath grown with my growth and aged with
ST. JOHN DAMASCENE

ἐπιθυμία τούς συνείναι τῷ Χριστῷ διὰ παντὸς ἡδη πληροῦται, σὲ μὲν δεὶ καλύψαι μου τὸ σῶμα τῇ γῇ καὶ τὸν χοῦν ἀποδοῦνα τῷ χοί, μείναι δὲ τοῦ λοιποῦ ἐν τῇ τῷ τόπῳ τῆς πνευματικῆς ἔχο-

μενον πολιτείας καὶ τῆς ἐμῆς μνείαν ποιούμενον μετριότητος. δέδοικα γὰρ μὴ ποτε ή ἥσοφερα τῶν δαμόνων πληθὺς τῇ πυχῇ μου ἐμπόδων καταστῇ διὰ τὸ πλῆθος τῶν ἐμῶν ἀγνοημάτων.

Σὺ οὖν, τέκνοι, μὴ ὀλυνωρήσῃς τὸ ἐπίπονον τῆς ἁσκήσεως, μηδὲ δειλιάσῃς τὸ μήκος τοῦ χρόνου καὶ τὰς ἐπιβουλὰς τῶν δαμόνων ἀλλὰ τούτων μὲν τῆς ἁσθενείας, τῇ τοῦ Χριστοῦ ῥυθμίσεως χάριτι, τολμηρῶς καταγέλα, πρὸς δὲ τὴν σκλη-


ρότητα τῶν πόνων καὶ τὸ τοῦ χρόνου διάστημα 351 οὕτως ἔσο, ωσ καθ’ ἡμέραν τὴν ἐντεῦθεν ἀνάλυσιν προσδοκῆς, καὶ ὡς ἁρχὴν εἶναι σοι τῆς ἁσκήσεως την αὐτὴν ἡμέραν καὶ τέλος. οὕτως αἰὲ τῶν μὲν ὁπίσω ἐπιλανθανόμενος, πρὸς τοῖς δὲ ἐμπρόσθεν ἐπεκτεινόμενος, κατασκοπῶν διώκε τὸ βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ, καθάπερ ὁ θεὸς Ἀπόστολος παρακαλεῖται, Μῇ ἐκκακώμεν, λέγων· μὴ ἔξω ἡμῶν ἀν-

θρωπὸς διαφθείρεται, ἀλλ’ ἐσο ἀνακατανύται ἡμέρα καὶ ἡμέρα· τὸ γὰρ παραντικα ἐλαφρῶν τῆς θλίψεως ἡμῶν καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιν βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκο-

πούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλε-

πόμενα· τὸ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

Ταῦτα λογιζόμενος, ἀγαπητέ, ἄνδρέζου καὶ ἵσχυς, καὶ ὡς καλὸς στρατιώτης σπουδαζε τὸ στρατολογήσαςτι ἀρέσατι. κἂν λογισμοὺς σοι

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my years, to be for ever with Christ, is even now being fulfilled, thou must bury my body in the earth and restore dust to dust, but thyself abide for the time to come in this place, holding fast to thy spiritual life, and making remembrance of me, poor as I am. For I fear lest perchance the darksome army of fiends may stand in the way of my soul, by reason of the multitude of mine ignorances.

'So do thou, my son, think no scorn of the laboriousness of thy religious life; neither dread the length of the time, nor the tricks of devils. But, strong in the grace of Christ, confidently laugh at the weakness of these thy foes; and, as for the hardness of thy toils, and the long duration of the time, be as one that daily expecteth his departure hence, and as if the same day were the beginning and the end of thy religious life. Thus, always forgetting the things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus, according to the exhortation of the holy Apostle, who saith, "Let us not faint; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

'Ponder thou over these things, beloved: quit thee like a man; yea, be strong; and, as a good soldier, do thy diligence to please him who hath called thee to be a soldier. And, even if the evil one stir in thee
ST. JOHN DAMASCENE

δισχωρίας ὁ πονηρὸς φέρη καὶ τὸν τόνων ὑποχαλάν

John xvi. 38

tῆς προθέσεως σπευδῆ, μῆ φοβοῦ αὐτοῦ τὰς ἐπι-

boulὰς, τὸ Δεσποτικὸν ἐννοῶν πρόσταγμα, Ἔν

tῶ κόσμῳ θλήσῃ ἔξετε, λέγοντος: ἀλλὰ θαρ-

Phili. iv. 4, 6

σεῖτε: ἐγὼ νεώτηκα τὸν κόσμον. διὸ χαίρε ἐν

Κυρίῳ πάντοτε, ὅτι ἐξελέατό σε καὶ διεχώρισεν

ἐκ τοῦ κόσμου, καὶ θέτο ὑμᾶς ἐν προσώπῳ αὐτοῦ.

νέωτηκα τὸν κόσμον. διὸ χαίρε ἐν

autòs δε, ὁ καλέσας σε κλησεὶ ἀγία, ἐγγὺς ἐστιν

ἀεί. μηδὲν μερίμνα: ἀλλ' ἐν πνεύμα τῇ προσ-

Phili. iv. 6

ευχῇ καὶ τῇ δεησει μετὰ εὐχαριστίας τὰ αἰτή- 352

matὰ σου γνωρίζεσθω πρὸς τὸν Θεόν. αὐτὸς γὰρ

Heb. iv. 5

εἴρηκεν. Οὐ μὴ σε ἀνω, οὐδ' οὐ μὴ σε ἐγκαταλίπω.

οὕτως μὲν οὖν ἐν τῇ σκληρότητι τῆς ἀγωγῆς καὶ

ὁλογραφία τῆς ἀσκήσεως τοιούτου κτῶμενος

λογισμοῦς, εὐφραίνον, μεμνημένος Κυρίου τοῦ

Theou ἡμῶν. Ἐμνήσθην γάρ, φησί, τοῦ Θεοῦ, καὶ

Ps. lxviii. 8

εὐφράνθην.

"Ὅταν δὲ πάλιν ὁ ἢ ἐναντίας ἄλλον σοι τρόπον

Eph. vi. 16

ἐπινοὶ πολέμων, υψηλόφρονας προβαλλων λο-

Luke xviii. 10

γισμοὺς, καὶ τὴν δόξαν ὑποδεικνύων τῆς τοῦ

τῷ υποκόσμου βασιλείας ἢς κατέλυπε, καὶ τὰ λούπα

τὰ ἐν τῷ κόσμῳ, τὸν σωτήριον προβαλοὺ λόγον,

ὡς θυρεόν, τὸν φάσκοντα: "Ὅταν ποιήσῃτε πάντα

2 Cor. viii. 9

tὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι 'Αχρεῖοι δοῦλοι

ἐσμὲν, ὅτι ὁ οἰκείομεν ποιῆσαι πεποίηκαμεν. ἀλλὰ καὶ τὶς ἡμῶν δύναται τὴν οἰκείλην ἐκτί-

σαι ἢν οἰκείομεν τῷ Δεσπότῃ, ύπέρ ὅν δὲ ἡμᾶς

ἐπτόχευσε πλοῦσιον ὡν, ἵνα ἡμεῖς τῇ ἐκείνουν

πτωχείᾳ πλουτίσσωμεν, καὶ ἐπαθεῖν ὁ ἄπαθης ἵνα

τῶν παθῶν ἡμᾶς ἔλευθερώσῃ; πολὰ γὰρ χάρις

dούλω ὁμοία τῷ Δεσπότῃ παθεῖν; ἡμεῖς δὲ πολλὰ

tῶν αὐτοῦ υστερούμεθα παθημάτων. ταῦτα ἐν- 353

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thoughts of neglecting duty, and thou art minded to slacken the string of thy purpose, fear not his devices, but remember the Lord's command, which saith, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Wherefore, rejoice in the Lord alway; for he hath chosen and separated thee out of the world, and set thee, as it were before his countenance. The Master, who hath called thee with a holy calling, is alway near. Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let thy requests be made known unto God. For he himself hath said, "I will never leave thee, nor forsake thee." So, by the hardness of thy life, and by scorn of its rigours, win such thoughts as these, and rejoice, remembering our Lord God, for he saith, "I remembered God and was glad."

'But when the adversary, seeking another fashion of war, proposeth high and arrogant thoughts, and suggesteth the glory of the kingdom of this world, which thou hast forsaken, and all its lures, hold out, as a shield before thee, the saving word that saith, "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants, for we have done that which was our duty to do.'" And, indeed, which of us is able to repay the debt that we owe our Master, for that he, though he was rich, yet for our sakes became poor, that we through his poverty might become rich, and, being without suffering, yet suffered, that we might be delivered from suffering? What thanks hath the servant if he suffer like as his Master? But we fall far short of his sufferings. Meditate
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2 Cor. x. 5 νοεὶ, λογισμὸς καθαίρων καὶ πᾶν υφώμα ἐπαιρομένου κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ· καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπέρεχουσα πάντα νοῦν, φορούρησε τὴν καρδίαν καὶ τὰ νοήματα σου ἐν Χριστῷ Ἰησοῦ.

Phil. iv. 7 Τούτων ὑπὸ τοῦ μακαρίου Βαρλαάμ λεχθέντων, ἡ ὅρη τῶν δακρύων τοῦ Ἰωάσαφ μέτρον οὐκ εἶχεν, ἀλλ’ ὡς ἐκ πηγῆς πολυχεύμονος βρύουσα, ὅλων αὐτὸν καὶ τὴν γῆν ἐν ἤ ἐκάθεντο κατέβρεχεν. ὦδυρόμενος δὲ τὸν χωρισμόν, ἥξιον μάλα θερμῶς συνοδοιπόρος αὐτῷ τῆς τελευταίας πορείας γενέσθαι, καὶ μηκέτι παραμένειν τῷ βίῳ μετὰ τὴν ἐκείνου ἐκδημιάν, Διὰ τι, λέγων, τὸ σεαυτὸν ξητεῖς μόνον, ὦ Πάτερ, καὶ μὴ καὶ τὸ τοῦ πλησίου; πῶς δὲ τὴν τελείαν ἐν τούτῳ πληρὸς ἀγάπην κατὰ τὸν εἰπόντα, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, πρὸς ἀνάπαυσίν μὲν καὶ ζωὴν αὐτὸς ἀπαίρων, εἰς θλίψιν δὲ καὶ ταλαιπωρίαν ἔμε καταλαμπάνων, καὶ, πρὶν καλῶς ἐγγυμνασθῆναι τοῖς ἀθλοῖς τῆς ἀσκήσεως καὶ τῶν πολεμίων μαθεῖν τὰς πολυτρόπους ἐφόδους, πρὸς μονομαχίαν με τῆς αὐτῶν παρατάξεως προβαλλόμενος; ἵνατι γένηται ἀλλ’, εἰ μὴ βληθήναι με ταῖς κακοτρόποις αὐτῶν μηχαναῖς, καὶ ἀποθανεῖν οἶμοι τὸν ψυχικὸν ὄντος καὶ αἰώνιον θάνατον; ὅπερ τοῖς ἀπείροις καὶ δειλοῖς συμβαίνειν πέφυκε μοναχοίς. ἀλλὰ δεήθητι τοῦ Κυρίου, δυσωπῶ, συνέκδημον καὶ τοῦ βίου 354 λαβεῖν. ναὶ πρὸς αὐτῆς τῆς ἐλπίδος ἢς ἔχεις ἀπολαβεῖν τοῦ καμάτου τοῦ μισθοῦ, δεήθητε

1 v. l. μονομάχοις.
upon these things, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And the peace of God which passeth all understanding shall keep thy heart and thoughts in Christ Jesus.'

When blessed Barlaam had so said, Ioasaph's tears knew no measure, but, like water from the brimming fountain, bedewed him and the ground whereon he sat. He mourned over the parting, and earnestly implored that he might be his companion on his last journey, and might remain no longer in this world after Barlaam's decease, saying, 'Wherefore, father, seekest thou only thine own, and not thy neighbour's welfare? How fulfilllest thou perfect love in this, according to him that said, "Thou shalt love thy neighbour as thyself," in departing thyself to rest and life, and leaving me to tribulation and distress? And, before I have been well exercised in the conflicts of the religious life, before I have learned the wily attacks of the enemy, why expose me to fight single-handed against their marshalled host? And for what purpose but to see me overthrown by their mischievous machinations, and to see me die, alas! the true spiritual and eternal death? That is the fate which must befall inexperienced and cowardly monks. But, I beseech thee, pray the Lord to take me also together with thee from life. Yea, by the very hope that thou hast of receiving the reward of
μηδεμίαν ἡμέραν μετὰ τὸν σὸν χωρίσμον παροικεῖν τῷ βίῳ, καὶ εἰς τὸ πέλαγος ταύτης πλανάσθαι τῆς ἐρήμου.

Ταῦτα τοῦ Ἰωάσαφ σὺν δάκρυσι λέγοντος, ὁ γέρων πράσων ἀνακόπτων καὶ ὀμαλῶς. Ὦν όφείλομεν, τέκνοι, ἐφη, τοῖς ἀνεφίκτοις κρίμασι τοῦ Θεοῦ ἀνθίστασθαι. ἐγὼ γὰρ πολλὰ δειθεὶς περὶ τούτου, καὶ τὸν ἄβιαστον Δεσπότην βιασάμενος τοῦ μὴ χωρισθῆναι ἡμᾶς ἀπ' ἀλλήλων, ἐδιδάχθην παρὰ τῆς αὐτοῦ ἀγαθότητος ὡς ὅμως ἐστι συμφέρον σὲ νῦν τὸ ἄχθως τῆς σαρκὸς ὑποθέσαι. ἀλλὰ παραμεῖναι δεῖ τῇ ἁσκήσει, ἐὰν λαμπρότερον ἐκαύτῳ τὸν στέφανον πλέξῃς. οὐ γὰρ ἀρκοῦντος ἀκμὴν ἡγομίσῃ πρὸς τὴν ἡτοιμάσμενην σοὶ μισθαποδοσίαν ἀλλὰ δεῖ σε κοπιᾶσαι μικρὸν ἵνα χαίρων εἰσέλθῃς εἰς τὴν χαρὰν τοῦ Κυρίου σου. ἐγὼ γὰρ ἐγγὺς ποι τῶν ἐκατόν λοιπὸν εἰμὶ χρόνων, διατελέσας ἐν τῇ ἐρήμῳ ταύτῃ ἐνιαυτώς ἢ ἁπέντε καὶ ἐθδομήκοντα: σοὶ δὲ, εἰ καὶ τοσοῦτον ὅνικ ἐκταθῆσαι τῷ χρόνος, ἀλλὰ πλησίον ποι γενέσθαι δεῖ, καθὼς κελεύει ὁ Κύριος, ἵνα ἐφαμιλλὸς ἀναδειχθῆς, καὶ μὴ δὲν ἐλως ὑστεροῦμενος τῶν βαστασάμων τῷ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. δέχου τοὺς, ὁ φιλότης, τὰ τῷ Ἐσφώ δεδογμένα ἁσμεῖν, καὶ γὰρ αὐτὸς βεβούλευται, τὸς ἰκανὸς ἀνθρώπων διασκεδάσαι, καὶ καρτέρει τῇ ἐκείνου φυλαττόμενος χάριτι.

Νῦν δὲ ἀεὶ πρὸς τοὺς ἐναντίους λογισμοὺς, 355 καὶ τὴν καθαρότητα τοῦ νοὸς ὡσπερ τινὰ θησαυρὸν πολύτιμον ἄσυλον διατήρησα, πρὸς ψυχλοτέρας ἐργασίαν καὶ θεωρίαν ἐμβιβάζων ἑαυτὸν

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thy labour, pray that, after thy departure, I may not live one day more in the world, nor wander into the ocean depths of this desert.’

While Ioasaph spake thus in tears, the old man checked him gently and calmly, saying, ‘Son, we ought not to resist the judgements of God, which are beyond our reach. For though I have oftentimes prayed concerning this matter, and constrained the Master, that cannot be constrained, not to part us one from the other, yet have I been taught by his goodness that it is not expedient for thee now to lay aside the burden of the flesh: but thou must remain behind in the practice of virtue, until the crown, which thou art weaving, be more glorious. As yet, thou hast not striven enough after the recompense in store for thee, but must toil yet a little longer, that thou mayest joyfully enter into the joy of thy Lord. For myself, I am, as I reckon, well-nigh an hundred winters old, and have now spent seventy and five years in this desert place. But for thee, even if thy days be not so far lengthened as mine, yet must thou approach thereto, as the Lord ordereth, that thou mayest prove no unworthy match for them that have borne the burden and heat of the day. Therefore, beloved, gladly accept the decrees of God. What God hath ordered, who, of men, can scatter? Endure, then, under the protection of his grace.

‘But be thou ever sober against thoughts other than these; and, like a right precious treasure, keep safely from robbers thy purity of heart, stepping up day by day to higher work and contemplation, that
Ημέραν καθ’ ήμέραν, ἵνα πληρωθῇ ἐπὶ σοὶ ὁ τοῖς φίλοις αὐτοῦ ὁ Σωτήρ ἐπηγγελματο, Ἑἀν τις ἁγαπᾷ με, λέγων, τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἁγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ’ αὐτῷ ποιήσομεν.

Ταῦτα εἰπὼν ὁ γέρων, καὶ πολλῷ πλείονα τῆς ἡγιασμένης αὐτοῦ ψυχῆς καὶ θεολόγου γλώττης ἐπάξια, τὴν ἀνωμένην τοῦ Ἰωάσαφ ψυχὴν παρεμυθεῖτο. εἰτα πρὸς τινας ἐκπέμπει αὐτὸν ἄδελφους, ἐκ πολλοῦ διαστήματος τὴν οἰκήσων ἔχοντας, τού ἁγαγείν τὰ πρὸς τὴν ἰερὰν θυσίαν ἀρμόδια. καὶ δὴ ἀναξωσάμενος ὁ Ἰωάσαφ λίαν τάχιστα τὴν διακονίαν πληροῦ· ἐδεδεί γὰρ μὴ πως ἀπόντος αὐτοῦ τὴν ὀφειλῆν ὁ Βαρλαὰμ τῆς φύσεως ἀποδῷ, καὶ, τὸ πνεῦμα παραθεὶς τῷ Κυρίῳ, ξημίαν αὐτῷ τὴν χαλεπὴν ἐπενέγκει, μὴ ρημάτων, μὴ προσφηγομάτων ἐξοδών, μὴ εὐχῶν, μὴ εὐλογημένων τῶν ἐκείνου τυγχάνοντι.

Ὅτως δὲ ἀνδρικὸτατα διελθόντος αὐτοῦ τὴν μακρὰν ὅδὸν ἐκείνην καὶ τὰ τῆς ἱερᾶς θυσίας ἐνεγκόντος, προσφέρει τῷ Θεῷ τὴν ἀναίμακτον θυσίαν ὁ θείοτατος Βαρλαὰμ. καὶ κοινωνήσας αὐτός, μεταδόσει δὲ καὶ τῷ Ἰωάσαφ τῶν ἀχράν- 356 τῶν τού Χριστοῦ μυστηρίων, ἡγαλλάσατο τῷ Πνεύματι. καὶ τῆς οὐνήθους μεταλαβόντες τρόφης, ψυχοφελέσι λόγοις τὴν ψυχὴν αὐθεὶς ἐτρέφει τῷ Ἰωάσαφ. Οὕκ ἔτι, λέγων, ἤμας, ὁ φίλτατε νῦε, συναγάγῃ εὖ τῷ βίῳ τοῦτῳ εἰς ἐν ἑστία καὶ τράπεζα· πορεύομαι γὰρ ἢδη τὴν τελευταίαν ὁδὸν τῶν πατέρων μου. χρῆ οὖν σε τὸ πρὸς ἐμὲ φίλτρον διὰ τῆς φυλακῆς τῶν τοῦ Θεοῦ ἐντολῶν, καὶ τῆς ἐν τῷ τόπῳ τῷ τόπῳ μέχρι τέλους καρτερίας,
that may be fulfilled in thee, which the Saviour promised to his friends, when he said, "If any man love me, he will keep my word: and my father will love him, and we will come unto him, and make our abode with him."

With these words, and many others, full worthy of that sanctified soul and inspired tongue, did the old man comfort Ioasaph's anguished soul. Then he sent him unto certain brethren, which abode a long way off, for to fetch the things fitting for the Holy Sacrifice. And Ioasaph girded up his loins, and with all speed fulfilled his errand: for he dreaded lest peradventure, in his absence, Barlaam might pay the debt of nature, and, yielding up the ghost to God, might inflict on him the loss of missing his departing words and utterances, his last orisons and blessings.

So when Ioasaph had manfully finished his long journey, and had brought the things required for the Holy Sacrifice, saintly Barlaam offered up to God the unbloody Sacrifice. When he had communicated himself, and also given to Ioasaph of the undefiled Mysteries of Christ, he rejoiced in the Spirit. And when they had taken together of their ordinary food, Barlaam again fed Ioasaph's soul with edifying words, saying, 'Well-beloved son, no longer in this world shall we share one common hearth and board; for now I go my last journey, even the way of my fathers. Needs must thou, therefore, prove thy loving affection for me by thy keeping of God's commandments, and by thy continuance in this place even to the end, living as thou hast
ST. JOHN DAMASCENE

ἐπιδείκσασθαι, πολιτευόμενος καθὼς ἔμαθες καὶ ἐδιδάχθης, καὶ μεμνημένος διὰ παντὸς τῆς τα-
πεινής καὶ ῥαθύμου μου ψυχῆς. χαρὰ ὁνὸν χαίρε,
kai tē en Xristō ágallíaísee eúphraíoun, óti tōn
ἐπιγείων καὶ φθαρτῶν ἀντηλλάξω τὰ αἰώνια τε
καὶ ἀφθαρτα, καὶ óti ἐγγίζει ὁ μισθὸς τῶν ἔργων
sou, kai ó miostapodótis ἥθη πάρεστιν, ós ήξει
tōn ἀμπελώνα ἰδείν ὅν ἐγεώργησα καὶ πλουσίως
sou tōn miostōn tēs γεωργίας παρέξει. Πιστῶs
γὰρ ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, καθὼς ὁ
θεσπέσιος θεοῦ Παύλος. Εἰ γὰρ συναπεθάνομεν,
kai συζήσομεν—εἰ υπομένομεν, kai συμβαίνεις
σοι μακαρίας ὑπὸ και ἱπποπρόταινων καὶ
ζωαρχικής Θράδος.

Τοιαύτα μὲν ὁ Βαρλαάμ ἦσσ ἐσπέρας καὶ παρ'
όλην τήν ἡμέρα τῆς ἱωάσασθε ὡμίλει, ἀκατασχέτως
δάκρυσων ὄδυρομένως καὶ τῶν χωρίσμων μὴ φέροντι.
Ἀρτι δὲ τῆς ἡμέρας διαφανούσης, τὴν πρὸς αὐτὸν
ὁμιλῶν διαπεράνας, ἤρεν εἰς οὐρανὸν χείρας τε
καὶ ὅμματα, καὶ εἰ χαριστικῶς ἀναπέμψας τῷ
θεῷ, ἔφη.

Κύριε, ὁ θεός μου, ὁ πανταχοῦ παρῶν καὶ τὰ
πάντα πληρῶν, εὐχαριστῶ σοι, ὅτι ἔπειδες τὴν
ταπείνωσιν μου καὶ ἐν τῇ ὀρθόδοξῃ σοῦ ὀμολογίᾳ
καὶ ἐν ὁδῷ τῶν ἐντολῶν σου ἦξισας τῶν δρόμων
teleíasan me tῆs ἐνθάδε παροικίας μου. καὶ νῦν,
φιλάγαθε Δέσποτα καὶ πανοικτίρμων, δέξαι με
eis tōs aióniōn soun skpnás, kai μὴ μηθῆς ὄσα
sou ἡμαρτόν ἐν γνώσει te kai ἀγνοία. φύλαξον
dē kai tōn πιστῶν σου δούλου τούτου, τύπτε προ-

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learned and been instructed, and alway remembering my poor and slothful soul. Rejoice, therefore, with great joy, and make merry with the gladness that is in Christ, because thou hast exchanged the earthly and corruptible for the eternal and incorruptible; and because there draweth nigh the reward of thy works, and thy rewarder is already at hand, who shall come to see the vineyard which thou hast dressed, and shall richly pay thee the wages of thine husbandry. "Faithful is the saying, and worthy of all acceptation," as proclaimed by Paul the divine, "For if we be dead with him, we shall also live with him; if we endure, we shall also reign with him in his eternal and everlasting kingdom, being illuminated with the light unapproachable, and guerdoned with the effulgence of the blessed and life-giving Trinity."

Thus, until even-tide and all night long did Barlaam converse with Ioasaph, who wept tears that could not be stayed, and could not bear the parting. But just as day began to dawn, Barlaam ended his discourse, lifted up his hands and eyes to heaven, and offered his thanks to God, thus saying, 'O Lord, my God, who art everywhere present, and fillest all things, I thank thee, for that thou hast looked upon my lowliness, and hast granted me to fulfil the course of this mine earthly pilgrimage in thy true Faith, and in the way of thy commandments. And now, thou lover of good, all-merciful Master, receive me into thine everlasting habitations; and remember not all the sins that I have committed against thee, in knowledge or in ignorance. Defend also this thy faithful servant, before whom
στήναι με τὸν ἄχρείον σου ἡξίωσας οἰκέτην· ῥύσαι αὐτοὺς ἀπὸ πάσης ματαιότητος καὶ ἐπη-358
ρείας τοῦ ἀντικειμένου, καὶ υψηλότερον αὐτῶν
πολῆσον τῶν πολυπλόκων παγίδων, ὡς εἰς σκάν-
dαλον ἡπλώσεν ὁ πονηρὸς πάντων τῶν θελόντων
σωθῆναι. ἀφάνισον, παντοδύναμε, πάσαν τὴν
δύναμιν τοῦ ἀπατέωνος ἀπὸ προσώπου τοῦ δού-
λου σου, καὶ δὸς αὐτῷ ἑξονθαν πατεῖν τὴν
ὁλεθροτόκου κάραν τοῦ πολεμίου τῶν ἡμετέρων
ψυχῶν. κατάπεμψον ἐξ υψίστης τὴν χάριν τοῦ
Ἀγίου σου Πνεύματος. καὶ ἐνσέχυσον αὐτῶν
πρὸς τὰς ἀσπάσεις παρατάξεις, ἵνα τὸν τῆς νίκης
ἀξιωθῇ παρὰ σοῦ στέφανον δέξασθαι, καὶ δο-
ξασθῇ ἐν αὐτῷ τὸ ὄνομά σου, τοῦ Πατρὸς, καὶ
tοῦ Τιου, καὶ τοῦ Ἀγίου Πνεύματος, ὃτι σοι
πρέπει δόξα καὶ αἰνεσίς εἰς τοὺς αἰῶνας. ἀμήν.
Ταῦτα εὐξάμενος, καὶ τὸν Ἰωάσαφ πατρικῶς
περιπτυζάμενος, καὶ ἀσπασμόν αὐτῷ δοὺς ἐν
φιλήματι ἀγίῳ, τῷ τύπῳ τε τοῦ σταυροῦ ἑαυτῶν
ἐπισφραγισάμενος, καὶ τοὺς πόδας ἑξάρας, καὶ
λίαιν περιχαρῆς γενόμενος, ὡσπερ τυών ἐπιθη-
μασάντων φίλων, πρὸς τὴν μακαρίαν ἀπήλθε
πορείαν, πρὸς τὴν ἐκείθεν διελθὼν γεροδοσίαν,
πρεσβύτης δν καὶ πλήρης ἠμερῶν τῶν τοῦ
πνεύματος.

XL

Ὁ δὲ Ἰωάσαφ, περιχυθεὶς τῷ πατρὶ μεθ’ ὅσης
ἀν εἴποις τῆς εὐλαβείας καὶ οἰμωγῆς, δάκρυσί τε
tὸ λείψανον λούσας, καὶ τῷ τριχίνῳ ῥακίῳ, ὅπερ
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thou hast granted to me, thine unprofitable servant, to stand. Deliver him from all vanity, and all despiteful treatment of the adversary, and set him clear of the many-meshed nets which the wicked one spreadeth abroad for to trip all them that would full fain be saved. Destroy, Almighty Lord, all the might of the deceiver from before the face of thy servant, and grant him authority to trample on the baneful head of the enemy of our souls. Send down from on high the grace of thy Holy Spirit; and strengthen him against the invisible hosts, that he may receive at thy hands the crown of victory, and that in him thy name may be glorified, the Father, the Son, and the Holy Ghost, for to thee belongeth glory and praise for ever and ever. Amen.'

Thus prayed he, and in fatherly wise embraced Ioasaph, and saluted him with an holy kiss. Then he sealed himself with the sign of the Cross, and gathered up his feet, and, with exceeding great joy, as at the home-coming of friends, departed on that blessed journey, to receive his reward yonder, an old man and full of days in the Spirit.

XL

Then did Ioasaph embrace the good father, with all the devotion and sorrow that can be told, and washed his corpse with his tears. Then he wrapped
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αὐτὸς ἐν τῷ παλατίῳ παρέσχεν, περιελέξας, τοὺς νενομισμένους ἐπιλέγει ψαλμοὺς, διὰ πάσης τῆς ἡμέρας καὶ τῆς νυκτὸς ὅλης ψάλλων ἀμα καὶ δά-
κρυσε τὸ τίμιον τοῦ μάκαρος βρέχων σῶμα. τῇ δὲ ἐπιούσῃ ἡμέρᾳ, τάφον ποιήσας ἐγέμενυ τοῦ στη-
λάιου, καὶ εὐλαβῶς ἀγαν τὸ ἱερὸν λείψανον δια-
βαστάσας, ἐν τῷ μνήματι κατέθετο τὸν πνευ-
ματικὸν πατέρα ὁ καλὸς υἱὸς καὶ τιμώτατος. καὶ
θερμότερον ἐκκαυθεὶς τὴν ψυχήν, εἰς ἐκτενεστέραν
τε συντείνας εὐχὴν εἰαυτὸν, ἐφῇ.

Κύριε, ὁ Θεός μου, εἰσάκουσον τῆς φωνῆς μου ἡς ἐκέκαρα· ἐλέησον με καὶ εἰσάκουσόν μου, ὅτι σὲ ἐκ καρδίας μου ζητῶ. ἐξεζήτησε σὲ ἡ ψυχή μου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ’ ἐμοῦ, καὶ μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου. βοηθῶς μου γενοῦ· μὴ ἀποσκορακίσῃς με, καὶ μὴ ἐγκαταλίπῃς με, ὁ Θεὸς ὁ Σωτὴρ μου, ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπτον με· σὺ δὲ, Κύριε, προσλαβῶ με. νομοθέτησόν με, Κύριε, ἐν τῇ ὁδῷ σου, καὶ ὀδήγησόν με ἐν τρίβῳ εὐθείᾳ, ἐνεκα τῶν ἐγχρῶν μου. μὴ παραδίψω με εἰς
ψυχὰς θλιβοῦντων με, ὅτι ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας, ἀπὸ γαστρὸς μητρὸς. Θεὸς μου εἰ σὺ· μὴ ἀποστῆς ἀπ’ ἐμοῦ, ὅτι πλήν σοι ὡς ἐστὶν ὁ βοηθῶν μου. ἰδοὺ γὰρ εἰς τὸ πέλαγος
τῶν οἰκτιρμῶν σου τὴν ἐλπίδα ἐθέμην τῆς ψυχῆς μου· κυβέρνησόν μου τὴν ζωήν, ὁ πᾶσαν τὴν
κτήσιν ἀρρήτῳ σοφίας προνοίᾳ κυβερνῶν, καὶ
γνώρισόν μοι ὅδου ἐν ἥ πορεύσομαι. καὶ σῶσόν
με, ὦς ἀγαθὸς Θεὸς καὶ φιλάνθρωπος εὐχαῖς
καὶ προσβεβλαίας τοῦ θεράποντος σου Βαρλαάμ, ὅτι σὺ εἶ ὁ Θεός μου, καὶ σὲ δοξάζω τὸν Πατέρα.
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it in the hair shirt, which Barlaam had given him in his palace; and over him he recited the proper psalms, chanting all the day long, and throughout the night, and watering the venerable body of the Saint with his tears. On the morrow, he made a grave hard by the cave, and thither reverently bore the sacred body, and there, like a good and honourable son, laid his spiritual father in his sepulchre. And then, the fire of grief kindling all the hotter within his soul, he set himself to pray the more earnestly, saying:

'O Lord my God, hearken unto my voice, when I cry unto thee. Have mercy upon me, and hear me, for I seek thee with all my heart. My soul hath sought for thee: O hide not thy face from me, and turn not away in anger from thy servant. Be thou my helper; cast me not utterly away, and forsake me not, O God my Saviour, because my father and mother forsake me; but do thou, O Lord, take me up. Teach me thy way, O Lord, and lead me in the right way because of mine enemies. Deliver me not over unto the souls of them that afflict me; for I have been cast upon thee ever since I was born; thou art my God even from my mother's womb. O go not from me, because, except thee, there is none to help me. For lo, I set the hope of my soul upon the ocean of thy mercies. Be thou the pilot of my soul, thou that steerest all creation with the unspeakable forethought of thy wisdom; and shew thou me the way that I should walk in; and, as thou art a good God and a lover of men, save me by the prayers and intercessions of Barlaam thy servant, for thou art my
καὶ τὸν Τίτον καὶ τὸ Ἀγιον Πνεῦμα εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.

Ταῦτα εὐξάμενος, πλησίον τοῦ μνήματος ἐκάθισε κλαίων. καὶ καθεξόμενος ὑπνώσε. καὶ ὥρα τοὺς φοβεροὺς ἄνδρας ἐκεῖνους, οὕς καὶ πρότερον ἐωράκει, ἐλθόντας πρὸς αὐτὸν, καὶ ἀπαγαγόντας αὐτὸν εἰς τὴν μεγίστην καὶ θαυμαστὴν ἐκείνην πεδιάδα, καὶ πρὸς τὴν δεδοξασμένην καὶ ὑπέρλαμπραν εἰσαγαγόντες πάλιν.

εἰσερχομένῳ δὲ αὐτῷ τὴν πύλην ἔτεροι ὑπήμουν πολλῷ καταγγαίσμενοι φωτὶ, στεφάνους ἔχοντες ἐν χειρὶ ἀρρητῷ διαλάμποντας κάλλει καὶ οὗν ὁφθαλμὸι οὐδέποτε βρότειοι θεάσαντο. ἔρομένῳ δὲ τοῦ Ἰωάσαφ, Τίνος οἱ στέφανοι τῆς δόξης οἱ ὑπέρλαμπροι, οὕς ὅρῳ; Σὺς μὲν ὁ εἰς, ἔφησαν, ύπὲρ τῶν πολλῶν σοι ψυχῶν ἢ ἐσωσάς κατασκευασθεὶς, κοσμηθεὶς δὲ νυνὶ πλέον ὑπὲρ τῆς ἀσκήσεως ἢ μετέρχη, εἴπερ ἄνδρεώς ταύτην ἔως τέλους διέλθης· οῦ δὲ ἔτερος σος μὲν καὶ αὐτός· ἀλλὰ τῷ πατρί σου δεὶ σε τούτον παρασχεῖν, τῷ διὰ σοῦ τῆς ὁδοῦ ἐκκλίναντι τῆς πονηρᾶς καὶ μετανοήσαντι γηγησίως τῷ Κυρίῳ. οὐ δὲ Ἰωάσαφ δυσχεραίνοντι ἔφκειν καὶ, Πῶς δυνάτον, φησίν, ἵσων ἔμοι, τοῦ τοσαῦτα κοπιῶσαντος, τυχειν τὸν πατέρα μου δωρεῶν ὑπὲρ μόνης τῆς μετανοιας; εἴπε ταῦτα, καὶ τὸν Βαρλαὰμ εὐθύς ἐδόκει βλέπειν οὐδεδέξοντα οἰνεῖ καὶ λέγοντα· Οὕτως οἱ λόγοι μου, Ἰωάσαφ, οὐς ποτὲ σοι, ὅταν ὑπερπλουτήσῃς, ἔλεγον, οὐκ εὐμετάδοτος ἔση καὶ αὐτὸς ἠπόρεις ἔτι τῷ ῥήματι. νυνὶ δὲ πῶς ἐδυσχέρανας ἐπὶ τῇ ἱσοτιμίᾳ τοῦ πατρός σου, καὶ οὐ μᾶλλον εὐφράνθης τῇ ψυχῇ σου; οἵ τι 361

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God, and thee I glorify, the Father, the Son, and the Holy Ghost, world without end. Amen.

Thus prayed he, and sat him down nigh the sepulchre, a-weeping. And as he sat, he fell asleep, and saw those dread men, whom he had seen before, coming to him, and carrying him away to the great and marvellous plain, and bringing him to that glorious and exceeding bright city. When he had passed within the gate, there met him others, gloriously apparelled with much light, having in their hands crowns radiant with unspeakable beauty, such as mortal eye hath never seen. And, when Ioasaph enquired, ‘Whose are these exceeding bright crowns of glory, which I see?’ ‘Thine,’ said they, ‘is the one, prepared for thee, because of the many souls which thou hast saved, and now made still more beautiful because of the religious life that thou leadest, if thou continue therein bravely until the end. And this other. Crown is thine also; but it must thou give unto thy father, who, by thy means, turned from his evil way unto the Lord, and was truly penitent.’ But Ioasaph was as one sore vexed; and said, ‘How is it possible that, for his repentance alone, my father should receive reward equal to mine, that have laboured so much? Make this plain unto me.’ Thus spake he, and straightway thought that he saw Barlaam, as it were, chiding him and saying, ‘These are my words, Ioasaph, which I once spake unto thee, saying, “When thou waxest passing rich, thou wilt not be glad to distribute,” and thou understoodest not my saying. But now, why art thou displeased at thy father’s equality with thee in honour, and art not rather glad at heart that thine orisons in
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eἰσηκούσθη σου ἡ πολλὴ περὶ αὐτοῦ δέησις;
ὁ δὲ Ἰωάσαφ, ὡς εἶθιστο ἀεὶ λέγειν αὐτῷ, Ἱ
Συνχώρησον, ἔφη, Πάτερ, συνχώρησον. ποὺ δὲ αὐτὸς οἰκεῖς γνώρισόν μοι. Ἐν ταύτῃ, φησί, τῇ
μεγάλῃ καὶ περικαλλεὶ πόλει οἰκεῖν ἔλαχον ἐν
μεσαίτατη τῆς πόλεως πλατεία φωτὶ κατα-
στρατομένη ἀπλέτῳ. Ἀξιοῦν δὲ αὕτης ὁ Ἰωά-
σαφ ἑδόκει τὸν Βαρλαὰμ εἰς τὸ ἐαντοῦ ἀπαγαγεῖν
αὐτὸν σκήνωμα καὶ φιλοφρόνως ἤξεναγήσατι.
Ἀλλ' οὕτω τὸν καὶρὸν ἥκειν, ἔλεγεν ἑκείνως,
πρὸς ἑκεῖνα σὲ τὰ σκηνώματα ἐλθεῖν, ἐτὶ τῷ
φορτίῳ τοῦ σώματος ὑποκείμενον. Ἐξέρχετο ὁν
ἀνδρείως καρπερήσεις, καθάπερ σὲ ἐνετειλάμην,
ἡξιοῦς μικρὸν ὑστερον, καὶ τῶν αὐτῶν ἄξιωθήσῃ
σκηνωμάτων, τῆς αὐτῆς τεῦξῃ χαρὰς τε καὶ
dόξης, καὶ συνιδαιμνίζων ἐσῃ μοι. ἔξυπνος δὲ
ἐπὶ τούτους γενόμενος, ὁ Ἰωάσαφ τοῦ φωτὸς
ἐκεῖνον καὶ τῆς ἀρρήτου δόξης ἐπὶ τὴν ψυχήν ἐτὶ
πεπληρωμένην, καὶ σὺν πολλῷ τῷ βαύματι τῷ
Δεσπότῃ χαριστήριον ἀνέπεμπεν ὕμνον.

"Ἐμενεὶ δὲ μέχρι τέλων τὴν ἀγγελικὴν ἀληθῶς
ἐπὶ γῆς ἀνύων διαγωγήν, καὶ σκληροτέρα ἀσκήσει
μετὰ τὴν παρελευσον τοῦ γέροντος χρώμενος
πέμπτῳ μὲν καὶ εἰκοστῷ τῆς ἰλικίας ἔτει τὴν
ἐπίγειον καταλιπὼν βασιλείαν καὶ τῶν ἀκητικῶν
ὑπελθὼν ἄγωνα, πέντε δὲ καὶ τρίακοντα χρόνους
ἐν τῇ πανερήμῳ ταύτῃ ἀσκήσας, ὡσπερ τοῖς
ἀσαρκοῖς, τῶν ὑπὲρ ἀνθρώπου ἀσκησιν, πολλὰς 362
μὲν πρότερον ψυχὰς ἀνθρώπων τοῦ ψυχοθόρου
δράκοντος ἀποστάσας καὶ τῷ ἦθῳ προσαγαγὼν
σεσωσμένας, καὶ ἀποστολικῆς ἐν τούτῳ χάριτος
ἀξιωθεῖς, μάρτυς δὲ τῇ προαιρέσει γενόμενος, καὶ
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his behalf have been heard?' Then Ioasaph said unto him, as he was ever wont to say, 'Pardon! father, pardon! But shew me where thou dwelolest?' Barlaam answered, 'In this mighty and exceeding fair city. It is my lot to dwell in the mid-most street of the city: a street that flasheth with light supernal.' Again Ioasaph thought he asked Barlaam to bring him to his own habitation, and, in friendly wise, to shew him the sights thereof. But Barlaam said that his time was not yet come to win those habitations, while he was under the burden of the flesh. 'But,' said he, 'if thou persevere bravely, even as I charged thee, in a little while thou shalt come hither, and gain the same habitations, and obtain the same joy and glory, and be my companion for ever.' Hereupon Ioasaph awoke out of sleep, but his soul was still full of that light and ineffable glory; and greatly wondering, he raised to his Lord a song of thanksgiving.

And he continued to the end, verily leading on earth the life of an angel, and after the death of his aged friend using himself to severer austerity. Twenty and five years old was he when he left his earthly kingdom, and adopted the monastic life; and thirty and five years in this vast desert did he, like one dis-fleshed, endure rigours above the endurance of man, but not before he had delivered the souls of many men from the soul-devouring dragon, and presented them to God, saved for aye; winning herewith the Apostolic grace. In will he had proved a martyr, and had with boldness
παρρησία τοῦ Χριστοῦ ἐνώπιον βασιλέων ὁμολογήσας καὶ τυράννων, καὶ κήρυξ μεγαλοφωνότατος τῆς αὐτοῦ μεγαλειότητος ἀναφανείς, πολλὰ δὲ αὐτῶν παλιν πνεύματα πονηρίας ἐν τῇ ἐρήμῳ καταπαλάσας, καὶ πάντων τῇ τοῦ Χριστοῦ περιγενόμενος δυνάμει, καὶ τῆς ἀνωθεν πλούσιος μετασχῶν ὁμορράς τε καὶ χάριτος, ἐντεῦθεν κεκαθαρμένου τῆς ψυχῆς ὑμιᾶς πάσης περιγειέναι ἀχλύνος ἔχεν, ὅπως παρόντα δὲ τὰ μέλλοντα προεδώρει, καὶ Χριστὸς ἦν αὐτῷ ἀντὶ πάντων, Χριστόν ἐπόθει, Χριστόν ὡς παρόντα ἑώρα, Χριστὸν τὸ κάλλος διὰ παντὸς ἐνωπτρίζετο, κατὰ τὸν Προφήτην τὸν Λέοντα: Περιορώμενον τοῦ Κύριου ἐνώπιον μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν ἱα μὴ σαλευθῶ καὶ αὔθεις Ἕκκολλήθη ἡ ψυχή μου ὅπισω σου· ἔμοι δὲ ἀντελάβετο ἡ δεξιά σου. Ἕκκολλήθη γὰρ ὅντως ἡ ψυχὴ αὐτῶν ὅπισω τοῦ Χριστοῦ, συναρμοσθεῖσα αὐτῷ ἀρ-ραγεὶ συναφεία. οὐ μετετράπη τῆς θαυμαστῆς ταύτης ἐργασίας, οὐχ ἠλλοιώσε τὸν κανόνα τῆς ἀσκήσεως ἑαυτοῦ, ἀπ’ ἀρχῆς μέχρι τέλους, ἵσην τηρήσας τὴν προθυμίαν ἐκ νεωτέρας μέχρι τῆς τοσαύτης ἡλικίας, μᾶλλον δὲ καὶ εἰς ὕψηλτέραν ὀσμήρα προκόπτων τὴν ἀρετὴν καὶ καθαρώ-τέρας ἀξιούμενος θεωρίας.

Ἀμέλεις τουαύτην πολιτευσάμενος πολιτείαν καὶ ὀὕτως ἄξιαν τῆς ἑαυτοῦ κλησεως ἐργασίαν ἀπο-δεδωκὼς τῷ καλέσαντι, σταυρώσας τὸν κόσμον ἑαυτῷ καὶ ἑαυτῶν τῷ κόσμῳ, ἐν εἰρήνῃ πρὸς τὸν τῆς εἰρήνης ἀναλύει Θεὸν, καὶ πρὸς τὸν ἀεὶ ποθούμενον ἑκδημεῖ Δεσπότην, καὶ τῷ προσώπῳ Κυρίου ἅμεσως καὶ καθαρῶς ἐμφανίζεται, τῷ τῆς 604
confessed Christ before kings and tyrants, and had proved himself the mighty-voiced preacher of his greatness, and had overthrown many spirits of wickedness in the desert, and had overcome all in the strength of Christ. Partaking richly of the gift of grace from above, he kept his mind's eye purified from every earth-born cloud, and looked forward to the things that are to come, as though they were already come. Christ was his recompense for all: Christ was his desire: Christ he ever saw as present with him: Christ and his fair beauty everywhere met his sight, according to the saying of the prophet, 'I have set God always before me; for he is on my right hand, therefore I shall not fall.' And again, 'My soul cleaveth to thee; thy right hand hath upheld me.' For verily Ioasaph's soul clave to Christ, being knit to him in indissoluble union. From this marvellous work he never swerved, never altered the rule of his ascetic life, from beginning to end, but maintained his zeal from his youth even until old age; or rather, he daily advanced higher in virtue, and daily gained purer power of vision.

Thus did Ioasaph spend his days, and render unto him that called him labour worthy of his calling, having crucified the world to himself, and himself unto the world, and, at the last, departed in peace unto the God of peace, and passed to that Master whom he had alway longed for. There he appeared in the immediate presence of the Lord, and was crowned with the crown of glory already prepared

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ἐκεῖθεν τε δόξης ἢ Ἰλ θρονατρισμένω ἀυτῷ
στεφάνῳ κοσμεῖται, καὶ Ἡρακλείνος κατ-
αζιοῦται, Ἡρακλεῖνος ἄνυναι, Ἡρακλεῖνος ὁ κάλλει
diā παντός ἐναγάλλεσθαι, οὕτω εἰς χεῖρας τὴν
ἐαυτοῦ ψυχήν παραθέμενος, ἐν τῇ τῶν ξώντων
μετεφοίτησε χώρα, ἐνθα ἥχος ἑορταζόντων, ἐνθα
tῶν εὐφρανομένων ἢ κατοικία.

Τὸ δὲ γε τίμων αὐτοῦ σῶμα ἑκ γειτόνων αὐτῶ
τὰς οἰκήσεις ποιούμενος τις ἅρη ἄγιος, ὡς καὶ τὴν
πρὸς Βαρλαάμ πορείαν ἐκείνη ποτὲ ὑπὲρειξε, θεία
tινι μυθείς ἀποκαλύψει καὶ αὐτὴν τὴν ὃ ῥαν τῆς
tελειώσεως αὐτοῦ παραγίνεται, καὶ ὢμοιος ἑρωΐς
tιμήσας, δάκρυνα τε κατασφείσας, σύμβολον τοῦ
πρὸς αὐτὸν πόθου, ταλλα δὴ τὰ νευομισμένα
Χριστιανοὶ πάντα τελέσας, ἐν τῷ τοῦ πατρὸς
ἐθετο Βαρλαάμ μνήματι. συνεῖναι γὰρ ἔδει τὰ
σῶματα ὃν τι πυχαὶ συνδιανύσεις ἐμελλόν
ἀλλήλας.

Προστάγματι δὲ τινος φοβερωτάτου κατ’ ὁναρ
κρατάως ἐπισκήπτουτος πεισθεὶς, ὁ τούτου ἔχε
κηδεύσας ἀναγωρητὴς τὰς βασίλειας καταλαμ-
βάνει Ἰησοῦν, καὶ τῷ βασιλείῳ Ἡρακλεῖα προσελθὼν
πάντα αὐτὸ δῆλα τὰ περὶ τοῦ Βαρλαάμ καὶ τοῦ
μακαρίου τούτου τίθησιν Ἰωάσαφ. ὁ δὲ, μηδὲν
μελλήσας, ἀπέρχεται αὐτὸς μετὰ δυνάμεως ὀχλοῦ,
καὶ τῷ σπηλαίῳ ἐφίσταται, τὸ μνήμα τε θεωρεῖ,
καὶ, τούτῳ θερμότατα ἐπιδακρύσας, αἴρει τὸ
κάλυμμα. καὶ ὄρα τὸν τε Βαρλαάμ καὶ τὸν
Ἰωάσαφ ἔχοντας τὰ μέλη κατὰ σχῆμα κείμενα,
καὶ τὰ σώματά οὐδὲν τοῦ προτέρου χρονὸς
παραλλάττοντα, ὀλόκληρα δὲ καὶ ἀκριβῶς ὕπι
σὺν τοῖς ἐνδύμασι. ταῦτα τούν τά ἱερὰ τῶν
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for him: there it is granted to him to behold Christ, to be with Christ, to rejoice for ever in the fair beauty of Christ, into whose hands he commended his spirit, when he departed to walk in the land of the living, where is the song of them that feast, the dwelling-place of them that rejoice.

As for his venerable body, ye shall hear what befell it. About the very hour of Ioasaph's death, there came by divine revelation, from one of the neighbouring cells, a certain holy man. It was the same that once pointed out to Ioasaph his way to Barlaam. This man honoured the corpse with sacred hymns, and shed tears, the token of affection, over him, and performed all the last Christian rites, and laid him in the sepulchre of his father Barlaam; for it was only meet that their bodies should rest side by side, since their souls were to dwell through eternity together.

In obedience to the strict command of a dread Angel that appeared to him in a dream, this hermit, who had performed the last rites, journeyed to the kingdom of India, and, entering in to King Barachias, made known unto him all that had befallen Barlaam, and this blessed Ioasaph. Barachias, making no delay, set forth with a mighty host, and arrived at the cave, and beheld their sepulchre, and wept bitterly over it, and raised the gravestone. There he descried Barlaam and Ioasaph lying, as they had been in life. Their bodies had not lost their former hue, but were whole and uncorrupt, together with their garments. These, the consecrated tabernacles

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ST. JOHN DAMASCENE

ἀγίων ψυχῶν σκηνώματα, πολλὴν ἐκπέμποντα τὴν εὐωδίαν καὶ οὐδὲν ὄλως ἄρδες ἐπιδεικνύμενα, θήκαις ἐνθεΐς ὁ βασιλεὺς τιμίαις, εἰς τὴν ἑαυτοῦ πατρίδα μετακομίζει.

Ὡς δὲ εἰς τὰς ἁκοδὰς ἐπιπτε τοῦ λαοῦ τὸ γεγονός, πλῆθος ἀριθμοῦ κρῆττον ἐκ πάντων τε τῶν πόλεων καὶ τῶν περικώρων εἰς προσκύνησιν καὶ θέαν συνέρρεον τῶν μακαρίων σωμάτων ἐκείνων. ἔνθεν τού καὶ ὤμους ἐπ ἀυτοῖς τοὺς ἱερῶς ἁσαντες, καὶ λαμπάδας φιλοτήμως ἀνάψαντες (ἀκολούθως, ἀν τις εἶπεν, ἐκεῖ καὶ λίαν οἰκείως τὰ φῶτα περὶ τοὺς τοῦ φωτὸς υἱόυς τε καὶ ἕλερονόμους), λαμπρῶς δὲ ὅμοι καὶ μεγαλοπρεπῶς ἐν τῇ ἐξ αὐτῶν κρητίδων παρὰ τοῦ Ἰωάσαφ \\ ἀνεγηγερμένη κατέθεντο ἐκκλησία. πολλὰ δὲ \\ θαύματα καὶ ἱάσεις ἐν τῇ τῇ μετακομίδη, ἐν τῇ \\ καταθέσει, καὶ ἐν τοῖς ἐξής χρόνοις διὰ τῶν ὅσίων 365 \\ αὐτῶν θεραπότων ἔποιήσε Κύριος. καὶ εἶδεν ὁ \\ βασιλεὺς τε Βαραχίας καὶ πᾶς ὁ ὄχλος τάς δι’ \\ αὐτῶν γενομένας δυνάμεις, καὶ πολλοί τῶν πέριξ \\ ἑθῶν, ἀπίστιαν νοσοῦντες καὶ τοῦ Θεοῦ ἁγνοιαν, \\ διὰ τῶν γυνώμενων ἐν τῷ μνήματι σημαίων \\ ἐπίστευσαν. καὶ πάντες οἱ ὀρῴντες τε καὶ \\ ἀκούοντες τὴν ἀγγελομίμητον τοῦ Ἰωάσαφ \\ πολιτείαν καὶ τῶν ἐξ ἀπαλῶν ὄνυχων διάπυρον \\ αὐτοῦ πρὸς τὸν Θεόν πόθον, ἐθαύμαζον δοξάζοντες \\ ἐν πάσι τῷ Θεόν, τὸν ἀεὶ συνεργοῦντα τοῖς \\ ἀγαπώσιν αὐτὸν καὶ μεγάλαις τούτων ἀμειβόμε- \\ νου δωρεάς.

"Εώς ὡδὲ τὸ πέρας τοῦ παρόντος λόγου, ἵν \\ κατὰ δύναμιν ἐμὴ γεγράφηκα, καθὼς ἀκήκοα \\ παρὰ τῶν ἄγεν δωσὶ παραδεδωκότων μοι τιμίων 608"
of two holy souls, that sent forth full sweet savour, and showed naught distressful, were placed by King Barachias in costly tombs and conveyed by him into his own country.

Now when the people heard tell of that which had come to pass, there assembled a countless multitude out of all the cities and regions round about, to venerate and view the bodies of these Saints. Thereupon, sooth to say, they chanted the sacred hymns over them, and vied one with another to light lamps lavishly, and rightly and fitly, might one say, in honour of these children and inheritors of light. And with splendour and much solemnity they laid their bodies in the Church which Ioasaph had built from the very foundation. And many miracles and cures, during the translation and deposition of their relics, as also in later times, did the Lord work by his holy servants. And King Barachias and all the people beheld the mighty virtues that were shown by them; and many of the nations round about, that were sick of unbelief and ignorance of God, believed through the miracles that were wrought at their sepulchre. And all they that saw and heard of the Angelic life of Ioasaph, and of his love of God from his childhood upward, marvelled, and in all things glorified God that alway worketh together with them that love him, and granteth them exceeding great reward.

Here endeth this history, which I have written, to the best of my ability, even as I heard it from the truthful lips of worthy men who delivered it...
ST. JOHN DAMASCENE

ἀνδρῶν. γένοιτο δὲ ἡμᾶς, τοὺς ἀναγινώσκοντάς τε καὶ ἀκούοντας τὴν ψυχωφηλὴ διήγησιν ταύτην, τῆς μερίδος ἀξιωθήναι τῶν εὐαρεστησάντων τῷ Κυρίῳ, εὐχαῖς καὶ πρεσβείαις Βαρλαάμ τε καὶ Ἰωάσαφ τῶν μακαρίων, περὶ δὲν ἡ διήγησις, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ήμῶν, ὁ πρέπει τιμή, κράτος, μεγαλωσύνη τε καὶ μεγαλοπρέπεια, σὺν τῷ Πατρὶ καὶ τῷ Ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
unto me. And may God grant that all we that read or hear this edifying story may obtain the heritage of such as have pleased the Lord, by the prayers and intercessions of blessed Barlaam and Ioasaph, of whom this story telleth, in Christ Jesu our Lord; to whom belongeth worship, might, majesty and glory, with the Father and the Holy Ghost, now and for evermore, world without end. Amen.
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676; died between 754–787]. Barlaam’s teaching, especially on Free Will, the Veneration of Ikons or Images, and the Holy Eucharist, is often almost word for word, borrowed from St. John Damascene’s undoubted writings. But in the narrow space allowed for marginal notes in this work, it was impossible to give more than a small selection of references, 222, 280, 334, 510, 552
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