

F. GRAFFIN

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# PATROLOGIA ORIENTALIS

TOME XXXI. — FASCICULE 3

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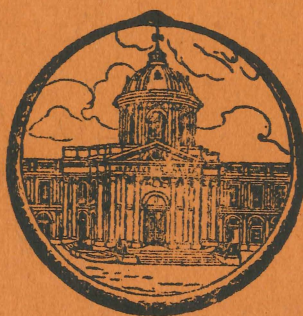
## BARSANUPHIUS AND JOHN QUESTIONS AND ANSWERS

CRITICAL EDITION OF THE GREEK TEXT  
WITH ENGLISH TRANSLATION

BY

Derwas James CHITTY ✓✓✓

Rector of Upton, Berks  
Master of Arts and sometime Scholar of New College, Oxford



PARIS

FIRMIN-DIDOT ET C<sup>ie</sup> ÉDITEURS  
LIBRAIRIE DE PARIS, 56, RUE JACOB

1966

*with respect and good wishes from the editor  
Derwas J Chitty*

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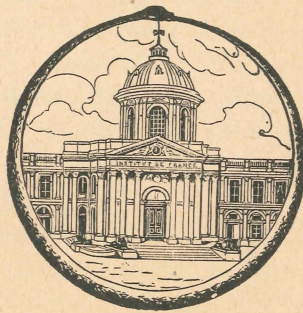
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## INTRODUCTION

In such text-books as mention him, the name of the Great Old Man whose works we are publishing is written as Barsanuphius. But it has to be remembered that the name is not a Semitic patronymic — “ Son of Sanuphius ” — but the Coptic ⲁⲃⲣⲥⲁⲛⲟⲩⲓ, which appears in Greek sometimes (as in the present work) with an initial B-, sometimes with Oð-. In Latin characters, the phonetic rendering, Varsanuphius, is considerably less misleading than the conventional “ Barsanuphius”, which I have retained on the title-page by way of compromise, while adopting the form “Varsanuphius” in my Introduction and translation.

As it is our intention to publish this very long work in a number of fascicules, we propose to give here only the shortest of necessary introductions, deferring the rest to “Metalegomena” when the complete text shall be available to readers.

Although the works of Dorotheus of Gaza (see the recent admirable edition by Dom Regnault and Dom de Préville, in *Sources Chrétiennes*, 92) have for centuries had considerable influence in the West, those of his masters, Varsanuphius and John, have been strangely neglected. Migne (P. G. 86, I, 891-902) gives us some questions and answers about Origenism published first by Montfaucon, then by Galland, from a single Paris MS, Coislinianus 281, in which the final pages of the extract are missing. Doctrine XXI of Migne's edition of Dorotheus (P. G. 88, 1811 D - 1822 B) gives a set of his questions to the Old Men, with their answers, probably from the same MS; but this shows a secondary recension, also found in another collection of the Old Men's answers in the same MS, immediately preceding those on Origenism, which was rather unaccountably left unpublished.

Until recently the only printed edition of the complete (or almost complete) works of the two Old Men was that prepared from a single MS by Nikodemos Hagiorita, and published in Venice in 1816, a few years after his death. Quickly translated into Russian, the work had a considerable vogue in Russia, but remained virtually unknown in the West, where the Venice edition is practically unattainable. A new edition of this was produced at Volos (by Soterios Schoinas) in 1960, with a few gaps filled in from another MS, and with eccentricities in the numbering rationalized. For references to this text, I adopt the Volos numbering, preceded by V.

Among Western scholars, Père S. Vailhé had access to the work, of which he published valuable accounts in *Échos d'Orient* (1904, 268-276; 1905, 14-25 & 154-160). See also the paragraph by P. Janin in *Dictionnaire d'Histoire et de*

*Géographie ecclésiastique*, and the considerable article by I. Hausherr in the *Dictionnaire de Spiritualité*.

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\* \*

For the present edition, I have not attempted to consult all the numerous MSS containing extracts from the work, but have confined my attention in the main to those wherein it is (or once was) found in a substantially complete form, at least for certain sections. These MSS fall into four distinct groups:

1) *Coislinianus* 124, ff. 224-387  $\Phi$  — a 12th. century parchment MS, bound in two volumes, and coming originally from the Lavra on Athos — see note on f. 468 (βιβλίον τῶν κατηχομένων τῆς ἱερᾶς λαύρας τοῦ ὁσίου πατρὸς Ἀθανασίου). A leaf, containing the title of our work and a large part of the prologue, is missing before f. 224, with the result that the old catalogue failed to identify the work, which fortunately was recognized by Madame Cl. Guillaumont in 1952. This MS seems never to have contained more than the first part of the work (Volos 1-225, omitting only the narrative 224), but gives this part more complete than any other MS, with two whole letters not found elsewhere, and a third otherwise only found in the secondary *Coislinianus* 281  $\mathbf{M}$  — which in order and text frequently supports  $\Phi$ . The order of letters in  $\Phi$  also stands on its own. But for a number of reasons which will appear later, I have adopted it in the belief that it is the original order. Here the section V (Volos) 151-218 is set before the section V 60-150, which last is given in an order peculiar to itself (except when supported by  $\mathbf{M}$ ), incorporating V 219-223 between V 67 & 68. I will reserve a table showing the order of  $\Phi$  in this section in relation to that of the other MSS, to publish it along with the text in the second fascicule.

2) *Vatopedi* 2  $\mathbf{A}$  is the best MS of the second group — a fine 11th. century MS with something of an artist for scribe, unfortunately with 24 folia missing at the beginning. All that survives of the MS (ff. 25-137) is devoted to our Old Men — but something else may have preceded them on the first few folia. Fortunately the gap, so far as the Old Men are concerned, can be filled in with fair certainty from *Sinaiticus* 410  $\Sigma$  — a 12th. century MS which follows the text of  $\mathbf{A}$  so closely (except where it corrupts it) as to raise a strong suspicion that it was copied from it.  $\Sigma$  begins with V 60, and so does the extensive selection from the same recension found in the Bodleian MS, *Cromwell* 18  $\mathbf{B}$ , a late 12th. century MS which, while its text is in many ways decadent, cannot be neglected.  $\mathbf{A}$  as well as  $\Sigma$  contains V 45, alone of 1-59, in a peculiar isolated position, and we may be fairly certain that  $\mathbf{A}$  also began with V 60. The fragmentary *Kouloumoussi* 3  $\mathbf{K}$ , a 13th. century MS, contains the same recension for a later section of the work.

This group opens with the section V 60-150, with considerable omissions,

but (except for one group, 190, 192, 194-5) giving those it retains in the order of their occurrence in  $\Phi$  (see the table which will accompany Fascicule 2). V 151-218 (the Euthymius & Andrew correspondence) are deferred to the very end of this recension, V 219-223 (τρεῖς λογισμοί) are omitted, V 150 being immediately followed by the narrative 224, a Δέησις τοῦ μεταγράψαντος to the Great Old Man, which seems to show that a collection must at some have ended here, and V 45. V 225-237 are omitted. V 238-599 follow complete, with an additional letter after V 347. Then follows a short summary of the τρεῖς λογισμοί correspondence, serving as an introduction to a meditation on the letter Eta, given as a sample of an alphabet of contemplation composed by the Great Old Man. Then at last comes the Euthymius-Andrew section, with considerable omissions, and a text which here especially shows the marks of a literary revision.

3) *Nikodemos'* edition (**N**) must serve as our main evidence for the text of the ancient Lavra MS, now apparently lost, from which he copied it. But he tells us that a number of old men up and down Athos had made copies of it: and this, while perhaps explaining the disappearance of the MS, also probably explains the number of 18th. century MSS (e.g. Dionysiou 717, Xenophontos 9, Atheniensis 541) which appear to reproduce the **N** text. But the best representative of the group is undoubtedly the 14th. century paper MS, *Iviron 1307 I* — close to **N** but more complete at a number of points (the Volos edition has used it to fill up some gaps), and including one letter in the Andrew correspondence, 87 in our edition, which is absent after V 181 in **N**. A leaf is missing at the beginning of **I**, and has been replaced by an 18th. century text of the first and the beginning of the second letter. At the other end also, the 14th. century text breaks off in the middle of V 834, which is completed on the next page by an 18th. century hand which also adds other material.

The only conspicuous omissions in this group are the three letters peculiar to  $\Phi$ , the one peculiar to **AΣB**, and the Eta meditation. But the final paragraph of this last appears in **N** as V 837, and at the very end of the 18th century addition to **I**. In the section V 60-150, the table in fasc. 2 will show how **IN** seem cognizant of both  $\Phi$  & **A** following the order of  $\Phi$  for the letters retained by **A**, (except for V 80 =  $\Phi$  195 which is given in its **A** position), but restoring omissions from  $\Phi$  in two main groups — a short one in the middle, a long one at the end of the section.

4) The oldest representative of the fourth group, the 11th. century *Sinaiticus 411 S* is a mere fragment, breaking off in the middle of c. 48. Apart from one case where it supports the spelling of  $\Phi$  and one other where it alone has the correct spelling, it has no significant readings which it does not share with one or both of the other members of the group.

The best and most complete representative of the group is the 14th. century MS *Panteleimon 192, II* ff. 148 v-384 v (end), preceded, ff. 143-147, by a selective table of contents. The script is ugly, and contractions are frequent, and there are a number of significant corrections by another hand. The 13th. century MS *Parisinus Graecus 873 P* has the same recension, complete up to

## SIGLA

- Φ** = Coislinianus 124 ff. 224-387<sup>v</sup> : 12 th. Century.  
**I** = Iviron 1307 (Athos 5427) : 14 th. Century.  
**N** = Nikodemos' Venice Edition : 1816.  
**Π** = Panteleimon 192 (Athos 5699) : 14 th. Century.  
**P** = Parisinus graecus 873, ff. 1-154 : 13 th. Century.  
**S** = Sinaiticus 411 : 11 th. Century.  
**A** = Vatopedi 2 : 11 th. Century.  
**Σ** = Sinaiticus 410 : 12 th. Century.  
**B** = Cromwell 18 : 12 th. Century.  
**K** = Koutloumoussi 3 (Athos 3072) : 13 th. Century.  
**T** = Vatopedi 355 : 14 th. Century.  
**M** = Coislinianus 281, ff 135-191 : 12 th-13 th. Century.  
**I**<sup>2</sup> = Iviron 1307, 18 th. Century pages : quoted only when different from **N**.

ΠΣ Γερόντων δύο πνευματικῶν ἡσυχάζόντων ἐν κοινοβίῳ ὄντι ἐν τῇ περι-  
χώρῳ Γάζης καὶ λεγομένου τοῦ ἁββᾶ Σερίδου ἐπιστολαὶ καὶ ἀποκρίσεις διὰ  
τοῦ ἡγουμένου, ἡγουν αὐτοῦ τοῦ ἁββᾶ Σερίδου τοῦ καὶ διακονοῦντος αὐτοῖς,  
ὧν τὰ ὀνόματα Βαρσανούφιος καὶ Ἰωάννης.

ΡΣ Τοῦ ἁγίου Βαρσανουφίου καὶ Ἰωάννου τοῦ μαθητοῦ καὶ συνασκητοῦ  
αὐτοῦ διδασκαλίας ψυχωφελεῖς ἅς διὰ γραμμάτων ἐποιήσαντο πρὸς τοὺς  
ἐρωτῶντας αὐτοὺς ἀδελφοὺς διὰ τοῦ ἁββᾶ Σερίδου τοῦ διακονοῦντος αὐτοῖς  
καὶ ἡγουμένου τοῦ κοινοβίου ὃ ἦν ἐν τῇ χώρᾳ Γάζης, ἐν ᾗ ἡσύχαζον οἱ  
ἅγιοι οὗτοι γέροντες.

### ΠΡΟΛΟΓΟΣ

- Παρακαλοῦμεν τοὺς ἐντυγχάνοντας ταύτῃ τῇ βίβλῳ μετ' εὐχαριστίας καὶ <sup>1</sup> εὐλα-  
θείας καὶ πίστεως τὰ ἐν αὐτῇ γεγραμμένα καταδέχεσθαι <sup>2</sup>, καὶ μᾶλλον εἰς μίμησιν  
βίου καὶ πράξεων ἀγαθῶν τῶν ταῦτα εἰρηκότων χάριτι Χριστοῦ σπουδάζειν ἐλθεῖν.  
Τὸν γὰρ ἑαυτῶν βίον ἐν <sup>3</sup> πολλῷ τῷ χρόνῳ κατὰ Θεὸν δι' ὑπομονῆς καὶ πίστεως ἐξασκή-  
σαντες, καὶ κατὰ τὸν ἅγιον ἀπόστολον « νομίμως » ἀγωνισάμενοι <sup>4</sup>, καὶ κατὰ πάντα  
τῇ ὁδῷ τῶν ἁγίων πατέρων ἀκολουθήσαντες, ἄξιοι γεγόνاسιν τῶν τηλικούτων  
παρὰ Θεοῦ χαρισμάτων. Μέλλοντες δὲ ἐντυγχάνειν τοῖς γεγραμμένοις ἐν ταύτῃ τῇ  
βίβλῳ, εἰδέναι ὀφείλομεν ὅτι τὰ μὲν πρὸς ἀναχωρητὰς ἐρρέθη, τὰ δὲ τοῖς ἐν κοινοβίοις,  
ἄλλα δὲ τοῖς ἐν συμφωνίᾳ, ἕτερα δὲ ἱερεῦσι καὶ φιλοχρίστοις λαϊκοῖς· καὶ τὰ μὲν νεωτέροις  
ἤτοι ἀρχαρίοις, τὰ δὲ προδεηκόσιν ἤδη καὶ γεγυμνασμένοις εἰς <sup>5</sup> τὴν ἔξιν, καὶ ἄλλα  
τοῖς εἰς τελείωσιν τῆς ἀρετῆς ἐγγίζουσι, καθὼς ἐκάστῳ ἤρμοττεν <sup>6</sup> ἀκοῦσαι. Οὐ γὰρ  
τὰ αὐτὰ τοῖς πᾶσιν ἀρμόττει διδάγματα. Ὡς περ γὰρ ἐπὶ τῆς σωματικῆς ἡλικίας ἄλλα  
βρώματα τοῦ γαλακτοτροφουμένου, καὶ ἄλλα τοῦ ἡδῶντος, καὶ τοῦ προδεηκότος ἕτερα,  
οὕτως καὶ ἐπὶ τῆς πνευματικῆς ἡλικίας <sup>7</sup>. Πολλάκις δὲ καὶ πρὸς τὴν ἀσθένειαν τοῦ  
λογισμοῦ τοῦ ἐρωτῶντος ἀπεκρίναντο <sup>8</sup>, οἰκονομικῶς συγκαταβαίνοντες, ἵνα μὴ εἰς ἀπό-  
γνωσιν καταπέσῃ <sup>9</sup> ὁ ἐρωτήσας, καθὼς καὶ ἐν τοῖς βίοις τῶν γερόντων εὐρίσκομεν.  
Καὶ οὐ χρὴ ὡς κανόνα καθολικὸν δέχεσθαι τὰ οὕτως εἰρημένα <sup>10</sup> συγκαταβατικῶς πρὸς  
τινας διὰ τὴν αὐτῶν ἀσθένειαν, ἀλλ' εὐθέως διακρίνειν ὅτι πρὸς τὸν ἐρωτήσαντα πάν-  
τως καὶ ἡ ἀπόκρισις παρὰ τῶν ἁγίων ἀρμοδίως ἐρρέθη <sup>11</sup>. Συμβαίνει γὰρ καὶ τὸν  
τοιοῦτον <sup>12</sup> ἀνανήψαντα ποτὲ εὐχαῖς ἁγίων ἐλθεῖν εἰς κατὰστασιν πρέπουσαν μοναχοῖς,  
καὶ τότε ἀκοῦσαι πάλιν τὰ αὐτῷ συμφέροντα.

Παρακαλῶ δὲ ὑμᾶς ἐν Κυρίῳ ἵνα καὶ τῆς ἐμῆς ταπεινώσεως μνημονεύητε <sup>13</sup>  
ἐν ταῖς ὁσίαις ὑμῶν προσευχαῖς, τοῦ ταύτας τὰς ἀποκρίσεις διὰ τῆς τοῦ Θεοῦ βοηθείας  
αὐτῇ <sup>14</sup> τῇ γραφῇ παραδεδικότος εἰς ὠφέλειαν τῶν ταύτας ἐν φόβῳ Θεοῦ ἀναγινωσκόν-  
των, ὅπως μὴ εἰς κρίμα μοι γένωνται οἱ λόγοι τῶν ἁγίων, ἀλλὰ σκεπασθῶ διὰ τῶν  
εὐχῶν αὐτῶν τε καὶ ὑμῶν, νῦν καὶ εἰς ἡμέραν κρίσεως. Ἀμήν.

SHIPN 1. εὐχαριστίας καὶ Π · om. SPN. 2. δέχεσθαι N. 3. ἐν SHN · καὶ P.  
4. εἰς om. N. 5. SH · ἤρμοσεν P ἤρμοζεν N. 6. ἡλικίας PN · om. SH. 7. ἀπεκρίνοντο N.  
8. πέση N. 9. SH · εἰρημένα post ἀσθένειαν PN. 10. εὐρέθη S. 11. τοιοῦτον inc. Φ.  
12. μνημονεύσητε Φ. 13. ταύτη N.

Letters and Answers of two Spiritual Old Men living in quiet in a coenobium in the region of Gaza, called that of the Abba Seridus, sent by way of the hegumen, to wit the same Abba Seridus, who also ministered to them: and their names were Varsanuphius and John.

(Or —Soul-profitng teachings of St. Varsanuphius and his disciple and fellow-ascetic John, which they made by letter to the brethren who questioned them by means of the Abba Seridus, who ministered to them, and was hegumen of the coenobium which was in the country of Gaza, in which these holy Old Men lived in quiet.)

### PROLOGUE

We beg those who look into this book to receive with gratitude, reverence and faith the things written therein, and the more to study to come by grace of Christ to imitation of the life and good actions of those who spake them. For having trained their own life long time according to God by endurance and faith, and, as the holy Apostle says, striven "lawfully a," and in all things followed in the way of the holy fathers, they became worthy of so great grace-gifts from God. But when we are intending to read the things in this book, we ought to know that some of them were spoken to anchorites, and some to those in coenobia, and others to those in choir, and others again to priests and Christ-loving lay folk; and some to younger men or novices, some to men already advanced in age and exercised in the habit, and others to men approaching the perfection of virtue, as each was suited to hear. For the same teachings do not suit all alike. For as in the ages of the body there are different foods for the sucking child, for the adolescent, and for one advanced in age, so also in the case of spiritual age. Often also they answered having regard to the infirmity of the thought of the questioner, coming down *oeconomically* to his level, so that he should not fall into despair, as also we find in the "Lives of the Old Men." And we must not receive as a general rule the things thus said by way of *condescension* to particular people, having regard to their infirmity, but at once discern that certainly the answer given by the saints was adjusted to the questioner. For it happens also that such a one, coming one day to his senses by the prayers of the saints, comes to a condition befitting monks, and then hears again what behoves him.

I beg you in the Lord to remember also in your holy prayers my lowliness, who by God's help have delivered here to writing these answers, for the profit of those who read them in the fear of God; that the words of the Saints may not be to me for judgment, but I may be protected by their prayers and yours, now and unto the day of Judgment. Amen.

Ἐτοίμασον σεαυτὸν εἰς εὐχαριστίαν ἐν πᾶσιν, ἀκούσας τοῦ ἁγίου ἀποστόλου λέγοντος ὅτι « Ἐν παντὶ εὐχαριστεῖτε <sup>c</sup> ». Εἴτε οὖν « ἐν θλίψεσιν » εἴτε « ἐν ἀνάγκαις » ἢ « στενοχωρίαις, » εἴτε « ἐν ἀσθενείαις » καὶ « κόποις <sup>d</sup> » σωματικοῖς, ἐν πᾶσι τοῖς ἐπερχομένοις σοι εὐχαρίστησον τῷ Θεῷ. Ἐλπίζω γὰρ ὅτι καὶ σὺ ἔχεις « ἐλθεῖν εἰς 5 κατάπαυσιν αὐτοῦ <sup>e</sup> ». « Διὰ πολλῶν » γὰρ « θλίψεων δεῖ ἡμᾶς εἰσελθεῖν <sup>g</sup> εἰς τὴν βασιλείαν τοῦ Θεοῦ <sup>f</sup> ». Μὴ οὖν διστάσης <sup>10</sup> τῇ ψυχῇ σου, καὶ μὴ ἐκλυθῇς τὴν καρδίαν σου ἐν τινι, ἀλλὰ μιμνήσκου τοῦ ἀποστολικοῦ λόγου ὅτι « Εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος <sup>11</sup> φθείρεται <sup>12</sup>, ἀλλ' ὁ ἕσω ἀνακαινοῦται ἡμέραν ἐξ ἡμέρας <sup>g</sup>. » Ἐάν οὖν μὴ ὑπομείνης τὰ πάθη, ἐλθεῖν εἰς τὸν σταυρὸν οὐ δύνασαι. Ἐάν δὲ βαστάξης <sup>13</sup> ἐν πρώτοις τὰ πάθη, 10 εἰσέρχῃ εἰς τὸν λιμένα τῆς αὐτοῦ καταπαύσεως, καὶ ἡσυχάζεις λοιπὸν ἐν πολλῇ ἀμεριμνίᾳ, ἔχων τὴν ψυχὴν ἐστερεωμένην καὶ κεκολλημένην τῷ Κυρίῳ διαπαντός, ἐν πίστει φρουρουμένην, ἐν ἐλπίδι χαίρουσαν, ἐν τῇ <sup>14</sup> ἀγάπῃ εὐφραينوμένην, ἐν τῇ ἀγίᾳ καὶ ὁμοουσίῳ Τριάδι φυλαττομένην. Καὶ τότε πληροῦται <sup>15</sup> περὶ σοῦ τὸ εἰρημένον, « Εὐφρανθήτωσαν οἱ οὐρανοὶ καὶ ἀγαλλιᾶσθω ἡ γῆ <sup>h</sup> ». Αὕτη <sup>16</sup> γάρ ἐστιν ἡ ἀμέριμνος 15 ζωὴ τοῦ ἀνθρώπου τοῦ Θεοῦ. Χαίρει γὰρ ὁ <sup>17</sup> Πατὴρ καὶ ὁ <sup>17</sup> Υἱὸς καὶ τὸ <sup>18</sup> Ἅγιον Πνεῦμα ἐπὶ τῇ σωτηρίᾳ τῆς ψυχῆς σου, ἀγαπητέ μου ἀδελφέ.

**γ' — Ἀπόκρισις τοῦ ἄλλου γέροντος πρὸς τὸν αὐτὸν αἰτήσαντα αὐτῷ συντυχεῖν<sup>1</sup>.**

Εἰπέ τῷ ἀδελφῷ, Συγχώρησόν μοι διὰ τὸν Κύριον, ὅτι ἐπιθυμῶ τοῦ <sup>2</sup> ἰδεῖν σε <sup>3</sup>, 20 ἀλλὰ διὰ τὴν τῶν ἄλλων συνείδησιν οὐχ εὐρίσκω ἐλευθερίαν. Συγχαίρω δὲ τῇ ἀγάπῃ σου ἐπὶ ταῖς πεμπομέναις σοι παρὰ τοῦ ἁγίου γέροντος ἐπαγγελίαις <sup>4</sup>. Καὶ μακάριος εἰ τούτων ἀξιωθεῖς.

**δ' — Πειρασμοῦ κινήθέντος τοῖς μοναχοῖς τοῦ τόπου ἔνθα διήγεν ὁ ἀββᾶς Ἰωάννης πρὶν ἐλθεῖν εἰς τὸ κοινόβιον, καὶ μελλούσης κινεῖσθαι ἐκεῖ 25 ταραχῆς ὄντος αὐτοῦ ἐκεῖ, τοῦτο προθεωρήσας ὁ μέγας γέρων τῷ<sup>1</sup> πνεύματι, γράφει αὐτῷ ταῦτα.**

Γράψον τῷ ἀδελφῷ Ἰωάννῃ, Ἰδοὺ πέμπω σοι τρεῖς μαρτυρίας ἀπὸ τῆς τοῦ Θεοῦ 30 δυνάμεως καὶ ἀπὸ τῶν Γραφῶν τοῦ ἁγίου Πνεύματος <sup>2</sup>, ἐν αἷς ἐξυπνίζω σου τὸν νοῦν εἰς ἐγρήγορσιν <sup>3</sup> Θεοῦ καὶ εἰς νοήματα τοῦ ἁγίου Πνεύματος <sup>2</sup>, εἰς τὸ γινῶναι σε τὰ περὶ τοῦ ἐνεστῶτος καιροῦ τί ἐστι. Πρώτη μαρτυρία αὕτη ἐστίν <sup>4</sup>. — εἶπεν ὁ Θεὸς διὰ τοῦ προφήτου Ἡσαίου, « Βάδιζε λαός μου, εἰσελθε εἰς τὰ ταμιεῖα <sup>5</sup> σου, ἀπόκλεισον ὀλίγον<sup>6</sup> τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον ὅσον, ἕως οὗ παρέλθῃ ἡ ὀργὴ Κυρίου <sup>a</sup> ». Ἡ δὲ <sup>7</sup> δευτέρα μαρτυρία αὕτη ἐστίν. — « Ἐξέλθετε <sup>8</sup> ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, καὶ ἀκαθάρτου μὴ ἄπτεσθε, λέγει Κύριος, καὶ ἐξομαι ὑμῖν 35 εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ <sup>b</sup>. »

9. ἐλθεῖν N. 10. διστάξης Φ. 11. ἄνθρωπος ἡμῶν N. 12. διαφθείρεται ἀλλὰ Φ.  
13. βαστάξης Φ · βαστάξης N. 14. τῇ om. N. 15. Φ · πληρωθήσεται IN · om. SHP  
(πληροῦται add. in m. II post περὶ σοῦ) 16. αὕτη N. 17. ὁ om. Φ 18. τὸ om. Φ.

γ' 1. φήμης ἀββᾶ Εὐθυμίου: ζητ': add. Φ. 2. τοῦ om. N.. 3. σε ἰδεῖν N. 4. εὐλογίαις IN.

But prepare thyself for thanksgiving in all things, having heard the holy Apostle say "In everything give thanks <sup>c</sup>." Whether "in afflictions" or "in necessities" or "distresses," or "in infirmities" and bodily "labours <sup>d</sup>", in all things that come upon thee give thanks to God. For I hope that thou too art to "come into His rest <sup>e</sup>." For "we must through many afflictions enter into the Kingdom of God <sup>f</sup>." Doubt not then in thy soul, and let not thy heart faint in anything, but remember the Apostolic saying, "Though our outward man perish, yet our inward man is renewed from day to day <sup>g</sup>." If then thou endurest not the sufferings, thou canst not come unto the Cross. But if thou bearest in the first place the sufferings, thou enterest into the haven of His rest, and livest in quiet henceforth in much freedom from care, having thy soul firmly established and cleaving to the Lord through everything, with faith for thy guard, rejoicing in hope, made glad in Love, in the protection of the Holy and Consubstantial Trinity. And then the saying is fulfilled in regard to thee—"Let the heavens be glad and let the earth exult <sup>h</sup>." For this is the care-free life of the man of God. For Father and Son and Holy Spirit rejoice at the salvation of thy soul, my beloved brother.

### III. Answer of the Other Old Man to the same when he asked to meet him :

Tell the brother—Forgive me for the Lord's sake, that I desire to see thee, but for the sake of the others' conscience I do not find freedom. But I rejoice with thy love at the promises sent thee from the holy Old Man. And blessed art thou to have been counted worthy of these.

IV. When a trial had been stirred up for the monks of the place where Abba John was living before he came to the Coenobium, and trouble was going to be stirred up there while he was there, the Great Old Man foresaw this in spirit, and wrote to him thus:

Write to brother John—Behold I send thee three testimonies from the power of God and from the Scriptures of the Holy Ghost, in which I awaken thy mind to vigilance of God and to understandings of the Holy Ghost, that thou mayest know concerning the present time, what it is. The first testimony is this: God said by the prophet Isaiah, "Come, my people, enter thou into thy chambers and shut thy doors a little, until the wrath of the Lord be overpast <sup>a</sup>." The second testimony is this: "Come out from among them and be ye separate, and touch no unclean thing, saith the Lord, and I will receive you and will be a father unto you, and ye shall be to me sons and daughters, saith the Lord Almighty <sup>b</sup>." The third testimony: "Look how ye walk, not as unwise but as wise,

c. I Thess. 5,18. d. II Cor. 6,4-5; 12,10. e. Heb. 4,1. f. Act. 14,22.  
g. II Cor. 4,16. h. Ps. 95,11.

δ' a. Is. 26,20. b. II Cor. 6,17-18.

δ' 1. τῷ om. Φ. 2-2. ἐν αἰς... Πνεύματος om. Φ (homoioteleuton). 3. γρήγορον  
SII. 4. ἐστὶν αὕτη SIIP. 5. τὸ ταμείον IN (ταμείον N). 6. ὀλίγον om. IN. 7. δὲ  
om. Φ. 8. ἐξέλθατε ΦI.

Τρίτη μαρτυρία — « Βλέπετε πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ἐξαγο-  
ραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν <sup>c</sup> ». Ἐγὼ δὲ λέγω σοι, τρέχε <sup>9</sup> πρὸς  
τὰ προκείμενά σοι, καὶ τελείωσόν σου τὸ ἔργον ταχέως, μιμνησκόμενος τοῦ Κυρίου  
σου λέγοντος, « Οὐδεὶς βαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ στραφεὶς εἰς τὰ ὀπίσω  
5 εὐθετὸς ἐστὶν εἰς τὴν βασιλείαν τῶν οὐρανῶν <sup>d 10</sup> »· καὶ τὸ « Ἄφες τοὺς νεκροὺς θάψαι  
τοὺς ἑαυτῶν νεκροὺς, καὶ δεῦρο εὐαγγέλισαι τὴν βασιλείαν τῶν οὐρανῶν <sup>10e</sup> ». Ἐγὼ  
γὰρ βλέπω τὸν ἡσύχιόν σου βίον τὸν μένοντά σε <sup>11</sup> ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν <sup>12</sup>,  
ὃ ἡ δόξα εἰς τοὺς αἰῶνας <sup>12</sup>. Ἀμήν <sup>13</sup>.

ε' — Ἀπόκρισις τοῦ αὐτοῦ μεγάλου γέροντος <sup>1</sup> πρὸς τὸν ἀββᾶν λυπη-  
10 θέντα ὅτι ἐχρόνισεν ἐλθεῖν ὁ ἀββᾶς Ἰωάννης, καὶ ἐκ τούτου νομίσαντα ὅτι  
οὐκ <sup>2</sup> ἔρχεται ·

Μὴ ἀθυμήσης τέκνον μηδὲ λυπηθῆς περὶ τοῦ ἀδελφοῦ ἡμῶν. Καὶ γὰρ εἰ <sup>3</sup> ἄπεστι  
τῷ σώματι, ἀλλὰ πάρεστι τῷ πνεύματι καὶ σὺν ἡμῖν ἐστὶ διαπαντός. Ὁμόψυχος γὰρ  
ἡμῶν ἐστι, καὶ οὐδεὶς <sup>4</sup> αὐτὸν χωρίζει ἀπὸ τῆς ἡμῶν ἀγάπης ἀπὸ τοῦ νῦν καὶ ἕως  
15 τοῦ αἰῶνος.

ς' — Ἐπιστολὴ τοῦ αὐτοῦ μεγάλου γέροντος <sup>1</sup> γραφεῖσα πρὸς τὸν αὐτὸν  
ἀββᾶν Ἰωάννην ποιῶντα ἐν τῇ αὐτοῦ χώρᾳ τινὰς χρείας τῷ κοινοβίῳ, καὶ  
ὀχλούμενον ὑπὸ σωματικοῦ πολέμου <sup>2</sup> ·

Γράψον τῷ ἀδελφῷ, Ὡς ἔτι εἰ ἔξω ποιῶν τὸν κόπον σου κατὰ τὴν δύναμίν σου  
20 διὰ τὸν Θεὸν καὶ διὰ τὰς ψυχὰς τῶν ἀδελφῶν, μᾶλλον δὲ διὰ τὴν ἡμῶν καὶ σοῦ ἀνάπαυσιν  
καὶ ἡσυχίαν — ἐὰν γὰρ ἀναπαῶσιν οἱ ἀδελφοὶ καὶ σκεπασθῶσι δι' ἡμῶν, καὶ ἡμεῖς  
δι' αὐτῶν εὐρίσκομεν τὴν <sup>3</sup> τελείαν ἡσυχίαν, καὶ πληροῦται ἐφ' ἡμᾶς ὁ γεγραμμένος  
λόγος <sup>4</sup>, « Ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ τετειχισμένη <sup>a</sup> » —  
κόπον τὰς σχέσεις ὅλας καὶ τὰς προφάσεις ἃς ἔχεις ὡς ἔτι <sup>5</sup> εἰ ἔξω, καὶ μὴ ἐάσης πρόφα-  
25 σιν μηδὲ σχέσιν μετὰ τινος ἔλκουσάν σε εἰς τὰ ὀπίσω. Ἐὰν γὰρ μὴ ᾗ <sup>6</sup> οὕτως, οὐχ  
ἡσυχάζεις ἐν τελείᾳ ἡσυχίᾳ. Οὕτω γὰρ καὶ ἡμεῖς ἐποιήσαμεν. Ταῦτα οὖν ποιῶν, τελείως <sup>7</sup>  
ἐλπίζω ὅτι ἡσυχάζεις. Καὶ γὰρ σὺν Θεῷ μεθ' ἡμῶν <sup>8</sup> γίνεται σου ὁ κλῆρος, καὶ τὸ  
μέρος μεθ' ἡμῶν εἰς τὸν αἰῶνα. Μηδεὶς μάθῃ τέως τὰ γραφόμενά σοι. Ποιῶν οὖν τὸν  
κόπον, ἐὰν κατευδωθῇ τὸ πρᾶγμα ἔμπροσθέν σου, εὐχαρίστησον τῷ Θεῷ καὶ εὐχου  
30 αὐτῷ. Τοῦτο γὰρ ἐστὶ τὸ « Ἐν παντὶ εὐχαριστεῖτε <sup>b</sup> ». Καὶ μὴ ἀμελήσωμεν ἀποδοῦναι  
τὴν εὐχαριστίαν τῷ Θεῷ, καθὼς ἐκεῖνος περὶ οὗ εἰπάς <sup>9</sup> ποτε τὴν παραβολὴν, ὅτι  
ἀπῆρχετο εὐξασθαι <sup>10</sup> εἰς τὴν ἐκκλησίαν οἰκονομηθῆναι τροφήν, καὶ ὑπήντησεν <sup>11</sup> αὐτῷ  
τίς ποτε λέγων <sup>12</sup>, « Ἀρίστησον σήμερον μετ' ἐμοῦ καὶ ὑπάγε εὐξαι <sup>13</sup> », καὶ εἶπεν,  
« Οὐχ ὑπάγω· τοῦτο γὰρ ἀπρηρόμην αἰτήσασθαι παρὰ τοῦ <sup>14</sup> Θεοῦ ». Ἀλλ' ἡμεῖς ἐὰν  
35 εὐρωμεν ἐὰν μὴ εὐρωμεν, τὴν εὐχὴν καὶ τὴν εὐχαριστίαν ἀποδώσομεν <sup>15</sup> τῷ Θεῷ.  
Βλέπε δὲ τοῦ βαστάξαι « τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματί <sup>c</sup> » σου διαπαντός.

ζ' — Ἀπόκρισις τοῦ αὐτοῦ μεγάλου γέροντος <sup>1</sup> πρὸς τὸν αὐτὸν μέλλοντα  
ἀπέρχεσθαι μετὰ τῶν ἀδελφῶν συλλέξαι ἐργόχειρον, καὶ φοβηθέντα τὴν  
ἐρημίαν τῶν τόπων, καὶ ὑπόμνησις τοῦ νήφειν αὐτὸν πρὸς τὸν παρενοχ-  
40 λούντα αὐτῷ σωματικὸν πόλεμον, καὶ ἐπαγγελία τῆς τοῦ Θεοῦ συνεργίας <sup>2</sup>  
πρὸς τὴν σπουδαζομένην αὐτῷ πρὸς αὐτοὺς ἀναχώρησιν ·

9. βλέπε Φ. 10-10. καὶ τὸ ... οὐρανῶν om. IN (homoioteleuton). 11. σοι Φ.  
12-12. ὃ ... τοὺς αἰῶνας ΦIN (τὸν αἰῶνα Φ) · om. SIIP. 13. Ἀμήν. IN. om. ΦSIIP.

ε' 1. μεγάλου γέροντος ΦIN · om. SIIP. 2. οὐκέτι Φ. 3. καὶ add. IN. 4. οὐδὲν N.

ς' 1. μεγάλου γέροντος om. SIIP 2. πάθους P. 3. τὴν om. IN. 4. ὁ λόγος ὁ

redeeming the time, because the days are evil<sup>c</sup>." But I say to thee, run to the things set before thee, and complete thy work swiftly, remembering thy Lord who says, "No man having put his hand to the plough and turning back is fitted for the Kingdom of Heaven<sup>d</sup>;" and the "Let the dead bury their dead, and come preach the gospel of the Kingdom of Heaven<sup>e</sup>." For I look to thy quiet life which awaits thee in Christ Jesus our Lord.

**V. Answer of the same Great Old Man to the Abbot when he was grieved that the Abba John was so long in coming, and thought as a result that he was not coming:**

Be not disheartened, my child, nor grieved about our brother. For even if he is absent in body, yet he is present in spirit and with us continually. For he is of one soul with us, and no man separates him from our love from now and unto the end of the world.

**VI. Letter of the same Great Old Man written to the same Abba John when he was performing in his own country certain needs for the Coenobium, and was troubled by bodily warfare:**

Write to the brother—While thou art yet outside performing thy labour according to thy power for God and for the souls of the brethren, or rather for our own refreshment and quiet and for thine—for if the brethren are refreshed and protected by means of us, we also by means of them find the perfect quiet, and there is fulfilled upon us the word that is written, "A brother aided by a brother is like a strong and fenced city<sup>a</sup>"—cut short all the relationships and occasions that thou hast whilst thou art still outside, and allow no occasion, nor relationship with any, that drags thee backwards. For except it be so, thy quiet will not be perfect quiet. For so we also did. If therefore thou dost this, I hope that thy quiet will be perfect. For indeed, with God's help, thy lot falls with us, and thy portion with us for ever. Let none learn at present what we are writing to thee. Perform therefore thy labour, and if the matter prosper before thee, give thanks to God, and pray to Him. For this is the "In everything give thanks<sup>b</sup>." And let us not neglect to pay our thanksgiving to God, like him about whom thou once didst tell the parable, that he used to go to pray in the Church that food might be managed for him, and once somebody met him saying, "Breakfast with me to-day, and then go and pray", and he said, "I am not going: for that is what I was going off to ask from God." But as for us, whether we find or no, let us pay our prayer and thanksgiving to God. But see to it that thou carry "the dying of Jesus in thy body<sup>c</sup>" through everything.

**VII. Answer of the same Great Old Man to the same when he was about to go off with the brethren to collect material for handiwork, and was afraid of the desert character of the country: and a reminder to be on the watch against the bodily warfare that troubled him: and a promise of God's assistance towards the withdrawal to them for which he was working:**

c. Éph. 5,15-16. d. Lc. 9,62. e. Lc. 9,60.

ζ' a. Prov. 18,19. b. I Thess. 5,18. c. II Cor. 4,10.  
γεγραμμένος IN. 5. ἔτι om. ΦIN. 6. ἢ Φ · εἴ SIIP om. NI. 7. τελείως post ὅτι Φ.  
8. σὺν Θεῷ μεθ' ἡμῶν IN. 9. εἶπες Φ. 10. εὐχεσθαι Φ. 11. ἀπήντησεν ΦIN.  
12. ὅτι add. ΦIN. 13. εὗξου IN. 14. τοῦ om. Φ. 15. ἀποδώσωμεν IN.

ζ' 1. μεγάλου γέροντος om. SIIP. 2. συνεργείας IN.

αὐτῷ, Χαίροις ἐν Κυρίῳ ἀδελφέ μου. Εἰ πολλὰ τὰ κύματα τῆς θαλάσσης, οὐκ ἔστιν ὁ ἔξυπνίζων τὸν Ἰησοῦν, ἵνα « ἐπιτιμήσῃ τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ γένηται γαλήνη <sup>a</sup> » τοῦ συνιέναι καὶ προσκυνῆσαι τῷ Ἰησοῦ; Εἰ πάντα μάταια καὶ πρόσκαιρα, τί δι' αὐτῶν ἐνεργεῖται ἡμῶν ἡ καρδιά τοῦ λήθην λαβεῖν περὶ <sup>9</sup> τοῦ εὐαγγελικοῦ λόγου  
 5 ὅτι « Τί ὠφελήθῃ ἄνθρωπος ἐάν τὸν κόσμον ὅλον κερδήσῃ καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ <sup>10</sup>; <sup>b</sup> » Μάθε ἀδελφέ μου ὅτι ἐάν τις θλίβῃ τινὰ εἴτε ἐν <sup>11</sup> ἔργῳ εἴτε ἐν <sup>11</sup> λόγῳ, ὕστερον αὐτὸς θλίβεται ἑκατονταπλασίονα. Καὶ πολλάκις ἐγράφη σοι <sup>12</sup> ἐξ ἐμοῦ τὰ τῆς Γραφῆς ῥήματα τοῦ Κυρίου, τὸ μακροθυμεῖν ἐν πᾶσι, καὶ προσέχειν τοῦ μὴ εἶναι μεμιγμένον σου τὸ θέλημα τινί. Ἀλλ' ἐάν πέμψῃς μοι τὴν ἐρώτησιν μετὰ τοῦ ἀγαπητοῦ  
 10 μου υἱοῦ τοῦ <sup>13</sup> Σερίδου, τοῦ αἰεθλομένου ἐν τῷ βλέπειν σε θλιβόμενον, σπούδαςον ἀκριβεύσασθαι μετὰ τῶν λογισμῶν σου, μήποτε ἐμβάλωσι <sup>14</sup> θανάσιμον ἰδὼν εἰς τὴν καρδίαν σου, τοῦ πλανηθῆναι σε νομίζοντα κάμηλον τὸν κώνωπα <sup>c</sup> καὶ τὸ βιζάκιν <sup>15</sup> λίθον, καὶ εὐρίσκεται ὁ ἄνθρωπος ἔχων τὴν δοκὸν καὶ <sup>16</sup> προσέχων τῷ κάρφει <sup>17</sup> d. Ὡς τῇ ψυχῇ μου ἔγραψά σοι. Οἶδα γὰρ ὅτι χαρῆναι ἔχει ἡ καρδιά σου εἰς ταῦτα.  
 15 « Ἐλεγξον » γὰρ φησι « σοφὸν <sup>e</sup> », καὶ τὰ ἐξῆς. Καὶ οἶδας πῶς ἔχω σε ἐν τῇ τοῦ Χριστοῦ ἀγάπῃ, ἀδελφέ. Ἐλπίζω ὅτι ἐγγὺς εἶ τοῦ ἀμεριμνήσαι λοιπὸν ἀπὸ τῶν γητῶν πραγμάτων, καὶ εὐρεθῆναι εἰς τὴν τῶν πατέρων πνευματικὴν ἐργασίαν. Οὐ μὴ γὰρ καταισχύνῃ με ὁ Κύριός μου Χριστὸς δεόμενον αὐτοῦ νυκτὸς καὶ ἡμέρας <sup>18</sup> περὶ σοῦ.

ιζ' — Ἐρώτησις τοῦ αὐτοῦ πρὸς τὸν αὐτὸν μέγαν γέροντα<sup>1</sup> : — Οἶδα  
 20 πάτερ ὅτι ταῦτα γίνεται μοι διὰ τὰς ἁμαρτίας μου, καὶ ὅτι ἄφρων εἰμὶ καὶ αἵτιος κακῶν. Ὁ δὲ φέρων με εἰς ταύτην τὴν θλίψιν ὁ ἄββας ἔστιν, ὅτι ἀμελεῖ καὶ παραβλέπει τὰ πράγματα, καὶ ἀφανίζονται ἐκ τῆς αἰτίας αὐτοῦ, καὶ οὐ βαστάζω. Τί δὲ ποιήσω, ὅτι ἀποκρίνομαι πρὸς τοὺς λογισμοὺς, καὶ οὐ λαμβάνω δύναμιν; Καὶ συγχώρησόν μοι, ὅτι « ἅπαξ ἐλάλησα, ἐπὶ δὲ  
 25 τῷ δευτέρῳ οὐ προσθήσω <sup>a</sup> ». Θαυμάζω δὲ πῶς ἐψύγη ἐκείνη ἡ θερμότης τῆς ἀγάπης ἧς εἶχον πρὸς τὸν ἄββαν καὶ <sup>2</sup> τοὺς ἀδελφούς. Καὶ εὐχου ὑπὲρ ἐμοῦ διὰ τὸν Κύριον.

— Ἀπόκρισις.

Ἀδελφὲ μιμνήσκου <sup>3</sup> ὅτι εἶπε τοῖς ἑαυτοῦ μαθηταῖς <sup>4</sup> ὁ Κύριος ὅτι « Καὶ ὑμεῖς ἀνόητοί ἐστε <sup>b</sup>; » Ἐγραψα γὰρ σοι λέγων ὅτι « Ἀκρίβευσαι <sup>5</sup> μετὰ τῶν λογισμῶν  
 30 σου ». Εἰ ἐπόνησας τοῦ ἀκριβεύσασθαι, μαθεῖν εἶχες ὅτι τὴν δύναμιν ὧν ἀρτίως μοι ἔγραψας προέγραψά σοι ἐγώ, καὶ οὐκ ἦν μοι χρεία τοῦ γράψαι. Ἀλλ' ὅμως προσθήσω σοι πρὸς τὰς ἐπερωτήσεις<sup>6</sup>. Πρῶτον δὲ ἐλέγχω σε. Εἶπας <sup>7</sup> σεαυτὸν <sup>8</sup> ἁμαρτωλὸν, καὶ ἐν τοῖς ἔργοις οὐκ εἶχες ἑαυτὸν <sup>9</sup> οὕτως. Ὁ γὰρ ἔχων ὅτι ἁμαρτωλὸς ἐστὶ καὶ αἵτιος κακῶν, οὐκ ἀντιλέγει τινί, οὐ μάχεται, οὐκ ὀργίζεται κατὰ τινος, ἀλλ' ἔχει ὅλους  
 35 βελτίους ἑαυτοῦ <sup>10</sup> καὶ συνετωτέρους <sup>11</sup>. Καὶ εἰ χλευάζουσί <sup>12</sup> σε οἱ λογισμοὶ οὕτως ἔχειν, πῶς κινουσί σου τὴν καρδίαν κατὰ τῶν βελτιωτέρων <sup>13</sup> σου; Πρόσχευ ἀδελφέ· οὐκ ἔστιν ἀλήθεια. Ἀκμὴν γὰρ οὐκ ἐφθάσαμεν ἔχειν ἑαυτοὺς ἁμαρτωλοὺς. Εἴ τις ἀγαπᾷ τὸν ἐλέγχοντα αὐτὸν, σοφός ἐστιν. Εἴ τις δὲ ἀγαπᾷ καὶ οὐ ποιεῖ ἀκούει παρ' αὐτοῦ, μᾶλλον τοῦτο μῦθος ἐστίν. Εἰ ἁμαρτωλὸς εἶ, τί μέμφῃ τῷ <sup>14</sup> πλησίον καὶ αἰτιᾶσαι

9. περὶ om. SIIP. 10. τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ΦΙΝ. 11. ἐν (bis) om. IN.  
 12. ἐγράψαν N. 13. τοῦ om. N. 14. ἐμβαλοῦσι ΦΙ. 15. βιζάκιν N. 16. καὶ om. Φ.  
 17. κάρφω Φ. 18. ἡμέρας καὶ νυκτὸς N.

ιζ' 1. μέγαν γέροντα om. SIIP (ἐρώτησις ... γέροντα om. P). 2. τὸν ἄββαν καὶ Φ · om  
 cet. 3. μιμνήσκων N. 4. μαθηταῖς αὐτοῦ IN. 5. ἀκριβεῦσαι N. 6. ἐρωτήσεις SIIP.

to thee in the Lord, my brother. If the waves of the sea are many, is there none who will rouse Jesus from sleep, that He may "rebuke the winds and the sea <sup>a</sup>," and there may be "calm" for us to understand and to "worship" Jesus? If all things are vain and temporary, why is our heart worked upon though them to become forgetful of the Gospel saying, "What shall a man be profited if he gain the whole world and lose his own soul? <sup>b</sup>" Learn, my brother, that if a man distress another whether in deed or in word, he himself is afterwards distressed a hundredfold. And often the Scripture words of the Lord have been written thee from me, to be "long-suffering in all things," and give heed that thy will be not mingled with any. But if thou send me the question with my beloved son Seridus, who is ever distressed in seeing thee distressed, study to make accurate account with thy thoughts, lest ever they should shoot deadly venom into thy heart, so that thou shouldest be led astray thinking the gnat a camel <sup>c</sup> and the grit a stone—and the man is found having the "beam," and giving heed to the "mote <sup>d</sup>." I write to thee as to my own soul: for I know that thy heart can rejoice at these things. For it says, "Reprove a wise man <sup>e</sup>—" etc. And thou knowest how I have thee in the Love of Christ, brother. I hope that thou art nigh to be care-free henceforth from earthly matters, and to be found occupied in the spiritual work of the fathers. For my Lord Christ will not put me to shame when I am praying Him night and day for thee.

**XVII. Question of the same to the same Great Old Man:** —I know, father, that these things come to me because of my sins, and that I am senseless and the cause of ills. But he who brings me to this distress is the Abbot, because he is careless, and overlooks matters, and they are spoilt by his fault, and I cannot bear it. But what shall I do? For I answer the thoughts, and I do not receive power. And forgive me that "Once I have spoken, but to the second time I will not add <sup>a</sup>". But I marvel how that fervour of love which I had for the Abbot and the brethren is grown cold. And pray for me for the Lord's sake.

**Answer:**

Brother, remember that the Lord said to His own disciples, "Are ye also without understanding <sup>b</sup>?" For I wrote to thee saying, "Make accurate account with thy thoughts." If thou hadst toiled to make accurate account, thou couldst have learnt that the essence of what thou hast just written to me I had written to thee before, and there was no need for me to write. All the same I will add to thee in answer to thy questions. But first I will convict thee. Thou calledst thyself a sinner, and in thy deeds thou didst not hold thyself such. For he who holds that he is a sinner and the cause of ills does not contradict anyone, does not fight, is not angry against anyone, but holds all men better than himself and more intelligent. And if thy thoughts ~~mock~~ <sup>scold</sup> thee that thou art thus, how do they move thy heart against those who are better than thou? Give heed, brother, it is not the truth. For still we have not attained to hold ourselves sinners. If anyone loves him who reproves him, he is a wise man. But if anyone loves, and does not do what he hears from him, this is hatred rather. If thou art a sinner, why dost thou blame thy

15' a. Mt. 8,26. b. Mt. 16,26. c. Mt. 23,24. d. Mt. 7,3. e. Prov. 9,8.

15' a. Job. 39,35. b. Mt. 15,16; Mc. 7,18.

7. γὰρ add. ΦIN. 8. ἐαυτὸν ΦI. 9. ἔχεις σεαυτὸν IN. 10. ἐαυτοῦ om. ΦIN.  
11. καὶ συνετωτέρους om. IN. 12. χλευάζωσί ΦI. 13. βελτιόνων N. 14. τὸν ΦIN.

παρὰ πάντων· ἄφρων γάρ ἐστι<sup>12</sup>, καὶ<sup>13</sup> τί<sup>14</sup> λαλεῖ οὐκ οἶδεν<sup>13</sup>. ἐὰν δὲ σοφὸς πταίσῃ<sup>15</sup>,  
 συγγνώμην οὐκ ἔχει· σοφὸς γάρ ἐστι, καὶ ἐν γνώμῃ<sup>16</sup> ἔπταισεν<sup>17</sup>. Οὕτως οὖν ἐάν τις  
 τῶν ἔξω ἀδελφῶν πταίσῃ ἐν λόγῳ, συγγνώμην ἔχει ὅτι μετὰ πάντων ἐστίν. Ἐὰν δὲ ἡμεῖς  
 οἱ νομιζόμενοι<sup>18</sup> ἔγκλειστοι καὶ ἡσυχασταὶ καὶ παρὰ τοῖς ἀνθρώποις καλοὶ<sup>19</sup>, ποίαν  
 5 ἔχομεν συγγνώμην; Καὶ ἐπειδὴ γινώσκει<sup>20</sup> θέλεις<sup>21</sup> φανερώς τὸ πρᾶγμα, λέγω<sup>20</sup>. Κἀθὼ  
 ἔσω<sup>22</sup> ὡς νεκρωθεὶς τῷ κόσμῳ. Πῶς ὅτε ἔρχῃ εἰς συντυχίαν, ἀπὸ τῆς ἀγάπης καὶ τῆς  
 χαρᾶς<sup>23</sup> μετατρέπῃ<sup>24</sup> εἰς παροξυσμὸν καὶ μνησικακίαν, καὶ μέμφῃ τὸν<sup>25</sup> πλησίον  
 ἢ γὰρ<sup>26</sup> ἑαυτὸν<sup>27</sup>, καὶ οὐ λέγεις ὅτι « Ἐγὼ εἰμι ὁ ἀνάξιος<sup>28</sup> », ἀλλὰ καὶ ψηφίζεις  
 σεαυτὸν<sup>29</sup>; Γινόμενης γὰρ προφάσεως<sup>30</sup> λέγεις « Εἰπέ<sup>31</sup>, ὅτι ἐγὼ<sup>32</sup> εἶπον καὶ ἀκούουσιν  
 10 ἡδέως ». Τί<sup>33</sup> ἔχεις σεαυτὸν<sup>34</sup>, ὅτι ἡδέως δέχονται τὸν λόγον σου<sup>35</sup>; Ἠλίαν<sup>36</sup> τὸν  
 προφήτην; Μέμψαι σεαυτὸν<sup>37</sup>, καὶ πάντα τὰ γινόμενά σοι<sup>38</sup> μάθε ὅτι<sup>39</sup> ἐκτὸς τοῦ<sup>40</sup>  
 θελήματος τοῦ<sup>41</sup> Θεοῦ οὐ γίνονται<sup>42</sup>, εἴτε ἀνάπαυσις πρὸς εὐχαριστίαν, εἴτε θλίψις  
 πρὸς ὑπομονήν. Ποῦ ἐστὶν ὁ γεγραμμένος λόγος<sup>43</sup> ὅτι « Ἀνέχεσθε καὶ τοῦ δέροντος  
 ὑμᾶς<sup>44</sup> εἰς τὴν ὄψιν<sup>b</sup> », καὶ τὰ ἐξῆς<sup>45</sup>; Διὰ τοῦτο μακράν ἐσμεν ἀπὸ τοῦ Θεοῦ. Ἐὰν<sup>46</sup>  
 15 οὖν τὴν ὁδὸν θελήσης<sup>47</sup> μαθεῖν, αὕτη ἐστί· τὸ<sup>48</sup> ἔχειν τὸν δέροντα ὡς τὸν θάλποντα,  
 καὶ τὸν ἀτιμάζοντα ὡς τὸν δοξάζοντα, καὶ τὸν ὑβρίζοντα ὡς τὸν τιμῶντα, καὶ τὸν  
 θλίβοντα ὡς τὸν ἀναπαύοντα· καὶ κατὰ λήθην ἤ, καὶ<sup>49</sup> κατὰ προαίρεσιν μὴ δώσουσί<sup>50</sup>  
 σοι τὴν συνήθειαν, ἵνα μὴ θλιθῇς, ἀλλὰ μᾶλλον λέγε<sup>51</sup> ὅτι<sup>52</sup> « Εἰ ἦν θέλημα Θεοῦ,  
 εἶχον ἐλθεῖν ». Καὶ ὅτε ἔρχονται, ἵνα μετὰ ἱλαροῦ προσώπου δέξῃ, χαίρων<sup>53</sup> ὅτι « Ἀνά-  
 20 ξιον ὄντα ἡλέησέ με<sup>54</sup> ὁ Κύριος » κατὰ τὸν Δανιὴλ ὅτε<sup>55</sup> ἐπεσεκέφατο αὐτὸν ὁ Κύριος·  
 τοῦτο μόνον ἔλεγεν<sup>56</sup>, ὅτι<sup>57</sup> « Ἐμνήσθης<sup>58</sup> γὰρ μου ὁ Θεός<sup>c</sup> », ἡγούμενος ἑαυτὸν  
 ἀνάξιον<sup>59</sup>. Καὶ ἀπόθου τὸ δικαίωμα, ὅτι ἐάν εἴπῃς τίποτε<sup>60</sup>, λέγεις<sup>61</sup>, « Καλῶς εἶπον »,  
 καὶ ἐὰν ἐπινοήσης, λέγεις<sup>62</sup>, « Καλῶς ἐπενόησα ». Καλῶς· καλῶς· καὶ ποῦ τὸ καλῶς<sup>63</sup>;  
 Διὰ τί οὐ νοοῦμεν<sup>64</sup> τοῦ<sup>65</sup> μὴ θλίψαι τινὰ μήτε ἐν λόγῳ μήτε ἐν ἔργῳ<sup>66</sup>, καὶ ὁ Θεός  
 25 συνέρχεται ἡμῖν κατὰ πάντα; Ἐπύκτευες<sup>67</sup> φανερώσαι τὸν λογισμὸν τοῖς ἀδελφοῖς τοῦ  
 πληρῶσαι τὸ θέλημά σου, ὅτι « Ἐὰν μὴ σήμερον γένηται τὸ ἔργον » — καὶ ἐπληξας<sup>68</sup>  
 τὸν λογισμὸν τινων<sup>69</sup> τῶν νεωτέρων λεγόντων ὅτι « Τί<sup>70</sup> εἰσιν ἄλλαι δύο ἡμέραι<sup>71</sup>,  
 ὅτι οὐ βαστάζει ὁ γέρον »; Εἰπέ μοι τὸ ὄντως<sup>72</sup>, ἐγένετο τὸ<sup>73</sup> ἔργον; Εἰς τοὺς οὐρανοὺς  
 ἀνῆλθες; Ἄλλ' ἀπλῶς<sup>74</sup> ἐπηξες<sup>75</sup> ἀκαίρως ἀπὸ τοῦ διαβόλου. Ἀδελφε ἀπὸ τῆς ἄρτι<sup>76</sup>  
 30 ἀφήσομεν<sup>77</sup> « τοὺς νεκροὺς θάψαι<sup>78</sup> τοὺς ἑαυτῶν νεκροὺς », καὶ εὐαγγελισώμεθα  
 « τὴν βασιλείαν τοῦ Θεοῦ<sup>79</sup> »<sup>d</sup> ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν<sup>8</sup>. Ἀμήν<sup>81</sup>.

12. διότι ἄφρων ἐστίν ΑΣΒ. 13. καὶ τ. λ. ο. οἶδεν om. ΑΣΒ. 14. τί ΠΡ. εἴτι ΦΙΝ  
 15. πέσῃ Β. 16. ἐν γνώμῃ ΦΙΠΡ· ἐν τῇ γνώμῃ Ν ἐν γνώσει ΑΣΒ et supra lineam Π. 17. ἔπταισεν  
 ΠΡΒ. 18. νομιζόμενοι ΦΙΝΙΠΡ· λογιζόμενοι ΑΣΒ. 19. καλοὶ διδασκαλοὶ ΑΣΒ. 20-20. γινώ-  
 ναι θ. φ. τ. π. λέγω om. ΑΣΒ. 21. γινώσκει θέλεις ΦΙΝΙΠ· θέλεις σωθῆναι Ρ. 22. ἔσω om. ΑΣΒ.  
 23. ἀπὸ τ. ἀ. κ. τ. χαρᾶς om. ΑΣΒ. 24. μετατρέπῃ ΦΙΝΙΠΡ· τρέπεσαι ΑΣΒ. 25. τὸν ΦΙΝ·  
 τῷ ΠΑΣ τὸ ΡΒ. 26. ἢ γὰρ ΦΙΝ· ἢ περ Α εἴπερ Σ ὑπὲρ Β καὶ οὐχὶ ΠΡ. 27. ἑαυτὸν ΦΙΝ· αὐτὸν  
 Β ἑαυτῷ ΑΣΒ σεαυτῷ ΠΡ. 28. ὅτι ἐγὼ εἰμι ὁ ἀνάξιος ΦΙΝΙΠ· ἑαυτὸν ἀνάξιον ΑΣΒ. 29. ἑαυτὸν  
 ΑΣΒ. 30. γιν. γ. προφάσεως ΦΙΝΙΠΡ· καὶ προφάσεως πολλάκις γενομένης τοῦ λαλῆσαι ΑΣΒ.  
 31. εἰπέ om. ΑΣΒ. 32. ἐγὼ om. ΑΣΒ. 33. τί ΦΙΝ· τίνα ΑΣ καὶ ΠΡ. 34. ἑαυτὸν ΑΣ  
 (καὶ ἀκ ἡδ. τ. ἔ. ἑαυτὸν om. Β). 35. σου τὸν λόγον ΑΣΒ. 36. Ἠλίαν Φ· ὡς Ἡ. ΙΝΙΠ μὴ Ἡ.  
 ΑΣΒ. 37. σεαυτῷ ΠΡ. 38. τὰ γινόμενά σοι ΦΙΝΙΠΡ· τὰ θελήματά σου ΑΣΒ. 39. μάθε  
 ὅτι om. ΑΣΒ. 40. τοῦ om. ΑΣΒ. 41. τοῦ om. ΣΒ. 42. γίνεται ΝΑΣΒ 43. ὁ λόγος ὁ  
 γεγραμμένος ΑΣΒ. 44. ὅτι ἀνέχεσθαι κ. τ. δ. ἡμᾶς Ν (δέρματος pro δέροντος Σ a. corr. et Β).  
 45. καὶ τὰ ἐξῆς om. ΑΣΒ. 46. καὶ Ν. 47. ἐθέλεις Π θέλεις Ρ. 48. ἐστί, τὸ ΦΙΝΙΠΡ·  
 ἐστίν, ΑΣΒ. 49. καὶ κ. λ. ἦ, καὶ ΦΙΠΡ· καὶ κ. λ. ἦ καὶ Ι καὶ κ. λ. ἦ Ν καὶ καὶ κ. λ. ἦ ΑΣ καὶ κ. λ.  
 ἦ Β. 50. δώσωσί Ν. 51. λέγεις Φ. 52. ὅτι om. Ρ. 53. ἵνα μ. ἰ. π. δ. χαίρων ὅτι  
 ΦΙΝΙΠΡ· ἵνα δέξῃ ἱλαρὸς καὶ χαίρόμενος, λέγων ὅτι ΑΣΒ. 54. ἀνάξιόν με ὄντα ἡλέησεν ΑΣΒ.

for he is a fool, and knows not what he is saying. But if a wise man sin, he has not forgiveness; for he is wise, and has sinned in intention. So therefore if any of the brothers outside sin in a word, he has forgiveness, for he is with all the brethren. But if we sin who are considered recluses and hesychasts and good teachers among men, what forgiveness have we? And since thou desirest to know the matter openly, I tell thee. Thou sittest within as one dead to the world. How, when thou comest to conversation, dost thou change from love and joy to exasperation and remembrance of evil, and blamest thy neighbour rather than thyself, and dost not say, "It is I the unworthy", but even givest thy vote to thyself? For when occasion arises thou sayest, "Speak: for I spoke, and they hear gladly". What thinkest thou thyself, that they receive gladly thy word? Elijah the Prophet? Blame thyself, and learn that all the things that happen to thee happen not without the will of God, be it refreshment for thanksgiving, or tribulation for patience. Where is the word that is written, "Ye endure him who smites you on the face <sup>b</sup>", etc.? For this cause we are far from God. If then thou wouldest learn the way, it is this—to hold him who smites as him who cherishes, and him who dishonours as him who glorifies, and him who insults as him who honours, and him who afflicts as him who refreshes: and be it by oversight, or that by choice they give thee <sup>not</sup> their custom, not to be troubled, but rather say, "If it were the will of God, they could have come": and when they come, receive them with glad face, rejoicing that "Though I was unworthy, the Lord had mercy on me", like Daniel: for when the Lord visited him, he said this only, "For thou hast remembered me, O God <sup>c</sup>", thinking himself unworthy. And lay aside self-justification; for if thou sayest anything, thou sayest, "I spoke well"; and if thou thinkest of anything, thou sayest, "It was a good idea of mine". Good? Good? And where is the good? Why do we not understand, not to afflict any either in word or in deed, and God will go with us in all things? Thou wast wrestling to reveal thy thought to the brethren, to fulfil thy will, that "If the work is not done to-day—" and thou hast smitten the thought of some of the younger brethren who say, "What are two other days, that the old man does not bear it?" Tell me in fact: the work was done—didst thou ascend to heaven? But simply thou hast smitten untimely from the devil. Brother, from now on let us "leave the dead to bury their dead" and let us "preach the Kingdom of God <sup>d</sup>" in Christ Jesus our Lord. Amen.

*\* frequent than not*

b. II Cor. 11,20. c. Bel 37. d. Lc. 9,60.

55. ὅτε ΦΙ· ὅς ὅτε Ν ὅτι γὰρ ΠΠ ὅτι ὅτε ΑΣΒ. 56. ἔλεγε μόνον ΑΣΒ. 57. ὅτι ΦΙ· om. ΝΠΡΑΣΒ.  
 58. ἐμνήσθης ΦΠ· ἐμνήσθη ΙΝΡΑΣΒ. 59. ἀνάξιον ἑαυτὸν ἡγούμενος ΠΠ. 60. τίποτε εἴπης ΑΣΒ. 61. λέγεις ὅτι ΑΣΒ. 62. λέγεις ὅτι ΑΣ (καλῶς ε. κ. ε. ἐπ. λ. ὅτι om. Β - homoioteleuton).  
 63. καλῶς καλῶς, καὶ ποῦ τὸ καλῶς; ΦΠΠ· κ. κ. καὶ τοῦτο κ. Ι κ. κ. τοῦτο τὸ καλῶς Ν om. ΑΣΒ.  
 64. διατὶ οὐ νοοῦμεν ΦΙΝΠΠ· ὀφείλομεν μάλλον ΑΣΒ. 65. τοῦ μὴ ΦΠΠ· τὸ μὴ ΡΑΣΒ ἐν τῷ μὴ Ν.  
 66. μήτε ε. λ. μ. ἐν ἔργῳ ΦΙΝ· μήτε ἐν ἔργῳ μήτε ἐν λόγῳ ΠΠ om. ΑΣΒ. 67. ἐπύκτευσας ΑΣ.  
 68. ἐπληξας ΦΙΝΠΠ· πλήσσης Α πλήσσης ΣΒ. 69. τινων om. ΙΝ. 70. λεγόντων ὅτι τί ΦΙΝ· λεγόντων τί ΠΠ λέγων ὅτι ΑΣΒ. 71. ἡμέραι δύο ΦΙΝ· δύο ἡμέραι ΠΡΑΣΒ. 72. τὸ ὄντως ΦΙΝΠΠ· ἀδελφέ ΑΣΒ. 73. τὸ om. Ν. 74. ἀλλ' ἀπλῶς ΦΙΝΠΠ· om. ΑΣΒ. 75. ἐπηξας ΦΙ· ἐπηξας Ρ ἐπληξας Ν ἐπληξας Π (p. corr.?), ΑΣΒ. 76. ἀπὸ τῆς ἄρτι ΦΙΝΠΠ· ἀπ' ἄρτι ΑΣΒ. 77. ἀφήσωμεν ΦΙΡΑ· ἀφήσωμεν ΙΝΣ ἀφῶμεν Β. 78. τοὺς νεκροὺς θάψωμεν ΑΣ om. Β. 79. τοῦ Θεοῦ ΦΙΝΠΠ· τῶν οὐρανῶν ΑΣΒ. 80. τῷ Κῶ' ἡμῶν ΦΙΝΑΣΒ· τῷ Κῶ' Π om. Ρ ᾠ ἡ δόξα εἰς τοὺς αἰῶνας add. Ν. 81. ἀμήν ΦΝΑΣΒ· om. ΙΠΠ.

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