

Evagrius' *de Malignis Cogitationibus*: Περι διαφόρων πονηρών λογισμών (CPG 2450)

Critical Edition in *Évagre le Pontique Sur Les Pensées*, ed. P. Géhin, Claire Guillaumont and A. Guillaumont, *SC 438*, (Paris: Cerf, 1998) pp. 148-301. *PG* 79, 1200-1233 (=Suarès (1673)); to be corrected by Φιλοκαλία I, Athens 1957 pp. 44-57; also *PG* 40 1240-1244. Chapters from Longer recension according to reconstruction of Muyldermans, “À Travers la Tradition Manuscrite d’Évagre le Pontique,” *Bibliothèque du Muséon* 3 (Louvain, 1933) 39-60. Note ch. 44 = Macarius Hom 25 in 50 Spir Hom.s.

Engl. trans. based on “Texts on Discrimination in respect of Passions and Thoughts”, *The Philokalia, the Complete Text*, v.1 tr& ed. Palmer *et. al.* Faber & faber, 1979 pp. 38-52 and ‘ABBA EVAGRIUS THE MONK: 7. On Various Evil Thoughts’ in *Early Fathers from the Philokalia* , tr. by Kadloubovsky and Palmer (Faber & Faber, 1954) pp. 117-124

Harmless – Ch 24.

Chapters as in *SC* 438 (text not yet corrected) CHAPTERS 1-21 as in Migne

[p.148]1. Τῶν ἀντικειμένων
 δαιμόνων τῇ πρακτικῇ, πρῶτοι κατὰ τὸν
 πόλεμον συνίστανται οἱ τὰς τῆς
 γαστριμαργίας ἡδονὰς, ἦτουν ὀρέξεις
 πεπιστευμένοι, καὶ οἱ τὴν φιλαργυρίαν
 ἡμῖν ὑποβάλλοντες, [p.150] καὶ οἱ πρὸς
 τὴν τῶν ἀνθρώπων δόξαν ἡμᾶς
 ἐκκαλούμενοι. Οἱ δ' ἄλλοι πάντες
 κατόπιν τούτων βαδίζοντες, τοὺς ὑπὸ
 τούτων [79.1201a] τιτρωσκομένους
 διαδέχονται. Οὐκ ἔστι γὰρ ἐμπεσεῖν εἰς
 χεῖρας τοῦ πνεύματος τῆς πορνείας, μὴ
 ὑπὸ τῆς γαστριμαργίας καταπεσόντα·
 καὶ οὐκ ἔστι ταραῖσαι θυμὸν, μὴ ὑπὲρ
 βρωμάτων ἢ χρημάτων, ἢ δόξης
 ἀλόγων ἐπιθυμιῶν μαχόμενον·
 καὶ οὐκ ἔστι τὸν τῆς λύπης δαίμονα
 διαφυγεῖν, τούτων πάντων στερηθέντα,
 ἢ μὴ δυνηθέντα τυχεῖν· οὐδὲ
 ἀποφεύξεται τὴν ὑπερηφανίαν τις, τὸ
 πρῶτον γέννημα τοῦ διαβόλου, μὴ τὴν
 τῶν κακῶν ῥίζαν ἐξορίσας φιλαργυρίαν,
 εἶπερ καὶ πενία ἄνδρα ταπεινοῖ, κατὰ
 τὸν σοφὸν Σολομῶντα· [p.152] καὶ
 συλλήβδην εἶπεῖν, οὐκ ἔστιν ἄνθρωπον
 περιπεσεῖν δαίμονι, μὴ πρότερον ὑπ'
 ἐκείνων τῶν πρωτοστατῶν
 κατατρωθέντα,

1. {EFP h } Amongst the demons who work against active life, those who stand in the forefront in battle are demons entrusted with lusts, or the appetites of gluttony, those who implant in us love of money and those who provoke us to seek human glory. All the rest follow behind and receive the wounded, whom these three pass down to them. For it is impossible to fall into the hands of adultery, unless a man has fallen because of gluttony; it is impossible to be agitated by anger, unless one covets and fights for food, or money, or fame; ¹

[and] it is impossible to avoid the demon of discontent, unless a man has suffered some privation in all this; impossible to escape pride, this first offspring of the devil, unless a man has uprooted 'the love of money... the root of all evil' (1Tim. 6.10), since, according to the wise Solomon, 'Poverty brings a man low' (Prov.10:4). In short, it is impossible for a man to fall under the power of any demon, unless he is first wounded by the three foremost.²

¹Of the demons opposing us in the practice of the ascetic life, there are three groups who-fight in the front line: those entrusted with the appetites of gluttony, those who suggest avaricious thoughts, and those who incite us to seek the esteem of men. All the other demons follow behind and in their turn attack those already wounded by the first three groups. For one does not fall into the power of the demon of unchastity, unless one has first fallen because of gluttony; .nor is one's anger aroused unless one is fighting for food or material possessions or the esteem of men.

²And one does not escape the demon of dejection, unless one no longer experiences suffering when deprived of these things. Nor will one escape pride, the first offspring of the devil, unless one has banished avarice, the root of all evil, since poverty makes a man humble, according to Solomon (cf.. Prov. 10:4. LXX). In short, no one can fall into the power of any demon, unless he has been wounded by those of the front line

διὸ καὶ τοὺς τρεῖς τούτους λογισμοὺς ὁ διάβολος τότε τῷ Σωτῆρι προσήγαγε. [Mt 4:3, ff] Πρῶτον μὲν τοὺς λίθους, [79.1200b] ἄρτους γενέσθαι παρακαλῶν, ἔπειτα δὲ τὸν κόσμον ὅλον ἐπαγγελλούμενος εἰ πεσὼν προσκυνήσει· καὶ τρίτον εἰ ἀκούσοι δοξασθήσεται λέγων, μηδὲν ἐκ τοῦ τηλικούτου πτώματος πεπονθότα, ᾧ, ὁ Κύριος ἡμῶν κρείττων φανείς, εἰς τοῦπίσω τῷ διαβόλῳ χωρεῖν προσέτατε, διὰ τούτων καὶ ἡμᾶς διδάσκων, ὡς οὐκ ἔστιν ἀπίστων τὸν διάβολον, μὴ τῶν τριῶν τούτων καταφρονήσαντας λογισμῶν.

[p.154] 2. Πάντες οἱ δαιμονιώδεις λογισμοὶ, νοήματα εἰς τὴν ψυχὴν αἰσθητῶν πραγμάτων εἰσφέρουσιν, ἐν οἷς τυπούμενος ὁ νοῦς τὰς μορφὰς τῶν πραγμάτων ἐκείνων ἐν ἑαυτῷ περιφέρει, καὶ ἀπ' αὐτοῦ τοῦ πράγματος λοιπὸν ἐπιγινώσκει τὸν προσεγγίσαντα δαίμονα· [79.1201c] οἷον, εἰ τοῦ ζημιώσαντός με, καὶ ἀτιμασαντός με ἐν τῇ διανοίᾳ μου τὸ πρόσωπον γένοιτο, ἐλέγχεται ὁ τῆς μνησικακίας παραβαλῶν λογισμὸς. Εἰ πάλιν χρημάτων, ἢ δόξης ἀνάμνησις γένοιτο, ἐκ τοῦ πράγματος δῆλον ὅτι ὁ θλίβων ἡμᾶς ἐπιγνωσθήσεται· καὶ ἐπὶ τῶν ἄλλων δὲ λογισμῶν ὡσαύτως, ἀπὸ τοῦ πράγματος εὐρήσεις τὸν παρεστῶτα, καὶ ὑποβαλλοντα τὰς φαντασίας δαίμονα.

This is why the devil suggested those three [tempting] thoughts to the Lord the first, when he asked that stones should be made bread; the second, when he promised all the kingdoms of the world, if the Lord would fall down and worship him; and the third, when he asserted that if the Lord would listen to him, He would be glorified and suffer no harm in casting Himself down from a pinnacle of the temple. But the Lord Who was above all this, ordered the devil to 'get behind' him, thus showing us that it is impossible to banish the devil, unless we scorn these three thoughts.(cf. Mat. 4:1-10).³

2. [*ld*] All the [tempting-] thoughts of demonic origin introduce into the soul concepts of sensory objects: because of this the *nous*, imprinted with the forms of these objects, carries them about within itself; and [so] from the object itself it [can] henceforth recognize the approaching demon.

For example, if the face of a person who has done me harm or insulted me appears in my mind, I recognize the demon of rancour approaching. If there is a memory of material things or of esteem, again it will be evident from the concern which [demon] is troubling me. In the same way with other thoughts, we can infer from the concern appearing in the mind which demon is close at hand, suggesting that representation to us.

³ That is why the devil suggested these three [tempting-] thoughts to the Savior, first exhorting [Him] to make stones into bread; then promising [Him] the whole world if he would fall down and worship him; and third, saying that if He would hear him He would be glorified [and] suffer nothing in the great plummet. But our Lord, demonstrating Himself superior, commanded the devil to 'get behind Him,' teaching us also thereby that [we] cannot drive away the devil, except by despising these three [tempting-] thoughts (cf. Mat. 4:1-10).

Οὐ πάσας δὲ τὰς μνήμας τῶν τοιούτων πραγμάτων ἐκ δαιμόνων λέγω συμβαίνειν· ἐπειδὴ πέφυκε καὶ αὐτὸς ὁ νοῦς κινούμενος ὑπὸ τοῦ ἀνθρώπου τῶν γεγονότων ἀναφέρειν τὰς φαντασίας, [p.156] ἀλλ' ὅσαι τῶν μνημῶν θυμὸν, ἢ ἐπιθυμίαν παρὰ φύσιν συνεπισπῶνται. Διὰ γὰρ τὴν ταραχὴν τῶν δύο δυνάμεων τούτων, ὁ νοῦς κατὰ διάνοιαν μοιχεύει, καὶ μάχεται τοῦ νομοθετήσαντος [79.1201d] αὐτὸν τὴν φαντασίαν ἀναδέξασθαι μὴ δυνάμενος. Εἴπερ ἡ λαμπρότης ἐκείνη κατὰ στέρησιν πάντων τῶν ἐν τοῖς πράγμασι νοημάτων ἐν τῷ καιρῷ τῆς προσευχῆς τῷ ἡγεμονικῷ παραφαίνεται.

3. Οὐκ ἂν ἀπόθοιτο τὰς ἐμπαθεῖς μνήμας ὁ ἄνθρωπος, μὴ ἐπιθυμίας, καὶ θυμοῦ ἐπιμέλειαν ποιησάμενος, τὴν μὲν [p.158] νηστείας, ἀγρυπνίας, καὶ χαμηνείας καταναλώσας, τὸν δὲ μακροθυμίας, καὶ ἀμνησικακίας, καὶ ἐλεημοσύνης καθημερώσας· ἐκ γὰρ τῶν δύο τούτων παθῶν πάντες σχεδὸν οἱ δαιμονιώδεις συνίστανται λογισμοὶ οἱ τὸν νοῦν ἐμβάλλοντες εἰς ὄλεθρον, καὶ ἀπώλειαν.

[79.1204A] Ἀδύνατον δὲ τινα τῶν παθῶν τούτων περιγενέσθαι, μὴ παντελῶς βρωμάτων καὶ χρημάτων, καὶ δόξης ὑπεριδόντα, ἔτι δὲ καὶ τοῦ ἰδίου σώματος διὰ τοὺς ῥαπίζειν αὐτὸ πολλάκις ἐπιχειροῦντας·

I do not say that all memories of such concerns come from the demons; for when the intellect is activated by man it is its nature to bring forth the representation of past events. But all thoughts producing anger or desire in a way that is contrary to nature [are caused by demons]. For through agitation of these two powers the intellect mentally commits adultery and becomes incensed, and is no longer able to welcome in itself the representation⁴ of its [divine] lawgiver:

for such luminosity only appears in the mind with the deprivation of all conceptions of concerns during prayer.

[Phk 3.] Man cannot drive away impassioned thoughts unless he watches over his desire and incensive power. He destroys desire through fasting, vigils and steeping on the ground, and he tames his incensive power through long-suffering, forbearance, forgiveness and acts of compassion. For with these two passions are connected almost all the demonic thoughts which lead the intellect *to disaster and perdition*. (1Tim 6:9)

[PG 3]. It is impossible to overcome these passions unless we can rise above attachment to food and possessions, to self-esteem and even to our very body, because it is through the body that the demons often attempt to attack us.

⁴ Note positive use of φαντασῶν here as representation of God kept in memory. Newer translation (depending on different text?) runs "Thus it cannot receive the vision of God, who sets us in order; for the divine splendour only appears to the intellect during prayer, when the intellect is free from conceptions of sensory objects."

Πᾶσα οὖν ἀνάγκη μιμεῖσθαι τοὺς
κινδυνεύοντας, ἐν θαλάττῃ, καὶ τῶν
σκευῶν ἐκβολὴν ποιουμένους διὰ τὴν
βίαν τῶν ἀνεμῶν καὶ τῶν
ἐπανισταμένων κυμάτων. Ἄλλ' ἐνταῦθα
προσεκτέον ἀκριβῶς, [p.158] μή πως
ἐκβολὴν ποιούμενοι τῶν σκευῶν, πρὸς
τὸ θεαθεῖναι τοῖς ἀνθρώποις ποίσωμεν·
ἐπεὶ ἀπέχομεν τὸν μισθὸν ἡμῶν, καὶ
ἄλλο τοῦ προτέρου χαλεπώτερον
διδέξεται ἡμᾶς ναυάγιον, τοῦ τῆς
κενοδοξίας ἡμῖν ἀντιπνεύσαντος
δαίμονος.´.

Διὸ καὶ ὁ Κύριος ἡμῶν ἐν τοῖς
Εὐαγγελίοις, τὸν κυβερνήτην νοῦν
παιδεύων, [79.1204b] « προσέχετε,
φασίν, τὴν ἐλημοσύνην ἡμῶν μὴ ποιεῖν
ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ
θεαθεῖναι αὐτοῖς, εἰ δὲ μήγε μισθὸν οὐκ
ἔχετε παρὰ τῷ Πατὴρ ὑμῶν τῷ ἐν τοῖς
οὐρανοῖς. » Καὶ πάλιν· « Ὅταν
προσεύχησθε, φησίν, οὐκ ἔσεσθε ὥσπερ
οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς
συναγωγαῖς, καὶ ἐν ταῖς γωνίαις τῶν
πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως
φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω
ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. »
Καὶ πάλιν λέγει· « Ὅταν νηστεύητε, μὴ
γίνεσθε, ὥσπερ οἱ ὑποκριταί σκυθρωποὶ·
ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν,
ὅπως φανῶσι τοῖς ἀνθρώποις
νηστεύοντες· ἀμὴν λέγω ὑμῖν,
ἀπέχουσιν τὸν μισθὸν αὐτῶν.»

It is essential, then, to imitate people who
are in danger at sea and throw things
overboard because of the violence of the
winds and the threatening waves. But
here we must be very careful in case we
cast things overboard just to be seen
doing so by men. For then we shall get
the reward we want; but we shall suffer
another shipwreck, worse than the first,
blown off our course by the contrary
wind of the demon of self-esteem.

That is why our Lord, instructing the
intellect, our helmsman, says in the
Gospels: ‘Take heed that you do not give
alms in front of others, to be seen by
them; for unless you take heed, you will
have no reward from your Father in
heaven. ‘ Again, He says: ‘When you
pray, you must not be as the hypocrites
are: for they love to pray standing in
synagogues and at street- corners, so as
to be seen by men. Truly I say to you,
they get the reward they want.... More-
over when you fast, do not put on a
gloomy face, like the hypocrites; for they
disfigure their faces, so that they may be
seen by men to be fasting. Truly I say to
you, they get the reward they want’ (cf.
Mt. 6: 1- 18).

Ἀλλὰ προσεκτέον ἐνταῦθα τῷ ἰατρῷ τῶν ψυχῶν, [79.1204c] πῶς διὰ μὲν τῆς ἐλεημοσύνης τὸν θυμὸν θεραπεύει, διὰ δὲ τῆς προσευχῆς τὸν νοῦν καθαρίζει, [p.162] καὶ πάλιν διὰ τῆς νηστείας τὴν ἐπιθυμίαν καταμαραίνει, ἐξ ὧν συνίσταται ὁ νέος ἄνθρωπος, ὁ ἀνακαινούμενος κατὰ εἰκόνα τοῦ κτίσαντος αὐτὸν, ἐν ᾧ οὐκ ἔστι διὰ τὴν ἀγίαν ἀπάθειαν ἄρσεν, καὶ θῆλυ, οὐδὲ διὰ τὴν μίαν πίστιν, καὶ ἀγάπην, Ἑλληνας, καὶ Ἰουδαῖος, περιτομῆ, καὶ ἀκροβυστία, Βάρβαρος, Σκύθης, δοῦλος, καὶ ἐλεύθερος, ἀλλὰ τὰ πάντα ἐν πᾶσι Χριστός

4. [79.1204c] [p.162] Ζητητέον δὲ πῶς ἐν ταῖς καθ' ὑπνον φαντασίαις τυποῦσιν ἡμῶν τὸ ἡγεμονικὸν καὶ σχηματίζουσιν οἱ δαίμονες: τὸ γὰρ τοιοῦτον ἔοικε συμβαίνειν τῷ νῷ, ἢ δι' ὀφθαλμῶν ὁρῶντι, ἢ δι' ἀκοῆς ἀκούοντι, ἢ [79.1204d] πάλιν δι' αἰσθήσεως ποιᾶς, ἢ ἀπὸ τῆς μνήμης ἣτις τυποῖ μὲν τὸ ἡγεμονικόν, οὐ διὰ τοῦ σώματος, πλὴν ἄπερ διὰ τοῦ σώματος ἔσχε, ταῦτα κινεῖ.

Οἱ οὖν δαίμονες εἰκόασί μοι τὴν μνήμην κινοῦντες, τυποῦν τὸ ἡγεμονικόν: τὸ γὰρ ὄργανον ὑπὸ τοῦ ὑπνου κατέχεται ἀνεργητόν. Πῶς οὖν πάλιν τὴν μνήμην κινοῦσι ζητητέον, ἢ τάχα ἰὰ τῶν παθῶν; καὶ τοῦτο δῆλον ἐκ τοῦ μηκέτι τοὺς καθαρὸς καὶ ἀπαθεις πάσχειν τὸ τοιοῦτον.

Observe how the Physician of souls here through acts of mercy [medically] treats our irascibility, through prayer purges the intellect, and through fasting causes desire to atrophy. By means of these virtues the new Adam is formed, made again according to the image of his Creator- an Adam in whom, thanks to dispassion, there is 'neither male nor female' and, thanks to singleness of faith, there is 'neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all' (Gal. 3:28; Col. 3: 10-11).

(The Role of the Memory in Dreams)

4. We shall now enquire how, in the fantasies that occur during sleep, the demons imprint shapes and forms on our intellect. Normally the intellect receives these shapes and forms either through the eyes when it is seeing, or through the ears when it is hearing, or through some other sense, or else through the memory, which stirs up and imprints on the intellect things which it has experienced through the body.

Now it seems to me that in our sleep, when the activity of our bodily senses is suspended, it is by arousing the memory that the demons make this imprint. But, in that case, how do the demons arouse the memory? Is it through the passions? Clearly this is so, for those in a state of purity and dispassion no longer experience demonic fantasies in sleep.

□ Εστι δὲ καὶ κίνησις τις ἀπλῆ ὑφ' ἡμῶν γινομένη, ἢ ὑπὸ ἀγίων δυνάμεων, καθ' ἣν ἀγίοις τε συντυγχάνομεν ἐν τοῖς ὕπνοις καὶ ὀμιλοῦμεν, καὶ συνεστιώμεθα. Πλὴν προσεχτέον, ὅτι ἄπερ μετὰ τοῦ σώματος ἢ ψυχῆ εἰσδέχεται εἶδωλα, [79.1205a] ταυτὰ ἄνευ τοῦ σώματος ἢ μνήμη κινεῖ καὶ τοῦτο σαφὲς ἐκ τοῦ πολλάκις καὶ ἐν τοῖς ὕπνοις πάσχειν ἡμᾶς τοῦτο ἡρεμοῦντος τοῦ σώματος.

Ὡσπερ ἔστι γὰρ μνημονεῦσαι ὕδατος καὶ μετὰ δίψης, καὶ ἄνευ δίψης· οὕτως ἔστι μνημονεῦσαι χρυσίου μετὰ πλεονεξίας, καὶ ἄνευ πλεονεξίας, καὶ ἐπὶ τῶν ἄλλων πραγμάτων ὡσαύτως. Τὸ δὲ τοιάσδε ἢ τοιάσδε εὐρίσκειν φαντασιῶν διαφορὰς τὸν τοῦν, τῆς ἐκείνων κακοτεχίας ἐστὶ γνῶρισμα. Ἄμα δὲ καὶ τοῦτο ἰστέον, ὅτι καὶ τοῖς ἕξωθεν πράγμασι κέχρηται πρὸς τὰς φαντασίας οἱ δαίμονες, ὡς ἐπὶ τῶν πλεόντων τῶν ἡχῶν τῶν κυμάτων.

There is also an activity of the memory that is not demonic: it is caused by ourselves or by the angelic powers, and through it we may meet with saints and delight in their company. We should notice in addition that during sleep the memory stirs up, without the body's participation, those very images which the soul has received in association with the body. This is clear from the fact that we often experience such images during sleep, when the body is at rest.

Just as it is possible to think of water both while thirsty and while not thirsty, so it is possible to think of gold with greed and without greed. The same applies to other things. Thus if we can discriminate in this way between one kind of fantasy and another, we can then recognize the artfulness of the demons. We should be aware, too, that the demons also use external things to produce fantasies, such as the sound of waves heard at sea.

[p.166] 5. Σφωδρα τω σκοπω των δαιμονων ο θυμος ημων συμβαλλεται παρα φυσιν κινουμενος, και προς πασαν αυτων κακομηχανιαν γινεται χρησιμωτατος, οθεν νυκτωρ, και μεθ ημεραν ταρασσειν [79.1205b] τουτον ουδεις αυτων παραιτειται, αλλ οταν ιδωσιν αυτον δεθεντα πραοτητι, το τηνικαυτα επι δικαιαις προφασεσιν ευθυς αυτον απολυουσιν, ινα οξυτερος γεγονως, και προς τους θηριωδεις λογισμους αυτων χρησιμευη, διοπερ αναγκη, μητε δικαιοις, μητε επ αδικοις πραγμασιν αυτο ερεθιζειν μητε κακον ξιφος διδοναι τοις υποβαλλουσιν. Οπερ πολλακις πολλους ποιουντας επισταμαι, και πλεον η χρη, επι μικραις αναπτομενους προφασεσιν.

[79.1205b] Υπερ τινος γαρ, ειπε μοι, και προσπιπτεις ταχεως [79.1205c] εις μαχην, ειπερ βρωματων, και δοξης, και χρηματων καταπεφρονηκας τι δε τρεφεις τον κυνα, μηδεν εχειν επαγγελλομενος. Ει δε ουτος υλακτει, και τοις ανθρωποις επερχεται, προδηλος ει ενδον κεκτημενος τινα, και ταυτα φυλασσειν βουλομενος. Αλλ εγω τον τοιαυτον μαχραν καθαρας προσευχης πειθομαι εινα λυμενωμα τον θυμον της τοιαυτης επισταμενος.

5. When our incensive power is aroused in a way contrary to nature, it greatly furthers the aim of the demons and is an ally in all their evil designs. Day and night, therefore, they are always trying to provoke it. And when they see it tethered by gentleness, they at once try to set it free on some seemingly just pretext; in this way, when it is violently aroused, they can use it for their shameful purposes. So it must not be aroused either for just or for unjust reasons; and we must not hand a dangerous sword to those too readily incensed to wrath, for it often happens that people become excessively worked up for quite trivial reasons.

Tell me, why do you rush into battle so quickly, if you are really above caring about food, possessions and glory? Why keep a watchdog if you have renounced everything? If you do, and it barks and attacks other men, it is clear that there are still some possessions for it to guard. But since I know that wrath is destructive of pure prayer, the fact that you cannot control it shows how far you are from such prayer.

Πρὸς δὲ τούτοις θαυμάζω, ὡς καὶ τῶν ἁγίων ἐπιλεησμένων, τοῦ μὲν Δαβὶδ βοῶντος, «Παῦσαι ἀπὸ ὀργῆς, καὶ ἐγκατάλιπε θυμόν.» τοῦ δὲ Ἐκκλησιαστοῦ παραγγέλλοντος, « Ἀπόστησον θυμόν ἀπὸ καρδίας σου, καὶ πάραγε πονηρίαν ἀπὸ σαρκός σου. » τοῦ δὲ Ἀποστόλου προστάσσοντος, « Χωρὶς ὀργῆς, καὶ διαλογισμῶν ἐν παντὶ τόπῳ ἐπαίρειν οσίας χειρὰς πρὸς Κρίον.» Τί δὲ οὐ μανθάνομεν ἀπὸ [79.1205d] τῆς τῶν ἀνθρώπων μυστικῆς, καὶ παλαιᾶς συνηθείας διωκούσης ἐκ τῶν οἴκων τοὺς κύνας ἐν τῷ καιρῷ τῆς προσευχῆς, καὶ τοῦτο αἰνιττομένης, ὡς οὐ δεῖ συμπαρῆναι τοῖς προσευχομένοις θυμόν; Καὶ πάλιν· « Θυμὸς δρακόντων ὁ οἶνος αὐτῶν. » Οἴνου δὲ οἱ Ναζιραῖοι ἀπεύχοντο.

Χολὴν δὲ καὶ ὀσφὺν ἄβρωτα τοῖς θεοῖς τις τῶν ἕξωθέν σοφῶν ἀπεφήνατο εἶναι, οὐκ εἰδῶς, οἶμαι, [p.170] ὃ ἔλεγεν, ὧν τὸ μὲν ὀργῆς, τὸ δὲ ἀλόγου ἐπιθυμίας ἔγωγε σύμβολον εἶναι νομίζω.

I am also surprised that you have forgotten the saints: David who exclaims, 'Cease from anger, and put aside your wrath' (Ps. 37: 8 LXX); and Ecclesiastes who urges us, 'Remove wrath from your heart, and put away evil from your flesh' (Eccl. r x: 1 0. LXX); while the Apostle commands that always and everywhere men should 'lift up holy hands, without anger and without quarreling' (1Tim. 2:8). And do we not learn the same from the mysterious and ancient custom of putting dogs out of the house during prayer? This indicates that there should be no wrath in those who pray. 'Their wine is the wrath of serpents' (Deut 32:33. LXX); that is why the Nazarenes abstained from wine.

It is needless to insist that we should not worry about clothes or food. The Saviour Himself forbids this in the Gospels: 'Do not worry about what to eat or drink, or about what to wear' (cf. Mt. 6:25).

6. Περὶ δὲ τοῦ μὴ δεῖν μεριμνᾶν ἐνδυμάτων ἕνεκεν, ἢ βρωμάτων, περιττὸν οἶμαι τὸ γράφειν, αὐτοῦ τοῦ Σωτῆρος ἡμῶν ἐν τοῖς Εὐαγγελίοις ἀπαγορεύσαντος, « Μὴ μεριμνήσητε γὰρ, φησὶ, τῇ ψυχῇ ὑμῶν τί φάγητε, ἢ τί πίητε ἢ τὸ περιβαλεῖσθε.» Ἐθνικῶν γὰρ [79.1208a] ἄντικρυς τοῦτο, καὶ ἀπίστων ἀθετούντων τὴν πρόνοιαν τοῦ Δεσπότη, καὶ τὸν Δημιουργὸν ἀρνούμενων· Χριστιανῶν δὲ τὸ τοιοῦτον παντλῶς ἀλλοτριον, ἅπαξ πεπιστευκότων, ὅτι καὶ τὰ πρᾶσσόμενα δύο στρουθία τοῦ ἀσσαρίου ὑπὸ τὴν οἰκονομίαν τῶν ἀγίων ἀγγέλων ἐστί.

Πλὴν ἐστὶ καὶ αὕτη συνήθεια τῶν δαιμόνων, μετὰ τοὺς ἀκαθάρτους λογισμοὺς ἐμβάλλειν καὶ τοὺς τῆς μερίμνης, ἵνα ἐκνεύσῃ ὁ Ἰησοῦς ὄχλου ὄντος νοημάτων ἐν τῷ κατὰ διάνοιαν τόπῳ, καὶ ἄκαρπος γένηται ὁ λόγος ὑπὸ τῆς μερίμνης πνιγόμενος τῶν ἀκανθῶν.

[ΚΕΦΑΛ. □'. 79.1208.b] Οὐκοῦν τοὺς ἐκ μερίμνης ἀποθέμενοι λογισμοὺς, ἐπιρῶμεν ἐπὶ Κύριον τὴν μέριμναν ἡμῶν τοῖς παροῦσιν ἀρκούμενοι, καὶ πενιχρᾶ ζωῆ χρησάμενοι, καὶ στολῆ τοὺς πατέρας τῆς κενοδοξίας μεθ' ἡμέραν ἀποδυσώμεθα.

6. Such anxiety is a mark of the Gentiles and unbelievers, who reject the providence of the Lord and deny the Creator. An attitude of this kind is entirely wrong for Christians who believe that even two sparrows which are sold for a farthing are under the care of the holy angels (cf. Mt. 10 29).

The demons, however, after arousing impure thoughts, go on to suggest worries of this kind, so that 'Jesus conveys Himself away'. because of the multitude of concerns in our mind (cf. Jn 5: 13). The divine word can bear no fruit, being choked by our cares.

Let us, then, renounce these cares, and throw them down before the Lord, being content with what we have at the moment; and living in poverty and rags, let us day by day rid ourselves of all that fills us with self-esteem.

Εἰ δέ τις ἀσχημονεῖν ἐπὶ πενιχρᾷ νομίζει στολῆ, βλεπέτω τὸν ἅγιον Παῦλον ἐν ψύχει, καὶ γυμνότητι, τὸν τῆς δικαιοσύνης προσδοκήσαντα στέφανον. Ἀλλ' ἐπειδὴ θέατρον, καὶ στάδιον ὁ Ἀπόστολος τὸν κόσμον τοῦτον ὠνόμασεν, ἴδωμεν, εἰ ἔστι δυνατόν, μερίμνης ἐνδυσάμενον λογισμοὺς, δραμεῖν ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως, ἢ παλαῖσαι πρὸς τὰς ἀρχὰς καὶ τὰς ἐξουσίας, καὶ πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου· ἐγὼ μὲν οὐκ οἶδα, καὶ ἀπ' αὐτῆς τῆς αἰσθητῆς παιδευόμενος ἱστορίας. Ἐμποδισθήσεται γὰρ ἐκεῖνος ὁ [1208C] ἀθλῶν ὑπὸ τοῦ χιτῶνος δηλονότι, καὶ εὐκόλως περιελκυσθήσεται, καθάπερ καὶ ὁ νοῦς ὑπὸ τῶν λογισμῶν τῆς μερίμνης, εἴπερ ἀληθινὸς ὁ λέγων τῷ ἰδίῳ τὸν νοῦν προσκαρτερεῖν θησαυρῷ, « Ὅπου γὰρ ἔστιν ὁ θησαυρός σου, φησὶν, ἐκεῖ ἔσται, καὶ ἡ καρδία δου.» [Mt 6:21]

[79.1208c] [p.174] **7.** Τῶν λογισμῶν οἱ τέμνουσιν, οἱ δὲ τέμνονται· καὶ τέμνουσι μὲν οἱ πονηροὶ τοὺς ἀγαθοὺς, τέμνονται δὲ πάλιν ὑπὸ τῶν ἀγαθῶν οἱ πονηροὶ τὸ τοίνυν Πνεῦμα τὸ ἅγιον πρῶτως τεθέντι προσέχει λογισμῷ, καὶ πρὸς ἐκεῖνον κρίνει ἡμᾶς, ἢ ἀποδέχεται. Ὁ δὲ λέγω τοιοῦτόν ἐστιν. Ἔχω τινὰ φιλοξενίας λογισμὸν, καὶ τοῦτον ἔχω διὰ τὸν Κύριον, ἀλλ' οὗτος [79.1208d] ἐπελθόντος τοῦ πειράζοντος τέμνεται καὶ δόξης χάριν φιλοξενεῖν ὑποβάλλοντος.

If anyone thinks it shameful to live in rags, he should remember St. Paul, who 'in cold and nakedness' patiently awaited the 'crown of righteousness' (2 Cor. 11:27; 2 Tim. 4:8). The Apostle likened this world to a contest in an arena (cf. 1Cor 9: 24); how then can someone clothed with anxious thoughts run for 'the prize of the high calling of God' (Phil. 3: 14), or 'wrestle against principalities, against powers, against the rulers of the darkness of this world' (Eph 6:12) ? I do not see how this is possible; for just as a runner is obstructed and weighed down by clothing, so too is the intellect by anxious thoughts - if indeed the saying is true that the intellect is attached to its own treasure; for it is said, 'where your treasure is, there wilt your heart be also' (Mt, 6:21).

7. [Phl. 6] Sometimes thoughts are cut off, and sometimes they do the cutting off. Evil thoughts cut off good thoughts, and in turn are cut off by good thoughts. The Holy Spirit therefore notes to which thought we give priority and condemns or approves us accordingly. What I mean is something like this: the thought occurs to me to give hospitality and it is for the Lord's sake; but when the tempter attacks, this thought is cut off and in its place he suggests giving hospitality for the sake of display.

Πάλιν· ἔχω φιλοξενίας λογισμὸν πρὸς τὸ τοῖς ἀνθρώποις φανῆναι, ἀλλὰ καὶ οὗτος ἐπελθόντος κρείττονος λογισμοῦ διατέμνεται, τοῦ πρὸς τὸν Κύριον μᾶλλον ἢ τὴν ἀρετὴν ἀπευθύνοντος.

Again, the thought comes to me of giving hospitality so as to appear hospitable in the eyes of others. But this thought in its turn is cut off when a better thought comes, which leads me to practice this virtue for the Lord's sake and not so as to gain esteem from men. [In *PhK* there follows here *PhK* 7]

□ Ἄν οὖν διὰ τῶν ἔργων λοιπὸν τοῖς προτέροις ἐμμείνωμεν ὑπὸ τῶν δευτέρων πειραζόμενοι, μόνων τῶν προτέρων τεθέντων λογισμῶν ἔξομεν τοὺς μισθοὺς, διότι ἀνθρώποι ὄντες, καὶ παλαιότες δαίμοσιν, αἰεὶ κατέχειν τὸν ὀρθὸν λογισμὸν ἀφθαρτον οὐκ ἰσχύομεν, οὐδὲ πάλιν τὸν πονηρὸν λογισμὸν ἔχειν ἀπείραστον, [79.1209a] ἀρετῶν σπέρματα κεκτημένοι. Πλὴν ἐάν τις χρονίσῃ τῶν τεμνόντων λογισμῶν ἐν τῇ χώρᾳ τοῦ πειραζομένου καθίσταται, καὶ κατ' ἐκεῖνον λοιπὸν τὸν λογισμὸν ὁ ἄνθρωπος κινούμενος ἐνεργήσει.

[79.1209a] [p.176] **8.** Τῶν ἀγγελικῶν λογισμῶν, καὶ τῶν ἀνθρωπίνων καὶ τῶν ἐκ δαιμόνων ταύτην τὴν διαφορὰν μετὰ πολλῆς τῆς παρατηρήσεως ἐγνώκαμεν εἶναι, ὅτι πρῶτον μὲν οἱ ἀγγελικοὶ τὰς φύσεις τῶν πραγμάτων περιεργάζονται, καὶ τοὺς πνευματικοὺς αὐτῶν ἐξιχνιάζουσι λογισμοῦς. Οἷον, τίνος χάριν γεγένηται ὁ χρυσὸς, καὶ διὰ τί ψαμμώδης, καὶ κάτω πυ τοῖς μορίοις τῆς γῆς ἐγκατέσπαρται, καὶ μετὰ πολλοῦ καμάτου, καὶ πόνου εὐρίσκεται; ὅπως τε εὐρωθεὶς ὕδατι πλύνεται, καὶ πυρὶ παραδίδοται, καὶ οὕτως εἰς τεχνιτῶν ἐμβάλλεται χεῖρας, τῶν ποιούντων τῆς σκηνῆς τὴν λυχνίαν, καὶ [79.1209b] τὸ θυμιατήριον, καὶ τὰς θυῖσκας, καὶ τὰς φιάλας, ἐν αἷς οὐκέτι νυν πίνει διὰ τὴν χάριν τοῦ Σωτῆρος ἡμῶν ὁ Βαβυλώνιος βασιλεὺς, Κλεόπα δὲ φέρει καρδίαν καιομένην ὑπὸ τούτων μυστηρίων. Ὁ δὲ δαιμονιώδης λογισμὸς, ταῦτα μὲν οὔτε οἶδεν, οὔτε ἐπίσταται· μόνην δὲ τὴν κτῆσιν τοῦ αἰσθητοῦ χρυσοῦ ὑποβάλλει, καὶ τὴν ἐκ τούτου τρυφήν τε καὶ δόξαν ἐσομένην προλέγει· ὁ δὲ ἀνθρώπινος λογισμὸς, οὐδὲ τὴν κτῆσιν ἐπιζητεῖ, οὔτε τίνος περιεργάζεται σύμβολον ὁ χρυσὸς, ἀλλὰ μόνο εἰς τὴν διάνοιαν τοῦ χρυσοῦ τὴν μορφήν εἰσφέρει ψιλὴν, πάθους πλεονεξίας κεχωρισμένην· ὁ δὲ αὐτὸς λόγος, καὶ ἐπὶ τῶν ἄλλων πραγμάτων ῥηθήσεται, κατὰ τὸν κακὸνα τοῦτον μυστικῶς γυμναζόμενος.

8. (*Ph 7*) We have learnt, after much observation, to recognize the difference between angelic thoughts, human thoughts, and thoughts that come from demons. Angelic thought is concerned with the true nature of things and with searching out their spiritual essence . For example, why was gold created and scattered like sand in the lower regions of the earth, to be found only with much toil and effort? And how, when found, is it washed in water and committed to the fire, and then put into the hands of craftsmen who fashion it into the candlestick of the tabernacle and the censers and the vessels (cf. Ex. 25:22-39) from which, by the grace of our Saviour, the king of Babylon no longer drinks (cf. Dan 5:2, 3)? A man such as Cleopas brings a heart burning with these mysteries (cf. Lk 24:3 2). Demonic thought, on the other hand, neither knows nor can know such things. It can only shamelessly suggest the acquisition of physical gold, looking forward to the wealth and glory that will come from this. Finally, human thought neither seeks to acquire gold nor is concerned to know what it symbolizes, but brings before the mind simply the image of gold, without passion or greed. The same principle applies to other things as well.

[79.1209c] [p.180] 9. Ἔστι δαίμων, πλάνος λεγόμενος, καὶ ὑπὸ τὴν ἕω μάλιστα τοῖς ἀδελφοῖς παρίσταται, ὅστις περιάγει τοῦ ἀναχωρητοῦ τὸν νοῦν ἀπὸ πόλεως εἰς πόλιν, καὶ ἀπὸ οἰκίας εἰς οἰκίαν, καὶ ἀπὸ κώμης εἰς κώμην,⁵ ψιλὰς δῆθεν ἑπιπέσει τὰς συντυχίας ποιούμενον, καὶ γνωορίμοις τισὶ τυγχάνοντα, ἑπιπέσει καὶ λαλοῦντα μακρότερα, καὶ τὴν οἰκίαν πρὸς τοὺς ἀπαντῶντας κατάστασιν διαφθείροντα, καὶ μακρὰν γινόμενον, κατ' ὀλίγον τῆς γνώσεως τοῦ Θεοῦ, καὶ τῆς ἀρετῆς, καὶ τοῦ ἐπαγγέλματος λήθην λαμβάνοντα.

Δεῖ οὖν τὸν ἀναχωροῦντα, τοῦτον τηρεῖν, πόθεν τε α

παρχεται, καὶ ποῦ καταλήγει· οὐ γὰρ εἰς, οὐδὲ ὡς ἔτυχε μακρὸν ἐκεῖνον κύκλον ἐργάζεται, ἀλλὰ τὴν κατάστασιν τοῦ ἀναχωρητοῦ διαφθεῖρειν βουλόμενος, ταῦτα ποιεῖ, ἵνα ἐκκαυθεῖς [79.1209d] ἐκ τούτων ὁ νοῦς, καὶ ἐκ τῶν πολλῶν συντυχιῶν μεθυσθεῖς εὐθέως τῷ τῆς πορνείας, ἢ τῆς ὀργῆς, ἢ τῷ τῆς λύπης δαίμονι περιπέσει, οἵτινες μάλιστα λυμαίνονται τῆς καταστάσεως αὐτοῦ τὴν λαμπρότητα.

9. [Lk.tr.] There is a demon known as the one who leads astray, [‘wanderer’] who especially at dawn presents [himself] to the brothers, and leads around the *nous* of the solitary from city to city, from house to house, from village to village, pretending at first to simply carry on [holy] conversation; [but] then recognizing those it meets and talking at greater length: and in time it happens that, little by little it incurs forgetfulness of the knowledge of God, of virtue, and of its calling.

Therefore the solitary must watch this demon, noting where he comes from and where he ends up; for this demon does not make this long circuit without purpose and at random, but because he wishes to corrupt the state of the solitary, so that his intellect, overexcited by all this wandering, and intoxicated by its many meetings, may immediately fall prey to the demons of unchastity, anger or dejection - the demons that above all others destroy its inherent brightness.

⁵ *Phk* [p.48, η]: καὶ πρὸς κώμης ἐπιπέσει κώμην καὶ πρὸς οἰκίαν ἐπιπέσει οἰκίαν

□ Αλλ' ἡμεῖς, εἴπερ ἔχομεν σκοπὸν τοῦ γνῶναι σαφῶς τὴν τούτου πανουργίαν, μὴ ταχέως φθεγξώμεθα πρὸς αὐτὸν, μηδὲ δεικνύομεν τὰ γινόμενα, πῶς κατὰ τὴν διάνοιαν τὰς συντυχίας ἐργάζεται, καὶ τίνα τρόπον κατ' ὀλίγον συναυτῶν τὸν νοῦν πρὸς τὸν θάνατον, ἐπεὶ φεύξεται ἀφ' ἡμῶν· [79.1212a] ὀραῖσθαι γὰρ ταῦτα πράττων οὐ καταδέχεται· καὶ οὐδὲν λοιπὸν εἰσόμεθα ὧν μαθεῖν ἐσπουδάκαμεν, Ἀλλὰ καὶ ἄλλην μίαν ἡμέραν, ἢ καὶ δευτέραν συγχωρήσωμεν αὐτοῦ τὸ σκαιώρημα, λόγῳ μετὰ ταῦτα ἐλέγξαντες αὐτὸν φυγαδεύσωμεν.

[79.1212a] [p.182.26] ΚΕΦΑΛ. Θ'.

□ Αλλ' ἐπειδὴ κατὰ τὸν καιρὸν τοῦ πειρασμοῦ συμβαίνει, τεθολωμένον ὄντα τὸν μὴ ἀκριβῶς ἰδεῖν τὰ γεγόμενα, μετὰ τὴν ἀναχώρησιν τοῦ δαίμονος τοῦτο γινέσθω· καθεσθεις καθ' ἑαυτὸν, μνημόνευσον τῶν συμβεβηκότων σοι πραγμάτων, πόθεν τε ἤρξω καὶ ποῦ ἐπορεύθης, καὶ ἐν ποίῳ τόπῳ συνελήφθης ὑπὸ τοῦ πνεύματος τῆς πορνείας, ἢ τῆς ὀργῆς, ἢ τῆς λύπης, καὶ πῶς πάντα γέγονε τὰ γινόμενα, καὶ σαφῶς ταῦτα κατάμαθε, καὶ παράδος τῆς μνήμῃ ἵνα ἐχῆς ἐλέγχειν αὐτὸν προσιόντα, καὶ τὸν κρυπτόμενον ὑπ' αὐτοῦ τόπον καταμήνυε, καὶ οὐκ ἀκολουθήσεις αὐτὸν λοιπόν.

But if we really want to understand the cunning of this demon, we should not be hasty in speaking to him, or tell others what is taking place, how he is compelling us to make these visits in our mind and how he is gradually driving the intellect to its death -for then he will flee from us, as he cannot bear to be seen doing this; and so we shall not grasp any of the things we are anxious to learn. But, instead, we should allow him one more day, or even two, to play out his role, so that we can learn about his deceitfulness in detail; then, mentally rebuking him, we put him to flight.

(9. [not *Phk*]) But because during temptation the intellect is clouded and does not see exactly what is happening, do as follows after the demon has withdrawn. Sit down and recall in solitude the things that have happened: where you started and where you went, in what place you were seized by the spirit of unchastity, dejection or anger and how it all happened. Examine these things closely and commit them to memory, so that you will then be ready to expose the demon when he next approaches you. Try to become conscious of the weak spot in yourself which he hid from you, and you will not follow him again.

[79.1212b] Ἐὶ δὲ βούλει ποτὲ καὶ εἰς
μανίαν προκαλέσασθαι, ἔλεγχον αὐτὸν
εὐθύς ἐπιστάντα καὶ τὸν πρῶτον τόπον
εἰς ὃν εἰσηλθε φανέρωσον, καὶ τὸν
δεύτερον, καὶ τὸν τρίτον, πάνυ γὰρ
καλεπαίνει μὴ φέρων τὴν αἰσχύνην·
ἀπόδειξις δὲ ἔσται τοῦ καιρίως σε
φθέγγασθαι πρὸς αὐτὸν, τὸ πεφευγέναι
τὸν οἰσμὸν ἀπὸ σοῦ· ἀδύνατον γὰρ
λοιπὸν στήναι αὐτὸν φανερῶς
ἐλεγχόμενον, Τοῦτον δὲ ἡττηθέντα τὸν
τῆς πλάνης δαίμονα διαδέχεται ὕπνος
βαρύτατος, καὶ νέκρωσις μετὰ
ψυχρότητος πολλῆς τῶν βλεφάρων, καὶ
κασμοὶ ἄπειροι, καὶ ὤμοι βαρούμενοι,
καὶ ναρκῶντες, ἅπερ τῇ συντόνῳ
προσευχῇ διαλύσει τὸ Πνεῦμα τὸ ἅγιον.

If you wish to enrage him, expose him at
once when he reappears, and tell him just
where you went first, and where next,
and so on. For he becomes very angry
and cannot bear the disgrace. And the
proof that you spoke to him effectively is
that the thoughts he suggested leave you.
For he cannot remain in action when he
is openly exposed. The defeat of this
demon is followed by heavy sleepiness
and deadness, together with a feeling of
great coldness in the eyelids, countless
yawnings, and heaviness in the
shoulders. But if you pray intensely all
this is dispersed by the Holy Spirit.

[79.1212c] [p.184] **10.** Πάνυ τὸ μῖσος τὸ κατὰ δαιμόνων ἡμῖν πρὸς σωτηρίαν συμβάλλεται καὶ πρὸς τὴν ἐργασίαν τῆς ἀρετῆς ἐστὶν ἐπιτήδειον· καὶ τοῦτο ἐκτρέφειν ἐν ἑαυτοῖς, ὥσπερ τι γέννημα ἀγαθὸν οὐκ ἰσχύομεν, τῶν φιληδόνων πνευμάτων διαφθειρόντων αὐτὸ, καὶ πρὸς φιλίαν, καὶ συνήθειαν πάλιν τὴν ψυχὴν εκκαλουμένων· ἀλλὰ ταύτην τὴν φιλίαν, μᾶλλον δὲ τὴν δυσίατον γάργαιναν ὁ ἰατρὸς τῶν ψυχῶν δι' ἐγκαταλείψεως θεραπεύει· συγχωρεῖ γὰρ τι φοβερὸν παθεῖν ἡμᾶς ὑπ' αὐτῶν νύκτωρ ἢ μεθ' ἡμέραν, καὶ πάλιν [79.1212d] ἡ ψυχὴ πρὸς τὸ ἀρχέτυπον μῖσος ἐπανατρέχει διδασκομένη πρὸς τὸν Κύριον λέγειν, κατὰ τὸν Δαβὶδ, το « Τέλειον μῖσος ἐμίσουν αὐτούς, εἰς ἐχθρούς ἐγενοντό μοι. » Οὗτος γὰρ τέλειον μῖσος μισεῖ τοὺς ἐχθρούς, ὁ μήτε κατ' ἐνέργειαν, μήτε κατὰ διάνοιαν ἀμαρτάνων· ὅπερ τῆς πρώτης, καὶ τῆς μεγίστης ἐστὶν ἀπαθείας τεκμήριον.

10. (Ph 9) Hatred against the demons contributes greatly to our salvation and helps our growth in holiness. But we do not of ourselves have the power to nourish this hatred into a strong plant, because the pleasure - loving spirits restrict it and encourage the soul again to indulge in its old habitual loves. But this indulgence - or rather this gangrene that is so hard to cure - the Physician of souls heals by abandoning us. For He permits us to undergo some fearful suffering night and day, and then the soul returns again to its original hatred, and learns like David to say to the Lord: `I hate them with perfect hatred: I count them my enemies' (Ps.139:22). For a man hates his enemies with perfect hatred when he sins neither in activity nor in mind - which is the first and greatest sign of apatheia.

[79.1212d] [p.188] **11.** Περὶ δὲ τοῦ δαίμονος, τοῦ τὴν ψυχὴν ἀναισθητεῖν ποιούντος, τί δεῖ λέγειν; Ἐγὼ γὰρ δέδοικα ¹καὶ¹ γράφειν περὶ αὐτοῦ, πῶς ἡ ψυχὴ τῆς οἰκείας ἐξίσταται καταστάσεως· παρὰ γὰρ τὸν καιρὸν τῆς ὠπιδημίας αὐτοῦ, καὶ τὸν φόβον τοῦ Θεοῦ, καὶ τὴν εὐλάβειαν [1213a] ἀποδύεται, καὶ τὴν ἁμαρτίαν, οὐχ ἁμαρτίαν εἶναι λογίζεται, καὶ τὴν παρανομίαν οὐ νομίζει παρανομίαν, κολάσεως δὲ καὶ κρίσεως αἰωνίου, ὡς ψιλοῦ ῥήματος μέμνηται, καταγελα δὲ ὄντως σεισμοῦ πυρφόρου, καὶ Θεὸν μὲν δῆθεν ὁμολογεῖ, τί δὲ προσέταξεν οὐκ ἐπίσταται.

τύπτεις εἰς τὰ στήθη, κινουμένης αὐτῆς πρὸς τὴν ἁμαρτίαν, καὶ αὕτη οὐκ αἰσθάνεται. Ἀπὸ Γραφῶν διαλέγη, καὶ ὅλη πεπώρωται, καὶ οὐκ ἀκούει· ὄνειδος αὐτῇ τὸ παρὰ τῶν ἀνθρώπων προσφέρεις, καὶ οὐ λογίζεται τὴν παρὰ τοῖς ἀνθρώποις αἰσχύνην, καὶ αὕτη ὅλως οὐ συνίησι, δίκην χοίρου καμμύσαντος ὀφθαλμοῦς, καὶ τὸν φραγμὸν διακόπτοντος· τοῦτον δὲ τὸν δαίμονα κενодиξίας χρονίσαντες ἐπάγουσι λογισμοὶ, οὐ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ.

11. [*Phk 10*] Now concerning the demon who makes the soul insensitive, what is it proper to say? For I am afraid to write about him, how the soul departs from its own habitual state: for at the time of his approach [the soul] strips itself of reverence and the fear of God, no longer regarding sin as sin, or wickedness as wickedness; it looks on judgment and the eternal punishment of hell as mere words; it laughs at the fire which causes the earth to tremble; and, while supposedly confessing God, it has no understanding of His commandments.

You may beat your breast as such a soul draws near to sin, but it takes no notice. You recite from the Scripture, yet it is wholly indifferent and will not hear. You point out its shame and disgrace among men, and it ignores you, like a pig that closes its eyes and charges through a fence. This demon gets into the soul by way of long-continuing thoughts of self-esteem; and unless ‘those days are shortened, no flesh will be saved’ (Mt 24 22).

Καὶ γὰρ [79.1213b] τῶν σπανίως παραβαλλόντων τοῖς ἀδελφοῖς, ἐστὶ καὶ ἡ αἰτία πρόδηλος· ἐπὶ συμφοραῖς γὰρ ἐτέρων ἢ ἐν νόσοις πιεζομένων, ἢ ἐν φυλακαῖς δυστυχοῦντων, ἢ αἰφνιδίως περιπιπτόντων θανάτοις, φυγαδεύεται οὗτος, τῆς ψυχῆς κατὰ μικρὸν καταनुσσομένης, καὶ εἰς συμπάθειαν ἐρχομένης, καὶ διαλυομένου τοῦ δαιμονίου πωρώματος, ὧν ἡμεῖς ἀποροῦμεν διὰ τὴν ἔρημον, καὶ τὴν σπάνιν τῶν παρ' ἡμῖν ἀσθενούντων.

[79.1213b] ΚΕΦΑΛ. IB'. Τοῦτον τὸν δαίμονα μάλιατα φυγαδεύων ὁ Κύριος ἐν τοῖς Εὐαγγελίοις προσέταξεν ἀσθενοῦντας ὄρα, [79.1213c] καὶ τοὺς ἐν φυλακῇ ἐπεσκεψασθέ με, καὶ ἐν φυλακῇ καὶ ἦλθετε πρὸς με. » Πλὴν τοῦτο ἰστέον, εἴ τις τῶν ἀναχωρητῶν, περιπεσὼν τούτῳ τῷ δαίμονι, λογισμοὺς οὐκ ἔλαβε πορνικούς, ἢ τὸν οἶκον ἀκηδίας οὐ κατέλιπεν, οὗτος σωφροσύνην, καὶ ὑπομονὴν ἀπ' οὐρανῶν ἐδέξατο κατελθούσας, καὶ μακάριός συναυλίζεσθαι προαιροῦνται, φυλαττέσθωσαν τούτου τοῦ [p.192] δαίμονος. Ἐγὼ γὰρ περὶ αὐτοῦ πλεον τι λέγειν, ἢ γράφειν, καὶ τοὺς ἀνθρώπους αἰσχύνομαι.

This is one of those demons that seldom approach brethren living in a community. The reason is clear: when people round us fall into misfortune, or are afflicted by illness, or are suffering in prison, or meet sudden death, this demon is driven out; for the soul has only to experience even a little compunction or compassion and the callousness caused by the demon is dissolved. We solitaries lack these things, because we live in the wilderness and sickness is rare among us.

[12. not PhK.] It was to banish this demon especially that the Lord enjoined us in the Gospels to call on the sick and visit those in prison. For 'I was sick,' He says, 'and you visited Me' (Mt 25:36). But you should know this: if an anchorite falls in with this demon, yet does not admit unchaste thoughts or leave his cell out of listlessness, this means he has received the patience and self-restraint that come from heaven, and is blessed with dispassion. Those, on the other hand, who profess to practise godliness, yet choose to have dealings with people of the world, should be on their guard against this demon. I feel ashamed to say or write more about him.

(The Demon of Sadness)

[79.1213d] ΚΕΦΑΛ. ΙΓ'. [p.192] **12.**

Πάντες οί δαίμονες φιλήδονον
διδάσκουσι τήν ψυχήν· μόνος δὲ ὁ τῆς
λύπης δαίμων, τοῦτο πράττειν οὐ
καταδέχεται, ἀλλὰ καὶ τῶν εἰσελθόντων
τοὺς λογισμοὺς διαφθείρει, πᾶσαν
ἡδονὴν περικόπτων καὶ ξηραίνων αὐτὴν
διὰ τῆς λύπης. Εἵπερ ἀνδρὸς λυπηροῦ
ξηρίνεται ὅστᾳ, καὶ μετρίως μὲν
πολεμῶν δόκιμον τὸν ἀναχωρητὴν
ἀπεργάζεται· πείθει γὰρ αὐτὸν μηδὲν
τῶν κοσμοῦ τούτου προσίεσθαι, καὶ
πᾶσαν ἡδονὴν περιστάσθαι, πλεῖον δὲ
προσκαρτερῶν, γεννᾷ λογισμοὺς
ὑπεξάγειν ἑαυτὸν τῇ ψυχῇ
συμβουλευόντας, ἢ φευγειν τῶν τόπων
μακρὰν [1216a] ἀναγκάζοντας· ὅπερ
λελόγισται ποτε, καὶ πέπονθε καὶ ὁ
ἅγιος Ἰωβὺ πὸ οὗτου παρενοχλούμενος
τοῦ δαίμονος· « Εἶθε γὰρ δυναίμην,
φησὶν, ἑμαυτὸν χειρώσασθαι, ἢ δεηθεὶς
γε ἑτέρου, καὶ ποιήσει μοι τοῦτο.»

Τούτου τοῦ δαίμονος σύμβολόν ἐστιν ἡ
ἐχίδνα, τὸ θηρίον, ἧς ἡ φύσις
φιλανθρώπως διδομένη, τοὺς τῶν
ἄλλων θηρίων ἰοὺς διαφθείρει τὸ ζῶον.
Τούτῳ τῷ δαίμονι παρέδωκεν ὁ Παῦλος
τὸν ἐν Κορίνθῳ παρανομήσαντα, διὸ κὶ
γράφει πάλιν σπουδαίως· « Κυρώσατε,
λέγων τοῖς Κορινθίοις, ἰς αὐτὸν ἀγάπην,
ἵνα μὴ ποτε τῇ περισσοτέρᾳ λύπῃ
καταποθῆ ὁ τοιοῦτος. » Ἄλλ' οἶδε τοῦτο
θλίβον τοὺς ἀνθρώπους τὸ πνεῦμα καὶ
μετανοίας αὐτοῖς ἀγαθῆς πρόξενον
γίνεσθαι·

12. [POhK 11] All the demons teach
the soul to love pleasure; only the demon
of dejection refrains from doing this,
since he corrupts the thoughts of those he
enters by cutting off eve? pleasure of the
soul and drying it up through dejection,
for `the bones of the dejected are dried
up' (Pr 17:22 LXX). Now if this demon
attacks only to a moderate degree, he
makes the anchorite more resolute; for he
encourages him to seek nothing worldly
and to shun all pleasures. But when the
demon remains for longer, he encourages
the soul to give up, or forces it to run
away. Even Job was tormented by this
demon, and it was because of this that he
said: 'O that I might lay hands upon
myself, or at least ask someone else to do
this for me' (Job 30:24. LXX).

The symbol of this demon is the viper.
When used in moderation for man's
good, its poison is an antidote against
that of other venomous creatures, but
when taken in excess it kills whoever
takes it. It was to this demon that Paul
delivered the man at Corinth who had
fallen into sin. That is why he quickly
wrote again to the Corinthians saying:
'Confirm your love towards him... lest
perhaps he should be swallowed up with
too great dejection' (2 Cor. 2: 7-8). He
knew that this spirit, in troubling men,
can also bring about true repentance.

ὄθεν καὶ ὁ ἅγιος Ἰωάννης ὁ Βαπτιστῆς, τοὺς [79.1216b] ὑπὸ τούτου κεντουμένους τοῦ δαίμονος, καὶ προσφεύγοντας τῷ Θεῷ· « Γεννήματα ἐχιδνῶν, φησὶ, τίς ὑμῖν ὑπέδειξε φυγεῖν ἀπὸ τῆς μελλούσης, καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. » Πλὴν ἅς ὁ τὸν Ἀβραάμ μιμησάμενος, καὶ ἐξελθὼν ἐκ τῆς γῆς αὐτοῦ, καὶ ἐκ τῆς συγγενείας, αὐτὸς καὶ τούτου τοῦ δαίμονος γέγονεν ἰσχυρότερος.

[79.1216b] [p.196] **14.** Εἴ τις θυμοῦ κεκράτηκεν, οὗτος δαιμόνων κεκράτηεν, εἰ δέ τις τούτω τῷ πάθει δεδούλωται, οὗτος [79.1216c] μοναδικοῦ βίου ἐστὶ παντελῶς ἀλλότριος, καὶ ξένος τῶν ὁδῶ τοῦ Σωτῆρος ἡμῶν· εἴπερ αὐτὸς ὁ Κύριος ἡμῶν λέγεται διδάσκειν τοὺς πραεῖς τὰς ὁδοὺς αὐτοῦ· διὸ καὶ δυσθήρατος γίνεται τῶν ἀναχωρούντων ὁ νοῦς, εἰς τὸ τῆς πραότητος φεύγων πεδίον· οὐδεμίαν γὰρ τῶν ἀρετῶν σχεδὸν οὕτω δεδοίκασιν οἱ δαίμονες, ὡς πραῦτητα· ταύτην γὰρ καὶ Μωϋσῆς ἐκεῖνος ἐκέκτητο, πραῦς παρὰ πάντας τοὺς ἀνθρώπους κληθεὶς. Καὶ ὁ ἅγιος δὲ Δαβὶδ ἀξίαν ταύτην τῆς τοῦ Θεοῦ μνήμης ἀπεφθέγγετο εἶναι· « Μνήσθητι Κύριε, λέγων, τοῦ Δαβὶδ, καὶ πάσης τῆς πραότητος αὐτοῦ.»

It was for this reason that St. John the Baptist gave the name 'progeny of Vipers' to those who were goaded by this spirit to seek refuge in God, saying: 'Who has warned you to flee from the anger to come? Bring forth fruits, then, that testify to your repentance; and do not think that you can just say within yourselves, We have Abraham as our father' (Mt. 3:7-9). But if a man imitates Abraham and leaves his country and kindred (cf. Gen. 12: 1), he thereby becomes stronger than this demon.

(The Acquisition of Gentleness)

14. [PhK 12] He who has mastery over his incensive power has mastery also over the demons. But anyone who is a slave to it is a stranger to the monastic life and to the ways of our Saviour, for as David said of the Lord: 'He will teach the gentle His ways' (Ps 25:9). The intellect of the solitary is hard for the demon to catch, for it shelters in the land of gentleness. There is scarcely any other virtue which the demons fear as much as gentleness. Moses possessed this virtue, for he was called 'very gentle, above all men' (Num 12:3) And David showed that it makes men worthy to be remembered by God when he said: 'Lord, remember David and all his gentleness' (Ps 132:1 I. LXX).

Ἀλλὰ καὶ αὐτὸς ὁ Σωτὴρ μιμητὰς ἡμᾶς ἐκέλευσε γενέσθαι τῆς ἐκείνου πραότητος· « Μάθετε ἀπ' ἐμοῦ, λέγων, ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.» [79.1216d] Εἰ δέ τις βρωμάτων μὲν, καὶ πομάτων, ἀπέχοιτο, θυμὸν δὲ λογισμοῖς πονηροῖς ἐρεθίζει, οὗτος ἔοικε ποντοποροῦση νηϊ, καὶ ἐχούση δαίμονα κυβερνήτην, διὰ προσεκτέον, ὅση δύναμις, τῷ ἡμετέρῳ κυνὶ, καὶ διδακτέον αὐτὸν, τοὺς λύκους μόνους διαφθείρειν, καὶ μὴ τὰ πρόβατα κατεσθίειν, πᾶσαν ἐνδεικνύμενον πραότητα πρὸς πάντας ἀνθρώπους.

[79.1216d] [p.198] **14.** Μόνος τῶν λογισμῶν ὁ τῆς κενοδοξίας ἐστὶ πολύυλος, ζαὶ ὅλον σχεδὸν περιλαμβάνων τὴν οἰκουμένην, καὶ πᾶσι τοῖς δαίμοσιν ὑπανοίγων τὰς θύρας, ὥσπερ [79.1217a] τις προδότης πονηρὸς ἀγαθῆς γενόμενος πόλεως. Διὸ καὶ πάνυ ταπεινοῖ τοῦ ἀναχωροῦντος τὸν νοῦν, πολλῶν λόγων αὐτὸν καὶ πραγμάτων πληρῶν, καὶ τὰς προσευχὰς αὐτοῦ λυμαινόμενος δι' ὧν πάντα τὰ τῆς ψυχῆς αὐτοῦ τραύματα θεραπεύειν σπουδάζει. Τοῦτον τὸν λογισμὸν συναύξουσι πάντες ἡττηθέντες οἱ δαίμονες, καὶ πάλιν δι' αὐτοῦ πάντες εἰς τὰς ψυχὰς λαμβάνουσιν εἴσοδον, ποιοῦντες ὄντως τὰ ἔσχατα, χεῖρονα τῶν πρώτων.

And the Saviour Himself also enjoined us to imitate Him in His gentleness, saying: `Learn from Me; for I am gentle and humble in heart: and you will find rest for your souls' (Mt 11:29). Now if a man abstains from food and drink, but becomes incensed to wrath because of evil thoughts, he is like a ship sailing the open sea with a demon for pilot. So we must keep this watchdog under careful control, training him to destroy only the wolves and not to devour the sheep, and to show the greatest gentleness towards all men.

(The Thought of Vainglory)

14. [PhK 13] In the whole range of evil thoughts, none is richer in resources than self-esteem; for it is to be found almost everywhere, and like some cunning traitor in a city it opens the gates to all the demons. So it greatly debases the intellect of the solitary, filling it with many words and notions, and polluting the prayers through which he is trying to heal all the wounds of his soul. All the other demons, when defeated, combine to increase the strength of this evil thought; and through the gateway of self-esteem they all gain entry into the soul, thus making a man's last state worse than his first (cf. Mt 12:45).

□ Εκ τούτου δὲ γεννᾶται τοῦ λογιμοῦ, καὶ ὁ τῆς ὑπερηφανίας ἐκεῖνος, ὁ τὸ ἀποσφράγισμα τῆς ὁμοιώσεως, καὶ τὸν στέφανον τοῦ κάλλους ἀπ' οὐρανῶν εἰς γῆν κατασεΐσας. Ἀλλ' ἀποπήδησον τούτου, καὶ μὴ χρονίσῃς, ἵνα μὴ προδῶμεν ἄλλοις τὴν ζωὴν ἡμῶν, καὶ τὸν ἡμέτερον βίον ἀνελεήμοσι. Τοῦτον δὲ τὸν δαίμονα φυγαδεύει [p.202] ἐκτενῆς προσευχῇ, [79.1217b] καὶ τὸ μηδὲν ἐκόντα ποιεῖν, τῶν συνελούντων πρὸς τὴν ἐπάρατον δόξαν.

Self-esteem gives rise in turn to pride, which cast down from heaven to earth the highest of the angels, the seat of God's likeness and the crown of all beauty. So turn quickly away from pride and do not dally with it, in case you surrender your life to others and your substance to the merciless (cf. Pr 5:9). This demon is driven away by intense prayer and by not doing or saying anything that contributes to the sense of your own importance.

(The Beginnings of Impassibility and Vainglory)

[p.202] **15.** Ὄταν ὀλίγη ἀπαθεία τῶν ἀναχωρούντων ὁ νοῦς ἐπιλάβηται, τότε κενοδοξία ἵππον κτησάμενος, εὐθέως ἐλαύνει κατὰ τὰς πόλεις ἄκρατον ἐκ τῆς δόξης ἐμφορούμενος ἔπαινον, ᾧ, κατ' οἰκονομίαν, τὸ πνεῦμα τῆς πορνείας ἀπαντήσαν, καὶ εἰς ἓνα τῶν συφεῶν ἀποκλεῖσαν τοῦτον, παιδεύει αὐτὸν μηκέτι πρὸ τῆς τελείας ὑγείας καταλιμπάνειν τὴν κλίνην, μηδὲ τοὺς ἀτάκτους τῶν ἀρρώστων μειῖσθαι, οἵτινες, ἔτι λείψανα τῆς ἀσθενείας ἐν ἑαυτοῖς περιφέροντες, ὁδοῖς ἑαυτοῦς, καὶ λουτροῖς ἀκαίροις ἐπιδιδόασιν, καὶ τοῖς ἐξ ὑποστροφῆς νοσήμασι περιπίπτουσι. Διόπερ καθεζόμενοι μᾶλλον προσέχωμεν ἑαυτοῖς, ὡς, προκόπτοντες μὲν ἐν ἀρετῇ, [79.1217c] δυσκίνητοι πρὸς κακίαν γινόμεθα, ἀνακαινούμενοι δὲ ἐν τῇ γνώσει, ποικίλων προσλαμβάνομεν πλῆθος θεωρημάτων, ὑψούμενοι δὲ πάλιν κατὰ τὴν προσευχὴν φανερώτερον τὸ τοῦ Σωτῆρος ἡμῶν ἐποπτεύσομεν φῶς.

15. [*PhK 14*]. When the intellect of the solitary attains some small degree of dispassion, it mounts the horse of self-esteem and immediately rides off into cities, taking its fill of the lavish praise accorded to its repute. But by God's providence the spirit of unchastity now confronts it and shuts it up in a sty of dissipation. This is to teach it to stay in bed until it is completely recovered and not to act like disobedient patients who, before they are fully cured of their disease, start taking walks and baths and so fall sick again. Let us sit still and keep our attention fixed within ourselves, so that we advance in holiness and resist vice more strongly. Awakened in this way to spiritual knowledge, we shall acquire contemplative insight into many things; and ascending still higher, we shall receive a clearer vision of the light of our Saviour.

(Demonic Ingenuity - the Example of Fornication)

[1217C] [p.204] **16.** Πάσας μὲν τὰς κακουργίας τῶν δαιμόνων γράφειν οὐ δύναμαι, καὶ τὰς κακοτεχνίας αὐτῶν καταλέγειν αἰσχύνομαι, δεδοικῶς ὡν ἐντευξομένων τοὺς ἀπλουστέρους. πλὴν δὲ τοῦ πνεύματος τῆς πορνείας, ἄκουε πανουργίαν. Ὅταν τις τοῦ ἐπιθυμητικοῦ μέρους κτήσῃται ἀπάθειαν, καὶ οἱ αἰσχροὶ λογισμοὶ λοιπὸν ὑπόψυχοι γένωνται, τὸ τηρικαῦτα εἰσάγει [79.1217d] ἄνδρας τε, καὶ γυναῖκας παίζοντας μετ' ἀλλήλων, καὶ αἰσchrῶν πραγμάτων, καὶ σχημάτων τὸν ἀναχωρητὴν καθίστησι θεατὴν.

□ Ἀλλ' οὗτος ὁ πειρασμὸς οὐκ ἔστι τῶν χρονιζόντων· προσευχὴ γὰρ σύντονος, καὶ δίαιτα στενωτάτη μετὰ ἀγρυπνίας καὶ γυμνασίας θεωρημάτων πνευματικῶν ὥσπερ νέφος αὐτὸν ἄνυδρον ἐπελαύνει. Ἔστι δὲ ὅτε καὶ τῶν σαρκῶν ἐφάπτεται, πρὸς τὴν ἄλογον πύρωσιν αὐτὰς ἐκμογλεύων, καὶ ἄλλα δὲ τινα μυρία προσμηχανᾶται ὁ παμπόνηρος οὗτος, ἅπερ οὐκ ἀναγκαῖον δημοσιεῦσαι, καὶ γραφῇ παραδοῦναι.

Συβάλλεται δὲ σφόδρα πρὸς τοὺς λογισμοὺς καὶ ζέσις θυμοῦ κατὰ τοῦ δαίμονος κινηθεῖσα, ὅνπερ θυμὸν μάλιστα δέδοικεν ἐπὶ τοῖς λογισμοῖς ταρασσόμενον, καὶ διαφθείροντα, αὐτοῦ τὰ [79.1220a] νοήματα·

[p.206 l.20] καὶ τοῦτό ἐστι τὸ, « ὀργίξεσθε, καὶ μὴ ἁμαρτάνετε », [p.208] χρήσιμον φάρμακον ἐν τοῖς πειρασμοῖς τῆ ψυχῆ προσαγόμενον. [1.22]

16. [Ph 15] I cannot write about all the villainies of the demons; and I feel ashamed to speak about them at length and in detail, for fear of harming the more simple-minded among my readers. But let me tell you about the cunning of the demon of unchastity. When a man has acquired dispassion in the appetitive* part of his soul and shameful thoughts cool down within him, this demon at once suggests images of men and women playing with one another, and makes the solitary a spectator of shameful acts and gestures.

But this temptation need not be permanent; For intense prayer, a very frugal diet, together with vigils and the development of spiritual contemplation, drive it away like a light cloud. There are times when this cunning demon even touches the flesh, inflaming it to uncontrolled desire; and it devises endless other tricks which need not be described.

Our incensive power is also a good defense against this demon. When it is directed against evil thoughts of this kind, such power fills the demon with fear and destroys his designs.

[LD]And this is [the meaning] of the [text]: *Be angry, and do not sin* (Ps. 4:5). It is useful to apply to the soul this medicine [of anger] in temptations.

Μιμεῖται δὲ καὶ ὁ τῆς ὀργῆς τοῦτον τὸν δαίμονα, καὶ πλάττει, καὶ αὐτὸς τινὰς τῶν γεγεννηκότων, ἢ φίλων, ἢ συγγενῶν, ἢ οἰκείων ὑβρίζομένους, καὶ τυπτομένους ὑπο ἀναξίων, καὶ τῶν ἀνχωρούντων ἀναινεῖ τὸν θυμὸν, ὥστε φθέγγασθαι τι πονηρὸν ἢ ποιῆσαι πρὸς τοὺς φαινομένους κατὰ διάνοιαν, οἷς οὐ προσέχειν ἀναγκαῖον, καὶ ταχέως ἐξαρπάζειν ἀπὸ τῶν τοιούτων εἰδώλων τὸν καιρὸν τῆς προσευχῆς, ὥσπερ δαλλὸς καπνιζόμενος. Τούτοις δὲ τοῖς πειρασμοῖς οἱ θυμῶδεις περιπίπτουσι, καὶ μάλιστα οἱ ῥαδίως πρὸς τὰς ὀργὰς ἐξαπτόμενοι, οἵτινες μακρὰν [79.1220b] εἰσι καθαρὰς προσευχῆς, καὶ τῆς γνῶσεως τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

[79,1220b] ΚΕΦΑΛ.ΙΖ'. [p.208] 17. Τὰ νοήματα τοῦ αἰῶνος τούτου ὁ Κύριος καθάπερ [p.210] πρόβατά τινα τῷ ἀγαθῷ ποιμένι τῷ ἀνθρώπῳ παρέδωκε· « Καὶ γὰρ, φησί, σὺν τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτοῦ », συζεύξας αὐτῷ θυμὸν καὶ ἐπιθυμίαν πρὸς βοήθειαν, ἵνα, διὰ μὲν τοῦ θυμοῦ, φευγαδεύῃ τὰ τῶν λύκων νοήματα, διὰ δὲ τῆς ἐπιθυμίας στέργῃ τὰ πρόβατα, καὶ ὑπὸ τῶν ὑετῶν καὶ ἀνέμων πολλάκις βαλλόμενος·

The demon of anger employs tactics resembling those of the demon of unchastity. For he suggests images of our parents, friends or kinsmen being gratuitously insulted; and in this way he excites our incensive power, making us say or do something vicious to those who appear in our minds. We must be on our guard against these fantasies and expel them quickly from our mind, for if we dally with them, they will prove a blazing firebrand to us during prayer. People prone to anger are specially liable to fall into these temptations; and if they do, then they are far from pure prayer and from the knowledge of our Saviour Jesus Christ.

(The Need to Defend Good Thoughts)

17. [Ph 16] The concepts of this present world - these the Lord gave to man, like sheep to a good shepherd: for it is written, *He has placed the world in his heart*; (Eccl. 3:11) yoking to him indignation and desire for [his] support, so that with the first he may drive away the concepts of wolves, while with desire he may lovingly tend the sheep, assailed as he often is by the rain and winds.

ἔδωκε πρὸς τούτοις καὶ νομὸν, ὅπως ποιμαίνει τὰ πρόβατα, καὶ τόπον χλόης, καὶ ὕδωρ ἀναπαύσεως καὶ ψαλτήριον καὶ κιθάραν καὶ ῥάβδον καὶ βακτηρίαν, ἵν' ἐκ ταύτης τῆς ποιμνης καὶ τραφῆ καὶ ἐνδύσῃται καὶ χόρτον ὀρεινὸν συναγάγῃ· « Τίς γὰρ, φησὶ, ποιμαίνει ποιμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποιμνης οὐκ ἐσθίει; »

Δεῖ οὖν τὸν ἀναχωροῦντα φυλάττειν νύκτωρ, καὶ μεθ' ἡμέραν τοῦτο τὸ ποιμνιον, μήτι τῶν νοημάτων γένηται θηριάλωτον, ἢ λησταῖς περιπέση, εἰ δὲ ἄρα τι τοιοῦτο συμβαίῃ κατὰ τὴν νάπην, εὐθέως ἐξαρπάξειν ἐκ τοῦ στόματος τοῦ λέοντος ἢ τῆς ἄρκτου.

Γίνεται δὲ τὸ νόημα τὸ περὶ τοῦ ἀδελφοῦ θηριάλωτον, εἰ μετὰ μίσους νέμοι τὸ ἐν ἡμῖν, καὶ τὸ περὶ τῆς γυναικὸς, εἰ μετ' αἰσχρᾶς ἐπιθυμίας στρέφοιτο παρ' ἡμῖν, καὶ τὸ τοῦ ἀργυρίου, καὶ τοῦ χρυσίου, εἰ μετὰ πλεονεξίας αὐλίζοιτο. Καὶ τὰ νοήματα τῶν ἁγίων χαρισμάτων, [79,1220d] εἰ μετὰ κενοδοξίας κατὰ διάνοιαν βόσκοιτο· καὶ ἐπὶ τῶν ἄλλων δὲ νοημάτων ὡσαύτως συμβήσεται, κλεπτομένων τοῖς πάθεσιν.

[God] also gave him pasture so that he may shepherd the sheep, as well as a verdant place and refreshing water (cf. Ps. 23: 2), [the] Psalter and a harp (*kithara*), a rod and a staff; so that from these sheep he is fed and clothed and gathers provender. For it is written, *Does anyone feed a flock and not drink its milk?* (1 Cor. 9:7).

It is therefore proper for the anchorite to guard this flock at night and by day, so that the concepts are neither caught by wild beasts nor fall into thieves' hands: if this should happen in the wooded valley he must immediately snatch [it] from the mouth of the lion or the bear (cf. 1 Sam.: 7: 35).

It is thus that the thought of a brother is caught by wild beasts - if it pastures what is within us with with hatred: with regard to a woman, if we turn aside to shameful desire; with regard to gold and silver, if we settle down with greed. And the concepts of the holy gifts [of God are caught by wild beasts] if we mentally graze on vainglory: and the same happens in the case of other concepts if they are plundered by the passions.

[79,1220d] ΚΕΦΑΛ.ΙΗ΄. Οὐ μόνον δὲ ἐν τῇ ἡμέρᾳ δεῖ ταῦτα τηρεῖν, ἀλλὰ καὶ νύκτωρ ἀγρυπνοῦντας φυλάττειν. Συμβαίνει γὰρ καὶ φανταζόμενον αἰσχρῶς, καὶ πονηρῶς, ἀπολέσαι τὸ ἴδιον· καὶ τοῦτο ἐστὶ τὸ ὑπὸ τοῦ ἁγίου λεγόμενον Ἰακώβ· « Οὐκ ἐνήνοχα σοὶ πρόβατον θηριάλωτον, ἀπ' ἐμαυτοῦ ἀπετίννουν κλέμματα ἡμέρας, καὶ κλέμματα [79.1221a] νυκτὸς, καὶ ἐγενόμην συγκαιόμενος τῷ καύσωνι τῆς ἡμέρας, καὶ τῷ παγετῷ τῆς νυκτὸς, καὶ ἀφίστατο ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου; »

[p.212.17:32] Εἰ δέ τις ἐκ τοῦ καμάτου καὶ ἀκηδία ἡμῖν προσγένηται, μικρὸν ἀναδραμόντες ἐπὶ τὴν τῆς γνώσεως πέτραν τῷ ψαλτηρίῳ προσομιλήσωμεν, πλήσσοντες διὰ τῶν ἀρετῶν τῆς γνώσεως τὰς χορδὰς· βοσκήσωμεν δὲ πάλιν ὑπὸ τὸ Σιναῖον ὄρος τὰ πρόβατα, ἵνα ὁ θεὸς τῶν πατέρων ἡμῶν καὶ ἡμᾶς ἐκ τῆς βάρου [p.214.17:38-39] καλέσῃ, καὶ τοὺς λόγους τῶν σημείων, καὶ τῶν τεράτων καὶ ἡμῖν χαρίσῃται.

It is fitting not only to protect this [flock] by day, but also to guard [it] by keeping vigil at night. For it happens that by fantasizing shamefully and wickedly one may lose what is one's own; and this is what was said by holy Jacob: *I did not bring you a sheep caught by wild beasts; from my own [resources] I made good the thefts by day and the thefts by night, and I was burned with heat by day, and with frost by night, and sleep departed from my eyes.* (Gen. 31: 39-40.lxx)

And if, weary from our toil, a certain *acedia* overtakes us we should climb up a little onto the rock of knowledge and converse with the Psalter, (cf. Ps 48:5) plucking with the virtues the strings of knowledge: let us again tend our sheep as they pasture below Mount Sinai, so that the God of our fathers may also call to us out of the bush (cf. Exod. 3:1-6) and grant us the *logoi* of the signs and the wonders. (cf. Exod. 7:9, 11:9-10)

(Two Categories of Demons)

[79.1224B] ΚΕΦΑΛ. ΚΑ' 18.

[p.214.] Τῶν ἀκαθάρτων δαιμόνων, οἱ μὲν τὸν ἄνθρωπον, ὡς ἄνθρωπον ἐκπειράζουσιν, οἱ δὲ τὸν ἄνθρωπον, ὡς ζῶον ἄλογον ἐκταράσσουσι, καὶ οἱ μὲν πρῶτοι παρβάλλοντες, κενοδοξίας, ἢ ὑπερηφανίας, ἢ φθόνου, ἢ κατηγορίας ἡμῖν ἐμβάλλουσι νοήματα, ἅπερ οὐδενὸς ἄπτεται τῶν ἀλογων· οἱ δὲ δεύτεροι, προσεγγίζοντες, θυμὸν, ἢ ἐπιθυμίαν [79.1224c] παρὰ φύσιν κινουῦσι. Ταῦτα γὰρ τὰ πάθη κοινὰ ἡμῶν, καὶ τῶν ἀλόγων ζῶων τυγχάνουσιν, ὑπὸ τῆς λογικῆς καλυπτόμενα φύσεως. Διὸ λέγει καὶ τὸ Πνεῦμα τὸ ἅγιον, πρὸς μὲν τοῖς ἀνθρωπίνους περιπίπτοντας λογισμοῖς, « Ἐγὼ εἶπα· Θεοὶ ἐστε, καὶ οἰοὶ Ὑψίστου πάντες· ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε, αἱ ὡς εἰς τῶν ἀρχόντων πίπτετε.»

Πρὸς δὲ τοὺς κινουμένους ἀλόγως, τί φησι; « Μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος, οἷς οὐκ ἔστι σύνεσις, ἐν κημῶ καὶ χαλινῶ τὰς σιαγόνας αὐτῶν ἀγξαι, τῶν μὴ ἐγγιζόντων πρὸς σέ.» Ἡ δὲ ψυχὴ ἢ ἀμαρτάνουσα, αὕτη ἀποθανεῖται. Πρόδηλον, ὅτι οἱ μὲν ἄνθρωποι ὡς ἄνθρωποι ἀποθνήσκοντες, ὑπὸ ἀνθρώπων ταφήσονται, οἱ δὲ ὡς ἄλογοι θαντούμενοι, ἢτοι πίπτοντες, ὑπὸ γυπῶν, ἢ κοράκων βρωθήσονται, ὧν οἱ νεοσοὶ, οἱ [79.1224d] μὲν ἐπικαλοῦνται τὸν ὕριον, οἱ δὲ φύρονται ἐν αἵμασιν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

18. [Ph 19 - comes prior to PG 20] Of the unclean demons, some tempt man in so far as he is man, while others disturb him in so far as he is a non-rational animal. The first, when they approach us, suggest to us notions of self-esteem, pride, envy or censoriousness, notions by which non-rational animals are not affected; whereas the second, when they approach, arouse incensive power and desire in a manner contrary to nature. For these passions are common to us and to animals, and lie concealed beneath our rational and spiritual nature. Hence the Holy Spirit says of the thoughts that come to men in so far as they are men: 'I have said, you are gods, and all of you are children of the most High. But you shall die as men, and fall as one of the princes' (Ps 82:6-7).

But what does He say of the thoughts which stir in men non-rationally? 'Do not be as the horse and mule, which have no understanding: whose mouth must be controlled with bit and bridle in case they attack you' (Ps 32:9). Now if 'the soul that sins shall die' (Ezek. 18 :4), it is clear that in so far as we die as men we are buried by men, but in so far as we are slain or fall as non-rational animals, we are devoured by vultures and ravens whose young 'cry' to the Lord (Ps. 147:9) and 'roll themselves in blood' (Job 39:30. LXX). 'He that has ears to hear, let him hear' (Mt 11:15).

(Two Methods of Combatting the Demons)

[79.1221b] ΚΕΦΑΛ. ΙΘ ' 19. [p.216]
Ὅταν τῶν ἐχθρῶν τρώση σέ τις
παραβαλῶν,⁶ καὶ βούλει τὴν ῥομφαίαν
αὐτοῦ στρέψαι, κατὰ τὸ γεγραμμένον,
ἐπὶ τὴν καρδίαν αὐτοῦ ποιήσον οὕτως,
ὡς λέγομεν. Δίελε κατὰ σαυτὸν τὸν ὑπ'
αὐτοῦ βληθέντα λογισμὸν,

ὅστις ποτέ ἐστι,
καὶ ἐκ πόσων πραγμάτων συνέστηκε,
καὶ ποῖον τοῦτό ἐστι μάλιστα τὸ
θλίβον [79.1221c] τὸν νοῦν.

□ Ο δὲ λέγω, τοιοῦτόν ἐστιν· Ἔστω
πεμφθεὶς ὁ τῆς φιλαργυρίας ὑπ' αὐτοῦ
λογισμὸς, τοῦτον δίελε εἰς τε

τὸν ὑποδεξάμενον αὐτὸν νοῦν,
καὶ εἰς τὸ νόημα τοῦ χρυσοῦ,
καὶ εἰς αὐτὸν τὸν χρυσὸν,
καὶ εἰς τὸ φιλάργυρον πάθος·

καὶ λοιπὸν ἐρώτα τί τούτων ἐστὶν
ἁμαρτία,

πότερον ὁ νοῦς;
καὶ πῶς; ἔστιν εἰκὼν θεοῦ.
'Ἀλλὰ τὸ νόημα τοῦ χρυσοῦ;
καὶ τοῦτο τίς ἂν εἶποι νοῦν ἔχων
ποτέ;
ἀλλ' αὐτὸς ὁ χρυσὸς ἐστὶν ἁμαρτία;
καὶ τίνοσ χάριν γεγένηται;

19. [*PhK 20* - NB *PhK* here inserts **19**
= *PG KA.(21)*; tr. LD] When one of the
enemies draws near to wound you, and
you wish to turn back, as it is written (cf.
Ps 37:15), *his sword into his own heart*,
then do as we say: distinguish within
yourself the hurled [tempting-] thought
[into its parts]:

what it is,
of what [external] concerns is it
composed,
and what in it especially afflicts the
intellect.

Let us say that this happens: when the
[tempting-] thought of avarice is
discharged at you you should distinguish
between:

[1] the intellect which has received it,
[2] the idea of gold,
[3] the gold itself,
[4] and the passion of avarice.

And then ask in which of these lies the
sin:

[1] Is it the intellect?
But how [can that be]? It is the
image of God.
[2] Is it the idea of gold? But who
possessing an intellect would say
that?
[3] Then is gold itself the sin ?
But why was it created ?

⁶ *Phk* [p.54, κ]: παραβῶλλον

ἔπεται τοίνυν [τῆς ἀμαρτίας εἶναι τὸ αἷτιον τὸ τέταρτον·] ⁷ ὅπερ οὐκ ἔστι μὲν πρᾶγμα ὑφεστῶς κατ' οὐσίαν, οὐδὲ νόημα πράγματος, οὐδὲ νοῦς πάλιν ἀσώματος, ἀλλ' ἡδονή τις μισάνθρωπος, ἐκ τοῦ αὐτεξουσίου τικτομένη, καὶ κακῶς κεχρησθαι, τοῖς τοῦ Θεοῦ κτίσμασι τὸν νοῦν ἀναγκάζουσα, ἣν καὶ περιτέμνειν ὁ τοῦ Θεοῦ νόμος [79.1221d] πεπίστευται.

Καὶ ταῦτά σου διερευνωμένου, φθαρῆσεται μὲν ὁ λογισμὸς εἰς τὴν ἰδίαν ἀναλυόμενος θεωρίαν, φεύζεται δὲ ἀπὸ σοῦ τὸ δαιμόνιον, τῆς διανοίας σου ὑπὸ ταύτης τῆς γνώσεως εἰς ὕψος ἀρθείσης.

[79.1221d] ΚΕΦΑΛ. Κ'. [p.220 19:23] Εἰ δὲ βούλη χρησασθαι μὲν ⁸ τῇ ἐκείνου ῥομφαίᾳ, ἐπιποθεῖς δὲ πρῶτον διὰ τῆς σῆς σφενδόνης τοῦτον χειρώσασθαι. Ἐκβαλλε καὶ σὺ λίθον ἐκ τοῦ ποιμενικοῦ σου κωδίου, ⁹ καὶ τούτου ζήτηι τὴν θεωρίαν.

[4] It follows, therefore, that the cause of the sin is the fourth, which is neither a naturally subsisting [external] concern, nor the idea of an [external] concern, but a pleasure which hates humankind, born of free will, forcing the intellect to misuse God's creatures. It is this [pleasure] that the law of God commands us to cut off.

And as you closely examine these things the [tempting-] thought will be destroyed, analyzed into its proper contemplation; and the demon will flee from you as your mind is equipped by this knowledge for the [spiritual] heights.

But if you wish, before using his own sword you may desire first to use your sling against him. Then cast a stone from your shepherd's fleece (cf. 1Sam 17) and seek the contemplation of this:

⁷ Text in brackets absent from PG 79.1221c; but was evidently present in original, since facing Latin has 'Sequitur itaque, peccati causam esse quartum' PG 79.1222c. Missing text supplied from PhK p.55, κ.

⁸ Phk [p.55, κ]: κατ' □ κε□νου τ□ □ κε□νου

⁹ Phk [p.55, κ]: καδ□ου - jar, box, [bag]

Πῶς ἄγγελοι μὲν, καὶ δαίμονες τῶ
 ἡμετέρῳ παραβάλλουσι [79.1224a]
 κόσμῳ, ἡμεῖς δὲ τοῖς αὐτῶν κόσμοις οὐ
 παραβάλλομεν· οὔτε γὰρ ἀγγέλους Θεῶ
 συνάπτειν πλέον δυνάμεθα, οὔτε
 δαίμονας ἀκαθάρτους μᾶλλον ποιεῖν
 προαιρούμεθα. Καὶ πῶς ὁ Ἐωσφόρος ὁ
 πρωῖ ἀνατέλλων εἰς τὴν γῆν
 κατερ□ρίφη, καὶ ἤγηται μὲν τὴν
 θάλασσαν ὡς ἐξάλειπτρον, τὸν δὲ
 Τάρταρον τῆς ἀβύσσου ὥσπερ
 αἰχμάλωτον, ἀναζει δὲ τὴν ἄβυσσον
 ὥσπερ χαλκίον, πάντας ἐκταράσσει διὰ
 τῆς κακίας αὐτοῦ, καὶ πάντων ἄρχειν
 βουλόμενος;

Τούτων γὰρ τῶν πραγμάτων ἡ θεωρία
 πάνυ τιτρώσκει τὸν δαίμονα, καὶ πᾶσαν
 αὐτοῦ τὴν παρεμβολὴν φυγαδεύει.
 Ἀλλὰ ταῦτα μὲν ¹⁰ τῶν ἡρέμα
 κεκαθαρμένων μόνων ¹¹ συμβαίνει, καὶ
 βλεπόντων ποσῶς τοὺς λόγους [p.222
 19:40] τῶν γεγονότων. Οἱ δὲ ἀκάθαρτοι
 τὴν θεωρίαν τούτων οὐκ ἴσασιν, οὐδὲ εἰ
¹² μαθόντες παρ᾽ ἐτέρων [79.1224b]
 κατεπάδοιεν ἀκουσθήσονται, πολλοῦ
 κονιορτοῦ, καὶ θορύβου διὰ τὰ πάθη
 συνισταμένου κατὰ τὸν πόλεμον. Δεῖ
 γὰρ πάντως τὴν παρεμβολὴν τῶν
 ἀλλοφύλων μικρὸν ἡρεμῆσαι, ἵνα μόνον
 ὁ Γολιάθ ἀπαντήσῃ τῶ ἡμετέρῳ Δαβίδ.
 Ὡσαύτως δὲ καὶ τῇ διαιρέσει, καὶ τῶ
 εἶδει τούτῳ τοῦ πολέμου χρῆσώμεθα
 καὶ ἐπὶ πάντων ἀκαθάρτων λογισμῶν.

Now how is it that angels and demons
 approach our world, but we do not
 approach their worlds? For, we are not
 able to unite the angels more [closely] to
 God, nor could we plan [a way] to make
 the demons more impure. And how was
 Lucifer, the morning star, cast down to
 the earth (cf Is 14:12), ‘making the deep
 boil like a brazen cauldron’ (Job 41: 31.
 LXX), disturbing all by his wickedness
 and seeking to rule over all?

The contemplation of these [external]
 matters seriously wounds the demon and
 drives away all his troops. But this
 comes to pass only for those who have to
 some degree been purified and have seen
 something of the *logoi* of beings. For
 the impure cannot see the contemplation
 of these [things], and even if they have
 been taught by others how to outwit the
 enemy they will fail because of the great
 clouds of dust and the turmoil aroused by
 their passions during the battle. For all
 the troops of the foreigners must be made
 quiet, so only Goliath can face our
 David.

Let us then in the battle act thus, and
 utilize both close examination and this
 [second] method against all unclean
 [tempting-] thoughts.

¹⁰ Phk [p.55, κ]: μ□ν □π□ τ□ν □ρ□μα

¹¹ Phk [p.55, κ]: lacks μ□νων

¹² Phk [p.55, κ]: ο□δ□ ει και μαθ□ντες

*(Two Explanations of Quick Victory
Over Thoughts)*

[1223d] ΚΕΦΑΛ. ΚΒ' [p.222] Ὅταν
τινὲς τῶν ἀκαθαρτῶν λογισμῶν ταχέως
φυγαδευθῶσιν, ζητήσωμεν τὴν αἰτίαν
πόθεν τοῦτο συμβέβηκε· πότερον διὰ
τὴν σπάνιν τοῦ πράγματος, τοῦ
δυσπόριστον εἶναι τὴν προσοῦσαν ἡμῖ
ἀπάθειαν οὐκ ἰσχυσαν καθ' ἡμῶν οἱ
ἐχθροί; Οἶον, εἴ τις τῶν ἀναχωρούντων
ἐνθυμηθεῖ ὑπὸ δαίμονος, ψτῆς πρώτης
πόλεως πνευματικὴν κυβέρνησιν
[79.1225a] πιστευθῆναι, οὗτος δῆλον,
ὅτι οὐ χρονίσει λογισμὸν τοῦτον
φανταζόμενος, καὶ ἡ αἰτία ἐκ τῶν
λεγομένων γίνεται γνώριμος·

εἰ δέ τις πόλεως, καὶ τῆς τυχούσης
γίνεται, καὶ ὁμοίως λογίζεται, οὗτος
μακάριος τῆς ἀπαθείας ἐστίν. Ὅμοίως
δὲ καὶ ἐπὶ τῶν ἄλλων λογισμῶν
εὐρωθήσεται ὁ τοιοῦτός τρόπος
ἐξεταζόμενος. Ταῦτα δὲ ἀναγκαῖον
εἰδέναι πρὸς τὴν ἡμετέραν προθυμίαν,
καὶ δύναμιν, ἵνα εἴδωμεν, πότερον ἢ τὸν
Ἰορδάνην παρήλθομεν, καὶ ἐγγὺς ἐσμεν
τῆς πόλεως τῶν Φοινίκων, ἢ ἐν τῇ
ἐρήμῳ διάγομεν, καὶ ὑπὸ τῶν
ἀλλοφύλων τυπτόμεθα.

20. [Ph 21] Whenever unclean
thoughts have been driven off quickly,
we should try to find out why this has
happened. Did the enemy fail to
overpower us because there was no
possibility of the thought becoming
action ? Or was it because of the degree
of dispassion we have attained? For
example, if a solitary imagines himself
entrusted with the spiritual rule of a city,
he does not dwell on this thought for
long because clearly it cannot be realized
in practice.

But if someone does become the spiritual
guide of a city and yet remains
unaffected, that means he is blessed with
dispassion. The same criterion can be
applied to other thoughts. We need to
know these things in order to estimate
our commitment and strength, and to
perceive whether we have crossed the
Jordan and are near the palm -trees, or
are still in the wilderness and harassed by
the enemy.

*(How the Demon of Avarice follows
those of Vainglory and Anger)*

[p.226] **21.** Πάνυ γὰρ ποικίλος μοι φαίνεται τῆς φιλαργυρίας ὁ δαίμων, καὶ πρὸς ἀπάτην εὐμήχανος, ὃς πολλάκις στενωθεὶς ὑπὸ τῆς ἄκρας ἀποταγῆς, τὸν οἰκονόμον εὐθύς, καὶ φιλόπτωχον ὑποκρίνεται, καὶ τοὺς μηδέπω παρόντας [79.1225b] ὑποδέχεται ξένους γνησιώτερον, καὶ ἄλλοις λειπομένοις ἀποστέλλει διακονίαν, καὶ δεσμοπήρια πόλεως ἐπισκέπτεται, καὶ τοὺς πιπασκομένους δῆθεν ἐξαγοράζει, γυναιξί τε κολλᾶται πλουσίαις, καὶ ἄλλους πάλιν ἀποτάξασθαι νουθετεῖ βαλάντιον ἄδρὸν κεκτημένους, καὶ οὕτως ἐξαπατήσας κατὰ μικρὸν τὴν ψυχὴν, τῆς φιλαργυρίας αὐτὴν λογισμοῖς ὑποβάλλει, καὶ τῷ τῆς κενοδοξίας παραδίδωσι δαίμονι.

[79.1225c] ΚΕΦΑΛ. ΚΓ" Ὡς πλῆθος εἰσάγει τῶν δοξαζόντων ἐπὶ ταῖς οἰκονομίαις ταύταις τὸν Κύριον, καὶ τινὰς κατ' ὀλίγον [79.1225c] περὶ ἱερωσύνης συλλαλοῦντας προβάλλων λοιπὸν προμαντεύεται ταχὴν θάνατον τοῦ ὄντος ἱερέως, καὶ ὡς οὐκ ἂν ἐκφύγη μυρία ποιήσας προστίθησι, καὶ οὕτως ὁ παλαίπωρος νοῦς ἐνδεθεὶς τούτοις τοῖς λογισμοῖς, τοῖς μὲν μὴ κατεξαμένοις τῶν ἀνθρώπων διαμάχεται, τοῖς δὲ τοῦτο καταδεξαμένοις, ἐτοίμως δῶρα χαρίζεται, καὶ τῆς εὐγνωμοσύνης αὐτοὺς ἀποδέχεται· τινὰς δὲ διστασιάζοντας, τοῖς δικαστασαῖς παραδίδωσι, καὶ τῆς πόλεως ἐξορίζεσθαι παραγγέλλει·

21. The demon of avarice, it seems to me, is extraordinarily complex and is baffling in his deceits. Often, when frustrated by the strictness of our renunciation, he immediately pretends to be a steward and a lover of the poor; he urges us to prepare a welcome for strangers who have not yet arrived or to send provisions to absent brethren. He makes us mentally visit prisons in the city and ransom those on sale as slaves. He suggests that we should attach ourselves to wealthy women, and advises us to be obsequious to others who have a full purse. And so, after deceiving the soul, little by little he engulfs it in avaricious thoughts and then hands it over to the demon of self-esteem.

23. [*not Ph*] The latter calls up in our imagination crowds of admirers who praise the Lord for the works of mercy we have performed; he makes us picture people talking to one another about how we deserve to be ordained, and he suggests to us that the present priest is bound to die before long. So our wretched intellect, entangled by these thoughts, attacks anyone who (as it imagines) opposes the idea of our ordination, while on those who support the idea it lavishes gifts and flattery. Some of our critics we bring in our mind 's eye before the judges and demand their expulsion from the city.

τούτων δὲ λοιπὸν ἔνδον ὄντων, καὶ
στρεφομένων τῶν λογισμῶν, εὐθύς καὶ
ὁ τῆς ὑπερηφανίας ἐφίσταται δαίμων,
ἀστραπὰς συνεχεῖς κατὰ τὸν ἀέρα τῆς
κέλλης τυπῶν, καὶ δράκοντας
περωτοὺς ἐπιπέμπων, καὶ τὸ τελευταῖον
κακὸν, στέρησιν φρενῶν ἐργαζόμενον,
ἀλλ' ἡμεῖς τούτοις τοῖς λογισμοῖς
[79.1225δ] ἀπώλειαν ἐπευξάμενοι, μετ'
εὐχαριστίας τῇ πενίᾳ συζήσωμεν, «
Οὐδὲν γὰρ εἰρηγάκαμεν εἰς τὸν κόσμον,
οὐδὲ ἐξενεγκεῖν τι δῆλον ὅτι δυνάμεθα·
ἔχοντες δὲ τροφάς, καὶ σκεπάσματα,
τούτοις ἀρκεσθησόμεθα, » μεμνημένοι
καὶ Παύλου, ῥίζαν πάντων τῶν κακῶν
τὴν φιλαργυρίαν εἰπόντος.

[p.230] **22.** Πάντες οἱ ἀκάθαρτοι
λογισμοὶ διὰ τὰ πάθη χρονίζοντες ἐν
ἡμῖν, κατάγουσι τὸν νοῦν εἰς ὄλεθρον,
καὶ ἀπώλειαν· ὥσπερ γὰρ τὸ νόημα τοῦ
ἄρτου χρονίζει ἐν τῷ πεινῶντι διὰ τὴν
πεῖναν, καὶ τὸ νόημα τοῦ ὕδατος ἐν τῷ
διψῶντι διὰ τὴν δίψαν, οὕτω καὶ τὰ
νοήματα τῶν κτημάτων, καὶ τῶν
χρημάτων, χρονίζει διὰ τὴν πλεονεξίαν,
καὶ τὰ νοήματα τῶν βρωμάτων, καὶ τῶν
[79.1228a] τικτομένων αἰσρῶν
λογισμῶν ἐκ τῶν βρωμάτων, χρονίζει
διὰ τὰ πάθη.

As these thoughts circle in our mind, the
demon of pride suddenly appears, filling
our cell with lightning and visions of
terror and trying to make us mad. But let
us call down destruction upon all such
thoughts and thankfully live in poverty
'For we brought nothing into the world,
and it is certain that we can take nothing
out of it. Having food and raiment, let us
be content with them' (1Tim 6:7-8),
remembering the words of St Paul:
'Avarice is the root of all evil' (1Tim
6:10).

*(The Disastrous Effect of Persistent Evil
Thoughts)*

[Ph 22.] **22.** All the impure thoughts
that persist in us because of our passions
bring the intellect down to ruin and
perdition. Just as the idea of bread
persists in a hungry man because of his
hunger, and the idea of water in a thirsty
man because of his thirst, so ideas of
material things and of the shameful
thoughts that follow a surfeit of food and
drink persist in us because of the
passions.

□ Ἀλλὰ καὶ ἐπὶ τῶν τῆς κενοδοξίας λογισῶν, καὶ ἐπὶ τῶν ἄλλων λογισμῶν ὁμοίως φανερωθήσεται. Οὐκ ἔστι δὲ νοῦν πνιγόμενον ὑπὸ τοιούτων παραστῆναι Θεῷ, καὶ τὸν τῆς δικαιοσύνης ἀναδήσασθαι στέφανον. Ἐκ τούτων γὰρ τῶν λογισμῶν κατασπώμενος καὶ ἐκεῖνος ὁ ἐν τοῖς Εὐαγγελίοις τρισάθλιος νοῦς, τὸ τῆς Χριστοῦ γνώσεως ἄριστον παρητήσατο· καὶ πάλιν ὁ δεσμούμενος χεῖρας, καὶ πόδας, καὶ εἰς τὸ ἐξώτερον σκότος βαλλόμενος ἐκ τούτων τῶν λογισμῶν καθυφασμένον εἶχε τὸ ἔνδυμα, ὅνπερ οὐκ ἄξιον τῶν τοιούτων γάμων ὁ καλέσας ἀπεφήνατο εἶναι· διὸ ἔνδυμά ἐστι γαμικὸν ἀπάθεια ψυχῆς λογικῆς κοσμικᾶς ἀρνησαμένης ἐπιθυμίας. Τίς δὲ ἡ αἰτία τοῦ τὰ νοήματα τῶν αἰσθητῶν πραγμάτων, [79.1228b] χρονίζοντα διαφθείρειν τὴν γνώσιν εἴρηται ἐν τοῖς πρὶ προσευχῆς κεφαλαίοις.

The same is true about thoughts of self-esteem and other ideas. It is not possible for an intellect choked by such ideas to appear before God and receive the crown of righteousness. It is through being dragged down by such thoughts that the wretched intellect, like the man in the Gospels, declines the invitation to the supper of the knowledge of God (cf. Lk 14:18); and the man who was bound hand and foot and cast into outer darkness (cf. Mt. 22:13) was clothed in a garment woven of these thoughts, and so was judged by the Lord, who had invited him, not to be worthy of the wedding feast. For the true wedding garment is the dispassion of the deiform soul which has renounced worldly desires.

In the texts *On Prayer* it is explained why dwelling on ideas of sensory objects destroys true knowledge of God.

(Conditions Necessary for Embracing the Solitary Life)

[p.47] [p.232] 23. Μηδεὶς τῶν ἀναχωρούντων μετ' ὀργῆς ἢ λύπης ἀναχωρεῖτω, μηδὲ φευγέτω τοὺς ἀδελφοὺς ὑπὸ τῶν τοιούτων λογισμῶν ἐνοχλούμενος. Γίνονται γὰρ καὶ ἐκστάσεις καὶ ἀπὸ τῶν τοιούτων παθῶν τῆς καρδίας, ἀπὸ νοήματος εἰς νόημα, καὶ ἀπὸ τούτου ἐφ' ἕτερον, καὶ ἀπ' ἐκείνου ἐπ' ἄλλο, κατὰ μικρὸν ἐμπιπτούσης εἰς πάραθρον λήθης. Πολλοὺς γὰρ ἔγνωμεν τῶν ἀδελφῶν περιπεσόντας τούτῳ τῷ ναυαγίῳ, οὓς οἱ λεπτοὶ μετὰ δακρύων καὶ προσευχῆς, αὐθις εἰς τὸν ἀνθρώπινον ἐπανήγαγον βίον. Τινὲς δὲ καὶ ἀνεπάνακτον λήθην λαθόντες, οὐκ ἔτι ἴσχυσαν καταλαβεῖν τὴν πρώτην κατάστασιν, καὶ μέχρι τῆς σήμερον ἡμεῖς οἱ ταπεινοὶ βλέπομεν τὰ τῶν ἀδελφῶν ἡμῶν ναυάγια· τοῦτο δὲ τὸ πάθος ὡς ἐπὶ τὸ πλεῖστον ἀπὸ τῶν τῆς ὑπερηφανίας συμβαίνει λογισμῶν. Ὅταν δὲ τις ἀναχωρεῖ τοιαύτην ἔχων κατάστασιν, πρῶτον μὲν ὄρα τὸν τῆς κέλλης ἀέρα διάπυρον, καὶ ἀστραπὰς τινὰς νύκτωρ ἐκλαμπρούσας περὶ τοὺς τοίχους· ἔπειτα φωνὰς διωκόντων καὶ διωκομένων, καὶ ἄρματα σύν ἵπποις κατὰ τὸν ἀέρα τυπούμενα, καὶ τὸν οἶκον ὅλον πεπληρωμένον Αἰθιοπῶν καὶ ταραχῆς. Καὶ ἀπὸ τῆς ὑπερβαλλούσης δειλίας ἐκστάσει λοιπὸν περιπίπτει καὶ μετέωρος γίνεται, καὶ τῆς ἀνθρωπίνης ἀπὸ τοῦ φόβου ἐπιλανθάνεται καταστάσεως. Διὸ ἀνάγκη μετὰ πολλῆς ταπεινοφροσύνης ἀναχωρεῖ καὶ πραῦτητος, καὶ λόγοις πνευματικοῖς παρακαλεῖν τὴν ψυχὴν τούτου καὶ τὰ τοῦ ἀγίου Δαυὶδ φθέγγεσθαι πρὸς αὐτήν· « Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον, καὶ μὴ ἐπιλανθάνου πάσας τὰς

***(The Impossibility of Simultaneously
Receiving Two Thoughts)***

[p48] 24. [p.236] Οὐ πάντες ἅμα πειράζουσιν ἡμᾶς οἱ δαίμονες, οὐδ' ἐν τῷ αὐτῷ χρόνῳ λογισμοὺς ἡμῖν ἐμβάλλουσι· διὰ τὸ μὴ πεφυκέναι τὸν νοῦν κατὰ τὸν ὑτὸν καιρὸν δύο πραγμάτων αἰσθητῶν δέχεσθαι τὰ νοήματα. Εἵπομεν γάρ, ἐν τῷ ἑπτακαιδεκάτῳ κεφαλαίῳ, χωρὶς πράγματος αἰσθητοῦ μὴ ἐπισυμβαίνειν ἡμῖν ἀκάθαρτον λογισμόν. Εἰ δὲ ὀξύτατος ὢν, κατὰ τὴν κίνησιν ἡμῶν ὁ νοῦς ἀλλήλοις συνάπτει τοὺς λογισμοὺς, οὐ παρὰ τοῦτο δεῖ καὶ νομίζειν ἐν τῷ αὐτῷ χρόνῳ πάντας συνίστασθαι. Τοιοῦτον γάρ τοι ποιεῖ καὶ ὁ τοῦ κεραμέως τροχός, συνάπτων δύο ψηφίδας ἀλλήλαις, πεπηγυίας ἐν τοῖς πέρασι μιᾶς τῆς ἐν τῷ τροχῷ διαμέτρου διὰ πολλὴν ὀξύτητα τῆς φρᾶς. Ἐξεστι δέ [15] σοι καὶ μορφώσαντι ἐν σεαυτῷ τοῦ πατρός σου τὸ πρόσωπον δοκιμάσαι, ποτερον τούτου μένοντος [φο 161η] ἐπισυμβαίνει καὶ ἕτερον πρόσωπον. Εἰ γάρ ἐν τῷ αὐτῷ χρόνῳ δυνατὸν ἦν καὶ συνέβη κατὰ τὸν αὐτὸν καιρὸν καὶ τῷ τῆς φιλαργυρίας καὶ τῷ τῆς μνησικακίας περιπεσεῖν ἡμᾶς δαίμονι· ὅπερ τῶν ἀδυνάτων ἐστὶ, διὰ τὸ [*τῷ] τοῦ χρυσοῦ καὶ τὸ τοῦ λελυπηκότος δέξασθαι νόημα. Δεῖ τοίνυν ἐν τοῖς καιροῖς τῶν πειρασμῶν πειράσθαι μεταφέρειν τὸν νοῦν ἀπὸ τοῦ ἀκαθάρτου λογισμοῦ ἐφ' ἕτερον νόημα, καὶ ἀπὸ τούτου ἐπ' ἄλλο, καὶ οὕτω διαφεύγειν τὸν κακὸν ἐκεῖνον ἐργοδιώκτην· εἰ δὲ μὴ μεταβαίνει ὁ νοῦς περιεχόμενος τοῦ πράγματος, τῷ πάθει βεβήπτιται. Καὶ πολλῆς ὁ τοιοῦτος ὄντως δεῖται καθάρσεως καὶ ἀγρυπνίας καὶ προσευχῆς· -

24. [Harmless] 24. The demons do not tempt us all at once, nor do they toss at us their thoughts at the same time, because, by nature, the mind does not have the faculty to receive at the same moment the representation (*noemata*) of two sensible objects. For we have said, in chapter 17, that no impure thought arises in us without a sensible object. If, due to the fact of its very great speed of movement, our mind ties thoughts one to another, it is not necessary because of that to believe that these [thoughts] are formed all at the same time. The spinning of the potter makes something of an analogy: he ties one to another two fixed pebbles in the extremities diametrically opposed to the turning [tour], and this because of the great rapidity of his removal [displacement]. You can also form in yourself the face of your father and verify if one other face follows when he dies or if the second face is formed when the first disappears. If it were possible to receive at the same time both the representation of gold and the representation of the person who has hurt us, it would happen to us necessarily to fall at the same moment both to the devil of greed and to that of anger—which is impossible, since, as I said, the mind cannot receive at the same moment both the representation of gold and that of the one who has hurt us. It is necessary therefore, at the moment of temptations, to try to make the mind pass from an impure thought to a second representation, and from that to a third, and escape from this lying foreman [cf. Ex 5:6]. If the mind does not remove (from itself) nor release the object, it is submerged by the passion; it risks then making its way toward an enacted sin. Such a mind has really need of much purification, by keeping vigil and by prayer.

*(The Appearance of Our Proper Body -
Its Role in Evil Thoughts)*

25. [p.240] Ὅσοι τῶν ἀνθρώπων
τινὰ τῶν ἐν ταῖς φύσεσιν ἐθεώρησαν
τῶν πραγμάτων, καὶ τὰς ἀποδείξεις ἐκ
τῶν θεωρηθέντων παρέσχοντο. Ἐμὴ δὲ
ἀπόδειξις ἐν τοῖς πλείοσιν ἢ τοῦ
ἀναγνώσκοντός ἐστι καρδία· καὶ τούτου
εἰ συνετὴ εἶη καὶ τοῦ μοναδικοῦ βίου
πεπειραμένη. Τοῦτο δὲ λελάληκα διὰ
τὸν νῦν προκείμενο ἡμῖν θεώρημα
φυσικὸν, ἐκ τῶν κατὰ διάνοιαν
γινομένων ὑπὸ τοῦ ἀναγνώσκοντος
βεβαιούμενον. [49] Ἀρκέον δὲ ἐντεῦθεν
τοῦ λόγου, ὅπως ὁ νοῦς πάντων τῶν
αἰσθητῶν πραγμάτων πέφυκε δέχεσθαι
τὰ νοήματα καὶ τυποῦσθαι κατ' αὐτὰ
διὰ τοῦ ὀργανικοῦ σώματος τούτου.

25. [Harmless] All people who have
contemplated from certain objects of the
present realities in the natures have also
produced their proofs from that which
they had contemplated. My proof to
myself, in the most cases, is the heart of
my reader, especially if he is intelligent
and has experience of monastic life. I
say this because the natural object of
contemplation which is not proposed to
us and which is found confirmed by the
reader from what takes place in the
interior of himself. It is necessary to
begin by saying how the mind by nature
receives the representations of all these
sensible objects and an imprint conforms
to them by intermediary of the
instrument which our body is.

Ὅποια γὰρ ἂν εἴη τοῦ σώματος ἡ μορφή, τοιαύτην ἀνάγκη καὶ τὸν νοῦν δέξασθαι τήναυτήν ἐκείνοις διασώζειν μορφήν. Ὡσπερ οὖν πάντων ὁ νοῦς τῶν αἰσθητῶν πραγμάτων δέχεται τὰ νοήματα οὕτω καὶ τοῦ ἰδίου ὀργάνου· αἰσθητὸν γὰρ καὶ τοῦτο· χωρὶς δὲ πάντως τῆς ὄψεως· ταύτην γὰρ ἐν ἑαυτῷ μορφῶσαι ἀδυνατεῖ μηδέποτε θεασάμενος, καὶ μετὰ τούτου λοιπὸν ἔνδον τοῦ σχήματος ὁ νοῦς ἡμῶν πάντα πράττει καὶ ταῦτα ποιεῖ καὶ λέγει ὅσα καὶ βούλεται τῷ τάχει τῶν νοημάτων· ποτὲ μὲν τοῦ ἰδίου σώματος ἀναλαμβάνων τὸ σχῆμα, καὶ τὴν χεῖρα ἐκτείνων ἐπὶ τὸ δέξασθαι τι τῶν διδομένων· ποτὲ δὲ τοῦτ' ἀποβαλὼν τὸ σχῆμα, καὶ τὴν τοῦ πλησίον ἐν τάχει μορφήν ἐνδυσάμενος, ὡς ἂν διδούς τι ταῖς ἰδίαις χερσίν·

Whatever be the form of the object, such will necessarily be also the image which the mind receives; from that comes the fact that the representations of the objects are called copies—since they keep the same form as them. So just as the mind receives the representations of all the sensible objects, so it receives those of its own organism—this falls also under the senses—the exception being, for sure, its own face, for it is in the incapability of forming it in itself, since it has never seen it. It is therefore with this figure that our mind makes all interiorly, that it sits and moves, gives and receives in thought. It makes and says all this that it wishes, thanks to the speed of the representations—as soon as it retains the figure of its own body and takes its hand in order to receive that which one gives to it, as soon as it has released this figure and re clothed it rapidly the form of the next, as if it were giving something of its own hands.

ἄνευ δὲ τῶν τοιούτων μορφῶν οὐκ ἂν ποιήσοι τι νοῦς, ὧν καὶ ἀσώματος καὶ πάσης κινήσεως τοιαύτης ἐστερημένος. Δεῖ οὖν τὸν ἀναχωροῦντα τηρεῖν τὸν ἴδιον νοῦν κατὰ τὸν καιρὸν τῶν πειρασμῶν· μέλλει γὰρ ἀρπάζειν εὐθύς ἐπιστάντος τοῦ δαιμονος, σώματος τοῦ ἰδίου τὸ σχῆμα, καὶ συμπλέκειν ἔνδον πρὸς μάχην τῷ ἀδελφῷ, ἢ ἄπτεσθαι γυναικός· τοιοῦτον γὰρ καὶ τὸν μοιχὸν ἐν τοῖς Εὐαγγελίοις ὠνόμασεν ὁ Χριστός· ἤδη μοιχεύοντα ἐν τῇ καρδίᾳ τὴν τοῦ πλησίον γυναῖκα. [cf. Mt 5:28] Χωρὶς δὲ τούτου τοῦ σχήματος οὐκ ἂν νοῦς μοιχεύσει ποτέ, ἀσώματος ὧν καὶ ἄνευ τοιούτων νοημάτων ἐγγίσει πράγματι αἰσθητῷ μὴ δυνάμενος· καὶ ταῦτά ἐστι τὰ παραπτώματα. Πλήν πρόσεχε σεαυτῷ πῶς ἄνευ τοῦ προσώπου τοῦ ἰδίου σώματος ὁ νοῦς ἐνδύεται τὴν μορφήν· τὸν δὲ πλησίον πάλιν ὅλον κατὰ διάνοιαν ἐκτυπῶι, ἐπειδὴ τοιοῦτον ὅλον προλαβὼν καὶ ἐώρακεν

Without forms of this sort, the mind will make nothing, since it is at the same time incorporeal and deprived of all similar movement. It is necessary therefore that the anchorite surveys his mind at the moment of temptations, because it goes, from the demon who will present himself, to take hold of the figure of its own body and interiorly get involved in a quarrel with a brother or unite himself with a woman. This is one that Christ in the Gospels had named ‘adulterer,’ because such a man was committing already adultery in his heart with a woman of his neighbor. But without this figure, the mind can never commit adultery, since it is incorporeal and which it cannot approach itself to an sensible object without representations of this sort; such is its error. So be attentive to yourself and see how the mind reclothes the form of its own body with the face, when on the contrary it models interiorly the neighbor in his entirety, since it is entirely so, that it saw it from the outset [d’abord].

. Ἀλλὰ ταῦτα ἐν τοῖς πειρασμοῖς ἀδύνατον ὠφθῆναι, πῶς τε γίνεται καὶ οὕτω ταχέως ἐπιτελεῖται κατὰ διάνοιαν, μὴ τοῦ Κυρίου ἐπιτιμῶντος τῷ ἀνέμῳ καὶ τῇ θαλάσσει, καὶ ποιῶντος γαλήνην μεγάλην, καὶ ἀπάγοντος τὸν πλέοντα ἐπὶ τὴν γῆν ἐφ' ἧς ἔσπευδεν. [cf, Mt 8:26] Δεῖ οὖν τὸν ἀναχωροῦντα προσέχειν ἑαυτῷ μήποτε γένηται ῥῆμα κρυπτόν ἐν τῇ καρδίᾳ αὐτοῦ ἀνόμημα. Μέλλει γὰρ ὁ νοῦς, κατὰ τὸν καιρὸν τῶν πειρασμῶν, ἐπιστάντος τοῦ δαίμονος, ἀρπάζειν τοῦ σώματος [p.50] τοῦ ἰδίου τὸ σχῆμα, Ἐκ ταύτης δὲ τῆς θεωρίας κινηθέντες, καὶ τοῦ ἀαθάρτου λογισμοῦ παρεθήκαμεν λογισμόν. Λογισμὸς γὰρ δαιμονιώδης ἐστὶν εἰκὼν τοῦ αἰσθητοῦ ἀνθρώπου συνισταμένη κατὰ διάνοιαν ἀτελής, μεθ' ἧς ὁ νοῦς κινούμενος ἐμπαθῶς, λέγει τι ἢ πράττει ἀνόμως ἐν τῷ κρυπτῷ πρὸς τὸ μορφούμενον ἐκ διαδοχῆς εἰδωλον ὑπ' αὐτοῦ.

But it is impossible to observe this during temptations, to see how it arrives and it is accomplished so fast in thought, unless the Lord does not rebuke the wind and the sea, reduce it nor restore complete calm, nor lead the navigator to land towards that which it was hurrying. It is necessary therefore that the anchorite be attentive to himself in fashion 'that it not have a hidden word in his heart which be impious' (Deut 15:9), because the mind goes, at the moment of the temptations, when the demon will present himself, take hold of the figure of his own body. Carried away by this contemplation, we have also exposed the nature of the impure thought. The demonic thought is thus the image of the person perceptible by the senses constituted interiorly, an unfinished image, which which the mind—caught up passionately—speaks or acts lawlessly, in secret, in busying itself with phantoms which it forms one after another.

(How to Acquire the Knowledge of Discernment)

26. [p.50] [p.244] Εἴ τις βούλοιο τῶν ἀναχωρητῶν γνῶσιν διακρίσεως παρὰ Κυρίου λαβεῖν, τὰς ἐν χερσὶ πρώτον ἐντολὰς κατεργαζέσθω προθύμως, μηδὲν παραλείπων. Καὶ οὕτω κατὰ τὸν καιρὸν τῆς προσευχῆς αἰτείτω γνῶσιν παρὰ τοῦ Θεοῦ, τοῦ διδόντος αὐτῶν ἀπλῶς καὶ μὴ ὀνειδίζοντος· [cf. Mt. 8:24] αἰτείτω δὲ μηδὲν διακριόμενος, μηδὲ ὑπὸ κυμάτων ἀπιστίας βαλλόμενος, καὶ δοθήσεται αὐτῶ. Οὐκ ἔστι πλειόνων πραγμάτων γνῶσιν λαβεῖν ἀελοῦντα τῶν ἐγνωσμένων, ἵνα μή τις πραγμάτων γνῶσιν λαβεῖν ἀμελοῦντα τῶν ἐγνωσμένων, ἵνα ἢ τις πολλὰ παραβαίνων, πλειόνων ἀμαρτημάτων ὑπεύθυνος γένηται. Καὶ μακάριος δουλεῦσαι γνώσει Θεοῦ, ἐπικίνδυνον γὰρ ὄντως μὴ ποιοῦντα τὰ ὑπ' αὐτῆς προστασσόμενα· μακάριον δὲ εἰ πράττοι πάντα τὰ ὑπ' αὐτῆς διδασκόμενα. Κυκλεῦι γὰρ ὁ νοῦς ἐμπαθῆς ὢν καὶ δυσκάθεκτος γίνεται, τὰς ποιητικὰς τῶν ἡδονῶν ὕλας ἐπισκεπτόμενος. Ἰσταται δὲ τῆς πλάνης ἀπαθῆς γεγονῶς καὶ τοῖς ἀσωμάτοις περιτυχῶν τοῖς ἀποπληροῦσι τὰς πνευματικὰς ἐπιθυμίας αὐτῶ. Οὐκ ἔστι δὲ κτήσασθαι γνῶσιν, μὴ τὴν πρώτην ἀπόταξιν καὶ δευτέραν καὶ τρίτην ἀποταξάμενον· καὶ πρώτην ἀπόταξις, κατάλειψις κοσμικῶν πραγμάτων ἐκούσιους τῆς τοῦ Θεοῦ γνώσεως ἔνεκεν· δευτέρα δὲ ἀπόθεσις κακίας χάριτι τοῦ Σωτῆρος ἡμῶν Χριστοῦ καὶ σπουδῇ τῇ τοῦ ἀνθρώπου προσγενομένη· τρίτη δὲ ἀπόταξις χωρισμὸς ἀγνοίας ἔστι τῶν πεφυκότων ἐμφανίζεσθαι τοῖς ἀνθρώποις κατ' ἀναλογίαν τῆς καταστάσεως· -

26.

27. [p.50] [p.248] Οὕτω μὲν οἱ
ἀναχωροῦντες μεθ' ἡμέραν ὑπὸ
δαιμόνων πειράζονται, καὶ ποικίλοις
περιπίπτουσι λογισμοῖς· νυκτῶρ δὲ
πάλιν καθ' ὕπνον ἀσπίσι μάχονται
περωταῖς, καὶ ὑπὸ θηρίων σαρκοβόρων
κυκλοῦνται, καὶ ὑπὸ ὄφρων ζώννυνται,
καὶ ἀπὸ ὑψηλῶν ὀρέων
κατακριμνίζονται. Ἔστι δ' ὅτε καὶ
διωπισθέντες ὑπὸ τῶν αὐτῶν αὔθις
[p.51] κυκλοῦνται θηρίων καὶ τὴν
κέλλαν διάπυρον καὶ καπνίζομένην
ὀρῶσιν. Καὶ ὅταν μὴ ἐνδῶσι πρὸς
ταύτας τὰς φαντάσιαις, μῆτη ρίς δειλίαν
προπέσωσιν, εὐθέως πάλιν εἰς γυναϊκὰς
ὀρῶσι μεταβαλλομένους τοὺς δαίμονας,
θρυπτομένας ἀσχήμως καὶ παίζειν
ἐθελούσας αἰσχροῦς·-

XXVII. [p.51] Ταῦτα δὲ πάντα
ἐπινοοῦσι, θυμὸν ἢ ἐπιθυμίαν
συνταράξει βουλόμενοι, ὅπως ὁ πρὸς
τοὺς ἀναχωρητὰς γένηται πόλεμος.
Πάνυ γὰρ ὀξέως ἐν τῇ ἐπιούσῃ
πειράζεται θυμὸς νύκτωρ προταραχθεὶς,
καὶ δέχεται ῥαδίως ἐπιθυμία λογισμοὺς
πορνικοὺς ἐν ταῖς καθ' ὕπνον φαντασίαις
προκινήθεισα. Ταῦτας δὲ τὰς φαντασίας
ἐπάγουσιν ἑαυτοῖς, ὥσπερ ἔφην,
ὁδοποιοῦντες εἰς τὴν ἐξῆς, ἢ
προταραχθέντας αὐτοὺς τῇ προτέρᾳ·
νύκτωρ ἐπὶ πλεῖστον ταπεινῶσαι
βουλόμενοι καὶ τοῖς φοβεροῖς φάσμασι
μᾶλλον οἱ ὀργίλοι τῶν ἀδελφῶν
περιπίπτουσι καὶ θυμῶδεις ταῖς δὲ
αἰσχροῖς φαντασίαις οἱ ἀρτου [f° 162v]
πλείονος καὶ ὕδατος ἐμορούμενοι.

27.

[p.250.22-26] Ἀλλὰ δεῖ οὖν τοὺς ἀναχωροῦντας ἀγρυπνεῖν καὶ προσεύχεσθαι ἵνα μὴ εἰσέλθωσιν εἰς πειρασμὸν [cf. Mt 26:41; Mk 14:38; Lk 22:40] καὶ πάσῃ φυλακῇ τηρεῖν τὴν καρδίαν, [cf. Prov. 4:23] πραῦτητι μὲν καὶ ψαλμοῖς τὸν θυμὸν καταπαύοντας, λιμῶ δὲ καὶ δίψῃ τὴν ἐπιθυμίαν μαραίνοντας.

Πάνυ ἐσβάλλται πρὸς τὰς τοιαῦτας φαντασίας εὐποΐα καὶ ἔλεος· καὶ τοῦτο διδάσκει σαφῶς, ἐν ταῖς παροιμίαις, ὁ σοφὸς Σολομῶν· « Ἐὰν γὰρ κάθη, φησὶν, ἄφοβος ἔση, ἐὰν δὲ καθεύδῃς ἡδέως ὑπνώσεις· καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν, οὐδὲ ὄρμας ἀσεβῶν ἐπερχομένας· ὁ γὰρ Κύριον ἔσται ἐπὶ πاصῶν ὁδῶν σου, καὶ ἐρείσει σὸν πόδα ἵνα μὴ σαλευθῆς· μὴ ἀπελθῶν ἐπάνηκε, καὶ αὐριον δώσω· οὐ γὰρ οἶδας τί τέξεται ἢ ἐπιούσα »·-[Prov 3:24-28]

But is proper for solitaries “to fast and pray, so that they do not enter into temptation” and to keep the heart completely guarded, quieting the *thumos* with gentleness and psalms, and quenching *epithumia* with hunger and thirst.

(The Dreams of Vainglory and Sadness)

28. [p.51] [p.252] Ὄταν θυμὸν ἢ ἐπιθυμίαν νύκτωρ συνταράξαι μὴ δυνηθῶσιν οἱ δαίμονες, τὸ τηνικαῦτα κενοδοξίας ἐνύπνια πλάττουσι, καὶ εἰς βάραθρον λογισμῶν κατάγουσι τὴν ψυχὴν. Ἔστι δὲ αὐτῶν τὰ ἐνύπνια ὡς ἐν τύπῳ εἰπεῖν τοιαῦτα· πολλακίς ἑαυτὸν τις ἐώρακεν [p.52] ἐπιτιμῶντα δαίμοσι καὶ πάθη τινὰ σωματικὰ θεραπεύοντα, ἢ σχῆμα ποιμαντικὸν περικείμενον καὶ νέμοντα ποίμνιον· καὶ διεγερθεὶς εὐθύς ἰερωσύνης φαντασίαν λαμβάνει, καὶ τὰ ἐν ταύτῃ λοιπὸν πράγματα διαλογίζεται πανημέριον· ἢ ὡς μέλλοντος αὐτῷ δίδοσθαι χαρίσματα ἰαμάτων καὶ τὰ γινόμενα λοιπὸν σημεῖα προβλέπει καὶ ὅσοι ἐκ τῆς ὑπερορίας πρὸς αὐτὸν, ὑπὸ τῆς φήμης ἐλαυνόμενοι, παραγίνονται. Πολλακίς δὲ εἰς λύπην ἀπαρηγόρητον τοὺς ἀναχωροῦντας ἐμβάλλουσι, δεικνύντες αὐτοῖς τινὰς τῶν ἰδίων νοσοῦντας κατὰ γῆν ἢ κατὰ θάλασσαν κινδυνεύοντας. Ἔστι δὲ ὅτε καὶ αὐτοῖς τοῖς ἀδελφοῖς προμαντεύονται δι' ἐνυπνίων τοῦ μοναδικοῦ βίου ναυάγια, ἀπὸ ὑψηλῶν κλιμάκων ἀναβάντας αὐτοὺς καταστρέφοντες· καὶ τυφλοὺς πάλιν ποιοῦντες, ψηλαφῶντας τοὺς τοίχους. Καὶ ἄλλα τινὰ μυρία τερατεύονται· ἤχοις τε τῶν ἀνέμων συναποχρώενοι πρὸς ἐπιδημίαν δαιμόνων, ἢ ἀγρίων θηρίων· ἢ διηγήματα τινὰ διηγούμενοι πρὸς τὸ παραδραμεῖν τὰς τῶν συνάξεων ὥρας. Οἷς οὐ δεῖ προσέχειν, ἀλλὰ νήφοντι τῷ λογισμῷ διελέγχειν αὐτοὺς πρὸς ἀπάτην καὶ πλάνην τῶν ψυχῶν ταῦτα ποιοῦντας. Τὰ γὰρ ἐνύπνια τῶν ἀγγέλων οὐκ ἔστι τοιαῦτα, ἀλλὰ πολλὴν γαλήνην ἔχοντα τῆς ψυχῆς καὶ

28.

(That Dreams Enable Monks to Diagnose the State of the Soul)

29.

29. [p.52]/[p.254] Εἴ τις τῶν ἀναχωρούντων ἐν ταῖς καθ' ὕπνον φανασίαις ἐπι τοῖς φοβεροῖς ἢ πορνικοῖς μὴ ἐκταράσσοιτο φάσμασιν, ἀλλὰ καὶ ὀργίζοιτο ἐπὶ ταῖς αἰσχυρῶς ἴουσαις {σιξ} αὐτῶ, καὶ τ' ἄπτοι {} ταύτας καὶ ἐφαπτόμενος πάλιν γυναικείων σωμάτων ἕνεκεν θεραπείας. Δεικνύουσι γὰρ καὶ οὕτως οἱ δαίμονες, μὴ ἐκθερμαίνοιτο· τινὰς δὲ αὐτῶν μᾶλλον καὶ νουθετοίη περὶ σωφροσύνης. Οὗτος ὄντως μακάριος τῆς τοιαύτης ἀπαθείας ἐστί. Ψυχὴ γὰρ πρακτικὴν σὺν Θεῷ κατορθώσας καὶ λυθεῖσα τοῦ σώματος, ἐν ἐκείνοις γίνεται τοῖς τῆς γνώσεως τόποις, ἐν οἷς ἂν αὐτὴν τὸ τῆς ἀπαθείας πτερόν καταπαύση, ἀφ' ὧν λοιπὸν λήψεται καὶ τὰς πτέρυγας τῆς ἀγίας ἐκείνης περιστεράς· καὶ μετασθήσεται διὰ τῆς θεωρίας πάντων τῶν αἰώνων, καὶ καταπαύσει εἰς τὴν γνῶσιν τῆς προσκυνητῆς Τριάδος·-

(The Thoughts which are Obstacles to Good Deeds and Those which Pervert Them)

30. [p.53] [p.256] Τῶν ἀκαθάρτων λογισμῶν οἱ μὲν θεωροῦνται ἐν τῇ ὁδῷ τῆς ἀρετῆς· οἱ δὲ παρὰ τὴν ὁδόν. Καὶ ὅσοι μὲν τὰς ἐντολὰς τοῦ Θεοῦ γενέσθαι κωλύουσιν, οὗτοι παρὰ τὴν ὁδὸν διατρίβουσιν· ὅσοι δ' αὖ πάλιν μὴ γενέσθαι μὲν αὐτὰς οὐ πείθουσι, γινομένας δὲ πρὸς τὸ φανῆναι τοῖς ἀνθρώποις ὑποβάλλουσι γίνεσθαι, οὗτοι πάντες ἐν τῇ ὁδῷ θεωροῦνται τὸν σκοπὸν ἡμῶν ἢ τὸν τρόπον καθ' ὃν δεῖ γνέσθαι τὴν ἐντολὴν διαφθείροντες. Ὅθεν ἀνάγκη τὸν ποιοῦντα τὴν ἐντολὴν, διὰ τὸν Κύριον ποιεῖν, καὶ ἰλαρῶς αὐτὴν κτεργάζεσθαι· « Ὁ γὰρ ἐλεῶν, εἶπεν, ἐν ἰλαρότητι ». [Rom 12:8] Τί γὰρ ὄφελος ἐὰν ἐκδύσωμαι τὸν τῆς πλεονεξίας λογισμὸν δι' εὐποιΐας, καὶ τὸν τῆς γαστριμαργίας δι' ἐγκρατείας· ἄλλους δὲ κενοδοξίας ἢ γογγυσμῶν ἐπενδύσωμαι λογισμούς; Πάντως τοῦτο που πείσομαι κατὰ τὸν καιρὸν τῆς προσευχῆς καὶ ὑπὸ τούτων· ὅπερ ἂν μοι καὶ ἐπὶ τῶν πρώτων ἐκείνων συνέβη λογισμῶν, τὸ ἐκπεσεῖν τοῦ φωτὸς τοῦ κατὰ τὸν καιρὸν τῆς προσευχῆς τὸν νοῦν περιλάμποντος . Περὶ τούτων δὲ τῶν λογισμῶν καὶ ὁ μακάριος γράφει Δαυίδ· « Ἐν ὁδῷ ταύτῃ ἣ ἐπορευόμην ἔκρυψαν παγίδα μοι.» [Ps 141:4] Καὶ πάλιν· « Σχοινία διέτειναν παγίδα τοῖς ποσὶ μου· ἐχόμενα τρίβου σκάνδαλον ἔθεντό μοι. » [Ps 139:6] τὸ γὰρ ἐχόμενα, τὸ ἐγγὺς τῆς τρίβου σημαίνει μοι φαίνεται·-

30.

(The Various Types of Thoughts and Those Which are Opposed to Them)

[40.1240a] ΞΕ'. [p.260] 31. Τῷ
 αιμονιώδει λογισμῶ τρεῖς ἀντίκεινται
 λογισμοὶ, τέμνοντες αὐτὸν ἐν τῇ διανοίᾳ
 χρονίζοντα, ὃ τε ἀγγελικὸς, καὶ ὁ ἐκ τῆς
 ἡμετέρας προαιρέσεως ῥεπούσης ἐπὶ τὸ
 κρεῖττον, καὶ ὁ ἐκ τῆς ἀνθρωπίνης
 ἀναδιδόμενος φύσεως, καθ' ὃν
 κινούμενοι καὶ ἔθνικοὶ ἀγαπῶσι τὰ ἴδια
 τέκνα, καὶ τοὺς ἑαυτῶν τιμῶσι γονεῖς.
 Τῷ δὲ ἀγαθῷ λογισμῶ δύο μόνον
 ἀντίκεινται λογισμοὶ, ὃ τε δαιμονιώδης,
 καὶ ὁ ἐκ τῆς ἡμετέρας προαιρέσεως
 ἀποκλινούσης ἐπὶ τὸ χεῖρον.

Ἐκ δὲ τῆς φύσεως οὐδεὶς ἐξέρχεται
 λογισμὸς πονηρός. [p.262] Οὐ γὰρ
 ἀπαρχῆς γεγόναμεν πονηροὶ, εἴπερ
 καλὸν σπέρμα ἔσπειρεν ὁ Κύριος ἐν τῷ
 ἰδίῳ ἀγρῷ. Οὐ γὰρ εἴ τινας δεκτικοὶ
 ἐσμεν, τούτου πάντως καὶ τὴν δύναμιν
 ἔχομεν· ἐπεὶ καὶ μὴ εἶαι δυνάμενοι, τοῦ
 μὴ ὄντος οὐκ ἔχομεν δύναμιν, εἴπερ αἱ
 δυνάμεις [40.1240b] ποιότητές εἰσι, τὸ
 δὲ μὴ ὄν οὐκ ἔστι ποιότης.

□ Ἦν γὰρ ὅτε οὐκ ἦν κακία, καὶ ἔσται
 ὅτε οὐκ ἔσται. Ἀνεξάλειπτα γὰρ τὰ
 σπέρματα τῆς ἀρετῆς· πείθει δέ με καὶ
 ὁ πλούσιος ἐκεῖνος ἐν τοῖς Εὐαγγελίοις,
 κατὰ τὸν ἄδην κρινόμενος, καὶ
 οἰκτεῖρων τοὺς ἀδελφούς, τὸ δὲ ἐλεεῖν,
 σπέρμα τυγχάνει τὸ κάλλιστον τῆς
 ἀρετῆς.

31.

There never arises from nature an evil
 [tempting-] thought; [for evil is not from
 the beginning, if the Lord did not indeed
 sow bad seed in his own field.

There was [a time] when evil did not
 exist, and there will be [a time] when it
 no longer exists: for the seeds of virtue
 are indestructible. And I am convinced
 by that rich man who was condemned to
 hell, and who felt compassion for his
 brothers (Luke 16:19-31). For to have
 pity is a very beautiful seed of virtue. [cf
Sch 62 in Prov 5:14]

(??*Remain vigilantly opposed to
 functions which excite irritability*)

32. [p.53] [p.262] Εἴ τις καθαρᾶς ἐφίεται προσευχῆς καὶ νοῦν ἄνευ λογισμῶν προσάγειν Θεῷ, κρατεῖτω θυμοῦ καὶ τοὺς ἐκ τούτου γεννωμένους τηρεῖτω λογισμοὺς· λέγω δὴ τοὺς ἐξ ὑπονοίας καὶ μίσους καὶ μνησικακίας ἐπισυμβαίνοντας, οἵτινες μάλιστα τυφλοῦσι τὸν νοῦν, καὶ τὴν οὐράνιον αὐτοῦ κατάσατασιν διαφθείρουσι. Τοῦτο γὰρ ἡμῖν καὶ ὁ ἅγιος Παῦλος παρήνευσεν· ἐπαίρειν, φησὶ, πρὸς Κυρίον ὀσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμῶν. [1Tim 2:8] Ἀλλὰ κακὴ συνηθεια τοῖς ἀποτασσομένοις παρηκολούθησεν, καὶ οἱ μετὰ τῶν οἰκείων πολλάκις δικαζόμενοι μάχονται χρημάτων ἕνεκεν ἢ κτημάτων ὀφειλόντων [p.54] χορηγηθῆναι τοῖς πένησιν· [fo164v] οὗτοι κατὰ τὸν ἡμέτερον λόγον ὑπὸ δαιμόνων ἐμπαίζονται, καὶ στενοτέραν αὐτοῖς τὴν ὁδὸν τοῦ μοναδικοῦ βίου κατασκευάζουσι, θυμὸν ὑπὲρ χρημάτων ἀναπτοντες καὶ αὔθις χηρμάσι κατασβέσαι σπουδάζοντες, ὡς εἴ τις περόνη τοὺς ὀφθαλμοὺς ἔνυσσεν, ἵνα κολλύριον βάλῃ. Πωλῆσαι γὰρ τὰ ὑπάρχοντα καὶ δοῦναι πτωχοῖς ὁ Κύριος ἡμῶν προσέταξεν, [Mt. 19:21] ἀλλ' οὐ μέντοι μετὰ μάχης καὶ δίκης. Δοῦλον γὰρ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ καὶ τῷ θέλοντι ὑπὲρ τοῦ χιτῶνος αὐτῷ δικάσασθαι. [Mt 5:40] Χρὴ προσθῆναι καὶ τὴν ἑτέραν, καὶ σπουδάσαι λοιπὸν οὐχ ὅπως λαβῶν ἀπέλθῃ τὰ χρήματα, ἀλλ' ὅπως μὴ μνησικακίας λογισμοῖς περιπεσῶν ἀποθάνῃ εἶπερ « ὁδοὶ μνησικάκων εἰς θάνατον » [Pron 12:28] ἄγουσι κατὰ τὸν σοφὸν Σολομῶντα. Πλήν ἴστω πᾶς ὁ κατέχων τοιαῦτα

32. Very like somatic effects described in *Antirrheticus*

(Demonic Activities in regard to Those who Read)

33 . [π.54·PG 40 1240b No 66: Ξ□']

Εἰσὶ τινες τῶν ἀκαθάρτων δαίμονες, οἵτινες ἀεὶ τοῖς ἀναγινώσκουσι προκαθέζονται, καὶ τὸν νοῦν αὐτῶν ἀρπάζειν ἐπιχειροῦσι, πολλάκις καὶ ἀπ' αὐτῶν τῶν **Θείων Γραφῶν** λαμβάνοντες ἀφορμὰς, καὶ εἰς λογισνοὺς πονηροὺς καταλήγοντες· ἔστι δ' ὅτε καὶ παρὰ τὴν συνήθειαν χασμᾶσθαι καταναγκάζοντες, καὶ ὕπνον βαρύτερον ἐπιβάλλοντες, πολὺ τοῦ συνήθους ἀλλότριον· ὡς μὲν τινες τῶν ἀδελφῶν ἐφαντάσθησαν, κατα φυσικὴν ἀντίθεσιν ἄρρητον·

οὕτω δὲ ἐγὼ παρατηρήσας πολλάκις, κατέμαθον· ἐφαπτόμενοι τῶν βλεφάρων καὶ ὅλης τῆς κεφαλῆς, καὶ ταύτην τῶ οἰκείῳ σώματι καταψύχοντες· ψυχρὰ γὰρ λίαν τὰ τῶν δαιμόνων σώματα, καὶ κρυστάλλω παρεμφερῆ· ὅθεν καὶ ὡς ὑπὸ σικύας αἰσθανόμεθα τῆς κεφαλῆς ἐλκομένης μετὰ τρισημοῦ. Τοῦτο δὲ ποιοῦσιν, ἵνα τὴν ἐναποκειμένην τῶ κρανίῳ θερμότητα πρὸς ἑαυτοὺς ἐπισπῶμενοι, ὑπὸ τῆς ὑγρότητος λοιπὸν καὶ ψυχρότητος χαλασθέντα τὰ βλέφαρα, περιῶρύη ταῖς κόραις τῶν ὀφθαλμῶν. Πολλάκις γοῦν ψηλαφήσας, κατέλαβον δίκην κρυστάλλου πεπηγότα τὰ βλέφαρα, τὴν δὲ ὄψιν νενεκρωμένην ὅλην καὶ φρίσσουσαν.

33 It is those of the unclean demons that are always seated ahead of those who practice their spiritual reading, rejoicing to snatch away their νοῦς, taking many opportunities from these Sacred Scriptures accusing them with tempting-thoughts. It even attains to causing them to yawn in an abnormal manner and plunges them into a sleep very different from ordinary sleep. ..

This I have observed often and here is what I have understood: they touch the eyelids and all the head, and cool it through contact with their own bodies (because the bodies of demons are extremely cold and similar to ice) from which it follows that we feel our heads pulled as by a cupping instrument with crepitation [=grinding in bone fractures]. Now, this they do in order to draw to themselves the heat of the cranium, in such a way that the eyelids lower under the humid cold, and fall on the pupils of eyes. I have often then felt the eyelids, and I have found them frozen as ice, while the face was all deathly and stiffened,

καίτοι ὁ φυσικὸς ὕπνος θερμαίνει μὲν
τὰ σώματα πέφυκε, καὶ τῶν
ὑγιαινόντων τὰς ὄψεις ἀνθηρὰς
ἀπεργάζεται, ὡς ἔστι καὶ ἀπ' αὐτῆς τῆς
πειρας μαθεῖν τὰς δὲ παρὰ φύσιν καὶ
διατεταμένας, χάσμα ποιούσι,
λεπτύνοντες ἑαυτοὺς, καὶ τῶν ἔνδον τοῦ
στόματος ἐφαπτόμενοι.

□ ἀλλὰ τοῦτο μὲν ἐγὼ μέχρι τῆς
σήμερον οὐκ ἐνόησα, καίτοι πολλάκις
αὐτὸ πεπονθώς· τοῦ δὲ ἁγίου Μακαρίου
ἤκουσα τοῦτό μοι λελαληκότος, καὶ εἰς
ἀπόδειξιν φέροντος, του σφραγίζειν
τοὺς χασμωμένους τὸ στόμα, κατὰ
ἀρχαίαν παράδοσιν ἄρρητον. Ταῦτα δὲ
πάντα πάσχομεν, διὰ τὸ μὴ προσέχειν
νηφόντως ἡμᾶς τῇ ἀναγώσει, μηδὲ
μεμνήσθαι, ὅτι λόγια ἅγια Θεοῦ ζῶντος
ἀναγινώσκομεν.

And nevertheless natural sleep reheats
body regular and renders faces of well
supporting people whole florissants, as
one can to insure some by the experience

(The Succession of Demons)

34 [40.1241a].[p.270] Ἐπειδὴ δὲ
γίνονται καὶ διαδοχαὶ τῶν δαιμόνων,
τοῦ πρώτου κατὰ τὸν πόλεμον
ἀσθενήσαντος, καὶ τὸ προσφιλὲς αὐτῶ
πάθος κινήσαι μὴ δυναμένου, ταύτας
παρατηρήσαντες, εὐρίσκομεν οὕτως·
Ὅταν πάθους τινὸς ἐν χρόνῳ πολλῶ
σπανίσωσι λογισμοὶ, καὶ γένηται
αἰφνίδιος τούτου ζέσις καὶ κίνησις,
ἡμῶν μηδεμίαν ἀφορμὴν δεδοκότων ἐξ
ἀμελείας, τότε γινώσκομεν, ὅτι
χαλεπώτερος ἡμᾶς τοῦ προτέρου
διεδέξατο δαίμων, καὶ τὸν τόπον τοῦ
πεφευγότος οὗτος τηρῶν, οἰκεία
πονηρία, προσανεπλήρωσεν, Ἀλλὰ καὶ
οὗτος τῆς ψυχῆς ἡμῶν πάνυ συνίησι,
πολλῶ σφοδρότερον παρὰ τὴν
συνήθειαν πολεμούμενος, καὶ τῶν χθῆς
καὶ τρίτην ἡμέραν λογισμῶν ἀθρόως
ἐκπεπτωκῶς, μηδεμιᾶς ἕξωθεν
παρεμπεσούσης προφάσεως.

Φευγέτω [p.272] τοίνυν ὁ νοῦς ταῦτα
θεώμενος πρὸς τὸν κύριον, τὴν
περικεφαλαίαν τοῦ σωτηρίου δεξάμενος
καὶ τὸν θώρακα τῆς δικαιοσύνης
ἐνδυσάμενος καὶ τὴν μάχαιραν
σπασάμενος τοῦ πνεύματος καὶ τὸν
θυρεὸν κουφίσας τῆς πίστεως, λεγέτω
εἰς τὸν οἰκεῖον μετὰ δακρύων οὐρανὸν
ἀναβλέψας· «Κύριε» Χριστέ, «δύναμις
τῆς σωτηρίας μου», «κλῖνον πρὸς με τὸ
οὔς σου, τάχυνον τοῦ ἐξελέσθαι με,
γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν καὶ εἰς
τόπον καταφυγῆς τοῦ σώσαί με.»
Μάλιστα δὲ νηστείας καὶ ἀγρυπνίας
στιλβωσάτω τὴν μάχαιραν· ἐν ἑπτα' γὰρ
ὄλαις ἡμέραις θλιβήσεται πολεμούμενος
καὶ βαλλόμενος τοῖς πεπυρωμένοις
βέλεσι τοῦ πονηροῦ, καὶ μετὰ τὴν
ἐβδόμην γινώσεται αὐτὸν ὅμοιον κατ'
ὀλίγον τῷ διαδεχθέντι γενόμενον καὶ
παραμένοντα λοιπὸν ἐν ὅλῃ ἐνιαυτῷ,
τὰ πολλὰ τιτρωσκόμενον μᾶλλον ἢ περ
τιτρώσκοντα, μέχρις ἂν καὶ ὁτοῦτον
διαδεχόμενος παραγένηται, εἴγε χρόνον
τακτὸν κατὰ τὸν Ἰώβ πίπτομεν ὑπ'
αὐτοῦς καὶ οἱ οἴκοι ἡμῶν ἐκπορθοῦνται
ὑπὸ ἀνόμων.

(The Temptation to excessive asceticism)

[79.1229b] **35.** [p.272] Ὅταν ὁ τῆς
γαστριμαργίας πολλὰ καὶ πολλάκις
ἀγωνισάμενος αἵμων μὴ ἰσχύση
διαθεῖραι τὴν τετυπωμένην ἐγκράτειαν,
τότε εἰς ἐπιθυμίαν ἀσκήσεως ἀκροτάτης
ἐμβάλλει τὸν νοῦν, ἐξ ὧν καὶ τὰ περὶ
τὸν Δανιὴλ εἰς μέσον φέρει, τὴν
πενιχρὰν ἐκείνην ζωὴν, καὶ τὰ
σπέρματα, καὶ τινὲς ἄλλων ἀναχωρητῶν
μνημονεύει βεβιωκότων διὰ παντὸς
οὕτως, ἢ ἀρξαμένων, καὶ τούτων
μιμητὴν γενέσθαι [79.1229c]
καταναγκάζει· ἵνα τὴν ἄμετρον διώκων
ἐγκράτειαν, ἀποτύχη καὶ τῆς
συμμετρίας τοῦ σώματος μὴ
ἐπαρκέσαντος διὰ καταρώμενος τῇ
καρδίᾳ· ᾧ μὴ πείθεσθαι δίκαιον τούτους
νομίζω, μηδὲ ἀπέχεσθαι ἄρτου, καὶ
ἐλαίου, καὶ ὕδατος. Ταύτην γὰρ τὴν
δίαιταν πάνυ καλλίστην οἱ ἀδελφοὶ
πεπειράκασι, καὶ τοῦτο οὐ πρὸς κόρον
καὶ ἅπαξ εἰς τὴν ἡμέραν.

35.

Θαυμάζω γὰρ εἶ τις, ἄρτου καὶ ὕδατος
κορεννύμενος, δυνήσεται τὸν τῆς
ἀπαθείας ὑποδέξασθαι στέφανον.
Ἀπάθειαν δὲ λέγω, οὐ τὴν κατάλυσιν
τῆς κατὰ ἐνέργειαν ἀμαρτίας, αὕτη γὰρ
ἐγκράτεια λέγεται, ἀλλὰ τὴν ἀτὰ
διάνοιαν τοὺς ἐμπαθεῖς λογισμοὺς
περικοπτουσαν, ἥντινα καὶ πνευματικὴν
περιτομὴν τοῦ κρυπτοῦ Ἰουδαίου ὁ
ἅγιος Παῦλος ὠνόμασεν. Εἰ δὲ
[79.1229d] ἀθυμεῖ τις ἐπὶ τοῖς λεχθεῖσι,
μνημονευσάτω τοῦ σκεύους τῆς
ἐκλογῆς, Ἀποστόλου, ἐν λιμῶ καὶ δίψει
τὸν δρόμον τελέσαντος. Μιμεῖται δὲ καὶ
ὁ τῆς ἀληθείας ἀντίπαλος ὁ τῆς ἀκηδίας
δαίμων τοῦτον τὸν δαίμονα, ἀκροτάτην
ἀναχώρησιν τῶ καρτερικῶ ὑποβάλλων,
εἰς ζῆλον προσκαλούμενος Ἰωάννου τοῦ
Βαπτιστοῦ, καὶ τῆς ἀπαρχῆς τῶν
ἀναχωρητῶν Ἀντωνίου, ἵνα, μὴ
βαστάσας τὴν χρονίαν, καὶ ἀάνθρωπον
ἀναχώρησιν, φύγη μετ' αἰσχύνης, τὸν
τόπον καταλιπὼν, καὶ αὐτὸς λοιπὸν
καυχώμενος εἶπη, « Ἴσχυσα πρὸς αὐτόν.
»

(The Matter of Thoughts)

[79.1232a] **36.** [p.276] Οἱ μὲν ἀκάθαρτοι λογισμοὶ εἰς αὐξήσιν ὕλας εἰσδέχονται, καὶ πολλοῖς συμπαρεκτείνονται πράγμασι· καὶ γὰρ πελάγη κατὰ διάνοιαν περῶσι μεγάλα, καὶ μακρὰς ὁδοὺς ὁδεύειν οὐ παραιτοῦνται διὰ πολλὴν τοῦ πάθους θερμότητα· οἱ δὲ ὅπως οὖν κεκαθαρμένοι, στενώτεροι τούτων μᾶλλον εἰσι, συμπαρεκτείνεσθαι πράγμασι μὴ δυνάμενοι διὰ τὴν τοῦ πάθους ἀσθένειαν, ὅθεν καὶ παρὰ φύσιν μᾶλλον κινουῦνται, καὶ κατὰ τὸν σοφὸν Σολομῶντα, χρόνον τινὰ ἔξω ῥέμβοντες, καὶ καλάμην συνάγουσιν εἰς τὴν παράνομον πλινθουργίαν, ἵνα σώζωνται ὡσπερ δορκὰς ἐκ βρόχων, καὶ ὡσπερ ὄρνεον ἐκ παγίδος. Ῥᾶον γὰρ ἀκάθαρτον καθάραι ψυχὴν, ἢ καθαρθεῖσαν, καὶ πάλιν [79.1232b] θραυματισθεῖσαν εἰς ὑγίαν αὐθις ἀνακαλέσασθαι, τοῦ δαίμονος τῆς λύπης μὴ συγχωροῦντος, ἀλλ' αἰεὶ ταῖς κόραις κατὰ τὸν καιρὸν τῆς προσευχῆς τὸ τῆς ἀμαρτίας προσφέροντος εἶδωλον.

[79.1232b] **27.** [p.280] Οὐκ ἐπίστανται τὰς καρδίας ἡμῶν οἱ δαίμονες, ὡς τινες τῶν ἀθρώπων νομίζουσι· κύριος γὰρ ὁ μόνος ἐστὶ καρδιογνώστης, ὁ ἐπιστάμενος τὸν νοῦν τῶν ἀθρώπων, καὶ πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν· ἐκ δὲ τοῦ προφορικοῦ λόγου, καὶ τῶν τοιῶνδε κινήματων τοῦ σώματος, τὰ πολλὰ τῶν ἐν τῇ καρδίᾳ κινήματων γινώσκουσιν.

36.

(The Demons Do Not Know the Heart)

37. (LD). The demons do not know our hearts, as some people suppose. Only the Lord is "knower of the heart:" (cf Acts 1:24 & 15:8) namely, He who also understands "the *nous* of men" (Job 7:20); and "who fashioned their hearts by himself" (Ps. 32:15). But either from words that are produced, or from some movements of the body, [the demons] come to know many of the heart's movements.

. Ἄπερ ἐγὼ νῦν ἐβουλόμην δηλῶσαι σαφῶς, ἐπέσχε δέ με ὁ ἄγιος ἱερεὺς, ἀνάξιον [79.1232c] τὰ τοιαῦτα δημοσιεύεσθαι, καὶ ὁ τῶ ἐφέδρω συγγινόμενος, κατὰ τὸν νόμον, ὑπεύθυνος γίνεται. Πλὴν ὅτι ἐκ τῶν τοιούτων συμβόλων ἐπιγινώσκουσι τὰ ἐν τῇ καρδίᾳ κρυπτόμενα, καὶ τὰς ἀφορμὰς ἐκ τούτων λαμβάνουσι καθ' ἡμῶν, πολλάκις γοῦν τινὰς κακολογήσαντας ἠλέγξαμεν, οὐκ ἀγαπητικῶς ἔχοντες πρὸς αὐτούς, διὸ καὶ τῶ τῆς μνησικακίας περιπεπτώκαμεν δαίμονι, καὶ λογισμοὺς πονηροὺς εὐθύς εἰλήφαμεν κατ' αὐτῶν, οὓς τε πρότερον ἔγνωμεν ἡμῖν ἐπισυμβάντας.

Διόπερ καλῶς ἡμῖν ἐγκαλεῖ καὶ τὸ Πνεῦμα τὸ ἅγιον· « Καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις, καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον, καὶ τῶν τῆς [79.1232d] μνησικακίας λογισμῶν ἤνοιγες θύραν, καὶ τὸν νοῦν κατὰ καιρὸν τῆς προσευχῆς ἐξετάρασσες, τοῦ ἐχθροῦ σου τὸ πρόσωπον αἰεὶ φανταζόμενος, καὶ τοῦτον εοπιῶν· ὁ γὰρ βλέπει πάντως ὁ νοῦς προσευχόμενος, τοῦτο καὶ Θεὸν ἄξιον ὁμολογεῖν.

Suppose that in conversation we have denounced those who have spoken evil of us; from these words, the demons conclude that we have a hostile attitude towards those people, and they use it as a chance to introduce into us evil thoughts against them; having accepted these, we fall under the yoke of the demon of resentment, who thereupon constantly incites us to vengeful thoughts against them.

Therefore the Holy Spirit rightly denounces us, saying: 'Thou didst sit and speak against thy brother, and didst scandalise thy mother's son' (Ps. XliX, 20), that is, you opened the door to thoughts of resentment, and confused your mind during prayer, constantly imagining the face of your enemy, and thus having him as a god; for what the mind constantly looks upon during prayer should rightly be acknowledged as its god

□ Ἀλλὰ φύγωμεν, ἀγαπητοὶ, τῆς κακηγορίας τὴν νόσον, μηδενός ποτε κακῶς μνημονεύσωμεν, μηδὲ τὰς ὄψεις διαστρέφωμεν ἐπὶ μνήμη τοῦ πησίον. Πάντα γὰρ τὰ σχήματα οἱ πονηροὶ περιεργάζονται δαίμονες, καὶ οὐδὲν τῶν καθ' ἡμῶν καταλιμπάνουσιν ἀνεξέταστον, οὐκ ἀνάκλισιν, οὐ καθέδραν οὐ στάσιν, οὐ λόγον, οὐ πάροδον, οὐ βλέμμα, πάντα περιεργάζονται, πάντα κινουῦσιν, ὅλιν τὴν ἡμέραν καθ' ἡμῶν δολιότητα [79.1233a] μελετῶσιν, ἵνα τὸν ταπεινὸν κατα τὸν καιρὸν τῆς προσευχῆς συκοφαντήσωσι νοῦν, καὶ τὸ μακάριον οὐτοῦ κατασβέσωσι φῶς.

Ὁρᾶς καὶ ὁ ἅγιος Παῦλος τί φησι τῷ Τίτῳ; « Ἐν τῇ διασκαλίᾳ, ἀφθορον λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ, μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον· » ὁ δὲ μακάριος Δαβὶδ καὶ προσεύχεται λέγων· « Ὑψαί με ἀπὸ συκοφαντίας ἀνθρώπων, » ἀνθρώπους καὶ τοὺς δαίμονας ὀνομάζων διὰ τὸ τῆς φύσεως λογικόν· ἀλλὰ καὶ ὁ Σωτὴρ ἐν τοῖς Εὐαγγελίοις, ἐχθρὸν ἄνθρωπον εἶπε τὸν σπείραντα ἡμῖν τὰ τῆς κακίας ζιζάνια. (cf *Mt 13:25*)

. So let us avoid this disease of malicious talk, let us have no evil memory against anyone, nor make faces at the memory of a brother. For evil demons eagerly watch our every movement and leave nothing unexplored that could be used against us, whether our sitting, or our getting up, our standing, our walk, our words or our look. They are always curious, devising ‘deceits all the day’ (Ps. 37: 12) in order, during prayer, to put to shame the humble mind and to extinguish its blessed light.

Observe what Saint Paul says to Titus: “and in your teaching show integrity, gravity, and sound speech that cannot be censured, so that an opponent may be put to shame, having nothing evil to say of us.” (Titus 2:7-8). While the blessed David also prayed, saying: “deliver me from falsely-accusing men” (Ps 119:34). “Men” is a name that can also apply to the demons on account of reasoning nature. For the Savior also says in the Gospels that an evil “man” has sown in us the weeds of vices. (cf *Mt 13:25*)

(Two Kinds of Death and Resurrection)

□ **38.** [p.284] Φύσιν μὲν λογικὴν ὑπὸ κακίας θανατωθεῖσαν ἐγείρει Χριστὸς διὰ τῆς θεωρίας πάντων τῶν αἰώνων· ὁ δὲ τούτου πατὴρ τὴν ἀποθανοῦσαν ψυχὴν τὸν θάνατον τοῦ Χριστοῦ ἐγείρει διὰ τῆς γνώσεως τῆς ἑαυτοῦ· καὶ τοῦτο ἔστι τὸ [p.286] ὑπὸ τοῦ [79.1221β] ἀποστόλου λεγόμενον, τὸ, « εἰ συνάπεθανομεν τῷ Χριστῷ, πιστεύομεν, ὅτι καὶ συζήσομεν αὐτῷ.»

□ **39.** Ὅταν ὁ νοῦς τὸν παλαιὸν ἄνθρωπον ἀποδυσάμενος τὸν ἐκ χάριτος ἐνδύσῃται, τότε καὶ τὴν ἑαυτοῦ κατάστασιν ὄψεται κατὰ τὸν καιρὸν τῆς προσευχῆς, σαυφείρω ἢ οὐρανίῳ χρώματι παρεμφερῆ, ἥτινα καὶ τόπον Θεοῦ ἢ γραφὴ ὀνομάζει ὑπὸ τῶν πρεσβυτέρων ὀφθέντα ὑπὸ τοῦ ὄρους Σινᾶ.

40. [p.288] Οὐκ ἂν ἴδοι ὁ νοῦς τὸν τοῦ θεοῦ τόπον ἐν ἑαυτῷ, μὴ πάντων τῶν ἐν τοῖς πράγμασι «νοημάτων» ὑψηλότερος, γερονός· οὐγενήσεται δὲ ὑψηλότερος μὴ τὰ πάθη ἀπεκδυσάμενος τὰ συνδεσμοῦντα αὐτὸν διὰ τῶν νοημάτων τοῖς πράγμασι τοῖς αἰσθητοῖς. Καὶ τὰ μὲν πάθη ἀποθήσεται [p.290] διὰ τῶν ἀρετῶν, τοὺς δὲ ψιλούς λογισμούς διὰ τῆς πνευματικῆς θεωρίας, καὶ ταύτην πάλιν ἐπιφανέτος αὐτῷ τοῦ φωτὸς ἐκείνου τοῦ κατὰ τὸν καιρὸν τῆς προσευχῆς ἐκτυποῦντος τὸν τόπον τὸν τοῦ θεοῦ.

| **38.** (*Phk.17.*) Our reasoning nature, having been put to death by vice, is raised by Christ through the contemplation of all the ages. And his Father raises the soul which has died the death of Christ by means of the knowledge He gives of Himself. And this is what was meant by Paul: *If we have died with Christ, we believe that we shall also live with Him.* (Rom 6:8 ?2 Tim. 1: 11?).

(*The Vision of the Place of God*)

39. (*Phk.18.*) When the *nous* has stripped off the old man and put on [that which comes] from grace, (*cf* Col 3:9-10) then it will see its own state at the time of prayer, like a sapphire or the color of heaven, which Scripture calls the place of God that was seen by the elders under Mount Sinai (*cf.* Exod. 24:20).

(*successive sheddings*)

40. The *nous* cannot see the place of God within itself unless it is lifted up above all the concepts [*noemata*] of [external] objects. But it will not be lifted up unless it strips off the passions enchainning it through concepts [*noemata*] of sensory objects. And while it puts away passions through the virtues, the [more] subtle [tempting-]thoughts [are laid aside] through spiritual contemplations; and these, in turn [are laid aside] when there appears to it that light which at the time of prayer shapes [within it] a model of the place of God.

(Representations which Leave an Imprint,
and those which do not)

41. [p.290] Τῶν νοημάτων τὰ μὲν τυποῖ τὴν ἡγεμονικὸν ἡμῶν, καὶ σχηματίζει, τὰ δὲ γνῶσιν μόνον παρέχει μὴ τυποῦντα τὸν νοῦν, μηδὲ σχηματίζοντα. Τὸ γὰρ, « Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, » ἐναποτίθεται μὲν τι νόημα τῇ καρδίᾳ, οὐ μὴν σχηματίζει αὐτήν, οὐδὲ τυποῖ. Τὸ μὲν « Λαβὼν ἄρτον, » σχηματίζει τὸν νοῦν, τὸ δὲ « κλάσαι, » πάλιν τυποῖ τὸν νοῦν. Τὸ δὲ « Εἶδον τὸν Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ, καὶ ἐπηρμένον, » τυποῖ τὸν νοῦν χωρὶς τοῦ, « Εἶδον τὸν Κύριον, » καὶ τὸ μὲν ῥητὸν δοκεῖ τυποῦν τὸν νοῦν, τὸ δὲ σημαῖνον, οὐ τυποῖ. Ἐώρακε γὰρ προφητικῶ [79.1228d] ὀφθαλμῶ τὴν φύσιν τὴν λογικὴν ὑψωθείσαν διὰ πρακτικῆς δεξαμένην ἐν ἑαυτῇ τὴν γνῶσιν τὴν τοῦ Θεοῦ, Ἐκεῖ γὰρ λέγεται καθέζεσθαι Θεός, ἔνθα γινώσκεται, διότι καὶ θρόνος λέγεται Θεοῦ νοῦς καθαρός. Λέγεται δὲ καὶ θρόνος ἀτιμίας γυνή, ἀντὶ τοῦ, ψυχὴ μισοῦσα δίκαια, ἀτιμία δὲ ψυχῆς κακία, καὶ ἀγνωσία. τὸ τοίνυν νόημα τοῦ Θεοῦ, οὐκ ἐν τοῖς τυποῦσι τὸν νοῦν, ἀλλὰ τοῖς νοήμασι τοῖς νοήμασι τοῖς μὴ τυποῦσι τὸν νοῦν. Διότι τὸν προσευχόμενον δεῖ παντάπασιν [79.1229a] χωρίζεσθαι τῶν τυπούντων τὸν νοῦν.

41. Thoughts are of [two] kinds: one sort stamp their imprint on our mind [hegemonikon], [thus] shaping it; while the other provide only knowledge, neither stamping an imprint on the *nous*, nor shaping it. Thus the verse, *In the beginning was the Word and the Word was with God* (Jn 1 :1) deposits [with] in the heart a concept [*noema*] but without shaping it. On the other hand, the phrase *took bread* shapes the *nous*; and [the phrase] *broke it* (Mt. 26 :26) also shapes the *nous*. The text, *I saw the Lord seated upon a throne, elevated and sublime* (Is 6 :1) stamp an imprint on the *nous*; with the exception of, *I saw the Lord*. For while the phrase seems to stamp an imprint on the *nous*, the meaning of it does not. For through his prophetic eye [Isaiah] saw reasoning nature raised up by ascetic[al practice], receiving into itself the knowledge of God. For [scripture] says, *God is seated where He is known* (Pr 11 :16); and thus the pure *nous* is said to be a throne of God. And [similarly] *a woman is a throne of dishonor* (); which is to say the soul *that hates justice* (), the soul's *dishonor* being vice and ignorance. For this reason the concept [*noema*] of God is not one that stamps an imprint on the *nous*; but is, instead, one of the concepts [*nomata*] that do not stamp an imprint on the *nous*. And thus it is necessary that one who prays cuts himself off from all [concepts] that stamp an imprint on the *nous*.

Καὶ ζητεῖς, εἴπερ, ὡς ἔχει ἐπὶ τῶν
σωμάτων, καὶ τῶν λογισμῶν αὐτῶν,
οὕτως ἔχει, καὶ ἐπὶ τῶν ἀσωμάτων καὶ
τῶν λόγων αὐτῶν, καὶ ἄλλως μὲν ὁ
νοῦς τυπωθήσεται ὀρῶν νοῦν, καὶ
ἄλλως διατεθήσεται ὀρῶν τὸν λόγον
αὐτοῦ; Ἐντεῦθεν δὲ γινώσκομεν, πῶς ἡ
γνώσις ἢ πνευματικὴ ἀφιστησι τὸν νοῦν
τῶν νοημάτων τῶν τυπούντων αὐτὸν,
ἀτύπωτον δὲ αὐτὸν παρίστησι τῷ Θεῷ,
διότι τὸ τοῦ Θεοῦ νόημα οὐκ ἐν τοῖς
τιποῦσιν ἐστίν· οὐ γὰρ ἐστὶ σῶμα ὁ
Θεὸς ἀλλ' ἐν τοῖς μὴ τιποῦσι μᾶλλον.
Πάλιν τῶν θεωρημάτων τῶν μὴ
τυπούντων τὸν νοῦν, τὰ μὲν οὐσίαν
σημαίνει ἀσωμάτων τὰ δὲ τοὺς λόγους
αὐτῶν· καὶ οὐχ ὡς ἐπὶ τῶν σωμάτων
συμβαίνει, οὕτω καὶ ἐπὶ τῶν ἀσωμάτων·
ἐπὶ μὲν γὰρ τῶν σωμάτων τὰ μὲν
ἐτύπου τὸν νοῦν, τὰ δὲ οὐκ ἐτύπου·
ἐντᾶθα δὲ οὐδέτερον [79.1229b] νόημα
τὸν νοῦν τυποῖ.

42. [p.55] [p.296] Οἱ μὲν
δαιμονιώδεις λογισμοὶ τὸν εὐώνυμον
ὀφθαλμὸν τῆς ψυχῆς ἐκτυφλοῦσι, τὸν
ἐπιβάλλοντα τῇ θεωρίᾳ τῶν
γεγονοτων· τὰ δὲ νοήματα τὰ τυπούντα
τὸ ἡγεμονικὸν ἡμῶν καὶ σχηματίζοντα,
τὸν δεξιὸν ὀφθαλμὸν ἐκθλοῖ τὸν
θεωροῦντα κατὰ τὸν καιρὸν τῆς
προσευχῆς τὸ μακάριον φῶς τῆς ἁγίας
Τριάδος, δι' οὗ ὀφθαλμοῦ καὶ τὸν
νυμφίον αὐτὸν ἐκαρδίωσεν [f^o168^v] ἢ
νύμφη ἐν τοῖς ἀσμασι τῶν ἀσμάτων[cf.
Cant 4:9]™-

And so investigate whether what pertains
to corporeal [beings] and their [tempting-
]thoughts (*logismoι*) also applies in the
case of incorporeal [beings] and their
logoi ; for the *nous* is stamped with an
imprint in one way when it beholds a
nous, and it manages differently when it
behold its *logos*. From this we know how
spiritual knowledge puts aside the *nous*
whose concepts stamp an imprint upon it,
placing before it [instead] the non-
imprinting concept of God. For the
concept of God does not belong to those
that stamp an imprint - for God has no
body - [it belongs,] rather to those that
do not stamp an imprint. Again, in regard
to contemplations that do not stamp an
imprint on the *nous*, one sort signifies the
essence and the other the *logoi* of
incorporeal [beings]. But the case is
different for corporeal than for
incorporeal [beings]: for among
corporeal [beings] one kind stamp an
imprint, while the other does not. But [in
regard to God] neither concept *noema*
[i.e., of essence or *logoi*] stamp an
imprint on the *nous*.

(*The Eyes of the Soul*)

42. Diabolical thoughts blind the left
eye of the soul, that which is given over
to the contemplation of created beings.
Concepts that stamp our chief
intellective faculty and clothe it [in a
form] disturb the right eye which, at the
time of the prayer, contemplates the
blessed light of the Holy Trinity: it is
with this eye also that the betrothed has
ravished the heart of the Betrothed in the
Song of Songs (Cant 4:3).

(Final Exhortation)

43. [p.298]. PG 79. 1228B l. 13-21.
[p.55] Ἐπιθυμῶν οὖν καθαρᾶς
προσευχῆς, διατήρησον θυμὸν, καὶ
ἀγαπῶν σωφροσύνην, κράτει γαστρὸς,
μὴ δῶς ἄρτον σῆ κοιλῖα εἰς κόρον καὶ
ἐν ὕδατι ἐκθλιβε αὐτήν· ἀγρύπνει ἐν
προσευχῇ, καὶ μνησικακίαν μακρὰν
ποίησον ἀπὸ σοῦ, λόγοι Πνεύματος
ἀγίου μὴ ἐκλειπέτωσάν [79.1128c] σε,
καὶ θύρας κροῦε χερσὶν ἀρετῶν. Τότε
ἀνατελεῖ σοι καρδίας ἀπάθεια, καὶ νοῦν
ἀστεροειδῆ ὄψει ἐν προσευχῇ.

[79.1228b] ΚΕΦΑΛ. ΚΔ Ἐπιθυμῶν
ἀντικειμένων δαιμόνων τῇ πρακτικῇ,
τρεις εἰσιν ἄρχοντες πρωτοστάται, οἷς
ἔπεται πᾶσα ἡ παρεμβολὴ τῶν
ἄλλοφύλων, οἵτινες πρῶτοι κατὰ τὸν
πόλεμον ἴστανται, καὶ τὰς ψυχὰς διὰ
τῶν ἀκαθάρτων λογισμῶν ἐκκαλοῦνται
πρὸς τὴν κακίαν· οἱ τὰς τῆς
γαστριμαργίας ὀρέξεις πεπιστευμένοι, οἱ
τὴν φιλαργυρίαν ἡμῶν ὑποβάλλοντες,
καὶ οἱ πρὸς τὴν τῶν ἀνθρώπων δόξαν
ἡμᾶς ἐκκαλοῦμενοι.

43. If you long for pure prayer, keep guard over your incensive power; and if you desire self-restraint, control your belly, and do not take your fill even of bread and water. Be vigilant in prayer and avoid all rancor. Let the teachings of the Holy Spirit be always with you; and use the virtues as your hands to knock at the doors of Scripture. Then dispassion of heart will arise within you, and during prayer you will see your intellect shine like a star.

APPENDIX 1.

24. [Ph 23] As we stated at the beginning, there are three chief groups of demons opposing us in the practice of the ascetic life, and after them follows the whole army of the enemy. These three groups fight in the front line, and with impure thoughts seduce our souls into wrongdoing. They are the demons set over the appetites of gluttony, those who suggest to us avaricious thoughts, and those who incite us to seek esteem in the eyes of men.

APPENDIX 2

p.300

APPENDIX 3

p.300