

On Poetics: The Ostensible/Real Dichotomy
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Contributors

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The Unpublished Letters of Theoleptos
Metropolitan of Philadelphia (1283-1322)
(Part Two)¹

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Τοῦ αὐτοῦ πρὸς τὴν αὐτὴν ἐπιστολὴ β'

Τὰ μετὰ τοῦ Κυδωνάτου καὶ τοῦ Καρβώνη καὶ τελευταῖον
μετὰ τοῦ μοναχοῦ Νίφωνος σταλέντα ἡμῖν γράμματα, εἰ καὶ
διαφόρως ἐγράφη, ἀλλὰ τὴν αὐτὴν ἔχει δύναμιν· εἰ γὰρ καὶ ἐκ
5 μέρους ἄλλα τινὰ διαλαμβάνουσιν, ἀλλὰ τὸ πλεῖστον αὐτῶν
πρὸς τὸν αὐτὸν καὶ ἓνα σκοπὸν ἀποβλέπει. αἱ παρ' ἐμοῦ τοί-
νυν πεμφθεῖσαι ἐπιστολαί, σοὶ μία καὶ ἄλλη τῇ Ἀγαθονίῃ,
ἱκαναὶ εἰσι τῇ χάριτι τοῦ Χριστοῦ πρὸς καταρτισμὸν παντός
ἔργου ἀγαθοῦ καὶ τῆς < πρὸς > τὰ ἔξωθεν ἐπερχόμενα δεινὰ
10 καρτερίας, ἔχουσαι καὶ ἀπολογίαν πρὸς τὰ ἐν ἐκείνοις τοῖς
γράμμασι διαλαμβανόμενα ζητήματα· ὧν ἡ πυκνὴ ἀνάγνω-
σις καὶ ὁ ἐκ τῆς ἀναγνώσεως τῆς μνήμης ἀνακαινισμὸς καὶ
ἡ ἐντεῦθεν διὰ τῶν ἔργων ὠφέλεια πολὺ κέρ[fol. 235r]δος προ-
ξενήσουσι τῷ ἐπιμελητῇ.

15 Πρὸς δὲ τοῖς εἰρημένοις ἐκεῖσε καὶ νῦν ταῦτα προστίθιμι·
οὐπῶ σε κατέλαβον πειρασμοί, οὐπῶ τὴν πρὸς αὐτοὺς πάλιν
μεμάθηκας, οὐπῶ τῆς πικρίας ἐκείνων ἡσθήθης, οὐδὲ τῆς γλυ-
κύτητος ἐγεύσω τῆς βρυούσης ἐκ τῆς κατὰ τὴν ὑπομονὴν ἐκ-
βάσεως καὶ παρακλήσεως, διὰ τοῦτο καὶ δυσχεραίνεις ἐν τοῖς
20 ἀπαξ ἐπερχομένοις μικροῖς ἀνιστοῖς. ἔτι τὸ ἔαρ τῆς εὐπαθείας
βαίνει, ἀπὸ τῆς παρακλήσεως ἐσθίεις τῶν γεννητόρων, τῶν
ἀδελφῶν, τῶν συγγενῶν, τῶν φίλων καὶ πάντων τῶν συνήθων.
τῆς ἐκ τῶν ἐπαίνων ὀσμῆς ἀπολαύεις, ἡ τῆς ἀνέσεως τέρψις
κατέχει σε. ταῦτα τὴν γνῶσιν ἀμβλύνουσι, τὴν γνώμην σκλη-
25 ρύνουσι καὶ τὴν προαίρεσιν ναρκῶσαν πρὸς τὰ ἐπίπονα πα-
ρασκευάζουσι. διὰ ταῦτα βραδύνει ὁ χειμὼν τῶν πειρασμῶν,
ἐπεὶ δὲ ἀσθενὴς εἶ καὶ οὐ δύνασαι [fol. 235v] ὑπενεγκεῖν. τῷ
ἀπαλῷ παιδίῳ ἀντὶ τροφῆς γάλα ἡ μήτηρ δίδωσιν, αὐξηθέντι
δὲ στερεὰν βρῶσιν παρέχει. καὶ σοὶ θλίψεις εἰ προσεγγίζουσι,
30 γίνωσκε ὅτι μικραὶ εἰσι, τῆς χάριτος τοῦτο οἰκονομούσης, ἵνα
διὰ τῶν μικρῶν θλίψεων κατὰ μικρὸν διὰ τῆς ὑπομονῆς δό-
κιμος γένη. εἰ δὲ πάλιν ἐπέρχονται σοὶ πυκναὶ περιστάσεις,
ἰδοὺ ὁ ἁ θ λ ο θ ε τ η ς Χριστὸς πολλὰ σοὶ τὰ βραβεῖα ἐτοι-

8-9 πρὸς. . . ἀγαθοῦ: cf. Heb. 13.21 || 28-29 ἀπαλῷ. . . βρῶ-
σιν: cf. Heb. 5. 12-14 || Ad app. 29-31: Rom. 16.27 || 30 χάρι-
τος οἰκονομούσης: cf. Eph. 3. 2 || 33 Basil. Caes., *Hom. in*
Ps. 114 (PG 29.485B)

O 234v-243v || 9 πρὸς addidi || 29-31 καὶ σοι. . . τῆς ὑπομονῆς]
δό(ξα) τῷ μόνῳ σοφῷ Θ(ε)ῷ Omg

Second Letter to the Same by the Same

The letters which you sent to me with Kydonatos and Karbones, and lately with the monk Niphon, may have been written on different occasions but their purport is the same. For although they discuss in part different matters, for the most part they address themselves to one and the same objective. The letters therefore which I sent, one to you and another to Agathonike, are sufficient by the grace of Christ to prepare you for any good work and for the endurance of misfortunes that strike from the outside. They also contain my answer to [your] questions in those letters. The frequent reading of [my letters] and the refreshing of memory by this reading as well as the ensuing practical benefit will be a cause of great profit to the peruser.

To my statements in those letters I now add the following: temptations did not overtake you yet, you have not yet learned the struggle against them; you did not yet feel their bitterness nor did you taste the sweetness which springs from the fruit and solace of patient endurance. For this reason you are annoyed at the first occurrence of trivial vexations. You are still strolling in the springtime of comfort. You are feeding on the consolation of your parents, your brothers, your relatives, your friends and all your acquaintances. You enjoy the flavor of praises; the delight of relaxation possesses you. These things weaken your judgment, harden your opinion and benumb your inclination for painful [tasks.] For these reasons the winter of temptations is slow in coming; because you are weak and cannot endure it. The mother gives milk for nourishment to the delicate young child, but when he grows she offers him solid food. If sorrows approach you too, know that they are small because the [divine] grace so ordains it, that you may little by little through small sorrows pass the test by patient endurance. If, on the other hand, you are beset by frequent troubles, behold! Christ "The

μάζει· κατὰ γὰρ τὸ πλῆθος τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου, φησίν, αἱ παρακλήσεις σου εὐφρανόν τήν ψυχήν μου.

Οὐδὲ ἐν τῶν αἰσθητῶν δίχα πόνου πορίζεται. ὁ γεωργὸς καμάτῳ πολλῷ τὸν σίτον γεωργεῖ, ὁ κηπωρὸς ἰδρώτων ὀχετοῖς τὴν τῶν λαχάνων ἐργάζεται αὐξήσιν, ὁ ἔμπορος πελάγη πολλὰ θαλάσσης καὶ ποταμοὺς διαπερᾶ καὶ μακρὰς ὁδοῦ στέλλεται κέρδους μικροῦ ἕνεκα, καὶ αἱ θλίψεις τῷ μοναχῷ τὴν ὄντως χαρὰν προμνηστεύονται. καὶ ὁ ἅμαρ[fol. 236r]τάνων καὶ ὁ κατορθῶν διὰ πειρασμῶν σῶζονται. τοῖς μὲν ἁμαρτάνουσιν ἐπέρχονται οἱ πειρασμοὶ εἰς ἔκτισιν ἁμαρτημάτων, ὅπως ἐνταῦθα διὰ θλίψεως σωφρονισθέντες τῶν ἐκείθεν πειρατηρίων λυτρωθήσονται· τοῖς δὲ κατορθοῦσι πάλιν συναντῶσιν οἱ πειρασμοὶ εἰς ταπείνωσιν τοῦ ὑψουμένου φρονήματος ἐκ τῶν ἀρετῶν καὶ τὸ μὴ ἀπολέσαι τὸν ἀποκείμενον παρὰ Θεοῦ τοῖς δικαίοις μισθόν. οὔτε μάχαιρα δίχα πυρὸς καὶ ὕδατος στομοῦται, οὔτε ἄνθραξ πεπυρωμένος λαβίδος ἐκτὸς συνέχεται, οὔτε μοναχὸς χωρὶς ἐκουσίων πόνων καὶ ἀκουσίων πειρασμῶν στεφανοῦται.

Ἡ τοῦ θείου πυρὸς λαβὶς οἱ ἐκούσιοι πόνοι καὶ αἱ ἐξωθεν θλίψεις πεφύκασιν. εἰ θέλεις τὸ θεῖον πῦρ ὑποδέξασθαι καὶ ἀνάψαι, μήτε ἐκλύου ἐπὶ τοῖς ἐκ θελήματος ἀγωνίσμασι τῶν ἀρετῶν, μήτε ἀπαναίνου τὰς συμβαινούσας σοι συμφοράς· [fol. 236v] οὕτω γὰρ ἔξεις τὸν Θεὸν ἐν ἑαυτῇ ὡς πῦρ κατὰ νάλισκον τὰ πᾶσαν μοχθηρίαν. κατανόησον τοὺς λόγους τούτους, σύνες τὴν τοῖς ἐκουσίοις πόνοις καὶ ταῖς ἀκουσiais ἐπιφοραῖς ἐγκεκρυμμένην ἑλλαμψιν καὶ φωτισθήσεται σου ὁ νοῦς φωτισμὸν γνώσεως καὶ χαρήσεται σου ἡ καρδιά τὴν ὄντως χαρὰν καὶ τὴν παρ' οὐδενὸς αἰρομένην. ὥς γὰρ κρουομένου τοῦ χάλυβος ὑπὸ σιδήρου οἱ τοῦ πυρὸς σπινθῆρες ἀποπέμπονται, οὕτω καὶ ψυχὴ ἡ τὸν

34-36 Ps. 93 (94). 19 || 43 διὰ . . . σῶζονται: cf. Jac. 1. 12 || 50-51 ἄνθραξ . . . λαβίδος: cf. Is. 6. 6-7 || 57-58 Deut. 4. 24; 9. 3 || Ad app. 58-62 Ps. 106(107). 43 || 61 2. Cor. 4. 6 || 62-63 χαρήσεται . . . αἰρομένην: cf. Joan. 16.22

37-39 Οὐδὲ. . . ἐργάζεται] οὕτως ἔχει Omg || 38 σίτον O || ἰδρώτων O || 54 εἰ. . . πῦρ] ση(μείω)σαι Omg || 58-62 μοχθηρίαν. . . καρδιά] τίς σοφὸς κ(αὶ) συνήσει ταῦτα Omg || 61-62 χαρήσεται O || 62-64 παρ'. . . ἀποπέμπονται] ση(μείω)σαι ὥρ(αῖον) Omg || 63 χάλυκος O

Rewarder" is preparing many prizes for you! For he says: "according to the multitude of my griefs within my heart thy consolations have soothed my soul."

None of the perceptible [goods] can be procured without hardship. The farmer cultivates the wheat with much toil. The gardener makes the vegetables grow with streams of sweat. The merchant crosses many open seas and rivers and travels a long distance for the sake of a small profit. And sorrows woo the monk to true joy. Both the sinner and the righteous are saved through temptations. Temptations befall sinners as punishment for their sins, that they may be chastened in this world by sorrow and be delivered of trials in the world to come. The righteous, on the other hand, meet with temptations so that their pride on being virtuous may be humbled and that they may not lose the reward which God has in store for the just. A sword is not hardened without fire and water nor a burning coal held without a tong nor a monk crowned without voluntary pains and involuntary temptations.

Voluntary sufferings and sorrows from without are the tong of the divine fire. If you wish to receive and kindle the divine fire, do not become despondent over the voluntary exertions for virtue nor reject the misfortunes that befall you; thus, you shall have God in you "consuming" all wickedness like "fire." Grasp the meaning of these words. Understand the illumination hidden in voluntary sufferings and involuntary afflictions and your mind shall be illuminated with the "light of knowledge" and your heart shall rejoice with the true joy which no one takes away. Just as sparks of fire burst out when steel is struck by

- 65 Θεὸν ἀγαπῶσα, τοῖς ἔξωθεν πειρασμοῖς βαλλομένη, ταῖς ἐκ-
 χύσει τῶν θείων φωτισμῶν καταστράπτεται καὶ ὅλη φῶς γί-
 νεται καὶ τοὺς πλησιάζοντας καταφωτίζει δύναται, ὁρῶν-
 70 τας τὰς ἐκπηδῶσας ἀστραπὰς τῆς διὰ τὴν ἀγάπην τοῦ Θεοῦ
 ὑπομονῆς καὶ τῆς πραότητος καὶ τῆς πρὸς πάντας ἡμερότη-
 τος. οἱ μὲν ἐκούσιοι πόνοι τοῦ ἀγωνιζομένου τοὺς φανεροὺς
 τρόπους τῶν ἡδονῶν [fol. 237r] τοῦ σώματος καταργοῦσιν,
 αἱ δὲ ἔξωθεν περιστάσεις τὰ ἀφανῆ πάθη τῆς ψυχῆς ἐλέγχου-
 75 σι καὶ ἀναιροῦσι καὶ τοιουτοτρόπως ὁ κατὰ Θεὸν ἄνθρωπος
 διαπλάττεται.
- 75 Ἐπώλησας πάντα σου τὰ ὑπάρχοντα καὶ ἀπέλυσας γο-
 νεῖς, ἀδελφοὺς, συγγενεῖς, φίλους, συνήθεις, χρήματα, οἰκή-
 ματα, κτήματα, καὶ αὐτό σου τὸ σῶμα. ἀντὶ δὲ πάντων τού-
 80 των ἐκτίσω τὸν πολύτιμον μαργαρίτην Χρι-
 στόν, τὸν ὄντα πᾶν ἀγαθὸν καὶ ὑπὲρ πᾶν ἀγαθόν. Χριστὸν
 κτησαμένη τὸ πᾶν ἀγαθὸν ἔχεις· τί σοι λείπεται καὶ ἀγανα-
 κτεῖς; τίνος ὑστερεῖ καὶ δυσχεραίνεις; τοῦ Χριστοῦ ἐγεύσω,
 τοῦ οὐρανίου ἄρτου, τοῦ ἀληθινοῦ μάννα· τὸ τῆς
 85 ζωῆς ἔπιες πόμα· ἔγνωσ ὅτι χρηστὸς ὁ Κύριος·
 ἔμαθες ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φο-
 βουμένοις αὐτόν· ἐν τῷ ταμιεῖῳ τῆς ἀγάπης τὸν θη-
 σαυρὸν τῆς ζωῆς Χριστὸν ἐθησαύρισας, τὴν ἡδονὴν τοῦ κό-
 90 σμου τούτου τοῖς τούτῳ προσηλωμένοις ἀπορρίψασα· [fol.
 237v] τὸν τοῦ Θεοῦ φόβον πυλωρὸν ἔθου, πείθοντά σε φέρειν
 πᾶσαν ὀδύνην τοῦ αἰῶνος τούτου διὰ τὸν τραυμα-
 τισθέντα ὑπὲρ σοῦ καὶ κοινωνόν σε τῆς αὐτοῦ δόξης πεποη-
 κότα διὰ τοῦ καταδέχεσθαί σε τὰς πολυειδῶς ἐπερχομένας
 σοι θλίψεις καὶ μιμεῖσθαι τὴν αὐτοῦ ὑπομονήν.

78 Mat. 13.46 || 82 Basil. Caes., *Liturgia* (Brightman, 309, 9);
 Joan. Chrys., *Liturgia* (Brightman, 360, 31) || 83 ζωῆς . . . πό-
 μα: cf. Joan. 6. 53-55 || 83 Ps. 33(34).8; 1 Pet. 2. 3 || 84-85
 Ps. 33(34). 10 || 85-86 θησαυρόν. . . Χριστόν: cf. Ps.—
 Macarius, *Hom. 16*, 5 (Desprez, 196, 7) || 89 Rom. 12. 2; 1 Cor.
 2. 6 || 89-90 τραυματισθέντα: cf. 1 Pet. 2. 25 || 90. κοινωνόν.
 . . δόξης: cf. Joan. 17. 22, 24; 1 Thes. 2. 12; 1 Pet. 5. 10

81-87 καὶ. . . ἀπορρίψασα] ποία ψυχὴ οὐ παρακληθήσεται
 ἐπὶ τοῖς λόγοις σου τούτοις) τ(οῖς) πλήρης χαρ(ᾶς) πνευμα-
 τικ(ῆς) (καὶ) εὐφροσύνης) οὐσι, εἰ κ(αὶ) θύλη ἐστὶ Omg || 90
 σε Osv

iron, in the same way when a God-loving soul is attacked by temptations from the outside, it glows with the [lights] emanating from the divine illuminations and becomes all light and can illuminate those who approach it as they see the lights flashing from the endurance for the love of God and from the gentleness and kindness towards all. The voluntary sufferings of the champion [of God] render impotent the manifest ways of the body's pleasures, whereas external hardships check and destroy the hidden passions of the soul and thus the man of God is molded.

You sold all your belongings and renounced your parents, your brothers, your relatives, your friends, your acquaintances, your money, your houses, your estates, and even your own body. In exchange for all these, you acquired the "precious pearl," Christ who is every blessing and above every blessing. Having Christ, you have every blessing; what is it that you miss and you are complaining? What is it that you lack and you are upset? You had a taste of Christ, "the heavenly bread," the true manna. You drank the drink of life. You know that "the Lord is good." You learned that "there is no want to them that fear Him." You stored in the treasury of love the treasure of life: Christ. You rejected the pleasure of this world by [rejecting] the things attached to the world. You set the fear of God to guard the gate [of your soul] and persuade you to endure all anguish in "this world" for the sake of Him who suffered wounds on your behalf and made you a partaker of His glory, by accepting the various sorrows that befall you and by imitating His fortitude.

Οἱ πλούσιοι τοῦ αἰῶνος τούτου καὶ πτωχεύουσι
καὶ πεινῶσιν ὡς ἡπατημένοι τῇ τῶν φθειρομένων ἐπιθυμίᾳ
95 καὶ δοκοῦντες κατέχειν τὰ μὴ κρατούμενα· διὰ τοῦτο καὶ πει-
νάσουσιν ἐκεῖ καὶ ὀδυνηθήσονται ὡς τοῦ ἀληθινοῦ πλούτου
ἐκπεπτωκότες καὶ τὴν βέουσαν ὕλην ἀγαπήσαντες καὶ τὴν
διεψευσμένην τέρψιν τῶν ἐν τῷ παρερχομένῳ αἰῶνι καὶ ὕφαι-
100 νομένων καὶ ἀφανιζομένων δίκην ἁραχνίων νημάτων.
οἱ τοιοῦτοι καὶ πτωχεύουσι καὶ ὑπὸ τοῦ λιμοῦ τή-
κονται οὐ μόνον ἐκεῖ ἀλλὰ πολλάκις καὶ ὧδε [fol. 238r] διὰ
τὸ ἄστατον τῶν παρόντων, οἱ δὲ παρωσάμενοι τὰ πάντα, καὶ
αὐτῆς τῆς τοῦ σώματος ζωῆς μὴ φειδόμενοι διὰ τοῦ προτιμᾶν
105 τὴν ἀληθινὴν ζωὴν, τὸν Χριστόν, ἐκζητοῦσιν ἡμέρας καὶ
νυκτὸς τὸν Κύριον ὡς ἀποστραφέντες τὸν κόσμον καὶ ἑαυ-
τοὺς ἀπαρνησάμενοι καὶ ὀπίσω τοῦ Χριστοῦ πορευόμενοι.
οὗτοι ὡς ἀληθῶς ἐκζητοῦντες τὸν Κύριον
οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ· ὁ
110 δὲ τὸ πᾶν καὶ τὸ ἀσύγκριτον ἀγαθὸν ἔχων οὐδενὸς ὑστερεῖται,
οὐδέποτε ἐλαττοῦται, ἀλλὰ παντὸς ἀγαθοῦ καὶ πάντοτε τὴν
ἀπόλαυσιν ἔχων, αἰεὶ χαίρει ὡς ἐν Κυρίῳ εὐφραινόμενος, κατὰ
τὴν ἀποστολικὴν παραγγελίαν, χαίρετε ἐν Κυρίῳ
πάντοτε· ὡς γὰρ ἀδύνατον χωρὶς τούτου ζῆν, οὕτως
115 ἀμήχανον δίχα τούτου καὶ αἰεὶ χαίρειν καὶ ἀληθῶς χαί-
ρειν.
Εἰ τὴν παρὰ τῶν τεκόντων κολακείαν καταδέχη, εἰ τὴν
τῶν ἀδελφῶν [fol. 238v] συντυχίαν ἐπιποθεῖς, εἰ τὴν τῶν συγ-
γενῶν ὁμιλίαν στέργεις, εἰ τὴν συνήθειαν τοῦ κόσμου φιλεῖς
προσεγγίζειν σοι, εἰ τῶν προικῶν ἀντέχη πραγμάτων καὶ οἰ-
120 κήματα καὶ ἀγροὺς παρακατέχεις καὶ ἄλλο τι τῶν ἐπιγείων
παρὰ σοὶ μένει, πῶς ἐρεῖς μετὰ τοῦ Παύλου ἐμοὶ
κόσμος ἐσταύρωται, τοῦ κόσμου ζῶντος καὶ

93-94 πλούσιοι . . . πεινῶσι: cf. Ps. 33(34). 10 || 99-100 cf. Anti-
pater Sidonius, *Anthol. Palat.*, 6. 206 (Beckby, 1, 546) || 104
ἀληθινὴν. . . Χριστόν: cf. Joan. 11.25; 14.6 || 105-06 ἑαυ-
τοὺς . . . πορευόμενοι: cf. Mat. 16. 24 || 107-08 Ps. 33(34).10
|| 112-13 Phil. 4. 4-5 || 121-22 Gal. 6. 14

94-96 ἐπιθυμία. . . ἐκπεπτωκότες] φεῦ τ(ῆς) πλάνης Omg ||
101 ὧδε O || 107-111 ἀληθῶς. . . χαίρει] μακάριοι οἱ τοιοῦτοι
ὡς ἀληθ(ῶς) Omg || 113 ἀδύνατον] ση(μείω)σαι Omg || 116-17
κολακείαν. . . ἀδελφῶν] προσοχ(ῆς) ἄξια Omg || 121-22 πῶς. . .
καὶ] ἀδύνατον Omg

The rich of "this world" become poor and go hungry because they are deceived by the desire of perishable [goods] and believe that they possess what cannot be possessed. For this reason they shall go hungry and suffer in the world to come, because they have forfeited the true riches and cherished the transient matter and the false delight of the [gratifications] of this passing age which are spun and disappear like "spider's webs." Such persons become poor and are consumed by famine not only in the world to come but many times even here on account of the instability of the things of the present world. But those who rejected everything, not even sparing the life of their body, because they prefer Christ, the true life, seek out the Lord day and night, for they have turned away from the world and have denied themselves and are following Christ. These persons "shall not want any good thing" because they truly "seek out the Lord." And he who possesses the whole and incomparable Good wants nothing; never suffers a loss; but always enjoys every blessing and rejoices for ever because his joy is in the Lord, in accordance with the Apostolic injunction; "Rejoice in the Lord always!" For just as it is impossible to live without Him, it is likewise inconceivable without Him to rejoice always and to rejoice truly.

If you accept the flattery of your parents, if you long for the conversation of your brothers, if you like the company of your relatives, if you are fond of intimate contact with the world, if you cling to your dowry and retain houses and farms, and if any other earthly [possessions] remain yours, how will you say with Paul, "the world has been crucified to me," while the world

σφριγώντος ἐν σοι; εἰ δὲ τούτοις ἅπασιν ἀπετάξω, νῦν δὲ ὁρῶ-
 125 σα τὴν παρὰ τῶν γεννησάντων ἀφαίρεσιν τῶν πραγμάτων καὶ
 τὴν παρ' αὐτῶν ἀποστροφὴν καὶ τοῦ βουλομένου παντὸς κα-
 ταφρόνησιν, θορυβῇ καὶ ταραττῇ καὶ ποτε μὲν τὸ δόρυ τῆς
 λύπης καὶ τῆς ὀργῆς καὶ τῆς μνησικακίας βάλλει σε, ποτὲ
 δὲ ταῖς ἐκ τῆς γλώσσης ἀντιλογίαις τοξεύεις τοὺς ἐντυγχά-
 130 νοντας, πῶς πάλιν εἴπῃς τὸ ἐπαγόμενον τῇ ἀποστολικῇ ῥήσει,
 κ ἄ γ ὡ ἔ σ τ α ὑ ρ ω μ α ι τ ῶ κ ὅ σ μ ω, τῆς ψυχῆς [fol.
 239r] συνδεδεμένης διὰ τῆς ἐπιθυμίας σαρκὶ καὶ κόσμῳ; οἱ
 φίλοι τοῦ αἰῶνος τοῦτου συνθήκας ἔχουσι μετὰ τοῦ
 κόσμου καὶ τὴν τῆς σαρκὸς μεταδιώκοντες ζωὴν ταύτην ἀπό-
 135 λαυσιν ἡγοῦνται. σὺ δὲ κατασκοπήσασα τὸν μέλ-
 λοντα αἰῶνα καὶ τὴν ἐκεῖθεν ἀγαπήσασα μακαριότη-
 τα, ἐσταύρωσαι τοῖς παροῦσι διὰ τοῦ μονήρους βίου καὶ ζῆν
 ἐπηγγείλω τῇ ἐλπίδι μόνῃ τῶν μελλόντων, ἵνα δυνηθῇς λέγειν
 μετὰ τοῦ Παύλου ζῶ δὲ ἐγὼ οὐκέτι, ζῆ δὲ ἐν
 140 ἐμοὶ Χριστός. ὁ μὴ ζῶν νεκρός ἐστιν, ὁ νεκρός
 ἀκίνητός ἐστι πρὸς τὰ τῆς σαρκὸς φρονήματα καὶ θελήματα
 καὶ οὕτω ζῶντα ἔχει τὸν Χριστὸν ἐν ἑαυτῷ, τὴν κατὰ πνεῦμα
 ζῶν ζῶν καὶ πνεύματι περιπατῶν καὶ τὸ πολίτευμα
 ἐν οὐρανοῖς ποιούμενος. εἰ δὲ Χριστός,
 145 φησὶν, ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ
 τὴν ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
 δικαιοσύνην.

Ὁ Κύριος ζητούμενος ὑπὸ τῆς μητρὸς καὶ τῶν ἀδελφῶν
 αὐτοῦ εἶπε μήτηρ μου καὶ ἀδελφοί μου
 150 εἰσιν οἱ τὸν λόγον [fol. 239v] τοῦ Θεοῦ
 ἀκούοντες καὶ ποιοῦντες αὐτόν. εἰπέ καὶ αὐτὴ
 ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέ-
 λιπόν με, ὁ δὲ Κύριος προσελάβετό με.
 ἀδικουμένη καὶ καταφρονουμένη μὴ λυποῦ, οὐ ζημιῶσαι γὰρ
 ἀδικουμένη, λυπουμένη δὲ ἀδικεῖς τὴν ψυχὴν σου ἐσκοτι-
 155 σμένην καὶ νεκρὰν παρασκευάζουσα, ἡ γὰρ λυπητοῦ

130 Gal. 6. 14-15 || 132 Rom. 12.2; 1 Cor. 2. 6 || 134-35 sym-
 bolum Nicaeno-Constantinopolitanum || 138-39 Gal. 2. 20 ||
 142-43 Phil. 3. 20 || 143-46 Rom. 8. 10 || 148-50 Luc. 8. 21 ||
 151-52 Ps. 26(27).10 || 155-57 2 Cor. 10-11

129-30 ἐπαγόμενον. . . κἀγὼ] οὐκ ἔστι Omg || 140 ἀκίνητος. . .
 φρονήματα] ὅρα Omg ||

lives and thrives in you? Then again if you abandoned all these,
 but now when you see your parents taking away your posses-
 sions and turning away from you, or [when you see] anyone
 whomsoever looking down upon you, you become disturbed and
 agitated and at times the spear of grief and wrath and rancor
 strikes you, while at other times you strike your visitors with
 the retorts of your tongue as if with arrows, how will you say
 the remaining [words] of the Apostolic saying, "and I am
 crucified to the world," when your soul is attached to the world
 and to the flesh through desire? The lovers of "this world" have
 made covenants with the world and they pursue the life of the
 flesh believing that this is pleasure. But you have explored the
 "world to come" and loved its blessedness and crucified yourself
 to the present world through the monastic life. You promised
 to live by the hope of future [blessings] alone, so that you may
 say with Paul: "It is no longer I who live but Christ Who lives
 in me." He who is not living is dead. A dead person is not moved
 by the spirit and the wishes of the flesh, and thus he has Christ
 living in him. [Such a person] leads the life of the spirit and walks
 in the spirit and is a "citizen of Heaven." "If Christ is in you,"
 he says, "although your bodies are dead because of sin, your
 spirit is alive because of righteousness."

When His mother and His brothers were searching for Him
 the Lord said: "My mother and my brothers are those who hear
 the word of God and act upon it." You, too, must say: "My
 father and my mother have forsaken me, but the Lord has taken
 me to Himself." Do not grieve when you are treated with injus-
 tice and contempt. You do not suffer loss by suffering an in-
 justice whereas by grieving you do injustice to your soul, making

160 κ ό σ μ ο υ, φησὶν ὁ ἀπόστολος, θάνατον αἰώνιον
 κατεργάζεται. οἱ ἀρπάζοντες τὰ σὰ καὶ καταφρο-
 νοῦντές σου μᾶλλον ἀδικοῦνται, οὐ γὰρ ὁ κακῶς πάσχων καὶ
 φέρων γενναίως τὰς θλίψεις, ἀλλ' ὁ ἀδικῶν καὶ θλίβων τὸν
 165 πλησίον ζημιούται. οἱ ἀρπάζοντες τὰ σὰ δ ι α ρ ρ ή σ ο υ-
 σ ι τ ο ὕ ς δ ε σ μ ο ὕ ς σου καὶ πρὸς τὴν τοῦ πνεύματος
 ἐλευθερίαν ὁδοποιοῦσί σε, οἱ καταφρονοῦντές σου ἀκενό-
 δοξον διατρυοῦσίν σε, καὶ ὅρα πῶς τοῦτο οἰκονομεῖται·
 170 καταφρονουμένη ἀλγεῖς, ἀλγοῦσα ἐπιγινώσκεις [fol. 240r] τὸ
 αἶσχος τῆς φιλοδοξίας, ὃ γὰρ κρυπτόμενον ἔν σοι ἐθεράπευ-
 ες κολακευομένη καὶ ἡγνός, τοῦτο ἐπέγνως λυπουμένη καὶ
 ταραττομένη διὰ τὴν ὕβριν καὶ τὴν περιφρόνησιν. ἔτρεφες τὸ
 θηρίον τιμωμένη καὶ ἐκπληροῦσα τὸ φιλόκοσμον θέλημα καὶ
 175 ἐδόκει εἰρηνεύειν καὶ ἀπαθὴς εἶναι. ὕβρισθης, ἡδίκηθης,
 κατεφρονήθης, καὶ ἐπανεστὴ τὸ θηρίον κατασπαράττον σε,
 παροξύνον, λυποῦν, εἰς ὀργὴν ἐρεθίζον, εἰς μνησικακίαν
 κρημνίζον. σὺ τοίνυν ὀρώσα τὴν ἀνωμαλίαν τῆς καρδίας καὶ
 τὴν λοιπὴν πᾶσαν ἀηδὴ κατάστασιν τῆς ψυχῆς, διακρίνεις
 τοῦ συνέχοντός σε πάθους τὴν διάθεσιν, λογιζομένη ὅτι τὸ
 180 πάθος τοῦτο, ὃ με λυπεῖ νῦν, ἔθελγέ με πρότερον διὰ τῆς πρὸς
 τὸν κόσμον ἐκουσίου μου προαιρέσεως, διὰ τοῦτο ὑπὸ τῆς
 παρὰ τὴν προαίρεσιν [fol. 240v] ἔξωθεν περιστάσεως
 σπαράττομαι· εἰ τῷ χαλινῷ τῆς ἐγκρατείας τὴν τῆς
 σ α ρ κ ὸ ς ἤγchon ἐ π ι θ υ μ ί α ν, οὐκ ἂν ἐτιμωρούμην νῦν
 185 τῇ ἀλόγῳ λύπῃ διὰ τὴν τῶν οἰκείων καταφρόνησιν· μαστίξω
 λοιπὸν τὴν μικροψυχίαν διὰ τῆς μεγαλοψύχου καρτερίας καὶ
 ὑπομενῶ τὰ ὀπωσδήποτε καὶ ὅθεν συναντῶντά μοι λυπηρά,
 καὶ παρασκευάσω τὴν ψυχὴν μου εἰ ρ η ν ι κ ή ν, καὶ
 ὥσπερ τὰ ἐνήδονα τοῦ λυομένου τούτου βίου ἐκουσίως ἀπε-
 βαλόμην, οὕτως ἐτοιμάσω ἐμαυτὴν καταδέχεσθαι καὶ τὰ ἔξω-
 185 θεν ἐπώδυνα.

Ταῦτα διανοουμένη, μισεῖς τὰ πάθη καὶ κτᾶσαι τὴν ὑπομο-
 νήν, φεύγεις τὰς ἡδονὰς διὰ τῆς ἐγκρατείας καὶ φέρεις τὰς ὀδύ-
 νας διὰ τῆς ὑπομονῆς, ἡδονῆς δὲ καὶ ὀδύνης ἀνωτέρα γενομένη

160-61 cf. e.g. Ps. 2. 3; Ps. 115. 17 || 179 Eph. 2. 3 || 183 1 Chron.
 12.38

153-56 καὶ. . . κόσμου] ση(μείωσ)αι ταῦτα Omg || 158-60 οὐ
 γάρ. . . ζημιούται] ὀρ(ᾶς) ξέν(ην) ἀντιστροφ(ήν); Omg || 175-77
 με. . . προαίρεσιν] ὅρα συμβουλ(ήν) γνωστι(κὴν) Omg || 175
 λυπῇ O

it dark and dead. For “wordly grief,” says the Apostle, “pro-
 duces eternal death.” Those who seize your belongings and look
 down upon you do a greater injustice to themselves; for it is not
 the man who is injured and endures oppression with a noble spirit
 that suffers loss but the man who wrongs and oppresses his
 neighbor. Those who seize your belongings “break your bonds”
 and set you on the road to spiritual freedom. Those who look
 down upon you preserve you free of vain-glory. Behold how this
 is accomplished: when you are looked down upon, you suffer
 and by suffering you discover the shame of the love of glory;
 for this hidden passion in you which you were fostering by be-
 ing flattered and failed to recognize it, this you now discovered
 by grieving and being disturbed over the insolence and rejec-
 tion. You were nourishing the wild beast by being honored and
 satisfying your love of wordly things, and you thought that you
 were at peace and free of passions. The moment you were in-
 sulted, wronged, rejected, the wild beast rose tearing you to
 pieces, irritating you, annoying you, inciting you to anger, hurl-
 ing you down the precipice of rancor. When you observe,
 therefore, the abnormal state of your heart and the rest of your
 soul’s disgusting condition, you discern the disposition of the
 passion which holds you in its grip and think to yourself: this
 passion which distresses me now, charmed me before by my vol-
 untary wordly inclination; that is why I am torn to pieces by
 external difficulties contrary to my inclination. Had I restrained
 the “desire of the flesh” with the bridle of self-control, I would
 not be punished now with irrational sorrow over my family’s
 rejection. I shall scourge pettiness, then, by magnanimous for-
 titude and shall endure sorrows patiently no matter how and
 from where they befall me. I shall make my “soul peaceful”
 and just as I willingly rejected the pleasures of this mortal life,
 so will I prepare myself to accept the anguish inflicted by the
 outside [world.]

When you think such thoughts, you detest passions and ac-
 quire patience; you avoid pleasures through self-control and en-
 dure pains through patience. And when you have conquered

- 190 οὐδαμόθεν ἐμπόδιον προσεγγίζει σοι τοῦ συνεῖναι Θεῷ·
εἰρήνην γὰρ δρεπομένη ἐκ τῶν γνωστικῶν διαλογισμῶν ὧν
εἰρήκαμεν, [fol. 241r] τόπον ἐν τῇ καρδίᾳ σου παρέχεις τῷ
Θεῷ καὶ μνημονεύεις Θεοῦ καὶ καθαρὰς εὐχὰς διανύεις ἐν τῇ
διανοίᾳ καὶ μετὰ συνέσεως ψάλλεις καὶ μετὰ προσοχῆς ἀνα-
195 γινώσκεις καὶ τὰ ἀνεγνωσμένα τῇ τῆς καρδίας παραπέμπεις
μελέτῃ καὶ τὸ πῦρ ἐκκαίεις τῆς εἰς Θεὸν ἀγάπης καὶ οἱ
καρποὶ τοῦ πνεύματος ἀναδίδονται ἐν σοι, ἅπαν
χοῖκὸν φρόνημα ἐκ τοῦ βάθους τῆς ψυχῆς ἀπορρίπτοντες ὡς
ὁ ἄνεμος τὸν χοῦν ἀπὸ προσώπου τῆς γῆς. διὰ γὰρ τῆς θείας
200 ἀγάπης τὴν πρὸς τὰ ἐπίγεια τερπνὰ ἐπιθυμίαν ἀπελαύνεις, διὰ
τῆς χαρᾶς τὰς ἐκ τῶν ἔξωθεν ἐπερχομένας ἀλόγους λύπας
καταθραύεις, διὰ τῆς εἰρήνης τὴν ὀργὴν ἐξορίζεις, διὰ τῆς
χρηστότητος τὴν μνησικακίαν ἐκδιώκεις, διὰ τῆς μακροθυ-
μίας τὴν μικροψυχίαν καταστέλλεις, διὰ τῆς ἐπεικίας τὴν
205 ἔπαρσιν καταβάλλεις, διὰ τῆς βεβαιοπιστίας τῶν μελλόντων
τὴν ἐκ τῆς τῶν παρόντων [fol. 241v] ἡδυπαθείας ἀπιστίαν
ἀποσκορακίζεις καὶ διὰ τῆς ἐγκρατείας τὴν ἀκόλαστον
ἡδονὴν κολάζουσα καταργεῖς.
- Τοιοῦτον οὖν καὶ τοσοῦτον πλοῦτον ἐκ τῶν πειρασμῶν
210 κομιζομένη, μὴ μάχου τοὺς πειράζοντάς σε, μηδὲ μίσει τοὺς
λυποῦντάς σε, ὡς ἱατροὺς δὲ τούτους ἡγοῦ, διὰ τῶν κατὰ τὰς
θλίψεις φαρμάκων ἰωμένους σε καὶ ὡς προξενοῦντάς σοι τὰ
ἀπόρρητα ἀγαθὰ. τίμα δὲ καὶ ὑπερεύχου καὶ ἀγάπα, κἂν ὅποι-
οιδήτινες εἴεν οἱ λυποῦντές σε. καὶ εἰ πλείονα πόλεμον ἔχεις
215 ἐκ τῶν οἰκείων θλιβομένη, ἀλλ' ἀντιτίθει τοῖς ὀχληροῖς λογι-
σμοῖς καὶ ἀποκρίνου λέγουσα· “ὄσω μέγας ὁ πόλεμος, το-
σοῦτῳ καὶ ἡ νίκη κραταιότερα καὶ ὄσω πάλιν περιβόητος ἡ
νίκη, τοσοῦτῳ καὶ οἱ στέφανοι μείζονες.”
- Ἀπόθου πᾶσαν μέριμναν τῶν ἐν τῷ αἰὶ ὧνι τοῦ τῷ,
220 μίαν δὲ κτῆσαι φροντίδα, τὸ βλέπειν αἰετὸν *** [fol. 243r]

192 τόπον παρέχεις: cf. Joan. 14. 2-3 || 196-97 Gal. 5. 22 ||
198-99 ἄνεμος . . . τῆς γῆς: cf. Ps. 1.4-5 || 213-14 τίμα . . .
σε: cf. Mat. 5. 44 || 219-20 Rom. 12. 2; 1 Cor. 2. 6

188-92 διὰ. . . εἰρήκαμεν] τίς ταῦτα ἀκού(ων) οὐ κτήσεται(αι)
ὑπομον(ήν) (καὶ) μακροθυμ(ίαν) ὀρ(ῶν) τοσοῦτ(ων) ἀγαθῶν ἔμ-
προσθ(εν) ἐτοιμασί(αν) Omg || 200-02 ἀγάπης . . . διὰ] ὅρα
παρακλήσ(ιν) Omg || 206 τὴν] τῆς O || 214 εἶεν O || 219 Ἀπό-
θου. . . μέριμναν] ση(μείωσ)αι Omg || 220 lacuna 2 foliorum in O

pleasure and pain, no obstacle can come near you from anywhere to prevent you from being with God. For when you reap peace from the wise thoughts that I mentioned, you offer a place to God in your heart and you keep God in your thoughts and you accomplish pure prayers in your mind and you chant with understanding and you read carefully, referring what you read to the attention of your heart, and you burn the fire of the love of God and the “fruits of the Spirit” grow in you and cast out every earthly thought from the depth of your soul, just as the wind [scatters] the dust from the face of the earth. For through the divine love you drive away the desire of earthly pleasures; through joy you crush the irrational sorrows attacking from without; through peace you banish anger; through goodness you chase away rancor; through forbearance you check pettiness; through gentleness you subdue arrogance; through firm belief in the future [blessings] you cast off the disbelief resulting from the enjoyment of present [gratifications] and through temperance you restrain unrestrained pleasure and render it impotent.

Since, then, you derive such and so much wealth from temptations, do not quarrel with those who tempt you nor hate those who distress you, but think of them as physicians treating you with the medicines of sorrow and procuring for you the inef-fable blessings. Honor and pray for and love those who distress you no matter who they may be. And if you wage a greater war [against temptation] when your family causes you sorrow, resist the disturbing thoughts and respond by saying: “the greater the war, the mightier the victory; and again the more celebrated the victory, the greater the crowns!”

Put away all cares of “this world” and have only one con-

ἀλλαχοῦ ἀπελθεῖν ἢ τὰ ὧδε καταλαβεῖν παῦσον, μᾶλλον δὲ
 τῆς σῆς καρδίας ἀπέλασον ὡς κλέπτην καὶ ἐπίβουλον καὶ
 πολέμιον. ἀνάγνωθι καὶ τὴν πρὸς τὴν Ἀγαθονίκη ἐπιστολὴν
 καὶ συνιῖσα τῶν ἐκεῖσε γραμμάτων τὴν δύναμιν κατάργησον
 225 τὸν ὀλέθριον τοῦτον λογισμόν. λόγῳ κόπτεις τὸ θέλημά σου
 καὶ ἔργῳ τοῦτο κρατύνειν βιάζει. τοῦτο δὲ λέγω ἐπειδὴ ὅπερ
 πολλάκις λαληθὲν ἀπηγόρευσα, τοῦτο νῦν πάλιν κινεῖται.
 τοῦ λοιποῦ κόπους μοι καὶ λύπας μὴ δεμίᾳ
 παρῇ τῷ ἔνεκα τοῦ λογισμοῦ τούτου, ὡς πάνπαν ἀπη-
 230 γορευμένου.

Ἄλλοτε μήτε μοναχὸν μήτε λαϊκὸν πέμψης ἐνταῦθα, δυσ-
 χερεστάτη γάρ ἐστιν ἡ ὁδὸς καὶ πολυκίνδυνος, καὶ δέδοικα
 τὸν ἐκ τῆς ὁδοῦ κίνδυνον τοῦ ἀνθρώπου καὶ τὴν ἐντεῦθεν ἀκο-
 λουθοῦσαν λύπην. ἐγὼ δὲ σκοπεύω τοὺς ἐξερχομένους [fol.
 235 243v] τῶν ὧδε καὶ οὐ παύσομαι ἐπιστέλλειν μετὰ τοῦ προσή-
 κοντος ἀνθρώπου. τετραδόπουλα τρία ἔστειλά σοι μερικὴν
 ὑπόμνησιν διαλαμβάνοντα τῶν λαληθέντων πρὸς ὑμᾶς καὶ
 ἀναγίνωσκε ταῦτα ἐπιμελῶς, δεῖξον δὲ ταῦτα καὶ τῇ Ἀγα-
 θονίῃ καὶ κτησάσθω καὶ αὐτὴ τὰ ἴσα.

240 Τὴν τιμιωτάτην καθηγουμένην καὶ τὰς ὑπ' αὐτὴν ἀδελφὰς
 καταξιώσαι Κύριος ὁ Θεὸς τῶν ἐν οὐρανοῖς ἀκηράτων ἀγα-
 θῶν· παρακαλῶ δὲ τὴν μὲν ἐπιμελεῖσθαι μετὰ πραότητος τῶν
 μοναχῶν, τὰς δὲ ὑπῆκειν τοῖς παρ' αὐτῆς λεγομένοις καὶ τὴν
 245 πρέπουσαν ἀπονέμειν τιμὴν. ὁ Κύριος κατευθύ-
 ναι τὴν καρδίαν σου εἰς τὴν ἀγάπην
 τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ
 Χριστοῦ. τῆς Ἀγαθονίκης ἀνέχου, παρακαλῶ, καὶ πε-
 ριποιοῦ ταύτην πολυτρόπως, ἵνα καὶ ταύτην καὶ τοὺς ὑπὲρ
 αὐτῆς κόπους κερδήσης.

228-29 Gal. 6. 17 || 244-47 2 Thes. 3. 5

235 ὧδε Ο || 243 μοναχῶν] ἀδελφῶν scripsit et deinde
 μοναχ(ῶν) γρ(άφεται) addidit Omg || 249 post κερδήσης in
 marg. inf. τέλος τοῦ ἀγίου καὶ μεγάλου ἡμῶν scr. Ο

cern, to look always at the * * * cease [thinking] of going
 elsewhere or coming here. Rather expel [this thought] from your
 heart as if it were a thief and an insidious plotter and an enemy.
 Read also my letter to Agathonike and having understood the
 meaning of what I wrote there, abolish this disastrous thought.
 You suppress your will by your word and hasten to strengthen
 it by your action. I say this because the very [thought] which
 I forbade when it was expressed many times is now being brought
 up again. "Henceforth let no one cause me trouble" and anguish
 on account of this thought because it is absolutely forbidden.

Next time send neither a monk nor a layman here, for the
 journey is most difficult and hazardous and I fear the risks that
 the man will encounter and the distress that will follow. I watch
 out for persons departing from here and will not cease sending
 you letters with the proper person. I sent to you three quires
 containing a partial reminder of what I said to you. Read them
 carefully. Show them also to Agathonike and let her, too, have
 a copy.

May the Lord God grant to the most venerable abbess and
 the sisters in her charge the unadulterated blessings of Heaven.
 I exhort her to take gentle care of the nuns and [I exhort] them
 to obey her dictates and render unto her the proper honor. "May
 the Lord direct your heart to the love of God and the stead-
 fastness of Christ." Please bear with Agathonike and look after
 her in many ways that you may win both her and [the reward
 of] your labors on her behalf.