13 Ascetic Discourses (part 2 of 2)

Philoxenus of Mabbug (c. AD 440–523)

SermonIndex.net / Church Fathers

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Discourse 11 -- On Abstinence

[P. 420] THE ELEVENTH DISCOURSE: ON ABSTINENCE AND THE SUBJECTION OF THE BODY, WHICH SHEWETH THAT A MAN IS, THROUGH TRIBULATIONS, ABLE TO ENTER INTO THE SPIRITUAL COUNTRY OF THE ENJOYMENTS OF THE KNOWLEDGE OF CHRIST.

"Enter ye in at the strait gate," proclaimeth the word of the Redeemer unto all true disciples of His word, for without this gate a man cannot enter into the kingdom of God. For a man is not wholly worthy of the experience of the rule and life of Christ until he hath put to an end in him all feeling for the meats of the world, and he is not able to cut off and to cast away from him this affection, except through the power of patience he cut off [from himself] pleasure in all things which are lusted after. For when a man hath cut off and cast away wickedness from his soul, all good and fair things spring up within him in its place, that is to say, in the place from which evil hath been cut off good straightway springeth up therein, and blossometh. And as all the power of the soul [p. 421] turneth to water and to make to grow that plant, even so is the power of all the thoughts wholly directed to make to grow the tree of goodness, which is planted in the soul after wickedness hath been uprooted therefrom; for if vices be not rooted up virtues cannot blossom, and except evil habits be cut off and cast away from us, the tradition of a good life layeth not hold upon us, and unless we have forsaken slackness we cannot lay hold upon fortitude, and except gluttony hath died, abstinence cannot live in us.

For death and life are ministered unto in us in two things: the death of the old man, which is abominable lusts, and the life of the new man, which is a correct rule of life. Now the death which is man's penalty did the commandment bring, but the death which ariseth from the.lusts He calleth the will of each one of us, because also from the beginning the death which is of sin entered in by [man's] will, and afterwards came the death which arose from the penalty by the will of God. And so also is it in this case: for before the dissolution of the nature of the body which dissolveth the penalty, the will of each one of us is able to scatter the composition of the old man of lusts, and when this death hath been dissolved not even then is that nature firm.

Now the death which is of sin brought in the death which is of nature, and with the dissolution of the one, the other was brought to nought, and those who did not die aforetime died

in very truth, but those, who of their own freewill put to death in them the man of lusts in this death, dissolved the death of the natural man; [p. 422] therefore it is well that we should die before our death, that we may also live before our life. For where the death of the will goeth first, the death which is of nature is dissolved, and where the death which is of nature is dissolved aforetime by the dominion of freewill before we come into life, the man who dieth is alive; and because these cessations and renewings happen unto us aforetime in all ways, it is seemly for us first of all to uproot wickedness, and then to lay in ourselves the foundation of the edifice of virtues, in order that the rock may receive our foundation, as it is written, and that on a sure stone may be our building, even as it is said. And in this respect we should be like unto the physicians of [our] nature who, until they have removed and cleansed the matter from the sore, do not lay [upon it] the plaster which buildeth up and maketh to grow the living flesh; and so must it be with us also when we have uprooted the matter of the lust of the belly, and have made accusations against its filthy and loathsome forms.

And now let us shew in our discourse the benefit of abstinence, and let us exhort disciples with profitable doctrine to lay hold in their souls upon this endurance which, although it is imagined to be laden with labours, is nevertheless the birth-pang which giveth us birth into the experience of the blessings of Christ. And as the child is born into the world through the pains of her that giveth him birth, even so also through the pains of sufferings and the patient endurance of labours is a man born into the world of the knowledge of Christ. And if a man were to call abstinence the cleansing of the lusts of the body he would not err, for as [p. 423] the body is purified by washing from the things which pollute it, and which conceal its natural appearance and colour, even so also through abstinence are the blemishes of the old man healed, and made clean, and the beauty of the new man, cleansed and pure, is revealed, and when he hath been revealed and re-standeth in the appearance of his nature, then is it easy for him to see and be seen in the beauty of his soul from whence he receiveth the clothing of knowledge.

Now the beginning of abstinence is bitter and severe, but the end thereof is pleasant and sweet. Its burden is heavy unto those who do not feel how light it is, and its load is difficult unto those who do not look into the spiritual riches which are therein, for it is the strait gate which leadeth into the broad country of spiritual beings; and as poverty of possessions is the end of the way of the world, even so is abstinence the beginning of the path of the rule and life of the Gospel. And it is good for us also that, after the discourse upon poverty, we should enter upon the doctrine which concerneth abstinence, because in proportion as a man possesseth that which is outside of him will he work therein, and therefrom will he gather in the produce. And though of his own will he distributeth goodness and lovingkindness, yet he taketh from outside of him the seed, and casteth it in the fields of the afflicted, or as one might say, he taketh from the world, and giveth thereunto, even though the fruits of this righteousness be gathered together unto the person of the man himself; but labours are outside the person. For what labour and tribulation will arise in the body of him, the righteousness of whose alms are stablished by riches which are outside him, [p. 424] be-

sides this only, that he constraineth the thought of the lust of the belly, and bringeth it into subjection beneath the will of lovingkindness?

But when a man hath emptied himself of everything, and he standeth free in the world in his own person, he becometh a. field of which he himself is the cultivator, and he tilleth it, and soweth seed therein, and from it tribulations begin, and in it they come to an end, and henceforth he doth not sow strange lands with the seed of alms, but the rational field of himself, and in it he beginneth the service of the labours of righteousness.

Now the first rule of this field is the cultivation of fasting and abstinence, for without these all the virtues of the person can be but feebly cultivated, and it is as if the power [to perform] them were weak and wanting in us; for our prayer cannot be pure, nor our singing wakeful, nor our thoughts sanctified, nor our knowledge increased, nor our understanding made bright, nor our mind active, nor will our hidden man be renewed in wondering admiration at the greatness of the glory of God, without the cultivation of fasting and the ministration of abstinence. For from these things we go on to others, and we are lifted up from this step unto others which are higher, and by reason of resisting meats we arrive at the similitude of angels; for inasmuch as the angels exist wholly and entirely without meat, we must of our own freewill make ourselves alien unto the meat which is lusted after, and diminish a few of the wants of the body. And by this [p. 425] also we shew that we have in us the longing to be like unto spiritual beings.

For this reason our Lord Who came for our redemption was able in His own power immediately He was revealed to make us in the likeness of angels----which He is about to make us finally according to the riches of His grace----yet He did not do this, but He taught us how a man might become like unto the angels, and He left it to our freewill to hasten after their similitude. Let us then, of our own freewill cast off from us the old carnal mindedness, and put on the renewing of the likeness of the angels, and let us exchange meat for meat, and lust for lust, and table for table, and food for food, and one kind of nourishment for another. For we have a [carnal] belly and a [spiritual] belly which receive different kinds of meats, and when a man hath shut the door in the face of one, he then openeth the other that it may receive the meats of the spirit, and enjoy and live daintily upon the various kinds of spiritual food which are above nature; and because our nature was too feeble of itself to cut off and to cast out these things from it, the gift of the Spirit came to our support, in order that that which nature was not able to do of itself it might complete by Grace.

Therefore, O disciple, contend against the lusts of the body with all thy soul, and cultivate virtues in the field of thyself which remaineth to thee from the world, for thou thyself alone of every thing which is in the world art reserved [p. 426] for life, and for thee the wedding chamber is opened, and the kingdom prepared, and the place for reclining spread, and the mansions are in order, and the table of dainties is made ready in that living feast in which God hath made Himself the minister, even as He Himself hath proclaimed unto thee in His sure word, "Verily I say unto you that He shall make His chosen ones sit down, and He shall gird up His loins and shall go in and minister unto them." Be thou then [O dis-

ciple,] at all times mindful of this table, that from the remembrance thereof thou mayest receive strength, and mayest be able to despise the natural table; for there is no man who would exchange the dainty table of the kingdom for the coarse and common table of the bread of wheat, and more than this the table of meats of the body is smaller and inferior in comparison to that spiritual table.

Be thou wakeful, then, and watch thyself when this lust beginneth to fight against thee, and gather together all the host of thy thoughts, having as the general thereof a wakeful understanding, which is like the chief of a band of thieves, who are the passion of the lust of the belly. For this lust knoweth that it is too feeble to fight against the mind which can endure, and it taketh with it hunger that it may be a help thereunto, and that it may shew thee that thy blame will not be very great if thou art constrained by thy hunger [and thou eatest]. And it offereth unto thee such entreaties as these: "Need of food was implanted in thee by the 'Creator," and "Hunger naturally ruleth over thy body," and "The support of thy human life consisteth of food, and without it thou canst not abide in the [p. 427] world, and if thou wishest to live without these things thou resistest the will of the Creator, Who desired that thy bodily life should be supported in the world in this manner; and the meat which is [eaten] by measure, and the drink which is taken in moderation are blameless. And when this lust hath led thee away by these blandishments, and hath brought thee from the consideration of, Thou shalt not eat, unto that of, Thou shalt eat, it draweth thee on further from, Thou shalt eat, unto how thou shalt eat, and what thou shalt eat;

for it doth not counsel thee from the beginning that thy eating shall be from lust, but it persuadeth thee that thou shalt eat for need's sake, and afterwards it leadeth thee on from need unto lust. By the power of patient endurance a man standeth when he contendeth to overcome the hunger of nature, and if at the season of his power weakness gaineth dominion over him, he is easily conquered [and is made] to come to utter defeat when once a small portion of that feebleness hath gained the mastery over him.

Observe then, O thou [disciple], very carefully and with discerning knowledge, that not all hunger is the hunger of nature, and that not all meat is the meat which satisfieth want, and observe the different kinds of hunger, and distinguish and select with knowledge thine own hunger from among them. One kind of hunger belongeth to youth, and another ariseth from weakness, and another from excessive emptiness, and another from habit, and another from idleness of the thoughts which have nothing wherewith to occupy themselves, and another from the feebleness of the thoughts, and another from the daily cutting off which happeneth unto the body, and another from the coldness of the body which seeketh to be made warm [p. 428] by meat, and another which excessive labour produceth; these and such like things are the causes of hunger, besides there being some men also whose hunger is not a healthy hunger. Therefore many men are able to bear hunger from the beginning of the day, and some are an hungered at the second hour, and others at the fourth, and others at the sixth, and others at the ninth, and others in the evening, and others can endure the hunger of the close of the day until the vigil of the night, and others continue to fast until the third

hour; and when they have arrived at the number of a double vigil their natural hunger hath entirely ceased in them, because the natural heat which is stirred up in the body taketh the place of meat to them.

And when from these things thou dost understand the varieties of hunger which are born in thee, thou must distinguish and select from them all the hunger which cometh of thy need, but thou must from time to time restrain even this, in order that the endurance of thy affliction may be the more made manifest, by which thy love unto God is made known. Take heed then that the hunger of lust lead thee not astray and thou imagine it to be the hunger of nature. Now the real hunger of nature is not the want of food in the stomach, but the want of the power of the food in all the members, for when the members have put off the power of food, and have put on in its stead weakness, and although thou callest unto them they respond not with whatever service thou wishest, this is natural hunger; and thou must [p. 429] therefore take carefully such food as will restore the power to the members, being watchful of thy thought that it be not mingled with the body in the meat, and thou must make the lust which is in thee to sleep, lest it be roused up and the lust for food be excited by thee instead of by want; and if this happeneth thy meal is one to be blamed, even though thou takest food because of hunger, and eatest sparingly.

Let thy thoughts then observe at all seasons all thy affairs, whether it be those which are in the world, or those which are in thy body, or all the others which are wrought in the soul. For a man is not an animal that he should feed whenever he is hungry, but he is bound, like a rational being, whenever the body sheweth , its natural hunger, to make the soul shew the forbearance which becometh it, and it shall make use of that which is its own, even as doth the body also of the things which belong to its nature, and the hunger of the body shall be a reminder of its own hunger, and it shall take its need as the testimony of the need of its spiritual life. For the soul is not bound to bring itself mightily into subjection unto the feminine passions of the body, but it must rouse itself up in war against them, and must subdue, and fetter, and be master of, and overcome them; and it must produce in itself arrangements and preparations against these lusts which rise up from below, and which abase its greatness, and défile its fair beauty.

When the body at any time whatsoever maketh war against thee with its needs, or with the hunger of its lusts, thou must conquer in the war at that season by patient endurance, and by producing in thee as an antidote against that hunger another hunger, and thou must turn thy mind [p. 430] from the thought of the hunger of the body unto meditation upon, and converse with God, for in this way wilt thou be able to overcome the importunity of the passion of its hunger. For if natural hunger were to obtain dominion over each one of us very little, or ever so little, we should all be hungry together, but because hunger is also produced from the feeling of desire we become hungry at different seasons. For who doth not know that that hunger which cometh at the beginning of the day, or at the third hour, or even at the sixth hour, is not natural hunger? because, as I have said, natural hunger is the want of the strength of meat in the members of the body, and that the passion

can be vanquished by the power of patient endurance sheweth particularly that it is not natural hunger; and, moreover, even if it were natural, in this case also would it be right that it should be mastered, because our rule and life are superior to nature, and our strife is against nature.

For behold the human life which is in us is not the feelings of nature, but they are nature, and although it be thus, because of the truth we fight also against human life, for the limits are marked out and laid down; for unto the limit of death for the sake of righteousness we must fight against these lusts, but the war which is for faith's sake is against natural life. And we are not commanded by our Redeemer to slay ourselves of our own freewill by patient endurance for the sake of the labours of righteousness, but for the truth's sake we are commanded to die; so then it is right that we should contend by rule and conduct on the side of [p. 431] faith against all the needs of nature, but for the truth we must contend against the natural life.

Repress then, [O disciple,] thy passion of hunger when this lust is stirred up in thee, and set in battle array against it all the powers of thy thoughts, that if it be not vanquished by one, it may be overcome by many. For how can that lust, which is wont to be overcome by one living motion for God's sake, avoid being vanquished by the might of many thoughts, if this motion be in us in a healthy manner as if it arose from a living and healthy nature? For as is the power of the hand, so also is [the force] of the stone which is cast therefrom, and according to the might of the. arm is the power of the arrow which is shot forth by it, and as are the strength and healthy condition of the soul, so also is the healthy motion which is sent forth by it to the war against lust, and lust (even though it happen that it hath held us fast habitually for a long time past), that is to say need, is not able to abide before it.

And observe that a distinction also existeth between one kind of need and another, for there is the need which ariseth from lust, and that which ariseth from a healthy state, and that which ariseth from strength, and that which ariseth from life; let us then forsake the former kinds of need, and make use of the last, so that when we are constrained to satisfy a want, it may not be that which ariseth from lust, or health, or from strength, but only that which ariseth [p. 432] from life itself, even as we learn also from the testimony of the righteous men of old, who did not satisfy the want of any one of these three, and of whom some persisted and endured patiently a fast for forty days, and some for three weeks. And it is not known that they satisfied [their] needs for the sake of [their] life only, and the limit of our Redeemer's fast sheweth this to us, and His answer to the Calumniator also teacheth us this openly, for it is written, "Man shall not live by bread alone, but by every word which goeth forth from the mouth of God. Now He said "shall live," and not, "shall be sound," nor, "shall be strong," nor, "shall be filled its lust's need; and although this word is of little importance in its utterance, yet a great distinction is apparent therein.

For He taught us clearly by that word that not by bread alone should man live, but that he should eat only to live, and not for the sake of lust, or strength, or healthy condition; for according to these things is life stablished also in sickness, and in weakness a man liveth

unto them in the world. And as whosoever hath a severe disease m his body, that is to say, in those members which are the receptacles of meat, the food which he receiveth nourisheth his disease and not his strength, even so also whosoever feedeth the lust which is in him, his meat nourisheth his lust and not his human life; and it is manifest that whosoever nourisheth his lust [p. 433] giveth birth to [other] lusts, for as is the nature of the ground, so is also the taste of the [fruit of] trees which grow up therefrom.

Thou shalt not then, [O disciple,] devour like a slave, but eat like a free man, and let not thy food be unto others but unto thyself, for instead of ministering unto the bondage of lust thou must be a minister unto thyself. And who is there that understanding all this will diminish [the food of] his own mouth and put [it] into the mouth of others, even though it be that of a helpful friend? how much less then [into that] of an enemy, that is, the contrary of thy true life? For there is no power in lust to lead thy life into subjection, but it taketh might from thine own might to subjugate thee; thou shalt not, then, take thy power and give it unto lust that it may fight against thee therewith, and thou shalt not clothe thine enemy in armour that thou mayest contend against him therein. Thou shalt not be in doubt concerning thyself, that is to say, thou shalt not be wholly on the side of thine enemy and turn and wage war against thyself, for this lust, if thou wilt, is a feeble thing, and how can it help being a feeble thing if without thee it cannot even exist? If now thou dost create it, thou must also give it strength; and if it beginneth to exist from thee, from thee must it obtain strength to gain power over thee;

for as God is over created things so art thou god over thy lusts, and as by the will of the Creator created things exist, and if He willeth not they exist not, so also according to thy will are thy lusts, and at thy will they become nothing. "God calleth [p. 434] the things which are not as if they were," even so also doth thy will create the lusts which are not, that they may come into existence; now God looketh upon all things, and they become nothing, so also doth thy will [look] upon all the passions, and straightway they are destroyed and become nothing. If thou wishest, they are thy passions; and if thou wishest, they do not exist. From thee springeth up the cause of thy lust, and from thee is born the destruction thereof; if thou makest it to live, thou canst make it to die, and if thou makest lust to live in thee, thou makest thy life which is in God to die. A man cannot by any means live with God and with lust at the same time, even as he cannot live with the Calumniator and with Christ also; for the lust of the body is a goad unto the man of the spirit, in the same manner that the Calumniator is the contrary of thy whole self.

All the fair passions spring up from the soul in thee by the help of Grace, but the origin of abominable lusts is from the body, and the Enemy doth urge them on; therefore vanquish that which it is meet should be overcome, that He to Whom the victory belongeth may overcome by thee, and fight and conquer the first lust, that thereby and henceforth the conquest of them all may be easy. For if one lust can overcome thee, how very much more easily can many overcome thee! And moreover, when all lusts are gathered together [against

thee], yet are they powerless, and how very much more easily are they made impotent when thou dost vanquish them one by one by the persistence of patient endurance!

And, moreover, it is right for thee to make a distinction between them, in order that victory over them may be easy for thee. [p. 435] For when the lusts desire to make an attack upon thy patient endurance in a body, thou shalt not give unto them that which they seek, but thou shalt engage in war with them all, only thou must cut off and separate them one from another, and fight against each one of them singly, and gain the victory; and thou shalt not allow them to perfect their will in thee, not only by not allowing them to overcome thee, but also by preventing their coming [upon thee] in a body. Now by their coming in a body in this manner, their weakness is displayed, and if, when gathered together, their infirmity is revealed unto thee, how very much more will their utter powerlessness be apparent when each one of them cometh against thee singly? Watch then diligently that portion of the desire for truth which is in thee, and which longeth for life, and panteth for that which is good, and which lusteth with a healthy, and not with a destructive lust. For the lust of destruction is laid beneath destruction, and it speedily destroyeth whomsoever wisheth to possess the power of patient endurance; but the lust which destroyeth not, even when its enemies think that they have overcome it, is not loosed from the sure fixity of its nature, and although it be thought that it is conquered, it is by no means overcome, but it removeth itself from the thought which is unworthy of it, even when it is held thereby, and it fighteth against abominable lust.

Now therefore it is good that we should overcome all lusts, but especially [p. 436] the first lust by which, if we overcome it, we receive the strength of victory against other lusts; for when this evil lust shall be vanquished in us, together therewith shall be conquered the others which follow in its train. And as we see that our work hath multiplied, in that we have in vanquishing one overcome many, so let us devote ourselves more diligently to the work, because if we are dilatory, not only shall we incur defeat in this, but in all other contests which will enter in thereafter. And as, if we conquer in the first victory, it is the victory in all other contests, so also if we be defeated, it is the defeat in all other battles; therefore it is right that we should be victors at all times, because it is the victory of our nature, and because it is outside our nature to be overcome, both because of our own will and because of the blandishments of our enemies. Let us then voluntarily fulfil the will of God our Creator, Who hath set us in the strife that we may be victors, and let not that king Who chose us be ashamed of us, and be reproached because He hath chosen and mingled sluggish soldiers in His camp; for our defeat would show the ignorance of Him Who chose us, and therefore let us be victors, that the Wise Being may not be thought to be foolish through us.

Observe then by the experience of thy contest with what thoughts this lust of the belly, when it troubleth thee, may be overcome, and by this habit, whenever it setteth itself in battle array against thee, do thou array in order of battle these thoughts against it, and after the victory thou wilt receive the sweets of conquest. For so long as thou art disturbed

by the prickings [p. 437] of lust, thou wilt never taste the pleasure of victory: but after a little, when thou art clothed with the armour of patient endurance, thou shalt go forth from the strife of the battle with victory, and the pleasure of victory shall meet thee. And it is impossible that pleasure should light upon thee in the world, for pleasure is born of labour, and it is impossible for the harvest to be produced in thy grasp whilst thou holdest the seed in thy hand, for crops are gathered from the seed after it hath been sown. And, moreover, whilst thou art still standing in the thick of the battle, and it is not apparent to which side victory will incline, it is impossible for thy triumph to be proclaimed in the cities; but after the war is ended, and victory hath appeared, then shall the triumph of the warrior be proclaimed in the cities. According to these examples, then, take thou this spiritual war in which thou art engaged. And if thou art disturbed when thou fightest, know that this befitteth thee, and if thy fighting be laboured and thou sweatest, this also cleaveth unto thy work; for if there be a battle, there must be labour therein, and if there be a contest, in weariness and sweat must run those who enter in to it.

Do thou, then, not consider the things which are near, but look beforehand at the pleasures which [come] after the tribulations, and let not thy mind be fettered unto thy body, but let it hasten to see the things which are about to come, that thou mayest strengthen with the remembrance of victory the members which stand in battle. Thou art a spiritual being and must wage war against the lust of the body, and the spiritual being who is overcome by the body is a laughingstock; and it is a disgrace [p. 438] unto him that is invited to heaven, that the belly should contend with him and overcome him. For if thou art ordained by Grace to fight and conquer spiritual principalities and powers, that is to say, the hosts and the companies which are opposed to thee, how very much more is it meet for thee to vanquish the belly? And behold thy garb hath been dedicated unto this, and the appearance of thy rule of life proclaimeth for thee victory over the hosts which are opposed [to thee]. And who would not laugh , at the man who hath prepared himself for these things if he should see his belly overcoming him? especially when it is not the necessary of life which urgeth thee to this, but the lust which is born of the feebleness of thy will, and that that which is born of thee, not being a man of might but as yet a child and youth, which it would have been easy for thee to have set under thy heel, hath stood up in battle against thee, and hath laid thee low.

And see then also how the Spirit counselleth thee, saying, ”Dash the children of Babylon upon the stones while they are young.” And well hath the word of prophecy called these passions ”children”, that it might show thee their powerlessness, and might encourage thee to victory; and it did not say ”thy children,” that it might not cause thee disgrace, as if such children appeared from thee, but it named them ”children of Babylon,” that is to say, children who were born of slavery and not of freedom, because the mother which giveth birth to lusts is the slavery which the word of prophecy hath symbolized by Babylon which hath been wasted, and which carrieth off rapaciously like spoil the [p. 439] power of the spiritual man, and plundereth his riches.

Now therefore when lust hath joined itself unto hunger to wage war against thee, do thou unite thy thought unto Grace, and stand up in prayer, and as if thou didst despise lust, do not even turn thy thoughts thereunto ----now I mean that lust which is great----for even when thou fightest and dost overcome, thy victory will still be subject unto defects, for thou hast had need of fighting, and then thou didst conquer the belly----for it is right that thou shouldst despise it, and that it should be of no account in thy sight, and that thy thought should not cleave thereunto----but thou must despise it as a mighty man despiseth a feeble one, and as a man of strength and power despiseth one that is contemptible and wretched. And it is also the custom of brave warriors when they see feeble men coming against them to fight to despise them, and to have them in contempt, and to laugh at their advance, even as it is written concerning that blasphemous giant whose boast lay in the strength of his body, who, "when he saw David despised him. And if all the contempt which he had in him for David arose from his confidence in his flesh, why shouldst not thou, by the power of the spirit which is in thee, despise and hold in contempt the lust of the belly? For whom doth it usually conquer except infants and young children?

For immediately the lust of the belly afflicteth them with its need they begin to cry and to importune their parents, and to ask them for what they want, and they do this because they have not yet attained unto the age in which the power of patient endurance is born of [p. 440] the soul. But thou hast attained, like a giant, unto this age, and the power of thy soul hath been revealed unto thee, if thou desirest to make use thereof; and why shouldst thou be vanquished by the belly like a child, and become a thing to mock at, that the passion of childhood may make a laughingstock of thee? For in the age in which being overcome by the belly is akin unto the nature of the stature of a child, in that same age [I say], victory over it is to thee also akin, and as his childhood is subject unto defeat, even so doth victory cleave unto thine own full-grown stature.

Understand then from this also the feebleness of the lust of the belly, for its fighting belongeth unto the condition of children, for we see that all the other lusts renew themselves against our life in the various states of [our] growth which follow after [childhood], but this lust of the belly is stirred up in childhood; and thou must know that it is because it is feeble that it fighteth against the child, but when it wageth war against thee it cometh only [to make] a trial, and not [to obtain] the victory. Overcome then with thy persistence that, the defeat of which, even when thou hast conquered it, is not a great thing, because it is a war of childhood, but the benefit which is produced therefrom is not a feeble thing----for being small and contemptible, when thou hast overcome it, its defeat is not a thing to wonder at; but it openeth unto us the door of triumphs over all the passions, and when the other lusts which follow in its train see this, they become so enfeebled that they cannot come to fight, [p. 441] or if they draw nigh to fight, they do so with fear and terror, and because of this they fight with half their strength and not with [their] full force, for fear is wont to diminish and to dissipate their power.

Fight then, O disciple, and overcome like a man, that thou mayest be crowned gloriously like a warrior. Thou shalt not be conquered, for thou wast not set apart for this; thou shalt not fall because thou wert not chosen for this; thou shalt not surrender, because the mighty Hand is with thee; for the Hand of Christ will be with thee in the wars which thou shalt wage against all these things, if only thou wilt perceive the right Hand which graspeth thy right hand, and the mighty Arm which holdeth thy feeble hand.

And now, since it is fitting that I should teach thee the first kinds of this victory listen, and I will tell thee. Do not, then, attribute unto thyself victory when thou conquerest the lust for rare and costly meats only, but when thou conquerest [thy lust] for poor and common food, thou mayest consider this a genuine victory; for the disciple is bound to excuse himself not only from the eating of flesh and the drinking of wine, but also from everything for which he lusteth; do not then fight against meat, but against lust. If it be that thou makest war against the kind of meat, when thou hast vanquished in the war against one kind, another will fight against thee, but if thou overcomest lust in only one thing out of many, with this thou wilt also overcome another, for there are certain meats of which if a solitary or a [p. 442] coenobite make use, the reproach on their account is evident; now in this war shame of the multitude will help thee, and many times wilt thou be prevented from eating by reason of the shame before those who behold thee; and since it happeneth that thou hast help in this war from outside, the conquest therein is small. But do thou, like one wise unto advantages, and cunning unto benefits, fight against those things which are permitted to be eaten, and against the lust thereof do thou wage war; and briefly, I will give thee an indication [of what they are].

Everything which is laid upon the table for thy food, and which thine eye looketh upon and lusteth after, thou shalt not think of, but say quietly unto thy belly, "Because thou hast lusted therefor thou shalt not taste it; and when it hath received from thee this law, it will occupy itself with its need, and the eye of its lust will not be extended and diffused over the meats. And I also say that which, because it will be thought new, not every man will forthwith accept, but the few and the small in number will understand it, and these will suffice: it is better for thee to eat flesh without lust, than lentiles with it, for by the eating of the flesh passion will not be produced, but in respect of that which is inferior (i. e., the lentiles) lust goeth before the eating thereof, and an accusation is brought against the food because of a man's lust therefor, and not because of its nature. Hast thou forgotten that which Paul crieth, saying, "Everything which hath been created by God is holy, and nothing is to be rejected if it be received with thanksgiving? But [p. 443] take good heed unto me, in this case also, that thou receive not this word as free permission to eat flesh, and that thou make not use thereof, for the sake of ministering unto thy lusts, for unto the free it is written.

If thou hast been tempted in thy soul which standeth upon the height of the freedom of Christ, and hast subdued by the power of thy patient endurance the bondage which is in thee, thou mayest make use of these words, if when thou eatest thou dost not eat with thy

senses, and when thou drinkest thou dost not drink longingly that which thou drinkest. If thou canst eat like a dead man, eat, but if thou eatest like a living man, take heed that thou dost not taste thy food with pleasure; for the perception of the taste of that which thou eatest testifieth against thee that thou art still alive unto lust, and that thou eatest in order that thou mayest eat, and not that thou mayest live. And Saint Paul, standing upon the height of this freedom, said, "Let not him that eateth not judge him that eateth," neither let him that eateth because of his freedom despise him that eateth not because of the bondage of the law, because he whom the law leadeth is yet a servant, and hath not yet arrived at the perfect freedom of Christ. See then therefore, and think not that thou standest in the freedom of Christ whilst thou still servest in bondage, and dost eat everything without being permitted so to do. For the blessed Apostle also warns thee against lusting with thoughts of freedom, whilst thou art still a slave, saying, "Ye have been called unto freedom, my brethren;

but let not your freedom be for the eating of flesh, and if thou art still a slave, let not only [p. 444] the laws which are external direct thee, but also the laws of thy discretion. For the external laws are kept for many reasons, for appearance, for fear, for praise, for the love of honour, for imagination, for the growth of other passions, that a man may humble his enemies, and that he may shew unto others who are slack the comparison of his wickedness, and similarly there are many other reasons [for the keeping] of the external law; but let the law of thy discretion be unto thee, so that if thou lustest after anything thou must restrain thyself from making use thereof. And moreover, in respect of that for which thou lustest, thou must know that as yet thou art a slave, and when thou hast in this manner perceived thy slavery, thou must know that the law requireth thee to conquer henceforth, and to encircle with the law all the motions of thy thoughts, and every thought which moveth in thee with the lust for something restrain by the fear of the law, examining very carefully both the motions of nature and the motions of lust, and if the motion be of nature, suppress it, but if it be of lust, root it up.

Now thou hast power to uproot the motions of lust, but the motions of nature thou canst only suppress and quiet, because lust itself receiveth its motion from nature, for it inclineth and looketh unto nature to be moved; and when it seeth that it is moved, it taketh the motion and maketh it its own, and it bringeth it out, and giveth it unto thy will to perform in very deed. Thou must then, like one who seeth thy passions, understand when any feeling of lust is mingled in the [p. 445] motion, I mean the motion which receiveth [something] from nature, because it receiveth what it needeth, and returneth; now I distinguish between that motion and the motion of lust, that I may not eat and be overcome.

Overcome therefore the lust for garden herbs, that thou mayest thereby overcome the lust of fornication, and let not common food stir thee up, in order that what hath a fair guise may not excite thee. Despise thou poor and contemptible things, lest they gather together against thee the lusts of those which are mighty, for lust doth not wage war against thee but against that which is akin unto thy rule of life. Because thou art remote from the meats of the world, and from preparations of cooked foods, and from the eating of flesh, and

the drinking of strained wines, lust is slow in bringing these things nigh unto thee, for it knoweth that they are remote from thee, and that they have no connexion with thy promises that thou shouldst make use of them, and that they are cut off from thee by custom, and by law, and by thy dwelling, and by thy rule ot life.

And where lust seeth that there is something which will fight on its account it ceaseth from making war against such things, and pricketh thee with others, that is with ordinary meats, with the lust of dried vegetables, with the lust of garden herbs, and with the lust for cold water instead of strained wine, which things will be thought by thee not [worthy] of great blame, for their commonness is an excuse for them, and it adviseth thee, saying, "Eat, and thou shalt not be blamed, and drink and thou shalt not be reproached, for these are necessaries, and it is not meet that thou shouldst restrain thyself therefrom, especially [p. 446] at eventide, or thou mayest draw nigh to taste them once in two days. Eat everything which is set before thee, and eat until thou art satisfied, in order that thy body may be strengthened, and [be able] to bear labours; for slackness in the guise of righteousness giveth thee counsel, because it seeth how many times thou hatest the advice of slackness which is evident. But do not thou be flattered by the person of these things, and despise not the commonness of things, and do not imagine that food is naturally reprehensible, for it is only so when a man shall eat it with lust; whether a man eat flesh or herbs with lust the eating of both is the same thing, and they are reprehensible because lust hath eaten them.

It was not the fruit which Eve ate that brought forth death, but it was the lust thereof which brought forth death; for if she had kept the law, and had not eaten with lust at that time, how many times could she have eaten of it afterwards, and not been blamed, provided that she took it unto herself in the ordinary way like [that of] other trees? And she drew nigh unto it, for it is written that she lusted, and then ate, and for this reason she was condemned. And what then was the nature of this fruit which was able to produce death, together with all [other] wickedness? Now, behold, according to what many say, and according also to the slight indication which the Book itself giveth unto us, the fruit which Eve ate was of the fig-tree, and it is manifest that the nature of the fig-tree is not to produce death; therefore it was lust which gave birth unto death, which it hath in all generations produced for man. For the root of death is [p. 447] lust, and the root of lust is carnal union, and for this reason all those who are born of carnal union are moved by lust, and are subject unto death, except One who was not born of carnal union; for this reason He was free from the motion of lust, and therefore He appeared superior to natural death, which, although He took it upon Himself, was voluntary and not natural.

So then the nature of food is not reprehensible, although it is blameworthy when lust eateth it. And the reason for setting apart and prohibiting to the Jews the meats which are severally mentioned in the law was to teach them to overcome their lust for certain things, for if the law had prohibited every kind of meat the command would have been heavy upon them, and they would not have received it, and because the commandment did not prevent them from [eating] even one [of them], they were moved within themselves, like animals without

discretion, unto all lusts; and as they had not wherewith to learn that it was good for a rational being to overcome his lust, He allowed them to eat by reason of [their] weakness, and He prohibited them from eating many of them that the distinction of their rational nature might appear, and that they might learn to contend against lusts; and because they would not undertake with good will the war against lusts, He made meats unclean to them, that because they were unclean they might be restrained from making use of them.

Now with thee He hath not done thus, but [p. 448] He hath purified and sanctified everything, as it is written, "Everything is sanctified by the word of God and by prayer," that henceforth the patient endurance of thy discretion might appear, and that thou mightest not eat, not because they were impure, but because it hath been said that it is good that thou shouldst not eat flesh nor drink wine, nor anything by which our brother may stumble, and also that thou mightest overcome lust by thine own will, and not by the restriction of the uncleanness of meats.

Now against the things which are unclean naturally lust doth not rise up, and therefore everything is holy before thee; therefore when on all sides the materials which provoke thy lust shall appear, thou shalt suppress and overcome them by the love of God, and moreover, because of this, it is seemly for thee to appear temperate. Unto thee, then, let the meats which are set apart, that is to say, everything for which thou lustest, be unclean unto thee, for that which thou bringest nigh unto thyself for its need's sake without lust thou art allowed to eat without reprehension, the law which restraineth thee permitting [thee so to do]; the law is not written outside thee, as in the case of some, but it is that which is written upon thy heart, and thy conscience testifieth concerning it, and only by thyself is it read, and others who are outside thee see it not, and thy freedom, as by the law, is not prohibited from eating, that it may not transgress the law if it eateth.

For freedom is above the law, [p. 449] and therefore it is the same to thee whether thou eatest, or whether thou eatest not, even as Paul spake concerning this freedom of the spirit, saying, "He that regardeth the day, regardeth it unto the Lord, and he that regardeth it not, regardeth it not unto the Lord; and he that eateth not eateth not unto God; and he that eateth, eateth unto God, and giveth thanks unto the Lord;" so then it belongeth unto us by this freedom to eat, or not to eat. And for this reason He did not make a difference between meats severally mentioned by the law, that they might not be distinguished before us by lust or by the absence of lust, and that we should not excuse ourselves from eating that for which we lust as if through uncleanness, whether it be rare or whether it be common, or whether it be permitted to be eaten according to custom or not; so then that from the eating of which lust ariseth not in us we may eat as of that which is clean, without our conscience pricking us during the eating thereof.

The prick of the conscience is the transgression of the law, as hath been said also by the Apostle, for if a man be in doubt, and he eateth, he is condemned. The Jews ate flesh in the wilderness, and it is written concerning them that, "While the flesh was yet between their teeth the anger of God had dominion over them," not because they had eaten flesh, but

because with lust they had asked to eat it, for if the eating of flesh commonly brought anger whenever they ate it, they would have received this penalty, and, moreover, the priests who continually ate [p. 450] flesh in the temple would have deserved also the very same condemnation; but it is not written anywhere that anger had dominion over them because of the eating of flesh except in this place. That they sought flesh lustfully, and asked for it with lust, David testifieth, saying, "They lusted with lust in the wilderness, and they tempted God in the waterless desert, And He gave them their requests, and sent fulness into their souls". And in the place where they required flesh it is written that, "The people said to Moses, It was better for us when we were in Egypt, for we sat by the flesh pots, and did eat, and were filled [with] everything that our soul lusted for.

And again when Moses saw that they lusted, and were made unclean by their lust, he said to them, "Sanctify yourselves [against] to-morrow that ye may eat flesh," as if a man were to say, Because your persons have been made unclean by your lusts, and the gift of God draweth not nigh unto the unclean, sanctify yourselves from the lust that ye may be worthy to eat the gift of flesh, for "Ye shall not eat it one day, nor ten days, nor twenty days, but a whole month, until it come out from your nostrils, and it become indigestion unto you; because that ye have rejected the Lord Who is among you, and have said, Who will give us flesh to eat?"

Behold then, according to the word of Moses unto the Jews, every one that eateth in lust, [p. 451] rejecteth the Lord Who is in him, and he resteth upon his lust's desire. Well then was indigestion made the limit of the meat which lust required, for need observeth a limit, but lust hath neither limit nor end. Understand then [the matter] from another side also. It was because they lusted that they were condemned and not because they ate flesh, for behold Elijah did not ask for [food] with lust, but the ravens fed him with bread and flesh, evening and morning, and he drank water from the brook; and when flesh was sent unto the prophet by the Giver, he by the power of his freedom received it like a meal of garden herbs. And thou must in another way understand that it is lust which is reprehensible, for every day, morning after morning, the people gathered the manna which came down, and so long as they gathered it according to the command they were not reprehended or condemned; but when they lusted to gather it in too great a quantity, it swarmed with worms and stank, to the shame of the lust which gathered it. And moreover when they ate it formerly, its taste was changed into that of all [kinds of] meats in their mouth, and it is well known that it also took the place of flesh unto them, for it is written, "It was like honey comb, and its taste was as if it had been kneaded in oil." And although it was changed into all these varieties of food the eaters thereof were not condemned thereby, for [p. 452] it was a gift of Grace, and not that which their lust had demanded.

Now that thou mayest understand that it is everything that is eaten with lust, even though it be common, that is reprehensible, set before thine eyes these two examples, the eating of Esau, and the eating of Elijah. Esau, because he ate lentiles, was condemned, and therefore Paul calleth him "dissolute", and "fornicator", because "for one mess of meat he sold his

own birthright;" and Elijah, though eating meat, was pure and holy, and a spiritual being, and like a spiritual being was removed unto the place of spiritual beings. Behold then, and understand from the two examples of Elijah and Esau, that it is lust which causeth condemnation and not meat. Seek then to eat everything and not to be condemned, and be above lust in everything, and eat everything; but if thou canst not be superior to lust, everything that thou eatest will be a condemnation unto thee, even though it be a common thing, as Eve was condemned for eating the fruit, and as the Jews were censured for gathering the manna, and as Esau was condemned for eating the lentiles, and as the people also who perished, because they ate and drank with lust before the calf.

And that even the drinking of cold water with lust is reprehensible David, the wise man of God, shall prove unto thee, for when he lusted to drink water from the great cistern which was in Bethlehem, and those who did hear [him] obeyed and brought [it] to him, he suppressed his lust, and poured it out before the Lord, as if [p. 453] by means, thereof he was pouring out [his] lust; now the nature of water is not such as to cause sin even if he had partaken thereof, for it is cool and pleasant, but he perceived within himself that he had asked for it with lust and he conquered his lust, and did not grant its request. And he did this also that he might vex those who had been ministers unto his lust, by turning back their kindness upon themselves, that he might teach every man not to be in subjection unto his lust, and that we should not make our faces joyful towards those who minister unto our lust.

And God permitted Noah also to eat every thing like green herbs, and though Adam was censured because he had eaten the fruit, yet to Noah power was given, as by a covenant of gift, over all meats----now where it was partaken of with lust, there was it reprehended, for having received through the taste of lust the pleasure of wine, he drank thereof inordinately and immoderately, and was in this case laid under sin----for God permitted him to eat every kind of flesh after which his soul lusted. Now although this meat is a burden unto the wise and prudent, yet was it given by promise unto Noah, and it was sent unto Elijah in a gift, and Abraham received God and His angels thereby, and Isaac was pleased to pour out blessings upon Jacob thereby, and Samuel offered this gift beforehand to Saul as to a king, and David and all the righteous kings made use of such meat, and it was employed by all the righteous; [p. 454] and they were not blamed therefor, because they were superior to lust. And they did not eat like slaves with lust, but they made use of every thing with authority like free men, and they in their eating of rare meats were praised, while those who fed themselves upon ordinary and common foods were rejected and reprobated.

Now Paul crieth unto us, "Let not your hearts be made heavy through the eating of flesh and the drinking of wine", that he may teach us that meat maketh heavy the heart, but they ate and did not become heavy, and they ate, moreover, that they might show that their lightness was more powerful than the heaviness of meat, and that by that thing which maketh dense the heart their mind became the brighter, and that by that which maketh heavy the body, and darkeneth the mind, the lightness of their understanding became more luminous. For

being abstinent, that they should be clean, and pure, and holy, was not accounted by them so great a thing as that they should be purified in the matter of the things which make gross the heart, that is to say, that they should be purified in the matter of the things which are the contrary of purity, that they might overcome like mighty men that which was opposed to them, and that, like men of power and freemen, they might be uninjured by the things which cause injury.

But thou hast not arrived at this point, and to this grade thou hast not yet ascended, therefore it is necessary for thee to abstain from every thing, and to eat in moderation that thou mayest be pure, and to eat and to drink by weight and measure that thou mayest be clean, because according to thy promise thou must run after purity [p. 455] of soul, and thou must seek diligently to arrive at the likeness of the angels. But thou wilt not be able to stand in the freedom of spiritual beings until thou hast cast away entirely the bondage of carnal beings, for when thou hast cast away this bondage like a spiritual being and freeman thou mayest eat of every thing blamelessly, without making thy heart gross by the eating of flesh, and the drinking of wine will not cloud thy thoughts, even as it is written concerning the angels, that "They ate flesh and drank wine with Abraham"; and their spiritualness was not weighed down by this food; moreover, like unto them also are all the righteous whose [names] are written in the Scriptures, who ate, and [whose hearts] neither became heavy nor gross, because they did not eat with a longing desire.

Be thou without desire, and eat as did the angels with Abraham, and like all the righteous men who [are mentioned] in the Old Testament, and thou shall not be blamed, that is to say, thou must hold thyself bound to preserve the chastity of thy rule of life because this befitteth thy promise, and because of the benefit [which it will be] unto others, for freedom and power to draw nigh unto everything are not permitted unto us, and although freedom hath power over every thing, yet it may not be exercised in everything lest it destroy its own freedom. That a free man is not fettered by a lust for anything he sheweth by his freedom, and in that he hath the power and doth not make use thereof, he doubleth readily the freedom thereof, and he preserveth it from being dissipated. even as Paul writeth concerning [p. 456] this freedom, saying, "I have power [to do] everything, but not everything edifieth" . And that thou mayest learn that [it is thus] with all other things, and especially in the matter of eating and not eating, he maketh known the power of his freedom and saith immediately after these words, "Meats of the belly, and the belly of meats, but God will bring both of them to nought."

Preserve then, O disciple, the habit of abstinence, that thou mayest also arrive at the power of freedom, and wean thyself, and eat not, that thou mayest draw nigh unto the state of eating without perceiving [it]; abstain from food by the power of thy soul, in order that the lusts which are mingled in thy members may be destroyed. Thou shalt not eat, that thou mayest sin not; thou shalt not drink, that thou mayest not err; be constant in fasting, through which thou mayest become worthy of the purity of prayer; diminish thy food at the time of thy eating, that the wing of thy understanding may be light to soar unto God; reckon

with thy body even unto the most minute things, that thy soul may gain the mastery over the abundant riches of Divine knowledge thereby, and that He, who hath revealed unto thee the treasures of His wisdom and of His knowledge, may not make a reckoning with thee; wink thine eyes but little at lusts, and behold thou shalt pass over a difficult place, for the time wherein thou canst make use of them is little and short, but the time of immunity from them is without end. Be not then conquered in the time of victory, and grasp the battle against lust like a discovery, in order that work may be found for thy soul;

for so long as lusts perfect their work [p. 457] in thee, thy soul hath no work in thee, and being in thee, it is as though it were not in thee, because it is empty of, and lacketh the works of its nature. When the body hath begun to make its lusts move in thee, leap up, and tarry [not], and abhor the sight of thy lust like a thing of destruction which has found work for itself. And thou shalt say unto thy soul, "Why art thou troubled, O my soul, and why art thou sad because thou art deprived of gain? Behold, work hath fallen into thy hands, do it prosperously. Behold, lust is sent that it may shew itself against thee for the fight, shew forth then the skill of thy athletic art and the might of thy arms. Behold the material for gain, for thou lovest gain! Behold, thine enemies have gathered themselves together in the field of war, cry out against them with thy mighty voice, and rebuke and scatter the hosts of lusts which prosper not in this country, [for] they traffic in losses. Do thou then zealously collect [thy] gains, for thy victory will be the more proclaimed, if where others are conquered thou obtainest the victory.

To the sluggish lust is the cause of defeat, but to thee, being diligent, it shall be the cause of triumph, for like the warrior who is confident in his strength, and who relieth upon his skill, and rejoiceth at the sight of [his] enemies, even so also do thou rejoice in the advance of lusts, for without them thy triumph would be empty, and thou wouldst have no material for the fight from which victory is produced. Let these things, then, be said unto thy soul by thee, whenever it happeneth [p. 458] that lusts are stirred up against thee, but especially against this stupid lust of the belly, which is wont to spring from childhood; for it entereth in as a destroyer alone, because it loveth to be seen by itself, and it layeth the foundation of slackness from the beginning of the growth of the stature of the body, so that beginning therefrom it may be found a helpmeet unto all lusts which spring up in every age of life.

Now this is the first lust which conquered the world, and because of it the first transgression of the law took place; and next Cain also, in turning unto this, meditated the killing of his brother that he might inherit the earth by himself. It laid a blemish upon the righteous man Noah; it dismissed from Esau his birthright and his blessings; it brought the Sodomites unto the work of impurity; and in its train the children of Seth also came to fornication, so that they were rejected from the household of God thereby; it destroyed the people in the wilderness by penalties of all kinds;from the table of lust they rose up and worshipped a dead calf; incited thereby they were ungrateful for all the acts of grace which [had been shewn] unto them, for Israel had waxed fat and kicked through this lust, and it is written of him, that "He forgot God Who made him. And because the priests lusted and drank [wine], and

were confused in the place of propitiation, the fire consumed their bodies; through it also the Prophet reproached the people, [p. 459] when he proclaimed, "Woe unto those who rise up early in the morning, and follow quickly thereafter; and through this lust another Prophet brought accusation against the people, saying, "They ate fatlings of the flocks, and calves from the herds; through it the scribes and Pharisees received "Woe" from our Redeemer, because it had taught them to keep festival, and Sabbath, and [to pay tithe of] cummin;

it demanded tribute from the priests, who, without right, were taking it away from those who made offerings; it dismissed the sons of Eli from their priesthood; and by its exceeding dainties Solomon also was led into the error of idols. And even to-day it corrupteth every thing, for because of it the world is exhausted, and for its pleasure creation runneth its course; for its sake all the children of men work slavery, and it seemeth as if the door could be shut in the face of all wickedness if it did not exist. Consider too, and observe understandingly the course of every man, and the labour, and fatigue, and the sweat of all those who enter the world, for it is only because of it, and for its sake and need only, that merchants travel on the roads, and sailors go down into terrible seas, and ploughmen and farmers endure labour and fatigue, and workmen toil in the cities, and hirelings run in the market-place, and slaves serve their masters, and masters also sell and buy their slaves; because of it precious things are gathered together and treasure is laid up for years, and gold, and silver, and produce of all kinds are for its sake collected and heaped up. Ascend [p. 460] then, and stand upon the height of knowledge, and look upon all the world from that place, and watch the course, and the activity and the commotion, and the promises made by the inhabitants thereof on all sides.

And observe how some ascend, and others descend; how some depart and others come; how one crieth out and another disputeth; how one contendeth, and another fighteth; how one carrieth off that which belongeth not to him, and another spoileth his fellow; how one stealeth like a thief, and how another, like a robber, plundereth on the highways; how battles are set in array in the marches; how kingdoms are divided against themselves; how captains of hosts rebel against kings, and how kings fight that their dominions be not taken away from them; how judges take bribes, and how advocates sell the success of cases iniquitously; and how for lust learners learn, and learned men teach. And when thou hast observed all these things and many others like unto them, and the various kinds of confusion and tumult which fill the world, turn thee and seek the cause of all these, and thou wilt find that it is the lust of the belly; and if it were overcome, everything would become peaceful and quiet, and thou wouldst see nothing in the world which would rebel against the will of God, or lead us to transgress the command, and to tread the law under foot, except this only.

Now if any man shall say there are other causes for all the things which are ministered unto in the world, [p. 461] let him that sayeth this know that the lust of the belly is also the primary cause of the other evils. And although passions are many and diverse, and they move themselves in various ways in the children of men, whereby the world is disturbed

and creation troubled, yet the great fountain, from which these troubled streams flow down on all sides, is the lust of the belly. And if a man stoppeth up this spring by the might of his patient endurance, he will straightway see that all the streams of wickedness, which are poured out therefrom, will dry up, and there will be quietness over everything, and peace will rule over all flesh, and there shall be abundant rest in troubled places, and all minds will be filled with happiness and joy, and so to say, if lust were not in the midst thou wouldst not see one vice in the world; for all wickednesses gather together thereunto, and all labours and wearying works hasten thereafter. That man should eat bread by the sweat of his face hath been born of lust, and it hath made brambles and briars to spring up, and through the ruin thereof the penalty of death ruleth over all;

for it is the captain of the host of the left side, and to it are fettered all the hosts of sin, and as captains of hosts go forth to war at the head of their companies against the enemy, even so also doth it, as the captain of the host of all wickedness, go forth to war against that which is good. And thoughts and deeds of iniquity accompany it, and the motions and acts of sin, and all the deliberations of evil march at its perverse heel, [p. 462] and all the works of sin become unto it as members, and from it they receive their power, and they obtain their nourishment therefrom. As the senses are bound up with the head, even so in the lust of the belly are bound up error, and idolatry, and division, and suspicion, and falsehood; and as all the members of the body receive power and sustenance from the head, even so also are strengthened by the lust of the belly all wickednesses, which are:----fornication, and adultery, and other corrupt passions; the adornment of the person with fine apparel; the empty pleasures of the lust of the belly; and grief, and vain-glory, and pride; and wrath and despair, and bitterness; and wicked intent, and hatred, and enmity; and unrelenting anger, and burning wrath, and indignation; and violent rage, and envy, and bitterness; and sedition, and a deceitful face; and rule and dominion, and calumny, and whispering, and the tongue which continually smiteth in secret; and mocking, and scoffing, and fraud;

and oppression, and murder, and soothsaying; and drunkenness, and blows; together with all other such like abominable passions, all of which are bound up with the lust of the belly. And I permit myself to say that of labours, and afflictions, and diseases, and sicknesses, and all such like things which afflict us in the body, lust is the cause.

And whosoever fighteth by the power of forbearance, and conquereth this first evil, is able thereby to conquer all sin, and well [p. 463] have divine men also handed down to us the tradition, that whosoever wisheth to be perfect in the way of Christ must first of all fight against this passion; therefore also if those who go forth from the world seeking perfection do not first of all begin by abstinence, they will not begin in the way of the commandments according to the law, and consequently they cannot finish [therein] because the lust of the belly carrieth them off like a thief. And although it may happen that at the beginning they make use thereof in a fitting manner, yet will it bring them to longings and desires of the thoughts, and to fantasies of the mind, and to that covering which standeth in front of the understanding, and darkeneth it to the sight of God, and maketh it especially dense, and

until it be rent asunder from before the face of the mind, a man will not be able to look at the Holy of Holies of the knowledge of Christ, even though he bear afflictions and labours. For if the covering of grossness of heart be not rent asunder, the heavenly light cannot be seen by him, and he is not able to serve the rule of Christ with his soul's perception;

but when this hath been rent asunder, a man then beginneth to perceive the renewing of his soul, and to know by the knowledge of his mind that he is something else besides that which can be seen and touched, and he receiveth also the perception of the things which are above the world, and wonderings and living motions concerning God, in order that he may be moved in a living manner like unto God Himself, and not in the manner of a dead man according to the nature of his body, [p. 464] and briefly, after the victory over this lust, a man is worthy of every spiritual vision.

Now if those who are in the world and who work righteousness have need of fasting and abstinence, how much more do those need them who have gone forth therefrom for the practice of a spiritual rule and conduct? For the limit of abstinence is that we should fight against all the meats which are made use of by the body, not with the forbearance of the members only, but also with the endurance of the thoughts; and if a man be constrained by his needs, let him eat the things which are of no account or value, and are common, and are both cheap and easily obtained. And let us be also watchful against the fulness of the belly, for as hath been said by one of the spiritual teachers, "A fat belly cannot produce a refined mind." For the overfulness of the stomach without doubt darkeneth the mind; therefore none of those who have had experience of knowledge can have any doubt about it, and if fools do doubt, they doubt because they have not experienced it, or if they do know it, because it is hard for them to depart from their lusts. Now therefore, what I now say shall shew thee a complete testimony. As the body is nourished, so the soul becometh enfeebled, and as the body becometh gross, and addeth body unto body by the food [which it taketh], the soul dwindleth and disappeareth, and although the soul existeth, it might be thought that it existed not in the body; and as the body addeth unto the strength and vigour of its stature, the stature of the soul boweth down, [p. 465] and its members----which are the thoughts----pine away, and its knowledge dwindleth, and the light of instruction is withheld from it; and so long as the body is found, the soul is lost, and so long as the body enjoyeth health, the soul is sick.

Whosoever, then, seeketh to find his soul, must deliver his body unto the destruction of all afflictions, and behold, he will find his soul in the destruction of his body, and the health of the man of the spirit in the sickness of the carnal man, even as Paul also testifieth, saying, "When I am sick, it is then that I am strong."

Now when two opposing parties are engaged in battle with each other, so long as their hosts are equal in number and are equally skilled in the art of war, there will be fighting between them continually, for they will always be conquered and conquering, and taking and giving the victory to each other, and plucking triumphs each from each, and giving them back each to each, and by reason of their equality constant war will be produced between them. In

this manner then are also the soul and body towards each other, and as their natures are contrary to each other, even so also are their wills, and concerning this hath Paul also said, "The body lusteth after that which will harm the spirit, and the spirit lusteth after that which will harm the body, and both are contrary, each to each." And so long as they stand in this measure of equality, they will be at constant and unceasing war, and at one time the body will conquer the soul, and at another the soul will overcome the body; and [p. 466] whosoever fighteth thus must stand in his place, for although he step forward even so little towards that which belongeth to the soul, the body hangeth on to him and turneth him back, and, moreover, it will even thrust him from his position, and drag him down into the abyss of sin And during these ascents and descents, and goings and comings, a man must not depart from his place, or he will not be able to grow in the stature which hath been given unto him by God that he may increase unto spiritual life thereby.

Now therefore if these, the motions of whose lives stand in equality of soul and body, are not able to grasp the victory and to go forth unto the end of the journey of their life and conduct, how can those who live in the body, and who feed it continually, and give it the fulness of its wants, and feed it as it were to transgress, and give it as much drink as it desireth, and make it to sink under the weight of sleep, be able to grasp the victory against the passions, and to arrive at the end of the Christian path along which they travel? For those who thus feed themselves, and who take care for their bodies in this manner, are not only unable to conquer sin, but their soul dieth and perisheth wholly and entirely, and their bodies become graves unto their souls, and their souls are buried within them like bodies in a grave, and they perceive not at all the life which is in them, [p. 467] and if there be in them the movement of life it is all on the behalf of the body. Now when the soul killeth the body, the work belongeth unto the soul in every particular, but if the body kill the soul, it thinketh, and acteth, and speaketh like a living being, and the soul dwelleth within it like a dead thing which perceiveth not at all; and if it thought that it liveth----because the nature of the soul is immortal----it liveth to the body and not to itself.

Take away then from the body, and give to the soul, but take not away from the soul that thou mayest give to the body, and according to that which was promised should happen unto thee by thy Creator, so do thou thyself unto thyself. For this hope, that thy body should be exalted unto the grade of thy soul by the resurrection, was given unto thee, and not the expectation that the soul should be brought down to the deadness of the body and the corruption thereof, for it hath been said unto thee, "One half of thee shall live with the other half," and not "The portion which is superior in thee shall not perish with that which is inferior." So then lift thou up the power of thy body upon thy soul, and change and mingle the life thereof with the life of the soul, that its mortal life may be preserved with its immortal life, and its feeble power may be mingled with the might of its spiritual power. And instead of allowing the grave to bring thy body to an end, and to dissolve and scatter the constitution of thy members, take thou the portions of its members through the common labours of all the members, and lay them upon the soul, and when it goeth forth from thee through the dissolution of death, it shall not [p. 468] depart by itself, but shall bear upon itself all that

belongeth unto the body, the strength of the body in its strength, the life of the body in its life, the carnalness of the body in its spirituality, and the members and senses of the body, together with all the labour of their ministration, in all the spiritual members of the soul.

Now this strife is of use unto us----especially to conquer therewith----from the beginning of our youth. for from the beginning of the foundation of the childhood of the children of men this passion cleaveth unto their lives, and maketh to shoot up in all stages of their growth the passions which are peculiar unto them. In children, and in gray-haired men, in youths and in old men this passion begetteth wrath, and indignation, and constant annoyance, and rage; but in the other periods which fall between [youth and age], of young manhood, and the prime of life, it begetteth fornication, and empty pleasures, and the lust for money, and the lust for power, and other such like things, and according to the order of the periods [of life] it is meet that the forms of fighting should be changed. In the period of childhood, since it is below the knowledge of the prudent, it is meet that children should be restrained from the service of this lust by the power of the law, and they should be instructed by teachers and masters to perform the practice of abstinence----even though it be heavy upon them, and they be not pleased therewith----and they should be constrained to perfect it that they may acquire a good habit, and be trained to endure patiently from [p. 469] their youth up; and when they have arrived at the age which begetteth knowledge, they will feel the experience of their patient endurance, and will taste the sweetness of this victory. And the childhood which hath from the beginning been accustomed to learn that which is good, and hath been exercised in the training of patient endurance, is like a field which hath been cultivated and sown from its earliest times, that at the fitting season it may yield the fruits of knowledge.

And what shall I say in respect of children? Unto those of all ages, and even also unto perfect and fullgrown men, the knowledge of contests appeareth not at the times when their thoughts are disturbed by fighting in the contests, but when they have ceased to war then they perceive [their] knowledge; if then the knowledge be found with them at the time when they are fighting, how they shall fight belongeth unto their knowledge, that is to say, the knowledge of the delivery of the law, which is established by hearing, and by tradition, and by doctrine, and by word, and not that knowledge of the spirit which shineth naturally upon the soul, and bringeth forth words without the remembrance of the tradition. And as the eye by its activity receiveth the vision of the clearness of light, even so also doth the sight of the soul receive, after the conquest of the carnal passions, the purity and simplicity of the knowledge of the spirit; and as the simple sun shineth upon things in nature, and upon diverse bodies, and he seemeth to them [p. 470] divisible and separate, although he is of one single nature, and there is no division in him, even so also is it with the knowledge of the spirit when it shineth upon the rule, and conduct, and labours of life, for it seemeth to them separate and divisible, although in itself it is simple.

Now the soul is not worthy to receive the brilliance of this light, except a man be first of all born from carnality to spirituality, the birth itself being perfected by labours and afflictions, for, "Flesh and blood cannot inherit the kingdom of heaven," the blessed Paul teacheth us,

or as a man might say, "So long as the motions of a man are established by flesh and blood he is unable to inherit the spiritual knowledge of Christ," which, as in a parable, he calleth the kingdom of heaven; and although this verse hath other meanings in respect of other passions, yet as regardeth the matter which is under discussion we may suitably apply it with this meaning. For the true kingdom is the knowledge which erreth not, and doubteth not, but seeth everything in its proper place distinctly, as well as things which are above nature, according to the capacity which is given unto created beings; and he whose life is established by means of motions of flesh and blood is unable to become the heir of this knowledge, and if it happen that he receive it by the tradition of words, he heareth the words from others, and it is not that [p. 471] knowledge which itself hath revealed itself in his soul, for this knowledge is beyond words, and beyond appellations and names, as the demonstration of the Holy Children who were reared in Babylon testifieth unto us.

Now those children, although they acquired human learning by the word of instruction, yet longed earnestly to receive the divine knowledge, which was above oral tradition, and which revealed itself unto them at the fitting season, and that which human learning could not know this knowledge taught unto those children, and it was shewn unto them because they travelled towards it in the way of this knowledge according to the law. For although their food was allowed them from the royal table, and they were ordered to take the meat which befitted those who received royal instruction, they rejected it because they perceived that it gave increase unto worldly knowledge, and that clean and pure meats were necessary for those who received human instruction, that their bodily senses might be pure and active according to the purity of their food. Now spiritual knowledge hath no need of these things, because it holdeth nothing of the perspicacity of carnal senses in the soul, but when all parts of the soul have been purified and cleansed from evil passions, then this knowledge riseth therein.

Now pure meats are helpful and beneficial in no slight degree to the activity of the senses of those who receive the knowledge of the soul, but spiritual beings [p. 472] have no need of anything thereof, and that thou mayest know that this is so, accept the testimony of these pure children, who instead of the royal, pure, and clean meats which give to the body solid and substantial nourishment, chose pulse and the drinking of water, for the might of the former food is a hindrance unto those who receive human learning. And because they were not refined in their bodies, but in their souls, they chose vegetable food that their bodies might become meagre, and the strength and the natural power of their members might be reduced, and that after these things the living parts of the soul might be revealed unto the perception and sight of divine knowledge. And this actually took place, for after they had eaten pulse and drunk water for three years this knowledge was revealed unto them, not that which is born of words, but that which is born of deeds, for they were doing the works which gave birth unto the knowledge of the spirit, while they were learning the words which gave birth unto human knowledge;

but because their expectation was directed unto the revelation of that knowledge which ariseth from works and not unto that which ariseth from words, where they looked they saw, and where they expected they received, and they became a medium for words, and receptive vessels of the knowledge of the spirit. And thou must understand from this matter that not merely did they eat pulse and drink water only, but they took this abstemious food after prolonged fasting, for whosoever eateth pulse is constant [p. 473] in fasting also, and whosoever drinketh water is clean for pure prayer at all seasons, if the object of his abstinence be therefor. And thou must understand from the passage that when the time arrived in which that knowledge was to shew itself in them, they clave to abstinence, and fasting, and prayer, and then the revelations for which they asked were shewn unto them, for Daniel told his companions to entreat the God of heaven to reveal this mystery unto them in order that he and his brethren might not perish, together with all the other wise men of Babylon; and then unto Daniel, in a vision of the night, was the mystery revealed. This then is the gift which abstinence gave unto the Children, and this is the harvest which they gathered in from the fields which had been sown with pulse and which had drunk in water.

Run thy course then, O disciple, as did they, that like them thou mayest be able to restrain thyself and to go forth into a wide place; make thyself little that thou mayest be able to go through the narrow gate; drink water that thou mayest drink knowledge; feed upon pulse that thou mayest become wise in mysteries; eat by measure that thou mayest overcome without measure; fast that thou mayest see; this is the meat which belongeth to thee, because it is also thy dis-cipleship, for according to this [hast thou] promised. For dainty meats and fulness of the belly belong not to thee, but unto those who live in wickedness in the world, and who at all seasons produce the brambles and thorns of sin, for the person who is sown with dainties and who drinketh wine is accustomed to yield fruit like unto these things; but of the eating of pulse and of the drinking [p. 474] of water the harvest is heavenly visions and revelations, and the knowledge of the spirit, and divine wisdom, and the interpretation of hidden things, and that which human knowledge perceiveth not, but the soul which laboureth in such like things perceiveth it. And moreover from thy youth up abide in the rule of labours, and say not, "I am a child," because thou wilt be taken as an example of what children [can do].

And besides, according to the indication of the history of the Book those beloved ones were only children of a few years of age when they began this divine service, and they found it out without being taught,----do thou, since thou hast teachers, practise this [habit]----for their teachers were persuading them to do the contrary, that is to say, to eat and to drink----now the divine doctrine counselled! thee, on the contrary, to love the rule of abstinence, and to lay hold upon patient endurance----and those children, without being obliged or required to do so, by their own discernment chose these things. And thou, if thou wilt do as they did, wilt pay what is due from thee, and thou wilt fulfil thy promise by the word of God which thou hast.

Rouse thyself then, and observe these children of the Old Testament, who being born of one mother sucked the milk of another, for while the Old Testament brought them forth to the belief of God, they fulfilled the rule of life of the New Testament, and the milk of their mother was not sweet unto them, but they longed earnestly to suck from the breasts which suckle thee, [p. 475] and they lusted for the meat of thy table. And thou, when thou doest these things, wilt do that which belongeth unto thee to do, and where thou wast produced there wilt thou be reared, and the laws which thou art bound to keep thou wilt keep----for thy choice itself proclaimeth labours, and afflictions, and abstinence, and the subjugation of the body----and after these things there will come upon thee the pleasures which are born therefrom, happiness, and joy, and confidence, and all these are above the world, and before the coming of the kingdom thou wilt inherit the kingdom. For whosoever purifieth and cleanseth his body by affliction and severe labours, and also his soul from wickedness, shall inherit the kingdom before the time of the kingdom, and before the coming of the glorious and universal revelation the glory thereof will be revealed unto him by his soul, and he himself will become the fountain of his knowledge, because he is about to be held worthy in heaven of the kingdom, and because he will find in himself the kingdom.

For behold, "The kingdom of God is within you," and in another place [the Book] saith, "Repent, for the kingdom of heaven is at hand," and two things are certain: the kingdom of heaven which the righteous shall inherit at the end of the world, above the heavens, and the kingdom which is in you, which is the knowledge of the spirit which is revealed unto spiritual beings, and as it were, we have already been in the kingdom of heaven in unspeakable happiness. Now neither of these can be found without afflictions and labours of the body, for those who bear labours in the body are heirs of the kingdom of heaven, [p. 476] and those who, together with labours, possess innocency of soul also, become the discoverers of the kingdom which is in them, and in its blessings they fare luxuriously and revel in continual joy, over which sorrow ruleth not, because at all times they rejoice in the gladness which is born of them, even as Paul also said, "Rejoice at all times," and in another place he also said, "Rejoice in your hope, and endure patiently your tribulations; for from the patient endurance of tribulations the hope concerning the things which are to come increaseth in us," even as he said in another place, "Tribulation perfecteth patience in us; and patience, probation, and probation, hope; and patience putteth not to shame."

Whosoever beareth not tribulations by his own constancy, in him it is evident that the remembrance of hope is not, for if he had hope, he would also be in tribulation because of his hope, even as all the righteous who have come into the world were in tribulation with all kinds of labours, and in many afflictions they trod this path which leadeth to the kingdom of God; and because they trod it in hope the experience of the afflictions was pleasant unto them. Now the beginning of the way of tribulations unto them all was abstinence, even as the greed of the belly is the beginning of all wickedness, for from this very place two paths begin; from the love of the belly the path [which goeth to] the left, and from the hatred of the belly [p. 477] the path [which goeth to] the right. And whosoever wisheth to begin the path of discipleship in good order, must start herefrom, afflicting and buffeting his body, and re-

ducing its meat and drink, and loading it with the toils of vigil, and with the tribulations of fasting; and when its lusts are cut off it will become light and active for the business of the soul. Now the work of afflictions is not so hard as report saith, for a report from afar usually terrifieth every man, but when he hath tried and hath had experience of the matters in very deed, they become easy unto those who do them.

To thee then, O thou who hast cast off the world, belong the things which will help thee greatly, and which will give thee power [to lead] the good life, for the fact of being removed from the affairs of the world, and from the sight and hearing thereof, keepeth thy life holy in no small degree. The beloved Children , the example of whom I have brought before thee, although the royal table was set before their sight, rejected its pleasures, and chose tribulations instead of delights. And herefrom consider the power of their patient endurance, for having no teacher to admonish, and none to help or encourage, nor the pattern of others who were before them, nor the fear of the law upon them, nor want and need, nor fear and terror which restrained them, nor being removed from the sight of meats----which also is helpful to patient endurance----having [p. 478] none of these [reasons, I say], they filled themselves with the power of their patient endurance. Do thou then, even though all these things help thee, persevere in the patience which befitteth thy discipleship, and conquer the wicked mistress of all iniquity, and subdue thy body and afflict thy members, even as Paul also said, "I subdue my body, and bring it into subjection, lest peradventure I, who have preached to others, am myself rejected ." And if Paul, although he, by the power of Grace, gained the victory over the passions, still had need to subdue his body, how much more have those, in whom there still live the lusts of the flesh, need to subdue their bodies by fasting and abstinence, and to fight and to overcome!

Unto thee then, O disciple, if thou wishest thy discipleship to be good, let the table, which unto others is a place of pleasure, be a place of fighting, and set in array thereupon the battle against all meats, whether they be great or little, or rare or common, and despise not lust, because it is laid hold upon by small matters, and think [not] that it is not worthy of blame, for thou wilt be especially blameworthy if it happen that thou art overcome by small things, even more so than if thou wert conquered by great things, for if lust can vanquish thee by little things, how much more shall it defeat thee by great? [p. 479] And if it conquereth thee by garden herbs, how much more shall it overcome thee by the meat of flesh? Whosoever will commit iniquity in a small thing will also commit iniquity in a great thing. Now with that with which lust doeth battle with thee must thou overcome it: if it be with the meat of flesh, and the various preparations of meat and dainty foods, fight therewith and vanquish the lust of the belly, and if it be with pulse, and garden herbs, and valueless and common fruits, with that very thing with which lust fighteth do thou oppose victory. And say not, "To conquer these things is no victory at all," but consider that if thou be vanquished by these things the defeat will be great. What then?

And if it be that that lust which is wont at all times to lust after great things, abaseth itself and lusteth after small things in order that it may subdue thee, do not thou abase thyself

with it, but conquer it wherever it seeketh to conquer thee. For wherever it calleth there art thou bound to follow after it, and against that thing which it lusteth after, do thou set in array the battle against the incentives thereto, being in this respect like unto Christ thy Lord, Who, wherever the Tempter sought to tempt Him, was found present with him, and wherever he wished to enter into battle with Him, there did He respond unto him. And He began first of all the war which was against the greediness of the belly, and He overcame this lust by the patient endurance of fasting, that He might give unto us also an example, and lay down for us the law, so that we, if we desired to enter upon a spiritual rule of life and conduct [p. 480] might begin with fasting, and after that, little by little, we might advance unto all triumphs.

For also our Lord first of all vanquished the lust of the belly, and after it the love of money, and the empty boasting of the world, and dominion and power ----which things are born therefrom----and after these He conquered vain-glory----an abominable passion which is born of fine things----and by these three He overcame and brought to nought all the passions which cleave unto them, and then He began to preach the kingdom of His Father with power, and to deliver the doctrine of perfection unto the children of men.

Now as Christ our Lord, when He had finished the service of the Law and had begun the rule of the spirit, began with fasting, even so also like Him art thou bound to make the beginning of thy discipleship, which is above the world therewith. For what abstinence could be as perfect as that of Jesus? Who not only made himself a stranger unto the taste of meats, but also unto the smell and sight thereof, in that He forsook the peaceful state in which these are found, and went forth into the wilderness, and deprived Himself of everything, in order that He might cut off and cast out from all the senses this abominable lust; for except a man go forth from the world he cannot tread the path of perfection. And consider also that our Redeemer protracted His fast unto the last limit to which our nature could attain! Now Moses and Elijah did also tread [that path], and attain to this number [of days], and if our nature had been able to go beyond it, our Redeemer would have fasted more, and also if [p. 481] its strength had been insufficient to arrive at this number [of days], He would have diminished the number of the days which He fasted, and would have limited Himself to the time up to which human nature could endure. For our Lord did not fast according to His strength, but according to our strength, for if He had fasted according to His own strength He would never have hungered at all, for the nature of His spirituality was not to hunger; but He fasted according to the body according to the capacity of the power of carnal beings, and He brought Himself down to us, and revealed unto us the limits of His natural endurance.

Now the power of endurance hath become weak in us by reason of a multitude of dainties, and we think that without these our nature cannot live, and that if we diminish these dainties and supports of meat it will perish. Our Lord fasted forty days, and hath [thus] taught us that the power of our natural endurance can be prolonged unto this point, if the barriers of lust be not placed in the way to cut off the way of endurance; but our Redeemer broke

through and passed over all the barriers of lusts and the endurance of sicknesses and diseases, and arrived at the end of the forty days, therefore unto this point have very many arrived, but beyond the limit which our Redeemer fixed hath no man passed, because it is the natural one. If then it hath been heard or said that a man hath passed this limit, it is beyond the power of human nature to do so, and it hath been performed solely by Grace, [p. 482] because of many reasons, some of which are hidden from us, and some of which are manifest unto us.

Now therefore it is meet that the disciple should place this example before his eyes, if he wisheth to be prosperous in the spiritual life, and as our Lord overcame the other passions, even so also for thee after abstinence will it be easy to vanquish the other lusts. And as after all lusts had been overcome Jesus began the teaching of authority, and the life of freedom, to eat with all men, to be invited by all men, and to mix with, and to talk with all [kinds of] people, which things are a sign of absolute freedom, even so also shalt thou stand in the freedom of Christ, when thou hast mastered the lust of the belly, and the other passions which follow in its train thereby, and shalt mingle with and talk to every one with authority, and thou shalt eat and drink with tax-gatherers and whores, and thou shalt converse fearlessly with women, thy freedom making no distinction between male and female, because thou hast cast off that thought which by reason of the passions seeth the difference between them; for when the mind is not goaded by passion it distinguished not between the person of a man or woman, nor between a beautiful face and an ugly one, but without passion it meeteth all and regardeth all alike. And without fear thou shalt enter into every [house], and thou shalt salute every man, and thou shalt be all things unto all men, being thyself without change, for the benefit of all.

Now the patterns of these things [p. 483] have been seen in Christ and in His disciples. And thou must observe that unto these and such like things our Redeemer arrived through abstinence, and not only Himself, but also the holy Apostles, and the divine Prophets, and also John the Baptist who came between the two Covenants. And remember how the Holy Book recounteth unto thee concerning his abstinent rule of life, which was new and different from that of all the other children of men, for his clothing was of camel's hair, and skin girded his loins, like the prophets, and his food was locusts and wild honey, and his dwelling-place was the desert wilderness which was destitute of peace, and he lived among the beasts of the wilderness. And from his youth up he fulfilled all this stern life of abstinence, and after these things he was held to be worthy of the revelation, and to become a herald of the advent of the Highest, and before the Crucifixion to be equal unto those who were after the Crucifixion; and although as yet human nature was not born unto spirituality he alone was born thereto before the birth of all other men. And of this sight which is above speech, and the change which is to be wondered at and admired, together with the power of that Grace unto which everything is easy, he was held to be worthy by reason of his strict abstinence;

for it is the nature of this rule of life that when purity of the soul is nigh thereunto, it giveth birth unto man that he may be in the world of the spirit, and a counterpart of the angels, although he still sojourneth in the world of the body.

And besides this, then, thou must understand that the blessed Apostles, even though they had been chosen by divine Grace, [p. 484] were not worthy of the gift of the Spirit until there had appeared in them first of all the life of abstinence, and behold, although they were going about with Jesus in the world, it is not written concerning them that they themselves observed the rules of abstinence, for through the abundance of Divine grace they led the life of the freedom of Christ, to which our Redeemer Himself came after His temptation in the wilderness; and although in their course they had not as yet arrived at this point by temptation, Christ made them participators in His perfection. Now the Pharisees and the disciples of John, not having understood the power of this freedom, reproached Christ boldly, saying, "Why do we fast so much, and thy disciples fast not?

But Jesus made answer unto them in words the meaning of which was above the power of their understanding, saying, "The children of the bride-chamber cannot fast so long as the bridegroom is with them, for as at a feast it is not only the bridegroom who is clothed in white, and who is occupied with pleasure, but also those who have been bidden to the feast, and similarly, it is not only I, Who, after the conquest and the payment of the debt of all sufferings having arrived at this freedom of the feast, rejoice and am glad, but also My disciples, who have been invited unto the kingdom, and them do I make to participate with Me; but the days shall come when I shall be taken from them, and then shall they fast in those days, [p. 485] that is to say, when the full light of the power of free-will hath been gathered unto Me, then shall they also kindle the lamps of their endurance; and that there shall be a place for the spirit instead of the light [of which] Jesus [speaks] He himself will shine in their hidden places----which actually came to pass after His going up into heaven.

Now although they lived beforehand the life of freedom, as a pledge, yet they did not receive this freedom in themselves until they had first of all laboured in the life of abstinence, for it is written concerning them that immediately our Redeemer was taken up they returned to that upper chamber in which they were abiding, and that they lived there with much fasting, and in close confinement, and with sincere prayers, and bitter weeping, and that afterwards they were held to be worthy to receive the Paraclete. And if from the ascension of Christ into heaven, unto the descent of the Spirit the days of their abstinence were few, we must learn that they also tarried in this service of fasting and abstinence after they had received the Spirit, and in every place is it written concerning them that they fasted and prayed. "And while they were fasting and praying, the Holy Spirit said to them, Separate ye unto Me Paul and Barnabas for the work whereunto I have called them. And again the Apostles said when they wished to choose seven deacons, "We will continue steadfastly in prayer, [p. 486] and in the ministry of the word; and again when Simon was bound in prison, it is written that the whole church prayed;

and again it is written concerning Paul, that before he was baptized, and received the Holy Spirit, he neither ate nor drank for three days, nor rose up from his place, because he was lying upon his face praying, and thus he received the Holy Ghost. And he was occupied in fasting and prayer during the whole of the remaining period of his life after his election, even as he himself testifieth everywhere concerning his fasting, and his prayer, and his many tribulations which he bore for the sake of the Gospel, and with all his other labours and afflictions he reckoned frequent fasting, saying, "In fasting often, in watching often, in hunger often, in cold and in nakedness; and again he saith, "I am trained in everything, both in fulness, and in hunger, in abundance, and in want. And to how much in want and poverty he was testify the fact that once until he had sold his clothing they were not able to buy food for him and for those who were with him, and the constant labour which he did with his hands at nights, in order that he might be a burden upon no man.

And concerning Simon, moreover, it is written that "he went up to the roof to pray at the time of the ninth hour, and he was an hungered, and wished to eat," and he told [them] to make ready for him. And by this [example the Book] teacheth thee that, in addition to constant instruction, [p. 487] and prayers at every hour, he prayed continually also at the stated seasons which [are those of] the common service, and that together with prayer was his fasting continual. That he was hungry and wished to eat at the ninth hour [sheweth] that his hunger arose from Divine dispensation and not from habit, and that he had not a rule for eating at that season, and it is evident from what he saith that when he went up to the roof to pray hunger suddenly fell upon him, and that he left his prayers and told them to prepare food for him. And if it had been the season when he was accustomed to eat, those who received him would have made ready for him according to [their] wont, but from the fact that he commanded them to prepare for him, it is evident that he became hungry through Divine dispensation, that by the passion of his hunger he might receive the teaching of the things which were spoken unto him, his fasting being continual.

And consider, the Apostles fasted not----now their rule of life is not suitable to come to testify unto thee, for when they had received the Spirit Paraclete they were perfect----and as our Lord did not fast after His temptation, so also was it not fitting for them to fast, according to the rule of freedom in which they stood, and the perfection in which they were. But although their spiritual rule of life was above labours, yet they descended to labours and afflictions, for one reason, that they might give us a good example, so that we might be like unto them, and for another, because they gratified their pleasure with tribulations and labours. Now of what did the food [p. 488] of these great ones who arrived at perfection consist? When they had any did it not consist of bread, and garden herbs, and olives only? And if the Apostles had need of the rule of abstinence, and in the time of perfection lived like those who were in danger, who would not tremble and excuse himself from slackness, and run and lay hold of the rule of patient endurance?

And thou must also understand from the testimony of the Prophets, that they too, whenever they were held worthy to receive a vision of God or of the angels, led a life of much fasting,

and then were they worthy to receive the vision of revelations, even as it is written of that beloved man Daniel, that after his fast of three weeks he was wholly worthy of the sight of angels. And if for that man who was looking for the advent of an angel all this fasting was necessary, and he was only then worthy to receive spiritual revelations, how much more for thee who awaitest the spiritual sight of Christ, and hopest to receive within thy soul the perception which is above nature, are much fasting, and abstinence, and the subduing of the body necessary, if thou wouldst arrive at things which are greater than those of Daniel?

And so also Elijah, after his fast of forty days and forty nights, received the sight of God in Mount Horeb, and he was alone in the wilderness, and in addition to the protracted fast he bore also the labour of the journey of the way; and besides these he was shut off from the children of men, and [lived in] silent contemplation, and he was [p. 489] in pure prayer, and after these things he heard the voice of God speaking with him. And like this holy man the blessed Moses also was twice deemed worthy to go unto the thick darkness and to receive the law upon the tablets; and he was made pure by fasting like unto this, and then he was deemed worthy of the terrible sight. And the prophet Ezekiel also, when he was about to receive the revelation of the prophecy of the uprooting of the city and the overthrowing of the temple, did the word of God bring into severe tribulations to eat bread by weight, and to drink water by measure, and to sleep upon his side in affliction----and then he arrived at the vision of prophecy.

And thus also thou canst [shew] that all the righteous men and Prophets, either by their own will, or by God's command unto them, endured always tribulations and labours, even as the blessed David maketh known that from the severity of his fasting the very limbs of his body had become enfeebled, saying, "My knees have become sick through fasting, and my flesh faileth of fatness; and again he saith, "For I have forgotten to eat my bread, and by reason of the voice of my groanings my flesh cleaveth unto my bones. It was not sufficient for him, through his remembrance of God to turn away from [his] natural food, but he forgot entirely this corruptible food because his mind was meditating upon that which belonged to the spirit; and by reason of the severity of his labours and tribulations, and through the pain and grief of his groanings his flesh clave to his bones.

And again, he teacheth thee also concerning [p. 490] that which he took as a preparation for his meat, saying, "For I have eaten ashes like bread: these were the condiments and dainties which were laid upon the table of this righteous king when he ate his food. Listen also concerning the strained wine which he drank: "I have mingled my drink with tears. Behold the meat and drink of the righteous king! He fed himself upon ashes, and his drink was tears of suffering. What disciple on hearing these things will not break his heart in sorrow for his slothful life, if indeed he be a disciple? And again David saith, "I have humbled my soul in fasting, and I have become unto them a reproach. I have made sackcloth my clothing, and I have become unto them a byword": and by this he teacheth us that he not only endured the labour of good deeds, but that he also heard reproaches and indignant words because thereof, and endured them patiently; from which thou also mayest learn that if thy labours

are despised by the slothful, and thy tribulations are repeated mockingly by those who love pleasure, thou must remember these words and be comforted, and let them be a support for thy soul when irritation at the wicked cometh upon thee.

And again, in another place, he telleth unto what severity of labours he had arrived in the patient endurance of his tribulations, saying, "I have become like a skin bottle in the ice, but I have not forgotten Thy commandments; and by this he teacheth thee [p. 491] that through excessive meagreness and dryness even the moisture of his body had dried up and come to an end. And again listen unto him, for he teacheth thee in another place that before a man hath gone through tribulations and hath been tried in the furnace of enduring labours patiently, he cannot go forth into the wide place of spiritual happiness, saying, "Thou hast brought me through fire and water, and hast brought me out into a wide place; now he likeneth unto fire and water the afflictions, and wickedness, and labours which surround him on all sides, whether the afflictions arose from his own will, or from the chastisement of God which took place to try him, or from the wicked men who envied him his good works.

And besides this righteous king, listen also unto the words of the spiritual athlete Job, whom the healing of the spirit taught what manner of thing he should set upon his table before his food, "For my sighing entereth in before I eat, and my roarings are poured out like water;" these are the fruits which he took before [his food]----groanings and weeping----and then he drew nigh [to eat] his natural food, for he ate first of all suffering, and drank the tears of his groanings, and then he took his carnal food, from which also [we may learn] that that which he ate was consecrated and not ordinary food. Hear also from him what tribulations he bore and yet did not depart from the love of God: "Why have I taken my flesh in my teeth, and [why] is my soul laid in my hands? Even if He slay me, it is for Him only that I will wait", [p. 492] as if a man were to say, Even though He love me not, yet will I not depart from His love. God punished him like an enemy, yet he cried out, "I am smitten by a friend," and he denied not the love of Him that punished him. And everywhere, if thou seekest, O disciple, thou wilt find that none of the righteous pleased God in the world without tribulations and labours, for this is the road of the royal city which is above, and that "strait and narrow is the way which leadeth unto life."

Let us travel then, in the narrow path which God hath trodden for us, and let us walk in the way of the tribulations which He hath shewn us. Let us restrict ourselves here, that we may live in freedom there; let us hunger here, that we may be filled there; let us diminish our food and drink [here], that we may have spiritual food in abundance there; let us take ourselves into the furnace of tribulations, that we may be given unto the kingdom as pure gold in which there is no blemish; let us not spare the destruction of our body, that our inner man may be renewed day by day. Let us not think anxiously about the pains and sicknesses which will befall [us], but let us think that if things be not thus the wounds of the soul cannot be healed; let us be filled with joy in running our course, because it is known that we hasten after hope. Let us labour like sons of grace for the Father of truth, that we may be worthy of that inheritance which is filled with blessings, and is promised unto sons, and

let us always remember the word of the Apostle, ”By tribulation it is meet that we should enter the kingdom of God”, and with the Apostle let us say each to each, ”If we suffer with Christ, [p. 493] we shall be glorified with Christ,and if we endure [with Him], we shall also reign with Him;” to Whom be glory from us all, for ever and ever, Amen.

Here endeth the Eleventh Discourse, which is on Abstinence. [Footnotes renumbered and moved to the end. Page numbers in brackets refer to the Syriac text in vol. 1 of the printed edition.]

Discourse 12 -- First Discourse on Fornication

[P. 494] THE TWELFTH DISCOURSE: WHICH IS AGAINST THE PASSIONS OF FORNICATION, AND WHICH SHEWETH THAT NOT ONLY THE ACT OF LUST IS ACCOUNTED FORNICATION WHEN IT IS PERFORMED IN THE BODY, BUT ALSO WHEN IT LINGERETH IN THE MIND AND MAKETH THE SOUL TO COMMIT FORNICATION WITH SOME DISTANT PERSON.

Wise physicians, who desire to draw nigh with knowledge unto the healing of the diseases which happen in the bodies of the children of men, first of all learn the causes of these diseases, and having withdrawn them, bring healing unto their sicknesses without trouble. For when the cause from which the diseases and sicknesses arise is removed, the sicknesses to which it hath given birth are rooted out together with the cause thereof, for when the root [of the tree] is taken up out of the ground it is impossible for its branches or fruit to remain, [p. 495] and if it happen that plants and young trees [live] for a short time afterwards by reason of their natural moisture, yet they will soon dry up when once their roots are shaken free of the earth and are taken up. And thus also is it with the sicknesses am? diseases which happen unto the children of men, for when the physicians first of all remove the causes from which the diseases are produced, little by little the disease dwindleth and cometh to an end as soon as that cause which hath produced it is cut off from the body.

And it is meet that we should act in this way also with the passions of sins, which are produced either by the body, or by the soul, for we should first of all remove the causes which give birth unto these passions, that our life may be preserved in immunity from wickedness, and that our own rule and conduct may be free from iniquity. For the man who wisheth to be a free man in God must first of all be freed from the lusts which arise from him, and then let him draw nigh unto the life of freedom of Christ, because also the country of the children of the free will not allow him to enter therein so long as the foul mark of bondage is apparent in his person. Therefore considering closely what we are, and what we shall be, and from what condition unto what condition we have been called, and for what life we shall exchange this life, let us be mindful of ourselves at all seasons, and let us take upon ourselves the knowledge of our rule and conduct continually, and let us learn first of all the

causes of the passions of sins [p. 496] which molest our life perpetually by their goadings, for without labour we shall not find the healing of our souls.

And let the natural healing which maketh whole human bodies be unto us an example of the healing of our souls, and like the physicians, let us first of all consider the causes by which the goadings of sins against our life are produced, that we may be able to arrive at spiritual healing. Now inasmuch as in the previous Discourse we have chidden the lust of the love of the belly, it is now meet that our speech should proceed systematically against this wicked passion of fornication, which is the origin, and begetter, and nurse of the lust of the belly, and it is easily overcome when a man conquereth the first cause thereof. For through eating and drinking doth the passion of fornication grow strong and blaze in our members, and besides these things it ariseth through loose conversations and human discourse, and through the remembrance of faces of beautiful appearance which are depicted in our souls, and through the repetitions of stories of lust, when they are pleasantly told and listened to, and through the constant sight of faces by which the souls of the weak are straightway caught and held fast by the appearance of passion which is in them, for when once the lust of the body hath made to increase the fire of fornication in the body, corrupt conversations come and stir it into a blaze.

Now this lust hath been placed by the Creator in the members of our bodies by nature for the sake of the fruit of carnal intercourse and the continuation of the world, but by disciples [p. 497] it is to be kept not for this purpose, but that it may be unto them the cause of spiritual crowns, and the material for heavenly battles, that having fought and conquered we may be numbered [among] the victors, and be inscribed as triumphant warriors in the heavenly Jerusalem through the noble deeds which are gained from the place of strife which is opposed thereto. And this lust for carnal intercourse doth not remain in disciples that they may minister thereunto, but that through the heat of natural lust they may put to the test the power of the heat of the lust of the spirit, and that when the fire of the transgression of the law blazeth in their members, they may try with it the hot fire of Jesus which is mingled in our souls; that with the pleasure which is beyond nature they may taste the sweetness of the true nature, and that with the motion which was delivered unto them at the beginning thereof they may receive the taste of the sweetness of the living motion, which has begun to lust after the fair sight of the beauty of Christ, Who abideth without ending in the soul wherein He be-ginneth [to dwell], if it be that it be purified so as to be His dwelling-place.

Now the fire of this natural lust is hotter than that of all other lusts, and together with its heat is mingled also its corrupt sweetness, wherefrom two things may be learned, the pleasantness of the love of Christ, and the near end of the corrupt lust. The fire of the spirit which is mingled in us would have been able to put an end to and destroy this fire of natural lust, if the desire had been without fruit and the freedom which is in us without labours of fortitude; well then [p. 498] was the enemy set to do battle against freedom, that when he was overcome by patient endurance that freedom might become apparent, and the strength thereof might be known, and its power tried. Therefore let us not be slack in respect of this

lust which is preserved in us as the cause of profit, and so let it become unto us the cause of loss, for he that from trafficking for gain doeth it for loss is an ignorant fool, and whosoever maketh to be the object of wickedness that which was given unto us as the material for that which is good, is a wicked man and the opponent of good.

Let us then be strong in the war against this evil lust which although it be a good thing when coupled with marriage in the world, is accounted a vice if it be wrought by disciples; for not every thing is good for every man, even though it be very fair and good in its nature, for riches in the nature of their creation by their Maker are good, but if solitaries, who are commanded not to have two tunics, and not to take care for the morrow, acquire them, the possession thereof to them is a vice. And the eating of flesh and the drinking of wine is pure unto those who devote themselves unto the life of the world, but for those who of their own will have given themselves unto the maintenance of the election of the discipleship of Christ, it is not right to make use of things, except for necessity's sake. And, moreover, good [p. 499] and fair also are the powers and dominions of this world, for it is written, "There is no dominion which is not from God", but for those who have separated themselves from human habitation, and have promised to do great and sublime things, to desire human grades of honour is [a subject] for rebuke and reproach.

And dwelling in cities and villages, and the habitation in the world, and life and intercourse among the children of men are not blameworthy, but for those who have become destitute for the love of God, and who have once cast off the world of their own free-will, and have gone forth to become solitaries and ascetics outside it, the dwelling among and intercourse with the children of men are unto them subjects for reprehension and blame; and there are many things like these, the doing of which is blameless unto those who have not already bound themselves by a covenant against them, but if they be done by those who have promised to abstain from them they are blameworthy.

In this manner, then, is also the lust for carnal intercourse. And well was it implanted in [our] nature, for it stab-lisheth the world, and is the root and fruit of human nature, and it bringeth back and giveth unto the race of the children of men that of which the death of the penalty despoiled them and took away. But consider well, O disciple, that although it hath been implanted in our nature, yet was it stirred up by the transgression of the commandment, [p. 500] and by the eating of the fruit did its motion appear, that, as in a parable, it might be known beforehand that it had power only over carnal beings, being absolutely useless unto the world of spiritual beings. For the types of two kinds of life appeared in the heads of our race, the spiritual and the carnal, the world of the spirit and the world of the body, the first Adam and the last Adam.

Before they ate the food of the transgression of the law wherefrom was moved also the lust which was hidden in the members, their whole rule and conduct of life were spiritual, and in everything were they moved spiritually, in holy thoughts, and pure minds, in the knowledge which was worthy of God, in the understanding which was clean and pure from the abominable motions of lust, and after the manner of the spiritual hosts was their dwelling

in Paradise----for they only appeared in the form of the body, because by the knowlege of the spirit they were secretly dwelling in heaven. And the Creator made Adam first of all to experience spiritual things, because He wished him to be the heir thereof, but the freedom of Adam lusted after the things of the world, although they came into existence and were established by the word of the Creator, and his will desired them, and he went forth after them; now this is evident from the eating of the fruit which took place by the transgression of the command. For the eating of that fruit was the beginning of all lusts, according to the word of our teacher the Apostle, who said, "I had not known lust, except the law had said, Thou shalt not lust, and in this [p. 501] commandment I found an occasion of sin, and every lust was perfected in me".

So then the lust of the spirit precedeth the lust of the body in us, as the history of the head of our race sheweth, for Adam came down from a high to a low estate, and from the lust of the spirit he went forth to the lust of the body, and from the life of heavenly beings he abased himself unto that of earthly beings, and from the sight of the beauty of God with which he could never be sated, he turned to look upon the form of the beauty of his wife. For until Adam had turned himself unto that which was outside, the things which were outside did not appear unto him. and until he had turned himself unto the world, the lusts of the world were not set in array before his vision, of all of which the eating of the fruit became the cause and origin; and as in the one case all lusts are produced by the belly, even so also in the other from it all vices take their rise.

Now fornication was the first thorn which sprang from the field of the lust of the belly, and immediately it grew up it became like a thorn to the eye in the sight of the understanding, and prevented it from looking at God. For this lust doth not make dark the sight of those only who have never seen, but also of those who have many times been spectators of divine beauties; and if it happen that they are held fast by this passion, their motions are blinded, and it standeth before them like a covering, and preventeth them from seeing the much-to-be-desired beauty of Christ, [p. 502] and they are distracted by the trouble to find that which they have lost, and [only] by heavy labours do they find it. Now there are some who are quite blind, like those who are born blind from their mother's womb, and there are some who have become blind after they have been born and have seen the light, and through some injury which hath happened to them subsequently the bright vision of their thoughts hath been blinded, and for these was the remembrance of the heavenly light preserved, even at the time when they received the injury; and as he who hath become blind remembereth the natural light which he saw before his blindness, even so also doth he who hath become blinded by passions remember the spiritual light which he saw before [it took place].

Now whosoever is worthy of the sight of this light doth not receive it as by report, but as one who remembereth his former enlightenment, and when he maketh a comparison between it and his present blindness, he sigheth heavily because he hath been abased from the one condition to the other, and because he hath exchanged one condition of desire for another. So therefore watchfulness is more necessary for those who have seen and felt than for those

who have never seen and perceived this spiritual light, even as the watchfulness of the rich man, on account of his riches, is greater than that of the poor man who possesseth nothing, and thus also constant wakefulness is necessary for him that hath discovered by his own purity the beauty of the divine vision, lest he lose that which he hath found. And as when a man turneth away [p. 503] his eye from before him and looketh behind him, or as when he looketh at the darkness after having looked at the sun, even so is it with the mind which from contemplating God turneth itself away from Him, and looketh upon abominable lust. For until the soul hath destroyed the beauty of the Eternal Being, it cannot subject itself to lust for the corrupt beauty of the body; for without beauty, it lusteth after beauty, and without sight, it looketh for sight. And because the desirable and fair beauteousness of Christ is not depicted before it, it is fettered by the sight of the beauty of the body;

and because wakefulness is not aroused in it, sleepiness is awakened therein; and because the fire of spiritual love is cold in it, carnal love breaketh into flame therein. For until a man perceiveth the beauty of himself, he beginneth not to perceive the beauty of Christ with which he can never be sated, the nature of which is that it fettereth naturally with love for Him every soul that feeleth it and perceiveth it. And as in those who lust after the beauty of the body the love thereof is moved in their members naturally, even so also whosoever arriveth at the beauty of the desire of Christ is moved perforce naturally unto love for Him, and nothing is able to sever from him that fetter of love.

And if the man, who is held in chains by the lust of the body and by the beautiful appearance of the corrupt body----causes of the dissolution of which surround it on every side----and by its impurity [p. 504] and corruptibility, despiseth every thing, and treateth with contempt the censure and reproof of everyone, and the carnal love which is in him conquereth the force of all the fear with which he fighteth on all sides, how very much more is it seemly unto the soul which loveth Christ, and which longeth for the sight of His beauty, to be loosed from all the yoke of fear, and to cut through and pass over the power of all laws, and for all beautiful things to be held to be abominable in its sight when it compareth them with the vision of Him that it loveth? For it is as if a man, being led captive by natural lust, through the absence of a beautiful person near at hand were to love a blind woman, whose form was loathsame, and whose face was hideous; now if it were to happen that he should see a pretty face, and should look upon the desirable beauty of another person, when he should compare the beauty which he had newly found with the hateful thing with love for which he was first of all fettered, he would despise and reject the former lust, and would chide himself because of that whereto he had linked his love, and henceforth the passion for the beauty of the new face would rule supreme over all his motions, and he would be led captive and his whole self be smitten with lust for that object, especially when he compared it with that odious thing which he had loved at first.

And thus also doth it happen unto the mind when, through the want of beauty, it is held fast by carnal beauty, that is to say, when through the absence of the sight of the beauty of Christ [p. 505] it is snared by the sight of carnal beauty, and it lusteth after that which is unworthy

of lust, and it is set in a blaze with the fire of corrupt natural love, which ought not to be called love at all, but a foul and loathsome passion. Now if it happen that to this man, either by his own love, or by the indication of others, or by the act of Grace, the desirable beauty of that uncreated and self-existent Being be shewn, and he perceiveth this incorruptible beauty he will straightway forget the natural beauty, and it will be turned round to him before his sight in all its hideousness, and he will chide himself because he was fettered by such a thing, and because he was led into subjection by such a power, and because such a weak thing was able to overcome his strength, and he will rebuke his life because through laxity it was made subject unto the corrupt love of the body. For everything is changed for that which is its counterpart, pleasure for pleasure, honour for honour, riches for riches, glory for glory, happiness for happiness, lust for lust, and beauty for beauty;

and when all these things are compared with one another ---- these which are above with those which are below ---- those who perceive sublime things will reject the choice of all those which are inferior, and will long earnestly for those which are above, those which are glorious, those which are beautiful, those which are exalted, and those which are fair. For it is the nature of the lust of the soul to lust after the things which are above it, [p. 506] and when it lusteth in this manner, it lusteth according to nature, but when it lusteth after those which are inferior unto it, its lust is outside nature, that is to say, its power of discernment is covered over by participation in that which is opposed thereunto, and then it lusteth after that thing which is its contrary, or if it desireth it, it is without lust. For no man among those who have seen the sun would forsake it, and long earnestly for the darkness, except the deeds which are worthy of darkness be stirring in him; and when the gloom of sin becometh associated with natural darkness, he lusteth in darkness for darkness, for it is well known that lust itself is a blind thing and without sight, for he lusteth for one thing after the other and discerneth not the difference.

Now that men should be held fast by the sight of the lust of the body [sheweth] cowardice, especially if those passions from which they have been loosed return and make them subject unto them, and if after they have been worthy of the sight of spiritual beauty they are held fast in the love of carnal beauty; and justly they deserve to be abominated because they have exchanged one thing for another, and instead of the beauty of the King's daughter, the fairest of all, they have lusted after a wretched blind thing, which is the most hideous of all women. What then? And if he who is worthy to feel the beauty of the soul be not filled therewith, how very much more will he remain unsatisfied with the beauty of Christ, Who is naturally the much desired [p. 507] and beloved beauty, and there is no beauty which can be compared with His, and no appearance which is like unto His, and no fairness which is so beloved as His, no image which is so dearly beloved as His, and no features which are so much to be desired as His, because He is wholly and entirely to be longed for. For there is not in Him one member that is beautiful, and another that is on the contrary odious and hideous, even as it doth happen in the corrupt body which, having one beautiful member in it, hath another which by its hideousness taketh away from its beauty.

Sometimes a beautiful form hath ugly feet, and it happeneth that beautiful eyes are accompanied by other members which are of a lower grade, and of less value and inferior, and a beautifully constructed arrangement of members is usually found to possess some defect in stature; and finally, carnal beauty is never found to be wholly perfect, and remote, and free from blemishes, it being ordained in wisdom by the Creator that carnal beauty should never be perfect in its beauty, that whosoever should be held fast by the lust thereof might soon be free therefrom. For when a hideous member is placed by the side of one that is fair, and one that is deformed by one that is beautiful, whosoever is held fast by lust for that which is fair is driven away by the sight of the odious member to which it is united, and by it and through it the lust of this beauty is dissipated; and there springeth up by its side a reproof unto whomsoever is held fast by the lust thereof, and together with the sickness is mingled [p. 508] also the medicine, and by the side of the disease there is found healing also, and within the beauty thou canst perceive that which is odious.

Now these things were thus constituted because that Universal Cause, that Beauty of all beauties, did not desire that the beauty of our soul should lust after the beauty which is alien unto Him, and that if it happened that by reason of a sleepy mind hideousness appeared unto us in the place of beauty, and that we were snared in corrupt lust through the sight of beautiful members, this lust might be dissipated by two causes, that is to say, by the odiousness of deformed members, and by the fair beauty of the celestial appearance, so that that which is odious being remote from us below, and the contemplation of a sight to be desired receiving us above, we might be mingled with and smitten by this beauty with which we can never be sated, that it might be poured out wholly in us, that we might be mingled therewith, and that its spiritual form might become embodied in our soul.

Let us then not err and lust after things which are not worthy of lust and [so] destroy the spiritual lust which is mingled in our soul. For Adam lusted after the beauty of the fruit, and was led therefrom to the sight of the beauty of Eve, and the lust of the belly entered in and roused up the lust of the body, and with the lust for carnal intercourse there spring up in us also other lusts. Now this lust was implanted in us for the continuance of the human race, but it is right for those who are not ordained for the continuance of the world to overcome the motion of this lust, for the vow [p. 509] of disciples hath put them outside the world, and they have become superfluities and aliens thereunto in everything by their covenant, that is to say, they have become above the world, and as they stand on the height of righteousness----according to the promise of our Redeemer unto them----it is right that those who have once gone forth from the world should become also outside the lust which is the stablisher of the world.

Now the actions of these two lusts which cleave to each other----I mean the lust of the belly and the lust for carnal intercourse----appear unto us in different ways; one support-eth the life of our person, and the other preserveth the natural life, for the lust of the belly supporteth the life of our person, but the lust for carnal intercourse preserveth nature in the succession of generations. If it had been possible that our life could be supported in the

world without carnal wants, the commandment of our Vivifier would have prohibited us from eating and drinking, but because it was impossible that a limit for the continuance of our life should be laid down, He prohibited us from carnal intercourse, for He did not place us in the world to continue it, but only for it to be a place of contest so that by spiritual fighting we might obtain from him the crown of triumph. And because unto him that fighteth an adversary is necessary----for without one no fighting can take place----He left this lust in our members, that it might be unto us as an adversary, by the fighting against and overcoming of whom the victory of the athlete might appear, [p. 510] but if it happened that he were vanquished, his weakness might be accused, saying, "He was conquered by his weakness, and not by the strength of the adversary.

For it is not because lust is stronger than we that it overcometh us, but because of our own feebleness and want of strength, for if it were in the nature of lust to conquer, it would conquer every man, and would conquer always, but it is not so, for at one time it conquereth, and at another it is conquered, at one time it is defeated and at another it defeateth; in that it is overcome the might of our will appeareth, and in that it vanquisheth and conquereth us the weakness of our freedom appeareth, as well as the contempt and sloth which are in us concerning our own persons.

Now until lust taketh strength from thee it is unable to conquer thee, that is to say, it doth not even dare to stand up against thee in war until thy will permitteth it so to do; and take the experience of this in thine own person: so long as thou wishest, it sleepeth, and when thou wouldst, thou rousest it up. If it happen that the natural motions rouse it up beyond thy will, it is easy for thee to extinguish its fire with a small breath of wind----if thou hast [any] strength in thy soul to send such a breath of wind against it----but it will not be extinguished by a breath of wind of the power of that body in which when [lust] hath been stirred up it leadeth into subjection unto its will all its senses, for that body, which hath been conquered thereby, is not able to blow, and if it blow it extinguisheth not [the fire]. But when the soul standeth [p. 511] in the power of its nature, and it hath gained the mastery over the discretion of its thoughts, and hath gathered together unto itself all its motions that they may be moved by itself and not by the body, then, whenever it pleaseth, with exceeding great power can it send forth the wind of rebuke against lust, and quickly, as it were in the twinkling of an eye, it extinguisheth that natural fire which creepeth in its members.

For when the body is directed by the soul, all its rule and life are sound and healthy, and, as is seemly unto a man, he is led by the uprightness which befitteth rational beings; but when the wishes of the body direct the soul a man is led by the rule of the beasts, and the motions of his lusts being ministered unto by him without [his] perceiving [it], he is in consequence deprived of that repentance which cleaveth unto discretion. So long as the soul is mingled with the body in its thoughts it cannot direct the body, and it can neither see its own self, nor do the lusts of the body see it, and its own passions are not received thereby, but like a blind man it is deprived of the sight of itself, and of the sight of everything; and thus also is

the soul when it is blinded by the passions of sin, for it neither seeth its own self, nor that which is outside it.

So therefore it is necessary for us to set the distinction between the soul and the body before that which existeth between the body and the soul, because it is a natural mingling which was implanted in us by the Creator, and it belongeth not unto us to make the distinction; but if a man wisheth to die unto divine life, that is to say, unto the power of distinguishing the thoughts of the soul from [p. 512] those of the body, it is placed in the power of our own freedom [so to do], and whenever we please it is easy for us to separate the thoughts of our soul from those of our body. And we have learned this distinction from the Holy Books, and from them we have received the power to make the soul to dwell by itself in the house of the body, and therefore, as in a parable, the Spirit of God made this known, saying, ”He maketh the solitary one to dwell in a house. Now here He calleth properly the good mind, ”solitary one,” for although it be domiciled in the body, it participateth not in the passions thereof, and it linketh not the indication of love unto those who are not worthy of its love, but being moved solely in and with wonder at the majesty of the glory of God, it dwelleth in the house of silence, and He linketh unto such a holy thought the name ”solitary one.

For as the man, who hath made himself an alien unto the world, and who becometh extraneous unto the giving, and taking, and unto its riches and pleasures, and unto everything that is therein, is called ”solitary”, even so is called ”solitary” that thought which, although it dwelleth in the body, is an alien unto and is remote from all the lusts thereof, and to the ministrations unto its pleasures, and which liveth alone unto itself, and meditateth upon itself; and through this constant meditation there are revealed thereunto the beauty of its soul, and the fair splendour of its person. And well did the prophet demonstrate the similarity of the solitary nature of this good mind unto that solitariness which God possesseth in respect of everything, [p. 513] for as God, though mingled in everything, is remote and distant from everything by the solitariness of His nature, even so also is the solitary mind, although it is mingled with the body, remote therefrom, saying, ”God is in His holy habitation,” and then he (i. e., the Psalmist) adds afterwards, ”God maketh the solitary one to dwell in a house. Now why was it necessary to place the latter words side by side with the former, except that God might give testimony concerning the solitary nature of [this good] mind?

For as God is in His holy habitation, that is to say, He Himself is in it, and everything is separated and remote from Him, although He is nigh unto everything, even so also is the solitary mind, though near into everything, remote therefrom.

And moreover, it is seemly that the mind by the power of its own nature should draw nigh unto everything, and should be a spectator and discoverer of the knowledge which is sown in everything, and should not allow anything to draw nigh unto itself, because God in His infinite nature is nigh unto everything, while everything is remote from Him, because it is finite. And thus also is it right for the mind which hath the power to do: being near unto everything by reason of its freedom, all things must be remote from it, because it is

not compatible therewith, that is to say, the things which are carnal, for unless the mind standeth in its solitary nature it cannot gather unto itself the power of its nature, for so long as it is mingled with the body its power is filched away and dissipated on the members of the body, and it is impoverished and deserted by its own power, and it becometh subject unto lusts, and becometh a being who is under orders and not one who giveth them. For when [p. 514] the soul hath connexion with the body, and is subjected to the goadings of its desires, it becometh subservient unto the lust thereof and not unto itself, that is to say, with the body it lusteth after the things after which the body lusteth, arid becometh a stranger unto the healthy lust of its own nature.

Now the healthy lust of the soul is to become unto us a means of trial whether the soul be moved by the lust of its own nature [or not]. Whenever we lust after the things which are good, and beautiful motions rise in our soul, the soul is moved by the lust of its own nature, and therefore it lusteth after the things which are profitable, and after the things which are spiritual in the service of noble deeds; for the lust of the body is not mighty enough to subdue the lust of the spirit except this lust receive power from the soul to fight therewith, for lust by itself is a weak thing, and therefore it taketh to help itself other things in order that that which it was not able to do by its own strength, it may be able to do with the help of that of others.

Now the things which aid this lust are:----the lust of the belly, pleasures, sport, goodly raiment, human converse, talk which is based upon lusts, the repetition of the [various] kinds of fornication, the beauty of the face, the sight of the beauty of the body, the wandering of the mind, and the remembrance of business affairs; these and such like things doth lust invoke to its aid, and then it beginneth to fight against the soul, and to set in array the battle [p. 515] of its goadings, and these make known concerning the weakness of lust, for if it had been able to overcome by itself, it would have had no need of these things. What then dost thou need, O disciple? If thou wishest to overcome this lust which fighteth against thee, thou must first of all clip its wings, and destroy the hosts which it hath called unto its-aid, and cut off its members, and uncover, and dig up, and lift up its roots, and when it remaineth by itself thou canst overcome it without trouble. Now when lust beginneth to fight against thee, do not bring unto it that fuel with which it is set in a blaze, but gather together at a distance therefrom everything which can feed it, and when it hath blazed its appointed time within itself, it will die down and become extinguished on the place where it is.

Take therefore from it first of all meat and drink, eat bread by weight, drink water by measure, keep thyself from carnal pleasures, load thyself with the afflictions of prudence, yoke thy body beneath the weight of labours, let it be tortured by hunger and afflicted by thirst, let it be vexed with watching, let it crave for sleep and let it not sleep. If it wisheth to snatch slumber, drive it away therefrom, if its want constraineth it to eat, [first] reckon with it and then shalt thou give it food, and briefly, thou shalt not give it gratification in anything, for without doubt, pleasures are the begetters of lust, and moreover, besides these, thou must

cut off the primary causes of which [p. 516] I have spoken to thee. Thou shalt not give thine ear unto the talk of the conversation of lust; the stories of its various forms shall not be pleasant unto thee when they are repeated before thee; the sight of the person with a passion for whom thou art held fast shall not be perpetually with thee; take the debasing form of the beauty thereof from within thy mind; and uproot wholly from thy soul the remembrance of the beauty which hath led thee captive; for so long as thou standest in the remembrance thereof it will inflame thee. For as fire setteth light unto fuel when it is near thereunto, even so also doth lust set light unto and blaze in the members through the sight of and conversation on these matters, and when it hath taken fire it is not every man who can extinguish it; fight then, and overcome little things that great things may not overcome thee.

Now therefore if thou wilt make thyself a stranger unto the conversation concerning the things of which I have spoken, and thou wilt beat off from thee the matters which are the leaders of lust, thou wilt shut the door in the face of lust, and it will not enter in to have dominion over thee; but if thou art lax before the things which are feeble, and thou art overcome by them, how much more shalt thou be defeated by lust and thrown down to the ground! But in order that labour may not increase for thee and thou fall in the war, from which thou shalt or shalt not go forth, make remote from thee the things which sweep thee into the midst of the war, and be thou alien thereunto, that thou mayest be an alien unto lust; tread under foot the daughters that thou mayest tread under foot also the mother, cut off the members that thou mayest cut off also the head, [p. 517] clip the wings that the body may remain in the depth of defeat. Thou shalt not uttter the word of fornication, lest thou comest to the deed of fornication. Thou shalt not receive the remembrance of lust into thy soul, lest through lust thou perform the act thereof. Thou shalt not make thy stomach heavy by overmuch food, lest the fire of lust kindle in thy members.

Thou shalt not drench thy members with a superabundance of wine, lest a superfluity of the irritation of lust be poured into thy whole body. Dainty meats shall not be delightful unto thee, lest the sweetness of lust be pleasant unto thee. Remove thine eye from a vision of beauty that thy soul may be empty of motions. Shut the door of thy hearing to the speech of lust, lest thy soul become a constant dwelling thereof. Let not the fair appearance of thy body be beautiful in thy sight, and look not upon the beauty of the appearance of others. Make not to stumble, and thou shalt not be made to stumble; trip not up, and thou shalt not be tripped up; defile not, and thou shalt not be defiled; have no intercourse with women, and thou shalt not be united unto them; flee, that they may flee from thee; put on wrath against lust, and drive it out from the house of thy soul like an enemy; in the season of lust make use of wrath and not of love, because love is wont to become a path unto lust. For many have been snared to change from spiritual love unto carnal love, and although the beginning of their love was fair, the end thereof was hideous and loathsome.

Let thy passions fight with those of thy passions which thou feelest to be the opponents [p. 518] of each other; but when thou feelest that one of thy evil passions afflicteth thee,

set thou in opposition thereunto that passion which is the enemy thereof; and especially art thou bound to fight against this foul passion of lust with the passions which are its opposites. The passion of wrath is evil, but in the season of lust it is very necessary; hard too is the seizure of anger, but in the hour of war it is very useful to thee; and, moreover, besides these things, seek not to excuse thyself from hatred moving in thee, because at the season when carnal love pricketh it is very helpful. By all means then set this passion before thy face at the season when lust is stirred up, that thou mayest deliver thy life from death and thy soul from complete destruction, and thou wilt carry the example of thy warning at that season unto those who are fighting unto death for their carnal lives.

For there are many who through fear of death fight unto death, either with wild beasts, or thieves, or adversaries, or noxious reptiles, and they stand up in this war in no ordinary manner, but they direct all their strength to the salvation of their lives; and every faculty which produceth might in body and in soul is stirred up in them at that season. [p. 519] And they put on threatening, and anger, and wrath, and noise, and battle, and they utter cries which are full of terror, and they throw themselves into a fierce rage, and turn the peaceful aspect of their faces into the menace of anger, and with hands, and feet, and mind, and members----that is to say, with their whole body and soul----doth their fighting take place; and because they are afraid lest they shall die, they draw nigh unto the border of death because of the fear thereof, and all these things take place that their mortal life may be delivered from death.

And similarly, [O disciple,] do thou also strive earnestly for the sake of thy soul's life, and be thou menacing, and filled with wrath, and cruel, and angry at the season of lust, and say not, "These things are not seemly for me," for at that season many things menace thee, and war, without anger, never taketh place, and strife, without rage, is never brought to a close. If thou standest up in war it is right that thou shouldst put on wrath, that through thy appearance the enemy who fighteth with thee may be terrified, and flee; whosoever sheweth a glad face unto his adversary hateth himself. Thou shalt not, then, shew a glad face unto lust, lest thou make it lie down beside thee, but look upon it with a malignant eye, and it will straightway flee from thee, like a whore in the marketplace----for lust is like a whore -----for when it [p. 520] moveth itself in the members, if the mind shew a glad face thereunto, it straightway layeth hold upon it, and forceth it to be united thereunto, and it lifteth up and layeth upon it the corrupt yoke of itself, that it may be a slave and in subjection unto it, and not one who giveth it its commands.

But if the thought of his soul shall recollect itself, and become clothed with the garb of gravity, and shall put on the dress of modesty, and against the wantoness of lust shall appear unto lust with a severe and fearful face, straightway will lust leave it and depart, not only from it, but also from the place in which it hath been stirred up----that is to say, from all the members of the body----and as from a house which is not its own it fleeth and goeth forth; but because the hideousness of this thing is not apparent unto every man, namely, of the chaste mind becoming subject unto corrupt lust, and becoming that upon which the

feet thereof may trample, I will give a little example in order that the disciple may see and understand.

Now it is as if it should happen that one of the men who are renowned for modest and chaste behaviour, or for a grave, and dignified, and serious life, were to carry a whore upon his shoulder through the market-places of the city, and with this mark of wantonness should walk about through the streets and open places of the city. For trembling would come upon all those who saw [it], and sorrow of heart would lay hold upon every man because of what was done, and the story thereof would become a saying and a by-word wherever it was heard; in this plain manner must we look upon the hidden mind when its chastity is made subject unto wanton lust, and it giveth itself to be a seat and dwelling-place [p. 521] wherein it may abide. Now this sight is much more hideous and loathsome than that which would have been wrought in the market-place? of the city, for there body carrieth body, and flesh joineth unto its fellow flesh, but here it is not so, because the spiritual mind is contaminated by union with the lust of the flesh, and intercourse which is outside the law ariseth, and connexion which is not wrought according to nature.

For when the mind whoreth with lust, this is fornication which is outside the law. Now there is a distinction even in fornication: there is the fornication of the body, and the fornication of the soul, and the fornication of the spirit, and there is the intercourse of the body, and intercourse of the soul, and intercourse of the spirit. The fornication of the body is the adulterous act which taketh place outside the law with a strange woman; and the fornication of the soul is when the thoughts thereof have intercourse secretly with the lust of fornication, even though the deed be not performed outwardly; but the fornication of the spirit is when the soul hath intercourse with devils, or when it receiveth agreement with strange doctrines. And again the intercourse of the body is that which it hath with a lawful wife; and the intercourse of the soul is when it receiveth and mingleth in itself the knowledge of the nature of affairs, and the understanding of the dispensation of everything which moveth beneath this life; and the intercourse of the spirit is when there is mingled therein divine doctrine and all spiritual things. Let us then have a care to be free [p. 522] first of all from the fornication of the thoughts, which is itself the fornication of the soul, and we shall also be free from the fornication of the body.

It is not good that the mind should have intercourse with the body, but it is good that the body should be an associate with the soul in fortitude. Lift up thy soul from connexion with the body unto the height of its nature, that being exalted unto the height of a sincere life and conduct, it may also raise therewith the body out of the depth of lusts. The soul is ordained to be queen over the body, and like a skilful ruler and charioteer to hold the reins of all its senses. It is not seemly that thy soul should do that which thy body loveth, but it is seemly that thy body should be in subjection unto the works which the soul loveth, which are: a will which accepteth God, and turneth the body from all its heaviness unto the lightness of a chaste life, and maketh it to live delightfully in the pure air of His holiness; and it changeth its laxity into its fortitude, and its heaviness into its lightness, and its love into its love,

and its lust into its lust, and its needs into its needs, and its grossness into its refinedness, and its carnalness into its spiritualness, and its hunger into satiety; and finally, all things which belong unto it by knowledge it changeth into all things which belong unto the spirit, by which they are moved.

For when the soul hath intercourse with the body, this intercourse is adultery and fornication; but if the body be united unto the soul in one agreement, and be raised above from below in a right union, [p. 523] it is the intercourse which is according unto the law, which is implanted naturally in the person of each one of us by the Creator. For behold the connection which men have with women according to nature was ordained by the command of the Creator at the beginning, and when it taketh place according to the will of the Creator, it is called lawful connection; but if it be performed in any other way it is called adultery and fornication, and as in a mystery this parable is depicted in reference unto the soul and body. For if the soul hath intercourse with the body it is fornication, but if the body hath intercourse with the soul, it is an union according to the law, and towards this meaning also inclineth the words of the Book which saith, "A man shall leave his father and his mother, and cleave unto his wife. Now it doth not say concerning the woman that she shall leave her parents, and cleave unto the man, although according to the custom of the world women do actually leave their natural parents, and cleave unto their husbands, and it appeareth that, according to custom, the opposite of the words of the Book are done in nature;

so therefore that which is said of the man is a parable which is based on the body, which shall leave everything in which it hath gratification, and shall be united unto the soul. For if the Book had said, "A woman shall leave her parents, and cleave unto a man," it would have taught that the soul should have intercourse with the body, but now that it hath spoken concerning the man, "He shall leave his parents and be united [p. 524] unto his wife," the words indicate to us a mystery of doctrine, and exhort the body to deny itself its pleasures, and to hate its lusts, and to have connection with the soul in all good things.

Now when the body hath intercourse with the soul, and the soul with the spirit, and through the spirit with the Trinity, in very deed are accomplished the words, "The Lord is over all, and in us all", and, "Ye are the temple of the Lord, and the Spirit of God dwelleth in you". But Paul also frighteneth that soul which alloweth the body to become a minister unto fornication, saying, "Whosoever destroyeth the temple of God, God will destroy". And hereby he teacheth the soul not to allow the body to be corrupted by the union of fornication, because from this injury accrueth unto it, for together with the destruction of the body by its natural lusts, will the soul be condemned by the judgment which is for ever. And well did God ordain this retribution for the soul, though it is decreed for both the soul and the body by Him, because the soul in allowing the body to be debased unto the lusts of its nature will destroy it, and being able to restrain it, restraineth it not, and having the power to make it taste the sweetness of the lust for itself, the sweetness of its own corrupt lust, that is, the motions, and passions, and forms of which belong to shame, was pleasant unto it.

For when lust moveth the whole instrument of the body, and boweth down and bringeth low the fortitude of a man beneath the work [p. 525] of sin, it destroyeth his knowledge, and ob-scureth his understanding, and maketh dark his power of observation, for until the soul fulfilleth its will to be subject unto the pleasure of lust, it is impossible for lust to conquer it, and to darken in it the light of its power of discernment. And, moreover, lust and the adversary that is its helper, shew great solicitude in extinguishing the light of knowledge from the house of the soul, that lust may easily, as in the dark, perform the works of shame, for as that which is good panteth for the light, even so also doth lust rejoice in the coming of darkness, and for this reason it emitteth its smoke and bloweth it into the light of the soul, and extinguisheth it; and when its whole person remaineth in darkness, it doeth everything, the things which are manifest, and the things which are hidden, as in the darkness.

Now in the same manner in which the eye of the body is ashamed of the light, the which having extinguished it draweth nigh unto the works of sin, even so also is the vision of the soul ashamed of the hidden sight of God which is therein, and for this reason lust extinguisheth this light with which the soul is accustomed to look at God, and then it leadeth the soul unto the intercourse of its own work. And the soul is ashamed to draw nigh unto the works of sin so long as the light of the sight of God shineth thereupon, even as also the body is ashamed of its partner, and the vision is ashamed of the sight so long as the sight of the light of nature is before it. And as sin is wrought absolutely without shame in the darkness, even so also doth the soul commit fornication with the body boldly and without shame when the light of the remembrance [p. 526] of God is extinguished in it; for in order that this sin may be pleasant to the soul, it extinguished the light, for so long as it remembereth God, it sinneth not, and if it happen that through slumber it becometh debased unto the work of sin, the lust thereof is not pleasant unto it, because the fear of God seizeth and carrieth off the pleasure of the working thereof.

Now this light of the remembrance of God worketh two things in the soul: it either beateth it back that it sin not, or if it lusteth and sinneth, it performeth the works of sin in fear, and trembling, and terror. For as in committing sin the body is in terror when it knoweth that the arrival of spectators is near, even so also the soul is terrified and feareth the advent of the sight of God; and since it is this light only which is able to drive away the soul from this noxious thing, it is right that at all seasons it should hold it fast near it, and that it should be near it continually. And the soul should not allow the remembrance of God to depart from it, and should be held firmly by the pleasure of conversation therewith; for so long as it is linked in converse therewith, it is not reduced to converse with lust, and so long as the light of the vision of God is kindled therein darkness cannot enter into its enlightened boundaries with authority, andso long as the lust of the soul is mingled with the lust of the spirit, it mingleth not its thoughts with the lust of the body.

The soul which leaveth lusting after that which belongeth unto itself, and descendeth to lust after that which belongeth not unto itself is worthy to be laughed at, for to the wise soul the lust of the body becometh a proof that [p. 527] the lust which itself belongeth to

the soul should move therein. What then? If the body lusteth after that which belongeth to itself, the soul lusteth not after the things which belong to itself; and if the body liveth in its natural motions, the soul liveth not in its living motions. If the lust of the body be restrained by many things, it overcometh them all, and moveth thereby, that is to say it maketh it to move within itself; but the soul which is free from all contrary things cannot be moved by the beautiful lust of its nature.

Now, therefore, it is right that the disciple should not depart from the motion of the lust of the body, though he should not receive the knowledge thereof, but when he seeth that it hath been stirred up he must watch with knowledge that he may be a spectator thereof; and if he be one who hath obtained the mastery over his freedom, and hath acquired the power of the nature of the soul, not even when it hath become stirred up in his members is he disturbed and afraid. But he standeth on the height, and he is a spectator, and he observeth how it hath been stirred up, and by what causes, and how it began, and how it hath grown up, and he alloweth the heat thereof to obtain dominion over the members of his body, and to shed itself throughout him wholly. And in proportion as it groweth in the members, he also increas-eth in the soul the thoughts of fortitude, and as it becometh hot, he also kindleth the lust of the soul as an antidote, and he placeth it as in a place of strife, and he sitteth down and becometh a spectator on the height of knowledge.

And lust throweth out its hands and layeth hold upon all the members of the body, and wrestleth therewith like an athlete with his opponent, while the understanding [p. 528] sitteth down, and becometh a spectator on the height of knowledge, and from the strife it gathereth instruction, and it learneth the victory of both sides, and the defeat which is found with both; and being free from the strife, it becometh possessed of the knowledge of the contest; for the understanding doth not allow itself to enter in and be fettered by the lust which fighteth with the body, for if it were not able to become a spectator of the fight, it would not be able to gather together and to acquire instruction therefrom. For as the body is unable to become a spectator of the fight so long as it standeth in the strife of the battle, and lust cannot see itself so long as battle is set in array against the body, even so also the mind cannot be a spectator of this fight if it alloweth itself to be mingled with the passion of lust, because the passion of lust is blind, and whosoever is laid hold of thereby it maketh blind also, and lust blindeth the eye of the mind, lest if it became a spectator it would loose itself from the yoke thereof.

If, therefore, thou hast confidence in the might of thy mind, be not afraid if lust move in thy members, for it will become the cause of many virtues unto thee, if thou possessest the knowledge which can make profit out of trafficking in losses. For first of all thou must have material wherewith to fight, for if thou hast no adversary, there can be no battle, and if [p. 529] there be no battle, victory cannot be known, and if at the end of the strife no victory be revealed, the crown of triumph and glory cannot be awarded. Take heart then in thy battle, and be not conquered by the lust which riseth in thee, but take heed that there are no exits thereunto through strange emissions, and, moreover, let not the mind

have pleasure therein secretly, and commit incorporeal fornication with a form which hath no person. For the habit of lust is that, when it hath not near at hand an actual body, it committeth fornication with a shadow of a form, and with the form of a person instead of a person, and he that committeth fornication [thus] embraceth that which is not nigh unto him, and instead of a body, it hath union with the form in his soul, and instead of with members, it committeth adultery in its thoughts, and instead of a body, it polluteth itself.

For when the passion of fornication hath laid hold upon the thoughts and blazeth therein, by reason of its superfluity, even without material, it poureth out its fulness, and having no incitement from without, lust through the torrent thereof presseth to go forth, and it seeketh means, and findeth ways, ant! kindleth in the body the fire of the goading which destroyeth.

Now in the manner in which divine lust seeketh means whereby it may minister unto its desires and may please God, doth also the lust of fornication seek for itself the ways whereby it may minister unto its pleasures, and provoke God to wrath, but in thy war, [p. 530] O understanding mind, set [the one] lust against the other, and thou wilt see soon that the lust of the discerning body is overcome by that of the soul. For spiritual things are in every respect stronger than carnal things, and whilst thou holdest the reins of lust and of the body which strive one with the other, and art, from the height upon which thou sittest in knowledge, a spectator of their fight, thou shalt carry off the crown from between them both, that is to say, the body which hath intercourse with the soul, for whom incorruptible life is laid up by its intercourse therewith, will take the crown.

For the body naturally mingleth with the soul, but lust entereth therein from without through the transgression of the command, and because we are unable to separate the body from the soul, we can, if we wish, cut off and eject lust from the body. Now the body was not created to be a house for evil lust in the manner that it was constructed to be a dwelling-place for the soul, for if the body had been made by the Creator to be a dwelling-place for lust the divine commandments would not everywhere have driven lust therefrom and have cried out with various threatening voices on all sides, on one side judgment, on another threats, on another torture, on another Gehenna, on another vengeance, ,on another gnashing of teeth, on another unending stripes, on another everlasting punishment. And besides these things the body shall be chastised with pains near at hand, and it shall be smitten with sicknesses [p. 531] which shall come, and also Death, the robber, shall suddenly remove it from life, and fear shall accompany it, and trembling surround it, and injuries and losses come upon it; at the beginning lust hath no effect upon the body because of [its] childhood and youth, and at the end it is extinguished by reason of old age.

These and such like means hath Divine wisdom constructed to bring evil lust to nought in the body, so that when it seeth the tribulations by its side, and the perpetual punishments which cleave unto its life, it may extinguish the goading lust from its members, that, is to say, it may make cold and extinguish in it the fire which burneth in all its members, like the flame which hath got a hold upon stubble, and the fire which sheweth its blaze in much

fuel. For as is stubble before the fire, even so are the members before lust, and as when fire hath gained the mastery over fuel it destroyeth it, in like manner also doth lust destroy the members of the body when it hath gained the mastery over them; the end of a burning fire is ashes, and the end of lust in the members is destruction. Do not then bury fire in wood, nor lust in the members, for as naphtha and oil increase the blaze of the fire, even so also do foods and drink strengthen the blaze of lust; and as fire is extinguished by water, even so also is lust extinguished by abstinence. If thou throwest much water upon the fire it will extinguish it, but if thou pourest upon it [p. 532] naphtha or oil it will make it to blaze furiously, and thus if, for the nourishment of lust, thou throwest on the eating of meats and the drinking of wine, thou wilt add fire to fire, and thou wilt lay blaze upon blaze; but if thou diminishest meat and drink from the body, its natural lust will be dried up, and all its lusts will become extinguished, and grow cold.

Let therefore lust move in thy body, not for thy defeat but for thy victory, not that it may be unto thee a cause of rebuke, but of crowns of triumph; not that thou mayest appear thereby foolish and ignorant, but that thou mayest gather therefrom understanding and wisdom; not that it may move in thee and blind the vision of thy power of discerning, but that it may be to thee an unguent to cleanse the eye of thy thoughts, and that that which is written may be fulfilled in thee, O understanding one, "The wise man sitteth upon a strong high place, but fools shall fall into the pit; therefore whilst thou sittest upon the height of knowledge, let lust and the body be subdued below thee, and be thou a spectator of their fight, and not a participator in their lust. Take good heed unto thy natural lust, O understanding one, whilst thou art a spectator of the fight of the lust of the flesh, and let it be subject unto thee in everything, even as the earth is pressed down under the mountains; let thy will stir it up, and let thy will quiet it, and by the direction of thy vision also shall its course be.

Unto the wise the motion of lust becometh the cause of instruction, and the material for knowledge, for passions are stirred up [p. 533] in them for the trial of passions, that they may test their power by them, and may make them the material for a life of knowledge, and [may know] when these arise, and with what measure they are wrought when the mind is in its natural freedom above passions. And it is as when a master giveth commands unto his servants and they obey him, and he layeth upon them the yoke of his rule while they turn their gaze to the movements by which he indicateth his will, that they may be prepared for his word and ready to hear his command, and while he abideth in the freedom of his nature, they, like slaves, minister unto the will of his word.

Now what instruction is so excellent as that through which a man shall be able to find victory over his passions? For these passions will not only make thee triumphant, but also wise and understanding, if thou wilt be a spectator thereof and not a doer, and wilt be free from the gratification thereof, and wilt be bound by the knowledge which ariseth from them; for so long as the mind is held fast by the sweetness of lust, it cannot be a spectator of the fight and one that gathereth knowledge, but it turneth unto the pleasure which is corrupt. Now lust was placed in us to be a matter of contest and not of defeat, and that it might be overcome

by us, and not we by it, and that through our training therein we might become wise, and not that it might shew us to be fools and simple folk. The material of all instruction which is outside us we are able to gather together to ourselves by speech, but the certainty of the wisdom of the instruction of knowledge which we acquire through victory over our passions is only established to us by the experience of work; and for this reason this instruction is trustworthy and certain, [p. 534] and this wisdom, when it is found, is more pleasant unto the soul than that which is without, because it is home-born, and the soul delighteth in it, and its pleasure ariseth therefrom, and not from causes which are external thereunto.

For when we gather together knowledge from without, the possession of our knowledge cometh from without, but when we obtain such instruction as this from the experience of the passions of ourselves, the instruction which is gathered together by us is sure and trustworthy, and confidence may be placed thereupon and be maintained. For if the things which are outside us become the material for our knowledge, how very much more shall these, which are stirred up from us and in us, be unto us the cause of the instruction of wisdom, if it be that we cast away this passion, that is the lust which is stirred up in us, and do not [give ourselves] to the gratification of the lust.

Be thou therefore a spectator of thyself by the power of the discernment of knowledge, and distinguish with understanding between thyself and thy passion, that thou mayest hasten to find the purity of thy person. Lust shall not be gratified in thee, lest at all seasons it demand its gratification from thee; when it hath begun thou shalt not give it completion, lest at the end it demand from thee another beginning. Cut off its course, and behold its source of flow will be obstructed, restrain it in the path of its flow, and straightway the motion which giveth it birth will be stilled. Lust is never satisfied, therefore by eating it becometh hungrier, and by drinking it becometh thirstier, and so long as lust fulfilleth its desires in thee, its goadings will never cease from thee. Thou shalt not say, "I will do its will now, and at another time "I will fight against it," for if thou art once conquered by it, it will overcome thee always, and in proportion as it [p. 535] becometh stronger in its action, will thy strength become weaker. Thou shalt not allow thyself to give thy strength unto lust that it may become strong therewith, but do thou make use of thy natural strength, and lust shall abide in the feebleness which befitteth it.

Let the heat of lust be unto thee an example of instruction, that like unto it spiritual lust may rise up and become hot in thee, for in the manner in which the body blazeth with its natural lust doth also burn fiercely and become hot the natural lust of the spiritual-ness thereof. So long as the lust of the spirit is hot in thee, the lust of the body hath no means of wakening up itself, and if it be that this doth not try thee in deed, receive instruction from that which is contrary thereunto. For, behold, when the lust of the body becometh hot in thee thou wilt then perceive that the lust of the spirit hath wholly and entirely ceased from thee, and that the lust of the body would not have become awake if it had not found that the lust of the spirit was asleep; for by the sleep of either one of them the other becometh

awake, and therefore they watch each other continually, that when the motions of the first are gathered together [for sleep], those which belong unto its opponent enter after it.

For as the thief watch-eth and observeth the sleep of the master of the house, even so also doth the lust of the body watch the sleep of the lust of the spirit, and when it seeth a little indolence and sluggishness, and that a man hath removed from him the taste of the perception of divine lust, immediately the lust of the flesh is awakened, and it beginneth to move and to go up against all the members; and if a man be [p. 536] indolent and shew himself slack thereunto, it spreadeth itself out like night in the house of his person, and maketh it dark. For as, when the sun inclineth towards the west in his course, the shadows increase and become deeper upon the earth, until he setteth and his rays are cut off, whereupon do the shadows of night ascend completely and enshroud creation, even so also doth the darkness of the lust of the flesh observe continually the course of the light of spiritual lust, and as it seeth that it is journeying to set, it moveth itself to rise, step for step, measure for measure, and limit for limit, until this light hath set entirely, and the rays of its spirituality have become dark and contracted into itself; then doth the shadow of lust rise up wholly and cover the soul, and black night ariseth in the house of light, and herefrom a man beginneth to stumble because he cannot see and distinguish the things which are placed before him.

For as in the darkness of night the power of distinguishing any thing is covered over, even so also in the night of lust all the powers of discernment of the soul become darkened, and the power of its knowledge becometh impoverished----especially if it hath felt the knowledge of the spirit----for as darkness is the opposite of light, even so also is this passion of lust the opposite of the knowledge of the spirit.

And, moreover, when the mind turneth to become a spectator of the motions of lust, it doth not look thereupon with the spiritual eye, but [p. 537] with the part which seeth, and which looketh at things with the knowledge of the soul, and since it looketh on in this manner it gathereth knowledge from the contest, because when the mind looketh upon God spiritually nothing which is contrary thereto is seen by it, neither is it debased to look upon lust, for admiration of the majesty of the glory of God permitteth it not to turn and to look at the things which are set behind it, for the sight of the pleasure which it hath tasted is sufficient to bind it thereto immovably. And, moreover, though a man say that to gather instruction he must look upon lust, yet the mind doth not gather instruction such as this from things which are contrary thereunto, but by the simple motion of knowledge which hath been acquired by it after freedom from passions, even as also the angels know everything, not by comparing one thing with another and by bringing near each other the things which are contrary to one another, but by a simple and a single thought are they moved to knowledge.

Let us then be also watchful against the mind which wisheth to be a spectator of lust, lest, not being wholly free from passions, when it is subjected to receive knowledge it may be caught by the pleasure of abominable passions; for the mind, moreover, standeth at that time in the contest, and as the body and the lust fight, so also must it fight that it be not captured by the love of what it seeth. Now if the mind is confident that it can, without

passion, look upon the passion of lust, [well,] and if not, it is better [p. 538] for it to flee than to be a spectator; for if it feeleth its weakness it is better for it to flee than to be made subject unto its enemies. For to fight and gain the victory is a proof of bravery, and a mark of fortitude, but if it is to be captured by the gratification of passion, and to be stolen away from the love of knowledge, it is better for it to be free even from passion, and not to be subject thereunto and not to receive knowledge; for it is impossible for it to acquire knowledge if it be captured by passion, for its natural eye which hasteneth to look at the knowledge of things becometh blind, and is captured by the pleasure of passion and not by the pleasantness of wise discretion.

Now as the virtues are different one from another, even so also are the tastes thereof different, and each man chooseth that which he desireth, and is captured by the passion which he seeketh: one is captured by the passion of lust, and another by the passion of knowledge, and whosoever is held fast by the passion for the gratification of lust hath no care to gather knowledge therefrom. And thus also he that is held fast by the graciousness of knowledge turneth not himself unto the gratification of lust, which carrieth away captive that which it carrieth away, and all the members of the soul and body are gathered together unto the passion which is the mightiest, that they may increase it and minister thereunto. And for this reason thou wilt find many of the friends of knowledge who are free from this passion [p. 539] of lust, and their victory is not a perfect victory because they have overcome passion by passion, and not by the power of discernment of the Divine knowledge.

Now unto us the victory over lust is not only necessary, but also it is meet for us to know the cause whereby we have conquered, that also the victory may thus be named after the cause thereof. If God be the cause, then the victory also is Divine, but if it [ariseth] from the world, or the love of knowledge, or vainglory, or that a man will not impoverish within himself one of the other passions when he overcometh the passion of fornication, it is meet that this victory should be accounted feeble; for according as the cause is visible, being either weak or strong, those who conquer passions by passions become their mortifiers and not their transgressors. But whosoever overcometh passions without passion gaineth an impassible victory, for how can that which is composed of the passions be called a victory over the passions? and how can that which hath sprung from the root of their growth be Called the mortifier thereof? For since the thought of knowledge is strong in thee thou canst overcome the passion of fornication, and a time will come to one passion when it will overcome its fellow passion, and to that [second], passion will come another time, and it will conquer the [first] passion, and while these are in this manner conquering and being conquered a righteous victory can be snatched from between them.

Now a victory which taketh place righteously is when good [p. 540] conquereth evil, and when the lust of the spirit overcometh the lust of the body, and light, darkness, and knowledge conquer folly, and so likewise with all other things; and the victory which taketh place in iniquity is when evil conquereth good, and darkness, light, and folly, knowledge, and the victory which occupieth a middle place is that of the passions over each other. And it is not

the victory of a Divine triumph when the passions conquer each other, and are conquered by each other, and according to the stablishing of the one [set of passions] is the destruction of the other. For there are some men who, for the sake of the love of money, fight with the lust of the belly; and others who, for the sake of vainglory, overcome the lust of fornication; and others who, for the sake of human praise, fight against the love of possessions; and others who, for the sake of the love of honour. are kept from the passion of many affairs; and others who, for the sake of love of rule, wage war against the love of pleasures; and all these [qualities] being vices, each conquereth the other and each is conquered by the other, but it is not accounted a strict victory when passion fighteth with passion and overcometh it.

Now, therefore, lusts stir in the body, and evil passions move in the soul, and as their natures are contrary to each other, their passions are also contrary to each other, for all the lusts of the body are, so to say, contrary to the passions of the soul. And, [p. 541] moreover, according to the greater number of cases, all the evil passions which shoot up from the soul are the opposites of the lusts of the body, for there are passions of the body, and passions of the soul----now carnal passions are those which spring from the body, and passions of the soul are those which spring from the soul----and if a man consider [the matter] with knowledge, [he will see] that all the carnal passions help one another. The growth of the passion of the lust of the belly is from the body, and it is a helpmeet of fornication, which itself is also a carnal passion, and thus also [the love of] fine apparel, and the passion for human pleasures, and all those which following upon these are found with the body, are helpmeets of the passion of fornication. Now the passion of the love of money holdeth a middle place.

Sometimes it aideth the lusts of the body, and sometimes it supporteth the passions of the soul, but by its abundant supply of money it helpeth the lust of the belly, and fornication, and [the love of] fine apparel, and pleasures, and the sounds of music, and the pleasantness of human conversations----all of which are the offspring of the body; but, on the other hand, it is also a supporter of the passions of the soul and it helpeth the love of ruling, and also the passion of vainglory----if a man wisheth to glorify himself in this way----and the honour and praise of the world, and it is moreover the nurse of boasting, and it giveth support unto envy, and unto other things which are like unto these, and it is the cause of their being moved in the soul.

Now therefore the passion of the love of money [p. 542] bindeth and gathereth together separated passions, and it is also found in another guise, which is that it becometh the contrary of the passions of the soul and of the body; for if a man examine closely with knowledge [he will see] that in order that it may grow and be strong, it will restrain the lusts from the body and also the lusts of the soul from the soul. All the passions of the soul, then, are helpers of each other, for in the same way in which [our] discourse hath shewn that the lusts of the body help each other is it found to be in respect of the passions of the soul. For behold honour helpeth vainglory, and vainglory helpeth pride, and pride inciteth

to rule and dominion, and all these, in this way, help each other; and although there are to these passions other views and aspects also which are contrary to them, yet in the path in which [our] discourse now travelleth they are helpers and supporters of each other.

For as good helpeth good, even so also doth wickedness increase wickedness, but because the paths of passions are narrow, and they possess various exits, and motions, and aims, and guises, no man will judge my words hostilely when he looketh at the aims of others in whom are the passions which are contrary to each other, both of the body and of the soul, and the love of money which holdeth a middle place; but let him that would become a judge of our words examine the example which is laid before us, and he will find that as we have written, even so it is. [p. 543] Now the person of a man, from which all the passions spring, is one, because sin itself is one, although it be divided into many forms, and its composition is established by the members of opposing passions.

But now we are speaking about the passion of fornication, concerning which our discourse was moved, that we may rouse up, and be the spectators thereof, because it is manifest that he that is conquered thereby is not truly awake. For in the same manner in which it happeneth unto those who sleep, and who dream dreams in their sleep without the discerning power of knowledge, and who feel the gratification of lust even in their slumbers, he who is lax in respect of this passion that he may minister unto his desires thereby, is also, as it were, sunk in a deep sleep, and at that time he possesseth neither the power of healthy discernment, nor wakeful intelligence, nor enlightened knowledge, nor a clear mind, but as the senses of his body are confounded, and the constitution of his members is relaxed by the goadings of lust, even so also are the thoughts of his soul confounded, and his intellect darkened, and his intelligence snatched away. And as all the members of the body turn to become ministrants unto lust, even so also are all the thoughts of the soul debased and sunk in the pleasure of the body, and are smitten by the sweetness of corrupt lust, and at that season a man doeth every thing like one who is asleep. And thou mayest understand from events themselves that he is sunk in sleep, for when he is without the fear of God, and the shame of man, and the remembrance of remote punishment, and the remembrance of the judgment which is near, and when shame and repentance are not set before his eyes at that time, and he meditateth not, and the thought [p. 544] of one of these things entereth not into his mind, is it not evident that he is, as it were, sunk in deep sleep, and that he doeth everything unconsciously as in slumber?

And we may, moreover, know [this] from another thing: immediately the work of lust is finished repentance cometh over the soul, and suffering for what it hath done is produced therein, and the conscience which feeleth, and which the soul had not at the season of passion, cometh unto it after a time, and the soul is afflicted, and grieved, and sorrowful, and repenteth because of the works of shame, and it perceiveth that that which it hath done is blameworthy, and the remembrance of the Judge and of the condemnation moveth in it, and the vengeance which to come is depicted before its face. And there appeareth unto it as in the light and in wakefulness that which did not appear to it when it was asleep; and it

meditateth upon God, and is mindful of the Judgment, and remembereth the punishment, and despiseth lust, and it blameth itself for what hath been transgressed, because it was overcome by the attack of a dream, and vanquished by the onset of a shadow, and because, being something it was led into subjection by that which was not anything. Now these and such like fair memories which come upon the soul after the performance of the act of lust shew that it hath turned from slumber to wakefulness, and that it standeth in the healthy remembrance of itself, and that it hath returned to the house of life from the depth of slumber, and from the death of sin.

Now, therefore, in the season of lust, wakefulness is more useful to a man than anything else, and we must consider what thing will overcome it, and how despicable and contemptible it is. For a short time sufficeth for the performance of the act of lust, and for us to withdraw from the performance of its abominable work, and behold we may see that there is no desire the performance of which is so rapid as that of the gratification of lust; [p. 545] and as the pleasure thereof is for a brief moment, and the gratification thereof for a short season, it is fitting that it should make us hold it in contempt, and not that we should be subject unto its destroying incitement. For I do not know that there is any other lust which is so absolutely unprofitable as this, and the feebleness of which is so apparent on all sides; if [thou lookest for] advantage, it existeth not; or at the season of its gratification, it is short; or at the enjoyment thereof, it is like a shadow; or at the motions of its refreshing, they are horrible; or at the causes which incite it, they are feeble; or at its actions, they are like those of animals; or at its ways, they resemble those of beasts; or at repentance, it is nigh unto it; or at fear, it accompanieth it; or at shame, it is its fellow dweller; or at terror, it is found therewith; or at trembling, it followeth in its train;

or at loss, it followeth after it; or at defects; they are nigh unto it; or at an evil name, it is crowned therewith; or at scoffing, it accompanieth it at all [seasons; or at mocking, it is made a laughing-stock by all men; and whichever way thou lookest at lust loss accompanieth it. By which of these defects, then, shall it overcome us? And why should it vanquish us, even though its goadings be mighty? By which or by whatever it is, it is the more fitting that we should despise it. But because of our cowardice it seemeth that lust conquereth us by that thing with which it would be the more right that we should overcome it, and should it be thought that it is powerful in us, it is because the power of our soul is feeble in us. Now the power which is in lust it taketh from the soul, [p. 546] and when strength is snatched from the soul, feebleness remaineth therewith. And what soul is so wretched as that of the strength of which others make use, and it itself is clothed with the weakness of others? The spiritual nature of our soul hath acquired naturally strength [to fight] against desires, and it is easy for it to overcome them if it pleaseth;

for as feebleness, and dissolution, and destruction are nigh naturally unto the nature of the body, even so also are might and the sureness of virtues nigh unto the spiritual nature, and if it maketh use of [its] might it taketh it, as it were, from its own nature. Now besides this there accompanieth the soul the grace of the spirit which giveth it help and power, if it be

that it fulfilleth its good desire, for as when a strong man taketh hold of the hand of a child he carrieth off his weakness by the association of his own strength, even so also doth the Holy Spirit take hold of the thoughts of the soul, which is suspended like the hand of the child, that it may be exalted unto spiritual things, and that by its union with the Spirit it may acquire lightness beyond its nature. Whosoever delivereth his soul to the spirit to be nursed thereby, the whole action of his life becometh superior to harm, and for this reason Paul teacheth us to live in the spirit, and to perfect the spirit; for whosoever liveth in the spirit and perfecteth it, his whole life becometh spiritual, and he is led by the motions of the spirit, and his thoughts and deeds take place according to the will of the spirit.

It is not because we lack a helper that we are overcome by lust, but [p. 547] because we do not seek help from the Helper, for as lust itself when it wisheth to overcome us invoketh other things to its aid, and then fighteth and conquereth us, even so must we also, if we determine to fight and to overcome it, invoke the aid of Divine power, and the support of the grace which is in us, and we shall easily overcome the lust which fighteth against us. For so long as our soul is purified from the thoughts of lust it standeth in the might of its nature, and so long as it is exalted to stand in the power of its nature, it is worthy to receive Divine power to be its support, and when it hath such company as this, it cannot be easily overcome by the lusts which fight with it.

Preserve thyself, then, [O disciple,] from the causes which will lead thee to lust, and dam up the watercourses and channels which collect an alien flow against thee from all sides, and when thou hast cut off the causes by which sicknessess are increased, even though thou dost not bring to them medicines for thy sores, they will choose them for themselves, and little by little the suppuration which is in them will finish and come to an end. For the lust which is in us is increased by causes which are outside us, and they are many in number, and each one is different from the other, and each one of them holdeth out to lust a separate power; and if thou cuttest off these causes, lust also cometh to nought and is finished, for lust cannot exist without these things, neither can it remain in us if it happen [p. 548] that the causes thereof are removed.

Now sometimes lust ariseth from the body, and sometimes from the motions of the thoughts, and sometimes from causes which are outside us, either from sight, or hearing, or through such like things, and it is right that we should consider with knowledge where it beginneth, and before everything cut it off there. If it be that it is stirred up by causes which are without, let us cut off from ourselves human intercourse, and let us make ourselves strangers to the sight of the things which are its helpers, and by this means we shall shut out its entrance unto us. If it be that its motions arise from the blaze of the heat of the body, it is right that we should make the body feebler and should diminish its strength by means of little and meagre food, and by the drinking of water even by measure, and by other afflictions which are wont to reduce the heat of the body. But if it happen that we perceive that the beginning of lust ariseth from the mind, it is right that we should know that the conscience

itself is empty of the thought of God, and that because motions of Him are not therein, alien motions which are outside Him have fallen therein.

And if it appear to us that the thought of lust is moved in us through the inactivity of the conscience towards the things which are good, we must make it our care to join it unto the understanding with the thought of spiritual things, and with the Divine knowledge, and at this time we must be constant in the reading of the Scriptures, and in the hearing of the stories of mighty men of endurance, and we must depict their forms before our eyes at all times, [p. 549] and we must stir up in us the lust of being like unto them; and we must also be constant in prayer, which, more than anything else, maketh the understanding to acquire strength, for the sole work of prayer is to clothe the mind with invincible might. For as when we are remote from the converse of empty minds and are strangers unto the visions of slothfulness, we purify our thoughts, and we gather together our faculties to our souls, even so also when we are constant in prayer----after collecting the mind----our thoughts acquire power to fight mightily against the passions which fight against them.

Now, therefore, it is in these three ways that lust gaineth dominion over our lives, and if we know how to shut the door in its face wisely, and if we set against each one the means which befitteth it, we shall cast lust out from us and we ourselves shall abide in the purity our souls; and we shall be led by the might of an invincible understanding, after which the soul is worthy of the blessing of sublime vision, and there cometh to it the perception in spiritual things, which is above the body. And as the body is moved by the things of its nature, and is gratified thereby (or findeth rest), even so also hath the soul enjoyment in spiritual motions, and it liveth in the pleasure of the light of the living knowledge which is above the world, of which may all the disciples of faith be worthy, [p. 550] by the grace of Christ, the God of all, to Whom be glory for ever. Amen.

Here endeth the [First] Discourse upon the lust of Fornication. [Footnotes renumbered and moved to the end. Page numbers in brackets refer to the Syriac text in vol. 1 of the printed edition.]

Discourse 13 -- Second Discourse on Fornication

Philoxenus, Ascetic Discourses (1894) pp.524-.... Discourse 13 -- Second Discourse on Fornication

[P. 551] THE THIRTEENTH DISCOURSE: WHICH IS ON FORNICATION, AND THE EVIL PASSION OF THE LUST OF THE BODY----WHICH MAKETH KNOWN HOW GREAT IS THE STRUGGLE WHICH IS NECESSARY FOR US WHO FIGHT IN THIS WAR, AND HOW ITS EXTERNAL PASSIONS MUST BE SCATTERED BEFORE THE INTERNAL MOTIONS, THAT WE MAY THUS BE RELEASED FROM THE EXTERNAL PASSIONS, UNTIL THEY FLEE THEREFROM IN EVERY WAY, AND FROM THE PASSIONS THEREOF IN THEIR OUTWARD AND INWARD MANIFESTATIONS. When I consider the abominable passions which keep the soul from the divine knowledge, and from the purity of prayer, I find that the passion of fornication preventeth the things which are good more than most, and that it is the passion which especially ruleth persons who are wanting in patient endurance, and setteth them on fire; for when an opportunity ariseth to this passion from the heat of the body, and it findeth minds which are empty of the thought of God and of the quest of excellent knowledge, like the flame in stubble doth the fire of this passion lay hold upon and obtain dominion in all the members. And this destroying [p. 552] passion is hotter and more active than all others, and the greatest bravery is necessary unto the soul when lust setteth battle in array against it, that it may fight therewith and overcome it.

And it must in |525 this contest also invoke the aid of Divine Grace, and it must be a care unto the man who will do battle with it, to fight and to root up this passion from his thoughts, and he must tear up the fibres of its growth from the depth of his heart, for there it entereth, and taketh hold, and maketh a habitation for itself, and when it hath been rooted up from thence, all its twigs and branches, which extend over all the other members, dry up. But if it happen that this passion rule within the soul for a long time, and it becometh, by constant meditation, embodied therein, it obscureth its powers of discernment and doth not allow it to see even that it is passion, but like other things, the doing of which is not blameworthy, this lust also is accounted blameless by the mind. Now sin taketh great care to root up from

the soul the thought which seeth that it is sin, in order that without fear and terror it may minister unto the thoughts which are within by the matters which are without, for so long as sin appeareth unto us in others, and is not ministered unto in our own person, by the examination of the justice which is in us, we decide that it is sin;

but if it happen that it ariseth in very deed within ourselves, the knowledge of the doing thereof is rooted up from our soul, and the eye of discretion, by which the abomination of its action is apparent unto us, becometh blinded. Let us then take good heed that we slip not and fall into this lust, but if it happen that we be captured by the charms of the causes [thereof], let it not be driven from us to know and to distinguish that it is sin, especially [p. 553] if it be buried secretly in our thoughts. Now the lust of the thoughts is imagined by many not to be sin, although |526 not only is it sin, but it is also the root of all the actions of sin. For the heart is the fountain of all thoughts, and from it are produced all motions of things which are good, and of things which are bad, and that which striketh root, and taketh hold in it----whether it be good or whether it be evil----the fruit thereof appeareth externally, for if the heart is choked by lust, when shall it Wake itself up?

And as a tree, which hath been cut down, but the root of which remaineth in the ground, becometh green again and putteth forth shoots when the moisture of water cometh thereto1, even so also doth lust which hath been cut down, but the root of which remaineth in the mind, become green and grow in the thoughts and members through the moisture of meats and drink. Hence, therefore, war against this hidden lust is much more useful unto us than that which is waged externally, because in the latter case there are many causes which restrain it, [such as] the sight of many people, and shame, and modesty, and laws, and penalties; and, moreover, it may happen that those persons with whom the passion of lust hath been taken may not consent [to the gratification thereof]; and because through all these things the working of lust is restrained, it seemeth as if the war against things external were not even difficult, for we do not fight against it by ourselves, but all these things are helpers unto us. And moreover, when we ourselves [p. 554] desire, and make plans with many things to fulfil the work of sin, these and such like things prevent [our doing so], and though because of our will lust is ministered unto within us, yet externally it is restrained |527 by reason of the causes which impede it;

and although because of our exterior we are thought to be chaste by the children of men, yet because of our desire we are accounted whoremongers by God, Who looketh upon our inner man, for although we sin not before each other, yet before the knowledge of God our sin is manifest. Let us then take good heed unto two things: we must not only be chaste in the sight of the children of men, but we must not only have shame before God; and it must also be a care unto us to please God first of all, for from that is produced the freedom of speech (or boldness) which is before the children of men. For because a man committeth not fornication openly it doth not prevent him from being considered a fornicator in secret, but for a man to be free from thoughts of fornication sheweth that he is chaste openly; for the act is not the root of the thought thereof, but the thought is the root and cause of the

deed. For it is in the heart, the fountain of the thoughts, and there dwelleth the desire of everything, even as also the will of God there resteth, and because from it, as from a great fountain, the streams of our actions take their courses, it is right that we should preserve it in untroubled purity.

For as when the head of the fountain is troubled, all the streams which flow therefrom are also troubled and sullied, even so also when the heart is disturbed by lust, all the senses are troubled, and all the members are disturbed, and the whole person is turned backwards, and the opinions are confounded, and the thoughts are confused, and each member [p. 555] of the body maketh known by its appearance that it is in subjection unto the hidden lust which is in the heart; for everything which beginneth from the heart----whether in things |528 which are good, or whether in things which are bad----is accounted sin or righteousness by the testing of Divine knowledge. Therefore, our Lord also wishing to pluck lust up by its root, and not to cut it off only from external acts, said, "Whosoever looketh upon a woman to lust after her hath already committed adultery with her in his heart 2," and He placed these words here comparing adultery with adultery, and the test of the law concerning the works of sin with the minuteness of His own knowledge. "Ye have heard that it hath been said by the ancients, Thou shalt not commit adultery 3".

Now the law repulsed the ancients from the deed of lust, and that their fornication might not appear in the[ir] external members He gave them the command, for because they had not the strength within them to root up the thoughts of fornication from the heart, the Lawgiver left the first thing, and went on to the second, and because they were unable to cleanse the heart from the thought of adultery, He urged them by the force of the command at least to preserve the body from the working thereof; and He set righteousness for them in an outside place where many causes might be found to support this endurance. Now our Lord did not seek to take adultery from outside, but from where He seeth, for the vision of God is one and alone, and where He seeth, the vision of man cannot see, because man [p. 556] hath not [the power] of knowing the hidden thoughts which are in the soul; therefore He said, "As the sight of the children of men restraineth thee from the open act of adultery, let also the sight of Me restrain thee |529 from the thought which willeth adultery, and cleanse the spiritual place of thy soul that it may become a counterpart of My vision which looketh thereupon. As My look which is upon thee is pure from error and suspicion, even so also let the place which receiveth this sight be pure from the passion of fornication.

For to Me lust is adultery, and that the mind should desire, is to minister unto the body, for I do not need to see the lust which is perfected in very deed and then to find it adultery. The thought which lusteth for adultery hath already committed adultery, and whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart; for where it is easy for him to commit adultery he ministereth unto adultery, and it is not the will which preventeth the act from being seen openly, but it is prevented by other causes, and therefore, it seemeth that the triumph ariseth not from the will, but from the causes which prevented it. Now the vision of the knowledge of God looketh beyond causes

into our thoughts, and with it He examineth the depth of the mind where it is not easy for the children of men to see, and even if they sought to see they would not easily understand, because unto God alone it belongeth to feel the heart, and to know the things which are secret; and as it belongeth to Him to know our hidden parts, even so also doth it belong unto us to cleanse our hearts before His gaze.

Now there are many [p. 557] who, although they commit not adultery in very deed are, nevertheless, adulterers in wish, and who minister unto fornication continually in their souls, for they continually conceive and bring forth forms of all kinds, and with the beauties of persons without |530 connection of the body do they commit fornication continually; and it never entereth into their minds that although men see not, yet God looketh upon the secret things of their thoughts. Sometimes the thought itself is sin, and sometimes the performance of the act thereof, for the thought which desireth wickedness wholly is sin, inasmuch as it is of the will, even though it performeth nothing in very deed. Now our Lord laid down to us as to mighty men the commandment, "Whosoever looketh upon a woman to lust after her hath committed adultery with her in his heart," that He might pluck up sin by the root thereof, and that He might cut off and take up from the depth of the heart the lust which destroyeth; for He did not say unto thee, "Thou shalt not look," but, "Thou shalt not look to lust," for the eye looketh at everything, but it lusteth not after everything.

In this manner, then, let the beauty of a woman be before thine eye even as the sight of any [other] thing, and be not snared by this beauty, for if the beauty of its nature appeared to the soul it would not desire longingly the beauty of the body, because its own beauty would be sufficient to bind it unto the mind by the pleasantness of its appearance; and when it hath seen it, and hath perceived that the beauty of its nature hath been awakened therein, it shall also acquire for itself the lust of the possession of itself which is more than everything, and it shall be associated therewith in all purity. Thou shalt not [p. 558] lust in thy heart after a strange thing, neither shall the eye of thy thought look upon beauty which is alien unto thee, for it is a disgrace to the soul to be fettered by the lust of the flesh; but if it be fettered |531 thereby, its fetter is outside its nature, and because it hath taken upon itself the mind of flesh it hath also desired the vision which is outside its nature. One kind of adultery is of the body, and another is of the soul, but when the soul lusteth in [its] thoughts, this is a kind of adultery which is peculiarly its own.

For as in respect of the body the word "adultery" is the act, even so in respect of the soul the act of adultery is the thought, and there is no excuse for him that meditateth adultery because he hath not actually committed the act, for in himself he hath performed the deed of sin; and in proportion as the nature of the soul is more exalted than that of the body, even so is the fornication of the soul more cruel (? than that of the body. Moreover, in another way doth this iniquity appear to be grievous, for he in whom is mingled lust naturally doth not fornicate with the body [only], but he maketh the soul subject unto what is alien unto its nature, and for the want of the knowledge of its lust it is reduced to lust with the lust which is not its own. And, moreover, to the fornication of the body there are seasons, and

it hath divisions and breaks in its lust, for at one time a man sinneth, and at another he resteth from his sin, but whosoever fornicateth in the soul hath no cessation from the act of this iniquity, because lust is mingled continually in his soul; and if it happen that he go forth from the thought thereof, it is not because of his repentance concerning it, but because another passion hath become strong in him, and hath led away [p. 559] the new purpose, whatever it may be.

Now the victory over lust cannot be acknowledged when the mind, through converse with another purpose, |532 ceaseth from the meditation of lust, but [only] when it overcometh it by itself, having first of all made ready in us the preparation for its victory; for many are the thoughts which are made quiet because other thoughts come and put them to sleep; and when the thoughts which have come have ended their work and are quieted, the thought of fornication is found [to be] in its old place, because it hath not before departed therefrom, but, like a body in the darkness, hath been concealed by the shadow of another passion, and after the shadow which concealed it is cleared away, the body of fornication appeareth ready formed in the soul. Let us then flee, O my brethren, from this kind of fornication, especially from that which is not thought to be fornication, for many flee from the wickedness the Work of which is apparent, but the children of men are imperceptibly snared, especially by that which is not believed to be sin; for not only is evil that which doth not appear to be evil, but that which God hath decreed to be evil we must especially esteem [to be] evil.

And behold the wickedness of each of the works of sin is apparent unto a man before he is captured thereby, but when he hath been subject thereunto, and hath performed it for a long time without repentance, the perception of its wickedness is removed from him, for he neither knoweth nor seeth [p. 560] the odiousness thereof, because he hath lost the power of discernment, for sin not only polluteth the person, but it also blindeth the discretion, and maketh him that seeth not to see at all, and him that knoweth not to know, and him that had the power of discernment not to make use of his intelligence, and the vision of that which, as in the light, was quickly seen and known, |533 becometh concealed when the darkness of sin is shed within the soul. For as everything is hidden from the sight by darkness, and even the person of darkness itself, so also everything is hidden from the soul in which the blackness of sin is diffused, and it doth not even recognize that sin is sin. Now that a man should know his sin is the first step to being set free from sin, for after he hath felt that he is fettered he deviseth means to set himself free, but if he doth not even know that he is bound and fettered, how can he devise means and seek freedom for himself?

"Thou shalt not look upon a woman to lust after her," and if thou dost, thou hast committed adultery with her, but look upon her with a pure eye, as upon a beautiful work of God, and glorify the wise Creator because He hath framed, and His will hath ordered such fairness from such a despicable nature, and the beauty which leadeth captive those who behold it from common dust, and from the beauty of the work see the beauty of Him that framed it; and as thou marvellest at the despicable thing which hath thus become wholly beautiful and glorious, thou must wonder and admire Him Who is glorious in His nature, and the beauty

of Whose appearance is all-satisfying unto those who are worthy to look upon Him. Let it be, then, a care to thee, to purify thy soul, and to make thy body also be pure therewith, and be [p. 561] thou holy in the body and spirit, because thou art the dwelling-place of the Spirit of God, for when thy thought is pure from the passion of fornication thy prayer also will be pure and light, and besides this the light of the knowledge of Christ will shine the more in thee when the eye of thy soul is purified |534 for it to dwell therein. As the healthy body is prompt for every work, even so also is it easy for the mind which is cleansed from wickedness to be a dwelling-place for divine motions;

and as sickness weakeneth the body and maketh it fit for nothing, even so also do the thoughts of sin enfeeble the strength of the soul, and make it empty of divine motions. For the thought of fornication casteth an evil smell into the soul, by which the sweetness and desirability which it possesseth become changed, and it maketh a foetid odour to rise up therefrom, and in such a soul the treasure of divine thoughts cometh not. For as things which possess in their nature a sweet smell are put into pure vessels which befit them, even so also doth the Divine knowledge abide in the soul which is cleansed from the thoughts of sin, and especially in the soul which is free from this lust, for more than all the other passions doth it distract and confound the thoughts. And Solomon also depicted and compared this passion of fornication unto the following things, saying, "Three things are hidden from me, yea, four which I know not; the way of an eagle in heaven; [p. 562] the way of a serpent upon a rock; the way of a ship in the heart of the sea; and the way of a man in his young manhood. So is the way of an adulterous woman;

she eateth and wipeth her mouth, and saith, I have done nothing".4 For he likeneth the lust of fornication unto an adulterous woman whose ways and paths are not known, because she boldly casteth her gaze upon every one, and ministereth unto every one, and she committeth fornication with every one outside |535 the order of nature; even so is the drunkenness of lust when it hath gained dominion over the thoughts, and it hath no way which is known, and no path which is revealed and made plain, and if thou seekest to stand in its footsteps, thou art not able to do so. For the lust of fornication wandereth hither and thither within the soul, and it turneth easily unto every place, while the tracks of her footsteps are not known, and her path is not plain to those who behold her, even as an eagle in heaven, and a serpent on the rook, and a ship in the heart of the sea. And well also did the wise man Solomon set the young man as an object of comparison m the similitude of the three things mentioned above, for what the sea is to a ship, and the air to the eagle, and the rock to the serpent, even so also is the young man to lust;

for the eagle cleaveth the air mightily and without hindrance, and the serpent glideth upon the rock, and the ship saileth swiftly through the sea, even so also in the time of young manhood are the thoughts of fornication easily performed in the soul. Now if a man were to call young manhood [p. 563] the path of fornication he would not make a mistake, that is to say, he would call it exactly what Solomon called it, for "The rock is an easy path for the serpent, because it is not tripped up thereupon, neither doth the heaviness of the

dust there impede its course, and the air is the path of the eagle, and the sea of a ship; even so also is young manhood the path of fornication, because whithersoever he wisheth he flieth, as with wings", and with swift feet lust runneth everywhere. For in the time of young manhood the heat of the body is abundant, and it becometh superabundant |536 material for the fulfilment of lust, and fire obtaining the cause thereof from fire, that is to say, lust [taking fire] from that of nature, produceth the mighty blaze of sin. Hence it is right that constant war should be maintained at this period of life, together with bufferings, and labours, and tribulations, and meagre food, and little drink, for when the material upon which lust layeth hold be removed from the midst, it perisheth and cometh to an end;

and this according to the experience of actual fact every man perceiveth who wisheth to become a spectator of such things as these, and because of this, moreover, every man who seeketh to overcome this lust must devise means to remove from before it the fuel and the material which kindle the flame, and behold it will not burn. Now besides these causes lust entereth in either by the sight of women, or by the conversation of continual stories about it, or by the meat and drink which are given [p. 564] to the body beyond its need, and if thou wilt remove from the midst these three, and dost meditate upon divine knowledge, the thought of lust will not attack thee, for since the body because of the heat thereof doth not set it in motion, and the soul through idleness doth not meditate thereupon, wherewith can it be awakened? Now either the body kindleth it by the heat thereof, or the soul, for want of the thoughts of knowledge, meditateth thereupon; for outside of these two things lust hath not a place where it can lay its head, for when it hath found that the body is dead unto the world, and that the soul liveth in divine meditation, it turneth itself backwards straightway, and a place wherein to abide it findeth not. |537 If the pain of lust causeth thee to suffer pain, learn the cause thereof, and cut it off;

why shouldst thou be afflicted through thy ignorance with a sickness the cure of which is easy? for I am not acquainted with any other passion the cure of which is so easy. Food doth not make thee to sin when it is taken to sustain thy life, but it is sin when it bringeth thee unto lust. So long as thou eatest unto thyself there is no sin in thy meat, but if thou eatest unto lust, thy food is of sin. Whence then canst thou know when thou eatest unto sin, and when unto thyself? Now, so long as lust is set in motion in the members of thy body and attacketh thee----if it be that thou eatest----thy food is of lust, and it is increased and intensified thereby; and not thy strength and thy life, for lust is mingled in thy life for the sustaining thereof----that is to say, [p. 565] that through thee thy life may be given unto others; but how much more shall that will which overcometh the lust of life overcome and subdue lust? Now thou hast not power to give thy life unto others, because it belongeth not unto thee, but unto Christ. For the carnal connection and marriage of the world continue human offspring, and transmit life from person to person, that from man man may come into being, and from a living being a living being like unto him may be produced, and these things happened when our life belonged unto ourselves.

Of old we had the power to distribute it to others through marriage and carnal connection, but now, because we live the spiritual life of Christ we have not the power to give the life which is not our own unto others, for we are not our own, and the Apostle said unto us, "Ye are not your own, for ye are bought with a price; glorify then God |538 in your body and in your spirit, which belong to "God." 5 Thou seest then, [O disciple,] that also the body and the spirit belong to God, and that we have no power over either of them, and whosoever hath no power over his life, how can he give it to others by the intercourse of lust? that is to say, how can he shew it in another person by begetting after the manner of human beings? Now spiritual begetting was revealed in the world that it might annul the" begetting of the body, and the other womb which is in baptism was constituted that it might make the natural womb to cease from bringing forth progeny, and if the whole of human nature had been able to keep this commandment, [p. 5615] the Will of the Majesty would have wished this and would have been gratified thereat, but because our Redeemer saw the feebleness of mankind, and that it was not able to [perform] this work, He set His will among the many, that at least a few of them might become doers thereof.

Do not consider only that the womb which was to bear offspring was first framed by God, but see also that in the place of the first womb another was created which was to give birth unto spiritual instead of carnal beings, according to the perfect will of God, for the good and perfect will which is acceptable unto God is that all carnal beings shall become spiritual, because it was for this purpose that He came into the world, namely to create as another creation the children of men. And thou must not consider that He did not cut off marriage, nor destroy the flow of lust, and think that, perhaps, He is gratified thereat, for |539 behold neither did He make all this world to pass away, nor take away the pleasure, and riches, and power thereof, but He left it as it was in its original construction, and commanded thee to become an alien thereunto, and to cast it away like a worn out garment. That things have remained as they are----the world, or its pleasures, or the lust which is in thee----shall not be material to lead thee astray, and thy soul shall not be fettered by that which was once dissolved therefrom, because these were left to be the material of thy strife, and not for thy lust's sake, and that thy mighty will and God-loving mind may look thereupon.

For the world remaineth that it may inflame thee with the lust for another world, and riches and power, that they may create [p. 567] in thee the longing for that possession which is incorruptible, and for that honour which cannot be dissipated, and pleasures also remain in the world that thou mayest desire longingly the taste of spiritual life, and lust also remaineth in thy body that it may be the material for thy good will, and that it may take it little by little from the body, and place it upon the soul. Do not, then, give unto thy lust a portion with the body, and thou shalt not allow thy natural gratification to be broken up, and the joy and gladness which are in thee to be brought to nought, but carry them, as it were, from house to house, from the body to the soul; for as a man bringeth his things of great price out from the house which he knoweth will fall, and carrieth them into another which is new and firmly built, and which he is confident will neither fall nor be broken into, even so also do thou take all those passions which thy body hath, and which in name are

|540 the material for that which is good, and lay them up in the dwelling of thy soul, in the house which neither falleth, nor is broken up, nor destroyed. Take the heat from the body, and lay it upon the soul;

take lust therefrom, and mingle it with that of the soul; take the strength thereof, and mix it with the might of the soul; turn all things belonging to the body that they may belong to the soul; and be diligent and earnest to do these things especially in the time of early manhood, when the passions begin to shew themselves, because in youth and in old age thou hast them not, and what existeth not, how can it be easy to thee to take and to give to others? Now the period of passions is the period of early manhood, that is to say also, the time of strength, and it is well that together with the passions strength also should be revealed, that it may fight and deliver [p. 568] thy good things from the body, and bear and carry thy riches from place to place. Whosoever fighteth and overcometh his lusts in the time of his early manhood is able to become mighty in his soul, and he alone is able to profit by all the growth of that which is good, for he hath it to give and to take; for old age is empty of both, and childhood hath not as yet arrived at either of them, and the lust which is dried up of itself shall not abide, and little by little, together with its nature, shall be brought to nought.

Now in this thou hast no blessing, for as thy natural death is not said to be a testimony on behalf of God, thou receivest it as a penalty which was laid upon thy life, and thou hast neither renown nor glory thereby, even so also thou hast nothing whereof to boast when lust shall be brought to nought forcibly, either by old age or sickness; but it is thy |541 triumph when thou coolest it at the time when it is hot, and thou extinguishest it at the time of its blazing, and when immediately it beginneth to move in the members thou makest ready the shoulder of thy thought, and thou bearest it, and earnest it, and layest it upon the lust of the soul, and thou sayest unto it thus: "Why hast thou set thyself in motion where thou wilt be destroyed? and immediately the sense of thy gratification will cease.

"Come and set thyself in motion in thy natural place where the sweetness of thy lust will neither be dissipated nor annulled, and where, moreover, penitence will not draw nigh at thine end, and weakness entereth not in thy footsteps against the soul, and [p. 569] the nature of thy warmth becometh not cool after the fulfilment of thy work, but stand at all seasons in thy might, and taste the unchangeable treasure which is laid up there, and freedom of speech and confidence shall be strengthened in thee----not things which are not seemly unto thee, and which merit rebuke and reproof, but the things by the lust of which thou art moved naturally, and the lust for which is a matter for praise, and day by day this excellent lust will grow strong and increase, and thou shalt expend forwards. For thy season with the body is short, but with the soul thou hast no ending, and with the life of the soul abideth thy immortal gratification; with the body the union with another body setteth thee on fire, but with the soul, the union of the Holy Spirit kindleth a blaze in thee.

Do not then be united unto the corruptible body in which, even if the soul had destroyed its differences, and the corruptibility and deformities of the body had been hidden from

its face, thou wouldst not find place wherein to move; |542 for if it happened that at the season in which thou soughtest thy gratification the faculty of discernment were to rise upon the soul, straightway thy work would be brought to nought, and there would not be exit for thy corruptible gratifications. These, and such like things must be said by thee to lust when thou bringest it from the body to the place of the soul. Now, therefore, thou must not remove from thyself the promises and good grounds for hope that thou art about to receive that which is more excellent than that which the soul leaveth, for in the manner in which lust is set in the body naturally the lust of things which are better is set even in the soul; [p. 570] and when the soul lusteth naturally, its lust is for spiritual things, and when it hath intercourse which is according to the law, it hath connection with the spirit, and from this union it produceth fruit of holy and pure offspring.

And as the connection of the body worketh gratification in the members, and corrupt warmth is mingled throughout the body, even so also when the soul hath intercourse with the spirit doth the spirit receive gratification, and it acquireth warmth by its progress and power to fight against the evil things which are contrary to its gratification; and when the soul hath tasted this sweetness which cometh unto it by the connection with the spirit, it bringeth unto itself the lust of marriage wholly therein. Know, then, as by experience, that for want of the feeling of the lust of the spirit, the lust of the flesh becometh stirred up in thy members, for that both of them should move in thee at one time is impossible; for in proportion as the spirit becometh hot in thee |543 the body cooleth, and in proportion as the body becometh hot in thee, the spirit cooleth. For the two lusts are placed one against the other, the lust of the body against the lust of the spirit, and as they are different from one another, so also are all the acts of the one different from those of the other; the one catcheth fire in the members, and the other kindleth in the thoughts; the vessel of the one is the substance of the body, and that of the other the nature of the soul; to the one cleaveth confusion, and to the other order;

the one at the season of its fulfilment darkeneth the light of the thoughts, and annulleth in the mind [p. 571] wisdom and knowledge, and the other filleth the mind with light, and gathereth together in the soul the knowledge and wisdom of the spirit. The lust of the body when performed maketh a man to be weak and dazed, and to be ashamed of every man and even of himself, and to be afraid of everything; but the lust of the spirit placeth might and vigour in the soul, and suspicion of everything which is visible, and boldness towards the children of men, and a pure aspect towards God, and the confidence which ariseth in it towards man, it hath towards itself. The lust of the body is a teacher of folly, for the man who continually fulfilleth this lust cannot become wise, but the lust of the spirit not only maketh men to possess the mental knowledge of the world, but it also dippeth the understanding in the living motion of the spirit, and clotheth a man in readiness and preparedness for everything which is good.

It maketh his understanding to be stirred up and active for every spiritual work, and all its own motions move with vigour, and power, and strength, and this lust doth not allow the

sluggishness of the body to draw |544 nigh unto a man, for if it happen that, either through natural coldness, or by reason of sicknesses and weakness, the body produceth sluggishness, the fervour of this lust warmeth it immediately, and by its heat it driveth away from it the coldness of the body, and herefrom [p. 572] a man becometh watchful and ready for divine deeds. Now spiritual beings do not fulfil the rule of their works by the warmth of the nature of the body, but because they are fervent in the spirit are they active and ready for such like works, even as Paul also commanded that we should stir up this fervour of love by which all spiritual things are perfected, and by the power of which we complete the course of this journey, saying, "Be ye fervent in spirit";6 for that the lust of the body possesseth fervour Paul hath made clear in his words, and he hath taught us with what lust we should be fervent, saying, "Be ye fervent with the lust of the spirit, that all your course and work may be spiritual.

For as the heat of the blood driveth away from the body the sluggishness which produceth the coldness of phlegm, even so also doth the fervour of the spirit drive away from the soul and body the negligence which is born of error and of the want of the love of God. And as when the natural heat is raised, and it draweth nigh to the heart and is mingled therewith, it maketh a man zealous, and ready, and watchful, and active towards the affairs of the world, even so also when the heat of the spirit draweth nigh to the understanding of the soul it maketh a man zealous towards the building up of himself, and towards the |545 things of heaven, instead of the world, and zealous to gather together spiritual merchandise, and to speak judgment against those who plunder his inheritance, and to desire with longing the intercourse which is incorruptible, and to become a father unto [p. 573] immortal children, and to care for, and to possess, and to think of, and to gather together, and to carry, and to preserve all these spiritual and heavenly things.

Now, therefore, through the fervour of the spirit a man becometh ready for all these things, and well hath Paul taught us to be "fervent in the spirit", for as cold is dissipated and brought to nought before warmth, even so also before the fervour of this heat of the spirit doth sluggishness flee, and negligence is driven off, and weariness brought to nought, and suspicion dissipated, and error removed, and all the shadows of sin turn away to hide themselves entirely. And as natural strength is produced by heat, and weakness hath dominion over the members through cold, even so also through the heat of the spirit doth the soul acquire strength, and vigour, and power, and driveth away entirely by fair deeds all the sluggishness which cometh upon the soul or body. And as the measure of the heat of a fire and the quantity of the light thereof are in proportion to the blaze, even so also according to the measure of the heat which is found in the soul hath it fervour towards spiritual things, and knowledge, and wisdom, and power over Divine treasures.

Now therefore in the time when there is still heat in thy body, and the lust of nature liveth in thy members, be zealous to kindle in thee the heat of the spirit, and stir up in thy thoughts divine lust, that through one lust being |546 jealous of the other, and the one fire emulating the other, the lust of the spirit may be strengthened and carry off the victory, which victory

is seemly thereto naturally. For in the time [p. 574] when thou hast in thee power to minister unto the lust of the body, be zealous and make thy power to become the minister of the lust of the spirit, because the Holy Spirit doth not work its deeds in useless bodies, nor in persons who have become cold through old age doth it make to rise the faculties of discernment of Divine wisdom. For whosoever in the time of his early manhood maketh his strength to embrace the service of evil lusts cannot receive Divine knowledge in the infirm time of his old age, but when natural soundness hath ceased from him, and he hath come to the condition of old age, he becometh wholly and entirely useless, and his body and his soul become cold and infirm together.

Do thou, then, if thou wishest that the heat of early manhood be found with thee in the time of thine old age, labour with thy strength in the time of thy early manhood, and deposit this heat therein by the hands of thy soul, and because the soul groweth not old with the body, when the body becometh feeble through age thou canst in the time of thine old age bring out from the treasure-house of thy soul some of the deposits which thou didst hand over to the soul, and canst live upon them. And when the power of the body hath become feeble, thou canst find strength therewith, and when the heat thereof hath become cold, thou canst make thyself warm in thy works by its fervour, and when the strength of the members hath come to an end, thou canst become strong in thy works through thy thoughts, and when the natural lust, together with the heat of the |547 body, hath been cut off, the lust of the spirit abideth with thee, which at all seasons hath intercourse and beareth the fruit of spiritual offspring. For seed time is one thing and harvest is another: sow then thy soul with the things which are good in the time of thy early manhood, that thou mayest reap therefrom in the time of thine old age. [p. 575] If, therefore, thou desirest union, devise means and implant in thee this lust that in old age it may conceive and bring forth;

for the intercourse of the body hath not power over all seasons, and natural lust is not preserved in the members in every period of life, but the lust of the spirit is not thus, for all times are its own if the time of early manhood hath been to it a known time. Pass over, then, from the body to the soul whilst thou hast a bridge whereover to cross, and whilst thou hast strength in thy legs to walk, and whilst thou hast light whereby to walk, and whilst the shadows of old age do not bend over thee, and whilst thou still remainest in the country of the body. Stir up, then, in thee wrath against lust, and because wrath accompanieth lust when it is stirred up, do thou take wrath and anger to support thee, and go forth against it; and as love is necessary for thee against wrath, even so also will wrath be useful to thee against lust. For lust is peaceful and gentle in its coming when it is accompanied by laxness, and tranquillity, and rest, and wanton ways, and abominable motions and manners, which are the contrary of fortitude, but when lust looketh upon thee in these forms, do thou put on the armour of wrath, and go forth against it.

For as the sluggishness of children's slumber is quickened into the activity of flight before a man who looketh upon them with a face full |548 of fear and who terrifieth them, even so also wilt thou drive away the childishness and annoyance of lust, if [p. 576] thou shewest it

a face full of wrath and threatening. Pluck, then, from the noontide of thy early manhood the blossoms of things of excellence, and glean, and bring in, and carry for thyself fruits [of] all kinds that they may be laid up for the winter of thine old age; for the man who hath lived wholly in the body in the time of his old age will come to an end completely, but whosoever in his early manhood is fervent with the lust of the spirit shall remain unchanged unto the end of his life. Now the body cannot preserve its natural faculties unendingly, for some of them are made useless before the end of life, and some of them come to an end with life itself, but they can all be set free, and removed from the body, and directed towards the soul, if there be a discerning understanding which knoweth how to turn them thereto;

for behold, although the natural life be outwardly dissolved by natural death, yet in the spirit is it preserved to the soul, and in this manner, likewise, is it with the other natural things of the body which are made useless by old age and by the body, for when they are deposited in the hands of the soul, they abide unendingly with the life of the soul. There is, therefore, no power in lust to persuade thee, if thy will will not accept it as a suppliant, and for this reason it, as one that knoweth its own feebleness, draweth not nigh unto thee without thy will, but when thou hast taken this thought to be a guide unto thee, then it entereth in and kindleth its fire in thy members. Do thou, then, when thou feelest the destructive |549 fire gaining power within thy body, kindle the living fire which is in thy soul, and when thou hast perceived that thy members have tabernacled in the ministration of lust, occupy thy thoughts in the service of the knowledge of Divine Mysteries; let not lust come and find thee empty, and behold, let it not perform its desires in thee, but thou must be found [p. 577] alive in the spirit before it, that by the fire which is in thee thou mayest extinguish its fire. Wherever it obtaineth a cause, thence cut it off;

and wherever it beginneth to enter in against thee, there shut the door before it, and keep it outside, for the abominable lust cometh in against us from without, but that which is implanted in us----whether it be of the soul or of the body----is placed in us for the ministration unto the things which are good. For because it belongeth unto the soul to lust after God, and unto the body to be moved by the lust of its nature, well was lust set in opposition unto lust, that being mingled with each other they might establish one pure and holy deed of lust; for the causes which move the lust of the soul are from above, but those of the body are from below, whence also is the nature of the body, now He did not create it that we might desire these things, but that by intercourse with the soul we might lust after spiritual things. And behold, although the body is formed of the earth, and is made up of various mixtures, yet was it not formed for the earth, that is to say, that it might be named or called a body of earth, but it was created by the Creator to become a soul, that is to say, a minister unto the desires thereof in everything, and a participator in all things that are good.

Therefore we are bound not to consider that the deeds |550 of the body arise from whence the body came, but that for which it was made must we consider to be the aim of its works, for it was made for the spirit, and not for the earth, and it was made to become a spiritual and not a corruptible being. It was called "body," that it might be known from this name that

it was derived from the earth, and it is also called ”man,” that thereby it may be revealed that it is united unto a living soul And well was this person of man called by three names, [two] specific, and one general name, [p. 578] [that is,] ”body”, and ”soul”, and ”man”; by the name ”body”, that its carnalness might be recognized, and that it was of the earth; and by the name ”soul”, that the living nature which dwelleth therein might be indicated; and by the appellation ”man”, that one might learn the mixture of the person which is constituted of body and soul.

Now therefore since the body hath no thoughts, and the soul hath no visible actions, they were rightly mingled with each other, [that is to say,] that which is the fountain of thoughts with that which is the vessel of the service of deeds, in order that from both of them there might be constituted a body of excellence, and that whosoever sought to belittle the body because it possessed not thoughts, might honour it because it was the ministrant unto deeds, and that the soul might be magnified in the sight of him that sought to despise the soul because it was not a ministrant unto the things which are good through actions which are manifest, because it is the fountain of the thoughts of the things which are good. Now the lust of the spirit is hot even as the lust of the body is hot, but they are not of the one measure, for according to the subtlety of the soul also is the |551 heat of its lust, and according to the grossness of the body even so is cold the fire of the lust thereof, and if it be imagined that it is hot in the things which are carnal and lax, it is not because its nature is powerful and hot, but because their will is cold and lax.

And thou must understand how much colder is the heat of the lust of the body, and how much hotter is the lust of the soul than the things which come upon both of them, for behold, when the lust of the body is set in motion in the members even the sight of the children of men cooleth it, and the rumour of a threat if it be heard, and a menace, of whatever kind, if it be uttered [p. 579] against it, and sudden amazement, and another passion which is contrary (if it be roused up in a man), and the rebuke and reproach of friends or neighbours, and the remembrance of the judgment of the children of men, and the remembrance of the infirmity of nature, and the thought of the deformities of the person by which lust hath been taken, and hunger and thirst, and unwonted heat and cold, and sickness, and pain (if it happen), and many other such like things when they happen quickly extinguish and destroy the heat of the lust of the body. But when the hot and spiritual lust of the soul layeth hold upon the thoughts of the soul wholly, there is nothing which is able to extinguish it, even as the things upon which the divine fire of this lust hath laid hold testify, that if the whole world were to fight with them it would not be able to quench the lust thereof.

And kings, and princes, and governors, not by the threat of words only, but by tribulations, and cruel tortures, and imprisonments, and stripes, and prisons, and heavy penalties of all kinds, fire, and combs, and swords, and wild |552 beasts, and everything which could inflict pain and suffering by the tribulations of the time [have tried to do so], but nothing of all these and such like things was able to allay and cool the ardent power of this lust, on the contrary, it came to pass that these things became feeders of the fire of their lust. And like

the fire which is fed with wood, and stubble, and the fatness of oil, even so also did the good lust which was in them receive food from afflictions and tortures; [p. 580] and when fire was brought nigh unto their bodies, the fire of the divine lust which was in them became the more strong, and burned the brighter----especially because it was overcoming things which were contrary, for that victory which ariseth over injuries is wont to fortify and strengthen a man in the love of that which he loveth.

For when one lifteth away stumblingblocks from before him, and removeth the prickly thorns from before his feet, a man walketh easily, and he runneth his course without impediment, and when he hath subdued his enemies beneath his power, his might, moreover, becometh mightier, because that resistance which hath been removed from his sandals hath been added unto him, and that power which hath been taken from them turneth unto him. But when the lust of the soul fighteth with the lust of the flesh, it not only cooleth the heat thereof, but it turneth it unto itself that it may be a ministrant unto its will, and be mingled in spiritual fervour, and not minister unto the lust of the body in the union with another. Moreover, for this reason the Creator made the lust of the body a hot thing----now the lust which is implanted in the soul is also a hot thing----and therefore every time that the soul wisheth to be |553 moved by the lust of its nature, it hath intercourse with the heat of the lust of the body, at the same time turning it towards its good desire, and thus it ministereth unto the good work, and not in this only, but also in each natural member.

And when the soul wisheth to be moved unto the service of the things which are without, it draweth nigh unto the members which vivify its secret parts, and it seeth through the eye, and its heareth through the ear, besides through all the other senses and members which are the ministrants of its internal will; and as [p. 581] when it seeketh to lust with these it associated! the lust of the body with its spiritual lust, and it ministereth unto the work of divine love, and blazeth with the love of the life of righteousness, that the signs of the flame of this lust may also be visible in the external members of the body, not by foul motions, nor by the work of the service of foolish lust, but being hot, yet are they tranquil, and being fervent, yet are they peaceful. The heat of the lust which is mingled in our bodies must not be, therefore, a cause of defeat to us, but let us consider the object with which the Creator mingled it in us, and according to this rule let us make use thereof. But when the lust of the body is in a hot body it is contrary unto chastity, but when it is mingled with the lust of the soul it is a helpmeet to virginity;

it is right, therefore, that the power of the lust should not be scattered without, but it should be gathered together and carried within to the lust of the soul, that when they are mingled together, each with each, like light with light, they may kindle one light which is perfect in chastity. Now the foods which each of these lusts hath are different from each other, for |554 by fasting, and abstinence, and watching, and prayer, and stripes, and bodily labours, the lust of the soul is added unto and strengthened, and by the things which are contrary, that is pleasures, and enjoyments, and delights, and meat, and drink, and fine apparel, and converse with the wanton and lax, the lust of the body increaseth and becometh set on fire

in us; but it is not so if the body becometh meagre by works, for behold, by this the soul also becometh enfeebled therewith, but as the body becometh enfeebled the soul becometh mightier, and increaseth in strength, and especially because the soul maketh the body weak that it may become strong.

Now there is a distinction between the body becoming meagre naturally, [p. 582] and the soul making it weak with the object of gaining possession of the strength of its nature, for when with this reason the soul maketh the body weak, and reduceth the strength of its power by afflictions, that is perfected with them which Paul spake, saying, "As the outer man is destroyed the inner man is renewed day by day."7 And for this reason also Solomon counselled us to begin to do the labours for the things which are good from our youth up, and to be trained in this doctrine from the beginning of our life, that we may overcome that which is in us, but which agreeth not with us, and that we should lead in subjection the lust which is the contrary of our lust; and herefrom every man, who in the time of his strength overcometh the feebleness which is in him, will be found in the time of his feebleness to be mighty, that is to say, if he taketh upon him in his early manhood the integrity of old |555 men, the strength of young men will be found in him in the time of his old age.

Take, then, O disciple, provisions for the time of thine old age from the field of thy early manhood, so that when thou ceasest from the labour of thy body thou shalt find rest of soul, for thou shalt not have war all the time of thy life, and thy Creator, having compassion upon thee, limited thy fight unto a determined period, but thy happiness He hath made unending. At the beginning and at the end of thy life thou hast no war, either because lust hath not yet been set in motion, or because having been set in motion it hath grown cold, and whether thou wishest it, or not, thou findest thyself worn out in the time of thine old age, and because of the weakness of the body thou art not able to fulfil thy lust, not that thou hast extinguished lust, but that it hath died down in thee. For the fire of the lust, which the Creator placed in the carnal nature for making the human race to fructify, towards the close of a man's life, |p. 583] in the time of his old age, becometh of none effect, for he cannot fructify during the whole period of his life;

now he is unable to do so either in his childhood or in his old age, and in this respect he must be likened not to himself alone, but also unto beasts, and animals, and feathered fowl, and plants, the nature of which is not to put forth fruit after their kinds, either in their childhood or in their old age; for each kind is restricted, and the fructifying thereof is also laid under restriction, especially because the fruit itself is generated in and by the body, and therefore, like the body, it is itself restricted. Now as the life of the body hath a limit, even so |556 is the strength thereof limited, although its power be not made known even during the whole span of its life, for as I have said, at the beginning and end of its life the body hath not the power of fructifying; but as concerning the soul, inasmuch as it hath no constitution it hath no old age, and the heat of its lust never be-cometh worn out, except the sickness of wickedness come over it. For as the body through the mingling of its component parts becometh old or weak, even so also doth the soul become sick and weak through sin,

and through its feebleness it extinguisheth the heat of its lust, wherefrom it is unable to put forth fruit.

Whosoever then maketh lust weak in his early manhood shall be found strong in himself in the time of his old age, and after he hath ended his war, his strength will abide with him. And this happeneth also to the warriors of the world who possess their strength, not only while they stand in the ranks of the battle and fight with their enemies, but also after the war hath come to an end [p. 584] doth it shew itself in them, and their strength doth not come to an end with their fight, even though its efficiency was shown to excess during the time of the contest, because it is helped by and ariseth from zealous feelings. And thus also, O thou who hast put on thy soul the armour of chastity that it may be the material of war against fornication, think not that the time of thy strength shall end with thy war, for on the contrary, at the end of the war it will be the more renewed. even though it be not to do battle but to work the things which are good. For with strength thou fulfillest two things: thou wagest war with fornication, and thou completest the edifice of chastity.

For as the |557 workman, when an old building is given to him to restore, throweth it down with his strength, and buildeth it up therewith, even so also both the new building of thyself, and the throwing down of thy old building are completed with thy strength, for thou throwest down fornication, which is the path of all wickedness, and thou buildest up chastity, which is the pure path that goeth up to heaven. And what wickedness is there which is not in fornication? and what abominable thing is there which doth not enter by the door thereof? If it be lust of the belly, fornication strengtheneth it; and if it be the lust for gold, it ministereth thereunto; and anger and wrath cleave unto it, and with them it fighteth against its opponents; grief travelleth at its heels, and shame accompanieth the fulfilling thereof; and besides, vainglory, which is thought to be the opponent of fornication, is the helpmeet of its abominable work; for how many times through it have many men turned towards the passion of fornication, which came after the conclusion of their labours, thinking that they had arrived at the haven of rest, because they were taken captive through their negligence of it? And it hath made gross their mind, and darkened their vision, which had been purified [p. 585] through the victory over the lusts of the body, and it hath turned them back to the lust of fornication which they conquered at the beginning of their contest.

Therefore, he that calleth fornication the path of all wickednesses maketh no mistake, now I mean not only the fornication of the body, but more than that, the fornication of the soul, because with the worldly man adultery is the deed thereof, but with the coenobite it is the thoughts thereof; |558 and unto the worldly man it was said, "Thou shalt not commit adultery 8," but unto the coenobite, "Thou shalt not lust. Now the war of the thoughts is entirely unknown unto the worldly man, and because of this he doth not overcome his lust with a mighty hand, but he ministereth thereunto according to the law, which is of nature; but the coenobite hath not this power, and his victory is not manifest in destroying the act of fornication, but in his victory over the thought thereof is his triumph proclaimed; for he is a spiritual soldier unto Christ, and his victory is also spiritually perfected in the thoughts

which are within, and by his patient endurance he cleanseth the country of his soul so that when he driveth the thought from thence the whole house of his soul appeareth in the light, and where there is light the darkness of sin entereth not, because sin is wrought in the dark, even also as righteousness is wrought in the light.

Let not, therefore, this destroying passion excite thee, and let it not have dominion subtilly in thy thoughts, for the material thereof is abundant with thee, especially when thou dwellest with the children of men, being increased at the remembrance of various persons, and through the beauty and appearance of the body. Now because the lust of fornication is born of the flesh, it also lusteth after flesh, and as the lust of the belly longeth earnestly for various tasty meats, [p. 586] even so also doth the passion of fornication lust after persons of beautiful appearance, and the love thereof doth not rest upon any one of them, because it is not the children of men which it loveth, but the beauty of passion; but when the excitement thereof is |559 great, it doth not take its stand upon the beauty of the appearance, but it groweth and becometh strong of its own accord, and when it hath subdued the power of the soul inwardly, it overcometh also the patient endurance of the body outwardly. But if it be overcome by the body by watchfulness it turneth to fight against it by sleep, and during sleep it polluteth and filleth the soul with the remembrances of those persons which when it was awake were driven out therefrom, and it maketh a man to be overcome by sleep perforce. Therefore abstinence is necessary unto thee that through it thou mayest diminish the superfluity of the body, in order that not even through sleep may lust find material in thy members;

for the custom of this passion is to fight first of all through the members of the body, and to move it to lust like an animal, but if a man possesseth discretion, and restraineth the motion of his members from the act, passion turneth and entereth into the thought, and exciteth it inwardly, that thereby it may stir up the members to the deed of lust also. But if it be overcome also by the thoughts ----now it is vanquished in any case when the thought looketh upon God, and patient endurance and abstinence are found therewith-----this evil passion next cometh unto sleep, and through sleep it fighteth against the patient endurance of the soul; but let us not leave this----if it happen unto us----unrepented of, especially if the forms [p. 587] of [certain] persons be depicted in our minds, for it showeth plainly that the passion is the remnant of wakefulness. And if the emission of the body take place without the appearance of certain persons it is because of the superfluity which is found in the members, for except the body be subdued by |560 abstinence the material of lust will be found in its members, and if it doth not feel at all that which taketh place it is [because] it is too deeply sunk in sleep.

By all means possible, then, is the disciple bound to overcome passion, in deed, and in thought, and in the emission which taketh place in sleep, for that he is overcome in sleep is a proof that he hath not overcome in thought, and that he hath not overcome in thought is a testimony of his being overcome in deed, and therefore a diminution in food and a lessening of the time of sleep are of use, that superfluity fight not against the body and we be not

overcome by an involuntary dream. For as this happeneth not even in sleep unto those who are weak and old in years, for the emission of fornication hath already been destroyed and dried up in their members, even so also the fornication of night happeneth not unto the body which hath been enfeebled through labours of abstinence, for even though the thoughts be set in motion, and devils excite [them], the material for the emission of lust is not found in the members. For solitaries fight against sleep even as they light against lust and meat, because sleep, like lust and meat, maketh gross the mind, and increaseth lust; but if a man offer food unto the body only because of the need thereof, and only allow it to sleep in a similar manner, according to the means employed he will be free from the passion of fornication;

but even if his vigilance exist not in the wandering of the thoughts, [p. 588] but only in the mind which is collected, and which singeth psalms and prayeth, he must drive away this passion from the thoughts, and if it goeth forth from the soul it will not remain with the body. |561 "Mortify therefore your members which are upon the earth" 9, the blessed Paul commandeth us, and if the members die according to the teaching of the Apostle there shall not be to thee in them a place for the motion of lust. For what can lust do in a dead body? That it is possible for the members to die the words of the Apostle shew, because he would not have commanded anything which was impossible, and as he said especially, "your members which are upon the earth," it seems as if we had other members in heaven, or from heaven, and this is what "Mortify your members which are upon the earth" meaneth. For since lusts are of the earth, they have dominion in the members which are of earth, but if we mortify these members by the patient endurance of fasting, and self-denial, and abstinence, and besides these things also by continual vigils, and the watchfulness of prayer, the lusts which are of earth are not received into them, for what have the passions to do with dead members?

For the members of the new man Paul calleth "the members which are in heaven," and concerning them he spake, "they are from heaven," saying, "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." 10 Therefore the members of the new man he calleth "heavenly", and over these it is not right that passions should have dominion, for they [p. 589] befit them not, and they belong not unto them; how then shall the passion of fornication have dominion over the members of the new man who hath become one body with Christ? |562 Now I do not say that it is right for us to overcome this passion of fornication by reason of the greatness of the gift to us, and by reason of our exceedingly great honour only, but also because of the things which cling unto the passion, [I mean], shamefacedness, and grief, and repentance, and the want of freedom of speech, and darkness of the mind, and grossness of the thoughts, and disturbance of the reasoning powers, for all these things, and others like unto them enter in upon the soul in the train of the passion of fornication.

But if we endure, and overcome, and set in our soul the beautiful image of chastity, after the victory over this lust the soul will immediately become filled with joy and with freedom

of speech towards God and man, and it will delight itself in the pleasure of its thoughts, and will receive the light of Divine knowledge, and will also put on strength, and be filled with confidence. And the soul also will receive similar joy from this victory, which we are not able to express with words, because the soul itself is not able to express this joy with speech----for that which is acquired by deeds hath enjoyment in deeds, and the things which are acquired by speech rejoice in speech; therefore the victory over lust, inasmuch as it hath taken place through the might of the soul, together with the help of Grace and the happiness also which ariseth from the healthy condition of its nature and from the gift of the Grace of God, and which cometh unto it after the victory, is administered unto it conformably to rule. Now in that order, which is [p. 590] twofold, are the enjoyment and pleasure of the body, for sometimes it hath enjoyment from its natural health, and sometimes it receiveth enjoyment from foods and from things desired which are from without;

and thus also it |563 happeneth with the soul, for sometimes while standing in the purity of its understanding and possessing its natural health it perceiveth the enjoyment thereof, and sometimes when it is worthy of the Grace of God, and of the contemplation of spiritual revelations, it receiveth this enjoyment. And it knoweth how to delight itself therein, and it feeleth the spiritual gratification which is shed abroad in all its parts; but there are no means whereby thou mayest reduce the enjoyment and gratification of spirit which it feeleth to speech or to the instruction of words, because it receiveth the taste of this enjoyment spiritually. Sometimes through the tastes of [various] substances and cooked things the body receiveth the gratification of eating, again through the sight of a person it is moved to the gratification of lust, or its sense of hearing hath pleasure from the sweet sounds of singing, and the various strains of music, or the body receiveth the gratification of pleasure from a soft touch; now because all these things belong to the body, and it hath enjoyment in them bodily and actually, a man is able to describe this gratification with words, and because corporeal things give enjoyment unto the body, and it is pleased with a material and embodied voice, so long as he pleaseth a man may speak of the gratification which may be derived from them.

Now because the enjoyment of the soul is not derived from substances, nor from the action of corporeal things [p. 591] and the corruptible things thereof, and because its enjoyment is derived from the spiritual contemplation of everything which it is able to feel when it hath acquired the health of its nature, it is unable to describe the gratification which cometh to it in words, but it hath enjoyment inwardly, and it rejoiceth invisibly, |564 because its joy is not of itself. For as the soul which, by its power, maketh the body to feel the enjoyment of everything is within the body, even so also is the contemplation of the spirit which is wont to give enjoyment unto the soul within the soul, and when the soul hath enjoyment thus, its enjoyment is natural, and according to the order of its nature it receiveth gratification, because the world of the soul is within the soul, even as the world of the body is outside the body; but when the soul hath enjoyment which is outside its nature, it deriveth it either from the body or from the world. And thus doth it happen unto such pleasure;

it resteth satisfied either with the lusts of the body which can be fulfilled----either the lust of the belly, or the ministration unto the passion of fornication, or with those which it receiveth from the world ----praisings, and glorifyings, and sounds of singing, and the gratification of the bodily appearance of the things which are visible, in all of which, either through the body or through the world, hath the soul enjoyment---- and these give it enjoyment outside its nature, and it dependeth not upon its healthiness [p. 592] but upon its unhealthiness, for there are lusts which minister unto the health of the soul and body, and likewise there are lusts which minister unto their sickness. Now therefore it is evident when the soul hath enjoyment in evil lusts that its enjoyment is outside its nature, and that it doth not enjoy quietly that which is seemly thereto, but that which is alien unto its natural health. For behold, when the body committeth adultery and performeth this act of transgression of the law, according to what it thinketh, the soul hath gratification therefrom; and again, when the soul fighteth |565 and overcometh the lust of its body, it completeth by God the victory with a fair aim and by the power of the discernment which it receiveth. And after this victory it also receiveth gratification as from the fulfilment of the lust, and from the victory over lust it receiveth gratification from both at once;

but that gratification which it receiveth from the body----as I have said already so very many times----is outside of the order of nature, but that which accrueth unto it from the victory over lust, is natural gratification, and it feeleth this enjoyment like a healthy being, and lawfully and naturally it hath enjoyment in this gratification. And those who overcome the war of lust with a spiritual aim perceive what I say, and though they feel their enjoyment they utter not words concerning it; for how can they describe that in which they have enjoyment in an incorporeal manner? But since all the things of the spirit are not of the body, we must seek them in their proper place, and there will they be found, and where [p. 593] they are found there must they be enjoyed, and where their enjoyment is, there also is the joy thereof, the joy which maketh glad and is invisible, and with which also there is power. And as in the former case when lust overcometh the soul it sheweth itself a weak and miserable thing clothed with shame, even so also in this case when the soul overcometh lust, it is after the victory filled with strength, and joy, and freedom of speech, and it possesseth an enlightened eye that it may see with full power the knowledge of the spirit which is mingled in all things visible;

but as the things which fulfil the lusts of the body feel the gratification thereof, even so |566 also have the things which minister unto the spiritual lusts of the soul enjoyment of spiritual gratification. And as the sickness of the soul feeleth the enjoyment which ariseth from the lusts of the body, even so also doth the health of the soul feel the gratification thereof, and if a man seeketh to feel by words which can be written down what hath been said, he seeketh a thing which is both out of place and unseasonable, and the fruit which he seeketh he shall not find, because he seeketh not to pluck it from its proper tree; for as every fruit is found upon its own tree, and must be plucked therefrom, even so also must spiritual things be seen in their proper places, and these fruits which are the rational and spiritual gladdeners of nature are found upon their proper trees. Therefore after the victory over the

passion of fornication the soul plucketh that spiritual fruit which gladdeneth [p. 594] and enlighteneth it, and whosoever seeketh it findeth it after his victory over this passion, a victory which must take place not only in the body, but also in the soul; for sometimes this lust fighteth against the body, and sometimes it wageth war with the thoughts of the soul, and so long as the fire thereof kindleth in the members, it fighteth not against the thoughts, for how can it fight against that which contendeth not with it?

So long as the thoughts are subject unto lust and minister unto the will thereof, like a mistress doth it give commands unto all the members, and it fulfilleth all its pleasures absolutely in the country of the body with which it dwelleth. But if the mind becometh a spectator of itself and perceiveth that an alien rule dwelleth within the domain of its body, and that thievish and plundering passions dwell in its members, it straightway maketh |567 ready to expel them, and it beginneth to stir up a war to expel the strangers which are found in its house; and because unto the lusts their habitation is pleasant, they also fight that they may not be expelled, whence is set in notion the war of the thoughts against the thoughts, and with which side the strength is the greatest victory is found. Now therefore, the lust which is in the members would accomplish the act thereof, but it cannot be fulfilled at all seasons, as it seeketh;

but the lust which is hidden in the thoughts hath nothing to restrain it from being actually wrought except the appearance of God only, and therefore the prophet ascribeth "Woe" unto those who pollute themselves on their couches, and he exposeth the foolish thoughts of those who imagine and say, "The walls of my house surround [p. 595] me, and the shadow of my house hideth me, and he knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, and that He seeth all the reasonings of the children of men."11 And although outwardly these words may be thought to have been spoken of the man who doeth iniquity upon his couch secretly within his house, and of those who fulfil their lusts in the dark in their habitations, being hidden from the sight of man, yet the words of the prophet rebuke especially that thought which committeth fornication inwardly within the soul, for instead of walls, the members of the body surround it, and instead of a roof, the vessel of the heart hideth him, and dwelling in this secret and hidden place he fulfilleth his adultery, thinking that he is seen by no man; and he fleeth not from |568 sin, but from the sight of man, and he understandeth not that there is nothing hidden from before the bright vision of God, for the sight of God who looketh upon hidden things is "ten thousand times brighter than the light of the sun".

And as from the light of the sun nothing is hidden, for everything upon which he shineth he revealeth, and maketh to be seen by the sight, even so also doth the seeing Eye of the knowledge of God look upon the secret things of the children of men, and It looketh upon the thoughts which are concealed within the mind, and although the thought may not commit adultery actually, yet the Eye accounteth it an adulterer in will, and It judgeth it by its gratification, and not by its acts. Now some gratify their lust in very deed, and some gratify it by a phantom; there is the adultery which taketh place in the body, and that which is

fulfilled in the soul. [p. 596] It is manifest then, that whosoever driveth adultery out from the heart will not leave it in the body, for the thoughts are the roots of deeds, and as, if a tree be shaken from the roots. and the growth thereof which is embedded in the ground be loosened, its leaves wither immediately and its fruit drieth up, and its whole appearance is changed. even so also is it with the root of lust, for if it be shaken and loosened from the heart the external actions also begin to dry up immediately, because, like a root in the ground, the thought in the heart is also the nurse of external actions, whether of good, or whether of evil.

And as trees grow and flourish in the water, even so also do actions grow through the moisture of the thoughts, and as plants which are set by the side of a spring dry up if it happen that the spring dry |569 up, even so also do the works of the lusts which are planted by the fountain of the heart, and which drink and grow therefrom, become parched, if a man blocketh up the fountain of the evil thoughts; for a man to cut off lust from the thought is a complete victory over the actions. To the lust of the thoughts no seasons are known, but at all seasons is it set in motion, and at all times it can be fulfilled, especially when it hath material from without to minister unto it, wherefore we must the more take good heed, and must look with wise discernment, and from whatever side lust looketh upon us there must we shut the door before it. For lust is mingled in the motion of our life, and so long as life hath motion in our body, so long hath lust motion [p. 597] and movement therein; but as death putteth a stop to the motion of natural life, even so also doth it silence the motions of lust by the slaughter of the old man.

If then through the natural motions of the body lust attacketh us, we must know that the suppression and subjugation thereof are necessary for the body, and we must remember the helpful words of the Apostle which he spake unto us concerning his own person, saying, "I subdue my body, and I bring it into subjection".12 And looking at this example let us also bring our body into subjection, and let us subdue the beastly lust which hath its motion and leapeth up therein, and let us lay upon it the weight of protracted fasting, and of little meat, and of little drink, and if these, when applied unto the body, are sufficient to subdue it, [well,] and if not, let us double and increase them; and if these also are not sufficient of themselves to bring it into |570 subjection, let us look for other things which are more severe than these, and let us apply them thereto.

But the most necessary thing for this war is little drink, because lust----and especially the lust of fornication----is fed by moisture, and if moisture feedeth it, then the dryness which ariseth from little drink drieth and parcheth it up, even also as Gideon the warrior turned back from the war those who had knelt down and drunk their fill of water, and took with him to the war against the Midianites those who had drunk little, and who had lapped water into their mouths from their hands, [p. 598] And these things were not discovered and wrought by him only, but God commanded him to do thus, for when he had gathered together much people for the war to go up against the camp of Midian----which symbolizeth the passion of fornication ---- God commanded him to blow a horn to warn the people, and

to say before them, "Whosoever is fearful and trembling, let him return;" 13 and by reason of this cry a multitude of the people who were with him returned.

And from this it appeareth that not every man who was called to the war was fit for the war, and because there were still among them those who lusted after victory with ardent mind, although they were afraid of the labour which it involved, God told him to try these also, and after he had performed their trial by water he turned back from the war those who kneeling upon their knees had taken a long, full drink of water, because the satiety of water is useless in the war against lust;

but the few who had drunk little in haste, lapping the water from their hands into their mouths, he took with him to the |571 fight against that camp which symbolizeth fornication, and that this is so, according to what is said, the history which Moses wrote testifieth, saying, "The people committed fornication with the daughters of Midian, and they took part in the sacrifices of their gods".14 Now all the things which happened unto them are a type of our own spiritual life, and everything which is written concerning them indicateth that which belongeth to us, even as Paul also saith, [p. 599] "Let us not commit fornication, as some of them committed, and there fell in one day four and twenty thousand".15 For when the war of fornication came against this sluggish generation which went forth from Egypt, it was not able to stand before it, but was conquered by the beauty of the daughters of Midian, and committed fornication with them, and in the track of this fornication a sudden pestilence had dominion over them at that time. Now in the case [of the Israelites] of old, the fornicators perished through a punishment which came upon them suddenly, and the passion of fornication was not destroyed in a regular way; but in the case of Gideon the governor, he did not destroy the fornicators, but only the fornication.

And that he might do this when he was about to destroy this camp which had made the people of old to sin----in which, as I have said, a type of fornication is indicated----he took with him to the war against this passion the few men who had drunk a little water in haste, whereby they shewed concerning themselves that they were able to engage in the battle, which actually happened; and when he made them ready for the fight he made them take pitchers, |572 and horns, and torches, and they hid the torches inside the pitchers, and they took the horns in their right hands and the pitchers in their left, and immediately they blew the horns, the pitchers were broken, and the light of the torches appeared.

Now the sound of the horn is the mark of the commandment of God, Who crieth out against this passion of fornication in all His Books, saying, "Let us not commit fornication, as some of them committed";16 and "Let there be no [p. 600] man found among you who is a fornicator or a slothful, like Esau, who for one mess of meat sold his birthright";17 and, "Be not deceived, neither fornicators, nor adulterers, nor idolaters, nor corrupt men, nor those who lie with men, nor thieves, nor gluttons, nor drunkards, nor plunderers, shall inherit the kingdom of God";18 and, "Every man who is a fornicator, or unclean, or oppressor, or who is an idolater, hath no inheritance in the kingdom of Christ and of God".19 And our Lord spake, saying, "Whosoever looketh upon a woman to lust after her, hath straightway com-

mitted adultery with her in his heart";20 and again James the Apostle said in his Epistle, "Whence come wars and strifes among you, except from the lusts which war in your members?"21 And again Peter saith, If a murderous lust come upon you, think ye that anything strange hath happened unto you?

now ye are to be tried [therewith]";22 and again God with His voice cried out to the Jewish people, saying, "Thou shalt not lust after thy neighbour's wife." 23 |573 Now the blasts of the horns which cried out against the camp of Midian were a type of these holy words which were uttered against the passion of fornication, and together with the sound of the horns there was straightway the breaking of pitchers, for all the people were commanded by Gideon, saying, "When ye hear me blow [p. 601] the horn, blow ye also the horns, and break the pitchers, and let the light of the torches which are hidden in the pitchers appear",24 and all these things are a type of our own spiritual life. For by the sound of the horns were made known the Divine commandments, by which immediately a man maketh use of them with his own voice, and crieth out with power against the passion of fornication, this lust will be driven away, and be brought to nought by the Divine voice, and as in the case of Gideon when the trumpets sounded the pitchers were broken, even so also here at the hearing of the commandment is this lust of fornication broken and brought to nought.

And as in the case of Gideon with the breaking of the pitcher the light which was hidden in it appeared, even so also here with the abatement of fornication the light of the knowledge of Christ riseth in the soul, and the three parts may be recognized thus: by the sound of the horn is symbolized the commandment of God; and by the pitcher which was broken the passion of fornication, the breaking of which is also as easy and simple; and by the torch which appeared at the breaking of the pitcher the light of the divine knowledge which riseth in the soul on the abatement of fornication; and these things will be readily accepted, especially by those who have had experience thereof. |574 Now this is the doctrine which Gideon's war sheweth unto us, and these are the types which it maketh known to us, and because of this lust, those who went forth to the ending of the war drank little water, and looking at them let us be like unto them. And whosoever fighteth this fight let him not drink water to the fill, neither let him fill his belly with food, [p. 602] and let him not be overcome even by the lust for common meats;

and let him not be in the habit of filling his belly, but let him remember Esau, against whom an accusation was brought by the word of Paul, and he was called a "fornicator" and "slack," because he sold his birthright for one mess of meat.25 Now in this place Esau was not blamed by reason of the rarity and great costliness of the food, for the meat was of lentiles; but because of his laxity and because he was overcome by his lust and ate greedily thereof, he was called "fornicator" and "slack"; and very rightly did Paul call this being overcome "fornication", for how much more would the man who was overcome by the sight of a mess of lentiles be overcome by fair beauty? Moreover, let us consider the word of God which was spoken unto the Jewish nation, that not only was adultery in very deed prohibited, but also the lust of the thoughts, for He did not say, "Thou shalt not commit adultery with

thy neighbour's wife", but "Thou shalt not lust after thy neighbour's wife",26 and although their choice was according to that of youth, the commandment which He spake to them was perfect and full, for He warned them against the lust of the thoughts more than against the act of adultery.

"Thou shalt |575 not lust, for unless I had lusted I had not committed adultery";27 and our Lord said, "Whosoever looketh upon a woman to lust after her, hath straightway committed adultery with her in his heart".28 For one looketh, and it is not for the sake of adultery, but he looketh and seeth in the ordinary way, but whosoever looketh that he may lust, this man is, in respect of his will and lust, an adulterer. And the two sayings, [p. 603] "Thou shalt not covet thy neighbour's wife", and that which was spoken by our Lord, against the adultery of the thoughts, agree, each with each; for in old time He said, "Thou shalt not lust", and here He saith, "Thou shalt not look to lust", for it is not the looking alone which maketh to sin unless it agree also with the will which is within. For one man looketh to lust, and another looketh to see; now the ordinary sight of nature is of the eye, but the sight of lust is not only of the eye, but also of the will and thought; for if David had not looked, he would not have lusted; and if he had not lusted, he would not have committed adultery, for "He went up to the roof of his royal house, and saw a woman washing, and he lusted after her, and he sent and brought her, and committed adultery with her".29 If he had looked simply, he would not have lusted;

and if he had not lusted, he would not have committed adultery. Let us, then, shut the door of sight before lust, that the sight may not in the smallest degree depict phantoms within the soul, for for this reason lust setteth |576 itself in motion in our members in various ways, and it lusteth after various persons, and this happeneth unto it when the vision of God is not placed before the eyes of the soul; for if the remembrance" of God be found therein, all the memorials of the evil lust vanish swiftly therefrom, and it is not severed from the sight of that all-satisfying beauty in order to look upon corruptible beauty. For it will help us greatly to suppress lust if we consider the corruptibility of nature, and the other [p. 604] foul and loathsome things by which the conscience is polluted, which cling unto the nature of the body; and if a man look at their impurities they will quench the ardour of lust in no slight degree. And as the prophet of God, David, in suppressing the pride of human nature said unto it, "Man is like to vanity: and his days pass like a shadow";30 and again, to abate man's confidence in man, that no man, whoever he be, should bind his hope to his fellow man, he said, "Ye shall put no confidence in man, nor in a ruler, for there is no redemption in his hand.

His spirit goeth forth, and he returneth to his earth, and on that day all his thoughts perish".31 And, moreover, let us act thus in respect of this passion of fornication: when it becometh hot in us, and disturbeth our thoughts, let us set against it either the remembrance of God and the fear of His judgment, or let us make use towards it of the repetition of the words of the Scriptures, or let us look at its corruptibility and weakness, and upon the diseases of human nature; for when a man looketh upon these wisely, and considereth the

end thereof by the power of his soul, and he observeth the emission of seed and |577 the impurity, and the diseases which come upon the body, and especially the filth and corruption which exist in the members, and such like things which cleave to the body, he will be able through these to quench lust, and he will despise it, and treat it with contempt, because he seeth of what manner of things it hath need. On the other hand, let him take heed unto [his] thoughts, lest when he looketh upon the corruption and foulness of nature it be not rejected in his sight, for he must not set these things in motion in him that he may despise them, [p. 605] but that he may suppress his lust.

Moreover, if a fortifying example, and an encouraging sight be necessary unto him, let him remember the righteous men of old, not only those who have lived from [the time of] the revelation of our Redeemer onwards, but especially those who lived before His coming; for although perfection was not, as yet, delivered unto the children of men, and they were not worthy of the rule of the life of the world which is to come, yet even thus in their edifices chastity was esteemed more precious than marriage, and each one of them honoured holiness (i. e., an ascetic life) more than carnal union. And it seems that Abraham, and Isaac, and Jacob, who were the patriarchs of a race of believers, and [were] the mansions who received all the righteous, and who strove zealously in their faith and lovingkindness, lusted more after purity and the remoteness from carnal intercourse than after the marriage which continueth the offspring of the children of men.

And again, after them Joseph the chaste, who although he was but a few years old, shewed by his forbearance the discretion of aged men, and having no teacher to admonish him, and no schoolmaster to enlighten, and no |578 father to protect, and no good example to help, the remembrance of God took the place of all these things for him, and he himself in deed fulfilled beforehand that which was spoken by the word, "I have set the "Lord before me at all times, that I might not be moved." 32 And although his master's wife was led captive by lust for him by reason of the beauty of his body, and was continually importuning him,33 to stir him up to the deed of sin, he learned beforehand the philosophy of the doctrine of Christ, [p. 606] and he resisted, that he might not be overcome by his lust, even though a twofold war was attacking him from within and without; for without, his master's wife was fighting against him with her beauty, and her words, and the incitement of her near presence, and within, the lust of the body was waging war mightily with him.

And though standing between these two mighty contests, he overcame both by the power of his patient endurance, yet consider in what dire straits his soul stood at that season with the billows of lust, wave after wave, which had been stirred up by the blandishments from without beating upon it, but they overturned not the mighty rock of his patient endurance, for like a ship which is beaten about and shaken by the waves which dash upon it, even so also did the ship of Joseph's soul tremble and shake; but because the anchor of his soul was fixed above, in the heaven ---- according to the word of Paul 34 ---- and was not cast into the depth beneath, his thought was at all times lifted up to heaven, and was against the lust which was roused up against him. And he stirred up also the remembrance of God, and he

was terrified at the |579 of His judgment, and he said unto her who incited him corruptly, "My master hath made me ruler of all his house, and hath kept back from me nothing, except thee who art his wife; how then can I do this great wickedness and sin against God?" 35 For to sin against God was more serious unto him than all harsh judgments, and all severe and cruel punishments, hence he was not prevented from sinning because of the judgment of God, but because he would not sin against God.

[p. 607] For what beating can make the soul to suffer----if it hath in it the perception of divine life----like the sinning against God? That a man should sin against God Joseph calleth "great wickedness," and in very truth the fall is great; the sin of a man against God hath no healing except by the Grace of God, even as the divine Book hath said, "If a man sin against the "Lord, of whom shall he entreat?" 36 Now the wise and chaste Joseph considered sin against his master----even though it were committed with his wife----to be sin against God, because the commandment of God would be undone by the transgression of the law of nature;

for although the words, "Thou shalt not lust," and, "Thou shalt not commit adultery with thy neighbour's wife," had not yet been heard, yet the essence of the words was mingled in nature, because the words, "That which is hateful unto thyself, do not unto thy neighbour," were written in nature, and were inscribed by signs and by the act of creation of God upon the conscience of every man, that the law of every man might be within himself, and that he might not be able to say, "I have not as yet learned instruction, and I have not read and become |580 acquainted with the signs of the letters which were cut on the tablets of the heart by the act of the creation of God," and that as a man grew in his bodily stature he might meditate upon this instruction. And Joseph also, being only twenty years of age----now he was in this period of life when this war was stirred up against him----meditated upon these letters inwardly, [p. 608] and the instruction which he had received from them he proclaimed to his master's wife, saying, "How can I do this great wickedness and sin against God? 37 How can I condemn myself to do that thing from which I have separated myself aforetime? How can I condemn myself with that which hath appeared to me beforehand to be condemnation?

Now that blessedness, which was ascribed by Paul 38 unto whomsoever should not condemn himself by that which he had set apart, Joseph fulfilled in very deed, and being [only] a few years old, he shewed forth a victory which was beyond his years; hence from him Moses took that which he spake, "Every one who passeth over in the number, from twenty years old and upwards, shall give the offering of separation unto the Lord." 39 Behold a helpful and encouraging proof for the disciple who fighteth against the lust of the flesh! although the cases are neither equal nor similar, for the promise of Joseph resembleth not thine own, and the divine dispensation had not set him apart to be a virgin and a solitary dweller, but a father unto a great nation, even as the issue of events shewed.

And, moreover, he had not there before him an example, nor the pattern |581 of another man whereby he might be helped, nor the written law to restrain him therefrom----for Moses was

not as yet named----and none of the prophets had spoken, and the commandments which teach the perfection of Christ our Redeemer had not, as yet, been heard in the world, and the ascetic life----which is itself a mighty subduer of lust----had not been discovered therefor, and he had not been prohibited from the sight of and converse with women,----which itself inflameth lust, but he, so to speak, waged war with the lust which was free, [p. 6og] that is to say, he fought with an unchained and destroying lioness, and by the new fight which is in the contest of patient endurance he obtained the victory. Now, therefore, to the coenobite, or solitary dweller, or whomsoever it may be who hath set himself apart by vow to God, to whom these things are spoken, there are many things which are helpful, and first and foremost is the covenant which he has made with God, for the remembrance of this alone is sufficient to teach us Divine philosophy; and together with these things is the dwelling in the wilderness remote and free from all disturbing occupations; and if moreover, to that dwelling of many or few there be walls which surround it, they preserve the recluse from the distraction of the world.

So therefore, it is necessary for him that would shew himself conqueror in the war against this passion to keep himself free from converse with women, and from the sight of persons which move him to lust, for as the lust of the belly lusteth after various kinds of meats, even so also doth this impure passion of fornication lust after persons fair of face, and the lust thereof is fettered unto beautiful flesh; and in proportion as such a sight is remote from him, the remembrance thereof dieth within him, |582 and when he hath forgotten the forms he doth not henceforth commit fornication with them in himself. Therefore the habitation of recluses, and the dwellings of anchorites, and the [abode] of a society are not built merely that they may be guarded from the sight and converse of women, but that by reason of the absence of these things the mind may be purified, and find its strength, and that when it standeth in its own might it may engage in the war of fornication with [p. 610] fortitude; and if it happen that the war attack it, either by the incitement of nature, or by the instigation of devils, what then? Is not the remembrance of Joseph, who was young and in early manhood, and who was incited by his mistress to the abominable act of adultery, sufficient to make strong any disciple with whom lust fighteth?

And in this case, if it happen that there be [to him] a victory, the praise thereof must be less than that of Joseph, because his helpers are many, and in proportion as the helpers of him that fighteth are numerous, so is made known his weakness. And after the history of Joseph, the holy life of Moses was written, and the chastity of Joshua, and the abstinence of Samson and the fall which enfeebled his strength, and the rearing of Samuel, and the sin of David and the chastisement thereof, and the virginity of Elijah, and the poverty and purity of Elisha, and [the histories of] the famous companies of the sons of the prophets, who used to dwell in the mountains after the manner of monks, and who lived in patient endurance a life which wras alien to the world. And every example which was a teacher of chastity and virginity, was written down after the matter of Joseph so that he, who without an example had waged war and had vanquished, |583 might appear as the triumphant conqueror; but

we are feeble folk and deserve all punishments, if after all these examples we stumble and fall.

Now the passion of fornication is, according to the teachings of the Fathers, a covering before the sight of the mind that it may not look upon Divine things, and as when a man spreadeth a garment over writing it will not be visible unto the eye to read, even so also doth this passion become a covering before the understanding so that it cannot perceive spiritual things, and not only when it is performed in very deed [p. 611] doth it darken the mind, but even when it abideth in the thought it deadeneth the soul therewith; so then it is right that we should first of all cleanse: the place of the mind, and then the members which are without will be preserved. For the lust of the members holdeth a middle place, and within is the power of discernment of the mind, and without is the sight which inciteth; if lust be obedient and subject unto the mind, it changeth it into the order of spiritual lust, but if it receive remembrances and grow from without, war is stirred up and it troubleth the purity of the thoughts, and in proportion as it weakeneth the mind, it is itself enfeebled, and all the carnal and sensual things which are of the world, and which make it to grow become the things which strengthen it.

Now there are some who fight and are defeated, and there are some who never wage war at all, for he that fulfilleth his lusts fighteth not, nor he that hath conquered his lust completely; the former because he never began, and the latter because he hath accomplished it; for it is wholly a war [which happeneth] between [these two things], and for this reason Paul calleth those |584 who had ended this fight, "dead," saying, "Ye are dead unto the law in the body of Christ, that ye might be married unto Another, Who hath risen from the dead, that ye might bring forth fruit unto God."40 And shewing forth the cause of the war which occupieth a middle place, he saith, "While we were in the flesh, the passions of the sins which were in the law were working zealously in our members that we might bring forth fruit unto death,"41 that is, "Those who live in the flesh are at all season overcome by lust, and bring forth fruit unto death, but those who are led by the law stand in the place of the war, [p. 612] and the law in which they stand is made a helper and a strengthener unto them. But when, in this intermediate place, they perfect the law and gain the victory, Paul saith unto them, "Now we have been discharged from the law, and we are dead unto that which held us fast;

so that we serve henceforth in newness of the "spirit, and not in oldness of the letter."42 For in the new life there is no lust; and where there is no lust, there is no war; and where there is no war, there is made known that peace which our Redeemer brought into the world; so then the new peace appeareth with the new man, for it is this that is brought into the new life, and in this country there is no war of lusts, but as he who liveth in the flesh is without the perception of sin, even so also doth he who is led by the spirit stand in the impassibility of sin, for want of perception knoweth not that it hath sinned, but impassibility remembereth not sin. |585 Now the old man hath cast off his lusts in two places; in baptism, and in the grave. Whosoever casteth off his lusts in baptism is called unto the adoption of sons, but

whosoever serveth them during the whole period of his life, and putteth them away by war in haste for the resurrection, is called unto judgment; and whosoever after his baptism is led in the life of the spirit, is in very truth a new man, for he hath not put on the oldness which he cast off by baptism.

And this man hath no war with lust, because he is dead unto the world, for Paul said, "I had not known lust if the law had not said unto me, Thou shalt not lust".43 [p. 613] Whosoever, then, is led by the new man knoweth not lust, and he liveth not in the persistence, but in the impassibility of lust, even as did Adam before [the time of] the law which was laid down for him, for he knew not lust because it was not alive in motion, and the commandment brought lust into motion, and motion received the law, and the law said, "Thou shalt not lust"; now because he heard the words "Thou shalt not lust", he recognized lust, and he learned sin by the commandment which prohibited him from sin, which happeneth unto those who are overcome by the lust of the body. For when the words which are directed against lust and which recite its disgraceful forms, and its wanton ways, and its mighty motion are spoken, through these very words which are uttered to destroy lust, it blazeth the more, because by the tilings which are contrary thereunto they are led unto its help, and they are inflamed by its passion; and this also happened unto Adam----and happeneth unto every man who hath been |586 vanquished by lust----when "Thou shalt not lust" was said unto him, for the thoughts are wont to receive memories, and memories set lust in motion.

Now therefore, it is necessary that the disciple should be remote from conversations and sights that he may not receive memories, and that memories may not set the lusts in motion and disturb the thoughts; for when the mind is disturbed it is not able henceforth to see God. "Let not sin reign in your dead body, that ye may be obedient unto it in the lusts thereof";44 for if, according to the teaching of Paul, ye are dead----I mean those [p. 614] who live in the spirit----it is evident that the lust also which is in you is dead, and it is a disgrace to the understanding, not that it should be overcome, but even that it should wage war, and how can that which is dead wage war? But these things will be understood with difficulty by those who have had no experience, and we do not write these things from our own experience, but by the power of the teaching of Paul [who said], "The law hath dominion over a man, so long as he liveth. For the woman is bound unto her husband by law so long as he liveth; but if her husband be dead, she is free from the law of her husband. But if, while her husband be alive, she live with another man she becometh an adulteress; but if her husband die, she is free from the law, and she is not an adulteress if she be [united) unto another man".45 What then doth the power of this proof seek?

and what doth the Apostle teach us by these things? "Ye yourselves arc also dead unto the law in the body of Christ, that ye may be |587 [united] unto Another Who hath risen from the dead".46 [That is to say,] "So long as ye were members of the first Adam, who received the first commandment, ye were subject unto the law, but now that ye have become members of Another, that is to say of Christ, Who hath risen from the dead, the law hath no dominion

over you, because He, Whose members ye are, is not subject unto the law, for, like God, He is above the law.

When He was a man Who was subject unto the law, He kept the law, and fulfilled all the commandments thereof, and He went forth to that freedom which is above the law, according to that which was said by our Lord, If the Son shall make you free, [p. 615] ye shall be free indeed.47 But now that we have been discharged from the law, and we are dead unto that wherein we were holden, henceforth let us serve in newness of spirit, and not in the oldness of the letter."48 Now, according to my opinion, these words of the Apostle are evident and clear unto him that standeth in the life of the new man, and whosoever liveth this life is not a hearer of words, but a spectator of the power thereof, for the sight is more credible for being seen, and deeds are better understood by the doing thereof; for the things which are seen by the eye we recognize clearly, and so also those who are found to live the life of the new man become spectators of the words of the Apostle, and not hearers only, for he himself wrote not from the report of others, for he did not receive this doctrine from a man, or through a man, but even, as he said, "By the revelation of Jesus Christ",49 |588 and it is well known that a revelation maketh plain things which are hidden.

For as the sight of the eye seeth that which is manifest, even so also doth the pure mind see spiritual things, but purity of mind----as I have said many times----is [only] acquired by putting to death all the works of the old man. And well did Paul say, "The woman, so long as her husband liveth, is bound by the law",50 and as in a type, he calleth the soul which is not free from the works of the old man "woman", and the law to which she is subject "her husband", by union and obedience to which it is preserved [p. 616] from adulteries with strangers. But if it happen that its husband dieth----to whom it is holden by the law of bodily union----it is free to be [united) unto whomsoever it wisheth, even also as it hath happened unto the law through the freedom of Christ, for every soul which was subject unto it, being holden by the works of sin, was freed by the rule of Christ, and not because it kept the law doth it not sin, but because it hath intercourse with Christ, just as it is not prevented from wickedness by the fear of the penalty, but through the love of that which is good doth it serve it in very deed; because the power of the law is not as strong to restrain the soul from wickedness as a beautiful thing which hath power to bind it unto itself when it hath perceived the pleasantness of its task.

"Ye are dead unto the law in the body of Christ",51 or as if one should say, "Because ye are placed in another body, ye are free from the subjection of the law, for the dominion of the law is over the old man, |589 who had his beginning from [the time of] the transgression of the commandment by the first Adam, even as Paul said, The first Adam [became] a living soul. The last Adam [became] a life-giving spirit." 52 Therefore, since, according to the teaching of Paul, there are two Adams, the one who is led in the living soul and over whom the law hath dominion, and the other belonging to the life-giving spirit, who is above the law, well did Paul say, "The woman, so long as her husband liveth, [p. 617] is bound [to him] in the law".53 Hence the soul which is led after the manner of the soul is subject unto the law, but

the soul which is moved by the living spirit is above the law, because the spirit which is the giver of the law is not subject unto the law, and those who are worthy to be led by the spirit are above the thoughts, and motions, and deeds of sin, and it is not because they fear the law that they do not work sin, but because they are dead unto sin.

"Ye are dead unto the law in the body of Christ, that ye may be [united] unto Another, Who hath risen from the dead".54 For as the members which are bound in the natural body feel only the pain or suffering which ariseth in their body, and if their body be healthy they enjoy the health thereof, and they neither feel the sickness which is in the body of others, nor suffer pain thereat, even so also the new members which are placed in the body of Him that rose from the dead, Christ our Lord, feel the spiritual life, and the true health which that body, unto which they are bound, hath acquired naturally, and they do not feel the passion of the sins which are in the body of the old man, even |590 as the body of each man doth not feel the sicknesses and diseases of another body. And although all the works of the old man prevent the mind from perceiving the life and rule of the new man, yet the passion of fornication [doeth this] more than all, and for this reason Paul said, "Every sin that a man doeth [p. 618] is without the body;

but he that committeth fornication sinneth against his own body".55 And here he calleth "body" the body of Christ, of which he hath been esteemed worthy to be a member, even as he said, "Ye are dead unto the law in the body of Christ, that ye may be members unto Another Who hath risen from the dead";56 and again he said, "The body is not for fornication, but for our Lord; and our Lord for the body".57 So then the body of him that liveth the life of the new man, according to the words of Paul, belongeth to our Lord, and as in the body of our Lord's Person there was no passion of fornication, even so also in him whose body hath become a member in the body of Christ it is not right that the passion of fornication should be set in motion, because it belongeth to the body of our Lord, which it hath become through a new composition, whence it cometh that the body should not be for fornication, but for our Lord, and our Lord for the body, [as Paul] said, for God raised up our Lord, and He raised us up by His power.

For as God the Father raised up His Son from death to the immortality of another life, even so also have we all risen by His might, for as He after His resurrection no longer led our life, even so also we, who have risen with Him by His might do not live the life subject unto |591 the passions of the old man; and where it is not right for us to be led in the new life he bringeth straightway the words which are full of rebuke and teaching, saying, "Know ye not that your bodies are members of Christ?" 58 Now here [p. 619] Paul not only teacheth us, but he blameth us, and sheweth that there are no means whereby the member may live outside His body, for all the members which are set in the natural body are established thereby, and live therein, even as ye also whose bodies have become members in the body of Christ receive all your support from Him----life, joy, purity, holiness, chasteness from all wickednesses, impassibility unto sin, happiness, rest, peace, love, motion towards all things of the spirit, and finally all those things which the body hath to give unto its members. Now

if this be the life of the new man according to the law, it is not then by the power of the law which restraineth [from] wickedness that he worketh that which is good, but because he conformeth unto the order of Him that ordained it.

For by the incarnation of Christ of the Virgin, He received the members of the body of His Person, and the fact that He became Man sheweth and maketh this plain; but in the birth from baptism which may be compared unto the birth from the Virgin, these members which were baptized came not unto Him by His incarnation, but by His dispensation, and each one of these which were baptized, being, in respect of his person, body and soul, and a man whose number is known, became a member in the body of Christ, even though this constitution is not so visible unto the children of men as was that which |592 took place by His incarnation of the Virgin. For in the former case the Son of God appeared openly out of concealment, and from being unembodied He shewed Himself as a constituted being; but in the latter case, from being men of the flesh they become men of the spirit, and each one of them from being in respect of his person a body [p. 620] of many members, is accounted in the body of Christ a [single] member which hath an invisible constitution, and is placed in the body in an indescribable manner, and he becometh a spiritual member in the body of God, according to the words of the Apostle, "Your bodies are members of Christ." 59 How then, can a member of Christ, through fighting, overcome lust?

If the war of this lust [of fornication] existed in the holy body of Christ, there would be an excuse for them in that being members of that body they were disturbed by lust, but the Apostolic word doth not only command us that we shall not commit fornication, but that we shall not be receptacles of the passion of fornication, and that we shall be wholly and entirely undisturbed by lust and shall not fall in the war, for a dead person cannot fight, but life receiveth feeling, and feeling setteth lust in motion; but if there be no old life, there can be no feeling, and if there be no feeling, lust cannot be received, and therefore the war against lust cannot be. set in motion. For how can a man fight against that which existeth not? "Shall I take a member of Christ, and make it a member of fornication?"59 "Shall I take," he saith, as if one were to say, So long as it be placed in the natural body there are no means for it to become a member of fornication, |593 for so long as a member which is set in the natural body is in its place, it hath no means whereby it may receive life from another body, but only from its own body;

but if a man cut it off from thence he is unable to [p. 621] join it unto another body even though that body be alive, for when it is cut off it leaveth its life with its body, and it remaineth dead and senseless in the hand of him that holdeth it. In this manner Paul saith, "Shall I take a member of Christ, and make it a member of fornication60? as if one were to say, If it be taken from Christ, it cannot become a member of fornication, but if when it is in the body it committeth fornication----that is to say, if it become a receptable of this passion of fornication----it sinneth against all its body, that is to say, it maketh all its body to suffer. For as when one of the members of the body receiveth a blow the pain passeth unto all the other members of the body, even so also the member, which, being placed in the body of

Christ, receiveth the passion of fornication, maketh the whole body to be sick and to suffer pain, and this is that which he saith, "He sinneth against his own body",61 as if one were to say, Not only because he causeth pain through the passion of fornication is it sin, but it also maketh the whole body suffer.

For if the blow of him that smiteth the body of another placeth him under the obligation of sin, and the law commandeth that he shall be punished forthwith like a debtor, saying, "Blow for blow, burning for burning, stripe for stripe,"62 it is also manifest that if the member which is set in the body |594 of Christ be holden with the passion of fornication, it maketh sick the whole body, and for this reason Paul rightly said, "He sinneth against his own body."63 Now there is no other sin which knoweth so well [p. 622] how to defile the soul and body as the passion of fornication, and for this reason Moses also, in shewing the watchfulness which must be observed especially against this passion, said, "The man from whom shall go forth the seed of copulation shall be unclean;" 64 and he strengthened the blame to such a degree, that not only doth it defile him when it is set in motion voluntarily and he cometh unto the act of the adultery of fornication, but also by any way whatsoever, if it be that the seed of copulation go forth from him.

And besides this there is another instance, for wherever he giveth commandments concerning the members of the beasts for sacrifice which are set apart to be offered unto God, he warneth them diligently that the two kidneys and the fat which is upon them shall be burned, and in no place doth he set apart these for the meat either of the priests or chief priests, but he committeth them unto the fire, together with the other members which are symbolized by the works of sin, [for he saith], "Take the fat, and the fat tail, and all the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat thereof, and burn them all in the fire;" 65 but with them all, and before them all, the two kidneys and the fatty parts thereof, which are the two passions of fornication and adultery. "And they shall burn the kidneys, together with the fat thereof; now the fat is a sign of the |595 grossness of the mind, which doth not allow the odious sight of these passions to be seen. So then the dumb law burneth the passion of fornication in the fire, and setteth impurity upon every man from whom, for whatever cause, the seed of copulation hath gone forth, and burneth also the adulterer and the adulteress 66 [p. 623] in the fire; and our Lord in the teaching of His Gospel not only cut off adultery, but also the thought which bringeth [a man] unto adultery;

and Paul said, "Neither fornicators nor adulterers shall inherit the kingdom of God," 67 and again, "Whosoever is joined unto a harlot becometh one body with her, and whosoever committeth fornication sinneth against his own body; and again he saith, "Shall I take a member of Christ, and make it a member of fornication? and besides the words of the Scriptures actual experience teacheth those who are witnesses of their passions. What disciple, who wisheth to live righteously and holily, will not watch against the fall which cometh of this passion, and receive with a living and wakeful hearing the voice of God which crieth unto us, "He ye holy, even as I am holy?" 68 And there would not, then, have been

required from us by the commandment of God the holiness which is comparable unto His if it were not that He hath given unto us the spirit which sanctifieth us, and which becometh a soul unto our soul, and which maketh it to be led by thoughts which are not its own, and not to descend unto the gratification of the lusts of the body, but to be exalted |596 unto its own purity and holiness, and to receive its glorious ray, the purifier and sanctifier of its thoughts. For if old age and sicknesses suppress and extinguish this lust of fornication, how very much more should the healthy will which loveth spiritual things, and which longeth for Divine holiness [do thus]?

Old age and sickness do not eradicate lust, but they enfeeble it, and cause it to sleep; but the will [p. 624] which is perfected in the Spirit, in the Holy Spirit, eradicateth lust completely, and it stablisheth man in impassibility, and maketh him to be moved in all his thoughts, and in all spiritual things, while it not only abateth in him the disturbance of the passions, but all the feeling of things which can be perceived. And as whosoever is holden firmly by the love of this passion hath the love of other things quenched in him, even so also whosoever casteth it away wholly and is entirely bound by the love of spiritual things cannot receive the feeling of the things which set this passion in motion. But do thou, O disciple, because as yet thou hast not arrived at these things, meditate upon what hath been written above, and fulfil them in very deed; shut up the entrances of lust, which are external sights and conversations; and block up the fountain thereof, which is the natural passion and health of the body; and cleanse also the thoughts, which so many times become helpers thereof and set it in motion within the members.

And if thou canst cut it off through these three things----that the thought think not thereupon, that the members be not moved thereby, and that it have no means of entrance from without----thou wilt remain at peace and without disturbance, and the course of thy ship into the haven of peace will be without |597 waves and storms, and the other things of profit will also be preserved therein, and through this thou wilt become a counterpart of heavenly hosts. And though thou standest in the body thou wilt be moved by the spirit, and being in one world, thou wilt lead thy life in another, and thou wilt perceive the cause of the coming of Christ into the world which all those who live in the body do not know, on the contrary they only hear the sound [p. 625] concerning His Mysteries and perceive not the power thereof. And may we not be deprived of the knowledge which perceiveth the power of these Holy Mysteries; and may we not be aliens unto the service of the Divine commandments; and may we never be shut out from the spiritual contemplation of visible and spiritual things;

by the Grace of Him Who came for the redemption, and freedom, and renewing of all, Jesus Christ, the Only One, God the Word, to Whom be glory from all those who have received His redemption, and have perceived His redemption, and have become the intermediaries of His gifts in all the generations of the worlds of light, and of the countries of the Spirit, for ever and ever. Amen. Here endeth the Thirteenth Discourse: which is on Fornication and the

Lust of the Body. |598 mN$ LK n)z)hL)L)XBw$ LK n)Xw PRINTED BY W. DRUGULIN, LEIPZIG.

[Footnotes renumbered and moved to the end. Page numbers in brackets refer to the Syriac text in vol. 1 of the printed edition.]

1. 1 Compare Job xiv. 8, 9. 2. 1 St. Matthew v. 28. 3. 2 St Matthew v. 27. 4. 1 Proverbs xxx. 18-20. 5. 1 1 Corinthians vi. 19. 6. 1 Romans xii. 11. 7. 1 2 Corinthians iv. 16. 8. 1 Exodus xx. 14. 9. 1 Colossians iii. 5. 10. 2 1 Corinthians xv. 48. 11. 1 Ecclesiasticus xxiii. 19. 12. 1 1 Corinthians ix. 27. 13. 1 Judges vii. 3. 14. 1 Numbers xxv. 1. 15. 2 1 Corinthians x. 8. 16. 1 1 Corinthians x. 8. 17. 2 Hebrews xii. 16. 18. 3 1 Corinthians vi. 9. 19. 4 Ephesians v. 5. 20. 5 St. Matthew v. 28. 21. 6 St. James iv. 1. 22. 7 1 St. Peter iv. 12. 23. 8 Exodus xx. 17. 24. 1 Compare Judges vii. 17-20. 25. 1 Hebrews xii. 16. 26. 2 Exodus xx. 17. 27. 1 Romans vii. 7. 28. 2 St. Matthew v. 28. 29. 3 2. Samuel xi. 2. 30. 1 Psalm cxliv. 4. 31. 2 Psalm cxlvi. 3. 32. 1 Psalm xvi. 8. 33. 2 Genesis xxxix. 10. 34. 3 Hebrews vi. 19. 35. 1 Genesis xxxix. 8. 36. 2 1 Samuel ii. 25. 37. 1 Genesis xxxix, 9. 38. 2 Romans xiv. 22. 39. 3 Exodus xxx. 14. 40. 1 Romans vii. 4. 41. 2 Romans vii. 5. 42. 3 Romans vii. 6. 43. 1 Romans vii. 7. 44. 1 Romans vi. 12. 45. 2 Romans vii. 1-3. 46. 1 Romans vii. 4. 47. 2 St.

John viii. 36. 48. 3 Romans vii. 6. 49. 4 Galatians i. 12. 50. 1 Romans vii. 2. 51. 2 Romans vii. 4. 52. 1 1 Corinthians xv. 45. 53. 2 Romans vii. 2. 54. 3 Romans vii. 4. 55. 1 1 Corinthians vi. 18. 56. 2 Romans vii, 4. 57. 3 1 Corinthians vi. 13. 58. 1 1 Corinthians vi. 15. 59. 1 1 Corinthians vi. 15. 60. 1 1 Corinthians vi. 15. 61. 2 1 Corinthians vi. 18. 62. 3 Exodus xxi. 25. 63. 1 1 Corinthians vi. 18. 64. 2 Leviticus xv. 16. 65. 3 Leviticus iii. 9. 66. 1 Leviticus xx. 10. 67. 2 1 Corinthians vi. 9, 15, 16. 68. 3 Leviticus xix. 2; 1 St. Peter i. 16.

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Errata

ERRATA.

VOLUME I. [Omitted] VOLUME II. Page 43. 1. 14, read, He called His ”brethren”. ” 61. 1. 7, ” which go up on the spiritual altar are. ” 104. 1. 9, ” wickedness was. ” 115. 1. 4, ” excellences. ” 125. 1. 4, ” he who. ” 133. l. 30, ” children of men. ” 145. 1. 18, ” unto. ” 146. 1. 20, ” wise men. ” 159. 1. 10, ” which is within it. ” 171. 1. 25, ” There are many. ” 256. 1. 15, ” hastening that the. ” 307. 1. 13, ” he hath served. ” 369. 1. 15, ” right. Page 386. 1. 21, read, all wickedness. ” 446. 1. 14, ” ever so little. ” 447. 1. 14, ” if it is thought. ” 481. 1. 13, ” loathsome. ” 514. 1. 14, ” conquereth. ” 518. 1. 15, ” vengeance to come which is. ” 523. 1. 15, ” purity of our souls. ” 527. 1. 9, ” delete the words, ”not only”.

Introduction- List of Works of Philoxenus

Philoxenus, Ascetic Discourses (1894) pp.xlviii-lxvi. List of works of Philoxenus

THE WORKS OF PHILOXENUS.

The following is a list of the works of Philoxenus preserved in London, Paris, Rome, and Oxford. I. A literal translation of the Old and New Testaments which was completed about A.D. 508 1. This great work was completed with the assistance of the chorepiscopus, Polycarp 2, and was well received by the Jacobite church. Moses of Aggêl 3, |xlix who flourished about the middle of the VIth century refers to Philoxenus' version of the New Testament and of the Psalms as the standard work of the day 4. The British Museum MS. Add. 17,106 (foll. 74-87)5 contains portions of Isaiah (ch. xxviii. 3-17, xlii. 17-xlix. 18, and lxvi. 11-23)6, and a manuscript of the XIth or XIIth century at Rome contains the text of the Gospels; Dr. Wright was inclined to think that the Beyrût MS. described by the Rev. Isaac Hall also contained the Gospels in this version7. II. A Commentary on the New Testament. Fragments of the Commentary on Saint Matthew are preserved in Add. 17, 126 8; Add. 14,646, fol. 202b (IXth century)9; Add. 14,613, fol. 162a (IXth or Xth century)10; Add. 17,193, fol. 97a (dated A.Gr. 1185 =A.D. 874)11; Add. 12,154, fol. 64a (VIIIth or IXth century)12; fragments of the Commentary on Saint Luke are preserved in Add. 17,126, fol. 3 8; Add. 17,267, fol. 20a (XIIIth century)13; Add. 14,727, fol. 120a |l (XIIIth century) 14; fragments of the Commentary on Saint John are preserved in Add 14,534, fol. 16a ff. (early Vlth century) 15, and in Add. 14,538, fol. 23b (Xth century) 16;

and a fragment of the Commentary on 1 John v. 6 is extant in Add. 17,193, fol. 94b (dated A. Gr. 1185=A. D. 874) 17). III. An Order of Holy Baptism, [Syriac] 18. IV. A lesser Order of the Consecration of Water for Baptism, to be used in the case of a child who will certainly die, and cometh to be baptized, [Syriac] Add. 14,499, fol. 25a (Xth or XIth century) 19. V. Eucharistic prayers: (a) "When a man wisheth to draw nigh to the Holy Mysteries let him pray thus: To Thee, O Christ, the Lamb of God, I pray at this time in fear. [Syriac] (b) "Another prayer [to be said] when a man taketh the living Body in his hands: Thee, O living God, Who hast become embodied in bread, do I bear [in my hands] 20." |li VI. Anaphoras. (a) Anaphora beginning: [Syriac] Add. 14,690, fol. 133a (dated A. Gr. 1493=A. D. 1182) 21.

(b) Anaphora beginning: [Syriac] Add. 17,229, fol. 2b (dated A. Gr. 1529 = A. D. 1218) 22; Add. 14,694, fol. 87a (XIIIth century) 23. (c) Anaphora beginning: Add. 17,229, fol. 56a (XIIIth century) 24. VII. An exposition on the parable of the ten talents 25. VIII. A treatise showing that one Person of the Holy Trinity became incarnate and suffered for us. The title runs: ---- 26[Syriac] |lii This is followed in the MS. by extracts from the treatise of an anonymous writer against Philoxenus, which caused the latter to write the above discourse:

[Syriac] and after this comes a copy of the letter to the monks against which the anonymous writer composed his treatise, and a collection of extracts from the works of the Fathers which support the views of Philoxenus 27. IX. Three Discourses on the Trinity and on the Incarnation : [Syriac]. 28 X. Thirteen Discourses on the Christian life and character: ----[Syriac].29 |liii XI. A tract on various heresies (Manes, Marcion, Eutyches, Diodorus, Theodore of Mopsuestia, Theodoret, Nestorius, etc.), and a profession of faith: [Syriac] Add. 14, 529, fol. 65b (VIIth or VIIIth century) 30. XII. Twelve Chapters against those who maintain two natures in Christ and one Person: [Syriac]. Add. 14,597, fol. 91a (dated A. Gr. 880=A.D. 569) 31. XIII. Twenty Chapters against the Nestorians: [Syriac] Add. 14,597, fol. 98b. XIV. Seven Chapters against Nestorius, Diodorus of Tarsus, Theodore of Mopsuestia, and those who hold the doctrine of two natures, and accepting the Henoticon and the twelve Chapters of Cyril: [Syriac] Add. 14,529, fol. 66b (VIIth or VIII century) 32 XV. Five Chapters against the Nestorians : [Syriac] |liv Add. 14,604, foll. 67a - 68a, and foll. 111b - 113a (VIIth century) 33. XVI. A Discourse against the Nestorians and Eutychians: [Syriac] XVII. A Disputation with a Nestorian scribe concerning Jesus Christ: [Syriac] 34 XVIII. Ten chapters against those who divide our Lord after His indivisible union: [Syriac] 35 Add. fol. 14,597, fol. 105b (dated A. Gr.880= A.D. 569) 36. XIX.

Seven chapters against those who say that what is bad in the doctrine of heretics should be cursed, but not the heretics themselves and their whole doctrine : [Syriac] |lv Add. 14,604, fol. 113a (VIIth century) 37. XX. Three additional Chapters against heresies: [Syriac] Add. 14,529, fol. 6oa (VIIth or VIIIth century) 38. XXI. On the Union of the two Natures; Add. 14,670, fol. 22a (VIth or VIIth century) 39. XXII. A confession of Faith: [Syriac] Add. 17,201, fol. 6a (VIth or VIIth century) 40. XXIII. A confession of Faith: [Syriac] Add. 17,216, foll. 32,33 (XIIIth century) 41. XXIV. The Faith of Philoxenus: [Syriac] 14,621, fol.172b(datedA.Gr.1113=A.D.802) 42. XXV. A Confession of Faith, in ten sections, directed against the Council of Chalcedon: [Syriac] Add. |lvi Add. 14,529, fol. 68a (VIIth or VII-Ith century) 43. XXVI. A Confession of Faith, beginning [Syriac] 44 XXVII. A Definition of Faith: [Syriac] 45 XXVIII. A Discourse on Faith: [Syriac] 46 XXIX. A Reply to be made by anyone, when questioned as to his belief: [Syriac] Add. 14,529, fol. 69b 47. XXX. A Declaration of the One Nature in Christ [Syriac] 48 XXXI. On the Annunciation of the Blessed Virgin: [Syriac] Add. 14,727, fol. 26a (XIIIth century) 49. XXXII. A Discourse addressed to one who asked him, whether the Holy Ghost departs from |lvii a man when he sins, or returns to him when he repents: [Syriac] Add. 17,193, fol. 18a (dated A. Gr. 1185 = A. D. 874) 50. XXXIII. A paraenetic discourse: [Syriac] Add. 17,206, fol. 54a (XIth or XIIth century) 51. XXXIV.

A Funeral Sermon: [Syriac] Add. 14,520, fol. 123b (VIIIth or IXth century) 52. XXXV. A Prayer to be used when a man riseth from his couch: [Syriac] Add. 14,499, fol. 430 (Xth or XIth century) 53. XXXVI. A penitential Prayer: [Syriac] Add. 14,621, fol.160b (dated A. Gr. 1113 = A.D. 802) 54. XXXVII. A Prayer to be said whenever a man pleaseth : [Syriac] Add. 17,262, fol. 71b (XIIth century) 55. XXXVIII. A Prayer: [Syriac] beginning [Syriac] Add. 14,583, fol. 178a (XIth century) 56. |lviii XXXIX. A Prayer of Supplication 57. XL. Prayers for the seven canonical Hours [Syriac] 58 XLI. Morning Prayer: [Syriac] 59 XLII. Terce: [Syriac] Add. 14,723, fol. 78b 60, and Add. 17,221, fol. 52b 61. XLIII. Compline: 62 [Syriac]. XLIV. Letter to the Monks of Sënûn, concerning the Incarnation and Faith, etc., written during his second exile at Philippopolis : [Syriac] Add.14,597, fol.35b (dated A.Gr. 880 = A.D.569) 63. XLV. Two Letters to the Monks of Teleda 64: [Syriac] |lix XLVI. Letter to Patricius, the Edessene monk, on purity of the soul and how it may be acquired, etc.: [Syriac]Add. 12,167, fol. 144b (dated A. Gr. 1187 = A. D. 876) 65. Other copies of this letter are extant in Add. 14,649, fol. 180a 66; Add. 14,621, fol. 39a 67; Add. 14,623, fol. 70b 68; Add. 14,580, fol. 89b 69; Add. 17,185, fol. 33a 70. XLVII. Letter to the Monks of Amid on zeal:71 [Syriac] XLVIII. Letter to Abraham and Orestes, Priests of Edessa, concerning Stephen bar Sudh-ailê: [Syriac] 72 |lx XLIX.

Letter to Abu Nafîr of al-Hîra on Nestorius, Theodore of Mopsuestia, Eutyches, and others: [Syriac] Add. 14,529, fol. 61a (VIIth or VIIIth century) 73. L. Letter to the Emperor Zeno on the Incarnation of God the Word: [Syriac] 74 LI. Letter to John II. of Alexandria: [Syriac] Add. 14,670, fol. 21a (VIth or VIIth century) 75. LII. Two Letters to the Monks of Bêth Gôgal: [Syriac] LIII. Letter to a monk who had recently become converted: [Syriac] Add. 14,649, fol. 200b (IXth century) 76. LIV. Letter to a disciple, on the forsaking of the world |lxi and on the monastic life: [Syriac] Add. 14,728, fol. 76b 77, and Add. 14,729, fol. 131a 78. LV. Letter to the Christians at Arzôn 79. LVI. Letter to a convert from Judaism: [Syriac] Add. 14,726, fol. 10a (Xth century) 80. LVII. Letter to Maron the lector, of Anazarba: [Syriac] Add. 14,726, fol. 19b (Xth century) 81. LVIII. Letter to one of his disciples : [Syriac] [Syriac] Add. 12,167, fol. 179b (dated A. Gr. 1187 = A.D. 876) 82, and Add 18,817, fol. 147a (XIIth century) 83. LIX. Letter to the Recluses: [Syriac] Add. 14,577, fol.101b (IXth century) 84. LX. Letter on the duties of the ascetic life: [Syriac] |lxii Add. 17,262, fol. 420 (XIIth century) 85. LXI. Letter to a lawyer who had become a monk: [Syriac] Add. 12,167, fol. 278a (dated A.Gr. 1187 = A.D. 876) 86. LXII. Letter against Habib: [Syriac].87 LXIII. Letter to Simon, the Archimandrite of Teleda ---- a fragment: [Syriac] Add. 14,533, fol. 48b (VIIIth or IXth century) 88.

LXIV. Letter to the orthodox monks in the East: [Syriac] Add. 14,533, fol. 50a 88. LXV. Tract on Chastity ---- a fragment 89. LXVI. The Book of Sentences ---- an extract from the fifth Chapter: [Syriac] Add. 17,191, fol.64b (IXth or Xth century) 90, and Add. 17,214, fol. 88a (VIIth century) 91. LXVII. On the tranquillity of the convent life: [Syriac] |lxiii Add. 17,181, fol. 24b (VIth century) 92; Add. 17,173, fol. 80a (VIIth century) 93; Add. 14,604, fol. 95b (VIIth century) 94; Add. 14,617, fol. 49b (VIth or VIIth century) 95; and Add. 14,726, fol. 11b (Xth century) 96 . LXVIII. Rules for the Monastic Life: [Syriac] Add. 17,262, fol.

72a (XIIth century) 97. LXIX. On the Fear of God----an extract: [Syriac] Add. 14,577, fol. 130a (IXth century) 98. LXX. On Humility----an extract: [Syriac] Add. 14,582, fol. 179a 99. LXXI. On Repentance----an extract: [Syriac] Add. 14,582, fol. 179b 99. LXXII. On Prayer: [Syriac] Add. 14,582, foll. 181a, 182a 100; Add. 18,817, fol. 71b 101. LXXIII. On Prayer: Add. 12,167, foll. 182b, 183a 102. |lxiv LXXIV. On Prayer ---- two extracts Add. 14,611, fol. 1b 103; Add. 14,522, fol. 39a 104; Add. 14,614, fol. 70b 105; Add. 14,728, fol. 187a and b 106. LXXV. Against passions in the soul: [Syriac] Add. 17,153, fol. 127b (VIIth century) 107. LXXVI. On the tonsure: [Syriac]. Add. 14,613, fol. 141b 108; and Add. 17,193, fol. 83b 109. LXXVII. On Virginity: [Syriac] Add. 17,215, fol. 43a 110. LXXVIII. On the Quotations in the Epistles of Saint Paul: [Syriac] Add. 17,193, fol. 3b 111. LXXIX.

On the man who wilfully transgresseth the prohibition of the priests: [Syriac] 112. LXXX. A hymn on the Nativity: [Syriac] 113 Extracts from the writings of Philoxenus are also found in Add. 17,173, fol. 80a; Add. 14,522, fol. 38b; |lxv Add. 14,614, fol. 70a; Add. 17,180, fol. 21a; Add. 17,178, foll. 72a, 90a; and Add. 14,538, fol. 80a 114.

TRANSLATIONS.

(a) Arabic. I. The Discourses on Christian Life and Character 115. II. Daily Prayers : [Syriac] 116 (b) Ethiopic. I. A Hymn, beginning [Ethiopic] Brit Mus. MS. Orient. No. 539, fol. 218a 117. II. A Hymn, beginning, [Ethiopic] Brit. Mus. MS. Orient. No. 594, fol. 193a 118. III. Prayers in seven sections: [Ethiopic] Add. 19,658, fol. 41a 119. IV. A Prayer which Christians may pray for the saving of their souls : [Ethiopic] |lxvi Brit. Mus. MS. Orient. No. 578, fol. 223a 120. V. The first part of a Series of questions and answers on the History of the Egyptian Monks [Ethiopic] attributed to Philoxenus [Ethiopic] Brit. Mus. MSS. Orient. Nos. 759, fol. 81a, 760, fol. 40, 761, fol. 3a 121. VI. Commentary on the Gospels 122. [Footnotes renumbered and placed at the end]

1. * Compare the following from Brit. Mus. MS. Add. 7,163, fol. 35b:---- [Syriac] 2. 1 See Assemânî, B. O., ii, 23. 3. 2 The translator of the writings of Cyril of Alexandria into Syriac; he wrote after the death of Philoxenus and the chorepiscopus Polycarp, and Wright places him from about A. D. 550-570. See Wright, Syriac Literature, p. 836. 4. 1 See B. O., ii. 83; and Guidi, Rendiconti della R. Accademia dei Lincei, May and June 1886, p. 404. 5. 2 See Wright, Cat. Syr. MSS., p. 28. 6. 3 Edited by Ceriani, Monumenta Sacra et Profana, v. i. pp. 1-40 ; and see Wright, Syriac Literature, p. 825. 7. 4 Wright, Syr. Lit., p. 825. 8. 5 This MS. is dated A.Gr. 822=A. D. 511, and was therefore written before the author's death; see Wright, Cat. Syr. MSS., p. 526. col. 1 ; and B. O., ii. p. 19. 9. 6 See Wright, Cat. Syr. MSS., p. 533. 10. 7 See Wright, Cat. Syr. MSS., p. 813. col. 1. 11. 8 See Wright, Cat. Syr. MSS., p. 1001. col. 1. 12. 9 See Wright, Cat. Syr. MSS., p. 981. col. 2. 13. 10. See Wright, Cat. Syr. MSS., p. 884. col. 2. 14. 1 See Wright, Cat. Syr. MSS., p. 887. col. 1. 15. 2 See Wright, Cat. Syr. MSS., p. 526. col. 2. 16. 3 See Wright, Cat. Syr. MSS., p. 1005. col. 2. 17. 4 See Wright, Cat. Syr. MSS., p. 989. col. 1. 18. 5 See Assemânî, B. O., ii. p. 24.

col. 2. 19. 6 See Wright, Cat. Syr. MSS., p. 229. col. 2. 20. 7 Both these prayers are in Add. 17,125. fol. 78a (IXth or Xth century); see Wright, Cat. Syr. MSS., p. 124. col. 2. 21. 1 See

Wright, Cat. Syr. MSS., p. 205. col. 2. Other copies exist in the Vatican (see Assemânî, B. O., ii. p. 24. col. 2), and in the Louvre (see Zotenberg, Cat. MSS. Syr., p. 48. col. 2); for a translation see Renaudot, Liturg. Orient., ii. p. 310. 22. 2 See Wright, Cat. Syr. MSS., p. 209. col. 2, and p. 210. col. 2. Another copy is in the Vatican (see Assemânî, B. O., ii. p. 24. col. 2). 23. 3 See Wright, Cat. Syr. MSS., p. 207. col. 2. Other copies are preserved in the Louvre (see Zotenberg, Cat. MSS. Syr., p. 41. col. 1, p. 42. col. 2), and for a translation see Renaudot, Liturg. Orient., ii. p. 310. 24. 4 See Wright, Cat.MSS.Syr., p. 209. col. 1.----For fragments of other anaphoras see Add. 14,736, fol. 33 (Wright, p. 210. col. 1); Add. 14,738, fol. 16a, 17a (Wright, p. 212, col. 2); Payne Smith, Cat. Codd. MSS.Bibl.Bodl., Oxford, 1864, col. 230; and see Zotenberg, Cat. MSS. Syr., p. 51. col. 1, p. 52. col. 1. 25. 5 See Payne Smith, Cat. Codd. MSS., Bibl. Bodl., col. 469. 26. 1 A copy of this most important work is preserved in the Vatican (see B. O., ii. p. 27), and the title runs [Syriac] This MS.

is dated 564. 27. 2 All the above are found in Add. 12,164, foll, 1b-135a (VIth century); see Wright, Cat. Syr. MSS., p. 527. col. 1. Extracts from the Discourses of Philoxenus on the Incarnation of our Lord are preserved in Add. 14,663, fol. 9a f. (VIth or VIIth century); see Wright, Cat. Syr. MSS., p. 692. col. 1. 28. 3 See B. O., ii. p. 25. col. 1. 29. 4 See Zotenberg, Cat. MSS. Syr., pp. 149, 150. Nineteen MSS. in the British Museum contain these Discourses, in whole or in part; a list of them is given and their contents are tabulated on pp. xciv, xcv. An Arabic translation of the Discourses was made by one Moses, which seems to be extant in one MS. only: see Zotenberg, Cat. MSS. Syr., p. 194. col. 2, p. 195. col. 1. 30. 1 See Wright, Cat. Syr. MSS., p. 920. See also Zotenberg, Cat. MSS. Syr., p. 75. col. 1. 31. 2 See Wright, Cat. Syr. MSS., p. 649. col. 1. An extract from this work is preserved in Add. 17,201. fol. 14a (VIth or VIIth century); see Wright, Cat. Syr. MSS., p. 690. col. 2. 32. 3 See Wright, Cat. Syr. MSS., p. 920. col. 1. 33. 1 See Wright, Cat. Syr. MSS.} p. 724. col. 2. 34. 2 See B. O., ii. p. 45. col. 2. Portions of this treatise are also found in Add. 14,628, foll. 9-20 (VIth or VIIth century); see Wright, Cat. Syr.

MSS., p. 533, col. 1, where it is described as a dialogue between the Church and a Nestorian. 35. 3 See B. O., ii. p. 45. col. 2. No. 16. 36. 4 See Wright, Cat. Syr. MSS., p. 648. 37. 1 See Wright, Cat. Syr. MSS., p. 726. col. 1. 38. 2 See Wright, Cat. Syr. MSS., p. 920. col. 2. 39. 3 See Wright, Cat. Syr. MSS., p. 691. col. 1. 40. 4 See Wright, Cat. Syr. MSS., p. 690. col. 1. 41. 5 See Wright, Cat. Syr. MSS., p. 533. col. 2. 42. 6 See Wright, Cat. Syr. MSS., p. 759. col. 2. Compare the [Syriac] described by Payne Smith, Cat. Codd. MSS., col. 463. 43. 1 See Wright, Cat. MSS. Syr., p. 920. col. 1. For another Confession of Faith see B. O., ii. p. 33. col. 2. 44. 2 See Zotenberg, Cat. MSS. Syr., p. 75. col 1. 45. See Zotenberg, Cat. MSS. Syr., p. 117. col. 2. 46. See Assemânî, B. O., ii. p. 45. col. 2. 47. See Wright, Cat. MSS. Syr., p. 920. col. 2. For extract from a tract upon Faith by Philoxenus, see Add. 17,206, fol. 30 b (Wright, Cat. Syr. MSS., p. 859. col. 2). 48. 6 See Zotenberg, Cat. MSS. Syr., p. 75. col. 1. 49. See Wright, Cat. Syr. MSS., p. 887. col. 1. 50. 1 See Wright, Cat. Syr. MSS., p. 993. col. 1. 51. 2 See Wright, Cat. Syr. MSS., p. 860. col. 1. 52. 3 See Wright, Cat. Syr. MSS., p. 364.

col. 2. 53. 4 See Wright, Cat. Syr. MSS., p. 229. col. 2. 54. 5 See Wright, Cat. Syr. MSS., p. 758. col. 1. 55. 6 See Wright, Cat. Syr. MSS., p. 868. col. 2. 56. 7 See Wright, Cat. Syr. MSS., p. 1078. col. 1. 57. 1 See Zotenberg, Cat. MSS. Syr., p. 125. col. 1. 58. 2 See Zotenberg, Cat. MSS. Syr., p. 69. col. 2. Compare also [Syriac] Zotenberg, Cat. MSS. Syr., p. 123. col. 2; and [Syriac] in Zotenberg, Cat. MSS. Syr., p. 6. col. 2. 59. 3 See Zotenberg, Cat. MSS. Syr., p. 124. col. 2. 60. 4 See Wright, Cat. Syr. MSS., p. 144. col. 2. 61. 5 See Wright, Cat. Syr. MSS., p. 145. col. 2; and Zotenberg, Cat. MSS. Syr., p. 124. col. 2. 62. 6 See Payne Smith, Cat. Codd. MSS. Bibl. Bodl., col. 65. 63. 7 See Wright, Cat. Syr. MSS., p. 649. col. 1 ; and Assemânî, B. O., ii. p. 38. 64. 8 See B. O., ii. p. 37. col. 2. An extract of one of these letters is extant in Add. 14,663, fol. 10b; see Wright, Cat. Syr. MSS., p. 692. col. 1, and the whole letter has been edited by Guidi, La Letter a di Filosseno ai Monad di Tell 'Adda, R. Accademia del Lincei, 1884-85, Rome, 1886. 65. 1 See Wright, Cat. Syr. MSS., p. 769. col. 2. In B. 0., ii. p. 46. col. i. the heading runs: [Syriac] 66. 2 See Wright, Cat. Syr. MSS., p. 533.

col. 1. 67. 3 See Wright, Cat. Syr. MSS., fol. 39a. 68. 4 See Wright, Cat. Syr. MSS., p. 765. col. 2. 69. 5 See Wright, Cat. Syr. MSS., p. 768. col. 1. 70. 6 See Wright, Cat. Syr. MSS., p. 838. col. 2. 71. 7 See B. O., ii. p. 37. col. 1; Cat. Bibl. Vat., iii. p. 176. No. 25; and Zotenberg, Cat. MSS. Syr., p. 26. col. 1. An extract from this letter is found in Add. 17,193, fol. 69b; see Wright, Cat. Syr. MSS., p. 997. col. 1. 72. 1 See B. O., ii. p. 30. col. 2; and Frothingham, Stephen bar Sudaili. 73. 2 See Wright, Cat. Syr. MSS., p. 920. col. 1 ; extracts from this letter are preserved in Add. 17,193, fol. 83 a, and Add. 17,134, fol. 4b (See Wright, Cat. Syr. MSS., pp. 338, 998). This letter has been published by Martin, Grammatica Chrestomathia, p. 71. 74. 3 See B. O., ii. p. 34. col. 2. 75. 4 See Wright, Cat. Syr. MSS., p. 691. col. 1. 5 See B. O., ii. p. 35. col. 2. 76. 6 See B. O., ii. p. 46, 1.; Wright, Cat. Syr. MSS., p. 533. col. 2; p. 741. col. 1; p. 787. col. 2. 77. 1 See Wright, Cat. Syr. MSS., p. 876. col. 1. 78. 2 See Wright, Cat. Syr. MSS., p. 874. col. 2. 79. 3 See B. O., ii. p. 46. 1. 80. 4 See Wright, Cat. Syr. MSS., p. 828. col. 2. # 81. 5 See Wright, Cat. Syr.

MSS., p. 829 col. 1. 82. 6 See Wright, Cat. Syr. MSS., p. 771, col. 2. 83. 7 See Wright, Cat. Syr. MSS., p. 806. col. 1. 84. 8 See Wright, Cat. Syr. MSS., p. 787. col. 1. For extracts see Add. 14,601, fol. 6a, Add. 14,613, fol. 140b (Wright, Cat. Syr. MSS., pp. 789, 812). 85. 1 See Wright, Cat. Syr. MSS., p. 868. col. 1. 86. 2 See Wright, Cat. Syr. MSS., p. 773. col. 2. 87. See B. O., ii. p. 45. col. 2. No. 18. 88. 4 See Wright, Cat. Syr. MSS., p. 969. col. 1. 89. 5 See B. O., ii. p. 46. col. 1. No. 22. 90. 6 See Wright, Cat. Syr. MSS., p. 1014. col. 2. 91. 7 See Wright, Cat. Syr. MSS., p. 917. col. 2. 92. 1 See Wright, Cat. Syr. MSS., 9.665. col. 1. 93. 2 See Wright, Cat. Syr. MSS., p. 726. col. 1. 94. 3 See Wright, Cat. Syr. MSS., p. 725. col. 1. 95. 4 See Wright, Cat. Syr. MSS., p. 741. col. 1. 96. 5 See Wright, Cat. Syr. MSS., p. 829. col. 1. 97. 6 See Wright, Cat. Syr. MSS., p. 868. col. 2. 98. 7 See Wright, Cat. Syr. MSS., p. 788. col. 2. 99. 8 See Wright, Cat. Syr. MSS., p. 694. col. 2; Add. 18,817, fol. 70a (Wright, Cat. Syr. MSS., p. 804. col. 2); Add. 14,522, fol. 37a (Wright, Cat. Syr. MSS., p. 831. col. 2); Add. 14,614, fol. 69a (Wright, Cat. Syr, MSS., p. 832. col. 2);

Add. 17,180, foll. 20a, 21 a (Wright, Cat. Syr. MSS., p. 852. col. 2); Add. 14,728, fol. 185a (Wright, Cat. Syr. MSS., p. 884. col. 1). 100. 9 See Wright, Cat. Syr. MSS., p. 694. col. 2. 101. 10 See Wright, Cat. Syr. MSS., p. 804. col. 2; and p. 852. col. 2. 102. 11 See Wright, Cat. Syr. MSS., pp. 771, 772. 103. 1 See Wright, Cat. Syr. MSS., p. 824. col. 1. 104. 2 See Wright, Cat. Syr. MSS., p. 831. col. 2. 105. 3 See Wright, Cat. Syr. MSS., p. 833. col. 1. 106. 4 See Wright, Cat. Syr. MSS., p. 884. col. 1. 107. 5 See Wright, Cat. Syr. MSS., p. 728. col. 1. 108. 6 See Wright, Cat. Syr. MSS., p. 812. col. 2. 109. 7 See Wright, Cat. Syr. MSS., p. 999. col. 2. 110. 8 See Wright, Cat. Syr. MSS., p. 840. col. 1. 111. 9 See Wright, Cat. Syr. MSS., p. 990. col. 1. 112. 10 See B. O., ii. p. 46. col. 1. No, 23. 113. 11 See Wright, Cat. Syr. MSS., pp. 727, 831, 832, 852, 855, 856, and 1007. 114. 1 See B. O., ii. p. 46. col. 1. No. 24. This hymn is also attributed to John bar-Aphthôn---- [Syriac] 115. 2 Seven of these, translated by one Moses, are preserved in a manuscript in the Bibliothèque Nationale; see Zotenberg, Cat. MSS. Syr., pp. 194, 195. 116. 3 See Zotenberg, Cat. MSS. Syr., pp. 125. col. i, 126. col. 2.

An Arabic version of the prayers of the seven canonical hours is preserved in the Vatican (B. O., ii. p. 24. col. 2), and in the Bodleian we have [Arabic] (Payne Smith, Cat. Codd. MSS. Bibl. Bodl., col. 479). 117. 4 See Wright, Cat. Ethiopic MSS., p. 78. col. 2. 118. 5 See Wright, Cat. Ethiopic MSS., p. 109. col. 1. 119. 6 See Wright, Cat. Ethiopic MSS., p. 110a. 120. 1 See Wright, Cat. Ethiopic MSS., p. 122. col. 1; see also the index to Zotenberg, Cat. MSS. Éthiopiens, s. v. Philoxène. 121. 2 See Wright, Cat. Ethiopic MSS., pp. 177, 178. 122. 3 This is quoted in Orient. No. 736, foll. 36b, 41 b, and 54a (see Wright, Cat. Ethiopic MSS., p. 202. col. I ; and see Dillmann, Cat. Codd. MSS. Orient, qui in Museo Britannica asservantur, London, 1847 p. 11. col. 2).

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Introduction- Summary of the Discourses

THE DISCOURSES OF PHILOXENUS.

Of the period in the life of Philoxenus when the Discourses were written we know nothing, but if we may judge from the fact that all the quotations are taken from the Péshîttâ it must have been before he published his translation of the Bible at Mabbogh in 508. And if we take into consideration the large amount of time which even a rapid worker like Philoxenus would take to perform this difficult task, and add to it the fact that complete copies of the Discourses existed in the monasteries of the Natron Valley in Egypt already in the early part of the sixth century, wherein he is described as Bishop of Mabbogh, it is pretty certain that they were written some years after 485, the year in which he was ordained bishop, and before the close of the Vth century. Without doubt the thirteen Discourses form a whole and connected work, but it seems that they were frequently divided into two volumes; the first volume contained the first nine, and the second volume the last four of the Discourses. It is nowhere said or even hinted by Philoxenus, but it seems very probable that he intended his Discourses to be a supplement to the twenty-two Homilies which Aphrahat or Farhâd [?some script? (inGreek ’Αφραάτης) composed between the years 337-345.

Aphrahat or Aphraates wrote Homilies on Faith, Love, Fasting, Prayer, Humility, Wars, the Children of the Covenant, Circumcision, Virginity and Holiness, and upon the subjects which vexed the souls of believers in his day, such as the Resurrection of the Dead, the Sabbath, Easter, and the like, but they, in many places, consist of long strings of Bible quotations, of which about 1135 occur in the work, which is less in length by about one quarter than the Discourses of Philoxenus, and the polemical nature of certain sections is evident. Much of the ground covered by Aphraates is gone over by Philoxenus, and though he never scruples to declare his belief openly, it is stated with a gentleness which, if we only had the accounts of his. theological opponents whereon to rely, we should believe to be quite foreign to his nature. The thought of Aphraates is clear and his language simple, but Philoxenus was a clearer and deeper thinker and, in addition, a closer reasoner than Aphraates, and we see in the Discourses how easily his marvellous command over the Syriac language enabled him to express shades of thought and meaning for which we may look in vain in the writings of Aphraates. The description of motives and the part which they play

in the Christian life is given by Philoxenus with a minute fulness not found in Aphraates, but this is partly due to the fact that Philoxenus addressed himself chiefly to ascetics.

That the reader may be able to judge for himself of the manner in which each of these distinguished Syrian writers treated the same subject, the one, Philoxenus, writing about one hundred and fifty years after the other, a translation of the first homily of Aphraates, that on Faith, has been given at the end of this Introduction, p. clxxvff.; the following brief summary will show the plan of the argument in the Discourses of Philoxenus.

THE PROLOGUE.

The man who would lead the Christian life rightly must lay a good and firm foundation so that the edifice of his character may not be moved; he must hear the Word and obey it, for if he heareth the Word and obeyeth it not he is like unto a dead man. The disciple must have the remembrance of his Master fixed in his soul, and he must meditate upon it day and night, and "Jesus Christ our God" must be the foundation upon which the foundation of his building of spiritual life must be laid. Farmers know when to sow and plant, and when to reap and gather in fruit, even so must the spiritual farmer know where to begin in his labours and where to end; and a man must learn before he can teach. The lusts which fight against man in every period of his life are well known and easily recognized, but he must learn what to do to overcome in the war of the passions of the soul which ariseth after the conquest of the lusts of the body, and which forces itself into his inmost thoughts. He must learn to feel each sensation of victory and defeat, and to recognize the cause and origin of the lusts which come upon him in public and in solitude.

He must learn what is poverty, what commandments to keep, what power is derived from the virtues, how to fast, how to quench passions, how to pray, how to avoid heretics and worldly converse, and how to recognize what constituteth the fasting and the contemplation which belong to the body, soul, and spirit. If a man would put on Christ he must put off the world absolutely, and he must do this when he is young and before the world hath exhausted his soul's power, for new wine must be put into new bottles, and both will be preserved. We must be physicians to ourselves and to each other, and the word of God must be our medicine; for every passion of sin this containeth an antidote (see p. 19-21). When a man hath subdued all passions and lusts he can say, "Yet I live; and yet no longer I, but Christ liveth in me."

THE SECOND AND THIRD DISCOURSES----ON FAITH.

A man must first lay hold on the faith which maketh certain that God is, and which enquireth not, and which requireth neither proofs nor testimonies. The pot cannot chide the potter that made it, and a man hath no power to chide God, Who is too great to be investigated by the thoughts; His Nature is inscrutable, as also are His deeds and actions. The man who would draw nigh to God must first believe that He is, and if he do so he must draw nigh like a child to his father; that we might come as children we were born a second time in baptism. Christ proclaimed His kingdom, seek not to search out the manner thereof: thou art called upon only to inherit it, and not to make or to build it. The disciple's duty is to

keep the law of the kingdom. God is from everlasting and world without end, He existeth of Himself, and is self-derived; He is not One Person but a self-existent Nature which is believed and confessed in Three Persons. Christ the begotten cannot be separated from Him that begot, but the Father with the Son is everlastingly and eternally of like nature with the Holy Spirit. That these exist is all the disciple needs to know; all else is accepted by faith, without which the natural hearing could not bear the hearing of the things which are spoken about the Three Persons.

Faith maketh us to believe in spiritual natures and orders of celestial beings, and to harmonize the different statements about them; our instruction is established by faith, and the whole world of the spirit existeth to us by faith. Without faith the Eternal God would not exist, and faith maketh things which are not to come into being for us. Christ gave us faith first that we might perceive Him, and faith is the tongue of God, and the command of the Creator; it will move mountains and do all things, and it was the source of the power of the Prophets of old. Christ made faith the foundation of His Church to teach all men to make it the foundation of their spiritual life. Fasting, benevolence, the life of the Nazarite and ascetic, humility and everything else are nothing but mere shadows without faith; faith is everything, for faith is sufficient to be everything. Wisdom was with God when He made the heavens and the earth, but in His new creation of baptism faith was His helpmeet; without faith baptism is water only and the Mysteries are wine and bread only. Knowledge cannot occupy the place of faith which cannot be described by the tongue. The Mysteries looked upon with faith become the Body, and Blood, and Spirit of the Only One, and the power of Christ By faith the bodies of the dead saints become living men, and through the revelation of itself to the dead body it hopeth to receive from the Giver what it lacketh.

Without faith everything written in the Scriptures becometh a He; it needeth not sight, nor feeling, nor signs, nor wonders, nor arguments, nor testimonies, but the Word of God only. Without faith no righteous man ever pleased God; faith gave us birth and faith is our mother. Faith glorifieth our poverty, it magnifieth the services of the Church, and by it we see the treasures which are laid up in heaven whilst yet we are here upon earth. Faith must be the cause of our forsaking the world, and let faith be to the soul what the eye is to the body; we must cast away the garment of error of the things of this world by faith, but let us take heed that we change not our faith.

THE FOURTH AND FIFTH DISCOURSES----ON SIMPLICITY.

To us hath God given the true faith in His Gospel, but we must be obedient thereunto with simplicity, like the saints of old. Man cannot understand everything and a child hath not the power to receive the deep things of the world; so likewise only by faith and simplicity can we understand the Mysteries. Abraham, the Apostles, and Zacchaeus are examples to us of simple belief, and these good men must we emulate; God Himself is called simple, and let us deserve that name. Saint Paul was a fool to the wisdom of the world, but by his knowledge he possessed the wisdom which is above the world. Simplicity is older than faith because faith is the daughter thereof. John the Baptist and all those who lived in the desert were

simple folk, hence God led the children of Israel in the wilderness for forty years; those who were destroyed by the pestilence in the wilderness were the people of the former generation which had been corrupted in Egypt, and not those who had grown up in the wilderness. Moses, Joshua, David, Eli, Abel, and Paul are types of simple believers, and the Pharisees and Sadducees represent the cunning and crafty men of this world. Therefore to faith add simplicity from which is born the abundance of the spiritual mind, for without it no virtue can be cultivated; simplicity is the riches of Christ, and craftiness is the possession of the Calumniator.

The man who would gratify his passions must become cunning, for only with the knowledge which ariseth therefrom can he find means to cover his wickedness. The life of Jesus is the type of simplicity, and if simplicity were removed therefrom, that life would be destroyed. Craftiness is to the disciple even as the converse with a harlot, and in it are deceit, falsehood, calumny, error, and prevarication; destruction is its friend, adultery and fornication are its friends, and it is the mother of deceit and lies; it is the strong tower of sin wherein all the wicked hide. Let the disciple, then, rejoice in the names ”simple” and ”child”, for they proclaim his innocency and freedom from guile. Simplicity lis the field which bringeth forth all virtues, but craftiness is the ground cumbered with brambles and briars. Christ rejected the crafty and chose the ignorant and innocent; the Apostles were a band of simple men, and the opposites in every way of men like Caiaphas and Annas. Without innocency and simplicity no man can enter the kingdom of Christ, Who loved the innocency of children; Jesus Himself was hated because of His simplicity. Faith honoureth simplicity, and even the nobles of this world love it. Take heed to the prophet Isaiah who likened Christ to a simple lamb, and observe how He endured all things silently and did not forsake simplicity; David feigned himself mad to save his life, how much more then must a man sacrifice everything to preserve his spiritual life?

The simple mind must not meddle in worldly affairs which it cannot understand without craft and guile; grieve not because thou understandest not the crafts of the world, for the knowledge of the things of the Spirit is our handicraft. The man ignorant of a worldly trade loseth worldly advantage, but the disciple ignorant of Christ’s teaching loseth the kingdom of God. Rejoice in simplicity which is pleasing to God and to man, for simplicity of nature is the beginning of the path of the doctrine of Christ, and purity of spirit is the end of the path of righteousness. The simple man influenceth those who are near him, and his dwelling is a peaceful place of rest. We must endeavour to be like unto the disciples through whose simplicity Jesus triumphed.

THE SIXTH AND SEVENTH DISCOURSES----ON THE FEAR OF GOD.

When a man hath laid hold upon faith, which is born of simplicity of nature, the fear of God is stirred up in him, and this fear protecteth him from all evil things, and is as a wall round about him. If a man hath faith he will have fear also, and faith is like an eye which seeth what evil things exist and warneth the soul to be afraid. The remembrance of God is the life of the soul, and the fear of God is a shield against all wickedness, for if man hath it not he

cannot remember God. Whosoever is conscious of sin must increase his fear of God, and he must meditate upon it always. When the eyes of the body are opened light entereth through the eyes, and when the fear of God shineth into the mind it rouseth in him consciousness of sin. The man who liveth in the remembrance of God is filled with fear whenever a common movement of lust passeth over his soul. The fear and shame of men preserve the body from lusts, but only the fear and shame of God can preserve the soul from evil things ; therefore a man should hedge himself about with a wall of the fear of God. Be ashamed before God inwardly and thy soul shall be pure, have the fear of Him always before thee and thou shalt be kept from sin; until thou forgettest God thou canst not sin.

A naked man is ashamed when looked upon by anyone, even so is the sinful soul ashamed when looked upon by God. Whoso keepeth God's commandments through fear of Him is a true servant, but the labours which are visible are not sufficient to prove a man to be a true fearer of God. Tribulations may train the body, but they cannot cleanse the understanding from sinful motions, and they do not of themselves make the soul to fear God, and the labours of the body are not justified without the service of the soul. Servants fear their earthly masters, then how much more should the disciple fear the Everlasting King? Let thy outer man and thy inner man fear God wholly, for God observeth thee always, and His eyes are ten thousand times brighter than the Sun, and. the walls and roof of thy house cannot screen thee from Him. It is easier to sin in thought than in deed, and to guard against this facility for sin, a man must possess the fear of God which must be swifter than the motion of his thoughts. The fear of God may be called the "guard-house of virtues", for it giveth alms, it quencheth lust, it purifieth the thoughts, it driveth what is hateful from the mind, and it is a shield against all abominable things. Fear is also a schoolmaster to remind a man of what he hath received, and the prophet Jeremiah rebuked those who had cast off the yoke of fear.

By fear let us make fear of none effect, and by death let us vanquish death; for the man who is always mindful of the hour of death will not run into sin readily.

The path of the Christian life hath been trodden smooth by the example of the holy men of old, and their foot-marks are, like the sign-posts and mile-stones of a natural road, set to mark out the way for us. The spiritual life is like the ladder which was prefigured by God to Jacob, and we must ascend it step by step, in fitting order; the first step is faith, the second simplicity, and the third the fear of God. But fear is of two kinds ; the fear of a slave and the fear of a friend. The Prophets feared as friends of God and the Jews as slaves. God must be feared, and we ought to fear Him either because we have sinned, or that we may not sin; and who can contemplate our great God suitably? and who would not be afraid to grieve Him? Whoso feareth God loveth Him, and whoso standeth in perfect love standeth in God. The fear of God is the beginning of the path of the spiritual life, and love is the end thereof. From the Prophets of old it is clear that God demands fear from man, and all His revelations in olden time were of fear; nature feareth Him, and man must likewise. When a man feareth not God he feareth everything else, but if the fear of God be in him, there is no

room for the fear of other things to enter therein, for a vessel cannot be full of two different things at the same time.

THE EIGHTH AND NINTH DISCOURSES-ON POVERTY.

Those who live in the world may become justified, but they cannot become perfect, and Christ set grades and steps in His commandments and doctrine for the benefit of those who would follow His footsteps according to their power. The end of the path of righteousness is absolute poverty, for so long as a man possesseth human wealth he cannot follow the heavenly path; he cannot serve God and Mammon. A rich man may be justified, but he cannot become perfect or care wholly for God so long as he keepeth his riches. The rich man is poor spiritually, and the poor man is rich. The proof of this is the absolute poverty of Christ and of His disciples, for He made them to forsake everything for His sake, and He sent them out to preach His Gospel in absolute poverty ; the very fact of being called to be a Christian indicates self-denial and poverty. The disciple is known by his works ; if thou art destitute then art thou like unto thy God Christ. The righteous stand on a lower level than the perfect; the former fear sin for some reason, but the latter fear it for its own sake. Christ fulfilled all that the law demanded, but He did not give up His own power as God; when He was baptized He had attained unto the limit of the righteousness of the law, but from that time to the Crucifixion He was spiritually perfect.

The righteousness of the law is to labour in good works, but spiritual perfection is that which Christ taught between the times of His baptism and Crucifixion. Christ going forth to the wilderness is an excellent example of the doctrine of poverty; let us go forth from the world with nothing but our spiritual armour. When a man embraceth absolute poverty he goeth forth from the world; and by baptism he putteth on the new man, and casteth off the bondage of sin. Poverty is a light thing to those who possess it, and when our Lord lifted riches from the backs of His disciples He lifted from off them a heavy yoke. A man cannot bear the yoke of Christ and the yoke of the world, and all the saints of old who have followed in His steps have abandoned the world utterly. When Christ went forth to the desert He gained freedom, and a man in putting off the world gaineth freedom. The disciple hath two baptisms, one of water, and one of his own freewill; when he hath gone forth from the world devils will be gathered together against him, but he shall overcome them all and make his way through them, even as the Israelites passed through the sea, for the Lord shall fight for him. The disciple will find help in the contemplation of the life of John the Baptist who received the Spirit before he was born, and was an example of absolute poverty.

The disciple must also take heed that his discipleship be not for vainglory or for pleasure, and he should not begin to walk in the path of spiritual life unless he is determined to finish in it; whoso hath not made a promise is free, but whoso hath promised is bound. Christ had no home, no shelter and no possessions, and like Him must the disciple be; he must leave everything and follow Him. Moreover the spiritual life will not mingle with the wealth of the world, for if new wine be put into old bottles, the skins burst and the wine is wasted; turn not behind thee, and remember the fate of Lot's wife. Go forth, then, like the Apostles,

renew thy spiritual life daily, and let the words, "We have left everything, and have followed Thee", be the motto of thy life. The promise that we shall be heirs of Christ, that our body of humility shall be changed into a spiritual body, and that we shall be glorified with Christ should wake up even a dead body. Ask not what manner of riches thou wilt receive in heaven in exchange for thy poverty here, for no words can describe them. Six things must a man do to arrive at the perfection of Christ:

he must depart from evil and not do evil things, he must obey the law, he must do good deeds, he must set out on the path of the spiritual life, he must bear labours and endure sufferings, and he must carry his cross upon his shoulders. A man is born three times; his first birth is from the womb into creation, his second from bondage into freedom, and his third from the carnal into the spiritual life. The living motions of the spiritually perfect cannot be described by mortal tongue, and their state is the end of the spiritual life.

THE TENTH DISCOURSE----ON THE LUST OF THE BELLY.

Of all evil passions the lust of the belly is that which Divine knowledge most abominateth, for it maketh men like beasts, it darkeneth their minds, and it is the door through which all wickedness entereth into them; the lust of the belly is an obstacle unto everything. The soul is fettered by the weight of meat, but it becometh refined by meagre food. This lust is a stupid thing, for if the belly were large enough to contain all the things after which the glutton lusteth all creation would not satisfy it. The glutton is worse than the beast, for it knoweth when it hath had enough, but the glutton doth not; the lust of the belly is the most disgusting of all the passions, the mother of which it is, and it bringeth a man down to Sheol. The fear of God is the beginning of the path of spiritual life, and this lust is the beginning of the path of all wickedness; if the latter vanquish the former then all spiritual life is destroyed at a blow. The glutton can only eat and blaspheme, and he sayeth and doeth anything to secure the means to lead his debauched life which maketh his soul more degraded and debased than the beasts. The glutton becometh sick through his excesses, and contrary to the words of the physicians he persisteth in his gluttonous habits; the sicknesses which arise from over-eating belong to the rich and not to the poor. The glutton is a self-destroyer.

Christ died for him, and yet he makes himself a grave of meats. The soul of a glutton is like unto the dog which sleeps through all noises, and which only stirreth at the sound of the platter; the glutton walloweth like a pig in the mire of lusts and he must be called a pig. His friends are in reality the friends of his belly, and he loveth only such as minister unto his lusts. He feigneth sickness to avoid the house of prayer, prayer and vigil terrify and torture him, his own prayer is short and his time of eating long, and all things belonging to God are done by him negligently. From such things must the disciple flee, and he must practise self-denial and abstinence. We know that we cannot serve two masters----God and mammon----hovf then can we serve three or more? If we open the door of the lust of the belly all evil passions crowd into our soul through it, and fornication, which destroyeth both body and soul. Meat and drink are the fuel of the fire of lust, and as smoke will darken the pure

and clean air, even so will the stink of meat pollute the purity of the mind. But the disciple must avoid the over-eating of common as well as a superabundance of rich foods, for those who occupy themselves with meats will never be benefited thereby;

when Israel had an abundance of food he waxed fat and kicked, and from gluttony he fell into lust, and his lust wrought his destruction. If we cannot serve God and mammon we cannot serve the belly and God. The lust of the belly led Adam to ruin, for it brought on sin which ended in death. Let us vanquish the first lust that we may overcome all the others.

THE ELEVENTH DISCOURSE----ON ABSTINENCE.

The first rule of the spiritual life is to cultivate fasting and abstinence. The disciple must fight against the lusts of the body and cultivate virtues, because for man alone is life reserved in the next world. Hunger is of several kinds, and not all meats satisfy want; the real hunger of nature is not the want of food in the stomach, but the want of the power of the food in the members. Man must not eat whenever he is hungry like the beasts, but he must forbear in order to shew the soul's power. Need too is of different kinds, and when we satisfy a want we must take, care that it is necessary for our life, and that it doth not arise from lust, or health, or strength. The disciple must eat like a free man and not as a slave. If the lust of food overcome thee, O disciple, all other lusts will do the same; but if when are all gathered together against thee thou dost vanquish them one by one, they will be powerless to harm thee. In fighting think of the joys which are to come, and remember that by thy garb thou art dedicated to the spiritual life. When the lust of the belly joineth itself unto hunger against thee, stand up in prayer and despise it, even as mighty warriors scoff at those who are weaker; the lust of the belly be-longeth to childhood, therefore fight it like a man, and defeat it.

But abstinence is the refraining from poor and common meats as much as from costly ones; from whatever thou lustest for thou must abstain. Eat not abundantly even of garden herbs lest thou be moved to fornication; the food is not to be blamed, except when lust eateth it. Whosoever eateth with lust rejecteth the Lord Who is in him. There is a great difference between the manner in which Esau and Elijah ate, and let us imitate Elijah and David, and the angels who ate with Abraham; the habit of abstinence bringeth freedom. Eat not to sin, drink not to error, and fast, that thy prayer may be pure. The lust of the belly ruined Cain, and brought blame upon Noah, Esau, the Sodomites, the children of Seth, the people of Israel, and upon Eli and Solomon. If the righteous men of the world need fasting and abstinence, how much more do those who have gone forth from the world to follow the spiritual life? Let us remember too that a full belly cannot produce a refined mind, and let us take away from the body that we may give to the soul. Spiritually minded men only need simple and sparing food, as is proved by the case of the children who were brought up at Babylon, who chose vegetable diet and not the dainty food of meats; their abstinence procured for them the wisdom of the Most High.

To the disciple the table, which is a place of pleasure for others, must be a field of battle whereon he must overcome and slay the lust of the belly and those which spring from it; Christ began with fasting, let him do likewise, and the Apostles only received their greatest gifts after they had fasted and prayed. If we suffer with Christ we shall reign with Him.

THE TWELFTH AND THIRTEENTH DISCOURSES----ON FORNICATION. The lust for carnal intercourse hath been placed in our bodies by the Creator for the continuation of the world, but it must be to the disciple a reason for fighting and a cause of receiving crowns of victory. This lust is hotter and sweeter than any other lust, therefore must the fight against it be fierce, for though an excellent thing when coupled with marriage, yet is it a disgrace to those who have adopted the spiritual life. Adam and Eve were spiritual until lust moved in their members, and this shewed that the lust of the spirit precedeth the lust of the body in us. Fornication was the first thorn which sprang from the lust of the belly, and it is as a thorn in the spiritual eye; it destroyeth the sight of those who have not seen what is spiritual, and of those who have. Only when the beauty of the Eternal is destroyed in the soul can it subject itself to bodily beauty. The lust of the belly and the lust of fornication can only overcome a man when they are helped by him, and the disciple can conquer them if he will abstain from the food which is the fuel of the lust. Eat bread by weight, drink water by measure, avoid carnal pleasures, load thyself with afflictions and labours which will safeguard thee, torture thyself by hunger and thirst, vex thy body with watching, let it crave for sleep, but let it not sleep; gratify it in nothing, for pleasures beget lust. Listen not to stories of lust, keep away from thee the sight of the person which hath led thee captive, and uproot the remembrance of its beauty from thy mind.

Mention not the word fornication, eat not food and drink not wine overmuch, look not upon beauty, flee the converse of women, and arm thyself against lust with wrath. Direct all thine energies to save thy soul from lust, show not a glad face to it, but turn against it with a malignant eye, for lust is like the whore in the market-place who fleeth before a severe gaze. When the chaste .mind putteth on lust it is as if a chaste and dignified man of the city were to carry a whore upon his shoulders through the market-place and through the streets and open places of the city. The fornication of the body is the act of adultery, but the fornication of the soul is when the thoughts thereof have intercourse secretly with the lust of fornication, and the fornication of the spirit is when the soul hath intercourse with devils. When the body hath intercourse with the soul, and the soul with the spirit, and through the spirit with the Trinity, in very truth the words, "The Lord is over all, and in us all", are accomplished. Let, however, lust move in thy body, not that thou mayest be defeated, but that thou mayest overcome it, for what training is so good as that which a man receiveth when he findeth victory over his passions? No lust is so unprofitable as that of fornication, and none is so absolutely weak;

it hath no advantages, its season of enjoyment is short, and repentance, and fear, and shame, and terror, and loss, and evil name, and mockery all accompany this hot and fierce passion. We must be chaste outwardly before men, and inwardly before God, and our Lord, wishing

to remove the cause and origin of lust from His disciples, said, "Whosoever looketh upon a woman to lust after her hath already committed adultery with her in his heart", for He looked into our thoughts. Many men fornicate continually in their souls, and this kind of fornication must be especially avoided; the pain of lust maketh thee to suffer pain, therefore learn the cause thereof, and cut it off. A man must overcome his lusts in his youth; while there is still heat in thy body and natural lust liveth in thy members, be zealous to kindle in thee the heat of the spirit. Sow virtues in thy youth that thou mayest reap therefrom in thine old age; pluck things of excellence from the noontide of thy manhood, and lay them up for thy winter store. In fornication is all wickedness, and it is the helpmeet of all sin, and the disciple is bound to overcome the passion thereof in deed and in thought; if it be driven out of the thoughts it cannot live in the body.

The Israelites who fought under Gideon must be examples unto us, for they drank water sparingly, and the blasts of their horns are types of the holy words which were uttered against the passion of fornication, and the breaking of the pitchers symbolizes the destruction of the passion of fornication. God warned the Israelites against the lust of the thoughts more than against the act of adultery, for He did not say, "Thou shalt not commit adultery with thy neighbour's wife", but, "Thou shalt not lust after thy neighbour's wife". Let us make examples to ourselves of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Elijah and Elisha, and if with these in view, we fall, we are feeble folk. Finally let us shut out sights and converse which are the entrances of lust, let us seal the fountain of our bodies, and let us cleanse our thoughts. If we can do this we shall be at peace, and the course of our ship will be into the haven of peace, and we shall become a counterpart of the heavenly hosts. Though living in the body we shall be in the spirit, and shall live the life of the world to come, and we shall learn the cause of the coming of Christ into the world, which those who live in the body can never know.

[Footnotes moved to the end and renumbered]

Introduction- Table of manuscripts & List of material omitted from online edition

pp.xciv-xcv:

TABLE OF SYRIAC MANUSCRIPTS IN THE BRITISH MUSEUM CONTAINING THE DISCOURSES OF PHILOXENUS

Discourse Add. 14,598 Add. 17,153 Add. 12,163 Add. 14,595 Add. 14,596 Add. 14,625 Add. 14,601 Add. 14,621 Add. 14,611 Add. 12,170 Add. 14,612 Add. 12,170 Add. 14,577 Add. 17,185 Add. 14,582 Add. 14,522 Add. 14,614 Add. 14,728 Add. 14,577 1. Introduction Fol.3b Fol.1a Fol.1b 2. On Faith 13a 9a 9a Fol.1 3. On Faith 24a 18a 18a 4. On Faith and Simplicity 34a 25b 26a Fol.2a 5. On Simplicity 54a 41b 43a Fol.1a 8b 6. On the Fear of God 71a 56a 57b 5b 21a 7. On the Fear of God 85a 67b 69a 32a F.91a* 8. On Poverty 98b 78a 80a Fol.1b Fol.9a 43a F.68a Fol. 136a* 9. On Poverty 113a 89a 92b 16b 15b 54b Fol. 59a* F.1b* 10. On the Lust of the Belly 153a 61b 47b 75b 11. On Abstinence 183a 93b 61a 98a F.16a Fol. 14b* Fol. 109b* 12. On Fornication 215b 126b 80a 122b

F.105b Fol. 181a* Fol. 38b* Fol. 70a* Fol. 186b* Fol. 117a* 13. On Fornication 239a 150b 96a 135a F.147b Fol. 25a A B C D E F G H 7th or 9th Century 9th Century 6th Century 6th or 7th Century 6th or 7th Century 10th Century 9th Century A.D. 802 10th Century 8th or 9th Century 6th or 7th Century 8th or 9th Century 9th Century 10th or 11th Century A.D. 816 10th Century 10th Century 13th Century 9th Century [The material on pp. xcvi-cxxxvii is entirely in Syriac and contains the following texts, which are thus omitted:] REPLY TO BE MADE BY A MAN WHEN QUESTIONED AS TO HIS BELIEF. (Brit. Mus. MS. Add. 14,529, fol. 69b). A CONFESSION OF FAITH. (Brit. Mus. MS. Add. 14,529, fol. 68a). AGAINST THOSE WHO DIVIDE OUR LORD. (Brit. Mus. Ms. Add. 14,597, fol. 105b.) TWELVE CHAPTERS AGAINST THOSE WHO MAINTAIN TWO NATURES IN CHRIST, AND ONE PERSON. (Brit. Mus. MS. Add. 14,597, fol. 91aff.)

AGAINST EVERY NESTORIAN. (Brit. Mus. MS. Add. 14,529, fol. 66b). AGAINST NESTORIUS. (Brit. Mus. MS. Add. 14,597, fol. 98b ff.). ON THE HERESIES OF MÂNÎ,

NESTORIUS, &c. (Brit. Mus. MS. Add. 14,529, fol. 65b.) [This is followed by the following sections, also omitted. The quotations is mainly in Syriac; the list of biblical passages duplicates the footnotes:] SCRIPTURAL QUOTATIONS IN THE DISCOURSES OF PHILOXENUS COMPARED WITH THE PÉSHÎTTA AND OTHER VERSIONS. [pp.cxxxviii-clxvi] BIBLE PASSAGES QUOTED OR REFERRED TO BY PHILOXENUS IN THE DISCOURSES. [pp.clxvii-clxxiv]

Introduction- The Life of Philoxenus

INTRODUCTION. — ---- — THE LIFE OF PHILOXENUS.

Akhsénâyâ, later named Philoxenus, was born in the third quarter of the Vth century at a village called Tahal, which was situated in Beth Garmai, probably on the confines of Persia; of his parents and their rank and condition we know nothing, but as he was baptized it may be assumed that they were Christians or, at any rate, that they had leanings towards Christianity. His brother Addai is mentioned together with him by Simon of Bêth Arshâm, who says that they opposed Ibas at Edessa. Making his way westwards Philoxenus came to Edessa, probably in his early manhood, where he studied at the time when Ibas was engaged in translating the works of those who held the Nestorian doctrines into Syriac . Of the history of his life at this period we know nothing, but it seems to have been imprudent to send a young man of his ardent and religious temperament into a city which, though the chief seat of ecclesiastical learning in that part of the country, was at the same time a source of the religious polemics of the time, for there is little doubt that at a comparatively early age Philoxenus was already known as a willing and zealous teacher and disputant.

Such a man was no doubt of great value to the Monophysite Church when the doctrines of Nestorius, which were gaining ground on all sides, were to be fought against, but his ability soon brought him into unenviable notoriety, and between the years 481 and 485 he was expelled from the diocese of Antioch by Calandio the Patriarch as a preacher of the views of Cyril of Alexandria and an advocate of the Henoticon of Zeno. The views of Philoxenus were, however, identical with those of Peter the Fuller , by whom immediately after the banishment of Calandio in 485, he was ordained Bishop of Mabbôgh or Hierapolis . In an anonymous life of Philoxenus from which Assemânî gives extracts in his Bibliotheca Orientalis (ii. p. 13), it is said that ”Philoxenus, being abundantly learned in all the doctrine of the Syrians, and having received the doctrine of the Holy Spirit, became Bishop of Mabbôgh in the year [of the Greeks] 800, in the time of Zeno, that is to say 488 years after the coming of our Lord.”

The writer of this statement has made a mistake, for several circumstances show that Philoxenus was recalled from exile by Peter the Fuller in 485, and that he was ordained

bishop in the same year, and it is said that his name was then changed from Akhsënâyâ to Philoxenus .

Soon after Philoxenus had become Bishop of Mabbôgh some Persian bishops visited his city, and in the new bishop they are said to have recognized a slave who had fled from his master, and a man who had never been baptized; this statement is made both by Theodore the Reader and by Theophanes , and most writers upon the much-abused Philoxenus have gravely repeated it . The narrative of the scandal goes on to say that the Persian bishops made representations as to the impropriety of a man with such antecedents being Bishop of Mabbôgh to Peter the Fuller, who answered that the service of ordination was sufficient to take the place of baptism , and he took no further steps in the matter. Whether Philoxenus was actually a slave, or only the son of a family who paid tribute to the Persian nobility or landed proprietors, is a matter of no consequence, but it can be proved from his own writings that he was baptized, and that he regarded baptism as a thing of no small importance. Thus in his treatise on the Incarnation of Christ he says: ---- "Now we will keep and preserve always the sign of belief and the seal of baptism and we will not destroy either by any manner of means," [Syriac] . And in his letter to Zeno he says: ---- "The only begotten Son was One of the Trinity, even as His words to His disciples testify, Go ye forth and convert all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost. For I was baptized in the name of Him that died, and I confess that He in Whose name I was baptized died for me, and I believe that I have put on in baptism Him in Whose name and in Whose death I was baptized": [Syriac]. The report that Philoxenus was unbaptized is thus shown to be without foundation.

Of the period of the life of Philoxenus which immediately followed his ordination we know nothing, but we may be certain that he ceased not to preach and to teach the doctrines which were approved by Peter the Fuller, and it is possible that during the first thirteen years of his episcopate he wrote parts or all of many of the works which have made his name so famous among Monophysite writers. In the year of the Greeks 809 (A. D. 497-8) we learn from Joshua the Stylite that Philoxenus was present at Edessa during the celebration of some heathen festival. For seven clays before the appointed day arrived the people of Edessa went up to the theatre each evening in crowds; they were dressed in gorgeous apparel, and they burned incense, and danced through the whole of each night. In consequence of these things no man went to prayer, and the people became bolder and wickeder, for there was none in the city to rebuke them, and Joshua complains that, "although Xenaias, the Bishop of Mabbôgh, was in Edessa at the time, ---- of whom beyond all others it was thought that he had taken upon him to labour in teaching,----yet he did not speak with them on this subject more than one day."

In the year 498 Flavian II. ascended the episcopal throne of Antioch, and by suddenly declaring himself to be in favour of the decisions arrived at by the Council of Chalcedon----now hitherto he had denounced them----he made Philoxenus a bitter and implacable enemy who gave him no rest until he succeeded in effecting his deposition in 512. The first step taken

by Philoxenus was to denounce Flavian II. for secretly holding Nestorian doctrines, and when Flavian anathematized Nestorius and all his works, Philoxenus turned his attention to Dioscorus and Theodore, Theo-doret, Ibas, Cyrus, Eleutherius, and John, some of whom held the views of Nestorius, but the others having been accused of favouring him secretly had anathematized him, and he next insisted that unless Flavian anathematized all these he would hold him to be a Nestorian, notwithstanding his denial and anathema of Nestorius. He also tried to make the friends of Dioscorus and Eutyches unite with him against Flavian, and being joined by Eleusinus, a bishop of Cappadocia Secunda, and by Nicias of Laodicea in Syria, he succeeded in making him anathematize in writing Dioscorus and all who held views similar to his; this document Philoxenus sent at once to the Emperor Anastasius, whom he had been able to imbue with a belief in the Nestorianising tendencies of Flavian. This took place A. D. 507, and as a result Philoxenus was summoned to Constantinople by the Emperor, and the Church in that city was much disturbed at his arrival .

In response to the wish of Anastasius Flavian modified his views, and with the help of some of his clergy, attempted to set them forth in a writing, which he sent to the Emperor. With this, however, Philoxenus was still dissatisfied, and he further insisted that Flavian should anathematize both the Council of Chalcedon and those who maintained two natures in our Lord's Person; but this Flavian declined to do, and was, in consequence, denounced afresh to the Emperor as a Nestorian. Shortly afterwards Flavian admitted publicly that although he approved of the Council of Chalcedon for deposing Nestorius and Eutyches, he did not consider its definitions of faith satisfactory. In answer to this statement Philoxenus, having persuaded the Bishops of Isauria to join him, drew up a creed in which they anathematized all who maintained two natures in our Lord's Person, and submitted it for signature to Flavian and to Macedonius of Constantinople; these prelates refused to sign the document and were in consequence excommunicated. In 512 a Council of eighty bishops met at Sidon by the Emperor's command to define the true faith ; the presidents were Philoxenus and Soterichus of Caesarea, both of whom yearned for the downfall of Flavian and of his friend and ally Elias, Bishop of Jerusalem. The behaviour of the two parties was such that Anastasius dismissed the Council without recording his decision on the matters under dispute, and for a breathing space the opponents of Philoxenus had the advantage;

but since it subsequently transpired that both Flavian and Elias had acted with duplicity the imperial protection was finally withdrawn from the former prelate and he was at once deposed and banished to Petra, and the famous Monophysite teacher Severus was appointed Patriarch of Antioch in his stead. Before this took place, however, the monks of the district of Cynegica in Syria, and those of the whole of Syria Prima had been stirred up or bribed by Philoxenus, and they rushed into the city of Antioch in a body, with great noise and tumult, and endeavoured to make Flavian anathematize the Council of Chalcedon and the document of Leo; but the people of the city rose in arms against them, and slew many of them, and cast their bodies into the Orontes . Evagrius' description of the behaviour of Philoxenus on this occasion does not place him in a favourable light, but though admitting

that zeal for his opinions would, no doubt, lead him to overstep all bounds to secure their acceptance in the Church, it is probable that we must make some allowance for the hostility of those to whose lot it has fallen to describe his life .

Flavian being removed from his seat Philoxenus seems to have rested content and to have devoted himself to writing his works and letters, the main object of which was to promote the Monophysite doctrines, until the year 518, when the orthodox Emperor Justin ascended the throne ; soon after this event the decrees of the Council of Chalcedon were ratified by imperial command, and all the bishops who had been banished by Anastasius were restored to their sees. In the following year some fifty-four bishops who refused to accept the decrees of Chalcedon were banished, and among them were Severus of Antioch, Peter of Apamea, John of Telia and Philoxenus of Mabbôgh . The Edessene Chronicle says: ---- "In the second year of the reign of Justin, that is the eight hundred and thirtieth year [of the Greeks,=A. D. 518-519] he expelled Severus from Antioch, and Akhsénâyâ from Mabbôgh, and all those who would not accept the four Synods" [Syriac].

From a letter which Philoxenus wrote to the monks of the monastery of Senun near Edessa in 522 we learn that his first place of banishment was Philippopolis in Thrace; in the following year he was "sent into exile in Gangra [in Paphlagonia], and they shut him up in a room over the kitchen of a public inn, and there he was suffocated by smoke": [Syriac] . In a life of Philoxenus quoted by Assemânî the account of the manner in which he was murdered is more fully detailed, and the writer says: ---- "And having filled the Church with divine doctrines, and expounded the Scriptures, and laid open to disgrace the faith of the Nestorians by means of his writings against them, they cast him forth into exile in the city of Gangra, and they suffocated him with smoke. Now they shut him up in an upper chamber, and made smoke in the room below it, and they shut the doors: in this way was he crowned, and he was suffocated by them in the true faith": [Syriac]. Thus ended the life of this remarkable man.

It is evident from the few facts known concerning the life of Philoxenus that he was "energetic and fiery" in disposition, and a merciless and relentless opponent of all such as differed from him in their opinions on the natures of Christ; but the hatred of him as a man and the misrepresentation of his views which are found reflected in the writings of his biographers ---- who are generally his enemies ---- show that a final decision as to his behaviour and character cannot be arrived at until the case is stated from the point of view of Philoxenus. Theophanes describes him as an unbaptized and runaway slave who pretended to be a cleric , and in another place he calls him the "impious Xenaias" ; and both Theophanes and Cedrenus speak of him as the "servant of Satan" , and accuse him of holding the opinions of Manes . Evagrius, punning on the name Xenaias, says that he was "truly a stranger to God" ; the just Tillemont accuses him of "corrupting the faith" ; and Assemânî says that "he would have wasted the Church of God like a wild boar" . But if he made his opponents suffer he did not escape tribulation himself, and this we learn from a letter of his to the monks of the monastery of Sënûn wherein he says :----"What things I suffered from Flavian and

Macedonius, who were archbishops in Antioch and Constantinople, and before them from Calandion, are known and spoken of in every place.

But I keep silence concerning the things which were prepared to injure me in the time of the Persian war by the nobles through the care of him that is called Flavian the heretic, and also concerning the things which happened to me in Edessa, and in the country of the Apameans, and in that of the people of Antioch when I was in the monastery of Mar Bassus, and also in Antioch itself. And when I went up to Constantinople on two occasions the like things were done unto me by the Nestorian heretics": [Syriac] . Before we pass from the subject of the accusation brought against him by his theological opponents, it must be mentioned that he was charged with being the author of the heresy of the breakers of the images of saints and angels, and it is asserted that as he would not venture to destroy those of Christ he hid them . Whatever may be the faults of Philoxenus all the known facts of his life, and the whole series of his writings from first to last testify to a tenacity of will, and a steadfastness of purpose, and a fixity of belief, and an energy in word and deed which were exceedingly rare in the troubled times in which he lived.

And when we consider the multitudinous affairs in which he was engaged, and the unflinching strife which he urged against Flavian between the years 498 and 512, and the labour of his first journey to Constantinople in 507, it seems little short of marvellous that he should have been able to find time to make a new translation of the four Gbspels from Greek into Syriac; this work, however, he effected, and his translation appeared at Mabbôgh in the year 508 .

When we turn from the accounts of Theophanes, Cedrenus, Theodore Lector and others to the doctors of his own creed, we find that Philoxenus was esteemed by them a very learned man, and that his works were held in veneration by the greatest authors of the Monophysite Church. If we examine some ten MSS. in the British Museum only we see from the statements of the authors of the works contained in them that the authority of Philoxenus, on matters of doctrine, is considered equal to that of Severus of Antioch, Isaac of Antioch, Cyril of Alexandria, Chrysostom, Ephraim the Syrian, etc., and Brit. Mus. MS. Rich, No. 7183, fol. 124, mentions the name of Philoxenus together with the names of Ephraim the Syrian, Jacob of Edessa, and Isaac [of Antioch] as writers from whose works it was necessary to cull Syriac words and expressions. The famous Dionysius bar-Salîbhî , whom Wright calls the star among the Jacobites of the Xllth century , and who was himself a famous writer, says in the title to one of his commentaries that he gives in his work the opinions of the "true and orthodox doctors and "holy fathers like Severus the Great, and Hippolytus "of Rome, and Epiphanius of Cyprus, and Philoxenus "of Mabbôgh, and Melitus, and Evagrius, and Moses "bar-Kêphâ, and Jacob of Edessa, and John of Con-"stantinople, and John of Dârâ, and Mar Ephraim" .

But the final seal of approval is set upon the works of Philoxenus by Abu'l-Faraj Gregory, better known as Bar-Hebraeus, "one of the most learned and versatile "men that Syria ever produced" , who thus speaks: "And Peter [the Fuller] appointed Saint Philoxenus to

”Mabbôgh, a most eloquent man, and a marvellous ”teacher, who mightily routed those who maintained ”two natures [in Christ]; and he set forth healthy ”doctrines concerning the holy path of the monastic ”life. And he composed some discourses on the holy ”festivals, and works of admonition of all kinds” . The same writer mentions the Mabbôgh translation of the Bible, which Philoxenus finished in 508, and the revision of parts thereof by Thomas of Harkel, and with this tacit admission of the value of perhaps the greatest of all his works by the greatest doctor of his Church we take leave of Philoxenus .

[Footnotes renumbered and placed at the end]

Introduction- The Manuscripts of the Discourses

THE MANUSCRIPTS OF THE DISCOURSES OF PHILOXENUS.

The text of the Discourses of Philoxenus on Christian Life and Character as contained in Volume 1 is edited from eight MSS. preserved in the British Museum; they are indicated by the letters A, B, C, D, E, F, G, H respectively. The MS. A, numbered Add. 14,598 (see Wright, Cat. Syr. MSS., 731. col. 1 f) contains the whole thirteen Discourses of Philoxenus. It is made up of parts of two manuscripts. The first part consists of 152 vellum leaves measuring 97|8x 61|2 in., and the second of 196 leaves; the first part is written in a good hand of the VIIth century, and the second in a clear, bold hand of the IXth century. In each part there are two columns to a page, but in the former there are 31 lines in the column, and in the latter 36. The leaves of the first part were numbered with roughly written Coptic letters some centuries after they were written; in many places throughout the MS. the leather is becoming gelatinized. The headings and colophons of the discourses are written in red. From many of the leaves the ink on one side is rubbed off, and nothing but the scratch of the pen remains to shew where the writing has been. Quotations are indicated by marks on the margin which serve the purpose of inverted commas in modern books, and the source, or author, or subject of the quotation is often noted on the side of the column wherein it occurs; e.

g., nwYlGNw) (fol. 5b), [Syriac] (fol. 18b), [Syriac] (fol. 21b), [Syriac] (fol. 22a), (fol. 35a),[Syriac] (fol. 35b),[Syriac] (fol. 35b), [Syriac] (fol. 41b), [Syriac] (fol. 43a), [Syriac] (fol.43b), [Syriac] (fol. 44a), [Syriac] (fol. 50b), [Syriac] (fol. 55b), [Syriac] (fol. 40a), [Syriac] (fol. 88b), [Syriac] (fol. 90b), [Syriac] (fol. 32b). In several places (e. g., foll. 103b, 106b, 107b, 110b, 118b) throughout the MS. the word LKtS) is written. On fol. 13a is written: [Syriac] and on fol. 190; we find the words [Syriac], and on fol. 105a [Syriac]. In many places portions of sentences and remarks by readers are written, e. g., [Syriac] (fol. 51a); [Syriac] (fol. 67a); [Syriac] (fol. 77b); [Syriac] (fol. 81b); [Syriac] (fol. 96a) [Syriac] (fol. 96b). On fol. 227b there is a small design in outline, and on fol. 321a, a drawing of a man in black and red. In the first portion of the MS. the running title of the Discourses is [Syriac] and in the second either this or [Syriac] (fol. 205a).

On fol. 239b is a note by David of Mar'ash, who informs us that he has read the book, and who prays that Christ may forgive the sins of anyone who shall pray for him [Syriac] and on fol. 250a is added [Syriac] "May God shew compassion on every one who readeth". On fol. 183a, written between the end of the Xth Discourse of Philoxenus and the beginning of the XIth, is the [Syriac] or "Revelation" of Gregory Thaumaturgus, which reads: ---- [Syriac] "[There is] one God, the Father of the Living Word, and of the Wisdom which subsisteth, and of His Power and of His Image, Perfect One, the begetter of a Perfect One, and Father of the only-begotten Son. And [there is] One Lord, One Who [sprang] from One, God of God, the Image and Form of Godhead; the Living Word, the Wisdom which is the sustainer of all, and the Power and Creator of all Creation; true Son of the true One, Invisible of Invisible, Incorruptible of Incorruptible, Immortal of Immortal, and Eternal of Eternal. And [there is] one Holy Spirit, Who is of God, and Who is revealed, that is, to mankind, through the Son, perfect Image of the Son, perfect Life which is the Cause of life, the holy One, the Giver of holiness, through Whom is made known God the Father, Who is over all and in all; and God the Son, Who is through all. A perfect Trinity undivided and not alien in glory, or eternity, or royalty. There is then nothing which hath been created or which hath been made subject in the Trinity; and likewise there is nothing which hath been added newly thereunto, which as if not having existed formerly was added afterwards. Never at any time was the Father without the Son, nor the Son without the Spirit, but the Trinity existeth everlastingly unchangeable and unalterable".

The Discourses of Philoxenus end on fol. 273a, col. 1. The MS. B, numbered Add. 14,595 (see Wright, Cat. Syr. MSS., p. 530, col. 1) contains the last six of the Discourses. It consists of 184 vellum leaves measuring 101|2 X 6 |2 in., and each page is divided into two columns of from 30 - 37 lines. The MS. is written in a good hand of the VIth century. The last words of the last Discourse are written incompletely, in a late hand, at the foot of fol. 184b. The MS. C, numbered Add. 12,163 (see Wright, Cat. Syr. MSS., p. 529, col. 1) contains the first nine of the Discourses. It consists of 126 vellum leaves measuring 97|8 x 61|4 in., and each page is divided into two columns of from 36 - 38 lines. The MS. is written in a good hand of the VIth century. The colophon reads: [Syriac]

The MS. D, numbered Add. 17,153 (see Wright, Cat. Syr. MSS., p. 531, col. 1) contains the first nine of the Discourses. It consists of 99 vellum leaves measuring 10 1/2 x 61|2 in., and each page is divided into two columns of from 34 - 41 lines. The greater part of the MS. is written in a good, bold hand of the VIth century, upon the fine skin which is characteristic of the period, but two quires (foll. 1 - 9, and 40 - 49) are written on thin, poor skin in a hand of the IXth century. Here and there passages have been retouched, probably by the same hand. The titles are in red, and quotations are indicated by marks on the margin. The running title is [Syriac] When complete the MS. probably contained the whole thirteen Discourses. The MS. E, numbered Add. 14,596 (see Wright, Cat. Syr. MSS., p. 531, col. 2) contains the 5th, 6th, 8th, 9th, 10th, 11th, 12th and 13th Discourses; all are imperfect. It consists of 103 vellum leaves measuring 10 x 61|2 in., and each page is divided into two columns of from 40 - 45 lines. The MS. was written by two scribes, the work of the first being foll. 1 - 43, and

that of the second foil. 44 ---- 103. The running title is [Syriac], at the foot on fol. 59b is a rectangular, interlaced design coloured red and green. The MS. is written in a good hand of the VIth or VIIth century, and when complete contained the whole thirteen Discourses.

The MS. F, numbered Add. 14,625 (see Wright, Cat: Syr. MSS., p. 532, col. 1) contains the 7th, 8th, 10th and 11th Discourses complete, and parts of the 2nd, 4th, 5th, 6th, 9th, 12th and 13th Discourses. It consists of 144 vellum leaves measuring 115|8 x 9 in., and each page is divided into two columns of from 30 - 34 lines; the MS. is written in a good hand of the Xth or XIth century. The titles of the Discourses are enclosed in rectangular coloured borders of interlaced work, and the first and last leaf of each quire are ornamented with coloured designs somewhat similar to those found in Coptic MSS. of the Xth century. The MS. was, no doubt, written in Egypt, and the original from which the scribe copied must have been a very good MS. The MS. G, numbered Add. 14,601 (see Wright, Cat. Syr. MSS., p. 790, col. 2), contains the 12th Discourse (fol. 105b), and is written in a good hand of the IXth century. It consists of 182 vellum leaves measuring 123|4 x 91|2 in., and each page is divided into two columns of from 38-50 lines.

The MS. H, numbered Add. 14,621 (see Wright, Cat. Syr. MSS., p. 756, col. 2), contains the 9th and 11 th Discourses, both of which are, however, imperfect at the beginning. It consists of 172 vellum leaves measuring 11 x 7 |2 in., and each page is divided into two columns of from 32-38 lines; the name of the scribe was George, and he finished his work A. Gr. 1113 = A. D. 802 (see fol. 171b). A copy of the 8th Discourse is found in Add. 14,611 (see Wright, Cat. Syr. MSS., p. 826, col. 1), which we may attribute to the Xth century, and an imperfect. VIIIth century copy of the 13th Discourse exists in Add. 12,170 (see Wright, Cat. Syr. MSS., p. 747, col. 1).

An extract from the 7th Discourse is found in Add. 14,612 (VIth or VIIth century, see Wright, Cat. Syr. MSS., p. 699, col. 1); an extract from the 8th Discourse is found in Add. 12,170 (VIIIth or IXth century, see Wright, Cat. Syr. MSS., p. 747, col. i); extracts from the 9th Discourse are found in Add. 14,577 (IXth century, see Wright, Cat. Syr. MSS., p. 785, col. 1) and in Add. 17,185 (Xth or XIth century, see Wright, Cat. Syr. MSS., p. 838, col. 1); an extract from the 11th Discourse is found in Add. 17,185 (see Wright, Cat. Syr. MSS., p. 838, col. 1); an extract from the 12th Discourse is found in Add. 14,582 (dated A. Gr. 1127 = A.D. 816, see Wright, Cat. Syr. MSS., p. 694, col. 2) ; and extracts from the 13th Discourse are found in Add. 17,185 (Xth or XIth century, see Wright, Cat. Syr. MSS., p. 838, col. 1), Add. 14,522 (Xth century, see Wright, Cat. Syr. MSS., p. 831, col. 2), Add. 14,614 (XIth century, see Wright, Cat. Syr. MSS., p. 832, col. 2), and Add. 14,728 (XIIIth century, see Wright, Cat. Syr. MSS., p. 884, col. 1).

[Footnotes renumbered and placed at the end]

Introduction- Various Creeds by Philoxenus, against Nestorius, Mani, Marcion, etc

Note to the online text: This portion of the introduction has required some formatting changes. Budge has for some reason embedded the translations in his introduction, without headings, and placed the Syriac text elsewhere in the volume. He has not translated 'Twelve Chapters against those who maintain two natures in Christ, and one person' (Brit. Mus. Ms. Add. 14,597, fol. 91a ff). I have placed the headings of the Syriac section over each document by Philoxenus, as best I could (the reference footnotes are clearly in error in some places) and Budge's text in italics. THE CREED OF PHILOXENUS. Apart from the evidence which may be derived from the great work of Philoxenus upon the subject of how "one Person of the Holy Trinity became incarnate and suffered for us"----a work which supplies us with the reasons for the faith which he held, we are able to form a tolerably exact opinion of what he believed in respect of the Trinity from two short but remarkable tracts of which copies have come down to us; in the first he states definitely what reply a man is to make when questioned concerning his belief , and in the second he anathematizes the Council of Chalcedon and the creed promulgated thereby .

The first document reads: ---- REPLY TO BE MADE BY A MAN WHEN QUESTIONED AS TO HIS BELIEF (Brit. Mus. MS. Add. 14,529, fol. 69b) I believe in a Trinity, a Trinity which can neither be reduced nor diminished to Two [Persons], nor added unto so that it becometh Four [Persons]. Nothing from the fulness thereof can be diminished, neither can it receive any other person from without. Everything which is outside this Trinity hath been created, but whatsoever is contained therein hath been from everlasting. And it is adorable; nothing outside of it is to be worshipped, and within it there is nothing which worshippeth. Outside of it there is no other God at all, neither inside of it is there a man that hath been made. It diminisheth not in its Person, neither doth it add thereunto. In it, which hath existed for ever, there never began [to exist] a Person, and there doth not pass away therefrom a Person who hath come to an end.

Now therefore, one of the Persons of this Trinity came down by the mystery of depletion, and of the Holy Virgin became man. Inasmuch as He was God, His nature was not changed in its being, and no addition to His Person took place, but He remained the Only-begotten, even after He had taken upon himself a body. For the act of coming into being did not introduce into the Only-begotten another first-born, but shewed that the firstborn of the Virgin was the Only-begotten of the Father; for He, Who was the Only-begotten through His birth from the Eternal, Himself became the firstborn by His birth of the Virgin, And since God the Word, Who is of the Virgin, is the Only-begotten, and since because He became man of the Virgin He is the firstborn, the Only-begotten is the firstborn, and the firstborn is the Only-begotten. And being Himself God, He is Son of God [and] Son of man; and Son of man [and Son of] God; Son of the Eternal [and] Son of the Virgin; Son of the Virgin [and] Son of the Eternal; the concealed revealed, and the revealed concealed; a spiritual corporeal Being, and a corporeal spiritual Being; a finite infinity; Who was upon the throne and was in the womb; Who was in the womb and was upon the throne; Son of God Son of man; Son of man Son of God; the visible invisible; the concealed and invisible visible; the passible impassible; the impassible passible ; the dead living, and the living dead ;

Who being in heaven was in Sheol, and Who being in Sheol was in heaven. The Only-begotten is One Who hath no number among those who belong to heaven or among those who belong to earth, for the attributes of the Only-begotten belong to the Only-begotten, and not unto various others, as those who are in error say. For do not exalted things belong to the exalted? and lowly things to the humble? and divine qualities to God? and human attributes to man? But to the exalted one who hath been abased belong lowly things; and of the God Who became man we must believe human things; of the hidden One who became revealed must we believe all contemptible things ; and to the infinite God Who of His own will became mortal man, and Who yet remained immortal God in His nature, belong suffering and death. One of the Trinity became the Only-begotten of the Father, the Word God became the Son of man by the Virgin by taking upon Himself the body of our Nature, the nature of the Word remaining unchanged, and He Himself, One God, Who was of God, suffered and died for us. And because He became the Son of Man, and remained [so] in His life and also in His death even as He continued in His unchanging and eternal Being, He was also man in His Being.

The second document reads:---- A CONFESSION OF FAITH (Brit. Mus. MS. Add. 14,529, fol. 68a) I. We anathematize the Council of Chalcedon because it anathematized the true Council of three hundred and eighteen holy Fathers. II. We anathematize the Council of Chalcedon because it hath acted hypocritically, and because it hath exceeded all men in wickedness----the ancients, those who come next, and those who have been in these last days; the ancients with Cyril in Ephesus, those who come next with Dioscorus in Ephesus, and those who have been in these last days in Chalcedon. III. And we anathematize it also because it testified concerning itself and said that the canon of the Fathers commanded that anathema should be laid upon everyone who composed another faith. IV. And we anathematize the Council of Chalcedon also because it anathematized Nestorius, although agreeing

with him and with his doctrine. V. And we anathematize the Council of Chalcedon also because it received Leo the wicked, of Rome, and because it anathematized Dioscorus the confessor of the orthodox faith, who had anathematized Leo the wicked, and would not agree with him.

VI. And we anathematize the Council of Chalcedon also because it received Ibas and Theodoret as orthodox. VII. And we anathematize the Council of Chalcedon also because it renewed the wicked tract and called it the true belief. VIII. And we anathematize the Council of Chalcedon also because it distinguisheth in one Lord Jesus Christ, the Only-begotten Son of God, natures, and attributes, and functions, and celestial and terrestrial qualities, and Divine and human properties. And it considereth Him [to be] Two, and it introduceth an idea of Four, and it worshippeth an ordinary man, and in every particular it findeth Him to be a creature, even as do the Jews and heathen, and it agreeth with the wicked Nestorius who is accursed and doomed to perdition. For all these and for many other similar reasons we have anathematized and we will [always] anathematize the Council of Chalcedon. IX. And it shall be anathematized, and heaven, and earth, and all the Church which hath been redeemed by the Blood and Resurrection of God shall say X. that there shall be a curse upon the Council of Chalcedon, and upon every one who hath agreed or agreeth therewith----except he hath already repented, or shall repent----for ever, Amen. Now the wicked Council of Chalcedon met in the days of the heathen Emperor Marcian, in the year seven hundred and sixty-three (A. D. 451).

To those who "divide our Lord" Philoxenus propounded the ten following questions :---- AGAINST THOSE WHO DIVIDE OUR LORD (Brit. Mus. Ms. Add. 14,597, fol. 105b). I. If it be a demonstrable thing that Christ hath two natures, to which of them did the Virgin give birth? II. If the Son Who was born of the Virgin was called 'Emmanuel', which of the two natures carried off that name? III. If two natures be defined in Christ, which of the two did the Magi worship? IV. When, the Holy Spirit descended upon Christ in the Jordan which nature received Him? V. Saint Paul said, 'The weakness of God is stronger than men', and if Christ hath two natures what , weakness did God acquire? VI. If the Cross of our Redeemer be the cleansing of our sins, and our redemption from death----that is, if we ascribe these things to the human nature of Christ----how can Isaiah be right in saying, 'Not a messenger, and not an angel, but the Lord Himself hath redeemed us'?

VII. When God said, 'This is My beloved Son', which nature did He indicate as being that upon which it is right for us to call? VIII. When Christ took Peter, and James, and John up into a mountain and was transfigured before their eyes, which nature appeared in this glory? IX. When the only son of the widow died and was taken to burial, which nature of Christ raised him to life again? X. If He Who was crucified in the days of Pontius Pilate is to be worshipped rightly, not only by us, but also by the celestial hosts, doth He not receive this worship as God? And of his uncompromising opposition to Nestorius and his followers the following brief extracts from a short tract of Philoxenus supply evidence. AGAINST EVERY NESTORIAN (Brit. Mus. Ms. Add. 14, 529, fol. 66b) I. We should anathematize

Nestorius, and his doctrine, and his books, and everything which hath been composed by him, and every person who hath been or is of his opinions.

II. We should anathematize the book of the heretics his children, and those who hold the same opinion as Nestorius and Diodorus who became Bishop of Tarsus. Now Diodorus was originally a Macedonian, but when he had embraced the true faith and had come into the orthodox Church, he fell into the heresy of Paul of Samosata. III. And we should anathematize Diodorus who became a disciple of this man, and also Theodoret who became Bishop of Cyrrhus. IV. We should accept the Henoticon which expelled all the additions and novelties which arose against the faith of the three hundred and eighteen and of the one hundred and fifty Fathers . V. We should accept the Twelve Chapters which Cyril, Bishop of Alexandria, wrote against all the blasphemies of Nestorius, and which are also written in the Henoticon; and we should anathematize every one who agreeth with them, and also every solution of them [written by] the heretics.

VI. We should anathematize every one who would divide One Christ into two natures. VII. We should not mingle with heretics by any manner of means, by communion, or by the desire for salutation, or by the gifts which the churches are wont to make to each other, until we have truly anathematized by the Book all their doctrine, and all the works which have been made by man thereupon . In another tract , which is divided into twenty short chapters, Philoxenus summarizes his objections to the Nestorian doctrines, the following being the chief points of dispute:---- AGAINST NESTORIUS (Brit. Mus. MS. Add. 14, 597, fol. 98b ff). I. If God the Word be One, and His Nature [One], and no other God and no other Nature exist, why when thou comest to the word 'God' dost thou say, 'One God Who hath put on a body'? and when thou comest to the word 'natures' dost not say, 'One Nature Who hath put on a body' instead of 'two natures'?

II. If God Who hath put on a body be One, His Person Who hath put on the body is also One; and if the Person of the Word Who hath put on a body be One, the Nature of the Word Who hath put on a body must also be One. Now if the Nature of the Word Who hath put on the body be One, the Word then is not two Natures, but One Nature Who hath put on a body. If He is not One Nature Who hath put on a body, neither is He One Person Who hath put on a body; and if He is not One Person of the Word Who hath put on a body, neither is He God the Word Who hath put on a body. III. If God the Word became man in His own Person, He also became man in His Nature; and His Nature Who became man is One.

IV. If His own flesh, [that is] the Word, is not like unto all [other] created things, but it existeth in its own Person, then it must exist in its own Nature; and if in its own Nature, no other natural thing can be reckoned [with] His flesh, but the Nature of the Word which is incarnate is One. V. If two natures of Christ exist, a Divine Nature, and a human nature, there should not be one worship for both. For if the human nature be accounted to be outside the Divine Nature, when thou worshippest the Divine Nature thou dost not worship the human nature, and if thou dost not worship it, it must be another thing, and if it be another thing it must be a created thing. VI. If Christ be two natures then both must be

composite. And if composite, then simple ; and if simple, then incarnate; and if incarnate, then one is in-carnate, and the other simple. What then are they?

VII. If the Word, having become incarnate, be two Natures, the Word having become incarnate must also be two Persons; but if the Person of the incarnate Word be One, the Nature of the incarnate Word must also be One, because the Person of the Word is not inferior to His Nature, for as the Nature of the Word is Godhead, even so also is the Person of the Word Godhead. VIII. If there be a Nature Who hath individual attributes, which the Person thereof hath not, or if there be a Person Who hath individual attributes, which His Nature hath not, then the attributes of the Nature belong to His Person, and the attributes of the Person belong to His Nature. If a Person existed Whose attributes did not belong to His nature, then His Nature could not exist; and again if a Nature existed Whose attributes did not belong to His Person, then His Person could not exist. If the attributes of the Person belong to the Nature, and the attributes of the Nature belong to the Person thereof, how canst thou say that Christ is two natures?

IX. If thou sayest that Christ is two natures, a Divine Nature, and a human Nature, and One Person, and thou attributest to the Divine Person the attributes of the Divine Nature and the attributes of the human nature, how canst thou attribute terrestrial and celestial qualities to the Divine Person and yet put them away from the Divine Nature ? Is the Divine Person inferior to its Divine Nature? And what His Person is is not that also His Nature? X. And how canst thou expect me to accept that which thou sayest, 'One Person', since thou speakest also of 'two natures which run with their individual qualities and attributes and operations' ; for if there be two natures how can there be One Person? Tell me: He must be either Divine or human, or the two make One Person. The Natures must be perfect or imperfect, and they have either Persons or they have not. Which nature of the two is without Person? the Divine or the human? Either one half of the Person worketh each Nature or they have two Persons like two Natures.

XI. There is not a nature without a Person, neither is there a Person without a nature. For if there are two natures, then there must also be two Persons and two Sons; for if the Person is One, then the nature is One, even as the Person is One. XII. Tell me now: If thou dost attribute to God the Word after His Incarnation a Divine nature and a human nature, which one is the Person of flesh, and which of Godhead? XIII. Tell me: Dost thou say that the Word of God, the Son of God, was perfect before the Incarnation of nature and Person, or not? XIV. In the Person which hath two natures, which redeemed, and which was redeemed? Which suffered and which did not suffer? Which died and which did not die? XV. Tell me: How canst thou say that the Word after His Incarnation is two natures and One Person? Is it a Divine Person or a human Person? Or is it a Divine and human Person? If the Person be human how is it that the nature of the Word is without a Person? And if the Person be One, Divine and human, how is that He is not One Nature, even as He is One Person?

XVI. When thou confessest two natures and One Person, how can confusion be avoided? Tell me now: Is this One Person composed of two Natures or of One? If of two, then each nature

constitutes one half of the Person, and if of one then it is either a Divine nature without a Person or a human Nature. If He be Divine and human, it is One Person, and therefore Divine and human are One nature. If He be not One nature, then He is not One Person, and if He be not One Person the matter is answered. XVII. Can a nature exist which hath attributes which attributes do not belong to His Person? or can a Person exist which hath attributes that do not belong to His nature? Either the attributes of the Person belong to His Nature, or the attributes of His Nature belong to His Person.

XVIII. If the Virgin was the God-bearer then He that was born is God. Who then is He that was born of the Virgin, Jesus Christ? If Jesus Christ was born of the Virgin and the Virgin was the God-bearer, then Jesus Christ is God, and not a man in whom God dwelt. XIX. Since thou confessest that the Holy Virgin is the God-bearer, and that God was born of the Virgin, why dost thou seek to show that Jesus Christ is not God? For if Jesus Christ is not God then the Virgin is not the God-bearer, and how canst thou deny and at the same time say that the Virgin is the God-bearer whilst thou sayest that He that is born of her is man and not God? XX. If she who gave birth be the God-bearer, how can He that was born be a man? But if He that was born be a man, how can she that gave birth be the God-bearer? If He that was born be another, then the mother must have served unto another, and this is ridiculous.

The writings of Philoxenus against the Nestorian creed do not, however, indicate in any way the utter abomination with which he regarded the beliefs of many other sects and their leaders who lived about his own time, and although a thorough supporter of the Monophysite doctrine would have no difficulty in scenting heresy, however carefully concealed, and wherever found, there were certainly many weak-kneed brethren who could be easily led out of the path which the zealous Philoxenus would have them tread. For the guidance of these and of newly made converts, he found it necessary to draw up a short statement of the principal tenets of the most famous heretics, and by good fortune a copy of this most interesting document has been preserved unto our times. As in the case of many other tracts of Philoxenus which are extant in a single MS. only, and which were copied a century or two after their author's death, the text, in all places, does not appear to be free from corruptions; but as to the general meaning of the composition there is no doubt whatever.

The translation is as follows:---- ON THE HERESIES OF MANI, NESTORIUS, &c (Brit. Mus. MS. Add. 14,529, fol. 65b). Mânî , and Marcion , and Eutyches deny the Incarnation of the Word God of the holy Virgin Mary, and they consider the mysteries of Divine dispensation to be vain imaginations and idle fancies, and they say that the Word passed through the Virgin as through a tube taking nothing at all from her. Lantînôs (?) and Bar-daisân say that the Word brought down a body from heaven, and that the Incarnation of the Word did not take place of Mary. Apollinaris considered the Incarnation of God the Word in an ignorant manner, and Ennomius said, 'The Word received the body only from Mary, and not the soul', but said he, 'divinity took the place of a soul.'

Now Diodorus , and Theodorus , and Theodoret , and Nestorius , and Irenaeus , and Eutherius , and Alexander , and Andrew , and Ibas , and Pût (Photius?), and Cyr , and John , and Acacius , and Barsaumâ 4 say, 'Christ is an ordinary man, and One Who shone by reason of His good works; and God loved Him, and delivered by Him the children of men.' And they say, 'He died, and He Who dwelt in Him raised Him up again.' And they divide Him into two sons, and two natures, and two persons----one of God the Creator, and one of man, one made and the other the Maker. Arius said, 'The Son of God is a created thing', and Paul of Samosata said, 'Christ is an ordinary man, like one of the Prophets and [other] righteous men.' And that addition, which took place at Chalcedon, proclaimeth a fourth Person in the Trinity, and it bringeth in Christ after the Trinity. Now the Jews say, 'This Christ Who came, and Whom the Christians worship, was a deceiver and a liar, and being a man He made Himself out to be God, that is to say, the true Christ; and while looking for the lying Christ, that is Antichrist, they will say that He is about to come.

Orthodox Christians, the children of the Holy Church, confess One Nature of the Father, Son, and Holy Spirit. And they believe that one of the Persons of this Trinity----the second Person of the Trinity----Himself came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and He took from her a body, but the incarnation made no addition to His Person, for as it was a Trinity, so it remained, even after one of the Trinity, God the Word, had become incarnate. And He in very truth was born and was made manifest in the world, and He ate, and drank, and was aweary, and rested, and tasted sufferings in truth, and He was crucified, and was buried, and rose on the third day, as it is written. And by the Will of His Father, and by the Will of the Holy Spirit, He sitteth upon the everlasting throne at the right hand of His Father, and He will come to judge the dead and the living, to Whom, and to His Holy Spirit be glory, always and for ever and ever, Amen.

[Footnotes renumbered and moved to the end]

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.