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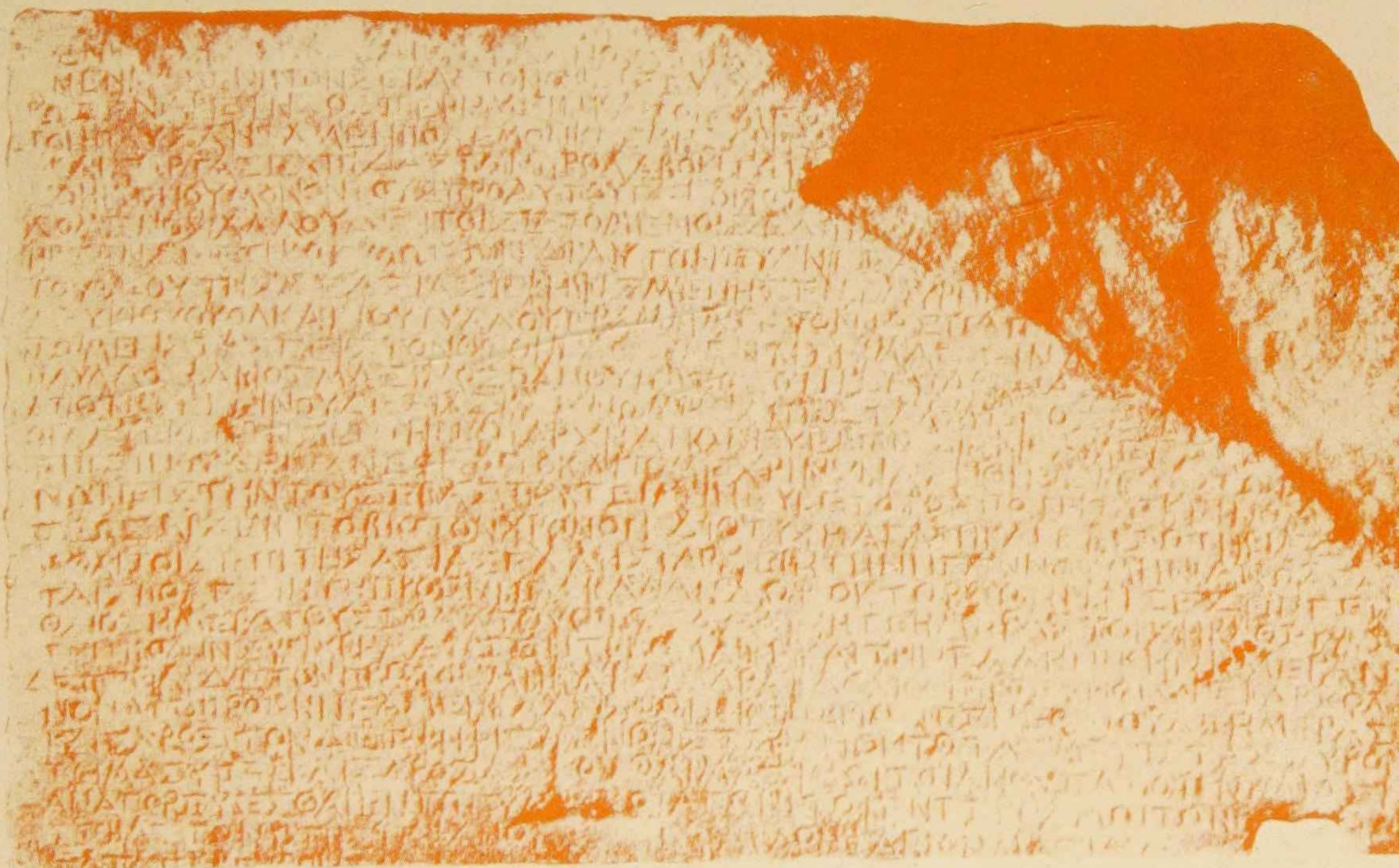
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THE SENTENCES OF SEXTUS



EDITED AND TRANSLATED BY

RICHARD A. EDWARDS

ROBERT A. WILD, S. J.

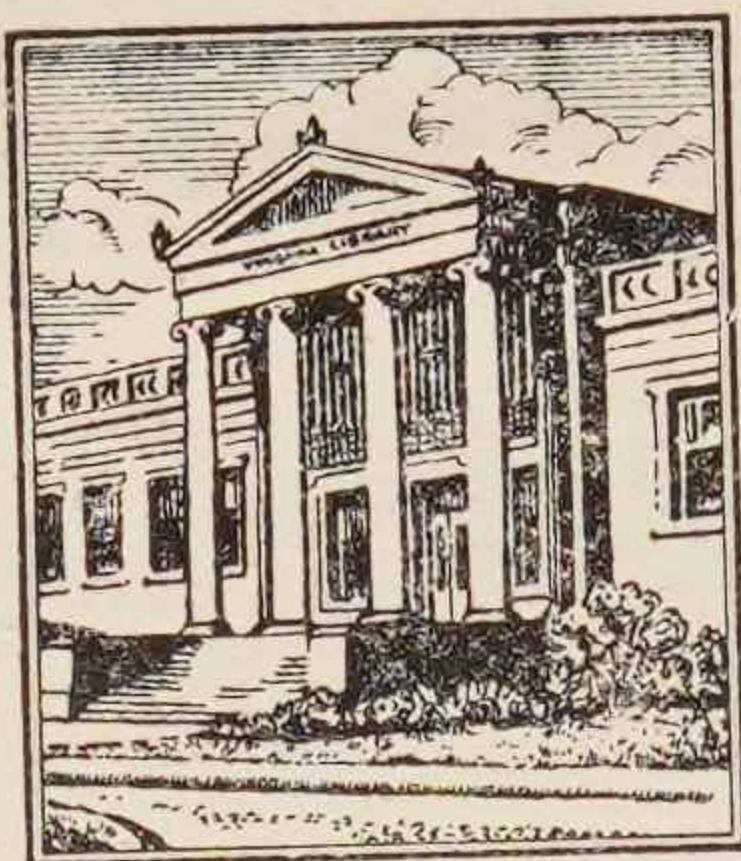
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THE SENTENCES OF SEXTUS

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TEXTS AND TRANSLATIONS
EARLY CHRISTIAN LITERATURE SERIES

Robert L. Wilken and William R. Schoedel, Editors

Texts and Translations 22
Early Christian Literature Series Number 5

THE SENTENCES OF SEXTUS

by

Richard A. Edwards and Robert A. Wild, S. J.

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Scholars Press

Distributed by
Scholars Press
101 Salem St.
P.O. Box 2268
Chico, CA 95927

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Library of Congress Cataloging in Publication Data

Sextou gnōmai. English & Greek.

The sentences of Sextus.

(Early Christian literature series ; 5) (Texts and translations ; no. 22)(ISSN 0145-322X)

Translation of: Sextou gnōmai.

English and Greek.

Attributed to Sextus Pythagoreus ; also attributed to Sixtus II—Encycl. Brit. and Cath. encycl.

Bibliography: p.

Includes index.

1. Christian life—Early works to 1800. I. Edwards, Richard Alan, 1934. II. Wild, Robert Anthony, S. J., 1940. III. Sextus Pythagoreus. IV. Sixtus II. Pope, d. 258. V. Title. VI. Series. VII. Series: Texts and translations. ; no. 22.

BV4500.S49 248.4 81-13770
ISBN 0-89130-528-9 AACR2

Printed in the United States of America

1 2 3 4 5

Edwards Brothers, Inc.
Ann Arbor, Michigan 48106

INTRODUCTION

This collection of 451¹ sayings, comprised of a variety of specific forms, was probably compiled in Egypt² in the second century CE. It was well known among Christians particularly after the fourth century as a result of the Latin translation of Rufinus.³ Such Gnomologia were quite popular in the Roman and Byzantine periods and the genre reached its greatest heights in the fifth century collection of Johannes Stobaeus. Although the author's identity as "Sextus" has not been finally demonstrated, it appears certain that the editor, whoever he was, was a Christian.⁴ There are interesting, parallel, non-Christian collections which show some close similarity, thus indicating that it was possible to understand or interpret the type of materials found in the *Sentences* in a variety of ways. The character of the individual sayings (short, epigrammatic, general) invites and actually demands that the hearer supply the interpretive context and framework.

The basic outlook of the present collection is best summarized by the phrase "mild asceticism." For example, the reader is advised to refrain from over-indulgence in food. In addition, despite the great danger of lust, the author assumes that some of his addressees are married. It is likewise assumed that they do indeed own property. There is no demand that possessions be rejected nor that the wise person retreat into the desert as a hermit. Rather the advice is: do not resist those who would take your possessions and always be willing to share them with those who ask. Perseverance or endurance is required because there are some things which cannot be changed. Although the recommended path is difficult, there is a quiet confidence that problems can be solved. The ideal person is the "sophos" and there is only a limited reference to "faith" and "faithfulness."⁵

Since people are weak and susceptible to evil, effort is demanded to maintain the standards of the wise. Only if the soul can control one's actions can it be one's guide. Those things which are valued include: wisdom, worthiness before God, things which are either similar to God or suitable for God, the things of the soul (in contrast to physical attributes or possessions), the sharing of both the understanding of God and one's possessions--although each must be done with discretion.

To be wise is to be self-controlled, self-conscious and alert. All excesses are dangerous, including laughter. It is better to be temperate (chaste) than to cut off a limb. There is a definite sense of a positive correlation between body and soul, with the body being described as the seal or impression of the soul.

Up until quite recently, as is indicated by the appended bibliography, there has not been much scholarly consideration of the *Sentences* beyond the study of the text and versions. However, the discovery of the *Sentences* among the Nag Hammadi collection has reawakened interest, and this may yet lead to the investigation of important unanswered questions such as the place of the *Sentences* in the development of Egyptian Christianity. We hope that this text and translation will spur interest in the *Sentences of Sextus* as well as in the nature and extent of the use of wisdom traditions in early Christianity.

As far as we can determine, the only English translation was published by Conybeare in 1910 in a limited edition which is now very difficult to obtain. A problem with that version is the editor's choice of "King James" English for his translation.

With respect to the text in the twenty year period since H. Chadwick published his critical edition, an important new early witness was discovered among the Coptic codices at Nag Hammadi in Upper Egypt. This alone, if nothing else, made it necessary that we reconsider the state of the text. While the Greek text provided here remains substantially that of Chadwick, we have ventured

to suggest new readings and emendations for twenty-one of the sayings. The accompanying apparatus indicates for the most part only major variants. However, because the Coptic fragments are here collated for the first time, greater attention is given to their possible contribution to the text.

Further work will be necessary in establishing a definitive text of the *Sentences* because, among other things, numerous Latin manuscripts exist which have never been collated and the Armenian version, although known for a long time, has yet to be properly studied. So that the reader may have a sufficient understanding of the various witnesses for the text, we present this brief summation of the evidence:

1. Two relatively late Greek manuscripts, Patmiensis 263 (tenth century) and Vaticanus Graecus 742 (fourteenth century), are the sole witnesses for the *Sentences* in its original language. Both manuscripts add further sayings to the corpus, and the order of sayings in the Patmos text differs quite significantly from that given in the Vaticanus and in most of the versions.

2. About a quarter of the sayings, one hundred and twenty-eight to be exact, are now attested in a Coptic version. The manuscript in which the translation appears dates from the fourth century and was a part of the Gnostic library found at Nag Hammadi.⁶ This version has proven to be an important witness for the textual tradition. We discovered forty-seven major variants attested by the Coptic, although only eight of these proved to be peculiar to it. Free translations are rare (cf. 325 and 387) and notable redactional additions are found in only two places (321 and 335). Interestingly, the majority of the Coptic variants, thirty in all, agree with the chief Syriac witness (sy²); this may be an indication that the Syriac text, despite its evident redactional additions, is a more important source of information on the *Sentences* than has been previously thought. Of the Greek manuscripts, the Coptic version agrees somewhat more often

with the Vatican (14 times) than with the Patmos text (10 times); it was found *never* to agree with Patmos against all other witnesses. Against the altered sequences of Patmos and sy², the Coptic confirms the ordering of the sayings found in Rufinus and in the Vatican manuscript.⁷

3. Separate Syriac translations of the *Sentences* were made, apparently, in the fifth or sixth century; these are preserved together in many manuscripts, the oldest of which date to the mid-sixth century.⁸ The chief translation (sy² = X in the older editions) includes all but sixty-three of the sayings found in Sextus 1-451. There is also an epitome of 131 selected sayings (sy¹) and a few additional sayings included as an appendix to the overall collection contained in the manuscripts.⁹ In general, the tendency of the Syriac is to add redactional explanations or applications to the original saying (generally kept intact) in order to connect it more explicitly with Christian teaching or with the special concerns of monastic communities. Because the core saying is usually recoverable, the Syriac has definite value as a textual witness.

4. All of the numerous Latin manuscripts of the *Sentences* go back to the translation made by Rufinus, that quondam friend of St. Jerome, in the fourth century.¹⁰ This translation is important because it has served to delimit the original length of the *Sentences*, i.e., those sayings encompassed within Sextus 1-451, and it functions as an early and fairly conservative witness to the original Greek text. Gildemeister, who made the original collation of fourteen manuscripts, gave priority to two early manuscripts, Salmasianus, Paris. 10318, 7th-8th cen. AD (A) and Paris, lat. 2676, 9th cen. AD (Q).¹¹ His hypothesis may still be correct since none of the manuscripts which have come to light since his time date before the tenth century.

5. Included in an Armenian translation of sayings attributed to Evagrius Ponticus are about 130 sayings from

the original collection of the *Sentences*.¹² Although Hermann has concluded that the Armenian actually translates the Greek text and not a Syriac version,¹³ the relationship of this witness to the rest of the textual tradition remains poorly understood. According to Hermann, this translation, despite occasional errors, misunderstandings, and efforts to provide greater theological or ascetical pointedness, follows the Greek original rather closely.¹⁴

With this overview of the textual tradition before the reader, we are now able to say something further about the form of the text adopted for this edition. In the ordering and numbering of the sayings we have followed the lead of our predecessors, A. Elter and H. Chadwick, in using the Latin edition of Rufinus as a foundation. That same order is also found for the most part in the Vatican Greek manuscript although certain additions occur there (i.e., those sayings with numbers ending in b, c, d, e, etc.) and twenty-six sayings are omitted. The Coptic provides further verification for this sequence since it virtually always conforms to the order followed by Rufinus and includes, at least where it is extant, all the sayings omitted by the Vatican ms. In those places where we have offered a text which differs from that of Chadwick, it is usually because we believe that the majority of witnesses (including in all but five cases at least one and sometimes both of the Greek mss.) offer an idiomatic and readable text not requiring the adoption of a variant reading or an emendation. However, we have utilized less well attested readings for sayings 13 and 442 because of probable New Testament influence upon the majority text. In the case of the following sayings (besides 442) the versions appear to provide a better tradition: 298 (versions agree against Π ; Y conflates), 322 (three separate versions agree against Π and Y), and 394 (the Coptic offers a solution to a confused textual tradition). We have particularly questioned particles and conjunctions which link a saying with its immediate

predecessor (Sayings 10, 230a, 347, and 354) unless such words are very strongly attested (e.g., Saying 374).

Edwards and Wild worked together to produce the final translation. Edwards began a study of the *Sentences* while a member of Wayne Meeks's 1977 N.E.H. Summer Seminar and wishes to acknowledge the help and support of both Professor Meeks and the Endowment. Wild has studied the Coptic manuscript and did the major portion of the work on the textual notes.

We also wish to thank the editors of the series, Robert Wilken and William Schoedel, and the former editor, Birger Pearson, for their advice and encouragement.

Two graduate assistants, Guy Carter and Joyce Little, have also assisted at various points along the way. And a special thanks to Camille Slowinski for her careful typing and to Mary Lou Doyle for preparing the final copy.

NOTES

¹The number of sayings in the collection and their order is not consistent in the texts and versions. Cf. Chadwick, pp. 1-8.

²Egypt is most often suggested because the earliest references to Sextus are found in Origen.

³On the Latin translation, cf. especially Chadwick, pp. 9-63.

⁴Chadwick, pp. 138-162.

⁵πιστεύω appears 3 times, πίστις 8 times, and πιστός 30 times.

⁶Codex 12, ff. 15-16 and 27-34. See *The Facsimile Edition of the Nag Hammadi Codices: Codices XI, XII and XIII* (ed. James M. Robinson et al.; Leiden, 1973) 85-94. Translation by Frederik Wisse, *The Nag Hammadi Library in English* (New York, 1977) 454-59.

⁷The Coptic, however, omits 162a and places 333 after 334 and 355 after 357.

⁸For a listing of these manuscripts see A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), 170, n. 6. The only edition of these is still that of Paul de Lagarde (*Analecta syriaca* [Leipzig, 1858] 2-31).

⁹For translations of the Syriac see J. Gildemeister [bibliography] and V. Ryssel [bibliography].

¹⁰Bogaert (*Revue Benedictine* 82 [1972] 32-35) records a total of some fifty manuscripts, over three times as many as those listed by Chadwick (*Sentences*, pp. 4-5). These have not yet been collated.

¹¹Gildemeister, pp. xxv-xxx. Manuscript Q includes only sentences 1-84.

¹²The sole available edition is that of Sarkisian (Venice, 1907). For an Eng. trans. see Conybeare, pp. 131-38.

¹³Hermann, *Zeitschrift für Kirchengeschichte* 57 (1938) 220.

¹⁴*Ibid.*, 225-26.

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Sigla:

Π	Patmiensis 263 saec. X
Y	Vaticanus Graecus saec. XIV
lat	individual Latin mss. (e.g., A, Q, etc.-- see Chadwick, pp. 4-5)
latt	all mss. presently collated
sy ¹	Syriac epitome (ed. Lagarde, 2.1-10.21)
sy ²	more complete Syriac translation (ed. Lagarde, 10.22-25.11)
syy	both Syriac traditions
copt	Coptic translation (157-180, 307-97)
Ch.	Chadwick, <i>Sentences</i>
Elt.	Elter
Gild.	Gildemeister
m	many witnesses
pl	most witnesses
pm	the majority of remaining witnesses
rell	all witnesses except those enumerated with the full stop

TEXT AND TRANSLATION

ΣΕΕΤΟΥ ΓΝΩΜΑΙ

- 1 Πιστός ἄνθρωπος ἐκλειτός ἐστὶν ἄνθρωπος.
 2 ἐκλειτός ἄνθρωπος ἄνθρωπός ἐστι θεοῦ.
 3 θεοῦ ἄνθρωπος ὁ ἄξιος θεοῦ.
 4 θεοῦ ἄξιος ὁ μηδέν ἀνάξιον θεοῦ πράττων.
 5 ἐπι τηδεύων οὖν πιστός εἶναι μηδέν ἀνάξιον θεοῦ πράξης.
 6 ὀλιγόπιστος ἐν πίστει ἄπιστος.
 7a πιστός ἐν δοκιμῇ πίστεως θεός ἐν ἀνθρώπου σώματι ζῶντι.
 7b ἄπιστος ἐν πίστει νεκρός ἄνθρωπος ἐν σώματι ζῶντι.
 8 πιστός ἀληθεία ὁ ἀναμάρτητος.
 9 μέχρι καὶ τῶν ἐλαχίστων ἀκριβῶς βίου.
 10 οὐ μικρόν ἐν βίῳ τὸ παρά μικρόν.
 11 πᾶν ἁμάρτημα ἀσέβημα ἡγοῦ.
 12 οὐκ ὀφθαλμός οὐδὲ χεὶρ ἁμαρτάνει οὐδέ τι τῶν ὁμοίων,
 ἀλλ' ὁ κακῶς χρώμενος χειρὶ καὶ ὀφθαλμῷ.
 13 πᾶν μέρος τοῦ σώματος ἀναπεῖθόν σε μὴ σωφρονεῖν
 ῥῆψον· ἄμεινον γὰρ χωρὶς τοῦ μέρους ζῆν σωφρόνως
 ἢ μετὰ τοῦ μέρους ὀλεθρίως.
 14 ἀθανάτους σοι νόμιζε παρά τῇ κρίσει καὶ τὰς τιμὰς
 ἔσεσθαι καὶ τὰς τιμωρίας.
 15 ὅποσα τοῦ κόσμου ἔχεις, κἂν ἀφέληταί σου τις,
 μὴ ἀγανάκτει.

-
- Title] om. Y (Idem titulus inseritur post 190 et 276 Π).
 4 θεοῦ . . . πράττων] Π lat^Q Elt. Ch.: ἀνάξιος ὁ
 μηδέν ἄξιον θεοῦ πράττων Y; . . . *qui dignum Deo agit*
 lat^A: . . . *qui nihil indigne agit* rell. lat.
 7a Om. Π latt. Cf. Seneca, *Ep.* 31.11.
 9 Cf. Lk. 16.10.
 10 οὐ] Π latt.: οὐ γὰρ Y (sy²?) Elt. Ch.
 11 = 297b.
 12 ἀλλ' . . . ὀφθαλμῷ] Π: ἀλλὰ τὸ κακῶς ὀρώμενον ἐν
 χειρὶ καὶ ὀφθαλμῷ Y: . . . τὸ κακῶς δρώμενον . . . sy²:
 . . . τὸ κακῶς χρώμενον χειρὶ καὶ ὀφθαλμῷ pl. lat.
 13 μέρος (ubique) Orig. (*Comm. in Matt.* 15.3): μέλος Π
 Y Elt. Ch. (cf. Mt. 5.29-30) / τοῦ σώματος] om. Orig.
 m. lat / σωφρόνως] Y Orig. sy²: om. Π latt. Cf.
 also Mt. 18.8-9 / Mk. 9.43-47.

THE SENTENCES OF SEXTUS

- 1 A faithful man is an elect man.
- 2 An elect man is a man of God.
- 3 A man of God is worthy of God.
- 4 One worthy of God does nothing unworthy of God.
- 5 Therefore if you wish to be faithful, do nothing unworthy of God.
- 6 Regarding faith, a man of little faith is without faith.
- 7a In a trial of faith, a faithful person is a god in a living human body.
- 7b Regarding faith, a faithless person is a dead man in a living body.
- 8 A sinless person is truly faithful.
- 9 Even in regard to the smallest matters, live scrupulously.
- 10 In human life even the smallest thing is not trivial.
- 11 Consider every sin a sacrilege.
- 12 It is neither eye nor hand nor any such thing that sins, but he who misuses hand and eye.
- 13 Cast away any part of the body which leads you to intemperance; for it is better to live temperately without it than to perish whole.
- 14 Consider that at the judgment both your rewards and your punishments will be eternal.
- 15 Even if someone takes away your worldly possessions, do not be vexed.

- 16 σεαυτὸν ἐπιλήψιμον μὴ παρέχε τῷ κόσμῳ.
 17 χωρὶς τῆς ἐλευθερίας πάντα ἀφαιρουμένῳ σε τῷ
 πέλας ὕπεικε.
 18 σοφὸς ἀκτήμων ὅμοιος θεῷ.
 19 τοῖς κοσμικοῖς πράγμασιν εἰς αὐτὰ τὰ ἀναγκαῖα χρῶ.
 20 τὰ μὲν τοῦ κόσμου τῷ κόσμῳ, τὰ δὲ τοῦ θεοῦ τῷ θεῷ
 ἀκριβῶς ἀποδίδου.
 21 τὴν ψυχὴν σου νόμιζε παραθήκην ἔχειν παρὰ θεοῦ.
 22 ὅτε λέγεις περὶ θεοῦ, κρίνη ὑπὸ θεοῦ.
 23 ἄριστον ἡγοῦ καθαρμὸν τὸ μηδένα ἀδικεῖν.
 24 ψυχὴ καθαίρεται λόγῳ θεοῦ ὑπὸ σοφοῦ.
 25 ἀναίσθητον οὐσίαν μὴ πεισθῆς εἶναί ποτε θεοῦ.
 26 ὁ θεὸς καθὸ νοῦς ἐστὶν αὐτοκίνητος, κατ' αὐτὸ τοῦτο
 καὶ ὑφέστηκεν.
 27 θεοῦ μέγεθος οὐκ ἂν ἐξεύροις πτεροῖς πετόμενος.
 28 θεοῦ ὄνομα μὴ ζήτηι, οὐ γὰρ εὐρήσεις· πᾶν τὸ
 ὀνομαζόμενον ὀνομάζεται ὑπὸ τοῦ κρείττονος, ἵνα
 τὸ μὲν καλῆ, τὸ δὲ ὑπακούῃ· τίς οὖν ὁ ὀνομάσας
 θεόν; θεὸς οὐκ ὄνομα θεοῦ, ἀλλὰ δόξα περὶ θεοῦ.
 29 μηθέν οὖν ἐν θεῷ ὃ μὴ ἔστι ζήτηι.
 30 θεὸς αὐγὴ σοφῆ τοῦ ἐναντίου ἀνεπίδεκτος.
 31 ὁ θεὸς ὅσα ἐποίησεν, ὑπὲρ ἀνθρώπων αὐτὰ ἐποίησεν.
 32 ἄγγελος ὑπηρέτης θεοῦ πρὸς ἄνθρωπον, οὐ γὰρ δὴ πρὸς
 οὐδένα ἄλλον· τιμιώτερον οὖν ἄνθρωπος ἀγγέλου
 παρὰ θεῷ.

20 Cf. Mt. 22.21 / Mk. 12.17 / Lk. 20.25.

28 Referred to by Maximus Conf., *Schol. in Dion. Areop.* (PG 4.429B). John of Damascus cites the saying but attributes it to Babylas of Antioch (PG 96.533A).

32 οὐδένα ἄλλον] Y: οὐδέν Π lat^{AQ}: οὐδέν ἄλλο sy²
 (om. οὐ . . . ἄλλον rell. lat).

- 16 Do not offer the world a chance to criticize you.
- 17 Let your neighbor take away everything except your freedom.
- 18 A sage without property is like God.
- 19 Use worldly things only when necessary.
- 20 Take care to render to the world the things of the world and to God the things of God.
- 21 Consider that your soul is a trust from God.
- 22 When you speak about God, you are judged by God.
- 23 Recognize that the best purification is to harm no one.
- 24 A soul is purified by a word of God from a sage.
- 25 Do not be persuaded that the being of God is ever insensible.
- 26 God is self-moving because He is mind; for this reason He is also subsistent.
- 27 Though you fly with wings you cannot discover the greatness of God.
- 28 Do not seek God's name, for you will not find it. Everything that has a name is named by someone more powerful, that the one might call and the other obey. Who then has named God? 'God' is not the name of God but a conception about God.
- 29 Therefore do not seek anything in God which is not possible.
- 30 God is the wise light which has no room for its opposite.
- 31 Whatever God has done, He has done for the sake of humanity.
- 32 An angel is a minister of God to man, for he ministers to no one else. Therefore, in God's sight, a man is of more value than an angel.

- 33 τὸ μὲν πρῶτον εὐεργετοῦν ὁ θεός, τὸ δὲ δεύτερον
εὐεργετούμενον ἄνθρωπος.
- 34 βίου τοιγαροῦν ὡς ὦν μετὰ θεόν.
- 35 ἐκλεκτός ὦν ἔχεις τι ἐν τῇ συστάσει σου ὁποῖον θεός·
χρῶ οὖν τῇ συστάσει σου ὡς ἱερῷ θεοῦ.
- 36 ἐξουσίαν πιστῷ ὁ θεός δίδωσι τὴν κατὰ θεόν· καθαρὰν
οὖν δίδωσι καὶ ἀναμάρτητον.
- 37 αἰδέισθω σου τὸν βίον ὁ κόσμος.
- 38 μηδενὶ σεαυτὸν ἐπιλήψιμον δίδου.
- 39 κακῶς ζῶντα μετὰ τὴν ἀπαλλαγὴν τοῦ σώματος εὐθύνει
κακὸς δαίμων μέχρις οὗ καὶ τὸν ἔσχατον κοδράντην
ἀπολάβη.
- 40 μακάριος ἀνὴρ, οὗ τῆς ψυχῆς οὐδεὶς ἐπιλήψεται
εἰς θεὸν πορευομένης.
- 41 ὃ ἂν τιμήσῃς ὑπὲρ πάντα, ἐκεῖνό σου κυριεύσει.
- 42 τίμα τὸ ἄριστον, ἵνα καὶ ἄρχῃ ὑπὸ τοῦ ἀρίστου.
- 43 ἀρχόμενος ὑπὸ τοῦ ἀρίστου αὐτὸς ἄρξεις ὦν ἂν
προαιρῇ.
- 44 τιμὴ μεγίστη θεῷ θεοῦ γνῶσις καὶ ὁμοίωμα.
- 45 ὅμοιον μὲν οὐδὲν θεῷ, προσφιλέστατον δὲ τὸ εἰς
δύναμιν ἐξομοιούμενον.
- 46a ἱερὸν ἅγιον θεοῦ διάνοια εὐσεβοῦς.
- 46b ἄριστον θυσιαστήριον θεῷ καρδία καθαρὰ καὶ ἀναμάρ-
τητος.
- 47 θυσία θεῷ μόνη καὶ προσηνὴς ἢ ἀνθρώποις εὐεργεσία
διὰ θεόν.

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- 34 μετὰ θεόν] Y: μετὰ θεὸν ὁ δεύτερος pl. lat sy²:
μετὰ θεοῦ Π.
- 36 Cited by Pelagius (Augustine, *De nat. et grat.* 64.77).
- 39 εὐθύνει] Π Elt. Ch.: εὐθυνεῖ latt; εὐθύνοι κακῶς Y.
Cf. Mt. 5.26.
- 45 Cf. Plato, *Theat.* 176B.
- 46a Cited by Pelagius (Augustine, *De nat. et grat.* 64.77).
- 46b Cited by Pelagius (*Ibid.*).

- 33 First of all there is God the benefactor, secondly man the beneficiary.
- 34 Live therefore as one who is next in rank after God.
- 35 Because you are elect, you have within yourself something God-like. Therefore treat yourself as a temple of God.
- 36 God gives divine power to a faithful person; that is, He gives pure and sinless power.
- 37 Let the world respect your way of life.
- 38 Do not give anyone a reason to criticize you.
- 39 After he is released from his body, the evil person will be called to account by an evil demon until the last penny is paid up.
- 40 Blessed is the man whose soul no one attacks as it journeys toward God.
- 41 Whatever you honor most will rule you.
- 42 Honor what is best that you may be governed by what is best.
- 43 If you are governed by what is best, you yourself will govern whatever you choose.
- 44 The knowledge and imitation of God is the best way to honor Him.
- 45 Nothing is like God, but whatever imitates Him as far as possible is most pleasing to Him.
- 46a The mind of a pious man is a holy temple of God.
- 46b A pure and sinless heart is the finest altar dedicated to God.
- 47 The only suitable offering to God is to do good deeds for men because of God.

- 48 ἄνθρωπος κεχαρισμένα θεῷ πράττει ὁ ζῶν εἰς
δύναμιν κατὰ θεόν.
- 49 ὁ μὲν θεὸς οὐδενὸς δεῖται, ὁ δὲ πιστὸς μόνου θεοῦ.
50 ζηλοῖ τὸν οὐδενὸς δεόμενον ὁ τῶν ὀλίγων ἀναγκαίως
δεόμενος.
- 51 ἄσκει μέγας μὲν εἶναι παρὰ θεῷ, παρὰ δὲ ἀνθρώποις
ἀνεπίφθονος.
- 52 χρηστὸς ὧν εἰς τοὺς δεομένους μέγας ἂν εἴη
παρὰ θεῷ.
- 53 ἀνδρὸς σοφοῦ ζῶντος μὲν ὀλίγος ὁ λόγος παρὰ ἀνθρώποις,
τελευτήσαντος δὲ τὸ κλέος ἄδεται.
- 54 τὸν χρόνον ὃν ἂν μὴ νοήσης τὸν θεόν, τοῦτον
νόμιζέ σοι ἀπολωλέναι.
- 55 τὸ μὲν σῶμά σου μόνον ἐπιδημείτω τῇ γῆ, ἡ δὲ
ψυχὴ αἰεὶ ἔστω παρὰ θεῷ.
- 56 νόει τὰ καλά, ἵνα καὶ πράττης τὰ καλά.
- 57a ἔννοια ἀνθρώπου θεὸν οὐ λανθάνει.
- 57b ἔστω σου ἡ διάνοια καθαρὰ κακοῦ παντός.
- 58 ἄξιός ἐσο τοῦ ἀξιώσαντός σε εἰπεῖν υἱὸν καὶ
πρᾶττε πάντα ὡς υἱὸς θεοῦ.
- 59 θεὸν πατέρα καλῶν ἐν οἷς πράττεις τούτου μέμνησο.
- 60 ἀγνὸς ἀνὴρ καὶ ἀναμάρτητος ἐξουσίαν ἔχει παρὰ θεῷ
ὡς υἱὸς θεοῦ.

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- 49 πιστὸς] Y latt sy¹: πιστὸς καὶ σοφὸς Π (Pagan
versions of this saying [Clitarchus 4; Pyth. 39;
Porphyry, *Ad. Marc.* 11] read σοφός).
- 57a θεὸν οὐ] Π latt: om. Y.
- 58 ἔσο] latt. Elt. Ch.: ἔσω Y: ἔση Π / υἱὸν . . .
πρᾶττε] Y latt: υἱὸν θεοῦ. Πρᾶττε οὖν Π.
59 = 222. Om Y.
- 60 Om. Y / ἔχει] lat^G Elt. Ch.: ἔχη Π: *accipiet*
lat^Q: *accepit* rell. lat Aug. Cited by Pelagius
(Augustine, *De nat. et grat.* 64.77).

- 48 A person pleases God when he lives as far as possible in accordance with God.
- 49 God needs no one; the faithful man needs only God.
- 50 The person who requires little for his needs emulates Him who needs nothing.
- 51 Endeavor to be great in God's sight yet without reproach among men.
- 52 If you are good to the needy, you will be great in God's sight.
- 53 While a wise man is alive his fame among men is small, but after his death men sing his praises.
- 54 Consider as lost the time you do not spend thinking about God.
- 55 Let your body alone be at home on earth; let your soul be always with God.
- 56 Think about good things so that you may also do good things.
- 57a A person's thoughts do not escape God.
- 57b Let your mind be free of all evil.
- 58 Be worthy of the One who deems you worthy to be called a son and act always as a son of God.
- 59 You call God "Father": remember this in your actions.
- 60 A chaste and sinless man has power in God's sight as a son of God.

- 61 ἀγαθὴ διάνοια χῶρος θεοῦ.
 62 κακὴ διάνοια χῶρός ἐστιν κακῶν.
 63 τὸν ἀδικοῦντα τοῦ ἀδικεῖν ἀπαλλάττων κολάζοις
 ἂν κατὰ θεόν.
 64 ἄσκει μὴ τὸ δοκεῖν ἀλλὰ τὸ εἶναι δίκαιος· τὸ δοκεῖν
 γὰρ ἕκαστον τοῦ εἶναι ἀφαιρεῖται.
 65 τίμα τὸ δίκαιον δι' αὐτό.
 66 οὐκ ἂν λάθοις θεὸν πράττων ἄδικα, οὐδὲ γὰρ
 διανοούμενος.
 67 σῶφρων ἀνὴρ ἀγνός παρὰ τῷ θεῷ.
 68 ἀκολασίαν φεῦγε.
 69 εὐλογιστίαν ἄσκει.
 70 κράτει τῶν ἡδονῶν.
 71a νίκα τὸ σῶμα ἐν παντί.
 71b ἐκ φιληδονίας ἀκολασίαν οὐκ ἐκφεύξει.
 72 φιληδόνου ὁ θεὸς οὐκ ἀκούει.
 73 τρυφῆς πέρας ὄλεθρος.
 74 ὁ λόγος σου τῶν πράξεων προηγείσθω.
 75a δεινότατόν ἐστιν πάθεισι δουλεύειν.
 75b ὅσα πάθη ψυχῆς, τοσοῦτοι δεσπότες.
 76 φιλοχρηματία φιλοσωματίας ἔλεγχος.
 77 κτῶ τὰ τῆς ψυχῆς ὡς βέβαια.
 78 ἀποτάττου τοῖς τοῦ σώματος, ἐφ' ὅσον δυνατὸς εἶ.
 79 μόνον οἰκεῖον ἡγοῦ τὸ ἀγαθόν.
 80 ὁποῖος θέλεις εὐχόμενος εἶναι, αἰεὶ ἔσο.
 81 ὅταν τὰ κάλλιστα τῶν κτημάτων εὐλόγως εἰς βόρβορον
 ῥίψῃς, τότε καθαρὸς ὢν αἰτοῦ τι παρὰ τοῦ θεοῦ.

66 Included in an apothegm attributed to Thales
 (Diogenes Laertius 1.36).

67 σῶφρων] Π Υ: σοφός latt / ἀγνός] Υ latt: ¹ ἀγαθός Π.

74 πράξεων] Π latt Elt.: τῆς πράξεως σου sy¹:
 ὀρμῶν σου Υ Ch. (secundum Porphyry, *Ad. Marc.* 34).
 Cf. Sir. 37.16.

- 61 A good mind is the abode of God.
- 62 An evil mind is the abode of evil things.
- 63 If you release an unrighteous person from his wrongdoing, you punish him as God would.
- 64 Endeavor not to appear righteous but to be righteous, for appearance always usurps true being.
- 65 Honor righteousness for its own sake.
- 66 Even less than you can hide your thoughts can you hide your unjust acts from God.
- 67 The temperate man is pure in God's sight.
- 68 Flee licentiousness.
- 69 Exercise prudence.
- 70 Master pleasures.
- 71a Conquer the body in every way.
- 71b If you love pleasure, you will not escape licentiousness.
- 72 God does not listen to one who loves pleasure.
- 73 Luxurious living results in ruin.
- 74 Let reason guide your actions.
- 75a It is terrible to be a slave to passion.
- 75b The soul has as many masters as it has passions.
- 76 Love of money demonstrates love of body.
- 77 Acquire the things of the soul because they are secure.
- 78 Put aside the things of the body as much as you can.
- 79 Consider only the good as your own.
- 80 Whatever sort of person you desire to be when praying, be such always.
- 81 When you purposely throw your best possessions in the mud, then, being pure, ask for something from God.

- 82a ὁποῖος θέλεις εἶναι παρὰ θεῶ, ἤδη ἔσο.
 82b τῶν τοῦ κόσμου μεταδιδοῦς καταφρόνει.
 82c μέμνησο ὧν μετὰ θεόν.
 82d ψυχὴ ἀνθρώπου θεοσεβοῦς θεὸς ἐν σώματι.
 82e μιαίνει τὸν θεὸν ὁ κακῶς νοῶν τὸν θεόν.
 83 γλῶσσα βλάσφημος διανοίας ἔλεγχος κακῆς.
 84 γλῶσσαν εὐφημον κέκτησο, μάλιστα δὲ περὶ θεοῦ.
 85 κακῶς μὲν ποιῆσαι θεὸν δυνατὸς οὐδεὶς, ἀσεβέστατος
 δὲ ὁ βλασφημῶν· δυνατὸς γὰρ ὧν κἂν ἐποίησεν.
 86a κρηπὶς εὐσεβείας ἐγκράτεια.
 86b τέλος εὐσεβείας φιλία πρὸς θεόν.
 87 χρῶ τῷ εὐσεβεῖ ὡς σαυτῷ.
 88 εὐχου σοι γενέσθαι μὴ ἄ βούλει, ἀλλ' ἄ δεῖ καὶ
 συμφέρει.
 89 ὡς θέλεις χρήσασθαί σοι τοὺς πέλας, καὶ σὺ χρῶ
 αὐτοῖς.
 90 ἄ ψέγεις, μηδὲ ποίει.
 91a μηδεὶς σε πειθέτω ποιεῖν τι παρὰ τὸ βέλτιον.
 91b ἄ δέδοταί σοι, κἂν ἀφέληταί σου τις, μὴ ἀγανάκτει.
 92 ἄ δίδωσιν ὁ θεός, οὐδεὶς ἀφαιρεῖται.
 93 σκέπτου πρὸ τοῦ πράττειν ἄ πράττεις ἵνα μὴ δὲς
 ποιῆς ἄ μὴ δεῖ.

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- 82c θεόν] Π latt: Θεοῦ Y.
 83 Attributed to Plutarch (Maximus, PG. 91.784D).
 86 Cf. Xenophon, *Mem.* 1.5.4 (ἀρετῆς); Philo, *De som.*
 1.124 (βίου).
 89 = 210b. Cf. Mt. 7.12 / Lk. 6.31. For a Hellenistic
 version see Isocrates, *Nic.* 61.
 91a ποιεῖν] Π lat^S sy²: *petere* rell. lat: om. Y.
 92 = 404 (ᾠσα).
 93 πράττειν . . . δεῖ] Π Y (sy²?): πράττειν καὶ ἄ
 πράττεις ἐξέταζε, ἵνα μηδὲν ποιῆς ὃ μὴ δεῖ conl. Elt
 (secundum Clitarchus 16) latt; Ch.

- 82a Whatever sort of person you desire to be in God's sight, be such now.
- 82b Despise worldly things by sharing them.
- 82c Remember that you are next in rank after God.
- 82d The soul of a pious man is a god in a body.
- 82e Whoever thinks evil of God defiles God.
- 83 A blasphemous tongue is proof of an evil mind.
- 84 Let your tongue speak good, especially about God.
- 85 No one can inflict evil upon God; but the blasphemer is the most impious, for, if he could, he would do God harm.
- 86a Self-control is the foundation of piety.
- 86b The goal of piety is friendship with God.
- 87 Treat a pious person as yourself.
- 88 Pray that you will be given not what you wish but what is necessary and useful.
- 89 As you expect your neighbors to treat you, so treat them.
- 90 Whatever you criticize, do not do.
- 91a Let no one persuade you to do what is not best.
- 91b Even if someone takes away what has been given to you, do not be vexed.
- 92 No one takes away what God gives.
- 93 Think carefully before undertaking any action lest you repeat an error.

- 94 ὁ πράττων οὐκ ἂν θέλοις εἰδέναί τόν θεόν, τοῦτο
μὴ πράξης.
- 95a πρὸ παντός οὐ πράττεις νόει τόν θεόν.
- 95b ὥς σου τῶν πράξεων προηγείσθω.
- 96 μεγίστη ἀσέβεια εἰς θεόν ἀνθρώπου κἀκωσις.
97 ψυχὴ φωτίζεται ἐννοίᾳ θεοῦ.
- 98 αὐτάρκειαν ἄσκει.
- 99 τῶν ἀτόπων μὴ ὀρέγῃ.
- 100 τῶν καλῶν ἐκπύρει τὰ αἷτια.
- 101 τὰ τοῦ σώματος μὴ ἀγάπα.
- 102 ἀκάθαρτον ἄνθρωπον ποιεῖ πράξεις αἰσχροῦ.
- 103 καθαίρει ψυχὴν ἀνοήτου δόξης ἔλεγχος.
- 104 ὁ θεὸς ἀνθρώπων καλῶν πράξεων ἡγεμὼν ἐστίν.
- 105 μηδένα ἐχθρὸν ἡγοῦ.
- 106a ἀγάπα τὸ ὁμόφυλον.
- 106b ἀγάπα τόν θεόν καὶ πρὸ τῆς ψυχῆς σου.
- 107 οὐ χαλεπὸν ἀμαρτωλοῦς ἐπὶ τὸ αὐτὸ γενέσθαι μὴ
ἀμαρτάνοντας.
- 108a τροφαὶ πολλαὶ ἀγνεΐαν ἐμποδίζουσιν.
- 108b ἀκρασία σιτίων ἀκάθαρτον ποιεῖ.
- 109 ἐμψύχων ἀπάντων χρήσις μὲν ἀδιάφορον, ἀποχὴ δὲ
λογικώτερον.
- 110 οὐ τὰ εἰσιόντα διὰ τοῦ στόματος σιτία καὶ ποτὰ
μιαίνει τόν ἄνθρωπον, ἀλλὰ τὰ ἀπὸ κακοῦ ἦθους
ἐξιόντα.
- 111 ὁ ἂν <ἡδονῆ> ἠττώμενος σιτίον προσφέρῃ μιαίνει σε.
- 112 πλήθει ἀρέσκειν μὴ ἐπιτήδευε.

95b Ante ὥς add. ὅπως γνῶς ἀνθρώπων κἀκωσιν Y.
98 = 334. Om. Π.
99 ἀτόπων] Π sy² Ch.: ἀπάντων Y latt Elt.
104 Om. Y.
106a Mt. 22.37, 39 / Mk. 12.30-31 / Lk. 10.27.
106b Mt. 22.37, 39 and parr.
107 Om. Π / οὐ] Y sy² Ch.: om. latt Elt.
109 Cited by Origen (*C. Cels.* 8.30).
110 μιαίνει] Y: κοινοῖ Π (Mt. 15.11). Cf. Mt. 15.11.
111 <ἡδονῆ>] conit. Ch. (cf. latt sy²): om. Π Y.

- 94 Whatever actions you do not want God to know, do not do.
- 95a Before you do anything, think about God.
- 95b Let your light guide your deeds.
- 96 The greatest impiety toward God is the mistreatment of a human being.
- 97 A soul is enlightened by reflection upon God.
- 98 Practice self-sufficiency.
- 99 Do not long for what is unnatural.
- 100 Search out the causes of good things.
- 101 Do not love what belongs to the body.
- 102 Shameful acts make a man impure.
- 103 The refutation of foolish opinion cleanses the soul.
- 104 God guides the good deeds of men.
- 105 Consider no one to be an enemy.
- 106a Love whatever is akin to you.
- 106b Love God even more than your own soul.
- 107 It is not difficult for sinners to associate with one another if they do not sin.
- 108a Too much food hinders purity.
- 108b Excessive eating leads to impurity.
- 109 The eating of any animal is a morally indifferent act, but it is more in accord with reason to abstain.
- 110 A person is not defiled by the food and drink which he consumes but by those acts which result from an evil character.
- 111 Whatever food you eat under the influence of pleasure defiles you.
- 112 Do not try to please the crowd.

- 113 παντὸς οὐ καλῶς πράττεις αἵτιον ἡγοῦ τὸν θεόν.
 114 κακῶν θεὸς ἀναίτιος.
 115 μὴ πλέον κτῶ ὧν τὸ σῶμα ἐπιζητεῖ.
 116 ψυχὴν χρυσὸς οὐ ρύεται κακῶν.
 117 οὐ γέγονας ἐντροφήσων τῆ τοῦ θεοῦ παρασκευῆ.
 118 κτῶ ἃ μηδεὶς σου ἀφαιρεῖται.
 119 φέρε τὰ ἀναγκαῖα ὡς ἀναγκαῖα.
 120 μεγαλοψυχίαν ἄσκει.
 121a ὧν καταφρονῶν ἐπαινῆ εὐλόγως, τούτων μὴ περιέχου.
 121b ἐφ' οἷς εὐλόγως μεγαλοφρονεῖς, ταῦτα κέκτησο.
 122 εὐχου τῷ θεῷ τὰ ἄξια τοῦ θεοῦ.
 123 τὸν ἐν σοὶ λόγον τοῦ βίου σου νόμον ποίει.
 124 αἰτοῦ παρὰ θεοῦ ἃ μὴ λάβοις ἂν παρὰ ἀνθρώπου.
 125 ὧν ἡγεμόνες οἱ πόνοι, ταῦτά σοι εὐχου γενέσθαι
 μετὰ τοὺς πόνους.
 126 εὐχὴ ραθύμου μάταιος λόγος.
 127 ὧν τοῦ σώματος ἀπαλλαγείς οὐ δεήση, καταφρόνει.
 128 ὁ κτησάμενος οὐ καθέξεις, μὴ αἰτοῦ παρὰ θεοῦ.
 129 ἔθιζε τὴν ψυχὴν σου μετὰ θεὸν ἐφ' ἑαυτῇ μεγαλοφρονεῖν.
 130 μηθὲν ὧν ἀφαιρήσεταιί σε κακὸς ἀνὴρ τίμα.
 131 μόνον ἀγαθὸν ἡγοῦ τὸ πρέπον θεῷ.
 132 τὸ ἄξιον θεοῦ καὶ ἀνδρὸς ἀγαθοῦ.

113- Cf. Plato, *Rep.* 379B.

14

125 Om. Π.

127 Om. Π.

131 Cf. 197.

- 113 Consider God as the cause of whatever you do well.
114 God is not the cause of evil.
115 Do not acquire more than the body needs.
116 Gold does not rescue the soul from evil.
117 You were not born to luxuriate in what God provides.
118 Acquire those things which no one can take from you.
119 Bear with what must be as something that must be.
120 Practice magnanimity.
121a Do not surround yourself with those things which, if
you despised them, would rightfully bring you praise.
121b Possess those things of which you are rightfully
proud.
122 Pray to God for whatever is worthy of God.
123 Take your reason as a guide for your life.
124 Ask God for whatever you cannot get from man.
125 Ask as a reward for your hard effort those things
which come only through hard effort.
126 The prayer of a lazy man is an empty word.
127 Despise whatever you will not need after your
release from the body.
128 Do not request from God possessions you will not be
able to keep.
129 Train your soul to value itself next to God.
130 Value nothing that an evil man can take from you.
131 Consider as good only what is suitable to God.
132 Whatever is worthy of God is also worthy of a good
man.

- 133 ὁ οὐ συμβάλλεται πρὸς εὐδαιμονίαν θεῶ, οὐδὲ
ἀνθρώπῳ.
- 134 ταῦτα θέλε ἄ θέλοι ἄν καὶ ὁ θεός.
- 135 υἱὸς θεοῦ ὁ ταῦτα μόνα τιμῶν ἄ καὶ ὁ θεός.
- 136 ἐφ' ὅσον ποθεῖ τὸ σῶμα, ἡ ψυχὴ τὸν θεὸν ἀγνοεῖ.
- 137 ὄρεξις κτήσεως ἀρχὴ πλεονεξίας.
- 138 ἐκ φιλαυτίας ἀδικία φύεται.
- 139a ὀλίγα πέφυκεν τῇ ψυχῇ τὸ σῶμα ἐνοχλεῖν.
- 139b φιληδονία ποιεῖ σῶμα ἀφόρητον.
- 140 πᾶν τὸ πλεον ἀνθρώπῳ πολέμιον.
- 141 φιλῶν ἄ μὴ δεῖ οὐ φιλήσεις ἄ δεῖ.
- 142 σπουδάζοντά σε περὶ τὰ μὴ καλὰ λήσεται τὰ καλὰ.
- 143 σοφοῦ διάνοια αἰεὶ παρὰ θεῶ.
- 144 σοφοῦ διανοία θεὸς ἐνοικεῖ.
- 145 σοφὸς ὀλίγοις γινώσκειται.
- 146 ἀπλήρωτος ἐπιθυμία ἅπασα παντός, διὰ τοῦτο καὶ
ἄπορος.
- 147 τὸ σοφὸν αἰεὶ ἑαυτῷ ὅμοιον.
- 148 αὐταρκες πρὸς εὐδαιμονίαν θεοῦ γνῶσις καὶ ὁμοίωμα.
- 149 κακοὶ κολακευόμενοι κακίους γίνονται.
- 150 ἀφόρητον γίνεται κακία ἐπαινουμένη.
- 151 ἡ γλῶσσά σου τῷ νοῦ σου ἐπέσθω.

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- 133 οὐ] Y latt: om. Π / οὐδὲ] Y latt: καὶ Π.
- 138 ἐκ . . . φύεται] latt Elt. Ch. (φιλαργυρίας
sy²--sic etiam Clitarchus 24): ἡ ἀδικία ἀδικία
γίνεται Y: ἐκ φιλαυτίας κακία φύεται Π.
- 145 Ante 143 pl. lat. Quoted without attribution in
the *Regula Magistri* 10 and the *Rule of St. Benedict*
7.
- 146 ἅπασα παντός] Π latt (om. παντός) Elt.: om. Y Ch.

- 133 Whatever does not contribute to God's happiness does not contribute to man's happiness.
- 134 Desire whatever God would also desire.
- 135 God's son is the one who values only what God also values.
- 136 As long as the body is filled with desire, the soul does not know God.
- 137 The beginning of avarice is a longing for possessions.
- 138 Injustice results from self-love.
- 139a The body by nature causes little disturbance for the soul.
- 139b Love of pleasure makes the body unbearable.
- 140 Every excess is an enemy of man.
- 141 If you love what you should not, you will not love what you should.
- 142 If you strive for what is base you will miss what is noble.
- 143 The sage's mind is always with God.
- 144 God dwells in the mind of a sage.
- 145 The sage is recognized by few.
- 146 Every kind of desire is insatiable and so remains unmanageable.
- 147 What is wise is always similar to itself.
- 148 Sufficient for happiness is the knowledge and imitation of God.
- 149 Flattery makes evil people even worse.
- 150 Approbation makes wickedness unbearable.
- 151 Let your tongue obey your mind.

- 152 αἰρετώτερον λίθον εἰκῆ βάλλειν ἢ λόγον.
 153 σκέπτου πρὸ τοῦ λέγειν ἵνα μὴ λέγῃς ἄ μὴ δεῖ.
 154 ῥήματα ἄνευ νοῦ φόγος.
 155 πολυλογία οὐκ ἐκφεύγει ἁμαρτίαν.
 156 βραχυλογία σοφία παρακολουθεῖ.
 157 μακρολογία σημεῖον ἀμαθίας.
 158 τὸ ἀληθὲς ἀγάπα.
 159 τῷ ψεύδει χρῶ ὡς φαρμάκῳ.
 160 καιρὸς τῶν λόγων σου προηγείσθω.
 161 λέγε ὅτε σιγᾶν οὐ καθήκει.
 162a περὶ ὧν οὐκ οἶδας σιώπα.
 162b περὶ ὧν οἶδας, ὅτε δεῖ λέγε.
 163a λόγος παρὰ καιρὸν διανοίας ἔλεγχος κακῆς.
 163b ὅποτε δεῖ πράττειν, λόγῳ μὴ χρῶ.
 164a ἐν συλλόγῳ πρῶτος λέγειν μὴ ἐπιτήδευε.
 164b ἡ αὐτὴ ἐπιστήμη ἐστὶ τοῦ λέγειν καὶ τοῦ σιωπᾶν.
 165a ἄμεινον ἠττᾶσθαι τάληθῆ λέγοντα τοῦ περιγενέσθαι μετὰ ἀπάτης.
 165b ὁ νικῶν τῷ ἀπατᾶν νικᾶται ἐν ἧθει.
 165c μάρτυρες κακῶν γίνονται λόγοι ψευδεῖς.
 165d μεγάλη περίστασις ἢ πρέπει ψευδος.
 165e ὅποτε ἁμαρτάνων εἶ τάληθῆ λέγων, ἀναγκαίως τότε ψευδῆ λέγων οὐχ ἁμαρτήσεις.
 165f μηδένα ἀπάτα, μάλιστα τον συμβουλίας δεόμενον.
 165g μετὰ πλειόνων λέγων μᾶλλον ὄψει τὰ συμφέροντα.

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- 152 Attributed to Origen in *Regula Magistri* 11.
 154 φόγος] Π latt: φόβος Y: φόφοι con1. Elt. (secundum Clitarchus 30): ψόφος con1. Ch.
 155 ἐκφεύγει] Π syg: ἐκφεύξη Y latt. Cf. Prov. 10.19: ἐκ πολυλογίας οὐκ ἐκφεύξη ἁμαρτίαν.
 157 Om. Y. Incipit copt.
 159 Coniungitur 159 cum 158 (αγω) copt. Φάρμακον can mean "poison" (so copt, latt, sy²) but also "medicinal remedy" (so sy¹).
 162a Om. copt (haplography).
 162b ὧν] Π Y: ὧν δὲ copt latt (sy²?).
 163b Om. Π latt.
 164b ἡ . . . σιωπᾶν] copt sy² (Gk. con1. Elt. secundum Clitarchus 38): om. Π Y latt.
 165b Om. Π latt / ἧθει] Y (sy¹?): ἀληθεία copt sy².
 165c-g Om. Π latt.

- 152 It is better to toss a stone without purpose than a word.
- 153 Think carefully before speaking lest you say things that you should not.
- 154 Words without thought deserve reproach.
- 155 Excessive talking cannot avoid sin.
- 156 Wisdom accompanies brevity of speech.
- 157 Speaking at length is a sign of ignorance.
- 158 Love the truth.
- 159 Treat a lie like poison.
- 160 Let the opportune moment guide your words.
- 161 Speak when it is not right to keep silent.
- 162a Be silent about what you do not know.
- 162b Speak when you should about what you do know.
- 163a An untimely word is proof of an evil mind.
- 163b Do not talk when action is required.
- 164a In an assembly do not strive to speak first.
- 164b Speaking and being silent require the same level of understanding.
- 165a It is better to speak the truth and lose than to win with deception.
- 165b Whoever wins with deception loses his integrity.
- 165c False words are attestations of evil.
- 165d It is a drastic situation in which a lie is appropriate.
- 165e When you would sin by speaking the truth, then you would surely not sin by speaking untruthfully.
- 165f Deceive no one, least of all one who seeks advice.
- 165g By consulting many people you will better recognize what is beneficial.

- 166 πιστός ἀπασῶν καλῶν πράξεων ἡγεμῶν ἐστίν.
- 167 σοφία ψυχὴν ὀδηγεῖ πρὸς θεόν.
- 168 οὐδὲν οἰκειότερον σοφία ἀληθείας.
- 169 οὐ δυνατὸν τὴν αὐτὴν φύσιν πιστὴν τε εἶναι καὶ φιλοψευδῆ.
- 170 δειλῆ καὶ ἀνελευθέρῳ φύσει πίστις οὐκ ἂν μετείη.
- 171a τὸ λέγειν ἂ δεῖ τοῦ ἀκούειν πιστός ὢν μὴ προτίμα.
- 171b ἐν πιστοῖς ὢν μᾶλλον ἄκουε ἢπερ λέγε.
- 172 φιλήδονος ἀνὴρ ἄχρηστος ἐν παντί.
- 173 ἀνεύθυνος ὢν λόγοις χρῶ περὶ θεοῦ.
- 174 τὰ τῶν ἀγνοούντων ἀμαρτήματα τῶν διδασκάντων αὐτοὺς ὀνειδέη.
- 175 νεκροὶ παρὰ θεῶ δι' οὓς τὸ ὄνομα τοῦ θεοῦ λοιδορεῖται.
- 176 σοφὸς ἀνὴρ εὐεργέτης μετὰ θεόν.
- 177 τοὺς λόγους σου ὁ βίος βεβαιούτω παρὰ τοῖς ἀκούουσιν.
- 178 ὃ μὴ δεῖ ποιεῖν, μηδ' ὑπονοοῦ ποιεῖν.
- 179 ἂ μὴ θέλεις παθεῖν, μηδὲ ποίει.
- 180 ἂ ποιεῖν αἰσχρόν, καὶ προστάττειν ἑτέρῳ αἰσχρόν.
- 181 μέχρι καὶ τοῦ νοῦ καθάρει τῶν ἀμαρτημάτων.
- 182 ἄρχων ἀνθρώπων μέμνησο ἄρχεσθαι παρὰ θεοῦ.
- 183 ὁ κρίνων ἀνθρωπον κρίνεται ὑπὸ τοῦ θεοῦ.

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- 166 πιστός] Π Υ: πίστις latt sy² Elt.Ch./ καλῶν] Υ
cort sy²: τῶν Π latt.
- 172 φιλήδονος] Π cort latt syγ: ἄπιστος Υ.
- 173 λόγοις χρῶ] Υ latt sy²: λόγοις μὴ χρῶ Π Elt. Ch.
175 Cf. Rom 2.24.
- 178 ὑπονοοῦ] Υ latt: ὑπονόει cort sy²: ὑποπτέου
ποιεῖν μήτε ὑπονόει Π sy¹.
- 180 ἑτέρῳ αἰσχρόν] Υ sy²: ἄλλω αἰσχρότερόν ἐστίν Π
(latt?). Hic desinit cort.
- 183 Om. Υ. Cf. Mt. 7.1 / Lk 6.37.

- 166 The faithful person is a guide for every good deed.
167 Wisdom leads a soul to God.
168 Nothing is closer to wisdom than truth.
169 One and the same nature cannot be both faithful
and fond of deceit.
170 Faith could not have anything in common with a
cowardly and servile nature.
171a Since you are faithful, do not prefer speaking
things which you should be hearing.
171b When among believers listen rather than speak.
172 A man fond of pleasure is useless in every respect.
173 Speak about God only if you are blameless.
174 The sins of the ignorant are a reproach to their
teachers.
175 Dead in God's sight are those who cause God's name
to be reviled.
176 The wise man is a benefactor second only to God.
177 Let your way of life confirm your words among those
who hear you.
178 Do not even think about doing what should not be
done.
179 What you do not want to experience, do not do.
180 What is shameful to do is also shameful to require
of someone else.
181 Even in your thoughts, purify yourself of sins.
182 In governing human beings remember that you are
governed by God.
183 Whoever judges a human being is himself judged
by God.

- 184 μείζων ὁ κίνδυνος διαζομένου δικαστῆ.
 185 ἅπασι μᾶλλον ἢ λόγῳ βλάπτε ἄνθρωπον.
 186 δυνατὸν ἀπατήσαι λόγῳ ἄνθρωπον, θεὸν μέντοι
 ἀδύνατον.
 187 οὐ χαλεπὸν ἐπίστασθαι καὶ ἐν λόγῳ νενικῆσθαι.
 188 κακοδοξίας αἰτιώτατον ἢ ἐν πίστει φιλοδοξία.
 189 τίμα τὸ πιστὸς εἶναι διὰ τοῦ εἶναι.
 190 σέβου σοφὸν ἄνδρα ὡς εἰκόνα θεοῦ ζῶσαν.
 191 σοφὸς ἀνὴρ καὶ γυμνὸς ὢν δοκείτω σοι σοφὸς εἶναι.
 192 διὰ τὸ πολλὰ ἔχειν χρήματα <μῆ> τιμῆς μηδένα.
 193 χαλεπὸν ἐστὶν πλουτοῦντα σωθῆναι.
 194 ψέγειν ἄνδρα σοφὸν καὶ θεὸν ἴσον ἀμάρτημα.
 195 λόγον χειρίζων περὶ θεοῦ παραθήκην σοι δεδόσθαι
 νόμιζε τὰς ψυχὰς τῶν ἀκουόντων.
 196 οὐκ ἔστιν βιῶναι καλῶς μὴ πεπιστευκότα γνησίως.
 197 μόνον τὸ καλὸν ἀγαθὸν ἡγοῦ καὶ καλὸν μόνον τὸ
 πρέπον θεῷ.
 198 ποίει μεγάλα μὴ μεγάλα ὑπισχνούμενος.
 199 οὐ γενήσῃ σοφὸς οἰόμενος εἶναι πρὸ τοῦ εἶναι.
 200 μεγάλη περίστασις πιστὸν ἄνδρα δείκνυσι.
 201 τέλος ἡγοῦ βίου τὸ ζῆν κατὰ θεόν.
 202 μηδὲν ἡγοῦ κακόν, ὃ μὴ ἐστὶν αἰσχρόν.
 203 κακοῦ πέρας ὕβρις, ὕβρεως δὲ ὄλεθρος.
 204 οὐκ ἀναβήσεται πάθος ἐπὶ καρδίαν πιστοῦ.
 205 πᾶν πάθος ψυχῆς λόγῳ πολέμιον.
 206 ὃ ἂν πράξης ἐν πάθει ὢν, μετανοήσεις.

192 <μῆ>] conl. Lloyd-Jones.
 193 Cf. Mt. 19.23 / Mk. 10.23 / Lk. 18.24.
 197 Cf. 131.
 201 Cf. I Pet. 4.6.
 202 Coniungitur cum 203 Π lat^{WT}.
 203 κακοῦ] Π Υ latt Elt.: κόρου sy² Ch.

- 184 There is greater danger in judging than in being judged.
- 185 Hurt a person with anything but words.
- 186 If you can deceive a person with words, you cannot so deceive God.
- 187 It is no misfortune to have knowledge and yet to lose an argument.
- 188 In matters of faith, the love of renown usually causes the loss of renown.
- 189 Honor faithfulness by being faithful.
- 190 Respect the wise man as a living image of God.
- 191 You should consider the wise man to be wise even when he is naked.
- 192 Do not honor anyone on the basis of his many possessions.
- 193 It is difficult for the rich man to be saved.
- 194 It is as sinful to find fault with a wise man as to find fault with God.
- 195 When you attempt to speak about God, consider that the souls of your listeners have been entrusted to you.
- 196 It is not possible to live well if you do not truly have faith.
- 197 Consider only what is noble to be good and only what befits God to be noble.
- 198 Do great things rather than promise them.
- 199 You will never become wise if you think you are wise before you really are.
- 200 A drastic situation reveals the man of faith.
- 201 Consider the purpose of life to live according to God.
- 202 Whatever is not shameful, do not consider evil.
- 203 The result of evil is insolence, and the result of insolence is destruction.
- 204 Passion will not arise in the heart of a faithful person.
- 205 Every passion of the soul is an enemy of reason.
- 206 Whatever you do out of passion you will regret.

- 207 πάθη νοσημάτων ἀρχαί.
 208a κακία νόσος ψυχῆς.
 208b ἀδικία ψυχῆς θάνατος.
 209 τότε δόκει πιστός εἶναι, ὅταν τῶν τῆς ψυχῆς παθῶν ἀπαλλαγῆς.
 210a ἀνθρώποις χρῶ τοῖς ἅπασιν ὡς κοινός ἀνθρώπων εὐεργέτης.
 210b ὡς θέλεις χρήσασθαι σοι τοὺς πέλας, καὶ σὺ χρῶ αὐτοῖς.
 211 ἀνθρώποις κακῶς χρώμενος σεαυτῷ κακῶς χρήση.
 212 οὐδένα κακῶς ποιήσει ὁ πιστός.
 213 εὐχου τοὺς ἐχθροὺς δύνασθαι εὐεργετεῖν.
 214 φαύλοις φαίνεται ἄχρηστος σοφός ἀνὴρ.
 215 οὐκ ἄνευ θεοῦ καλῶς ζήσεις.
 216 ὑπὲρ τοῦ κατὰ θεὸν ζῆν πάντα ὑπόμενε.
 217 εὐχῆς οὐκ ἀκούει θεός τοῦ ἀνθρώπων δεομένων οὐκ ἀκούοντος.
 218 φιλόσοφος φιλοσόφῳ δῶρον παρὰ θεοῦ.
 219 τιμῶν φιλόσοφον τιμήσεις σεαυτόν.
 220 πιστός ὢν ἴσθι.
 221 ὅταν υἱόν σε λέγῃ τις, μέμνησο τίνος σε λέγει υἱόν.
 222 θεὸν πατέρα καλῶν ἐν οἷς πράττεις τούτου μέμνησο.
 223 τὰ ῥήματα σου τὰ πιστὰ πολλῆς εὐσεβείας μεστὰ ἔστω.
 224 ἐν οἷς πράττεις πρὸ ὀφθαλμῶν ἔχε τὸν θεόν.
 225 δεινόν ἐστὶν θεὸν πατέρα ὁμολογοῦντα πράξαι τι ἄσχημον.

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- 208a Om. Y.
 210b = 89. Post 212 Y: om. latt. Cf. Mt. 7.12 / Lk. 6.31.
 211 Om. Y (sy²: invenitur apud 219?).
 213 Cf. Mt. 5.44 / Lk. 6.27-28.
 222 = 59.
 223 τὰ πιστὰ] Π Y Elt.: om. latt sy² (bracketed by Ch.) / εὐσεβείας] Π latt (sy²?): εὐλαβείας Y.

- 207 Chief among illnesses are passions.
- 208a Wickedness is a disease of the soul.
- 208b Injustice is the death of the soul.
- 209 Consider yourself to be faithful only when you put aside the passions of the soul.
- 210a Treat all human beings as though you were a public benefactor of humanity.
- 210b As you want your neighbors to treat you, so treat them.
- 211 In mistreating human beings, you mistreat yourself.
- 212 The faithful person will not act badly toward anyone.
- 213 Pray that you may be able to do good to your enemies.
- 214 A wise man appears useless to the masses.
- 215 You will not live well without God.
- 216 Endure everything in order to live according to God.
- 217 God does not heed the prayer of a man who does not listen to the needy.
- 218 To a philosopher a philosopher is a gift from God.
- 219 If you honor a philosopher, you will honor yourself.
- 220 Live as a believer.
- 221 When someone calls you "son," remember Whose son he calls you.
- 222 You call God "Father": remember this in your actions.
- 223 Let your words of faith be full of great piety.
- 224 In whatever you do, keep God before your eyes.
- 225 It is dreadful while confessing God as Father to do something shameful.

- 226 σοφὸν ὁ μὴ φιλῶν, οὐδὲ ἑαυτόν.
 227 μηθὲν ἴδιον κτῆμα νομιζέσθω φιλοσόφῳ.
 228 ὧν κοινὸς ὁ θεὸς καὶ ταῦτα ὡς πατήρ, τούτων μὴ
 κοινὰ εἶναι τὰ κτήματα οὐκ εὐσεβές.
 229 ἀχαριστεῖ θεῷ ὁ μὴ περὶ πολλοῦ ποιούμενος φιλόσοφον.
 230a γάμον δίδωσίν σοι παραιτεῖσθαι ἵνα ζήσης ὡς πάρεδρος
 θεῷ.
 230b γάμει καὶ παιδοποιοῦ χαλεπὸν εἰδῶς ἐκότερον· εἰ
 δὲ καθάπερ εἰδῶς πόλεμον ὅτι χαλεπὸν ἀνδρίζοιο,
 καὶ γάμει καὶ παιδοποιοῦ.
 231 μοιχὸς τῆς ἑαυτοῦ γυναικὸς πᾶς ὁ ἀκόλαστος.
 232 μηδὲν ἔνεκα ψιλῆς ἡδονῆς ποίει.
 233 ἴσθι μοιχὸς εἶναι κἂν νοήσης μοιχεῦσαι· καὶ περὶ
 παντὸς ἁμαρτήματος ὁ αὐτὸς ἔστω σοι λόγος.
 234 πιστὸν εἰπὼν σεαυτὸν ὠμολόγησας μηδὲ ἁμαρτεῖν
 θεῷ.
 235 πιστῇ γυναικὶ κόσμος σωφροσύνη νομιζέσθω.
 236 ἀνὴρ γυναῖκα ἀποπέμπων ὁμολογεῖ μηδὲ γυναικὸς
 ἄρχειν δύνασθαι.
 237 γυνὴ σώφρων ἀνδρὸς εὐκλεία.
 238 αἰδούμενος γαμετὴν αἰδουμένην ἔξεις.
 239 ὁ τῶν πιστῶν γάμος ἀγὼν ἔστω περὶ ἐγκρατείας.
 240 ὡς ἂν γαστρὸς ἄρξης, καὶ ἀφροδισίων ἄρξεις.

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- 228 Om. Y sy².
 230a γάμον] Π latt sy²: γάμον γὰρ Y Elt. Ch. (The γὰρ
 is probably secondary, a redactional joining of
 230a with 229.)
 230b γάμει . . . ἐκότερον] Π latt: om. Y sy².
 231 Cited by Jerome (*Adv. Iovin.* 1.49 and *In Ezech.* 6.18).
 232 μηδὲν] Y latt: μηδὲ Π.
 233 ἴσθι . . . μοιχεῦσαι] Y latt sy¹: μοιχὸς ὧν ἴσθι
 εἶναι κἂν νοσεῖς τὸ μοιχεύειν Π. Cf. Mt. 5.28.
 235 Post 235 sequuntur 262, 379-405, dein 236-61 Π.

- 226 Whoever does not love a sage does not love even himself.
- 227 Let the philosopher not think of anything as his own property.
- 228 It is impious for those who share God in common, and indeed as Father, not to share possessions in common.
- 229 Whoever does not esteem the philosopher is ungrateful to God.
- 230a It is allowed to you to renounce marriage so that you might live as a companion of God.
- 230b Marry and beget children knowing that both are difficult; if you know this, as you know that a battle could be hard and that you would be brave, then marry and have children.
- 231 Every unrestrained husband commits adultery with his wife.
- 232 Do nothing for the sake of mere sensual pleasure.
- 233 Know that you are an adulterer even if you merely think of committing adultery. And let your attitude about every sin be the same.
- 234 In calling yourself a believer, you have pledged that you will not sin against God.
- 235 Let moderation be the normal attire of a believing wife.
- 236 A man who divorces his wife admits that he is not even able to govern a woman.
- 237 A modest wife is her husband's glory.
- 238 If you respect your wife, you will keep her respect.
- 239 Let the marriage of believers be a struggle for self-control.
- 240 As you control your stomach, so you will control your sexual desires.

- 241 φυλάττου τὸν παρὰ τῶν ἀπίστων ἔπαινον.
 242 ἃ προῖνα λαμβάνεις παρὰ θεοῦ, καὶ δίδου προῖνα.
 243 πλῆθος πιστῶν οὐκ ἂν ἐξεύροις· σπάνιον γὰρ τὸ ἀγαθόν.
 244 σοφὸν τίμα μετὰ θεόν.
 245 ἐλεγχόμενος ἵνα γένη σοφὸς χάριν ἴσθι τοῖς
 ἐλέγχουσιν.
 246 ὁ τὸν σοφὸν οὐ δυνάμενος φέρειν τὸ ἀγαθόν οὐ δύναται
 φέρειν.
 247 πιστὸς εἶναι θέλων μάλιστα μὲν μὴ ἀμάρτης, εἰ δέ
 τι, μὴ δισσῶς τὸ αὐτό.
 248 ὃ μὴ ἐστι μάθημα θεοῦ ἄξιον, μὴ μάθης.
 249 πολυμαθία περιεργία ψυχῆς νομιζέσθω.
 250 ὁ τὰ τοῦ θεοῦ ἀξίως εἰδὼς σοφὸς ἀνὴρ.
 251 χωρὶς μαθήματος οὐκ ἔση θεοφιλῆς· ἐκείνου περιέχου
 ὡς ἀναγκαίου.
 252 φεῖδεται χρόνου σοφὸς ἀνὴρ.
 253a παρρησίαν ἄγε μετὰ αἰδοῦς.
 253b ἔστιν σοφοῦ καὶ ὕπνος ἐγκράτεια.
 254 ἀνιάτω σε μᾶλλον τέκνα κακῶς ζῶντα τοῦ μὴ ζῆν.
 255 τὸ γὰρ ζῆν μὲν οὐκ ἐφ' ἡμῖν, καλῶς δὲ ζῆν καὶ ἐφ' ἡμῖν.
 256 τέκνα μὴ πιστὰ οὐ τέκνα.
 257 πιστὸς ἀνὴρ εὐχαρίστως φέρει τέκνων ἀποβολήν.
 258 μὴ κρίνης φιλόσοφον ᾧ μὴ πάντα πιστεύεις.
 259 διαβολὰς κατὰ φιλοσόφου μὴ παραδέχου.

242 Cf. Mt. 10.8.

247 Om. Π. Cf. Sir. 7.8.

253a ἄγε] Π latt: ἄγει Y sy².

- 241 Be wary of the approval of non-believers.
- 242 What you freely receive from God, freely give.
- 243 You will not find a multitude of believers, for goodness is rare.
- 244 After God, honor the sage.
- 245 When people rebuke you to make you wise, be grateful to them.
- 246 Whoever is unable to endure a sage is unable to endure goodness.
- 247 If you wish to be faithful, above all do not sin. However, if you do sin, do not commit the same sin twice.
- 248 Do not study a teaching which is unworthy of God.
- 249 Recognize that too much learning is superfluous for the soul.
- 250 He who knows in a worthy manner the things of God is a wise man.
- 251 Without learning you cannot be a person who loves God; accept learning as necessary.
- 252 A wise man is thrifty with his time.
- 253a Use freedom of speech with reserve.
- 253b For the sage even sleep is a matter for self-control.
- 254 You should be more distressed about children who live wickedly than about children who are no longer living.
- 255 For we cannot control the length of life, but we can control whether we live properly.
- 256 If children do not believe, they are not children.
- 257 The man of faith bears the loss of his children thankfully.
- 258 Do not accept someone as a philosopher unless you trust him completely.
- 259 Do not allow a philosopher to be slandered.

- 260 ἐπιτήδευε κοινὸς ἀνθρώποις εὐεργέτης εἶναι.
 261 ἀπευκτὸν ἡγοῦ καὶ τὸ δικαίως τινὰ κολάζειν.
 262 μετ' εὐθυμίας εἰ θέλεις ζῆν, μὴ πολλὰ πράττε·
 πολυπραγμονῶν γὰρ κακοπραγμονῶν ἔση.
 263 ὁ μὴ κατέθου, μηδ' ἀνέλης, οὐ γὰρ κατὰ τὸν αὐτάρκη
 πολιτεύη.
 264a ἀφείς ἃ κέκτησαι ἀκολούθει τῷ ὀρθῷ λόγῳ.
 264b ἐλεύθερος ἔση ἀπὸ πάντων δουλεύων θεῷ.
 265 ἀπαλλάττου τροφῆς ἔτι θέλων.
 266 τροφῆς παντὶ κοινώνει.
 267 ὑπὲρ τοῦ πτωχὸν τραφῆναι καὶ νηστεῦσαι καλόν.
 268 ποτόν σοι πᾶν ἡδὺ ἔστω.
 269 μέθην δὲ ὁμοίως μανία φυλάττου.
 270 ἄνθρωπος γαστρὸς ἠττώμενος ὅμοιος θηρίῳ.
 271 οὐδὲν φύεται ἐκ σαρκὸς ἀγαθόν.
 272 αἰσχροῦς ἡδονῆς τὸ μὲν ἡδὺ ταχέως ἄπεισιν, τὸ δὲ
 ὄνειδος παραμένει.
 273 ἀνθρώπους ἴδοις ἂν ὑπὲρ τοῦ τὸ λοιπὸν τοῦ σώματος
 ἔχειν ἐρρωμένον ἀποκόπτοντας ἑαυτῶν καὶ ρίπτοντας
 μέλη· πόσῳ βέλτιον ὑπὲρ τοῦ σωφρονεῖν;
 274a μεγάλην νόμιζε παιδείαν τὸ ἄρχειν σώματος·
 274b οὐ γὰρ παύσει ἐπιθυμίαν κτημάτων ἢ χρημάτων κτήσις.
 275 φιλόσοφον οὐδὲν ἐστὶν ὃ τῆς ἐλευθερίας ἀφαιρεῖται.

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- 261 Post 261 sequuntur 428-30 Π.
 263 The first part is attributed to Solon (Diogenes Laertius 1.57) and also appears in Plato (*Laws* 913C).
 264 Cf. Mt. 19.21 / Mk. 10.21 / Lk. 18.22.
 268 Attributed to Socrates (Xenophon, *Mem.* 1.3.5).
 271 σαρκὸς] Y latt: γαστρὸς Π sy². Cf. Rom. 7.18, Gal. 6.8.
 273 καὶ ρίπτοντας] Π sy¹ Orig. (*Comm. in Matt.* 15:3): om. Y latt / μέλη] Y: τὰ μέλη Π: μέρη Orig. [The probable biblical influence on the mss. tradition of Sextus 13 is less likely here.]
 274b γὰρ] Π pm. lat sy²: om. Y lat^{GU}.

- 260 Strive to be a public benefactor to humanity.
- 261 Consider even the just punishment of someone to be abominable.
- 262 If you want to live happily, do not do too many things; for if you do more than you should, you will do it poorly.
- 263 Do not collect more than you have deposited, for in so doing you do not live in accord with self-sufficiency.
- 264a Let go of your possessions and follow the right teaching.
- 264b You will be free from all things if you serve God.
- 265 Stop eating while you still desire more food.
- 266 Share your food with everyone.
- 267 In order to provide food for the poor it is good even to fast.
- 268 Let every drink be pleasing to you.
- 269 However, ward off drunkenness as you would madness.
- 270 A man ruled by his stomach is like an animal.
- 271 Nothing good derives from the flesh.
- 272 The sweetness of disgraceful pleasure swiftly departs but the reproach remains.
- 273 You may see men who, in order to keep the rest of their bodies healthy, cut off their own limbs and throw them away. Is it not much better to do that for the sake of self-control?
- 274a Consider the control of the body to be an important accomplishment.
- 274b For the possession of goods will not stop a longing for possessions.
- 275 Nothing exists which deprives a philosopher of his freedom.

- 276 ἡδονὰς ἡγοῦ τὰς ἀναγκαίας ὡς ἀναγκαίας.
 277 τὰ ἀγαθὰ μὲν ἔχειν πάντες εὐχονται, κτῶνται δὲ οἱ
 γνησίως τοῦ θείου λόγου μετέχοντες.
 278 φιλόσοφος ὢν σεμνὸς ἔσο μᾶλλον ἢ φιλοσιώπτης.
 279 σπάνιον σου ἔστω σκῶμμα καὶ τὸ εὐκαιρον.
 280a ἄμετρος γέλως σημεῖον ἀπροσεξίας.
 280b σεαυτῷ διαχεῖσθαι πέρα τοῦ μειδιᾶν μὴ ἐπιτρέψης.
 281 σπουδῇ πλείονι ἢ διαχύσει χρῶ.
 282 ἀγῶν ὁ βίος ἔστω σοι περὶ τοῦ σεμνοῦ.
 283 ἄριστον μὲν τὸ μὴ ἀμαρτεῖν, ἀμαρτάνοντα δὲ γινώσκειν
 ἄμεινον ἢ ἀγνοεῖν.
 284 ἀλαζῶν φιλόσοφος οὐκ ἔστιν.
 285 μεγάλην σοφίαν νόμιζε δι' ἧς δυνήσῃ φέρειν ἀγνοούντων
 ἀπαιδευσίαν.
 286 αἰσχρὸν ἡγοῦ λόγον ἔχων διὰ στόμα ἐπαινεῖσθαι.
 287 σοφῶν ψυχαὶ ἀκόρεστοι θεοσεβείας.
 288 ἀρχόμενος ἀπὸ θεοῦ πράττε ὃ ἂν πράττης.
 289 συνεχέστερον νόει τὸν θεὸν ἢ ἀνάπνει.
 290 ἂ μαθόντα δεῖ ποιεῖν, ἄνευ τοῦ μαθεῖν μὴ ἐπιχείρει.
 291 σαρκὸς μὴ ἔρα.
 292 ψυχῆς ἀγαθῆς ἔρα μετὰ θεόν.
 293 οἰκείων ὀργὰς δύνασθαι φέρειν κατὰ φιλόσοφον.
 294 φιλοσόφου πλοῦτος ἐγκράτεια.

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- 276 Ante 274 Y.
 279 Om. Π.
 280b Cf. Sir. 21.20.
 282 = 573. τοῦ σεμνοῦ] Y (573) sy¹ (latt?) Ch.:
 βίου σεμνοῦ Π Y Elt. (sed vide notam eius).
 286 στόμα] Π latt Ch.: σῶμα Y sy² Elt.
 289 Cited by Gregory Nazianzen (*Orat. Theol.* 1[27]. 4).
 294 φιλοσόφου] syg Elt.: φιλοσόφω Π: φιλοσόφων
 pl. lat: πιστοῦ Y (cf. 319) Ch.

- 276 Consider unavoidable pleasures to be necessary.
- 277 All people pray to have good things, but those who truly have a share in divine reason acquire them.
- 278 If you are a philosopher, be a serious rather than a frivolous person.
- 279 Let your light-heartedness be both rare and timely.
- 280a Immoderate laughter is a sign of inattentiveness.
- 280b Do not allow yourself more levity than a smile.
- 281 Display seriousness more often than levity.
- 282 Let your life be a struggle for seriousness.
- 283 It is best not to sin, but if you do sin, it is better to acknowledge it than to ignore it.
- 284 A philosopher is not a braggart.
- 285 Consider that wisdom to be great by which you are able to bear the lack of learning of the ignorant.
- 286 As a reasonable person, consider it shameful to be praised in public.
- 287 The souls of the sages have an insatiable desire to serve God.
- 288 Do whatever you do under God's control.
- 289 Think about God more often than you breathe.
- 290 Whatever should be done only with instruction, do not attempt without instruction.
- 291 Do not love the flesh.
- 292 After God, love a noble soul.
- 293 The ability to endure the anger of friends is in accord with philosophy.
- 294 Self-control is the wealth of a philosopher.

- 295 ὅπερ μεταδιδοῦς ἄλλοις αὐτὸς οὐχ ἕξεις, μὴ κρίνης ἀγαθὸν εἶναι.
- 296 οὐδὲν ἀκοινώνητον ἀγαθόν.
- 297a μὴ νόμιζε μικρότερον ἀμάρτημα ἄλλο ἄλλου.
[297b πᾶν ἀμάρτημα ἀσέβημα ἡγοῦ.]
- 298 ὡς ἐπὶ τοῖς κατορθώμασιν ἐπαινεῖσθαι θέλεις, καὶ ἐπὶ τοῖς ἀμαρτήμασιν ψεγόμενος ἀνέχου.
- 299 ὧν τῶν ἐπαίνων καταφρονεῖς, καὶ τῶν ψόγων ὑπερόρα.
- 300 θησαυρὸν κατατίθεσθαι μὲν οὐ φιλόανθρωπον, ἀναιρεῖσθαι δὲ οὐ κατὰ φιλόσοφον.
- 301 ὅσα πονεῖς διὰ τὸ σῶμα, καὶ διὰ τὴν ψυχὴν πονέσας σοφὸς ἂν εἴης.
- 302 σοφὸν οὐδὲν ἐστὶν ὃ βλάπτει.
- 303 ὧν ἂν πράττης θεὸν ἐπικαλοῦ μάρτυρα.
- 304 ὁ θεὸς ἀνθρώπων βεβαιοῖ καλὰς πράξεις.
- 305 κακῶν πράξεων κακὸς δαίμων ἡγεμὼν ἐστίν.
- 306 οὐκ ἀναγκάσεις σοφὸν πράξαι ὃ μὴ βούλεται μᾶλλον ἢπερ θεόν.
- 307 σοφὸς ἀνὴρ θεὸν ἀνθρώποις συνιστᾷ.
- 308 ὁ θεὸς τῶν ἰδίων ἔργων μέγιστον φρονεῖ ἐπὶ σοφῷ.
- 309 οὐδὲν οὕτως ἐλεύθερον μετὰ θεὸν ὡς σοφὸς ἀνὴρ.
- 310 ὅσα θεοῦ κτήματα, καὶ σοφοῦ.
- 311 κοινωνεῖ βασιλείας θεοῦ σοφὸς ἀνὴρ.

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- 297b = 11. Om. Π latt syg.
- 298 ἐπαινεῖσθαι] latt sy²: ἐπαινεῖσθαι καὶ τιμᾶσθαι Y Elt.: τιμᾶσθαι Π Ch.
- 301 πονεῖς] conl. Elt. (cf. latt sy²): πονέσας Π Y.
- 304 ἀνθρώπων] Π latt: ἀνθρώποις Y sy².
- 307 Hic iterum incipit copt.
- 308 Wisse (NHL, p. 455) legit αγω πνογτ]ε apud initium et sic coniungit 308 cum 307. Sed linea ms. hoc in loco solum 5-6 litteris caret.
- 309 οὐδὲν οὕτως ἐλεύθερον] Π Y (sy²?): nihil tale verum latt (nihil tam liberum conl. Elt.): οὐδεὶς οὕτως ἐλεύθερος copt.
- 310 Om. Y.
- 311 Om. Y lat^{GU}. Post 310 Π copt lat^{WT} sy²: ante 310 pm. lat / κοινωνεῖ βασιλείας] conl. Elt.: κοινωνοῖ βασιλεία Π.

- 295 Do not consider anything good which you cannot share with others and still have yourself.
- 296 Nothing is good which is not shared.
- 297a Do not consider one sin smaller than another.
- 297b Consider every sin a sacrilege.
- 298 As you desire to be commended for your upright deeds, so expect to be blamed for your sins.
- 299 Disregard the censures of those whose praises you despise.
- 300 To hoard riches is inhumane, but even to accept riches is contrary to philosophy.
- 301 If you endure as much for the soul as you endure for the body, you will be wise.
- 302 Nothing exists which is harmful to a sage.
- 303 In whatever you do, call upon God as witness.
- 304 God confirms the good deeds of human beings.
- 305 An evil demon guides evil deeds.
- 306 No more than you can compel God can you compel a sage to do what he does not wish.
- 307 A wise man presents God to humanity.
- 308 Of all his works God is most proud of a sage.
- 309 Next to God, nothing is as free as a wise man.
- 310 Whatever God possesses belongs also to the sage.
- 311 A wise man shares in the kingdom of God.

- 312 κακὸς ἀνὴρ πρόνοιαν θεοῦ εἶναι οὐ θέλει.
 313 ψυχὴ κακὴ θεὸν φεύγει.
 314 πᾶν τὸ φαῦλον θεῷ πολέμιον.
 315 τὸ ἐν σοὶ φρονοῦν τοῦτο νόμιζε εἶναι ἄνθρωπον.
 316 ὅπου σου τὸ φρονοῦν, ἐκεῖ σου τὸ ἀγαθόν.
 317 ἀγαθὸν ἐν σαρκὶ μὴ ἐπιζητεῖ.
 318 ὃ μὴ βλάπτει ψυχὴν, οὐδὲ ἄνθρωπον.
 319 φιλόσοφον ἄνθρωπον ὡς ὑπηρετήν θεοῦ τίμα μετὰ θεόν.
 320 τὸ σιγήνωμα τῆς ψυχῆς σου βαρύνεσθαι μὲν ὑπερήφανον,
 ἀποθέσθαι δὲ πραέως ὅποτε χρὴ δύνασθαι μακάριον.
 321 θανάτου μὲν σαυτῷ παραίτιος μὴ γένη, τῷ δὲ ἀφαιρουμένῳ
 σε τοῦ σώματος μὴ ἀγανάκτει.
 322 σοφὸν ὃ τοῦ σώματος ἀφαιρούμενος βίᾳ τῇ ἑαυτοῦ κακίᾳ
 εὐεργετεῖ, λύεται γὰρ ὡς ἐκ δεσμῶν.

- 313 Om. Y.
 316 ἐκεῖ] Π Y copt: ἐκεῖ καὶ latt sy².
 318 οὐδὲ] Y copt: οὔτε Π.
 319 φιλόσοφον] Π latt: πιστὸν Y (cf. 294) [Deficit copt.]
 320 τὸ . . . σου] Π (om. σου) Y: τὸ σιγήνωμα τοῦ σώματος
 latt: τὰ κενώματα (?) τοῦ σώματος σου sy²: τὸ
 σῶμα τῆς [ψυχῆς] σου copt.
 321 τῷ . . . σώματος] add. copt "and kills you"
 (ἡμμοογτκ).
 322 βίᾳ] copt latt (vi lat^S: iniuste rell.) sy² (sy¹?):
 om. Π Y Elt. Ch.

- 312 An evil man would deny God's providence.
- 313 An evil soul flees from God.
- 314 Everything base is inimical to God.
- 315 Consider your reason to be the essence of humanity.
- 316 Where your reason is, there is your good.
- 317 Do not seek goodness in flesh.
- 318 Whatever does not harm a soul, does not harm a man.
- 319 After God, honor the philosopher as a servant of
God.
- 320 It is arrogant to be vexed by the tent of your
soul, but it is blessed to be able to put it aside
gently when you must.
- 321 Do not cause your own death, but do not be angry
with the person who would deprive you of your body.
- 322 Whoever by his own wickedness forcibly deprives a
sage of his body benefits him, for he releases
him as though from chains.

- 323 ἄνθρωπον θανάτου φόβος λυπεῖ ἀπειρία ψυχῆς.
 324 σίδηρον ἀνδροφόνον ἄριστον μὲν ἦν μὴ γενέσθαι,
 γενόμενον δὲ σοὶ μὴ νόμιζε εἶναι.
 325 οὐδεμία προσποίησις ἐπὶ πολὺν χρόνον λανθάνει,
 μάλιστα δὲ ἐν πίστει.
 326a οἷον ἐὰν ἦ σου τὸ ἦθος, τοιοῦτος ἔσται σου καὶ ὁ
 βίος.
 326b ἦθος θεοσεβὲς ποιεῖ βίον μακάριον.
 327 ὁ βουλευόμενος κατ' ἄλλου κακῶς, φθάνει κακῶς πάσχων.
 328 μὴ σε παύσῃ τοῦ εὐεργετεῖν ἀχάριστος ἄνθρωπος.
 329 μηθὲν ὢν παραχρῆμα αἰτούμενος δῶς, πλείονος ἄξιον
 κρίνης τοῦ λαμβάνοντος.
 330 κάλλιστα οὐσία χρήση τοῖς δεομένοις προθύμως μεταδι-
 δούς.
 331 ἀδελφὸν ἀγνωμονοῦντα πεῖθε μὴ ἀγνωμονεῖν καὶ ἀνιάτως
 ἔχοντα συντήρει.

- 325 ἐπὶ πολὺν χρόνον] conī. Ch. (secundum Clitarchus 132):
 ἐπὶ πολλῷ χρόνῳ Π Elt.: ἐν πολλῷ χρόνῳ Υ.
 Sententia a copt. valde libere vertitur: "Someone
 who claims to believe, even if he pretends this
 for a long time, will not abide but will perish."
 326a ἐὰν] Π Υ: ἂν conī. Elt. Ch. / ἦθος] vertitur
 "heart" (ΖΗΤ) copt / ἔσται Υ copt lat^{JS} etc. sy¹
 Ch.: ἔστω Π rell. lat sy² Elt. (sed vide notam eius).
 326b ἦθος] sicut 326a copt.
 327 βουλευόμενος] conī. Elt. copt latt: βουλόμενος Π
 Υ (sy²?).
 330 κάλλιστα οὐσία] Υ latt: καλλίστη οὐσία copt sy²:
 τῇ περιουσίᾳ Π.
 331 ἀνιάτως ἔχοντα] vertitur "if he is mad" (εφψανλυ
 [cca], i.e., εἰ λύσση) copt.

- 323 Fear of death grieves a man inexperienced in soul.
- 324 It would be best if murderous weapons did not exist, but since they do, do not think they are for you.
- 325 Especially in matters of faith, no pretense remains hidden for very long.
- 326a Whatever your character, so also your way of life.
- 326b A devout character produces a blessed way of life.
- 327 Whoever devises evil for another is the first to experience evil.
- 328 Do not let an ungrateful person keep you from doing good.
- 329 If when asked you are quite willing to give something up, do not deem it of more worth than the person who would receive it.
- 330 You will use possessions best in sharing them willingly with the needy.
- 331 Persuade a brother who lacks judgment not to act out of ignorance and keep him safe if he cannot mend his ways.

- 332 εύγνωμοσύνη πάντας ανθρώπους νικᾶν ἀγωνίζου.
 333 νοῦν οὐ πρότερον ἔξεις πρὶν ἢ γνῶς οὐκ ἔχων.
 334 αὐτάρκειαν ἄσκει.
 335 τὰ μέλη τοῦ σώματος τοῖς οὐ χρωμένοις φορτία.
 336 ὑπηρετεῖν κρεῖττον ἐτέροις ἢ πρὸς ἄλλων ὑπηρετεῖσθαι.
 337 ὃν οὐκ ἀπαλλάττει ὁ θεὸς τοῦ σώματος μὴ βαρυνέσθω.
 338 δόγμα ἀκοινωνήτον οὐ μόνον ἔχειν ἀλλὰ καὶ ἀκούειν
 χαλεπὸν ἡγοῦ.
 339 ὁ διδοὺς ὀτιοῦν μετ' ὀνειδούς ὑβρίζει.
 340 κηδόμενος ὀρφανῶν πατὴρ ἔση πλειόνων τέκνων θεοφιλῆς.
 341 ᾧ ἂν ὑπουργήσης ἔνεκα δόξης, μισθοῦ ὑπουργήσας.
 342 ἐάν τι δῶς ἐπὶ τὸ αὐτὸ γνωσθῆναι, οὐκ ἀνθρώπῳ δέδωκας,
 ἰδίᾳ δὲ ἡδονῇ.
 343 ὀργὴν πλήθους μὴ παρόξυνε.
 344 μάθε τοίνυν τί δεῖ ποιεῖν τὸν εὐδαιμονήσοντα.
 345 κρεῖττον ἀποθανεῖν λιμῶ ἢ διὰ γαστρὸς ἀκρασίαν ψυχὴν
 ἀμαυρῶσαι.
 346 ἐκμαγεῖον τὸ σῶμά σου νόμιζε τῆς ψυχῆς· καθαρὸν οὖν
 τήρει.

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- 334 = 98.
 335 Apud initium add. copt: "There is also this saying"
 (πῖσῶχῃ οἰπε).
 338 Ἀκοινωνήτον = "not sharing in community." It can
 therefore refer to a failure to share goods, etc.,
 with others (so copt, latt - cf. Sextus 296) but
 also to the holding of views not shared by the
 community.
 339 ὑβρίζει] Add. καὶ εἰς θεὸν ἀμαρτάνει Y (copt?).
 341 Om. Y / ᾧ] Π (copt?): ὁ latt sy². Cf. Mt. 6.1-4.
 342 Om. Y / τι δῶς] conl. Elt. latt sy¹: δίδως Π (copt?).
 344 εὐδαιμονήσοντα] conl. Elt. latt sy¹: εὐδαιμονήσαντα
 Y copt: ευγνωμονοῦντα Π sy².
 346 ἐκμαγεῖον] Π Y: ἱμάτιον copt latt sy² / καθαρὸν . . .
 τήρει] add. καθὼς ἀναμάρτητον copt sy².

- 332 Strive to surpass everyone in good judgment.
- 333 You will not have understanding until you know that you do not have it.
- 334 Practice self-sufficiency.
- 335 Bodily members are burdensome to those who do not make use of them.
- 336 It is better to serve other people than to be served by anyone.
- 337 The person whom God does not release from the body should not be upset.
- 338 Consider it dangerous not only to hold a novel teaching but even to listen to it.
- 339 Whoever combines gift-giving with reproach acts insultingly.
- 340 Whoever cares for orphans will be a father of many children and loved by God.
- 341 Whomever you serve for glory, you have served for pay.
- 342 If you give something in order to attract attention, you have not given it for the sake of humanity but for your own pleasure.
- 343 Do not stir up the anger of the multitude.
- 344 Learn, therefore, what the person who would be happy must do.
- 345 It is better to die of hunger than to impair the soul through gluttony.
- 346 Consider that your body bears the imprint of the soul. Therefore keep it pure.

- 347 ὅποια ἂν ἐπιτηδεύσῃ ψυχὴ ἐνοικοῦσα τῷ σώματι,
τοιαῦτα μαρτύρια ἔχουσα ἄπεισιν ἐπὶ τὴν κρίσιν.
- 348 ἀκαθάρτου ψυχῆς ἀκάθαρτοι δαίμονες ἀντιποιοῦνται.
- 349 πιστὴν ψυχὴν καὶ ἀγαθὴν ἐν ὁδοῦ θεοῦ κακοὶ δαίμονες
οὐκ ἐμποδίζουσιν.
- 350 λόγου περὶ θεοῦ μὴ παντὶ κοινῶνει.
- 351 οὐκ ἀσφαλὲς ἀκούειν περὶ θεοῦ τοῖς ὑπὸ δόξης διεφθαρ-
μένοις.
- 352 περὶ θεοῦ καὶ τάληθῆ λέγειν κίνδυνος οὐ μικρός.
- 353 περὶ θεοῦ μηδὲν εἶπης μὴ μαθὼν παρὰ θεοῦ.
- 354 ἀθέῳ περὶ θεοῦ μηδὲν εἶπης.
- 355 περὶ θεοῦ λόγον ἀληθῆ ὡς θεὸν τίμα.
- 356 μὴ καθαρεύων ἀνοσίων ἔργων μὴ φθέγγῃ περὶ θεοῦ λόγον.
- 357 λόγος ἀληθῆς περὶ θεοῦ λόγος ἐστὶν θεοῦ.
- 358 πεισθεῖς πρότερον θεοφιλῆς εἶναι πρὸς οὓς ἂν πεισθῆς
λέγε περὶ θεοῦ.

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- 347 ὅποια] Y copt latt sy²: ὅποια δ' Π Elt. Ch.
- 349 οὐκ ἐμποδίζουσιν] vertitur "they will not be able to
restrain" (ναῶρκατεχε...εν [from Gk. κατέχω]) copt.
- 350 λόγου] conl. Elt.: λόγῳ Π Y.
- 352 τάληθῆ] Π latt Orig. (*In Ezech.* 1.11): τάληθῆς Y:
τὴν ἀλήθειαν copt (sic videtur sed fortasse versio
aliquantum libera habetur).
- 354 ἀθέῳ] Π copt lat^{AVS}: ἀθέῳ δὲ Y (rell. lat.?) Elt. Ch.
- 355 Post 356 sy², post 357 copt / ἀληθῆ] Π Y latt sy²:
λέγε copt / ὡς θεὸν] Π latt: ὡς θεοῦ Y sy²:
ὡς παρὰ θεῶ copt / τίμα] om. copt.
- 358 πεισθῆς] Π: πεῖσαι θέλης conl. Lloyd-Jones copt /
add. τότε ante λέγε copt latt sy¹.

- 347 Whatever a soul pursues while inhabiting the body will accompany it as evidence when it goes to judgment.
- 348 Unclean demons lay claim to an unclean soul.
- 349 Evil demons do not prevent a faithful and good soul from following God's way.
- 350 Do not talk about God with everyone.
- 351 It is not safe for those corrupted by fame to hear about God.
- 352 To speak even the truth about God involves no small risk.
- 353 Say nothing about God which you have not learned from God.
- 354 Say nothing about God to the godless.
- 355 Honor a true word about God as you would honor God Himself.
- 356 If you are not cleansed of unholy deeds, do not utter a word about God.
- 357 The true word about God is God's word.
- 358 When you are persuaded that you love God, then speak about God to those whom you would persuade.

- 359 τὰ ἔργα σου θεοφιλῆ προηγείσθω παντὸς λόγου περὶ θεοῦ.
- 360 ἐπὶ πλήθους λέγειν περὶ θεοῦ μὴ ἐπιτήδευε.
- 361 λόγου περὶ θεοῦ φείδου μᾶλλον ἢ περὶ ψυχῆς.
- 362 ψυχὴν αἰρετώτερον ἢ λόγον εἰκῆ προέσθαι περὶ θεοῦ.
- 363a θεοφιλοῦς ἀνδρὸς σώματος μὲν ἄρξεις, λόγου δὲ οὐ κυριεύσεις.
- 363b σοφοῦ σώματος καὶ λέων ἄρχει, τούτου δὴ μόνου καὶ τύραννος.
- 364 ὑπὸ τυράννου γινομένης ἀπειλῆς τίνας εἶ τότε μάλιστα μέμνησο.
- 365 λόγον οἷς οὐ θέμις ὁ λέγων περὶ θεοῦ προδότης θεοῦ νομιζέσθω.
- 366 λόγον περὶ θεοῦ σιγᾶν ἄμεινον ἢ προπετῶς διαλέγεσθαι.
- 367 ὁ λέγων ψευδῆ περὶ θεοῦ καταψεύδεται θεοῦ.
- 368 ἄνθρωπος μηδὲν ἔχων λέγειν περὶ θεοῦ ἀληθὲς ἔρημός ἐστιν θεοῦ.
- 369 θεὸν οὐκ ἔστιν γινώσκειν μὴ σεβόμενον.
- 370 οὐκ ἔστιν ὅπως ἀδικῶν τις ἄνθρωπον σέβοι τὸν θεόν.
- 371 κρηπὶς θεοσεβείας φιλανθρωπία.
- 372 ὁ προνοῶν ἀνθρώπων εὐχόμενός τε ὑπὲρ πάντων οὗτος ἀληθεία θεοῦ νομιζέσθω.
- 373 θεοῦ μὲν ἴδιον τὸ σῶζειν οὓς ἂν προαιρηῆται.

361 ἢ περὶ ψυχῆς] Π Υ copt latt Elt.: ἢ ψυχῆς conl. Ch.
 370 Om. Π.
 371 κρηπὶς] Π Υ: κρηπὶς καὶ ἀρχὴ latt: ἀρχὴ copt sy².
 372 νομιζέσθω] om. copt.

- 359 Let your works of divine love precede every word about God.
- 360 Do not make it your business to speak to the multitude about God.
- 361 Talk less about God than about the soul.
- 362 It is better to squander a soul than a word about God.
- 363a You may have power over the body of a man who loves God but you will not control his reason.
- 363b As a lion has power over the body of a sage so likewise does a tyrant--but only over his body.
- 364 When a tyrant threatens, then especially remember to Whom you belong.
- 365 Consider anyone a betrayer of God who speaks a word about God to those who have no right to hear.
- 366 In talk about God, silence is better than reckless words.
- 367 The person who utters falsehoods about God slanders Him.
- 368 A person who has nothing true to say about God is abandoned by Him.
- 369 A person who does not worship God cannot know Him.
- 370 It is not possible for anyone who wrongs a human being to worship God.
- 371 Love of humanity is the foundation stone of divine worship.
- 372 Whoever is considerate of all human beings and prays for them should be considered as truly of God.
- 373 It is proper to God to save those whom He chooses.

- 374 εύσεβοῦς δὲ τὸ εὐχεσθαι θεῷ σώζειν.
 375 ὁπόταν εὐξαμένῳ σοι γένηται ὑπὸ τοῦ θεοῦ, τότε
 ἐξουσίαν ἔχειν ἡγοῦ παρά θεῷ.
 376a ἄξιος ἄνθρωπος θεοῦ θεὸς ἐν ἀνθρώποις.
 376b θεὸς καὶ υἱὸς θεοῦ τὸ μὲν ἄριστον, τὸ δὲ ἐγγυτάτω
 τοῦ ἀρίστου.
 377 ἀκτῆμονα κρεῖττον ἢ ἀκοινώνητον εἶναι πολυκτῆμονα.
 378 μὴ διδοὺς δεομένοις δυνατὸς ὧν οὐ λήψη δεόμενος
 παρά θεοῦ.
 379 τροφῆς δεομένῳ μεταδιδόντος ἐξ ὅλης ψυχῆς δόμα μὲν
 τι βραχύ, προθυμία δὲ μεγάλη παρά θεῷ.

- 374 σώζειν] Π Υ: σώζειν πάντας (ἀνθρώπους) copt latt
 sy².
 376a Add. ad finem (ab initio 376b) καὶ υἱὸς θεοῦ copt.
 376b Om. latt. θεὸς . . . θεοῦ] om. copt (itaque "The
 Great One exists as does he who is next to the Great
 One"). "For God and the Son of God are on an
 equality with the Holy Spirit" sy².
 377 ἀκοινώνητον] om. copt. / add. ad finem (ab initio 378)
 μὴ διδοὺς δεομένοις copt.
 378 μὴ . . . ὧν] om. copt -- id quod relictum coniungitur
 cum 377 (itaque "But as for you [when you act in that
 way], if you entreat God, He will not give to you.").
 379 ὅλης] Υ copt: om. Π latt sy² / δεομένῳ] Π Υ latt:
 δεομένοις copt sy² / μεγάλη] hic sequuntur 488-89
 Π. Cf. Mk. 12.30 = Dt. 6.5 LXX.

- 374 But it is proper to the religious person to pray to God to give salvation.
- 375 Whenever your prayer is granted by God, then consider that you have power from God.
- 376a A human being worthy of God is a god among human beings.
- 376b If God is best, then a son of God is next best.
- 377 It is better to have nothing than to have many things and share them with no one.
- 378 If when you can you do not give to the needy, you will not receive from God when you are in need.
- 379 When someone shares food readily with a needy person, his gift is something small but his readiness to share is in God's sight something great indeed.

- 380 θεὸν οὐ νομίζοντος ὁ νομίζων καὶ οὐδὲν εἶναι πρὸς αὐτὸν ἠγούμενος οὐχ ἦττον ἄθεος.
- 381 τιμᾶ θεὸν ἄριστα ὁ τὴν ἑαυτοῦ διάνοιαν ἔξομοιώσας θεῷ εἰς δύναμιν.
- 382 θεὸς δεῖται μὲν οὐδαμῆ οὐδενός, χαίρει δὲ τοῖς μεταδιδοῦσι τοῖς δεομένοις.
- 383 πιστῶν ὀλίγοι μὲν ἔστωσαν οἱ λόγοι, ἔργα δὲ πολλά.
- 384 πιστὸς φιλομαθῆς ἐργάτης ἀληθείας.
- 385 ἀρμόζου πρὸς τὰς περιστάσεις ἵνα εὐθυμῆς.
- 386 μηδένα ἀδικῶν οὐδένα φοβηθήσῃ.
- 387 τύραννος εὐδαιμονίαν οὐκ ἀφαιρεῖται.
- 388 ὁ δεῖ ποιεῖν, ἐκὼν ποίει.
- 389a ὁ μὴ δεῖ ποιεῖν, μηδενὶ τρόπῳ ποίει.
- 389b πάντα μᾶλλον ἢ τὸ σοφὸς εἶναι ὑπισχνοῦ.
- 390 οὐ καλῶς πράττεις τὴν αἰτίαν ἀνάφερε εἰς θεόν.
- 391 οὐδεὶς σοφὸς ἀνὴρ κάτω που βλέπων εἰς γῆν καὶ τραπέζας.
- 392 τὸν φιλόσοφον οὐ τὸν χρηματισμὸν ἐλευθεροῦν δεῖ, ἀλλὰ τὴν ψυχὴν.
- 393 ψεύδεσθαι φυλάττου· ἔστιν γὰρ ἀπατᾶν καὶ ἀπατᾶσθαι.
- 394 τίς θεὸς γνῶθι· γνῶθι δὲ τί τὸ νοοῦν ἐν σοί.
- 395 θεοῦ καλὸν ἔργον ἀγαθὸς ἄνθρωπος.
- 396 ἄθλιοι δι' οὓς ὁ λόγος ἀκούει κακῶς.
- 397 ψυχὴν θάνατος οὐκ ἀπόλλυσιν ἀλλὰ κακὸς βίος.

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- 380 ὁ νομίζων οὐδὲν εἶναι πρὸς θεὸν οὐχ ἦττων θεοῦ
copt (sic videtur) / ἦττον ἄθεος] con1. Lloyd-Jones
(latt?): ἦττονα θεός Π: ἦττον ἢ ἄθεος Υ.
- 381 Post 385 Υ.
- 382 οὐδαμῆ] Π Υ latt: om. copt sy².
- 387 εὐδαιμονίαν] vertitur "the kingdom" (τῆντῆ[ρο]) copt.
- 388 Om. Υ.
- 392 ἐλευθεροῦν] Π (ἐλευθεροῖν) Υ: ἐλεύθερον εἶναι latt:
εὐλογεῖν copt (sy²?).
- 393 γὰρ] Π Υ (sy²?): om. copt latt.
- 394 γνῶθι δὲ τί] copt: καὶ τί latt: τί τὸ ν. ἔστιν ἐν
σ. Π: μάθε Υ sy². [Haplography caused the omission of
the second γνῶθι and various efforts were then made
to repair the text.]
- 397 Hic desinit copt.

- 380 Whoever believes in a God who is not concerned
about anything is just as godless as an unbeliever.
- 381 He honors God best who conforms his mind to God as
far as possible.
- 382 God needs nothing at all, but He rejoices in those
who share with the needy.
- 383 Let the words of believers be few but their deeds
many.
- 384 A believer who is fond of learning is a doer of
truth.
- 385 Adjust to circumstances in order to be happy.
- 386 If you harm no one you will fear no one.
- 387 No tyrant takes away happiness.
- 388 Do willingly what you must do.
- 389a Do not ever do what you must not do.
- 389b Claim anything except that you are wise.
- 390 Give God the credit for whatever you do well.
- 391 No wise man looks down upon the earth or upon
tables.
- 392 The philosopher must be free not in name but in
reality.
- 393 Beware of lying, for to deceive is to be deceived.
- 394 Know who God is; know the understanding that is
within you.
- 395 A good person is a noble work of God.
- 396 Wretched are those who give the word an evil
reputation.
- 397 Not death but an evil life destroys the soul.

- 398 πρὸς ὃ γέγονας εἰδὼς γνώση σαυτὸν.
 399 οὐκ ἔστιν κατὰ θεὸν ζῆν ἄνευ τοῦ σωφρόνως καὶ καλῶς
 καὶ δικαίως πράττειν.
 400 ἀνθρώπων ἀπίστων βίος ὄνειδος.
 401 μήποτε λάθης σαυτὸν ἀγενεῖ φύσει μεταδιδοῦς λόγου
 θεοῦ.
 402 ψυχὴν ἀπὸ γῆς πίστις ἀνάγει παρὰ θεόν.
 403 σοφοῦ ψυχῆς μέγεθος οὐκ ἂν ἐξεύροις μᾶλλον ἢπερ καὶ
 θεοῦ.
 404 ὅσα δίδωσιν ὁ θεὸς οὐδεὶς ἀφαιρεῖται.
 405 ὃ παρέχει κόσμος βεβαίως οὐ τηρεῖ.
 406 θεία σοφία ἢ τοῦ θεοῦ γνῶσις.
 407 ἀκαθάρτῳ ψυχῇ μὴ τόλμα λέγειν περὶ θεοῦ.
 408 ἀνδρὸς πεῖραν πρότερον ἔργων ἢ λόγων ποίει.
 409 τὰ ὧτά σου μὴ παντὶ πίστευε.
 410 οἴεσθαι μὲν περὶ θεοῦ εὐμαρές, λέγειν δὲ ἀληθές
 μόνῳ τῷ δικαίῳ συγκεχώρηται.
 411 μὴ βασανίσης σου τῇ ψυχῇ τὸ σῶμα μηδὲ τὴν ψυχὴν
 σου βασανίσης ταῖς τοῦ σώματος ἡδοναῖς.
 412 ἔθιζε σεαυτὸν τῷ μὲν σώματι παρέχειν τὰ τοῦ
 σώματος σωφρόνως, τῇ δὲ ψυχῇ θεοσεβῶς.
 413 τρέφε σου τὴν μὲν ψυχὴν λόγῳ θείῳ, τὸ δὲ σῶμα σιτίοις
 λιτοῖς.
 414 χαίρειν ἔθιζέ σου τὴν ψυχὴν ἐφ' οἷς καλὸν χαίρειν.

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- 398 Om. Π.
 399 ἄνευ . . . δικαίως] conl. Elt (secundum Clitarchus
 123) pl. lat (sy¹?): om. καὶ καλῶς Π lat^{OS}: καὶ
 δικαίως ἄνευ τοῦ σωφρόνως sy²: δικαίως καὶ
 σωφρόνος Y.
 404 = 92 (ἄ).
 405 Om. lat^{SÜ} syy. Post 405 sequuntur 236-61 Π.
 407 = 451 (ἀκολάστῳ).
 410 Om. Y.
 412 Om. Y.
 414 Om. Y sy².

- 398 When you know for what reason you exist, you will know yourself.
- 399 It is not possible to live in accord with God without acting moderately, graciously and righteously.
- 400 The life of those without faith is a disgrace.
- 401 Never, even unwittingly, should you share the word of God with those of a vile nature.
- 402 Faith guides the soul from earth to God.
- 403 You will not discover the greatness of a sage's soul any more than the greatness of God.
- 404 Whatever God gives, no one takes away.
- 405 What the world offers, it does not keep secure.
- 406 The knowledge of God is divine wisdom.
- 407 Do not dare to speak about God to an impure soul.
- 408 Test a man's works before his words.
- 409 Do not believe everything you hear.
- 410 To offer suppositions about God is easy, but to speak the truth is possible only for the righteous man.
- 411 Do not torture your body with your soul nor your soul with the pleasures of the body.
- 412 Accustom yourself to provide for the needs of the body with moderation and for the needs of the soul with devotion.
- 413 Nourish your soul with the divine word but your body with plain food.
- 414 Accustom your soul to rejoice in whatever it should rejoice.

- 415a ψυχὴ χαίρουσα ἐπὶ μικροῖς ἄτιμος παρὰ θεῶ.
 415b σοφοῦ ψυχὴ ἀκούει θεοῦ.
 416 σοφοῦ ψυχὴ ἀρμόζεται πρὸς θεὸν ὑπὸ θεοῦ.
 417 σοφοῦ ψυχὴ αἰεὶ θεὸν ὁρᾷ.
 418 ψυχὴ σοφοῦ σύνεστιν αἰεὶ θεῶ.
 419 καρδία θεοφιλοῦς ἐν χειρὶ θεοῦ ἵδρυται.
 420 ψυχῆς ἄνοδος πρὸς θεὸν διὰ λόγου θεοῦ.
 421 σοφὸς ἔπεται θεῶ καὶ ὁ θεὸς ψυχῆ σοφοῦ.
 422 χαίρει τῷ ἀρχομένῳ τὸ ἄρχον, καὶ ὁ θεὸς οὖν
 σοφῶ χαίρει.
 423 ἀχώριστόν ἐστιν τοῦ ἀρχομένου τὸ ἄρχον, καὶ θεὸς
 οὖν τοῦ σοφοῦ προνοεῖ καὶ κήδεται.
 424 ἐπιτροπεύεται σοφὸς ἀνὴρ ὑπὸ θεοῦ, διὰ τοῦτο καὶ
 μακάριος.
 425 ψυχὴ σοφοῦ δοκιμάζεται διὰ σώματος ὑπὸ θεοῦ.
 426 οὐχ ἡ γλῶττα τοῦ σοφοῦ τιμία παρὰ θεῶ, ἀλλ' ἡ
 φρόνησις.
 427 σοφὸς ἀνὴρ καὶ σιγῶν τὸν θεὸν τιμᾷ [εἰδῶς διὰ τίνα
 σιγᾷ].
 428 γαστρὸς καὶ τῶν ὑπὸ γαστέρα ὁ μὴ κρατῶν οὐδεὶς
 πιστός.
 429 ἄνθρωπος ἀκρατῆς μιαίνει τὸν θεόν.
 430 ἄνθρωπον θεοῦ γνῶσις βραχύλογον ποιεῖ.
 431 πολλοὺς λόγους περὶ θεοῦ ἀπειρία ποιεῖ.
 432 θεὸν ἄνθρωπος εἰδῶς οὐ πολλὰ κομπάζει.
 433 ἐκλεκτὸς ἄνθρωπος ποιεῖ μὲν πάντα κατὰ θεόν, εἶναι
 δὲ οὐχ ὑπισχνεῖται.

-
- 415a Om. Y.
 416 Om. Y.
 419 Cf. Wis. 3.1.
 421 Add. ad finem (ab initio 422) χαίρει Y sy².
 423 ἐστιν] Π pl. lat: αἰεὶ Y.
 427 Om. Y / εἰδῶς . . . σιγᾷ] Π: om. latt sy² (cf.
 Sextus 589). Post 427 sequuntur 455-88 Π.
 428 Om. Y.
 430 θεοῦ] Π latt sy²: om. Y.
 431-43 Om. Π.

- 415a A soul which rejoices over trivial matters is dishonored before God.
- 415b The soul of the sage hearkens to God.
- 416 Through God the soul of the sage is attuned to God.
- 417 The soul of the sage always perceives God.
- 418 The soul of the sage is always in union with God.
- 419 The heart of one who loves God is secure in the hand of God.
- 420 Through God's word the soul ascends to God.
- 421 The sage accompanies God and God accompanies the soul of the sage.
- 422 Anything that rules takes pleasure in what it rules, and so God takes pleasure in the sage.
- 423 Anything that rules is inseparable from what it rules, and so God watches over and cares for the sage.
- 424 The wise man is governed by God and so is blessed.
- 425 Through the body the sage's soul is tested by God.
- 426 It is not the sage's tongue that is valued by God, but his prudence.
- 427 Even while silent the wise man honors God [since he knows on Whose behalf he is silent].
- 428 No one is faithful who does not control his stomach and his lower organs.
- 429 The person who lacks self-control defiles God.
- 430 Knowledge of God produces a man of few words.
- 431 A lack of experience leads to excessive talk about God.
- 432 A person who knows God does not boast a great deal.
- 433 One who is chosen does all things in accord with God but he does not claim to be chosen.

- 434 * * * * *
- 435 ἄνθρωπος δις ἐμπιπλῶμενος τροφῇ καὶ μηδέποτε μόνος
κοιμώμενος νύκτωρ συνουσίας οὐ φεύγει.
- 436a εἰμαρμένη πιστὸν οὐ ποιεῖ.
- 436b εἰμαρμένη θεοῦ χάριτος οὐκ ἄρχει· εἰ δὲ μή, καὶ θεοῦ.
- 437 * * * * *
- 438 πιστὸς ἀνὴρ τρέφεται ἐγκρατεία.
- 439 γινῶθι ῥήματα καὶ κτίσματα θεοῦ καὶ τίμα κατ' ἀξίαν
τὸν θεόν.
- 440 * * * * *
- 441 ψυχὴ πιστὴ ἀγνή καὶ σοφὴ καὶ προφητικὴ ἀληθείας θεοῦ.
- 442 οὐκ ἀγαπήσεις τὸν θεὸν οὐκ ἔχων ἐν ἑαυτῷ οἶον
ὁ θεός.
- 443 φίλον ἡγοῦ τὸ ὅμοιον τῷ ὁμοίῳ.
- 444 οὐκ ἀγαπῶν τὸν θεὸν οὐκ ἔση παρὰ θεῷ.
- 445 ἔθιζε σεαυτὸν ἀεὶ ἀφορᾶν πρὸς τὸν θεόν.
- 446 ὁρῶν τὸν θεὸν ὄψη σεαυτόν.
- 447 ὁρῶν τὸν θεὸν ποιήσεις τὸ ἐν σοὶ φρονοῦν ὅποιον ὁ
θεός.
- 448 σέβου τὸ ἐν σοὶ καὶ ταῖς τοῦ σώματος ἐπιθυμίαις
μὴ καθυβρίσης.
- 449 ἀσπίλωτόν σου τὸ σῶμα τήρει ὡς ἔνδυμα τῆς ψυχῆς
παρὰ θεοῦ, ὡς καὶ τὸν χιτῶνά σου τηρεῖς ἀσπίλωτον
ἔνδυμα ὄντα τῆς σαρκός.
- 450 σοφοῦ διάνοια θεοῦ ἔνοπτρον.
- 451 ἀκολάστῳ ψυχῇ μὴ τόλμα λέγειν περὶ θεοῦ.

-
- 434 Om. etiam Y: *Fidelis homo semper in metu est, usquequo eat ad Deum* latt.
- 437 Om. etiam Y: *Graviter accipit libidines corporis vir fidelis* latt.
- 439 τίμα . . . θεόν] Y: τίμα ἑκαστον κατ' ἀξίαν μετὰ θεόν latt sy².
- 440 Om. etiam Y: *Nihil proprium Dei ducas quod malum est* latt.
- 442 τὸν θεόν] lat^{GU} (cf. Gild.) sy²: κύριον τὸν θεόν Y pl. lat Elt. Ch. (cf. Mt. 22.37 / Mk. 12.30 / Lk. 10.27 = Dt. 6.5 LXX) / θεός] latt sy²: θεός θέλει Y.
- 443 Found twice in Aristotle (*Eth. Nic.* 8.1155a34 and 9.1165b17).
- 446 Om. Y.
- 448 Om. Y.
- 451 = 407 (ἀναθάρτῳ). Om. Π sy².

- 434 A believer is always anxious until he attains to God.
- 435 A person who eats a double portion and never sleeps alone at night does not avoid becoming like his passions.
- 436a Fate does not produce a believer.
- 436b Fate does not control God's grace or else it would control God as well.
- 437 A faithful man provides a poor welcome for bodily lusts.
- 438 A faithful man is nurtured in self-control.
- 439 Know the words and works of God and honor God accordingly.
- 440 Consider nothing that is evil as belonging to God.
- 441 A faithful soul is pure and wise, a prophet of God's truth.
- 442 You will not love God if you do not have that which is of God within yourself.
- 443 Know that like is dear to like.
- 444 If you do not love God you will not be in God's presence.
- 445 Accustom yourself to look only toward God.
- 446 If you perceive God you will perceive yourself.
- 447 If you perceive God you will conform your mind to God.
- 448 Reverence what is within you and do not insult it with bodily lusts.
- 449 Keep spotless your body, the garment of the soul given by God, just as you keep spotless your coat, the garment of the flesh.
- 450 The mind of the sage is a mirror of God.
- 451 Do not dare to speak about God to an undisciplined soul.

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Sentences of Sextus.

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