

# The Early Church Fathers Writings

*Volume 82*



# THE EARLY CHURCH FATHERS WRITINGS

*Volume 82*

Lives of the Eastern Saints: Simeon Stylites, Rabban Bar-  
‘Idtā and Rabban Hormisd

c. AD 459 – 700

S E R M O N I N D E X

The Early Church Fathers Writings

Volume 82: Lives of the Eastern Saints: Simeon Stylites, Rabban Bar-'Idtā and Rabban Hormizd

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## INTRODUCTION TO THIS VOLUME

### *How this book is arranged*

This is the eighty-second volume of a series that gathers the writings of the early Church in order of date, from the generation after the apostles down to the eighth century. This volume holds Lives of the Eastern Saints, Simeon Stylites, Rabban Bar-ʿIdtā and Rabban Hormizd, from the period about AD 459 – 700.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

### *The translations*

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations.

### *In this volume*

Simeon was born about AD 390 at Sis on the border of Syria and Cilicia. After years as a monk he began to live on a pillar in AD 423, and for more than thirty years he stood on one at Telanissos, east of Antioch, while crowds of pilgrims came to hear him. He took part from his pillar in the quarrels of the Church, and he died in AD 459.

Rabban Bar-ʿIdtā and Rabban Hormizd were monks of the Church of the East who founded or restored monasteries in the mountains of northern Mesopotamia, near Alqosh and Mosul. Their lives were written in Syriac in prose and in verse, and were edited and translated into English by E. A. Wallis Budge in 1902.

The three lives in this volume are drawn from the monastic world of Syria and Mesopotamia: Simeon Stylites, who lived for decades on a pillar, and the East Syrian monks Rabban Bar-ʿIdtā and Rabban Hormizd. The life of Hormizd is followed by a long poem on the same saint.

*Dates and authorship*

Dates are approximate and are debated by scholars. Each work begins with a short introduction that states what is known about its author and its date, and what is uncertain.



P A R T   O N E

# Simeon Stylites

*The life of the first pillar saint, and his letters.*



# The Life of Simeon Stylites

c. AD 390–459

The Syriac life of Simeon the Stylite, translated by Frederick Lent in 1915. It tells of his boyhood as a shepherd, his years in a monastery, his thirty years on the pillar, and the crowds that came to him from Arabia, Persia, Armenia and the far West.

## TRANSLATOR'S INTRODUCTION

*The Life of St. Simeon Stylites: A Translation of the Syriac Text in Bedjan's Acta Martyrum et Sanctorum, Vol. IV. By the Rev. Frederick Lent, Ph. D., of New Haven, Conn.*

This famous saint was born near the close of the fourth century at Sis, near Nicopolis, in Northern Syria. Long before Simeon lived, there had been at the sanctuary of the goddess Attar'athe, in Hierapolis, a tall pillar, on which a man stood seven days twice a year for communion with the gods (Lucian, *De dea Syria* c. 28 sq.). But, as Noldeke points out (*Sketches from Eastern History*, Trans. London 1892, ch. VII), Simeon probably had never heard of it; the practice had died out long before he was born. Theodoret, an educated Syrian, regarded Simeon as the father of all who adopted life upon pillars. Besides the sketch of Simeon's career given by Theodoret (see Migne, *Patrologia Graeca*, v. 82, Theodoretus 3), the historian Evagrius gives a short notice of his life. Another Greek biography, said to be written by Anthony, a disciple of Simeon, Noldeke refers to a late date, on account of its extravagances.

The Syriac biography with which we are concerned was probably written shortly after Simeon's death, which occurred in 459 A. D. There are three known manuscripts of this Syriac Life. The Vatican MS. was published by S. E. Assemani, *Acta Sanctorum Martyrum* (Rome, 1748), Vol. II, pp. 273–394. The two other MSS. are in the British Museum. Bedjan, in preparing the Life of Simeon for publication in his *Acta Martyrum et Sanctorum*, first copied the text of Assemani. Then he collated it with the MS. B. M. Add. 12174, and

so discovered that this text not only gave the facts in a different order, but contained material not found in Assemani's text. As one or two leaves of this MS. are lacking, he made use of another still older, Add. 14484, which gave the same facts in the same order as 12174, but more soberly and concisely. Because of its simple, beautiful style, and because of its order of events, which appears more logical than that of Assemani's edition, Bedjan regarded the text of this MS. 144.84 as the oldest of the three. One important passage (p. 643), containing a very friendly allusion to the Emperor Leo, but altered in Assemani's text by the erasure of the eulogistic words (p. 393), caused Bedjan to conclude that this MS. was written before Monothelitism invaded Syria, that is, before the seventh century A. D. It is the text of this MS., B. M. Add. 14484, which is given in Bedjan's *Acta*, vol. IV, pp. 507-644, and which is here translated. (See Bedjan, *Acta Martyrum et Sanctorum*, Leipzig, 1894; vol. IV, Preface pp. XI-XIV.)

What relation does the version represented in Assemani's text bear to that given by Bedjan? The two texts, when they report the same incident, use practically the same words. The variations in language are, however, too numerous to mention. One text may employ a synonym for the term used in the other, or a whole sentence may occur in one which is not in the other, or a scripture quotation may be peculiar to one text. But in spite of these differences, the wording is substantially the same in the two texts. The differences, however, are sufficiently numerous and striking to show that neither text was copied from the other. Furthermore, the differences between Bedjan's and Assemani's texts exclude the possibility that both could have been derived from one common MS. We have here two quite independent recensions, as is shown by the variation in the order of events narrated. If we number the paragraphs in Bedjan's text, beginning with page 532, consecutively, and then attach the same numbers to the same incidents as given in Assemani's text, the order in the latter is as follows: 31-57, 21-30, 32, 2-11, 58, 59, 61, 62, 64, 66. This shows how differently the same material is grouped in the two texts, and makes it evident that they represent different recensions, neither one derived from the other. This opinion is strengthened by the presence of the material found in Bedjan's text which is not in the other.

This matter peculiar to Bedjan's text is found in seven sections. The first is p. 507 from the beginning to p. 508, l. 5. This opening paragraph is simple and natural, written in the usual manner of introduction to the life of a

famous man. It is extremely unlikely that an author presenting for the first time an account of the Saint's career would begin as abruptly as Assemani's text does, without a single reference to the readers for whom it was intended. That the biographer had such readers in mind is shown later (e. g. on p. 548, Bedjan; Assemani, parallel passage) by a direct address to them. The fuller text is probably the more original in this instance. The second section, Bedjan, p. 512, l. 14-p. 514, l. 17, is an account of a raid made by Isaurian bandits who took captive some people of Sis, Simeon's native village. The Saint was instrumental in delivering the captives, whom he rescued by miraculously paralysing the arm of the robber chief. He also procured water by miracle. There is no reference in the context to make the inclusion of the story necessary. Assemani reads smoothly, omitting it. On the other hand, such a raid was probable, and the account is sober and quite in keeping with the context. There is nothing to render it suspicious, or to mark it as a later addition. No motive is apparent for its introduction, if it did not stand in the original account. Section three, Bedjan, p. 520, l. 3-p. 521, l. 11 (see Assemani, p. 28, l. 12) tells how, when other monks had finished the nocturns and gone to rest, Simeon would stand weighed down with a stone hung to his neck, keeping vigil. When it was time for the others to arise, he would remove the stone and join in the prescribed service. One night, as he was putting the stone on his neck, he fell asleep. Deeply chagrined at thus yielding to what he regarded as Satanic temptation, he procured a rounded piece of wood, on which he stood thereafter during the nightly vigil, in order that, if he should fall asleep, the wood, rolling, might awaken him. These severe practices aroused the hostility of the monks, who would have him to do only as the rules enjoined. Now, although Assemani does not have this section, his text does have the story of the rounded piece of wood, given in another connection where it is quite irrelevant. After Bedjan, p. 521, 5th line from the bottom, Assemani (p. 280) inserts this paragraph:

"The manner in which the monks afflicted him, and harassed him, in order that he should conform to their mode of life, is beyond description. For many times they assembled and said to the abbot, 'If he will not conform to the same mode of life as the brethren, let him leave the monastery!' But the abbot did not act on their protest, because he loved Simeon greatly, since he saw his labor and toil, and knew that envy prompted them to say, 'Let him conform to our mode of life.' For by night Simeon made a piece of wood

round, and stood, on it," etc. Then follows material, part of which is found earlier in Bedjan. It can hardly be doubted that Bedjan's account is here the more original. The section is orderly and natural, while the other text has introduced in a disjointed manner the one item it preserves. In this instance, again, the longer text is the preferable.

The fourth section is found in Bedjan, p. 525, l. 15-p. 526, l. 5. By comparison with Assemani (p. 185) it will be seen that the latter gives a different account of Simeon's exit from the monastery, and the context does not require for smooth reading the material given in Bedjan, although Assemani's text omits the motive for the prayer it records, viz. 'If it is Thy will that I perform the Lenten fast in this place, direct me.' Bedjan's text gives this, by stating in exact chronology that the time was just before Lent, in the year 458 of the Antiochan Era. The entrance into the monastery at this time, marked an important crisis in Simeon's life. That a careful and intimate biographer should preserve the date of this entrance into Telneshe, is therefore just what we should expect. The account contains no exaggeration, but just a simple story of faith and divine guidance, which suggests no motive for its arbitrary insertion by a later hand. Here again, therefore, the longer account may be regarded as original and preferable.

The fifth section, Bedjan, p. 538, l. 19-p. 539, l. 3, contains a brief description of the Saint's clothing, together with a general statement that he glorified God. The absence of this paragraph in Assemani's text does not mar the story, but its presence in Bedjan's text gives vividness to the account, and it is reasonable to suppose that his biographer would have mentioned just such a fact as is here recorded. The failure to do so is against the originality of Assemani's text. The sixth section is the longest one peculiar to Bedjan's text, extending from p. 548, l. 21 to p. 555, l. 2. It contains a descriptive resume of Simeon's monastic life from the day he entered upon the practice of standing on a stone in the mandra, and began to immure himself during the Lenten fast. Then follow stories of various miracles of healing. The section is fittingly introduced by a general eulogy on Simeon's healing-powers, and a direct address to the reader, with a promise to give an account of some things selected from many, sufficient to illustrate the Saint's miraculous activity. The section is followed by further similarly illustrating material, which would seem out of place if this section were omitted. In Bedjan's text, the reason for the introduction of any incident is always clear. Stories which il-

lustrate a phase of Simeon's life are grouped together. Assemani's text, on the contrary, is disjointed, and shows no such orderly and logical arrangement. The general scheme of the life as given in Bedjan seems to demand that this section should be given here.

The last section, Bedjan, p. 643, l. 15-p. 644, l. 12, is the closing paragraph of the life. All it records was evidently known to the writer of MS. B. M. Add. 12174 (see Bedjan, p. 643, Note), and its absence gives a very abrupt termination to Assemani's text. Evagrius was evidently familiar with this longer ending paragraph, and it seems more natural than Assemani's version. On the expunging of the words applied to Leo, (Bedjan, p. 643, Assemani, p. 393) Assemani has this note (p. 412, Note 47): "Haec iisdem plane verbis leguntur apud Evagrium lib. 1, cap. 13, pag. 271. Leonis autem Imperatoris nomen ex codice nostro expunctum est, fol. 77, colum. 1, l. 17, a quonam vel quo concilio, nescio. Suspicior, nebulonem quemdam Jacobitam in odium Catholici hujus Imperatoris, qui Chalcedonense Concilium acerrime propugnavit, ejus nomen abrasisse." There is nothing in Bedjan's closing paragraph to mark it as anything but the original. Thus a comparison of the whole text of Bedjan with that of Assemani leads us to regard the former as in every respect the superior and earlier version. If a later editor added the paragraphs which are peculiar to the longer version, we might expect to find some differences of vocabulary and idiom in the added paragraphs. But Bedjan's text is a unit in point of style, and as we have seen, the verbal agreement with the shorter life in the narration of the same incidents is very marked. Some readings in Bedjan's text are obviously preferable: e. g., "Timothy, the disciple of Paul", where the other text reads, "disciple of Simeon". Assemani's text betrays its author's distance from the age of Simeon, e. g., "As said his acquaintances and those familiar with him from his youth" (p. 269, l. 16, 17; cf. Bedjan, p. 508, last line), but Bedjan's text never hints at any dependence upon hearsay. It is consistent with the statement, more than once repeated, that the writer or writers learned directly from Simeon the facts of his life not immediately known by observation.

Bedjan is right in thinking that the more logical order found in his text points to the original composition, and not to editorial work. As we have indicated, Bedjan's version is orderly in its groupings of material. Both Assemani's and Bedjan's versions agree, in the main, in the narration of the story of Simeon's early life. But when once he has begun his monastic career, and

all that follows is descriptive of his mode of life and illustrative of his activities, as ascetic and miracle worker, as prophet and beholder of visions, Bedjan's material is logically arranged, every incident finding its proper place under an appropriate heading. For example, if the announcement is made, "Now concerning the visions which Simeon saw", all the material introduced is relevant. In Assemani's text, on the contrary, no such order is observed, as may be readily seen by a glance at the numbers which show the different placing of the same incidents in the two recensions. It can scarcely be doubted that the logical arrangement is more original than the haphazard and disjointed method followed in the shorter version.

Of the two recensions, then, Bedjan's text represents the original story, and that of Assemani a later and shorter version. As we have noticed, the shorter recension has omitted nothing which is vitally important in giving a correct impression of the saint's life. We gain the same view of his career and estimate of his personality in the shorter as in the longer account. Probably the omitted material was purposely left out by an early editor. In one instance, at least, he composed a paragraph, substituting it for the omitted section, in order to give a motive for what followed (p. 280, Assemani, explains that the envy of the monks led to persecution, see above, p. 105 f.). The opening and closing paragraphs of the longer recension add nothing to the story. The man who undertook the copy did not have the same interest in his readers that the original author had. His attention is riveted to Simeon's career, so he passes at once to the narrative. Being further removed from the age of the saint than the author, he can not feel, as the author did, when he lovingly penned the closing sentences, that Simeon's influence and prayers still brood over the whole creation. So the copyist omitted this, to him, unnecessary paragraph. None of the material peculiar to the longer recension adds to our knowledge of Simeon. It could be left out without seriously damaging the narrative.

A later writer who was well acquainted with this abridged life, but having no text before him, wrote as he remembered, and gave us the story as it stands in Assemani's text. Memory could not preserve the logical orderly arrangement of the original story, but could hold nearly every incident and almost keep the writer to a literal reproduction of the history. Some things he could recall without remembering the exact connection, as, for example, the story of Simeon's vigils kept by standing on a piece of rounded wood. This



impressed him as a meritorious act, and was mentioned, while he forgot that the saint was led to adopt the practice because he fell asleep one night while tying the stone weight to his neck. So, too, he remembered that Simeon entered the monastery of Telneshe, but he forgot the year and the exact season. The fact was for him more important than the connection.

There is no improbability inherent in the supposition that a man could write thus from memory. Parallels not a few may be found in all literatures, and particularly among Orientals of the first Christian centuries, when memory was more tenacious than in an age of many books. Even in modern times, Arab writers can tell with astonishing verbal exactness, from memory, stories much longer than that of Simeon the Stylite. In Codex Vaticanus Clx. the Life of Simeon is followed by a letter from the Elder, Cosmas, to Simeon. To the letter is appended a colophon (*Acta Martyrum, Assemani, II. 394ff. copied in Bedjan, Acta Martyrum et Sanctorum IV. 648f.*), in which we read "May God and his Christ remember for good Simeon bar Apollon, and Bar Hatar the son of 'Udan, who assumed the labor of making this book, 'The Glorious Deeds of Mar Simeon the Blessed'. They made it by the toil of their hands and the sweat of their brows. --- --- --- This book was finished in the month of Nisan, on the 17th of the month, on the fourth day of the week, in the year five hundred and twenty-one, of the Antiochian chronology. --- --- --- And let everyone who reads it pray for those who undertook the work and made this book, that God may give them everlasting forgiveness of sins. Amen and Amen. Let everyone who reads and makes, pray for him who wrote. --- --- --- Farewell in our Lord; and pray for me."

Assemani thought that Cosmas composed the life of Simeon, and that the date here given (521 of the Antiochan reckoning = 473 A. D.) was that of the transcription of this MS.; he regarded Simeon bar Apollon and Bar Hatar as those who requested, or aided in, the writing of the life. Wright thought they were the paid copyists of this portion of Codex Vat. Clx. Noldeke (*Sketches, etc. p. 225*), Bedjan (*Acta Mart. IV. p. xiii*), Torrey (*Letters of Simeon, p. 2741*), and Duval (*La Lit. Syriaque, p. 160*) regard these two men as the original authors, and 473 A. D. as the date of the composition of the Life. It seems to the present writer more probable that the names given in this colophon are those of the men who reproduced the abridged Life from memory, "by the toil of their hands and the sweat of their brows." It is much more difficult to suppose that the colophon contains matter which stood ori-

ginally at the end of the longer Life, but which has been lost from there. As it stands in the Vatican Codex, it is a whole, and evidently in its original place. It was added to the MS. containing the abridged life and the letter of Cosmas. 473 A. D., therefore, is the date when the text of Codex Vat. Clx. was written from memory by these two men, Simeon bar Apollon, and Bar Hatar, son of 'Udan. The original Life, composed by one of Simeon's disciples, was accordingly written between the Saint's death, in 459 A. D., and 473 A. D., when the two men made their memory recension of the abridged story. Bedjan's "Life" was probably written shortly after 459 A. D. The MS. B. M. Add. 14484 is written on parchment in the Estrangelo character, and was dated by Wright as of the sixth century.

The text of this Syriac composition is a model of its kind. Noldeke has cited Assemani's edition more than two hundred times in his grammar, in illustrating classical Syriac usage (see Noldeke, *Compendious Syriac Grammar*, Trans. Crichton, London, 1904, p. 333). Thus will he seen the importance of the text for the student of Syriac. Of no less interest to the general student, we trust, will prove this "Life of Simeon the Stylite", here translated into English for the first time.

THE LIFE OF SIMEON STYLITES

*The Heroic Deeds of Mar Simeon, the Chief of the Anchorites.*

To our brethren and sons and friends, children of the Holy Catholic Church: we make known to you in our writings (p. 508) the glorious deeds of the Man of God, who was a friend to the Christ. He gave himself to service in the vineyard of our Lord from the dawn even until the evening all the days of his life. He turned the stubborn of heart to conviction, and finished his struggle with praise, and his Lord took him to himself, that he might pay him the good reward of his labor in the land of the consummation of life eternal—the blessed Mar Simeon. This glorious man, then, came from the region of Nicopolis, and the name of his town was Sis. Now he had Christian parents who gave him baptism when he was small. He had a brother whose name was Mar Shemshi, and they alone remained to their parents of the many children whom they had had. This blessed one from his boyhood loved to shepherd the flocks of his parents, and he practiced himself in toil, weariness and exhaustion. When he was grown up, he had this peculiarity, that with much diligent care he used to collect storax as he shepherded the flocks, and he would kindle a fire and burn the storax as incense, al-

though he did not know just why he offered it. For hitherto the Scriptures had not been heard by him, and he was not persuaded in the fear of the Lord, while he was growing up from his boyhood among the flocks. He was radiant of countenance, and fair of face, and gentle and benevolent. In stature he was small, but in strength lusty, and in his running (509) he was swift; and he won favor with everybody. He rejected food for himself while he fed others.

When his parents departed from this world, and he and his brother remained heirs, he entered the church, and heard as the epistle was read. And he asked those who stood with him: "These Scriptures, what are they? and what is in them?" They said to him, "These are the Scriptures of God, who dwells in heaven; and the word of God is in them." Then he felt much surprise in his heart, and on the following Sabbath he again entered the church, and heard those holy Scriptures' with discernment. From that day on a surpassing diligence was his, and he gathered storax, and bought also that which his fellow-shepherds gathered, and with discernment placed it before our Lord, saying, "Let the sweet odor go up to God who is in heaven." And after a few days, there appeared to the Blessed One a visitor as he was with the sheep. This was the first vision, which he saw. For he saw that there came a man who stood by him, whose appearance was like lightning, his garments, shining as the sun, and his face like rays of fire. He held a golden staff in his hand, and called and raised him up. When, the Blessed One raised his eyes and saw this wonderful sign, he trembled and was affrighted, and fell upon his face on the ground. But he gave him his hand and, raising him up, said to him, "Be not afraid, but come after me without fear, for I have something to tell thee and shew thee. (510) For the Lord wills that through thy hand His Name should be glorified. And thou shalt be chief and director and leader to his-people, and to the sheep of his pasture, and by thy hand shall be established the laws and the commandments of the Holy Church. And many thou shalt turn from error to knowledge of the truth. And if thou dost serve acceptably, thy name shall be great among the Gentiles and even to the end of the earth, and kings and judges shall obey thee and thy commands. Only have patience and endurance, and let love be in thee toward all men. If thou dost indeed observe these things, not among the first and not among the last shall he be who glorifies himself and becomes as great as thou art."

Then afterwards he took him, and, going up to the mountain, placed him on its top and showed him stones which were lying there. And he said to him, "Take, and build!" Said the Blessed One to him, "I do not know how to build, for I have never constructed any building." He said to him, "Stand by and I will teach thee to build." Then he brought a stone which was carved and was very beautiful, and put it in the hands of Mar Simeon, and said to him, "Place it firmly at the east, and another on the north, and toward the south another, then place one upon them, and the building will be completed." Said to him the Blessed One: "My Lord, what is this?" The man replied, "This is an altar of that God whom thou dost worship, and to whom thou dost offer incense, and whose Scriptures thou hast heard."

(p. 511). Then he led him from there, and said to him, "Come after me", and he took him into a martyrion which was near there, in which was laid Mar Timotheus the disciple of the apostle Paul. And when he was about to enter it, he saw before the court of the temple people, who could by no means be numbered; and they were clothed in white, and were like to bridegrooms. From the north also some in likeness of women clothed in purple, both modest and adorned with great beauty. The Blessed One asked him, saying, "My Lord, who are these?" And he returned answer and said to him, "These men and women whom thou seest, these are they who are destined to receive at thy hands the Sign of the Messiah, and be turned to the knowledge of the truth." Then he showed him also birds in the form of peacocks whose appearance was like the flame of fire. From their eyes went forth as it were swift lightnings. And when they saw the Blessed One, they unfolded their wings, and raised their heads and uttered a cry loud and strong, so that the earth trembled from their voice. Then the man motioned quietly and gently with the staff which was in his hand and made them be still.

Again he led the Blessed One and brought him within the temple; and when they had reached the altar and stood that they might pray, there went up from beneath the altar a man of pleasant mien whose appearance was more comely than the sun. His beauty was beyond compare, his face was glad (p. 512) and his countenance exceedingly cheerful. His hair was sprinkled with white and grew in clusters. And his garments were white, and his speech was soft and pleasant. And approaching, he greeted the Blessed Mar Simeon three times with much love, and said to him, "Blessed art thou, Simeon, if thou art equal to the part and service to which thou art called." Then the two

of them laid hold of him and brought him to the altar, and he put in the mouth of Mar Simeon something white like snow and round like a pearl, and thus he said: "Such a taste and such sweetness can not be found in the world." And his soul was satisfied and fat exceedingly. Then this man gave him the golden staff which he held, and said to him, "'With this staff thou art to shepherd the flock of Christ. Be strong and mighty.'" And when he had said these things to him, he became invisible and ascended.

And after a while the Isaurians made a raid, and they came and entered Sis, the native village of the Blessed One, which was in the region of Nicopolis, and the saint happened to be there. And they lifted up their hands, the Isaurians, against him, and took him. But the Lord delivered him from their hands. And they took many people captive, with Thomas, the son of the brother of the Blessed One, who also had departed from this world with a good name after living as an ascetic. Then the Blessed One arose and went after those who were taken captive, and he found them (513) in Kastelen, encamping. And when the sentinels of the camp saw him, they seized him with watchful care, and led him to their chiefs, of whom the name of one was Bos and of the other Altamdora. They said to him, "Why is it thou hast been so rash as to come hither? And thou hast not feared, and thy heart hast not trembled? And he turned and said, "For the redemption of Thomas, my brother's son, and of this captivity have I come. And when they saw, they were filled with anger, and gave order that they should take off his head with the sword. One of them then drew a dagger that he might smite him, when immediately his right hand cleaved to his shoulder. And when they saw, fear fell upon them, and Bos their chief commanded that they should set out for another place.

And when the Blessed One saw that they did not receive his supplication, he became incensed, and lifted up his hand against Bos, when immediately an unclean spirit took possession of him, and before the Blessed One he was convulsed, while he cried out and said, "Alas! thou servant of Jesus Christ. When the Isaurians saw this phenomenon they were exceedingly affrighted, and they approached the Saint and said to him, "Tell us in truth if thou art the servant of God. He said to them, "I am a Christian. Then the Isaurian chief, as he stood in misery, said to the Blessed One, "My sins were stirred up against me in thy coming to me. But I beseech thee, offer up petition in my behalf. The Blessed One said, "If indeed thou askest that I should offer peti-

tion on thy behalf, deliver into my hands this captivity which thou hast taken captive. (p. 514) For lo, their crying has gone up before God. And this trial He sent upon thee. Now this captivity was in number, men and women, four hundred. Then the Isaurian chief besought him that he would pray for him, and he would give the captivity into his hands. So the saint kneeled down and prayed. And when he finished his prayer, he stretched out to him his right hand and said to him, "In the name of the Lord Jesus Christ be healed.

And immediately the unclean spirit departed from the man, and he was recovered, and he delivered all the captivity into the hands of the Blessed One. And the Blessed One, on his part, as he lead away all the captivity, commanded them that they should tell no one anything of what Christ had performed through his hands, for the deliverance of their lives; and he dismissed every one to his own country in peace. While he was travelling on the mountain, he and Thomas, the son of his brother, his nephew thirsted for water. And the Blessed One lifted up his eyes, and prayed saying, "Oh Christ, who redeemed him from captivity, do not let him die of thirst. And at once water burst forth in the dry place, and they drank. And when their thirst was quenched, the water was sought but could not be found. And he led the youth and brought him to the village of the house of his kinsfolk.

After these things the saint was in a fast twenty-one days, while he neither ate nor drank, a man who from his youth with food of flesh and drink of wine had been nourished. After those days he desired to eat. Now there was there in the village a certain man, a fisherman, and that very night he had caught fish, not a few. (p. 515) He had a daughter whose name was Mary, and her father left the fish with her and went away. And when the Blessed One came, he desired that she should give him three pounds, and take the price for it. But she denied with an oath, saying, "My father has not brought anything today. And when he went away from her, he stood with some soldiers who were on guard there because of the Isaurians, and with some of his townspeople. And as they were standing and talking, on a sudden something entered the girl and the fish and carried them out to the street before all the people; the girl herself leaping and gnashing her teeth and smiting her head and crying out at the Blessed Mar Simeon, while the fish also were leaping toward him. And when the soldiers and the citizens saw

this sign, they feared, and desired to gather the fish or calm the girl who was acting in such a shameful manner. But they could not.

Then her father came, and many of her people, and they besought the Blessed One, and he went and took hold of her, and immediately she became cruiet, and the fish also became still. The saint said to her, "Because thou didst lie, God hath exposed thee publicly. Those things did our Lord by the hands of the Blessed One, and he thoroughly fulfilled his petition, because it was not in gluttony he asked. For as he went out from there to the flock, as he wandered along on the mountain, he found a large fish, and having made the sign of the cross, he took it and went back to the village. When those soldiers (p. 516) who had been standing in the village saw it, they marvelled. And our Lord did also here a miracle. For for three days those soldiers and his fellow-townsmen ate of it, and scarcely then was it consumed, because the blessing of the Lord rested upon it. Two of the soldiers who were there loved the Blessed One ardently, whose names were Selwana and Bar Shabbatha. And until he stood upon the pillar, they came and went in his presence, and narrated many things before him and his disciples.

The Blessed One was constant in fasting and prayer, entering the church among the first and going out among the last, while the greater part of the time he was passing the nights in the church. And from dawn until dark he was on his knees, and from dark till dawn he was standing in prayer. And when he was many times in these exercises, those who were of the same age as he were watching him, that they might see if he moved his feet, and changed from the spot in which he stood. But no one could find this in his case. He had a brother whose name was Mar Shemshi, and it was his wish to have the inheritance divided with him. He said to him, "Do as you please, and whatever you want appropriate without controversy. But his brother on his part divided everything rightly. For they had a paternal aunt, who was extremely rich. And in those days (p. 517) she departed from the world, and everything that she owned she left to the Blessed One. And everything she left he administered in the fear of God and gave to the poor and the needy; and especially he provided for the monastery of the Blessed Mar Eusebona, because the son of his paternal uncle was there, a man set for a sign, who was in the monastery thirty-five years. And from the time he entered the door of the monastery he had not turned back to see it. And the Blessed One remembered that he had gone to that convent. After these things he remained

four months, because he had seed sown, and because he had many affairs to attend to in other convents and with the poor. But in all the fast of the forty days, while he was living in the city, he tasted no food except the Eucharist which he received when he was half way through the fast. And he waited until the great day. Also, again, in the matter of his seed which he had sown, our Lord did a great miracle.

For he allowed the gleaners and the poor among the sheaves, and said to them, "Let everybody take as much as he can carry. And our Lord sent a blessing upon it, and there came forth sixtyfold and a hundred-fold. And bread also and boiled food he took out to the reapers. From it he set in order before the gleaners and before the poor, and they ate and were satisfied. And he with his own hands served them, and mixed the wine for them. And these things the Blessed One told not in pride, but confessing and praising God for his providence towards him (p. 518), repeating that which the apostle said, that "The gift of God is greater than can be told. After these things be loaded whatever he had on camels, and took it to the convent of Mar Eusebona, and from it distributed in the other convents. And when he had been in the convent of Mar Eusebona three days, it happened that there came there Mar Mara, bishop of Gabola, a notable man. And the head of the convent brought him and presented him to him that he might be blessed by him. And when he saw the Blessed One, how fair of face and comely of visage he was, he marvelled at him and was astonished. His brother also, Mar Shemshi, came to Mar Mara that he might be blessed by him.

And when he saw him he said to him, "See, my son, that thy brother, who is younger than thou, hath chosen for himself that good part to which nothing is equal. And when Mar Shemshi heard his words, he also determined to become a monk. So he blessed them, and they two took the tonsure together. And they became choice vessels suitable for the use of their Lord, and finished their days in good reputation and in the service of righteousness. And when he went away from him, this Mar Mara, the bishop, said to the abbot and to those who stood by him, "Truly, this blessed one, if the brethren permit him, will become a chosen vessel acceptable to God, and his fame will go out from one end of the earth to the other. For I know what sign I have seen in him" (p. 519). And when Shemshi his brother had been with him about five months, he also went and distributed whatever he owned to the poor, and to the convents. And whatever was left over he loaded on beasts of bur-



den and brought to the convent where he was a novice. The Blessed Mar Simeon had no care for anything except how he might please his Lord. And when he had been with the monks a long time, he separated from them and went and digged for himself a hole in a corner of the garden up to his breast, and he stood in it two years in the oppressive heat of summer and the severe cold of winter. When the monks saw his hard toil, and no one of them was able to vie with him in his ascetic practices, they were filled with jealousy, and said to the abbot, "If he is not placed on an equality with us, he can not live here." When the abbot saw the will of the monks, he entreated him either to mingle with the brothers or to diminish his toil; but he did not obey. Then the abbot said to them, "My sons, what should impel us to be hinderers to him who is constraining himself for our Lord's sake?" One of the brothers thought that in hypocrisy he stood in that place, and wished to test him. So he came and stood above him, but in that very hour the justice of the Lord thrust him down and he fell and became dumb. The brothers who happened to be there ran and carried him and came and put him under a certain tree; and he vomited blood, and after three days died.

His practice while he was with the brotherhood was thus: from Sunday to Sunday (p. 520) he took for himself some soaked lentils, but sometimes once in two weeks, or even once in three, while he constrained himself with severe effort. And when they forced him to sit at the refectory table, he gave himself the appearance of taking the food, although in reality he ate nothing at all. For the blessed morsel which he received with the other brothers from the abbot he placed under the cover of his couch, and without his intent the brothers found it. Again, when the brothers finished the nocturns and lay down to rest, he would hang a stone about his neck all the time that his companions were resting. When it was time for them to arise, he untied the stone from his neck, and stood with them for the service. But on one of the nights, when he had put the stone on his neck, he was tempted by Satan and sleep fell upon him. Of a sudden he collapsed and fell headlong, and his head was wounded; but he took some of the dust of that place in which he was standing, made the sign of the cross upon it, and closed with it the wound, which immediately was healed so that he had no sort of injury. Afterward he procured a certain round piece of wood, and stood upon it at night, so that if he chanced to fall asleep, the piece of wood would roll from under him.

When the brethren saw his severe toil, and desired to conduct themselves in like manner but were not able, they planned how they might bring false accusation against him. (p. 521) So they said to a certain simple-minded brother of the convent, "Take a dish and put into it morsels of bread and bits of cooked food; then go and show it to the abbot and say to him, 'This food I took from Simeon as he was partaking of it. This mode of life which he keeps up is mere dissimulation'." When the abbot heard, he called him and accused him. But he upon this affair returned no answer, because he thirsted that there might be accomplished in him that which our Lord said, "Blessed are ye when men say against you all manner of evil for my sake, falsely." And again the abbot called him and said to him, "Declare if in truth this was spoken about thee," and threatened him with excommunication. Thereupon he revealed to him that it was said about him falsely.

Again, there was there a certain place where wood was piled, and he went and hid himself in it. The brethren thought that he had surely left the convent; but as one of the hebdomadaries went to bring wood he found him standing huddled up in a corner, and came and made it known to the abbot. Then he and the brethren went and entreated him, but he was with difficulty persuaded to go with them and receive the eucharist. And again, there went one of the hebdomadaries and heated a poker red-hot and said to him, "If thou hast in thee faith and trustest in thy God, take this poker." He immediately signed himself with the cross and took it with both hands. They expected (p. 522) that nothing would be left of his hands, but he despised them (i. e. his hands), and there was no injury at all done him, for it was as though his hands had been put in cold water. Although great indignation fell upon him from the brethren, yet he did not slacken his toil.

After these things he took a hard rope, and wound it round his body many times, until his body swelled out over the rope and hid it. And when the abbot knew it, he compelled him, but with difficulty, to loosen it from him, filled with flesh and blood from his body. One time as he stood and prayed, Satan appeared to him in the likeness of mist and smote him suddenly upon his eyes and took his vision. And after a long time the abbot besought him to let him bring a physician to see him. But he was unwilling, and said to his brother, "Take me and lead me to the sepulchre in which the blessed ones are placed. I will beseech them, and they will pray for me." And when he had been there three days without sight, in the middle of the night

flashes of light appeared to him, until all the house became light from it. And in that hour his eyes were lightened as formerly, and he went to the brethren. And when they saw him, they marvelled at him.

Now there was near the convent a certain cave which was dark and terrible, so that even if in the daytime one saw it he was terrified and trembled, from the sound of roaring (p. 523) which was heard from its interior. And when the fast of the forty days came, this Blessed One went to that cave, and there had many a conflict with Satan. For there came against him serpents and vipers, puffing up and hissing. Moreover, he showed himself in the likeness of a leopard and of terrible beasts. Yet he did not feel afraid at the sight of them, and was not alarmed by their noise, but gave himself over to prayer, and was looking to heaven and making the sign of the cross upon his breast, when suddenly Satan disappeared, vanishing like smoke before the wind. Then a great light shone in that cave, and a voice was heard by the Saint which said, "Lo, the brethren are jealous of thee, and Satan harasses thee; but be strong and of good courage, because the Lord will not let go of thy hands. For lo, his grace keeps thee and his right hand upholds thee, and a head to thy brethren he will make thee, and Satan shall be trampled under thy feet. When the fast was ended, the brethren sought him in every place and did not find him.

And when the abbot saw that he was not there, he said to them, "Take a lamp and go, enter and seek the Blessed One in that cave for our Lord's sake; perhaps he has entered there; let him not die there, lest we be punished for sinning against him. So brethren in whom was the love of our Lord, arose, and took lamps and candles, and entered and sought him diligently, and they found him standing in a certain corner of the cave. Then they led him away and brought him to the convent, and he received the eucharist with all the brethren, (p. 524) The brethren then assembled and said to the abbot, "Choose one of two things. Either keep this brother and we will depart, or send him away, and keep us. But the abbot, because he was not willing to drive away the brethren of his convent, who were a hundred and twenty, pacified them by saying, "If he is not persuaded to put himself on an equality with you, I will do your pleasure. And when for a whole year he besought him, and he did not relax from his asceticism, and the brethren did not desist from their importunities, and the fast of the forty days drew near, the abbot summoned him kindly and said to him, "Thou knowest, my son, how

much I love thee, and in nothing have I distressed thee, and I have not sought that from here thou shouldst go;

but because of the brethren's importunity, and the laws enacted by former abbots, and since I am not able to deviate from their laws, arise, get thee to such a place as our Lord appoints for thee. And if the Lord knows that in heart and truth,, thou art seeking him, he, the Lord himself, will give thee thy petition and thou shalt be head to thy brethren. And this convent in which thou hast been a disciple shall be to thee sustaining and supporting; and I shall hear that the Lord magnifieth thee, and I shall rejoice over thee. Which also happened to him. In the lifetime of his master he became very famous, and his renown went out into the world and before kings, and he heard and rejoiced. And when the abbot finished his course, into the hands of the Blessed One he committed the monastery. He also was a perfect man, who from boyhood to old age had lived in the monastic rule. When he was five years old he entered the convent, and he departed (p. 525) from the world seventy-nine years old, having lived in amazing and wonderful practices. He then gave to the Blessed Mar Simeon four dinars as he arose and departed, and said to him, "These shall be for thy clothing and sustenance until mankind appreciates thee. And the Holy One on his part said to him, "Far be it from Simeon thy servant that he should hold a dinar in his hand.

But instead of these which enrich me not, supply me with prayers which aid me. So he prayed for him and blessed him, saying to him, "Go in peace, and may the Lord be with thee forever." With that separation, therefore, he went out from the convent. And when he had gone a short distance from the convent, he found a road which led to the north. As though it was from the Lord, he turned aside and went in it until he entered the borders of Telneshe. Then he turned aside from the way and stood in prayer under a tree until evening. And he asked in prayer and thus he said: "Oh Lord God, who createdst me in the womb of my mother as thou didst will, and broughtest me forth to this light in thy grace, and implantedst in my mind thy fear as thou didst will, and didst separate me from the house of my fathers in thy mercy, and I have borne thy cross and followed thee according to thy word, and thou hast guarded me from evil and from all their powers in the day of my adversity,—be to me a good guide and protector, that to that place to which thy Glory is pleased, I may come. And when he finished his prayer, (p. 526) he arose and went down in the way until he came to a certain mountain

which was in the town of Telneshe, before the beginning of the fast of the forty days, in the year four hundred and fifty-eight in the chronology of the city of Antioch. There he sat down in a certain valley, considering again in his mind that he would turn to the desert.

Then he stood in prayer a long time, and thus he said in his prayer: "O Holy Lord God, if it is thy pleasure that in this town I keep the forty days' fast, at whatever convent I shall knock first let him who comes out answer, me and say to me, 'Enter thou, sir,' simply, without investigation. And when he had finished his prayer, our Lord directed him straight to the convent of Maris bar Barathon of Telneshe, who was the chief of the town. In that time there happened to be there in that convent an old man, a son of the world (i. e. a layman), and a small boy about seven years old. When the holy master knocked, that boy at once went out with great alacrity and opened the door; and when he saw the Blessed One, he greeted him and said to him, "Enter, my master. The Blessed One said to him, "Go in, my son, make known to the abbot. The boy said to him, "No, indeed, sir, but do thou enter; I will not let thee go. And he clung to him, and forced him to enter. When he went and told the old man, he also came out quickly and in gladness received him, with affection and love, as though he had known him a long time, since his way was directed from the Lord.

And there were no brethren dwelling there, except the old man, and the boy, because it was from the Lord, and they happened to be there and (p. 527) receive him. So he lodged with them in honor. Then in the morning the Saint said to the old man, "I was seeking a place where I might hide myself in this fast. He said to him, "Lo, all the convent is before thee. Wherever thou wishest I will make for thee a place. And he sent and called his son, whose name was Maris, and he fixed for him a certain small upper room, which was satisfactory to his mind. There happened to come there Mar Bas the periodeutes of blessed memory. And he was a man set for a sign, a servant of the Messiah, rejoicing in virtue and far from envy. He was of the people of Edessa of Mesopotamia, a son of senators. And when he had come and talked with the Blessed Mar Simeon, in the love of our Lord, those things which are seemly and becoming to the fear of God, for he was a wise and holy man, then he blessed him and closed the door upon him, and locked it. And he constrained the holy master, and placed with him seven small loaves, and filled a cab of water. And after forty days had passed, the Holy Mar Bas came

with great eagerness, and opened the door, and found those seven loaves untouched, and the cab of water full, and the Blessed One kneeling and praying. And every one was astonished and marvelled who happened there, all the more so because at once when they gave him the holy eucharist he was strengthened and arose and went out (p. 528) with him to the court. The next day, he sought that he might go to the desert, but they persuaded him, and built for him a cell on the mountain. And there was also in Telneshe a priest at that time, whose name was Daniel, a Christian man. This same one gave a place in his field, where the cell was built.

And the next year, again at the beginning of the fast of the forty days this same master, the Blessed Bas, came and sealed up the door of the cell. And when the forty days were fulfilled, he brought with him the presbyters in whose district he was, and also, with design, some of the periodeutes his companions. And they came and opened the door, and when they gave him the eucharist, our Lord did there a great miracle. For a certain man from Telneshe who was one of the rulers of the city, whose name was Marenes, brought with him a hin filled with ointment. And as Mar Bas stood, and those who came with him, and all the populace, he brought it to the saint that he might bless it. And when he said, "May our Lord bless," at that moment it bubbled up and overflowed like a seething caldron, until all that place was filled with the ointment, and it was poured forth so that all the people took from it. Also they brought many vessels and took from it, yet it was not brought to an end, but filled and overflowing it went down with that man and was in his house, (p. 529) filled, for many years. And healing and remedy in abundance came to everybody from that ointment. This was the first sign which was wrought through the hands of the Blessed Mar Simeon in public, after he had gone out from the convent.

For secretly, also, many battles he had with the Enemy of the good. For Satan brought against him, as he stood and prayed, a black serpent which was very fierce, and it puffed and hissed and threatened him and coiled itself up between his feet, and wound itself about the leg of the holy man many times, up to his knee, and tightened like a rope, as though it would terrify him and take him from prayer. But the Saint was not terrified, but persevered in prayer. And when he had finished his prayer, he raised himself erect, and went out that he might go away. And when he was a little way from it, the messenger of the Lord smote it, and rent it from end to end. Again, after ten

days, as he was standing praying by night, he saw the appearance of a dragon. It was fierce, large and fearful, and changed its appearance. It hissed, and whistled violently, and lashed its tail upon the ground, and rattled and made a noise, so that the earth was moved at the sound it made, and there went out from it as it were flames of fire. Out of its nostrils went forth smoke, and its eyes flashed like lightning. Its length too was considerable. But he, the heroic one, was not daunted, but lifted up his eyes and his hands towards his Lord, and turning blew at it as he said (p. 530) "Our Lord Jesus Christ rebuke thee." And immediately it vanished, and was not.

The holy Mar Bas, the Periodeutes, after he went down from the presence of the blessed master, in the church before all the people, said as with prophetic inspiration, while he marvelled, that many signs our Lord would do by the hands of this Blessed One, so that neither by the hand of a prophet nor by the hand of an apostle had our Lord done more than these. For the kings of the earth and the great ones would come to greet him and prostrate themselves to him, and would seek from him that he should pray for them---which indeed did happen. Now there was a certain man in the village Yathlaha, which was distant from Telneshe about three miles, who was a rich man and chief of the village. This same man had a daughter who had been a paralytic from the time she was a child, and she had not even been able to move for about eighteen years. They brought her and placed her on the north of the cell, and her father entered and told the Blessed One and besought him to pray for her. And he said to him, "In the name of our Lord Jesus Christ, take some of this dust, and go out, and apply it to her." Now there was no ointment there that might be given, nor could they give any hnana, for he had been there only a year and two months. But as soon as that dust touched her in the name of our Lord Jesus Christ, (p. 531) she sprang up, and stood up well; and they gave praise to God, all who saw her. Then on foot she ascended the entire length of the mountain. And her father built for her a convent, and she dwelt in it all the days of her life. This one, then, was the first paralytic who was healed there, and this sign was wrought there, and her father remained with the Blessed One all the days of his life.

After this there came to him two boys who were paralytics, sons of two sisters from the vale of Antioch. One was born paralytic, and the Evil One smote the other six months after he was born and paralyzed him. And a man from Telneshe happened to be passing and saw them, and he told their

people about the Blessed One. For hitherto his fame had not gone out. And when they came with them, they brought them in and laid them down before him. As he looked at them he was much moved, because the boys were beautiful. Now they had been in that pitiable condition seven years. And when he finished his prayers, he called those who had brought them and said to them, "Anoint them with this dust in the name of our Lord Jesus Christ." And just as soon as they anointed them, they leaped up and stood and went back and forth before the Blessed One. So they both of them went away healed, rejoicing and praising our Lord.

Again, there came there a certain soldier, (p. 532) who had done a dreadful deed. For as he was going along the road he saw a certain virgin maiden whom he took by force and outraged. And immediately an evil spirit smote him and threw him from his horse, and he withered up like dry wood. He could not talk, neither moved, nor knew any one. And they brought him and laid him before the saint a whole day. When he had ended his prayer, he commanded, and they smeared him with some dust which was before him and also threw water upon him. Then his reason returned, and he sat up, speaking. Then the saint said to him, "Dost thou promise that never again thou wilt do according to that wicked deed?" And he promised that never would he do anything wicked and impious. Thereupon he said to him, "■ Rise, in the name of our Lord Jesus Christ." And immediately he sprang up and stood and walked. And he went away whole, rejoicing and praising God.

After him there came there a certain man tortured by an evil spirit. For it would lie with him on the bed in the likeness of a woman, and he was greatly tortured and afflicted. "When the saint saw him, he said to him, "Anoint thee with that dust in the name of our Lord Jesus Christ, and make with it the sign of the cross three times in thy house, and thou shalt not see it again." And he did as he said to him, and never again an impious thing did he see, until the day of his death. And in those same days, again, there came to him a certain man from Halab, who brought his son with him (p. 533) bound with chains, because an evil spirit had suddenly come upon him. He would stone his parents with stones, his reason was completely taken away, he wore no clothing at all, and was continually chewing his tongue and biting his arms. And when. his father came, he entered and threw himself down before the Blessed One (because up to this time he stood on the



ground), and with tears and bitter groans he besought him. And the Blessed One answered and said to the father, "Weep not, but loose from him those bonds. And when his father loosed him, the saint called the boy, and immediately he answered him with joy. And he said to him, "In the name of the Lord Jesus Christ, take some of this dust which is before thee, and anoint all thy body. And the boy himself took it in his hands and anointed all his body. Then he commanded, and they brought water, and he blessed it and took it and caused him to drink and threw some on his face. At once his reason returned, and he knew his father, and ran and went and kissed the garments of the saint, and was blessed by him. He lodged there that day, and in the morning went away with his father, healed and praising and blessing God, because He had become his healer through the hands of the saint.

After these things, there was a certain deacon about three miles from the cell, who went out to the harvest, having with him a small boy. As the deacon was reaping and the boy was playing, there went out a fierce black serpent, and coiled himself about the legs of the boy, and began squeezing, while the boy began, to howl, calling for help (p. 534). The deacon, then, when he saw it, said to it, "By the prayers of Mar Simeon who stands in Telneshe, hurt him not. At once it departed from him, and coiled itself up, and was like a string, and did him no hurt at all. Three days it was thus. And all the village went to see it, and they came and told the Blessed One. He said to that deacon, "Go and say to it, 'In the name of our Lord Jesus Christ, go away and do not hurt any one'. After that the serpent was released and went away. Another time they brought to him a boy from the vale, who had a stone in the bladder and was greatly tortured and afflicted. Much money, too, had been spent upon him for physicians, and no one had helped him at all. And when he came to the saint, and he saw him, he gave commandment, and they brought water, and he said to his father, "Put some of that dust in it in the name of our Lord Jesus Christ, and give to him to drink.

And immediately when he drank of that water, our Lord gave him deliverance. For there went out from his bladder a round stone, and immediately his internal organs were completely relieved. So he went away well, rejoicing and praising God. Now an elder of Telneshe loved Mar Simeon greatly, and was with him constantly. The saint's cell stood in his field, and whatever he wore as clothing (p. 535) this elder bought for him at his own expense. And one time the elder came up with all his deacons to the Blessed One, to pay

him a visit. And one of those deacons who was steward in the church, joking with him, said to the saint, "Untie that little purse of thine and make a distribution to my master's household". But he said to him, "Did some one tell thee that I have money, or didst thou perceive it?" And at once his reason turned upside down, and he became as weak as water, and he tore his garments. They took him down, carrying him, and he remained two days in dreadful agonies, tortured, heating his head and gnashing his teeth; then he died.

After these things the saint formed the purpose of shutting himself up three years, so that he should not see any one and also no one should see him. And he made for himself a chain twenty cubits long, and put it on his leg and fastened it in a rock. It happened that there came along the holy man, the lover of God, Mar Bas, and the elder of the village, and they constrained him by entreaties until he divided those three years in half. Then this Mar Bas constrained him, and left with him a peck and a half of dry pulse, a peck for a year. For he had there a large urn of water, which contained three cabs. And when he had stopped up the door and was all alone, there suddenly appeared to him the Adversary, who made a great contest with the Blessed One and began to war with him openly. For he came upon him (p. 536) in the likeness of soldiers who were riding horses. And they drew their swords and filled their bows and left their horses for an onrush upon the Blessed One. But he, the holy saint, from the service of his Lord did not cease. Once again they ascended and stood on the wall of the cell and rolled stones down on him, in order that he might betake himself from that place in which he was standing.

And one day Satan appeared to him in the likeness of a camel which was lustful and foaming and mischievous, coming and putting its head upon his back. When he reached the Blessed One, there was one in the likeness of an old man standing before the Saint, and he took dust and threw it in the mouth of the camel, when at once it vanished and was not, disappearing like smoke before the wind. Then the old man said to him, "Fear not, be of good courage and be strong." Another time Satan came with his host, and they were bearing lighted torches. They appeared like Hashes of lire ascending even to heaven. Again, they came and stood by him, and were crying and clamoring a long time that they might hinder the Blessed One in his religious exercise. But he was not afraid of them, neither was he terrified by their

shriekings, but kept occupied in the service of his Lord. Sometimes they appeared as though destroying rocks and stones, and like the noise of thunder and like the sound of weeping, and as though men, again, were quarrelling with their fellows (p. 537) with spears and swords, and there were some who cried with doleful shrieks, "Thou hast killed me!" Again Satan appeared to him in the likeness of a lion, which came from the door and opened its mouth, and there went forth from its mouth as it were flames of fire, and it threatened and roared and lifted up its voice, and pawed with its feet and sent the gravel flying clear to the heavens. Then it rushed upon him violently. While its insane fury continued, after its manner, the Saint did not neglect his religious exercises. Then, again, it vanished like its fellows, and was not.

That abominable one, the doer of evil deeds and lover of wickedness, appeared to the holy one at midday as he stood praying, in the likeness of a beautiful woman who was clothed with garments of gold and adorned with beautiful things, and she merrily laughed and came towards him. When the Saint saw her, he crossed himself, and turning breathed on her in the name of our Lord Jesus Christ, and immediately she became like a beast whose hands and feet were cut off, and wallowing in howling retreat as though many were pursuing her, until she reached a corner of the cell, she vanished like smoke. After the saint had been imprisoned five months, and the enemy had warred with him in all forms and appeared to him in all varieties of shape, yet the Blessed One indeed from the service of his Lord had not ceased and from his heavenly labor had not turned, Satan went and collected snakes (p. 538) and scorpions and mice and field-mice and all abominable reptiles, and brought them and filled with them that tank of water which he had there, until it was putrid and the odor went outside of the cell. When the Blessed One saw that the place stank, and he was annoyed by the odor of the stench, he brought earth and stones and filled it. Many days passed, and when the heat was strong in the month of Tammuz, there was not a drop of water for his drink, and the day on which the door should be opened was still distant thirteen months. Being exceedingly thirsty, he dugged in the ground where he was standing, and kneeled and put his mouth in it, breathing the coolness of the day. Then he stretched his hands towards heaven and prayed, and thus he said in his prayer, "O Mighty Lord, possessor of heaven and earth, according as thy Divinity knoweth deal with thy servant." And he

continued in prayer to God a long time. When he arose from his prayer and crossed himself, he turned to his right hand and saw a brook filled with water, clear and cool and sweet. And when he saw it, he thought it was an illusion. And he came and prayed by it no little time. But the waters did not remove from their place, so he knew that this thing was from God to him; and it remained for his use until the day the cell was opened.

His clothing was patched with straw from the wild grain of the second year, which grew before him in the enclosure, and upon it he coiled a hard rope (p. 539). With this clothing he was clothed seven years; then he made him a cloak of goat leather. Thus evil was put to confusion with all its retinue, and the Messiah was glorified by his faithful servant. May our Lord be adored for his lovingkindness! He did not leave his Athlete in this contest, but speedily sent him consolation and comfort. For there appeared to him, after that commotion and clamor and strife, a beautiful man who was covered with a white stole, who came and stood in front of the window of the sacred treasury and folded his hands behind him. And he bowed and raised himself up many times. And when he had finished his prayer, he went to the eastern wall, and spreading out his hands to heaven, prayed a considerable time, then disappeared. From him, therefore, the Blessed One learned this custom, by which he bowed and stood up. For he knew and understood that that was the care of our Lord.

Now again after this there appeared to him beautiful boys who were clothed in white and bearing wax-candles lighted and golden crosses. They stood by the wall and just before the window of the sacred treasury, and sang praises, saying, "Blessed is the Lord who chose the elect in a strong city. And many times was heard there the voice of worship and of praise and of adoration, so that many of the people of the village, they who were passing the night in the threshing-floors and were rising early to go to work, heard the sound, and also saw the vision. For no one began to lodge in the mandra (p. 540), until Satan incited the robbers and brought against him three of them. They came and descended from the wall at midnight, and one of them drew his sword and rushed violently against him. The other two raised their spears against him, which were hound with iron. But as that first one ran violently on and came, suddenly our Lord smote him upon his face and dimmed his eyes, and he swayed like a reed. And he was paralyzed and dropped down, his sword falling from his hands. Then, his mouth closed, he stood up there in

that place, unable to move to either side. His companions, too, likewise continued, speechless, upon their spears, with their mouths closed. And at dawn they were standing, and so stood all day in extreme misery, bowed before him.

When it was evening the Blessed One spoke with them and said to them, "Whence come ye? And what seek ye? Thereupon two of them in great agony said to him, "We came as robbers, and descended that we might kill thee. One, indeed, could not open his mouth, but with closed mouth thus he remained. Thereupon the Holy One cried out (for them) three times, and at once they could uproot their legs from the ground. Then he said to them, "Go away, and do not again harm any one, lest ye suffer worse than this." Now after those days of his imprisonment, when the year and a half was fulfilled, the Holy Mar Bas came, and a considerable crowd collected. And they opened the door and gave him the eucharist. (p. 541) That very day our Lord exhibited lovingkindness and shewed a marvellous sign. They opened the mortar into which had been put the lentils which the Holy Mar Bas left for him, and they found it full, just as they had left it, and they wondered and were astonished. Then the elders and deacons arose, and gave a present from it to all the people, from three o'clock even until nine, and it was not exhausted. Then there went up also widows of the city, and received their skirts full and went down, and still it remained just as it was. And also at this Mar Bas greatly wondered. Every one else wondered at it, too, for this was a marvellous thing.

After these things he set up a stone, that he might stand upon it, that had four bases and was two cubits high. Mar Bas, however, excused himself from further visiting and entered and dwelt in his convent, and our Lord gave prosperity in his hands, and he built an excellent monastery in which our Lord took pleasure. After these things the Saint's fame began to be talked about in the world, and men began to flock to him from everywhere. For he stood upon that stone five years. And his fame began to spread abroad to all quarters, and men resorted to him from every place. And after the five years which he stood upon the stone, his brother Mar Shemshi fell asleep in good renown and works of righteousness. This thing also our Lord revealed to him, and did not hide from him concerning his departure. For, three days (p. 542) before, he called three elders, chiefs of the city, Marenas and Demetrianus and Maris, and said to them, "Before the door of this cell is opened, Mar

Shemshi my brother will depart this life. But make a shrine and put him in it, and take heed that no one take him from you. For he saw thus: a certain tree which was loaded with much fruit and beautiful in its appearance, with its top-branches adorned and leafy and full of fruit, and its leaves pleasant to see, and to behold they were very delightful. And there was a certain branch in it which was shooting out from it. And there came a certain man of good appearance, whose aspect was very wonderful, and led with him four men who carried axes in their hands, and he said to them, "Cut down this branch from this tree, for it greatly hinders it, and keeps it from bearing much fruit.

And lo, still another man appeared, who stood by it, who also on his part was adorned in his apparel and comely in his visage, and this man said, "Let us make another companion for it. But he answered and said to him, "A companion is not needed for it, for it is sufficient by itself both for those outside and for those inside. And when the branch was taken from the tree, the man commanded those four men and said to them, "Dig now, and go deep, and let the root of this tree be placed upon the rock, and fill up, going up even to its topmost branches, and let it be made very firm that it may not be shaken. For much is the fruit it will bear, (p. 543) and strong winds and billows and violent tempests will strike it. And as they digged deep and placed it, firmly setting its root, it put forth new shoots, and branching threw out limbs to all quarters, and bore much fruit, a hundredfold over that it had formerly borne. And beneath the root of that tree there sprang up suddenly a fountain of mighty waters, and covered the mountains and hills, and it shot up and sprang up to the four quarters. And lo, again, suddenly there appeared much animal life, and birds innumerable, of every species and every form, great and small, from all quarters resorting and coming, eating of the fruit of that tree and drinking from the fountain.

And in proportion as they ate and drank from it, the fruit of the tree increased and abounded, and the fountain also was mighty and strong-gushing. The tree was Mar Simeon, and the branch which was cut from it Mar Shemshi his brother. When the days of his brother were finished, he departed from the world, just as he had said in those days of the retirement in the cell. When the day came and the door of the mandra of the saint was opened, God stirred up all mankind, as though a heavenly command from on high were upon all the world, and creation was moved that it should come; for there was no limit or reckoning to it, and the mountains were

covered and the highways were filled. And no one could see any other thing except that human throng; it was not possible to know who were halting, nor who were setting out. His fame spread to the four quarters of creation, and it increased and became known unto the King of the West. (p. 544) And again, his fame was heard also even by the King of the East. Our Lord began to do and show by his hand wonderful miracles and marvellous wonders. And the gift of healing was given him from God, the story of which is too great for the mouth of mortal man. And was fulfilled the word of the apostle who said, "The gift of God is greater than we can tell. For what mouth of mortal man can venture to tell it; or what witness be found to record it, or what intelligence so sound as to be able to count or compute it; what benefits were from God by the hand of the Blessed Mar Simeon to all mankind? For how many afar off were brought near! And how many were wandering astray and by his word were turned from error to a knowledge of truth!

How many thousands and tens of thousands who heard his commands were brought home and submitted themselves to the yoke of Christ! For who is he will count or reckon the thousands and the tens of thousands innumerable, who while savage came to the sight of him, and to his word and to his teaching divine, and joyfully surrendered themselves to the fear of Christ, and became workers and servants of the Truth! For the fame of his benefactions spread, which our Lord did by his hand, from end to end of creation. And that was fulfilled which the Prophet said, "Their glad message is gone out in all the earth and their words to the ends of the world." For letters of kings poured in, and by the hand of messengers in writings, petition and request with captains of their hosts they were sending to his righteousness, (p. 545) And they besought from his holiness that he would bless them and pray for their kingdom, and the rulers who were under their power, and that he would command them all whatever he pleased. For joyfully without refusal they received his word, and in the beginning of their letters, "father and teacher who from God is given to us," they addressed him. And they implored him that freely he would command concerning everything. But whatever praised and glorified God and was for their soul's welfare and of help to the poor and establishing their kingdom, he counselled and advised them. But those kings, with the princes who were under the authority of their kingdom, joyfully received the answer of the letters of the Blessed One, and quickly did all that he commanded as his pleasure. And they praised God

concerning the reports, news, and good things which they heard. And was fulfilled concerning him, the holy saint, that which our Lord said in his Gospel, "Blessed is the servant on account of whom the name of his Lord is praised." For by his diligence and his toil he was the cause of advantage to himself and to many, and the name of God was praised on his account and for his sake, from the rising of the sun unto its going down.

How many thousands and myriads who were oven unconscious that there is a God, through the saint came to know God their Creator and became his worshippers and adorers! Again, how many unclean were sanctified, and how many (p. 546) licentious became chaste at sight of him! How many, also, who were not persuaded in the fear of our Lord, who came to hear him from distant places, when they saw his beautiful person and his discipline and never-ending toil, despised and left the transitory world with all that is in it, and became disciples of the word of truth, and many of the in were vessels of honor! Again, how many harlots came there and from afar saw him, the Holy One, and renounced and left their places and the cities in which they had lived, and surrendered themselves to the Christ, and entering dwelt in convents and became vessels of honor, and with their tears they served their Lord and blotted out the list of their debts! How many distant Arabs who did not even know what bread is, but whose subsistence was the flesh of animals, when they came and saw the Blessed One, became disciples and were Christians and renounced the images of their fathers and served God! How many barbarians and Armenians and Aurtians and pagans of every tongue came continually, and every single day crowd upon crowd received baptism and confessed the living God!

And there was no end to the Arabs and their kings and chiefs who there received baptism and believed on God and confessed the Messiah, and at the word of the Blessed One also built churches among their tents! How many oppressed were released by his word from their oppressors! How many (p. 547) bills of debt were torn up by his effort! How many maltreated were relieved from those who led them in bonds! How many slaves, too, were manumitted, and their documents torn up before the Holy One! How many orphans and widows were sustained and supported (after our Lord) by the standing of the Blessed One! His Lord did these things by his hands. He also magnified the priests of God sedulously, and the regulations and laws of the church were established by his care. He also gave command regarding usury,



that one half of the usury on everything should be taken; and every person in joy received his command, so that there were many who remitted the whole of it and did not exact usury after he had commanded.

Now concerning the healing which our Lord gave through his hands, and how much deliverance and benefit came to men through his prayer, and to how many afflicted lives which had been crushed and tortured by smittings of various sorts from the workings of the Devil, by the hands of the Blessed Mar Simeon God was pleased to give alleviation and free them from the servitude of the Fiend, this for the mouth of mortals is too great to speak about. How many thousands and tens of thousands of afflicted, to whom our Lord gave help and deliverance, went away rejoicing from the presence of the Blessed One, praising God. And that was fulfilled concerning the Blessed One, (p. 548) which our Lord said, "Those who believe in me, the works which I do shall they do, and greater than those. For what mouth would dare to tell or count or reckon the benefits even of one year which were conferred in the mandra of the Blessed One, to say nothing of fifty years! How many lepers were purified there! How many blind were led when they came, but, after our Lord had permitted them to see the light, went away praising God! How many hunchbacked, too, were straightened out by his prayers!

Again, how many paralytics were conveyed there like luggage, and some of them, also, on litters, who were even unable to move, and our Lord by his prayer gave them help and deliverance, and they went out from his presence healed, running and re-joining and carrying their couches and praising God who had magnified his lovingkindness to them! But because your mind is very eager to hear the exploits of holy men, and your attention desirous to learn what was done from God through his servants, and how much, too, he exalted and honored those who loved him, as much as our mind can, we will narrate a few things out of the many. For who is it measures the great abyss or counts the sand which is on the sea-shore, but God who made them? Thus, also, the treasures of the faithful and the exploits of the blessed ones there is no one who knows, except God their Creator.

The beginning, then, of the monastic life of the saint (p. 549) in the mandra was thus. He stood on a stone in the northwest corner of the mandra. Every year, during the holy days of the Lenten fast, he remained shut up in the mandra without food and drink until the day of the passover, being tempted by the evil Enemy of mankind, who envies the grace of the good

and is the enemy of righteousness. He appeared to him in various forms, in a variety of moulds, like vipers and other serpents, just as he had appeared to him in the cave when he went out from the monastery; and they coiled themselves on his body with many threatenings, breathing fire, in order to turn him away from confidence in his Creator. But he stood in his integrity, and did not remove his eyes from heaven. And in the fast of the forty days Satan appeared to him in the form of a lion, and of a dragon which coiled itself all about his body and stung him on his foot. He had no power over him, it was only that his Creator would show him that he had a human body. And in all this contest and war he was not brought down from his integrity, but Satan continued in his discomfiture and cried out, and howled with the rest of his hosts, and said, "Woe to us! Because the shame which we received from Job is renewed to us in Simeon who is from Sis!" Many times this happened, yet he did not turn around, but stood in prayer uninterruptedly. And every year, every fast of the forty days, food such as is suitable for men did not (p. 550) come to his mouth. And many whom they brought with severe afflictions were healed by his prayers.

A certain monk, a paralytic, whose shanks were cleaving to his thighs, came to him, as they carried him, and they laid him down before the Saint. And with eyes lifted toward heaven, and standing in prayer, he besought the Lord in his behalf. Thereupon his legs wore suddenly straightened, and he stood up and leaped before him like a hart, shouting with a loud voice, with the rest of the many people who were there, praising and blessing God, who had strengthened his weak limbs. And after a while many people in the village of Telneshe were struck with sicknesses of severe tumors, so that many of them passed away from earth with the tumor-disease. Then all of them assembled and went up to the Blessed One and entreated him to offer petition on their behalf to God, that they might be delivered from the severe sicknesses which were sent upon them. Now as he stood in prayer, a certain stone eucharistic chalice was placed in the window which was before him. And as all of the assembly of the people stood, and petitioned and prayed him in behalf of their sicknesses, he lifted his eyes to heaven and prayed. And as he offered his prayer, suddenly that cup was filled with water, and overflowed on all sides upon the ground. And all the people ran, and rubbed themselves with the water, and immediately they were cured of the sickness of their tumors.

(p. 551) Again, a certain great man from the order of the nobles, who was an inhabitant of the West, who had heard the fame of the Blessed One, was lying ill of severe sickness, of a flux of blood of years' duration, so that on account of it he also endured severe trials, such that he was unable to put clothes on his body, because of the flux of his blood. This was a secret, however, not revealed to any one, on account of his noble extraction. But he came to the Blessed One and besought him that from the hard trial which was upon him he might be delivered by his prayers. So he prayed for him to God, and the afflicted was delivered from his sickness. And he went to his house, exulting and praising God on account of the healing which had been given him by the prayers of the man of God.

And a certain woman who was led by an evil spirit and was in grievous torment and had not one quiet hour from the plague, but was rent by the devil, so that blood flowed from her mouth, she too came to the mandra of the Holy One. And when the many people saw her, they made a request of the Holy One in her behalf that he should petition God for her that she might be cured of her severe affliction. And he prayed to God and besought in her behalf. Then he dispatched a certain man of those who stood before him and sent word to the devil who was speaking by the mouth of that woman, "In the name of our Lord Jesus Christ I command thee to be still and not talk." (p. 552) In that very hour the unclean spirit departed from her, and she was healed of her devil.

Again, a certain great man, governor of a certain city of the land of Palestine, who was a heathen, had his head bent and his neck placed on his breast so that he could not lift his head up. But he came to the man of God, borne by two on a litter. And they presented request that he would ask mercy from God upon him, while he informed him that many physicians had given him up, and he had spent much money on account of his sickness with sorcerers and magicians, yet was not one whit better of his disease. And he cried out and said before him, as he clasped his feet and supplicated him, "From thee I will not depart, and from the door of thy God I will not remove, and my hands from thy feet I will not lift, and the prayer thou dost offer to God I will not allow thee, until thou dost place thy hands upon my head. And while he was thus speaking, he did not allow the man of God to pray. But the blessed saint answered him, saying, "I am a sinful man and least of all men, and my hands are not like those of all the rest of the bishops and

monks which they placed upon thee. (p. 553) And one thing I say to thee, that for a man to heal a man without the will of God is impossible.

But I will commit thee to the hands of the living God, he who made the world in his mercy and his grace, he who can heal thee from the terrible affliction which thou hast. Thereupon he left off, holding the feet of the Saint. Now it was his custom that at the time when he finished his prayer he knocked with his foot upon the little bench which was placed against the rock on which he was standing. So when he reached the time for the ending of prayer, immediately he struck with his foot, and all of those who had been kneeling before him during the prayer started and stood up. And at once the afflicted one stood up healed from his sickness, his head lifted up from his breast, and he praised God with all the rest of the people who were there, because of the benefit and the healing which he had received. Much gold for the sake of his healing he offered to the man of God. But the Blessed One replied to him, saying, "I have no need of gold or silver. But I ask for thee that the light of truth may lighten thee through holy baptism for the forsaking of thy sins, and that thou shouldst free thy slaves who carried thee, that by their freedom thou mayst free thyself from Satan.

When he heard the words of the Blessed One, everything that he commanded him he did, then went home in peace and in health, as he praised God, because by the hand of his holy servant he was healed from his affliction. (p. 554) And after a long time there was a lack of rain in the land of the east and in this land, such that the earth on account of the drought was near to fail to produce seed. And many people assembled from the east with the inhabitants of the mountain, and came with a request to the man of God, beseeching him and supplicating him that he would ask his God concerning this thing, that he should have compassion, and give hope to creation. He answered them, saying, "Turn to God and bring an offering to the Lord your God; turn away from civil and do good; then, turning., immediately he will have mercy upon you." So they did as he commanded them; whereupon the clouds poured forth rain and filled their cisterns as usual. And the reaper filled his hand, and the poor ate and were satisfied, and they praised and blessed God their nourisher. Then the man of God made a vow between himself and his God, saying, "Because thou hast received my prayer, which in behalf of the poor and needy I brought to thee, I will appoint a memorial day and will present an offering to thee my Lord." Now it happened that on

the first memorial day which he celebrated, people were gathered together without number, so that the mountains were covered with them. And there came seven tormented children who had been paralytics from their mothers' wombs, and they laid them down before him. He gazed on them, and lifting his eyes to heaven prayed, and committed them to the hands of God their Creator. And immediately their limbs became strong, and standing up they leaped for joy before him. (p. 555) Then all the people who were assembled together there offered praise to God, who had given power such as this to men.

Again, there came to him a certain rich man from Sheba, who had an illness severe and serious. For a grievous disease had besieged him in his brain for many years. He had incurred great expense for physicians; yet no one had helped him at all, but the affliction was all the more severe. Four spikes were fixed for him in the wall, and he sat between them and knocked and buffeted his head against this side and that. And when he learned about the saint from the merchants who went down to that place, he gave up and loft all that he possessed, that only he might get help for himself. And he took with him five of his servants and five steeds, and furnished himself with food, and set out to come to the Saint. But God, who saw his faith, wrought a great miracle in his case. For they were people who knew not the way, and the country was difficult desert; but thus they narrated, that, as though some one were leading their camels, so they came on without either losing the way or even becoming confused. And no man from the Arab marauding bands harmed them, neither did wild beasts injure them, although lions abounded in all that region. And the disease, after he set out to come, on each succeeding day grew better.

And more than all of these things, so they told us, those provisions (p. 556) which they had laid in did not lack anything but thus remained as they were when they set out with them, although they were living upon them until they rested at the mandra of the saint, for a full year. And when he entered he cast himself before the Holy One, and made known everything just as it was, and how many pains and afflictions he had borne, lo, these many years. He commanded, and they brought water, and when he had prayed and blessed it, he commanded him in the name of Christ, and he drank of it; then he threw some on his head, and as soon as this water touched him, his disease fled from him, and he never felt it again, and all his

body was relieved and quieted. Then he praised and blessed God and, receiving baptism, became a Christian. And finally, also, he departed this world with a great testimony. Again, there came to him a chorepiscopus from the Persians, whom one of the Persian kings had sent. For he (the king) had an only son whom Satan had smitten so that he was paralyzed, and had been laid upon a bed fifteen years. Unless some one turned him over on his side, he did not move. He had given great wealth to the Magians and to the Sorcerers, but they did not help him at all.

When he learned about the saint, he persuaded this same chorepiscopus and sent him, that he might beseech of the holy and pious one that he would pray for his son. He sent by him two silk hangings, very costly, ornamented with golden crosses all over them. And when he came and told the saint about the affliction of the boy, and then also (p. 557) showed those hangings, he said to him, "Take them with thee in the name of our Lord Jesus Christ as they are tied up, and go in peace. And when thou hast arrived at the boundary of the city, descend from thy ass, and take them in thy arms, and give no answer to any one. But enter carefully, and put them upon the breast of the boy and say to him, 'The sinner Simeon saith in the name of our Lord Jesus Christ, 'Stand up'. And he went and did just as he commanded him, and the moment he placed them upon his heart and said to him as it had been commanded him, his disease departed from him and he sprang to his feet cured. And he rejoiced, and praised and glorified God. And he became a Christian and received baptism, he and his mother and his sister. And after a little while he came and was blessed by Mar Simeon, confessing the goodness which our Lord had shown to him; then he went away to his laud in peace.

Another time there came to the Saint a certain governor from Armenia, son of the ruler of all that land, who was highly esteemed by the king, to whom also the king had sometime given purple garments. He was suddenly attacked with partial paralysis, and his whole right side was withered, and his mouth was twisted, and his eye was fixed; and he had been bedridden for many years with many pains, without being able to turn from one side to the other. And besides, neither did he eat anything, except a spoonful of liquid with great distress. Then when the fame of the saint reached them, (p. 558) they put him in a litter, and took him up that they might bring him. Many people came with him, armed, horsemen, and servants with much baggage. Besides, there also came with him three elders and five deacons, with letters

from the bishops of all that country, who had written to Mar Simeon a request that he would pray over him. For they loved him much, because he was a lovable youth, and his father was a believer and one who honored the Christians. When they had brought him in and placed him before the Reverend Sir, and the letters from the bishops had also been read, he sighed and raised his eyes towards heaven and pronounced a prayer over him with all the people. Having finished the prayer, he commanded and they brought water, which he blessed;

then at his word they cast some of it upon him, and he cried and said to him, "In the name of our Lord Jesus Christ, sit up. And at once he turned himself and sat up, and his reason returned, and he knew where he was. The saint said to him, "Take some of this water in the name of the Lord Jesus Christ, and do thou drink some of it with thy own hands, and put some on thy face and upon all thy body. And he took and drank and put some upon all his body. He said to him, "In the name of our Lord Jesus Christ, stand up. And he sprang up cured. Then he ran back and forth in the mandra praising and blessing God, and he, too, a man who had been unable to turn over in his bed. He stayed there (p. 559) one week standing in prayer; and he manumitted three slaves. Then he entered Antioch, and came and prayed and received a blessing, and went away to his land in peace and in tranquillity, praising and blessing God and all his worshippers.

Again, there came some Easterners from a land so distant they were a year and a month in reaching the mandra, as they informed the saint, four men who were full of leprosy, and three who were possessed of evil spirits. And when they entered, they cast themselves before him and told him of their affliction and the remoteness of their home. And they even opened their purses, and showed in the sight of the people, and said, "These are the provisions with which we furnished ourselves at home and set out. Today, lo, it is thirteen months that we have journeyed, and neither have we lost the way nor been in trouble." And when the Saint heard their words, he said to them, "That Grod who guarded the way before you, He also will grant that thing for the sake of which you have suffered." Then at his command they brought water, and he blessed it and said to them, "Take this in the name of our Lord Jesus Christ, in the hope of whom ye came, and drink some of it, all of you, and also cast some all over your body." They did as he commanded them; when immediately their diseases vanished, and they were cleansed and re-

covered of their illnesses. And they praised and blessed God, and renouncing their superstitions they received baptism and became Christians. Then they departed rejoicing and adoring our Lord.

(p. 560) Again, there came there from inner Anazit, which is on the border of Armenia and Persia, in the days of Dionysius the military officer, a youth who had a severe and obstinate affliction. For suddenly a pain seized him in his head, his face swelled, and his sight was taken away, while his whole body became limp and weak, and the mucus which came from his nose and eyes had an extremely offensive odor. When his father heard the report about the Blessed One, he sent his son to Dionysius the military commander, and wrote asking him to use his influence with the Reverend Sir for his sake; he also sent heavy gifts by his hand. And Dionysius himself sent with him Dalmatius his sister's son. When they arrived and entered, they cast him before the Blessed One and told him whence he was, and about his affliction, how severe it was. He commanded, and they loosened the bandages with, which his head and face were wrapped about. Then he cried out to him and said, "Stand up, in the name of our Lord Jesus Christ." And immediately he sprang to his feet. Then he continuing said to him, "Go, in the name of our Lord Jesus Christ, and take for thyself in thy hands some of this water, and cast it upon thy face and all over thy body."

And the very moment that the water touched him in the name of our Lord, his affliction vanished from him and he was recovered and competely restored. And he came in and went out, and was with the Saint three days; then he went home, well and praising God. And when Dionysius the commander heard of it, he was amazed and marvelled and was confirmed in the Faith. (p. 561) Neither in the case of Dionysius himself was the kindness small which was performed in him by God, by the hand of the Saint. For when he came to Antioch, he received letters from the Emperor that he should go down with an embassy to the Persians. Then suddenly Satan smote him on his face, so that his mouth was distorted and his whole face drawn to one side. The physicians came and gave him roots and salves, but he was not benefited at all. Then he came to the Saint, in distress, and said to him, "I have received letters from the Emperor that I should go down to the Persians. And lo, suddenly, what has happened to me! But I beseech thee, pray for me." And he gave command, and they brought water, and he prayed and blessed it and said to him, "In the name of our Lord Jesus Christ, take it in



thy hand and throw some on thy face and on thy head." And when he threw it as he commanded him, his face was restored, and his mouth, as though it had never been injured. And he burst out into exultation and blessed and praised God. The Saint said to him, "Go, and may the Lord God prosper thee on this journey, and thou do all which thou seekest, and go down in peace and come again in safety." The Lord prospered his way, and he was received magnificently and accomplished what he sought, and when he went up with pomp and honor, he came and prostrated himself before the Saint and received a blessing from him. And all the days of his life, whatever the Saint commanded him in behalf of the poor or about any matter, he gladly accepted, did obeisance, and performed his command.

(p. 562) Another time there came to him a certain elder from the region of Samosata, about seven days' journey. He told him about the fountain of his town, which watered all the fields of their town, and from which, after our Lord, was their supply for living. It suddenly failed and went dry, and they were troubled with thirst and for food. And they had sought workmen, who had digged and delved, and expended much money upon it, but they could not find a drop of water in it. And when the elder came and told him this thing, the Saint said to him, "I have confidence in the Lord Jesus, that even while you are going out of this mandra our Lord will permit it to come to its normal condition. But go keep vigil and celebrate mass and make it known to our Lord." Then that presbyter noted down the time in which the Blessed One said it to him. And he went and found that the fountain had begun to flow and was gushing out and watering all those fields twofold more than it ever had. Then he took out the memorandum which he had made, and it was found that at the very time the saint was blessing the elder the fountain had burst forth in its usual condition. The elder then led out all his constituency, and they came and held divine service before the saint three days; then went back praising and blessing God.

Again, another elder from the region of Dalok: a certain mountain was near their village, about two miles off, and it kept creeping nearer little by little until it touched the border of the village. And from under it was heard the sound of waters, mighty as the abyss, (p. 563) and from their fear all the inhabitants of the village had forsaken it and fled. It was fearful, because they saw the mountain creeping and coining to bury them. And when they saw that calamity was fated for them, and there was no help anywhere, the

presbyter arose and brought his whole village, from the greatest even to the smallest, and came to the blessed Mar Simeon. When they entered, they all cast themselves down before him and told him the whole matter. He said to them, "In the name of our Lord Jesus Christ, take three stones, and make three crosses upon them, and go fix them before it, and there keep vigil three days and celebrate the mass. And I have confidence in the Lord that it. will not come any nearer." And our Lord did there a great sign. For they went and did as he had commanded them, and on the third day of a sudden was heard from beneath the mountain the sound of a mighty crash like thunder, and the mountain sank away. And there went up from beneath it many waters and covered all that land. Then our Lord dried them up, and after three days the water was all swallowed up, and no damage was done. The mountain had become level with the earth, and was like a plain. They sowed it that year with vetches, and got from it two hundred cors. They carried loads of them on camels and beasts of burden, and divided among the monks and poor, while they confessed before everyone the kindness which had been wrought for them.

(p. 564) Again: another elder from the region of Mar'ash, whom some business called to go to another village. As lie-went on the way in the mountain with two brothers of his, and rode on an ass, lo, eleven goats, such as are called mountain-goats, came to pass before him. And from a distance he cried out, to make a test, saying to them: "By the prayer of Mar Simeon, be ye bound, that ye may not pass until I come to you." And they all collected and stood quiet until he came to them. And he dismounted from the ass and caught two or three of them, and put his hand upon their backs and stroked them, and they stood still. And he was astonished and marvelled. Then after a little while he said to them: "By the prayer of the holy Mar Simeon, cross over and go your way;" and thereupon they left him. Then he from fear and distress on account of what he had done felt something seize his heart and choke him. And he did not even enter his village but went back to the Saint, with a color like death, and entering fell down before him, and told all these things publicly, how the thing happened, with tears. Then when the Saint heard it, he said, "Lo, the beasts obey the word of God, but men resist his will." To the elder he said, "Take some of this water and throw it upon thy face and upon thy breast, in the name of Christ, and go fast throe days and

celebrate mass to God; and do not tempt the spirit of God, lest wrath come upon thee." Then he went away restored from his affliction.

(p. 565) Again, one time a fierce lion was seen on Alt Ukkama ("Black Mountain") where a lion had never been seen before, and it devoured many people and made bitter havoc among men. For it ate and wounded many people without number, and travel was hindered. For no one dared to go outside the door of his house, nor go out to work, nor go on a journey, from fear. For in one day it was seen in many places. And the report of it spread into the cities, and the prefects also heard it. And they sent out many hunters, while the soldiers and Isaurians furnished spears and swords, but no one did him any harm. For he made light of many, and at his roaring a multitude of people trembled in fright. Now when a long time had elapsed, and he did not cease to slaughter many, numerous people assembled from the north, and came and told the Saint, saying to him, "He enters among [locks and herds, but leaves the cattle and eats men. And when the holy master learned about his depredations and how many people he had destroyed, he said, "I have confidence in the Lord Jesus Christ that he will never harm the shape of man again. But take in the name of Christ some of this hnana and of this ointment, and wherever you see him, whether crouching or standing, make the sign of the cross on all sides of him. And lo, the Angel of the Lord will paralyze him.

And our Lord showed his mercy manifestly. For while those men who had told him were going on their journey, he happened to be crouching (p. 566) before them. When he saw them, he sprang up as was his wont; and they on their part trembled as they saw him and were affrighted. But as he made ready to spring upon them, he swayed and tottered and sank down. Then again he arose, and again fell. Thereupon they perceived that he was smitten of the Lord, and one of them took a spear and approaching struck him in his heart and killed him. Then they skinned him, and came to the mandra of the blessed master, who for this thing also greatly praised and blessed our Lord. For the depredation had been severe and grievous. Again after these things they brought to the Saint a certain elder from the north, who was prostrated with a severe and bitter affliction. For while he was sitting reading the scripture in the court of the church, on a sudden he saw that something was passing before him in the likeness of a mist; and the Evil One, the enemy of mankind, smote him upon his face, and threw him down upon the

ground. And his sight left him, his reason fled, he became rigid like wood, all his limbs became impotent, and he could not speak. And they came in and found him stretched out like one dead. They picked him up and put him on a bed, and he was in that affliction nine years, while he uttered not a word, nor knew any one. Neither could he turn over, unless some one turned him. When they heard about the Saint, they took him up to bring him on the couch to Mar Simeon. And when they arrived at Shih, a village which was distant from Telneshe three miles, they spent the night there, they who were carrying him, because of the great toil and from the weariness (p. 567) of the way, that they might rise early and go up to the Saint. But God who saw the faith and work of those who brought him, and the affliction and trouble of the elder, which had lasted all this long time, did not withhold from him the gift of mercy but performed loving-kindness with him openly.

For as the Saint was standing-praying, it was revealed to him by the spirit of God about the distress of the afflicted presbyter, and in what manner and by whose agency the disease had come upon him. So at midnight he summoned one of his attendants and said to him, "Take a little water in a vessel, and arise, go down to Shih. And in the court of the church thou wilt find a certain elder who is a paralytic, wasted, and bedridden. Throw some of this water on him and say to him: The sinner Simeon says, 'In the name of our Lord Jesus Christ leave thy couch in the church, and arise, walk, and come on thy feet. Long enough others have carried thee, henceforth the grace of thy Lord will strengthen thee.'" Then the attendant went down and found in the church, as he had said to him, that he was lying on his couch as though dead, in that great anguish.

And as they saw the attendant, many people gathered about him, and in their presence he threw the water upon him, and as Mar Simeon had commanded him he said to him, "Mar Simeon the Blessed saith, 'Arise in the name of Christ, and walk thou on thy feet and come to me.'" And as soon as the water touched him, with the blessing by the mouth of the servant of God Mar Simeon, his diseases fled from him, he was recovered (p. 568) of his distress, and he came to his senses and saw the light, and recovered his strength, and all his members grew strong and vigorous. He leapt to his feet from his couch, entirely well, and entering prayed in the church, praising and blessing God, who had shown such grace manifestly through the Saint. Then he went up afoot, accompanied by many people who blessed and praised God for

the manifest miracle which their eyes had seen. For they saw him who had been bedridden, like an empty vessel which is useless, that as soon as the water touched him with the blessing of the mouth of the Holy One, he sprang up from his couch as though no injury or disease had ever touched him in his life. And when he went up and entered the mandra and prostrated himself before the Blessed One, he said to him, "Arise and fear not.

For even if Satan hath sought to distress thee through his agents and the servants of his will, yet the mercies of God have been manifested upon thee, and he hath shown thee lovingkindness. And as for those through whom came upon thee the trouble, lo, thou art about to find them in affliction and distress, and they will beseech of thee and implore thee to forgive them. As God hath had mercy upon thee, so also do thou forgive the folly of those who wronged thee. Take a little hnana and water, and anoint them, and God will have mercy upon them. Then the elder went, meanwhile rejoicing and praising and blessing our Lord, he and his companions, and found those his enemies in anguish and great trouble, as the Saint had said to him. But (p. 569) when he threw the water on them and anointed them with the hnana, our Lord willed it, and they recovered. Then they arose and came to the Saint's mandra, and before him in a public manner each one confessed his folly. He commanded and warned them, and they too went away recovered, rejoicing and praising God.

Again, there came to him a certain poor man from the region of Halab, weeping in distress and grief of heart. When he entered, he prostrated himself before the Saint and said to him, "Master, I seek thine aid. I hired a field and made a cucumber garden in it, that I might provide from it for myself and the orphans whom I have. But when it began to grow, some men came by night and rooted up the entire field, leaving nothing in it except ten beans. And he brought some of them and threw them down before him. Thereupon the Saint said to him, "Arise and do not be grieved; for the savor of death strikes me from this affair. But take some of this hnana and go make three signs of the cross in the name of our Lord Jesus Christ in that field. And I have confidence in our Lord, that if there remains but three sprouts for thee there, the Lord will bless them, and three times as much as you expected will be produced from them. As for those who did you this damage, quickly the judgment of God will overtake them. Because they dared to treat with contempt the longsuffering of God, therefore quickly his

justice will lay them low. For there are three of them, and they have committed great injuries upon churches and monasteries, and caused grief to many. (p. 570) Now punishment is coming upon them which is incurable, and each punishment is distinctly separate from the others.

And after three days a fearful judgment overtook them so that their agreement was shattered, they were humiliated, and their stiff necks broken. One of them was stricken with elephantiasis, until he was thoroughly diseased and putrid. Another, again, was swollen suddenly like a wine skin, and could not walk. They took him up to bring him to the Blessed One, and because he was unable to sit on an ass, as they were supporting him and he was creeping slowly along, he stumbled and fell, and his belly burst open, so that he died. And that other one, too, was smitten of an evil spirit, so that his mouth was contorted. He gnawed his tongue and arms and tore his garments. And bound in chains they brought him to the Saint. And after he was a long time in that affliction, they with difficulty persuaded the Blessed One in his behalf. Then he prayed for him, and he was restored a little, and came to himself and recounted before every one his acts of wickedness. When the Saint heard it, he said to him, "According to your deeds has God requited you. Because of this your punishment was without mercy."

Concerning visions and revelations which appeared from God to the Blessed Mar Simeon, no one is capable of telling about them, or speaking of them. He, too, was very careful and fearful lest any one should think of him as though he told them in ostentation. But to those in whom he had confidence from time to time (p. 571) he spoke openly, making it known to them that it was not his wish that they should tell them to the public while he was living. He saw one time a ladder placed on the earth, whose top reached the heavens. Three men stood upon it, one at its top, one midway of it, and one at its foot. A throne of majesty was set, and our Lord Jesus Christ himself sat there, while the hosts of heaven stood on his right and on his left. And a voice was heard calling by name that one who stood midway and saying to him, "Come up to me, and I will show thee. He went up until he came to him. And again a voice was heard which said, "This is Moses the great prophet, who received the law from God on Mount Sinai, and by whose hands miracles and signs were done. He became great in the sight of God and honored of all men, and another prophet like him did not arise in Israel after him. Thus also thou, if thou doest well and right, shalt be greater than

all thy contemporaries. And as I was with Moses, so also will I be with thee.". Then he gave him three keys. And the Blessed Mar Simeon turned around and saw that one who stood at the foot of the ladder, and said, "Lord, who is this? And he heard a voice which said, "Call him and let him ascend and stand where thou art standing, for after thee he shall fill thy place. Then the saint called him three times, and he went up and stood where he was standing in the middle of the ladder. Again, after these things, as he stood in prayer at noon, (p. 572) a vision appeared to him, marvellous and fearful. When he saw it he was afraid and trembled, alarmed, and covered his face with his cloak from fear.

For he saw a chariot of fire with horses of flame and wheels of flame and reins of flashing rays, and its rug of blazing fire. . A man sat upon it who came and stood before the saint as he was in the chariot, and said to him, "Be not afraid and be not affrighted, but be strong and valiant and brave, and of mortal man be not afraid. But rather above everything have care for the poor and the oppressed, and rebuke the oppressors and the rich. For lo, the Lord is thy helper, and there is no one who will harm or hurt thee. For thy name is written in the book of life, and a crown and honor are prepared for thee with all the Fathers, and with thy brethren the Apostles. For I am Elijah, he who in zeal shut up the heavens, and gave Ahab and Jezebel as food to the dogs, and slew the priests of Baal. "When he said these things, he departed, mounting to heaven on the chariot. But the Blessed One was greatly astounded at this vision, while he thought and pondered: "Who are those poor about whom command was given? The cripples who go about begging? The oppressed? Or those who live in monasteries, who for the sake of God left their people and their possessions and rest upon the hope of our Lord?"

And when he had been many days thinking and pondering about this vision, while he stood and prayed there appeared to him Mar Elijah (p. 573) a second time in the chariot of fire. And he drew near and stood before the saint and answered and said to him, "On what account is thy mind disquieted? Concerning that which I commanded about the poor? Thou shalt care equally therefore for all men, for the poor, and the injured and the monks who dwell upon the hope of our Lord. Have a care also for the priests, the churches, and the laws of God which are established, and see that no man treat with contempt or despise the commands of the priest. Deliver the oppressed from their oppressors, rescue the burdened from those who crush

them, and uphold the rights of orphans and widows. Be not afraid and do not tremble and do not be terrified, neither before kings nor judges. Do not show favoritism to the rich. But openly rebuke them, and be not afraid of them, because they are not able to harm thee, just as were unable to harm me Ahab and Jezebel, when I decreed death upon them and gave their bodies as food to the fowls of the heaven. Let not thy mind therefore be disturbed, but possess thyself in patience and endurance, and do not let bodily afflictions seem irksome to thee." When Mar Elijah had commanded him again these things, he departed from him in his chariot.

Thereupon the holy Mar Simeon, after these visions and commands, was strengthened and encouraged and given resolution and animated; so he added to his former labor tenfold, and made himself a mandra, (p. 574) standing openly day and night while every one gazed at him. He deprived himself of food, so that not even that small amount he had taken would he have allowed himself to take after these visions, had they not persuaded him to take from time to time. For as he thought of those two men who were for a sign in his vision, Moses and Elijah, he said, "Oh that one would teach me and show me by what manner of conduct those two men attained all this greatness and this excellent glory! By faith? or charity? or humility? or chastity? or zeal? for he was greatly perplexed by that vision and by that dignity. Also he continually questioned those who were versed in Scripture, that he might learn from them about their course of life. Some told him that it was in humility, and some told him, in charity, and some told him, in zeal. And it was not wearisome to that spiritual wisdom that it should humble itself to inquire even of the least. And when he learned from many about their courses of life, he began to adopt them for himself, immoderate fasting, standing day and night, continual prayer, persistent supplication, godly zeal which burned like a fire in him, bodily chastity with purity of his members.

For what tongue is there that dare attempt the narration concerning this man, who while he was in the flesh exhibited among men the deeds and acts of the spirit? (p. 575) For he stood like a strong man, and was valiant like an athlete, and endured with fortitude all sufferings, and held in contempt all diseases, and lightly esteemed the Evil One and defeated Satan and scattered his hosts and put to nought his army, and received the crown of victory. For he publicly fastened his feet upon a pillar, clothed mysteriously with heavenly power. The fleshly body of his feet burst open from standing, but his



whole mind was kindled for his Lord. The joints of his vertebrae were dislocated by continued supplication, but he strengthened his mind with love of Christ his Helper. He did not mind severe diseases of his body, for his mind was kindled towards his Lord all the time. He did not grow weary in distresses, and the billows which rolled over him all the time did not harm him, because his trust was stayed on his God. He was not afraid of his physical afflictions, and gave no enjoyment to his body even for one hour. His eyes were weak from vigils, but his mind was clear in the vision of his Lord. For he chose affliction rather than repose, trouble rather than rest, hunger rather than satiety. For he ardently desired that he might be in affliction in this world, for Christ's sake, that with him he might possess full enjoyment in the Holy City. For he endured such suffering, that neither among the ancients nor the moderns could be found any who had suffered as he did. For what body is there, or what limbs, that could endure with fortitude in such a manner? (p. 576) For he stood forty years upon a pillar which was about a cubit in width. And his feet were bound and fettered as though in the stocks, so that neither to right nor left was he able to shift one of them, until even the bones and sinews of his feet were visible, from suffering. Also, his belly burst open from standing. And so his disciples used to say that the suffering of his belly was more severe than of his feet.

Three of the joints of his spine were dislocated from that constant supplication with which he was bowing and lifting himself up straight again before his Lord, until he had completed his discipline. Also he lost his eyesight forty days together while he stood upon the pillar, from fasting and vigil beyond measure. But no one knew it except his disciples. For his eyes were open and he talked with everyone, but he could not see. And when our Lord willed, and he completed the forty days, suddenly his sight was restored. And no stranger knew either that it was lost or restored, because he commanded his disciples that they should not tell any one. These sufferings therefore he endured, the brave athlete. For he stood valiantly against the heat of the sun in summer, and against the severity of the cold in winter. Therefore the sun (p. 577) was like a crucible and that saint like gold. The fire therefore lowered its temperature, the furnace of testing grew cool, and the athlete of God came off victorious. For it says in Scripture, "Who can stand before his cold? For the north wind came with its snow, and the west with its ice, and the east with its gale, and the south with its sultriness; all of them combined

together, accompanied also by heavy rain, and joined war with the wise master-builder who had built his house upon the rock. But the wind grew calm, the ice melted, and the rain was absorbed, and the Blessed One came off victor.

Who then is not astonished that he with his feet burst open, and his belly too, stood day and night! "Wounded in body like Job, he was revived spiritually like him. For Job lay upon the dung heap, yet his prayer went up on high. Thus also the Blessed Mar Simeon, his feet fastened upon the pillar, but his prayer free and well-pleasing to his God. Then the illustrious Mar Simeon was slandered by Satan, like Job, before God, when he said, "Give me power over him, that I may enter into contest with him as I please. And when he received power over him on one of those days as he stood praying, a severe disease smote him in his left foot. While he was wishing for the evening to come, it was filled with ulcers; and when the next, day dawned, it burst and emitted foul odor and was alive with maggots. Matter and a disgusting smell came from the loot, and maggots (p. 578) fell out of it upon the ground. So powerful and bad was the stench that not even half way up the ladder could one ascend except with distress. Some of his disciples who forced themselves to go up to him could not ascend until after they had put on their noses incense and fragrant ointment. He suffered this way nine months until nothing was left of him except the breath only. And the report of his affliction was heard everywhere, even reaching kings.

Bishops and periodeutes and many people came and tried to persuade him either to come down from the pillar until his disease was cured, or to take off one section from it, that it might be easier for a physician to go up to him and apply remedies to him; but he did not yield to persuasion. Even the victorious king Theodosius with his sisters sent bishops to him for the sake of this, that they might persuade him to come down a little while. But the Blessed One, as became him., dismissed the bishops skilfully by saying, "You, indeed, pray for me. And I have confidence in my Lord Jesus Christ whom I serve, that he will not allow his servant to be humiliated to such a degree that he should come down from his position. For he knoweth how his worshipper hath entrusted himself to him, and he will not let me need physicians and herbs and medicines."

(p. 579) When eight months were completed lacking twenty days, and the disease was gaining so much the more strength, and the trouble growing

worse, and it was now the beginning of Lent, when he was accustomed to shut the door, the priests of the villages and many people gathered in order to persuade him that he should not close the door of the enclosure, lest he should happen to depart from the world in this trouble and they be deprived of his blessing. But the Saint said to them, "Far be it from me, all the days of my life, that I should break the vow I have made to my God. But what is mine to do I will do, and what rests with him his will shall accomplish. For whether I die or live, I am his." When the door of the enclosure was shut and he had been in that affliction three days, his disciples thought the time of his departure was at hand, because he had entirely wasted away and nothing remained of him but his skeleton, and he was not able to speak. Being greatly grieved, they began to beseech and implore of him that he would bless them and commend them to our Lord. Thereupon the Saint, seeing them grieved and weeping, exerted himself and talked with them with much suffering, and comforted and consoled them and said to them, "Be not troubled. For I trust our Lord, whom I serve, that he will shortly give me deliverance."

And when he had been in seclusion thirty eight days, in the night between the third day of the week and the fourth, (p. 580) in that week in which the door of the mandra was opened, at midnight suddenly there was something like lightning, and the whole cell was lighted up by it. And there appeared to him in the likeness of a youth a beautiful one clothed in white, who stood before the Blessed One between earth and heaven. And he answered and said to him, "Fear not, but be strong and of good courage. For, lo, thy discipline is ended, thy slanderer put to shame, and thy crown prepared in heaven. And as he talked with him, he stretched out his hand and touched him on that foot of his from which he was suffering. At once the disease fled from it, his pain ceased, his body was invigorated, his countenance grew radiant, his face shone, he recovered his speech, and that foul disagreeable odor passed away. And when his disciples arose early to go up to him, they found him rejoicing and serene and praising our Lord. As though our Lord had made known to him what was about to happen, he had sent away the two of them when it was evening and had not permitted them to remain with him as usual.

When therefore they arose early and saw him in such a radiant condition, and saw that his mind was calm and that the foul odor was turned to sweet fragrance, they begged and implored him to tell them how that disease was

cured. And especially John his disciple urged him, because he loved him greatly and was constantly with him. And when he had urged him much, he pledged them not to tell anyone during his life-time. Thereupon he told them how he was healed and what was said to him (p. 581) in that vision. For it was made known to him what was about to happen, and this he revealed to no one. But he was praying and groaning that he might depart from the world before that sign which was manifested to him should be fulfilled. After the door of the mandra was opened, there assembled and came to him the bishops and elders and many people, and they saw him well and cheerful and seeking mercies from God. Then the good Mar Domnus, the Bishop of Antioch, went up with the disciple of the Saint and gave him the eucharist. Then every one went away to his own place in peace, and the athlete continued in his ascetic practice, rejoicing and praising God.

But in one of those times a certain man who was a counsellor seized the power that he might govern the city of Antioch. And he was a man evil and wicked, who oppressed and plundered many, but especially those who dyed skins red. He imposed upon them three times as much taxes as they had given in any year. So they came and informed the Saint; now they were about three hundred men; and they fell down before him. And when the Saint knew, he sent word to him, "This evil should not come through thee, that thou shouldst impose this burden upon these poor people and they should be required to bear it for ever. But be merciful to them and tax them as they were formerly accustomed to be taxed." But he in his pride and stubbornness made answer to the one who was sent to him, "Go say to Simeon who sent thee, Give them thyself some of the gold (p. 582) which thou hast collected. For I, if I, seize them, will imprison them, and not a thing will be left to them." And when the saint learned these things, he lifted his eyes to heaven and said, "Lord, thou knowest that from the day I became a monk I have not taken for myself a coin, and do not possess a thing except these skins with which I am clad; and lo, before God I am giving an account. But as for those who are thinking these things about me, Lord, forgive them." After three days the appointed judgment overtook the wicked one, and an incurable disease devoured him. His belly swelled up like a wineskin, even while those poor people were in the mandra.

Being in anguish, he wrote letters to the priests of some villages of his, that they should go up to beseech the Blessed One on his behalf. He also

spent much money upon drugs and physicians, but no one could give him any help. And when those priests went up, and besought him much in his behalf, the Saint said to them, "Take some of this water and go. If God knows that when he is healed he will turn away from his evil deeds, mercy will be shown him and he will recover. But if he would continue in his wickedness, he will never see this water at all." Taking the water they went, and as they arrived at the door of his dwelling, he asked that he might be turned over in his bed, whereupon on a sudden his belly burst open, and his bowels gushed out so that he died. So he did not see that water at all, according to the word of the Saint. And there was fear (p. 583) upon many, and the oppressed were delivered, and our Lord was glorified through his worshipper.

Again, there was a tribune of the empress in the north in the land of Nicopolis, who lived wickedly. He plundered and oppressed many and robbed orphans and widows of their substance, and the judgment of God was not before his eyes. They came and made it known to the Saint about his evil deeds. He sent a message to him: "Turn away from these deeds of which I hear concerning thee, and do not take by robbery that which is not thine, lest thou lose even that which is thine." But he, impious, in his pride and arrogance was not satisfied to reject the word of the Saint, but seized him who was sent to him and heaped many insults upon him, saying to him, "Go show him who sent thee." That very day he was smitten with disease for which there was no cure, and withered up like wood, and a word never again went out of his mouth, except this which he said, "Mar Simeon, have pity upon me," and immediately he expired. And they brought him and buried him, even while he who had been sent to him from the Saint was there.

One time it was rumored that men were murmuring because he wrote letters of persuasion to them in behalf of the poor and oppressed and orphans and widows who were treated with violence. (p. 584) And the Saint was troubled in his mind and said, "Sufficient for me is God, who knows that for the sake of helping their souls I persuade them to do good works. But henceforth, since this annoys them, I give the affair into the hands of God." So he commanded his disciples, and said to them, "Do not send anything to anyone, nor receive a thing from those who bring gifts, until I see what the will of God is." And after three months, in which the oppressed came there and no one listened to them, and others brought alms which no one received from them, so that both parties went away grieved, there appeared to the

Saint a wonderful and fearful vision. As he prayed at midnight he saw two men whose aspect was very pleasant, and many people were with them. One of them accused the Saint and said to him, "These are the commands which were enjoined upon thee: that thou shouldst be patient and longsuffering towards everyone, and so shouldst prosper and succeed. But thou—instead of this thou hast been impatient, and in the little while that humanity has pressed upon thee, whom I sent to thee, thou hast grown tired of them and hast restrained thyself from sending out a word in behalf of the oppressed and sorrowful and persecuted. Besides thou hast not received thankofferings from those who brought them in recognition of the saving of their lives. But since this is thy choice, I will take away from thee those keys which I gave thee, and another will receive them; and do thou continue as thou art."

(p. 585) But the other one, when he saw how greatly chagrined the Saint was, made entreaty for him and said, "I will pledge for him that he will do everything thou commandest him." And he approached and said to the Blessed One, "It is thine to say, and thy Lord knows what he will do." Just after this vision there came to the Blessed One two youths, sons of a certain man who was a friend of the Saint, and made known to him that a certain Comes in Antioch, a wicked man, who held the government of the East, was making great misery for them in that he was seeking to bring them into the council, because of the enmity he had against their father, and so was trying to take revenge. When the Saint learned it, he sent word to that wicked one, "Do not harass and vex those boys, because they are mine. But he, vile one, in mockery sent back word to the Blessed One: "If thou dost command me, I will carry filth after them and like a slave will wait on them. When that wicked man heard that the door of the mandra was closed for the fast of forty days, he saw the boys as they entered the city, and seized them, taking from them pledges that they would enter and attend upon the council. They then sent their guardians with a certain attendant who was attached to them, who went and told the Saint these things. He sent word to him a second time: "I have said, to thee, Keep thyself (p. 586) from those boys and do not harass them, lest harm befall thee, and no one will be able to give thee aid.

But that wicked and evil Pharaoh the second, in his pride and arrogance, could not conceal the deceit that lurked in his mind but showed his wickedness openly, and in the presence of his retinue said to the one who was sent to

him from the Saint: "Go say to Simeon who sent thee, 'I hear that thou art shutting thyself up for forty days, and no one will enter thy dwelling or bother thee in that time. But take the trouble to curse me roundly during those days, for I do not desire that any of thy prayer should be inflicted on me'. Which did indeed happen to him. The fool did not know that the justice of the Lord was already standing over him. When the Saint heard this from the one who was sent, he shook his head and laughed softly to himself and said, "The simpleton! he hath sent word that all the forty days we should concern ourselves with him, and desist from the prayer in which we entreat God for our sins and for every creature; before one breath of the justice of the Lord can he stand? As for us, we counseled him that thing which we knew to be for his advantage. Since then he hath chosen for himself the curse rather than the blessing, the thing which he asketh from the Lord he will quickly grant him.

The Saint closed the door of his cell on the first day of the week, and one day only remained that vile one at peace; then a destined fearful judgment such as befitted his deeds overtook him. For they accused him before the king and the governor, when he was not aware, because of the wickedness which he did and because he (p. 587) harassed many. So five officers were sent after him, whose minds were more malignantly cruel than his. And on the third day of the week, in that first week of Lent, they seized him publicly in the forum as he was passing along in state. And they dragged him down from his chariot with great violence and unbelted him and, tearing off his toga from him, cast a rope about his feet and dragged him headlong, and so drew him along in a most unmerciful manner, because his humiliation was from the Lord. Then they threw him into irons, as had been commanded them. Thereupon he sent and had those boys brought, against whom he had stood, and entreated them, saying, "Go beseech the Saint to write to the king in my behalf. For I know that all this has befallen me because I treated his command with contempt. But they replied, "The Blessed One has closed the door of his cell, and is talking with no one except his Lord in prayer. But if the floor of his cell were opened and he heard, then he would write to the king and the governor.

For Mar Simeon is as compassionate as his Lord. Then they led him away and brought him up with insulting treatment into all the cities on the route, and when they entered the royal city, there also he experienced great insult,

all his property was plundered, and he was sent into exile. And as he was going on the way, he died a grievous death. So that curse which he had asked for followed him even to the day of his death. Again, after the door of the Saint's cell was opened, (p. 588) there came there many people from the region of Aphshon, who made known to him about those large fieldmice and arnogs which were lacerating live sheep and eating their entrails so that they died. They even leaped upon the oxen and cattle, whereupon the animals would run until they were exhausted and fell: then they ate them. They had a way of grunting like swine, and would not flee from the presence of a man. Moreover they ventured up to small children and followed after them like dogs. And when the Saint heard, he was amazed and astounded, and marvelled and said, "No one can stand before the abominable vermin if it is given power; before the justice of the Lord who can stand?" But as they greatly besought him with tears and groans, he said to them, "Take some of this hnana in the name of our Lord Jesus Christ, and make in every house three crosses, and on the four sides of every village make the sign of the cross; then keep vigil there and observe the eucharist three days and entreat our Lord. I have confidence in God whom I worship, that on the third day not even one will be found there." So they went and did as he said to them, and on the third day no one knew what had happened to them, but it was as though the earth had opened its mouth and swallowed them up. And they turned away and went to their homes, praising our Lord who had shown lovingkindness to them.

(p. 589) Again, there came to the holy Saint many people from Lebanon, who told him about some evil creatures which went out in all Mount Lebanon and were ravaging and attacking men and devouring them. And lamentations and mournings were resounding in all the mountain, for there was not a village there in which there had not been at least two or three people eaten every day. And sometimes, forsooth, they appeared as women whose hair was shaved, wandering about lamenting; and sometimes again as beasts. And they even entered into houses and seized people, and snatched infants from their mothers' breasts, and ate them before them, while they stood and looked on at their sucklings, unable to succour their own children, so that there was mourning and lamentation. Absolutely no one was able to go out to the held unless many went together armed with swords and staves. Not even under those circumstances would they get out of a man's way, except for



a little way, and then again they would turn back into their tracks. And when the holy Saint heard these things, he said to them, "God has rewarded you according to your deeds. For ye have forsaken him who made you in his goodness and feeds and cares for you in his mercy, and ye have taken refuge in dumb idols which have no profit in them, which do neither good nor evil. On this account God has delivered you over to the evil animals, which have taken vengeance on you.

Go call now on those idols which ye worship; let them be your protectors and drive away from you this wrath which is sent upon you (p. 590) from God. But they entered and prostrated themselves before his pillar with loud outcries; also many people who happened to be present implored him in their behalf. When the Saint saw how they were prostrated and supplicating, and that people besides were weeping and entreating, for their story was fit to bring tears, because their affliction was without mercy (for parents saw their children eaten up before them, and their limbs torn to pieces, and their corpses dragged away, and they could not help them), he said to them: "If indeed ye forsake that error which possesses you, and turn to God your Creator and make a covenant that ye will be Christians and will receive baptism, then I will entreat the God whom I serve, that he may have mercy upon you and remove from you this rod of wrath which has come upon you. And they all out of the agony of their hearts cried out as though with one mouth and said, "If thou prayest for us and this rod of wrath passeth away from us, we will covenant ourselves and bind ourselves in writing before thy holiness, that we will be Christians and receive baptism, and renounce idols and break down their shrines and smash their images. Only let this scourge pass away from us.

And when the holy master saw that they repented with all their heart, he said to them, "Take some of this *hnana* (p. 591) in the name of Christ, and go, and on the borders of each village set up four stones; and if there are elders there, call them, and upon each stone make three signs of the cross, and keep vigil there three days. Then ye shall see the sign which God will do, because never again will they destroy the likeness of man there. Which thing God did really do. For they went and found that from that very time when the Saint prayed, not one of them ever again entered a village, neither had power to hurt a man; but they went and came in the fields,"but did not enter the villages, and were not molesting any one. For as though the command of

heaven was upon them, thus they seemed. And after they went and did as the holy master said to them, there was there a great sign and marvellous wonder. For there came from all that region men, women, and children without number, and receiving baptism they became Christians and turned to God from that vain superstition. And they told before him: "After we went and set up those stones and made the sign of the cross upon them, as thy holiness commanded, and those three days of vigil passed away, we saw, forsooth, those animals going and coming and walking around those stones and howling;

and their howling was loud upon the mountain. Then some of them fell down and burst open as they stood beside those stones, and some of them, again, went away howling. And, forsooth, by night their howls (p. 592) were heard like the sound of women wailing and crying out and saying, 'Woe upon thee, Simeon, what hast thou done to us!'" And they brought with them the pelts of three of them, and they hung on the door of the mandra a long time. And those skins were not like leopards', nor bears', but the colors were various. They continued about ten days in that howling and wailing, and some died, and of the rest not even one could be found by searching. And the people of that region, after they received baptism and became Christians, remained in the mandra of the Saint about one week; then they went away to their houses rejoicing and praising and blessing God, who had shown lovingkindness to them. And from that time they failed not to come and go to the Saint and receive baptism, they and their children. And this was for the advantage and wellbeing of their souls. Again, there was a large spring in the vicinity of Ganadris in a certain village, which watered many fields. And suddenly it failed and dried up and ceased its flow, so that the trees withered and whatever was sown by them among their watercourses completely failed. And they fetched workmen who digged and delved, but all to no purpose.

Then at last they were compelled to come and tell him concerning what they had done. For the Saint had issued an order that on the first day of the week no workman should work until the evening. But one of them dared to go irrigate (p. 593) on the first day of the week, at dawn, and when they saw it, instead of stopping him or hindering him, as though the thing pleased them they all scattered, went out and left the church, and each one of them went to his own quarter to irrigate. And after evening came on they left the

fountain fall and gushing. Then they arose early in the morning seeking in it at least one drop of water, but there was none. And this from which they had drunk on the first day of the week was hot and dry as though a fire smouldered in it. And when they saw, they smote their faces with their hands, because of what had happened to them in their presumption. So when they had toiled and employed every device, and no help came from any quarter, they were compelled to come and tell the Saint. As soon as he heard their confused stories, he knew and understood and said to them, "This appears to me to be a case of law-breaking."

Seeing that they were detected, they told him the affair just as it really was and as it happened. And when the Saint knew, he was exceedingly enraged at them and scolded them severely, and ordered that they drive them out of his presence with violence and blows. For he was blazing like fire with zeal for his Lord. And when they went out from him, they cast themselves down and fell prostrate by the outer door of the mandra, and lay three days beseeching and imploring everyone who entered or went out that he would try to persuade the Saint for them. (p. 594) And their elder went and brought elders and other periodeutes and tried to persuade his Holiness. He learned that they had indeed been at the door three days, and his compassion was manifested upon them, and he gave commandment, and they entered his presence. Then he said to them, "I advise you for your own salvation. For neither gold nor silver am I seeking for you, but your souls, that I may establish them before God in confidence." And when they entered, they confessed their folly and made an agreement in writing that they would never do the like of this again. He said to them, "In the name, of our Lord Jesus Christ take three chips and make upon them crosses and throw them into the fountain where it springs out. And take hnana and make three signs of the cross on this side and on that; then go in, keep vigil in the church. At dawn, arise, see what our Lord has done." So they went and did as he said to them, and arose at dawn and found the fields all overflowed and the fountain full and spouting forth three times as much as formerly. Then they all came in a crowd; and, praising and blessing God who did this lovingkindness for them, they went away in peace rejoicing.

These things, then, and more than these our Lord performed through the saint Mar Simeon. For what mouth can speak or tell about the signs and heroic exploits which our Lord did through him, not only in the neighbor-

hood but also at a distance, both on sea and (p. 595) among the heathen and among Magi who worship fire and water. And really, I think, in the case of the Saint was fulfilled that which our Lord spoke in his Gospel: "Those who believe in me, the works that I do shall they do." For it is written concerning Simon Peter, that his shadow as he passed by overshadowed the sick and they were healed, and it fell upon such as were very ill and they recovered. And again concerning the apostle Paul, that his girdle or his handkerchief they took and, going, put upon such as were smitten by the Enemy, and they recovered; and upon the sick who were ill of obstinate diseases, and they were delivered from their afflictions. But Mar Simeon the Blessed, while he was indeed their spiritual brother and disciple, greatly admiring their labors and following in their footsteps, with his soul exulting every time he heard of their heroic deeds, yet was one whose measure extended very far above that of all other men. For he did not walk upon the earth that his shadow might fall upon any one, nor was aught of his clothing sent to the sick at any place; but only words of prayer proceeded out of his mouth and went to far-away places, and his Lord wrought healing and recovery.

About those things which I said that our Lord did through him and through his prayer in distant places and on the sea and among the heathen, a little from much we will narrate, For they are many; and who is able to speak or tell about them? The treasury of Christians is a great ocean (p. 596) whose breadth is immeasurable and its depth unfathomable. For as one who fills a bottle from the ocean or takes a spoonful out of the Euphrates or lifts up a grain from the sand, without diminishing their quantity or lessening their number; thus also whoever draws out and takes, is satisfied with the gift of the spirit which the servants of God receive from their Lord. For He is rich, and they suffer no poverty. For, few of the many heroic acts of the faithful are written, for the benefit of humanity, and as the ear can receive. For they resemble their Lord in their activities, who follow in the footsteps of their Lord, him of whom said the Evangelist in wonder and astonishment, as he saw the deeds and works of his unnumbered mercies, which can not be reckoned up: "If one by one were written those things which did our Lord Jesus Christ, the world would not contain the books which should be written." As for the holy Mar Simeon, then, since your ear loves to hear of his illustrious deeds, and more sweet to you than honey to those who eat it is the story of the beautiful deeds which our Lord did through his athlete; little from

much, dear Sir, from the treasury of the splendid acts of the Blessed One we are telling before you---those things which we saw with our eyes and handled with our hands; and these also which happened at a distance, and were written by faithful men to the saint.

For there came to him Antiochus bar Sabinus, made prefect of Damascus, and said to his Holiness before every one (p. 597): "Naaman came up to that desert which is near Damascus, and made a feast and invited me. For at that time there was not yet enmity between him and the Romans. While we were sitting at meat, he introduced the subject of Mar Simeon and said to me, 'This one whom you call Mar Simeon, is he a god?' And I said to him, 'No, he is not a god, but he is the servant of God.' Again Naaman said to me, 'When the report about Mar Simeon was heard among us, and some of our Arabs began to go up to him, some chiefs of my camp came and said to me, "If thou allowest them to go up to him, they are going to be Christians and will follow the Romans and rebel against thee and leave thee. Then I sent and called together all my camp and said to them, 'If any one dares to go up to Mar Simeon, I will take off his head and the heads of all his tribe, with the sword.' When I had spoken and commanded them and had let them go, at midnight as I lay in the tent I saw a certain man of splendid appearance, the like of whom I had not seen; and there were five others with him.

When I saw him, my heart failed, and my knees quaked, and I fell down and worshipped him. But he indignantly returned a severe answer to me, saying, "Who art thou, that thou dost restrain the people of God from the house of God's servant? Then he commanded those four, and they stretched me out by my hands and feet, and that other one (p. 598) gave me a severe and cruel beating. There was no one to rescue me from his hands, until he had compassion upon me and gave command; whereupon they released me. Then he drew the sword which he was carrying and showed it to me and swore to me with solemn oaths, "If again thou darest to hinder even one person from prayer in the house of Mar Simeon, with this sword I will cut off thy limbs and those of all thy tribe. I arose in the morning and assembled all the tribe and said to them, "Whoever wishes to go up to the house of Mar Simeon and there receive baptism and be a Christian, let him go safely and without fear.'" And moreover Naaman said to me, 'If I were not a subject of the King of Persia, I also would go up to him and would be a Christian. By reason of that fright and beating, for more than a month I was unable to rise

and go out of doors. And lo, I commanded, and there are churches, bishops, and elders in my camp.

And I said, "Whoever wishes to be a Christian, may be without fear. And whoever desires to be a heathen, this again is his privilege. " And everyone who heard as it was told, gave glory to God, who was so enlarging the fame of his worshippers everywhere. Again, a certain Magian among the Persians, chief of all the Magi, even he who was chief of all that wickedness, entered the presence of that one who was called "King of Kings", and power was given to him over the Christians, whom they called Nazarenes, that he might oppress and beat and imprison and chastise them as (p. 599) he pleased, in order to make them renounce their religion. Those who stood steadfast and did not apostatize, he had power to send out of the world by cruel tortures and painful deaths. And when this wicked and vile one received the power over the flock of Christ, like a shameless wolf without mercy, the enemy of the Lord seized and bound and flogged and beat many people, men and women, elders and monks, and laymen besides, not a few, them and their wives and their children, and inflicted many torments upon them and passed sentences of torments of all kinds, like a man who did not have the judgment of God before his eyes; and the wicked one knew not that the just judgment of the Most High would quickly overtake him. For after he had tortured them as he pleased, with all tortures and torments, he seized and bound about three hundred and fifty of them, and threw on them irons and chains and fetters, and imprisoned them all together in a dark house.

Then he set guards over them, so that no one should give them bread or water, but that thus they might die of hunger and thirst. But after they had been in this misery about ten days and there was no one to have compassion on them and deliver them, as they prayed they said in prayer, "O God, to whom all these things are easy, at the prayers of Mar Simeon thy worshipper, according to thy divine pleasure, let there be deliverance to the souls that take refuge in thee. And let not these vile heathen say, 'The Christians have no God.'" (p. 600) While they prayed and all together made supplication, at midnight our Lord did a great miracle before them. The Saint appeared to them, standing on the pillar, and stood among them, and a great light was with him, and blazing torches, and he was clothed in white skins, and his face seemed like lightning, and he said to them, "Peace be with you, my brethren. I am Simeon, your brother, he who stands upon the pillar in the

land of the Romans. Then he descended and greeted them and said to them, "Be strengthened and of good courage, neither let your minds be affrighted nor your hearts be troubled. For lo, your trial is ended, and your crown is prepared and kept in heaven before your Lord. You have two days more to be here;

then on the third day you shall be released and go out in honor and triumph, and persecution shall cease and stop from the people of God, and his church. Even to-day a fearful judgment will overtake your enemy, and an affliction without mercy smite him. As he is exalted so shall he be humbled, and all the East be aware of his stroke. Having spoken thus to them, again he was found standing on the pillar in the same manner in which he entered among them, and he floated away vanishing from their midst. But their great misery was alleviated after they had seen the Blessed One, so that indeed they were thinking that they were not even in prison. But he, the illustrious Mar Simeon, went to that impious one in fearful apparition (p. 601) and indignant countenance, as he stood on his pillar, and there were with him torches like lightning. And when the wicked one saw him, his heart trembled and his knees shook, and his spinal joints were loosened, and his color turned to pallor, and he was like a dead man. He talked to him indignantly and terribly, and said to him, "Most vile and abominable of all men, art thou trying to oppose thyself to the name of the Lord God, and hast thou received authority over his servants, to oppress and scourge, and compel them to apostatize? Lo, now, quickly will overtake thee the justice of the Almighty; and who will be able to deliver thee or set thee loose from His hands? When he had spoken to him these angry words, on a sudden there was something like a flash of lightning, and it smote that evil man so that it threw him down on his face. And a raging fire was kindled in him, and his whole body burned, and the smell of his burning went a great distance. Then Mar Simeon said to him, "These documents which thou hast received from the king, send back to him.

And send him word, 'Thus saith Mar Simeon, who standeth on a pillar in the land of the Romans, If thou dost not send and fetch out all the servants of God who are in prison, and let persecution of the church of Christ cease and come to a stop at thy command and through thy written documents'---, then I will bring upon him after three days something more severe than this judgment of thine. And when the holy Saint had said these things to him, he

was taken up and ascended from his presence, (p. 602) As for the wicked man, he fell down crying out with shrieks because of that judgment, severe and bitter, which had seized him. At the sound of his howling many people collected, and when they saw him in that severe merciless pain, they quaked and feared. And when they asked him what had happened to him, he said to them, "Simeon, that Christian who stands on a pillar in the land of the Romans, has treated me thus, because I persecuted the adherents of his faith. He said to me, moreover, 'Thou worshipping the fire, so in the fire will I burn thee;

we will see if it will come to thine aid.' He commanded me, too, that those documents which I received from the King concerning the Christians, I should send back to him, and send him word, 'Command that all the Christians who are persecuted and imprisoned be released.' And thus he said to me, 'Unless he shall give orders and they go out inside of two days, and there be peace upon the Christians' church, a judgment more cruel and painful than this of thine I will bring upon him.'" And he who is called "King of Kings", when he received the letters and learned from several people about the suffering and pain, cruel and severe, of that impious one, immediately issued orders, and all the incarcerated Christians were set at liberty, and the churches also that had been closed were opened. A manifesto was issued and posted in villages and cities of the Nazarenes, that no one should say a harmful word to them; but they should practice their worship according to former custom, without let or hindrance.

And bishops and elders who were far away and were not aware of what had happened, (p. 603) when they saw that on a sudden the command had gone forth, were astonished. And when those who had been imprisoned were released and had gone forth with great honor, and they learned from them how the Saint had appeared to them, and how he talked with them, and that all he said to them had proven true and had been realized, and they heard also of the affliction and severe judgment of that vile and wicked man, they praised and blessed God. And being all assembled together, they recorded the facts in writing and sent it to the Saint by three elders from that place; and it was read many times before them. They were with the Saint two weeks; then they returned to their home blessing and praising God. But the wicked man was in that distress, tormented with fire and consumed by worms, about ten days. Thus he died a death evil and distressing, and there



was fear and terror upon all who beheld it. On account of it many turned to the fear of God, and becoming Christians received baptism.

And again, on the sea many times the Saint appeared manifestly to many sailors and helped them in their distresses in the time of danger, when storms and tempests arose against them. And they came and told him how they saw him plainly in the time when they were in peril, when immediately, as soon as he appeared, the sea grew calm, the waves were stilled, (p. 604) and the tempests were quieted. The Saint was much concerned, moreover, for the affairs of those who sail on the sea. Now one time it happened that a certain large ship was going down from Arabia from the upper district, and there were in it many people both men and women who were going down to their homes in Syria. Having embarked, they had gone half the journey, when the waves became stirred up, a violent wind raged, darkness fell upon them, and the ship was near to capsizing. For they would mount up to the sky, as it is written (Ps. 107:2,3,6), and would descend into the abyss. And as they cried out and were distressed and supplicated with tears and groans, and there was no help nor deliverance from any quarter, every one covered himself and fell upon his face, that he might not see death approaching. For they felt sure that they should never see dry land again, especially because they saw a man who was black and looked like an Indian, who came and stood on the top of the mast which stood amidships. For it was said of him that every time he was seen in a ship he sank her. When every one had given up hope of his life and believed he would die, and prostrate and wailing they had covered their faces, there was a man there from the village Atma, which is beside Ames, who had with him a little of the Saint's hnana.

And our Lord willed and put it in his mind that he might show a miracle by his worshipper (p. 605) and give deliverance to those endangered souls by the hand of his believer. So he recollected, and standing up and taking that hnana, he made the sign of the cross with it on the mast which stood amidships, and rubbed handfuls of it on both sides of the ship while all the prostrate people cried out, "Mar Simeon, entreat thy Lord and help us by thy prayers! Immediately the Saint appeared, holding a scourge in his right hand. And he went up and stood on the top of the mast and seized the Indian by his hair and held him out and whipped him with the scourge, while the sound of his howling echoed over all the sea. And when he had scourged him severely and let him go, he fled still howling, as though many were pursuing

him. And as he fled, thus he cried: "Woe to thee, Simeon! It is not enough for thee that thou dost banish me from the land, but lo, from the sea as well thou art driving me. Now where shall I go? And from the time the Saint appeared to them, the waves were calm, the tempest ceased, the air was clear, and the sea was quiet from its commotion. The Saint said to them, "Fear not, for you shall suffer no harm"; then he vanished from them.

And from that time the wind was fair for them, and they proceeded on their voyage quietly without fear, until, our Lord willing, they entered the haven. And many came to the one from Atma and came to the mandra of the Saint, where they recounted those things before him (p. 606) and before everybody. And every one who heard it blessed God, who had shown loving-kindness to them and saved them at the prayer of his believer. Again, another ship was in port in Cyprus, loaded and full of much cargo, ready to sail to the west with many passengers and sailors on board, and some who were about to go up for trade; when suddenly a whirlwind came on, it grew dark, and the wind blew a gale, and entering into the ship, like the whirlwind which it was, lifted it from among its fellows, and it went up spinning around as far as the eye could see, like a stone slung by an engine; those who were in it wailing, and those outside of it crying out for help. It was indeed matter for groans and tears. For if it came down in the sea, it would sink and never be seen again. And if, on the other hand, it fell outside on the land, it would be broken to shivers, and all the people who were in it would be killed. When they saw that it was all up with them, and help there was none unless the mercy of God willed it, they began to cry out and pray, saying, "Oh, Saint Simeon, help us by thy prayers! And lo, once more, immediately the Saint appeared, standing beside the ship and encouraging those who were in it. And stretching out his right hand he seized hold of the ship and thus safely and gently brought her down, and drawing her along brought her and set her upright in the sea just inside the harbor, as one would take hold of a light thing.

And the ship received not a particle of damage, (p. 607) and neither did the people in her. And when the ship came down and was standing in her place, those disturbances and whirlwinds became quiet. Many saw the Saint, besides those who were on board the ship. And they told it before everyone, how he encouraged them as he stood by them. And all who saw and heard those things which were told gave glory to God. And when the master of the

ship saw this great miracle which was performed, he took five of the sailors who were on board the ship, and came to the holy Saint, to whom they recounted those things before everyone. He said to him, moreover, "If thy Holiness commands me to journey by sea, at thy command, sir, I will sail. But if not, I will never embark again. But I will go sell the ship and will not seek the wealth of sea-trade." Then the holy Saint said to him, "Take some of this hnana in the name of our Lord Jesus Christ, and go make the sign of the cross three times on the ship and set sail. And I have hope in my Lord that he will accompany thee, and thou wilt go in safety and return prosperously." And all as many as heard when it was told were astounded and amazed and praised and blessed our Lord, who did in such wise the will of his worshipper.

Again, there was a certain maiden in the Persian domain, the daughter of a Christian, and she was beautiful to see and of comely appearance. More than her external appearance her mind was beautiful (p. 608) and excellent and charming, and acceptable to God. And one of the accursed fire-worshippers saw her, a basilisk who had the title of Marzevan, and he lusted after her to take her as one of his wives. For the girl, though a Christian, did not belong to any religious order. But when he sent to her parents many times, she neither gave heed to those who came nor gave them answer. For she said, "God forbid that I should go up to the bed of a vile man who worships the fire. Therefore he went and sought to get her by an order from him whom they called "King of Kings". Then seeing that she did not obey it, he seized her by force, with many people, as though by command of the "King of Kings". And when she remained constant to her resolve and said, "Though I die, I will not go up with thee to the bed, for I am the virgin of Christ," he scourged her and shutting her up inflicted severe and bitter tortures upon her.

And as she stood by her first resolve and said, "Though I die, with thee to bed I will not go up," and he was ashamed to have her flout him, thereupon he commanded his menials to hang a great stone weight on her neck and throw her into the river at the confluence of the Euphrates and Tigris. And as they took her out to throw her in, she raised her eyes to heaven and said, "O God of Saint Simeon, do thou help thy maidservant and see that for thy name's sake I am about to die, because I will not defile myself in the bed of the unclean and abominable man who denies thy name and worships dead idols. They put the weight on her and threw her into the river. At the very

moment she fell, the Saint was there standing in the midst of the river, and reaching out his hand grasped her and drew her out and fetched her up out of the river and stood her on the dry land. Then he loosed the weight from her and said to her, "Fear not, my daughter. The God in whose name thou believest is thy deliverer. As for that vile heathen, lo, the right hand of the Lord will smite him with an incurable disease. And he lead her and brought her as far as the edge of her village holding her by her right hand, while he exhorted her not to fear.

When she reached her village he said to her, "My daughter, go in peace, and may the Lord be with thee. Then she entered, and her parents saw her, they who were sitting in great grief and mourning on her account, and they were amazed and trembled and were astonished. And when they asked her by what means she came, she told them everything as it had happened, and how the Saint drew her out and brought her up from the river and conducted her as far as the border of her village, and all he said to her, and how suddenly he vanished from before her eyes when she reached the edge of the village. As she was telling her parents, many gathered at sight of her, and lo, on a sudden the sound of violent weeping went up from the house of that wicked man who had seized her. For as he reclined and dined, and his servants were standing and waiting on him, and he was thinking how he would vent his spite on the parents of the girl (p. 610) as well, a fearful judgment overtook him. For as he reclined he saw a terrible man enter and draw his sword. And when he saw him, he was terrified and affrighted. He leaped to stand in front of him, and struck him on the head with the sword.

Immediately his whole right side withered from his head to his toes, and he cried out violently with a loud voice and said, "Because I persecuted the maidservant of the God of the Christians it has happened to me thus; woe to him whoever assails or opposes him! And he never spoke another sentence, but lay in that great affliction, tortured, suffering, and worn out, prostrate like a dried-up tree, and he became a source of terror to those who beheld him. Because of his experience many of the heathen were afraid and terrified, and refrained from persecuting or harassing the Christians. Then the father of the maid took the trouble to go up with many of the citizens of his place to the mandra of the Saint. And he told these things in the presence of the blessed St. Simeon before everyone. And all those who heard as he recounted, gave praise to God. And the father of the girl and the people of the village

stayed with the Saint a week, when, having received his blessing, they turned back in peace, rejoicing and praising and blessing God.

These things then and many besides our Lord did through his Athlete. Also, rain was restrained many times; whereupon they assembled (p. 611) and coming to him besought him. He then supplicated his Lord, and He did his will so that there was rain, and worn out souls were refreshed and confessed and praised God and went down from his rmandra rejoicing. One time there was a great lack of rain; the whole winter passed, and Lent was now about to begin, yet not a drop of rain had fallen. Everybody prayed and made supplication, for the whole region of Beth Gubbe was exhausted by drought. And to the mandra of the Saint every day came the priests, covered with sackcloth, their heads sprinkled with ashes, and their flocks with them, with tears and groanings. So they continued in that drought, while daily all creation was bowing down in the mandra of the Saint; yet there was no relics: from any quarter. The winter now was about past and Lent therefore just commencing, when the Saint closed the door of his mandra. There happened to be there a certain procurator who had been very constantly in the mandra, and he loved, too, the disciples of the Saint. Being a man who had great freedom of speech with them, he said to them jokingly, as they stood talking together, "It is written that Elias prayed and his Lord did his will, so that there was rain. Samuel also prayed in harvest, and his Lord answered, and there was rain in harvest. But today perhaps there is no one whose will his Lord will do as he did for those ancients. For, lo! how long a time all creation is (p. 612) tormented; yet no help comes from anywhere." When prayer was finished, and everyone went to his task, those disciples of the Saint drew near and told these things and said to him, "Thus did Kuriakos the procurator say to us."

But the Saint, when he heard these things from these his disciples, was confounded greatly and said to them, "I take oath that up to this time I have not prayed before my Lord that there should be, rain upon the earth, because I see their rebellious deeds. But now that the Evil One hath sown this seed in their minds, send men everywhere and summon the priests with their flocks." But the disciples of the blessed Saint Simeon drew near and used entreaty and said to him, "Lo, every day crowds fill the mandra. Now take heed lest any should be offended and they should say, 'Behold, he is sending and gathering together the world for the sake of his aggrandisement.' If thy Holiness knows that anything will happen,---but if not, send them away

about their own affairs; lo, they come and go daily of their own accord." But he said to his disciples, "Do you assemble them, and as for that which our Lord will do, it is not for you to worry about it. Do you carry out that which is commanded you, and my Lord knows what he will perform for the honor of his name.' Thereupon they sent out and summoned them to come on Friday, and many people gathered there, a countless multitude. The mountains were covered, and the mandra (p. 613) was filled inside and out with men and women. They also brought in small children who were learning the letters and placed them before the Saint, and their teachers sang anti-phonally with them in the Greek language "Kyrie eleison", which is interpreted, "Lord, have mercy upon us."

Now the blessed Saint, when he saw the priests with ashes sprinkled on their heads, standing in sorrow and in anxiety, while the cries of men and women within and without ascended on high, and those children, too, like innocent lambs, and moreover the sun as hot as in summer, he was greatly grieved, his soul was moved and his compassion grew fervent. After he had prayed and made supplication before his Lord a long time, he raised his eyes to heaven and sighed and smote upon his heart with his hand three times, inside of his kasoula. Then again clasping his hands behind him he bowed himself with his face upon his knees and remained bowed a long time. All the people too were praying that his Lord might do the will of his believer. As he bowed and prayed, everyone also standing in grief and tears, they looked to see what our Lord would do; when, lo, on a sudden there appeared some mist of white cloud. Thunder too, deep-toned, resounded after it and spread to every side, until the whole heavens were filled with it, and the wind blew violently. Then the rain began to fall heavily, and it was also very cold. And all the people, who a little while before had been running to the shade from the (p. 614) extreme heat, took to flight for shelter from the wind and cold and heavy rain.

And when the blessed Saint heard the sound of the water which was coming down into the cisterns as he bowed in prayer, and the voice of the people who were praising and blessing God for what they had seen, he raised himself up from the position of bowing in prayer, while his face shone like the rays of the sun, and his mind exulted and rejoiced that his Lord had done his will. And when he saw those who huddled together under shelter from the cold and rain, he called them and said to them, "A little while ago ye were

weeping for rain, and now, behold, ye run from it." And he encouraged them and comforted them and said to them, "See, the Lord hath given you rain; and I trust in him and his goodness, that if ye walk uprightly, fearing him with all your hearts, keeping his laws and commandments, this year, although the winter is past, and ye have come to the conclusion that no one will reap a harvest, the Lord God will bless, so that its production will be two fold, and ye eat and be satisfied and bless the name of the Lord God." So he sent them away from him rejoicing, confessing and adoring and praising God. And there was rain again and many showers, and the year was blessed, as the Saint told them. And they filled the granaries with twice as much as the usual produce and gathered in large crops and filled their houses with the fruits of the earth. And they ate and were satisfied, and blessed and praised God their Sustainer.

(p. 615) Then after everyone was dismissed in peace from the presence of the Saint to his own place and dwelling, when evening came and the holy man remained with these disciples who ministered to him, they drew near, the two of them prostrating themselves before the Saint, and besought him with entreaty to reveal and show them in what manner he made the petition, or what he said in his prayer when he prayed and made supplication and entreated his Lord. But he was reluctant and declined to reveal or say either what he said or saw and heard. Again they persuaded him very earnestly. Then, solemnly adjuring them to tell no one during his lifetime, he revealed it to them and said, "When I saw these priests present with their flocks, their heads sprinkled with ashes' and all the people crying and these children pleading for help, I was grieved and troubled even to death. And to my Lord in prayer I said this: 'O Lord God, merciful and compassionate, either have mercy and relieve these afflicted souls who cry to thee, who are assembled on account of thy name, or take the life of thy servant and never again let me see the distress of thy people and thy servants.'" After this, while I bowed and my tears fell, I saw a beautiful youth who came passing in front of me and said to me, 'Thy prayer is heard, thy petition accepted, thy wish accomplished, and thy request granted.' And at the time he spoke to me and passed before me, I heard the sound of the thunder booming and the sound of the wind blowing and the rain falling, (p. 616) Then I praised and blessed God, that he did not turn away from the prayer of his servant."

These things then, and ten times more than these signs and wonders our Lord did through the blessed Saint Simeon. For we said before that there is no one of mortal men who could enumerate or count the benefits and deliverances which God wrought through him for men. Or who, again, is able to say and recount the wonderful things which were done by his prayers in distant places? And also many visions our Lord revealed and made known to him, a multitude of which he concealed, and did not speak of to any one; because he was careful that no one should think of him that he repeated them for his own glory. About this also a revelation was made to him. For he saw two men standing before him in fair and excellent garments, talking about this matter. One of them said to his companion, "See how many visions and revelations are shown to him, which he has concealed and hidden, and not revealed one of them to any one." Thereupon the other one answered his companion, "He does very rightly. For this also he is to be commended, because he does not reveal and tell that which is shown to him from God for his encouragement. For by this it is evident that he does not seek his own glory, and there is no more any opportunity for others to speak the thing they desire." When they had discussed with each other these things and many more than these, as they were walking (p. 617) to and fro in the mandra, they disappeared. They did not say anything to the Saint about this. He held his peace and they said nothing to him, but he knew that they said it as a caution. As a result of this he was extremely careful and refrained from repeating or saying anything about that which was revealed to him from God.

As for the monastic life and labor and practice, which he led and endured and suffered before God secretly and openly, this was evident and manifest to all men: that neither among the ancients nor the moderns was there a mortal body that could endure for one hour and withstand the hardships which the body of the blessed Saint Simeon bore and withstood. For we all know and are persuaded that for wonder and marvel the Holy Spirit wrote down the glorious deeds of believers in Holy Scripture for the comfort and encouragement and help and warning of humanity. For Moses, the great prophet, the clear-seeing eye of all Israel, the glorious athlete, the wise master-builder, the profitable servant, the vigilant mariner, the skilful pilot, the practiced scribe, the prince of the believing house, twice alone fasted forty days and forty nights, each time without eating bread or drinking water, while he was on the mount with his Lord, a cloud around, thick darkness encompassing,



fire burning, smoke ascending, horns sounding, trumpets blaring, angels in trepidation, the watchers of Heaven alarmed, the holy angels and cherubim shouting, (p. 618) while Moses was talking and God answering him with the voice. And he was refreshed, and his food was the divine vision, and his drink the heavenly splendor. He fared sumptuously in the fast and was purified in prayer.

Elijah, too, the zealot, the consuming fire, in the strength of that food which he received from the angel at the command of his Lord, which no one had sown and no one had provided, went forty days and forty nights and came to the mount and entered the cave. By the fast of forty days he was made worthy to hear the divine voice and see that fearful vision at which heavenly beings tremble and earthly beings are terrified; then he was sent to anoint kings and prophets. And he received thence the earnest of his fast, that from the world of sorrows he should be translated and taken up to Eden which is filled with all manner of delights. Daniel, also, a man to be loved, scion of the household of faith, fasted twenty one days without eating bread or drinking water, and neither washed nor anointed himself; and a watcher from heaven, prince of the angels, was sent to him, and for his fasting and prayer revealed to him secrets and made known to him the future, and brought back the captivity from Babylon. By his fasting and prayer the seed of Abraham, the friend of God, were delivered from subjection to their enemies. And we worship our Lord for his goodness, that his compassion upon the creation of his hands was kindled, and his mercy constrained him, and coming down he wove and clothed himself with the garment of flesh which he in his goodness had formed with his holy hands as seemed good to himself;

when he went (p. 619) out to the wilderness that he might be tempted, it is written that for forty days and forty nights he remained in fasting and prayer, not eating bread nor drinking water. As much as his divinity knew that the flesh of mortals can endure, so much it permitted the holy flesh which it had assumed to endure. And after the forty days in which he continued in fasting and prayer, it seemed good to his divinity and he beckoned to hunger and it came; and when he commanded, it approached him, that he might make known and show that truly indeed he had assumed the flesh of Adam, that he might be subject to hunger and thirst and weariness and sleep. And in that flesh he overcame his enemy by fasting, and put Satan to

confusion and scattered his hosts, trampled sin under foot, slew death, desolated Sheol, and received the crown of victory.

If then, as we have said, our Lord performed such wonders and signs through these mighty and wonderful men, by their fasting forty days at a time, what should we say about the blessed Saint Simeon, of whom no one can tell his ascetic practices, unless it is God who knows and is acquainted with his toil and his service! For he wearied himself and struggled and toiled before his God in mighty fasts untold, and in mighty prayers unconquerable. In hunger and thirst, in heat and cold, continually, unceasingly, in supplication without interruption, and standing at all times; who gave no sleep to his eyes nor repose to his body fifty six (p. 620) years night and day. For he was in the monastery nine years, in wonderful discipline and severe practices, as we have written down and recorded above. Then in the mandra besides, in Telneshe, he remained forty-seven years. He stood in a corner in the mandra ten years, some of the time in a cell, in great struggle and in contest and conflict with the Enemy. After these things he stood upon those smaller pillars seven years: on one of eleven cubits, on one of seventeen cubits, and on one of twenty-two cubits. And on that one of forty cubits he stood thirty years, while our Lord gave him strength and endurance so that on this he finished the days of his life in peace and tranquillity, with deeds of beneficence. He had the good end with men of peace, and his end was ten fold greater than his beginning. His Lord did his will and pleasure and granted his request. He asked and received. He knocked at the door of his Lord in truth, and it was opened unto him. For he honored God with a perfect heart, and was honored by God with all these rewards. He loved his Lord with all his heart, more than himself and his life; for he surrendered his soul and put it into the hands of his Lord. So his Lord, who saw his diligence, gave him favor in the eyes of all men and magnified the fame of his exploits from one end of the creation to the other, and granted him besides that thing which his soul earnestly desired. For many times he asked and besought his Lord in prayer, saying thus: (p. 621) "O Lord God of Hosts, Let not thy servant come to stand in need of mortal help, and let me not descend from this place, and men see me on the ground. But upon this stone, on which I have stood at thy command and at thy word, grant me to finish the days of my life. Then from it take the soul of thy worshipper, according to the will of thy Lordship."

But perhaps there is someone who says, "What need did he have, or was this required, that he should stand upon a pillar? For on the ground or in that corner could he not please our Lord? We all know, indeed, and are aware of the fact that God is everywhere, in Heaven and on earth, in the height and in the depth, in the sea and in the abyss, and underneath the earth and above the heavens. And there is no place devoid of his divinity, except men who do not his will. Wherever a man calls upon him in truth, there he finds him. For Jonah called upon him in the lowest abysses, and he heard his prayer and accepted his petition, and from the inside of Sheol below he drew him forth. Again, Daniel cried unto him from the den, and the companions of Hananiah from the fiery furnace, and he sent an angel with his grace according to his petition and was a deliverer and a savior to them. By each one of his servants, wherever they sought him, there he was found: Elijah on Carmel, Abraham on the top of the mountain, quickly he heard their prayer and granted their wish and answered their petition and exalted them. In the manner that seemed best to his Lordship, in the case of each one of his servants in (p. 622) due season, as was pleasing and good in his eyes, he sent him to preach and to teach.

And again, according as he willed, he gave them laws and commandments; the sons of Adam, that they should not eat of the tree; the sons of Seth, that with the daughters of Cain they should not mingle; Noah, the rainbow and the inviolable covenant; Abraham, the sign and seal of circumcision; Moses, the Sabbath and the keeping of the law. Elijah he clothed with zeal, like flaming fire. Isaiah he commanded that he should walk before him naked and barefoot. Jeremiah he commanded to put a yoke and thongs on his neck. To Ezekiel he said, 'Shave thy head and beard with a razor, take thy stuff upon thy shoulder and dig through the wall and go out as though insane.' Hosea, the holy prophet, he commanded, "Take a wife, a harlot. And to each one of his servants in his own season he commanded to live according to his will; because he has authority as Lord in his creation and as God over the work of his hands, and there is none who can find fault with the free will of his Lordship. Everyone who hears and observes and does, is kept and exalted and prospered. For Abraham was counted worthy to be called the friend of God, and Moses too was glorified and made chief and leader, while great exploits and wonderful our Lord performed through him. Elijah, too, was taken up and did not taste death. Thus, in the case of Saint Simeon, too:

it pleased his Lord to have him stand on a pillar in these days and last times, because he saw the creation as though it were asleep, (p. 623) that by the distress of his servant he might arouse the world from the heaviness of its lethargy of sleep, and that the name of his divinity might be praised through the instrumentality of his believer. That thou mayest know that truly this was from God, I will tell thee the thing as it was and as it happened. Saint Simeon had a window in the mandra, before which a stone was placed which was three cubits high, and incense and a censer were put upon it. Once during the confinement of the forty days, when about three weeks had passed, there appeared to Saint Simeon a certain goodly man whose face was radiant as the light, who was girded as one who goes to war; and he saw him come and pray before the window of the sacred treasury. After the prayer was ended he went up and stood upon the stone, and, folding his hands behind him, he bowed and raised himself up; then looking at the Saint, again he lifted his hands towards Heaven and gazed upward. Three nights, then, he did thus from dusk to dawn. Thereupon the Saint perceived and understood that for his sake he did thus, and had been sent from the Lord to show him and teach him that thus he should be assiduous in his prayer. And when he ceased after three days and had passed out of sight, the Saint himself went and stood upon it three months. After that, he began to make for himself those small pillars, until he made the one twenty cubits high.

(p. 624) And that thou mayest know that in very truth this thing was from the Lord, that he stood upon a pillar, again I will tell thee that which really was. After he had stood upon those small ones seven years, up to that one twenty cubits high, he had the feeling that he should exchange the twenty cubit one and make one of thirty cubits. So when the Lenten fast drew near, he called that disciple of his who was with him, the one who served him many years, who closed his eyes, and on whose shoulder he laid his head as he surrendered his spirit to his Lord. And he commanded him and said to him, "Before the time when our Lord wills and the door of the mandra is opened, make and set up for me a pillar of two sections, which shall be thirty cubits high. He also summoned workmen and commanded them and said to them, "Before the door is opened, let it be made and erected and placed by the door. When the door of the mandra was closed, the workmen went about it to hew it. But it was as though something were opposing them, for whenever they quarried out a section and struck it, something

smote it and shattered it. So they were hewing and the stones were getting broken, until four weeks had passed, and only two weeks remained before the door would be opened.

Then that disciple was troubled and the workmen as well, because the forty days were, almost gone, and up to this time they had not accomplished anything. So the disciple came to him by night and called and said (p. 625) to the Saint, in distress, "My Lord, I beseech thy holiness, entreat thy Lord on behalf of this matter, that . if it is according to his will, he will remove the difficulty and reveal to thy holiness that thus Satan is opposing us. And if it is not his will, why should we labor in vain, we and the workmen, and not accomplish anything? But the Saint refused even to talk with the disciple, and said to him, "Go away, and come to-morrow. He did as he commanded him. And the next night he came and called and said to him, "My Lord, what does thy holiness command me? Shall we work or stop? Then the Saint talked with him and encouraged him and said to him, "Be not troubled, for lo! God has corrected it according to his pleasure; and he revealed and made known to me, the sinner, the thing which I sought from him. For there came to me this night a certain man of goodly and pleasant appearance, who said to me, 'Be not discouraged about the matter which thy disciple reported to thee.

For thus thy Lord wills, that thou shouldest make for thyself a pillar forty cubits high, and construct it of three sections symbolical of the Trinity, as thou believest.' And he gave me three gifts, pure and white, very beautiful and lovely. And thee also he called by thy name: 'Sacristan So-and-So, take this gift and cry aloud and proclaim and say, 'Sing unto the Lord a new song, all the earth.' But now go and do just as I said to thee; and I. trust the Lord God that he will open up the door before thee." (p. 626) And when that disciple arose in the morning and took the workmen with him, that they should go out and look for a suitable stone to hew out those three sections, the Lord opened the door before them, and they found inside the mandra a suitable stone, over which they had been going out and coming in daily. They set to work at it, and by the help of the Lord in one week they quarried and shaped it and prepared it for a pillar and brought it in and placed it at the door of the mandra. So when the Saint opened the door, they brought it in, raised it, and put the pillar in place. And he went up and stood upon it thirty years as a single day. And his Lord granted to him that upon it he ended his days, as he requested from God, with great renown, with deeds of

beneficence, acts of righteousness, and practices of perfection. And he was of profit to many, and to himself, and the name of his Lord was praised because of him and on his behalf from one end of the creation to the other. And he waxed influential and increased in his honor and exploits in his decease more than in his life-time: The holy church was exalted by him, the horn of Christianity lifted up, and his end was much greater than his beginning, so that if there was any one of divided opinion, his mind was established and he was confirmed in the faith.

For not as an ordinary man did his Lord give him exit from the world, neither did he hide from him the day of his coronation. He revealed it to him in the manner I will describe. After he had been in the mandra (p. 627) seven years, two men appeared to him standing before him in fair and beautiful clothing. One of them grasped in his right hand a measuring rod with which he measured off forty rods, then turned to his companion and said to him, "Whenever this number forty is completed, the measure will be finished, and he will be taken. But I will make a sign the like of which has not been in these times, and then I will take him." And without the Saint fully understanding him, he repeated the measuring twice, speaking in the same way. To the Saint himself about this thing he did not say anything; only they talked with each other not a little while, then disappeared. But he was sure that it was said about him, and he was always very heedful of it. And when he saw that the number drew near, he was looking for that sign of which he had said, "I will make it, and then I will take him;" and he was reflecting as to what sort of sign this would be.

When he saw that sign of anger which occurred in the city Antioch and its district, and he saw the whole creation which assembled there, thousands and tens of thousands, a countless throng, and saw the priests leading their flocks and using great diligence and care, with censers and incense and lighted tapers and crosses, and all the people running from every quarter shouting and with tears and bitter groans, and he also saw that the number was completed, he felt disturbed and summoned his first disciple and said to him privately, "As I see the number is completed, and the sign is very solemn, (p. 628) I do not know---has indeed the appointed time arrived, and am I to be taken? But before the day I will say to thee, because thou hast been with me many years and knowest that clothing of any other sort has never touched my flesh, except these skins: Now let God be thy witness if thou al-

lowest clothing of any other kind to touch my limbs!" Thus it was that clothing of any other kind did not touch the flesh of the Saint, besides those skins. And his Lord made his departure such as I think none of those born of women in these times had. For there was an assembly of the people and of all humanity, innumerable and of untold size, for fifty-one days after that last sign which occurred in the district, and no one dared either to enter his house, except in fear, or to go out to the field, except in terror. No one was doing any work at all, but upon everyone a stupor had fallen, and they had all given up in despair, and the mind of every one was confused and distracted. They stood looking to see what the Saint would command them; for as though from the mouth of his Lord they looked to receive the command of his Holiness.

After fifty-one days had passed, as we said, there was also that great commemoration in the month Tammuz. After this the Saint never made another commemoration such as that one, whose congregation no one could (p. 629) describe. For since time began there has not been its like in creation. For God had aroused the whole world that he might bring it to the greeting and reverence of his loved one, and might show him his honor while he lived, as he did to Moses the holy when he took him up to the mountain and showed him the promised land, and then took him away. The blessed Saint Simeon summoned everyone, the priests and their disciples, the nobles and the humble, and exhorted them and comforted them, and gave them commands and admonitions that they should keep the laws and precepts of our Lord. Like a father good and compassionate, who commanded his beloved children, he said to them, "Go in the peace of our Lord Jesus Christ, and keep vigil in your districts three days. Then go out in the name of our Lord and set to work, and let every one do his task. And I trust the Lord God, that he will be your preserver."

And after he had dismissed every one to his work in peace, thirty days passed, when, on the twenty-ninth day of the month Ah at the eleventh hour of the night between Saturday and Sunday, he suddenly felt ill, as some disciples were present with him; and pain struck him, and he began to suffer, and his whole body was feverish. He felt ill all day Sunday and Monday and Tuesday. Then lovingkindness was shown him by God, which on account of its magnitude is perhaps difficult to believe; (p. 630) but to believers everything is credible, to those who know that to their Lord everything is

possible. The sign was this: The heat was severe and so intense that the ground was burned from its glow, in those days during the going out of Ab and the beginning of Elul. And to the Saint this lovingkindness was shown which I will describe; and perhaps for this purpose also that intense heat came to pass, for the sake of a test, and by reason of the sign his Lord ordained to give him an earnest of the reward of his labor, while he was in this world. For the wind blew softly, and it was cool and balmy as though heavenly dew were dropping upon the Saint. And pleasant fragrance exhaled and came from it, the like of which has not been told in the world.

There was not one odor of it, but wave on wave came whose several odors were different from one another, so that neither spices nor sweet herbs and pleasant smells which are in the world, can be compared to the fragrance of those waves; because it was by the care and providence of God. For neither were they exhaled in every place, nor even the whole length of that staircase, but from its middle and upward wave on wave went forth, nor in the whole mandra. No one perceived it, because of the incense which was ascending. And when that first disciple saw it, who loved him and stayed with him day and night and did not go away from him, especially in those days when he was ill, he comforted him and encouraged him and said to him, "Behold, my lord, how thy Lord loves thee. For lo, he has done thy will and (p. 631) pleasure in everything, and brought all the world to greet thee and honor thee; and lo, he shows thee thy honor in thine eyes. And this, too, which has not been the lot of man, he has done in the case of thy Holiness; and even now he has given thee the earnest of the reward of thy labors, for it was never heard nor spoken of in the world that incense exhaled in this manner; from this time thy Lord honors thee as thy labors deserve.

But we beseech by thy God whom thou hast loved from thy youth, fill thy holy mouth with blessing and bless thy disciples, because thy perfection knoweth how we honor and worship thy righteousness. So he blessed them, and admonished and commanded them that they should tell no one about this incense. For the Saint himself knew that in very deed it was a divine providence. On the fourth day of the week, in the second of the month Elul, at the ninth hour, as all his disciples were present with him, he gave command to those two about their companions and committed them all to our Lord. Then he stood up erect, and three times bowed, and again raised himself up, and gazed heavenward, and turned about and looked on all the



world. Then all the people who were there cried out, "Bless us, Master." Again he gazed eastward and westward and on every side, then raised his hand from the inside of his cloak and blessed them, thrice committing them to our Lord. As his disciples stood and kept hold of him, as sons a father good and kind, again they said to him, "Master, bless thy servants, we beseech by thy Lord, who has done thy will and is taking thee to himself (p. 632) as thou didst ask him." Thereupon he grasped the hands of both of them and commanded them about one another, that they love one another. He commanded them also about their companions. Then raising his hands to Heaven he committed them to our Lord. Then again he lifted his eyes to Heaven and smote three times upon his heart with his right hand, and bowed and put his head on the shoulder of that first disciple. And the two disciples put their hands upon his eyes, and he surrendered his spirit to his Lord. So he fell asleep, and the labor and weariness and pain were over, when he put his head on the shoulder of that disciple, while they put their hands upon his eyes, and all the people stood and looked at him.

But his disciples, because they feared the people, lest the village should gather and come to snatch him away and there should be bloodshed and murder, made him a coffin and put him in it on the top of the pillar, until they might secure for it a place of honor. Suddenly this was reported, and the rumor went out and spread in all the world. And astonishment and consternation seized everybody, and amazement fell upon all flesh, because so suddenly they heard this which they had not expected. Everybody's mind fell into blank confusion, their brains grew numb and hands feeble, and mourning and grief fell upon many. There were some, indeed, who mourned and sorrowed, and some again who rejoiced and gave thanks. So that rejoicing was mingled with sadness, consolation with mourning, and cheerfulness (p. 633) with gloom. For some wept and were depressed; and others, again, lifted their hands to heaven, and to God Almighty gave thanks and blessings, that this report and the good news of the coronation of Christ's servant had reached their ears.

This event was one of sadness and of joy; of mourning mid of consolation. For it was sad, that such a wise pilot who steered his worldly ship with divine wisdom was taken away from the world. But it was a matter of rejoicing, that the fleshly ship of the watchful mariner had entered and arrived at the port of bliss, laden with a rich cargo, and he had escaped the billows

which continually buffeted him. Ceased now the tempests with winds and hurricanes, which had battled with him and against him. His gain in trade was an abiding possession, and his Lord he gladdened with his profits. On the other hand, it was an occasion for lamentation, my brethren, because such a wise master-builder, laden with the petition of the weight of the creation, had been taken away from the world. For like beams in an edifice, his prayers held firm the world. On the other hand, it was matter for cheer, because his Master had stretched out the hand of relief and given him strength and endurance. He began in His Name, and finished in His Goodness. His building went up to the finish and was not shaken by the winds and rain and flood of sin, which throughout forty-seven years surged against it with every sort of trial. Again it was a matter of tears and sorrow, because such a spiritual father, who nourished and (p. 634) brought up his children with heavenly nourishment, had departed from their midst.

Again it was a matter of gladness, that even if he did leave his children orphans in the flesh, yet he like a heavenly eagle soared upward in flight and mounted to the craggy eyrie on high, leaving behind all fears and ascending from all harms. Again, the orphans and widows wept with tears and sighs, saying, "Where shall we seek or where find thee, who sustained and nourished us next to his Lord? The oppressed remembered and feared, and the downtrodden were disquieted, being depressed and troubled, saying, "Woe to us, because now is opened against us the mouth of ravening and voracious wolves. And whom shall we call to awake him, the strong lion, who slumbers and lies in the death-sleep, from whose roaring they trembled, and from whose terrible voice they hid themselves like foxes in their holes? The sufferers, too, bewailing him said, "Whither shall we go, or where seek and find a healer like thee or comparable to thee and similar to thee? Before the disease saw thee, it fled, and before the pain had come to thee it vanished; and at thy word more than by all roots and drugs they were cured."

The church, moreover, wept for him with her children, priests and their parishes, and shepherds and their flocks, with grief and with joy, with tears and with supplications, with sighs and prayers, with sorrow and cheer. For in grief they sought him who was to them as a quiet harbor and peaceful asylum. For whenever sprang up any sort of evil, which is always a trouble and disturbance of the good, either (p. 635) winds of sin or hurricane of false doctrine, he stood ready boldly, like a wise master-builder, and like a skilful

workman, and like a practical pilot, and like a watchful mariner, and like a trained athlete, and like an instructed scribe, and like an armed warrior clad with the breastplate of righteousness and nerved mightily with the true faith and strengthened spiritually with trust in his Lord. He soared in prayer, and fled for refuge with courage; he raised his eyes to heaven and lifted up his gaze on high, and asked mercy from his Lord, and sought grace and help from his God. He rebuked the winds of sin and they slept, and the whirlwinds of deceit and they became still. For he roared like a lion, and was a smiter of all who stand on the wrong side. They were comforted then and rejoiced, and their gladness was mingled with thanksgiving and blessing.

For they rejoiced and blessed God their Lord, who had given to his servant so that he battled and conquered, fought and won, asked and received, sought and found, and knocked and it was opened to him. He began in truth and finished in righteousness. The horn of the holy church was exalted, and all her sons rejoiced with their priests, and their folds with their flocks. All the teachers of false doctrines were ashamed and confounded, who saw one thing instead of another. They were in distress then, and troubled lest at any time a root of evil should produce a plant of bitterness like unto it, and with the taste (p. 636) of its bitterness should harm and injure many. Then where should we find a healer or a burden-bearer like him or equal to him, who before the ulcer appeared cured it, or before the disease or affliction came, healed it by his prayers?

For there was once a tempest of sin and a storm of evil against the Church of Christ, through a certain evil and wicked man, whose name was Asclepiades, an uncle of the empress. He was chief procurator in the days of Theodosius the emperor; and in the days of John, Bishop of Antioch. The mind of this evil man consented with that of heathen and Jews; but he hated the Christians. He sent out an edict that their synagogues and meeting houses which the Christians had taken from the Jews should be returned to them, and that the Christians should build and purchase some for themselves. And the edict of the king and command of the prefect in regard to this was promulgated in many cities and was read to everyone. Then there was great grief and disappointment among all the Christians, especially because they saw the Jews and heathen clothed in white and appearing glad and merry. But they did not know nor understand, the fools, that quickly sadness and regret would overtake them, and it would be in their case as it was in the

days of our Lord, when their fathers and priests lost their money but did not bury the truth. So also now again (p. 637) it happened to them, that the great amount of money they had given they lost, and they became a laughing-stock in the world, while their Sabbaths and synagogues remained deserted in their desolation.

For there came to the blessed Saint Simeon bishops grieved and sorrowing, who told him this; also copies of the letters of the king and prefect they brought with them. And when they read them before the Saint, he was grieved and burned with zeal for his Lord like a flaming fire. And he took a courageous stand and boldly wrote words of might filled with rebuke. He did not call Theodosius "Emperor", but he wrote to him thus: "Since thy heart is exalted and thou hast forgotten the Lord thy God who gave thee the diadem of honor and a royal throne, and thou hast become friend and confederate and abettor of unbelieving Jews, God's just judgment will suddenly overtake thee and all those who are consenting to this business. Then thou wilt lift up thy hands to heaven and say in thy distress, 'In truth, this wrath has come upon me because I played false to the Lord God.'"

When the Emperor read it, his heart trembled and feared, and he was seized with compunction even unto death. He at once commanded, and letters were written to all the cities, that the former letters be annulled, and the Christians and priests of God should be honored. He also dismissed the prefect from his office in deep disgrace. (p. 638) And he wrote letters to the Saint by the hand of princes, in conciliating terms, and asked him to pray for him and bless him and be reconciled to him. So the distress passed away, and there was joy to the church and all its adherents, and the evil one was ashamed with his servants. Thus truth was victorious and God was glorified through his believer. On account of these and many more things than these they were in grief and sorrow, because had departed from them the blessed father, to whom all the priests of God were like sons; and as a mother her sons, he had cherished them under the wings of his prayers. But they rejoiced and were glad because they saw that the Athlete was garlanded, and that the spiritual warrior, who had stood manfully in the contest and fought bravely, had conquered his enemy and was written down on the side of the conquerors; the diligent husbandman, whose seed brought forth a hundredfold; the wise master-builder, whose building was finished and was not shaken by the violence of the winds and the fury of the tempests and the rush of rivers, all

the long time they beat upon it; the skilful sailor, whose ship arrived at the port of bliss and was not injured by the many surging billows and the fiercely raging storms which pounded and beat against it through a stretch of years; it opposed them all, and trampled upon their necks by the great help which was from its Lord, and rejoiced its mariner by the multitude of its gains; the faithful steward, who controlled his fellows in righteousness, and received the promise from his Lord, that he should be appointed over his treasury;

(p. 639) the practiced scribe, who wrought and taught, and his teaching and the word of his tongue was acceptable, and they meditated on it night and day, men and women, old and young, young men and maidens. All regions rejoiced in the teaching of the just man, evil was ashamed, and God was glorified in his good and faithful servant, whose talent was doubled, and his Lord rejoiced over his gain in trade. The horn of the Holy Church was exalted in the end of his labor and in the completion of his struggle. Her mouth was opened in praise and in songs of the spirit; she began to say, rejoicing, while her face was glad and her heart exulted, and her soul was joyful, "Now is exalted my head above mine enemies about me. For she saw with all her sons what honor our Lord bestowed upon her lover, the one who had honored her priests and upheld her laws; and she forgot the shame and pain which had always tormented her. So she lifted up her voice in praise and began to say, "Now, Lord, I will praise thee, for thou answeredst me and becamest to me a Saviour. For not in a simple way did his Lord make the departure for his faithful one, but above all men who lived in his day and generation he magnified his triumphs in his life and death.

For while he lived there came from the ends of the earth far distant peoples and barbarian tongues to greet him, to see his radiant and dear face, and to hear his divine, teachings, and emperors did him homage in their letters continually by their ambassadors. And again at his death priests came, and so did their parishes and flocks, (p. 640) and the emperor's commander-in-chief with a multitude of soldiers who were under his command. For there was at the time of the Saint's death a generalissimo who held the control of all the East, Ardabur the general, son of Aspar; who were (both) honored like kings in their own dominions. He came bringing with him twenty-one prefects and many tribunes, and an innumerable host of soldiers, and they attended the funeral of the Saint. For the citizens of Antioch entreated the general and besought him with tears and many sighs, that they

might bring the Saint in thither, that he might be a defense to their city, which was ruined because of their sins; that they might be sheltered by his prayers. This was done of the Lord, that he might show how great honor he was bestowing upon him who had loved him and honored him by good works and deeds of righteousness.

For he brought him down with very great honor, and in much pomp, priests and chief priests bearing him on their hands, and all the sons of the Holy Church, until they came to the village of Shih, which was about three miles distant from the mandra. And from there, again, he was placed upon a chariot, with generals and chiefs and prefects of the cities, and many soldiers surrounding him, and people innumerable and countless. For the villagers came forth for the celebration, men and women, old and young, youths and maidens, bond and free, to show their respect for him and receive blessing (p. 641) from him, as they burned incense and carried lighted candles. The Saint's body was conducted in pomp for five days; for on the second day of the week it went out from the mandra, and on Friday it entered the great city of Antioch in great pomp and with such chanting as is beyond description, while they burned incense and lighted candles, and sprinkled sweet perfume before it and upon all the people who accompanied it; psalms and spiritual songs were chanted before it, until into the great and holy church---which Constantine the victorious and just Emperor built, whose memory shall be blessed in both worlds---it entered and was placed, a thing which had happened to none of the saints, neither ancient or modern. For no one was ever put in the cathedral church, neither of the prophets nor of the apostles nor of the martyrs, excepting only the blessed Saint Simeon himself. Also the bishop of Antioch himself and all his clergy, every day as a mark of honor chanted hymns of the spirit before him, and served with great silver censers of incense which they placed before him, continually, burning all the time sweet odors and choice incense such as they burned while he was alive, that God might show how greatly he honored him in his life and in his death.

His Lord also showed in his funeral a great triumph through him, such that all the beholders (p. 642) were amazed, and he made known the gift of healing which was given to him from God, such a thing as his labors merited. For there was a man who was possessed of an unclean spirit of an evil demon, who had lived among the tombs many years. The burial place was close

to the highway, beside a village whose name was Marwa, and all those who went and came by that road saw him. His speech was taken away, and he was bereft of his reason, and roared all the time as he went to and fro at the door of the burial place. He neither knew anyone, nor did anyone dare to approach him from fear and because of the sound of his roaring. Now when he saw that the coffin of the Saint's body was passing by upon the chariot, as though mercy from heaven was shown him, and as though for this, too, he had been kept, he left the sepulchre in which he dwelt, and running at full speed, threw himself upon the coffin in which lay the Saint's body. And just as soon as he reached the coffin his demon fled from him and the evil spirit which tormented him left him. His reason returned, he knew and recognized every one, the bond of his tongue was loosed, his mouth opened, and he praised and glorified God; and astonishment seized everyone.

So was fulfilled that which is written, "The power which is in his works he shows to his people. And he followed the Saint (p. 643) and entered the city with him. And there he was many days in the church, rejoicing and confessing and glorifying God. Also the victorious and Christian Emperor Leo , worthy of blessed memory, sent letters with ambassadors, with great pains, and wrote to the military commanders and bishops that they should send him the body of the holy Saint Simeon, that he might honor him there in his abode as his works merited, and that their dominion might be guarded through his prayers. Thereupon all Antioch arose with all its inhabitants, and with tears and sighs wrote and entreated of him, "Because our city has no walls, since it fell in the visitation, we have brought him that he may be a wall for us, and we may be protected by his prayers. And with difficulty he was persuaded by them to accede to this request that they should leave him with them. Even to such a degree as this did God magnify his worshipper, and because he honored God he was honored by God and revered by men.

So the holy and elect of God, Mar Simeon, was at rest. His struggle was ended, and he received his crown with high renown and with deeds of righteousness, and there was great joy to all (p. 644) who feared God, in the year seven hundred and seventy, at the end of the δωδεκάτη, that is, the twelfth year, and at the beginning of the τρισκαιδεκάτη, that is, the thirteenth year, on the second of the month Elul, on the fourth day of the week. He remained in the mandra, after he was laid at rest in the coffin on the pillar,

nineteen days. But in the reckoning of the month it was twenty days, because one day previous must be reckoned to the month for the time of the Saint's death. He was laid at rest on the second of the month, and went out of his mandra on the twenty-first of the month Elul, and entered the city of Antioch on the twenty-fifth of the month, on Friday. For he went out on the second day of the week, and on Friday he entered, that is, after a period of five days, amid rejoicing and in great and magnificent pomp. May his memory be blessed, and his prayers be over the creation forever. Amen!

Here endeth the glorious life of the blessed Mar Simeon. [Most footnotes renumbered and placed at the end]



# The Letters of Simeon Stylites

c. AD 390–459

Letters that were written by Simeon, with the translator's account of the sources for his life.

## LETTERS

*The Letters of Simeon the Stylite.* — By Charles C. Torrey, Professor in Andover Theological Seminary, Andover, Mass.

Saint Simeon of the Pillar has always been one of the extremely interesting figures in the history of the Oriental church, as he is certainly one of the most characteristic. We are fortunate, too, in possessing considerable detailed information as to his life and work, derived for the most part from contemporary sources. This information is not always, nor even generally, trustworthy, to be sure; but the portion which we can use with confidence is sufficient to give us a satisfactory idea of the course of his life, while even the portion which is least reliable as biography has its value for the church historian. As is well known, our chief sources for Simeon's biography are, first, the old Syriac Life, written in the year 473 A.D. by Simeon, son of Apollonius, and Bar Hattar, son of 'Udan, and published by S. E. Assemani in his *Acta Sanctorum Martyrum*, ii. 268 ff., and by Bedjan in his *Acta Martyrum et Sanctorum*, iv. 507 ff.; and, second, the account of Simeon given by his contemporary, Theodoret of Cyrrhus (died 457), in his *Religious History*. The main facts of his life are these: He was born in Sis, a small town in the neighborhood of Nicopolis, in northern Syria, probably between the years 385 and 390. When about sixteen years of age, he entered a monastery near Antioch. Nine or ten years later, he repaired to Telnesse, some fifty miles northeast of Antioch, where he remained, the most renowned ascetic in the East, until his death in the year 459. The last thirty-seven years of his life were spent on the top of pillars of increasing height; the one occupied by him during the last thirty years being more than sixty feet high. After his death, his body was carried with great pomp to Antioch, and buried there; though Con-

stantinople coveted the honor, and the Emperor Leo himself had planned to have the body brought to that city.

Of the few writings attributed to Simeon, only the Letters can lay any claim to genuineness. These---some of them very well known and often referred to---are found in different places; and, with a single exception, are concerned with the theological controversies which rent the Eastern church asunder in the middle of the fifth century. Three of these letters, found only in certain ancient manuscripts of the British Museum, have never been published, though attention has often been called to them, e. g., by Wright, *Syrian Literature*, p. 55, and by Noldeke, *Orientalische Skizzen*, p. 239. It is the principal purpose of this article to edit and examine these three, with especial reference to the question of their genuineness; though as this purpose necessarily involves at least a partial comparison of the other letters, I have thought it best to bring them all together here. One of the most celebrated of the letters which Simeon is said to have written is the one concerning the Jewish synagogues, addressed to the Emperor Theodosius II. (408-450 A.D.). At the time when Simeon was beginning to be famous, Jews and Christians were in bitter strife; and the latter having the power in their hands, the former were in danger of losing their rights as well as their property. Many synagogues, especially, were either burned, or seized and made to serve as Christian churches; and the efforts of the emperor to secure to the Jews their rights as citizens, and partially to restore the property stolen from them, were very displeasing to many of the warmer partisans of the church. The text of the letter is given in the *Life*. I reproduce it here from Assemani, *Bibliotheca Orientalis*, i. 254, and add the variant readings of Bedjan's manuscript (*Acta Martyrum et Sanctorum*, iv. 637, line 11 ff.).

[Syriac omitted] "Because in the pride of your heart you have forgotten the Lord your God, who gave you the crown of majesty and the royal throne, and have become a friend and comrade and abettor of the unbelieving Jews; know that of a sudden the righteous judgment of God will overtake you and all those 'who are of one mind with you in this matter. Then you will lift up your hands to heaven, and say in your distress, Of a truth because I dealt falsely with the Lord God this punishment has come upon me.'" The story of this letter, according to the *Life*, was the following. The emperor's prefect, Asclepiodotus by name, issued an order commanding the Christians in this region to restore to the Jews all the synagogues which had been taken from

them by violence. This order produced great consternation among the Christians, while the Jews were in high feather. A number of bishops came to Simeon and told him what was being done; whereupon he wrote this letter. The emperor, upon receiving it, revoked the obnoxious edict, dismissed Asclepiodotus from his office, and sent a humble reply to Simeon.

Noldeke pronounces this version of the matter scarcely credible, and with good reason. Still, there is, perhaps, no sufficient ground for denying the genuineness of the letter. Theodoret, an independent witness, writing some time before Simeon's death, plainly refers to this rebuke of the Emperor Theodosius in his *Religious History*, near the end of his biography of the Stylite. Speaking of Simeon's boldness and zeal for the church, he says (*Opera*, ed. Noesselt, vol. iii. p. 1282): {Greek omitted} where the connection of the clause "sending letters to the emperor about these things" with the preceding, "breaking down the presumption of the Jews," is beyond question, in view of the other narrative. We can hardly doubt, therefore, that some such written communication was sent to Theodosius by the Stylite. Of the letter which we have, this at least may be said, that it is what we should expect a man like Simeon to write under such circumstances. As for the specific occasion, it is true, as Noldeke points out, that the story told here of the order to restore the synagogues seems to be discredited by the witness of a document which has come down to us from that very controversy; namely, an edict of Theodosius addressed to Asclepiodotus, dated in the year 423, commanding that no more synagogues be seized or destroyed, and that restitution be made for those of them which have already been consecrated to Christian use; the implication being that such could no longer be given back to their former owners. But there is abundant evidence that the emperor and his officers had no small difficulty with this matter of the synagogues, and that it had been the subject of lively dispute. See the *Codex Theodosianus*, xvi. 8, 9. 12. 20. 21; and notice that in this same year 423, between February and June, three successive edicts relating to the matter were promulgated (*ibid.*, 25. 26. 27).

It is not unlikely that the monks and the local civil authorities were on opposite sides here (as, for example, Graetz, *Geschichte der Juden*, vol. iv. p. 455, takes for granted); and it may be that what called out Simeon's letter was some proceeding on the part of Syrian officials based on the former less definite laws. In that case, the emperor's order to Asclepiodotus, referred to

above, might well have been hailed by the monks as a victory for their party. Or, again, it is quite possible that when synagogues were seized after the promulgation of this edict of 423, and in violation of it, the attempt was made to punish the offenders by making them restore the buildings and pay damages, as narrated in our history. Of course the part played by Simeon in this matter was far less important than the popular report made it. The emperor's new edict was called forth by the same disturbances which stirred up the monk to write his letter; and it is not at all likely that the prefect Asclepiodotus was dismissed in the way narrated by Simeon's biographers.

It is intrinsically probable that at this time and in this part of the world a letter to the emperor dictated by such a well known saint as Simeon already was (even if we date the letter as early as 422 or 423) would have been copied and preserved long enough to have been used by biographers who wrote only a short time after his death. There is nothing, therefore, to decide against the supposition that we have before us the letter actually sent in Simeon's name to Theodosius; though the character of the source in which it stands, and our knowledge of the freedom with which even the best of early historians invented such documents to adorn their narrative, make skepticism justifiable. The remaining letters ascribed to the Stylite are all concerned with the theological controversies of the fifth century. The best known among these is the letter approving the council of Chalcedon, quoted in part by Evagrius (*Eccl. Hist.*, ii. 10), and afterward cited by other historians. The circumstances under which it was written are narrated as follows by Evagrius. The emperor Leo (I.) Thrax (reigned 457-474) sent out, soon after his accession to the throne, a circular letter to the bishops of the empire and to a few of the most celebrated monks, requesting their judgment upon the council of Chalcedon. Simeon Stylites, who was the most noted of the monks addressed, wrote to the emperor in reply, approving the council; and at the same time sent a letter of similar tenor to Basil, bishop of Antioch, who, it seems, had also written to ask for his judgment, perhaps with the added purpose of influencing him to send a favorable reply to the emperor. This letter to Basil is the one quoted by Evagrius, who hints that he had also at his disposal the letter of Simeon to Leo, and would have included it in his history if it had not been too long. The letter ran thus (in the translation of the Bohn Library):

"To my lord, the most religious and holy servant of God, the archbishop Basil, the sinful and humble Simeon wishes health in the Lord. Well, may we now say, my lord, Blessed be God, who has not rejected our prayer, nor withdrawn his mercy from us sinners. For, on the receipt of the letters of your worthiness, I admired the zeal and piety of our sovereign, beloved of God, which he manifested and still manifests towards the holy fathers and their unshaken faith. And this gift is not from ourselves, as says the holy apostle, but from God, who through your prayers bestowed on him this readiness of mind." .... "On this account I also, though mean and worthless, the refuse of the monks, have conveyed to his majesty my judgment respecting the creed of the 630 holy fathers assembled at Chalcedon, firmly resolving to abide by the faith there revealed by the Holy Spirit; for if, in the midst of two or three who are gathered together in his name, the Saviour is present, how could it be otherwise than that the Holy Spirit should be throughout in the midst of so many and so distinguished holy fathers?" . . . . "Wherefore be stout and courageous in the cause of true piety, as was also Joshua the son of Nun, the servant of the Lord, in behalf of the Children of Israel. I beg you to salute from me all the reverend clergy who are under your holiness, and the blessed and most faithful laity."

The evidence for the genuineness of this letter is in general much like that appealed to in the case of the preceding, but is considerably stronger. Evagrius has an excellent reputation for trustworthiness as a historian, and wrote in Antioch, where a letter dictated by this saint at the pinnacle of his fame (not more than two years before his death) would certainly have been preserved. There seems to be no reason to doubt that Leo wrote to Simeon on this occasion, as attested by Evagrius, the *Codex Encyclicus*, and many subsequent historians, and denied by none. And the testimony is uniform that all of those addressed by the emperor returned answers favorable to the council of Chalcedon, excepting only Timotheus of Alexandria and Amphilochius of Side. Note especially the testimony of the Monophysite historian Zacharias of Mytilene (Land, *Anecdota Syriaca*, vol. iii. p. 142). The letter to Basil of Antioch has, therefore, strong indirect support; and it is yet more deserving of confidence because of its contents. It is a very uninteresting production, made up largely of commonplace phrases, which are drawn out at considerable length. The only plausible reason for inventing such a letter would have been the purpose to show that Simeon approved the council of

Chalcedon; but it is sufficiently obvious that this colorless, almost indifferent utterance could never have been forged as a Chalcedonian party document. There is another letter, said to have been written by Simeon at about this time, in which his adherence to the 'emperor's party' is attested.

This is the letter from Simeon to Eudocia, the widow of Theodosius II., quoted by Cyril of Scythopolis (middle of the sixth century), in his *Vita Euthymii* (Cotelerius, *Ecclesiae Graecae Monumenta*, tom. ii. p. 271), and by Nicephorus Callistus, *Eccl. Hist.*, xv. 13. The latter tells the story as follows. The empress Pulcheria, having become reconciled to her beautiful sister-in-law (now removed to a safe distance), wished to see her become orthodox, and employed every possible influence to this end. Eudocia, half persuaded by the letters and entreaties she received, finally wrote to Simeon Stylites, asking his guidance and promising to follow it. The letter was sent by the chorepiscopus Anastasius. Simeon replied: "Know, my child, that the devil, seeing the wealth of your virtues, sought to sift you as wheat; moreover, that corrupter Theodosius, having become the receptacle and instrument of the evil one, both darkened and disturbed your God-beloved soul. But be of good courage, for your faith has not left you. I wonder, however, exceedingly at this, that having the fountain close at hand you do not recognize it, but hasten to draw the water from afar. You have near by the inspired Euthymius; follow his counsels and admonitions, and it will be well with you." Eudocia followed this advice, and was directed by Euthymius to hold to the doctrine of the four councils of Nicaea, Constantinople, Ephesus (431), and Chalcedon. Regarding this letter there is little to be said. It may well be genuine, though there is, of course, room for doubt. Even if it is a forgery for the glory of Euthymius, as is possible, it shows, at least, what views the Stylite was commonly believed to hold.

But the question as to Simeon's theological position during the last years of his life---that is, at the time when the above-mentioned letters to Leo, Basil, and Eudocia, are supposed to have been written---is raised anew by the three hitherto unpublished letters of which, mention has already been made. All three are decidedly controversial, and in them the Stylite speaks as a bitter opponent of the Chalcedonense. The letters are found in two ancient Syriac manuscripts of the British Museum, One of these, Add, 12154 (no. DCCCLX. in Wright's Catalogue), dated by Wright at the end of the 8th or beginning of the 9th century, is a manuscript of miscellaneous contents, of

which the first section is a collection of Monophysite party documents (fol. 1-18). The thirty-third section contains the three letters (Catalogue, vol. ii., p. 986), extending from fol. 1995 to fol. 201a. The first of them is addressed to the Emperor Leo (I.); the second, to the abbot Jacob of Kaphra Rhima; the third, to John, bishop of Antioch (died 442).

The second manuscript, Add. 12155 (no. DCCCLVII. in the Catalogue), is a large and beautifully written codex of the 8th century. It is a Monophysite compilation; and contains as its twenty-ninth section (fol. 229a; Catalogue, vol. ii. p. 951) the first of the three letters just mentioned, namely the one addressed to the Emperor Leo. There is prefixed to it a superscription occupying several lines; otherwise, the text corresponds closely to that of the other manuscript. I give here the text of Add. 12154 (A), adding in the case of the letter to Leo the variant readings of Add. 12155 (B). [Syriac] TRANSLATION. The Letters of the Holy Mar Simeon the Stylite which testify concerning him that he did not accept the Council of Chalcedon. First Letter: To the Emperor Leo, who reigned after Marcian. When I received the letters of your Royal Highness, I at first expected to rejoice with great joy; because I hoped for the rectifying and annulling of those things which were done not long ago in the accursed council of Chalcedon, so impudently and wickedly, contrary to the word of truth; when the church of God was disturbed by the innovation and false teaching of accursed and perverse heretics. But when some time elapsed, and that which I was hoping for did not come to pass, pains even more grievous than the former came upon my feeble old age, as I saw what things these are, which are perpetrated and done amongst the leaders of the church. But I believe him who said, "In the latter days I will pour out my spirit upon all flesh, and they shall know me, from the least, of them to the greatest; and no one shall say to his fellow, Know the Lord." To this hope, therefore, I hold fast, as to an anchor, guarding and keeping it unto the end; and all the world cannot move me from it. And I in my weakness beseech your Royal Highness, for the faith of those holy fathers who met at Nicaea, that you preserve it spotless and unimpaired for the holy church of God unto the end.

Second Letter: To Mar Jacob of Kaphra Rhima. To our Spiritual Brother in Christ; adorned with graces illustrious and divine; zealous for the orthodox faith of the fathers, which we have learned from prophets, apostles, and saints; the Archimandrite, Mar Jacob of Kaphra Rhima; from the mean and

weak sinner, Simeon, who stands upon the pillar near the village Telnesi; great and exceeding peace in the Lord. First of all, I beseech you to offer prayers to God for me, that He may give me strength and patience, on this stone upon which I stand; and I also make supplication to God for my sins. As for the rest: Since your Reverence has sent to me by Mar Thomas, your pupil, requesting that the anathema which I once uttered upon the council of Chalceclon be put in writing by me and sent to your Reverence; to be used for the consolation and confirmation of the orthodox everywhere, and for the stopping of the mouth of perverse heretics: This I say to you, my Beloved.; that I have hope and confidence in God, whom I serve and worship; and I confess Him and believe in Him, whose truth you and I will keep unto the end. I have not approved, and will not approve, that council of perverse heretics which was convened at Chalcedon; nor the evil which was perpetrated by it, and the sinful and wicked deed which they did to the holy martyr Dioscurus. But I have cursed, and will curse, that wicked council which was convened at Chalcedon; and every one who has approved or shall approve it, or who has been, or shall be, like minded with those who composed it; unless he has repented or shall repent. Moreover, a writing, signed by these calumniators, bears witness for me that I did not approve them, nor did I write anything to that effect; nor can they prove that I ever gave them countenance in any way; nor will any one; assert that I did, unless he wishes to destroy his soul by lying and slander.

For verily I, the weak and sinful, am a partner with all those holy and saintly fathers, three hundred and eighteen in number, who assembled at Nicaea; and with the hundred and fifty who met at Constantinople; and with the two hundred and twenty who assembled together with the holy Cyril at Ephesus, and cursed and cast out the wicked Nestorius. Moreover, I have been and am a partner with the holy martyr Mar Dioscurus, Patriarch of the metropolis Alexandria; him who was unjustly and wickedly driven into exile, as though he were an evil doer, by perverse heretics, enemies of the truth; those who are like minded with the wicked Nestorius, and with Leo of Rome, and with the unrighteous Emperor Marcian. As I have already said, the truth which I have learned from apostles and from holy fathers and saints, in this I abide unto the very end of my life; nor will I basely deny that work of grace which was wrought through the coming of God our Saviour in human nature; who came down and was incarnated of the Holy Spirit and



the Virgin Mary, and was born of her in her virginity, and endured all that came upon him in order that he might redeem the life of all mankind. If then, my Lord, there is any one who is of doubting mind, let him be confirmed in the faith of the holy fathers, and in these things which we have written. And do you be in good health, and rejoicing in spirit and body. Pray for me that I may be one of God's elect. Third Letter, also written by Simeon himself: To John of Antioch, concerning Nestorius.

To the holy and God-loving Mar John, Bishop of Antioch, from Simeon the feeble in the Lord, greeting. Having heard, my Lord, from faithful men that you have been summoned by the most pious emperor to attend the holy council, for which, on account of Nestorius and his blasphemies, he is striving to assemble the holy bishops at Ephesus; and that your Holiness, as is reported, does not wish to join their assembly: I in my insignificance urge your Holiness, not to delay to go up to the holy council of Ephesus, and to become an ally of our holy father Cyril, and a participant in the holy synod which is with him, in cursing the misguided Nestorius---if so be that he come not to repentance. If this shall not be done by you, I know well that there will be no peace in the churches of the East; but that, on the contrary, great disturbances will arise. Nay, surely it is for you to do this, which will please God, rejoice the king, and establish peace in the churches of the East.

As was remarked above, the manuscript Add. 12155, which contains only the letter to the Emperor Leo, prefixes to it a superscription several lines in length. This superscription, which is rubricated, reads as follows : [Syriac omitted] "The Letter which Mar Simeon the Stylite wrote to the Emperor Leo, who reigned after Marcian; which was called forth by the conduct of Theodoret of Cyrhus, the heretic; who approached the blessed Mar Simeon, hoping to lead him astray with the heresy of the Diophysites, and sowed words of blasphemy in the ears of the blessed Mar Simeon. Wherefore he clothed himself with zeal for the faith, and wrote this letter to the Emperor Leo, in distress and anguish of spirit." In this superscription, the fact appears once more "which has been sufficiently evident throughout these Syriac documents; namely, that whether Simeon Stylites wrote the three letters or not, they are the work of a vehement partisan, and were circulated to serve as Monophysite party weapons. The general superscription found in manuscript A, for example ("Letters of Simeon, which testify that he did not accept the council of Chalcedon"), plainly implies the existence of a more or less wide-

spread belief (held and proclaimed by "impudent and wicked heretics") that Simeon did accept the council of Chalcedon. We know, in fact, that this saint, whose dictum was of such great importance, was claimed not only by Monophysites and Chalcedonians, but also by Nestorians. In at least one of the three letters, moreover, the writer's main purpose is, professedly, to silence his calumniators. The letter addressed to the abbot Jacob of Kaphra Rhlma was intended (to use its own words) "to be used for the consolation and confirmation of the orthodox everywhere, and for the stopping of the mouth of perverse heretics." And a little further on, the writer implies that his Chalcedonian enemies have produced documents (which he brands as forgeries) in support of their assertion. "I did not approve [the council]," he says, "nor did I write anything to that effect, nor can they prove that I ever gave them countenance in any way; nor will any one assert that I did, unless he wishes to destroy his soul by lying and slander." That is, it is not a question of Simeon's conversion from Melkite to Monophysite views; he says here (or is made to say) most distinctly that he never at any time gave the hated 'synod' his support. If, then, this letter to Jacob is genuine, it follows that the letters above quoted or alluded to, preserved by Evagrius, Cyrillus Scythopolitanus, and the rest, are all forgeries.

But can Simeon have been the author of these Monophysite epistles? From all that we know of his surroundings and the influences to which he was subjected, we should expect to find him a Chalcedonian. He had passed all his life in the Antiochian district; a district in which sectional pride had been strong during the last decades of his life, while the 'Antiochian party' still held its ground and made its influence felt. It is true that as early as the middle of the fifth century the Syrian theology was losing its hold on the laity, and we know that among the monks, especially, the Monophysite doctrines were more and more decidedly gaining the upper hand in this region, as in most other parts of the East. But the great Monophysite triumphs here came after Simeon's day; while he lived, war was waged in Syria quite as bitterly between Nestorians and men who held views like those of Ibas of Edessa, as between Monophysites and their opponents. What is much more important, Simeon was not a mere monk among monks, but was hand in glove with the Syrian leaders. Theodoret, the pillar of the Antiochians, was his friend. We know that Domnus II. of Antioch (patriarch, 442-449), a steady opponent of the Monophysites from the first, was received by Simeon

with especial favor on at least one occasion. See the story told in the *Life* (ed. Bedjan, p. 581), and repeated, in somewhat different form, by Evagrius, *Eccl. Hist.*, i. 13 (Assemani, *Bibliotheca Orientalis*, i. 245 f.).

The impression of the Stylite which we gain from the *Life* and from our other sources is that he was in full sympathy and cooperation with those who were the acknowledged leaders of the Syrian church. The council of Chalcedon reinstated Theodoret and Ibas, who, together with Domnus and others, had been deposed at Ephesus in the council of 449. This action may well have given the bishops and clergy of this region a strong added reason for accepting the Chalcedonense, as in fact they generally did. It is natural to suppose that Simeon was of one mind with them in this. The evidence afforded by the letters (whether genuine or not) given by Evagrius and the *Vita Euthymii* has already been noticed. Their testimony to Simeon's reputation as a Chalcedonian is weighty; that furnished by the story of Euthymius and the letter to Eudocia deserving, perhaps, especially to be emphasized. And there is another noteworthy bit of evidence of a somewhat similar nature. In the *Edessene Chronicle*, lxix., the death of Simeon Stylites is recorded, as the event distinguishing the year 771 (A.D. 459). This means, as Hallier remarks, that he is classed as a Chalcedonian. The compiler of the *Chronicle*, who is a Chalcedonian with an added Nestorian bias, writes with such strong party prejudice that he passes over the Monophysite saints and dignitaries in silence (Hallier, *Edess. Chron.*, p. 74 f.). In view of this array of testimony, direct and indirect, the presumption against the three Monophysite "Letters of Simeon the Stylite" is very strong. The argument from silence, moreover, adds its weight. These letters, if genuine, must have been very widely known. One was addressed to the emperor himself; another to the patriarch of Antioch, about to set out on his ill-fated journey to the first council at Ephesus; the third was expressly intended to be circulated as a campaign document, being the final dogmatic utterance of the great ascetic. But they are never mentioned, either by Monophysite historians or by others; nor does anybody outside of these two Syriac manuscripts seem ever to have heard of them.

In the letters themselves, there are not wanting indications which also tend to show that they are forgeries. With regard to the chronology presupposed in the first letter, this fact is perhaps worthy of notice: Simeon speaks of himself as having waited more than a reasonable time after receiving the emperor's letter (and returning his answer?), in hope that measures would be

taken to undo what had been done at Chalcedon. But being disappointed in this hope, he finally wrote the present letter. Now Leo, who came to the throne in February, 457, probably sent out his circular letters in the year 458, but possibly even later. In any case, the interval of time before Simeon's death (September, 459) would be very short---though perhaps not too short---for such a (second) reply as this from the saint. In the second letter, the self-description in the address, "Simeon, who stands upon the pillar near the village Telnesi," is suspicious. It would hardly have occurred to the saint to describe himself in just this way, especially as he was the only Simeon Stylites in the world. But at a later day, when there had been other pillar-saints who bore the name Simeon, it would be necessary to mention the locality in order surely to identify the writer of this document.

The third letter is distinctly a *vaticinium ex eventu*. Whether or not John of Antioch was secretly a friend of Nestorius, and purposely managed to arrive late in Ephesus, it is quite incredible that any one, even in the city of Antioch, could thus have foretold the course which events would take, and the meeting of that "holy synod" which was to be held by Cyril and his monks. It is, of course, unnecessary to argue that the superscriptions prefixed to the letters in our two manuscripts belong to a later day than that of the Stylite. As for the part played by Theodoret in provoking the epistle to Leo, the death of this friend of Simeon's took place probably before the emperor sent out his circular letter, and certainly before this epistle could have been written. Finally, most interesting evidence of the forgery is to be found in a fourth Syriac letter belonging to this same group. It is contained in both of the manuscripts, where it immediately follows the "Letter (or letters) of Simeon." I give, as before, the text of Add. 12154 with the variant readings of Add. 12150.

[Syriac text omitted] "The letter which Alexander of Mabbog and Andreas of Samosata wrote to John of Antioch and Theodoret of Cyrrhus, about the holy Mar Simeon the Stylite and Mar Jacob of Kaphra Rhima. To the Holy and Reverend, our spiritual Fathers. As for the rest: When we received the saintly letters of your God-loving selves, we were filled with great joy, rejoicing especially because of the news of your good health. But those things distress us exceedingly which we learned from your letters concerning the things which Simeon and Jacob wrote to you. But this we urge upon your Holiness, inasmuch as they have dared to write these things contrary to the

truth which we hold; that even if you see them raising the dead to life, you put no faith in them, but count them as the rest of the heretics." It is at once clear that this curious epistle, sent "from Alexander of Hierapolis and Andreas of Samosata to John of Antioch and Theodoret of Cyrrhus, about Simeon the Stylite and Jacob of Kaphra Rhima"(!), was written to serve as a voucher for the genuineness of the other three. In particular, it is designed to show that Jacob of Kaphra Rhima, to whom Simeon's two-edged confession of faith was addressed, had been, as he still continued to be, a strong ally of Simeon's in opposition to these misguided leaders of the Syrian church. A still more important purpose of the document appears when it is brought into connection with the mysterious words of the letter to Jacob, where Simeon is made to say: "Moreover, a writing, signed by these calumniators, bears witness for me that I did not approve them." This is the "writing," beyond any question. The whole thing is very well managed. In view of the contents of our epistle number two, which, be it noted, is said to be only the reiteration of former utterances, there could be no doubt as to the nature of the "things which Simeon and Jacob wrote" to John and Theodoret. Thus there is secured the written testimony of four of the foremost anti-Monophysites of this region that Simeon Stylites spurned their doctrines, and was in turn rejected from their fellowship.

We have, then, in these four Syriac letters, an interesting example of that forgery of documents which often played such an important part in the fierce controversies of the fifth and following centuries. The temptation to this misuse of Simeon's name was especially strong; though it was a thing that could not easily be done until after his generation had passed away. He had written no books (if, indeed, he could read and write at all), and therefore a forgery in his name would be the less easily exposed. His support was no small prize to be gained, for he was looked up to as an inspired man, gifted with superhuman knowledge and power. Even the most sober-minded and best educated of those who knew him personally---such as Theodoret, for example---believed him to be a constant worker of miracles. His fame continued unabated after his death; and it is not surprising that some time after, perhaps in the following century, when the bone and sinew of Christian Syria was already Monophysite, and the strife with "Synodites" was still incredibly bitter, some less scrupulous controversialist should have dared to invent these oracles of the great saint.

It is probable that we have the forged documents complete in manuscript A. They seem to be the work of a single writer, and it is hardly likely that the collection ever contained any others. The scribe of the manuscript B (or of one of its ancestors), as is evident, chose to save himself time and trouble by omitting the two longest of the letters; copying only the first, with its secondary superscription, and the fourth. Appendix. A few words regarding the principal manuscripts of the Syriac Life of Simeon may not be out of place, in view of the many conflicting statements which are current. The three best known manuscripts are the Codex Vaticanus clx., and two codices of the British Museum, namely Add. 12174, and Add. 14484. The colophon of the Vatican codex reads as follows (I copy the text from Bedjan, *Acta Martyrum et Sanctorum*, iv. p. 648 f.):

[Syriac text omitted] These words have received various interpretations. Assemani, who, as is well known, believed the priest Cosmas, a contemporary of the Stylite, to have been the author of the Life, regarded the date here given ("521 of the Antiochian reckoning" = 473 A.D.) as the date of the transcription of this manuscript; and supposed the two persons named, Simeon son of Apollonius and Bar Hattar son of Udan, to have been mentioned as those at whose request, or by whose aid, the biography was written. Wright, who of course rejected the (groundless) ascription of the work to Cosmas, agreed with Assemani as to the date of the manuscript (*Syriac Literature*, 1894, p. 50); but says of the two Syrians (l. c, note 3): "Assemani is mistaken .... These are merely the persons who paid for the writing of this portion of Cod. Vat. clx." But on both of these points Wright, as well as Assemani, is certainly in error. The two Syrians whose names are given were the authors of the biography, as Noldeke (*Orientalische Skizzen*, p. 239, note) and Bedjan (*op. cit.*, p. xiii.) insist. The verb [rbt], as the latter remarks, is frequently used in the sense of "compose" (a book or other writing). He might have added that the word could hardly bear any other interpretation here, inasmuch as the colophon says, after giving the names of these two, "who took the pains to 'make' this book": "for they 'made' it by the labor of their hands and the sweat of their faces." It follows, that 473 A.D. was the date of the completion of the original work. The scribe of the Vatican manuscript simply reproduced, as usual, the colophon of an older codex; just when he made his copy, we do not know."

The three manuscripts named present somewhat differing recensions of the work, as is of course to be expected in the case of a popular book of this kind. No serious attempt has as yet been made to determine which of these recensions stands nearest to the original. It is generally taken for granted that the Vatican codex is the oldest, and that its version of the history, which is considerably shorter than either of the others, is to be preferred. So, for example, Noldeke, *Syrische Grammatik*, p. xiii.: "der Vaticanische Text ist ubrigens, wie es scheint, im Ganzen ursprunglicher als der des British Museum. But both of these current opinions deserve to be challenged; and in the case of the latter, it seems possible to prove to the contrary, in one important point at least. Bedjan, who printed the text of the London manuscript Add. 14484, dated by Wright in the sixth century, gives in his preface (p. xii. f. a list of the numerous passages, some of them of considerable length, which are found in the London manuscript (or manuscripts), but are missing in the Vatican codex. An examination of these passages seems to make it plain that the longer recension, represented by the London codices, is to be preferred to the other. A single illustration will suffice. In Bedjan's text, p. 525 f., where the story of Simeon's first entrance into Telnesse is told, we have a smooth and consistent account, in the well-known style of this book.

But no one can read the Vatican recension here, comparing it with the other, without seeing at once that it is the result of a mere mutilation of the original. A passage a dozen lines long has been cut out bodily; regarding this fact there is no room for doubt. That is, the Roman codex contains a "clipped" version of the Life; in which the scribe has abridged from his original in the favorite way, by leaving out here and there passages of varying length. It is likely that the oldest of our manuscripts stand at several removes from the original, and certain that the text of each has suffered from accidental corruption---aside from the alterations in matter and order. In view of the age of this biography, and the interest attaching to it, some further comparison of the several recensions might be worth while. [Selected foot-notes renumbered and moved to the bottom]





P A R T   T W O

## Rabban Bar-‘Idtā

*A Syriac poem on the life of a monastery founder of northern  
Mesopotamia.*



# The Life of Rabban Bar-‘Idtā

## EAST SYRIAC MONASTIC HISTORIES

*7th–13th century*

A long poem on Rabban Bar-‘Idtā, a monk and poet of the mountain monasteries of northern Mesopotamia, composed by the priest Abraham. It is translated here line for line, and the numbers of the lines in the Syriac text are left out.

### THE AUTHOR’S DECLARATION OF HIS BELIEF

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE SPIRIT; THREE PERSONS AND ONE NATURE; ONE EVERLASTING ESSENCE; ONE SELF-EXISTENT BEING; ONE CREATOR, ONE SELF-EXISTENT BEING, ONE GOD, THE LORD OF ALL THINGS; Who in His love and compassion created all things out of nothing; God, the hidden self-existent One, Who possesseth Three co-equal Persons; Essence, and Word, and Life, One Divine Nature; Essence is called the Father, the Word Who [proceeded] from Him is a perfect Son. His Life is called the Holy Spirit, a Nature simple and uncompounded; Of the Essence of the Father His Word and His Life are not accidental qualities, But they are Persons of His self-existent Being, One Nature, One God; And as the Sun possesseth being, together with radiance and heat, And is one nature and not three, even so is the self-existent One; Father, and Son, and Holy Spirit, co-equal in Nature and in self-existence;

And in power, and in dominion, and in lordship, and in knowledge; The Father of all is from all eternity, and the Son is born the Child from all eternity, And the Holy Spirit proceedeth [from the Father] from all eternity, [and they are] of the Nature of the Father, and are co-equal with Him; The Father, and His Word, and His Life, are co-equal in Natures and Persons, And they are co-equal in honour, and in strength, and in divinity, and in will.

*History of the origin of the metrical version of the Life of Bar-'Īdtâ.*

BY THE MIGHT OF THE FATHER, AND OF THE SON, HIS WORD, AND OF THE HOLY SPIRIT, HIS LIFE, ONE NATURE, THREE IN PERSON, THE LORD AND CREATOR OF THE WORLDS, BY THE MERCY OF HIS LOVE, I DRAW NEAR, I THE FEEBLE ONE, WHO WORSHIP HIM, ABRAHAM, THE MOST SINFUL OF MEN, FROM THE COUNTRY OF THE ZĀBHĀ RIVER, BY NAME A PRIEST, And I have gathered together diligently, and have composed most carefully, A discourse made of feeble words in the fourth tone, On the praiseworthy history of our glorious and holy father, Rabban Bar-'Īdtâ, the chosen one, who is called the "sun of the east". It hath been composed from a trustworthy discourse at the command of our honourable father, Mâr 'Abhd-Īshô', the holy man, the Metropolitan of the country, According to a request made to my simpleness by the sons of the blessed [village of] Bêth Ghûrbâk, The glorious and upright priests Rabban Shem'ôn, and John, And the priest 'Abhd-Īshô', and the distinguished deacons, And the rest of the community of the faithful of the well-protected church of Bêth Ghûrbâk, [Who] made this request of me because the [full] history was [too] long, And they were unable to read the whole of it to the faithful on the day of his commemoration. And on my part, I, the least among the followers of Christ, and the most contemptible of the sons of Adam, Assented to the demand of my lords, and accepted their beloved entreaty.

Not because I am a scribe, or because I am a writer of books, But in the love of Christ, I took upon myself the burden of their sweet love, That perchance, by His love and mercy, and by the prayer of Rabban Bar-'Īdtâ, And by the prayers of the above-mentioned brethren, our Lord might strengthen and give me wisdom, And that the Power which created everything, both that which [came into being] from something, and that which [came into being] from nothing, Might, by the prayers of the Apostles who loved His Name, dwell with me and bring [the work] to a conclusion. Thy might, O Jesus Christ, my Lord, which gave life unto Lazarus and raised him up I beseech to support and help the might of Thy servant that it may not lack [understanding]. O ye brethren who believe truly, ye freeborn sons of Bêth Ghûrbâk, Open unto me [your] ears with help, and the tried eyes of [your] heart[s], That I may relate unto you openly the history of our father, the "sun of Âthôr", Rabban Bar-'Īdtâ, the trumpet and the poet of the Holy Spirit.

This history of our pious and holy father, Rabban Bar-Īdā, The chosen one, was composed by Mār John, his disciple.

May the memory of Rabban Bar-Īdā be for blessing before the Lord, And may his prayers be upon us, for ever and ever! Yea and Amen.

THE LIFE OF RABBAN BAR-ĪDĀ

*Section 1: The Life of Bar-Īdā*

On the banks of the river Euphrates, and in the province round about, Is a village, the name of which is Raṣpā, that is to say Rûṣāpā, And from this village, as we have learned, according to the genealogy of the world, Sprang this our father, Mār Bar-Īdā, the holy man. He was descended from righteous, and good, and merciful parents who were believers, And they possessed abundant riches, and goods, and great glory, And he had a sister who was ten years older than he was: Now she was the daughter of the father of the holy man, but not of his mother, And when the holy man was only a few years old, His parents departed from the life of time unto that of the spirit, ham turned into verse; he flourished about A. D. 660, and was the author of lives of Abraham, Bar-Īdā, and Khôdāhwai, the founders respectively of the Monasteries of Mount Īzlā, Bar-Īdā, and Bêth Hâlê. See Duval, *La Littérature syriaque*, p. 223.

And the two, the holy man and his sister, remained behind, and they had none other to share the inheritance with them. Now the name of the holy woman who was the sister of the holy man was Hānāh-Īshō', And she filled the place of a father and mother unto him. She inclined not unto the flatteries of this transitory world, And she cast behind her back the whole world, and the beauty thereof. She fell not down through the obstacles of Satan, who leadeth men captive, And she chose the better part, like Mary, the sister of Martha. Her soul was weary of the world, and like Onesimus, The young child, her brother, who as yet knew neither good nor evil, She directed, and led him onwards to progress, and helpful understanding. Like Melania, she not only raised herself up Out of the filthy mire of the world, but she made strong her brother also,

And she plucked two-fold excellence, for herself and for her brother, And like one who receiveth a double crown she received perfection. Now although nature had endowed her with a beautiful and perfect form, And a fair and lovely appearance, and a face like the sun, To the Creator of her fair beauty she offered her beauty as an offering, And she guarded the integrity of

her virginity unto the wedding chamber of the grave. What then [happened] after the death of their parents? Certain men among her kinsfolk were looking to take the chaste woman to wife, One for the sake of her great beauty, and another for her riches; But when she learned this she left her country altogether, Having sold everything which their parents had left them, She distributed [the money] among the poor, and the widows, and the monasteries, and the churches, According to the command of Christ our Lord, Who in His Gospel commanded His friends, [saying,] "Sell all your possessions, and give them as gifts to the wretched and the needy." But she left a little of the money for the rearing of her beloved brother. Then she renounced her human kin, and went away from her acquaintances, And taking hold of the hands of the saint, Rabban Bar-'Idtâ, her brother, She came to the city of Nisibis, that is to say Antioch of Mygdonia;

And in one of the convents for woman which are round about Şöbhâ, She entered and took the garb of the covenant with Christ, the Bridegroom of heaven. And the chaste woman Hânâh-Īshō' established her brother Rabban Bar-'Idtâ Near her, that is to say, she placed him in a school, That he might read the Psalms of David, and get hold upon the art of singing (or, reciting) words, And might write the letters and copy books, although he was still of tender years. From evening until morning he lived in the house with his sister, And in the day time she used to carry him with sweet, consoling words to school, And every evening with great care she took him back to her house. And every morning she would carry him to the house of instruction with watchfulness. And she was careful about him that he did not defile his youth by the habits,

Filthy, corrupt, and abominable, of the children who loved nasty ways. Sometimes she would frighten, and sometimes encourage and flatter him, She made him afraid of this world and made him love that which is to come. And while he passed the night in her house and was sleeping in sweet sleep, She was hovering about him in prayer and supplication. For our mother Hânâh-Īshō, the woman adorned [with virtue], used to say, "For a space of thirteen years that was a matter to me for special prayer." Until the time wherein he received the garb of the ascetic life, And on his behalf were her prayer and entreaty to God. Now when he had learned the Psalms, and all the hymns, and the occasions, And he had been taught and was well able to

read and write, She took him to the great school, the mother of the learned men

Who are all appointed throughout the east, and who water the world with their learning. And he was taught and trained in the Scriptures and in their interpretations, And he passed all who were in front of him, and those who were behind him went in [after him] . . . . His mind was marvellous, and the aim of his actions was straight, He was gentle and simple in his heart, and wise and enlightened in his understanding. Remote from him was the exaltation which clingeth Unto men of keen motions of the mind, and disturbeth their thoughts. Little by little he advanced and attained the age of perfect manhood, And he was remote from pleasure, and from converse with the worthless. Besides the service of the refectory and all the needs thereof, The monks had nothing [to do] except to receive strangers, And to relieve the wayfarers, good and bad alike.

And when they were free from these things they were constant in the service Of the Psalms in the temple and in the monastery, and in vigil by nights, And in watchfulness of the times [of prayer], and in prostrations on the earth, Fasting at eventide daily, incessant prayer every hour, Meditation on the Holy Scriptures, the purification of the thoughts of the soul, And heart[s] which burned for each other with love and holiness. Now our father lived as a coenobite for three years, as it was meet and right for him to do, And then he went forth to a cell with the blessings and prayers of his fathers. He dwelt alone in a cell, even as Mār Abraham had commanded him, But as for his labour and service, who saw [them] and who can describe [them]? His cell was very far away from the church and the congregation,

And the place of the righteous man was contemptible, and barren of every kind of food. He was not fettered by buildings, nor by bodily gratifications, He was not held fast by constructions, and he neither pulled down nor built up, He collected neither furniture nor books to put in his cell, And he shewed forth no care in the preparation of dainty meats, And wines for drinking and such like things never appeared in his cell. From one week to another he received his food from the common [table], And each week he took from the library one book. He was constant in silence and quiet contemplation and enquiry concerning the books of the Spirit. No man ever saw him outside his cell, except on the day of the congregation, He possessed

neither acquaintance nor friend, nor a companion who shared his cell. For he lived the life of a solitary monk, and bowed his head over the earth,

And only fastened his gaze on the path before his eyes. Now the holy man Mâr Abraham was in the habit Of going past the cells of the novices each night, And of going in love to the brethren, and shewing them in the Lord, How they were to do battle with Satan the Adversary in the contemplative life, That they might not at the last be weak before the wiles of the crafty one, For he feared lest any man should turn his back in the fight and should perish. And when he saw our blessed and excellent man Rabban Bar-'Idtâ, That he was more versed and learned than the rest in the Holy Scriptures, He required of him perforce to repeat every week one book, That is to say, from one Sunday to another he was to repeat one book, Because it was very easy to him to repeat whole books of the pious Mâr Theodore the Great, the expositor of the Books of the Spirit. This was the habit of our father, the holy man Mâr Abraham. And he used to persuade us daily, whilst smiling in his humility, That work should be heavy upon men, that they should think thereon with all their might, And should not in the time of youth ponder on empty words and vanity.

Our father Mâr Bar-'Idtâ, the holy man, used to say That Mâr Abraham laid upon him the repetition of the entire Scriptures, And therefore, "in certain years, of the Old and New Testaments "I repeated each and every word, in sections like the Psalms. "And the sweetness of the repetition of the Books of the Holy Spirit, "By reason of the sweetness of the joy thereof, I am unable to utter. "As concerning the books of the Fathers, which are read from end to end by the old men, "Abbâ Isaiah, and Mark, and the blessed man Mâr Evagrius, "All these I worked at in my mind, and I toiled at the repetition of them by heart, "Until at length I did not once substitute the word *ger* for *den* throughout. "I could repeat the book of the holy man Mâr Gregory of Ânzeyânzô, "And the Book of Histories, and the discourses (or, sayings) of the Fathers one to another.

"I could also repeat the composition of the blessed man Basil, And I could repeat all the epistles that [were written] to the holy monks, And the Book of Mâr Nestorius which is called Heraklidôs, Which, in my days, had but recently gone forth from Greek into Syriac. "I laboured at this book for years, and I was always repeating By heart some of the sections thereof wherein was [spiritual] merchandize. During all the years which I remained with Rabban



he never let me cease From the repetition of books; and inasmuch as I was obedient to his loving command, And because I offered up my soul into his hands, I entered into the life which is in God, I never let drop one of his words, and I never treated lightly one of his commands. Whensoever he came to me, and whensoever I went to him, He would take my ear, and pinch it, and say to me smiling :— Hast thou filled the Euphratean air with the words of the repetition of the Scriptures? 'Hast thou filled the Euphratean air with the words of the Books of the Spirit? And at the beginning I used to think that with somewhat of contumely He reproached me in mockery about the river Euphrates which is set in our country.

"And I said unto him with a smile, 'O Rabban, I will not renounce "The naming of our river, the Euphrates, nor that of our village Rûṣâpâ. "Now he was likening me to the full-flowing river Euphrates, "And was calling me by its name in a laughing manner in gladness and in love. "And the holy man Mâr Abraham said unto me laughingly, "It is not that Euphrates of which thou thinkest, O son of Christian growth, "But the spiritual Euphrates by the streams of which is now planted "The Holy Church, after which her son Bar-'Idtâ hath been called.'" These things from the mouth of our father did the holy man Bar-'Idtâ, The good and blessed man, hear, as it were blessing his disciple. Now our father continued in such works as these for many years, And because the monastery was in sore straits, and was lacking in everything needed by the body,

Except only the daily bread, which was given unto the community From Sunday to Sunday, that is to say, grain for the whole week, Those holy men were constrained to go forth in the fields to work, And to collect whatsoever was needed to supply their necessities. Now, by reason of this, our father, Rabban Bar-'Idtâ, Who could write books beautifully, accurately, and learnedly, [made copies of books]. For there were very few who were able to write as our father could write, And also his sister bore the burden of his apparel, and he was not obliged to go forth. Therefore his intimate friends used to laugh with him, saying, "Thou art like a lamb which sucketh milk from two ewes in Christ." Now he was trained and exercised in his keenness of perception and knowledge More than all his brethren, because he had been directed by his master. And for this reason his master, the holy man Mâr Abraham, commanded him To read the Holy Scriptures on the nights of the First Day of the Week. He possessed a sweet, soft voice, in which were found pleas-

ant intonations, His manner of expression was vigorous, and his manner of turning it in his mouth was subtle.

Also, on the day when he was reading the brethren collected their thoughts And quieted their minds for the hearing of his sweet pronunciation, For his word would drive away sleep from the eyes of the brethren. To this man, who from the day[s] of his childhood was the heir of words of the Spirit, Jeremiah, many generations ago, ascribed blessing, And said unto the Lord, his Creator, in his prophecy thus :— "Blessed is the man who shall bear Thy yoke, O Lord, in his youth, "And shall dwell alone in contemplation, and have rest from the passions of time." His rearing by his guide was like unto that of Jacob the patriarch, Of whom Moses the Great wrote, "He was upright and just before his God." And [he was] like the glorious virgin, Joshua, the son of Nun, the mighty man, Who during all his days departed not from the tabernacle of the Lord of hosts ;

And like Samuel, who ministered all the days of his youth Chastely, and continently before Eli the high priest. And as the Holy Spirit set blessings in the mouth of Noah, the chosen one, Which were sown by the just man Noah in Shem, and from the seed of Shem He chose Abraham, And of all the sons of Abraham the blessed Isaac was set apart, And from Isaac He raised up Jacob, and from Israel Judah, And of all the sons of Judah the Lord chose David His servant, Fol. 9.4 And, because of the purity of his heart, made him to rule over Mount Zion, which He loved, Even so did the Spirit of the Lord choose this father of ascetics, The holy man Mâr Abraham, the chief of the monks of the East. And the Lord of Abraham, the prince of believers, commanded him, and said unto him, "Get thee into the land of promise that in thee all nations may be blessed. This latter Abraham, the chief of the holy men of the East, Did the Divine Nod call, and say unto him with a command, "O Abraham, Abraham, flee from men, and thou shalt live ; And he obeyed, and went forth from his country, like Abraham his father. And he went about in deserts and wildernesses, and in the Mount of Olives, and Mount Sinai, And he went down to the city of Egypt, and dwelt in the desert of Scete.

And suddenly he sprang up in the high mountain which was about the city of Nisibis, Like David, the son of Jesse, in Mount Zion, whom the Lord had chosen, A likeness which was comparable to the archetype, the first Abraham, [To whom] the Lord said, "In thy seed shall all the peoples of the

earth be blessed. And to this latter Abraham the Lord said, "From thy seed Will I fill all the East with priests, and men of religion, and ascetics. And when the Monastery of the holy man Mâr Abraham was filled With perfect and strenuous men, and mighty men of renown, Sons of the life and deeds of angels, who emulated the pattern of spiritual beings, Who appeared like the stars of heaven among that congregation which was full of grace, Even as Jacob, the chief of the Tribes, said to his sons in a revelation, "Gather ye yourselves together, and I will shew you what shall happen unto you in the last times; Even so unto this holy man Mâr Abraham was it done. For his Master shewed him where his sons should be sent, one after the other, And how he should build the monastery, and how he should end his life (Now this was shewn unto Rabban in a Divine revelation).

And how was fulfilled the promise of our Lord to Pachomius, [saying], "I will never forsake thy spiritual seed on earth."

## *Section 2*

Now on the day of the congregation, on the holy First Day of the week, Mâr Abraham the Great selected the commemoration of the chosen Apostles [for reading], Without informing any one of his company of sons what was in his heart; And at the time of the Holy Mysteries, before they were distributed to the people, Our father stood up before the gate of the apse, and cried with his voice, and said, "By the apostolic choice the Holy Spirit set apart preachers; For it is written that the Spirit said thus:—'Set apart for Me Saul and Barnabas For the work unto which I have called them from the beginning.' In like manner with us, who are sluggish and erring, Doth the Holy Spirit work in respect of many men among you. See ye that ye strive not, lest ye appear to be resisting the Spirit, And ye make God angry with you, and He cast you away from before His face.

"Now, I am your father, and this have I learned in the Lord." And as they were all still and wondering, and no man spake through fear, He called our father, the excellent Rabbâ Bar-'Idtâ, And the holy man George, and the old man Mâr John, And when they had all drawn nigh to Rabban, he took a hēnānā, and signed their heads, And blessed them, and said unto them, "May the Lord of hosts magnify you ; May the Lord Most High make you glorious, and give you triumph in your works ; And may His Name be glorified through you, O my beloved ! O my friends, take heed that ye acquire neither gold, nor silver, Nor lands, nor homesteads, nor fields, nor vineyards, But let

your own strenuous hands be sufficient to feed you, And let not them be opened wide to receive, and closed tight against giving, Open ye your gates for the entrance of rich and poor [alike], And give ye alms regularly to both orphans and widows. Sanctify your hands to the Lord, and gird up your loins with truth, And light your lamps with the oil of love and compassion.

"Teach and make [men] learn diligently, and toil and be spent strenuously, "Let your faces drop sweat in the cultivation of the vineyard of your Lord. Keep ye the watch of your Redeemer, until such time as He cometh to make you live again. "And light your lamps, my children, for it is the time of the reconciliation of the Lord, "And teach ye those who shall become your disciples even as I have taught you, "And pray ye unto the Lord for them, and make supplication on their behalf. "And keep ye your souls in piety, and your bodies in holiness, "Keep vigil every night for their sake unto God, "After the manner of men who have committed their thoughts unto the Lord of all. "Guard yourselves carefully against boys, and receive them not into your habitations. "Receive ye not any man until his mind be well known unto you.

"Love ye each other in concord even as Christ hath loved you. "And any man, who these three bright lights of the Holy Church— "Mār Diodorus, the chosen one, and Theodore, and Nestorius— Will not accept as teachers, and will not confess them in truth, "Shall not in any wise mingle with you, and shall be rejected by your assembly. "And the blessed monasteries which ye shall build ye shall name after the Apostles, "For they suffered death for the Church awaiting the return of the Lord. "O my sons, command ye your sons to consecrate their cells "In the names of the Apostles and by their prayers, for they are the foundations of the Church. "Your sons shall first of all serve in the monastery for three years, "And then they shall deserve the freedom which is in Christ, the Lord of the worlds. "For the reading between the Psalms of the Sundays and days of assembly,

"Let the expositions of the teacher of the world, Mār Theodore, be read. "And before the Atoning Mysteries, and over the table where food is eaten, "Let the holy Books of the Fathers [who were] ascetics be read, "And the introits of the glorious festivals, and the discourse on the Divine dispensation "Of Mār Ephraim, the teacher of the truth, and [the works] of Mār Narses, the tongue of the East." Now when these things had been said, after the receiving of the Mysteries. He set these three men at the head of the holy

brethren. First was Rabban Bar-'Idtā, and after him Rabban George, And after him the old man John; three great lights. And Rabban himself blessed them, and commanded each to pass in peace, And he laid upon them the hand of blessing, and prayed over them in love; And thus he did unto all his disciples whom he sent out into divers places.

In the night they had prayer, and they were set apart [to receive] the Mysteries. And after the church was dismissed, and the brethren had gone into their cells, The old man took the three of them, and led them up to his cell. He set apart the old man John for the great and mighty desert Along the Tigris of the 'Edhnâyê, opposite Âthôr, which is well known. The excellent Abbâ George he sent with gladness to Margâ On the borders of the city of Nineveh, and of the prosperous Bêth Nûhadhrâ. And for this our Rabbâ, Mâr Bar-'Idtâ, the holy man, He set apart this place which is in Margâ and is nigh unto Nineveh. On the morning of the morrow each of the three was ready To perform that which the holy man Mâr Abraham had commanded him. There went forth with them the rabbê and old men of the congregation, and accompanied them,

And then the old man blessed them, and he and his sons returned to the monastery. And each of the three set his steps and went down the path which led directly to his place, And each of them was accompanied by every one who was bound to him in love. When Abbâ John went down he was alone, and no man was with him, But afterwards there came to him Êliyâ and Henân-Îshô'. Unto Rabban George there came three brethren Of those who clave unto him, friends and intimate companions. How many were the visions and revelations which the holy men had Before the coming of Rabban Bar-'Idtâ to the country of Margâ! Rabban Bar-'Idtâ went forth from the monastery wherein he had been taught, And there were with him nine blessed brethren, good and chosen men. Bar-Hadh-bê-Shabbâ, and Daniel, and Yâpht, and Simon, and David, and Zachariah, And Micah, and Elijah, and Mēbhārakh, wonderful and holy men.

Mēbhārakh was a young man about twentytwo years old, And was from the country of Mâr Bar-'Idtā, from Anāth, a city on the river Euphrates. When Rabban and his disciples had gone down and had reached the borders of Nisibis, He sent the blessed man Mēbhārakh after his holy sister Ḥānāh-Îshō', who had reared him, that he might see her before he went to his country, Lest she should hear of his departure, and choke herself with sorrow.

And behold, when he saw that she was coming to him, and she had drawn nigh, he stood before her, And suddenly he bowed down to the ground before her, and accorded unto her the honour which was her due. And he revealed to her the cause [of his departure]. And the two began to weep, And the blessed old woman entreated him to take her with him, but he refused, Saying unto her, "Nay, mother, nay, O gracious mother. Now he had always honoured his sister by this appellation of "mother", Even before he became a perfect vessel which was fit for his Lord's will, And instead of an imperfect man became an angel of light. "It is not seemly, O my mother, and not good among men of discernment, That women should travel on the road with men; it would be a disgrace. Now since we have no certain place as yet in the country, And we know not what may happen unto us on our journey in the Lord, Remain thou here in peace, O blessed woman HânâhÎshô'.

And be not thou distressed with trouble and sorrow for thy brother's sake, But multiply thy prayers for us—for this day we are old men— That our Lord may make straight our goings in the paths of His loving will. And when, through Christ our Lord, and the prayer of Abraham, And the prayers of the brethren and thyself we arrive at our place in peace, I will send Mêbhârahk after thee, and he shall bring thee unto us. And, if the Lord willeth, O my sister, do thou whatsoever appeareth [best] for thine old age. And having thus quieted the desire of his sister, they went onwards, And the Divine Grace accompanied them on their way. And at that time, the holy man and ascetic, who was worthy of all blessings, Mâr Îshô'-Zekhâ, was the head of the Monastery of Shô'ê, in the country of the Arabs. And because they heard that he had raised to life a man who had been slain four days, And his fame had been carried everywhere, they desired greatly to pass by him. And the blessed man Mêbhârahk said, "Whilst we were on our journey Suddenly there fell upon us a company of thieves who were wicked men, And when we had come up with them in [the strength of] our Lord, and they had seen our old man, They stood still, and [then] came and did homage before him, and besought him to pray for them. And having gone onwards a little farther, behold, Mâr Îshô'-Zekhâ, the chosen one, Came out to meet us and to salute us, holding his staff in his hand. And with a smile he bowed down in peace before the feet of our pious father, And our Rabban also bowed down in homage before him, and was blessed by him. And he said, 'O my masters and brethren, I was standing with you at the hour, When ye came to the thieves,

who were made to be quiet through your prayers.' Then he took us and led us into his monastery, and made us all to rest our fill, And he marvelled at the wisdom of our father Bar- 'Idtā, and praised him before us. And when we went forth [next] morning Mār Īshō'- Zēkhā went forth with us, And he prophesied to our old man everything which was to come to pass in his days.

*Section 3*

"And Mār Joseph, of the Monastery of Ṭabhyā, saw by the spirit, and revealed unto our father, "[Saying], 'Wheresoever thou art there shall be no disturbance, and thou shalt dwell without fear.'" And having crossed the river Tigris, and all the country of Bēth Nūhadhrā, They arrived at the great school of Bēth Rastak, a village of Margā, And they passed the night [there] and departed early in the morning to the glorious Monastery of Rîshā; And they went in, and were blessed by the Abbot, Stephen, the prince of perfect men, And he informed them of what the angel of the Lord, their Governor, had informed him, [Saying], "By your hand a monastery shall be established in the quiet plain of Margā, "The place of a holy monastery; behold, it is between Nineveh and Margā. "Bēth Ḥelâpê and Bēth Ḥakhrānyā are two blessed villages, And to the south of them [lieth] the beautiful, peaceful, and well watered plain :

"This is the place which our Lord hath set apart for you that ye may build therein a great monastery. "And when ye are therein there will come unto you a company of the prophets, "And they will encourage you in the Lord, because it hath long ago been revealed unto them concerning you. "With them is everything which is useful for your satisfaction and encouragement, "And ye and they shall set apart a place for the altar and one for the community. "And thou, O brother Bar-'Idtā, art about to become the head of the monastery, "And thy sons shall be as numerous as the stars, and thy seed as the sand of the sea. "Now know this thing also : Thy holy and chaste sister, "Ḥānāh-Īshō', by God's grace, since He hath multiplied her gifts unto her, "At the beginning of the Fast of the Apostles shall go with her companions

"To Jerusalem, the city of the Sanctuary, by the help of the Lord God, "And at the beginning of the latter Teshrîn she shall come down to thee in peace, "And near thee she shall build a house of sisters, and therein shall she be laid to rest. "And as ye have been close together in the body in this world, So hath Christ allotted to you both nearness together in heaven. "Rise up in our Lord, and travel ye on your way, and with you shall be the captain of the

hosts "Of the Lord in the form of a driver of horses of fire and spirit." And Mâr Stephen comforted us and made us glad with all these [words], And we were filled with gladness and praise because we had seen a prophet in our days. And he and we stood up, and he commanded prayer, and concluded it with blessings upon us all,

And he kissed each one of us upon his head with fervent love. Then the head of the monastery answered and said unto us, "Ye will pass by the village of Kôp, "And there shall come out unto you a man who hath a son that is vexed by devils ; "Pray ye that his son may be healed, and the [son's] father shall give you a gift. "Now the name of the man is Zanzâparôkh ;" and his word came to pass indeed. And we arrived at the place which had been made known at daybreak on the Friday Of the third week after the Resurrection of my Lord Jesus Christ, our Redeemer. In the morning of that day we rose up and went about hither and hither on the plain, That we might spy out a suitable place whereon we could begin to build the monastery. And on the morning of Saturday the company of prophets came, And with them were such things as were necessary for our own comfort and for the building. And the angel of the Lord had shewn unto the marvellous man Mâr Joseph

That which was written in the heights concerning our coming hither, And with him was Rabban Gabh-Īshō', his disciple, who had been reared with him, And eight other brethren, who were sons of his beautiful Monastery of Ṭabhyā. Now the Monastery of Ṭabhyā is on the king's highway which passeth over the bridge That leadeth over to the city of Hēdhayabh, and Bēth Garmai, and the mountain. And they brought with them two camels laden with bread and wheat, And things of divers kinds of which we had need. And they began praying in the East, and we also prayed in the West, And we all drew nigh each to the other, being in number about twenty. And each saluted the other in love and in unutterable gladness, And our happiness was such that we imagined we were in the world which is to come. Now the old man Mâr Joseph appeared to be a phantom By reason of his very great age: he was more than one hundred and thirty years old. And he said unto our Rabban, "Rise up, let us measure the place for the temple, Even according as it appeared unto us through the Spirit Who revealeth hidden things unto those who love Him." And we all rose up diligently, and the old man Mâr Joseph was with us, And we took a measuring cord, which the sons of truth had brought with them, And the holy man Mâr Joseph took



one end of the cord, And Bar-'Idtâ the other, and they measured out the temple and the altar. And they set the altar which they had brought with them inside the [place of the] altar which they had marked out by pegs, After this we sat down together, we and they, and held converse. And Mâr Joseph began to relate one vision after another, And the revelations which had appeared unto him and his brethren, in truth, Concerning the coming of our father, and the fixing of a place for the monastery, And the great number of the monks, and the delights, and the troubles.

And when eventide had come, according to custom, at the ninth hour We recited the Psalms of David, and celebrated the Holy Mysteries, And with gladness we rejoiced in the Eucharist of our Lord ; And we performed the services of compline, and of the night, and of the morning according to the use of our monastery. And at the third hour we celebrated the Mysteries according to [our] use, And then we rejoiced in the food of the spirit, and in the food of the body. And the blessed Mâr Joseph rose up in his great old age And dug up three spadefuls [of earth] as a blessing in [the place of] the foundations of the temple. And he encouraged Rabban, and said unto him, "Brother, have no care whatsoever : "As long as we have anything it is thine ; do valiantly in the might of the Lord.

"And moreover, thou art [ordained] to arrive at the happy goal of God, "And good sons shall increase for thee in all the land of the East." And he took Abbâ Gêbhâ-Îshō', and one camel, and they departed, And returned to their monastery, and the other camel which they had brought they left for us. And he commanded his eight disciples to remain with us and to build with us, As long as we had need of them ; and they were rejoicing with great joy. And the Rabbâ of God, Mâr Joseph, the beautiful old man, Went into the village of Barzâkhê, and into the blessed Bêth Mârûth, And commanded certain of the villagers to come to our help— Without our asking for them—as being something which the Lord wished. Now, behold, on the morning of the second day men were gathered together and came, And we were wondering at them, and whether they had come to make us cease [work]. But when they had come to us, they informed us, [saying], "Rabban Mâr Joseph sent us To build the blessed monastery of the honourable Rabban Bar-'Idtâ." They brought with them iron, and whatsoever was used in building, And they began the work with us; and we rejoiced and glorified God. Then the strenuous Mébhârah drew nigh unto our lord, saying, "My father, whence

can we obtain bread for all these [men]?" Our old man saith unto him, "Gather ye together roots and pieces of wood, And bake cakes, O my beloved, before the mealtime cometh." Now those blessed believers heard Mêb-hârahk saying these [words] To the venerable Rabban Bar-'Idtâ, and they answered, saying, Nay, Abbâ, ye shall not labour [thus], for, behold, bread is coming after us.

"Because Rabban warned us that ye had no building ready for the baking of bread." And when we all had been making bricks and mud for two days Our Abbâ dismissed the disciples of Rabban Joseph, And he said unto them, "Depart in peace, O ye children, unto your own place. "Henceforth the young believers shall undertake the burden of the building, "It is neither right before God, nor seemly before men, "That ye, O excellent sons, should be yoked to the labour of mud." And the believing folk round about us heard, the sons of Bêth Bar-Shîrâ, and of Bâbhehâ, And of Bêth Hûrnâyâ, and of Bêth Hîlâpê, and of the villages near Nineveh, And many crowds of well known believers made ready, And came to help us either with money for the expenses or with labour. Thus by the grace of Christ, and by the support of the believers,

In that first summer we began and finished the building, In the year eight hundred and seventy-three, according to the reckoning of the Greeks. When Khosrau (Chosroës) the First, (the grandfather of king Khosrau, That is to say, Khosrau, the son of Hôrmizd, the last king of the Persians), was king, And when Mâr Ezekiel was the Patriarch of the East, And when Mâr Hênânâ was the spiritual head and Metropolitan Bishop of Arbîl, that is to say, the city of Hêdhayabh (Adiabene), On the holy First Day of the week, on the twentieth day of Nisân, The holy man Mâr Bar-'Idtâ laid the foundations of his monastery, And the believing men our neighbours became our diligent helpers, And we began it and finished it in the summer, which is already written above in our discourse. We built the temple, and the monastery buildings, and cells ten in number, For we were brethren ten in number at the beginning in this place. For Rabban Bar-Idtâ we built a cell even as Mâr Joseph Commanded, below the temple, upon a rock above the fountain, For the angel of the Lord, in the form of the old man Joseph, appeared

Unto Mâr Hânanyâ, the head of the Monastery of Geshrâ, which is on the Great Zâbh. And Rabban Bar-'Idtâ dwelt in the rest and peace of his service, And Bar Hâdh-bêshabbâ, and Daniel; may their memory be for blessing! As

for the rest of us we took up the affairs of the community, The service of the temple and of the monastery, before the brethren who came as disciples increased, And we remained without possessions, except only the one camel Which the holy man Mār Joseph of the Monastery of Ṭabhyā had given unto us. She carried the wood, and ground the corn for the brethren, And she by herself performed all the bringing in of things for the community.

*Section 4*

One day the disciple of Rabban, that is to say, Mēbhārakh, laughingly Answered and said, "Abbā, we have need of another camel "Which shall be a companion and associate of this camel which we have here now;" And this was said by the blessed man as if in prophecy. And, smiling at him, our father said unto him, "My beloved Mēbhārakh, "If Christ knoweth that it will be beneficial a camel will come speedily." Then the strenuous Mēbhārakh said unto him, "If a camel were to come to us "We would make a mill here, and we should be able to grind [the corn] easily, "And the brethren would not be fatigued by going to a distance whenever [they needed] the mill;" And the blessed old man said unto him, "The will of the Lord be [done]!" On the following Sunday, behold, a certain man who was a believer came From the blessed and well-protected village of Bēth Ghūrbhāk, which is in the country of Nineveh.

And he was holding a camel by the head rope, and was leading it and coming unto us. And he asked us, saying, "Where is the cell of the glorious Rabban Bar-'Idtā?" And we shewed him the old man's cell, and we went in with him to the holy man. And he bowed down on his knees to our father, and kissed him, and was blessed by him, And he gave him greetings from the Nekhwārjān, an upright believer, and a nobleman, The lord of the [above] mentioned Bēth Ghūrbhāk, and said unto him, "The Nekhwārjān doeth homage unto your love, And hath sent this camel to you as a blessing, that ye may pray for him, "And also for his camels which are sick even unto death." Then Rabban Bar-'Idtā gave him a hēnānā, and prayer-oil, And said unto him, "Salute our friend, Nekhwārjān, and salute his village, "And when thou hast come unto him in peace, sprinkle some of the hēnānā upon his camels,

"And God shall heal them and drive out from them the pestilence." Now when he had come to Bēth Ghūrbhāk, and had sprinkled some of the hēnānā on the camels, They received healing easily through the prayer of

Rabban Bar-'Idtā. And little by little the name of this holy monastery became known, And benefits began to flow forth therefrom into all regions.

*Section 5*

Now when we had fulfilled one year there departed from this temporary life To the mansions of the kingdom on high, Mār Joseph, holy of soul, On the first Friday after the Resurrection of our Vivifier. And Rabban went to the funeral of the holy man, and we with him, And also the holy woman, Rabban's sister, the fine gold and beauty of chastity. During the year she came to us with other women her companions, And built a nunnery for herself above the village of Bābhethâ, By the side of the road which goeth unto the flourishing country of Margâ. In her humility she built her nunnery in the name of the martyred woman Pambrōniyâ Who testified in Nisibis in the days of Diocletian. After she had lived twenty years she departed from this world unto Paradise, Being eighty and three years old in [her] holy life.

*Section 6*

Now in the mountain of Alpep, in the Monastery of Mār Mattai, the holy, When we came here in the beginning, our brethren used to dwell, Before the monastery was overthrown by means of the madman Zakkāi, [Who was sent] by the infidel Gabriel, the physician of the valiant Khusrau. Now the name of one of [these] brethren was Īshō'-Sabhran, a blessed man, A chaste and humble man, and one who feared the living God. This man came continually to Rabban, and he, with his companions, Two other brethren, asked him to let him leave his own monastery and to come to us. And our Rabban prohibited them from ever doing this (i. e., coming) again, Saying, "When it is convenient I will tell you to come." And in like manner two other brethren, who dwelt in the Monastery of Kōkhtâ, Used to come unto Rabban and entreat [him] to let them come to us.

Now we complained of our father because he did not wish them to come to us, That the brethren might have increased, and the monastery might have been filled with them. But our father, in his humility, softly and pleasantly Used to say unto us always, "Nay, my sons, nay, my sons, ye must not do [this]. "It is neither pleasing before God, nor just to men, For us to become the cause of the decay of these [holy] places which now [exist]." Now the old man used to tell us that "the Monastery of Kōkhtâ "Was in former times the seat of the Metropolitan of Hēdhayabh, "And the glorious Mār John, one of

the Three Hundred and Eighteen, "Built it after the name of the church of Kôkhê, which was the Patriarchal throne, "Which was built by him that was blessed in all things, Mâr Mârî, the apostle of the truth,

"Who first taught the East the knowledge of One God: "Kôkhtâ, that is, 'daughter of cakes', of the throne of Mâhôzâ Rabbâ, "Also Selîk of Seleucus the king, and Kalyâ of Nimrod the Cushite. "And the Mâr John whom we have mentioned was taken from Kôkhtâ by the command of Shâbhôr, the Persian king, who slew him because of his testimony for Christ. Thus the shrine of the holy man Mâr Mattai, the fellow soldier Of Rabban Mâr Āwgin the Great, was [also] the monastery of Mâr John. And it is not right that we should be the means of the destruction of these [places], For behold, the time of their destruction by another draweth nigh. And these blessed brethren, and many like unto them, Will come to us afterwards by reason of the sufferings [caused by] the sorcerers." And his word actually came to pass through the lascivious Gabriel, Even as we will relate, if our Lord willeth, at the end of our discourse.

#### *Section 7*

Now a certain man of [the village of] Bâbthethâ, whose name was Īshô'-Aprî, A believing and God-fearing man, who did the will of his Lord, Had a beloved son, and through the agency of Satan His two eyes had been blinded, and his hearing had been taken away; And his father set him on an ass, and brought him to Rabban at the monastery, And having left him in the martyrrium he went down to the old man and told him concerning him. Then Rabban commanded him, [saying], "Stay ye here both of you this day in the martyrrium, "And behold, I will command the brethren to pray for him before Christ; "To-morrow morning bring thy son unto me, and believe, and doubt not, "For everything can come to pass for him that believeth in God." So the believing man did according to the command of the holy man, And in the night our lord visited the young man, and he was healed by his prayer.

Then [the father] brought him in to Rabban Bar-'Idtâ both seeing and hearing, And we also rejoiced with them, and we glorified the God of the universe. And the believing man and his brethren asked that they might make this monastery heir to certain land, But Rabban did not wish [it], and said to them, "Blessed are ye by the Lord of hosts! "My children, let the land be yours, for ye have need of the produce [thereof], "And let it be for the benefit of such children as God hath given unto you. "And if we also now ac-

quire lands and fields "To what end are we called ascetics and monks? "Nay, nay, my children, ye must not do [this], and we will never do it, "For our Lord hath commanded us not to possess either gold or silver."

*Section 8*

And there was also a man of the village of Kōp, Zandhaprōkh, who belonged to our land, Over him our father prayed outside, and a devil went forth from his son. And when this young man had grown up, and had gotten understanding, and had learned how to read and write, He came and was a disciple in our monastery through our Rabban. Now the name of this man was Tērīs-Īshōʿ, and he was perfect in body, in soul, In mind, in humility, and in the rectitude of fair deeds and life. Now the father of this Tērīs-Īshōʿ wished to do an act of grace to us, And he went, against the command of Rabban, and bought us some land for our monastery, In the middle of the plain of Margā, a piece five miles in extent, For many thousand [pieces] of gold; now he was exceedingly rich. And having informed Rabban [thereof], he chid him, and said to him, "We do not need [it]. "Our Lord commanded us that we should not love this world.

"If we were to seek this world, what should we leave? "And [as for] Tērīs-Īshōʿ this day God is his Father." And a second year having passed he built on the land a little market, And it was called "Bēth Kōpiyā", the name of the village of Zandāpārōkh.

*Section 9*

And Rabban used to say to his sons, "It is right that as concerns an ascetic "By his appearance, and by his speech, and by his dress, and by his gravity, "And by his cell, and by his actions, and by his sitting down, and by his rising up, "It should be known by all beholders that he is leading the life of the angels." The sons of the holiness of Rabban behaved according to his word in love; Those who had cells sat down and rose up by measure; For those among them who were monks a little window to give light He opened, facing the sun, that a man might read and perform service. He was within the door of the very small house all the day, And at night he went forth for his needs and his service. As concerning those who dwelt in graves they gave no care whatsoever, Either to gardens, or to trees, or to beds of green herbs. Moreover, many of them never came to the congregation,

And the monks who lived together used to carry food to them, and set it in the windows.

*Section 10*

In the days of the Catholicus, Mâr Sabhr-Īshô, the holy man, Khusrau, the king, the son of Hôrmizd, the king of the Persians, asked him [Saying], "Gather together, O Catholicus, the bishops of the East, "And the most strenuous of the ascetics, and the renowned teachers with them "That they may make it clear before Khusrau how it is that the East confesseth "The Adorable Trinity of Father, and Son, and Holy Spirit, "One praiseworthy Substance, One Nature, One Self-existent Being, And how it is that possessing One Nature Three Persons are counted, And while Three Persons are declared One of them precedeth not the Other, The Father not preceding the Son, nor the Son preceding the Holy Spirit, But being Three they are co-equal in self-existence and nature, And being One they are acknowledged Three with praise and adoration. And let them make clear also how it is that the orthodox Easterns confess The mystery of the Incarnation of Christ with two natures." And Rabban wrote to the monastery of the holy man, Mâr Abraham the Great, And Mâr Bâbhai the Great came down, and other holy men with him. And afterwards he sent others, believing and enlightened (or, learned) men, And with them was a letter of the Catholicus to our father [Bar-'Īdâ], For he did not wish to go down himself to the gate of the kingdom of Khusrau. And there [went] our Rabban, and the chosen one Mâr Bâbhai the Great, And it was they who wrote down the confession of the true faith,

Which is this day acknowledged in the divine books.

*Section 11*

Let us now come to the writing down of the sad and sorrowful history And of the painful repentance of the righteous man who sinned and repented. There was a certain bishop from the countries round about us— It is not seemly for us to make known which because it may offend the hearers— Now, as for this bishop, Yazdapneh was his name and title. Because of his beautiful and good works the Enemy had envy of him, And Satan cast him down through a woman, and did away his episcopacy, For he was vanquished by his evil imagination, and became a mocking unto many. And having remained for a short time [in sin] his soul condemned him and reproached

him, And he roused himself from his slough, and fled from the stinking thing which he served. And he rose up by night, no man knowing it, and he came to Rabban quickly, And told him about his fall, and about his shameful deeds.

When the old man heard he wondered greatly, and he wept over him as over a dead man, And he embraced him, and kissed him, and said to him in great suffering, "Woe to our frail nature! [See] how it hath been overthrown in its fall "Through the evil Calumniator, the father and lord of wickedness. "Despair not, O my brother, despair not of thy life which is in Christ, "And I will be a participator with thee in thy penitence in all that is necessary. "Thou hast fallen like a man; rise up like a mighty man in the Lord. "Strong men fall and rise up again, but weak men fall and perish. "Take heart, O my brother, take heart, and despair not in our Lord; "Rouse thyself, lest the end come, and thou depart in thy foul sin." So Rabban took him to his breast, and commanded us to build a cell

Some distance from the monastery, saying, "I have need of it for myself." And Rabban took Yazdapneh thither by night secretly, And he shut the door of the cell upon him until a certain time was ended. And he left an opening that [the monks] might thrust food through, And through which he might see the light of the sun and read the Holy Books; And Rabban used to go to him every week once or twice, And visit him, and he commanded us that no man should go to his cell. Time having gone by the matter of Yazdapneh, the frail one, became known, For he repented before God truly, and He accepted him in His grace and mercy. This man composed certain verses on penitence for himself, And he used to recite them to special tones with bitter tears. And whenever any one of us wished to weep for himself in grief

He would go secretly by night to his cell and listen to him singing. By day and by night he used to moan like a dove the young of which are dead, And by reason of his moanings and groanings the mountains and plains used to weep. Now after three years, he opened his cell, and went to live the life of an anchorite in the mountain, And Rabban Bar-'Idtâ made known to us that our Lord had accepted his repentance.

#### *Section 12*

In a village which was situated to the east of us called Barzânê, There was a certain rich man, a believer, and a nobleman, whose name was Malbêd, And through a war [caused by] the Calumniator, he and the sons of his house



were overcome, And they fled from their father's house, and built themselves another one, and dwelt therein. Now he had silver and gold which had been hidden by their fathers, But Satan would not allow them to approach near the place [where they were]. Everyone who sought to go there in the daytime heard terrifying sounds, And in the night the sounds of stones being cast down in the courtyard. This believing man Malbêd came to our Rabbâ, and informed him, [saying] "Behold, for many years [past] the devils have driven us from our house." And Rabban called to the blessed man Mébhâraḵh, and said to him, "O my son, "Rise up, and make thyself ready, thou, and Yaft, and Simon, and David, and Zachariah,

"And Micah, and Elijah, and [take] with you thirteen other brethren. "And go ye and keep watch this night in the house of the believing man Malbêd. "And Bar Hadh-bê-Shabbâ and Daniel shall keep watch in their cells. "And I will be with you, in spirit and in body, in everything which ye shall do in Christ. "So that by prayer and supplication before the Lord God "The operation of devils shall be swept away from the house of these wretched folk." So Mébhâraḵh did as he had been commanded, and the brethren entered and prayed in the house. And the devils were making them to hear mighty and terrible sounds, And afterwards the devils made sparks of fire to appear, And afterwards the devils were sprinkling drops of blood upon them. And afterwards [came] the sound as of the falling of the house which was hidden from them, And filthy phantoms, and abominable ghostly forms. But they, according to the command of Rabba Bar- 'Idtâ, may his prayer protect us! Neither trembled, nor feared the devils, nor ceased singing their Psalms. And before the cock crew the devils were put to shame and vanquished by them, And they reviled Rabban Bar-Idtâ, and cursed his disciples, and took to flight. But the monks continued in prayer to the God of the universe until morning, And the believing men were delivered from the devils, and all those who heard ascribed praise unto the Lord. And the name Barzânê was changed by the family of Malbêd to Shâhar Sa'âr, And he received the headship of Margâ for many years through Rabban.

#### *Section 14*

Now concerning the glorious man Bêriḵh-Īshō', who was a great friend of our father, The son of the Nekhwârjân, the prince, from Bêth Ghûrbâk, the well built village— By the dust which was taken from his cell in faith Christ used to work all manner of healings on the believing folk. And every sick

person who went into the temple, or to Rabban, used to come Unfailingly and bow down in worship at the cell of Bērīkh-Īshō'. Now, as we were standing one Sunday in vigil and general prayer, The cross which was on the steps of the altar fell on the ground and was broken. And we were afraid, and as this happened, behold, Rabban went out from his retreat And came quickly to the temple, and when we saw him we ceased from praying. And, shedding tears, he answered and said, "BērīkhĪshō' hath departed this life, "And hath gone to the country of the blessed, to his holy fathers." Then we went to his cell and saw him kneeling upon his knees

In prayer before God, and we brought him to the temple in honour.

*Section 15*

Of another brother whose name was Mattai, from the country of Bēth Garmai, Rabban testified, and said, "He was pre-eminent in ascetic excellence." They say that he was sent on certain business during the summer by Rabban, And that as he and his companion were going along the road, all day long, Even during the blazing noon, he turned his face to the East, and bowed down to the ground every ten steps; And he would bow down, and rise up again, and his tongue never ceased singing a Psalm. Now our Lord wrought a wonderful thing through Mattai in the land of Margā, In a village called Bēth Kēsāyē, wherein was a deep well, Which went down to the abyss, and a wicked devil lived therein, And he used to appear in the form of a horse unto those who passed his way. And the people of those villages having come they complained to Rabban, And besought him to make them a deliverance from that devil.

Then he called this Mattai, and said unto him, "Go, my son, with these people, "And ask Christ our Lord to deliver them from the devils." And when they had departed a little way from the village, he took three little stones in his hands, And he made over them the sign of the Cross; and he commanded the people, and said unto them, "When ye come to the fountain, cast in these little stones, And the power of Christ shall drive that devil thence." And they did according to his word, and the devil never appeared [again], Through his prayers and blessings; and all who heard glorified God.

*Section 16*

There was another man in this blessed monastery, Who had become a convert from Magianism to our old man, and his name was Yazdādh; And [see-

ing] by chance a certain woman, both of whose eyes were blind, And wishing to make Yazdādth happy, the old man said unto him, "Lay thy right hand upon the eyes of this poor woman;" And having done so, her eyes were opened, and the people praised and confessed God.

*Section 17*

And also [concerning] the holy man Tērīṣ-Īshō, the son of the honourable Zadhnâprôkh — They brought to the monastery a certain soldier of the army of the kingdom of Persia, And through the violence of the devils in him he was bound carefully with cords. Now as they were bringing him into the martyrrium to bind him with the chain which was there, The coenobite Tērīṣ-Īshō' happened to meet the soldier. And in the humility of the power of our Lord, he drew nigh, and took hold of the man's hands, And straightway his devil cried out and left him, and he came to his senses, And they brought the soldier to Rabban, and having learned about him he praised his Creator.

*Section 18*

Now there was in the congregation of Rabbā another monk Who also had become his disciple, and his name was Yāwnān, a glorious man, This man ministered for ten years to the comforts of strangers, And he washed, and nursed, and attended to the sick and those afflicted with disease, And the whole of the time that Dādth-Īshō' was in the service of the Community, Without [saying] a word he continued in the Lord, and he did everything which he was commanded at a nod. And when he went out into freedom, he did not build himself a cell, But he made for himself a booth of twigs at some distance away from the monastery, That he might perform mighty deeds and healings by the power of Christ. He always supplied himself with food from roots and herbs; And he had another secret cave near the river Hāzār Wherein, in winter time, he used to dwell secretly,

But during the whole of the summer he used to endure the suffering of the noonday heat. Now I myself saw him once resting among the hills round about him, And he was standing in a mountain hollow, and two mighty lions Were standing before him, in wonder, and he was playing with them Just as we play with the dogs who watch our flocks and herds. And the gazelles, and the foxes, and all kinds of wild animals used to throng to him just as [if he had been] their fellow. Now in stern and hard works time passed

by him here For nine and twenty years until he became an angel; And our Lord wrought by his hand a sign which passeth understanding and hearing. Some distance away from him he saw thieves plundering some men, And he took his staff, and went into the wood, and sent out a lion on them;

Thus he saved the men from the thieves, and they returned to their houses in peace. And again a certain sick man whose bones were dried up by disease— Now his sickness was a very old one, and he had been ill for many years— In faith went to him, to that little cave in which he dwelt, And he entered and slept upon his dust, and straightway he gained healing.

*Section 19*

Let the mouth of the reader be sweetened by the story of the glorious man Zakkāi, Who was from the village of Ḥazzā and who suffered in bonds for Christ's sake. In his youth he endured torturings from the Magians for Christ, And being worn out by tribulations he came to the ascetic life. The Lord gave him the gift of knowing all secret things And of doing mighty deeds and wonders, and he was the boast of all. Now a certain woman whose blood ran away watched him as he was going into the temple, And she drew nigh to the hem of his garments in faith, and laid hold upon them. And when he looked at her he wept, and she took an oath to him in Christ, And he made the sign of the Cross on his hand, and thus she received healing.

*Section 20*

And the venerable Nīsānāyā, from the country of Dēbhar Ḥebhtōn, Was a disciple of our pious father, Rabban Bar-ʿIdtā, the perfect man. And during his service which he served for three years in working the hand mill No man ever heard from him a word of weariness or of complaint. Now when he went forth to his cell he undertook the labour Of becoming gardener in the vegetable garden, and of carrying to the brethren their bread. Now it happened that one year there were locusts in our country, And they were about to enter into the garden of the holy man Nīsānāyā. And he took his stick in his hand, and going round his garden in a circle, The venerable man said unto the locusts as unto beings which possessed knowledge, "In the Name of our Lord Jesus Christ, ye shall not have power, O locusts, "Either to enter into this garden, or to injure anything therein." And the locusts submitted to the command of Nīsānāyā and were obedient unto him,

And they refrained from injuring him and took themselves away, and this was known unto all men.

*Section 21*

At the time when Mār Abhā, the Bishop of the city of Nineveh, returned From Bêth Rômâyê in honour, with Khusrau (Chos-roës), the king of Persia, The Ninevites were relating unto him the triumphs and mighty deeds Of our pious, and holy, and excellent father, Rabban Bar-Idtā, In a particular, and proper, and praiseworthy, and seemly manner. And the sons of the blessed [village of] Bêth Ghûrbâk, who were men worthy of good things and blessings, Also [spake] to the Bishop concerning the revelations which he had seen. And they said unto him, "When thou, O father, wast remote from thy children, "They were complaining that we did not know whether thou wert alive or not, "And the old man Rabbâ Bar-Idtâ consoled us greatly, and said, "Beloved, be ye not distressed about your holy Bishop, "For he is alive and is [held] in honour in Bêth Rômâyê. "And it is the will of our Lord that ye shall rejoice yourselves in seeing his greatness [again].

"Be ye happy, my children, in your hearts, and believe that ye shall see him with gladness."

*Section 22*

And when the mighty man Khusrau (Chosroës) fled before Behrâm, the rebel, We went to that holy father, and we told him of another trouble, [saying] "The peaceful crown of Khusrau (Chosroës) hath fled, and the tyrant Behrâm hath stood on his throne." And the holy old man answered and said unto us with a smile, "See ye how greatly beloved is your Bishop by our Lord Jesus Christ, "For the king of the Persians goeth after him and bringeth him [back] in honour." And when we besought him to explain this, he answered and said unto us, "Behold, Mār Abhā the Bishop is kept with Môrikê (Mauricius), "And Khusrau (Chosroës) hath fled to Mauricius from before the tyranny of Behrâm. "And behold, he is sending with him to help [him] the hosts of the Rômâyê. "And Chosroës will return to overthrow and destroy Behrâm the rebel; "And Chosroës will demand the Bishop from Mauricius, And he will come in glory with Chosroës, and bring with him honours and gifts.

"And now, O our father, thou shalt return in the strength of the might of Christ." And Mār Abhā, hearing these things about this prophet of the later

[time], marvelled much and wondered greatly, and he praised the old man before the believing folk. And he stood up with the nobles, and prefects, and freemen of the village of Bēth Ghūrbāk, To whom Mār Bar-'Idtā was more beloved than any other man, And he stood up with joy and came to us in the week of the Holy Apostles. And Rabban himself at that time was living the life of a recluse in his cell, And having made known unto him concerning the arrival of Mār Abhā the Bishop, And his loving friends, the sons of Bēth Ghūrbāk, he went out readily to meet them. And thereupon the two were blessed, each by each, in the love of our Lord,

And Mār Abhā took the feet of Rabban and set them in his bosom. And he bowed himself [over them] and kissed them, and passed his hands over his eyes, And said, "Glory be to the Lord Who hath held me worthy to see your love."

### *Section 23*

When came the peaceful crown, Chosroës, king of kings of Persia, Who had been helped by the mighty and Christian kingdom, and When Mār Ishô'-Yahbh of Arzôn, the holy man, was still Patriarch of the East, and held the chief rule in the Church, There was a mighty famine in every place, especially in Margā and in Nineveh. The locusts came up from the lower countries and covered the earth, And they spoiled, and laid waste, and destroyed all the crops and plants, And all fruit trees and trees of the forest, and every green herb. And they defiled the springs, and fountains, and wells of water, And they left to men nothing whatsoever whereby to console themselves in their trouble. And the people dried and cooked the locusts and laid them up in their houses, That they might take the place of the daily bread and be food for them in the time of famine. And the people sowed everywhere millet, and summer peas,

And cucumbers, and water melons, and other small vegetables, And we also, having no means of help, for we had no seed whatsoever, During the famine gathered together locusts like all other folk, Our Rabbā Bar-'Idtā himself came forth from his retreat, And urged us to do this work—to collect, and cook, and dry, the locusts. And many of the brethren, who were feeble of hope and childish of heart, Wished to depart from this place to a country wherein bread was to be found. And the holy man cried unto them, and said unto them, "What then, my friends, "Where can ye flee from the smiting of the Lord of hosts? For "If He seeketh to correct you, whitherso-

ever ye go, there He is; "But it is meet that we should bear His correction as a thing of benefit, "For our God, the Lord of the universe, doeth nothing idly.

"Behold the wretched children of this world, who have sons, and daughters, "And on whom heavy burdens rest, they endure, and sit quietly in their houses, And we who have neither wives nor anxiety, shall we blaspheme God, the Lord of all? 'Which of all the saints hath not been afflicted in this world? Look ye, my beloved, at Abraham, the father of the [Hebrew] nation and of the Gentiles, Behold, he was the friend of the God of the universe, and the son of the house of righteousness, After he was in the land of promise which had been promised unto him, The famine waxed strong upon him, and he went into Egypt, and his wife was taken away from him ; And Isaac in like manner suffered loss when he went down to Abimelech of Philistia ; So also was it with Jacob, the head of the Tribes, and also with many others, And with Elisha, and the sons of the Prophets, and Elijah, the prophet of the Spirit. And if God chastised the righteous men, of the dust of whose feet we are not worthy, And all [other] men, and they confessed (or, praised) Him, It is the more fitting that we should bear the chastisement of the Lord. Nay, my beloved, act not thus, for this would be a disgrace unto monks. Sit ye down then, and doubt not concerning the faithfulness of Christ, For Whose certain hope and love ye have forsaken everything. And I, the wretched one, Bar-Idtā, your servant and your brother in the Lord, Pledge you by God that ye shall not lack sustenance.

Then the brethren who had made ready to depart, having heard the words of the holy man, Returned and sat down in their cells, and took refuge in contemplation and silence, And according to the word of the old man [ate bread], day by day, although insufficiently,<sup>955</sup> —For the compassion of God was not unmindful of us— And the believing man Zandhā-prōkh, the father of Tērīs-Īshō', came, And gave to Rabban one thousand silver staters to buy food therewith, And the three camels which we had with us, and two mules, Which the pious Mār Abhā had given us. And Malbēd, the believing man who is mentioned above, Sent our Rabban to the country of Media, [and to] the Hūzāyē, And to the countries of Nisibis, and he brought [back] food for his monastery, Together with the gifts of Mār Abhā, the holy man and shepherd of Nineveh, And of the free men of Bēth Ghūr-bāk, and of this Malbēd our neighbour. And to each of the brethren [and] solitary monks was given Every day a limited portion [of food], that is to say,

by strict measure. And the poor and the orphans gathered together unto us, and for the need of their lives Rabban gave unto them also with us a portion like unto our own.

And we began to complain that we were not bound to feed others, And he with a sad sigh entreated [us], saying, "Nay, my sons, do not this thing, "For perhaps for their sakes our Lord will at this time feed us also, "And because of these needy ones our Lord may bring food for us." And Rabban Bar-'Idtâ, being afraid lest we should neglect the poor, Did not entrust the dividing of their portion of bread to any of the brethren, But he himself used to sit down from mid-day to mid-day, And the poor would pass before him, and he would give [each of] them two bread-cakes and [some] locusts, And for the little orphans he would set the portion [of each] in his bosom, And he would pass his hand over his head, and say, "Deliverance draweth nigh." And the brethren being many blessed God for His bread—

Now they were more in number than a hundred— and the poor were more than we. And for twenty days, more or less, there came five [loaves] of bread, And we never remained for a whole day without [some] bread or food. And the believing men in Great Bâbhehâ brought two loads of wheat, But our Rabban would hardly accept them; and he said unto them, "My sons, have care for the nunnery of the holy woman Ḥānāh-Īshō', "And the Lord will add unto your reward in the resurrection of the righteous and good". And when the Governor of times willed the famine passed away and abundance came, And many died of sicknesses, and boils, and burning sores [caused by] the abundance. In this year by the grace of [our Lord] Ḥānāh-Īshō' departed from this world To the life which is for ever and ever; may her prayer protect us from the Evil One!

#### *Section 24*

In this year the blessed man received revelations Concerning the dispersion which happened afterwards to the monastery from which he went forth, And he said, "Great things will be wrought by God In the matter of the monastery of our Rabbā, Mār Abraham the holy man, "And it will be imagined by men of the outer world who are simple and foolish "That they will take place through attacks of devils, or through the [evil] nature of men, "But our God, Who is all-wise, will bring out from [these] matters "A cause of great benefits which will be beneficial to both sides. "Even as the flight of Jacob through Esau his brother, And the selling of Joseph, and also the



murder which Moses committed, "And David, whom Saul persecuted, and all the other [similar] matters, "Took place by the Providence of God for the benefit of the many. "And thus will it be as concerning the congregation of the holy man Mār Abraham, "The fathers of whom shall be scattered thence by reason of a certain offence."

Now after a year or two his word[s] actually came to pass, When Mār Bābhāi the Great, that austere man, was head of that monastery. After the blessed and holy man Mār Dād-Īshō had gone to his rest, A strife took place in the monastery, and because thereof many went out [therefrom]. Mār Ēliyā, the holy man, and Mār Hênân-Īshō, the glorious man, Departed to the blessed man Abbā John, the chosen one, And James, and John, and Sahrōwai, and Sabhr-Īshō, and Sābūkht, with them; And Ūkhāmā, and other brethren, to Arzōn, and Kardōn, and Bēth Nūhderā, And John, and Zēkhā-Īshō, and Abraham to the country of Dāsān. And Benjamin, and Peter, and Ārdā, and Īshai, and Paul, and John, These came, by the might of God, to that Monastery of Bēth 'Ābhe, Before the coming of Rabban Mār Jacob to this place. And Mār Jacob himself and Bar-Nōn went to lead the lives of anchorites in the mountain.

Afterwards, through a revelation, Mār Jacob returned to Mount Īzlā, And afterwards, from there also, through strife, providentially, He went forth, with others, and came to Bēth 'Abhē on the Zābhā, And became the head and founder of that godly congregation, Which increased through the mighty deeds and wonders which God wrought by his hands. And as long as Mār Jacob was alive, great love in Christ Existed between him and our Rabban, and between his congregation and ours.

#### *Section 25*

And Sāhdōnā also, of Mār Jacob's monastery, whose history he himself wrote, After the death of Mār Jacob preached heresy. And Rabban Bar-Īdā called him, and admonished him and rebuked him, but he would not be persuaded; And he said unto him, "Christ is about to cast thee out of the Holy Church." After the death of the holy old man, Mār Bar-Īdā, He became Bishop of Māhōzā of Īyārāwān of Bēth Garmai. And the corrupt, unclean, and despicable book was discovered In the days of the great and holy man Mār Emmēh, the Catholicus. And the blessed man, Mār-Īshō'-Yahbh, who was of fiery zeal, having become Catholicus—now he was from Adiabene—cast Sāhdōnā out of the Church. And in very deed were fulfilled

concerning him the word[s] of the holy old man, Who said, "Thou art about to be cast out of the Church under a final ban."

*Section 26*

In the days of the Patriarch of the East, Mār Sabhr-Īshō', When the mighty man Khusrau (Chosroës), king of the Persians, was reigning, When the heads of the Church went down, and our father, and Mār Bābhāi, And set down in writing the orthodox faith of the great Church of the East, At that time, [I say], Rabban sent after the venerable Īshō'-Sabhrān, The head of the Monastery of the holy Mār Mattai of Mount Alpāp. And having come, and gone into the cell of Rabban, who was blessed by him, Rabban Bar-'Idtā answered and said unto Īshō'- Sabhran, "Behold, O our brother, how long ago is it since thou didst entreat me to let thee leave thy place "And come here? but I would not do so, because there was no reason of necessity. "This is the will of the Lord [now], that thou and thy companions should come here, "Together with the brethren of the Monastery of Kōkhtā, at once, quickly, and with haste.

"For I Bar-'Idtā have seen with the eye of the Holy Spirit, "Mount Alpāp filled with wild wasps, "Which were mighty in their bodies, and strong in their fierceness, "And swift in their flight, and ready to do harm. "And in the temple which is there is laid the nest "Of a beautiful, white dove, which hath three young ones, "And the wasps wished to go in to the dove, and were unable, but at length they did, And they made the dove and her young to fly away, and they took up their abode in her nest, and had their rest therein."And after a day or two the dove came three times "And looked in, and wished to enter the temple, but she was unable to do so of her own strength."And I know that the grace of the Lord which is there will quickly depart,"And also that the heretics will come and dwell there ;1060 "And these the sons of our doctrine will not be able by force "To drive out thence, but only by our Lord."Now therefore, take with thee a beast and two of the brethren,"And take your possessions and everything which ye have, and come here quickly."Let one of you pass by the Monastery of Kōkhtā and inform the brethren,1065 "That they also may come with you, together with everything which they possess."So Īshō'-Sabhrān and his companions did according to the command of Rabban,And they came to our Monastery, and built themselves cells, and dwelt therein.And two months, more or less, had not passed since the words [were spoken]When the wicked and unclean Za-

kkāi, that shorn follower of Severus, And his disciples, who were sorcerers, captured those places, By means of the abominable assistance of Gabriel, the physician of Chosroës.

Now this evil man Zakkāi worked many injuries Fol. 38.a Upon our poor people, who were sons of the teaching of the Apostles, And he wished, like Satan, to destroy all the believing folk. Through his sorcery the devils went openly in subjection unto him, For, in addition to being a wicked man, he was also a sorcerer. God sent forth this man that by him He might try this district, Even as the foul Antiochus [was sent] against the holy men of the house of Maccabaeus. Certain villages he did not trample under foot that he might defile them with his own wickedness. And seeing that our holy man was glorious in the wisdom of understanding He sent to him gold and silver, as it were for the expenses of the monastery; But Rabban sent back the messengers with insult and revilings, saying, "Say ye unto him that we have no need for this thine abominable bribe. Then Zakkāi acted cunningly in his wickedness, and he wrote to Rabban humbly,

Monophysites who rejected the Council of Chalcedon in 451, and the Henoticon of Zeno which was promulgated in 482. Saying, "We know that thou lovest neither gold nor silver, "But I have certain disciples, command that they come, and thou shalt teach them." And Rabban returned his letter, and deemed it unworthy of an answer. And the holy old man, Rabban Bar-Idtā, said unto his sons, "The villages in various parts of [the district] of Nineveh, will, little by little, accept him." The brethren said unto him, "Even Bēth Ghūrbāk, O our father?" And he said to them, "God forbid! This shall never be. Until Christ revealeth Himself "Bēth Ghūrbāk shall keep the truth of the doctrine of our Lord sound and whole." And thus was it with all the villages which are in faith like unto it, Karmēlish, and Bēth Zābhē, and Bēth Bōrē; these kept the faith, And they repelled the ambassadors of Zakkāi, and drove them from their borders.

The sons of these four villages, which were planted in the field of Christ, Drank of the spiritual rain of the true faith. These believing villages were the glory of Nineveh, For from them at all times there went forth philosophers of the house of our Lord; Moreover, O my sons, I say unto you, according as it hath been revealed unto me by our Lord, The doctrine of error shall never, never enter into Margā.

*Section 27*

They say that there were twelve devils which used to cleave to Zakkâi, And that all those devils in error used to perform his commands. And he sent one called Nânâ from Bêth Ghûrbâ, which is on the Tigris, Against Ḥarbath Sênônithâ, a village to the west of us. And others who brought with them gold, and silver, and gifts, To the soldiers who guarded the roads, and they spake unto them, saying, "Guard ye for us this man our companion who wisheth to dwell near you, "Lest any man injure him in any way whatsoever"; and they promised to guard him. And there was there a cave in a certain rock which was called Dairâ dhe Neḵsâ; In the night he used to sleep therein, and in the day he sat on the road-side. And he used to recite certain passages [from the Gospels], and write, and read, and make copies of the Scriptures, after the manner of Satan, And to every passer-by who asked a question he made a false answer,

[Saying], "I am from the Monastery of Mâr Mattai, and I am a disciple of Mâr Zakkâi, Who hath sent me to Mâr Bar-'Idtâ, his friend and loving companion, "That I may write and make a copy of the Commentary on the Holy Scriptures which he wrote; And he hath promised to come to us, and then he and we shall be in loving agreement." And Rabban heard, and said of him, "Let him alone, my sons, let him alone; "Nânâ and Zakkâi shall be put to shame in the end."

*Section 28*

And Mâr Yônâdhâbh, the Metropolitan of Margâ, having come, He appointed Mēbhārahk Bishop of the country of Dāsān and Bêth Ṭūrē. And everything which Nânâ, the erring one, had done was heard by Mâr Yônâdhâbh, And he rose up and went to Great Bābhēthâ in his godly zeal. And he sent for the guards from Adiabene who were his friends, And said unto them, "What is the work of that monk who is with you?" And they related to him the matter as it was, and he said to them, "He is my enemy." Then he sent one of them, and commanded him to bring all his papers, And having brought the stinking Nânâ, he stood up before Mâr Yônâdhâbh. They took his wallet and opened it, and shook it out before him several times, He saith unto him, "Hast thou seen Rabban?" And he said, "I have never seen him [before], "But others have compelled me [to do] this. I have sinned, forgive me, my lord."

And the pious man hastily commanded them, and they brought fire into the midst, And straightway he burned all his books and quires of books. Then he sent to Bēth Nārkōs and brought fifty young men from the schools, And his disciple wrote unto them a paper, and delivered unto them thus:—"This is Nānā Iscariot, the disciple of Zakkāi, the accursed one! "This is Nānā Satan, the disciple of Zakkāi, the accursed one! "This is Nānā, the man of folly, the disciple of Zakkāi, the sinner! "This is Nānā, the senseless one, the disciple of Zakkāi, the wicked one!" And whilst the first [company of men] were saying, "This is Nānā, the unbeliever," He commanded others to make answer, "Woe unto thee, O Zakkāi, thou wicked one! "Fie upon thee, O Nānā, thou crafty one, thou vessel of pollution and wickedness! "Woe unto thee, Zakkāi, O wicked one, from God the Avenger!

"Thou hast destroyed by thy sorcery the people who were in Mount Alpāp, "O Zakkāi, priest of devils, woe unto thee from Christ our Lord! "Woe unto thee, O Zakkāi, thou sorcerer, thou disciple of the wicked Devil! "Woe unto thee, O thou broken-backed Nānā, thou servant of the Calumniator!" And Rabban commanded and they brought [him] soot, and he spread it over the face of Nānā, And he tied his hands behind him, and they hung a girdle about his neck, And he commanded that they should make him to pass as a mockery by all the villages which were near, And that they should say, "This is Nānā, the servant of Zakkāi, the deceiver." And Mār Yōnādhābh having put Zakkāi, the follower of Severus, to shame, The iniquity of the sons of Zakkāi, of accursed life, became known.

#### *Section 29*

And again the blessed old man told us that Zakkāi worked wickedness, Not by his wiles, nor by men, but by the devils which clave unto him, [saying], "Nay, my sons, the wicked ones shall not be permitted either to harm one of you, Or to draw nigh unto him; be of good cheer, and ye shall fear nothing." Now, one night these devils came against our Rabbā, And vexed him the whole night, even as he spake unto us with his own mouth, [Saying], "Already in the evening I perceived the devils, and I stood up in prayer against them, And the whole night long I ceased not to do combat with them. They appeared in the forms of black, stinking ravens, And they flew upwards and tried to force themselves into my chamber to destroy me, But whilst the angel of God was casting stones of fire at Each one which approached me from the Evil One and his hosts, I passed the night in striving,

and they were unable to smite me, And before the dawn they departed unto Zakkâi who had sent them."

*Section 30*

Again in the Monastery of Mâr Addônâ there dwelt a certain monk, The venerable old man, Bar Sâhdê, and with him was a brother by name Phinehas When the error of Zakkâi entered in here by the bribes of Gabriel, He drove out the light of Divine Grace from the believing men, [and from] The inhabitants of Bêth Bar-Ṭêlâi, and of Bêth Daniel Râpyâ, Two famous villages which were under that mountain. Those wicked men threatened the blessed old man Bar Sâhdê,<sup>1175</sup> Saying, "If thou wilt not agree with us, depart, lest we strangle thee." And the old man fled, and came to Bêth Râstâk, to the village of Ardôd, And he built himself a cell there upon a hill and dwelt therein. And the old man had books in the Monastery of Mâr Addônâ, And in the haste of fear he forgot to take them with him;<sup>1180</sup> And he went up to our old man and told him. Rabban saith unto him, "Take heed, and go not thither, for they will kill thee for the sake of the money. But seek out a good man that he may go there at eventide, And let him stay the night there as if to pray, and in the night he can bring thy books." And the man went and stayed there the night, and brought the books of Bar Sâhdê,<sup>1185</sup> And he also brought with him the veil which was hanging in the martyrrium. Now when the old man saw the veil, which was very fine and beautiful, He said, "Get thee up, and hang it in the martyrrium of the Monastery of Rabban Bar-'Idtâ."

And he did as the old man had commanded him, and gave the veil to the sacristan. And the sacristan hung it up in the martyrrium, above the cross, as he had been commanded. Now as soon as that veil had entered into the Monastery of Mâr our father, All the error of Satan compassed us on every side. And all the peoples were stirred up to come to the Monastery of Rabban Bar-'Idtâ, Not only [those of] Margâ and Nineveh, but from remote countries. And great wonder took hold upon every man at the change which had come upon us, For the monks who dwelt together were neither able to bake bread, Nor to empty the corn bins (?) or the jars of oil, Nor to tie up or to unloose the wine skins which were very many. And the whole assembly of the devils were shooting out their venom upon us,

And we became a thing trodden under foot as the gazingstock of Jews and heathen. And Rabban Bar-'Idtâ answered and said in grief unto his dis-

ciples, "Dear children, beloved sons, what hath come upon us, what hath happened unto us? "Can it be that the sorceries of Zakkâi the wicked one, the shrine of devils, Have come upon us through our sluggishness to make us flee from our place? "Let every man among you, O my beloved, pray to the Lord in his cell, "That God will point out to us this evil matter." And the blessed man Mār Yōzādhāk saw a vision through God Of a hateful, black man standing in our martyrrium Of this holy monastery, and he was girt about with a red tunic (or, girdle), And in his hand was a glass vessel filled with blood. And the foul smell of that blood came outside the temple;

And the man sprinkled the blood upon the men who were going therein, And they licked it up with their tongues with great gratification, And when it was well nigh exhausted, he spat in the vessel and the blood increased. And, when, being outside, I asked, "When did this Ethiopian come "Hither and enter our monastery?" they said unto me, "Recently." I said to them, "How is it that our Rabban doth not know about him?" They said unto me, "Your Rabbā will very soon learn [about him]." And I saw in [my] vision that I was running to inform our Rabbā Of that stinking impurity which was in our martyrrium. But the Ethiopian ran there before me, and he cast towards me Some of that stinkingness which he held, and I was in great affliction. And by reason of the terror which had seized me I woke up trembling,

And I ran by night to Rabban, and I related unto him what I had seen. Our Rabbā said unto me, "That error which hath come upon us "Is set in our martyrrium; call the sacristan that I may enquire of him." So they called the sacristan, and he came, and our father asked him, saying, "What is this error which hath destroyed our monastery, and which is making us to flee? "Tell me if any one of the heretics hath passed the night here." He saith to him, "O my lord, God forbid! I know of nothing whatsoever, "Except a small worked veil which Phinehas brought to us, "And which his old Rabbā sent, saying, 'Hang it up in the martyrrium!' "And behold, the veil which he sent is hanging up in the martyrrium above the cross." Then Rabban said, "This is the whole error of Satan. "Go ye, heat the monastery furnace, and do thou, and the brethren who live together, go

"And sing one section of the Psalms of David in the martyrrium, That the devil which dwelleth in that veil of error may not harm you. "And raise ye a heavenly hymn, and 'Our Lord and Father, which art in heaven', "And take ye the veil, and quickly cast [it] into the fiery furnace. "As soon as it cometh

to an end shall perish the error which hath entered in to vex us." Now when the veil had thus perished, those who were passing the night in the monastery Did not remain until the dawn, but immediately went back, And every man, wherever he came from, returned to his house in haste. And even those who came in the morning did not go in to pray in the temple, For the adorable God had not brought them to pay homage unto Him, But a devil had called them that by their means he might trouble the monks.

And our father said unto his disciples, "Let no man eat or drink "Of what the devils of that sorcerer and deceiver Zakkāi have brought." Then our holy father commanded, and it was loaded up on three camels, And distributed among the orphans and widows of the villages of Margā for food.

### *Section 31*

Now therefore we will inform the believers of the visions and revelations Which came unto the blessed man before they [the events] actually came to pass ; And how before matters had worked themselves out The holy man had known of them, and had made them known to his friends. In the time of Rabban there was peace between the two great kingdoms<sup>1255</sup> Of the Greeks and of the Persians which belonged to the Emperor Mauricius and Chosroës. Our Rabban saw in a revelation of the spirit that a war would take place in the west. Among the Greeks with each other, and that also through the war of the Persians, Great cities, and fortresses, and many towns The Assyrian would destroy ; and that of the mighty men of the sons of Yāwān<sup>1260</sup> He would make captives, and pillage and destroy ; and, as far as he had the power [to do so], would make a mockery of The churches, and monasteries, and people of Jesus Christ ; And then the Greeks would come, wasting and taking vengeance at will, And that the bonds which the eastern Persians had cast upon them [would be broken], And the Greeks would pour out much blood in the land of Persia, And would shew pity neither on believers, nor holy men, nor anchorites.

"And" [he said], "Our Lord hath revealed unto me that in this our poor monastery "The sword shall have no dominion, and no plundering shall come upon it, "And they shall not take from us the smallest thing, and they shall depart leaving "With us certain persons to prevent their fellow soldiers from doing us harm." And afterwards strife began between Mauricius and Phocas, And Phocas, the rebel, slew Mauricius, the Emperor of Yāwān. When Chosroës the mighty heard that Phocas reigned in his lord's stead He went



up and captured the city of Dârâ, and destroyed and laid waste mercilessly. He laid waste the city of Jerusalem also, and Alexandria (sic), and Edessa, And they took into captivity both small and great with prideful insolence. Then came the Greeks who smote, and plundered, and destroyed everything, No man escaped from the hand of the children of Esau. Then Rabban gathered together all his sons, and they went into the temple of the Lord,

And stood upon ashes, and made supplication to be delivered from the Greeks. The first company having gone up to pass through Margâ passed the night in Ardôd, And Leo, the captain of the host of the company of the proud Greeks, Saw in his dream the angel of the Lord, in the form of our old man, A bald old man, small of stature, who stood in front of him threateningly, And holding a cross of light in his mighty right hand, And a staff of fire in his left hand, and the Gospel on his breast. And Leo being asleep in his tent, the old man smote him on his side, and made him stand up, And he fell down and bowed before him to the earth, and said to him, "What is it, O my lord?" He saith unto him, "See, O Leo, thou must not by any means enter the monastery

"Of the company of my children, and thou must not harm one man therein. "I am Bar-'Idtâ, a stranger, who came from the neighbourhood of the river Euphrates, "The country of your blessed dominion, and I live here." Leo, being afraid, saith unto him, "Nay, master, thou servant of Christ, "I swear by the Cross of our Lord, the object in which the Greeks boast, "That I will not harm one man belonging to your holy monastery, "But I will pass by you in the peace and love of Christ." He saith unto him, "If thou doest this thou shalt go with victory and peace "Into the country of the mighty Greeks"; and the angel left him and departed. And when the courageous Leo had woke up, he was afraid with an exceedingly great fear, And he determined in his mind to do according to what he had seen in his dream.

And when the Greeks came like eagles and surrounded our monastery, Leo went down and sat before the cross which marched at the head of their ranks, And cried unto his host, and warned it, taking an oath by the cross of light, Saying, "O Greeks, no one of you shall get down from his horse." And he sent and called our old man, and behold, when he had gone forth, and was coming towards him To the place where he was seated upon a hill, which was by the graveyard of the brethren, Leo saw that it was he who had appeared unto him in the night in the form of an angel; And he rose up to

meet him, and embraced and kissed him, and when the brethren saw [this] they became of good cheer. And Leo told Rabban Bar-'Idtâ everything which had appeared [to him] in the night,

And the old man rose up and did homage to the Greek, and blessed and thanked him, And he urged him to go into the monastery to rest, but he would not accept this, Saying to our Rabbâ, "Pray for me that I may conquer in our Lord." The brethren said unto Leo, "We beseech thee, O king, "To complete for us the act of grace which thou hast done towards us in Christ, "And leave behind thee with us one of these brave men who are with thee, "So that those who shall come after them may neither harm nor destroy us." Then Leo the king appointed for us a certain young man of the sons of his house, Together with two of his vigorous young men, and they departed not until the war was over. And when he wished to depart from us, our Rabban commanded and gave him

Fifty silver staters; and [thus] harm passed away from us.

#### *Section 32*

There were in the congregation of Rabban certain wonderful, mighty men : One of these was Mâr Yôzâdhâk, from Bêth Shîûnâyê, of Nineveh ; And another was Hôrmizd, and from the country of Persia was he, That is to say, from the city of Shîrâz ; and Simon from the country of Kashkar. And concerning them it was revealed to Rabban by the Lord, the All-knowing, That they were to be founders of monasteries like their guide and teacher.

#### *Section 33*

In his last year, the year wherein he departed from this world to Paradise, A very young man whose name was Sergius was converted by him, And certain of the old men blamed him for receiving him that was only a boy ; And he said unto them, "This boy shall stand [as] a father to the congregation." Now after some years this boy was appointed shepherd of Adiabene, That is to say, the capital city of the province, and [thus] the prophecy of our father was fulfilled. And the lands, and the mill, and the vineyards belonging to this monastery he acquired, And all his care he devoted wholly to the maintenance of the monastery. Now all these things which we have already written, and also those which have yet to be written, Are witnesses of the spirit of prophecy which the holy old man had received.

*Section 34*

In one of the narrow valleys which are round about the monastery of Rabban, In a certain hole there dwelt a great and mighty snake, Now that snake was more than ten cubits in length : He was black and exceedingly loathsome, but none of us had, as yet, seen him. And one of the coenobites from the village of Barzânê went To bring wood on the camel, according to a custom which we had. And he cut wood near the hole of that snake unwittingly, And the snake came out from his hole, and set out to attack him. And the young man was terrified, and cried out, and his soul was carried away from him. Now the nod of the Governor of the universe restrained the snake, and he went into his hole. And when the time for the young man to come had arrived, and he appeared not, And the day declined to its ending, and still Īshō'-Yahbh did not come, The brethren went out to seek him, and they saw the camel feeding At a distance and there was no man with him; and they marvelled, and wondered, and were astonished. And when little by little the coenobites had drawn nigh they saw [him] lying [Where] he had fallen down in the morning of that day, and there was no living feeling in him. Then they carried him and brought him to the community, and they informed the old man concerning his death. The holy old man on hearing [this] was greatly moved and pained, and he wept exceedingly, And he took the oil of prayer, and anointed the young man with courage, And stood above him praying; and he lifted up his voice, and said, "O our Lord Jesus, the Redeemer, Who hast power to do everything, And to Whom it is easy to bring into being those which have no being, And Who only doest for those of Thine household such things as are good for them, And Who bringest forth out of tribulations the confession of the greatness of Thy love, I entreat Thee, O our Lord, to bring to life this young man, Even as Thou didst bring Tabithā to life in Joppa by the hands of Thy holy man Simon."

And with this word he took hold of the young man, and roused him up, saying, "My son Īshō'-Yahbh, rise, and come [hither], through our Lord Jesus Who giveth thee life." Then the young man opened his eyes, and looked on the old man, and spake with him; And he opened his mouth, and Rabban threw in oil of prayer, and he stood up. On the morning of the morrow our holy old man took us all, And we all went together to the door of the hole of that snake, And we collected large stones, and we shut the snake in, Rabban himself standing at the entrance to the hole, and building up the stones.

And some little time afterwards unto every one who drew nigh There would come the smell of the putrefying snake which died by the might of our Lord.

*Section 35*

Now Malbêd, the true believer from the village of Barzânê, Had an aged mother-in-law who for a very long time had not had good health, And who had been lying upon a sick bed for many years past, And she was weary of physicians, and they were not able to heal her. And Malbêd came to Rabban, and entreated him to pray over her, That she might either be worthy of the healing of the Lord, or that He would take her out of this world. And Rabban gave Malbêd some martyrs' dust, commanding him to give it to her to drink in water, And having given it to her to drink she was made whole in a day or two, and she ran to the monastery.

*Section 36*

And again there was a certain poor woman in whom water had collected, And her body was swollen and puffed out, and she was like a great skin bottle, And by reason of the terrible appearance of her body every one who saw her turned away his face. Now this woman was from the village of Bêth Mûsâyê, And her kinsfolk came to Rabban and informed him concerning her. Then he blessed some water and cast [therein] holy oil, and gave it unto them, And he commanded them, [saying], "When ye depart let them make her stand up, And drink this water, and let them pour some of it on her head." And as soon as they had done this the foul water left her body, And on that very day, and at that very time she received perfect healing.

*Section 37*

Now there was in the city of Nineveh a certain Jew who was a tailor, When the blessed man Mâr Abhâ was building the temple of the castle therein, And he had a beloved son who was grievously vexed with devils, And every garment which he put on, and the raiment in which he was dressed he used to rend and tear into rags. Now the Jew by the advocacy of Mâr Abhâ went to him, And he sealed him with the sign of the Cross, and the devil went out from his boy. And this having happened the Jew became converted in his mind, And he went to the monastery, and prayed in the temple, and accepted the living Cross, Then having returned to his city of Nineveh, he went to the bishop, And confessed the faith, and was baptized, he and all his household. And he was mixed with the sheep of our Lord, and he placed his son in

the school, And he became learned in the Glorious Scriptures which are full of the Holy Spirit. And when Mâr Êliyâ came, and built the holy monastery, He went to the blessed man and became a chosen monk.

*Section 38*

Now there was also a certain man from the village of Perāth, whose name was Zedkōi; He had lived with his wife ten years, but was deprived of the blessing of children. The believing man himself and his wife came in faith to Rabban, And with bitter and sorrowful tears besought the blessing of bearing children. Rabban answered and said unto the woman, "Wouldst thou have one son or two?" She saith, "I want two; ask the Lord to give [them] unto me." The blessed man saith unto her, "If thou hast three sons "Wilt thou give me one of them?" She saith unto him, "Yea, by God." He saith unto her, "My daughter, take these three little cakes of martyrs' dust, "And go to thy house in faith, and each day take one little cake." And having taken [them] in the confidence of Christ, at the return of the year she gave birth to a son, And she set him apart [in payment] of the vow to Rabban, and afterwards she gave birth to two sons.

Now when the first son had grown up he came to the monastery, And became a disciple of the old men, and Rabban called him "Bar-Dairâ."

*Section 39*

In the village of Bêth Kartêwâyê there was a man whose name was Job, And to this man, one night, a devil appeared in a dream, And he required of him, saying, "If in two days from this time "Thou dost not worship the sun, and sacrifice an ox to me "[As] an offering outside thy village, I will slay all thine household, "And all thy sheep and cattle, and I will overthrow thy whole habitation." Then the believing man woke up, and as soon as it was dawn, he knocked at the door of Rabban, And he repeated to our Rabbâ that which had been said [to him] in the night. And Rabban answered and said unto him, "Shew me thy sin before the Lord. "For the Calumniator hath prevailed over thee in this wise to thy benefit." The man answered and said, "There is in our village a certain wicked sorceress, And, according to what they say, she eateth bread, and then receiveth the Glorious Mysteries, But it is doubtful if the bread is, in truth, the holy Body of our Lord.

"Why doth this not kill her? For behold she hath mocked Him for years." The old man answered and said unto him, "This is wickedness, and not sin.

"Who art thou to cast blame upon the works of the Lord Most High? "Knowest thou what will happen unto that poor woman, O man, "Either in this world or in that which is to come? For every man shall be rewarded according to his works." And Rabban made for him a washing from the cross which hung upon him, And he placed therein [some] prayer oil, in the Name of the Father, and of the Son, and of the Spirit. And he commanded him that on the morrow, before eating, he and his household should drink Some of the water, and sprinkle some of it in his house, and also over all his sheep and cattle, And that on the holy First Day of the week he should stand in sackcloth and ashes

In the church of their village; then would he be delivered from the hurt of devils. And Rabban further said, "Three days hence "The devils to which the poor woman sacrificeth will dash her in pieces." And Job did as Rabban had commanded him on the First Day of the week, And he stood on the ashes in penitence, before all the people of his village. And in the evening of the Second Day of the Week, the devils rent the woman, And she was strangled by them, and the matter of her became known to every man.

*Section 40*

And Emmanuel the deacon, the believing man of fair appearance, Who was from Bêth Ghûrbâk, a village mighty in the Lord, Had a brother who was many years older than he, And he had a wife who was lascivious, lustful, and adulterous : Whenever that woman saw Emmanuel's chastity Which was adorned with holiness, in the fair appearance of his person, The vile creature would struggle to bring the chaste man to love her, And to unite with her in love, even as the lascivious woman wished [to bring] Joseph. Meanwhile Emmanuel himself, in purity and uprightness, Was living with his wife in the love of Christ our Lord. But the vile woman was scheming with all kinds of craftiness How she might overthrow the chaste man and make him defile his brother's bed. Sometimes she would laugh in his face, and grasp him with love, At other times she would seize his hands, and squeeze and press them with fervour, That, peradventure, that which she desired she might bring upon him, and he would have intercourse with her forthwith ; But he never had it in his mind to do her abominable will. And when she saw that he came not to her desire, and that he did not unbend to her incitements, That she might speak to him freely, and disgrace his chastity, She took refuge in devils, and in the sorcerers who served them, And she asked them to bring

Emmanuel to her couch ; Then the sorcerers gave her oil which she was to give him to anoint his body, And the adulterous woman, having done as the sorcerers had commanded her, Straightway there was raised up a storm against the ship of the soul of the deacon, And the fire of love for her spread in him, like the fire of a blazing furnace. For two or three days the man of endurance restrained himself, And he went not to his house through the greatness of [his] sin, and he wished to die. Finally he went to Rabban, and revealed unto him his matter, And, shedding tears before the old man, he entreated to have rest from his evil imagination.

And Rabban at once anointed him with prayer oil of health, And commanded him to observe the times [of prayer] in the temple the whole Sabbath. Then having come he made known to Rabban, [saying], "Our Lord hath visited me most fully." And he remained in the monastery, and became a disciple and a chosen vessel. And he took an oath, saying, "From the time when the old man laid his right hand upon my head unto this day "The lust which is of the world hath never put me to shame."

*Section 41*

And again, one of our brethren, whose name was Gāws-Īshō', and Who was known to be from Bêth Āsâ, a famous village of Gûghma', Had a father who had married a wife after [the death of] the mother of Gāws-Īshō', And after Gāws-Īshō' had become a monk she gave birth to a son. It also happened that his father departed from this world of trouble, And his father's wife was afraid that he would divide with her son the inheritance. Then she meditated and made a poison, and [put it] in one of the things which he ate, That she might kill the chosen man Gāws-Īshō'; and she took it and brought it to the monastery. And the holy man Rabban, who could see the things which were hidden as well as those which were manifest, Called Gāws-Īshō', and said unto him, "Take thy father's wife and come here." And having come he answered and said unto her, "What hast thou brought for Gāws-Īshō'?"

She saith unto him, "Behold, I have brought him some food made of lentils." Then the old man said unto her, "Woe unto thee, O miserable woman, "Hast thou no shame before man, and no fear of the Lord? "The holy man Gāws-Īshō', who was demanding nothing of thee, "Thou hast contrived a plan to kill him by poison; rise up, and get thee gone to thy house with thy gifts." Then she turned away from her wish, and vowed fair things of every

kind, And she made supplication unto God with tears, that He would forgive her sins.

*Section 42*

And again, a certain man from Ḥarbath Sēnōnithā had a wife, and to Him, through the agency of devils working by means of the sorcerers who ministered unto them, There appeared in the night time sleeping by him a female dog; And when she woke up that vision went away and turned into a woman. And her husband seeing her constantly thus became terrified thereat, Not knowing of a certainty how to inform her of how he saw her. Now the woman herself was not aware of the change which came over her, Only her husband saw [it], and he held his peace and disregarded the matter. For he thought that his miserable wife was a witch, And he was afraid if she learned that he was watching her that she would destroy him forthwith by means of her enchantments. And he decided to come and pray in this holy monastery, And then to depart into remote countries and be free from her.

And having come and prayed in the temple, the holy man sent for him, And having come to him, he said unto him, "Whence art thou, O believer? He saith unto him, "I am from Ḥarbath Sēnōnithā." Rabban saith, "Whither dost thou wish to go and leave thy house and thy children?" And the believing man, seeing that he knew of his departure before he had told him, Made his whole business clear before our holy father. And the old man answered and said unto him, "This vexing cometh to thy wife "Through the wicked devils who are seeking to bring her to their will. "This thing hath befallen her by the permission of God, the Lord of all, Because she hath not observed Friday, and hath partaken of food of flesh, Although our religion commandeth that none of the believing and chosen folk Shall pollute his holy soul with meat on the day of Friday. But rise up now, O my son, return in thy house in the peace of our Lord. Behold, give her this martyrs' dust to take, and let her have refuge in Jesus Christ. And admonish thy wife very carefully that she cease from her former works ; And when she hath done thus that phantom will never more appear unto thee." And thus by the prayer of Rabban was done away that wicked deceit Of the impudent Devil from those wretched folk.



*Section 43*

And a certain woman of Bēth Rastāḵ carried her son in faith To the cell of our old man, Rabban Bar-Idtā, the physician. And his two feet (or, legs) being maimed, whenever the young man stood up His legs became twisted beneath him, and he walked on one side of his foot. And the blessed man took a horn of holy oil and anointed him, And the youth remained [there] two days, and was made whole, and his mother took him away.

*Section 44*

Again, a certain man from Bābheṭhā betrothed a woman to his son in the usual manner, And the day of the marriage feast having drawn nigh, he went to the holy man And persuaded our Rabban to pray over them in love. The blessed old man saith unto him, "Hearken unto what I shall say unto you. "Take heed when ye go to the Euphrates to fetch the bride for thy son "That no destroying singers go with you on your road. "But gather together with gladness the priests and pious Levites, "And go and come [back] singing the service of the Church, and Christ will be with you." Besides this Rabban informed him of no other thing whatsoever, And the believing man undertook to do according to the command of Christ. Now when he had gone [home] his brethren and kinsfolk would not hearken unto him, saying, "We will not spoil our gladness, and according to our custom it shall be performed." And having arrived half-way on their road,

Straightway a vision of the devil appeared unto the bride, And she cast away her apparel, and let down the plaits of her hair. And straightway her brethren and relations took her and lifted her down from the ass. And the poor woman having become ill and rent by the devils, Her brethren took her carefully back to their house in sorrow. And the believing man ran to Rabban, and informed him of the matter with tears, Then Rabban blamed him, and said unto him, "Why didst thou not keep the command? "It was a company of wicked devils, our enemies, which met you, "And at the sound of the singers they passed by you and went to Bēth Nūrā of Media. "My sons, had ye been singing the Psalms as I commanded you, "They would neither have had power over you nor approached your bride. "As soon as the devils saw you their will was accomplished in something,

"For they straightway destroyed your joy, and changed it into sorrow." And he gave him some martyrs' dust, saying, "In the evening take with thee

"The priests of the Holy Church, and the deacons, and the Levites, "And both in going and in coming let them sing the Psalms of the Holy Spirit; "Fear nothing whatsoever, and the Lord in His mercy will protect you." And having done according to the word of the old man Rabban Bar-'Idtâ the Great, They performed their custom in gladness, and brought their bride in peace.

*Section 45*

Again, they brought unto him a certain woman of the village of Bar-Shîrâ, Who was vexed by an affliction [caused] by the cruelty of an evil devil. And Rabban prayed over her before God, and anointed her with holy oil, And the devil was driven out of her, and she returned to her house in joy.

*Section 46*

Again, there was in the village of Bêth Daniel, which is in Margâ, A certain man whose name was Denhâ, a prince who was exceedingly rich. He had so many sheep that it was difficult, nay, impossible to number them, And there fell [upon them] a violent sickness, and his flocks began to die. Then he ran in faith to this holy man, And entreated him that he would stay the pestilence among them by his prayer, The old man answered, and said unto him, "Dost thou wish thy flocks of Sheep to be saved from death?" Denhâ saith unto him, "Yea, my lord." The blessed old man saith unto Denhâ, the upright believer, "Thou hast a certain maidservant; cast her forth quickly from thy house." And he sware unto him, [saying], "This day no maidservant dwelleth in my dominion." For his acquaintances were saying that one of his sons had committed folly with her. And Rabban gave him water in which he had placed oil and the dust of martyrs,

And Denhâ sprinkled it upon his flocks, and the pestilence was stayed among them.

*Section 47*

Again, to the believing man Yazdîn, from the famous [village of] Tell el-Hâtê Every son that was born died before forty days [were passed]; And the two of them, he and his wife, came to Rabban weeping, [and saying], "Since it happeneth unto us thus, death is better for us than life." And the holy man consoled them both, and said unto them, "I will entreat the God of all to keep alive one son for you;" And he gave them some martyrs' dust and bless-

ing, and a son came to them, and he lived. It was he who became their heir, even as this old man had told them.

*Section 48*

Again, in the village of Bêth 'Arbâthâ, which is below our monastery, There was a certain old woman who was a widow, and she was poor and needy, And she had an only son, who tended the cattle of the village. Now there was in that village a rich man who had a daughter that was a virgin, But she had been seduced by a certain pagan and unbeliever. When she was asked by her father, who had done this thing unto her, She answered him with a lie and false accusation, [saying], "The young man, the son of such and such a woman, hath done this shameful thing unto me." And he believed the words of his daughter, and sent his sons and they brought the young man. And he beat him cruelly and mercilessly, and cut his flesh into pieces, And drove out his mother from the village, and the old woman came to Rabban, And complained and cried before him about the act of oppression which had been done unto them.

And Rabban sent to the man to come to him—and he would not— That he might rebuke him for the folly which had been done by him in violent anger, And he comforted the old woman, and said unto her, "In a little time the lie will be revealed, "And your enemies shall be condemned, and ye shall be [proved] innocent." And the young woman having brought forth a male child, they sent it to the old woman, Saying, "Rear thy son's son, as is right and proper." Then the old woman came to Rabban, in tears and affliction, And he said unto her, "Hold thy peace, old woman, thy son shall inherit all their house." After a few days God put all of them to death, Except their daughter, who had been bound in love for the son of the old woman, From the time when she had made the accusation against him, [and she wished them] to give her to him;

And she sent for him, and he came to her, and took her to wife and became their heir.

*Section 49*

Again, one of our brethren by reason of his ascetic life Had fallen into a very grievous sickness, and he had brought low his body by his austere practices, And he sent for Rabban to come and pray over him that his body might be healed, And the holy old man came, and holding his staff in his hand, Said

unto him, "Ephraim, Ephraim, Christ our Lord healeth thee;" And straight-way the brother was healed, and all who heard glorified the Lord.

*Section 50*

Again, a certain bald man, from the village of Bēth Ƙadshāyē, Which is in Margā, had a bull, a very great bull, And being among the herd, and the herdsman asleep, certain men passed by, and took him away, and departed; And his owners hearing this went out everywhere, and sought him but could not find him. Now the miracles of the blessed man being proclaimed by the mouth[s] of all men, The friends and relatives of the owner of the bull counselled him to come to Rabban, And he rose up and came to him. And Rabban hearing said unto him, "Swear unto me by God's Name that thou wilt not expose the thief; "That the power may fall into my hands, and he suffer not the loss of his soul and his money." And he swore by the Living God, [saying], "I will not expose the thief." The blessed old man saith unto him, "Behold, thy bull is hidden in the house

"Of the thief Layōlōkh, who is from the village of Bēth Zākhō, And they are now ready to carry him and sell him in Bēth 'Edhrai; "But go quickly, and demand him from him secretly, And, behold, by reason of his fear he will take thee into his house; "Take thy bull, and come [hither] secretly in the late night." And the man, having done thus, according to the word of the honourable old man, Took his bull, and departed to his house in joy, and praised his Creator.

*Section 51*

And [there was] also a certain young deacon, with a sweet voice, and fine appearance, Tall in stature, and intelligent of face, from the village of 'Īn-Barkē, Him did Satan one day smite in the temple, And he beat him with violent blows, and buffeted him, and entreated him evilly, And without mercy he made him to be like unto a dead man in whom there is no feeling; And his parents took him up, and brought him to this holy old man. And Rabban, having gone forth and seen him in this evil case, According to his custom, anointed him with the oil of prayer, and prayed over him. And the devil began to say unto the old man, "Have no anxiety about him, And cast me not forth from him, for thus is it permitted to be to him, For whilst he was burning incense in the censer in the apse by the altar, He was gazing lasciviously and lustfully at the women in the temple." The old man saith unto the

devil, "Come forth from him by the word of Christ Which overthroweth your wiles, and thou shalt not in any way whatsoever harm him." And at the holy man's word the devil went out from that young man, And Rabban commanded him neither to eat flesh nor to drink wine for a year. Then Satan went into the cell of Rabban, the old man of the East, And took his ink and poured it out upon the quire of paper upon which he was writing. And the Evil One broke the little stool upon which he used to sit, And the pitcher of water, which our Rabban used to keep in the yard, The Evil One threw under a rock, and then he departed thence. And going into his house Rabban marvelled at the wickedness of the devil[s], And how, even in small matters, they wished to do harm unto men. And he said, "O Christ, our Lord, Thou art the strength of Thy servants who believe on Thee.

*Section 52*

There was a certain widow who lived in the village of Bēth Marūth, And she had a fair and beautiful daughter who was a virgin; And a certain Magian, a nobleman of the city of Adiabene, who had heard Of her fair beauty, wished to come and carry her away by force;<sup>1670</sup> And her mother, having learned [this], ran to the refuge of Rabban's prayers. And hearing [this] the old man said unto her, "Weep not, O blessed old woman, For he who bindeth laws is not like unto him who looseth them;" And he gave her some of the dust of the martyrs, and said unto her, "Depart, O old woman, to thy house, And seven days from this time thy deliverance will make itself known.'<sup>1675</sup> And when the limit of the days which our Rabbā had marked out had been passed, Certain men came from the Monastery of Geshrā, and told the old woman, [Saying,] That Magian having come to the bridge to pass over to you Suddenly fell in the Great Zābh, and he and his horse were drowned together." And hearing her report every man ascribed praise unto God.

*Section 53*

Again, a certain believing man from the village of Guptā once Took some wine, and came to do a kindness unto the brethren who were in the monastery. And having set down the wine skins in the monastery, and shut the door, One of the skins burst, and all the wine that was in it ran out. And the potter having come [there] by night for some purpose Saw that the wine of [one] skin was lost, and ran and told the old man secretly, Saying, "What shall we do, Father? For this believer is a poor man. He brought the wine and

it has been spilled, and if he knoweth [of it] he will buy [other wine] in its place." And the old man Rabbâ said unto him, "Go, fill that skin with water, And throw this dust of the martyrs in it, and let it [stand] till the morning; And come, O my beloved, when the day hath dawned, that I may tell thee what to do." That brother, having gone and done secretly what Rabban commanded him, Came in the morning to him and shewed him that he had done according to his word. The old man answered and said unto him, "Depart, my son, in the peace of Christ.

"By the prayer of the holy old men who are in our poor congregation, That water shall become unto them good and pleasant wine; But, by the Word of Christ our Lord, reveal not this to any man Until I depart from the body unto the place where God pleaseth." And after the death of Rabban that excellent brother proclaimed This glorious miracle which Christ had wrought by Rabban.

#### *Section 54*

At the time when Zakkâi was pouring forth on every man a bribe Through the infidel Gabriel, that he might increase the seed of his blasphemy, He led captive by his wicked error the village of Ḥarbaṭh Nespâ of Ardöd. And Rabban Bar-'Idtâ sent unto those people, saying, "Because ye have given up the truth, and have grasped the error of Zakkâi, God will send upon you this year three punishments: Hail, drought, and mildew, for the avenging of your works;" And hearing [this] some of them mocked, and some of them said, "[These words] are true." And at the end of the aforementioned winter, on Saturday, the tenth day of the month Nisân, God rained upon them a cloud of hail from heaven. And within it was a burning fire, and it laid waste all their fields, And after it there was a great drought, and it destroyed what was left, And then the fire of the Lord went forth all round about the wicked men, And it wasted and destroyed all the green grass and herbs of their fields. Thus that which the holy old man had seen concerning them was fulfilled, And finally, through their rebellious nature, the infidels were put to shame.

#### *Section 55*

A certain man from the village of Bêth Zâbhâyê, which is blessed And praiseworthy, and is situated in the country of Nineveh, told us, Saying, "At the coming of the sorcerer Zakkâi, the servant of Satan, the deceiver of the

simple, When he sent ambassadors unto us with a bribe, and we drove them away, And we were afraid of the compulsion of Gabriel, the physician of Chosroës, Lest he meditated our submission at the gate of the Persian king, For he was uttering lies against us to bring us under the yoke of his evil error, Straightway, on that very day, we sent an elder of our Church, Unto our father, Rabban Bar-'Idtâ, the advocate of Christ, Saying, We beseech thee, Master, to pray for us, That we may be saved from this storm which is raised up against the Church. And the holy man sent unto us a cross from his cell That it might be set up in our holy and believing church of Bêth Zâbhâyê. And he sent unto us by the elder [a message], saying, Error shall have Never the power to come in to you all the days of the world. And having gained consolation from the message of Rabban, we Placed our confidence in his prayer, and we suffered no harm. And thus Christ saved us from Zakkâi and from Gabriel, And behold, we placed the cross in our church which He preserved by His power for our village."

*Section 56*

And a certain monk of this our congregation, Whose name was Yâwnân, who came from the blessed village of Karmelish, Went one day to see his parents according to this world, And having returned from the village of Karmelish, and arrived at the river Hâzâr, A fierce lion met him, and prevented him from crossing to the other side, And having looked hither and thither, and there being no man [to help him], and behold, the lion was coming over towards him, The hope of saving his life was cut off from him through the fear which had fallen upon him. "And", said he, "I cried out in my mind to the God of all, and I said, "O Lord, Thou Living God, if by the prayer of the holy man, "Rabban Bar-'Idtâ, I be delivered from this wild beast, "I will never again in all my life go forth from my cell or from the monastery into any [other] place."

And that brother took an oath, saying, "Immediately the lion had been adjured by me, "That mighty lion was restrained by the prayer of Rabban Bar-'Idtâ, "And he at once left me and departed, and I never saw him again, and I regained my strength. "And having arrived and come to the monastery, before I entered my cell, "I went to the blessed man, and prayed, and was blessed by him, "And he answered and said unto me, O my son Yâwnân, how wast thou saved and delivered "From the lion which met thee on the bank of the river Hâzâr? "For behold, it seemed as if thou wert standing be-

fore me in fear, "And as if thou wert praying to God to deliver thee from the lion. "My son Yâwnân, thou servant of Jesus, this hath happened for thy benefit, Because thy going to the house of thy parents was not beneficial for thy life.

"Thou hast done well in making a covenant with Christ, the Lord of all, "Never to do again the like of this, and never to go again to thy kinsfolk."

*Section 57*

And our father had the custom of sitting in silent contemplation in [his] cell During certain special weeks, wherein he never went out into the temple, I mean, the weeks of our Lord's fast, and of the fast of the Apostles, And the week of Mâr Elijah, and also the week of Mâr Moses, And thus the holy man did for a period of about twenty years, And without absolute necessity he never opened his door to any man. Now there was a little opening in the outside of the cell of the blessed man, Through which he put his pure hand, and from the inside, set therein some dust of the martyrs. This opening was made in [his] yard, on the western side, And the cross was fixed above it, even as we have said above. And he used to say, "Let every man who hath need, or who is afflicted in any way, "Take of the holy dust of the martyrs", which he had blessed and placed in the opening.

"And I", said the old man, "behold, I will pray as is most right, "And our Lord, in His might, will give unto him that hath need, that which is best for him." Every sick or afflicted man who came to that opening, And who took, in faith, some of the martyrs' dust which the old man had placed there, Straightway whatever pain or sickness which the believing man had Was driven out from him by the Lord, through the prayers of the holy man. And that holy brother, who used to work the mill Which we had in the monastery, related to me the following :— "One day the mule which used to work the mill fell ill, "And was about to die immediately; and we were greatly troubled because we had no other [animal]. "And he remained ill for two days, during which the camel did the work in his stead."

"And", said he, "I went and bowed down before the cross which Rabban had set up, "And I took [some of] the martyrs' dust from the window, and some water from the well "Of the holy and strenuous old man, Rabban Bar-Idtâ, "And I went and rubbed the whole of the mule's body and his head with them, "Crying out meanwhile to Christ by the prayer of our holy father." And that brother swore, saying, "As soon as I had done this, "The mule



had relief, and he stood up upon his legs,... "And he at once drew nigh unto the manger and betook himself to eating and drinking; And when the day had come, and all men knew about it, they gave thanks unto God, and glorified Him."

*Section 58*

And again a certain young man of the brethren, who had recently gone forth into a cell, Sometimes sadly, and sometimes gladly and smilingly, told us the following :— "Once there was stirred up within me the deadly lust for women." And neither by night nor by day did it ever leave him, even for a little space, But he was always burning, as it were, with a deadly fire; "In this wise was lust blazing in my heart both by day and by night. I practised constant fasting, and kept vigil, and abstained from water, I used no oil whatsoever, and I took no repose. And I decided to go quickly to the opening, and to ask for prayer, And, said he, I went, and I fell down weeping in prayer to God. And I made supplication by the prayer of Rabban that our Lord would visit me with grace, And would not let me slip from [His] hand, and that [my] passions might not make a mock of me. And I felt as if power went forth from Rabban And entered into my members, and drove out my passion and the misery of my disturbed mind. Then after these things I lived in rest, and peace, and tranquillity, The which I am not able to describe with the tongue of flesh."

*Section 59*

There is a cruel and painful sickness which is called "gout", Which maketh a man's whole body weak, and pierceth every member, And he lieth in tortures and agonies of pain as if he had been stricken for a long time, And he is unable to move for any thing whatsoever. Upon our brother, whose name was David, and who was from the great village of Bābhēthā— Now he was the son of honourable and famous folk —this disease fell for some days, And although the parents of this brother employed physicians, And they brought him medicines of every kind, his sickness continued to wax strong. Now the brother himself rejected everything, and took refuge in Rabban's prayer, And one night he spake unto us in this wise:— Now he had a natural brother who was younger than he, And he said unto him, "Rise up, my brother, take hold of my hands that I may stand upon my feet, And hold me on one side, and on the other I will take hold of my staff.

"And let us go, by the might of our Lord, to Rabban's cell. "Perhaps through the God of the worlds I shall be worthy of death or life, "Or perhaps God will work for me deliverance by the prayer of Rabban." And he asserted with oaths, and spake unto us thus:— "When I had drawn nigh to the window, and had knelt and worshipped before the cross, "And had fallen upon my face and had slumbered, sleep came upon me and I slept. "And I was kneeling upon the ground like a man half asleep and half awake, "And behold, a dove went forth suddenly from the cell of the holy man, "And she alighted upon me, and hovered about on all sides of me with outspread wings, "And the sickness flew away from me in the form of loathsome flies, "And departed to a great distance by the might of our Lord, and by the prayer of Rabban.

"Then I awoke, and cried unto my brother, and I said with joy, 'Hail, cross!' "And he said to me, 'Behold, here am I, my brother'; and I said unto him, 'O my beloved, "'Didst thou see the beautiful dove standing above my head?' "He said to me, 'No, my brother David, by God I saw nothing.' I said unto him, 'Rise up, O my brother, for God hath given me healing.'" And he rose up, and came to his cell, leaping like a stag, And he had need neither of the support of the staff, nor of the holding of the hand. And all who heard glorified God, and praised Rabban Bar-'Idtâ.

#### *Section 60*

O how many instances of help arose from the martyrs' dust which people took from him! O how many sicknesses were driven away from men by his prayers! And even the waters which were taken from the fountain which was near him, When sprinkled about or used to make a sign, kept away death from the flock.

#### *Section 61*

Before the departure of Rabban there went forth into this country of Margâ An evil night-wolf, according to what is said in Jeremiah. And many young children, from their couches, That is to say, from their cradles, were snatched away and devoured. Now this did not take place in one village [only], the wolf being found in another, But from many villages in one night children were snatched away. As soon as deep sleep fell [upon men] he would come unawares and unperceived by them; And many passed the whole night without sleep [watching for him], And many crowds of people were

gathered together and went round their houses with weapons. And when they saw that this evil had increased [and merited] punishment, The village[r]s gathered themselves together and came to the holy man, weeping For their children that had been eaten by the plague of night-wolves. And having received from Rabban some dust of martyrs, and water from his fountain of prayer, They sprinkled it on the boundaries of their villages, and the night-wolves were driven away.

*Section 62: Xi*

Fol. 65 & Again, in the village of Bēth Kūshtā there were two brothers, One of them had a son and the other had a daughter. And their parents joined them together in marriage, according to the custom Which hath obtained among men from everlasting by the command of the Lord. Now for some reason, the sinfulness of which was hidden from them, Although it was revealed unto Rabban, some act of remissness was committed by them. Therefore whenever they went forth from their houses for [any] purpose, Or one of them was going back therein, that is to say, to his place, A phantom appeared unto him, that is, a devil in the form of his companion. If the young man was entering the house when the young woman was not therein, There would suddenly appear unto him the form of his uncle's daughter, As it were lying down and sleeping with him on a marriage bed.

And her husband being terrified and in fear went forth thence quickly, Crying out, "Oh, oh, what is this wonderful thing?" And if the young woman was going into her house when the young man was not therein, Similarly he appeared unto her, and she would cry out and flee from her chamber. Then their parents ran and came to the holy old man, And with tears related unto him all these things which had happened, And he, like the skilful physician, who knoweth the illnesses of the sick, Commanded the young folk to take good heed about one thing (or, cause); But what that thing was he never revealed, and his disciples asked him not. But he told them to hold themselves at a great distance from one thing only. And he gave them some of the holy martyrs' dust, and water to sprinkle in that house, And thus, through God, that devilish appearance was done away.

*Section 63*

Mār Bar-'Idtā became a disciple of Mār Abraham the Great, When he was fully twenty and three years old, And he dwelt with the holy man thirty

years, as it is written. From the time when he came here to Margā he lived fifty years, in truth. Behold, all the years which our father the holy man lived amount to One hundred years in ascetic excellence, and three years in a state of perfection. And being bowed by extreme old age, the end of his life drew nigh, And he knew beforehand by the Holy Spirit, and the day of his end was shewn to him. On the day of our Lord's Epiphany, and of the Baptism of the Sanctifier of all, As he was standing at the head of his sons, in prayer in the holy temple, There his God revealed unto him, because he had loved Him and kept His Word, That he should very soon be removed from this world to Paradise.

And as soon as the day had dawned, he called his beloved ones, and they came before him with joy, And he sat on the lowest step of the stairs leading to the altar, and then he spake unto them :—

*Section 64: Exhortations [of Bar-'Tota]*

"My sons and my beloved, remain in the peace of Christ. "Behold, the seal of my days hath come, and the end of the years of my life." And immediately his disciples were greatly moved, when they heard of his separation from them, And they all began to weep and to utter cries of woe mournfully. But he rejoiced and was glad in the strenuousness of his glorious deeds, And he glorified God Who had sustained and strengthened him all his days. And he made his sons to cease from weeping, and said to them in admonition, "My sons, keep that which I have taught you, and this also I command you, "The orthodox faith of the truly orthodox men, "Who, after the Apostles, sent it into the country of the East. "O sons, put not your confidence in a healthy belief, "Unto which are not joined and bound the deeds of the freedom of the soul.

"For it is said in the Book of Life, and in the books of the Fathers, "That faith without works is, in very truth, a dead thing. "For as man is composed of body and soul, And one of these without the other is not a perfect man, So indeed is it in this case; without good and upright works Faith benefiteth nothing, neither do works benefit without faith. For as in the healthy body his life cometh from his soul, And without that living soul the body cannot continue in health, Thus also the free soul is a living thing in the faith of Christ, And if there be no faith therein it also is a dead thing by itself. And love ye each other in love as Christ loved you And delivered His soul unto death for you all and for your sakes. And let there be manifest in you the dis-

cipleship of His love, the guardian of His place, That ye may utter neither calumnies nor lies against each other. And if any man among you shall be pre-eminent in human frailty, And folly (or, sin) appear in him, correct him in the love of Christ; And your armour against Satan shall be fasting and prayer; And every service of your life season ye with the salt of humility. Be ye careful to read the Holy Scriptures continually, And be ye the cause of good to your souls, and to the glory of the Name of your Lord, For it is written in the Gospel of Life, from the mouth of the Vivifier of all,

"Blessed is the servant through whom the Name of his Lord shall be glorified, "And Christ Jesus our Lord will crown their contendings "With the light of His living Cross and the glory of His happiness. "And with the righteous, who have lived and shall live in all generations, "At the Resurrection ye shall have happiness in the glory of the Lord;" and they all answered, Yea and Amen. And as he was speaking with joy they were hearkening with weeping, And then they rose up for the Holy Mysteries, and he took some of the holy bread, and went to his cell.

*Section 65: The Death of our Father*

On the night of the eighth day of the month of the Latter Khānôn, His pious and holy soul winged its way to the treasures of the kingdom. And the coenobites, who had been commanded to watch him having come, Informed his disciples concerning his departure from them. Then they all were greatly moved, and gathered themselves together, and went in to their nurse, And governor, and leader, Mār Bar-'Idtā, their object of boasting. Who would not weep to see Rabban Bar-'Idtā who remained In the corner of his chapel with his hands fastened upon his breast? Who would not weep and sigh to see him who had been glorious Lying prostrate in his chapel before God Who is to be praised? Who would not string together lamentations for that person of excellence On seeing him continuing in worship whilst his soul was in the chamber of joys? Then they laid him down on the mat on which he used to sit and stand,

And they swathed him in funeral raiment, according to custom, and we brought his body along in honour. And the rumour of his death was carried into all the villages round about us, And priests, and noblemen, and believing men, gathered together in crowds; And we sang the funeral service over his honourable body for two days with great pomp, And we laid him in a coffin made by a potter, and then buried him in the martyrium. After the

burial of our father we celebrated his honourable commemoration With a company of chosen priests and believing deacons. And after four days the believers of Bēth Ghūrbāk heard That Bar-'Idtā their Rabbā was dead, and they were filled with great grief. And they came here [having made] preparation to take his body to their village, And there was a great tumult in all the villages round about us. And the believing men were nigh unto murders and slaughter,

If they had not been pacified by means of the prayers of the holy man. The sons of Bēth Ghūrbāk were crying out with a loud voice, and saying, "We have ten parts in Rabban Bar-'Idtā and his monastery. "Rabban Bar-'Idtā belongeth more to us than to any one else, "Because our holy Church is built in the name of the pious man. "We have taken the greatest care for him and for the things which are his, "And the monastery is ours;" and, [saying] other words of this kind, they became very violent, But seeing and observing that the monks, his blessed sons, And the believers were coming forward to pacify them, they relaxed their violence. Now the name of the head of the church who was with them was 'Abhd-Īshō', A prudent and pacific man, and exceedingly rich in the fear of our Lord. And he drew the Ninevites on one side, and said unto them,

"O my sons, bring not upon your village a curse, instead of blessings, "But let us, like believers, open the coffin of his holy body, "And take therefrom a blessing, and then depart in peace." And they thought this [counsel] the better, and watched in prayer the night, And in the morning they did as they had said, and approached the pious body. The sons of Bēth Ghūrbāk the blessed took [one] of the fingers of the holy man as A blessing, and they wrapped [it] in scented byssus-cloths and fine silk, And they laid it in a box which had been prepared, and departed to their village with joy; And the people went out from the village, and received it with great honour. Concerning those benefits which flowed therefrom in Bēth Ghūrbāk, They themselves are the preachers of his wonderful works; By the prayers of the holy man, the venerable Rabban Bar-'Idtā,

May the inhabitants of that village be protected from all harm. And we all make supplication unto Christ, our Lord and our Hope, To shield at all times with the right hand of His Providence the monastery of our father. And as God was with us during the life of our father, So may He be among us after his departure from us, And with the pious priests and deacons, and the

believers of all ranks Who have celebrated the day of the commemoration of our holy and pious father. May they be protected by the prayers of the blessed man Mâr Bar-'Idtâ From all the afflictions of disturbed and troubled times. O Christ, bless by the prayer of Thy chosen one Rabban Bar-Idtâ This country and the inhabitants thereof, and all countries round about. O Christ, bless by the prayer of Thy holy one Mâr Bar-Idtâ The crown of the year in which we now are, and let the year be an acceptable one. O Christ, preserve by his prayer the priesthood and kingdom, And let peace reign among us until the end of the world. O Christ, by his prayer establish the great Shepherd of the East; Mâr . . . . . ' the Patriarch, and lengthen the days of his sitting. O Christ, by his prayer protect the Shepherd of Mâwsel, the well built [city], Mâr . . . . . ' the most pious, and make his life to revolve in peace. O Christ, establish by his prayer the shepherds at the head of their flocks, And visit them as Thou didst visit [the Israelites] by the hands of Moses and Aaron.

O Christ, preserve by his prayer this monastery and the dwellers therein, And let neither the Evil One nor plundering enemies have dominion over it. O Christ, preserve by his prayer this village in which we sojourn ; And multiply therein rest, and peace, and love, and mercy, and learning. O Christ, by his prayer bless the elders and deacons Who minister in his pure temple with the hymns of the Holy Spirit. O Christ, preserve by his prayer him who voweth unto him a vow, And let his vow be accepted as an acceptable thing with the mites of the widow. O Christ, accept by his prayer the offering which shall be offered unto Thee, And let it be at Thy coming for the relief of thy believing servants who make offerings unto him. O Christ, by his prayer bless the multitudes who have honoured his commemoration, From evening until morning, and from morning until noon. O Christ, support by his prayer the old men and old women ; O Christ, strengthen by his prayer the young men and young women ; O Christ, preserve by his prayer the youths and maidens ; O Christ, strengthen by his prayer believing men and women, O Christ, heal by his prayer all such as are sick and diseased,

And grant unto them healing of the body and preservation of the soul with glory. O Christ, pardon by his prayer the sins and offences of those who are dead, And at the Resurrection make them worthy of the fair glory of Thy kingdom. O Christ, adjure by his prayer the fiends and devils which possess men That they may nevermore find occasion to vex Thy worshippers. O Christ, grant by his prayers unto barren women beloved sons. O Christ,

grant by his prayers comfort unto all mourners. O Christ, by his prayer make wars, and battles, and strifes to cease, And make Thy peace to dwell in Thy Church unto the end of the world. O Christ, remember by the prayer of Thy friend Rabban Bar-'Idtâ Abraham who composed this discourse on him, and spare him in both worlds. O Christ, have mercy upon Thy servant Abraham, and upon his parents,

Who by Thy power and help undertook to compose the discourse on Thy saint. HERE ENDETH THIS HISTORY OF MÂR RABBAN BAR-'IDTÂ; TO GOD BE GLORY, AND WORSHIP, AND HONOUR, FOR EVER AND EVER! AMEN.



P A R T   T H R E E

# Rabban Hormizd

*The life of Rabban Hormizd in prose and in verse.*



# The Life of Rabban Hormizd

## EAST SYRIAC MONASTIC HISTORIES

*7th–13th century*

The prose life of Rabban Hormizd, the Persian monk who founded the monastery near Alqosh in the seventh century, written by his disciple Rabban Simon. It tells of his youth, his years in the desert, his healings and his struggles with demons and with heretics.

### CHAPTER 1. THE AUTHOR'S PREFACE

By Thy power, O our Lord Jesus Christ, we write the history of the divine labours, and of the marvellous acts of Rabban Mār Hōrmizd, the anchorite and the soldier of righteousness, which was composed by the pious man of God, Rabban Mār Simon, the disciple of Rabba Mār Yozadha. May his prayer help us! Amen. The gardener who hath many storehouses of plants in the ground [setteth forth in his garden] the plants which are beautiful to the sight and delightful to look upon ; and it is meet that every man should look with the eye of understanding upon the beautiful things [written in this book] which appeal to the reason, that is to say, the struggles of the contending[s] of the perfect men and of the divine athletes who have for generation after generation triumphed gloriously, and who have become a light in the earth, and a mirror in the inhabited world. And from them he should draw, as from a fountain from which divine beauties flow in overwhelming abundance, the spiritual excellences, even in the smallest measure, which will nourish both the body and the soul. Then shall he be "like unto the tree which is planted by the waterbrooks, whereof the fruit is meet for food, and the leaves for healing", and in this wise shall the things which are spoken of assume visible forms unto him, and they shall be found to be possessions which can indeed be acquired, and the soul shall long for them with fervent love, and they shall incite those who behold them to desire them with an exceedingly great desire. For the keeping in remembrance of the histories of men who have led lives of ascetic excellence is merchandize of no small

[value], provided that they have been handed down in tradition by those who are well acquainted with them, and who believe in them.

Now the keeping in remembrance of the histories which carry edification with them moves the soul to the memory of works of excellence, provided that histories of the kind which I shall now narrate have been set down in writing, for unless they be written down it is impossible that [any] benefit shall flow from them unto those who hearken unto them. Moreover, the lapse of time, and the forgetfulness of the matters thereof, I mean to say old age, and death, which itself doth make histories which give edification to pass away, obscure and take away from the mind the power to hold them in remembrance. Now it is a great gift for a man to be strenuous in setting down in writing the divine deeds and conversations of holy men, because then they can never be delivered over unto error and oblivion, and because the acts and deeds which our holy fathers performed in the course of their sojourning in this world were fair and beautiful, and because it is for the benefit of the Church of Christ that the victories of the mighty men who have fought in wars of the spirit and understanding should be written down. And moreover, we must not omit to write down the accounts of the acts, and deeds, and lives of those men who, whilst living in a mortal and passible body, made manifest impassibility;

and who, though possessing a nature which was prone to error and which had been formed by the waters of passions, strove to emulate the acts, and deeds, and lives of divine beings. For if we were to hide the glorious triumphs of this holy father, this blessed man Rabban Mâr Hôrmîzd, we should merit punishment from his Lord, and he to whom the keeping in remembrance of his marvellous contents, and the honouring of the divine labours of this strenuous athlete of Christ, by setting them down in writing, would be bound by a curse. And the humility of the blessed man, and the sureness of his faith, and the true light of his soul, which illumineth the understanding and enableth it, by means of the mystery of its hidden nature to gaze upon the things which are hidden and cannot be examined into, these things, I say, by reason of the excellence of his divine labours, yield in season and out of season the sweet nourishment of the light which is beyond compare. And the place of his enjoyment is in that of the hosts of light, the children of the Palace of the innermost Holy of Holies, wherein we ascribe holiness to the Most High in the form of the Trinity, Who is eternally hidden from the

generations and peoples of the children of men, Who is Very Light of Very Light, and Who is beyond the seasons of Time and the divisions thereof.

But He revealed Himself in the flesh in the last times, with a body and with a soul, and He made both celestial and terrestrial beings to marvel [thereat] and to be stupefied with amazement; and by His submissive obedience and by His humility He exalted our contemptible dust to the mighty height of the honour of His Majesty. He is the Self-existent and hidden Being, Who is eternally and everlastingly self-existent, and no limit can be ascribed unto His self-existence by living beings, that is to say, by those who belong to the Nine Classes of Angels, and by those who belong to the race of terrestrial beings. Now, when by reason of His love towards us [our] Physician wished to give life unto our deadness, and to direct aright our course of error, and to lighten our darkness, He arrayed Himself in the garb of humility, and gave life unto the deadness of our race through the MAN Jesus Christ. And through His life-giving commandments He guided us into the path of light of His glorious mansions, saying, "Take My yoke upon you, and learn of Me, for I am lowly and humble in My heart, and ye shall find rest for your souls; for My yoke is pleasant, and My burden is light; and, "on whom shall I look, and in whom shall I dwell, except the lowly and humble man who trembleth at My word? For humility and lowliness are the armour against all evil spirits, and this our Lord depicted in His own Person.

He took a napkin, He girded it about His loins, and He began to wash the feet of His disciples, and to wipe [them] with the napkin which was girded about His loins; thus did that lofty and exalted Prince abase Himself, and the Lord of the Rulers and Governors who were in the heavens bent and brought down to this state of *Fab. 3 b* abasement His exalted head; by the stripping of the body of His manhood He exposed Himself unto the Rulers and Governors, and He put them to shame in His own Person openly, [as if He would say] "For I have given this example unto you, so that ye may do [unto others] even as I have done unto you, for there is no servant who is greater than his lord, and no apostle who is greater than he that sent him; and through this armour of humility ye shall subdue all rebellious strongholds," according to the word of the Gospel of the divine Paul, who saith, "The armour of our service is not of the flesh, but of the power of God, and therewith we shall subdue rebellious strongholds, and overthrow evil thoughts and every high thing which shall be raised up against the know-

ledge of God.' And the holy Apostle saith, Who shall separate me from the love of God which is in our Lord Jesus Christ? [Shall] tribulation, or persecution, or imprisonment, or famine, or nakedness, or danger, or the sword?

As it is written, For thy sake we die every day, and we are accounted as sheep for food; but in all these things we gain the victory through Him that hath loved us. For I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things which now exist or shall come into being, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in our Lord Jesus Christ. This is the glorious and excellent offspring of humiliation, and ye must know that it is by this selfsame power of humility that ye shall be able to gird up [your] loins and your divine souls: and by it ye shall be able to gird up your pure souls in such wise that they may become fountains of the humility which breatheth forth the odour of the glorious marriage of the Son of the heavenly King, the Lord of the marriage feast. And moreover, by the oil of loving-kindness the lamps of your understandings shall burn brightly, and ye shall become the sons of your Father which is in heaven, and children of the inheritance of Jesus Christ. What shall we say then? The Gentiles who never followed after the Law have attained unto the law of righteousness, but [the children of] Israel, who were wont to follow after righteousness, never attained unto the righteousness which cometh of faith, for they sought to establish the righteousness which cometh of the Law;

and they did not desire to make themselves righteous by the faith of Christ but by the works of the Law which could be made manifest, and thereby they stumbled grievously and fell with a fall which knew no rising up. For who can stand against the things which are wrought by God? Or peradventure, shall the thing which hath been fashioned say unto Him that fashioned it, "Thou hast not fashioned me well? Or [shall it say], "The potter hath no power over his clay, wherefrom he may fashion some [vessels] for honour, and others for dishonour?' Now therefore it is the custom of the Divine Book to make mention of the country, and race, and family of the perfect and righteous children of men who in all generations have fulfilled the righteousness of God, even as in the case of Jeremiah the prophet it saith, "When as yet I had not formed thee in the womb I knew thee, and before thou hadst gone forth from the belly I sanctified thee, and set thee [to be] a prophet to the nations.' And thus also was it in the case of the selection of

the blessed man Abraham, concerning which Moses the prophet relateth, [saying], And the Lord said unto Abram, Get thee out from the land in which thou wast born, and from thy father's house, into a country which I will shew thee; and I will make thee a great nation, and I will bless and magnify thy name." And our Lord, in His holy Gospel saith unto His blessed Apostles, "Behold, have I not chosen you before the foundations of the world were laid?" And that the Lord knoweth those that are His the Divine Book maketh us to know, and the Apostle Paul saith, "Those whom He hath called He sanctifieth, and those whom He hath sanctified He praiseth, and those whom He hath praised He justifieth."

Now, wonder hath laid hold upon me at this athlete and glorious soldier, this most prosperous merchant, concerning whose glorious attributes it is laid upon [my] words to tell the story, and upon [my] written letters the depicting of his life, and acts, and deeds. And that ye may become heirs of his divine labours ye have commanded me, O chosen brethren of God and habitations of the Holy Ghost, to descend into the depths of this intellectual sea and to bring up to you therefrom the pearl which is adorned with all manner of beauties, that is to say, the history of the athlete of our victorious King, the fame of whose triumphs shall be proclaimed throughout creation among all the generations of the world, whom God made to triumph, and whose memorial God hath magnified in His Church for ever. Now Scripture mentioneth the place of his habitation, and saith, "There was a man in the land of Uz whose name was Job, and he was an upright and a righteous man, and a fearer of God, and one who had turned aside from evil. And moreover, concerning Samuel, [it is manifest] that he was a righteous man, and one worthy of keeping in remembrance, and the Book saith, "There was a certain man of Râmêthâ dhê-Dhâwkê, of the Mount of Ephraim, whose name was Halkânâ [Elkanah]". We therefore also desire to speak concerning the life, and acts, and deeds, of a man who was renowned for his divine triumphs, not merely as such, but because they were wrought [as a result] of the gift of the grace of our Lord. For who is able to tell concerning [all] the triumphs of him that was arrayed in heavenly victory? [What any man can tell is nothing more in proportion] than is the bucketful of water [in comparison to] the sea. And moreover, we must declare concerning his country, and his city, and his nurture in the fear of God, and the beginning of his discipleship, and his life of sorrow, and his living in the monastery, and his life and habita-

tion in the mountains, and rocks, and caves of the earth; and also concerning his fasting, and his strict abstinence, and his poverty in dress, and his abnegation, and his asceticism, and his goodness to strangers;

and concerning the spiritual endowments and gifts which Christ bestowed upon him because of his divine labours; and concerning the great and mighty signs and deeds of wonder which Christ wrought by his hands; and concerning the exalted gifts of prophecy and of the knowledge of events before they happened which were granted unto him by the mercy of God. And when, by the help of God, and by the prayers of the blessed man, we draw nigh unto the conclusion of his strife and course, we will make an end of [this] history which is full of victory and divine triumphs.

CHAPTER 2. CONCERNING HIS FAMILY AND NATIVE COUNTRY, WHICH  
WAS SHÎRÂZ

Now the family of the blessed man Rabban Hôrmîzd [came] from the country of the Hûzâyê, and belonged to the city of Bêth Lâfat, that is to say, Shîrâz; and the parents of the blessed man were Christians, and were firm in the faith. As concerning the riches of [this] world, which passeth away and shall be dissolved, they were exceedingly well provided, and men servants, and maid servants stood before them and ministered unto them with reverence. And his parents performed the service of angels with fasting and with prayer, and they relieved the wants of the poor and needy, and of those who were in misery, and they visited those who were in tribulation. Now the name of his father was Joseph, and that of his mother was Theklâ. And when the child had arrived at the age of twelve years they took him to school that he might learn the Psalms and be trained in spiritual doctrine, and when he had remained there learning for six years he could repeat by heart the Psalms and the New Testament, in which books the young man laboured both by night and by day. Now when he had completed the years of his life in that place, and was about twenty years old, there began to stir in him the natural motions of the fear of God which were established in the nature of our constitution by God, the Creator of our nature, and these warm desires rose up in him so frequently that he was always saying to his parents, "I will become a monk, and I will prepare myself with gladness to serve the Lord according to His will." With this thought of the fear of God, and

city of Bushire near the head of the Persian Gulf. Descriptions of the modern city will be found in the works of Pietro della Valle, Herbert,



Chardin, Ouseley, Ker Porter, Morier and others. with this righteous meditation his heart burned with divine fire both by night and by day, and he was anxiously desiring and awaiting the time when he might receive the garb of a monk. But our Lord knew the mind of the young man, and what was befitting the honour of His service, and the use and wont of the household of His Lordship. And when deep sleep had fallen upon men, and as the young man was lying upon his bed in the bed-chamber of his parents' house, and was sunk deeply in sound slumber, a vision appeared unto him from our Lord, Who was sitting upon the throne of the glory of His honour, and the heavenly hosts were standing before Him, and were ascribing holiness to the majesty of His appearance. And as soon as the motions of the soul of the young man had been united by the sweetness of the vision which had [burst] upon him, and by the unparalleled wonder of the sight of the spiritual beings in their natural state, the King of praise gave the command, and one of those spiritual beings who were standing before the King Christ flew and stood before him. And he answered and said unto the young man, "Man, why standest thou in a country which is not thine, and which belongeth to the country of the beings of the spirit?

Then the young man answered and said unto the spiritual being, "Because a power over which I had no control took me from my own country, and set me down here; but do no harm unto me, I beseech thee. And the spiritual being answered and said unto him, "Fear thou not, O son of man, for it was I who appeared unto thee to lead thee unto this country and not to do thee any harm; and as for what thou sayest ['Harm me not'], I have done thee no harm up to this present. Now whilst the spiritual being and the young man were holding converse together, suddenly there appeared in the right hand of the spiritual being a splendid and glorious crown [Page ii] of fine gold. And the spiritual being answered and said unto the young man, "Behold, O young man, [how] beautiful in its appearance is this crown which I hold in my right hand! If thou wishest it to be thine I will give it unto thee. If thou possessest spiritual wings like unto mine, take [it], and it shall be thine. And the young man answered and said unto him, "Then give it unto me, master"; and straightway the angel placed the crown on the head of the young man, whereupon the crown began immediately to shine upon his head, and it gave forth splendour, and the spiritual being flew away.

And the young man forthwith woke up from his sleep and came to himself, and his thought remained with him, and he straightway understood within himself in a hidden manner what the grace of our Lord had wrought for him. And the fire of his love of Christ burned within the motions of his soul in a hidden manner, but he did not reveal unto flesh and blood the heavenly vision which had been revealed unto him by the mercy of Christ, and he bore [the knowledge] thereof in the secret chambers of his soul. Then the young man determined to go to Jerusalem and to pray in the holy places wherein Christ had wrought His mighty works, and wherein He had gone about in the dispensation of His adorable Manhood; and from there he wished to depart into the Scete Desert and to sojourn with the holy fathers who served God therein. And on a day he lifted up his feet from the house of his parents to depart unto the places which I have mentioned above, and having travelled on his journey for seven and thirty days he arrived at Mâwṣel, and came into the city thereof which is in the country of Nineveh.

CHAPTER 3. ON HIS ARRIVAL IN MÂWṢEL

And the young man came and took up his abode in one of the churches which were there, and the name thereof was Bêth Hâlâ, and by the Divine agency he found in that church three monks [who] were from the Monastery of Saint Rabban Bar-'Idtâ. One [was] Abbâ Ya'kûb (Jacob) from Kafr Zamrê, [another was] John Shâmrahâyâ, and [the third was] Hanân Îshô' Hadhayâbhâyâ, [and they were] holy men and masters of the life of contemplation of divine things; and when the young man had been blessed by them he sat down before them. And suddenly divine fire shone upon the young man, and he became wholly on fire with the fire which nothing resembleth. Now when those pious men who were looking on at the wonderful [sight] saw that the divine fire had enshrouded that young man in a secret manner, they were astonished with a great and mighty astonishment, and the three of them understood concerning the mysteries of the new world, and concerning his election for the service of the hidden life and conversation, and concerning the gifts [of healing] which should be wrought by his hands, and the mighty deeds, and wonders, and acts of might which should be performed through him.

Then they were moved by the Holy Spirit and began to prophesy concerning him in a hidden manner, saying, "My son, thou art about to become a chosen vessel unto Christ, and many shall become members of the house-

hold of our Lord through thee, and at the uttering of thy name the devils shall flee, and evil serpents which eject the venom of death at the remembrance of a word of thine shall be at peace. But our love [for thee] doth counsel thee to relinquish the journey upon which thou now art. Rise up, now, that we may depart to our monastery, because our Lord hath revealed unto us the whole matter of thy election by Him, and that thou art meet for the honour of the membership of the household of His Lordship, and for the safe-keeping of the treasures which, by His mercy, shall be bestowed upon thee in their season, and which, by His grace and mercy, shall be in very deed perfected with thee during thy temporary life and after thy departure from this world. And the spiritual children which shall be begotten by thee shall enjoy happiness through thy gracious and pleasant gifts in a spiritual manner, for thy spiritual house is about to become in the earth the similitude of the celestial Jerusalem which is the mother of the saints."

CHAPTER 4. ON HIS ARRIVAL AT THE MONASTERY OF RABBAN BAR-  
I'DTÂ IN MARGÂ

Now therefore the righteous young man, like unto good ground which receiveth the seed, and yieldeth fruit thirtyfold, and sixtyfold, and an hundredfold, received with divine gladness the counsel of these holy old men, and straightway he set out with them from the city of Mâwsel, and the four of them, together with their coenobite, who is worthy of remembrance for good, journeyed along the way together. And when they had arrived at the monastery and entered therein, that divine congregation received him with the gladness which was befitting the mark of his calling, as did also Rabban Mâr Sabhr-Îshô, the head and ruler of that divine congregation. Now these men were in number two hundred and sixty-four souls, and they were pious men, and vessels of grace, and men who were perfect in the practice of the glorious conversation of the monastic life, and they were depicting in their persons the type of the denizens of heaven and of the mysteries of the new world; and these brethren received the young man with simple joy, and with lowly and unfeigned humility. And when the young man Hôrmîzd had entered into the monastery he began to lead a new life and to perform the deeds which belonged unto the angels and to the service of heaven, after the manner of the just and righteous men who had made themselves strangers entirely to the world and unto all that is therein;

for the blessed man desired by means of this merchandize of the spirit to please God with his good works, and he was fighting and contending that he might fashion in His image the inheritance of the kingdom of heaven. For he burned through and through with the affection of the love of Christ Who had chosen from the womb this lover of the works which were fair, even as [had chosen] the disciples who had prospered in their calling; and the purity, and integrity, and simplicity of the young man were greatly beloved by our Lord, and He answered him speedily and granted unto him his petitions. Now, when he had laboured but a very few months in the community, the brethren brought him on a certain First Day of the week before the place where the altar stood, after they had received the Holy Mysteries, and Rabban Mâr Sabhr-Îshô' and his holy congregation laid [their] hand[s] upon him, and with prayers and psalms of the Holy Spirit shaved him, even according to the word of our Lord, Who said in His Holy Gospel, "Where two or three are gathered together in My Name, there am I in their midst." Now henceforth since he had newly received the garb of Christ, and had been changed from that state which belonged to the body into the state of joy of the mind, he became wholly another being, because the fire of the love of our Lord, which our Lord cast into the world, was rising up in his mind, now it was that same love which had kindled and was burning up brightly in his heart. He laboured in the daytime with the community of the brethren, keeping a calm, and well-ordered, and prudent, and understanding mind, whereby he made his soul a house of the living God; but at eventide, at sunset, when the monk struck the board [to summon] the brethren to after-supper prayers, he used to take a portion of the Oblation from the sacristan and pass his evenings fasting, with the exception of a handful of water wherein he placed the portion of the Oblation.

In this manner he would endure fasting for the whole week until he received the Holy Mysteries on the First Day of the week, after which at a time that was late in the night he would take food which consisted of nothing but bread, and water, and salt. Now, he possessed in his soul by nature a firm, simple, and unfeigned humility in a peculiar degree, and this humility was bestowed upon him by the Father of lights. And his to live the life of the spirit, and that his whole moral nature was entirely changed shortly after he had received the tonsure. abstinence surpassed the measure and capacity of mortal man, and he wished not to bring nigh unto his lips anything whatso-

ever which the earth brought forth, or even the fruits of trees. Now he continued to lead this stern life of labour for seven years in the silence of understanding, and the whole congregation of the monks of that holy monastery, together with all those who were acquainted with him, ascribed unto him blessing upon blessing; and they meditated within themselves, saying, "What will become of this young man?" And he made his soul to be the habitation of every ascetic excellence, for he was chaste, and long-suffering, and wise, and a Gihôn in intelligence, and prudent, and of great discernment, and he possessed in his soul in a remarkable degree the power to understand the things of wisdom, and in his pure soul was an exceedingly great abundance of knowledge. Now these qualities of spiritual excellence are usually only found in very aged men, or in those who have lived a considerable time, for they are only acquired slowly and by degrees.

And in the night, when his companions who lived within the monastery [with him] had given themselves up to a little rest in sleep, the blessed man used to rise up from among the brethren, and gird up his loins with a piece of twisted rope, and then go down to the furnace (or oven) of the community, and he would clean out the ashes therefrom with his own hands. Moreover, he devoted himself to the purification of the monastery, for with divine humility and with the lowly humbleness of understanding he used to clean out the latrines with his own hands for our Lord's sake; and he was most strenuous in caring for everything of which the mortal body had need, and in relieving the wants of his brethren. Now whilst he was thus doing and ministering with the eye of discernment of the fear of God, he devoted himself to service and ministrations of prayer before God, and he was always singing the sections of the Psalms, and hymns of praise, and ascribing glory unto God because of all His gifts of grace to him. And our Lord saw his labour, and his love, and his affection for Him, and his watchfulness and strenuousness in the keeping of His life-giving commandments, and that he had adorned himself with all qualities of ascetic excellence, and especially with the whole adornment of humility, which is the garb of Christ, Who giveth grace unto the humble, and, as it is said, "now unto the humble mysteries are revealed". Now the grace of our Lord began to shine in the intelligence of the righteous man gloriously and brilliantly, and He immediately opened before him His hidden treasures in his holy mind in a hidden manner, even as with the chosen young man Samuel, who was asked from God,

and upon whom, by reason of his purity and simplicity, was poured out the spirit of Christ.

Now the young man was exposing the wiles and crafts of the rebellious devils, and he did not permit them to lay out their snares with secret guile before his simple companions and fellow monks, but he admonished them and made clear unto them the various devices of the cunning of the devils: And when his companions the coenobites saw the great gift which had been given unto him by the mercy of Christ they called him the "Physician of the coenobites". But when the old Enemy, the hater of the truth, saw the laudable deeds and life of perfection he was filled with envy of the holy man Abbâ Hôrmîzd, and raged with furious wrath against him. And on a certain night, when he was continuing in vigil and was alone in his prayer before our Lord, the devils rose up before him, and answered and said unto him, "O thou good young man, Hôrmîzd, wherefore dost thou drive us away? In what thing have we offended against thee? Shew us why thou dost persecute both us and thyself, and why war is directed by thee against us. Unto me hath been delivered this world and all that therein is. Thou art a young man and a wise, but thou dost not comprehend my sovereignty, for thou art a young man who dost only discern the things which ought to be.

If thou desirest I will make thee to triumph over all the monks who live in this region of the east, and thou shalt be more glorious than all those who have triumphed therein, and thy glory shall be greater than that of all the men of old who have lived before thy time. And I will shew thee my glory, even as I have shewn [it] unto thy triumphant fathers, and I will fill thee with my spirit, and will reveal unto thee all my hidden things, and will teach thee all my secret things to the uttermost of my will, and thy glory shall have overwhelming power before kings and governors. I have many things which I can teach thee, the which I desire now to hide from thee. Now if thou wilt hearken unto me thou shalt live before me a life of rest, and peace, and happiness; but if thou dost resist me, and dost set thyself in opposition to my words, thy days shall be [passed] in tribulations with me, and I will afflict thee greatly, and thou shalt live in cruel sufferings with me. But be persuaded [to obey] my words, and to receive the fair counsel which I have spoken unto thee, O young man."

Now up to this point the holy man had listened unto the Devil. Then the holy man repulsed the Devil, and said unto him, "Close thy mouth, O thou

insolent one, from [uttering] these words, O thou lying one and father of falsehood, for Christ, my King, and my God, and the Teacher of the truth, is sufficient for me. By the venom of thy crafty doctrine thou slayest man; of what use to me is thy counsel, O thou who wouldst destroy my life? I shall never become a participator in the impurity of thy wickedness because Christ hath made me full of the love of the holy love of Him that hath vanquished thee, and hath made bare the wiles and crafts of thy wickedness. And He hath given unto us feeble folk the power to tread under foot by His humility thy head, provided that we keep His commandments with strenuousness, and by His strong power He hath made thee to be an object of disgrace and a thing to be trodden upon by His friends. In the Name of Jesus the Nazarene, cease from thy blasphemy, O thou insolent one." Then Satan took to flight before the holy man at the utterance of the Name of Jesus the Nazarene, and as he was flying away through the air, being vanquished, he cried out, saying, "Can this follower of Nimrod think in very truth that he hath vanquished me? For little by little I will trip him up in his exalted estate until I have brought him down to the depth wherein there is no place to stand upon, even as I have done unto many others who were proud of and were perfect in the affection of the love of the Nazarene." And these words the Devil, being exceedingly angry, made the holy man to hear.

And when the holy man saw the defeat of the Devil he was not lifted up in his mind, but he gave thanks before our Lord with a humble heart, saying, "O our Lord Jesus, Thou Conquering King, Who by Thy divine humility hast crushed the heads of this evil Leviathan which can [only] be perceived by the mind, Thou, O our Lord, didst bow for us Thy head upon the Cross, and thereby didst make to be bowed low the head of Satan, our Enemy, and didst pluck the victory which can never be taken away [from Thee], and Thou didst say, 'Fear ye not, but be of good courage, for I have overcome the world', Thou in Thy grace hast given unto us Thy divine gift whereby we may tread under foot serpents and scorpions, and the whole power of the Evil One. And moreover, our Lord promised His servants, and said unto them, "Go forth and teach and baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost. Heal the sick, cleanse the lepers, open the eyes of the blind, cast out devils, and raise the dead to life. Ye shall speak with new tongues, and ye shall lay your hands upon the sick and they shall be healed, and even if ye drink poison it shall not harm you.

And in very truth the promises of our Lord unto His disciples have been fulfilled throughout all the generations of the world, and He hath raised up unto Himself spiritual physicians in His Church that they might be the salt which should salt the palates of those who had lost their taste, and the light which should illumine the hearts which had become darkened, and should direct and lead the children of men into the great and beautiful habitation of the spiritual beings. And after this manner even in that period of dryness and feebleness did He raise up this young man Hôrmîzd, who renewed his strength by the Holy Spirit, and was distinguished and pre-eminent among the stewards of spiritual treasures, that he might give and distribute, without accepting the person of any man, the money of his Master unto his companions. Now, although Satan had been vanquished in this first contest, he neither remained quiet nor desisted from his tyrannical persecution [of the young man], but on another night, a second time, [all] the devils of all creation gathered themselves together with their princes and governors; and they were holding horns and trumpets which [produced] all kinds of sweet music; and they were arrayed in white garments which shone like lightning shooting forth splendour and glory; and they surrounded the young man on every side in a bold and insolent manner so that they might make him to desist from his prayer and conversation with God. But the mind of the young man, who was mighty in God, united the gaze of his understanding unto Him, and by the divine union of the two spiritual powers he breathed upon that polluted horde of devils the Foli. 14 b fiery blaze of fierce lightning, and suddenly, even like a light summer cloud, the company of devils disappeared from the air. For the holy light which was united with his luminous soul covered as with a cloud the young man who was strong in his God, and thereby his soul and the members thereof enjoyed the gladness of divine things, the extent and greatness of which the tongue of the flesh hath power neither to utter nor to declare.

And for all these things the holy man gave thanks unto the grace of our Lord with a humble heart, and with tears of anguish, saying, "O our Lord Jesus Christ, Thou beloved Son, for the sake of Whose sweet and holy love Thy servants go down daily into the strife for Thy kingdom—now from out of the strife crowns appear—and they gain through mighty labours and anxious care the glory and the exalted happiness of the kingdom of heaven, according to the word of the blessed man Paul, who said, Whosoever la-



boureth in contending keepeth his mind [free] from every other thing, for without the shedding of blood there is no remission [of sins," help me.] This holy man then stripped himself of every material thing which belongeth unto this corruptible world, and with all the members of his soul he laid hold upon our Lord only, the rich Man Who had taken up His abode in the house of the poor man, and He enriched him with His gifts and with the things which He bestowed upon him, and the poor man became rich like unto his Master, not according to what was natural, but by grace. [For He saith], "Whosoever loveth Me, and keepeth My word, I will love him and will shew him Myself, and I and My Father will come to him, and will make [Our] habitations with him." Therefore the young man made his shining soul a dwelling-place for the Holy Spirit, and by his glorious acts and life he became a mirror unto all the holy fathers and brethren who laboured in the ascetic life. For the remembrance of his name among them was more beloved than their living breath, and the triumphs of his humility and lowliness, and the purity and simplicity of his soul and of his ready obedience, which surpassed the power of the meek (or humble), were renowned among them. And the young man of Christ made himself to be a winnowing fan and a means of propitiation for the whole brotherhood.

CHAPTER 5. OF THE RESTORATION TO LIFE OF THE YOUNG MAN WHO  
WAS VEXED BY A DEVIL

And it came to pass one day that certain folk brought to that Monastery a youth who was twelve years old, and who was vexed by an evil devil, and he remained there for nine and twenty days. And he was most grievously worked upon by that devil, for he was tortured by him in such wise that he broke [his] fetters (or, chains) and tore his garments in rags off his body, and bit off the flesh of his arms with his teeth and gnawed [it], and those who were with him were in such sore tribulation that they were unable to leave him at any time, either by day or by night, lest quickly and speedily his life should be destroyed by the devil who was contending against the young man. Now the holy congregation were suffering much on his behalf, and with one accord they made prayer for him that, if it were possible the youth might be released from his tribulation by any means which should be in conformity with the Divine Will. And our Lord hearkened unto the petition of His servants after the manner of Divine Providence, and He released the

youth from this temporary life, and his soul departed from his vexed body unto divine life and rest.

Now his parents, and his brethren, and the members of his household were weeping for the departure of the young man in bitter suffering and with sorrowful tears, and by reason of the pain of their Forl. 16 a sore sorrow, whereby the soul was led captive by their tearful grief, the sound of their voice[s] resounded throughout the whole Monastery; and every one who heard the sound of their crying was drawn to weep tears of sympathy and [to feel] anguish of soul. Now inasmuch as Rabban Hôrmîzd was serving in that part of the Monastery where the monks lived together, he was moved the more by the bitter lamentations [of the friends and relatives of the young man], but he did not permit himself to go and look upon their sorrowful company. But the lovingkindness which filled his soul drew him to go to the place where the company of strangers was weeping, and the humility of the mind of him that was penitent in spirit stirred within him.

And when he had drawn nigh unto them, and had seen the company in bitter and tearful mourning, the young man of Christ sat down opposite [to them], and wept with them tears of sorrow mingled with lamentations. Now when our Lord saw that His athlete was so greatly wrought upon by sorrow on their behalf, by His lovingkindness and grace He wished to comfort them; and the young man perceived in his holy mind in a hidden manner that the mercy of Christ was to be manifested upon them. And by reason of the freedom of speech which Christ had bestowed upon His servant, Rabban Hôrmîzd, the servant began to make entreaty to His Master through the great affection and lovingkindness which had stirred up His petitioner. Then the blessed man prayed with tears and sighs on their behalf, and the tribulation of those who were in affliction pressed heavily upon his mind, and the athlete of Christ cast [himself] into the strife on their behalf, and our Lord was not unmindful of him that made entreaty into Him, because he was making supplication unto Him for what He had fashioned. He stirred up His servant according to His will to beseech in love for mercy for those who were in affliction, and the Creator moved in love the soul of the young man within him.

And the flesh of the young man [who was dead] began to tremble, and the movements thereof to be endued with life, and it was necessary that the glory of His Name should receive fulfilment through the deed [which was to

be wrought]. And although it was deep night, and he was held fast by forms of the imagination, and the air was cold, and the rain was abundant, and he was exceedingly troubled at that time, yet, besides the mournful outcries of those who were in bitter grief of soul—which were exceedingly abundant—with the secret eye of his mind, and the observant brilliance of his understanding, he looked in a hidden manner with the contemplative vision of his soul, and saw that the guardian angel who clave to the youth was holding fast to the members of his soul, and that he would not permit the fulfilment of his restoration to life to become effected wholly until it should be brought about in very deed by the agency of the blessed man. And this actually took place according to the eternal fore-knowledge [of our Lord] which regardeth the welfare of the children of men. Now between these and these things the blessed man was in great doubt [how to act], for he was afraid to draw nigh openly to the dead body of the youth, and also he was afraid to delay his signs until the break of day when the company of mourners would recognize him;

but quickly and speedily his way out of the difficulty became apparent, and it arose from his great poverty and stern self-abnegation. Now Hôrmîzd did not possess any bodily raiment or apparel whatsoever, because he walked nakedly with all his heart in the way of the adorable Gospel, and he turned aside from the path of his fathers neither to the right hand nor to the left; and he was exceedingly careful in leading a life of crucifixion to the world lest he should put on himself outwardly the apparel of vain-glory, that is to say, an old and ragged garment which would become a snare of the Crafty One, whilst he himself would remain naked and without the glorious covering of the apparel of Christ. But he contrived a means of avoiding the net of the Enemy that he might be neither caught within it nor entangled in the meshes thereof—for the Devil is a cunning hawk—and so be drawn quickly and speedily into his den. Then straightway the blessed man ran into the Monastery while it was yet night, and having come to the place where was the apparel of the steward of the Monastery, he took from himself (literally, his neck) his own outer garment, and put on the tunic of the steward of the Monastery; and instead of his own wretched cloak he arrayed himself in the glorious garment of the steward, and thus apparelled he went forth from the Monastery.

And it came to pass that whilst the company of mourners was weeping and making lamentation for their dead, the vision of the blessed man burst

upon them, and they knew not who he was or whose son he might be; and he asked them questions like one who was unacquainted with [the reason of] their sorrows. Now they thought that he was either a bishop or one of the chief men of the Monastery, and in their pain and sorrow they answered and said unto him, "What then? Thou must be a stranger, and the only one of this Monastery, who doth not know and is not acquainted with the bitter affliction which our son hath endured from the wicked devil that hath contended with him by night and by day. Behold, it is now thirty days since we brought him [hither] in the hope of his being cured of the wicked devil which was living in him, but he choked and died this evening at sunset; and they were all weeping in bitter pain. Then [the blessed man] made them to be quiet, and said, "O ye strangers, I entreat you not to weep, for the youth is not dead but living; depart ye from my presence for a little, for his soul is still in him, and it hath not left him. And by reason of this joyful news they hearkened unto him, and they ceased from their weeping and separated themselves from him for a little.

Then the blessed man with tears in his eyes, and with intense pain on their behalf in his heart, made with his hand three times in the air the sign of the Cross, and said, "O our Lord Jesus Christ, the Hope of Thy Church, during Thy human dispensation, which was on our behalf: Thou didst restore to life the daughter of Jairus, the Chief of the synagogue; and didst give life also to the son of the widow; and didst raise up from the grave Lazarus, who had been dead four days; Thou art at this present the Living One, and the Son of the Living One, and for Thy Godhead nothing is too difficult, and Thy Will subsisteth with the Will of Thy Father in Thy creative power. O our Lord, Thou didst say unto Thy disciples in Thy Holy Gospel, Ask, and it shall be given unto you, and whatsoever ye shall ask My Father in My Name on earth shall be given unto you from My Father Who is in heaven; open Thou the door unto the voice of the lamentation of these strangers, and accept the feebleness of me Thy servant, and lift Thou up the gates of Thy Holy Church, and exalt Thou on high the boasting of Her that hath been brought low, by causing the soul of this youth to return unto life; and also let Thy Holy Name be glorified in the sight of those who have hatred to Thy Holy Church.

And when he had finished his prayer, and had said 'Amen', he cried unto the youth with his voice three times, and said, "John, John, in the Name of

Jesus Christ, rise up from the sleep of death"; and at these words, which [were said] unto him, the youth straightway opened his eyes and began to speak confusedly, and he asked for water and drank. And he ascribed glory unto Christ twice, saying, "Glory [be] unto Thee Who hast given unto me life anew, and Who hast also by Thy grace set me free from the baleful might of that wicked devil". Now when the Satan, who had formerly dwelt in the youth and had made his habitation therein, saw that he had returned to life, and that he had been raised up from the dead and was alive, he cried out and spake in the Persian tongue, saying, "Glory be unto that splendour of Christ which hath built for me a house anew, and hath not left me [to become] a wanderer and a stranger like my companions; yea, the good Providence of the Most High, which is in all things, hath wrought according to Its desire. And when the [kins] folk of the youth heard the voice of the Subtle One again they were perturbed at the sound of the speech of the Crafty One, and also the blessed man himself was greatly in fear of [that] devil lest he should expose him in the sight of those people and should know who he was, and lest he should become unto him a goad in this matter, and destroy his labours, and make him to become superfluous to his spiritual courses; and the blessed man prayed with holy anxiety that [Christ] would make the Crafty One to have no effect upon either the youth or himself.

And when the holy man had received upon himself power from on high, he turned to that crafty devil, and spake with him in the Persian tongue, and said unto him, "O evil and wicked devil, who from the most remote period of thine existence hast never felt shame and who to the end of time and to all eternity wilt never feel shame, by Jesus Christ the Nazarene, Who drove out thy legion from him that used to dwell among the tombs, be thou silent, and hold thy peace, and utter no words, and expose me not, for I am a sinful man and have need of mercy. Then the devil, who hearkened unto the humble words of the glorious man, was constrained by the command to him of the holy man, and by the might of the angel who had been sent to his help, and through the holy splendour of Jesus Christ, he answered with murmurs, and said, "Hearken, O thou man, who art cunning in the business of thy Lord, although thou hast contrived a scheme craftily against the prince [of devils], and against death, who is my yoke-fellow, by means of the mighty Sign' of thy humility of the pure things which appertain thereunto,

thou hast not overcome the two mighty ones"; and after these words that devil spake no more.

Then the blessed man made a washing of the cross which was on him, and gave thereof unto the young man to drink, and when the youth who had been raised from the dead had drunk it, the holy man signed him with the sign of the Cross three times in the Name of Jesus Christ; and the holy man departed from the youth who had not recognized who he was. And the blessed man returned to his fellow monks and sent back the apparel of the steward which he had taken, and concealed his glory, and then he went and lay down to sleep again with his fellow monks. And as soon as it was light and when the day had come, the [rumour of the] splendid deed of the raising of the youth from the dead spread abroad in that holy Monastery. Now in the heart of each of the monks sorrow had tarried the whole night through for the death of the youth, and every member of that holy congregation was prepared to go to his funeral as soon as the morning should come; yet behold, they received the person of the young man who had been dead with joy, and instead of being dead he was alive. But mingled with the gladness there was much asking of questions by them, and the congregation enquired of its fathers and spake to them concerning the matter of the man whom they knew not, yet about whom each one of them was saying the same thing. But who could bring into his mind that this thing had been performed by Divine agency? Glory be unto Thee, O our Lord, for this wonderful thing was not done contrary to Thy Will. And they said, "The angel of the Lord hath again come down" [upon earth].

Now Satan was exceedingly wroth and was filled with hot anger at all this perfection which had been made perfect in the holy man, and he was very wishful and desirous to fulfil his will in him, but whenever the rebel drew nigh to wage war against him he only sustained defeat in his own person, because the holy man was girded about with the fair garment of the invincible armour of upright and simple humility, which is the apparel which overcometh the devils, and causeth those who possess it to gain a crown. And whither can the humble man fall since he hath set himself below every man? In this garb our Lord arrayed Himself when He went down into the strife and contest against Satan, and Satan found himself to be vanquished in the combat with Him, and he and [all] his host received misery and woe, and [our Lord] removed from him three crowns of victory. Therefore, [O Satan,]

henceforth and for ever thou shalt never have dominion over the host of the children of righteous men!

And three nights after these things had been accomplished in the holy man by Divine agency, while the blessed man was in prayer and holding converse with God, at midnight there burst upon him suddenly a horde of devils, and they used menaces and threats against the holy man, and they fell upon him without mercy and beat him with exceedingly severe blows: and they left him lying in a miserable plight with only a small breath of life remaining in him, and then they departed from him. Now he was lying in a small cell in the buildings of the Monastery, and not one of his fellow coenobites knew of the things which had been done to him by the devils. But our Lord, Who was a spectator of the strife of the athlete, was not unmindful of His servant, and He sent to his help one of His spiritual ambassadors, who took him by his right hand, and set him upon his feet, and said unto him, "[I have come] because thy Lord was a spectator of thy strife, and [because] thou hast still to contend for a little against wicked spirits; but later thou shalt have happiness after the manner of the spirit with great glory"; and having said these words the being of the spirit departed from his side, and immediately he felt relief from the pain of the blows.

Now the devils used to inflict tortures upon him the whole night long secretly in his cell, and in the daytime he used to work openly in the Monastery with his fellow monks; yet even in the daytime Satan used to be in wait for him, that, peradventure, he might be able to trip him up and to make him to entangle his feet in one of the many snares of his nets. For this is the custom of the Crafty One: whensoever he hath knowledge of a man who hath received a gift from God, his anger becometh unbearable [to him], and he burneth with envy against him, and stirreth up war against him, so that he may be able to put away from him that gift and to plunder him of it. [And our Lord saith,] "Behold, Satan seeketh to sift you like wheat, but I have entreated My Father that your faith may not be diminished". And again, Peter the Apostle said, "Keep yourselves awake, and pray, for your Enemy, Satan, roareth like a lion and goeth about, and seeketh whom he may devour. Nevertheless, even after Satan had been vanquished many times by the Divine power which dwelt in the blessed man, he was neither wearied nor ashamed of the fight which he waged against him;

but he was continually devising new plans and weaving crafty plots according to his wont, and he was summoning his hosts to do battle with him, and he made ready his faithful ones to contend against the righteous man, saying, "O ye hosts, ye children of my right hand, help me [against] this man who is the opponent of our host in every thing. And ye know, O my warriors, that he despiseth our ranks and maketh a mock at our hosts; and he waggeth his head in derision at us, and shooteth out his lips in contempt at our assem-blies, and what is far worse for us than all these things, he doth not consider us of any moment whatsoever in this world. Now, we have been beings of might from the beginning of the world unto this present, and we have brought the world into a state of subjection so that we might live therein, and in all the generations of the world we have slain and cast down upon the earth thousands, and tens of thousands of just and righteous men by means of the crafty schemes of our weapons; and yet this man laugheth at us and maketh us to be afraid, and he hath stiffened his neck against us that he may be able to vanquish us.

Therefore we must act cunningly with this man that, peradventure, we may be able to cast him down in shame, lest his fighting against us wax strong, and he rebel against us and make us to be a laughingstock, and treat our host with contempt." Then the devils began to wage war of a different kind against him, for they used to come against him by night in the loathsome and hideous forms of all manner of destructive wild beasts, and of reptiles, and dragons, and huge serpents which shot forth the venom of death, that they might frighten him with trembling and terror, so that he might become distracted and horror-stricken, and might look at them, and thus they might be able to lead captive his mind. But even with this new and cunning trick which they had schemed against the wonderful man the evil ones went forth from the array of their contest defeated, for the blessed man had, according to his mighty wont, cut asunder the nets of their snares, and laughed at their hosts, and made his voice to be heard in their assemblies, and defeated them like a mighty man of war, and brought them low by means of his mild and peaceful humility. Now although the devils were again vanquished by the help of the grace of our Lord, at night time they again brought back upon the blessed man the bow of war, and they began to cast arrows in secret at him that was perfect in his goings, that, peradventure,



his mind might be too much distracted and disturbed by fear to arm himself to fight against them with the shield of the faith of Christ.

And the combat which the devils made against him was so exceedingly strong, that by reason of the sight of these fearful phantoms his life was destroyed in his body, and his heart also fell down upon him, and he became like a dead man; and had it not been for the mercy of Christ, Who is never unmindful of His athletes who lift up their gaze to His help during every breath of their lives, his soul would have departed from his body through terror. O how mighty and fierce is the fight which the devils make against holy men, for they wage war mercilessly against the saints and athletes of our Lord by means of violent attacks which can hardly be borne! Then the devils began a new kind of war [against the blessed man], for they sowed within him thoughts of pride and of boastfulness that, peradventure, by this cunning plan they might be able to ensnare him, and he might fall under their condemnation, and they might make him a [scene] for visions and an abode for their songs, and then they would easily be able to steal from him the gift which had been given unto him by God, that is to say, the humility which overcometh devils, and then the downfall of the valiant man would be an easy matter for them [to effect]. Such were the crafty schemes which the devils were devising against the wonderful man, and the Crafty One wished that he might be caught in this snare, so that peradventure they might be able to make feeble his strenuousness and vigorous strength in such wise that he might not wax strong and rebel against them, and that, the blessed man having been caught in [their] snares, they might be able to lift up the heel against him, and might laugh at him and make a mock at him, saying, "Thi, 'Thi, our eye hath seen him". But the prey never cometh in the way of the crafty man, for the snare which they dug they shall fill with their persons (or, statures), and the pit which they hid shall become [their own] portion of destruction.

CHAPTER 6. OF THE WONDERFUL THINGS WHICH HE WROUGHT, AND  
HOW HE TURNED WATER INTO OLIVE OIL

Now a few days after [these things] Rabban, the head of the Monastery, called the blessed man, and said unto him, "Take this money, and get thee unto one of the cities in our neighbourhood, and buy us a little oil for use in the sacristy and for the need[s] of the brethren." And inasmuch as the obedience and lowliness of the blessed man surpassed the measure of [all] the meek

(or, humble), who were in his time, he offered ready submission unto Rabban, and hearkened unto the command of the master; and he took two of his fellow monks with him, and goods, and money, and they departed on their journey towards the city of the Ma'allêthâyê, whereunto they were going. And they were obliged to pass the night all together in a church, and they found therein an assembly of seven and twenty poor folk who had been shut up in the church as prisoners by the Governor because [they had not paid] the poll tax, and they were very evilly entreated at the hands of the Governor of the country. And when our Rabban saw that those poor folk were in great tribulation, and that they were persecuted by the Governor on account of the true faith, he decided in his faithful mind, which was full of mercy and was overflowing with divine compassion, saying,

"It is better to rescue [these] poor folk who have been made prisoners for the true faith [than to buy oil]", and he said within his holy self, "For the sake of Christ I will redeem the people of Christ, and I will put my hope in Him, for He knoweth what is required by me and by the holy fathers who have sent me on this journey before we can ask Him. Now he acted with exceedingly great wisdom in respect of the divine merchandize (or, business), for he was afraid of the devil of boasting and of [spiritual] exaltation, lest he should fall under the condemnation of Satan and [so] destroy his own divine labours; for however much treasure there is hidden in the earth, it is under guard. And moreover, this blessed man was anxious not to work quickly and speedily a deed of excellence before the eyes of fleshly sight, but [only] before the Father of lights, even as it is written in the Book of Life, the adorable Gospel, "When thou prayest, go into thy closet, and shut the door on thyself, and pray to thy Father in secret, and thy Father Who seeth in secret shall reward thee openly. And he was greatly, and in no small degree, afraid of falling into the hands of the devil of vain-glory [whereby he would lose the opportunity of] bringing forth spiritual fruit in abundance:

for all the labours of the life of ascetic excellence are placed under the fear of this devil, and for this reason all the works of excellence of the blessed man were wrought with wisdom. So thus wishing to redeem those prisoners he took the money which was with him, and he gave it unto those who were imprisoned for the true faith, and said unto them, "O my beloved, take ye this money, and redeem yourselves from the hands of the wicked Governor, and ye shall not destroy your true faith which is in Christ and which He ac-

quired by His precious blood which [was shed] on Golgotha. Take this money, and pray for me, for I am in need of your prayers. Then those men received the money from the hands of the holy man, that is to say, three hundred and fifty pieces of silver, and thus seven and twenty souls were redeemed by him.

And the blessed man removed himself from their midst, and drew nigh unto his companions, and said unto them, "Forgive ye me, O my fathers, in a matter which concerneth the mission of the journey upon which we have been sent by Rabban. I have heard from men who repeat and say such things that there is fine oil [to be obtained] either in the city of Mâwşel or in the city of Bâlâdh, I forget [which]. But I counsel you, my beloved, that ye each go and bring unto us news concerning the oil which can be obtained in these cities, and unto the city, the measure of [the] excellence [of the oil of] which shall exceed that of its fellow, we will direct our course, for the sake of the advantage of the whole community of the brethren." And when his companions the coenobites heard these things from him, without delay and without hesitation they made their way according to the command which they had received from Rabban, for his command was as weighty in their sight as the command of an Angel.

Now when the monks had departed a little way from the blessed man he turned his face towards the animals which were with him, and he took them and led them outside the city of Ma'allêthâyê in the early dawn, when it was still dark. And he found on the bank of the river a part of the city which was hidden, and secret, and concealed from the place where the people walked, and there he tied up the animals which he had with him. Then he turned his face to the East, and prayed, saying, "O our Lord Jesus Christ, the mighty Hope of Thy Church, and the Boast of Christian peoples, Thou mighty Refuge of him that calleth upon Thy Name, Thou rest-giving Haven of all strangers and humble folk; Thou, O Lord, in Thy Divine dispensation didst at the marriage feast at Cana of Galilee change water into wine, and, besides, Thou didst satisfy innumerable thousands of people with bread which Thy Will made to be abundant. Thou, O Lord, didst make the promise in Thy Life-giving Gospel unto Thy blessed disciples, and didst say unto them, 'If two of you shall be of one mind on earth concerning every thing for which they shall ask, it shall be given unto them from My Father Who is in heaven.

And your Father Who is in heaven knoweth of what ye are in need before ye ask Him'.

By these words [also] in Thy Holy Gospel Thou hast stirred us up to make petitions unto Thee, according to Thy holy commandment unto Thy disciples, 'Seek and ye shall find. Knock and it shall be opened unto you.' Thou Thyself knowest what is in the hearts of all men, and that although I have committed my soul unto Thee with all my heart, I have not performed [any] service before Thee, not even for a single moment according to Thy Will, but [I have hope] that Thou wilt receive favourably my sinful acts. And Thou hast put them away, and hast most mercifully cast them behind Thy back, and by Thy grace Thou hast made them to possess boldness of speech to such a degree that they may seek from Thee the things which, though too mighty for our nature, belong unto Thee naturally, and have been throughout all the generations of the world under Thy directing care and providential guidance eternally. Give me, O Lord, water in secret, but let it appear to be oil outwardly, for the sake of Thy sweet love, that Thy Holy Name may be glorified in Thy Holy Church, now, and always, and for ever and ever. Amen."

And when the prayer of the holy man had come to an end, he took the skin bottles from the packsaddles and began to fill them with water in the Name of our Lord Jesus Christ, and in hope in His words which give confidence and in His promises which have never proved to be untrue. And Satan prevented him from pouring water into the bottles, saying, "I will not let thee pour water into the bottles of the monks, for I would shew compassion on the bottles that they may not be rent in pieces and destroyed; but depart thou from their habitation so that they may be prosperous in their labours, and may increase sevenfold.' And I will not allow thee to perform thy will and that which is in thy heart. Now when the holy man saw that Satan would not allow him to pour the water into the bottles, he besought the Lord to make of no effect his crafty plans by means of his own upright actions, and behold, there suddenly appeared to help him a holy angel, and by means of the compulsion of the angel who had come to the assistance of the holy man, Satan himself filled the bottles with water from the river.

And when Satan had filled all the bottles with water, the Lord made a desire for his fellow coenobites to be perceptible in the mind of the holy man, and he prayed to his Lord for [the presence of] his companions on the journey who lived with him in the monastery. Then according to the Divine

agency which cleaveth unto those who love it, and which ministereth unto them, when as yet his companions had not departed from him a distance of two or three stages, suddenly the holy angel appeared before them in the form of the holy man Fabban Hôrmîzd, and said unto them, "Come ye, O my beloved, with me, for I have bought oil, and have filled the skins therewith according to your desire. And the angel walked in front of them and they followed swiftly after him, and by the Divine agency they arrived at the place where the holy man was standing with his loads [of oil], and the shadow of him that called them was united unto the stature of the holy man, and the monks thought that it was he who had called them, and had walked before them, but by reason of their joy which clung unto the love of their companion, it never entered into their minds [to think] how, and in what manner the skins had been suddenly filled with oil. Now the blessed man had drawn seven loads of oil from the waters of the river.

And singing psalms and praying the holy man journeyed on his way, saying, "O God, Thou alone art He Who doeth wonderful things: O Lord, shew us Thy way, and I will walk [therein] in the truth." And it came to pass after one day more they arrived at the Monastery, and they set down their burdens from the animals, and the brethren perceived that the oil was good, and of the finest quality, and they ascribed praise unto him that had brought it. Now this was another great [and] wonderful thing which Christ wrought by the agency of the holy man, for this saint was wise and understanding in this spiritual business. "If ye have faith in you, and have not doubt, ye shall say unto this mountain, Depart hence', and it shall depart, and nothing shall be too difficult for you. For every man who is by Grace esteemed worthy of the gift of the Holy Spirit sheweth forth the operations thereof in many ways. Some work mighty deeds and signs and wonders; and others again extinguish the powers of fire; and unto some the Holy Spirit giveth the [power] to walk swiftly upon the fluid nature of water; and unto others the gifts [of knowing] even the mysteries of the things which are about to take place in the new world. On some He maketh [the gift of] prophecy to descend, and on others the understanding of the Spirit; unto some [He giveth the power] to raise the dead, and unto others the dominion over evil spirits. And again, by their prayers, some have given children unto barren women. "Whosoever believeth on Me", according to what the Scriptures say, "rivers of living water shall flow forth from his belly.

And, inasmuch as He speaketh of "living water", He maketh us to know clearly concerning the gift of the Holy Spirit which shall be given unto him that is worthy to receive it. Now the Spirit of Holiness which worketh is one, yet it is given unto each one in the Spirit; and although multitudes of different ways are adopted by Grace [in its bestowal], yet all those who are esteemed worthy of this gracious gift from the Father of lights drink from one and the same fountain. For to him unto whom this gift of the Holy Spirit hath been given from heaven [shall it be] according to the word of the divine Paul [which saith], "We are all one body in Christ. Now our Lord Christ is the Head of the whole Church, and we all are members, each in his proper place, and our Lord is King over the whole body; and as the understanding is the king of the soul, even so the power of life is carried unto each one of the members for use [in time of] its need. And the Divine help hath flowed into all the inmost parts of the Church from the Head of our life, Jesus Christ, Who maketh His athletes to triumph.

Now when the blessed man had gone into the common building of the Monastery unto his companions, [he found that] they were making jests with Rabban, and saying unto him, "Peradventure Rabban Hôrmîzd hath bought this oil in the Paradise of the Eden of Delight, for it possesseth marvellous taste, and colour, and smell." But the blessed man himself, in the simple humility which was filling his soul, made answer unto them with words which [arose from] the lowliness of his mind, saying, "O my fathers, I am skilled neither in buying nor selling, but in the innocence of my heart I drew nigh unto the seller of the oil, and the money which ye did send with me I gave unto him, and he measured the oil and gave [it] unto me; and as for the praises which ye are giving to this oil it is right that [your] praise and approval should be [bestowed upon] it, for it hath been made perfect by your prayers. I, like a useless servant, [only] rendered obedience unto you, and we owe, therefore, praises unto your prayers, and it was through the help which arose from them that the Lord made my way to prosper." Now, notwithstanding all these divine triumphs which were wrought by his means, the blessed man became more and more humble, and nearer and still nearer did he draw nigh unto divine things.

And moreover, during the time when Rabban Hôrmîzd was still serving in the Monastery in the subjection which cometh from [service] therein, there came unto that holy Monastery Mâr Sylvanus, Bishop of Mount Kardô,

on one business or another which had called him there. Now because this man Sylvanus was a famous man, and merited remembrance for good,—moreover, by reason of the purity and simplicity of his mind the history of his triumphs is written in the letters of life—he was esteemed by his Lord to be worthy of divine revelations at all seasons, and by the agency of Divine Providence was he guided in his daily life. And when the holy man Mâr Sylvanus had remained there three days, he took up his abode in a cell which was nigh unto the common building of the Monastery. And it came to pass [one night], after he had ended the first section of the Psalms which are sung after supper, and the reader had sat down to read the commentary on the book of Genesis to the brethren, that the mind of the holy man Mâr Sylvanus was seized and carried away by the contemplation of divine things, during which there were revealed unto him the mysteries and the things which were about to take place in the new world.

And he also learned with his understanding divine and hidden mysteries, and he also saw with the eye which was illumined [by the Spirit] the beings of the house of Enoch and Elijah, and all the righteous men who have lived beneath the heavens; and the deeds and life also of our Rabban were not hidden from him, nor the various qualifications of his capacity, nor the boldness of speech which he possessed with Christ. And when his mind had tarried for a time in those regions of spiritual beings, and he had enjoyed the happiness thereof with heavenly contemplations, it returned to him, and his understanding abode with him again, and he obtained knowledge of all the mysteries and hidden things which he had learned from the friends of Christ through the Spirit, Who made him wise. Then the blessed Sylvanus desired to seek out our Rabban, and to be blessed by him, and to learn his ways face to face, but the divine mercy prevented him from doing this; and when it had become day, he again wished to go into the common building of the Monastery, to see Rabban, and to be blessed by him, but the Spirit of Jesus persuaded him [not to do this]. And when the time had come to begin [the service of] the Holy Mysteries, he commanded the sacristan of the Monastery to take [the hammer] and to beat the board to [announce this] to the brethren; and when he had beaten the board for the second marmithâ, and had begun to finish that which referreth to the Trinity, the board which was beaten fell from his shoulders, and his soul became silent within him, and his thoughts and mind were seized and carried away by the vision of the

Holy Trinity. And upon the holy man Mâr Sylvanus himself alighted this gift, and in one moment they were enjoying themselves together in the constitution of that new world, and of the good things thereof which never come to an end; and they remained in this state of stupefaction, which was beyond compare, for about three hours, and then they came to themselves. And each of them learned what had been revealed unto him by the mercy of Jesus, and the two men became companions, each of the other, in that perfect and divine love wherein they were about to live in the new world of the Son of God. Now, our holy men were, henceforward, from time to time, that is to say, at all hours, sojourning each in his happiness as long as they were living their mortal lives, even as [this] thing was done at that time for these two men, who had been consecrated with our oil.

And when the holy man Mâr Sylvanus had learned of our Rabban by the Holy Spirit, he went up to the common building of the Monastery where he was; and as soon as Rabban had learned of his coming up thither to him, by means of the Holy Spirit Who made him wise, he withdrew himself before he came there, and hid himself for a little in the portion of the Monastery where the monks his companions lived together, lest quickly and speedily he should be wounded by the poisoned arrow of vainglory, and should be impeded in the course of his journey which was perfect in God. Now, he hated greatly this devil, and the war [with him], and his temptation[s], for he well knew concerning him from the doctrine of the holy fathers, and that in this war of vainglory many of the great fathers had been entangled and that they had stumbled and fallen, and had become superfluities unto their monasteries. Therefore Rabban also was greatly afraid of this temptation, for none of the ascetics who had been taken in this snare ever escaped very quickly from the diverse crooked snares of this crafty hawk, and from the thorny plant with two and twenty heads. O thou merchant who art filled with the things of spiritual wisdom, who hast crushed the head of the dragon of the mind, that is to say, vainglory, thou hast built up between him and thee the fence of thy humility, and the son of the wall of thy lowliness.

And when Mâr Sylvanus the Bishop perceived that Rabban had withdrawn himself from the common building on account of him,—now he had observed the plan which he had learned from the blessed man—he sought him out, following in his footsteps, and overtook him on the eastern side of that holy Monastery, where they embraced each other with holy



kisses, and they prayed and sat down to hold converse together with edifying and spiritual words. And after an hour [spent in] converse [concerning] the world of judgment, they also began to speak with new tongues concerning the new and glorious world. And in accordance with the Divine Providence which regardeth all things, suddenly the two of them became involved in the contemplation of things which are, and of corporeal and of incorporeal [beings], and they were examining into the refined and spiritualized intelligences, and into the secret things and hidden mysteries which were revealed unto them there by the mercy of Jesus; and then their thoughts took up their abode in them again, and their understanding returned to its wonted condition. And there they made new their faithful (or, believing) minds, which were remote from the doubt which setteth itself in opposition [to faith], and the cunning thoughts of the children of men; then the holy man Mâr Sylvanus set out and departed unto his own country, carrying with him in his holy soul the thought of the holy love of Rabban Hôrmîzd, [and the wonder] how it was that such a glorious light as this was to be found among created beings.

Now therefore, by the Divine agency, and by the help of the Grace of our Lord Jesus Christ, Rabban, the head of the Monastery, called him (i. e., Hôrmîzd), and said unto him, "Is not the service which thou hast served with the other monks in the Mon-astery sufficient for thee? For behold, thou hast al-ready served for seven years in the common build-ing. And Rabban received the counsel of that holy head, and armed himself with prayers secretly, and went forth from the common building, and from the service thereof, and took up his abode in a cell by himself; and he began to exchange the ascetic labours of the body for the cultivation of the mind, because he had found the carefully guarded seclusion and peace, which from the beginning of his discipleship and from his youth up he had earnestly desired. And he began forthwith to gird up his loins with the word of truth, and to put on his holy mind the breastplate of righteousness, and he shod his feet with the preparation of the adorable Gospel, and he armed himself with the buckler of Apostolic faith, and he set the sword of the Holy Spirit at his side like a mighty man of war; and he began to extinguish the burning darts of the Evil One, and he began to bear upon his shoulder his cross, even as he had been commanded, that is to say, the patient endurance of tribulations.

He went forth from the Monastery, and from among the coenobites his companions, and took up his abode in a cell by himself; he fasted strenuously, ten days at a time, and [he never enjoyed] the rest of sleep by night. He would never allow himself to sleep upon the ground, neither by day nor by night, and [he passed his nights] in chaste and wakeful vigil, and [in praying] sincere prayers, and [in shedding] sorrowful tears. Whenever he was in dire need and was compelled to snatch a little sleep, he used [to do so] resting his side [or, back] against one of the walls of his cell, and thus supporting himself he would take only such a portion of his sleep as was necessary for his body, and then turn again to his spiritual business, that is to say, to the continual converse which he held with God, with fasting and frequent prayers by night and by day. And at length, by reason of [his] severe daily labours, his body became poor and emaciated, and his strong body was reduced and became like unto the shadow which passeth away. And by reason of the well-guarded seclusion and tranquillity in which he passed his days and his hours the sight of his eye[s] which belonged unto the senses declined, and the pupils of his eyes became dark, although his soul became young again and again and was renewed in excellence and purity.

And it ascended unto such an exalted stage of spirituality and impassible simplicity that he was always exercising his mind and understanding on spiritual things, and at length the whole of him became fired with the Divine fire, and he could see the things which were afar off as if they had been near, and the wiles and crafts of evil spirits were being always laid bare before the sight of his eye of the understanding, and by means of the illumined eye of his holy mind he was driving them from the uttermost bounds of creation. And Rabban Hôrmîzd remained in that holy Monastery of Rabban Bar-'Idta for a period of nine and thirty years [and was performing] glorious works, and leading a life of ascetic excellence, which was beyond [ordinary] human nature, and by means of him Christ wrought there many mighty deeds, which are described above. And by the mercy of Christ he was esteemed worthy of those mighty gifts, wherewith the children and the firstborn sons of the Spirit, who have been begotten after the manner of the Spirit, are endowed; for in the mind of Rabban Hôrmîzd there was conceived the spiritual progeny of glorious revelations which [springeth] from that Self-existent One Who is the sovereign of the worlds. And it came to pass one night, whilst this firstborn son was watching with the angels, that his mind was

suddenly carried away in contemplation of God, and divine light, which in its brilliant radiance was seven times brighter than the light of the sun which is perceived by the senses, burst forth in his cell, and there was wafted into it a sweet odour, the smell whereof for sweetness surpassed that of all the most choice scents.

Now there lived by the side of Rabban's cell a certain man whose rule of life and habit was excellent and glorious, and who is worthy of being remembered for good; and his name was Abraham, and he was an ascetic who lived wholly alone, for he loved a life of ascetic contemplation and rest. And this holy man also saw this wonderful thing which perfection was proclaiming concerning the triumphant deeds of Rabban Hōrmizd, and he also was participating in the joy of that glorious thing with Rabban; and although he was not doing so in the same degree as Rabban, yet he did so according to the faculty possessed by his mind and by the strength of his rational intelligence. Even thus was Abraham occupying himself in the glory of Rabban and leading a life of ascetic contemplation, and Rabban, with his strenuous mind, was [associated] with him. But, inasmuch as the vision of the mind of Rabban Abraham did [not] burn as brightly, and was not as healthy as that of Rabban Hōrmizd, he was deprived of [full] spiritual enjoyment and conversation with the blessed man.

And it came to pass that when Rabban Hōrmizd had remained in this spiritual enjoyment for a space of three hours of the night which I have mentioned, by the grace of our Lord his mind returned to its wakefulness, and his understanding took up its abode with him, and his thoughts and senses returned to consciousness. Then, suddenly, Abbâ Abraham, of whom I have made mention above, knocked at the door of Rabban's cell, and Rabban rose up and opened the door to him; and when Abbâ Abraham had gone in, they sat down [together] for a season, and they discoursed with each other on the matters of ascetic excellence which are useful in the service of and for the edifice of the life of the solitary monk. And Rabban Hōrmizd answered and said unto Abraham, "My brother, according to my opinion, we must depart together from this Monastery"; and the blessed Abraham answered and said unto him, "I have already lived for a period of thirteen years in the Monastery of Bêth' 'Abhê, and I now wish to depart from this holy Monastery. And now, what thou hast said is the will of our Lord, and [it springeth] from the operation of Divine Grace. It is not for me to answer thee a word or to

transgress what thou hast said; the will is thine, Abbâ, and [to do] the service of thee is mine".

CHAPTER 7. OF THE CLEAVING OF THE HOLY MAN MÂR ABRAHAM OF  
BÊTH 'ABHÊ TO THE HOLY MAN [RABBAN HÔRMÎZD]

Now from this time Abbâ Abraham and Rabban Hôrmîzd clave each to the other, and thereupon Abbâ Abraham made it to be a condition with Rabban Hôrmîzd that he should become Rabban's disciple and servant all the days of his life. And the blessed men remained in that Monastery three months after these words, and, one night, whilst they were still living there in this wise, the conclusion of the revelation which had been made unto Rabban Hôrmîzd formerly was made known unto him by our Lord. Then being certain of the import of the vision, he rose up with earnest purpose and went to Rabban Mâr Yôzâdhâk, that pillar of light and fellow-monk of the blessed man, in order that he might reveal unto him what the Spirit had set in his mouth. And while he was knocking at the door, and was about to go into his presence, Rabban Mâr Yôzâdhâk answered and said unto those who were sitting there with him, that is to say, John the Persian, and Îshô'-Sabhran, and Abbâ Adhônâ, and Rabban Shem'ôn, the servant of the blessed man, "My beloved, I believe that Rabban Hôrmîzd is to be a member of our following, and that he will have a portion with us in our departure from this place." Now whilst the[se] word[s] were in his mouth—for so it is related concerning the blessed man, behold, Rabban Hôrmîzd knocked at the door of the cell. And Rabban Yôzâdhâk commanded Rabban Shem'ôn his servant to open the door to him, and when he

partly by the Government which laid heavy fiscal burdens upon it. The history of the monastery and of its Abbots and others will be found in my Book of Governors, London, 1893. had entered in, and they had been blessed by each other and had seated themselves, Rabban Yôzâdhâk began to say unto Rabban Hôrmîzd with a smile, "Dost thou desire to live in the desert, O son of Persians? The Holy Spirit hath already long ago' spoken in this wise unto thee, and this night hath He completed the matter; rise up then, O ye my beloved ones, that we may depart unto the place whereunto His will hath summoned and called us." And when the night had come, they all rose up together with one purpose and with common agreement, and with one Apostolic love, that they might depart and dwell in the Monastery of Abbâ Abraham of Rîshâ, because it was exceedingly suitable for the cultivation of

the life of ascetic contemplation for which they had been earnestly longing a great length of time.

Let the mouths of the reader and of those who hearken [unto him] be sanctified by [the mention of] these beloved names:—The holy man Rabban Mâr Yôzâdhâk, John the Persian, Rabban Mâr Īshô'-Sabhran, Rabban Mâr Hôrmîzd, Abbâ Adhônâ, Abbâ Shem'ôn, and Abbâ Abraham, the disciple of the holy man. This holy and divine band, this company of fiery men who were filled with the grace which is in Christ, with one soul and with one spirit armed themselves and went forth from among those angelic ranks, and came in a body with the holy angels who were their guides unto this Monastery [of Abbâ Abraham of Rîshâ]; and they found it to be suitable for the cultivation of the ascetic life, and there each of them prepared for himself a small place which was only large enough to hold his body, and alone with God they cultivated the service of the holy angels. Now they lived there in the neighbourhood of that Monastery for a period of seven years in one unity of divine purpose, for the believing folk who dwelt in the country of Margâ were taking care of them, and from time to time that which was necessary for the support of their lives was collected by their steward, Rabban Īshô'-Sabhran, a man of labours and a shrine of divine humility, who with meek lowliness yoked himself beneath the chariot of the service of these holy fathers.

And they toiled the whole week sitting apart each by himself in a place which was secluded, and they neither spoke to nor saw each other until sunset on the Eve of the Sabbath Day, when they gathered themselves together and kept vigil the whole night, and performed a divine and glorious service, and then they partook with rejoicing of the Divine Mysteries of the Body and Blood of Christ, after which each of them returned to his place, and their soul[s] were filled with the grace of the Holy Spirit. And the steward Īshô'-Sabhran used to give unto each one of them that which was sufficient for his need for the [whole] week, and he used to bake bread and set it upon the common table, and each of them would then take thereof whatsoever he wished and which was necessary for his use and need. Now their drink came from the great spring (or, fountain) which they had there, and Rabban Īshô'-Sabhran used to take an earthenware pitcher, and fill it with water, and carry it and set it before the cells of the blessed men day by day. Whensoever there came unto them a man who was sick, or one who was vexed by Satan,

or one suffering from any kind of sickness whatsoever, Rabban Īshô'-Sabhran the steward would bring him unto the holy man Rabban Hôrmîzd, when Rabban would lay his right hand upon him, and our Lord would heal him of whatsoever disease he had.

Now Rabban possessed this gift in a more abundant measure than all the [other] fathers who were there, and in a smaller or greater degree his fame went forth into every part of that country. And a certain man from the city of Bâladh came there, whose eyes had been made blind by the vexing of the Evil One, and he could not see; this man did Īshô'-Sabhran receive into the community, and he gave him relief. And after he had been living with him for a day Īshô'-Sabhran took the blind man and carried him and set him, being blind and sightless, before the cell of Rabban Hôrmîzd, whilst he himself stood opposite; now the coming of the blind man unto him was not hidden from the holy man. First of all he prayed over him, and then he prepared a washing of his cross, and when the blind man drew nigh unto the door of his cell, with a simple eye which was guileless of fraud and lying hypocrisy he brought forth the water in which he had washed the cross and went out to receive and to meet the blind man. Then he laid his right hand upon his eyes, and said, "O our Lord Jesus Christ, Who didst open the eyes of Tîmai, the son of Tîmai, and didst light the lamp of our manhood by the brilliant rays of light of Thy Godhead; O Lord, Thou didst call Thyself the 'Light of the world', and Thou art [the Light], and through Thy light, O Christ, the righteous men who have lived from generation to generation have received light, I have become Thy servant, and I forget that I am a sinner.

Thy love hath stirred me up to ask Thee for that which is greater than what I and the fathers of olden time have [asked before]. O my Lord, Thou wast with the [fathers] of olden time, and Thou didst cleave unto those who came after them, and Thou didst not cease from or have disregard unto the company [of the fathers] of the last times, be not Thou then unmindful of me, a sinner, but for the sake of this man who is blind and who standeth in Thy presence, have regard unto me, a sinner, who taketh refuge in Thy Name, that Thy Holy Name may through me and through him be glorified, now, and always, and for ever and ever. Amen." And when he had finished his prayer and had said 'Amen', he laid his fingers upon the eyes of the blind man in the Name of Jesus the Nazarene, and suddenly his eyes were opened

and he saw; and Rabban fastened the windows and door of his cell, and he sat down in the restfulness of his soul. Now the [man who had been] blind stood at his door being doubtful in mind as to whether in very truth the light of the world had been seen by him or not, and he was rubbing his eyes thinking that peradventure it was a deceitful vision. Then Rabban Īshô'-Sabhran who had been standing opposite to him saw that the eyes of the blind man were opened, and he drew nigh unto him with rejoicing and with grateful thanks unto our Lord, saying, "Glory be unto Thee, O our Lord Jesus Christ, Thou beloved Son, Who hast not crushed out from Thy Church the salt of excellence, but in all generations hast established for Thyself pledges of the redemption of the children of men, for in this age, which is wanting in grace, Thou hast placed for us as a light of brilliant splendour, Rabban Hôrmîzd, through whom Thou hast in Thy grace this day given light unto the eyes of this blind man." And the man who had been blind and Īshô'-Sabhran departed together glorifying God, and they were marvelling at this wonderful thing.

And again on another occasion they brought unto him a certain man from the village of Margâ who had been bitten by a mad dog; now he was in a most grievous state through the pain, and, behold, by reason of the anguish thereof he was gnawing his own flesh with his mouth. He was, moreover, dripping with blood, and he stank horribly by reason of the foul and filthy matter which was running over his body, and he was well nigh out of his mind; he was unable to eat bread or to drink water, and no man dared to draw nigh unto him lest the poison of the disease should straightway fly into another body. Now when the steward Rabban Īshô'-Sabhran saw the man's pain (or, sickness), he had pity and compassion upon him, and he took him and brought him to the cell of Rabban, and said unto him, "Sit thou here until the holy man cometh forth 'to heal thee'; and he removed himself from the place where the man was and took up his stand opposite. Now unto the wonderful old man Rabban Hôrmîzd Christ had revealed concerning that afflicted one, and the blessed man made ready a washing of his cross, and was waiting until peradventure the sick man should fall asleep, when he would then be able to go forth and lay his right hand upon him without his seeing him, and he might be made whole.

And having thus waited for a space of three hours, and the pain not permitting the man to fall asleep, the blessed man prayed over him from his

cell, and the Lord cast a slumber upon him and he slept. Then the old man went forth from his cell and drew nigh unto him that was smitten (or, afflicted), and he sprinkled over him the water of the washing, and said, O our Lord Jesus Christ, 'Thou living Medicine of our miserable race, Thou Good and Merciful Physician, heal Thou by Thy grace the sickness of this man, that Thy Holy Name may be glorified in Thy Holy Church, Amen. And Rabban Hôrmîzd left him and went to his cell. Then Rabban Îshô'-Sabhran drew nigh unto the smitten man and called unto him to rise up out of the sickness in which he was lying, whereupon the body of the smitten man was relieved, and he obtained ease and rest from that cruel sickness through the prayers of Rabban Hôrmîzd. And Rabban Îshô'-Sabhran carried him into his own habitation and took care of him for two days, and he was healed wholly.

And again on another occasion they brought there a certain woman from the city of Mâwṣel who was wholly covered with leprosy; and when they had brought her up to the cell of the holy man, he was filled with wrath at her kinsfolk, and said unto them, "Why have ye brought a woman unto monks in the desert? For woman is a snare of Satan unto ascetics, and [the occasion of] a fall, from which there is no rising up, unto those who run in this race-course after the manner of the Spirit; ye should not have dared to bring a woman unto the congregation of ascetics, for a woman hath no power to enter into the habitation thereof." Then the people who brought that woman held their peace and dared not to say a word before the blessed man, but they entreated him to have mercy upon them, and to visit them in his prayers, saying, "We have borne and suffered the toil of all this journey from the city of Mâwṣel unto thee, and now we are dismissed by thee without any benefit; accept now our persons, and forgive thou the folly of thy servants for Thy Lord's sake." Now when the holy man saw the penitence of their minds, and the humility of their souls he had mercy upon them, and he made a washing of the hēnānā of his cross, and gave [it] unto them that they might anoint the woman and all her body therewith. And as soon as they had done according to what the blessed man had commanded them, and had anointed her body, suddenly she became healed completely of the leprosy which had filled all her body, and all the places which had cast their leprosy became covered with hair. Then her kinsfolk glorified God, and departed to their houses in peace and in great joy.



And the blessed man Rabban Hōrmīzd continued to occupy himself with the matters of his life of contemplation and asceticism, and he served his Lord, and there came upon him a revelation from our Lord concerning a certain shepherd who was pasturing his flock in the mountain. Now, it fell out a certain time on a certain day that this shepherd poured some milk into a basin in which there were sops of bread, that he might eat of the meal which he had made ready, but for one reason or another he was prevented [from eating], and he left the repast which was in the basin uncovered, and rising up from it he departed to carry out the business which called him. And by one of the chances which happen in the world an evil and deadly poisonous snake accidentally fell into the basin, and having shot forth his poison [into it] departed. Now when the shepherd came to his meal, having stretched forth his right hand, and put [food] into his mouth once or twice, suddenly the poison flew through his body, and he was violently convulsed by the severe pain in his person, and he died straightway. And because that shepherd was a good and merciful man, and was one who led a pure life and was a virgin, our Lord sent a revelation unto Rabban concerning him;

and as soon as he had learned about him surely through the divine revelation, Rabban rose up straightway, and took his staff in his right hand, and left his cell, and departed. And he was meditating within his holy person, and saying, "Peradventure I shall not be able to bear the toil of this long journey", for the place where the shepherd lay was at a distance of sixty parasangs from the cell of the holy man. And as he was meditating in this wise within himself, behold, an angel came and stood before him, and by means of the spiritual breath of his lightness he bore Rabban along and set him down by the side of the shepherd, for whose sake he had endured this labour; and he saw that the shepherd was dead, and that there was not a breath of life in him, and that his sheep were scattered abroad on the mountain concerning which a revelation had been made unto him. And the Lord hearkened unto the voice of the prayer of His servant, and the soul of the shepherd came back within him. Then Rabban made a washing of the *henâna* of his cross, and gave thereof to the shepherd to drink, and he anointed his body therewith, and the poison was driven out therefrom by means of the prayers of the holy man. Then the shepherd straightened himself and sat down, being in his right mind, and he was giving thanks and praising the grace of our Lord;

and he related unto Rabban what had befallen him through the poison which he had received from the food, and how his soul had departed from his body in a swift and violent manner. [And he said unto Rabban,] "I make known that I had become remote from this fleeting life, and I know and am certain that if the Lord had not sent thee I should never have come back from the captivity of death, for I was lying in the depths of the devouring Sheol. But with what recompense can I reward the Lord in return for all His acts of grace to me, except that I offer my soul as an offering on my behalf unto Him that hath restored me anew unto life? Then he lifted up his eyes and saw his sheep which were separated and scattered upon the tops of those hills, and Rabban made a sign unto him that he should gather together his sheep, so he took his staff in his hand, and went down after his sheep to gather them together. And the angel of the Lord lifted up Rabban, and in one brief moment he bore him back and set him down in his cell.

Now this wonderful thing was not hidden from the eyes of the seraphic watchman Rabban Mâr Yôzâdhâk, for in that same night in which Rabban came from the shepherd the holy man Mâr Yôzâdhâk met him in his spiritual cell, and said unto him, "Blessed art thou, O Rabban Hôrmizd, for by means of thee the shepherd who was poisoned hath returned to life. It shall happen unto thee that by the mere utterance of thy name poison shall be driven forth from its sovereignty, and no mad dog shall gird at thee in the dominion of the mention of thy name." And when that pillar of light Rabban Mâr Yôzâdhâk had said these [words] concerning him prophetically, he left him straightway, and departed. Now the beck of the Lord by His will travellet and journeyeth with His servants, and His everlasting will drew nigh and came, [and ordained] that His athletes should depart from that place of Rabban Abraham of Rîshâ unto another which His will had foreseen. And it came to pass that when the day of the congregation of the First Day of the week had drawn nigh, and these fathers had gathered together thereunto, according to what I have said above, and they had received the Holy Mysteries, and had sat down together in a body to participate with gladness in the breaking of the sacramental bread, the steward Rabban Îshô'-Sabhran spake before them, saying, "Ye know, O fathers, that the spring which we used to have here, the waters whereof used to flow in great abundance — now water is the [chief] need of our life in the body — hath through Divine agency dried up entirely, [and that the place thereof] hath

become even like parched ground through which water hath never flowed since the days when it was created. Then Rabban Hôrmîzd answered and spake before the fathers, saying, "O my holy fathers, hearken ye unto what I shall say before you. As long as the will of the Lord had pleasure in our congregation which was in this place, this spring which hath dried up flowed for us all alike;

but now that the Lord hath willed that some of us should depart from this place, the flow of this spring is not [sufficient] for us all, but only for those who shall live and remain here. And that seraph of flesh and cherub of earth, Rabban Mâr Yôzâdhâk, answered and spake before them, saying, "Even thus saith the Holy Spirit, I Yôzâdhâk, and Abbâ Adhônâ, and Abbâ Shem'ôn, will go unto Mount Kardô; and Rabban Hôrmîzd and Abbâ Abraham shall go up unto the Mount of Bêth Edhrai; and Rabban Îshô'-Sabhran and John the Persian shall bring their days to an end here meritoriously, and the spring shall return to its natural manner. But rise up now, O my beloved, and let each one of us direct his steps unto the place where it is pleasing unto the grace of our Lord [for him to be]. And according to what they had proclaimed beforehand, even so did they; and Rabban Yôzâdhâk first of all gave the salutation of peace unto his companions, and took away with him Abbâ Adhônâ, and Abbâ Shem'ôn; and Rabban Hôrmîzd himself also took with him Abbâ Abraham, and they gave the salutation of peace unto the others.

CHAPTER 8. OF THE SEPARATION OF THE FATHERS FROM EACH OTHER,  
AND OF THE COMING OF RABBAN [HÔRMÎZD] UNTO HIS PLACE

Now when Rabban Îshô'-Sabhran and John the Persian saw their companions separating from them the parting from their fellows was very grievous unto them; and they all went forth in a body, and accompanied them on their way for a distance of one stage, and they gave each other the salutation of peace a second time amid holy kisses and sorrowful tears, and then they parted from each other, and [went] unto the places which the will of the Lord had ordained for them. Then Rabban Îshô'-Sabhran and John the Persian returned unto their places, according to the prophetic words which the holy man had uttered concerning them, and they turned aside to the spring that they might see what had happened unto it, and as soon as they arrived there they found that [the pool] was full of water to the brim according to its former state. And they rejoiced with an exceedingly great joy, and

there, in the Monastery of Rîshâ, they brought to an end the course of their labours in a prosperous manner.

Now Rabban Yôzâdhâk took his companions and went to the mountains of Kardô, and our Rabban Mâr Hôrmîzd took Abbâ Abraham, and they went together to the Mountain of the village of Bêth 'Edhrai; and they found in that mountain a small cave with a rill of water in front of it, and there they took up their abode. Now Abbâ Abraham had remained only three days there when there came upon them a revelation from our Lord that he should depart from Rabban Hôrmîzd, and should also go to the work which had been set apart for him [to do] by Divine Grace; so Rabban Abraham went forth from that place, and came and founded a monastery for himself in the country of Nineveh, and the rumour of his arrival went forth into all that country. And the village of believers, Al-Kôsh, was the one which was nigh unto that mountain wherein the holy man Rabban Hôrmîzd had taken up his abode, and the people thereof were the first to go up unto this holy man and to be blessed by him. And by his prayers he delivered them from their diseases and sicknesses, and they rejoiced in him with an exceedingly great joy because God had held their village worthy for Rabban Hôrmîzd to be its neighbour, and a sojourner therein. Then they answered all together and said unto him, "Take up thine abode in our neighbourhood, O Rabban, for we love thee, and thine arrival in our district is acceptable unto us even as that of an angel of God. And if thou wishest to build a Monastery for thyself the carrying out of the plan and the cost thereof shall be ours. Behold, we are all thy sons, and men who are ready to be obedient unto thy will and unto thy holy fatherhood, and whatsoever thy greatness commandeth thy servants we [will do], according to thy will and for the fulfilment of thy desire which is one with that of our Lord; and we will neither cease nor be restrained from [the performance of] anything which shall be for thy gratification. Now when Rabban had hearkened unto them up to this point, he gave them grateful thanks, and blessed them;

and he provided them with his blessings for their journey, and gave unto them a *henânâ* and dismissed them, and they went to their village rejoicing, and giving thanks unto and glorifying God, Who had made their village to be in the neighbourhood of this holy man. Now Rabban Hôrmîzd was a kinsman of that stone which was laid in Jerusalem upon which whosoever fell was broken in pieces; and like that stone did Rabban Hôrmîzd become

in the mountains of Bêth 'Edhrai. He was life, and joy, and gladness unto the people of Al-Kôsh, but a stumbling-block, and a source of grief which leaped upon the accursed Monastery of Bezķîn; he was anguish and a terror unto the heretic village of Arsham, and a tribulation and an affliction unto the wasted tavern of Bezķîn of the teachers of heresy. Now at that time the village of Arsham was full of heretics, but after a certain time the governor of the city of Mâwşel drove out the inhabitants that were therein from the neighbourhood of the holy man, and believing Christians from the country of Hâzâr came, and they live there at this time. And Mâr Abhd-Îshô', Bishop of Bêth Nûhdêrân, came unto our Monastery, and our monks went down with him to the village of Arsham, and they consecrated a church [there] with vigil, and with Psalms, and with hymns of praise, and behold, the village is a habitation of orthodox Christians unto this day.

And the believers of Al-Kôsh and the people who were of the same faith were glad, and they rejoiced in the coming of the holy old man, Rabban Hôrmizd. Now there was in that country a certain village which was situated [at a distance of] about two or three parasangs from the Monastery, and its name was Bêth Kôpâ, and, as soon as the people thereof heard of the coming of the holy old man Rabban Hôrmizd to that mountain of Bêth 'Edhrâyê, they took their sick folk and went up to the blessed man that they might see him, and might also be blessed by him, and also that he might lay his hand upon them and they might be healed. And it came to pass that one of the sick folk who were with them, whilst he was yet at a distance of a journey of one stage from where the blessed man was, was overcome by the severity of his sickness and died on the road, and the company of the believing folk were deeply pained on his account. Now they wished to bury him by the roadside, before they went up to the holy man, but his parents began to curse and to swear at them, saying, "They shall not bury him until Rabban shall see him and then they may bury him". And when they had arrived at the cave of the holy man they all went in, and were blessed by him, and, before they could tell him the cause of the death of the sick man who had died with them on the road, the blessed man himself said unto them, "Come ye in peace, O my children, for ye decided rightly within yourselves not to bury the dead man who died with you on the road until Rabban should see him. And now, my brethren, that ye have seen me, bring unto me the dead man

who died with you on the road." And as soon as they had brought the dead man and set him before him, Rabban

Hôrmîzd stood up straightway before our Lord in prayer, and made supplication with sad and bitter tears that, peradventure, the soul of that dead man might come to life again. Now after his prayer, which [continued] for one hour, during which time he was making entreaty and supplication, God hearkened unto the petition of the holy old man forthwith, and he made the soul of the young man to go back into him speedily; and that young man who had just been raised from the dead rubbed his eyes like one who had just risen from sleep, and he asked for water to drink. Then Rabban made a washing of water [from his cross] mixed with some holy dust, and gave it unto him to drink, saying unto him, "Fear thou not, O my son, for thou shalt not die now, but thou shalt live for a season, and then thou shalt die. Now when the company of believing men saw the wonderful thing which Rabban had wrought, they glorified God and gave thanks unto Him because, in His mercy, He had made them worthy to see Rabban and the miracles which were wrought by him, and also to be blessed by him. And those multitudes fell upon the holy old man and kissed his hands and his feet, and they rubbed the dust which was under his feet upon their faces, and they also carried it away as a *ḥenānā* and as a heavenly gift.

Then Rabban rebuked them [and drove them] from him, saying, "If ye shew yourselves unto me in this wise I will depart from you, and ye shall never again see me here. Now when they had heard these [words] from him, they ceased from thrusting themselves upon him, and then he prayed over them, and gave them a *ḥenānā*, and dismissed them that they might go unto their village in peace. So they departed and spread abroad the report of him in all the country round about them. And when these people heard [thereof], every man carried his sick folk [unto him], those who were possessed of devils, and the lame, and the blind, and those who were vexed with the long-continued sickness of fever, and those who were smitten with diseases of every kind. [Then were seen] women who had been barren suckling children, and dead men rising from the dead, and those who had been grievously vexed relieved, and the poor having the Gospel preached unto them, and devils going forth [from men and women] and proclaiming the greatness of Jesus the Nazarene, and lepers being cleansed, and prophecies receiving fulfilment by His grace. For the whole of the people of the country which was round about

him poured forth like a flood, and hastened and went up to this advocate of the truth, and by means of him they received perfect healing from God. Now he merely laid his right hand upon them, and pronounced over them [the name] "Jesus Christ", and his holy odour used to heal every [kind of] sickness and disease of any man whatsoever who was brought before him. He opened the spiritual storehouse of heavenly treasures which had been given unto him by his Lord, and he began to distribute the spiritual money of his Lord among his companions, and he who was in very truth a good and wise treasurer divided it equally [among all] without accepting the person of any man; and his Lord established him over the members of His house that he might give unto them sustenance in its proper season. Blessed indeed art thou, O old man, yea, blessed with all heavenly blessings, for thou didst break the whole loaf of the perfection of thy soul without sparing, and didst set it upon the table of the spiritual church, and those who were an hungered and were poor ate their fill therefrom.

Now when the Satanic tavern of Bezkin, that monastery of wickedness, saw this merchant of the house of God, this rich man who enriched his poor companions, and who held the sword of the Spirit in his right hand and destroyed the ranks and legions of heresy, they were jealous and became filled with a mighty envy of the righteous man, even as Cyril of the just man Nestorius. In this manner their hearts became hardened in tumultuous rebellion, and they began to burrow in the ground of the hearts of kings and governors after the manner of Cyril in the matter of the righteous man Nestorius; but the vexations which our Nestorius bore were more in number than the evils which the Greek Nestorius endured at the hands of Cyril.

CHAPTER 9. OF THE STRIPES WHICH RABBAN HŌRMĪZD RECEIVED  
WILLINGLY FROM THE HERETICS

And it came to pass on a certain night that there gathered together and went forth from among the "shaved" monks of Bezḳīn ten men who were mighty in body, and they came to the holy man Rabban Hōrmīzd, and they entered into his cave, where they found the holy man occupied in prayer unto his Lord. And those workers of iniquity, who were like Satan their father, fell upon him, and they beat him unmercifully with dreadful blows of terrible cruelty until the skin of his whole body hung down from him in strips; and the evil men left him lying [there] in torments of pain, and departed unto their monastery, thinking that he was actually dead; but the Divine Grace of

our Lord had protected him in a providential manner, and had not allowed them to kill the holy man outright. [O Rabban Hôrmîzd,] through the fights with devils and the blows which they inflicted upon thee in thy early manhood, and through the tribulations and stripes which came upon thee in thine old age, thou didst crown thyself with the qualities of perfection!

And the blessed man was lying in his cave like a murdered man who remained unburied, but his holy soul was rejoicing within [him], for both in his early manhood and in his old age he had suffered death for his Lord's sake day by day, and each day alike ceaselessly. Now this evil thing which the monks of Bezkin had done unto Rabban was not hidden from the ears of the believing villagers of Al-Kôsh. And there was in the village of Al-Kôsh a certain man [who was a friend] of Rabban, and his name was Gabriel, and he was descended from the old inhabitants of Persia; he was exceedingly rich, and he possessed multitudes of slaves and innumerable possessions, and very many flocks and herds. And this believing old man Gabriel had taken upon himself to minister unto the needs of the blessed man at the whole and sole cost of himself all the days of his life which he would live upon the earth. And the Lord had blessed him greatly, and had enriched him exceedingly through the prayers of Rabban, even as He blessed Abraham, and he waxed exceedingly great. Now this man Gabriel used to ride upon his mule daily, and go up to Rabban, and minister unto all his wants, and such things as he lacked he supplied unto him.

And when Gabriel had gone unto him according to his wont, and had enquired concerning his well-being, and had also been blessed by him, he perceived that the condition of the holy man was different that day from what it had been the day before, and he also saw [the marks of] stripes upon the holy old man; and he had never on any day seen him as he then saw him. Then the believing Gabriel answered and said unto him, "Father, 'what are these marks which I see upon thee? This day thou art different from what I have ever seen thee before.' And Rabban said unto him with a smile, 'O Gabriel, knowest thou not that those who enter into a war give blows and receive them?' Now Gabriel thought that it was the devils who had been beating him, for that believing man was well aware of the strife and battle which Rabban was always waging with Satan and the evil spirits, and therefore he desisted from making any further enquiries into those matters; and when he had made an end of and finished his ministration unto him, he devoted



himself to attending unto his worldly affairs. And as he was walking in that mountain and making enquiries concerning his flocks, and directing the pasturing of his sheep, the shepherd saw that Gabriel, the owner of the flocks, was sad, and he said unto him, Doth my lord permit me to speak unto him? What is the cause of thy sadness?

I know not, but peradventure thieves have fallen upon thee and plundered thy possessions, or perhaps a highway robber hath come upon thee; tell me [what aileth thee]. Then the believing Gabriel answered and said unto his shepherd, "No [thieves] have plundered my goods, and no man hath fallen upon me. There is only one thing which giveth me pain; I have seen that my Rabban hath many stripes [upon him, and that they have been inflicted] by strangers, but I know not who hath smitten him. The shepherd answered and said unto Gabriel, "If I tell thee what hath happened unto Rabban what wilt thou do for me? And the shepherd said unto him, "Ten monks from the monastery of Bezkin beat the old man Rabban the whole night long and inflicted tortures upon him. Now when Gabriel heard these things from his shepherd he blazed up with wrath and anger, and forthwith he mounted his mule, and in his wrath directed his way straight to Rabban that he might learn the truth from him. And as soon as he had gone into the presence of Rabban, who blessed him, before he could speak a word with Rabban, Rabban answered and said unto Gabriel, "Peace, Gabriel, thou art laden with the zeal and spirit of Elijah, and thou dost meditate spoiling me of my divine qualities.

Then Gabriel said unto him, "I have learned concerning thee from my shepherd, and from him have I heard an evil matter which hath made me exceedingly wroth, for he told me that the monks of Bezkin have been evilly entreating and beating thee, and on this account I am wroth. But this very day I will smite the monastery with fire, and I will make it a desert mound unto the dwellers therein. And the blessed man answered and said unto him, "O Gabriel, cease from these things, and leave the avenging of me unto our Lord; for the time of their destruction is nigh, and that which is about to come upon them hasteneth; let it not happen through thy pure hands, but by the hands of God, Who is my Helper, and Who knoweth my paths. If thou wouldst seek to avenge me, and if thou art jealous on my behalf, avenge me first of all upon the company of devils, and the prince of devils, and the evil spirits who have dominion over the air. Now in this thing I have reason to

boast, that is to say, in the vexings which spring from devils, and fiends, and evil spirits, for the vexings caused by devils, and the patient endurance of the heathen constitute the riches of holy men. And if thou wouldst strip me of these things, O Gabriel, I should not be able to dwell in thy neighbourhood.

But now, abide patiently for a little, and thou shalt see what thou wouldst desire for my sake, for the Lord shall fight for you if ye will only hold your peace. And the blessed man, by means of his gentle and gracious words, quenched the embers of the fire of the zeal of the believing man, and Gabriel returned to his village with his soul filled with tranquillity, and peace, and with love towards [his] neighbour, through the prayers of Rabban; but he laughed over the end and the destruction of the monks of Bezkin, who ceased not from nor repented of their attack upon Rabban. But their father Satan gave them knowledge by means of the following act of cunning.

CHAPTER 10. OF THE HARLOT OF BEZKIN, AND OF HER BEING RAISED  
TO LIFE AFTER DEATH BY RABBAN

There was a certain woman who was a harlot, and she belonged unto one of the sons of the polluted tavern of Bezkin, which hath had the name "Monastery of Bezkin" given unto it; the monks thereof were "shorn" outwardly, but in secret they were workers of wickedness, and they wished to make our Rabban an associate with them in the business of their unclean harlotry. Now from among those "shorn" men there were banded together unclean men who, either more or less, formed a company of about five monks who performed the works of whoredom in a shameful way and after the manner of dogs, and moreover, without modesty, and improperly, and contrary to nature, they behaved with lasciviousness in the manner of the men of Sodom like unto mad dogs, and they worked their deeds of wantonness and lust upon that woman, and upon others who were like unto her. Now therefore when the woman had tarried with them for a season, she conceived, and she gave birth unto a man child in that monastery, and those unto whom the woman belonged doubled their [evil] business in a manner which was more wicked than that which they had done at the first.

For the five men, who had made the woman to conceive and had begotten the child by her, being afraid lest the governor of the country should get knowledge of them, and lest a decree of judgment which was commensurate with their crime should go forth against them, acted cunningly with the harlot, and said unto her, "Rise thou up, and we will carry thee to the village

of Arsham, for thou canst not remain here with us in the monastery on account of the child's cries, and if by chance the governor get knowledge concerning us he will destroy both thee and us in an exceedingly cruel manner. Now when the harlot heard these [words] from those "shorn" men, she was exceedingly afraid, and said unto them, "Whatsoever ye wish, that do. Then the five men rose up in that night, and they took the woman and her son, and went forth together, and they arrived at the lower part of the cave of Rabban Hôrmîzd; and they lifted up the harlot, and dashed her mercilessly upon the ground, and they took a knife and ripped her up, and they threw her against the opening of the cave of the holy man with her son, and departed.

And straightway those abominable men ran and went into the city, and informed the governor, saying, "Behold, a certain woman from the village of Arsham came unto Hôrmîzd, who hath been thought by you to be the righteous man of the Nestorians, that that deceiver might pray for her, and because there was no one with the woman he hath taken her in fornication (God forbid!"), and hath ravished "her, after which he slew both herself and her little son." And when the governor had heard these [words], he was greatly moved, and he went forth [to the mountain], together with crowds from the city, and when the governor and the multitude which was with him drew nigh unto the opening of Rabban's cave, they saw the woman who had been murdered, and her child lying upon her alive. Now the people of the village of Al-Kôsh had also heard this rumour, and they were much distressed for Rabban's sake; but they did not believe this report of him, for they were well acquainted with the perfection of that spiritual man. And they all armed themselves, and in a

body they took their way to go up unto the blessed man, and they and the soldiers of the governor arrived at the cave of the blessed man together; and they saw the governor who had been roused against Rabban heaping blasphemies and blows upon him. Then Gabriel of Al-Kôsh, the servant of Rabban, restrained the governor and said unto him, "It be-fitteth not the governor to be thus hasty in such difficult matters as these, for he should first of all examine and enquire into both sides, and then let the guilty one receive punishment; and if one be in-nocent he meriteth commendation. And the governor said unto Gabriel, "What testimony greater than that which we have before us do we need? For the murdered woman lieth at the door of him

that slew her. Then Gabriel said unto him, "There is a testimony greater than this which we may have, that is to say, the murdered woman may bear testimony against him that slew her, and accuse him. And the governor said, "If what thou hast said can take place, there can be no greater testimony. Then Gabriel, who had confidence in the boldness of speech which Rabban possessed with his Lord, turned to Rabban, and said unto him, "Rise up, now, and make entreaty unto thy Lord that thy truth may be made manifest, and that the falsehood of the liars may be made evident; and Rabban being full of grace and humility, prayed concerning this matter.

And when he had ended his prayer, and had said "Amen", he turned towards the dead body, and said unto it with his voice, "O dead body, in the Name of Jesus the Nazarene, rise thou up from thy murdered state, and accuse him that slew thee; and at the word which Rabban spake to the murdered woman the spirit entered into her members, and she began to speak in a miraculous manner. Then Rabban drew nigh unto her, and said unto her, "Tell me truly, who was it that committed sin with thee, and slew thee? And the woman made answer unto Rabban, and said unto him in the presence of the governor and the crowd of people, that five of the monks of the Monastery of Bezkin had committed fornication with her in that monastery for a very long time, and finally, she declared for how long a period they had done so, "and then", said she, "they brought me unto this place by night, and slew me. And I know nothing else except that is thou who hast called me and hast roused me up from the abysses of Sheol. Then she became silent, and she spake no more.

And again Rabban answered and said unto the governor, "Take this child of the murdered woman and set him upon thy knees"; and the governor did so. Then Rabban adjured the child, and said unto him, "Unto thee I speak, O thou child who hast no speech, and by the command of God I tell thee to declare in the presence of all who thy father is, for thy mother hath not declared it. And the Lord opened the mouth of the child, and he began to say thus:—"Of the seed of two of them have I been fashioned in the womb of my mother"—now the child said that his mother had had five husbands in Bezkin, but that three of them were impotent, and he said that he came into the world through two of them—then the child became silent, and he spake no more. And when the crowd of people saw this wonderful thing, they all fell down before the feet of the blessed man, and they kissed them, saying,

"Forgive us, O our father, for we have sinned, and we have acted foolishly in condemning thee; let the string of thine anger return upon the bow, and let it shoot the arrow through the heart of those who have committed folly"; and they took away the dust of the cave of the blessed man as if it had been a heavenly gift.

Then the people of Al-Kôsh departed to their village, and brought a bier, and lifted up the dead body of the woman, and they carried it down from the mountain of Rabban, even as the holy man had commanded them, and they buried it at the foot of the mountain. And Gabriel, the true friend of Rabban, took the son of the woman, who was nine months old, and placed him where he would be suckled and reared, and when he had grown up, and had arrived at the age of twenty years, he became a monk in the monastery of Rabban; and he excelled greatly in the glorious deeds of asceticism, and went out of this world with merit unspeakable. And the governor, and all the people who were with him and had seen the wonderful thing which Christ had wrought by the means of Rabban Hôrmizd, were filled with divine zeal, and they beat the "shorn" [monks of Bezkin] with hard blows, and they attacked the monastery and plundered everything which was therein. And the governor bound those who dwelt in the tavern of Satan tightly with bonds, and carried them away with him, and shut them up in the prison-house of the city of Bâlâdh, and he wrote to the great governor of Mâwşel [an account of] their crimes; but the great governor of Mâwşel took a large bribe from the heretics who were in Bâlâdh and in Mâwşel, and commanded them to go back to Their monastery, and to restore it to its former condition, according to their desire, without any human opposition. Then these "shorn" men returned to their monastery with rejoicing and gladness, for they had received much money from their fellow heretics in the city of Mâwşel, and in Bâlâdh, and they began to build and to restore their wasted habitations, and they also set up pillar saints and made them to dwell therein; but behold, although the building was [re-]founded it prospered not.

And Rabban Hôrmizd continued in his conversation with God, and he was always enjoying divine revelations, and he possessed no other thoughts except those of the admiration of divine things and of the gladness of the new world. On one occasion the mind of the holy old man carried him to the consideration of the heretics who were his neighbours, and of their error, when suddenly he saw standing by his side the angel of the Lord; and as

soon as the angel came unto him his soul was illumined with the knowledge of the most profound and sublime things, the condition and qualities of which the human intelligence that can comprehend them with the understanding of its mind hath not been fashioned. Then that angel began to sing with the blessed man from the beginning of [the Psalms of] David even unto the end thereof, and the angel also raised the glorious canticle [which beginneth], "The living are not able to hearken unto the words of his sweetness;" now in that hour the mercy of heaven aided Rabban, or perhaps his soul would then have departed from his body. And when the angel had made an end of his canticle, he began to sing the following versicle :—

"The mighty King of the celestial beings Built for Himself a palace (or, fortress) in the heights of heaven, And He gave unto it the name "Jerusalem Of the firstborn, [whose names] are written in the heavens". He fixed a ladder of life in His Church, And He drew up and made to ascend it His household Unto the beautiful abode of spiritual beings, That they might become heirs of His kingdom." And when the versicle of the angel had come to an end, he smote one wing upon the other and ascended into heaven from the place where he had alighted; and Rabban was filled with gladness, which was the similitude of the joy of the new world, through the divine operation which regardeth the happiness of the children of men.

CHAPTER 11. NOW SHÂIBIN, THE SON OF 'UKBÊ, WAS RAISED FROM THE  
DEAD

Now Shâibin the Arab, the son of 'Ukbê, the great governor of Mâwṣel, fell sick of a disease, and his sickness waxed exceedingly sore and grievous, and although the physicians of the city laboured with him, in no wise did they benefit him, on the contrary, his sickness gained more and more hold upon him. And his father was distressed greatly because of him, for the physicians had cut off his hope, saying, "Our knowledge faileth [to help us] in the sickness of this young man, but we counsel thee, O our Amîr 'Ukbê, to carry thy son gently in a litter and to take him to the holy man Rabban Hôrmîzd, and when he hath laid his right hand upon him he will be healed completely of whatever sickness he hath upon him. Now when the Amîr 'Ukbê had heard these [words], he commanded and they made ready a chariot (or, carriage) for his son, and they placed him in it, and taking his soldiers with him he set out to go unto the holy man Rabban Hôrmîzd at Mount Edhrai. And when he had drawn nigh unto the village of Al-Kôsh, according to the dispensa-

tion of Divine Providence, which doeth all things well for the creatures of His creation, the young man's pain overpowered him, and he was convulsed with his sickness, and he died;

and his father Ūkbê was distressed greatly because of him, and he was uttering cries of grief, and because he had no other son except that young man he was weeping bitterly for his son's death. Then the villagers of Al-Kôsh and Gabriel, the servant of Rabban, gathered themselves together, and they drew nigh unto Ūkbê, and said unto him, "O our lord, live for ever! Thou didst, in thy faith, come unto Rabban Hôrmîzd that he might heal him (i. e., Ūkbê's son) of his sickness, but behold, by Divine Providence, death hath overtaken him here, and he hath died. Now, O our good Amîr, be not cast down with grief, for we all counsel thee to go to Rabban, having thy son who hath died with thee, and we believe by the God Whom the righteous man serveth, that he will make thy son who is dead to live [again], even as he hath done for many who are like unto thee now. And inasmuch as the Amîr 'Ūkbê was a good man, and a believer also, he hearkened unto those believing men graciously, and he gave the command straightway, and they laid the dead man upon an animal, and together with ten of his companions they took him up to the blessed man; and his servant Gabriel, and a crowd of the believing men of Al-Kôsh accompanied with honour the Amîr unto the place where the holy man was. And when they had come to the holy man, the governor saluted him, and sat down with him.

Then the governor answered and said unto the holy man, "My lord, I have faith in thy prayers, and because of them I came unto thee from the city of Māwṣel in faith, with the hope that my son would be healed; but when I arrived at the village of Al-Kôsh, according to the will of God and that which was to take place concerning him, the young man died in my hands. And I fell into despair concerning him, and I sought to return unto the city of Māwṣel, but the lords of the village of Al-Kôsh counselled me not to go back until I had come to thee; and now receive thou me, and visit thou me with thy prayers which are hearkened to before thy Lord, and send me not back empty to the city of Māwṣel, lest the heathen and the heretics their enemies say, *Ēhē, Ēhē*, our eye hath seen him." Now to these words the holy man returned no answer whatsoever, but he fixed his gaze upon the ground and his mind upon God, and he became conscious secretly in his spirit that He was about to send the young man back to life again. And the holy man

answered and commanded his servant Gabriel to bring the young man and to set him before him, and Gabriel did so. Then Rabban Hôrmîzd turned his face to the East, and prayed before our Lord, saying, "O our Lord Jesus Christ, Thou 'beloved Son, Who art from the Holy Father;

Thou, O our Lord, the Son of Mary, the Son of God, during Thy human dispensation didst raise from the dead three dead men. The children of Thy nation, the Jews, crucified Thee upon the wood, and Thou wast buried in the heart of the earth three days and three nights, and, having risen from the grave in the glory of Thy Father, Thou didst' take Thy seat 'in the heavens at the right hand of Thy Father. And Thou didst command us to ask of Him petitions in the Name of Jesus , and to live and to believe in Him, and that every thing should be '[given] unto us. In the Name of Jesus the Nazarene, rise up, O Shâibîn, from thy state of death.' And at this word life entered into the young man, and his flesh began to quiver, and as soon as the holy old man saw that his life had entered into him he drew nigh to the body, and moved his right hand three times over him that was dead, and said, 'Shâibîn, Shâibîn, in the Name of Jesus the Nazarene rise thou up from the dead, for by His Resurrection our Lord Jesus hath abrogated the sentence of death which was passed on thee; and immediately he opened his eyes, and they straightened him, and he sat up. Then the holy man drew nigh unto him and gave him a washing [from his cross] to drink, and he drank, and he broke a cake of sacramental bread and gave him to eat.

And when he had eaten and drunk, all those who were standing there were seized with wonderment and joy, and they cried out, saying, "In very truth the Christians stand in the truth, and they worship their Lord Christ blamelessly, for by the Name of Jesus the Nazarene this man hath been raised from the dead." Now as the Arabs and the people of Al-Kôsh were thus rejoicing, suddenly there burst upon them the "shorn", accursed sons of Bezkin, who had come to salute the Amîr, and to condole with him on the death of his son, but behold, they saw that the son of the governor had been raised from the dead. Evil [be] upon you, O ye heretics, who put to death the God-head! Behold now, by the Name of Jesus, the Man Who was God, the dead live through the man Rabban Hôrmîzd! [And the monks of Bezkin] saluted the governor, and blessed him also, and instead of comforting and consoling him, for which purpose they had come, they began to ascribe glory unto God, and to say, "Thanks be unto God Who hath given joy unto



us and thee through the restoration to life of thy son Shâibîn by the hands of the servant of the living God, the glorious Rabban Hôrmîzd. But the governor answered them never a word, for he despised and rejected their words because they were remote from the truthfulness of Rabban Hôrmîzd, and he turned his face away from them, and directed the gaze of both his eyes and his heart towards Rabban. Then the governor answered and said unto Rabban, "Master, I know not with what similitudes I can liken and compare thee this day. [Shall I say thou art] like the angel of God? But why should I say [thou art like] the angels?

Nay, thou resemblest the Lord of the angels through thy divine and triumphant works. For by the Name of Jesus the Nazarene thou hast made to live my son who was dead, and thou hast made him to come back from the devouring Sheol, and he hath [again] seen the light of life. And with what can I recompense thee for the great goodness which thou hast wrought for me, and for my son [who was] dead whom thou didst bring back to life by thy prayers? Even if I were to give thee all my kingdom and my possessions, what, I say, would the doing of this be for thee in return for that which thou hast done for me? There is nothing which I can do here that will compare, even in the smallest degree, with what thou hast done for me. Nevertheless let me be baptized in the Name of Him in Whose Name my son was restored to life from the state of death; yet am I not worthy to make perfect the true faith in my soul, but only let His Name be proclaimed over us, and we shall live thereby. Only, O my lord, give thou unto me the baptism of repentance and let us be pardoned thereby, even as John gave the baptism of repentance unto the people of the Jews."

And the holy man said unto the governor, "Thou knowest that I have not with me here the holy vessels and the things necessary for the performance of the holy service of baptism, for I have not even a little clay vessel in which to fetch a little water to drink, how then canst thou demand at my hands the vessels which are meet for baptism?" Then did John, the "shorn", accursed, and abominable head of the Monastery of Bezkin, make answer on behalf of the Amir, saying, "O my lord the Amir, behold our monastery is provided with every thing which is necessary for baptism, and thou canst be baptized by us just as well as by the hands of Rabban, because baptism by him or by us is the same thing." Now when Rabban and the crowds that were gathered together there heard these [words] from John they marvelled exceedingly at his

audacity, and Rabban answered and said unto John the wretched one, "O sinful man, the matter is not thus, for our baptism and your baptism no more resemble each other than do God and Satan, or light and darkness, and if thou wishest it, O thou audacious one, I will make this manifest unto thee by the following act."

CHAPTER 12. OF THE WONDERFUL THING WHICH RABBAN WROUGHT IN  
THE MATTER OF THE DIFFERENCE BETWEEN OUR BAPTISM AND THAT  
OF THE JACOBITES

And John said unto Rabban, "If thou canst in very deed shew us this thing according as thou hast said, then thou wilt be a speaker of the truth and I shall be a liar. Then Rabban, having made the governor and all those who were gathered together there to be his witnesses, cried unto Gabriel his servant, and said unto him, "Bring hither unto me quickly a large brass vessel, and two young children who have been baptized, the one a son of Nestorians, and the other a son of Jacobites; and Gabriel did this in haste. And Rabban poured (literally, cast) water into the vessel, and consecrated it in the [Name of] the Holy Spirit, and he took the son of the Nestorians, who had been baptized, and dipped him in the vessel of water, whereupon the fluid nature of the water stood up as it were in skin bottles, on the sides of the vessel, in a most wonderful and marvellous manner; and when [the people] saw [this] they glorified God. Then, whilst the water was still standing up against the sides of the vessel, Rabban took the son of the Jacobites, and cast him into the Jordan, whereupon the water immediately embraced him, and he was baptized therein. And the crowds who were there marvelled and said unto Rabban, "What is this marvellous difference in [the behaviour] of this water which we have seen? Explain it unto us now.

Then Rabban said unto them, "The young child who went down to the water first of all is the son of Nestorians, and because he had been once already baptized, when he went down [the second time] to the water of baptism, the holy water fled from him, even as ye have seen, and it would not baptize him. But the second young child who went down to baptism was the son of Jacobites, and was in need of baptism, and when he went down to the water of baptism it embraced him, and he was baptized thereby; for [the Jacobites] do not possess holy baptism, but only an inferior and lying baptism. Now when the crowds saw this great and glorious miracle they all glorified God, saying, "There is no true faith except that which Rabban Hōrmizd, the

servant of the living God, preacheth. Then, first of all Shāibīn, the man who was dead and had been raised to life again, went down to the vessel and was baptized, and after him [went] his father, 'Ūkbe the Amīr, and then one by one the ten Arabs, the companions of the governor, who also had believed in Rabban. And the heretics who had come at first to offer consolation unto the governor returned in great shame unto their filthy, and accursed, and barren monastery, but the Amīr, and the people of Al-Kōsh returned unto their village in unspeakable joy;

and there were great gladness and triumph, which can never be taken away, unto all the countries round about in the hearing of the report of the triumphs of the blessed man.

CHAPTER 13. OF THE COMING OF THE HERETICS TO SLAY THE BLESSED  
MAN, AND CONCERNING HIS COMPASSION TOWARDS THEM

But the sore of the wickednesses of the sons of the tavern of Bezkin was eating its way into their polluted souls, and whenever the triumphs of Rabban were noised abroad, their envy against the just man was becoming stronger day by day; and because their envy had waxed strong against him it conceived and gave birth to the [idea of] the murder of the righteous man in their crafty thoughts, and by day and by night they were scheming how they might kill him, saying, "Either he or we must be [master] in this mountain. And from that time forward anxiety for the murder of the righteous man became clear in their thoughts absolutely, and the wicked men were meditating in their minds by what means they might remove his life out of the world. Then at length they would go round about the neighbourhood of his cave night after night that, peradventure, they might find him by permission from above, when it would be easy for them to destroy him. And one night ten of them came to his cave in this wise, and when they had drawn nigh unto the entrance thereof that they might go into it, Divine Grace watchfully held them fast at the door of his cave; and because the mind of Rabban was at that time occupied with God, he did not know at what season [those] wicked men made their attack upon him.

And when the day had dawned and the morning was come, and the mind and understanding of Rabban had returned unto him from the region of spiritual beings, he went forth in the morning from his cave to walk about, and he found those murderers lying down there ready to slay him, and they were remaining [there] without any feeling whatsoever. Then Rabban un-

derstood that they were lying in ambush, and that they had come to slay him, and he had great compassion upon them, and he wept because they had given themselves up to such a murderous thought and intent, and because they had of their own free will devoted themselves to agreement with the Slayer of mankind, their father and teacher. Now therefore what [shall we say] of the Christlike old man? In this matter he made himself like unto his Lord Who prayed unto His Father for those who crucified Him, saying, "Father, forgive them, for they know not what they do; but they (i. e., the monks of Bezkin) did know what they were doing, although they were not crucifying the Lord of glory. Nevertheless, like his Master, Rabban prayed for those uncircumcised ones, those "shorn" ones who were blind of heart, unto that Lord Who granteth the petitions of those who love Him.

And his Lord hearkened unto him, and granted unto him the release of the murderers, and as soon as they had been set free from the bonds wherewith Divine Grace had bound them in its fetters, he brought them into his cell in a compassionate manner and, with a smile on his face, he answered and said unto those cruel men, "Like murderers and robbers ye have gone forth from the shrines' of Bezkin and come against me; but put down your staves and knives from your hands, and take a little water and wash your hands and your feet that, peradventure, ye may be pardoned. Then the holy old man in his humility washed their feet with his own hands, even as our Lord [washed the feet] of Judas, the betrayer. And Rabban also brought unto them bread, and whatsoever was found with him, and in his gracious kindness, and in the humility which filled his holy soul he gave them rest; and when they had eaten, and were filled, Rabban blessed them, and dismissed them that they might depart by the way by which they had come.

But those man were not diverted from their murderous intent, for whensoever Rabban was doing for them acts of kindness like unto these, or whensoever he was praying for them that they might be turned unto the knowledge of the truth, they the more whetted their swords for slaughter and their teeth for the crushing [of bones], even though they saw that they were not benefited by such things, and that they were gaining an advantage over the holy man in no way whatsoever, and that they were only adding the more unto their own wickedness. Thereupon they took the path of their father Cyril, and those wicked men ran to the polluted shrine of Mattai, where they were offering up sacrifices unto their unclean devils.

CHAPTER 14. OF THEIR DEPARTURE TO MÂWSEL BY FORGERY, AND OF  
THE BLOWS WHICH THEY RECEIVED FROM RABBAN

And the miserable "little" brethren received some advantage in this matter, for they [said they] were "virgins and pure", and their prayers were speedily accepted before Mattai, the chief of their shrine, when the "shorn" monks of Bezkin were stripped and naked before Mattai; now the miserable "little" brethren of Mattai were old men of shame, and "little" brethren who were of bold and impudent faces, and of corrupt desire, and they loved these devilish prayers and prostrations. And Mattai made answer unto them, saying, "Depart ye, and bring ye unto me at this present a cake of bread, and make ye a hole in it, and place it on the neck of the head of the Monastery of Bezkin"; and the children of their father did thus, even according to the answer which the devil who was in the idol of Mattai had made unto them. Then they returned and besought him a second time that their petitions might be made mighty with men who were not of their faith [and were in places of] honour, so that they might bring about the disgrace and the despising of Rabban Hôrmîzd the Nestorian. And the devil of Mattai made answer and said unto them, "Let the cake of bread be taken from the head of the company of the old men of shame, and let it be placed with reverence on the neck of them all, one after the other, that they all may be made perfect by the laying on (i. e., the imposition) of hands of this iniquity.'

Now when the time for the customary festival began to come round they took these old men, together with their head, from the "shrine" of Mattai to the tavern of Bezkin, and without delay in the morning they took in their hands no small [amount] of money, together with offerings and gifts of great value, to 'Ukbê the Amîr and Shâibîn his son. Now therefore when the old men, together with their head, drew nigh unto the gate of the city of Mâwşel, they took the bread cake of their devil, and having broken off a few fragments from it they dipped them in the wine which they had brought with them to offer as a precious gift unto the great governor, that thereupon the devils might fly into the mind of the governor. Then, before they had arrived at the gate of the governor, the governor sent forth his ambassadors to meet them that they might receive them into his house with the joy and rejoicings of devils; and as soon as the governor had met them he made them to sit down with honour upon his own throne.

Now the unclean cake of bread of their sorcery was hanging at the neck of their master, and the sorcerers acted cunningly and made the governor taste some of that wine in which the fragments of the cake of bread of Mattai had been crumbled, and as soon as he [and his son] had tasted it the operative power of the devils flew into the motions of the souls of the simple ones, and the governor Ukbê and his son Shâibîn were consumed with the love of them, and they were inflamed with the fire of their devils. And the [monks of Mattai] began to ask [them] to go up with them to their monastery, so that the fetters by which they were bound might be strengthened by their devils. Thus the governor took upon himself the load of his sins, and he went up to the shrine of idolatry with them, and he forgot the deed of grace which Rabban had wrought for him in the matter of raising his son Shâibîn from the dead, and the divine miracles which God had wrought towards him by means of Rabban, and he went with his enemies like an ox to his slaughter. And he perceived (or, understood) not the good deeds of Rabban, but cast them behind his back, and the venomous serpents began to burrow in the heart of the captive, and to counsel him with evil counsels concerning Rabban, and they said, "He is a sorcerer and a deceiver;

and the wretched governor believed firmly all these things which were said by them, because his mind had been led captive by the idol of Mattai. Now Rabban had knowledge concerning the destruction of the Monastery of Bezkin—for its overthrow had drawn nigh—by means of the gift of knowing what was going to happen beforehand which had been given unto him by the Holy Spirit. And when Gabriel of Al-Kôsh and his companions learned that the Amîr 'Ūkbê had gone up with joy to the Monastery of Bezkin, they went up to Rabban, and they were mourning because of what had taken place. But before they could arrive at the cave of the holy man, he went forth from the cave and met them with rejoicing, and said, "Fear ye not, O my children, because the laying waste of the crucifying congregation' hath drawn 'nigh; now they wondered at Rabban doing thus, for it was not customary with him.

And when they had been blessed by him and had sat down, before they could say anything whatsoever before him—now he already knew of their sorrow—he said unto them, "Wherefore are ye sad and in tribulation because the heretics have uttered blasphemous words, 'and said, Either he or we must be [master] in this mountain?' This very night have they offered on my ac-

count a bribe of two talents of silver to the governor of the country that he may blot me out of this place, and on their behalf I have prayed unto Christ that they may be pardoned, but our Lord would not [hearken], and He would not be persuaded [to accept] my prayer on their behalf, and He hath sent forth the decree of terrible doom and hath passed the sentence of their rooting up from this country on our border. As Christ liveth, and as the Holy Ghost liveth, Who hath taught me to declare the truth unto you, by the time that to-morrow morning dawneth there shall not remain of that shrine of devils one stone upon another which shall not be overturned. And that blessed company of people answered and said, "Amen"; and when they had been blessed by Rabban they went down from him, and the holy man remained in his place performing his divine service.

Now when the evening had come he set his feet in prayer before his Lord, and he prayed for that which would benefit the Monastery of Bezkin, and the inhabitants thereof, and of and by himself he prayed for the peace and for the stablishing of the Catholic Church, and for the pastors thereof, that they might be ambassadors of rest and peace for the children thereof; and he prayed, with his holy tears on behalf of young folk, that they might be pardoned their transgressions, and that they might enjoy the good things of heaven by the grace of Christ and by His mercies for ever.

CHAPTER 15. OF THE UPROOTING OF THE POLLUTED MONASTERY OF  
BEZFIN

And when Rabban had made an end of his prayer, and had said, "Amen", behold, the angel of the Lord stood by his side, and there appeared in his right hand a crowbar which was [made] wholly of iron. And he answered and said unto the holy man, "Why art thou praying, O good and faithful servant? Take this crowbar in thy right hand. And when the holy man had laid hold upon the crowbar the angel said unto him, "With this crowbar I am commanded to uproot the idolatrous shrine of the Monastery of Bezfin, and to lay it waste, and to scatter abroad the inhabitants thereof, and to make it a desert heap for ever; and moreover, no inhabitant shall either dwell or be therein again. Then the spiritual being rose up and went out, having in his hand the crowbar [which he had taken] from the holy man, and he directed his course towards that monastery; and he smote it with his mighty voice, and scattered the inhabitants thereof from it. And again he smote it and made its foundations to quake, and he threw down [the building thereof]

from [upon] its foundations; those who fled and went forth therefrom at the first quaking escaped, but those who were so bold as not to flee, but dared to resist the word of the voice of the spiritual being, died a terrible, cruel, horrible, and awful death beneath the stones.

And the spiritual being made his voice to be heard in the ears of all flesh that was therein; and the first who heard it was the Amîr 'Ûkbê, who had taken up his abode that night in the monastery, and he was the first to make his escape and to go forth from the terror and horror which had fallen upon him there. Now the first to hear of the punishment which had befallen that monastery were the brethren [and] disciples who dwelt in the school of Mâr Îth-Allâhâ, and they armed themselves, and came, and began to plunder it, and they loaded themselves heavily with the abundant possessions which they took therefrom. And the next to hear thereof were the villagers of Ar-sham, and Hārêbhâ, and Kezyôn, and they also armed themselves, and climbed over the mountains and entered therein, and took away everything which they found. Now when Ûkbê the governor had fled from there he was greatly ashamed to come and see Rabban, because that monastery had received the doom which had been decreed by God, and it had been laid waste, and the inhabitants thereof had been scattered, and also because the war of the devils which had inflamed him had risen up against him. Then were the eyes of his heart opened, and he knew that he had sinned greatly, and that he had not rewarded with fol. 63 a good those who had dealt graciously with him ;

so he turned away and departed to the village of Al-Kôsh, and he took up his abode in the house of Gabriel, the servant of Rabban, and confessed his sin before him, saying, "I have been ungrateful to the good-ness of Rabban, for instead of rewarding him with good I have, in my boastfulness, lifted up the heel against him. Let not his Master requite me for that which I have done unto him, but, according to the overflowing abundance of the good-ness of his Master in the matter of the raising up of my son from the dead [which took place] through him, let Him for-give me the sin which I have sinned against Rabban." Now inasmuch as the disciples of Mâr Îth-Allâhâ were jealous for righteousness, when they saw what the Lord had done in the matter of the Monastery of Bezkin which had been overthrown, fifty men of their number put on zeal for the house of God in such wise that they went and joined themselves unto Rabban ; and in the place which had been



planted by the Lord, and which He had chosen for a dwelling-place for Himself, those men, who were wise in spiritual things, first of all began to build a church. Now when the believing men of the country heard thereof, they rejoiced with an exceedingly great joy, and each one of them brought out whatsoever goods he had in his possession, and gave them unto Rabban as things appertaining unto blessing for the building of that holy monastery, with a joyful heart and faithful intent for Christ's sake.

CHAPTER 16. OF THE BEGINNING OF THE BUILDING OF THE  
MONASTERY, AND OF THE GIFT OF KHÔDÂHWI OF BÊTH KÔPÂ

And Khôdâhwi, the son of Shûbhhi, who was a believing man, and one who feared God exceedingly, [who came] from the village of Bêth Kôpâ in the country of Nineveh, and was a lover of the worship of God, took from his riches seven talents of silver, and went up to Rabban and offered them unto him, saying, "Take these, master, from the hands of thy servant, and let them be expended in the building of the monastery, and pray for me, O Rabban; and when these have been expended on this monastery, I will give unto thee others, O master. Then Rabban called unto George [his] disciple, the archdeacon whom he had appointed steward of the moneys which were to be expended, and he delivered the seven talents into his hands, and said, "Take these, O my beloved, from the hands of Khôdâhwi, the son of Shûbhhi, of Kôpâ, and let them help towards the expenses; and George the archdeacon took them, and he began to build anew and to stablish the building of the temple and the house for the community, and the cells for the habitation of the brethren and for the service of God. Then the people of the country who possessed goods of various kinds [suitable] for offerings and oblations began to bring them up to that holy monastery and to give them as gifts towards the expenses, and those who possessed neither gold, nor silver, nor furniture, nor brass, would work like workmen with the members of their body.

And the Lord accepteth the good will which is devoted to the service of righteousness more readily than gold and silver. Now therefore 'Ükbê, the governor of the country, being desirous of making himself pleasing unto Rabban because of the act of folly which had been committed by him in going unto the "shorn" monks of the Monastery of Bezkin, also came forward, and took three talents of silver, and sent them unto Rabban by the hands of Shâibin his son; and Rabban received them from his hands, and he called

George the archdeacon and Gabriel of Al-Kôsh his servant, and delivered the money into their hands that it might be [employed] in the completion of the building of the monastery. And it came to pass in those days that it was revealed unto Rabban by the Holy Spirit that he should go unto the Monastery of Mattai, and should uproot therefrom the miserable little idol of the devil which led [men] into error; and he went forth on the morning of the following day without any of the sons of his monastery knowing whither he was going. And when he had arrived at the tavern of Mattai—now it was the time of sunset—before he went into that monastery, he prayed to our Lord to hide him from the eyes of those heretics, so that they might not have knowledge of his coming thither whereby he might be cut off from [the performance of] the matter on account of which, by the Divine beck, he had been sent thither. Then when the blessed man had finished his prayer, he rose up and went into the monastery whilst it was not yet dark, and our Lord gave him mercy in the eyes of the doorkeeper of the Monastery of Mattai, and he received him; and he wished to refresh him with meat and drink, but Rabban refused it, saying unto the doorkeeper, "My lord, 'I am a stranger and I am a slave of a Persian who is of a cruel disposition; and because I have no strength in me to work for him and to minister unto him, for I am a feeble old man, even as thou seest, I have fled from him whither I could.

And now, my lord, I beseech thee to permit me to hide myself with thee this night, and in the morning before daybreak, I will take my flight from before my lord's eyes; and the Lord shall reward thee for this good deed, and for the act of grace which thou hast shewn unto me.' Now when the doorkeeper saw his humility and his wretched condition, Rabban was regarded with mercy by him, and he took him and carried him to the place of the shrine of the holy man Mâr Mattai, and he left him and departed. Then Rabban stood up, and performed his service of prayer before God in a holy manner, and the Lord received the prayer of His servant, and suddenly the angel of the Lord came down to his assistance, and he opened the shrine of the holy man Mâr Mattai, and stretching out his hand into the lowermost parts of it he brought out therefrom a miserable, little idol of brass, the eyes of which were of gems made of striped beryls. And he gave the idol unto the holy man, and said unto him, Seest thou this miserable, and contemptible,

and despicable, little idol? In this thing dwelleth the error of the sons of this monastery.

When the holy man Mâr Mattai, the disciple of the holy man Mâr Awgin, came by the dispensation of Divine Providence unto this place, by the anxious care for him, as well as for the disciples his companions, which [was manifested] by the Holy Spirit, and through Mattai, the inhabitants of this country were turned unto the true faith in the Father, and the Son, and the Holy Spirit, a Divine Nature, Which never died and never shall die, and in the Man, Who was of our [race], Jesus Christ, Who was, by Divine Grace, God; but when their belief had been corrupted by the impurity of Cyril the Egyptian, all their multitudes were forsaken by the Divine Care, from one end of heaven even unto the other. Then, moreover, Marcion the sorcerer corrupted their minds and polluted their temples in every place and city wherein his doctrine was accepted, and he taught them to place in the altars of their iniquitous sacrifices, and in their houses of assembly for worship, miserable little idols like this one, that, forsooth, they might be [their] saviours and deliverers from those who are worked upon by devils, and also from those devils of the night who are in the forms of dogs, so that they might not have dominion over them in the month of Shebât; and would ward off from their riches the vexatious and erring wandering of rebellious devils."

CHAPTER 17. OF THE BRINGING OUT OF THE MISERABLE LITTLE IDOL  
WHICH THE ACCURSED ONES HAD PLACED IN THE SHRINE OF THE  
HOLY MAN MÂR MATTAI

"Now therefore these people possess no altar whatsoever, and no place which hath been set apart by them [for worship] in the churches, and monasteries, and [other] habitations of monks, in which a wretched little idol, similar to that which thou now seest, hath not been placed and hidden; and this they worship, and unto it are performed their hateful, filthy, and polluted works, and the grace of thy Lord hath removed itself far away from them. Now it was Cyril, the priest of devils and the minister of fiends, who brought in [this] injurious thing upon them, and it was he who first of all adopted this sacrifice of rebellious devils, through a certain woman who was a sorceress, and who lived in Egypt and was called 'Kâki', [which is interpreted] 'Evil sorceress'. And he delivered this pagan religion unto his sons, and unto the sons of the sons of his accursed and abominable dogma and teaching, and be-

hold, it took root and flourished in every country and province by means of these wretched little idols in which destructive, and accursed, and senseless, and vile devils dwell. But take this idol and get thee unto thy monastery in peace, and now I and thou will pray here that there may be no rest unto the sons of its habitation from this time forward, for there hath been taken away from here the wretched little idol which is to them in the place of God, the Governor of the universe."

And it came to pass that when they had prayed concerning this matter and they had been accepted, the angel took Rabban in the strength of the Holy Spirit, and set him in his cave without toil [on his part]. And when the day had come his servant Gabriel came and was blessed by him, and he answered and said unto Rabban, "Where wast thou the whole day yesterday? For I sought much after thee, and I found thee not. Then the holy man related unto him the history of the whole matter, even as it had happened, and he brought out also the wretched little idol which the angel had given unto him there; and he and all the brethren who were disciples and who had received from him his ascetic garb, and had also been numbered among the number of the brethren— now they were in number one hundred and eleven, and they were of one spirit and of one soul—rejoiced and marvelled. And Rabban told before them how the angel had helped him, and how he had given unto him this wretched little idol, to which the devil who leadeth into error had given a name, and which was the [object of] error of the sons of that region of the East.

Now the devil which dwelt in that wretched little idol was unable to bear with Rabban any longer, for he was constrained by the might of the prayer of Rabban, and he began to utter complaints, saying, "Woe [is me] through thee, O son of Nazarenes! Woe [is me] through Thee, O Jesus, the Son of Mary! Woe [is me] through thee, O Hôrmîzd, the son of Persians! For thou hast driven me out of all the earth. I fled unto the abysses of Sheol from thee, and thou hast brought me up from thence in shame even this day, and 'even this hath not been sufficient for thee in the matter of me, for thou now wishest to make me a spectacle and a laughingstock unto my lovers and friends in the villages wherein they hold me in honour, and in the cities wherein I was once held in esteem; and behold, this day instead of honour I have disgrace, and instead of glory contempt."

Now the crowds of Rabban's disciples were standing [there] in wonder and were listening to the devil which was talking in this wise from inside the wretched little idol. And George, the priest of that monastery, took the wretched little idol from before Rabban, saying, "This day, O father, I will go down into the villages and cities which are round about us, and I will shew unto our people the god of the heretics, who are the children of the religion of Cyril, and of this deceiver of Mattai, and also of the night devils of Egypt;" and the counsel of George his steward was good in the sight of Rabban, and he permitted him to do thus. Now Gabriel of Al-Kôsh was occupied with the service of the workmen and labourers, who were building those parts of the monastery which were to be used by those who dwelt together, and the cells. And after a period of ten months the monastery was built, and it was furnished with all the appurtenances which were befitting the service of the ascetic life, and the habitation of monks.

CHAPTER 18. OF THE COMING OF THE CATHOLICUS TO THE  
CONSECRATION OF THE MONASTERY

And Mâr Catholicus, the Patriarch of the East, Tûmârșâ the Second, heard that the Monastery of Rabban Hôrmizd in the mountain of 'Edhrai was completed, and he rejoiced with an exceedingly great joy in Rabban, for he had been a fellow monk of Rabban's, and a most familiar friend, and he had been in the same monastery with him, and moreover, he had been thoroughly well acquainted with his divine life and deeds from the time when they lived in close intercourse together in the holy Monastery of Rabban Bar Idtâ. And by reason of the divine love which [existed] between each of them Tûmârșâ was constrained by divine love, and also because the matter necessarily called to him to come to Rabban, the great glory of his bishops went up from his throne, and came to Rabban in that mountain of Bêth Edhrai. And it came to pass that when Rabban heard and he had learned by the spirit of divine revelation that the coming of Mâr Catholicus unto him had drawn nigh, he called unto his servant Gabriel, and unto George his steward, and said unto them, "O my brethren and children, inasmuch as the grace of Christ hath invited our Father, the pious Mâr Tûmârșâ the Second, the Patriarch of the East, and hath, moreover, made straight his journey unto us for sundry and divers causes which [lie] between him and me, it is seemly for us to go down to meet our Father, and for us to receive him with that honour which befitteth his greatness.

Now let the brethren go down, one hundred in number, together with the Book of the Gospels, and with censers, and with lights, and with branches of trees' which will give shade; and behold, my beloved, ye must receive the pious person of our Father in Bêth Kôpâ, a village of believing men. Then without any hesitation (or, delay) whatsoever, Gabriel and George did what Rabban had commanded them, and, according to what he had said unto them, that they should meet him in Bêth Kôpâ, a village of believing men, they went forth to meet him and they overtook him [there] as they were chanting holy Psalms. But inasmuch as Mâr Tûmârşâ was a man who was full of grace, and a fearer of God, it seemed not good in his sight to make known concerning himself in the village of Bêth Kôpâ that he was Mâr Catholicus, and it was only after the brethren, the children of Rabban Hôrmîzd, had come to meet him with such pomp and ceremony, that the believing men of the village learned from the brethren that he was Mâr Catholicus [for they said], "Rabban hath commanded 'us to go down to meet him.'" Then did the minds of the believing men of the village of Bêth Kôpâ fall between the mountains of doubt, for on the one hand Mâr Tûmârşâ was the Catholicus, and yet he had not revealed concerning himself that he was the Catholicus, and on the other he had proclaimed that he himself was the Patriarch;

as the former he was a son of praise, and as the latter a son of the kingdom. Then they went together to Rabban, and both companies of men were singing [as they went] before the pious Patriarch, and chanting holy hymns and canticles. And Rabban met Mâr Catholicus before the temple, for he was not able to walk any further by reason of his old age, and the frailty of his body which had become old and greatly wasted through the labours and exceedingly great toil of the ascetic life [which he had led]. Now when the two personages had received each other no tongue of flesh can describe how great was the divine joy which took up its abode in the holy soul of Mâr Tûmârşâ the Second by reason of his meeting with Rabban, and having met Rabban, the soul of Mâr Catholicus rejoiced by reason of the Divine grace wherewith he was clothed. And when they had held divine converse with each other for a brief space the holy man Rabban Hôrmîzd said unto him, "If our Father wish [it] let him command his servants, and they shall make ready for us a place of habitation so that thou mayest enjoy rest, my lord, before thou shalt consecrate this temple which hath been dedicated to the honour of thy Lord.

Then the Patriarch answered and said unto Rabban, "Yea or nay. I say unto thee that I will not drink water this day until I have consecrated ed thine altar, my lord, this day.

And straightway he commanded, and the beater smote the board which called the monks together, and as soon as the whole company of the brethren was assembled in the temple Tûmârsâ the Patriarch began the service of consecration, and he was administering the Holy Mysteries to everyone from noon of the day on which he had entered into the monastery until far into the night. And at the completion of the consecration of that holy altar the souls of Rabban and of his spiritual sons were gratified, and henceforward the whole of that country was girt about with great gladness because our Lord had held that country and the inhabitants thereof to be worthy to see therein the Monastery of Rabban Hôrmîzd, the glorious man. But we must not dismiss into oblivion the excellence and goodness of the upright and believing man Khôdâhwî, the son of Shûbhhî, and his anxious care and love for Rabban and his sons, for he desired to help with all his heart, and he exerted himself strenuously that the furniture of that holy and godly house should be provided from his own possessions and from the abundant riches of his fathers. And he added greatly to the large amount of money which he had already given unto Rabban, and when this righteous man saw Mâr Tûmârsâ, the Patriarch, passing through the village of Bêth Kôpâ to go to Rabban to consecrate that holy temple which he had founded to the glory of Christ with his name, straightway and quickly he sent his servants, together with goods and much money, to the city of Mâwsel, [saying, "See that] there is there this day everything which is necessary for the well-being of the Patriarch and of the brethren. And he himself took seven mules, and loaded them with corn, and with wine, and with good things of every kind for the consecration of that holy temple, and he also took in his hand a talent of silver.

And when the Patriarch had finished [administering] the Holy Mysteries, even as I have said above, Khôdâhwî, and Gabriel, and George gathered together all the priests, and 'deacons, and believing men who were gathered together there to celebrate the holy festival, and he made the community of the brethren to be gratified with bread, and wine, and oil; and whatsoever remained [from the meal] of the company of believing men and priests the brethren divided among themselves. In this way did that multitude (or, as-

sembly) of believers rejoice in the confession of the faith in God, and they were all bound together in one true bond of the Holy Spirit; and each of them was talking of the confession of faith and thanks which they were offering unto God in the Holy Spirit through the supplication and prayer which the holy man Rabban [was making] on their behalf. And our Father, the pious Mâr Tûmârsâ the Patriarch, was occupied with Rabban in the secret matters on account of which he had come unto him, and by Rabban's prayers he obtained a complete and satisfactory issue out of them all, and he had rest from strifes by the prayers of Rabban, and by Divine Grace he obtained freedom therefrom. Then the Patriarch gave the command and wrote a decree with his own hand, in which [it] was set forth thus:—"I Tûmârsâ the Catholicus, a stranger, who by the grace of God hold [the office] of Patriarch of the Eastern Country, whom the mercy of heaven hath invited to the opening of this holy church, which is a type and image of the heavenly Jerusalem, I hereby command by the heavenly nod, and I curse by the speech of angels, and I deny by the divine command that any Bishop or Metropolitan in all the country hath any power to take in his hand the priestly staff, or to put on the apostolic apparel in this holy monastery which Rabban Hôrmîzd hath founded; and no one shall bind in or loose from the headship of the brethren who are in this monastery except only the Patriarch of the East, whosoever he may be, and it is only just and seemly thus to proclaim (for this altar hath been consecrated by my hands) through the blessed and pious brethren; and the Bishops and Metropolitans who are with me to this have set [their hands]." Thus did they decree in the handwriting of the pious Mâr Tûmârsâ, the Catholicus and Patriarch, and [to this decree] did all the brethren, and the Bishops, and the Metropolitans set their hands, hand after hand, one after his fellow, and the Patriarch sealed this [writing] and placed it in the hand of Rabban Hôrmîzd, and the holy man gave it unto George his steward.

And it came to pass after all these things had taken place in this wise, on that same evening, when it was late, they set a feast on the board, and one broke bread and blessed, and they [all] began to partake of the feast with joy and gladness, together with Rabban and the Patriarch; and when they had finished [eating at] the table, and had risen up therefrom, Khôdâhwî, the son of Shubhî, of Kôpâ brought unto them [wine to] drink, and they drank together with joy therefrom, each man three cups, according to the command



of Abba Isaiah the monk. And moreover, he set a talent of silver before the Patriarch, saying, Take these moneys from the hands of thy disciple "Khôdâhwî, the son of Shubhhi, of Kôpâ, that they may serve for thy use and for the expenses of thy journey, O master. Then Mâr Patriarch looked upon the believing man Khôdâhwî and blessed him, and he said unto him, "The burden which we have laid upon thee yesterday, this day, and now, is sufficient for thee, according to what we have heard, and the true believers have related unto us concerning thee, and concerning thy watchful care and the strenuousness of thy mind towards Rabban and his holy house. Now, as far as it concerneth us, such large moneys as these are of no use unto us, and if thou art willing take back thy money, O our brother, to thyself; that which I possess is sufficient for me.

Then this believing man constrained him, saying, "What I have vowed unto thee [I have vowed]. I must pay unto the Lord my vows, and this money belongeth unto thee and unto the Lord, and it cannot return unto my habitation. Master, thy servant hath possessions in abundance, and they are sufficient for me; only accept thou a talent [of silver] from what I have. And having been constrained to do so by this believing man the Patriarch accepted the money at his hand, and laid [it] before himself.

CHAPTER 19. OF THE GIFT TO THE CATHOLICUS FROM KHÔDÂHWÎ  
AFTER THE MANNER OF A BLESSING

[Thus Khôdâhwî gave] of his own possessions another talent. And the Patriarch called Gabriel and George, the guardians of the monastery of Rabban, and said unto them, "Take this money, and let it [serve] for the expenses of the monastery, and for such things as are lacking therein;" and these stewards accepted the money at the hands of the pious Patriarch, and they did therewith according as they had been commanded. And on the morning of the next day Tûmârsâ the Patriarch set out early on his journey, and Rabban accompanied him as far as our Lord gave him strength, and he [only] ceased from walking when he was unable to go down with him another step; and there they were blessed by each other, and they gave each other the salutation of peace with a holy kiss and separated. Then Rabban returned to his cave, his soul being filled with the grace of the Holy Spirit. Now when that Satan which belonged to the idol [of Mattai] and which led [men] into error, had been driven forth from his place, and had been put to open shame, he breathed forth loud threats of vengeance, and stirred up against Rabban all

the heretics who lived round about him, and the heretics, and their chief men who were marbôsê, and also the "shorn" monks who were in all their monasteries.

CHAPTER 20. OF THE DROWNING OF TWENTY HERETICS, AND OF THE  
DELIVERANCE OF PÎTHÎON, THE NESTORIAN BOATMAN, WHO WAS  
MASTER OF THE FERRY-BOAT

Now therefore there was assembled against Rabban a secret council in the city of Mâwsel, and on this account the [members thereof] collected ten talents of silver, saying, "Let us strive to slay him and [to work] the destruction of his soul. For it is this man who hath uprooted our monasteries, and defiled our altars, and overturned from their foundations our temples, and thrown down our sanctuaries; therefore let us deal wisely also in [working] his destruction, even as he hath acted cunningly in bringing about our overthrow. And, if it should happen that we be taken prisoners by the governor because of his death, let us weigh out to him his weight of gold; but let us destroy Rabban because he hath made inroads into our monasteries after the manner of a tyrant, and hath swept away our congregations in a pitiless manner. Let us destroy this man from our dominion [at once], so that he may not lay waste all [our] monasteries, lest his Son of man, Jesus, Who hath become God, according to what he saith, come and deliver him out of our hands. But these men of strife did not know that the sword of Jesus was whetted for their slaughter, and that the spear of the Lord was ready to transfix them.

And there gathered together of their chief men eight marbôsê, and seven "shorn" monks, and five young men, and they went forth from the city of Mâwsel secretly, before the men of the same faith as Rabban knew about them or could plot their destruction; but they stole away and went forth two by two, and three by three, to cross the river Tigris, that they might go up to Rabban under a pretence of peace, and might stretch out their hands upon him and slay him. "And if," [said they] "we be taken prisoners by the governor we will give unto him whatever we are called upon to give, and we shall escape." And it came to pass that in this murderous mind, and with this deadly intent, they embarked in the ferry-boat to cross the river and to go to the holy man that they might destroy him utterly; now the master of the ferry-boat in which they had embarked was a Christian, and he belonged to the orthodox faith. And when the boat had gone a little distance in the waters of the Tigris, and they had come into FoI. 73 a deep water, the boat

stood still in the midst of the water, and it would go neither forwards nor backwards. Then was Pîthîôn, the master of the boat, much troubled, and he began to cry out in his faith to the holy man [Rabban] to help him, saying, "O 'help me, ye saints of our Lord, in this season of great tribulations, for our trust is [fixed] upon God and upon His saints.' And again he cried out, and said, 'O God of Rabban Hôrmîzd, help Thou me in this time of my affliction through the prayers of Rabban Hôrmîzd, the glorious man.' And the Lord heard the prayer of Pîthîôn the boatman, and He sent His angel, in the form of Rabban Hôrmîzd, to help him, and Rabban appeared unto him sitting above the sail of the boat;

and whilst Pîthîôn the boatman was wondering at the sight of the old man, who seemed to be made of fire, he took in his right hand the rudder of the boat, and turned the boat upside down, and thus he utterly destroyed all the men in the waters of the river. Now when the boat had gone back a little in the water and it was still floating upside down, suddenly that old man made it to right itself, and to take its former position; and to Pîthîôn, the old boatman, there came no harm, and not one piece of tackle nor any block which was used in the working of the boat was lost, for the old man, who seemed to be of fire, was taking great care of the boat, which he was guarding like the apple of the eye. Then the angelic man made Pîthîôn the old boatman to hear with his natural senses these words, saying, Hearken, O Pîthîôn the boatman, I have delivered thee from all this destruction with these wicked men, and have not destroyed thee along with them, because thou didst make me thy place of refuge, and didst call upon me; moreover, I did answer thee since thou didst call upon me, Rabban Hôrmîzd. These men who have perished in the waters, and whom I have drowned by the grace of our Lord, went forth and came to slay me;

but thee have I made to escape out of their hands, and I have not made thee to perish in the manner in which they have perished. Therefore glorify thy God, O thou old man Pîthîôn, because the Lord did not shew Himself longsuffering in respect of them, and because He hath brought upon them a terrible doom. And an account of this wonderful thing was written [and sent] throughout all the country which was round about them; thus the Lord protected and made His friend to triumph by means of such things as these, and by others which were like unto them. And this old man [Rabban] was hot with zeal against the heretics, and he burned with fervent desire for the

utter destruction of their worship of error. And he besought our Lord, and made supplication unto Him in his prayer, saying, "O Lord Jesus Christ, Thou true and beloved Son, Thou Light of light Who hast destroyed the darkness of error out of the world and hast illumined it with the light of Thy Godhead, grant Thou unto me rational and spiritual might that I may go into the dark chambers of the hidden things of the children of darkness, and may be able by the power which [I shall receive] from Thee to make to be of none effect the error, which [is contained] in the books [of the heretics] that have been written by the finger of iniquity and [composed by] sinful meditation, wherein is buried the medicine of death (i. e., poison); in Thy Father, and by Thy Spirit, and by Thy feeble servant, let Thy holy name be glorified, Amen."

CHAPTER 21. OF THE DESTRUCTION OF THE BOOKS OF FORGERY OF  
THE HERETICS

And when Rabban had made an end of his prayer the salutation of peace was given unto him by a spiritual being, and an angel took him by his right hand, and said unto him, "Peace, O Rabban; peace, O Rabban; and having smitten his wings of the spirit together, with one stroke he set Rabban immediately at the door of the tavern of Mattai, and then removed himself therefrom and stood opposite [to Rabban]. And Rabban prayed with many sad and sorrowful tears, and made supplication concerning the error of the sons of the deceiver. Then the spiritual being made answer unto him in a figurative manner, [saying], "I do not desire the death of a sinner, but that he should repent of his iniquity, and live. If he repenteth in truth, [well]; and if he doth not, what then? These things were revealed after the manner of a mystery in that divine understanding, [as if to say], "They will not turn from their evil ways and do the things which are good, for they have learned to commit wickedness.

And it came to pass that when the evening had come, and every man had returned unto his habitation and was asleep, the holy man again prayed unto our Lord that He would give him the victory in the matter on account of which the mercy of heaven had led his steps thither, and which it had summoned him [to do], and that he might be delivered from the baleful attacks of the devils which were stirring up war against the holy men of God. Now therefore the holy, spiritual being opened before him the gates which were fastened carefully, and he led him from place to place through the dark

and secret chambers [of the monastery] until he set him at the door of the room where the books of the calumniators [of God] were kept, and he went before him, and opened it and said unto him, "Behold, O thou zealous man of Christ, take the things of the spirit, and make thyself rich [therewith]. And the blessed man went about hither and thither in the room in which the books of the deceiver were kept, and he prayed unto our Lord that peradventure He might make him wise [to bring about] the violent destruction of the books of the deceiver, and as he was praying there a small fountain of water welled up for Rabban in the room in which he was standing, and the waters thereof were thick by nature and stinking in smell ;

and Rabban knew that the waters which bubbled up from that fountain were akin unto the stinking offal of the body. Then straightway in the strength of the zeal of a zealous man he took the books which were arranged in rows in the library, and he befouled them with the water, and dipped them in it, and they were at once destroyed and were fit for nothing whatsoever; and when Rabban had thus done unto all those books, and had made an end [of the doing], the fountain of water which had welled up suddenly ceased to flow. And Rabban prayed again unto our Lord, and that angel who had already carried him seized him and bore him away from that place to the outside of the gate of the monastery of the deceiver. And the soul of the righteous man was crying out to him through sickness (or, sorrow), and he was asking of our Lord release from this world. Then he heard a voice which could be perceived by the senses from the heights of heaven, saying, "Fear not, O My servant Hôrmîzd, for the completion of thy strife, and the end of thy days shall be granted unto thee;" and at this voice which could be perceived by the senses his holy soul was filled with the spirit of Divine Grace. And suddenly his understanding was seized and carried away with wonderment at God, and with the sight of the Holy Trinity, and with heavenly contemplation, and moreover, it was then revealed unto him on what day his departure from this world of labours and afflictions unto the place of divine rest and delight, and to the Jerusalem of the holy firstborn, should take place. And the delights of the new world were made known in his mind in a secret and mysterious manner, according to that sublime gift which had been given unto him by our Lord from the time of his youth and up to that day, and thereby had he become renewed and had gained the strength of his youth again, and thereby had he trafficked and gotten gain, and he had be-

come a new and perfect man in Jesus Christ, in the likeness of his creator. Now this complete perfection was renewed each and every day in this holy and blessed old man, even as the eagle which is renewed [in strength daily]; these are the firstborn sons of heaven who have been sealed with the seal of the Lordship of Jesus, Who is the Master of many brethren.

CHAPTER 22. RABBAN GÓRNISZ AND IGNATIUS THE SORCERER

Now therefore, after our Lord had wrought in this wise by means of Rabban in the house of the deceiver, in the monastery of him that leadeth into error, who, as I have said above, was dwelling in that wretched little idol, which they (i. e., the heretics) were worshipping secretly, He was making manifest the more in Ignatius, the head of that monastery, the strength of his error. For it was he who was offering up offerings continually in his cell, at one time birds, at another kids and sheep, at another cats and apes, at another medicines in the censers; and he was slaughtering and offering up sacrifices and libations to the devil that was a deceiver. Now this devil of error used to make Ignatius to have triumph in many ways before kings and governors; sometimes after the manner of a prophet he would reveal things unto him before they took place, and at others he would send forth the fame of the name of Ignatius before the multitude, and proclaim him to be a holy man, and also make manifest that he wrought divine, mighty deeds; in this wise the error became greatly noised abroad.

Then that devil who was a deceiver answered and said unto him, "O Ignatius, my friend, why is thine heart so overwhelmed that thou dost not know what hath been happening in thy monastery during these days?" And the sorcerer Ignatius said unto him, "I know not what thou sayest now; but this thing I know, I have not seen thee performing anything whatsoever in this monastery for very many days past. The storehouse (or, bin) for the corn is empty, the flask hath no oil therein, the wine skins have dried up because they never have any wine in them, there are no congregations, the women go not up [to the shrine], the brethren rejoice not, the treasury is wholly empty of money, and, behold, our breadcake which was wont to warm the bosoms of those who ate it is now cold and dried up. Wherein have we neglected thee? What sin have we committed against thee that thou shouldst be unmindful of us in thy forgetfulness? Behold, we lay incense before thee, but why do the congregations resist thee? Behold, the brethren love thee, and worship thee! Behold, we and our old men strip ourselves naked and stand

before thee for thy gratification! What thing have we diminished of the honour which is due unto thee, or in what way have we failed to gratify thee wholly, that thou hast not appeared unto us during this [long] time which is past?" Then the deceiving devil said unto him, "I entreat thee to examine thyself a little as to why I have not appeared before thee in these [last] days." And Ignatius said unto him, "Yea, get thee into the house of thy Mattai, for I have [left] a little of the oil of the lamp which burneth before him, and come to me."

And Ignatius went forth in great haste from before his master the deceiving devil, and went, according to his wont, to enter in before the shrine of the holy man Mâr Mattai, but through the care of Divine Providence he was not permitted to do so; and he did thus once, twice, and thrice, but he was not able to enter therein. And being put to shame he came unto his foul devil, and fell down and worshipped him, saying, "Reveal unto me, O thou deceiving one, why I have not been permitted to go into the shrine of Mâr Mattai. And that deceiving devil said unto him, "I have already told thee that thou didst not know what hath happened in thy monastery during these [last] days; then Ignatius said, "What hath happened? Tell me. And the deceiving devil said, "Hôrmizd, the Nestorian, came with his devils craftily, and entered by night into the room where Mattai abideth, and he hath stolen and carried off that image of mine which was there; and then, perceiving through my image that I had been carried off from there through your negligence, I became angry with you, and I departed from you. Now the brother of that image also, when he heard what had been done to his fellow, became furiously angry, and he watched his brother's place, and would not allow you to enter therein and inherit the shrine of his brother;

but as ye were neglectful of his brother, and his shrine and his image had been carried off, he also, very justly, drove you forth from his house and cast you away from before his face, because ye had made him a stranger unto his house and the house of his master. Thou seest, Ignatius, that Mattai, in whom ye boast, hath in no wise benefited you, for that deceiver Hôrmîzd, the sorcerer, came and plundered his house and his shrine, and he hath robbed him of his power and carried [it] off, and he hath stolen the riches which were hidden in my shrine there. But what is worse for you is this. When I had gone afar off from you, and from your monastery, the sorcerer Hôrmîzd stripped me of my might and of my power of working, and he

came back to you secretly, having put on as a garment the devil of his pride, and with his devils going on in front of him in their glory, until he arrived in the insolence of his mind, with the glory of his legions, and he went into your library, and by the operation of his sorceries he impudently defaced and destroyed with stinking matter the Holy Scriptures, because ye never toiled at my book and ye have made them to perish.

My friends and my companions who have lived in all generations have, through the Holy Spirit which I breathed into them, set down in writing my triumphant acts according as I taught them, and ye, through your negligence, have been wholly unmindful of them; and that sorcerer Hōrmizd hath had envy of them, and [now] he hath destroyed them wholly and utterly through the operation of his sorceries. Go, Ignatius, and see the overthrowings which have been caused by the sorcerer Hōrmizd." And behold, when Ignatius had gone to his own library and had seen that it was even as his deceiving devil had said unto him, straightway he fell into great heaviness and bitterness of spirit; and he cried unto his devils secretly, and to his legions of "shorn" monks openly, and he made known unto them what had happened unto them through the two [calamities] which had befallen them, and which are written above, and they were greatly moved and were smitten with consternation in their hearts. Then was Ignatius made wise by his devils, and he told the deacon of the community, and they kneaded dough in the monastery, and baked bread which they fashioned in the form of the bread-cake of the deceiver; and when it was [still] burning hot, the devils took it and made it to fly swiftly through the air until they set it down at the door of the sleeping chamber of the governor of Māwšel.

CHAPTER 23. OF THE COMING OF THE ACCURSED IGNATIUS TO  
MÂWSEL, AND OF THE SORCERY WHICH HE WROUGHT [THERE]

And inasmuch as the governor of the city of Māwšel was a friend of Ignatius, his servants went in and informed him concerning [his arrival], and the governor commanded quickly that he should go into his presence; and when Ignatius had gone in the governor gave him the salutation of peace, and gave the order, and made him to sit down by his side in honour. Then Ignatius set the bread, which was still hot, before him, saying, "I have brought this bread as a blessing for thee from my monastery;" and the governor, who was making merry with him, said unto him, "Give me a little of that bread of thy monastery as a blessing;" and Ignatius stretched out [his hand] and gave him



one bread-cake. And, behold, the governor perceived that the bread was hot like the oven it came from, and he cried out, and said, "Oh! this bread is still hot." Then Ignatius said unto him, "O my lord the governor, I have only just brought it from within the oven of my monastery", and the governor wondered at this thing; now several times before Ignatius had made him to wonder at his sorceries, and the governor was wont to declare that he was a holy man. Then having come to the matter of his sorceries, Ignatius made bitter complaints against the holy man Rabban Hôrmizd, and calumniated him, saying, "His sorceries are more in number than those of all the sorcerers who have ever lived or now live, and he hath wrought many evil things upon our monastery, and [committed] many thefts; and we also ask thee to have mercy upon thy servants, and to avenge the cause of thy servant Ignatius, and the cause of all thy servants who are the sons of my monastery."

And because the governor was led captive by the devils of the deceiver, and was under subjection to his bread-cake, he hearkened unto the devil, and unto the evil things which he sowed in his heart; and the governor burned with desire for the destruction of Rabban. Then, having made hot the mind of the governor in the oven of his own wrath, Ignatius said unto him, "O my lord, I entreat thee that I may declare unto thee all my desire concerning the sorcerer Hôrmizd: I would that he and I might enter into judgment to-morrow before thee, and before all the assembly of thy city; thereupon the governor hearkened unto Ignatius, and [promised] to perform [his] desire in this matter. And the governor straightway sent for Rabban five horsemen and five runners, and they came to the place where he was at the time of sunset, and the horsemen made haste and brought him down quickly; and Rabban took a mule from the village of Al-Kôsh to ride upon, for he was unable , to walk, and ten of the brethren of the monastery went down with him, but they knew nothing of the reason why the governor had sent for him. Now the governor who had known Rabban had departed from the city, and another, whose name was 'Ali, had come [in his place]; and he had no child except an only son who was thirteen years old, and who was vexed by an evil devil.

And Ignatius had worked his sorceries upon the youth many times, but he was not healed, although day by day he used to make the governor to be confident of the healing of his son; but the cure of the youth continued to be far off from the sorcerer Ignatius. And by his crafty devices he used to strike

wonder into the governor day after day by his sorceries, and he would make his devils to fly about in the air [seated] upon seats of fire which emitted sparks of light. And for this reason he worked in this wise by the crafts and wiles of his devils, and said to the governor, "Gather together unto me the multitudes of thy city to-mor-row, and to-morrow I will shew my glory unto thee in the air, that is to say, in the sight of those multitudes that they may praise him, [and confess] that he is great, and also that he is worthy of praise.' But the devil did not know that the sword of Jesus was whetted, and made ready and was prepared for the slaughter of his swinish nature, and that in course of time [instead of] praise", forsooth, he would receive the decree of doom from the Most High in return for his sorcery, for he had dared to attack Rabban, and had spoken falsehood against His holy man;

[and he know not] that the height of his boasting would be brought low through His saint Rabban Hôrmîzd, and that his lying nature and craftiness would be laid bare before God. Now the horsemen were journeying along the road with Rabban, and before it was light in the morning, that is to say, whilst it was still dark, they arrived at the river Tigris, and at that time [of the day] they could not find the ferry-boat which should take them over to the side where the city was. And Rabban made over the waters of the river the sign of the Cross three times, and, in the Name of Jesus the Nazarene, walked upon the waters of the river Tigris as upon dry land; then he stood up opposite to the horsemen, and cried out to them, "Come, O ye horse-men, come, O ye children of the portion of Ignatius the sorcerer, can it be that the deceiving devil who is the friend of Ignatius hath not told him not to draw nigh unto the consuming fire? Can it be that the deceiving devil hath not preserved his friend-ship for Ignatius, who hath been wont to offer up sacrifices unto him as the confession of faith of his wretched soul?" Let iniquity come upon you, O devils, ye crafty devils, because ye do not preserve sufficient love and friendship, even for your friends and those who worship you, [to warn them] when the decree of doom from the Most High is about to come upon them, and because it is through you that your friends receive the punishments of heaven—even as happened in that day to Ignatius the sorcerer!

And when the day had dawned and the light had become bright, the horsemen found the ferry-boat and crossed over therein, and the brethren also who were with Rabban crossed over with them to the other side of the river Tigris. Then Rabban encouraged the brethren who had come with

him, and said unto them, "Be not sorrowful, O my brethren, and despair not, for I have received [news] from our Lord that the man of iniquity is this day about to receive the punishment of death from our Lord, and that his sins and iniquities have invited him to the slaughter of his swinish and iniquitous person." Now when the horsemen had taken Rabban and his companions and had entered into the city of Mâwsel, and the governor had been told that Rabban had arrived, he commanded that they should come in before him; and as soon as Rabban entered and gave the salutation of peace to him, the governor was greatly moved at the awfulness of his visage, wherefrom there streamed forth divine fire. Then by reason of the fear and great consternation which had seized upon him, the governor stood up upon his feet, and returned to the holy man the salutation of peace with honour and affection, and he made him to sit at his right hand, and enquired of him concerning his age; and when Rabban had made answer unto him, he greatly marvelled at his wisdom, and gentleness, and humility, and self-restraint, and serene disposition. And the governor answered and said unto the crowds that were gathered together about him, "Verily this man is the faithful servant of God, for his service unto his Lord is well known from the appearance of his face."

And behold, the phantoms of darkness of Ignatius had been evoked in the air, and whilst he was seeking to make a display of himself with his evil spirits and fiends—now he was wont to say that he was carried aloft through the air by the holy angels—the fiends seized the devil (Ignatius), and placed him in mid-air. Then suddenly Rabban strung his bow, and placed the arrow of deliverance upon the string which had been given by grace, and therewith he transfixed the iniquitous one and his legions, saying, "It is not for you, O ye deceivers, to deliver your wills unto the soul's desire of the iniquitous one, nay, by Jesus Christ the Nazarene, I set a bond upon you, and ye shall remain in the air in the positions in which ye now are, until I set you free from the bond wherewith I have bound you; and thereupon, by Divine Providence, the devils stood in mid-air perforce and against their own wills. And as soon as the devil Ignatius saw that the wheels of the course of his sorcery had become useless, and that the Divine Will had gained the dominion [over him], and that the sword of the punishment of the Most High was in Its hand, and also that the penalty and retribution for his sinfulness had drawn nigh, he

began to ascribe woe to himself. And he cried out in mid-air, saying, "Woe is me! What hath befallen me through my sins which have overtaken me?"

And I am powerless to escape from the cruel circle of thy prayer, O Rabban Hōrmizd. Woe is me! O Rabban, I repent of the sinfulness in which I was held fast, and I will become a sincere penitent through thee, O thou holy man, Rabban Hōrmizd. Let not thy Lord reject me as a penitent, even as Thy Lord did not reject the holy man Cyprian, the sorcerer, for when he repented sincerely the Lord accepted him with all His heart, and Cyprian became an advocate for the afflicted, and a refuge for those who were in trouble, and who fled to him for help." And because the soul of Rabban was filled with mercy and compassion, his mercy rolled upon him that was crying out and weeping bitterly, and straightway he turned his face to the East, and prayed on his behalf with pain and tears, that, peradventure, he might be accepted, and be pardoned his sins, and might live; but Divine righteousness did not will to accept him, since he had not repented sincerely and with his own heart, but only because he had at that moment been seized by the devouring [jaws] of justice. For however long justice had been silent and motionless, yet it was now roused up, and it was neither silent nor motionless [in exacting] vengeance on the devil. Now Rabban knew these things by means of a revelation from the Holy Spirit, which said, "Repentance becometh not the devil, but only a punishment such as will be helpful to him." Then the blessed man rose up from his prayer being sorrowful, and his soul was suffering pain because of the destruction of that devil. And because he had

not the means to do that which he had learned from the indication [given] by heaven, the holy man looked up into heaven, and said, "O our Lord Jesus Christ, Who art merciful and compassionate, shew mercy unto me [in the matter of] this wretched devil, and Christianity, and was martyred at Damascus in the reign of Decius or Diocletian. "although his end must come by the death of his body through a punishment of this kind, do Thou make his soul to live on the day of Thy revelation, O our Lord Jesus Christ." Then the holy man answered and told the guardian angel [who was] with him (i. e., Ignatius) to desist from his care of him, and as soon as the angel had gone away from him, he commanded the fiends [which held him] to drop him down from the heights of air into the deepest depth, and the fiends did as they were commanded by Rabban. And straightway he fell down, and his bowels were rent asunder, and the men of his faith took up his body and bur-

ied it; as the Arians did who gathered up the portions of the body of Arius to bury him, even so did the sons of these [heretics].

And when 'Ali the governor saw this wonderful thing which Rabban Hörmizd had wrought, he brought his son, who was vexed by an evil devil, before the holy man, and said unto him, "Lay thou thy right hand upon the head of this my son so that the fiend may flee out of him;" and Rabban did according to what the governor had said unto him, and the devil went forth from the young man. And the devil cried out, and said, "Woe is me! Fie upon thee, O son of Persians! Cursed be Persia, and every thing which she hath sent upon us through thee!" And suddenly the devil flew into the air, and he was never again [seen]. Then 'Ali embraced Rabban again, and said unto him, "In truth I understand now that thou art the faithful servant of God, and that thou acceptest not the person of any man; thy Lord hath indeed judged Ignatius the sorcerer, although thou didst pray to thy Lord that he might live; but he did not live because thy Lord, according to His will, desired his death more than his life."

Then Rabban went out of the city of Māwṣel in unspeakable triumph, and by his means Divine Grace wrought many wonderful triumphs, besides the healing of the son of the governor of the city of Māwṣel, and many other similar healings which can neither be described nor written down in this history lest it become [too] long and the reader thereof become exhausted. Now when Rabban and his companions went forth from the city of Māwṣel, they did so by night, secretly, and without any man knowing of their going forth, [and they did so] because of the mighty crowds of people which were thronging him; and he arrived at the waters of the Tigris, and he walked upon this liquid substance as upon dry land.

#### CHAPTER 24. THE DEATH OF RABBAN GÖRMÎZD

And when he had arrived at his monastery, and had gone into his cave, and had rested himself from the toil of his journey, the ship of his soul began to enter into the haven of the kingdom on high. And he called unto Gabriel his servant, and said unto him, "My son Gabriel, knowest thou that the day wherein I shall sleep with my fathers draweth nigh, and that I am going to travel the road of all the earth and all the world? My son, gather the whole brotherhood together; and they smote the board for summoning the brethren, and they were all gathered together unto him. Then he said unto them, "O my beloved brethren, the time when I shall be set free [from the

body] hath arrived. I have finished my course, I have kept the faith, and according to my thoughts there is laid up for me a crown of righteousness, not for me only, but also for those who have embraced the revelation of our Lord Jesus Christ, which is from heaven.

Ye have heard of my career of contendings—now I speak only to incite you thereto, and I seek not to boast myself— in fasting and in prayer, in vigil and in self-denial, in strict abstinence and in austere life, in cold and in heat, in hunger and in thirst, in the cruel stripes which were inflicted by rebellious devils, in deadly punishments of various kinds, and divers [calamities arising] from sufferings, and wars, and hateful and abominable fiends, in the wants which arose through heretics, and in wants which arose through lying brethren. Now therefore, O my brethren and sons, take heed unto yourselves, and be strong in your faith, and also in your doctrine which ye have heard from me during the whole of the time which I have been with you and unto this present; O my beloved, keep ye these things and do [them] unto the end in the good hope of your sure faith, and fight ye the good fight of the faith of Jesus Christ. If now ye thus keep your souls, it shall be the redemption of your lives—for ye know that such is the will of God, good, acceptable, and perfect. I am a feeble man, but do ye, my sons, fight and bear yourselves strenuously in performing the work of God. Ye shall not possess either gold or silver, but ye shall keep these things that ye may inherit for yourselves the benefit of life;

and may our Lord Himself, in His grace, glorify you, and guide you into the straight road of His saints, and may He mercifully lead you on your way until ye attain unto that [perfection] for the sake of which Christ, in His grace and mercy, followed after you. Amen." Then Rabban stretched out his holy hands in prayer, and said, "O good Lord, Merciful Father, Who alone hast care for the redemption of the race of the children of men, have compassion on Thy servant, and by Thy grace remove the sins, follies, and weaknesses of him, myself, for I have sinned before Thee all the days of my life. Thou knowest that I am clothed with a frail nature, and although I am unworthy, receive Thou my spirit from me in peace, [and let it abide] with those upon whom Thy compassion hath shewn mercy, O Father, Son, and Holy Spirit. Amen. And again he answered and said [unto the brethren], "Remain ye in peace", and then he shut his eyes and held his peace; and he opened his eyes once more, and sealed the company of his sons with the sign

of the Cross three times, and said, Remain ye in threefold peace"; and died. Then there came down the hosts of light, and the legions of the spirit, and the angelic beings in their grades and ranks, and surrounded that holy body; and there breathed forth from him the sweet odour of spiritual beings, and the brethren were not able to draw nigh unto that holy body for a space of about two hours, until the beautiful odour of the angels had departed, when they all drew nigh and fell upon the body of their holy father; and the voice of their weeping went forth for a long time.

And the multitudes of the spiritual beings accompanied the soul of the blessed man with the sweet sounds and the sublime words of their praisings until they had made it to take up its abode in the Eden of the Paradise of God, where [abide] the spirits of the just men who have been made perfect. And the report of the death of the righteous man was heard in the cities of Bâlâdh, and Mâwşel, and Ma'allêthâ, and in the countries round about his monastery; and great and uncountable multitudes of people from these countries gathered together, and his sons, and the bishops, and priests, and deacons, and a congregation of believing men extolled him for three days and three nights, and then they dug in the martyrrium of the monastery a little cave in the rock and they laid him therein. And he hath now become a fountain of help unto all those who take refuge in him in faith, and his prayer is a strong rock unto all those who take refuge in him in faith, and who call upon him when both near and afar off.

Now the blessed man had rest from his labour and trouble on the Second Day of the week which followeth the First Day of the third week of the Resurrection. And the years of the life of the blessed man upon earth were eighty and five years; [he lived] in the world, twenty years; in the Monastery of the holy man Rabban Bar-'Idtâ, thirty-nine years; in the Monastery of Rîshâ, six years; and in his own monastery twenty-two years. May God, Who made him to triumph in the height and in the depth, and in Whose Holy Church the beauty and splendour of his glorious and divine deeds and life have sent rays of light, make his praiseworthy, exalted, and sublime deeds to shine [with those] of the beings of the spirit. And let all those who have lived in the monastery in which he brought his noble life and deeds to an end find mercy and compassion before our Lord, and may they be worthy to enjoy happiness in the kingdom of heaven and the good things which never come to an end. And we make supplication unto Christ our Lord that He will

make to rest upon his monastery the right hand of His Providence, and may the priests, and the believing men, and all sorts and conditions of men, who have extolled our holy father with us in his commemoration this day, be preserved by his prayers from all the troubles and afflictions of disturbed times.

And may all our congregation, both priests and believing men, in the world which is to come and is for ever, enjoy his praises with the joys of the kingdom of heaven by the grace and by the mercy of our Lord Jesus Christ. Amen. And may praise ascend to the Father, and to the Son, and to the Holy Ghost, from the two churches of spiritual beings and of beings who are in the flesh, now, and always, and for ever and ever. Amen. Here endeth the history of the glorious life and deeds, and of the divine triumphs of the righteous anchorite, the true ascetic, the seraph in the flesh, Rabban Mâr Hôrmizd the Persian. May his prayers be upon the whole world, from one end thereof even to the other. Yea and Amen. COLOPHONS. — 1. This [copy of this] history was finished in the blessed month Nisân, on the second day, on the Fifth Day of Easter Week, of the year one thousand, eight hundred, and ninety-two of the Incarnation of our Lord and God Jesus Christ. Glory be unto Him that maketh times and seasons to pass away, whilst He Himself never, never passeth away. Yea and Amen. 2. [This copy] was written in the blessed village of Al-Kôsh, the village of Nahum the prophet, which is set, and built, and laid out by the side of the Monastery of Rabban Hôrmizd the Persian; may our Lord protect it by His mighty right hand. Yea and Amen.

3. [This copy] was written in the days of the Father of fathers, and the Chief of shepherds, and the Head of all the churches, who bindeth on crowns, who anointeth priests, who fasteneth on girdles, who maketh [priests] to hold staves, who bestoweth ecclesiastical dignities, Mâr Êliyâ the Thirteenth, the Catholicus and Patriarch of Babel of the East. May Christ our Lord establish his throne to the end of days through the prayer of the Apostles and Fathers. Yea and Amen. 4. [This copy] was written by the hands of the feeble and sinful deacon, Îsâ, the son of Isaiah, the son of the deacon Cyriacus, from the village of Ekrôr which is in the country of the Sendâyê, and who hath his habitation at this time in the village of Al-Kôsh. I entreat the pious readers [of this history] to remember the scribe in their prayers



which will be heard [by God] that, perhaps, compassion may be shewn unto him before the throne of Christ our Lord.



# The Metrical Life of Rabban Hormizd

## EAST SYRIAC MONASTIC HISTORIES

*7th–13th century*

A long Syriac poem in twenty-two ‘gates’ on the life of Rabban Hormizd, beginning with the Trinity and the creation and then following the monk’s life. It is translated here line for line, and the numbers of the lines in the Syriac text are left out.

### AUTHOR’S PREFACE AND EXPLANATORY CANTICLE

Blessed be He Who hath magnified thy triumph : And hath made thee a marvellous man by thy strife : And hath multiplied and increased thy praise : May our congregation be guarded by thy prayer.

*Versicles.*

Blessed be He Who hath placed thee in His Church : A fountain of life unto him that taketh refuge in thee : And hath bound unto himself a blessed habitation : Bless our congregation by thy prayer : Blessed be He Who by His help hath made thee to overcome : And hath given thee to be a means of help to His people : Pour out in abundance thy blessings : And bless those who dwell in thy monastery.

*The Discourse.*

O Thou Who meritest praise from all created things, hidden Being : Adorable Being, hidden from all, without beginning : Being Who art, Thou art and shalt be Glorious God : Exalted and raised above every time, and name, and appellation : He is removed and remote from all the periods of time and worlds which exist : His existence had no period of beginning, and it cannot be sought out : And His duration is without end and also without measure : And His origin resisteth the knowledge of all created beings : Without beginning, and without cause, and not [affected] by time : The Knower of times, and of what is above them, as Creator : In powers and created things, that is to say, in things which exist : Complete and perfect because He is self-

existent and eternal : He took not being from another, for that was impossible :

Nor His personality, which is hard [to understand] and which cannot be found out : It is admitted that He is One Substance, One Being : Father, and Son, and Holy Spirit, Persons three : One Nature, One Might, One Lordship : One Will, One Dominion, One Knowledge : One Self-existent One, One God, One Kingdom : One wonderful and marvellous Wonder, boundless : Unutterable and not to be sought out by human reason : Incomprehensible to the mind, and unknowable by the comprehension : The Cause and also the effects by individual qualities : And neither in Nature nor in Person doth He belong to the cause : These are the individual qualities without confusion : Begetting, being born, and proceeding forth : Father begetting, Son being born without intermission : Spirit proceeding from the Person of the Father without break : The Father did not begin the Fatherhood since time was :

It existed ever, for His Being and existence had no beginning : The Son was from everlasting and [His] sonship had no beginning : And the Spirit is eternal, for there was never a time when He went forth : Among Them none is older than His Neighbour in existence : But in everything They are One, without division : There is no time, not even a minute, or a moment : Between One and the Other in priority or in coming after : For They are not subservient unto the numbers [used in] reckoning : For They are known by one, and two, et cetera, in composition : But One, One, and One, They are declared [to be] frequently : A series which is exalted above numbers and quantity : God forbid that the Trinity should be declared by number : In a manner which is above all human understanding can [this] only be done :

For not by one, and two, [and] three, nor by multitude : Can the Trinity of the Godhead be established : One substance, between the Persons of Whom there is no distinction : Except only in the individual qualities which are characteristic [of each]: The quality of begetting, of being born, and of proceeding from: The first of these is privative, or negative: Which word, interpreted in Greek, is ἀποφατική: But the middle and the third are hypothetical: When we read (or, say) "One of the Persons of the Trinity": The two Others are [included] with Him in the mention [of the One]: But although there is equality in the Persons: Yet in their characteristics They are different and are not equal: The characteristic of the Person of the Father is giving

birth: And this is not attributed to the Persons of the Son and the Living Spirit: Similarly the characteristics of the Son and Spirit: Are not by any means hypothecated to the Person of the Father: And according to plain language I would say, the Father is the Cause: And the Son is His strength, that is, His wisdom and also [His] reason: And the Holy Spirit is His life in very truth: That God might be a wise God, rational, and of a living being: When a man uttereth the Name of God in the congregation: He also maketh known [the existence] of reason and life by the word:

And when a man uttereth the name of a man it is a manner of demonstration : Which of necessity sheweth that he possesseth life and reason : And, as an example, when a man uttereth the name Helios : He maketh known by his word one substance and three persons : Inasmuch as the sun hath one combination, and three persons :<sup>100</sup> They are equal and not divided, although they have in them a nature which can be predicated : But they are not equal and are divided when individual qualities are to be declared : And they are found, on the contrary, to be divided and no longer equal : Therefore [the word] "sun" is a general name for [its] persons : So likewise is it in respect of the Trinity, the Living God :<sup>105</sup> The name "God" is a new one for the Self-existent, and is not a natural one : It is also Hebrew, and in that it is [also] Syrian, [it meaneth] effective power : The persons of the sun are the sphere, the light, and the heat : None of them is earlier or later [than the other] in the matter of time : The sphere of the sun is not earlier than the rays of its light :<sup>110</sup> And his flame is not later than the light or the sphere :

Although here they are powers, [yet] they are not stable persons : And since they are powers here we must understand [them to be] persons there : It is manifest proof that the Trinity cannot be comprehended : And therefore light is called in speech the image of a person : Father, Son, Holy Spirit, [these form] One existence : Two perfect [existences], complete in being, from One perfect [existence] : And also that which was enunciated by the son of thunder (Boanerges) : "In the beginning was the Word" [meaneth] the Lord, the Person of the Son : For by the appellation of individual speech he glorifieth the Person : And he maketh known and informeth concerning the Persons of the Father and Son : There is no word which doth not possess soul, and certainly life : The utterance is the soul, the understanding (or, meaning) is [its] life and reason :

And these are without disappearance, and without interruption : And none is anterior to his fellow by any period of time which can be exactly measured : But these are powers and operative agencies [here] : And there they are Persons and perfect Existences in very truth : And let us bring into comparison a proof from a person by way of example : For without doubt words make certain that there is One Nature : Adam, the first man, was not born, and certainly he was not a son : But he begot, after the manner of one who was a son, the young man Abel : And this one (i. e., Abel) who had been born, did not become a father to all eternity : And Eve [came into being], not by being born, but by proceeding from [Adam] : If in the similitude of the house of Adam, and in the visible creation He thus :

Preserved in one nature, without confusion of persons, the characteristics of each : Let us have no doubt whatsoever about the Eternal Trinity : That It existeth, and that in Its existence It had no beginning : One in Three, and Three in One, One God : To Whom by nature there is neither a name nor an appellation : Every name and appellation which the Holy Scriptures call Him by : And which they ascribe to the Holy One belong now to His Being and now to our creation : Therefore, that He is One God, created beings know well : But how He is, and what, no creatures that live are able to know : And they confess that He is One in Three co-equal Persons : But they cannot know the Persons of the Creator : From [enquiring] how this can be excuse thyself, for it is a very difficult matter. And they know all the matters which concern them without confusion : Their boundlessness and their habitation each with the other : Neither spiritual beings, nor corporeal beings have imagined in writing : If the riches of Christ can neither be enquired into nor sought out :<sup>150</sup> How can a created being examine into the nature of His Godhead? : The Father knoweth the Son, Who is begotten of Him, and the manner of His being born : And that He is the Son, for He knoweth Him that brought Him into being, and the manner thereof : It is the Holy Spirit Who can fathom the depths of Godhead : But rational minds are too feeble to know the mystery of self-existence :<sup>155</sup> Look, O my brother, upon the sun for thy benefit and not for thy harm : Draw nigh unto the fire that thou mayest be warmed and not burned : Hearken unto our Lord, and believe, and hold His living word to be true : "I am in My Father, and My Father is in Me", and save thyself from investigation : Keep silent and [enquire not] how

it can be, for the matter cometh not :160 Into the comprehension of the reason or of the minds of created beings :

To His preachers He gave the command to preach and baptize : In the Adorable Name of the Trinity He gave dominion : He did not say unto them how, but what [then ?] : He that believeth and is baptized shall live and put on armour : And he that believeth not shall be one condemned in the day of trial : And shall possess an evil inheritance at the last—the fire of Gehenna : And the Baptist describeth that he who believeth in the Son : Shall have life, and shall be invited to the feast on high : Whilst he who is not obedient unto the Son "shall not see life" : But the anger of God shall abide upon him, and he shall not be with those at the feast : Let us believe, and be sure of, and obedient to, these things, that we may not be with those who are deprived [of them] :

And that we, in the hardness of our heart[s] may not be spoiled by our Enemy : And he who believeth without this faith casteth himself : Into an unfathomable sea, and destroyeth his life, and becometh man : The Self-existent is a Spirit, and the Spirit bloweth where it listeth : And the things which belong to Him cannot be sought out by him that wisheth : And also John made known, "In the beginning was the Word": And the other words, little by little, concerning the Son, the Word: And four times [John says] that He was God with God: And [describes] the manner wherein He made created things in marvellous silence: And the Apostle sings, and Paul the chosen one taught: That by Him God made the worlds, and that He is the light of His splendid glory: And the Image of the Being of His Father, and thus a perfect Person:

But how this is he passeth over in silence in a proper manner: And also the cries of 'Holy', which the angels cried, are three: And make known that there are Three Persons in One Self-existent Being: But they never learned the condition of the Godhead: And they never had the power to teach it or to make it known by speech: And the rational Church [saith :—] "One Holy Father: "And One Son, Who shall be called holy, and is holy: "And One Holy Spirit, holy in one praise:" In these words doth the Church, without any mingling, ascribe praise: I do not say because there are Three [Persons] there are three Beings: But only that there are Three Persons, co-equal in the Self-existent Being: One Self-existent Being with Three Persons is to be confessed : And it must not be believed that any One is inferior to His Fellow :

The Father did not create without the Son, and the Son did not fashion : Without His Father, and the Spirit did not adorn without the Father and Son : But with one power, and with one will common : To their Three Adorable Persons They are co-equal in substance : He fashioned this creation and brought it into the state in which it now is : According to hidden wisdom, and knowledge which preceded all other knowledge : It was not a new thought which was stirred up in the Creator to create creation : Neither did He do it because there was great necessity : But because it thus pleased His will, which is perfect in goodness : And it existed aforetime in His everlasting knowledge : And since it pleased His love not from anything did everything come : He alone was before everything, and He is beyond everything :

In Him were depicted the worlds which came into being after time : And He pondered no new thought as to how, and in what form, and when, they were to come into being : Everything constituted was made and perfected with Him : And when it pleased Him He created everything which is in this world: Great wonder filled creation when created beings began to be: And the hosts on high, if they were created, remained in astonishment: The All-wise made everything which He made wisely: And He ordered His work like a good workman without confusion: Every object which He had planned in the construction of the world: That the rational beings which He had created should become divine His love perfected: He did not desire to give to this world the perfection of existence: But He reserved it wisely for another world: In the new world, which His love had prepared from the beginning:

He wished all rational beings to be perfect, and this was fitting: And [in] this present world, as in the case of children, by degrees: It pleased Him to perfect us by His training which is full of incitement: This is the splendour of the beautiful form of reason: That of its own will it may examine and choose, and not by force: Freedom itself is the child of power [and]: Of the being which bestoweth a hidden nod upon reason: For He is the Power which searcheth into, and chooseth, and rejecteth: He is the Reason, the lord of hidden treasures, and of the labours which are performed : Glorious and to be praised, the Lord of creation, the mighty Nature : But in what manner He ordered the work of His hands is hidden in mystery : On the first day of the week, on the first day, seven natures : Heaven, fire, darkness, air, earth, water, and spiritual beings :<sup>235</sup> These, in a mystery, out of silence and in silence He created : On the morning of [that day], with a wonderful voice, He



created the light : On the second day He made the firmament from the waters : And that exalted Being placed it between the earth and the heavens : On the third day He collected the waters into the mass of the seas :240 And earth and Paradise sprang up, and the Self-existent fashioned Eden : On the fourth day He stablished the sun, and moon, and stars : And with them He adorned the firmament which appeared at His secret nod : On the fifth day He united the waters and they brought forth creeping things : And birds, and the great beasts of the sea, and everything which is in the waters :245 On the sixth day He created from the earth dumb creatures :

And He created Adam, and called him His form and living image: He made him king over everything which is in this world: Until the time should come when he should become as God, and a being of knowledge: He commanded and warned him not to eat from the tree, But by the counsel of the Enemy he was persuaded, and transgressed the command and trod it under foot: The beloved heir remained a condemned one doomed to destruction: And sin, and the Evil One, and greedy death ruled over him: There went forth on him the sentence of doom: And the king was cast out into exile like a poor man: The desire of the Calumniator was perfected in the destruction of the image: And the wicked servant began to hold in derision the Lord Most High: Rational beings and dumb creatures turned away their gaze together: And there came upon him, without understanding, great affliction:

The Creator saw that His image had become a thing to be despised: And one given over to destruction, through evil, and iniquity, and all kinds of sin: It pleased not the gracious and merciful Lord: That the beauty of His image should be wiped out by Belial: He sent His consubstantial Son, and the Spirit: And the glorious Lord, without leaving [heaven] went down: He dwelt in the womb of a blessed woman, the daughter of mortals: Unending, and without limit or termination: He took from one who had been made in His image and likeness, of the race of earth: Flesh which had been endowed with soul, a rational soul, and perfect manhood: With one will of the Three [Persons] in common: He united to Himself man who was to become God, an only-begotten Son: The Father desired him, the Word abode in him, the Spirit dwelt in him:

And he became a dwelling for the Trinity, and a glorious temple: Although in the will of the Trinity there was unity: Yet separately and individually the Word is of the Son: Father, and Son, and Spirit willed one will:

And the Son, in His love, without change, became One Who went down: And One Who had been made humble, and One Who was empty, and One Who was despised: And One Who had been made Man, and endowed with a body and members: He received, and took, and exalted, and deified, and Him that was to become a Son He made so: And He exalted, and honoured, and magnified, and sanctified Him that was to be holy: He made a temple and a shrine, and extolled and magnified Him that was to be magnified: And He united with Him Jesus Who was to be derived from us: He was to become sublime, and a Being divine, and an exalted Being:

And One Who was to become a temple, and a shrine, and One able to unite [with God]: Therefore let us confess Jesus Christ, the Adorable One, the Lord: God and man, existing for time and eternity, the Creator and what is created: Word and flesh, King and purple, Dweller and temple: The simple and compound, He Who taketh and what is taken, the Wearer and what is worn: Being made God, Being made Son, and Being Who is to become God and Son: Being made sublime and magnified, Being Who is to become sublime and magnified: Honourable and extolled, the Being Who is to be honoured and extolled: Holy One and Being made a temple, the Being Who is to be sanctified and made a temple: Being made a shrine and united to God, the Being Who is to become a temple, and united with God: Finite and [in]finite, the Being Who shall be praised:

Two forms and also Two substances—one is the Son: Two Natures and two Persons—one is the Lord: One Person (πρόσωπον) Which keepeth the Natures united: And which preserveth the existing Persons in unity: Besides, Nature and Person are God the Word complete: And Nature and Person are complete in perfection : One is Christ in His Godhead and in His Lordship : And in kingdom, and in glory, and in operative power : He is One in power, and also in honour, and in working : And in extolment, and in ruling, and in judgship :305 He is One in adoration, and in dominion, and in pardoning : The Son is One, one Redeemer, to Him be confession : With things of Lordship He associated His temple in a manner supernatural : For it was impossible for Him to be a nature derived [from anything] : He gave to it by grace all exalted and glorious attributes :310 Effectively, and in a full manner, in truth : And He took the humble qualities derived from the condition of becoming a shrine : Willingly, and face to face, as a pledge : From birth until baptism was hidden : The wonderful, marvellous, glorious, and secret

Dispensation :315 From His public appearance (?) until the Ascension, which was openly seen and evident : By the performance of marvellous and mighty deeds, and wonderful things : Having fulfilled His Dispensation in a fitting manner : He chose the Twelve and the Seventy-two, and gathered together the Apostles : He taught them all manner of secret and hidden things :

And gave them power to do wonderful and mighty deeds : He was taken up with great glory to the heaven of heavens : To the adorable throne at the right hand of His hidden Father : He filled the path of the kingdom on high with saints : Virgins, ascetics, monks, [in] bands and companies :325 They heard Him teaching, "Ye shall not possess the possessions of the world": And they went forth naked of the goods thereof, and esteemed them a dream : Men and women clave to Him and journeyed with fervour : And because of His love they endured the works of righteousness : Now one of His chosen ones was our father, of whom our discourse speaketh :330 A cherub in the body, an angel incarnate, and clothed with light : On this path travelled the blessed man of whom history [telleth] : And he cultivated the virtues strenuously in great love : Now again, by the help of the Trinity, I begin : To put in writing a few of the triumphs of the righteous man :335 Righteous zeal compelleth me to declare the history of the chosen one : And the marvellous labours, and the glorious matters of the pious man :

The crown of his triumphs, and the asceticism of the venerable and noble man : Have incited me, the wretched one, to relate the story of the acts of his life : The sincere soul and chaste person of the pure priest : Call me and impel me to describe in words his beautiful deeds : The willing poverty and the strong self-abnegation of this warrior : Invite me to travel the simple road of a true discourse : The solitary life and the stern discipline of this advocate : Demand from me the speech of a collected narrative and I must burden myself with a discourse : The love of his Lord and the innocent love of this warrior : Have counselled me, the sluggard, to rise up and to become strenuous : The compassion and humility of this merciful man : Command me to set in writing certain of the doings of the just man :

His pious fasting and his self-denial which surpass speech : Transfix me and goad me, the man sunk in stupor as with sleep : To arise and preach the might of his triumphs strenuously : And also to depict his glorious qualities at great length : Grant me, O my God, by his prayers, the riches of speech : That I may relate the history of the person who was full of grace : Although I

am wanting and ignorant both in speech and in knowledge : And my heart is sunk low in poverty and in confusedness : O Gracious One, Who art full of goodness, Thy great riches : Pour out upon me that perchance my miserable soul may become wise : My mind is too inferior to utter adequately this history : Of the man who was adorned with piety and holiness : From Thy storehouse make me wise and teach my foolish ignorance :

That I may be able to declare the triumph of Thy servant fully : Give Thou speech unto a thing which is dumb and hath no understanding : Put strength into me, the man who hath been made like unto it, with every folly : O my Lord, unto Thee belong the strength and the power : And unto Thee belong all victory and every gift : Extend and give to my mind wisdom and discernment : And guide me in the discourse on Thy chosen one with Thine exalted hand : That I may make known and declare, and my motions may relate all the wonders : Of this Thy triumphant one in holiness and modesty : In the contending of the righteous men who were among the Prophets and Apostles: He strove, and became perfect and exalted in piety and glory: He was set apart from the womb, like Moses the prophet, for things in the future:

And like Samuel he was called to the heavenly priesthood: I desire that in my speech this athlete of righteousness: I may extol, and also that I may praise him in an exalted manner: My mind is timid, and full of trembling, and consternation: Lest my feebleness be not sufficient to make plain the truth: The knowledge of earthly imaginings is far too little: To declare his marvellous labours by the lips: Therefore I have drawn nigh and dismissed from my heart every tremor: For I rely upon his prayers to find skilfulness of tongue:

GATE 1

From the Hûzâyê sprang this spring of hidden things: And from Bêth Lâpat rose this fountain of spiritual things: From the East rose the lamp of righteousness: Our pious father Rabban Hôrmîzd, full of grace: His parents were Christians by belief: And they were prosperous and rich in the fugitive possessions of the world: They possessed men-servants and maid-servants in abundance : Who ministered unto them with exceedingly great reverence : They occupied themselves much with pious fastings and prayers : And were continually affording relief to the poor : The name of his father was Joseph, a righteous and wonderful man : And that of his mother was Thekla, a chaste

and faithful woman : When he had arrived at the age of twelve years : The righteous folk took him to school with diligence : That he might learn the Scriptures, and become trained in spiritual learning : And in six years he could recite easily the New Testament and [the Psalms of] David by heart :

And when he had lived full twenty years, there moved in him the natural motions : Which were established in the nature of our creation by the Creator : These fervent feelings were bubbling up in him continually : And he used to say to his parents ceaselessly : "I will become a monk, and I greatly long to be one : "Behold, I am ready to serve the Lord with gladness" : With this thought of the fear of the Lord, and righteous anxiety : He was burning with incorporeal and divine fire : His heart was hot therewith by night and also by day : And he was exceedingly desirous for and awaited the garb anxiously : Our Adorable Lord knew the thoughts of the young man : And what was fair and fitting for His service and for the honour of His glory : As he was lying in the bed-chamber of his father's house :

And was wrapped in an exceedingly deep sleep : He saw a vision of Jesus our Lord sitting : Upon the throne of glory and being praised by the heavenly beings : When the motions of his soul had been united in the sweetness of the vision : The great King commanded one of the companies on high : Straightway, according to His command, the Watcher flew : And stood before the blessed young man, and said unto him : "Why art thou standing, O man, in a place which is not thine? : "For it is the country of the Watchers on high, of marvellous holiness" : He answered the Watcher, "He Who is mighty took me from my country : "And hath set me in a country which, indeed, is not mine : "But I beseech thee that I may not suffer any injury from thee" : And the Watcher heartened him, [saying] "Fear thou not, O wonderful man :

"For I am commanded to be thy guide and not one to harm thee : "And I have not injured thee, as thou didst imagine, and I will not do thee a hurt" Whilst they were thus conversing with each other with this conversation : A crown of glory suddenly appeared with the spiritual being He shewed it to him and said, "O thou young man who art to become beautiful : "Seest thou how this which I hold in my right hand sparkleth ? "If thou wishest this crown to be thine : "Get thee wings like unto mine, and thou shalt become the wearer of the crown" The young man seeing it became like one burning with fire : And he said to the Watcher, "Give it unto me, Master, for I desire

it : " As soon as he had put the crown on the head of the just man it shone with light :

And the Watcher flew away, and ascribed praise unto the Bestower Having woke up from his sleep he remained standing in vexation And straightway he learned in secret, in his soul, the manner of the matter He was very hot with the fire of his love of Jesus Christ : And to no man did he reveal this glorious and marvellous vision But the young man determined to go to Jerusalem : That he might pray in the holy places Wherein Christ had wrought His wonderful, mighty deeds : And wherein He had perfected His marvellous dispensation : And he desired to go thence to the wilderness of Egypt : And he longed to dwell with the Fathers in the Scete desert : One day he wished to go forth from his father's house : And to journey along the road to where he had a mind to be as he was able :

After he had travelled seven and thirty days : According to the will of the Lord he arrived at the city of Mâwsel : And he diffidently took up his abode in the church the name of which is Bêth Hâlâ : And by Divine agency he found there three brethren : From the most holy Monastery of Rabban Mâr Bar-'Idtâ : Excellent men, holy men, and lords of wisdom : Abba Jacob from Kephâr Zamrê, a pure man : And Mâr John, who was renowned for [his] triumphs, from Shâmrah : And Mâr Hênân-'Îshô', of glorious attributes, from Adiabene : Men of stature, and men who had happiness in contemplation of divine things : When he had been blessed by them, and had sat down modestly : Suddenly the divine fire kindled upon him : And he became fire through and through, an incomparable wonder : The which a tongue of flesh is unable to utter in words :

The pious men seeing that secret fire had shrouded the chosen man : marvelled with astonishment, and perceived with the mind a mystery of the new world: And [marvelled] at his choice for the service of the spirit, and at the gifts: And at the mighty deeds and miracles which should take place through him: Then they were moved, and they prophesied about him in the power of the Spirit: Saying, "A chosen vessel thou art about to be unto the king Christ: "Many through thee shall be made members of the household of the glorious Lord: "And at the utterance of thy name stinking devils shall flee: "And evil reptiles which shoot forth the venom of greedy death: "At the memorial of thee they shall know thee, and shall abide in peace: "But I counsel thee, O our

love, to desist from this journey: "And to rise up with us to go to our monastery, for it is better so:

"Our Lord Christ hath revealed unto us the whole matter of thy chosen person: "That thou art useful to Him, and that thou wilt serve His Lordship. "And an overseer of His treasures and rest: "And a almoner of His gifts thou shalt be, as is fit and proper: "When thou hast departed from this world unto the world of rest: "Thy spiritual children shall find alleviation: "They shall rejoice in thee and in thy treasures in abundance : "And thy seed of the spirit shall burst forth in a flood like the Nile : "Thy house which is in the spiritual land shall be : "Like that celestial Jerusalem, a country of glory : "The seed of Pachomius shall never depart therefrom : "And of excellent men until the arrival of the last of all things" : The young man hearing the counsel of the old men without hesitation :

Received [it], and departed to the monastery with them with a joyful heart : Having gone into the monastery the godly congregation received him : With the consent of their Rabbâ, Mâr Sabhr-Îshô', the head of the congregation : Which was in number about two hundred and sixty chosen men : Divine and marvellous men, pure vessels : After the manner of heavenly beings they conversed on the mysteries of the new world : And they were triumphant in the glorious works of excellence : With love, and with lowly humility they received him : The skilled mind, without prying and without investigation : As soon as he had entered into the service of the community, according to rule : He began the service of the angels and of heaven : He rejected everything in this world which dissolveth away : And the delightful things thereof he counted as the dung which is cast out :

He directed his gaze straight to the future world which abideth : And looked at the good things which pass speech and all understanding : Before his eyes he depicted nothing whatsoever except Christ : And he travelled along the celestial way with a joyful heart : This glorious man was greatly beloved by God : And the glorious Lord was wont to answer him quickly : When he had served in the monastery for a few months, according to rule : The brethren brought him on the First Day of the week to the door of the apse : After the receiving of the adorable Mysteries of the Living Son : Mâr Sabhr-Îshô' and the congregation laid hands upon him : And with prayers they shaved the righteous man by the command of the Lord : And with hymns of the Holy Spirit they ordained the pious man :

Even as our Lord wrote in His life-giving Gospel : "Where two or three are gathered together in My Name there am I" : The blessed man having recently received the garb of the monk : Removed himself from the work of the body to that of the mind: And he did this by turns, and became the one instead of the other: Through the fire of his love of Jesus our Lord which burned hotly: That is the fire which our Lord cast into this world: And by it he became a being flaming and burning with heat: By day he toiled strenuously in the service of the monastery: Being well ordered in mind, and quiet, and gentle, and prudent: At the time of compline, when the board was being struck at eventide: The sacristan used to give the venerable man a piece of holy bread: And fasting, he used to go forth in the evenings without food:

And he tasted nothing at all except a handful of water: On the First Day of the week having partaken of the Adorable Mysteries: He then ate a meal of bread, and water, and salt: Having acquired constant and simple humility in his soul: He laboured in self-denial which was boundless and unmeasurable: Of fruits, and of the fruits of trees he never ate: And for seven years he toiled in austere labours of this kind: The whole congregation of the monks marvelled at him: And they and his acquaintances ascribed unto him endless blessing: Within themselves they said, "Who can this young man be : "Who hath made himself wisely the home of every ascetic excellence: "In his boundless understanding he is a righteous man : "The exalted one of understanding possesseth wisdom and knowledge in his soul: "These spiritual excellences cannot be found in [any] other man :

"Except in the old men, that is, those who have lived an exceedingly long time": The coenobites having turned themselves to the refreshment of sleep : He would rise up from their midst with courage: And girding himself about with a rope strenuously : He would clean out the ashes of the furnace with his pure hand: And he would then devote himself to the latrine of the community : And sweep it out with his own hands and clean it: Fair was the humility to which, for our Lord's sake, the young man descended : Fair was this love of the understanding with which he burned: Fair was the fervent desire of the fear of the Lord with which he was on fire : Fair was the abasement of his pious soul to which he abased himself: He was thus strenuous in relieving his brethren in every want of the body :

Because the chosen man knew that he was pleasing his Lord in gratifying the brethren : Then he also devoted himself to service before the Lord : And



he was lifting up praises and thanksgiving to such a degree : That our Lord saw the labour and love of the chosen man among the just men : And that he was careful to observe all His lifegiving commandments : He adorned his soul with every kind of spiritual excellence and practice : Especially with the glorious decoration of humility : Which is the robe of the King Christ, and it giveth victory : Unto its possessors, and destroyeth the Satans : Then the grace of the Lord began to blossom in his mind : And the King Christ opened His hidden treasures before him : He filled him with His Spirit, and scattered the wiles of the devils in him :

And in respect of his companions, he did not permit them to be caught in snares : But he was admonishing them continually, and shewing them : And pointing out the various deeds of crafty devils : Now the coenobites esteemed him as a companion of the seers : And they used to call him the "physician of the coenobites" : But that old Enemy, the hater of the truth : When he saw the glory of the wonderful works of the excellent man : Grew jealous, and became angry, and murmured greatly against the blessed man : Our father Hörmizd, whose triumph is famous, and whose memory is pious : One night, when he was alone keeping vigil : And praying and making supplication before his God :575 That Prince of the air, the destroyer, acted craftily towards him : And called out for his rebel company, which was full of guile : They began composing a crafty and cunning device : And said to our father, "O thou good and upright young man : Why dost thou persecute us unsparingly ? :580 We have not sinned against thee, and thou wilt destroy us and our souls : By thee the sword is directed against our ranks, and thou hast put on armour : And without understanding thou dost wish to make war against us : But thou hast not perceived that this world is delivered over to me : And that I order everything which is therein according to my will :585 Therefore hearken unto me, O thou who understandest all things that are seemly : If thou art persuaded by me I will magnify thee in all quarters [of the world] :

"And I will make thee to triumph greatly among the monks in holiness : "And thy praise shall increase in the world gloriously : "And the fame of thy triumph I will carry into all creation : "And I will make thee prince of all the glorious men in all the world : "I will make thee the most glorious of all the men who have been before thee of old : "And all men shall ascribe blessing, O triumphant one : "I will shew thee my glory, as I shewed [it] to thy fathers, in love : "Only thy glory shall exceed greatly the glory of them : "I will fill

thee with my spirit, and I will also shew thee all hidden things : "And I will teach thee and make thee to know to the full all secret things : "Thy glory shall be victorious before governors and before kings :

"And they shall bow before thy greatness and become men who kneel [before thee] : "And I have many wonderful things to teach thee : "Which now, at this hour, I wish to hide from thee : "If thou wilt hearken unto me thou shalt live before me a life of rest : "But if thou opposest me I will make all thy days to be troubled : "And thou shalt suffer cruel tortures which will be worse than fire : "But be persuaded by my words and receive my fair counsel : " Thus far did our father hearken unto the wicked Devil : And then in wrath did he revile and curse the malicious Devil : Being on fire with divine zeal : Saying, "I tell thee to shut thy mouth, O thou impudent one : O Liar, and father of all falsehood :610 Thy doctrine is craft which slayeth man by its evil venom : What use to me is thy counsel, which is wicked and full of guile? : In thy fear is thine iniquity, and on thy wretched head is derision : Christ, my God, and my true King, is sufficient for me : And as He loveth me He Himself will teach me the true doctrine :615 I have Christ, the Lord of my life, the Lord : And He will make me to drink abundantly of the love of His love which is better than wine : I shall never make myself a companion in thy foul impurity : And I shall never bow before the persuasion of thy counsel, O thou who strivest : It is Christ Who hath overcome thee, and Who hath laid bare thy crafts :620 He hath given us power by His humility to tread upon thy wretched head : He hath made thee to be a reproach and a mockery unto His chosen ones : And hath made thee, by His secret power, a thing to be trodden upon by His friends :

"Cease thy blasphemy, O impudent one"; and the righteous man cursed him [saying]: "In the Name of Jesus the Nazarene thou shalt be submissive" Immediately he heard the Name of Christ Satan fled: From before the eyes of our pious father, whose triumph is renowned And as he was flying in the air he who had been found guilty cried out: "The follower of Nimrod thinketh that I have been vanquished "Little by little I shall push aside his lofty spirit: "Until I bring him down to the lowest depth like mire "Many made their boast in the Name of the Nazarene: "But I have brought them down, and they have remained overthrown, and have never risen up again" When our pious father saw the defeat of the Devil: He was not lifted up in any way, but

gave thanks to the hidden Being And with a humble and grateful heart he gave thanks to Christ:

Who had given him the power to overcome the herd of devils of the Evil One [Saying] "O our Lord Jesus, Who by Thy divine humility: "Didst break the spiritual heads of him that is full of wickedness "Thou art He, O our Lord, Whose head did bless us in the Crucifixion: "Thou didst make to bow the head of the Adversary, and he put on shame Thou didst give us courage, and didst say, 'I have overcome the world : "Be not afraid of Belial, the perverse Enemy : 'It is Thou, O our Lord, Who in Thy grace hast given us the gift : "Of treading upon with boldness serpents, yea, scorpions : "And that all the power of the Calumniator, the head of wickedness : "We may drive away in Thy Name like smoke before the flame : "Thou art He Who did command Thine Apostolic band :

"Saying, Go forth, preach and baptize the nations and all peoples : "In the name of the Father, and of the Son, and of the Spirit, Three Persons : "One Substance, One Nature, One Being : "Heal the sick, cleanse the lepers, Thou didst say in speech : "Open the eyes of the blind, and cast out devils from mankind : "Raise the dead, and like God, make ye for them a Resurrection : "And with new tongues ye shall speak by the power of the tongue : "Also, lay your hands on the sick, and they shall gain relief : "And ye shall not be harmed even if ye drink poison" : And these things actually came to pass for the blessed, apostolic band : And then they were handed down through all generations until the end: By the physicians whom the Lord established in His chosen Church: To become the light and the salt which doeth away insipidity:

And illuminers of the children of men by means of guidance: Leading them to the fair life of spirituality: Christ visited His Church in a time which was full of trouble: By our father Hôrmîzd, whom He filled with spirit and all gifts: He set him apart for the keeping of His treasury, and He made him a chosen vessel: To give money unto his companions in a fair order: Now Satan, having been overcome in the first combat: Neither ceased nor desisted from his tyranny and crafty rage: On the second night they gathered together all the devils in creation: And they took with them all kinds of singing and horns: And they put on robes which were shining like lightning in brightness: And they surrounded our father that they might make him cease

to pray: Our father was occupied with his Lord and was united unto Him: And in that divine union was gaining enjoyment:

And suddenly lightning, which was full of fiery rays: He breathed on the camp of the foul devils which were in ambush: Straightway were destroyed, even as is a light cloud by the air: The herds of devils, and the legions of the fiends, with disgrace and shame: Then the light which was united to his pious soul: Shrouded our father, and his soul had delight in that joy: The extent of which the tongue of flesh cannot relate: For it is a pledge of the joy of the new world: In all these things our father with a humble heart to our Lord: Gave thanks with innumerable sighs and tears: Saying, "O our Lord Jesus, Thou beloved Son: "For Whose sake Thy servants suffer pain with every endeavour: "And daily perform strivings without regarding [them]: "And also drive away from them every care and every thought: "According to the word of Paul, who said, He who striveth:

"Must keep his mind from everything and perform his course": Our father stole away his soul from all matters of the world: And only held fast to the Lord in his heart without turning aside: "He heard that our Lord said in His life-giving word: "Him who loveth Me and keepeth My word diligently: "I will love and will shew him Myself continually: "And I and the Father, without doubt, will make him to be a chamber : "Who hath made his pious and holy soul a dwelling of the Spirit : " And he was, moreover, by his glorious works, like unto a mirror : For the fathers and brethren in the monastery who laboured in works : The name of our perfect father was greatly beloved among them : And the triumphs of this labourer were exceedingly renowned : And the purity of his soul and his simplicity which surpassed measure :

Our pious father made himself like unto a drag-net (or, broom) : And he abased himself like a purge before the brotherhood : One day they brought to the monastery a young man vexed by the devil : For twelve years had he been tortured by the foul devil : And twenty and nine days only was he there : And he was most evilly entreated by the devil by which he was tortured : He broke chains in pieces and tore his apparel into strips : He gnawed the flesh of his arms with his teeth, and plucked pieces out of them : Now his parents were exceedingly wearied by the young man : Who was in this affliction the whole of the day and the whole of the night : The congregation of the

brethren were in sorrow because of him : And they all with one common voice and mind prayed for him :

That, if it were possible, the youth might be set free from his affliction : But if not it might be according as the hidden will [of God] inclined : Our Lord, by Divine Providence, hearkened unto the request of His servants : And killed the young man, and removed him to life and also to rest : Now his parents and all his kinsfolk were in pain and affliction : And were weeping for him with lugubrious groans : The sound of their bitter and painful mourning : Went forth with cries of lamentation into all the monastery : And everyone who heard the voice of their mourning was drawn : To weeping, and pain, and sorrow, and was exceedingly afflicted : Now our father who was still working strenuously in the common house : Was greatly moved by the sound of their bitter weeping : For he was not permitted to go and see their sorrowful circle :

But his compassion drew him to go with a sighing heart : And when he had drawn nigh and seen his kinsfolk in suffering and grief : The man who toiled mourned more than did they with suffering : Therefore our Lord seeing His servant covered with tears : Wished to console him, and to make his grief an acceptable sacrifice : Straightway our father perceived in his heart the tranquil peace : Which the mercy of our Lord poureth out upon them when He maketh His compassion abundant :735 The good Lord gave His servant freedom of speech : Whereby he persuaded them they should find deliverance through him : Those sorrowful folk were afflicted with bitter suffering : And on their behalf the renowned soldier cast himself into the strife : Of him that had asked Him Jesus Christ was not unmindful in any way :740 For He had good knowledge of what He had fashioned, the glorious man : He urged His servant to ask still more with a joyful heart : That by means of his persuading He might make the youth who was decaying to live again : The flesh of the young man began to tremble, and to be moved by the soul : And our father prayed on his behalf that he might make him to be alive wholly :745 And because it was night he was still holding his own apparel : And the air was bitterly cold, and the rain drove fiercely in great showers :

With the hidden eye of the purity of his mind the beholder : Looked forth, and saw the Watcher, who clave always to the young man : Holding on to parts of his soul, and he would not let them go : Because the restoration to life was to be fulfilled by the hands of our father : Now between these and

these things our father was in doubt : He was greatly afraid to draw nigh openly unto the dead man : Lest he should be recognized before the morning dawned and be glorified : And should be well known quickly and clearly from his poverty : For he possessed neither apparel nor covering : But naked he boldly marched along the path of the Gospel : And that he might not put on glorious raiment he was very mindful : Lest it should become to the crafty Enemy the excuse for a snare :

But he wisely made a plan against the Enemy : That he might not be tripped up in the nets of the foul devil : Straightway then he ran quickly, and went to the common house : And stripping off his own garment put on that of the steward : And whilst the kinsfolk were groaning and weeping he came upon them suddenly : And there was no one who knew him, and like a stranger he began to ask them questions: They thought that he was either the bishop or the head of the monastery: And they answered in their sorrow, "Thou art a stranger then, O man: "That thou hast no knowledge of this bitter affliction: "Which the wicked Devil, the abominable Enemy, hath made our son to bear: "We have continued here in hope for thirty days: "That perchance our son might be healed, and our sad heart be consoled:

"But this evening he choked and died at the setting of the sun: "And Fortune hath made us to drink grief and suffering, as thou seest": Then our pious father stilled the voice of their weeping: And encouraged them, and spake unto them in a sweet voice: Saying, "Weep ye not, O strangers, for the young man is not dead: "Cease [weeping] before me, for his soul is in him and he is alive": When they had heard the joyful, glad tidings from the pious man: They stilled their weeping, and were relieved a little, and ceased from anxiety: But our father was still lying in grievous pain: And in secret his eyes shed tears on their behalf: He waved his hand three times in the sign of the Cross: And prayed, and said, "O our Lord Jesus, Thou Good Lord : "When Thou wast performing Thy human dispensation on our behalf:

"Thou didst restore to life the daughter of Jairus, the chief of the synagogue : "In Thy great love Thou didst give life to the widow's son : "And for Lazarus Thou didst effect resurrection from the grave : "Now, O Lord, unto Thy secret power nothing is difficult : "And Thy will is one with Thy Father in the creation of created beings : "Thou, Lord, didst say to Thy disciples, and didst command in Thy word : "Ask, and ye shall receive ; seek, and ye shall find, in truth : "Every petition which ye shall ask My Father in My Name :

"Shall be [granted] unto you by My Father abundantly : "Open, O my Lord, Thy door to the voice of the weeping of Thy servants, Thy creatures : "And accept Thou the person of me, the feeble one, Thy wretched servant : "Lift up the doors of Thy Church which Thou hast redeemed by Thy living blood :

"And raise up the head of her who hath been brought low by restoring the young man's life : "And also let Thy holy Name, O Jesus the Lord, be glorified : "In the sight of men of evil eye, and of evil and filthy men who are [our] enemies, without cause" Having finished his prayer, and said Amen, O Lord : He cried to the young man three times, and the pious man said : "O John, in the Name of Jesus Christ, arise": And straightway he rose up from the sleep of greedy death by His glorious power Straightway, at the word, the young man opened his eyes : And began to stammer, and asked for water to drink [to quench] his thirst And he gave praise twice, and said, "Worshipped be Thou, O Christ : "Who hast given me life, and hast freed me also from trouble"

The wicked devil, seeing that the young man had returned to life : Cried out in the Persian tongue, and the abominable one said "Glory be unto that holy splendour, Jesus, the Living One : "For He hath built me my house, and moreover, He did not leave me a stranger "And I was not like my companions who have no dwelling-place, and wander about : "But by His secret nod I will return into my habitation" And again the kinsfolk of the young man heard the voice of the deceiver : And they were terrified at the sound of the speech of the crafty devil Thereupon our father was exceedingly afraid of the devil : Lest he should expose him in the sight of men, and he should be known : He prayed with pain that he might bind the devil and make him to be fettered : And having felt that he had received within himself power from on high : He turned to the devil and spake in the Persian tongue, saying, : 820 "Fie upon thee, O devil! How wicked, and abominable, and despicable art thou : From of old thou didst never feel ashamed or that thou wast disgraced : And to the end of time thou wilt never be able to feel ashamed : By Jesus, Who drove thy legion out of that man : Thou shalt keep silence, and shalt never expose me before the sons of flesh :825 For I am a sinner that is in need of the mercy of Jesus the Lord : Shut thy mouth, and never speak again, and be dumb, O mad one" : The devil hearing the humble words of our father : Was terror-stricken, and by the power of the Watcher who helped him : Cried out, and said, "Hear, O man who art cunning in [spiritual] merchand-

ize :830 Hadst thou not acted thus craftily against the ruler [of devils] and death : With the sign of thy humility, and its victorious qualities :

"Thou wouldst not so easily have conquered two mighty men" :: Our father made a washing of the cross which was on him : And he gave it to the young man who had been restored to life to drink :: And three times he signed him with the sign of the Cross : And he repeated over him the adorable Name of Jesus Christ :: Then our pious father departed from them : And no man among them knew who the chosen man was :: He went back to the common house to the monks, who were asleep, And took off the apparel of the steward :: When the morning dawned the [report of the] triumph of the restoration of the young man flew abroad : And all the brethren who had spent the whole night in sorrowful pain :: Rejoiced a hundredfold, and sixtyfold, and thirtyfold : And they gave fitting and grateful thanks unto Jesus the Most High ::

The whole congregation who had made ready to bury the young man : With exceeding joy met the face of the dead who had come to life :: But there was much enquiry among all the brethren : And they said to the kinsfolk, "Who caused the young man to live?" :: And they said, "That is the affair of the man who made him to live, and no [other] man knoweth" : And each of them was saying a different thing concerning him: [And about] that which had been done by Divine agency: Who is able to pry into and to seek out a wonderful sign? But they said, "The angel of the Lord came down from heaven: "And made the soul of the young man to go back into its inner place" Now the Evil One was murmuring at these things which were happening to our father: And he was desirous and anxious to fulfil his will:

But in fighting with him the wretched being was put to shame: And he gained nothing but defeat for himself thereby: Inasmuch as our father was girt about with the invincible armour: Of honest and simple humility, and was arrayed therein withal: Our Lord clothed Himself with this garment: On going down to the strife and contest with Satan: But Satan himself was the one vanquished in his fight: And he and his camp carried off woe for themselves: These things having been performed for the holy man: After three nights the Evil One waxed bold: That is, it was permitted by the Divine agency: That he should wage war against the soldier of righteousness: And as the blessed man was [occupied in] converse with God: At midnight there burst upon him a company of foul [fiends] : And with terrifying words and



threats against the blessed man the filthy beings : Fell upon the righteous man and smote him unmercifully : And they left him lying in torture, and pain, and suffering : And with only one small breath remaining in his soul : 875 Now the pious man was lying in a small cell in the common house : And none of his brethren perceived the things which had been done to him : Our Adorable Lord was beholding His fighter : And was not unmindful of his contending against devils : Straightway He sent one of the Watchers to the help of the righteous man :880 And he took him by his hand, and strengthened his feet, and strengthened his heart : [Saying,] "Fear not, O son of Adam, the strife : For thy Lord seeth thee and also the abominable one : Thou shalt only strive with them for a season : And afterwards thou shalt enjoy high honour" :885 And with the word the spiritual being went away and departed : And the blessed man received rest from the blows : In secret the devils were torturing him all night long : And openly whilst in the monastery in the daytime he was working under rule :

Even after [the devil] had been vanquished by Divine help : He was neither sorry nor ashamed to strive with the pious man : But he began [again] with other crafty plots and schemes : And was inviting his hosts to the combat : He was making ready his companions with boldness : And he cried to them, [saying,] "Help me, O my ranks, like athletes : "He is the man by whom we are held to be creatures to be derided : "And our hosts appear in his eyes to be contemptible : "And our companies and all our ranks are to be mocked at : "And our assemblies and gatherings things to be rejected : "But what is more evil for us than all kinds of injuries is : "That he esteemeth not us as beings which have to be considered in the world : "From the beginning of the world until now we have been mighty ones :

"And we have subjugated the world and made it to journey on in error : "In all the generations of the world we have cast to the earth virgins : "And thousands and myriads of chaste and righteous men by crafty schemes : "[Yet] this man hath stiffened his neck and rebelled against us : "And hath armed himself against us and our ranks like a warrior : "This is a thing to laugh at, and we shall be something to laugh and marvel at : "If this man vanquish our armies : "Come, O my hosts, and let us deal wisely with this fighter : "Let us cast him into shame, and make him a disgrace and a reproach : "That he may not be strong against us, lest we be considered as a deceitful phantom by him : "And he rebel against us, and we be slain before him like a partridge :

"And he make us a laughing-stock, and make us drink gall and bitterness : "And he laugh at our hosts shamelessly and insolently : "Woe to us if we be vanquished by him, and we remain broken : "Woe to our ranks which one man can make hateful" : Then rank by rank the devils began to take up arms : And the armed ones made fierce attacks upon him like soldiers of a body-guard : In the nights the rebellious ones disturbed him : And the foul and abominable ones shewed him phantoms innumerable : Of beasts which ravage and destroy, herds upon herds of them of various kinds : And of dragons and serpents the mad ones were bringing : That they might frighten and terrify the chief of combatants : That having confused him the foul and stinking beings might lead captive his mind : But through this scheme which the disgraced ones had contrived :

The more he condemned them, and he regarded them as phantom biers of the dead : He laughed at their power and likened them unto dead bodies : And he cut the meshes of all the nets which the disgraceful one had prepared : He sent among all their ranks a voice like a warrior : And by his humility he overcame, and brought [them] low, and left [them like] dust : At this defeat the evil ones were not ashamed, but that night : They brought back [their] bow and began to shoot forth arrows in secret : If peradventure he might be languid, and his mind have become terrified : And it might be unarmed and do battle with them : The attack of the devils this time was exceedingly strong : So that at the sight of the horrible phantoms his heart might fall : The life of his body was destroyed, and he became like a dead man :

And but for the mercy of Jesus he would never have lived : Christ, the Most High, is never unmindful of His athletes : Whose gaze is fixed upon Him in every breath : O how mighty and fierce is the attack of the wicked devils : Who are waging war unmercifully against the saints! : And again the devils made ready attacks [after due] preparation : Sowing in him the thought of boasting and pride : That by means of a plot of this kind he might become caught in their net : And might fall into their hand[s], and become unto them a matter for scoffing : The evil ones well knew how great was his humility : And that there was no means of disgracing him by their arrows : But that having been stripped of this armour of humility : It would be very easy to twist him like a thread in their hand[s] :

The Evil One desired continually and burned with the wish [for the time when] : Our father should be made to stumble before him : And he might lift up the heel upon him, and he might become a mocking : And when he might be able to say, "Aha, Aha, our eye hath seen him" : But the Evil One himself was caught in his own net : And he who had planned the matter found himself in his own pit : After a few days the head of the monastery called our father : And gave him silver, and commanded him to depart like a good [servant] : And he told him, "Buy us a little oil for use in the monastery : "Not inferior oil, but some for the altar and some for the brethren" Our pious father was exceedingly obedient to the command of the brethren :

And in his humility he surpassed greatly every man of his time Straightway he offered penitence to Rabban as was his wont : And he took with him two coenobites and possessions [i. e., money or sheep] And they went along the road to the city Ma'le-thâyê : And they all of them passed the night together in a church And they found therein seven and twenty poor folk assembled : Who had been driven there by the governor because of the poll-tax Our father, seeing the poor folk in tribulation : Now they had been bound in fetters by the governor because they believed Judged in his mind which was full of mercy and compassion : "It is better for me to redeem these prisoners who are held in fetters here" Saying in his pious soul, "For Christ's sake : "I will redeem the people who confess His glorious Name

"I will hope in Him that He knoweth the reason of [my] journey : "And that I and the fathers have need of oil" He was exceedingly afraid of boasting and pride : Lest he should fall under the judgment of Satan and destroy what was good : As the treasure which is hidden is laid up in the earth : So he was anxious to work the deeds of excellence in secret : He was greatly afraid, and in no small degree, of vainglory : For it is not easy for a man to pluck the fruits of the spirit : Therefore, wishing to give money unto those needy folk : "Take [this], set yourselves free, and pray for me", he said to the afflicted : Three hundred and fifty silver [zûzê] they took and gave to the governor : And seven and twenty souls were released from that accursed one :

From among them the blessed man removed himself : And he drew nigh unto his fellows, and said unto them, "Forgive me : "O my fathers, I have heard that there is suitable oil : "But whether in the city of Mâwsel, or in Balâdh I know not : "I counsel you, O my beloved, to go along the road : "And let each one of you bring us a report of the oil" : His companions hear-

ing this took the road without delay : Because they considered it as a command from an angel : After he had sent away the coenobites, the animals which were with him : He took in the darkness outside the city of Ma'le-thāyē: He found there on the edge of the river a hidden place: And in a place which could not be seen he fastened the animals: And he turned his face to the East and prayed:

And made strong entreaty unto Jesus, our Lord, with groans and sighs: "O Thou Who givest rest unto all strangers and poor folk: "Thou, O Lord, by Thy power, didst change water into wine at Cana: "Thou didst make thousands to be satisfied with a little bread: "And also in Thy Gospel Thou didst promise Thy disciples, a company of blessed men: "If two of you be in the earth and they become petitioners: "My Father shall grant unto those who desire according to their will: "And, Your Father knoweth what is necessary for you: "Thou hast stirred me up to ask, and now I make entreaty: "Although with my whole heart I have committed myself unto Thee: "I have not toiled one hour before Thee for fair alms: "But because Thou hast received my person, and my great sins: "Thou hast put away and cast behind Thyself mercifully: "Thou, in Thy grace, hast made Thy servant to possess boldness of speech :

"Whereby I can ask the things which are greater than my wretched nature : "Do Thou, O Lord, according to Thy grace, give me that which is in its secret nature water : "And in Thy great love make it to appear oil outwardly" : " And at the end of his prayer our pious father : Took from the loads skin bottles and began to fill [them] with water : " Satan stopped him and would not let him pour in water : The wretched creature saying that he had compassion on the bottles of the brethren : " And, "I will not let thee pour [water] into the bottles of the monks : "And I will not let thee fulfil that which is in thy heart : " "Get thee gone from their monastery that they may be assembled at work which ought to be done : "And henceforward for them they shall be fewer [by] one in seven" : "

When our father saw that Satan would not let him [fill the bottles] : He entreated the Lord to send him help : " Suddenly there appeared unto our pious father a Watcher : And he compelled the devil himself to fill the skins with water : " Then in his mind the Lord made the quest of the coenobites to fructify : And he prayed to his Lord to bring back the companions of the chosen man : His fellow monks more than two or three stages had as yet :

Not gone away, and suddenly by Divine agency appeared : A Watcher in the form of our father Hörmizd, and said in a [loud] voice : "Come, my beloved, for I have bought oil without any crooked dealing" :1035 And he strode along, and journeying after him quickly : They arrived at the place where our father was standing in readiness : And by the Divine agency the shadow : Of the being who had called them was, they saw, united with the stature of our father : They had imagined that he who had called them was the righteous man himself :1040 But because of their joy in him they did not enquire into the matter : The blessed man had himself filled [the skins] with seven loads : And as he was journeying along his road the man of understanding was praying and saying : "O Thou glorious God, Thou alone art the doer of wonders : Shew me Thy way, and I will walk in truth, O Lord, Thou Self-existent One" :1045 Now after the following day they arrived at the monastery : And the brethren saw that the oil which the messenger had brought was exceedingly fine :

And they all lovingly praised and glorified those who had brought it: And he who was renowned for triumphs was exceedingly wise in the business of his Lord: Now, as soon as he had gone in to the coenobites, being full of grace: They said unto our pious father with gladness: "Didst thou buy this beautiful oil from the Paradise of Eden?: "For the odour, and colour, and taste which it possesseth [are wonderful]": He in his humility said unto them, "I am not skilled: "In buying and selling, O my fathers, but [am] only a simple man: "I offered the money which ye sent with me to the seller: "And he weighed out and gave me this oil according to his will: "But it is owing to your prayer that what hath happened hath been fulfilled: "And I, like a useless servant, have [only] ministered thereunto": Thus whilst going on from strength to strength in divine triumphs:

He became humble and meek more and more: And while our holy father was still labouring strenuously in the common house: Mâr Sylvanus, the shepherd of Kardô, came to the monastery: This pious man was wonderful, and worthy of blessings: And his soul was wont to enjoy divine visions: His mind was occupied continually with the contemplation of divine things: And he was fed abundantly upon revelations at all times : He was cherished by Divine Providence : And he sat for three days in a cell which was near the common house : The brethren having completed the prayers and the first section of the Psalms : And the reader having sat down to read the com-

mentary on Genesis to the brethren : The mind of Mâr Sylvanus was carried away in silent contemplation : And all the things which were about to be, and hidden mysteries, were revealed to him :

And he learned the meaning of the hidden mysteries of the new world : And concerning Elijah and Enoch, and the righteous men in Genesis : And he learned in a vision concerning the blessed man himself : And concerning his deeds, and his mode of life, like the sun : And that glorious man having been in the countries of the spiritual beings : And by the bestowal of the spirit having enjoyed the contemplation of divine things : By the might of grace his mind returned unto him : And he understood the mysteries and the hidden things which he had learned : Then the blessed man desired to make enquiries concerning our father : And to be blessed by him, and to learn what manner of man he was by searching [him] out : And since the mercy of the Son restrained him from doing those things :

He desired to go into the monastery and to see him in the morning season : And the true man was prohibited and restrained from this also : Inasmuch as it was not permitted by the spirit of Jesus Christ, the Lord : Now when the time for the glorious and adorable Mysteries had come : One commanded the sacristan to go up and beat the board for the brethren : And having beaten the board for the second part of the service, and begun [to do so for that] concerning the Trinity : The board fell from his shoulders, and he remained in a state of wonderment : His mind was carried away in the contemplation of spiritual things : And on Mâr Sylvanus also alighted this gift : They had enjoyment together in the constitution of the new world : And they were in wonderment which was without compare for three hours :

They came back to themselves, and learned everything which was in the vision : And they became companions together in exceedingly great joy : And they enjoyed that happiness of the new world : In which all rational beings are about to be at the end [of all things] : Now when Mâr Sylvanus had learned to know him by the Holy Spirit : He went up to the monastery to our father the holy man :- And our father perceiving this removed himself into the common house : That he might not be smitten by the arrow of [vain] glory :- By which many fathers have been made to stumble and fall : And have become superfluous to their labours and have died in sin :- Therefore our father was exceedingly afraid of this combat : For no man hath ever fallen thereby and been saved therefrom easily :-

O merchant who wast filled with spiritual wisdom : Who didst break the head of this dragon by humility :- When Mâr Sylvanus the bishop had perceived : That our venerable father had removed himself from the monastery :- He set all in order and laid up what he had learned from our pious father : He followed in his foot-steps and overtook him on the eastern side of the monastery :- There they embraced and kissed each other with a pure kiss : And they prayed and sat down to converse in love and affection :- After an hour in which they conversed on the judgment of the world to come : They began to talk concerning the new world and the future glory [thereof] :- And according to the Divine Providence which watch-eth all things : They both were shrouded in the contemplation of divine things : Corporeal and incorporeal, and they were examining closely into all knowledge :

And secret things, and hidden mysteries, which were beyond measure : And by the Divine agency their understanding returned unto its power of discerning : And they renewed their believing minds : Which were remote from [all] opposing doubt : And from the thoughts of the children of men which were full of guile : Mâr Sylvanus departed thence, and passed on to his country : Taking with him in his soul the loving thought of our father : How a lamp of light like unto this could be found : To illumine creation by the light of his intellectual glory :

## GATE 2

After he had fulfilled the service in the monastery and was without fear : The head of the monastery called our pious father and drew nigh unto him : Lovingly he said unto our father, "Enough of the monastery : "For behold, thou hast fulfilled seven years therein, and thy triumph is renowned" : He received the counsel of the holy man, who was answered by him, "Yea": And secretly he armed himself with prayers, and went forth boldly: He began to change his manner of life and to reduce himself: And mightily did he make to be parched and dried up the passions of his body: And he prepared himself for the service of the mind: And he wished for and desired to live alone in silent contemplation: He girded up his loins with the Word of truth that he might not be remiss: And he shod his feet with the preparation of the Gospel: He was grasping the shield of faith and was exceedingly bold:

He set the sword of the Spirit upon his side and made himself ready: He was grasping the mighty bow of holy fasting, and he brought it near [him]: And he made ready and prepared the arrows of prayer with healthy wings: He

laid waste and destroyed the ranks of the devils like the lightning: He sent his voice among their hosts, and scattered and overcame them: He was strenuous, and quick, and watchful, and zealous, and stern, and bold: He was skilful, and mighty, and was never wasted by the Satans: The devils were dried up by him as [by] the burning blast of the desert: And he burnt them up by the armour of his humility like the fiery wind of the storm : The ranks of Beelzebub, the passions and the devils, turned their backs : And he pursued them by the power of his Lord the Master : Our father sat in the cell and observed a life of silent contemplation : Once in ten days he maintained a strict fast and indulged in no way :1155 By night and by day in vigil he loved and embraced the Watcher : And upon the ground he neither reclined nor lay at full length : Whenever he had need to take a little sleep for his necessity's sake : He rested his back (or, side) against the wall, and thus supported he took it : Laborious fasting and prayers he added diligently for himself :1160 And he weakened and brought low all the thoughts and passions of nature : His body through stern labours he reduced, and he became emaciated : His vision declined, and the pupils of his eyes became dark, but he was unconquered : The love of his Lord spread abroad and blazed in his heart : And he was neither moved by the matters of the world, nor occupied thereby : 1165 But he renewed his youth in chastity, and purity, and was well preserved :

And he ascended the lofty grade of spirituality, and became magnified: He found impassible sincerity (or, simplicity): And he was at all times bringing his mind nigh unto spiritual things: And the whole of him became fire in fire, like the Cherub: And things that were afar off he saw as if they were near in . . . . The wiles of the corrupt one he exposed and destroyed from [one] end of creation [even unto the other]: And their branches and their roots he dried up and withered: He was not in any way whatsoever carried away by their crafts: And his strength did not diminish through their corruptness, and he was never overcome: By all the evil things which they brought upon him he was not pained: And in all the days of his life he never indulged the lust of the body: When he had remained in [the Monastery of] Mâr Bar-'Idtâ, the famous athlete:

Labouring for seven and thirty years, being bold in heart: The signs and wonders which were wrought by his hands everywhere became famous: And in every country and city he was revealed and was magnified: The Ruler of



wickedness was moved before him, and terrified, and consumed: Because in the war which he was waging with him he saw that he was not vanquished : The wars of devils never ceased from him until he had grown old : And they made heavy their blows upon him, but he never submitted : O the athlete, who made powerless the wars of the enemies : And like a mighty man delivered his soul from their snares : One night he was in loving converse with the angels : And suddenly he was carried away by the contemplation of his Lord : And there blazed into his cell the light which never setteth :

And which is seven times brighter and stronger than the light of the sun : The sweet odour which never lesseneth breathed from his cell : And the smell thereof overcometh all the scents of the world : Mâr Abraham, who is worthy of all good, had placed himself by his side : An excellent man who had trodden under foot the thorns of devils and the horned one : He had enjoyment with him according as the Lord had given : He was happy only proportionately, and not to an equal degree : For he had not as yet arrived at the state of asceticism of our father : Neither had he approached his perfection : And having for three hours enjoyed this vision and been glorified : He returned to himself by the grace of Jesus the Lord : And he understood with his fair mind and stood up, being ready :

And he drew nigh unto the marvellous man Mâr Abraham willingly : After he had opened the door, and brought him in, each embraced the other : And they prayed, and sat down according to custom, and praised Jesus : Then he said, "Our father, I think we should depart together" : And Mâr Abraham agreed with him gladly, and made answer : Thirteen years he had enjoyed his own will in Bêth-Âbhê : And he also prepared himself to depart from this place : Therefore, henceforward, O father, it shall not be for me to answer thee : But [only] to fulfil all thy commandments and thy will, O Rab-bâ : He laid down a condition, and our pious father pledged himself thereto : And he devoted himself to his service all his days : They remained there three months in mingled love : And then, in a vision, it was revealed to our father that departure was nigh :

GATE 3

As soon as he had been made certain by the vision he rose up and went quickly: To the pillar, whose light illumined and shone brightly : Mâr Yôzâdhâk, his fellow-monk, and joined himself unto him : And he was exceedingly wonderful in splendid deeds, and shone with great splendour :

That he might reveal before him what had been revealed to him, whereon he was meditating :1220 And Mār Yôzâdhâk from afar off perceived and knew the step : And he made known to those who were reclining with him, and made them to hear the steps : [Saying], "They belong to Rabban Hôrmîzd, our companion", and thus he desired : These are they who were holding loving converse with him : Mār John, and Îshô'-Sabhran, whose names are lovely :1225 And Mār Adônâ, and Rabban Simon, whose histories are sorrowful : Perfect men whose triumph was much more glorious than the light : Before he had finished his speech with them whereon each was pondering : Our father knocked at their door, being gracious in the spirit of his person : Mār Yôzâdhâk made Rabban Simon to hear the words :1230 "Rise up, bring in Rabban Hôrmîzd, whose beauty giveth joy" :

After they had brought him in, and they had sat down in love mingled with the spirit : Mār Yôzâdhâk declared the truth without hesitation : "Son of the Persians, desirest thou to live in the desert and in the rock? : "As thou hast been led by the Comforter, and hast acquired the grade : "But rise up, my brethren, and let us be careful that the noise of us be not heard : "And let us look preparedly for his arrival without noise" : Then all being ready they rose up and were without doubt : And departed to the Monastery of Mār Abraham of Rîshâ as they desired : For it was suitable for the cultivation of a life of contemplation for which they longed : And for which, for a long time past, they had eagerly craved and wished : A company of men who were greatly adorned with purity :

And who had ascended in the scale of divine revelations : In one soul and spirit they were united and also mingled together : And they dwelt there for seven years and rejoiced together exceedingly : All their days they were not accused of blameworthy actions : And with purity and sincerity they were exceedingly white, like the snow : They were cooled from the fire of lust of every kind of the Evil One : And they were crowned with the crown of glorious works by the might of the Spirit : The beauty of these marvellous men adorned and illumined every one : And their immeasurably glorious life stirred up every man : I desire and am anxious to record and to declare their glory : But my strength is weak, and feeble, and insufficient, and my tongue halts : Who is able to recount their history or to declare [it] ? :

For it was the Holy Spirit Who guided, and directed, and taught them : He prepared them for future things, and directed them, and desired them :

And by His power He made an end of, and accused, and condemned their Foe : Him and his hosts He broke, and crushed, and brought low, and overwhelmed : And his treasures by his sides He revealed and made them to flee : He made manifest his great glory in their sight, and made them to desire it : And he made the beauty of His light to shine upon them after the manner of a gift : His admirable works which surpass speech He ordered and made white like the snow : And talents, ten and five, by His grace He distributed to them : The treasure in the city of their souls He discovered and revealed : And He strengthened their merchandize and made it to expand and grow up :

Who is able to write down their history as he would wish? : And to recount their glory with the tongue of flesh without fear, lest he should omit something : Our Lord by their hand all the breaches of the world fenced in : And by their power cooled the flame of sin which the Evil One had sown therein : He breathed into the world the odour of their happiness which was like unto frankincense : Come, O my beloved, and let us sanctify our mouth with their history and meditate thereon : And let us strip off and remove from the gaze of our soul the covering of envy : Let us take from them strength and help that we may fence in our breaches : And let us cool and refresh ourselves from the burning heat of our offences : Come, and let us arm ourselves with the armour of their prayers, and meditate thereon :

And let us vanquish him, and let us crush and break in his head therewith : Let us laugh at him by their might and expel and drive him away from us : And by means of them we may cast him out and drive him away beyond Magog : Come, O my beloved, and let us love and desire their history : That we may be delivered from evil and put forth new blossoms of goodness : It is right to look upon these wonderful men, and to meditate upon them : For they have certainly mixed and mingled their love with the love of their Lord : They have cast away the envy of the Evil One to a far place, and have utterly driven it off : They considered seven years as one day, and were never in any way away :1285 Íshô'-Sabhran, a man of spiritual labours, who was taught by the Spirit : Himself ministered unto the fathers cheerfully : The whole week through they were occupied in unbroken and ceaseless contemplation : And on Sunday they wearied themselves with vigil in hope that knew no doubt : They participated in the Adorable Mysteries with a pure and well-washed heart :1290 And then each returned to his habitation in deep

thought and meditation : In the hidden power which they had received from the Mysteries, which sprang up in their hearts : And they praised that gift [of the Spirit] which had shone upon them : Íshô'-Sabhran, as he was wont, with whole and untiring love : Brought them bread and water, being exceedingly careful [for them] :1295 Whenever a sick man came to them, or one who was maimed :

Or one who could not stand, he would bring him to our father: For the gift which made the power to operate by him alone was heard of [everywhere]: And the marvellous rumour of him spread abroad and flew into all countries:

GATE 4

Once a blind man was brought nigh unto the holy men: Who had been smitten through the envy of the Evil One, and wounded: Íshô'-Sabhran brought him and led him nigh to our father: And placed him and made him to sit down alone before his cell: It was not hidden from our father, and he rose up and made ready: A washing of his cross and [some of] his earth for the blind man whose eyes were dried up: He placed his hand over them and sang a hymn, and prayed, and chanted: "O our Lord Jesus, Who didst cut away wickedness from the nature which was eaten into thereby: "And didst tear out and pluck away the tare of the Enemy from Thy wheat: "And didst uproot and trample down all his thorns from the vineyard of His betrothed: "And didst shatter and break away his teeth and fangs from her members: "And hast strengthened by His armour His chosen ones, and those who call upon Him, and work in His vineyard:

"And hast made [them] put down roots deep into the foundation of His faith : "Hearken unto Thy servant, and let not his prayer be despised by Thee : "Open Thou the eyes of this Thy servant whom the Evil One hath confounded" : And straightway his eyes received the light, and he began to blink : And wondering he gave thanks to our Lord, and adored His Name : Then they brought unto him a man whom a mad dog had bitten, and he had become mad : And he was gnawing his flesh with his teeth and rending [it] : And by reason of what ran from him his whole body was covered with matter, and he was in a horrible state : And by reason of his lacerations there only remained for him to depart and die : And Íshô'-Sabhran took him to our father's cell and went away :

And Christ revealed unto our father Hôrmîzd, and informed him of him : And according to his wont he made ready a washing, and watched and waited for him : That peradventure he might sleep, and not remember who it was that had healed him : But his severe sickness pained him sore, and made his sleep to depart from him : Then he prayed over him, and he sank into a slumber from which he fell into a deep sleep : And he poured over him the water of the washing, and prayed, and said : "O Lord Jesus, heal Thou him that taketh refuge with Thee": And he had rest and relief and was as happy as a man who had been born afresh: Also from Mâwsel they brought a woman having loathsome leprosy: And he had mercy upon her in the great love which was poured out over all:

He made a washing, and he called her kinsfolk, and commanded them: To anoint her body: and straightway all her body was cleansed: And they praised God Who had set in His Church this testifying athlete: And they went back with joy, and our father set them on their way with prayer: Our father being occupied with his silent contemplation, and being much alone: The Lord revealed unto him concerning a shepherd who had died: He had thrown sops of bread and milk into a basin as he had been wont to do: And had tarried in the eating thereof and had gone away therefrom: An evil reptile came by it by chance and dropped therein: And shot its venom into it and departed and went forth wriggling: As soon as the shepherd had eaten of the food he was smitten: And he suffered great and severe agony, and died and became a dead body:

Now since he loved his Lord and was subject unto Him : Our Lord revealed unto our father the matter of him before he was pierced : Without delay he rose up and made ready to journey along the road : And was meditating going to the place where the shepherd was : Now the shepherd was away at a distance of sixty parasangs : And a Watcher lifted him up and flew away with him, and with a waft of the Spirit : Placed him by the side of the shepherd ; and he saw that he was lying dead : And that all his flock was scattered about on that mountain : He prayed to the Lord, and the shepherd lived, and woke up, and shuddered : And sat upright, and held converse with our father : Then he commanded him to collect his flocks that they might not be lost :

And in a moment the Watcher took him back, and he was not fatigued : Mâr Yôzâdhâk, being worked upon by the Holy Spirit : Drew nigh by night

unto the cell of our father : "Peace be unto thee", he said, "O our pious brother, Rabban Hôrmîzd" : "By means of thee the shepherd who was poisoned hath been brought back to life : "But poison is about to be driven forth from thy dominion : "And in all thy country no mad dog shall make any to suffer : "Whosoever believeth in the uttering of thy name, and taketh refuge [therein]: "Shall not die from the bite of a mad dog or from poison"

GATE 5

O the mighty work (?) which the Lord made to be done through His servant by His nod!: And which He fulfilled unto our father before the end: His prayer annulled the venom of the serpent and the bite of the mad dog: And according to tradition the oil which he sanctified and [which] was kept in his monastery: He left [it] in his monastery as a thing to be handed on and an inheritance: He bequeathed to his sons the power of his prayers in the oil which he sanctified: And his oil healed men of every kind of sickness: Especially that of the mad dog by the might of his supplication: That I should say his oil healed the sick and diseased is a small thing: For, to say the truth, the power which was hidden in him restored the dead to life: Whosoever was bitten by a mad dog, and took refuge in him: And received his oil in faith and called upon his name:

And kept the fast according to the canon with which he had been commanded: It was impossible for death to draw unto that bite: Whosoever received his sanctified oil and observed continence : Could take hold of a serpent and play with him like a fish : The benefit that the oil which he left in his house possessed resembled : [That of] the serpent which Moses set up in the wilderness for the help of his people : Our Lord, wishing to remove His chosen ones, indicated to him secretly : The place which His will had [fore] seen, and made ready : On the Sunday, according as they were wont, they assembled in His honour : And were rejoicing in the Mysteries of the Son—O His Body and Blood : Îshô'-Sabhran said, "The Lord hath dried up the spring : And hath made it to be like unto dry ground which water hath never moistened" :

Then our father revealed to them, and he made known unto them clearly by his speech : "This thing is from before the Lord, and He willeth it : "That some of us should depart unto the place which He hath ready and prepared : "And for those who remain here the spring will flow again" : The holy man Mâr Yôzâdhâk answered and made his words to flow : "Thus doth the Holy

Spirit command our congregation by His nod : "I, Yôzâdhâk, and Mâr Adônâ, who is marvellous in triumph : "And Abbâ Simon, by His help, will depart to the mountains of Kardô: "Rabban Hôrmizd, and Mâr Abraham, by the might of His assistance: "Will depart to Mount 'Edhrai in the victory which His might hath given them: "Mâr John, and Îshô'-Sabhran, according to His dispensation: "Shall bring all their days to an end, according to His will:

"Rise up, O my beloved, and let each one of us depart to his place: "And whithersoever our Lord commandeth us by His nod will we direct our steps": O the peace which each gave unto his fellow in that hour!: And each kissed his companion with a kiss of love and affection: So they performed and fulfilled that which the Spirit had commanded by His will: And each of them prepared himself [to go] whither He had called him: Our father took Mâr Abraham with him: And they came together to Mount 'Edhrai and found therein: A little cave and a spring of water in front thereof: And they remained in love three days each with his fellow: Then there came upon them, according to His grace, a revelation of the Spirit: That Mâr Abraham should depart to the country to which He had set him apart: Straightway he went forth and betook himself to where He had called him :

And in the country of Nineveh he founded a monastery, and his fame went forth : Our father remained by himself in his cave : And as yet none of the believing men had knowledge of him : It was the village of Al-Kôsh which first of all perceived him : And the believers of that place came to him before any [other] men : Our father blessed their whole assembly in his prayers : And our Lord visited all their sick through his prayers : They all rejoiced that the Lord had sent unto them His servant : And had also, by grace, given unto their village His soldier [as] a neighbour : Then the blessed people of Al-Kôsh answered and said unto him : "Blessed art thou, our father, and adored be the Lord Who hath been mindful of us in His love : "For not according to our merit, but according to His grace hath He given us His pious one :

"To be our neighbour, and the neighbour of our village, adored be His nod : "Therefore our whole congregation crieth unto thee, our father : "And it would love thee to dwell in this place, in its neighbourhood : "We esteem thy blessed arrival as that of an angel : "And if thou wishest to build a monastery we will build it : "All the expense [thereof] we will provide from our own possessions : "And we will supply ready what is required for its maintenance :

"Behold, all of us in our congregation are before thee as sons in subjection :  
"And whatsoever thou commandest in thy loving will we will perform" :  
When he had heard these things from their congregation he blessed it : And  
was grateful unto them, and gave them the hēnāna, and sent them on their  
way with blessings : They went back rejoicing, and praising our Lord, and  
adoring His Name :

That their village was worthy of being the neighbour of the holy man :  
All good things came upon the people of Al-Kôsh on his arrival : And afflic-  
tions of every kind smote the sons of Bez-kîn on his coming : Sighing and  
trembling were poured out on the heretics thereby : And afflictions of every  
kind sprang up for the heretics : There was a village which was called Bêth  
Kôpê in his country : About two or three parasangs distant from his monas-  
tery : When they (i. e., the people) heard of his coming, they took their sick,  
and went up to him : That they might see him, and be blessed by his prayers :  
Before they arrived one of the sick folk died on the way : And all the believ-  
ers were suffering great pain because of it : When [the people began] to bury  
him the parents of him that was dead prevented [them] : And they swore that  
they should not bury him without Rabban seeing him : When they came to  
him he told them first of all concerning him that had died :<sup>1450</sup> And he  
praised their decision not to bury the dead man : He commanded and they  
brought the dead man before him, and straightway he rose up : And began  
to pray and to make supplication before his God : He heard his prayer, and  
made the soul of the young man to go back into him : And he blinked with  
his eyes like one who had just risen from his sleep :<sup>1455</sup> Asking for water our  
father prepared a washing [of his cross] and gave him to drink : And the be-  
lievers marvelled at this miracle which had happened at his hand : They  
praised the Lord Who, in His grace, had made them worthy : To see signs,  
and also to be blessed by His servant : They fell down before him, and kissed  
his feet, and praised his name :<sup>1460</sup> Until at length they used to take away  
the dust from under his feet : And esteem it as a hōnânâ and a gift of heaven :

And he, according to his humility, rebuked them for doing so : Having  
gone back they spread the fame of his name in all the country : And every-  
one who heard brought his sick [friend], and came to him : All the people of  
the country round about him thronged to him : And received health from  
God by means of him : On every sick man who came to him, and took  
refuge in him : He laid his hand, and in the Name of Jesus healed his sick-



ness : He opened the storehouse of the treasures of the Spirit which had been given unto him : And he began to distribute his Lord's money among his companions : This is the good and faithful servant which his Lord set : Over His household to give a portion at the right season : Blessed art thou, our father, how great is the blessing which thy Lord prepared for thee ! : Where-with in the day of judgment He will make thee to rejoice with His saints : O the mighty man who reckoned the riches of this world as dross : And who never relaxed his fighting all the time of his abiding [therein] ! : O how glorious is the crown of the fighter which the Holy Spirit : Wove to crown him withal in the new world ! :

O the architect who laid his building in the heavens above : And who crowned his tower with the wonderful mansions of his chastity !

GATE 6

That Satanic tavern, which stank with impurity : The Monastery of Bezkin, the accursed and full of iniquity and wickedness Seeing the merchant of the house of God working strenuously : And grasping the sword of the Spirit, and destroying the ranks of the heretics The monks thereof were envious against the righteous man, as was Cyril : Who against Saint Mâr Nestorius worked strife The blind moles and whelps began to burrow : In the ground of the hearts of the nobles and rich men of the country One night ten shorn [monks] went forth with boldness : And after the manner of their father, the chief of the devils, dared impudently To enter into the cave of our glorious father, the prince of the pure : And they found him occupied in the converse of his Lord, and they made him to suffer pains For unmercifully they tortured him with [other] wicked men :

And they beat him cruelly until the skin of his body hung in strips And leaving him lying in agony they returned unto the polluted Bezkin : And the wicked men, the workers of perfidy, thought that he was already dead : But Grace providentially watched over the blessed old man : And the desire of the lovers of impurity was not fulfilled : Blessed art thou, O our father, who didst endure many contests in thy youth :1500 Through devils, and savage fiends, and thou didst remain strenuous : Blessed art thou who in the time of thine old age didst endure from the sons of devils : Blows and stripes from the hands of those who were mad and full of lasciviousness : Blessed art thou, O our father, who didst daily and hourly endure death : For the sake of thy God, and wast never vanquished, but didst gain the victory :1505 The

wickedness which the men of Bezkin, who were full of lust, had done : Was told unto the sons of Al-Kôsh, the blessed city of believers : There was a man therein, whose name was Gabriel, who was full of all virtue : And he possessed in abundance men-servants, and maid-servants, and sheep and cattle : He took it upon himself to minister unto him that was full of piety :<sup>1510</sup> All the days which he lived upon the earth in all diligence :

One day, according to his custom, he went up with zeal : To visit our father, and he saw that his features were different from usual : He asked him to inform him what had happened unto him in truth : And he told him that they had been beaten and smitten in war and contest : Gabriel did not inquire further because he knew that he never had rest : From fighting against Satan and the spirits of wickedness : When he had made an end of all his service to our father : He turned his care towards [his] worldly affairs in sorrow : Enquiring after his flocks he went about the mountains : And a shepherd met him and informed him of the deed of those who were the heirs of fire : Straightway he went back blazing with the fire of zeal : That he might learn and know this thing from our father in truth :

Before he could speak, our father, who was full of grace, spoke : And quieted the force of his wrath, and made his anger to cease : He taught him and warned him, "Thou shalt not hasten against the sons of wickedness : "But let the Lord take vengeance for me upon these men who are full of folly : "For the sentence of destruction hath gone forth against them : "And of swift doom hath gone forth upon them from the Most High : "Their allotted span hath come to an end, and they shall be destroyed : "And the time when their monastery shall be a heap [of ruins] for ever is nigh : "O Gabriel, if thou wishest and hast the desire for me : "To dwell here in thy neighbourhood, get long-suffering : "For we have One Who careth for us, and Who will do battle for us :

"And will wage war, and vanquish our enemies, we being at rest" : With these humble words he filled him with happiness : And he went back to his house, his soul rejoicing in grace : The sons of the polluted tavern of Bezkin knew not how to desist : And they made no plans to make to cease the wickedness of their heart[s] : Because they had eaten to their fill of the meats of sinners, and were sick : And they had, like dogs, made their souls lascivious with harlotry and impurity : Like the Sodomites they were drunk with the wine of the sins of lust : And they were heated with desire after the man-

ner of lustful stallions : Outwardly they were shorn [monks], but inwardly they were evil men : And they had craftily contrived to carry out a scheme which was full of calamity ::

Five of them, after the manner of mad men, committed fornication with one woman : She having brought forth a son, they added to and doubled their wickedness :: Because they were afraid of the governor they said to the woman : "Rise up, we will take thee to the village of Arshâm"; thus they promised her :: The five of them took her and her son, and they departed and came : Below the cave of our pious father, and they fulfilled their wickedness :: They dashed the poor woman upon the ground and trampled upon her : And they stabbed her, and threw her at the door of his cell, and departed, and told :: The governor of Mâwsel, and they boasted and vaunted themselves before him, [saying] : "That righteous man of whom the Nestorians boast :: "Hath committed fornication, and hath killed the woman, and forsaken her son, they say" :

And they told many lies and falsehoods concerning him :: Straightway the governor and his company went forth, and came, and arrived : And they saw the murdered woman and her son, who was alive, whom they had cast on the ground :: When the blessed company of the people of Al-Kôsh heard, they grieved : And they armed themselves well, and they all ran together, and came :: They saw the governor who was beating our father, and they restrained [him]: Saying, "It is not right for thee to judge him without examination" Gabriel said, "Concerning matters which are not made plain: "Be not hasty to judge in this wise before they have become evident "But first of all examine carefully both sides: "And whichever is guilty let him be punished with a just punishment" The governor answered, "We have no testimony like this of: "The dead woman herself, who hath, undoubtedly, been cast at the door of the murderer [by him]"

Gabriel made answer to him, "That would indeed be a thing filled with wonder: "A murdered woman who testified against her murderer in the sight of all" The governor agreed to his words, and demanded that they should be fulfilled: And Gabriel persuaded our father to stand up and pray After his prayer he drew nigh unto the dead body boldly: "Unto thee I speak, O dead body, in which there is no life "In the name of Jesus, live, and stand up, and rebuke thy slayer": And at his word the woman lived, and began to speak She revealed to them that for a long time five men worked and committed for-

nication with her: And that then they brought her and slew her cruelly in that place: "I only know that from lying down in death: "Thou didst call me, and raise me up, and didst rouse me from a state of terror":

And again [Gabriel] began to command the governor: "Take the child, and set him upon the knees": The governor having done even as he had been commanded: Our father adjured the dumb child to utter words: "I command thee, O child without speech, by the might of the Godhead: "To tell and to declare before us who and what is thy father": The Lord opened the mouth of the child, and he spake: And began to reveal who was his father, and who had committed the mad act: "Five of them, like dogs, waxed lascivious in impurity: "And my coming into this world of suffering was due to two of them: "For indeed, of the five three were impotent": And the child became silent until the appointed time of all mankind: The multitudes seeing this wonderful thing which was full of marvel: Went forth before his feet and kissed them, saying sorrowfully:

"Forgive us, our father, for we have sinned and done foolishly; forgive us in [thy] grace: "And let the iniquity of the wicked who are full of error return upon their own head[s]": They took away the dust of his cave in faith like a hēnānā : And they kept it with joy as a heavenly gift : The people of Al-Kōsh returned to their village, being full of gladness : And they brought a bier and buried the woman who died through the children of shamelessness : And Gabriel commanded [them] concerning the child, and to bring him [to him] : And he gave him to a nurse and admonished her to rear [him] : Having grown up and arrived at the age of twenty years he wished to become a monk : In the monastery of our father, and he triumphed nobly in all ascetic excellence : And the governor and all those who were with him remained in wonder :

And were filled with zeal, and they captured Bezkin of the heretics : He fettered the men thereof and carried [them] off to Balādh : And he wrote to the great governor of Māwṣel how they had worked craftily : The heretics of Māwṣel and Balādh made themselves advocates : And bribed the governor of Māwṣel with money in no small [quantity] : He gave them the command to depart to their monastery uninjured : And they went back and began to renew their works of destruction : Our pious father according to his wont being occupied continually : With visions of the spirit and the enjoyment of revelations : Wished to direct his meditation always on spiritual things : And

to think closely upon the joy of the new world : Once, however, his thought carried him to the heretics : And how wicked and licentious they were, and how they loved lust :

Suddenly he saw by his side an angel in wonder without compare : And his soul shone with light which man cannot describe : Neither is the mind of man able to set a limit to or to depict : How sublime and filled with wonder are the various kinds of understanding : Then the Watcher and our father began to sing Psalms together : From the beginning of the [Book of] David until the end thereof : Now the voice of the Watcher was too delicate for the singing : And mortal beings were unable to hear the sweet sounds thereof : Before they had ended the soul of our father was well nigh to depart : But the mercy of Jesus gave him strength to play the man : After the Psalms the Watcher began to sing : The Canticle [which] beginneth "A mighty King", and he sang it through : At the end he smote his wings and soared upward : To the place whence he had come down, and mingled with his companions : Our pious father Rabbâ Hôrmizd was filled with gladness : Incomparable, the gladness of the new world :1635 What mouth is able to describe his labours : And what tongue of flesh is able to describe the marvellous histories of him : His various excellences resist the power of every earthly being : And his glorious acts are a stronghold against injury : I am exceedingly desirous of writing down and recounting his narrative :1640 My heart is too feeble, and my tongue is too humble to utter [it] : My mind is timid and I am terrified at approaching : The writing down of the story of the glorious one among the just, and of making it known : Because I am fettered and bound by every kind of weakness : And I am snared and hampered by every kind of wretchedness :1645 It is meet to examine into and to search out [the histories] of just men : And to follow out the[ir] triumphs and to write [them] down : Nevertheless I, the wretched one, have dared to depict : His marvellous history, and have been so bold as to compose a discourse with my words :

Our father is in this country a treasury of all holiness : And the place where he is buried is a fountain of help and healing of every kind : Blessed shalt thou be, O our father, in the day when Jesus thy Lord cometh : To renew thee and to give life unto the dead who have crumbled into dust : Thou shalt stand there with the sons of light without fail : And like the sun thou shalt shine with brightness like unto their own : Thou shalt shine like lightning with the lightning-like light of Jesus : And thou shalt have enjoyment

in the happiness of thy fellow-believers : Blessed art thou, O our father, because thou wast most zealous in providing : A portion in its time and season, which was altogether blameless : Come, O ye my beloved, ye mortals, and see and search into : And tell unto all the story of the manner of the labours of our pious father : Praise and confess ye Jesus our Lord Who made His servant to triumph : And strive ye earnestly to walk in his footsteps : O my beloved, come ye and make yourselves friends of the labours of our father : And make yourselves heirs of and possess ye his living and incorruptible prayers : Stand up, be strenuous, and wean your heart[s] from things of earth :

And walk and journey on prosperously in the way of our father: Scatter ye wisely all the crafts of the Evil One: And accustom yourselves to self-abnegation and exceeding abstinence: Strengthen with wisdom and unceasingly your weaknesses: And be not spoiled by the Enemy as by a thief through despair: And dispel and cast afar off his divers craftinesses: Esteem him as a feeble one, and be proud and boast yourselves over him: And make yourselves glorious and most splendid over all his hosts: And with the humility of our father deck yourselves beautifully: For it is the garb of Jesus; care ye for it, and put it on, and abase yourselves: So that the arrows of the Evil One may not pierce it, and vanquish him and do him harm: O my beloved, come ye and make yourselves like unto our father in love: And cleanse and refine your conscience and heart, and let them be like snow:

Guard yourselves wholly against the possessions of this world: Let go and hate the passions of the flesh, and despise lust: Come ye and take refuge in the prayer of our father who is arrayed in victory: Shut yourselves within it, and multiply woes against all its hosts: Glorify and praise the Lord Who magnified our pious father : And yoke ye yourselves beneath his yoke and make yourselves divine : O my beloved, forgive ye each other, and let each pardon the other : And break ye and blunt thereby the sharp arrows of the Evil One : Expel, drive out, and cast forth craft and guile from your heart : And carry therein love and mercy, and fill it full therewith : Make it clean and undefiled by abominable things and the filth of sins : Wash ye with tears and keep and fulfil the commandment of the Lord :

#### GATE 7

Let us return to our goal and proclaim in order the history of our father : And little by little we will shew forth and declare all wonderful things : A sickness afflicted the son of ʾŪkbê, the governor of Mâwşel : Which was hid-

den from the knowledge of all the physicians : His sickness having become more sore, and being nigh to be deprived of his life : All the physicians confessed, [saying], "It is hidden from our power" : "But set him upon a litter that he may not suffer pain : "And before he be deprived of his life by death : "Rise up, and carry him unto Rabban, whose power is mighty : "And he possesseth the power to drive out the devils from every one who is possessed" : The Amîr received their counsel, and he prepared his soldiers : And quickly and without delay he went forth to the holy man : Having drawn nigh unto Al-Kôsh his son was deprived of life :

And he cried out and wept for his only son who had been cut off by death : Gabriel drew nigh unto 'Ûkbê, and thus spake : "O Amîr, grieve thou not, neither be filled with anger : "For by the prayer of our father thy son Shaibîn who lieth dead shall exult : "And thou shalt rejoice in him and in his healing anew" : And he commanded and they placed him on the back of an animal, being made firm and comfortable : And 'Ûkbê, having arrived where our father was, remained ashamed : And entreated our father not to regard him as a light and contemptible man : And not to let him return to Mâwsel with a sorrowful heart and deprived of his son : Our father had knowledge, for the Holy Spirit informed him secretly : That 'Ûkbê should not this time be bereaved of his son :

He made a sign to Gabriel and commanded him to bring the young man near : And he stood up in prayer that death might depart from that dead man: "In the Name of Jesus, stand up, O Shâibîn, and be glad and exult": And at his word his flesh began to move, and he rejoiced: Twice he commanded him, "Rise up, for death hath departed from thee: "By the might of Jesus be delivered therefrom, and thou shalt leap up": Christ loosed the penalty of his death, and mocked at Sheol: And gave us power that, like Him, we might overcome and mock it: Straightway the dead man opened his eyes and sat [up] and talked: And Rabban gave him a washing and some of the Oblation, and he ate and was glad: And the congregation rejoiced with joy beyond compare: There burst forth on them a contemptible and foul multitude of contentious men:

Who had come to comfort 'Ûkbê, with one who had departed from the truth: And seeing that the son of the governor had risen he remained [there] ashamed: And began craftily to proclaim the praise of our father: Who by raising Shâibîn to life had made us all to rejoice and be glad: And the gov-

ernor refrained altogether from answering them: Because he knew their craftiness, and because there was no truth in him he despised and spurned him: The company of the contentious ones is subject to the devils and is spoiled by them: And by Satan it is raised up above all wickednesses and wandereth foolishly: And it leaneth to the doctrine of devils, and is greatly harassed by them: And it armeth itself with the strength of sins thoroughly, and prevaieth and rageth: It is cut off from and deprived wholly of the virtues of excellence: And is stripped of the confession of the orthodox and is shorn thereof:

Then 'Ukbê answered our father and began to arrange words [saying]: "How shall I call thee? I do not know how to speak in a well-ordered manner: "Like an angel thou hast intimate knowledge of spiritual things: "And like [that of] God thy name shall be proclaimed through thy works: "That I may reward thy love as is meet I desire earnestly: "But the riches of this world are accounted by thee as a clod of earth: "I beseech thy love, although I am remote from the truth: "Give us the baptism of thy Lord that we may not again go astray: "In Him let us obtain pardon, and let us not be despoiled by Satan: "And let us not be grievously afflicted by the crafts and wiles [of the devils]: "Through thy prayers let us not be bereft of blessings: "And let us not be pierced by the sharp arrows of the Enemy:

"And let us not be deprived of the Grace of Jesus thy Lord: "And in His Name let us live, and acquire strenuousness, and become strong thereby": Our father made answer, "I possess neither earthenware vessel nor table": For the riches of this world were despised in his sight like a scab and a sore:

#### GATE 8

Then the shorn chief of the abominable ones impudently dared: Falsely to declare unto the governor in his speech: "In our monastery is everything requisite for baptism in the fullest: "For baptism by him and by us is the same and is [equally] excellent and beneficial": Our father seeing that the heretic [was wishing] to steal: Cried out in violent wrath against the wretched man who was so bold: "O sinner, dare not [to speak] thus insolently: "For our baptism and thine are not alike, and it is not seemly (?): "Even as Satan cannot be praised with God: "And it is impossible for a luminary to shine side by side with the darkness: "Similarly thy baptism cannot be praised in the same way as ours : And if thou wishest us to shew [this] openly and declare it by a deed" [we will do so] : Our pious father commanded Gabriel to send quickly



and in haste : To bring a basin (or, tank) and two children, and not to be troubled : [One] the son of heretics and the other the son of baptized believers without hindrance :1770 And he did so. And our glorious father sanctified the baptism : Having taken and baptized the Nestorian who had been signed with oil : The waters congealed together, even as in bottles, and would not spread over him : The son of the heretics having gone down into the waters they flowed up over his head : And the crowds wondered, and asked them to make plain the interpretation thereof :1775 Then our father with the truth of his word made them an answer : "The baptism of the Nestorians is perfect in the Spirit, and flourisheth : The baptism of the Jacobites lacketh sanctity, and is without the spirit" : The multitudes seeing marvelled, and wondered, and believed, and praised God : Shâibîn, and 'Ukbê, and his companions were baptized, and prospered, and did well :1780 And the company of the shorn went forth ashamed, and were mocked and scorned :

The men of Al-Kôsh, and 'Ukbê, and his companions returned rejoicing : And the report of our father mounted up and spread abroad in all regions : In proportion as the triumph of our father flew abroad and spread everywhere : The company of the heretics became furiously enraged, and they blasphemed : Blessed shalt thou be, O our father, when in the clouds from above there appeareth : The King Christ, Who shall be borne aloft by angel[s] : On Satan and the heretics anger shall flow : And on every one who served, and sacrificed, and was submissive unto them : In rays of light among the company of the righteous thou shalt shine : And thou shalt shine brightly with the angels and shalt also be triumphant : When on the righteous the light of thy Lord shall rise and shine forth : And like the stars in little or much shall be abundant :

Blessed shalt thou be, O our father, on the day wherein thy Lord shall open His door : And His light shall shine forth and be extended upon all, and every one shall desire Him : When the weight of the sufferings of every one who is smitten shall be cast away : And also the foul matter which cometh from every one that is wounded shall be purged from him : When Satan shall not be at rest with him that is wounded : And shall be in pain and anguish, and be tortured abundantly :: When with weeping he afflicteth his heart and crieth out through his trouble : And all his congregation is hurled headlong into Gehenna :: When his appointed season is cut short and upon him bursteth : Fierce wrath, and he shall be pained and troubled every hour

by his emotions :: When to dust by the voice of the Son every man He sendeth :

And from the earth without let or hindrance he riseth and cometh forth :: When the Lord shall praise and give honour to every man according to his [merit] : And shall bestow upon him the reward of his actions, whether good or evil :: When the wicked and the rebels are slain with tortures : And the fiends and the devils shall never again obtain refreshing or rest :: Blessed shalt thou be when the odour of renewal breatheth forth without end : And floweth in great abundance over heavenly and earthly beings :: When all the rational beings who longed for Him shall triumph gloriously : And He shall give unto all incomparable abundance, and every one shall yearn for Him :: When thy Lord shall gratify the righteous with [His] promised blessings : And every man shall enjoy rest according to his deeds and virtues: The nation of the heretics which hated love and loved tumult:

In proportion as the triumph of our father was noised abroad, became troubled: It pondered day and night desiring earnestly: The murder of the righteous man and like fire burned with fraud: How many times in the nights did it strive hard to murder him: And inasmuch as this was prevented by Grace he went away and escaped: One night, however, the mind of our father had flown to heaven: And his understanding was shining in his converse with God: Therefore he neither knew nor was able [to do aught]: Because he was wholly shrouded in spirituality and was exalted therein: In the morning-season after the dawn had come, and his mind had burst upon him: He went forth from his cave to walk about, and by the door he found: A group of about ten heretics who had come to attack him: And who remained senseless having been restrained by Thy grace:

He perceived that they formed a company of evil men who had been sent against him: And he shed tears and wept [to think] how much they had lacked grace: And how eager they had been to fulfil the wish of devils : And how greatly they had been inflamed by the fervour of foul devils : Our blessed father poured out on them the overflowing abundance of his love : And he loosed and set them free from the bonds wherewith justice had bound them : Like his Master he forgave their folly, himself being untroubled : And into his cave he took them in willing love : And he, being joyful and glad, answered and said unto the uncircumcized of heart : "Ye have armed yourself with weapons of violence like murderers : "Lay down your

staves and knives, and enter in and take your rest" : And he washed with his hands the feet of the impure people who were lascivious and abominable :

He gave that company of foolish men, who were destitute of goodness, to eat and to drink : And they were defiled and corrupted by the impurity of wickedness and iniquity : He dismissed them that they might depart to their companions, a foolish and senseless company : Which was pierced and worn away by the droppings of Satan : Now in proportion as our father made himself a sacrifice for their error : They the more sharpened their teeth to crush the glorious man : When they saw that they gained no advantage by all [their] schemes over him that was glorious in virtues : But that iniquity was closing in and overwhelming them the more : Henceforth they took the way of the foolish and stupid Cyril : And as he offered sacrifices unto devils and made them smell their savour [even so did they] :

GATE 9

The company of Bezkin ran quickly and speedily to the shrine of Mattai : For there the wretched man sacrificed unto devils, and was mingled with them : With the little brethren before the head of their shrine his face he' blackened : And the mouth of the naked ones was rent with a cry to devils : The devil heard the prayer of the old men of shame, and he inflamed [them] : To be brazen of face in [making] petitions before him, and he incited and urged [them] : To bore a hole in a cake, and gave them power to hang it on the neck of their chief : And on the necks of them all, one after the other, and he made them hot and to burn : To be participators in the iniquitous laying on of hands he incited [them] : 1. I. e., the head of the monastery. And he taught and urged them forward to deliver themselves to his sorcery:

After their Satanic feast was ended and concluded: The polluted company, which was skilled in wickedness, removed to Bezkin: Quickly and without delay it departed and went away: And brought and gave to 'Uḡbē and his son no small moneys: Now therefore the polluted company, which burned with impurity having drawn nigh unto Māwṣel: According as it had been made wise by the deceiver, and had been inflamed by him: Hung the cake on the neck of John that he might not be rejected: And mingled with wine a few of the crumbs which fell from it: That peradventure having offered [it] to 'Uḡbē and his son their heart[s] might become obscured: And he might not be despising everything which the polluted company might say: And the governor

made [them] to sit upon his throne: Having tasted their wine he was inflamed with love for them: It darkened, and blinded, and dug out the eyes of his understanding:

And he neither despised nor treated with contempt their works and sorcery: The wretched man wandered from the truth of our father, and spurned and trampled upon it with his feet: And the grace which he had wrought for him he forgot and abhorred: The craft of the wicked which destroyed his life went deeply into his heart : And he was inflamed by their devils, and became hot and burst into flame : Like an ox by his slaughterer he was led away by them : And to the shrine of idolatry through love of them he was carried off : The persuasion of their evil counsel he did not refuse : By their acts they bound him, and they left him like a dead man who hath been mummified : Straightway the venomous and crooked serpents sharpened arrows : To shoot in secret at the upright of heart, and they mingled falsehood :

Before the governor they begot iniquity and put forth falsehood : And the deceiver called to our father, and they raged at him : O wretched men, how should be moved by your baseness : He who made strong his wall by virtues which were harder than iron : O audacious ones, how should have fear of your folly : He whose mind was always swimming in spirituality : O cruel ones, how should be snatched away by your teeth : He who was never rent by the devils, the sons of your hordes : O ye who are aided by your teeth, how should be torn asunder : He who made to tremble and fear the hosts of furious devils : O senseless ones, how should be burned by the fire of your iniquity : He who was never burned by the coals of fire of Jesus : O ye heretics, in your swift actions how could be kept in obscurity : He who was reared on the breasts of grace and was brought up thereby : Cease, O ye heretics, from your growlings, and be not inflamed :<sup>1900</sup> Against the man who prayed for your wretched estate, and that ye might not be shaken hither and thither : Cease ye and bark not like little dogs because he hath become an alien to the world : For he hath no fear of your barking, neither is he afraid : Meditate, O ye wretched *συνουσιασται*, and be ye strenuous : Because your end hath come, and also your boasting shall be extinguished :<sup>1905</sup> Your polluted monastery shall not escape from the anger of God : And shall remain a heap, and your blood shall be mingled with the dust : O ye wretched ones, observe that sharp arrows have been shot forth : And there is no escape to you from them ; fear ye, and be afraid : Because of this. Your dwelling-place shall be laid waste, and

also brought very low :1910 And in your habitation no man shall have the power to dwell :

The people of Al-Kôsh and Gabriel were very eager : And with fear and with sorrow they went up to our father : For they saw that 'Úkbê clave unto the heretics and was joined [with them] : And besides our father marvelled at them and was wounded : Before the blessed men came unto him our father escaped : And he said unto them, "My sons, the glory of the contentious ones is nigh to be pulled down : "The destruction of the Zion of the heretics hath appeared and come : "Their vine shall be cut down, and their vineyard shall be wasted, and shall become [a place for] gleaning : "Fear ye not, O my sons, the strife of the evil ones, who love the craving for dainty meats : "And be not distressed because by reason of anger they have no escape : "Although they have bribed 'Úkbê on my account, and have made him to possess hesitation :

"And have made straight the arrows of two talents and have made a mark of and shot at me : "I prayed that they might not again be left all [this] incitement : "But the Lord did not desire this and prepared for them a deep pit : "The arrow of wrath He placed on the string like an archer : "And He passed sentence upon them, and drew His sword : "By the life of Christ Who taught me and gave unto me strenuousness : "To-morrow there shall not be left a stone which shall not be moved and overturned" The blessed men of Al-Kôsh answered "Amen", with fervour : And they were blessed by our father, and went down with leaps Then our father stood up in his prayer mingled with love : And prayed strenuously for the church and the people of Bezkin At the end thereof he saw by his side a burning Watcher :

With a crowbar in his hand, and he was ready and eager to destroy Bezkin "Why prayest thou, O good servant?" he said unto the understanding one : "Take this crowbar wherewith I am commanded to uproot it and overthrow it" The Watcher smote it, and the inhabitants thereof he scattered and burned : And he smote it again, and he made its foundations to totter, and he threw [them] down Whosoever fled at the first quaking destruction did not come to him : [If] he went forth from the tavern of the polluted ones before it was overthrown Whosoever dared to resist boldly and audaciously the voice of the Watcher : Remained beneath the stones, and died by a cruel and terrible death 'Úkbê first of all heard the voice of the Watcher of every one

who was burned up : And with quaking he went forth thence, being fearful and afraid :

He was exceedingly ashamed before our father because he had despised him : And [because] he had been subservient to the flame of the children of sin and had been burned in their war : Seeing the destruction of the tavern of the polluted one and that he had escaped : He turned aside to the house of Gabriel of Al-Kôsh and entered therein : He confessed that he had sinned and had consented unto [evil] deeds and had mingled himself therewith : And that by his own will the flame of the polluted ones had gained dominion over him :

GATE 10

The tavern of the foolish ones, Bezkin, being overthrown, was fulfilled : The word of your father, and its craft was laid bare to the eye thoroughly : The iniquity of the wicked ones returned upon their own head, as on Mânî : And their wickedness went up on their eggs and was united and heaped up : In the language of old it is meet to call it the "second Nineveh" : And like Sodom her sister is seemly the naming of her in every utterance : Like Gomorrah her destruction came by suffocation : And she was a companion [thereof] like Admah, and Zoar, and the other [cities]: That which was found therein was carried off by the villages round about her: After anger had brought down her inhabitants to the devouring pit: Then the sons of the Monastery of Íth-Allâhâ, a congregation devoted to the ascetic life: He had never been neglectful of our holy father since he had been his companion:

Fifty of them, glorious men, who were testified to abundantly: They became unto the monastery first of all a foundation: Then the rumour was noised abroad in the land, "The monastery is built": Every man gave as he pleased of his possessions and brought [it]: From Bêth Kôpê also the name of Khôdâhwi was proclaimed: Seven talents of silver he gave our father and thus he confessed: "When these have come to an end I will give another similar amount": And he asked a prayer from our father and also made supplication: Our father dismissed him with a joyful heart and prayed for him: And he called George and delivered [unto him] the riches of the son of Shûbhhi: He began to put the coping-stone on the building of the temple and monastery: And he set the hand to cells for the habitation of the brethren : The people of the dominion and also of the state began to pour forth :

And everyone was hastening that he might be the first of all to be a participator : And ran quickly [there] after the manner of a huntsman : Little and great for any purpose that would be helpful : And 'Ūkbê himself, by his own prompting, manifested love : And made three talents of silver to come to our father by the hands of Shâibîn : Our father accepted [them] and delivered them over to his overseers and told them : That they were to be careful for the building of his monastery as he wished : In those days it was revealed unto our father by the Holy Spirit : That he should go to Mattai and uproot the idol of the devil and deceiver : He went forth in the morning and departed and came to the tavern of Matthew : And before he went in he stood up in prayer and he besought and prayed :

That he might be concealed from the eyes of the heretics : So that he might not be diverted from the matter which he was held worthy to perform : When the doorkeeper saw his venerableness he was greatly stupefied : And according to his will without delay took care and fulfilled [his wish] : To sleep he brought him in to the door of the shrine of Mattai and departed : And according to his wont he rose up to keep vigil and delayed not : Straightway suddenly one of the Watchers appeared unto him : And opened the shrine of Abbâ Mattai and put in his hand : 1995 And brought forth a wretched little idol of white brass and shewed [it] : And its eyes were of beryl, and he gave it to our father, and related unto him : "This wretched little contemptible idol which is despised by all : "Hath led astray the heretics of this monastery : "Mâr Mattai was a companion and follower of Mâr Awgin : 2000 "And through the Spirit the lot fell upon him, and in it he departed : "All the inhabitants of this country he turned : "To the faith of the Trinity, and in it he directed them : "He taught and made manifest that the Nature of God is immortal : "And he confessed that the Nature of Jesus the Man was, by grace, Divine : 2005 "Their faith having been destroyed, and their truth corrupted : "Through Cyril the crooked serpent, and having been made to stink by him : "Their whole congregation hath been forsaken and rejected by Divine Providence :

"In all the ends [of earth] beneath the heavens it hath been made abominable and blind :: "Then Marcion by his sorceries destroyed, and corrupted, and made to stink : "All their understanding, and he polluted and defiled their temples :: "He taught them and told them to place idols in the altars : "And promised them that they should be deliverers from the night-devils ::

"And that they might not be afflicted in the month of Shebat by them he made incantations : "And they delivered themselves over to his sorceries, and his seed shot up well in their hearts :: "Now there is no altar in which an idol hath not been hidden : "And him they serve because he performs their business :: "The grace of thy Lord hath, however, retreated from them afar : "Through Cyril He hath brought upon them injury and He hath afflicted [them] ::

"He it was who first of all ministered unto devils and boasted in them : "He was the first who offered sacrifices unto devils, and was greatly puffed up :: "Through Kâkî, a certain Egyptian sorceress, he was led astray : "And he gave the sons of his following to eat and to drink of this death :: "In all countries the seed which he had made to grow sprang up and flourished : "Through the miserable little idols of accursed devils, and through them hath waxed great :- But take thou this one and depart unto thy monastery and be at peace : And let us pray that their resting-place may be removed from this place":- And when they had prayed the prayer which they were praying the Watcher removed : Our father by the might of the Spirit and made him to come into his cave without labour :- At the time of dawn Gabriel saw him and he was filled with gladness : And he shewed him the idol, and related the story thereof before him :- Then he revealed it and made it known unto the whole congregation : And he narrated how the angel of the Lord had helped him :- Straightway the devil was terrified at our father, and he began : To complain, saying, "Woe is me through thee, O Son of Nazarenes :- Woe is me through Thee, O Jesus Christ, Thou Son of Mary : Woe is me through Thy servant Hôrmizd, the son of Persians :- For thou hast persecuted me in all the bounds of earth and my strength hath declined : I fled from Thee into the abyss of Sheol, and my name hath been brought low :- Thou hast brought up my person which is hated from the interior thereof in shame :

"And Thou wishest to make me a scoffing unto my friends and unto him that honoureth me : In the cities and villages wherein my name hath been proclaimed : And in the places wherein was my power Thou hast also made it to be abrogated : Henceforward my reproach will be proclaimed therein and behold, it will also be revealed : And my glory will be abated, and my disgrace increased, and also made to appear" :<sup>2045</sup> The company of the disciples of our father was astonished at what the devil declared : From out of the idol,



and that he had exposed the wretchedness of himself in the sight of all : George took the idol and brought [it] down and shewed [it] : In the towns and villages which were there, and also told the story, [saying] : "This is the god of the heretics which hath been turned out and cast away :2050 And the prince of the religion of the evil man Cyril, the mole that was blind : The name of the shrine of Mattai the erring one hath polluted and made to sin : And this is the night-devil of Egypt which it hath made to go astray" : And Gabriel the man of Al-Kôsh was fully occupied : With ministering unto the workmen and artificers, and was not sluggish :2055 After a period of ten months the monastery was built : And it was provided with all furnishings, and was well built :

Our pious father in no way neglected his ascetic life : And in love employed his body and his soul with the Cross of his Lord : With his marvellous works he rejoiced the Watchers of heaven and men : And the hordes of fiends and devils he despised and held in contempt : He perceived and searched into minutely and skillfully : The hidden mystery which was from the angels and everything which was covered : The mystery, which was revealed unto us of our image which was corrupted, was raised upon high : And an adorable throne on the right hand he inherited and acquired : Being made worthy of the throne of the Word, the Son Who was of the Father : He, our first fruits, the Son Who was of Mary, Who appeared in the earth : He was derived and chosen from every race of Adam :

And He wrought mighty deeds, and healed the sick, and vivified the dead : He Who is not easily comprehensible and Who cannot be understood became comprehensible : And He hid His glory and became a perfect being in His two Natures : At the time of the Crucifixion by the Jews He drank vinegar : All the souls that were lost by His voice He brought back [to life] : At His death He removed from Sheol the dead who had gone to corruption : And He gave us freedom from the service of death which was cast out : He in the beginning the head of our generations made to come into being : And He stablished anew by His voice our nature which was created afresh : Like a weak man in the sight of the children of men He appeared : And as God by rational beings He was confessed :

Two of them, without doubt, in Him were perfected : And the words which the prophets prophesied concerning Him He fulfilled and accomplished : The yoke of death He cast out from our nature and destroyed and

made an end thereof : And the stinking wounds with the medicine of His words He bound up and healed : Compassion and mercy for every one who turned back He poured out abundantly : And He made every man who was chosen by Him worthy of the honour of his glory : Our own father He honoured and magnified greatly and without measure : And He exalted to the highest height the exaltedness of his spirituality : Ceaselessly in vigil the watcher sang psalms and hymns : And in the fire of his love he made himself like unto the son of sojourners : In marvellous and quiet contemplation in the cell our father delighted :

And swiftly he trod the path of the righteous and emulated them : All his days he never relaxed the habit of profound contemplation : And he made himself like unto the spiritual beings and Watchers of heaven : He proclaimed the fruits of glory and praise and made them to blossom : He counselled his soul wisely and wept for it : [Saying], "Receive my counsel and deliver thyself from Gehenna, O my soul : "And despise, and hate, and reject the riches of the world and its desirable things : "Raise up thy mind unto Him who is about [to come], and search Him out : "Make thy thoughts to dwell on high, and glorify and praise thy Lord : "O bride of the King, admonish thy understanding and thy motions, and cleanse [them] : "And make straight and wide thy deeds and actions in truth and righteousness :

"Make the eyes of thine heart blind unto all beautiful things which are vain : "And satisfy thyself like the spiritual beings with the love of thy Lord : "Rouse thyself, O my soul, and shew love, and return glory : "Give a reward unto thy Lord, and be thou exalted over all [thy] passions : "Flee from every man who possesseth customs of sluggishness and is a whoremonger : "And remove thyself and be away from [him], and let thy tears run down like waterspouts : "Like the sinful woman, lay hold upon and cling fast to the skirts of thy Lord : "And wash His feet with the tears of thine eyes, and wipe them with [thine] hair : "Like Simon after his denial [of Christ], repent and be contrite : "And, like the thief on the right hand, confess thy Lord : "Cling unto thy brethren, and redeem and deliver thyself from their wars :

"And by thy discipline rebuke and make wise the simplicity of their hearts" : With such counsels he counselled his soul, hearken ye, O my brethren : And by his understanding he set free his disciples from all error : Our pious father cried out to his disciples, saying, "Come ye, incline unto my words : "And in your person[s] fulfil all my deeds and keep ye my ordinances :

"Come all ye ascetics who are gathered together, and enter into my folds :  
"Put your necks under my yoke, and train ye yourselves in all my doctrines :  
"Come, O my beloved, and occupy yourselves in all my discourses : "Take heed unto yourselves, and acquire ye the truth of all mine admonitions :  
"Draw nigh unto mine entreaties, and observe and search out the work of my hands : "And proclaim the truth and act like mighty men in the hope of my words :

"Ye know that I have neither concealed from you my judgments : Nor all the tribulations which I have endured and suffered from mine enemies : I became an alien and a stranger unto all my neighbours : Be ye like unto me, and be ye participators in my labours : O my lords, be ye careful and fulfil ye your love towards me : Cleave ye unto me, and transgress ye not [any of] all my statutes : At this time I praise you, O ye who have shewn goodness unto me : And in your reverence, according as I have taught you, be ye my consolers : By my counsels and words be ye persuaded, O my obedient sons : And incline [your ears], and understand, and listen unto the discourse of all my words : O my neighbours, ye who encourage me, observe ye the things which I have endured : Fulfil my statutes, perform my commands and all my laws" : The disciples hearkened unto their master and inclined unto the command of his mouth : And they shewed [it] to each other, and they taught [it], and laboured [in it] and performed it : They received the law and statute of their master, [and] in their heart they kept it : They performed his word, and also honoured his covenant with them :

They embraced it in their hearts and believed it in all the motions of their soul: And they wrote in their hearts the teacher of the truth and the preceptor of the spirit: They went after him and also found their help in his hands: And they magnified and praised him and proclaimed his rule in the sight of all: They became his disciples with their whole hearts and never left him: And they called him the investigator of mysteries and the philosopher of the spirit: Thus and more was our father, even as they exalted him: And in his piety, after the manner of the Apostles they likened him and compared him: By our father's prayer they expelled the Evil One from his habitation: And drove him away, and they vanquished his strength, and drove him out: And they cast out and expelled the Prince of wickedness beyond the borders:

They thrust him out like scorpions and serpents, and trod upon him with the foot: The property of the devils they made their own possession and

spoiled him: And the wall of his strength with the weapon of their humility they shook and threw down: They fulfilled the doctrine of our father and stablished and furnished his monastery: And, like heralds, they proclaimed him and made him known in the ears of every man:

GATE 11

Our father humbled and brought low the Prince of the air : And he broke and humiliated his hordes and bands like an athlete : By crimes of every kind the children of his dogmas he led to destruction : And every one who was a heretic like Cyril he made to suffer and brought to doom : He grasped the sword of the spirit in his hand like an athlete :2160 And the wretched idols of the heretics he uprooted and brought low : By the help of his prayer, and the assistance of his words which he made sharp by the Spirit : He rooted out the night-devil which led [men] astray and rejected [him] and set him to rest : The arrows of his prayer with the bow of fasting he shot out and drove them : Into the heart of the enemies of Jesus our Lord, and extinguished their strength :2165 Blessed art thou, O our father, before whom the Prince of wickedness was made to suffer : And in thy presence all the array of his warriors was brought low : His arrogance and boasting were obscured in thy presence : And through thee nothing whatsoever was carried off by the claw of his wickedness : The oppression of Bezkin, the tavern of devils, was extinguished by thy power :

And the assemblies of the "shorn" were slain and brought low in the abysses of Sheol : The might of their audacity and insolence thy love blotted out : And through thee their wasted monastery was overturned on the heads of its inhabitants : By their own will the Devil blinded and obscured their understanding : And he left them to the lizards (?) and the moles, and darkened their minds :2175 Therefore thy Lord cast and poured out upon them the fire of wrath : And made their habitation beneath the earth, and there He mingled : That which He had promised the heretics whom He had kept back from thee : And he whose luck was evil was prohibited from Mount 'Edhrai : Thy love was poured out in thy heart on their behalf continually :2180 And thou wast praying that peradventure the Lord might turn away His wrath from them : Their appointed time was fulfilled, and they were cursed in anger : And such was their madness that their root was never again to take firm hold in the mountain : Blessed art thou, O our father, whose rank was so high with thy Lord : And kings, and governors, and sat-

haps adored thine honour :2185 Blessed art thou, O our father, whose grade is beyond measure :

And the height of whose position no man is able to declare: Blessed art thou, O our father, who didst rejoice the Watchers by thy humility: And who didst make glad exceedingly men by thy self-denial: Blessed art thou, O our father, whom the riches of this world never flattered: And who wast never turned aside from thy course by its polluted beauties: Blessed art thou, O our father, whom the storm of passion never vanquished: And the ship of whose soul the waves of the world never overwhelmed: Blessed art thou whose wisdom journeyed in the whirlwinds of thy mind: And the flood of the sea of whose understanding led thee into the haven of life: Blessed art thou, O our father, whose history is so marvellous and wonderful: And whose knowledge is exalted and more excellent than [that of other] rational beings: Blessed art thou, O our father, whose birth-place was the East:

And in whose beauty the North, and the South, and the West rejoice: Blessed art thou, O our father, who hast sanctified the earth by thy steps: Wherein, like thy Lord, thou hast performed thy mighty deeds and miracles: Blessed art thou, O our father, whose doctrine poured forth like Gihon: Upon all the souls who drew nigh unto thee and took refuge in thee :: Thine understanding was like unto the pouring forth of the Tigris : And thy knowledge shewed itself to be deep as the depths of Pison :: Like the river Euphrates thou didst water the flock of thy Lord : With the refreshing drink of thy paternity and lordship :: From thy youth thou wast chosen and called to the fellowship of thy Lord : And like Jeremiah and the son of strangers (i. e., Elijah) thy name waxed glorious :: Come, O priest, that I may write down thy history and may praise thee :

And may reveal unto men all thy paths and thine excellences :: Come, O thou zealous one, in thine integrity and righteousness : That I may magnify thy truth, O thou whose aim was as straight as a line :: Come, O chosen one, that I may incite thy sons to jealousy by thy glorious acts : And may exalt thee with my halting tongue and may praise thy name :: Come, O thou who art the most zealous of all the righteous men thy kinsfolk in name : Who hast laboured and filled thy treasury with the riches of the Spirit which made thee wise :: 1. See line 3310. Come, O thou lowly one, whom the pride of thine Enemy never carried away : Who didst love thy Lord, Who was Him-

self thy Helper, and Whose power aided thee : How is it possible for a wretched man like myself to recount thy gifts :

Wherewith the Holy Spirit, according to thy fitness, adorned thee : Thy history is exalted, and thy quest was immeasurably sublime : And it is impossible for my tongue to be sufficient [to do so] in a fitting manner : The region of the Persians, that is, Bēth Lāpāt, rejoiceth in thy beauty : For it gave thee birth, and gave thee as a treasure unto the Syrians : The city of Āthōr and all its dominions rejoice in thy name : For thou didst go about among them when thou wast a stranger and didst reveal thy beauty : Thou didst make a tarrying for a length of years with Mār Bar-'Idtā : And there according to rule thou didst perform thy ministration as a coenobite : There thou didst wage war against the Enemy with the weapon of thy humility : And thou didst vanquish his power, and break his head with the sword of thine abstinence :

Then thou didst remain for six years in the Monastery of Rīshā : There thou didst perform mighty deeds and didst manifest thy deeds of power : The village of Al-Kōsh above all [other] places exalted thee : And thy Lord, by His nod, wished to make thee to rest in the neighbourhood thereof : Unto this place from the East thy Lord brought thee : That therein thou mightest plant the vines of thy vineyard and also thy plants : By its inhabitants thy temple was stablished and thy monastery built : That they and thy sons might abide in thy love and in thy blessings : Blessed be Al-Kōsh which was worthy of the eventide of thine old age : It received blessings from thee, and became also the place of thy rest : Blessed be Christ Who strengthened thee, and Who made thine end marvellous : And filled thee with the revelations and visions of the Spirit :

Blessed be He Whose nod was with thee and went about with thee : And Who was thy Helper and Sustainer in all thy labours : Blessed be Christ Who hath set thee among the ranks of His workers : And Who exalted thee greatly by the revelations of things which were to come : Blessed be He Who knew thee of old and gave thee the wages of thine aim : And instead of the beauty of thine excellence made thee to inherit the marriage chamber : Blessed art thou, O our father, whose Lord thus honoured and magnified thee : And Who fished thee out of the sea of the world and set thee apart for His service : Blessed art thou, O our father, whose memorial is more exalted

than [that of] all the righteous : Whom the Lord called unto him with His voice, like Samuel :

Blessed art thou, O our father, whose history is marvellous, and whose happiness is exalted : Who hast, like David, by thy strenuousness overthrown thine Enemy : Happy is every man who shall travel in the way of thy path and in thy footsteps : And who shall strive earnestly to emulate thy strenuousness : O our Lord, Thou hast given our father Hōrmizd dominion over the treasure of Thy riches : And because he kept Thy covenant and loved Thy Name Thou didst make [him to be] a participator in Thy glory : Because he made entreaty unto Thee each night with supplications and with prayers : Like Joseph, Thou didst deliver him by Thine arm from the hand[s] of enemies :

GATE 12

After our father had built his monastery and finished and completed it : Mār Tūmāršā, the Catholicus, went forth unto him : When the rumour smote his ears he received [it] with joy : And with a glorious company of his bishops he departed from Babel: He was a fellow-monk with our father and had been planted with him: And he also had laboured in the Monastery of Rabbā Mār Bar-'Idtā: Because of the love which was between each other he ran and made haste: And moreover a matter of necessity worked upon him: Our father receiving [news] of his coming by means of a revelation: Called George and Gabriel and spake unto them: "Rise up, my brethren, run and get ye down, and make haste to Bêth Kôpe: "And sing praises and glorifyings before our father Mār Tūmâršâ: "According to his beauty honour him rightly and bring [him] to us": And they did thus and fulfilled everything which our father had admonished them:

Because [our father] was weak in body through old age and abstinence: He went down into his presence before the temple, and received his person: But who can declare the gladness of Mār Tūmâršâ: Or seeing our father and on saluting him lovingly: He neither sat down, nor ate, nor drank, until he had consecrated the altar: And he consecrated and distributed the mysteries of the Son Emmanuel: They all had happiness after the manner of the spirit, and made rejoicings: And they kept the feast and celebrated the festival to our father Mû'îl: Then our father the Catholicus warned and admonished: And he wrote a writing with his own hand, and sealed [it], and make known thus: "I Tūmâršâ the Catholicus, by the grace of God: Command, and or-

dain, and curse by the might of the strength of God: "That there is no power to [any] bishop to bind or to loose:

"In this monastery, neither shall his name be proclaimed [therein], [nor] command, [nor] speak: "Whosoever shall transgress this ordinance shall be dismissed and degraded: "And shall be counted a heretic in the Church, and vile, and contemptible": All the bishops united in giving approval to this: And they all made their declaration, and sealed the writing and delivered it unto our father: After they had finished all these things, they gave praise in the spirit: They ate the Food of the Lord, and raised hymns of praise unto God: Then Khôdhâwî with love for them fettered himself: And offered [them] a feast, and they drank three cups [each], and were refreshed: And he brought and laid down before Tûmârşâ a talent of silver: And asked and besought from him, with hope, a prayer: Mâr Tûmârşâ marvelled at the love of him who [thus] served the Lord: And blessed him in the might of Him that had put forth twelve parables:

[Saying], "O Khôdhâwî, in return for this thy love my Lord shall grant thee: "Forgiveness of sins and He shall strengthen thee at His right hand: "The honour [which thou hast paid] us is sufficient, and thou shalt not work thyself further: "For we have heard of thy care for this monastery [from] one who lieth not: "Take back thy money, my riches are sufficient for me", and he separated himself from this [gift]: "And money like this is useless to me; take it and let it be carried away": The believing man constrained him, and made answer to him, saying, "It is a votive offering, and my lord moved my heart [to vow it]: "It shall never again return to me nor be gathered up by me": Tûmârşâ placed another talent upon those which he had received: And handed [it] over to the monastery by the hand[s] of George and Gabriel:

After his petition had been accepted, and he had been shewn the right road: And he had been well inducted by our father into the mystery of revelations: He was set free wholly from contests and was also strengthened: He was set on fire with the fire of love for our father Hôrmízd: And being delivered and having gained freedom he was no longer weak : But if he were hung upon the neck[s] of hidden enemies : Beneath the destruction of the corrupt ones by the prayer of our father he would not fall : And by their hidden wickednesses he would neither be polluted nor defiled : Where the prayer of our father is the might of the Rebel is dissipated and dispersed :2320 And like the phantoms of the desert and reeds he is reckoned and held in con-



tempt : On the morning of the [next] day Mâr Tûmârsâ rose up, and departed quickly : And our father accompanied him on the road as long as he was able to endure the toil : Then they separated, each from the other, in unspeakable love : And being full of the Spirit our father went into his cave :2325 Blessed art thou, O our father, for thou wast linked unto the chain of the Apostles : And thy body through [thy] labours was not broken down or made powerless : Blessed art thou, O our father, for thy Lord's sake thou didst get austerity : And he was constrained neither by the blandishments of the world, nor the crookedness thereof : Blessed art thou, O our father, for the building of thy tower was crowned on high :2330 And could never be washed away by the floods which dashed against it :

Jesus, the Word, the Headship of our nature, having become a Temple : In His Humanity He suffered through the Jews and endured sufferings : With the disgrace of the cross for our redemption, and was stripped naked : And having gone up [on it] by His might the horde of devils was greatly confounded : But He overshadowed the ranks of His chosen ones and those who called upon Him : And of the place of miracles they were made worthy by the Comforter and continued so to be : Our pious father by means of these things was at once highly exalted : And the corrupt devil looked and saw him and was made guilty by him : When he met him and saw the aspect of his face he was moved as by a storm : At his exaltation he burned as with fire, and became cinders, and was burned to ashes :

By mysteries of holiness and with [divine] gifts he triumphed and was crowned : And the report of him flew abroad and was carried into every country : The Name of our Redeemer was sanctified by him and was praised : And through him the Calumniator was made foolish and brought to derision : By the prayer of our father the Devil was afflicted with all manner of tribulations : And the building of his fraud fell down, and was washed away, and carried to a distance : By the prayer of our father the devil of pride fell down and was spurned : And he ceased his glorifying and boasting, and was made of no effect : Seeing that none of the plots which he wove benefited him : He contrived schemes, and went unto the heretics, and was shewn to be a liar : As at the beginning of the world he was crafty and plotted against Adam :

So with insolence he made an attack upon our father, and was made contemptible : The athlete of the Spirit made war against him, and was crowned

with the Spirit : And in his strenuousness he was never wetted by the waters of his passions : He waged war against him with his snares, and he was never tripped up : And he was neither caught in his traps and nets, nor impeded by them : The wretched one waged war and was put to shame, but was not made an end of : Until he was pierced with goads and knives ; he bore [these] and was slain : The Evil One waged war and cried to his host, and it quickly gathered together : And with great noise rose up in his crookedness and neighed like a stallion : The Enemy fought with our father who made him an object of derision :

And he broke him, and trod him under foot, and considered the voice of his threats like the sound of a tinkle : The cunning one fought, and the dominion of himself was loosed : And every rational being wove a crown of glory for the triumph of our father :

GATE 13

The adorable Jesus exalted our father Hôrmîzd with glory : And He fulfilled and established [him] according to His promise to His disciples : Christ Who cured the lame and the halt, and healed the sick : Gave unto our father the power to restore to life the dead by his prayer : Jesus our Lord, Amen, Amen, cried out and proclaimed : "Whosoever believeth in Me, and confesseth My Name, shall be perfect : "And all the works which I do he also shall fulfil : "And, without doubt, shall fashion those which are greater than Mine" : Before His disciples He wrought mighty deeds and exalted them : And what was better than His mighty deeds He gave unto them, and they worked even as it is written : Having chosen and stablished His Apostles for the preaching [of His Gospel] : They wrought [mighty deeds] by the power of the Comforter, and He was greatly exalted :

By their shadows and garments the sick were healed : And they gave healing unto every one who was envied and oppressed by devils : These fulfilled His promise in the early times of old : And they shot the poisoned arrow in the cunning of the Evil One : They taught in the mountains and islands of Kittim and Doranim : And they baptized in Judaea, and worked in Lôdim, and Egypt, and Jerusalem : They went down and arrived at length in Âlim, and Mahnim, and Yahbhim : And turned from error unto the truth everyone who was prudent : In the path of these our father strove [to walk], and delivered himself thereunto : And even as did they he wrought mighty deeds and gave life to the dead : He set himself in the way of the violent attacks [of

devils], and never hid himself : And he never rested in the pollution of fierce devils : The foundation of his wall was laid upon the adamant of humility : And the mansions of his house were established upon the diamond of love : The fortifications of the enemies he broke in pieces, and was himself exalted : Because he weaned his body from all desirable things, that is to say, because he fasted : The bonds, and fetters, and chains of his passions were broken in pieces by him : And those which sprang up from moisture were dried up and withered : And he was warmed with the love of Jesus as with a flame of fire :

And the hymn of the Spirit which was without end was declaimed by him: And his name was written down upon the two-fold tablet in the library: And none of his members was pierced by the sharpness of the teeth of the Evil One: And Belial, the wretched one, sick and horrible, was brought to ashes by his armour: And he considered his threats like a gnat which hummeth and buzzeth: Then openly B'el-zèbhûbh rose up insolently that peradventure he might speak: And craftily flattered him with his senseless words and whispered and muttered in his ears: Straightway he who was wise in spiritual things shut his ear: And severed and cut off his nose and trunk: Then the Devil cried unto his hordes to support him: And by his murmured words he drew them [to him], and incited [them], and made [them] wise: [Saying], "O my hosts, prepare your armour, and poison your arrows:

"And we will boldly attack him that slew our ranks, that, perchance, we may destroy [him]": As the gluttonous ones blasphemed our father and threatened him: In their dog-like gluttony they rushed upon [him] and let out wind: Straightway the famous man like a warrior thundered at them: And roared at them in fierce wrath and banned and cursed [them]: And holding them back by his awful word[s] he shouted at them : Like wax before the flame they melted and fell away : Like his Lord he put them to shame and he abused them and fettered [them] : And like smoke before the flame they vanished and were cut to pieces : Come, O my beloved, let us ascribe exaltation to this upright man : And let us take from him the power to fight with this subtle devil : Gather yourselves together to him, and let every rational being take refuge in his skirts :

And take ye help to crush the head of the perverse and crooked Evil One : Come, O my beloved, let us weave praises of the wise athlete : And let us get freedom from the service of our abominable Enemy : Come, let us take

refuge in his prayers, that per-adventure we may be healed : Of the wounds of our Adversary, and may not again be impure [thereby] : Let us cover up our wounds with the bandage of his prayer and heal [them] : And let us be no longer angry at the offering up of a song to his holiness : Let us wash away all our diseases with the medicine of his words and cover our bodies therewith : That we may not be bitten through by the raging teeth of the Devil : The Rebel being defeated by our father, and upset and overthrown :

Went to his house and saw that it was well furnished and warm : He ran to the people of the heretics and set himself up before them : And he made use of them as an instrument and lifted up the heel : The Evil One is wont to lay his foundation upon a weak spot : Because he is able to make manifest his fraud, and to conceal it at will : Straightway he stirred up the heretic people and threatened [them] : He entered the marbôse, and put devils in the "shorn" ones, and spake to their hearts : They all assembled in secret in Mâwsel, and they were hot like fire : They collected ten talents of silver and appointed a synod : [Saying], "Let us not cease to strive, and let us not stand still : "Until we have destroyed this man who hath overthrown our monasteries and our temples :

"Come therefore, let us make a plot, and let us also act wisely : "Because he hath dared to overthrow all our congregations and hath made our strength ashes : "If we are put in fetters by the governors because of his death : "We will weigh out the gold he wisheth, and we shall not be delivered over unto death : "Unless we destroy him from our dominion we shall not be happy : "And he will lay waste our monasteries and make an end of them : "Rise up, let us make ready, and let us not sleep before we have slain him : "Perchance his Man Jesus Christ Who hath become the High God : "As he said, will come and deliver him from us and he shall be whole" : And the abominable ones did not know that He had set a definite and appointed time for their end :

And [that] the sword of Jesus was sharp for their slaughter, and [that] He had cut off their abode : And [that] His spear was ready to pierce them through, and [that] He had cut off time for them : And eight of the marbôse who were filled with envy went forth : And seven "shorn" ones, and five young men, who were polluted and lascivious : The bloody company came secretly to cross over the Tigris : To go up against him and to hack him limb from limb : In crossing the river, when in mid-stream, their boat stood still :

And Pîthiôn, the master of the ferry-boat, though skilful : Began to cry out to all the saints and spake, saying : "O blessed ones, help me in my affliction, and make deliverance for me : "In God is my confidence"; and he spake his words unto His chosen ones :

And seeing that the end had come straightway he cried out again: "O God of Rabban Hôrmîzd, help me", he shouted: And the Lord heard his prayer, and did not cut off his hope utterly: He sent His Watcher, who appeared in the form and garb of our father: And he sat down upon the sail of the ferry-boat, and poured out mercy upon him: And whilst the boatman was marveling at the sight of our father and rejoicing: He turned the ferry-boat upside down and the heretics sank in the waters and were drowned: After they were drowned the old man righted the ferry-boat, and [it became] as it was before: And no harm came to Pîthiôn and he was not injured: Neither did a single plank of his ferry-boat fall out and become lost: Because he saw the old man who was taking care of him so that he might not be destroyed:

And Pîthiôn heard the sound of the words which were spoken unto him by the old man: "See, O Pîthiôn, thou hast not gotten rebuke along with the heretics: "Because thou hast taken refuge in me and hast called upon me thou hast gained happiness: "And through Divine Providence the lot hath come unto thee of such a resurrection as this: "These loathsome men who are now brought to dust went forth to kill me: "Therefore praise Jesus thy Lord Who hath not cut [thee] off, and turned [thee] into dust": Every one who heard the rumour of the miracle glorified God ceaselessly : And praised the Lord of Rabban Hôrmîzd, and sang sweet hymns to Him : "Blessed art thou, O our father, for through thee the heretics were brought to dust : "And behold, in their gluttony like little dogs, they had waxed fat : "Blessed art thou, O our father, for the mouths of the heretics through thee were shut fast :

"And their deceitful arrogance through thee was brought to an end : "Blessed art thou, O our father, for through thee their miserable idol was stoned : "And also their works, which [were wrought] in the name of the mighty devil, were cut off by thee : "Blessed art thou, O our father, for the end of the heretics was decreed through thee : "And also through thee their name was crushed out and cut off : "Blessed art thou, for thy Lord was depicted and shadowed in thine understanding : "And Rabban meditated upon heavenly things and also dreamed thereof : "Blessed art thou, for in his wars

with thee of thine Enemy : "The horn and glory were cut off, and his members were cut off" :

GATE 14

Then our father armed himself against the father of the "shorn" ones : And he prayed that Jesus would pour coals of fire upon them :- He thirsted and hungered to annul the error of their wickedness : And he took upon himself the burden of destroying their serpent-like ways :- He well knew how false the heretics were : And that they were filled with lies, and iniquity, and wickedness, and also rebellion :- The fraud of the burdens under which they made [men] to suffer made his heart sick : And he abhorred the levity of conduct of which they boasted :- He knew well that idols were hidden in their altars : And that the filthy ones were offering up filthy offerings, and were exalting themselves thereby :- He had thorough knowledge of their assemblies, and [of how] they were exposing themselves near him : And of their synod, which was bloody with the blood of him through which they were contending with him :- Having ended his prayer which was heard [by God, to pray] which he had knelt down : The Watchers of heaven, by whom he had been anointed, gave him the salutation of peace :- Then one spiritual being parted from them and turned towards him : Saying, "Peace be unto thee, O Rabban, peace be unto thy revered estate", he said and sang :- Straightway he smote his wings together, and spread them out, and alighted : And by the might of the Spirit he made our father to be at the tavern of Mattai :

Then he began to pray and to make supplication, and to sing the song of Hosanna : That peradventure there might be some means whereby he might turn from their error : Then he was answered by the spiritual being, "They will not repent : And they will never turn away from their wandering after devils : I desire not the death of sinners but that they shall repent : But to these there is no repentance, and for it they have no inclination : They have learned to do evil to the uttermost and they have fed themselves thereon : Their appointed time is ended, and they shall go down into Sheol" : Again he prayed that he might not be vanquished by the envy of devils : And that he might be strengthened by the direction of heaven : Therefore the Watcher opened before him the doors which had been shut : And he led him from place to place until [they came] to the library : Straightway he also opened to him the chamber of the books of the calumniators : And said, "Receive

riches, O thou who through the things of the Spirit art filled with holiness" : The blessed man turned about hither and thither in the library : And he prayed that he might be able to destroy them by some means :

As soon as he had made the entreaty there sprang up a fountain of water, thick in nature : Which in smell was exceedingly stinking and putrid : He became wise in the spirit and destroyed their books by the waters of the fountain : And having destroyed them, the waters of the fountain were cut off : And the Watcher took him outside the door of the monastery of the lascivious ones : And by reason of his extreme old age [our father] asked him to be freed from fatigues : He heard a voice which could be perceived by the senses speaking unto him from heaven : [Saying], "Fear thou not, O my chaste servant Hôrmîzd, who art arrayed in splendour : "For to the end of thy days and the close of thy strife thou shalt be filled with triumphs : "And this most wonderful of all wonderful gifts hath been given unto thee" :

And at the word he was filled with the spirit of all visions : And suddenly his mind was carried away in the wonder of revelations of every kind : He was enjoying the contemplation of the Trinity and reclining therein : And he was refreshing himself in heavenly things happily, and was anointed therewith : And there was revealed unto him the day of his departure unto the country of the blessed : And to the house of divine rest which was full of enjoyments : He was experiencing the new life which never cometh to an end : And there was present in his mind Jerusalem on high of the firstborn of the heavens: From the time of his youth until the day of old age, ceaselessly : The Spirit had renewed him, and made him young, and perfected him with all gifts: Like the eagle he was renewing himself at all seasons : Until at length he became like Jesus his Creator in every perfect thing:

These are those who serve Jesus, the king of all kings : And he was the firstborn of an innumerable host of brethren: The Evil One in fighting with the Prince was girded with shame : And his glory was burned up, and his power destroyed, and he was consumed, and he became [like] smoke: Lust, and glory, and the love of Mammon he ordained as an ornament : And imagining that peradventure he might lead astray he was broken up and ground to pieces: He was abhorred in the sight of angels, and trodden down, and vanquished : His power was cut off, and he was thoroughly hacked in pieces, and crushed, and reviled: Seeing the Prince giving life to the dead he became envious : And he imagined that upon him as upon all men compassion would

be shewn: And that although he was doing mighty deeds yet he would die and be judged :

Therefore the crafty one demanded worship that before his face he might be sustained : Our adorable Lord whilst He was burning up and turning into smoke his dominion : The Watchers were singing and acclaiming with praise the power of His Lordship : The Watchers praised the Beginning of our nature because He had conquered our Enemy : And by His merit He raised us all up from our fall :2565 The Rebel set battle in array in Eden against the head of our race : And conquered us by a fruit, and we fell from our glory, and we were expelled by him : He looked upon our Lord as he did upon Adam because He was clothed in our nature : And he warred with our Redeemer by means of the same food wherewith he ensnared Adam : The Prince of the air having conquered and overcome the head of our generations :2570 Imagined that we should be conquered and fall even as he fell : At the end of His fast our Lord endowed us with innocence and gave us merit : And freed us from the Evil One and death, and made known our resurrection : The Watchers have revealed unto us concerning our merit and our Redeemer : For they drew nigh and praised our Lord, and preached our return :2575 By three fights we learned concerning the fulfilment of all our desires :

Concerning the meats which are to be eaten, we have learned and have become wise: Concerning glory, we know all that are glorious and that bring exaltation: Concerning the riches which may be acquired, the Mammon of this world, we have been made to enquire: By His merit He opened before us the gate of Paradise: And as He conquered even so we, through Him, conquer our Enemy: He gave us the confidence that we should vanquish the Evil One by our patient endurance: And in chosing righteous men from among us He made known our honour: By His Apostles He turned us all from our error: And by their teaching He opened our eyes, and thereby we have become exalted: They preached concerning our happiness and concerning our resurrection: And they raised the dead, and drove out devils, and we knew and saw: And from them we learned Three Persons and One Being:

And we have investigated Their individual attributes, and by them we are sanctified: By the fathers we have been led on from one to the other: And they have shewed us and taught us surely the truth of our confession: First of all the Apostles became our leaders and our strengtheners: And then the



Prophets and the Doctors became those who exalted us: God set in His Church and manifested Paul our teacher: First of all the Apostles and then the Prophets were those who preached for us: The Apostle taught us concerning the Prophets that they belonged not [only] to our olden time: But he set them in order that they might teach in our Holy Church: There were in the Church Prophets of our mysteries, and also our teachers: Barnabas and Niger, who manifested forth our Gospel and the things which strengthened us: Through them in great glory we have stood up and been exalted:

And from Satans and also from idols we have made our escape: Through them by the abundance of gifts we have become rich and have been raised up: To an exalted grade, and from them we have acquired the gifts of the Spirit: Through their doctrine we have delivered ourselves over to their disciples: And also by their teaching we have turned ourselves away from error: In their discourses we have rejoiced greatly and have strengthened ourselves: And by their preparations we have separated ourselves from the darkness of our ignorance: Among the ranks of these the excellences of our father spring up and increase: And like the sun in his circle, and the moon in his fulness, the gifts rise up: Because he was remote from all sluggishnesses and drove away all abominable things: Because of [his] preparations he enjoyeth with them the glories of good things: The good things which are his are laid up in heaven which overfloweth with all delights:

And his soul is enriched with all kinds of hidden and unspeakable treasures: As the wages of his labours he inheriteth incomprehensible delights: Which are given unto him not by grace but by reason of his prosperous works: Because he wrought endless works he hath ascended unto all lofty things: And he conquered the enemies, and was made excellent in all glorious things: He raised the dead, and delivered the sick from every kind of disease: He rescued the afflicted from every kind of injury, and gave them help: He weaned himself from and denied himself every visible thing: And became a man of great self-denial and laboured well in all ascetic excellences: In his life of asceticism he lived hard and sternly, and was very zealous: And because he despised the things which are visible he loved those which endure: The Lord revealed unto him all the hidden things which were about to come to pass:

And before his mind things which were afar off became as if they were near :- Mighty deeds, and signs, and great works innumerable : Our Lord

wrought by the hands of our father who was arrayed with all merits :- The destruction of the "shorn" ones by means of him our Lord effected : And the house of error by his prayers He laid waste and destroyed :- On Ignatius, the head of the monastery of the company of despised ones : The deceiving devil, he made [his] might manifest, and burned him up :- He was offering up continually unto him in his cell offerings unto him : At times birds, at others young goats, at others lambs :- At others mice (or, bats) and cats, and [animals] of divers kinds : He was sacrificing unto the deceiving devil who was full of all impurities :- And the devil used to make him to triumph frequently : In the sight of governors, and before kings, and before other men :- He made people to understand concerning him that he wrought mighty and divine deeds : And he made to go forth before many [the rumour] that he could reveal mysteries :- The devil made answer unto Ignatius who was full of uncleanness : [Saying], "O my friend and companion, what hath come to thee that thou hast become negligent :

"[Why] is thine heart sunk in sluggishness like [those of] laymen : "And thou knowest not what hath happened in thy monastery in these [last] days" Ignatius answered his master the devil complaining unto him, [saying] : "I know not why thou speakest unto me [in this wise], O prince of devils "But I do know one thing, which is that according to thy wont from the beginning : "I have not seen thy power [displayed] in this monastery for a long time past "The corn-bin, and the oil-flask are empty, nothing remaineth in them : "The wine-vessels have dried up because there was no wine to put in them "Men and women are cut off from us and never come up : "And the treasury is empty, and also the little brethren rejoice not "Our sacramental cake which used to be hot exceedingly in all who ate : "Behold, it hath become cold and limp, and thou hast deceived us greatly, and we have been rejected by thee

"What offence have we committed against thee, or in what way have we neglected thee : "Behold, incense is laid before thee at all seasons "Behold, lights are set in order before thee at all hours : "Behold, the little brethren worship before thee, and thee they love The old men stand naked before thee to afford thee gratification : "And we have diminished nought from thine honour in any thing which gratifieth thee" : [Thus] was the chief of the lascivious ones answered by the deceiving devil : "If thou seekest aught for my shrine"—and Ignatius replied, "Yea" : "Turn, and go into the house of thy

Mattai, and see that he hath been vanquished : "And of the oil which burneth before him bring [a little], and learn these things" : The little dog Ignatius went forth in haste, for he could not endure [himself] : And he went in before the shrine of Mattai that he might learn these things :

Having attempted to enter he was not able [to do so] until the third time : Because he was restrained by Divine Providence, that is to say, by fetters :

GATE 15

He ran, being put to shame, and worshipped his devil, and prayed to him : [Saying], "Why have I not been permitted [to enter]? Spare and have pity on me" : The devil answered, "Knowest thou not that thy monastery hath been destroyed : "For Hôrmîzd the Nestorian came and destroyed it, and wasted it : Through your negligence he stole away mine image from within it and carried it away : "Therefore have I been angry with you, and I have departed because mine image hath been carried away : "The brother of my image, seeing that my image was not cared for by you : "In fierce wrath hath sent out upon you a sentence of doom : "And he was afflicted because ye neglected the image of his brother : "He hath driven you out in his zeal, and his power shall never again be displayed upon you : "And he hath ordained these things because ye have made him to be a stranger unto his house :

"And he will never permit you to inherit again the habitation of his brother : "See, O Ignatius, your Mattai will not bring you benefit : "For he was persuaded to allow the sorcerer Hôrmîzd to spoil his house : "Thereupon he carried off his power and left him in emptiness : "And stole the riches which were hidden in my image, and ye remained idle : "But, what is worse than everything else, he hath destroyed all my books : "And he hath obliterated, and erased, and torn in pieces my holy books insolently : "Wherein my friends and companions in all generations have worked, and which they composed : "In them I breathed through the Holy Spirit, and they compiled them and multiplied copies of them : "And all the triumphs of the ancients were set forth in them nobly and in beautiful language : And because ye had not laboured in them and had neglected them they have been erased by water :- Go thou into the library and look upon the confusion [there], O Ignatius : Which the sorcerer Hôrmîzd hath wrought in the house of the night-devil" :- Straightway the white dog [i. e., Ignatius] ran in haste to the library : And he saw even according to what the devil had said unto him, and he was embittered with tribulation :- He cried unto his "shorn" ones openly, and he

commanded his devils in secret : And informed them of what had taken place, and they were greatly moved :- Then Ignatius acted cunningly through his devils : And he commanded [them] to knead dough and to bake bread with words of power :- And they fashioned that cake of error in [the form of] the devil who tormenteth : And whilst it was hot his devils made him fly away to the city of Mâwsel :- Because the governor [thereof] was a friend of this little dog [or, crocodile] : The [governor] hearing [of his arrival] commanded and they brought him into the palace :- After saluting the head of the heresy he made him to sit by his side : Ignatius set [before] him the bread which was hot, and made an apology :

And he who deserved punishment said, "I have brought it unto thee from my monastery as a blessing": The governor smiling spake and made answer unto the wavering one: "Give me a blessing of the bread of thy monastery, and work a cure" [in me]: And he gave him the cake, and the governor saw that it was hot, and he praised him with praises: The governor marvelled at the heat of the bread, and was, moreover, troubled thereby: And he confessed that Ignatius was a holy man who was adorned with all adornments: He knew not that he was burning with abominable desire as with fire: And that like a furnace he was blazing with desire and was rent asunder thereby: He began to complain before the governor and to offer entreaty unto him: And he calumniated our father before him that he might not spare him: He related that "He hath committed many robberies and wickednesses against us with evil intent:

"Have thou mercy upon us, and avenge our cause upon him with punishment": The wretched governor hearkened unto all the evil [words] which the man of destruction uttered: And he was burning to destroy our father and to make an end of him: And having made angry with the wrath of his fury the pro-consul: He said, "Let him and me [contend] with might in thy judgment-hall to-morrow": The governor hearkened unto him, and performed the desire of this Arius : And sent ten of his soldiers after that mighty man : Our father was occupied in wise meditation like Ar-senius : And was remote from everything which gave him fatigue like Pachomius : Like the saints, the sons of the Thebaid, and also those of Scete : He separated himself from everything which was wearisome, lest peradventure he might be disturbed in his mind : Every one who had adopted the life of a monk came to him without urging :

And they all became marvellous men [forming] one assembly : Jerome and Palladius have written books and testified : That the monks who were in Egypt fled from all men : In danger [of death] by thirst they toiled in Sinai and in Pontus : And to the west of the river Nile they served God with every [kind of] law : Theodore, that inspired Expositor : Wrote the triumphs and set down in writing the labours of the followers of 'Opôrôs : He condemned with his words Mecedonius and the followers of Arius : And with two volumes he drove Eunomius into exile : He wrote accounts of all the righteous men who were in Palestine : And he praised greatly those who were in Cyrrhus, as also those who were in Ephesus : Theodoret composed the [history of the] triumphs of those in Constantinople : And of those in Antioch, and in Colossus, and in Asia :

Concerning the monks who were in Jerusalem and also in Athens : He wrote and testified that they had filled the Church with virtues : Even as Rome and Corinth also were filled : With the monks and anchorites which [followed] after Paul : Even so was filled the monastery of our father with a monkish host : Virtue of every kind did the holy man lay up in store in his house : He fought battles with evil beings fiercely and emulated Peter : And the companies of pious men thronged unto him from all parts : He was as firm as adamant in the performance of stern labours : And there was revealed unto him light during his vigil, a Watcher like Achilles : He despised and rejected all kinds of singing and all kinds of music : And he wished to meditate upon ascetic abstinence and self-denial :

He despised and held in contempt the rebels by the power of the Cross : And he considered the monasteries of the heretics to be places of uncleanness : He restrained the Prince of the devils from his violence by [his] passion : And he was greatly afraid of their hordes like Justus (i. e., Jesus) :: He did not with tranquillity call to his help the merciful One : And being wounded by the attacks of devils did not [look for] the support of Christ :: In the contest with the contentious ones he was neither brought low nor did he pine away : And he neither meditated on, nor grieved at, nor was disturbed by their envy :: At their barkings, which were like those of little dogs, he was not terrified to death : Because he had arrayed himself in and was adorned with the armour of the Spirit ::

He was not impeded in the course of his path and he lay not down : And by the envy of enemies, whether unseen or seen, he was never rebuked :: The

pride of the contentious ones, who were foolish in mind, languished before him : And moreover, before him, the hatred of tumultuous fiends perished :: When the envoys of the governor came unto him he accepted their entreaty : And like a mighty man he stood up with vigour and made ready :: Because he was unable to travel easily on foot : From the village of Al-Kôsh a mule had been provided for him :: The ten brethren who went down with him pondered with trepidation : And not knowing the cause [of the arrival of] the envoys they remained thinking :- For the governor 'Ukbê, who had been acquainted with our father, had departed : And another, whose name was Âlî, and who knew him not, had come :- He had a son who was tortured by a devil with pains in the belly : And Ignatius had worked upon him with his sorceries, but had not relieved him of his falling away :-

GATE 16

The boy relied upon his father that he would be healed of the sickness : But he had no respite from his wasting away, and he was smitten sorely :- The foolish man Ignatius made the wretched one marvel daily at his sorceries : And his devils made him to fly about in the air, and he was not smitten with penitence :- Being swollen with pride in his devils the man of devils dared to act craftily : And he spake unto the governor in his arrogance, and informed [him] :- "Gather together to-morrow unto me the people of thy city, and let them not be few : And thou shalt see how terrible is my glory in the air in the sight of the multitudes" :- But the boastful man neither understood nor knew : That the sword of the Lord was sharpened for his slaughter and that he would be crushed thereby :

And that at the time of his glory he would shew himself to have been made a fool : And that the judgment of the Most High, whereby he would be crushed, had gone forth against him : Because he had boldly dared to speak falsehood, and had uttered lies : And had calumniated the servant of Jesus, and had spread lying reports [about him] : And that He would break and humble his pride by the hands of His servant :2790 And that he would expose all his fraud and shew him to be abominably wicked : The horsemen and our father arrived at daybreak on the Tigris : And seeing no ferry-boat in which to cross the river, they halted and alighted : Straightway our father made the sign of the cross over the water and passed over : As on dry land, and in the Name of Jesus he did not sink in the water :2795 Then having crossed over he stood opposite and cried out, saying : "Come, O ye horsemen,

come, O ye children of the portion of the wretched fool : Is it possible that the devil which hath made him to sin hath not told Ignatius : That he should not approach the place of consuming, and that he shall be broken : Is it possible that the devil for whom he hath sinned continually hath not preserved [his] friendship for him :

"The man who offered unto him his soul's confession daily and hourly : Fie upon you, O ye crafty devils, let wrath pour forth on you : Because ye do not observe sure affection towards those who love you : When the judgment of the Most High cometh and falleth upon you : Ye shall receive death in your hands, and a sinking into Sheol" :2805 When the day had come upon the earth and the light had become abundant : The horsemen also found a ferry-boat, and they crossed over in it, and came : Our father encouraged and strengthened the brethren who had come with him : Saying, "Be not grieved, O my beloved brethren, nor be in despair : For I have received [tidings] from our Lord that this day the wretched one shall be punished :2810 And that he shall be rewarded for his sins and that [a penalty] according to his wickedness shall be set upon his head" : The governor, hearing of the coming of his envoys and of our father : Commanded that they should come in before him that he might know the truth : Our father having gone in and made the governor to hear the salutation of peace : The governor was perturbed at the salutation of our father and remained trembling :

He saw that fire was shining in his face and his colour failed (?) : And he was moved at the fierceness of his appearance and was afraid and trembled :- In trepidation he stood upon his feet and returned his salutation : And enquired of him concerning the greatness of his age, with respect, as if wishing to inform himself thereon :- Our father having replied to him from the beginning of the matter, and the governor having obtained knowledge thereof : He marvelled at his wisdom, and confessed and made known that our father was a servant of the Lord :- Straightway the devils of the impure Ignatius [began] to buzz in the air : And they took the miserable man up and held him suspended in the air :- Suddenly our father fixed a sharp arrow in his bow : And shot it at the miserable man and his legions, and pierced his heart :- He made the deceiving devils to hear [these words] :— "It is not meet for you : To fulfil in him your will with the fulness of impurity :- By Jesus Christ I bind you, O ye trembling horde : So that ye may abide in the air as ye are in hot agitation :- And ye shall continue to abide in terror until I loose

you from the bond" : And by Divine Providence the devils were smitten [in this wise] :

The wretched man immediately saw that his end had come upon him and arrived : And that the wheels of his sorcery were made powerless and that his strength had declined : And that the Divine Will was ruling and was crushing him : And that there was no one who could release him from the penalty which had [fallen] upon his wickedness : He began to ascribe woe to himself and to declare himself meet therefor : And, shedding tears, he said, "Woe is me, woe is me! What hath befallen me? : "My sins and wickednesses have overtaken me, and wrath hath met me : "And there is none who can release me from the bond of thine awful word : "Woe is me through thee, O Rabban Hörmizd, for thine arrow hath sunk in me : "And according to my iniquities a penalty hath suddenly burst upon me :

"I repent, O pour out in abundance thy love upon me, O holy man : "And cause thy Lord by thy means to pour out His mercy upon me : "Let not reject my penitence Him that punisheth every man : "Even as He rejected not Cyprian when he repented and shed tears" : Straightway the love of our blessed father was poured out upon him : And, seeing that he was weeping, his mercy appeared, and he poured it out upon him abundantly :

GATE 17

He began to pray on his behalf in sorrow and multiplied tears : That peradventure he might be pardoned his wickednesses, and might lead a holy life : Through a revelation of the Holy Spirit our father learned : That the wretched man for whom he had a care was not meet for repentance : That he was not repenting with all his heart as he feigned : But that he was only simulating [repentance] because he was now in the grip of justice : That the wretched man was so bold [as to put forward] his penalty for his help : And that he had apostatized because he had been punished in anger with the reward of his wickedness : Then our father rose up from his prayer and multiplied his sorrow : Because he had no means of performing mercy where he had learned : Then he looked up into heaven and prayed, and made entreaty, and afflicted his heart :

[Saying], "O our Lord Jesus, shed Thy mercy upon this wretched man : "In such wise that though his body may now come to an end by [his] penalty : "His soul may live in the day of Thy manifestation and may be with Thy chosen ones" : Then he commanded his guardian angel to cease to keep him



under his wing : And to dismiss him straightway from his care that he might fall down and perish: As soon as the angel had gone away from the wretched man who was . . . . : He commanded that the devils should cast him down that he might perish: The Satans did as they were commanded, and he fell down, and was overthrown : And straightway he was rent asunder, and his bowels were torn open, and anger waxed strong against him: His body was carried away by the sons of his faith and cast into a grave :

Even as the Arians did for Arius who had acted corruptly and blasphemed: As soon as the governor saw this he ran and bowed down : And besought our father to heal his son and to destroy the devil: Our father fulfilled his petition and crushed the devil : And in going forth the devil shrieked and cried out, being angry at [his] expulsion: "Woe is me through thee, O son of Persians", he ascribed unto himself : "By Hercules, fie upon thee, for we have been destroyed by thee, and thou hast made an end of us: "Cursed be Persia, and everything which it hath sent forth upon us ; for he hath vexed us" : And suddenly he became like smoke and, by the might of the word of our father, disappeared: 'Âlî, seeing that the command of the word of our father had broken the devil :

And that it had made to vanish the sickness in his bowels and the wasting away: Embraced our father and confessed the truth and nobly declared: "There is none like unto thee, O servant of God, who teachest the truth: "Thy Lord hath in truth judged Ignatius and made an end [of him]: "And although thou didst pray to thy Lord that he might live, he did not live but was torn asunder": Who can depict the mighty deeds and miracles which [our father] wrought in Mâwsel: And what mouth is able to describe his great acts: He went forth with his companions wishing to return by night: Without any man in the city perceiving that he had withdrawn therefrom: Because he saw that the multitudes would throng to him and press upon him: And [he wished] not the glory of his . . . . He travelled over the waters of the river Tigris and was not impeded:

And he walked [upon them] as on dry land and was not sucked down in them: Having arrived at his monastery and gone into his cave he arrayed himself in the love of his Lord: And his ship arrived in the haven of life which is unchangeable: The triumph of our father can never be depicted with the tongue of flesh: And his marvellous labour cannot be described by the mouth of a rational being: At his awful word the Prince of devils was

burned up and perished : And was consumed by the might of his prayers and, moreover, came to an end : The horde of Satans was scorched by the weapon of his humility and wounded : And was broken to pieces by the might of the hurling of his stones : That foul company and the contentious ones were destroyed utterly by him :2900 And all their books of sorcery were obliterated by him : The miserable little god of the heretics was broken by him : And the deceiving devil which dwelt therein was overthrown by him : He was not exhausted by weariness of mind, that is to say, loss of strength : And his thoughts were not drawn away by things to be desired :2905 From his humility which exalted him he plucked happiness : And during all his days no blemish either ran in his soul or stirred it : Many of the children of men came into his presence : And in penitence smote upon their breasts and were troubled : He quenched and drove out of his heart the fire of passions :2910 And he scattered, and sprinkled, and poured out the waters of his purity upon the heat thereof : By his abstinence he made the tree of passions to wither in his heart :

And its roots dried up through his ascetic life because he crucified himself: The righteous man travelled in the footsteps of his Lord, and made himself His associate: And by the contests of devils he was not changed from His love: In the vineyard of the Son he wearied and exhausted himself strenuously: And through the weariness of his labour he plucked the fruit of life from the acres thereof: He laid hold upon and became learned in the heavenly way from his youth up: And he travelled through the mansions of light uprightly and bore himself chastely: From his childhood he bore the yoke of his Lord and clave unto Him: And he seized upon and embraced the burden of life of the Son of God: When in the vigour of early manhood the lusts of the flesh waxed strong against him: He armed himself with the life of asceticism, and was not drawn aside:

He arrayed his mouth in abstinence, and became strong and vigorous: And he continually restrained his lips with the food of the Spirit: Above the snares of the hordes of devils he flew and smote the wing: And he crucified his soul to the wealth of the world and the blandishments thereof: By the finely [woven raiment] of this vain world he was not polished: But by the rough, sewn garment, that which was abominable in him was rubbed away: In the grade of sons our strong father placed himself: And in the secret village of his father he was working diligently and carefully: He considered

himself neither servant nor hireling, but he united himself to sonship: And he was joined unto the love of his Lord as if he had been the heir: By the glory and splendour which shone upon his face and the light with which he was clothed:

Signs and mighty works of every kind he poured forth in great abundance: The lofty arm of his mighty power he lifted up and thrust out: And he healed the sick, and the paralytic, and every one who was bowed: He observed and looked into secret things, and was exceedingly keen: To track down and also to search out every one who was cast away: By his prayers he was able like an athlete to make an end of: Every one who turned aside willingly to devils and clave unto them: In olden time the Enemy submerged every one with the flood of error: And he made men to turn away from the worship of their Creator to that of graven images of every kind: From the day when he changed the girdle of truth into error and corrupted it: With the waters of his lies he hath made all men to perish [in following] after his images :

GATE 18

In times of old the Devil was not permitted to plunder the truth : At the confounding of tongues he was yoked fast under the worship of images : From this time he was limited to the contest of devils which afflicteth : And images have sprung into use by the nod of the Lord, but they were rejected and treated with contempt : In the season of Nísán he fell from his glory, and cried out and twittered : And in the time of Nimrod he aimed with his arrows at our race, and smote us, and pierced us therewith : In the days of Hagar [as] a Watcher of fire he appeared and made himself known : And at that time the dominion (or, power) of devils began to afflict : From their beauty at the beginning of the world the Lord drove them out : And His awful anger held them in sore restraint : From the time of Adam He fashioned and determined folly upon them :

And He overthrew their glory, and they became ashes, and He crushed their Chief : Our race cried out before the arrows of the Enemy which He had stablished : And weeping and whimpering our Lord overthrew him, and he was greatly afflicted: He by His Cross brake the gates of Sheol and set [us] free: And He healed our sicknesses and led captive the power of devils, and it was crushed: Every one who was afflicted by passions or by devils: Rested through His servants, and he ascribed healing unto their Lord: The congregation of our father was exceedingly well directed in this power: And it began

to apply itself diligently to works of excellence and stern labours: And it bound itself fast with self-abnegation and strict vigil: And it took care to reject the loathsomeness of quarrelsome devils: The congregation of our father walked in his footsteps rejoicing:

And the vexing of devils and the passions of nature it considered as a dying gasp: Incorporeal beings marvelled at the vexatious passions which came upon our father: And he bore them valiantly, and fought against [them], and was not spoiled: The Watchers rejoiced over him because he was not dragged into the pit by the sons of darkness: And because the eyes of his understanding were not blinded by phantoms: He planted the plant of himself with wisdom in Jesus the Vine: And he plucked therefrom the sweet cluster which had ripened through the Spirit: He pressed onwards fervently all his days: And he was not impeded by devils, and he devoted himself to running [his course]: He set in front of him Jesus being transfixed by nails: And he made speedy his course to Him in love, himself being fixed by nails: The assembly of the old ones (i. e., devils) was greatly disturbed by his fury:

And by the might of his prayer its head was crushed and also broken in pieces: To the haven of life of the Son of God he pressed on continually: And he was not wrecked in the sea of the world, but gained deliverance: He flew over the thorns of passions and devils, and was not pricked [thereby]: And he soared upwards like the eagle, and was not pierced by their teeth: He lived in the inn of the world like a traveller all his days: And he regarded the delights thereof as dross and rejected them wholly: He became one who searched into thoughts with a right aim: And he loved dearly those who belonged to the right hand and rejected that which was contemptible: Like dust he left the devil trodden down beneath his feet: And his lying pride, corruptible and abominable, by his prayer was crushed: The heart[s] of his opponents in doctrine he made his poisoned arrow to pierce :

And by the help of his prayer he made the end of their boasting to appear upon them : Like an athlete he contended with contendings strenuously : And the Watchers marvelled at his athlete's skill because they saw that he was delivered :

#### GATE 19

Every man who saw the wonders of our father began rightly : To utter and cry out praise to Jesus and glory to His Name : By our father Hörmizd He made all sicknesses to depart from them : And he drove off and kept away

sudden illnesses and the devil which vexed : The mind of the Lord and His hidden power he brought forth into sight : And like David who limited the desire of those who feared him that he might not repel [it] : Their desire and all their entreaty he performed and executed : And he hearkened compassionately unto their entreaty and redeemed [them] : He preserved them from everything injurious, and did not forsake [them] : But whosoever acted wickedly He would destroy and lop off with the axe of His anger : How many times did He give the command against the rebels, and there went forth : The staff of anger which slew the wicked and destroyed them :

He called and whistled for the complete destruction of their wickedness : And in His mercy, like a father, He cut off the rod of His wrath : He decided that Adam must die, but His decision He put off and cast aside : And He allowed [him] to live here nine hundred [years] and more, which was sufficient : He was angry with the son of Noah, the father of Canaan, who mocked greatly : At the nakedness of the upright man Noah, who was redeemed from the waters : His seed Canaan, who was of his posterity, He cursed and drove to a distance : That he might be a servant of servants to his brethren, as was right : The Father of mercy did not perform this as He had declared : And Canaan did not become a slave and serve his brethren as He had declared :

In His essential love and pity compassion was shewn to him and he was forgiven : And God removed his servitude afar off and he escaped therefrom : He looked at and saw the kings whom the son of the upright man had begotten : That he was redeemed from the slavery which he had decreed for him : It is evident and well-known unto every rational being that the Lord is just : And that He doth not wish to afflict the man who hath sinned according to his sin: Thus in His discourse [wherein] He cursed Cain and passed judgment on him: That he should be avenged sevenfold it was decreed, and from [his] doom he became free and escaped: Upon Israel, who provoked to wrath, and troubled [God] greatly: The secret Nod commanded a decree of judgment, and it went forth in his land: That it should be laid waste and destroyed, and that his land should be left without an inhabitant:

And behold, the whole nation which needed it not was filled therewith: With a merciful intent He cut off His decision of judgment: And He punished the wicked with a penalty which was not proportionate to their wickedness: In this wise He brought forth the merit of our father and made

it to shine: And He endued him with signs, and sanctified his motions by the Spirit, and nourished him: Our pious father began to look out for the mercy of his Lord: And he made all men to burn with desire to learn from him as he was expounding: The Lord by his hands vexed sorely the fierce devils: And plundered them and made their tumult to cease from the race of man: The might of His Lordship He revealed and strengthened in our father Hōrmizd: By the honour of His consubstantial Spirit for Whom he longed : Our pious father worshipped all His laws and kissed [them] :

And he loved and embraced the keeping of them with great affection : O victor who by victory (or, merit) ascended into the heights of heaven : And the incitements of devils and the impedings of the passions surmounted in the Spirit : O prosperous man who inflamed himself with the love of his Lord : And craved greatly for the possession of the life which is to come : O skilled man who proclaimed and pointed out all hidden things : From whom nothing was hidden, and to whom nothing was difficult : O merchant who traded so skilfully and who expended his riches : Before that Lord Who had stripped Himself of His deepest love : O athlete who made the triumph of his labours to shine in the world : And who manifested brightly the truth of his love in the sight of all rational beings :

O athlete who vexed the devils his enemies : And esteemed all their blandishments as the buzzings of gnats and held them in contempt : O mighty man who crushed the Head and Prince of the air : And vanquished his strength, and destroyed his goad, and cut through his armour: O mighty man who broke and dashed in pieces the company of devils: And burned them up and dissolved them like wax before the flame: O fighter who destroyed the vaunting of devils by his might: And consumed it and put an end to it like tow before a fire: O archer before the points of whose arrows was cleft: The heart of the Enemy, and it became matter, and corruption, and loathsome and stinking: Come, O my beloved, and let us inflame ourselves with the love of our father: And let us cry out in song, unwearingly, to his adorable Lord:

Come, let us inhale his divine odour, and let it be drawn in by us: That peradventure we may be saved from Gehenna thereby and we may not be afflicted: Come, let us depict his beauty in our mind, and let him be gazed on by us: And let us look upon him and gaze at him with pure vision: Come, let us take refuge in the prayers of this man who was strong: With the armour of

the Spirit, and let us be like unto him, and through him be justified: Come, all ye ranks, let us celebrate his festival, and not keep silence: And let us embrace longingly his coffin (or, tomb), and let us be warmed thereby: Let us celebrate his day with all sorts and conditions of men, and let us not separate ourselves: From the place of his coffin, which is full of help, and let us not be remote therefrom:

Come, O all conditions of men, and let us honour the memory of him that was embraced: By spiritual beings, and let him be embraced doubly by us: Come, let us shelter ourselves under the wing of his shrine and cleave thereunto: And let us take [therefrom] help to meet the assaults [of devils] that we may not be vexed [thereby]: Come, all ye peoples, and let us worship before him, and let us embrace: The dust of his shrine and let us receive it as a *hênanâ* that we may not be in trouble: Come, all ye nations, let us beat ourselves before our father with vigour: That peradventure our teeth may not be gnashed in Gehenna: Blessed be our congregation which honoureth with fervent salutation the body: Of our father, the heir of the delights which were promised and are incorruptible: Blessed be our congregation which hath gotten a valiant and strenuous abbot:

That through his prayers we may be delivered from all torture: Blessed be our congregation which hath been held worthy of sonship unto our father in truth: I beseech Thee, O Lord, in Thy world let not there be any member of it in trouble: We are the sons of a good father who was nurtured in the Spirit: And let us smite the wing to ascend into heaven after our father: Let us train ourselves and make ourselves like unto our father and emulate him: And by his guidance let us suck the milk of the spirit and feed luxuriously upon him: As we have promised, let us cleave to our father, and let us shine through him: That we may rejoice in our congregation whilst sending forth rays of spiritual light: Let us set up sign-posts, after the manner of our father, that we may not be cast out:

By those who ascend the heavenly path when we go up: Let us walk in his footsteps diligently with our loins girded: That we may not wander away in error from the road and become cast away: By the sign-post of his tread let us set our steps, for perhaps will be easier: The narrow path of preparation, and not difficult: May our intelligence [act] discreetly and not with corrupt design: That we may not be tormented by that worm which never dieth: When our Enemy shall observe us in such a gentle state he will be in despair:

For henceforth he will find no means of annoyance whereby we may be driven away: By the prayer of our father the Prince of devils was completely driven out : And by the poison of his sharp arrows was he put to flight : By the merit of our father the compassion of the Lord hath been proclaimed :

By the mouth of every one who hath cleaved unto the love of the truth : By the mercy of Jesus which shone upon him abundantly : He shone, and he was illumined by the visions of the Spirit, and he became exceedingly strong : The princes of the beings of the air were made a mockery : By his piety and gentleness, and they were also destroyed thereby : By their miserable little idol and graven image they had been made abominable : And their abominable glory and wicked vaunting were stripped off : The head of their monastery who sacrificed devils was brought to naught by him : And every one who was a companion of him and [every] heretic were clothed in shame : The horde of heretical contentious men was brought low through him : And their company also went down to the abyss of the devouring [Sheol], and was completely made an end of :

GATE 20

The beauty of our father was sung by the mouth of every man frequently : And he assembled by and about him a company of brethren, [and] he continued: In the glorious labours of ascetic excellences which were never ended: The odour of his life went forth into all countries and enriched them: The Calumniator, who saw his works, became blind and was stupefied: And became hot and blazed with the fire of the envy of his evil imagination: Endless marvellous deeds were wrought and performed by the hands of our father: And he fettered and bound abominable devils by his command: And having endured weariness through harsh and stern labours: The Lord then wished him to have rest in the haven of life, and: He led his ship to the landing-place of rest where there was no vexation: And He carried his riches into His great treasury, and set him free: His bundle was laid up like a garden which is full of all kinds of beautiful flowers:

Until the time when his Lord, Whom he pleased, should appear: This chartularius will open his bundle in the sight of all multitudes: And before that King Who, more than all others, honoured his love: Unto the Lord of riches he will deliver his riches, nothing being wanting: And he shall receive a crown of glory from Him like one who hath toiled prosperously: Our father cried unto Gabriel his deacon, and said : "The day whereon I must depart



and lie with my fathers hath drawn nigh: "I must go from this world by the way of all flesh : "And according to the will of the Great King I must pass therefrom: "Rise up, O Gabriel, assemble unto me without delay : "The congregation of the brethren, whom may the Lord by His power increase": The beater beat the board and assembled the whole congregation of truth :

And they went in to the blessed old man who was full of wonder: He opened his mouth and began to speak very sweetly : "O my dearly beloved brethren, whom the Lord hath given unto me: "The time when I must leave [you] and be set free hath come and arrived : "I have finished my course, and I have kept my faith in truth: "And, as I think, a crown of righteousness is laid up for me : "And not for me only, but for all those who have loved my Lord: "Ye have heard that I have sought to perform well a laborious race of contending : "Not that I may boast thereof, but so to say, that I may incite you [to do the same]: "That is to say in fasting, and in prayer, and in self-denial, and in vigil : "And in voluntary abnegation and abstinence, which make [a man] to prosper well : "With hunger, and with thirst, and with heat, and with the cold which freezeth : "And with the stripes of fierce devils which were full of wrath :3155 "With severe tortures which came through devils, that is to say, through their pulling at me : "With deaths of various kinds which came upon me frequently through the passions and through devils : "With the necessities brought about by the contentious ones who were filled with impediment : "And by liars [and] crafty brethren who many times raged at me : "Therefore, O my brethren and beloved sons, take heed unto yourselves : 3160 "And hold firmly and abide in your confession and in your faith : "Fulfil and make perfect the truth which ye have heard from me : "And keep in love all the commands wherewith I have admonished you : "Fight your fight in the faith which is in Jesus my Lord : "And continue in these things abundantly and with bravery until the end :3165 "Have great care that your souls and your lives shall be pleasing unto Jesus : "And be ye perfect according to His good and perfect will : "I myself am a feeble man, and I have not pleased my Lord :

"O my sons, be ye prosperous in the service of Jesus the Lord : "Ye shall not acquire either gold or silver, according as my Lord spake :3170 "And love ye abstinence and the ascetic life and endure them : "My sons, be very watchful against envy and also hatred : "Because they greatly impede ascetic excellence, and make you to possess hindrance : "Foolish envy destroyeth the heart and

manifesteth restraint : "And hatred is a Satanic passion which maketh a man to go downwards :3175 "Also pride, which emitteth burning, shooteth up therefrom : "And moreover it fighteth against God shamelessly : "Against these evil passions which cast [men] into darkness : "Acquire ye two beautiful and divine things which give freedom [therefrom] : "Humility, and love which continueth hot and never cooleth :3180 "And upon them rest always and acquire from them patient endurance : "Hearken ye unto Paul, who in his writings singeth : "After love and humility run and prevail mightily : "For without humility a man shall not see Christ my Lord : "And he shall not grow in excellences nor become prosperous :3185 "My sons, set this object before you in everything which ye wish to do :

"That ye may perfect to the uttermost the glory of the Lord :: "When ye shall observe these things in love ye shall gain: "The benefit of life for yourselves, and ye shall wax very rich :: "Jesus Christ shall be your leader, and unto Him ye shall be pleasing: "And He shall shew you the straight road, and ye shall be prosperous therein :: "Jesus Christ shall visit you and by Him ye shall be illumined: "And He shall direct you in the path of His righteous ones and ye shall be rich in Him :: "He shall be with you until ye attain to the Spirit and the truth: "And for the sake of Himself Christ, my Lord, He will make you to attain [unto them]" :: He blessed his sons by his prayers, and sealed and made sure: And he taught and admonished [them] with many things which were without number ::

Like a guide before his beloved ones he set out and stayed: To shew them a smooth road with no stones thereon: He waited and expected his sons to travel in his footsteps :: And behold, in the haven of peace, where there is no fear, he resteth and giveth light: And he kindleth in his beloved sons the desire to gather together about him :: He went up gloriously from the sea of this world with his merchandize: And he looketh out for and draweth in the ship of his sons in great love: Diligently he ran his course and lacked nothing: And at the end thereof he maketh his sons mighty and fearless men: In the last stage of his journey on the road he rested and tarried: And prepared the way for the company of his sons, and multiplied admonition: Whosoever journeyeth in the steps of our father will not suffer loss:

And will fly with him to meet his Lord, without being delayed: Whosoever runneth in the footsteps of our father will feel no sorrow: And will rest with him in the times which are to come, and will not be looked at with the

evil eye: Whosoever leapeth in his footsteps will not suffer harm: And with him will gain of the happiness of life, and will not feel injury: Whosoever keepeth his doctrines will not be put to shame: And whosoever doeth them shall neither be belittled nor made wroth: Whosoever writeth his words in his heart shall not be made sorrowful: And he shall enjoy them, and shall neither suffer loss nor be despised: Whosoever shall depict his image on the tablet of his heart shall not be rooted out: And whosoever shall be nourished upon his food shall not become mad: When the Great King and Governor raiseth him up to life :

With him he shall enjoy the happiness of the Governor of the world : When the companies of fire are moving about in trepidation he shall not be ashamed : And he shall not bend either the neck or the back in any shame whatsoever : When the assemblies of the burning ones, that is, the companies of fire, are being assembled : He shall gather himself unto them, and before their Lord shall be the singer : When the flaming beings of the hosts of the Spirit shall stand up in the light : With them he shall enjoy the delights of the blessed without the evil eye being upon him : When the beings who burn up are blazing with fire and burning everything to dust : With them he shall sing the songs of the spirit like one who hath a harp :

GATE 21

When the last trump shall summon and move the dead to resurrection : And those who have crumbled into dust through decay cry out, and there is none to quiet them : When, first of all, shall arise those who have gone to corruption, and who have been gathered together in Jesus : And they shall cast off corruption by the power which cannot be felt : When shall be assembled all the generations, and no man shall remain behind : And trembling shall fall upon creation, and every rational being shall hold his peace : When the command of the Governor shall separate [them] into two divisions : The wicked for burning and the good for the King, and shall put on light : When He shall with His holiness make happy His saints with holy enjoyment : And shall exalt every one to his happiness in his proper place and according to his merit : When He shall make the furious ones and the wicked to feel the pain of the fire :

And every one shall feel pain according to his merit : O Lord of our father, by his prayers sanctify our congregation : And in that hour with him in Thy glory array [it] in light : From the weariness of the flame in Thy love cut

[it] off : And by Thy power let it remain away from participation with the sons and heirs thereof : With many things like unto these he trained his sons : And lovingly, as unto beloved sons, he spake with great affection unto them : From the confession of heretics in wisdom he kept [them] apart : And with great solicitude he admonished [them], and quieted [them] in respect of it : He spread out his holy hands and began to pray and to sing the service : [Saying,] "O Good Lord, Who hast care for our life, put me not to pain :

"Pity Thy servant, put away my folly, and make my wickednesses to die away : Deal not evilly with me in proportion to the sins which I have sinned all my days : For Thou well knowest that the nature wherewith thy servant is clothed is feeble : And that it is prohibited and restrained by the enticements of the nature of Adam : Though I am unworthy, receive my spirit from me and gather it in peace : And gather Thy servant unto all those whom Thy pity hath compassionated" : He said to his sons, "Remain ye in the peace which my Lord hath set apart for me" : Then he closed his eyes, and was silent, and was quiet, and held his peace : Then he opened his eyes and sealed with the sign of the Cross the company : Of his beloved sons three times, and blessed it, and sanctified it : [Saying,] "Remain ye in peace, and be ye watchful of everything which moveth passion : By the might of Jesus, the Great King, Who cannot be found out" : Then the companies of fiery beings descended with great honour : And the Watchers, rank after rank, surrounded his holy body : The odour of the spiritual beings which came forth from him was perceived by all : And his sons were unable to approach his holy body :

After two hours they drew nigh unto his body and felt it : Because the odour of the angels had departed, and he was separated from them : And they all drew nigh and fell upon his body, and they were suffering greatly : And they wept, and arrayed themselves in mourning, and put on sorrow : Bishops, and priests, and others, assembled from every place : And were gathered together in great numbers from cities and countries : Service was sung beside his pure body for three days : And then they dug out a cave in the martyrrium, and secured it therein : All the brethren were stirred by their great weeping : And in the fire of his love they burned hotly : They shed tears and cried bitterly, and then they ceased : Because their teacher and leader had gone away from them : They were in sorrow and in great mourning which afflicted them sorely :

And they were constrained by tearful sighs and groanings which were endless : As were the Hebrews and the Israelites, being greatly perturbed : When they mourned for Moses their deliverer every morning and evening : Now the Hebrews and Israelites had no knowledge whatsoever : Of the grave of Moses, the head of their nation, who had died and been gathered [to his fathers] : As hath been described in the Book, Mount Nebo was set apart : And he went into the land of a nation which had not the Law, and which was very fierce : The congregation of our father which honoured and sanctified his death : Did not evilly entreat and destroy its mind with despair : Moreover, Elisha at the departure of his master plucked out his hair : And he cried and beat himself, and tore and rent asunder his garments : He sought and searched for the "son of the sojourners", the prophet of the Spirit : And therefore he gathered together the prophets and the sons of the prophets unto him : Because his master had been removed he was sorrowful and suffered pain : And he sought [him] among the plains, and mountains, and valleys, and went about alone : Now although the sons of our father were sad and sorry, and were suffering greatly : Yet before every one they ceased their cries of grief and desisted from mourning : Because they knew that he had departed definitely, without any defilement : And they exalted, and magnified, and glorified his Lord with all holiness : And they despised and trod under foot the desirable things of the vain world : And they walked in the path of their master with diligence and discretion :

They collected their minds from all wandering and also from all vagueness : And they became aliens and strangers wholly unto every man : They knew that their master was triumphant and holy like the Apostles : And that he was kept in his cave, like a Watcher, and was at rest : They made themselves like unto him in all their acts, and ceased not so to do : And their minds were gathered in from all wandering and trepidation : The young men and the old men also dwelt in his monastery : And there was not among them a man who was greedy, or sensual, or sluggish :

GATE 22

They all together paid him honour at his grave in an exalted manner : And sang praises at his burial and magnified [him] greatly : They embraced and kissed his holy body lovingly : And even embraced and took his coffin in their arms affectionately : He did not recline upon his bier asleep like all other men : But his departure took place whilst he was watchful, that is lying

down and resting : As he was looking at the Watchers on high he died in a marvellous fashion : ---Duplicated by Google And his soul flew among their companies like a flame of fire :- The believers, and the priests, and the clergy, ran in separate companies : And paid honour to our father, and glorified his Lord with loud praises :- He ordered that the death of our father should take place in an excellent manner : And without lying upon a bed of sickness he died peacefully :- He delivered up his soul whilst he was invoking blessings upon his sons : And whilst he was offering up prayers beseechingly for their help :- Concerning his departure he had learned by revelation in a sublime manner : And he cried to his sons and shewed them the path in a most suitable fashion :- Our father saw the ranks of the Watchers by spiritual means : And the fiery ones descended in vast and innumerable companies :- As soon as he had seen the assemblies of the spirit near at hand : His soul flew without toil [unto them] like a bird :- The hosts of the righteous and of the angels most certainly : Abbâ Sisoës saw openly when he was dying :- And being exalted in a most excellent manner in the visions of the spirit : His soul departed from him as he was sitting in the possession of his senses :

Our father Hôrmîzd, whilst praying in a spiritual manner : Delivered up his soul, after the manner of Moses, without sickness : The Watchers of fire took his soul with great honour : And bore it to Paradise with the most profound love : His holy body was borne with great honour and ceremony : By his sons and the priests, and was laid in his monastery in a most fitting manner : Because our pious father was exalted after the manner of Abel : And because he pleased his Creator by his virtuous life, that is to say, by his austere chastity : I have arranged in order a few of his various triumphs in a poor fashion : And have described with my halting speech the glory of his beauties with words of praise : Come, O my hearers, let us honour and magnify lovingly : Our father, who gave praise like Lamech, and endured in human fashion :

Come, let us exalt the man who was righteous after the manner of Noah : Who believed his Lord, and loved and cherished Him like Abraham : Come, let us be like unto this man who was simple like Isaac : And was upright, and humble, and who clave to simplicity like Jacob : Come, let us love this man who was chaste like Joseph : And was humble before his temptations like Job : Come, let us pay honour unto him that was meek like David : And let us travel in his works diligently and fervently : Let us emulate his course, all

of us together, lovingly : And let us lay hold upon his habit of fasting boldly like mighty men : My brethren, let us look upon his abstinence with enlightened eyes : For he stablished sacrifices for his soul and body undoubtedly : Let us resemble him in his asceticism discerningly :

Although we cannot attain wholly to his sanctity : In the works which he wrought diligently and piously : Let us toil as far as we are able, and let us attain his aim simply : Let us who have put on his garb, and are called his sons, after the manner of disciples : Cleave as ascetics should, to his labours and his excellences : Come, let us bow down before his shrine in a special manner : And let us weep and shed tears before his Lord penitently : Let us afflict ourselves seriously and severely for our wickednesses : And let us thunder with our voices tempestuously like the son of Mattai : Come, let us commemorate him with pain like Hezekiah : And let us make supplication with all our power like Habakkuk : Let us pray with our heart in faith painfully : And let us make ourselves like unto him continually in exhortation : Let us praise our father and observe that he is exalted sublimely : And let us proclaim his happiness in sweet words and tones : Blessed art thou, O our father, for how greatly exalted wast thou in revelations :3375 And, like the son of Amram, thou wast pre-eminent in [explaining] hidden things : Blessed art thou, for thou hadst perfect understanding of the hidden things of the Scriptures which thou didst read : And by thy zeal thou didst scatter enemies like the Tishbite : Blessed art thou, O priest, who didst put to shame and smite the Calumniator : And who wast adorned with thy humility like the son of Shaphat :3380 Blessed art thou, O renowned one, who wast most mighty in thy wonderful works : Who, wherever thou didst dwell, didst firmly fasten the image of thy deeds therein : Blessed art thou, O chosen one, who wast not vanquished or brought low by thy labours : But didst triumph and wast helped in thy wandering like the son of Bôzî (Ezekiel) : Because thou didst love thy Lord thou didst cleave to Him and keep His Law :3385 Thy happiness is exalted, and He will give thee happiness in return for what thou hast wrought :

And He Who chose thee knew that thou didst serve, and didst contend truthfully : And didst keep passions in check, and thy reward was double according to what thou didst : Here as the wages of thy labours He awarded thee the mighty works which thou didst : And there He awarded unto thee His fair glory according to thy prosperous diligence : In this world thou wast

awarded two rewards by thy God, that is to say : Thou didst perform miracles, and thou didst bring secret things into the light of day : By the two oils which thou didst bless and sanctify and didst leave in thy monastery : Two helpers and two physicians within them thou didst proclaim : By our Vivifier thou wast crowned with two glories : That is, the secret things which thou didst reveal, and the diseases and devils which thou didst expel and drive away :

Thy body and thy soul, perfect man, thou didst sanctify and set free : And through and through, wholly, thou didst triumph and wast sanctified : Thus every perfect man thou didst save and redeem : From the error of the Calumniator, and he himself thou didst slay : Thou didst heal the body of every evil and didst drive away pain therefrom : And the soul also thou didst deliver and set free from error : Two helpers and two givers thou didst bring down and didst give : All thy days in all the regions wherein thou didst go : By thy marvellous powers which were constant thou didst fortify the soul : And by thine incessant healings thou didst help the body : By these things thy Lord made thee to triumph, and He sanctified thee who hadst walked in His paths : He crowned thee with two happinesses because thou didst embrace abstinence and poverty :

And He honoured thee with two good things in this world which thou hast left : That is, the secret things which thou didst know, and the meritorious things which thou didst perfect with thine own hands : O thou who wast honoured by these two good things, and who wast made perfect : Thou wast also in the midst of two difficult things between which thou hadst fallen : Thou didst stand up in two battles in the world which thou didst despise and hold to be without savour : The battle of the passions and the battle of devils which thou didst vanquish and overcome : Because thou didst fight in two battles and wast not cast down : Thou wast also magnified by two things of benefit which thou didst gain and receive : Because thou didst break the passions of thy body and didst crush the devils :

Thou didst prosper in wonderful deeds, and thou didst illumine thy motions in secret things : Thou didst desire the truth, and didst hate a double way : Our Lord poured out upon thee two good things, and in them thou didst live : Such are the things which I have collected [whereby] thou didst please [God], and through which thou didst acquire two good things : I, the wretched one without merit, whom thou hast counted among thy sons :



Pray, O our father, for me, the feeble one, whom by grace thou hast called : And hast made worthy of thy monastery, and hast mingled with the congregation of thy sons whom thou hast chosen : By the compassion of thy shrine thou hast enriched me and filled me with all wisdom : And because I took refuge in thee thou hast beautified my soul and made my mind to shine :

As thou hast bound me in thy fold and hast reckoned me among the flock of thy sons : So do thou . . . upon me from Him that chose thee, that I may repent as thou didst repent : Adored be thy Lord Whom thou didst love, Whose love was [above] everything thou didst gain : And for the sake of His love thou didst endure passions and afflict thyself : Because thou wast praised for thy beauty thou wast not puffed up : Thy beauty is one with that of thy Lord : thou didst bear the burden and didst humble thyself : Unto Him it is manifest how greatly thou didst contend in the labours which thou didst endure : And He shall reward thee in the marriage chamber of His delights according as thou didst serve Him : HERE ENDETH THE DISCOURSE.

*Blessings.*

By thy prayers may our Lord make peace to abide in the world : And may He sow therein peace and tranquillity by thy prayers : By thy prayers may the kings of the earth and the rulers thereof : Become of one mind in simple love through thy prayers : By thy prayers may the Bride of the King, the Holy Church : Be exalted with glory, and put on splendour by thy prayers : By thy prayers may the Prince of pastors, the Great Shepherd : Feed His flocks in the meadows of the Spirit by thy prayers : By thy prayers our own shepherd : May our Lord make victorious over his enemies by thy prayers : By thy prayers may the shepherds who are in every territory : Be adorned with good gifts of every kind by thy prayers : By thy prayers may the priests who minister in the Holy of Holies :

Have sprinkled upon them good gifts of every kind by thy prayers : By thy prayers may the company of the Levites who minister unto what is good : Gain blessing in return for their diligence by thy prayers : By thy prayers may our Lord direct the monks : In the smooth road which goeth up to heaven by thy prayers : By thy prayers may this village also be preserved : From all evils which the workers of evil [may do unto it] by thy prayers : By thy prayers may our Lord support our leader : And the chaste old men, and the heads of monasteries by thy prayers : By thy prayers may our Lord make wise the

scholars : By meditations upon the Scriptures of the Holy Spirit by thy prayers : By thy prayers may the congregation which this day honoureth thy commemoration :

Become worthy of the good things which are laid up for thee by thy prayers : By thy prayers may the whole congregation which is gathered together here : Become supplied with blessings of every kind by thy prayers : By thy prayers both the writer and the reader : May our Lord shelter under His merciful care by thy prayers : By thy prayers may we all become worthy to sing loudly : Glory be to the Father, and to the Son, and to the Holy Ghost, by thy prayers :

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