

- 1 I. "Καὶ εἶπε κύριος τῷ Ἀβραάμ· ἄπελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν, ἣν σοι δείξω· καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εὐλογητός. καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι, καὶ ἐνευλογηθήσονται ἐν σοὶ
- 2 πᾶσαι αἱ φυλαὶ τῆς γῆς." βουληθεὶς ὁ θεὸς τὴν ἀνθρώπου ψυχὴν καθῆραι πρῶτον αὐτῇ δίδωσιν ἀφορμὴν εἰς σωτηρίαν παντελῇ τὴν ἐκ τριῶν χωρίων μετανάστασιν, σώματος, αἰσθήσεως, λόγου τοῦ κατὰ προφορὰν· τὴν μὲν γὰρ γῆν σώματος, τὴν δὲ συγγένειαν αἰσθήσεως, τὸν δὲ τοῦ πατρὸς οἶκον λόγου συμβέβηκεν εἶναι σύμβολον.
- 3 διὰ τί; ὅτι τὸ μὲν σῶμα καὶ ἐκ γῆς ἔλαβε τὴν σύστασιν καὶ ἀναλύεται πάλιν εἰς γῆν—μάρτυς δὲ Μωυσῆς, ὅταν φῇ· "γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ." καὶ γὰρ παγῆναί φησιν αὐτὸ χοῦν εἰς ἀνθρωπείαν μορφήν τοῦ θεοῦ διαπλάσαντος, ἀνάγκη δὲ τὸ λυόμενον εἰς τὰ δεθέντα λύεσθαι—, αἰσθησις δὲ συγγενὲς καὶ ἀδελφόν ἐστι διανοίας, ἄλογον λογικῆς, ἐπειδὴ μιᾶς ἅμφω μέρη ψυχῆς ταῦτα, πατὴρ δὲ
- [437] οἶκος ὁ | λόγος, ὅτι πατὴρ μὲν ἡμῶν ὁ νοῦς σπεύρων

I. "And the Lord said unto Abraham, Depart out of thy land, and out of thy kindred, and out of thy father's house, into the land which I shall shew thee; and I will make thee a great nation and will bless thee and will make thy name great, and thou shalt be blessed. And I will bless them that bless thee, and them that curse thee I will curse, and in thee shall all the tribes of the earth be blessed" (Gen. xii. 1-3).

God begins the carrying out of His will to cleanse man's soul by giving it a starting-point for full salvation in its removal out of three localities, namely, body, sense-perception, and speech. "Land" or "country" is a symbol of body, "kindred" of sense-perception, "father's house" of speech. How so? Because the body took its substance out of earth (or land) and is again resolved into earth. Moses is a witness to this, when he says, "Earth thou art and into earth shalt thou return" (Gen. iii. 19); indeed he also says that the body was clay formed into human shape by God's moulding hand, and what suffers solution must needs be resolved into the elements which were united to form it. Sense-perception, again, is of one kin and family with understanding, the irrational with the rational, for both these are parts of one soul. And speech is our "father's house," "father's" because Mind is our

206 1/2 - 177 1/2 20
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εἰς ἕκαστον τῶν μερῶν τὰς ἀφ' ἑαυτοῦ δυνάμεις
καὶ διανεμῶν εἰς αὐτὰ τὰς ἐνεργείας ἐπιμελείαν
τε καὶ ἐπιτροπὴν ἀνημμένους ἀπάντων, οἶκος δέ,
ἐν ᾧ διαιτᾶται, τῆς ἄλλης¹ ὑπεξηρημένος οἰκίας ὁ
λόγος· καθάπερ γὰρ ἀνδρὸς ἐστία, καὶ νοῦ λόγος
⁴ ἐνδιαίτημα. ἑαυτὸν γοῦν καὶ ὅσα ἂν ἐνθυμήματα
τέκη, ὥσπερ ἐν οἴκῳ τῷ λόγῳ διαθεῖς καὶ δια-
κοσμήσας ἐπιδείκνυται. μὴ θαυμάσης
δέ, εἰ νοῦ τὸν λόγον ἐν ἀνθρώπῳ κέκληκεν οἶκον·
καὶ γὰρ τὸν τῶν ὅλων νοῦν, τὸν θεόν, οἶκον ἔχειν
⁵ φησὶ τὸν ἑαυτοῦ λόγον. οὐδ' τὴν φαντασίαν ὁ
ἀσκητῆς λαβὼν ἀντικρὺς ὁμολογεῖ ὅτι "οὐκ ἔστι
τοῦτο ἄλλ' ἢ οἶκος θεοῦ," ἴσον τῷ ὁ τοῦ θεοῦ οἶκος
οὐκ ἔστι τοῦτο τῶν εἰς δειξὺν ἐρχομένων ἢ συνόλως
πιπτόντων ὑπ' αἴσθησιν, οὐκ ἔστιν, ἀλλ' ἀόρατος,
ἀειδής, ψυχῇ μόνον ὡς ψυχῇ καταλαμβανόμενος.
⁶ τίς ἂν οὖν εἴη πλὴν ὁ λόγος ὁ πρεσβύτερος τῶν
γένεσιν εἰληφότων, οὐδ' καθάπερ οἶκος ἐνείλημ-
μένος ὁ τῶν ὅλων κυβερνήτης πηδαλιουχεὶ τὰ
σύμπαντα, καὶ ὅτε ἐκοσμοπλάσσει χρησάμενος
ὀργάνῳ τούτῳ πρὸς τὴν ἀνυπαίτιον τῶν ἀποτελου-
μένων σύστασιν;

¹ mss. ὅλης, which perhaps might be retained in the sense of the "homestead as a whole."

^a Or "chamber," cf. *Il.* vi. 490 and elsewhere, where *oikos* is clearly the inner part of the house. For the thought that while mind has a wider range, its most intimate home is speech, cf. the explanation of τὸν ἐγγιστά as speech in *De Ebr.* 71.

^b Or "this is not the House of God, only (yet) there is a House of God." Mr. Whitaker defended his translation by suggesting that Philo is following the occasional use of ἄλλ' ἢ in the *LXX* for "certainly," e.g. 2 Chron. xix. 3. But the explanation which follows seems to me to point to the alternative translation given above, and in this case the use

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father, sowing in each of the parts of the body the faculties that issue from itself, and assigning to them their workings, being in control and charge of them all; house—because mind has speech for its house^a or living-room, secluded from the rest of the home-
stead. It is Mind's living-place, just as the hearth-
side is man's. It is there that Mind displays in ⁴
orderly form itself and all the conceptions to which
it gives birth, treating it as a man treats a house.

And marvel not at Moses having given
to speech the title of Mind's house in man; for in-
deed he says that God, the Mind of the universe, has
for His house His own Word. It was the vision of ⁵
this Word that the Self-trainer received when he
emphatically declares "This is assuredly not the
House of God"^b (*Gen.* xxviii. 17), as much as to say
"The House of God is not this that is all round me,
consisting of things at which we can point or that fall
under sense-perception generally, no, not such is
God's House, but invisible, withdrawn from sight, and
apprehended only by soul as soul.^c Who, then, can ⁶
that House be, save the Word who is antecedent to
all that has come into existence? the Word, which
the Helmsman of the Universe grasps as a rudder to
guide all things on their course? Even as, when He
was fashioning the world, He employed it as His
instrument, that the fabric of His handiwork might
be without reproach.

of ἄλλ' ἢ would be something like that in *Deut.* iv. 12 (quoted in 48). In *De Som.* i. 185 we have another way of taking the verse.

^c Or "soul in the true sense of the word." Philo means that he is not using the word in the wider sense of the whole soul or life of the animal, but for the mind or dominant principal. See App. p. 560.

7 II. Ὡς μὲν τοίνυν γῆν μὲν τὸ σῶμα, συγγένειαν
 δὲ τὴν αἴσθησιν, οἶκον δὲ πατρὸς τὸν λόγον αἰνίτ-
 τεται, δεδηλώκαμεν. τὸ δὲ "ἄπελθε ἐκ τούτων"
 οὐκ ἔσθ' ὅμοιον τῷ διαζεύχθητι κατὰ τὴν οὐσίαν,
 ἐπεὶ θάνατον ἦν διαγορεύοντος ἢ πρόσταξις, ἀλλ'
 ἴσον τῷ τὴν γνώμην ἀλλοτριώθητι, πρὸς μηδενὸς
 8 περισχεθεὶς αὐτῶν ὑπεράνω στήθι πάντων· ὑπήκοοί
 σοῦ εἰσι, μηδέποτε ὡς ἡγεμόσι χρω· βασιλεὺς
 ὢν ἄρχειν ἀλλὰ μὴ ἄρχεσθαι πεπαιδευσο, πάντα
 τὸν αἰῶνα γίνωσκε σεαυτὸν, ὡς καὶ Μωυσῆς
 9 πολλὰ διδάσκει λέγων "πρόσεχε σεαυτῷ".
 οὕτως γὰρ ὢν τε ὑπακούειν καὶ οἷς ἐπιτάττειν
 9 προσῆκεν αἰσθήσει. ἄπελθε οὖν ἐκ τοῦ
 περὶ σεαυτὸν γεώδους, τὸ παμμίαρον, ὃ οὗτος,
 ἐκφυγὼν δεσμωτήριον, τὸ σῶμα, καὶ τὰς ὥσπερ
 εἰρκτοφύλακας ἡδονὰς καὶ ἐπιθυμίας αὐτοῦ παντὶ
 σθένει καὶ πάσῃ δυνάμει, μηδὲν τῶν εἰς κάκωσιν
 παρεῖς, ἀλλὰ πάντα ἀθρόα συλλήβδην ἐπανατεινά-
 10 μενος. ἄπελθε καὶ τῆς συγγενεοῦς αἰσ-
 θήσεως· νυνὶ μὲν γὰρ κέχρηκας ἐκάστην σεαυτὸν
 καὶ γέγονας ἀλλότριον τῶν δεδανεισμένων ἀγαθῶν
 ἀποβεβληκὸς τὸ ἴδιον. οἶδας δέ, κἂν πάντες ἡσυ-
 χάζωσιν, ὡς ὀφθαλμοὶ σε ἄγουσι καὶ ὦτα καὶ ἡ
 11 ἄλλη τῆς συγγενείας πληθὺς ἅπασα πρὸς τὰ φίλα
 11 ἑαυτοῖς. ἐὰν δὲ ἐβελήσης κομίσασθαι | τὰ σαυτοῦ
 [438] δάνεια καὶ τὴν ἰδίαν κτῆσιν περιβαλέσθαι μηδὲν

¹ MSS. οὐκέθ'.

II. We have now shewn how Moses uses "earth" 7
 to represent the body, "kindred" to represent sense-
 perception, "thy father's house" to represent sense-
 perception, "thy father's house" to represent sense-
 perception, "thy father's house" to represent sense-
 perception. The words "Depart out of these" are not
 equivalent to "Sever thyself from them absolutely,"
 since to issue such a command as that would be to
 prescribe death. No, the words import "Make thy-
 self a stranger to them in judgement and purpose ;
 let none of them cling to thee ; rise superior to them
 all ; they are thy subjects, never treat them as 8
 sovereign lords ; thou art a king, school thyself once
 and for all to rule, not to be ruled ; evermore be com-
 ing to know thyself, as Moses teaches thee in many
 places, saying "Give heed to thyself" (Ex. xxiv. 12),
 for in this way shalt thou perceive those to whom
 it befits thee to shew obedience and those to whom
 it befits thee to give commands. Depart, 9
 therefore, out of the earthly matter that encompasses
 thee : escape, man, from the foul prison-house, thy
 body, with all thy might and main, and from the
 pleasures and lusts that act as its jailers ; every terror
 that can vex and hurt them, leave none of them
 unused ; menace the enemy with them all united and
 combined. Depart also out of sense- 10
 perception thy kin. For at present thou hast made
 a loan of thyself to each sense, and art become the
 property of others, a portion of the goods of those
 who have borrowed thee, and hast thrown away the
 good thing that was thine own. Yes, thou knowest,
 even though all men should hold their peace, how
 eyes draw thee, and ears, and the whole crowd of
 thine other kinsfolk, towards what they themselves
 love. But if thou desire to recover the self that thou 11
 hast lent and to have thine own possessions about

αὐτῆς διαζεύξας ἢ ἀλλοτριώσας μέρος, εὐδαίμονος μεταποιήσῃ βίου, χρήσιν καὶ ἀπόλαυσιν οὐκ ὀθνείων ἀλλ' οἰκείων ἀγαθῶν εἰς αἰεὶ καρπούμενος.

- 12 ἀλλὰ μετανάστηθι κακὰ τοῦ κατὰ προφορὰν λόγου, ὃν πατὴρ οἶκον ὠνόμασεν, ἵνα μὴ ῥημάτων καὶ ὀνομάτων ἀπατηθεῖς κάλλεσι τοῦ πρὸς ἀλήθειαν κάλλους, ὅπερ ἐστὶν ἐν τοῖς δηλουμένοις πράγμασι, διαζευχθῆς. ἄτοπον γὰρ ἢ σκιὰν σωμάτων ἢ μίμημα ἀρχετύπων φέρεσθαι πλέον· σκιᾷ μὲν δὴ καὶ μιμήματι ἔοικεν ἐρμηνεία, σώμασι δὲ καὶ ἀρχετύποις αἱ τῶν διερμηνευομένων φύσεις πραγμάτων, ὧν τὸν ἐφίεμενον τοῦ εἶναι μᾶλλον ἢ τοῦ δοκεῖν χρήναι περιέχεσθαι διοικιζόμενον ἀπ' ἐκείνων.

- 13 III. ἐπειδὴν γοῦν ὁ νοῦς ἄρξεται γνωρίζειν ἑαυτὸν καὶ τοῖς νοητοῖς ἐνομιλεῖν θεωρήμασιν, ἅπαν τὸ κλινόμενον τῆς ψυχῆς πρὸς τὸ αἰσθητὸν εἶδος ἀπώσεται, ὃ κέκληται παρ' Ἑβραίοις Λώτ. οὗ χάριν ὁ σοφὸς εἰσάγεται λέγων ἄντικρυς· “διαχωρίσθητι ἀπ' ἐμοῦ” συνοικεῖν γὰρ ἀμήχανον τὸν ἀσωμάτων καὶ ἀφθάρτων ἔρωτι κατεσχημένον τῷ πρὸς τὰ αἰσθητὰ καὶ θνητὰ 14 ῥέποντι. παγκάλως οὖν ὁ ἱεροφάντης μίαν τῆς νομοθεσίας ὅλην ἱερὰν βίβλον Ἐξαγωγὴν ἀνέγραψεν οἰκείον ὄνομα εὐράμενος τοῖς περιεχομένοις χρησμοῖς· ἅτε γὰρ παιδευτικὸς ὢν καὶ πρὸς νομοθεσίαν καὶ σωφρονισμόν ἐτοιμότητος τῶν οἴων τε νοθετεῖσθαι καὶ σωφρονίζεσθαι πάντα τῆς ψυχῆς τὸν

thee, letting no portion of them be alienated and fall into other hands, thou shalt claim instead a happy life, enjoying in perpetuity the benefit and pleasure derived from good things not foreign to thee but thine own.

Again, quit speech also, “thy father’s house,” as Moses calls it, for fear thou shouldst be beguiled by beauties of mere phrasing, and be cut off from the real beauty, which lies in the matter expressed. Monstrous it is that shadow should be preferred to substance or a copy to originals. And verbal expression is like a shadow or copy, while the essential bearing of the matters conveyed by words resembles substance and originals; and it behoves the man, whose aim it is to be rather than to seem, to dissociate himself from the former and hold fast to the latter.

III. So we find 13 that when the Mind begins to know itself and to hold converse with the things of mind, it will thrust away from it that part of the soul which inclines to the province of sense-perception, the inclining which among the Hebrews is entitled “Lot.” Hence the wise man is represented as saying outright, “Separate thyself from me” (Gen. xiii. 9). For it is impossible for one who is possessed by love for all that is incorporeal and incorruptible to dwell together with one who leans towards the objects of sense-perception doomed to die. Right well, then, did the Sacred 14 Guide inscribe one entire sacred book of the Law-giving “Exagoge” or “Leading out,” for the name thus found was appropriate to the oracles contained in it. For being well qualified to train men and fully furnished for the admonition and correction of those who were capable of admonition and correction, he contemplates the task of taking out all the population

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λεῶν ἀπὸ τῆς Αἰγυπτίας χώρας, τοῦ σώματος, καὶ τῶν οἰκητόρων αὐτῆς ἐξελεῖν διανοεῖται, χαλεπώτατον καὶ βαρύτατον ἄχθος ἡγούμενος ὁρατικὴν διάνοιαν πρὸς σαρκὸς ἡδονῶν πιεσθῆναι καὶ ἐπιτάγ-
μασιν ὑπηρετεῖν, ἅττ' ἂν αἱ ἀνηλεεῖς προστάττωσιν
15 ἐπιθυμίας. τούτους μὲν οὖν στενάζοντας καὶ πολλὰ ἐκδακρύσαντας τὴν σωματικὴν εὐθηνίαν καὶ τὰς τῶν ἐκτὸς ἀφθόνοους περιουσίας—λέγεται γὰρ ὅτι “ἐστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων”—
ὑφηγησαμένου τοῦ Ἰλiew θεοῦ τὰ περὶ τὴν ἐξοδὸν ὁ
προφήτης αὐτοῦ ρύεται.

16 Εἰσὶ δ' οἱ μέχρι τῆς τελευτῆς τὰς πρὸς σῶμα σπονδὰς ἔθεντο καὶ ὥσπερ λάρνακι ἢ σορῶ ἢ ὅπως ὀνομάζειν ἑτέρως φίλον τῷδε ἐνετάφησαν. ὧν τὰ μὲν ὅσα φιλοσώματα καὶ φιλοπαθῆ μέρη λήθῃ παραδοθέντα κατορύττεται· εἰ δέ που τι φιλάρετον παρανέβλαστε, μνήμαις ἀνασφύζεται, δι' ὧν τὰ
17 καλὰ ζωπυρεῖσθαι πέφυκε. IV. τὰ γοῦν ὅσα Ἰωσήφ, λέγω δὴ τὰ μόνα ὑπολειφθέντα τῆς τοσαύτης ψυχῆς ἀδιάφθορα καὶ ἀξιομνημόνευτα εἶδη, περιποιεῖται ὁ ἱερὸς λόγος, ἄτοπον ἡγούμενος
[439] καθαρά | μὴ καθαροῖς συνεζεύχθαι. τὰ
18 δ' ἀξιομνημόνευτα ταῦτα ἦν· τὸ πιστεῦσαι ὅτι “ἐπισκέπεται ὁ θεὸς” τὸ ὁρατικὸν γένος καὶ οὐ

^a “Things outside the body” (see note on *Quod Det.* 7) interpret the “inhabitants of Egypt” in § 14, as “the things of the body” interpret Egypt.

^b For the interpretation of these “works” or tasks as slavery to the passions and the like cf. *De Conf.* 93.

^c Here begins the digression about Joseph which continues to the end of § 24. The opening words of § 16 are a meditation on Gen. 1. 26 “And Joseph died (ἐτελεύτησε. cf. μέχρι τῆς τελευτῆς) and was buried, and they laid him in a coffin (σορῶ), in Egypt.” The lesson deduced is that the compromising

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of the soul right away from Egypt, the body, and away from its inhabitants; deeming it a most sore and heavy burden that an understanding endowed with vision should be under the pressure of the pleasures of the flesh, and should submit to such in-
junctions as its merciless cravings may lay upon it. These, indeed, groaned over and greatly bewailed 15 their bodily well-being, and the lavish abundance of things outside the body,^a which was theirs, for we read that “the children of Israel groaned by reason of their works^b” (Ex. ii. 23). When they do this, the gracious God instructs His prophet regarding their coming out, and His prophet delivers them.

^c But some make a truce with the body and main- 16 tain it till their death, and are buried in it as in a coffin or shell or whatever else you like to call it. All the body-loving and passion-loving portions of these are laid in the grave and consigned to oblivion. But if anywhere by the side of these there grows up a virtue-loving tendency, it is saved from extinction by memories, which are a means of keeping alive the flame of noble qualities.

IV. So the Holy 17 Word, deeming it unfitting that pure things should have impure things associated with them, provides for the safe-keeping of Joseph's bones, by which I mean the only relics of such a soul as were left behind untouched by corruption and worthy of perpetual memory (Gen. 1. 25).^d Those of the 18 latter kind were these; Joseph's confidence that “God will visit” the race that has vision (Gen. 1. 24),

Joseph-nature is “buried in the body” and forgotten, but it may have higher things or “bones”. These are remembered and serve to kindle excellence in others.

^d See App. p. 560.

παραδώσει μέχρι παντός αὐτὸ ἀμαθία, τυφλῇ
 δεσποίνῃ, τὸ διακρίναι τὰ τε θνητὰ τῆς ψυχῆς καὶ
 τὰ ἀφθάρτα καὶ τὰ μὲν ὅσα περὶ τὰς σώματος
 ἡδονὰς καὶ τὰς ἄλλας παθῶν ἀμετρίας θνητὰ ὄντα
 Αἰγύπτῳ καταλιπεῖν, περὶ δὲ τῶν ἀφθάρτων
 σπονδὴν¹ ποιήσασθαι, ὅπως μετὰ τῶν ἀναβαινόντων
 εἰς τὰς ἀρετῆς πόλεις διακομισθῇ, καὶ ὅρκῳ τὴν
 19 σπονδὴν ἐμπεδώσασθαι. τίνα οὖν τὰ
 ἀφθάρτα; ἢ πρὸς ἡδονὴν ἀλλοτριώσιν τὴν λέγου-
 σαν· συνεινασθῶμεν καὶ τῶν ἀνθρωπείων ἀπο-
 λαύσωμεν ἀγαθῶν, ἢ μετὰ καρτερίας ἀγχίνοια, δι'
 ἧς τὰ τῶν κενῶν δοξῶν νομιζόμενα ἀγαθὰ ὡς
 ἂν ἐνύπνια ὄντα * * *² διακρίνει καὶ διαστέλλει,
 ὁμολογῶν τὰς μὲν ἀληθεῖς καὶ σαφεῖς τῶν πραγ-
 μάτων συγκρίσεις εἶναι κατὰ θεόν, τὰς δὲ ἀδήλους
 καὶ ἀσαφεῖς φαντασίας κατὰ τὸν πλάνητα καὶ
 τύφου μεστὸν μήπω κεκαθαρμένων ἀνθρώπων βίον
 ταῖς διὰ σιτοπόνων καὶ μαγείρων καὶ οἰνοχόων
 20 τέρεσσι χαίροντα, τὸ μὴ ὑπήκοον, ἀλλ' ἄρχοντα
 Αἰγύπτου πάσης, τῆς σωματικῆς χώρας, ἀνα-
 γραφῆναι, τὸ αὐχεῖν ἐπὶ τῷ γένος εἶναι Ἑβραίων,
 οἷς ἔθος ἀπὸ τῶν αἰσθητῶν ἐπὶ τὰ νοητὰ μεταν-
 ἰστασθαι—περάτης γὰρ ὁ Ἑβραῖος ἐρμηνεύεται—
 τὸ σεμνύνεσθαι ὅτι “ὥδε οὐκ ἐποίησεν οὐδέν” —τὸ
 γὰρ μηδὲν τῶν ἐνταῦθα σπουδαζομένων³ παρὰ τοῖς
 φαύλοις ἐργάσασθαι, διαμίσῃσαι δὲ καὶ ἀποστραφῇ—

¹ MSS. σπουδὴν.

² Wend. conjectures <τῶν ἀληθῶς ὄντων>. I am not sure that it is necessary to suppose any lacuna.

³ MSS. σπουδαζόντων.

^a See App. p. 560, on § 17.

^b An allusion to the description of Potiphar in the LXX (Gen. xxxix. 1) as chief cook.

and will not utterly hand it over to Ignorance, that blind task-mistress; his discernment between the mortal and the incorruptible portions of the soul and his leaving behind to Egypt those which had to do with bodily pleasures and other forms of unrestrained passion, while concerning the incorruptible parts he made an agreement, that they should accompany those who went up to the cities of virtue, and should be conveyed thither, and had the agreement secured by an oath.

What, then, are the un-¹⁹ corrupted parts? ^a His having nothing to do with Pleasure when she says, “Let us lie together” (Gen. xxxix. 7) and enjoy the good things of mankind: the shrewdness coupled with the resoluteness which enabled him to recognize the products of empty fancies which many accounted to be good, and to distinguish them as mere dreams from those which are really so; and to confess that the true and certain interpretations of things are given under God’s guidance (Gen. xl. 8), while the doubtful imaginations that have no certainty follow the rule and line of the erring and deluded life of men who have not undergone purification, a life that finds its joy in the delights provided by bakers and cooks^b and butlers. Other traits of incorruption were these: he was pro-²⁰ claimed not the subject, but the ruler of all Egypt, the domain of the body (Gen. xli. 41): he was proud to own himself a member of the Hebrew race (Gen. xl. 15), whose wont it is, as the name “Hebrew” or “Migrant” indicates, to quit the objects of sense-perception and go after those of Mind: he gloried in the fact that “here he had done nothing” (*ibid.*), for to have performed no single act such as the worthless people there admired, but to have utterly

- 21 ναι πάντα οὐ μετρίως ἐπαινετόν—, τὸ ἐμπαίζων ἐπιθυμιῶν καὶ πάντων παθῶν ἀμετρίαις, τὸ φοβεῖσθαι τὸν θεόν, εἰ καὶ μηδέπω γέγονεν ἀγαπᾶν ἱκανός, τὸ ζωῆς ἐν Αἰγύπτῳ μεταποιεῖσθαι τῆς ἀληθοῦς— (V.) ὁ δὲ θαυμάσας ὁ ὁρῶν, καὶ γὰρ ἄξιον ἦν καταπλαγῆναι, φησί· “μέγα μοί ἐστιν, εἰ ἔτι ὁ υἱός μου Ἰωσήφ ζῇ,” ἀλλὰ μὴ κεναῖς δόξαις καὶ τῷ νεκροῦ 22 φορουμένῳ σώματι συντέθνηκε—, τὸ ὁμολογεῖν ὅτι “τοῦ θεοῦ ἐστίν,” τῶν δ’ εἰς γένεσιν ἐλθόντων οὐδενός, τὸ γνωρίζομενον τοῖς ἀδελφοῖς πάντας τοὺς φιλοσωμάτους κινήσαι καὶ σαλεύσαι τρόπους ἐστάναι παγίως ἐπὶ τῶν ἰδίων οἰομένους δογμάτων καὶ ἀνὰ κράτος ἀπώσασθαι, τὸ φάναι μὴ πρὸς ἀνθρώπων ἀπεστάλθαι, ὑπὸ δὲ τοῦ θεοῦ κεχειροτονῆσθαι πρὸς τὴν τοῦ σώματος καὶ τῶν ἐκτὸς 23 ἔννομον ἐπιστάσιαν. πολλὰ δὲ καὶ ἄλλα τούτοις ὁμοιότροπα τῆς ἀμείνονος καὶ ἱερωτέρας ὄντα τάξεως, Αἴγυπτον τὸν σωματικὸν οἶκον οἰκεῖν οὐκ ἀνέχεται οὐδ’ ἐνθάπτεται σορῶ τὸ παράπαν, [440] ἔξω δὲ παντὸς τοῦ θνητοῦ | κεχωρηκότα παρέπε- 24 ται¹ θεσμοθέτῃ λόγῳ Μωυσῇ ποδηγετοῦντι· τροφεὺς γὰρ καὶ τιθηρὸς οὗτος ἀστείων ἔργων, λόγων, βουλευμάτων, ἃ, καὶ τοῖς ἐναντίοις ἀνακραθῇ ποτε διὰ τὴν ὑποσύγχυτον τοῦ θνητοῦ πολυμυγίαν, οὐδὲν ἥττον διακρίνει² παρελθόν, ἵνα μὴ μέχρι παντὸς τὰ

¹ Wend. and Mangey put a comma after ἐπιστάσιαν and correct ἀνέχεται, ἐνθάπτεται, παρέχεται of the mss. to the corresponding infinitives. See App. p. 560.

² mss. διακρίνεται. See App. p. 561.

^a See App. p. 560.

^b The thought of the body as a dead thing from the first, which the soul supports, has been more fully developed in *Leg. All.* iii. 69 f. Cf. also *De Agr.* 25.

hated and eschewed them all, was conduct that called 21 for no slight praise : he derided lusts and all passions and their gross excesses (Gen. xxxix. 14, 17):^a he feared God (Gen. xlii. 18) even though he was not yet ready to love Him : when in Egypt he claimed as his own the life that is real life, (V.) a claim which caused Israel to marvel in just amazement, and to cry, “It is a great matter in my eyes if my son Joseph still *lives*” (Gen. xlv. 28), and has not shared the death of vain opinions, and of the body the corpse he carries with him :^b he confesses that he is God’s 22 (Gen. i. 19),^c not the property of any created being : when making himself known to his brethren he thrust perforce from his presence, shaken and tottering, all those frames of mind that make the body their delight and think that their own doctrines afford them a firm standing (Gen. xlv. 1 f.) : he declared that he had not received his commission at the hands of men, but had been appointed by God (Gen. xlv. 7 f.) to be duly constituted controller of the body and of things outside the body.^d And these are 23 but a few of the traits indicative of the better and holier standing, which utterly refuse to dwell in Egypt the bodily tenement, are never buried in a coffin at all, but, having passed out of all that is mortal, follow the guiding steps of Moses, the Law-giving Word. For Moses is the nursing-father who 24 rears with fostering care noble deeds, words, designs, which, albeit often mingled with their opposites owing to the chaos and confusion which besets mortality, he none the less comes forward and separates from

^a E.V. “Am I in the place of God?”

^d Again, as in § 15, the two lower goods serve to interpret “Lord of all his *house* and ruler of all the *land of Egypt*.”

καλοκαγαθίας σπέρματα καὶ φυτὰ ἀφανισθέντα οἷχεται.

25 Καὶ προτρέπεται μάλα ἔρρωμένως ἀπολιπεῖν τὴν παντὸς ἀτόπου χρηματίζουσιν μητέρα, μὴ μέλλοντας καὶ βραδύνοντας, ἀλλ' ὑπερβάλλοντι τάχει χρωμένους· φησὶ γὰρ μετὰ σπουδῆς δεῖν θύειν τὸ Πάσχα, τὸ δὲ ἐστὶν ἐρμηνευθὲν διάβασις, ἢ ἀνενδοιάστῳ γνώμῃ καὶ προθυμίᾳ συντόνῳ χρόμνος ὁ νοῦς τὴν τε ἀπὸ τῶν παθῶν ἀμεταστρεπτὴ ποιῆται διάβασιν καὶ τὴν πρὸς τὸν σωτῆρα θεὸν εὐχαριστίαν, ὃς εἰς ἐλευθερίαν οὐ προσδοκῆσαντα

26 αὐτὸν ἐξείλετο. VI. καὶ τί θαυμάζομεν, εἰ τὸν ὑπηγμένον κράτει πάθους ἀλόγου προτρέπει μὴ ἐνδιδόναι μηδὲ τῇ ῥύμῃ τῆς ἐκείνου φορᾶς κατασυρῆναι, βιάσασθαι δὲ ἀντισχόντα κἂν, εἰ μὴ δύναίτο, ἀποδρᾶναι; δευτέρα γὰρ ἐφοδος εἰς σωτηρίαν τοῖς ἀμύνεσθαι μὴ δυναμένοις δρασμός ἐστιν· ὁπότε καὶ τὸν ἀγωνιστὴν φύσει καὶ μηδέποτε παθῶν δούλον γεγεννημένον, αἰεὶ δὲ ἀθλοῦντα τοὺς πρὸς ἕκαστον αὐτῶν ἄθλους, οὐκ ἔα μέχρι παντὸς τοῖς παλαίσμασι χρήσασθαι, μὴ ποτε τῷ συνεχεῖ τῆς εἰς ταῦτο συνόδου χαλεπὴν ἀπ' ἐκείνων κῆρα ἀναμάξῃται· πολλοὶ γὰρ ἤδη καὶ ἀντιπάλου κακίας 27 ἐγένοντο μιμηταί, ὡς ἀρετῆς ἔμπαλιν ἕτεροι. διὸ λόγιον ἐχρήσθη τοιόνδε· “ἀποστρέφου εἰς τὴν γῆν τοῦ πατρὸς σου καὶ εἰς τὴν γενεάν σου, καὶ ἔσομαι

^a The thought of §§ 26-30 seems to be that while ordinary souls, typified by Israel leaving Egypt, must shun outward temptations, because they will prove too strong for them, even the Jacob-souls, who have proved their superiority, will do well to detach themselves and become immersed in that

the rest, that the germs and shoots of moral excellence may not permanently be obliterated and lost.

Moses also urges the Israelites to quit right stoutly 25 her who bears the name of mother of every monstrous thing, with no slow or lingering steps, but with exceeding speed; for he bids them with haste to sacrifice the Passover (Ex. xii. 11), which means “a passing over,” to the intent that the Mind with resolute purpose and unfailing eagerness may carry out both its passing away from the passions without turning back, and its thanksgiving to God its Saviour, Who brought it forth into liberty when it looked not for it.

VI. And what is there to wonder at 26 in his urging the mind, that had been brought under the control of irrational passion, not to give in, nor to be swept down by the violence of that passion's current, but to resist with all its might, and, should it fail, even to run away? For flight remains as an alternative way of reaching safety for those who are not able to repel the danger. See how Moses deals with one who was by nature a sturdy fighter and had never become the slave of passions, but was always engaged in the conflict with each one of them?^a Even him he forbids to keep up his wrestlings to the end, lest one day, by perpetually meeting them, he should contract from them a pernicious taint: for many before now have proved imitators of an opponent's vice, as others on the other hand have imitated his 27 virtue. For this reason a Divine intimation was vouchsafed to him to this effect: “Turn back to the land of thy father and thy kindred, and I will be with thee” (Gen. xxxi. 3); as much as to say “Thou

higher wisdom represented by Isaac, which is beyond all worldly thoughts.

μετὰ σοῦ," ἴσον τῷ γέγονας μὲν ἀθλητῆς τέλειος
καὶ βραβείων καὶ στεφάνων ἡξιότης ἀγωνο-
θετούσης ἀρετῆς καὶ προτεινούσης ἀθλά σοι τὰ
νικητήρια· κατάλυσον δὲ ἤδη τὸ φιλόνεικον, ἵνα μὴ
πάντοτε πονῆς, ἀλλὰ καὶ τῶν πονηθέντων ἀπόνασ-
28 θαι δυνηθῇς. τοῦτο δὲ ἐνταυθοὶ καταμένων οὐδέ-
ποτε εὐρήσεις τοῖς αἰσθητοῖς ἔτι συνοικῶν καὶ ταῖς
σωματικαῖς ἐνδιατρίβων ποιότησιν, ὧν Λάβαν
ἐστὶν ἑξαρχος—ὄνομα δὲ ποιότητος τοῦτ' ἐστίν—,
ἀλλὰ μετανάστην χρὴ γενέσθαι εἰς τὴν πατρίαν
γῆν τὴν ἱεροῦ λόγου καὶ τρόπον τινα τῶν ἀσκητῶν
πατρός· ἢ δ' ἐστὶ σοφία, τῶν φιλαρέτων ψυχῶν
29 ἄριστον ἐνδιαίτημα. ἐν ταύτῃ τῇ χώρᾳ καὶ χένος
ἐστὶ σοι τὸ αὐτομαθές, τὸ αὐτοδίδακτον, τὸ νηπίας
καὶ γαλακτώδους τροφῆς ἀμέτοχον, τὸ χρησιμῶ
θείῳ καταβαίνειν εἰς Αἴγυπτον κεκωλυμένον καὶ
τῆς σαρκὸς ἐντυγχάνειν δολιχολογίας ἡδοναῖς,
30 ἐπὶ κλησὶν Ἰσαάκ. οὐ τὸν κλῆρον παραλαβὼν ἐξ
ἀνάγκης ἀποθήσῃ τὸν πόνον· αἱ γὰρ ἀφρονίαι τῶν
[441] ἐτοίμων καὶ κατὰ χειρὸς ἀγαθῶν | ἀπονίας αἴτιαι.
πηγὴ δέ, ἀφ' ἧς ὁμβρεῖ τὰ ἀγαθὰ, ἡ τοῦ φιλοδώ-
ρου θεοῦ σύνδοξ ἐστίν· οὐ χάριν ἐπισφραγιζόμενος
τὰ τῶν εὐεργεσιῶν φησιν· "ἔσομαι μετὰ σοῦ."
31 VII. Τί οὖν ἂν ἐπιλίποι καλὸν τοῦ
τελεσφόρου [παντός] παρόντος θεοῦ μετὰ χαρίτων
τῶν παρθένων αὐτοῦ θυγατέρων, ὥς ἀδιαφθόρους
καὶ ἀμιάντους ὁ γεννήσας πατὴρ κουροτροφεῖ; τότε
μελέται μὲν καὶ πόνοι καὶ ἀσκήσεις ἡσυχάζουσιν,

^a Perhaps an allusion to Gen. xxi. 8 "and the child grew and was weaned" (ἀπεγαλακτίσθη).

hast proved thyself a perfect athlete, and been
awarded prizes and crowns with Virtue presiding and
holding forth to thee the meed of victory: but now
it is time for thee to have done with strife, lest thou
be ever toiling, and have no power to reap the fruits
of thy toil. This thou wilt never find while thou re- 28
mainest where thou art, dwelling still with the objects
of sense-perception, and spending thy days surrounded
by bodily existence in its varied aspects, whose head
and chief is Laban, bearing a name meaning variety
of character. Nay, thou must change thine abode
and betake thee to thy father's land, the land of the
Word that is holy and in some sense father of those
who submit to training: and that land is Wisdom,
abode most choice of virtue-loving souls. In this 29
country there awaiteth thee the nature which is its
own pupil, its own teacher, that needs not to be fed
on milk as children are fed,^a that has been stayed by
a Divine oracle from going down into Egypt (Gen.
xxvi. 2) and from meeting with the ensnaring pleasures
of the flesh. That nature is entitled Isaac. When 30
thou hast entered upon his inheritance, thou canst
not but lay aside thy toil; for the perpetual abun-
dance of good things ever ready to the hand gives
freedom from toil. And the fountain from which the
good things are poured forth is the companionship
of the bountiful God. He shews this to be so when
to set His seal upon the flow of His kindnesses, He
says "I will be with thee."
VII. What 31
fair thing, then, could fail when there was present
God the Perfecter, with gifts of grace, His virgin
daughters, whom the Father that begat them rears
up uncorrupted and undefiled? Then are all forms
of studying, toiling, practising at rest; and without

ἀναδίδεται δὲ ἄνευ τέχνης φύσεως προμηθείᾳ πάντα
32 ἄθροᾶ πᾶσιν ὠφέλιμα. καλεῖται δ' ἡ

φορὰ τῶν αὐτοματιζομένων ἀγαθῶν ἄφεςις, ἐπειδὴ
περὶ οὗτος ἀφείται τῶν κατὰ τὰς ἰδίας ἐπιβολὰς
ἐνεργειῶν καὶ ὥσπερ τῶν ἐκουσίων ἡλευθέρωται
διὰ τὴν πληθὺν τῶν ὑομένων καὶ ἀδιαστάτως

33 ἐπομβρούντων. ἔστι δὲ ταῦτα θαυμασιώτατα φύσει
καὶ περικαλλέστατα. ὢν μὲν γὰρ ἂν ὠδὴν δι'
ἑαυτῆς ἡ ψυχὴ, τὰ πολλὰ ἀμβλωθρίδια, ἡλιτόμηνα·
ὅσα δὲ ἂν ἐπινίφων ὁ θεὸς ἄρδῃ, τέλεια καὶ ὁλόκληρα

34 καὶ πάντων ἄριστα γεννᾶται. τὸ ἐμ-

αυτοῦ πάθος, ὁ μυριάκις παθὼν οἶδα, διηγουμένος οὐκ
αἰσχύνομαι· βουληθεὶς ἔστιν ὅτε κατὰ τὴν συνήθη
τῶν κατὰ φιλοσοφίαν δογμάτων γραφὴν ἐλθεῖν καὶ
ἂν χρή συνθεῖναι ἀκριβῶς εἰδώς,¹ ἄγονον καὶ στεῖραν
εὐρῶν τὴν διάνοιαν ἀπρακτος ἀπηλλάγην, τὴν μὲν
κακίστας τῆς οὐήσεως, τὸ δὲ τοῦ ὄντος κράτος
καταπλαγείς, παρ' ὃν² τὰς τῆς ψυχῆς ἀνοίγνυσθαι

35 τε καὶ συγκλείεσθαι μήτρας συμβέβηκεν. ἔστι δὲ
ὅτε κενὸς ἐλθὼν πλήρης ἐξαίφνης ἐγενόμην ἐπι-
νιφομένων καὶ σπειρομένων ἄνωθεν ἀφανῶς τῶν
ἐνθυμημάτων, ὡς ὑπὸ κατοχῆς ἐνθεοῦ κορυβαντιᾶν
καὶ πάντα ἀγνοεῖν, τὸν τόπον, τοὺς παρόντας,
ἑμαυτόν, τὰ λεγόμενα, τὰ γραφόμενα. ἔσχον γὰρ
ἐρμηνείαν,³ εὖρεσιν, φωτὸς ἀπολαυσιν, ὅξυδερκε-
στάτην ὄψιν, ἐνάργειαν τῶν πραγμάτων ἀριδύλο-

¹ MSS. ἰδών.

² MSS. οὐδ'.

³ MSS. σχεδὸν γὰρ ἐρμηνεύει, which Wend. prints, though pronouncing it corrupt: Markland suggested ἔσχον γὰρ ἐρμηνείας ρεύσιν. See App. p. 561.

interference of art by contrivance of Nature there
come forth all things in one outburst charged with
benefit for all.

And the harvest of spon-
32 taneous good things is called "Release,"^a inasmuch
as the Mind is released from the working out of its
own projects, and is, we may say, emancipated from
self-chosen tasks, by reason of the abundance of the
rain and ceaseless shower of blessings. And these
33 are of a most marvellous nature and passing fair.
For the offspring of the soul's own travail are for the
most part poor abortions, things untimely born; but
those which God waters with the snows of heaven
come to the birth perfect, complete and peerless.

I feel no shame in recording my own
34 experience, a thing I know from its having happened
to me a thousand times. On some occasions, after
making up my mind to follow the usual course of
writing on philosophical tenets, and knowing defi-
nitely the substance of what I was to set down, I
have found my understanding incapable of giving
birth to a single idea, and have given it up without
accomplishing anything, reviling my understanding
for its self-conceit, and filled with amazement at
the might of Him that is to Whom is due the
opening and closing of the soul-wombs. On other
35 occasions, I have approached my work empty and
suddenly become full, the ideas falling in a shower
from above and being sown invisibly, so that under
the influence of the Divine possession I have been
filled with corybantic frenzy and been unconscious
of anything, place, persons present, myself, words
spoken, lines written. For I obtained language, ideas,
an enjoyment of light, keenest vision, pellucid dis-

^a See App. p. 561.

τάτην, οἷα γένοιτ' ἂν δι' ὀφθαλμῶν ἐκ σαφειστάτης
δείξεως.

- 36 VIII. Τὸ μὲν οὖν δεικνύμενον τὸ ἀξιόρατον καὶ
ἀξιοθέατον καὶ ἀξιέραστόν ἐστι, τὸ τέλειον ἀγαθόν,
ὃ καὶ τὰς τῆς ψυχῆς πικρίας πέφυκε μεταβάλλον
γλυκαίνειν, ἡδυσμάτων συμπάντων παράρτυμα
κάλλιστον, δι' οὗ καὶ τὰ μὴ τρέφοντα τροφή γίνεται
σωτήριος· λέγεται γὰρ ὅτι “ἔδειξεν αὐτῷ κύριος
ξύλον, καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ,” τὸν κεχυμέ-
νον καὶ πλαδῶντα καὶ πικρίας γέμοντα νοῦν, ἵνα
37 γλυκανθεῖς ἡμερωθῇ. τὸ δὲ ξύλον τοῦτο οὐ μόνον
τροφὴν, ἀλλὰ καὶ ἀθανασίαν ἐπαγγέλλεται· τὸ γὰρ
ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ φησὶ
πεφυτεῦσθαι, τὴν ἀγαθότητα δορυφορουμένην ὑπὸ
τῶν κατὰ μέρος ἀρετῶν¹ καὶ τῶν κατ' αὐτὰς πρά-
[442] ξειν· αὕτη γὰρ τὸν μεσαίτατον καὶ ἄριστον ἐν
38 ψυχῇ κεκλήρωται τόπον. ὁ δὲ ὁρῶν
ἐστὶν ὁ σοφός· τυφλοὶ γὰρ ἢ ἀμυδροὶ τὰς ὀψεις οἷ
γε ἀφρονες. διὰ τοῦτο καὶ τοὺς προφήτας ἐκάλουν
πρότερον τοὺς βλέποντας· καὶ ὁ ἀσκητὴς ἐσπού-
δασεν ὥτα ὀφθαλμῶν ἀντιδούς ἰδεῖν ἃ πρότερον
ἤκουε, καὶ τυγχάνει τοῦ καθ' ὅρασιν κλήρου τὸν ἐξ
39 ἀκοῆς ὑπερβάς. εἰς γὰρ τὸν ὁρῶντα Ἰσραὴλ
μεταχαράττεται τὸ μαθήσεως καὶ διδασκαλίας
νόμισμα, οὐπὲρ ἐπώνυμος ἦν Ἰακώβ, δι' οὗ καὶ τὸ
ὁρᾶν γίνεται φῶς τὸ θεῖον, ἀδιαφοροῦν ἐπιστήμης,
ἢ τὸ τῆς ψυχῆς διοίγνυσιν ὅμμα καὶ πρὸς τὰς ὥτων
τηλαυγεστέρας καὶ ἀριδηλοτέρας² ἀγει καταλήψεις.

¹ MSS. ἀγαθῶν.

² MSS. τηλαυγεστάτας καὶ ἀριδηλοτάτας. The alternative (Mangey) is to retain the superlatives and correct ὥτων to νοσητῶν or ὄντων.

tinctness of objects, such as might be received through
the eyes as the result of clearest shewing.^a

VIII. Now the thing shewn is the thing worthy to 36
be seen, contemplated, loved, the perfect good, whose
nature it is to change all that is bitter in the soul
and make it sweet, fairest seasoning of all spices,
turning into salutary nourishment even foods that do
not nourish. So we read “The Lord shewed him a tree,
and he cast it into the water” (Ex. xv. 25), that is
into the flabby, flaccid mind teeming with bitterness,
that its savagery might be sweetened away. This 37
tree offers not nourishment only but immortality also,
for we are told that the Tree of Life has been planted
in the midst of the Garden (Gen. ii. 9), even Goodness
with the particular virtues and the doings which
accord with them to be its bodyguard. For it is
Virtue that has obtained as its own the central and
most honourable place in the soul.

Such 38
is that which is shewn, and he that sees it is the wise
man, for fools are blind or dim-sighted. That is why
in former times they called the prophets seers (1 Sam.
ix. 9); and the Trainer of self was eager to exchange
ears for eyes, and to see what before he heard, and,
going beyond the inheritance which has hearing as
its source, he obtains that of which sight is the ruling
principle. For the current coin of learning and teach- 39
ing from which Jacob took his title is reminted into
the seeing Israel. Hereby comes to pass even the
seeing of the Divine light, identical with knowledge,
which opens wide the soul's eye, and leads it to
apprehensions distinct and brilliant beyond those

^a The concluding word “shewing” serves to bridge over
transition from this meditation on the Spontaneous Blessings
to the discussion of the First Gift to Abraham, i.e. “the
land which I will shew thee.”

ὥσπερ γὰρ διὰ μουσικῆς τὰ κατὰ μουσικὴν καὶ διὰ
 πάσης τέχνης τὰ ἐν ἐκάστη καταλαμβάνεται, οὕτω
 40 καὶ διὰ σοφίας τὸ σοφὸν θεωρεῖται. σοφία δὲ οὐ
 μόνον φωτὸς τρόπον ὄργανον τοῦ ὄραν ἔστιν, ἀλλὰ
 καὶ αὐτὴν ὄρῃ. αὕτη θεοῦ τὸ ἀρχέτυπον [ἡλίου]
 φέγγος, οὐ μίμημα καὶ εἰκὼν ἥλιος. ὁ
 δὲ δεικνὺς ἕκαστα ὁ μόνος ἐπιστήμων θεός· ἄνθρω-
 ποι μὲν γὰρ τῷ δοκεῖν ἐπίστασθαι λέγονται μόνον
 ἐπιστήμονες· ὁ δὲ θεός τῷ εἶναι ἤττον ἢ πέφυκε
 λέγεται· νικῶνται γὰρ ὑπὸ τῶν τοῦ ὄντος δυνάμεων
 41 οἱ περὶ αὐτὸν ἅπαντες ἅπαξ λόγοι. τὴν δὲ σοφίαν
 αὐτοῦ διασυνίστησι οὐ μόνον ἐκ τοῦ τὸν κόσμον
 δεδημιουργηκέναι, ἀλλὰ καὶ ἐκ τοῦ τὴν ἐπιστήμην
 τῶν γεγονότων ἰδρυκέναι βεβαιότατα παρ' ἐαυτῷ.
 42 λέγεται γὰρ ὅτι "εἶδεν ὁ θεὸς τὰ πάντα ὅσα
 ἐποίησεν," οὐκ ἴσον τῷ ὅψιν ἐκάστοις προσέβαλεν,
 ἀλλ' εἵδῃσιν καὶ γνώσιν καὶ κατάληψιν ὧν ἐποίησεν
 εἶχεν. <οὐ> τοίνυν¹ εὐπρεπὲς ὑψηλῆσθαι καὶ
 διδάσκειν καὶ δεικνύναι τὰ καθ' ἕκαστα τοῖς ἀγνοού-
 σιν ὅτι μὴ τῷ ἐπιστήμονι, ὅστις οὐχ ὡς ἄνθρωπος

¹ mss. ὧν ἐποίησεν. εἶχε τοίνυν, which Mangey retained, changing ὅτι μὴ to ἀλλὰ μὴ. See App. p. 562.

^a i.e. the Israel-soul, the seer, first sees the light, i.e. know-
 ledge, and this in its turn enables the soul's eye to see the
 objects of knowledge, and so knowledge (or wisdom) is the
 "instrument" of sight (§ 40). ἀδιαφοροῦν agrees with φῶς,
 not with τὸ ὄραν.

gained by the ears.^a For as the application of the
 principles of music^b is apprehended through the
 science of music, and the practice of each science
 through that science, even so only through wisdom
 comes discernment of what is wise. But wisdom is 40
 not only, after the manner of light, an instrument of
 sight, but is able to see its own self besides. Wisdom
 is God's archetypal luminary and the sun is a copy
 and image of it.

But he that shews each
 several object is God, who alone is possessed of per-
 fect knowledge. For men are only said to have know-
 ledge because they seem to know; whereas God is so
 called because He is the possessor of knowledge
 though the phrase does not adequately express this
 nature; for all things whatever that can be said
 regarding Him that is fall far short of the reality of
 His powers. He gives clear proof of His wisdom not 41
 only from His having been the Artificer of the uni-
 verse, but also from His having made the knowledge
 of the things that had been brought into existence
 His sure possession. For we read "God saw all 42
 things that He had made" (Gen. i. 31). This does
 not just mean that He set His eyes on each of them,
 but that He had insight^c and knowledge and appre-
 hension of the things which He had made. It follows
 then that to give teaching and guidance on each
 several thing, in fact to "shew" them, to the
 ignorant is proper only for the One who knows, seeing
 that He has not, as a man has, been profited by

^b That τὰ κατὰ means the "practical application" is
 brought out more clearly in *Quod Det.* 114, where we have
 τὰ καθ' ἐκάστην (sc. ἀρετὴν) ἐνεργήματα.

^c See App. p. 562.

ὑπὸ τέχνης ὠφέληται, ἀλλ' αὐτὸς ἀρχὴ καὶ πηγὴ
τεχνῶν καὶ ἐπιστημῶν ἀνωμολόγηται.

- 43 IX. Παρατετηρημένως δὲ οὐ τὸν ἐνεστῶτα, ἀλλὰ
τὸν μέλλοντα τῇ ὑποσχέσει χρόνον προδιώρισται,
εἰπὼν οὐχ ἦν δείκνυμι ἀλλ' "ἦν σοι δείξω," εἰς
μαρτυρίαν πίστεως ἣν ἐπίστευσεν ἡ ψυχὴ θεῷ, οὐκ
ἐκ τῶν ἀποτελεσμάτων ἐπιδεικνυμένη τὸ εὐχάρι-
στον, ἀλλ' ἐκ προσδοκίας τῶν μελλόντων· ἀρτηθεῖσα
γὰρ καὶ ἐκκρεμασθεῖσα ἐλπίδος χρηστῆς καὶ ἀνε-
δοίαστα νομίσασα ἤδη παρῆναι τὰ μὴ παρόντα διὰ
τὴν τοῦ ὑποσχομένου βεβαιότητά· πίστιν, ἀγαθὸν |
[443] τέλειον, ἄθλον εὕρηται· καὶ γὰρ ἀθλὸς λέγεται, ὅτι
"ἐπίστευσεν Ἀβραὰμ τῷ θεῷ," καὶ Μωυσεὶ δὲ
ὁμοίως πᾶσαν ἐπιδειξάμενος τὴν γῆν φησιν, ὅτι
"ἔδειξα τοῖς ὀφθαλμοῖς σου, κακεῖ οὐκ εἰσελεύσῃ."
45 μὴ μέντοι νομίσης ἐπὶ καθαιρέσει τοῦ πανσόφου,
ὡς ὑπολαμβάνουσιν ἔνιοι τῶν ἀπερισκέπτων, τοῦτο
εἰρήσθαι· καὶ γὰρ εἵηθες τοὺς δούλους οἰθῆναι
πρὸ τῶν φίλων τοῦ θεοῦ τὴν ἀρετῆς χώραν διανεμέ-
46 σθαι. ἀλλὰ πρῶτον ἐκεῖνό σοι βούλεται παραστήσαι,
ὅτι ἕτερος νηπίων καὶ ἕτερος τελείων χώρος ἔστιν,
ὁ μὲν ὀνομαζόμενος ἀσκησις, ὁ δὲ καλούμενος σοφία,
ἔπειτα ὅτι τὰ κάλλιστα τῶν ἐν τῇ φύσει ὁρατὰ
μᾶλλον ἔστιν ἢ κτητά· κτήσασθαι μὲν γὰρ τὰ
θειοτέρας μοίρας λαχόντα πῶς ἔνεστιν; ἰδεῖν δ'
οὐκ ἀδύνατον, ἀλλ' οὐχ ἅπασιν, ἔστι δ' αὐτὸ μόνον²
τῷ καθαρωτάτῳ καὶ ὀξυωπεστάτῳ γένει, ᾧ τὰ

¹ MSS. βεβαιωτάτην.

² MSS. ἐπὶ δ' αὐτῷ μόνῳ.

^a Or, as Mangey, "referring to the death of."

science and its lore, but is acknowledged to be Him-
self the Source and Fountain-head of science and
knowledge in all their forms.

IX. There is a deliberate intention when his words 43
take the form of a promise and define the time of
fulfilment not as present but future. He says not
"which I am shewing" but "which I will shew thee"
(Gen. xii. 1). Thus he testifies to the trust which the
soul reposed in God, exhibiting its thankfulness not
as called out by accomplished facts, but by expecta-
tion of what was to be. For the soul, clinging in 44
utter dependence on a good hope, and deeming that
things not present are beyond question already
present by reason of the sure steadfastness of Him
that promised them, has won as its meed faith, a
perfect good; for we read a little later "Abraham
believed God" (Gen. xv. 6). To Moses, too, He says
in like manner, when He had shewn to him all the
Land, "I shewed it to thine eyes, but thou shalt not
enter in" (Deut. xxxiv. 4). You must not think that 45
this was said, as some unconsidering people suppose,
to humiliate^a the all-wise leader; for indeed it is folly
to imagine that the servants of God take precedence
of His friends in receiving their portion in the land
of virtue. No, what he wishes to bring home to you 46
first of all is that children have one place and full-
grown men another, the one named training, the
other called wisdom: secondly, that the fairest
things in nature are objects of sight rather than of
possession. For how is it possible to become possessed
of things whose allotted place is nearer to the Divine?
Yet to see them is within the bounds of possibility:
though not for all. It is exclusively for the purest
and most keen-eyed class, on whom the Father of all

ἴδια ἐπιδεικνύμενος ὁ τῶν ὅλων πατήρ ἔργα μεγί-
 47 στην πασῶν χαρίζεται δωρεάν. θεωρη-
 τικοῦ γὰρ τίς ἀμείνων βίος ἢ μάλλον οἰκειούμενος
 λογικῶ; διὰ τοῦτο καὶ τῆς τῶν θνητῶν ζώων
 φωνῆς κριτήριον ἐχούσης ἀκοὴν τοὺς τοῦ θεοῦ
 λόγους οἱ χρησιμοὶ φωτὸς τρόπον ὁρωμένους μη-
 νύουσι· λέγεται γὰρ ὅτι “πᾶς ὁ λαὸς ἑώρα τὴν
 φωνήν,” οὐκ ἤκουεν, ἐπειδὴ περ οὐκ αἴρος πλήξεις
 ἦν διὰ τῶν στόματος καὶ γλώττης ὀργάνων τὸ
 γινόμενον, ἀλλὰ φέγγος ἀρετῆς τὸ περιανγέστατον,
 λογικῆς ἀδιαφοροῦν πηγῆς, ὃ καὶ ἐτέρωθι μηνύεται
 τῶν τρόπων τοῦτον· “ὕμεις ἐώρακατε, ὅτι ἐκ τοῦ
 οὐρανοῦ λελάληκα πρὸς ὑμᾶς,” οὐχὶ ἠκούσατε, διὰ
 48 τὴν αὐτὴν αἰτίαν. ἔστι δ’ ὅπου τὰ ἀκουστά τῶν
 ὁρατῶν καὶ ἀκοὴν ὁράσεως διακρίνει λέγων·
 “φωνὴν ῥημάτων ὑμεῖς ἠκούσατε, καὶ ὁμοίωμα οὐκ
 εἶδετε ἀλλ’ ἢ φωνήν,” ἄγαν περιττῶς· τὴν μὲν γὰρ
 εἰς ὄνομα καὶ ῥῆμα καὶ συνόλως τὰ τοῦ λόγου μέρη
 τεμνομένην ἀκουστήν εἰκότως εἶπεν—ὑπὸ γὰρ ἀκοῆς
 δοκιμάζεται—, τὴν δὲ μὴ ῥημάτων μὴδ’ ὀνομά-
 των ἀλλὰ θεοῦ φωνήν, ὁρωμένην τῷ τῆς ψυχῆς
 49 ὁμωματι, ὁρατὴν δεόντως εἰσάγει. προειπὼν δὲ τὸ
 “ὁμοίωμα οὐκ εἶδετε” ἐπιφέρει “ἀλλ’ ἢ φωνήν,”
 ἣν πάντως εἶδετε—τὸ γὰρ προσυπακουόμενον
 τοῦτ’ ἂν εἴη— ὥσθ’ οἱ μὲν τοῦ θεοῦ λόγοι ὅρασιν
 ἔχουσι τὴν ἐν ψυχῇ κριτήριον, ἀκοὴν δ’ οἱ εἰς
 ὀνομάτων καὶ ῥημάτων ιδέας μεριζόμενοι.
 50 καινὸς δ’ ὢν ἐν ᾧ πασι τὴν ἐπιστήμην καὶ τοῦτ’

^a Philo connects the “voice of words” with the gram-
 matical use of ῥήματα for verbs and supposes the verse to
 mean “ordinary human voice you hear, but God’s voice
 you see.”

things, by shewing to them His own works, bestows
 an all-surpassing gift.

For what life is 47
 better than a contemplative life, or more appropriate
 to a rational being? For this reason, whereas the
 voice of mortal beings is judged by hearing, the sacred
 oracles intimate that the words of God are seen as
 light is seen; for we are told that “all the people
 saw the Voice” (Ex. xx. 18), not that they heard
 it; for what was happening was not an impact on
 air made by the organs of mouth and tongue, but
 virtue shining with intense brilliance, wholly re-
 sembling a fountain of reason, and this is also indicated
 elsewhere on this wise: “Ye have seen that I have
 spoken to you out of Heaven” (Ex. xx. 22), not
 “ye heard,” for the same cause as before. In one 48
 place the writer distinguishes things heard from
 things seen and hearing from sight, saying, “Ye
 heard a voice of words, and saw no similitude but only
 a voice” (Deut. iv. 12), making a very subtle distinc-
 tion, for the voice dividing itself into noun and verb
 and the parts of speech in general^a he naturally spoke
 of as “audible,” for it comes to the test of hearing:
 but the voice or sound that was not that of verbs and
 nouns but of God, seen by the eye of the soul, he
 rightly represents as “visible.” And after first 49
 saying “Ye saw no similitude” he adds “but only
 a Voice,” evidently meaning the reader to supply
 in thought “which you did see.” This shews that
 words spoken by God are interpreted by the power of
 sight residing in the soul, whereas those which are
 divided up among the various parts of speech^b appeal
 to hearing.

Fresh and original as is the 50
 insight which he shews in all cases, there is a special

^b See App. p. 562.

ἰδίως καὶ ξένως κεκαιούργηκεν εἰπὼν ὁρατὴν
εἶναι τὴν φωνήν, τὴν μόνην σχεδὸν τῶν ἐν ἡμῖν
οὐχ ὁρατὴν ὑπεξηρημένης διανοίας· τὰ μὲν γὰρ
[444] κατὰ τὰς ἄλλας αἰσθήσεις πάνθ' ὁρατά, τὰ χρώ-
ματα, οἱ χυλοί, οἱ ἀτμοί, τὰ θερμά, τὰ ψυχρά, τὰ
λεία, τὰ τραχέα, τὰ μαλακὰ καὶ σκληρά, ἡ σώματα.

51 τί δέ ἐστι τοῦτο, σαφέστερον ἐρῶ· ὁ
χυλὸς ὁρατός ἐστιν, οὐχ ἡ χυλός, ἀλλ' ἡ μόνον
σῶμα, τὸ γὰρ ἡ χυλός εἴσεται ἡ γεῦσις· καὶ ὁ
ἀτμός, ἡ μὲν ἀτμός, ὑπὸ ῥινῶν ἐξετασθήσεται, ἡ δὲ
σῶμα, καὶ πρὸς ὀφθαλμῶν· καὶ τὰ ἄλλα ταύτῃ
52 δοκιμασθήσεται. φωνὴ δὲ οὐθ' ὡς ἀκουστόν οὐθ'
ὡς σῶμα, εἰ δὴ καὶ σῶμά ἐστιν, ὁρατὸν εἶναι
πέφυκεν, ἀλλὰ δύο ταῦτα τῶν ἐν ἡμῖν ἀόρατα, νοῦς
καὶ λόγος. ἀλλὰ γὰρ οὐχ ὁμοιον τὸ ἡμέτερον
ἡχείον¹ τῷ θείῳ φωνῆς ὀργάνῳ· τὸ μὲν γὰρ ἡμέτε-
ρον ἀέρι κίρναται καὶ πρὸς τὸν συγγενῇ τόπον
καταφεύγει, τὰ ὦτα, τὸ δὲ θείον ἀκράτου² καὶ
ἀμιγροῦς ἐστι λόγου, φθάνοντος μὲν ἀκοῇ διὰ
λεπτότητα, ὀρωμένου δὲ ὑπὸ ψυχῆς ἀκραιφνοῦς διὰ
τὴν ἐν τῷ βλέπειν ὀξύτητα.

53 X. Οὐκοῦν μετὰ τὴν ἀπόλειψιν τῶν θνητῶν
πρώτην ὁ θεὸς χαρίζεται τῇ ψυχῇ δωρεάν, ὡς ἔφην,
ἐπίδειξιν καὶ θεωρίαν τῶν ἀθανάτων, δευτέραν <δὲ>
τὴν εἰς πλήθος ὁμοῦ καὶ μέγεθος τῶν ἀρετῆς
δογμάτων ἐπίδοσιν· λέγει γάρ· “καὶ ποιήσω σε εἰς
ἔθνος μέγα,” διὰ μὲν τοῦ ἔθνους τὸ πλήθος, διὰ δὲ

¹ mss. ἡχεῖ (ἡχη) ἐν ὁρ ἡχημα.

² mss. (and, strange to say, all editions) ἀκρατοῦς, a word impossible in this context.

* The thought seems to be that, while none of our sensa-

and unusual originality in this instance in his saying that the voice is visible, practically the only thing in us, if understanding be left out of consideration, which is not visible: for the objects of the senses other than the eyes are all of them, colours, savours, perfumes, things warm, things cold, things smooth, things rough, things soft and hard, visible as bodies.

What this means I will state more 51 clearly. The savour is visible, not as a savour, but only as a body, for as savour, it is the taste that will know it; and the odour, as odour, will be assayed by the nostrils, but as body, by the eyes also; and the rest will be subject to the same double test.^a But it is not the nature of voice to be visible whether we regard it as something audible or as body, if body indeed it is;^b but of our properties these two are invisible, mind and speech. The truth is that our 52 sound-producer is not similar to the Divine organ of voice; for ours mingles with air and betakes itself to the place akin to it, the ears; but the Divine is an organ of pure and unalloyed speech, too subtle for the hearing to catch it, but visible to the soul which is single in virtue of its keenness of sight.

X. So then, the first boon which God vouchsafes 53 to the soul after it has relinquished mortal things is, as I have said, the shewing of things immortal and the power to contemplate them; and the second, progress in the principles of virtue, alike as regards number and “greatness”: for He says, “And I will make thee to become a great nation,” implying by the word “nation” their number, and by the tions are visible, those of taste, smell, and touch are produced by visible objects.

^b According to the Stoics φωνή is a body, but Philo does not unreservedly accept this.

τοῦ μεγάλου τὴν πρὸς τὸ ἄμεινον αὔξησιν παραλαμ-
 54 βάνων. τὴν δὲ τοῦ ποσοῦ καθ' ἐκάτερον εἶδος, τό-
 τε ἐν μεγέθει καὶ τὸ ἐν πλήθει, παραύξησιν διασυν-
 ἴστησι καὶ ὁ τῆς Αἰγύπτου βασιλεὺς. "ἰδοὺ" γάρ
 φησι "τὸ γένος τῶν υἱῶν Ἰσραὴλ μέγα πλήθος,"
 ἐπειδὴ γε ἀμφοτέρω τῷ ὁρατικῷ τοῦ ὄντος γένει
 προσμαρτυρεῖ, ὡς πληθύν τε καὶ μέγεθος κτησα-
 μένω, τὰ περὶ τὸν βίον καὶ λόγον κατορθώματα.
 55 οὐ γάρ, ὅπερ ἂν τις τὸν ἐν τοῖς ὀνόμασιν εἰρμόν
 διαφυλάττων, πολὺ πλήθος, ἀλλὰ μέγα εἶπεν, εἰδὼς
 τὸ πολὺ καθ' αὐτὸ ἀτελὲς μέγεθος, εἰ μὴ προσλάβοι
 δύναμιν νοήσεως καὶ ἐπιστήμης. τί γάρ ὄφελος
 πολλὰ μὲν θεωρήματα παραλαμβάνειν, ἕκαστον δὲ
 αὐτῶν εἰς τὸ ἀρμόττον μέγεθος μὴ συναυξήσαι;
 οὐδὲ γὰρ ἀγρὸς τέλειος, ᾧ μυρία μὲν ὅσα ἐνυπάρχει
 φυτὰ χαμαίζηλα, τέλειον δὲ μηδὲν ἔρνος γεωργικῇ
 τέχνῃ συνανέβλασεν ἤδη καρποτοκεῖν δυνάμενον.

56 τοῦ δὲ μεγέθους καὶ πλήθους τῶν
 καλῶν ἀρχὴ καὶ τέλος ἡ ἀδιάστατος περὶ θεοῦ
 μνήμη καὶ ἡ κατάκλησις τῆς ἀπ' αὐτοῦ συμμαχίας
 πρὸς τὸν ἐμφύλιον καὶ συγκεχυμένον καὶ συνεχῇ
 τοῦ βίου πόλεμον· λέγει γάρ· "ἰδοὺ λαὸς σοφὸς καὶ
 ἐπιστήμων τὸ ἔθνος τὸ μέγα τοῦτο· ὅτι ποῖον ἔθνος
 μέγα, ᾧ ἔστι θεὸς ἐγγίζων ὡς κύριος ὁ θεὸς ἡμῶν
 ἐν πάσιν οἷς ἂν αὐτὸν ἐπικαλεσώμεθα;"

[445] 57 οὐκοῦν ὅτι καὶ πρὸς βοήθειαν δύναμις | ἄρωγός
 εὐτρεπὴς ἐφεδρεῖται παρὰ θεῷ καὶ αὐτὸς ὁ ἡγεμὼν

^a Lit. "growth to something better."

^b See App. p. 562.

word "great" their improvement in quality.^a How 54
 great their advance was in either respect, alike in
 "greatness" and in number, is made evident by the
 words of the King of Egypt, "Lo the race of the
 children of Israel is a great multitude." (Ex. i. 9).
 There he bears witness to the race that has eyes to
 see Him that is, that it has acquired both multitude
 and greatness, high achievement, that is, both in
 conduct of life and in principle.^b For he did not say, 55
 as a man strictly observing the association of noun
 and epithet would say, "much multitude," but "a
 great multitude," knowing that "much" is but an
 incomplete greatness, if it stands by itself without
 the addition of the power to understand and know.
 For what advantage is there in receiving (from our
 teachers) the results of study in plenty, unless we go
 on to develop each of them to its fitting stature?
 For a field, too, is but an imperfect one which con-
 tains any number of plants only a little above the
 ground, but in which no fully formed growth has shot
 up aided by skilful tillage and able now to yield fruit.

The greatness and large number of the 56
 good and noble has for its beginning and end the
 perpetual recollection of God, and the calling down
 of the aid that comes from Him, to counter the in-
 testine warfare of life, unbroken in its bewildering
 irregularity, for it says: "Lo this great nation is a
 wise and understanding people: for what kind of
 great nation is there, which has God drawing nigh to
 it, as the Lord our God in all things in which we call
 upon Him?" (Deut. iv. 6 f.). So far it 57
 has been shewn that there is waiting ready and
 equipped at God's side strong help to come to our
 succour, and that the Sovereign Ruler will Himself

ἐγγυτέρω πρόσκειναι ἐπ' ὠφελείᾳ τῶν ἀξίων ὠφε-
 λείσθαι, δεδήλωται. XI. τίνες δ' οἱ τούτων ἐπάξιοι
 τυγχάνειν εἰσὶν; ἢ δῆλον ὅτι οἱ σοφίας καὶ ἐπι-
 58 στήμης ἐρασταὶ πάντες; οὗτοι γάρ εἰσιν ὁ σοφὸς
 καὶ ἐπιστήμων, ὃν εἶπε, λεώς, ὃν ἕκαστος μέγας
 εἰκότως ἐστίν, ἐπειδὴ μεγάλων ὀρέγεται, ἐνὸς δὲ
 καὶ λίαν ὑπερβαλλόντως, τοῦ μὴ διαζευχθῆναι θεοῦ
 τοῦ μεγίστου, ἀλλὰ τὴν πρόσδοτον αὐτοῦ συνεγ-
 γίζοντος σταθερῶς ἄνευ καταπλήξεως ὑπομένειν.
 59 οὗτος ὁ ὅρος ἐστὶ τοῦ μεγάλου λεώς,¹ τὸ τῷ θεῷ
 συνεγγίζειν ἢ "ὃ θεὸς συνεγγίζει."
 μὲν δὲ κόσμος καὶ ὁ κοσμοπολίτης σοφὸς πολλῶν
 καὶ μεγάλων ἀγαθῶν ἀναπέπλησται, ὁ δὲ ἄλλος
 ἀνθρώπων ὄμιλος πλείοσι μὲν κέχρηται κακοῖς,
 ἀγαθοῖς δὲ ἐλάττοσι· σπάνιον γὰρ ἐν πεφυρμένῳ
 60 καὶ συγκεχυμένῳ βίῳ τὸ καλόν. διόπερ ἐν χρη-
 σμοῖς ἄδεται· "οὐχ ὅτι πολυπληθεῖτε παρὰ πάντα
 τὰ ἔθνη, προεῖλετο κύριος ὑμᾶς καὶ ἐξελέξατο—
 ὑμεῖς γὰρ ἐστε ὀλιγοστοὶ παρὰ πάντα τὰ ἔθνη—
 ἀλλὰ παρὰ τὸ ἀγαπᾶν κύριον ὑμᾶς." εἰ γὰρ τις
 βουληθεῖ τὸν ὄχλον μιᾶς ψυχῆς ὥσπερ κατὰ ἔθνη
 διανεῖμαι, πολλὰς μὲν ἂν εὖροι τάξεις ἀκοσμούσας,
 ὃν ἡδοναὶ ἢ ἐπιθυμίαι ἢ λύπαι ἢ φόβοι ἢ πάλιν
 ἀφροσύνη καὶ ἀδικίαι καὶ αἱ τούτων συγγενεῖς καὶ
 ἀδελφαὶ² ταξιαρχοῦσι, μίαν δὲ αὐτὸ μόνον εὖ δια-
 κεκοσμημένην, ἣς ὁ ὀρθὸς λόγος ἀφηγείται.
 61 παρὰ μὲν οὖν ἀνθρώποις τὸ ἀδικον πλήθος πρό-
 ἐνὸς τοῦ δικαίου προτετίμηται, παρὰ δὲ τῷ θεῷ τὸ
 σπάνιον ἀγαθὸν πρό μυρίων ἀδίκων· ὃ καὶ παρ-

¹ mss. θεοῦ.² Perhaps, as Wend. suggests, ἀδελφαὶ <κατα>.

draw near for the benefit of those who are worthy
 to receive His benefits. XI. But who are they that
 are worthy to obtain these? Is it not clear that all
 the lovers of wisdom and knowledge are so? For 58
 these are the wise and understanding people which
 was spoken of, each member of which is with good
 reason great, since he reaches out after great things;
 and after one most eagerly, never to be severed from
 God, the supremely Great, but without dismay sted-
 fastly to abide His approach as He draws near. This 59
 is the defining mark of the people that is "great,"
 to draw nigh to God, or to be that "to which God
 draws nigh." Now the world and the
 wise man, the world-citizen,^a is filled full of good
 things many and great, but the remaining mass of
 men experiences evil things in greater number, but
 fewer good things; for in the medley and confusion
 of human life that which is fair and goodly is rare and
 scanty. And for this reason the sacred oracles con- 60
 tain this utterance: "Not because ye are numerous
 beyond all the nations did the Lord prefer and choose
 you out: for ye surpass all the nations in fewness;
 but because the Lord loveth you" (Deut. vii. 7 f.).
 For were a man to desire to distribute, as it were into
 nations, the crowd contained in a single soul, many
 disorderly companies would he find, commanded by
 pleasures or desires or griefs or fears or again by
 follies and wrongdoings, and the nearest kinsfolk
 of these, but one only well-ordered, of which right
 reason is the captain. Now, in the judge- 61
 ment of men the multitude of the unjust is preferred
 to the single just; but in God's judgement the few
 good to the myriad unjust; and He charges the just

^a See note on De Op. 3.

119 σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς." ἔστι δὲ τοῦτο
δογματικώτατον· ἐὰν γὰρ ὁ νοῦς ἄνοσος καὶ ἀπή-
μων διατελῇ, ταῖς περὶ αὐτὸν ἀπάσαις φυλαῖς
τε καὶ δυνάμεσιν ὑγιαίνουσais χρήται, ταῖς τε
καθ' ὅραςιν καὶ ἀκοήν καὶ ὅσαι αἰσθητικαὶ καὶ
πάλιν ταῖς κατὰ τὰς ἡδονὰς τε καὶ ἐπιθυμίας καὶ
ὅσαι ἀντὶ παθῶν εἰς εὐπάθειαν¹ μεταχαράττονται.

120 ἤδη μέντοι καὶ οἶκος καὶ πόλις καὶ
χώρα καὶ ἔθνη καὶ κλίματα γῆς ἐνὸς ἀνδρὸς καλο-
καγαθίας προμηθευμένου μεγάλης ἀπήλαυσαν εὐ-
δαιμονίας, καὶ μάλιστα² ὅτῳ μετὰ γνώμης ἀγαθῆς
ὁ θεὸς καὶ δύνανται ἔδωκεν ἀνανταγώνιστον, ὥς
μουσικῶ καὶ παντὶ τεχνίτῃ τὰ κατὰ μουσικὴν καὶ
121 πᾶσαν τέχνην ὄργανα ἢ ξύλων ὕλην πυρί. τῷ γὰρ
ὄντι ἔρεισμα τοῦ γένους τῶν ἀνθρώπων ἐστὶν ὁ
δίκαιος, καὶ ὅσα μὲν αὐτὸς ἔχει, προφέρων εἰς

[455] μέσον ἐπ' ὠφελείᾳ τῶν | χρησομένων ἀφθονα
δίδωσιν, ὅσα δ' αὖ μὴ εὐρίσκει παρ' ἑαυτῷ, τὸν
μόνον πάνπλουτον αἰτεῖται θεόν· ὁ δὲ τὸν οὐράνιον
ἀνοίξας θησαυρὸν ὀμβρεῖ καὶ ἐπινίφει τὰ ἀγαθὰ
ἀθρόα, ὥς τῶν περιγείων ἀπάντων τὰς δεξαμενὰς

122 πλημμυρούσας ἀναχυθῆναι. ταῦτα δὲ τὸν ἱκέτην
ἑαυτοῦ λόγον οὐκ ἀποστραφεὶς εἴωθε δωρεῖσθαι·
λέγεται γὰρ ἐτέρωθι Μωυσέως ἱκετεύσαντος·
"ἰλεως αὐτοῖς εἰμι κατὰ τὸ ῥῆμά σου". τοῦτο δέ,
ὥς ἔοικεν, ἰσοδυναμεῖ τῷ "ἐνευλογηθήσονται ἐν

¹ Perhaps read εὐπαθείας. Elsewhere the plural is used
when in contrast with πάθη.

² λόγος seems to anticipate ῥῆμα. Otherwise we might
translate "His suppliant Word," as Moses is sometimes
identified with the Divine Logos.

thee shall all the tribes of the earth be blessed" (Gen. xii. 3). This is a pregnant and significant 119
announcement; for it implies that, if the mind con-
tinues free from harm and sickness, it has all its tribes
and powers in a healthy condition, those whose
province is sight and hearing and all others concerned
with sense-perception, and those again that have to
do with pleasures and desires, and all that are under-
going transformation from the lower to the higher
emotions.

Further there have been in- 120
stances of a household or a city or a country or nations
and regions of the earth enjoying great prosperity
through a single man giving his mind to nobility of
character. Most of all has this been so in the case of
one on whom God has bestowed, together with a good
purpose, irresistible power, just as He gives to the
musician and every artist the instruments which his
music or his art requires, or as He gives to fire logs as
its material. For in truth the righteous man is the 121
foundation on which mankind rests. All that he
himself has he brings into the common stock and
gives in abundance for the benefit of all who shall use
them. What he does not find in his own store, he asks
for at the hands of God, the only possessor of un-
limited riches; and He opens his heavenly treasury
and sends His good things, as He does the snow and
the rain, in ceaseless downpour, so that the channels
and cavities of earth's whole face overflow. And it 122
is His wont to bestow these gifts in answer to the
word^a of supplication, from which He does not turn His
ear away; for it is said in another place, when Moses
had made a petition, "I am gracious to them in
accordance with thy word" (Num. xiv. 20); and this
is evidently equivalent to "In thee shall all the tribes

σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς." οὗ χάριν
καὶ ὁ σοφὸς Ἀβραὰμ πεπειραμένος τῆς ἐν ᾧ πασι
τοῦ θεοῦ χρηστότητος πεπίστευκεν ὅτι, κὰν πάντα
τὰ ἄλλα ἀφανισθῇ, μικρὸν δέ τι λείψανον ἀρετῆς
ὥσπερ ἐμπύρευμα διασώζεται, διὰ τὸ βραχὺ τοῦτο
κάκεῖνα οἰκτεῖρει, ὡς πεπτωκότα ἐγείρειν καὶ

123 τεθνηκότα ζωπυρεῖν. σπινθήρ γὰρ καὶ ὁ βραχύ-
τατος ἐντυφόμενος, ὅταν καταπνευσθεῖς ζωπυρηθῇ,
μεγάλην ἐξάπτει πυράν· καὶ τὸ βραχύτατον οὖν
ἀρετῆς, ὅταν ἐλπίσι χρησταῖς ὑποθαλπόμενον
ἀναλάμψῃ, καὶ τὰ τέως μεμυκότα καὶ τυφλὰ ἐξ-
ωμμάτωσεν καὶ τὰ ἀφανανθέντα ἀναβλαστῇ ἐποίη-
σε καὶ ὅσα ὑπὸ ἀγωνίας¹ ἐστεῖρωτο εἰς εὐφορίαν εὐ-
τοκίας περιήγαγεν. οὕτω τὸ σπάνιον ἀγαθὸν ἐπι-
φροσύνη θεοῦ πολὺ γίνεται χερόμενον, ἐξομοιοῦν τὰ
124 ἄλλα ἑαυτῷ. XXII. εὐχόμεθα οὖν τὸν

ὡς ἐν οἰκίᾳ στῦλον νοῦν μὲν ἐν ψυχῇ, ἄνθρωπον δὲ
ἐν τῷ γένει τῶν ἀνθρώπων τὸν δίκαιον διαμένειν εἰς
τὴν τῶν νόσων ἄκρυν· τούτου γὰρ ὑγιαίνοντος τὰς
εἰς παντελῇ σωτηρίαν οὐκ ἀπογνωστέον ἐλπίδας,
διότι² οἶμαι ὁ σωτὴρ θεὸς τὸ πανακέστατον φάρ-
μακον, τὴν ἰλεω δύναμιν, τῷ ἰκέτῃ καὶ θεραπευτῇ
προτείνας ἑαυτοῦ χρῆσθαι πρὸς τὴν τῶν καμνόντων
σωτηρίαν ἐπιτρέπει, καταπλάττοντι τῶν ψυχῆς
τραυμάτων, ἅπερ ἀφροσύνη καὶ ἀδικία καὶ ὁ
ἄλλος τῶν κακιῶν ὄμιλος ἀκονηθεῖς διεῖλεν.
125 ἐναργέστατον δὲ παράδειγμα Νῶε ὁ
δίκαιος, ὃς τῷ μεγάλῳ κατακλυσμῷ τῶν τοσούτων
μερῶν τῆς ψυχῆς ἐγκαταποθέντων ἐρρωμένως

¹ MSS. ἀγωνίας.

² MSS. δι' οὗ ἔτι.

of the earth be blessed." And it is by
reason of this that Abraham, the wise, when he
had made trial of God's unvarying loving-kindness,
believed that, even if all else be done away, but some
small relic of virtue be preserved as a live coal to
kindle with, for the sake of this little piece He looks
with pity on the rest also, so as to raise up fallen things
and to quicken dead things (Gen. xviii. 24 ff.). For a 123
smouldering spark, even the very smallest, when it is
blown up and made to blaze, lights a great pile; and
so the least particle of virtue, when, warmed into life
by bright hopes, it has shone out, gives sight to eyes
that erst were closed and blind, and causes withered
things to bloom again, and recovers to prolific fertility
all that were barren by nature and therefore without
offspring. Even so scanty goodness by God's favour
expands and becomes abundant, assimilating all else
to itself. XXII. Let us pray then that, like a 124
central pillar in a house, there may constantly remain
for the healing of our maladies the righteous mind in
the soul and in the human race the righteous man;
for while he is sound and well, there is no cause to
despair of the prospect of complete salvation, for our
Saviour God holds out, we may be sure, the most all-
healing remedy, His gracious Power, and commits it
to His suppliant and worshipper to use for the deliver-
ance of those who are sickly, that he may apply it as
an embrocation to those soul-wounds which were left
gaping by the sword-edge of follies and injustices and
all the rest of the horde of vices. The 125
most patent example is righteous Noah, who, when so
many parts of the soul had been swallowed up by the