

3. ⲁ-ⲠⲮⲐⲐⲐⲐ ⲉⲛⲉ-ⲠⲮⲉⲗⲗⲟ ⲉ, “ⲡⲁⲉⲓⲱⲧ, ⲉⲧⲃⲉ ⲠⲮⲁⲛⲟⲕ ⲡⲁⲗⲏⲧ  
A Brother asked an old Monk, “My Father, why am I hard-hearted,

ⲛⲁⲱⲧ, ⲛⲁⲣ-ⲗⲟⲧⲉ ⲁⲛ ⲛⲗⲏⲧⲉⲛ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ?” ⲡⲉⲗⲉ-ⲡⲗⲁⲟ ⲛⲁⲕ ⲉ, “ⲧ-  
not respectful before God?” Said the old man to him, “Remember

ⲙⲉⲉⲩⲉ ⲉⲣⲱⲁⲛ-ⲡⲣⲱⲙⲉ ⲁⲙⲁⲗⲧⲉ ⲙ̄ ⲡⲉⲗⲡⲓⲟ ⲗⲙ̄ ⲡⲉⲕⲗⲏⲧ, ⲕⲓⲛⲁⲗⲡⲟ ⲛⲁⲕ  
if man keeps control of the reproach in his heart, he will acquire

ⲛ̄ ⲑⲟⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ.” ⲡⲉⲗⲉ-ⲡⲐⲐⲐⲐ ⲛⲁⲕ ⲉ, “Ⲡⲉ ⲡⲉ ⲡⲉⲗⲡⲓⲟ?” ⲡⲉⲗⲉ-  
the fear of God.” Said the Brother to him, “What is reproach?” Said

ⲡⲗⲁⲟ, “ⲉⲕⲁⲕ ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲛⲁⲗⲡⲓⲉ-ⲧⲉⲕⲧⲩⲭⲏ ⲗⲛ̄ ⲗⲱⲃ ⲛⲓⲙ, ⲉⲕⲉⲱ  
the old Monk, “In order that man will reproach his soul in every action, he says

ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ⲉ, ‘ⲁⲣⲓ-ⲡⲙⲉⲉⲩⲉ ⲉⲣⲟⲛ ⲡⲉ ⲉⲧⲣⲉⲛⲁⲡⲁⲛⲧⲁ ⲉ  
to it ‘Keep in mind, it is necessary for us that we will confront

ⲡⲛⲟⲩⲧⲉ,’ ⲛⲁⲕⲟⲟⲥ ⲟⲛ ⲉ, ‘ⲁⲗⲣⲟⲓ ⲁⲛⲟⲕ ⲙⲓⲛ̄ ⲣⲱⲙⲉ?’ ⲉⲣⲱⲁⲛ-ⲠⲮⲁ ⲁⲉ  
God,’ and he further says, ‘What have I to do with men?’ If one

ⲙⲟⲩⲛ̄ ⲉⲃⲟⲗ ⲗⲛ̄ ⲛⲁⲓ, ⲕⲛⲏⲩⲭⲏ ⲛⲁⲕ ⲛ̄ⲁⲓ ⲑⲟⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ.”  
remains outside these affairs, the fear of God comes to him.”

(In other words, the old monk tells the young one that to keep humility, remember that one day you will meet God, and also remember that the affairs of men are no concern to you. In this way you will remain respectful of God.)

4. ⲁⲕⲁⲕⲟⲟⲥ ⲛ̄ⲁⲓ ⲁⲡⲁ ⲡⲟⲓⲙⲏⲛ ⲉ, “ⲁ-ⲠⲮⲐⲐⲐⲐ ⲉⲛⲉ ⲛ̄ ⲁⲡⲁ ⲡⲁⲏⲥⲉ  
Father Poiman said, “A Brother said to Father Paayse,

ⲉ, ‘ⲉⲓⲛⲁⲣ-ⲠⲮⲉ ⲙ̄ ⲡⲁⲗⲏⲧ ⲉⲕⲓⲛⲁⲱⲧ?’ ⲛ̄ⲧⲣ-ⲗⲟⲧⲉ ⲁⲛ ⲛⲗⲏⲧⲉⲛ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ.’  
‘What am I to do with my hardened heart? I am not respectful in God.’

ⲡⲉⲗⲁⲕ ⲛⲁⲕ ⲉ, ‘ⲃⲱⲕ ⲛ̄ⲧⲟⲁⲣ̄ ⲉⲩⲥⲟⲛ ⲉⲕⲓⲛⲁⲱⲧⲉ ⲛⲗⲏⲧⲉⲛ̄ ⲡⲛⲟⲩⲧⲉ,  
He said to him, ‘Go and join a Brother respectful in God,

ΔΥΩ ΕΒΟΛ Ζ̄Ν ΤΜ̄ΠΤΡΕϸ̄Π̄-ΖΟΤΕ Μ̄ ΠΕΤ Μ̄ΜΔΥ ΚΝΔ̄Π̄-ΖΟΤΕ ΖΩΩΚ Ν̄ΖΗΤϸ̄  
and out of the fear of the one who is there you will become yourself respectful

Μ̄ ΠΝΟΥΤΕ.’”  
of God.”

5. Δ-ΟΥΔ ΣΝΕ-ΟΥΖ̄ΛΛΟ ΧΕ, “ΕΤΒΕ ΟΥ, ΕΙΖΜΟΟC Ζ̄Μ ΠΔΜΔ Ν̄  
One asked a Monk, “Why, sitting in my dwelling place (cell),

ΨΩΠΕ, ΠΑΖΗΤ ΚΩΤ CΔ CΔ ΝΙΜ?” ΔϸΟΥΨΩΒ̄ ΝΔϸ̄ ΝΔΙ ΠΖ̄ΛΛΟ ΧΕ,  
is my heart turned every which way?” The Monk answered him,

“ΕΒΟΛ ΧΕ CΕΨΩΝΕ Ν̄ΔΙ ΝΕΚΕC-ΘΗΤΗΡΙΟΝ ΕΤ ΖΙ ΒΟΛ: ΤΔΙΝΝΔΥ,  
“Because your external senses fall ill: to see,

ΤΔΙΝCΩΤ̄Μ̄, ΤΔΙΝΨΩΛ̄Μ̄, ΤΔΙΝΨΔΧΕ. ΝΔΙ ΔΕ ΕΨΩΠΕ ΕΚΨΔΝΧΠΟ Ν̄  
to hear, to smell, to speak. These therefore if you beget

ΤΕΥΕΝΕΡΓΙΑ Ζ̄Ν ΟΥΜ̄ΝΤΚΔΘΑΡΟC, ΨΔΡΕ-Ν̄ΚΕC-ΘΗΤΗΡΙΟΝ ΕΤ ΖΙ  
their action in purity, then those other internal senses

ΖΟΥΝ ΨΩΠΕ Ζ̄Ν ΟΥC̄ΡΑΖ̄Τ̄ Μ̄Ν ΟΥΟΥΧΔΙ.”  
are in rest and health.”

(In other words, if you use your external senses in a pure way, then your mind becomes at rest and untroubled.)

6. Δ-ΟΥΔ ΟΝ ΣΝΕ-ΟΥΖ̄ΛΛΟ ΧΕ, “ΕΤΒΕ ΟΥ †ΖΜΟΟC Ζ̄Μ ΠΔΜΔ Ν̄  
One asked a Monk, “Why, do I sit in my dwelling place (cell),

ΨΩΠΕ, †ΖΛ̄ΠΛΩΠ?” ΔϸΟΥΨΩΒ̄ ΝΔϸ̄ ΧΕ, “ΕΒΟΛ ΧΕ Μ̄ΠΑΤΕΚΕΙΨΡΖ\* Μ̄  
and become despondent?” He answered him, “Because you have not yet perceived

Π̄Μ̄ΤΟΝ ΕΤ̄Ν̄ΖΕΛΠΙΖΕ ΕΡΟϸ̄ ΟΥΔΕ ΤΚΟΛΔCΙC ΕΤ ΝΔΨΩΠΕ. Ε-ΝΕ-ΔΚ Ζ̄Ν̄  
the relief that we hope for nor the punishment that will happen (in the afterlife). If you had seen

ΕΙΕΡΖ\*-ΝΑΙ ΟΥΩΡΞ̄, ΔΥΩ Ν̄ΤΕ-ΠΕΚΜΔ̄ Ν̄ ΨΩΠΕ ΜΟΥΖ̄ Ν̄ Β̄Ν̄Τ̄ ΕΡΟΚ  
these things with certainty, and your dwelling place is full of worms until

ΨΑΝΤΟΥΠΩΖ̄ ΕΖΡΑΙ Ε ΠΕΚΜΟΤΕ, ΝΕΚΝΔΩ ΕΖΡΑΙ Ν̄ΖΗΤΟΥ ΠΕ Ν̄Γ̄ϞΙ  
they reach up to your neck, you were about to remain down among them and tolerate them and

ΖΔΡΟΟΥ Ν̄Γ̄Τ̄Μ̄Ζ̄ΛΟΠΛ̄.”  
cease to be despondent.”

(In other words, if you had glimpsed the possibilities of the afterlife, such as rewards or punishments, you could even sit in your cell up to your neck in crawly things and it wouldn't bother you.)

9. ΔϞΞΟΟΣ ΟΝ ΞΕ, “ΤΝΗCΤΙΑ ΠΕ ΠΕΧΔΛΙΝΟΣ̄ Μ̄ ΠΜΟΝΔΧΟΣ̄ ΕϞ†  
He also said, “Fasting is the bridle of the monk fighting

ΟΥΒΕ ΠΝΟΒΕ. ΠΕΤ ΝΟΥΞΕ̄ Ν̄ ΤΑΙ CΔΒΟΛ̄ Μ̄ΜΟϞ̄ ΟΥΖΤΟ̄ Ν̄ ΛΔΒ-CΖΙΜΕ ΠΕ.”  
against sin. The thing to throw this on is the lustful horse.”

(In other words, sin is like a lustful horse, and fasting is like a bridle to control it.)