

Lambdin Apophthegmata Patrum

IO. ΔCΧΟΟC ΟΝ ΧΕ, “ΠCΩΜΔ ΕΤ ΨΟΥΨΟΥ ΝΤΕ ΠΜΟΝΔΧΟC ΕC-
He also said, As for the dry body of the monk,

CΩΚ Ν ΤΕΨΥΧΗ ΕΖΡΑΙ ΖΝ ΝΨΙΚ ΝΤΕ ΠΕCΗΤ, ΔΥΩ ΝCΤΡΕ-ΝΖΥΔΩΝΗ
it draws the soul up from the depths of the ground, and it causes pleasure

ΨΟΟΥΕ ΖΙΤΝ ΤΝΗCΤΙΔ..”
to dry up through fasting.

“He also said, ‘When the monk’s body is dried up with fasting, this lifts his soul from the depths. Fasting dries up the channels down which worldly pleasures flow.’ “- Translated from a Latin version by Benedicta Ward, The Desert Fathers, Penguin 2003, ISBN-13: 9780140447316.

II. ΔCΧΟΟC ΟΝ ΧΕ, “ΠΜΟΝΔΧΟC Ν ΖΔΚ ΨΔΥ†-ΚΛΟΜ ΕΧΩC ΖΜ
He also said, The prudent monk is crowned on

ΠΚΔΖ, ΔΥΩ ΟΝ ΖΝ ΜΠΗΥΕ ΨΔΥ†-ΚΛΟΜ ΕΧΩC Μ ΠΜΤΟ ΕΒΟΛ Μ ΠΝΟΥΤΕ.”
earth, and crowned in the presence of God.

“He also said, ‘The chaste monk shall be honored on earth, and in heaven he will be crowned in the presence of the Most High.’ “- Translated from a Latin version by Benedicta Ward, The Desert Fathers, Penguin 2003, ISBN-13: 9780140447316.

I2. ΔCΧΟΟC ΟΝ ΧΕ, “ΠΜΟΝΔΧΟC ΕΤ ΔΜΔΖΤΕ ΔΝ Μ ΠΕCΛΔC ΜΔ-
He also said, The monk who doesn’t hold his tongue especially

ΛΙCΤΔ Μ ΠΝΔΥ Μ ΠCΩΝΤ ΜΕΡΕ-ΠΔΙ Ν ΤΕΙΜΙΝΕ ΕΡ-ΧΟΕΙC Ε ΛΔΔΥ Μ
in time of anger, never does one of this kind ever master an

ΠΔΘΟC ΕΝΕΖ.”
Instance of suffering.

“He also said, ‘The monk who cannot control his tongue when he is angry, will not control his passions at other times.’ “- Translated from a Latin version by Benedicta Ward, The Desert Fathers, Penguin 2003, ISBN-13: 9780140447316.

I3. ΔϞϞΟΟϞ ΟΝ ΞΕ, “ΜΠΡ̄ΤΑΟΥΕ-ΛΑΔΥ Ν̄ ΨΑΞΕ ΕϞΖΟΟΥ ΕΒΟΛ Ζ̄Ν̄
He also said, Don't send forth any wicked word from

ΤΕΚΤΑΠΡΟ. ΤΒΩ Ν̄ ΕΛΟΟΛΕ ΓΑΡ ΜΕϞΤΑΟΥΕ-ΨΟΝΤΕ ΕΒΟΛ.”
your mouth. For the grape vine does not put forth thorns.

“He also said, ‘Do not let your mouth speak an evil word: the vine does not bear thorns.’ “-
Translated from a Latin version by Benedicta Ward, The Desert Fathers, Penguin 2003, ISBN-13:
9780140447316.

I4. ΔϞϞΟΟϞ ΟΝ ΞΕ, “ΝΑΝ-ΟΥΕΜ-ΔΒ ΔΥΩ Ε ϞΕ-ΗΡΠ̄ ΝΓ̄ΤΜ-
He also said, It is good to eat meat and to drink wine and not

ΟΥΩΜ ΔΕ Ν̄ Ν̄ϞΑΡΞ̄ Ν̄ ΝΕΚΟΝΗΥ ΖΙΤ̄Ν̄ ΤΚΑΤΑΛΛΙΑ.”
to eat the flesh of your brothers by means of slander.

“He also said, ‘It is better to eat meat and drink wine than to eat the flesh of the brothers by
disparaging them.’ “- Translated from a Latin version by Benedicta Ward, The Desert Fathers,
Penguin 2003, ISBN-13: 9780140447316.

I5. ΔϞϞΟΟϞ ΟΝ ΞΕ, “ΝΤΑ-ΠΖΟϞ ΚΟϞΚΕϞ Ε ΕΥΖΑ ΨΑΝΤΟΥ-
He also said, The serpent whispered to Eve until she was

ΝΟΞ̄ ΕΒΟΛ Ζ̄Ν̄ ΠΠΑΡΑΔΙϞΟϞ. ΕΡΕ-ΠΕΤ ΚΑΤΑΛΛΑΛΙ Μ̄ ΠΕϞϞΟΝ
cast out of Paradise. He who slanders his brother

Τ̄Ν̄ΤΩΝ Ε ΠΑΙ. ΨΑϞΤΑΚΟ ΓΑΡ Ν̄ ΤΕΨΥΧΗ Μ̄ ΠΕΤ ϞΩΤ̄Μ̄, ΔΥΩ ΤΕϞ-
resembles this. For he destroys the soul of the listener, and he

ΚΕΟΥΕΙ Μ̄ΜΙΝ Μ̄ΜΟϞ ΜΕϞΤΑΝΖΟϞ.”
does not keep his own alive.

“He also said, ‘The serpent whispered to Eve and cast her out of paradise. The man who
whispers against his neighbor is like the serpent. He condemns the soul of whoever listens to
him, and he does not save his own’ “- Translated from a Latin version by Benedicta Ward, The
Desert Fathers, Penguin 2003, ISBN-13: 9780140447316.

16. ΔΥΨΑ ΔΕ ΨΩΠΕ Ν̄ ΟΥΟΕΙΨ Ζ̄Ν ΨΗΤ, ΔΥΨ ΔΥ† Ν̄ ΟΥΑΠΟΤ Ν̄
A festival occurred in Scetis, and they gave a cup of

ΗΡΠ̄ Ν̄ ΟΥΖ̄ΛΛΟ. ΠΕΧΑϸ ΞΕ, “ϸΙ ΕΒΟΛ Μ̄ΜΟΙ Μ̄ ΠΙΜΟΥ.” Ν̄ΤΕΡΕ-
wine to an old monk. He said, Take away from me this death. When

ΠΚΕΣΕΕΠΕ ΔΕ ΝΔΥ ΕΤ ΟΥΩΜ Ν̄ΜΑϸ, Μ̄ΠΟΥΧΙ.
the others saw, who were eating with him, they (also) did not accept (wine).

“Once there was a feast in Scetis, and they gave a cup of wine to a hermit. He threw it down, saying, ‘Take this death away from me.’ When the others who were eating with him saw this, they did not drink either.”- Translated from a Latin version by Benedicta Ward, The Desert Fathers, Penguin 2003, ISBN-13: 9780140447316.

17. ΔΥΧΙ ΔΕ ΟΝ Ν̄ ΟΥϸΑΙΔΙΟΝ Ν̄ ΗΡΠ̄ Ν̄ ΑΠΑΡΧΗ ΞΕ ΕΥΕΤΑΑϸ
They received also a keg of wine, so that it was given

Ν̄ ΝΕϸΝΗΥ ΚΑΤΑ ΟΥΑΠΟΤ Ε ΠΟΥΑ. Δ-ΟΥΑ ΔΕ Ν̄ ΝΕϸΝΗΥ ΒΩΚ ΕΖΡΑΙ
to the Brothers a cup one each. One of the Brothers went up

ΕΧ̄Ν ΤΚΥΠΗ, ΔϸΠΩΤ ΕΒΟΛ ΖΙΧΩϸ, ΔΥΨ Ν̄ ΤΕΥΗΟΥ ΔϸΖΕ Ν̄ΔΙ ΤΚΥΠΗ.
onto the roof, and he ran out upon it, and then the roof fell.

ΔΥΒΩΚ ΔΕ Ε ΝΔΥ ΕΤΒΕ ΠΕΖΡΟΥΥ Ν̄ΤΑϸΨΩΠΕ, ΔΥΖΕ Ε ΠϸΟΝ ΕϸΝΗΧ ΖΙ
They went to see why the sound had happened, and they discovered the Brother lying on

ΠΕϸΗΤ. ΔΥΖΙ-ΤΟΟΤΟΥ Ε ϸΩΨ Μ̄ΜΟϸ, ΕΥΧΩ Μ̄ΜΟϸ ΔΕ, “Ν̄ΤΚ̄-ΟΥΜΑΙ-
the ground. They began to scorn him, saying, You are

ΕΟΟΥ ΕϸΨΟΥΕΙΤ. ΚΑΛΩϸ Δ-ΠΑΙ ΨΩΠΕ Μ̄ΜΟΚ.” Δ-ΠΖ̄ΛΛΟ ΔΕ ΩΛΜ̄
vainglorious. It is well this happened to you. The old monk embraced

ΕΡΟϸ, ΕϸΧΩ Μ̄ΜΟϸ ΞΕ, “ΑΛΩΤ̄Ν̄ ΖΑ ΠΑΨΗΡΕ. ΟΥΖΩΒ ΓΑΡ Ε-ΝΔΝΟΥϸ
him, saying, Leave my son (alone). For it is a good thing

ΠΕ Ν̄ΤΑϢΑΛΛϢ. ϢΟΝ̄2 Ν̄ΔΙ ΠΧΟΕΙϢ ΧΕ Ν̄ΝΕΥΚΕΤ-ΤΕΙΚΥΠΗ 2̄Μ ΠΔ-
that he did. As the Lord lives they shall not build this roof in my

ΟΥΟΕΙΩ ΤΑΡΕ-ΤΟΙΚΟΥΜΕΝΗ ΤΗΡ̄Ϣ ΕΙΜΕ ΧΕ ΔΥΚΗΠΗ 2̄Ε 2̄Ν ΨΙΗΤ ΕΤΒΕ
time and all the world will realize that a roof has fallen in Scetis because of

ΟΥΑΠΟΤ Ν̄ ΗΡ̄Π̄.
a cup of wine.

“Another time a vessel of wine was brought there from the first fruits of the vintage, so that a cup of it could be given to each of the brothers. A brother came in and saw that they were drinking wine, and fled up onto a roof, and the roof fell in. When they heard the noise, they ran and found the brother lying half dead. They began to blame him, saying, ‘It served you right, you were guilty of vainglory.’ But one of them embraced him, and said, ‘Leave my son alone, he has done a good work. By the living Lord, this roof shall not be rebuilt in my time, as a reminder to the world that a roof fell in Scetis because of a cup of wine.’” - Translated from a Latin version by Benedicta Ward, The Desert Fathers, Penguin 2003, ISBN-13: 9780140447316.

18. ΔΥϢΟΝ ΚΙΜ 2̄Μ ΠΕϢΔΩΝ̄Τ̄ Ε2ΟΥΝ Ε ΟΥΔ. ΔϢΔ2ΕΡΑΤ̄Ϣ Ε
A brother was moved in his anger toward someone. He stood at

ΠΕΨΛΗΛ, ΔϢΑΙΤΕΙ Ε ΧΙ Ν̄ ΟΥΜ̄Ν̄Τ2ΑΡΨ2ΗΤ ΕΧ̄Μ ΠΕϢϢΟΝ ΔΥΩ Ε ΠΑΡΑ-
his prayer, and he asked to receive patience toward his brother and to

ΓΕ Μ̄ ΠΠΙΡΑϢΜΟϢ ΔΧ̄Μ̄ ΠΩΛΛ2. ΔΥΩ Ν̄ ΤΕΥΝΟΥ ΔϢΝΔΥ ΕΥΚΑΠΝΟϢ
pass from temptation without any offense. And now he saw smoke;

ΕϢΙΝΗΥ ΕΒΟΛ 2̄Ν ΤΕϢΤΑΠΡΟ. Ν̄ΤΕΡΕ-ΠΑΙ ΔΕ ΨΩΠΕ, ΔϢΛΟ ΕϢΔΟΝ̄Τ̄.
it came out of his mouth. When this happened, he ceased his anger.

19. ΔϢΒΩΚ Ν̄ ΟΥΟΕΙΩ Ν̄ΔΙ ΠΕΠΡΕϢΒΥΤΡΟϢ Ν̄ ΨΙΗΤ ΨΔ ΠΑΡ-
Once upon a time the elder of Scetis went to

ΧΗΕΠΙϢΚΟΠΟϢ Ν̄ ΡΑΚΟΤΕ ΔΥΩ Ν̄ΤΕΡΕϢϢΚΤΟϢ Ε ΨΙΗΤ, ΔΥΧΝΟΥ2 Ν̄ΔΙ
the archbishop of Alexandria and when he returned to Scetis,

ΝΕϢϢΝΗΥ ΧΕ, “ΕΡΕ-ΤΠΟΛΙϢ Ρ̄-ΟΥ?” Ν̄ΤΟϢ ΔΕ ΠΕΧΔϢ ΝΔΥ ΧΕ,
the brothers asked, What is the city like? He said to them,

“ΦΥCΙ, ΝΑCΝΗΥ, ΔΝΟΚ ΜΠΙΝΔΥ Ε ΠΖΟ Ν ΛΔΔΥ Ν ΡΩΜΕ ΝCΔ ΠΔΡ-
In fact, my brothers, I didn't see the face of anyone except

ΧΗΕΠΙCΚΟΠΟC ΜΔΥΔΔCΙ.” ΝΤΟΟΥ ΔΕ ΝΤΕΡΟΥCΩΤΜ, ΔΥΤΑΧΡΟ ΕΤΒΕ
the archbishop himself. When they heard, they resolved by

ΠΩΔΧΕ ΧΕ ΕΥΕΖΑΡΕΖ ΕΡΟΟΥ ΖΔΒΟΛ ΖΔ ΠΧΙ-ΖΡΔCΙ Ν ΝΒΔΛ.
the speech to guard themselves from the distractions of the eyes.

“Once a priest from Scetis went to see the bishop of Alexandria. When he came back to Scetis the brothers asked him, ‘What is happening in the city?’ But he said to them, ‘Indeed, my brothers, I did not see the face of anyone except the bishop.’ When they heard this, they were amazed, and said, ‘What do you think has happened to all the people?’ They hesitated to believe him. But he cheered them by saying, ‘I wrestled with my soul not to look at anyone's face except the bishop. So the brothers were edified, and kept themselves from raising up their eyes.’
- Translated from a Latin version by Benedicta Ward, The Desert Fathers, Penguin 2003, ISBN-13: 9780140447316.