Good and evil in the teaching of saint basil of Caesarea:
in the teaching of saint basil of Caesarea

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ABSTRACT

The present dissertation represents an investigation into St Basil's doctrine of "good" and "evil". In the first part an attempt is made to bring together St Basil's statements on the "good", which results in a three-fold understanding of goodness corresponding to the three levels of existence, the theological, the cosmological and the anthropological. Ultimately goodness is grounded, in St Basil's mind, in God himself, in his very being. However, inasmuch as God's goodness is expressed in his act (in creation and redemption) goodness is a notion that also applies to God's creation. Man's creation in the image and likeness of God is particularly relevant here and so is man's life of virtue. The second part of the dissertation examines the problem of evil, both in the context of the spiritual world (angelology) and in the context of the physical world (cosmology) and man in particular (anthropology). Special attention is paid to the cause of evil, to man's fall and its consequences and to the distinction between "natural" and "moral" evil as well as to the problem of pain. The thorough analysis of St Basil's texts establishes that for the holy Father Evil is arbitrary and finds a paradoxical beginning in creaturely freedom. The final part of the dissertation deals with the Christian answer to the problem of evil which is rooted in the Incarnation of the Son of God and his work of salvation. The analysis of St Basil's key texts shows that man's final destiny and deification provided by God in Christ constitute the Christian answer to the problem of evil.
TO MY CHILDREN

STEVE AND MATINA
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The precise topic of this dissertation was suggested to me by my Supervisor, the Very Rev. Dr. George Dion Dragas, to whom I am deeply grateful for all his encouragement and valuable assistance. However, the general topic of good and evil had been with me for some time, and I had been researching around it in a general way.

I owe the undertaking and completion of this thesis to my wife Maria, who not only insisted "that I should complete what I had had in mind," but also helped me psychologically to see it through when the difficulties and pressures of everyday life appeared in my way. To my wife, therefore, I owe my special thanks.

I must also thank the community of St. John the Theologian, which I serve, for allowing me the time to complete this thesis.

Last but not least I want to thank my Archbishop, the Most Reverend Dr. Methodios Fouyas, who, not only supported my application to the University of Durham for undertaking the present research, but gave me every encouragement to bring to completion this endeavour.

September 1985
ABBREVIATIONS

ΒΕΠΕΣ Βιβλιοθήκη Ελλήνων Πατέρων της Εκκλησίας ATHENS
ΠΕΠΠ Πατερικαί έκδοσεις Γρηγόριος ο Παλαμάς SALONIKA 1973
PG J.P. MIGNE, PATROLOGIA GRAECA
PL -"- PATROLOGIA LATINA
INTRODUCTION

Life experience demands a distinction between good and evil. This demand arises from the realisation that good is that which keeps, develops and advances life, while evil is that which destroys or threatens to destroy life. It is the actual presence of evil in the world and in life, rather than the presence of good, which makes for the problem of good and evil in the world. This is the reason why evil becomes apparent as a problem. Classical Hellenism tried to discover the reason why there is pain, corruption, death and generally evil in the world. Since man is born, lives and grows, why is his existence interrupted or why does he not live eternally? The answer was found in the existence of an inevitable fate to which the world and man were subjected. Classical Hellenism worshipped this fate as a Goddess and put this forward as an explanation of man's tragedy. But ultimately this was not deemed to be satisfactory. So it was suggested that another free and true world had to exist beyond the present one, which did not exhibit any shadow of change. This is the world of Ideas (ὁ τῶν θεῶν κόσμος), of eternity, of God, of the truth. It is the world to which man really belongs - not of course the material human elements which are perishable, but the spiritual ones which are imperishable. In ancient Hellenism then, the
perishable body was separated from the imperishable soul and the immortality from the human spirit was turned into a fundamental dogma. But the real question concerning the total human life as experienced in the present remained unanswered, since neither the annihilation resulting from the cosmic fate, nor the departure of the soul into another spiritual realm constituted solutions which could really satisfy man.

The great Fathers of the Church addressed themselves to the problem of evil as it was presented by the Greek philosophers and gave it a Christian solution. "They taught that man was created by God with a higher and positive purpose; participation in the Divine and eternal life: deification." (b) Man's body is not a prison and man's soul is not contrary to his body. Man is a psycho-somatic unity. The breakdown of this unity means the destruction of man, and the destruction of man brings with it the destruction of the world. The existence of evil was seen by the Fathers as the consequence of the Fall, and particularly as man's disobedience to God's command. This disobedience gave birth to evil and sin, which ruled as a principle over the whole of man. It was only through the Incarnation of God's Logos that man's inclination towards sin was modified. With the Fall human nature first became weak, and then sick unto death. Then came Jesus, the Great Physician, who, with his precious blood, cleansed man from his sickness and gave him the power to fight
and overcome evil. Particularly since then, evil has remained in man's nature only as a possible (as opposed to necessary) inclination towards sin. Thus the Fathers did not speak so much about the problem but about "the mystery" of good and evil: man's struggle with evil which creates a new history for every man separately, for the whole of mankind and for the entire world. The first struggle as the Fathers see it takes place inside man, inside his soul. But then it also acquires an eternal dimension inasmuch as it involves man himself and the evil powers of the cosmos.

Saint Basil is a typical exponent of this general perspective of the Fathers and this tradition concerning the problem of evil. But he has helped more than others in articulating it and expounding it in a thorough way, which deserves a special study.

Saint Basil is an ecclesiastical orator, a dogmatic and polemic theologian, an unsurpassable interpreter of the Holy Bible, a great tutor and teacher of piety, an organizer of the ecclesiastical order, an ecclesiastical shepherd and a social worker. Since his death, the Christian world began to understand the profundity of his teaching and his spiritual grandeur. Basil's thoughts and theology became the thoughts and theology of the Church and this applies as much to his Triadology as to his doctrine of evil.
Using the Holy Bible as his basis, Basil supplied answers to the problems confronting the Church of his time. Hence even the much talked about problem of Evil (τὸ πολυθρόλητον πρόβλημα τοῦ κακοῦ) as he called it, did not leave him indifferent. The subject of evil frequently appears in his works, but is specially treated in his lecture "That God is not the cause of evils".

In my attempt to present Basil's teaching on Good and Evil I have divided my work into three parts. In the first part I follow Basil in the search for the Real Good and its effects. In the second part I explore Basil's conception of Evil and its consequences in the world of man. Finally, in the third part I attempt to bring out the Great Fathers' admiration for God's method of man's salvation from Evil and God's gift for man's conquest of Good.

________________________________________________________________________

a. Hebrews 5, 14
e. BASIL: "Οτι ουκ έστιν αὐτιος τῶν κακῶν ο θεός,
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2, ΠΕΠΠ 7, 90
THE SUPREME GOOD

Before offering any definition of 'the Good', Basil directs his thought and appeals to Greek Philosophy and to the personal experience of his audience.¹

Man, says Basil, knows from personal experience that he likes to choose whatever is good and beautiful. Good things are loved by him and so he seeks to obtain them. But among these good things there is one which is 'the proper good' (τὸ καλὸν ἄνθρωπος), God, and which, according to Basil, everyone should love and desire.² It is this supreme Good that Basil attempts to investigate.

Basil begins this investigation with the known world which forms the life-context of his audience. He does this because he believes that it is far easier for man to observe and come to know small objects around him, and from there to proceed gradually to greater things.³ So Basil first examines these things in the material world which man seeks to obtain, in order to find out whether any of these could be regarded as the Supreme Good. He mentions 'glory', 'wealth' and 'beauty',⁴ which have possibilities to be considered as good because they are pursued by man. However he immediately rejects them because these things cannot be controlled by man, and because they may lose their value⁵ or fail to endure the test of time.⁶ In general Basil notes
that nothing among all perishable and earthly goods can be regarded as blessed and enviable, when it is judged with reason. None of these could be considered as truly good and laudable. 7

After the material world Basil invites his audience to look for the good in another context: the spiritual world. Basil is aware of the difficulties of this investigation. Although it is relatively easy for man's mind to observe the world surrounding him, it is very difficult for him to enter into the spiritual world.

For this reason Basil asks his audience to use their hopes, 8 the eyes of their souls, 9 and their faith 10 so as to enable them to proceed further. When their minds have been purified from material passion, and have abandoned all intelligible creation completely, 11 then they will see the one thing, that everyone loves and desires, 12 the Father, the Son and the Holy Spirit, the uncreated nature, the Lordly authority, the pure goodness. 13

At this point Basil recalls the Greek Philosophical precept which states that whatever is loved by all has the same nature with the one that is Good 14 in order to strengthen his claim that God, who is most beloved, is the only real and perfect Good. 15

The opinion that God is not only the perfect Good, but also the most desirable Good, which inspires those who desire every existence, is well known to Greek Philosophy. The difference, however, between
Greek Philosophy and Christian doctrine on this point, is that the Good of the former is the impersonal immovable (ἀτάκτως) principle of Aristotle, which moves by itself and attracts every existence without straying from its position; whereas for Basil, 'the Good' is the personal God of love, which moves by itself and with its own actions comes to meet man. Firstly He descends to man's level, becomes flesh, dies, and is resurrected again for man's sake; then through His love raises man to His level, so as to clothe him with the powers of His divinity, i.e. to deify him (Θεωσία). Basil is fond of this personal characterisation of 'the Good' and uses it many times in his theology. We may note here that the same may be said of Gregory of Nyssa, whose God is not only supreme, pure, or good (ἀγαθόν), but self-goodness (αὐτογαθότης) itself.

Basil's entire doctrine on Good and evil rests upon this principle, which sees God as the 'true Good'. It should be noted that this is not just Basil's personal admission, but a well established teaching of the Church.
GOD'S GOODNESS AND CREATION

The Spiritual World

God's goodness is first of all expressed in the creation of the spiritual world. This creation took place before that of the material world. The spiritual world comprises the heavenly powers and the Angels, which Basil divided into good and wicked.

Basil distinguishes clearly between the Angels (creatures) and God (the Creator). He considers the former as fellow servants (μονοδοξολους) of man in the service of God. The Angels are holy (αγιοι) because they are imbued with the sanctification of the grace of the Holy Ghost. Basil believes that the Angels have the gift of rejecting natural changes and of remaining in the same natural condition as on the day of their creation, because time does not change their constitutions and existence.

Here we must be careful to note that when Basil speaks of the immutability of the Angels he refers only to their natural condition and not to their spiritual or moral condition. Regarding the spiritual condition of the Angels, Basil believes that it admits the sanctification of the Holy Ghost and that it is possible for them to accomplish perfection of holiness or to lose holiness altogether. Therefore Basil distinguishes two stages of development in the spiritual condition of the Angels: firstly the
movement towards the Holy Ghost, and secondly the stabilisation or confirmation of that movement.  

Angels did possess holiness from the first moment of their creation, but this does not mean that they are saints by nature. If the latter was the case, it would be reasonable to conclude that they do not differ from the Holy Spirit, who is Holy by nature, and therefore they must be deified in a literal sense! In fact the holiness of the Angels is not a result of their own essence but a gift of the Holy Spirit (as in the case of man), and therefore they have to preserve it with care and diligence. The grace of the Holy Spirit strengthens the Angels towards the acquisition of virtue, and with this acquisition it becomes difficult, but not impossible, for Angels to fall into evil.  

It is clear then, that Basil does not see the sanctification of the Angels as something mechanical and automatic, but as a free process which is attained by means of personal endeavours. Basil distinguishes in Angels different grades of perfection. He attributes this difference firstly to the measure of their individual holiness, and secondly to the measure of their sanctification in proportion with their love towards God. The perfection of the Angels is regarded by Basil as a progression towards an immovable rest in good, which is achieved with the reception of the grace of the Holy Spirit and the confirmation in this grace. 

The Angelic Powers are endowed with free will.
(αὐτεξούσιον) and are the balance between virtue and vice. They freely ask for the assistance of the Holy Spirit, who strengthening their own persistence towards good, stabilises their position in a way that they do not run the risk of falling from the service of 'actual good' (τό ὅντως ἄγαθον). Thus Basil does not consider the attachment of the Angels to the good by means of the grace of the Holy Spirit, as implying elimination of their free will. On the contrary their free request for the grace of the Holy Spirit sanctifies their freedom of choice. Further proof of the Angel's freedom of choice and of the changability of their spiritual condition is Satan's fall from virtue to vice, and therefore from good to evil.
The Material World

After the creation of the invisible world of the spiritual powers, God created the visible and perceptible world of matter. Basil insists from the beginning of his teaching that this creation is also the result of God's free-will, goodness and love. "God did not make the thing itself the cause of its existence: being good He made it a useful work; being wise, He made it as everything that is beautiful; being powerful, He made it very great."\(^30\) So for Basil the only reason for the creation of the material world is God's goodness and nothing else.\(^31\)

The goodness of God as the cause of Creation is also the reason why the entire fabric of Creation is wonderful, both in its totality and in its every detail. God did not create anything more than what is required. He did not omit to create anything that was necessary.\(^32\) Above all there was no place for evil in God's Creation since the reason for the Creation was not evil, but good. Evil, as we shall see later, is an attempt to distort good, an endeavour to annihilate goodness. Therefore evil and Creation are antithetical elements, and so it is impossible for evil to result from the Good God.\(^33\) On the contrary, since all creatures have as the reason for their existence the goodness of God, they are good by nature and reveal or demonstrate their goodness as they advance towards the good
destiny of their creation. 34

The demonstration or externalisation of God's goodness did not end with the creation of the world, because the world is continuously the object of God's love and providence. God not only created the Universe but also cares, sustains and governs it with wisdom and omnipotence. "He watches over all, with sleepless eyes". 35 The goodness and providence of God bridges the mighty chasm between the Creator and Creation, so that the relationship of the latter to the former is not one of slavery and fear, but one of affection and freedom. As a result of this "all creatures look to the Leader and Provider of life with unrestrained longing and inexpressible affection". 36
Man's Creation

God's goodness is also the only reason for the creation of man. Basil questioned why it was necessary for the One who is good to create man, if only to conclude that there is no other answer than His goodness, which up to this day co-exists with God.  

As a creation of God and for the reasons which we examined man is good with the exclusion of evil from his nature. Basil characterizes as blasphemy and firmly criticises the opinion that God created good and bad men. This opinion was also previously criticised as heretical for the reason that it is blasphemous and impious because it renders the soul easy prey to sin.

For a description of the creation of man Basil follows the narrative of Genesis and presents God as creating the body of man from mud and with the "Divine Breath" offering him the capacity to be in his soul the logical, spiritual image of God. Man is therefore seen as constituted of two elements, the material body and the spiritual soul. It is this constitution that leads Basil to name man as microcosm (μικρόκοσμος), since man is seen as comprising the two dimensions of Creation, the spiritual and material aspects of the world.

A brief analysis of Basil's opinion concerning these two constitutive elements of man is pertinent to the understanding of how Basil interprets evil in man.
The body of man is made by God (θεόπλαστον) and for this reason it is good (καλόν λαόν). The perfect construction of the body corresponds to its high destination, which is the conquest of the truthful good. It is this body which enables man to be consubstantial (δυσούσιον) with the material world. This excellent construction of the body provokes admiration and guides towards the comprehension of the wisdom of God.

The comprehension of the union between body and soul is a very difficult subject. Questions as to 'how and why' the immaterial, simple and living soul has been joined with the material world, or how the soul is influenced by the body, or how the body affects the soul, are problems which lead to a stalemate and for their solution one may follow the thoughts of Plato. It is for this reason, as Florovsky ingeniously noticed, that Christian anthropology found a follower in Aristotle and not in Plato. It is well known that to Aristotle man is an individual being (ἄτομον, ὁ) who is unique and alive. In this union of soul and body we do not find two different elements joined together, but rather two aspects of the same reality. This view is held by Basil when he emphasizes the single and inseparable bond of soul and body in man.

For Saint Basil it is impossible for the body to be the prison (δεσμωτήριον) of the soul. The body is the carriage of life, it is a necessary property
which helps the soul and works in harmony with it. Therefore there is an organic conjunction and interaction between body and soul. These two elements together are what constitutes a complete man. The body carries and expresses the soul. The soul gives life, governs the body, and generally regulates the conduct of man. The body as a material element is perishable and immortal, whereas the soul continues to exist, even after death which separates it from the body. Since body and soul together make up a man, after death the soul alone could not constitute a man. It is only the better part of man's nature which waits for the Resurrection in order to rejoin once more with the body, and together with it appear for the final judgement which will determine man's future.

Basil often speaks of the body and soul as adversary forces. But as it will be shown below, this occurs after the breaking of human nature which is caused by sin. In these cases, Basil appeals to the testimonies of Plato and other philosophers who share the same opinion. In order to support his opinion Basil points out that the opinions of the Greeks agree with the point of view of the Bible.

The fact that the body plays a decisive part in the existence and conduct of man means that man has to take care of it. Man's care must be such that the relationship between body and soul should always be in full equilibrium and at a correct relationship with God. The good health of the body requires the
soul to revolve around God and to maintain the right relationship with God. Therefore Basil does not consider the body as something bad which is to be disregarded. Man has to learn the place of the body, and that of the soul, and must divide his care proportionally. This is the purpose of temperance and practice, with which the body is controlled by the soul, remains invulnerable from disease and fulfills its destination. Whatever the body requires, food, clothing, sleep, ought to be in proportion with its needs, and to serve actual needs and not sinful desires. Finally, the general rule for man must be 'the use of objects according to need'.

The soul is the second element of man. It is the spiritual element which separates man from the inanimate and irrational (ἄλογος) nature and makes him like the intelligible world of the Angels. Many times Basil comes close to saying that the soul is the real man. This of course concerns the worthiness of the soul as soul and not the soul as contrasted with the body.

Comparing the soul with the body we find that the soul is incorporeal, invisible and indescribable and that we know it (as we know God) only from its actions. Man's soul in contrast with the mortal and irrational nature of animals is immortal and rational. The main characteristic of the soul is life, and therefore it comprises that which gives life to the body. For this reason the soul is the leading (ἡγεμονικόν) element. With a soul man becomes acquainted with God and the world around him, distinguishes between
good and evil, follows virtue and condemns sin.\(^5\)

In order for the soul to have this power it must of course be free of sin.\(^6\) Basil does not only use the term soul (ψυχή) to express the spiritual part of man. He also use the terms, mind (νοῦς), logic (λόγος), heart (καρδία) and soul (ψυχή) which he regards as being synonymous. Basically he states that the mind is the centre of man's logic.\(^6\)

Basil sees the co-operation between soul and body with the Platonic picture of the soul as a 'governor' or 'rider' which has the sovereignty of the body and the body as a well trained animal or carriage.\(^7\) For this reason the conquest of good depends mainly on the mind (νοῦς), which is the supreme operator in man.\(^6\)

We can therefore conclude that Basil sees the soul as being the regulator of the biological necessities of man's life and as the superior expression in the spiritual and moral life of man. For this reason Basil characterizes the first activity of the soul as passive and irrational, and the second as logical and mental.\(^6\)

Following Plato,\(^6\) Basil divided the soul into three parts, the logical (λογιστικόν), the aggressive (θυμικόν) and the desirable (επιθυμικόν). The first activity of the soul, which is and irrational, comprises the memorable and desirable parts of the soul.\(^6\) The second comprises the logical part, which Basil characterizes with the Stoic term, the principal (δυναμικόν) part of
the soul or mind of man. Analogous to the three parts of the soul and the actions of the soul are the three conditions which Basil distinguishes and which relate to the soul's actions in choosing between good and evil. These conditions are the virtuous (ἐνάρετη), the wicked (πονηρή) and the indifferent (δίαφορη). Basil's proposal as regards the principal part of the soul does not render the other two parts invaluable, but as belonging to the irrational side of the soul. Their purpose is considered to be of great importance since they help man to discover virtue and his destination.

Basil examines and separates the powers of the soul, which are the miscellaneous tendencies and impulses of man. These powers consist of the moral roots which man has had from the day of his creation and which, with proper use, correspond to God's commandments. The correct use of these moral roots enables man to exist in a situation of spiritual health; in other words, it enables a virtuous and harmonious situation for man in his relationship with God.

These separate powers are the natural laws which are sown inside man and guide him to love virtue and avoid sin. This love which man has for whatever is good and beautiful stems from the natural goodness (τὸ φύσει καλὸν) found in man. Basil compares this natural goodness in man with the instincts of irrational animals. Animals acquire
their natural attributes from the moment of their creation. In comparison, man inherits virtues, which his soul loves and desires without being taught to do so.72

Every creature has a natural secret relationship with its creator. For man this creaturely relationship with God is summed up in the word 'love'. The power of this love, which is expressed with the love of man for man and for God, is also another power of the soul. Man can be certain of this love without having to search for external evidence. He can do this by studying himself;73 and in doing so, he soon learns that whatever is good and pleasant will give satisfaction to his soul not only when he is enjoying it, but also when he is anticipating it.74

Human nature experiences this power as a movement and tendency towards its neighbour, but most importantly as an inclination and invincible attraction towards God. This union of love with God, resulting from the inner powers of the human soul, often becomes an unquenchable and almost unbearable desire of the soul.75 Basil uses the lives of the Saints as an eloquent example of this love for God by man. The Saints throughout their lives seek to enjoy the beauty of God's glory, and their prayers centre on God granting them the gift of this eternal love.76
MAN'S CREATION IN THE IMAGE AND LIKENESS OF GOD

To realise the purpose of his creation and to fulfill his natural inclination, man was created in accordance with the image and likeness of God Himself.\(^77\) This characteristic of man gives him a different value and makes him stand out above all other creatures.\(^78\)

From Basil's last lecture of the Hexameron we gather that for him being in the image of God was given to man at his creation whereas the likeness of God is something to be acquired by man in his life. In other words man's creation 'in accordance with the likeness of God' relates to man's destiny.\(^79\)

When Basil speaks about man in a general theological context, he uses both these expressions and also the single terms image (εἰκόνα), likening (ὁμοιωσις), likeness (ὁμοιόμορφος) and resemblance (ὁμοιότητα).\(^80\) But when Basil refers specifically to the destiny or nature of man, then he separates the terms and refers the 'κατ'εἰκόνα' to man's nature and the 'καθ'ὁμοιωσις' to man's inclination and destiny.\(^81\) The 'κατ'εἰκόνα' does not reveal a natural likeness to God, as does the likeness which God has with His Logos.\(^82\) In the latter case likeness points to the grace of God. In a similar fashion Gregory of Nyssa argues that it is impossible for man's likeness to God to be real or essential because the nature of God is 'immutable and uncreated', whereas human nature is the exact
However this \( \kappa\alpha\tau\epsilon\iota\kappa\omicron\nu\alpha\ \Theta\epsilon\omicron\omicron \) creaturely constitution of man is the inextinguishable seal which the love of God has placed on man. This will always be the indispensable presupposition of man's acceptance of the grace of God and of his communion with the Holy Trinity. For this reason Basil never speaks of the loss of the image, although he does speak of the image being obscured and restored or renewed through Christ.\(^{84}\)

If Basil calls the \( \kappa\alpha\tau\epsilon\iota\kappa\omicron\nu\alpha\ \Theta\epsilon\omicron\omicron \) 'beauty of the soul', 'familiar beauty' and 'beauty by nature' it is because it is the representation of God that constitutes the true and most - desired beauty.\(^{85}\) Furthermore, for Basil \( \kappa\alpha\tau\epsilon\iota\kappa\omicron\nu\alpha \) is the power of human nature to proceed to the realisation of the \( \kappa\alpha\theta\dot{o}\omicron\omega\sigma\iota\nu \).\(^{86}\) The \( \kappa\alpha\theta\dot{o}\omicron\omega\sigma\iota\nu \) is related to God's inclination to make man saintly and perfect as Himself.\(^{87}\) Man's part in the achievement of this is the practice of virtue. Through the \( \kappa\alpha\tau\epsilon\iota\kappa\omicron\nu\alpha \) man has the capacity to cultivate the seeds of virtue and holiness which are given to him by his Creator and to achieve the acquisition and full fruition of virtue. Only then does holiness become permanent in man and brings him closer to a permanent communion with God, like that enjoyed by the Angels. Virtue guides man towards perfection of soul and assimilation (\( \dot{o}\omicron\omega\sigma\iota\zeta \)) with his Creator, which lead man to acquire the honour of the Angels.\(^{88}\)

Basil expresses this movement from the \( \kappa\alpha\tau\epsilon\iota\kappa\omicron\nu\alpha \) to the \( \kappa\alpha\theta\dot{o}\omicron\omega\sigma\iota\nu \) with the term 'to be assimilated
with' (δυνατόσθαι) which denotes the will, possibility and endeavour of man to become like God. This will of man is the result of his own free reasoning and also of the grace of the Holy Spirit.
The result of man's free reasoning is his independence. With the use of his reason man can distinguish between good and evil, virtue and wickedness, and with his independence he can choose between them. The power to distinguish and decide, i.e. the capacities of reason and independence, constitute the balance of man with which man is capable of judging and living in accordance with God's will.

Man's completion or perfection is the result of his own choice and endeavour and cannot be attained by external force or imposition. Man's independence is an indispensable characteristic of his humanity. It is because of this that he differs from all the other creatures of the universe. He is made to be an independent person while all other creatures exist only because of the will of their Creator. As such they do not have knowledge of good and evil, truth and falsehood, life and death. They have been created by God's will and cannot create anything by themselves. Man differs at this point, inasmuch as he can choose between good and evil, since he was made to be an independent person and can be a maker even though he cannot create out of nothing. Man alone and with his own volition shall choose the road that will bring him to his completion and to God. Basil
emphasises at this point that as we hardly regard as friends those who with difficulty and without their own volition offer us their services, likewise God does not like what man does with difficulty or out of necessity, but likes instead what man can achieve out of his own free will.  

In a similar way Gregory of Nyssa states that for us men 'Good' is not the result of necessity but an achievement of our own free volition. This is the reason why he describes this gift of freedom and independence as the best and most virtuous of 'the goods'. It is this good that allows man to achieve equal honour with God because he can be equal with God and independent man is Godlike and blissful.  

In Paradise the first man was free to establish his position or to reject it. But even after his fall he was still free to escape from the dictates of sin which he had adopted by himself, and to return back to blissful life which he had willingly lost. It depends entirely on man whether he says 'yes' to the Grace of God or rejects deification (θεωσία). Without freedom virtue has no value. Virtue is formed from free intentions and free actions and not from necessity. Intentions are derived from our inner self. The inner self implies independence. At this point Gregory of Nyssa states that virtue is the result of voluntary movement of man because whatever is made out of necessity or force is not a virtue. He concludes by saying that 'obligatory slavery crushes independence and
darkens the holy icon of God in man. How would man be the image of the Divine nature? It is then through independence that man holds on to and preserves his resemblance to God.95

All this ultimately means that for Basil man's freedom has a beginning and an end in his spiritual life. But this freedom can also lead to the paradox of a movement towards creative completion or destructive failure. Yet the paradox of freedom is so closely connected with man's personality that if it were abolished, man would at once cease to be man and would become an irrational animal. Nevertheless man has not been abandoned in the world with a freedom trial so that he can be tried and then accept reward or punishment. Man exists in the world with a freedom which allows him and even demands that he co-operate with God in the completion of the purpose of creation. In the last analysis man's freedom is a power which permits him to proceed from the 'image' (ματ'εικόνα) to the 'likeness' (μαθ'διοισωσιν). Without this power there can be no human creative life movement. The achievement of the likeness (μαθ'διοισωσιν) is a victory of man's freedom, while the tragic fall from the destiny of Creation is owed to man's bad use of his freedom.

The result of Basil's thesis concerning the independence and free choice of man, is his conviction that it is a blasphemous heresy to entertain the opinion that God created good and
bad men. This is the reason that the thesis of the absolute predestination of man by God does not have a place in Basil's entire teaching. When Basil talks about the destruction of Pharaoh in the Red Sea he interprets the passage of Saint Paul referring to vessels of wrath prepared for Perdition ('σκεύη ὀργῆς κατηρτισμένα εἰς ἀπόλειαν' Romans 9,22) by stating that it does not refer to a sinister Maker who creates good and evil, but to the fact that everything is made for some purpose; just as in a mansion you may find utensils made of gold, silver, earthenware or wood (II Timothy 2,20) and this distinction does not reveal a difference in natural construction but a difference in intentions and usage. Basil continues that 'he who is gold equipped is he who is of lower character from the first; made from earthenware is he who thinks of the earthly and is worthy of his destruction; wooden is he who easily soils himself with sin, and becomes material for the eternal fire; so an equipment of anger is he who like a pot accepts the diabolical energy and of the stench which has become upon him cannot be of any use, but his only worth is to be eliminated and to be destroyed. Therefore as God exhausted all His forbearance for Pharaoh, Pharaoh made himself worthy to be destroyed, God permitted this destruction and made it known to others so that they can benefit from it. Man, therefore, freely accepts or rejects the Grace of God and by himself, due to sin, becomes a 'stinking pot' and thus freely guides himself.
towards destruction and perdition.

Because Basil regards the independence of man as the cause and origin of sin, a view which belongs to the dualistic philosophical perceptions of the heretical Manichaeus, he finds it impossible to render to the body the responsibility for the sinfulness of man or to regard the body as the main organ of sin. It is man as a whole that is a sinner. The soul sins in co-operation with the body. If someone wanted to separate the weight of responsibility of sin, it would fall on the spiritual element of man, since the majority of sins are fulfilled from the impetus of the intentions; and what makes man responsible before God for sin is human rationality and independence.
THE GRACE OF GOD

The miracle of the change of man, in accordance with God's wishes, is not achieved solely with human will and effort, but also depends on the Grace of God. From the beginning of his creation man received the sanctifying and perfecting Grace of the Holy Spirit by means of the Divine breath. Basil says that God breathed into man's face, that means, He put a portion of His own Grace into man, so that the similar can be acquainted with the similar. Basil suggests that the Grace of the Holy Spirit can be seen most clearly at this point where the resurrected Christ meets His disciples, and breathes out the Holy Spirit on them. (John 20,22). It is since the beginning of Creation that the nature of man and the sanctifying Grace of the Holy Spirit co-exist. This co-existence of the nature of man with the Grace of God is the natural situation of man's nature. The Holy Spirit, who is the key to perfection of the Angels, is also the key through which human nature is made perfect and is led to its natural fulfilment. This fulfilment is the achievement of the \( \chi \alpha \theta ' \delta \mu o \iota \omega \sigma \nu \) i.e. the establishment of a communion between God, who is holy by nature, and man, who becomes holy by Grace. Through the likeness of assimilation man recognises his similarity with God.

The event of man's assimilation with God finds its real and concrete expression in the co-operation
between the Grace of God and the freedom of man. This co-operation is a fundamental presupposition to Orthodox Soteriology. The completion of man depends on the coordination of the Grace of God with the will of man which incurs the acquisition of the virtues.

The Holy Spirit at first appears as a preacher who invites all men to Jesus who is clothed with the Gospel of salvation. This preaching creates contrition in man's heart, and in turn this contrition constitutes the beginning of man's entrance into the Church. Inside the Church man will be taught the truth and will accept the Grace of the sacraments and the Holy Spirit, whereby he will be joined by Jesus. However all this involves man's answer to the invitation of Divine Grace. This answer, which is a result of man's freedom, starts with the faith which brings man to holy baptism. Gregory of Nyssa examining the subject of baptism states that the beneficence or Grace conferred by It is not so much connected with the water, as it is with the descent of the Holy Ghost into the secret closet of human freedom. The regeneration of man does not happen in a magical way, but results from the secret coordination of the Grace of the Holy Ghost and the freedom of man. Man who by himself lost this beatitude, must again by his own will follow the reverse way so as to re-acquire it. If man is to abolish the consequence of his free departure from the good he
needs to return to the source of the good and abandon the precepts of evil. God does not impose his will on man because he fully respects human freedom. When man offers God his freedom, God offers man His Grace and His love.

This divine respect for man's freedom is clearly visible in the first Christian Baptism. Although Peter, having received the ineffable (ἄνεμος θυσίας) Gift of the Holy Ghost at Pentecost, declared the Word of God to all present at Jerusalem, only three thousand were baptised because as many accepted the Grace and believed. The majority of them were not convinced and accused the Apostles. Gregory of Nyssa noticed that the Grace of the kerygma was offered to all alike regardless of prestige, age or nationality. But it was left entirely to each man to accept this gift by saying yes to the first movement of the Grace, or to reject the benevolence. God then, who has absolute freedom and authority over all things that He has made, has allowed man to be his own master so that he may freely and truly participate in God's perfections.
The Creator equipped man with Divine gifts, and man is obliged to proceed freely towards the conquest of the good. The conquest of the good presupposes from man, firstly, the observance of the good and the rejection of evil, and secondly, the laborious and persistent observance of God's Commandments. The rejection of evil and the observance of the good is for Basil nothing else but virtue.

When Basil speaks of virtue, he does not hesitate to use all his rhetorical skills to present not only the grandeur of virtue but also the difficulties with which man will be confronted before he makes virtue his own property. Since virtue is a good and its acquisition depends on our effort, it is only the industrious who can make it his own property. Being a good, virtue is admired by all and is regarded as a valuable acquisition by him who has acquired it. Thus everyone praises prudence, accepts justice, admires bravery and regards wisdom as an important asset. Basil concludes that virtue is more important to the soul than health is to the body. The great admiration which men show for virtue corresponds to the great difficulties which are necessary for its acquisition. The higher the value of virtue, the greater is the need for strength of soul. Toil and pain of the soul are needed not only for
the acquisition of virtue, but also for the sustenance of the initial disposition which gradually brings one closer to virtue.\textsuperscript{118} It is with the assistance of God's Grace that the man who is industrious succeeds to establish the reality of virtue in himself.\textsuperscript{119}

Negatively speaking, virtue is a movement away from sin. With this movement, man is led to return from the unnatural (παρὰ φύσιν) condition, to which he is led by sin, to the natural (κατὰ φύσιν) condition, for which man was destined by God. This means that virtue results naturally from man, expressing the return of human nature to its natural movement, and that virtue leads to the fulfillment of the final purpose of human nature.

Abstinence from sin is an indispensable presupposition of the promotion of good in one's soul, i.e. the acquisition of virtue.\textsuperscript{120} In his interpretation of the 33rd Psalm, Basil states that man must first remove himself from evil, and so release himself from the habits of a life which is like a bad road, before he can approach the good, if he has not previously moved away and has not entirely discharged himself from evil. As it is impossible for a sick person to recover his health unless he recovers from his sickness, or as it is impossible for someone to become warm if he continues to remain cold, so it is impossible for one who wishes to acquire a good life if he does not release himself from every contact with
Rejection of evil is man's answer to God's summons whereby man succeeds in the acquisition of the likeness (καθόμοιωσι). In such summons God does not challenge man to deny sin and to follow His wish, under threat of punishment, because He does not like what is done out of necessity. A significant presupposition to the goodness of virtue in man is man's freedom from every necessity and force, which, in turn, secures man's personality. To hate and loath injustice and to remain pure from every sin, is to be able to perform the Commandments of God. Thus the man who has withdrawn from sin proceeds to the second movement which is the observance of God's Commandments. Man is first obliged to learn what the good will of God is, and secondly, whether this is liked by God. This is because it happens that something which is good and a wish of God's, may not be appropriate for a certain person at a given time, and as such it may not be at all pleasing to God.

At this point Basil expresses the Orthodox tradition, according to which no Christian deed, no matter how good it is, can stand as the purpose of Christian life. The deeds of virtue are due to the Grace of Christ, and constitute that means for the acquisition of 'good' which is the true purpose of man's life. Besides only the deeds which occur through the Grace of Christ bring man the fruit of the Holy Spirit. Every deed which is not rooted in the Grace of Christ, even though it is good, does
not incur the blessing of God and does not save man. Its value is realised when it assists in the realisation of man's ultimate purpose, his union and communion with God. For Basil virtue, or the observance of God's Commandments, is an act which man performs with all his disposition. Through it man demonstrates his obedience to God, and realises its true outcome, divine assimilation (μαθ'διωσιν). A fundamental aspect of virtue is man's resolution to conform with the will of God and not with his own. This refusal of his own will constitutes the beginning of man's salvation, because it enables him to abandon the false satisfaction from the admiration of men, to remain free from the 'will of the flesh', and to coordinate his thoughts and wishes with those of God. In this way, man's will acquires its real power and true position. Thus Basil says that only that which is inspired by love towards God (as opposed to praises from men) is acceptable to God.¹²⁵

True virtue rests on man's love for the truth. False virtue results from man's wish to please men (to be ἀνθρωπάρεσμος) rather than to please God. Also, true virtue does not look to present a future glory but prefers the love of God most of all.¹²⁶

The practice of virtue can be described as man's continuous battle for his return from the unnatural state of disease to the natural state of virtue. They are the marks of a human soul that has been cured. Similarly the disease is a sickness of the
soul and the vices, the marks of the perishable human nature. The restoration of the human nature to its natural state is achieved after a hard and uninterrupted battle. In fact it is the Grace of the Holy Spirit which makes the virtues to take the place of the vices that have entered into human nature as parasites. The natural virtues are the God-given antidotes to the unnatural and parasitical vices. The disease of the vices cannot be cured without the restoration of the virtues. This is the reason why Basil says that 'contrary to sin, the deed of justice is the necessary fruit of repentance'. The natural and God-given status of the virtues means that there are no limitations in the practice of virtue. Man must continue to labour for the good in his endeavour to be always perfect. Gregory of Nyssa observes that no progress and no conquest of virtue can be identified with the ultimate perfection of virtue, because virtue has no ultimate limit. A man who is kept free from evil and who pursues virtue, is worthy of enjoying an endless delight, corresponding to this pursuit of endless virtue.

The soul can acquire the beauty and power to perform her proper function only if the Grace of God is given to carry out this deed. The battle against disease and in support of virtue involves rejection of evil and acquisition of the good, (Romans 12,9) and cannot be fought without the reinforcement of the Grace of the Holy Ghost. This Grace brings
to fruition the virtues of man, completes his sanctification and integrates him with good.
The Grace of God and the freedom of man manifest themselves at the same time as the execution of the virtues, and it is impossible to understand the one without the other. Gregory of Nyssa states this thought more explicitly when he says that the Grace of God does not enter the soul which avoids salvation, and that the power of man's virtue is not sufficient enough on its own to ascend to the truthful life. It is only when the righteousness of the deeds and the Grace of the Spirit meet in the soul that the soul is filled with blissful life.  

Both Basil and Gregory of Nyssa hold the opinion that Divine Grace is not received as a reward for human virtue, nor is it a reason for man-practicing of the virtue of independence. The conjunction of Divine Grace and human virtue presupposes the co-operation and mutual agreement of the Divine and human natures. This is co-operation in which neither Divine Grace imposes itself on human freedom nor human freedom imposes on Divine Grace. In general, however, for Basil Christian practice of virtue has a dynamic and creative nature. It is a battle with various temptations, an emancipation from sin, a purification from disease, a discovery of the meaning of the Commandments of God, and finally a costly application of these Commandments. Therefore Christian Life is characterised by the union of word and deed (τὸν λόγον καὶ τὴν πράξιν).
It is this union of theory and practice that constitutes for Basil the possibility and the perspective of human salvation. Gaining virtues is not the purpose of man's life. The virtues are the only marks of man's continuous and uninterrupted course towards perfection according to the will of God. It is man's free acceptance of the Grace of God that gives him the power to pass the difficulties and to proceed to salvation. Ultimately virtue and grace raise man to and make him master of the good.
PART II

EVIL

The 'notorious subject of evil', (τὸ πολυθρόλητον ζήτημα) preoccupied Basil to a large extent. This is mainly seen in his Oration 'God is not the one who causes evil', and also in his second Oration on the Hexameron. In these two Orations Basil opposes the view of the Gnostics and Manichaeus, and especially those of Marcion and Valentinus.

Man comes to realise that evil is primarily manifested in himself and in all other creatures. Thus he comes to believe that evil is connected with the nature and the cause of creation, and could have come from God. But, as it has been stated above, for Basil the goodness of God is the sole reason for the whole of creation. If one is to accept that the material world carried evil within it from the moment of its creation, then one must also accept that the Creator of this world must also be the Creator of evil. This view stands in direct contrast to the teaching of Basil, for whom 'neither does the shameful result from the good, nor does evil from virtue'.

As the cause of creation, God is not evil, but the good cause of everything that exists. Evil is the opposite to God the Creator and aims at the destruction of Creation. Evil and the creative principle constitute two opposing elements.
Opposite objects are never derived from each other; for example, life does not give birth to death; darkness is not the foundation of light; illness does not create health. For this reason, Basil excludes the possibility that the Creator might be the source of evil. Thus he states that neither the spiritual world, nor the material one were created by God mixed with evil. Basil claimed that if material creatures did not have evil inherent to their nature, much more would not spiritual creatures which admit of purification and sanctification, ever have a common existence with evil. For Basil even the thought that 'evil is created from good is an impiety', and it also hides much foolishness.

Just as Basil excludes God from being the beginning and creator of evil, likewise he deems it impossible that evil might be unborn or possess its own substance. In his reply to the Gnostics, who accept God and evil as two concreete powers, Basil insists that evil is not unborn, nor is it without beginning. To be unborn (ingenerate) or without beginning belongs only to God. To follow the Gnostic syllogism and accept that evil is unborn means to place evil on the same level with the 'good nature (ἀγαθὴν φύσιν) of God'. Then two powers, good and evil, would exist, which would fight one another as equals with the result of either total destruction and annihilation of both or of a perpetual conflict.
which could never be resolved. It is more logical, says Basil, to assume that good and evil are unequal and that as a result of their conflict the strongest wins over the weakest. Basil holds that in fact Good is more powerful than evil and therefore argues that evil will be destroyed completely. It is more important to note that Basil avoids the possibility of the opposite thought, i.e. that evil might be the most powerful, because he regards it as blasphemy. Furthermore Basil argues that inasmuch as evil has no beginning in God, it is not God's creation and does not have its own natural substance. As he puts it, 'Evil is not something that exists as some kind of living creature, neither is its existence some kind of substance'.

Basil's belief that evil does not exist in the world as a natural substance does not ban the existence of evil from the world. Thus he clearly sees and explicitly admits the existence of evil in the world and seems to be particularly aware of its power in the world. As to the nature of this existence and power of evil in the world Basil supplies the following explanations.

Since evil does not have its own natural existence and substance, it is not something which is natural. This means that it is something which is outside the realm of the natural life and condition. In fact evil is the privation of natural good. As an example of this it was the
eye, and not the blindness, that was first created. Blindness came only with the loss of the eyes. If the eye was not of an indestructable nature, blindness could not have occurred. Similarly, evil, which does not have its own existence, would not have appeared without the existence of an indolent soul. \(^{144}\) Basil also explains that evil exists only as an action of the soul which is opposite to virtue. Thus evil is an ailing situation of the creature. If the creature was to be restored to its natural condition and reality, then evil would automatically cease to exist. This is why the only form that evil takes is the form of the good, when it becomes corrosive and shapeless. Evil proceeds side by side with the good in its life and in its history, and presents itself as an unsuccessful form in the development of the good. This implies that good and evil have common roots. But for Basil this is only a seeming impression. Evil proceeds side by side with the good, not because they have common roots, but because the former constitutes disfigurement of the latter.

Gregory of Nyssa agrees with his brother, inasmuch as he does not deny the existence of evil, but the claim that evil is an existence. He also says, like Basil, that evil is an ailment (νόσος) which appears in nature as an intruder. \(^{145}\) If Basil's final thought on evil is connected with God, evil is the absence of good, and if the ultimate good is God
himself, the ultimate definition of evil could be nothing else but 'the alienation of man (or any creature) from God'. The movement which removes man from God is the wickedness of evil.¹⁴⁶
THE BEGINNING AND CAUSE OF EVIL

Having first admitted the existence of evil in the world, and having analysed somewhat its nature and character, vis-a-vis creation, Basil turns next to the examination of its beginning and cause. "The cause and beginning of evil", he says, "is man himself, who with his own will removes himself from God, and leaves evil to nestle inside him". Man of course is good in his own nature and as such he is always led towards the good; this means that sin is external and foreign to his nature and substance. Sin attached itself to man after he had been made, and man did not acquire it along with his creation. Thus good, and whatever is connected with it, is inherent to man, while evil is external to his being.

Basil's thought is developed by Gregory of Nyssa, who states that the beginning of evil must be sought not only beyond man but also beyond God who is self goodness. The initial attachment (προσφοράθη) of the first man to the real beings (τὰ ὑπὸ τοὺς ὑπὸς) gave him the possibility of being good and existing in good. Everything in Paradise, the place of residence for the first men, was good and was found in a harmonious relationship with the Creator. Evil, which broke the original harmony, could only be found 'outside' God, because God is the only existence, who holds everything, and gives life to everything. Since whatever happens away from
God is non-existent evil could be nothing other than the absence of privation of good. In fact evil takes substance, precisely from the breaking of the primitive harmony and is a product of man's will. It is the misuse of man's independence that causes the realisation of evil.  

The actual reason for this realisation is man's intention or choice which divides his nature and creates a distance in man's relationship with the good. Thus evil is not a reality, but only the absence of virtue.

Basil distinguishes two powers in man's mind which are related to good and evil: one wicked and devilish, which pulls man away from God, and another divine and good which brings him closer to God. The latter is the natural movement of the mind, which accompanies man from the day of his creation and which is good. Its purpose is the emancipation of man from disease, his return to his condition before the fall, and the development of his personality with the will of God. In this movement, the rational (λογικόν) power of the soul is the strongest, and the irrational powers of the soul, the aggressive and appetite ones (τὸ θυμικὸν καὶ τὸ ἐπιθυμητικόν), are subdued and coordinated with it so as to preserve the natural movement of the mind. When the rational power is weak, then the irrational part of the soul prevails over it and chokes its movement. This constitutes the unnatural movement of the soul which leads man away from God and the good. In this case the irrational power
uses the pleasures and desires of the body to subdue the logical power of the soul to sin. This actually occurs because of the inconsistency and weakness of man, who finds it convenient to resort to the opposite. Man's irrational drive chokes every endeavour of his towards virtue. When he gets involved with the flesh and shameful desires man is subdued to what is mortal and temporary and finally comes to be in the same condition as the irrational animals. In this case he must use all the power of his reason in order to rediscover what is actually good for himself. But this is extremely difficult because it requires tremendous determination and preparation of the soul lest it is once more led astray.

To describe man's experience of good and evil Basil speaks of a continuous war in man between the law of God and the law of sin. The law of sin is presented by the irrational power of the soul as convenient and desirable, and thus the rational power is allured towards and eventually subdued to sin. Sensuality prevails over every good, and man progresses by himself towards his death and destruction. The further away he moves from God, who is life, the nearer he comes to death.

The cause of evil is man himself, and especially the wickedness he allows to grow inside him. Again evil is the result of man's inconsiderateness.
on earth. Evil bears no relation to the actual beings (τὰ ὀντά) or their relatives (τὰ ἐπέκεινα τῶν ὀντων). All Beings exist in the Good and that is why they are all good. The Good transcends all beings and does not need anyone. It is self-sufficient and as such is the measure and the end of everything. The Good is that on which everything depends and it is considered as the beginning and end of everything. Plotinus identifies this Good with the Divine Mind (νοῦς), which is most beautiful and ruler of all intelligent realities. As he puts it, 'The Good and Divine Mind' has everything and is everything. Evil has no relation to existing things but is found in things which do not exist, and can itself be regarded as a minus-being (τὰ μὴ ὀντά). When Plotinus states that evil is found in non-beings, he does not intend to deny its existence altogether, but to stress its otherness in comparison with beings or its negative ontological character. Yet Plotinus does distinguish between "the absolute evil" and "all the evils which partake of it and resemble it". For Plotinus the absolute evil, which he also calls "first and actual", is matter: matter which is by nature subject to shape, kinds, forms, measure and termination. Bodies are regarded as secondary evils, inasmuch as they participate in matter. Matter is the actual evil because it does not partake in the nature of the good. In fact whatever partakes of matter (e.g. all perceptible bodies) becomes evil in a
secondary sense, because it has in matter the principle which deprives it from natural fulfilment in the Good. 167

Comparing the doctrine of Plotinus with that of Basil, we notice a great difference between the two. For the former good and evil are rooted in a dualism between spirit and matter, whereas for the latter, there is no ontological dualism but a natural and unnatural condition. It is true that Basil's view does not explain away the existence of evil, but it does maintain the unity of God and the unity of creation, and besides, it does end with an optimistic tone, inasmuch as it envisages the final destruction of evil.
In the last analysis there are only a few points of general perception that are common between the doctrines of Basil and Plotinus, the most important of which are: (a) that evil does not have any connection with the good, and (b) that evil is actually the privation of goodness in an existing being. Basil's basis is the Bible, in which his doctrine of evil is firmly rooted. Evil is an unnatural condition which appears in natural human beings after the misuse of their independence. It does not have any connection with matter, as Plotinus states, since the latter was created by God and is by nature "very good". Such a view (as that of Plotinus) would lead to dualism. Matter would be a power contrary to that of the Good and will exist in the world as another authority. For the Cappadocians, in general, the freedom of man is always viewed as a natural consequence of the creation of man in the image and likeness of God, whilst the basis for evil is man's fall from his communication with God; for the philosophers, however, the freedom of man is bound to the inscrutable law of destiny (ἐμακρύνη) and evil is always connected with matter.

On the whole we observe that Basil uses the Bible and elements of Greek philosophy in his attempt to expound evil and its consequences upon human nature. He utilizes the terms of the Philosophers, not because he wants to replace the biblical ones,
but in order to give Christian responses to the philosophic accusations. Philosophy is not his aim, but it is a way of interpreting and presenting the teachings of the Bible. Thus in his hands many Stoic and Platonic terms and teachings are transformed into theological ones. For example, when he speaks of God as the real being (τὸ ὑπ' ὅν), or of man's fall as a condition of non-existence (τὸ μὴ ὅν) he turns philosophy into theology. By identifying τὸ ὑπ' ὅν with God, he deprives it of its Platonic ideological meaning and turns it into the God of the Fathers of Abraham, Isaac and Jacob. Again τὸ μὴ ὅν, as a result of the fall, is not a mere thought, but a theological category, which reveals the interruption of man's communication with God, who is the source of real being.

Summarising, we must say, that for Basil evil is neither an autonomous unborn authority, nor is it derived from God, but it has its source and origin in the freedom of the created rational being. As he expressly states both man and the devil become evil out of their own free intention. 168
EVIL IN THE SPIRITUAL FORCES (THE ANGELS)

Basil's thesis on the fall of Satan and the appearance of evil in the spiritual forces is the continuation of his teachings on the changeability of the spiritual condition of the angels. Satan would not have fallen from beatitude if he did not willingly accept the change for the worse. 169

For the Angels, as for man, evil is not part of their nature. When they were created by God, they did not have anything wicked or unclean in their constitution, just as no creature of creation was created with anything wicked or unclean in his nature. Satan became evil because he himself chose to, and no one forced it upon him. 170 Indeed Satan once belonged to the same class as the good angels, and he could have remained there. He could though, like the other angels, have preserved the sanctifying and perfecting Grace of the Holy Spirit, so as to become stable and immovable in his insatiable (ακόρεστη) love for God. He was able to do this, but he did not wish it. It was freely and with full knowledge of the consequences that Satan turned against God. This is why he is characterized by self-disobedience and self-sin (αυτοαπεσέβεσθαι και αυτοαμαρτία). Satan broke the communication with God, refused the Grace of the Spirit and fell totally from his initial position. 171 By the adjective totally (παντελῶς)
Basil means that there is no possibility for Satan to return to his first position. From the time he refused the Grace, he became the Devil, or even hell itself, because "hell is the total estrangement from the Spirit". Thus evil, which did not have entity before Satan's fall, now became a reality denoting "estrangement from God".  

Satan's move towards wickedness, has for Basil a progressive character and stands in direct contrast to the progressive movement of the angels towards perfection. So, then, Satan without being evil by nature, became evil by choice, and his progressive movement towards evil eventually led him to become one with it. This is the reason why Basil names Satan as "self-sin" (αὐτοκακριμα).  

In his attempt to explain that Satan is not evil by nature - a thought which would have presented God as the Creator of evil - but became evil of his own choice, Basil makes a comparison between Satan and Gabriel. Gabriel, he says, is an angel who remained united with God whereas Satan is an angel who has decisively fallen from his position. Both Gabriel and Satan acted freely, but the one chose to retain his position and the other to abandon it. The crucial point here is to realise that by the use of his free will Gabriel could have rebelled against God and Satan could have remained upright. Ultimately, however, Gabriel was saved by the infinite love of God, whereas Satan was cast out and
became evil precisely because of his self-chosen alienation from God.\

Basil places the time of Satan's fall, before the creation of man and of the material world. He infers this from the fact that Satan was presented to man in Paradise as an evil spirit, but without giving relative details, except the recalling of Christ's words, which present Satan as "a lightening falling from heaven" (Luke 10, 18).

It is important to point out here that by locating the cause of Satan's fall in the free loss of his love for God, Basil offers a solution to the impasse of Origen's teaching on this case. According to Origen, the fall of rational creatures was the result of their satiety (κόπος) arising from their constant vision of God. Only the Logos and the Holy Spirit were capable of avoiding this satiety completely. Therefore, all the spirits had sinned and, depending on the seriousness of their faults, had become demons, or men, or angels. Basil fought this teaching on the grounds that it contradicted two of God's attributes, His incomprehensibility and His infinity, and that it rejected the notion of a fall occurring in time and the notion of the resurrection. Basil has upheld, however, the opinion first presented by Origen that Satan's Fall was primarily the result of his pride, and not of his voluptuousness. The relative teaching on Satan's voluptuousness as the cause of his fall,
has its source in Pseudo-Clement's idea that the souls of the giants, who were born as a result of intercourse between angels and women, lived on after the deluge and became the gods of paganism. This theory, which survived even after the fourth century, was rejected by Origen, who identified Satan (Isaiah 14,12) and the noble men of Tyre (Ezek. 28,12) with the devil and saw the pride of Satan as the cause of the fall. Origen's opinion prevailed in Christian Theology, and therefore Basil gave it full support accepting that the fall of the angels is the result of their pride and disobedience against God.

On the other hand it must be pointed out that Basil does make some allusions to that theory of the fall which finds its starting-point in Satan's envy for man. According to this theory, Satan's fall did not occur before the creation of the world, but after it, because it was exclusively the result of Satan's envy for man. In his lecture On Envy Basil asks: "What was that which enraged the Devil to begin the war against man? Was it not envy, on account of which Satan openly showed that he was at war with God? (θεομάχος), by being on the one hand indignant against God because of His munificence towards man, and on the other hand, unable to revenge God, he avenged man". Furthermore, in his lecture On Humility Basil says, that the devil, because of his enmity towards man, has poured forth all his power and device so that he can draw man
away from God and from eternal life: yet even though he had high hopes, he did not succeed, but became a rebel against God, and was punished by being sent to eternal death. For Basil, however, the mistake of Satan was not immediately incurable. Basil believes that at least in the beginning Satan could have shown repentance; but in fact Satan continued his destructive work for himself. Especially after man's fall his perversion became definite, since his envy was manifested to be the cause of man's fall. After man's fall, Satan remained forever entrenched in evil, just as a piece of cloth stained by a spot of blood always remains stained.

Concerning the duration of Satan's punishment, Basil regards it as eternal. He rejects Origen's teaching of a final restoration (ἀποκατάστασις) of all including Satan; and expressly states that after his removal from God, Satan was condemned to eternal death, as will everyone be condemned who continues to sin.

B. OTTIS, AND HIS OPINION ON THE FALL OF ANGELS

Relative to the teaching on the fall of the Angels is also B. Ottis' criticism of the teaching of the Cappadocian Fathers. Because of his philosophical presuppositions, Ottis reaches certain conclusions concerning the teaching of the Fathers, which in our opinion are wrong. His analysis for instance of the Basilian passages
dealing with the Angels' fall, leads him to conclude that Basil identifies sin with ignorance - according to Plato's teaching - and for this reason he cannot explain Satan's sin in a satisfactory way. If, he argues, sin in general is connected with the "attire of the flesh" which exerts a negative influence on the rational spirits and darkens their thoughts, Satan as a spirit unbound by material nature, should not fall at all. Thus, because the Cappadocians cannot accept that a spiritual immaterial power can commit sin being fully aware of their actions, and because they rejected the teaching of Origen concerning 'Sateity', they cannot, in Ottis's view, give a satisfactory solution to the problem of the fall of Satan.

Ottis' argument, however, is not as consistent as it appears. In the beginning he disregards the significance of the independent intention or free choice of the spiritual powers and of the fact that they are not absolutely perfect. Thus he cannot distinguish the situation before and after the fall of Satan and the spiritual powers and he does not pay adequate attention to their progress towards Good or evil. Yet, Ottis presents Basil as being logically confused when he teaches on the one hand that the Angels (a) do not accept change but they are characterized by stability through virtue, (b) that they were created perfect from the beginning, and (c) that there is holiness in their substance, and on the other hand that, (a) the
The problem is not with Basil but with Ottis, who misunderstands Basil's interpretation of the 44th psalm and especially Basil's claim that the Angels do not suffer change. Ottis understands this claim as referring simply to the moral state of the Angels, but in fact Basil refers to the natural state of the Angels which crowned their moral achievement. It must be said that Basil holds the basic orthodox view that all rational creatures move freely towards God, and it is impossible to them also to move away from Him. In this light the Angels, as almost perfect, desired perfection, and through progressive accomplishment reached the point where they could no longer fall. This achievement of the angels is shown in the fact that at the time of their creation they were all tested like Satan, who fell, but remained steadfast towards Good. The insatiate love of the Angels for God saved them, while Satan's departure from God made him an outcast. In Basilian and generally orthodox Patristic teaching the moral state of the Angels is never regarded as something immovable. Rather it is believed that the Angels remained faithful to God, keeping their natural holiness, and that with the Grace of God they made a major advance towards moral perfection so as to become
immovable towards sin.\(^{189}\) This is why when they speak of the Angels before the fall of Satan, the Fathers characterize them as hard to fall (δυσμετάκτωτος) and hard to move (δυσκινητός) from the Good, whilst when they speak of their condition after the test and fall of Satan, (when the Angels by virtue of their independent persistence towards the Good secured themselves in It through the Grace of the Holy Spirit), they characterized them as motionless (άκίνητος) and immovable (δυστακίνητος) from the Good. In view of this Ottis' allegation of an inconsistency regarding Cappadocian Angelology is justified.\(^{190}\)

When Basil speaks of spiritual forces, he still bares in mind that, these are not confined to place or time, as men are, and therefore their completion should not be investigated on the basis of the respective human experience in time and place.

The difficulty which the Cappadocians face when they deal with the fall of the Angels, and especially with the question relating to what causes creatures like the Angels to choose evil is not in their particular way of thinking, but in their realistic confrontation of the mystery of evil and iniquity.
THE ACT OF THE SATANIC FORCES AGAINST MAN

When the devil rejected the Grace of the Holy Spirit, he became receptive of every evil, and finally the creator of every evil. Being an opponent of God from the beginning and also being unable to fight God, he turned against man who is the image of God. He did this for the first time in Paradise, when he approached Adam, tempted him with his deceit and incurred his fall. The devil is he who introduced sin, by giving birth to it and became the father of all sinners (I John 3:8). The devil was homicidal from the beginning and is regarded as the most frightful and wild enemy of man. Together with his army of angels who followed him at the time of the fall, the devil uses many tricks to detach man from God and to carry him along to eternal death.

Because of the devil's deceit and man's superficiality, man's ascension to God and completion of his soul was interrupted. "Thorns, sweat, prostitution, the place of exile, etc., now halt his return". In deed the devil wanted to eliminate the whole of the human race, but he was not able to achieve this, because God firstly restrained the devil's destructive power with indissoluble laws and finally hit him with a fatal blow. Effacing of the devil's power, however, will occur at the glorious second coming
of the Lord when 'the evil spirits will be driven away and cast into the abyss'. 197 Thus the faithful, when they consider that the power of the devil is to be abolished, and that evil is only temporary, they do not permit their souls to be captured by the fear of the devil, or be easily led to slavery. Basil therefore concludes that whoever is easily afraid of the devil, must have suffered corrosion of the power of his soul by a disease and progeny of man's infidelity. This man has become captive and from his origin fell down and was trodden by the believers of Jesus. 198

Up until the final abolition of the devil's authority with the coming of the Kingdom of God, the devil continues his deeds using various ways. The devil especially exploits human weakness to create the various forms of paganism, or the heresies, or even the persecutions against the church. He provokes mistrust among Christians, and freezes their love, and through the fear of death he drives man away from the road to his completion. 199 With skillful technique and unfailing persistence the demons fight man, especially him who has been freed from the grip of evil by the blood of Christ. Their aim is to prove that Jesus's sacrifice was offered in vain and to make man their slave once again. This is why the demons who want man's perdition become more lamented and enraged against man if they fail to succeed in their deed, and are fought by man with the weapons of virtue. 200
The intensity of Satan's power, however, is not only limited by God, but also by man who can censure it. Man's virtuous achievements, which are carried out according to the Lord's will and relate to the free intention or will of man's soul, can be stopped in any way by the devil. It is true that in the actions of the body God at times permits obstacles to occur, so as to place man on trial. The purpose of these obstacles is to lead man to criticise himself and to reprove the quality of his free intention. In this way man's persistence towards good is united with his patience which is the result of his pious judgement and healthy mind towards God. For this reason Basil believes that Satan cannot become by any means the ultimate cause of sin, but that he simply exploits natural human needs, such as hunger, thirst etc., so as to defy the Lord, and through covetousness lead man to betrayal. Satan's activity is focused upon the most sensitive aspects of man's being so as to corrupt him through deficiency and negligence. The cause of evil is not removed from man but is to be placed within his freedom for independent decisions. Thus Basil explicitly states that evil sprouts from within us, and this is made clear by the Lord when He says that from our hearts emerge wicked thoughts (Matthew 15,10).

However, Basil also regards Satan as being a cause both of moral evil and especially of natural misfortune. In his lectures on Envy he says that
the devils hate good, and that when they find dispositions friendly to them, will use them with every means towards their own evil aim. Furthermore, in one of his letters regarding the death of his friend's son, he expresses his sympathy for the terrible misfortune which came upon his family from their meeting with a wicked satan. On another occasion Basil attributes the fire which burnt his neighbouring church to Satan's actions because of the latter's hatred for the Church.

Finally, although Satan has a great power at his disposal, he cannot trouble or do bad to man, without the willing permission of God. On the contrary the devil's temptations and warfare are an excellent way for man to train towards achieving spiritual growth. For example the devil's devices are opportunities for good to those who want to fight against them, in the same way a viper's venom, though a danger in itself, is a saving medicine in the hands of a doctor.
THE BEGINNING OF EVIL IN MAN

Man was created in accordance with the image and likeness of God and alien from every evil, but not morally perfect.²⁰⁶ For if man is not to be susceptible to sin he should, by the correct use of his free will and the assistance of Divine Grace, avoid sinning and practice virtue, perfecting himself in the good. With his perfection in the good, man moves towards the theosis (deification) of his nature, which establishes his likeness to God. However, man has done the opposite. With the bad use of his freedom he has turned in the opposite direction. He tries to become equal with God in his own way and with his own power, casting aside the Divine Grace of Deification. Thus instead of acquiring Divine Beatitude he falls further and further away from it. In the hope of achieving more, and in his haste to get what he cannot easily achieve, he even loses the possibility of having that which he could not have had.²⁰⁷

The tragedy is that the greatest objective which man was expected to achieve was the objective which the devil used as bait to drive man towards his fall. This was none other than the devil's promise to the first man and woman that if they ate from the forbidden fruit they would become like God (Genesis 3,5). The devil, who is the "upholder of evil",²⁰⁸ envied man whom he saw as being particularly loved by God, and tried to guide man towards his fall and
destruction. To achieve this the devil suggested to Eve the violation of God's command, Eve was persuaded and she in turn persuaded and corrupted Adam. So the devil with the exploitation of man's desire to be like God, a desire which God himself implanted in man, drove man to his fall. Of course to be like God was not something which was bad for man, since this was connected with his destiny and completion. What was bad was the fact that the offer to man to be like God was pretentiously made by the devil in defiance of God's Grace, which was necessary for procuring it. The correct procedure for man's assimilation with God involved the co-operation of man's will and freedom with the Grace of God. Indeed this procedure was rooted in God's command, which indicated to man where he could go and where he had to stop. The devil, however, proposed equality with God without God's Grace, but with the violation of God's orders. This cunning proposition was the moment of Adam's test, when his freedom was divided, for he had to choose between life with God and life without or far from God. The tragedy is that he freely chose the second option, and thus advanced towards an unnatural life.

This is Basil's interpretation of the biblical story relating to the fall of man. Basil does not give the entire responsibility for the fall to the devil, neither does he raise the question whether what man ate was good or bad. For Basil whatever was created was good, and this included the tree of
knowledge of good and evil. Furthermore, God's command was good, because it was introduced to test our obedience.\textsuperscript{212} It was bad that man ate, only because this action contradicted God's will, or violated the orders of God, the Creator.\textsuperscript{213} In view of all this, it is obvious that the beginning of evil is not found in man's nature, but in his free will, when it becomes independent of God's will and therefore arbitrary.

Man's soul, as a live, logical but unstable substance was able to choose between good and evil, and it chose evil. The fall of man is a spiritual turn, resulting out of psychological reasons - a turn from a regular natural life and communication with God, to an unnatural life without God - a turn from spiritual to material goods, or a turn from the blissful and Divine cheerfulness to the humble enjoyment of the flesh. But what was the reason for this turning of man?

In his lecture "God is not responsible for Evils" Basil describes the situation of the first man and the first woman after their creation and before their fall. There Basil reveals the glory, grandeur and joy of Adam for what was donated to him by God, his benefactor. Immediately after this, however, Basil presents the Fall and the drama of man. He says that although man was sated with all these things, and impelled to insolence by his satiety, he preferred what pleased the eyes of the flesh, to the intelligible beauty, and regarded the satisfaction
of the belly more important than spiritual joys. Thus he found himself outside Paradise, away from that blissful and spiritual way of living which was particularly his. This was not the result of necessity but of man's inconsiderateness. Basil is crystal clear that man sinned because of his own erroneous choice, and he died because of his own sin. 214

When Basil speaks of 'sin' he does not seem to have in mind any specific action of Adam, but generally Adam's voluntary removal from God both in its initial and progressive stages. In his thought the progressive stage is finally transformed into a condition which keeps man disassociated from life and united with death. This condition constitutes a removal of the soul from its natural condition which results in distress and submission to the devil's manner of existence.

Basil's interpretation of the Fall in psychological terms, i.e., as a result of man's free choice, does not answer the question concerning its origin. There is no plausible explanation for the fact that man lived like an angel and had all the riches of God's blessings came to choose by himself a life away from the Creator. The same must be said of all the ecclesiastical authors and Fathers who appear unable to give a satisfactory explanation to this fact. By excluding God and nature as creative causes of evil, and by transferring all responsibility
for the emergence of man's evil to freedom, the problem of the beginning and substance of evil is not solved. It is therefore better to regard it, at least in this life, as a grave mystery, especially because it is connected with the inexplicable and mysterious depth of the free personality of man.

Two answers prevailed in Basil's time concerning man's sin. According to the first, man's Fall is a consequent punishment for a certain sin committed in a spiritual world. This view, which resulted from the combination of the teaching of the Pythagoreans and the Orpheans on the evil nature of man's body and the Hebrew tradition of fallen angels was first developed by the Gnostics (Valentinus, Marcion, Bardesanes, Manes) and affected Origen and Origenist thought. The second interpretation of the Fall, seen mostly in Numinius and Plotinus, is focused on the love of the soul for the nature of matter, i.e. narcissism. The soul has fallen in love with its picture, which is reflected into the material world, or trapped in ambition. This second interpretation is the thesis of Plotinus which developed later. Plotinus at first followed Numinius and accepted the voluntary descent of soul into matter, but towards the end of his life he considered the fall as an instinctive obedience of the soul to the internal incitement, the 'prothesmia'.

This interpretation of Plotinus was used by Basil to formulate the Biblical teaching and to
free the Christian doctrine from the precarious deviations of Origen. Thus Basil rejected the philosophical thesis connected with an antedated spiritual fall, and following the Genesis narrative, located the Fall on man's (not only his soul's) act in history. Ultimately for Basil the cause that made man fall was man's independent power of selection which is the only origin of evil.\textsuperscript{221}

Following Origen in a general way, Basil also locates the main reason for the Fall on the combination of the safety of the soul with its ambition. Thus he teaches that Adam, although he was elevated in respect with the direction of his will, he was impelled to indolence by his satiety, and preferred what appeared pleasant to the eyes of his flesh, rather than the intelligible beauty; he counted the satisfaction of the belly more precious than the joy of the spirit.\textsuperscript{222} Satiety (κόρος) made him reject the desire for Divine Glory from the centre of his life; and as he was in a hurry to obtain more than he had, and much more than his power could take, he lost what he already had.\textsuperscript{223} This satiety from Divine satisfaction brought a kind of drowsiness and pride to his soul, which disturbed the right balance between things and himself, originally established by God's will. So the soul instead of preserving its natural life with its persistence towards the good, and the enjoyment of spiritual riches, chose to misuse its natural powers and, acting against the image of
God imprinted on it, followed a course which removed it from God. By this course the soul became heavy and sank lower and lower; also, through meddling with shameful enjoyment of the pleasures of the flesh, the soul became susceptible to evil. For this reason, Basil does not consider the devil as the principle cause of man's fall, but only holds that he facilitated it and brought it more quickly. 224

Perhaps this is the point to clarify the different meanings of ὁμοιότης in Basil and Origen. Origen used the word ὁμοιότης in his interpretation of the Fall and particularly in his general teaching on the pre-existence of the souls. According to this, the satiety of God naturally appeared in the independent spirits and became the cause of their falling away from God. It was as a consequence of this fall, that the material world was created to be a place of purification and pedagogy for these fallen spirits. According to Origen therefore the Fall is an event which occurred to the spiritual creation before the creation of the material world, on account of satiety, from which only the Logos and the Spirit were exempted. 225

This teaching of Origen was not accepted by the Church, since it abolished the infinity and incomprehensibility of God, for which reason it presupposed the pre-existence of the souls. Origen's terminology however, was used by many
Fathers and ecclesiastical writers once it was conceptually corrected. Such is the case of Basil, who uses Origenist terms but expresses Orthodox teaching. The meaning of satiety in Basil's writings differs from Origen's in the following respects: a) Basil distinguishes the incomprehensibility and infinity of God's essence from the Divine actions, and thus renders impossible the emergence of satiety from the inaccessible essence of God, which bears no relation to the essence of creaturely beings; b) for Basil the notion of human satiety encompasses both soul and body and not only the soul of man, because Basil does not accept the mistaken Origenist view of the pre-existence of the soul; c) for Origen satiety has God as its cause, for the reason that His incomprehensibility is not absolute, but for Basil satiety is connected with man's inconsiderateness and immaturity. Generally speaking, therefore, Basil condemns Origen's conception of satiety. For him the cause of man's fall is neither in God nor in the devil, but in man himself, who is exclusively responsible for his fall. Although man had by nature all the possibilities for avoiding the Fall and for enjoying all the riches of God's Grace, he did not choose to do so. It was freely and self-consciously that man turned against God and his own nature. In fact it was Adam's malicious volition which led him to sin and to fall.

Finally to the question whether God was unable
to prevent the Fall, Basil responds negatively and repeatedly emphasizes that "God does not like what is done by force". Furthermore, he teaches that by some divine method God binds His omnipotence to the freedom of man; that He does not offer spiritual completion by force; that He created man for completion and invited him to it and educated him for it, but entrusted the last and decisive step to man's free and unbound will. For this reason the responsibility for the Fall, falls upon man and especially upon man's free choice. Herein lies the tragic aspect of the Fall; that is to say, that the Fall of man does not constitute simply any external legal breach which has only external consequences for the transgressor, nor is it only a privation of divine gifts given to man before the transgression, but that it is a radical disfigurement of man's spiritual world. A result of this disfigurement is the privation of God's Grace and the severing of the communion between man and God, which is the natural predestination of man. Therefore man's post-lapsarian independent pursuit towards completion and acquisition of equality with God, had no other result than death. Man became nature's slave. (Ecclesiastes 9,12). He was trapped in death's territory and became a prisoner and tragic victim of the devil. Thus the substance of man's Fall is "his alienation from the love of God", "the most terrible of all evils, evil itself".229
For this reason Jesus's act of salvation is "man's recall from decline and restoration to communion with God after man's alienation by reason of his fall".230
THE CONSEQUENCES OF THE FALL

The Fall of the first man was followed by a series of misfortunes. Man substituted God with himself in the centre of his life, and so broke the natural order of his creation. This was followed by the breaking up of man's physical world and of man's life in it. In the first instance however, sin deprived man of Divine Grace and of direct contact with God, which constituted the greatest Good in man's life. Indeed after the Fall the first man and woman hid from God, (Genesis, 3:8) who was now the cause of man's fear. Thus the first consequence of man's sin was the most terrible thing which man could have suffered, he was deprived of the presence of God in his life. For Basil this is the materialisation of evil, since the privation of God's love is the most unbearable of all evils.  

Man's alienation from God, which is the main consequence of man's Fall, constitutes the source from which all other evils were derived. As an unnatural movement the Fall brought about a deep change in man's existence. Basil characterizes this as a modification of the image of God in man. "Sin changed the beauty of the image when it tempted the soul towards the desires of the flesh". This was in fact a darkening of the soul's beauty and a disturbance of man's spiritual harmony.

Basil's brother, Saint Gregory of Nyssa,
presents the blackening of the image of God in man in a clearer way. The misfortune, he says, which man suffered was provoked by himself since after the deceit of the devil he became himself the inventor of evil which had nothing to do with God. It was by himself that man was placed outside his natural condition as he innovated against his nature. This amounted to man's abandoning the "imperishable image of God" and disguising himself under "the image of clay". Evil rendered man's godlike character useless and the image of God in it by covering it up with shameful acts. It is important however to note that even though the Fall was a misfortune for man, it did not eliminate the grace of the image which was ingrafted in him at his creation. Man's Fall resulted only in the interruption of his relationship with God and not in the loss of the capacity for such a relationship. This means that man still has the capacity to decide against his failure and to rediscover his actual self, if only he retraces his steps to the 'first beatitude' and freely rejoins his existence with the real good.

Since the Fall however, man is ruled by inward troubles and disorders, which find their roots in the diseases of his sins. The powers of the soul, which were given by God to man so that he can adjust to spiritual life, if used badly, can become diseases that torture and tyrannize man.
Characteristically Basil states that "the aggressive power (ευμοδία) which was given to man as a natural weapon for his battle against evil, has on account of his disobedience been changed to a sort of mania causing a whole series of evils for man, whilst the power of the mind has fallen into the darkness of atheism because it lost the Divine light". Man has lost the spiritual power of his soul and as a result has become a captive of the diseases of pride, ambition and voluptuousness. Pride has occupied the reasonable part of the soul, and has made the soul 'devilish'. Ambition has occupied the memorable part of the soul, and has made the soul 'ferocious'. Finally voluptuousness has occupied the appetitive part of the soul together with the pleasures of the flesh and has made the soul 'brutal'. Thus, reason (λόγος) has ceased to be the regulator of the moral and spiritual life of man. The will lies in weakness. Man can no longer judge correctly, for his judgements regarding good and evil are false and untrue. Even when he can discern good, man does not always have the power to do it. Man has great difficulty when it comes to finding and following virtue for he no longer has a balanced soul.

This great change in the spiritual powers of man, has as a natural consequence the disturbance of the relationship between soul and body. The power of sin becomes a deadly weapon against the harmony of man's psycho-somatic unity. The regular collaborating
faculties of his body and soul are changed into adversary powers of spirit and flesh, because the voluntary violation of the Divine Will causes war between spirit and flesh in man, since it sets the unreasonable desire against the reasonable mind, as it gives birth to the sentiment of the flesh, which is enmity to God (Romans 8,6). Furthermore, with his removal from God, man not only falls into a division between body and soul, but also proceeds towards their final dissolution - an event described by the division between flesh and spirit, heaven and earth, God and world - and final destruction of the body (Galatians 5,17). Even though the body was not originally immortal, it proceeded through its unbroken unity with the soul, towards its communion with God, and therefore proceeded towards impassability, imperishability and immortality. For this reason Basil states that only after the Fall man is given a painful flesh which is condemned to death through sin.

In a similar way Gregory of Nyssa states that the first man and woman were stripped of the original condition and the Lord imposed on them tunics of leather. These tunics of leather are for Gregory the natural consequence of the alteration of man's integrity. Although before the Fall the first man was free from 'the imposition of any mortal tunics', after the Fall 'he was wrapped with tunics of mortal flesh, and was made to dwell in this unhealthy and
painful habitat'. So for Gregory of Nyssa, which was the greatest image of God before the Fall, now takes on 'the mortal tunics' which cover up 'the filth of flesh'. The consequences of these leather tunics are for Gregory the various luxuries, glories, ephemeral honours and the various vices of the flesh. From the moment that man by himself freely left the tunic that was constructed in accordance with God and was clothed with that dead and hideous tunic which was made from 'unreasonable' skins, he experienced, as a consequence of his vain endeavours for equality with God, the suffering and hardships which filled his life with misery.

The destruction of man's make up in accordance with the image of God, resulted in the loss of his likeness to God, because his sin caused him to be stripped of the Divine Grace of the Holy Spirit through which man would have succeeded in acquiring the likeness of God and familiarity with Him. Abandoning God and the pursuit of being like his Creator, man turned to the irrational beasts and acquired their likeness. Turning away from God, the Logos, he became a-logos, unreasonable, and equalled himself with the unreasonable animals. He also replaced his grandeur, honour and glory, which he enjoyed when he remained close to God, with the greatest humiliation and dishonour. Therefore all man's life is characterized by the unreasonable, since it revolves from the blissful
enjoyment and the spiritual pleasures of God to shameful delights. This is what Basil means by the decline from Paradise, and the exile from the real native land, or from the normal way of life, which is a condition free from cares, troubles, distress and pain, a life which is similar to that of the angels. It is man's entry into an inhospitable world, like a sheep without a shepherd, where the enemy, the devil, finds the opportunity to lead him into hell and to surrender him to the hardship of death. For this reason Jesus Christ's act of salvation implies restoration to the original situation of communion with God and to liberation from dishonourable slavery.

Man's disobedience resulted in a break not only in the relationship between God and man but also in the relationship between man and man. Sin poisons men, as it were, for as Basil notes, instead of love and equality there is separation and hatred. Outside Paradise Adam has no 'Angels for his pedagogy' so that he can learn by being near them how to imitate their holy lives; rather he learns from and follows the devil. In fact the first changes in human relationships began to appear immediately after the Fall even inside Paradise. Originally the first man and woman were joined together as one person by love; but now they face one another as separate persons. Proof of this can be seen in the fact that Adam tried to pass the responsibility on to Eve; or that Cain completed the crime against love, when because of his
envy for Abel, he killed his brother. In a way this is a murder against God, but since this was impossible he killed his brother, who was in God's favour.\textsuperscript{259} Clearly, therefore, man's alienation from God brought about his alienation from his fellow man.

Another consequence of man's sin is also the imparting of the seed of sin to the human race. Under the power of sin and evil, man gave birth to man according to his own idea and image. (Genesis 5:3). Man transfers to his descendants 'the image of God' but this is sealed by sin. Adam, Basil observes, by breaking God's command, embraced sin which he then transferred to his descendants together with death.\textsuperscript{260} Whenever he speaks about the Fall and its consequences, Basil always regards this as a catholic human event.\textsuperscript{261} He does not accept by this a catholic Fall with Adam as its symbol, neither does he accept a point of view similar to the one which Augustine formulated later, namely, that all men sinned in Adam's person and for this all men are held responsible for sin before God. Basil does regard Adam as a natural head of all men, from whom the first couple and the first natural succession originated the race of all men. Thus every new man entering the world brings with his person, the perishable (because of sin) nature of Adam, which constitutes the original source from which sin and death originate to all men, even to us. By eating badly, Adam preferred sin, and with the attendance
of the succession he bequeathed to us death, as he did to himself. What men inherit from Adam is not his personal sin, but the perpetuation of sin caused through the succession of a mortal human race. Adam's sin expressed itself in man's inclination towards evil, which through personal appropriation violates God's will. In this way man becomes personally responsible towards God. It is in this sense that due to his Adam-like nature man finds himself in a condition which alienates him from God and from Creation in accordance with the image of God, and because of this no one can escape from falling into sin. This condition is withdrawn from the person of the new Adam, the theanthropic Jesus. Only Jesus keeping free from every sin 'destroys the flesh' and in his person, 'we that died in Adam are given new life'.

After the Fall, and the change in man's attitude towards God, a change in the world as man's environment came about. Evil introduced into the world became a power which started to overthrow everything. Sin took over where grace had once reigned. From the moment that man became a slave to sin, the authority which he had held in his hands until this was shaken. The material world, which had been created as man's residence and a sort of 'stadium' for the cultivation of human virtue through which man would succeed in fulfilling the purpose of his existence, was now a place of exile.
and conviction. Nature was filled with anger. The
earth grew thistles and calthrops. Man could no
longer be the leader of nature. Man being foreign
to God, now became foreign to nature too. He is
now obliged to tame his revolting nature. To
succeed in this man has to labour, and eat his
bread with the sweat of his face. Thus after the
Fall all the irrational creatures became inhospitable
to their king of yesterday. Before the Fall man was
not afraid of the wild beasts, but now he trembles
in front of them. For Basil this fear is not due to
changes that occurred in the physical world, but
to man, who after his sin, lost the consciousness
of his nobility and sovereignty which he had over
the irrational animals. Indeed for Basil this is
the reason that man is afraid both of God and also
of all irrational nature. Proof of this is the
fact that as soon as he acquired his relationship
with God, man also acquired his authority over the
beasts.266

Basil refers to all the consequences of Adam's
fall for the human race when he says that 'sin
became the reason for man losing all the goods,
estranging himself from God, noticing confusion
in the natural laws and overthrowing altogether
the goods of life'.267 For Basil all these are a
natural consequence of man's embracing of sin
which stripped him of the Sanctifying Grace of the
Holy Spirit. This is ultimately man's departure from
life and approach to death, 'because life is God and
the privation of life is death'.268
The Fall was not only an unsuccessful attempt of man to create a new reality, but also the cause of man's death. Man who 'came from heaven', is now experiencing the fruits of ruin (Genesis 3:16). And all that, because he turned away from God.

For Basil God has a basic idiom which raises Him above all others, 'He is Life'. Nowhere else does life subsist, nor is it possible for a source of life to be found elsewhere except in God. Man realizes this, when, in distrusting God's word and choosing the deceit of the Devil, his soul was overruled by 'the ruler of darkness of this age' (Ephesians 6:12) who has the power and the state of death (Hebrews 2:14). Therefore death is this sin which ruled the soul and separated it from the source of life. Because the wages of sin is death.

Sin is a removal of man from God which results in death. The further Adam went from God, who is the singular life, the nearer he approached death, in this way sin caused the moral death of man's immortal soul, for as Basil argues, sin is an illness of the soul which leads to the loss of immortality and death.

In a similar way Gregory of Nyssa states that 'sin is alienation from God, who is the true and singular life'. The first created man survived hundreds of years after his disobedience. But this did not mean that God had lied when He warned man that
'on the day he would eat thereof, he would surely die', because of man's estrangement from the true life, on the same day when the decision of death was made by him.\textsuperscript{273}

This alteration of man's nature from sin, Basil observes in man's biological and psychological changes, at the various stages of his life, and also in man's frequent relapses from the good and the virtuous, to that which is evil and sinful.\textsuperscript{274} Basil characterizes these relapses of man as a continuous death for man, and because of them he characterizes the world as a habitation for death.\textsuperscript{275}

Indeed, every turn that man makes towards sin, constitutes for Basil a new death. Similarly Gregory of Nyssa states, that with sin man's body is constantly under dissolution. Every day man lives in sin he experiences death, and his existence progresses continually towards the extinction of his bodily feelings, his energy and movement.\textsuperscript{276} Therefore every day man's sin becomes the cause not only of one death, but of many, until eventually man tastes the final death of many years.

The crucial point of doctrine here is that only man is responsible for death. The first man, inside Paradise clearly had the possibility either to refuse life or to stay near it. By following the devil's promise of equality with God, however, he chose the easy way out, and ran away from the 'real life' "\textgreek{αὐτοξῆ}" and ending up with death. Thus Basil states that God did not make death, but we
alone and our cunning thoughts. Similarly Gregory of Nyssa emphasizes that death had no relation with God. God, he says, did not produce death, but the king of evil became the father of death, for he alone deprived himself of life and by reason of his envy death came about.

It was, therefore, with the free acceptance of the devil's offer that man removed himself out of the place which he was by nature entitled to. 'Man, a volunteer against himself, innovated that which is out of himself'. This free action of man has become the presupposition of his death. Man lives in sin, that is to say, in death. Whilst before the Fall Adam regarded death as a possibility, after the Fall he saw death as a reality, caused by an unnatural action (Genesis 2,17). The cause of man's destruction is his own sin; for this reason Basil writes 'weep for sin, for this is the sickness and death of the immortal soul'.

Through man's spiritual death which resulted from his free fall, the devil came into the world and attempted to disrupt the work of the Creator. Man became a prisoner of death, having previously enslaved himself to sin. Man's body which before the Fall was not immortal but progressed towards immortality, was now condemned to natural death on account of its contact with sin. In other words man's natural death became the natural consequence of his spiritual death.

Gregory of Nyssa analyzes this point further,
in stressing death as the natural consequence in
the breaking up of man's nature. Thus the very
good (ἁλῆ λαν) nature of man becomes a possessor
of death because of its connection with evil, and succeeds in the breaking up of its integrity.
Before the Fall man's nature, though compound,
remained undivided; after the Fall, however, man
experienced a double death, both spiritual and
physical. The first, the mortification of the soul,
is alienation from true life, whereas the second,
mortification of the body, is corruption and
dissolution. Both together constitute the death
of the human race, i.e. the death which concerns
human nature as a whole.

Not only in Basil's teaching, but also in that
of all the Cappadocian Fathers, while death is seen
as a fact which destroys human existence, it is also
seen as some kind of divine benefaction for man.
Through the natural death God puts an end, as it
were, to man's continuous stay in the sinful
situation. Basil explicitly states that God did
not stop the dissolution of the body and its
separation from the soul, in order not to preserve
immortality, the sickness of men. In this way
man does not remain eternally a live corpse, by
virtue of his separation from God, the source of
his life. For Basil physical death is not a
punishment or a satisfaction of Divine Justice,
but yet more proof of God's love, since through it
God does not hold immortal the ailing situation of man.
Had God created man immortal, man would have remained undiminished in falling into sin; and then evil would be perpetuated and become immortal like man. Besides, God would have to limit man's freedom and as a result man would not be free. On the other hand, had God created man mortal, then the Creator would be the real cause of His creature's death. Faced with this dilemma Gregory of Nyssa states that in Paradise both possibilities of life and death existed. The wood of knowledge in the middle of Paradise (Genesis 2,17) gave man both life and death. In fact man was given immortality as a possible result of the good use of his freedom. With the free refusal of life human nature had to dissolve, so as to be repaired and reconstructed from the beginning and thus acquire its regular safety and solidity and exclude the probability of a second fall. Ultimately Gregory of Nyssa sees man's temporal dissolution in death as an act of the wise and kind Providence of God.

In conclusion then, physical death is permitted by God for man's ultimate advantage. In this way, death, which is caused by evil, is converted through the philanthropic God into a great benevolent act, which prevents man's sickness from becoming eternal. Death is governed by the Divine Providence which initially puts an end to man's painful bodily life, but eventually reestabishes and renews man's bodily existence. Before the
perceptible body is dissolved, but is not destroyed'. 290

On the whole the Fathers of the Church see death as a result of God’s love, for they observe that even this natural death is not eternal. The Incarnation of God’s Son abolished the death of sin and rejoined man with God. 291 In the New Testament the state of death was dissolved because the immutable bent over the fallen and raised him. 292 Through the Incarnation of the Logos of God and through the mystery of His death and resurrection, vivification and renewal of the broken utensil is achieved. 293
NATURAL EVIL

The distinction of evil as natural and moral is a common conviction. Natural evil is the imperfection of creature by nature, the destructive powers of natural reality, and natural death. At first impression, the distinction between natural and moral evil with the experience of man as a basis, looks reasonable. Man regards as a natural evil whatever causes him pain, that is to say, sickness, privation of the material goods, shame, death of a relative etc. But when examined carefully this distinction is found to be erroneous. Man is a unity of spirit and body and as such cannot be detached from his natural environment. This natural environment must be considered as the second body of man, or as an extension of his body. Consequently this union between the moral element of human life and the natural reality, prevents the exact definition of natural evil, and the precise distinction between natural and moral evil, because a close organic union exists between them.

Basil, who upholds the Christian teaching of the creation of the world out of nothing, sees the birth of natural evil as a result of the changeable and mutational nature of creation. Since they are all derived out of nothing and from the hands of the good God, good was created without being mixed with any kind of evil. The disfiguration of natural reality, automatically leads against creation back
to the nothing, out of which came the beginning, since it leaves its natural situation. This disfiguration is the evil that man meets only from the moment when it enters into the circle of his personal life. Man meets this as a result of his material reality and it is challenged by man's inability to adapt to this natural reality, or it is created by man after a moral inability.

Consequently natural evil arises from the extension of moral evil into the realm of natural reality. Spiritual disturbance has as a consequence natural disturbance, since spirit and matter do interact with one another. For this reason moral life, holiness and generally man's rise towards 'the likeness of God', bring about the reconciliation of human life with natural reality. Outside Christian teaching, however, the superior ideal of many philosophical perceptions was the development of the logical and moral factors of life in such a way as to rid the life of man of evil. For example, the Stoic philosophers confronted evil by cultivating fearlessness and apathy. The virtues which were cultivated in the spiritual world, enabled man to become patient towards external evils. Fear and sorrow brought about a depression of human life and prevented man from adjusting to the external and natural reality. By this, we see that in philosophical theories the moral factor has a basic role, because the source of evil is located in the subjection of the Spirit to natural processes.
In Christian teaching evil is clearly located in the distortion and disturbance of the spirit. So we can broadly say that whereas philosophical thought accepts only natural evil which affects man's moral behaviour, Christian thought sees evil primarily as distortion of spirit. Spirit, however, is never regarded as perfectly independent from and hostile towards matter. This is the reason that Basil regards sin as the only evil, i.e. true evil, and results from man's will. Furthermore, it was as stated above, for Basil it is not possible to characterize something as evil when the corresponding does not have the power of the good.

So the first reason for all these natural evils and man's hardship is the sin of the first man and woman. All the other evils appeared in the world after the original sin, but also as God permitted. God permitted this so that man might have before him a constant reminder of the sin which became the reason for him to lose his beatitude and his peace.

Man must regard all these as natural consequences of his life on earth, as they all result from that old decision of God after man's disobedience. That evil, then, which has nothing to do with man's spiritual condition, and which cannot reprove man, is not evil, but a misfortune which God allows for various reasons and especially for man's advantage. The fact that God destroys evil, and that evil in no way is derived from God.
WHY PAIN?

Confronted with the problem of human pain Basil turns to God's affectionate and vigilant attendance of man. He does not leave man to be captured by pessimism, or to regard the world as evil, but assists him to see in everything the governing love of God. Even after the Fall man is not a contemptible or unfortunate creature, but resembles a child who is wandering away from his father's love. Consequently God is not a bad and tortuous father who punishes His children; rather He is Good, and from His goodness only love can spring. Evil and punishment are the results of alienation from the Divine Life, and are not imposed measure by God. Those who regard evil as a Divine punishment owe those who have become hardened by sin and attempt to make excuses for rejecting God. This is plainly presented in the Holy Bible (Acts 5,1-6). The pain, then, which man experiences from what is considered to be a natural evil, is not a Divine punishment.

To the question why God permits pain Basil replies by explaining why it is preferable for man to be in pain than to be released from it. Man must know for certain that everything comes to him by God's permission, and that includes any kind of evil that he might suffer. Ultimately it is his belief in God's love for man that enables Basil to believe that God allows
natural evil, so that man can benefit from it and work out his removal from sin through it.\textsuperscript{307}

Afflictions and pains test the authenticity of man's life and assist in determining the true from the false contenders. Affliction is for man what fire is for gold.\textsuperscript{308} Pains and difficulties test man's free will and reveal in act man's love and discipline towards God.\textsuperscript{309} In the tragedy of pains, trials, strifes and temptations there meets man's freedom and God's Grace. For this reason God permits the devil to tempt man with various temptations\textsuperscript{310} in proportion with man's belief towards God,\textsuperscript{311} and for man's personal interest and not for his destruction.\textsuperscript{312}

Man must not undervalue his afflictions, nor must be become disappointed and revolt against God. His attitude to the difficult moments of trial should not be negative, lest he is characterized to be without judgement. Representatively Basil compares this man with the children who react against the punishment of their parents by destroying their clothes and books, or by causing injury to themselves. The confrontation of afflictions must be imbued with humility, prayer and the leaning of all man hopes towards God.\textsuperscript{313}

Man then, should confront pain as a God-given trial; he must endure affliction, however painful it may be, and he must thank God for it in the same way as he does when he accepts God's goods or when he is deprived of them.\textsuperscript{314} All afflictions
should become for man the occasion for renewing his love towards God. Just like the farmers and the marines face their difficulties, and take courage by looking forward to the end of their labours, i.e. the enjoyment of the good they hope to acquire, in the same way man should look forward to the end of his life, which is where the enjoyment of the true good is, and so overcome all afflictions.
OPTIMISM IN MAN'S TRAGEDY

Even though Basil emphasizes the terrible consequence of man's Fall, he does not however cease from being optimistic about man. Although he emphasizes the stripping of man from the Divine Grace which originally sanctified him, whereby man became a slave to his misfortunes, and a killer to himself, at the same time Basil sees man as able to respond and to contribute to the treatment which the Divine Redeemer offers to him.

Basil bases his optimism, firstly on his belief that evil has no essence of its own and secondly, that sin is only relative and temporary.

Evil is deprived of any essence because it was not created either by God or by itself. Evil acquired power and existence from the co-operation of the devil and man's free-will. It was on man's account, then, that evil appeared in the world and not on God's. God is against every evil as He is good in Himself. Evil, however, is something which is negative and non-existent; whereas virtue is a movement natural to man, the movement of sin is contrary to man's nature.

Secondly, Basil bases his optimism on the fact, that since sin is not an act of God, it is transient and relative. It is like the grass which germinates without cultivation, and as such does not have a long duration. Of course the nature of sin is not such that would enable man to disregard
the consequences of his Fall. Although it does not have any real roots, the power of evil is considerable and it is with difficulty that it can be confronted.319

Basil's basic belief is that the Fall did not destroy man entirely. Man did suffer a sort of alteration, but did not become enslaved to evil, as the devil did. His reason and perception were darkened, but man did not reach the point where every contact with his Creator became impossible: though his soul was heavily wounded by sin, in its depth his nature did not cease to be good. This is why deep down man's heart hates evil and always asks for good.320 Consequently, the sinner has the freedom to refuse sin, and return back to the first beatitude again uniting himself with God through God's Grace. Gregory of Nyssa observes, at this point that as 'the first constitution of man according to the likeness of God', so after the Fall and especially after the Incarnation of God and Logos the promise of Christianity was none other than 'the restoration of man to the ancient beatitude'.321
After the Fall, man found himself in confusion and spiritual darkness, but he was not abandoned by God's goodness, nor did God stop His loving care for him, even though man offended his benefactor, with his indifference towards His donations. Rather, God invited man to return from death and to receive life from the Lord Jesus Christ. This invitation was extended over a long period which was preparatory for man. The purpose of this preparation was pedagogical and its primary aim was to change the consequence of man's Fall so that man might be able to return freely to his Creator. Thus from the moment that he lost his communication with and correct knowledge of God, man had to be guided by God with symbols and material forms. The comprehension of the great mystery of the Salvation required long and deep process of preparation. As the eyes which became accustomed to darkness find it impossible to face the sun without being blinded, likewise it is essential for the spiritual eyes of man's soul to be trained with forms and symbols, in order to face up to the whole truth of his salvation. Therefore man had to go through the laws and forms of the Old Testament, before his transition into the mystery of salvation could be brought about.

For this reason, says Basil, God gave the law,
the prophets, the judges, kings and righteous men, who announced and prepared the way for the coming salvation.  

This process of preparation was not limited to the history of Israel, but also comprised the history of the whole of humanity. Basil does not speak directly about this but accepts the rise of Greek philosophy and philosophical education as preparation for Christianity.

Although man lost most of the Divine goods which were originally given to him by God at his creation, he always remained in a position of responding to the Divine summons. The lives of the holy Patriarchs, whom Basil put forward as examples, are witnesses to this. Furthermore, the gift of prophecy, which resulted from the operation of the Holy Spirit, witnesses to the fact that man was able to accept the Divine Grace. In general Basil attributes all the amazing events of Israel's history to the operations of the Holy Spirit and sees them as confirming man's ability to obtain a certain connection with the Grace of the Holy Spirit and that the Fall did not destroy man irreparably. Man suffered alterations on account of the Fall, but he was not made evil so as to lose all responsibility and reasonableness. In short the Fall did not create a second nature for man, but remained a negative and unnatural factor in the human being.

God therefore never showed contempt towards man, but always tried to pedagogize and save him
from sin. This is the reason why, not only the granting of goods but also their deduction, and not only the benefactions, but also the punishments are to be regarded as the measures of God's love and providence for man, which aim at man's salvation from sin. 328

But man, insisted on staying in sin, and as time passed on his sin took on enormous dimensions, so that it was harder for him to be freed from it. This meant that man needed more substantial needs than he did initially. Being a prisoner of the devil, through sin and death, man was in need of good and a powerful Redeemer should be one who would be free from sin, and as such would be able to make expiation for all, to throw down the curtain of separation between God and men created by sin and to restore the relations between them. Basil observes that no man could release himself because all were prisoners and the redeemer ought to be superior to the prisoner. In front of God no man had the authority to ask for forgiveness because all men were of the same guilt of their sins. This meant that the Incarnation of God, the Logos, was absolutely indispensible, for in this way the Redeemer could be both heavenly and earthly, Divine and human. As God he would be able to redeem man and as man he would not crush or force man in a way that the latter's independence would be abolished. 330

Thus, when the fullness of time came (Galatians 4, 4)
and sin reached its peak, God, in His great love for man, did not abandon him for his offences and his indifference to his donations and his love. God himself came to help the fallen man by delivering His only child to death for the salvation of the whole of humanity.  

The Incarnation of God was necessary so that the theanthropic union would be able to neutralize death which had nestled inside the human nature. Basil says that, as poison is neutralized with antidote drugs, and by the same logic the darkness inside a house is dissolved by the light, likewise death, which holds the sovereignty over human nature was dissolved by the presence of God. It was necessary for God to regain the human nature with His Incarnation, because through human sin it had been altered and was sick and foreign to God, and has lost its place in Paradise, and this because it was this human nature and no other that required it to be sanctified, strengthened and ascend to the heavens.

The Incarnation occurred without any external pressure, or plan, or any other compulsion, but without the absolute freedom, and consent of God the Logos. The singular motive of the Incarnation was not some kind of necessity, but only the great love of God for man. This immeasurable love made the Logos willingly undertake to offer the great sacrifice. Since it was impossible for any kind of offer to be made with compulsion, and it was free will which gave it its greatest value.
THE REDEEMER

The salvation of man required a theanthropic Redeemer, both a perfect God and a perfect man, and so Jesus came into the world. Basil insists on emphasizing this point concerning the Divine, but also the human nature of Jesus.

Basil says to the followers of Arius that 'God, of whom the Old Testament spoke, came down to earth having first received human flesh. In Old Testament times His presence created terror in men, but now He appears gently as a man joined with human nature'.\textsuperscript{334} This incarnate God is the Son and Logos of God, the second person of the Holy Trinity, who not out of necessity, but out of goodness and compassion for His creation, undertook to work out the salvation of humanity according to the common will of Him and His Father.\textsuperscript{335}

Furthermore, Basil particularly emphasizes the human nature of Jesus in opposing Docetism and Apollinarism. He says that Jesus assumed the entire man, without sin, and not just one part of him. To those who dispute the reality of this human nature of Jesus and regard it as imaginary, Basil presents the story of the birth and life of Jesus Christ as described by the Holy Gospel.\textsuperscript{336} Furthermore his argument runs as follows: 'It is the property of the flesh to undergo division, pain, hunger, thirst and to be overcome
by sleep, and the property of the soul using a body to feel grief, heaviness, anxiety and such-like. Of these some are natural and necessary to every living creation, others come of an evil will, and are superimposed because of life lacking the proper discipline and training in virtue. Hence it is evident that the Lord assumed the natural affections to establish His real Incarnation, and that He rejected as unworthy of His unsullied Godhead all the affections derived from evil, which destroy the purity of our life. It is on this account that He is said to have been made in the likeness of flesh of sin, not as these men hold, in likeness of flesh, but of flesh of sin. It follows that He took our flesh with its natural affections but did not sin.\textsuperscript{337} If the human nature of the Lord was not as real as that of Adam, or if the Lord had received a heavenly body, then man would not have had any advantage from His act of salvation. 'If death had captured another body than the human one which the Lord assumed, the passion of the God-bear ing flesh would be of no profit for man'.\textsuperscript{338}

This idea concerning the assumption and salvation of the true and complete human nature is expounded by Gregory of Nyssa in terms of the lost sheep of the evangelical parable (Luke 15,4; Matthew 18,12). Gregory identifies the lost sheep with the whole of the human race, which by reason of sin was separated from the Angelic world, that is,
from the rest of the sheep in the rational flock. Hence because of sin the 'holy flock of a hundred rational was dissolved'. But the great philanthropy of God did not allow man to remain in this unnatural condition. Thus 'He who tends all rational creation, left the flock which was not lost, and went out in search of the lost sheep, which he found in our own nature, assumed by Him by reason of His philanthropy'. In this way He restored the lost sheep to its first beatitude and again He completed the sacred flock as He restored the number of its creation. Therefore St. Gregory sees Jesus as a great Shepherd who by himself regained the lost sheep, not as an alien to the sheep's nature, but as one with it, who speaks with the same voice as the sheep'. God does not save man from afar, but from within human nature by 'His emptying' of Himself and speaking with a human voice which is understood by the human sheep. Finally St. Gregory of Nyssa identifies Jesus simultaneously as sheep and shepherd, because of what He assumed and who He is that undertook the act of assumption.

As regards the union of the two natures of Christ, Basil believes that the Divine nature was neither altered nor changed. God is always unaltered. As the sun throws its sunbeams everywhere, without being infected or soiled, but rather dries up muddy spaces, in the same way after the Incarnation, the Divine nature of Jesus remained unsoiled, raised and sanctified the human nature. In his attempt
to explain the conjunction of two natures, he uses the picture of the fire and the iron which was burnt by it. As the fire does not diminish when it is imparted to the piece of iron, in the same way the Son of God does not suffer any change when He enters into man's flesh. Again as fire warms and gives brightness to cold iron without changing, so the Divine nature of Jesus perfected the human nature, which He assumed without suffering any mutation.  

The result of the supernatural union of God and man in the Person of Jesus Christ implies harmony rather than confusion. The theanthropic Jesus neither diminishes either of the natures nor assimilates them into one. The Divine Incarnation did not abolish the Divinity but, is to be seen as a condescension of God towards man.  

Of course the mystery of the Incarnation is ultimately inconceivable for man, but this does not mean that it ceases to be real. For this reason Gregory of Nyssa says that we do not understand what way God appears in man without descending from His height, or in what way divinity is joined to human nature so that Christ in being fully man remains fully God. In the last analysis Basil stresses that only by becoming a true man God can save humanity, and as to how God became flesh or what kind of flesh or if he is or is not a perfect God, constitutes a dangerous interrogation which should be avoided.
THE WORK OF THE SALVATION

Because man's alienation from God has as a consequence both man's enslavement to the devil, and the alteration of his nature, for this reason the purpose of man's salvation is divided into two parts. In the first part we get the purification of man from the obstacles which hinder his contact with God; that is, man's release from the sovereignty of sin and the devil. In the second part we get the treatment and restoration of the ailing, mortal and miserable nature of man. This is done in order to enable man once again to become the receptacle of the Grace of the Holy Spirit and to proceed towards communion with God, deification.\textsuperscript{347}

The first part is characterized as deliverance and expiation, the second, as salvation and regeneration.\textsuperscript{348}

Both of these parts of man's salvation are clearly presented in Basil's doctrine like two pictures.

We see Jesus restoring man's freedom from slavery and death's authority through His sacrifice in the first picture. Through sin the Devil had delivered man to death, so that death had become the governing principle of human life. This continued to be the case throughout Old Testament times until the true Shepherd arrived, who sacrificed himself for the sheep, and took them out of the prison of Hell.\textsuperscript{349}

In another picture, Jesus Christ is presented as the Redeemer, who has to face a powerful adversary, the devil; who asks for ransom to free man, who in
turn sighs under the devil's authority. Jesus alone was free from the devil's dominion and authority, and Basil argues 'that man needed to be redeemed by such a Redeemer for he had lost his liberty and had been conquered by the devil who held him captive and was not willing to release him unless he received sufficient ransom. Furthermore, the ransom had to be of the same kind, though of a much higher value, if the devil were to release his captives willingly. This meant, however, that none of man's brothers could be the redeemer, because no man could persuade Satan to release mankind from his dominion since every man had fallen under him. Someone superior than man in nature was needed, was found in the God man, Jesus Christ.350

With this picture, Basil wished to reveal the tragic situation in which man had fallen and had to emphasize that it was not only difficult but impossible for man to release himself from his slavery.351 Furthermore, Basil wanted without accepting the Devil's real authority and rights over mankind and Jesus, to emphasize the power of the adversary and to oppose the idea of man's self-sufficiency and self-confidence, which were dangerous for his salvation. However, as in other cases, Basil presents the Lord as an invincible adversary who does not hold any discussion with the devil for the ransom of his prisoners, but with a forcible and powerful manner arising from
His own intrinsic authority, neutralizes him and liberates the prisoners. This supports the view that the use of the image of ransom for redemption does not imply that Basil accepts the so-called theory of the rights of the Devil. Basil's basic argument is this: if man needs to be redeemed as he has lost his liberty and has been captured by the devil, who holds him prisoner and will not release him unless he receives sufficient ransom which must be of a higher value, then man can be redeemed only by a God-man.

Origen, and especially Gregory of Nyssa, had a lot to say about this theory, and about the notion that Satan was deceived because he estimated Christ as a man similar to ourselves, whereas in fact he was God who could not be held by death and as such could catch the devil like a fish on a hook. Basil is more careful, when he uses this imaginary story. He is not happy with the notion of God deceiving the devil. Thus when he refers to this particular theory he maintains that it was not Christ who deceived the devil, but rather the artifice which Satan had planned and used against man, turned against himself. In fact Basil states that by the snares which the devil set forth for the Lord, was himself taken, and died by death although he expected to crucify and destroy the Lord. Thus, although he does not seem prepared to reject the traditional imagery of a ransom paid for man's salvation, Basil is clearly not pleased with this
idea, and so he tries to revert the attention of his audience towards the supreme value of Him who was offered as ransom, and to the notion that Christ offered Himself as the perfect sacrifice to God and achieved reconciliation by his whole earthly dispensation. The thought which has particular meaning and significance for Basil, is that the exchange of man's salvation is "the holy and invaluable blood of the Lord Jesus Christ, which he poured in our favour". This appears when Basil presents the Lord offering Himself 'as expiation to God' as a means for eliminating sin which is the reason for man's removal from God, and not for expiating an irritable God with the blood of His child. The latter view is not only unacceptable to Basil, but is also considered as blasphemous, because in whichever situation man may be, God never becomes angry, and never ceases to love man. The sacrifice of the cross does not add anything to or take away anything from God's love for the world. So the reconciliation between God and man must never be regarded as a reconciliation between two enemies. God never ceases to be a friend even to his enemies for his love remains unfailing towards them. God 'becomes an enemy' or 'uses punitive power' only from the point of view and perception of those who negatively react to God's love. For this reason it is man and not God who is transformed through the cross from being God's enemy to God's friend,
and it is man who participates in Jesus' resurrection.\textsuperscript{354} It is in the above sense that Basil sees Jesus' expiation as being necessary for reuniting men with God.\textsuperscript{355}

Basil presents the second part of man's salvation, that is, the treatment of his ailing nature by employing different imagery. He compares human nature to a cracked receptacle, which stands in need of being remolded so that it can be reused. Furthermore he likens this nature to a leaning wall. As long as the wall is standing it is strong, but when it suffers cracks, then it needs to be completely demolished and to be rebuilt from the beginning, because in its construction it is no longer a singular body, but consists of composed materials. Similarly man's nature, being decomposed through its leaning towards sin, must be dissolved and be remade from the beginning by the Creator. Indeed Basil argues that man's nature must be remade in such a way, that it can be secure from any fall in the future.\textsuperscript{356} It is the decomposition of the human nature, then, which creates the need for its remaking.
Basil does not link the work of salvation to one definite fact from the life of Jesus on earth. All the events of Jesus's earthly life, from His birth to His ascension, are regarded as necessary for man's salvation. Human nature must be reconstructed so that it can acquire its first beauty and achieve its ascent to heaven. For this reason the work of salvation begins with the Incarnation of the Logos. The holy body of the Virgin Mary, which was selected because of its purity, is the workshop where the Holy Spirit together with the power of God and the free consent of the Virgin, created the great mystery of the unity of the Divine and human nature. With the mystery of the Divine Incarnation, all that is good in the Divine nature was transferred to the human nature. Now men are incorporated into one body, where the immaculate blood of the Lord Jesus Christ circulates and the Spirit of God reigns. Filled with admiration for this voluntary and without force economy of man's salvation, Basil states that 'nothing can describe so clearly and powerfully the power of God the Logos, as His Incarnation which took place for the salvation of the fallen spiritual and ailing body of the human race'. This Incarnation shows clearly the size of God's love and His omnipotence, because the fact of the Son and Logos's assumption
of the human nature and becoming like man, without sin, is an exact sample of His Divine power. Neither sky, nor earth, nor endless oceans, nor all creations that live in the sea and on earth, nor all the plants and the stars and the air and the great decoration of the universe, can show so clearly the size and superiority of the Divine power, as the fact that the uncontainable God could, by using human nature and without His Divinity suffering anything, be contained in a body and through it fight and win over sin.  

Jesus Christ is not only the Redeemer and the Saviour of man, but also his Teacher. Throughout His earthly life, He was the model teacher who with His example of life and teaching gave to men the rule of life which they must follow in order to receive from Him eternal life. This aspect of Christ's work also belongs to the second part of man's salvation.

Because sin had had death as a consequence, it had to be eliminated, and death had to be abolished. For this reason the great mystery of Salvation began with the Incarnation of God the Logos, and continued with the Crucifixion. The Cross became the place and the weapon where the great final battle took place. With their sins men raised the Cross, but they were not crucified on it, as it should have been the case; rather they crucified Him who assumed our weaknesses and upheld our infirmities and for us was wounded in order that we may be led to a glorious
The theanthropic Redeemer, not only had had a pure and sinless nature from birth, but throughout his life, guile was never found in his nature. There was absolutely no reason for him to be sentenced to death. Even so he chased away sin and He, for the sake of man, accepted to carry the consequences, and to bear the sins of mankind and death by being raised on the Cross. The all-holy blood, which ran down from the Cross, was for man the ransom paid for his salvation, and the medicine and source for his new life. It is this holy blood that constitutes the greatest proof for the value that God gives to man. On the Cross Jesus broke the homicidal powers opposed to God by offering himself at the same time as sacrifice and as an offering to God for man's sins. In this way Jesus became the high priest of man who, with his blood threw down the barrier separating man from God, and made one those who were on earth with those who were in heaven. Therefore, in the cry 'It is finished' of the crucified Jesus, Basil sees the cry of victory, which sealed the end of sin and the power of the devil, together with the triumph against death, which at once followed. With the economy of the Cross Jesus renovated the whole of humanity.

With the Cross, and on the Cross, the decisive battle was fought and with the light bearing Resurrection the victory was confirmed and the power of the enemy was abolished. With his three-day
stay in Hell Jesus freed all the prisoners. Now man is no longer afraid of death like a lion, but treads on death like a dead skin. With Christ's Resurrection the rights of death over man were abolished and man's resurrection and immortality were secured; thus the gifts that God wanted to give man from the beginning and which man refused with the bad use of his freedom were finally bestowed. Therefore Basil says that Christ was born from a woman so as to create from the beginning all the progenies. He was willingly crucified to set free those who were not crucified willingly. He died willingly in order to resuscitate those who died unwillingly. Death swallowed the Lord without realising the consequences of what he was doing, but death realized its mistake at the moment it received Him. It swallowed life and was conquered by life. Death swallowed one man after another, and for this one man it lost many. The victory therefore which was incurred by the Cross, and the Resurrection, completed the task of the Saviour who opened the way for man's return to real life. St. Basil's brother, St. Gregory of Nyssa, regards this great victory as the proof of the wisdom, goodness and justice of God. Christ, by freely uniting the created with the uncreated, won over death, a victory that is not an obligatory fact for existence, but a possibility gained with freedom and love. This victory was realized above all with Christ's Resurrection, for without it no
Salvation would have been achieved, since death is the supreme problem of creation. As is stated by Paul, "if Christ had not risen, then our preaching would be in vain, and your faith would also be in vain" (A' Cor. 15, 12). Christ is the Saviour of the world, not so much because He was sacrificed on the Cross and in this way blotted out the sins of the world, but because 'He was risen from the dead, trampling death by death'.

For all these reasons the voices of the victorious which present the final crush of the enemy are innumerable, because for us no fight or strife remained in the heavens. No one was left to oppose and divert us from the beatific life, but from now on, we must without sorrow receive this inheritance and continue to enjoy the wood of life, from which we were hindered from eating in the beginning by the enemy's plot.

The great mystery of man's salvation culminates in Christ's Ascension. The worthless man who immediately after his fall heard God saying to him: 'From dust thou art and unto dust shalt thou return' who appeared unworthy of God's gifts, who became the Devil's plaything and was reduced to being worse than the unreasonable beast, is now, on account of the Lord's Ascension, sitting on the right hand of God. This is because to sit on the right hand of God does not only imply Jesus's own victory and authority, but the participation of His human nature in the inexpressible
glory of the Godhead. In this way human nature was not only released from sin and sanctified, but also was strengthened and was ascended to the right hand of God.

Final confirmation of the victory of the theanthropic Jesus and the great love of God for man is seen in the descent of the Holy Ghost to man. Though the Lord's deeds were integrated in His Ascension, they did not end there, but continued with the descent and permanent stay of the Holy Ghost in the Church. The resuscitated Lord with His symbolical deed of 'blowing into the faces of His disciples the Holy Ghost' declared that man, reacquired the Grace of the Holy Ghost, which he had lost in Paradise on account of his fall. From the day of the Pentecost, this Grace of the Holy Ghost is offered as a personal Grace to every man. For this reason Saint John the Chrysostom greets Pentecost as 'the end and the uttermost point of the goods' which God gave to man, and, furthermore, characterizes it as 'the metropolis of the holidays' and the fruit of the Lord's promise.

All these, the Incarnation, the earthly Life, the holy Passion, the Cross, the Resurrection, and the Lord's Ascension, constitute God's economy for man. They are also simultaneously seen as man's recreation and recall. In this way the Lord restores man to his first beauty of the 'ματ'εικονα' and God with the Grace of the Holy Ghost recalls man
back to communion with Himself, deification and participation in the goods of the kingdom. God, not being content only with recalling us to the glorious life, presents to us His Divine Grace and furthermore, prepares for us the place for eternal rest, which surpasses every human thought regarding the happiness that it incurs.383

This view of Basil, expressing the view of the eastern Orthodox tradition, has as a base man's course from creation according to the image of God to deification and stands in contrast to western thought, which sees man under the prism of his Fall and his justification by the Grace of God. Generally speaking the West, both Roman Catholic and Protestant, saw man's problem as a moral one and made the Cross of Christ the key to its solution. Orthodoxy chose to emphasize the Resurrection as the key to man's salvation because it saw the problem primarily as an ontological one, i.e. as the problem of existence (not of goodness) and death.384

Of course man with the reformation and renovation of his human nature, does not mean that he will establish himself to the first beginning by some magical way. Parallel with the movements of God are demanded the movements of man. Salvation is offered to man by the Grace of God and the free acceptance of the Grace by man. For this reason Saint Gregory of Nyssa says to those who will accept the Grace of God with the sacrament of
Baptism, 'Love the donations and the crowns, that God prepared for the athletes of justice. You the guileless, desire the baptism, take the talent and add to it work'. 385
THE FINAL DESTINATION OF MAN

Basil does not stop at the reintegration of the human personality on earth. Christ did not come only to save man, but also to restore man's communication with God which was lost in Paradise. Christ came to unite man with God, to deify man.

'Jesus was not satisfied only with giving us life while we were dead from sin, but also with giving us the dignity of deification which man's mind finds difficult to comprehend in its full value. For this reason man's only pursuit is the conquest of the truthful 'good', the Kingdom of God, and nothing more superior than this 'good' can possibly exist, since none of the worldly goods can be compared with it.

This possibility for man to obtain his deification, is not just Basil's subjective desire, but is a truth essentially belonging to Christian teaching and also constituting an inner longing of the human soul. This is what the Lord asks from man, when He invites him to become perfect and holy as Himself. And it is this fact, of the desire of the first man and the first woman for deification, which the Devil succeeded in exploiting with the promise to man, that he will be equal with God with the disastrous result of man's fall. And all this, because with the bad use of his freedom man obtained, instead of the likeness of God, his alienation from God's Grace.
In fact, man abused God's honour and distorted the desire of his deification, even though he never lost his desire. This desire appears not only in the chosen people of Israel, but also among the gentiles. This desire is characterized as a great nostalgia of man for infinity, progress, unlimited knowledge and infinite existence. So the Greeks asked for perfection and the practice of virtue which would take man to the point of being 'similar with God'. Plato believed that man who attempts to be similar with God, does so with the help of God. This pious desire of the soul was nothing more than the power of the 'likeness of God' that man preserved in the depth of his existence.

God's love for man, found once again a way to offer man the possibility for his deification. The Logos' Incarnation effecting the unity of the divine and human natures in His Person re-established things according to their first order. Saint Gregory of Nyssa observes that with the Incarnation of the Son and Logos of God, man is restored to Divine adoption, and is deified. Therefore the deliverance and the renewal that Jesus presented to man, is the development of man's desire for deification. This deification is the highest gift (grace) that man can obtain. According to Saint Gregory the theologian, deification is 'the highest philosophy and the last station'. 
What is Deification?

Deification does not mean man's change into God. It is not a change that alters the human nature into the Divine essence. With deification man rather becomes a participant of the Divine life and receives 'Divine dignity' as far as this is possible to his human nature. It is impossible for man to be similar to God in every way, because his human nature does not possess such possibilities. It is not possible for man to imitate either the nature or wisdom, or even the power of God. It is equally impossible for the human nature to imitate God's virtue and holiness. Man can only imitate some of the attributes of the good, and man-loving God, in accordance with the words of Jesus. 'Be ye therefore merciful, as your Father also is merciful.' For this reason Basil writes that it would be unreasonable for us to maintain that the man who obtains deification becomes, as it were, consubstantial with God. Through deification man tries to be assimilated with God's characteristic sign which is His virtue, and not to be identified with God's essence. 'Gods are men that make themselves perfect with virtue, and their virtue is supported, strengthened and perfected by the Holy Ghost.'

Thus deification, for St. Basil and the holy Fathers does not have any relation to the teaching of the Stoics on 'apathy', or to the Platonic
teaching on the liberation of the soul from the body and its passions, or further with what Plotinus understands/about the deification and salvation of man. For Basil, man never ceases to be man when he is deified. Rather, man's nature rises up from sin, becomes Holy and then receives incorruptibility and immortality. In this way man obtains the 'likeness of God' without any ontological change.

Man's deification does not happen in a magical or mechanical way. Man obtains it gradually by his ascending each time to a higher grade in his spiritual progress. The deification is a moral deed that is interacted with the help of the Divine Grace, that is the fruit of the sanctifying grace of the Holy Ghost. The Holy Ghost helps, supports and strengthens every member of the church in order that they may succeed in achieving this end.

The Holy Ghost, who seals man at the time of his baptism with its continuous sanctifying grace, gives form and transfiguration to man. He makes man 'spiritual', i.e. similar to the Logos's image, and raises man towards his Divine model. The Holy Ghost, as the bearer and donor of grace, brings upon man the grace of the Trinity and thus raises man to the Father, as he guides him to his blissful end, that is, the comprehension and the acquisition of unity with the One God. Deification therefore is a grace and a gift which is offered by God to His logical creation. But a basic presupposition for the acquisition of this
gift is man's co-operation with God's grace.

Basil states that man is God's creation who received the order 'to be God'. Yet, this order is not compulsory because, as a free creature, man can accept or refuse it. To ensure the success of the co-operation between divinity and humanity, God gave man all the necessary presuppositions. On his part, man is always for co-operation between the Godly and human factors. Man is suspended between the full realization of his existence in God and his return to nothing from which he was originally made, between his 'evacuation' and his 'completion'.

It is impossible to describe the condition of the deified man which is found outside the realms of human rationalization. For this reason Basil only offers a sketch of it and says that it is an eternal repose of the justice which is given to man, pending on God's grace and love.
CONCLUSION

As a result of this study we have reached the following conclusions:

For Basil, God is the only real, beloved and perfect good which moves by itself and with its own actions meets man. Indeed it is as a result of God's goodness that the creation of the spiritual and material world has occurred.

The spiritual or invisible world comprises the heavenly powers, the Angels, which Basil distinguishes as good ones and wicked ones. On the whole the Angelic powers are independent and find themselves in a balanced condition between virtue and evil. They ask for and obtain the assistance of the Holy Ghost, who, strengthening their personal persistence towards the good, stabilizes their position and prevents them from falling away from the service of the actual good.

It was after the creation of the invisible world of the spiritual forces that God created the visible and perceptible world of material things. Basil is particularly keen to stress from the very start of his teaching that the creation of the material world results in the free-will, goodness and love of God. The goodness of God as the real cause of creation is also the reason why the entire act of the creation is wonderful, not only as a whole, but also in every small detail.

This principle particularly applies to man who
is seen by Basil as a microcosm, because he comprises in himself the whole of creation, both spiritual and material, since he is constituted of soul and body. The body carries and expresses the soul; the soul gives life and governs the body and generally regulates the conduct of man. These two elements, then, united together make up the complete man, who is fully equipped for the conquest of the good, i.e. the ultimate purpose of his creation.

The most important point in St. Basil's doctrine of man is connected with the notion of "God's image and likeness".

Man was created by God according to His image and likeness in order to be able to realize the purpose of his creation and to respond to his natural inclinations which were sown in him to guide him to love and virtue and detract him from sin. This being in the image and likeness of God does not constitute the same perfection which is found in God's Logos. Man's destination is to move from the \( \text{κατ' εικόνα} \) to the \( \text{καθ' ὁμοίωσιν} \), which signifies his completion. This completion can only be achieved with man's own free will and choice. However, the development towards \( \text{καθ' ὁμοίωσιν} \) is based upon the co-operation between God's Grace and man's freedom. It is by exercising his free will and by being aided by God's Grace that man achieves what God had ordered him to achieve, namely, to reach divinity through his conquest of what is good, his removal from evil, and his practice of
virtue. Man, as God designed him, is the man who strives to replace sin with virtue, by claiming the Grace of the Holy Ghost. This Grace renders fruit to man's virtues and completes the sanctification and integrates all good deeds into a perfect unity. This unity between God's Grace and man's wishes presupposes cooperation and agreement between the Divine and human natures so that Grace is no imposition upon human freedom and human freedom is no imposition upon Divine Grace.

Evil is seen, by Basil, as something unnatural, lying outside the realm of creation and having no trace in God. In the last analysis evil is the privation of what is good, that which corrodes and changes what is Good. Since all Good derives from God himself evil is nothing else than alienation from God. And this alienation according to Basil occurs through the wickedness which establishes its abode within man. By misusing his freedom, man exchanges what is good for what is evil. And it is this freedom to choose, which creates 'wickedness' and sin.

For Basil it is primarily this departure from what is 'good' that is singularly evil. Illness, natural calamities, physical destructions, death, etc., which are normally considered as evil, according to Basil, only appear to be evil. This is because there lies within them the power of good, inasmuch as the real purpose of their occurrence is to remove man from evil and sin and guide him to his salvation.
Furthermore it was freely and with full knowledge of the consequences that the devil revolved to turn against God and choose 'wickedness' and thus become the creator of evil. The same Devil, assisted by his army of fallen Angels, uses tricks to seduce man's freedom and detach him from God and subject him to eternal death. However, the Death and Resurrection of Christ is God's greatest weapon against the devil and the final blow and effacing of the devil's powers will be at the glorious coming of the Lord, when the evil spirits will be driven away and return to their place of abyss.

Man was created good and stranger to every evil, but not morally perfect. All that he had to do with the correct use of his free will and the assistance of the Divine Grace with avoiding sin and practicing virtue and perfecting himself towards good. Man, however, did the exact opposite, misusing his freedom and turning to the opposite direction. For Basil the fall of man is the result of his own inconsiderateness and thoughtlessness. It was, he says, his own intention which caused his death.

As regards the meaning of sin in St. Basil's mind, it could be generally defined as man's voluntary and progressive departure from communion with God. Thus the cause of man's fall is neither God nor the devil, but man himself.

The first man's fall was followed by a series
of misfortunes. Man substituted God with himself in the centre of his life and in so doing he broke the order of creation. The resulting sin caused man the loss of all that is good, estrangement from God and confusion with regard to the laws of nature, so that his life was no longer anchored in God but moved towards death. However, Basil does not see death as a divine punishment but rather as a divine beneficence inasmuch as through death God intends to remove man from his sinful existence. This means that even in death man does not remain eternally divorced from the source of life, which is God his Creator.

God is Good and there is no evil in him, and so from his goodness only goodness and love can spring. Evil and punishment are the results of man's alienation from Divine life and not an imposed punishment from God.

According to Basil, God allows natural evil to exist so that man can become fully aware of spiritual evil and endeavour to remove it from his life.

After the Fall man found himself in confusion and spiritual darkness, having offended God by his indifference and misuse of the gift which God had given him. Nevertheless, man was not abandoned by God's goodness nor did God cease to love him. On the contrary, God invited man to return from death and to receive life through his providence and supremely through his Son, the Lord Jesus Christ, who came into the world to fulfil precisely this
purpose. It was God who came to help fallen man to return to his original perfection by delivering His only Son to death, for the salvation of the whole of humanity.

Man needed a Theanthropic redeemer, a perfect God and man. Therefore the Theanthropic Christ is brought into the world and with His Incarnation is able to neutralize death which nestled within human nature. This Incarnation was not caused by any external pressure or design, but occurred out of the absolute freedom and consent of God's Logos. The only motive for its occurrence is the great love of God for man.

Man's salvation is divided into two parts. In the first part we find the removal of the obstacles which hinder man's contact with God, namely, the destruction of the sovereignty of sin, death and the devil. In the second part we find the treatment and restoration of the ailing and miserable nature of man. So that it will become once again a receptacle for the Grace of the Holy Spirit and to proceed towards Divinity. The Incarnation of God's Son, His earthly Life, the Passion, the Cross, the Resurrection and His glorious Ascension, constitute God's perfect economy for man's salvation.

In this way the Lord restores man to the first beauty of the 'ματρίκλων', and with the Grace of the Holy Ghost recalls man back to communion with God. This is the grace to deification, i.e. participation
in the goodness of the Kingdom of God.

Man's deification through Christ's economy which involves the reformation and renovation of his human nature, does not mean, however, that he is immediately reestablished in the condition in which he was found in the beginning in some magical way. Through Baptism man is helped by the Holy Ghost to become spiritually assimilated to the Logos. Salvation is offered to man as an act of the Grace of God and what is necessary for him is his free acceptance of this Grace.

Man's only pursuit in salvation is the conquest of real godliness, the Kingdom of God and his Deification. With Deification man does not change into the Divine essence, but tries to be like God, that is, to achieve virtue. Man remains man, but with Deification his nature rises, becomes holy, persecutes the ruin of sin and then achieves incorruptibility and immortality. Man in this way obtains the 'likeness of God' without any ontological change, and this is achieved through the Grace and love of God for man.
I. ARISTOTLE: "Ἡθικά Μικούξεια", 1049α.

2. BASIL: Εἰς τὸν 44ον Ἠλίμων, 2, ΠΕΠΠ 5,260 "Δι- δί τι καλῶς ὄρισαντο ἡδη τινές, ἀγαθῶν εἶναι οὐ πάντα ἐφίεται." "Οροι κατὰ πλάτος Ε', 2,1 ΠΕΠΠ 8,190 "Οὔτω μὲν οὖν φυσικῶς ἑπιθυμητικοὶ τῶν καλῶν οἱ ἀνθρωποὶ. Κυρίως δὲ καλὸν καὶ ἀγαπητὸν τὸ ἀγαθὸν· ἀ- γαθὸν δὲ ὁ θεὸς· ἀγαθοῦ δὲ πάντα ἐφίεται· θεοῦ ἀρα- πάντα ἐφίεται.

3. BASIL: "Εὐθυμερος Ε', 9, ΠΕΠΠ 4,206 "... ἐπι- λείψει με ἡ ἡμέρα τήν μεγάλην σοφίαν εἰς τῶν μικρο- τάτων ὑμῖν παριστάντα." 4. BASIL: Πρὸς τοὺς νέους, 2, ΠΕΠΠ 7,318 "Ἡμεῖς ὁ παῖδες, οὐδέν εἶναι χρῆμα παντάπασι τῶν ἀνθρώπινων βιῶν τούτων ὑπολαμβάνομεν, οὔτ' ἀγαθὸν τι νοοίζομεν ὅλως, οὔτ' ἐνομάζομεν, ἢ τήν συντέλειαν ἡμῖν ἅχρι τοῦτον παρέχεται. Οὕκειον προγόνων περιφάνειον, οὔκ ἱσχύν σώματος, οὗ κάλλος, οὗ μέγεθος, οὗ τάς παρά πάντων ἀνθρώπων τιμάς, οὗ βασιλείαν αὐτήν, οὗ δ', τι ἣν εἰποί τις τῶν ἀνθρώπινων μέγα,..."

5. BASIL: Περὶ φθόνου, 5, ΠΕΠΠ 6,148 "Οὐ γὰρ ἐν τοῖς παρερχομένοις ὑρίζομεθα εἰναι τὸ ἀγαθὸν, ἀλλ' έπι αἰλινῶν ἀγαθῶν καὶ ἄλητινῶν μετοσμαν κεκλήμεθα." Εἰς τὸν 33ον Ἠλίμων, 7, ΠΕΠΠ 5,224

6. BASIL: Πρὸς τοὺς νέους, 2, ΠΕΠΠ 7,318

7. BASIL: Περὶ φθόνου, 5, ΠΕΠΠ 6,152 "Ὅλως δὲ, ὑπερκύψας τῷ λογισμῷ τὰ ἀνθρώπινα καὶ πρὸς τὸ ὄντως κα-
λόγν καὶ ἐπαινετῶν ἀπὶ δῶν, πολλοῦ ἐν τῷ δέοις τῶν
θεαρτῶν καὶ γηθὴννον μακαριστῶν κρίναί καὶ ζηλωτῶν."

8. BASIL: Πρὸς τούς νέους, 2, ΠΕΠΠ 7,318 " ἀλλὰ
ἐπὶ μακρότερον προθύμειν ταῖς ἐλπίσι καὶ πρὸς ἐτέρου
βίου παρασκευὴν ἄπαντα πράττομεν."

9. BASIL: Πρὸς τούς νέους, 2, ΠΕΠΠ 7,320 " Ἔως
γε μὴν ὑπὸ τῆς ἠλικίας ἐπακοδεῖν τοῦ βάθους τῆς δι-
ανοίας αὐτῶν οὐχ οἶδαν τε, ἐν ἐτέρους οὐ πάντη διε-
στησίν,...τῷ τῆς φυκῆς οἵματι τέως προγυμναζόμενο-
θα."

10. BASIL: Ἐλεγκτοῦ Ιουν Ψαλμον δ, 5, ΠΕΠΠ 5,32 " Ἐ-
πει οὖν τὸ μὲν ἀληθείας ἀγαθόν λογισμὸν ληπτόν ἐστι
διὰ πλείτερος ( μακράν γὰρ ἀποκριθείται, καὶ " ὅψθαλμὸς
οὐχ εἶδεν, καὶ οὕς οὐκ ἴκοσ" )."

11. BASIL: Περὶ πλείτερος, 3, ΠΕΠΠ 7,36 " Ὁτι διά-
νοια ἢ δυσνθεῖσα τῶν τε ἠλικῶν καθαρεύσαι παθῶν καὶ
τὴν νοητὴν κτίσιν πᾶσαν καταλιπεῖν, καὶ οἶδαν τῆς ἱ-
χθὲς ἀπὸ τοῦ βυθοῦ πρὸς τὴν ἀνω ἐπιφάνειαν ἀνανήξα-
σθαι, ἐν τῷ καθαρῷ τῆς κτίσεως γενομένη, ἐκεῖ ὅφηται
to Πνεῦμα τὸ ἄγνω, ὃποι γένος, καὶ ὃποι Πατήρ, πάντα
ἐχον καὶ αὐτὸ συνουσιώμενος κατὰ τὴν φύσιν, τὴν ἀγα-
θότητα, τὴν εὐθύτητα, τὸν ἀγιασμὸν, τὴν ζωήν."

12. BASIL: Περὶ πλείτερος, 1, ΠΕΠΠ 7,32 " Διαδραμά-
tά σύμπαντα καὶ ὑπὲρ πᾶσαν τὴν κτίσιν ἀνανεώσας τοῖς
λογισμοῖς καὶ ἐπέκεινα τοῦτων τὸν νοῦν ἄνωψιとの, ἐν-
νόησαν τὴν θείαν φύσιν, ἐστῶσαν, ... ἀγαθότητα ἐπι-
θυμητὴν ...

13. BASIL: Περὶ πίστεως, 2, ΠΕΠ 7,32 "Ἐκεῖν ἤπα-
τήρ καὶ Ἡλίκι καὶ Ἁγίου Πνεύμα, ἡ ἁκτιστος φύσις, τὸ
δεσποτικὸν ἄξιωμα, ἡ φυσικὴ ἀγαθότης." 

14. ARISTOTLE: ᾿Ηθικὴ νικουάχεια, I,1 (I049a) 
BASIL: Τὸν κατὰ πλάτος Β', I, ΠΕΠ 8,190 "Κυρί-
ως δὲ καλὸν καὶ ἀπαρητὸν τὸ ἀγαθὸν· ἀγαθὸν δὲ ὁ θε-
ὸς· ἀγαθὸν δὲ πάντα ἐφετεῖ· θεὸν ἀρα πάντα ἐφετεῖ." 

15. BASIL: Ἐπὶ τῶν IIIου τοῦ Παλαμῆδι, I, ΠΕΠ 5,402
"Ἀγαθὸν δὲ ὁ θεὸς, καὶ πρῶτον καὶ τελειώτατον τῶν
ἀγαθῶν. " Ἐπὶ τῶν IIIου τοῦ Παλαμῆδι, 7, ΠΕΠ 5,224 "Τὸ
παντέλειον ἀγαθὸν αὐτὸς ἐστὶν ὁ θεὸς." 

16. ARISTOTLE: Μεταφυσικά (I072β) 

17. BASIL: Θεία δειτορεύλα, ΙΒ, ΒΕΠ 56,34 

18. GREGORY OF NYSSA: Περὶ Ἀρτέμιδος, Π.Γ. 46,368D
Ἐπὶ τῶν Ἐκκλησιαστῆν, Π.Γ. 44, 724D 

19. BASIL: ᾿Εκκλησιαστῆς Α', 5, ΠΕΠ 4,36-38 "... ἦν
γὰρ τι, ὥς ἐοικε, καὶ πρὸ τοῦ κόσμου τούτου, ... δη-
μιουργῆμα δὲ ἐν αὐτῇ ὁ τῶν θλων κτιστὴς καὶ δημι-
ουργὸς ἀπετέλεσε, ... τὰς λογικὰς καὶ ἀριθμουτός φύσεις
καὶ πᾶσαν τὴν τῶν νοητῶν διανοήσειν... " 

20. BASIL: ᾿Εκκλησιαστῆς θ', 6, ΠΕΠ 4,370 "... καὶ
tοὺς ὁμοδοξούς ἦμαν κυρίους ποιοῦσι τῆς ἡμετέρας δη-
μίουργάς τελειούμενος ἀνθρώπος πρὸς τὴν τῶν ἁγιέ-
λῶν ἀξίαν ἀνάγεται." 

21. BASIL: Ἐἰς τὸν 32ον Ψαλμόν, 4, ΠΕΠΠ 5,176
" Ἀγγέλων γοῦν τὴν μὲν εἰς τὸ εἶναι πάροδον ὁ ἡ-
μίουργὸς οἶγος ὁ ποιητής τῶν ἁλών παρείχετο τὸν ἁγιασμὸν δὲ αὐτοῖς τὸ Πνεῦμα τὸ ἁγιον συνεπέφερεν." 

ΠΕΡΙ τοῦ Ἀγίου Πνεύματος 38, ΠΕΠΠ 10,376 " Αἱ γὰρ 
καθαραὶ καὶ νοεραὶ καὶ ὑπερχομεῖν δυνάμεις ἁγιαῖ 
καὶ εἰσὶ καὶ ὄνομάζονται, ἐκ τῆς παρά τοῦ ἁγίου Πνεῦ-
ματος ἐνδοθέλησις χάριτος τὸν ἁγιασμὸν κεινημέναι." 

22. BASIL: Ἐἰς τὸν 44ον Ψαλμόν, 1, ΠΕΠΠ 5,256 " Οὐ 
γὰρ ἁγγελοὶ ἐπιδέχονται τὴν ἄλλοισιν. οὐδεῖς γὰρ 
παρ' ἑκείνοις παῖς, οὐδὲ νεανίσκος, οὐδὲ πρεσβύτης, 
ἄλλον ἢ ἄνερ ἐξ ἀρχῆς ἐκτίσθησαν καταστάσις, ἐν ταῦ-
τῃ διαμένουσιν, ἀκεραίας αὐτοῖς καὶ ἀτρέπτου τῆς συ-
στάσεως σφυζομένης." ΠΕΡΙ τοῦ Ἀγίου Πνεύματος 38 
ΠΕΠΠ 10,378 " Τελειώσις δὲ Ἀγγέλων, ἁγιασμός, καὶ 
ἡ ἐν τούτῳ διαμονή." 

23. BASIL: Ἐἰς τὸν 44ον Ψαλμόν, 1, ΠΕΠΠ 5,256 " Οὐ 
γὰρ ἁγγελοὶ ἐπιδέχονται τὴν ἄλλοισιν... Ἡμεῖς δὲ 
ἄλλοισιμηθα, κατὰ μὲν τὸ σῶμα, δὲ δέδεικται κατὰ δὲ 
τὴν ψυχὴν καὶ τὸν ἔσω ἀνθρωπον, τοῖς δὲ προσπληκτο-
σι πράγμασι συμμετατιθέντες τὰς διανοιας." 

24. BASIL: ΠΕΡΙ τοῦ Ἀγίου Πνεύματος 38, ΠΕΠΠ 10, 
380 " Τι δ' ἄν ἄλλο εἶ ἡ στερέωσις ἢ κατὰ τὸν ἁγια-
σμὸν τελειώσις, τὸ ἀνένδοτον καὶ ἀτρέπτον καὶ παγιᾶς
25. BASIL: Περὶ τοῦ ἄγιου Πνεύματος, 38, ΠΕΠΠ 10, 380 "Οὐ γὰρ φύσει ἄγιας αἱ τῶν οὐρανῶν δυνάμεις· ἐν οὕτω γίνουσαν πρὸς τὸ ἄγιον Πνεῦμα τὴν διαφορὰν ἔχουσιν· Ἐλεοῦς, ΠΕΠΠ 5,176 "Οὐδὲν γὰρ ἀγιάζεται, εἰ μὴ τῇ παρουσίᾳ τοῦ Πνεύματος... Οὐ γὰρ νήπιοι κτισθέντες οἱ ἄγγελοι, εἰτα τελειώθηκεν τῇ κατ' ὄλγον μελέτῃ, οὕτως ἄξιοι τῆς τοῦ Πνεύματος ὑποδοχῆς γεγένασιν· ἄλλ᾽ ἐν τῇ πρώτῃ συντάσσει καὶ τῇ οὐσίας φυσάματι τῆς οὐσίας αὐτῶν συγκαταβληθέταικαν ἔσχον τὴν ἀγιάτητα." 

26. BASIL: Περὶ τοῦ ἄγιου Πνεύματος, 38, ΠΕΠΠ 10, 380 "Ὁ μέντοι ἄγιασμός ἔξοθεν ὧν τῆς οὐσίας, τὴν τελειώσιν αὐτοῖς ἐπάγει διὰ τῆς κοινωνίας τοῦ Πνεύματος. Φύλασσος δὲ τὴν ἄξιαν τῇ ἐπιμονῇ τοῦ καλοῦ..."

27. BASIL: Κατὰ Εὐνομίου Γ', 2, ΠΕΠΠ 10, 236 "Ἐπορεύθημεν γὰρ τοῦ καλοῦ, κατὰ τὴν ἀναλογίαν τῆς πρὸς τὸν θεόν ἀγάπης, καὶ τοῦ μέτρου τῆς ἀγιωσύνης μεταλαμβάνομεν."

28. BASIL: Περὶ τοῦ ἄγιου Πνεύματος, 49, ΠΕΠΠ 10, 410 "Ἐὰν τε τὴν κτίσιν ἐνθυμηθῆς, ἐστερεώθησαν αἱ τῶν οὐρανῶν δυνάμεις παρά τοῦ Πνεύματος τῆς στερεωσιωσεως δηλοῦντι ἐπὶ τὸ δυσμετάπτωτον τῆς ἀπὸ τῶν αἰ- γαθῶν ἐξεχειρισμένης."
29. BASIL: Περὶ τοῦ ἀγίου Πνεύματος, 38, ΠΕΠΠ 10, 380 "... ἔχουσα μὲν ἐν προαιρέσει τὸ αὐτεξούσιον, οὐδέποτε δὲ ἐκ τῆς τοῦ ὄντως ἀγαθοῦ προσεδρείας ἐκπίπτουσα. ...οπερ εἶποι ἃν τὰ πονηρὰ καὶ ἀντικεῖ-μενα πνεύματα, ὃν ἡ ἀπόπτωσις συνίστησι τὸν λόγον, τοῦ αὐτεξουσίους εἶναι τὰς ἀφότους δυνάμεις, ἰσορρόπως ἔχουσας πρὸς ἁρετήν καὶ κακίαν, καὶ διά τούτο δεομένας τῆς τοῦ Πνεύματος θοηθελικάς." "

30. BASIL: 'Εξάθυμενος Α', 7, ΠΕΠΠ 4,46 This passage reminds us of a similar one in PLATO'S Τιμαῖος 29E - 30A.

31. BASIL: 'Εξάθυμενος Α', 2, ΠΕΠΠ 4,30 " Ἐποίησεν... τῇ ῥουὴ τοῦ θελήματος μόνη... " ALSO 4,32 " Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς, ἡ μακριὰ φυσὶς ἡ ἁφθονος ἀγαθότης, τὸ ἀγαπητὸν πᾶσι τοῖς λόγοις μετειλήφος, τὸ πολυποθετὸν κάλλος, ἡ ἀρχὴ τῶν ὄντων, ἡ πηγὴ τῆς ζωῆς, τὸ νοερὸν φῶς, ἡ ἀπόσιτος σοφία..." Also, the Greek philosophers share the same opinion, the material world is the result of God's goodness. Plato's Τιμαῖος, 29E and PLOTINUS Enneads, E' 5-9.

32. BASIL: 'Εξάθυμενος Η', 7, ΠΕΠΠ 4,330 " οὐδὲν περιττότερον τῆς χρείας οὔτε μὴν ἐλλείπον τινὶ τῶν ἀναγκαίων ὁ Θεὸς ἡμῖν ἐκτίσε. "

33. BASIL: "Οτι οὐκ ἔστιν αὐτίκος τῶν κακῶν ὁ Θεὸς, 5, ΠΕΠΠ 7,100 " Ἀναρέει τοῖς τὸ κακόν ὁ Θεὸς, οὐ-
χλ δέ τὸ κακὸν ἐκ τοῦ θεοῦ." 

34. BASIL: 'Εξάθμερος. n, ΠΕΠΠ 4,140 "Ο τοι-
νων ἐναρκῇ τὸν σκοπὸν τῶν γυνομένων προθέμενος, τὰ
κατὰ μέρος γυνόμενα ὡς συμπληρωτικὰ τοῦ τέλους τοῖς
tεχνικοῖς εὐαυτοῦ λέγοις ἐπελθὼν ἀπεδέξατο."

35. BASIL: 'Εξάθμερος Ζ', ΠΕΠΠ 4,286 "Οὐδὲν ἀ-
προνδῆτον, οὐδὲν ἡμελημένον παρά θεοῦ τὰ πάντα σκοπεύ-
eὶ δ ἀκολούθος ὀφθαλμὸς. Πάση πάρεστιν ἐκπορίζον ἐ-
kάστα τὴν σωτηρίαν. " Εἶς τὸν 32ον Ψαλμὸν, 3, ΠΕΠΠ
5,170 "Ὅρας τὸν θείον ὀφθαλμὸν, ὡς οὐδέν τῶν μικρο-
tάτων τὴν ἐπισκοπὴν αὐτοῦ διαφέβηλεν;

36. BASIL: Πεῦτος τοῦ ἄγγιον Πνεύματος, 7, ΠΕΠΠ 10,296
"Διὸ δὴ καὶ εἰς αὐτὸν ἐπέστρεψαται τὰ σύμπαντα, ἀσχέ-
tῷ τινὶ πόθῳ καὶ ἀρρήτῳ στοαγῇ πρὸς τὸν ἀρχηγὸν τῆς
ζωῆς καὶ χορηγοῦν ἀποβλέποντα..."

37. BASIL: 'Ἐν λιμῷ καὶ ἀφθάρσῃ, 5, ΠΕΠΠ 7,142

38. BASIL: "Ὅρα κατ' ἐπιτουμὴν, 92, ΠΕΠΠ 9,122 "Ὁ-
tὶ τῶν ὑπαρχόντων ἐκαστὸν, εἴ ἢν αὐτὸ καθ' εὐαυτὸ κα-
κὼν, οὐδ'ἐκν ἢν κτίσμα θεοῦ." 

39. BASIL: "Ὅρα κατ' ἐπιτουμὴν, 84, ΠΕΠΠ 9,114
"Τοῦτο τὸ φρόνημα πάλαι ὡς αἱρετικὸν κατεγνώσθη καὶ
γὰρ βλάσφημον ἐστὶ καὶ ἀσεβὲς, καὶ πρὸς ἁμάρτιον εὐδ-
λυσθον τὴν ψυχὴν ἀπεργάζεται."

40. BASIL: Εἶς τὸν 48ον Ψαλμὸν, 8, ΠΕΠΠ 5,348 "Τὸν
μὲν οὖν ἄνθρωπον ἐποίησεν ἀπὸ τῆς γῆς... Ἑνεφύσησε
γάρ εἰς τὸ πρὸσωπον τούτου, μοιράντων τὴν ἱλιακῆς χάριτος ἐναπέθετο τῷ ἀνθρώπῳ, ἵνα τῷ ὑμὸιῷ ἐπιγινώσκῃ τὸ ὑμοιον." 

41. BASIL: Εἴς τὸν 32ον ηλικόν, 6, ΠΕΠΠ 5,182 "Επειδὴ σύνθετος ὁ ἄνθρωπος ἐκ τοῦ γνήσιου πλάσματος, καὶ ἐκ τῆς ἐνοικούσης φυχῆς τῷ σώματι. Ὑπὸ 'Οροὺ καὶ ἐπιτομήν. I76, ΠΕΠΠ 9,214 "Επειδὴ δὲ ἐκ σώματος καὶ φυχῆς συνέστηκεν ὁ ἄνθρωπος,..."

42. BASIL: Εἴς τὸ "πρόσεχε σεαυτῷ", 7, ΠΕΠΠ 6,238 "... ᾧλ' ἐν σεαυτῷ, οἰονεῖ μικρῷ τινὶ διακόσμῳ τὴν μεγάλην κατόψει τοῦ κτίσαντός σε σοφίαν." 

43. BASIL: Κατά Εὐνομίαν Β', I9, ΠΕΠΠ 10,178 "Ἀνθρώποι γάρ τέξνη μὲν ὑπερέχουσι τῶν ὁλικῶν ἔγουν, διοικοῦντες δὲ ὁμοσπονδαὶ καθεστὶμασίν." 

44. BASIL: Ἐκαθημερος Θ', 6, ΠΕΠΠ 4,366 "Καλτοί οὐ μᾶλλον ἐξ οὐρανοῦ καὶ γῆς τὸν θεὸν ἔστων ἐπιγινώσκαι ἢ καὶ ἐκ τῆς ὁλικῆς ἡμῶν κατασκευῆς τὸν γε συνετῶς εὐαυτόν ἑξετάσαντα ὡς φησιν ὁ προφήτης ο Ἐθαυμαστῶθη ἡ γνώσις σου ἐξ ἑμοῦ τοις προφήταις ἐμαυτῷ καταμαθῶν, τὸ ὑπερβάλλων τῆς ἐν σοι σοφίας ἑξεδιάδεχθην. Ἡ Εἴς τὸ "πρόσεχε σεαυτῷ", 8, ΠΕΠΠ 6,242


46. BASIL: Περὶ τοῦ μὴ προσηλώσατο τοῖς θεολογοῖς, 5, ΠΕΠΠ 7,176 "Ψυχὴ τε, ἡ ζωῆς, λεπτὴ τις ὀὐσα καὶ
νοερά καὶ οὐδεν δεσμένη τῶν βαρυνότων, καὶ σῶμα, τὸ
tαῦτη δοθέν άχθμα πρὸς τὸν βίον παρὰ τοῦ κτίσαντος." Εἰς τὸν 28ον Ψαλμόν, 1, ΠΕΠΠ 5,98 ἓν άλλα σηνὴ μὲν
ήμιν τὸ σῶμα τούτο...

Εἰς τὸν 48ον Ψαλμόν, 7, ΠΕΠΠ 5,344 Εἰς τὸ "πρὸσεχε σεαυτῷ", 7'; ΠΕΠΠ 6,240 "θάνατο
μαζε τὸν τεχνιτην, πῶς τῆς φυκῆς σου τὴν δύναμιν
πρὸς τὸ σῶμα συνέδησαι,... τὰ πλεῖστον διεστώτα μέλη
πρὸς μίαν σύμπνοιαν καὶ κοινωνίαν ἦγειν."

47. BASIL: Ἐν λυμῷ καὶ αδυμῷ 9, ΠΕΠΠ 7,198 "Κα-
tαλειπθεὶ σε σῶμα τὸ σὸν γνώρισμα τῷ βίῳ... ἀλλὰ καὶ
σῶμα τὸ ἐν θῆμας ἀφανισθὲν ἀναστήσεται, καὶ φυκῆ ἡ
αὐτὴ ἡ τῇ θανάτῳ ἀποκλεισθεῖσα, πάλιν ἐνοικηθὲ τῇ
σώματι. " Περὶ τοῦ μὴ προσηλώσθαι τοῖς βιωτικοῖς, 12,
ΠΕΠΠ 7,198 "...οἱ παιδεῖς καὶ τεθνεώτες, ἔξων τῇ καλ-
λίστῃ μέρει τῆς φύσεως."

48. BASIL: Πρὸς τοὺς νέους 7, ΠΕΠΠ 7,348 "Ἐνὶ δὲ
λόγῳ παντὸς ὑπεροπτέου τοῦ σώματος τῷ μὴ ὡς ἐν βορβόρῳ
tαῖς ἡδοναῖς αὐτοῦ καταρχώθηκαί μέλλοντι, ἢ τοσοῦτον
ἀνθεκτέου αὐτοῦ ὅσον, φησὶ Πλάτων, ὑπερφέραν φιλοσο-
φίᾳ κτωμένου, ἐσικῆτα που λέγων τῷ Παύλῳ, ὥς παραίνετι
μηδεμίαν χρήναι τοῦ σώματος πρόνοιαν ἔχειν εἰς ἐπιθυ-
μίαν ἀφορμὴν. " PLATO: Ὁλλιτέλα 4ΙΙΑ ῬΟΜΑΝΣ Ι3,Ι4
GALATIANS 5,Ι6

49. BASIL: Δύσος ὁσπηπικὸς Β', 3, ΠΕΠΠ 8,136 "Ἰστ
γὰρ ἐξ ἐκατέρων ἢ βλάβη τῇ φυκῆ προσγίνεται, καὶ τὸ
ἀνυπόστατον εἶναι τὴν σάρκα, δι' εὐδεξίας ἀποσκηρτώσαν
εἰς ἀτόπους ὄρμας, καὶ ὅταν πάρετος τε καὶ ἐκλευ-
μένη καὶ ἀνίνητος ὑπὸ ἀληθῶν συνέχηται. Οὐ γὰρ
ἀγεὶ σχόλην ἢ φυχὴ ἐν τῇ τοιαύτῃ τοῦ σώματος κατα-
στάςει πρὸς τὰ ἀνω βλέπειν ἐλευθέρως, ἀλλὰ κατὰ πά-
σαν ἀνάγκην πρὸς τὴν τῆς ὅδηγης αἴσθησιν ἀσχολεῖται
καὶ ἐπικλίνεται συνταπεινουμένη τῇ κανοπαθείᾳ τοῦ σώ-
ματος."

50. BASIL: Προς τοὺς νέους, 7, ΠΕΠΠ 7,344 "Οὐ
dὴ οὖν τῷ σώματι δουλευτέον, ὅτι μὴ πάσα ἀνάγκη, ἀλ-
λά τῇ φυχῇ τὰ βέλτιστα ποριστέον, ἀντέρ ἐκ δεσμωτη-
ρίου, τῆς πρὸς τὰ τοῦ σώματος πάθη κοινωνίας αὐτῆς
διὰ φιλοσοφίας λύοντας..." Εἰς τὸν 29ον Ψαλμὸν, 6
ΠΕΠΠ 5,154 Εἰς τὸ "πρόσεξε σεαυτῇ", 8, ΠΕΠΠ 6,244

51. BASIL: Δόγμα ἀσχημικὸς Β’, 4, ΠΕΠΠ 8,136 "Εὐ-
στω τοῦν ἡ κρῆσις τῇ κρῆσις σύμμετρος..." Ὁροὶ
κατὰ πλάτος Β’ 19,Ι ΠΕΠΠ 8,274 AND 22,3 ΠΕΠΠ 8,294

52. BASIL: Εἰς τὸ "πρόσεξε σεαυτῷ", 3 ΠΕΠΠ 6,222
"Ἡμεῖς μὲν οὖν ἔσμεν ἡ φυχὴ καὶ ὁ νοῦς, καθὼ-
τελέσαν τοῦ κτίσαντος γεγενήμεθα, ἥμετερον δὲ τὸ σώ-
μα καὶ αἱ δι’ αὐτοῦ αἴσθησεις... τῇ σαρκὶ πρός
σε, "πρόσεξε σεαυτῷ" τούτερον, τῇ φυχῇ σου..." Εἰς
tὸν 32ον Ψαλμὸν, 8 ΠΕΠΠ 5,190 "Ἐπεὶ οὖν καρδιῶν
ἐστι δημιουργὸς, διὰ τοῦτο καὶ συνλήσει πάντα τὰ ἔρ-
γα ἡμῶν."
53. BASIL: Εἶς τὸ "πρόσεχε σεαυτῷ", 7, ΠΕΠΠ 6,238 ἔρημος εἶναι τὸν θεὸν πίστευε, τὴν σεαυτοῦ φυχῆν ἐννοήσας, ἐπειδὴ καὶ αὐτὴ σωματικὸς ὀφθαλμὸς ἀλη-πτώς ἐστὶν. Οὐτε γὰρ κέχρωσται, οὐτε ἐσχημάτισται, οὐτε τινὶ σωματικῷ χαρακτηρὶ περιελήπται, ἀλλ' ἐκ τῶν ἐνεργειῶν γνωρίζεται μόνον. "

54. BASIL: Εἶς τὸ "πρόσεχε σεαυτῷ", 3, ΠΕΠΠ 6,222 "Ὅτι θυμήτων μὲν σου τὸ σῶμα, ἀθάνατος δὲ ἡ φυχὴ..."

55. BASIL: 'Εξαφυμερος Β', 3, ΠΕΠΠ 4,346 "Μία δὲ φυχῆ τῶν ἀλόγων, ἐν γὰρ αὐτήν τὸ χαρακτηρίζον ἐστὶν, ἡ ἀλογία. "'Εξαφυμερος Η', 2, ΠΕΠΠ 4,302 "Ἰνα μᾶ-θης διαφορὰν φυχῆς κήτους καὶ φυχῆς ἀνθρώπου."

56. BASIL: Περὶ τοῦ ὄντος Πνεύματος, 63, ΠΕΠΠ ΙΟ, 452 "Καὶ τὴν μὲν ὑγίειαν τῷ σώματι ἐνυπάρχειν, τὴν δὲ ζωὴν τῇ φυχῇ συνυπάρχειν."

57. BASIL: Εἶς τὸν Σιου Ἑλμῦν, I, ΠΕΠΠ 5,380 "Ἡ φυχῆ...παρὰ τοῦ κτίσαντος αὐτὴν θεοῦ τὴν ἡγεμονίαν τοῦ σώματος καὶ τῶν ἐν αὐτῷ παθημάτων πεπιστευμένην;" "Οοοὶ κατὰ πλάτος Β', 2,Ι ΠΕΠΠ 8,188 "Ποιος πάθος φυχῆς οὕτω δριμύς καὶ ἀφόρητος ὡς ὁ ἀπὸ θεοῦ ἐγγενέ-μενος τῇ ἀπὸ πάσης κακίας κεκαθαρμένη φυχῇ..."

58. BASIL: Εἶς τὸ "πρόσεχε σεαυτῷ", 6, ΠΕΠΠ 6,234 "Φυχῆν ἔλαβες νοερὰν, δι' ἡς θεὸν περινοεῖς, τῶν ὄντων τὴν φύσιν λογίσμῳ καθορῆσαι, σοφίας δρέπη καρπὸν ἡδίστην." Εἶς τὴν ἄρχην τῶν Παροιμίων", 9, ΠΕΠΠ 7,
'Επειδὴ τι ἔχομεν παρ' ἐαυτοῖς κριθήριον φυσικόν, δι' οὗ τα καλά τῶν ποιημῶν διακρίνομεν,...'

Εἰς τὸν ὑπὸτέλειον, 8, ΠΕΠΠ 5,282 "Πᾶσαν γὰρ δύναμιν ὁ θεὸς χρησίμως ἐδώκε τῇ λογικῇ ὥσπερ τὴν τοῦ ἀγαπήν, οὕτω καὶ τὴν τοῦ μυσέιν ἵνα λόγῳ εὐθυνόμενοι ἀγαπῶμεν μὲν τὴν ἀρετήν, μισῶμεν δὲ τὴν κακίαν."

59. BASIL: Εἰς τὸν ὑπὸτέλειον, 5, ΠΕΠΠ 5,150 "Καλὴ μὲν ὁ σώφρον ὥσπερ διά τῶν οἰκείων δυνάμεων θεωρουμενή κάλλος δὲ ἅλθινόν, καὶ ἔρασμάτα τον, ὡς ὁ τοῦ νοῦν κεκαθαρμένη χειρητῶν, τὸ περὶ τὴν θείαν καὶ μακαρίαν φύσιν."

60. BASIL: Εἰς τὸν ὑπὸτέλειον, 7, ΠΕΠΠ 6,238 Εἰς τὸν ὑπὸτέλειον, 4, ΠΕΠΠ 5,26 Εἰς τὸν ὑπὸτέλειον, 8, ΠΕΠΠ 5,190.

61. PLATO: Φαλάρων, 426AB Νόμος, 96ΙΕ

62. BASIL: Εἰς τὴν ἀρχήν τῶν Παροιμιῶν, 15 ΠΕΠΠ 7, 412 "Δεὲ τοινυν τῶν νοῶν, ὥσπερ τινά κυβερνήτην, ἀνω καθήμενον τῶν παθῶν, καὶ οἰονεῖ πλοῖον τῆς σαρκὸς ἐπιβάντα, καὶ ἐμπείρως τοὺς λογισμοὺς οίων οὐκας περιστρέφοντα, καταπατεῖν μὲν γενναίως τὰ κύματα, ὕψηλν δὲ διαμένοντα, καὶ δυσπρόσιτον δντα τοῖς πάθεσι, μπαδιᾶς τῆς ἀπατών πικρίας ὥσπερ ἅλμης τινὸς ἀναπλασθαι,..." ΙΒΙΔ I7, ΠΕΠΠ 7,414 Πρὸς τοὺς νέους, 7 ΠΕΠΠ 7,350 "...ὡσπερ θηρίου τὰς ἀρμάς, προσήκε, καὶ τοὺς ἀπατῶν θορύβους ἐγγυνομένους τῇ φυχῇ οἰονεῖ.
μάστηγι τῷ λογισμῷ καθικνουμένους κουμίζειν, ἀλλὰ μὴ πάντα χαλινόν ἡδονής ἀνέντας περιοράν τὸν νοῦν, ὅσπερ ἡνικοῦ ὑπὸ δυσηνών ἔπινων ὑβρεὶ φερομένων παρασυρὸμενον ἀγεσθαι· " Κατὰ ὁμιλουμένων, 5,ΝΕΠΠ 6,176.

63. BASIL: Ἐἰς τὸν δειον Ψαλμόν, I, ΝΕΠΠ 5,380
" Ἡνα γὰρ μὴ τῷ φρονήματι τῆς σαρκὸς ἡ φυχὴ ὑποταγεῖσα πρὸς ὅργας καὶ λύπας διερεθίζεται, ἵνα τί, φήσαι, δούλην ποιούμεν πονηρῶν παθῶν τὴν φυχὴν, παρά τοῦ κτίσαντος αὐτὴν θεοῦ τὴν ἡγεμονίαν τοῦ σώματος καὶ τῶν ἐν αὐτῷ παθημάτων πεπιστευμένην;"

64. BASIL: Ἐἰς τὸ πρᾶσεικε σεαυτῷ, 7, ΝΕΠΠ 6,238
" ...καὶ γνώθι ὅτι τὸ μὲν λογικὸν ἤστι καὶ νοερὸν τῆς φυχῆς, τὸ δὲ παθητικὸν τε καὶ ἀλογον." 

65. PLATO: Τίμιαλος, 69D Φαίδρος, 426Α Πολιτεία, 435Ε, 440C.

66. BASIL: Ἐἰς τὸ πρᾶσεικε σεαυτῷ, 7, ΝΕΠΠ 6,238
Ἐἰς τὸν 44ον Ψαλμόν, 8, ΝΕΠΠ 5,282 Ἀμφιλοχίω Ε-πλακέω ἐρωτήσαντι, ἐπιστολή 233, I, ΝΕΠΠ I,146

67. BASIL: Ἐἰς τὸ πρᾶσεικε σεαυτῷ, 7, ΝΕΠΠ 6,216
" Διότι ὁ πλάσας... τὴν ἐν τῷ ἡγεμονικῷ καθαρότητα πρῶτην ἡμῖν διετάκατο. " IBID 7, ΝΕΠΠ 6,240 Ἐἰς τὸν 33ον Ψαλμόν, 12, ΝΕΠΠ 5,244.
68. BASIL: "Αμφιλοχίων Ἐπισκόπη ἐρωτήσαντι ἐπιστολή 233, Ι, ΠΕΠΠ 1,148 "Τρεῖς οὖν εἶσιν οἴονει βίων καταστάσεις, καὶ ὑσάριθμοι τούτοις αἱ τοῦ νοῦ ἡμῶν ἔνεργεια." "

69. BASIL: Κατὰ ὁργίσμενον, 5, ΠΕΠΠ 6,176 "Ἐν τι γὰρ πρὸς πολλὰ τῶν τῆς ἀρετῆς ἔργων ἐπιτήδειον ἡμῶν τῆς φυχῆς τῷ θυμοειδές, ὅταν, ὡσπερ τις στρατιῶτησε παρά τῷ στρατηγῷ τὰ ὅπλα θέμενος, ἐτοιμῶς ἐπὶ τὰ παραγγελδόμενα τὰς ἑθέτας παρέχεται, καὶ σύμμαχος ἂν τῷ λόγῳ κατὰ τῆς ἀμαρτίας." "

70. BASIL: Ἐκάθεμερος 2, 5, ΠΕΠΠ 4,284 "Φυσικὸς λόγος οἰκείωσιν ἡμῖν τοῦ καλοῦ καὶ ἄλλοτρίωσιν ἀπὸ τῶν βλαβερῷψυχοδικοῦσιν ἐγκατέσπαρται." "

71. BASIL: Ἐκάθεμερος 3, 3, ΠΕΠΠ 4,352 "Εἰσί δὲ καὶ παρ’ ἡμῖν αἱ ἀρεταὶ κατὰ φύσιν, πρὸς ἀς ἡ οἰκεῖωσις τῆς φυχῆς οὐκ ἐκ διδασκαλίας ἀνθρώπων, ἀλλ’ ἐξ αὐτῆς τῆς φύσεως ἐνυπάρχει. Ὁς γὰρ οὐδεὶς ἡμᾶς λόγος διδάσκει τὴν νόσον μισεῖν, ἀλλ’ αὐτόματον ἔχομεν τὴν πρὸς τὰ λυποῦντα διαβολὴν, οὕτω καὶ τῇ φυχῇ ἐστὶ τῶς ἀδιάβατος ἐκκλησίας τοῦ κακοῦ." Ἐἰς τὸν 48ον Ψαλμ. 2, ΠΕΠΠ 5,326.

72. BASIL: Ἐκάθεμερος 3, 3, ΠΕΠΠ 4,346 "Ἰδιώμασι δὲ διαφόροις ἔκαστον τῶν ἡμῶν κέχριται,... ὁμοὶ τε γὰρ ἐκτίθη ἐκαστὸν καὶ συνεπηγαγετο ἐαυτῷ τῆς φύσεως τὸ ἱδίωμα. " ΙΒΙΔ 3, ΠΕΠΠ 4, 352, "τὸ μὴ γράμ -
μασὶ διδαχθήναι τὰ συμφέροντα, τῷ ἀδιδάκτῳ τῆς φύσεως ύμῳ τὴν τοῦ λυσιτελοῦντος αὐτεσειν δεξιαμένως."  

73. BASIL: "Οροῦ κατὰ πλάτος Β', 2,1 ΠΕΠ 8,186  
"... τῆν ἀγαπητικὴν δύναμιν εὑθὺς τῇ πρώτῃ κατα- 
σκευὴ συγκαταληπθείσαν κεκτήμεθα· καὶ ἡ ἀπόδειξις 
οὐκ ἔξωθεν, ἀλλ' αὐτός ἂν τὶς τοῦτο παρ' ἑαυτοῦ καὶ 
ἐν ἑαυτῷ κατακαθόθην. Τῶν τε γὰρ καλῶν, ἐσμέν ἐπιθυμη- 
τικοὶ φυσικῶς, εἰ καὶ ὃτι μάλλον ἄλλῳ ἄλλο φαίνεται 
καὶν·" IDID 3,1 ΠΕΠ 8,198 " οὕδεν γὰρ οὕτως 
τίδιον τῆς φύσεως ἡμῶν, ὥς τὸ κοινωνεῖν ἄλληλοις καὶ 
χρῆσθαι ἄλληλων καὶ ἀγαπᾶν τὸ θυμόσυ."

74. BASIL: "Οροῦ κατ᾽ ἐπιτομήν, 174,1 ΠΕΡ 9,210  
"Κατὰ φύσιν ἡ πείρα τοῦ ἱδοντος καὶ ἀφελοῦντος καὶ 
αὐτή ἡ προσδοκία τοῦ τοιοῦτου ἐμποιεῖ τῇ φυχῇ τὴν πε- 
ρὶ τοῦτον διάθεσιν τε καὶ ἐπιθυμιάν."

75. BASIL: "Οροῦ κατὰ πλάτος Β', 2,1 ΠΕΠ 8,188  
"Τῇ οὖν κάλλους θείου θαυμασιώτερον; Τίς ἐννοια 
τῆς τοῦ ἀει μεγαλοπρεπείας χαριστέρα; Ποῖος πόθος 
φυχῆς οὕτω δριμὺς καὶ ἀφόρητος ὥς ὁ ἀπὸ θεοῦ ἐγγυνώ- 
μενος τῇ ἀπὸ πάσης καλίας κεναθαρμένη φυχῇ..." Εἰς 
τὸν ΙΙIIου ψαλμὸν, I, ΠΕΠ 5,402.

76. BASIL: "Οροῦ κατὰ πλάτος Β', 2,1 ΠΕΠ 8,190  
"Ὡς δεσμωθήσον τὴν ζωὴν ταύτην βαρυνόμενοι, οὕτω 
δυσκάθεκτοι ἤσαν ταῖς ὁμοιαῖς, ὡς ὁ ἰθείς πόθος τῶν 
φυχῶν ἴματο. Οὐ γε, διὰ τὸ ἀκορέστως ἔχειν τῆς θε-
ωρίας τοῦ θείου κάλλους, εὐχὴν ἐποιούντο πάση τῇ
ἀλονὴ ζωῇ συμπαρεκτείνεσθαι τὴν θεωρίαν τῆς τερ-
πυνέτητος τοῦ Κυπήου.

77. BASIL: "Ὁ ὁμιλητὴς πλάτος Β", 2,3 ΠΕΠΠ 8,194.

78. BASIL: Ἔκαθορισμός τοῦ 48ον Ψαλμόν, 8 ΠΕΠΠ 5,346 "ὅφε-
λα ἀνθρωπος, καὶ τίμιον ἄνηρ ἐλεήμων", τὸ τίμιον ἐν
τῇ φυσικῇ κατασκευῇ ἔχων. Τῇ γὰρ τῶν ἑπὶ γῆς ἀλλο
κατ' εἰκόνα τοῦ κτίσαντος γέγονε;

79. BASIL: Ἐκαθορισμὸς θ', 6, ΠΕΠΠ 4,372 ".EVT τίνι
μὲν οὖν ἔχει τὸ κατ' εἰκόνα θεοῦ ὁ ἀνθρωπος καὶ πᾶς
μεταλαμβάνει τοῦ καθ' ὁμολογίαν...

80. BASIL: Ἐκαθορισμὸς θ', 6, ΠΕΠΠ 4,372 "Ω τῆς
ἄχαριστιας! ἢς μετέλαβες δμοιοτήτος, ταύτης οὐ μετα-
δίδως τῇ εὐεργέτῃ,..." Ὄτι οὖν ἔστιν αἰτίος τῶν κα-
κῶν ὁ θεὸς, 9, ΠΕΠΠ 7,118 "καὶ μισεῖ μὲν ἡμᾶς ὡς
κτήματα τοῦ δεσπότου, μισεῖ δὲ ὡς δμοιώματα τοῦ θε-
ου." Αἴγιος ἀσημενικὸς Β', I, ΠΕΠΠ 8,128 (?) Ἐν
Ἀκίλλου, 9, ΠΕΠΠ 56,302 "Επειδὴ εἶδε τὸν ἀνθρωπον
κατ' εἰκόνα καὶ δμοιώσῃ θεοῦ, μὴ δυνάμενος εἰς θεὸν
τραπέναι, εἰς τὴν εἰκόνα τοῦ θεοῦ τὴν ἐαυτοῦ πονηρί-
αν ἐκένωσεν"

81. BASIL: Ἔκαθορισμὸς πρόσεχε-θεατήριον, 7, ΠΕΠΠ 6,240
"...δὲ καὶ ἀρετὴς πρὸς τὴν δμοιώσιν ἀνατρέχει τοῦ κτί-
σαντος." Πέρι τοῦ ἀγίου Πνεύματος, 2, ΠΕΠΠ 10,280
"" "Ωτι πρόκειται ἡμῖν ὁμοιωθῆναι Θεῷ, κατὰ τὸ δυνα
tὸν ἀνθρώπου φύσει." 'Εξαθήμερος Ῥ', 6, ΠΕΠ 4,372
Κατὰ Εὐνομίου Α', 27, ΠΕΠ ΙΟ,Ι24 (?) 'Ἐν Δακίζους
8, ΠΕΠ 56,301.

82. BASIL: Κατὰ Εὐνομίου Α’, 18, ΠΕΠ ΙΟ,98
" Εἰκὼν, οὖν ἄφυκος... ἀλλὰ εἰκὼν ζῷα, μᾶλλον δὲ,
αὐτοῦσα ζωῆ, οὖν ἐν σχήματος δομοίδεται, ἀλλ’ ἐν
αὐτῇ τῇ οὕσει τὸ ἀπαράλλακτον ἀεὶ διασώζουσα." IBID.
23, ΠΕΠ ΙΟ,ΙΙ2 Περὶ τοῦ ἄγιου Πνεύματος, 15, ΠΕΠ
ΙΟ,3ΙΟ AND 402 " 'Ο οὖν ἔστιν ἐντάθα μιμητικός ἢ
εἰκὼν, τούτο ἐκεῖ φυσικὸς ὁ Υἱός." 'Εξαθήμερος Ρ',
6, ΠΕΠ 4,370 'Αμφιλοχίω Ἐπισκόπῳ Ἰησοῦν, ἐπιστο-
λή 236, 1, ΠΕΠ 1,164.

83. GREGORY OF NYSSA: Λόγος Καταψηφικός, 5, ΡΓ 45,100.

84. BASIL: Λόγος Ἀναπελήσιος Β', Ι, ΠΕΠ 8,Ι26 " 'Ο
ἀνθρώπος κατ’ εἰκώνα Θεοῦ ἐγένετο καὶ ὁμοίωσιν, ἡ δὲ
ἀμαρτία τὸ κάλλος τῆς εἰκόνος ἠχρείωσεν, εἰς τὰς ἐμπα-
θεῖς ἐπιθυμίας τὴν φυχὴν καθέλκουσα... Οὐκόμεν ἐπανέλ-
θωμεν εἰς τὴν εἰς ἄρχης χάριν, ὡς διὰ τὴς ἀμαρτίας ἥμ-
λοτριῶθημεν. "

85. BASIL: Εἰς τὸν 29ον Σαμμόν, 5, ΠΕΠ 5,150 " Τῷ
οὖν κάλλει μου, ὃ παρὰ σοῦ ἔλαβον ἐκ τῆς πρώτης κατα-
σκευῆς, ..." Ὁτισοῦν ἔστιν αἰτιος τῶν κακῶν ὁ Θεὸς,
3, ΠΕΠ 7,92 "Τῷ μὲν οὖν φύσει κακῶν ἐξ ἡμῶν ἠρτη-
tαι,... τὴν κατ’ εἰκόνα τοῦ κτίσαντος γεγενημένην φυ-
χὴν καταρρυπαίνοντα, ἐπισκοπεῖν αὐτὴς τῷ καλλεὶ πέ-
ϕυκε. Ἡ Ἐφεσίων οἴκου Πνεύματος, 7, ΠΕΠΙ 10,338,
"Καθαρθέντα δὴ οὐν ἀπὸ τοῦ αἴσχους... καὶ πρὸς τὸ
ἐν φύσεως κάλλος ἑπανελθόντα, καὶ οἷον εἰκόνι βασι-
λικῇ τὴν ἀρχαίαν μορφήν διὰ καθαρότητος ἀποδόντα,..."
Εἰς τὸ "πρόσεχε σεαυτῷ", 7, ΠΕΠΙ 6,240 "Πῶς μὲν
πρὸς τὰ τῆς σάρκας ὑπολιθαίνουσα πάθη τὸ οὐκεῖον ἀ-
πόλλυσι κάλλος,..."

86. BASIL: Εἰς τὸ "πρόσεχε σεαυτῷ", 6, ΠΕΠΙ 6,234
"Ἐπειδὴ δὲ καὶ κατ’ εἰκόνα γενόμενος τοῦ κτισμάτος
σε, δύνασαι πρὸς τὴν τῶν ἀγγέλων θρομμαίαν δι’ ἄγα-
θῆς πολιτείας ἀναδρομεῖν; " ( ? ) 'Ἐν Λακίζωισι, 8,
ΒΕΠ 56,301 "... παναχθεὶν τὸν παιδὰ τὸν νήπιον παῖ-
δευμένου, ἵνα εἰς θεοῦ ὁμοιότητα ἀναδράμη ""

87. BASIL: Κατὰ Εὐνομίου Α’, 27, ΠΕΠΙ 10,124 "Καὶ
ἡ μὲν ἀγαθότης τοῦ θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χρι-
στοῦ, τοὺς ἀνθρώπους, καθόσον ἐσμέν χωρητικοί,...
τῇ πρὸς τὸν θεόν τῶν ἁλῶν ὁμοιώσει προσάγει, ἐν οἷς
φησί: "γίνεσθε τέλειοι καθὼς καὶ ὁ Πατήρ ὑμῶν ὁ ὀὐ-
ράνιος τέλειος ἐστὶν".""

88. BASIL: Περὶ ταπεινοφοροῦσιν, Ι, ΠΕΠΙ 6,106
"Ὄφειλεν ἀνθρωπὸς ἐν τῇ παρὰ θεῷ δόξῃ μεμενημέναι,
καὶ εἶχεν ἃν ύψος ὅμω ἐπίπλαστον, ὅλ’ ἀληθεῖν δυ-
νάμει θεοῦ μεγαλυνόμενος, σοφίᾳ θεῖᾳ φαινομένους,
ἀληθίς ζωῆ καὶ τοῖς ἀγαθοῖς εὐφραίνομενος." Εἰς τὸ...
Προσέχε σεαυτόν, 7, ΠΕΠ 6,240 "... δι' ἀρετῆς πρὸς τὴν ὁμολογίαν ἀνατρέχει τοῦ κτίσαντος."

Εἰς τὸν ἑαυτόν, 8, ΠΕΠ 56,301.

89. BASIL: Εἰς τὸν 48ον Ψαλμόν, 8, ΠΕΠ 5,348
"...αλλὰ καταλίπων τὸ ἐπέσσαι θεῷ καὶ ὁμοιοῦσαι τῷ κτίσαντι..."

90. BASIL: Εἰς τὸν 61ον Ψαλμόν, 4, ΠΕΠ 5,390
""Οτι ἐκάστου ἡμῶν ἐν τῷ κρυπτῷ ζυγὸς τῆς ἐστὶ παρὰ τοῦ κτίσαντος ἡμῶν ἐγκατασκευασθείς, εφ' οὐ τῆς φύσεως τῶν πραγμάτων δυνατῶν ἐστὶ διακρίνεσθαι." Εἰς τὸ πρόσεχε σεαυτῷ", 2, ΠΕΠ 6,218 "... ἕνα ὅπερ ἑκείνοις ἐν φύσεως, τούτῳ ἡμῖν ἐν τῇ τοῦ λόγου βοηθεῖσας προσηγένηται, καὶ ὅπερ καταρθοῦται τοῖς ἀλγοῖς ἀνεπιστάτῳ, τούτῳ παρ' ἡμῶν ἐπιτελήται διὰ τῆς προσοχῆς καὶ τῆς συνεχοῦς τῶν λογισμῶν ἐπιστάσεως" "Οτι οὐκ ἔστιν αἶτιος τῶν κακῶν ὁ Θεός, 5, ΠΕΠ 7,100 "Τὸ μὲν οὐν κυρίως κακὸν ἡ ἁμαρτία... ἕκ τῆς ἡμετέρας προαιρέσεως ἱρτηται!" Εἰς τὴν ἄρχην τῶν Παροιμιῶν, 10 ΠΕΠ 7,392 "... ἐνδοῦν ἐν τῷ ἴκῳ κρυπτῷ τῶν λογισμῶν κρατηρίως σπουδάζειν χρή τάς περὶ τοῦ πράγματος κρίσεως ἀπαρατρέπτους ποιεῖσθαι, καὶ τὸν νοῦν τριτάχ ἐξείλυν προσεοικότα, ἀκλίνως ἐκαστον τῶν πρακτῶν ζυγοστατοῦντα."
δεσμίσεις ἔχεις, εὔνους ὑπολαμβάνεις, ἀλλ' ὅταν ἡκουσίως ἑδίς ἀποπληροῦντάς σοι τὰ καθήκοντα. Καὶ θεῷ τοίνυν οὐ τὸ ἡναγκασμένον φίλον ἀλλὰ τὸ ἐξ ἀρετῆς κατορθούμενον."

92. GREGORY OF NYSSA: Λόγος Καθηκητικός, 5, PG 45, 24C Πρὸς τοὺς πενθοῦντας, PG 46, 524A.

93. GREGORY OF NYSSA: Εἰς τοὺς κολυμβήτας, PG 46, 524B.

94. BASIL: "Ὅτι οὖν ἔστιν ἀξίως τῶν κακῶν ὁ θεὸς, 7, ΠΕΠΙ 7,110 " Προαιρεσίς δέ τῶν ἑφ' ἡμῖν ἤρπηται. ἄρα τὸν ἐφ' ἡμῖν ἔστι τὸ αὐτεξούσιον." 5, ΠΕΠΙ 7,102 " ... μὴ κατασκευήν τινά πονηράν οἷοθεωμέν εἶναι τοῦ φαραώ ( ὅτε γὰρ ἐπὶ τῶν κατασκευάζοντα δικαίωτον ἢ αἰτία μετενεχθῆσεται ), ἀλλ' ὅταν ἀκούσῃς " Σκεύη ", νῦν ὅτι πρὸς τι χρήσιμον ἔκαστος ἡ μὲν πεποιηθήταί..."

95. GREGORY OF NYSSA: Λόγος Καθηκητικός, 5, PG 45, 24C Πρὸς τοὺς πενθοῦντας, PG 46, 524A.

96. BASIL: "Οροὶ κατ' ἐπιτομήν, 84, ΠΕΠΙ 9,114.

97. BASIL: "Ὅτι οὖν ἔστιν ἀξίως τῶν κακῶν ὁ θεὸς, 5, ΠΕΠΙ 7,104 " Διὸ ὑπὲρ ἐπειδή ἐ- δει συντριβῆναι αὐτόν, οἱ φρόνιμοι καὶ σοφοὶ τῶν ψυ-χῶν οἰκοδομοῖς διψχαστὸ αὐτὸν περιφανὴ γενέσθαι καὶ πᾶσιν ἐξευκουστὸν, ἵνα ἀλλοις γοῦν ὄφελιμος διὰ τοῦ
páthous γένηται, ἐπειδή αὐτὸς ὑπὸ τῆς άγαν καθὼς ἀνισιτος ἦν."

99. BASIL: Περὶ τοῦ ἀγίου Πνεύματος, 40, ΠΕΠΠ 10, 388 "Οὔτε ψυχὴ δικὴ τέμνεται, ὡλὴ δὲ ὅλου τὸ ἀμαρταλὲν φρόνημα κεκτημένη, καὶ συγκατεργαζομένη τῷ σώματι τὸ κακὸν." Εἰς τὴν ἀρχὴν τῶν Παροιμίων, 15, ΠΕΠΠ 7,408 "Τῇ δὲ ἐστὶν ἡ κυβέρνησις, ἡ πάντως ἐπιστήμη ψυχῆς περὶ τὴν ἀκτατον φύσιν τῶν ἀνθρωπίνων πραγμάτων, ὅπως αὐτὴν διαπερασθῶσαι προσήμει;"

100. BASIL: Εἰς τὸ "πρὸσεχε σεαυτῷ", Ι, ΠΕΠΠ 6, 216 "... τὸ πλείστον τῆς ἀμαρτίας ἐν τῷ ὀρμῆ πληροῦται τῇ κατὰ πρόθεσιν, ...". "Διὸ τι αἱ μὲν τοῦ σώματος πράξεις υπὸ πολλῶν διακεφαλοῦται, ὃ δὲ κατὰ πρόθεσιν ἀμαρτάνων, τῇ τάξει τῶν νοημάτων συναπαρτιζομένη ἔχει τὴν ἡμικτρίαν." Εἰς τὸν Ἰον Ἡσαΐαν, 5, ΠΕΠΠ 5,30 "... ἐπειδὰν δὲ ὁ λόγος ἦμων συμπληρωθῇ, τότε γίνεται τὸ γεγραμμένον" "Basil, at this point representatively describes the inward sin, that man can commit every time without any annoyance; while the body's sin needs special conditions and terms.

101. BASIL: Εἰς τὸν Ἰον Ἡσαΐαν, 8, ΠΕΠΠ 5,348 "Ἐνεφύσησε γὰρ εἰς τὸ πρόσωπον" τούτεστι, μοιράντων τινα τῆς ἱδίας χάριτος ἐναπέθετο τῷ ἀνθρώπῳ, ἵνα τῷ ὀμολυπεῖ φυγινώσκῃ τὸ ὑμοίουν."

102. BASIL: Περὶ τοῦ ἀγίου Πνεύματος, 39, ΠΕΠΠ 10,
386 "Ἀνακαίνισις γάρ τῶν ἀνθρώπων ὁ Κύριος, καὶ ἢν ἀπόλεσε χάριν ἐν τού ἐμφυσήματος τοῦ θεοῦ, τοῦτον πάλιν ἀποδιδόσι ἐμφυσήμασα εἰς τὸ πρόσωπον τῶν μαθητῶν, τῷ φήσι; "Λάβετε Πνεῦμα ἁγίον...".

103. BASIL: "Ὅτι οὐκ ἐστὶν αὐτοῦ τῶν καμάρων ὁ Θεός, 6, ΠΕΠΙ 7,108 "Τι δέ ἢν αὕτη τὸ προηγούμενον ἁγαθὸν; Ὅσον προσδέρεια τοῦ θεοῦ καὶ ἡ διὰ τῆς ἀγάπης συνάφεια ἢς ἐκπεσοῦσα,..."

104. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 22, ΠΕΠΙ 10, 336 "Πρὸς ὅ πάντα ἐπέστρεψε τό ἀγιασμὸν προσδέμενα· οὐ πάντα ἐφεσταί τό κατ’ ἀρετὴν ζῶντα, οἷον ἐπαρδόμενα τῇ ἐπειπολή καὶ βοηθούμενα πρὸς τὸ οἰκείον έαυτοῖς καὶ κατὰ φύσιν τέλος." Εἰς τὸν 32ον Σαλμόν, 4, ΠΕΠΙ 5,176 "Οὐδὲν γάρ ἁγιάζεται, εἰ μὴ τῇ παρουσίᾳ τοῦ Πνεύματος."...

105. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 23, ΠΕΠΙ 10, 338 "...αἱ πνευματοφόροι φυχαὶ ἐλλαμφεῖσαι παρὰ τοῦ Πνεύματος, αὕτα τε ἀποτελοῦνται πνευματικαί, καὶ εἰς ἐτέρους τῷ λύκῳ ἐξαποστέλλουσιν." ALSO 35, ΠΕΠΙ 10, 370 "...τὸ δὲ Πνεῦμα τῆς ζωοποίου ἐνίσχυσι δύναμιν, ἀπὸ τῆς κατὰ σήν ἀμαρτίαν νενορθητος εἰς τὴν ἐξ ἀρχῆς ζωῆς τὰς φυχὰς ἡμῶν ἀνακαίνισι."...

106. BASIL: Εἰς τὸν 48ον Σαλμόν, 8, ΠΕΠΙ 5,348.

107. BASIL: Εἰς τὸν 48ον Σαλμόν, 1, ΠΕΠΙ 5,322 "Ὅ μὲν γάρ ἐνκυκλησιάζων καὶ πάντα συγκαλῶν τῷ ἱηρύματι
ο Παράκλητος ἐστιν, τὸ Πνεῦμα τῆς ἀληθείας,..."

108. BASIL: Ἔλε ὁν 59ον ψαλμόν, 3, ΠΕΠΠ 5,370
"Α οὐκ ἂν ἐγνωρίσαμεν ἐνεργετούμενοι, εἰ μὴ ἡ ἐνθύμησις ἡμᾶς οἶνον κατανύξεως". Οἶνον λέγει τὸν λόγον τὸν τὴν πεπωρωμένην καρδίαν ἐλς συναίσθησιν ἅγιονα.

109. GREGORY OF NYSSA: Εἰς τὴν ἀμέρον τῶν φῶτων, PG 45, 58IA.

110. IBID 57D.

111. IBID 77A.

112. IBID 76D.

113. IBID 77A.

114. BASIL: Προτρητικῶς ἐλα ὁν ἑκάστου, 5, ΠΕΠΠ 6,266 "Τούτο γὰρ ἐστιν ἀρετὴ ἐξουλησίας ἀπὸ καινοῦ καὶ πολησίας ἅγιονον."

115. BASIL: Προφθάνου, 5, ΠΕΠΠ 6,152 "Ἡ μὲν γὰρ ἀρετὴ ἐφ' ἡμῖν, καὶ δυνάτη ἑπτῆναι τῷ φιλοπόνῳ, ἢ δὲ τῶν χρημάτων περιβολῆ καὶ ὥρα σώματος καὶ ὁγκος ἀξιωμάτων, οὐκ ἐφ' ἡμῖν. Εἰ τοινὺν καὶ μείζον ἄγαθὸν ἢ ἀρετὴ καὶ διαρκέστερον, καὶ ὁμολογοῦμένην παρὰ πάντων ἔχουσα τὴν προτιμησιν, ταῦταιν ἡμῖν διωκτέον.

116. BASIL: Μαξίμῳ σχολαστικῷ, ἐπιστολή 277, 1,
ΠΕΠΠ 3,368 "Ἀρετῆς δὲ ἀσκησις τίμιον μὲν κτῆμα τῷ ἔχοντι, ἢδιστον δὲ θεαμάτων τοῖς ἐντυγχάνουσιν."
117. BASIL: Ἐκάθημενος Ὁ, 4, ΠΕΠΠ 4,354 "Διό ἐπαινετῇ πᾶσιν ἡ σωφροσύνη καὶ ἀποδεκτῇ ἡ δικαιοσύνη καὶ βασιλικῇ ἡ ἀνδρια καὶ ἡ πρόνοιας περισποδαστος, ἐ οἰκειότερᾳ ἐστὶ τῇ φυσῇ μᾶλλον, ἢ τῷ σώματι ἢ υγίειᾳ.

118. BASIL: Ἐς τὸν ὁσίον Ἠσυχίαν, 8, ΠΕΠΠ 5,282 "... οἱ μὲν λοιποὶ ἀνθρώποι πόνῳ καὶ ἀσκήσει καὶ προσοχῆς πολλάκις καταρθοῦσι τὴν πρὸς τὸ καλὸν διάσειν, καὶ τὴν τῶν φαύλων ἀποστροφῆν."  

119. BASIL: Ἐς τὸν Ἐπιμελέαν Ἠσυχίαν, 5, ΠΕΠΠ 5,150 "Πλὴν ἦν καὶ κάλλος ἐπιγένεται τῇ φυσῇ, καὶ δύναμις τῶν δεδωτῶν ἐπιτελεστικῇ, θείας ἐς τούτο χάριτος χαράζομεν."  

120. BASIL: Περὶ ὕδους, 5, ΠΕΠΠ 6,152-154 "Εἰ τοῖς καὶ μετίζουν ἀγαθῶν ἡ ἀρετὴ καὶ διαρκέστερον, καὶ ὁμολογομένην παρά πάντων ἔχουσα τὴν προτίμησιν, ταύτην ἦμῖν διωκτέον· ἦν ἐγγενέσθαι τῇ φυσῇ, ἀπὸ τε τῶν ἄλλων παθῶν καὶ μάλιστα ὑπὸ πάντων ἀπὸ τῆς βασκανίας μὴ καθαρευόσθη, ἀμήχανον."  

121. BASIL: Ἐς τὸν Ἐπιμελέαν Ἠσυχίαν, 10, ΠΕΠΠ 5,236 "Ἄμηχανον γάρ ἄφασθαι τοῦ ἀγαθοῦ, μὴ ἀποστάσα πρόσερα παντελῶς καὶ ἐκνεύσαντα τοῦ κακοῦ· ὥς ἄμηχανον ὑγιεινὸν ἀναλαβείν, μὴ τῆς ύσσον ἀπαλλαγέντα· ἢ ἐν θερμότητι γενέσθαι τὸν μὴ καθαρῶς πεπαμένον τῆς καταφύξεως· ἀνεπίδεικτα γάρ ταῦτα ἄλληλοις."
I22. BASIL: "Ὅτι οὖν ἡ στίνα αἰτίας τῶν κακῶν ὁ θεός
7, ΠΕΠΠ 7,110 " Καὶ θεῷ τοίνυν οὐ τὸ ἡμαγκασμένον
φίλον ἀλλὰ τὸ ἐξ ἄρετῆς κατορθοῦμενον. ἄρετή δὲ
ἐν προαιρέσεως καὶ οὖν ἐξ ἀνάγκης γίνεται."
I23. BASIL: "Ὅροι κατ' ἐπιτομήν, I74, ΠΕΠΠ 9,210
" Ἐὰν οὖν τις μισήσῃ καὶ βδελύηται τὴν ἀδικίαν καὶ
καθαρεύσῃ πάσης ἀμαρτίας, ἄφ' ἥς, ὥσπερ ἀπὸ νόσου τὸ
σῶμα πάσχει τὴν ἀνορεξίαν καὶ τὴν περὶ τὰ βρώματα ἀπο-
δίαν, .."
I24. BASIL: IΒΙΔ 276, ΠΕΠΠ 9,342 " Οὐκοῦν πρῶτον
μὲν ζητεῖν δεῖ, τι τὸ ἄγαθὸν θέλημα τοῦ θεοῦ εἰτα,
ὅταν γνωρίσωμεν τὸ ἄγαθὸν, ἐξετάζειν, εἰ τὸ ἄγαθὸν
τούτο καὶ εὐάρεστον τῷ θεῷ ἔστιν."
I25. IΒΙΔ. " Καὶ καθόλου πάν θέλημα θεοῦ ἄγαθὸν
tότε καὶ εὐάρεστον ἔστιν, ὅταν πληρωθῇ ἐπ' αὐτῷ τὸ
ὑπὸ τοῦ ἀποστόλου εἰρημένον* " Πάντα εἰς δόξαν θεοῦ
ποιεῖτε" " .
I26. BASIL: "Ὅροι κατ' ἐπιτομήν, 282, ΠΕΠΠ 9,350
" Τὸ γὰρ μὴ διὰ τὴν πρὸς θεόν ἀγάπην, ἀλλὰ διὰ τὸ
παρὰ τῶν ἀνθρώπων ἐπαίνου γινόμενον, οἷον οὖν ἦ, οὐ
θεοσεβείας ἐπαίνον εὑρίσκει, ἀλλ' ἀνθρωπαρέσκειας
ἢ αὐταρεσκείας ἢ φιλονικίας ἢ φθόνου ἢ τινὸς τοιαύ-
της αἰτίας ἔχει τὸ κρίμα." IΒΙΔ. 298, ΠΕΠΠ 9,372
" .. οὕτω καὶ ὁ ἄλλος ἄρεσκων, ἢ κατ' ἐδίων ἄρεσκει-
ἄν τι ποιῶν, τῆς θεοσεβείας ἐκπίπτει, εἰς δὲ ἀνθρω-
parēσκευαν ἐμπίπτει." IBID. 299, ΠΕΠΠ 9,374 "...δ
θεοσεβῆς μήτε τῆς παρούσης μήτε τῆς μελλούσης δόξης
ἀντιποιούμενος, τὴν δὲ πρὸς θεὸν ἀγάπην πάντων προ-
τιμήσας, παρακαλῶν ἔχῃ εἰπεῖν μετά τῶν προκειμένων
τὸ "Οὐτὲ ἐνεστῶτα..." " ( ROM. 8,38 ).

127. BASIL: "Ὅροι κατ' ἐπιτομήν, 287, ΠΕΠΠ 9,356
" Τά ἀντικείμενα τῇ ᾿Αμαρτίᾳ ἔργα δικαιοσύνης, ἀπερ.
δ ἡμετανοῶν καρποφορεῖν ὁφελεῖ, ποιῶν τὸ ἐλπιμένον.
" Ἐν πάντι ἔργῳ ἀγαθῷ καρποφοροῦντες." " ( COLOS.1,10)
IBID. 288, ΠΕΠΠ 9,358 " Ἐπει οὖν καὶ τῆς ἐπιστροφῆς
δ τρόπος οἷς ὁλεθροῦσας ὁφελεῖ εἶναι τοῦ ᾿Αμαρτήματος, καὶ
καρπῶν δὲ χρεία ᾿Αξίων τῆς μετανοίας, κατὰ τὸ γεγραμ-
μένον" " Ποιήσατε καρποὺς ᾿Αξίους τῆς μετανοίας." "
(LUKE 3,8 ).

128. IBID. 276, ΠΕΠΠ 9,344 " Πάλιν δὲ, ὅταν καὶ
θέλημα θεοῦ ἢ τι καὶ ᾿Αγαθῶν ἢ καὶ εὐάρεστον ἢ, οὐδὲ
οὕτως ἀμεριμνεῖν χρῆ, ἀλλ’ ἀγωνιάν καὶ φροντίζειν,
ὅπως τέλειον καὶ ἀνελλιπές τοῦτο ἢ, ἐν μέτρῳ ποτὲ
μέν τοῦ γινομένου, εἰ κατὰ τὸ προστεταγμένον γίνεται,
potέ δὲ τῆς τοῦ ποιοῦντος δυνάμεως.

129. GREGORY OF NYSSA: Eἰς τὸν Ἐκκλησιαστήν.
P.G. 44 300.

130. BASIL: Eἰς τὸ "πρόσειχε σ’ ἑαυτῷ ", 6, ΠΕΠΠ
6,236 " ...πορεία πρὸς θεὸν διὰ τῶν ἐντολῶν, βασι-
λεία τῶν ὁδρανῶν εὐτρεπῆς, στέφανοι δικαιοσύνης ἔτοι-
μοι, τοὺς ὑπὲρ τῆς ἀρετῆς πόνονες μὴ ἀποδράντει."  
'Aσκητικὰ διατάξεις, 2,1 ΠΕΠΠ 9,420 ""Ὅσπερ ὁ ἀριθμὸς τῶν κακῶν περισσεύει, διὰ τῶν ἐνδείκτων, δέσμη κακία παρενοχλεῖ, πάσα δὲ ἀρετὴ καὶ πᾶν διὰ καλὸν ἐπιτύχει, οὕτως εὐφραίνωτο ἀν κατὰ λόγου εὐφροσύνην ἀκινήτων τε καὶ ἀτελεύτητων. Ἦλετε γὰρ καὶ ἀγαθότητος ὑπαδός ἢ εὐφροσύνη..."  

131. BASIL: Ἐλεύθερος, 29ον 7,90, 5, ΠΕΠΠ 5,150  "Πλὴν ἦν καὶ κάλλος ἐπιγένηται τῇ φυσί, καὶ δύναμις τῶν δεδομένων ἐπιτελεστική, θελας εἰς τούτο χάρω τοῖς χρήζομεν.  

132. GREGORY OF NYSSA: Περὶ Παρθενίας, Π.Γ. 46 289C.  

133. Ibid. P.Γ. 46 284..  

134. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεὸς, 2, ΠΕΠΠ 7,90 "Δεῦρο δὴ οὕν, ἐπειδὴ εἷς τὸ πολυθρύλητον ἐμπεπτώκαμεν ζῆσιν..."  

135. BASIL: 'Εἰς οἰκείους Β', 5, ΠΕΠΠ 4,76 "Οὐχὶ Μαρκιάννες; οὐχὶ Οὐσιαστὶνοι ἐντεῦθεν; οὐχὶ ἢ βδελυκτῇ τῶν μανικαίων ἀξιοσεις..."  

136. BASIL: 'Εἰς οἰκείους ΣΤ', 7, ΠΕΠΠ 4,238 "Εἰ μὲν γὰρ εἰς φύσεως αὐτῶν τὸ κακόν, δημιουργὸς ἐσται τοῦ κακοῦ ποιητῆς."  

137. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ Θεὸς, 5, ΠΕΠΠ 7,106 "Εἰ γὰρ πάντα ἐκ τοῦ θεοῦ, πάντα τὸ κακόν ἐκ τοῦ ἀγαθοῦ; οὕτω γὰρ τὸ αἰσχρόν ἀπὸ τοῦ καλοῦ,
ουτε ή κακία ἀπὸ της ἀφετῆς."

138. BASIL: 'Εξαήμερος Б', 5 ΠΕΠΠ 4,80 "Οὐ μὴν οὖδὲ παρὰ θεοῦ τὸ κακὸν τὴν γένεσιν ἔχειν εὑσθεῖς ἑστὶ λέγειν, διὰ τὸ μηδὲν τῶν ἐναντίων παρὰ τοῦ ἐναντίου γίνεσθαι. οὔτε γάρ ἡ ζωὴ θάνατον γεννᾶ, οὔτε τὸ σκότος φωτὸς ἑστὶν ἀρχή, οὔτε ἡ νόσος υγείας δημιουργάς, ἀλλ' ἐν μὲν ταῖς μεταβολαῖς τῶν διαθέσεων ἐν τῶν ἐναντίων πρὸς τὰ ἐναντία αἱ μεταστάσεις· ἐν δὲ ταῖς γενέσεσιν οὐκ ἐκ τῶν ἐναντίων, ἀλλ' ἐκ τῶν διογενῶν ἑκαστὸν τῶν γινομένων προέρχεται."

139. BASIL: "Ὅτι οὖν ἔστιν αἰτίος τῶν κακῶν ὁ θεὸς, 5, ΠΕΠΠ 7,106 Ὁ οὐ τόλμην τὸ κακὸν τοῖς καλοῖς συνεκτικῆθη. Ἀλλ' οὖδὲ η νοητή κτίσις, γενομένη παρὰ τοῦ δημιουργοῦ, ἀναμεμιγμένη τῇ πονηρᾷ εἰς τὸ εἶναι παραχθῆναι. Εἶ γάρ τὰ σωματικὰ οὐκ ἔσχεν ἐν ἑαυτοῖς τὸ κακὸν συγκτιζόμενον, πῶς ἂν τὰ νοητὰ τοσοῦτον καθαρότητας καὶ ἀγιασμὸς διαφέροντα, κοινῆν ἂν ἔσχεν πρὸς τὸ κακὸν τὴν ὑπόστασιν;"

140. BASIL: 'Εξαήμερος Б', 5, ΠΕΠΠ 4,80 and 'Εξαήμερος ΣΤ', 7 ΠΕΠΠ 4,236.

141. BASIL: "Ὅτι οὖν ἔστιν αἰτίος τῶν κακῶν ὁ θεὸς, 5, ΠΕΠΠ 7,104 - 106 Ὑς ὁ λος δὲ μὴτε θεὸν αἰτίον ἥγου τῆς ὑπάρξεως τοῦ κακοῦ, μὴτε ἵδιαν ὑπόστασιν τοῦ κακοῦ εἶναι φαντάζον...Οὔτε γάρ ἄγεννητὸν ἔστιν, ὡς ὁ
τῶν ἀσέβῶν λόγος, ὁμότιμον ποιοῦντων τῇ ἁγαθῇ φύσει τὴν ποιηρᾶν, εἰπερ ἀμφότερα ἀναρχα καὶ γενέσεως ἔστιν ἀνώτερα, οὔτε μὴν γεννητὸν. " Ὄροι κατ' ἐπιτομήν, 92, ΠΕΠΠΙ 9,122.

I42. BASIL: Ἐκάθισεν Β', 5, ΠΕΠΠΙ 4,78 "Οὔτε οὖν ἀθυσος δυνάμεων πλῆθος ἀντικειμένων, ὡς τινες ἐφαντάσθησαν, οὔτε σιῶτος ἄρχην τις καὶ ποιηρᾶ δύναμις ἀντεξαγομένη τῇ ἁγαθῇ. Δύο γὰρ ἔξισάσοντα ἀλλήλους κατ' ἐναντίως, φθαρτικά ἐσται πάντως τῆς ἀλλήλων συστάσεως καὶ πράγματα ἔξει διηνεκῶς καὶ παρέξει ἀπαύστως πρὸς ἀλληλα συνεχόμενα τῷ πολέμῳ. Κάν ὑπερβάλλῃ δυνάμει τῶν ἀντικειμένων τὸ ἐπερον, ὑπαντικῶς ἔξαπαμος τοῦ κρατηθέντος γίνεται."

I43. BASIL: Ὅτι οὖν ἔστιν αὐτὸς τῶν κακῶν ὁ Θεός, 5, ΠΕΠΠΙ 7,104 - 106 "Οὔ γὰρ ἔστιν ψευδός, ὡσπερ τι ζῶν, ἡ ποιηρᾶ, οὔτε οὐσίαν αὐτῆς ἐνυπόστατον παρα- στῆσαι ἔχομεν. ... Ἀλλὰ μὴν ἔστι τὸ κακὸν, καὶ ἡ ἐνεργεια δεικνυσι πολὺ κατὰ τοῦ βίου παντός κεχυμένον. Πόθεν οὖν αὐτῷ τὸ εἶναι, εἰ μὴ ἀναρχὸν ἔστι, φησί, μὴν πεποιημεν;"

I44. BASIL: Ἐκάθισεν Β', 5, ΠΕΠΠΙ 4,80 "Ὅτι τὸ κακὸν ἔστιν οὐχὶ οὐσία ἑσας καὶ ἐμφυχος, ἀλλὰ διάθεσις ἐν φυχῇ ἐναντίως ἡξούσα πρὸς ἀρετὴν, διὰ τὴν ἀπὸ τοῦ καλοῦ ἀπόστισιν τοῖς ῥαθμοῖς ἐγγυμενήν." Ὅτι οὖν ἔστιν αὐτὸς τῶν κακῶν ὁ Θεός, 6, ΠΕΠΠΙ 7,106 - 108.
145. GREGORY OF NYSSA: Ἀγωγ Κατηχητικός, PG 45 76A.

146. BASIL: "Ὅτι οὖν ἔστιν ἀξίως τῶν κακῶν ὁ θεός, 8, ΠΕΠΠ 7,112 " Τούτῳ ἔστι τὸ κακόν ἢ τοῦ θεοῦ ἀλλοτρίως." "Οροὶ κατὰ πλάτος Β", 2, ΠΕΠΠ 8,186 "Καὶ ἔστιν οὗτος κακίας ἄρος, ἢ πονηρὰ καὶ παρ' ἐντολὴν τοῦ Κυρίου χρήσις τῶν ἐπ' ἀγαθῷ παρὰ τοῦ θεοῦ δεδομένων ἡμῖν, ὡσπερ οὖν τῆς παρὰ θεοῦ ἐπιζητουμένης ἀρετῆς ἢ ἐξ ἀγαθοῦ τοῦ συνειδότος κατ' ἐντολὴν τοῦ Κυρίου χρήσις αὐτῶν."

147. BASIL: 'Εκάθεμενος Β", 6, ΠΕΠΠ 4,80 "Μὴ τοιών έξωθεν τὸ κακὸν περισσώπει" μηδὲ ἀρχέγονον τινὰ φύσιν πονηρίας φαινάζου άλλα τῆς ἐν έαυτῷ κακίας ἐκαστος έαυτὸν ἀρχηγόν γνωρίζετω...γνώριζε τὸ κυρίως κακὸν ἐκ τῶν προαιρετικῶν ἀποτυμῶτων τὴν ἀρχὴν ελλεφός..." 'Εκάθεμενος ΣΤ", 7, ΠΕΠΠ 4,240.

148. GREGORY OF NYSSA: Εἰς τόν Ἐκκλησιαστὴν PG 44, 724D.

149. GREGORY OF NYSSA: Εἰς τὸ Ασια Ἀσιατῶν, PG 44 797A.

150. GREGORY OF NYSSA: Ἀγωγ Κατηχητικός, PG 45 24D.

151. BASIL: 'Αμφιλοχίῳ Ἐπισκόπῳ Ἐρωτήσατο, 'Επιστολή 233, 1, ΠΕΠΠ 1,147 "'Αλλ' ἐπειδὴ τούτῳ διτταὶ δυνάμεις παραπεφύκασι κατὰ τῇ ημετέρᾳ τῶν εἰς θεῶν πεπιστευκότων ὑπόληψιν, ἢ μὲν πονηρά, ἢ τῶν δαιμόνων,
πρὸς τὴν ἰδιαὶν ἀποστασιάν ἡμᾶς συνεφελκουμένη, ὡς ἐπὶ θειοτέρα καὶ ἀγαθή πρὸς τὴν θεοῦ ὁμοῖωσιν ἡμᾶς ἀνάγουσα,..."

152. BASIL: Ἐλεγκτὸν Ἐπιτίθμημα, 5, ΠΕΓΠ 6,266

153. BASIL: Ἐλεγκτὸν Ἐπιτίθμημα, 5, ΠΕΓΠ 6,264
"Ἡδονὴ ἀγκιστρῶν ἐστὶν τοῦ διαβόλου πρὸς ἀπώλειαν ἔλκον. "Ἡδονῆ, μὴ τῆς ἀμαρτίας ἡ δὲ ἀμαρτία τὸ ἑντρού ἐστὶ τοῦ θανάτου." Νέκταρίῳ, ἐπιστολή 290, ΠΕΓΠ 3,320 "Πολλὰ γὰρ ἐν ἀμαρτηθεῖν καὶ παρὰ τῶν οὐκ ἐν προσδοκηθέντων ποτὲ διὰ τὸ εὐκολὸν τῆς ἀνθρωπίνης φύσεως." Ἀθανασίῳ ἐπισκόπῳ Ἀγκύρας, ἐπιστολὴ 25, ΠΕΓΠ 3,244 "Ἐμὲ δὲ οὐδὲν ἐκπλήσσει τῶν ἀνθρωπίνων, εὖ ἐσθι, οὐδὲ ἀπροσδόχητος ἐστὶν οὐδενὸς τῶν πάντων μεταβολῆ, πάλαι τῷ τῆς φύσεως ἁθενέως καὶ τῷ εὐπερίτρεπτων πρὸς τὰ ἐναντία καταμαθόντα." Ἐλεγκτὸν Ἐπιτίθμημα, 5, ΠΕΓΠ 6,178 "Πολλὰ γὰρ ἐν προσδοκηθέντων ποτὲ διὰ τὸ εὐκολὸν τῆς ἀνθρωπίνης φύσεως." Ἀθανασίῳ ἐπισκόπῳ Ἀγκύρας, ἐπιστολὴ 25, ΠΕΓΠ 3,244 "Ἐμὲ δὲ οὐδὲν ἐκπλήσσει τῶν ἀνθρωπίνων, εὖ ἐσθι, οὐδὲ ἀπροσδόχητος ἐστὶν οὐδενὸς τῶν πάντων μεταβολῆ, πάλαι τῷ τῆς φύσεως ἁθενέως καὶ τῷ εὐπερίτρεπτων πρὸς τὰ ἐναντία καταμαθόντα." Νέκταρίῳ, ἐπιστολή 290, ΠΕΓΠ 3,320 "Πολλὰ γὰρ ἐν ἀμαρτηθεῖν καὶ παρὰ τῶν οὐκ ἐν προσδοκηθέντων ποτὲ διὰ τὸ εὐκολὸν τῆς ἀνθρωπίνης φύσεως." Λαμπρᾶ καὶ Πρωτοκλῆς, ἐπιστολὴ 25, ΠΕΓΠ 3,244 "Ἐμὲ δὲ οὐδὲν ἐκπλήσσει τῶν ἀνθρωπίνων, εὖ ἐσθι, οὐδὲ ἀπροσδόχητος ἐστὶν οὐδενὸς τῶν πάντων μεταβολῆ, πάλαι τῷ τῆς φύσεως ἁθενέως καὶ τῷ εὐπερίτρεπτων πρὸς τὰ ἐναντία καταμαθόντα." Εὐστάθειος, ἐπιστολὴ 25, ΠΕΓΠ 3,244 "Ἐμὲ δὲ οὐδὲν ἐκπλήσσει τῶν ἀνθρωπίνων, εὖ ἐσθι, οὐδὲ ἀπροσδόχητος ἐστὶν οὐδενὸς τῶν πάντων μεταβολῆ, πάλαι τῷ τῆς φύσεως ἁθενέως καὶ τῷ εὐπερίτρεπτων πρὸς τὰ ἐναντία καταμαθόντα." Νέκταρίῳ, ἐπιστολή 290, ΠΕΓΠ 3,320 "Πολλὰ γὰρ ἐν προσδοκηθέντων ποτὲ διὰ τὸ εὐκολὸν τῆς ἀνθρωπίνης φύσεως." Λαμπρᾶ καὶ Πρωτοκλῆς, ἐπιστολὴ 25, ΠΕΓΠ 3,244 "Ἐμὲ δὲ οὐδὲν ἐκπλήσσει τῶν ἀνθρωπίνων, εὖ ἐσθι, οὐδὲ ἀπροσδόχητος ἐστὶν οὐδενὸς τῶν πάντων μεταβολῆ, πάλαι τῷ τῆς φύσεως ἁθενέως καὶ τῷ εὐπερίτρεπτων πρὸς τὰ ἐναντία καταμαθόντα." Εὐστάθειος, ἐπιστολὴ 25, ΠΕΓΠ 3,244 "Ἐμὲ δὲ οὐδὲν ἐκπλήσσει τῶν ἀνθρωπίνων, εὖ ἐσθι, οὐδὲ ἀπροσδόχητος ἐστὶν οὐδενὸς τῶν πάντων μεταβολῆ, πάλαι τῷ τῆς φύσεως ἁθενέως καὶ τῷ εὐπερίτρεπτων πρὸς τὰ ἐναντία καταμαθόντα."
σης ἔξανθραποδισθέντα τῶν νοῦν δούλων γενέσθαι τῶν παθῶν, μηδ' αὖ πάλιν ἐπιτρέψῃ τοῖς πάθεσι κατεξαναστήναι τοῦ λόγου καὶ εἰς ἑαυτὰ τὸ κράτος τῆς φυχῆς περιστῆσαι."  

155. BASIL: "Ἐξαήμερος Ὁ", 2, ΠΕΠΠ 4,344 "...ὡς ἐὰν ποτε καὶ σὺ τοῖς πάθεσι τῆς σαρκὸς ἐαυτὸν ἀτιμάσῃς γαστρὶ δουλέων καὶ τοῖς ὑπὸ γαστέρα, παρασυνεβλήθης τοῖς κτήμεσι τοῖς ἄνοιγμοις καὶ ἰμοιώθης αὐτοῖς."  

156. BASIL: Ἡ ἐπεὶ θέδουν, 5, ΠΕΠΠ 6,152 "..."Ολως δέ, ὑπερκύψας τῷ λογισμῷ τὰ ἀνθρώπινα καὶ πρὸς τὸ ὄντος καλὸν καὶ ἐπαινεῖτον ἀπιστῶν..." Πρὸς τοὺς νέους, 2, ΠΕΠΠ 7,320 "Καὶ ἡμῖν δὴ οὖν ἄγαν προεξίστηκαν πάντων ἄγων ἑμεῖς μεγιστῶν νομίζειν χρεῖν, ὑπὲρ οὗ πάντα ποιητέον ἡμῖν καὶ ποιητέον εἰς δύναμιν ἐπὶ τὴν τούτου παρασκευὴν."  

157. BASIL: "Ὅτι οὐκ ἐστὶν αἰτίος τῶν ἑαυτῶν ὁ θεὸς, 6, ΠΕΠΠ 7,108 AND 7 ΠΕΠΠ 7,110 "Οσον γὰρ ἀφίστατο τῆς ζωῆς, τοσοῦτον προσήγγιζε τῷ θανάτῳ. Ζωὴ γὰρ ὁ θεὸς, στέρησις δὲ τῆς ζωῆς θάνατος."  

158. BASIL: "Ἐξαήμερος Β", 6, ΠΕΠΠ 4,80; "Ὅτι οὐκ ἐστὶν αἰτίος τῶν ἑαυτῶν ὁ θεὸς, 7, ΠΕΠΠ 7,108.  

159. BASIL: "Ἐξαήμερος Β", 6, ΠΕΠΠ 4,80-82  

160. BASIL: "Ὅτι οὐκ ἐστὶν αἰτίος τῶν ἑαυτῶν ὁ θεὸς,"
6. ΠΕΠΠ 7,108 "Διά τὴν αὐτεξούσιον δριμὴν, μάλιστα πρέπουσαν λογικῇ φύσει. Λευμένη γὰρ πάσης ἀνάγκης καὶ αὐθαίρετον ζωήν λαβοῦσα παρὰ τοῦ κτίσαντος, διὰ τὸ κατ' εἰκόνα γεγενήθη σαί θεοῦ, νοεῖ μὲν τὸ ἀγαθὸν καὶ οἶδεν αὐτὸν τὴν ἀπόλαυσιν καὶ ἔχει ἐξουσίαν καὶ ὀνόμα, ἐπιμένουσα τῇ τοῦ καλοῦ θεωρίᾳ καὶ τῇ ἀπολαύσει τῶν νοητῶν, διαφυλάσσειν αὐτῆς τὴν κατὰ φύσιν ζωήν, ἔχει δὲ ἐξουσίαν καὶ ἀπονεύσαι ποτὲ τοῦ καλοῦ."

161. IBID. 7, ΠΕΠΠ 7,110 "Ἀλλὰ διὰ τὶ ὦκ ἐν τῇ κατασκευῇ τὸ ἀναμάρτητον ἔσχομεν, φησίν, ὡστε μηδὲ βουλομένους ἦμιν ὑπάρχει τὸ ἀμαρτάνειν; "Ὅτι καὶ σὺ τοὺς οἰκεῖας, οἷς ὅταν ἀειμεῖν ἔχεις, εὔνους ὑπολαμβάνεις, ἀλλ' ὅταν ἐκοισίως ἱδης ἀποπληροῦντάς σοι τὰ καθήκοντα."

162. IBID 5, ΠΕΠΠ 7,100 AND 3, ΠΕΠΠ 7,90 - 91.

163. PLATO: Πολιτεία, 717Β.

164. PLOTINUS: Ἐννεάδα Α', 3.

165. IBID 2, 1-5 7-9 I6-I7.

166. IBID 3, 2-6 8-9 I8-I9 35-40.

167. IBID 4, 1 22-25.

168. BASIL: "Ὅτι οὖν ἔστιν αἰτίας τῶν καθὼς ὁ θεὸς, 8. ΠΕΠΠ 7,112 "Πᾶθεν γὰρ πονηρὸς ὁ ἀνθρώπος; Ἐκ τῆς οἰκείας αὐτοῦ προσιρέσεως. Πᾶθεν καθὼς ὁ διάβολος; Ἐκ τῆς αὐτῆς αἰτίας, αὐθαίρετον ἔχων καὶ αὐτὸς
τὴν ζωήν καὶ ἐπ’ αὐτῆς κειμένην τὴν ἐξουσίαν, ἢ παραμένειν τῷ Θεῷ ἢ ἀλλοτριωθῆναι τοῦ ἁγαθοῦ."

I69. BASIL: Ἐν τῇ ἐννομίᾳ Γ′, 2, ΠΕΠΠ 10,238 "Ὁ γὰρ ἐν ἐξέπεσεν δ’ Ἐφασφόρος δ’ πρωτ’ ἀνατέλλων, οὕτε συνετρίβη ἐπὶ τῆς γῆς, εἰ φόσει ὑπῆρχε τοῦ κειρόνος ἀνεπίδεκτος."

I70. BASIL: "Ὅτι οὐκ ἐστὶν αἰτίος τῶν κακῶν ἡ θεός, 5, ΠΕΠΠ 7,106; ΠΕΠΠ. 7,110; Ἐφασφόρος Β’, 5, ΠΕΠΠ 4,80; Ἐφασφόρος εἷς τὸν Προφήτην Ἡσαΐαν, 278 ΒΕΠ 56, 267.

I71. BASIL: "Ὅτι οὐκ ἐστὶν αἰτίος τῶν κακῶν ἡ θεός, 8, ΠΕΠΠ 7,112 "Ὁ Σατάνας ἄγγελος καὶ ἐξέπεσε τῆς οἰκείας τάξεως παντελῶς."

I72. BASIL: ΠΕΠΠ. 7,112 ΠΕΡΙ τοῦ ἄγιου Πνεύματος, 40, ΠΕΠΠ 10,388 "Ὅμοιος δὲ καὶ οἱ λυπησάντες τὸ Πνεῦμα τὸ ἄγιον τῇ πονηρίᾳ τῶν ἐπιτηδευμάτων αὐτῶν, ἢ οἱ μὴ ἐπεργασάμενοι τῇ δοθέντι, ἀφαίρεθησονται ὁ εἰλήφασιν, εἰς ἑτέρος μετατιθεμένης τῆς χάριτος' ἢ, κατὰ τινὰ τῶν εὐαγγελιστῶν, καὶ διχοτομθήσονται παντελῶς τῆς διχοτομίας νοομένης κατὰ τὴν εἰς τὸ παντελές ἀπὸ τοῦ Πνεύματος ἀλλοτρίωσιν."

I73. BASIL: "Ὅροι κατ’ ἐπιτομήν, 268, ΠΕΠΠ 9,328 "Τάχα δέ, ὡσπερ οὕχ ἀμαρτωλός μόνον, ἀλλὰ καὶ αὐτο-αμαρτία διὰ διάβολος δυνάμεται διὰ τὸ ἀρχηγὸς, ὡς οἱ-
μας, γεγονέναι τῆς ἀμαρτίας, οὕτω καὶ αὐτοαπείθεια λέγοιτο ἄν ὁ διάβολος διά τὴν αὐτὴν αἰτίαν.

Ἐρμηνεία ἐν τῶν Προφητῶν Ἡσαΐαν, 278 ΒΕΠ 56,267

I74. BASIL: "Οτι οὐκ ἔστιν αἰτίας τῶν κακῶν ὁ θεὸς, 8, ΠΕΠΠ 7,112 " Γαβριήλ ἄγγελος, καὶ παρέστηκεν τῷ θεῷ διηνέκης. ὁ Σατανᾶς ἄγγελος καὶ ἐξέπεσε τῆς οἰκείας τάξεως παντελῶς. Κάκεινον ἡ προσέρχεσις διεφθάρσει ἐν τοῖς ἁνω, καὶ τούτου κατέρριψε τῆς γνώμης τὸ αὐτεξόδουλον."

I75. ORIGEN: Περὶ Ἀρχῶν, 2,5 2,9.

I76. IΒΙΔ. I,8.

I77. BASIL: Ἐκάτεροι Εὐνοικοῦν Ἀ', 5,8,10 ΠΕΠΠ 10,66,74,86;

Ἐρμηνεία ἐν τῶν Προφητῶν Ἡσαΐαν, 2,ΒΕΠ 56,110.

I78. PSEUDO - CLEMENT: Ὁμιλία Ἡ', 9-18.

I79. BASIL: Περὶ τοῦ Ἁγίου Πνεύματος, 51 ΠΕΠΠ 10,420 " ὁ ποιιτικὴ ἔσιν αἱ ἀποστατικαὶ δυνάμεις, αἱ διὰ τὸ τραχελιάσαι κατὰ θεοῦ παντοκράτορος, ἀφηνιάζουσα τῆς δουλείας, οὐ τῷ ἐτέρῳ πεφυκείναι, ἀλλὰ τῷ ἀνυποτάκτῳ ἐχεῖν πρὸς τὸν ποίησαντα."

Ὅμιλα ἐν Δακτυλίοις, 9 ΒΕΠ 56,301;

Ἐρμηνεία ἐν τῶν Προφητῶν Ἡσαΐαν, 240, ΒΕΠ 56,237.

I80. BASIL: Περὶ φθόνου, 3, ΠΕΠΠ 6,136 " Τῷ τῶν ἀρ-
χέκακον δαμονά εἰς τὸν κατὰ ἀνθρώπων ἐξέμηνε πό- λεμον; Οὐχ ὁ φθόνος; δι' οὖ καὶ θεομάχος φανερῶς ἀπηλέγχθη, ἀχθόμενος μὲν θεῷ ἐπὶ τῇ μεγαλοδωρείᾳ τῇ εἰς τὸν ἀνθρώπον, τὸν ἀνθρώπον δὲ ἀμυνόμενος, ἔπει- δὴ θεὸν οὐκ ἤδυνατο." 

ΙΒΙ. BASIL: Περὶ ταπεινοφορώνς, 2, ΠΕΠΙ 6,ΙΙΟ "Διαπίπτει μὲν γὰρ αὕτη τῇ διαβόλῳ τὸ κατὰ τὸν ἀν- θρώπου σφίσμα, καὶ καθ' ἑαυτοῦ τεχνάσας ἠλάθεν ὁ κατὰ τὸν ἀνθρώπου μεμηχάνηται, οὐδὲν τοσοῦτον ἔκει- νον ζημιώσας, διὲ ἠλπίσεν ἀπαλλοτριώσειν θεόν καὶ ζωῆς αἰωνίου, ὥσπερ ἑαυτὸν προδοῦς, ἀποστάτης θεοῦ γεγονός καὶ θανάτῳ καταδίκασθεις αἰώνιος. Καὶ τὴν κατὰ τὸν Κυρίου στήσας παγίδα, διὰ ταύτης ἐδὼ, σταυ- ρωθέντας ἐν ὦ σταυρώσειν προσεδοχήσε, καὶ ἀποδιδόντας ἐν ὦ τὸν Κύριον ἠλπίσεν ἀναίρησειν θανάτῳ." 

ΙΒ2. BASIL: "Ὅτι οὖν ἔστιν αὐτικὸς τῶν κακῶν ὁ θεὸς, 8, ΠΕΠΙ 7,ΙΙΕ "Οὐκ ἐχθρὸς τὸν ἡμῖν κατασκευάσθη, ἀλλ' ἐκ ζηλοτυπίας ἡμῖν εἰς ἐχθρῶν ἀντικατέστην." Ὑμιλία ἐν Δαμίανος, 8, ΒΕΠ 56,302 "Τοῦτο οὖν ἔστιν ἵδιον τὸ κακὸν τοῦ διαβόλου, ὁ φθόνος· φθόνος ὁ ἐκλαληθήναι μὴ δυνάμενος, ὁ λατρεῖαν οὖν ἐπιδεξί- μενος." Ἐπιμελεῖα εἰς τὸν Προφῆτην Ἰσαακαν, 279 ΒΕΠ 56,268. 

ΙΒ3. BASIL: Ἐπιμελεῖα εἰς τὸν Προφῆτην Ἰσαακαν,
I84. BASIL: Κατά οργιζομένων, 6, ΕΠΠ 6,180 "Τῇ δὲ άδελφῇ καὶ συμπάθησον, ὥστε εἶναι ἐπιμελεῖν τῇ ἀμαρτίᾳ, μετά τοῦ διαβόλου παραδοθῆσεται τῇ αἰωνίῳ πυρί."
Περὶ ταπεινοφοροσύνης, 2, ΕΠΠ 6,110.

I85. Β. ΟΤΤΙΣ: "ΣΑΡΡΑΠΟΔΙΑΝ ΤΟΥΘΟΥΝ ΑΣ Α ΚΟΖΙΝΤ ΣΥΣΤΗΜΑ" DUMBARTON OAKS PAPERS 1958 VOL. II, 97-124.

I86. BASIL: Ἔλε γέ τῶν 44ον Ψηλαρίν, Ι, ΕΠΠ 5,256 "Οὐ γὰρ ἄγγελοι ἐπιδέχονται τὴν ἄλλολογίαν. Οὔτε γὰρ παρ’ ἑκείνους παῖς, οὔτε νεανίσκος, οὔτε πρεσβύτης, ἀλλ’ ἐν ἕπερ ἐξ ἀρχῆς ἐκτίθησαν καταστάσει, ἐν ταύτῃ διαμένουσιν, ἀνεφάλας αὐτοῖς καὶ ἀτρέπτου τῆς συστάσεως σωζομένης."

I87. BASIL: Περὶ τοῦ ἄγλου Πνεύματος, 38, ΕΠΠ ΙΟ,378 "Τελείωσις δὲ ἄγγελων άγιασμός, καὶ ἢ ἐν τοῦτῳ διαμονῇ." ΙΒΙΔ 38 ΕΠΠ ΙΟ,382 "(Οἱ ἄγγελοι) οὐδέποτε δὲ ἐκ τῆς τοῦ δυτικοῦ ἀγαθοῦ προσεδρείας ἐκπληστοῦσαι."

I88. BASIL: "Οτι οὐκ ἐστὶν αἰτίος τῶν κακῶν ὁ θεὸς, 8, ΕΠΠ 7,112 "Γαβριήλ ἄγγελος, καὶ παρέστηκεν τῷ θεῷ διηνεκές. 'Ο Σατανᾶς ἄγγελος καὶ εξέπεσε τῆς οἰκείας τάξεως παντελῶς. Κακείνου ὁ προαίρεσις διεφύ-
λαξευ ἐν τοῖς ἄνω, καὶ τοῦτον κατέρριψε τὴς γνώμης
tὸ αὐτοεξούσιον.

189. ANDROUTSOU, C.H. Δογματικὴ τῆς Ὀοῆ. Ἀνατο-
λικὴ Ἐκκλησία, Ἀθῆναι, 1976.

190. GREGORY NAZIANZEN: Δέγος 410c 1, PG 36,444A.

191. BASIL: "Ὅτι οὐκ ἔστιν αὐτὸς τῶν κακῶν ὁ θεὸς,
8, ΠΕΠΠ 7,112 " οὐ γὰρ ἤνεγκεν ἡμῖν τὴν ἀληθὸς ζωὴν
tὴν ἐν τῷ παραδείσῳ, δόλοις δὲ καὶ μηχανισῖς ἐξαπατή-
σας τὸν ἀνθρώπον..." Ὄμιλια ἐν λακίζοις, 8,
ΒΕΠ 56,301.

192. BASIL: Ἐλξ τῶν 44ον ἁλμῦν, 10, ΠΕΠΠ 5,286.

193. BASIL: "Ὅτι οὐκ ἔστιν αὐτὸς τῶν κακῶν ὁ θεὸς,
10, ΠΕΠΠ 7,120.

194. BASIL: Περὶ ταπεινοφορόντος, I, ΠΕΠΠ 6,106
" Ἀλλ' ὁ καταβαλὼν ἐλπίδι διδάσκεις φευγοῦς τῶν ἀνθρώπων
dιάβολος οὐ παύεται τοῖς αὐτοῖς ἐρεθίσμασιν ἐκκαλοῦ-
μενος καὶ μυρία μηχανήματα πρὸς τοῦτο ἐξευρίσκων."

195. BASIL: Ὄμιλια ἐν λακίζοις, 8, ΒΕΠ 56,302
" Δι' ἐκεῖνον ἀκανθαί, δι' ἐκεῖνον ἵδρας, δι' ἐκεῖνον
ὁ τόπος τῆς ἐξορίας ἐλς ὃν ἐκπεσόν, μὴ ἐπιλάθη τῆς
πατρίδος τῆς ἀρχαίας."

196. BASIL: Περὶ ταπεινοφορόντος, 2, ΠΕΠΠ 6,110
" Καὶ τὴν κατὰ τοῦ Κυρίου στήσας παγίδα, διὰ ταύτης
ἐάλω, σταυρώθεις ἐν ψ καταράσιον προσεδόκησε, καὶ
ἀποθανόν ἐν δ’ τῶν Κύριον ἥλπισεν ἀναίρησειν θανάτῳ."  

197. BASIL: "Ὅτι οὐκ ἔστιν αἰτίος τῶν κακῶν ὁ Θεὸς,
9, ΠΕΠΠ 7,120 " Ἑπεὶ οὖν ἐξεβλήθη ἡ πονηρά αὐτοῦ
tυραννίς, καὶ ἐκαθάρθη ὁ περὶγειος τόπος διὰ τοῦ σω-
tηρίου πάθους, τοῦ εἰρηνεύσαντος τὰ ἐπὶ τῆς γῆς καὶ
τὰ ἐν τοῖς οὐρανοῖς," Ἐυανθία ἐν τύν Προ-
φήτην Ἡσαΐαν 236, ΠΕΠ 56,234.

198. BASIL: Ἐὰς τῶν 3300ν ψαλμόν, 8, ΠΕΠΠ 5,230
"Καὶ δ’ ὑπὸ τῶν δαμόδων εὐπτόητος τῶν ἐχθρῶν ἔχει
φόβον ἐν ἑαυτῷ. Καὶ ἰδίως, ὁ τοιοῦτος φόβος ἀπιστίας
ἐσικεφ ἐγγυόν εἶναι πάθος." Ὅτι οὖν ἔστιν αἰτίος
tῶν κακῶν ὁ Θεὸς, ΙΟ, ΠΕΠΠ 7,120 "Διὰ τοῦτο καὶ ὁ
Κύριος εἶδε " Τὸν Σάτανᾶν ὡς ἀστραπήν ἐν τῷ οὐρανῷ
πεσόντα" οι τοῦτο εἰς ἰδίως ἀρχής ἐκπεσόντα, καὶ
κάτω γενόμενον, ἵνα πατήσῃ ὑπὸ τῶν εἰς χριστόν ἡπι-
κότων."

199. BASIL: "Ὅρος κατ' ἐπιτομήν, 75, ΠΕΠΠ 9,102
" Ὁ Σατανᾶς αἰτίος γενέσθαι τινὶ ἀμαρτίας οὐ δύνα-
tαι, τοῖς δὲ ἐνυπάρχουσι ποτὲ μὲν φυσικοῖς κινήμασι,
potέ δὲ καὶ ἀπηγορευμένους πάθεσι συγχρωμένος, οὐ'
αὐτῶν καὶ ἐπὶ τὰ οἰκεῖα τῶν παθῶν ἄπλαγεν ἐπιχειρεῖ
tοὺς μὴ νήφοντας." Ἐὰς τῶν 3300ν ψαλμόν, 8, ΠΕΠΠ 5,
228 "Ἐχθρὸς γὰρ φόβος ὁ θανάτου ἡμῖν δειλιᾶ ἐμ-
ποιῶν..." Ἀδγός ἀσκητικὸς Α’, 6, ΠΕΠΠ 8,ΙΙ0-ΙΙ2,
"Ἀμφιλοχίῳ Ἐπισκόπῳ Ἰωνίου, ἐπιστολὴ 19Ι, ΠΕΠΠ 3,
22, Ἀμφιλοχίῳ Ἐπισκόπῳ ἔρωτήσαντι, ἐπιστολὴ 233
ΠΕΠΠ 1,150 

Εμνευέται εἰς τὸν Προφήτην Ἰσαάκι

245, ΒΕΠ 56,241, "Πονηρός τις περιέσχεται δαιμόνων στρατιῶς, διὰ τῶν τῆς ἡγούμενης δελεασμάτων τάς φυχάς ἦμων καταστρεφόμενος."

200. BASIL: 

Εἰς τὸν Ἰησοῦν Χαλκᾶν, 3, ΠΕΠΠ 5,386

"Ταῦταν οὖν τὴν τιμὴν ἐβουλεύσαντο ἀχριστὸν ἦμων καταστήσαι, τούς ἀπαξ ἐλευθερωθέντας πάλιν εἰς δούλειαν ἐνάγοντες οἱ στρατιῶται τοῦ πονηροῦ." Εἰς Βαρκλασίων τὸν μάρτυρα, 3, ΠΕΠΠ 7,246, "Κλαυσάτωσαν δαίμονες, καὶ νῦν τοῖς τοῦ μάρτυρος ἐν ἦμων ἀριστεραῖς πληττόμενοι."

201. BASIL: "Ὅροι κατ' ἐπίτομην, 275, ΠΕΠΠ 9,338

"Ὅσα μὲν οὖν ἐν προθέσει τῆς φυχῆς καὶ κρίσει κεῖται, ταῦτα ἐγκοφαί οὐδενὶ τρόπῳ δυνατῶν ἐστι τῷ Σατανᾷ." 'Εμνευέται εἰς τὸν Προφήτην Ἰσαάκι, 260 

ΒΕΠ 56,253.

202. BASIL: 

Περὶ τοῦ μὴ προσηλῦσαν τοὺς βιοτικοὺς, 

I, ΠΕΠΠ 7,162 "Προσάγει δὲ, ὡς ἐστε τὰς ἡμετέρας ἐπιθυμίας καθ' ἦμων βέλη ποιοῦμενος, καὶ παρ' ἦμων εἰς τὸ βλάπτειν ἦμας ἐκ λαμβάνων ἱσχύν." "Ὅροι κατ' ἐπίτομην, 75, ΠΕΠΠ 9,102.

203. BASIL: 

Περὶ φθάνουν, 4, ΠΕΠΠ 6,146 "Οὐ μισοῦμαι δαίμονες, ἐπειδὰν οἰκείαις ἑαυτοῖς εὐρωσὶ προαίρεσις, παντοῖς αὐταῖς πρὸς τὸ ἱδίον ἀποκέχρηνται
βοήθημα."  

204. BASIL: Περι τού μή προσηλώσθαι τοῖς βιοτικοῖς, 9, ΠΕΠΠ 7,186 "Πάλιν μεν γάρ, ὡς ἔστε, τὴν οἰκείαν ὁ διάβολος καθ’ ἡμῶν ἐπεδείξατο λύτταν καὶ φλογὶ πυρός ὁπλίσας ἐαυτὸν, τοῖς τῆς έκκλησίας σημαίας ἐπε- στράτευσε." Πρὸς τὴν ὅμδυσιον Νεκταρίου παραμυθη- 

205. BASIL: 'Ερμηνεύει εἰς τὸν Προφήτην Ἡσαΐαν 260, ΠΕΠ 56,253, "Ὁ δὲ πρὸς κλάσιν παραλαμβανόμε- 

206. BASIL: "Οτι οὐκ ἦστιν αἴτιος τῶν κακῶν ὁ θεὸς, 7, ΠΕΠΠ 7,110 "Ὁ τοιοῦν μεμφόμενος τὸν ποιητὴν ὡς 

207. BASIL: Περὶ ταπείνωφροσύνης, I, ΠΕΠΠ 6,106 " Ἐπειδὴ δὲ τὴν τῆς θείας ὀδὴς ἐπιθυμίαν μετέβηκε 

208. BASIL: "Οτι οὐκ ἦστιν αἴτιος τῶν κακῶν ὁ θεὸς, 8, ΠΕΠΠ 7,112."
209. BASIL: IBID. 8 ΠΕΠΙ 7,114 "...δόλοις δὲ καὶ
μηχαναίς ἐξαπατήσας τὸν ἀνθρωπον, καὶ τὴν ἐπιθυμίαν
αὐτοῦ, ἢν ἔσχε πρὸς τὸ διωμωθῆναι τῷ θεῷ, ταύτη πρὸς
τὴν ἀπάτην ἀποχορησάμενος..." 'Ομιλία ἐν Λακί-
ζοις, 8, ΒΕΠ 56,302 "Τῷ οὖν ἀπαλῷ καὶ τῷ εἰλικρινῷ
προσκόμῳ ὁ διάβολος, τὴν εὐχολίαν τὴν πρὸς ἀφετήν,
eὐκολίαν εἰς κακίαν ἐποιήσατο."

210. BASIL: ΠΕΡΙ τατελονοσύνης, I, ΠΕΠΙ 6,106
"'Ωφείλεν ἀνθρωπος ἐν τῇ παρὰ θεῷ δδὴς μεμενυνέναι,
καὶ εἶχεν ἂν ύψος ὁν ἐπίπλαστον, ἄλλο ἀληθινόν" δυ-
νάμει θεοῦ μεγαλυκόμενος, σοφίᾳ θεῷ φαινομενόμενος,
ἀλωνίᾳ ζωή καὶ τοῖς ἀγαθοῖς εὐφραινόμενος."

211. BASIL: Εἰς τὸν 32ον Ἡσαμνών, 8, ΠΕΠΙ 5,190
"Πολα γὰρ διαθέσει καὶ τίνι προθέσει, πότερον εἰς
ἀνθρώπων ἀρέσκειαν, ἡ εἰς ὑπουργίαν τῶν δεδομένων ἢ-
μῖν προσταγμάτων παρὰ θεοῦ..."

212. BASIL: "Οτι οὖν ἔστιν αἴτιος τῶν κακῶν ὁ θεὸς,
9, ΠΕΠΙ 7,114 "Εἰ γάρ μη εἰχε τῆς ἀπάτης τοῦ δέλεαρ,
pως ἂν ἡμᾶς διὰ τῆς παρακοής εἰς τὸν θάνατον ὑπηγάγε-
tο; "Οτι ἔδει εἶναι ἐντολήν τὴν δοκιμάζουσαν ἡμῶν τὸ
ὑπῆρχον."

213. BASIL: Εν λιμῷ καὶ αὐξήφ., 7, ΠΕΠΙ 7,154
"'Ως γάρ 'Αδὰμ κακῶς φαγών, τὴν ἀμαρτίαν παρέπεμψεν..."

214. BASIL: "Οτι οὖν ἔστιν αἴτιος τῶν κακῶν ὁ θεὸς,
7, ΠΕΠΙ 7,108-II0.
215. BASIL: "Οτι ούκ ἐστιν αἴτιος τῶν κακῶν ο θεός, 6, ΠΕΠΠ 7,108 "Ενακώθη δέ η φυσι παρατραπείσα τοῦ κατὰ φύσιν."


217. ORIGEN: Περὶ Ἀρχῶν, 2,8,3 BASIL: 'Εξαήμερος Α', 5, ΠΕΠΠ 4,38.


"Οτι ούκ ἐστιν αἴτιος τῶν κακῶν ο θεός, 7, ΠΕΠΠ 7,108.

220. PLOTINUS: 'Εννεάδες, 4, 3, I3.

221. BASIL: 'Εξαήμερος Β', 6, ΠΕΠΠ 4,80 "Μή τοι- νυν ἐξώθεν το κακόν περισσότερο μηδε ἀρχέγονον τινα φύσιν πονηρίας φαντάζου αλλὰ τῆς εν ἐαυτῷ κακίας έ- καστος ἔαυτόν ἀρχηγον γνωριζέτων".

222. BASIL: "Οτι ούκ ἐστιν αἴτιος τῶν κακῶν ο θεός, 7, ΠΕΠΠ 7,108 "Ταχύ πάντων ἀναπληθεῖς καὶ οίον ἐ- εξβρίσας τῷ κόρφ-,...

223. BASIL: Περὶ ταπεινοφοροῦσης, I, ΠΕΠΠ 6,106 "Ἐπειδὴ δέ την τῆς θελας δόξης ἐπιθυμίαν μετέθηκε καὶ μείζονα προσδοκήσας καὶ σπεύδας οπερ ούκ ἢδύνατο λαβεῖν, ἀπώλεσεν οπερ ἔχειν ἢδύνατο.

224. BASIL: "Οτι ούκ ἐστιν αἴτιος τῶν κακῶν ο θεός, 6, ΠΕΠΠ 7,108.
225. ORIGEN: Περὶ Ἀφότου, 2, 5, 9.

226. BASIL: "Ὁρον κατ' ἐπιτομὴν, 80, ΠΕΠΠ 9,108
" Γρηγοροῦσχ γὰρ τῇ φυχῇ καὶ υποψίᾳ οὐχὶ μέριμνα
θεῷ ἀφέσκοισα καὶ λογισμὸς ἀγαθὸς ἐπιλείπει, ἀλλ' ἐκαθὲν
tοῦτοις ἐπιλειποῦσαν ἐπιβλέπει." Περὶ πίστε-

227. BASIL: "Ὅτι οὖν ἐστὶν ἀληθῶς τῶν ἡμῶν ὑπὸ θεᾶς,
7, ΠΕΠΠ 7,108-II0 " Διὰ τοῦτο καὶ ἡμαρτε μὲν διὰ
μοχθηρᾶν προαιρεσιν, ἀπέθανε δὲ διὰ τὴν ἁμαρτίαν."

228. IBID. 7, ΠΕΠΠ 7,ΙΙΟ " Καὶ θεῷ τολυμοῦν οὖ τὸ

229. IBID. 8, ΠΕΠΠ 7,ΙΙ2 "Ὅρον κατὰ πλάτως Β', 2,2
ΠΕΠΠ 8,Ι90 " Ἀναγκαίον οὖν δραπέτου τὴν εἰς θεὸν ἀ-
γάπην ἀπαλλοῦσθαι, ὃ τῇ ἐλλειποῦσι φυχῇ πάντων ἡμῶν
ἐστὶν ἀφορητότατον."

230. BASIL: Περὶ τοῦ ἀγίου Πνεύματος, 35, ΠΕΠΠ 10,
366 " Ἡ τοῦ θεοῦ καὶ ἐκτήτορός ἡμῶν περὶ τὸν ἄνθρω-
pον οἰκονομία ἀνάκλησις ἐστὶν ἀπὸ τῆς ἐκπτώσεως, καὶ
ἐπάνωδος εἰς ὀικεῖσθαι θεοῦ, ἀπὸ τῆς διὰ τὴν παρακοὴν
γενομένης ἀλλοτριώσεως."
231. BASIL: "Ὅτι οὐκ ἔστιν αὐτὸς τῶν ἡμῶν ὁ Θεός
8, ΠΕΠΠ 7,112.

232. BASIL: Ἀγαθὸς ἀκριτικὸς Β’, 1, ΠΕΠΠ 8,126 " Ἡ
dὲ ἁμαρτία τὸ κάλλος τῆς εἰκόνος ἠχρείωσεν, εἰς τὰς
εἰμπαθεῖς ἐπίθυμίας τὴν φυχὴν καθέλκουσα."

233. GREGORY OF NYSSA: Περὶ παρθενίας, 2, PG 46,369C.

234. IBID PG 46,372A.

235. IBID PG 46,372BC.

236. GREGORY OF NYSSA: Ἐίς τοὺς μακαρισμοὺς, PG 44,
I272A.

237. GREGORY OF NYSSA: Δόγμα κατηχητικός, 2I, PG 45,
60C.

238. GREGORY OF NYSSA: Περὶ παρθενίας, PG 46,372B.

239. IBID. PG 46,373D.

240. IBID. PG 46,373D Ἐίς τοὺς κοιμηθέντας, PG 46,
524B.

241. BASIL: Ἐίς τὸν 44ον Ψαλμόν, 8, ΠΕΠΠ 5,282
" Πᾶσαν γὰρ δύναμιν ὁ Θεός χρησιμός ἐδωκε τῇ λογικῇ.
ὡςπερ τὴν τοῦ ἀγαπῶν, οὕτω καὶ τὴν τοῦ μισεῖν, ἵνα
λόγω εὐθυνόμενοι ἀγαπῶμεν μὲν τὴν ἀρετὴν, μισώμεν δὲ
tὴν κακίαν." Κατὰ δρυισμένων, 6, ΠΕΠΠ 6,178 " οὕτω
dὴ καὶ ὁ θυμὸς, ὥστε δεῖ καὶ μὲς δεῖ κινοῦμενος, ἀνδρι-
αν ποιεῖ καὶ ὑπομονήν καὶ ἐγκράτειαν, παρὰ δὲ τὸν ὄρ-
θὸν λόγον ἐνεργῶν, μανία γίνεται." Ἀμφιλοχίων Ἐπισκόπων ἔρωτθέσαντι, ἐπιστολὴ 233, I, ΠΕΠΙ I,147.

242. BASIL: Ἔλει ἐνὸν Ἑλλαδόν, 4, ΠΕΠΙ 5,392 "Ψευδεῖς οὖν οἱ ἀνθρωποί, διεφθαρμένα ἑχοντες τῆς φυχῆς τὰ κριτήρια..." Ἔλει ἐνὸν Ἑλλαδόν, I, ΠΕΠΙ 5,14 "...δυσάγωγον πρὸς ἀρετήν τὸ γένος τῶν ἀνθρώπων, καὶ διὰ τὸ πρὸς ἰδουν ἐπιρρεπές τοῦ ὀρθοῦ βίου καταμελούντας ἡμᾶς..."

243. BASIL: Ἔλει ἐνὸν Ἑλλαδόν, 8, ΠΕΠΙ 5,152 "Γένοιτο οὖν ἡμῖν καλῶς ἀγνωσμένους, καὶ τὸ φρόνημα τῆς σαρκὸς καταστρεφαμένους, ὅ ἔστιν "ἐχθρα εἰς θεόν"."

244. BASIL: Περὶ νηστείας Α', 9, ΠΕΠΙ 6,46 "Ἡ ἀγνοεῖς ὅτι ὀπέρ ἐπὶ παρατάξεως ἢ τοῦ ἐτέρου συμμαχία ἦτταν πολεῖ τοῦ ἐτέρου, οὕτως ὁ τῇ σαρκὶ προσθιμενος, τὸ πνεῦμα καταγωνίζεται καὶ ὁ πρὸς τὸ πνεῦμα μεταταξάμενος καταδουλούται τὴν σάρκα; "Ταύτα γάρ ἄλλοιοις ἀντίκειται". Ἔλει τὸ "πρόσεχε σεαυτῷ" 3, ΠΕΠΙ 6,224 "Ωσπέρ γάρ ἐν ταῖς ῥοπαῖς τῶν συγγόνων, ἕναν μίαν καταβαρύνῃς πλαστιγγα, κουφοτέραν πάντως τὴν ἀντικειμένην ποιήσεις, οὕτω καὶ ἐπὶ σώματος καὶ φυχῆς ὁ τοῦ ἐτέρου πλεονασμὸς ἀναγκαῖον πολεῖ τὴν ἐλάττωσιν τοῦ ἐτέρου." Περὶ νηστείας Β', 3, ΠΕΠΙ 6,60 Προτρεπτικὸς ἕλει τὸ ἄγιον βάπτισμα, I, ΠΕΠΙ 6,246 Περὶ τοῦ ἄγιον Πνεύματος, 53, ΠΕΠΙ 10,428.
245. BASIL: "Ορολ κατά πλάτος Β", 55, ΠΕΠΠ 8,396
"και ὅσουν ἁξιὰ σαρκὶ συνεζεύχθης εἰς φθορὰν κατα-
δεδικασμένη διὰ τὴν ἀμαρτίαν καὶ διὰ τοῦτο τοῖς πά-
θεσι τοῦτοις ὑποβληθεισθῇ,..."

246. GREGORY OF NYSSA: Λόγος καταφυσικός, 8, PG
46,33BC.

247. GREGORY OF NYSSA: Περὶ παρθενίας, PG 46,373C.

248. IBID PG 46,376A.

249. IBID PG 46,373C 376A.

250. GREGORY OF NYSSA: Λόγος εἰς τοὺς κοιμηθέντας,
PG 46,25IA.

251. GREGORY OF NYSSA: Περὶ φυσῆς καὶ ἀναστάσεως,
PG 46,148C.

252. GREGORY OF NYSSA: Ἐις τὴν προσευχήν, PG 44,1168.

253. BASIL: Περὶ τοῦ ἄγιου Πνεύματος, 39, ΠΕΠΠ 10,
386 "... ἢν ἀπάλεσε χάριν ἐκ τοῦ ἐμφυσήματος τοῦ
θεοῦ,..." Ἐις τὸν 48ον Ψαλμόν, 8 ΠΕΠΠ 5,346 ΑΝΔ II,
ΠΕΠΠ 5,360.

254. BASIL: Ἐις τὸν ΙΙ4ον Ψαλμόν, 3, ΠΕΠΠ 5,408
"Ἐπεὶ οὖν καὶ ἡμεῖς ποτὲ ἐνδοξοὶ ἐπὶ τῆς τοῦ παρα-
δείσου διάγωγῆς, ἐγενόμεθα δὲ ἠδοξοὶ καὶ ταπεινοὶ διὰ
τὴν ἐκπτωσίν."

255. BASIL: Ὡς ὁμ ἐστὶν αἰτιος τῶν ἱκῶν ὁ θεὸς,
7, ΠΕΠΠ 7,108 Ἐις τὸν 48ον Ψαλμόν, 9, ΠΕΠΠ 5,352.
'Ἐξαίμερος ΣΤ', I, ΠΕΠΠ 4,214.

256. BASIL: Πατριὶ Σχολαστικῆς παραμυθητικῆς, ἐπιστολή 300, ΠΕΠΠ 2,360, Παραμυθητικῆς, ἐπιστολή 301, ΠΕΠΠ 3,452. 

257. BASIL: Περὶ εὐχαριστίας, 2, ΠΕΠΠ 6,84, "Ἀλλοστρωθέντος Ὑσοῦ διὰ τῆς ἁμαρτίας, πάλιν εἰς τὴν οἰκείωτητάν ἀνεκλήθημεν, τῷ αἵματι τοῦ Μονογενοῦς ἐκ τῆς ἅτιμον δουλείας ἐξαιρεθέντες."

258. BASIL: 'Ἀσχητικὰ διατάξεις, I,2, ΠΕΠΠ 9,480 "Διαίρεσις γὰρ καὶ διάστασις καὶ πόλεμος σὺν ὑπὲρ ἢ ἐν ἀνθρώποις, μὴ τῆς ἁμαρτίας διατεμοῦσι τὴν φύσιν."

259. BASIL: Περὶ φθόνου, 3, ΠΕΠΠ 6,136 "(Καίν) ὁ πρῶτος μαθητής τοῦ διαβόλου καὶ φθόνον παρ’ αὐτοῦ διδαχθεῖς... Ἐξε ὑπὲρ τὴν παρὰ θεοῦ τιμὴν καὶ ἐξεμαθή πρὸς ζῆλον καὶ ἀνεῖλε τὸν τιμηθέντα, ὡς καθάφηται τοῦ τιμήσαντος. Πρὸς γὰρ τὴν θεομαχίαν ἀδυνατῶν, εἰς ἀδελφοκτονίαν μετέπεσε." 

260. BASIL: Περὶ τοῦ ἀγίου Πνεύματος, 31, ΠΕΠΠ 10, 358 - 360 "(Ὁ πρωτόπλαστος) ὁς ἐπειδὴ ἀναγκαίως ἡμῖν ἐνυπάρχει τῇ ἀκολουθίᾳ τῆς διαδοχῆς μέχρι τέλους παραπεμπόμενος, διὰ τοῦτο ἐν τῷ 'Αδὰμ πάντες ἀποθνῄσκομεν, καὶ ἐβασιλεύσεις ὁ θάνατος μέχρι τῆς τοῦ νόμου πληρώσεως, καὶ τῆς τοῦ Χριστοῦ παρουσίας." Ἕν λιμῷ καὶ αὐξήσῃ, 7, ΠΕΠΠ 7,154 "Ὡς γὰρ 'Αδὰμ κακῶς φαγὼν, τὴν ἁμαρτίαν παρέπεμψεν..."
261. BASIL: Εἰς τὸν ἸΙουν Ψαλμόν, 3, ΠΕΠΠ 5,408
"'Επεὶ οὖν καὶ ἡμεῖς ἡμέν ποτε ἐνδοξοὶ ἐπὶ τῆς τοῦ παραδείσου διαγωγῆς, ἐγενόμεθα δὲ ἀδοξοὶ καὶ ταπεινοὶ διὰ τὴν ἐκπτώσιν,..." ΠΕΡΙ ἩΠΙΣΤΕΙΑΣ Α', 4, ΠΕΠΠ 6,28.

262. BASIL: Ἐν ἱμᾶς καὶ αὐχμῷ, 7, ΠΕΠΠ 7,154 ΠΕΡΙ τοῦ ἄγλου Πνεύματος, 31, ΠΕΠΠ 10,358.

263. BASIL: Εἰς τὸν 6Ιουν Ψαλμόν, 2, ΠΕΠΠ 5,382
"'Αμήχανον γάρ ἐν ἀνθρώπου φυχῇ μὴ γενέσθαι τινά σάλον ἀπὸ τῶν πειρασμῶν."

264. BASIL: Εἰς τὸν 32ον Ψαλμόν, 4, ΠΕΠΠ 5,172
"'Επεὶ δὲ οὖν ἐστιν ἡ κρίσις χωρίς ἐλενυς, διὰ τὸ μὴ δύνασθαι ἀνθρώπου καθαρὸν εὑρεθῆναι ἀπὸ ὅπου, μὴ δὲ εὰν μία ἡμέρα ἡ τῆς γενέσεως αὐτοῦ."

265. BASIL: Τοῖς ἐν Σωζόμελι, ἐπιστολή 261, ΠΕΠΠ 3,514 "Εἰ τοῖς μὴ γέγονε τοῦ Κυρίου ἐν σαρκί ἐπιδημίᾳ, οὖν ἔδωκε μὲν δ' ἐντρωτὴς τὸ ὑπέρ ἡμῶν τίμημα τῷ θανάτῳ, οὐ διέκοψε δὲ τοῦ θανάτου τὴν βασιλείαν δι' ἑαυτοῦ. Εἰ γὰρ ἄλλο μὲν ἢν τὸ βασιλευόμενον ὑπὸ τοῦ θανάτου, ἄλλο δὲ τὸ παρά τοῦ Κυρίου προσληφθέν, οὐκ ἂν μὲν ἐπαύσατο τὸ ἑαυτοῦ ἐνεργῶν δ' θάνατος, οὐκ ἂν δὲ ἡμέτερον κέρδος ἐγένετο τῆς θεοφροσκουσά νος τὰ πάθη, οὐκ ἀπέκειτε δὲ τὴν ἀμαρτίαν ἐν τῇ σαρκὶ, οὐκ ἐξωσοποληθήσεται ἐν τῷ Χριστῷ οἴ ἐν τῷ 'Αλλα ἀποθανόντες, οὐκ ἀνεπλάθη τῷ διαπεπτωκὲς, οὐκ
άνωρθώθη τὸ κατερραγμένον, οὐ προσφέρεσθαι τῷ θεῷ τὸ
διὰ τῆς ἀπάτης τοῦ ὕψεως ἀλλοτριωθέντων."

266. BASIL: 'Ἐξαφμερος Ε', 5, ΠΕΠΠ 4,190 " οὐ μὴν
οὐδὲ ἡ καταδίκη ἐνεπεδίζη τῇ εὐθυνίᾳ τῆς γῆς, προ-
σβότερα γὰρ ταῦτα τῆς ἀμαρτίας, δι’ ἥν κατεκρίθησαν
ἐν ἱδρυτὶ τοῦ προσώπου ἦμων ἐσθείεν τὸν ἄρτον." AND
6, ΠΕΠΠ 4,190 " Πλὴν γε ὅτι τὸ βόδιον τότε ἀνευ ἀ-
κάνθης ἦν ὑστερον δε τῷ κάλλει τοῦ ἀνθός ἢ ἀκάνθα
παρακειμένην τὴν λύπην, μεμνημένοι τῆς ἀμαρτίας δι’
ἣν ἀκάνθασαν καὶ τριβόλους ἦμιν ἀνατέλλειν κατεδικάσθη
ἡ γῆ." Περὶ νηστείας А', 3, ΠΕΠΠ 6,28 "Οροί καὶ ἐ-
πιτομὴν 46, ΠΕΠΠ 9,64 ; Ὀμιλία ἐν Λακίζοις,
8, ΠΕΠΠ 56,302.

267. BASIL: Περὶ φθόνου, 6, ΠΕΠΠ 6,154 " Εἰ τοι-
νυν καὶ θάνατος ἦμιν ἐνείθεν ὡσπερ ἐκ πηγῆς ἐπερρή,
ἄγαθον ἡμπτωσις, θεοὶ ἀλλοτρίωςις, θεσμῶν σύγχυσις
καὶ ἀνατροπή πάντων ὁμοί τῶν κατὰ τὸν βίον καλῶν."

268. BASIL: Εἰς τὸν 48ον Ψαλμόν, 9, ΠΕΠΠ 5,350,
" οτι οὐκ ἔστιν αὐτός τῶν κακῶν ὁ θεὸς, 7, ΠΕΠΠ 7,110.

269. GREGORY OF NYSSA: Περὶ φυχῆς καὶ ἀναστάσεως,
PG 46,II7B.

270. BASIL: " οτι οὐκ ἔστιν αὐτός τῶν κακῶν ὁ θεὸς,
7, ΠΕΠΠ 7,110.

271. BASIL: 'Ἐξαφιμερος ΕΤ', 1, ΠΕΠΠ 4,214 " Ἐν ταῖς-
θα κατάφει τὴν πρώτην τοῦ ἀνθρώπου γένεσιν καὶ τὸν εὐθές ἡμᾶς ἐπικαταλαβόντα θάνατον· ὡν ἐγέννησεν ἡ ἁμαρτία, τὸ πρωτότοκον ἐγγονὸν τοῦ ἀρχαικοῦ δαίμονος.

272. BASIL: Ἐἰς τὴν μάρτυρα Ἰουλίτταν, 9, ΠΕΠΠ 7,234 "Ὑπὲρ ἁμαρτίας κλαίε. Αὐτὴ ἁρώστια φυχῆς, αὐτὴ θάνατός ἐστι τῆς θανάτου..." "Οτί οὐκ ἔστιν αἰτίος τῶν κακῶν ὁ Θεός, 7, ΠΕΠΠ 7,110.

273. GREGORY OF NYSSA: Κατὰ Εὐνομίου, PG 45,545B.

274. BASIL: Ἐἰς τὸν 59ον Ψαλμόν, 2, ΠΕΠΠ 5,368.

275. BASIL: Ἐἰς τὸν 114ον Ψαλμόν, 5, ΠΕΠΠ 5,412 "Ὁ κόσμος οὕτος αὐτὸς τὸς τέσσερας, καὶ θρόνον ἀποθεωσάμενον.

276. GREGORY OF NYSSA: Κατὰ Εὐνομίου, PG 45,797C.

277. BASIL: "Οτί οὐκ ἔστιν αἰτίος τῶν κακῶν ὁ Θεός, 7, ΠΕΠΠ 7,110 "Οὕτως οὐκ ἦν ἁμαρτεῖται θάνατόν ἄλλη ἡμείς ἐκαυτοῖς ἐκ πολλὰς γνώμης ἐπεσπασάμεθα." 7, ΠΕΠΠ 7,110.

278. GREGORY OF NYSSA: Ἐἰς τὸς ἐπιγραφῆς τῶν Ψαλμῶν, PG 44,60IC Περὶ Παρθενῖας, PG 46,369C.

279. IDID PG 46,372A.

280. BASIL: Ἐἰς τὴν μάρτυρα Ἰουλίτταν, 9, ΠΕΠΠ 7, 234.

281. BASIL: Ἐἰς τὸν 48ον Ψαλμόν, 3, ΠΕΠΠ 5,332 "Ὁτί πᾶσα ἀνθρωπίνη φυχὴ ὑπέκυψε τῷ πονηρῷ τῆς δουλείας ζυγῷ, τοῦ κοινοῦ πάντων ἐχθροῦ· καὶ τὴν παρά
τοῦ κτίσαντος αὐτὴν ἔλευθερίαν ἀφαιρεθέσα, αἰχμά-
λωτος ἤχθη διὰ τῆς ἀμαρτίας."

282. BASIL: "Ὁροι κατὰ πλάτος Β', 55, I ΠΕΠΙ 8,396.

283. GREGORY OF NYSSA: Κατὰ Ἀπολλωνιαῖον, PG 45, 
II53D PLATO: Φαίδων, 67D Γοργίας, 524D.

284. GREGORY OF NYSSA: Ἐξήγησις τοῦ Ἄσματων, PG 44,II0FB.

285. GREGORY OF NYSSA: Περὶ τῆς τριτημέρου προθε-
σιλας τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ Χριστοῦ, PG46 
616C.

286. BASIL: "Οὐ όμε ἐστιν αὐτὸς τῶν κακῶν ὁ Θεὸς, 
7, ΠΕΠΙ 7,II0 " Οὐ μὴν οὐδὲ ἐκώλυσε τὴν διάλυσιν διὰ 
tάς προειρημένας αἰτίας, ἵνα μὴ ἀθάνατον ἦμιν τὴν ἀρ-
ρωστίαν διατηρήσῃ.

287. GREGORY OF NYSSA: Ἐξήγησις τοῦ Ἅσματων, PG 44,II0IA.

288. BASIL: "Οὐ όμε ἐστιν αὐτὸς τῶν κακῶν ὁ Θεὸς, 
7, ΠΕΠΙ 7,II0 " Ὅσπερ ἀν εἶ τις σχεῦς πῆλυνον δι-
αρρυθέν μὴ καταδέχοιτο παραδοθμεῖ πυρὶ, ἔως ἀν τὸ ἐν-
υπάρχην αὐτῷ πάθος διὰ τῆς ἀναπλάσεως ἐξιάσατο..." 
Ἑλκ. τῶν 610ον Ψαλμοῦ, 3,ΠΕΠΙ 5,384 " Ἡ φύσις ἡ τοῦ 
ἀνθρώπου σύνετος οὐσία, ἐκλίθη μὲν ὑπὸ τῆς ἀμαρτίας, 
λυθήναι δὲ πάντως αὐτὴν χρή ὡσεὶ ὑπὸ τοῦ ἔξ' ἄρχης 
οἰκοδομήσαντος αὐτὴν τεχνίτου πάλιν ἀνασκευασθείσαν,
τὸ ἀσφαλὲς καὶ ἀκατάλυτον καὶ πρὸς δευτέραν πτῶσιν ἀνεπιβολευτὸν ἀπολαβεῖν."

289. GREGORY OF NYSSA: Ἐλευθερίαν, PG 46, 877A.

290. GREGORY OF NYSSA: Δόγματα, κατηγορίας, PG 45, 33-36.


292. GREGORY OF NYSSA: Δόγματα, κατηγορίας, PG 45, 80.

293. GREGORY OF NYSSA: Ἐλευθερίαν, Πάσχα, PG 46, 653CD.

294. BASIL: "Ὅτι οὖν ἐστιν αἴτιος τῶν κακῶν ὁ Θεός, 3, ΠΕΠΠ 7, 92 "Πάλιν κακὸν λέγομεν τὸ ἤμῖν ἐπίπονον καὶ ὀδυνηρὸν πρὸς τὴν αἴσθησιν, νόσον σώματος καὶ πληγὰς σώματος καὶ τῶν ἀναγκαῖων τὴν ἐνδειαν καὶ ἀδοξίας καὶ χρημάτων ἐπιμέλειας καὶ οἰκείων ἀποβολῶν,..."

295. IBID 5, ΠΕΠΠ 7, 106.

296. IBID 6, ΠΕΠΠ 7, 106 AND 3, 4, 6, ΠΕΠΠ 7, 92, 98-100.

297. IBID 5, ΠΕΠΠ 7, 104 "Ταῦτα δὴ οὖν εἰδὼς παρά
θεοῦ καὶ διηρημένα ἔχων παρά σεαυτῷ τοῦ κακοῦ τά εἰ-δή καὶ εἰδώς τι μέν το ὄντως κακόν, ὅτι ἡ ἁμαρτία, ἢς τὸ τέλος ἀπόλεια, τι δέ τὸ δοκοῦν μέν κακόν διὰ τὸ τῆς αἰσθήσεως ἀλγεινόν, ἀγαθοῦ δὲ δύναμιν ἔχον, ὡς αἱ κακώσεις αἱ πρὸς ἀποχήν τῆς ἁμαρτίας ἐπαγόμεναι, ὡς οἱ καρποὶ σωτηρία φυχῶν αἰώνιος, παύσαι δυσαρε -στούμενος ταῖς θελαίς οἰκονομίαις."

298. BASIL: 'Αμφιλοχίῳ Ἐπισκόπῳ, ἐπιστολή 236,7, ΠΕΠΠ Ι,178 "... ὑγεία καὶ νόσος, πλοῦτος καὶ πε-νία, δόξα καὶ ἀτμίωτα, καθὸ μὲν οἱ ποιεῖ τοὺς ἔχοντας ἀγαθοὺς οὐκ ἔστι τῶν κατὰ φύσιν ἄγαθῶν,..."

299. BASIL: 'Εἰκήμερος Ἐ', 6, ΠΕΠΠ 4,190.

300. BASIL: Πατρί Σχολαστικοῦ παραμυθητική, ἐπι-στολή 300, ΠΕΠΠ 2,360 "... ἐαυτοῦ δὲ ἐννοιεῖσθαις μετρίως φέρειν ταύτα ἐκ τῆς παλαιάς τοῦ θεοῦ ἀποφά -σεως ὑγιεινωθέντα τῇ ᾽ω ἐκ τῶν ἀνθρώπων."

301. BASIL: "Οτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεὸς, 5, ΠΕΠΠ 7,100 "Ἀναρεῖ τοῖς τὸ κακόν ὁ θεός, οὐ-χὶ δὲ τὸ κακόν ἐκ τοῦ θεοῦ." ΙΒΙΔ 3, ΠΕΠΠ 7,94 "Ὡσ-περ οὖν τῆς τομῆς ἢ τοῦ καυτήρος οὖν ὁ λατρός αἴτιος ἄλλ' ἢ νόσος, οὗτω καὶ οἱ τῶν πᾶλιν ἀφανισμοί, ἐκ τῆς ἁμετρίας τῶν ἁμαρτανομένων τῆν ἀρχὴν ἔχοντες, τὸν θεὸν πάσης μέμψεως ἀπολύσασιν."

302. BASIL: Εἰς τῶν 320ν Ἐπισκόπων, 8, ΠΕΠΠ 5,188 "... ὁποιοντες ἄν βαδίζεις, ὃ τι περ ἄν ἐνεργήσῃ, κἂν ἐν
σηκτεί, καὶ ἐν ἡμέρᾳ, ἑπισκοποῦντα ἔχεις τοῦ τοῦ θεοῦ ὀφθαλμόν." Ἐν τοῦ Ἱεροῦ ἱερεῖ, 4, ΠΕΠΠ 5,408

"... οὐκ ἡν συνεστη ἡ ἀνθρωπίνῃ φύσις, μή τῶν κομῆιη νηπίων καὶ ἐτί βρεφῶν ὑπὸ τοῦ Κυρίου φυλάσσει καὶ μένων." "Ὅποι κατὰ πλάτος Β', 3, ΠΕΠΠ 8,194 "Εἶτα κατασκευάσθητα ὑπὸ τοῦ ὄφεως καὶ καταπεσόντα εἰς τὴν ἀμαρτίαν καὶ διὰ τῆς ἀμαρτίας εἰς τὸν θάνατον καὶ τὰ τοῦτον ἁξίων οὐ περιείχεν... οὐ γὰρ ἀφελθήμεν ὑπὸ τῆς ἀγαθότητος τοῦ δεσποτοῦ, οὐδὲ ἐνενόφαμεν αὐτοῦ τὴν εἰς ἡμᾶς ἀγάπην, ἀναστήσατα τῶν τιμῶν τὸν εὐεργέτην παρυβρίσαντες."

303. BASIL: "Ὅτι οὐκ ἔστιν αἵτιος τῶν κακῶν ὁ θεός, 2, ΠΕΠΠ 7,90 "Αἰφρων οὖν, δὲ ἀληθῶς ἐστηρημένος νοῦ καὶ φρονήσεως, ὃς λέγων ὅτι οὐκ ἔστι θεὸς. Παραπλήσιος δὲ τοῦτο, καὶ οὐδὲν κατὰ τὴν ἀφροσύνην ἀπολείπόμενος, καὶ δὲ λέγων τῶν κακῶν αἵτιον εἶναι τὸν θεὸν. Ὄμοιον γὰρ αὐτῶν εἶναι τὸ ἔθεμα τὴν ἀμαρτίαν, διότι ἐκάτεροι δύο ἦσαν αρνοῦνται τὸν ἀγαθὸν. δὲ μὲν οὖν εἶναι τὸ παράπαν λέγων, δὲ δὲ οὖν ἀγαθὸν αὐτῶν εἶναι διορίζόμενος. Εἰ γὰρ κακῶν αἵτιος, οὐκ ἀγαθὸς δηλοῦτι· ὡστε ἀμφοτέρωθεν ἔστιν ἀρνησίς τοῦ θεοῦ." Εξάθεμενος ἜΤ', 7, ΠΕΠΠ 4,238.

304. BASIL: "Ὅτι οὐκ ἔστιν αἵτιος τῶν κακῶν ὁ θεός, 5, ΠΕΠΠ 7,104 "Αἰδὴ τοῦτο ἄδει μικροτέρων πληγῶν ἢ αἰ προστίθεντι καὶ ἐπιτείνων τὰς μάστιγας οὐκ ἐμάλαξεν αὐτοῦ τὸ ἀνυπότατον, ὃλ' εὑρίσκειν αὐτοῦ καὶ τῆς ἀ-
νοχῆς τοῦ θεοῦ καταφρονοῦντα καὶ τοῖς ἐπαγομένοις αὐτῷ δεινοῖς ὑπὸ τῆς συνθεσιας ἐμμελετῆσανταν." 

305. BASIL: "Ὅροι κατ᾽ ἐπιτομήν, 261, ΠΕΠΠ 9,314 " Εἰδέναι χρῆ, ὅτι τῶν περιστάσεων, τῶν τε ἔξωθεν καὶ τῶν περὶ τὸ σῶμα, πολὺς καὶ διέφοροι ἐστίν ὁ λόγος, τοῦ θεοῦ ἢ ἐπάγοντος ἢ συγχωροῦντος διὰ τίνα οἰκονομίαν κρείττονα τῆς παρ’ αὐτὰ ἀνέσεως." "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεὸς, Ι, ΠΕΠΠ 7,86-88 " "...μὴ ἐκκακεῖν ἐν ταῖς θλίψεσιν, ἄλλη ἀναμένειν τὴν ἀγαθότητα τοῦ θεοῦ καὶ εἰδέναι ὅτι οἰκονομία τινὶ παραδόθησιν ἡμᾶς ταῖς θλίψει, κατὰ τὴν ἀναλογίαν τῆς ἐννυπαρχοσῆς ἐκάστῃ πλευρῇ τὸ μέτρον ἐπάγων τῶν βασανιστηρίων." Εἰς τὸν 32ον Παλμόν, 5, ΠΕΠΠ 5,178 " ...ἐνθυμήθητι ὅτι ἀβυσσὸς ἐστι τὰ κρίματα τοῦ θεοῦ καὶ τῷ τοῖς θησαυροῖς τοῖς θεοῖς ἐναποκελείσθαι, οὐκ ἐθλητα τοῖς τυχόσι." 

306. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεὸς, Ι, ΠΕΠΠ 7,88 Παραμυθητική ἐπιστολή 101, ΠΕΠΠ 3,448. 

307. BASIL: "Ὅτι οὐκ ἔστιν αἴτιος τῶν κακῶν ὁ θεὸς, 4, ΠΕΠΠ 7,98 " οὐκοῦν πατάσσεται μὲν σάρξ, ἵνα λαθὴ φυχῆ, θανατοῦται δὲ ἡ άμαρτία, ἵνα ζησῃ δικαίωσθη." 

308. BASIL: Πολυτευμονέων Σωμαστῶν, ἐπιστολή 183, ΠΕΠΠ I,290 " "Ὡστε ἐοικεῖν, ὅπερ ἐστὶ κάμινος χρυσῷ, τοῦτο εἶναι ἤ ὑπὲρ τῆς εἰς θεῖον ἐπίδος θλίψις τοῖς ἀντιποιομένοις τινὸς ἀρετῆς." "Ὅτι οὐκ ἔστιν αἴτιος
τῶν κακῶν ὁ θεὸς, Ι, ΠΕΠΠ 7,88. Νικοπολίταις Πρεσβυτέρους, ἐπιστολὴ 240,2 ΠΕΠΠ 3,224. "Εἴτε οὖν βαρὸς ὁ πειρασμὸς, ἀδέλφοι, ὑπομένωμεν τὰ ἐπίπονα. Οὕτως γὰρ η ἀληθεία ἐν ἁγιωτεύει μηδὲ κοινοσώμους στεφανοῦται.

309. BASIL: Παραμυθητική, ἐπιστολὴ 101 ΠΕΠΠ 3,448.

310. BASIL: "Οοοι κατά πλάτος, 55,4 ΠΕΠΠ 8,404. Ἡ πλειοτάτην μέγαν, συγκαθιστόντως αὐτῷ εἰς τοὺς ἄγους τοῦ φιλανθρώπου Δικαστοῦ καὶ τὴν μεγαλαυχίαν αὐτοῦ διὰ τῆς εἰς ἁγιόν ὑπομονῆς τῶν δοξῶν ἑαυτοῦ καθαροῦντος...

311. BASIL: "Οτι οὖν έστιν αἴτιον τῶν κακῶν ὁ θεὸς, Ι, ΠΕΠΠ 7,88. "Οτι οἰκονομικά τινὶ παραδόθησιν ἡμᾶς ταῖς θλίψεις, κατὰ τὴν ἀναλογίαν τῆς ἐνυπαρχοῦσης ἐκάστης πίστεως τὸ μέτρον ἐπάγων τῶν βασανιστηρίων.

312. BASIL: Εἰς τὸν 320ον Ἀλμυρόν, 2, ΠΕΠΠ 5,302. "Ωσπέρ γὰρ ζῶν έμφυξα καταλαμβάνουσιν ἡμᾶς, ἐργαζόμεναι ὑπομονὴν, καὶ διὰ τῆς ὑπομονῆς δοκίμην, καὶ διὰ τῆς δοκίμης ἔλπιδα." 313. BASIL: Ἔν λιμῷ καὶ αύχῳ, 5, ΠΕΠΠ 7,144. "Εἰς σαυτοῦ καὶ τῶν σῶν λογισμῶν γενοῦ, ἀνθρωπε, μή πολεῖ τὰ τῶν ἀνόητων παλᾶς, οί παρὰ διδασκάλου ἐπιτιμηθέντες, τὰς δὲ τῶν ἁπατευτέρων ἐκεῖνον καταρρηγόνους πατρὸς δὲ δι᾽ ὅλεθρον τὴν τροφὴν ὑπερθεμένου τὴν ἐσθήτα κατασπαράττουσιν, ἡ τὸ τῆς μητρὸς πρόσωπον.
τοίς ὁμιλούσατε καταλαμβάνοντες." IDID 2, ΠΕΠΠ 7,130 Πρὸς 
Νεκτάριον, επιστολὴ 5,2 ΠΕΠΠ 3,444 
Πρὸς Ἰταλόν οὐ καὶ Γάλλος, επιστολὴ 92,1 ΠΕΠΠ 3,84 
Τοῖς Παρακλήσισι, επιστολὴ 203,1, ΠΕΠΠ 3, 
228 Βασίλ. Ἐπισκόπῳ Ἐβδόμῳ καὶ Ἑξορίᾳ ὑπν., επι-
στολὴ 264, ΠΕΠΠ 3,60 'Ἰουλίττη ἔλευθερα, επιστολὴ 
107, ΠΕΠΠ 2,242 Ἐἰς τὸν Ἰον Ἰωάνναν, 3, ΠΕΠΠ 5,18 
314. BASIL: Πρὸς Ἰταλόν οὐ καὶ Γάλλος, επιστολὴ 
5,2 ΠΕΠΠ 3,444 Ἐπισκόπῳ Φιλοσέφω, επιστολὴ 1, ΠΕΠΠ 
3,374.

315. BASIL: Πρὸς τοὺς μονάχους καταλαμβάνοντες ὑ-
πὸ τῶν Ἀρειανῶν, επιστολὴ 257, ΠΕΠΠ 3,56.

316. BASIL: Μακαρίω καὶ Ἰωάννη, επιστολὴ 18, ΠΕΠΠ 
2,368.

317. BASIL: Περὶ τοῦ ἄγιου Πνεύματος, 39, ΠΕΠΠ 10, 
386. Περὶ ἐυχαριστίας, 2, ΠΕΠΠ 6,84 Ἐἰς τὸν Ἰωάννα 
Ψαλμήν, 8, ΠΕΠΠ 5,350 "Ὅτι οὐκ ἐστὶν ἄγιος τῶν κα-
μῶν ὁ θεός, 7, ΠΕΠΠ 7,110 GREGORY OF NYSSA: Λόγος 
κατηχητικὸς ὁ μέγας, 6, PG 45 29B.

318. BASIL: "Ὅτι οὐκ ἐστὶν ἄγιος τῶν καμῶν ὁ θεός, 
2, ΠΕΠΠ 7,90.

319. GREGORY OF NYSSA: Στὶς ἐπιγραφὴ τῶν Ἐφεσίων,
14 PG 44,585AB Λόγος κατηχητικὸς ὁ μέγας, 22 PG 45 
60C.
320. BASIL: "Ὅροι κατὰ πλάτος Β', 2, ΠΕΠΠ 8,184
Οὕτως οὖν ἦν καὶ πολὺ μάλλον τοῦ θεοῦ πάθου οὐκ ἔξωθέν ἐστιν ἡ μάθησις ἄλλ' ὅμοι τῇ συστάσει τοῦ ζῷου, τοῦ ἀνθρώπου φημι, σπερματικὸς τῆς λόγου ἦμιν εὐγκαταβάληται οἶκοθεν ἐξων τάς ἀφορμὰς τῆς πρὸς τό ἀγαπάν οἰκειόσεως.

321. GREGORY OF NYSSA: Περὶ παρθενίας, 12, PG 46 373D Εἰς τοὺς κοιμηθέντας, PG 46,524B.

322. BASIL: "Ὅροι κατὰ πλάτος Β', 2,3 ΠΕΠΠ 8,194
Οὐ γὰρ ἀφελήθηκεν ὑπὸ τῆς ἁγαθότητος τοῦ Δεσπότου, οὐδὲ ἐνεκόμαςαν αὐτοῦ τὴν εἰς ἡμᾶς ἁγάπην, ἀναισθησία τῶν τιμῶν τῶν εἰργήτων παρυβρύσαντες, ἄλλα ἀνεκλήθηκαν ἐκ τοῦ θανάτου καὶ ἐξωποιήθηκαν πάλιν ὑπ' αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

323. BASIL: Περὶ τοῦ ἄγιου Πνεύματος, 32, ΠΕΠΠ 10, 360.

324. BASIL: ΙΒΙΔ 33, ΠΕΠΠ 10,364 "Τοῦ οἰκονομουμέντος τά ἡμέτερα, ὡσπερ δοθαλμοῦ εὐ σκότει τραφεντας, τῷ κατὰ ὁλίγον ἔθισμῷ πρὸς τὸ μέγα φῶς τῆς ἁλθεῖσας ἀνάγοντος. Φείδοτ γὰρ τῆς ἁθενεῖας ἦμών, ἐν τῷ βάθει τοῦ πλοῦτον τῆς σοφίας αὐτοῦ, καὶ τοῖς ἀνεξίχνιάστοις κρίμασι τῆς συνέσεως τῆς προσηνή ταθτην καὶ εὐδρόμουσαν ἡμῖν ὑπέδειξαν ἁγωγήν, τὰς σκιὰς πρότερον ὑπὸ καὶ σωμάτων, καὶ ἐν ὅδατι βλέπειν τὸν ἡλιον προεθέτειν, ὡς μή εὐθὺς τῇ θέσι τοῦ ἀκράτου φωτὸς
προσβαλύντας ἀμαυρωθήναι."

325. BASIL: Τοῖς ἐν Σωτοπόλει, ἐπιστολή 261, ΠΕΠΠ 3,514 "Ὅροι κατὰ πλάτος B', 2, ΠΕΠΠ 8,194.

326. BASIL: Πρὸς τοὺς νέους, 2, ΠΕΠΠ 7,318 " ΄ΑΛΛ' ἐπὶ μακρότερον πρὸς ἐν δια σή καὶ πρὸς ἐνεργ ήν παρασκευή ἀπαντα πράττομεν."

327. BASIL: Περὶ τοῦ ἄγιου Πνεύματος, 39, ΠΕΠΠ 10, 384 " Τάς δὲ περὶ τῶν ἀνθρωπον οἰκονομίας, τάς ὑπὸ τοῦ μεγάλου θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ τὴν ἀγαθότητα τοῦ θεοῦ γενομένας, τὰς ἀντερεῖ μὴ ὀχλὶ διὰ τῆς τοῦ Πνεύματος χάριτος πεπληροῦσθαι; "

328. BASIL: Εὐλογία Ἀλεξάνδρῳ Ἀδελφοφροσύνῃ Ἐπισκόπους Ἀλυπτόλου ἐξορισθείς, ἐπιστολή 265, ΠΕΠΠ 3,70 " Μεγάλην ἐν πάσιν εὐφράσκομεν τοῦ ἀγαθοῦ θεοῦ τὴν περὶ τὰς Ἐκκλησίας αὐτοῦ οἰκονομίαν, ὡστε καὶ τὰ δοκοῦντα εἶναι συνήθως καὶ μὴ πάντη κατὰ βοσ-""λησιν ἀπαντῶντα καὶ ταύτα ἐπὶ ἀφελείᾳ τῶν πολλῶν οἰ-κονομεῖσθαι ἐν τῇ ὑσθερώτητα τοῦ θεοῦ σοφίᾳ καὶ τοῖς ἀνεξιχνιαστοῖς αὐτοῦ κρίμασι τῆς δικαίωσινς."

329. BASIL: "Ὅροι κατὰ πλάτος B', 3, ΠΕΠΠ 8,194 " ...καὶ ἐπὶ τούτους καὶ τοῖς τουσθοίς ἀπασιν ἐπι-μένοντας τῇ ἀπειθείᾳ οὐκ ἀπεστράφη." Ἐς τὸν 480ν Ἑλμὸν, 3, ΠΕΠΠ 5,332 " Καὶ τὴν παρὰ τοῦ κτίσαντος αὐτὴν ἐλευθερίαν ἀφαιρεθένσα, αἰχμάλωτος ἤχθη διὰ τῆς ἀμαρτίας."
330. BASIL: Ἐλεγκτὸν ἄγιον Ψαλμόν 4, ΠΕΠΠ 5,332

" Μήτε οὖν τὸν ἄδελφόν ζῆτει εἰς ἀπολύτρωσιν, ἀλλὰ τὸν ὑπερβαλλοντα σοῦ τὴν φύσιν· μήτε κυνρωπον φιλῶν, ἀλλ' ἀνθρωπον Θεόν Ἰησοῦν Χριστόν, ὥς καὶ μένος δύναται δοῦναι ἐξίλασμα τῷ Θεῷ ὑπὲρ πάντων ἡμῶν." Ἐλεγκτὸν 32ον Ψαλμόν, 5, ΠΕΠΠ 5,218 " Αὐτὸς ἔστιν ὁ πνευματικὸς, καὶ κενώσας ἤταν ἐν τῷ τοῦ δούλου μορφῇ, ἵνα ἡμεῖς πάντες ἐκ τοῦ πληρωματος αὐτοῦ λάβωμεν, καὶ χάριν ἀντὶ χάριτος." Περὶ πλησεως, 2, ΠΕΠΠ 7,34 "Ο- ποι λειτα πλάτος Β', 3, ΠΕΠΠ 8,194 Ἐλεγκτὸν ἄγιον Ψαλμόν 3, ΠΕΠΠ 5,332.

331. BASIL: Ἐλεγκτὸν 7ον Ψαλμόν, 3, ΠΕΠΠ 5,48 " Τῷ μυστήριῳ τῆς ἀναστάσεως ἡ ἐνεργεία σας ἐμφανίζεται ὡς προφήτης, εἰς ἀθέτησιν τῆς ἁμαρτίας αὐτῶν* ἢ τὴν ἐπὶ τοῦ σταυροῦ ὑψωσιν, ἢ τῆς γεννήσεις ἡμᾶς μετά τὸ εἰς τὸ ἐσχατὸν ὅρον τὴν κατά τῶν ἐξόρων ὑψωθήναι." Ὁροι κατὰ πλάτος Β', 3, ΠΕΠΠ 8,194.

332. BASIL: Ἐλεγκτὸν τὸν ἄγιον τοῦ Χριστοῦ Γέννησιν 2, ΡΩ 31 I46IAB I464A.

333. BASIL: Περὶ τοῦ ἄγιον Πνεύματος, 18, ΠΕΠΠ 10, 324 " Μὴ τοινυν ἐν δουλικῆς ταπεινώτητος ἁναγκασμέ- νην ὑπηρεσίαν νοθεῖν, τὴν διὰ τοῦ οἰκονομίαν, ἀλλὰ τὴν ἐκούσιον ἐπιμέλειαν, ἀγαθότητι καὶ εὐσπλαγχνίᾳ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς, περὶ τὸ ὕδιον πλάσμα ἐνεργουμένην." Ὅτι οὖν ἔστιν αὕτως τῶν κα- κῶν ὁ Θεός, 7, ΠΕΠΠ 7,110.
334. BASIL: Εἰς τὴν ἁγίαν τοῦ Χριστοῦ Γέννησιν, 2, ΠΓ 31 1460ΒC.

335. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 18, ΠΕΠΙ 10, 324.


337. BASIL: Τοῖς ἐν σωζόμελεῖ, ἐπιστολὴ 261, 3, ΠΕΠΙ 3,518.

338. BASIL: ΙΔΙΔ 2, ΠΕΠΙ 3,514 "Εἰ γὰρ ἄλλο μὲν ἦν τὸ βασιλεύουσιν ὑπὸ τοῦ θανάτου; ἄλλο δὲ τὸ παρά τοῦ Κυρίου προσληφθὲν, οὐχ ἂν μὲν ἔπαθατο τὸ έαυτοῦ ἐνεργώς ο θάνατος, οὐχ ἂν δὲ ἡμέτερον κέρδος ἐγένετο τῆς θεοφόρου σαρκός τὰ πάθη..." Περὶ τοῦ ἁγίου Πνεύματος, 12, ΠΕΠΙ 10,304.

339. GREGORY OF NYSSA: Κατὰ Ἑὐνομίου, ΠΓ 45 889ΑΒ.

340. GREGORY OF NYSSA: Εἰς τὸν Ἐκκλησιαστὴν, ΠΓ 44 64ΙΒC.

341. GREGORY OF NYSSA: Κατὰ Ἀπολλονίου άντιροπο-, τίμιος, ΠΓ 45,1153C.

342. BASIL: Εἰς τὴν ἁγίαν τοῦ Χριστοῦ Γέννησιν, 6, ΠΓ 31 1473Β.

343. ΙΔΙΔ 2, ΠΓ 31 1460C.
344. IDID 6, PG 31 I473C.

345. GREGORY OF NYSSA: Δύος ἀπηχθηκός ἔγαγος, 24 PG 45.64CD.

346. BASIL: Εἰς τὸν 48ον ψαλμόν, 4, ΠΕΠΠ 5,332

347. BASIL: Περὶ τοῦ ἄγλου Πνεύματος, 35, ΠΕΠΠ 10, 366 "Ἡ τοῦ ἄγου καὶ Σωτῆρος ἡμῶν περὶ τὸν ἀνθρώπον οἰκονομία ἀνάκλησις ἐστὶν ἀπὸ τῆς ἐκπτώσεως, καὶ ἐπάνω τούτω εἰς οἰκεῖωσιν θεοῦ, ἀπὸ τῆς διὰ τὴν παρακο- ἴν γενομένης ἄλλοτριώσεως."

348. BASIL: Εἰς τὸν 7ον ψαλμόν, 2, ΠΕΠΠ 5,44 "Ὀ- τι τῆς σωτηρίας μὲν χριστός οἱ ἀσθενοῦντες χρήζουσιν, τοῦ δοσθῆναι δὲ οἰ ἐν τῇ αἰχμαλωσίᾳ κατεχόμενοι."

349. BASIL: Περὶ τοῦ ἄγλου Πνεύματος, 18, ΠΕΠΠ 10, 324 "Αὐτὸς γὰρ δήσας τὸν ἱσχυρον, διήρπασεν αὐτὸν τὰ σκέψη, ἡμᾶς, οἷς εἰς πᾶσαν ἐνέργειαν πονηρὰν κα- τεκέχορτο καὶ ἐποίησε σκέψη εὐχρηστα τῇ Δεσποτῇ, τοῦ ἀνθρωπομενοὺς εἰς πᾶν ἔργον ἀγαθὸν ἐκ τῆς ἐπιμομασίας τοῦ ἔφ' ἡμῖν." Εἰς τὸν 28ον ψαλμόν, 5, ΠΕΠΠ 5,118

350. BASIL: Εἰς τὸν 48ον ψαλμόν, 3, ΠΕΠΠ 5,330 "Λό- τρῳν ὑμῖν χρέα πρὸς τὸ εἰς τὴν ἐλευθερίαν ἐξαίρεθηναι, ἢν ἀφηρεθητε νικηθέντες τῇ βίᾳ τοῦ διαβόλου, οὐ ἐπὶ - χείρισις ἡμᾶς λαβὼν, οὐ πρότερον τῆς ἑαυτοῦ τυραννίδος ἀφῆσι, πρὶν ἂν τίνι λύτρῳ ἄξιολόγῳ πεισθεὶς ἀνταλλά- ξασθαι ὑμᾶς ἔληται. Δεὶς οὖν τὸ λύτρον μὴ ὁμογενές εἰ- ναι τοῖς κατεχομένοις, ἀλλὰ πολλῷ διαφέρειν τῷ μέτρῳ,
el mello e pdeiN afkseiv tis douleias tois aikhimalwton. 


355. BASIL: Εἰς τὸν ἅγιον Χαλκόν, 4, ΠΕΠΙ 5,334 "Τί γὰρ δούναις ἀνθρώπος εὑρεῖν τηλικοῦτον, ἕνα δὲ ὑπὲρ λυτράσεως τῆς φυχῆς αὐτοῦ; Ἀλλ᾽ εὑρέθη ἐν δυοὶ πάντων ἀνθρώπων ἀντάξιον, ἐκ ἑξῆς εἰς τιμὴν λυτράσεως τῆς φυχῆς ἡμῶν, τὸ ἄγιον καὶ πολυτιμὸν αἷμα τοῦ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ, ὑπὲρ ἡμῶν ἐξέχεε πάντων" διότι καὶ τιμῆς ἁγοράσθημεν.

356. BASIL: "Οτι οὖν ἐστίν αἴτιος τῶν κακῶν ὁ Θεός, 5, ΠΕΠΙ 7,102 Εἰς τὸν ἅγιον Χαλκόν, 3, ΠΕΠΙ 5,384 Εἰς τὸν ἅγιον Χαλκόν, 6, ΠΕΠΙ 5,182 Προτρπτικὸς εἰς τὸ ἅγιον ἅπτεσμα, 3, ΠΕΠΙ 6,256 Τοῖς ἐν Σωκόπλειτος εἰς ἐπιστολὴ 261, ΠΕΠΙ 3,514-516. GREGORY OF NYSSA: Ἀδικηθής ἕρωος, 8, PG 45 33.

357. BASIL: Εἰς τὴν ἅγιαν τοῦ Χριστοῦ γέννησιν, 3 PG 31 1464A.

358. ATHANASIIUS THE GREAT: Περὶ τῆς ἐνσάρχης ἐπιφανείας... καὶ κατὰ Ἀρσελῶν, 8, ΒΕΠΕΣ 33,226.

359. BASIL: Περὶ τοῦ ἅγιου Πνεύματος, I8, ΠΕΠΙ IO,324.

360. BASIL: Εἰς τὴν ἅγιαν τοῦ Χριστοῦ γέννησιν, 2, PG 31 1460BC.

361. BASIL: Εἰς τὸν ἅγιον Χαλκόν, 2, ΠΕΠΙ 5,382.
362. BASIL: Περὶ τοῦ ἰγλίου Ὑμεύματος, 18, ΠΕΠΠ 10, 322-324 "Ὁ γὰρ τοσοῦτον οὐδὲν καὶ γῆ καὶ τὰ με- γέθη τῶν πελαγῶν, καὶ τὰ ἐν ὑδαί σταυρώμενα, καὶ τὰ χερσαία τῶν ᾁτων, καὶ τὰ φυτὰ, καὶ ἀστέρες, καὶ ἀνεμοί, καὶ ὁ ποιητὴς τοῦ παντοῦ διακόσμησις τὸ ὑ- περέχον τῆς ἀυλός συνιστήσει, διόν τὸ δυνηθὲν τὸν θεὸν, τὸν ἁχώρητον, ἀπαθῶς διὰ σαρκὸς συμπλακήναι τῷ θανάτῳ, ἵνα μείνῃ τῷ ὅμηρῳ πάσηι τὴν ἀπάθειαν χαρίσηται."

363. BASIL: Ἑἰς τὸν 33ον Ὑσαμᾶν, 5, ΠΕΠΠ 5,216 Τοῖς παραλλοτάλοις Ἐπισκόποις ἐνιστολῆ 203, ΠΕΠΠ 3,228.

364. BASIL: "Οοοῦ κατὰ πλάτος Β', 4, ΠΕΠΠ 8,194 ὁ- πτέμω Ἐπισκόπῳ, 9, ΠΕΠΠ 3,292 Ἑἰς τὸν 33ον Ὑσαμᾶν, 5, ΠΕΠΠ 5,218 Ἑἰς τὸν 44ον Ὑσαμᾶν, 9, ΠΕΠΠ 5,284 Ἑἰς τὸν 61ον Ὑσαμᾶν, 3 ΠΕΠΠ 5,386.

365. BASIL: Ἑἰς τὸν 48ον Ὑσαμᾶν, 4, ΠΕΠΠ 5,334.

366. BASIL: Ἑἰς τὸν 48ον Ὑσαμᾶν, 8, ΠΕΠΠ 5,350 Ἑἰς τὸν 28ον Ὑσαμᾶν, 5, ΠΕΠΠ 5,118 Ἑἰς τὸν 59ον Ὑσαμᾶν, 3, ΠΕΠΠ 5,370.

367. BASIL: Ἑἰς τὸν 48ον Ὑσαμᾶν, 4, ΠΕΠΠ 5,336.

368. BASIL: Ἑἰς τὸν 33ον Ὑσαμᾶν, 5, ΠΕΠΠ 5,216. "Ἄπτός ὁ εἰρηνοποιός, ὁ ποιῶν εἰρήνην, καὶ ἀποκαταλ- λάσσων τοὺς δύο ἑἰς ἑνα καὶ ὁμοίων ἀνθρωπον· ὁ εἰρηνοποιή- σας διὰ τοῦ αἵματος τοῦ σταυροῦ ἄτομον, εἶτε τὰ ἐν τοῖς οὐρανοῖς, εἶτε τὰ ἐπὶ τῆς γῆς."
369. BASIL: Ἐλεγχόταν γαμήλιον, 6, ΠΕΠΠ 184 "Οτι ὅπις ἐστὶν αἰτία τῶν κακῶν ὁ θεός, IO, ΠΕΠΠ 7,120.

370. BASIL: Ἐλεγχόταν γαμήλιον, 9, ΠΕΠΠ 5,284.

371. BASIL: ( ) Πρὸς τούς συνοφηντούντας μᾶς ὁ τί τρεῖς θεοῦς λέγομεν, 4, PG 31 I496A.

372. ST. JOHN THE CHRYSOSTOM: 'Ομολόγια_13, 5, PG 60. 514 Περὶ τῆς ἐκ νεκρῶν ἀναστάσεως, 8, PG 50 430.

373. BASIL: ( ) Πρὸς τούς συνοφηντούντας ἡμᾶς ὁ τί τρεῖς θεοῦς λέγομεν, 4, PG 31 I496A.

374. GREGORY OF NYSSA: Δόγμα κατηγορικός ὁ μέγας, I6 AND 23, PG 45 52B AND 63A.

375. ZIZIOULAS I: "Χριστολογία καὶ ὑποθέση " ART IN "Σύναξη " No 2, 1982 p. 18.

376. BASIL: "Οτι ὅπις ἐστὶν αἰτία τῶν κακῶν ὁ θεός, IO, ΠΕΠΠ 7,122 " Καὶ ἅλος μυρίαι εἰς τῶν ἐπινικίων ἀλ φωνᾷ τὴν εἰς τέλος καθαρίσθη τού ἐκθροῦ παριστάσαι, ὡς σύνεμιας πάλης, οὐδὲ ἁγιός ἐν τοῖς ἁν ὑπολειπομένου ἡμῖν, οὐδέ τινος ἀνθρισταμένου καὶ παραπήμενος ἡμᾶς τῆς μακαρίας ζωῆς, ἄλλ' ἁλυπού ἡμῶν τὴν διαδοχὴν ἐχόντων πρὸς τὸ ἔξοδος καὶ ἀπολαυσίν ἡμῶν τοῦ ἐξολο τῆς ζωῆς εἰς τὸ δικενῆς, οὐ μετασχέειν ἐς ἁρχῆς διὰ τὴν τοῦ ὅφεως ἐπιβούλησι ἐκκυλθήσῃ.";

377. GENESIS 3, 19.

378. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, I5, ΠΕΠΠ 10,310
379. BASIL: *Eic tιhς ἁγίαν τοῦ Χριστοῦ Γέννησιν*, 2-3 PG 31 1460

380. BASIL: *Περί τοῦ ἁγίου Πνεύματος*, 39, ΠΕΠΙ ἸΟ

381. BASIL: IDID 39, ΠΕΠΙ ἸΟ, 386 "Ἀνακαίνισιν γάρ τοῦ ἀνθρώπου ὁ Κύριος, καὶ ἡ ἀπόλεσε χάριν ἐκ τοῦ ἐμφυσήματος τοῦ θεοῦ, τούτην πάλιν ἀποδιδοὺς ἐμφυσήσας εἰς τὸ πρόσωπον τῶν μαθητῶν, τῇ φησι; "Αὔξησε Πνεῦμα ἁγίον...", "Κατὰ μεθύντων, θ', ΠΕΠΙ 6,210

382. ST. JOHN THE CHRYSOSTOM: *Eic tιhς ἁγίαν Πνευματικήν*, 2 PG 50 463

383. BASIL: *Περί εὐχαριστίας*, 5, ΠΕΠΙ 6,94 "Ὅρω κατά πλάτος Β', 4, ΠΕΠΙ 8,196 "Καὶ οὐκ ἤρείς ἡ μένων νεκρῶς θύτας ζωοποιήσαι, ἀλλὰ καὶ θεότητος ἀξίωμα ἐχαρίσατο καὶ ἀναπαύεις ἠποίμασεν αἰώνιος."

384. ZIZIOULAS Ι: "Χριστολογία καὶ ὑπαρξη " ART IN "Σύναξη " Νο 2, 1982 ρ. ΙΒ.

385. GREGORY OF NYSSA: *Πρὸς τοὺς βραδύνοντας εἰς τὸ Βάπτισμα*, PG 46 429A.

386. BASIL: "Ὅρω κατά πλάτος Β', 4, ΠΕΠΙ 8,196."
It is the main theme of the whole teaching of Athanasius that: He was incarnated in order to give us deification. It is repeated with various changes in his writing. For more of Athanasius Christology look at Father Dragas G. "Εγένετο ἄνθρωπος" art in "Theology" Athens 1976.
Saint Gregory the Theologian prevents any, by chance, misinterpretation of his teaching. He explains that man became God with his union with God, but man is God "θεούμενος" (after his deification from God) and for man it is impossible to surpass the bond that separates him from the Holy Trinity. Man's deification is not deification is not his identification with God but is not a continuous assimilation with God. For this reason man after his deification becomes god by the grace of God, man becomes "adopted God".

397. PLOTINUS: Ἑννεάδα 6, 4, 16 AND 4, 8, 5.

398. BASIL: Κατὰ Βυζομίου Ἐ', 6, ΠΕΠΠ 10,250 Κατὰ Βυζομίου Ε', 4, ΠΕΠΠ 10,134.

399. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 23, 37, 47, 55 ΠΕΠΠ 10,338 376 406 432.

400. GREGORY THE THEOLOGIAN: Δόγματα 43ο, 48 ΠΓ 36,560A
Saint Basil told Emperor Theodosius deputy "I do not tolerate to pay homage to" οὔδε κτίσμα τι, θεοῦ τε κτίσμα τυγχάνων, καὶ θεός εἶναι καιελευσμένος."

401. BASIL: Περὶ τοῦ ἁγίου Πνεύματος, 18 ΠΕΠΠ ΙΟ, 324 "... καὶ ἐποίησε σκέψη εὐχρηστα τῇ δεσπότῃ, τοὺς κατηρησιμένους εἰς πᾶν ἔργον ἀγαθὸν ἐκ τῆς ἐτοιμασίας τοῦ ἐφ’ ἡμῖν."

402. BASIL: Εἰς τὸν Πνον Ἁλμόν, 5, ΠΕΠΠ 5,412 Εἰς τὸν 45ον Ἁλμόν 4, ΠΕΠΠ 5,308 Περὶ τελευταίου τελείωσης 3, ΠΕΠΠ 6,114.
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