

F.—I. 35 Every man in his reason is connected with the divine λόγος, being an ectype, or fragment, or spark of that blessed nature, while in the structure of his body he is connected with the rest of the world.—II. 367 A thousand things escape from and elude the human mind, because it is entangled in so great a crowd of impressions, which seduce and deceive it by false opinions. Thus the soul may be said to be buried in a mortal body, which may be called its tomb.—I. 266 It is possible for the Divine Spirit to dwell in the soul, but not to take up its permanent abode there. And why should we wonder at this? For there is nothing in this world the possession of which is stable and enduring, but mortal affairs are continually wavering in the balance, now inclining to one side and then to the other, and liable to perpetual alternations. The greatest cause of our ignorance is the flesh (σάρξ) and our connexion with the flesh. With this agrees the saying of Moses: because 'they are flesh, the Divine Spirit' is not able to abide in them..... Nor does anything so impede the growth of the soul as the fleshly nature. This is the first and main foundation of ignorance and want of understanding.—I. 372 So long as our irrational desires were not excited and did not cry out, our reason was established with some firmness; but when they began to fill the soul with their discordant cries, calling out and awakening the passions, they led to insurrection and strife.

G.—I. 203 Abraham confessed that virtue without the grace of God is of no avail.—I. 662 We must never imagine that we are ourselves able to wash and cleanse a