3. The Kingdom of God is knowledge of the Holy Trinity co-extensive with the capacity of the intelligence and giving it a surpassing incorruptibility.

4. Whatever a man loves he will desire with all his might. What he desires he strives to lay hold of. Now desire precedes every pleasure, and it is feeling which gives birth to desire. For that which is not subject to feeling is also free of passion.\(^{23}\)

5. The demons fight openly against the solitaries, but they arm the more careless of the brethren against the cenobites, or those who practice virtue in the company of others. Now this second form of combat is much lighter than the first, for there is not to be found on earth any men more fierce than the demons, none who support at the same time all their evil deeds.

THE EIGHT KINDS OF EVIL THOUGHTS\(^{24}\)

6. There are eight general and basic categories of thoughts in which are included every thought. First is that of gluttony, then that Evagrius makes a distinction between the Kingdom of Heaven and the Kingdom of God, basing the distinction upon the type of contemplation engaged in by the believer. Cassian, however, did not maintain this distinction. See the remarks by G. Colombás, op. cit., 359, note 258. It is interesting to compare the concept of true gnosis of beings with the Hindu contemplation of the tattva (essence) of objects. The parallels with Hindu psychology and ascetics are striking. See M. Eliade, Yoga. Immortality and Freedom, trans. W. R. Trask, 2nd ed. (New York, 1969), 69.

23. Feeling, \(\alpha\lambda\theta\varphi\acute{\iota}\varsigma\), is for Evagrius an “accidental faculty” which has its seat in the psyche. It is here considered in its negative aspect as the fruit of sin. And indeed in the Evagrian conception all the powers of the affective part of man are, indirectly, the result of sin. But for Evagrius this faculty of \(\alpha\lambda\theta\varphi\acute{\iota}\varsigma\) has a more positive side too as is revealed, for instance, in the Chapters on Prayer, 41 and 42 (in the Philokalia text) and in 98 as well. The reference is to the sense (\(\alpha\lambda\theta\varphi\acute{\iota}\varsigma\)) of prayer.

24. This section dealing with the eight capital vices is printed in Migne as a separate work, but Muyldermans has shown that these chapters form an integral part of the Praktikos, being inserted by Evagrius himself, en bloc, after chapter five of this work.

impurity, avarice, sadness, anger, \(\alpha\kappa\epsilon\delta\iota\alpha\), vainglory, and last of all, pride. It is not in our power to determine whether we are disturbed by these thoughts, but it is up to us to decide if they are to linger within us or not and whether or not they are to stir up our passions.

7. The thought of gluttony suggests to the monk that he give up his ascetic efforts in short order. It brings to his mind concern for his stomach, for his liver and spleen, the thought of a long illness, scarcity of the commodities of life and finally of his edematous body and the lack of care by the physicians. These things are depicted vividly before his eyes. It frequently brings him to recall certain ones among the brethren who have fallen upon such sufferings. There even comes a time when it persuades those who suffer from such maladies to visit those who are practicing a life of abstinence and to expose their misfortune and relate how these came about as a result of the ascetic life.

8. The demon of impurity impels one to lust after bodies. It attacks more strenuously those who practice continence, in the hope that they will give up their practice of this virtue, feeling that they gain nothing by it. This demon has a way of bowing the soul down to practices of an impure kind, defiling it, and causing it to speak and hear certain words almost as if the reality were actually present to be seen.

9. Avarice suggests to the mind a lengthy old age, inability to perform manual labor (at some future date), famines that are sure to come, sickness that will visit us, the pinch of poverty, the great shame that comes from accepting the necessities of life from others.

10. Sadness tends to come up at times because of the depriva-
tions of one’s desires. On other occasions it accompanies anger. When it arises from the deprivation of desires it takes place in the following manner. Certain thoughts first drive the soul to the memory of home and parents, or else to that of one’s former life. Now when these thoughts find that the soul offers no resistance but
rather follows after them and pours itself out in pleasures that are still only mental in nature, they then seize her and drench her in sadness, with the result that these ideas she was just indulging no longer remain. In fact they cannot be had in reality, either, because of her present way of life. So the miserable soul is now shivered up in her humiliation to the degree that she poured herself out upon these thoughts of hers.

11. The most fierce passion is anger. In fact it is defined as a boiling and stirring up of wrath against one who has given injury—or is thought to have done so. It constantly irritates the soul and above all at the time of prayer it seizes the mind and flashes the picture of the offensive person before one’s eyes. Then there comes a time when it persists longer, is transformed into indignation, stirs up alarming experiences by night. This is succeeded by a general debility of the body, malnutrition with its attendant pallor, and the illusion of being attacked by poisonous wild beasts. These four last mentioned consequences following upon indignation may be found to accompany many thoughts.25

12. The demon of acedia—also called the noonday demon26—is the one that causes the most serious trouble of all. He presses his attack upon the monk about the fourth hour and besieges the soul until the eighth hour. First of all he makes it seem that the sun barely moves, if at all, and that the day is fifty hours long. Then he constrains the monk to look constantly out the windows, to walk outside the cell, to gaze carefully at the sun to determine how far it stands from the ninth hour,27 to look now this way and now that to

25. This interesting description of the dynamics of disproportionate anger will be appreciated for its accuracy perhaps only by those who have carefully followed the progression of certain forms of schizophrenia.

26. On the origins of this term “noonday demon” see note 43 below. For a discussion of the originality and significance of Evagrius’ concept of acedia see the article by S. Wenzel, “"Ἀπελαί. Addition to Lampe’s Patristic Greek Lexicon,” Vigiliae Christianae, 17 (1963), 173–76.

27. The ninth hour (3 PM) was the usual hour for dinner.

13. The spirit of vainglory is most subtle and it readily grows up in the souls of those who practice virtue. It leads them to desire to make their struggles known publicly, to hunt after the praise of men. This in turn leads to their illusory healing of women, or to their hearing fancied sounds as the cries of the demons—crowds of people who touch their clothes. This demon predicts besides that they will attain to the priesthood. It has men knocking at the door, seeking audience with them. If the monk does not willingly yield to their request, he is bound and led away. When in this way

28. Guillaumont, TP, 455f. shows that the ellipsis is deliberate and stylistic for Evagrius.

29. This deep peace accompanied by joy characterizes the apatheia of Evagrius. But, as the next two chapters reveal, this state still admits of further assaults from the passion under the influence of demons. This is important to note as a response to those who criticized Evagrius for demanding an unnatural control of the passions, a complete extirpation as it were, as the basic state required for a serious contemplative life.
he is carried aloft by vain hope, the demon vanishes and the monk is left to be tempted by the demon of pride or of sadness who brings upon him thoughts opposed to his hopes. It also happens at times that a man who is short while before was a holy priest, is led off bound and is handed over to the demon of impurity to be sifted by him.30

14. The demon of pride is the cause of the most damaging fall for the soul. For it induces the monk to deny that God is his helper and to consider that he himself is the cause of virtuous actions. Further, he gets a big head in regard to the brethren, considering them stupid because they do not all have this same opinion of him.

Anger and sadness follow on the heels of this demon, and last of all there comes in its train the greatest of maladies—derangement of mind, associated with wild ravings and hallucinations of whole multitudes of demons in the sky.31

AGAINST THE EIGHT PASSIONATE THOUGHTS

15. Reading, vigils and prayer—these are the things that lend stability to the wandering mind. Hunger, toil and solitude are the means of extinguishing the flames of desire. Turbid anger is calmed by the singing of Psalms, by patience and almsgiving. But all these practices are to be engaged in according to due measure and at the appropriate times. What is untimely done, or done without measure, endures but a short time. And what is short-lived is more harmful than profitable.

30. This chapter should be read in conjunction with chapter 31 where Evagrius speaks of the advantages of knowing the specific qualities of the various demonic attacks. Evagrius is persuaded, quite correctly, that knowledge of these data would prove reassuring as well as directly helpful in defensive tactics.

31. Budge gives a number of instances of various monks who fell into the trap of pride where the description is obviously modeled on the "type" given here. An instance is that of the monk Stephana. See Budge, op. cit., 401-403.

16. When the soul desires to seek after a variety of foods then it is time to afflict it with bread and water that it may learn to be grateful for a mere morsel of bread. For satiety desires a variety of dishes but hunger thinks itself happy to get its fill of nothing more than bread.32

17. Limiting one's intake of water helps a great deal to obtain temperance. This was well understood by the three hundred Israelites accompanying Gideon just when they were preparing to attack Midian.33

18. Just as death and life cannot be shared in at the same time, so also is it an impossibility for charity to exist in anyone along with money. For charity not only gets rid of money but even of this present life itself.

19. The man who flees from all worldly pleasures is an impregnable tower before the assaults of the demon of sadness. For sadness is a deprivation of sensible pleasure, whether actually present or only hoped for. And so if we continue to cherish some affection for anything in this world it is impossible to repel this enemy, for he lays his snares and produces sadness precisely where he sees we are particularly inclined.

20. Both anger and hatred increase anger. But almsgiving and meekness diminish it even when it is present.

21. Let not the sun go down upon our anger lest by night the demons come upon us to strike fear in our souls and render our spirits more cowardly for the fight on the morrow. For images of a

32. St John Climacus selects this bit of advice from the Evagrian writings to indicate how fully he was deceived by pride (op. cit., 14:112, p. 147). It is a curious comment on the prejudice to which he was subject regarding Evagrius that he chose to criticize so harshly a very minor point, which, after all, is based on a valid observation of experience and is not even an interpretation.

33. Judg 7:5-6.
frightful kind usually arise from anger’s disturbing influence. Indeed, there is nothing more disposed to render the spirit inclined to desertion than troubled irascibility.  

22. When under some provocation or other the irascible part of our soul is stirred up, it is just at that moment that the demons suggest to us the advantages of solitude so as to have us deliver ourselves from the disturbance rather than clear up the basic causes of the sadness. When it is our lust that flames up they cause us to seek out once again the friendly company of men and call us callous and uncivil in the hope that while we feel the desire for bodies we might happen upon them. But give no confidence to such promptings; on the contrary, follow the opposite course.  

23. Do not give yourself over to your angry thoughts so as to fight in your mind with the one who has vexed you. Nor again to thoughts of fornication, imagining the pleasure vividly. The one darkens the soul; the other invites to the burning of passion. Both cause your mind to be defiled and while you indulge these fancies at the time of prayer, and thus do not offer true prayer to God, the demon of acedia falls upon you without delay. He falls above all upon souls in this state and, dog-like, snatches away the soul as if it were a fawn.  

24. Anger is given to us so that we might fight against the demons and strive against every pleasure. Now it happens that the angels suggest spiritual pleasure to us and the beatitude that is consequent upon it so as to encourage us to turn our anger against the demons. But these, for their part, draw our anger to worldly desires and constrain us—contrary to our nature—to fight against our fellow men to the end that, blinded in mind and falling away from knowledge, our spirit should become a traitor to virtue.  

25. Be very attentive lest ever you cause some brother to become a fugitive through your anger. For if this should happen your whole life long you will yourself not be able to flee from the demon of sadness. At the time of prayer this will be a constant stumbling-block to you.  

26. A gift sniffs out the fire of resentment, as Jacob well knew. For he flattered Esau with gifts when he went out to meet him with four hundred men. But as for ourselves who are poor men we must supply for our lack of gifts by the table we lay.  

27. When we meet with the demon of acedia then is the time with tears to divide our soul in two. One part is to encourage; the other is to be encouraged. Thus we are to sow seeds of a firm hope in ourselves while we sing with the holy David: “Why are you filled with sadness, my soul? Why are you distraught? Trust in God, for I shall give praise to him. He it is who saves me, the light of my eyes and my God.”  

28. His thought here is again elliptical. Does Evagrius mean to say that by fasting we shall be able to save enough money to give some gift to another? Or that by fasting we appease God’s just anger toward us? Either would suit the context. The reference here is to Gen 32:15.  

34. Was the keen awareness Evagrius had of the evil consequences of anger in all its varied forms (resentment, hatred and, when inverted, sadness and depression) based solely on his experiences with men and knowledge of himself? Or was he also impressed with the place of anger in classical Greek literature, and especially in Homer? “Anger that is far sweeter than trickling honey and grows in men’s hearts like smoke—anger that makes even the prudent take offense.” The Iliad, 18, 108-110, trans. W. Rouse (New York, 1950), 218. But also in the Stoics. Cf. TP, 551.  

35. This program of dealing with temptations and difficulties by application of opposites is a favorite of Evagrius. Besides the instance in c. 7 above, there is the whole of the Antirrheticos. This principle may well have come from the Greek physicians who employed it in their medical practice. We know that St. Basil, who first formed Evagrius in the spiritual life, gave considerable space to medical theories in his ascetic teaching, as is evident for instance in Question 53 of his Long Rules: “Whether recourse to medical art is in keeping with the practice of piety?” St. Basil Aṣetical Works, trans., A. Way (Washington, 1950), 330-37.  

36. dævōs is the most fierce of all the demons. See c. 12 above.  

37. His thought here is again elliptical. Does Evagrius mean to say that by fasting we shall be able to save enough money to give some gift to another? Or that by fasting we appease God’s just anger toward us? Either would suit the context. The reference here is to Gen 32:15.  

38. Ps 41:6-7. The Psalms are cited according to the Vulgate enumeration.
28. The time of temptation is not the time to leave one's cell, devising plausible pretexts. Rather, stand there firmly and be patient. Bravely take all that the demon brings upon you, but above all face up to the demon of acedia who is the most grievous of all and who on this account will effect the greatest purification of soul. Indeed to flee and to shun such conflicts schools the spirit in awkwardness, cowardice and fear.

29. Our holy and most ascetic master stated that the monk should always live as if he were to die on the morrow but at the same time that he should treat his body as if he were to live on with it for many years to come. For, he said, by the first attitude he will be able to cut off every thought that comes from acedia and thus become more fervent in his monastic practices, by the second device he will preserve his body in good health and maintain its continence intact.

30. It is only with considerable difficulty that one can escape the thought of vainglory. For what you do to destroy it becomes the principle of some other form of vainglory. Now the demons do not oppose every good thought of ours, the vices which we have also oppose some of them.

31. I have observed the demon of vainglory being chased by nearly all the other demons, and when his pursuers fell, shamelessly he drew near and unfolded a long list of his virtues.

32. When a man has once attained to contemplative knowledge and the delight that derives from it he will no longer yield himself up to the demon of vainglory, though the demon offer all the delights of the world to him. For what, may I ask, could surpass spiritual contemplation? Thus it is that we go on eagerly working at the ascetical life so long as we have not tasted this knowledge, proving to God that we do everything for the sole aim of attaining it.

33. Remember your former life and your past sins and how, though you were subject to the passions, you have been brought into apatheia by the mercy of Christ. Remember too how you have separated yourself from the world which has so often and in so many matters brought you low. “Put this also to my credit (says Christ) that I preserve you in the desert and put to flight the demons who rage against you.” Such thoughts instill humility in us and afford no entrance to the demon of pride.

34. Those memories, colored by passion, that we find in ourselves come from former experiences we underwent while subject to some passion. Whatever experience we now undergo while under the influence of passion will in the future persist in us in the form of passionate memories. And so the conqueror of the demons, who are the ones who cause this sort of thing in us, despises not only the demon he conquers, but also these kinds of thoughts he causes in us. For, be sure of it, the immaterial enemy is more fierce than the material one (that is, the passionate thought).

35. The passions of the soul are occasioned by men. Those of the body come from the body. Now the passions of the body are cut off by continence and those of the soul by spiritual love.

36. The demons that rule over the passions of the soul persevere until death. Those which rule over the bodily passions depart more

39. The reference is to Macarius the Great. For a similar idea on the care of the body see Nau, “Histoires des solitaires Égyptiens,” Rev. d'Or. Chr., 13 (1908) 66, ¶ 71.

40. Acedia is such a complex reality and the term has such a technical significance for the system of Evagrius that it seems best always to retain it without translation.

41. Cf. TP 571 for a discussion of this chapter.

42. Vainglory is an example of a “passion of the soul”; pride, acedia, avarice and probably anger are also in this category. This emphasis on spiritual love as the remedy for these passions is a highly significant indicator of the relations between apatheia and agape. Purification of passions supposes love. Love fully flowers only when the passions are put in order.
quickly. The other demons are like the rising or setting sun in that they are found in only a part of the soul. The noonday demon, however, is accustomed to embrace the entire soul and oppress the spirit. It is therefore after the extinction of the passions that the solitary life is sweet, for then the memories are only simple. The struggle, moreover, prepares the monk, not for a fight itself but rather for the contemplation of the fight.

37. Let us broach the question of whether the thought causes the passions or the passions cause the thought, for some have held to the first view and others to the second.

38. The passions are accustomed to be stirred up by the senses, so that when charity and continence are lodged in the soul then the passions are not stirred up. And when they are absent the passions are stirred up. Anger stands more in need of remedies than concupiscence and for that reason the love that is charity is to be reckoned a great thing indeed in that it is able to bridle anger. The great and holy man Moses, where he treats of the things of nature, refers to it symbolically as the killer of snakes.\textsuperscript{44}

39. The psyche will usually flare up against the passionate thoughts at the evil smell of the demons, who are perceived as they draw near and affect the soul with the passion of its assailants.

\textsuperscript{43} The noonday demon is the demon of \textit{acedia} as seen in c. 12 above. The name is derived from the text of Ps 69:6 (in the Vulgate and Septuagint readings; the Hebrew has “The deadly disease striking at noon”). It is applied to \textit{acedia} because this affliction comes upon the monk commonly at midday. For a detailed discussion of the Fathers on this passage see the interesting article by R. Arbesmann, “The ‘Demonium Meridianum’ and Greek Patristic Exegesis,” \textit{Traditio}, 14 (1958), 17–31.

\textsuperscript{44} Lev 11:22 (Septuagint; the Hebrew refers to a type of locust, rendered by the Septuagint \textit{φιδρούδξις}, literally destroyer of snakes). In any case it seems altogether arbitrary to find in this text a symbol of charity, but the early fathers took delight and edification in such agile wordplay.

40. One is not always in a position to follow his usual rule of life but one must always be on the alert to seize the opportunities to fulfill all the duties possible to the best of his powers. The demons are not ignorant of the possibilities offered them on such occasions. Thus it happens that in their passion against us they prevent our fulfilling what is possible and constrain us to undertake things that are impossible for us. They prevent the sick from giving thanks while undergoing pain and from bearing patiently with the various ministrations they require. Again they encourage the weak to feats of fasting and those who are weighed down with illness to sing standing on their feet for prolonged periods.

41. When we are constrained to pass some time in the city or town then above all is the time to be abstemious. We find ourselves in the presence of secular persons and this measure will prevent the edge of our spirit from being dulled. We shall be able to avoid perpetrating some ill-considered action which being temporarily deprived of our customary practices we might be led to commit. Under the demons’ assaults such action might cause us to take flight from our monastic practices altogether.

42. When you are tempted do not fall immediately to prayer. First utter some angry words against the one who afflicts you. The reason for this is found in the fact that your soul cannot pray purely when it is under the influence of various thoughts. By first speaking out in anger against them you confound and bring to nothing the devices of the enemy. To be sure this is the usual effect of anger even upon more worthy thoughts.\textsuperscript{45}

\textsuperscript{45} For a discussion of Evagrius’ keen awareness of the harm done to prayer by anger in its various manifestations and effects, see the \textit{Chapters on Prayer},
43. We must take care to recognize the different types of demons and take note of the circumstances of their coming. We shall know these from our thoughts (which we shall know from the objects) we ought to consider which of the demons are less frequent in their assaults, which are the more vexatious, which are the ones which yield the field more readily and which the more resistant. Finally we should note which are the ones which make sudden raids and snatch off the spirit to blasphemy. Now it is essential to understand these matters so that when these various evil thoughts set their own proper forces to work we are in a position to address effective words against them, that is to say, those words which correctly characterize the one present. And we must do this before they drive us out of our own state of mind. In this manner we shall make ready progress, by the grace of God. We shall pack them off chafing with chagrin and marvelling at our perspicacity.

44. When the demons achieve nothing in their struggles against a monk they withdraw a bit and observe to see which of the virtues he neglects in the meantime. Then all of a sudden they attack him from this point and ravage the poor fellow.

45. The depraved demons attract to their assistance other demons more depraved than themselves and while they agree solely upon the destruction of the soul, they contend among themselves for the various affections.

46. Let us not be upset by that demon who snatches away the intelligence to blasphemy and to those phantasies of a prohibited sort—too sordid to so much as mention. Nor should we let him
dull our sharp eagerness. Remember this, “the Lord knows the heart,” and he well knows that even when we were living in the world we did not fall into this kind of madness. The fact is that this demon entertains the hope of causing us to cease to pray so that we might not stand in the presence of the Lord our God, not dare to raise our hands in supplication to one against whom we have had such frightful thoughts.

47. The spoken word or some movement made by the body is a sign of the passions of the soul. By means of such signs our enemies perceive whether we have conceived their thought within us and bring it forth or, on the contrary, through concern for our salvation cast it away. It is God alone, who has created us, who knows our spirits. He has no need of a sign to discover the secrets in our hearts.

48. The demons strive against men of the world chiefly through their deeds, but in the case of monks for the most part by means of thoughts, since the desert deprives them of such affairs. Just as it is easier to sin by thought than by deed, so also is the war fought on the field of thought more severe than that which is conducted in the area of things and events. For the mind is easily moved indeed, and hard to control in the presence of sinful phantasies.

49. We have received no command to work and to pass the night in vigils and to fast constantly. However, we do have the obligation to pray without ceasing. Although the body, due to its weakness, does not suffice for such labors as these, which are calculated to restore health to the passionate part of the soul, these practices do require the body for their performance. But prayer makes the spirit strong and pure for combat since by its very nature the spirit is made to pray. Moreover, prayer even fights without the aid of the body on behalf of the other powers of the soul.

50. If there is any monk who wishes to take the measure of some of the more fierce demons so as to gain experience in his monastic art, then let him keep careful watch over his thoughts. Let him
observe their intensity, their periods of decline and follow them as they rise and fall. Let him note well the complexity of his thoughts, their periodicity, the demons which cause them, with the order of their succession and the nature of their associations. Then let him ask from Christ the explanations of these data he has observed. For the demons become thoroughly infuriated with those who practice active virtue in a manner that is increasingly contemplative. They are even of a mind to "pierce the upright of heart through, under cover of darkness." 46

51. Watch carefully and you will discover the two swiftest demons—they are nearly more swift than the speed of thought. Their names: the demon of impurity and the demon of blasphemy against God. Now this latter's attack has a short life-span, and the former will be unable to stand in the way of our contemplation of God if he is unable to stir up us thoughts filled with passion.

52. To separate the body from the soul is the privilege only of the One who has joined them together. But to separate the soul from the body lies as well in the power of the man who pursues virtue. For our Fathers gave to the meditation of death and to the flight from the body a special name: anachoresis. 47

53. Those who give but scant nourishment to their bodies and yet "take thought for the flesh to satisfy its lusts" 48 have only themselves to blame and not their bodies. For those who have attained to purity of heart by means of the body and who in some measure have applied themselves to the contemplation of created things know the grace of the Creator (in giving them a body).

54. The demons wage a veritable war against our concupiscible appetite. They employ for this combat phantasms (and we run to see them) which show conversations with our friends, banquets with our relatives, whole choruses of women and all kinds of other things calculated to produce delight. Under the influence of this part of our soul we then grow unhealthy while our passions undergo a full-bodied development. When, on another occasion, the demons stimulate the irascible appetite they constrain us to walk along precipitous paths where they have us encounter armed men, poisonous snakes and man-eating beasts. We are filled with terror before such sights, and fleeing we are pursued by the beasts and the armed men. Let us make provision for protecting this power of our soul by praying to Christ in our nightly vigils, and also by applying the remedies we spoke of above. 49

55. Natural processes which occur in sleep without accompanying images of a stimulating nature are, to a certain measure, indications of a healthy soul. But images that are distinctly formed are a clear indication of sickness. You may be certain that the faces one sees in dreams are, when they occur as ill-defined images, symbols of former affective experiences. Those which are seen clearly, on the other hand, indicate wounds that are still fresh. 50

56. We recognize the indications of apatheia by our thoughts during the day, but we recognize it by our dreams during the night. We call apatheia the health of the soul. The food of the soul can be said to be contemplative knowledge since it alone is able to unite us with the holy powers. This holds true since union between incorporeal beings follows quite naturally from their sharing the same deep attitudes.

46. Ps 10:3.
47. ἀναχόρησις means literally withdrawal. But very early it became a technical expression to indicate the monastic life. The expression "flight from the body" has somewhat odious overtones to modern ears, and needs to be seen in relation to the whole elaborate system for direct confrontation with the passions in order to interpret what it meant to Evagrius. It was far from being an evasion or denial, though it is certainly related to the Neo-Platonic world-view.
49. Evagrius refers to such passages as Praktikos 20, 22, etc.
50. This is another instance of Evagrius' accurate observation of dream dynamics.