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# The Heart and the Mind as Mirroring of the Spiritual Life at Kallistos and Ignatius

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## **Abstract**

The spiritual life has its own principles. Saints Kallistos and Ignatius composed this book based on the teaching of the Holy Fathers in order to be a guide for those who live in asceticism on the path of the consummation. Kallistos and Ignatius present the method and the ascetic toils which the mind is united with the heart in, the man removes his passions and he appropriates the virtues, he achieves the dispassion, and the love, and the sight of the godlike light. This book presents the work of the Holy Ghost within the soul of the man, but also the presence of our Lord Jesus Christ Who leads the man towards the union with God and towards the man's own consummation.

## **Keywords:**

centuria, cleanness, consummation, enlightenment, method, mind, prayer of the heart

## **I. Introduction**

Saint Kallistos was, in his youth, a monk in the Xanthopol Monastery from the Holy Mountain Athos, under the spiritual guidance of Saint Gregory of Sinai, but he also lived in the Xanthopol Monastery from Constantinople.

He was called Xanthopol by the fact he lives in these monasteries<sup>1</sup>. In the year 1350 he was appointed as Patriarch of Constantinople, and in the year 1354 he withdrew in the quietude of the monastery he erected in the honor of Saint Mamas, at Tenedos, and a year later, in the year 1355 he was brought back in the patriarchal throne and he shepherded the people until his death in the year 1363. Saint Kallistos is known also as spiritual writer his works being published in the volume eight of *The Romanian Philokalia*<sup>2</sup>. Saint Kallistos together with Saint Ignatius of Constantinople composed the book *Very Detailed Method and Rule, that Has the Witnesses of the Saints and that Can Be Used, with the Help of God, by Those Who Choose to Live in Quietude and Loneliness, or about the Behavior, the Living, and their Lives and about All the Goods Offered by the Appeasement to Them Who Strive in It, with Right-Judgment*. They wrote about the *Prayer of Jesus*, into Ghost. They were of-God-speaking men, of-God-bearers and of-Christ-bearer men, and truly deified men, who presented in the 100 heads of this book the *Prayer to Jesus*<sup>3</sup>. This book, *the Method...* is also known as *Centuria* according to the number of the 100 heads, but in some manuscripts this book is also called as *The Paradise*, though this last name was given by other manuscripts also to the third writing belonging to Kallistos<sup>4</sup>. This book describes enough clearly the spiritual ascension of him who lives in ascesis in order to achieve the consummation. The content of the *Method* shows that during the spiritual life appear, anticipatedly, states and feelings which will only later be impropriated, during the more advanced stages of the spiritual life. Also, in the higher phases of the spiritual life the ascetics may experience some shadowy states which they will have reckoned as overcome<sup>5</sup>. This book was almost entirely composed by using texts of the Church Fathers,

<sup>1</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", in: *Filocalia*, vol. 8, Editura Humanitas, București, 2009, p. 8.

<sup>2</sup> "Viața Sfântului Ierarh Calist, Patriarhul Constantinopolului", pe <https://doxologia.ro/viata-sfantului-ierarh-Calist-patriarhul-constantinopolului> (accessed 17.05.2024.18.50).

<sup>3</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, p. 7.

<sup>4</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, p. 10.

<sup>5</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, p. 11.

accompanies in each chapter only by a few introductory and closing rows which belonged to the authors. Some of the themes from the last chapters of the books were exposed only in author's words, and they underscore deep meanings of the analyzed themes. The authors described in this book "the transfiguration of the human nature through the deification provided by the uttering of the *Prayer to Jesus* accompanied by the warmth of the love for Him"<sup>6</sup>.

This book shows us that in order one to practice the *Prayer to Jesus* it is not enough a formal method, but there must be removed all the impediments posed by the diverse passions, by imaginings, and by memories, which urge the man towards bodily pleasures; it is also needed the impropriation of the virtues, of the impulses towards good, until one achieves the dispassion, the love, the deification, and the seeing of the godlike light<sup>7</sup>. The authors attempted to present the work of the Holy Ghost within the man's soul, and also the presence of our Lord Jesus Christ that leads the man towards the union with God and towards consummation<sup>8</sup>. Our Savior Christ Jesus

"is felt present in His resurrected state, a pneumatized state, transparent and irradiating of power; the whole spiritual climbing leads the man towards a pneumatization similar to His, and that prepared the state of full pneumatization and transparence into light of the spiritualized man, in the future life"<sup>9</sup>.

The authors urge them who live in ascesis in accordance to the teaching of this book, to trye and achieve the simplicity and the shapeless of the mind, to achieve the understanding feeling and the love for God. In order to do that one needs the openness of the heart and the union between mind and heart<sup>10</sup>.

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<sup>6</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, p. 12.

<sup>7</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, pp. 12-13.

<sup>8</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, p. 13.

<sup>9</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, p. 14.

<sup>10</sup> Pr. Prof. dr. Dumitru STĂNILOAE, "Introduction" to CALIST ȘI IGNATIE XANTHOPOL, p. 16.

The book mentioned the powers of the soul, as parallel to the powers of the body, thus: “the soul himself has from himself in a natural manner the impulse towards imagination, by the five powers which the soul is endowed with. These ones are: the mind, the understanding, the opinion, the imagination, and the feeling, similar to the body which has five senses: the sight, the scent, the hearing, the taste, and the touching”<sup>11</sup>. We are discerning here three aspects of the soul: the rationality (*the logos*), having a role of revealing, as the Divine Logos has relatedly to the Holy Trinity; the mind (*nous*), with its possibility of knowing the spiritual realities; and the ghost or the heart that lives in the depths of ours like the Ghost lives in the depths of the Godhead. The knowledge process supposes a connection between mind and heart, and between mind and rationality<sup>12</sup>. About this Saint Maximos the Confessor said:

“The mind is an organ of the wisdom; the rationality is an organ of the knowledge; the entrustment (the conviction) of both of them is an organ of the faith that is upheld by both of them; and the natural love for people that is an organ of the gifts of the healings. This is for every godlike gift has within us, as power or as disposition, a corresponding organ and capable of that gift. Thus, he who has cleaned his mind of any sensitive hallucination, he will receive wisdom; he who has made his rationality master over the innate effects, namely over anger and lust, he will receive knowledge; he who has in his mind and in his rationality an unshakable conviction regarding God, he will receive that faith that can do all things; and he who has reached the natural love for people, after he has removed the sinful love for himself, he will receive the gifts of the healings”<sup>13</sup>.

<sup>11</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 69, in: *Filocalia*, vol. 8, p.133.

<sup>12</sup> Cristinel IOJA, “Minte”, in: Pr.prof. dr. Ștefan BUCHIU; pr. Prof. dr. Ioan TULCAN (eds.), *Dicționarul de Teologie Ortodoxă*, Editura Basilica, București, 2019, pp. 571-572.

<sup>13</sup> Sfântul MAXIM MĂRTURISITORUL, “Răspunsuri către Talasie”, 59, Scolia 3, in: *Filocalia*, vol. 3, Editura Institutului Biblic și de Misiune Ortodoxă, București, 2009, p. 369.

## II. The Mind and the Heart in the Spiritual Life

The mind (Gr. *nous*) is the cognitive component of the person. Through the term *mind* one understands also the conscious activity of the man. In the Orthodox anthropology, the term *mind* is connected to the concepts of image, contemplation, and deification. The mind is reckoned as being the organ which the man understands through, the significations of the creation and the mysteries of God. In the asceticism destined to consummation the *mind* is in a permanent relation with the heart, with the rationality, and with the man's body<sup>14</sup>. Initially it was reckoned that God is accessible only to the mind (*nous*), but it has been ascertained that the spiritual reality cannot be identified only to the intellectual reality. In order to avoid the impropriation of the intellectualism within Church, in the thinking of the Church Fathers the term "mind" (*nous*) has been gradually replaced for the term *kardia*. Plato said that the man enters the contact with God through his intellect (*nous*), but it has been ascertained that this relation is only partially accomplished. The Christian mystics say that the man's relation with God supposes the focusing of all man's faculties, which are gathered within *heart*<sup>15</sup>. It is not about the heart as an anatomical organ, but it is about a complex reality from within the human being<sup>16</sup>. The man's heart is the dwelling place of God within man. In the climbing towards deification the heart (*kardia*) is the center of the human being<sup>17</sup>.

The human person's integrity supposes a harmonious relation between heart and mind, for the intuitions of the heart without the participation of the mind will remain only as obscure impulses, while without the coworking of the heart the mind will be helpless<sup>18</sup>. In order the mind to unite itself with the mind and to reach the clean prayer, the mind must guard itself against any imagining, while remaining

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<sup>14</sup> Cristinel IOJA, "Minte", in: *Dicționarul de Teologie Ortodoxă*, p. 571.

<sup>15</sup> Cristinel IOJA, "Minte", in: *Dicționarul de Teologie Ortodoxă*, p. 571.

<sup>16</sup> Nicolae Răzvan STAN, "Inima", in: *Dicționarul de Teologie Ortodoxă*, p. 446.

<sup>17</sup> Cristinel IOJA, "Minte", in: *Dicționarul de Teologie Ortodoxă*, p. 571.

<sup>18</sup> Cristinel IOJA, "Minte", in: *Dicționarul de Teologie Ortodoxă*, p. 571.

“undivided, simple, self-standing, clean, and luminous. This is for the mind has from itself a natural power towards that and to turn itself back, to gather itself and to move itself towards itself, while not being retained by anything else. This is the state of the mind that come out of the godlike grace”<sup>19</sup>.

The mind as power and as eye of the soul is dominated and moved by the soul, having a certain own natural power, but the Holy Ghost has the power to keep the mind as non-wandering<sup>20</sup>. When the mind is not scattered towards the external realities and it is not overpoured through senses towards the world, the mind will turn back to itself and it will ascend to understand God and it will be comprised by the beauty of the light of God, and it will forget about itself and then the mind will regain its state *in the image* and *in the likeness* of God, and the human mind will be united and it will convive with the godlike mind, namely with God<sup>21</sup>. The mind couldn't reach the dispassion only by deeds but only if is partaker to contemplation. Even if the mind reaches the dispassion, the mind still could have diverse thoughts and so it will stay far from God and it won't reach the clean prayer<sup>22</sup>. The beginning of the clean prayer it supposes the banishing of the bait thoughts, and, at the end, the kidnapping of the mind at the Lord<sup>23</sup>. The clean prayer will also bring the understanding of God within soul. This can be achieved only when the worries and the passions no longer interrupt the ceaseless remembrance of God<sup>24</sup>.

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<sup>19</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 70, in: *Filocalia*, vol. 8, pp. 135.

<sup>20</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 70, in: *Filocalia*, vol. 8, pp. 135-136.

<sup>21</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 70, in: *Filocalia*, vol. 8, pp. 136-137.

<sup>22</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 72, in: *Filocalia*, vol. 8, pp. 141-142.

<sup>23</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 73, in: *Filocalia*, vol. 8, pp. 142-144.

<sup>24</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 70, in: *Filocalia*, vol. 8, pp. 141.

### III. The Heart

The heart is the mysterious part of the human being which the contact with the godlike grace takes place in, and through the *Prayer of the Heart* the grace will descend and dwell within man<sup>25</sup>. Our Savior Christ said: “Blessed are the pure in heart, for they will see God” (Matt 5, 8). The clean heart is turned towards God, it hates the evil, it searches for justice and truth, and it strives to fulfill the Law and to love God, so that that heart will reach to be imparted with the godlike glory<sup>26</sup>. The ceaseless remembrance of the name of Jesus, the feeling of His love and presence, it will give the man the power that will lead him in his climbing towards the union with God, and towards his own consummation. By that power, the man will be cleaned of passions, and he will advance in dispassion towards feeling on God and towards the union with God in the person of our Lord Jesus Christ Himself<sup>27</sup>. The clean heart is a heart full of mercy for the whole created nature<sup>28</sup>.

### IV. Descending the Mind within Heart

In order the man to achieve the fruits of the prayer he must gather his mind from its external scattering and to descend his mind within his heart, because only through the heart the mind will see the light and it will experience the personal love of God<sup>29</sup>. Only when united with the heart the mind can be elevated above the cosmos's determinations and it will be able to open itself towards the infinite of the godlike love which the mind participated to in a conscious manner. When the mind gathered within heart encounters the Holy Ghost, the mind will stop any of its works, and within mind there will become working the love of the Holy Ghost<sup>30</sup>. Saint

<sup>25</sup> Nicolae Răzvan STAN, “Inima”, in: *Dicționarul de Teologie Ortodoxă*, p. 447.

<sup>26</sup> Nicolae Răzvan STAN, “Inima”, in: *Dicționarul de Teologie Ortodoxă*, p. 446.

<sup>27</sup> Pr. Prof. dr. Dumitru STĂNILOAE, “Introduction” to CALIST ȘI IGNAȚIE XANTHOPOL, p. 13.

<sup>28</sup> CALIST ȘI IGNAȚIE XANTHOPOL, “Metoda celor 100 de capete”, 44, in: *Filocalia*, vol. 8, p. 92.

<sup>29</sup> Cristinel IOJA, “Minte”, in: *Dicționarul de Teologie Ortodoxă*, p. 571.

<sup>30</sup> Cristinel IOJA, “Minte”, in: *Dicționarul de Teologie Ortodoxă*, p. 571.

Maximos the Confessor says that “when the mind is withing heart, the heart rules over the mind. The heart represents the understanding sensitiveness of the whole our being. The heart is open towards the infinity of God and it notices the deep specific to any human person. Only by activating his heart the man could reach to the discernment which he profoundly knows himself through, and he know God and the others<sup>31</sup>.

In the process of the knowledge there is a connection between mind and heart, but there is also a difference between mind and rationality. Sometimes, the Church Fathers identify the mind to the rationality, but they also show the differences between the two:

“The clean mind sees the things right, the exercised rationality brings the seen realities under the sight. Consequently, one is the *mind* that, being oriented towards the coincidence of the opposite realities, it will see the things limpidly, leading to the unity and identity by grace, and another is the *rationality*, the discursive thinking, founded on the logical principle of the formal contradiction and identity and directed towards a multiple, so that the *rationality* is that one that formulates and expresses the realities seen by the mind”<sup>32</sup>.

The heart masters the entire organism and when the grace rules over the stretches of the heart, it will master upon all the limbs, upon the mind, and upon the thoughts<sup>33</sup>.

## V. The Appeasement

In the *Method* of Kallistos and Ignatius it is mentioned that: “Through that peace that exceeded the whole mind and that has no border (Phil 4, 7), we will be found worthy of the reconciliation with God and among

<sup>31</sup> Pr. Prof. dr. Dumitru STĂNILOAE, note 217 to CALIST ȘI IGNATIE XANTHOPOL, p. 95.

<sup>32</sup> Cristinel IOJA, “Minte”, in: *Dicționarul de Teologie Ortodoxă*, p. 572.

<sup>33</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 45, in: *Filocalia*, vol. 8, p. 95.



ourselves”<sup>34</sup>. The appeasement is a dynamic process, the whole spiritual ascension aiming to reach the *resting* in the love of God<sup>35</sup>. He who searches for appeasing on himself, he must fulfill day and night the five works which he serves God through: the first one is the prayer of remembrance of our Lord Jesus Christ; the second is that of restraining the stomach’s lust, and from sleeping, and from the working of the other senses; the third is the singing and the reading out of Scriptures, out of the writings of the God-bearer and Holy Fathers; the fourth is the remembrance of the sins accompanies by the pain of the heart and by the cogitation at God and at death; and the fifth is the manual labor in order to avoid idleness<sup>36</sup>. Also, for achieving the quietude the man needs to give on himself as a gift to God, and to run away from the vanities of the world, and to appease on himself with right-judgment, and to pray and to ask for the mercy from God, and to ceaselessly practice the *Prayer to Jesus* and to ceaselessly remember in his mind and on his lips the name of Jesus<sup>37</sup>.

Regarding the practicing of the *Prayer of the Heart*, the *Method of Kallistos and Ignatius* urges us like this:

“So, you, by sitting into your monastic cell and by gathering your mind, you will introduce your mind through there where the breath enters your heart through, and you will force your mind to descend, together with the breath, within your heart. And by entering there, your mind, after it will be united with your soul, it will be filled up with untold pleasure and joy. Therefore, you accustom your mind, brother, not to come out from there too soon. This is because, at the beginning, your mind stays there with difficulty because of the closing and narrowing. But after your mind has become accustomed to that, it will no longer like

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<sup>34</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 9, in: *Filocalia*, vol. 8, p. 26.

<sup>35</sup> Pr. Prof. dr. Dumitru STĂNILOAE, “Introduction” to CALIST ȘI IGNATIE XANTHOPOL, p. 13.

<sup>36</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 45, in: *Filocalia*, vol. 8, p. 94.

<sup>37</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 13, in: *Filocalia*, vol. 8, pp. 29-30.

the wandering outside. This is for «the Kingdom of Heavens is inside us» (Lk 17, 21). To him who looks at it there, and who looks for it through clean prayer, the things from outside seem sad and ugly. And, you must find out also this fact that, when you arrive there, you must not let your mind to stay unworking, but you will give to your mind the prayer: «Lord Jesus Christ, Son of God, have mercy on me», as a ceaseless thinking and you won't ever allow this to stop. This is for this prayer, by keeping your mind non-straying, it will make your mind impossible to be caught and touched by enemy's attacks, and it will elevate your mind to the love and to the longing for God"<sup>38</sup>.

The mind won't descend into heart before being emptied of any thought and before it no longer is dominated by some memory, so that the mind's only work will be the calling for the name of our Lord Jesus Christ<sup>39</sup>. The mind becomes steadfast only through our Lord Jesus Christ, by faithfully calling His holy Name<sup>40</sup>. When the prayer is committed within heart it will be accompanied also by taking heed and by watchfulness, without thoughts and hallucinations, for the mind will utter the words: *Lord Jesus Christ, Son of God*, it will stretch on itself towards our Lord Jesus Christ, and by uttering the words *have mercy on me*, the mind will turn itself towards itself, and so it will advance towards love<sup>41</sup>. The method of the prayer and the ascetic toils accompanying it, they will help us to pray within our heart, cleanly and in a unscattered manner, and with the grace of our Lord Jesus Christ, we will be united with God as it was said: God unites on Himself with *gods* and He makes on Himself known to them. This is the enlightenment from hypostasis of the Holy Ghost within heart.

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<sup>38</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 19, in: *Filocalia*, vol. 8, p. 54.

<sup>39</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 20, in: *Filocalia*, vol. 8, p. 55.

<sup>40</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 24, in: *Filocalia*, vol. 8, p. 58.

<sup>41</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 48, in: *Filocalia*, vol. 8, p. 97.

This enlightenment is born out of the clean and unscattered prayer within heart<sup>42</sup>. This union is felt like a light of His Person entering the relation with the man as person<sup>43</sup>.

Abba Philemon urges us:

“Son, if God will make you worthy, either at night, or during the day, you to pray cleanly and in an unscattered manner with your mind, you won’t follow any rule of yours; but you will tend with the whole your power to remain attached to God and He will lighten your heart regarding the spiritual work”<sup>44</sup>.

To the advanced ones, the *Prayer to Jesus* can be a ceaseless repetition of the name of Jesus, even by doing that only with the thought. This name repeated with the feeling of the love, it will bring into soul an untold pleasure and joy. The senses will be overwhelmed by the inward feeling produced by the grace. The love for Christ is like a *drunkenness* cleaning them who have it of all passions, and enlightening and consummating them, and making them feeling nothing else but the love for Christ and for people. Thus, the *Prayer to Jesus* is accompanied by the ascending movement of the soul towards consummation<sup>45</sup>. The occurring of the fruits of the prayer takes a long time of fighting and of asceticism in order to cast the enemy out from the stretching of our heart, in order our heart to become totally a dwelling place to Christ<sup>46</sup>.

In the *Method* of Kallistos and Ignatius it is mentioned that the *Prayer to Jesus* leads the soul during climbing towards *repentance, cleanness, dispassion, and consummation*.

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<sup>42</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 38, in: *Filocalia*, vol. 8, p. 83.

<sup>43</sup> Pr. Prof. dr. Dumitru STĂNILAOE, note 191 to CALIST ȘI IGNATIE XANTHOPOL, p. 83.

<sup>44</sup> AVVA FILIMON, “Cuvânt foarte folositor”, in: *Filocalia*, vol. 4, Editura Harisma, București, 1994, p. 188.

<sup>45</sup> Pr. Prof. dr. Dumitru STĂNILAOE, note 236 to CALIST ȘI IGNATIE XANTHOPOL, p. 104.

<sup>46</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 52, in: *Filocalia*, vol. 8, p. 106.

## VI. The Repentance

The repentance is the willing death towards all realities<sup>47</sup>. Through the Holy Mystery of the Baptism, we receive as a gift, the godlike grace, which we cover up with the worry for the life's things and because we are dominated by passions. Through repentance and by fulfilling the commandments we have the possibility to achieve again the above-nature-shininess of the grace, depending on our toils and faith, and with the help and with the benevolence of our Lord Jesus Christ. Our Lord Jesus Christ unveils on Himself to us depending on what extent we fulfill His commandments and depending on our faith, *until we will reach the unity of the faith, the measure of the age of the fullness of Christ* (Eph 4, 13)<sup>48</sup>. The Pious Kallistos and Ignatius urge us to repentance by saying that there is not unforgivable sin except that one which one doesn't not repent for<sup>49</sup>. Blessed is him who knows his sins and who doesn't trust in himself but in God, and who humbly runs towards God in repentance and confession. Every rational soul is continuously changing during all the days of his life, and the daily trials will make the soul progress into wisdom, if that soul studies on himself with his mind and it perceives that change in gentleness and lenience received by that soul daily, but also the disturbance occurring even without a certain reason and the dangers stalking him<sup>50</sup>. The repentance must be a permanent state, during day and night, and it supposes a prayer for forgiveness of the past sins, and for help in order us to get closer to God; the repentance is a sadness state which guards us against sins. The man has been given the repentance as grace after grace, for the repentance is a birth anew out of God; after the things the man has received out of

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<sup>47</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 44, in: *Filocalia*, vol. 8, p. 92.

<sup>48</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 6, in: *Filocalia*, vol. 8, p.23.

<sup>49</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 28 in: *Filocalia*, vol. 8, p. 65.

<sup>50</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 43 in: *Filocalia*, vol. 8, pp. 89-90.

faith, he will receive also God's gift through repentance. The repentance is the door of the mercy that open only them who are searching for it; without this entrance we won't find any mercy. The repentance will be born within heart out of faith and out of fear of God<sup>51</sup>.

## VII. The Cleanness

One can achieve the cleanness not only by not committing evil deeds but also out of the victory over the evil things, by committing the good deeds, namely the virtues<sup>52</sup>. The soul will be clean if the soul has been liberated from passions and if it rejoices the godlike love<sup>53</sup>. The cleanness is defined as being "a merciful heart for the whole creation"<sup>54</sup>. The merciful heart is: a clean, lacking of egotism, lacking harshness, and lacking coldness heart, a heart that is open to all creatures and to God<sup>55</sup>. The clean heart presents its state to God and it allows to be inscribed only with God's imprintings<sup>56</sup>. The cleanness of the heart is "the heart's transparency to God" so that "God Himself must enter the relation with the heart to that Him to be seen through that heart"<sup>57</sup>. Within heart, there is the Kingdom of God hidden within us (Lk 17, 21), and it is the cloud of the glory of God which only they who are clean in heart can enter, in order to see the face of their Master (Matt 5, 8)<sup>58</sup>.

<sup>51</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 80, in: *Filocalia*, vol. 8, pp. 155-156.

<sup>52</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 86, in: *Filocalia*, vol. 8, p.168.

<sup>53</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 66, in: *Filocalia*, vol. 8, p.123.

<sup>54</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 44, in: *Filocalia*, vol. 8, p. 92.

<sup>55</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 44, in: *Filocalia*, vol. 8, p. 92.

<sup>56</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 66, in: *Filocalia*, vol. 8, p.123.

<sup>57</sup> Pr. Prof. dr. Dumitru STĂNILAOE, note 302 to CALIST și IGNATIE XANTHOPOL, p. 125.

<sup>58</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 60, in: *Filocalia*, vol. 8, p. 116.

Clean mind is that mind enlightened by the godlike light<sup>59</sup>. The mind can be cleaned up and made steadfast only by the Holy Ghost. In order one to achieve the cleanness and the steadfastness of his mind he needs to empty his mind of all meanings and then, during prayer, when the light of the Holy Trinity will show up, the mind will be as the sapphire or as the blue sky<sup>60</sup>.

The Holy Impartation with the All-Cherished Body and with the All-Holy Blood of our God and Lord Jesus Christ, with clean heart and feeling, as much as it is possible to the man, it will help to cleaning the soul and to enlighten the mind, to sanctifying the body, and to transforming both the soul and the body towards a more godlike state, as also to defeat the passions and the ghosts of the evilness, and to that above-nature union with God<sup>61</sup>. The Body and the Blood of Christ, by entering the composition of our soul and body, by not being melted down, by not being corrupt, by not passing into what we eliminate, but by remaining within our being as means for cleaning us of all defilement, they will clean our soul by the burning of the judgment. And being us cleaned up by that, we will be united with the Body of Christ and with His Ghost and we will become Body of Christ. This is the bread that is the first fruit of the heavenly bread, of that bread that is towards existence (Matt 6, 11)<sup>62</sup>.

### VIII. The Dispassion

The dispassion is that “peaceful state of the soul due to which the soul will be hard to move towards sin”<sup>63</sup>. Dispassion means no longer agreeing

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<sup>59</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 66, in: *Filocalia*, vol. 8, p.123.

<sup>60</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 66, in: *Filocalia*, vol. 8, p.125.

<sup>61</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 91, in: *Filocalia*, vol. 8, p.176.

<sup>62</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 92, in: *Filocalia*, vol. 8, pp. 179-180.

<sup>63</sup> CALIST și IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 86, in: *Filocalia*, vol. 8, p.168.

the passions. The virtues achieved by us will weaken our passions so that our passion will no longer be able to uprise themselves against our soul. Then the man cogitates at the heavenly realities and he will not longer take heed at his passions. Despite the fact that the passions continue to attempt disturbing our soul by the thoughts occurring within our mind, to him who reaches the dispassion his passions will remain unworking. The mind, with the help of the grace of God, by fulfilling the virtues and by getting closer to knowledge, it will not longer be disturbed by the evil and by the irrational impulses from within soul<sup>64</sup>. The knowledge will kidnap the mind towards heights and it will estrange the mind from the worldly realities. Thus, the mind will be cleaned up and it will reach to be transparent and enlightened also because the body has withered during the ascesis for achieving the quietude and by the long living in ascesis. The mind will see wonderful things and it will achieve knowledge and the fruits of the Ghost. After many years of ascesis the memories which move the man's heart towards passions will be erased as the mastery of the devil as well. When the soul is dominated by another preoccupation, that soul will no longer bargain with the passions, that soul will not longer be accompanied by the thoughts starting out of passions, and the passions will no longer touch that souls' feeling<sup>65</sup>. The dispassion is that state that while being warred by devils, we will still remain undefeated, like them who wear breastplates and despite they are his by arrows they will remain unharmed. He who lives in ascesis and has the armor of the light and the helmet of the salvation and who is armed with the virtues, he will defeat the armies of the demons<sup>66</sup>.

The dispassion has its signs: the body still lusts but the lust won't be satiated; the passionate thoughts are rejected and no longer arise the passions; the thoughts become clean, without lusts for passions; and the imaginings or the passions are rejected<sup>67</sup>. The tendency towards passion is

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<sup>64</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 86, in: *Filocalia*, vol. 8, p.166.

<sup>65</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 86, in: *Filocalia*, vol. 8, p. 166.

<sup>66</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 86, in: *Filocalia*, vol. 8, p.167.

<sup>67</sup> CALIST ȘI IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 86, in: *Filocalia*, vol. 8, p.168.

due to the body, the pleasure for passions belongs to the soul, and accepting the passions belong to the mind. The healing of the bodily passions can be done by fasting and praying, the soul's passions can be healed by taking vigil and silence, and the mind's passions can be healed by appeasing and taking heed. One achieved the dispassion only by ceaselessly remembering God<sup>68</sup>.

When a soul is imparted with the Holy Ghost, the heavenly treasures of the Ghost will be made know to that soul, but they who do not live in asceticism and who are inexperienced, they won't rejoice of those heavenly treasures and they won't even understand those<sup>69</sup>. They who reach the dispassion pursuit the consummation, by knowing that the eternal goods have not end<sup>70</sup>.

## IX. The Light

Three virtues bring light to the mind: not to see the evilness of anybody; to suffer all things undisturbed; and to do good them who do evil to you. Out of these will be born the love, the gentleness, and the peace<sup>71</sup>. The gentleness is the sign of the good toils of the appeasement, for any toil has its measure and also when this measure is not observed the heart will be troubled and the fruits will appear after a long time, and the toils will often be in vain<sup>72</sup>. Our Lord Jesus Christ said: "Learn from Me for I am gentle and humble in heart and you will find resting to your souls" (Matt 11, 29); and: "Blessed are the gentle for they will inherit the earth" (Matt 5, 5). You will achieve the gentleness when you turn your soul away from everything and to you will direct your soul towards love, and when you

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<sup>68</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 89, in: *Filocalia*, vol. 8, p. 170.

<sup>69</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 94, in: *Filocalia*, vol. 8, p. 185.

<sup>70</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 87, in: *Filocalia*, vol. 8, p.168.

<sup>71</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 78, in: *Filocalia*, vol. 8, pp. 153-154.

<sup>72</sup> CALIST și IGNATIE XANTHOPOL, "Metoda celor 100 de capete", 77, in: *Filocalia*, vol. 8, p. 153.



keep your silence, and you nourish on yourself temperately, and when you pray ceaselessly, as the Holy Fathers said: “You restrain the wrath of your soul with the love, you wither your soul’s lust with the restraint, and you wing us your soul’s cogitation with the prayer; and so the light of your mind won’t even be darkened”<sup>73</sup>. When the heart’s prayer is clean, it will produce a certain warmth within heart, as it was written: “By heart has become hot within me and in my cogitation, there will be lit up a fire” (Ps 38, 4<sup>74</sup>)<sup>75</sup>. Out of this warmth will be born the flowing of the tears, and out of tears will come the peace of the thoughts, and out of thoughts will come the cleanness of the mind which the man will see the mysteries of God through<sup>76</sup>. That man that has reached to feel the love from God he will be made partaker to the showing of the hypostatized illumination of the grace, and to seeing the hypostatized light of the grace and the Jerusalem and the Kingdom of God hidden within us (Lk 17, 21), and to the cloud of the glory of God which they who are clean in heart will enter and see the face of their Master (Mt. 5: 8)<sup>77</sup>. The enlightenment that the man can be made partaker to, it is a gift from the grace and the reward for man’s toils. The light of the grace dwelling within man since Baptism, through the toils of the ceaseless remembrance of Christ, it will become an actualized light<sup>78</sup>. When the light of the grace encounters the man’s love and openness to light, it will become a sole light. In order one to reach these gifts brought by prayer, he needs perseverance, and constant prayer, in order him to reach to pray within his heart in a clean and unscattered manner, and him to reach that state of the consummate man at the measure of the age of the fullness of Christ (cf. Eph 4, 13)<sup>79</sup>.

<sup>73</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 78, in: *Filocalia*, vol. 8, p. 153.

<sup>74</sup> In King James Bible, we have: Ps. 39: 3.

<sup>75</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 54, in: *Filocalia*, vol. 8, p.109.

<sup>76</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 54, in: *Filocalia*, vol. 8, pp. 109-110.

<sup>77</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 61, in: *Filocalia*, vol. 8, p. 116.

<sup>78</sup> Pr. Prof. dr. Dumitru STĂNILAOE, note 275 to CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, in: *Filocalia*, vol. 8, p. 116.

<sup>79</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 38, in: *Filocalia*, vol. 8, p. 84.

## X. The Consummation

The consummation is the deep of the humbleness, it is the leaving of all the seen and unseen realities, namely of all realities submitted to the senses and of all realities known with the mind. It is the state of being outside the worry for those<sup>80</sup>. Through the deep of his humbleness the man could reach at God. This supposes to leave everything, even the own person, it means no longer taking care of the bodily needs, but only taking care of your salvation and transfiguration into God<sup>81</sup>. The consummate mind has known through true faith Him Who is above knowledge, and it has seen the general aspects of the creatures and it has achieved from God the comprising knowledge or the Providence and of the Judgment, on the measure of the power given to man<sup>82</sup>. The Consummate soul will tend with the whole passional power towards God<sup>83</sup>. The consummate heart “no longer has any natural movement of any kind and towards anything, so that is such a heart when God comes, He inscribed in that heart, for that heart’s consummate simplicity, as in a clay tablet, His laws”<sup>84</sup>. They who reach their consummation by cleanness and illumination, as much as that is possible to the man, because there is not full consummation in this life, they won’t remain forever in that state, because the weaknesses and the self-appreciation will draw the man downwards, so that he can experience changes and losses, in order him to be trialed. But then he will again receive even greater gifts. The unchangeability belongs to the age to come. The present lie is a time for cleanness, for peace, and for godlike comforting, but also for trouble, for confusion, and for sadness<sup>85</sup>. Only him

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<sup>80</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 44, in: *Filocalia*, vol. 8, p. 92.

<sup>81</sup> Pr. Prof. dr. Dumitru STĂNILOAE, note 210 la CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, in: *Filocalia*, vol. 8, p. 92.

<sup>82</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 66, in: *Filocalia*, vol. 8, p. 124.

<sup>83</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 66, in: *Filocalia*, vol. 8, p. 124.

<sup>84</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 66, in: *Filocalia*, vol. 8, p. 124.

<sup>85</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 43, in: *Filocalia*, vol. 8, p. 89.

who is found worthy of consummate love, only him will achieve the fruits of the Holy Ghost, because “the love is greater than everything” (1 Cor 13, 13), for “God is love” (1 Jn 4, 8). The love for God is a guide through nature and when it comes it will make the soul get out of himself (ecstatic). The heart of him who feels the love from God won’t be able to remain unchanged anymore, so that: the face will be lightened up like a fire, and it will be full of joy; the body will get warmed up; the man will not longer have that fear or that shyness so that he will be like one who has got out of his minds, he will not longer fear his death and his mind will see and it will understand the heavenly realities; his nescience and his natural sight will disappear and he will no longer feel his movement in a sensitive manner, so that he will always cogitate at the heavenly realities<sup>86</sup>.

## **XI. Conclusions**

The book we have been analyzing it clearly describes the spiritual ascension towards consummation, by presenting the states and the feelings which them who live in ascesis will be made partakers to. In order one to bring fort this *prayer of the heart* it won’t be sufficient a formal method, but one must surpass the impediments of the diverse passions, of the imaginings, and of the memories which draw the man towards bodily pleasures; one also need to impropriate the virtues, and the impulse towards good, until he will achieve the dispassion, the love, the deification, and the seeing of the godlike light. In order him to achieve all of these, the man must gather his mind from the mind’s external scattering and to descend his mind within his heart, because only through his heart the mind will see and it will experience the personal love of God. Only by being united with the heart, the mind will be able to open itself towards the infinite of the godlike love which it will consciously participate to. When the mind that is gathered within heart it will encounter the Holy Ghost, it wills tops any of its own works, and within heart that mind will become working of the love of the Holy Ghost.

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<sup>86</sup> CALIST ȘI IGNATIE XANTHOPOL, “Metoda celor 100 de capete”, 90, in: *Filocalia*, vol. 8, pp. 174-175.