

The Purity of the Mind as a Prerequisite for Theosis

Contribution to Christian Anthropology and Ethics

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a. The Unobstructed View of God as an Expression of Man's Ancient Beauty

On the sixth day, God wanted to create freely and with absolute love His most perfect creation. Man has been characterized as the most complex being because the breathed breath¹ of God which is called soul, is interpenetrated within his matter. The powers² of the soul, which are intellect³, reason, sense and will, are located within the soul. The activity of the intellect should not be limited to either sensation or reason, as the intellect transcends to a large extent reason. The intellect enables the knowledge of God and divine contemplation is achieved⁴. The creator God takes inanimate matter and gives life to it with the prospect of eternity. In this way, the Divine beauty and the love of God for His creation are revealed in practice. The man before the fall was not deprived of any good and there was nothing to trap him in Paradise. The Creator abundantly offered His divine light. Man lived with the

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1. Gen. 2, 7: «καὶ ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν».

2. A. Chouliaras, *The Anthropology of St Gregory Palamas: The Image of God, the Spiritual Senses, and the Human Body*, Brepols, Turnhout 2020, pp. 22-25. Cf. Y. Veresh, "The Anthropology of the Heart in the Spiritual Tradition of the Christian East", *E-Theologos* 3, 2 (2012), p. 229.

3. A. Chouliaras, *op.cit.*, p. 25.

4. A. Chouliaras, *op.cit.*, p. 26. Cf. Y. Veresh, "The Anthropology...", *op.cit.*, pp. 233-234.

prospect of God's vision. His body was transparent and his soul was pure. He did not feel his nakedness, because his body was created very good, and his intellect was bright and focused on God's doxology.

Saint Gregory Palamas defines man as follows: «Μὴ ἂν ψυχὴν μόνην, μήτε σῶμα μόνον λέγεσθαι ἄνθρωπον, ἀλλὰ τὸ συναμφοτέρον»⁵. In this passage of Palamas, the soul and the body are two different constituent elements of man, but they are not competitive, incompatible or asymptotic. The autonomy and isolation of psychosomatic data would alter man. On the contrary, the existence and at the same time the co-existence of two different elements of human existence is highlighted. Difference does not mean opposition; the differentiation is not identified with division, distinction does not imply separation. The soul and body consist of two varied aspects: the material and the immaterial, the corporeal and the incorporeal, the visible and the invisible, the tangible and the intangible aspect.

Soul is not only the inner part of man, but is an image of God, when it appears as a single psychosomatic entirety. This is a multi-power entity, which uses the body created with it as an organ: "The body exists as the physical and sensible presence of the soul, which is indissolubly interwoven with the spiritual hypostasis. The soul does not exist without the body, while the body without the soul is dead"⁶. According to Saint Epiphanius, the "in the image" («κατ' εἰκόνα») "is fulfilled" («πληροῦται») in the body⁷, since "each person is clearly in the image" («πᾶς ἄνθρωπος σαφῶς κατ' εἰκόνα») ⁸. And while the soul, which holds the body together, eventually comes first, human existence is not conceivable without the presence of the body. Saint Gregory Palamas clarifies that the body and the soul "were created together"

5. Gregory Palamas, *Τίνας ἂν εἴποι λόγους σῶμα κατὰ ψυχῆς δικαζόμενον μετ' αὐτῆς ἐν δικασταῖς*, PG 150, 1361C. Cf. Gregory of Nyssa, *Περὶ κατασκευῆς τοῦ ἀνθρώπου*, PG 44, 236B: «Ὡς μήτε ψυχὴν πρὸ τοῦ σώματος, μήτε χωρὶς ψυχῆς τὸ σῶμα ἀληθὲς εἶναι λέγειν, ἀλλὰ μίαν ἀμφοτέρων ἀρχήν».

6. A. Keselopoulos, *Ἐκ τοῦ θανάτου εἰς τὴν ζωὴν: Θεολογικὴ προσέγγιση σὺν προκλήσεσι τῆς βιοηθικῆς*, P. Pournaras Publications, Thessaloniki 2003, pp. 107-108.

7. N. Nikolaidis, *Θέματα Πατερικῆς Θεολογίας*, Thessaloniki 2009, p. 223.

8. Epiphanius of Cyprus, *Κατὰ αἱρέσεων ὁγδοήκοντα τὸ ἐπικληθὲν Πανάριος εἵτ' οὗν Κιβώτιος*, PG 42, 341C.

(«συνεκτίσθησαν»), therefore the “in the image” («κατ’ εἰκόνα») is reflected also in the body, since it is the organ of the soul⁹. The body is the means by which the logical and emotional functions of the intellect, the spiritual word of man, are expressed. As Paul Evdokimov writes, this is where the beauty lies: “To be able to contemplate the image of God’s wisdom through the shell of the world”¹⁰. Therefore, man is rightly considered as a psychosomatic entity.

Saint Dionysius the Areopagite attributes to the “supersubstantial Godhead” («ὑπερουσίον θεαρχίαν») not only “having fixed the essence of created things, brought them into being” («τὰς τῶν ὄντων οὐσίας ὑποστήσασα πρὸς τὸ εἶναι παρήγαγεν»)¹¹, but also “For this is the peculiar characteristic of the cause of all things, and of goodness surpassing all, to call created things to participation in itself, as each order of existences was determined from its own analogy” («τῆς τῶν πάντων αἰτίας καὶ ὑπὲρ πάντα ἀγαθότητος ἴδιον τὸ πρὸς κοινωνίαν ἑαυτῆς τὰ ὄντα καλεῖν, ὡς ἐκάστῳ τῶν ὄντων ὥριστα πρὸς τῆς οἰκείας ἀναλογίας»)¹². He also mentions the participation of beings in God’s providence, depending on the ability and capacity of each one. All beings, animate and inanimate, participate in the “supersubstantial Godhead, Creator of all things” («τῆς ὑπερουσίου καὶ παναιτίου θεότητος»). The living beings participate also in the “life-giving power” («τῆς ζωοποιοῦ δυνάμεως»), while rational beings, that is, man, participates also in the “self-perfect and preeminently perfect wisdom which is above all reason and mind” («λόγον καὶ [τόν] νοῦν αὐτοτελοῦς καὶ προτελείου σοφίας»), that is man participates in God’s rational energy¹³.

9. N. Nikolaidis, «Ἀνθρωπολογία τῶν Πατέρων», *Μεγάλη Ὁρθόδοξη Χριστιανικὴ Ἐγκυκλοπαίδεια/Megali Orthodoxi Christianiki Engyklopaideia*, Stratigikes Ekdoseis Publications, vol. 2, Athens n.d., p. 496.

10. P. Evdokimov, *Ἡ Ὁρθοδοξία*, transl. A. Mourtzopoulos, Rigopoulos Publications, Thessaloniki 1972, p. 116.

11. Pseudo-Dionysius the Areopagite, *Περὶ τῆς Οὐρανίας Ἱεραρχίας*, PG 3, 177.

12. Pseudo-Dionysius the Areopagite, *op.cit.*

13. Pseudo-Dionysius the Areopagite, *op.cit.*: «Πάντα μὲν οὖν τὰ ὄντα μετέχει προνοίας ἐκ τῆς ὑπερουσίου καὶ παναιτίου θεότητος ἐκβλυζομένης· οὐ γὰρ ἂν ᾗν, εἰ μὴ τῆς τῶν ὄντων οὐσίας καὶ ἀρχῆς μετειλήφει. Τὰ μὲν οὖν ἄζωα πάντα τῷ εἶναι αὐτῆς μετέχει (τὸ γὰρ εἶναι πάντων ἐστὶν ἢ ὑπὲρ τὸ εἶναι θεότης), τὰ δὲ ζῶντα τῆς αὐτῆς ὑπὲρ πᾶσαν ζωὴν ζωοποιοῦ δυνάμεως, τὰ δὲ λογικὰ καὶ νοερά τῆς αὐτῆς ὑπὲρ

The “living soul” («ζῶσα ψυχή»)¹⁴, that God breathed into man is, according to Saint Gregory Palamas, everlasting, immortal logic but also endowed with the divine Grace. Man received at the same time the life and the soul and the non-created grace of God, which provides the possibility of God’s vision. These gifts of the “in the image”, which include intellect, will, conscience, logic, freedom, creativity¹⁵, love, sociability and responsibility, are not autonomous but are basic qualities of man¹⁶. The intellect and the free will show the “in the image” («κατ’ εἰκόνα»), while the similarity in virtue shows the “after the likeness” («καθ’ ὁμοίωσιν»)¹⁷. Saint Symeon the New Theologian clarifies that man with the «κατ’ εἰκόνα» has the ability to govern earthly things, to reign over the passions, to subdue the demons¹⁸. With the «κατ’ εἰκόνα» he has the ability to acquire the «καθ’ ὁμοίωσιν», that is, to be deified.

πάντα καὶ λόγον καὶ νοῦν αὐτοτελοῦς καὶ προτελείου σοφίας. Δῆλον δέ, ὅτι περὶ αὐτὴν ἐκεῖναι τῶν οὐσιῶν εἰσιν ὅσαι πολλαχῶς αὐτῆς μετειλήφασιν».

14. Gregory Palamas, *Συγγράμματα*, vol. Α': *Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι, ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον, Ὑπὲρ τῶν ἱερῶς ἡσυχάζόντων*, P. Christou (ed.), Thessaloniki 1988, p. 85: «Τί δὲ ἐνεφύσησε; Πνοὴν ζωῆς. Τί ἐστὶ πνοὴν ζωῆς; Ψυχὴν ζῶσαν. Διδασκέτω σε ὁ Παῦλος “ἐγένετο ὁ πρῶτος ἄνθρωπος εἰς ψυχὴν ζῶσαν” (1 Cor. 15, 45). Τί δὲ ἐστὶ ζῶσαν; Ἀεὶζων, ἀθάνατον, ταῦτόν δ' εἰπεῖν λογικὴν· ἡ γὰρ ἀθάνατος λογικὴ· καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ κεχαριτωμένην θείως. Τοιαύτη γὰρ ἡ ὄντως ζῶσα ψυχὴ. Τοῦτο δὲ τῷ κατ’ εἰκόνα ταῦτόν, εἰ δὲ βούλει καὶ καθ’ ὁμοίωσιν».

15. N. Matsoukas, *Τὸ πρόβλημα τοῦ κακοῦ. Δοκίμιον Πατερικῆς Θεολογίας*, Θεσσαλονίκη 1962, pp. 62-63: “When man rises creatively, he imitates his Creator, who brought him into existence from nothing. Besides, man, as «κατ’ εἰκόνα» and «καθ’ ὁμοίωσιν» of God has a unique and supreme privilege, but at the same time painful, to be a co-creator. By imitation he becomes God, but he is not God”.

16. N. Nikolaidis, *Γιατί ὁ θάνατος; Καὶ πέραν τοῦ τάφου*, Orthodoxos Christianiki Adelfotis “Lydia”, Thessaloniki 2016, p. 86.

17. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 920B: «Τὸ μὲν γὰρ κατ’ εἰκόνα τὸ νοερὸν δηλοῖ καὶ αὐτεξούσιον, τὸ δὲ καθ’ ὁμοίωσιν τὴν τῆς ἀρετῆς κατὰ τὸ δυνατόν ὁμοίωσιν».

18. Symeon the New Theologian, *Ὑμνοι II, Ὑμνος 33, Περὶ θεολογίας*, SC 174, 18-25, p. 414: «... ὃν [«κόσμον», ἀλλὰ ἐννοεῖ τὸν ἄνθρωπο] αὐτὸς πεποίηκεν ἄνθρωπον κατ’ εἰκόνα αὐτοῦ καὶ καθ’ ὁμοίωσιν, κόσμον ἡμεῖς καλοῦμεν, ὅτι κοσμεῖται ἀρεταῖς, ἄρχει τῶν ἐπιγείων, καθὼς ἐκεῖνος τοῦ παντός ἔχει τὴν ἐξουσίαν, καὶ βασιλεύει τῶν παθῶν τοῦτο τὸ κατ’ εἰκόνα καὶ ὑποτάσσει δαίμονας δημιουργοὺς κακίας, καταπατεῖ τὸν δράκοντα, τὸν ἀρχαῖον, τὸν μέγαν, ὥσπερ στρουθίον εὐτελές».

The soul, according to Saint John Damascene, «ἐστὶν οὐσία ζῶσα, ἀπλή, ἀσώματος κατ' οἰκείαν φύσιν ἀόρατος, λογική τε καὶ νοερά, ἀσχημάτιστος»¹⁹. Its nature is invisible to the eyes of the body; it dwells in an organic body and provides it with life, growth, perception and birth: «Σωματικοῖς ὀφθαλμοῖς ὀργανικῶ κεχρημένη σώματι καὶ τούτῳ ζῶης, αὐξήσεώς τε καὶ αἰσθήσεως καὶ γεννήσεως παρεκτική»²⁰. It does not have the intellect as something different from itself, but as its purest element, because just as the eye is for the body, so is the intellect²¹ for the soul: «Οὐχ ἕτερον ἔχουσα παρ' ἑαυτὴν τὸν νοῦν, ἀλλὰ μέρος αὐτῆς τὸ καθαρώτατον· ὥσπερ γὰρ ὀφθαλμὸς ἐν σώματι, οὕτως ἐν ψυχῇ νοῦς»²². There is an abysmal gap between the archetype, God, and His image, man²³. The soul, although it has free will, will and energy, changes according to its will, because it is created²⁴.

Macrina in her conversation with her brother Saint Gregory of Nyssa explains that the intellect was created by God in His image and has a resemblance in everything to the archetype. However, in its nature the intellect is something very different from its archetype: «Τὸ γὰρ κατ' εἰκόνα γενόμενον διὰ πάντων ἔχει πάντως τὴν πρὸς τὸ ἀρχέτυπον ὁμοιότητα, νοερὰν τοῦ νοεροῦ, καὶ τοῦ ἀσωμάτου ἀσώματον, ὅγκου τε παντὸς ἀπηλλαγμένον ὥσπερ ἐκεῖνο»²⁵. Saint Macarius the Egyptian clarifies that the soul is: «κτίσμα τι νοερὸν καὶ ὠραῖον καὶ μέγα καὶ θαυμαστὸν καὶ καλόν, ὁμοίωμα καὶ εἰκὼν Θεοῦ»²⁶. Of course, the soul is not identified with God: «Οὔτε φύσεως τῆς Θεότητός ἐστιν ἡ ψυχὴ

19. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 924B.

20. John Damascene, *op.cit.*

21. Gregory the Theologian, *Λόγος ΑΒ'*, *Περὶ τῆς ἐν διαλέξεσιν εὐταξίας καὶ ὅτι οὐ παντὸς ἀνθρώπου, οὔτε παντὸς καιροῦ τὸ περὶ Θεοῦ διαλέγεσθαι*, PG 36, 185C: «... νοῦς δὲ τοῖς πᾶσιν ἡγεμών».

22. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 924B.

23. N. Nikolaidis, *Θέματα Πατερικῆς Θεολογίας, op.cit.*, p. 231.

24. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 924B: «αὐτ-εξούσιος, θελητική τε καὶ ἐνεργητική, τρεπτή, ἥτοι ἐθελοτρεπτος, ὅτι καὶ κτιστή».

25. Gregory of Nyssa, *Περὶ ψυχῆς καὶ Ἀναστάσεως ὁ Λόγος ὁ λεγόμενος τὰ Μακρίνια*, PG 46, 41C.

26. Macarius of Egypt, *Ὁμιλίας πνευματικάι*, PG 34, 457B.

οὔτε φύσεως τοῦ σκότους τῆς πονηρίας»²⁷. Consequently, the created depends on the energies of the uncreated God as to the «εἶναι»²⁸.

Saint John Damascene interprets this relative similarity between the Triune God and the «κατ' εἰκόνα» as follows: «Ὡςπερ γὰρ νοῦς ὁ Πατήρ καὶ λόγος ὁ Υἱὸς καὶ Πνεῦμα τὸ ἅγιον εἰς Θεός, οὕτω καὶ νοῦς καὶ λόγος καὶ πνεῦμα εἰς ἄνθρωπος»²⁹. That is, just as, God is one and Triune, Intellect, Word and Spirit, so also man, who is created «κατ' εἰκόνα» of the Triune God, reveals unity of intellect, word and spirit. The word is born from man's intellect and the spirit is projected, as from the Father is born the Son and proceeds the Holy Spirit³⁰. God precisely transferred the archetype beauty to his image³¹ and gave the prescriptions so that man, by utilizing his freedom, can contribute to his perfection.

Man's beauty lay in the fact that Adam and Eve communicated not only with each other, but, because they had purity of intellect and were «ὑπεράνω ... τῶν αἰσθητῶν»³², they saw the image of the Father, that is, God the Word from whom the image of man had been created: «Οὐδὲν γὰρ ἔχων ἐμπόδιον εἰς τὴν περὶ τοῦ Θεοῦ γνῶσιν, θεωρεῖ μὲν αἰεὶ διὰ τῆς αὐτοῦ καθαρότητος τὴν τοῦ Πατρὸς εἰκόνα, τὸν Θεὸν Λόγον, οὗ καὶ κατ' εἰκόνα γέγονεν»³³. Basil the Great mentions about man: «Οὔτε οὖν ἐκ φύσεως ἔπρεπεν αὐτῷ ἔχειν τὰ σκεπάσματα, οὔτε ἐκ τέχνης· ἀλλ' ἕτερα ἦν ὑπὲρ τρεπισμένα, ἐπιδειξαμένῳ τὴν ἀρετὴν, τὰ ἐκ τῆς τοῦ Θεοῦ χάριτος ἐπανθεῖν τῷ ἀνθρώπῳ, καὶ περιστράπτειν μέλλοντα φωτειναῖς τισι περιβολαῖς, ὁποῖαι αἱ τῶν ἀγγέλων, ὑπὲρ τὴν τῶν ἀνθέων ποικιλίαν, ὑπὲρ τὴν τῶν ἀστέρων φαιδρότητα καὶ στιλβότητα· διὰ τοῦτο οὖν οὐκ εὐθὺς αὐτῷ τὰ ἐνδύματα, ἐπειδὴ ἄθλα ἦν ἀρετῆς ἀποκείμενα τῷ ἀνθρώπῳ, εἰς ἃ φθάσαι ὑπὸ τῆς ἐπηρείας

27. Macarius the Egyptian, *op.cit.*

28. N. Nikolaidis, *Θέματα Πατερικῆς Θεολογίας, op.cit.*, p. 237.

29. John Damascene, *Λόγος Γ', Ἀπολογητικὸς πρὸς τοὺς διαβάλλοντας τὰς ἀγίας εἰκόνας*, PG 94, 1340D.

30. G. Io. Mantzaridis, *Παλαμικά - Ὁ Ἅγιος Γρηγόριος ὁ Παλαμᾶς ὡς διδάσκαλος τῆς Ὁρθοδοξίας*, P. Pournaras Publications, Thessaloniki 1983, p. 157.

31. D. Io. Tselegidis, *Εἰκονολογικὲς Μελέτες*, Holy Monastery of the Dormition of the Theotokos, in Makri Publications, Alexandroupoli – Thessaloniki 2003, p. 78.

32. Athanasius the Great, *Λόγος κατὰ Ἑλλήνων*, PG 25, 8A.

33. Athanasius the Great, *op.cit.*, PG 25, 5D-8A

τοῦ διαβόλου οὐκ ἐπετράπη»³⁴. Thus, the whole life of Adam and Eve reflected the beauty of the virtues and the image of beauty of the Triune God.

Man dwelt with the body in the divine and beautiful place, while with the soul he lived in an even higher, incomparable space, having God Himself as the occupant in his dwelling and glorious garment; he was clothed with His grace and enjoyed the only sweetest fruit, the vision of His face, which nourished him like another angel³⁵. Cyril of Alexandria, assisting, explains that man «πεποιήτο ἐπὶ ἀφθαρσία καὶ ζωῇ, ἣν δὲ αὐτῷ καὶ ὁ ἅγιοπρεπὴς ἐν τῷ παραδείσῳ τῆς τρυφῆς, ὅλος ἦν καὶ διὰ παντὸς ἐν θεοπτεῖαις ὁ νοῦς, ἐν εὐδείᾳ δὲ καὶ γαλήνῃ τὸ σῶμα, κατηρεμούσης ἀπάσης αἰσχυρᾶς ἡδονῆς· οὐ γὰρ ἦν ἐκτόπων κινήματων θόρυβος ἐν αὐτῷ»³⁶. In this way, man lived an imperishable psychosomatic life and was nourished by the eternal fruits: «Ἐπρεπε καὶ τοῖς ἀφθάρτοις αὐτῶν σώμασιν ἄφθαρτον καὶ τὴν τροφὴν ἐπιχορηγεῖσθαι. ὅθεν καὶ ἄμοχθος ἦν αὐτῶν ἡ διαγωγὴ καὶ ἀκάματος ἡ ζωὴ»³⁷.

Saint Athanasius describes the following characteristics for man in Paradise: «Κατὰ τὴν ἀρχὴν ἀνεπαισχύντω παρῶνσία τὸν νοῦν ἐσχηκέναι πρὸς τὸν Θεὸν καὶ συνδιαιτᾶσθαι τοῖς ἁγίοις ἐν τῇ τῶν νοητῶν θεωρίᾳ, ἣν εἶχεν ἐν ἐκείνῳ τῷ τόπῳ, ὃν καὶ ὁ ἅγιος Μωϋσῆς τροπικῶς παράδεισον ὠνόμασεν. Ἰκανὴ δὲ ἡ τῆς ψυχῆς καθαρότης ἐστὶ καὶ τὸν Θεὸν δι' ἐαυτῆς κατοπτρίζεσθαι, καθάπερ καὶ ὁ Κύριός φησι· Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται»³⁸. Man's body was glorious before the fall, «τὸ σῶμα σῶμα δόξης ἦν πρὸ τῆς παραβάσεως καὶ οὕτως ἐνδοξος ἦν»³⁹. Symeon the New Theologian

34. Basil the Great, Ὁμιλία Θ', Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός, PG 31, 349.

35. John Damascene, Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως, PG 94, 916C: «Τῷ γὰρ σώματι ἐν τῷ θειοτάτῳ χώρῳ καὶ ὑπερκαλλεῖ, καθὼς ἱστορήσαμεν, αὐλιζόμενος, τῇ δὲ ψυχῇ ἐν ὑπερτέρῳ καὶ περικαλλεστέρῳ τόπῳ διέτριβε Θεὸν ἔχων οἶκον τὸν ἔνοικον καὶ αὐτὸν ἔχων εὐκλεὲς περιβόλαιον καὶ τὴν αὐτοῦ περιβεβλημένος χάριν καὶ τοῦ μόνου γλυκυτάτου καρποῦ τῆς αὐτοῦ θεωρίας κατατρυφῶν, οἷά τις ἄγγελος ἄλλος καὶ ταύτη τρεφόμενος».

36. Cyril of Alexandria, Ἐρμηνεία εἰς τὴν πρὸς Ῥωμαίους Ἐπιστολὴν, PG 74, 789A.

37. Symeon the New Theologian, Ἠθικά Ι, Λόγος Α', Κεφάλαια τοῦ λόγου, SC 122, pp. 139-144, 182-184.

38. Athanasius the Great, Λόγος κατὰ Ἑλλήνων, PG 25, 8B.

39. Efthymios Stylios (Bishop of Achelous), Χιτῶνες καὶ ἱμάτια. Θεολογικὴ θεώρηση

mentions that «ὁ παράδεισος, πάντα αὐτομάτως προσφέρουσα, ἵνα μὴ κάκειθεν ἐξερχόμενος ὁ Ἀδὰμ ἄμοχθον ἔχῃ καὶ αὐθις βίον, κόπων καὶ ἰδρώτων ἀπηλλαγμένον»⁴⁰.

The primordial condition of man was completely different. Abba Dorotheos says that man in Paradise «ἦν ἐν τρυφῇ, ἐν εὐχῇ, ἐν θεωρίᾳ, ἐν πάσῃ δόξῃ καὶ τιμῇ, ἔχων σώας τὰς αἰσθήσεις καὶ ὦν ἐν τῷ κατὰ φύσιν καθῶς καὶ ἐκτίσθη. Κατ' εἰκόνα γὰρ Θεοῦ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, τοῦτ' ἔστιν ἀθάνατον, αὐτεξούσιον, κεκοσμημένον πάσῃ ἀρετῇ»⁴¹. He participated in the divine glow and splendor, by communicating the divine glory⁴². The text of *Genesis* clarifies that, although «ἦσαν οἱ δύο γυμνοί, ὃ τε Ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ, οὐκ ἡσχύνοντο»⁴³. Saint Gregory Palamas characteristically mentions: «Ταύτης τῆς θείας ἐλλάμψεως τε καὶ λαμπρότητος, καὶ ὁ Ἀδὰμ μέτοχος ὑπάρχων πρὸ τῆς παραβάσεως, ὡς ὄντως στολὴν ἡμφιεσμένος δόξης, οὐχ ὑπῆρχε γυμνός· ἀλλὰ πολλῶ κοσμιώτερος οὐδ' ὅσον εἰπεῖν, τῶν νῦν περικειμένων τὰ χρυσῷ πολλῶ καὶ διαυγέσι λίθοις κοσμούμενα διαδήματα»⁴⁴. Thus, he was not naked, but he was incomparably more adorned with the garment of God's glory: «Καὶ τοῦτο δηλὸν ἔστιν ἐκ τῶν θείων λόγων, ὅτι καὶ τόπος γίνεται ὁ Θεὸς τοῖς ἀξίοις, καὶ οἶκος, καὶ ἔνδυμα, καὶ τροφή, καὶ πόσις, καὶ φῶς, καὶ πλοῦτος, καὶ βασιλεία, καὶ πᾶν νόημά τε καὶ ὄνομα τῶν πρὸς τὴν ἀγαθὴν ἡμῖν συντελούντων ζώήν»⁴⁵.

The creation of man "in the image" by God was a fundamental prerequisite for the vision God. Man has by his creation the possibility of communion with God and therefore of seeing Him with the two types of his eyes⁴⁶. He was dressed in the divinely woven royal garment: «Τὸ

τοῦ ἐνδύματος, Tinos Publications, Athens 1998, p. 95.

40. Symeon the New Theologian, *Ἡθικά I*, Λόγος Α', Κεφάλαια τοῦ λόγου, SC 122, 42-44, p. 186.

41. Dorotheos, *Διδασκαλία Α'*, *Περὶ ἀποταγῆς*, PG 88, 1617B.

42. N. Mitsopoulos, *Εἰσαγωγή εἰς τὴν Ὁρθόδοξον Δογματικὴν καὶ Ἠθικὴν Θεολογίαν*, Symmetria Publications, Athens 1992, p. 118.

43. *Gen.* 2, 25.

44. Gregory Palamas, *Κεφάλαια φυσικά, θεολογικά, ἡθικά τε καὶ πρακτικά*, PG 150, 1168D.

45. Gregory of Nyssa, *Περὶ ψυχῆς καὶ Ἀναστάσεως ὁ Λόγος ὁ λεγόμενος τὰ Μακρίνια*, PG 46, 104B.

46. Symeon the New Theologian, *Ἦμνοι II*, Ἦμνος 23', SC 174, 449-455, p. 218: «Γνωθί

ἱμάτιον ἐκείνο τὸ καινὸν καὶ παράδοξον, τὸ τῆς δόξης λέγω καὶ τῆς ἄνωθεν εὐνοίας, ὅπερ ἦσαν ἡμφιεσμένοι»⁴⁷. Because on the one hand internally there were the gifts, and on the other hand externally there was the light that bathed man due to God's presence⁴⁸, for this very reason Adam and Eve did not need earthly garments.

The qualitative value of man lay in his individuality as king of the creation. Saint Cyril of Alexandria characteristically writes: «Ἐπὶ ἀφθαρσία καὶ ζωῇ, ἣν δὲ αὐτῷ ὁ βίος ἁγιοπρεπῆς ἐν τῷ Παραδείσῳ τῆς τρυφῆς, ὅλος ἦν καὶ διὰ παντὸς ἐν θεοπτίαις ὁ νοῦς, ἐν εὐδείᾳ δὲ καὶ γαλήνῃ τὸ σῶμα, κατηρεμούσης ἀπάσης αἰσχροῦς ἡδονῆς· οὐ γὰρ ἦν ἐκτόπων κινήματων θόρυβος ἐν αὐτῷ»⁴⁹. God gave the first-created nakedness and helped them to be devoted and undistracted in the work of education: «Ἐδει δὲ μὴ γινώσκειν τὴν γύμνωσιν, ἵνα μὴ ὁ νοῦς τοῦ ἀνθρώπου περιεσπᾶτο πρὸς τὴν τοῦ λείποντος ἀναπλήρωσιν, ἀμφιέσματα ἑαυτῷ καὶ τῆς γυμνότητος παραμυθίαν ἐπινοῶν, καὶ ὅλως τῇ τῆς σαρκὸς ἐπιμελείᾳ τῆς πρὸς Θεὸν ἐνατενίσεως ἀφελκόμενος»⁵⁰. God did not want man to take care and deal with many things nor to take care and provide for his life. Saint John Damascene notes: «Οὐκ ἐβούλετο γὰρ ὁ κτίσας ἡμᾶς Θεὸς μεριμνᾶν καὶ περὶ πολλὰ τυρβάζεσθαι, οὐδὲ φροντιστὰς καὶ προνοητὰς τῆς ἰδίας ζωῆς γενέσθαι»⁵¹.

Therefore, carefree man, «κατὰ τὴν ἀρχὴν ἀνεπαισχύντῳ παρῶρησία τὸν νοῦν ἐσχηκέναι πρὸς τὸν Θεόν, καὶ συνδιαιτᾶσθαι τοῖς ἁγίοις ἐν τῇ τῶν νοητῶν θεωρίᾳ»⁵², as a frontier and exalted, aimed at high goods. As Athanasius the Great refers: «ὑπερεκπλήττεται δὲ κατανοῶν τὴν δι' αὐτοῦ εἰς τὸ πᾶν πρόνοιαν, ὑπεράνω μὲν τῶν αἰσθητῶν καὶ πάσης σωματικῆς φαντασίας γινόμενος, πρὸς δὲ τὰ ἐν οὐρανοῖς θεῖα νοητὰ τῇ δυνάμει τοῦ νοῦ συναπτόμενος. Ὅτε γὰρ οὐ συνομιλεῖ τοῖς

σε διττὸν ὑπάρχειν καὶ διττοὺς ἔχεις τοὺς ὧπας, αἰσθητοὺς καὶ νοερούς τε, ὡς διττῶν ἡλίων ὄντων καὶ διττοῦ φωτὸς ὡσαύτως, αἰσθητοῦ καὶ νοητοῦ τε, οὓς εἰ βλέπεις, ὡς ἐκτίσθης κατ' ἀρχὰς ἄνθρωπος ἔση».

47. John Chrysostom, *Ὁμιλίαι εἰς τὴν Γένεσιν*, PG 53, 131.

48. Efthymios Stylios (Bishop of Achelous), *Χιτῶνες καὶ ἱμάτια...*, *op.cit.*, p. 64.

49. Cyril of Alexandria, *Ἑρμηνεία εἰς τὴν πρὸς Ῥωμαίους Ἐπιστολήν*, PG 74, 798AB.

50. Basil the Great, *Ὁμιλία Θ'*, «Ὅτι οὐκ ἔστιν αἷτιος τῶν κακῶν ὁ Θεός», PG 31, 349A.

51. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 913B.

52. Athanasius the Great, *Λόγος κατὰ Ἑλλήνων*, PG 25, 8B.

σώμασιν ὁ νοῦς ὁ τῶν ἀνθρώπων, οὐδέ τι τῆς ἐκ τούτων ἐπιθυμίας μεμιγμένον ἔξωθεν ἔχει, ἀλλ' ὅλος ἐστὶν ἄνω ἑαυτῷ συνὼν ὡς γέγονεν ἐξ ἀρχῆς, τότε δὴ, τὰ αἰσθητὰ καὶ πάντα τὰ ἀνθρώπινα διαβάς, ἄνω μετάρσιος γίνεται, καὶ τὸν Λόγον ἰδὼν, ὁρᾷ ἐν αὐτῷ καὶ τὸν τοῦ Λόγου Πατέρα, ἡδόμενος ἐπὶ τῇ τούτου θεωρίᾳ καὶ ἀνακαινούμενος ἐπὶ τῷ πρὸς τοῦτον πόθῳ»⁵³.

b. The Selfish-Centered Use of Freedom Brought about the Staining of the Intellect

God gave the Spiritual world the beauty of His image, the gifts of freedom, eternity and free will. In Lucifer's mind, the first of the ten angelic orders, the thought of pride and power entered. The sacred Damascene stresses that the evil one was not created as such, but «ἐκ τούτων τῶν ἀγγελικῶν δυνάμεων πρωτοστάτης τῆς περιγείου τάξεως καὶ τῆς γῆς τὴν φυλακὴν ἐγχειρισθεὶς παρὰ Θεοῦ οὐ φύσει πονηρὸς γεγονώς, ἀλλ' ἀγαθὸς ὢν καὶ ἐπ' ἀγαθῷ γενόμενος καὶ μηδ' ὅλως ἐν ἑαυτῷ παρὰ τοῦ Δημιουργοῦ κακίας ἐσχηκώς ἵχνος»⁵⁴. Gregory Palamas continues by saying that the evil one due to his lust of power, rebelled against the creator God: «ἄρχειν ἐπεθύμησεν ὑπερηφάνως παρὰ γνώμην τοῦ κτίσαντος». The result was that «ἐγκαταλιμπάνεται δικαίως παρὰ τῆς ὄντως ζωτικῆς καὶ φωτιστικῆς πηγῆς· καὶ θάνατον ἐνδύεται, καὶ ζόφον αἰώνιον»⁵⁵.

Lucifer now changes from an angel of light to an angel of darkness. Saint John Damascene clarifies that because the devil was imperishable, after his voluntary fall, acquired his unrepentant and permanent consolidation in evil: «Ἐκεῖνος διὰ τὸ ἀφθαρτον μετὰ τὴν ἐκ προαιρέσεως ἔκπτωσιν τὴν ἐν τῷ κακῷ ἀμεταμέλητον ἔσχε καὶ ἄτρεπτον παγιότητα»⁵⁶. The use of his free will and his spiritual choice, led him to consolidation. In fact, as the Fathers mention, Satan never wants to change his choices. Thus,

53. Athanasius the Great, *op.cit.*, PG 25, 8A.

54. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 876A.

55. Gregory Palamas, *Κεφάλαια φυσικά, θεολογικά, ἠθικά τε καὶ πρακτικά*, PG 150, 1152C.

56. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 977C.

after their voluntary choice, the angels of darkness⁵⁷ on the one hand remain eternally in darkness, while on the other hand the angels of light acquire, by the grace of God, their immovable stay in good: «Ὡςπερ αὖ πάλιν καὶ οἱ ἄγγελοι, μετὰ τὴν ἐκ προαιρέσεως τῆς ἀρετῆς ἐκλογὴν, τὴν ἐν τῷ καλῷ διὰ τῆς χάριτος ἀμετακίνητον ἴδρυσιν»⁵⁸. Lucifer's choices, in contrast to man, are carried out voluntarily, which is why he stays in them permanently and becomes «ἀνεπίδεκτος μετανοίας, ὅτι καὶ ἀσώματος»⁵⁹. The attempt of Satan to become God was certainly a utopian plan, because no creation can ever become a creator. Thus, because of his selfish⁶⁰ arrogance towards the Creator, from the moment of his fall, Satan began to distort and slander God's creation. The devil as a spiritual entity obviously could not interfere with the material creation, because the nature of things was different. But he managed to slander the psychosomatic man, because «ὁ Θεὸς ἔκτισε τὸν ἄνθρωπον ἐπ' ἀφθαρσίᾳ καὶ εἰκόνα τῆς ἰδίας ιδιότητος ἐποίησεν αὐτόν»⁶¹. In other words, apart from his material nature, man originated also from the spiritual world. He had the spiritual gifts and especially the free will. He had the spiritual gifts and mainly free will. Thus, the dark spiritual being obscures the spirit of man and «τῆς ἐλπίδος (τοῦ Θεοῦ) τῆς μερίζονος, ἥγουσιν τοῦ ἐν αὐτῷ γενέσθαι τῷ ἀνεσπέρῳ φωτί, ἐξέπεσον καὶ εἰς φθορὰν καὶ θάνατον μετηνέχθησαν»⁶².

Man, «μόνος ἀποστραφεὶς τὸ καλόν»⁶³, bears the psychosomatic fall and influences all of God's created creation. It penetrates through the fallen spiritual world of man⁶⁴ and is distorted not only his psychosomatic

57. John Damascene, *op.cit.*, PG 94, 876A: «... μὴ ἐνέγκας τὸν τε φωτισμὸν τὴν τε τιμὴν, ἣν αὐτῷ ὁ Δημιουργὸς ἐδωρήσατο, αὐτεξουσίῳ προαιρέσει ἐτράπη ἐκ τοῦ κατὰ φύσιν εἰς τὸ παρὰ φύσιν καὶ ἐπήρθη κατὰ τοῦ πεποιηκότος αὐτὸ Θεοῦ, ἀντῆραι αὐτῷ βουλευθείς, καὶ πρῶτος ἀποστὰς τοῦ ἀγαθοῦ ἐν τῷ κακῷ ἐγένετο».

58. John Damascene, *op.cit.*, PG 94, 977C.

59. John Damascene, *op.cit.*, PG 94, 868B.

60. Y. Veresh, "The Anthropology of the Heart...", *op.cit.*, p. 236.

61. *Wisdom* 2, 23.

62. Symeon the New Theologian, *Ἠθικά II*, Λόγος Ι', *Περὶ τῆς φοβερᾶς τοῦ Κυρίου ἡμέρας καὶ τῆς μελλούσης κρίσεως*, SC 129, 50-52, p. 262.

63. Athanasius the Great, *Λόγος περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου, καὶ τῆς διὰ σώματος πρὸς ἡμᾶς ἐπιφανείας αὐτοῦ*, PG 25, 172C.

64. Anna Usacheva, S. Bhayro and J. Ulrich (eds.), *The Unity of Body and Soul in Patristic and Byzantine Thought*, Brill 2021, p. 128.

nature, but the whole of creation. This is also evident from the couple of the first created. As long as the first-created have their beings turned to the vision of God, they kept God's commandment in force, without caring about corporeal knowledge. Atanasius the Great says on this: «Κάκεινος [ὁ πρωτόπλαστος], ἕως μὲν τὸν νοῦν εἶχε πρὸς τὸν Θεὸν καὶ τὴν τοῦτου θεωρίαν, ἀπεστρέφετο τὴν πρὸς τὸ σῶμα θεωρίαν»⁶⁵. The change came when the devil with insidious method managed, as Saint Gregory Palamas describes, to poison human existence: «Ὑπὸ τὴν γλῶσσαν κεράσαι καὶ οἶον συσκευάσαι καὶ μῖξαι δόλω, γλυκερῷ λόγῳ, τὸ δι' ἀκοῆς δηλητήριον· ἐπῆλθεν, ἔθελξεν, ἔτρωσεν ὧ καὶ τῆς ἐμῆς εὐκολίας καὶ τῆς ἐκείνου κακίας – εἰσέχεε τῇ ψυχῇ τὸν ἰόν, ἐθανάτωσε τὸ ζῶν ἐκεῖθεν, τὸ σῶμα λέγω, τὴν δ' ἀφ' ἑαυτῆς ζῶσαν ψυχὴν ἡμαύρωσεν»⁶⁶.

Man rebels, he wants to become god⁶⁷, without communion with his Creator. But moving impetuously he falls down and «κεῖται πτώμα ἐξαίσιον»⁶⁸, subduing «τυραννίδι τοῦ διαβόλου»⁶⁹. He gives in to the tempting attack of Satan for immediate equality to God and disobeys God's commandment. The movements of the first created were not guided by logic, but on the contrary, the passions oppressed the intellect, and so «πρὸς τὸ ἄλογόν τε καὶ ἀνόητον μεταβαίνων ὁ ἄνθρωπος, ἀπὸ τοῦ διανοητικοῦ καὶ θεοειδοῦς τῇ ὁρμῇ τῶν τοιούτων παθημάτων ἀποκτηνούμενος»⁷⁰. He becomes existentially autonomous and tastes untimely the fruit of the tree, as a result of which he tastes death instead of life⁷¹: «Ἐλυσε πρόσταγμα Θεοῦ παρακοή, καὶ ξύλον ἤνεγκε θάνατον βροτοῖς, τὸ μὴ εὐκαίρως μεταληφθέν· ἐν ἀσφαλείᾳ τῆς ἐριτίμου δέ,

65. Athanasius the Great, *Λόγος κατὰ Ἑλλήνων*, PG 25, 8D.

66. Gregory Palamas, *Συγγράμματα*, vol. Α': *Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον, Ὑπὲρ τῶν ἱερῶς ἡσυχάζοντων*, *op.cit.*, p. 85.

67. N. Nikolaidis, *Θέματα Πατερικῆς Θεολογίας*, *op.cit.*, p. 228.

68. *Παρακλητική*, Στιχηρὰ προσόμοια Σταυρώσιμα Δεσποτικά, Ἦχος β', Τρίτη ἐσπέρας, Athens 1991, p. 91.

69. «Δοξαστικὸν τοῦ Μεγάλου Ἑσπερινοῦ τῆς Ὑψώσεως τοῦ Τιμίου Σταυροῦ», *Μηναῖον Σεπτεμβρίου*, Athens 1970, p. 173.

70. Gregory of Nyssa, *Περὶ ψυχῆς καὶ Ἀναστάσεως ὁ Λόγος ὁ λεγόμενος τὰ Μακρίνια*, PG 46, 61D.

71. Stylianos Chatzigrigoriou (protopr.), «Τὸ μυστήριον τῆς σωτηρίας στὴν ὕμνογραφία τῶν ἑορτῶν τοῦ Τιμίου Σταυροῦ», *Θεολογία/Theologia* 87, 2 (2016), pp. 250-251.

ἐντεῦθεν ζωῆς τὸ ξύλον εἵργετο, ὃ νυκτιλόχου δυσθανοῦς ἠνέωξεν»⁷².

Man, «ἐκαστος ... πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος»⁷³, that is, with the use of his intellect and free will makes his choices. If God intervened in preventing man's choices, he would automatically contradict Himself. Saint John Damascene interprets that virtue is not acquired by force and coercion: «Οὐκ ἀρετὴ τὸ βία γινόμενον»⁷⁴. Each person, although he bears the consequences of original sin, is free to choose the knowledge of good or evil.

Therefore, the sin of the first-created is ontological and not moral. In the New Testament, Apostle Paul, in a very characteristic way, emphasizes the essence of this disobedience. In his *Πρὸς Ῥωμαίους* Epistle, he mentions that people, although they have come to know God, «ἀλλ' οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν»⁷⁵. They broke off all relations with Him, «ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν»⁷⁶. This rupture of a relation is not just moral but is a life relation. The vision and the desire of God was transformed into a vision of the creation: «Ἔως μὲν τὸν νοῦν εἶχε πρὸς τὸν Θεὸν καὶ τὴν τούτου θεωρίαν, ἀπεστρέφετο τὴν πρὸς τὸ σῶμα θεωρίαν. ὅτε δὲ συμβουλία τοῦ ὄφρεως ἀπέστη μὲν τῆς πρὸς τὸν Θεὸν διανοίας, ἑαυτὸν δὲ κατανοεῖν ἤρξατο, τῆνικαῦτα καὶ εἰς ἐπιθυμίαν τοῦ σώματος ἔπεσαν»⁷⁷.

Athanasius the Great in order to highlight this choice of man, mentions: «λογισάμενοι δὲ καὶ ἐπινοήσαντες ἑαυτοῖς τὴν κακίαν»⁷⁸. He uses two participles which clearly reveal this distortion, but also the free choice on the basis of the «κατ' εἰκόνα», of the logic of man. According to Saint

72. «Κανὼν Ὑψώσεως τοῦ Σταυροῦ (Κοσμᾶ), ὠδὴ ζ', τροπάριο β'», *Μηναιὸν Σεπτεμβρίου/September Menaion*, Athens 1970, p. 182.

73. *Jas.* 1, 14.

74. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 924B.

75. *Rom.* 1, 21.

76. *Rom.* 1, 21-23.

77. Athanasius the Great, *Λόγος κατὰ Ἑλλήνων*, PG 25, 8D.

78. Athanasius the Great, *Λόγος περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου, καὶ τῆς διὰ σώματος πρὸς ἡμᾶς ἐπιφανείας αὐτοῦ*, PG 25, 104B.

Gregory Palamas, the intellectual and rational nature of the soul, which has the intellect, the word and the life-giving spirit, has been created «κατ' εἰκόνα» of God even more than the incorporeal angels. He has this privilege of the soul, the rational and the intellectual, unchangeable even if he does not understand its value and even if he does not think and live equal to God, Who created it «κατ' εἰκόνα» of Himself. Thus, the κατ' εἰκόνα was not destroyed by sin but was stained.

For that reason, after the transgression of the first created man loses the «καθ' ὁμοίωσιν» but he does not lose the «κατ' εἰκόνα». This remains but it is dark. From here begins the arduous work of cleansing the darkness of the soul. The light of the soul was stained by the darkness of the passions and needs purification: «Οὕτε γὰρ ἀπώλεσεν ὁ ἄνθρωπος, τὸ κατ' εἰκόνα· ἀλλ' εἰ ἄρα ἐχυδαίωσε τὸ κατ' εἰκόνα, μολύννας ἑαυτὸν ἐν ἀδιαφόροις πράγμασι καὶ ἀνηκέστοις ἁμαρτίαις»⁷⁹. Consequently, the original constitution of man did not undergo any change or alteration, because time «οὐκ ἄλαιοι τὴν φύσιν τοῦ γένους», «ἀλλ' ἕκαστον τῶν γενομένων κατὰ γένος τῇ ἰδίᾳ οὐσίᾳ ὡς γέγονεν ἐστὶ τε καὶ μένει»⁸⁰.

Saint Symeon mentions that with his fall man, «εὐθὺς ἐγυμνώθη τῆς ἀφθάρτου καταστολῆς καὶ δόξης καὶ τῆς φθορᾶς γυμνότητα ἐνεδύσατο»⁸¹. Original sin deprived man of the charismatic visual power, with which he perceived the light that bestowed true life⁸². He lost the grace and illumination of the Holy Spirit, the κατ' εἰκόνα was stained and the free will of man was corrupted. Instead of heading toward his final goal, he became disorientated due to the influence of the devil⁸³.

79. Epiphanius of Cyprus, *Κατὰ αἱρέσεων ὀγδοήκοντα τὸ ἐπικληθὲν Πανάριος εἰτ' οὖν Κιβώτιος*, PG 41, 344B.

80. Athanasius the Great, *Λόγος Β΄, Κατὰ Ἀρειανῶν*, PG 26, 360B and PG 26, 188C. Cf. Efthymios Stylios (Bishop of Achelous), *Χιτῶνες καὶ ἱμάτια...*, *op.cit.*, p. 93.

81. Symeon the New Theologian, *Ἠθικά Ι', Λόγος Α΄, Κεφάλαια τοῦ λόγου*, SC 122, 12-14, p. 184.

82. D. Io. Tselegidis, *Χάρη καὶ ἐλευθερία κατὰ τὴν πατερικὴ παράδοση τοῦ ΙΔ' αἰῶνα*, P. Pournaras Publications, Thessaloniki 1998, p. 67.

83. D. Io. Tselegidis, «Ὁ χαρακτήρας τῆς ἐλευθερίας τοῦ ἀνθρώπου κατὰ τὸν Ἅγιο Γρηγόριο Παλαμᾶ», *Πρακτικά (Proceedings) Διεθνῶν Ἐπιστημονικῶν Συνεδρίων Ἀθηνῶν (13-15 Νοεμβρίου 1998) καὶ Λεμεσοῦ (5-7 Νοεμβρίου 1999)*, Ὁ Ἅγιος Γρηγόριος ὁ Παλαμᾶς στὴν Ἱστορία καὶ τὸ παρόν/St. Gregory Palamas in Past and

According to Macarius the Egyptian, it means losing the light of God's grace and sinking into spiritual darkness: «Ἐκ τῆς παραβάσεως τοῦ πρώτου ἀνθρώπου ἐπεισελθοῦσαν τῇ ψυχῇ κακίαν, καὶ σκοτίσασαν αὐτήν, πρὸς τὸ μὴ ἐπιγνῶναι τὴν μεταβολήν, ὅτι πρῶτον καθαρεύων ὁ νοῦς ἑώρα τὸν Δεσπότην αὐτοῦ ἐν ἀξιώματι ὧν, καὶ νῦν ἐνδέδεται διὰ τὴν ἔκπτωσιν αἰσχύνῃν, τυφλωθέντων τῶν ὀφθαλμῶν τῆς καρδίας τοῦ μὴ βλέπειν ἐκείνην τὴν δόξαν, ἣν ἔβλεπε πρὸ τῆς παρακοῆς ὁ πατὴρ ἡμῶν Ἀδάμ»⁸⁴.

Therefore, the fall deeply repels the image of God and man loses his true nature, since his ability to reach the «καθ' ὁμοίωσιν» is affected⁸⁵: «Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα... Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. αἵ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν»⁸⁶. According to the inspired by God David, man without God «παρασυμβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὁμοιώθη αὐτοῖς»⁸⁷. Man has changed his ontological destination. Instead of going from the in the nature⁸⁸ to the «ὑπὲρ φύσιν»⁸⁹, he turns his nature to the «παρὰ φύσιν»⁹⁰. Because of the original sin, the «κατ' εἰκόνα» was obscured⁹¹. «Νοῦς γὰρ ἀποστάς τοῦ Θεοῦ ἢ κτηνώδης γίγνεται ἢ δαιμονιώδης καὶ τῶν ὄρων ἀποστάς

Present Time, Holy Vatopaidi Monastery Publications, Mount Athos 2000, p. 229.

84. Macarius the Egyptian, *Ὁμιλίες πνευματικάι*, PG 34, 785A.

85. P. Evdokimov, *Ἡ Ὁρθοδοξία*, *op.cit.*, p. 120.

86. *Rom.* 1, 24-26.

87. *Psalms* 48, 21.

88. The state of the soul in the nature is the knowledge of God's creation, the sensible and the intelligible.

89. Ὑπὲρ φύσιν: beyond nature is the movement from the vision of the divinity.

90. Παρὰ φύσιν: against the nature is the movement in the passions.

91. N. Nikolaidis, *Γιατί ὁ θάνατος*;..., *op.cit.*, p. 143.

τῆς φύσεως ἐπιθυμεῖ τῶν ἀλλοτρίων»⁹². The intellect from the ruler⁹³ of human existence is stained and loses its goal.

Before their fall, the first created had all their being turned towards the vision of God: «Ἔως μὲν εἶχον τὸν νοῦν πρὸς τὸν Θεὸν καὶ τὴν τοῦτου θεωρίαν, ἀπεστρέφοντο τὴν πρὸς τὸ ἴδιον σῶμα θεωρίαν»⁹⁴. After the fall, their intellect is distorted, they prefer self-knowledge to the knowledge of God: «Ὅτε δὲ συμβουλία τοῦ ὅφεως ἀπέστησαν μὲν τῆς πρὸς τὸν Θεὸν διανοίας, ἑαυτοὺς δὲ κατανοεῖν ἤρξαντο. Τηνικαῦτα καὶ εἰς τὴν ἐπιθυμίαν τοῦ σώματος ἔπεσαν καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν»⁹⁵. Instead of seeing God and aiming at the «καθ' ὁμοίωσιν», they desire their autonomy and the selfish deification of themselves, resulting in «διὰ τὴν παράβασιν τῆς ἐντολῆς γυμνωθέντες τῆς ἄνωθεν ῥοπῆς, αἴσθησιν λαμβάνουσι καὶ τῆς αἰσθητῆς γυμνότητος, ἵνα διὰ τῆς καταλαβούσης αὐτοὺς αἰσχύνῃς γινῶσιν ἀκριβῶς, εἰς οἷον αὐτοὺς ὀλισθόν ἤγαγε τὸ παραβῆναι τὴν ἐντολὴν τοῦ Δεσπότης»⁹⁶.

The first created, went through three stages, in order to reach the act of disobedience, man «διὰ τὴν παράβασιν τῷ ἐπιτιμίῳ τοῦ θανάτου γέγονεν ὑπεύθυνος»⁹⁷. They cultivated the challenge with the intellect, the word followed, and the action came as a conclusion⁹⁸. According to the Neptic Fathers, sin is first cultivated in the intellect, which is the eye of the soul. There it manifests itself as an “effort”, as an attachment, that

92. P. Evdokimov, *Ἡ Ὁρθοδοξία*, *op.cit.*, p. 122. Cf. Palladius of Helenopolis, *Λαυσαϊκὴ Ἱστορία*, *Περὶ Διοκλῆ* (98), PG 34, 1203D-1204: «Ὁ νοῦς ἀποστὰς τῆς τοῦ Θεοῦ θεωρίας κατ' ἐννοιαν, ἢ δαίμων γίνεται ἢ κτήνος... Νοῦς ἀνθρώπου Θεοῦ θεωρίας ἀναχωρήσας ἐξ ἀνάγκης ἢ τῷ τῆς ἐπιθυμίας δαίμονι περιπίπτει τῷ ἄγοντι εἰς ἀκολασίαν, ἢ τῷ θυμικῷ πνεύματι περιπίπτει τῷ πονηρῷ, ὅθεν αἱ ἄλογοι τίκτονται ὄρμαί. Καὶ τὴν μὲν ἀκόλαστον ἐπιθυμίαν ἔλεγεν εἶναι κτηνώδη, τὸν δὲ θυμὸν κίνησιν δαιμονιώδη».

93. Gregory the Theologian, *Λόγος ΑΒ'*, *Περὶ τῆς ἐν διαλέξεσιν εὐταξίας καὶ ὅτι οὐ παντὸς ἀνθρώπου, οὔτε παντὸς καιροῦ τὸ περὶ Θεοῦ διαλέγεσθαι*, PG 36, 185C: «... νοῦς δὲ τοῖς πᾶσιν ἡγεμών».

94. Athanasius the Great, *Λόγος κατὰ Ἑλλήνων*, PG 25, 8D.

95. Athanasius the Great, *op.cit.*

96. John Chrysostom, *Ὁμιλῖαι εἰς τὴν Γένεσιν*, PG 53, 131.

97. John Chrysostom, *op.cit.*, PG 53, 150.

98. D. Io. Tselegidis, *Προϋποθέσεις καὶ κριτήρια τοῦ ὀρθοδόξως καὶ ἀπλανῶς θεολογεῖν. Θεολογικὲς καὶ Ἐκκλησιολογικὲς προσεγγίσεις*, P. Pournaras Publications, Thessaloniki 2013, p. 128.

is, and desire of the intellect to the objects of the passions. Passionate pleasure manifests itself as “voluptuousness” («ήδυπάθεια») and this is the second stage, where, at the center of the powers of the soul, man voluntarily abandons God and prefers the passions. Finally, when the word becomes action with the help of the body, sin is committed and creates the passions⁹⁹: «ή ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ή δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον»¹⁰⁰.

The consequences are extremely painful. Saint John Damascene clarifies that the cause of all evils is the apostasy of the intellect: «Διὰ δὲ τῆς παραβάσεως πρὸς τὴν ὕλην μᾶλλον κινηθεῖς καὶ τῆς αὐτοῦ αἰτίας, τοῦ Θεοῦ φημι, ἀποσπάσας τὸν νοῦν, τῇ φθορᾷ προσοικειοῦσθαι, καὶ παθητὸς ἀντὶ ἀπαθοῦς καὶ θνητὸς ἀντὶ ἀθανάτου γίνεσθαι καὶ συνδυασμοῦ καὶ ῥευστῆς γεννήσεως ἐπιδέεσθαι καὶ τῇ ἐφέσει τῆς ζωῆς τῶν μὲν ἡδέων, ὡς δῆθεν ταύτην συνιστώντων ἀντέχεσθαι, πρὸς δὲ τοὺς τούτων προμηθουμένους τὴν στέρησιν ἀδεῶς ἀπεχθάνεσθαι· καὶ τὴν μὲν ἔφρουν ἐκ Θεοῦ πρὸς τὴν ὕλην, τὸν δὲ θυμὸν ἐκ τοῦ τῆς σωτηρίας ὄντως ἐχθροῦ μεταφέρειν πρὸς τὸ ὁμόφυλον»¹⁰¹.

Thus, because the Divine energy is expelled, the whole of existence becomes susceptible and prone to sin. Neptic Fathers believed in the biblical truth, that «πᾶς ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ»¹⁰². The commission of the sin, as the result of the failed struggle against passionate thoughts, constitutes the death of the soul. In his ascetic discourses Abba Dorotheos clarifies that: «ὅτι πᾶσα ή κατ’ ἐνέργειαν ἁμαρτία πάλιν ὑποχειρίους ἡμᾶς ποιεῖ, ἐπειδὴ ἐκόντες ἑαυτοὺς καταβάλλομεν καὶ καταδηλοῦμεν»¹⁰³. Thus, man defeated by sin, becomes a slave to sin: «Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας»¹⁰⁴.

The phrase of Saint Cyril of Alexandria is characteristic: «Νενόσηκεν ή φύσις τὴν ἁμαρτίαν, διὰ τῆς παρακοῆς τοῦ ἐνός, τουτέστιν Ἀδάμ.

99. Φιλοκαλία τῶν Ἱερῶν Νηπτικῶν, vol. Δ’, Athens 1996, p. 282.

100. *Jas.* 1, 14-15.

101. John Damascene, Ἐκδοσις ἀκριβῆς τῆς ὁρθοδόξου πίστεως, PG 94, 977-979.

102. *John* 3, 20.

103. Dorotheos, Διδασκαλία ΚΒ’, Ἑρμηνεῖα τινῶν ῥητῶν τοῦ ἁγίου Γρηγορίου, ψαλλομένων μετὰ τροπαρίων εἰς τὸ ἅγιον Πάσχα, PG 88, 1829A.

104. *John* 8, 34.

Οὕτω ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὐχ ὥς ἐν τῷ Ἀδὰμ συμ-παραβεβηκότες, οὐ γὰρ ἦσαν πώποτε, ἀλλ' ὥς ἐκ τῆς ἐκεῖνου φύσεως ὄντες, τῆς ὑπὸ νόμον πεσούσης τῆς ἁμαρτίας»¹⁰⁵. Abba Dorotheos writes in his writings that when life-giving grace is absent, decay occurs, which, «ἐποίησε τὸ σῶμα μὲν τοῦ ἀνθρώπου παθητὸν ἐξ οὗ καὶ θνητόν, ὑποκείμενον εἰς πάθη ἀδιάβλητα – ἀναμάρτητα (πεῖναν, δίψαν, κάματον)»¹⁰⁶. When the soul does not seek the grace of the Holy Spirit, it is deprived of it and leaves «τὸν ἄνθρωπον ἔρημον φωτισμοῦ, ἐσκοτισμένον κατὰ τὸν νοῦν, καὶ κληρονομικῶς ἐπιὸ ῥεπῇ πρὸς τὴν παράχρησιν τῶν φυσικῶν παθῶν καὶ τῶν ἐνεργειῶν ψυχῆς καὶ σώματος»¹⁰⁷. Of course, this «παράχρησις συνιστᾷ κατὰστασιν παρὰ φύσιν, δηλαδὴ νόσον καὶ ἁμαρτίαν, ὥς παράβασιν τοῦ θελήματος τοῦ Θεοῦ, τὸ ὁποῖον συνιστᾷ κατὰ φύσιν ζώην»¹⁰⁸.

The turning and the attachment of the intellect to the body and the material needs made the bodies opaque. The thickness and the hardness of the garments of skins of post-fall human nature prevented the light of God from passing through and illuminating man. Neither God's light penetrated man, nor did man see God's light¹⁰⁹. According to Gregory Palamas, this signifies the staining of the «κατ' εἰκόνα», the loss of the light of God's grace and the plunge into spiritual darkness¹¹⁰. He likens man's fall with the fall of Lucifer, who after his choice, is transformed from an angel of light into a spirit of darkness. Therefore, the first created. Therefore, the first created, «γυμνωθέντες τῶν ἐκ τῆς ἁνθωθεν αἴγλης φωτεινῶν καὶ ζωτικῶν ἐνδυμάτων, νεκροί... ὥς ὁ Σατᾶν καὶ αὐτοὶ κατὰ πνεῦμα γεγόνασιν»¹¹¹.

105. Cyril of Alexandria, *Ἑρμηνεῖα εἰς τὴν πρὸς Ῥωμαίους Ἐπιστολήν*, PG 74, 789AB.

106. Dorotheos, *Διδασκαλία Α'*, *Περὶ ἀποταγῆς*, PG 88, 1617B-1620A.

107. Dorotheos, *op.cit*

108. Dorotheos, *op.cit*.

109. Efthymios Stylios (Bishop of Achelous), *Χιτῶνες καὶ ἱμάτια...*, *op.cit.*, p. 85.

110. A. Keselopoulos, «Ὁ ὀντολογικὸς χαρακτήρας τῆς ἡθικῆς κατὰ τὴ διδασκαλία τοῦ Ἁγίου Γρηγορίου τοῦ Παλαμά», *Πρακτικά (Proceedings) Διεθνῶν Ἐπιστημονικῶν Συνεδρίων Ἀθηνῶν (13-15 Νοεμβρίου 1998) καὶ Λεμεσοῦ (5-7 Νοεμβρίου 1999)*, *Γρηγόριος ὁ Παλαμᾶς στὴν Ἱστορία καὶ τὸ παρόν/St. Gregory Palamas in Past and Present Time*, Holy Vatopaidi Monastery Publications, Mount Athos 2000, p. 71.

111. Gregory Palamas, *Κεφάλαια φυσικά, θεολογικά, ἠθικά τε καὶ πρακτικά*, PG 150, 1153BC.

c. The Reformation of Mind with Prayer and Fasting

The plan of the Divine dispensation in the Old Testament was to bring out that woman, who would be worthy of becoming the “Mother of the Light”. The visions of the righteous and the sermons of the Prophets¹¹² cease with the birth of the Mother of God. For the Old Testament, the fulfillment of the salvation¹¹³ of people is placed in chronology with the phrase “end times” («ἔσχαται ἡμέραι»)¹¹⁴: «Ὡς αὐτοῦ τοῦ Θεοῦ Λόγου, τοῦ πρὸ αἰώνων ἀχρόνως ἐκ Πατρὸς γεννηθέντος, καὶ ἀνάρχως καὶ ἀϊδίως, ὑπάρχοντος σὺν τῷ Πατρὶ καὶ τῷ Πνεύματι, ἐπ’ ἐσχάτων τῶν ἡμερῶν διὰ τὴν ἡμετέραν σωτηρίαν, ἐν τῇ γαστρὶ αὐτῆς ἐνοικήσαντος, καὶ ἐξ αὐτῆς ἀμεταβλήτως σαρκωθέντος καὶ γεννηθέντος»¹¹⁵. Inside the naos «ὥσει ἐλαία κατάκαρπος, πάσης ἀρετῆς καταγώγιον γέγονε, πάσης βιωτικῆς καὶ σαρκικῆς ἐπιθυμίας τὸν νοῦν ἀποστήσασα, καὶ οὕτω παρθένον τὴν ψυχὴν συντηρήσασα σὺν τῷ σώματι, ὡς ἔπρεπε, τὴν Θεὸν ἐγκόλπιον ὑποδέχεσθαι μέλλουσαν»¹¹⁶.

Saint Gregory Palamas underlines that the reality of the new situation was first revealed in the person of the Mother of God¹¹⁷. After surrendering to God her intellect as obedient to everything, she abandoned completely the teachings of men and thus abundantly accepted the divine wisdom¹¹⁸ and the divine beauty, «τῶν Ἀγγέλων τὸν βίον ἐμφαίνουσα»¹¹⁹, and

112. See about it *Is.* 7, 14: Prophet Isaiah uses the word sign («σημεῖον»), to prophesy the incarnation: «... διὰ τοῦτο δώσει Κύριος αὐτὸς ὑμῖν σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ».

113. Metr. of Gortyna Ieremias, «Τὸ Ἀγιολόγιον τῆς Παλαιᾶς Διαθήκης», *Ἐκκλησία/ Ecclesia* 94, 1 (2017), p. 18.

114. «Ἀκολουθία τοῦ Μικροῦ Παρακλητικοῦ Κανόνος εἰς τὴν Ὑπεραγίαν Θεοτόκον, ὡδὴ στ’», *Ὁρολόγιον τὸ Μέγα/Horologion to Mega*, Athens ¹²1995, p. 549: «Ἀχραντε ἡ διὰ λόγου τὸν Λόγον ἀνερμηνεύτως ἐπ’ ἐσχάτων τῶν ἡμερῶν τεκοῦσα».

115. John Damascene, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, PG 94, 1028C.

116. John Damascene, *op.cit.*, PG 94, 1160A.

117. G. Io. Mantzaridis, *Παλαμικά...*, *op.cit.*, p. 171.

118. Gregory Palamas, *Ὁμιλία 53, Εἰς τὴν πρὸς τὰ ἅγια τῶν ἀγίων εἰσοδὸν καὶ τῶν ἐν αὐτοῖς θεοειδῇ βίον τῆς πανυπεράγνου Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας*, [ΕΠΕ 11], “Gregorios Ho Palamas” Publications, Thessaloniki 1986, p. 282.

119. «Γ’ Στάσις, Α’ Οἶκος, Ἀκολουθία Ἀκαθίστου Ὑμνου-Χαιρετισμῶν εἰς τὴν Ὑπεραγίαν Θεοτόκον», *Ὁρολόγιον τὸ Μέγα/Horologion to Mega*, Athens ¹²1995, p. 536.

«ἀναστάσεως τὸν τύπον ἐκλάμπουσα»¹²⁰. The Mother of God «αὐτῇ τὸν νοῦν φωτίζουσα»¹²¹, after having abolished the one who corrupts and obscures man's mind, becomes «ἡ τὸν φθορέα τῶν φρενῶν καταργοῦσα»¹²² and «τῆς ἀπάτης τὴν κάμινον σβέσασα»¹²³. «Φωτοδόχον λαμπάδα, τοῖς ἐν σκότει φανείσαν ὁρῶμεν τὴν ἁγίαν Παρθένον· τὸ γὰρ ἄυλον ἄπτουσα φῶς, ὁδηγεῖ πρὸς γνῶσιν θεϊκὴν ἅπαντας»¹²⁴. The Mother of God taught us that «τὸ θεωρεῖν οὐκ αἰσθήσει μόνον ἢ καὶ λογισμῶ τοῖς ὄντως προσγίνεται ἀνθρώποις, ἀλλὰ πολλῷ μᾶλλον τῇ τοῦ νοῦ καθάρσει καὶ τῇ τῆς θείας χάριτος μεθέξει, καθ' ἣν οὐ λογισμοῖς ἀλλὰ ἐπαφαῖς αὐλοῖς τοῖς θεοειδέσιν ἐντρυφῶμεν κάλλεσιν»¹²⁵. Besides the Mother of God with the dwelling in her womb of the Son and Word of God becomes «ἔμψυχος ναός»¹²⁶, «θησαυρός»¹²⁷, «κιβωτός»¹²⁸ and «σκηνὴ τοῦ Θεοῦ Λόγου»¹²⁹.

According to Saint Maximos the Confessor, man must rest his mind from passions in order to go to the beauty of the eight days «σαββατίζων κατὰ νοῦν καὶ αὐτῆς ψιλῆς τῆς τῶν παθῶν φαντασίας»¹³⁰ and adds: «Ὁ τὴν παρασκευὴν τῶν ἔργων τῆς δικαιοσύνης πληρώσας, διέβη πρὸς τὴν ἀνάπαυσιν τῆς γνωστικῆς θεωρίας· καθ' ἣν τοὺς λόγους τῶν ὄντων περιλαβὼν θεοπρεπῶς, τῆς κατὰ νοῦν περὶ αὐτὴν κινήσεως

120. Op.cit. p. 536.

121. «Δ' Στάσις, Δ' Οἶκος, Ἀκολουθία Ἀκαθίστου Ὑμνου-Χαιρετισμῶν εἰς τὴν Ὑπεραγίαν Θεοτόκον», Ὁρολόγιον τὸ Μέγα/Horologion to Mega, Athens ¹²1995, p. 538.

122. «Δ' Στάσις, Α' Οἶκος, Ἀκολουθία Ἀκαθίστου Ὑμνου-Χαιρετισμῶν εἰς τὴν Ὑπεραγίαν Θεοτόκον», Ὁρολόγιον τὸ Μέγα/Horologion to Mega, Athens ¹²1995, p. 538.

123. «Β' Στάσις, Γ' Οἶκος», op.cit., p. 534.

124. «Δ' Στάσις, Γ' Οἶκος», op.cit., p. 538.

125. Gregory Palamas, Ὁμιλία 53, Εἰς τὴν πρὸς τὰ ἅγια τῶν ἁγίων εἴσοδον καὶ τῶν ἐν αὐτοῖς θεοειδῇ βίον τῆς πανυπεράγνου Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, op.cit., p. 342.

126. «Δ' Στάσις, Ε' Οἶκος», op.cit., p. 539.

127. Op.cit.

128. Op.cit.

129. Op.cit.

130. Maximos the Confessor, Περὶ θεολογίας καὶ τῆς ἐνσάρκου οἰκονομίας τοῦ Υἱοῦ τοῦ Θεοῦ, PG 90, 1101D-1104.

ἀναπαύεται»¹³¹. Saint John the Baptist rightly urges people by saying to them: «μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν»¹³².

The course of virtues is upward and requires a lot of effort and struggle. People must transcend all earthly things and all the cloud of sorrow that obscures the mind, because «οὐκ ἐν γῇ γὰρ ἡμῶν τὸ πολίτευμα. Πρὸς οὐρανὸν τὸν νοῦν ἐναποτείνωμεν»¹³³. Damascene likens this effort to the professions of the farmer, the soldier, the merchant and others, who strain their body for the desire for profit: «Τοῦ ποθομένου κερδήματος τύχῳσι, καὶ ὅσω τοὺς προμοχθήσαντας ἐντρυφῶντας ὀρώσι τοῖς κέρδεσι, πολλῶ πλεον πρὸς τὴν τῶν πόνων ὑπομονὴν παραθήγονται»¹³⁴. The same is true for «πνευματικούς ὑπασπιστάς τοῦ Δεσπότης»¹³⁵, who will enjoy «τὰ ἐν ἐλπίσι κείμενα ὅψεσι θεάσσονται, καὶ τοὺς προπεπονηκότας τῶν ἐλπιζομένων ἀγαθῶν τῆς χλιδῆς ἐναπολαύοντα»¹³⁶. The most important priority of man is God's Kingdom. To get there, he will first pass through «στενῆς καὶ τεθλιμμένης ὁδοῦ τῆς ἀπαγούσης εἰς τὴν ζωὴν»¹³⁷. For this reason, Christ «πρὸ τοῦ Σταυροῦ» «ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων»¹³⁸ and «εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ»¹³⁹. Therefore, in order man to reach his destination, which is the Kingdom of God, he must first achieve the purification of the soul through prayer and fasting.

Christ did not just renew human nature, but He Himself is «συνεργός»¹⁴⁰ in the spiritual struggle of people and invisibly offers «χεῖρα βοηθείας»¹⁴¹.

131. Maximos the Confessor, *op.cit.*, PG 90, 1104D.

132. *Matth.* 3, 2.

133. John Damascene, *Λόγος εἰς τὴν ὑπερένδοξον Μεταμόρφωσιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, PG 96, 545B.

134. John Damascene, *op.cit.*, PG 96, 568B.

135. John Damascene, *op.cit.*

136. John Damascene, *op.cit.*

137. *Matth.* 7, 14.

138. *Luke* 9, 28-29.

139. *Mark* 9, 29.

140. Gregory Palamas, *Δεκάλογος τῆς κατὰ Χριστὸν νομοθεσίας*, PG 150, 1093A.

141. Symeon the New Theologian, *Κατηχήσεις II*, *Λόγος ΚΑ'*, *Περὶ μνήμης θανάτου*, SC 104, 152, p. 362.

Christ's example revealed to people the basic prerequisite for the vision of God. The commandment of Apostle Paul «ἀδιαλείπτως προσεύχεσθε»¹⁴² was not accidental, since Christ's memory illuminates the mind and drives away darkness. The permanent and continuous occupation of the Hesychasts in order to reach the vision of God, was the uninterrupted memory of the name Jesus, and the light they saw, was according to Palamas, the essential light that emanated from Christ on Tabor¹⁴³, since «προσευχὴ δὲ θείας δόξης ἐμφάνεια»¹⁴⁴. Symeon the New Theologian considers prayer to be «νοερὰν καὶ κρυπτὴν ἐργασίαν»¹⁴⁵ and implies the intellectual dimension of prayer, as intellectual alertness¹⁴⁶, which is a necessary condition for the pure prayer and consequently for the vision of the Divine light.

Apart from the physical ascent to mount Tabor, Christ showed His disciples the way of the intellectual and spiritual ascent. Man's fall stained and broke his mind. The return of man to God is accomplished through prayer; «τοιούτη γὰρ ἡ τῆς προσευχῆς φύσις· ἀπὸ γῆς εἰς οὐρανὸν ἀνάγει τὸν ἄνθρωπον, καὶ πᾶν ἐπουράνιον ὑπερβᾶσα καὶ ὄνομα καὶ ὕψωμα καὶ ἀξίωμα, αὐτῷ παρίστησι τοῦτον τῷ ἐπὶ πάντων Θεῷ»¹⁴⁷. Prayer helps to turn away from the darkness of the mind. It purifies and beautifies hearts and rekindles love for God¹⁴⁸ and God dwells in the hearts of praying people, transforming them into «ναὸν Θεοῦ ζῶντος»¹⁴⁹.

142. 1 Thess. 5, 17.

143. Gregory Palamas, *Συγγράμματα*, vol. Γ': Ἀντιρρήτικοὶ πρὸς Ἀκίνδυνον, P. Christou (ed.), Thessaloniki 1970, pp. 312-313.

144. Gregory Palamas, *Τόμοι συνοδικοὶ τρεῖς ἀφορῶντες τὰ κατὰ τὸν θεῖον Γρηγόριον τὸν Παλαμᾶν, καὶ τὴν δυσσέβειαν Βαρλαάμ καὶ Ἀκινδύνου*, PG 151, 683D.

145. Symeon the New Theologian, *Ὑμνοὶ III*, Ὑμνος 58, *Διδασκαλία κοινὴ σὺν ἐλέγχῳ πρὸς πάντας, βασιλεῖς, ἀρχιερεῖς, ἱερεῖς, μονάζοντας, λαϊκοὺς, ὑπὸ στόματος λαληθεῖσα καὶ λεγομένη Θεοῦ*, SC 196, 355, p. 304.

146. Matth. 26, 41, Mark 14, 38: «Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθετε εἰς πειρασμόν».

147. Gregory Palamas, *Ὁμιλία Β'*, *Εἰς τὴν κατὰ τὸν Τελώνην καὶ τὸν Φαρισαῖον τοῦ Κυρίου παραβολήν*, PG 151, 20C.

148. P. Ch. Dimitropoulos, «Προσευχή», *ΘΗΕ/Thriskeutiki kai Ithiki Engyclopaideia*, vol. 10, Athens 1966, c. 643.

149. 1 Cor. 6, 19; 2 Cor. 6, 16.

Gregory Palamas is absolute when he says: «Τῷ ἐμπαθεῖ νῶ ἐνωθῆναι τὸν Θεόν, ἀδύνατον»¹⁵⁰. The uninterrupted prayer depends on man's freedom and plays an important role in achieving the vision of God and the acquisition of the ancient beauty. So, we first have to «μύσωμεν τὰς αἰσθήσεις καὶ τῆς ἔξωθεν τῆς τοῦ κόσμου περιφορᾶς ἐλευθερωθέντες»¹⁵¹. All the fears and desires «δι' αἰτήσεως τῷ Δεσπότη προσίασι»¹⁵². Through prayer is achieved «τὸ ἐνιαῖον τοῦ νοῦ»¹⁵³, its turning to itself, its «τήρηση»¹⁵⁴ and its ascent to God¹⁵⁵. The impassibility, according to Gregory Palamas, is the transfer of the passible part of the soul from the world to God. He also supported that the human body participates in prayer and in spiritual life in general.

With the pious stance of the body during the time of prayer and with the physical fatigue «ἐπιλάμψαι τὴν θεαρχικὴν ἀκτῖνα, μὴ τῇ ποικιλίᾳ τῶν ἱερῶν παραπετασμάτων ἀναγωγικῶς περικεκαλυμμένην, καὶ τοῖς καθ' ἡμᾶς προνοίᾳ πατρικῇ συμφυῶς, καὶ οἰκείως διεσκευασμένην»¹⁵⁶, the «μετεωρισμός τοῦ νοῦ» is neutralized. Symeon the New Theologian mentions: «Ἀγρυπνοῦμεν καὶ ψάλλομεν; Ἴνα μὴ πονηρὰ διαλογιζώμεθα καὶ πρὸς μετεωρισμοὺς ἐκτρεπώμεθα. Εὐχόμεθα σωματικῶς; Ὡς ἂν μὴ ὑπὸ τοῦ ἐχθροῦ αἰχμαλωτιζώμεθα νοερῶς καὶ ὥστε εἰς τὸ τὰ χρηστὰ ἐννοεῖν καὶ κατὰ διάνοιαν πνευματικῶς ἀεὶ καὶ ἀδιαλείπτως προσεύχεσθαι φθάσωμεν»¹⁵⁷.

If one insists on this introversion of mind and intellectual uplift towards God, forcibly pressing the «πολυπόρευτον»¹⁵⁸ of the intellect,

150. Gregory Palamas, *Ὁμιλία Β'*, *Εἰς τὴν κατὰ τὸν Τελώνην καὶ τὸν Φαρισαῖον τοῦ Κυρίου παραβολήν*, PG 151, 20C.

151. John Damascene, *Λόγος εἰς τὴν ὑπερένδοξον Μεταμόρφωσιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, PG 96, 561A. Cf. Gregory Palamas, *Τόμοι συνοδικοὶ τρεῖς ἀφορῶντες τὰ κατὰ τὸν θεῖον Γρηγόριον τὸν Παλαμᾶν, καὶ τὴν δυσσέβειαν Βαρλαάμ καὶ Ἀκινδύνου*, PG 151, 683D.

152. John Damascene, *op.cit.*

153. Gregory Palamas, *Περὶ προσευχῆς καὶ καθαρότητος καρδίας*, PG 150, 1120A.

154. Gregory Palamas, *op.cit.*

155. Gregory Palamas, *op.cit.*

156. Pseudo-Dionysius the Areopagite, *Περὶ τῆς Οὐρανίας Ἱεραρχίας*, PG 3, 120B.

157. Symeon the New Theologian, *Ἠθικά II*, *Λόγος Ζ'*, *Περὶ τῶν δουλευόντων Θεῷ*, SC 129, 202-206, p. 170.

158. Gregory Palamas, *Περὶ προσευχῆς καὶ καθαρότητος καρδίας*, PG 150, 1120A.

he approaches God intellectually, achieves the ineffable, tastes the beauty of the age to come and knows with intellectual sense that the Lord is righteous¹⁵⁹. Besides Christ's advice to His disciples was «γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν»¹⁶⁰. This is the intellectual prayer, with which the believer feels the uncreated energies of God and can reach the point of feeling the uncreated light with his physical senses¹⁶¹ and bodily eyes.

A fundamental prerequisite for seeing God, as the Lord Himself said in the Beatitudes is a pure heart¹⁶². Whoever succeeds with those who ascend above «πᾶν ὅ,τι ὑπὲρ αἰσθητὸν καὶ νοητὸν ἐν αὐτῇ τῇ προσευχῇ»¹⁶³, will see and commune «τῇ δόξῃ ἑαυτοῦ»¹⁶⁴, as if his face was repainted with an attractive glamour. That is why the face¹⁶⁵ of Moses, when he conversed with God, was glorified, enlightened and resembled God. Those who have seen God are also justly related to God, since «ἐν τὸς ἑαυτῶν, καὶ τρανῶς ἐν ἑαυτοῖς τοῦ Θεοῦ τὴν βασιλείαν ὁψόμεθα καὶ ἔτσι ἑαυτοῖς καὶ Θεῷ συγγενώμεθα»¹⁶⁶. «Ἀληθινὸν καὶ ἐρασιμώτατον, μόνῳ τὸ τὸν νοῦν κεκαθαρμένῳ θεωρητόν, τὸ περὶ τὴν Θεῖαν καὶ μακαρίαν φύσιν ἐστίν, οὗ ὁ ἐνατενίσας ταῖς μαρμαρυγαῖς καὶ ταῖς χάρισι, μεταλαμβάνει τι ἅπ' αὐτοῦ, ὥσπερ αἶγλην τινὰ ἀνθηρὰν εἰς

159. Gregory Palamas, *op.cit.*

160. *Matth.* 26, 41.

161. Barlaam did not accept that the believer can know God's energies through the senses of the body.

162. *Matth.* 5, 8: «Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται».

163. Gregory Palamas, *Συγγράμματα*, vol. Α': Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι, ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον, Ὑπὲρ τῶν ἱερῶς ἡσυχάζοντων, *op.cit.*, p. 572.

164. Gregory Palamas, *op.cit.*, p. 492.

165. Gregory Palamas, Ὁμιλία ΑΔ', Εἰς τὴν σεπτὴν Μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ἣ παράστασις, ὅτι τὸ κατ' αὐτὴν φῶς ἄκτιστόν ἐστι, PG 151, 432A: «... ἀληθινὸν καὶ ἐρασιμώτατον, μόνῳ τὸ τὸν νοῦν κεκαθαρμένῳ θεωρητόν, τὸ περὶ τὴν Θεῖαν καὶ μακαρίαν φύσιν ἐστίν, οὗ ὁ ἐνατενίσας ταῖς μαρμαρυγαῖς καὶ ταῖς χάρισι, μεταλαμβάνει τι ἅπ' αὐτοῦ, ὥσπερ αἶγλην τινὰ ἀνθηρὰν εἰς τὴν οἰκίαν ὄψιν ἀναχρῶννύμενος ὅθεν καὶ Μωϋσῆς ἐν τῷ ὁμιλεῖν Θεὸν ἐδοξάσθη τὸ πρόσωπον».

166. John Damascene, Λόγος εἰς τὴν ὑπερένδοξον Μεταμόρφωσιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, PG 96, 561A. Cf. Gregory Palamas, Ὑπὲρ τῶν ἱερῶς ἡσυχάζοντων, PG 150, 1109A.

τὴν οἰκείαν ὄψιν ἀναχρωννύμενος ὄθεν καὶ Μωϋσῆς ἐν τῷ ὁμιλεῖν Θεὸν ἐδοξάσθη τὸ πρόσωπον»¹⁶⁷. Those that are characterized by strong faith in God, long for unceasing communication with their creator. Divine love urges the initiates, as well as Peter, to maintain continuous and living communion with God, and for that reason they ask to remain in this state forever. Athanasius the Great assures that «ὅτε οὐ συνομιλεῖ τοῖς σώμασιν ὁ νοῦς ὁ τῶν ἀνθρώπων, οὐδέ τι τῆς ἐκ τούτων ἐπιθυμίας μεμιγμένον ἔξωθεν ἔχει, ἀλλ' ὅλος ἐστὶν ἄνω ἐαυτῷ συνὼν ὡς γέγονεν ἐξ ἀρχῆς· τότε δὴ, τὰ αἰσθητὰ καὶ πάντα τὰ ἀνθρώπινα διαβάς, ἄνω μετάρσιος γίνεται, καὶ τὸν Λόγον ἰδὼν, ὁρᾷ ἐν αὐτῷ καὶ τὸν τοῦ Λόγου Πατέρα, ἡδόμενος ἐπὶ τῇ τούτου θεωρίᾳ, καὶ ἀνακαινούμενος ἐπὶ τῷ πρὸς τοῦτον πόθῳ»¹⁶⁸.

Many times, those initiated in prayer forget their physical needs, are left without food, and during prayer they turn their mind to themselves, unite with God and become worthy of the secret esoteric and spiritual gift of unceasing prayer¹⁶⁹, that is, the vision of ineffable beauty. Gregory Palamas emphasizes «ἔργοις καὶ λόγοις καὶ διανοήμασιν τὴν δυνατὴν ἡμῖν τέως καὶ ἀδιάλειπτον προσευχὴν ἐπιτηδεύειν χρή, μέχρῃς ἂν ἐπιτύχωμεν τοῦ δώρου»¹⁷⁰. Therefore, it is not an automatic method, like the methods of the Buddhists, but it is the grace of God, which is given to those who pray with all their soul and unceasingly. The whole purpose of the ascetic life and the purification of the heart is to separate the passions from the true love of God¹⁷¹.

167. Gregory Palamas, *Ὁμιλία ΛΔ', Εἰς τὴν σεπτὴν Μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις, ὅτι τὸ κατ' αὐτὴν φῶς ἄκτιστόν ἐστι*, PG 151, 432A.

168. Athanasius the Great, *Λόγος κατὰ Ἑλλήνων*, PG 25, 8A.

169. Gregory Palamas, *Συγγράμματα*, vol. Α': *Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι, ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον, Ὑπὲρ τῶν ἱερῶς ἡσυχάζόντων*, op.cit., p. 492: «... ὅσους ἔρωσ θεῖος εἶχεν ἐνωθῆναι... οὗτοι τροφῆς ἄνευ καὶ πνοῆς ἐν εὐχῇ γενόμενοι... ἐπιστρέφουσι τὸν νοῦν εἰς ἑαυτὸν καὶ οὕτω τῇ πρὸς τὴν θείαν ἔνωσιν ἐπιτηδεύοντι τοῦ μυστικοῦ καὶ ἀπορρήτου καὶ πνευματικοῦ τῆς προσευχῆς καταξιούνται δώρου».

170. Gregory Palamas, op.cit., p. 493.

171. Y. Veresh, "The Anthropology of the Heart...", op.cit., p. 237.

Saint John of Sinai mentions: «Τέλος τῆς προσευχῆς, ἀρπαγὴ πρὸς Κύριον»¹⁷². Gregory Palamas explains that the mind, by expelling all knowledge through unceasing prayer, expects to be snatched up through revelation to the vision of the light, «τοῖς ἀνυψώσασι τὸν νοῦν πρὸς τὸν Θεόν, καὶ τοῦ θεοῦ πόθου τὴν ψυχὴν ἐξηρητημένοις, καὶ ἡ σὰρξ μετασκευαζομένη συναννυσοῦται τε καὶ συναπολαύει τῆς θείας κοινωνίας. Καὶ κτῆμα καὶ αὐτὴ γίνεται, καὶ οἶκημα Θεοῦ»¹⁷³. And continues: «Ἐνοῦσθαι δὲ αὐτῷ [ἐνν. «τῷ φωτί»] καὶ ὁρᾶν οὐ δύναται, ἂν μὴ, διὰ τῆς τῶν ἐντολῶν φυλακῆς ἑαυτοὺς καθάραντες τῇ ἀπειλικρινημένῃ καὶ αὐτῷ προσευχῇ τὸν νοῦν ἀπασχολήσαντες, τὴν ὑπερφυᾶ δύναμιν τῆς θεωρίας δέξωνται»¹⁷⁴.

Another fruit of this union is ecstasy. When the uncreated light illuminates the mind and the soul, «τότε ὀλίγον ὥς λεπτὴ αἴγλη καὶ σμικροτάτῃ αἴφνης τὸν νοῦν κυκλώσασα εἰς ἑκστασιν ἀρπάζει»¹⁷⁵. The one who has seen God, like the three disciples, at the time of their alteration on Mount Tabor, when he finds himself «ἐν ἑκστάσει», forgets who he is and where he is, «ἐπιλανθάνεται καὶ αὐτῆς τῆς πρὸς Θεὸν δεήσεως»¹⁷⁶, saying only the prayer «Κύριε ἐλέησον». He sees himself moving away from the seeing «ἀπόρρήτη γλυκυθυμία» and is snatched not only by everything and meaning, but also by himself¹⁷⁷. The uncreated light causes also immeasurable love, a lot of desire, «νάματα κατὰ ποταμοὺς τῶν δακρύων»¹⁷⁸ and a sweetness «ὑπὲρ πᾶσαν γεῦσιν»¹⁷⁹.

172. John of Sinai, *Κλίμαξ*, PG 88, 1132D.

173. Gregory Palamas, *Υπὲρ τῶν ἱερῶς ἡσυχάζόντων*, PG 150, 1113B.

174. Gregory Palamas, *Συγγράμματα*, vol. Α': *Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι, ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον*, *Υπὲρ τῶν ἱερῶς ἡσυχάζόντων*, *op.cit.*, p. 430.

175. Symeon the New Theologian, *Κατηχήσεις II, Λόγος ΙΣΤ'*, *Περὶ τῶν ἐνεργειῶν τοῦ Πνεύματος τοῦ Ἁγίου*, SC 104, 82-86, p. 244.

176. Gregory Palamas, *Συγγράμματα*, vol. Α': *Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι, ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον*, *Υπὲρ τῶν ἱερῶς ἡσυχάζόντων*, *op.cit.*, p. 432.

177. Gregory Palamas, *op.cit.*

178. Symeon the New Theologian, *Ἠθικά II, Λόγος Ε'*, *Περὶ τῶν οἰομένων ἀγνώστως ἔχειν ἐν ἑαυτοῖς τὸ Πνεῦμα τὸ ἅγιον*, SC 129, 308-309, p. 102.

179. Symeon the New Theologian, *Κατηχήσεις II, Λόγος ΙΣΤ'*, *Περὶ τῶν ἐνεργειῶν τοῦ Πνεύματος τοῦ Ἁγίου*, SC 104, 101, p. 246.

Christ assured people, that His kingdom begins with this life and with their participation in the life of the Church, where it helps them to purify the mind and cast off «τὸν δυσειδῆ χιτῶνα τῆς ἁμαρτίας»¹⁸⁰. Therefore, those people who experience from now on the spiritual gifts of practical love, psychosomatic harmony, gentleness, joy, peace through «εἰλικρινοῦς προσευχῆς, ἀνατεινόμενοι ἀδιαλείπτως πρὸς Θεόν»¹⁸¹, at the eschata, will receive divine beauty, participate in the source of the gifts, praise unceasingly and glorify God.

Saint Symeon the New Theologian likens the relation of man with God to glowing iron, which «πυροῦται τῷ πνεύματι καὶ πῦρ ὅλος γίνεται τῇ ψυχῇ, μεταδιδούς καὶ τῷ σώματι τῆς οἰκείας λαμπρότητος, δίκην τοῦ ὀρωμένου πυρὸς τὴν οἰκείαν τῷ σιδήρῳ φύσιν μεταδιδόντος, καὶ γίνεται ἡ ψυχὴ τῷ σώματι ὅπερ γέγονε τῇ ψυχῇ ὁ Θεός»¹⁸². He assures that «ἄνθρωπος Θεῷ ἐνοῦται πνευματικῶς τε καὶ σωματικῶς, εἴπερ οὐ χωρίζεται τοῦ νοῦ ἡ ψυχὴ, οὐδὲ τῆς ψυχῆς τὸ σῶμα, ἀλλὰ τῇ οὐσιωδῶς ἐνώσει γίνεται τρισυπόστατος κατὰ χάριν καὶ ὁ ἄνθρωπος, εἷς θέσει Θεός, ἐκ σώματος καὶ ψυχῆς καὶ οὐπερ μετέλγηθε θείου Πνεύματος»¹⁸³.

Exactly the same thing happened during the Transfiguration of Christ and by extension it will happen at the end times. This eternal light will «λάμπει τρανότατον ὡς ὁ ἥλιος»¹⁸⁴, personally pleasing every psychosomatic entity, while created beings will be graced by the reflection of the light. Gregory Palamas mentions that during the mystical experience, man's mind first participates in the Divine illumination, «καὶ δι' αὐτοῦ τὸ συνημμένον σῶμα πρὸς τὸ θειότερον

180. N. Nikolaidis, «Ἐπαθάν τῇ Μεταμόρφωσι», *Ἐνατενίσεις/Enateniseis* 11 (May-August 2010), p. 38.

181. Gregory Palamas, *Ὁμιλία ΛΔ', Εἰς τὴν σεπτὴν Μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις, ὅτι τὸ κατ' αὐτὴν φῶς ἀκτιστόν ἐστι*, PG 151, 432A.

182. Symeon the New Theologian, *Ἠθικά II, Λόγος ΣΤ', Περὶ ἀπαθείας καὶ ἐναρέτου ζωῆς*, SC 129, 130-134, pp. 128-130.

183. Symeon the New Theologian, *Κατηχήσεις II, Λόγος ΙΕ', Περὶ ἐμπαθοῦς καὶ ἀπίστου καὶ πονηρᾶς διαθέσεως*, SC 104, 73-78, p. 228.

184. John Damascene, *Λόγος εἰς τὴν ὑπερένδοξον Μεταμόρφωσιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, PG 96, 565D.

μετασκευάζεται»¹⁸⁵. The believer can experience through prayer the gift of the grace, the vision and the sense of Light. In his modern experience Saint Sophronios, describes that “time seemed to recede into the distance, physical space dissolved, and he no longer felt even his own body”¹⁸⁶. He describes that, when the mind abandoned the earthly things with prayer, something miraculous happened: “Almost the entire world –every visible phenomenon– became a mystery, beautiful and profound. Even the light had changed; it caressed every object, enveloping it, as though with a halo of glory, and imparting to it pulses of life that no artist’s means can ever fully capture”¹⁸⁷. Consequently, all creatures participate in God’s energy in a different way. Some participate in the bestowing essence Divine energy and are deprived of life-giving energy; others participate in the life-giving energy and not in the imparting wisdom energy. Only man can participate in the Divine energy and grace of God¹⁸⁸.

John the Evangelist presents in the *Apocalypse* the ultimate beauty of those whitened by the blood of the lamb. He describes exactly the many crowds, «ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν»¹⁸⁹, who are dressed in «στολὰς λευκάς»¹⁹⁰. To the question: «οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίνες εἰσὶ καὶ πόθεν ἦλθον;»¹⁹¹, one of the elders responded by saying: «οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου»¹⁹². Therefore, these clothed in white robes are those who had a common way of life and a close relationship with Christ; the ones who became participants and

185. Gregory Palamas, *Συγγράμματα*, vol. Α': *Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι, ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον*, Ὑπὲρ τῶν ἱερῶς ἡσυχάζόντων, *op.cit.*, p. 444. Cf. G. Io. Mantzaridis, *Παλαμικά...*, *op.cit.*, p. 240.

186. Sophrony Sakharov (Archim.), *Τὸ μυστήριον τῆς Χριστιανικῆς ζωῆς*, Holy Monastery of St. John the Baptist, Essex, England 2010, p. 298.

187. Sophrony Sakharov (Archim.), *op.cit.*, p. 178.

188. Gregory Palamas, *Κεφάλαια φυσικά, θεολογικά, ἠθικά τε καὶ πρακτικά*, PG 150, 1185BC. Cf. G. Io. Mantzaridis, *Παλαμικά...*, *op.cit.*, p. 246.

189. *Rev.* 7, 9.

190. *Rev.* 7, 9; *Dan.* 12, 3: «καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι».

191. *Rev.* 7, 13.

192. *Rev.* 7, 14.

witnesses of practical, selfless and sacrificial love and washed their robes with the blood of the lamb. Just as Christ sacrificed Himself for the human race, likewise those who fought for the love of the Lord were crowned with the unfading crown of glory. Through sorrows comes the whitening of the robes and salvation through the «νοητῆς αὐτοῦ φωτοδοσίας ἐν ἀπαθείῃ καὶ αὐτῷ τῷ νῷ μετέχοντες καὶ τῆς ὑπὲρ νοῦν ἐνώσεως ἐν ταῖς τῶν ὑπερφανῶν ἀκτίνων ἀγνώστοις καὶ μακαρίαις ἐπιβολαῖς. Ἐν θειοτέρᾳ μιμήσει τῶν ὑπερουρανίων νοῶν: “ἰσάγγελοι γάρ”, ὡς ἡ τῶν λογίων ἀλήθεια φησιν, ἐσόμεθα «καὶ υἱοὶ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες»¹⁹³.

From now on, when man reaches the illumination of the mind with the sacramental life and the communion of the illuminating and deifying energy, he can see¹⁹⁴ the divine light. In the vision of light, all human powers participate, since the whole man participates¹⁹⁵. This unification of human existence is accomplished by concentration and by «πρὸς ἑαυτὸν στροφήν», by immersing the mind within the heart, which Gregory Palamas calls «πρῶτον λογιστικὸν ταμεῖον»¹⁹⁶. Thus, in man, when he reaches deification, all the psychosomatic forces are unified, he escapes from space and time and experiences everything, as if he was in a continuous present.

The glorification of man will excel, it will be permanent and incomparable, because «οἱ ὄντες ἐν ἀληθείᾳ καὶ δυνάμει Χριστιανοὶ θαρρόουσι καὶ χαίρουσιν ἐξερχόμενοι τῆς σαρκός, ὅτι ἔχουσιν ἐκείνον τὸν οἶκον τὸν ἀχειροποίητον, ὃς οἶκός ἐστιν ἡ ἐνοικοῦσα ἐν αὐτοῖς τοῦ πνεύματος δύναμις [...] ἔχουσι γὰρ τὴν ἐπουράνιον τοῦ πνεύματος οἰκίαν καὶ τὴν δόξαν ἐκείνην τὴν ἄφθαρτον, ἥτις δόξα ἐν τῇ τότε ἡμέρᾳ τῆς ἀναστάσεως οἰκοδομήσει καὶ δοξάσει»¹⁹⁷. The glory of God will illuminate

193. Pseudo-Dionysius the Areopagite, *Περὶ Θεῶν ὀνομάτων*, PG 3, 592.

194. Justly, therefore, after Holy Communion, it is sung: «Εἶδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν Πνεῦμα ἐπουράνιον, εὐρομεν Πίστιν ἀληθῆ, ἀδιαίρετον Τριάδα προσκυνοῦντες· αὕτη γὰρ ἡμᾶς ἔσωσεν».

195. Symeon the New Theologian, *Ἠθικά II*, Λόγος ΣΤ', *Περὶ ἀπαθείας καὶ ἐναρέτου ζωῆς*, SC 129, 130-131, p. 128: «... καὶ πῦρ ὅλος γίνεται τῇ ψυχῇ, μεταδιδούς καὶ τῷ σώματι τῆς οἰκείας λαμπρότητος».

196. Gregory Palamas, *Συγγράμματα*, vol. A': Λόγοι ἀποδεικτικοί, *Ἀντεπίγραφοι ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον*, Ὑπὲρ τῶν ἱερῶς ἡσυχάζοντων, *op.cit.*, p. 396.

197. Macarius the Egyptian, *Ὁμιλῖαι πνευματικαί*, PG 34, 512D-523A

and dwell in every creation. Besides, there is a multitude of hagiographic verses¹⁹⁸ in which it is referred to the eternal scenes of Paradise. Each one according to his works will receive the light of the glory of God. In comparison to the glory of the first created it will be, as Saint Gregory the Theologian mentions, «πολὺ τῆς προτέρας παραδοξότερα»¹⁹⁹, because «εἰ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ»²⁰⁰. Basil the Great affirms that in the Kingdom of Heaven the fullness of the ineffable light will be given and there will be possible for them to see the Trinity directly, with a view face to face²⁰¹ and the whole of God will be united with the minds of men²⁰².

The staining of the mind after the fall of the first created brought about the inability of the people to participate in and perceive the divine beauty: «Ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ»²⁰³. To the three disciples, at the time when Christ was praying, «τὸ Πνεῦμα ἐνήργησε, καὶ οὕτως εἶδον, οὗ τε καὶ ἐφ' ὅσον ἐχαρίσατο τούτοις ἢ τοῦ θείου Πνεύματος δύναμις, τὸ ἀπόρρητον ἐκείνο φῶς»²⁰⁴. The mind of the Disciples was purified, in order to see «κάλλος τὸ ἀληθινὸν καὶ ἐρασιμώτατον»²⁰⁵.

198. *Enoch* 39, 4-8· 41, 2; 71, 16; *John* 14, 2; *Luke* 16, 9.

199. Gregory the Theologian, *Λόγος ΛΗ'*, *Εἰς τὰ Θεοφάνεια*, εἴτουν Γενέθλια τοῦ Σωτῆρος, PG 36, 325D.

200. *2 Cor.* 3, 11.

201. VI. Lossky, *Ἡ θεὰ τοῦ Θεοῦ*, V. Rigopoulos Publications, Thessaloniki 1973, p. 110.

202. Gregory the Theologian, *Λόγος ΙΣΤ'*, *Εἰς τὸν πατέρα σιωπῶντα διὰ τὴν πληγὴν τῆς χαλᾶζης*, PG 35, 945C: «τῆς ἀγίας καὶ βασιλικῆς θεωρίας Τριάδος ἐλλαμπούσης τρανώτερόν τε καὶ καθαρώτερον, καὶ ὅλης ὅλης νοῦ μιγνυμένης».

203. *2 Cor.* 4, 4.

204. Gregory Palamas, *Ὁμιλία ΛΔ'*, *Εἰς τὴν σεπτὴν Μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις, ὅτι τὸ κατ' αὐτὴν φῶς ἄκτιστόν ἐστι*, PG 151, 429A, 433B. Cf. Gregory Palamas, *Συγγράμματα*, vol. Γ': *Ἀντιρρήτικοι πρὸς Ἀκίνδυνον*, *op.cit.*, p. 476: «Εἰ γὰρ καὶ ἀναγέγραπται, καὶ παρ' ἡμῶν εἴρηται σωματικοῖς ὀφθῆναι ὀφθαλμοῖς τὸ ἐν Θαβωρῷ τοὺς μαθητὰς περιεστράψαν φῶς, ἀλλ' ὥς δεξαμένοις τὴν δύναμιν τοῦ πνεύματος, δι' ἧς ὁρᾶται τὰ τοιαῦτα».

205. Gregory Palamas, *Ὁμιλία ΛΔ'*, *Εἰς τὴν σεπτὴν Μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις, ὅτι τὸ κατ' αὐτὴν φῶς ἄκτιστόν ἐστι*, PG 151, 432B.

On the mount of beatitudes, Christ gives the key to the vision of God, which is none other than spiritual purity: «μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται»²⁰⁶. Saint Symeon believes that the basic prerequisite for the Vision of God is the purification of the mind. His characteristic expression is indicative: «ὁρᾷ γὰρ ξένα τινὰ θεάματα ὁ νοῦς καὶ ὁλος φωτίζεται καὶ φωτοειδὴς γίνεται, νοεῖν δὲ ἢ λαλεῖν ταῦτα οὐκ ἰσχύει»²⁰⁷. Gregory of Nyssa describes the only way, in which man can see God. According to his speeches, «ὁ Θεὸς ὁρᾶται»²⁰⁸ only when man is alienated from all evil, acquires impassibility, simplicity and sanctification²⁰⁹. Symeon ascertains the fact of the Vision of God as the result of purification: «ὅτε ἡ καθαρότης προσγένηται, καὶ ἡ θεωρία συνέπεται»²¹⁰. Then he will be able, like the disciples, not only to contemplate the radiances and graces of this beauty, but also to illuminate his countenance with this flourishing glow²¹¹.

Therefore, Christ reveals God as the image of God but also the renewed man²¹². The light of Christ's divinity is seen only with the eyes of faith, which are opened by divine Grace²¹³. Symeon the New Theologian wonders:

206. *Matth.* 5, 8.

207. Symeon the New Theologian, *Κατηχήσεις I*, Λόγος Β', *Περὶ τοῦ φεύγειν τοῦς λοιμοὺς καὶ φθοροποιοὺς τῶν ἀνθρώπων*, SC 96, 355-358, p. 270 and, *Ῥυμνοὶ II*, Ῥυμνος 38, *Περὶ θεολογίας*, SC 174, p. 466, under the characteristic title: «*Περὶ θεολογίας καὶ ὅτι ὁ νοῦς τῆς ὕλης τῶν παθῶν καθαρθεὶς ἀϋλως τὸν ἄϋλον καὶ ἀόρατον καθορᾷ*».

208. Gregory of Nyssa, *Εἰς τοὺς Μακαρισμοὺς*, PG 44, 1272B.

209. Gregory of Nyssa, *op.cit.*

210. Symeon the New Theologian, *Ἠθικά II*, Λόγος Ε', *Περὶ τῶν οἰομένων ἀγνώστως ἔχειν ἐν ἑαυτοῖς τὸ Πνεῦμα τὸ ἅγιον*, SC 129, 116-117, p. 88.

211. Gregory Palamas, *Ὁμιλία ΛΔ'*, *Εἰς τὴν σεπτὴν Μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις, ὅτι τὸ κατ' αὐτὴν φῶς ἀκτιστόν ἐστι*, PG 151, 432B.

212. Ch. G. Atmatzidis, *Θεολογία τῆς Καινῆς Διαθήκης. Εἰσαγωγή. Θεολογία τῶν παύλειων ἐπιστολῶν καὶ θεολογία τῆς ἰωάννειας γραμματείας*, Ostrakon Publishing, Thessaloniki 2014, p. 197.

213. Vl. Losski, *Ἡ Μυστικὴ Θεολογία τῆς Ἀνατολικῆς Ἐκκλησίας*, transl. (Greek) Stella Plevraki, Eccl. Hidryma "Hagios Markos" Publications, Themi, Thessaloniki 1991, p. 266. Cf. M. Farantos, *Τὸ περὶ τῶν ἀκτίστων θείων ἐνεργειῶν δόγμα τῆς Ὁρθοδόξου Ἐκκλησίας κατὰ τὴν διδασκαλίαν Γενναδίου τοῦ Σχολαρίου*, Reprint from the honorary volume: «*Πόνημα εὐγνωμον/Ροnίμα ευγνωμον*»: τιμητικὸς τόμος ἐπὶ τῇ 40ετηρίδι συγγραφικῆς δράσεως καὶ τῇ 35ετηρίδι καθηγεσίας τοῦ καθηγητοῦ Βασιλείου Μ. Βέλλα, Apostoliki Diakonia of the Church of Greece, Athens 1969, p. 17.

«Τί οὖν βλέπουσιν οἱ κεκαθαρμένοι τὸν νοῦν καὶ τὴν καρδίαν;»²¹⁴. And he answers with certainty, giving as testimony and proof the glow of light of infinite beauty, that poured from the face of Christ during His Transfiguration, as also the brilliant garments that became luminous. Therefore, the one who sees God, when he sees the Lord, sees light, but when he also sees himself, he sees also light, because this is the result of union. Inspired by his own experiences Symeon, mentions this reality: «Ὅρᾳ γὰρ ξένα τινὰ θεάματα ὁ νοῦς καὶ ὁλος φωτίζεται καὶ φωτοειδής γίνεται, νοεῖν δὲ ἢ λαλεῖν ταῦτα οὐκ ἰσχύει. Αὐτὸς μὲν γὰρ ὁ νοῦς φῶς ἐστὶ καὶ βλέπει τὰ πάντα φῶς, καὶ τὸ φῶς ζῶν ἐστὶ καὶ ζῶν τῷ ὁρῶντι παρέχει. Βλέπει ἑαυτὸν καθόλου τῷ φωτὶ ἡνωμένον, καὶ ὁρῶν συστέλλεται καὶ ἔστιν ὡς ἦν. Κατανοεῖ τὸ φῶς ἐν τῇ ψυχῇ καὶ ἐξίσταται, καὶ ἐξιστάμενος βλέπει τοῦτο μακράν, στραφεῖς δὲ μέσον πάλιν εὐρίσκεται τοῦ φωτός»²¹⁵.

The disciples saw with the mind, which is the eye of the soul, as well as with the eyes of the body. They felt that what they saw was the archetypal beauty of the human image, where the divine light through the uncreated divine energies, illuminates and enlightens, in a way worthy of God, the mind and the heart of those who love God and have their existence pure. Their eyes did not have the usual physical strength, but they were altered and strengthened by the power of the Holy Spirit²¹⁶. The apostles themselves changed, which is why they saw the change, the transfiguration in the divine figure of Jesus. They tasted through mirrors, as Gregory of Nyssa writes, the reflection of the goods to come: «Ὡσπερ γὰρ οἱ ἐν κατόπτρῳ ὁρῶντες τὸν ἥλιον, καὶ μὴ πρὸς τὸν οὐρανὸν ἀποβλέψωσιν ἀτενές, οὐδὲν ἔλαττον ὁρῶσι τὸν ἥλιον ἐν τῇ τοῦ κατόπτρου αὐγῇ, τῶν πρὸς αὐτὸν ἀποβλεπόντων τοῦ ἡλίου τὸν κύκλον»²¹⁷.

214. Symeon the New Theologian, *Κατηχήσεις I*, Λόγος Β', Περὶ τοῦ φεύγειν τοὺς λοιμοὺς καὶ φθοροποιούς τῶν ἀνθρώπων, SC 96, 355-363, p. 270.

215. Symeon the New Theologian, *op.cit.*

216. A. Chouliaras, *The Anthropology of St Gregory Palamas*, *op.cit.*, p. 166.

217. Gregory of Nyssa, *Εἰς τοὺς Μακαρισμούς*, PG44, 1272B. Cf. 1 Cor. 13, 12: «Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους».

Having personal experience of the uncreated light, Saint Symeon the New Theologian writes: «Εὐθὺς πρηνῆς πεσὼν ἐπὶ γῆς εἶδον, καὶ ἰδοὺ φῶς πολὺ νοερῶς ἐπιλάμψαν μοι καὶ προσλαβόμενόν μου τὸν νοῦν ὅλον ἅμα πρὸς ἑαυτὸ καὶ ψυχὴν, ὥστε τῷ ἀθρώπῳ τοῦ θαύματος ἐκπλαγῆναί με καὶ ὡς ἐν ἐκστάσει γενέσθαι»²¹⁸. The eternal light of the Transfiguration enlightened the mind and announced, though the Church, the joy of the good things to come in the end times. Only within the body of the Church, which according to Symeon the New Theologian is «νέος κόσμος... καὶ νέος παράδεισος»²¹⁹, the spiritual man foretastes with his faith in this life, the «ἀνεκκλήτητον χαράν, εἰρήνην πάντα νοῦν ὑπερέχουσιν, τρυφὴν καὶ ἀπόλαυσιν καὶ εὐφροσύνην»²²⁰. In the Church, the vision «τοῦ ὁμοιώματος τῆς δόξης τοῦ Πατρὸς ἀποτελεῖ ἤδη τὴν ἀπαρχὴν τῆς τελείας θεάς, ἥ ὁποία θὰ πραγματοποιηθῇ μετ' ὀλίγον»²²¹. For that reason, Peter when he saw the radiance and the graces of this true and most attractive beauty, demanded from the Lord that «καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι»²²².

During the eschatological state, the beatitude of the believers does not consist in the acquisition of incorruption but in the complete and undiminished enjoyment²²³ of their communion with God, Who «ἐξαλείψει [...] πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν»²²⁴ and «τρυφὴ καὶ βρωσις ἔστω ἀκόρεστος καὶ ἀδάπανος»²²⁵. As Saint Symeon mentions, «χαρὰ γὰρ τοῦ προσώπου σου ἡ θεωρία ἐστίν»²²⁶. The one who has the light «τὸ τῆς θεώσεως [...] ἔνδυμα, τοῦ νοῦ δοξαζομένου καὶ τῆς ὑπερκάλου

218. Symeon the New Theologian, *Κατηχήσεις II*, Λόγος ΙΣΤ', *Περὶ τῶν ἐνεργειῶν τοῦ Πνεύματος τοῦ Ἁγίου*, SC 104, 83- 86, p. 244.

219. Symeon the New Theologian, *Ἠθικά I*, Λόγος Β', *Τὰ κεφάλαια τῆς θεωρίας τοῦ λόγου*, SC 122, 25, p. 310.

220. Symeon the New Theologian, *op.cit.*, Λόγος Γ', *Εἰς τὸ ῥητὸν τοῦ Ἀποστόλου*, SC 122, 319-320, p. 412.

221. Vl. Lossky, *Ἡ θεὰ τοῦ Θεοῦ*, *op.cit.*, p. 59.

222. *Matth.* 17, 4; *Mark* 9, 5; *Luke* 9, 33.

223. G. Io. Mantzaridis, *Παλαμικά...*, *op.cit.*, p. 260.

224. *Rev.* 7, 17.

225. Symeon the New Theologian, *Ἠθικά II*, Λόγος ΙΔ', *Περὶ ἐορτῶν*, SC 129, 197-198, p. 438.

226. Symeon the New Theologian, *Ὑμνοι III*, Ὑμνος 55, *Ὅτι τοῖς τὸ ἅγιον φυλάττει βάπτισμα καθαρὸν παραμένει τὸ Πνεῦμα τὸ Ἅγιον*, SC 196, 14, p. 254.

πληρουμένου ἀγλαΐας ὑπὸ τῆς τοῦ λόγου χάριτος, καθάπερ ὑπὸ τοῦ λόγου θεότητος θεοπρεπεῖ φωτὶ τὸ συνημμένον ἐπὶ τοῦ ὄρους ἐδοξάσθη σῶμα»²²⁷, will be able to have communion with God.

Besides, the supreme eschatological purpose of man's history is to become «θεὸς κεκελευσμένος»²²⁸, to reach deification.

227. Gregory Palamas, *Συγγράμματα*, vol. Α': *Λόγοι ἀποδεικτικοί, Ἀντεπίγραφαι ἐπιστολαὶ πρὸς Βαρλαάμ καὶ Ἀκίνδυνον*, Ὑπὲρ τῶν ἱερῶς ἡσυχάζόντων, *op.cit.*, pp. 413-414, where Gregory Palamas consciously or not, repeats Diadochos of Photiki (chapter 40 of the *Ἑκατὸν Γνωστικὰ Κεφάλαια/One Hundred Gnostic Chapters* and Saint Neilos the Ascetic (*Epistolarum liber secundus*, PG 79, 233 A).

228. Gregory the Theologian, *Λόγος ΜΓ'*, *Εἰς τὸν Μέγαν Βασίλειον ἐπιτάφιος*, PG 36, 560A.