

**PSYCHOANALYSIS, SPIRIT AND SOUL THROUGH
THE PRISM OF HESYCHASM ANTHROPOLOGY
OF METROPOLITAN ANTHONY (BLUM)**

Serhii Kyryliuk¹
Mykhaylo Syvak²

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Abstract. Sigmund Freud's psychoanalysis, as an anthropological paradigm, was conceived not only by medical psychotherapists, philosophers, but also by Christian theologians. *The purpose* of the paper, firstly, to an overview of anthropological discourse in the theological and philosophical heritage of Metropolitan Anthony and the ideas of psychoanalytic-dynamic understanding of human being. Secondly, the article is due to the topic of the hesychasms influence on the anthropology of this eminent church hierarch metropolitan Anthony Sourozhky (Bloom). And thirdly – identifying and clarifying the specifics of anthropological discourse in the theological and philosophical heritage of Metropolitan Anthony, as well as the correlation of these anthropological ideas (including the experience of hesychastic practice) with the work of other Christian authors of the twentieth century. The methodology used in the article is an analytical review of the literature with further conceptualization. *Conclusions.* Psychoanalytic – dynamic approach to understanding of human being has both commonalities and differences. Common is in the understanding of the structure of the intrapsychic apparatus of man in the form of three psychological layers, which are only described by theologians and psychoanalysts in different coordinate terminology. But the vision of functioning of the mental apparatus divisions in the person is different. Thus, psychoanalysis insists on the need for a person to be satisfied in order to avoid suffering, and the practice of hesychasm recommends contemplation and silence to overcome the same suffering. In particular, it is proved that metropolitan Anthony himself prac-

¹ Priest, MD, PhD, Associate Professor,
Lviv National Medical University, Ukraine

² Priest, PhD, Associate Professor,
Lviv Orthodox Theological Academy, Ukraine

ticed hesychasm and based his own spiritual experience substantiated the main positions of the man's theological doctrine. It has been emphasized on the fact that the main purpose of human hesychastic practice is to acquire a state of worship. Both directed and achieved by Jesus' prayer are the meaning which it infuses into the perfect form of silence. Short in form, single in content, it leads the soul to concentration and delivers it face to face with God. By virtue of its content, it brings together all the forces (spiritual, spiritual and physical) of man in the worship of love. And in doing so, it makes being strong. At the same time, it separates the soul from all subjectivity, from all its search and self-seeking, and establishes it in complete Divine objectivity.

1. Introduction

One of the most relevant topics in theological anthropology is the question of the composition of human nature. On the one hand, for centuries, thinkers have tried to grasp the relation in man of material and spiritual, to find the "key" to understanding the human being. Understanding these issues gives an opportunity to find the answer to the age-old question of anthropology: who is this person and what is its purpose? In this paradigm, the reflections of the eminent hierarch of Metropolitan Anthony of Suroz Anthony (Bloom) are quite significant. The worship of man as a mystical and anthropological ideal in the views of Metropolitan Anthony is very closely intertwined with the mystical religious practice of hesychasm, a phenomenon which has remained relevant since its inception. Hesychasm is generally conceived of as a special type of practice for the transformation of man, which implies the transformation of his fallen nature into the divine nature, when changes under the action of grace affect not only the soul but also the mind and body. This condition is characteristic of the canonical mysticism of Christianity and is associated with experienced mystical practice. "Subject to the fulfillment of all the rules of "action" and the achievement of the self-focus of the anthroposystem in the harmonized unity of the ascetic, it must have ended with mysticism, that is, contemplation of the Divine Light, which meant deification and energetic unity with God already... Mysticism as the apex of the process was associated with the emergence of a meta-anthropological level, at which the mind, soul and body of man as one with the Whole were transformed into a new image of being" [Telizhenko L.V.,

2007, p. 91]. That is, in this way an anthropological integrity is achieved, in which the mind, soul and body are harmoniously combined.

On the other hand, reflection on ideas of hesychasm is found not only in theologians but also in philosophy. For example, S. Horuzhiy in the work "Problems of the study of the anthropology of hesychasm" explores hesychasm in synergistic anthropology [SS Horuzhiy, 2010]; hesychast anthropology is the subject of K. Wehr's research; "Practices of self" in the context of ontological transformation is found in M. Foucault's postmodern philosophy [Foucault M., 2007]; the peculiarities of manifestations of the theory of self-organization in the spiritual practice of hesychasm and the use of a synergistic approach for the study of mystical hesychastic experience as an anthropological modus are thoroughly considered by Ukrainian researcher L. Telizhenko.

Thirdly, the beginning of psychoanalysis is thought to be in 1895, when Z. Freud and J. Broer published the work "Essays on Hysteria", outlining in it their own view of neurotic disorders. According to the new approach, some symptoms were considered as a compromise result of the patient's unconscious intrapsychic conflicts. Today, psychoanalysis, in a broad sense, is understood as: a method of studying unconscious thoughts and feelings, personality theory and the technique of psychotherapy. Although the purpose of this publication is to present, foremost, the critical views of Metropolitan Anthony Surozsky (Bloom) on psychoanalytic concepts, further explanation is not possible without a clear statement of the foundations of psychoanalytic theory. The methodology used in the article is an analytical review of the literature with further conceptualization.

2. Sigmund Freud's views on the structure and functioning of the soul from the standpoint of psychoanalytic theory

Radical and innovative in Freud's idea was the approach to the interpretation of the human psyche: comparing it to an iceberg, in which only a small part protrudes above the water (conscious), and the main part remains under the water invisible (unconscious), instead of considering the person as a intelligent, conscious, he argued that people are in a state of continuous conflict, the origins of which are in a much wider field of mental activity – in unconscious sexual and aggressive tribs. Therefore, the human psyche is a kind of "battlefield", an interaction between the irreconcilable forces

of desire, reason and consciousness. The notion of dynamics in relation to personality implies that human behavior is more deterministic than accidental or arbitrary. Therefore, unconscious mental processes play a major role in regulating human behavior. Methods of psychoanalysis were developed even before his final theory was completed. In fact, psychoanalytic theory is a set of theories that consider the unconscious processes and development of the individual [1, p. 4-9; 68-73].

Freud's conception of personality implies the existence of three levels of consciousness (the so-called topographic model) – the conscious, subconscious, and unconscious and three personal structures (the so-called structural model) – Eid (It), Ego (I), Superego (Above-Self)) [2, p. 167-189]. The level of the conscious consists of thoughts and experiences that are currently conscious.

The concept of the unconscious Freud used to describe those psychic structures and processes that are inaccessible to awareness as a result of the activity of displacement – a process by which thoughts, images, emotions, etc. are held in the unconscious by threatening oneself. Displacement is a universal psychic process that largely forms the unconscious – a separate part (section, area) of the psyche, which contains and never unconscious trains, instincts (biological, innate part of the unconscious), and, in fact, displaced trains, thoughts.

Between the realms of the conscious and the subconscious stands out the intermediate zone of the psyche – the subconscious, which contains those psychic products that are unconscious at the moment, however, are easily mentioned with minimal effort or spontaneously.

Eid (It) is the oldest structure of the human psyche, the content of which is the psychic unconscious representations of the tribes: on the one hand – primitive and displaced, on the other – inherited instinctive aspects of personality that will never become conscious. Eid functions completely in the unconscious. It is a reservoir of psychic energy that operates on the "pleasure principle" – satisfying the need for immediate discharge of psychic energy. The latter, if it is restrained and does not find a discharge, causes tension in personal functioning. Eid obeys only this principle, in spite of other people or his own self-preservation; it is irrational, chaotic, ignorant of rules and conventions. Eid is a kind of bridge between somatic and mental processes in the body. The personality of the Eid voltage is eliminated using two processes:

reflex actions – automatic actions in response to excitatory signals (for example, cough in irritation of the upper respiratory tract);

primary processes – in the event of reflexive action, Eid creates a fantasy mental image of an object that can bring pleasure. It is an illogical, irrational fantasy form of mental activity, characterized by an inability to suppress impulses, to distinguish between real and unreal, "self" and "not-self". Primary processes are manifested in dreams, hallucinations, psychosis, as well as in the mental activity of newborn babies. The ability to delay pleasure in children emerges when they begin to realize that, in addition to their desires and needs, there is an outside world. With the emergence of this knowledge, the following structure of personality arises.

The Ego (I) is the component of the psychic apparatus responsible for decision making. It is subject to the "principle of reality", which aims to preserve the integrity of the body by delaying the satisfaction of trains until the moment when the opportunity arises to achieve discharge in a safe way, or to create the right conditions in the environment. Based on the logical process called Freud's "secondary process", Ego is able to direct behavior in such a way that the needs are met in a safe way for the individual and other people. In Ego, the experiencing and observing parts are distinguished.

Supergo (Above-Self) is the chronologically last component of the individual, which is an internalized version of social norms and standards of behavior. Superego is formed in the process of growing up of the child, by reflecting, first, the parental expectations, and then society. The Superego is divided into two substructures – Conscience and the Ego ideal.

Psychoanalytic theory is based on the idea, drawn from physics, that humans are complex energy systems. Thus, human behavior is fully motivated by the need to discharge the excitation energy. According to Freud, psychic images of bodily needs, expressed in the form of desires, are called trains (trib theory, syn. drive theory). Tribs are always unconscious. Their impact can be both obvious, direct, and indirect, "masked".

The purpose of mental activity as a whole is to avoid dissatisfaction and achieve pleasure. It is achieved through the "principle of perseverance", according to which the mental apparatus seeks to maintain the available amount of arousal at the lowest possible level. Continuity is achieved, on the one hand, by discharging the already available energy of unpleasant excitation, and on the other, by avoiding anything that can enhance it. In

addition, there is an exchange and redistribution of energy trains between different structures and levels of personality.

Human behavior is determined by conflict – the opposite of the conflicting intra-psychic needs of the subject. Conflicts are obvious – for example, between desires and moral prohibitions / conflicting desires, or hidden ones. In the latter case, the conflict is distorted in the form of symptoms, behavioral disorders, problematic nature, etc. A neurotic conflict is an unconscious conflict between Eid's need for discharge and rigid Ego protections that impede or prevent her from becoming aware. Conflict leads to intensification of trains, resulting in Ego being suppressed and involuntary "discharges" occurring, which are manifested as symptoms of neurosis (the so-called psychoanalytic model of neurosis). The Supergo function causes a sense of guilt in the Ego, even for symbolic and distorted manifestations of the activity of trains. Protecting against this feeling, the Ego strengthens the defenses even more, and this again leads to an even greater intensification of the trains. In addition, the pathogenetic impact of a neurotic conflict is the need to constantly consume energy to prevent trains of awareness or motor skills. This leads to the exhaustion of the Ego, the "breakthroughs" of tribs from Eid to consciousness and the formation of neurotic symptoms.

Note that each symptom in symbolic form realizes displaced desires (primary benefit), so it can be "deciphered" and for its physical and mental aspects one can find verbal equivalents. Moreover, each symptom arises in the context of a particular micro-society, so it always appeals to the patient's immediate environment. For example, hysterical attacks realize the unconscious oedipal fantasies of patients by faking a sexual act with a desirable and forbidden parent. The secondary benefit of the symptom is the care and custody surrounding the patient (especially the anxious and frightened father and / or spouse), and the position of "victim of severe illness" makes it possible to offset feelings of guilt for the symbolic satisfaction of the taboo desire. Therefore, the task of psychoanalytic psychotherapy is to assist the patient in understanding the symbolic meaning of her symptoms and the nature of unconscious desires.

It is believed that the cause of neurosis is the functioning of non-adaptive rigid protection of the Ego. In contrast, patients with deeper lesions lack the effectiveness of the protections available. The description of the individual thus implies the definition of:

1) the level of personal development of the patient (psychotic, borderline, neurotic, "normal");

2) protective styles, basic protective strategies, that is, the nature of the patient (paranoid, schizoid, etc.).

The neurotic level of organization involves the use of mature protections by the individual. Such patients have an integrated holistic sense of identity, test reality well, and experience their pathology as something Ego-distonal, alien to them. They demonstrate the capacity for "therapeutic cleavage" – between the observational and the sensory parts of the Ego. In other words, if some of the patient's experiences are partially Ego-syntonic, they do not require the unconditional recognition of the truth of those experiences, but acknowledge that these experiences are something peculiar to them only, originate from some yet unclear internal reasons. The presence of such an observation part is a prerequisite for successful cooperation between the patient and the therapist. The central problem of neurotic level individuals is the problem of identity. Such patients have a sense of basic trust in the world and autonomy, and the nature of their problems is determined by the conflicts between the need to fulfill desires and the obstacles that they believe impede this realization. Characteristic anxiety is anxiety of punishment, damage, loss of control. The main developmental conflict is an oedipal one. Objective ability is a triad. Feeling your own Ego is responsible.

The psychotic level of organization involves the use of personality archaic protection, or protection level Ego (I). They are characterized by problems with self-identification and lack of adequate reality testing. The central problem of persons of the psychotic level of the organization is the problem of safety. The characteristic anxiety is the anxiety of destruction. The main developmental conflict is symbiotic. Objective ability is monadic. Feeling your own Ego is flooded.

The boundary level of the organization involves the use of immature personality protections, the presence of problems with their own identity, but, in general, adequate testing of reality. The central problem of borderline entities is the problem of autonomy. Characteristic anxiety is problem of the separation anxiety. The main conflict of development – separation-individuation. Objective Relationship is dyadic. Feeling your own Ego is involved in the struggle.

3. Anthropology of Metropolitan Anthony – as a priest and doctor

Certainly, Freud's ideas had a profound influence not only on the specialized field: on psychiatry, philosophy, but also on the culture of Western civilization of the twentieth century in general. Immediately after the emergence of psychoanalysis and the publication of other provisions of Freud, many followers and critics of the new doctrine appeared. Freudism as an anthropological paradigm was conceived not only by medical therapists, philosophers, but also by Christian theologians. The analytical opinions on this topic by Metropolitan Anthony of Suroz (Bloom), the eminent church hierarch, are quite interesting. It is important that Bishop Anthony had a medical degree and had a long medical practice. Therefore, his reception of Freudism contains both a theological and professionally practical vector.

A. Surozhsky solved the problem of the mutual influence of the material and spiritual component of man as follows: "We all, – he says, – possess the body, and soul, and spirit. Body and spirit are the two main factors that connect us to God and the created world. Adam was created from the dust of the earth. It was not the result of a sharp jump from animal to humanity, it is not the last stage of evolutionary development. God did not create it, making man the most perfect and attractive monkey. God took the dust of the earth, so that in all things man is like everything created by God. We are made up of the same substance as every atom and every galaxy. Every atom and every galaxy and everything in between these extremes can recognize itself in us, in our body.

And on the other side is our spirit. When Adam was created, God breathed into Him His life (Genesis 2: 7). The breath of God within us also makes us like God, and allows us to grow from empirical humanity to beings full of Godhead who grow out of innocence into holiness. From the sinlessness of Adam, through the fall of man, through repentance, through the atonement of Christ, through our union with Him, we grow into unity with God and become complicit in the Divine nature (2 Pet 1: 4)" [3, p. 858]. Modern thinker O. Davydenkov says that the soul and the spirit are the names of the same essence. But under the action of Divine grace, a special life-style is established in the soul. In other words, the spirit is the same soul, only after its graceful renewal [4]. In the Apostle Paul, the word "spiritual" is synonymous with "carnal" and in this sense is opposed to "spiritual" (1 Cor. 2, 13-3, 1). Therefore the juxtaposition of soul and spirit in

Heb. 4, 12 has in apostol Paul's moral, not ontological, meaning indicates the different orientation of the thoughts and intentions of the heart: whether they are directed to "spiritual" or "spiritual", "carnal". Using the metaphor of Reverend Simeon the New Theologian, it can be said that the spirit of man is like a "soul of the soul" [4, p. 86].

A. Surozky, thinking about the soul, says: "between the body and the spirit is the human soul. The soul is our mind, our emotions, all the forms of consciousness that we have. And this is a vulnerable place in our lives, because all temptations are directed here. The devil cannot tempt our flesh. One of the Fathers of the Church said that when we talk about the sins of the flesh, we are not talking about our flesh being sinful, but about those sins that our soul commits against our flesh. I am hungry because the body requires food, but I am greedy because the soul makes a choice between what seems desirable and the other" [4, p. 858].

Speaking about the effect of the soul on the body, A. Surozky notes that "...in all its manifestations, our body is pure and natural. It loses its naturalness and purity due to the fact that the soul projects on it – greed, lust, etc. It is here that the devil acts, because he can tell: "Why eat bread when you can take a gingerbread? Why not take advantage of that and that? (Which is not entirely illegal, but what better to do without it). It will be nice for you!". And it imposes this on our body, which is gradually corrupted by the soul" [4, p. 858].

As already noted, for A. Surozky, the soul is the psyche, the mental activity of man. Metropolitan paid much attention to this topic, not only in the pastoral or theological dimension, but also in the psycho-psychiatric one. Recalling his university studies, Bishop Antony told that he had very good teachers in psychology and psychiatry [4, p. 865], who, while speaking of the mental life of man, also touched on Freudism and various recent trends in the field. A. Surozky also said that for long time he worked in a psychiatric ward.

Already, as a clergyman, A. Surozhsky gave a series of lectures on the theological and philosophical understanding of the human psychic sphere. In his speech, "Psychology and Spiritual Experience", which was delivered at the Freudian Psychoanalytic Society, the Metropolitan noted that he did not fully agree with S. Freud's approach to the phenomenon of the psyche. In particular, A. Surozky acknowledges the presence in the human psyche

of the phenomenon of "unconscious", but for the bishop "unconscious – this is the depth, where there is all that we get inherited, that we involuntarily perceive from different influences – all this settles there, but still not ready to wake up at full maturity, not ready to be summoned to the surface because immature... I perceive the unconscious this way: it is something very expensive, very significant" [4, p. 865]. Talking about spiritual experience, A. Surozky says that "spiritual experience reaches us and becomes real to us within the limits of our consciousness, our mind and at times somehow reaches our physical being. But for all this, I do not believe that spiritual experience can be reduced to a psychological storm or that a psychological storm can be reduced to pure physiology [4, p. 865].

In A. Surozky's conversations concerning the psychic (mental) sphere of human life, the bishop speaks of reason, consciousness, feelings, will. Christian anthropological thought identifies such constituent elements of the soul as reason, will, and feeling.

4. Hesychasm in the Anthropology of Metropolitan Anthony

Topics related to the practice of hesychasm, or more precisely, which have an influence on the anthropological views of A. Surozky, pervade the hesychastic tradition, permeate most of his works. A. Surozky often touched upon the issues of Divine observation, inner silence, Jesus' prayer, self-absorption, finding an inner man, and many others. In particular, the most interesting in this perspective are the following conversations: "On contemplation and exploitation", "Contemplation and activity", "Self-knowledge", "Ascension", as well as – a large series of conversations about prayer and its meaning. A topical and open question is the detailed descriptiveness of the human personality structures in the process of internal transformations under the influence of the hesychastic model of practices. "It is of fundamental importance for the theme of personality: in the ascending spiritual and anthropological process, one can identify the richness and diversity of personality structures, which most of them have not been noticed in philosophy and psychology" [Horuzhi S.S., 2010, p. 341].

Certain hesychastic positions in the worldview and spiritual life of A. Surozky are the result of his own prayer experience, as well as a good knowledge of Byzantine (Eastern) theology (the ideas and practice of hesychasm are found in the Cappadocians, Macarius the Great, G. Palami, etc.), works of the

saint Fathers and Teachers of the Church, Ancient and Medieval Philosophy. For example, it is a well-known fact that the idea of likeness to God dates back to antiquity. Platon in the Theetetus dialogue explicitly states that man should escape from this world, and by escape he understands the likeness to God, which implies becoming reasonably just and virtuous, the ideas of isyachasm (in which divine grace dissolves in the nature of man and adoration becomes already a fact her inner life). However, it can be assumed that, nevertheless, a great influence on Metropolitan Anthony in the paradigm of hesychasm had his first priest and mentor Archimandrite Athanasius (Nechayev) (rector of the Three-Holy Temple in Paris, in the past – a monk of the Balaam monastery). A. Surozky recalls their first meeting as follows: "I came at the end of the service; was about to go down to the temple; and towards me began to rise a monk, tall, broad-shouldered, in a hood, with brown hair, which all seemed to be deep into himself. He was rising, oblivious to the fact that he was coming towards me; he was still living in an echo of prayer, church singing, holy and holy words that he himself uttered and which came to his hearing and weaved into the very depths of his soul. Then I saw a man described by an old monastic proverb: there is such a word that no one can renounce himself, turn away from the whole world and follow Christ unless he sees at least one person in the face of the glory of God , the radiance of eternal life" [Anthony Surozhsky, Mitr., On Archimandrite Athanasius (Nechaev)]. In these memories, A. Surozky emphasizes that A. Nechaev "deepened in himself", that the words of prayer reached "the depths of his soul", which eventually led to the vision on the face of this man "the radiance of the glory of God". These are all signs of a certain hesychastic experience of A. Nechaev, culminating in his death words, addressed to A. Surozh: "Now I can die: I know what the secret of contemplative silence is" [Antony Surozhsky, Mitr., On Archimandrite Afanasiy (Nechaev)]. This is the understanding of "contemplative silence" that we find quite abundantly in the conversations, sermons, and spiritual practices of A. Surozky himself.

The next one who influenced A. Surozky in this context was Archimandrite Sophrony (Sakharov) (1896-1993), known for his hesychastic practice. For a long time S. Sakharov performed the monastic deed at Athos and was a student and biographer of Elder Siloan of Athos (1866-1938), who, in S. Sakharov's memory, "practiced reasonable heart prayer," that is, he was the hesychast.

A. Surozh was well acquainted with S. Sakharov, since the latter also belonged to the Russian emigrants, and spent certain periods of his life in Paris, and from 1959 in Great Britain, where he founded the Stavropigian monastery of St. John the Baptist, where the monks practiced Jesus' prayer. Bishop Antony in his lectures and sermons often mentions that he met with S. Sakharov many times and had long conversations [Anthony Surozhsky, *Mitr.*, 2014, Vol. 2, p. 666].

One of his conversations, namely, "On contemplation and deed", A. Surozki fully devotes to the topic of hesychasm. In it, the bishop thoroughly examines the causes, significance, technique, experience of this anthropological-mystical phenomenon.

A. Surozky begins with an understanding of the ontological foundations of Divine Observation. Describes the human condition of the primordial, its existential orientation, epistemological capabilities. It also analyzes the devastating changes in human nature that have caused the fall. He considers the practice of hesychasm as a feat of opposition to the "flesh" and the acquisition of "body", that is, integrity.

The first condition of hesychia A. Surozky calls "a feat of attentiveness". In particular, the Metropolitan states: "Attention, as a spiritual experience, is not limited to collecting only the mental content of a person; it is the gathering of all her (human) being into one cell, whereby an "inward stay" is achieved, freeing from the continuous flow of mental, discursive thinking, and which initiates in her the presence of the Lord in a state of inner silence, repentance, and love for Him. [Anthony Surozhsky, *Mitr.*, *On contemplation and feat*]. The "feat of attention" A. Surozhsky indirectly associates with the state of spiritual sobriety and alertness, in this – according to the Metropolitan – must be present the fight against passions. This is the first aspect of hesychasm that touches the mental component of human nature, which, in A. Surozsky's conviction, "enables one to spiritually rise above the level of the visible world and to experience the lost sensory knowledge; in other words, man, having overcome the empirical "spirituality" of the fallen world, again enters the realm of spirituality impartially, ontologically" [Anthony Surozhsky, *Mitr.*, *On contemplation and feat*].

The second aspect of hesychasm, as presented by A. Surozky, touches the human body, that is, the material component of its nature. In particular, the bishop says that "the physical side of this feat arises from establishing

the simple fact that any event of inner life is reflected in a somatic plane, that is, in the body. The body, in a noticeable or unnoticeable way, participates in every movement of the soul, whether it is a feeling, an abstract thought, a desire or even a super-sensory experience” [Anthony Surozhsky, *Mitr.*, On contemplation and feat].

Since a person is a spiritual-bodily integrity, every part of a person's body is connected to his or her particular spiritual powers (energies). It should be emphasized that one of the initial concepts of hesychasm is the very concept of energies. “A person in the hesychastic tradition is thought of as a set of energies: the primordial, natural man is the set of creative energies, and the transformed by austerity man is the interaction of creative (human) and non-creative (divine) energies.

The concept of energy is the Aristotelian sense of the concept of "dynamis" – the actualization of potentialities, being, and is also thought of as a process, a movement of actualization. In this sense, a person is being understood as a process, a dynamically moving set of energies – desires, wills, emotions, thoughts and movements ... the set of energies or "energetic images of a person" becomes the subject of research in asceticism" [Evolution, Thinking, Consciousness, 2004, p. 189].

Thus A. Surozky identifies the following human centers:

1) Head Center: Located at the bottom of the forehead, between the eyebrows, and is responsible for the abstract thinking of the pure mind. The thinking may be very tense and clear, but it is too complex and varied; subject to the law of associations, it is volatile: its attempts to merge, together with the subject of attention, require enormous willpower, aimed at avoiding the interference of disorderly associations. These efforts cause fatigue, tension weakens, and thoughts dissipate.

2) Throat Center: Without leaving the same center located between the eyebrows, the thought can be connected to the word expressing it; then the word is perceived and experienced with force, and is made effective. This phenomenon makes the thought less abstract, saturates it with a living feeling, making the motive power of thought significantly increase. The weakness of the above method is the same as in the previous one, namely instability. However, it is this center that underlies the recurrent short prayer.

3) Breast center: located in the upper middle of the chest. In the case where the praying person is still close to his previous experience, his

thoughts and feelings are tingling in his chest as he speaks the words of prayer and feels them by the voice organs, whether aloud, in whispers or in silence. If, however, he has embarked on the path to successful attainment of inner unity and full focus, his prayer becomes "silent." Stressing this point, A. Surozky quotes the words of St. Isaac Syryn: "Silence is a mystery of the age to come" (Word 42) [Isaac Syryn, pr., 1998, p. 115].

The thought, which is sufficiently saturated with feeling, acquires much greater stability than that which was characteristic of it before: the attention does not disappear by itself; it only weakens over time, not because the focus of conscious effort has diminished, but because the tension of feeling has not yet merged with thought, and the heart has not yet joined with the mind.

4) Heart center: "located in the upper part of the heart, just below the left nipple", according to the Greek fathers, or slightly higher, according to F. Zavrtnik, I. Bryanchaninov and others. Attention is placed over the heart, as if on a watchtower, from where the spirit watches intently over thoughts and feelings that seek to penetrate the sacred fortress, into the holy prayers. It is a physical place of perfect attention that engages both the mind and the senses [Antony Surozhsky. Mitr. On contemplation and deed].

For A. Surozhsky, the heart is the main spiritual and mystical center of man. The doctrine of the heart of the bishop builds on the thoughts of F. Zavrtnik, who is known as the author of a large number of books and letters in which he instructed many people (from church hierarchs to simple laymen) in the experience of spiritual self-absorption and contemplative prayer. It should be said that in his works, conversations, A. Surozki refers to F. Zavrtnik most often. Therefore, we can assume that the views of the latter significantly influenced the hesychastic motives in the anthropology of Metropolitan Anthony.

Speaking about the importance of the heart in the spiritual life of a person, A. Surozky notes: "the thought gathered in the heart finds extreme stiffness; animated by feeling and united with it, it attains such energy and power that no stranger is able to change or penetrate it qualitatively. From the mind, no effort is needed to keep the attention away: all psychic activity is informed by a centripetal movement that pulls it uncontrollably right to this point of the body, where it settles, obeying the irresistible power ... which gives life to the heart and unity of thought. Such a "blissful captivity" frees the thought from the need for tension to focus on the subject of atten-

tion: it is continuously and continually given to prayer and divine thought". Bishop is convinced that only in the heart of thought finds clarity, insight, strength. And this condition can only be broken by the loss of the grace of the Holy Spirit.

Such cordocentric views, as suggested by A. Surozky, can be traced to many thinkers. In particular, G. Skovoroda [G. Skovoroda, 2011], P. Yurkevich [Yurkevich P., 2000]. It is interesting that in his talk "Contemplation and Activity", which deals with the topic of silence, A. Surozky refers to G. Skovoroda's works.

True prayer, that is, which is created in complete humility, in holistic devotion to God, sooner or later receives the life-giving grace of the Holy Spirit: then it finds the above-mentioned properties of harmony of thought and feeling, becomes a leaven and measure of every action, represents everything in life, ceases to be "action" and turns into being itself; and only then is it firmly established in a certain "place of the heart," revealing to the one who is praying the path to worshiping God from the bottom of the heart and to connecting with Him. The essential feature of reasonable prayer is not the formula itself, but its brevity and depth of content, its act, the action itself. "Hesychia brings to the next ladder a feat that transforms a person into a true holistic personality, which they call the "mind lifting into the heart". Its essence is at the center of all human being in the spiritual heart. Man must "create in himself a heart", organize a new integrity of "mind-heart" ... we can rightly say that hesychasm is the ideal for revealing the creative principle in man ... developed control of the will over all manifestations of the human soul. As a result, the energetic images of man are coordinated with the actions of the divine energy of grace and a deep synergy is achieved – the co-operation of human and divine energies. A person acquires the ability of understanding" [Evolution, thinking, conscious, 2004, p. 192-193].

Immediately under the "heart region", the place of absolute attention in a healthy and deep prayer life, is the "belly area", where all the dark and murky movements that defile the mind and heart are born and develop. In their marginal development, they are bodily and spiritual states that can be defined as the unbridled desires of the body and soul. A. Surozhsky warns that in no case can prayer and hesychastic practices be concentrated on this area of the body, since there may be a danger of spiritual fall.

Therefore, we see that in the hesychastic practice of prayerful contemplation, the meaning of the body is very great. The body contributes to the process of human worship. Moreover, A. Surozkiy draws a rather bold analogy, according to which the participation of the bodily component of human nature in internal silent prayer is compared with choreography. In confirmation of his words, bishop Anthony gives the thoughts of the hesychast Fathers. In particular, A. Surozkiy says: "The great ascetic of St. Isaac Sirin says in one of his works that eternal pursuit of angels is dance ... So how can dance be an eternal pursuit? In another passage of Sts. Isaac Sirin explains that dance is rooted in such deep silence that it cannot express itself in anything but itself, but also in movement, through harmony, through the beauty of movement, without any sound, thought or word that could disturb it is silence" [Antony Surozky Mitr., 2014., Vol. 92]. That is, A. Surozkiy says that absolute silence is transmitted bodily in perfect movements, which is such a depth of silence that can only be expressed in the harmony of gesture.

The opinions expressed by A. Surozko have a church-historical basis, because in the Eastern Christian liturgical tradition there are also some residual elements of dance – the visit to the throne at the consecration, the lectern at the wedding, as well as the Grand Entrance to the Greek churches, to the example and under Emperor Justinian the young men danced in white clothing during the Cherub song. Later, the tradition of spiritual dance was transformed, so to speak, into the secrecy of the hesychastic experience.

The researcher of the work of Metropolitan Antony O. Filonenko notes that contemplative prayer as a choreography and theodrama is deeply rooted in dialogical theology, which is reduced to hypostatic communication in God [Filonenko A., 2018].

In his talk, *Contemplation and Deed*, A. Surozky examines the various techniques of hesychastic prayer described by G. Sinait, I. Listovichnik, S. Novy Bogoslov, N. Samitnik, and F. Zatvornik.

However, he does not consider all of the above mentioned techniques to be a contemplative prayer, but only calls it a preparation for it: focus, concentration of thought in the heart. But prayer itself begins when one is ready to open the way to the union of man with God – in spirit, soul and body.

Bishop Anthony builds his hesychastic-anthropological views on the basis of the doctrine of the inner man. This doctrine has a pronounced personal color and boils down to the fact that man, as an individual, is

a post-ephemeral, carnal person whose nature is struck by sin. And the inward man is to find in himself the Image of God, to plunge into himself, and to contemplate in himself spiritual depths – in biblical language – to see in himself the Kingdom of God, God Himself. This position is in line with the Christian anthropology of wholeness, in which the ultimate goal is the attainment of the state of deification, that is, the transformation of man through the realization of the completeness and perfection of human nature in the meeting of human and divine energies. The main idea of Christian anthropology is the doctrine of the image of God in man, where the beginning of personality comes from the expression of this image. It is on the path of worship (which is the key idea of Byzantine theology and at the same time the moral ideal of Christianity) that the spiritual nature of man can be revealed. Hesychasm is seen as the mechanism and practice of achieving such an ideal. Hesychasm, or sacred ineffability, is a long-standing monastic tradition of constantly transforming oneself into work and prayer on the path to continuous communion with God, peace and peace in the soul. It is important to note that the ultimate goal of this practice is the worship of man as a mystical-anthropological ideal that should not be confused with meditation or ecstasy or other human experiences. Adoration is directly connected with the transformation of the fallen nature of man into the Divine nature, when changes under the action of grace touched not only the soul but also the mind and body.

A. Surozky attached great importance to silence and inner silence. He said it was important to learn to listen to silence. In the context of the thinking of the hermit fathers of the XI-th century, Metropolitan Anthony suggests that “if we..., according to Scripture, call Christ the Word of God, then we can say that God is the bottomless silence from which He is born in pure” [Antony Surozhsky, *Mitr.*, 2014, Vol. 1, p. 410]. Thus, staying silent and listening to it is the way to God-watching.

A. Surozhsky, developing this topic in the context of human dialogism, states: “we are deceived when we think that we are communicating with each other through words. If there is no depth of silence between us, words convey nothing – it is an empty sound. Understanding occurs at the level where two people meet deeply in silence, beyond the limits of any verbal expression”. Of course, this does not mean that people should not communicate verbally, however, according to A. Surozky, the primary in commu-

nication is silence: “when such silence, such inner peace and silence, comes to us, as if two people, enveloped in such silence, at first they cannot even speak to one another, because they realize that any word will break that silence, it will fly away completely ... and nothing will be left. But if you continue to keep silent further and further, then you can remain silent in such silence when you know that now, at this depth, you can speak without breaking the silence, but giving it a verbal form” [Anton Surozhsky, *Mitr.*, 2014., Vol. 1, p. 411]. Thus, for A. Surozhsky, silence is not so much the absence of sound (though it must be in the beginning), but the internal state of man: “silence, which pervades the soul to the depths, opens yet unknown depths in the soul. Silence is demanding, bottomless, inward, which leads us to meet God and in Him with our neighbor” [Anton Surozhsky, *Mitr.*, 2014, Vol. 1, p. 877].

In the conversation "Ascension", bishop Anthony says that the state of silence and inner silence is very difficult to maintain. There are a number of factors that can destroy this condition. First, these are the external stimuli that a person plunges into the depths of his soul. In hagiographical examples, in particular the stories from *Paterik*, A. Surozhsky tells how the hesychast ascetic, having heard the bird chirping in the sky, has lost inner silence. Further, the Metropolitan explains that "the singing of the bird began to sound and the verse, however, this singing reached the soul of a person who was in a deep, but imperfect inner peace, and disturbed him" [Anthony Surozhsky, *Mitr.*, 2014, Vol. 2., with. 674].

The second thing that can damage internal silence is memories. In particular, those who are concerned with grief, desire, hope, who have not yet developed into peace and full stability, the ability to be face to face with God and only with God alone. Such a state, according to A. Surozhsky, is achieved by a long-term struggle. Evil lies in our internal disorder and indiscipline. If we do not master our hearts and minds, do not create unity and prosperity within ourselves, then we will not create them in our external actions. And this is where Jesus' prayer helps. Thus, we see that the initial steps on the path of intelligent action are related to bodily practices and the transformation of human thinking; and the higher stages are the work in the heart as the spiritual center of man and his inner life.

The result of prayerful silence is contemplation. The word "contemplation" in the ascetic-mystical sense of the word, refers to contemplation by

man Himself. A. Surozky considered this state in three aspects: contemplation of God; His ways; and the creation of His creation.

A. Surozky says that "...Whosoever has a pure heart, he, seeing the world, sees the grace of God resting on him, he sees as if the radiance of grace; the world we see dim, faded, defiled, may be the way to contemplate the presence of God. It is not a pure contemplation of the Divine nature, essence, but it is a vision of God, because it shines in creation..." [Antony Surozhsky, Mitr., 2014, Vol. 1, p. 412]. Contemplation, according to A. Surozky, involves the tuning of the spirit, the ability to listen and see, moreover, it requires the setting that when I listen, I want to hear, and when I look, I want to see.

A. Surozky not only did theoretically substantiate certain spiritual realities of human life in his conversations, but he also practiced them in his own experience. In particular, the Bishop greatly appreciated the silence in the temple prior to worship. Also, during his lectures, A. Surozky urged the audience to spend some time with him in silence. This is how a close friend of Metropolitan Archpriest John Lee mentions: "Several times I had to go with bishop Antony to his speeches in different audiences, and his conversations were always preceded by silence, after which he sometimes said, "I think I do not have to speak to you now because everything has already been said in silence". You cannot be a religious person unless you can immerse yourself in silence. It is impossible. The state of pacification and inner peace must be learned in itself. And the bishop very quickly knew how to enter the middle of himself, enter into silence" [E. Tugarinov, 2015, p. 183].

The listener of A.Surozky's conversations L. Grigoriev also gives a description of such experience: before the lecture, "the lord enters the eyes with deep, dark-eyed pupils that open in their eyes, covers them – and for a moment, as if leaving us, delves into the invisible and insensitive to others, the world to return and take out from here what we will hear now" [Tugarinov E., 2015, p. 262].

At the end of such meetings, or in the course of conversations, A. Surozkiy could offer the people together to remain silent, to plunge into silence, into themselves. Usually such "exercises" lasted up to 30 minutes. S. Horuzhii speaks well of all these practices: "The key feature of these phenomena ... is that, like all the paths of practice, they are unfolded in the paradigm of personal communication and, belonging to the highest stages of this path, already repre-

sent the beginnings of a holistic energetic transformation of the human beings in being of Personality: what is deification” [Horuzhii S., 2010, p. 340].

5. Findings

According to A. Surozky's thoughts on the composition of human nature, we can say that the bishop adhered to both dichotomous views, in which he spoke of two main substances – body and spirit, and trichotomous, in which he regarded the soul of man as an intermediate link between body and spirit, which understood the sensual, emotional world of man. However, the integral nature of man, according to the Metropolitan, is a harmonious combination of the three components. A. Surozky states: “we are not purely spiritual beings, we are not a soul, trapped in the body or for some time bound to the body, we are the embodied spirit, and the fullness of man is not in his spirit or his soul, but in its spiritual and spiritual unity with the body” [2, p. 97]. There is an inseparable connection between body and soul, as well as spiritual experiences, as our bodily senses influence and are part of what is happening in our soul, heart and mind. It is this harmonious combination of all three parts – the physical, the psychic and the spiritual – that forms the core of the human personality. Man, according to A. Surozky, should be considered only holistically, combining all three components. The path to adoration, the path of human development is a combination of bodily practices with rational reflections and psychological experience of inner transformation, and the problem of personal inner path is reduced to the doctrine of human and directional essence. The ontological basis for the worship of man is contained in its very nature, and reaches the bodily origins of being.

6. Conclusions

Amenably to Metropolitan Anthony the purpose of human being, its vocation exceeds by its own. Not only in itself but also outside of humanity he is called to know God as transcendent, incomparable to any creation, ubiquitous and yet incomprehensible to make immanent to herself and through herself – the world, inseparable, though inextricably linked to the created world; that the unchanging, personal, infallible God would become truly all things to all, so that for a living creation he would be more real and close than life itself [Anthony Surozhsky. Mitr., On Contemplation and feat].

Moreover, in accordance to Metropolitan Anthony of Suroz, both directed and achieved by Jesus' prayer are the meaning which it infuses into the perfect form of silence. Short in form, single in content, it leads the soul to concentration and delivers it face to face with God. By virtue of its content, it brings together all the forces (spiritual, psychic and physical) of man in the worship of love. And in doing so, it makes being strong. At the same time, it separates the soul from all subjectivity, from all its search and self-seeking, and establishes it in complete Divine objectivity. It is both the way and the pinnacle of selflessness [Antony Surozhsky. Mitr. On contemplation and deed]. Therefore, the isyachastic experience of intelligent prayer involves the individual experience of the deed, the spiritual practice of worshiping man by combining the energies of man with the energies of God, when all levels of anthropostructure are harmonized with one another with intention to an absolute transcendental purpose. The mystical experience of Jesus' prayer is thus restored to the lost anthropological integrity that is made possible in the higher stages of prayer practice, such as personal integrity, unity of mind, soul and body, and union with Divine energies. "The essence of the transformations that a human being experiences on the approaches to deification is to acquire the properties of this image of being" [Horuzhy S., 2010, p. 340].

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