

# Table of Contents

<b>Acknowledgments</b>	XIII
<b>Abbreviations</b>	XV
<b>Introduction</b>	1
1. Literature Review: the Status Quo of the Present Research	5
2. The Historical and Theological Context: the Emergence of Hesychast Anthropology During the Fourteenth Century	16
The Information Drawn from the Tomos Regarding the Anthropological Issues	17
3. The English Translation of νοῦς and αἴσθησις νοερά	21
4. The Notions of the νοῦς (intellect), διάνοια (reasoning), ψυχή (soul), and καρδιά (heart) in the Thought of Palamas	23
a. The Powers of the Soul	24
b. Nous and Dianoia	25
c. The Heart	27
d. Nous: Essence and Activities	28

## **Part I**

### **The Image of God**

<b>Chapter 1. Introduction</b>	35
1. The Background	35
a. The Bible	35
b. The Fathers	35
2. An Overview of Palamas' Teaching	39
a. Prologue	39
b. Where is the Locus of the Imago Dei?	40
c. The Logos as the Undeviating Image: the Christological Dimension	42
3. Conclusions	47
<b>Chapter 2. <i>Imago Trinitatis</i>: The Trinitarian Reflections in Man</b>	49
1. The Human Intellect and its λόγος	50
2. The ἔρως of the Intellect for its λόγος	54

3. The Patristic Context	56
a. From the Early Christian Era to St John Damascene	56
b. St Maximos the Confessor	58
c. St Symeon the New Theologian and Niketas Stethatos	61
d. St Gregory of Sinai and Theoleptos of Philadelphia	68
e. Imago Trinitatis: Why?	72
4. The Presence of St Augustine	72
a. Reviewing the Literature	73
b. Assessment: Augustine and the Notion of Eros	76
c. Why Does Palamas Borrow the Notion of Eros?	78
d. Some Concluding Thoughts	81
5. Conclusions	83
<i>Rezeptionsgeschichte</i>	84
<b>Chapter 3. The Image of God in Man and the Angels</b>	87
Introduction. The Superiority of Man: ‘τῶν ἀσωμάτων ἀγγέλων μᾶλλον κατ’ εἰκόνα τοῦ Θεοῦ...’	87
1. The Soul’s ζωοποιὸς δύναμις: The Pneumatological Dimension	87
a. Man: An Initiate (μύστης) of the Intelligible Creation, and of the Holy Trinity	89
b. The Only Creature Made in the Image of God	90
c. The Patristic Context	91
2. The Faculty of Self-Governance and Man’s Dominion over the Created World	93
a. The Patristic Context	95
b. Man and the Cosmos	96
c. St John Damascene: A Possible Source?	99
3. The Faculty of Sense Perception (αἰσθητικόν): the Christological- Incarnational Dimension	102
a. Creation ἐκ μὴ ὄντων (‘Out of Nothing’)	103
b. The Human Person and the Incarnate Word	103
c. Some Concluding Thoughts	104
4. The Superiority of Humans over the Angels due to Participation in the Eucharist	106
5. Concluding Remarks	112
<b>Chapter 4. The καθ’ ὁμοίωσιν</b>	115
1. The Superiority of the Angels	115
2. Spiritual and Ethical Dimension	116
<b>Conclusion. The Palamite εἰκὼν Θεοῦ: Palamas’ Dynamic of Thinking of Man as Being in the Image of God</b>	119

**Part II****The Spiritual Senses: Αἴσθησις νοερά**

<b>Chapter 5. Contextualising the Palamite Spiritual Senses</b>	129
1. Introduction	129
2. Reviewing the Literature	130
3. <i>Triad</i> 1,3 ( <i>Third Question</i> ): The Historical and Theological Context, and the Teaching of Palamas' Theological Opponents	133
4. The Reaction of Palamas: Human Knowledge and Divine Light	136
a. Palamas on Knowledge, and the State of the Question	136
b. Knowledge and Intellectual Illumination (νοερός φωτισμός)	137
c. Is the Divine Light Sensible? Is it Identical to Knowledge?	142
5. Concluding Remarks	143
<b>Chapter 6. Αἴσθησις νοερά (Intellectual Perception)</b>	145
1. Inner or Intellectual Illumination	145
a. Introduction	145
b. The Background	146
c. Why the Term 'νοερά' (Intellectual)?	147
d. Why 'αἴσθησις' (Perception)?	148
2. Seeing the Divine Light	150
a. The Eyes of the Soul and the Experience of God	150
b. The Coordination of the Physical and the Spiritual Senses	151
c. Asceticism, Detachment, Purification: The Presuppositions of Seeing the Light	155
d. The Illuminations in the Old and New Testament: Symbolic or Real?	157
e. The Light of the Transfiguration of Christ	159
f. The Potentiality of Seeing the Divine Light in this Life: a Christological Dimension	161
3. Concluding Remarks	163
<b>Chapter 7. Vision through Ecstasis and the Role of the Body</b>	165
1. Ecstasis: Surpassing One's Self	165
a. Vision through Self-Transcendence	165
b. Intellectual Perception Superior to 'Abstraction' and 'Negation' (Αποφήσις): Theologia and Theoptia	167
c. Αποφήσις, Θεοσις, and the Passionate Part of the Soul	170
d. Angels, Humans, and the Vision of the Light	174
e. Cessation (ἀπόπαυσις) of all Intellectual Activity	175
f. Drawing the Intellect Into the Heart: 'ἡ πρὸς ἑαυτὸν στροφή καὶ τήρησις'	179
g. Case study: St Stephen's vision	180

2. The Road from the Soul to the Body	183
a. The Spiritual Dispositions Imprinted (ἐνσημαιομένης) on the Body	183
b. Participation of the Body in Theosis: Now and in the Age to Come	184
c. Moses, St Stephen, and St Mary of Egypt	186
d. A Christological Dimension	187
e. The Transformation of the Body	189
f. The Role of the Heart	192
3. Concluding Remarks: Is the Participation of the Body a 'Created Effect of Grace'? An Assessment of some Arguments of Sinkewicz	194
<b>Conclusion. The Palamite αἴσθησις νοερά: Palamas' Dynamic of Thinking of Man as a Being which may 'Taste' God</b>	199
<b>Epilogue. From the Image of God to the αἴσθησις νοερά</b>	201
<b>Bibliography</b>	203
Ancient and Medieval Authors	203
Modern Authors	208
<b>Index</b>	223
Scriptural References	223
Citations from the Fathers and other Ancient Texts	224
Ancient and Modern Authors	230
General Index	234