

## Contents

Abbreviations.....	13
Introduction.....	15
1. Literature Review: the Status Quo of the Present Research .....	20
2. The Historical and Theological Context: the Emergence of Hesychast Anthropology During the Fourteenth Century.....	38
3. The English Translation of νοῦς and αἴσθησις νοερά.....	44
4. The notions of the νοῦς (intellect), διάνοια (reasoning), ψυχή (soul), and καρδία (heart) in the thought of Palamas .....	47
a. The Powers of the Soul .....	48
b. Nous and Dianoia.....	50
c. The Heart.....	52
d. Nous: Essence and Activities.....	53
Part I. The Image of God .....	56
Ch. 1. Introduction .....	59
1. The Background.....	59
a. The Bible .....	59
b. The Fathers.....	60
2. An Overview of Palamas' Teaching.....	64
a. Prologue .....	64
b. Where is the Locus of the Imago Dei?.....	66
c. The Logos as the Undeviating Image: the Christological Dimension .....	69
3. Conclusions.....	75
Ch. 2. <i>Imago Trinitatis</i> : The Trinitarian Reflections in Man.....	76
1. The Human Intellect and its λόγος.....	77
2. The ἔρωσ of the Intellect for its λόγος .....	82
3. The Patristic Context.....	85
a. From the Early Christian Era to St John Damascene .....	85
b. St Maximos the Confessor.....	88
c. Symeon the New Theologian and Niketas Stethatos .....	91
d. Gregory of Sinai and Theoleptos of Philadelpheia .....	101

e. Imago Trinitatis: Why? .....	105
4. The Presence of St Augustine .....	107
a. Reviewing the Literature .....	107
b. Assessment: Augustine and the notion of eros .....	112
c. Why does Palamas borrow the notion of eros? .....	115
d. Some Concluding Thoughts.....	119
5. Conclusions.....	120
<i>Rezeptionsgeschichte</i> .....	122
Ch. 3. The Image of God in Man and the Angels .....	124
Introduction. The Superiority of Man: ‘τῶν ἀσωμάτων ἀγγέλων μᾶλλον κατ’ εἰκόνα τοῦ Θεοῦ...’ .....	124
1. The Soul’s ζωοποιὸς δύναμις: the Pneumatological Dimension .....	124
a. Man: an Initiate (μύστης) of the Intelligible Creation, and of the Holy Trinity .....	127
b. The Only Creature Made in the Image of God .....	128
c. The Patristic Context.....	129
2. The Faculty of Self-Governance and Man’s Dominion over the Created World .....	131
a. The Patristic Context.....	134
b. Man and the Cosmos.....	135
c. St John Damascene: a Possible Source? .....	139
3. The Faculty of Sense Perception (αἰσθητικόν): the Christological- Incarnational Dimension .....	143
a. Creation ἐκ μὴ ὄντων (‘Out of Nothing’) .....	144
b. The Human Person and the Incarnate Word .....	144
c. Some Concluding Thoughts .....	146
4. The Superiority of Humans over the Angels due to Participation in the Eucharist .....	148
5. Concluding Remarks.....	155
Ch. 4. The καθ’ ὁμοίωσιν.....	159
1. The Superiority of the Angels.....	159

2. Spiritual and Ethical Dimension .....	160
Conclusion. The Palamite <i>εἰκὼν Θεοῦ</i> : Palamas' Dynamic of Thinking of Man as Being in the Image of God .....	163
Part II. The Spiritual Senses: Αἴσθησις νοερά.....	170
Ch. 5. Contextualising the Palamite Spiritual Senses .....	170
1. Introduction.....	170
2. Reviewing the Literature.....	173
3. <i>Triad 1,3 (Third Question)</i> : The Historical and Theological Context, and the Teaching of Palamas' Theological Opponents .....	177
4. The Reaction of Palamas: Human Knowledge and Divine Light.....	180
a. Palamas on Knowledge, and the State of the Question.....	180
b. Knowledge and Intellectual Illumination (νοερός φωτισμός) .....	182
c. Is the Divine Light Sensible? Is it Identical to Knowledge?.....	187
5. Concluding Remarks.....	189
Ch. 6. Αἴσθησις νοερά (Intellectual Perception).....	189
1. Inner or Intellectual Illumination .....	189
a. Introduction .....	189
b. The Background.....	191
c. Why the Term 'νοερά' (Intellectual)?.....	192
d. Why 'αἴσθησις' (Perception)? .....	193
2. Seeing the Divine Light .....	195
a. The Eyes of the Soul and the Experience of God .....	195
b. The Coordination of the Physical and the Spiritual Senses .....	197
c. Asceticism, Detachment, Purification: The Presuppositions of Seeing the Light.....	202
d. The Illuminations in the Old and New Testament: Symbolic or Real? .....	205
e. The Light of the Transfiguration of Christ.....	207
f. The Potentiality of Seeing the Divine Light in this Life: a Christological Dimension.....	210
3. Concluding Remarks.....	213
Ch. 7. Vision through Ecstasy and the Role of the Body.....	214
1. Ecstasy: Surpassing One's Self.....	214

a. Vision through Self Transcendence .....	214
b. Intellectual Perception Superior to ‘Abstraction’ and ‘Negation’ (Apophasis): Theologia and Theoptia.....	216
c. Apophasis, Theosis, and the Passionate Part of the Soul.....	220
d. Angels, Humans, and the Vision of the Light.....	225
e. Cessation (ἀπόπαυσις) of all Intellectual Activity .....	227
f. Drawing the Intellect Into the Heart: ‘ἡ πρὸς ἑαυτὸν στροφή καὶ τήρησις’ .....	231
g. Case study: St Stephen’s vision .....	233
2. The Road from the Soul to the Body .....	236
a. The Spiritual Dispositions Imprinted (ἐνσηματωμένας) on the Body .....	236
b. Participation of the Body in Theosis: Now and in the Age to Come.	238
c. Moses, St Stephen, and St Mary of Egypt .....	241
d. A Christological Dimension .....	242
e. The Transformation of the Body.....	244
f. The Role of the Heart .....	248
3. Concluding Remarks: Is the Participation of the Body a ‘Created Effect of Grace’? An Assessment of some Arguments of Sinkewicz.....	250
Conclusion. The Palamite <i>αἴσθησις νοερά</i> : Palamas’ Dynamic of Thinking of Man as a Being which may ‘Taste’ God .....	255
Epilogue. From the Image of God to the <i>αἴσθησις νοερά</i> .....	258
Bibliography .....	260
Abstract .....	290
Samenvatting.....	292