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The gurus the young man and elder paisios pdf

Honey and Hemlocko-nekros.blogspot.gr On a wall on the island of Samos, there has been designed an unusual graffiti image, depicting the figure of the Holy Elder Paisios, whose memory is celebrated on July 12th. Although this artistic trend is to some extent linked with rap and hip hop music, we should remember the song by the Greek rapper Artemis titled "Max (Passions and Virtues)" from his album Wolves in Sheep's Clothing (Αυκόζησιος Αγιός), which speaks of the true story of the conversion of a young junkie named Max to Christianity after reading the book Counsels of Saint Paisios: Passions and Virtues in prison. Saint Paisios, both before and after his recent canonization, is very popular in Greece in all demographics, including the youth. Of course, there have been excesses, which is common with such popularity, and this existed even when the Saint was alive, which made him very unhappy. Many of his words have been misinterpreted and distorted, and things are attributed to him that he never told. Despite this, he has brought much benefit and is beloved. The above two examples of youthful artistic culture, shows there are many beautiful, original and different ways to express this love. Book: The Gurus, the Young Man, and Elder Paisios, by Dionysios Farasiotis St Herman of Alaska Press (Ελληνικά εόβο) This powerful memoir tells the story of a Greek youth who, out of a desire to know the truth empirically, began to experiment in yoga, hypnotism, and various occult techniques. Eventually drawn back to the Faith of his forefathers—Orthodox Christianity—he visited the ancient monastic republic of Mount Athos in his native Greece, where he was brought to a knowledge of the Truth of Jesus Christ by the saintly Elder Paisios (1924–1994). Nevertheless, believing he had only found "part of the truth" on the Holy Mountain, he chose to give the "same opportunity" to Hindu yogis that he had given to Elder Paisios and other Orthodox monks. Thus, at the age of twenty-five, he embarked on a trip to India, where he undertook his search in the ashrams of three famous gurus, one of whom was worshipped as a god. His experiences in India, along with his subsequent encounters with Elder Paisios on Mount Athos, are recounted in the present book in vivid detail. Popular in Greece since its first publication there in 2001, The Gurus, the Young Man, and Elder Paisios is a page-turning narrative of both outward adventures and inward struggles. What stands out most in this book, however, is the radiant image of Elder Paisios, possessed of divine gifts, laboring in prayer for his fellow man, and overflowing with unconditional love. Through this, one sees the uncreated Source of the elder's love and of the author's spiritual transformation: the true God-man Jesus Christ, Who honors man's personal freedom while drawing him, through love, into everlasting union with Himself. Softcover, 320 pages. An other graffiti: "Believe and research - Paisios street", from here See also Saint Paisios of Mount Athos (1924-1994), Feast day: July 12 Saint Paisios of Mount Athos, short biography & 10 articles & videos about himElder Paisios and the Aroma of Reverence The Invisible Naked Ascetics of Mount Athos10 articles & videos about Saint Paisios of Mount Athos, Greece (+1994) Elder Paisios canonized About Holy Mount Athos Elder Sophrony Sakharov († July 11, 1993) LIVE, BEYOND THE LIMITS! The Path to Renewal of the Heart Through Closed Doors Travelers on the Way to the Light St Paisios in... Eurogroup (from here) Source: Agape en Xristou Excerpt from: The Gurus, Young Man, and Elder Paisios By Dionysios Farasiotis One of the greatest spiritual gifts that Elder Paisios gave me was his guidance along the mystical path of the Jesus Prayer. This started at the beginning of our acquaintance and continued until his repose twelve years later. The Jesus Prayer consists of the repetition of the phrase "Lord Jesus Christ, have mercy on me." The Jesus Prayer is not recited as a Mantra, but as a prayer to the Person of Christ. Prayer, as I learned, is a relationship between two persons, God and man, who move towards each other. Thus, the swiftness or slowness with which a person advances in prayer depends on both the human and divine wills. Neither the freedom of God in His sovereignty nor the freedom of man in his free choice are ever violated. For his part, man offers his god intention, his labors, and his desire to draw near to God. God, in turn, offers His grace... When yogis claim that the Jesus Prayer resembles their own mantras, they are in fact trying to fit the Jesus Prayer into their own Procrustean bed. Of course, there are similarities, but there are also enormous differences-both a table and a horse have four legs, but to conclude that they are consequently the same would be an error of the crudest sort. But this is just the kind of error the yogis make when they claim that the Jesus Prayer is a kind of mantra. A brief examination of the essential differences between the Jesus Prayer and a mantra should provide those with an open mind the wherewithal to draw the proper conclusions. First, consider how the Orthodox tradition understands the meaning of the Jesus Prayer: "Lord Jesus Christ, have mercy on me." The word "Lord" is the name for God most frequently encountered in the Old Testament in the oft-repeated formula "Thus saith the Lord ..." or in the commandments: I am the Lord thy God. When Orthodox Christians call Jesus Christ, "Lord," they are confessing that He is the God of the Old Testament Who spoke to the patriarchs-Abraham, Isaac, and Jacob. The Word is the Person who gave the law to Moses. In other words, the One who spoke to the prophets was none other than the second Person of the Holy Trinity, Who later took flesh and was united with human nature in the Person of Jesus Christ. Furthermore, when we say "Lord Jesus Christ" -with faith, with all our heart's strength-we come under the influence of the Holy Spirit, as Saint Paul says: No man can say that Jesus is the Lord but by the Holy Spirit (1 Cor 12:3). Having recognized the existence of the true personal God outside and beyond his own self, from this God a Christian asks "mercy." The elder once told me, "Mercy contains all things. Love, forgiveness, healing, restoration, and repentance all fit within the word "mercy." It is the mercy of God that brings about repentance, purification from the passions, the illumination of the nous, and, in the end, theosis. From my journey I have learned that salvation comes from the mercy of Christ, the unique Savior of mankind, rather than from my intelligence, my prideful endeavors, or the techniques of yoga. Salvation and theosis are so very precious that it is impossible for anyone to make any effort or do any ascetic labor that would be equivalent to even the smallest fraction of their value. Indeed, from my conversations with other fathers who were laborers in the Jesus Prayer and from my own experience, I know full well that prayer is a gift from God. Nothing is accomplished by human labor alone, for Christ said, Without Me ye can do nothing (John 15:5), and as the Apostle James bears witness, Every good gift and every perfect gift is from above, and cometh down from the Father of lights (James 1:17) Even as God granted us existence, in the same way He gradually grants us to know Him and be united with Him through prayer, leading us ultimately to life eternal. Now, consider how the yogis view a mantra. First of all, there are many mantras, and each refers to one of the many gods of the Hindu pantheon such as Krishna, Rama, Vishnu, or the goddess Kali. There is not one standard explanation given by yogis for the mantras; rather, their explanations are tailored to the receptivity of each listener. For beginners who are not disposed to worship idols, yogis give a pseudo-scientific, mechanistic explanation: they claim that the benefit accrued by repeating the mantra is due to certain frequencies produced by its pronunciation, which cause spiritual vibrations that activate spiritual centers within man. (However, the existence of such centers in man can only be taken on faith-if someone willingly chooses to believe such a claim.) For those who are inclined towards psychological interpretations, the yogis present the repetition of a mantra as a type of auto-suggestion that enables the practitioner to program his inner world according to positive models. When addressing those who have become more involved with Hinduism and now believe in many gods, the yogis claim that the worshipper receives the blessing of whatever god is being invoked. What constitutes the infinite distance separating the Christian Jesus Prayer from the Hindu mantra, however, is that which lurks behind the name of the god being invoked in a mantra and invited into the soul. Through the mouth of the Holy Prophet David, God declares, All the gods of the nations are demons (1 Psalm 95:5)—In other words, behind the names Krishna, Rama, or Shiva are demons lying in wait. Once they are invoked by the use of the mantra, the door is open for the devil to begin his theatrical productions, using sounds, images, dreams, and the imagination in general in order to drag the practitioner deeper into deception. Another significant difference between the Christian Jesus Prayer and the Hindu mantra is the diametrically opposed viewpoints of the two faiths regarding techniques and the human subject. I recall a conversation I had with Niranjan after he had given me permission to begin to practice some supposedly powerful yoga techniques. I said to him, "It's fine practicing the techniques, but what happens to the human passions of greed, lust for power, vainglory, and selfishness? Aren't we concerned about them?" "They disappear," he replied, "through the practice of the techniques." "Do they just disappear like that, on their own?" I asked. "Yes, they disappear automatically, while you are practicing the techniques." What an astonishing assertion: physical exercises can wipe out the inclinations that a person's soul acquired in life through conscious choices. But, in reality, man, as a self-determining and free moral agent, can change the conscious aspect of his personality and his moral sense only by the use of his own free will to make conscious decisions in real-life situations. Any external means to automatically induce such a change in a person's consciousness without his consent circumvent man's free will, obliterate his volition, and destroy his freedom, reducing man to a spineless puppet manipulated by a marionettist's strings. Hinduism's relentless insistence on properly performed techniques with automatic results degrades man by depriving him of his most precious quality: the self-governing free will. It restricts the boundless human spirit within a framework of mechanical methods and reflexes. Orthodox Christian Faith, on the contrary, recognizes and honors the gift of human freedom as a divine trait. This recognition and approach help man to be actualized as a free being. Precisely on account of the human freedom to choose, man's often-unpredictable responses can't be limited to the mechanical reflexes of a closed system, but can innovatively turn in any spiritual direction that he, as a free subject, wills. This is why Orthodoxy is not adamant about techniques and methods. In freedom and with respect, Orthodoxy seeks the human heart, encouraging the individual to do what is good for the sake of the good, and pointing out the appropriate moral stance of the soul before God, which an individual can then freely choose to embrace. Genuine spiritual development entails a deepening familiarity with God and with one's own self, acquired through moral choices that a person freely makes in the depths of his heart. Spiritual progress is a product of man's way of relating to himself, to his fellow man, and to God by the good use of his innate moral freedom. This is why Christ calls out, If any man wills to come after Me, let him freely deny himself (Matt 16:24)—that is, without being deceived, without being psychologically compelled, and without being forced, all of which are inappropriate to the spiritual nobility of Christian life. Saint Porphyrios had a small parrot that he taught to pray in order to illustrate the absurdity of some Christians' empty repetition of the words of prayer, as well as the ridiculousness of the opinion commonly presented in Eastern religions that someone can make moral advances by physical exercises or breathing techniques. Every so often, the parrot would mechanically say, "Lord, have mercy." The elder would respond, "Look, the parrot can say the prayer, but does that mean that it is praying? Can prayer exist without the conscious and free participation of the person who prays?" Dionysios Farasiotis "Dionysios Farasiotis" is the pen name for the author of a remarkable book that, because of the strange and alarming nature of the experiences it recounts, was published under this pseudonym in 2001 (in Greek) and 2008 (in English translation by Hieromonk Alexios (Trader) of Mt Athos). Numerous hierarchs and elders have attested to the authenticity of these accounts of a university student in Thessaloniki who begins by dabbling in mind-control and the occult and ends up over his head in a demonic milieu that gains even more power over him when he travels to India to study under celebrated gurus. Fortunately for the author, St Paisios has mercy on him despite his youthful folly, and frees him of the dark spirits that now torment and darken and control his life. This highly readable book (The Gurus, the Young Man, and Elder Paisios, published by St Herman of Alaska Brotherhood) is a fierce and highly readable warning for the unwary to avoid contact with unseen powers and forces outside the province of the Orthodox Church, while at the same time presenting one of the most moving and engaging portraits of St Paisios available in English. Kindle Store • Kindle eBooks Disclaimer: The price shown above includes all applicable taxes and fees. 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