

## **Stewardship of Consciousness**

### **Teachings Clyde Glandon, DMin**

\*Keep your heart with all vigilance, for from it flow the springs of life. Proverbs 4:23

\*Be transformed by the renewal of your minds. Romans 12:2

\*We take captive every thought to make it obedient to Christ. II Corinthians 10:5

\*From the Glossary of The Philokalia, vol. 1.

Passion (pathos): In Greek, the word signifies literally that which happens to a person or thing, and experience undergone passively; hence an appetite or impulse such as anger, desire or jealousy, that violently dominates the soul. Many Greek Fathers regard the passions as something intrinsically evil, a 'disease' of the soul: thus St John Klimacos affirms that God is not the creator of the passions and that they are 'unnatural,' alien to man's true self (The Ladder of Divine Ascent, Step 26). Other Greek Fathers, however, look on the passions as impulses originally placed in man by God, and so fundamentally good, although at present distorted by sin (cf. St Isaiah the Solitary (Philokalia, vol 1). On this second view, then, the passions are to be educated, not eradicated; to be transfigured, not suppressed; to be used positively, not negatively.

Dispassion (apatheia): among the writers of the texts here translated, some regard passion as evil and the consequence of sin, and for them dispassion signifies passionlessness, the uprooting of the passions; others, such as St Isaiah the Solitary, regard the passions as fundamentally good, and for them dispassion signifies a state in which the passions are exercised in accordance with their original purity and so without committing sin in act or thought. Dispassion is a state of reintegration and spiritual freedom; when translating the term into Latin, Cassian rendered it 'purity of heart.' Such a state may imply impartiality! and detachment, but not indifference, for if a dispassionate man does not suffer on his own account, he suffers for his fellow creatures. It consists, not in ceasing to feel the attacks of the demons, but in no longer yielding to them. It is positive, not negative. Evagrius links it closely with the quality of love (agape) and Diodochos speaks of the 'fire of dispassion.' Dispassion is among the gifts of God.

The passions are not healed in a quick moment. John of Climacus, The Ladder

\*Logismoi (thought forms) are much more intense than simple thoughts... you see, the spiritual warfare that goes on undetected by ordinary people is carried out through the logismoi that constantly assault our hearts and minds. These are the forces that prevent us from experiencing the reality of God. Kiriakos Markides, The Mountain of Silence.

\*The struggle against the passions is unavoidable, for they will not willingly yield up their illegal possession of your being. Theophan the Recluse, The Art of Prayer.

\*Emotions Anonymous is not a sounding board for continually reviewing our miseries, but a way to learn to detach ourselves from them. Part of our serenity comes from being able live at peace with unsolved problems. EA, "Helpful Concepts of the EA Program"

\*I call negative thoughts "automatic thoughts." They run through your mind automatically without the slightest effort on your part to put them there." David Burns, Feeling Good

(Note: Christian spiritual practice—praise, Scripture, corporate worship, confession, praying without ceasing, contemplative prayer—is similar to the Hindu, Buddhist and Islamic traditions in their practices of "samhadi," mindfulness, and "dhikr" or remembrance of God.)

Cognitive Distortions

Logismoi

The passions

Stinkin' Thinking

Automatic Thoughts (David Burns)

Moods

Afflictive Obstructions (Dalai Llama)

Projections (Carl Jung)

Transferences (S. Freud)

Original or Ancestral Sin

Emotional weather patterns

Unexamined assumptions

Sin

Problem-saturated narratives

(Narrative Therapy)

Self talk Compulsion Destructive habits

Mental realities that are cunning, baffling, and powerful (12 Step)

The unsound eye (Jesus)

Roles or Scripts

Illusion (or samsara—Hinduism)

Blinders

Self-image

World view

Archetypes (Carl Jung)

Frames

Introjects (object relations theory)

Residue of emotional trauma(s)

Family emotional system patterns

Attachment to views (Buddhism)

Dreams

Flashbacks

Fetish

"Drama"

Self-Objects (object relations theory)

Fixations

"Principality and Power"

Habit energies (Thich Nhat Hanh)  
Unclean spirits

1. Identify several mild habits (e.g. jiggling your foot, biting your nails, over-snacking, surfing channels) you may be subject to—
2. Identify a significant, problematic habit which has caused you or others to suffer (e.g. gambling, toxic anger, violence, lying, constant procrastination)— that you feel you have experienced success in overcoming....

How did you gain mastery of this disorder?

What spiritual disciplines or practices, if any, became more powerful than your oppressive thoughts or habits?

3. If you have ever done a fearless moral inventory of your life (or if you do a mini-inventory for the first time now): What "character defects" or patterns surface through the exercise that may be (have been) underneath your various goofy or off-kilter or self-defeating behaviors?

e.g. symptom: character pattern:

highly short tempered— » pride or sense of entitlement

Lying--»» shame -based self image — other ...

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A Reading List Clyde Glandon, DMin

John Main, *Moment of Christ: The Path of Meditation*, (NY: Continuum, 1998).

Kyriacos Markides, *The Mountain of Silence: A Search for Orthodox Spirituality*, (New York: Doubleday, 2001).

I.Chariton of Valamo, *The Art of Prayer: And Orthodox Anthology*, (London: Faber and Faber, 1966).

*The Philokalia*, vol. I, (London: Faber and Faber, 1979).

Anthony M. Coniaris, *Confronting and Controlling Thoughts: According to the Fathers of the Philokalia*, (Minneapolis: Light and Life Publishing, 2004).

John Climacus, *The Ladder of Divine Ascent*, (New York: Paulist Press, 1982). David Burns, *Feeling Good*, (New York: Harper Collings, 1980).

Alcoholics Anonymous, *Emotions Anonymous*, (St. Paul, Minneapolis, Emotions Anonymous International, 1978).