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Святоотеческая традиция и феномен подвижничества Святого Серафима Саровского: духовничество и чудесные исцеления

Patristic tradition and the phenomenon of asceticism of St. Seraphim of Sarov: spirituality and miraculous healings

К 160-и летию издания книги «Житие Старца Серафима, Саровской обители Иеромонаха. Пустынножителя и затворника»

Аннотация: *В лоне традиции русского аскетизма, связанной с видением небесной правды православными святыми, сформировался мистический реализм, признававший всю действительность опытной, эмпирической. Тема отношений Бога и человека отражена в иррациональности мышления русских подвижников. Феномен подвижничества исторически формируется в отшельничестве и духовничестве, представленных как опыт религиозной деятельности и сознания. Феноменальные проявления священной сферы, открытой христианской традицией и исихастским опытом, проявляются в личности Святого Серафима Саровского. В общественном сознании он стал выразителем культурного кода русского народа как системы образов и ценностей, характеризующих духовно-нравственные установки. Опыт обрел социально-практическое значение в формировании духовного и ментального здоровья. В мистической традиции особое значение имеют видения старца, его сосредоточенный уход в «субстанцию» собственной человечности, движение духа. Активность русской мистики в борьбе со злом отражается в летописи истории и обретает статус жизненного пережитого факта. Современный этап в переосмыслении феномена подвижничества связан с обращением духовно-нравственных идей и понятий, несущих общеантропологический смысл, что представляет ценность для духовного пробуждения личности.*

Ключевые слова: *духовность, святость, традиция, монашество, старчество, подвижничество, православие, нравственность, жизненная философия.*

Summary: *In the bosom of the tradition of Russian asceticism associated with the vision of heavenly truth, mystical realism was formed, recognizing the whole reality as experimental, empirical. The theme of the relationship between God and man is reflected in the irrationality of the thinking of Russian ascetics. The phenomenon of asceticism is historically formed in hermitage and spirituality, presented as an experience of religious activity and consciousness. Phenomenal manifestations of the sacred sphere, open Christian tradition and hesychast experience, are manifested in the personality of St. Seraphim of Sarov. In the public mind, he became the exponent of the cultural code of the Russian people as a system of images and values characterizing spiritual and moral attitudes. The experience has gained social and practical importance in the formation of spiritual and mental health. In the mystical tradition, the visions of the elder, his concentrated deepening into the "substance" of his own humanity, the movement of the spirit are of particular importance. The activity*

of Russian mysticism in the fight against evil is reflected in the annals of history and acquires the status of a lived fact. The modern stage in rethinking the phenomenon of asceticism is associated with the conversion of spiritual and moral ideas and concepts that carry a general anthropological meaning, which is valuable for the spiritual awakening of the individual.

Key words: *spirituality, holiness, tradition, monasticism, seniority, asceticism, Orthodoxy, morality, life philosophy.*

The first dominant feature of Russian culture is its "organic connection with Orthodoxy" [1, c. 310]. Testifying to Christ's truth, old age in Orthodox Russia has always been addressed to both monasticism and laity. Ascetics of the great healing power given to them by God's mercy healed people spiritually and physically. The meaning of this is the appearance in the heart of a man of Grace as a special spiritual divine gift that generates a state of joy and a feeling of inner freedom. This determines the future of every human soul and kind of human.

The interpretation of religious experience by a number of authors [16] reveals religious feelings as a symbolically formed social side of the subject's multidimensional ontology. In this work, emphasis is placed on the importance of the activity of religious consciousness in the acquisition and accumulation of the spiritual power of truth-truth and truth-justice, organically connected in the consciousness of the Russian person.

Seraphim of Sarov (1759-1833), during his lifetime called the Reverend, and in the present remains one of the most revered Russian saints. He is rightfully the standard of religious and moral asceticism, holiness and elders of the XVIII-XIX centuries. At turning points in history, in difficult times, Russia especially needs their spiritual support.

In the essentially symbolic stages of the ascetic ascetic life of Seraphim of Sarov, ideas characteristic of Russian holiness are reflected: desolation, hermitage, silence, strict fasting, seclusion, senility, patronage. The meaning of these ideas was the transformation of the surrounding reality by the power of a moral example on the path of participation.

For the categories of Christian feat and holiness of the Reverend, quantitative and qualitative measurements do not apply. They are determined by moral values and life itself. In the teaching of Sarovsky... "it is necessary to distinguish between two streams: teaching that extends to the leading circles of society, interested in rational-state issues, and teaching that avoids this world, intimately ascetic" [10, p. 135]. The Reverend Seraphim possessed a unique inner world and his life was an expression of one of the aspects of the incomprehensible and inexhaustible divine secret of the human essence, faith and love for God.

The personality of the saint is deeply rooted in the Russian people, its era, being a response to the spiritual needs of society and the Russian Orthodox Church. He is one of the most remarkable phenomena in the history of Russian culture along with Theodosius Pechorsky, Sergius of Radonezh. The first showed us the ideal image of a monk, the second - the completed ideal of kindness, an example of selfless devotion to the Fatherland to the people. The Reverend's life path is ethically and spiritually

realized, natural, and sanctioned by his Higher Self. Sarovsky appears as an inexhaustible source of amazing unearthly, divine in nature love for people, which is confirmed by his biography.

As the primary sources tell [5; 6; 11], from an early age Seraphim of Sarov (in the world Prokhor Moshnin), brought up by his mother in the spirit of Christian piety, joins Orthodoxy. The charitable activities of the parents and the construction of the temple greatly influenced the formation of the boy's personal sphere. From the age of ten, his education begins, and all his free time is already entirely devoted to reading the Bible and studying church literature. His desire for the basics of spiritual life manifested itself very early. "Being in the world, Prokhor, nevertheless, was not worldly in any sense," writes V.N. Ilyin. His whole being was absorbed in reading bright books, the desire to visit the temple... " [6]. "Constantly the heart attracted him to where it was possible to acquire a spiritual treasure, eternal salvation of the soul" [7, p. 5-6]. Since entering the Sarov desert, Prokhor spent eight years with the rank of novice [6, p. 28-29].

Having felt the possibilities and abilities to carry out a special spiritual mission, in the seventeenth year the young man left worldly life in the name of serving God. Having received the blessing of the Church Fathers - Rev. Anthony and Theodosius in the Kyiv Pechersk Lavra, in 1778 he settled in the city of Sarov (Sarov desert [6, p. 41-47]). Here, in the monastic monastery, his long asceticism begins. The ideal of asceticism required intense spiritual and intellectual work. It was the prerogative of the aristocrats of the spirit, the spiritual elite of Russian society of that time. The young monk is completely immersed in comprehending the eternal truths of good and evil, showing a rare gift of obedience, diligence everywhere and in everything, extraordinary conscientiousness in work, exceptional abstinence in food and sleep. "All Christians are called to holiness, all should strive to acquire the grace of the holy spirit as a definition of the aim of Christian life" [4, p. 325]. It is to such Christians that S. N. Bulgakov refers S. Sarovsky.

The Central Russian monastic movement of that time was extremely permeated with senility, in the stream of which was Prokhor Moshnin, born with the makings of holiness. On August 13, 1786, his monastic tonsure was performed with the name Seraphim ("fiery" - Greek) [6, p. 29], and a year later he was ordained a hierodeacon. Six years of continuous service are distinguished by wonderful visions of Christ and heavenly forces, as evidenced by the "Life" [6; 7]. One of the facts that had a great influence on him was the vision of angels and Jesus Christ himself, marching with heavenly forces and blessing the worshipers. The emotional shock and admiration for what he saw was so strong that he remained silent for two hours, "contemplating in his soul a wonderful visit to God" [6, p. 35-36].

It can be assumed that this was perceived as a sign of a special divine good, which in Russia was synonymous with kindness, and, in turn, assumed compassion and help to one's neighbor. Thanks to his extraordinary abilities to speculative concentration, Seraphim of Sarov is strengthened in spirit. Visions strongly affect his worldview and worldview as a whole. Their components were the "holy simplicity" of Seraphim in its everyday comprehension, the softness of character in dealing with people. The ontological meaning of all activity and actions was determined by the

belief in immortality. At this stage of his life, he clearly saw in every other person the image of God, calling the parishioners: "my joy," "my treasure." This filled him with great spiritual strength, which was tangible when communicating.

Sarovsky's idea of the spiritual transformation of a man and the world around him is identical to the idea of salvation. The appeal "my joy" is the joy of saving not only a single soul, but also thousands of others: "Tie up the spirit of the laity and thousands will be saved near you."

In the thirty-fifth year of his life, Father Seraphim leaves the holy monastery and settles in a forest cell. Sixteen years lasts this solitude (hermitage), strict fasting and prayer, is a feat that introduces him to the ideals of Christian perfection. He throws open the doors of his cell to meet everyone who needs spiritual advice.

Thousands thirsty for comfort and encouragement found answers to many of life's questions with the holy hermit. From this time until his death, the ascetic path of Seraphim was accompanied by miraculous healings, conversations and instructions, selfless service to God and people. "The best evidence of the fidelity and thoroughness of Father Seraphim's views on monastic and desert life is his ascetic articles on feat, on the preservation of the spiritual world, etc. [7, c. 82].

A three-year stay in silence is another feat on the verge of human strength on the way of gaining peace in the soul. Ineligible for human logic and possibility, silence was not a consequence of insularity or pride, but a manifestation of the infinite divine kindness to "the little and sinful man." For leadership in silence, Sarovsky takes the acts of two ancient ascetics - Arseny the Great and John the silent man and the hermit. The essence of the feat consisted in silence of the mind, in renunciation of all everyday thoughts for the purest dedication of oneself to the Lord "[7, p. 89]. Seraphim himself calls it "silence, giving rise to affection and meekness,... raising them a man to piety" [Ibid. PP. 89-90].

One of the episodes of his life tells about the care and generosity of the reverend to the poor. ... "Once, as usual, I approached him under the blessing. He, like a child-loving father, blessing me, said: "The orphans of the Diveevskys have no bread," and with these words he shook two coins from his mitten - a golden half-piece - real and a copper coin, saying: "Here, please, give the Diveevsky orphans and tell them to buy bread for themselves. If they have bread, they will not hope, and if there is no bread, then despondency will overcome "[11]. The following detail is especially interesting here: the elder took out a gold and copper coin. In all likelihood, the first is the victim of the rich, and the second is the poor. But they are all given from conscience to a good deed. And wealth and poverty are united in the hands of the elder in a single desire to help those who find it difficult to encourage and comfort those in need. Here we should mention the place of a special kind of sentimentality, which played a huge role in the formation of the humanistic ideal of Russian culture in general. Elements of this sentimentality are love, mercy, consolation, pity. It is no coincidence that the elder performed prayers in front of the icon of the Mother of God "Tenderness." Hence, his amazing meekness, which is now defined as reverence for life. With all his actions, he followed the spirit of the gospel commandment "not to resist evil by violence." The same idea was close to L. N. Tolstoy and at one time was perceived ambiguously. In this regard, I recall one of the episodes of the life of the Saint. They say that during

desolation, having been subjected to a robbery attack, the holy elder meekly demolished the beatings, possessing inferior physical strength. And that was a manifestation of a special attitude towards evil. Saint Seraphim had such a strong connection with the divine world that he was completely convinced that evil would be punished by a higher power, and that he would be rewarded for innocent suffering. Indeed, he miraculously survived, despite numerous fatal wounds. The robbers who received forgiveness from Sarovsky were severely punished by fate. Now the "philosophy of non-violence" in a broader sense is one of the current directions not only in ethical, but also in socio-political life.

In 1810, the Reverent was shut up in the monastery for seventeen years, continuing his moral feat. In Life, the shutter is called "supreme" asceticism [7, c. 91]. Old age was a bright stage in the disclosure of the greatest fortitude, an unusual ability to maintain inner harmony and show supernatural intuition. The elder completely "indulged in the feat of intelligent prayer"... , immersed himself in the heart with his mind. contemplating the Lord... "High and deep is this silent, reclusive prayer!.." [Ibid. P. 95-96].

On the way of benefit, the visionary man was given to heal "hopelessly sick with the help of spiritual and Christian means" [Ibid. S. 127-131]. And here, for a Russian person, faith performed miracles, the mediator of which was Father Seraphim [6, p. 128-129]. No one can describe the inner life of Fr. Seraphim in the shutter, since he carefully hid it from human glory, it is known only to the Lord of a Heartthrob. According to some fruits, which he later appeared to his spiritual children, one can conclude about the incredible strength of the internal tension with which he planted the seeds of these fruits [9, p. 22, 97; 6, c. 148, 150, 153], creating prayer rules and wills [6, p. 157-158]. V. M. Bekhterev [3, p. 30-31], who researched the phenomenon of miraculous healings, wrote: "Faith is fertile ground for self-healing, it often performs miraculous healings in this way where ordinary suggestion is powerless. And these healings most often occur in temples, on the graves of persons glorified by asceticism, in front of "miraculous icons," at the sight of the person himself, behind whom rumor strengthened the glory of holiness "[14, c. 84]. It is worth mentioning the mysticism and healing power of Seraphim of Sarov. The meaning of this spiritual phenomenon is so wide and multifaceted that it is very difficult to find the corresponding correlations.

A mystical feeling inherent in people of a special kind of soul and organization of character, suggesting the deepest immersion of naivety, simplicity. Its essence lies in the psycho-emotional tension of the inner world of the individual, in detachment from the "unchanging passions of the world." In the history of mystical thought, two trends can be distinguished: eastern and western [12]. It is permissible to assert that the visions of Father Seraphim have their own special nature in the history of the Russian and Western mystical traditions. The true deepening of the spirit of the Reverent is a concentrated immersion into the "substance" of his own humanity, into the sacred sphere that Christ discovered.

There are always elements of exaltation and enthusiasm in the visions of the saints. The visions themselves generally appear as an element of the supernatural, identical to the Divine revelation.

Vision of the Virgin and her words: "This is from my kind" [6, c. 76], is a unique case when a person during his earthly life is given a sign of God's special favor. A kind of "Annunciation of the life of the saint" is being performed. The further behavior of the Reverend defies rational explanation. He hid the fact from everyone, as did subsequent similar facts. Only at the end of his life he talk about what happened. Father Seraphim's mysticism is Russian. It is extremely active, strongly experienced inside, and at the same time, aimed at fighting with evil. With all the ephemerality of the concept of "mystical," Seraphim of Sarov is filled with special sensual authenticity, he acquires the status of a life experienced fact. If we recognize the monastery annals as reliable, then the last contact (twelfth in a row) of the Saint with the Cosmic Mind in the guise of the Virgin Mary occurred a year or so before the death of the old man in reality (in his cell) and in the presence of a witness. So, during the last mystical contact with the Mother of God, he receives from her the latest instructions and advice that are directly related to helping people, with the patronage of the neighboring Diveevsky monastery.

For Seraphim of Sarov, mystical visions are phenomena of a special order. However, this is not a distinction, but a real symbolic event for the whole of Russia. Father Seraphim was called by life to bear witness about God. He is a witness, accomplice and participant in the Divine Secret. But there is no trace of pride, seen with the highest humility, as proof of the Creator's love and kindness for his creation.

It is important to emphasize another quality of the mysticism of this Saint. It is characterized by a kind of "heavenly orientation," a look facing "the coming mountain Jerusalem." She literally longs for a cosmic transformation of the Kingdom of Truth on Earth. Therefore, the spiritual joy of Seraphim of Sarov is a special joy about an individual and about everyone. In a conversation with the elder, people mystically remembered and relived the experience the Resurrection of Christ and expected the Resurrection and Transfiguration of the whole world. The ascetic turns his gaze to Christ the Coming, to the Kingdom of God "within us." The life of the Reverend illuminated all everyday simple. Led to "the vision of God's Wisdom in the creation world."

N. A. Berdyaev wrote that in the image of St. Seraphim showed himself "a new cosmic holiness, completely alien to Western Christianity" [2, p. 34]. According to V.N. Ilyin, he brought a visible revelation about the Lord the Holy Spirit [8].

The Reverend's gift of insight was rare. Its nature lies in the ability to listen to the voice of the heart, the discovery of the "image of God" in every person, helping moral healing. It was the insight [6, p. 128] of a person who knew and conquered his passions. It is the first discovered during desolation. He "transformed" and "fascinated" with good advices, without exception, everyone who came to him [6, p. 82-87]. Apparently, the origins of this phenomenon are as close as possible to other people's suffering and joys. And the ideas of M. M. Bakhtin about knowing another through empathy, contact with the pain of another are confirmed again [10]. The elder led some visitors to repentance, telling them about sins himself. This happened with the monk Anthony, who became an involuntary witness to such a confession. To the question: "How did you do all this?" - the elder replies: "I, sinful Seraphim, servant of God, what the Lord commands me... then I pass on... As he pleases, so I act: I have no will" [6, p.

220]. From the conversation of the reverent with N. A. Motovilov it follows that three wills act in a person: the first is the will of God, all-perfect and saving; the second is its own will, human - if not pernicious, then not saving, the third - demonic - quite pernicious. This third, enemy will teaches a person to do things for vanity or to the detriment of others. Christ came to heal not only the body from evil deeds, but even more - the soul, which he purifies graciously, for the corrupted will is to blame for everything.

In this case, will is the ability of our soul to make decisions and fulfill plans, part of the "self-education of personal qualities" [13, p.15], to serve as a system of self-regulation of human life [14, c. 83-84].

Those around Seraphim were looking for the truth - the external truth of life, and not the highest internal truth of God, the truth of the inner conscience. For Russia, the greatest significance has always been: truth-truth and truth-justice, linked together in the minds of a Russian person. An important milestone in the life of the saint was the search for these very realities. In the last years of the Saint's life, stolpnichestvo (a special kind of asceticism is a feat associated with continuous prayer on open elevated platforms, stones (Latin *stylita*), symbolizing faith, strength and stability since the VI century), seclusion, confession, and seniority are combined in his personality. The purpose of life was seen by him in the "acquisition of the Holy Spirit of God." In this case, the ascetic is not talking about knowledge, but about the test of God. He strives not only for closeness to God. This is one of the deepest features of Russian holiness.

At this stage, the Monk cares a lot about the Diveevsky convent founded by him [6, p. 114]. The Ardatovskaya and Zelenogorodskaya monasteries were also arranged [Ibid. S. 167-168], the rules of their lives and prayers. Everything showed true concern for the orphans-monks, for all those in need. This is the approach to the ideal of humanism and selfless service to people.

Assessing the knowledge of the life of Seraphim of Sarov, V.V. Shikin wrote: "How wonderful, how gratifying that in the twentieth century the gospel of the Resurrection of Christ thundered" And in such incredibly beautiful and powerful forms as the appearance of St. Seraphim of Sarov... He is a prophet of the eternal glory of a man in the Holy Spirit "[9, p. 97]. At the same time, one of the most important interpretations of holiness in Orthodoxy attracts attention: "Holiness is not an ethical concept, but an ontological one, Holy... he who carries the Holy Spirit in himself "[17]. Paying tribute to this kind of understanding of holiness, we note that it does not exist and cannot exist without a truly moral life.

The memory of the Reverend Elder lives in our people, his appearance in Russia occurred at the time of the greatest appeal of the nobility to Western values. But a strong and bright impression about the life of this person deeply sunk into the simple soul of the people. The main consequence of communicating with him is spiritual awakening. With his asceticism, he lifted his spirits, instilled faith in the future. Spiritual influence lies in the ability to vividly imagine the presence of the inner strength of the elder Seraphim, to survive the historical impression of him. It was it that became the moral push of the people of Russia: church, folk, historical memory, which makes possible the comprehensive revival of the country.

For many decades since the death of Seraphim of Sarov, hundreds of Orthodox received miraculous healings from diseases when visiting the relics of the saint, canonized 19.III. (01.VII) 1903), when faith served as "the ground for self-healing" [14, с. 84]. The life of an old man has become a kind of life philosophy of Russia. The statement of F. M. Dostoevsky is especially attached to it: "Maybe the only love of the Russian people is Christ, and he loves his image in his own way..." [5, с. 45]. So, in the 1863 edition of "Life of the Elder Seraphim, Sarov Monastery of the Hieromonk. The desert-bearer and the recluse "the most important circumstances of life, the feat of Father Seraphim are clarified, his inner spiritual-secret life, an example and numerous cases of gracious influence on all those who turned to the elder are fully revealed.

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