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**“NON ERRORES MENTIS  
SED LOGISMOI FACIUNT HAERESSES”.  
THE PASSIONS AS A SOURCE OF HERESY  
ACCORDING TO EVAGRIUS PONTICUS**

As we know, Evagrius of Pontus was a monk and the author of numerous works on various ascetic and mystical topics. He was born in Ibora, in Pontus, in 345 and died in 399 in Kelia, Egypt<sup>1</sup>. He wrote more than thirty treatises on different topics among which the central place is occupied by the so-called trilogy, *Practicus*, *Gnosticus*, and preserved mostly in Syriac with fragments in Greek, *Kephalaia Gnostica*. Due to Origenistic controversy and its condemnation at the Council of Constantinople in 553 a lot of Evagrian works have been considered as promoting Origenism and have not survived in the original Greek language. In Greek language we have only works on ascetic and spiritual topics, often under the name of other authors like Nilus of Ancyra (*Tractatus ad Eulogium*, *De vitiis quae opposita sunt virtutibus*, *De oratione*, *De octo spiritibus malitiae*, *De malignis cogitationibus*), but his works in the field of cosmology, eschatology and anthropology have been irretrievably lost or have been transmitted to our times in Syrian, Coptic, Latin or Armenian translations. The writings of Evagrius bear the traces of different places and people that shaped him and contain many elements apparently difficult to reconcile with one another. Firstly, it was a *milieu* of great Cappadocian Fathers (Caesarea and Constantinople), where the ideal dominated was the Greek *paideia*, excellent knowledge of rhetoric, theological defense of the Nicene Creed and the world of ecclesiastical politics and diplomacy<sup>2</sup>;

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<sup>1</sup> Cf. R.R.P. Ceillier, *Évagre du Pont, archidiacre de Constantinople et abbé dans le désert des Cellules*, in: *Histoire Générale des Auteurs sacrés et ecclésiastiques*, Paris 1860, 110-119; A. Levasti, *Il più grande mistico del deserto: Evagrio Pontico*, “Rivista di Ascetica e Mistica” 13 (1968) 242-264; C. and A. Guillaumont, *Évagre le Pontique. “Traité pratique ou le Moine”*, I, SCh 170, Paris 1971, 23-37; idem, *Evagrius Ponticus: Leben, Werk, Nachwirkung, Quellen/Literatur*, TRE X 565-570; E. Conteras, *Evagrio Póntico: su vida, su obra, su doctrina*, “Cuadernos Monásticos” 11 (1976) 83-95; G. Bunge, *Briefe aus der Wüste*, Trier 1986, 17-111.

<sup>2</sup> Cf. W. Lackner, *Zur Profanen Bildung des Evagrius Pontikos*, in: *Hans Gerstinger. Festgabe zum 80. Geburtstag. Arbeiten aus dem Grazer Schülerkreis*, Graz 1966, 17-29.

the second was the *milieu* of educated people who lived a monastic life, like Melania and Rufin; third was the *milieu* of desert fathers with their own, often simple, piety and strict asceticism (Macarius the Great and Macarius of Egypt)<sup>3</sup>; the fourth *milieu* was a world of educated monks in the desert of Egypt who preceded Evagrius and were involved in Origenist controversy<sup>4</sup>. Leading researchers on Evagrius' writings and doctrine like Antoine Guillaumont and Gabriel Bunge, are of the opinion that his ascetic-spiritual teaching is based on the tradition of the Desert Fathers, especially the two Macariuses, while speculative doctrine would rather be the fruit of his own philosophical and theological reflections based on the theology of Origen and the Cappadocian Fathers<sup>5</sup>.

Even a superficial analysis of the Evagrian writings clearly shows that both the entire corpus of his writings as well as his doctrine consists of two parts: the first, associated with the practical part of monastic life, concerns the fight with eight passionate thoughts (λογισμοί) attacking a monk, and are preserved in Greek, while the second explains the origin of the world and man, the so-called "sin in the pre-existence" and its consequences in the form of a permanent breakdown of human nature and the ultimate goal of human life. This second group of writings already in Evagrius' mind was addressed only to the gnostics, the perfect in the spiritual life who have purified their souls through ascetic practice and have become capable of achieving spiritual knowledge. For this reason, works such as *Kephalaia Gnostica*, *Gnosticus* or *Epistula ad Melaniam* were written in esoteric language understandable only to selected and prepared people. They became problematic when they fell into the hands of men not prepared to read them, who understood them wrongly. These writings were the reason for later Evagrian suspicion of heretical views. However, the Council of Constantinople in 553 did not condemn him by name

<sup>3</sup> Cf. I. Hausherr, *Les grands courants de la spiritualité orientale*, OCP 1 (1935) 114-138; A. Guillaumont, *Le dépaysement comme forme d'ascèse dans le monachisme ancien*, "École Pratique des hautes Études, Section des Sciences Religieuses" 76 (1968-1969) 31-5; idem, *Un philosophe au désert: Évagre le Pontique*, RHR 181 (1972) 29-56; idem, *La conception du désert chez les moines d'Égypte*, RHR 188 (1975) 3-21; idem, *Histoire des moines aux Kellia*, "Orientalia Lovaniensia Periodica" 8 (1977) 187-203; idem, *Aux origines du monachisme chrétien: Pour un phénoménologie du monachisme*, Bégrolles-en-Mauges 1979; R. Kesser, *Sortir du monde. Réflexions sur la situation et développement des établissements monastiques aux Kellia*, "Revue de Théologie et de Philosophie" 109 (1976) 111-124; P. Miquel [et al.], *Déserts chrétiens d'Égypte*, Nice 1993; L. Regnault, *The Day-to-Day Life of Desert Fathers in Fourth Century Egypt*, Petersham 1999.

<sup>4</sup> Cf. M.W. O'Laughlin, *Origenism in the Desert. Anthropology and Integration in Evagrius Ponticus*, Cambridge 1987 [ms]; idem, *Elements of Fourth-Century Origenism: the Anthropology of Evagrius Ponticus and Its Source*, in: *Origen of Alexandria*, ed. C. Kannengisser – L. Petersen, Notre Dame 1988, 357-373; idem, *New Questions Concerning the Origenism of Evagrius*, in: *Origeniana Quinta*, ed. R.J. Daly, Louvain 1992, 528-534.

<sup>5</sup> Cf. A. Guillaumont, *Un philosophe au désert: Évagre le Pontique*, p. 29-56; G. Bunge, *Évagre le Pontique et les deux Macaire*, "Irénikon" 56 (1983) 215-227 and 323-360; idem, *Briefe aus der Wüste*, p. 112-164.

but only some Origenism theses which can be found in his writings. Evagrius is condemned by name only during the Council of Constantinople in the years 680-681 and Second Council of Nicea in 787 which, however, refers to the earlier condemnation not present in the acts of the Council in 553. In any case, researchers very quickly had to face a question about the internal consistency of these two groups of writings. Some consider Evagrius as a master of the spiritual life, mystic and theorist of mysticism, others as a heretic and even try to compare his ascetic teachings with Hinduism or Buddhism<sup>6</sup>. The whole of his texts, despite the apparent contradiction, presents quite a coherent system of ideas in which certain elements, such as double creation and apocatastasis, were clearly taken from Origen's reflections, while others are his own original elaboration. Michael Wallace O'Laughlin rightly points out that a contemporary research on the writings of Evagrius showed us very clearly the dual nature of his doctrine: on the one hand, sophisticated and rather esoteric cosmology, eschatology and anthropology with elements of metaphysics or even mythology, of which some theses are similar to the doctrine condemned in the year 553; on the other hand, moral, ascetic and psychological teaching, which has never been condemned and has deeply influenced many subsequent spiritual works in the patristic period and the Middle Ages and today is experiencing a renaissance<sup>7</sup>. All the disputes over Evagrian Origenism cannot absolutely diminish his achievements in the field of his ascetic doctrine. The brilliant psycho-spiritual intuitions brought him the greatest popularity and today help many people discover him once again as a master of the spiritual life. I am convinced that only in that wider context can Evagrian opinions on heresy and heretics be rightly understood.

Evagrius' teaching on heresy and heretics is a part of his spiritual doctrine, which consists of two parts: the ascetic practices (πρακτική) and the gnostic stage (γνωστική). After the initial fall human νοῦς received an unrational soul, its ethereal body had been transformed into a heavy and sensual body, and its whole being received a trichotomic structure (νοῦς, ψυχή, σῶμα)<sup>8</sup>. Now it can by the grace of Christ and its own ascetic efforts restore the original “image of God” in itself just through ascetic practice, which is the spiritual method used to purify the passionate part of the soul<sup>9</sup>. The soul after the fall contains a rational part (λογιστικόν – ἡγεμονικόν) and an irrational (ἄλογον)

<sup>6</sup> Cf. H.U. von Balthasar, *Metaphysik und Mystik des Evagrius Ponticus*, “Zeitschrift für Askese und Mystik” 3 (1965) 183-195; C. Conio, *Theory and Practice in Evagrius Ponticus, comparison with the Upanishads*, in: *Philosophy: theory and practice. Proceeding of the International Seminar on Philosophy*, ed. T. Mahadevan, Madras 1974, 49-62.

<sup>7</sup> Cf. O'Laughlin, *Origenism in the Desert* [ms]; idem, *Elements of Fourth-Century Origenism*, p. 357-373; idem, *New Questions Concerning the Origenism of Evagrius*, p. 528-534.

<sup>8</sup> See G. Bunge, *Praktike, Physike und Theologike als stufen der Erkenntnis bei Evagrius Pontikos*, in: *Ab oriente et occidente (Mt 8, 11): Kirche aus Ost und West: Gedenkschrift für Wilhelm Nyssen*, ed. M. Schneider – W. Berschin, St. Ottylien 1996, 59-72.

<sup>9</sup> Cf. Evagrius Ponticus, *Practicus* 78.

also known as passionate (παθητικόν), which is divided into two: concupiscible (ἐπιθυμητικόν) and irascible (θυμητικόν), and requires purification of the eight main passions: gluttony, lust, greed, sadness, wrath, sloth (acedia), vanity and pride<sup>10</sup>. After having purified the soul of these eight λογισμοί a monk reaches ἀπάθεια and opens up to the gnostic stage composed of two steps: physics (φυσική), which is the contemplation of created beings, and theology (θεολογική), that is, the contemplation of God and the Holy Trinity<sup>11</sup>. Temptations of the gnostic stage are vanity and pride which is arrogating to himself and not to God all the victories in asceticism, or even putting oneself in place of God. The ideal of monastic life according to Evagrius is a state of pure prayer, contemplation of God as being purely spiritual without any imagination.

**1. External and human knowledge.** Evagrius distinguishes between two kinds of knowledge: knowledge of the external material things, which takes place through the senses and discovers the spiritual λόγοι of material things, and spiritual knowledge given by the grace of God. The opposite of the first is a mistake, but the opposite of the second is anger and wrath. In *Gnosticus* 45 Evagrius refers to the teaching of Basil the Great:

“That column of truth, the Cappadocian Basil has said: the Knowledge which comes from men is strengthened by careful meditation and diligent exercise (προσεχῆς μελέτη καὶ γυμνασία κρατύνει); however the [knowledge] that by God’s grace has come to be within us [is strengthened] by justice, by the refusal to indulge anger, and by compassion (δικαιοσύνη καὶ ἀοργησία καὶ ἔλεος). The first [Knowledge] can be received by those still subject to passion (τοὺς ἐμπαθεῖς ὑποδέξασθαι); the second [Knowledge] is received only by those [who have achieved] *apatheia* – those who are also able at the time of prayer to contemplate (θεωροῦσιν) the illuminating gentle radiance proper to their *nous*”<sup>12</sup>.

As we can see, the first kind of knowledge comes from men and is strengthened by careful meditation and diligent exercise (προσεχῆς μελέτη καὶ γυμνασία κρατύνει). It is an ordinary human knowledge that is available to most people and gained by human efforts and systematic study. This kind of knowledge can also be received by those still subjected to passion (τοὺς ἐμπαθεῖς ὑποδέξασθαι). It can be achieved even by those who are enslaved by various passionate thoughts. On the other hand, the second kind of knowledge,

<sup>10</sup> Cf. my analysis: L. Misiarczyk, *Osiem logismoi w pismach Ewagriusza z Pontu (The Eight logismoi in the Writings of Evagrius Ponticus – in Polish)*, Kraków – Tyniec 2007.

<sup>11</sup> Cf. Ch. Joest, *Die Bedeutung von Akedia und Apatheia bei Evagrius Pontikos*, SMon 35 (1993) 7-53; J. Konstantinovsky, *Evagrius Ponticus. The Making of a Gnostic*, Franham 2009.

<sup>12</sup> Evagrius Ponticus, *Gnosticus* 45, ed. C. and A. Guillaumont, SCh 356, Paris 1989, 178, English translation by L. Dysinger in: [http://www.ldysinger.com/Evagrius/02\\_Gno-Keph/00a\\_start.htm](http://www.ldysinger.com/Evagrius/02_Gno-Keph/00a_start.htm) [31.10.2016].

a spiritual knowledge, usually comes by God’s grace and is strengthened by justice, by the refusal to indulge anger, and by compassion (δικαιοσύνη καὶ ἀοργησία καὶ ἔλεος). This knowledge is received only by those who have achieved ἀπάθεια and who are also able at the time of prayer to contemplate (θεωροῦσιν) the gentle radiance of their own νοῦς. For Evagrius freedom from anger (ἀοργησία) is a prerequisite to gain this spiritual knowledge.

We can find the same idea in *Gnosticus*:

„The knowledge that reaches us from external [things] (ἔξωθεν γνῶσις) tries by means of the *logoi* to indirectly teach material [things]. However the [knowledge] which by God’s grace is innate [within us] directly presents matters to the mind (ἀντοψει τῇ διανοίᾳ παρίστησι τὰ πράγματα); and in beholding them, the *nous* welcomes their *logoi*. And opposing the first is «error» (ἢ πλάνη); against the second is «anger» and indignation (ὀργὴ καὶ θυμός) «and what flows from them»<sup>13</sup>.

External knowledge presents to the reason matter for reasoning, while spiritual knowledge is poured into the human heart by the grace of God and presented directly to its consciousness without the intervention of any reasoning. The obstacle in gaining external knowledge is an error of reasoning (*error mentis*), which is a bad use of reason, but an obstacle to achieving spiritual knowledge is awakened wrath (θυμός) and especially anger (ὀργή). In the fourth century, as we know, human cognition had advanced through the study of philosophy, rhetoric and dialectic, whereas moral standing, just as in our time, seemed to have had little influence on the technical side of the cognitive process. In spiritual knowledge, however, a purification of the passions is crucial and the intellectual capacities are secondary. Since spiritual knowledge and achievement of a state of pure prayer is not the result of human intellectual effort but of God’s grace and the purification of the soul from passionate thoughts, hence it is these passionate thoughts (λογισμοί) that are the biggest obstacle in achieving them and the source of heresy. In *Kephalaia Gnostica*, he wrote:

„The knowledge of God requires not a soul [skilled in] dialectic, but one that sees: for while impure souls may become dialecticians, seeing is reserved to the pure<sup>14</sup>.

It is possible that Evagrius denounced here the attitude of some monks educated in dialectic, who had the illusion that spiritual knowledge can get through philosophical discussions or dialectical exercises. Only the soul purified of passions and not seasoned in dialectic or rhetoric has access to spiritual knowledge. Errors in external knowledge like philosophy, dialectic and rhetoric can

<sup>13</sup> Ibidem 4, SCh 356, 92, English translation by Dysinger.

<sup>14</sup> Idem, *Kephalaia Gnostica* IV 90, 4, ed. A. Guillaumont, PO 28, fasc. 1, no 134, Paris 1958, 174-175, English translation by L. Dysinger, in: [http://www.ldysinger.com/Evagrius/02\\_Gno-Keph/00a\\_start.htm](http://www.ldysinger.com/Evagrius/02_Gno-Keph/00a_start.htm) [31.10.2016].

be corrected by effort and detailed study but the knowledge coming from God requires the proper disposal of the heart. Therefore, the greatest sin of the gnostic is false knowledge of things themselves or reflection on them under the influence of some passion:

„The sin of the *gnostikos* is false knowledge (γνωσις ψευδης) concerning matters themselves or their contemplations, which is caused by some passion (υπο παθους) or because this is not in sight of the good that is being [investigatively] discussed”<sup>15</sup>.

Error in external and human knowledge essentially does not directly affects a person’s life but every error in the knowledge of God, which Evagrius defines as “heresy”, according to him has a direct effect on one’s attitude towards life and other people.

**2. The spiritual knowledge.** Thus, at the stage of ascetic practice λογισμοί/ demons fight against the monk, arousing passions opposed to virtues, while at the stage of spiritual gnosis they raise false knowledge regarding the existence of the spiritual world or knowledge of God as triune. Heresy for Evagrius is therefore not only a same kind of “technical error” in the reasoning easily corrected but depends very much on the degree of mastery of the mind by passionate thoughts. Therefore heretics are mostly people blinded by all kinds of passions, because we cannot fall into the trap of error in spiritual knowledge if we have not become the victim of anger that most obscures the mind of the knower. So when the demon obscures the left gnostic spiritual eye, he falls prey to the erroneous knowledge of the stage of φυσική. Not being able to actually get to know the real nature of the created world, he often accuses the Creator of injustice or even lack of wisdom<sup>16</sup>. Errors of the θεολογική stage refer not only to the action of God, but also of His being. It does not surprise us too much that giving examples of such errors the theologian of Pontus refers to the heresies of his time, in which supporters denied consubstantiality of the Son of God (Arians) or the Holy Spirit (pneumatomachoi, Macedonians). In later centuries there are, of course, other heresies, but the scheme described here is repeated. Hence Evagrius encouraged monks who achieved the stage of spiritual gnosis, especially θεολογική, to not neglect the “sacred truths” (δόγματα) defined by the fathers and remain faithful to the teaching of the Church. In *Sententiae ad monachos* 124 he underlines: “Do not disrespect

<sup>15</sup> Idem, *Gnosticus* 43, ed. W. Frankenberg, in: idem, *Evagrius Ponticus*, Abhandlung der Königlich-Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse, Neue Folge, Band 13/2, Berlin 1912, 551-553: “αμαρτια του γνωστικου εστι γνωσις ψευδες των πραγματων η των αυτων νοηματων γεννωμενη υπο παθους ουτινοσου η δια το μη δι’ αυτο το καλον ημας εραυναν περι των οντων [πραγματων]”, English translation by Dysinger (the text retains the original spelling of translation).

<sup>16</sup> Cf. idem, *Scholia in Psalmos* 143, 7ε.

holy *dogmata* established by your fathers” and in 125: “The words of heretics are angels of death; who listens to them, loses his life”<sup>17</sup>. Keeping with the Church is the only way to free ourselves from both vicious subjectivism in as well as the impact of anger on the cognition. So Evagrius, as Bunge rightly pointed out, was the first Christian author to emphasize the impact of personal moral defects of the knower on the process of theological knowledge, as well as the treatment of heresy, not only in terms of theoretical error in the process of reasoning, but primarily as a practical moral fault and operating under the influence of the passions blinding the mind by anger<sup>18</sup>. Heresies and schisms in the Church, according to the monk of Pontus, are the clear sign of the action of passionate thoughts/demons, especially anger and rage:

“In the meantime I know this for certain: namely, that those who divide the Church of the Lord are far removed from pure prayer. For if those are called «unrighteous» (= demons) who oppose the *nous* at the time of prayer blackening the innocent with accusations, what then will they do if they discover a [legitimate] pretext? But I implore you to keep far away from such matters and not be enticed by scintillating [but dangerous] phrases. For this world is evil, and if it is in an uproar we had better flee from it. In fact, I am equally afraid of both honor and shame, for vainglory follows honor, while resentment follows shame: and both passions are foreign to the state of peace”<sup>19</sup>.

According to Evagrius it is certain that those who divide the Lord’s Church are far from pure prayer, the ideal of monastic life. If the demons are opposed to the mind during prayer sliding against him false accusations, then they will do more when they find an excuse in the form of sowing divisions in the Church. He encourages his friend to whom is addressed *Letter 52* to keep far away from such matters and not be enticed by scintillating but dangerous phrases. One who is not trying to settle various questions of faith or theological knowledge in humility and gentleness, but in anger and rage, quickly falls victim to pride, and even if he has lived a very strict ascetic life, is far from true prayer and spiritual life. For only the gnostic contemplative, free of anger and full of

<sup>17</sup> Idem, *Senentiae ad monachos* 124, ed. H. Gressmann, in: idem, *Nonnenspiegel und Mönchsspiegel des Evagrius Pontikos*, TU 39/4, Berlin 1913, 164, English translation by L. Dyingier, [http://www.ldysinger.com/Evagrius/06\\_Sents/00a\\_start.htm](http://www.ldysinger.com/Evagrius/06_Sents/00a_start.htm) [31.10.2016].

<sup>18</sup> Cf. G. Bunge, *Vino dei draghi e pane degli angeli*, Magnano 1999, 87.

<sup>19</sup> Evagrius Ponticus, *Epistula* 52, 5, ed. W. Frankenberg, in: idem: *Evagrius Ponticus*, p. 601: “πλην τουτο πεποιθοτος οίδα οτι οι την Θεου εκκλησιαν σχιζοντες μακραν εισιν απο καθαρων προσευχεν. Εαν γαρ αδικουντες ονομαζονται οι των αντιπαλοι προσευχες σκοτιζοντες δι’ εγκληματων τον ανεγκλητον τι δη ποιησουσιν τοιαυτην προφασιν ευροντες; σε δε πειθω ινα μακρυνησις απο τοιαυτων πραγματων και μη ποικιλοις αχθης; ουτος γαρ ο κοσμος κακος εστι ει δε τεταρακται μαλλον αυτον φευγωμεν. Εγο ομου τιμην τε και ατιμιαν φοβουμαι την γαρ τιμην κενοδοξια διαδεχεται την δε ατιμιαν κοτος ταυτα δε τα πατη εκετερα αλλοτρια της ειρηνικες καταστασεως”. English translation by L. Dyingier in: [http://www.ldysinger.com/Evagrius/11\\_Letters/00a\\_start.htm](http://www.ldysinger.com/Evagrius/11_Letters/00a_start.htm) [31.10.2016].

justice and mercy, possesses spiritual knowledge and can transmit it to others<sup>20</sup>. In such a state of praying a monk sees the light of his own mind and it is a sign of dispassion<sup>21</sup>, whereas an anger-ran gnostic deprives his mind of inner light and spiritual knowledge: „Indeed, one who has touched knowledge yet is easily moved to anger is like a man who pierces himself in the eyes with a metal stylus”<sup>22</sup>. The mind blinded by anger not only cannot practice spiritual contemplation, but simply cannot look at it<sup>23</sup>. And it is during such spiritual and pure prayer that God fills the soul with spiritual knowledge<sup>24</sup>. Thus one who is possessed by anger is not able to experience pure prayer nor receive spiritual knowledge. Such a man sooner or later falls into false doctrine.

Evagrius also warns his readers that there is a time to explain and another time to discuss and he who prematurely raises any objections behaves like a heretical and quarrelsome man:

“These [should] not be the same occasions: that of explication and that of [investigative] discussion. And it is necessary to reprimand those who prematurely raise objections; for this is indeed the habit of heretics and those who [enjoy] controversy (η γαρ αἰρετικῶν ἐστὶ τοῦτο ἡ ἀντιλογιστικῶν)”<sup>25</sup>.

Contentious man, focused on raising continuous objections and doubts, will not be able to achieve ἀπάθεια nor have peace of heart, which are prerequisites for spiritual knowledge, but rather will seek ways to win in verbal wars, not looking for the truth, but looking for himself and always wanting to be right, so as to feed his pride and put himself above others.

So according to Evagrius, in external, human knowledge, which can be received even by passionate people, the error is usually a mistake in reasoning, but in spiritual knowledge the cause of an error, such as heresy or schism, are the passions, usually anger or pride. A man who has not yet fully purified his soul is quarrelsome, angry, and always wants to be right so as to exalt himself above others. Sooner or later he will depart from the teaching of the Church by following his own theories. So in this second type of knowledge the passions (λογισμοί) are the primary cause of heresy or schism and not just an *error mentis*. According to Evagrius, heretics and schismatics are the people mostly enslaved by passions rather than the people who make a mistake in their reasoning.

<sup>20</sup> Cf. G. Bunge, “*Nach dem Intellekt Leben*”. Zum sogenannten Intellektualismus des evagrianischen Spiritualität, in: Simandron, *Der Wachklopfer: Gedankenschrift für K. Gamber*, ed. W. Nyssen, Köln 1988, 95-109.

<sup>21</sup> Cf. Evagrius Ponticus, *Practicus* 24. See also A. Guillaumont, *La vision de l'intellect par lui-même dans la mystique Évagrienne*, “*Mélanges de l'Université S. Joseph*” 50 (1984) 255-262.

<sup>22</sup> Evagrius Ponticus, *Gnosticus* 5, SCh 356, 94, English translation by Dysinger.

<sup>23</sup> Cf. idem, *Kephalaia Gnostica* VI 63.

<sup>24</sup> Cf. A. Guillaumont, *La preghiera pura di Evagrio e l'influsso del Neoplatonismo*, in: *Dizionario degli Istituti di Perfezione*, diretto da G. Pelliccia – G. Rocca, vol. 7, Roma 1983, 591-595; Konstantinovsky, *Evagrius Ponticus. The Making of a Gnostic*, p. 47ff.

<sup>25</sup> Evagrius Ponticus, *Gnosticus* 26, ed. Frankenber, p. 534, English translation by Dysinger.

## (Summary)

The research presents evagrian teaching about heresy. According to monk of Pontus heresy is not basically a rational error of human mind or some kind of erroneous reasoning but is caused by passions (gr. logismoï) with a strong emotinal component. A heretic is not a man lacking the intelligence or a proper education but a one who is still dominated by one or more passions and has not yet completely purified his nous.

„NON ERRORES MENTIS SED LOGISMOI FACIUNT HAERESSES”.  
NAMIĘTNOŚCI JAKO ŹRÓDŁO HEREZJI  
WEDŁUG EWAGRIUSZA Z PONTU

## (Streszczenie)

Artykuł poprzez analizę odnośnych tekstów pokazuje, że według mnicha z Pontu źródłem herezji nie są błędy w myśleniu ani brak inteligencji herezjarców, ale namiętności, najczęściej gniew lub pycha. To one, a nie brak logiki wywodów racjonalnych, popychają heretyka do zaciętości i chęci udowodnienia za wszelką cenę swoich racji nawet kosztem prawdy teologicznej.

**Key words:** Evagrius Ponticus, heresies.

**Słowa kluczowe:** Ewagriusz z Pontu, herezje.

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