



Christ Heart Mind awareness

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1

If it is seen that everything arises in the Christ heart-mind, right there is the true path of practice. This succinct and direct teaching is the only revelation we need. It transforms our approach to practice. The Christ heart-mind is hidden in His Name. The practice is to say the Name without ceasing.

You can do this practise in a chosen style, in a family setting, in a solitary setting, in forests, caves and cremation grounds, in a comfortable house for the whole family. The setting is not the crucial thing, only the practice itself is. Harsh conditions, being poor and desolate, or heavily laden with work, can often develop patience and endurance. It is quite necessary sometimes to frustrate our attachment to tranquillity.

Christ light always means surrender to the way things are, with simplicity.

You do this practice wu-wei style -- that is, effort without effort. Whatever comes you just say the Name in utter simplicity and do whatever has to be done in your place of existence, sick or healthy, rich or poor, much to do or nothing to do. In Christ heart-mind practice there is no resentment either towards persons or places or circumstances.

How to pray the Name

Just do it ! Breathe in the Name, breathe out the second phrase. Move the bead, if you use beads. Don't be interested in anything else. Follow the daily bible texts once a day. Don't take up anything else, don't think of gaining anything. Simply know the breathing in of the Name and the breathing out of the following phrase. In-breath, out-breath, only awareness of these until the Christ peace arrives once more.

Stay in this peace and keep on in-breath and out-breath. As you pray the Name this way the breath diminishes a bit and the mind becomes pliable, it is both a spiritual and natural process. Sitting or standing or

walking. is comfortable, you're not dull, not irritated, not disappointed over life or parts of life. In the peace of Christ the mind has a natural fluency about whatever it does. And then, when you leave the samadhi to help somebody near you with action and speech, you say to yourself: "Wow, that was wonderful, that peace of prayer. And you want to get back to it as soon as possible."

To be able to return to the prayer of the Name after some distraction is the important power of recollection. Over time you can do it immediately, even in the middle of the night when you wake up, perhaps disturbed by a crazy dream. Indeed it seems sometimes to be going on in sleep, which makes you recall the bible verse "I sleep but my heart is awake" (Song of Solomon 5:2)

You can also do it during menial tasks around the clock in ordinary living. Whatever you do be aware of what it's all about. Be constantly Christ heart-mind-aware. This is the old "nepsis" of the greek solitaries in the first centuries of Christian wild forest and desert life.

If you have a nearby forest, practice walking Jesus-prayer. Choose two trees or stones or

cliffs and walk to and fro between them. You walk slowly with full attention on the Name breathing in and the phrase breathing out. You notice the path, the sticks and stones, the flowers, the sounds of animals or the wind in the tree tops. But you stay with the Name. Some people see you walking up and down and think you're crazy. They are secular people, not realizing that walking prayer gives rise to great wisdom. If you get tired, just stand still and relax, wait for the calm to return, maybe watching a heron passing by up in the sky. With old age my knees sometimes hurt, or my brain gets dizzy. Then I simply stand or sit for a while, then return to walking meditation.

The postures change by themselves. Standing, walking, sitting, lying down. They change. We can't just sit all the time, stand all the time or lie down all the time, unless some sickness or death is occurring to us. Then it is ok to do it.

When you pray let each phrase and Name be like rice, you take it out and sow it in the fields, content with the awareness of it being done for future food for other living beings, sow it throughout the fields, without being interested in it and yet it sprouts, riceplants

grow up, you transplant it and you've got sweet green rice. That's what it's about.

When you get the hang of it, the prayer goes by itself and the heart-mind of Jesus is enjoying itself. Be glad, says Paul, and pray always. (1 Tess 5:17)

2

I live in Scandinavia, which is part of the European continent. Europe already has so many material things, but of the wisdom of Christ there's very little. Anyone having been there and seen it for himself or herself, there isn't really any living truth there which could lead to peace and tranquillity. There are only things which continually make one's mind confused and troubled. The stubborn refusal to take climate threats serious and cut pleasure travelling by air for example. And the limited moral and ecclesiastical version of Christianity one usually encounters as another example.

Europe is already materially prosperous, it has so many things to offer which are

sensually enticing - sights, sounds, smells, tastes and textures. However, people ignorant of Christ mind atmacrsto only become confused by them. So today I will offer you some points to take away home.

What is Christ wisdom? It is that fact of Christ presence which can cut through the problems and difficulties of mankind, gradually reducing them to nothing. That's what is called Christ mind atmacrsto and that's what should be studied throughout our daily lives so that when some mental impression arises in us, whether we like it or not, we'll be able to deal with it and go beyond it.

Problems are common to us all whether living here in Europe or in other countries. If we don't know how to solve them, we'll always be subject to suffering and distress. That which solves problems is wisdom and being grounded in Christ presence. To have this wisdom we must look at the Scriptures and develop and train the mind.

The subject of spiritual practice isn't far away at all, it's right here in our body and mind. Westerners and eastern peoples are the same, they both have a body and mind. A confused body and mind means a confused

worldly person and a peaceful body and mind, is a peaceful person.

Actually, the mind, like rain water, is pure in its natural God-given state, before the infection of the fall in the pristine garden of great simplicity. If we were to drop green coloring into clear rain water, however, it would turn green. If yellow coloring it would turn yellow.

The mind reacts similarly. When a comfortable mental impression "drops" into the mind, the mind is comfortable. When the mental impression is uncomfortable, the mind is uncomfortable. The mind becomes "cloudy" just like the colored water.

When clear water contacts yellow, it turns yellow. When it contacts green, it turns green. It will change color every time. Actually, that water which is green or yellow is naturally clean and clear, like our original God created mind. This is the natural state of the mind, clean, holy and pure and unconfused. It becomes confused only because it pursues sensual-mental impressions; it gets lost in its moods!

So Christ is the living natural water running through our hearts and minds.

When you do not let any troubling mental impression color this natural and clean holy baptismal water into some color of stress, pain, fear or some form of wordly happiness, then your life is free and loving whatever circumstances surround you.

Let us say we are sitting in a peaceful forest. If there's no wind, a leaf remains still. When a wind blows it flaps and flutters. The original Christ mind is similar to that leaf. When it contacts a mental impression, it, too, "flaps and flutters" according to the nature of that mental impression and human attachments to things in the world.

In the Garden we were naturally mindful of the divine state of bliss. Then comes the devil in the form of the snake and suggests things. That is the wind coming. We get deceived and want to taste the fruit of the distracting Tree of opinions about good and evil, about power and satisfactions. The leaf starts to flutter and becomes confused. That is the original fall of mankind. It develops into a depressed culture of violence, competition and loss of meaning.

The less we know of truth and the pristine simplicity of the mind in its original state, the more the mind will continually pursue

mental impressions and distractions of opinions. Feeling happy, it succumbs to happiness. Feeling suffering, it succumbs to suffering. It's constant confusion!

In the end people become neurotic. Why? Because they don't know! They just follow their ego-constructed moods, more or less involuntary, and don't know how to look after their own being, their God-given minds. When the mind has no Holy Spirit to look after it, it's like a child without a mother or father to take care of him. An orphan has no refuge and, without a refuge, he's very insecure. She or he becomes the lost lamb that Jesus talks about. When the lost lamb is found by the Shepherd, the natural Christ mind becomes present and all problems go away.

So if the mind is not looked after through practicing the prayer of the Name, if there is no training of attention or maturation of heart, no right understanding of the mind, it's really troublesome for the mind, the emotional life and even the physical health.

The method of training the mind which I have given to my students is the old traditional one: praying the Jesus prayer without ceasing. It sounds hard to pray so

much but the true mind will love it. Think of it as a basic primary activity that can be combined temporarily with others during the day. First you do this prayer and then you add conversation with other, handling other things, performing work tasks and chores while you are in touch with the ongoing prayer. It is a method of staying in touch my our being, letting the mind find Itself in the Name and in this very process be peaceful and tranquil. It's for you to use until you find the prayerful body praying by itself. It becomes as natural and spontaneous as breathing.

Our being is, viewed in a very simple way, composed of two parts: one is the body, the other, the mind. There are only these two parts. What is called "the body", is that which can be seen with our physical eyes. "The mind", on the other hand, has no physical aspect. The mind can only be seen with the "internal eye" or the "eye of the mind". These two things, body and mind, are since the great divergence, in a constant state of turmoil. This is what we historically and in mythology call the fallen state, the state of ego-illusion, the disunited state. We don't have to engage discursively into

mythology, just focus on the turmoil of the present mind.

What is the mind? The mind isn't really any "thing". It is not fully explained neither by biochemistry or neurology or neuropsychology, fascinating as those disciplines are for science. Conventionally speaking, it's that which represent the world, feels it or sense it in various ways. Thus it senses, receives and experiences all mental impressions of various affective qualities. Right at this moment this mind is active in representation and reaction. As you read this, the mind acknowledges what I am saying, represents it, is affected somehow by it. As you introduce the Jesus prayer the quality of the mind will change and the Holy Spirit begins to work on you. Most probably you will stop reading for a while and go into the state of prayer, returning later to the reading.

This mind, remarkably enough, doesn't really have any ego, self or substance. It doesn't have any form to identify with. We can vaguely believe that an "I" is having the experiences, but truly it is not there, that is just a complication of terms. There are in fact merely experiences, representations,

affective, emotional and mental activities, that's all! Through the constant practice of the Name we teach this mind to acquire right view, and soon it has fewer problems. It will be more at ease.

True mind is Christ mind. Emotions are emotional movements. Mental objects are mental objects. Mental objects or emotions are not the peaceful still Christ mind. This we understand after some time of prayerfull attention. The Christ mind is not mental objects, nor any reaction towards them, nor any desires. In order to clearly understand our minds and the mental objects in our minds, we say that the mind is that which receives the mental objects which pop into it and create emotional reactions. We are just a vessel, a container for those movements, always changing.

When these two things, mind and its object, come into contact with each other, they give rise to emotions. Some are good, some bad, some cold, some hot, all kinds! Without wisdom through the practice of the Name to deal with these feelings, however, the mind will be troubled. Breathing in and doing the Name will restore everything to peace in the mind-heart.

Meditation on the Name and the short phrase breathing in and breathing out is the way of developing the mind so that it may be a base for the arising of wisdom. Here the breathing is a physical foundation. We call it "mindfulness of the Name in breathing". Here we make breathing our mental object together with the Name. We take this object of meditation because it's the simplest and obvious life of Christ in us, the very spirit -- inspiration -- of the Father through the Son and the Spirit, and because it has been the heart of meditation since ancient times with the desert prayerful fathers of the early Christian faith.

When a good occasion arises to pray in stillness and solitude, say to yourself, "Now I will let go of all my burdens and concerns and give them over to Christ within me and as me". You don't want any thought or reaction that will cause distraction, disturbance and worry. Let go of all concerns for the time being.

Now fix your attention on the breath. Then breathe in Christ life with his Name and breathe out the prayer phrase. In developing awareness of breathing, don't intentionally make the breath long or short. Neither make

it strong or weak. Just let it flow normally and naturally, knowing it to be Jesus Christ breathing as us. Watchfulness and self-awareness, arising from the mind, will know the in-breath and the out-breath as true Christ-life manifestations: “I am the Way”.

Be at ease. Don't think about anything. No need to think of this or that. The only thing you have to do is fix your attention on the breathing in and breathing out. You have nothing else to do but that! Keep your mindfulness fixed on the in-and out-breaths as they occur. Be aware of the beginning, middle and end of each breath. On inhalation, the beginning of the breath is at the nose tip, the middle at the heart, and the end in the abdomen. On exhalation, it's just the reverse: the beginning of the breath is in the abdomen, the middle at the heart, and the end at the nose tip. Develop the awareness of the breath: 1, at the nose tip; 2, at the heart; 3, in the abdomen. Then in reverse: 1, in the abdomen; 2, at the heart; and 3, at the nose tip.

Focusing the attention on these three points will relieve all worries. Just don't think of anything else! Keep your attention on the breath praying the Name. Perhaps

other thoughts will enter the mind. It will take up other themes and distract you. Don't be concerned. Just take up the breathing prayer again as your object of attention. The mind may get caught up in judging and investigating your moods, but continue to practice, being constantly aware of the beginning, middle and the end of each breath.

Eventually, the mind will be aware of the breath at these three points all the time. When you do this practice for some time, the mind and body will get accustomed to the work. Fatigue will disappear, Christ mind will prevail. The body will feel lighter and the breath will become more and more refined as he carrier of he Name. Mindfulness and Christ-awareness will protect the mind and watch over it. The Shepherd has found the lost sheep.

We practice like this until the mind is peaceful and calm, until it is One with the One. This means that the mind will be completely absorbed in the Name-breathing, that it doesn't separate from the breath prayer. The mind will be unconfused and at ease. It will know the beginning, middle and

end of the breath and remain steadily fixed on it.

3

Sometimes, when a fruit tree is in bloom, a breeze stirs and scatters blossoms to the ground. Some buds remain and grow into a small green fruit. A wind blows and some of them, too, fall! Still others may become fruit or nearly ripe, or some even fully ripe, before they fall. And so it is with people. Like flowers and fruit in the wind they, too, fall in different stages of life. Some people die while still in the womb, others within only a few days after birth. Some people live for a few years then die, never having reached maturity. Men and women die in their youth. Still others reach a ripe old age before they die.

When reflecting upon people, consider the nature of fruit in the wind: both are very uncertain. This uncertain nature of things can also be seen in the life of prayer. Some

people start out in youth to meditate and pray but change their minds and goes into the world to some profession. Others are middle aged, in the midst of a career, then they decide to leave and start a contemplative life, living partly in solitude. Some ordain for priesthood or a monastic life. Just like fruit in the wind - all very uncertain!

Our minds are also similar. A mental impression arises, draws and pulls at the mind, then the mind falls - just like fruit. Jesus Christ is calling all and everyone in the world but in reality few find Him to be the One Who lives me. We can observe this phenomenon of fruit in the wind and reflect upon who become drawn into the Way of Christ, the primordial Tao, and who will not even feel the slightest attraction to a life in prayer and faith. We can easily find that we humans are essentially of the same nature - uncertain! How could it be otherwise? This is just the way of all things.

Thus, for one who is practicing Christ awareness, it isn't necessary, apart from Scripture, to have someone to advise and teach all that much to be able to find the path of continual prayer, to see and

understand the nature of Christ presence within us and the Kingdom within. Many persons with faith in Christ in different walks of life realize that if one didn't become too much involved in the ways of the world, one would be closer to a prayerful and watchful life in prayer. They find the long desert tradition of Christian monks withdrawing from the cities and the worldly affairs. They become truly independent praying people, free from worldly worries or difficulties -- but not the problems of satanic influences over the faithful mind, the usual conditions of a distracted mind, trying to remain in peace with the Lord.

One who has few concerns, is content with little, and who delights in solitude of course has a great freedom compared to worldly people, heavily distracted by the great consumer society and critical of all Christian suggestions of prayer and faith, finding it meaningless and only a stale tradition and boring church-going.

But still, with even a little intuitive wisdom, we will be able to see clearly through the ways of the world. We will come to understand that everything in the world is actually a teacher. Trees and vines, for

example, can all reveal the true nature of reality. With wisdom there is no need to question anyone, no need to study doctrines or acquire dialectical skills. We can learn from nature enough to be enlightened by Christ life -- because everything follows the way of truth. It does not diverge from truth. He pointed to birds and flowers, to the sky and the fields. And He is the Way.

Associated with wisdom are spontaneous selfcomposure, not imitated or performed, and a natural restraint which, in turn, can lead to further insight into the ways of nature. Look at old trees in the forest, for example; all trees upon the earth are equal, are One, they show natural restraint and composure. They come into being, then grow and mature, constantly changing, until they die finally die as every tree must.

In the same way, our bodies are born, grow and change during their life-times until they eventually die. Your eternal spirit uses the body as an instrument for for realization of the Way. The multitudinous changes which occur to the body during this transition from its birth to death show the unfolding of the Way, the Logos, Jesus Christ. That is to say, all carnal things are impermanent, having

decay and dissolution as their natural condition. We are supernatural spirits in natural bodies. Bodies never have spiritual awareness nor find the truth or practise the Way. But the spirits do and use their bodies.

If we have spiritual awareness and understanding, if we study with wisdom and mindfulness, we will see Christ truth as this very reality. That is the Christocentric path. Thus, we see the bodies of people as constantly being born, changing and finally passing away. Every-body is subject to the cycle of birth and death, but in Christ we have the New and everlasting life, which we can practise already in this world (1Joh. 4:17) And because of this, everyone in the universe is as One being in Him. Thus, seeing one person clearly and distinctly is the same as seeing every person in the world.

In the same way, everything is the Truth and the Life. Not only the things we see with our physical eye, but also the things we see in our minds. A thought arises, then changes and passes away. It is simply a mental impression that arises and passes away. Your awareness of His presence is constant while thought are passing. The One Alive is full of joy and love, while the thoughts are passing

distractions. This is the real nature of the mind, changing distractions. Our practice is to remain in the Light of Christ, letting all thoughts pass by, much like sitting at the side of the road watching people and cars and wagons pass by. We are not disturbed by the, the Jesus prayer flows lovingly as all the world passes by.

If one doesn't look and observe the world in this way, one doesn't really see what it is ! If one does see, one will have the wisdom to listen to the words of the Scripture and silently proclaim His presence in our hearts. Where is the Christ? The Christ is in the Name of the prayer. Where is the Name? The Name is in the Christ. Right here, now! Where is the Church? The Church is in the Name.

Jesus Christ, the Name and the Church exist in our spiritual awareness, in the prayerful attention. Some people just go to Church on Sundays with the others and are casually saying, "Oh! This teaching might be true ! It's nice to be in Church". Yet their own practice is non-existing apart from visiting the Church on Sundays. It is thus not probable that the Christ, the Name and the Church should be found in their hearts and

minds. Hopefully they are on their way to the mystery of divine life.

Bringing everything back to this point of breathing the Name and live prayerfully, we will come to know that, in the world, truth does exist, and thus it is possible for us to practice to realize it and be creatively in the world but not of the world. “If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.” (John 15:18.19).

The practice is the constant blissfull Name, the ever present reality of Him who is the Way. But of course, in the world, feelings, thoughts, imaginations, projects, hopes, fears, enthusiasm, anger, lies and vanities are all uncertain. When for example anger arises, it grows and changes and finally disappears. Happiness, too, arises, grows and changes and finally disappears. They are empty. But His Name in our watchful prayer is fixed and lifegiving at all times. Changing and disappearing: this is always the way of all things, both mentally, emotionally and materially. In the world there are this body and mind. There are trees, flowers, birds and animals, all manner of living things which

display this universal world law of uncertainty. But as Paul says in 2 Cor 4:18: “So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.”

Whether a tree, a mountain or an animal, it's all created world, everything is God in manifestation with qualities and quantities to be known and made useful for man. If one sees nature, one sees God in manifestation; if one sees the Creator in action, one sees nature. Seeing nature, one knows the Creator. The monks of the early Church knew this and developed natural science along the way. But many in the modern scientific world have forgotten how it all came to be here. They don't practice wisdom any longer.

So the ultimate reality of life is the eternal unseen, the spiritual Name and Person of Christ. But as long as we have bodies, created truth is visible in every moment, seeing, hearing, sensing, in every bodily act of the senses. Creation is a marvellous project for wisdom in the form of births and deaths. It is a theater for enlightenment and wisdom in Christ. If we are mindful and clearly aware and praying in all postures

(sitting, standing, walking, lying), then Christ-knowledge is ready to be born; that is, knowing the truth of earth and heaven already in existence right here and now.

The real truth can only be realized through practice. Therefore whoever live and practice the prayerful life sees the Way for all living beings through this practice. And how is this? Because the practice of the Name is more effective in building the invisible Kingdom within the hearts of all men, the city which will never pass than all outward buildings, even all outward preaching of the Kingdom. Whereas men commonly work through their bodies and minds, even in things related to the Kingdom, the prayerful work through the Spirit, in that very power of God which is so often mentioned in the Gospel and the Epistles.

2

The Jesus prayer was developed among the desert fathers in Mount Sinai, and the Egyptian Skete desert, later spreading south, east and north, even to the wooded mountains of Kaukasus. In those days monks had few duties and ceremonies to perform. They lived in caves like St Anthony or in forest huts without permanent resting places. There they could devote themselves entirely to the practice of meditation and the breathing prayer of the Name.

In those times one rarely encountered the luxuries that are so commonplace today among monks, there simply weren't any. One had to carry water from a river or a well, walk distances to find bread and vegetables to eat, make fires to warm oneself, be aware of wild animals. Lay people seldom came to visit. Health care, medical and social care did not exist, neither homes for elderly. Often the holy praying solitaries died unawares. One didn't want or expect much and was content with what one had. One could live and breathe meditation on the Name and live in

Christ mind awareness ! That was perceived as the utmost meaning of human life.

The monks of course suffered many privations living like this. If someone caught malaria and managed to go somewhere to ask for medicine, the teacher would say, "You don't need medicine ! Keep practicing". Besides, there simply weren't all the drugs that are available now. All one had were the herbs and roots that grew in the desert or the forest in the valley. The environment was such that monks had to have a great deal of patience and endurance; they didn't bother over minor ailments. Nowadays you get a bit of an ache and you're off to the hospital or the monastery clinic !

The desert fathers practiced with patience and endurance alongside the many dangers that lurked in the surroundings. There were many wild and fierce animals living in the forests and there were many hardships for body and mind in the ascetic skete or forest-dwelling monk. Indeed, the patience and endurance of the monks in those days was excellent because the circumstances compelled them to be so.

In the present day, circumstances compel us in the opposite direction. In ancient times, one had to travel by foot; then came the

oxcart and then the automobile. Aspiration and ambition increased, so that now, if the car is not air-conditioned, one will not even sit in it; impossible to go if there is no air-conditioning! The virtues of patience and endurance are becoming weaker and weaker. The standards for meditation and practice are lax and getting laxer, until we find that meditators these days like to follow their own opinions and desires. When the old folks talk about the old days, it's like listening to a myth or a legend. You just listen indifferently, but you don't understand. It just doesn't reach you!

Prayer life really is about the heart of Christ; to develop the Christ mind, is to develop your own heart. This is very important. It's not metaphysics, not theology, not about defining concepts or problems. This training of the heart is the main emphasis. The Jesus prayer is the practical religion of the heart. Only this! Reality turns out to be only Him. One who practices to develop the heart is one who practices the Christ mind.

This heart of ours lives in a cage, and what's more, there's a raging tiger in that cage. If this maverick heart of ours doesn't get what it wants, it makes trouble. You must be reborn in Christ mind if you want peace and love.

This is a training of the Heart, prayer of the Heart. With it comes the wonderful ethical precepts of Jesus, contrasting strongly with the world of opinions, conflicts and confusion. When you don't let yourself be renewed in Christ mind there is doubt, anguish and conflict.

At present, the Spirit of God, is always and still living, for He is the Truth itself. As Henri Le Saux says: "This Spirit pervades everything on earth and in heaven. He reaches everywhere and disposes of all things at His pleasure. He is the origin of all that moves in the universe. All growth and development receives its impulse from Him. Yet He himself is Silence and eternal Quiet. Therefore when a man is established in the centre of his heart, his activity may have no visible connection with the working of mind or body, and yet nothing may be more powerful and efficacious." (p 29, Prayer)

I always advice my family, just as I do with my students. Eat little! Sleep little! Speak little! Whatever it may be of worldly habit, lessen them, go against their power. Don't just do as you like, don't indulge in your thought. Stop this slavish following the world. You must constantly say the Name with breathing and go against the stream of

worldly busyness and ignorance. This is called "discipline of the heart". When you discipline your heart, it initially becomes very dissatisfied and begins to struggle. It becomes restricted and oppressed. When the heart is prevented from doing what it wants to do, it starts wandering and struggling. Suffering becomes apparent to us.

This suffering, is actually the call to birth in the Christ mind. So this initial resistance and suffering is what brings us wisdom; it makes us contemplate. It's much better than worldly happiness which tends to make us close our eyes and ears and get even more frantic with worldly affairs. It never allows us to develop patience. Comfort and consumer happiness make us careless.

When you start living with the contemplative Jesus prayer you may not understand what is happening or what the point of it is. But when the fathers of the great desert prayer tradition, still alive, tell you to do it, then you may consider it. Study the Philokalia and start to live with continual prayer. You will soon develop the virtues of patience and endurance.

When you begin to pray without ceasing you naturally want peace and tranquillity. You can say with psalm 104: « Glory to the Holy

Name ! May those be glad who search for Him ! » But often you don't get much peace or gladness. You don't get any because you have never practiced this way. Your heart says, "I'll sit with the Name until I attain tranquillity and gladness". But when tranquillity doesn't arise, you suffer, even if you sit in church and follow the service. And when there is this suffering of not finding peace and tranquillity, you get up and run away! To practice like this can not be called "developing the heart". It's called "returning to the world of distractions".

Instead of indulging in your moods, however, just keep on practicing. Use beads, or, like the forest hermits, pine cones, or stone pebbles to count your prayers and breath cycles. Don't you think that this is a better way to help the distraction to end? The Russian pilgrim got a certain number of his starets and when he mastered them he could pray freely.

The other way, the way of following your moods and worldly thoughts, will never reach the truth, love and peace of Christ mind. If you practice the constant prayer of the Name, then whatever the mood may be, you keep on practicing, constantly practicing, sitting,

walking, doing things where you happen to be.

When we follow our own distracted views on life, our own opinions about what gives meaning, we can never see clearly what is right and what is wrong. We don't know our own heart. We don't know ourselves. We suffer from restlessness.

If you indulge in following your own pick from wordly views of life you will keep on thinking and doubting a lot. You think to yourself, "I don't have very much merit. I don't have any luck. I've been a Christian for years now and I'm still not very peaceful or tranquil. I still haven't seen the new life in me". To practice with this kind of attitude, even if you often go to church, cannot be called "developing the Christ heart". It could be called "developing wordly disaster".

If, at this time, you are like this, if you are a believer who still doesn't really know the Christ mind, be assured, because you've been practicing wrongly. Now you are open to the right simple practise of the Jesus prayer.

Now you can start to develop your practice constantly! Breathe in with the Name of Jesus, breathe out with the phrase « have mercy on me a sinner». Then, after some time of practice all your doubts, all your

uncertainties, will eventually vanish. Like the desert fathers say: All demons shy away from the holy Name of Jesus Christ. They can't stand it !

Your doubts will never vanish through thinking, nor through theorizing, nor through speculation, nor through discussion. Nor will doubts disappear by not doing anything, just softing around. All defilements will vanish through developing the heart, through simple prayer of the Name.

The way of prayerful living in simple circumstances is the exact opposite of the way of the modern consumer world. This practice comes from a pure heart, originating from the publican Jesus told about in a parable. A pure heart, wanting to be free and unattached to the defilements of the world, in need of compassion, expressing this in a few words, over and over again. That is is the Way.

When you must bow your heart to the Christ mind. The prayer leaves the head and goes down to your heart, so to speak. I use to recommend tilting your head a bit and listen to you heart « down there » as you pray the Name. Now and then you can tilt the head the other way.

The virtues of meditators are the Christ precepts: love you enemies and everyone else,

forgive those who hurt you, be mindful, glad, collected and content with exactly what happens around you. Help the poor and oppressed as far as you can. Invite the stranger, don't judge anyone, not even yourself.

Deviating from these precepts stop us on the Way. They stop the prayerful habit of the heart. If you don't bother to train your heart, then it remains wild, following the ways of the world and becomes destructive.

Think of the example of trees. If you pray as a solitary in the woods this example comes naturally. If we just leave trees in their natural state, then we would never be able to build a house with them. We couldn't make planks or anything of use in building a house. However, if a carpenter came along wanting to build a house, he would go looking for trees. He would take this raw material and use it to advantage. In a short time he could have a house built.

Meditation and developing the prayer of the heart are similar to this. You must take this untrained mind, body and heart, the same as you would take a tree in its natural state in the forest, and train this natural heart so that it is more refined, so that it's more aware of itself and is more sensitive. Everything is in

its natural fallen state to begin with. When we understand nature, then we can change it through insight and faith and will to change, we can detach from the fallen quality to reach for the risen quality, the resurrection and ascension into Him. Then we won't suffer anymore.

The nature of our fallen heart is such that whenever it clings and grasps there is agitation and confusion. It wanders over there, then it wanders over here. On and on. When we come to observe this agitation, we might think that it's impossible to train the natural fallen heart and so we suffer accordingly. We don't understand that this is the way the heart is to start with. It is meant to be bad so that we could go for the good one. That is the paradox of creation. From darkness to light. That's the way it is.

When we have contemplated many times the nature of the heart, then we will come to understand that this heart is just as it is and can't be otherwise. We will know that the heart's ways are just as they are, drawn by a negative force in order to propel us towards divine comfort. That's its nature in God's project.

If we see this clearly, then we can detach from thoughts and feelings, discern with the

help of the Spirit. And we don't have to add on anything more by constantly having to tell ourselves that "that's just the way it is". When the heart truly understands through the prayer practise, it lets go of everything in our freedom to be ourselves. Thinking and feeling will still be there, but that very thinking and feeling will be deprived of power.

This is similar to a child who likes to play and frolic in ways that perhaps annoy us. We should understand that it's natural for a child to act that way. Then we could let go and leave him to play in his own way. Then our troubles are over. How are they over? Because we accept the ways of children. Our outlook changes and we accept the true nature of things. We let go and our heart becomes more peaceful. We have "right understanding".

If we have wrong understanding with a false independent ego, dwelling on thoughts and reactions and following desires, then even living in a deep, dark silent cave would be chaos. The heart can only be at peace when there is "right understanding, acquired through years of praying the Name with breathing. Then there are no more riddles to solve and no more problems to arise. We just spend waking time praying and often night

time too. This is the way it is. You detach. You let go. Whenever there is any feeling of clinging, we pray and detach from it, because we know that that very feeling is just as it is. It didn't come along especially to annoy us. We might think that it did, but in truth it is just that way.

If we start to think and consider it further, that too, is just as it is. If we let go, then external forms are merely form, sounds are merely sounds, odor is merely odor, taste is merely taste, touch is merely touch and the heart is merely the heart. In it all we experience His presence and so we pray his Name with the breathing rhythm.

It's similar to oil and water. If you put the two together in a bottle, they won't mix because of the difference in their nature. The holy oil of His Name will always be genuine and separate us from attachment to the world. We become fixed through this holy oil, saved from the fallen destiny of mental worldly affairs.

Oil and water are different in the same way that a wise holy man and an ignorant busybody of the world are different. The desert fathers lived with form, sound, odor, taste, touch and thought. They prayed all day and sometimes all night. They turned away

from external things important to people of the cities and villages, often including temples and churches. The hesychasts turned away and detached themselves little by little since and understood that the heart is essentially one with the Christ mind while wordly thoughts and reactions are just distractions, even religious distractions. They didn't confuse and mix them together.

The heart is just the heart; that is where Christ inhabits us. Thoughts and feelings are just thoughts and feelings, projections of an individual ego is just that, nothing more. Let things be just as they are! Let form be just form, let sound be just sound, let thought be just thought, let identifications with a false ego be just that. Why should we bother to attach to them or react to them? We simply pray without ceasing and enjoy Christ mind.

If we practice this way, then there is detachment and separateness, we walk the Jesus path and the world is busy as usual. Our thoughts and feelings will be on one side, in the Christ mind, and our heart will be in His holy heart. Just like oil and water - we live in the world but not of the world.

Jesus and his disciples lived with ordinary, unenlightened people, often close to the poor and sick. They not only lived with these

people, but they taught these ordinary, unenlightened, ignorant ones how to receive love and healing mercy from God. They could do this because they knew how to practice. They knew that it's a matter of the heart.

So, as far as your practice of the Jesus prayer goes, don't bother to doubt it. If we run away from family life and society to live a solitary prayer life, it's not running away to get lost in delusion. Nor is it out of cowardice or fear. It's rather running away in order to train ourselves to find Christ mind, in order to bless the world with Christ presence.

If we have an understanding like this, then we can follow the Way, the Truth and the Life. The Christ mind will become clearer and clearer. The one who understands this mind, understands himself who now can say: « I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. »

In reality, the Christ mind is everywhere, since He is the One from whom everything is that is in the universe. As Col. 1 says: «...the image of the invisible God, the firstborn over all creation. For in Christ all things were created: things in heaven and on earth, visible and invisible, whether thrones or

powers or rulers or authorities; all things have been created through him and for him. Christ is before all things, and in him all things hold together. » There is no need to escape to somewhere else. Christ mind is omnipresent. If you want peace for yourself and the world, then let it be this peace of wisdom. That's enough!

Whenever we see the Christ mind as ourselves, then there is the right way, the right path. Defilements are just defilements, the true heart is just the true heart. Whenever we detach and separate through the prayer of the Name so that there are just these things as they really are, then they are merely objects to us, the way reality configures. When we are on the right path, then we are impeccable and justified through Christ living as us. When we are impeccable, there is openness and freedom all the time.

There isn't anything which is not Christ mind. Love and hate are Christ mind, happiness and suffering are Christ mind, like and dislike are Christ mind; all of these things, no matter how insignificant, are Christ mind. When we practice the Christ mind, when we have faith and understand, then we can let go. And thus we can comply with the NT teaching of not clinging to

anything, just practicing Christ mind. Everything subsist in Christ as Col. 1:16 says.

All temporary conditions that are born in our heart, all conditions of our mind, all conditions of our body, are always in a state of change. Do not cling to any of them. Jesus taught that his Kingdom was not of this world. Having faith in this, we detach from all conditions and do not try to attain to any specific order of any conditions. Christ mind is before all things, the primary peaceful order. Everything is already at peace in Him.

If we follow the NT teachings we are right. We are right but it is also troublesome in a world where religions compete with each other. It's not that the teachings are troublesome, but it's our mental defilements and opinions and desires which are troublesome. The defilements wrongly obstruct us and cause us trouble. There isn't really anything troublesome in following any benign teaching. In fact we can say that clinging to the path of the NT doesn't bring suffering, because the path is simply "let go" of every single teaching and just be lived by the Christ mind !

Don't carry anything around! Put all burdens on Christ who has already taken care of it. Detach! If you see badness or goodness

going on in the world, let it go. It means that we have to practice the prayer of the Name and let go of everything else. There will always be turmoil in the world. In our time it comes near through media. In the constant prayer breathing we live in the Name of the One for Whom everything exist.

To develop the Name contemplation path we include contemplating the constant flow of changes in our own body and heart. The Christ mind isn't anywhere else. It's right here! Not someplace far away. It's right here in this very body and heart of ours.

Therefore prayer must be practice with some energy. Make the heart grander and brighter with love for everyone — we are all one. Make it free and independent. Having done a good deed, don't carry it around in your heart, let it go. Having refrained from doing an evil deed, let it go. Christ taught us to live in the immediacy of His presence, in the here and now. Don't lose yourself in the past or the future or in an ideology of the here and now. Take up the prayer of the Name and breathing whenever possible.

The teaching of NT that people least understand and which often is in conflict with their own opinions, is this teaching of abandoning everything for the prayer of the

Name. When Jesus says that we have to hate mother and father, sister and brother in order to follow Him, that we have to leave whatever we are finding important to follow Him, people revolt and go instead to a church which honors family values and nice company, having feasts and lotteries and easy-going meetings. But they misunderstand. What Jesus says is that if we want truth and peace, He comes first, that we should always pray and remain with Him in the heart at all times. This is difficult for most. Because this is detaching from the world. They don't see the beauty and truth of the Way.

When we conceive of the spiritual and religious life in worldly terms, we become confused and think that we can do anything we want as long as it seems ethically reliable. Christianity becomes a moral programme with nice churchy activities and some good company.

It can be interpreted this way, but its real meaning is closer to the story of Pilgrim's Progress by Bunyan: we are carrying a heavy burden on our back. After a while we begin to feel its weight but we don't know how to let it go. So we endure this heavy burden all the time. It is a mixture of guilt, shame,

disappointment, lack of meaning, lack of energy. Some call it the burden of human existence. But rather oddly, if someone tells us to throw it away, we usually say or think, "If I throw it away, I won't have anything left!" If we are told of all the benefits to be gained from throwing it away, and the beauty and peace of the Holy City, we wouldn't believe them but would keep thinking, "If I throw it away, I will have nothing! I will lose myself. " So we keep on carrying this heavy burden until we become so weak and exhausted that we can no longer endure it, then we turn to the prayer of the Name and we drop it.

Having dropped our burden for a while, we suddenly and surprisingly experience the benefits of letting go. There is a sudden light in the darkness. We immediately feel better and lighter and we know for ourselves how much of a burden we have been carrying. Before we let go of the burden, we couldn't possibly know this. We could not estimate the benefits of letting go, the benefits of faith in the Name of Christ, in the Christ mind.

So if someone tells us to let go, as unenlightened men we wouldn't see the purpose of it. We would just blindly clutch at the rock and refuse to let go until it became

so unbearably heavy that we simply have to let go, hopefully before death-bed.

Knowing the Christ mind to take over all burdens a person can feel for herself or himself the lightness and relief and thus know for herself or himself the benefits of letting go and breathe the Name. Later on we may start carrying burdens again, in help of others around us. But now we know what the results of meditation and prayer will be, so we can now let go more easily. This understanding will simplify life to the essentials. Obvious will be the uselessness of carrying burdens around and busying oneself with the cares of the world, as Jesus taught to Mary and Martha. Praying always and letting go brings ease to all around us and brings lightness to ourselves.

Our sinful pride, our sense of self that we depend on, is the same as that heavy burden on our back. If we think about letting go of this wordly self-conceit, we are clearly afraid that without it, there would be nothing left. Culture, nationality, personality, social standing, role in society, imagined and experienced self-worth etc. — all things symbolic realities disappear when we can finally let go in prayer. Many of us can't stand such a thing. Too radical !

In following the Christian desert father's training of the heart, we mustn't cling to either praise or blame, to either identity or role, to this mental impression or that. To want certain mental impressions, to want respect and praise and avoid blame is the way of the world. The Way of the Christ mind is to live for others, without accepting or avoiding praise or blame, without attaching to one set of mental impressions or another.

For example, in raising a child it's very good not to just correct and scold all the time. Some people correct or scold too much. A wise person knows the proper time to scold and the proper time to praise. Our heart is the same. Use intelligence to know the heart. Use skill in taking care of your heart. Then you will be one who is clever in the training of the heart, which often is like an unruly child. And when the heart is skilled, it can rid us of our suffering. Suffering exists right here in our hearts. It's always complicating things, creating and making the heart heavy. We know this as satans constant influence. A few sayings of the Name in heartfelt prayer dispels this influence. It's born here. It also dies here.

The way of the Christ heart is like this. Sometimes there are good thoughts,

sometimes there are bad thoughts. The heart is deceitful and under satanic influence. Don't trust it! Instead look straight at the eternal Unseen of Christ mind, the divine conditions of the heart itself. Accept these negative influences as they are. They are like negative influencers on YouTube, trying to recruit followers. They're just as they are. Whether it's good or evil or somewhere in between, that's the way it is. If you don't grab hold of these conditions, then they don't become anything more or less than what they already are. If you grab hold you'll get bitten and will then suffer. Then you turn right again and start to pray. Surprised? As Norman Grubb said: « The devil is God's convenient agent! »

With "right view" there's only peace, even when temptations are passing. Christ mind is born again and again and wisdom takes over. Wherever you may sit or lie down, there is peace and joyful tranquillity. There is peace everywhere, no matter where you may go.

When you have studied the Scriptures for a while you may understand some of it, some of it you may not understand. As prayer is without ceasing you will understand more easily, The practice of prayerful meditation is key to realize the Scriptures. Don't get caught in academic opinions or eager apologetics.

Whether you understand a passage in Scripture or not, you should pray while reading and contemplate it each time you come upon it. Often the great messages are in sidelines, in seemingly unimportant expressions. One of the most important messages I have recieved is in 1 John, about what he calls « little children », « young boys » and « fathers ». For me these became significant in understandig the development of true faith in Him Who is Alive as us. But these terms are used only in this place in Scripture, easy to pass by and not making anything of.

As a teacher myself, I've been in the predicament of talking a lot to students talking about spiritual things. I have longed to listen to talks from students because, wherever I went, I was always giving talks to others but never had a chance to listen. So, in this situation you really appreciate listening to a talk from a teacher. Time passes by so quickly when you're sitting and listening quietly. You're hungry for Christ mind and attention so you really want to listen. At first, giving talks to others is a pleasure, but after awhile, the pleasure is gone. You feel bored and tired. Then you want to listen. So when you listen to a talk from a teacher, you feel much inspiration and you understand easily.

When you are getting old and there's hunger for Christ mind, His presence only, then its flavor is especially delicious.

Being a teacher of others you are an example to them, you're an example to your disciples. You're an example to everybody, so don't forget yourself. Most of the times it's not your words but your state of mind that is the teacher to others. But don't think about yourself either, just be aware of Who is living as you. If you do this then you will be one who knows himself. Only Christ is the teacher, only His living as us is the true path.

There are a million ways to practice Christ mind but for us the Jesus prayer is the main vehicle. Psalm 123 says: « Our salvation is the Name of the Lord ». There's no end to the good things that can be said about this prayer.

There are so many things that can make us doubt, the satanic suggestions abound. But with the Name on tongue, lips, breathing and abdomen it is easy to let go of these suggestions. Just keep sweeping them out with the Name, then there's no more doubt!

When we have right understanding like this, no matter where we sit or walk, there is peace and ease. A praying person seldom disturbs anyone, brings instead peace to the place.

Wherever we pray the Name, that's the place you bring your awareness. Don't hold that one only meditates while sitting or walking. Everything and everywhere is our practice. There's awareness all the time.

There is Christ mindfulness all the time. We can see birth and death of mind and body all the time and we don't let it clutter our hearts. Let it go constantly. If love comes, let it go back to its home. If greed comes, let it go home. If anger comes, let it go home. Follow them home and say thank you! Where do they live? Then escort them there. Don't keep anything.

If you practice the Jesus prayer like this then you are like an empty house. Or, explained another way, this is an empty heart, a heart empty and free of all evil. We call it an "empty heart", but it isn't empty as if there was nothing, it's empty of evil but filled with light and wisdom and Christ mind.

When you use Scripture, you don't need to remember anything in order to repeat it. Rather read again now and then to refresh the teaching in yourself so that Christ mind meets Christ mind. Some may not believe this. They think they have to remember text. It is so good for us that Jesus never wrote

anything down. It is as He said: I am the life, not what you write down from what I say.

If we let Him unify us with Him and make our heart peaceful as lived by Him, the everything is present as He.

3

Most simply, Christ Heart and Mind Practice is to cultivate suffering into love as long as we have bodies. In order to do this practice, remember to regard all the various activities of mind, all those you perhaps like and all those you dislike, in the same way as you would regard the serpent that Eve encountered in the Garden. Watchfulness !

The devil is an extremely poisonous snake, we could say, because he sounds quite reasonable and exciting too. And he is really active in the technological modernity we have at the moment. But he will bite to cause death, spiritual death.

So beware of our moods; the moods that we like are actually poisonous, they put us too sleep. The moods that we dislike are also poisonous; they prevent our minds from being free and hinder our understanding of the truth as Christ Heart and Mind.

So I think it is necessary to try to maintain our watchfulness of the Name Jesus Christ and the prayer phrase throughout the day and night. Whatever you may be doing, be it standing, sitting, lying down, speaking or whatever, you should do with attention and liveliness.

When you are able to establish this ongoing Jesus prayer, you'll find that there will arise clear comprehension associated with Christ, and these two conditions will bring about wisdom. Thus mindfulness, clear comprehension and wisdom will work together, and you'll be like the One Christ who is *awake* both day and night in love and compassion.

New Testament content is not about teachings to be just listened to, or simply absorbed on an reasonable and moral level. It's about practice. Jesus can be made to arise in us and as us. He can be practiced as something known in our hearts. To « know » is really the old jewish term for incorporating Him in us and as us ourselves.

Wherever we go, whatever we do, we should practice the Name as the essence of NT content. Eat little, sleep little and practice much, even at night. And what we mean by "to live by these teachings" or "to have the truth in Him", is that, whatever we do or say, we do and say with the wisdom He gives us. When we think and contemplate as Him living us, we do with wisdom. We can say that the One who has divine mindfulness and compassion is present with us.

As I said in the beginning everything arises in Christ, so you should practice bringing everything back to Christ Heart and Mind. That is actually your real mind. Look at this real mind, in which every thing that exist have their being, with watchfulness and clear, calm comprehension. Christ wisdom is in that calmness, that silence. With that you'll know the constant arising and passing away of all phenomena.

We can see it the subjective way. That which is arising and passing away is only the activity of mind. When something arises, it quickly passes away and is followed by further arising and passing away. Some people get desperate over this, but that is the way it is. You let all pass back into the Well of Living Water, Jesus Christ.

We call this arising and passing away "the world"; and this is everything temporary - is all there is on offer from the world ! Now we have our eyes on the invisible instead, we go heavenward.

When suffering of some kind and quality has arisen, it soon passes away, and, when it has passed away, suffering always arises again. There's just this: suffering arising and suffering passing away. When you really see this much, practice becomes easy and natural. You'll be able to know constantly this arising and passing away; and, when your saying of the Name and the lively knowing of His presence is constant, you'll see that weakness and suffering make you strong in practice. You have conquered birth and death in His spirit. This arising and passing away of suffering is turned into grace — that's all.

This kind of grace will give rise to compassion for the others around you in the painful world. But also a tranquil feeling of dispassion towards the world. So much suffering arises from desiring states and object and now we see that actually there is nothing worth wanting; there is only worldly temporarily arising and passing away, while true being is in Christ and in the practice of His Name.

As we practice watchfulness things keep on arising and passing away in our mind, and we

know that this is so. When worldly happiness arises, we know; when worldly dissatisfaction arises, we know. And this "knowing happiness" means that we don't identify with it as being ours. And likewise with dissatisfaction, pain and unhappiness, we don't identify with them as being ours. When we practice the Name of Him who now lives as us, we no longer identify with and cling to neither happiness nor suffering, we are simply seeing the Light in His presence, now and forever. We now know that « this passing must turn into eternal life, and this death must turn into immortality » as Paul says in 1 Cor. 15:53.

Practice by simply bringing everything back to Christ mind which always was your own mind, also when you were not aware of it. Remember, in Him and of Him you and everything else was created. Look at this original mind with clear comprehension and develop this wisdom.

With these three conditions there will arise a daily practice of "letting go". You'll know the constant arising and passing away of all phenomena, even life in a body itself, maybe sooner than you think. You'll be letting go of everything arising, whether fine or foul, whether difficult or easy.

That which is arising and passing away is only the activity of mind. You may think it is

external and somehow « real » to you but it still is only the activity of mind. When something arises, it passes away and is followed by further arising and passing away.

This arising and passing away, this birth and death is only the vehicle of grace; you use it for meditation and the Jesus prayer. When suffering has arisen, it passes away, and, when it has passed away, suffering arises again. There's just this arising and passing away while you meditate and say the Name — that's all.

This kind of seeing while you pray and meditate will give rise to a tranquil feeling of dispassion towards the world. As my Turkish neighbour says: « God, give me whatever you like. I will thank you and smile at it ! » Such a feeling arises when we see that actually there is nothing worth wanting; there is only arising and passing away while you meditate on the Name, you are being born again through grace. In Christ you conquered all death.

When happiness arises, we know it is just happiness arising; when dissatisfaction or anguish arises, we know. And this "knowing" means faith. This is what faith is about. Being a carpenter you know how to handle the tools and fix the leak. You simply know the trade.

That is faith. Faith is not supposing things, it is knowing how to handle everything arising in Christ mind. You pray the Jesus prayer and know how to handle everything that arises and we don't identify with it as being ours.

Likewise with dissatisfaction, sickness and unhappiness, we don't identify with them as being ours or anybody 's. When we no longer identify with and cling to happiness and suffering, we are simply left with the natural way of things on or way to Resurrection and Light in the one Christ mind.

So, one who is intelligent will have this kind of attitude towards the various moods that arise in the mind. When goodness arises, we let it be good, but we know also. We understand its nature. And, too, we let be the not-good, we let it be according to its nature. We don't take hold of it because we don't want anything. We don't want evil, neither do we want good. We want neither heaviness nor lightness, happiness nor suffering. When, in this way, our wanting is at an end, peace is firmly established.

When we have this kind of Christ heart and mind peace established in our minds, we can depend on it. This peace, we say, has arisen out of sin and confusion. Confusion has ended in the saving Spirit of Jesus. We

recieve final birth in the Kingdom, true Life and Light.

Gautama Buddha often talked about extinguishing fire at the place at which it appears. That means letting go when different qualities arise. Wherever it is hot, that's where we can make it cool. Wherever it is fearful we can make it trustful in Christ mind. And so it is with Heaven itself, the true enlightenment.

When heat arises, the coolness disappears, and when there is coolness, there's no more heat. When we attach to what arises we get stuck and suffer. When we pray and live in the Jesus prayer, we let go.

This is the nature of Christ light; it's the extinguishing of the ego fire, the cooling of that which was hot. This is peace « not as the world give it » as Jesus said. This is the end of the sinful cycle of self power and attachment to worldly things.

When you arrive at the Heavens door, this is how it is. It's an ending of the ever-turning and ever-changing ego, an ending of anger, greed, aversion and self delusion in our minds. We talk about it in terms of happiness because this is how worldly people understand the ideal to be. But it is only Christ heart and mind, the original pristine

simplicity. It's perfect Christ peace and compassion. As Chesterton said, this Christian faith has never been tried and found wanting, it is still there to be learned, practiced, tried and experienced!

You should take this teaching which you find in the New Testament and contemplate it carefully. May this Jesus prayer practice lead you to happiness; may it help you grow in truth. May you be free to find yourself in the fullness of Chris !