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 Vincent Rossi
 Part II

The Process of Temptation in the Soul: Four Models from the Philokalic Ascetic Tradition

Philokalic Tradition	John Klimakos	Symeon of Emrysias	Saint Neophytos the Recluse
Provocation <i>prosvoli</i>	Provocation	Provocation	Onrush of thoughts
Momentary disturbance <i>pararripismos</i>	Disturbance of the mind	Coupling	Contemplation
Communion/coupling <i>Homilia, syndesmos</i>	Coupling	Wrestling	Delight in it/Desire
Assent <i>synkatathesis</i>	Assent	Passion	Passion
Prepossession <i>prolypsis</i>	Captivity	Assent	Attraction
Passion <i>pathos</i>	Struggle	Actualization	Resolve
	Passion	Captivity	Deed

Stage of Temptation	What it is	How it manifests	Moral condition
1) Provocation:	Suggestion	Simple word or image	Sinless
2) Disturbance:	Sudden urge, thought	Memory/thought	Sinless
3) Coupling:	Dwelling, dallying	Fantasizing with it	Not sinless, culpable
4) Assent:	Yielding of soul	Approval or resolve	Sinful state
5) Captivity:	Abduction of heart	Forcible prepossession	Sinful state
6) Struggle:	Resistance, wrestling	Victory/defeat in doubt	Sinful in thought
7) Passion	Habit of sin in the soul	Which clings to it with affection	Sinful state

Eight Primary Evil

Thoughts: Logismoi

- Gluttony
- Lust
- Avarice
- Sadness
- Anger
- Acedia
- Vainglory
- Pride

Structure of the Soul

Noetic Part of the Soul
 1) Nous, Intellect, reasonable power
 Image of God resides here in full:
 Akin to angels

Passible Part of the Soul
 2) Irascible power
 3) Concupiscible power
 Powers are specific to embodiment:
 Akin to animals

Called "Irrational" part (also called incensive p.) (also called appetitive power or faculty.)
 Powers acquired after the Fall with the garments of skin.

Three Primary Passions

- Gluttony
- Avarice
- Vainglory

The Powers of the Soul

To Logistikon

The Rational Power

Nous, Intellect, will, mind, reason

To Thumikon

The Incensive Power

Anger, temper irascibility

To Epithumitikon

The Appetitive Power

Desire, appetite, concupiscibility

Mother of all Passions

Self-love - *philautia*