

Read Ebook {PDF EPUB} Little Russian Philokalia by Seraphim Rose



The Life of Saint Seraphim

THE BEST KNOWN of the Orthodox saints of modern times, St. Seraphim of Sarov, has much to teach the Orthodox Christians of these last times. Unfortunately, the striking nature of some of his spiritual experiences—which indeed stand in glaring contrast to the ordinary Christian experience of our days—has led some to miss the whole point of his teaching. Some are so dazzled by his visions and his all-embracing love that they try to follow him into the most exalted spheres of spiritual life without even the most elementary foundation in Orthodox knowledge and practice; others try artificially to set his "spirituality" against the "institutionalized Church," as if the two could be separated; still others would make him to be a "charismatic" figure who justifies the empty ecumenical "spirituality" of our own poor days; and a few imagine him to be a "guru" whose experience places him "beyond Christianity" and all religious traditions.

All such interpretations—which only bring spiritual harm and disaster to those who follow them—fail to understand St. Seraphim in the context of the religious tradition that produced him as one of its greatest flowerings: Orthodox Christianity in eighteenth century Russia.

Once he learned to read, the boy Prochor immersed himself in the spiritual world of basic Christian literature: the Scriptures, the Horologion (containing the daily cycle of church services), the Psalter, and the Lives of Saints. He spent all the time he could in church (where services would go on for many hours every day), and thought only of God and the spiritual world. A deep desire for spiritual things being thus kindled in him, he began to long to serve God in the monastic calling. At the age of nineteen, on a pilgrimage to the holy places of Kiev, he received the counsel of the holy recluse Dositheus (actually a woman) to "go to Sarov"; and after a short time this is what he did—spending the rest of his life in this remarkable Monastery.

The Hermitage of Sarov had been founded early in the eighteenth century by the Elder John. The first settlers here were cave dwellers, and the Monastery always remained a place of severe ascetic life, at the same time handing down the ancient monastic tradition of inward spiritual activity, the mental prayer of Jesus. Eighteenth century Russia, although it was a time of monastic decline when compared with the flowering of the fourteenth to the seventeenth centuries, still had a number of fathers (and mothers) who kept alive the ancient tradition of Christian spirituality. The great monastic revival inspired by the great Elder Paisius Velichkovsky and his disciples at the end of the eighteenth century produced such remarkable spiritual fruits (notably the clairvoyant Elders of Optina Monastery) precisely because the Russian soil had been prepared beforehand by an unbroken tradition of monastic struggle and spiritual life.

Blessed Paisius translated the patristic texts on spiritual life, most notably the anthology known as the Philokalia. St. Seraphim made use of this book, which he probably received from Elder Nazarius of Sarov, one of the spiritual elders who prepared its publication; but the Philokalia was published in 1794, and St. Seraphim was spiritually formed before this, having read numerous other patristic books that taught the same spiritual doctrine. There is nothing whatever that is "new" in the spiritual face of St. Seraphim; all is from the Holy Fathers, of whom he is a most faithful disciple, appearing in the latter times like some great desert Father of antiquity, like a new St. Macarius the Great.

In Sarov, Sr. Seraphim went through the standard monastic period of trial: he was placed in obedience to a spiritual father and was tested at various labors in the bread and prosphora bakeries, the carpenter shop, at chopping wood, as candlelighter. Church services were long, as was his cell rule of prayer. In addition to the difficult monastic discipline, he was severely ill for three years—a trial he bore with humility and trust in God—until being healed by a vision of the Mother of God.

At the age of twenty-seven St. Seraphim was tonsured a monk, and a few months later was ordained deacon. He served as deacon for nearly seven years, entering deeply into the meaning of the Church's services. Often he saw angels; and once, on Great Thursday, as he stood before the Royal Doors in the middle of the Liturgy, he saw Christ Himself in the air surrounded by angels. Unable to continue serving, he was conducted away and stood for several hours in ecstasy.

At the age of thirty-four he was ordained priest, and the next year his elder, Abbot Pachomius, on his deathbed entrusted to St. Seraphim the spiritual guidance of the sisters of the nearby Divevevo Convent—a task he fulfilled so well that even today, fifty years after it was destroyed^[1], it is still remembered as "St. Seraphim's Divevevo." Just at this time he also received the blessing of the new Abbot to begin life as a hermit in the forest around Sarov. Here in a small cabin he performed a long rule of prayer, labored much, and read the Scriptures and Holy Fathers. On Sundays he would come to the Monastery to attend the Liturgy and receive Holy Communion, returning to the forest with his supply of bread for the week. For one period of three years he ate nothing but a certain herb called "sneet."

In 1804 the saint was attacked by robbers and beaten almost to death. The Mother of God appeared to him in his affliction, together with the Apostles Peter and John the Theologian, saying of him: "This is one of our kind." After this attack he was bent over and walked always with a staff.

In 1807, his last elder and instructor, Abbot Isaiah, died; and the saint went into absolute seclusion, refusing to see anyone and maintaining an absolute silence for three years. He no longer came to the Monastery even for Divine Services on Sunday, enduring with patience the great cross of total isolation and silence, by which he yet more crucified the passions and lusts of the old man.

Some of the inexperienced brethren of the Monastery, however, became scandalized that the saint did not seem to be receiving Holy Communion; and the Monastery elders requested him to return (1810). In his monastery cell he remained in silence and seclusion, continuing just as in his forest cell to read the whole daily cycle of services, except for the Liturgy, saying the prayer of Jesus, and especially reading the New Testament (which he went through once a week). During this time he was granted visions of heavenly mysteries, beholding the mansions of heaven with many of the saints.

After five years of this seclusion within the Monastery, St. Seraphim, by a special revelation, opened the door of his cell for all who desired to see him; but still he continued his spiritual exercises without paying any attention to his visitors or answering their questions. After five more years the

Mother of God again appeared to him, together with Sts. Onuphrius the Great and Peter of Mt. Athos, instructing him to end his silence and speak for the benefit of others. Now he greeted all who came with a prostration, a kiss and the Paschal greeting: "Christ is risen!" Everyone he called "my joy." In 1825, the Mother of God again appeared to him and blessed him to return to his forest cell.

Having led a heavenly life on earth, like the great desert saints of antiquity, even in these latter times of spiritual desolation, St. Seraphim is an instructor and an inspirer of the true Christian life. His Spiritual Instructions—like his celebrated Conversation with Motovilov on the Acquisition of the Holy Spirit—contain no new teaching, but simply repeat in modern times the age-old Christian teaching of the great Fathers whom he constantly cites: Sts. Basil the Great, Gregory the Theologian, John Chrysostom, Macarius the Great, Dionysius the Areopagite, Ambrose of Milan, Isaac the Syrian, Symeon the New Theologian, the Fathers of the Philokalia. These, with the Holy Scriptures, the Lives of Saints, and the Church services—all in the context of the living Sarov tradition of spiritual life—are his sources, and he is a faithful transmitter of their teaching: fear of God; heedfulness to oneself; not trusting the impulses of one's own heart but becoming so immersed in God's word that one learns to "swim in the law of the Lord"; working out one's salvation with patience, humility, repentance, forgiveness; acquiring the Spirit of peace, the Holy Spirit, which is the end of all our spiritual labors; placing first God and His love, which kindles our cold hearts and inspires us to follow Him, to know and to love Him. This teaching is not complex; but in our own days, when the love of many has grown cold and the salt is going out of Christianity, it is almost impossible to follow. Only with great humility on our part—which we can learn from the profound humility of "poor Seraphim," as he called himself—can we hope to receive and apply this teaching of the true Christian spiritual life to our own poor Christian lives.

By the prayers of our holy Father Seraphim, may we understand his words and practice them, according to our strength, for the salvation of our souls!

Originally published as the introduction to Little Russian Philokalia Vol. 1: St. Seraphim of Sarov, St. Herman Press (2008), pp. 13-17.

LITTLE RUSSIAN PHILOKALIA PDF.

Little Russian Philokalia – Vol. 1: Saint Seraphim. 1 – GOD. God is Fire that warms and kindles, the heart and inward parts. And so, if we feel in our hearts. Little Russian Philokalia: St. Seraphim of Sarov [Seraphim Rose] on . *FREE* shipping on qualifying offers. Philokalia means, love of the good—love. Little Russian Philokalia [Saint Herman] on *FREE* shipping on qualifying offers. Volume III is devoted to St Herman of Alaska, who brought the.

Author: Mikinos Nizuru Country: Malaysia Language: English (Spanish) Genre: Career Published (Last): 13 May 2008 Pages: 457 PDF File Size: 15.72 Mb ePub File Size: 9.13 Mb ISBN: 556-9-86634-807-7 Downloads: 49443 Price: Free* [*Free Registration Required] Uploader: Yolar.

Refresh and try again.

Goodreads helps you keep track of books you want to read. This book might be nice piety and I can't deny that I really enjoyed some parts of it. Want philkoalia Read Currently Reading Read.

The Little Russian Philokalia | Citydesert.

Dani rated it did not like it Apr 24, Anthony the Great, Abbot Nazarius possessed experience and knowledge of the spiritual life in practice, and spoke of how to practice Christianity in order to attain genuine sobriety of soul.

Isaac Crabtree rated it it was amazing Sep 12, And the first portion of this book illustrates to me the appeal: Yet if russias are people who truly embody this, as St. The writings [of the more renowned] have been published in volumes of complete works, and also in biographies or collections of letters to spiritual children. They provided, as I had hoped, some challenging and focusing readings for Lent.

Little Russian Philokalia.

Jan 13, Raynepurcell added it Shelves: One of the most beloved Orthodox saints of recent times—St. Seraphim and this book presented the. Since the counsels of the Russian Fathers in the Little Russian Philokalia series come from recent centuries, they are of particular value in offering direction suited to the spiritual conditions of the modern age.

Corey rated it it was amazing Aug 15, Pilgrims flock to the procession. Christian spirituality is not a retreat or escape from life. It is woefully lacking, though, in New Testament analysis. What to make of it all?

Little Russian Philokalia – OrthodoxWiki.

The Little Russian Philokalia series, Volume IV conveys the teachings of a humble, yet vitally important, servant of Christ—one singularly responsible for the contemporary revival of Orthodox Christian spirituality. Several hundred years ago is one thing; the s is something else.

His soul became so penetrated by the thought of divine things that the only subject of his conversations was what might profit the soul. It's harder to deal with them otherwise. Mar 02, Stephen Case rated it liked it.

Gabe rated it it was amazing Dec 19, He was the spiritual father to St. To find philokalia more, including how to control cookies, see here: Compelling in the glimpse it provides into the sudden and tragic destruction of the religious heritage of Orthodox Russia during the Bolshevik Revolution and its slow and fitful rebirth in the closing decades of the twentieth century.

Seraphim's patristic teaching—equal to the ancient Church Fathers—and his "Diveyevo Mystery"—which, until now, has never been revealed in the

English language since its disclosure in Return to Book Page.

Abbott Nazarius of Valaam: Seraphim of Sarov —was a priest, hermit and spiritual guide who, in early 19th century Russia, led many souls along the path of Apostolic Christianity.

Severe and seemingly inaccessible in appearance, by his words alone he could soften hearts into love and obedience. The Series contains much teaching on prayer, inward silence and vigilance, and the acquisition of virtue through following the commandments of the Lord.

HowdyDave rated it it was amazing Aug 14, A brief life of St Seraphim of Sarov. Elder Zosima of Siberia: There is the famous scene where he is surrounded by light with one of his acolytes and keeps urging him to “acquire the Holy Spirit.

LITTLE RUSSIAN PHILOKALIA PDF.

Little Russian Philokalia – Vol. 1: Saint Seraphim. 1 – GOD. God is Fire that warms and kindles, the heart and inward parts. And so, if we feel in our hearts. Little Russian Philokalia: St. Seraphim of Sarov [Seraphim Rose] on . *FREE* shipping on qualifying offers. Philokalia means, love of the good–love. Little Russian Philokalia [Saint Herman] on *FREE* shipping on qualifying offers. Volume III is devoted to St Herman of Alaska, who brought the.

Author: Zumuro Tygolkis Country: Fiji Language: English (Spanish) Genre: Personal Growth Published (Last): 23 May 2018 Pages: 171 PDF File Size: 4.85 Mb ePub File Size: 4.16 Mb ISBN: 432-2-51030-856-3 Downloads: 1353 Price: Free* [*Free Registration Required] Uploader: Shakanos.

Jan 13, Raynepurcell added it Shelves: Want to Read saving. . . . To find out more, including how to control cookies, see here: A must read for anyone who has a devotion to St.

Little Russian Philokalia.

How to cultivate a true love of God and others. Ramon rated it liked it Nov 07, Want to Read Currently Reading Read. Elder Zosima of Siberia: Lydia rated it it was amazing Feb 07, Thanks for telling us about the problem.

Seraphim lived from the middle of the eighteenth century to the early nineteenth, during which time he became one of the best-known mystics of the Russian Orthodox Church. His watchful eye was keen; his words carried great power. Tussian paradox is that sanctity, the idea that holiness can truly intrude into the world in very real and tangible circumstances, remains for me one of the most viable arguments for the pursuit of the Christian life.

Apr 28, David rated it did not like it. You can follow any responses to this entry through the RSS 2.

The Little Russian Philokalia | Citydesert.

Ietrio rated it did not like it Feb 14, It is woefully lacking, though, in New Testament analysis. Isaac Crabtree rated it it was amazing Sep 12, Dec 14, Alan rated it it was amazing Shelves: This entry was posted on February 7, at 4: Oct 13, Jacob Aitken rated it it was ok Shelves: By continuing to use this website, you agree to their use. Goodreads helps you keep track of books you want to read.

Kevin Wall rated it liked it Apr 10, Since the counsels of the Russian Fathers in the Little Russian Philokalia series come from recent centuries, they are of particular value in offering direction suited to the spiritual conditions of the modern age.

It's harder to deal with them otherwise. I love the teachings of St.

He allowed no leeway for idle meditating or fantasizing. Notify me of new comments via email. To ask other readers questions about Little Russian Philokaliaplease sign up. What to make of it all?

You are commenting using your Facebook account. Christian spirituality is not a retreat or escape from life. Elder Theodore of Sanaxor: Elder Nazarius burned with an unquenchable love of truth. I am troubled by Sarov's statement, “Acquire the Holy Spirit.

Jul 29, Connie Backus-yoder rated it really liked russian. Corey rated it it was amazing Aug 15, Just a moment while we sign you in to your Goodreads account. Leo Grabowski rated it it was amazing Apr 21, On the contrary, it is a withdrawal from the spirit of a fallen. One of the most beloved Orthodox saints of recent times–St.

Little Russian Philokalia – OrthodoxWiki.

The Little Russian Philokalia series, Volume IV conveys the teachings of a humble, yet vitally important, servant of Christ—one singularly responsible for the contemporary revival of Orthodox Christian spirituality. The writings [of the more renowned] have been published in volumes of complete works, and also in biographies or collections of letters to spiritual children.

Ruswian the contrary, it is a withdrawal from the spirit of a fallen Philokalia means, “love of the good–love of rusaian beautiful.

LITTLE RUSSIAN PHILOKALIA PDF.

Little Russian Philokalia – Vol. 1: Saint Seraphim. 1 – GOD. God is Fire that warms and kindles, the heart and inward parts. And so, if we feel in our hearts. Little Russian Philokalia: St. Seraphim of Sarov [Seraphim Rose] on . *FREE* shipping on qualifying offers. Philokalia means, love of

the good—love. Little Russian Philokalia [Saint Herman] on *FREE* shipping on qualifying offers. Volume III is devoted to St Herman of Alaska, who brought the.

Author: Kam Shaktikora Country: Papua New Guinea Language: English (Spanish) Genre: Environment Published (Last): 3 May 2010 Pages: 169 PDF File Size: 9.48 Mb ePub File Size: 16.34 Mb ISBN: 646-8-85241-674-6 Downloads: 52217 Price: Free* [*Free Registration Required] Uploader: Taumi.

Christian spirituality is not a retreat or escape from life. On the contrary, it is a withdrawal from the spirit of a fallen.

On the contrary, it is a withdrawal from the spirit of a fallen world lying in evil philokalia order to cling to the source of life itself—Christ the true God. Because of the multitude of outstanding spiritual leaders which have existed in Russia, there have been several attempts to compile a collection from the Russian Fathers similar to that of the Greek Philokalia.

Little Russian Philokalia.

The teachings of these spiritual Fathers rest in the eternal philokalia and guiding principles of suffering Christianity, and their counsels are of particular value since—from that fount of eternal wisdom—they offer direction suited to the peculiarities of today's "modern age. This, after all, was the primary purpose of the original Philokalia. One of the most beloved Orthodox saints of recent times—St. Seraphim of Sarov—was a priest, hermit and spiritual guide who, in early 19th century Russia, led many souls along the path of Apostolic Christianity.

Seraphim's patristic teaching—equal to the ancient Church Fathers—and his "Diveyevo Mystery"—which, until now, has never been revealed in the English language since its disclosure in Goodreads helps you keep track of books you want to read.

Want to Read saving... Want to Read Currently Reading Read. Refresh and try again. Open Preview See a Problem? Thanks for telling us about the problem.

Return philokalia Book Page. Philokalia means, "love of the good—love of the beautiful. On the contrary, it is a withdrawal from the spirit of a fallen Philokalia means, "love of the good—love of the beautiful. Paperbackpages.

Published May 1st by St. Xenia Skete Pr first published April 25th Little Russian Philokalia Vol. Little Russian Philokalia Series 1. To see what your friends thought of this book, please sign up. To ask other readers questions about Little Russian Philokalia please sign up. Be the first to ask a question about Little Russian Philokalia.

Lists with This Book. Little 02, Stephen Case rated it liked it. Which is perhaps why philokalia first volume of the Little Russian Philokalia, the writings of St. Seraphim, seemed progressively stranger as I read through it. Seraphim lived from the middle of the eighteenth century to the early nineteenth, during which time he became one of the best-known mystics of the Russian Orthodox Church. He lived as a monk and ascetic in the Sarov Philkalia in eastern Russia a city known today as being the center of the Russian nuclear industry.

They provided, as I had hoped, some challenging and focusing readings for Lent. Similar to The Practice of the Presence of God The Imitation of Christ other classic works of Christian instruction, these are the sorts of words it seems necessary to always have on tap as a Christian reader. The concise, clear, sharp challenges that, if maybe I let them wash against me philokalja like a stream against stone, might actually do some good.

How to be silent. Little to be generous. How to russina a true love of God and others. Seraphim's instructions were also useful because they could provide gussian avenue into the writings of other Orthodox fathers, as he intersperses them with the words of older pgiokalia as well as scripture.

In the second portion of the book I was on less familiar ground, taking the first steps into the thick, alien forest of Russian hagiography. Here my cynicism begins to raise its head a bit as the author of the spiritual instructions becomes move into the historical narrative. Several hundred years ago is one thing; the s is something else.

Finally, the volume concludes with again, to my post-evangelical, Western philokaliq the strangest and yet most compelling portion of the story. Compelling in the glimpse it provides into the sudden and tragic destruction of the religious heritage of Orthodox Russia during the Bolshevik Revolution and its slow and fitful rebirth in the closing decades of the twentieth century.

Pilgrims flock to the procession. What to make of it all? The paradox is that sanctity, the idea that holiness can truly intrude into the world in very real and tangible circumstances, remains for me one of the most viable arguments for the pursuit of the Christian life.

The Little Russian Philokalia | Citydesert.

And the first portion of this book illustrates to me the appeal: Yet if there are people who truly embody this, as St. Seraphim was reported to, why is it so hard to accept that the results that follow might be the sort of miracles and russian outlined philojalia the third part? We want our saints at a safe distance, their words coming down to us through the filter of the centuries. It's harder to deal with them otherwise.

Dec 14, Alan rated it it was amazing Shelves: A must read for anyone who has a devotion to St. Jul 16, Terry Clarke rated it it was amazing. I love the teachings of St. Seraphim and this book presented the. In an easily understood way—with excellent translation to English. Oct 13, Jacob Aitken rated it it was ok Shelves: A brief life of St Seraphim of Sarov. Mostly well-written with some excerpts of Sarov's writings at the end. There is the famous scene where he is surrounded by light with one of his acolytes and keeps urging him to "acquire the Holy Spirit.

I have no comment. Those who disagree with him bear the burden of proof.

I am t A brief life of St Seraphim of Sarov. I am troubled by Sarov's statement, "Acquire the Holy Spirit. This book might be nice piety and I can't deny that I really enjoyed some parts of it. It is woefully lacking, though, in New Testament analysis. Jan 27, Jeremiah rated it liked it.

St Seraphim also demonstrates and explains how others can "acquire the Holy Spirit", which is the aim of the Christian life. Apr 28, David rated it did not like it. I've only read snippets from this work and am planning finishing it this year. Jan 13, Raynepurcell added it Shelves: Something to revisit over and over again.

Little Russian Philokalia – OrthodoxWiki

A true wellspring of wisdom. Jul 29, Connie Backus-yoder rated it really liked it. Oct 20, Meredith rated it really liked it Shelves: Simple, straight forward, spiritual wisdom from St. Seraphim of Sarov, one of the most beloved saints of 19th Century. Maria rated it really liked it Dec 24, Theron Mathis rated it it was amazing Feb 08, Mother Seraphima rated it really liked it Mar 16, Kevin rated it it was ok Nov 08, Corey rated it it was amazing Aug 15, Gabe rated it it was amazing Dec 19, Geneva rated it it was amazing May 07, Bogdan Claudiu rated it it was amazing Jan 21, Leo Grabowski rated it it was amazing Apr 21, Steve-seraphim rated it it was amazing Jun 24, Nathan Duffy rated it really liked it Aug 04, Angie Kennedy rated it really liked it Mar 20, Ietrio rated it did not like it Feb 14, Mark Pupillo rated it really liked it Nov 26, Seraphim rated it it was amazing Aug 17, Lydia rated it it was amazing Feb 07, Isaac Crabtree rated it it was amazing Sep 12, HowdyDave rated it it was amazing Aug 14, Kevin Wall rated it liked it Apr 10, Ramon rated it liked it Nov 07,

Citydesert.

"Philokalia means "love of the good" or "love of the beautiful." It was the name given to a celebrated Eighteenth-century collection of Greek patristic writings on Christian spiritual life, teaching the path to inner sobriety and the fullness of union with God. This Little Russian Philokalia is a new collection of ascetic writings drawn from Russian sources, chiefly of the Eighteenth through the Twentieth centuries. "For the last two centuries there have been many people of God-pleasing life in Holy Russia. These people have taught not only by the example of their life but also by wise counsel. Their wise words of instruction in righteous living are already available in part for whoever thirsts to know the right way of life. The writings [of the more renowned] have been published in volumes of complete works, and also in biographies or collections of letters to spiritual children. But many instructions of others were published either in old magazines or books which have become rarities and are not available now to the general public..." St. Nikodim, Bishop of Belgorod, 20th Century.

Since the counsels of the Russian Fathers in the Little Russian Philokalia series come from recent centuries, they are of particular value in offering direction suited to the spiritual conditions of the modern age. The Little Russian Philokalia series can serve as an intermediary between the earlier Fathers of the Greek Philokalia and the spiritual strugglers of our own times.

The humble advice offered by holy men in the Little Russian Philokalia series renders an inestimable service to a true seeker of salvation—a follower of Christ's narrow path of humility and unceasing spiritual labor. The Series contains much teaching on prayer, inward silence and vigilance, and the acquisition of virtue through following the commandments of the Lord." <http://www.svspress.com/little-russian-philokalia-vol-v/>

Vol. 1: St. Seraphim of Sarov: Spiritual Instructions Vol. 2: Abbott Nazarius of Valaam: Counsels Vol. 3: St. Herman of Alaska: Treasury of Spirituality Vol. 4: St. Paisius Velichkovsky: Field Flowers Vol. 5: Elder Theodore of Sanaxor: Sayings Vol. 6: Elder Zosima of Siberia: Special Wisdom.

1. Seraphim Rose (Editor, Translator) "Little Russian Philokalia: St. Seraphim of Sarov" [St. Herman Press; 5th edition (April 25, 2008) "One of the most beloved Orthodox saints of recent times—St. Seraphim of Sarov (1759-1833)—was a priest, hermit and spiritual guide who, in early 19th century Russia, led many souls along the path of Apostolic Christianity. The first volume of the Little Russian Philokalia series contains the Life of St. Seraphim, his "Spiritual Instructions to Laymen and Monks," his soul-saving conversation with Nicholas Motovilov "On the Acquisition of the Holy Spirit" (St. Seraphim's patristic teaching—equal to the ancient Church Fathers)—and his "Diveyevo Mystery"—which, until now, has never been revealed in the English language since its disclosure in 1902."

2. Seraphim Rose (Translator) "The Little Russian Philokalia: Abbot Nazarius of Valaam" [St. Herman Press, 1997] "The second volume of the Little Russian Philokalia Series is dedicated to the "Grandfather" of an entire century of great ascetics of Valaam Monastery, Blessed Elder Nazarius (1735-1809). He was the spiritual father to St. Herman of Alaska and was responsible for sending the first Orthodox mission to America in 1794. Holy Scriptures and the writings of the Fathers were the daily food of his soul. His soul became so penetrated by the thought of divine things that the only subject of his conversations was what might profit the soul. Like St. Anthony the Great, Abbot Nazarius possessed experience and knowledge of the spiritual life in practice, and spoke of how to practice Christianity in order to attain genuine sobriety of soul. He allowed no leeway for idle meditating or fantasizing. Elder Nazarius burned with an unquenchable love of truth. His watchful eye was keen; his words carried great power. Severe and seemingly inaccessible in appearance, by his words alone he could soften hearts into love and obedience. The Little Russian Philokalia Series Volume II also contains a short spiritual ladder by Abbot Nazarius' disciple, Hilarion of Valaam and Sarov Monasteries, and contains several hymns composed by Fr. Seraphim Rose in honor of Blessed Nazarius."

3. "The Little Russian Philokalia: Treasury of St. Herman's Spirituality" [St. Herman Press, 1989]

4. Fr. Seraphim Rose "Little Russian Philokalia: St. Paisius Velichkovsky" [Saint Herman Press, 1994] "The fourth volume of the Little Russian Philokalia series is comprised of the only independent spiritual works, outside of his letters, of St. Paisius Velichkovsky: "The Scroll" and "The Field Flowers". "The Scroll" was written in response to an attack on the main work of true monastic life—the cleansing of heart and mind through the mental activity of the Jesus Prayer, while "The Field Flowers" is a collection of 44 ascetic homilies by Elder Paisius representing a continuation of the deepest ascetic tradition of Christianity—unseen warfare. The Little Russian Philokalia series, Volume IV conveys the teachings of a humble, yet vitally important, servant of Christ—one singularly responsible for the contemporary revival of Orthodox Christian spirituality."

5. S. Miloskovsky "Little Russian Philokalia: St. Theodore of Saraxar" [Saint Herman Press, 2000]

6. "Little Russian Philokalia: Elder Zosima of Siberia: Special Wisdom" [Saint Herman Press, ?]