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CASSIAN, CONTEMPLATION AND THE COENOBITIC LIFE

of God's providence.¹ 'Caro' and 'spiritus' in this context have no particularly substantial quality, but refer rather to human inclinations. Cassian's concern was with a conflict in the sphere of 'voluntas' and 'desideria'.² It was a conflict that could be interpreted further as a process of change—a shaking off of the past, a movement forward to a more perfect state: 'et idcirco si carnales concupiscentias de cordibus nostris desideramus extrudere, spiritales in earum locis plantemus protinus voluptates'.³ Although 'carnalis' and 'spiritalis' are here sharply distinguished—one negative, the other positive in quality—they are also closely linked at a common level, referring as they do to a single-minded effort towards human perfection; an effort that concerns, in both its carnal and its spiritual aspects, the one arena of the human heart.

So for we have only defined our terms, or rather found that definitions are difficult to achieve. Bringing together now these two elements in Cassian's thought, inwardness and vision, it is possible to see with what rich effect he balanced one with another in the setting of the monastic life. In another passage, for example, that examines the connexion between the exterior and the interior life, he shows again how they form a unity, but this time with a clearer reference to contemplative terminology: 'Sicut enim nullum ferme ab eis [the fathers of Egypt] otii tempus excipitur, ita ne meditationi quidem spiritali finis inponitur. Nam pariter exercentes corporis animaeque virtutes exterioris hominis stipendia cum emolumentis interioris exaequant, lubricis motibus cordis et fluctuationi cogitationum instabili operum pondera velut quandam tenacem atque immobilem anchoram praefigentes'.⁴ Many of the points mentioned above are here sharply recalled; and Cassian continues: 'ita ut, quid ex quo pendeat, haud facile possit a quoquam discerni, id est utrum propter meditationem spiritalem incessabile manuum opus exercent, an propter operis iugitatem tam praeclarum spiritus profectum scientiaeque lumen adquirant'.⁵

There is an apparent merging of activities here that could be misleading: Cassian also considered it expedient that work and prayer should be assigned different and definite periods in the monastic timetable.⁶ Yet there is a significant element in the passage: the now familiar distinction between 'exterior' and 'interior' is matched by another, that between 'opus' and 'meditatio'. It is entirely characteristic of Cassian that he was not content to leave distinctions as they stood, but wished rather to combine them in a more vivid picture of asceticism and its aims. He makes the emphasis already noted: that manual labour is ordained entirely for the advantage of spiritual mediation, and that spiritual freedom and the insight of the man of prayer give work its dignity and sense of purpose; but now, since his description refers not only to the types of activity that

¹ *Con.*, iv. 7.

² *Con.*, iv. 11.

³ *Con.*, xii. 5.

⁴ *Inst.*, ii. 14.

⁵ *Ibid.*

⁶ *Inst.*, iii. 1.



DARWIN, COUNTERTELIC AND THE HOMOGENEOUS LINE

of God's providence, God's will, and right, in the context here in particu-

larly substantial quality, but rather to human inclination. Certain's
concern was with a conflict in the sphere of values, and values. It
was a conflict that could be interpreted further as a process of change—
a change of the past, a movement toward to a more perfect state; of
change or certain consciousness of certain moral decisions,
ethical, spiritual, in some less permanent positive values,
although "values" and "spirits" are also sharply distinguished—
anxiety, the other position in quality—they are also closely linked at a
certain level, reflecting in that to the well-understood effect toward human
particular, as often that concern in both in natural and in spiritual
regions, the one sense of the human heart.

So far we have only defined our terms, or rather found that definitions
are difficult to achieve. Having together now these two elements in
Darwin's thought, "inclination" and "will," it is possible to say with
what effect he balanced one with another in the writing of the manu-
script. In another passage, for example, Darwin examines the connection
between the activities and the nature of the human mind. He writes: "It
may be said that one with a certain tendency to moral or spiritual
activity, the other tends to be a certain faculty of the human mind."
He further states: "The faculty of the human mind is not a single
faculty, but a complex of various faculties, each of which has its own
particular character, and each of which is subject to its own laws."
He then goes on to discuss the relationship between the "inclination" and
the "will," and the way in which they are balanced in the human
mind. He states: "The inclination and the will are two faculties of the
human mind, each of which has its own character, and each of which
is subject to its own laws. The inclination is a faculty of the human
mind, which tends to be a certain faculty of the human mind. The
will is a faculty of the human mind, which tends to be a certain
faculty of the human mind. The two faculties are balanced in the human
mind, and each has its own character, and each is subject to its own
laws. The inclination and the will are two faculties of the human
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faculty of the human mind, which tends to be a certain faculty of the
human mind. The two faculties are balanced in the human mind, and
each has its own character, and each is subject to its own laws."



- 1. Darwin, p. 11
- 2. Darwin, p. 12
- 3. Darwin, p. 13
- 4. Darwin, p. 14
- 5. Darwin, p. 15
- 6. Darwin, p. 16