

**Cave Idea and Cave Monastery in the Consolidation in Spiritual Exploit
in Kyiv Christian Culture**

After christening in Constantinople, Princess Olga returned to Kyiv, and she was trying to arrange her mode of life according to her religion choice. Even in those days there at the Kyiv Rus lands exist later multiplied Institute of confessors. Neophyte Rus almost immediately pulled to the main places of spiritual asceticism as in the adjoining lands. Already in the XI century you can find numerous instances of the Rus presence in the monastic societies in Palestine and Athos Mountain. These spiritual engines belonged Anthony Lyubetsky that for spiritual and ascetic monastic growth came to Mount Athos, where he remained a long time in obedience and took in Athos Mountain monastic vows.

Returning to Rus, Anthony tried to find something similar to the place in Athos Mountain that would have a particular expression - the remote location of the human confluence. However, area which was chosen by Anthony near the capital of Russia – Kyiv that does not invalidate the obligation to pursue Anthony and spiritual instruction of neophytes. Anthony's home was the cave on the slopes of the Dnieper River, which is just delivered from its previous “inhabitant” Hilarion. Thus the Cave monastery began to exist that for a short of time becomes effective religious, literary, artistic and generally the center of the old princely Rus, and therefore – it is s spiritual guide for Ukraine during many millenniums.

In the construction of the Great Church in Cave monastery, the groundwork was based on the relics of the martyrs Artemia, Polievkt, Leontius, Acacius, Aretas, James and Theodore. So the visible body of the monastery church was consolidated of visible presences - a living sign of that body was devoted to the faith.

In time of Anthony, the monastery was a small monastic community, contrary to the wishes of reclusive Anthony began to converge on the Dnieper Mountains. So,

during Anthony's directorate, the Monastery began to come to the surface and encircle with ground buildings: Cathedral of the Assumption (1076) by Theodosius in 1108 by Abbot Feoktist reduced "trapeznytsya" and about 1182 through the efforts of Nicholas Svyatosha Bolnytsky at Trinity Monastery Gate Church. Monastic library enriched by expensive books, like the bishops and the Metropolitan Cathedrals. In Cave monastery existed own library, which was found by Nestor and his successors – ascetics.

Although regulations were accepted and approved by Theodosius – they were "common for living" in Cave monastery almost from the very beginning of its existence, it has affirmed its ancestral tradition of the underground retreats – creation because the Cave monastery was gained as in the original – while Anthony was completely caved.

Christian East repeatedly shows examples of such religious acts. These monastic settlements existed in the early Middle Ages in Palestine, later attestation of such monastic practices can be found in Ethiopia (Lalibela monastery), the monastery of Cappadocia cave churches, cave monastery Vardzia in Georgia, supported by the talents of the Georgian kings, and especially in the reign of Queen Tamar. Heredity, which manifested itself in the settlement of underground caves, was observed in the Cave Monastery in the XIV century.

Kievan princes and this and the next day too, like their predecessors, showing their respect Pechersk Monastery. And this is expressed special – Kyiv work space standing relationship to the Great Church, mountain and cave monastery there. Also specially image Caves selfless glory was strengthened through naming Lavra Cave monastery. Indeed Lavra had a special way of spiritual exaltation and respect for individual religious communities.

During his absence in Kyiv as a city of the metropolitan cathedral, especially in hard times after Tatar invasion, Cave abbots exercised probably true guiding wire in Kyiv. This liturgical deeds again the distinguished position of Pechersk monastery, which had in a long time had led the bishop, however, received special liturgical privileges. This is almost an exclusive feature a small monastery on Mount Sinai. In this

Cave monastery in his glory converge on Sinai Mountains. Besides revealing that the Son and Cave Monastery becoming one semantic ground of existence. Both of these places caused the mountain. Sinai retains its name sign mountain that goes just figuratively and. It is a place known as Siyanska (Osiyanska) mountain. But if Cave monastery hides in his own real name Kievan mountain. For real hill on which he stood, his name appears deeds – the cave. This was also a feature of spiritual monastery. A true mountain that is before and was the basis for the emergence of the semantic meaning of the spiritual mountains that appeared on the site, lay in the depths of the cave, as well as in depth titles. Initial settlement of the way – in the caves was definitive for the appellation, even when there was a monastery ground. All spiritual power concentrated exactly in place of deepness in the mountains – in the cave. A top of the monastery became visible - surface image of the Cave underground fame.

In the Cave monastery arose examined several features making spiritual path. They were his constituents as ongoing in Kyiv, as the form of spiritual growth. It is, above all, “pechernist” that showed the depth of human dedication – an open gap that all the human soul crushing darkness since the loss of Eden. But there, in the wilds of the earth, and there was a human rebirth. Another image appearing as a spiritual person happened therefore in caves. A change – spiritually one reborn who dared to wear the image of the Cave – underground hermit.

Despite of the fact that during the Tatar invasion Cave monastery was suffered from many damages, the monastery remains in force, and further divine service are existed here. Therefore, the Cave Monastery was and it is a living source of spiritual achievement. It is important to note that only this church in Rus was graced with the naming of the Great Church in Princely time. After all, monks prayer, not princes and boyars, led the spiritual command of the Rus. So from Kyiv – the Cave dispersed and established the idea of spiritual heroism as a monastic Cave construction.