

The Aspects of the Formation of Precedent Texts on Religious Subjects in Ukrainian Philosophical Culture

Ukrayna Felsefi Kültüründe Dini Konularda Emsal Metinlerin Oluşumunun Yönleri

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Abstract: The study presents a retrospective review of the most significant texts in Ukrainian philosophical culture that have influenced the development of religious themes. The author argues that religiosity is the dominant theme, passing through the works of representatives of different historical periods. The obtained results allow us to state the following. In the cultural heritage of Kievan Rus the formation of those religious ideas that became widespread in the future took place. The actualization of topics about the significance of the spiritual essence of man, the search for ways to approach God and the idea of the cognitive capabilities of the heart contributed to the expansion of the limits of comprehension and understanding of religious issues. The conceptualization of the research topic took place in the works of representatives of academic philosophy, within the definition of the role of faith in human life.

Keywords: Religiosity, faith, soul, cordocentrism, Ukrainian philosophical culture.



Introduction

In the period of globalization, the number of universal precedent phenomena is growing, understanding of which is a peculiar condition for acquiring knowledge that can help build effective intercultural dialogue. The presence of well-known texts within the cultural heritage is evidence of the maturity of society because they are stored in the minds of people, passed from generation to generation, causing the same emotions and contexts of understanding phenomena. Precedent texts “refer” to the understanding of a certain historical event or causal relationship, behind each of these texts is a unique system of associations, which they evoke in the minds of their bearers. The study of ideals and values of philosophers who belong to a particular national tradition allows a more specific and realistic idea of the essence of the national tradition and the specifics of philosophizing.

Within the Ukrainian philosophical tradition, the theme that provides a deep understanding of cultural and axiological codes is the religious subject. Attention to religious issues in Ukrainian society is objectively determined by the role it has always played in shaping the axiosphere of personality, individual beliefs, worldview, human qualities and the compensatory function that religion can perform against the negative effects of rigid individualism and pragmatism today. The latter function is becoming increasingly popular, firstly, due to the deepening of alienation of the individual, which is an absolute phenomenon in the challenging pandemic time and covers the entire sphere of human spiritual activity. And secondly, due to increasing risk of loss by man-made civilization of human dimension and respect to values. The tendency to rationalism and technocracy has led to a clear oppression of emotional, ethical, spiritual traits in a man. Interpersonal relationships in this area are no longer governed by irrational means: feelings, customs, ideals, the comparison of good and evil, beautiful and ugly. Spirituality, in the religious sense, is reduced to reasonability, and values are replaced by information, against which values inversion is developing in our society. It relies on the rupture of traditions, the destruction of the hierarchy of values, accompanied by a radical change in the combinatorics of behavior, when “low values” begin to dominate culture and play the role of outstanding values, and time-tested values are removed to the cultural periphery. Addressing the spiritual world of the individual is even



more necessary in modern conditions, when the media space gives everyone almost planetary opportunities, if not in creating benefits, then in harming nature and society, the consequences of which are difficult to even imagine. Therefore, no general rules, norms and declarations will be able to ensure humanity in both real and virtual environments, if involvement in religious and value space does not become the core of responsibility and value of everyone, preventing destructive action and ill-considered decisions using high technical achievements.

In search of ways to overcome these negative phenomena, addressing the religious issues in terms of finding potential for the development of personal spirituality is becoming increasingly important.

In addition, due to the socio-historical challenges facing Ukraine today, in the conditions of military aggression and the revival of the independent Ukrainian church, the appeal to the aspects of the formation of precedent texts on religious subjects becomes even more relevant, necessary and significant. What is manifested in the subsequent separation of purely national cultural codes leads to a rethinking of one's own past and contributes to the understanding of the essence of modern historical and philosophical searches. Under the conditions of bringing Ukrainian philosophy to the European historical-philosophical discourse, which does not impose a unilinear model of understanding reality when developing the topic of the formation of precedent texts on religious topics, there is an opportunity to raise hidden truths from the national spiritual treasury, to find new solutions to known problems, to analyze the stratum knowledge that remained beyond the limits of mental comprehension of reality.

Literature Review

The research literature is represented by two groups: the first group is the sources, that is the very precedent texts on religious topics, the second is the work that will allow the classification of semantic components of precedent texts. Thus, Karaulov (1987) defines a precedent phenomenon as one that is significant for the individual in cognitive and emotional contexts, which is well known to a wide range of specialists, i.e. has a supra-individual character. Dymarsky (2004) offers a vision of the precedent text as part of the general political discourse and as an important element of



national culture. Prokhorov (2008) clarifies the concept of the phenomenon of precedent, in terms of belonging to the language culture of a particular ethnic group and the formation within it of stereotyped forms of perception of precedent texts. Mikhailova (1988) proposes an approach to precedent texts as ready-made cultural and axiological signs.

Various aspects of the study of precedent texts in the linguistic and literary space are devoted to: (Bortha & Mills (2012); Dmitrieva & Golomidova (2020); Gorban (2022); Gudkov (1998); Ismailova (2021); Karasik (2002); Merkotan (2015); Milostivaya (2016); Rafisovich Khuzin (2020) and others.

Based on the analysis of the represented literature, within our research the approach to understanding precedent texts is important, as such, which offer important ideas for the development of religious subjects in Ukrainian philosophical culture and which reveal the patterns of cultural codes from generation to generation.

The aim is to present the process of formation of precedent texts on religious themes in Ukrainian philosophical culture through the demonstration of contextual sense and acquired sense that are transmitted from one text to another.

Methods. The main method of research is retrospective analysis, which aims to study the origin and stages of development of phenomena, analysis of the reasons for changes. The use of the method of contextual analysis allowed us to distinguish religious themes from syncretic texts of Ukrainian philosophical culture. When substantiating the main provisions of the work and taking into account the purely Ukrainian mode of philosophizing, existential methodology was used due to its involvement in the Ukrainian mentality and focus on the analysis of the spiritual sphere of life.

Syncretism of Precedent Texts

Hence, the philosophical heritage has left us a huge set of reminiscences and allusions. When mentioning them, there is the concept of approximate general understanding in the research professional circles, usually with certain digressions and through prisms of perception of different philosophical ideas. Thus, precedent texts in the form of works, quotations, images, philosophical movements, or concepts can influence the



recognition of professional conformity, in terms of knowledge of landmarks and vectors of philosophical discourse. However, it should be noted that today the formation of a national philosophical corpus of precedent texts acquires special significance, the presence of which allows determining the significance of a national philosophy, various aspects of its integration into world well-known trends, movements, concepts.

Ukrainian philosophical heritage is a complex synthesis of historical monuments, works of spiritual centers, masterpieces of polemical literature and philosophical and theological treatises, literary works of public figures, which are a reflection of the Ukrainian national culture. Today, in those researches that are in the plane of, say, philosophy, history, literature, and culture, in which the phenomena of, for example, Kyivan Rus are studied, the same sources can be analyzed. This is precisely the essence of the syncretism of Ukrainian philosophical culture, which sometimes leads to the impossibility of conducting a dichotomous division by research areas. Although, of course, the impact and consequences of each multi-disciplinary study have their own specificity. That is why due to the formed syncretism it is quite difficult to determine the specifics of philosophical precedent texts. Therefore, it seems not surprising that there are not as many narrowly professional Ukrainian philosophical precedent texts as, say, in German or English philosophy. Due to the formed syncretism of literary, cultural, and philosophical heritage, we have a single core of Ukrainian cultural texts. It is impossible to talk about a more or less objective study of a particular historical and philosophical period of Ukraine without those texts. Texts on religious themes are of special importance for Ukrainian philosophical culture because it is from them that the formation of professional philosophical knowledge begins.

Precedent phenomena as phenomena of language culture and as texts that had been and continue to be important for the development of Ukrainian philosophical culture include certain groups of texts, united, for example, by the chronology of their origin. Let us dwell on this variation of precedent texts on religious themes in the Ukrainian philosophical heritage. This approach allows us to present: the complex meaning of precedent texts through the presentation of the general meaning of phrases with



stereotyped perception of religious meanings; contextual meaning inherited and reflected in another source; the genesis of acquired meanings that change in different historical times.

The religious orientation in Ukrainian philosophical culture is determined by the mentality reflected in the written heritage.

Both the historical formation of Ukrainian nationality and the process of forming the character of Ukrainians have a difficult path. The conditions for the development of the Ukrainian ethnic group contributed to the formation of the inner harmony of the human personality, fostered courage, the desire for freedom and independence. The circumstances of life instilled in Ukrainians confidence, optimism, cheerful nature and a peculiar national sense of humor. Along with this, the years of enslavement and statelessness affected the behavior of the people, which is characterized by fear and various phobias. A lifestyle of “hiddenness”, “privacy” was formed as a possible reaction to the pressure of circumstances. The historical and social upheavals experienced by the Ukrainian people led to the formation of such a common trait in the Ukrainian character as isolation, which in turn influenced the formation of a phenomenon that in scientific literature received the name of “internal emigration”. (Shlemkevich, 2000). In this case, it is appropriate to talk about the introvertism of Ukrainians, which acts as a certain characterological constant that directs the worldview to self-knowledge, to one’s own inner essence. Along with introvertism, individualism occupies a significant place in the Ukrainian mentality. Ukrainian researchers A. Bychko, I. Bychko and V. Tabachkovsky note that individualism “at the worldview and mental level is manifested in the dominance of existential motives in Ukrainian philosophical thought, its pluralistic (polyphonic) character, dialogic style of philosophizing” (A. Bychko, I. Bychko & V. Tabachkovskyi, 2001: 317-318). The expressions of the Ukrainian mentality do not show great interest in theoretical considerations and abstract speculations, but instead pay more attention to the field of practical philosophy and ethical issues. The idealistic orientation of Ukrainians is partially manifested in the fact that thoughts and actions are primarily governed by subjective factors that have their source in feelings and will. It is in this aspect that the sensual sphere of national life comes to the fore,



which is manifested in heart-centeredness, in greater trust to the “feeling of the heart” than in the “mind of the head.” Relying on the leading role of the “heart” in the perception of reality, it is necessary to speak not simply about the peculiarities of the existential worldview of Ukrainians, but about the existential-cordocentric orientations of the representatives of the national mentality.

D. Chyzhevskiy (1983) draws attention to the fact that over the centuries the national outlook changes, but there are such traits in the Ukrainian mentality that remain steadfast. Such national worldview guidelines should include: existentialism, cordocentrism, individualism, humanity, democracy, freedom-loving, tolerance, spirituality, optimism, introvertism, etc. The specified provisions determine the specificity of the Ukrainian mentality, which, however, does not at all ensure the absence of others, even opposite to the highlighted, characterological guidelines in Ukrainians. Accordingly, turning to the written heritage of Ukrainian cultural figures from the position of recognizing their texts as precedents will allow us to present Ukrainian religiosity, above all, as a reflection of established mental traits and contribute to the enrichment of Ukrainian religious culture with new facets. It is the presence of isolated established mental traits, among other things, that allows forming the conceptual core of the study of religious topics in Ukrainian philosophical culture.

At the Origins of Ukrainian Philosophical Culture: Princely Era

It was in the days of Kyivan Rus that the assimilation of the ideas of world historical and philosophical thought began, one's own literature emerged, and the priorities for the development of Ukrainian philosophy were determined. Here, the key sources for analysis are the works of “Kyiv scribes”, such as Metropolitan Hilarion (1050)¹, Volodymyr Monomakh (1117), Kyrylo Turovsky (1880)², Kliment Smolyatych (1980)³, etc., who form

¹ The original text of “Word About the Law and Grace” by Metropolitan Hilarion was written between 1037-1050.

² Kyrylo Turovsky (1130-1182) the exact date of writing of “A word about the relaxed” is unknown. The author of the article uses a much later version of the work.

³ The earliest known “Epistle” manuscript, Kliment Smolyatych (1110-after 1167), interpreted by the monk Thomas, dates from the 15th century. The exact date of writing of this work is unknown. In the text of the article, the author refers to the modern edition.



a certain source group of Ukrainian precedent texts. It is worth emphasizing again the syncretism of historical, literary and philosophical explorations. Among the topics raised in this historical period, which received their further development, the following should be noted: epistemological themes - as features of knowledge of the world through the prism of Christian doctrine, ontological - as being between earthly and heavenly, a block of socio-political ideas, which, however, are important for sociology, political science, history, etc. For the development of the national philosophical tradition, the ideas of comprehending the spiritual essence of man are considered significant here, in particular, the cordocentric line of philosophizing has been established. We see such motives in "Word About the Law and Grace" (Hilarion, 1050). Due to the heart, one can learn the mysterious essence of things: the heart, according to Metropolitan Hilarion, should become a place of concentration of knowledge and understanding of the world. The meaning of human existence, the purpose of man, occupy one of the central places in the "Teaching" of Volodymyr Monomakh. Attention to these issues was largely due to the moral aspects of Christianity, which helped not only to discover the inner essence of man, but also to realize his sense of self-worth, to rethink responsibility for his actions. In the "Teaching", after the introduction, the author calls: "First of all, for God's sake and your soul, have the fear of God in your heart" (Monomakh, 1999: 236)⁴, where "the fear of God" means striving to turn away from evil and remember the severity of sin. Such fear is a constant reminder of the need to follow good. The world was conceived as created by God, adorned by him for glory and service to man, the author notes that God does not speak to the mind, but to the heart.

Cultural figures of this period, without contrasting the faith of reason, emphasized that it is impossible to know God's truth with the help of reason alone. Accordingly, we can say that the mind and heart in the views of the "scribes" of Kyivan Rus are closely linked. This is exactly the combination we see in Danylo Zatochnyk's "Molinni" (1980)⁵, full of deep philosophical meaning. The author says that a person learns the surrounding

⁴ The date of writing of "Teaching to Children" of Volodymyr Monomakh is 1117. In the text, the quotation is presented according to the reprint.

⁵ Danylo Zatochnyk (XII). The exact date of writing "Molinni" is unknown. In the text of



reality with the help of the mind, at the same time excites his soul. The heart, forming the foundations of human existence, endows its master with beauty and wisdom. The unity of mental and sensory principles ensures that cognition is the only process here.

The scribes of Kyivan Rus are characterized by the perception of man as a unique person with a large inner world and a “layer of the unconscious”, which affects their actions and deeds in this earthly world. Thus, the philosophical intentions of the representatives of the Kyiv era were aimed at unraveling the meaning of their own “I”, i.e., along with the dominant theocentrism, much attention is paid to man. In his “Epistle”, the thinker Kliment Smolyatych singles out two ways of knowing the unknowable - “gracious”, peculiar only to saints and apostles, to whom Christ directly revealed the mysteries of the kingdom of heaven, and “symbolic”, available to all mortals who realize it in the act of “reasonable” interpretation of “signs” (Smolyatych, 1980: 285). The Kyiv scribe explains that although the sign is not an image of truth, it carries a certain force, with the help of which there is a rush from the everyday understanding of things to the divine.

Considering the philosophical issues in the views of the most famous representatives of the cultural center of Kyivan Rus, it can be argued that important elements formed in their texts are related to the ideological concept of Christianity, which directs the search for ways to bring people closer to unknown entities. Cordocentric issues find a significant place in the activities of most Kyiv scribes. The heart, as a philosophical concept, is connected with the mind, with feelings and with the inner desires of man. Thoughts are proclaimed about the cognitive capabilities of the heart, about the heart as the center of the soul. In Kyivan Rus, with the adoption of Christianity, the idea of holiness is formed, it finds expression in monastic ideology. Holiness is achieved by killing one's own flesh, focusing on the inner spiritual life in order to draw closer to God through repentance and humility. However, religious themes here coexist peacefully with other social concepts important for literature, history, art, etc., they complement each other.

the article, the author refers to the modern edition.



Ukrainian Philosophical Thought of the XVI-XVIIIth Centuries

The development of Ukrainian philosophical thought took place through the retransmission of historical and philosophical achievements of the Princely era in a certain broken form, due to the new historical period. It was the Renaissance that posed new questions to the cultural environment that needed to be answered immediately. Thus, the idea of self-affirmation of man in earthly life is spreading. Renaissance artists, based on the individuality of the person promoted the idea of harmony between the earthly and heavenly worlds. Being in the center of attention, a man becomes interesting as an individual with his own earthly life.

Chronologically at this time there is a reorientation in the thinking of Ukrainian philosophy, the transition from theocentrism to anthropocentrism, the spread of the idea of understanding God as an inner, transforming force, the idea of “harmony”, the unity of heaven and earth. The contemplative way of life, which allows to come into direct contact with God through self-immersion and self-knowledge, remains relevant. The texts of Ukrainian philosophers of this historical period can be arranged into several groups. It is worth paying attention to the texts of the representatives of the cultural and educational Ostroh center in the person of Gerasim Smotrytsky (1587), Vasyl Surazky (1588), Ostrozkyi Kliryk (1598); figures of the spiritual center Ivan Vyshensky (1986)⁶ and Job Pochaivsky (1884)⁷. Further, chronologically at this time the activities of fraternal schools and representatives of the Kyiv-Mohyla Academy (K.T.- Stavrovetsky (1618), K. Sakovych (1625), P. Mohyla (1645; 1646), T. Prokopovych (1760), etc.) It should be emphasized that the works of these representatives are quite popular and well-known in modern academic circles under the general concept of “works of Ukrainian Baroque figures”.

Philosophical issues in the activities of representatives of the cultural

⁶ Works by Ivan Vyshensky were mostly distributed in manuscripts. One list from the 17th century, one from the 18th century, and four from the 19th century have survived to our time. In the text of the article, the author refers to the modern edition of Vyshensky's collection of works.

⁷ Job Pochaivsky (about 1551-1651). The author of the work “The Bee of Pochaiv”, which was kept for a long time in the Holy Dormition Pochayiv Lavra in the form of a manuscript, has undergone changes and additions. It was published in print only in 1884.



center relate primarily to the vision of the problem of God and the world, God and man. In resolving these issues, the guards turn to rethinking the ancient heritage in line with the Byzantine and the traditions of Kyivan Rus.

Focusing on the truth through “silent conversation”, the first rector of the Ostroh school, Gerasym Smotrytsky, was the brightest representative of hesychastic traditions. In his own work “The Key of the Kingdom of Heaven” (1587), which is one of the first printed publications in the Ukrainian literary language, the author noted that the main purpose of earthly human life is spiritual renewal through knowledge of the divine essence.

Following the views of Orthodox church leaders and representatives of Eastern patristics, representatives of the Ostroh educational center claim the absolute uncertainty of God, which is most vividly reflected in the work of the scribe Vasily Surazky, known as the author of “On the only true Orthodox faith” (1588). In the process of knowledge of God, according to Ostrozkyi Kliryk, an important role is played by personal understanding of the Holy Scriptures, the assimilation of hidden truths, for their further transformation into the inner convictions of man. Emphasizing the importance of the Orthodox faith over other religions, in the work “The inscription on the sheet in the name of Father Ipatia of Volodimer and Berestei Bishop” (1598), Ostrozkyi Kliryk urges people not to go beyond the holy faith, which was followed by our ancestors, not to try mind to comprehend the mysteries of scripture.

The abbot of the Pochaiv monastery, Job Pochaivsky, known as a spiritual writer, compiled a collection of teachings “The Bee of Pochaiv”, where great attention is paid to monasticism as the highest moral value. This work is represented by extracts from various religious books, short teachings of both compilation and original nature. The main feature of “Bee” is that it contains not only extracts of a moral nature, but reflects the worldview of the author. In his collection of wisdom from the patriarchal creations, Pochaivsky collected what best suited his moral nature and the needs of the time. Feeling the need for solitude, hermitage, the abbot of the Pochaiv monastery tried to embody in his own life the idea of silence, which is what most of his stories are connected with. Imbued with



this spirit is the teaching “On renunciation of the world and on spiritual perfection”, where the author tries to spread the idea of the need to limit their own flesh, the need for prayer not only in the spiritual environment but also among ordinary laity, saying that God addresses not only monks: “as well as to all who live in cities and villages” (Pochaivsky, 1884: 300). Job Pochaivsky, by the example of his own life, drew the attention of society to the need to profess the faith of ancestors in accordance with all orthodox canons, attaching special importance to the properties of prayer.

In general, religious themes in the works of Ostroh cultural and educational center are directly related to the representation of hesychasm and areopagitism, which significantly reduces the role of the rational component in the worldview and directs the search for ways to understand the creator through self-absorption, inspiration, prayer. Accepting the position of the division of man into external and internal, focus on the spiritual man, believing that God is in it.

The most famous representative of the Baroque of the XVII century is the author of numerous polemical and theological works, the rector of the Kyiv Brotherhood School Kasiian Sakovych. The brightest “spirit” of the era is represented by him in the work “A Treatise on the Soul”. At the center of the author’s reasoning is man, the problems of his self-knowledge. Here we are talking about combining the teachings of apologists for Christianity with the beliefs of ancient philosophy. K. Sakovych appreciates the mental abilities of man, speaks of the primacy of earthly life, which brings him much closer to the ideas of the Renaissance. However, this does not prevent him at the same time from being a representative of a religious trend in Ukrainian philosophical thought. The question “where does the human soul come from?” can be considered as the leitmotif of K. Sakovych’s treatise. The author seeks the answer to this question within the creation of God, within the creation of angels and within the broadest understanding of fatherhood. This question worries the author very much, because the answer to it will give the opportunity to learn the greatest wisdom and philosophy, which is to “know oneself” (Sakovych, 1625). Kasiian Sakovych’s creative activity had a significant impact on the views and beliefs of the Ukrainian Baroque of XVII –XVIII century.

The rector of the Kyiv-Mohyla Academy Petro Mohyla in his own



theological and philosophical activities appeared, on the one hand, as a supporter of the development of science, on the other hand, he represented the Ukrainian worldview traditions rooted in the previous development. Thus, in the compiled "Catechism" (Mohyla, 1645) the whole experience of patristic philosophy was used. This focus on patristicism in combination with Aristotelianism, purified from Thomism, laid the program of philosophical studies of the Kyiv-Mohyla Academy, which can be clearly traced back to H. Skovoroda. In the "Trebnik", together with the presentation of the order of sacraments and prayers, he dwells on the characterization of God and states that he is "beginningless, invisible, immeasurable, incomparable, harmless" (Mohyla, 1996b: 396)⁸. Thinking like that the professor of the Kyiv-Mohyla Academy comes to the conclusion that the transcendent divine essence can be understood from two positions. First, it is an understanding of the essence of God in himself and the unity of his three incarnations, and secondly, God was understood through his attitude to the world and man created by him. And, despite all the incomprehensibility of the deity, man, says P. Mohyla, can know him through faith.

In epistemological orientations, the professors of the academy could not ignore a typical feature of the Ukrainian mentality - cordocentrism. Petro Mohyla recognized the heart as the center of a person's physicality and spirituality, the guardian of his feelings. It "ensures" the integrity of the human essence. Therefore, it is not surprising that there is an appeal to the heart in the course of psychology of Professor Stefan Yavorskyi, where the author notes: "life spirits are produced in the heart and transmitted through nerves that originate from the heart and are located throughout the body" (Yavorskyi, 1693)⁹. Of course, this interpretation is related to the characteristics of human sensations in general, but the fact remains undisputed that the source of sensations S. Yavorskyi considered the organ - the heart, the action and significance of which can not be assessed only by intellect.

In addition, within this chronological period, it is necessary to dwell

⁸ "Trebnik" by P. Mohyla was first printed in 1646. The quotation in the text is given according to the modern reprint.

⁹ During 1691-1693, Stefan Yavorskyi taught the course Philosophical Competition (Agonium philosophicum). The manuscript of the course has survived to our time.



on the works of the artist - Hryhoriy Skovoroda, who is considered a Ukrainian guide to European philosophical space. In fact, when Ukrainian philosophy is mentioned in philosophical circles today, Skovoroda's name is most often mentioned. His views reflected the belief in the invisible and visible nature of Pythagoras, Plato's thoughts on the division of the world into material things and invisible ideas, the ideas of German mystics. The most famous phrases that Skovoroda mentions come from work such as "Narcissus": "Know yourself, look at yourself. Be in your house. Take care of yourself. You hear! Take care of your heart" (Skovoroda, 1894: 17)¹⁰. Hryhoriy Skovoroda, unlike his predecessors, puts forward the idea of the heart as the center of the inner essence of man. Following him, Pamfil Yurkevich picks up on this topic and finds a new, deeper solution.

For the first time in Ukrainian philosophy, Skovoroda raises a person to understand him as a spiritual person. This is his originality and novelty, this is his step forward in comparison with his teachers from the Kyiv-Mohyla Academy. Based on the pantheistic-rationalist concept, the thinker argues that the "true man" is not in the "flesh", but in the "god". There are two beings in man, says Skovoroda. The body is earthly and the body is spiritual, inner, secret, hidden, eternal. A real, real person is a secret, and the body is just "hay and husks." The essence of the invisible principle is the heart, which Skovoroda considers as a spiritual substance that is the basis of human existence and the source of human life. Philosophy directs the whole range of its affairs to the end, to give life to our spirit, nobility to the heart, enlightenment to the thoughts as the head of everything. When a person's spirit is cheerful, thoughts are calm, the heart is peaceful, then everything is bright, happy, blissful. This is the philosophy, according to Skovoroda.

Religiosity in Hryhoriy Skovoroda's philosophy is connected with the concepts of Platonism and the teachings of Pseudo-Dionysius the Areopagite, which is expressed in the continuation of the Platonic-mystical direction of the Ukrainian philosophical tradition in defending the symbolic

¹⁰ It is believed that "Narcissus" by H. Skovoroda was first printed in 1798, but it did not contain the name of the author of the text. In the article, the author relies on the complete collection of Skovoroda's works.



worldview. The idea of comprehending the incomprehensible in H. Skovoroda's philosophy acquires a stable character and is manifested through the doctrine of two natures and three worlds. The wandering philosopher was one of the first in Ukrainian philosophy to elevate man to perceiving him as an invisible spiritual person. The essence of the concept of "inner man" comes from the antithetics of the Ukrainian philosopher: invisibility is hidden behind visibility, it shapes and changes it. Behind the outer man is hidden the inner, which is the basis of spiritual life. You can become a real person through self-knowledge, immersion in your own inner world. In the microcosm lies everything that is in the whole world and knowing himself, man knows both the universe and God himself. After the irrational transition of man to the true essence, through ecstasy and knowledge of the "heart", there is a union with God. True nature itself is God in man. At the same time, the heart is the center of a person's spiritual essence, it is a mentor to which a person listens. His substantiation of the significance of the spiritual essence of man determines his important place in modern philosophical thought.

The creative heritage of the clergy of the Baroque period is imbued with the synthesis of the rational and the irrational, where each figure tried to solve the problem of the essence of the human soul from his own position. Their search is subject to one goal - to bring man closer to God. It was recognized that along with scientific approaches to interpretations of world phenomena, there are elements that are not amenable to logical analysis. Theosis is the path to God. Instead of the usual division of man into body and soul, we meet the division of the soul itself, where its divine part is mentally impossible to comprehend.

Romanticism and Academism of the XIXth Century

Important texts on religious topics are centered around such areas as romanticism, in the aspect of continuing the cordocentric direction, and academic philosophy, in the context of understanding the concept of faith. Let us dwell briefly on the presented texts of these movements. As a result of the educational reform of 1850, the study of philosophy in secular educational institutions was reduced and the number of hours of teaching the



Scriptures was increased. However, this did not apply to the history of philosophy, ethics and metaphysics, which continued to be taught in theological academies. Not surprisingly, in such conditions, in spiritual educational institutions, when considering epistemological aspects, the emphasis was on the importance of faith, which served as the basis for the construction of philosophy as a science. Such representatives of academic philosophy as V. Karpov (1840), O. Novitsky (1844), P. Avsenev (1869), S. Gogotsky (1871), developing the views of I. Kant, G. Hegel, J. Fichte and German mystics, built personal philosophical constructions, which proved the consistency of reason with faith and divine revelation.

Ivan Skvortsov was one of the most famous professors of the Kyiv Theological Academy, who paid considerable attention to his philosophical pursuits. Faith was the concept around which the worldview of the professor revolved. He assumed that a properly developed philosophy that proceeds from faith and reaches the human mind must return to faith, to the foundations of truth itself.

Philosophy in V. Karpov's worldview system was consistent, on the one hand, with Christian doctrine, and on the other hand, with the psychic forces of man, concentrated in his beliefs. Vasyl Karpov came up with the idea of the need to create an "original" national philosophy, which could operate between the teachings of religion and politics, which would be able to discover the peculiarities of human nature and reconcile them with the conditions of domestic life. In this case, the idea is expressed that philosophy has national differences that depend on the characteristics of the people among whom it arises. In the work of professor "Introduction to Philosophy" the subject of this science is defined as "self-knowledge and study of the whole as a single being, full of diversity of life and activity, i.e. the study of the metaphysical world, because it is supersensible and conceivable" (Karpov, 1840: 32).

Peter Avsenev in his own reasoning assumed that philosophy and psychology are closely related, as most of the conclusions of the latter are tested through philosophical ideas (Avsenev, 1869). The apex of philosophical and psychological thoughts are the theological views of P. Avsenev. Considering the question of the interaction between soul and body, soul and spirit, the philosopher concludes that man by the structure of his own



spiritual essence is a step of those forces that lift him to God. It is possible that this path was formed by Peter Avsenev under the influence of German mystics in the person of J. Boehme.

It is worth noting that in the research of representatives of academic philosophy, much attention is paid to identifying the importance of feelings and experiences in the spiritual sphere of man. Belief in their philosophical systems became a kind of worldview concept through which the spiritual and theoretical comprehension of reality. At this time was outlined the philosophy of individual uniqueness, which in the twentieth century becomes the subject of study of a large number of philosophical movements.

"Philosophy of the Heart" (cordocentrism) reaches the peak of its development in the views of Pamfil Yurkevich. He recognized that the "heart" is the center of spiritual, physical and moral life, it is able to understand the truth inaccessible to the mind. In the work "Heart and its significance in the spiritual life of man according to the teaching of the word of God", P. Yurkevich notes that the heart appears: "as the center of all physical and spiritual life, as the most important organ and the closest reservoir of all forces, functions, movements, desires, feelings and human thoughts with all their directions and shades" (Yurkevich, 1860: 98). If the mind is the peak of life, then the spiritual life of man arises in the depths of the soul, before the mind, in the "heart" the consciousness of man is formed.

It should be noted that almost all the works of P. Yurkevich are imbued with the idea of anthropologism - in them the author reveals his special understanding of man, which is characterized by individual spirituality, cordiality and freedom of will. Despite the fact that the Ukrainian philosopher Pamfil Yurkevich did not create a complete philosophical system, his ideas and ways of solving onto-epistemological problems preceded future philosophical research. In particular, this applies to such representatives of Russian classical philosophy as I. Ilyin (1999) and V. Solovyov (1990).

Ukrainian romanticism of the XIX century is a multifaceted phenomenon that found expression in philosophical concepts and manifested itself in the literary activities of the cultural intelligentsia of the time. Thus, Taras Shevchenko and Lesya Ukrainka pay attention to the importance of



the heart in the life of an ordinary Ukrainian, placing a person at the center of their own works. Creating a “gallery of human souls”, Mykola Gogol considers the soul to be the basis of human essence, the heart is the bottom of the soul, which allows you to see the hidden truths of the world. Analyzing the worldview features of the Ukrainian people, Mykola Kostomarov, Panteleimon Kulish, and Oleksandr Potebnya focused on the importance of the impulse, faith, and inner spiritual features of a person.

Conclusion

The presented concepts of Ukrainian cultural figures allow us to say that the Ukrainian philosophical heritage is inextricably linked with religious themes. The dominant majority of representatives, whose works are presented as precedents, reflect the permanence of the Ukrainian religious tradition.

Among the works of “Kyiv scribes”, which are the most valuable source of Ukrainian philosophy, religious studies, history, etc. for the development of religious issues is important to initiate those aspects that are further reflected in the works of Ukrainian philosophy. Thus, the following provisions are considered important in this study. Metropolitan Hilarion’s “Word About the Law and Grace” (1050), Volodymyr Monomakh’s “Teaching to Children” (1117), and Danylo Zatochnyk’s “Molinni” (1980) lay the foundation for the development of ideas of cordocentrism through the personification of the heart with a place of understanding the Universe. The cordocentric theme, in particular, is related to the development of the idea of the spiritual essence of man, which brings him closer to God. God speaks to the center of man’s spiritual essence - to the heart. In the numerous works of the Princely era, the foundation is laid for the further development of epistemological issues, in terms of representing the cognitive capabilities of the heart (Zatochnyk, 1980). It is important to form a position that it is impossible to know the Divine truths with the help of the mind alone (Smolyatych, 1980). Therefore, the ideas laid down in the works of the scribes of Kyivan Rus allow us to consider their works as fundamental precedent texts on religious topics.

In the following historical periods there is a development and transformation of ideas that were proposed in the works of representatives of



the princely era. In the texts of the representatives of the cultural-Ostroh center a new coloring is given to epistemological issues, where in addition to the cognitive abilities of the heart we have a representation of the ideas of hesychasm (Smotrytsky, 1587). The idea of the cognitive possibilities of the heart is transformed into the idea of knowing the divine essence through hesychastic prayer. It can be assumed that the moral guidelines of "Teaching" (Monomakh, 1117) are further developed in the collection "The Bee of Pochaiv". A collection of instructive teachings and articles compiled by the Rev. Job, Abbot of the Pochaev Lavra (Pochaevsky, 1884). In the works of the Ostroh Center, the idea of the spiritual essence of man close to God is transformed into the idea of the division of man into "inner" and "outer" with an emphasis on the fact that the "inner" essence of man is the spiritual center. The idea of the need for self-knowledge, proposed in the texts of the princely era and implemented in the works of Ostroh scribes, takes on a new meaning in the work "A Treatise on the Soul" (Sakovykh, 1625), which is associated with combining ancient philosophy.

We find the contextual meaning of epistemological ideas of Kyiv scribes, representatives of the Ostroh branch, in numerous works of teachers of the Kyiv-Mohyla Academy. Although, here Orthodox ideas are changing under the influence of new historical trends. Realized in the concepts of knowledge of the transcendent divine essence. Ideas about the knowledge of the world through faith are developing, which in the future is fully realized in the works of representatives of Academic Philosophy in the XIX century, where faith was seen as the foundation for building philosophy as a science. The concept of faith in the texts of P. Avsenev (1869), S. Gogotsky (1871), V. Karpov (1840), O. Novitsky (1844) and others, based on all previous experience of the Ukrainian religious tradition, receives a new representation through an attempt to prove the harmony of reason with faith and divine revelation, which occurs through the extrapolation of the ideas of German philosophy. Additionally the special coloring gets the idea of Ukrainian cordocentrism, the idea of the cognitive capabilities of the heart. However, the flourishing of cordocentric issues occurs in the texts of Skovoroda and Yurkevich. Thus, we can say that the idea of "fear of God in the heart" by Monomakh, is transformed in meaning into



Skovoroda's phrase "save the heart." This expression in Skovoroda's Narcissus is the result of a long path of formation of a cordocentric line in Ukrainian philosophical culture. This phrase within the modern Ukrainian philosophical discourse is a kind of stereotype through which the work of the wandering philosopher Skovoroda is perceived.

In the text of "Heart and its significance in the spiritual life of man according to the teaching of the word of God" by P. Yurkevich (1860), the philosophy of the heart acquires a new meaning while preserving the contextual meaning - the heart as the center of spirituality in man. The meaning acquired here is to represent the heart not only as a spiritual center, but also of the whole body, because it is in the heart that human consciousness is formed. The contextual meaning of the Ukrainian philosophy of the heart - cordocentrism is found in the numerous works of romanticists.

In general, the theoretical roots of religious issues are associated with the ideas of self-knowledge and knowledge of God, with special concepts of the meaning of "faith" and "heart" in human life, with the teachings of areopagite and hesychasm. Anthropocentric issues prevail in the vast majority of the presented works, with the representation of man as a harmony of the spiritual and the corporeal.

In the 20th century, during the Soviet regime in Ukraine, the religious theme experienced difficult times. However, it received its development in the views of Ukrainian representatives in the diaspora, who turn to the rethinking of the "philosophy of the heart" by H. Skovoroda (Mirchuk, 1994; Chyzhevsky, 2004). In the works of V. Zenkovskyi (2001), D. Dontsov (1991), O. Kulchytskyi (1992) and others a certain ideological tendency is observed, which manifests itself in an effort to contrast Ukrainian religious philosophy with the Soviet rational system. This, in turn, led to detailed revisions in the field of research and "added weight" to texts on religious topics, which in this work are defined as the precedent ones. After gaining independence in 1991, research on religious subjects, which had been banned for a long time, was resumed on the territory of Ukraine. The revival of Ukrainian spirituality coincided with the revival of religious issues in Ukrainian philosophical culture. Therefore, it is considered possible to outline the directions of influence of the religious theme, formed in the precedent texts, on the modern philosophical discourse of Ukraine.



These are: impact on the preservation of ethno-national heritage (customs, religious traditions); influence on the development of the spiritual component of the Ukrainian people (the people with their own history and faith); influence on the development of religious provisions (formation of the national church).

Accordingly, we can assume that Ukrainian philosophical thought today has precedent, generally accepted texts that are gaining popularity and popularity far beyond national intelligence. But, at the same time, it should be noted that a large layer of works by Ukrainian artists is still waiting for further research by contemporaries and for popularization. This problem can be partially solved through a unified in-depth study of the achievements of Ukrainian artists in philosophical courses.

Thus, religiosity in Ukrainian philosophy appears as a multilevel axiological-anthropocentric “matrix” that seeks to cover all social and individual needs and ensure the integrity of the functioning of human existence, the adequacy of relations with reality.

In precedent texts on religious topics there are seemingly simple answers to complex problems, demonstration of authoritative requirements, criteria of spiritual values, ideals, representation of their integrity and order, which contribute to the formation of inner harmony of personality.

The conducted research does not deny the remified theme of rationalism present in Ukrainian philosophy, however, it appeals precisely to the irrational philosophical tradition. The obtained results are able to strengthen the connection of the present with the spiritual traditions of the Ukrainian people, to help build an effective intercultural dialogue in terms of selecting tools to overcome the negative trends of rationalism, extreme individualism and technocracy of today.

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Öz: Çalışmamız, Ukrayna felsefi kültüründe dini konuların gelişimini etkilemiş en önemli metinlerin retrospektif bir incelemesidir. Araştırmacı, dindarlığın, farklı tarihsel dönemlerin temsilcilerinin çalışmalarından geçerek baskın bir tema haline geldiği görüşünü savunuyor. Elde edilen sonuçlar aşağıdakileri ileri sürmemize izin vermektedir. Kiev Rus Devleti'nin kültürel mirasında, sonraki dönemlerde yaygınlaşan dini fikirler oluşturulmuştur. İnsanın ruhsal özünün önemi ile ilgili konuların hayata geçirmesi, Tanrıya yaklaşmanın yollarının aranması ve kalbin bilişsel imkânları fikri, dini meseleleri anlama ve kavrama sınırlarının genişlemesine katkıda bulunmuşlardır. Araştırma konusunun kavramsallaştırılması, inancın insan hayatındaki rolünü belirleme çerçevesinde akademik felsefe temsilcilerinin eserlerinde gerçekleştirilmiştir.

Anahtar Kelimeler: Dindarlık, inanç, ruh, kordosentrizm, Ukrayna felsefi kültürü.



