

## UDC 13

M. P. ALCHUK<sup>1\*</sup>, A. D. PAVLYSHYN<sup>2\*</sup><sup>1\*</sup>Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail al.chuk57@gmail.com, ORCID 0000-0002-3310-4039<sup>2\*</sup>Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail pereskokova.nastia@gmail.com, ORCID 0000-0003-4316-3144**The Spirituality of Hryhorii Skovoroda's Work in Taras Zakydalsky's Research**

**The purpose** of the article is to introduce into scientific circulation works by Ukrainian scholar Taras Zakydalsky on the philosophy of Hryhorii Skovoroda. Taras Zakydalsky is a representative of the Ukrainian diaspora, philosopher, and member of Canadian NTS (Shevchenko Scientific Society of Canada). **Theoretical basis.** We consider the uniqueness of H. Skovoroda's philosophy, which stimulates not only intellectually but also spiritually enlightens the reader. The reasons for the complex perception and interpretation of Hryhorii Skovoroda's philosophy are highlighted. We have verified the main methods of its interpretation given in the works by Dmytro Chyzhevskiy. The influence of philosophical thought of thinkers of Antiquity and the Middle Ages: Aristotle, Epicurus, the Church Fathers, and Tertullian has been studied. We have comprehended H. Skovoroda's interpretation of the Bible as a two-layer existence, the symbolic world that makes the foundation of his philosophy. The peculiarity of the thinker's division of the heart into "internal" and "external" is analyzed. Hryhorii Skovoroda's position on the Good and the evil is stated. The Good is identified with God, and the evil – with the real world, the man can choose between the two. Much attention is paid to the understanding of man as a microcosm – rational thinking, and thought is the fundamental cause of human activity, which generates all existence. Hryhorii Skovoroda's philosophy of metaphysics as the existence of three worlds is highlighted: the first is the macrocosm (the whole surrounding world), the second is the microcosm (the man), and the third is the symbolic world (the Bible). "Monodualism" as a characteristic feature of H. Skovoroda's work is analyzed. We have highlighted H. Skovoroda's attitude to the transcendence of God, which is not separated from the world but is present in it directly. The understanding of faith as a forced act of self-love is analyzed because by loving ourselves we love God. The criteria for true and false faith have been clarified. The significance of H. Skovoroda's aphorism that *what is necessary is useful, and not useful is unnecessary* is considered. Examples of ethical principles in H. Skovoroda's philosophy are considered. Peculiarities of the concept HAPPINESS are revealed. This concept is a universal means of existence of the Good, its source is gratitude to God. **Originality** of the article is in the systematic presentation of the philosophy of the heart by Hryhorii Skovoroda and the analysis of the integrity of the "inner man", the true meaning of life as interpreted by Taras Zakydalsky. **Conclusions** summarize the "anthropological pragmatism" of the philosopher, whose main idea is to apply practical skills for the benefit of society.

**Keywords:** Hryhorii Skovoroda's philosophy of the heart; good; truth; happiness; faith; knowledge; congenial work

**Introduction**

Today Ukrainian people are in a difficult period of losing spiritual landmarks. The country's leading elite, with which most Ukrainians agree, social media bloggers, politicians, and wealthy businessmen promote dubious ideals of life and sometimes lack moral and ethical guidelines. A new generation, which is drifting away from the established norms of society, has grown up, and this may lead to the moral degradation of people. The loss of universally recognized human values by Ukrainians is a real threat to society's self-destruction.

We believe that the spiritual shield that can stop such a process, may be the philosophy of the strong personality – Hryhorii Savych Skovoroda – with a unique intellectual potential, and true faith that can change the minds of every Ukrainian with a good heart. His philosophy has not lost its importance for three centuries and is topical to this day. In his work, a special place is occupied by the problem of the man – his meaning of life, true happiness, and congenial work. The

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teachings of the "Ukrainian Prophet" are relevant to us today, because they are aimed at improving the inner life of people, which the modern globalized world levels.

In Ukrainian philosophy, extensive research has been conducted in various areas of Hryhorii Skovoroda, in particular by modern researchers. Larysa Kharchenko (2013) revealed the concept of self-cognition in the philosophy of Hryhorii Skovoroda. Ihor Karivets' (2016) analyzed the main principles of Hryhorii Savych's metaphilosophy. The idea of human happiness of congenial work in the works of Hryhorii Skovoroda was studied by such philosophers in the diaspora as Taras Zakydalsky (1965, 1997) and Dmytro Chyzhevskiy (1992, 2003, 2004), and in Ukraine by Leonid Ushkalov (Skovoroda, 2011), Mariia Kashuba (Skovoroda, 1995), Mariia Alchuk (1996), and others. Oksana Petriv (2021) analyzed the peculiarities of H. Skovoroda's concept of freedom and the meaning of human life. Iryna Kulyk (2018) studies the meaning of "true man" in the philosophy of the thinker, and Dmytro Lukianenko (2019) analyzes the axiology of Hryhorii Skovoroda in the dimension of the digitalized world. It should be noted that the research of Hryhorii Skovoroda's philosophy needs to be supplemented against the background of the present.

### Purpose

Given the above, the article aims to introduce into scientific circulation the individual work of scholars on the philosophy of Hryhorii Skovoroda – representatives of the Ukrainian diaspora, including the philosopher Taras Zakydalsky, a member of Canadian NTSh. This involves solving the main task – to clarify the semiotic content of the concepts HAPPINESS, GOOD, TRUTH, FAITH, and CONGENIAL WORK in the works by Hryhorii Skovoroda.

### Statement of basic materials

Taras Zakydalsky (February 2, 1941 – November 8, 2007) was a Ukrainian philosopher in the Canadian diaspora. After World War II he emigrated to Austria, and in 1949 to Canada. He studied philosophy at Harbor College, continued his studies at the University of Toronto (1960-1964), and studied at Bryn Mawr College. He defended his master's thesis "The Theory of Man in the Philosophy of Skovoroda" (1965), and his doctoral dissertation "N. F. Fyodorov's Philosophy of Physical Resurrection" (1976). He taught at Ursinus College (Pennsylvania, 1970-1978). He was the editor of Encyclopedia of Ukraine and the Journal of Ukrainian Studies (2003-2007) and edited philosophical articles. Member of Historical and Philosophical Sections of NTSh in Canada, Academic Secretary.

For a modern person, the first "meeting" with the works of Hryhorii Skovoroda is like an "ice-cold shower" (Zakydalsky, 1965, p. 3). One may feel some embarrassment or confusion because his philosophy is full of obvious contradictions in images, symbols, and comparisons. The reader may be lost in biblical quotations, proverbs, and stories. Success awaits if you stoically understand the message, and find its deep philosophical meaning. This process is quite complex, but the reward is worth the effort – understanding the complexity of Hryhorii Skovoroda's thinking.

The uniqueness of his philosophy is that it not only intellectually stimulates but also enlightens the reader spiritually. His thoughts are addressed to a person who needs happiness in his life. The wisdom of the thinker is best expressed as personal faith. It is known that Hryhorii Skovoroda lived as he philosophized, and philosophized as he lived. This is true because he continued the tradition of philosophy as a kind of holistic form of life (Karivets', 2016, p. 89).

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H. Skovoroda does not impose "his truth" on readers, but on the contrary, constantly encourages the development of their own opinions (Zakydalsky, 1965, p. 3). He addresses us as his friends, helping us to solve big and small mysteries of life, which he tested in practice. His wisdom is the dialectical interaction of thought and experience.

The philosopher helps to find the value of life in our daily routine, although he is convinced that faith arises only individually. His purpose, like that of Socrates, is to encourage us to seek the truth in ourselves. Hryhorii Skovoroda was the "pillar of the cloud", the inexhaustible source of God's enlightened wisdom, which nourished, watered, and did not allow to fall into sin the hearts born to carry light. In our opinion, this is where his modesty and diligence are manifested.

In addition to intellectual and ethical values, H. Skovoroda's philosophy is full of aesthetic beauty. The style of speech is colorful, "flowered" with epithets, and the rhythm of speech is natural, and unhurried. Comparisons are unobtrusive, aphorisms contribute to the playfulness of the conversation. Under this haze of humor, a deep awareness of all the troubles and evils in the world, and a constant search for human happiness are hidden.

Taras Zakydalsky identifies the reasons for the complex perception and interpretation of Hryhorii Skovoroda's philosophy. The first reason is symbolism, which explains the hidden meaning of his understanding, which limits the presentation of the philosopher's thoughts to abstract concepts. He emphasizes that H. Skovoroda presents his views as briefly as possible, but later paraphrases and explains them accurately (Zakydalsky, 1965, p. 4). This method contains a thorough understanding of the symbol as an inner insensible reality – the dualism of the obvious and the hidden, important and optional. Symbols give his philosophy a special color, but, on the other hand, make clear explanations impossible. The philosopher fills his works with certain shades that are important for the literature, but not always clear to readers. The same symbol can be explained differently. The researcher compares his style with that of the Bible and the teachings of the Church Fathers, in contrast to the rationalist ideas of R. Descartes and B. Spinoza.

Symbolism in the work "Garden of Divine Songs":

Erase the stone heart; light your flame in it; Yes death to passions and  
evil pleasures I live to you my world. And as from sins I will rise, and the  
heavenly flesh will put on, You are in me, and I will reside in you, I will  
be satisfied with that Sweetness, With you in conversation, in council, As  
day sunset, like the sunrise. Oh, the golden age of years! (Skovoroda,  
1961b, p. 8)

There are symbols of the desire to know the world and the mystery of eternal life.

The second reason for the difficult perception is paradoxes and contradictions. Hryhorii Skovoroda repeatedly considers the same problem in a completely different way than before. For example, the concept of "unequal equality" can be understood as follows: all things are equal because they are different. This paradox is revealed in the dialogue "Primer of Peace":

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God is like a rich fountain that fills various vessels according to their capacity. And above the fountain is the following inscription: "Equality is unequal to all". Different jets pour from different tubes into different vessels standing around the fountain. A smaller vessel has less, but it is the same as a larger one that is just as full. (Skovoroda, 2011, p. 21)

The third reason for the difficulty is the fragmentary and unclassified presentation of opinions by the philosopher. Taras Zakydalsky is interested in the methods of studying the philosophy of Hryhorii Skovoroda. He elucidates on different interpretations of Skovoroda's teachings and works which have emerged since the philosopher's death. Some consider him an eclectic philosopher who compiled the main tenets of traditional doctrines and brought them together. Others call him a rationalist of classified thoughts (Zakydalsky, 1965, p. 8). Some reveal H. Skovoroda's philosophy in the negative sense of eclecticism, substantiating his views as a contradiction of various doctrines that he combined, but failed to unify or harmonize differences between them.

Taras Zakydalsky denies such views because if we agree with them, we can admit that H. Skovoroda did not create anything new. He emphasizes that such researchers deliberately choose the thoughts of H. Skovoroda, which are not part of the general system of views of the philosopher but reflect only secondary principles. The author claims that H. Skovoroda was an original thinker who had a unique, though not organized in our understanding, interpretation of ideas (Zakydalsky, 1965, p. 8). The researcher emphasizes that H. Skovoroda's understanding of dualism, the foundation of his ethics, is a great distortion of his entire philosophy. Attributing a renunciation of religion to him is a great mistake and a deliberate distortion.

Dmytro Chyzhevskiy compares the philosophical thought of Western Europe with the philosophy of Hryhorii Skovoroda. He finds "spiritual brothers" of H. Skovoroda, who have a similar holistic understanding of the world. In particular, J. Boehme, E. Weigel, A. Silesius, and J. Tauler (Chyzhevskiy, 1992). It is possible that H. Skovoroda was not influenced by these mystics, though adhered to the same views.

We must note the negative interpretation of the term "mystic" – one who thinks irrationally. The label mystic was attributed to H. Skovoroda by Soviet scholars to belittle his significance. T. Zakydalsky reveals the essence of the "philosopher-mystic" by the nature of his philosophical thought, not by the peculiarities of thinking. H. Skovoroda writes about the dualism of visible and hidden reality. Our shell is visible, it is an unreal shadow that hides substantial reality. In the realm of shadows, it is a world of multiplicity and change. The realm of true reality is eternity and unity. Only a wise person can penetrate into the deepest levels of existence, which are hidden from ordinary people. Thus, a mystic is considered to have such an ability (Zakydalsky, 1965, p. 11). Taras Zakydalsky notes that H. Skovoroda inspired by the study of mystical literature, explained his vision independently, using only the resources of his memory, so he interpreted the Bible based on his own spiritual experience.

We emphasize that the life of Hryhorii Skovoroda harmonizes with the life of a mystic, because he begins his contact with God precisely through complete alienation and despair, a sense

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of separation from reality. The feeling of separation arises with the confidence of achieving full unity with God and the approval that the chosen path is correct. In his mystical experience, H. Skovoroda comprehends reality through intuition. "The mystic, despite his personal vision, embodies in his concepts and doctrines general cultural tradition he lives in" (Zakydalsky, 1965, pp. 10-11). His teachings arose not out of thin air but are based on the philosophical tradition that suggests search, instead of fixed truths that must only be formed and classified.

Hryhorii Skovoroda's philosophical thought accumulates the knowledge of many philosophers of antiquity (Kaizer, Nastenko, Nykyforuk, Maksymiuk, & Antofiychuk, 2021) and the Middle Ages. He agrees with Aristotle's teaching on the eternity of the world. His philosophy used the teachings of the Stoics about the monistic tendency and the idea of happiness, which is available to all. H. Skovoroda borrows pleasure and joy from Epicurus. From the Fathers of the Church – the patristic position of incompatibility of faith and reason. Unlike Tertullian, who did not recognize pagan philosophy, H. Skovoroda noted the wisdom of pagan thinkers. The philosopher did not support the canonical teachings of the Church Fathers on the interpretation of the role of the original sin.

Taras Zakydalsky characterized H. Skovoroda as a mystic because his philosophy is the fruit of mystical experience and reveals common features of mystical philosophers. He noted that the sharp dualism of the real and the visual has been replaced by the monistic tradition and that God is at the forefront of this reality. The thinker identifies all good with God, and evil with the realm of visibility. Man balances between these two worlds with the freedom of choice.

The researcher emphasized three main doctrinal principles of H. Skovoroda's philosophy: ethics, epistemology, and the doctrine of the man. Admittedly, he pays more attention to the ethical aspect than epistemology, metaphysics, and anthropology. The philosopher is not interested in theoretical problems, whereas everything relevant to ethics is characterized by systematic, high-quality, and original presentation. According to H. Skovoroda, our whole life is dedicated to living well and teaching others to do so. He often ridicules intellectuals who are so devoted to science that they forget that it is only a tool for a happy life, not an end in itself. It highlights the "wisdom of the Lord" – the most important segment and guide in human life.

It is worth noting that the epistemological emphasis is creative, it is formed by two ways of cognition – epistemological dualism and sensory knowledge, which are on the surface of things and are temporary as compared to eternity, and spirit. Faith is very important for H. Skovoroda because it allows learning the true nature of things. Two ways of cognition make up the doctrine of the duality of being. Epistemology reveals the reality of perception as considered by metaphysics, and it explains how cognition is possible.

Hryhorii Savych acknowledges the existence of three worlds. The first is a universal macrocosm in which there are many microworlds. The second, the microcosm, is the man. The third, symbolic world is the Bible (Kulyk, 2018). All of them have parallel structures, there is the dualism of the outer real and inner core (spiritual, secret). So, by studying one world, we gain knowledge about another.

According to H. Skovoroda, the world is a substance that is constantly transformed into humans, it is the continuation of the human body, "humanized" by the basic principle of initial cognition of oneself. Since man is a microcosm that reflects all the structures of the macrocosm and God, the world, accordingly, can be perceived only through self-cognition. In the same way, God can be known by discovering him within oneself. Such unity can be expressed in the following expression: "God is in me and I am in God". This "I" is this God-related individual. The philoso-

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pher calls him an "inner man", a "real man" (Karivets', 2016, p. 89). Therefore, one can be known through another (microcosm through macrocosm). Cognition of the microcosm is advantageous because it is closer to us, it is us.

Taras Zakydalsky emphasizes that H. Skovoroda's philosophy is developed as a "frame", because it does not resort to the description of small details, and gives different answers to some questions. Dmytro Chyzhevskiy (2004) noted: "The metaphysical principles of Hryhorii Skovoroda are united by one main characteristic: monodualism" (p. 60). The essence of this principle is to distinguish between two contradictory natures that constitute reality. One nature is completely dependent on another, so radical dualism is modified towards monism, without destroying the real difference between natures.

All worlds consist of two bases, called matter and form. For Hryhorii Skovoroda, God is the mind, the transcendent source of ideas that generates appearance. The image of the shadow is important to him. The thing arises in the same way as the shadow from the form. Matter acquires existence through the form. Thus, matter adds nothing to the eternal idea except the quality of appearance. To be a material thing means to be only a visible idea (Zakydalsky, 1965, p. 33). It can easily mislead a careless reader who takes the obvious for literal truth. The eternal idea of a thing is the source of its activity. As for Plato, Hryhorii Skovoroda's ideas are the principles of the activity of spirit, strength, and love.

Taras Zakydalsky analyzes human nature in the philosophy of H. Skovoroda. Man occupies an important place among beings because only he is a microcosm, a world for himself. Man was created in the image of God, so he speaks of Christ in man himself. Thought is the creative activity of God and gives birth to everything, so it is more valuable than the being itself. The philosopher emphasizes self-determination – an existential shade. Only a person is given the privilege to determine for oneself what one will love and aspire to in life. We can agree with the opinion of T. Zakydalsky that attention to the question of human existence by a thinker is similar to the ideas of existentialism.

The macroworld exists to sustain human life. The Universe is like a scene where a person plays the role of an actor. People improvise a comedy when God looks at them because he makes sure that each actor has everything he needs to play the role. The secret to the play's success is in "following the director's instructions" (Zakydalsky, 1997, p. 8). The Bible is a symbolic macroworld that exists for man in a symbolic form – God's revelation.

We would like to note the anthropological orientation of Hryhorii Skovoroda's philosophy, which is closely connected with his personal life. The philosopher sought the meaning and purpose of his existence. In his works, he raised the question about the fate of the man, who was to be happy in the earthly life. To do this, he turns to the Bible, because he is convinced that it indicates the path that will help a person to know himself (Kaizer, Nastenka, Nykyforuk, Maksymyuk, & Antofiychuk, 2021). Taras Zakydalsky emphasizes that the philosophy of Hryhorii Skovoroda is focused on anthropological pragmatism, where the benefit determines the truth.

The appearance of the person in time is the ultimate goal of the existence of the whole material world. We cannot separate ourselves from the body we are attached to, so we perceive it properly. This position is revealed in H. Skovoroda's philosophy as follows: what is necessary is useful, and what is not useful is unnecessary. Unlike the Christian tradition, the philosopher did not see the main purpose of life as the salvation of the soul, because all beings are eternal because they are created in the image of God. There is no hell or punishment in the afterlife. Man does not need to win eternal happiness, because after death everything will return to God.

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The real man is his heart, the "homeless abyss of our thought" (Skovoroda, 1961a, pp. 49-50), without it all mankind is only a dead shadow. The heart is not open to introspection, it can be cognized only by God, whereas man only through his faith. The heart is the embrace of all reality, because thoughts pass freely through it, penetrating all the mysteries of the Universe. The heart involves the whole eternal idea of the body and is the source of its activity.

For H. Skovoroda, the man is a being who can think and knows the truth, and these abilities distinguish him from other creatures. Human thought tends to separate itself from God, it has the power to change human existence, and stimulate the body to action. He recognizes the importance and the power of knowledge, so epistemology – is the most interesting part of his philosophy. He argued that the truth is not available to everyone, but only to small groups of people who are authorized to be philosophers and teachers. There is more to thinking than just defining an object because it is inherent in the thought to retrieve and recognize the next object. "By giving man the freedom to see or ignore the truth, God descends to our level" (Skovoroda, 1961a, p. 42).

Explaining the truth is not enough to master it, a person needs to open his heart and realize its true nature (Bazaluk, 2021). The thinker emphasized the limitations of scientific knowledge, both theoretical and practical. The real problem of philosophy is the problem of faith. The nature of faith is the most important and most dangerous knowledge for man, because it reveals his true nature, and points the way to true happiness.

The meaning of life and the purpose of human life is the transition from external, untrue, to internal, true (Kharchenko, 2013). The philosopher divides the heart into External and Internal. The External is the source of those desires, thoughts, and actions that are aimed at the benefit of the physical body – clothing, food, housing. Aesthetic pleasure for a person, i.e. the need for music, painting, perfume, and jewelry belong here too. All these benefits, according to H. Skovoroda, are only a shadow, they are ephemeral. They are not self-sufficient, but temporary, because they are born and die with the body. They are a threat to the existence of the Supreme Being in the man because thoughts and care for the body can overshadow the care for true spiritual eternity. The Internal heart is the basic anthropological principle in man, the eternal divine idea. The power of thought and the freedom of human self-determination are most important to God.

Taras Zakydalsky clarifies the basic principles of Hryhorii Savych's philosophy of personal vocation. The philosopher is convinced that every person has a divine purpose in life, this goal is defined by God in the very act of creation. For him, death is the abolition of our advent, the liberation of the external body, and the liberation of the inner man from the restrictions imposed on him by God.

It is important for the philosopher that it is one thing to believe that God exists, and another – to love and live according to His commandments: "A true Christian is not the one who believes in God, but the one who founded his house of happiness on His love" (Skovoroda, 1961b, p. 453). The greatest thing a person can achieve on his own is to learn to recognize the truth as a gift from God. According to Him, there is a false belief. It is limited by the fact that material objects are the ultimate reality, that nothing else exists beyond sight. It is not enough to learn the eternal and unchanging laws to the knowledge of the truth, it is necessary to live by them.

Contrary to false belief, there is true faith. It exists until the heart is satisfied only with material needs. The act of self-cognition in which we discover our nature is a leap beyond sight, it is a real act of faith. D. Chyzhevskiy (2004) interprets this act of self-cognition as a recollec-

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tion (p. 131). Cognition is true bliss, holy self-love. Thus, faith is a forced act of self-love: by loving ourselves, we love God.

Hryhorii Skovoroda writes about the spiritual birth which is the second one of the man. These are metaphysical metamorphoses conditioned by faith. The transformation consists of a new subjective assessment of oneself and acceptance of new values. Taras Zakydalsky understands that the philosopher is not so naive as to think that an act of faith is an automatic solution to all human problems, it will not make life more moral. Life will go on as long as a person is involved in the search for happiness. The believer is constantly struggling with temptations, selfishness, and carnal desires of the outer heart.

Dmytro Chyzhevskiy (2004) reveals the second birth not as an act of faith, but as a mystical experience (p. 149). This experience can be gained through strict self-discipline, and revival is only at the end of moral life. Taras Zakydalsky disagrees with his reasoning, claiming that he was wrong. He criticizes D. Chyzhevskiy's understanding of the first law of the act of birth as "theoretical", which inspires people to believe. Hryhorii Skovoroda not only theoretically acknowledges the existence of God, but also practically affirms the act of faith in him.

The second way in which faith can transform our lives is to introduce eternal life into temporary life. The fear of death is overcome because it ceases to be real (Zakydalsky, 1965, p. 63). Our outer shell is being reset. It is from the act of faith in the immortality of the soul that our eternal life begins: "Knowing Him in an instant, we become Him, and all our mortality is absorbed by His life" (Skovoroda, 1961a, p. 90). Faith is victory over death.

We emphasize that ethics is the most original and carefully worked out part of H. Skovoroda's philosophical thought. He worries about the happiness of human life and peace of mind. The central concept of his ethics is the category of happiness, Christian eudemonism. The philosopher, in contrast to Christian teaching, does not consider human life as a temporary preparation for eternity. He is convinced that all creatures should be happy. Happiness is universal and accessible to every being. It is the Good that can be possessed at all times, it is not affected by wealth, nationality, or talent. The source of happiness is gratitude to God (Skovoroda, 1961a, p. 498). The question arises: if happiness is so easy to achieve, then why so many people are unhappy? The reason for this lies in an evil will that prefers itself to God. Happiness is possible only in constant work, because if one does not worry, then one does not live, because care is a movement of the soul, and life, as we know, is a movement (Skovoroda, 1961b, p. 218). Cognition must precede happy life.

The Good is rewarded, and evil will be punished: "...My friend! The greatest punishment for evil is to do evil, just as the greatest reward for the Good is to do good" (Skovoroda, 1961b, p. 528). Good deeds lead to happiness and self-realization, and bad deeds lead to unhappiness.

God gives each person an individual nature that determines his or her life vocation. A person has a talent that corresponds to this. "One person is destined for one job, another for something different... and although this may be a low vocation, it is not dishonest and will be fascinating and useful if the person governs oneself according to God's will..." (Skovoroda, 1961a, p. 343). Hryhorii Skovoroda derives the law of unequal equality because it is God, not man, who determines who he should be, so human abilities are not entirely personal. All people, regardless of vocation, can be happy with this understanding. A person who does not follow his vocation, but is engaged in the work that brings only profit, poisons his own life.



## Originality

In the course of a systematic presentation, the authors revealed the philosophy of Hryhorii Skovoroda's heart through the prism of Taras Zakydalsky's vision and proved the value of understanding the "inner man" for modern society.

## Conclusions

Hryhorii Skovoroda is a sage who is aware of the nature of his essence and believes that true knowledge has practical application. He differs from other philosophers because he does not cease to be objective, though he does not use objectivity as the screen behind it. Recognition of his special participation in the revelation of truth is the content of his epistemology, and it testifies to intellectual and moral virtue.

The philosophy of the thinker is a carefully thought-out system. His main theory focuses on man, his nature, and happiness in life. He believed that only God knew the final answer to all human questions. Man exists to be happy, and his happiness testifies to God's mercy.

During his life, H. Skovoroda had a limited influence on the society in which he lived. He lived in absolute disharmony with the outside world, it was a difficult period in the history of Ukraine: serfage, Russian enslavement, and transition to capitalism. The doctrine of social equality was banned at that time. Only the closest circle of communication of the philosopher understood the truth, which was covered, though not large, but intellectually strong group of listeners. He was also interested in "ordinary society", and his songs and fables were transformed into folklore and transmitted orally.

Taras Zakydalsky concludes why H. Skovoroda did not publish any of his works during his lifetime. Despite wealthy friends who would help him financially to implement his ideas in publications, the philosopher was convinced that the mission of "arousal of the heart" is possible only through personal contact, and he considered the publication of works unimportant.

It should be emphasized that Hryhorii Skovoroda is deservedly considered the father of the Ukrainian philosophy of the heart. Taras Zakydalsky sees the great importance of his progressive ideas in the fact that he created a unique philosophical thought on the border of two eras – Baroque and Romanticism. The works by Hryhorii Skovoroda will have an impact on people's moral life for a long time to come and will encourage them to learn about the world and themselves.

Prospects for further research are related to the analysis of the philosophical work of Taras Zakydalsky and other representatives of the Ukrainian diaspora (Stepan Yarmus, Irena Huzar) as a phenomenon of "Canadian Skovorodiana".

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## Духовність творчості Григорія Сковороди в дослідженнях Тараса Закидальського

**Мета.** Автори статті передбачають увести в науковий обіг персональний доробок щодо філософії Григорія Сковороди вчених – представників української діаспори, зокрема філософа, члена НТШ Канади Тараса Закидальського. **Теоретичний базис.** Розглянуто унікальність філософії Г. Сковороди, яка не лише інтелектуально стимулює, а й духовно просвітлює читача. Висвітлено причини складного сприйняття і тлумачення філософії Григорія Сковороди. Уточнено основні методи його інтерпретації в роботах Дмитра Чижевського. Досліджено вплив філософської думки мислителів античності та середньовіччя – Аристотеля, Епікура, Отців Церкви, Тертуліана. Осмислено трактування Г. Сковородою Біблії як подвійного рівня буття, символічного світу, першоджерела його творчості. Проаналізовано особливості філософії мислителя в поділі серця на "внутрішнє" та "зовнішнє". Викладено позицію Г. Сковороди щодо добра і зла. Добро ототожнено з Богом, а зло – із реальним світом, і людина має свободу вибору між ними. Звернено увагу на розуміння людини як мікрокосму – раціональне мислення, за яким думка є першопричиною людської діяльності, що породжує все існування. Висвітлено філософію метафізики Г. Сковороди як існування трьох світів: перший – макрокосм (увесь навколишній світ), другий – мікрокосм (людина), третій – символічний світ (Біблія). Проаналізовано "монодуалізм" як характерну рису творчості Г. Сковороди. Висвітлено ставлення Г. Сковороди до трансцендентності Бога, який не відокремлений від світу, а присутній у ньому безпосередньо. Проаналізовано розуміння віри як вимушеного акту самолюбства, адже люблячи себе – ми любимо Бога. З'ясовано критерії істинної та помилкової віри. Розглянуто вагомість афоризму Г. Сковороди "Що потрібне – то корисне, а некорисне – непотрібне". Наведено приклади етичних принципів учення Г. Сковороди. Розкрито особливості концепту "щастя" як універсального засобу існування блага, джерелом якого є вдячність Богу. **Наукова новизна.** У статті системно викладено бачення щодо філософії серця Григорія Сковороди представника діаспори Тараса Закидальського, подано його аналіз цілісності "внутрішньої людини", справжнього сенсу життя. **Висновки.** Акцентовано на "антропологічному прагматизмі" філософа, головною ідеєю якого є застосування практичних умінь на благо суспільства.

*Ключові слова:* філософія серця Григорія Сковороди; благо; істина; щастя; віра; знання; споріднена праця

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