

DOI <https://doi.org/10.30525/2592-8813-2021-4-10>

ETHICS OF THE RENAISSANCE AGE IN UKRAINE (THE FIRST HALF OF THE 16TH CENTURY)

Ruslana Mnozhynska,

*Candidate of Philosophy Sciences, Associate Professor
Kyiv National University of Technology and Design (Kyiv, Ukraine)*

ORCID ID: 000-0001-8459-3496

ruslanamnozhynska@gmail.com

Abstract. In the culture of Ukraine in the XIII-XVII centuries, there are no treatises on ethics. However, there is reason to consider some reflections on ethical issues. If in the Middle Ages the norms established by authority or power always prevail over individual ones, then in humanistic ethics man himself can determine the criterion of virtue and vice. Little-known, or even completely unknown, mostly Latin-language sources now introduced into scientific circulation convincingly testify that the Renaissance, with its ethical ideals, did not escape Ukraine as one of the European countries. In Ukraine, Renaissance-humanist views on the role of man in society were formed under the influence of the doctrine of «human autocracy» known since the princely era and the relevant Western European concepts of certain thinkers of the Renaissance. In writing this work, the author relied on a theoretical and methodological analysis of the role of the ethical principle of autocracy in social processes in Ukraine, in particular, in the spiritual and ethical transformation of Ukrainian society.

Key words: ethical ideal, human autocracy, virtue, spirituality, reason, humanism, freedom of will.

1. Introduction

Issues of ethical transformations in Ukrainian society in the first half of the 16th century, found expression in the works of modern Ukrainian theologians and historians of philosophy: Valeria Nichik, Vilen Gorsky, Vladimir Litvinov, Maria Kashuba, Peter Kralyuk, Vitaly Shevchenko, Alexander Sagan, Vasily Ulyanovsky, Alexander Utkin, Peter Sas and others. The task of this article is to take a new look at the ethical ideas of thinkers of this period, to determine the essence of their vision of the genesis of ethical categories. The relevance and novelty of intelligence is that it analyzes and presents a range of ethical categories in the heritage of Ukrainian Catholics, which has long been the subject of study only by Polish scholars.

According to the tradition of Ukrainian philosophical thought established since the princely period, man, despite the divine predestination of his destiny, within the given program had freedom of choice, was endowed with autocracy. Her salvation depended on her desire and ability to make the right choice between good and evil, to listen to the evidence of reason, to embark on the path of virtue and moral self-improvement, to show moderation and restraint in temptations and unhealthy passions. In the Renaissance, there is a different understanding of man and, accordingly, changes in the interpretation of free will. Man is presented as a «happy mortal God». Thanks to her intelligence and active work she is able to reveal earthly secrets, learn the beauty of the sky and the laws of celestial bodies, create literature, art, laws of social life, herself, and finally become a creator of her own destiny, even try to attract treacherous fortune. The problem of free will was considered not only in relation to the created natural order, the coincidences of fortune, but also in relation to God, his plan, which largely determined the fate of the world and people. The will, therefore, acquired the maximum possible freedom, and the means of limiting it was primarily the human mind.

2. From the history of the issue

The understanding of the problem of free will by Ukrainian thinkers of the time was marked by a significant range of interpretations - from traditional autocracy within the programmed by God - to spontaneous Renaissance self-affirmation, taking into account the instructions of their own minds.

Thus, S. Orikhovsky, reflecting on the divine nature of man, argued that it is endowed with reason and freedom of will and should rely on their own mind, not on chance or God's will.

The concept of free choice, called the «autocracy» of the soul, led to the conclusion that each person, having the opportunity to freely choose between good and evil, controls his own destiny, because his destiny is in his own hands. L. Zizaniy's statement about the autocracy of man, the ability of his mind to control its will continued the rationalist traditions of the national doctrine of autocracy XV - beg. XVI century, giving it a certain humanistic sound.

A person can be useful to society only when he knows his soul and finds his place in society, according to the desire of the soul. K. Sakovich made the greatest contribution to the development of the problem of the relationship between soul and body. Sakovich was the first in Ukraine to study and extensively comment on Aristotle's «Treatise on the Soul» and used it for his theoretical constructions (Lytvynov, 2000: 156).

In the Treatise on the Soul, he dwells on such important issues at the time as the question of the essence of the soul, its role, abilities, location, location after the death of the body, and so on. In addition, a separate section is devoted to the last question («On the state of the soul after its separation from the body and whether the soul dies with the body»). Knowledge of the soul, which is the most noble creation, wrote the thinker, is not only beautiful and high, but also very necessary for our salvation. After all, it is because of ignorance of the nature of the soul, its properties and abilities that many misconceptions have spread among people. «It was once written in law: it is indecent for a citizen not to know the laws of his homeland», Sakovich continues to know what preserves its nature and what leads to its destruction (Horskyi , 1996: 99).

In resolving all these issues, the author of the Treatise on the Soul combines the testimonies of Christian writers with the views of ancient philosophers, appeals widely to Western European medieval and Renaissance thinkers and on this basis creates his doctrine of the soul, which greatly enriches the philosophical thought. Sakovich pays great attention to finding out the essence of the soul and its origin. This is eloquently evidenced by the very titles of the chapters: «Description of the soul in general. What is a soul in general? Description of a moving soul. About the forces of this soul» and so on. Explaining different points of view on the problem of the soul K. Sakovich tends to think about its divine origin. The soul, in his opinion, is an actual state of the organic physical body, which has the ability to live: «The soul is truly a form that gives being to a natural body that has different parts and abilities to life» (Fylypovych , 200: 55).

Expressing an unparalleled awareness of the Aristotelian understanding of the soul as a form of the organic body and the Platonic understanding of self-existence, K. Sakovich showed more sympathy for Aristotelianism, which was closer to the natural and rationalist interpretation of the soul. Like Aristotle, he believed that the soul has three genera - vegetative, sensory and mental (rational). However, unlike the Greek philosopher, Sakovich believed that man has not three but one soul, in which what Aristotle calls the genera of the soul, acts as his abilities. Thus, the vegetative soul, «which moves or nourishes and ensures growth (vegetativa lat. - plant) ... is, according to Sakovich, nothing more than a form of natural body composed of different parts and members, and has the ability to live plant life» (Kubala , 1908: 122).

The sensual soul (sensitive) is the soul of the animal. It is a «form» of the natural body, consisting of different parts and members and has the ability to live a sensual life. This soul is more perfect and nobler than the moving soul - plant (anima vegetativa). Finally, the intelligent soul is a form of the natural body consisting of various parts and members and is able to live an intelligent life. The soul, according to the thinker, is in harmonious unity with the body. Reflecting on the problem of man, Ukrainian thinkers did not overlook the question of the possibility of human knowledge of the world around us through the mind and feelings, as well as the relationship of the latter in this process. The range of points of view was very wide. Thus, most Ukrainian thinkers of the time preferred

the «inner» mind, the deepest spiritual Divine essence of man, connected with the supercosmic creator, pushing into the background or completely neglecting the «external» discursive mind and associated sensory cognition. The complete denial of the «external» mind is observed in Orthodox mystics (I. Vyshensky, J. Knyagynytsky). Awareness of the need to develop the «external» mind is present in M. Smotritysky, K. Tranquillion-Stavrovetsky and others. In the philosophical thought of the Renaissance there were radical changes in views on the meaning and purpose of human life. To better imagine them, let's remember what views dominated this problem in the Middle Ages. The main purpose of man, as we know, was seen then in the service of God, in an effort to become like him and earn the salvation of his soul. People, as G. Nysky taught, for example, were created similar to God, but fell into sin and as a result became mortal. Man's goal is to return to his original state - this can only be achieved through faith. Similar views prevailed among domestic thinkers of the XVI - early XX centuries. XVII century, although, as we shall see, many of them have changed their understanding of the meaning of life. Traditionalism in views on the problem of the meaning of life is most noticeable in the Ukrainian mystics of the time. Such an understanding was characteristic of I. Vyshensky, J. Knyagynytsky, I. Kopynsky and others. Everything in it, in their opinion, passes like a shadow, a dream, a couple. Man's earthly existence is devoid of value and dignity, «all vanity»; it is only a stage in the preparation for eternal, true life. Man is a sinful being from birth, a temporary guest on earth, his fleeting life. So it was necessary to prepare for the afterlife in advance. According to the orthodox, the kingdom of heaven could be achieved through asceticism, which manifested itself in the suppression of the senses, the renunciation of earthly pleasures, the «killing of the flesh» and was considered one of the means of «moral perfection» and «approach to divinity». The development of «external reason» and related secular science was seen as a dangerous excess that could lead to devilish pride. Contemplative life and silent self-immersion were given priority over active activities aimed at earthly self-affirmation. However, at the end of the XVI century. in Ukraine there have been significant changes in understanding the meaning of life and the place of man in society. The spread of Renaissance-humanist ideas created a new image of man and the world, led to the understanding of man as a creative person capable of creating himself and changing the world. The meaning of human life was seen not only in the service of God, but also in the fulfillment of man's earthly purpose, in active activities, which can realize the creative potential of man, his knowledge, victory, nobility, talent, that is, all that could elevate man to the Divine. level and satisfy the desire for earthly glory and immortality of her name. We observe this in such Ukrainian figures as, for example, K. Tranquillion-Stavrovetsky, S. Pekalid, M. Smotritysky, an anonymous author of a speech in honor of T. Zamoysky (Nychyk, 1997: 97).

And although for some of them the purpose of man, the ultimate goal of his life was still to obtain otherworldly salvation, but it was believed that it can be achieved through virtue, to gain through active earthly self-affirmation. For S. Orikhovsky, in particular, the meaning of life was to achieve happiness and personal freedom, which he considered an invaluable treasure. The thinker was characterized by an optimistic view of human life, in which, in his opinion, you can achieve harmony and happiness (Kraliuk, 1998: 64).

In his search for the ultimate goal of human life, he dwells on Aristotle's assertion that «virtue and science are two things that our minds love from birth and use as their natural sweetest food».

3. Man is the highest value

Among Ukrainian humanists, the idea of the importance of earthly self-affirmation of man was formed, a new type of personality appeared, which began to realize its self-worth and uniqueness and can participate in public life. Therefore, the artists of that time proved their authorship in writing books and prefaces to them (earlier the authors remained, as a rule, anonymous, believing that their work is important only as service to God). This applies primarily to K. Tranquillion-Stavrovetsky, E. Pletenetsky, Z. Kopynsky. Humanists have contrasted the traditional belief in the sinfulness and

depravity of human nature with the belief that man is the highest value. It stemmed from the nobility of her spirit. The nobility of blood, which was crucial in the Middle Ages, they pushed into the background. As for S. Orikhovsky, he saw the greatest value of earthly life in the acquisition by man of such features of spiritual perfection, thanks to which he will remain in the memory of his descendants even after his physical death. This was entirely in line with the Renaissance perception of earthly life as a unique value, the highest good for man.

Disagreeing with the official doctrine of Christianity, the humanists advocated the idea of the high earthly purpose of man, returning to earth his essential forces, which were alienated from him, absolute and deified. The doctrine of the earthly purpose of man, the rehabilitation of this life became the basis of the humanistic worldview and was the greatest achievement of the philosophy of the Renaissance. They spoke about the high earthly purpose of man about his role in the organization of public life. The realization of his man, the maximum realization of his physical and creative potential, according to Ostroh scribes, is due to success in military, state and artistic activities. The whole world in humanistic philosophy was the realm of human activity. That is why the attention of Ukrainian humanists was attracted by the earthly life of man. Preference was given not to the asceticism of monks who hid from the world in monastic cells, but to the good deeds and deeds of people in real life, active, creative personalities - be it a writer, scientist or statesman or military figure. The works of many Ukrainian humanists of that time are full of praise for outstanding events, good deeds, and urgent concerns of compatriots: the opening of, for example, the three-language Ostrog Gymnasium, which the author of the poem «On the Ostrog War» (De bello Ostrogiano) C. Pekalid calls «a beautiful».

We find something similar in the works of many other Ukrainian poets and writers, including M. Pashkovsky, S. Pekalid, M. Strykovsky, J. Herburt Schasny, Lukash from Novy Mist, and others.

4. The cult of individual personality in man.

In man, humanists valued the traits that distinguished him from others, and above all the pronounced individualism, which was manifested in active work, personal prowess, extraordinary abilities. In contrast to the rigid hierarchical structure of feudal society, in which the individual did not occupy an independent place, and his rights and responsibilities were determined mainly by his caste and the tradition that sanctified it, the humanists of the Renaissance (Pico della Mirandola, M. Ficino, N. Kuzansky, L. Vala) proclaim the release of man from all responsibilities in relation to the anonymous «whole» and put forward the ideal of a holistic, comprehensively developed personality. In Ukraine, since the days of Kievan Rus, despite the tendency to typify the image of man, a certain muted interest in the individual-personal in man (one of the characteristics of contemporary culture), yet the ideal of individualism, opposed to medieval corporatism, was clearly expressed in emphasized awareness of their own uniqueness and uniqueness of their time (Sinko, 1939: 77).

Evidence of one of the highest achievements of the essence of human personality in the conditions of Kievan Rus can be «Teachings» of Prince Vladimir Monomakh. These traditions of addressing the individual-personal in man developed in the early modern era in Ukraine. As in Western Europe, in Ukraine there was a growing interest in the human person, the perception of man as a unique individual, the creator of himself. The glorification of the heroic personality, his valor, virtue and talent can be found in numerous epigrams and panegyrics, which, as well as prefaces to printed books signed by their authors and not anonymous, testify to the Renaissance-humanistic orientation of Ukrainian intellectuals and intellectuals. To substantiate the divine essence of man, the importance of contemplative activity turned to Neoplatonism. Of course, in the Eastern European region there was not the rise of Renaissance individualism that was characteristic of the Italian Renaissance. But Ukrainian humanists also developed the ideas of humanistic anthropocentrism with its characteristic features of spontaneous self-affirmation of the individual in its purely earthly dimension. Concentration of attention on individual outstanding human qualities is observed, in particular, in Ostroh scribes. A

significant place in their work is given to the glorification of individuals, especially magnates, public and church figures and their actions. Prominent personalities were S. Klenovych, S. Orikhovsky, L. Zyzaniy, K. Tranquillion-Stavrovetsky, and Z. Kopystensky. In particular, Klenovich, like other Renaissance humanists, glorified those traits of human character that the medieval church considered a sinful manifestation of excessive pride, because they contradicted the preaching of obedience, humility and uniformity in behavior and way of thinking of the flock. In contrast to pre-Renaissance writers, who represented a faceless mass of people associated with a certain state or corporation and addressed them as «you», without naming himself, Klenovich speaks about himself in the first person, «I», and to his interlocutor, according to the custom of humanists, refers to «you». We see the same in the works of S. Orikhovsky, who also has an autobiography, full of undisguised pride in his «I» and awareness of their own significance. The author writes about himself in the third person as about «Stanislav Orikhovsky», whose fate he puts next to the most important events of the state (Lytvynov, 2000: 156).

As for Erasmus of Rotterdam, for Orikhovsky each person had self-sufficient value. L. Zyzaniy opposed the humiliation of the human personality, relying on the already mentioned doctrine of «autocracy». Contrary to medieval notions of man as a sinner and completely dependent on God's grace, in the speeches of the Ukrainian anonymous author of the late XVI - early XX centuries. XVII century the renaissance-humanistic ideal of man is affirmed, who is endowed with invincible strength of body and spirit and is able to subdue even destiny to his plans (Orichoviana, 1891: 129).

5. Active social and creative activities

In the Renaissance, man was seen as an active, creative being. She was considered the creator of her earthly existence, capable of reclaiming all the wealth and splendor of nature. Activity was opposed to fate, and this contrasted sharply with the medieval ideal of passive introspection, which aimed to expect the ascent of the supernatural light of grace. In the first place now are not the exploits of an ascetic monk, isolated from the world in his self-reflection and inner prayer, but the active social and creative activities of an outstanding personality.

Such a view of man in Ukraine has a long tradition. Even in the princely days, the doctrine of human self-government provided for its understanding as an active subject of action. During the period under review, Ukrainian thinkers continued to develop these achievements of the previous era. To create the ideal of a new Renaissance man and his role in society, they relied on the teachings of K. Salutati, E. Rotterdam, also used the achievements of ancient and medieval Neoplatonism.

One of the ideological features of the Renaissance was the denial of medieval ascetic morality, the establishment of an optimistic outlook on life, the rehabilitation of human pleasures. Renaissance humanists were opposed to the asceticism by the desire for prosperity and a reasonable approach to the bounties of life. Admiration for the beauty of nature, cheerfulness were the dominant motives in the work of many Western European humanists, including such as K. Salutati, J. Bruno, L. Vala. Ukrainian thinkers, although prone to self-absorption, self-knowledge, also did not deny the human right to aesthetic admiration for the beauty of the earth and all that is on it, as well as the right to bodily pleasures. Such views were expressed in one form or another by Yu. Rohatynets, S. Orikhovsky, K. Tranquillion-Stavrovetsky, L. Zyzaniy, S. Pochasky, and others. For Renaissance thinkers, the main qualities of man were such virtues as dignity, courage, kindness, valor, prudence, nobility. It was believed that they could only be inherent in people of high learning and culture. A characteristic feature of national humanism was the desire to create a new ideal of human virtue, a call for self-realization of man in earthly life, in society, the flourishing of humanitarian knowledge. A constant motive of humanistic philosophy was the glorification of personal virtues and merits as a measure of human dignity. The idea of Ukrainian humanists about a virtuous life included the need for active earthly self-affirmation in various spheres of human activity.

The concept of virtue embraced such traits as integrity of character, courage, energy, prudence, foresight, the desire to gain personal glory. S. Orikhovsky also understood virtue as chastity: «I want to leave any homeland than a chaste life» (Lytvynov, 2000: 156).

He also advised the Pope to revive this virtue in the Catholic Church. To establish one's own virtue and virtue, says the thinker, man must use natural reason and ingenuity. S. Pekalid asserts the Renaissance-humanist idea in its basis about the ability of man on his own, through virtue or valor, to rise to the level of godliness, to achieve earthly immortality. He dreams of a time when «criminal nonsense» will disappear and virtues will reign.

The humanists of the Renaissance paid special attention to the problem of human dignity, which they reflect on in their philosophical treatises and artistic creativity. According to them, everyone is endowed with freedom of choice, unlimited ability to create their inner world and influence the external circumstances of their lives, the ability to set a high goal and achieve it - in this they saw its dignity. In Hryhoriy Sanotsky, the Renaissance-humanist idea of human dignity is manifested as a belief in the possibility of improving oneself (Kraliuk, 1998: 64).

Self-esteem, a sense of dignity of the third class, which mainly included members of the scientific circle of the Lavra Printing House in Kiev, did not fit within the medieval understanding of human dignity, which was determined by belonging to a certain level in the feudal social hierarchy. The theme of the assertion of high human dignity is constantly present in the literature, art, philosophy of that time, and especially in panegyrics and epigrams. Ukrainian humanists also attached great importance to other manifestations of virtue, such as courage, honesty, truthfulness, kindness, prudence, wisdom, and prudence.

In the Middle Ages, people were valued and glorified primarily for their aristocratic origins, antiquity, titles. This is how social inequality of people was formed. Nobility was considered an inseparable sign of high origin: only an aristocrat was recognized as capable of true greatness of soul, heroic deeds. Instead, humanists made the importance of man dependent on his personal qualities, personal integrity, talent and ability to realize them. According to humanists, a member of the aristocratic family should be honored by his noble deeds, his heroic deeds or the memory of his descendants by public or charitable activities in society. Nobility by intellect, not by origin, appreciation of man for his personal merits, not for aristocratic titles - formed the basis of reasoning about man. They determined the value of man on the basis of individual, personal perfection of his physical and moral strength, nobility. In man, our thinkers valued talent, intelligence, courage, intelligence; believed that it was thanks to them that she was able to become higher in society. It was argued that one who has not received the gift of «nobility of blood» can acquire «nobility of spirit» through his perseverance, virtue, self-improvement. Such an understanding of human value is expressed by S. Orikhovsky, Hryhoriy Sanotsky, S. Pekalid, K. Tranquillion-Stavrovetsky, K. Sakovych. In Ukraine during the princely era, the concept of human self-government within the life path programmed by Providence provided a person with free choice between good and evil and, thus, to some extent allowed him to create his own destiny and occupy a certain place in society. Ukrainian humanists XVI - beg. XVII century, based on national tradition, as well as under the influence of the European Renaissance, defended the idea of creative power of man, his ability to become the author of his destiny and happiness. In the confrontation between man and fortune, the main condition for success, according to domestic thinkers, were the efforts of man himself, aimed at their earthly self-assertion. Ukrainian humanists did not develop this idea in special treatises, but mainly in works of art and journalism. Indicative in this sense is also the reasoning of Hryhoriy Sanotsky, who said that people, «coming step by step, come out of the barbaric state by their own labor and are themselves the creators of their own destiny» (Nichyk, 1997: 97).

Unlike in the Middle Ages, when, as already mentioned, man was judged by his origin, his belonging to an aristocratic or noble family, in the Renaissance man's dignity was determined by his personal

merits, his ability to know himself, the world, ability to develop and use their intellectual potential. : fulfilling his earthly vocation, actualizing his cognitive potentials and creative abilities, man, according to Renaissance thinkers, is like God. Ukrainian humanists paid much more attention to the problem of self-knowledge than their Western European allies. K. Sakovich devotes an important place in his work to the problem of self-knowledge. Having studied himself, he says, a person will be able to better manage the «home of his body»: feelings, mind, will, actions; will be able to become higher among other members of society. In his opinion, all other knowledge is not needed if a person does not know himself; will not understand from what, by whom and Why created the idea of self-knowledge was also developed by K. Tranquillion-Stavrovetsky. The main thing for a person in the process of self-knowledge is to understand his spiritual essence, to realize the importance of his own renewal, moral self-improvement. The doctrine of self-knowledge was further developed in Ukraine in the works of G. Skovoroda, who linked self-knowledge with «related» work (Kraliuk, 1998: 64).

At the end of the XVI century. the idea of active social life becomes leading in the work of Ukrainian humanists. In addition, glorifying the intellectual work of a poet, writer, religious figure or military exploits of a military leader, they also pay tribute to physical labor, especially agriculture. In Yu. Rohatynets, the ideal of active life dominates over the ideal of contemplation. Work is the basis of human existence for S. Klenovich. The hero of his works is not an ascetic fleeing the world, but a man of action - a sailor who discovers new lands, a merchant, a scientist. In fact, his entire poem «Roxolania» is a hymn to labor. In his poems, Shimon Shimonovich enthusiastically talks about the work and life of mowers, etc. S. Orikhovskiy, like his contemporary European humanists, appreciates active, socially useful activities.

The change of worldviews is observed in Ukrainian humanists already in the XV - early. XVII century Ostroh scribes, in particular, although they attached great importance to self-immersion, silent concentration, in the first place, however, put the idea of earthly self-affirmation of man. Earlier, Hryhoriy Sanotsky drew attention to the fact that, since people are primarily concerned with their material interests, their minds can be inclined only by careful care to meet their needs (Kraliuk, 1998: 64).

There is a rehabilitation of the human body and sensory sphere. Ukrainian humanists were not against the passions and emotions, which, incidentally, are saturated with their works (especially poems, messages, speeches, panegyrics), but believed that worthy of man is the ability to curb these passions. Ukrainian humanists also considered the right to aesthetic pleasure, to realize personal interests, and to strive for socially useful work to be natural to man. In particular, they glorify Prince K. Ostroh for taking care of the ancient Roman muses in the Ostroh school (S. Pekalid). In S. Pochasky we see a passion for «singing merry chants»; «exercises in singing with instrumental accompaniment», etc. Thus, humanistic thought in Ukraine insisted on the human right to aesthetic pleasure and harmonious development.

The glorification of man, his talent, ability to create, admiration for the beauty of nature is inherent in the poetry of Paul Krosnensky and Jan Vyslotsky. In the spirit of Renaissance humanism, Paul Krosnensky considered poets «inspired by the heavenly deity». Domestic thinkers considered man to be the creator of his happiness, able to understand and regain all the wealth and splendor of the surrounding nature, able to create spiritual values of great social importance. Yuriy Drohobych was aware of the social significance and usefulness of his work.

Ukrainian humanists believed that nature not only gave man the sense organs that allow him to enjoy the beauty of the world, but also created this very surrounding beauty. The desire for beauty, in their opinion, is inherent in man by nature. Therefore, man has the right to enjoy the beauty of the earth and everything on it. Extensive descriptions of nature, where it acts as an object of aesthetic pleasure, are present in the poetry of S. Klenovich, I. Dombrovsky, S. Pekalid, S. Shimonovich and others. The latter, in particular, in his work «Reapers» in a typically Renaissance spirit depicts the

beauty of a summer day, the central figure of which is «the sweet sun, the eye of a clear day » (Fylypovych, 200: 55).

6. Conclusions

Thus, the reconstruction of their views on the relationship between God and the world based on the analysis of the work of Ukrainian humanists allows us to conclude, first, that there are two trends in their approaches to solving it, namely - an attempt to bring God closer to nature. which was Neoplatonism, which acquired a Renaissance interpretation, and attempts to limit the absolute power of God over the world by his own laws. Secondly, the beginning of the gradual reorientation of Ukrainian philosophical thought from the knowledge of God to the knowledge of nature.

In contrast to the medieval man, whose views were turned to the supercosmic Creator, whose search was carried out in the depths of their own self-consciousness, in Ukrainian society of the late XVI - early XX centuries. XVII century man's search for ways to become like God is felt not only through self-immersion and inner mystical enlightenment, but also through self-affirmation in earthly life, through creativity, through outward activity. Thinking of herself as the unity of soul and body, she sought to harmoniously satisfy her spiritual and bodily needs. Considering man as a being inclined to goodness and love by nature, Ukrainian humanists advocated high moral relations between people in society, including between men and women. In the Renaissance, medieval asceticism, self-immersion, focus on knowledge of God and subordination of life to the goal of otherworldly salvation was replaced by spontaneous self-affirmation of man in various spheres of activity, formed the ideal of a fully developed personality. Humanists rehabilitated the material-sensory world and the sensory nature of man (Sinko, 1939: 77).

In Ukraine, from the princely era to the second half of the XVI century, despite the dominance of religious values, the appropriate place was given to the earthly needs and interests of man.

References:

1. Fylypovych Liudmyla Oleksandrivna ; In-t filosofii im. H. S. Skovorody NAN Ukrainy. – K., 2000. 421 p. Etnolohiia relihii: tradytsiia vitchyznianoho relihiieznavchoho osmyslennia i teoretychne vyrishennia problem spivvidnoshennia relihii ta etnosu [Tekst] : dys. d-ra filos. nauk: 09.00.11 / (Ethnology of religion: the tradition of domestic religious understanding and theoretical solution to the problem of the relationship between religion and ethnicity [Text]: dis. Dr. Philos. Science: 09.00.11) 421 p. [in Ukrainian].
2. Horskyi V ; Mizhnarodnyi fond «Vidrodzhennia». – K. : Nauk.dumka, 1996. 288 p. Istoriia ukrainskoi filosofii [Tekst] : kurs lektsii: navch. posibnyk dlia stud vyshch. navch. zakladiv / (History of Ukrainian philosophy [Text]: a course of lectures: textbook. manual for students higher. textbook institutions) [in Ukrainian].
3. Kubala L. (1908) Stanisław Orzechowski i wpływ jego na rozwój i upadek Reformacji w Polsce. [Stanisław Orzechowski and his influence on the development and fall of the Reformation in Poland] (Stanisław Orzechowski and his influence on the development and fall of the Reformation in Poland. [Stanisław Orzechowski and his influence on the development and fall of the Reformation in Poland]) Lwów; Warszawa 175 p. [in Polish]
4. Kraliuk Petro Mykhailovych ; In-t filosofii im. H. S. Skovorody NAN Ukrainy. – K., 1998. 373 p. Osoblyvosti vzaiemovplyvu natsionalnoi ta konfesiinoi svidomosti v ukrainskii suspilnii dumtsi XVI - pershoi polovyny XVII st. [Tekst] : dys... d-ra filos. nauk: 09.00.11 / (Features of the interaction of national and religious consciousness in Ukrainian public opinion in the XVI - first half of the XVII century. [Text]: dis ... Dr. Philos. Science: 09.00.11) [in Ukrainian]
5. Lytvynov V.D. (2000) Renesansnyi humanizm v Ukraini. (Idei humanizmu epokhy Vidrodzhennia v ukrainskii filosofii XV–pochatku XVII stolittia. [Renaissance humanism in Ukraine. (Ideas of humanism of the Renaissance in Ukrainian philosophy of the XV-early XVII century)] K. : Osnovy. 700 p. [in Ukrainian]

6. Nichyk, V. H.(1997) Skovoroda i Kyievo-Mohylianska akademiia / V. H. Nichyk // Skovoroda Hryhorii: obraz myslytelja : zb. nauk. pr. / In-t filosofii NAN Ukrainy ta in.; [uporiad.: V. M. Nichyk, V. Ye. Byshovets, Ya. M. Stratii]. – Kyiv : [b. v.], 1997. 174–186 p. [in Ukrainian]
7. Orichoviana.(1891) Opera inedita et epistulae Stanislai Orzechowski 1543 – 1566. [Unpublished works and messages Stanislaus Orzechowski 1543 - 1566] (Opera inedita et epistulae Stanislai Orzechowski 1543 - 1566. [Unpublished works and messages Stanislaus Orzechowski 1543 - 1566]) Cracoviae. [in Polish]
8. Sinko T. (1939) Erudycja klasyczna Orzechowskiego [Orzechowski's classical erudition] (Orzechowski's classical erudition [Orzechowski's classical erudition]) Cracow. 120 p. [in Polish]