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**Corporeality, Morality and Soul of Man in the Treatises by Innokenty Gizev**

**Purpose.** The study aims to analyse anthropological images of human corporeality and morality in the treatises of the Ukrainian theologian and philosopher of the Baroque era, Innokenty Gizev. His creative synthesis of Orthodox ideas, which represents a humanistic model of understanding man, deserves special attention. **Theoretical basis.** The methodological basis consists of the basic provisions of historical and philosophical analysis, hermeneutics, and a cultural-anthropological approach. The theoretical basis is provided by works on the history of Ukrainian Baroque thought and Gizev's philosophical and theological texts. **Originality.** The author attempts a comprehensive reconstruction of Innokenty Gizev's anthropological concept in the context of Ukrainian Baroque. Baroque anthropology is considered as a synthetic system that combines the rationalistic, moral-ethical, and spiritual dimensions of human existence. It has been determined that Gizev forms his own model of Christian humanism as a combination of Orthodox spirituality and rationalistic philosophy. The understanding of the soul as a spiritual and rational substance that integrates the physical, moral and cognitive principles is clarified. **Conclusions.** The anthropological concept of Innokenty Gizev represents a new stage in the development of Ukrainian philosophical and theological thought of the 17th century. At the heart of his teachings is the human being as a spiritual and moral creature, called upon to seek harmony with God through knowledge, repentance and free will. His treatises reflect a dialectical combination of the physical and spiritual, the rational and moral in man, which corresponds to the Baroque idea of the unity of opposites. Gizev created an original Ukrainian version of Christian humanism, in which moral perfection and inner freedom form the basis of true human existence. Thus, the legacy of Innokenty Gizev is an important source for understanding the formation of the Ukrainian anthropological tradition and the development of spiritual culture in the Baroque era.

**Keywords:** anthropology; human being; corporeality; soul; moral philosophy; Ukrainian Baroque; Innokenty Gizev; spirituality; ethics

**Introduction**

Innokenty Gizev is a subject of interest for a number of Ukrainian and foreign researchers, primarily in the fields of history of philosophy, theology, literary studies, and intellectual history. For us, Gizev is a key figure in the intellectual milieu of 17th-century Kyiv. The anthropological, moral-ethical and theological aspects of his work deserve special attention today. The most significant contribution to the contemporary study of Gizev's legacy has been made by Larisa Dovga (2012a, 2012b), a well-known researcher of early modern Ukrainian philosophy and old printed culture. She emphasises that the works of Innokenty Gizev are an important source for reconstructing the anthropological ideas of Kyiv intellectuals in the mid-17th century and determining the characteristics of the development of national intellectual history and its achievements (Dovga, 2012a). It was under the editorship of Larisa Dovga that the academic edition "Selected Works of Innokenty Gizev" (2012) was published, which became the basis for further research.

A prerequisite for a meaningful understanding of Gizev's work is the publication by Leonid Ushkalov, who analysed Ukrainian Baroque as a syncretic combination of philosophy, literature and theology. For example, in his monograph "Literature and Philosophy: The Age of Ukrainian Baroque", he examined the interaction between Ukrainian literature of the 17th and 18th centuries and philosophy on the basis of extensive source material and rightly noted that

During the Ukrainian Baroque period, literature and philosophy interacted very closely. For example, the phenomenon of literary-philosophical syncretism became quite widespread at that time within the genre structures of theological-polemical and didactic treatises, which are literally replete with the names of philosophers and theologians. (transl. by O. F.)

(Ushkalov, 2019, p. 29)

The circle of researchers of the Kyiv philosophical tradition, within which the legacy of Innokenty Gisel is considered, also includes Myroslav Popovich, Vilen Gorsky, Yaroslava Stratiy, and Serhiy Yosipenko. In their works, Gisel appears as a representative of the Kyiv-Mohyla scholastic culture and as an important stage in the formation of Ukrainian philosophical anthropology. In particular, Yaroslava Stratiy rightly believes that Innokenty Gisel's work "Tractatus de anima"

Gives an idea of the level of understanding of philosophical, anthropological and psychological problems at that time, which includes the theory of cognition, as well as information about the structure and functions of the human body (as understood by Baroque scholars, as well as medical terminology relevant in Ukraine in the 17th century). Therefore, it is of interest not only to researchers of Ukrainian philosophical thought, but also to historians of medicine. (transl. by O. F.) (Stratiy, 2012, p. 52)

Despite the existence of thorough works, research on Innokenty Gisel remains fragmentary, and his philosophical and anthropological legacy continues to require systematic and interdisciplinary interpretation. Existing studies focus mainly on general philosophical, theological or literary analysis of his legacy, leaving aside a comprehensive reconstruction of ideas about man, his nature, vocation and place in the world within the Baroque cultural paradigm. This necessitates further comprehensive studies combining historical-philosophical, hermeneutic, and cultural-anthropological approaches in order to gain a deeper understanding of the anthropological dimension of Innokenty Gisel's work and his role in shaping the Ukrainian intellectual tradition of the 17th century.

It should be noted that the philosophical and theological legacy of Innokenty Gisel (1600–1683) is one of the most important achievements of Ukrainian culture of the Baroque period. In his treatises, he reflected on fundamental questions of human existence – the nature of the soul, morality, free will, corporeality, and repentance – through the prism of Christian doctrine and the

philosophical tradition of the Kyiv-Mohyla Academy. His works are notable for their synthesis of Orthodox theology, Aristotelian scholasticism, and modern European rationalist thought, making them a valuable source for studying the development of Ukrainian spiritual culture in the 17th century.

Gizel's work represents the process of the formation of Ukrainian intellectual space, where philosophy, literature and theology interact within the framework of the Baroque worldview. Particular attention should be paid to the anthropological images in his treatises, through which the author reveals the essence of man as a combination of physical and spiritual principles, capable of moral self-improvement and spiritual union with God. An analysis of these images allows us to trace how a new type of religious and philosophical thinking was formed in Ukrainian thought, aimed at establishing man as the highest spiritual value.

### **Purpose**

The purpose of the study is to analyse anthropological images of human corporeality and morality in the treatises of the domestic theologian and philosopher of the Baroque era, Innokenty Gizel. His creative synthesis of Orthodox ideas, which represents a humanistic model of understanding man, deserves special attention.

### **Statement of basic materials**

The polemical fervour in the philosophical and theological treatises of the 17th century prompted authors to seek various artistic forms to assert their identity and define the main principles that distinguished them from their opponents. They outlined a tendency to creatively combine the ancient tradition of Orthodox spiritual heritage with the achievements of the Western theological and philosophical tradition. In the second half of the 17th century, there appeared works devoted to defining the paths of moral improvement, centred on the human being and the definition of their existence as a process of constant self-improvement, covering both spiritual and anthropological aspects.

An eloquent testimony to this are the treatises of the prominent figure of the Ukrainian church and culture, theologian Innokenty Gizel (1600–1683), who for a long time held the position of abbot of the Kyiv-Pechersk Monastery and actively continued the reforms aimed at improving the activities of the Kyiv Orthodox Metropolis, initiated by Petro Mohyla. Under his leadership, the printing house of the Kyiv-Pechersk Monastery published many important works in the second half of the 17th century that contributed to the development of the church and the organisation of social and political life in Ukraine at that time. Innokenty Gizel participated in improving the activities of the Kyiv Orthodox Metropolis at the council of 1640. From 1646 to 1650, he was rector of the Kyiv-Mohyla Academy. An important episode in his scientific and literary activity was that he was one of the first teachers of philosophy at the Kyiv-Mohyla Academy.

Between 1645 and 1647, he read two philosophical courses, "Treatise on the Whole of Philosophy" (*Opus totius philosophiae*), consisting of "Introduction to Logic", the treatises "Logic", "On Distinction", "On Universals", and "Treatise on the Soul" (*Tractatus de anima*). These works were published in bilingual form (containing the original Latin text from the author's manuscripts, which are kept at the Manuscripts Institute of the V. I. Vernadsky National Library) in the second volume of the edition "Innokenty Gizel. Selected Works in 3 Volumes" (Gizel, 2012a).

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Innokenty Gisel's teachings covered a wide range of philosophical issues, among which we highlight his teachings on the soul, set out in his treatise of the same name – one of the author's most important philosophical and theological works, in which he explored the nature of the soul, its origin, functions and connection with the body. This work is a striking example of the synthesis of the scholastic tradition, Orthodox theology and New European philosophy, characteristic of the Kyiv-Mohyla Academy of the 17th century.

In his work "Treatise on the Soul", the theologian examined issues of anthropology, epistemology, and moral philosophy that were relevant to the Baroque era. In doing so, he drew on medieval scholasticism, particularly Thomas Aquinas. The latter, in particular, emphasised the prominent role of grace in the existence of man as a moral being: "Grace does not destroy nature but perfects it..." (a moral imperative where spirituality transforms human corporeality) (Aquinas, 1997, p. 56).

Innokenty Gisel (2009) highlighted eclectic concepts, in particular those such as the essence of the soul, its abilities, the unity and multiplicity of forms, the question of species, active and passive intellect: "There are five types of soul abilities. The abilities of the soul are either related to cognition or there are also vegetative abilities... if it [cognition] is an ability, it occurs in a higher way... it will be a mental ability" (transl. by O. F.) (p. 19).

Regarding the origin of the soul, Gisel (2009) asserts that it is an immaterial, divine substance created by God, which does not arise together with the body, but is placed in a person by the Creator: "The soul is the beginning through which a person lives, feels, develops and thinks" (transl. by O. F.) (p. 38). In his reflections on the nature of the soul, he emphasises that it is an immortal, intelligent and moral entity that controls the body and is divided into three main components. The first is responsible for thinking and knowing the truth, i.e. it is rational. The second, responsible for feelings, emotions and will, is affective. The third, which controls physiological processes such as breathing, growth and metabolism, is vegetative.

The theologian interpreted the interaction between the soul and the body as the unity of the physical and spiritual principles, but emphasised that the soul is a higher entity that determines the meaning of human existence. He also explained that a person can know the truth in two ways – through reason (ratio) and divine revelation (revelatio).

Based on Innokenty Gisel's interpretation of the definition of the soul, it can be stated that this interpretation is borrowed from scholastic methodology – logical arguments, the dialectical method and Aristotle's categories are used. At the same time, the influence of the Orthodox tradition is noticeable. Unlike Western scholastics, Gisel paid more attention to the spiritual purification of the soul and its interaction with the divine world.

His interpretation was greatly influenced by new European ideas, in particular Cartesianism, which posits the mind as the primary instrument of cognition. This is evidenced by the author's balancing between different positions and modifications of his own interpretations. Thus, in his "Treatise on the Soul", Innokenty Gisel combined Christian theology with rational analysis, which was important for the development of science and education in Ukraine.

The dominant theme of Innokenty Gisel's philosophy was the doctrine of free will and moral choice. He emphasised that humans have the gift of free will, but their decisions must comply with divine laws and ethical principles. He advocated harmony between the earthly and spiritual worlds, emphasising the importance of moral improvement of the individual.

Among his works, a fundamental treatise on moral theology, "Peace with God to Man", published in 1669 by the Kyiv-Pechersk Lavra printing house, stands out. The book was perhaps

the first in the history of the Orthodox Church during the Baroque period to thoroughly explore the issue of religious ethics, taking into account the social realities of the time. According to Stratiy's research, Gisel's ethical concept is based on ethical intellectualism. Reason and will: Gisel gave priority to reason, which helps the will to choose between good and evil. The meaning of life: Stratiy (2016) emphasizes that Gisel saw the meaning of life in creative work for the common good and the harmonious combination of spiritual and physical needs.

Compared to the work "Treatise on the Soul", which was essentially a textual accompaniment to lectures for students at the Kyiv-Mohyla Academy, the treatise "Peace with God to Man" should be considered as an exposition of Christian religious and moral norms, where, in a kind of artistic framework, "religious morality is interpreted as having divine origin. However, its norms depend in a certain way on socio-cultural circumstances" (transl. by O. F.) (Tsisar, 2022, p. 120).

Gisel rightly emphasised the importance of the idea of spiritual reconciliation between man and God through the act of repentance. Although the book was dedicated to the Moscow Tsar Alexei Mikhailovich, to whom the poetic epigram traditionally glorifying his coat of arms is addressed, for us today it is valuable primarily because it contains two prefaces and a short "Preliminary Instructions", in which the author explains the key concepts of this work, namely conscience, will, grace, and justification.

The treatise contains reflections on the complex and troubled times marked by the consequences of the wars and social upheavals of the Ruin period. At the end of the "Preface to the Orthodox Reader", the author expresses his sincere wish that people would quickly come to repentance. The text emphasises that God has given humanity the gift of freedom, but that this freedom is often used to do evil, as people are naturally inclined to do so. At the same time, it points to the path to correction: suffering sent by God as punishment, as well as the instructions expressed through prophets and apostles, can awaken a person, their conscience, and lead them to realise the need for repentance. Those who sincerely turn to God will surely receive His help in overcoming trials and restoring harmony to their inner and outer worlds.

It is mentioned that the very elements of nature – air, water, earth, and fire – will begin to calm down and cease to harm people through disease, disasters, terrible floods, or the loss of fish resources, poor harvests, or destructive fires in cities and villages. The restoration of this balance in nature will be possible thanks to the reconciliation of man with God.

In this way, a person gradually draws closer to the Creator, thereby ensuring spiritual peace and harmony in social life – true peace in the soul of each individual and in the life of the community as a whole (Gisel, 2009, p. 123).

In other words, in this compositionally important part of the entire work, the author laid down his main idea that repentance is the most important stage on the path to reconciliation between man and God. This is a necessary prerequisite for the restoration of true Orthodoxy and the strengthening of the church. Such spiritual renewal, according to the author, would logically contribute to the strengthening of the hetmanate, which would act under the high patronage of the tsar and be guided by God's laws in all its undertakings and decisions.

In the second preface to the treatise, the author drew the reader's attention to the fact that the work may contain numerous new and unusual ideas, which, however, do not contradict the Orthodox faith. He emphasised the importance of not ignoring other traditions, as elements of truth can also be found in them.

Innokenty Gisel insisted on the thesis that overcoming trials is the main condition for purifying the human soul from sin, which dominates the individual and society as a whole.

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Therefore, the main part, which consists of three key sections: "On Penance in General", "On the Repentant", "On the Minister of the Sacrament of Holy Penance or the Confessor Who Receives Confession", examines the issue of sins and penance for all strata of society, but this work is primarily aimed at those who are directly involved in this, i.e. the clergy.

It is important to note that here the traditional way of structuring such theological works, based on successive conciliar decrees or canons of the Church Fathers by title, has been replaced by a thematic approach. It is also worth emphasising that the treatise "Peace with God to Man" is distinguished by its systematic presentation, which testifies to a carefully developed plan and detailed study of sources, its structure and internal thoughtfulness.

Although the author does not provide a separate list of works relevant at the time of writing, its content demonstrates a deep familiarity with patristic literature, especially the works of the Church Fathers, which he often uses in his arguments. The author's position also shows the influence of Western theological thought. His theoretical foundations are based on the principles of Orthodox theology, which are of particular importance in the exposition of the doctrine of the sacraments. These aspects of the treatise are thoroughly analysed in the studies by Giovanna Brogi Bercoff, Igor Isichenko, Yaroslav Butsor, and Margarita Korzo, published in the edition "Inokenty Gizev. Selected Works in 3 Volumes" (Gizev, 2012b).

The author devotes the first part of the treatise "Peace with God" to theoretical considerations about the sacrament of penance. Before addressing the topic, Innokenty Gizev offers a definition of penance and analyses its key aspects. In order to highlight the theological understanding of penance, he addresses the problem of the origin of evil and its essential characteristics; he explores the nature of sin and its connection with man, defining sin as the personification of evil in human existence. As an expression of will, sin becomes real in the context of man's path to God. "Sins are sharp arrows with which man attacks his Creator. But for such wicked audacity, man, the arrows of God return to man" (transl. by O. F.) (Gizev, 2009, p. 14).

This observation prompts the author to make a detailed distinction between the nature of sin and its origin, to analyse the psychological and anthropological aspects of human behaviour that violates God's laws. Thus, it is worth noting that Gizev's research contains not only a theological but also a profound anthropological component.

It is significant for us that, according to Giovanna Brogi Bercoff, Innokenty Gizev's treatise "Peace with God to Man" was highly valued by his contemporaries and

Was among the books that Stefan Yavorsky took with him (or ordered to be sent immediately) when he was forced to take the position of Metropolitan of Ryazan in 1700: numerous handwritten notes in the margins of the copy that belonged to him (now kept in the university library in Kharkiv) indicate that he often used the book as his main 'guide to canon law', in particular, to express his opinion on Peter I's actions in the matter

of marriage and to defend the independence, property and rights of the Orthodox Church from the state. (Brogi Bercoff, 2012, p. 109)

Thus, through his activities and creativity, Innokenty Gisel played a decisive role in the formation of Ukrainian spiritual, philosophical and anthropological traditions, laying the foundations for the intellectual development of Ukraine in the Baroque era. His philosophical and theological views significantly influenced future generations of Ukrainian thinkers, such as Stefan Yavorsky, Dimitri Tuptalo, Theophan Prokopovich, Hryhorii Skovoroda and other representatives of the Kyiv-Mohyla intellectual school, in whose works, particularly treatises, we can see the ideas and artistic specificity of not only Innokenty Gisel, but also other Ukrainian theologians of the mature Baroque era.

It is important to emphasise that the anthropological aspect of their work consisted in studying humans as holistic beings: their spiritual, moral, social and psychological dimensions. The treatises and works of these thinkers contain a systematisation of moral, ethical and social norms, which forms a comprehensive view of man and his place in the world, combining theological tradition with philosophical and anthropological approaches.

The influence of Innokenty Gisel on the formation of pedagogical and cultural anthropology at the Kyiv-Mohyla Academy is particularly noteworthy. Through lectures, treatises, and textbooks, he laid the foundations for understanding man as a subject of history and culture, capable of spiritual self-improvement. His works demonstrate a synthesis of Orthodox theology, scholasticism, Baroque rhetoric, and anthropological reflections on human behaviour, morality, and cognition.

Thanks to this, Gisel's works served not only as theological and philosophical material, but also as an understanding of the anthropological characteristics of human nature, the interaction of the individual with society and spiritual values. They contributed to the formation of ideas about man as a harmonious combination of spiritual, moral and social dimensions, where anthropological analysis complements the theological understanding of life and directs it towards self-improvement and reconciliation with God.

Thus, the work of Innokenty Gisel is important not only for Ukrainian theological and philosophical tradition, but also for the development of Ukrainian anthropology, as his works explore human nature, moral choices, spiritual state, and social interactions, contributing to a comprehensive understanding of human nature in the cultural and historical context of the 17th century.

## Originality

The author attempts a comprehensive reconstruction of Innokenty Gisel's anthropological concept in the context of Ukrainian Baroque. Baroque anthropology is considered as a synthetic system that combines the rationalistic, moral-ethical, and spiritual dimensions of human existence. It has been determined that Gisel forms his own model of Christian humanism as a combination of Orthodox spirituality and rationalistic philosophy. The understanding of the soul as a spiritual and rational substance that integrates the physical, moral and cognitive principles is clarified.

## Conclusions

Innokenty Gisel's anthropological concept represents a new stage in the development of Ukrainian philosophical and theological thought in the 17th century. At the heart of his teaching

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is man as a spiritual and moral being, called to seek harmony with God through knowledge, repentance and free will. His treatises reflect a dialectical combination of the physical and spiritual, rational and moral in man, which corresponds to the Baroque idea of the unity of opposites. Gisel created an original Ukrainian version of Christian humanism, in which moral perfection and inner freedom are the basis of true human existence. Thus, the legacy of Innokenty Gisel is an important source for understanding the formation of the Ukrainian anthropological tradition and the development of spiritual culture in the Baroque era. Further study of the philosophical and theological ideas of Innokenty Gisel will allow substantiating the thesis about their fundamental role in the formation of Ukrainian Baroque anthropology and the philosophical and theological tradition of the Kyiv-Mohyla Academy.

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## Тілесність, мораль і душа людини в трактатах Інокентія Гізеля

**Мета.** Дослідження спрямовано на аналіз антропологічних образів тілесності та моральності людини у трактатах вітчизняного богослова та філософа епохи бароко Інокентія Гізеля. Окремої уваги заслуговує запропонований ним творчий синтез православних ідей, що являє собою гуманістичну модель осмислення людини.

**Теоретичний базис.** Методологічну основу становлять базові положення історико-філософського аналізу, герменевтики та культурно-антропологічного підходу. Теоретичним підґрунтам слугують праці з історії української барокової думки та філософсько-богословські тексти Гізеля. **Наукова новизна.** Автором здійснено спробу цілісної реконструкції антропологічної концепції Інокентія Гізеля у контексті українського бароко. Барокова антропологія розглядається як синтетична система, у якій поєднуються раціоналістичні, морально-етичні та духовні виміри людського буття. Визначено, що Гізель формує власну модель християнського гуманізму як поєднання православної духовності та раціоналістичної філософії. Уточнено розуміння душі як духовно-розумної субстанції, що інтегрує тілесне, моральне та пізнавальне начала.

**Висновки.** Антропологічна концепція Інокентія Гізеля репрезентує новий етап розвитку української філософсько-богословської думки XVII століття. У центрі його вчення — людина як духовно-моральна істота, покликана шукати шляхи гармонії з Богом через пізнання, каєття та свободу волі. Його трактати відображають діалектичне поєднання тілесного й духовного, раціонального й морального в людині, що відповідає бароковій ідеї єдності протилежностей. Гізель створив оригінальну українську версію християнського гуманізму, у якій моральна досконалість і внутрішня свобода постають основою справжнього людського буття. Таким чином, спадщина Інокентія Гізеля є важливим джерелом для розуміння становлення української антропологічної традиції та розвитку духовної культури доби бароко.

**Ключові слова:** антропологія; людина; тілесність; душа; моральна філософія; українське бароко; Інокентій Гізель; духовність; етика

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