

## **Philosophy of history**

**DOI:** 10.34170/2707-370X-2020-68-88

**UDC:** (091) (477) "164"

**Elvira Herasymova,**

Doctor of Philosophical Sciences, Professor, National Pedagogical University  
named after M. P. Drahomanov, Kyiv, Ukraine;

E-mail: gerelvira@ukr.net

ORCID: 0000-0003-0046-8458

**Zorina Vykhovanets**

PhD candidate

National Pirogov Memorial Medical University,  
Vinnytsya, Ukraine;

zarina.vyhovenec@gmail.com

ORCID: 0000-0002-1653-5873

### **MORAL RENOVATION OF A HUMAN BEING IN THE SOCIAL UTOPIA BY LAZAR BARANONYCH: A RETROSPECTIVE VIEW**

The article is dedicated to the research of the problem of moral renovation of human beings outlined in the social utopia by Lazar Baranonych in the context of modern efforts to bring the much needed order to the social life in Ukraine. With this in mind, we tried to draw attention to those optimistic hopes of the thinker which gave him a belief in the reorganization of social relations and interaction on humanistic grounds, with this occurring, first and foremost, in Ukraine. Such an approach was, primarily, proposed in the doctrine of happiness that, according to the thinker, could be found on earth, if individuals sought to develop their talents and sophisticate their ways of life, being guided by the lofty ethical principles of the New Adam, or Christ, which is His other name. Believing this, Lazar Baranonych taught that the Old Adam saw the weal in direct usefulness of things that satisfied his necessities, and, thus, always strived to possess them whereby this same eagerness shaped the dominant purpose of his life. Conversely, the New Adam views the nature of the weal as being able to perform acts of kindness rather than to accumulate things, in as much as anything may serve both for good and evil purposes. A new, morally renovated human being, as an alternative to the old one, therefore, can only come into existence through learning to do good deeds. From this point of view, possessing things appears to be a

secondary goal, since one can accumulate wealth and still remain an evil person. All the while, the thinker stated that happiness of the Old and the New Adam resided in different planes. Whereas the Old Adam was above all eager to possess things, the New Adam utilized things in as much as they contributed to the realization of the phenomenon of existential "affinity". Unrestrained, excessive pursuit of abundance and money gradually devalues human beings as spiritual creatures, since they start to lack such merits as unselfishness, generosity, and mercy because by their nature they are not merely mindless possessors of things that could be measured in grams, liters, dollars, etc.

The moral system of the 'old' human being is based on the comprehension of charity as an accumulation of property and material wealth; it is thoughtless and inhumane in nature. Such moral principles do not leave room for notions and rules of conduct that do not depend on the total sum of things owned by an individual. Thus, within the limits of such degrading ideology, an individual is perceived as a thing (a "serf") that among other things is used by the so-called nobles. In order to unshackle themselves "material humans" must comprehend the Christian doctrine with the help of their mind and transform from within into the New Adam, thereby creating a novel harmonious social reality. Lazar Baranonych viewed the challenge of creating such a reality as the problem of global human predicament. Its essence lies in the fact that human beings, on the one hand, are limited by their overly reified outlook, which they conditionally define as their sphere of life. On the other hand, we all are acutely aware of the weakness of our moral capabilities, which cast doubt on the truthfulness of the world around us. Hence, the problem of the completeness of human knowledge is complemented by the one regarding the completeness of life's purpose, its genuineness and authenticity, all of which is perceived by human beings as the ethical problem of finding happiness. Lazar Baranonych, subsequently, sought to show that this search invariably ends in a crushing undoing for human beings, if they rely solely on our fallible rational and volitional faculties. Indeed, we should strive towards happiness in this life, yet ought, at the same time, to be guided by an immutable doctrine that would aid this purpose by forming a bone fide goal of our existence, while serving as an exemplar of what it truly means to be human. The inheritance of the eternal moral ideal of Christ in this context calls for the creation of a genuinely new community of people based on our inner moral transformation, with love as a crucially cohesive interpersonal link. Lazar Baranonych considered the creation of such a society utterly viable, pointing out that it should be principally based on shared accord and "group" mutual assistance, rather than on external pressures and the force of arms. Throughout his life, Lazar Baranonych acted as a passionate spokesperson for Ukrainian unity, developing specific ideological and theological argumentation for the wider acceptance and strengthening of this phenomenon. One of the chief aspects of his relentless efforts was producing a multidimensional doctrine of moral renovation of individuals aimed at steering their actions in the turbulent world of the ever-present social twists and turns. Encompassing a large number of issues related to the explanation of the spiritual, psychological, and physiological organization of the in-

dividuals, as well as the grander overarching notions of our life and death, happiness and natural fulfillment, this work serves as a lasting edifice of the enduring relevance and accomplishments of Lazar Baranovych.

**Keywords:** human being, society, morality, weal, happiness, good, social utopia, ideal.

**Анотація. Герасимова Е.М., Вихованець З.С. Моральне оновлення людини у соціальній утопії Лазаря Барановича: сучасне відлуння.**

Епохальність подій вимагає переосмислення української історії суспільного поступу, її досягнень, втрат, помилок, реалізованих і нереалізованих можливостей. Особливу значущість у зв'язку з цим набуває вивчення історико-філософської думки України, передусім моментів, які спираються на багатовікову історію українського державотворення та права нації на самовизначення. У контексті сучасних подій в Україні нам видаються світоглядно актуальними і соціально виправданими звертання до розгляду проблем світового призначення людини, її морального оновлення, ідей вдосконалення соціального устрою свого існування.

Проблематика зазначених підходів полягає у висвітленні людинознавчої тематики філософії Лазаря Барановича, її значущості у філософській думці України другої половини XVII століття, виявлення тих інтенцій у поглядах мислителя, що зберігають актуальність при вирішенні сучасних питань державотворення, виховання та освіти.

У статті автори намагалися привернути увагу до тих оптимістичних сподівань мислителя, які надавали йому самому віру у перебудову людських взаємин, особливо в Україні, на гуманістичних підставах. Ми спостерігаємо такий підхід у його вченні про щастя, яке можна знайти на землі у тому разі, якщо людина прагне розвивати свій талант і удосконалювати спосіб життя, керуючись високими етичними принципами Нового Адама, тобто Христа. Зазначене положення стає принциповою умовою внутрішнього вдосконалення кожної людини, а також забезпечує процес об'єднання на принципах спільної віри в єдину державу та гуманне суспільство. Власне, до кінця свого життя Л. Баранович виступав речником української єдності, розробляючи відповідну філософську та теологічну аргументацію для її ствердження і зміцнення. Одним із аспектів цієї аргументації було вчення про моральне оновлення людини в бурхливому світі соціальних перепитів.

Проблему створення нової соціальної реальності Л. Баранович вирішує як проблему світового призначення людини. Суть її полягає у тому, що людина, з одного боку, обмежена тим простором світобуття, який вона сама умовно визначає як сферу своєї життєдіяльності, але водночас вона усвідомлює й неміч своїх можливостей, котрі ставлять під сумнів правдивість того світу, який перед нею постає. Звідси виникає проблема не тільки повноти людських знань, але й повноти змісту людського життя, його непідробленості, істинності, вічної проблеми пошуку щастя. Мислитель прагне показати, що цей пошук завж-

*ди завершується для людини крахом, якщо вона покладається на свої обмежені раціонально-вольові здібності. Шукати щастя потрібно, але необхідно для цього мати перед собою такий ідеал і володіти таким вченням, котрі формують істинну мету життя. Оновлення життя суспільства, вважав Л. Баранович, є можливим, але воно має спиратись не на силу і зброю, а на злагоду і взаємодопомогу у «гурті».*

**Ключові слова:** людина, суспільство, мораль, добробут, щастя, добро, соціальна утопія, ідеал.

### **Relevance of the research topic**

The present magnitude of events calls for the reevaluation of the history of Ukrainian social development, its achievements, losses, shortcomings, fulfilled and unrealized possibilities. Studies of Ukrainian historical and philosophical thought, thus, attain special importance whereby primary emphasis is put on aspects that “rest on many centuries of Ukrainian history of nation-building and are based on the manifested by the Ukrainian nation and its entire people right for self-determination”. In the context of current events in Ukraine we, therefore, find that a turn to reexamining the purpose of human beings, which involves a drastic reassessment of their moral renewal coupled with ideas of societal perfection seems absolutely justified in terms of their social impact and relevance. An analysis of the works of the famous seventeenth century Ukrainian ecclesiastical, political, and literary figure Lazar Baranovych shows that the cornerstone principle for addressing these stated concerns lies in acknowledging of the “borderline” conterminous nature of human predicament. From the very beginning when entering this world we find ourselves being present in two separate realms, whereby the dimensions of the first are demarcated by the finitude of “conventional” reality, while the second emanates with the principal irrationality of Non-Being. Furthermore, according to Baranovych, one unquestionably accepts “the duality” of being since by encountering finite things people, likewise, face the imperfection, limitation, and superficiality of their knowledge about the world, their place and role in it. It follows from this, asserts Baranovych, that we constantly live in a state of suspicion as to the veracity of our potentially “faulty” perceptions and that “each man breeds lies.” This forces people to constantly strive for the kind of authentic and truthful life that would bring them full and genuine satisfaction, namely happiness. Happiness, in its turn, is a state of satisfaction that above all requires being part of the kind of reality that allows us to fully develop our creative potential. The irony of the situation for Baranovych, thus, is rooted in our blind search for happiness throughout our life, the restless lure of evil, as well as our erroneous identifying of beauty with strength. All human life, therefore, hinges on a principle of “whoever is stronger is more beautiful”<sup>1</sup> solely due to evil and violence causing suffering, whereas human beings desire primarily bliss and satisfaction, and so naturally crave beauty and goodness.

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<sup>1</sup> Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 178.

### **Setting the tasks**

The specific issues of the aforementioned approaches call for elucidating the prominent anthropological theme in the ideas of Lazar Baranovych by highlighting its relevance for Ukrainian philosophical thought in the second half of the seventeenth century. This project, similarly, stands in need of bringing attention to those notions in the views of the thinker that are relevant to solving the current issues of national reformation, pedagogics and education in Ukraine.

### **Analysis of recent research and publications**

The study of the philosophical culture of the Ukrainian Baroque period has not been undertaken up until the 1980's being hindered by the previously negative assessment of the work of seventeenth century Ukrainian philosophers. This situation was closely linked to the controversial interpretation of the work of the Ukrainian Baroque period thinkers on the part of those scholars who were paying lip service to the demands of the positivist-factological outlook and interpretation of reality. Positivism's defining feature is its insistence on the utmost unequivocal depiction of facts, thereby, eliminating from its system of thought any concepts deemed ambivalent regardless of the role they played in the philosophical legacy of the Ukrainian Baroque intellectual culture. In addition to that, Ukrainian scholars in the seventeenth century (Baranovych included) were part of the clerical hierarchy that was under significant pressure from Catholicism, on the one hand, and the Moscovian Byzantine Piety on the other. The religiously dogmatic limitation imposed by both Catholicism and the Moscow Patriarchy was equally uncondusive to the objective analysis of the outlook and philosophical teachings that were developed in Ukraine during the seventeenth century. It should be said, however, that the relevance of the creative activity of the Ukrainian thinkers and cultural figures was newly acknowledged in the middle of the eighteenth century in Russia, Moldova, Romania, Serbia, Bulgaria, and other countries. The first mentioning and citations of Lazar Baranovych's works can be found in the writings of Gavril Stefanović Venclov (1680 - 1749)<sup>2</sup>. The next step in the research of his literary works can be traced to the eighteenth century whereby writings like "The Spiritual Sword" and "The Trumpets of Preaching Words" coupled with numerous other works of the Ukrainian clergy were banned by the ruling circles of the Moscow Patriarchy. Patriarch Joachim, specifically, elaborated that they are circulating on par with Moscovian books and that, "the young men of the reining Moscow have left for the kingdom of Poland for the sake of the Latin teachings... and having spent some time there, have become accustomed to Latin writings and customs"<sup>3</sup>. He further pointed out that certain ideas in the theological and philosophical texts of Ukrainian authors should be interpreted as heretical. Thus, the interdiction of the works of the seventeenth century Ukrainian thinkers by the Moscow Patriarchy that was based exclusively on clerical motives, for a long time, determined the overall restrictive approach to evaluating the significance of their ideas and writings. A crucial factor that negatively impacted any attempt of

<sup>2</sup> Sumtsov, N. F. Characteristics of the South Russian literature of the 17th century, 4.

<sup>3</sup> Sumtsov, N. F. To the history of the South Russian literature of the 17th century. Issue 1. Lazar Baranovych, 178.



researching that period came in the form of the so-called, "Regulations or the Charter of the clerical collegium that decrees the forenamed clergy to accede to its duties and [perform] those among all of the clerical officials and secular individuals seeing how they are all subject to the Spiritual Council and [that they ought to] consult with it in all of their dealings"<sup>4</sup>, signed by Peter I had especially inhibited the possibility of researching the philosophical legacy of the seventeenth century Ukrainian scholars. Hence, works of Ukrainian authors had not been reprinted for almost three hundred years. Interest to them (including treatises of Lazar Baranovych) revived only in the mid-nineteenth century.

Researchers at that time stressed the visible merits of civic, political, and theological activities of Baranovych. Thus, the most famous and lengthy article about him published in the mid-nineteenth century by V. Stroev<sup>5</sup> became a significant event in the special research of the seventeenth century Ukrainian literature. It was precisely this publication that begins to give shape to the historico-literary, clerical, and political approaches to the work of the thinker encompassing important aspects of his anthropological views. Specifically, it was noted that Baranovych upheld the notions of self-sufficiency and autonomy of the Ukrainian people, advocating for a socio-humanitarian position that echoed in the ideas of Bohdan Khmelnytsky. During this period similar historico-literary approaches were, likewise, dominant in the research of such nineteenth century authors as V. Askochensky, Y. Bolkhovitinov, A. Galakhov, P. Rostovtsev, P. Sobolev, A. Stradomsky. Of special note is the work by Philaret Humilevkiy "The Review of the Russian Spiritual Literature"<sup>6</sup>, which came out in 1884. There he presents an exhaustive list of Baranovych's works and proceeds to examine their relevance for Ukrainian history. Furthermore, Mikhail Bulgakov in "The History of the Kyiv Academy" summarizes the polemical, theological, and civic engagement of the thinker by stating that, "Baranovych and Joannicjusz Galatowski were the first scientists in all of Russia Minor"<sup>7</sup>.

Although several articles by M. F. Sumtsov are dedicated solely to the literary life of Baranovych, still, any profound analysis of theoretical and philosophical foundations of his views is nonetheless almost completely absent from them. Notwithstanding, many late-nineteenth and early-twentieth century historians of literature allot the thinker a prominent place in the Ukrainian literary scene and process. Works by O. Ogonovsky, M. Wozniak, P. Popov testify to the increasing interest in his particular writings. Chief among them is an article by M. Markovsky titled "An Accidental Biography" where the author examines Baranovych's work "The Book of Death". Similarly, con-

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<sup>4</sup> Smirnov, V. Feofan Prokopovich. The Regulations or the Articles of Association of the Theological Board, according to which they should know its own responsibilities, and all spiritual orders, as well as worldly people, are subject to the Spiritual Directorate and, moreover, it has the right to act on their own.

<sup>5</sup> Stroyev, V. Lazar Baranovich, Archbishop of Chernigov, his sermons. Addition to the Chernigov Diocesan News. No. 3 (1876), 70-82; no. 6 (1876), 64-174.

<sup>6</sup> Filaret (Gumilevsky). Review of Russian spiritual literature, 206-208.

<sup>7</sup> Bulgakov, M. P. (Makariy). The History of the Kyiv Academy, 85.

siderable original research generalizing ideas regarding his academic activity that scrutinized the views of other like-minded scholars of his day was undertaken by V. Peretz who asserts that they devoted significant attention to showing that “even when oppressed Ukraine still manages to produce heroes worthy of skillful praise”<sup>8</sup>. Literary research of Baranovych’s themes is further supplemented by the undertakings of Polish scholars T. Grabowsky<sup>9</sup> and J. Januw<sup>10</sup>. We can, therefore, clearly see that even if nineteenth century scholars differed in their views on Lazar Baranovych they, nonetheless unmistakably noted the wealth of anthropological motifs, namely a deep concern for the fate of his nation permeating his works. It should be added that at present A.M. Makarov severely criticized many of the negative remarks made by the authors in the nineteenth century that had to do with Baranovych’s academic activity, as well as lambasting the critical comments pertaining to the work of other prominent Ukrainian figures of that era. He, particularly, claims that, “a myth created by M. Kostomarov, P. Kulish, and M. Sumtsov regarding the [supposed] political deafness and boundless egoism of the clerical writers was eagerly perpetuated among their students and like-minded people”<sup>11</sup>. The author, specifically, has in mind an overly trenchant attitude towards Ukrainian thinkers of the aforementioned period on the part of the twentieth century scholars. Of similar relevance is the generally detracting philosophical analysis of approaches in professional academic literature to the work of Kyiv-Mohyla scholars that was carried out by V. M. Nichik in his book “Petro Mohyla in the spiritual history of Ukraine” In particular, he criticizes the view of Ivan Franko who wrote:

*Truth be told, there was nothing to be proud of that Mohyla Collegium or “the Academy” as they in time began to call it. [For] neither Mohyla himself, although he spent a few years at the noble boarding house in Paris, nor Trofimovych or Kosov, nor Gizel or Baranovych were individuals so enlightened as to be able to found a new school based on a novel foundation, and to consolidate in it the demands of the new age with the needs of the Ukrainian people, inspiring unity through patriotic spirit... All of the humongous books written by the members and students of that collegium in the second half of the seventeenth century have no literary value and it would be a shame to waste space on their bibliography”<sup>12</sup>.*

Emphasizing that such thoughts were widespread among many late-nineteenth and early-twentieth century scholars, V. M. Nichik forcefully points out several reasons for Franko’s position. Firstly, it becomes evident that, “none of the scholars of that period had systematically studied either Mohyla’s works or the manuscript her-

<sup>8</sup> Peretts, V. N. To the history of the Kiev-Mohyla College. Eulogies and poems to B. Khmelnytskyi, I. Podkova, Archbishop Lazar Baranovych. Readings in the Historical Society of Nestor the Chronicler, no. 14 (1900): 7-25.

<sup>9</sup> Hrabovskiy, T. *Z dziejow literatury unlacko-prawosawnej w Polsce 1630 - 1700*.

<sup>10</sup> Yanuv, Ya. Romans o Barlaamie i Jozafacie w przerobce Skargi, Baranowicza i Lichoniewiczza.

<sup>11</sup> Makarov, A. M. The light of the Ukrainian Baroque, 216.

<sup>12</sup> Franko, I. Ya. Selected Writings, 311-312.

itage of the Kyiv Academy professors.” Accordingly, conclusions reached by those researchers were not based on comprehending and generalizing of the sufficient amount of referenced textual sources and, therefore, didn’t satisfy the core scientific criteria. Secondly, “even more relevant was the method that was used back then by scholars of Ukrainian cultural history. Based on the groundwork of the Enlightenment era and comparativistics studies, as well as through a cursory overview of many of the [Kyiv-Mohyla] academy lecture texts one detects a presence of significant scholastic elements, which Western Europe had already transcended in seventeenth and eighteenth centuries, the activity of this educational establishment was perceived as a step backward in the development of world culture”<sup>13</sup>. Acknowledging these considerable stated facts V. M. Nichik arrives at an absolutely sound conclusion whereby he believes that, “the essence of the Baroque period as well as its research methodology was still foreign to the late nineteenth and early twentieth-century Ukrainian scholars and literary critics,” adding that:

*Even if nineteenth-century Ukrainian literary critics were not ready to analyze seventeenth century reality from the standpoint of the Baroque period theory and method, still, to replicate their assessment these days, with all due respect, is essentially to ignore all subsequent development of the science [of literary criticism]<sup>14</sup>.*

It is important to note that regardless of the unavoidable stereotypes in the official philosophy as well as a particular political and ideological tendentiousness, the aforementioned works nevertheless stress a number of important anthropological facets inherent in Baranovych’s ideas. Specifically, it is the attention that he gives to the needs of Ukrainian people, an orientation towards their freedom and independence, support of the oppressed classes, a moral verdict of the parasitically wealthy elites that demonstrates that the thinker was in tune with the movement of civic humanism.

Moreover, the broad research of this period carried out by literary critics, linguists and historians has made a significant contribution to the development and study of literary, poetic, and polemical heritage of Lazar Baranovych and other Ukrainian cultural figures that were active in the seventeenth century. Most prominent in this respect are the works of N. K. Hutsiy, Y. D. Isaevych, V. I. Krekotnya, B. S. Krisa, S. I. Maslov, V. L. Mykytas and many others. M. V. Shevchuk, consequently, asserts that, “popularity and prevalence of poems in Ukraine back then was not due to the mania of composing poetry, but in a peculiar and absolutely original system of worldview and self-awareness that was characteristic in the 17th and 18th centuries”<sup>15</sup>. Hence, the topics of science, education and literature are invested with specific features and possess a character of an artistic perception of reality. As can be seen, such an approach testifies not only to a specific type of personal development, but speaks of a particular human predestination that is set as a common civic objective.

<sup>13</sup> Nichyk, V. M. Petro Mohyla in the spiritual history of Ukraine, 59-60.

<sup>14</sup> Nichyk, V. M. Petro Mohyla in the spiritual history of Ukraine, 60.

<sup>15</sup> Shevchuk, M. V. Kyiv Mohyla Academy and the Ukrainian literary process of the 18th century. (PhD diss., National Academy of Sciences of Ukraine, Shevchenko Institute of Literature, 1993), 7.



### **Outlining of the previously unexamined parts of the general problem**

We are regrettably forced to conclude that no special research was undertaken throughout the eighteenth and nineteenth and up to the mid-twentieth century of Lazar Baranovych's writings in general, as well as no particular studies conducted of his anthropological writings either in Russia or Ukraine. The analysis of works carried out in this publication indicates that the main hindrance to the study of this topic was the method used by the scholars of the history of Ukrainian philosophy and culture at that time. Aimed at rectifying this, contemporary methodological approaches are, therefore, closely linked to the analysis of the internal architectonics of Ukrainian philosophy, which is rooted in the sociocultural and cognitive foundations of the principally Ukrainian worldview that when combined serves as a firm starting point for adequate evaluation of the philosophical legacy of the thinkers and ideas worked out during the Baroque historical period.

The goal of this article is to examine the theme of moral restoration of mankind in light of Lazar Baranovych's project of social utopia from the perspective of modern challenges to the harmonious organization of the social reality of the Ukrainian people.

### **Presentation of the main materials of the study**

The analysis of contradictions found in human nature that reflects a paradoxically conflicting interconnectedness of all of the constituents of reality led Baranovych logically to the task of addressing the questions of the predicament and prospects of human beings. This endeavor was especially pressing for the thinker if one considers the dire state of the Ukrainian social life, which he characterized accordingly, "Some vicissitudes are constant in this world, the rest is a reed shaken by the wind"<sup>16</sup>. The realities of the Ukrainian society convinced Baranovych of the impossibility of providing for the stable and free existence of human beings through the sheer force of arms and political power. Moreover, he generally supported the main theses of the struggle for independence against Poland formulated under the command of Bohdan Khmelnytsky. Admitting that wealth and the struggle engendered by it was the principal reason for all of the clashes between the Hetmanate with its Cossack stratum and the rulers of the Moscow Tsardom, he noted that, "... the idols of paganism are silver and gold"<sup>17</sup>. This social, political, and military unrest fitted perfectly with the pervading the works of Baranovych conceptual refutation of paganism, the essence of which he saw in people being overly attached to the directly sense perceived materiality, possessing or relinquishing which (either way) causes unnatural obsession that ceaselessly torments one to reclaim and multiply it.

Baranovych's stance on combating lawlessness and chaos in Ukrainian society differs, however, from the traditionally upheld by some Christian teachings nihilistic rejection of the social reality. On the contrary, the thinker perceives civic engagement as an existential given that cannot be eliminated merely by transporting the people

<sup>16</sup> Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 38.

<sup>17</sup> Baranovych, Lazar. The Spiritual Sword, here is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 101.

elsewhere, akin to the biblical Moses delivering the Jews out of Egyptian captivity. Hence, his incredibly humane and sympathetic attitude towards the Ukrainian people who found themselves at the crossroads of constant wars and unending internal discord, prompted the following unflattering characterization of the social relations dominant at that time:

*Others bury gold, silver and precious stones into earth for which they enslave themselves to the mammon, while the rest sweat plowing the same soil that when bears fruit it is offered to the god of gluttony. Others search for the earth worm that maketh silk for softly vestments and spreads pride [for it] returneth not into earth and into dust and ashes”<sup>18</sup>.*

Realistically and sympathetically pondering the meaning of human life, Lazar Baranovych does not appear to be a conservative who idly reflects on the deteriorating social status quo in Ukraine or the situation within the Hetmanate. He, thereby, sees his task in helping people to realize the corrupting limitations of the “pagan” urge to the baser corporeal needs, pointing out to them a different way of living, the preconditions of which lie hidden within God-given wits and moral souls of the people themselves. The thinker finds such redeeming traits, first and foremost, in the rational human potential that paves the way for the possibility of ethical transformation of mankind as a whole. Fueled by these noble intentions, Baranovych works out a concrete ethico-theoretical project of the transfiguration of human beings that is fully developed in his work “The Triodion” published in 1685. It should be mentioned that this treatise can be considered as a kind of philosophical will of the thinker, a concentrated fusion of his moral and rational faith, in which he expresses his hope in that new generations of Ukrainians even if they will not take “the proposed path” will (at least) heed some of his advice. L. Krshonovych in his foreword to “The Triodion” drew the reader’s attention to the fact that the thought of Lazar Baranovych is an expression of wisdom that is “like a [water] lily, while virtuous living bears fruit”<sup>19</sup>.

Similar ideas of moral restoration of human beings are also presented through the prism of a widespread in 17th century Ukraine apocryphal legend “Slovo pro zburennya pekla” (“The Tale of Raging Hell”), the meaning of which is based on an equally dubious Gospel of Nicodemus. This legend closely resembled many folk myths with its language and style, whilst standing out compared with foreign equivalents, among other things, in terms of its categorically dramatic form. Corresponding to this is the fact that the core of the teaching pertaining to the new and restored human beings is based on the rooted in mythology and accepted by Christianity idea of there existing in us both an “internal” and “external” essence. Baranovych interprets this in terms of the fundamental variance between the creation of the first humans, i.e. Adam and Eve whereby the principal aspects of their life and death are examined separately from those of Jesus Christ and His mother Mary. Thus, according to the thinker, the former passed away irrevocably into Non-Being since they lost the capacity to perceive the

<sup>18</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 207.

<sup>19</sup> Baranovych, Lazar. Triodion, 9.

rational teaching of God's guiding word. Jesus, on the other hand, is born as God-man, sharing some characteristics with God the Father, whilst being equally endowed with human traits since He was begotten in the womb of a mortal woman. He further argues that Christ was already at the moment of His conception different from Adam in that the later carried within an immutably worldly origin and, thus, naturally gravitated towards all things earthly, illusory, and transitory. Jesus, on the contrary, has an ability to comprehend the fleeting character of human life as well as discern the language and greatness of Eternity, of which God is a figurative incarnation. Lazar Baranovych, thus, interprets the process of human restoration as not merely a Christian theological image of Jesus being risen from the dead, but views Resurrection as a transition of human beings from the pernicious ways and customs of the Old (Testament) Adam to the restorative power of New (Testament) Adam, incarnate in the image of Christ. Christian teaching regarding Jesus's Resurrection is, thereby, interpreted by the thinker as a moral exemplar and an ethical ideal that all people should follow. His own doctrine concerning the restoration of human beings is no less demanding and multifaceted, having been permeated by numerous high-principled, aesthetic, and pedagogical reflections, which are impossible to fully expound in the space of a single publication. For this reason, we deem it appropriate to narrow our exposition of his views down to two basic strands. Firstly, we will focus on the specifics of grounding our ability for self-transformation and, secondly, on Lazar Baranovych affirming this need for personal self-restoration by examining it from a communal vantage point. Hence, throughout our subsequent inquiry considerable emphasis is put on certain important aspects of "Triodion's" contents, namely on Baranovych's interpretation of the death and resurrection of Lazarus, which is a well-known and especially popular in nineteenth and twentieth-century Ukraine biblical narrative. In addition to that, particular attention will be devoted to analyzing the means at the disposal of ordinary people who, according to the thinker, wish to "emulate Christ" by conforming to the image of God.

Turning presently to the specific contents of this legend, we, first, wish to accentuate the fact that its core events are presented as a typical happening that (almost mundanely) occurs in people's lives at that time. The Bible, for instance, lacks a cohesive account of the state of the living whereby no thorough explanation is given of Lazarus (after passing away) becoming subject to the rule of Hell. Secondly, one should note that this tangential account is clearly subordinate to the goal of underscoring the pronounced omnipotence of Christ as an embodiment of supernatural, viz. God's powers and potencies. In particular, the legend depicts Christ as a uniquely steadfast preacher Who possesses powers that far surpass those of an average person easily gripped by the whirlpool of everyday troubles. Consequently, we are presented with a principally divergent reading of the famous Scriptural narrative in how Baranovych interprets Lazarus being raised from the dead. Oddly enough, a somewhat significant influence on his exegesis seemed to be exerted by a peculiar coincidence, namely the thinker sharing the same name with the above mentioned biblical character. On the other hand, a more profound consequence was Baranovych's unparalleled perception and

insightful characterization of Ukrainian and global reality. As was already mentioned, he purportedly claimed that, “we have utter chaos in many places”<sup>20</sup>. He further surmises that the reasons for this disharmony could be traced to the activity of human beings whose ideal is dictated by the nature of the Old Adam who is irredeemably tied to all things earthly. Earthly life, thus, is a battlefield between the forces of darkness and light, whereby darkness is represented spiritually by paganism with its idolatrous faith in gold, silver, possessions, the force of arms, and has a subversive dominion over our lives. According to the following interpretation this world is Hell while the people in it are reduced to the morally impotent “living dead” who are unable to see the true light. The parable of Lazarus, accordingly, acquires a deeply symbolic meaning as an embodiment of all of the perverse powers entrenched in the kingdom of the “living dead” who helplessly give themselves in to the destructive lures of Hell.

A decisive factor in the resurrection of “the dearest of them all”, i.e. the biblical Lazarus lies, according to Lazar Baranovych, in “the word of wisdom” that has not only an overhauling rational content but also seems to possess an incredible magical power. It is precisely this miraculously transformative combination, that brings Lazarus back to life, forcing people to rid their thoughts of deceptions, desires and worship of dead idols, becoming, instead, vessels of rational truth that has universal meaning and significance. Having said that, we obviously assume alternative interpretations of the Lazarus passages that would potentially differ from the one provided by Baranovych with his distinctly discerning moral outlook. Similarly, when analyzing the content of the legend explicated in the “Triodion” we take into account not only the allegorically symbolic comprehension of reality within the tradition of the Ukrainian Baroque period, but attempt to highlight the priorities in the life of the people of the Word, viz. elucidating the rational foundation that was characteristic of the Kyivan Rus scribes. One should, specifically, emphasize the prevalence of reason in the works of the Church Fathers for whom Lazar Baranovych had a deep respect. In particular, John Chrysostom wrote: “Let us not foolhardily be subservient to habit, but organize our life in accordance with reason”<sup>21</sup>. In other words, the thinker’s interpretation of the aforementioned raising of Lazarus boils down to persuading the people (in accessible for the Ukrainian mindset way) of the importance and necessity of attending, first and foremost, to matters of mindful coexistence. In particular, it re-directs our moral efforts to the tried and documented in liturgical literature norms of rational ethics that elevates the life of people to the level of striving to measure up to the image of the New Adam, i.e. Christ. Thus, if one takes into account a related idea of Lazar Baranovych who (as we saw) identifies Christ with *Anthropos* and the later with the entire world, it becomes evident that his impassioned sermon to follow in Christ’s footsteps serves as a pleading exhortation for human beings to rationally approach all of their dealings with each and every aspect of reality in order to prevent themselves from getting into a chaotic, spiritually harmful, and life-threatening situation.

<sup>20</sup> Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 50.

<sup>21</sup> In the holy of our father, John Chrysostom Archbishop of Constantinople. Selected Writings. Conversations on the Book of Genesis, 132.



The Role of Christ in “the resurrection of Lazarus”, therefore, acquires in the thinker’s interpretation a much broader connotation than could be found in the Scripture. In particular, he demonstrates that by bringing Lazarus back to life Christ personifies a hero Who dismantles an overwhelming image of idleness and “deadness”, and puts an end to the earthly life of “Hell” and “coffin” via offering the foundation for the mundanely powerless “living dead” to lift themselves to the level of virtuous people being illuminated by their new-found faith and wisdom. In a similar vein, Lazar Baranovych adds that having witnessed the miracle of resurrection one man willingly climbed into the “tomb” of Lazarus in the hopes of being transformed, but to no avail, since he was chiefly motivated by selfishness<sup>22</sup>. According to the thinker, Christ did not answer the man’s pleas because to become truly restored and resurrected one needs to lead a pure way of life which lies in the selfless faith in the true teaching and action in accord with it. Thus, just like there exist two Adams (the Old and the New), so too there are two Eves, i.e. the Eve of the Old (Testament) and the New Eve, viz. the Blessed Virgin Mary. The crux of our moral restoration, therefore, is in human being’s departure from of the path that is subject to the spiritual shortsightedness of the Old Adam and towards embracing the lucid guidance of the New Adam, from the “sinful” Eve to the “immaculate” Mother of God. Ultimately, it calls for an outright denouncement of all pagan customs and a complete acceptance of the totality of Christian life, morality, and experience. It is important to note, that Baranovych’s take on framing the problem of proper human living, generally corresponds to the common outlook in the late seventeenth-century Ukraine, whereby its special feature (as suggested by the works of Jan Ornowski, Joannicjusz Galatowski, and other prominent thinkers of that epoch) is the socially corrosive dominance of idolatrous customs. Similarly, in the nineteenth century Panteleimon Kulish emphasized that:

*If you were to take away from your ordinary Ukrainian his grandfathers and mores you would see no Christianity in him. A Ukrainian remains a Christian until he forsakes his grandfathers and mores<sup>23</sup>.*

The so-called period of the Ruin in Ukraine not only asserted Cossack authority throughout the Hetmanate, but also brought with it a state of continuous wars that Ukrainians waged for more than half a century, fighting alongside the Poles against Moscow (the Pseudo-Demetrius campaigns) as well as opposing them during the Khmelnytsky Uprising, whilst, in the same way, taking up arms against the Tatars. All of these confrontations didn’t just strengthen the national militant spirit directed at the enemy, but, by the same token, intensified the atmosphere of internal power struggles among the higher ranking Cossack Starshyna. Lawlessness and highhandedness was on the rise whereby there were no commonly accepted constitutional principles that could govern social relations. Ukrainian ruling elites in the second half of the seventeenth century, similarly, did not show any interest in consolidation of the Ukrainian community, were themselves a source of turmoil and, on the whole, proved unable to bring peace to the country. Reflecting on this, Lazar Baranovych states that,

<sup>22</sup> Baranovych, Lazar. Triodion, 195.

<sup>23</sup> Kulish, P. Writings, 343.

"Ukraine was bathed in the blood of many innocents who had to receive their share of it"<sup>24</sup>. Seeing the source of disorder permeating Ukrainian life in internal disputes of those in power that went hand in hand with the looming danger of external threats, the thinker searches for ways to protect the spiritual life of individuals as well as to safeguard the vitality of the Ukrainian people as such. He, thereby, finds such a way in the ethical justification of the armed fight against the invading forces coupled with his program of imbuing Christian morality with universal significance and applicability. It should be noted, that the thinker does not force his morality onto reality, but rather views it as a tool to bring order into the world based on the principles of goodness and harmony. The merit of Christian righteousness and its ideas are, thus, tested against the challenges present in earthly life.

Continued lawlessness and moral decadence began to increasingly threaten many of the achievements of the Khmelnytsky Uprising, in light of which Lazar Baranovych's concept of the transition from the Old to the New Adam appears as an answer of sorts to the question of what must be done in such a trying social environment. The thinker proceeds to develop the general landscape of his (metaphorical) analysis of the Fall by characterizing the specifics of the Old Adam and Eve in keeping with traditional Christian views, noting that the main flaw of the first humans lay in their sinful nature, the essence of which he associates not so much with the temptation of the Devil, but with the seduction of pagan allurements. He, moreover, believes that since paganism manifestly consists in idolatry, namely the worship and deification of dead things, human beings and their true needs become neglected and (if not dramatically chastised) appear to be immune to any moral or rational remedy. In particular, Lazar Baranovych reckons that insatiable greed, obsession with gold, silver and money are amongst the most repugnant cardinal sins plaguing the ancients. Accordingly, he ordains that, "... in your heart commit thou lawlessness, spin thy hands lies in this world"<sup>25</sup>. Moreover, the thinker is convinced that since the Old Testament people bearing the sins of false faith, disbelief, and superstition played a crucial role in the spread of moral, political, and social conflict and division. Elaborating on this familiar theme, he proceeds to point out to that while God had already once created Heaven on Earth by providing people with everything they needed for basic corporeal existence, He nonetheless forbade them to elevate themselves to the questions of higher wisdom, namely to knowing good and evil, which is a supreme requisite for the genuinely intelligible and fulfilling spiritual life.

Having exposed this apparent incongruity Lazar Baranovych finds in it a source of a grand existential conflict since if God created only good things for people, what is then the cause of evil? Indeed, the thinker is sure that good leading to ever more and new forms of it makes human life one-sidedly cozy and limited. Living in goodness human beings often take for granted this situation as part of their inviolable earthly order. Whereas, to truly know what good is entails breaking free of the familiar limi-

<sup>24</sup> History of Philosophy in Ukraine, 174.

<sup>25</sup> Baranovych, Lazar. The Spiritual Sword, here is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 107.

tations of our blissful ignorance by performing an act of conceiving and confronting evil.

Thus, the discord within the notion of the Old Adam has a specifically existential character; for when living a cloistered life whereby one experiences commonly gratifying things ultimately turns out to be evil and spiritually undermining due to our frequent inability to distinguish what is truly good for us. For this reason, knowledge of evil (though possessing a “dark” and demonic essence) nevertheless appears to be a necessary act of free rational will. Lazar Having advanced this somewhat theological formulation, Lazar Baranovych continues his analysis of the faults inherent in our nature by observing that human beings are oftentimes tempted by the superficial look of things that they tend to subjugate themselves to. In his opinion, it is the very fraudulent veneer of things that stirs up propensities in people who when they mindlessly abide by their carnal predilections lust after this illusory goodness that ultimately turns out to be heinously vacuous. To reiterate, the conflicting situation of human life, in Baranovych’s view, lies in its unequivocal one-sidedness and unreasonable, excessive seeking of worldly possessions, especially “dead” ones (gold, silver, etc.) that is a sure sign of human moral decay corrupting our communal “affinity”. For we feel ourselves human only when interacting with other people and not when holding sway over things dead or alive. The thinker, therefore, asserts that human beings must strive toward a fuller life that leads naturally to a desire for socialization. Fulfilling existence, thus, runs counter to isolating oneself from others, and calls for living in a community of understanding and love with people whose dignity you respect. Pursuing heathenistic pleasures, conversely, is a sign of spiritual impoverishment, moral decline and death of people who lost all touch with the realm of dignified human life and its laws. Such attitudinal abominations, again, are the clear-cut manifestation of pagan idolatry when dead idols and living beings (or the various seductive images) created by utterly confused people rule over and enslave them. All of these qualities, according to Lazar Baranovych, are undoubtedly inherent in the character of the ancient people who not only deteriorated morally but could not even comprehend the depth to which they fell. Hence, his emphasis is on complete denial and overturning of the established way of life proclaimed by Adam and the “tomb”.

The thinker, thus, recognizes Jesus Christ’s divinity, not just because He is the Son of God Who speaks the Word of Truth, but, primarily, since He acts as a leader Who combats these dark, debilitating forces that corrupt people by steering them away from the “seductive” path of destruction and oblivion. Correspondingly, Baranovych saw the principle hurdle to the spiritual transformation of the descendants of the Old Adam into the image of God in their striving to lead a “Christ-like” way of life by looking up to those who already (in this world) possess saintly qualities and most truthfully and fully build their lives around Jesus’s commandments by trying to follow His example.

Seeking happiness, he believed, is, predominantly, guided by the “two blind men” who are the will and the mind respectively:

*For it is the property of reason to see the light of truth, whereas the*

*property of will is to experience the beauty of goodness; these two modes of seeing would blind man with the splendor of Heaven akin to the lord of all darkness, the father of lies and the spirit of evil [known as] the devil<sup>26</sup>.*

The thinker, however, cautions us that the “light of [unguided] reason” shines frequently in an incomplete and superficial fashion since each person is puzzled by the enigma of one’s existence, the key to which is hidden within the (oftentimes mysterious) grace of the Eternal God and, thereby, is especially burdensome for “those who do not see, neither do they understand; they walk on in darkness”<sup>27</sup>. Lazar Baranovych, therefore, astutely asserts that our conceiving of the boundless and eternal is relative and provisional, being constrained by “exhortations”, “letters”, various images, and “reverences” that force people to factor in the countless superficialities of reality in their search for happiness, while adhering to the grandest admonition of them all, namely, “do not be without sense”<sup>28</sup>. Being likewise blind, human will be present in us in an alarming state of unreasonable myopia, for it too often completely fails to notice Eternity. The thinker, accordingly, insists that without proper spiritual calibration it remains singularly concentrated on presented to the senses external reality that eventually leads to the state of paralyzing “lustfulness”. He is convinced that it is this, “lustful thoughtlessness and [self-inflicted] harmful deceit that thrusts one into misfortune and demise akin to the blind man falling into a pit”<sup>29</sup>.

Thus, if one earnestly delves into the works of Lazar Baranovych, it becomes evident that, in his eudemonic reflections, the major preconditions of a truly happy life are not bound to seeking the good, but, instead, require one to affirm the rule of Eternity as a guiding standard to measure any further aspirations against. The thinker adds that, irrespective of our humanly futile labors, an overwhelmingly ineffable feeling still continues to “haunt” many of us due to the lack of proper understanding of universally instilled rational norms as well as our principal limitation on adequately comprehending perceptual reality that gives rise to the many “lustful” volitions of the body. Pamfil Yurkevich, who developed a similar approach to the problem of happiness, noted two centuries later that our mind always seems to leave out something incomprehensible, whereas corporeal urges (if viewed separately from the rational apprehension of their relative character) render human behavior animal-like<sup>30</sup>.

Another important condition of human happiness, in Lazar Baranovych’s opinion, is the trust in our own and other people’s mental faculties, an ability to discern

<sup>26</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 267-268.

<sup>27</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 268.

<sup>28</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 268.

<sup>29</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 269.

<sup>30</sup> Yurkevich, P. Selected, 162.



truth obstructed by the façade of “irrational blindness” that remains imperceptible to the senses. The Jews, highlights the thinker, referring to the Biblical times, could (with their heart) hear the verities spoken by Jesus, and yet were unable to rationally grasp them: “Isaiah speaketh to them: bring out the *blind* people who have eyes”. The Israelites, maintains the thinker, do not believe the truths uttered by others, leading him to conclude that, “blind their reason is”. He is convinced that, their minds stopped halfway, adding that “God is still known in Judea, but His Son is not”, much like when “grasping truth as if with one eye ... and not even good at that, as though through the leaves... as if squinting,” and without fathoming the full meaning of its content or image<sup>31</sup>. We can, thus, see that Baranovych believed in the beneficial role of a particular brand of “rational skepticism”, the application of which is supposed to safeguard us from dogmatism and oversimplification in cognizing reality, warning against hastily drawn conclusions arrived at by a clouded mind. Given this predisposition, the thinker displays a kind of pragmatic acuteness by further stating that it is easier to reach a rational comprehension of truth through “folk beliefs” (paganism) since idols serve as an inevitable bridge on the way to a deeper grasp of reality.

Continuing his eudaimonic meditations, Lazar Baranovych is convinced that another incontestable prerequisite for human happiness is getting involved in social issues. Hence, a preacher should possess firm knowledge in serving as “an obedient eye” and “a beacon of light” for those subordinate to him as well as adequately engaging with those who “look up to his [spiritual] seniority”<sup>32</sup>. Misfortunes befall people only when there are enslaved, when “the elder person is not virtuous, does not walk in the light of his good deeds,” and because of that, “the same goes for those obeying him”<sup>33</sup>. Relatedly, Baranovych proceeds to extend these remarks to the social critique of his time, saying that life in this septic environment is unbearable, since “our guides are blinder than the blind”, reprehensibly grasping at the “staff of power”, unequipped both mentally and in terms of skill. The rule of incompetent leaders, argues the thinker, spreads evil and causes “a reed to be shaken by the wind, a house founded not on truth, with whose caressing or through whose perverted teachings, the shaken ones are easily [pushed] to fall”<sup>34</sup>.

Consequently, he believes people to be most miserable when they lose their collective grasp on the superficiality of this life, forsake Eternity and become mired in carnal pursuits that disregard reason, reducing them to perfunctory contemplators who produce similarly flawed leaders. Success and satisfaction in life, on the other hand, “falls” on people accidentally, which suggests to Baranovych that, “a blind person is

<sup>31</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 269.

<sup>32</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 272.

<sup>33</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 272.

<sup>34</sup> Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 274.

happy for he is portrayed blindfolded..."<sup>35</sup>. In other words, personal happiness (being "shaken by the wind") appears to be determined by external forces and concomitant circumstances in such a way that allows people to act only by means of the method of trial and error. As a result, success is achieved arbitrarily whereby people's lives are fatally left to chance and capricious incidental whim. The problem of happiness, therefore, finds its ultimate resolution through an openly existential stance that the thinker adopts aiming to reconcile this controversial emotional state with the rational underpinnings of secular ethics. Pursuing this ambitious task, he purports to show that the key to dealing with this quandary is in "taking off the blindfold" from the eyes of the falsely joyous by preaching to them the kind of faith that would be couched in its proper teaching. Thus, basing their (inter)actions on such "competent theory" of eudaimonia infused with qualities of the universal ethical truth, people should be able to rid their "inner" and "outer" sight, senses, and minds from spurious ideas, beliefs, and concepts, setting themselves free from erroneous conclusions and decisions. This is precisely what will eventually make happiness, kindness, and justice become possible, when by considering the consequences of our actions we will become aware of the responsibilities before our fellow compatriots (and other human beings) given that we all are equal in terms of our partaking in Eternity and the Judgement of the Afterlife. Consequently, if properly approached, the sources of happiness flow from the shared by all humanity pool of virtue, righteousness, and our rational belief in the beauty of the "potential" being.

Recapitulating on his earlier assessment of human nature Lazar Baranovych goes on to opine that the "Old Adam" abominably sees the good in the pleasurable utility of things that satiates his desires, always trying to possess them, mistakenly believing this to be his life's sole purpose. "The New Adam", conversely, finds that usefulness stems not from an ever greater piling up of worldly wealth, but is grounded in our ability to perform good deeds. Having noted this on many occasions, he seems weary of driving his insightful forewarning that it is ultimately our obsession with material possessions that inescapably leads us to the kind of life whereby people find themselves to be a mere "... reed shaking in the wind, a [flimsy] house built not on truth"<sup>36</sup>.

Morally restored human beings as an alternative to their Old Testament forbearers can, however, emerge and affirm their place in a harmonious society only through an appropriate training in temperance that runs wholly counter to the ever-present unrestrained habit of degenerately acquiring worldly riches, since one can amass great wealth and still remain a totally unworthy individual. Baranovych, thus, points out that the happiness of both the Old and the New Adam corresponds to the entirely different and separate spheres. For, whereas, Old Adam tries to latch onto as many things as possible, morally restored individuals utilize earthly goods only in as much as they promote and encourage their "well-fitted" labor. Uncontrollable yearning for bodily

<sup>35</sup> Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 278.

<sup>36</sup> Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 274.

pleasures and worldly riches, conversely, devalues human beings as spiritual creature in that traits like selflessness and generosity cease to nourish their ethical being since they are deemed to be without tangible worth, cannot be weighed or measured. By drawing on such evident contradistinctions, the thinker continues to explicate the socio-philosophical teaching of the above-mentioned Petro Mohyla who developed a concept of an independent state governed by an ideal ruler in favor of the Orthodox Christian faith serving as a pillar of the nation's spiritual welfare. Strongly echoing these ideas, he puts forward an enthusiastic proposal aimed at restructuring of the educational system leading to the reshaping of attitudes to upbringing that would finally put an end to our debilitating "Old" habits, paving the way for the introduction of "New" restorative morals that will put an end to the national degradation and lay the foundation for strong "state intercession"<sup>37</sup>.

### Conclusions

By providing justifications for his declared aspirations, Lazar Baranovych, in effect, develops the first philosophy of Ukrainian social utopia, grounding it in the program of societal transformation through the process of ethical transfiguration of human beings. Asserting that individual life possesses profound meaning, he, thereby, theorized that seemingly separate activities of particular individuals appear to be brought together in a mode of productive communal cooperation which is aimed at developing the talents and skills of its members according to the principle of "affinity" of the shared humanistic ideal of social justice and unity. The foundation of such unity, however, should be based not on the force of arms, or the craving for possession, accumulation, and distribution of wealth, but love as, according to the thinker, "love governs all"<sup>38</sup>.

Throughout this article our intention was to draw attention to those examples of optimistic hope in the views of Lazar Baranovych that can strengthen our faith in the possibility of improving human spiritual development, while humanizing our interpersonal relations globally and in Ukraine. One, specifically, can trace this particular intent to the thinker's teachings pertaining to happiness, which, from his perspective, can be attained if we are able to plot an ethical course towards our life being guided by high moral principles of the New Adam, that is, if we are ready to accept and follow Christ. This principal requirement not only becomes the *sine qua non* of any feasible individual rebirth, but, likewise, serves as an imperative rallying point for potential social and national unification based on shared communal attitudes and faith. Having been expressed by Lazar Baranovych throughout his life, this sentiment, similarly, testified to his critical role as a vigorous spokesperson for reinforcing Ukrainian unity.

Developing his philosophical and theological argumentation (its chief aspect being a treatise on moral restoration of humans in a tumultuous world of constant social vicissitudes) the thinker treats the problem of creating a new societal reality as a quest for meaning and purpose that befalls us all. In particular, he states that human beings are faced with a dilemma whereby, on the one hand, we are constrained by the

<sup>37</sup> Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 48.

<sup>38</sup> Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 37.

superficial limitations of our falsely alluring sphere of livelihood, while, at the same time, realizing the infirmity of our unaided spiritual capacities for reformation that force us to challenge the ever-plummeting moral status quo of the world we inhabit. Hence, we find ourselves faced with the problem of not only having to acquire adequate rational profundity, but also have to deal with an utmost mindboggling issue of how does one reconcile a desire for seeking the multifaceted richness of human life with truth and purity as the crucial requisites of a genuinely ethical approach to seeking happiness. Throughout our entire exposition of Lazar Baranovych's eudemonic theologizing we tried to demonstrate that this quest inevitably ends in failure if we put our faith in human being's limited rational faculties and volitional capacities. This is not to say that he believes that we must not pursue happiness, but rather that in doing so one should always be stewarded by an immutable rational and ethical ideal, relying on teachings that shed light on the true purpose of life. These and other facets are at the core of the Orthodox Church creed that instructs us on honest living by pointing to Christ as an eternal moral guide and absolute. Following Jesus, however, calls for the creation of a genuinely novel community of people that must renounce the force of arms and embrace inner moral renovation, selfless love, cooperation, and mutual assistance as its crucial consolidating factors.

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