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THE GNOSEOLOGICAL THEORY OF HAVRYIL KOSTELNYK AND ITS PLACE IN HIS THEOLOGICAL VIEWS

I. V. Stetsiak*

Havryil Kostelnyk, a prominent Ukrainian philosopher and theologian, offers a distinctive approach to understanding the soul, consciousness, and the process of cognition, positioning them as fundamental components of human spiritual life. His division of logic into natural and scientific categories forms the basis of his philosophical framework. Natural logic is seen as the practical, everyday use of human reason, whereas scientific logic involves a reflective analysis of this reasoning process. Kostelnyk emphasizes that a deviation from the balance between these types of logic can lead to destructive consequences, such as the atomization of society and the loss of a cohesive spiritual and cultural framework. Kostelnyk argues that the soul is the source of consciousness and remains unified and indivisible, even when its components-self, will, sensation, reason, and conscience – seem distinct. Consciousness manifests in two forms: simple, which is automatic, and higher, where the self exercises control over faculties like sensation and reason. The subconscious, which supports consciousness, is likened to a filmstrip storing experiences that influence the conscious mind. In his critique of materialism, atheism, and evolutionism, Kostelnyk contends that these ideologies fail to properly understand the soul and its role in cognition. He emphasizes the soul's energetic nature, proposing that it functions as a form of energy capable of self-regeneration, as detailed in his works "Logic" (1945) and "The Embryonic Soul" (1931). His theory suggests that cognition results from an interaction between the soul's inherent a priori tendencies and a posteriori experiences, with instinctive reactions forming the foundation of natural logic. Kostelnyk's holistic approach integrates metaphysical, psychological, and theological dimensions, aiming to reconcile religious beliefs with modern scientific knowledge. He seeks to defend theistic consciousness in an increasingly secular world, offering a framework that harmonizes philosophical and theological insights with advancements in science.

Key words: *Havryil Kostelnyk, Ukrainian Greek Catholic Church, Orthodox Christianity, Catholic theology, Orthodox theology, soul, gnoseology, faith and knowledge, self.*

ГНОСЕОЛОГІЧНА ТЕОРІЯ ГАВРІІЛА КОСТЕЛЬНИКА ТА ЇЇ МІСЦЕ В ЙОГО БОГОСЛОВСЬКИХ ПОГЛЯДАХ

I. В. Стецяк

У статті досліджено гносеологічну теорію видатного українського філософа та богослова Гавріїла Костельника. Обґрунтовано, що мислитель пропонує особливий підхід до розуміння душі, свідомості та процесу пізнання, розглядаючи їх як основоположні елементи духовного життя людини. Поділ логіки на природну та наукову категорії становить основу його

* Ioann Stetsiak / Іоанн Стецяк, PhD student, Department of Philosophy (Taras Shevchenko National University of Kiev, Kiev, Ukraine)
harald098@ukr.net

ORCID: 0000-0001-8991-3911

філософської системи. З'ясовано, що природна логіка трактується богословом як практичне, повсякденне використання людського розуму, тоді як наукова логіка передбачає рефлексивний аналіз цього процесу мислення. Г. Костельник наголошує, що порушення балансу між цими типами логіки може призвести до руйнівних наслідків, таких як атомізація суспільства та втрата цілісної духовної і культурної основи. Мислитель стверджує, що душа є джерелом свідомості і залишається єдиною та неподільною, навіть коли її компоненти – самість, воля, відчуття, розум і совість – видаються окремими. Свідомість виявляється у двох формах: проста, що є автоматичною, і вища, де самість контролює такі здібності, як відчуття і розум. Підсвідомість, яка підтримує свідомість, порівнюється з кіноплівкою, що зберігає досвід і впливає на свідомий розум.

З'ясовано, що в критиці матеріалізму, атеїзму та еволюціонізму Г. Костельник стверджує, що ці ідеології не здатні правильно зрозуміти душу та її роль у процесі пізнання. Він підкреслює енергетичну природу душі, припускаючи, що вона функціонує як форма енергії, здатна до самовідтворення, як детально описано в його працях "Логіка" (1945) і "Зародкова душа" (1931). Його теорія припускає, що пізнання є результатом взаємодії між вродженими апріорними тенденціями душі та апостеріорними досвідами, де інстинктивні реакції формують основу природної логіки. Доведено, що комплексний підхід Г. Костельника інтегрує метафізичні, психологічні та теологічні аспекти, прагнучи примирити релігійні переконання із сучасними науковими знаннями. Мислитель прагне захистити теїстичну свідомість в дедалі більш секуляризованому світі, пропонуючи систему, яка гармонізує філософські та теологічні ідеї із досягненнями науки.

Ключові слова: Гавриїл Костельник, Українська Греко-Католицька Церква, православ'я, католицька теологія, православне богослів'я, душа, гносеологія, віра, знання, самість.

Formulation of the problem.

Protopresbyter Havryil Kostelnyk is one of the most significant thinkers of Ukraine in the first half of the 20th century. Father Havryil wrote fiction, tried himself in journalism and drama, engaged in literary criticism, and was a vivid preacher, but his main legacy lies in the realm of philosophy and theology. Kostelnyk was a highly productive author; in just over five and a half decades of his life, he wrote over three hundred works in various fields [8: 29]. He developed his own style of writing and thinking. For example, Kostelnyk often coined his own philosophical terms or gave established terms new meanings. He liked to incorporate his own mystical experiences into his works and sometimes blurred the lines between the laws of the material and spiritual realms, seeking new interpretations of religion and religious phenomena. This last characteristic of Kostelnyk's creative style is particularly relevant to this article.

Kostelnyk's philosophical and theological views were deeply intertwined, and one of the most intricate aspects of his work was his gnoseological theory, which explores the nature of knowledge and cognition in relation to the human

soul and consciousness. However, despite the significance of his contributions, particularly in bridging metaphysical concepts with theological ideas, his gnoseological theory has not received the comprehensive scholarly attention it deserves. Most studies on Kostelnyk focus on his theological reforms, his stance against materialism and atheism, or his role in the religious and intellectual life of Galicia. While these aspects are important, the philosophical underpinnings of his theology-particularly his views on how knowledge is formed and understood within the framework of spiritual and human consciousness – remain understudied. This article seeks to address this gap by analyzing Kostelnyk's gnoseological theory and its integration into his theological views.

The purpose of this article is to critically examine Havryil Kostelnyk's gnoseological theory and assess its role within the broader context of his theological views. The article aims to demonstrate how Kostelnyk's understanding of knowledge, cognition, and the human soul forms the foundation of his theological approach and how this theory interacts with his critiques of materialism, atheism, and evolutionism. By focusing on the intersection of

Kostelnyk's gnoseology and theology, this study will provide a deeper understanding of his philosophical system and its relevance to both philosophy and theology.

Additionally, the article seeks to place Kostelnyk's ideas in dialogue with contemporary philosophical thought, particularly in the areas of epistemology and the philosophy of religion. By analyzing how his gnoseological framework integrates metaphysical and psychological elements into his theological worldview, this study aims to contribute to a broader scholarly understanding of his intellectual legacy. Through this exploration, the article hopes to shed light on the innovative nature of Kostelnyk's thought and its ongoing relevance in discussions of the relationship between science, faith, and cognition.

Discussion and results. In Father Havryil's philosophical system, gnoseology occupies a special place. Kostelnyk began his research in this direction very early, and this is evident in all of his texts. In general, refined philosophical thought and interest in the laws of thought (Kostelnyk considered logic primarily as the science of thought) are characteristic of all the works of the protoprebyter. This serves as a basic platform, a foundation upon which everything else is built. Chiefly, three fundamental aspects of the intellectual legacy of the protopriest stand out: his critique of atheism and defense of theistic consciousness; mystical explorations in which Kostelnyk touches upon spiritualism, transference of consciousness from one body to another, prophetic dreams, and provides original understanding of the soul; criticism of Catholicism.

This particular love for this part of philosophy was instilled in Kostelnyk at the University of Freiburg. It was there that he wrote his work "De principiis Cognitionis Fundamentalibus" (1913), for which he received a doctorate in systematic philosophy. Works dedicated to theories of cognition include "The Limits of Democratism" (1919), "Three Treatises on Cognition" (1925), "Das Princip der Identitat – Grundlage aller Schlusse" (1929), "Ordo logicus" (1931), "Logic" (1945, manuscript), and many others.

Even a cursory review of the above-mentioned works allows us to highlight several main ideas that are present in various forms in all philosophical (in the broad sense) works of the protopriest. Firstly, there is the proclamation of a crisis of humanity on numerous levels, among which the protopriest particularly emphasized cultural, ideological, religious, and social crises; secondly, there is the idea of the connection between humans and Nature, and thus with God; thirdly, Kostelnyk's understanding of cognition and consciousness, from which stems his critique of evolutionism and a specific concept of the soul – both of humans and of animals, plants, and the world.

After his doctoral dissertation, two extremely interesting works follow chronologically, without acquaintance with which a correct understanding of Kostelnyk's philosophical system would be difficult: "Philosophical Natural Intuition" (1914) and "Space and Universe. A New Metaphysical Theory" (1916).

In the first work, Father Gavriil considers philosophical aspects of nature and the cosmos. He expresses a deep interest in natural phenomena and their influence on humans. Kostelnyk analyzes nature as an integral part of the cosmos that interacts with humans on various levels of existence. One of the main ideas is the concept of the interconnectedness of nature and spirit, where he seeks to reveal the unity of all existence. Already here, one can see the future mystical inclinations of Father Gavriil, as the described nature of the connection between humans, nature, and spirit, along with an understanding of spirituality, go beyond the boundaries of Catholicism.

The second work, "Space and Universe. A New Metaphysical Theory", continues the previous ideas. Here, Kostelnyk examines the concepts of space and universe from a metaphysical perspective. He proposes a new theory based on the study of various philosophical systems and natural scientific researches. One of the key ideas is the understanding of the universe as a cohesive organism in which each component interacts with others. Kostelnyk

develops the idea of internal harmony and laws that govern the development of the universe. Once again, these discussions noticeably extend beyond the boundaries of Catholic doctrine.

The contemplation of the cosmos (both in physical and spiritual terms), Nature, and their influence on humans is the overarching theme of these works. Drawing on the achievements of previous philosophers and religious thinkers, Father Gavrylo attempts to construct his own metaphysics, which, on one hand, incorporates the latest scientific advances, and on the other hand, emphasizes the spiritual and religious dimension, which is paramount for Kostelnyk himself. The created system remained unfinished, and the protopriest would later develop it in works critiquing atheism, gradually departing from the traditional creationist positions of the Roman Catholic Church. Perhaps this is why both works remained unpublished: the young Kostelnyk did not risk attracting attention in such a manner.

In the work "The Limits of Democratism", Kostelnyk continues the development of his idea about the connection between Nature, perception, and God. Although this work is dedicated to state-religious relations and the critique of atheism, Father Gavrylo, albeit somewhat briefly, touches on this theme. "Who starts from the idea of utility, from the meaning of mystical manifestations of life, will consistently come to God; but who starts from the meaning of the mechanism of living manifestations, who at the starting point does not see or appreciate the meaning of mystical manifestations of life, will consistently come to atheism. To whom the world and his own soul do not open the eyes to see the way to God, no books will help. Here you need to see, and start from that" [4: 175].

In this work, another characteristic feature of Kostelnyk's views is evident – the psychologization of all processes. Although Father Gavriil wrote about this in the aforementioned works, it is particularly evident in "The Limits of Democratism" with its religious-social issues. Exploring secularization in the

first half of the work, its manifestations at the state level, and how power sets boundaries for religiosity (and even serves it – Kostelnyk criticized Protestants with their principle of "whose power, their church" [4: 168], as well as Catholics who transformed their church into a political organization), Kostelnyk reaches the level of consciousness and asserts the thesis of humanity's atomization, alienation from each other and from Nature, and therefore – from God, thus predicting inevitable catastrophes awaiting both large and small societies. In "The Limits of Democratism", communism becomes such a catastrophe, which Father Gavrylo also criticizes.

The culmination of early Kostelnyk's philosophical reflection, a work that encompasses all the critique of atheism, all the metaphysical developments, all attempts to find a connection with the supernatural in reason and thought, is a treatise entitled "Three Treatises on Cognition". Here, Father Gavriil decisively criticizes determinism, the arguments of atheistic positivist philosophers, and subjective psychoanalysis. Kostelnyk considered the latter a manifestation of human egoism, distorting the perception of the universe and obstructing the living method of cognition, which naturally leads to understanding that the Creator exists. The reasoned connection between nature, which Kostelnyk connects to God, and methods of cognition elevates "Three Treatises on Cognition" above other works of the "philosophical" cycle.

Attempting to find new tools in the apologetics of theistic consciousness, Kostelnyk turns to the latest achievements in physics. Discoveries of new, invisible dimensions of reality greatly influenced Father Gavriil's views. Based on this, Kostelnyk establishes his "energetic" system, which consists of two main ideas: spiritual understanding of energy (a variety of which he begins to consider the soul), which emerges as a complete antipode to matter; and the close connection between consciousness, cognition, and spiritual reality. In the work "Three Treatises on Cognition", this connection is not very clearly shown, but

later, in the treatise "Logic", this aspect of the "theory of spiritual energies" will be brought to its final form.

The logical fallacy committed by Father Havryl is quite evident – the transfer of ideas about energy as a physical phenomenon to the realm of the spirit. Such a transfer of meanings, most likely, occurred due to Kostelnyk's fragmented familiarity with the achievements of contemporary science and his inadequate differentiation of the concepts of "matter", "energy", "spirit", and "physical reality". How physical laws operate does not determine spiritual laws, as physics, with its discoveries of the quantum state of matter, continues to explore physical reality, not the realm of the spirit.

The work "Three Disquisitions on Knowledge" begins with a familiar thesis: humanity is in a state of crisis [5: 6]. The inner-spiritual, religious sphere of humanity is marginalized, replaced by a blind craving for external pleasures and power. The natural state of humanity is distorted – it is disconnected from Nature (with a capital "N"), as well as from other humans. As a result of this spiritual crisis, cultural and, even more dangerously, social and political crises arise. Although not delving into details, the allusions to his previous work "The Boundaries of Democratism", where he harshly criticizes communism on a theoretical level and its concrete manifestations, such as the socialization of property [4: 82], are quite noticeable.

How to overcome this crisis? Only by returning to the natural state of humanity and "higher intuitions" [5: 15], the main conditions of which are the rejection of atheism on the level of large societies (nations, states), and simultaneously, the reconciliation of modern scientific achievements with Christian doctrine. The term "New Philosophy" is not explicitly mentioned, but it is quite understandable that this is what the philosopher had in mind.

Additionally, in this work, another idea emerges that will be further developed later when Kostelnyk becomes fascinated with mysticism and stigmatism: a special attitude towards Nature. Nature is not

just God's creation made for humans; it is something quite separate, to some extent divine and extremely valuable. Nature itself reveals the fastest path to God. Nature reveals the methodology of knowing God; it is the source of this methodology. Although not explicitly stated, it is obvious that Kostelnyk attributes his own subjectivity to Nature, although it cannot be called pantheistic.

The first chapter of the "Three Disquisitions on Knowledge" is devoted to the relationship between the conscious and the unconscious in the cognitive process. Kostelnyk emphasizes the growth of human cognitive abilities during hypnosis or spiritual trance [5: 30-31]. He argues that consciousness limits human cognitive capabilities. An analogy is made with fire, in which the "subtle forces of our soul" are burned, and conversely, when the process of cognition occurs without the intervention of consciousness, psychic forces are liberated [5: 31]. Kostelnyk justifies this position with his own experience. Father Havryl writes that during his studies in Zagreb, he was impressed when his mother, through her allegorical dreams, recounted to him all the events that took place in Zagreb. This prompted him to think that "the cognitive capabilities of the subconscious increase during an unconscious state" [5: 33].

He then tries to distinguish between innate and acquired knowledge, innate and acquired subconsciousness. He writes that the forces that are "innate" to the soul develop firstly and in result produce "innate knowledge". "Intuition creates a 'core' of such concepts that are given to human consciousness and are therefore common to all people ('innate concepts'), such as truth, falsehood, humor, beauty, cause-and-effect, purpose, expediency, power, divinity, morally good, morally evil, holy, etc". [5: 64] "Nature, in an intuitive form, gives humans fundamental truths about the world and about ourselves, laying the foundations for our logical superstructure" [5: 68]. Consciousness can only further develop, analyze, and combine these concepts but not create

them. "Subconscious actions occur automatically as a result of mental determinations given to us by the Creator, or those we have acquired through practice" [5: 80].

The acquired subconscious "is filled with concepts and judgments that we grasp from experience or the work of our consciousness" [5: 25]. Its development is influenced by subjective factors (reason, will, feelings, conscience) and objective factors present in the external world (experience, science) [5: 37]. Acquired knowledge ("ours", not "innate") differs for each person because it depends on their abilities, the development of acquired subconsciousness, and the work of consciousness. Everything that enters consciousness descends into the subconscious. And what often resides in consciousness becomes dominant in the subconscious and becomes dominant in the soul – "it captivates all the forces of the soul". And there is a feedback loop – it transitions back into consciousness from the subconscious. "Which thought is a constant guest in our consciousness, that becomes the ruler of our soul" [5: 95].

Thus, the act of cognition in Kostelnyk's views can be considered one of the main factors of human spiritual life that directly influence their soul and, accordingly, morality. Similar ideas can be found in the work "Song to God", where Father Havryil points out the interrelation and interdependence of human thought and soul. "Thought is born in the soul – what is in the soul, it gives birth to; and the soul is shaped by thought – what is in the soul, it possesses us... Your soul kills your thoughts, your thoughts kill your soul. Such is the fate of sin" [7: 55].

This forms a special formation of the soul, a "permanent disposition of psychic forces", where a certain force can occupy a dominant position. Thus, a person's character is formed, depending on "the efforts we have made in the history of our psychic experiences, the direction in which we have developed our psychic life, and the psychic forces and directions that have become dominant in us" [5: 38]. Different types of formed psychic characters affect subjective perception

differently. This is the main reason for subjective differences in worldviews. [5: 65] Thus, Kostelnyk concludes that each person is the smith of their "soul's physiognomy", "each one builds themselves, creates their inner life, and happiness depends primarily on this" [5: 95], and this happens primarily in the sphere of thought – where cognition plays a very important role.

Kostelnyk builds this theory through criticism of previous thinkers. With the exception of Immanuel Kant, philosophers of the past (especially if they are atheists) were unable, in Father Havryil's opinion, to construct a correct methodology for understanding the world.

After 1925, Kostelnyk no longer engaged in the development of purely epistemological concepts separate from his theological work. The reason for this is a significant change in the nature of Father's research. Rome, which Kostelnyk visited in the same year, made a very negative impression on him. Therefore, upon returning to Lviv, Kostelnyk began to critically reconsider the dogmatic teaching of the Catholic Church. Criticism of Catholicism led Father Havryil to search for an alternative, first within the UGCC, through an attempt to give this branch of Christianity greater subjectivity, and later led to a logical conclusion. Thus, in the 1940s, Kostelnyk himself converted to Orthodoxy and transferred the UGCC there at the Lviv Council (or Pseudo-Council – the Greek Catholics themselves do not recognize this council to this day) of 1946.

Texts written after 1925 mainly have theological themes – critical examination of Catholic dogma and history, defense of theistic worldview against atheism, criticism of atheistic political regimes, etc. The development of philosophical ideas is present in them, although less active than before. The main change is the purpose of these ideas. As seen from Father Havryil's subsequent texts, his own theory of cognition becomes a tool in the struggle against atheism, both at the theoretical (such as criticizing positivists or Russell) and practical levels (criticizing communism and the political decisions they

implemented in the USSR) and – more importantly in the context of this article – as a method of overcoming doctrinal discrepancies between different branches of Christianity. Kostelnyk creates a special term for this – "New Philosophy".

Father Havryil refers to "New Philosophy" as a way of thinking that would perform three main functions: Christian worldview based on the dogmatic teaching of the undivided Christian Church of the first millennium; reconciliation of Christian doctrine with the latest scientific achievements in science; protection for theistic consciousness against atheism. Unfortunately, the premature death of the protopresbyter prevented a full disclosure of this concept. In his works "Mission" (1942) and "Religious Falsities of Modern Times" (1937), Kostelnyk mentions "New Philosophy," but does so rather superficially, without going into detail. He prefers to rely on old developments rather than develop them further.

The work that best demonstrates the author's gnoseological system and its place in understanding religious phenomena is Father Havryil Kostelnyk's main philosophical work, "Logic" (1945, manuscript). This work began as a simple textbook on the philosophical discipline of logic but evolved into a large, almost four hundred-page treatise in three parts, where the father laid out his final version of his views on the theory of cognition, science, mysticism, soul, their connection, and much more.

At the core of his main philosophical work, Kostelnyk lays the idea of the unity of science. "The division of sciences has only methodological value, not organic. In reality, all sciences have grown together like organs of one organism... Logic cannot be further developed without metaphysics, psychology, and criteriology (theory of cognition – ed.) ... This will not be a mixing of two or more sciences, only the complement of one science by sciences that are adjacent to it" [1: 15–16]. According to the author's intention, such an approach was supposed to be the most reasonable in forming convictions related to the achievements of natural sciences.

In the section "Introductory Definitional Explanations", Kostelnyk provides his own, atypical for philosophy, division into natural and scientific logic. "True, natural, living logic is human reason at work. And scientific logic is the reflection of reason on its logical work. But natural logic has never been fully analyzed, and never will be. Just as biology has not thoroughly analyzed life, psychology has not analyzed souls, and physics has not analyzed matter, so scientific logic has not and never will thoroughly analyze human reason at its logical work" [1: 29]. According to Kostelnyk, the main task of scientific logic should be the discovery, organization, and understanding of the processes of natural logic. A deviation from this balance in favor of scientific logic, according to Kostelnyk, leads to a destructive result. "Humanity has never been as spiritually broken, as atomized as it is in our time. Almost every intellectual has their own faith, their own metaphysics, their own sociology, their own politics. And there is a daily, relentless war of all against all. Modern humanity, in its blindness, has decided that religious wars are already a thing of the past, but in reality, it is waging the most terrible, age-old, religious war that threatens with revolution. The house of humanity, built on the peaks of science and culture, is crumbling – as if a parliament without a majority capable of leading" [1: 9]. The restoration of a normal balance between scientific and natural logic should occur in the direction of understanding by science the basic data that a person receives through natural instinct and natural intuitions, the main of which is religious.

The next step in the context of the problem of dividing scientific and natural logic, according to Father Havryil, is the problem of consciousness. Kostelnyk departs from the modern regularities and places significant emphasis on instincts and the subconscious as the main means of natural cognition. And in this direction, he asserts that "animals also have consciousness, only somewhat weaker than that of humans... The plant, in turn,

stands between conscious and unconscious life" [1: 92].

From consciousness, its specific understanding, Kostelnyk derives his mysticism, including the concept of the soul. This is not the only source of his "parapsychology", as Kostelnyk calls this sphere of his research; it mainly arises from his struggle with atheism and his attempt to use the achievements of physicists and biologists to defend christian theism. This topic was partially described above, for a more detailed acquaintance with it, one can read the article "Parapsychology in the Works of Protopresbyter Havyryl Kostelnyk".

Returning to the understanding of the soul, Kostelnyk employs the classical Aristotelian-Thomistic approach, which involves distinguishing three kinds of souls: the vegetative (plant), sensitive (animal), and rational – human soul, the soul in the full sense. [2: 116–117] This classification aligns well with the concept of the "energy soul". "The connection of the soul with the body does not present any extraordinary difficulties for us now, as we know about the intermediate link between the body and the soul, formed by energies, and we consider the soul to be a higher form of energy" [6: 52].

In his brochure "The Embryonic Soul. Genesis of the Human Soul and Its Nature Based on Biological Facts" (1931), Kostelnyk presents his ideas on spiritual energism in the most concentrated form. In this work, Father Havyryl argues that after energy ceased to be a "state of matter (mass)" and became a "distinct being", the soul "acquired its initial form in the material world". Accordingly, he defines the soul as the "highest degree of energy", which "takes on an individual form of existence" [3: 24]. Kostelnyk further discusses the birth of the soul by another soul, asserting that "the soul can reproduce its nature by birth – regenerate in its entirety and not just once" [3: 25]. In conclusion, Father Havyryl comes to the thesis that God created only the first souls of humans, animals, and plants, "but subsequent generations of souls did not need to be created directly by God because He gave souls the power of

regeneration", [3: 31] suggesting that "we must bid farewell to the old idea that God created each human soul by a separate act and 'poured' it into the human embryo" [3: 32].

Based on his "energetic" concepts of the soul, Kostelnyk constructs his anti-materialist critique. He criticizes materialism in all its forms, from atheism to the evolutionary-Darwinian view of human origins. Kostelnyk accused atheists of dogmatizing their own imperfect and highly hypothetical concepts. Overall, he adhered to the thesis put forth in "Christian Apologetics": the development of the organic world occurred not gradually but in leaps, and it is in these rapid leaps of development that divine intervention is implied.

Why is the criticism of evolutionism important in Kostelnyk's understanding of the soul? Because this tandem – the theme of the soul and the criticism of evolutionism – ultimately led Kostelnyk to evolve his own views on the soul.

Thus, Kostelnyk's later understanding of the soul is primarily expounded in the "Logic", and it is inseparable from the understanding of the structure of consciousness and the process of cognition. Therefore, the protopresbyter leaves behind "pure" energism and continues the ideas advanced in the "Three Treatises on Cognition" regarding the interconnectedness of consciousness and soul.

For Kostelnyk, two main factors are critical: "a priori" and "a posteriori". In Kostelnyk's understanding, "a priori" of a person, in short, is the soul itself and its specific tendencies, which shape the "seed" – the embryonic laws of thought that will develop under the influence of "a posteriori" factors. "A posteriori" factors are the most diverse external influences that affect this same "seed" and the experience that forms in consciousness under the influence of this external impact.

The comparison of the initial baggage of human consciousness with the "seed" in Kostelnyk is not accidental. He continues the theme of innate ideas and says that just as in an ordinary seed, everything necessary for the growth of a

full-fledged plant is already present. However, this "seed" cannot act by itself. During human thinking, a priori and a posteriori factors always and everywhere act in inseparable connection.

Kostelnyk then states something quite intriguing. In any process of thinking, instinctive reactions of our mind also stem from the soul. Moreover, these reactions create natural logic – meaning the unconscious law of thought, the initial capacity of human thinking. Additionally, Kostelnyk talks about two levels of soulful a priori determinations, namely – instinctive reactions being the lower, first level; this level is also characteristic of animals. The nature of human reason, in its interaction with the free human "self", constitutes the second level. Thus, the nature of human reason, for the most part, consists of the aforementioned instincts – this is the first level, which shapes natural logic; the nature of human reason, in its interaction with the free human "self" (which is not a fully a priori factor), is the second level of the sphere of human a priori. The nature of human reason itself performs sensory cognition, and our "self" merely receives ready-made images, feelings, and sensations. "Our 'self' can only open its eyes, close them, turn them to the object, but the entire infinitely complex process of extraction is performed by our nature itself". Kostelnyk says that all physiological functions are performed by our nature, without consciousness or understanding – our "self" mostly doesn't even have control over them. From this, the protopresbyter concludes that not only does the "self" think, but the nature of my mind itself thinks (the nature of human reason is one of the forms of a priori mental determinations) and furthermore, grants the "self" the ability to think. According to Kostelnyk, the nature of human reason already thinks.

For Kostelnyk, the soul is the beginning of a person. It is the soul that causes consciousness, and consciousness is one of its main manifestations. In the protopresbyter's conception, the soul has a very unique structure, form, and style of existence.

The soul is "infinitely complex and intricate, but the complexity is entirely different from that of matter" [1: 144]. During division, matter breaks down into smaller parts, whereas the soul, during division, repeats itself an infinite number of times and simultaneously preserves itself in its entirety. Moreover, these particles merge into one and interpenetrate each other – yet, the different character of the components does not disappear. The self, will, sensation, reason, conscience, etc. – all these are different components of the soul, which miraculously and inexplicably converge into a unity of a higher order, absent in the world of matter. Matter cannot think.

Consciousness as the primary manifestation of the soul Kostelnyk considers separately. Firstly, he distinguishes two types of consciousness – simple (first) and higher (second). Simple consciousness is given to the soul by the mind automatically and initially – and nothing except it can evoke it. Along with simple consciousness, the self, will, sensation, reason, conscience, etc., are given automatically and initially – but at the point of the self, all these components miraculously and incomprehensibly create a free, autonomous, and deliberate acting self, as if a new being, which already possesses control over consciousness, sensation, will, reason, and body. The automatic instincts of the human soul, passed through the point of the free and rational self, no longer act as instincts, but as a free and rational self.

Kostelnyk says that the forces that create our consciousness emerge from the subconscious – and he calls the subconscious part of the soul. He also says that the subconscious is always in organic connection with consciousness. The soul performs all physiological processes that are not controlled by consciousness and remain in the subconscious, such as blood flow or cell division – thus, we can conclude that for Kostelnyk, the soul is the cause of life in both the metaphysical and biological dimensions. The subconscious brings forth consciousness and always supports it.

Consciousness fixes all its forgotten content in the subconscious and returns there itself when it disappears for some reason.

In a narrower sense, for Kostelnyk, the subconscious is the sphere of the soul that is closest to consciousness and therefore partially awakened. Thus, consciousness, subconsciousness, and simply the soul differ only in the degree of awakening, and apart from that, they are essentially one. Therefore, it can be said that reason in the most general sense – as the instrument of cognition, intellect, will, consciousness, etc. – is part of the soul, and as part of the soul, it can influence the entire soul both directly (by its own desire) and indirectly (under the influence of external factors). This happens as follows.

Kostelnyk says that when any concept appears in our consciousness, especially in connection with others, it also leaves its mark in the subconscious. Therefore, when we recall one concept, we immediately recall another in a chain. The strength and "length" of such recollection depend on how the recalled concepts are reflected in consciousness and the subconscious: whether they evoke strong emotional experiences, make an impression, or not. And in the subconscious are all such imprints that a person has experienced. Thus, memory is conditioned by the subconscious – memories are preserved primarily in the subconscious, which Kostelnyk, in relation to consciousness, calls the filmstrip – and consciousness is only what we see on the screen. Therefore, the following conclusion can be made: memories are directly fixed in the subconscious – subconsciousness is the soul-memories are fixed in the soul. The question arises – if memories can directly influence the soul (and according to Kostelnyk's classification, memories are a posteriori factors), do they not become part of the soul? Indeed, the author answers this question. Memories as information do not become parts of the soul directly, but they leave their imprint in the subconscious, i.e., the soul. And this imprint is part of the "a posteriori" factor, which together with the a priori factors influences consciousness – Father

Gavriil says that consciousness and subconsciousness always flow into each other, that consciousness is the mirror of the soul. But the author does not attribute decisive influence to memories; they are only part of the system, which nevertheless can sometimes lead consciousness into an abnormal state. Strong emotions and experiences can displace the "self" from the leading position in consciousness and give power to those instincts that form primary consciousness.

As can be seen from the above material, Kostelnyk strongly mixed the sphere of the soul with psychology and his own ideas about the physics of "immaterial" dimensions. There is even a direct identification of the soul with thoughts (which Kostelnyk calls determinants of the soul) and the subconscious with all possible conclusions. Thus, the process of cognition, the original structure of which Father Gavriil proposed in his early works, becomes one of the key elements of religious life, one might say – its foundation.

Conclusions. In conclusion, father Havryil Kostelnyk's work demonstrates a profound integration of philosophical thought and theological reflection, emphasizing the interplay between scientific discoveries and religious teachings. He posits that the act of cognition is a central element of human spiritual life, significantly influencing moral and ethical dimensions. Kostelnyk highlights the interconnectedness of thought and soul, asserting that the process of cognition plays a crucial role in shaping one's character and inner life.

Employing a classical Aristotelian-Thomistic framework, he classifies souls into three categories-vegetative, sensitive, and rational-laying the groundwork for his concept of the "energetic soul". This notion suggests that the soul represents a higher form of energy, capable of self-reproduction. Furthermore, Kostelnyk actively critiques materialism and evolutionary theories, underscoring the importance of divine intervention in the development of life. His arguments are directed toward defending theistic beliefs and countering atheistic perspectives.

Kostelnyk also explores the intricate relationship between consciousness, subconsciousness, and the soul, proposing that these aspects are distinct yet fundamentally interconnected, differing only in the degree of awakening. This view enriches his understanding of how emotions and experiences shape memory and influence our inner lives. He leverages his philosophical insights as a tool to combat atheism and foster unity among various Christian denominations, demonstrating a commitment to a cohesive Christian worldview and the broader protection of religious consciousness.

Ultimately, Kostelnyk portrays the soul as a complex yet monad entity, defying simplistic analysis and underscoring the uniqueness of human existence. His exploration of these themes remains relevant in contemporary discussions, inviting renewed interest in the nature of the soul, consciousness, and cognition in light of religious teachings. Through his work, father Havryil Kostelnyk makes a significant contribution to both philosophy and theology, offering rich interpretations of human nature and its connection to the divine.

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