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The Use of Aristotle's Philosophy in Anthony Radyvylovsky's Sermons

[Wykorzystanie filozofii Arystotelesa w kazaniach Antoniego Radywiłowskiego]

Streszczenie: Autor analizuje wpływ dzieła Arystotelesa na filozoficzny komponent kaznodziejstwa kościoła ukraińskiego epoki baroku na przykładzie twórczości Antoniego Radywiłowskiego. W badaniach zastosowano podejście kulturowe oraz metody hermeneutyki i analizy porównawczej. Podstawą źródłową niniejszego artykułu były teksty działającego w epoce baroku ukraińskiego kaznodziei Radywiłowskiego. Do analizy porównawczej wykorzystano teksty Arystotelesa. Celem niniejszego opracowania jest zbadanie specyfiki podejścia do tekstów Arystotelesa przez Antoniego Radywiłowskiego we własnych utworach. Wynik powinien pomóc w lepszym zrozumieniu światopoglądowego wpływu filozofii starożytnej na kształtowanie się narodowej tradycji filozoficznej epoki baroku. Ideologiczną treść tekstów i mechanizmów zapożyczonych od Arystotelesa można prześledzić w twórczości kaznodziei. Podano listę tekstów Arystotelesa, które cytował Radywiłowski. Wykazano również, że odwoływał się on do Arystotelesa podczas nauczania moralnego i w rozważaniach filozoficznych nad osobliwościami natury ludzkiej. Dokonano podsumowania twórczego sposobu wykorzystania idei Arystotelesa przez Radywiłowskiego oraz zwrócono uwagę na istotny element filozoficzny w spuściźnie pisanej kaznodziei.

Summary: In this paper, at the example of Anthony Radyvylovskyi creation, we examine the impact of Aristotle's works on the philosophical component of Ukrainian church sermons from the Baroque period. The culturological approach and methods of hermeneutics and comparative analysis were used in the research. The source base of this article was the texts of the Ukrainian preacher Anthony Radyvylovsky, who worked in the Baroque era. Separate texts of Aristotle were used for comparative analysis. The objective of this study is to investigate the usage specialties of the Aristotle's texts by Anthony Radyvylovskyi in his own writing. The result should help to better understand the ideological influence of ancient philosophy on the formation of national philosophical tradition of the Baroque epoch. The ideological content of borrowed from Aristotle's texts and mechanisms are traced to the use by the preacher.

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The list of Aristotle's texts from which Radyvylovskiy quoted is provided. It is also shown that Radyvylovskiy uses the authority of Aristotle during moral teachings and philosophical thinking about the characteristics of human nature. The conclusion about the creative way of using the Aristotle's ideas by Anthony Radyvylovskiy is given and significant philosophical component in the preacher's written legacy is noted.

Słowa kluczowe: historia filozofii; filozofia ukraińska; filozofia starożytna; barok; kazanie; Arystoteles.

Keywords: the history of philosophy; Ukrainian philosophy; ancient philosophy; the Baroque; sermon; Aristotle.

Introduction

Trying to the sense of the intellectual inheritance of the Ukrainian thinkers of Baroque epoch, one should separately define the sources that are the basis of the national culture formation at that period of time. One of them is antique authors' works that make up the basis of the whole European intellectual space.

The interest in the antique philosophy, rhetoric, poetry etc. in early modern Ukraine was called forth by existing humanistic education practice on Kyiv Metropolitan territory and spread specifically through the Jesuitical collegiums net. It is known that its curriculum provided students with learning ancient texts in order to interpreted and use them for their own needs.

One of Ukrainian thinkers-intellectuals of the seventeenth century was a pupil of the Kyiv-Mohyla Collegium, Anthony Radyvylovskiy. At present, we are witnessing a revival of interest in studying of Antony Radivilovsky's texts, which continue to attract the attention of literary critics and philosophers. In particular, it is worth mentioning the works of S. Azovtsevoi (Azovtseva S., 2018), L. Dovhoi (Dovha L., 2016), I. Isichenka (Isichenko I., 2017) and others. However, the researchers did not investigate the problems of using ancient philosophers' texts by the preacher.

Literary researchers, who drew their attention to the works of Anthony Radyvylovskiy were M. Markovskiy (Markovskiy M., 1894) and V. Krekoten (Krekoten V., 1983), and they only stated a fact of literary borrowings of a number of ancient texts by the preacher. However, as a matter of fact, they didn't research the issue from historical and philosophical perspectives. The impact of ancient philosophy (including Aristotle) on comprehension of human-peace relations by Ukrainian church thinkers of the seventeenth century, was investigated by a number of national scientists, including the papers of V. Nichyk (Nichyk V., 1991), Ya. Stratiy (Stratiy Ya., 2000),

T. Luchuk (Luchuk T., 2008) and others. Nevertheless, such studies were not conducted on the material of Anthony Radyvylovskyi's sermons. But it is almost impossible to understand neither the sense of his works nor their importance for the development of the early modern Ukrainian culture without comprehension of the Ukrainian preacher's working principles with antique sources or mechanisms of adaptation of the "philosophical" truths to the Christian moral doctrine. That's why this article deals with this issue.

The purpose of this article is to review the peculiarities of using Aristotle's texts in Anthony Radyvylovskyi's creation. This review will demonstrate the influence of ancient philosophy on the formation of national philosophical traditions of the Baroque more clearly.

The main source of the research is the handwritten and printed sermons of Anthony Radyvylovsky from his collections «The Crown of Christ» and «The Garden of the Virgin Mary». The texts of Aristotle and Diogenes Laertius were used to identify borrowings from the ancient philosophical tradition.

Given the religious nature of the texts of Anthony Radyvylovsky, chosen culturological approach to their study. The key field for studying the legacy of the thinker is the philosophical culture of the era. This concept is broad enough to include all the diversity of the functioning of philosophical thought, including the existence of philosophy on the border and in connection with religion. However, this concept allows you to stay within the field of philosophical issues, because it distances the «philosophical» from other forms of understanding the world. This approach allows us to consider Radyvylovsky's texts as a source that reflects the features of the philosophical culture of the Ukrainian Baroque. At the same time, the theological specificity of the source is taken into account, which allows to adequately interpret it, distinguishing between the general confessional view and the specific point of view of the author on various issues.

Main part

Anthony Radyvylovskyi widely used the texts written by the antique thinkers while writing his teaching. He creatively adopted or interpreted the abstracts taken from these texts and connected with the theme or aim of a sermon. Usually, these examples illustrated moralistic teachings and reflections over the sense of the human life problems.

It is known that the scholastic tradition (Aquinas, Frantsisko Suares, Frantsisko Oviedo...) generally influenced the philosophic courses of Mohylian's professors. This tradition was mainly founded on the interpre-

tation of Aristotle's inheritance who had been the biggest authority among antique philosophers for some centuries (Symchych M., 2016). It is quite natural that these ideas spread from the academic rooms into other areas of the spiritual culture of the Ukrainian baroque, Kyiv professors' students where its creations.

A church sermon was one of the cultural phenomena in which Aristotle's ideas reflected. The sermon as a genre was a considerable anthropological, moral and ethical part. This genre was aimed at the correction of human behavior to Christian virtues. This part was exposed in church thinkers' reflections over the problems of human nature, proper behavior, sense of life, human mutual relation and the world, etc. However, moral theologians of baroque era referred not only to Church Fathers' inheritance but to "christianized" version of Aristotle's, works by Platon, Seneka, Epicur etc. as well while mentioning the interpretation of Gospel truth (Pynkers S., 2013).

This intellectual line was to the full reflected in Anthony Radyvylovskyi's inheritance. The preacher guide actively used Aristotle's texts in his teachings and called him "one of those who loves wisdom" (Radyvylovskyi A., 1688, ark. 487) (at this place and further I gave my translation – V.S.).

It is not still found out which Aristotle's texts were used by the preacher. Most probably, they could be found in the library of Kyiv College but there are neither works nor their lists in it.

It is known that the first collection of Aristotle's texts in Latin with Averroes's commentaries was published in Venice in 1489. The Greek edition came out a little bit later, in 1495–1498 in Venice too. In 1531 a new edition was looked through by Erasmus of Rotterdam and appeared in Basil. In 1584 Silburg's Frankfurt edition came out. So, theoretically, Anthony Radyvylovskyi could have had Aristotle's texts both in Greek and Latin at his disposal. As to the language of Aristotle's texts used by the preacher only references in margins of his sermons collections can help to throw light upon it. Anthony Radyvylovskyi translated Latin names in to old Ukrainian but he did not change Greek ones. But in the last case it is often impossible to define the language of the work because Latin names of these treatises are read almost as Greek ones (for instance, "Meteorological" or "Politics"). But in some cases the preacher made Kyryl transliteration of a Greek philosopher's treatises names in references. So, referring to "Etics" the preacher gave Kyryl reference that gave Latin reading of the Greek name "Ethicorum" (Radyvylovskyi A., 1676, p. 694). And the way how the preacher wrote the thinker's name mostly had the Latin character (Aristoteles) (Radyvylovskyi A., 1676, p. 12). These facts prove the fact that Radyvylovskyi used Latin editions of Aristotle's texts. The preacher's other

outstanding contemporary, Yoanykiy Haliatovskiy (Luchuk T., 2008), used Latin Aristotle as well.

All Aristotle's texts used by Radyvylovskiy can be conditionally divided into three groups: natural and scientific, anthropological and ethical.

The largest group is Aristotle's natural and scientific treatises that Radyvylovskiy used in his sermon in rather various ways. While commenting the fragments of the natural character adopted from Aristotle, the preacher tried to give them moral content. Not referring to the exact source the preacher wrote: "Aristotle teaching that two nestlings can be born out of one egg if a coat of an yolk divides into two parts. An egg has an yolk and a human has love. If we show our love to God and people, two nestlings will be born: glorifying the soul and body" (Radyvylovskiy A., 1676, p. 12).

In manuscript "The Garden of the Virgin Mary" there is the same fragment with few differences, there is no reference to the source in margins (Radyvylovskiy A., 1671.1, ark. 15). It appears that a treatise "Generation of animals" (*Περί ζώων γενέσεως / De generatione animalium*) is a source of adoption of the above-mentioned natural and scientific information.

Anthony Radyvylovskiy used natural and scientific knowledge from Aristotle's texts to explain the norms of human behavior comparing the life of people and animals. Thus, in "The song to the thirty second after the Holy Spirit descending" where is a Gospel plot about Zakhei, the preacher wrote: "Aristotle writes that an eagle carrying its nestlings in claws makes them look at the sun. And if an eye of a nestling is not able to look at the sun, cries or winks, it throws away this nestling as a degenerate or even kills. If any of them looks at the sun, the eagle loves and feeds it as similar to itself. But is that nestling thrown away forever? No, by God providence a falcon who has the greatest love to nestlings flies in and takes that eagle nestling and feeds it as its own nestling" (Radyvylovskiy A., 1688, ark. 386–386 zv.).

Then Anthony Radyvylovskiy identified the eagle with the world that showed people different luxuries in baroque and rhetoric manner. The world showed mercies to those who looked greedily at luxuries, and the world threw away those who did not give away to temptations. But the latter ones where not without care as by God Providence the rich showed their mercy and care towards the poor and thus they "deserved" life in Heavens (Radyvylovskiy A., 1688, ark. 386 zv.–387).

So, in this case the preacher tried to prove mercy as a duty of the rich towards the poor with the help of Aristotle's texts. There was no reference to any of Aristotle's works in the text. The source was a treatise "History of animals" (*Περί τὰ ζῶα ἱστορίαι / Historia animalium*), in which the Greek philosopher described a sea eagle (osprey) with above-mentioned features.

The preacher used the natural and scientific information from Aristotle's texts to praise some people as well. Thus, in the introductory dedication to "The Garden of the Virgin Mary" Anthony Radyvylovskiyi thanked his patron Inokentiy Gizel praising his chastity, and compared his mercy with the magic spring described by Aristotle's that revived dead birds: "Aristotle writes that on Sicily there is a spring that revives dead birds that, get to it. Who does not believe that such spring is your goodness? Because just as in that spring dead birds revive, your mercy enlivens the poor" (Radyvylovskiyi A., 1676, ark. 8 zv.).

The preacher referred to the pseudo-Aristotle's treatise "About strange rumors" (*Περὶ θαυμάσιων ἀκουσμάτων / De mirabilibus auscultationibus*) in this part. As it is clear from the above-given text, the praise to Gizel, referring to Aristotle and having the fantastic information of the scientific nature, is becoming more moral and epideictic according to the preacher's conception.

The preacher used the borrowed words from the "scientific" texts of Aristotle while praising the saints. In this way they became not only rhetorically beautiful but encouraged listeners to Christianity. While praising the Virgin, Anthony Radyvylovskiyi used the other "scientific" treatise of Aristotle "Meteorological" (*Τὰ μετεωρολογικά / Meteorologica*), that was mainly dedicated to the heavenly phenomena. Thus, the preacher used the knowledge about the rainbow got from the mentioned treatise: "The philosophers write that the rainbow in the sky is the image of the Sun because while striking with rays at clouds, it makes marks similar to itself. Our imaginary rainbow Virgin Maria, is nothing but the image of God that made her in his own image as the Sun from his throne, as if in the heavens, in the semen of the holy Ioakym and Ann stretching the rays of his blessing margins" (Radyvylovskiyi A., 1671.2, ark. 423 zv.).

In the other part in order to praise the Virgin Anthony Radyvylovskiyi used "alchemist" knowledge referring to Aristotle: "both as gold is more than silver and Virgin Maria, the only with God, is to be more important than all the saints... Aristotle writes why gold is more important than silver: gold, like all other metals, appears from pure, red sulfur and pure and lively silver. However it gets more matter from pure, red sulfur and pure and lively silver (mercury – V.S.)// The reason why Maria is more important than Angels and other saints is that she got more from God's blessing than from her parents matter to make her body" (Radyvylovskiyi A., 1676, pp. 730–731).

In the manuscript this fragment is understudied with little differences. In both versions there is reference to marginalia: "Aristotle: in the last chapter: *Metaphys.*" (Radyvylovskiyi A., 1676, p. 730; Radyvylovskiyi A., 1671.2, ark. 658 zv.) that, evidently, means the treatise "Metaphysics" (*Μετὰ*

τὰ φυσικά / Metaphysica). But there is no fragment like this in “Metaphysics”. This suggests an idea that Anthony Radyvylovskyi could use treatise in alchemy (for instance, Paratsels works, popular at that time) where in stories about the methods of “synthesis” of gold from mercury (“lively silver”), sulfur and salt, he found the reference to Aristotle’s doctrine about four first elements (water, soil, fire, air). A rather inexact way of the reference forming proves this fact (though, in reality, the preacher rather often mentioned only an author or a title of a book without detailed reference).

Radyvylovskyi used the examples from the natural and scientific texts Aristotle not only for moralistic teaching or Saint’s praising but in confirmation of his thoughts as to the grounds of the Christian religion. Thus, giving the principles about Virgin Maria’s chastity, he wrote: “In “Meteorakh” the philosopher writes that, if a hermetic vessel made of pure wax is sunk in to the sea depths, it will be filled with sweet water separating itself from the sea salty water” (Radyvylovskyi A., 1671.2, ark. 633 zv.–634).

In this part, not mentioning Aristotle directly, the preacher referred to his treatise “Meteorological” writing pointing out the text from which he took the fragment. The description of this experiment was given in Book 2, chapter 3 of the mentioned work. Then he wrote that Virgin Maria staying in the world of the sea knew no sin and was full of God’s caress.

Radyvylovskyi paid special attention of Aristotle’s doctrine of four elements that was an important part of that time’s ontology. In Kyiv preacher’s works this doctrine had a versatile character and according to Christian ideas it had not only a natural and scientific sense but a moral one as well. Thus, in “The song of the twelfth week after the Holy Spirit descending” Radyvylovskyi described the picture in which the whole world praised the creator so all four elements proved “God’s blessing” that corresponded to Christian ideas about the aim of the world created by God – the Creator’s apotheosis (Radyvylovskyi A/, 1688, ark. 194–194 zv.).

In the same way Anthony Radyvylovskyi used Aristotle’s authority when he referred to thoughts about social relationship, specifically, between the highest and the lowest in the social hierarchy. The preacher considered the social inequality to be natural and explained it by the hierarchy elements that was the expression of the social hierarchy: “It’s true that in this world, those who are better-born, richer, wiser, they are more important and nobler for other people... the same situation is among the created things, those things that are higher are more important and nobler. For instance, the sky is nobler and more important than the elements. The same situation is among the elements, which element is higher, it is more important: fire is more important than air, air is more important than water, water is more important than earth” (Radyvylovskyi A., 1676, p. 89).

Sometimes the doctrine about the elements had exegesis sense. Specifically, in “The second Song of the fiftieth week after the Holy Spirit ding” Anthony Radyvylovskiy used Aristotle’s ideas about the soul to describe the appearance of the Holy Spirit as a flame and to explain the moral sense of this event: “Christ sent the Holy Spirit in flames so as to purify three elements infected with idol worship and after that to purify the fourth element, (fire) all of them make up a human could be pure (Radyvylovskiy A., 1688, ark. 85).

The preacher wrote that the Creator purified the earth while he was walking and preaching; he purified water while he was christened; he purified air at the time of cross suffering and ascension; he purified fire when he sent the Holy Spirit as a flame to disciples. Purification of the first element (the earth) symbolized a body’s purification, purification of water was a soul’s purification, purification of air was mind purification, and purification of fire was will purification. This purification opened believers the way to a new life in heavens: “When we are finally purified an all four elements, which we are made of, isn’t it worth living in heavens from now on?// thus, we will direct our heart and soul to heavens, mind to thoughts about God, will to love in thee, virtues given by mind, memory to recollections about God’s good deeds” (Radyvylovskiy A., 1688, ark. 85–85 zv.).

This fragment didn’t practically, differ by contents in the first volume of the manuscript “The Garden of the Virgin Mary” from the printed one. In the manuscript this story is number 5 (Radyvylovskiy A., 1671.1, ark. 195). The preacher did not refer to the certain source (treatise “On the soul”), and did not remember Aristotle himself either. Aristotle’s ideas interpretation and their adaptation to the goal of teaching were original because Radyvylovskiy managed to combine Aristotle’s ontological, anthropological, psychological ideas with Christian ethics and anthropology in scholastic manner.

Aristotle’s anthropological conception is rather widely reflected in Anthony Radyvylovskiy works. Thus, thinking about resemblance of the Holy Spirit and human soul, Anthony Radyvylovskiy mentioned Aristotle’s ideas widely commenting them and bringing to the Trinity: “Aristotle said: “all parts of a human body are a soul’s instruments given by nature to perform different functions”. For instance, a man wants to build a house, he will use his hands, if he wants to see anything, he will use his eyes, if he wants to talk to anybody, he will use his tongue. It this way the Holy Spirit used his magic members: Patriarchs, Prophets, Apostles, as instruments for spiritual matters (Radyvylovskiy A, 1676, pp. 112–113). So, the use of fragments from Aristotle’s texts has a theological character in this case. The preacher didn’t refer to Aristotle’s work (there is no reference

in the manuscript as well (Radyvylovskiy A., 1671.1, ark. 169 zv.)), but we find the fragment, mentioned by Radyvylovskiy in the treatise "On the soul": (*Περὶ ψυχῆς / De anima*): "All natural bodies are soul's instruments both in animals and in plants, and they exist for the sake of a soul" (Aristotel, *On the soul*).

One can also see Aristotle's doctrine about soul in "The song an the Holy Trinity Day" of the printed "The Crown of Christ". Philosophic thoughts were used to strengthen dogmatic precept of people and to comment the doctrine about the Trinity. Aristotle's ideas were used to explain the connection of the Holy Trinity and a human: "A human body is divided in to length, width and depth; soul is divided in to vegetable, animal and rational one. And it has their forces in itself, they are memory, mind, will. It means the Holy Trinity. As soul is single but it has three forces like memory, mind and will, God is also single but has three persons in himself (Radyvylovskiy A., 1688, ark. 88 zv.–89). There is an element of the scholastic explanation of a human nature based on Aristotle's Christianized doctrine in this fragment.

Anthony Radyvylovskiy recollected a human soul as an element of Aristotle's doctrine apart in "The Song of the Holy Spirit descending": "When God created the world, he put up a church in the middle of it, it was a human, and in order to direct them at performing God's commandments, he inhaled a rational soul in to them (Radyvylovskiy A., 1676, p. 111).

The preacher thought that the aim of the rational part of soul was to direct a human at pious life that completely corresponded to Aristotle's ideas and rationalistic trends in the ethics of the New Time. It is interesting that in the mentioned fragment the preacher corrected the text of the Holy Letter combing the Bible fragment which wrote about a living soul (and not about "rational one") (Genesis. 2: 7) with Aristotle's idea.

In his sermons Anthony Radyvylovskiy also used the antique philosophy about the peculiarities of the human perception of the world making feelings and main affects more important while considering the problems connected with the Christian morals and sotheriology. In "The Song on Holy Cross day" the preacher recollected five feelings that were obey the mind turning to saving. In this context feeling were considered not only in the physiologic sense but in the moral and ethical sense as well, specifically, as an instrument to have more sins or, on the contrary, to keep virtues, that completely coincided with the Christian anthropology. And the call to restrain human affects was connected with the human ability to comprehend the own nature and the needs of the physical body rationally: "if you want to get to heavens freely, you should trample, crucify and control five feelings so that they could listen to the mind" (Radyvylovskiy A., 1676, p. 441).

Church thinkers traditionally paid attention not only to Aristotle's ethics but to his political doctrine as well. Anthony Radyvylovskiy was not an exception.

While considering moral norms of the human behavior, he rather often borrowed from Aristotle's works. For, example praising marriage in "The Song about marriage" the preacher referred to Aristotle's famous thought given in "Politics" (*Πολιτικά / Politica*), (book. 1, ch. 1) and "Nicomachean Ethics" (*Ἠθικὰ Νικομάχεια / Ethica Nicomachea*), (book. 9, ch. 9.) about a human social sense (a human a political (social) beast). To be exact, there was no reference to Aristotle in the sermon and the concept was ascribed to God: "God saw that a human was a political beast, by nature so they couldn't live alone and the lonely life was annoying and not quite..." (Radyvylovskiy A., 1676, p. 1120). It's possible that this fragment is also an allusion to Genesis. 2:18: *The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him"*.

Then Anthony Radyvylovskiy recollected Aristotle but without referring to a certain work using a philosopher's expression about friendship and combining it to the marriage set up by God in Paradise (Genesis. 2: 21–23): "So Adam, you have a wife and your assistant, your true friend who will obey you (because a friend is a single will, a single soul and according to Aristotle – Philosopher's words a friend is a single soul in two bodies)" (Radyvylovskiy A., 1676, p. 1121).

In the manuscript these fragment don't differ from the printed edition, but Aristotle's name next to the to the quotation a "friend is a single soul in two bodies" was not mentioned at all (Radyvylovskiy A., 1671.2, ark. 857 zv.). This quotation most probably was borrowed by Radyvylovskiy from Diogenes Laertius work "Lives and Opinions of Eminent Philosophers" (book 5): "To the question what your friend is, he answered 'a single soul in two bodies'" (Diogen Laertskiy, *Lives of Eminent Philosophers*), but in Aristotle's texts such thoughts were expressed in other form and more profoundly in "Nicomachean Ethics", book 8 and 9.

Anthony Radyvylovskiy liked to use Aristotle's ethical and antropological ideas to strengthen moral virtues and to comment Gospel parables. Thus, considering the plot about a Publican and Pharisee, Radyvylovskiy wrote: "Aristotle gives his argument on this: those who are not like other people or better than a human like God or worse than a human like a beast. All people are clever beast, so, if you exclude yourself from the human nature, you are a beast" (Radyvylovskiy A., 1671.1, ark. 507 zv.).

Aristotle gave these thoughts in "Politics" (book 1, ch. 1): "Those who live out of their state because of their nature or accidental circumstances are either not intelligent people or a superman in moral sense... And those

who cannot communicate considering themselves self-sufficient, don't require anything and are not elements of the state, become either a beast or a divinity" (Aristotel, *Politics*). In this case Anthony Radyvylovskiyi creatively reappraised Aristotle text adding thoughts about a human like a clever beast and about a human being ("truth" that can be seen in the preacher's texts as a translation of "substance" and for definition of essence) that is found in intelligence and public. The preacher supporting Aristotle's idea wrote that a human became a beast when he dissociated from the personal nature.

Aristotle's ethical ideas were used by Radyvylovskiyi for proving some theological postulates. In "The Song of Holy Cross Day" the preacher considered the issue of theodicy that is one of the main problems of the moral theology. Thinking over the cause of human disasters, Anthony Radyvylovskiyi came to the conclusion that a human was their cause. To strengthen that conclusion the author used Aristotle's ideas which were expressed in "Nicomachean Ethics": "a human fate is very difficult in this world, it is full of dangers and sorrow and who causes that evil? It's a human. Aristotle says this: "a human is the beginning of deeds" (Marginalia: book 3, ch. 3, Ethics) (Radyvylovskiyi A., 1688, ark. 541).

Anthony Radyvylovskiyi referred to Aristotle's "Ethics" (book 3, ch. 3) to strengthen his thoughts about the reasons of sins. He saw one of them in the inadequate understanding of the nature of things: a sin came first of all from lack of knowledge (Radyvylovskiyi A., 1688, ark. 305 zv).

After those words Radyvylovskiyi clearly explained that, if sinners who were suffering in hell were asked about the reason of their sinful behavior, they would say that they didn't know the essence of things for the sake of which they violated the truth and thought them to be good.

That's why sinful deeds of people are caused either by their wrong ideas of good thing or by ignorance of the essence itself. Proving that quotation the preacher referred to Aristotle's authority again: "It was expressed by Aristotle when he said that anyone who violated the truth was a ignoramus (Marginalia: Ethics: book 3, ch 3). Isn't it true? if people knew about the anger and burden of a sin, they would newer do it" (Radyvylovskiyi A., 1688, ark. 306).

On the whole, this notion, which was very characteristic of Socrat's philosophy had its peculiarities in Aristotle's explanations, for whom knowledge had double content: that was having proper information in this case about good things) and the ability to do something in accordance with correct knowledge. That was not the same because a human could know good things and at the same time they could violate the truth. According to the context in this case Anthony Radyvylovskiyi meant the knowledge

as a formal awareness of the essence of things and the disgust of a sin after perceiving its essence was a reason of good behavior.

Conclusion

Summarizing the analysis of Aristotle's ideas in Anthony Radyvylovskyi's works one can come to the following conclusions:

1. The Ukrainian preacher knew Latin translation of Aristotle's works and widely used them while writing his texts.

2. The preacher borrowed certain expressions ascribed to Aristotle from Diogenes Laertius treatise.

3. As to Aristotle's texts Radyvylovskyi more often referred to those that had natural and scientific information: specifically treatises "Generation of animals" (*Περὶ ζῴων γενέσεως / De generatione animalium*), "History of animals" (*Περὶ τὰ ζῶα ἱστορίαι / Historia animalium*), "Meteorological" (*Τα μετεωρολογικά / Meteorologica*) and pseudo-Aristotle's treatise «About strange rumors» (*Περὶ θαυμάσιων ἀκουσμάτων / De mirabilibus auscultationibus*); the preacher referred to "Metaphysics" (*Μετὰ τὰ φυσικά / Metaphysica*) in the natural and scientific context and wrote about ontology and alchemy that were in the field of vision of the natural philosophy.

4. The preacher used Aristotle's doctrine about human and their spiritual world from the treatise "O the soul" (*Περὶ ψυχῆς / De anima*); as to the thoughts about an individual's proper moral behavior Radyvylovskyi strengthened them with the authority of Aristotle's treatises "Nicomachean Ethics" (*Ἠθικὰ Νικομάχεια / Aeticorum Nicomachea*) and "Politics" «Πολίτικα» (*Πολιτικά / Politica*).

5. Aristotle's doctrine (including natural and scientific) became more moral in Radyvylovskyi's works: it was used to strengthen the thoughts about a Christian's moral behavior, proper order in the society, social justice and etc.

6. Anthony Radyvylovskyi also referred to Aristotle's texts in order to glorify Christ, the Blessed Virgin, Saints, famous people or to search for simple and under stable ways of explaining the Holy Letter to people.

7. Radyvylovskyi used the examples from Aristotle's texts in the theological context as well while considering different issues of dogma (dogma of Trinity, honoring the Blessed Virgin, theodicy, Christian ontology and soteriology and etc.). In those cases he rather creatively analyzed Aristotle's texts, corrected their contents according to the goal of his doctrines and showed them in new aspects.

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