

- vol. 199, no. 5, pp. 817–821. Available from: <<https://doi.org/10.1016/j.jamcollsurg.2004.05.279>> [04 July 2021].
4. Lampkin, A 2000. 'A critical study of the Seventh-Day Adventist health teaching tradition in light of the contemporary situation of public health and globalization', PhD dissertation, *Vanderbilt University*.
  5. Wilson, B 2014. Dr. John Harvey Kellogg and the religion of biologic living, *Indiana University Press*, Bloomington & Indianapolis.

#### References

1. *About Kellogg Company* n.d., Kellogg's. Available from: <[https://www.kelloggcompany.com/en\\_US/about-kellogg-company.html](https://www.kelloggcompany.com/en_US/about-kellogg-company.html)> [02 July 2021].
2. Balmer, B 1991. 'John Harvey Kellogg and the Seventh-Day Adventist Health Movement', MA thesis, *Department of American Studies and the Graduate School of The University of Wyoming*, p. 134.
3. Jackson, LS, Dudrick, SJ & Sumpio, BE 2004. 'John Harvey Kellogg; Surgeon, Inventor, Nutritionist (1852–1943)', *Journal of the American College of Surgeons*, vol. 199, no. 5, pp. 817–821. Available from: <<https://doi.org/10.1016/j.jamcollsurg.2004.05.279>> [04 July 2021].
4. Lampkin, A 2000. 'A critical study of the Seventh-Day Adventist health teaching tradition in light of the contemporary situation of public health and globalization', PhD dissertation, *Vanderbilt University*.
5. Wilson, B 2014. Dr. John Harvey Kellogg and the religion of biologic living, *Indiana University Press*, Bloomington & Indianapolis.

DOI 10.33930/ed.2019.5007.35(7)-8

УДК 2-4/5: 036.22

**EASTERN PATRISTIC TRADITION OF INTERPRETATION  
“ΝΟΥΣ-ΛΟΓΟΣ”: THE SANOGENICAL-THERAPEUTIC  
POTENTIAL OF COMMUNICATIVENESS  
(PART II. PROSPECTS OF THE PRACTICAL IMPLEMENTATION)**

**СХІДНОПАТРИСТИЧНА ТРАДИЦІЯ  
ОСМИСЛЕННЯ “ΝΟΥΣ - ΛΟΓΟΣ”: САНОГЕННО-ТЕРАПЕВТИЧНИЙ  
ПОТЕНЦІАЛ КОМУНІКАТИВНОСТІ  
(ЧАСТИНА II. ПЕРСПЕКТИВИ ПРАКТИЧНОЇ РЕАЛІЗАЦІЇ)**

**O. T. Marchuk**

**Urgency of the research.** *The problem of struggle against COVID-19 that had perfectly got the world dimensions, taken millions of human lives, became a real challenge not only for physical but also for the mental health of everyone who had overcome it or suffered losses among the loved ones, relatives and close friends, can't leave indifferent. Particularly demanded is a scientific search of not*

**Актуальність теми дослідження.** *Проблема боротьби з COVID-19, яка блискавично швидко набула світових масштабів, забрала мільйони людських життів, стала справжнім викликом як для фізичного, так і психічного здоров'я всіх, хто її подолав, або ж зазнав втрат серед рідних, друзів і близьких не може залишити байдужим. Науковий пошук не лише теоретичних джерел*

only theoretical sources of spiritual and psychological (ethical, ethical-psychological) stability but also a discovery of mechanisms of its practical, activity realization, including the sanogenical-therapeutic potential of anthropological conceptions of religious systems, in particular eastern Christian patristic ideas in accordingly methodological and up-dated perspective of conceptualization.

**Target setting.** Eastern patristic interpretation “*νοῦσ-λόγος*” (components of cogitative soul power) is shown up as a complete system that (from the standpoint of the analysis of their functional possibilities) is opened up, accordingly in two main abilities: practical and theoretical (contemplative). As a result, it is an important conceptual base for the problems explanation of sanogenical and therapeutic potential of internal and interpersonal communicativeness and the determination of prospects of its practical embodiment.

**Actual scientific researches and issues analysis.** In domestic historiography, there are no integrated scientific investigations that would be devoted to the analysis of the rational soul power from the standpoint of sanogenesis in the anthropology of Eastern patristic. The only work in which important soteriological topics are briefly analyzed from the standpoint of our chosen methodological perspective is the article Archim. Tikhon Sofiyuchuk. Among the well-known Ukrainian and foreign scientists who, within the framework of their main scientific investigations, thoroughly deal with the problematic patristic issues are: Metr. Vasyliv Karayanis, Jean-Claude Larchet, Metr. Hierofei Vlakhos, Y. Chornomoretts, H. Khrystokin and others.

**The research objective.** The need to disclose possible mechanisms to achieve spiritual health and perfection of soul's smart power, outlining features, defining perspectives outlining possible prospects for the disclosure of sanogenic-therapeutic

духовної та психологічної (моральної, морально-психологічної) стійкості, а й віднайдення механізмів її практичної, діяльнійшої реалізації, в т.ч. розкриття саногенно-терапевтичного потенціалу антропологічних концепцій релігійних систем, зокрема східно-християнських патристичних ідей у відповідно методологічно актуалізованому ракурсі концептуалізації є особливо затребуваним.

**Постановка проблеми.** Східнопатристична інтерпретація “*νοῦσ-λόγος*” (складових мислительної сили душі) постає як цілісна система, яка (з позиції аналізу їх функціональних можливостей) розкривається, відповідно, у двох основних здібностях: практичній і теоретичній. Як результат, є важливою концептуальною базою для розкриття проблематики саногенно-терапевтичного потенціалу внутрішньо- та міжособистісної комунікативності, з'ясування перспектив його практичного втілення.

**Аналіз останніх досліджень і публікацій.** У вітчизняній історіографії відсутні комплексні наукові розвідки, які б присвячувались аналізу розумної сили душі з позицій саногенезу в антропології східної патристики. Єдиною працею, в якій коротко аналізуються важливі сoteriological теми з позицій обраного нами методологічного ракурсу є стаття архім. Тихона Софійчука. Серед відомих українських і зарубіжних учених, які в межах своїх основних наукових розвідок займаються проблемно дотичною патристичною проблематикою є: митроп. Василій Караяніс, Ж.-К. Ларше, митроп. Ієрофей Влакос, Ю. Чорноморець, Г. Христокін та ін.

**Постановка завдання.** Необхідність висвітлення механізмів досягнення досконалості й духовного здоров'я розумної сили душі, накреслення практичних перспектив виявлення саногенно-терапевтичного потенціалу комунікативності в

means of communicativeness in the ideological system of anthropology of Eastern patristics predetermines the actuality of this article, reveals its basic aim and objectives.

**The statement of basic materials.** In this part of the study the peculiarity of the correlation, of sanogenical interrelation and perspective of practical explanation of components of cogitative soul power were shown. Particularly, the semantic features of their sanogenical reproduction from the standpoint of disclosure of essential and dynamic principle of arrangement the mental soul power and realization ways of its abilities were analyzed.

**Conclusions.** The concrete ideological basis of the disclosure of the sanogenic-therapeutic potential of communicativeness for thinkers of Eastern Patristics is the essential dimension of ontology and soteriology. Energetic forms of soterical, ie healing (through naturally growing inner union and union with God) unfolding of two parallel sequences (pairs of parallel categories of sanogenesis of mental abilities, where mind (νοῦς) and mind (λόγος) are only the first pair) schematically reveal the essence of the basic principle of achieving spiritual health.

Thus, the cogitative soul power is a defining functional component of the reproduction of the possibilities of the process of achieving human perfection (integrity), healing internal- and interpersonal communicativeness.

**Key words:** "God", "soul", "cogitative soul power", "spiritual health", "spiritual perfection".

антропології східної патристики наймісткіше актуалізує дослідницьке зосередження цієї статті, визначає її основну мету і завдання.

**Виклад основного матеріалу.** У цій частині дослідження показано специфіку співвідношення, взаємозв'язку та можливості практичного розкриття складових мислительної сили душі. Зокрема, проаналізовано особливості їх саногенного відтворення з позицій сутнісно-енергійного принципу влаштування розумної сили душі, способи удосконалюючої та духовно оздоровлюючої реалізації її здібностей.

**Висновки.** Конкретним ідейним підґрунтям розкриття саногенно-терапевтичного потенціалу комунікативності для мислителів східної патристики є сутнісний вимір онтології та сотеріології. Енергійні форми сотеричного, тобто цілітельного (через природно зростаюче внутрішнє єднання та єднання з Богом) розгортання двох паралельних послідовностей (пар паралельних категорій саногенези розумових здібностей, де ум (νοῦς) і розум (λόγος) є лише першою парою) схематично розкривають суть базового принципу досягнення духовного здоров'я.

Отже, мислительна сила душі – це визначальна функціональна складова відтворення можливостей процесу досягнення досконалості (цілісності) людини, оздоровлюючої внутрішньої та міжособистісної комунікативності.

**Ключові слова:** "Бог", "душа", "мислительна сила душі", "духовне здоров'я", "духовна досконалість".

**Urgency of the research.** The problem of protracted struggle against coronavirus disease that had perfectly got the world dimensions, taken millions of human lives, became a real challenge not only for physical but also for the spiritual and mental health of everyone who had overcome it or suffered losses among the loved ones, relatives and close friends, can't leave indifferent. Particularly demanded is a scientific search of not only theoretical sources of spiritual and psychological (ethical, ethical-psychological) stability but also a

discovery of mechanisms of its practical, activity realization, including the sanogenical-therapeutic potential of faith teaching conceptions of religious systems, in particular eastern patristic ideas in accordingly methodological and up-dated perspective of conceptualization.

If we turn to the sources of the Eastern Christian patristic tradition, the actual unity of a man spirit with God Spirit is the key to the transformation of a man, all the constituents of his nature, even more, the ability to acquire divine features without changing human nature (theosis). In the first part of our article, we found out, that the human spirit is a reasonable source. Which is why called “mind” by Eastern patristic thinkers. In turn, the mind – a key element of the soul’s smart power (cognitive, mental), which in the tradition of its triple division in patristic anthropology is delineated along with sensual and emotive powers. Mind, according to St. Fathers is the key principle of the soul, a tsar and ruler of human nature aimed to dominate the rest of the soul and all beings, while obeying God as King of all created beings. Therefore, excellence and health of mental strength causes the acquisition of spiritual health and other subordinate components, which guarantees the full recovery of human nature in the Logos-Christ, age-divine Wisdom, Truth and Good. That is, as we have already previously clarified, soul’s smart power, as the image of God, the image of the Logos-Christ, ontologically set and soteriological realized receptacle of the man’s personality, for eastern patristic thinkers, is the imperious, autocratic and purest part of the soul that comprise its true esse. Unifying a strong-willed and mental activity, the soul’s smart power is capable of directing will actions to good (induce to virtue), commanding passions, which reveals in a man feature “after the image of God” – royal dignity to control, define and influence not only the formation of soul life forms, lifestyles but all created beings in general. The esse dimension of the ontology eastern patristic within the categorical pair “esse – energy” is an ideological key source of solving anthropological problems of interpretation and clear definition of substantial components of soul’s smart power, their relationship, structural and functional features (conceptual-categorical aspect), principles of healing genesis and achieving excellence through a complete energetic unity with Creator (soterically-sanological aspect). Solving any inconsistencies in terminological distinctions is achieved through a meaningful and deep understanding of the concept of “mind”. Mind as a soul has esse and energy. The esse of soul is mind, which in terms of semantics can be called the heart, and its energetic manifestation is thought opinion and ideas. That is, the mind can be used by eastern patristic thinkers in two aspects of meaning: in the meaning of esse or energy.

**Target setting.** The problem of analyzing the energetic manifestations of the soul’s smart power, its functional disclosure is possible in dual abilities, contemplative and practical. Contemplative ability is realized through the mind (that is why it is often accordingly defined) and practical – in mind (this includes all the things that belong to the mental ability: thought, reflection, judgment, prudence, inner word, the source of language and memory). Besides, Eastern patristic thinkers distinguish above discursive, contemplative and intellectual abilities-higher and lower cognitive abilities of soul’s smart power. In the functional aspect mind or spirit are focused on vigorous comprehension of the nature of things – embodied creative ideas in it and finding out its causes, and mind, via mental activity explores their external properties. The term “intellect” in the tradition of patristic interpretation can be used ambiguously. Firstly, in

the meaning of “mind”, with the appropriate semantic load, namely in the ideological plane of reintegration into pristine spiritual integrity and health, vigorous appeal to its esse, that is, subordination and unity of the intellectual abilities with its reasonable esse (heart), fixed on the contemplation of divine thoughts and ideas (uncreated energies, logos, ideas) in respect of all created things and Triune God. Secondly, the meaning of “intellect” – in its energetic display of intellectual and mental abilities, aimed not at the cognitive reality of all created things and God, but at the grossly sensual material reality of the world. Besides, in the first part of this article, we found out that clear distinction of the meaningful concepts of “mind – intellect” is possible on condition that the energetic principle of structuring soul’s smart power, ways to implement its abilities (positive, healthy or morbid) will be defined. The process of recovery of the soul’s mental power would expand the spiritual horizons of knowledge, the transition from lower (sensual, intellectual, reasonable) to higher (transcendental, intuitive, and above discursive) cognitive level: in terms of purity of heart and spiritual focusing of mind, contemplation of the apparent “beauty” of the natural world, imperishable beauty of true strength and Wisdom of God in His uncreated, creative, ideological energies – Ideas, methods, reasons and expediency of all being created with the prospect of knowledge by grace, not by esse and God himself. That is, Eastern patristic interpretation “nous-logos” (components of cogitative soul power) is shown up as a complete system that (from the standpoint of the analysis of their functional possibilities) is opened up, accordingly in two main abilities: practical and theoretical (contemplative). As a result, it is an important conceptual base for the problems explanation of sanogenical and therapeutic potential of internal and interpersonal communicativeness and the determination of prospects of its practical embodiment.

**The research objective.** The need to reveal the mechanisms of achieving perfection and spiritual health of the mental power of the soul, outlining possible practical prospects for the disclosure of sanogenical and therapeutic means of communicativeness in the anthropology of Eastern Patristics predetermines the actuality of this article, reveals its basic aim and objectives.

**Actual scientific researches and issues analysis.** As for the last studies and publications of this topic, the Ukrainian historiography has no any, unfortunately, complex scientific developments that would be dedicated to the analysis of mental soul power from the standpoint of spiritual health in the anthropological system of eastern patristics. The only famous for us a specific and systematic work where the patristical conception of internal consistency and knowledge of God as the key to a unification with God that is an achievement of spiritual health (salvation) is analysed shortly and gradually (according to the state of human being: before and after the fall) is the article of Archim. Tikhon Sofiychuk. Accordingly, a definite cognitive perspective requires a profound perception of the whole eastern patristic heritage with a special concentration on the anthropological range of problems whereas it is lined up in concept exceptionally within its limits. Among the Ukrainian scientists are H. Khrystokin – theognosia within the limits of neopatristic interpretations of eastern patristic traditions; Y. Chornomorets – byzantine neoplatonism, anthropology of Greek patristics. Furthermore, it is worth recalling the authors who analysed in their articles the problems of the knowledge of god, correlation of faith and mind in the

theology of different representatives of eastern patristics: V. Zhukovskiy – the problems of correlation between transcendental and immanent aspects of God in the theology of Kyrilo Oleksandriiskiy and Ioan Zolotoustiy, ascertaining the soteriological chance of the knowledge of god and deification; deacon A. Hluschenko – within the limits of the general anthropological range of problems of the theological system of Maksym Spovidnyk; M. Krokosh – knowledge of god and philosophy in eastern theology with special concentration on the god thinking of Hryhorii Palama; S. Kachmar – the problems of correlation the faith and mind, knowledge, knowledge of god in the theological synthesis of Martyrdom Yustyn Filosof, Klyment Oleksandriiskiy and Hryhorii Bohoslov. The mentioned scientists often not the first time in the native science tried to solve the definite research tasks and fill the appropriate gaps of modern Ukrainian historiography by their scientific developments. Among the foreign researchers, it is worth recalling those who specifically or superficially, in the context of their own main research concentration, analysed the problems of structure particularity of mental soul power, its functional demonstration and chances of the knowledge of god from the standpoint of patristic tradition: Metr. Vasylii Karayanis, Metr. Hierofei Vlakhos, Archim. Plakyda Dezei, Archpriest. S. Kashmensky, Jean-Claude Larchet, P. Khrystu, S. Khoruzhyi, O. Chystiakova and others.

**The statement of the main material of the study.** Patristic reflections on the development and consistency of the disclosure of lower cognitive processes of the mental abilities of mind can be lit up as follows: "As we know – writes Maximus the Confessor – resulting in sensory perception the impression formed in soul is called ideas; ideas form thoughts; then reason, having studied this thought, defines it either true or false, that is why it is called reason, – to think, to ponder. Finally, the fact that is acknowledged as the truth is called mind" [5, p.240]. Having carried out a detailed analysis of the statements by st. Venerable Maximus the Confessor, Ioan Damaskin says: "...the first movement of mind is called cogitation. Cogitation about some definite objects is called thought. Thought that remains in soul for a long time and reflects an intellectual object is called ponderation. When ponderation focusing on the same subject, will test itself and consider the consistency of soul with a conceivable subject, it will be called understanding. Extended understanding comprises reasoning (discern), called inner word" [2, p.130]. "Movement of understanding, common and spread on many things is the process of thinking – wrote Martyr Irenaeus – and having been fixed in mind, it is rightly called the word" [3]. As we can see, a lower (reasoning) cognitive ability, logical activity of mind (according to the cognitive scheme: concepts, judgments, inferences) thinkers of Eastern patristic interpreted in accordance with modern achievements of science: the feeling that creates a mental image, perceptual knowledge, its recognition, naming and verbalization. Thought arises from senses, from thought – ponderation, from the latter – word. "Sensuality, having received impressions from objects of reality through senses, conveys their ability of thinking or intelligence; and intellect, having accepted and considered them, translates them to memory" [2, p.105]. Since "memory – continues Ioan Damaskin, is an idea that is left in soul with the experience from any senses and found its true expression of thought, in other words, memory – a container of perceptions and thoughts" [2, p.126]. Despite successive modifications in the movements of mind, reflecting the development of sensory-discursive knowledge, representatives of eastern

patristic reveal and see in their structure two operating displays of their actions, which we can define as the methods of synthesis and analysis. "Often on the basis of different senses – writes St. Gregory of Nyssa – a single idea arises, as the same object can be divided into multiple parts by feelings. And there is also the opposite – on the basis of one sense we learn many and varied things, with nothing in common in their nature" [1, p.340].

As we can see, after the Fall mind tends to express itself, mainly through the intellectual and mental capabilities of the soul, but of course, also ensures that its thought and speech in their experience of contemplation will be realized. Being covered in a veil of sin a human mind is used only partially, in its lower functional manifestation – mind-reason, that is, as an instrument of analysis and interpretation of sensual experience, and to transform this experience into words. Marred by sin mind is not based on intuition, but on the sensual experience and prudence of soul's smart power, that is called reason. In the condition of collapse the functional expression of soul's smart power is often realized at a lower level of reasonable and sensual perception of reality, which, despite its own foreign deceptive grace, proudly concentrates on its exclusivity and sufficiency actually experiences substantial limitations in paralyzing rationalism of logical constructions. However, expansion of the horizons of cognitive intellectual abilities of the soul is possible at an early stage of recovery and in consideration of the created world, reflection on the feasibility, beauty and creative genius of the device, as the Wisdom of God in the creation of the world [6, p.79]. Such focus of cognitive abilities of mind, under the condition of clear heart, penetrating the secrets of objects' structure and phenomena of the world can uncover prospects of contemplation – on the visible side of the world the presence and manifestation of God's power, and therefore of God, but not according to the esse, but according to the greatness of His creations, in His creative ideas and properties mediated by natural phenomena. To know God on the basis of a wonderful structure and beauty of a visible world, man must overcome dissipation of mind in his appeals to sensible things, and bring him to a spiritual understanding that these senses perceived. Thus, in certain clearly met conditions, the transition to higher species is possible (above-discursive, transcendental). Ven. Nicodemus Ahioryt writes: "With the elimination of bodily pleasures mind is freed from senses, it subjects them to itself by returning to its original mental food that is reading of the Bible and construction of virtues" [8, p.39]. Changes in cognitive-value paradigm leads to rescheming of smart power and, in general, to the reintegration of holistic healing energetic principle of o\an object-orientation – God as the subject – a man, soteric positive changes, harmonization of all components of its nature. "Mind tries to return physical feelings to pleasure by intellectual pleasures (divine. – author's) and thus feelings become a little soften. As the body through senses tried to make mind and spirit as flesh, so now mind through its intangible pleasures makes flesh intangible and in some ways makes it as spirit. So – according to Maximus the Confessor – soul approaching God makes flesh holy" [5, p.162].

Under such conditions intellect (reason) acquires a particular force – prudence, which is the basis of its natural and perfect healthy state. Prudence implies compliance with certain requirements and clearly defined ascetic practices, which presupposes the implementation of the properties and abilities of mind, which is a praxis (the act). In particular, the prevention of slaving various forms of sensual pleasures, the virtuous transformation of passions, thus

acquisition of the opposite virtues that manifests in a particular subject field of action (praxis) of soul's smart power, indeed, as a virtue. Moreover, the following conditions actualize faith not just as trust in God or His theoretical recognition, but as an internal permanent connection of the strength of prudence, practical skills of intellect and reason in its practical manifestation – honesty. Thus, the belief is a unifying intermediary through which the mind comes to the eternal energetic source of Good – God, where reaching health as its perfect state, it ceases its existence. So soul's smart power, potentially considering cognitive and healing development of its lower intellectual and mental abilities, according to Ven. Maximus the Confessor is ontologically positively disclosed in the following order: intellect (reason), and possible common manifestation of the power of which is prudence, which, in turn, appears almost as a property of action (praxis) in a particular energetic manifestation – honesty connecting and integrating to God, faith in the perfect and healthy state in conditions of complementation of its set goals – Welfare. In general, “to the ability of thinking – wrote Nemeziy Emesky – belongs judgments, approval of the desire to act, as well as prevention and avoidance of it. In particular, this includes the perception of virtues, knowledge, rules of arts, meditation, and free choice” [7, p.48]. And in a simplified version of the ontological perspective presentation: intellect (logos) – prudence – praxis (acts) – virtue – faith – Welfare as an energetic manifestation of God.

Completion, Goal	God	
	Welfare	Truth
Act (peace, ease)	Faith	Unforgettable knowledge
Energy	Virtue	Knowledge
Feature	Deeds	Contemplation
Ability (power)	Prudence	Wisdom
Esse	Intellect	Mind
Beginning	Soul – source of smart power: intellect and mind	
	God – The Creator of soul	

A similar scheme can be offered to illustrate the structuring and revitalizing genesis of higher cognitive smart power of a human soul: “...mind (nous), wisdom, contemplation (theoria), lasting knowledge and knowledge; their end goal is to reach the truth”. Pointing out that the offered sequence is truly above discursive cognitive activity of mind, Venerable Maximus the Confessor writes, “Mind, which is wisdom driven, reaches contemplation; through contemplation – to knowledge, through knowledge – to the knowledge of memorable, and at last – truth. Around truth, mind discovers the limit of its movement” [5, p.163]. To understand the essence of the principle, which lies in the basis of the sequence scheme of reaching health it is necessary to mention that “mind’s power is wisdom, and mind itself is wisdom, contemplation is a feature of mind, and knowledge – its energy (praxis).

Eternally calm movement of mind around truth, as an energetic manifestation of God, reveals the possibility of understanding the unforgettable knowledge. It is important to note that Maximus the Confessor considers soul's smart power from the point of view of esse position of eastern patristic ontology that schematically is disclosed within the categorical pair “esse – energy” (for example, what is required regarding God) or in its lengthy pentasyllabic

statement “esse – ability (strength) – feature – energy – praxis” [10, p.28], that in the framework of the analysis of soul’s smart power components can be regarded as the key to understanding the semantic interpretation of the principle of the offered categorical sequences of defining intellect and mind.

In the process of achieving health and perfection (healing, understanding the goals given by Creator), as a positive development of cognition and naturally growing union with God, two parallel sequences are functionally deployed that can be studied in pairs. Mind and intellect, as a manifestation of rational powers of the soul (the first couple of categories), are the basis for their disclosure in the future implementation, achieving their inherent limits of recovery in Welfare and Truth (which vigorously reveal God). Because it is “communicating through five pairs – writes Venerable. Maximus the Confessor – soul moves forward and unites with God” [5, p.161]. Impressive is the way of the relationship of parallel categories of mind and intellect. “The action is also an expression, intellect is a manifestation of mind (as the expression of reason – result) prudence – an expression of wisdom, praxis – contemplation, virtue – knowledge, and faith – knowledge of unforgettable” [5, p.162]. Accordingly, we can state the following: first, a pair of parallel categories clearly reproduce the healthy and elevating movement of the soul’s smart power, which is the genesis of human cognitive and simultaneously naturally growing internal unity and union with God. Thus, we may state about proportional gradual overlapping of such conceptual lines of achieving excellence and health as integrity, mediated by updating unity. Secondly, each category’s manifestation of mind is generated not only by previous manifestations of the same sphere but also by parallel categories in the sphere of mind [10, p.53]. In other words, the principle of cross-like semantic relationship and dependence of categorical lines in the healing process of achieving the perfect definition of mind (there we may observe soteriological symbolism of the Cross of Christ as a fundamental principle of opportunities to achieve spiritual health) is realized.

**Conclusions.** Thus, the esse dimension of the eastern patristic ontology is an important ideological source of solving anthropological problems of interpretation of soul’s smart power, their structural and functional features and relationship, principles of achieving excellence, healing genesis through a complete energetic unity with Creator (soterically-sanogenical aspect). Thinkers of Eastern patristic make distinction between above intellectual abilities and discursive, contemplative – lower and higher cognitive abilities of soul’s smart power. The process of recovery of the soul’s mental power would expand the spiritual horizons of knowledge, the transition from sensual, intellectual, reasonable (lower) to transcendental, intuitive, and above discursive (higher) cognitive level (in terms of purity of heart and spiritual focusing of mind, contemplation of the apparent “beauty” of the decaying world, imperishable beauty of true strength and Wisdom of God in His uncreated, ideological, creative energies (methods, ideas, reasons and expediency of all being created) with the prospect of knowledge (by grace, not by esse) and God himself).

Schematically cognitive development of lower intellectual and mental abilities of soul’s smart power can be revealed in the following way: intellect (reason) in a possible healthy condition and under conditions of practical implementation of its practical properties, in particular energetic form – virtues with integrating and connecting to God faith, reaches its perfect state of active and healthy condition of practical calm due to comprehension of a set goal –

Good, as an energetic manifestation of God.

Similar is the principle of structuring and illustration of a revitalizing genesis of a higher cognitive ability of soul's smart power, which positively and functionally deploys in the following sequence: mind, potentially healthy state of which is wisdom, which is acquired through contemplation of uncreated divine energies that reveal appropriate knowledge and lasting knowledge boundary condition of truth comprehension, which is also a manifestation of God. The offered pair of parallel categories of mental abilities schematically reveals the essence of the basic principles of the achievement of spiritual health. 1) Healthy state of soul's smart power is the fruit of good praxis (deeds, acts) and contemplation, intra-unifying experience which opens the possibility of understanding the natural knowledge that in the supernatural vigorous impulse of faith to unforgettable knowledge contained in Good and Truth, reaches ever-moving calm of unity with God. Accordingly, there is a comprehension of wisdom, which manifests in prudence, which, in fact, is signs of excellence and spiritual health of the mental powers of soul. 2) It is possible to achieve health of smart power on condition of the proper development of cognitive abilities of humans that involves subjecting submitting-discursive unity of abilities of cognition, its above discursive principle, which, being oriented to God as the source of wisdom, goodness and truth, on the basis of the conceptual cross-likeness, through intellectual and discursive capability detected outside the Revelation truth as much as possible for the discursive level limits. The practical implementation of the principle of semantic cross-likeness lies in a pious ascetic setting of clear and functional relationship and in joint action capabilities of soul's smart power for achievement of perfect uniqueness and health (basic principle asserts the achievement of spiritual health that is semantically disclosed in soteriological symbolism of the Cross of Christ).

Thus, a result of the study was shown the peculiarity of the correlation (the peculiarities of sanogenical interrelation), structural and functional arrangement, opportunities for a practical explanation of components of cogitative soul power. That is, a meaningful correct perception of the basic ontological preconditions (within the framework of categorical pair "essence – energy") is an ideological key source of solving such problems of eastern patristic anthropology. Particularly were described the semantic features of their sanogenical reproduction from the standpoint of disclosure of essential and dynamic principle of arrangement the mental soul power and realization ways of its abilities.

The conducted anthropological synthesis of the ideas of representatives of eastern patristics on the subject of perception of functional ability, importance and purpose of the intellectual power of human soul reveals the extremely interesting theological aspects of achievement not only the interpersonal dialogicity but also outlines basic perspectives of disclosure the essential and energetic potential of therapeutic communication due to the two-pronged cooperation "human – human" and "human – God". The patristic approach concerning to analysis of the components of cogitative power (in the range of essential survey of eastern patristic ontology) offers the possibility to comprehend the fundamental ideas of interpretation the peculiarities of their structural and functional system, interrelation, achievement of perfection and principles of health-improving development. Mentioned peculiarities of the arrangement of cogitative part of the soul, its energetic demonstration in two

cognitive abilities: observant (over discursive and intuitive) and activity (rational and intellectual) reveal and two basic levels of therapeutic communicativeness. As a result, the characteristic features of their soterical-harmonious interdependence due to the functional hierarchy that was arranged by God and is the energetic demonstration-index on the way to the achievement of perfection and spiritual health, reproduce the essential and energetic potential of therapeutic communicativeness at least in the integrity of three projections: God-human, internal personal and interpersonal. Accordingly, was studied the specific conceptual base of sanogenical and therapeutic potential of communication in the works of thinkers of Eastern patristics. The principles of possible practical implementation of spiritual sanogenesis and achievement of human perfection were revealed. Taking into account that cogitative soul power is the container of individuality, basis of consciousness and composure, the foundation of observant and intellectual-rational functions that's why it is a defining functional component of creating the vector of health-improving communicativeness (in the internal- and interpersonal perspective: human – God-human).

#### Список використаних джерел:

1. Григорій, Ниський, святий 2011. Творіння, в 3-х т., за ред. Патріарха Філарета (Денисенка), Київ : *Видавничий відділ УПЦ КП*, Т. 1, 623 с.
2. Іван, Дамаскін, преподобний 2010. Точний виклад православної віри, за ред. Патріарха Філарета (Денисенка), Київ: *Видавничий відділ УПЦ КП*, 294 с.
3. Іринеї, Ліонський, сщмч. 2013. Творіння, за ред. Патріарха Філарета (Денисенка), Київ: *Видавничий відділ УПЦ КП*, 620 с.
4. 4. Кашменский, Стефан, протоиерей 2002. Святоотеческое учение о душе, Пермь: *Панагия*, 310 с.
5. Максим, Исповедник, преподобный 1993. Творения, в 2 кн., Москва: *Мартис*, Кн.1, 354 с.
6. Марчук, ОТ 2019. 'Проблема здоров'я розумної сили душі в антропології східної патристики : комунікативний вимір', *Гуманітарно-наукове знання: горизонти комунікативістики : матеріали Х-ї ювілейної міжнар. наук. конф., присвяч. 25-літтю відродж. філософсько-теологічного факультету (Чернівці 4-5 жовтня 2019 р.)*, с. 78-80.
7. Немесий, Эмесский, епископ 2011. О природе человека, пер. с греч. Ф. С. Владимирский, Москва: *Канон*, 464 с.
8. Никодим, Святогорець, преподобний 2007. Невидима боротьба, Львів: *Свічадо*, 212 с.
9. Тихон, Софійчук, игумен 1999. 'Внутренняя целостность и Богопознание', *Труды Киевской духовной академии*, Київ: *Видавничий відділ УПЦ*, № 2, с. 59-134.
10. Чорноморець, ЮП 2001. *Антропологія східної патристики*. Дисертація кандидата наук, Київ, *Інститут філософії імені Г.С.Сковороди НАН України*, 200 с.

#### References:

1. Grigorij, Niskij, svyatitel 2011. Tvorinnya (Writings), v 3-h t., za red. Patriarha Filareta (Denisenka), Kiyiv: *Vidavnichij viddil UPC KP*, T. 1, 623 s.
2. Ivan, Damaskin, prepodobnij 2010. Tochnij viklad pravoslavnoyi viri (Accurate statement of the Orthodox faith), za red. Patriarha Filareta (Denisenka), Kiyiv: *Vidavnichij viddil UPC KP*, 294 s.
3. Irinej, Lionskij, svshm. 2013. Tvorinnya (Writings), za red. Patriarha Filareta (Denisenka), Kiyiv: *Vidavnichij viddil UPC KP*, 620 s.

4. Kashmenskij, Stefan, protoierej 2002. Svyatootecheskoe uchenie o dushe (Patristic teaching about the soul), Perm: *Panagiya*, 310 s.
5. Maksim, Isповедник, prepodobnyj 1993. Tvoreniya (Writings), v 2 kn., Moskva: *Martis*, Kn.1, 354 s.
6. Marchuk, OT 2019. 'Problema zdorov'ya rozumnoyi sili dushi v antropologii shidnoyi patristiki: komunikativnij vimir (The problem of the health of the rational force of the soul in the anthropology of Eastern patristic : the communicative dimension)', *Gumanitarno-naukove znannya: gorizonti komunikativistiki : materialy H-yi yuvilejnoyi mizhnar. nauk. konf., prisvyach. 25-littyu vidrozh. filosofsko-teologichnogo fakultetu (Chernivci 4-5 zhovtnya 2019 r.)*, s. 78-80.
7. Nemesij, Emesskij, episkop 2011. O prirode cheloveka (About human nature), per. s grech. F. S. Vladimirskij, Moskva: *Kanon*, 464 s.
8. Nikodim, Svyatogorec, prepodobnij 2007. Nevidima borotba (Invisible struggle), Lviv: *Svichado*, 212 s.
9. Tihon, Sofijchuk, igumen 1999. 'Vnutrennyaya celostnost i Bogopoznanie (The internal integrity and knowledge of God)', *Trudy Kievskoj duhovnoj akademii*, Kiyiv: *Vidavnichij viddil UPC*, № 2, s. 59-134.
10. Chornomorec, YuP 2001. *Antropologiya shidnoyi patristiki (Anthropology of Eastern Patristics)*. Disertaciya kandidata nauk, Kiyiv, *Institut filosofiyi imeni G.S.Skovorodi NAN Ukrayini*, 200 s.