

This project offers Teofan Prokopovich's concept of knowledge as an example of early modern philosophical thought of Ukraine in the European context. In contrast to the traditional approach to the study of philosophic views of the thinker, which is limited to the study of works of Theophan early period, an update of the author's later works was proposed and the concept of Teofan Prokopovych's knowledge embodied in them was revealed.

On the basis of the analysis of the original primary sources, the idea of the philosophic views of the thinker was substantially supplemented after he left the Kyiv-Mohyla Academy. The scholastic and modern influence on the formation of Teofan Prokopovich's knowledge conception is analyzed and the ideological connection of the latter with the intellectual situation of his time is revealed.

The dissertation research proves that Teofan Prokopovich's reconstructed concept of knowledge is an example of a modern understanding of the nature of knowledge, has its own specific features and plays a decisive role in the formation of a Modern Philosophy. It is shown that it is knowledge, that is an understanding of the true purpose, reveals the purpose of the existence of each of the creations, means everything that exists. This is one of the key vocations of knowledge – not only to serve as a guide for man to comprehend God, but also to bring immediate practical benefit to everyone who gets it from personal experience.

The dissertation study analyzed how Teofan Prokopovich understood true knowledge, and showed that the thinker identified it with the truth in accordance with the religious model of true knowledge about God. Thus, true knowledge for Teofan Prokopovich is not an achievement of a person or the human mind, it exists independently of a person, but a person can receive true knowledge by observing certain rules. Based on this, it has been demonstrated that the concept of knowledge of Teofan Prokopovich can distinguish between true knowledge of the world and true knowledge of God. So the first one helps a person in its everyday life, acts as a guide in specific life situations. At the same time, its use is expressed in the fact that it is a value that has practical daily use; the ability to receive true knowledge of the world is mutually dependent on the ability of a person to receive the true religious knowledge necessary for salvation.

The study shows that in understanding of the phenomenon of knowledge, Teofan goes beyond the interpretation of knowledge solely as a mechanism for obtaining new quality knowledge and transition to a fundamentally new level of understanding. For the thinker, knowledge itself is not a value, as long as it does not acquire practical value for a person. Teofan Prokopovich understood knowledge only as true knowledge, and identified it with truth in accordance with the religious model of true knowledge of God. Thus, true knowledge for Teofan Prokopovich is not an achievement of a person or the human mind, it exists independently of a person; a person can get true knowledge, but only by observing certain rules.

The paper shows that the philosophical ideas of Teofan Prokopovich, which differed significantly from the views of the majority of representatives of the intellectual environment of the Russian Empire of the period of Peter the Great and were strongly criticized by contemporaries, fit perfectly into the paradigm of Modern European philosophy. And the concept of knowledge proposed by Teofan is one of many examples of the then rethinking and explanation of the essence of knowledge and cognitive activity as an essential characteristic of a person. At the same time, there are

examples of critical thinking about both the philosophies of modern philosophy and scholastic ideas that Teofan Prokopovich was not only chronologically and geographically involved in modern European philosophy, but was also one of those who actively shaped the then common European philosophical landscape.

Based on a comparison of the main ideas of the Ukrainian thinker with the views of Benedict Spinoza, it is shown how organically the concept of knowledge of Teofan Prokopovich fits into the European philosophical context, remaining original due to the involvement of the Ukrainian thinker in the religious and political discussions of Ukraine and the Russian Empire, for which understanding of Teofan Prokopovich's concept of knowledge, represented in the author's latest works, would not have been possible without the involvement of the European historical and philosophical context.