

Anna Pędrak*
WT KUL, Lublin

UMBRA DEI. A THEOLOGICAL INTERPRETATION OF PSYCHOLOGICAL LIFE

The article is a result of research on the phenomenon of life. Due to the multiplicity of definitions, it should be understood on many planes. The author reflects in particular on one of the levels of perceiving life as *psyche*, which together with *bios* and *zoe* permeate each other and interact with each other. Therefore, the subject matter of work, apart from the theological interpretation, is supported by the results of research in other scientific disciplines. Inspired by the theological category of St. Bonaventure, the author allegorically calls psychological life (intelligent and conscious) the *umbra Dei* – a shadow of God. This approach allows us to answer questions about the relationship between the life of *psyche* and the Creator and draws attention to the transcendental function visible already at this level. The Primordial Light is the Creator and the Cause of Life. With his grace He penetrates the mind and heart of man, directs him from the very beginning of creation towards God, renews his wounded nature and provides answers to existential questions that always accompany the life of a rational being – the human person.

INTRODUCTION

The phenomenon of life is an extraordinary phenomenon. Conducted research on this subject, undertaken by the research team, to which the author of the article belongs, allowed us to understand that despite many breakthrough discoveries of modern times, the phenomenon of life itself surpasses the possibility of its

* Anna Pędrak, MA – doctoral student of dogmatic theology at the Faculty of Theology of the John Paul II Catholic University of Lublin; e-mail annapedrak.sl@gmail.com; ORCID: <http://orcid.org/0000-0001-9813-5277>.

presentation.¹ Additional and seems to be the most important perspective of understanding life is provided by the theological insight. Life presented in the three categories *bios*, *psyche*, *zoe* shows that they comprise a whole in which they interact and complement each other and this enables us to understand this phenomenon in its transcendental function.

The research has opened up further planes for theological reflection. One of them is the question: what is the relationship between man's mental life and God? In other words, how is the transcendental nature of life realized on the *psyche* level? This article attempts to address these issues. The postulated answer is that psychological life can allegorically be called *umbra Dei*. The working method is defined by the category *umbra Dei* (God's shadow) originating with St. Bonaventure, which together with *vestigium* (trace) and *imago* (image) explained the relationship of the Creator to creation. The author of the article does not analyze the Bonaventurian anthropology, but only draws inspiration from it to deepen the theological metaphor of one of the levels of *imagines trinitatis*, partly referring to interdisciplinary research and drawing theological conclusions.

“PSYCHE” AND THE “UMBRA DEI”

In order to understand the whole reflection on mental life in the theological interpretation, it is worth paying attention at the beginning to the terminology itself and the basic meanings of key words. According to Greek mythology, *Psyche* was a beautiful young goddess with butterfly wings. She was a personification of the human soul. That is why the Greek term ψυχή means *soul*. However, entering into the semantics of this word, it also includes: *the heart*, *the spirit*, *the mind*. Nowadays, the term *psyche*, especially through Freud's psychoanalysis, has gained new expression. In the popular understanding, *psyche* means something different from the soul, although in terms of meaning it oscillates around a certain personal centre. The life of *psyche* is an intelligent and conscious life, whose main components are: intelligence, ability to learn, cognition, memory, consciousness,

¹ In 2018, within the framework of the project “The phenomenon of life in an interdisciplinary approach. Theological diagnosis of the state of research”, a research team, created at the Institute of Dogmatic Theology of the Catholic University of Lublin, composed of: Fr. dr hab. Grzegorz Barth, prof. KUL, Fr. Kamil Duszek MA and Anna Pędrak, MA, started research on the phenomenon of life. Using the achievements of many fields of science, through theological insight they pointed to a deeper and more complete perspective of understanding this problem.

identity, communication, free will and conscience.² Also in this context it will be necessary to consider the role of mental life in transcendental acts.

Although in St. Bonaventure's theology of creation, the shadow (*umbra*) refers to the inanimate objects,³ it seems reasonable to compare the life of the *psyche* to this very category, because in its sense, as will be shown later in this article, the shadow is something close to man, something indispensable and permanent. Shadow is a natural phenomenon, it is a dark reflection of an illuminated object falling on a side turned away from light. In the popular comprehension it is a dark place, unclear, tenebrous. It has also gained its significance as an archetype, especially popularized by the psychology of Carl Gustav Jung. Although at first these terms have little to do with mental life and the analogy seems to be quite incomprehensible, further reflection will allow us to show a greater horizon for the theological interpretation of the understanding of *psyche* as a shadow of God.

DARK REFLECTION

Every human being, as a bodily material structure, casts a shadow. It is an inseparable element of our physicality, because we move in the physical world, in time and space. It also follows that it is a necessity of our existence, which is not easy to escape. Gustav Jung called all the unconscious or insufficiently conscious features that belong to a person's personality "shadow" in the psychological structure. In distinguishing two types of shadow, Jung believed that the personal shadow is a kind of human complex and is responsible for undesirable and socially unacceptable negative feelings, desires, and actions. The collective shadow, on the other hand, constitutes the animal drives inherited from lower species in the process of evolution.⁴ The shadow can therefore be recognized as hidden, or unconscious, aspects of man, not always bad, but suppressed or never recognized by the *ego*. The so-called "dark side" of man embodies his animal nature, but can also be identified with original sin, a kind of blemish on the human personality with all its psyche.

² The latter is inscribed in the psyche, but at the same time surpasses it. For conscience is the desire for good and the knowledge of truth, which takes place in the context of relations with God – it is the knowledge of the "voice" of God. (*Catechism of Catholic Church* 1706).

³ Cf. G.L. Müller, *Katholische Dogmatik. Für Studium und Praxis der Theologie*, Freiburg–Basel–Wien 1995, p. 194.

⁴ Cf. C.G. Jung, *Archetypy i symbole. Pisma wybrane*, transl. J. Prokopiuk, Warszawa 1981, p. 68–71.

In the light of the Catholic Church teaching, all people are entangled in Adam's sin. It does not mean, however, that human nature is completely corrupt, but is wounded in its natural powers, subjected to ignorance, suffering and the power of death, and prone to sin and lust.⁵ Saint Augustine, called the father of the concept of original sin, explained that at birth we are handed down a nature that is good as well as a defect of nature (*nature vitium*) that is evil and needs a Saviour, whereas the former has its Creator.⁶ Through original sin, man experiences alienation from nature, which is connected with the experience of a radical failure of existence; divisions between people in the sexual sphere, in the family sphere, in social life, marked by violence. People also feel separated from the Absolute, however they perceive it, and with all their might they desire the absolute of happiness, life and love. This situation unites all, and in this situation all are both victims and culprits. Everyone begins his or her existence in a world marked by evil – he or she is a victim. They are also guilty because they immediately become the evil accomplices, adding weight to the misfortunes of humanity, to a greater or lesser extent. People who reflect on their inner self: their psyche, their desires and want to be honest with themselves must admit that they are divided inside themselves. St. Paul strongly emphasizes this experience of man, concluding that he does not do the good he desires, but does evil he does not want (cf. Rom 7:18–20). In every human being, from the beginning of his life, there has been a “bondage of desire,” a division which makes us condemn in others what we secretly do ourselves.⁷

Already in the intention of the Most High, man was created to love and for Love. What is certain is that in the midst of the vast world of life, the characteristic that distinguished people from other creatures was free will and reason.⁸ Through his sin, however, man has lost the vital aspect of his relationship with God, called grace. This loss was accompanied by a disorientation of the desire that Augustine called lust. Man, as it were, sank into himself and found himself in an existential

⁵ Cf. *Catechism of Catholic Church* 404–405.

⁶ Cf. Augustine, *De gratia et de peccato originali* [*O łasce i grzechu pierworodnym*], II, 33, 38–40, 46, p. 241–263. Quote from V. Grossi, B. Sesboüé, *Grzech pierworodny i grzech początków: od św. Augustyna do Średniowiecza*, in: *Historia dogmatów. Człowiek i jego zbawienie*, ed. B. Sesboüé, vol. II, Kraków 2001, p. 144.

⁷ Cf. V. Grossi, B. Sesboüé, *Grzech pierworodny i grzech początków: od Soboru Trydenckiego do epoki współczesnej*, in: *Historia dogmatów...*, p. 225–227.

⁸ Pierre Teilhard de Chardin attributed “simple consciousness,” non-complex, to the primates and even other mammals, and “reflexive consciousness,” complex – to man (of the type: I am conscious that I am conscious), which in evolution could have achieved a spiritual mutation in the form of social “co-reflection.” Cognitivists also find psychological functions, cognitive abilities, thought processes, communication, memory, etc. in animals. Cf. M. Trojan, *Na tropie zwierzęcego umysłu*, Warszawa 2013.

contradiction to what he was. On the one hand yearning for God, on the other – he was doomed to be closed in his finiteness. He became a “wounded being,”⁹ who seeks his good in various pleasures, disordered attachments, but these, instead of bringing him closer to happiness, close him even more within himself, because the happiness he seeks can only be given by his Creator.

Considering the life of the *psyche* using the key of the archetype of the shadow reveals that man – a rational creature – is an image and likeness of God. But it is wounded, darkened by sin. In order to properly understand the leading theme, it should also be emphasized that God is not the cause of suffering and evil. They are the natural result of creation and sin. “Suffering is the price of freedom, and freedom is the price of love.”¹⁰ In this sense, God is not the cause of this blemish, sin, shadow. On the contrary, he does not leave man in this mental-spiritual dissonance, he goes out to him so that in Christ he may regain his original bond with the source of Love and Wisdom. This shadow can be integrated, confronted and made bright again by Light.¹¹ This dark reflection is made clearer by openness to the One who constructs man anew and repairs His eternal covenant with him.

GOD, WHO PENETRATES – THE INTEGRATION OF SHADOW

Physically, there is no shadow without a light source. Without light, we can only see darkness and night. “If I say, ‘Surely the darkness shall cover me, and the light about me be night,’ even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you” (Psalm 139). As has already mentioned, St. Bonaventure referred the categories of *vestigium* and *umbra* to God in the relation of causality. God – light contributes to the creation and existence of the shadow. This metaphor, even from the point of view of science, is not unfounded. According to Janusz Sławiński, electromagnetic radiation of light shows many analogies between the attributes of God and physical light. Light from the ontological point of view is *coincidentia oppositorum* – the least perfect attempt at defining God. However, physical light shows a number of limitations, which is why Sławiński goes even further and proposes to distinguish between light and luminosity. In such an approach, light would be an unusual creation of God-Light, bearing certain similarities to the features of the Creator – would be His fractal.

⁹ Cf. V. Grossi, B. Sesboüé, *Grzech pierworodny i grzech początków: od św. Augustyna do Średniowiecza...*, p. 152.

¹⁰ J.B. Brantschen, *Dlaczego istnieje cierpienie?*, transl. D. Jankowska, Kraków 2010, p. 43.

¹¹ Also Carl Gustav Jung, broadly describes in this key the possibility of integrating the shadow. Cf. *Archetypy i symbole...*, p. 71.

Light, therefore, is only a shadow of God, a shadow of Luminosity. The Creator penetrates and divinizes his creation and can be discovered by us on the path of reasonable cognition.¹²

Electromagnetic interactions are the basis of all biological, chemical and physical processes in the brain, on which abstract thinking, reflective consciousness, and the ability of rational cognition depend. They are also the most strongly determining factor of human evolution.¹³ We often do not realize that electromagnetic interactions, and thus also light, are the basis of life processes, including mental activity, and even consciousness. UL (Ultra Low Luminescence) is a universal phenomenon of very low luminosity of all living organisms. So in every being there is a particle, its “shadow” – light. It is particularly noticeable on the life plane of *psyche*. To put it more precisely, in our nervous system electric impulses are created and transmitted, generated in electrochemical processes, which are the basis for mental and emotional processes.¹⁴ Moreover, brain mechanics, under certain conditions of stimulation, emits the cumulated energy outside the person. It can be assumed that brain radiation is associated with the peak phase of human development towards some kingdom of God within us.¹⁵ Eternal and unknown light accompanies man from the first flash of consciousness. Many contemporary scientists associate (although not identify) light with God. Włodzimierz Sedlak, the creator of the electromagnetic theory of life, believes that grace is the light that penetrates human nature. In this way, God comes closer to matter. Man can turn to the Infinity, because light reduces the distance of man to God and unites with Him.¹⁶ At this point, however, one should be careful not to confuse two different planes: ontological and physical. Light as an electromagnetic phenomenon is a certain form of energy, called non-corpuscular matter (according to the principle $E=mc^2$). Therefore, one cannot literally understand this phenomenon on the ontological plane, because it would be equal to materialism.¹⁷ The category of *umbra*, does not speak about literal, but analogous relation of physical light and the related shadow it. From the theological point of view, light will always be seen as a certain metaphor, which we encounter many times in Scripture: “I am the light of the world, whoever follows me will not walk in darkness, but will have the light of life.” (Jn 8:12).¹⁸

¹² Cf. J. Sławiński, *Cień Boga – światło. Elektromagnetyzm a niektóre problemy ontologiczne i eschatologiczne*, Poznań 2007, p. 47–48.

¹³ Cf. ibidem, p. 13, 29–30.

¹⁴ Cf. ibidem, p. 55–72.

¹⁵ Cf. B. Trafny, *Światło nadziei*, Warszawa 2002, p. 88.

¹⁶ Cf. W. Sedlak, *Teologia Światła, czyli sięganie Nieskończoności*, Radom 1997, p. 18–19.

¹⁷ Cf. K. Duszek, *Czas, przestrzeń, wieczność. Wspólny horyzont teologii i nauk przyrodniczych?*, in: *Iuvenes quaerentes 2018*, ed. D. Mielnik, Lublin 2018, p. 9–13.

¹⁸ Also: Jn 1:4–5; Jn 1:9; Ps 104:1–2; Ps 27:1.

The connection between electromagnetism and the essence of the Eternal Light is an allegory, but it also shows a certain perfection in its scientific quality. After all, phenomena visible in the world are created by God, they are His shadow. Above all, however, God works in us. The Catechism of the Catholic Church emphasizes: “The desire for God is written in the human heart, because man is created by God and for God [...]”¹⁹ Truth, which is in a way encoded inside man, is also a stimulus to go beyond himself, is directed to go out towards “something more.” When man does not do this, his or her life can lose its primary purpose for which he or she is destined. Using reason helps to activate the pursuit and to discover the God’s element in oneself. God penetrates man with His grace, giving him the opportunity to return, to make a covenant, to integrate the tainted nature and, finally, to anticipate future unification in the Kingdom of Heaven. The foundation of this transformation is God’s love for man, which is most fully expressed in the Logos sent to the world.²⁰ God’s creative mind²¹ can transform our mind, our lives on the path of faith. It is a way of “getting closer to the Logos, to the ratio, to the sense, and thus to the truth itself.”²² Also in this context, we can confess with St. Paul that God is the cause of our willing and acting, and through Him we appear as a source of light in the world (cf. Phil 2:13–15). The integration of the shadow, as it were, its being created anew (repair of the relationship with the Creator) becomes possible thanks to the Light of God penetrating *psyche*, thanks to grace.

THE SHADOW OF SPIRITUAL THINGS

In Doroszewski’s Dictionary the *Shadow* entry, presents, among others, an understanding of this term as an outline of a figure, shape, silhouette, reflection.²³ Mental phenomena, like all other phenomena, are connected with all life phenomena and properties of the material world. They occur primarily in connection

¹⁹ CCC 27.

²⁰ Cf. K. Gózdź, *Logos i miłość*, Lublin 2018, p. 33.

²¹ The Greek word λόγος has many meanings: word, speech, human reason; metaphysical principle governing the world and man. In particular, however, it exists as an aspect of God or as a being identical to Him – the word, reason, the power of God and finally Christ. Cf. M. Osmański, *Logos*, in: *Powszechna encyklopedia filozofii*, vol. VI, Lublin 2005, p. 496.

²² Cf. J. Ratzinger, *Opera omnia*, vol. IV: *Wprowadzenie do chrześcijaństwa. Wyznanie – chrzest – naśladowanie*, transl. R. Biel, M. Górecka, ed. K. Gózdź, M. Górecka, Lublin 2017, p. 75.

²³ Cf. *Cień*, in: *Słownik języka polskiego*, ed. W. Doroszewski, www.sjp.pwn.pl/doroszewski/cien;5417687.html [access: 10.01.2019].

with the brain, they arise and exist as a function and activity of the brain. A mental activity is its reactive function and at the same time a reflection of the world in which it lives and from which it draws. The brain, however, is only the organ of this activity, the subject of which is the human being. Feelings and thoughts are the result of brain activity, but it is not the brain, but man who loves, admires, recognizes and changes the world.²⁴ For St. Bonaventure *exemplaritas* is a very important term, the key to understanding the idea of God as an object and subject. The shadow of God is in everything that God is the cause of. Tadeusz Kobierzycki observes that the soul, character, self, personality and person can be captured in the three-level existence of man: the physical-biological level, the psychological level and the personal level, crowning the whole existence in the form of the subjective-objective self. Fr. Prof. Czesław Stanisław Bartnik stresses that mental consciousness itself is not a structure of a person, but rather an exceptional trans-synthesis of the bodily, mental and spiritual-self dimensions.²⁵ For example, Romano Guardini in his theory of cognition shows that with the help of the intellect man learns about reality and reaches existence, through its forms, understood logically and methodically. Thanks to perception, intellectual cognition is born, which reaches the essence of things. The higher degree of cognition is religious cognition, the cognition of God.²⁶

According to Origen, there is a close connection between the mind and the human soul. He points out that the soul has a so-called higher and lower tendency. The first one is called Platonic νοῦς (mind, Latin *mens*) and in the Stoic concept it appears as ἡγεμονικόν²⁷ – the main, guiding principle. A suitable biblical term seems to be καρδιά – heart. The Alexandrine philosopher therefore semantically identifies the heart with the mind. He writes: “God is perceptible to the mind that has rid itself of blindness, evil and materiality. For it has been said: ‘Blessed are pure at heart, for they shall see God.’ And the heart means the mind.”²⁸ The idea of the mind identified with the heart is also developed by Paul Evdokimov in his eastern-theological reflection. The mind reduced to the heart means the inner union of the whole being, which had previously been torn apart by sin: spirit, soul

²⁴ Cf. S.L. Rubinsztein, *Byt i świadomość*, Warszawa 1961, p. 5–11.

²⁵ Cf. Cz.S. Bartnik, „Osoba” w filozofii i teologii, Lublin 2017, p. 9.

²⁶ Cf. K. Gózdź, *Teologia człowieka*, Lublin 2006, p. 131–133.

²⁷ A Lieski (*Die Theologie der Logosmystik bei Origenes*, Münster 1938, p. 104–105) considers ἡγεμονικόν to be carrying a portrait of the Logos and the principle of the spiritual senses. It is a carrier of intellectual life, manifested in the spiritual power of religious cognition, it activates freedom and self-determination of will and reminds and strengthens the direction of the soul towards Logos. Quote from K. Wendlik, *Umysł to serce*, Kraków 2017, p. 27.

²⁸ Origen, *Commentary on the Gospel of St. John* [Orygenes, *Komentarz do Ewangelii św. Jana*, transl. S. Kalinkowski, ŻMT 27, Kraków 2003, p. 574–575].

and body, up to the enlightening cognition and the unifying love.²⁹ Both Origen and St. Augustine indicate that the heart (mind) is the place where the Logos is revealed. While the Bishop of Hippo points out the need for Christ's salvific intervention by grace, addressed at human nature wounded by sin, Origen strongly emphasizes the primordial freedom of the human intellect, which makes it possible to return to the image and likeness for which man was created. According to the Bible, man's heart is his centre and is "the place where we open ourselves to truth and love and allow them to touch us deeply and transform us."³⁰ Joseph Ratzinger also goes in this direction, believing that the heart is the place of salvific encounter with the Logos. He points out that although the task of the heart is to preserve oneself, Christ, through a gift of himself, has made a breakthrough, changed the definition or supplemented it. He invites man to leave his pernicious nature, to enter into mutual love and to surrender to Him, to the fullness of love which is the only eternity and which preserves the world.³¹ Benedict XVI perceives faith as the highest existence of mind, reason, will, love and realization of man in the Holy Trinity.³²

According to Karl Rahner, man is the result of the inner development of the cosmos. This evolutionary dynamics of becoming includes development: from matter to life, through consciousness to spirit. Rahner wants to show that man's self-transcendence is possible, but only through absolute fullness of being, thanks to God, who is so close to the essence of man and so much inside it that He lends it His being and makes it move towards the fullness that He is himself. God moves creation so subtly that it does not violate its independence. The history of consciousness, the history of nature has its continuation in the history of the spirit, this evolution especially concerns man and in a way goes beyond man.³³

Human mind is a creative gift with extraordinary properties and possibilities. The above analyses show that it also plays a servile role in the spiritual life. Without mental processes it is impossible to capture beauty and arouse higher feelings. The phenomenon of *psyche* life is in a sense a shadow, outline or reflection of Logos in the human heart. Thanks to human reasonable nature it is possible to realize one's own greatness, but also one's own smallness in relation to the greatness of creation. Finally, the intellect makes it possible to ask existential questions: who

²⁹ Cf. P. Evdokimov, *Poznanie Boga w tradycji wschodniej*, transl. A. Liduchowska, Kraków 1996, p. 14.

³⁰ Cf. Francis, *Encyclical "Lumen fidei"*, Vatican 2013, No. 26.

³¹ Cf. J. Ratzinger, *Opera omnia*, vol. VI/2: *Jeżus z Nazaretu. Studia o chrystologii*, transl. W. Szymona, ed. K. Góźdź, M. Górecka, Lublin 2015, p. 631.

³² Cf. K. Góźdź, *Logos i miłość...*, p. 300.

³³ Cf. K. Góźdź, *Teologia człowieka...*, p. 330–331.

is man? Where does it go? What is the purpose of his life? And also to discover the answer, which is the Logos: the coming, saving and eschatological Lord of the Universe.

THE SHADOW OF THE FUTURE THINGS

Shadow is an imperfect, distorted, darkened image. It is also a mystery, like *psyche*, which in its function has great potential, but is also impenetrable, often incomprehensible, even to the “owner” of the mind. Psychological processes, on the one hand, throw light on our future life and, on the other, obscure it, because by purely rational powers we cannot think of God’s Omnipotence and His “Otherness” and His promises. In the Universe “designed” by the transcendent Mind – God, there appeared a rational man who became an observer of this world and of the evolution. Contemporary cosmology and natural sciences postulate that the “swelling universe” will sooner or later reach an end. So what is the meaning of human existence?

According to Karl Rahner, God has constructed man as an infinite question, whose aim is He himself. By revealing Himself to man in the act of Incarnation, God became at the same time the answer to his existence. Without this Answer, man would remain an unanswered question, which would circulate in emptiness, in nothingness and in separation from God.³⁴ The nature of man determines his special place in the world. According to Pannenberg, this uniqueness is expressed in openness to the world and to God. In the biblical idea, the destiny of man is connected with the idea of similarity, it is not limited to the control over the world, but connected with a deeper entrance into the essence of God, that is, with the knowledge of the sense of the creation of man. There can also be only one answer here, which is the Love of God. It is this love that gives birth to life modelled on the Community of Persons of the Trinity. It is also in this creation that the identity of man as a person and the realization of his vocation, existence and hope is shaped.³⁵

In man, including his biological and psychological aspects, there is a desire for immortality, a hunger for eternal life. Man needs a perspective of eternity. The secret of death is hidden from man, but not from God. Rahner emphasizes that the greatest fulfillment of man is to reach Transcendence. However, it is not man who

³⁴ Cf. K. Rahner, *Probleme der Christologie von heute*, in: K. Rahner, *Schriften zur Theologie*, vol. I, Einsiedeln – Zürich–Köln 1954, p. 205.

³⁵ Cf. K. Góźdź, *Teologia człowieka...*, p. 400–401.

has control over it and it does not happen automatically. It is God who draws man to Himself, giving Himself to man, especially in His Incarnation. In this self-descent of the Infinite one can see the revelation of the eschatological and ultimate man and his exaltation to a qualitatively different world.³⁶ Thanks to reason and grace, man is able to discover God in us, the intellect also helps to interpret himself through Jesus Christ.

Death is the end of man's pilgrimage on earth, but it is not annihilation, it is the answer to the question of who he is. At the moment of material death, man's humanity is realized to the highest degree.³⁷ The incarnate Son is the mediator of redemption and directs the created world to its soteriological and eschatological fulfillment. Since the creation was protologically the saving action of God, the more so its end and the fulfillment of the world history will be the saving action of God, revealing His creative will.³⁸ Through Incarnation, Passion and Resurrection, Christ relates all history to the Eschaton. Hence, the whole reality is moving towards the risen Christ coming in *parousia*. In Him it will receive an ontological and historical complement.³⁹ Teilhard de Chardin calls this culmination of the whole evolution a complete transformation into a spiritual reality and its connection with the Omega point, which is both a causal and a final cause. In eschatological times, through the mediation of Jesus Christ, reality will be transformed and completed in the Pleroma into a perfect unity of the cosmos, man and God.⁴⁰

In every human psyche there is a desire for eternal happiness, fulfillment, longing for Eternal Love. Man is open to the whole and to the basis of being, and thus he is "himself," he is a person. Such openness has been given to man as his property, so from that moment it is included in his autonomy (although it is not the product of his achievements). St Thomas Aquinas says that immortality belongs to man by nature.⁴¹ Perhaps our perception of the world at present is only a shadow of future things? "Now we see as if in a mirror, vaguely; then we will see face to face: Now I know in part, and then I will know as I have been known." (1 Corinthians 13:12).

³⁶ Cf. *ibidem*, p. 337–339.

³⁷ Cf. A.M. Krąpiec, *Człowiek*, in: *Powszechna encyklopedia filozofii*, vol. II, Lublin 2001, p. 385.

³⁸ Cf. G.L. Müller, *Katholische Dogmatik...*, p. 179–180.

³⁹ Cf. K. Góźdź, *Jezus Chrystus. Twórca i Spełniiciel naszej wiary*, Lublin 2009, p. 266.

⁴⁰ Cf. G. Baczewski, *Antropogeneza i jej związek z ewolucją wszechświata w teilhardyzmie*, "Studia ecologiae et Bioethicae" 5 (2017), p. 86–87. Also, cf. Cz.S. Bartnik, *Teilhardowska wizja dziejów*, Lublin 1975, p. 19.

⁴¹ Cf. J. Ratzinger, *Opera omnia*, vol. X: *Zmartwychwstanie i życie wieczne. Studia o eschatologii i teologii nadziei*, transl. J. Kobienia, ed. K. Góźdź, M. Górecka, Lublin 2014, p. 155.

CONCLUSION

The present Article does not exhaust completely the problem included in its title, but does answer the initial questions. Theological reflection on the *psychological* life shows that it can be interpreted and called *umbra Dei* (God's shadow). Although the "dark side" of man's personality is tainted by sin, God in the person of Jesus Christ comes to him with His penetrating light, with grace and saves man. Inside every human person there is a shadow of God – His light, by virtue of which we are His likeness. Psychological processes can be called God's shadow because they lead to a deeper spiritual reflection, especially in relation to the ultimate *raison d'être* of existence. Penetrating with our hearts and minds into the Person and work of the One who unites us with his Father allows us to find ourselves in the arms of the Father who awaits us and to discover our humanity in the proximity of the Divinity of Jesus Christ.⁴² Man is *Imago Dei*, he is the image and likeness of the Creator. The human person brings together all three spheres of being: material, psychological and spiritual. The psychological/mental sphere is an allegorical resemblance to God in the *umbra* way, because on this level, as a shadow, it is still imperfect, distorted, but in its function, structure and sense it already speaks of its Creator, its Cause and ultimate Purpose – the Divine *Logos*. It is only when all three planes – *bios*, *psyche* and *zoe* – are taken together that the full picture of life is given, and they cannot be separated. The life of the *psyche* results from the *bios* and leads to the *zoe*, which ultimately finds its fulfillment in its transcendental function. Theological insight gives the possibility of continuous reflection and is a field for research and analysis of this extraordinary phenomenon – the phenomenon of life.

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⁴² Cf. K. Gózdź, *Jezus Chrystus. Twórca i Spełniciel naszej wiary...*, p. 607.

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Keywords: Primordial Light, Creator, creation, shadow, intelligent life, consciousness, existence

“UMBRA DEI”. TEOLOGICZNA INTERPRETACJA ŻYCIA PSYCHICZNEGO

Streszczenie

Artykuł stanowi wynik badań nad fenomenem życia. Ze względu na wielość definicji należy go rozumieć na wielu płaszczyznach. Autorka podejmuje refleksję w szczególności nad jednym z poziomów ujmowania życia jako *psyche*, które wraz z *bios* i *zoe* wzajemnie się przenikają i oddziałują na siebie. Z tego względu tematyka pracy, obok teologicznej interpretacji, podpierana jest również wynikami badań innych dyscyplin naukowych. Inspirując się kategorią teologiczną, św. Bonawentury autorka nazywa alegorycznie życie psychiczne (inteligentne i świadome) *umbra Dei* – cieniem Boga. Takie ujęcie pozwala odpowiedzieć na pytania o relację życia *psyche* do Stwórcy oraz zwraca uwagę na transcendentną funkcję widzialną już na tym poziomie. Przedwieczna Światłość jest Stworzycielem i Przyczyną życia. Swą łaską przenika umysł i serce człowieka, ukierunkowuje go od samego początku stworzenia na Boga, odnawia jego zranioną naturę oraz daje odpowiedź na egzystencjalne pytania, które zawsze towarzyszą życiu rozumnej istoty – osoby ludzkiej.

Słowa kluczowe: Światłość, Stwórca, stworzenie, cień, życie inteligentne, świadomość, egzystencja