

ФІЛОСОФСЬКІ НАУКИ

Філософія історії

THE PHENOMENON OF SPIRITUAL IN DIMENSIONS OF IRRATIONAL: THE CONTEXT OF INTUITION AND FAITH

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ФЕНОМЕН ДУХОВНОГО У ВИМІРАХ ІРРАЦІОНАЛЬНОГО: КОНТЕКСТ ІНТУЇЦІЇ ТА ВІРИ

Formulation of the problem. The problem of spirit takes an important place in the system of philosophical thought, it gave a rise to numerous discussions on perspectives of development of philosophy, natural science, culture and human's place in the society. The most important problems of personal life of socialized individuality, deep bases of his being are connected with the phenomena of spirit, soul, freedom, goodness, justice and they belong to the sphere of spiritual. Based on the semantic filling of the content of these concepts, which rising as major codes of human existence in the social environment and cultural space, value sphere of its life-implementation is formed. It is activated an activity of social individuality, his creativity, and this, in its turn, requires the analysis and understanding.

Analysis of recent researches and publications. Problems of spirit and spiritual were always in the focus of religion, philosophy and culturology. On their subject substantiation were formed concepts of rational cognition of G. Hegel, R. Descartes, I. Kant, V. Schelling and of many other representatives of classics. In the modern period of development of philosophical discourse to the study of dedicated researches of given problem E. Andros, V. Kremin', S. Kryms'kyi, O. Losev, M. Mamardashvili, S. Proleiev, V. Rosin, V. Stiopin and other researches.

Previously unsolved parts of the general problem. Based on the magnitude of the prob-

lem, the further development and classification are necessary for the specifics of objective, subjective, theoretical types of spirit and their connection to the practice of social and cultural life and humanitarian cognition.

The purpose of the article is to identify the specifics and peculiarities of spirit and its role in the humanitarian and social cognition and on this basis to single out intentions of spiritual, including intellectual intuition as the basis of formation of the capacity to creative and productive thinking.

Materials and methods. We used cognitive approach and the principle of paradigmatic design of scientific knowledge in the context of socio-cultural creation of spiritual sphere. Existential-phenomenological approach allowed to reveal meanings of modern understanding of social reality and of social consciousness, the center of which is thinking individual.

Presentation of the main materials. The nature of cognition as we know, is in the perception, in transferring of objective reality into the internal definitions of the subject, into the space of his consciousness. It contains a certain element of passivity, but the fact that it is followed by the transformation of the object of cognition, its transformation into the inner, perfectly laid subject shows that such cognition is always a creative act. Forms of sensual contemplation as well as forms of thinking, and, taking into account peculiarities of research acti-

vity, ideas, which was convincingly demonstrated by famous German philosopher I. Kant, inevitably impose the imprint of subjectivity on it, they form it, actually creating it as an object. Descartes has conclusively proved that in the process of cognition we always think something else, we add something own, so even the elementary act of sensory perception is impossible without such additional thinking, this requires exertion of all cognitive abilities of human, of all its spiritual forces. Even just calling things, marking them with words, we give them certain meanings, find their inner sense and thus transform them into the elements of created by us world [4, p. 282].

Described controversial situation is caused by the confrontation between the spiritual and the natural-scientific, to the development of which contributed that fact that the processes of technological and economic development for a long time have been actively accompanying the tendency of cultural unification, namely countries have been losing their national originality. Cultural normalization with the increased speed happens in parallel with the standardization of life of separate individuality. "We are going – as wrote one of prominent defenders of sciences of spirit V. Windelband – through the leveling of historical differences and establishment of uniformity of life about which non of previous epoch of human history had any appropriate idea. But it contains a great danger, which is reflected in the fact that in future we'll lose what actually constituted our culture and history in all times: the life of a personality. The feeling of this danger deeply passes through whole spiritual everyday life of recent decades and breaking through occasionally with passionate energy. With great material culture there is a grow of a great need in personal inner life and near the democratic and social existence there is a sharp opposition of individuals, their counteraction is suppression by mass "[2, p. 353]. In fact this suppression is spreading onto the thinking, which, and not always (!), is only individual, while the consciousness can be mass-consciousness. That is why thinking personality is always unique, which is why it always has a conflict with everything that leads to unification, standardization, uniformity and mediocrity.

As a result of active development of new thinking strategies and, based on them, genesis of science and its differentiation, the new reality is being created in which the need of formation the humanitarian thinking is being actualized.

This new intellectual reality is characterized by such features. "Sciences of the spirit" are formed in the opposition to "natural sciences". Human, history, culture, sociality, language become expelled from the nature and, accordingly, from ontology of natural science. It is stated that these phenomena belong to different, positive logic of cognition. There is a belief that the subject of cognitive activity should be considered not just as condition of cognition, that shouldn't have an influence on the character and content of knowledge but vice versa the one who will know, shouldn't determine the peculiarities of gained knowledge. In spirit sciences the object is completely different: it is active respectively to that one who will know and therefore is unique, spiritually comparable to him. And the task of cognition is not only in the importance of obtaining the knowledge but also in keeping and expressing of these characteristics in humanitarian thinking activity. This is a situation defined by M. Mamardashvili as the reality-product of our thinking. "But to understand this, we must firstly refuse, of course, from the the idea of certain finished and completed world – without us, before us and after us. That we seemed to carry formulated concepts in our minds, which would be a reflection of laws of such reality-in-itself, which independently to all kinds of our actions owns some sign or meaning of the truth, true meaning" [10, p. 265–266].

Aforenamed means that the theoretical spirit is undoubtedly linked to the practical. But, unlike the intellectuals, the will (as the manifestation of the spirit of practical), begins with internally ideal, it strives to implement defined (predicted) object. Starting from internally predicted subjectivity, first of all goals, interests, the will directs its efforts on the implementation of them, on formation of their objective existence, on realization of itself as an aim. In this striving to objectification it becomes an act transforming into an action and in this condition enters into the reality, becomes an objective spirit. If the spirit exists "in the form of reality, which is generated by the spirit and it has generated the world, in which freedom is an available necessity – this is the objective spirit" [3, p. 32] – pointed out G. Hegel.

The concept of "objective spirit" has always been actively developed by philosophers. According to A. Losev, the objective spirit in lesser extent a psychological, subjective category, namely that points on states or processes inside the individual consciousness. The concept

of “spirit” and practice of use the appropriate words indicate rather on objective processes, when we talk about the “spirit of the people”, “spirit of the time”, “spirit of the epoch,” “spirit of laws” and so on. Although, of course, the term “spirit” has also subjective, particularly anthropological aspects [9]. In the Hegel’s “Philosophy of spirit” as it is known, the author distinguishes subjective and objective spirit, believing that they, together with the absolute spirit form stages, which consistently overpassed in the process of its evolution the world spirit, which realizes itself in the history. Spirit initially possessed an image of itself, but “only we percept it as a concept only when we consider it. The fact that the spirit comes to know that it is and makes its realization. Spirit is essentially just what it knows about itself” [3, p. 33]. Objective spirit, thus connected with reverse process of objectifying the internal states, scilicet foresees the going beyond the ideality into objective being contains the subject’s desire of self-realization in the process of understanding the cultural world.

According to G. Hegel the objective spirit has two aspects: a) external things of nature and b) the system of inter-subjective relationships (ratio of volitional units). Regarding the first concept, it is about nature but humanized, transformed by human labor and adapted to meet human needs and desires. This is the area of human culture (life world), which can be considered as the embodiment of certain subjective interests, goals, ideals, objectification of aesthetic tastes and other. “The processes of changing the nature by human – indicates V. Ilyin – and actually the natural processes of change merge into one process – changing of socio-natural totality. Disappears unsocialized previous regarding human history nature, happens the establishment of “truly anthropological nature” which is a precondition and conclusion of creative and productive genitive labor” [7, p. 527]. Thanks to this all mentioned subjective definitions get objective presentive existence, they begin to operate as a spiritual sphere independent from singular consciousness.

As a result, not only language, art, but also tools for labor, architecture, instruments for communication – everything created by human, adapting nature to his needs, can be considered as the sphere of objective spirit. But this sphere also includes all forms of spiritual life that go beyond the separate subject. Or, in other words, forms of inter-subjective relations, in which are

implemented social, genitive life of human: family, civil society, state. Or, more specifically, it is talked about such forms of social consciousness which create the spiritual basis of socio-cultural life: morality, law, politics. “Objective spirit is a personality (Person), and as such it has a reality of its own freedom... Complete allowance of this freedom, though still impracticable, but only formal in itself, completing implementation of the concept of the objective spirit it reaches for the first time only in the state, where the spirit develops its freedom to the level of the world, formed by himself to the moral world “[3, p. 34] – wrote G. Hegel.

So the objective spirit – is inner, spiritual dimension of the world created by people, humanized nature (culture) and society, the center of which is human himself. He belongs to this world, as well as the world belongs to him. And it belongs to him so far as he is the creator (co-creator), so far as he fills this world with his own energy, his activity, identifies and implements inherent meanings. After all, the subject of philosophy, if “it wants to join by its own means to the disclosure of the openness of being (which, should be noticed, reveals only for human), is not a material (objective) world itself, in its objectivity (object and subject of classical natural science, scientific cognition of Galilean type), but the being in its transparency (regarding human and, respectively, taken in whole variety of its dimensions “[1, p. 136], – states E. Andros.

Essentially the objective spirit appears as inter-subjective collective experience of all kinds of subject-object interaction, which is a characteristic of the historical process of formation humanizing being. Namely such being is capable for the interiorization into the subject’s inner life. Thus, subjective and objective spirit act in the organic unity. “The interconnectedness of the objective and subjective in the spirit demonstrates, particularly in the fact that it is manifested through role-structures of the activity of subject and symbolic works of being that require individual description. In this respect, the spirit is the transformational process of mutual transitions between subjective and objective, universal and individual, formation and filling content by meaning” [8, p. 48].

In general, to the attributes of Spirit, from the position of the main characteristics, according to S. Kryms’kyi belongs: “1) activity as self-creative activity on the intersection of beingness and consciousness; 2) infinity, namely personal

ability to transcendence, the access to higher value-dimensions of everyday life, over all borders which are represented by the inexhaustible possibilities of creativity and mind of the subject; 3) freedom as self-activity, as infinity of self-renewal, expressions of projective spheres of its implementation, ways of approval of its beingness; 4) absoluteness as the self-value and characteristic of self-identification of its predicates as a necessary source of all forms of converting everything that exists; 5) self-consciousness as self-reflective thinking and self-appointment of the meaning" [8, p. 48]. As a result, we face the spirit in its entirety, in the modality of capability, in the ability to manifest as a universal force.

According to Hegel's tradition, following the logic of considering, the spirit is matched, namely is determined, equivalently to labor, activity. In this opposition labor – is a positive activity which becomes tangible objectifies itself in its results, and the spirit – is the power of negation. The last in G. Hegel's thoughts means that fundamentally the spirit doesn't "fade" in any result of activity, in any of its products, but uses it as the "impetus for further development" [3, p. 43]. In other words, the materialistic being for the spirit is a precondition of movement, for creative potency. In this sense the spirit feeds the activity, which contains its permanent transformations as self-creative activity of the individual at the intersection of beingness and consciousness. The spirit is connected with the activity's capacity to be represented by the inexhaustible possibilities of subject's creativity and mind, by unboundedness of expressions of projective spheres of ideals and goals implementation. Thus, "human activity have material, objective and potential aspects. The first one describes the subject-changing activity, the person's ability to cause changes in the world, and the second – is revealed by certain potential. These include: a) potential of intentionality, determined by the level of involvement to the spirit and self-activity; b) potential of extensiveness measured with the space or sphere of testing different possibilities of action and c) the potential of orientation, characterized by goal-setting, meaning-definitiveness in general" [8, p. 51]. The last, as known, foresees active thinking activity, beyond which practical part of life can not find the proper implementation of purposeful change of the environment (socio-cultural space) and of the development

means for life-implementation of human and society.

But human does not belong to this practically-oriented world, because like the spirit he is involved into the higher reality that goes (brings him out) beyond its limits. Being an active and semantic center of this (his own) world, because of the spirit, he does not "dissolve" although it still doesn't reduce to it. As the spirit human is also "not of this world" because as the bearer of spirituality he expresses his transcendent essence, represents, so to speak, eternal values. The ability to transcendence, the desire to contribute to higher being that peeps from the depths of things and our ego, – perhaps the most important characteristic of human as a spiritual creature. Therefore, the sphere of the spirit – "is not only subjective spirit, not just the sphere of inter-subjective relations but also relations with higher absolute subject – God as a creative principle (the Creator) of all things" [4, p. 283–284].

Named sphere of human spiritual life realizes itself the most fully in philosophy and religion. That's why, its important sphere-feature is in fact, that except rational forms of understanding the reality (mind), it, primarily concerning religion, includes in itself irrational moments (manifestations of mystical intuition, beliefs, etc.). Regarding intuition, it is quite harmoniously combined with rational cognition up to coming to the forefront the concept "rational intuition" (or "intellectual intuition"), without which modern European rationalism (from Descartes to Husserl) can not manage the building of his theoretical constructs. Because of this intuitive cognition is rather not irrational, but largely beyond-rational, namely it enriches rational cognition just as humanitarian rationality complements conceptual rationality. According to its nature, intuition is "the ability of consciousness directly percept an object of cognition without the mediating influence of symbolic and evidence-logic toolkit. From these positions, intuition if is opposed, than to the discursive (or demonstrative) knowledge "[6, p. 503].

In the analytical context, it should be noted, that intuitive feeling of inherent ontological interconnectedness depends on the object of cognition. This is – the ability of direct sensible vision of things as they really are, without any mediating impact of cultural-rational directives, subjective influences and additions. However, this experience is not available for most people,

that is why usually the third aspect is distributed which is mostly associated with the phenomenon of the sensual intuition and which allows revealing of the essence of our living world. This means the ability of our consciousness directly, with emotional passion, perceive and experience cultural-symbolic images and ideas, like equaling with the object of the contemplation, becoming spiritually relative with it. The ability of consciousness as if “sensory-emotionally” to dissolve “in the objectivity that “becomes life-experienced” to achieve a sense of spiritual purification from involving to the high artistic values is in the basis of every type of creativity, especially in the art” [6, p. 504].

What is much more correlated with the spirit is the so-called intellectual intuition. The idea of the last was developed mainly through rationalistic European tradition, where its classic definition belongs to R. Descartes. For him it is the “understanding (conseptum) of clear and attentive mind, so easy and clear that there is no doubt regarding what do we understand” [5, p. 84]. Meaningful understanding of intellectual intuition in terms of mind-contemplation takes its origin from Plato and Neoplatonists. It is here explained as reasonable contemplation (intelligent vision) of certain structural bases of being of the world (Eidoses or ideas) that define things and processes, as well as, consequently, holistic understanding of them. In this act of intelligent vision of the essence one or more images of thinking symbolically organize and arrange all the semantic field of understanding the object, providing key as methodological tool for its next holistic and intersubjective verbal-conceptual understanding. Thinking image in this situation – is starting visualized matrix of meaning, on which directly is a core of understanding and on which, in its turn, everything is “held”.

The genesis of such conceptual formation as “intellectual intuition”, by which we can see the basic origins and ideas in philosophy and science, especially intensively was developed within the phenomenological tradition, where to the intuitive and rationally comprehended content referred everything that “is not found in the contemplation and is not derived from the last one by the inductive way” [11, p. 386]. “In order to start thinking it should be happen in us – says M. Mamardashvili – what is not at the same time a phenomenon of nature, namely just of our mental capacity, which we are gifted as anthropological beings of a special type. In

the content of an experience it is impossible to recognize the difference between what it seems and what is the reality; so in that content there is independent from anthropological nature element that is independent from our qualities and properties, including our ability to think ... What is that, nobody knows. But only there I can see myself, who looks [like from the side], and thus in such way to distinguish myself and my existence “[10, p. 216]. It is obvious that intuitive cognition in its varieties is the part of the content of the general concept of “spirit” and of its derivative – “spirituality.”

The next segment of the semantic content of spirit – is faith, mainly religion as the sense and way of being. It always has to do with endless truths, that as if from heaven open for finite human consciousness and they are never initially given in an abstract form (text, graphic symbols or religious activities), but always appear in a live terrestrial image, have divine-human nature. In other words, fundamental religious truths – are primarily ideals of creative life-asserting (or perfect being in-the-truth), that set the standard of harmonic and spiritual individual existence for future generations. All other religious canons and symbols are derived from them. In addition, religious knowledge (first of all the desire to attain the knowledge about God), given in Divine Revelation or connected to theological interpretation of the last one, always appeals to the spiritual authority, the experience of which allows to understand deeply and to interpret correctly transcendent truths. Moreover, the measure of personal spiritual perfection determines the depth degree of penetration into the religious content, in particular, Holy Scripture. And another important moment: religion as a special extrarational type of spiritual transcendent experience, is based on such cognitive ability, like intelligence of the heart. Statements that true spiritual revelation of higher meanings and, accordingly, of the “knowing faith” is gained only through heart-inspired cultural creativity. Such cognition is revealed in works of B. Pascal, H. Skovoroda, P. Yurkevych, L. Vysheslavtseva and other thinkers.

Conclusions. Human in the process of his life-activity builds his life according to certain values and meanings, realizing potentials and resources of own Ego through assimilation of outer world into inner. The most important problems of human socio-cultural life are conceptualized in the problem of the spirit on the bases of which a certain system of knowledge, thinking

and activity is built. Human as the spiritual (thinking) creature belongs to the higher reality, which takes him beyond direct practice. The sphere of spiritual life fully realizes itself in philosophy and religion, because it contains irrational moments (intuition, faith, anticipation, etc.), as the result singles out the “intellectual intuition” which correlates with the development of human spirit. Intuitive cognition is the part of the broad conceptual content of categorical concept “spirit” and of its derivation – “spirituality” as its concretization.

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АНОТАЦІЯ

Іванова Наталія Володимирівна.

Феномен духовного у вимірах ірраціонального: контекст інтуїції та віри.

Здійснено аналіз проблеми духу в параметрах класичної філософії і соціокультурного пізнання. Виходячи з гегелівського розуміння “духу” в його різних проявах, показано, що завдяки його впливу відбувається зміна в напрямку від природної до соціалізованої людської сутності. В результаті виникає незалежна від предметного існування та одиничної свідомості духовна сфера. Вона у головних своїх іпостасях – об'єктивний, суб'єктивний, світовий дух – це внутрішній, духовний вимір створюваного людьми світу, культури і суспільства, центром якого є мислячий індивід. До основних характеристик духу належить активність як самотворча діяльність, котра надає духу здатності бути універсальною силою. На основі духу в його цілісності виникає і актуалізується пізнавальна діяльність і мислення людини. Найголовніша характеристика останньої як духовної істоти – прагнення долучитися до вищого буття, що проглядає з глибин соціального і культурного пізнання. Показано, що з духом корелює інтелектуальна інтуїція, яка становить складову енергетики духу і мисленнєвої діяльності. При цьому важливим елементом духу є віра, а відтак і релігія як смисл та спосіб буття. Релігійні істини завжди постають у вигляді ідеалів гармонійного та духовного буття людини.

Ключові слова: людина, дух, мислення, пізнання, інтуїція, віра, самотворчість, діяльність, духовність.

АННОТАЦИЯ

Иванова Наталия Владимировна.

Феномен духовного в измерениях иррационального: контекст интуиции и веры.

Осуществлен анализ проблемы духа в параметрах классической философии и социокультурного познания. Исходя из гегелевского понимания “духа” в его различных проявлениях, показано, что благодаря его влиянию происходит изменение в направлении от естественной к социализированной природе человека. В результате возникает независимая от предметного существования и единичного сознания духовная сфера. Она в главных своих ипостасях – объективный, субъективный, мировой дух – и есть внутренним, духовным измерением создаваемого людьми мира, культуры и общества, центром которого является мислящий индивид. К основным характеристикам духа принадлежит активность как творческая деятельность, которая позволяет ему быть универсальной силой. На основе духа в его целостности возникает и актуализируется

познавальна діяльність і мислення людини. Саме головна характеристика останнього як духовного істотності – прагнення наблизитися до вищого буття, яке виникає з глибини соціального і культурного пізнання. Показано, що дух корелює інтелектуальна інтуїція, в наслідок чого формуються основи мислительної діяльності. При цьому важливим елементом духа є віра, звідси також релігія як зміст і спосіб буття. Релігійні істини завжди пред'являються в формі ідеалів гармонічного і духовного буття людини.

Ключові слова: людина, дух, мислення, пізнання, інтуїція, віра, самотворчість, діяльність, духовність.

ANNOTATION

Nataliya Ivanova.

The phenomenon of spiritual in dimensions of irrational: the context of intuition and faith.

It has been implemented the analysis of the problem of spirit in the parameters of classical philosophy and socio-cultural cognition. The research specifies features of “objective,” “subjective”, “theoretical” spirit and their relationship with the practice of socio-cultural life and humanitarian cognition. On this basis author singles the intentions of “spiritual”, including “intellectual intuition” as the basis for forming of capacity of creative and productive thinking.

Based on the understanding of Hegel’s spirit in its various manifestations, the study shows that his influence is a reason of the change in the direction from natural to socialized human essence. The result is the formation of

spiritual sphere, which is independent from materialistic existence and from single consciousness. This sphere in its manifestations – the objective, subjective, universal spirit – inner, spiritual dimension of created by people world, culture and society, the center of which is a thinking individual. One of the main characteristics of the spirit is practice as self-creative activity that gives it an ability to act as a universal force. On the bases of spirit in its integrity appears and actualizes cognitive activity and human thinking. Human as spiritual (thinking) substance belongs to the higher reality, which takes it beyond immediate practice. Therefore, the main characteristic of human as a spiritual creature is the desire to contribute to a higher being that peeks from the depths of social and cultural cognition. The study shows that the concept of spirit correlates with intellectual intuition, which is the part of spirit energy and of thinking activity. The sphere of spiritual life realizes itself in the fullest way in philosophy and religion, because it contains irrational moments (intuition, faith). Religious verities always appear in the form of ideals of creative life-asserting, perfect in-verity being, which define the standard of harmonic and spiritual individual existence for future generations. All other religious verities and symbols are derived from them. The results of the study give the reason to emphasize that the true spiritual revelation about higher meanings and, respectively, “knowing faith”, can be achieved only through sincere cultural creativity, namely through such a cognitive ability as “intelligence of heart.”

Keywords: human, spirit, thinking, cognition, intuition, faith, self-creativity, activity, spirituality.

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КНИЖКОВА ПОЛИЦЯ



Дерріда Ж.
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