

Ministry of Education and Science of Ukraine  
Kyiv National University of Technology and Design

Mnozhynska R.

**HISTORY OF PHILOSOPHY**  
**(Ancient philosophy - Philosophy of the New Age)**  
**Reader**

Recommended by the Academic Council of the Kyiv National University of  
Technology and Design for students  
of the «Bachelor's» degree in all areas of training

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The reader is a textbook in the form of a selection of excerpts from the works of the most prominent thinkers of the outlined stages. The circle of Ukrainian philosophers is significantly expanded thanks to the latest developments of scientists of the Institute of Philosophy of the National Academy of Sciences. GS Skovoroda and the city of Lviv, some works are published for the first time.

For foreign students of higher education institutions, as well as those who are interested in the history of world spiritual culture, in the context of which the philosophical heritage of thinkers occupies an important place.

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## PREFACE

A textbook usually qualifies as a textbook not as a simple collection of selected works or excerpts from them, but according to the etymology of the Greek term "textbook" as something "most useful for learning." For the first time, a collection of selected passages from the works of Greek thinkers, compiled by the grammarian Elady (IV century AD), was called a textbook.

The proposed textbook is a collection of primary sources for the sections and topics of the course "Philosophy", provided by the Program approved by the Ministry of Education and Science of Ukraine. The texts are selected so as to highlight all the major problems of philosophy. Adhering to the established principle of dividing the history of philosophy into stages, this textbook covers almost all periods of its development, namely - from antiquity ("Ancient Greek philosophy") to "Modern Philosophy and the Enlightenment of the XVIII century." As provided by the Program of the course of philosophy, within the declared period (XV-XV centuries) in a separate section the theme "Ukrainian philosophical thought" is allocated.

Ancient philosophy. This is practically the philosophy of the ancient Greeks and ancient Romans, which was born in the VI century BC. in Greece and lasted until the VI century AD. (When Emperor Justinian closed the last Greek school of philosophy in 529, the Platonic Academy). Thus, ancient philosophy existed for about 1,200 years. However, it cannot be delineated by territorial and chronological definitions alone. The most important question is the question of the essence of ancient philosophy, which is a set of philosophical teachings that developed in ancient Greek and Roman slave-owning society of this period. It was during this period that the sages-philosophers contrasted the mythological-religious notion with the naive-spontaneous philosophical worldview. The ancient Greeks divided philosophy into physics, logic and ethics. By physics they meant the science of being; under logic - the science of cognition, and under ethics - the science of moral values. Thus, the specific ancient philosophy, as an independent and systematic science, is essentially Greek philosophy. As for the Romans, they later inherited from the Greeks their philosophical heritage, but added almost nothing to them. Ancient philosophy is represented in the textbook by such figures as Thales, Socrates, Plato, Aristotle, Cicero, Lucretius Carus.

Medieval philosophy - the philosophy of the Middle Ages (V-XV centuries.). To study and understand this philosophy, it is necessary to look for it where it is contained, namely in the works of thinkers who directly called themselves theologians or aspired to become them. The history of philosophy of this period is an abstraction from reality, larger and more comprehensive than Christian medieval

theology. Therefore, one should not be surprised by the numerous mentions of purely theological problems in the works of contemporary thinkers: they constantly remind us of the symbiosis of these two intellectual disciplines that have existed for many centuries. Thus, philosophy is knowledge addressed to the mind, which tells the latter what things are, and religion addresses man and tells him about his destiny. That is why the Greek philosophical teachings, developed under the influence of the Greek religion, are the philosophy of necessity, while the philosophical teachings, influenced by Christianity, are the philosophy of will. "Most often, the opinion of medieval philosophers," wrote Gilson, "is studied only to prove that they correctly and competently conveyed to students (readers, listeners) the content of Aristotle's teachings, as if they were suspected of deliberately distorting the essence of the matter. on the contrary: if something is subjected to painstaking and subtle analysis over millennia, as was the case with Aristotle or Plato, it means that some very important intellectual nerve is involved and there is an urgent need to understand the essence of the matter to either deny this opinion or in itself find opportunities to transform it. " Significant figures of this period were: Augustine, Abelard, Rogers Bacon, Thomas Aquinas, William Ockham. Excerpts from their works can be found in the pages of the reader.

Philosophy of the Renaissance. The Renaissance was an epoch in the history of European culture of the 14th – 16th centuries that marked the transition from the Middle Ages to the New Age. As a radical revolution in all spheres of culture, including philosophy, the Renaissance had a significant impact on the evolution of religious consciousness, the development of free thought and atheism. The humanistic worldview of the Renaissance, in contrast to medieval theocentrism, focused on the relationship between man and the world. The humanism of the Renaissance focuses, first of all, on the earthly purpose of man, without subordinating it to the goal of afterlife salvation and putting in the first place the harmonious all-round development of the individual; dogmas of original sin and redemption, even if not rejected in public, are not taken into account. Man is seen as the highest creation of God, his activity - as a continuation of the divine creation on earth. Renaissance thinkers see its dignity in creative activity aimed at the development and improvement of human civilization, and in the innate will, which is understood as the will of moral choice, which entails personal moral responsibility for its consequences. Renaissance humanists equated man with God in order to elevate him. Thus, they sought to justify the existence of man and his earthly activities, to justify their independent meaning and value, and this ultimately led to a break with transcendent values, to liberation from God. Thus, the most characteristic features of Renaissance culture were: 1) Secular, non-ecclesiastical, the nature of culture; 2) Revival of

interest in ancient cultural heritage; 4) Return to private philosophical research to ancient philosophy and the associated antischolastic orientation; 5) Extensive use of the theory of "double truth" to substantiate the right of science to exist independently of religion; 6) The movement of people as our core value in the center of the world and in the center of philosophy. The textbook contains excerpts from the works of such representatives of this era as: Nicolas of Cusa, Erasmus Desiderius of Rotterdam, Nicolo Machiavelli, Nicolaus Copernicus, Thomas More.

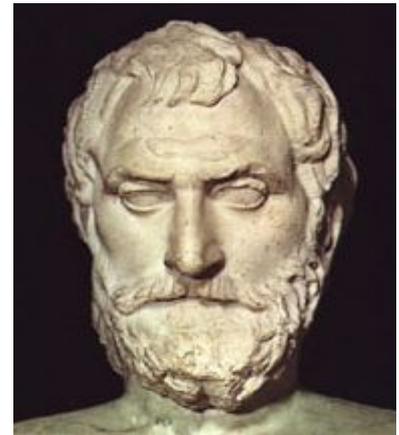
Philosophy of the New Age and the Enlightenment. The establishment of the bourgeois mode of production in Western Europe, the scientific revolution of the sixteenth and seventeenth centuries, and the formation of experimental natural science have the historical preconditions for their formation. In the XVII century. philosophical systems appear that defend the mercantile view of the world, rationalist and empirical principles of the scientific method are created, the interrelation of reason and experience is comprehended, which lays down the methodological preconditions for theoretical and experimental natural science. On this basis, formed in the philosophy of the XVII century. two opposite directions: empiricism and rationalism. The philosophy of the New Age sees its main task in the development and substantiation of methods of scientific knowledge, concentrating its main issues around the methodology of scientific knowledge and epistemology. The Enlightenment is understood to mean the cultural, ideological, and philosophical movement of public thought associated with the epoch of the establishment of capitalist relations. Being a natural step in the cultural development of any state embarking on the path of industrialism, the Enlightenment, regardless of the national characteristics of its manifestation in a country, has a number of common features, including: democracy, associated with the need to engage in the culture and knowledge of broad sections of society; rationalism, which means belief in the unlimited possibilities of the human mind; historical optimism, belief in the progress of science and society, in the existence of common goals of historical development. In the literal sense of the word, the Enlightenment was first formalized in France, a country where its main features were revealed with the greatest classical clarity and radicalism, acquiring the most vivid and consistent forms. Benedict Spinoza, Rene Descartes, John Locke, Francois Voltaire, Samuel Puffen-Dorf represent this period in the reader.

Ukrainian philosophical thought. This textbook is a specific chronicle of the Ukrainian philosophical socio-political thought of the period under consideration. Here are collected the brightest and most characteristic for the philosophy of Ukraine excerpts from texts that should serve as a source of analysis and evaluation of various stages of its development and represent typical, characteristic features. The texts are

arranged on a chronological principle, which makes it possible to trace the formation and development of philosophical ideas, the specifics of their functioning in the spiritual culture of Ukraine. Analysis of the historical and philosophical process in Ukraine on the basis of the above texts helps to conclude that it did not have a clear structured gradation. Important are the problems associated with understanding the ontology of the universe and the possibilities of human cognition. For the most part, all Ukrainian thinkers put God at the heart of the root cause of the material world.

## ANCIENT PHILOSOPHY

**THALES** (Θαλῆς ὁ Μιλήσιος; c. 640 - 546/560 BC) was an ancient Greek philosopher and founder of the Miletus school. A native of Miletus in Asia Minor. Thales is considered the father of Greek philosophy and is considered one of the Seven Sages. It is reported that Thales foresaw the eclipse of the Sun (an event, according to modern calculations, May 28, 585 BC). He was also a skilled politician and tried to unite the cities of Ionia in a defense alliance against Persia. As a military engineer in the service of King Lydia Croesus, Thales reportedly let the Galis River flow in a new direction, and proved his business qualities by capturing a monopoly on the olive oil trade. Tradition has it that Thales introduced the Greeks to the geometry he had studied in Egypt. Thales' inventions have not survived (perhaps he did not write anything), and what we know about his teachings comes from secondary sources, primarily from the works of Aristotle (Metaphysics I, 3). Thales considered water to be the first principle from which all things arise and into which they disintegrate. According to Aristotle, this statement was based on the observation that many items necessary for life (food, heat, seeds, etc.), one way or another contain moisture. Water is a universal factor of everything that exists in four main meanings: 1) everything arose from water, ie it is the genetic beginning of everything, the ascending state of being (primordial being); 2) everything consists of water, ie water is the substrate of all things; 3) water is a life-giving force, which gives life, and therefore - is formed and maintained the existence of everything; 4) water is the physical basis of the world, because the Earth floats on the surface of the boundless Ocean. Aristotle attributes to Thales the saying: "everything is full of gods" and "a stone (ie a magnet) has a soul and therefore moves iron." Inherent in the philosophy of Thales animism (sometimes called hylozoism), ie the belief that matter is permeated with life and endowed with a soul, characteristic of



the early Ionian school. The significance of Thales as the founder of philosophical thought lies primarily not in specific cosmogonic theses, but in the discovery of a new type of thinking, which is based on a universal question of entirely speculative nature, solved by their own, personal (free from the authority of cultural tradition) considerations. Truth in philosophical discourse is desecrated, taken out of religious precepts and customary ideas sanctified by cultural tradition. The works of Thales have not survived, but the life and teachings of this extraordinary philosopher were eagerly written by later ancient Greek philosophers: Diogenes Laertius, Aristotle, Plutarch and Herodotus.

We present the testimonies of the mentioned thinkers translated from Latin. Also compared with English and Polish versions. (Texts taken from the site - Wikipedia. Translated by: Vladimir Litvinov and Ruslana Mnozhinskaya). Image: antique bust of Thales.

### **TESTIMONY OF THE LIFE AND TEACHING OF TALES:**

1. DIOGENE LAERTIUS, I, 22-44: (22) Thus, Thales, as they say, (among others, Plato) was one of the seven sages, and was the first to be called a "sage" by the archonships of Damasius in Athens 581 BC, in which they were called sages and seven, as Demetrius of Faler says in the "List of Archons" ...

After public affairs, he studied nature. And according to some, he did not leave any work. However, he is called the discoverer of the [constellation] Ursa Minor.

And according to others, he wrote two [works]: "On the solstice" and "On the equinox" ... According to some, he was the first to study astronomy and foresaw solar eclipses and solstices, as Eudem says in the History of Astronomy; that is why Xenofan and Herodotus admire him. This is also evidenced by Heraclitus and Democritus.

(24) According to some, he was also the first to say that souls are immortal: among them is the poet Cheryl. In addition, according to some, he was the first to discover the passage (?) Of the Sun from the solstice to the solstice and was the first to say that the magnitude [= diameter] of the Sun is one hundred and twentieth of the solar orbit, as well as the size of the Moon - one hundred and twentieth of the moon. In addition, he was the first to call the last day of the month the thirtieth and, according to some, was the first to think about nature.

He himself, according to Heraclid (Pontius), says that he lived alone and wasn't found of all public affairs. (28) Some say that he married and had a son Kibist, others - that he remained a bachelor and adopted his sister's son, and when asked why he does not have children, he replied: "Because of childishness." It is also said that

when his mother forced him to marry, he replied, "It's not time yet," and then, when his youth was over, he responded to her insistence, "It's not time." Hieronymus of Rhodes in the second book of "Scattered Notes" says that, wanting to show how easy it is to get rich, he - anticipating the future harvest of olives - rented an oil mill and raised a lot of money ...

(27) He considered water to be the beginning of all things, and the cosmos to be animate and full of divine powers. It is also said that he opened the seasons and divided the year into three hundred and sixty-five days. He had no mentors, except for the priests with whom he interacted during a trip to Egypt. Hieronymus also says that he measured the pyramids by [their] shadows, noticing the moment when (our shadow) is equal to our height ... The story of the tripod found by fishermen and sent by the sages of Miletus is also famous.

(28) It is said that some Ionian young men (in advance) bought from the fishermen of Miletus a catch from one seine. When the tripod was pulled out, a dispute arose between them and the fishermen, until the Millets sent to Delphi [to ask the oracle], and God answered as follows:

Descendant of Miletus, are you asking Phoebus about the tripod?

Who is the first of all in wisdom - so I award a tripod.

They give Thales, Thales to another [of the seven sages], the other to the third, and so on, as far as Solon, and Solon said that the first in wisdom was a god, and sent [tripods] to Delphi ...

Hermip in the Biographies attributes to Thales that some tell of Socrates: as if he had repeatedly said that he was grateful to fate for three things; "First, because I was born a man, not an animal; secondly, for being a man, not a woman; thirdly, that he was a Hellen, not a barbarian. "

(34) It is said that the old maid brought him out of the house to see the stars, and he fell into a pit, and in response to his loud groans the old woman said: "Oh, Thales! You can't see what's under your feet, but you want to know it. What's in the sky? "...

The legend conveyed the following statements of Thales:

The oldest of all things is a god, because he is not born.

The most beautiful thing is the cosmos, because it is a work of God.

The biggest is space, because it holds everything.

Most likely a thought, because it runs without stopping.

The strongest is necessity, because it overcomes everyone.

The wisest thing is time, because it reveals everything.

He said that death is no different from life. "So why," someone asked, "aren't you dying?" "Precisely because there is no difference," he replied. (36) To the

question that arose earlier, night or day, he replied: "Night - one day earlier." He was asked if a person could secretly commit lawlessness from the gods. "Not only do [but] but also think [can't]," he replied. When asked by an adulterer whether or not to give him [in court] an oath that he did not commit adultery, Thales replied, "Breaking an oath is no worse than adultery." On the question of what is difficult. - "Know yourself." What is easy? - "Instruct another." What is sweetest? - "Success". What is a deity? "Something that has no beginning or end." "What a miracle he had to see?" "A tyrant who lived to old age." What is the easiest way to endure misfortune? "If you see that the enemies are even worse." How do we live the best and the most righteous life? - "If we do not do what we blame others for." (37) Who is happy? - "Who is healthy in body, rich in nature, educated in soul." He says that friends should be remembered as in their presence, and in their absence. "Do not show off your appearance, but be beautiful." "Do not gain wealth in a dishonest way." "Don't let any rumor turn you against those you trust." "Whatever contributions you make to your parents, demand them from your children" ...

(39) Thales the Sage died while watching the hymn agon, from the scorching heat, thirst and weakness, already old. It is written on his grave:

Look at this grave - it is small, but glory  
The thoughtful Thales is high in the sky.

2. Herodotus, 1.74: The war between them [the Lydians and the Medes] went on with varying success, when in the sixth year the observation that the food of all [beings] is moist and that heat as such is born of water and lives at its expense, and that "from which [everything] arises" is, [by definition], the beginning of all. That is why he accepted this view, and also because the semen of all [living beings] has a wet nature, and the beginning and cause of the growth of [beings] that retain moisture is water ...

Thales of Miletus claimed that the beginning of existing [things] is water. (This man is considered the originator of philosophy, and after him was named the Ionian school: because there were many philosophical heirlooms. After studying philosophy in Egypt, he returned to Miletus as an elder. Everything from water, he said, and everything decomposes into water. He concludes [about this], firstly, from the fact that the beginning of all animals is semen, and it is wet, and all [things] probably originate [their] origin from moisture, and secondly, from the fact that all plants Thirdly, because the fire of the Sun and the stars itself feeds on water vapor, as does space itself. For the same reason, Homer speaks of water such a judgment: "The ocean that is the ancestor of all."

4. Aristotle. On Heaven, II, 13, 294 and 28: [The reason for the immobility of the Earth: some, like Xenophanes, say that "it has its roots in infinity"]: Others say

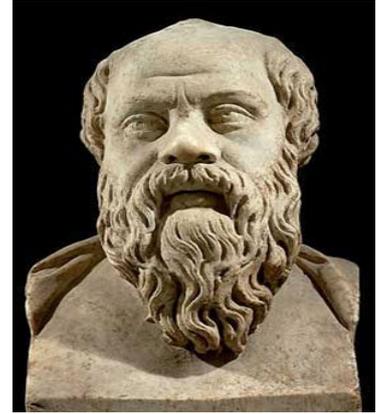
that [the Earth] rests on water. This is the oldest theory [of real estate on Earth] that we inherited from legends; it is said that it was expressed by Thales of Miletus. She says that [the Earth] remains motionless because it floats like a tree or some other similar [thing] (none of them tend to stay in the air by nature, but tends to stay on the water), as if about supporting water. Earth, the same cannot be said of the Earth. It is also not natural for water to stay in a hanging position - it is always on something.

Expressions attributed to Thales:

- Virtue saves those who do not avoid it.
- The sufferer needs a doctor physically, the mentally sufferer needs a friend.
- Kindness is like dew that feeds the thirsty.
- The human soul is like a reflection of unspoiled, pure water.
- Both you to your parents and your children to you.
- A drop digs a stone.
- The moon borrows light from the sun.
- A good word is medicine for a sick soul.
- There are many people, few wise.
- The hope at the last moment is for a person to think that he will not have to be born again.
- It is impossible to escape from life in peace of mind.
- Do not tell anyone what is being done at home.
- Do not look to future ages.
- Death is no different from life.
- The most amazing thing I ever saw in my life was an old tyrant.
- The beauty of nature calms my sensuality.
- The beginning of all things is water.
- Justice is stronger than even law.
- The happy are arrogant, and the poor seek to humble themselves even more.
- Death straightens its bones throughout our lives.
- The world is light to the eye and music to the ear.
- What is good is good, and what is good will be good.
- Water contains the divine element.
- Everything can be achieved with endurance of spirit.
- No tree grows without roots, just as people wither without a mind.
- Life - like water drying in the sun - disappears quickly, and the sun is a pleasure that dries life.

## **SOCRATES**

(Σωκράτης; 470 - 399 BC) - Ancient Greek philosopher, whose work became the boundary between the period of early philosophical cosmogony (pre-Socratics) and classical Greek philosophy. He gained popularity through conversations on ethical topics, which he conducted in public places and meetings with everyone who wanted to. He considered the education of virtue to be the main task of every person. 399 BC was accused of corruption of youth and religious wickedness. He was sentenced to death and



executed by a people's court. He did not write any works, he expressed his thoughts only in oral speeches. This form of creativity follows from the theoretical guidelines of Socrates. He followed the conclusion "I know only that I know nothing", which made it impossible to complete the doctrine. He considered the task of thinking to be the search for truth and to direct people to good. The main component of the method of Socrates is irony, which means the rejection of common ideas, which are questioned and refuted. He believed that through the selection and analysis of individual considerations it is possible to "lead" the opinion of the interlocutor to the truth. He expressed his philosophical instruction with the motto: "Know thyself." This change in the main theme of philosophizing was called the "Socratic turn" in ancient thought. Socrates is the founder of rationalist ethics, the main principle of which is: "If I know what good is, I will not do evil." Hence, the basis of virtue is the knowledge of what good is. The thinker had a decisive influence on classical Greek philosophy. Even in antiquity, Socrates, thanks to his openness of thought, became the personification of philosophy. He taught his teachings only orally. Therefore, we learn about their essence from Plato's dialogues, in particular, "Apology of Socrates", which he wrote in order to rehabilitate Socrates in public opinion, to prove the falsity of the allegations presented to him. The image of Socrates in Plato's Apology turned out to be idealized: Socrates is depicted as the embodiment of moral greatness and beauty, as a model of service to the ideals of goodness and truth.

Here are excerpts from the work of Plato "Apology of Socrates". (Plato. Dialogues / Translated from the ancient Greek. Joseph Kobiv - K.: Basics, 1995. - 394 p.). Image: antique bust.

## **APOLOGY OF SOCRATES**

[Socrates:] I do not know what impression my Athenian accusers made on you. As for me, I barely came to my senses from their words, they spoke so convincingly. Although the truth, in fact, they did not tell a baby. Of their many

slanders, I was most surprised by one, their assertion that you should be careful not to be misled by my ability to speak. The fact that they managed to be so shameless (because I will now expose their lies when it turns out that I am not strong in eloquence at all) seemed to me the pinnacle of impudence. Unless, of course, they consider the one who speaks the truth strong in eloquence. Because if that's what they mean, then I'm willing to agree that I'm really eloquent, though not to their liking.

So, I repeat, they did not say a word of truth, and from me you will hear the most sincere truth. Only, I swear by Zeus, Athenians, you will not hear the pretentious language, decorated, like them, with refined expressions and expressions; I will speak in plain language 1, the first and best appeals - because I am convinced of the correctness of my words - and let none of you expect anything else from me, and it would not be appropriate for me at this age to speak before you, Athenians, like a new moon, with a prepared speech.

Only I beg you and beg you, Athenians, here's what: when you hear that I defend myself with the same words that I used to say in the square near the exchange shops 2, where many of you listened to me, and in elsewhere, don't be surprised and don't do anything about it voice. Because the situation is as follows: I am now summoned to court for the first time, and I am already seventy years old 3, so, of course, I am not familiar with the local way of speaking, like a stranger. After all, you would obviously forgive me if I were really a foreigner and spoke such a language and in the way I was used to as a child. So just now, at least it seems to me, I have the right to ask your permission to speak in my own way of speaking - it may be bad, and it may be good - and I ask you to weigh and pay attention only to whether I tell the truth or not; for in this lies the dignity of the judge, and it is the duty of the speaker to tell the truth.

So I have the right, Athenians, first to defend myself against the old false accusations and against my first accusers, 4 and only then against the present accusations and the present accusers. Because many people have falsely accused me before you, and for a long time, for many years, but the truth has not been told at all; I am more afraid of them than Anita and his associates, although these are dangerous. But those are more dangerous, Athenians! They set many of you against me when you were children, and slandered me before you, persuading you as if there were a Socrates, a wise man, who studies heavenly phenomena and investigates what is under the earth, and knows how to pretend to be true. These are the people, the Athenians, who spread such rumors, are my formidable accusers. The fact is that those who listen to them think that such researchers do not even believe in gods. Besides, there are many such accusers and they have been accusing them for a long time, and they talked to you about how you were at the age when you could most

easily believe it, because some of you were still children and some were teenagers. Not only that, they accused me in absentia, which made it impossible for me to justify myself to anyone. And the most inappropriate thing is that even their names should not be known or mentioned, unless by chance one of them is a comedian. And how many there were, who, understood by envy and malice, incited you against me, or those who, believing in slander, themselves began to persuade others - they are all elusive, they can not be called here, nor to expose any of them in a lie, and one has to simply fight with the shadows: to defend oneself and refute someone's accusations when no one objects. So consider that I have, as I said, two types of accusers: one is the one who just accused me, and the other is a long time ago, I mentioned them a long time ago, and agree that first I have to defend myself against the first accusers. After all, you have heard their accusations before and more often than today's accusers.

All right, then, I, Athenians, must defend myself and try for a short time to refute the slander that has taken root among you. However, I would like to be able to do this for the benefit of you and me, if my defense agrees to something else. Only I think it is very difficult, and I am well aware of how difficult this task is. However, let things go as God commands, and let the law be obeyed and protected. So, let us consider from the outset what the accusation is, which gave rise to bad rumors about me, in which Melet believed and filed the present complaint against me. Let it be so. What words did my slanderers slander me with? Their accusation should be quoted as the oath of real accusers: "Socrates breaks the law and wastes time researching what is under the earth and what is in the sky, pretending to be the truth and teaching others to do so." This accusation sounds so approximate. You yourself saw something similar in Aristophanes' comedy 5, how a Socrates sways there in the air and claims that he walks in the air and throws a lot of different nonsense, in which I do not understand anything. I say this not in defiance of science of that kind, if anyone is really a connoisseur of these things (it was not enough for Melet to summon me to court for this!), But I, the Athenians, have nothing to do with such questions. I can take many of you as witnesses and I ask that everyone who has ever heard my conversations talk about it with each other. In addition, there are many of you. So ask each other if any of you have ever heard me say anything about such things, and then you will see what it is worth and everything else that many people say about me. But there was nothing like that, and if you heard from someone that I undertake to educate people and take money for it, it is also not true, although, in my opinion, it is a noble thing if someone is able to educate people, such as Gorgias of Leontia, Prodicus of Leopard, 6 Hippias of Elis. and became their disciples, for which they should pay money and feel too grateful. There is another sage here, a native of Paros

8, about whose stay we learned when we met by chance a man who alone paid the Sophists more money than all the others combined. I have on and especially to himself, when in fact he is not. That's how I tried to prove to him that he only considers himself wise, but in fact he is not. Because of that, he and many of those present at the conversation hated me. As I walked away, I thought to myself that I was wiser than this man. Because neither of us, in my opinion, knows anything properly, but it seems to him as if he knows something, even though he doesn't know anything, and I, if I don't know, don't even think that I know. So, at least for such a little thing, in my opinion, I am wiser than him, therefore, by the fact that when I do not know something, I do not think that I know. From here I turned to another, who, it seemed to me, was wiser than the first, and came to the same conviction: and here he himself and many others disliked me. Then I walked in a row, and although I saw with sadness and anxiety that I was hating myself, it still seemed to me that God's words should be valued above all else.

In order to understand the meaning of divination, it was necessary to bypass all those who were considered to know something. And, I swear by the dog 11, Athenians - because you have to tell the truth - I noticed the following: those who were famous for their intelligence, appeared to me when I, at the command of God, investigated the case, almost the greatest ignoramuses, and others, which were considered worse, on the contrary, more gifted. I must, however, describe my journey, which I made an effort to finally see the infallibility of divination.

So, after talking to statesmen, I approached poets - tragic and praiseworthy - as well as others, so that at least here, I thought, to make sure that I am more ignorant than they are. I picked up their works, which seemed to be the most elaborated by them, and sometimes asked them what exactly they wanted to say in them, so that on this occasion they could also learn something from them. It is a shame for me, Athenians, to tell you the truth, but it is difficult to tell it. So, in short, almost everyone else present was able to explain the works of these poets better than the poets themselves. Thus I soon became convinced that poets do not create by some wisdom, but by some natural ability and inspiration, 12 like fortune tellers and soothsayers, because they also say a lot of good things, but what they say, they do not understand anything. It seemed to me that poets were experiencing something similar. At the same time, I noticed that because of their poetic talent, they consider themselves the wisest of men in other respects, but in fact it is not. So I left here, convinced that I exceed them in the same way as statesmen.

Finally, I went to the artisans, because I realized that, frankly, I can not do anything, but I was sure that among them I will find those who know a lot of good. And here I was not mistaken. They really knew how to do what I couldn't do, and

they were wiser than I was. But, Athenians, I have the impression that these good artisans have the same flaws as the poets: because they have mastered their craft perfectly, each of them considered himself very wise in everything else, even in the most important matters, and this striking absurdity overshadowed their wisdom; so to justify the words of the oracle, I asked myself what I would like: to remain as I am, and to be neither wise by their wisdom nor limited by their ignorance, or, like them, to have both that. And I told myself and the oracle that I had better stay the way I am.

It is as a result of such research, Athenians, on the one hand, many people hated me as strongly and deeply as possible, which led to many slanders, and on the other hand, I was famous as a sage, because they are present in my conversations. Every time they thought, it seems, if I can prove that someone is not wise in something, then I myself am very wise in this. In fact, Athenians, it seems to me that only God is truly wise, and with this prophecy, he teaches that human wisdom is worth little or even nothing, and it seems that he does not mean Socrates, but uses my name. just for the sake of example, as if to say: "Of you, people, the wisest is the one who, like Socrates, realized that his wisdom is really worthless." And even now I walk everywhere among people, looking for and asking, at God's command, whether I will be able to recognize as wise one of my fellow citizens or foreigners. And every time it turns out that he is not like that, I help God and prove to everyone that this man is not wise. In addition, I am followed by young people who have enough free time, the sons of the richest citizens, they do it of their own free will and gladly listen to me interrogate people, and often imitate me themselves, trying to interrogate others by my example. I think they find a lot of people who think they know something, but in fact know little or nothing. As a result, those they interrogate are angry with me, not with them, and say that there is a Socrates, a great villain who spoils the youth. And when someone asks them what he does and what he teaches, they do not know what to say, and in order to hide their embarrassment, they say what is generally said about those who philosophize; and that which, they say, "opens the vessels of heaven and earth," and that "does not acknowledge the gods," and "pretends to be a liar." Because they don't want to tell the truth because then it would turn out that they only pretend to know something, in fact they don't know anything. Since, as I see it, they are ambitious, enterprising, and many of them, and chatter incessantly and convincingly, they pierced your ears with slander, slandering me for a long time and stubbornly. That's why Melet, Anit and Likon attacked me. Melet is indignant at me for the poets, Anit for the artisans and statesmen, and Lykon for the speakers. So I myself would be surprised, as I said at the beginning, if I were lucky enough to refute this widespread and ingrained slander before you in such a short time. Here is the whole truth for you, Athenians, and I tell you, not hiding from you anything

important or insignificant. Although I am almost certain that because of this sincerity I incite hatred against myself, but it is precisely this that shows that I am telling the truth and that this is slander against me, and these are its reasons. If you want to investigate my case, now or sometime later, you will see that it is true.

So, on the accusations of my first accusers, let this defense of mine be enough for you. And now I will try to protect myself from Melet, a man of good and caring care for our city, 13 as he claims, and from other accusers. Since these are completely different accusers, let us consider the essence of their complaint under oath. And it sounds something like this: Socrates, they say, breaks the law by spoiling the youth, does not recognize the gods that the city recognizes, but recognizes other new deities. This is the content of the charge 14. Let us now consider each count of this charge in particular.

### **Expressions attributed to Socrates:**

- The sun is in every person. Just let it shine.
- Athena is like a sleepy horse, and I am like a hedgehog trying to cheer him up.
- Mistake is the privilege of philosophers, only fools never make mistakes.
- Often language is ahead of thoughts.
- For the suffering, the slightest joy is already happiness.
- Long robes weigh down the body, and wealth - the soul.
- Hunger is the best cook.
- We eat to live, not live to eat.
- Know yourself.
- Get married one way or another: if you find a good wife, you will be happy, if you find a bad one, you will remain a philosopher.
- Such times have come that if you want to talk to someone wise, you have to talk to yourself.
- I know I know nothing.
- Everything in moderation.
- A meaningless life is not worth living.

### **NOTES:**

1. Socrates contrasts his simple language with the refined language of rhetoricians, full of stylistic sparkles - whimsical figures and tropes, but poor in content. According to Diogenes Laertius (Biographies of Prominent Philosophers, II, 40), Socrates refused a defensive speech written for him by the famous Athenian logographer, ie the author of court speeches, Lysias. Opponents of Socrates used written speeches.

2. Exchange shops, or exchange offices, which exchanged various banknotes, were among the most crowded places in Athens.

3. Socrates was born in 469 BC. BC, therefore, in 399, when his trial took place, he was 70 years old.

4. Under older accusations and older accusers, Socrates understands rumors unfavorable to him, as if he undermines the traditional foundations of morality with his philosophical conversations.

5. In "Clouds" (423 BC) - a comedy by the famous Athenian comedian Aristophanes - Socrates was portrayed in a satirical light as a sophist and natural philosopher, who utters various nonsense about nature and pretends to be true.

6. Keosets Prodik - ancient Greek sophist of the second half of the V century. BC BC, known for its research in the field of synonymy.

7. Elispe Hippias - see approx. 1 to "Hippias the Great".

8. This is Even, a poet-elegicist and sophist in one person, who took 5 minutes for a course of study.

9. God in Delphi - Apollo, who, according to the beliefs of the ancient Greeks, in his temple in Delphi prophesied through the mouth of a prophetess (Pythia), intoxicated with sulfur fumes, which came out of a crack in the rock.

10. Brother of Herefonte - Herekrat.

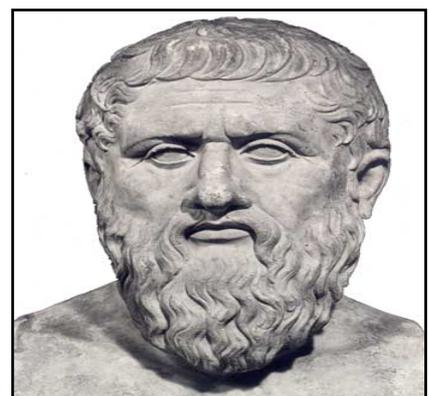
11. "... I swear by a dog" - Socrates in ordinary conversations never took the gods as witnesses, considering it a wicked act.

12. Plato interprets the unconscious inspiration of poets as the source of their work in the dialogue "Ion".

13. A clear irony of Socrates, because Meletus during the reign of the Thirty Tyrants tarnished himself by persecuting the Democrats.

14. Official accusation (quoted by Diogenes Laertius in the Biographies of Prominent Philosophers, II, 40) read as follows: Socrates is accused of not recognizing the gods recognized by the city, and introduces other, new gods. He is also accused of corrupting young people. And the punishment for that is death. "

**PLATO** (Πλάτωνας; 427 - 347 BC) - a great ancient Greek philosopher, founder of the Academy and the ancestor of the Platonic tradition. Plato's creative activity was extremely fruitful. He owns 23 authentic works and 13 letters. Plato's works are written in artistic and dialogical form and conceived by him as a literary and artistic means for expressing the complex and



contradictory dialectics of human thinking. The main protagonist of these dialogues is most often Socrates, who ties this kind of intellectual duel.

Plato recognized the existence of an infinite number of ideas that represent the most diverse types of being. Here we meet with ideas that represent the moral and ethical sphere: good, good, justice, truth, happiness; with ideas that correspond to physical phenomena and processes: movement, calm, color, sound; with ideas concerning individual living beings, such as the idea of man, the idea of an animal; there are also ideas for designating things and objects that a person creates: the idea of a table, the idea of a house, the idea of a statue, and a number of others. The idea of the highest Good (Agaton), which Plato identifies with the concept of God, completes the hierarchical construction of ideas.

Having translated the world of ideas and the world of things into two different spheres of existence, Plato, of course, outlines and recognizes for them a different ontological status. And perhaps the best illustration of this is the well-known allegory of the cave, which the philosopher presents in the seventh book of the State. In the cave, he notes, there are prisoners who face the wall, which is lit by a huge fire. Behind them there is an opening at the top, in front of which certain people and objects are constantly moving. In that case, he asks, what can the prisoners walled up in the cave see on the wall? Of course, they observe only the shadows of what is outside and illuminated. These are the walled prisoners, Plato concludes, are all those who live and are in the world of material things and objects, which the philosopher calls the world of shadows. Above this there is another, true world - the world of ideas, which has the status of objective reality.

The fundamental principle of morality in Plato is the idea of Good. Defining the goal of his life of happiness, man actually strives for the Good, tries to understand it and thus ascend to something higher - to God. A special place in the ethics of Plato is the doctrine of love. He speaks of two kinds of love: the first - which is aimed at the earthly world of things, and the second - love, the object of which is the world of the supersensible, ideal.

The main principles and principles of Plato's socio-political science are most fully embodied in his treatises such as The State, Laws, and Politics. In his "State" a utopian picture of the "ideal" state machine emerges, in which the utopian principles of its construction are clearly seen. In its concrete expression, the state system of Plato is in fact the ideal embodiment of the principles of the ancient social communist ideal, or more precisely - barracks socialism.

In his aesthetic theory, Plato concludes that beauty is the most adequate and accurate image of truth; she is a deity in the form most accessible to perception. According to the philosopher, only art that imitates the ideas of Good is useful in the

state. The fact that Plato in "Ion" raised the question of the psychology of poetic creativity and the psychology of ethical perception is not surprising, because philosophy at that time was an all-encompassing science, the subject of interest of which were not only purely philosophical but also natural, political, aesthetic, linguistic, literary-critical and others. Plato's "Ion" is one of the oldest monuments of revealing the essence of poetry, the source of which the philosopher considers to be inspiration, that is, an irrational principle. Plato's philosophical legacy became a truly inexhaustible source of many fundamental ideas, which later took world philosophy into its creative arsenal. Plato's philosophers and church figures have long known philosophy. The philosophical legacy of Plato was especially actively considered at the Kyiv-Mohyla Academy. The first translations of Plato into Ukrainian were made by Ivan Franko.

Here are excerpts from Plato's work "Ion". (Plato. Dialogues / Translated from the ancient Greek by Joseph Kobov. - K.: Fundamentals, 1995. - 394 p.). Image: antique bust.

ION

Socrates, Ion

Hello, Ion! Where did you come to us? Not from the homeland, from Ephesus? 1

Ion. Nothing like that, Socrates, from Epidaurus, from the feast of Asclepius.

Socrates. What? Do the Epidaurians also organize rape-virgin competitions in honor of this god?

Ion. Of course! And in other types of musical art they compete there.

Socrates. And what? Did we also compete? And with what success?

Ion. We got the first prize, Socrates.

Socrates. That's wonderful! Now see to it that we win at Panathenaic!

Ion. This will happen if God deceives.

Socrates, Ion, I have often envied you, the rhapsodists, for your art. Because your art requires you to always be elegantly dressed and look your best, and you need to constantly deal with many great poets, especially Homer, the best and most divine of poets, and delve into his thinking, not just memorize napam his poems. How can you not be jealous here? After all, one who does not understand the poet's words cannot become a good rhapsodist, because the rhapsody must be for the listeners the interpretation of the poet's thoughts. And it is impossible to perform this task well without understanding what he is saying. All this can not but cause envy!

Ion. Your truth, Socrates. For me, at least this part of art was the greatest difficulty; yet it seems to me that I interpret Homer best of all, so that neither

Metrodorus of Lampsacus, nor Stesimbrotus of Thasos, nor Glaucón, nor anyone else who has ever lived, has been able to express so many wonderful thoughts about Homer, as Socrates. This is commendable, Ion; you probably won't refuse, share them with me.

Ion. Yes, Socrates, it is really worth listening to how I perfectly reproduce Homer; in my opinion, I deserve the Homeric poets to crown me with a golden wreath.

In short, I will definitely find free time to listen to you. Now tell me this: are you only so strong in Homer, or also in Hesiod and Archilochus? Ion. No, only in Homer. It seems to me that this is enough.

Socrates. Is there something that both Homer and Hesiod say the same thing?

Ion. I think there is, and even a lot.

Socrates, would you better explain what Homer says than what Hesiod says?

Ion. I would explain equally well what they are saying the same thing.

Socrates. What about what they say is not the same thing? For example, do both Homer and Hesiod say anything about divination?

Ion. Of course.

Socrates. So what? Who better to explain what is the same and what both poets say differently about the art of divination - you or one of the experienced soothsayers?

Ion. One of the soothsayers.

Socrates. And if you were a soothsayer, then, being able to explain what is said the same way, could you explain what is said differently?

Ion. Of course he could.

Socrates. So why are you strong only in what concerns Homer, and not in what concerns Hesiod and other poets? Is Homer talking about something different than all other poets? Doesn't he tell a lot about the war and the relationship between people, good and bad, who know nothing and who know something, about the gods, how they communicate with each other and with people, about what is going on in heaven and in Hades, about the origin of gods and heroes? Isn't this the subject of Homer's poetry?

Ion. Your truth, Socrates.

Socrates. And what about other poets? Don't they say the same thing?

Ion. Yes, Socrates, but their works are not like Homer's.

Socrates. What? Worse?

Ion. Yes, much worse.

Socrates. And Homer is better?

Ion. Of course, the best, I swear by Zeus.

Socrates, isn't it, dear Jonah, when, for example, many people speak about a number, and one of them speaks the best, then, perhaps, someone will distinguish what speaks best?

Ion. I think so.

Socrates, won't it be the same thing that distinguishes those who speak badly, or someone else?

Ion. The same, of course.

Socrates. Not someone who is familiar with arithmetic?

Ion. So.

S o k r a t. Okay. And when many people think about what food is good, and one of them will speak the best, or then one person can recognize the one who speaks best of all, and the one who speaks the worst - someone else, or the same will do it. man?

Ion. Of course, the same.

Socrates. Who is this? What's his name?

Ion. This is a doctor.

So, let's draw the following conclusion: if many people talk about the same thing, then always the same man recognizes who speaks well and who speaks badly; and he who does not distinguish what speaks badly, he, of course, does not recognize the one who speaks well when they speak the same thing.

Ion. So it is.

So, it turns out that the same man is able to evaluate them both.

Ion. So.

In short, you claim that Homer and other poets, including Hesiod and Archilochus, speak of the same thing, but not in the same way: Homer is good, and they are worse.

Ion. And I'm telling the truth.

Socrates. But if you recognize those who speak well, then you should recognize those who speak worse, that is, you could distinguish that they speak worse.

Ion. It seems so.

So, my friend, we are not mistaken in saying that Ion is equally strong in Homer and in other poets, because he himself agrees that the same man can be a good judge. all who speak of the same thing - and poets almost all interpret the same thing.

Ion. Yet what is the reason, Socrates, that when someone speaks of another poet, I do not even pay attention to it and am not able to add anything worthwhile, but I doze, and as soon as someone remembers Homer, I immediately wake up, concentrate and have something to say?

So it's not hard to explain, my friend. It is clear to everyone that it is not thanks to skill and knowledge that you are able to talk about Homer. After all, if you could do it thanks to skill, then you could talk about all other poets, because poetic art is a single whole 2. Isn't it?

Ion. So.

Socrates. And if we take any other art as a whole, then is not there the same method of consideration, applicable to all arts? Do you want to hear how I understand it, Ion?

Ion. Even as I want, Socrates, I swear by Zeus; with pleasure I listen to you, sages.

Socrates. I would be very happy if that were true.

Ion. But the sages are rather you, the rhapsodists, the actors, and those whose creations you utter, and I am only speaking the truth. As befits an ordinary person. After all, what I have just asked you about, consider how noble and simple it is: everyone understands my words that the consideration of every art is the same if we take art as a whole. Indeed, let us consider this question properly. Is the art of painting something whole?

Ion. So.

Socrates. Is it true that there were and are many painters, good and bad?

Ion. Of course.

So, have you ever seen anyone who could explain that Polygnotus, the son of Aglafontus, painted well and what he did not, and that he could not say anything about other painters? And when someone describes the paintings of other painters, he falls asleep, becomes helpless and can not add anything, and as soon as you need to express an opinion about Polygnotus or someone else, but only one painter, he immediately wakes up, becomes attentive and involved in the conversation?

Ion. No, I swear by Zeus, I have never seen such a thing.

S o k r a t. Next. And when it comes to sculpture, have you ever seen someone who would be able to properly appreciate the works of Daedalus, the son of Methion, or Ephesus, the son of Panopeus, or Theodore the Samogitian, or any other sculptor, taken individually, which of them re and which are not; and when it comes to the works of other sculptors, he frowns, dozes off and does not know what to say?

Ion. No, I swear by Zeus, I have never seen such a thing.

In short, this is understandable, and it seems to me that when it comes to playing the flute or the cypher or the art of rhapsody, you have never seen a man who would be able to talk about Olympus, about Tamir, about Orpheus or Themis, the Ithaca rhapsody, and about Jonah the Ephesian, he would not be able to say anything or understand what he sings well and what he does not.

Ion. I can't deny it to you, Socrates. There is no doubt in my mind that I speak best of Homer of all, and I have something to say, and all the others confirm that I speak well of him, but not of other poets. Here and understand what's the matter here.

In short, I understand, Jonah, what the matter is, and I am ready to explain to you what, in my opinion, it means. Your ability to speak well of Homer is not, in fact, not art, as I have just said, but a divine force that moves you, like the stone that Euripides called Magnesian, and is usually called Heracles. So this stone not only attracts the iron rings, but also gives them such strength that they in turn can do the same as the stone, that is, attract other rings, as a result of which sometimes a long chain is formed from pieces of iron and rings, hanging one after another; and the attraction of all of them comes from that stone.

Similarly, the Muse herself inspires some, and from them stretches a chain of other captives. After all, all good epic poets compose their beautiful poems not because of skill, but because they are inspired and obsessed. Similarly, good melicki poets: as coribants dance in the frenzy, and melicki poets 4 in the frenzy create their beautiful songs; only when they are embraced by harmony and rhythm do they become uncontrollable and obsessed, like Bacchantes, who in a state of obsession draw honey and milk from the river, but in a healthy mind do not draw; so the soul of the Melic poets creates what we hear from them. After all, poets assure us that in some wonderful gardens and groves of the Muses they gather from honey-bearing springs and bring us their songs like bees, and fly like them. And they are telling the truth, because the poet is a light, winged and sacred being. And he is able to create not before he becomes inspired and unrestrained and loses his mind; and as long as man possesses this gift, he is incapable of creating and prophesying. Since poets create and say many beautiful things about different things, like you about Homer, not through skill, but by God's grace, everyone can do well only what the Muse encourages him to do: who is praise, another is encomium, still others are gi-porhems, this one is epic poems, this one is iambic, and in everything else each of them is worthless. After all, they do not say it because of skill, but because of divine power; if, thanks to their skill, they spoke well of one thing, they could speak of another, so that God, taking away their reason, uses them as his servants, soothsayers, and divine seers, so that we, the hearers, may know that it is not people who are not in their minds who say such important things, but that God himself speaks, addressing us through them. And the most convincing proof of this statement is Tynnykh-Chalkidets, who never wrote any poetic work worthy of mention, except for the pean that everyone sings - this is perhaps the best of all songs and, in fact, "the invention of the Muses.", as Tynnykh himself puts it. It is here, in my opinion, that God has shown us most convincingly, so that we do not doubt that these beautiful

creations are not human and do not belong to humans, but divine and belong to the gods, and poets are nothing but interpreters. Gods possessed by the god to whom one is subject. To prove this, God deliberately sang the most beautiful song through the mouth of the weakest poet. Don't you think I'm telling the truth, Jonah?

Ion. I swear by Zeus, it seems to me that the truth, because somehow you capture my soul with your words, Socrates, and I have the impression that it is under the influence of divine inspiration that good poets interpret the words of the gods to us. Socrates. Well, do you, rhapsodists, in turn interpret the works of poets?

Ion. And here you are right.

So, you become interpreters of interpreters?

Ion. Quite right.

Next, tell me this, Ion, and don't hide from me what I'm asking you to do. Every time you pronounce the epic well and make the strongest impression on the audience, whether you sing, how Odysseus jumps on the threshold<sup>5</sup>, opens to the bridegroom and throws arrows at his feet, or how Achilles throws himself at Hector<sup>6</sup>, or tells something compassionate about Andromache, Hec or Priam, are you then in your mind, or in your frenzy, and do you not think that your soul, overwhelmed with inspiration, is where the events you are talking about are taking place — on Ithaca, in Troy, or elsewhere?

Ion. What a surprisingly clear proof you have given me, Socrates! I will answer you without saying anything. Every time I play something touching, my eyes fill with tears, and when I feel horrible and menacing, my hair stands on end in fear and my heart beats hard.

So what, Jonah? Are we to say that in common sense, a person who, dressed in colorful clothes, with a golden wreath on his head, will start crying during the sacrifice and on holidays, without losing any of those ornaments, or will fall into fright, being among more than twenty thousand friendly people, when no one picks her up or insults her?

Ion. I swear by Zeus, Socrates, such a man, to tell the truth, is not quite in his right mind.

Socrates. Did you know that you bring many viewers to such a state?

Ion. I know this very well, because every time I see from above, from the height of my rise, how the spectators cry and open their eyes in fright at the impression of the story. After all, I need to pay close attention to them, because if I make them cry, I will laugh myself, receiving money, and if I make them laugh, I will cry, losing money.

So, you now understand that such a spectator is the last of those rings which, as I said, receive strength from each other under the influence of the Herculean stone.

The middle ring is you, the rhapsodist and the actor, the first is the poet himself, and God, through the mediation of you all, draws the souls of people wherever he pleases, transmitting power from one to another. And a long chain of horets and teachers and their assistants stretches out like that stone: they cling to the side of the rings that Muse holds. And one poet depends on one Muse, another - on another. We call this state the word "possessed," and this is close to the truth, because the Muse holds it. And from these first rings, that is, from the poets, depend the other inspired ones: one is from Orpheus, the other is from Muse, and the majority is obsessed with Homer, because Homer inspires them. One of these is you, Ion, as obsessed with Homer. That is, when someone performs the works of another poet, you sleep and have nothing to say, and as soon as the song of this poet of yours is heard, you immediately wake up, your soul is excited, and you have something to say. After all, not because of skill and not because of knowledge, but because of God's grace and obsession - as coribants sensitively perceive only the melody that comes from the god to whom they are obsessed, and for this melody they have enough movement. bodies, and words, and they don't care about other melodies - so you, Ion, as soon as anyone remembers Homer, you have something to say, and if someone else - you have nothing to say. And the reason why you asked me earlier why you know about Homer and not about others is that not because of skill, but because of divine command, you are a great praiser of Homer.

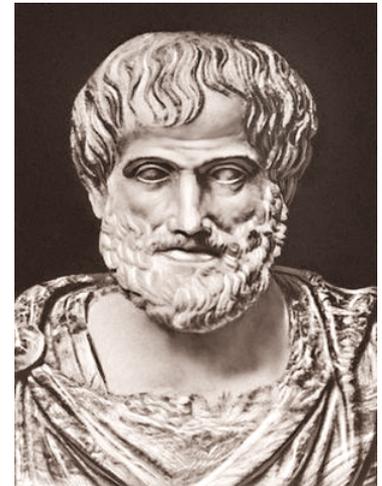
Expressions attributed to Plato:

- God in ourselves
- Life should be lived as a game to play: to play certain games, to make sacrifices, to sing and dance. And then a person will be able to enjoy the grace of the gods and protect themselves from enemies, and win the competition.
- To love – means to look for the half
- You can answer any question if the question is asked correctly
- One should not value a person more than the truth
- No one becomes a good person by accident
- In their troubles, people tend to blame fate, gods and anything but themselves
- Everything that causes the transition from non-being to being is creativity
- The poet if only he wants to be the real poet – has to create myths, instead of rhymes
- I heard from a wise man that we are now dead and the body is our grave.
- A good start – half the case.
- Teacher ... This position is much more important than the highest positions in the state

## NOTES:

1. Ion boastfully puts himself above not only the performers of Homer's songs, but also the scholarly commentators of the V century. BC e. Metrodorus of Lampsack and Stesimbrotus of Faso, who allegorically interpreted Homer.
2. One whole, or whole - one of the basic terms of Plato's aesthetics.
3. Magnesian stone, ie a magnet, so named from the city of Magnesia in Asia Minor, and Heraclius - from Heraclea, which was located near Magnesia and was rich in magnetic ore.
4. Melic poets, ie lyricists who mainly performed their poems as songs to the accompaniment of the lyre (melody - "melody").
5. "Odysseus jumps on the threshold ..." - "Odyssey", XXII, 1 et seq.
6. "Achilles attacks Hector ..." - "Iliad", XXII, 131 et seq.

**Aristotle** (Ἀριστοτέλης; 384 - 322 BC) - a brilliant Greek scientist and philosopher, born in Thrace, studied in Athens with Plato. After the death of Plato, he traveled in the Eastern Mediterranean and for some time lived at the court of the Macedonian king Philip II, a teacher of the young Alexander the Great. In 335 he returned to Athens and founded lyceum, where he taught until his resignation a



year before his death. His school was sometimes called peripatetic, because learning took place during walks, under a covered gallery. Aristotle was the first thinker of antiquity to attempt to give a scientific justification for philosophy and a philosophical justification for the sciences. He divided philosophy into theoretical, or speculative, the purpose of which is knowledge for the sake of knowledge; practical - knowledge for activities; poetic, creative - knowledge for the sake of creativity. In turn, the theoretical is divided into physical, mathematical and the first ("theological") philosophy. Physical philosophy, according to Aristotle, studies what exists "separately" and moves; mathematical - that does not exist "separately" (ie

abstraction) and immovable; the first, or philosophy itself ("Sophia"), is that which exists "separately" and is immovable. Aristotle included ethics and politics in practical philosophy, and rhetoric and poetics in poetic philosophy. At the same time, theoretical philosophy is more valuable in its significance in comparison with practical and poetic philosophy, and Sophia philosophy is more valuable in relation to other branches of theoretical philosophy. Aristotle's works were collected and published in the 1st century. B.C. In form, they seem to be sketches of lectures covering all branches of science and philosophy known in his day. Later, the popularity of the Stoics and Epicureans prevailed, but Aristotle was rediscovered in the Middle Ages, largely through the work of Arab scholars such as Averroes and Avicenna, and in Latin translation were widely known especially after Thomas Aquinas included the philosophy of Aristotle in Catholic theology. Dante considered him "the first among the knowledgeable," and all Western thinkers used the Aristotelian system of classification and terminology. A combination of a sharp mind with an exceptional observation, as well as the sequence of facts are inherent in all his works, and its main characteristic can be called "very developed common sense." In the Renaissance, Aristotle's works were translated more than other ancient authors because they were the general foundation for scholastics and humanists. However, if the highest flight of Plato's imagination became a revelation, Aristotle was identified with the scholastic logic condemned by Erasmus of Rotterdam, and his original works were forgotten or lost their scientific significance. There is an opinion that the dramatic unity of time, place and action, which became the invariable rule of the French classicists, originates in Aristotle's Poetics, but the philosopher himself does not form rules, he only remarks (based on the practice of theater, which he knows was) when comparing an epic and a tragedy, the former knows no bounds in time, and the latter "tries to stay within one revolution of the sun, or a little more." Aristotle

also pointed out that the epic can describe events that take place in different places, while the play is limited to the stage and a small number of actors. However, the thinker insisted on the "unity of the plot." Aristotle's "poetics" also contains the theory of catharsis, the essence of which is the cleansing effect of tragedy on the human soul through the violation of pity and fear.

Here is an excerpt from Aristotle's work "Nicomachean Ethics". (Aristotle. Nicomachean ethics. Book one. Translated by Victor Stavnyuk. - Text from the site. - Wikipedia). Image: antique bust of an unknown sculptor.

### **ARISTOTLE. NIKOMAKHOV'S ETHICS**

1094a. (AND). It is believed that all art and all teaching, as well as action and conscious choice, strive for a certain good; therefore, they successfully defined the good as what everyone strives for. However, there seems to be some difference in goals, because some of them are activities, others are some separate results. When certain goals exist separately from actions, then the results are naturally better than [relevant] activities. Since there are many actions, arts and sciences, many goals arise: in medical art it is health, in shipbuilding it is a ship, in martial art it is victory, in martial art it is wealth. Some of them are subject to one skill, just as the art of making bridles and everything else from horse harness is subject to the art of ruling horses, namely, it, like any action in military affairs, is subject to martial art, and so are others [art] are subject to others; in all cases, the goals of the leaders of all [arts and sciences] are paramount in comparison with the goals of subordinates: the latter are sought for the sake of the former. At the same time, it does not matter whether the activities themselves are the goals of action, and whether the goals are something else, separate from them, as in the case of the above sciences.

(II). If what we do has some goal that we want in itself, and other goals are desirable for it and not all goals we choose for another goal (because so we go into infinity, and therefore our desire is in vain and meaningless), it is clear that this goal is a good inherent and the highest. So isn't knowing him [that is, good] of great importance to life, and, like archers with a target in front of them, aren't we more likely to achieve what is right? And if so, then you should try to imagine at least in general terms what it is and to which of the sciences, or to which of the skills involved. It should obviously be recognized that it is [the highest good], involved in the most important and most leading of the sciences. This is exactly what the science of the state, that is, politics, seems to be: it establishes which of the sciences are

needed in the states, as well as which sciences and to what extent everyone should study. We see that the most respected of the skills are subordinate to this science, such as skills in military affairs, management and eloquence. And since it [the science of the state] uses other sciences [as a means], moreover, legally determines what to do and what to refrain from, its purpose obviously includes the goals of other sciences, and therefore, this goal will be inherent in the good people. And even if for one person the good is the same as for the state, the good of the state, its achievement and preservation still seems more important and more fulfilled. Preservation: after all, the [good] of one person is desirable, but more beautiful and divine [the good] of the people and states. Thus, this doctrine, being, so to speak, the science of the state, seeks to do so [ie, for the good of the state].

(III). Reasoning will be satisfactory if it is possible to clarify the essence of the subject to be considered. After all, not in all considerations, as well as not in all products of a craft, it is necessary to achieve accuracy to the same extent. As for the [concepts] of the beautiful and the just, which, in fact, the science of the state implies, they contain so many different and vague that it begins to seem as if all this [the beautiful and the just] exists only for establishment, not by nature. The expression "good" has the same peculiar vagueness, because many of them [good] are sorry: because they died because of wealth - some, because of courage - others. Therefore, it is desirable, when thinking about similar subjects and in similar circumstances, to point out approximately and in general terms the truth, and when thinking about what applies to most cases and their accompanying circumstances, and to extend the conclusions only to them. In the same way we should perceive each of our individual statements; for it is proper for an educated man to seek accuracy for every kind of [objects] to the extent that the nature of the object allows. Equally [absurd] it seems both to be satisfied with the plausible reasoning of a mathematician and to demand clear evidence from the rhetorician.

Everyone, meanwhile, judges correctly what he is experienced in, and that is why he is a virtuous judge. Thus, [the virtuous] in one thing is also educated in relation to this one, and [the virtuous] in general is educated in every way.

That is why the young man is an unsuitable listener of the science of the state: after all, he is inexperienced in the affairs of life, and from them [come out] and with them [our] reflections. In addition, subject to passions, he will listen in vain and to no avail, while the purpose of [this doctrine] is not knowledge, but deeds. I It doesn't matter if the young person is young for years, because this shortcoming is not due to age, but because they live by passion and [by passion] strive for every [goal]. To such [people] cognition is useless, as well as unrestrained, but for those whose aspirations

and actions are consistent with reason, to know such [things] will be extremely useful.

So we will consider that about the listener, about the method of proof and about the subject itself for the introduction of the sentence is enough.

2 (IV). Since all cognition and all conscious choice are directed to one or another good, let us return again to our reasoning: to what, by our definition, the science of the state aspires, and what is the highest of all goods accomplished in deeds.

Almost everyone agrees on the name, and both the majority and the people elegantly call [the highest good] happiness, and by prosperity and well-being they mean the same thing as by a happy life. But there is disagreement about the question of happiness, and most give it a different definition than the sages.

Indeed, for some happiness is something obvious and obvious, say pleasure, wealth or respect: different people are different; and often [even] for one-person happiness is one thing, then another: after all, having become ill, [people see happiness] in health, impoverished - in wealth, and knowing ignorance by themselves, admire those who think about what -any large and that exceeds their [understanding].

Some believed that in addition to these many benefits, there is something else - a good in itself, which is for all these [benefits] the reason why they are benefits. It is useless, obviously, to discuss all opinions, it is enough to discuss the most common or those that have some basis. We must not forget that the reasoning that leads from the beginning and the reasoning that leads to the beginning are different. After all, Plato also asked himself this question and sought out, from the beginning or to the beginning [there is] a way [of reflection] - as in a stadium, they run either from athletes to the end [of the stadium], or vice versa. Of course, we must start with the known, and it comes in two forms: known to us and known regardless. So we still have to start with what we know. That is why, in order to become a worthy listener [of reflections] on the beautiful and the just, and on the subjects of public science in general, one must be well educated in one's habits. Indeed, the beginning [here] is the "that" [given], and if this is quite obvious, there will be no need for a "why". Such an [educated] person either has principles [ie principles] or can easily acquire them. And he to whom neither is given, let him hear Hesiod:

The best one who is able to judge everything himself,  
A good person is one who always trusts good advisers.  
He who is unable to entertain himself, nor take to heart  
In other words, the most foolish man among men (17).

3 (V). But let's continue thinking from where we were distracted. Obviously, it is not unreasonable to imagine goodness and happiness based on [one's own] way of life. Accordingly, the majority, that is, people are very rude, [understand by good and happiness] pleasure, and therefore they want a life full of pleasures. After all, there are three main ways of life: first, the one just mentioned, second, state and, third, contemplative. And so many people, consciously choosing the animal way of life, fully show their meanness, but find justification in the fact that many powerful people are likened in their passions to Sardanapal.

People are elegant and active [understand by good and happiness] respect, and the purpose of the state way of life is almost that. But even this seems very superficial in comparison with the desired [good]. Indeed, it is believed that honors depend more on those who give them than on those to whom they are given, and in the good we guess something intrinsic and inalienable. In addition, honors seem to be sought out of a desire to make sure of one's own integrity. That is why they seek respect from prudent and acquaintances, and at the same time respect for virtue. It is clear, therefore, that for such virtues are better [than honors]. Perhaps it is even better to imagine a certain purpose of the state way of life. But, it turns out, it does not completely coincide with this goal. And indeed, it is possible to possess goodness-sleep, as it seems, and during a dream or all life spending in inactivity, and also suffering and experiencing the greatest misfortunes. But one who lives in this way is unlikely to be called happy, except by defending the position [of his teaching]. But don't talk about it. After all, enough has already been said about this in works for a wide range.

The third way of life is contemplative. We will consider it in the right place.

The selfish is as if enslaved, and wealth is, of course, not a sought-after good, because it is useful for something else. That is why the previously mentioned [pleasures and honors] can be considered rather goals, because they are desirable in themselves. But it turns out that they are not whole, although many words have been said in favor of [that they are whole]. So let's leave it at that.

4 (VI). It is better, however, to consider [the good] as a general [concept] and move on to the question in what sense it is spoken of, although it is this study that causes inconvenience, because the ideas were introduced by people close to [us]. And yet, perhaps, it is better and proper to save the truth, even from their loved ones, especially if we are philosophers. After all, although both are dear to [us], the sacred duty is to respect the truth more.

The founders of this doctrine did not create ideas within which to determine the primary and secondary; that is why they did not create the idea of numbers. As for the good, it is determined [in categories] of essence, quality and relation, and

meanwhile existing in itself, that is, the essence, by nature more primary than the relation (the latter is like a sprout, a secondary property of being), which means that a general idea for [all] this is impossible.

And so if "good" has as many meanings as "being" (yes, in the category of essence good is defined, for example, as god and reason, in the category of quality, for example - as virtue, in the category of quantity - as a measure, in the category of relations - as useful, in the category of time - as timeliness, in the category of place - as a convenient location, etc.), it is clear that "good" can not be something universal and unique. After all, then it would not be defined in all categories, but only in one.

Further, since for [everything] united by one idea, there is one science, then for all the goods there would then be some one science. In fact, there are many sciences, even [for the benefits that fall] under one category. For example, the benefit in terms of timeliness, if it is a war, is determined by military science, and if it is a disease - a doctor; or the benefit in terms of moderation in nutrition [determined] by medical science, and in physical activity - gymnastics.

The question may arise: what do they still want to say, [adding] "in-itself" to separate [concept], when in fact "man in himself" and "man" - the same concept, and namely - [concept] "man". Indeed, insofar as it is a question of man, ["man" and "man in himself"] do not differ from each other, and if so, then ["good in itself" and "separate good"] also do not differ precisely as benefits. Moreover, [a good in itself] will not be a good to a greater extent [than a separate good], even because it is eternal, when a durable object is no whiter than a short-lived one.

The Pythagoreans seem to think more convincingly, placing the only one in line with the blessings; they were obviously followed by Spevsip. But this should be the subject of a separate reflection.

Some doubt about this arises because the thoughts of the [Platonists] did not mean all good things: as corresponding to one idea are defined goods, attractive and desirable in themselves; the same thing that creates them, or somehow protects them, or hinders what is hostile to them, is defined as a good because of this [affiliation], that is, in another sense. Therefore, it is clear that the "good" is spoken of here in two senses: some goods are goods inherent, and others - as a means for the first. Therefore, separating the goods themselves from the auxiliary, let's see if we can define the former as those united by one idea. What benefits can be considered benefits in themselves? Or those who seek, even if nothing more is added to them, say, prudence, sight, some pleasure and honor? Indeed, even if we seek them through something else, they can still be attributed to the benefits themselves. Or maybe nothing but the idea [of the good in itself] is [the good in itself]? But then this idea will be nonsense. If those [the above-mentioned goods] also belong to [the goods

themselves], then in all this the notion of good in general will have to be identical, just as the notion of whiteness is identical for snow and whiteness. Meanwhile, the concepts of honor, prudence and satisfaction just as good are different and do not coincide with each other. Thus, "good" as something common, united by one idea, does not exist.

In what sense do they say "good"? At least, [different things] don't seem to be called the same by chance. Is it not that all goods come from one [source] or serve one thing for some reason? Or, rather, [they are called benefits] by analogy? Just like sight in the body, mind in the soul, and something else in something else.

However, now these [questions] should still be left, because to clarify them is more typical of another [part] of philosophy. The same applies to everything connected with the "idea": indeed, even if there is some one good that manifests itself together [in different things], or some separate good in itself, it is clear that man is not could neither carry it out in action, nor obtain it; and we are now looking for just that.

It may seem that it would be better to know this [good in itself], if we keep in mind the benefits that can be obtained and implemented: after all, taking it as a model, we will know better, what? good for us, and knowing this, we will be able to achieve them. Although this argument seems convincing, it probably contradicts [the experience] of science. All of them strive for a certain good and try to find what is missing, but do not touch the knowledge [of the good] itself [in itself]. And yet, it is unclear how no master knows such a significant help and does not try to find it. However, it is inconceivable that a weaver or a carpenter would benefit from their art if they knew this very good [in itself], or how, realizing this idea, a doctor would become a better doctor and a military leader a better military leader. After all, it is obvious that the doctor considers health not so, [ie not at all], but in terms of human health and, rather even the health of "this" [man], because he treats everyone separately. Let's assume that enough has been said about this.

5 (VII). Let us now return again to the desired good: what could it be? It seems to be different for different actions and arts: one good for the art of medicine, another for the military, and in the same way for all other [arts]. What, then, is the good for each of them? Maybe that's why everything is done? For the art of medicine, it is health, for the military it is victory, for construction it is a house, in different ways it is different, and for every action and conscious choice it is a goal, because it is for it that everyone does everything else. Therefore, when something that is done is a goal, then it will be a good accomplished in the act), and if there are several such goals, then accordingly there are several benefits.

So, even after choosing another path, the reasoning comes to the same thing; one should, however, try to clarify this even more.

Since there are several goals, and we choose from them a certain one (for example, wealth, flutes and instruments in general) as a means for another, it is clear that not all goals are perfect. The highest [good] seems to be something perfect. So, if there is only one perfect goal, then it will be the desired good, and if there are several goals, then [the desired good] is the most perfect of them. The goal that is pursued in itself, we consider more perfect than [the one that is sought] for the sake of another, and the goal, which is never chosen as a means for another, we consider more perfect than the goals that are chosen <as> by themselves ourselves, and as a means for another, and certainly perfect we call the goal, which is always chosen by itself and never as a means for another. It is believed that first of all such a goal is his happiness because we always choose for himself and never for something else, while honor, pleasure, intelligence and all virtue we choose as for themselves (because each of these [benefits], even if nothing follows from it, we would still choose), and for the sake of happiness, because they seem to us a means of achieving happiness. Happiness, however, no one chooses for these [benefits] or for anything else.

It seems that the same will happen if we come out of self-sufficiency, because the perfect good is considered self-sufficient. We apply the concept of self-sufficiency not to one person who leads a lonely life, but to a person with parents, children, wife and in general all relatives and fellow citizens, because man - by nature [social]. But here we must set certain boundaries: indeed, if we extend [the concept of society] to the ancestors, descendants and friends of our friends, we will have to go to infinity. But it should be considered in the right place. [Here] we consider self-sufficient that one thing alone makes life worthy of choice and one in which nothing is lacking, and such we consider happiness. In addition, [we believe that happiness] is worth choosing the most of all [benefits], but at the same time is not on a par with others - otherwise, because happiness would be more worthy of choosing with [adding even] the smallest of benefits, because the addition creates an advantage in the benefits, and more of the benefits are always more worthy of choice. So, happiness as a goal of action is, obviously, something perfect and self-sufficient.

6. However, to call happiness the highest good seems to be something generally accepted, but it is necessary [at the same time] to define its essence more clearly. Perhaps this will happen if we take into account the purpose of man, because, just as a flutist, a sculptor and any master, and in general [those] who have a purpose and occupation, inherent goodness and perfection are concluded, it seems that in their case, as well as, perhaps, in man [in general], if only for him there is some [definite] purpose. But is it possible that a carpenter and a shoemaker had a certain purpose and

occupation, and a man would have none, and that he was by nature idle? Just as a certain purpose is manifested for the eye, the arm, the leg, and in general each of the parts [of the body], so can a person [in general] have a definite purpose in addition to all this? Then what could it be? Indeed, life seems [something] common [both to man and to plants], and what [we] seek is peculiar only to man. Thus, it must be excluded from the consideration of life in terms of nutrition and growth. The next will be life in terms of feelings, but it is clearly the common thing that is in a horse, and a bull, and every living thing.

There remains, therefore, some active life endowed with the ability to judge beings. At the same time, one of his [parts] is submissive to reason, and the other is endowed with it and thinks. Although such a life is defined in two ways, it should be considered an activity, because this meaning is obviously more important. If the purpose of man is the activity of the soul, consistent with reason or not without the participation of judgment, (and we argue that the purpose of man by gender is identical to the purpose of [man] virtuous, as the identical purpose of cypher and virtuous cypher, and this is true for all [in general cases], and the advantage of virtue is [only] an addition to the purpose (yes, the appointment of a cypherist - to play the cypher, and the appointment of a virtuous cypherist - to play well), if so, we believe that the purpose of man - some life, and life is the activity of the soul and deeds with the participation of reason, [the appointment] of a virtuous man - to do it well and] correctly, because every [deed] is done well if it is performed in accordance with its inherent virtue; All this is true, then human good is the activity of the soul according to virtue, and if there are several virtues, then according to the best and most perfect, and throughout life, because one swallow does not make spring and one [warm] day as well; in the same way they do not become blissful and happy in one day or in a short time.

7. So, let this be a preliminary description of the [highest human] good, because first you must probably give a general outline, and only then - a detailed description. It would seem that anyone can develop and develop what is a good preliminary description, and time in such cases, an inventor and a good helper; hence the success in the arts: everyone can add what is missing.

It is necessary, however, remembering the above, not to look for accuracy in everything equally, but in each case to agree with the subject to be [considered, and seek accuracy] to the extent that it is inherent in this method of research. Indeed, the carpenter's and the geometer's right angle are dealt with differently, because the former needs it with such [accuracy] that is useful for the case, and the latter [needs to know] its essence or qualities, because it is a spectator of truth. The same should

be done in other [cases], so that the secondary does not become greater than the case itself.

It is also not necessary to look for the same reason for everything, but it is enough in certain cases to correctly indicate what is given, as well as in connection with the beginnings, because what is given is the first and the beginning. From the beginning, some are comprehended through guidance, others through feeling, still others through some training, and still others in a different way. One should try to "persecute" each [beginning] in a way that corresponds to its nature, and take care of the correct selection of [beginnings]: after all, they [beginnings] have a huge impact on everything further. Indeed, the beginning is, obviously, more than half of the whole [case] and thanks to the [beginning] much of what is sought is clarified.

8 (VIII). It is necessary to investigate this [beginning, ie happiness] not only on the basis of the inference and preconditions of [our] definition, but also on the basis of what is said about [it]. After all, everything that exists is consistent with the truth, and there is a quick discrepancy between lies and truth.

Thus, goods are divided into three types: the so-called external, those relating to the soul and those relating to the body, and those relating to the soul we call goods in the proper sense of the word and the main, and the soul, in our opinion, relate it is the actions of the soul and its activities.

Thus, it turns out that our definition of [the highest good and happiness] is correct, at least it is consistent with the belief, which is both ancient and coincides with the judgments of philosophers.

[This definition] is also true because it calls known actions and activities a goal, because the very purpose is one of the benefits of the soul, and not one of the external benefits.

Consistent with [our] definition is the [thought] that the happy prosper and live well, because we almost called some prosperity and well-being higher than happiness.

9. It seems that everything that is usually found in happiness is all present in the [given by us] definition.

To some it seems that happiness is virtue, to others it is prudence, to others it is some wisdom, and still others it is all [together], or any one of it combined with pleasure or not without pleasure; there are, [finally], and those that include [in the concept of happiness] and external prosperity. Some of these beliefs are widespread and expressed by the ancients, while others are shared by a few but famous mans. It is reasonable [to assume] that none of them is completely wrong, and in one thing or even in general they are all right.

Happiness, therefore, is the highest, most beautiful and most pleasant good, and all this is inseparable, contrary to the well-known Delos inscription: Justice is beautiful, being healthy is even better. Still, what you long for is the most pleasant thing for us.

After all, all this is inherent in the best activities, and we say that happiness is these activities, or one of them, the best.

However, it turns out that [for happiness] we need, as we have said, external goods, because it is impossible or difficult to perform beautiful deeds without having any means to do so. After all, many acts are performed as if with the help of tools, with the help of friends, wealth and political influence, and the deprivation of another - such as noble origin, good offspring, beauty - overshadows bliss. For it is hardly happy to be ugly in appearance, of bad origin, lonely and childless; and even less [one can be happy] if children and friends are disgusting or kind but have died. Therefore, as we have already said, such favorable circumstances are obviously needed for happiness. That is why some identify talent with happiness, while others - virtue.

10 (IX). In this regard, questions are asked: is happiness the result of learning, training or some other exercise, and whether it appears as some divine particle or accidentally.

Of course, if there is any gift of the gods to people, it is reasonable to assume that happiness is given by the gods, especially since it is the best of human goods. But this question may belong to another study; however, it is clear that even when happiness is not sent by the gods, but appears as a result of virtue and some teaching or exercise, it is still part of the most divine things, because the reward and purpose of virtue is the highest good and something divine and blissful.

At the same time, [happiness] is something common to many, because through some training and diligence it can belong to all who are not crippled for virtue. And if to be happy so better, than casually, it is reasonable to admit that so happen [happy] when already coordinated with the nature it is peculiar to have a condition the most beautiful of possible, as well as coordinated with art and with any reason, and especially - < agreed > with the best reason. It would be very silly to believe in the greatest and most wonderful case.

The question under study is also clarified from our definition of [happiness], because it is said that happiness is a kind of activity of the soul, consistent with virtue. As for other benefits, some of them are given as something necessary [for happiness], and others by their nature are auxiliary and useful tools.

This is obviously in line with what was said at the outset: for we considered the goal of the science of the state to be the highest good, because it is [this science]

that is most concerned with making citizens of a certain quality, that is, good and excellent learners.

Thus, we reasonably do not call happy a bull, a horse, or any other animal, because none of them will have anything to do with such activities. For the same reason, a child is not happy, because by age he is not yet suitable for such acts, and which of the children is so called, they are considered blessed, hoping for the future. After all, happiness, as we have already said, requires both perfect virtue and perfect life. And during life there are many changes and variability of destiny, and it may happen that the most prosperous man in old age will suffer great misfortune, as told in the Trojan tales of Priam; the one who has experienced such variability of destiny and ended [so] unhappily, no one considers happy.

11 (X). Maybe then no one should be considered happy as long as he lives, but it is necessary, according to Solon, to "contemplate the end"? If we really admit this, does not [a person] become happy only after he dies? Is it still pointless in all respects, especially for us, when we define happiness as an activity? If we do not call the deceased happy, and Solon did not mean this, but that it is safe to recognize a person as blessed only when he is out of evil and misery, then in this case [reasoning] will be somewhat controversial.

After all, it is believed that there is some evil and good for the dead, if it is so for [the] living who does not feel anything; it is, for example, honor and shame, as well as the well-being and misfortune of children and descendants in general. But this also raises a difficult question. Indeed, we can assume that a person who lived in bliss until old age and died accordingly, there are numerous changes associated with his descendants, and some of the descendants are good and have achieved a dignified life, and others the opposite. It is also clear that descendants can be related to ancestors to varying degrees. However, it would be meaningless if the deceased experienced changes together [with descendants] and became happy or unhappy again; however, it is absurd to assume that the [fate] of the descendants in nothing and at any time does not affect the ancestors.

It is necessary, however, to return to the question posed earlier: perhaps, with its help the question which is investigated now will be clarified also. Indeed, if it is necessary to "contemplate the end" and then only to consider this or that person blessed, and not as blessed now, but because he was blessed before, then how to avoid nonsense: if a person is happy, then to say this, given its condition, will it not be true because the living is not considered happy because of [possible] changes and because happiness is understood as something permanent and in no way prone to change, while often the fates of [people] weave lace around them? After all, it is clear that if we follow the variability of fate, then we will call the same person happy or

unhappy again, declaring the happy one a chameleon and a shaky structure. So maybe it's not right to watch the variability of fate? After all, good or bad does not depend on them (although without them, as we have said, human life is not possible); for happiness, the main thing is activities that are consistent with virtue, and opposite activities are for the opposite of happiness.

The solution of the question just considered also speaks in favor of our definition. Indeed, none of human affairs is as thorough as activities consistent with virtue, for these activities are clearly more permanent than [even the study] of the sciences; the most valuable of them are those that are more permanent, because it is in them and, moreover, the life of blessed people passes continuously. This is probably the reason why they are not forgotten. Thus, the happy one will possess what he is looking for and will remain happy throughout his life, because he will always and almost in everything do and think according to virtue, and he will endure the variability of destiny perfectly and in all respects decently, as a man truly does virtuous and "perfectly square".

Since many coincidences happen and they are different in meaning, it is clear that insignificant accidents, as well as accidents, do not affect life in a decisive way. But if important and numerous [circumstances] are favorable, they will make life more blissful (because they themselves by their nature contribute to the decoration of [life], and they can be used well and carefully, and cases, on the contrary, hinder and overshadow bliss), - because they bring sorrow and hinder many activities). However, even in such [circumstances], ethical beauty continues to shine whenever a person easily endures numerous and great misfortunes - and not from insensitivity, but from its inherent nobility and greatness of the soul.

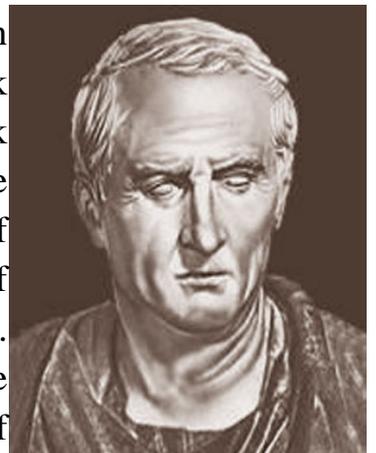
If, as we have already said, activity is really the most important thing in life, then none of the blessed can become unhappy, because he will never commit disgusting and bad deeds. After all, we believe that a truly virtuous and prudent man skillfully endures all the variability of fate and always performs the most beautiful of possible actions in this case, just as a valiant military leader uses his army in the best way to wage war, and a good shoemaker from the resulting skins [ always] makes the best sandals, and so do all the other masters. And if this is so, then the happy one will never become unhappy, although, of course, he will not be blessed if he bears the fate of Priam. At least, his life is not colorful and not easy to change, because it will be difficult to deprive him of happiness and [he gets rid of it] not of accidental failures, but of great and numerous [misfortunes], and after such [misfortunes] he will not become too short the term is happy again, but if it does happen, then for some long and fulfilled period, having achieved during this time a great and beautiful.

What prevents one from calling happy one who acts according to perfect virtue and who is sufficiently provided with external goods, and not for a certain time, but for a full life? Perhaps we should add: "that he lived and died accordingly", because the future is unclear to us, and we consider happiness a goal in all respects perfect ...

Aristotle's statements:

- Plato is my friend, but the truth is more precious
- A lot can happen between a glass of wine and the lips.
- God is free from virtue and vice.
- Gratitude ages quickly.
- An outstanding soul is not devoid of madness.
- There are people who are as stingy as if they are going to live forever, and as wasteful as if they are going to die tomorrow.
- Generous is the one who gives people what they need at the right time.
- Life requires movement.
- Of all animals, only man can laugh.
- Man outside society is either God or a beast.
- There is the same difference between an educated and an uneducated person as between the living and the dead.
- Wisdom is the most accurate of the sciences.
- Art partly ends what nature cannot create, and partly repeats it.
- It is better to do a perfectly small part of a job than to do a bad tenth more.
- Even the well-known is known to few.
- Incapable of repentance is incurable.
- He who has friends has no friend.
- A smart person chases not for what is pleasant, but for what gets rid of troubles.

**CICERON** Marcus Tullius Cicero (106-43 BC) - Roman eclectic philosopher, orator, theorist of rhetoric. His life and work date back to the period of active penetration of ancient Greek philosophy into Roman culture. From Cicero begins the countdown to the history of Roman philosophy. In the history of culture, Cicero also holds the place of the most prominent orator of Rome, a refined interpreter of ancient Greek texts. philosophers. Due to the depth and accuracy of his comprehension of the philosophical works of Plato, Aristotle, representatives of



skepticism, stoicism, Epicureanism and the simplicity and sophistication of the style of their presentation, these works gained popularity as in days of the Roman Empire, and in later times. Cicero's positive role as an eclectic philosopher manifested itself in several ways. First, he did not mechanically "mix" the content of different philosophical schools, but rethought it by finding elements of common in the approaches of different philosophers. Second, Cicero sought to balance the extremes in these approaches if common elements did not exist. Third, eclecticism became a certain basis for expanding the range of Cicero's creative achievements, contributed to the creation of his original philosophical works, especially ethical and moralistic content. In his theoretical research on rhetoric, Cicero emphasized the close connection between rhetoric and philosophy, the art of speech with the art of thinking.

In his three "political" works, "On the State", "On Laws" and "On Duty", Cicero's commitment to the doctrine of natural law is clearly seen. Cicero's attention was always drawn to the problems of ethics, his main work here - "On the distinction between good and evil" (*De finibus bonorum et malorum*), a dialogue in 5 books, representing the attitude of Stoics, academics and Epicureans to the doctrine of the higher good. The sorrows that besieged Cicero at the end of his life prompted him to write books about destiny and providence, about old age and about friendship. The main place among them is occupied by the dialogue "On the nature of the gods" (*De natura deorum*), which again presents the views of the three philosophical schools. Cicero published more than a hundred speeches, of which 58 survived. Especially significant is his correspondence, which includes almost 1,000 letters, divided into 16 books of letters to Attica, 16 books of letters to friends and relatives, 3 books of letters to Brother Quintus and 1 - Brutus. They freely discuss all topics of general interest at the time.

Here is an excerpt from Cicero's work "On the State". (Cicero Mark Tullius. *On the state. On laws. On the nature of the gods*. Translated from Latin by Vladimir Litvinov. - Kyiv, Osnovy, 1998. – p.141–150). Image: antique bust.

## **ABOUT THE STATE**

### **BOOK SIX**

#### 18. Scipio's dream.

IX. 9. SCIPION: When, as you already know, I arrived in Africa under the command of Consul Mania Manilia, commander of the Fourth Legion, I, military tribune 1, wanted nothing more than to meet with Tsar Masinisa, whom I fully the reason was considered the best friend of our family. So, as soon as I came to him, my

grandfather hugged me and cried. Then he turned his gaze to heaven and said, "Thank you, High Sun, and to you, the other celestials, for allowing me to see in my kingdom and under this shelter Publius Cornelius Scipio, whose one already the name gives me back strength. After all, memories of this outstanding and invincible man are always alive in my soul. "2. Then I asked him about the kingdom, and he asked me about our state affairs, and the whole day passed in a lively conversation.

X. 10. After I was received with royal splendor, we continued the conversation until late at night, and my grandfather spoke only of Publius of Africa and seemed to remember not only all his actions, but also his statements. Then, late at night, we parted and went to bed. Tired of the road and various worries, I fell into a deeper sleep than usual. And then Publius the African appeared to me, and it was in the form in which he, by his wax image, is more familiar to me than by his living face 3. (This happened, I think, in connection with the subject. In general, it happens that our thoughts and conversations give rise in a dream to something that Aeneas writes about Homer, because he often thought about it and talked about it forever). As soon as I recognized him, I shuddered, but he said, "Be firm, Scipio 4, and cast off your fear. And what I tell you, pass on to descendants:

XI. 11. Do you see the city, which, although I forced to submit to the Roman people, is again on the path of war and can not remain peaceful? 5 At the same time he showed me Carthage from some high, bright and visible place 6, where it was full of stars. "To besiege this city, you came here almost as an ordinary soldier 7. But as a consul, you will destroy it in two years. And you will have a well-deserved nickname, which you still carry, as inherited from me 8. And after you destroy Carthage, make a triumph, you will be a censor, when the ambassador goes to Egypt, to Syria, to Asia, Greece. You will be re-elected consul in absentia 9, end the greatest war, and destroy Numantia 10. But when you enter the Capitol in a chariot, you will find the state shaken by my grandson's plans.

XII. 12. And here you, the African Publius, will have to reveal to the fatherland the light of your courage, reason and wisdom. But I see as if a double path determined by fate at this time 12. For when your age makes eight by seven revolutions of the sun 13, and these two numbers (of which one for one reason and the other for another are considered complete) in their natural turns will complete the number of years assigned to you by fate, then all citizens will turn to you alone and to your name. The senate and all honest people will look at you, allies will look at you, Latins will look at you 14. You will be the only person on whom the welfare of the state will depend, and - I will be brief - you will have to establish order in the state as a dictator, if only you will be able to escape from the wicked hands of your loved ones "15.

Here Lelia shouted, and the others took a deep breath, to which Scipio remarked with a kind smile: "Be kind, keep quiet, or you will wake me up. A little attention, listen to the end.

XIII. 13. "But know, Publius the African, in order to defend the cause of the state all the more resolutely: to all who defended the homeland, helped it, expanded its borders, a certain place in heaven has already been assigned for them to live there forever, feeling bliss. For nothing is more pleasing to the highest deity who rules the whole world — in any case, to everything that takes place on earth — than the assemblies and associations of people bound by law and called states, their rulers and the guards, after leaving 16, return here. "

XIV. 14. Here I, though terrified - not so much before death as before the intrigues of my relatives, nevertheless asked if he himself was alive, my father Paul, and others whom we consider dead. "Of course," he said, "they are alive. For they are freed from the chains of their bodies, as if it were a prison, and your life, as it is called, is death. 17. Why don't you look at your father Paul, who is approaching you?" As soon as I saw him, I burst into tears, but he hugged and kissed me and did not let me cry.

XV. 15. When I held back the tears that flowed and was able to speak again, I asked, "Tell me, Father, protected by the gods and the best of all: for this, as I have learned from Publius of Africa, is life, why am I still on earth? Why don't I hurry here to you?" "Oh no," he replied, "only if the deity who owns all this temple 18 that you see frees you from this prison, that is, your body, can it be revealed to you." access here 19. For men were born not to give him the so-called Earth of the sphere, which you see in the middle of this temple, 20 for they have been given a soul by those eternal fires which you call lights and stars. These lights, spherical and round, endowed with souls and a divine mind, make their turns and describe circles with astonishing speed. Therefore, you, Publius, and all people who are faithful to their duty, must keep their souls in the prison of their bodies, and you - without the permission of the one who gave you the soul - can not leave human life, so as not to evade 21. But, like your grandfather present here, Scipio, like me who gave birth to you, keep righteousness and do your duty: great to your parents and relatives., and in relation to the homeland - the largest. Such a life is a way to heaven and to a host of people who have already finished their lives and, freed from their bodies, live in the place you see.

XVI. 16. ["(It was a circle with a very bright glow that shone among the stars) and which you, following the example of the Greeks, call the Milk Circle."]

When I contemplated all this from the place where I was, the other seemed beautiful and wonderfully visible to me. The stars were such that we had never seen

them here, and they were all of a magnitude we had never suspected. The smallest of them was the one furthest from the sky, which was closest to the earth: it shone with another's light 23. Star balls were much larger than the Earth. The Earth itself seemed so small to me that I felt sorry for our state that it was like a dot on its surface. XVII. 17. As I continued to look intently at the Earth, Publius of Africa said, "How long will your thoughts be turned down to the earth? Can't you see which temples you went to? Everything is connected by nine circles, more precisely, balls, one of which is celestial, external. It embraces all the other 24. It is the highest deity that holds and contains all the other spheres. Rotating circles are fixed in it - eternal ways of stars. Below it is seven circles that rotate backwards, in the direction opposite to the rotation of the sky 25. One of these circles has a star, which is called Saturn on Earth. Next is the light, which brings a person happiness and well-being. It is called Jupiter. Then there is the red light, which terrifies the Earth 26. You call it Mars. Further below, we can say, the middle area is occupied by the Sun - the leader, head and ruler of the rest of the luminaries and the measure of the universe. It is so large that its light illuminates and fills everything. Venus follows the Sun like satellites, Mercury follows the other, and the Moon, flooded by the Sun's rays, rotates in the lower circle. But below there is nothing but mortal and perishable, except for souls, by the grace of the gods given to the human race. Above the Moon everything is eternal. For the ninth luminary, which is in the middle, - the Earth - is motionless and is lower than all the others, and all the weight rushes to it by virtue of its weight.

XVIII. 18. Looking at all this in astonishment, I, barely recovering, asked: "And what is this sound, so loud and so pleasant that fills my ears?" 27 "This sound," he said, "is divided by uneven intervals (but still reasonably arranged in certain proportions!), Arises from the rapid movement of the circles themselves, and, mixing the high with the low, creates various balanced consonances." After all, in silence, such movements can not occur, and nature makes it so that everything, being in the extreme points 28, gives low on one side, on the other high sounds. For this reason, it is the highest celestial circle that carries the stars and rotates faster, moving, making a high and sharp sound. This lunar circle moves with the lowest sound. Because the Earth, the ninth in number, is always in the same place, staying in the middle of the world. But the eight paths, two of which have the same power<sup>29</sup>, emit seven sounds separated by intervals, the number of which, so to speak, is the node of all things. Reproducing this on strings and with the help of singing, scientists have found a way to return to this place - like other people who, thanks to their outstanding talent, in earthly life have dedicated themselves to the sciences inspired by the gods 30. 19. People whose ears filled with these sounds, deafened. After all, we do not have a feeling weaker than hearing. And here, where the Nile descends from the highest

mountains to the so-called Catadups 31, a genus that lives near this place, because of the roar that occurs there, deaf. But the sound mentioned above, created by the unusually fast rotation of the whole world, is so strong that the human ear cannot perceive it, just as you cannot look directly at the Sun, because the sharpness of your vision is overcome by its rays.

XIX. 20. Surprised by all this, I still from time to time turned my gaze to the Earth. Then Publius the African said, "I see you are still contemplating people's homes and homes. If this dwelling seems to you as small as it really is, then always look at these heavenly lands, and despise those earthly ones. Indeed, what glory can you achieve through a human voice, or rather, what glory is worthy of being worth striving for? You see: on Earth, people live in sparsely located and cramped areas, and in these, so to speak, spots where they live, interspersed with large deserts. In addition, the people who inhabit the Earth are not only divided in such a way that they cannot communicate with each other at all, but they are also in an oblique position, others in a transverse position in relation to you, and others even on the opposite side 32. Of course, you can't expect fame from them.

XX. 21. But you see that the same Earth is covered and surrounded as if by belts 33, two of which, the furthest from each other, rest on both sides of the tops of the sky, bound by ice. The middle and largest belt is dried by the heat of the Sun. Two belts are inhabited. Of these, the southern one, "the inhabitants of which walk to us with their soles turned," has nothing to do with our people. As for the second belt, facing north, look at the narrow band it touches you. After all, all the land you inhabit is narrowed from north to south and wider to the sides, it is, so to speak, a small island in the middle of the sea, which you call the Atlantic, the Great Sea, the Ocean, but you see what it is. 22. With your glory or the glory that belongs to one of us, could from these inhabited and known lands either fly over this Caucasus, which you see, or cross the Ganges? 34 Who in other lands of the rising or setting sun, or in the north and south, will hear your name? If you reject them, how narrow, as you certainly see, will be the limits within which your glory can spread! As for those who even talk about us now, how much longer will they talk?

XXI. 23. And even more! If distant generations want to pass on to their descendants the glory that each of us received from our parents, then, as a result of the floods and the burning of the earth 35 (and this inevitably happens at a certain time) 36, we cannot achieve, let alone - eternal, no - even lasting glory. What do you think about the fact that your descendants will talk about you when your contemporaries did not say anything about you? And they were no less numerous and, of course, better men.

XXII. 24. Moreover, none of the same men who could hear our name was able to achieve a memory of themselves for at least a year. After all, people habitually measure the year by the rotation of the Sun itself, ie one luminary. But in fact, only when all the luminaries return to the place where they once set out, and after a long period of time bring with them the same routine in the sky, only then can we talk about a real change of year 37. How many generations of people have for such a year, I do not dare to speak? After all, the sun once, as it seemed to people, faded and went out when Romulus' soul moved to these temples 38. When it fades a second time on the same side and at the same time, then it should be assumed that after the return of all constellations ate and shone to the starting position a year passed. But know - not even the two-tenth part of this year has passed.

XXIII. 25. Therefore, if you lose hope of returning to this place where everything is destined for great men, then what is the value of your human glory, which can scarcely be preserved for an insignificant fraction of a year? So, if you want to look up and inspect these monasteries and eternal abodes, do not listen to the gossip of the crowd and do not associate the realization of your hopes with the rewards they receive from people. Virtue itself, with its virtues, must draw you to the path of true glory. What others say about you, let them think for themselves. They will talk, in any case. However, all their judgments are limited by the narrow boundaries of the countries you see, and they are never lasting, no matter who they are. They are buried with the death of people, and at the same time with the oblivion of the descendants fade away.

XXIV. 26. After he uttered these words, I said: "Yes, Publius Africanus, once for the people, because of merits before the homeland, it is as if a path leading to heaven is opened, "although I have followed in the footsteps of my father and your children. I did not betray your glory: "When such a great reward awaits me, I will be even more indefatigable in my aspirations." He replied, "Yes, dare and remember: you are not mortal, but your body. Because you are not what your image conveys, no, everyone's mind is a person, not the outer shell that you can point your finger at. Know that you are a god, and if you are a god, then you are the one who who lives, who feels, who remembers, who foresees, who commands, controls, and moves the body that is given to him, just as the highest deity moves this world, and just as the world is, to some extent, mortal., moves the highest deity, and the mortal body moves the eternal spirit.

XXV. 27. For what is moving is eternal. But that which gives movement to another, namely, receives from somewhere, inevitably ceases to live when it ceases to move. The only thing that moves itself never stops moving, because it never betrays itself. Moreover, even for other moving bodies, it is the source, it is the origin of

motion. But the very beginning does not arise from nothing. After all, everything arises from the beginning, but it itself can not arise from anything else. Because it would not be the first thing that was generated by something else. And if it never arises, then it never disappears. After all, with the destruction of the first, it will not be reborn from the other; and he will not create any other firstborn from himself, unless it is necessary for everything to arise from the firstborn. Thus, the movement begins with what moves by itself, and it can neither be born nor die. Otherwise inevitably XXVI. 28. So when it turns out that only that which moves in itself is eternal, who will deny that such properties are given to the spirit? For the spirit is deprived of everything that is set in motion by a push from the outside. But that which has a spirit is motivated by an inner movement and its own. Because such is one's own nature and strength of spirit. If she is the only one who moves herself, then she is, of course, not born, but eternal. 29. Practice it in the best deeds! The noblest thoughts are about the good of the fatherland. The spirit motivated by them and tested by them will be transferred to this house and to their dwelling faster. And he will do it faster, as when he is in the body, he will break out and, inspecting everything that is outside him, may quickly separate from the body. For the spirit of those who have indulged in sensual pleasures, has placed themselves at their disposal, becomes like a servant. Motivated by pleasures that obey pleasures, he insults the rights of gods and people. Coming out of their bodies, [the spirit] hovers around the Earth itself and returns to this place only after wandering for many centuries. He left, and I woke up from sleep.

Cicero's statements:

- These speeches are obsolete, refuted by reality much more than words.
- Everyone can be wrong, but only a fool can rest in error.
- Get to know yourself.
- Ignorance is a night of reason, a moonless and starless night.
- Generosity knows no bounds.
- Bribe-takers should flinch if they have stolen only what is necessary for them. When they have plundered enough to share with others, they have nothing more to fear.
- What you sow, you will reap.
- You cannot love either the one you are afraid of or the one who is afraid of you.
- O hours! Oh custom!
- Can we say that old age makes us incapable of doing things? To what exactly? To those who are inherent in youth and need strength. But isn't there

anything the old man can do that can be done with a sane mind and a weakened body?

- Habit - another nature.
- The paper does not turn red.
- Poor old man who failed to learn to ignore death for such a long life!

### **NOTES:**

The military tribunes were officers who commanded the legion in turn for two months. The legion had six military tribunes. For the first four legions they were elected by commissions, and for the rest they were appointed consul.

Publius Cornelius Scipio Africanus the Elder.

This is a wax mask of the deceased. The wax mask of the Kurul magistrate was kept by his descendants in a special closet. It was carried during the funeral of a member of the family. Scipio the Elder died in 183. Scipio Emilian was probably born in 185.

The nickname "Scipio" should mean that Emilian, being also Scipio, was not afraid.

The first and second Punic wars. In Carthage, which after its defeat in the Second Punic War became a tribute to Rome and pledged to disarm, the military party prevailed again.

The Milky Way.

An exaggeration that emphasizes the contrast between Emilian, the military tribune, and the future conqueror of Cartagena. For a young man from the nobility, the military tribunal was the beginning of a military career. In violation of Willie's law, Emilian was elected consul before the age of 42.

Honorary nickname "African". Carthage was captured in 146, when Scipio was already proconsul. And he became consul in 147 years.

Scipio Emilian was censor for 142 years and second consul in 134.

Scipio Emilian received the nickname "Numantine" in connection with his triumph after the Numantine War.

The land law hostile to the interests of the nobility was the tribune of 133 Tiberius Gracchus, the eldest son of Cornelia, the daughter of Publius Cornelius Scipio Africanus the Elder.

That is, after Scipio's return from under the walls of Numancia and until his death (133-129). The essence of prophecy is the frequent opposition of the short life spent in state activity and in war, and the long life spent in the pursuit of pleasures.

Scipio Emilian was 56 years old in the year of his death. It is about the visible movement of the Sun on the ecliptic: it describes a circle around the Earth, rising from the Tropic of Capricorn to the Tropic of Cancer, and then descends in the opposite direction.

"Honest people" - optimates.

Scipio Emilian will be found dead in his bed on the morning of the day he intended to oppose the judicial law of Tiberius Gracchus.

That is, from the area of the Milky Way. According to the teachings of the Pythagoreans, the human soul - of astral origin, consists of ether and fire and is the product of the divine mind.

According to the teachings of Plato and the Pythagoreans.

The temple (templum) was first a part of the sky, which the augur limited with his staff to observe the signs. Later - a consecrated plot of land, then - a house (temple). Here is the universe.

Plato and the Pythagoreans did not allow suicide.

In accordance with the geocentric doctrine of the universe.

Mixing of two concepts: 1) Pythagoreans and Plato - about the human body as a "prisoner". 2) Pragmatic - the duty of man and citizen.

That is from Earth. Probably the stars of the Southern Hemisphere.

Moon. When observed from the area of the Milky Way, the moon must have seemed very small. The Earth must have seemed even smaller.

That is, the sky, which bears motionless stars. According to the teachings of the Stoics, the sky (celestial ether) was identified with the deity.

According to geocentric teachings, the Earth is motionless. The universe is bounded by a sky of motionless stars moving around the Earth from west to east. Seven spheres are carried concentrically in this sky, carrying the planets and revolving around the Earth from east to west.

The ancients, in particular the Chaldeans, attributed to celestial bodies, especially planets, the ability to influence human destiny.

According to the teachings of Pythagoras, the harmony of rotating spheres.

That is, on the one hand, the sky of motionless stars; and on the other, the circle occupied by the moon.

Circles with "equal force" are the circles of Mercury and Venus. The seven sounds correspond to the seven sounds of the heptachord (seven-stringed instrument) of Terpander (VII century).

Thus, Cicero opens access to the area of the Milky Way not only to statesmen and military leaders, but also to singers and musicians.

Upper rapids on the Nile.

About the inhabitants of different latitudes, including the antipodes.  
The doctrine of zones (belts) belongs to Parmenides, Eratosthenes and Aristotle.

The Caucasus and the Ganges were considered the eastern borders of the Earth.

According to the teachings of the Stoics, at the end of the "great year" there is a general fire, the existing world is destroyed and a new one (palingenesis) arises. Then the new cycle begins.

That is, as the "great year" comes to an end.

According to legend, Romulus disappeared in 716. The conversation reported by Scipio Emilian dates back to 149. If the period of 567 years is less than one twentieth of the "great year", then for Cicero the latter is not less than 11,340 years.

That is, in the area of the Milky Way.

**LUCRETIUS CARUS** (Titus Lucretius Carus; 99-55) was a Roman poet and philosopher, a follower of Epicureanism. In the poem "On the Nature of Things" Lucretius created a contradictory, ambivalent image of the natural world: on the one hand, nature is an independent productive force, which from the simplest origins gives rise to a diverse, majestic, multicolored world; on the other hand, nature repeatedly testifies to its hostility to man, has in itself "something like a hidden force," which destroys human aspirations and deeds. Thus, paying homage to Epicurus for liberating the world from the tyranny of the gods, Lucretius really revives in his picture of the universe the constant action of an amazing force, which fatally exceeds the possibilities of man and pushes him into a dead end. The starting point for Lucretius was the basic tenet of ancient Greek materialism: "Nothing ever emerges from nothing" (On the Nature of Things, I: 150). The thinker showed that the basis of things are some small material beginnings:

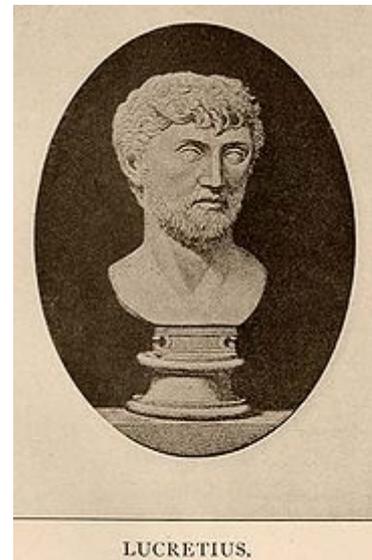
"We call those beginnings: matter or genealogy

Taurus things; in addition, the seeds of things very often

We call them; finally, we use another name:

Primitive bodies, from them, for, the first, everything arises. "(I: 53-56).

Following Democritus and Epicurus, Lucretius considered these eternal, indivisible (in the poem he did not use the Greek term "atom"), immutable "bodies", "seeds", absolutely dense, impenetrable, moving in emptiness. This didactic poem



that popularizes the philosophical ideas of Epicurus is the only work that has preserved a systematic exposition of the materialist philosophy of ancient times.

In the Middle Ages, when Aristotle's teleological ideas were dominant, the atomistic materialism of Lucretius and Epicurus underwent various attacks by the religious-idealist philosophy of the time. However, even then there is interest in atomistic doctrine. During the Renaissance, interest in the poem Lucretius became more intense. The atomistic theory set forth in the poem *On the Nature of Things* was developed by prominent natural scientists of the seventeenth and eighteenth centuries. Lucretius's philosophical principles have played a significant role in the formation of scientific thought in Ukraine since the heyday of Kievan Rus. Later, the philosophical views expressed in Lucretius's work were echoed in the philosophy courses of the Kyiv-Mohyla Academy. The professors of the Academy quote Lucretius, draw from his work material for their theoretical generalizations. Among them, for example, Teofan Prokopovych, Heorhiy Konysky, Heorhiy Shcherbatsky. A number of materialist ideas sung in the poem are picked up by the next generations of humanist thinkers and writers. Ivan Franko was one of those who was interested in Lucretianism in Ukraine. Mykola Zerov has a great merit in mastering the Lucretian poem in the Ukrainian language. In the following passage from the work "On the Nature of Things" (Book II) Lucretius talks about the composition and structure of the universe, its formation without the "care of the immortals", about matter, atoms and more.

Here are excerpts from the work of Lucretius "On the nature of things." (Lucretius Titus Car. *On the nature of things*. Translated by Andrew Sodomora. - K.: Dnipro, 1988.). Image: antique bas-relief.

## **ABOUT THE NATURE OF THINGS**

### **Book II**

990 3 combinations of them, as we see, sensitive beings were born?

Finally, from the seed of heaven we all bring forth our race:

Our common father is the one from whom the earth is fertile,

Having received in his mother's womb the gracious rains,

Generously generates lush bread, deciduous trees,

It gives birth to the human race and to every beast,

Delivering nourishing food for them, that, having been satisfied,

They lived sweetly in the world and took care of the multiplication of the genus.

And because of that she was rightly given her mother's name.

What is born of the earth returns again in time

1000 In the earth, and that which descended on it from the etheric dance,  
He later ascends again and finds refuge in heaven.

Death is not omnipotent enough to destroy along with things

Primitive bodies of things: only their connections destroy,

Then - builds new, and each time newly created things

They change their shapes and colors with starry sensations

They can flash at any time and lose them at any time.

You see how important, with whom and in what way

Those progenitors come together every time

The movements that are inherent in them, which - they experience from the  
outside.

1010 So do not think that the eternal beginnings of things have in themselves

Qualities are those that seem to slide on the surface of bodies forever,

Then they will come, then they will disappear at once, like a wave at sea.

Take a look at our verse: doesn't it matter

How and in what order are the letters in it combined?

In fact: the same are the letters in the names of the seas, land,

The sun, the heavens, and the rivers, and the forests, and the pastures, and the  
beasts;

Let them not coincide completely in different words, but many -

All the same common: the difference is their order and order.

And in the things of all that do not take: all matters of change -

1020 Intervals, pushes, movements, ways, combinations are mutual,

Collisions, order and placement, and various figures -

Things themselves inevitably lead to a change.

Now focus on the true doctrine.

Indeed, a new discovery is being persistently sought now

Paths to your hearing - you will look at things in a new way.

Only to myself: the thing, even simple, at first seems

Too bizarre, unlikely; and something significant,

Surprisingly, over time, less and less

We admire it until it becomes commonplace.

1030 First look at the purest blue of the clear sky

As well as on all its contents: on stars wandering, on shining

The moon, the sun, which has no equal among the luminaries;

All this if, for example, opened suddenly today

Human vision, becoming in its incomparable beauty -

What, then, could seem like a miracle to mortals?

Which of all the phenomena could cause them less confidence?

In my opinion - nothing. Staring, everyone would be dumbfounded.

Nowadays, having had enough of the spectacle, no one will allow it

Raise your eyes to the sky, to the mansions of his clairvoyants! ..

1040 Do not hurry, therefore, and you, having come across an unusual thought,

Frightened, my teaching to stay away is only more vigilant

Consider it in your thoughts and, if you find the truth in it, -

Weapons warehouses; if you catch a lie, arm yourself again.

The spirit is interested in this: even if the walls are far away

The spaces of our world have fallen, if there are no limits to them, -

What's behind them, even further, where it burns to look

Mind, where does our thought fly in unrestrained flight?

First of all, note: neither up, nor down, nor in that direction, nor in the other.

The universe, no matter how you measure it, really does not have it

1050 No boundaries. That is not my invention: the thing here is about myself

It's as if nature is shouting, but the emptiness confirms that.

Don't really believe that in such a mess

Open spaces everywhere, at the same time innumerable

Primitive bodies are numbers that are in such shallow depths

Universe, picked up by the eternal movement, swarming everywhere,

There was only the earth on which we live, only the sky,

What is above us, and so many beginnings are left without work!

And when this world is a creation of nature, when it is arbitrary

During that continuous movement, encountering often,

1060 The primitive bodies of things come into random connections,

So they unite among themselves and so, until they finally form,

Compounds are such that give things a big boost all the time:

The sea, the earth, the heavens and all kinds of animals.

Again and again we have to admit: somewhere out there, in the infinity,

There are many other clusters of matter, such as ours:

Father-ether took him in a strong and passionate embrace.

After all, all matter, so to speak, is at hand,

There is enough space; no more than a thing or a reason

They do not interfere, so everything around should develop.

1070 Even when there is such a huge number of primitive bodies,

What a short life it would be to count them,

And, if the force is the same and nature is capable everywhere  
The beginnings of things are grouped in the same order,  
How they are united here - at least you have to admit  
That which exists, similar to ours, in the universe of the earth  
And the fact that somewhere else humanity is developing, animals are found.  
You should also pay attention to this: you will not find it in the world  
The only thing of its kind that would grow when it was born,  
Only in itself: she must always be in the group  
Things like themselves. Here's a look at living creatures -  
And thou shalt know that the beasts are multiplied, that wander in the  
mountains:

This is how generations of people and scaly fish stretched  
Always dumb shoals, yes - all kinds of birds.  
Hence, let us conclude: so is the sky that covers us,  
The sun, and the moon, and the sea, and the earth, and everything else around  
Also not the only ones: consider that their number is also innumerable.  
Everything has a certain lifespan - a milestone,  
From the body of the dying everything is built there, as we have here,  
Where so many species of creatures repeat themselves in generations.  
1090 Remembering and understanding all this, you will see nature  
Free; without haughty lords she will eventually rise,  
She is able to manage everything herself, without the care of the immortals.  
After all, I swear by the hearts of the gods in peace  
They live eternally and peacefully, full of carefree days, -  
Who would become infinite over the universe and who is on the right  
Would the reins be kept tight, ruling over the abysses in moderation?  
Who would turn the heavens harmoniously and who else with lights  
From further ethereal so generously could all the fields be warmed?  
Who could be in any area at any time,  
1100 To cloud the day for a while and lost in thunder  
The sky is clear swaying or sharp lightning lightning  
To destroy the temple or to waste in the desert is useless  
Arrows of sharp lightning, which more than once, bypassing the criminal,  
Will they hit someone who did not expect punishment at all?  
From the time this whole world was born, like seas and land  
The first day they saw their day, as the sun shone for the first time,  
The Taurus swam a lot from everywhere, gathered a lot  
Those that swarmed the edge of the universe circled the beginnings.

It was they who gave the increase of the earth, and the seas - the flood,  
 1110 They built the mansions of heaven, raised their vaults  
 Gene from the hems of the earth, so that the air could go up.  
 Because, pushing each other in the summer, the original bodies  
 However, they do not settle anywhere - the similarity is the distribution here:  
 Wet - goes to the wet; from earthy particles fill up  
 Earths; fire is added to fire, ether is added to ether,  
 While nature, the master of things, to the highest growth  
 Will not slowly bring all that is filled with the universe,  
 And it happens when the same number of seeds in life  
 The veins flow in, as much as comes out of them, it follows.  
 1120 Here every creature finds the limit of its age;  
 Here, for the growth of all things, nature puts on a bridle.  
 For all that, look back, that so joyfully stretches upwards,  
 As if on steps reaching maturity, - absorbs more,  
 Assimilates bodies more than excretes them,  
 So far, all food is so free in the veins so far  
 They are not yet stretched enough for the body to  
 They will lose more food than they need.  
 From the bodies sails and departs, agree, many beginnings,  
 More, however, should float until it comes  
 1130 The time when eventually the peak of growth reaches creation,  
 Since then, the power of maturity has been undermined little by little  
 And the strength of the years, and life is in decline gradually.  
 So. For the more voluminous the body, when it grows,  
 The wider the surface, the more it wastes  
 Taurus, which, separating, the gene scatter again.  
 After all, it is not easy for food to flow into all his veins,  
 After all, there is no hope to restore the former balance:  
 Too stormy tide - and stingy shallow tide.  
 That's why everything has to fall apart, as if rotten,  
 1140 Having lost their juices, shaken by frequent shocks.  
 Also, food on the slope of life is becoming less and less.  
 On the outside, the original bodies do not weaken their blows,  
 Until they finish, do not tame every creature.  
 And so the walls that covered the unseen world with a ring,  
 They will change into a pile of ruins, falling under the pressure of time.  
 Although everything is based on food, even if it is the beginning

And reconstruction, and it takes, and the time comes -  
 And they are not able to fill the veins with enough juices,  
 Nor does the nature of what it once supplied supply.  
 1150 Our age is coming. And the earth, having lost the inspiration,  
 Barely a trifle leads now, and such was generous!  
 She gave birth to so many giant creatures when she was young!  
 For it was not from heaven that different kinds of beings descended into the fields  
 On the gold chain, as some think, not the sea  
 They were brought out, not by the accelerating waves crashing against the rock.  
 No! their mother is the land that feeds them even today.  
 Well, and bread half, and a rich vine -  
 Didn't she spontaneously give birth to mortal people?  
 Didn't you grow sweet vegetables and juicy herbs?  
 1160 Nowadays all this would be annihilated without human labor at all.  
 We drive away the oxen, we tell the soldiers to burn,  
 We grind the plow in the field, and which of us have the harvest? -  
 By the work of our hands we take more and more fruit.  
 Here sighs the gray-haired plowman, and shakes his head:  
 How much sweat wasted! Incidentally comparing  
 The day that has passed, the day to the stingy modern day,  
 More and more often he talks about the happiness of his parents.  
 And the vine-grower is sad, looking sadly at the vines,  
 Some languages are stale, not abundant, he puts all the blame  
 1170 Only for a while: he former, supposedly, unpretentious people,  
 God-fearing, they lived modestly and did not know poverty,  
 Although far less land was cultivated then by each owner ...  
 He does not understand that everything dries up slowly and goes away  
 Verse on the path of his life to the end, to the grave.

**Phrases:**

- No one gets life into property, but everyone uses it.
- What has passed will not return; vain pleas!
- Science has freed man from fear of the gods.
- Nothing arises from nothing.
- From the depths of the heart.
- Golden words.
- Out of nothing.
- Thirst, though dumb, speaks of future pleasure.

## MEDIEVAL PHILOSOPHY

**AUGUSTINE Aurelius** (Aurelius Augustinus; 354 - 430) - Christian theologian, philosopher, representative of Western patristic, one of the most influential Fathers of the Christian Church. His legacy is truly vast. The most famous biographical work for the author is "Confession", which marked the beginning of the confessional genre. Augustine systematized Christian doctrine using the principles of Neoplatonism. Augustine's philosophical position is theocentric; the problem of God is fundamental to all other problems. The natural-human world, created by God, depends on his omnipotent will. The opposition of God and nature is concretized by Augustine in the problem of eternity and time: eternity is an attribute of God, and time is his creation. The human soul is defined by Augustine as an immaterial, intelligent, immortal being that has a beginning but cannot have an end. The main functions



of the soul: thinking, memory, hope, will, control of the body. The will is decisive, so faith must dominate the mind. Augustine put forward the slogan: "Believe to understand!". An important achievement of Augustine was the creation of a philosophy of history, understanding from a Christian point of view the unity of human history. History is seen as a struggle between "two cities": the "City of God" - the church and God's elect, and the struggle of the "two Grades": the "City of God" - the church and God's elect, and the "City of the Earth" - the secular state, which Augustine calls the "organization of robbers."

Here are excerpts from the work of Augustine's "Confession". (Saint Augustine. Confession / Translated from Latin by Yu. Mushak. - K.: Fundamentals, 1999. - 319 p.). Image: St. Augustine. Detail of an altar in Cambridge.

### BOOK TWELVE

#### Part I

Explanation of the first chapter of the Book of Genesis.

It is not easy to understand the Scriptures,  
but we must count on God's help

1. How anxious my heart is. Lord, when the words of Your Holy Scripture knock at him in the shortcomings of my life! That is why the poverty of human understanding is almost always contained in eloquence. After all, search is richer in words than discovery; and the request is three times more than the comprehension

itself; the hand is more tired of knocking for alms than of receiving it. But we have Your promise, and who could destroy its consequences? "When God is behind us, who is against us?" 1 "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be done unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." 2 Such are your promises. Who would be afraid that he will be deceived when the T promises it?

## Part II

### "Heaven of Heaven" Singer of Psalms

The humility of my tongue confesses to Your Highness that You created the heavens and the earth, 3 which I trample. Where did this land that I carry with me come from? Yes, You are the Creator of it.

But where are the heavens of heaven, O Lord, of which we hear in the words of the psalm, "The heavens are heavens to the Lord, but He gave the earth to the sons of men"? Where then is the heaven, which we see not, against which all that we see is the earth? For all this corporeal world, the basis of which is our earth, though not in all things perfect beauty, has received, however, a magical form down to the last of its particles. But in comparison with the "heavens of heaven", even this sky of our earth is only earth. And these two huge bodies can rightly be called "earth" in comparison with the secret heaven, which belongs to the Lord and not to the sons of men.

## Part III

### Darkness over the abyss

3. But this land "was invisible and disorderly" 5; it was I do not know what an infinite depth of the abyss, and no light flickered over it, for it had no form. That is why You dictated the following words: "Darkness reigned over the abyss." Because what is darkness but the absence of light. If there was light then, where could it be if it did not rule the universe, illuminating it. Thus, when it did not yet exist, darkness was nothing but the absence of light. And rightly darkness reigned, for there was no light above, as there is silence where there is no commotion. And to say, "Silence reigns," is the same as saying, "There is no sound."

Is it not You, O Lord, who have taught this soul, 6 who confesses to You? Did you not, Lord, teach me that before, before this formless matter received from You its form and its diversity, there was nothing - no colors, no sex, no body, no spirit? But this was absolutely nothing, but something formless, devoid of any sex.

## Part IV

### The first disordered matter

4. So, how to define this matter, how to explain it to everyone, even a slow mind, if you do not use a common word? Is it possible to find in the universe

something more like this incomprehensible formlessness, like the earth and the abyss? Because they are contained at the lowest level of creation, their appearance cannot be compared with the appearance of higher beings clothed in light and splendor. Why should I not accept that this formless matter, which You created without beauty to derive the beauty of the Universe, was so conveniently called for people by the words "the earth is invisible and disordered"?

#### Part V

##### How Augustine came to understand that matter

5. Similarly, when our mind seeks that thought can touch this matter, and says to itself: "It is not a form that could be understood as life or justice, because it is the matter of bodies, but nor is it a form that can be felt, for there is nothing in the invisible and disordered that can be seen or felt. " When the human mind says so, all its efforts are directed to the knowledge of it, but in ignorance, or to the complete ignorance of it in knowledge<sup>7</sup>.

#### Part VI

##### How to imagine matter

6. Therefore, Lord, if by my mouth and with my pen I should present before You all that You have told me about matter, matter, the name of which I heard before, but did not understand - because those who told me about it , they themselves did not understand - then I will say that I perceived her in many different faces, and because of that I could not really perceive her. Ugly and horrible forms came crashing down in my imagination, but they were still forms. I, however, called that mass formless not because it was devoid of form, but because its form appeared before me as something unusual, inconvenient, distracting my feelings, disturbing human weakness.

And what I imagined was also formless not from the lack of the whole form, but in comparison with the better forms. The true mind made me think that I would completely deprive it of its form if I wanted to comprehend a creature that was definitely formless. But I did not succeed. I have already agreed to regard it as nothing — any object devoid of any form — rather than to imagine something mediocre between form and nothing. And this formless creature, which was neither form nor nothing, I considered almost nothing.

So, my mind stopped asking my imagination, full of images of bodily forms, which it changes I paid attention to the bodies themselves, thought more deeply about this permanence, through which what was ceases to exist and what did not exist begins to exist. I thought that the transition from one form to another is due to some formlessness, not because of unconditional nothingness. But I wanted to know, not think. And if now my voice, my pen, agreed with all your explanations of these

questions, then who of my readers would endure to the end to understand me? Moreover, my heart will not cease to praise You for those revelations, to sing to You a song of praise, because there would be no words to express it.

This is the same variability of variables, which is able to contain all the forms, which in turn acquire variables. Who is she?

Maybe a ghost? Or maybe a body? Maybe some kind of spirit or body? If you could say, "It's nothing that is something"; or, "Nothing that exists," I would define it that way. However, he had to be a creature if he could acquire these visible and complex forms that we know.

#### Part VII

Where did matter come from?

Is the sky bigger and better than the earth?

7. But, in any case, where could it come from, except from You, through whom all things exist, if only they exist? But the less something is like You, the more distant it is from You (there is no question of space). So, so are You, Lord, You who are not someone else depending on the circumstances, but the Same, yes, the Same, the Holy, the Holy, the Holy, the Lord God Almighty. It is You who is in that Origin which proceeds from You, in Your Wisdom, born of Your substance. You created something out of nothing.

You created the heavens and the earth without taking them from Your substance, because otherwise it would be something equal to Your Only Begotten Son, and later to You. And it would be completely wrong if what did not come from You was equal to You. And outside of You there was nothing from which You could create them, God, the One Trinity and the Triune Oneness. That is why You created heaven and earth out of nothing - greatness and this fraction. For You are omnipotent, and Your goodness has added to create good things: the boundless sky and the small earth. You were, and there was nothing near You. And out of that nothing You created heaven and earth - these two things, one of which is close to You, the other - to nothing. One who has nothing better than himself, except you, the other - has nothing lower than himself!

#### Part VIII

Primitive matter is created from nothing

8. But this is the heaven of your heavens, O Lord. 8. As for this land, which you gave to the sons of men to see and touch, it was not as we see it and touch it now. It was "invisible and disordered." 9. It was an abyss over which no light "flickered":, which is observed by fish and animals moving in it. But all this gathering was then almost nothing, because it was then completely formless, but was ready to take shape.

For You, Lord, created the world from formless matter; You took it from nothing to make it almost nothing. From here You brought forth the miracles that we admire, we are the sons of men. For this bodily sky is wonderful, this sky, established between water and water. And on the second day after the creation of the light, You said, "Let it be done!" 10 And it happened. You called this sky the sky - the sky of this earth, this sea, which You will create on the third day, giving a visible form to the formless matter, created by You before the beginning of days. But it was the sky of this sky, because "in the beginning You created the heavens and the earth."

As for the earth you created, it was only formless matter, because it was invisible, disordered, and darkness reigned over the abyss. It is from this invisible, disordered earth, from this formlessness, from this almost nothing. You wanted to create everything that consists, although in fact does not consist, this unstable world, with its obvious instability, which is the reason that we we feel time, and which gives us the opportunity to measure it. After all, what sets time is the movement of things, the alternation and change of species, the matter of which is the invisible earth of which I have already spoken.

**Phrases:**

The real problem of all problems is not space, but man. Not the world is a mystery, but we are.

- The mind is the view of the soul, which it itself, without the mediation of the body, contemplates the past.

- Two kinds of love give rise to two hails: love for oneself, up to contempt for God, gives rise to an earthly hail; love of God, to the point of self-forgetfulness, breeds a hailstorm. The first exalts itself, the second - God. The first seeks human glory, the second is directed to the highest glory of God.

- What we hope to know cannot be seen with the eyes, heard with the ears - it must be in the human heart. So what is faith if you do not believe in the invisible? Faith is to believe in what is invisible: truth is to see what you believe in.

- God is an intelligent light, in which, from which and through which everything that shines with reason shines intelligently.

**NOTES:**

1 Rom. VIII, 31.

2 Iv. XVI, 24. Mt. VII, 7- 8.

3 Cf .: Ps. 115, 15.

4 Ps. 115, 16.

5 1 M. I, 2.

6 Ps. 71, 17.

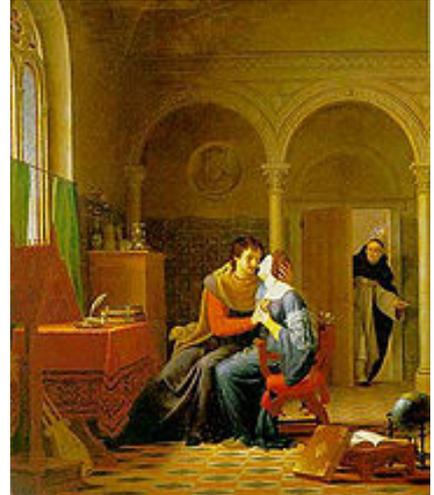
7 See: Confession, I, 6, 10. Cf .: Planes. Enneadi, II, 4, 10.

8 Ps. 115, 16.

9 1 M. I, 2.

10 1 M. I, 6.

**Pierre Abailard** / Abélard (Latin: Petrus Abaelardus; c. 1079–1142) was a French philosopher and scholastic theologian. He was born in the town of Le Palais (or Pali, from the Latin. Palatium) near Nantes in Brittany and spent his entire life moving from one school and monastery to another, which is why he was nicknamed the "Palatine Peripatetic" (peripateticus Palatinus). Initially, Abelard was mainly interested in logic and dialectics, which he studied with the most famous teachers, in particular - with Roscelin (representative of nominalism) and Guillaume of Champagne (representative of realism). Abelard's method, later perfected in *Sic et non*, gave him a great advantage in controversy, so that from the very beginning he was not only a disciple of his teachers. Around 1108 he began teaching independently near Notre Dame; later, his school served as the nucleus around which the University of Paris was formed. Abelard was an exceptionally subtle and experienced theologian, emphatically sought to rely primarily on reason, was always ready to consider any point of view in the dispute.



Abelard was at the peak of his academic career when his attention was drawn to Canon Fulber's charming niece, Eloise. Abelard offered her a secret marriage. Eloise objected to this marriage because it would hamper Abelard's academic career. However, Abelard insisted. After some time, Eloise's relatives, bribing a servant, broke into Abelard's house and robbed him. The story of the wanderers who besieged Abelard was told by him in his autobiography "History of my wanderings" (*Historia calamitatum mearum*). The letters that made up the famous "Correspondence" of lovers, refer to the period after 1130, when Eloise became abbess of the new convent. These letters testify to Abelard's growing desire for holiness and to Eloise's stubborn reluctance to renounce the memory of her passionate love. Today, their remains rest under a joint tombstone in the Pere Lachaise cemetery in Paris.

Abelard's logical works, such as his *Dialectics*, are devoted primarily to the problem of universals. Abelard was convinced that he should go beyond Roscelin, who understood universals as "physical reality", and address the problem of "values". However, he never came to a metaphysical interpretation of the problems of logic and

did not answer the question of what is "significant" in things themselves. In the field of ethics, Abelard was primarily concerned with the substantiation of morality and, with his inherent sympathy for the human race, cared for the basis of moral action in the harmony of man with conscience and sincerity of intentions. The main differences between Bernard of Clairvaux and Abelard were related to the problem of grace. The first insisted on the exclusive role of divine grace in the salvation of the human soul, the second emphasized the importance of individual effort.

Abelard was one of the first to contrast the authority of faith with the authority of reason and science. Not "believe to understand", as in Anselm of Canterbury, but "understand to believe".

Here are excerpts from the work of Abelard "The story of my misfortunes." Taken from the book: *Abaelardi Ad amicum suum consolatoria*. - Wikipedia. Translated from Latin by Vladimir Litvinov. Image: Jean Vigno. "Canon Fulber takes Abelard and Eloise by surprise."

Pierre Abellar. **HISTORY OF MY UNHAPPINESS**

Part one.

Human feelings are often more aroused or softened by examples than by words. Therefore, after consolation in a personal conversation, I decided to write you, absent, a comforting message outlining my misfortunes, so that, compared to mine, you recognize your own troubles or insignificant or insignificant and easier to bear them.

I come from a town located on the doorstep of Brittany, I think eight miles east of Nantes, and is called Pale. Gifted by the nature of my homeland or the properties of our kind of receptivity, I was distinguished by the ability to study. My father received some education before I was wearing a military belt. Therefore, he was later filled with such a love of science that before preparing each of his sons for military service, he took care of their education. My father's decision was, of course, carried out, and since I was his firstborn as his favorite, he tried so hard to teach me. The more I succeeded in science, and the more easily they were given to me, the more passionately I adhered to them and was filled with such a love of knowledge that, passing on to my brothers the legacy, the advantages of my birthright, and the brilliance of military glory, I renounced them altogether. participation in a meeting of Mars in order to be brought up in the womb of Minerva. Having chosen the weapon of dialectical arguments among other provisions of philosophy, I exchanged all other armor for these and oxen instead of military trophies - victories won in disputes. Therefore, I had scarcely learned of the prosperity of the art of dialectics and of the people who cared for it as I moved to participate in disputes from one province to

another, thus resembling the peripatetics. Having acquired a high opinion of myself, which did not correspond to my age, I, as a young man, already aspired to become the head of the school and even planned a place where I could start such activities, namely - in Melene, which was in that time a considerably fortified point and a royal residence. The teacher in question guessed this and tried, as far as it was possible for him, to distance my school from his own. He found all sorts of secret machinations to prevent the opening of my school and, before I left it, to deprive me of the place chosen for it. But because some of the powerful of this world were unfriendly to him, with their support and assistance I was able to fulfill my desire, and his obvious envy aroused in many sympathies for me.

After some time, I returned to Paris, and for a few years calmly ran the school which had originally been assigned to me and given to me, and from which I had once been expelled. There, from the very beginning of my lectures, I tried to finish the interpretations of Ezekiel that I had begun in Lana. They were so well received by readers that I was considered no less an authority in the field of theology than in the field of philosophy. What great monetary benefits and what glory my school has brought me, which has grown enormously as a result of teaching both philosophy and theology, which, of course, could not remain unknown to you because of the wide publicity. But prosperity always makes fools proud, and a carefree peaceful life weakens the power of the spirit and easily directs it to carnal temptations.

Considering myself the only surviving philosopher in the world, and without fear of any more trouble, I began to weaken the towers that restrain my passions, while at first I led a very moderate lifestyle. And with increasing success in the study of philosophy or theology, I became more and more distant from philosophers and theologians by the impurity of my life. It is known that philosophers, not to mention theologians (ie, people who followed the teachings of the scriptures), were most famous for the beauty of their restraint. I toiled, completely overwhelmed with pride and lust, and only divine mercy, against my will, healed me from both of these diseases - first from lust, and then from pride; from the first it deprived me of the means of its satisfaction, and from the strong pride generated in me first of all by my scholarly pursuits (according to the apostle: "Knowledge fills with pride"), it saved me by humiliating me by burning the very book I am most was proud.

I want to tell you about these stories what really happened, so that you know about them not by hearsay and in the order in which these stories took place. I always neglected the filth of prostitutes, and from intimacy and from a brief acquaintance with noble ladies I was restrained by the diligence of scholars, so I had few acquaintances among the laity. My, so to speak, insidious and changeable destiny has created a very convenient case, so that it would be easier to throw me from the height

of my greatness into the abyss. And so the divine mercy humbled me, who cringed in the greatest pride and forgot about the grace once received.

Namely, a girl named Eloise, a niece of a canon named Fulber, lived in the city of Paris. The more he loved her, the more zealously he cared about her success in mastering all sorts of sciences. She was not worse than others and face, but the breadth of their scientific knowledge surpassed all. Because such a gift, that is, the knowledge of scientists, is very rare among women, it elevated the girl even more and made her famous throughout the kingdom. And after considering everything that usually attracts lovers, I decided it was best to enter into a love affair with her. I thought it was easy to achieve this. In fact, I was so popular then and so different from others in youth and beauty that I could not be afraid to give up any woman I would honor with my love. I knew about this girl's knowledge of the sciences and her love for them, so I was sure that she would easily give me her consent. I thought that even if we were separated, we could correspond with each other (but you can write much bolder than talking) and thus always be in pleasant communication.

So, inflamed with love for this girl, I began to look for opportunities to get closer to her through daily conversations at home, to make it easier to persuade her to agree. To this end, I began negotiations with the girl's uncles (with the help of some of his friends) - whether he would agree to accept me for any fee as a glutton in his house, which was very close to my school. At the same time, of course, I argued that worries about the household greatly interfere with my scientific studies and it is especially difficult for me. And Fulber was very stingy and strongly sought to give his niece the opportunity for further improvement in science. In the presence of these two circumstances, I easily obtained his consent and achieved the desired; quite interested, of course, in getting money, he was convinced that his niece would learn something from me.

Beyond my expectations, he began to persuade me persistently, agreed to my proposals and helped my love: namely, he entrusted my niece to my leadership, so that every time I have time after returning from school - whether day or night - engaged. her teaching and, if I found that she despised the lessons, severely punished her. I was very surprised by his naivety in this matter, and no less surprised by myself because he seemed to give a tender lamb to a hungry wolf. After all, by entrusting me with a girl with a request not only to teach, but even to severely punish her, he gave me a convenient opportunity to fulfill my desires and gave (even if we both did not want to) the opportunity to incline to love Eloise caresses or force her [love] threats and beatings. However, there were two circumstances which, in Fulber's eyes, aroused all shameful suspicion: his love for his niece and the rumor of my former

moderations. What else? At first we were united by living together in one house, and then by a common feeling.

So, under the pretext of learning, we gave ourselves completely to love, and diligence in class gave us a secret loneliness. And above the opened books there were more words about love than about learning; there were more kisses than wise sayings; his hands reached out to his chest more often than to his books, and his eyes begged for love more often than they followed what was written. To arouse less suspicion, I applied Eloise tusana, but not in anger, but with love, not in irritation, but with tenderness, and these blows were more pleasant than any balm. What's next? Passed by passion, we did not drop any of the love caresses with the addition and all the unusual things that could come up with love. And the less of these pleasures we have experienced in the past, the more ardently we indulged in them and the less satiety they caused us. But the more I was possessed by this lust, the less I could study philosophy and pay attention to school. Going there and staying there was extremely boring and even tiring for me, because I did not sleep at night because of love, and I devoted my days to science. As I then began to be careless and indifferent to the lectures, I began to teach everything not by inspiration, but by habit, and became a simple translator of the thoughts expressed once. And if I still come up with something new, it was love poems, not the secrets of philosophy. Many of these poems, as you know, have often been memorized and sung in many places, especially those that life has seduced like me. But it is hard to imagine how upset my students were about this, how they sighed and complained, guessing about my condition or, rather, about the darkening of my soul.

Such obvious signs of what is happening could not be left in the unknown, and I think that in this regard, no one was deceived, except for the person to whom it brought the greatest shame, that is, except for the uncle of my beloved. True, some sometimes hinted to him about this, but he could not believe them, either because of his excessive love for the tribeswoman (as I mentioned above), or because my moderation was known in the past. After all, it is very difficult for us to suspect the shameful actions of those people we love the most. Black suspicions cannot get along with strong love.

That is why the letter of Blessed Jerome to the Sabinian says: "Of course we are the last to learn about the evil in our house and we do not know about the vices of our wives and children, although neighbors talk about it. But it is difficult to hide from man what everyone knows, and at least lastly, but we still have to find out about it someday. " This is exactly what happened to us after a few months. Oh, how sad it was for my uncle to finally find out about it! How great was the grief of lovers at parting! How I burned with shame! What sorrow I was overwhelmed to see the

sorrows of my beloved! What sorrow she endured because of my shame! None of us cared about ourselves, but mourned what the other had realized. Everyone mourned not his own misfortune, but the misfortune of another. In this way, bodily separation made an even closer spiritual union, and our love was inflamed even more by the impossibility of satisfying it. Having already experienced our shame, we became insensitive to it; moreover, the more natural our action seemed to us, the weaker our sense of shame became. So, the same thing happened to us as to the unexpectedly captured Mars and Venus, as the poetic fable tells.

Much later, the girl felt that she was expecting a child, and with great joy wrote to me about it, asking me to give advice on how to act in this case. And then one night in the absence of my uncle, as agreed between us, I secretly took her from his house and immediately transported her to her homeland, where she lived with my sister until she gave birth to a son, whom she called it Astrolabe. Her uncle almost went mad after her escape; no one but those who had experienced the same grief could understand the power of his despair and shame. But he did not know what to do with me and what tricks to arrange against me. He feared most that if he killed or somehow rocked me, his beloved niece would pay for it in my homeland. He could neither capture me nor imprison me by force, because I took all precautionary measures against it, not doubting that he would attack me as soon as he could or dared to do so.

Finally, feeling sorry for his immense grief and accusing myself of the treachery (and, as it were, of the greatest betrayal) caused by my love, I myself came to this man, asking his forgiveness and promising to give him what he wished. freedom. I assured him that my behavior would not seem strange to anyone who had ever experienced the power of love and remembered the deep downfalls that even the greatest men had suffered through women since the beginning of the human race. And to reassure him even more, I myself offered him satisfaction above all his expectations: namely, I said that I was ready to marry a seduced woman, so that only this would happen secretly and I would not suffer the damage of the rumor. He agreed to this, concluding the agreement with a kiss and a word of honor given by himself and his loved ones, but only to make it easier to betray me.

When I went home again, I brought my friend from there, going to marry her, but she not only did not approve of this intention, but even tried to dissuade me, paying attention to two circumstances: the danger to me and my dishonor. She swore that her uncle could not be pardoned in any way, and later it was justified. She asked: how could she be proud of this marriage, which would disgrace me and humiliate me and her equally; how great a punishment the whole world will demand of her if she takes away from him such a great light; how much this marriage of curse will be

caused by the church, which will bring it harm, and how many tears it will cause philosophers; how indecent and sad it would be if I, a man created by nature for the good of all men, devoted myself to only one woman and succumbed to such shame!

She resolutely refused this marriage, declaring that it would be shameful and difficult for me in all respects. She emphasized both my ingloriousness after this marriage and the difficulties of married life which the apostle persuades us to avoid, saying, "Are you free from your wife? Do not seek a wife. But if you do marry, you have not sinned. And if a virgin marries, then she will not sin. Such will have the sorrow of the flesh. I spare you. " And further: "I want you to have no worries." If, she told me, I follow neither the apostle's counsel nor the saints' instructions as to the weight of the yoke of marriage, I must at least seek the advice of philosophers and study carefully what is written about marriage by themselves, or that is written about them. Often even the holy parents diligently do this for our instruction. Such, for example, the statement in the first book of the work of Blessed Hieronymus "Against Iovinian", where Hieronymus recalls that Theophrast, described in detail and extensively the unbearable burdens and constant anxieties of married life, proved the most convincing evidence that a wise man should not marry. To the philosophical arguments of this persuasion, Blessed Hieronymus himself adds the following conclusion: "If Theophrastus thinks so on this subject, then which of the Christians will he not embarrass?" Elsewhere in the same work, Hieronymus says: "After his divorce from Terence, Cicero resolutely refused to persuade Girtius to marry his sister, stating that he was unable to take care of his wife and philosophy at the same time. So he did not simply say 'take care'. ", but added" equal ", not wanting to give for some other reason the same care that he gave to philosophy."

## **PART TWO**

And even if you now distract yourself from this obstacle to philosophical pursuits, then imagine the conditions of cohabitation in a legal marriage. What can a student have in common with a maid, between a letter analog and a cradle, between books or tables and a spinning wheel, between a style, or a calamus, and a spindle? Next, who, intending to devote himself to theological or philosophical considerations, can bear the cries of children, the mournful songs of their soothing nurses, and the din of the crowd of domestic servants and maids? Who is able to patiently look at the constant untidy of young children? This, you might say, is possible for the rich, whose palaces or spacious houses have many different rooms, for the rich, whose well-being is not tangible and who do not know the worries of daily worries. But I will object, because philosophers are not in the same position as the rich; he who

cares for the acquisition of wealth and is preoccupied with worldly cares will not deal with theological or philosophical questions.

That is why the famous philosophers of antiquity, who highly neglected the world and not only left the worldly life, but also directly fled from it, denied themselves all the sweets and sought solace only in the embrace of philosophy. One of them, and the largest, Seneca, says in his teaching to Lucilia: "You cannot study philosophy only in your spare time; you must despise everyone in order to dedicate yourself to the one for whom all our life is not enough. It doesn't matter much, you are forever left philosophy or just interrupted his studies; because if you stop studying philosophy, it will leave you. " Life's worries should be fought without unraveling these worries, but by moving away from them. Thus, the way of life adopted in us out of love for God by those people who are rightly called monks, was mastered in the pagan world for the love of philosophy by philosophers famous in all nations.

After all, any nation - whether pagan, Jewish or Christian - has always had outstanding people who are superior to others in their faith or high morality and differed from other people by the rigor of life or moderation. Such were among the ancient Priests the Nazarenes, who consecrated themselves to God according to the law, or the sons of the prophets, the disciples of the prophets Elijah or Elisha, who were, according to the testimony of Blessed Jerome, Old Testament monks. The same were in later times the participants of the three philosophical sects, which Josephus in the XVIII book of "Antiquities" calls the Pharisees, Sadducees and Essays. Such are our monks, who imitate the life in the image, the life of the apostles, or the even earlier solitary life of John the Baptist. And the pagans, as already mentioned, were philosophers. After all, the name "wisdom" or "philosophy" was used by them not so much to [denote] the acquired knowledge, but to [denote] the sanctity of life, as we know from the very origin of the word "philosophy", and according to the testimony of the saints. parents.

That is why Blessed Augustine in Book VIII of his work "On the Hail of God" where he characterizes the philosophical schools, has the following place: "The Italian school was founded by Pythagoras of Samos, from which, they say, came to us invented the name of Philo Before Pythagoras, sages were people who were obviously different from others in their laudable lives, and Pythagoras, in answer to the question of who he considered himself, said: "philosopher", ie, striving for wisdom, because to call himself a sage seems was too self-confident. " And these same words, "obviously different from others in their laudable lives," clearly indicate that pagan sages, that is, philosophers, were called by this name more for their laudatory life than for their outstanding knowledge. And it is not appropriate for me to prove by example how sober and restrained they lived, lest it seem as if I were

teaching Minerva herself. And if such a life was led by laymen and pagans, not restrained by the precepts of religion, then should you, a spiritual person and a canon, not all the more prefer because of the spiritual duty to neglect pleasures, so that you are not consumed by this Charybdis irrevocably, ignoring all shame, you did not plunge into this dirt? If you do not care about your spiritual title, then at least preserve the dignity of a philosopher. If you have forgotten the fear of God, then let respect for decency serve as a bridle for your shamelessness. Remember that Socrates, having married, first of all paid for himself with terrible troubles for this humiliation of philosophy - his example should make others more careful. This was not overlooked by Hieronymus himself, who wrote in the first book "Against Iovinian" about Socrates: "Once, when he steadfastly bore endless curses at him Xanthippus, who stood upstairs, she poured him dirty water, and he he answered her only by wiping his head and saying, "That's how I knew it would rain after this thunder."

In addition, Eloise added a few words about herself: about how dangerous it would be for me to return to Paris and that it would be much more pleasant for her, and more honorable for me, if she remained my friend and not his wife; for then I would belong to her not by virtue of marriage, but solely out of love for her; and we, parting from time to time, would feel the joy of our rendezvous the more, the less we would see each other. Persuading or dissuading me with these or similar arguments and not being able to overcome my misconception, but not wanting to offend me at the same time, she sighed, cried and ended her pleas as follows: "In the end there is only one thing: grief about our bend will be as great as our love was great. " And, as has happened more than once, in this case, her prophecy was prophetic.

So, after the birth of our child, my sister was entrusted with her care, and we secretly returned to Paris, and a few days later, after spending the night in prayer in one of the churches, we received a wedding blessing there early in the morning in the presence of Uncle Eloise and several of us. and his friends. Then we immediately and secretly went to our homes, and after that we saw each other rarely and secretly, trying to hide our marriage. However, Uncle Eloise and his family, wanting to atone for their former shame, began to talk everywhere about the marriage that took place, and thus broke my promise. On the contrary, Eloise began to swear and swear that all these rumors were untrue. That's why my uncle, very annoyed by this, often attacked her with curses. Upon learning of this, I took Eloise to the convent of Argenteuil, not far from Paris, where she was raised and educated as a child. I ordered to prepare for her nun's clothes (except for the veil) and I dressed her in it myself. Upon hearing this, her uncle, relatives and friends became even more armed against me, thinking that I had rudely deceived them and consecrated her to monasticism, wanting to get

rid of her completely. In a state of great indignation, they conspired against me, and one night, when I was sleeping peacefully in a remote room of my house, they, with the help of my servant, bribed by them, avenged me in the most cruel and shameful way, which caused general surprise. : they distorted the parts of my body with which I did what they complained about. Although my executioners immediately fled, two of them were captured and blinded and blinded. One of these two was my servant mentioned above; he, living with me and being in my ministry, inclined to betray through greed.

With the onset of morning, the whole city came to me; it is difficult and even impossible to express how surprised everyone was, how everyone felt sorry for me, how they oppressed me with their cries and made me cry. The clergy and, above all, my students especially cut me off with their complaints and sobs, so that I suffered more from their pity than from my wound, felt more shame than blows, and suffered more from shame than from physical pain. I kept thinking about what a loud fame I enjoyed and how easily a blind accident humiliated her and even completely destroyed her; how justly the judgment of God has punished me in that part of my body which I have sinned; how by just betrayal I was repaid by the man to whom I had previously betrayed myself; how my opponents will magnify this clearly just retribution, what excitement of reckless annoyance this wound will inflict on my family and friends; how the news of my greatest shame will spread all over the world. Where should I go? With what face will I appear in public? After all, everyone will point fingers at me and slander me in every possible way, I will be an amazing spectacle for everyone. It bothered me a lot also that, according to the strict letter of the law, eunuchs are so destitute before the Lord that people who are fully or partially estranged are forbidden to enter the temple as stinking and unclean, and even animals of this kind are considered unfit for sacrifice. The book of Leviticus says, "You shall not sacrifice to the Lord any animal with crushed, or cut off, or cut off, or with severed testicles." And in "Deuteronomy" it is said: "Let not the eunuch enter the temple of God."

In such a miserable state of despair, I confess, I decided to have my hair cut in a monk not out of piety, but out of confusion and shame. Even before this incident, Eloise, at my insistence, put on the nun's veil and entered the monastery. So we both wore monastic clothes almost at the same time, I in the abbey of Saint-Denis, and she in the above-mentioned convent of Argenteuil. I remember that many pity her and frightened her with the unbearable burden of monastic rules for her youth; but all persuasions were in vain. She answered them through tears and sobs, repeating Cornelia's complaint:

Oh my greatest man!

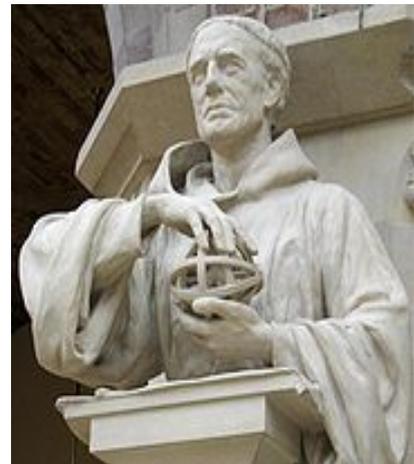
Marriage is our shame for you. Will evil fate reign supreme?  
Even over this chapter? I entered into wickedness,  
Woe to you. So let me accept and punish!  
I will accept her voluntarily ...

With these words, she hurried to the altar, immediately accepted the veil consecrated by the bishop, and in front of all present bound herself with monastic vows.

Phrases:

- A lot can be written more boldly than talked about.
- Logic pushed the world away from me.
- Not people's thoughts, but the proofs of reason - this is a universal formula for finding the truth.
- You must keep the truth a secret to avoid distorting it.
- It is more appropriate to rely not on hard work, but on reason.
- An envy dries up when he sees abundance in another
- Human feelings are often more aroused or softened by examples than by words

**BACON**, Roger Bacon (1214 - 1292) - English philosopher, naturalist. He studied at Oxford and at the University of Paris. In 1266, at the suggestion of his friend, Pope Clement IV, he began his "Great Work" - a synopsis of all branches of knowledge. In 1268 he sent his work together with the "Little Labor" and other articles to the Pope. In 1277 the thinker was condemned by the church for "some innovations" (heresy) and imprisoned, where he remained until 1292. Bacon defended the distinction between theology and philosophy. He believed that mathematics was the "alphabet of philosophy." Among the common misconceptions among the people was authority; habit; the opinion of an uninformed majority; ignorance disguised as wisdom. He is interested in all alchemy, biology, physics and magic. He is credited with many discoveries, including the discovery of magnifying lenses. It provided for the widespread use of gunpowder, mechanical machines, ships and aircraft. Bacon considered experience, experiment, and mathematics as the basis of human cognition, and he considered argumentation and experience to be the main means of cognition. The latter is external and internal. External experience is based on experiment. It is carried out by means of sensations; inner experience is aimed at the supernatural, the



Divine. Philosophy plays a major role in the field of internal experience. Rising above the experimental sciences, it returns to theology and goes to its true goal - to comprehend the Creator.

## **THE SECRET OF THE SECRETS**

### Chapter one

about the purpose of this work and about the erroneous delusions of mathematicians

In fact, much of the content of this book (called the book "The Secret of Secrets" by Aristotle or the book "Guide to the ruler how to rule and reign") the translator could translate better and clearer. Thus, "mantle" - a word not philosophical, as well as "geomancy", and "celimantia" - and "spell", and "magic formula" - these words are not appropriate and unconvincing. The philosophical subjects on which Aristotle pondered have a philosophical truth that its translations of Aristotle, having no perfect knowledge of the sciences, insufficient knowledge of Greek and scientific Latin terminology, have in many respects distorted the incorrect translation; even more distorted by those who first translated Aristotelian wisdom from Greek into Arabic, then into Latin from Arabic, by adding to their mistakes the mistakes of others. Let's illustrate what has been said with examples from this book.

The Greek word "mantle" in Latin means *divinatio*, "divination"; it was used by magicians or mathematicians, because these words - "mathematician", "mathematics" - come from "matesys", and "matesis" means magic, which gives necessity to random things and denies free choice. Augustine and Gregory the Great opposed this and against speakers, as well as mathematicians, in the Homily on Epiphany, and justified not only all philosophers who cared about the dignity of philosophy (such as Aristotle, Avicenna, Ptolemy), but also all others who truly philosophize.

Those who are true judges say that the name "mathematics" really comes from the word "matesis", but translated into Latin "matesis" - "teaching" or "discipline", as Cassiodorus writes in his book *On Secular Sciences* ». And such mathematics includes four sciences: geometry, arithmetic, music and astrology, among which astrology means, in everyday usage, astronomy, which judges and influences. Cassiodorus also speaks of these sciences: "We turn to these four sciences for mental arousal; they sharpen and refine the senses, expel ignorance, and lead to the well-known visible contemplation of merciful Benevolence, which the tradition rightly attributes to the Holy Fathers, who voluntarily withdrew from most carnal affairs and demanded only Mercy of Mercy. We can contemplate it with the heart. "

Cassiodorus further says that he also studied this mathematics by hand or disciplinary, because through it all other sciences are taught, and without that it is impossible to learn. Boethius also teaches this in his prologue to Arithmetic. However, "grammars" who do not know Greek have distorted all the Greek names that make up most of Latin; out of great ignorance they spread their erroneous verses:

You need to know masesis, and to guess - mafesis.

Philosophers should talk about masesis, and magicians should talk about mafesis.

From what has been said, they are mistaken in the meaning and spelling of the real Greek words, because "mathis" with an acronym in the second syllable and without a breath is divination or divination, invented by the fortune teller Manto, which follows from the tenth book of Virgil's Aeneid and commentaries. to her Servia. "Mafesis", on the other hand, an extension in the middle and with a breath on the second syllable, as it turns out from Greek books and Greek grammar, is a discipline.

Thus, mathematicians are mistaken in talking about actions when necessary and by force of fate, not only in the manifestations of nature, but also in moral choice. From this they deduce that children are born on one or another combination of planets and submit to one or another need, so you can probably know about all their future and real actions, secret and which were once.

## CHAPTER TWO

about sincere mathematicians

Sincere mathematicians do not recognize such pressure and do not judge the necessity of what was or should have been in these insignificant cases and voluntary choice, they express their judgments not about everything, but only about something and not with absolute probability; they teach that the opposite can sometimes happen: that is, not that the child will be good or foolish, but that he will be good or a bishop if God wills, but they always add in their judgments "if God wills." Based on the possibility of predicting certain volitional or natural manifestations, they do not say that this will happen out of necessity, but that they can and do happen as a consequence of their own causes, unless God changes the order of nature and will.

To these liberties, that is, human deeds, sincere mathematicians add free choice, so that no one is determined to good or evil, to honor or dishonor, wealth or poverty, science or church office, as erroneous mathematicians claim.

Sincere mathematicians study the location and location of the planets, what forces are in the various signs of the Zodiac and in which they are related to each other and to fixed stars, and therefore can probably judge changes in lower bodies on earth, in water and in the air. as noted, according to their capabilities, and often the

opposite happens, but not out of necessity. And in nature there is an opportunity to change, in the end, everything can be changed by God for his own good for worthy saints, worthy churches and even some good Christians, if they are worthy of it. Yes, an old poor woman, overshadowed by the goodness of God for her prayers and dignity, was able to change the order of nature. This refers to Blessed Scholasticism, who invited St. Benedict, who begged God to stay, and there was a bad weather that did not allow Blessed Benedict to leave her. The same can be said of the innumerable miracles wrought over nature and contrary to the goodness of God, angels, saints, worthy churches, and pious men. Such a change of nature is equally possible for inanimate and animate bodies, and for humans.

According to different combinations of stars, the human body changes every hour and motivates the soul to various actions in moral, scientific activity and other ministry. But the soul is not a child, but only changes and is motivated by the combination of celestial bodies, so we can not say that the choleric is motivated by some constellation to anger, the sanguine to serenity, the phlegmatic to serenity and leisure, and the melancholic to sadness and loneliness. It is not determined by free choice, it is only strongly motivated or otherwise changed by the combination of celestial bodies. It is as if a person, in the presence of friends and relatives and motivated by them, commits many comic and annoying acts, which he would not have done without them; so the existing combination changes the temperament, from which comes the motivation of the mind in a certain direction. And the reason for this is that a certain person consists of body and soul, but only in nature and essence, and the soul is easily aroused by the passions of the body, and, conversely, the body - by the passions of the soul.

Thus, Avicenna in the 8th book "On Animals" and in other works shows that the heat and cold, and other various passions, are multiplied only by thoughts and emotions of the soul, as everyone can see by observing himself and others. But this excitement of the soul, which excites (temperament), mainly from the stars, must be taken into account by rulers and other powerful people in the world and in the church. Because if a sincere mathematician knows exactly the year, day and hour of conception and birth of a person, he can accurately judge his future temperament, from which he will deduce his natural inclinations and inclinations to good or evil. Yes, all people, obviously, according to their natural temperament, as stated above, are not determined in their free choice, but still strongly and authoritatively incline to it. The king, of course, adheres to his temperament. And if he is too choleric, he is prone to pride, anger, intemperance, quarrels and war and other riots. And his advisers and friends are motivated by this will, and his kingdom is changed by his will. Therefore, the royal years shake his kingdom, and are the cause of shocks from

neighbors. And if he is a sanguine, then gentle and humble, prudent and peaceful, a lover of justice and peace, society, friendship and courtesy. And so the king of another temperament is motivated to another. Similarly, all those who rule either in peace or in the church are drawn by their temperaments to either good or evil, unless God changes the order of nature and will. If medical scientists, knowing astronomy, give them good advice, then the stupid temperaments of these people can be replaced by the best and thus incline them to moderation, peace and justice, to consent and friendship and to all good.

### CHAPTER THREE

about the words and deeds of false mathematicians and demons

One can speculate on the judgments of sincere and erroneous mathematicians, but here we will consider their words and deeds, which are very well known. Yes, both can do many useful things, especially with the human body, promote well-being and prevent the opposite, take care of countless conveniences and avoid evil. However, erroneous mathematicians believe that everything they do happens out of necessity, and sincere mathematicians do not recognize any necessity. Further, erroneous mathematicians, because of their unbelief and the errors they fall into when calculating the celestial constellations, fall, by God's judgment, into innumerable other errors and seek the help of demons, and create spells, amulets, and sacrifices. , for which they study very harmful books, which tell about different demons; converge with very bad people, and some of them mathematicians discover the incarnations and instructions of demons through their revelations. In addition, the worst of these do evil themselves, and their very harmful books of mathematics are titled: the Book of Adam, the Book of Moses, the Book of Solomon, the Book of Aristotle and Hermes and other sages, but they were written by these worst of men, and they seduce people, not only young people, but even elderly and noble men, the most knowledgeable in our time. We ourselves have seen many men fascinated by these books, not only clergy and church people, but also variously educated rulers and other equally great men. And these mathematicians in their anger summon demons, and they speak and work many miracles, with God's indulgence. Sometimes they show images on the cursed nail of a boy, on the surface of the pelvis and on the blades of swords, on the shoulder blades of a ram and other polished objects, sworn accordingly, and the demons reveal to them whatever they want, by God's indulgence.

The boys, looking at the polished object, see the image of the stolen thing and move to the places where it is hidden, see those who stole it and so on - many other things, and the demons show them all this.

But the madness of erroneous mathematicians is also manifested in the absence of demons, not in their nature and art, but in the purest magic. They work many miracles that bring temporal benefits to one and evil to another, but they do so through the invisible actions and revelations of demons, by God's indulgence. As David says of the revelation of demons to wicked people: "He sent upon them a flame of his wrath, and indignation, and wrath, and misery, an embassy of evil angels."

These geomantics create amulets and figures [= horoscopes] on the sand and think with the help of this art to learn the future and the hidden present and past; in overseas countries, they sit in the market and in other public places, and men and women come to them for secret agreements and inquiries about the future. And they create their actions by the power of the stars, as well as in the likeness of the stars make their horoscopes, using the words of astronomers, and many famous men are infected in our time with this occupation. The same applies to other magical arts: hydromancy, when fortune-telling on water, because "hydro" in Greek is water; aeromancy, when divining the air; pyromania, when - by fire, and numerous other delusions, of which we do not speak now, - through which demons destroy them by secret revelations. Such illusions arise either from people's own unbelief, or from magicians, from their own grievous sins, or from those who have drawn them into it; a large number of people suffer from the specific evil and harm done by magicians. All this is revealed in endless examples in our time in the form of countless atrocities, about which we cannot write now. From all these amulets and spells, horoscopes and, finally, magical works come the greatest delusions of grandmothers, soothsayers and the same men. After all, this is how magic was first taught, mothers taught daughters, fathers taught sons, and gradually endless damage grew all over the world to this day, and this growth will continue until the day of the Antichrist. A special evil arises from the combination of men and soothsayers with mathematicians: it is the worst possible. And just as the Antichrist is preceded by many wicked people who incline many to even worse delusions of the Antichrist, so in any erroneous doctrine or philosophy adopted fifty years ago, the erroneous study of the doctrine of heretics, clearly approaches the time of the antichrists. All evil, therefore, erroneous mathematicians, magicians who erroneously philosophize, and heretics who spoil all things sincere and good now, arise from demons, and they are instructed and restrained.

## CHAPTER FOUR

about the words and deeds of sincere mathematicians

Sincere mathematicians have completely departed from all these evils and fully serve sincere philosophy and faith and know how to choose the time of the necessary combinations of stars, in which the power of planets and motionless stars can, with God's permission, do much with nature and healing art. in nature. They use certain words and deeds, but not the spells of magicians and grandmothers, but by the grace given to the philosopher in the service of the Godhead, they make the prayers and sacrifices referred to by Aristotle in the first part of the last chapter.

Even if we are not obliged to admit that philosophers have the gift of active grace, because we do not know whether God gives it to them, but we know that they have more grace because they have great wisdom and strange powers that use for the benefit of all of us Christians. Such great philosophers as Plato, Aristotle, Avicenna and the like did not worship idols, but neglected them and in their conviction worshiped the sincere God according to the grace given to them, and thus offered sacrifices and prayers without knowing the law of Moses and Christ, to the ancient fathers from Adam to the law given by Moses. In addition, Aristotle in his law worshiped the Trinity, making three prayers and three sacrifices, as Averoes teaches at the beginning of the commentary "On Heaven and the World."

And Christian astronomers must piously sacrifice such prayers to God and the saints and in all their actions call on them for help, not demons like magicians. The Holy Gospels should be used in these prayers, adding amulets, figures of the cross and crucifixion, the Mother of God and Blessed Dionysius, who was the best astronomer, and others to whom the sacrifice is made. Astronomers should and can therefore take appropriate action to facilitate and accelerate the realization of what is desired. Thus, an experienced physician in astronomy uses his medicines when the stars make useful movements and a suitable image is located above the horizon, ie above our or his home or above the land of our residence, and harmful stars are wary. He does the same with food and drink, if he is knowledgeable in astronomy. When treating a weakened person, he sees how the patient tolerates a certain radiation of the stars, and knows this tendency not only in the weakened, but also in the sick person. He also knows ways to correct and improve its properties in order to incline it to the good for himself and for others, both in theoretical and practical terms. Thus, Artephius the Philosopher healed the son of the ruler, with whom he was a teacher, and miraculously improved his qualities of kindness and wisdom. And this must be done to the maximum extent possible for kings and their sons and other rulers, as well as for prelates and all noble men, not only for their benefit, but also for the benefit of the church and the world they lead. For the prosperity of the state and

society, saving it from decline, even more can be done, and Aristotle writes about this in his book, but in an implicit form. After all, they say: whoever reveals secrets to the unworthy is a violator of the seals of heaven, and from this he will be greatly harmed.

Phrases:

- As long as ignorance persists, man finds no means against evil
- I would rather study books than people
- Many mysteries of science and nature are considered magical by uneducated people.

**Thomas Aquinas** (Latin: Thomas Aquinas, German: Thomas von Aquin, Italian: Tommaso d'-Aquino; c. 1225 - 1274) was a medieval philosopher, theologian, and systematizer of scholasticism based on Christian Aristotelianism. He formulated five proofs of the existence of God. Everything is ultimately created from nothing, and God has chosen the best of all possible worlds. The human soul as an intellectual substance is intangible and indestructible; angels have no bodies, and in man the soul is united with the body. The soul is the form of the body, according to Aristotle. The whole soul is completely present in every part of the body. The souls of animals, unlike humans, are not immortal. Thomas Aquinas believed that faith does not contradict reason, because both are true. The dogmas of faith are divided into rational enlightenment, which can be explained by means of both theology and philosophy (existence of God, immortality of the soul, etc.), and rationally incomprehensible (creation of the world, trinity of God, dogma of original sin). . The latter are the subject only of faith and theology, they are superintelligent and inaccessible to logic. Thomas Aquinas emphasized that the body not only participates in the spiritual activity of man, but also to some extent determines it ("man is not only a soul, but also a certain combination of soul and body"). Thomas Aquinas insisted on the primacy of intellect over will. Perfect knowledge, as well as perfect bliss, is possible only in contemplation of God. The basis of human virtue is the "natural law", which is in the heart of every person and requires to avoid evil and do good. The goal of man is to achieve otherworldly bliss; a virtuous life is a means to achieve it.



power is higher than the power of the monarch. All earthly rulers must obey the Pope, "whose authority is from Christ." In interpreting the process of cognition and in ethics, Thomas also follows Aristotle, in particular, in the definition and distribution of virtues. To the four cardinal virtues of the ancients he adds three theological ones: faith, hope and love. Evil unintentional is not an essence, it is caused by an accidental cause and good in itself. Divine Providence does not exclude evil, chance, free will, talent or luck. Thomas Aquinas understands free will in the sense of psychological determinism. The choice depends on us, but we are not free for good, because we need blessings.

The philosophical and theological system of Thomas Aquinas was the pinnacle of the development of orthodox scholasticism and from the fourteenth century. became the leading direction of Catholic philosophy. Thomas Aquinas received the title of "angelic doctor", as well as "world mentor" and "prince of the scholastics." In the encyclical of Pope Leo XIII "Eternal Partio" (1879), the philosophical system of Thomas Aquinas was recognized as "the only true philosophy of Catholicism."

Here are excerpts from the work "Comments on Aristotle's" Politics "." (Aquinas Thomas. "Image: Triumph of St. Thomas Aquinas. Louvre, Paris.

## **TOMA AQUINSKY. COMMENTS ON ARISTOTEL'S "POLITICS"**

### **BOOK ONE**

"Thus, experience shows that every state is a certain association, and any association is formed for a certain happiness. After all, everyone acts for what is considered a dignified life, so obviously all associations they go (in their activity) to a certain happiness ".

From these statements it follows that Aristotle already at the beginning of this book expresses some judgments in which he clarifies his intention, and begins to set out the main considerations. Then he proceeds to consider the syllogism: "Finding out which parts ..." In the first of Aristotle's statements clarifies the role of the state: in fact, the content of this work mainly concerns the disclosure of the essence of the state as a political object. connection in view of its purpose. Aristotle then equates the state with the rest of the associations: "They say wrong ..." He tries to prove the first statement in two ways: first, the state is founded to achieve a certain happiness - its ultimate goal. Secondly, happiness, for which the state is founded, is the most important of all human goods: "And most of all ..." And the first statement he

explains as follows: any association is formed to achieve a certain happiness. But, as can be seen from the observations, each state is a certain union. Thus, any state is formed for the sake of a certain happiness. Here, through a smaller foundation, the essence of the greater is clarified as follows: all people who do something act for what, in their opinion, constitutes the concept of "happiness" - it does not matter whether it is true or not. But any association is formed due to a certain activity of certain people. Therefore, all associations (in their activities) aim to achieve a certain happiness, to which they go as the ultimate goal. And then Aristotle says:

"To the greatest and highest of all goods, in fact, goes the association that is the most important and encompasses the rest of the associations. It is called the state or political association."

The philosopher argues that the good for which the state is formed is the greatest of all human goods, on the basis of the following considerations: since every union is formed for the sake of happiness, it is necessary that the most important of them be the concentration of the greatest of human good. Therefore, it is necessary that the relationship between the benefits that constitute the goal, correspond to the value of each of them. Which of these

associations, most importantly, he reveals by example, adding: "And covers ..." After all, the union is a certain whole, and in general there is such an order: the whole that has another whole, will be more importantly. Let's say a wall is a whole. In turn, it is part of the whole, which is the concept of "house". So it is clear that the house is the most important whole. Similarly, an association that includes other associations is more important. Therefore, it is clear that the state consists of all other associations (by this we mean the house, settlement). That is why political unification itself is the most important and the concentration of the greatest of all human goods. And such an association leads to general happiness, which is a higher, much more god-like concept than the happiness of one person, as stated at the beginning of "Ethics". And thus Aristotle says: All who consider the same in meaning the concept of "ruler of the state", "king", "master of the house", "lord" are mistaken.

Thus, Aristotle compares the state with the rest of the associations. And here he distinguishes three points. First, he teaches the erroneous opinion of some scientists. Then he proves how it is possible to refute it: "Everyone who ... is mistaken" Finally, in this way, the philosopher correctly compares the state with the rest of the associations: "First you need to combine ..." And his reasoning he divides into two parts. At first he makes a wrong judgment. Then he finds out: "After all, they think that these concepts differ from each other due to a significant or insignificant number ..." Concerning the first statement, we can assume (and this is clear to everyone) that the union consists of two parts: that is, the state and the house.

On the other hand, there is a dual government in the state: political and tsarist. When the person who runs the state has full power, such rule is called royal. And when a ruler has power limited by certain laws, such rule can be called political. The management of the house has a similar (double) form: on the one hand - economic, on the other - despotic. A despot is anyone who owns slaves. An economist (manager) is a procurator or dispatcher in a certain family. It follows that despotic rule is when a master controls his slaves. Economic - when someone alone manages everything that has to do with the whole family, and it is not only slaves, but also many free people. So this is the view of scholars, but they, not seeing the difference between these forms of government, reason wrongly, believing that all this is one and the same. Then the philosopher says:

"After all, they argue that these concepts differ in the number of persons, not the species; for example, the owner - the one under whose power few people; who has more - the manager; and who deals with even more people - is a statesman or king; as if there is no difference between a large family and a small state, but they claim that the statesman and the king differ from each other only in that the king personally

manages all affairs, and the statesman has limited and to some extent power obeys the principles of the relevant science - politics ".

Thus, Aristotle interprets the reasoning of scholars on this issue. All of them see the difference only in quantity, but do not consider it a species species: they say that even when the difference exists to a greater or lesser extent, it is not a species species. But with regard to the above forms of government, they understood their difference in quantitative (rather than qualitative) terms. Yes, they stated, when the association they manage is small (as, for example, in a small house), the ruling person is the one who has the authority of the owner. When the association is numerous and includes not only slaves, but also many free, then the ruler in them

- the manager. When the union is even more numerous, that is, it includes not only members of a particular house, but also the entire state, it is a political or royal government. Some believed that the difference between home and government is only in quantitative terms, they say, a big house

It is, in fact, a small state, and vice versa. However, the falsity of such considerations will be clarified below. Similarly, they saw the difference between political and tsarist rule only in quantitative terms. When the union is governed by one man in the absolute sense, having full power, the government is called royal. When, on the basis of the relevant science, a certain person with limited powers rules, but obeys the laws in everything, then we have political rule. In this case, the ruler controls everything that, given his powers, is determined by law, in everything else

he himself obeys the law. Taking into account all these points, scientists have concluded that of the above forms of government, some belong to the state, others - to the house, without seeing the species difference between them. And then Aristotle says:

However, such considerations are wrong. It becomes clear when we consider them in the way we have learned: that is, as in other cases, dividing the whole into simple components (down to the smallest parts), we, considering why the state is formed, we will see what is the difference between the above concepts and whether it is possible to give each of them a scientific interpretation. But when someone wants to consider how objects are formed in the first place, it is best to begin the consideration so " .

Thus, the philosopher proves that the above statements and the method of their explanation are false. And he notes that the explanations themselves are also erroneous. And this will become clear when considering the issue in a scientific way, ie indicates that the method of consideration is given below. The essence of the proposed method is as follows: as everywhere, in order to know the whole, it is necessary to divide the complex into simple components (up to the smallest indivisible particles). For example, to understand a speech, you need to break it down into words. So, in order to have an idea of a body in which different things naturally combine, it is necessary to divide it into components. Similarly, looking at the parts of the state, we will see that any of the above boards is mainly a relative, and they differ from each other, and each of them, taken separately, can be identified much deeper. In the same way, in other cases we are convinced that, having found out the reasons that cause certain phenomena, we will reveal the subject with greater success. This method is justified everywhere, as well as in the issues we want to consider. Thus, from these words of the philosopher we conclude that in order to know complex objects it is first necessary to look for a way of division, that is, we must divide the complex into simple, and so on into indivisible. And then we combine all this again, using the method of addition, so that, seeing the already known and indivisible primary particles, we can judge the objects, the essence of which is contained in the primary components. Then Aristotle says:

"First of all, necessity forces to unite in pairs those who cannot exist without each other - a woman and a man, in order to procreate, and this combination is not from a conscious decision, but is conditioned by a natural desire, which is inherent in other living beings and plants - to leave behind a similar creature. "

On the basis of the conditioned method (solution), Aristotle rightly compares other associations with the state. Here the philosopher distinguishes two points. Initially, it talks about other associations subordinated to the state. Then (speaks)

about the state association: "The association is formed ..." In turn, here he distinguishes three points. First, it clarifies the essence of personal connections between people. Then he reveals the nature of the family union, which covers the various relations between the members: "So, from the first two ..." Finally, the philosopher reveals the nature of relations in a settlement consisting of several houses: "The union is ..." Aristotle considers the first statement from two sides. First, find out (two types) of personal connections. In this way he compares a man and a woman: "But by nature ..." - speaking of the connection between two persons. Thus, he first reveals the reason for the relationship between a man and a woman. I. says that since we need to dismember the state into the smallest parts, we will inevitably be convinced that the primary connection is personal, and without reciprocity on the part of man and woman it is impossible. This connection is absolutely necessary for procreation, so the existence of male and female sex is not interrupted. But it is also clear that this is impossible without mutual desire. To what extent this combination is primitive, he shows further, arguing that it is not from a conscious decision. So we can assume that there is something in man that is unique to him, that is, the mind on the basis of which he acts, guided by a conscious decision and will. But it also has what is inherent in other living beings: the need to procreate. And it does not depend on a person's conscious decision; that is, it is to some extent guided by a general understanding of expediency, which is inherent in all living beings, as well as plants. And all of them have a natural desire to leave a creature similar to itself. In this way, due to the continuation of the genus, the species is preserved, but it cannot be preserved in the same quantity. And yet such a natural desire is inherent in other living beings who die. But since there are living organisms in nature, for example, plants, etc., which have their own special way of reproduction - self-pollination, he (Aristotle) mentions plants and animals separately. Thus in plants there are male and female spores, but they are united together in one inseparable one, and in one plant one pair prevails, in another - another; in different plants their number is not the same. Therefore, the plant can always be imagined as a man and a woman at the time of mating. And then he says:

"(Therefore, for self-preservation and unite) a person who by nature rules, and a person who by nature is subject. The first due to its mental properties is able to predict, and therefore it is already in view of its nature is a being who rules and rules; the second, because he is able to work only physically, is a person subject to both the slave. Therefore, both the master and the slave benefit from the same thing. " Thus, Aristotle considers the second type of personal connection that exists between the master and the subordinate. And this one is also designed to preserve the genus. After all, nature aims not only to procreate, but also to preserve it. The same happens in

human association. Aristotle proves this by example: he who rules and reigns is able to understand with his mind what is useful and what is harmful - the first, as necessary, to seek, the second to reject. And he who, by virtue of the strength of the body, can perform the work determined by an intelligent man, is by nature also a slave. Then it is clear that one and the same thing is useful for the life of both - that is, that the latter rules, and the latter obeys. Because, in the end, he who has mental abilities, by the way, will not be able to live (due to lack of physical strength), if he does not have a slave who obeys his orders, and who has an excess of physical strength - he also does not will live well if not guided by reasonable instructions. Then Aristotle says:

But by nature a woman and a slave are two different beings. After all, nature does not do at all like blacksmiths, who in a pathetic way make a "Delphic knife"; on the contrary, in nature every object has its own purpose. , any tool will be the best when it will perform not many works, but only one " .

Thus, Aristotle compares the above associations. And first he finds out the true, and then refutes the erroneous view: "In the end, the barbarians ..." From the spoken eyelashes he first concludes that a woman and a man are naturally different. A woman by nature is called to give birth (children) to a man, and she, unlike a slave, is not marked by gross physical force. Therefore, these two types of connections differ from each other. The philosopher reveals the reasons for this difference from the fact that nature does not do, as, say, blacksmiths who make metal tools, for example, a "Delphic knife" to a villain. In Delphi, some knives were used for many kinds of work, that is, with one knife they cut, sawed, and did other work, as a result of which they began to be used by the poor, who were unable to have many tools. Nature does not make one thing intended for the performance of different works - on the contrary, one object is intended to perform only one type of work. Therefore, a woman by nature does not belong to the slave class, but to those who give birth (offspring). Therefore, of course, it is better when one subject is not used in many activities, but only in one. But it should be understood that sometimes there are inconveniences when the same tool is used in two types of work. For example, it happens that both types of work have to be performed simultaneously. But when they are performed alternately, there are no inconveniences, and then the same tool can be used in several activities. Therefore, our language, as stated in the 3rd book "On the Soul", by nature is able to perform two actions: to eat and to speak. Of course, these works are not performed simultaneously. And then Aristotle says:

"After all, a woman and a slave are in the same position among barbarians."

The philosopher refutes the misconceptions about the question and first clarifies it. Then he reveals the reason for the mistake: "The reason for this ..." So, at

first he says that barbarians have a woman and a slave as if they belong to the same state, they say, women are used there as slaves. However, there may be doubts about who to call a barbarian. Some claim that a barbarian is one who does not understand his language. That is why the apostle Paul says, "Since I do not understand the meaning of the word, I will be a barbarian in the eyes of my interlocutor, and for me he is also a barbarian." Some consider barbarians to be those who lack writing and who respond with their rude signs. It is said that for this reason, in order not to be considered barbarians by the British, Beda translated the liberal arts into English. Some consider barbarians to be those who are not guided by certain laws. All of them, in the end, are to some extent correct. One person can be considered a stranger in the absolute sense or to some extent. In the absolute sense, one who lacks the inherent feature of man - the mind - is considered distant from human culture. Therefore, barbarians in the absolute sense of the word are those who lack reason. And the reason for this is either the remoteness of the regions, or unfavorable climatic conditions, or the conditions of development themselves, or bad customs that exist in some lands - from which it follows that people become unreasonable and behave uneducated. Due to the power of reason, people are guided in their actions by reasonable laws, as well as use writing. Therefore, barbarians are quite rightly identified on these grounds: they do not use the laws or use something unreasonable; and likewise in some of the barbarian peoples no writing is found. In one case, a barbarian as a stranger is someone with whom you can not communicate. From birth, people communicate with each other mainly through language; therefore, when they are unable to understand each other, they may consider each other barbarians. The philosopher speaks here of barbarism as such in the absolute sense of the word.

Phrases:

- Our mind is in relation to otherworldly objects like the eyes of an owl in relation to the sun.
- Thus passes the glory of the earth.
- Knowledge is such a valuable thing that you are not ashamed to get it anywhere.
- One truth is real, another is the truth of philosophical and true reason.
- Who can be considered reasonable? One who seeks only the goal that can be achieved.
- In every soul there is a desire for happiness and meaning.
- Everyone is the creator of his own life ...

**OKAM, William** (English William of Ockham; c. 1300 - 1349) - a famous English philosopher, logician, representative of late scholasticism. A representative of the so-called late nominalism. He studied and taught at Oxford. Brought to trial by the papal curia on charges of heresy, he spent four years in prison in Avignon. After fleeing from there to Munich to the emperor Ludwig of Bavaria, who was fighting the pope, he wrote most of his works here, in which he opposed the priority of the church over the state. Okam is considered an early forerunner of the Reformation. He developed the concept of "dual truth" until the complete separation of the subjects of theology and philosophy, which, based on reason and experience, studies the existence of the world and is completely independent of theology. Okam took an almost extreme nominalist position, acknowledging the real existence of only individual things and their properties. General concepts in themselves are terms expressed in words. They acquire the property of universality only in the mind, as a result of attributing to them one or another meaning. Defending the position of nominalism in denying the objectivity of the existence of general concepts, Okam uses the famous "Okama blade", with which "cut off" all the general concepts, the need for which was not substantiated logically. Concepts that are not reduced to sensory knowledge and are not verified by experience must be removed from science. The concept of God is declared irrational by Okam; it cannot be substantiated by means of scientific knowledge. Philosophy is neutral in relation to theology, but faith is stronger the more obvious is the impossibility of proving its dogmas by means of reason. Philosophy is neutral in relation to theology, but the stronger the faith, the more obvious is the inability to prove its dogmas by means of reason. The passages given here characterize Okam's views on the types of knowledge, universals, terms, his interpretation of the question of the knowability of God.



Here are excerpts from Okama's work "Philosophical Works". (Ockam. Philosophical Writings. A Selection Edited and Translated by Philotheus Boehner. New York, 1957). Translated from Latin by SM Raskina and Vladimir Litvinov. Image: William of Okama, near a stained glass window in a church in Surrey.

## **PHILOSOPHICAL WORKS**

### **[TYPES OF KNOWLEDGE]**

Thus, I argue that there can be two kinds of incomplexi knowledge: abstract knowledge and intuitive knowledge (*notitia abstractiva et notitia intuitiva*). I don't

care if everyone agrees to call uncomplicated knowledge intuitive, because I want to prove mainly that the mind can have two types of uncomplicated knowledge of the same thing.

One must know, however, that abstract knowledge can be understood in two ways: in one sense it is knowledge of something abstracted from many individual things, and then abstract knowledge is nothing but knowledge of something general that can be abstracted from many things. We will talk about this later. If the general is a sincere quality that exists in the soul as its subject (subjective), which can be considered probable, then we must agree that to comprehend the general can be intuitive and that if we understand the abstract knowledge in this way, the same knowledge will be in at the same time intuitive and abstract. In this sense, abstract knowledge and intuitive knowledge will not be opposite to each other.

In another sense, abstracted knowledge is understood as knowledge abstracted from existence or non-existence and from other features that accidentally belong to things or express themselves about it. This does not [mean] that what cannot be grasped by abstract knowledge can be grasped by intuitive knowledge. Rather, the same can be fully understood in the same sense with both types of knowledge.

But they differ in this way: intuitive knowledge of a thing is knowledge by which one can know whether a thing exists or not, so that if a thing exists, the mind immediately decides that it exists, and clearly realizes that it exists if he will not accidentally be hindered by the imperfection of this knowledge. And in the same way, if there were such a perfect knowledge of a non-existent thing, preserved by the divine power, thanks to simple intuitive knowledge the mind would obviously realize that this thing does not exist. Further, intuitive knowledge is that when we comprehend several things, one of which is connected with another, or one is distant from another, or is in some other relation with another, we immediately learn through this simple knowledge of these things, whether [one] thing is connected [with another] or not connected; whether it is remote [from her] or not remote, and we learn about other accidental truths, unless this knowledge is too weak and if there are no other obstacles. Yes, if Socrates is truly white, then the knowledge of Socrates and linen, thanks to knowledge. And in general, any uncomplicated knowledge of a term or terms or a thing or things, thanks to which it is possible to comprehend some accidental truth, especially about an existing thing, is intuitive knowledge. Abstract knowledge is knowledge with the help of which it is impossible to know with certainty whether something is accidental or not. Thus, abstract knowledge is abstracted from existence or non-existence, because with the help of this knowledge, in contrast to intuitive knowledge, it is impossible to know whether what exists exists or what does not exist. In the same way, it is impossible to comprehend the accidental

truth, especially about the existing [thing], with the help of abstract knowledge. This is clear from the fact that when Socrates and his underwear are known in his absence, it is not possible to know whether Socrates exists or not, whether he is white or not, whether he is far from this place or not, and in the same way [one cannot know] other accidental truths. However, we are convinced that these truths can be clearly understood. And any compound knowledge of terms or things denoted by these terms, in the end is reduced to a simple knowledge of terms. Therefore, these terms or things can be grasped with the help of knowledge other than that by which such accidental truths cannot be grasped. And this other knowledge will be intuitive knowledge. Experience-based knowledge begins with it; because he who can experience accidental truth through experience and, through its mediation, the necessary truth, always has a simple knowledge of a term or thing which is not possessed by one who does not have this experience. That is why, according to the first book of Metaphysics and the second book of the Second Analyst of the Philosopher, just as knowledge of sensory things acquired by experience begins with sensation, that is, with sensory intuitive knowledge of sensual things, so scientific knowledge the enlightened things gained by experience always begin with the intuitive intelligent knowledge of these enlightened things.

However, it should be noted that sometimes due to the imperfection of intuitive knowledge (because it is quite imperfect and vague or due to obstacles from the object, or due to other obstacles), it happens that in relation to a thing understood in this way intuitively, you can not comprehend any accidental truths or can comprehend [only] some such truths.

Is it possible to intuitively know a non-existent object?

Impossible. Because it is contradictory to have a vision and nothing to be seen; therefore, it is contradictory that there was a vision and no visible object.

Cons: vision - an absolute quality, separated from the object, and therefore without any contradiction can occur without the object.

#### [PRIORITY OF KNOWLEDGE OF SINGLE THINGS]

Is the primary (primitate generationis) comprehension of the mind, the singular?

No: the general is the first and own object of the mind, and therefore the general is initially comprehended.

Cons: in general, both the senses and the mind have the same object, but if we are talking about primacy, then the singular - the first object of feeling; hence, etc. Now it is necessary to first find out the content of the question, and then answer it.

Concerning the first [position] it is necessary, [first of all], to know that by "singular" is meant here not all that is in the singular, because in this sense any thing is singular, but only that which is in the singular and is not a natural or established by the will of [man] or [her] desire a sign common to many [things]. Thus, neither the written word, nor the concept (consertus), nor the spoken word denoting [something] are singular. The only thing that is not a common sign.

It is necessary, secondly, to know that this question does not concern all knowledge of the singular, because any comprehension of the general is in this sense the knowledge of the singular, for only by comprehending the general can one know the singular and singular things; this question concerns one's own and simple knowledge of the individual.

Concerning the second [provision]: suppose that the question concerns one's own knowledge of the singular, then I will say: first, the singular, taken in the above sense, is that which is known primarily by simple knowledge relating to the singular.

It is proved as follows: with the help of such knowledge is known first of all a thing that is outside the [human] soul and is not a sign. But every thing that is outside the [human] soul is one; hence, etc.

In addition, the object precedes its own and primary act [of cognition], but such an act is preceded by nothing but the singular; hence, etc.

Secondly, I argue that simple knowledge, relating to the singular and the primary, is intuitive knowledge. That this knowledge is primary is clear, because the abstract knowledge of the individual presupposes intuitive knowledge of the same object, and not vice versa. And what it refers to the singular is [also] clear, because it is directly and necessarily (nata) caused by [the given] singular thing, and not by another, at least of the same kind; hence, etc.

#### ABOUT UNIVERSALS

First, the terms of secondary intention (termini secundae intentionis) should be considered; secondly, the terms of the primary intention (intentionis primae). It should be noted that the terms of secondary intention are "universal", "genus", "species", etc. Therefore, it is necessary to say what is considered to be the five universals. But before we must say at least a little about the general (communi) universal, which is said about every universal, and the opposite of the singular.

First of all, you need to know that "single" can be understood in two ways. In one sense, "single" means all that is one, not many. Then those who regard the universal as a property of the mind which can speak of many things (representing not themselves, but these many things) must recognize that any universal is truly and in fact singular, because, just as every word, no matter how common it may be, is truly and in fact singular and one in number, because it is one, not many, and the intention

of the soul, which denotes many external things, is truly and in fact singular and one in number. , because it is one, not many, although it signifies many things.

In another sense, the name "singular" means that one, not many, and by its nature is not to be a sign.

Phrases:

Entities should not be multiplied unnecessarily

## PHILOSOPHY OF THE RENAISSANCE

**Nikolaus von Kues, Nicolaus Cusanus** (1401 - 1464)

was a German philosopher, theologian, mathematician, and astronomer. The thinker's philosophy was formed at the turn of the Middle Ages and the Renaissance, and therefore was influenced by ancient and Christian thinkers. As with the Christian philosopher, in the center of Cusa's attention is God - infinity, inaccessible to knowledge - but in relation to the world he created. If God in Cusa is an "absolute maximum", then the world is a "relative maximum". God is transcendent to the world (universe) and at the same time immanent, present in every part of it, even the smallest. In Cusa, infinity appears as Eternity, or maximum presence, that is, the Infinite Beginning - God the Father. Deployment is the beginning of the distinction between maximum and minimum, which in the Absolute have lost their meaning, but in the finite world they receive it. So unity unfolds in quantity; calm - in motion; eternity - in time; identity - in difference; equality - in inequality, etc. Man, according to Cusa, is a microcosm, similar to the macrocosm, in which the unity of the divine and the natural is realized. The essence of the thinker's treatise "De docta ignorantia" ("On scientific non-knowledge"), a few sections of which we quote below, boils down to the fact that: when pre-research is conducted within finite things, we can compare them with something familiar. mime for us, and judgments about what is known is easy to make. But this is not the case when the research concerns the infinite. Infinity goes beyond all proportions, similarities and differences, it cannot be compared with anything, and therefore it remains unknown to us. But Nicholas of Cusa does not give up trying to know the integrity of the world and its cause, God. In his opinion, only through a continuous effort to know God do we come to understand



that it is impossible to know him. When we know, we remain within ignorance, but this ignorance becomes scientific, experienced ignorance. The natural science principles of Kuzants largely corresponded to the spirit of that time. He was the first to draw a map of Europe. He proposed a reform of the Julian calendar, which had long needed improvement, which was carried out only a century and a half later. His prominent role in the history of mathematics is noted. Nicholas's ideas in the field of cosmology were in some respects more revolutionary than the ideas of Copernicus and prepared Bruno's teachings on the infinity of the universe, on the existence of inhabited worlds outside the Earth. Cusa was an active participant in the ecclesiastical embassy to Byzantium in 1437 on the unification of the Western and Eastern Christian churches. In 1433, he used a philological-critical method to prove the falsification of the so-called "Constantine-New Gift," by which Catholics proved the priority of the Pope. Here are excerpts from the work of Nicholas of Cusa "On Scientific Ignorance" (Nicolai de Cusa Opera Omnia. Vol. I: De docta ignorantia. Edid.: E. Hoffmann / R. Klibansky, Lipsiae 1932). WITH

Latin translated by Vladimir Litvinov. Image: Nikolai Kuzansky, a fragment of the "Crucifixion with the donor Nikolai Kuzansky" by the "Master of the Life of Mary".

## **ON THE DOCTRINE OF IGNORANCE (DE DOCTA IGNORANTIA)**

### Section 7

#### The Trinity of Eternity (De trina et una aeternitate)

There was no nation that did not honor God and did not believe in his absolute maximum. In Mark Varon in the books of "Antiquities" we find remarks that sixty<sup>25</sup> worshiped as such a maximum-unity. And Pythagoras, a famous sage at the time, said that this unity is threefold. Exploring the truth of his words and exalting himself in a reasonable understanding, we say, in agreement with what has already been stated:

That which precedes any divergence is doubtless eternal; for difference is the same as variability, and everything that precedes variability is immutable and, therefore, eternal. But the difference consists of one and the other, so it is after unity, as a number - after the unit. Thus, unity is by nature earlier than difference, and because it precedes it by nature, it is eternal.

Further. Every inequality consists of equality and something else, so inequality is by nature after equality. This can be proved very reliably through decomposition. In fact, any inequality ends in equality: the equal is between the

greater and the lesser, so if you subtract the excess, there will be equality, and if, on the contrary, there is a shortage, subtract the excess from the second, and equality will be established, and you can do it until you come, subtracting, to the simplest beginnings. It is clear that any inequality in this way of selection turns into equality, and, therefore, equality by nature precedes inequality. On the other hand, inequality and differences are simultaneous in nature: where there is inequality, there is a mandatory difference, and vice versa. In fact, there is a difference between the smallest two things, but in relation to one of them they form a dichotomy, so there is inequality; it turns out that the divergence and the inequality will be simultaneous in nature, especially since the two is both the first divergence and the first inequality. But it is proved that equality by nature precedes inequality, and hence divergence; hence, equality is eternal.

Further. If there are two causes, one of which is inherently earlier than the second, the action of the first will in nature be earlier than the action of the latter. But unity is either a connection or the cause of a connection, which is why things are called connected when they are connected together. On the contrary, the two is either a division or the cause of the division, because the two is the first division. If, thus, unity is the cause of the connection, and the two is the cause of the separation, then, therefore, as unity by nature is before the two, so is the connection by nature before the separation. But divisions and differences are simultaneous in nature; it turns out that the connection, like unity, is also eternal, since it is before the difference.

Thus, it is proved that unity is eternal, equality is eternal, and so is eternal connection. However, many eternal things can not be. In fact, if there were many eternal things, then, since every set is preceded by unity, there would be something in the nature of previous eternity, and this is impossible. In addition, if there were many eternal things, each would diminish the other, so none was perfect, and something eternal would appear that would not be eternal once it was imperfect; since this is impossible, many eternal things cannot be. But because unity is eternal, equality is eternal, and connection is also eternal, unity, equality, and connection are one.

This is the trinity that Pythagoras, the first of all philosophers, taught to worship, the adornment of Italy and Greece.

However, here we must say in more detail about the birth of equality from unity.

## Section 8

### About eternal birth (*De generatione aeterna*)

Let us now briefly show how equality of unity is born from unity, and from unity and its equality comes a connection.

The word "unity" - in Latin means "existing"; unity is like being (entitas). In fact, God is the very existence of things, because he is the form of their existence, and hence their existence. And the equality of unity is like the equality of being, that is, equal being, or existence. This equality of being is what in things is no more and no less, no more than no more and no less in short: if in things it is more, it is unnatural, if less - it does not exist at all.

We will clearly see the birth of equality from unity when we understand what a birth is. Birth is the repetition of unity, that is, the reproduction of an identical nature that goes from father to son. Only such a birth we find in transient things. On the contrary, the birth of unity from unity is the only repetition of unity, that is, unity once, because I multiply unity twice and thrice, unity will already give rise to something else, such as two, three, or some other number. Unity, repeated alone, gives birth only to equality of unity; it is impossible to understand the birth of unity by unity in any other way. And of course, this birth is eternal.

#### Section 9

About the eternal ascent of communication

(De connexionis aeterna processione)

Just as the birth of unity from unity is a repetition of unity once, so the ascent from both of them is a repetition of this unity, or, if you will, the union of unity and equality of the same unity.

Ascent is called as if some spread from one to another; so, if two things are equal, from one to the other as if equality extends, in some way that connects and connects. Therefore, it is rightly said that the connection proceeds from unity and from the equality of unity: after all, the connection does not belong to only one, but the unity proceeds from unity to its equality, and from the equality of unity to unity; in short, it is fair to say that the connection comes from both, since it seems to extend from one to the other. We do not say, on the other hand, that a connection is born of unity or of equality of unity, for it does not arise from unity, neither through its repetition nor through its reproduction.

Although unity gives birth to equality of unity, and from them both a connection proceeds, in the same way unity, and its equality, and the connection which derives from both, is the same as if it had been said of the same thing: "this is it. - the same ". It is "this", called "it", refers to the first, and called "the same", connects and connects with the first this very relation. And if from the pronoun "it" to form the word "onit" (iditas), so that we could say "unity - onyst - identity", and ony would express the relation to unity, and the identity of ony and unity would mean a connection, then all together would correspond quite closely to the Trinity<sup>1</sup>.

If our holy teachers called unity the Father, equality the Son, and communication the Holy Spirit, they did so because of some resemblance to these transient things. In fact, the father and the son have a kind of common nature, so that the son is equal in nature to the father: after all, the son is no more and no less humane than the father. And there is a connection between them: after all, natural love connects one with another through the likeness of nature, that they have one and which passes from father to son; no wonder the father loves his son more than anyone else with whom he is united by total humanity. From this, albeit the most distant resemblance, unity was called the Father, equality the Son, and connection the love, or the Holy Spirit, and only in relation to creatures, as we shall show more clearly in the proper place.

In my opinion, following Pythagoras in this way, we can most clearly consider the trinity in unity and the unity in the eternally revered Trinity.

#### Section 10

That the understanding of the trinity  
in unity it surpasses all

(*Quomodo intellectus trinitatis in unitate supergreditur omnia*)

Let us now consider what Marcian means when he says that philosophy, desiring to ascend to the knowledge of this trinity, has rejected circles and spheres.

It is shown above that the simplest maximum is unique. But, being such, he cannot be either the most perfect bodily figure, that is, a sphere, or the most perfect flat figure, that is, a triangle, or a simple straight line, that is, a line. Maximum above all this, so it is necessary to reject everything that is comprehended by feeling, imagination or mind with the help of these material supports and come to an understanding of such a higher simplicity and abstraction, where all things are one: where the line is a triangle, circle and bullet; where unity is trinity and vice versa, where accident is substance, where body is spirit, movement is peace, and so on. This will become clear when we understand that every thing in the one is exactly this one, and it is the one and all, and, therefore, every thing in it is everything. However, if you do not understand that the maximum unity is necessarily threefold, then you have not yet properly rejected the ball, circle and the like: the maximum of unity can not be properly understood without understanding its trinity. Let's use the appropriate examples here.

The unity of understanding is, perhaps, nothing more than understanding, what is understood and the concept. And so, if you want to go to the maximum [of this unity], starting from the understanding, and say that the maximum is the most understanding, and do not add that it is also what is maximally understood and the

maximum concept, your idea of the maximum and the most perfect unity is wrong. Indeed, if this unity is the maximum and most perfect understanding, and without all three of its correlations (correlationibus) it will be neither understanding nor the most perfect understanding, then a person who does not rise to the trinity of this unity is wrong to imagine unity.

More. Unity is nothing but a trinity, because it means indivisibility, distinction, and connection: truly indivisibility comes from unity, as does distinction, and so does unity, or connection. Accordingly, maximum unity is nothing but indivisibility, disunity, and connection: as indivisibility it is eternity, or beginninglessness, because eternity is inseparable from nothing; as a distinction it comes from eternity with its imperishable permanence; and as a bond, or connection, comes from both.

And more. It is worth telling me, "Unity is the maximum," as I already express the trinity. After all, speaking of "unity", I call the beginningless beginning; saying "maximum," I call the primordial beginning; connecting and connecting both with the connection "is", I call something derived from both.

Finally, if, as is clearly shown above, the maximum is one, since the minimum, maximum, and connection are one, so that unity itself is both minimal, and maximal, and unifying, then it is clear that the philosophy which desired in In the simplest contemplation to understand the necessary trinity of maximum unity, one must reject everything relevant to the sphere of imagination and reason.

You will, of course, be surprised by what we have said, namely, that he who wants to understand the maximum in simple contemplation must make a leap beyond material difference and diversity, just as he must go beyond all mathematical figures on the grounds that, as we have said, a straight line at maximum is together and a plane, and a circle, and a sphere. For the sake of greater clarity of understanding, I will try to bring you to these things in the simplest way with the help of a reliable example that will show all the necessity and correctness of our principles. If you try to rise from the sign to the truth, understanding the words in a figurative sense (transsumptive), it will lead you to the greatest pleasure, and in knowing ignorance you will move on this path so that as far as the sublime desires of the human spirit, you can see the only an incomprehensible maximum, a triune eternally blessed God.

## Section 11

That mathematics is the best way to help us understand  
various divine truths

(Quod mathematica nos iuvet plurimum in diversorum divinatorum  
apprehensione)

All our wise and divine teachers agreed that the visible is truly the image of the invisible, and that the creator can thus be seen in creation as if in a mirror and likeness. 4. The ability to symbolically explore in itself spiritual things incomprehensible to us - winds in the above 5: everything is interconnected by some - though, for us dark and [exactly] incomprehensible - proportion, so that the set of things forms a single universe, and in a single maximum, everything is the only One.

Although each image obviously seeks to resemble its prototype, but in addition to the maximum image, which due to the unity of nature is the same as the prototype, there is no so equal prototype of the image that it could not endlessly become more similar and equal prototype. -once, as is clear from the previous. Since the search is still based on similarities, it is necessary that in the image, starting from which we are transferred to the unknown, there was at least nothing ambiguous; after all, the path to the unknown can only go through the pre-known and undoubtedly known. But all the senses are in some constant volatility due to the abundance of material opportunity in it. The most reliable for us and the most unquestionable niches are therefore more abstract entities, in which we are distracted from sensory things - entities that are not completely devoid of material support, without which they would not be imaginable, and not quite subject to current opportunities. Such are mathematical subjects. No wonder in them the sages artistically found examples of intelligible things, and the great luminous antiquities approached difficult things only with the help of mathematical images. Boethius, the most learned of the Romans, even claimed that no one could comprehend the divine science if he was deprived of skill in mathematics 6. Pythagoras, the first philosopher both in name and in deed, put that all research truth happens through a number? Pythagoras was followed by the Platonists and our first teachers so much that Augustine, and after him Boethius, claimed that the original prototype of the things that were created was in the soul of the creator the undoubted number 7. Is Aristotle, who, refuting his predecessors, wanted to become the only one of its kind, managed to show us in "Metaphysics" the differences of essences in some other way than in comparison with numbers? Wanting to give his doctrine of natural forms - that one is in another - he was also forced to resort to mathematical figures and say: "As a triangle in a quadrilateral, so below - in the higher" 8. I am silent about countless similar examples. Platonist Augustine Aurelius, studying the number of the soul, its immortality and other higher subjects, also used the help of mathematics 9. Our Boethius considered this path the most appropriate and constantly argued that any doctrine of truth is covered by many and great. Please, I can say in short: perhaps with the help of mathematical proof the Pythagoreans and Peripatetics only succeeded in refuting the denying God and the contradictory view of the Epicureans about atoms and emptiness, proving that it is

impossible to arrive at indivisible and simple quantities and the basis of all his teachings? 10

Entering the path paved by the ancients, we will say together with them that if we are given to approach the divine only through symbols, it is most convenient to use mathematical signs because of their inalienable probability.

## Section 12

How we intend to use  
mathematical signs

(Quomodo signis mathematicis sit utendum in proposito)

But since, as is clear from the foregoing, the simple maximum cannot be any of the cognizable or conceivable things, then, intending to explore it through symbols, we must break out of simple assimilation. In mathematics, of course, everything is different, there, even the imagination could not understand anything. If we want to use the finite as an example of ascending to the maximum simply, we must, first, consider the finite mathematical figures together with the changes they undergo (*passionibus*) and their bases; then transfer these bases, respectively, to the same figures, proved infinitely; thirdly, to reduce these bases of infinite figures even higher, to simple infinity, absolutely removed from any figure. Only then does our ignorance incomprehensibly realize how we, wandering among mysteries, should think more correctly and truthfully about the highest.

Acting in this way and starting the work under the guidance of the maximum truth, let us first recall the various statements of the holy men and the highest minds who were engaged in mathematical figures. Pious Anselm compared the maximum truth with infinite straightness<sup>11</sup>; following him, we turn to the figure of straightness, which I depict as a straight line. Other highly experienced men compared the Blessed Trinity to a triangle in the form of three equal right angles<sup>12</sup>; since it must be shown to have infinite sides, it can be called an infinite triangle. We follow them. Others, trying to represent an infinite unity in a mathematical figure, called God an infinite circle. And the observers of the quite actual divine being called God as if an infinite sphere<sup>13</sup>. Again, we will show that they also correctly understood the greatest maximum and that they all have the same content.

Evidence of God's existence:

1. Everything strives for the Good - but God is the Absolute Good.
2. Everything is limited and has some upper limit. This is God.
3. Being whole for some reason. This is God.
4. God as perfection.

God is greater than anything imaginable. This means that he exists outside of us and outside of this world (God is because he is - that is, God at the birth of man puts in his mind the idea of himself).

NOTES:

1 The interpretation of the Trinity here dates back to Augustine with his unity-equality-consent ("On Christian Doctrine" I 5)

2 I 24, 79–80; On the doom of II 17, 171-183

3 In Marcian Capella rejects the circles and spheres of philology, and the source of Nicholas here is considered to be John of Salisbury, quoting replacing it with philosophy ("On the Seven Seas" 7)

4 Dionysius the Areopagite. About God's names 2, 6; 7, 3. As in the mirror and the like - see. 1 Cor. 13, 12

5 I 1, 2–4

6 See Boethius. On the establishment of arithmetic, I 1

7 See Augustine. To Orosius against Priscian and Origen 8.

8 Met. VIII C, 1043b 33; About the soul II 3, 414b 29

9 See Augustine. About the number of souls 8-12

10 Taught by Albert the Great (Metaphysics I 3, 14–4,2)

11 Anselm of Canterbury. Dialogue on Truth 10-11

12 Xenocrates, Proclus, Psellic likened the deity to an equilateral triangle, but the triangle of three equal right angles to Nicholas is unknown

13 A comparison of God with a circle and a ball is found in Heinrich Suso (Life 51), in the Song of the Trinity by the anonymous German mystic Eckhart.

**ROTTERDAM'S ERASMUS DESIDERIUS** (Desiderius Erasmus Roterodamus; c. 1466–1536) - Dutch scientist, writer, humanist; editor and translator of ancient classics; the first publisher of the New Testament in Greek; They are followed by strong philosophers, magnificent beards, in wide Greek cloaks. They only consider themselves wise, and all other mortals, in their opinion, are shadows that wander thoughtlessly on the earth. How sweet they dream when they build countless worlds, when they measure the size of the sun, moon, stars, different orbits. In addition, they do it so confidently that it is possible to think that they were measured with their own fingers or a rope. These philosophers explain the cause of lightning, wind, eclipses, and other uncertain things with such certainty that they have been



introduced to all the secrets of the builder of nature and have just returned from the council of the gods.

But nature scoffs at their explanations, because in fact there is nothing definite in them either. The best proof of this is their endless arguments over many things. Even when they know nothing, philosophers tend to shout that they know everything.

To tell the truth, because of their blindness and inattention, they do not know themselves well and do not see a pit or a stone under their feet. But despite this, philosophers assure us that they see ideas, different universals, the first matter, some "randomness" and "axis-axis", formality, instance and other things so subtle that Linkaeus, I think, does not could notice them! And with what contempt mathematicians look at the unenlightened crowd, with what pleasure they confuse the heads of less scientists, piling one on top of the other and intertwining triangles, quadrilaterals, circles and other mathematical figures! With what zeal they build something like a labyrinth, surrounding it on all sides with letters, as if soldiers were preparing for battle!

Many of these knights are those who foretell the future by the stars, promise miracles, which magicians are unable to work. But the strangest thing is that there are people who trust them!

Theologians are stupid.

As for theologians, it would not be better to bypass them in silence, not to touch this stinking swamp of Kamarinsky and not to touch this poisonous tree. After all, the family of theologians is extremely arrogant and irritable. Newly, they will come here in droves with their six hundred conclusions and force me to renounce what has been said, and if I do not obey, they will immediately declare me a heretic. They love to scare with lightning anyone who is not in favor of them.

Although theologians are the least willing to acknowledge my commitment to themselves, they owe me a great deal. Happy by the grace of my Philavtia-arrogance, they feel in the third heaven and from the height of their greatness look at the rest of mortals with contempt and disgust, like ants crawling on the ground. They surrounded themselves with such an impenetrable fence of main guidelines, definitions, conclusions, simple and confusing statements; invented so many secret moves that even Vulcan is unable to catch them in their nets.

With the help of "dismemberments" and fictional amazing words, theologians have learned to slip out of nowhere and cut any knot faster than the Tenedosian two-leaf clover. They explain and interpret at their discretion the most secret things: how the universe is built and located; the ways in which original sin passed on to future

generations; in what way, when and where was Christ conceived in the womb of the virgin; as certain signs (which do not even exist!) are preserved in the Eucharist.

But all this, in their opinion, is still quite simple and not worth paying attention to. The following questions will be worthy of great and enlightened theologians (oh, what a revival such definitions evoke among them!): When the divine birth took place; or the multiple sonship of Christ; can we assume that God the Father hates his son; can god turn into a woman, a devil, a donkey, a pumpkin, a stone? And if so, could a pumpkin preach, work miracles, be crucified? And what would have happened if St. Peter had prayed while Christ's body was hanging on the cross, and would Christ still have been a man? Will it be allowed to eat and drink after the coming resurrection? You see, you want to protect yourself from hunger and thirst in the other world in advance!

There are countless more intricate nonsense, much more subtle than those mentioned, for example, regarding concepts, ideas, views, essences. no one is able to see them with his own eyes, except for Linkaeus, who, they say, could see even non-existent things in the dark.

Add to this the so-called gnomes, so dizzying that the paradoxes of the Stoics in comparison with them seem very simple and accessible to all. One of these dwarves, for example, teaches that less sin will kill thousands of people than sewing the shoes of some poor man on Sunday; second, that it is better to allow the destruction of the whole world with all its, as they say, possessions, than to say at least one

false word.

All these subtle subtleties are so subtle that they multiply the already innumerable scholastic trends, and therefore it is easier to get out of the labyrinth than from the webs of realists, nominalists, Thomists, Albertists, Occamists, and Scots. And that's not all. I named only the most important of the sects.

They are all such scholars, armed with such force of verbal tricks, that if the apostles themselves had to contend with them, the apostles would probably not have the spirit that once spoke through their mouths.

Paul practically testified to his faith when he said, "Faith is the fulfillment of things expected and the comprehension of things not revealed." 1 But he could not give a main definition of faith. The same is true of Christian charity, in which Paul prevailed over others. This apostle gave a definition of charity in the First Epistle to the Corinthians, ch. XIII, but did not dismember it and did not limit the dialectical.

The apostles celebrated the Eucharist piously, however, if we ask them de termino a quo et termino ad quiet, that is, consistently, from beginning to end, about the transformation, about how the body of Christ can be in different places at the

same time; about the difference between the body of Christ in heaven, on the cross and in the sacrament of the Eucharist; about the exact moment of the transformation, because it takes a certain amount of time to utter the mysterious words that make it happen - if, I say, to ask the apostles about it, I think they would not be able to give such precise definitions and conclusions as those obscurantist scots do 2.

The apostles knew the mother of Jesus, but which of them explained philosophically (yes as our theologians do!), how did she manage to avoid original sin 3?

Peter received the keys to paradise from Christ himself, but I'm not sure if he himself understood how to have the keys to knowledge and still not have the knowledge. He probably did not understand such subtleties.

The apostles baptized everywhere, but nowhere and never taught what the formal, material, productive, and ultimate cause of baptism was; they never mentioned what its transitional bottom and immutable essence was.

The apostles also prayed, but they prayed in the Spirit, carefully observing the gospel statement: "God is a spirit, and those who pray must pray to him in spirit and in truth." But apo

they obviously did not know the need to honor both Christ himself and his image,

charcoal on the board drawn. (It is important to see that he was depicted with two fingers outstretched, unshaven, and had a halo over his head!) But could those who had not sat for thirty-six years over the physics and metaphysics of Aristotle and Scott understand this?

In bestowing grace everywhere, the apostles never distinguished between flattering selfish grace and selfless grace. They called for charity, but did not distinguish the charity of the creative from the charity of the created. Everywhere they preached Christian love of neighbor, but did not distinguish between love introduced and acquired, and did not explain whether it was an accident or a substance, a created thing or not. They prayed to the gods to free them from sin, but let me not live if, without the help of the Scots, they can scientifically explain what sin is.

Paul, the most learned of the apostles, would never have dared to condemn disputes, disputes, genealogies, and other, as he put it, "verbal debates" so many times, if he had understood all the mysteries of scholasticism. But here, probably, it should be taken into account that all the disputes of that time were very rude and too unpretentious, compared to the more than Chrysippus subtleties of our theology teachers!

Our theologians pretend to be very modest people. When they find in the apostles some absurdity or some text written at a level not worthy of a teacher, they do not commit violence, but try to give it a decent interpretation. They invariably respect both the antiquity of writing and the apostolic authority. But, I swear to Hercules, it would be unfair to demand from the apostles what they did not hear from their teacher.

Sometimes our theologians come across such unscrupulous places in the works of Chrysostom, Basil or Jerome, and then limit themselves to remarks in the margins: "It is impossible to understand." If the apostles and theologians succeeded in refuting pagan philosophers or Priests who were very stubborn by nature, it was done more by righteous living and miracles than by syllogisms, which none of their opponents could comprehend on their own - even «Quadlibetum» Cattle. Now - another thing. No pagan, no heretic will resist so many subtleties. To fight them, one must be: either a complete ignoramus; or a shameful person who tends to make fun of everything; or to be so learned as to dare to quarrel with him. But it didn't matter if the mage and the mage were fighting or the owner of the lucky sword was fighting an opponent with the same weapon, their competition would then be like Penelope's loose weaving.

It would seem to me that Christians would do very well if, instead of powerful cohorts of warriors (who have long been waging war with varying degrees of success!), They sent against the Turks and Saracens very loud Scots, terribly stubborn Occamists, invincible Albertists, and a host of other Sophists. We would then see, I think, the funniest battle in the world, and still a heavenly victory.

Who is so cold that he would not be ignited by these subtleties of science! Who is so stupid that he would not feel their wit? But where is the sharp-sighted person who would be able to recognize at least something in this opaque fog?

I will not be surprised if you take everything said here as a joke. After all, even among theologians themselves there are educated people whom he will bring back from scholastic nonsense and theological tricks. There are even those who consider it the height of wickedness and sacrilege to crush something with wicked lips about very secret things, given to us so that we may honor them, and not explain or argue about them with the help of dialectical tricks invented by pagans. After all, cold and dirty words and expressions defile the greatness of divine theology!

Meanwhile, our theologians are extremely pleased with themselves, they applaud themselves and so sometimes admire their very pleasant nonsense that, spending days and nights with them, they do not find even a drop of free time, at least once to flip through the Gospel or the Epistle of the Apostle Paul.

In engaging in empty chatter in schools, theologians believe that the universal church rests on their syllogisms as on pillars, just as the poets have the sky on the shoulders of Atlanta.

Oh, you have no idea what a pleasure it is for these wise men to sculpt from the scriptures, as from wax, everything that is desired! Supporting their conclusions by the authority of several scholastics, they place them above the laws of Solon and the papal decrees.

Considering themselves censors of the whole world, theologians excommunicate anyone whose views differ even slightly from their obvious or imaginary conclusions, and as if oracles announce a verdict: "This statement is tempting. This is humiliating. It smells like heresy. That sounds bad. " In short, neither baptism, nor the gospel, nor Paul or Peter, nor St. Jerome or Augustine, nor even Thomas Aquinas, who is most devoted to Aristotle, can make a man a Christian without the help of our bachelors of theology, who know how to think so subtly.

Who would have guessed (if these wise men had not taught!) That he is not a Christian who does not care, for example, "forehead", "forehead", and who does not feel the difference between the expressions: "stupid head" and "head" fool "5! And who, apart from them, can free the church from so many gross mistakes, which in fact no one would have noticed, if they did not have the big seals of theological academies?

Those who do such things feel the happiest in the world. Indeed, is it not the greatest happiness to portray the afterlife with such precision as if you had spent many years in this republic; to build new worlds at their own discretion, including the widest and most beautiful one. It is necessary to give blissful souls a space where they could walk, feast or, maybe, play ball!

The heads of theologians are so full of countless nonsense that I don't think even the head of Jupiter was so swollen when Pallas was in it (and he tearfully begged Vulkan to let her out, setting off the ax!). So don't be surprised when you see them in public debates with headbands on: so that the head doesn't split.

I myself have more than once laughed at those benefactors who believe that the more barbaric and rude they are, the wiser they are, the stutterers understand them only then! But they are even proud of it, because they believe that when the common people do not understand them, their language is very profound. The laws of grammar, in their opinion, are also incompatible with the dignity of sacred science. Indeed, theologians are strangely great when they are allowed to speak with errors. After all, in this case, they are no different from shoemakers.

Theologians consider themselves almost gods when they are reverently called "our teacher" everywhere. In this exaltation they are taught something resembling the

tetragrams of the Priests. Besides, they say, it is indecent not to write "OUR TEACHER" in capital letters. Swap words, say "our teacher," and they will take it as a severe insult to their theological dignity. (pp. 68–75)

Phrases:

- Hurry slowly.
- Drive by the nose.
- It is clear even to the child.
- Hatch from one egg.
- You can't redo what you've done.
- "A living corpse."
- "Time will tell."
- Crocodile tears.
- Living with dignity is not forbidden by anyone in.
- The truth cannot lie.
- The world is full of Pharisees.
- My homeland is where my library is.
- In human society, everything is done by fools and among fools.

NOTES:

1 The Gospel of Paul. (Epistle to the Hebrews), XI, I.

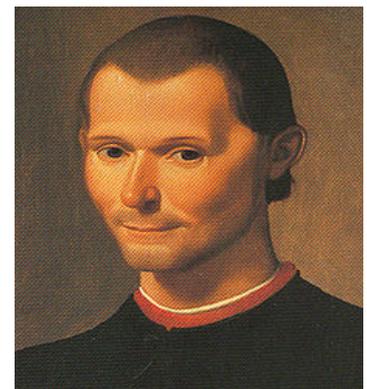
2 Instead of the usual word "Scots", Erasmus uses here a Greekized form of "Scots", which contains a satirical pun with a double meaning: 1) followers of Scott; 2) obscurantists.

3 Allusion to the dispute between the Scots and the Thomists about the dogma of the immaculate conception of the goddess.

4 "Gospel of John", IV, 24.

5 Both expressions in the original are identical. However, Oxford theologians condemned one of them. This is why Erasmus is ironic.

**Machiavelli Niccolo** (1469–1527) - was one of the greatest Italian writers and diplomats. He is the author of the brilliant and well-known treatise *The Il-Principe*, written mainly in 1513 but published posthumously in 1532. Among other works - "The Art of War" (*Dell'arte della guerra*), "History of Florence" (*Istorie fiorentine*). Machiavelli's name is often used interchangeably with treachery, treachery, and



political immorality. In part, such assessments are due to religious reasons, condemnation of his work by both Protestants and Catholics. The reason was the criticism of Christianity in general and the papacy in particular. According to Machiavelli, the papacy itself undermined military prowess and played a negative role, causing the fragmentation and humiliation of Italy. In addition, his views were often distorted by commentators, and his phrases about the establishment and protection of statehood were taken out of context and quoted in order to reinforce the mundane image of Machiavelli, a malicious adviser to the rulers.

Excerpts from his book *Sovereign* are very easy to extract, which clearly prove the author's favorable attitude to despotism and are in striking contradiction with traditional moral norms. At the same time, he really considered politics an art that did not depend on morality and religion. Machiavelli uses history to use carefully selected examples to support the maxims of political action that he formulated, based on his own experience. Emotions reach their apogee at the end of the treatise, when the author cries out to the strong hand of the savior of Italy, a new ruler capable of creating a powerful state and freeing Italy from the foreign domination of the "barbarians". However, these ideas were more important for Italian nationalists in the Risorgimento era (political revival - from the first outbreaks of Carbonariism in the 1920s to unification in 1870) and during fascist rule.

The study of his works must begin with an understanding of the fact that they arose in the context of the history of Italy, more specifically - the history of Florence in the era of wars of conquest. "Governor" was conceived as a textbook for autocrats of all times. Machiavelli recognizes both the will of man and his "fortune-destiny", which an energetic and strong man can still overcome. This work is imbued with the spirit of patriotism and determination to find rational, not supernatural causes of historical events. At the heart of all Machiavelli's work is the dream of a strong state, not necessarily a republican one, but one that relies on the support of the people and is capable of resisting foreign invasion.

By the time Machiavelli created his major works, humanism in Italy had already reached its peak. But in the political work "Statesman" we can see the characteristic of the whole Renaissance interest not in God, but in man, the individual. However, intellectually and emotionally Machiavelli was far from the philosophical and religious interests of humanists, their abstract, essentially medieval approach to politics.

Here are excerpts from the work of N. Machiavelli "Statesman". . Image: Portrait of Santi di Toto.

**STATE**  
Section XIV  
**HOW THE STATES SHOULD BE PUT**  
**MILITARY AFFAIRS**

Therefore, the Statesman must have no other purpose, no other opinion, no business that would become his craft, except war, its rules and regulations, because it is the only craft worthy of the owner. It is such a force that not only keeps at the helm of those born a monarch, but often elevates ordinary people to the throne. Conversely, it can be seen that when monarchs think more about the pleasures of life than about weapons, they lose their possessions. The main reason for their loss of the state is the neglect of military craft, and the condition for coming to power is art in this matter. Francesco Sforza became the Duke of Milan from the power of an ordinary man, and his sons, who avoided the difficulties of war life, on the contrary, became ordinary people from the Dukes. After all, one of the causes of disaster that befalls you if you are unarmed is that you are despised. This is a disgrace that the Statesman should beware of, as will be said below. In fact, there is no correspondence between the armed and the unarmed; it is absurd for an armed man to obey the unarmed man voluntarily, or for the unarmed man to be safe among the armed servants. Of course, if one despises and the other suspects, then they should not do one thing well together. Therefore, if Sovereign does not understand the military cause, then, in addition to other threats, as already mentioned, he can not but arouse in his soldier's respect for him, nor rely on them.

Therefore, the statesman should never take time off from military affairs (and in peacetime he needs to practice more than in war); he can achieve this in two ways: to practice in action or mentally. In other matters, Sovereign, in addition to making sure that his people are in order and well-trained, must be constantly on the hunt, thus accustoming the body to difficulties and at the same time learn about the nature of the place, look closely, where mountains rise, valleys converge, plains lie, to know the properties of rivers and swamps, and to treat this with the utmost care. Such science is doubly useful. First, the statesman studies his country in detail and can better understand how to defend it; secondly, thanks to the acquaintance with these places and the habit of them, he easily discerns in any other place which he happens to see for the first time; for example, hills, valleys, plains, rivers, swamps of Tuscany and other lands have some similarities, just as knowledge of the area in one country helps to get acquainted with it in other countries.

A statesman who lacks this experience does not have the first sign of a military leader, namely, the ability to pursue the enemy, become a camp, lead troops,

command a battle, and successfully besiege cities for himself. Praising Philopomenus, the Achaean leader, the scribes, among other things, especially praised him for thinking in peacetime only of means of waging war; walking with friends, he often stopped and talked to them like this: if the enemy stood on that hill, and we with our army were located here, then which of us would have the advantage? How could you go against them while maintaining the fighting chic? What should we do if we had to retreat? How would he be persecuted if he retreated? So during the walk he discussed with friends all the possible cases that could happen to the army, listened to their opinion, expressed his opinion, supporting it with evidence. Thanks to these incessant reflections, such an annoyance could never have happened to his troops under his command, for which he would have fallen into a dead end.

As for mental exercises, the Statesman should read history and focus in it on the actions of great men, consider their actions in war, study the causes of their victories and defeats, to avoid the mistakes of some and follow the example of others; the most important thing for him is to do, as this or that outstanding man once did, who took as a model someone from the glorious and exalted in history, whose life and deeds were always before his eyes. According to legend, Alexander the Great imitated Achilles, Caesar - Alexander, Scythian - Kipa. Whoever reads Cyrus's biography written by Xenophon later sees in Scipio's biography how much this imitation contributed to his fame and how he was guided in virtue, friendliness, humanity and generosity by the deeds of Kipa described by Xenophon.

The wise ruler must follow the same path and never indifferent to the time of peace, but diligently gather strength to be strong in the days of failure, so that if fate turns away from him, he was ready to repel its blows.

Section XVII  
ABOUT CRUELTY AND MERCY AND ABOUT  
WHAT IS BETTER: TO LOVE YOU OR TO  
YOU WERE AFRAID

Turning to the other signs mentioned earlier, I will say that every lord should strive to ensure that his

considered merciful, not cruel. However, it is necessary to warn against inappropriate manifestations of this mercy. Caesar Borgia became ruthless, but his cruelty revived Romagna, united her, and restored her to peace and fidelity. If you think about it, it turns out that he was much more merciful than the Florentines, who, fearing to heal the glory of the cruel, allowed to destroy Pistoia. Therefore, the Statesman should not be afraid that he will be glorified as ruthless when he has to keep his subjects in unity and fidelity. After all, by punishing only a few for example, he will be more merciful than those who, with their excessive indulgence, allow disorder to develop that breeds murder or looting: this usually shakes the whole community, and the punishments imposed by the Statesman fall on an individual. Of all the owners, the new State is the most difficult to avoid the fame of the cruel, because the new states are surrounded by dangers. Therefore, Virgil, through Dido, justifies the inhumanity of her rule by saying that it is new, and says:

The fate of the burden and the recent state force  
Do so and guard the wide borders everywhere 1.

Nevertheless, the Statesman must be careful in his credulity and actions, not to be afraid of himself and act slowly, with wisdom and humanity, so that excessive credulity does not lead to carelessness, and too much suspicion does not make him intolerable.

Hence the controversy over which is better: to be loved rather than feared, or vice versa. They answer that it would be desirable both. But since it is difficult to combine, it is much better to instill fear than to be loved, if you already have to do without something alone. After all, people in general can be said to be ungrateful, fickle, hypocritical, fearful of danger, greedy for profit. As long as you do them good, they are all yours, offering you their blood, property, life, children, all this as long as the need is far away, as I said, but as soon as it begins to approach, people revolt. A statesman who relies entirely on their words, considering other measures unnecessary, will disappear. The fact is that friendship, gained by money, and not by the greatness and nobility of the soul, though bought, but in fact it is not, and when the time comes, do not count on it; at the same time, people are less afraid to offend the person who caused the love than the one who acted with fear. After all, love is held by the bonds of gratitude, but because people are evil, these bonds are broken at

every opportunity for them. Fear is based on fear of punishment; he never leaves you. However, the Statesman must inspire fear in such a way that even if he does not deserve love, he avoids hatred, because it is quite possible to fear and at the same time not to become hated. He will always achieve this if he does not take the property of citizens and subjects, nor their wives. If someone still has to shed someone's blood, it should be done with sufficient justification and a clear reason for it, but we should refrain from other people's property, because people will forget their father's death rather than the loss of their inheritance. In addition, the pretext of seizing property will always turn up, and he who begins to live by plunder will always find an excuse to seize another's; on the contrary, opportunities to shed blood are much rarer and do not happen so quickly.

When Sovereign comes with an army and many soldiers under his arm, then, of course, one should not be embarrassed by the glory of the cruel, because without this there will be no unity or readiness for action in the army. Among the remarkable exploits of Hannibal, it is noted that in a huge army, which mixed countless people of different tribes, an army led to war in a foreign country, never - whether in days of good luck or misfortune, there were no mutual quarrels or grudges against the leader. This could be so only because of his inhuman sternness, which, together with his boundless valor, made him an idol and a fear in the eyes of the soldiers; without this, other signs of Hannibal would not be enough to make such an impression. Writers are not thoughtful enough, on the one hand, they admire his actions, and on the other hand, they condemn their main reason. That his other traits would really be few can be seen in the example of Scipio, the rarest man not only of his time, but of all times, as far back as the memory of whose troops revolted in Spain. This happened only because of his excessive indulgence, which gave the soldiers more freedom than is permissible with military discipline. For this he had to hear in the senate the reproaches of Fabius Maximus and was called a corruptor of the Roman army. The Locrians, defeated by one of Scipio's legates, did not receive protection from him, the legate's audacity went unpunished, and this happened from Scipio's safe temper. It came to the point that, wanting to stand up for him, someone said in the Senate that there are many people who are more likely to make mistakes themselves than to be able to correct the mistakes of others. Such temperament would eventually cast a shadow over Scipio's glory if he had been in power longer, but since he lived under the rule of the Senate, this harmful trait of his not only remained hidden, but on the branch went to his glory.

Returning to what the Statesman needs to be loved or feared, I conclude that because people love when they like it and are afraid of the will of the ruler, the wise

Statesman must rely on what depends on him, not on what depends on others. It is only necessary, as I have already said, to be able to avoid human hatred.

Section XVIII  
HOW RULERS SHOULD FOLLOW  
YOUR WORD

Everyone understands how commendable it is for a ruler to keep a given word and live by truth, not cunning. However, as our experience shows, great deeds were done by those rulers who did not remember much of their promises, were able to deftly fool simpletons and, in the end, defeated those who relied on honesty. So you need to know that you can fight in two ways: with the help of laws and with the help of force. The first method is inherent in man, the second - in animals. But since the first is not always enough, we have to resort to the second. Therefore, the ruler must learn to be not only a man but also an animal. This was covertly taught to the rulers by ancient writers, telling how Achilles and many other leaders were brought up to bring up the centaur Chiron so that they could pass through his harsh science. That is, to have a half-beast-half-human as a mentor means that the ruler must take something from the temperament of both man and beast. One supports the other.

Since the ruler is forced to imitate the beast well, he must take the example of the fox and the lion: the former defenseless against nets, and the latter defenseless against wolves. So you have to be a fox to recognize the trap, and a lion to scare wolves. Relying only on one lion's force means not understanding anything. Therefore, a wise ruler cannot and should not be faithful to a given word if such loyalty is returned against him and if there are no longer the reasons that made him make a promise. Of course, such a principle would be useless if all people were good, but since they are evil and do not stand up to the word given to you, then you have nothing to verify the word given to them. The ruler will always have legitimate reasons for justification. To show how many agreements on appeasement, how many promises have become unnecessary papers, empty sound due to the treachery of the rulers, it is not necessary to go far by example. He who managed to act like a fox more deftly than others, won. It is as if one must learn to hide the fox well, to be a great pretender and a moderator: after all, people are so simple-minded, so close in their impatient claims that the deceiver will always find someone who can be deceived.

I would like to give one recent example. All the actions and thoughts of Alexander VI were aimed at deceiving people. And he always found simpletons who could be caught on a hook. No one more than him broke such generous promises,

gave such fervent oaths, and no one less than him kept them. However, he always managed to cheat, because he knew the world well.

Therefore, the ruler does not have to have all these virtues, but he must behave as if he has them. Moreover, I dare even say that when he has these virtues and always acts in accordance with them, it is dangerous, and that it is always better to just pretend that you have them. The ruler must seem merciful, faithful, humane, sincere, pious, but he must rule over himself so that, if necessary, he can become completely different and do the opposite. It is very important to understand this: the ruler, and especially the new ruler, cannot be guided by all the virtues that create good fame in people, because in order to maintain power it is often necessary to act differently from fidelity, mercy, humanity, religion. Finally, he must always be ready to return to where the wind blows and the scales of good fortune sway, not ceasing, as I said, to be able to do good, but to be able to resort, if necessary, to evil.

Therefore, the ruler should be especially careful to say at least one word that would contradict the five virtues mentioned above, so that, listening to him and looking at him, it always seemed as if the ruler - all piety, fidelity, humanity, sincerity, piety. The visibility of this last virtue is paramount. People generally judge more by eye than by touch. Anyone can watch, but only a few can touch. Everyone sees you as you seem to them, only some can feel who you really are, and some are unlikely to oppose the opinion of the majority, backed by the power of power. After all, the deeds of all people and, most of all, of the rulers, if the rulers are only defendants, are judged by success. It is enough for the ruler to care only about victory and state security - the means will always seem honest and praiseworthy to everyone, because only success is important to the crowd. The world is simple, and this can be seen only when the crowd has no one to rely on. One modern ruler, whose name is better not to mention, always preaches only peace and honesty, although in reality he is their sworn enemy. If he had maintained peace and honesty, he would have lost both his glory and his throne more than once. Phrases:

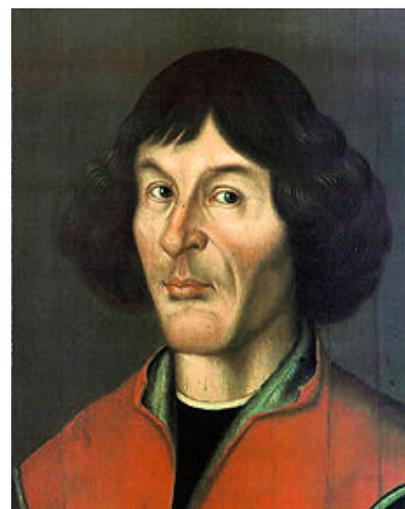
- A person who strives to be virtuous under all circumstances can only perish among the many who are dishonest.
- Man cannot force himself to deviate from the path in which he has hitherto invariably achieved success.
- Good deeds can incite hatred as well as evil deeds.
- It may seem to me true that destiny controls half of our actions, but it allows us to control the other half or so.
- Let fate trample me, I will see if she will not be ashamed.
- People are always bad until necessity makes them good.

• Murder, betrayal, treachery, cruelty and wickedness cannot be called valor; all this can gain power, but not glory.

- Minds are of three kinds: one comprehends everything himself; the second can understand what the first has grasped; the third himself will not understand anything and cannot understand what others have grasped.

NOTES:

**Mikołaj Kopernik** (Polish: Mikołaj Kopernik, Latin: Nicolaus Copernicus; 1473–1543) was a Polish and German astronomer and mathematician, author of the heliocentric theory of the solar system. The first statement of the new hypothesis is given in the manuscript, now known as the "Small Commentary". Copernicus' main work is the book *On the Rotation of the Celestial Spheres*, in which he substantiated the idea of the Earth's rotation around the Sun and around its axis. Thus, the truth of Ptolemy's geocentric system was questioned, according to which the Earth is in the center of the world, and the Sun and other planets revolve around it. Copernicus' discovery dealt a significant blow to the monopoly of ecclesiastical authority, which was based on the system of views of Aristotle - Ptolemy. In 1616, Copernicus' book was included in the Vatican's Index of Forbidden Books and remained banned until 1828. Copernicus' creation of the heliocentric system of the world was a revolutionary revolution in science that marked the beginning of the liberation of science from theology. The teachings of Copernicus scientifically refuted the myth of the Earth as the center of the universe, asserted the same material nature of celestial and terrestrial bodies, their obedience to uniform laws, paved the way for scientific discoveries of not only the solar but many other worlds Universe. Copernicus' main idea is summarized on his monument in Warsaw: *Solis stator, Terrae motor* ("He stopped the Sun, moved the Earth"). Copernicus' ideas have already been positively received by a number of contemporaries. Later, the heliocentric theory of the universe was developed and adjusted in the works of Galileo Galilei, J. Kepler, I. Newton and others. Outstanding Ukrainian propagandists of Copernicus' ideas were E. Slavynetsky, T. Prokopovych and others. The activity of the prominent Ukrainian thinker Hryhoriy Skovoroda contributed to the establishment of Copernicus' ideas in science and advanced philosophical thought.



Here are some excerpts from the work of Nicolaus Copernicus "On the rotation of the celestial spheres." (Nicolai Copernici Torinensis De revolutionibus orbium coelestium, 1543). Translated from Latin by Vladimir Litvinov. Image: Portrait of an unknown artist.

## BOOK I. (LIBER PRIMUS)

### Section III

How the earth with water forms one sphere?

(Quomodo terra cum aqua unum globum perficiat)

... just as it is not at all cylindrical as in Anaximander, and does not sink deep into an infinite thickness, as Xenophanes believed, but is absolutely round, as philosophers teach.

### Section IV

That the motion of celestial bodies is eternal, uniform and circular or composed of circular motions

(Quod motus corporum cœlestium sit æqualis ac circularis, perpetuus, vel ex circularibus compositus)

Then we will remember that the motion of celestial bodies is circular. Indeed, the mobility of a sphere is expressed in the fact that it rotates around, by this very action reflecting its shape in the simplest body, in which one can find neither the beginning nor the end, nor distinguish one part from another when it moves in itself, passing through the same. However, due to the large number of areas, there are many different movements. The most obvious of all is the diurnal rotation, which the Greeks call *νοχθήμερον*, ie the length of day and night. It is thought that this movement moves the whole world from east to west, except for the Earth. This movement is the general measure of all movements, because even time itself is measured mainly by the number of days.

In addition, we see other, as it were, opposite movements, that is, from west to east, namely the Sun, the Moon, and the five planets. The sun measures the year, and the moon measures the months, the best known measure of time, and each of the five planets rotates. However, they also have various differences. First, the mentioned luminaries in their run on the inclination of the zodiac do not rotate around the same poles as in the first movement, then in their rotation they do not seem to move evenly. It turns out that the Sun and the Moon move faster and slower, and the other five planets, as we see, sometimes move in reverse, stopping in some places. And while the Sun always goes straight on its way, these luminaries roam in different ways, deviating to the north, then to the south, which is why they were called planets,

that is, wandering. To this must be added that sometimes they become somewhat closer to Earth and are called perigee, and sometimes more distant; then they are said to be at their apogee. However, it must be acknowledged that their movements are either circular or composed of several circular ones, because inequalities of this kind are subject to a certain law and a correct return, which would not have happened if these movements were not circular,

Indeed, only one circle can turn back the past, as, for example, the Sun in a motion composed of circular, returns to us the inequality of days and nights and the four seasons. In this we must already see the presence of several motions, because it cannot be that a simple celestial body moves unevenly in one sphere. Unevenness must occur either due to the variability of the driving force, whether the latter is incoming from the outside, or congenital in nature, or due to changes in the body after a complete revolution. Because both are not good for our minds and it is ugly to assume something similar in what is arranged in the best order, it is reasonable to agree that the uniform motions of these luminaries appear to us uneven as a result of the fact that the poles of these circles are different, or as a result of the fact that the Earth is not in the center of the circles on which they rotate. For those of us who have observed the passage of these luminaries from the Earth, due to the inequality of distances, it turns out that what is closer to us seems larger than more distant (as proved in optics); so due to the difference in distances from the eye on the same circular arcs of motion at equal intervals will appear different.

Therefore, first of all, I consider it necessary to carefully study the relation of the Earth to the sky, so that we, exploring the highest, do not forget our neighbor and in such a delusion do not attribute to the celestial what is inherent in the Earth.

#### Section V

About whether the Earth has a circular motion, and about the place of the Earth

(The land competes with circular and local locus)

It has already been proven that the Earth also has the shape of a sphere; I think it is necessary to see whether its form and motion follow from it, and also to determine its place in the universe; without this it is impossible to obtain a reliable theory of celestial phenomena. Most authors agree that the Earth rests in the middle of the world, so they consider the opposite opinion unacceptable and even worthy of ridicule. However, if we consider the case more closely, it turns out that this issue has not yet been finally resolved, and therefore another opinion can not be ignored.

Indeed, any change of place presented to us is due to the motion of the observed object or observer or, finally, due to the unequal motion of both, because the motion of bodies moving equally with respect to the same cannot be observed (I

have implied movement between the observed and the observer). But the Earth is the place from which the mentioned celestial rotation is observed and opens at first sight.

Thus, if we give the Earth some movement, this movement will be the same in everything that is outside the Earth, but only in the opposite direction, as if passing by; such will be, first of all, the diurnal rotation. We see that it captures the whole world, except the Earth and what surrounds it. And if we assume that the sky has no such movement at all, but the Earth rotates from west to east, then anyone who seriously considers this will find that all visible sunrises and sunsets of the Sun, Moon and stars will occur in the same way. Because the sky itself contains and adorns everything and is a common container, it is not immediately clear why we should attribute the movement to the container rather than because it contains the container giving the Earth rotation in the middle of the world. They really thought that the stars come in as a result of their obstruction by the Earth and descend when it recedes.

When we allow this, then there will be another, no less important doubt about the place of the Earth, although almost everyone accepts and believes that the Earth is in the middle of the world. Therefore, if someone denies that the Earth is in the middle of the world, or in its center, but still assumes that its distance from the center is not so great that it can be compared with the distance to the sphere of fixed stars, but together so it will be quite large and noticeable with respect to the orbits of the Sun and other luminaries, and it will be assumed that their motion is uneven due to the fact that it is determined by a center other than the Earth's center, it is likely that the reason for uneven motion will not be senseless.

Indeed, since the planets are observed both closer to the Earth and more distant, this necessarily suggests that the center of the Earth is not the center of their circles. After all, it has not been established whether the Earth approaches and departs from them, but whether they approach it and move away. It is also not surprising if someone in addition to the mentioned diurnal rotation assumes in the Earth and some other movement.

(The idea that the Earth rotates and even has several motions and is one of the planets, as they say, said the Pythagorean Philolaus, a remarkable mathematician,) for the visit of which Plato did not hesitate to go to Italy, as described by Plato's life.

However, many considered it possible to prove by geometric reasoning that the Earth is in the middle of the world, refers to the immensity of the sky as a point or center, and will be motionless for the reason that in general motion the center remains motionless, and the closest to the center moves the slowest.

## Section VI

About the immensity of the sky in comparison with the size of the Earth

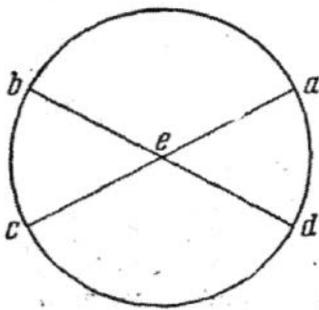
(The immensity of the whole to the magnitude of the earth)

And that all such a large community of the Earth has no significant value in comparison with the sky, can be understood from the fact that the "limiting" circles (so translated Greek word ορίζοντα) divide the entire celestial sphere in half, which could not be if the size of the Earth or the distances from the center of the world were considerable in comparison with the sky. Indeed, the circle that divides a sphere in half passes through the center of that sphere and is the largest of the circles that can be described.

Let the circle *abcd* be the horizon, and let the Earth from which we observe be the point *e* and the center of the horizon, separating the visible luminaries from the invisible ones. We will observe the beginning of the ascending Cancer at point *c* by means of the diopter placed in *e*, a horoscope or a hobe; at the same time at the point *a* and we will see the western beginning of Capricorn. And since the points *a*, *c*, *e* is on a straight line passing through the diopter, it is clear that this line will be the diameter of the zodiac, because the six visible signs of the zodiac delimit the semicircle, and the center *e* will also be the center of the horizon. When, after turning half a circle, the beginning of Capricorn will descend to *b*, we will simultaneously see the setting of Cancer in *d*; the bed line will be straight and the diameter of the zodiac. But we saw that the nuclear power plant was also the diameter of the same circle; in their common intersection, apparently, is the center of the circle under consideration.

Thus, the horizon always bisects the zodiac, which is a larger circle of the sphere. But in a sphere, a circle that intersects one of the larger circles in half will be a larger circle itself.

Thus, the horizon will be one of the larger circles, and its center, apparently, coincides with the center of the zodiac; although the line drawn through the center of the Earth will need to be different from which is drawn from its surface, but due to the immensity of the sky in comparison with the Earth, they become similar to parallel lines, which due to the excessive distance of the end seem to be one line, because the gap between them in relation to their length becomes imperceptible to the senses. accounted for in optics.



Such considerations show quite clearly that the sky is immeasurably larger than the Earth and is infinitely larger; according to our sensations, the Earth in relation to the sky, as a point to the body, and in size, as a finite to the infinite. This reasoning probably does not prove anything else, and, of course, it does not follow that the Earth should be in the middle of the world. And it would be much more strange if in twenty-four hours such a community of the world rotated, and not the smallest part of

it, which is the Earth. If it is said that the center is motionless and everything closest to the center moves more freely, then this does not prove that the Earth is in the middle of the world; for it is the same if you say that the sky rotates and the poles are motionless and everything closest to them moves the least. In the same way, it seems that the North Star moves much more slowly than the Eagle or the Great Dog, because it, which is closest to the pole, describes a smaller circle; but they all belong to one sphere, the mobility of which, ceasing in the axis, does not allow the uniformity of movements of all its parts, and full rotation returns them to their original position, moving the same time, but not in equal ways.

This is, in fact, the reasoning that the Earth, being as it were part of the celestial sphere and possessing its nature and motion, moves little, as one that is closest to the center. In this case, she herself, being a body, not a center, will have to move at the same time on similar circles of the celestial circle, at least smaller. The wrongness of this is as clear as day; indeed, then in one place it would always be noon, and in another - always north, and there could be no daily sunrises and events, because the movement of the whole world and its parts is one and indivisible.

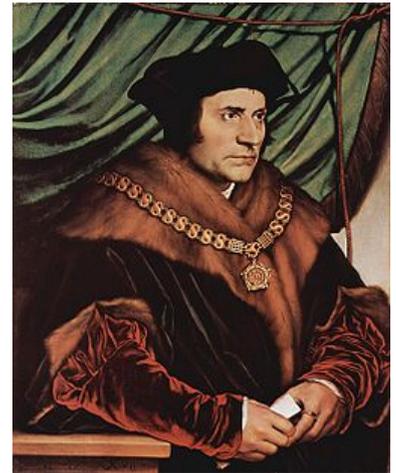
For bodies divided by the difference of their nature, there is a completely different law, namely those that are in a shorter circle rotate faster than those that go around a larger circle. Thus, Saturn, the highest of the planets, orbits at the age of thirty, while the Moon, no doubt the closest luminary to the Earth, completes its orbit on the moon, and finally the Earth itself is thought to make a complete revolution during the day and night. Thus, the same question about daily rotation will appear again.

In addition, the location of the Earth still remains in demand, because from the above you can not get anything reliable. After all, this reasoning only proves that the size of the sky in comparison with the Earth is not finite. How long this vastness is spread is in no way known. In the same way it will be the other way around - in small and indivisible bodies called atoms; because they are imperceptible to our senses, then, taking two or some other number of them, we can not immediately obtain a visible body, and yet these particles can be multiplied so that, finally, they will be enough to merge into a visible body. The same can be said about the place of the Earth: even if it was not in the center of the world, but, in any case, its very distance from the latter will be incomparably small, especially in the sphere of fixed stars.

Phrases:

Of all the visible things, the highest is the starry sky.

**More, Thomas** (1478 - 1535) - English statesman, writer and martyr, best known for his work "Utopia", in which he described the fictional ideal state. In 1499, Moore met Erasmus of Rotterdam during his first visit to England, and they immediately became close friends. In 1509 it was in the house of Mora that Erasmus wrote the famous "Praise of Stupidity" (*Encomium moriae*, beating the name of a friend in the title). He kept repeating that Moore was "England's only genius." On July 1, 1535, on the basis of the false testimony of Richard Rich, an aide to Cromwell,



Moore was found guilty of treason and executed. Approaching the block, he said that "dies as a good servant of the king, but first of all – God Utopia was written by Moore in Latin during 1515 - 1516. The title of the work is composed of two Greek words: "in" (negation) and "topos" ("place"). The most famous is the second book, *Utopia*, which describes an ideal society in which there is no private property. According to him, the perimeter of the island is 800 km, which houses 54 beautifully designed cities. Everything on the island is in public ownership, the population is maintained at a constant level, agricultural production enjoys the predominant attention, and all members of society are attracted to it in turn, and products are distributed through markets and canteens. Since the needs of every citizen are sufficiently satisfied and, thanks to upbringing, everyone is able to curb their pride and greed, there is neither money nor luxury in *Utopia*. All islanders study both agriculture and handicrafts, and a six-hour day leaves plenty of time for moderate recreation and joint education. Rulers are chosen from among scholars who are selected on the basis of ability. There are few laws in the country, and their wording is so clear that there is no need for lawyers. The highest punishment for almost any serious crime is conversion to slavery. Thus, the people of *Utopia* live according to the laws of nature, thinking that intelligent life brings pleasure, which is the highest good for man.

Here is an excerpt from the work of Thomas More "Utopia". (Translated by: More, Thomas. *De optimo reipublicae statu, deque nova insula Utopia ...* Basileae, Froben, 1518).

Translated from Latin Vladimir Litvinov. Image: Portrait of Hans Holbein Jr..

## THOMAS MOR.

### UTOPIA

... I have described to you, as far as I could, the order of such a society, which, in any case, I know not only as the best, but also as the only one which can rightly be

called a society. After all, in other countries, those who talk about the public good everywhere usually care only about their own. Here, where there is no private property, residents are actually concerned with public affairs. And here and there this course of action is quite correct. Indeed, in other countries, everyone knows that no matter how prosperous a society is, it will still starve to death if it does not take care of itself personally. Therefore, out of necessity, he must first take care of his own interests, not the interests of the people, ie others. Here, where everything belongs to everyone, on the contrary, no one doubts that no private person will need anything, you just need to make sure that the community stores are full. There is no uneven distribution of food, there is no needy, no beggar, and although no one has anything, everyone is rich. Really, can there be anything better than such wealth as carefree, happy and quiet life? There is no need to worry about your own food; it is not necessary to suffer from the mournful reproaches of the wife, to fear for poverty of the son, to worry about the dowry of the daughter. Everyone can be calm about food and well-being, both their own and all his: wife, sons, grandsons, great-grandchildren, great-great-grandchildren and the whole long line of his descendants, the calculation of which is accepted in noble families. Further. Utopians care about those who have lost their ability to work no less than about those who continue to work. I would like someone to try to equate this impartiality with the justice of other nations. And let me fail in this place, if I find in them any trace of justice and impartiality! In fact, let's take the example of a gentleman, a goldsmith, a moneylender or something like that. What kind of justice will it be if all these people do nothing at all or their business is such that the state does not really need it, and their life takes place in the midst of splendor and luxury and they spend it in idleness or in vain pursuits? Take now, on the other hand, a day laborer, a scrap carter, a worker, a farmer. They are constantly busy with hard work that the animals can barely stand; at the same time, this work is so necessary that no society can exist without it for a year, and the life of these people is so humane that in comparison with them the situation of cattle looks even better. In fact, cattle do not constantly do such work, their diet is not only much worse, but also more pleasant for them, and at the same time they have no fear for the future. As for people, they are oppressed today by useless and unprofitable work, which suggests a miserable old age. Their daily wages were too low to cover the needs of the day; therefore, there is nothing to say that there is some surplus left every day to save for old age.

Is it possible to call just and grateful such a society that so wastefully endows the so-called noble, golden deeds of masters and other people of this kind, who do nothing, living ingeniously only flattery and insignificant pleasures, and on the other hand, does not show the slightest concern for farmers, coal miners, day laborers, lo-

language carters and workers, without whom there would be no society at all? Moreover, burdening them with work in the heyday of their lives, it does not mention their tireless diligence, forgets about the many and great benefits they have brought, and when old age, disease, and severe deprivation fall upon them, with the most callous ingratitude of reward -chews them a miserable death. Further, the rich are snatched from the daily wages of the poor every day, not only by their own foolishness, but also by state laws. Thus, if it previously seemed unfair to repay black ingratitude for diligent service to society, they have corrupted it by doing justice by promulgating special laws.

With repeated and careful contemplation of all the prosperous states today, I can swear that they are nothing more than a conspiracy of the rich, saving under the name and sign of the state about their own gain. They invent and blame all sorts of ways and tricks, first, in order to keep without fear of losing what they gained by various fraudulent tricks, and then in order to buy back for the cheapest possible work and labor of all the poor and exploit them like pack cattle. Once the rich have decided on behalf of the state, it turns out, also on behalf of the poor, to follow these tricks, they become laws. But even here, when these disgusting people, by virtue of their insatiable greed, shared in their environment all that would be enough for everyone, how far they are still from the welfare of the Utopian state! Having withdrawn money from use, the last forever destroyed all greed for them, and what a mass of hardships disappeared at the same time! What sowing of crimes is uprooted! Who does not know that with the disappearance of money all those crimes that are subject to daily punishment, but not taming, die out, namely: deception, theft, robbery, quarrels, uprisings, disputes, mutinies, murders, betrayals, poisonings; in addition, along with money, fear, anxiety, worries, work, insomnia will instantly die. Even poverty itself, which obviously only needs money, would immediately disappear with the complete destruction of money.

To make it clearer, imagine a futile and barren year in which many thousands of people were starved. I am adamant that if at the end of this misfortune the granaries of the rich are shaken, a great quantity of bread could be found there; and if you distributed this supply among those who perished from malnutrition and exhaustion, no one would notice such avarice of climate and soil. It would be so easy to get food, but the notorious blissful money, a wonderful invention that opens access to food, alone blocks the way to food. I have no doubt that the rich feel it too; they know perfectly well that it is better to be in such a position that there is nothing to suffer than to have plenty of excess; it is better to get rid of many misfortunes than to be besieged by greater riches. It never occurs to me to doubt that the whole world would have easily and long ago passed the laws of the utopian state both for its own

benefit and because of the authority of Christ the Savior, who from his greatest wisdom could not help but know that - better, and for his kindness could not help but advise what he knew best. But this is opposed by one monster, the king and father of all death - pride. It measures the well-being not by its own successes, but by the failures of others. She would not even want to become a goddess if there were no unfortunates left over whom she could rule aty and mock; she needs her happiness to shine when compared to their misfortunes, she needs to expand her wealth to torment and inflame their lack. This infernal serpent crawls in the hearts of people and, like a fish sticking out, delays and slows down their choice of the path to a better life.

Because it is too deeply ingrained in people to be easily snatched, I am glad that, at least, the Utopians have had the honor of having such a state that I would gladly wish for all. They went in their lives in this way and laid the foundations of the state not only very successfully, but also forever, as far as the human imagination can allow. They have wiped out the root of ambition and discord with other vices, and therefore they are in no danger of suffering from internal strife, except that many cities with their well-protected riches have perished. And with full internal consent and the presence of inviolable institutions, this state cannot be shaken and shaken by neighboring statesmen, who, under the influence of envy, have long and repeatedly tried to do so, but have always been repulsed. When Raphael laid out all this, I immediately came to mind many customs and laws of this people, which contain extreme nonsense. These are not only the way of waging war, their church rites and religions, but also their other institutions, but especially what is the most important basis of their system, namely: the commonality of their life and food in the complete absence of money circulation. This one completely destroys all nobility, splendor, brilliance, which, according to popular belief, is the true glory and beauty of the state. But I knew that Raphael was tired of the story, and I wasn't sure if he could listen patiently to his objections, and I especially remembered him humming some for their vain fear that they wouldn't be considered smart enough. if they do not find in the language of other people what they can be reprimanded for. So, praising the Utopian system and Raphael's language, I took his hand and led him to the dungeon. However, I made a reservation that we will have time to think more deeply about this subject and talk to the narrator more thoroughly. Good if it ever happened! In the meantime, I cannot agree with everything that this man has said, in any case, he is undoubtedly deeply educated and very experienced in understanding humanity; but, on the other hand, I willingly admit that in a utopian republic there is much that I want more in our states than I expect.

Aphorisms:

- Women, of course, not out of anger, but by nature hate those who are loved by their men.
- We all value good, only losing it forever.
- A sage will avoid diseases rather than choose a remedy against them.
- If you want to succeed, you have to look as if you already have it.

## **PHILOSOPHY OF THE NEW TIME AND THE ENLIGHTENMENT**

### **Descartes (René Descartes / Renatus Cartesius;**

(1596 - 1650) - French philosopher, mathematician and naturalist, founder of European classical rationalism, who is more responsible for the ideas and methods that separate the New Age from the Middle Ages. Speaking, like Francis Bacon, with a program of rethinking the previous tradition of philosophizing, Descartes, in contrast, did not rely on experience and empirical observations, but on reason, thinking and self-awareness. The most obvious and at the same time reliable statement that can serve as a cornerstone of a single system of sciences is, according to Descartes, the thesis "I think, therefore I exist" (cogito, ergo sum). Following Augustine, Rene Descartes insisted that everything could be questioned except the existence of the doubter. The truth and effectiveness of the principle of self-consciousness as a fundamental principle of philosophizing is provided by God, who gave man the natural light of reason. The tool of human cognition is a method, the basic rules of which are: 1) to start with the simple and obvious; 2) divide each complex object (or problem) to be studied into simple parts; 3) to arrange their thoughts in a certain order, not allowing any gaps, to maintain continuity in the chain of inferences; 4) to consider true only those provisions that are clear and expressive and do not cause anyone to doubt. In the field of ethics, the achievement of happiness is helped by knowledge of how to behave properly, namely: 1) Adhere to all laws and customs of the country of origin. Live by the average notions of the people around you. Do not enter into any responsibilities; 2) Always be confident in any situation, in case of uncertainty - to choose the highest probability, thus avoiding remorse; 3) Adapt to the world and not vice versa. The only thing we have is the mind. The will seeks only what the mind commands it, so it cannot seek anything unattainable; 4) Direct life to the development of reason and cognition. Animals in Descartes' system are unitary automata, and man is divided into a body (which is also interpreted as an automaton)



and an intelligent soul (feelings and imagination in it are only modes of reason). In the spiritual life, Descartes drew close attention to the problems of morality, which he also considered from a consistently rationalist standpoint. The main vocation of morality is, according to Descartes, to ensure the dominance of the mind over the spontaneous despotism of the will and the senses by subjecting the latter to the customary norms and laws of the country. Descartes' philosophy, commonly called Cartesianism, is set out in his "Worlds of First Philosophy" (*Meditationes de prima philosophia in qua Dei existentia et Animae immortalitas demonstratur*, 1641) and in "*Principia philosophiae*, 1644".

Here is an excerpt from the work of Descartes "Reflections on the method". (Descartes Rene. *Meta-physical reflections*. Translated from French by Z. Borysiuk and O. Zhupansky - K., 2000).

Image: Portrait of Descartes by Frans Hals.

## REFLECTIONS ON THE METHOD

- how to direct your mind and find the truth in the sciences

If this reasoning seems too long to be read in one go, it can be divided into six parts. The first reveals various considerations concerning the sciences; in the second - the basic rules of the method invented by the author; in the third - some of the rules of morality, extracted by the author from this method; in the fourth, the evidence by which he proves the existence of God and the human soul, which are fundamental to his metaphysics; in the fifth it will be possible to find the sequence of questions of physics which he has considered, and, in particular, the explanation of movement of heart and consideration of some other difficult questions concerning medicine, and also a difference which exists between our soul and soul of animals; and in the latter, indications of what, in the author's opinion, is necessary in order to go further in the study of nature than he has succeeded in, as well as an explanation of the considerations which prompted him to write.

Part one

## REFLECTIONS ON SCIENCE

Common sense is the most equitable thing in the world: everyone considers himself so gifted that even those who are most difficult to satisfy in any other way usually do not seek to have common sense more than they have. Besides, it is unbelievable that everyone is wrong. Rather, it suggests that the ability to reason correctly and distinguish truth from error — which, in fact, is what we call common sense — is the same in nature in all people, and that the difference between our opinions it does not come from the fact that some are smarter than others, but only

from the fact that we direct our thoughts in different ways and do not consider the same things. After all, it is not enough just to have a good mind, the main thing is to apply it well. The greatest souls are capable of both the greatest vices and the greatest virtues, and even those who walk very slowly are able, always moving in a straight path, to go much further than those who run, deviating further from this path.

As for me, I never considered my mind was more perfect than in others, and often even wished to have such a quick thought, or such a clear and distinct imagination, or such a comprehensive and reliable memory as some others. And I do not know, perhaps, other qualities than those mentioned, which would be necessary for the improvement of the mind; as for reason or common sense, since this is the only thing that makes us human and distinguishes us from animals, I want to believe that it is completely present in everyone, adhering to the general opinion of philosophers who claim that quantitative difference can be only between random properties, and not between forms<sup>1</sup>, or natures, of individuals of the same species. However, I am not afraid to say that, in my opinion, in my youth I was very lucky to take some paths that led me to the reasoning and rules on the basis of which I developed a method by which I can, I think, gradually improve my knowledge, freely raising it to the highest level that the mediocrity of my mind and the short life span will allow it to achieve. Because with the help of this method I already have some achievements, although in judgments about myself I always tend to distrust rather than complacency; and looking through the eyes of the philosopher at the various actions and actions of men, I find among them almost none that would not seem to me vain and fruitless. Therefore, I cannot help but be particularly pleased with the successes that I think I have already achieved in finding the truth, and I hope for the future to believe that if there are really good and important occupations between purely human pursuits, then they are the ones that I chose.

However, it may happen that I am wrong. And what I consider gold and diamonds are nothing more than crumbs of copper and glass. I know how prone we are to mistakes in everything that concerns us; and, moreover, with what distrust we must treat the judgments of friends when they speak in our favor. But I would very much like to force you to see in this reasoning what are the paths I have followed, and to portray my life as in a picture<sup>2</sup>, so that everyone can make their own judgment about it and so that I, having learned the idea of it by voice, a new self-study tool and would attach it to the ones I usually use.

Thus, my intention is not to teach here the method that everyone must follow in order to direct his mind correctly, but only to show how I have directed my own mind. Those who set out to educate others must consider themselves more skilled than those they instruct, and if they fail in the slightest, they are to be condemned.

However, by offering this work only as a story or, if you will, as a fiction, where among the examples worthy of imitation, you may find ones that should not be imitated, I hope that it will be useful to someone without harming to no one, and that everyone will be grateful to me for my openness.

I have been nourished by science since childhood, and since I was assured that with its help it is possible to obtain a clear and reliable knowledge of everything useful for life, I had an extremely great desire to comprehend these sciences. But as soon as I finished this whole course of study, which usually ended with admission to the ranks of scientists, I completely changed my mind, because I was so confused by doubts and mistakes that it seemed that my efforts in teaching achieved only one thing: I became more and more convinced his ignorance. However, I studied in one of the most famous schools in Europe and believed that if there are scientists anywhere on earth, then this is where they should be. I studied everything that others studied there, and even, not being satisfied with the sciences that were taught to us, I reread all the books that came to my attention, where it was about the rarest and most interesting sciences. At the same time, I knew what others thought of me, and I did not notice that I was placed below my classmates, among whom were those who were considered worthy to take the place of our mentors. Finally, our century seemed to me prosperous and rich in high minds no less than any of the previous ones. All this gave me the courage to judge others for myself and to believe that there is no such science in the world as I was initially encouraged.

But still, I really appreciated the exercises they do in schools. I knew that the languages studied here were necessary for understanding the works of the ancients; that the seduction of fantasies nourishes the mind; that memorable historical deeds glorify him and that acquaintance with them within reasonable limits develops the ability to judge; that reading good books is like a conversation with their authors - the most worthy people of previous centuries, and at the same time a meaningful conversation in which the authors reveal the best of their thoughts; that eloquence has incomparable power and beauty, that poetry is full of the most charming elegance and tenderness; that mathematics gives the most masterful inventions, capable not only to satisfy curiosity to a great extent, but also to facilitate crafts and human labor; that works that speak of morality contain many instructions and teachings that are very useful and that convert to virtue; that the glory of God teaches how to reach paradise; that philosophy provides a means of speaking convincingly about all sorts of things and surprising the little-known; that jurisprudence, medicine, and other sciences bring honor and wealth to those who practice them, and that it is finally useful to know them all, even those who are most full of superstitions and misconceptions, in order to determine their true value and not be deceived by them. .

However, I thought that I had already devoted enough time to languages, as well as to reading ancient books with their stories and inventions, because talking to writers of other centuries is the same as traveling. It is useful to some extent to get acquainted with the customs of different peoples to sober up yet to judge ours and not to consider ridiculous and foolish all that does not coincide with our customs, as is often done by people who have seen nothing. But those who spend too much time traveling may eventually become strangers to their country, and those who are too interested in the affairs of past centuries usually become ignorant of what is happening in their time. In addition, fairy tales present as possible such events that are in fact impossible<sup>3</sup>. And even in the most authentic historical descriptions, where the significance of events is not exaggerated or misrepresented to make these descriptions more readable, the authors almost always avoid low, less glorious circumstances, hence the rest do not appear as they were. and therefore those who correlate their morality with such models can easily become eccentrics like the knights of our novels and devise deeds that exaggerate their power.

I highly valued eloquence and was in love with poetry, but I believed that both were gifts of reason rather than the fruit of learning. Those who are stronger in reasoning and who hone their thoughts better in order to give them greater clarity and clarity can always be better than others in convincing what they offer, even if they speak Lower Breton and have never learned rhetoric. And those who are capable of the most pleasant inventions and are able to express themselves very colorfully and elegantly, will be the best poets, even if the art of poetry was unfamiliar to them.

I especially liked mathematics because of the plausibility and obviousness of its proofs, but I did not yet see its true application, but believed that it served only crafts, and I was surprised that on such a strong and solid foundation was not built something more sublime. On the contrary, I compare the works of the ancient pagans, who interpreted morality, with very magnificent and majestic palaces built on sand and mud. They praise virtues and force them to be valued above all else in the world, but they are not taught enough to recognize them, and often what they call this wonderful name turns out to be nothing but insensitivity, or pride, or despair. or paternity. I respected our theology and hoped no less than anyone to reach paradise. However, knowing as a reliable thing that this path is open to both the ignorant and the most learned, and that the truths received there by message that lead beyond our comprehension, I did not dare to make them the subject of my weak reasoning and believed that for their successful study requires special help from heaven and being more than human.

I will say one thing about philosophy: observing that for many centuries it has been developed by the most wonderful minds and, nevertheless, there is still no

position in it that would not be the subject of controversy and, therefore, would not be doubtful, I did not find such self-confidence to expect greater success than others. And, taking into account how many hundred and the same subject can be different opinions held by scientists, but true among these opinions can be only one, I began to consider false almost everything that was no more than probable.

Further, as for other sciences, since they borrow their principles from philosophy, I believed that nothing solid could be built on such weak foundations. I did not have enough honors and benefits to devote myself to studying them, because, thank God, I did not feel in such a state to make science a craft to ensure my well-being. And although I did not feel obliged to despise fame, as the Cynics do<sup>4</sup>, I did not value the fame I could have earned undeservedly<sup>5</sup>. Finally, as far as false teachings are concerned, I knew their price well enough not to be misled by the promises of any alchemist, or by the predictions of an astrologer, or by the antics of a magician, or by all sorts of tricks or praises of those who pretend to be -they know more than they actually know.

That is why, as soon as age allowed me to get out of the control of my mentors, I completely abandoned book classes and decided to look for only the science that I could learn in myself, or in the great book of the world, and used the remnants of my youth to to travel, to see courts and armies, to meet people of different customs and estates and to gain various experience, having tested oneself in the meetings sent by destiny, and in all everywhere to reflect on the acquired things so as to extract from such occupations which -any benefit. For it seemed to me that I could find more truth in everyone's reasoning concerning matters of direct interest to him, and the solution of which would immediately punish him if he thought wrongly, than in the scientist's office speculations, which do not end in action. and those that have for him, perhaps, almost the only consequence, namely: he is even more proud of them, the further such a scientist from common sense, because in this case he has to spend more intelligence and art to try to make them right. -like. I have always had the greatest desire to learn to distinguish the true from the false, to better understand my actions and move confidently in this life.

However, at the time when I was just observing the customs of other people, I did not find anyone among them on whom I could rely, because I saw here the same diversity that I had previously seen in the views of philosophers. The greatest benefit I received was that, noticing how much of what seemed strange and ridiculous to us was generally accepted and approved by other great nations, I learned not to believe very much because I was inspired only by by example and custom. So I gradually got rid of many mistakes that can obscure natural light and make us less able to hear the voice of reason. However, after spending several years studying this book of the

world and trying to gain some experience, I decided to study myself and use all my powers of mind to choose the paths I should follow. I seem to have succeeded more than I would ever have left my homeland and my books.

Phrases:

- Despair is fear without hope
- I think, therefore, I exist
- Loneliness should be sought in large cities
- It is not enough to have a good mind, the main thing is to use it well
- To improve the mind, you need to think more than memorize

NOTES:

1 In Latin translation: "substantial forms".

2 In Latin translation: "hiding behind the picture."

3 In the Latin translation it is added: "and, thus, push us to measures that exceed our strength, or give rise to hopes that do not correspond to our position."

**SPINOSA BARUCH** (Benedictus de Spinoza; 1632–1677) - a prominent Dutch philosopher-pantheist, a Priest for the campaign Major works: "A Short Treatise on God, Man and His Happiness" (1660); "Theological-political treatise" (1670); "Ethics" (1677). His philosophical views were initially formed under the influence of Jewish medieval philosophy. The greatest influence on him was, in particular, the philosopher, theologian and physician of the twelfth century. Maimonides, whose book *The Sea of the Lost* (The Teacher of the Lost), in which an attempt is made to combine biblical teaching with Aristotelian philosophy, he often quotes in his *Theological-Political Treatise*. But the decisive influence on the young Spinoza was exerted by the philosophy of Descartes, which contributed to the formation of his philosophical interests and the break with the Jewish religion. Spinoza mastered the most important provisions of Descartes' physics, and also shared the basic tenets of Descartes' rationalist method. However, Spinoza went much further than Descartes.



In his *Theological and Political Treatise*, Spinoza repeatedly asserted that his philosophical teachings allegedly not only did not destroy religion, but also gave it the only correct justification. Spinoza did not consider religion to be a religion based on a canonical interpretation of Scripture, but a superstition. "Between religion and

superstition," he said, "I know mainly the difference that superstition is based on ignorance, and religion is based on wisdom." Based on this, Spinoza exposes and refutes the means by which they try to prove the "truth" of religion. Various "miracles" have played and continue to play the greatest role among these means in all religions. Standing on the position of a strict law of nature, Spinoza considers them as a consequence of ignorance, ignorance of the true causes of phenomena. "A miracle, whether it is against it or supernatural, is pure absurdity," he wrote. The thinker proves that there are no miracles in Scripture.

In his critique of religion, Spinoza not only exposed the epistemological roots of religious beliefs, but sometimes came close to understanding if not the social, then the political role of religion.

Here is an excerpt from the work of B. Spinoza "Theological and Political Treatise". (Spinoza Benedict. / Translated from Latin by V. Litvinov. - K.: Published by Solomiya Pavlychko "Fundamentals", 2003. - 237 p.). Image: Portrait of Spinoza from the collection of paintings of the Duke Augustus Library, Wol Fenbutel, Germany.

## THEOLOGICAL AND POLITICAL TREATY

### Section III

#### ON THE CALL OF THE PRIESTS

#### AND ABOUT WHETHER THERE WAS A PROPHETIC GIFT INVOLVED ONLY BY PRIESTS

The true happiness and bliss of everyone lies only in the enjoyment of good, but not in the glory when only one and no one else enjoys good. For he does not know true happiness and bliss, who considers himself more blissful because others do not live as well as he alone, or because he is more blissful and happier than others. The joy he feels from this, unless it is childish, comes not from anything other than envy and malice (*malo animo*). For example, the true happiness and bliss of man lies only in the wisdom and knowledge of the truth, but not in the fact that he is wiser than others or that others do not have the knowledge of the truth. After all, this does not increase his wisdom, that is, his true happiness.

Therefore, he who rejoices in it rejoices in the misery of another. So he is jealous and evil and knows neither true wisdom nor the peace of real life. So when the Scriptures, persuading the Priests to obey the Law, say that God chose them from among the other nations 1, that he is close to them and not to others 2, and that he only gave them just laws (see verse 8 of the same chapter); finally, that he, neglecting other [nations], only revealed himself to them (see verse 32 of the same chapter), etc.,

then [Scripture] speaks only in view of the notion of people who did not know true bliss, as we have shown this is in the preceding chapter, and as Moses 3 also testifies. And he would be no less close to them if he were equally close to others. The laws would be no less just, and they themselves would be no less wise if the laws were given to all nations. Miracles would no less show the power of God if they were performed for the sake of other nations. Finally, the Priests would be obliged to honor God no less if God bestowed all these gifts equally generously on all other nations. As for the fact that God tells Solomon 4 that no one after him will be as wise as he is, it is probably only a rhetorical figure to denote exceptional wisdom. Be that as it may, we must not believe that God promised Solomon, for his greater happiness, not to endow anyone with the same wisdom later. After all, this would not increase Solomon's mind at all. And a wise king would be grateful to God for such a gift no less than if God said that he endows everyone with such wisdom.

However, when we claim that in the places just quoted in the Pentateuch, Moses speaks according to the Hebrew notions, we do not, however, deny that God alone gave them the known laws of the Pentateuch. of what he only spoke to them; nor, finally, that no other nation has been able to see so much wonder as the Priests. We just want to say that in this way, especially with that evidence, Moses wanted to persuade the Priests in order to involve them more in the worship of God in their childish ways. Finally, we wanted to show that the Priests differed from other nations not in knowledge and piety, but in something completely different, or (in their view, as Scripture said) that the Priests were chosen by God from the rest of the nations. -dock of their true life and high speculation (speculationes), although they were often reminded of this, but for a completely different reason. What exactly she was, I'll show here in order.

Before beginning this, I want to explain briefly in the following statement what exactly I mean by God's direction (directionem) and what I mean by God's external and internal help; what I mean by God's choice (electionem) and what, finally, by happiness (fortunam). By the rule of God I mean the known inviolable and unchanging order of nature, or the concatenatio of natural things. After all, we have said above, and elsewhere we have shown that the universal laws of nature, by which everything is accomplished and determined, are only eternal decisions (decreta) of God, which always contain eternal truth and necessity. So whether we say that everything happens according to the laws of nature, or that everything is arranged according to the decision and rule of God, we are saying the same thing. Then, since the power (potentia) of natural things is only the very power of God, through which everything only happens and is determined, it follows that everything that man (which is also part of nature) gets to help himself to preserve his being (esse), all this

nature offers her without any effort on her part. All this is given to man by the power of God alone, because it acts either through human nature or through something that is outside of human nature.

Therefore, all that only nature, by virtue of its power alone, can give to man for the preservation of his being, we can rightly call all this the inner help of God. And everything that is more beneficial to man due to the power of external causes - all this we can call the external help of God. And from here it is easy to draw a conclusion that should be understood by the election (electionem) of God. In fact, since every woman does something only according to a predetermined order of nature, that is, according to God's eternal rule and decision, it follows that everyone chooses a certain way of life or occupation only according to God's special calling, which chose him among others for this cause or for this way of life. Finally, by happiness (fortunam) I mean nothing more than the rule of God, because it governs human affairs for external and unforeseen reasons. Touching on this, let us return to our task and see what the Jewish people are called to be chosen by God, unlike others. To show this, I continue like this.

Everything we politely want (honeste) comes down mainly to these three points, namely: to know things through their first causes; to dominate the passions, or to acquire the habit of doing good; and, finally, to a quiet life in physical health. Means that directly contribute to the first and second and which can be considered as the immediate and effective causes inherent in human nature, so their acquisition depends mainly on our power (potentia) or only on laws of human nature. Therefore, it should be firmly stated that these gifts were not a special belonging of one nation, but were always common to the whole human race, unless we want to dream that nature once gave birth to different kinds of people there. But the means that promote a quiet life and the preservation of the body are mostly outside and are called gifts of happiness, because they really depend most of all on the management of external causes unknown to us. So in this case, a fool is almost as happy and unhappy as a clever one. However, human control and vigilance can greatly contribute to a peaceful life and the avoidance of harm from other people, as well as harm to animals.

Reason and experience have taught us that there is no surest way to do this than to form a society based on certain laws, to occupy a known country on earth, and to direct the forces of all as if on one body, namely, on society. But for the formation and preservation of society requires intelligence and vigilance. Therefore, a society that is based and governed mostly by intelligent and diligent people will be calmer, more stable, and less subject to chance; conversely, a society of people with an uneducated mind depends largely on chance and is less stable. If, however, such a

society lasted a long time, it would be obliged not to itself, but to someone's government. Even if it overcomes great dangers and the circumstances are happy for him, then even then he will not be able to marvel at God's rule (because God acts through hidden external causes, not through human nature and soul) and will not to bow before him, because for society everything happens very unexpectedly and beyond expectations, which can really be considered a miracle.

Thus, peoples only differ from each other, in fact, only in the sense of society and the laws by which they live and are governed. It turns out that the Jewish people were chosen by God among others not because of reason and calm spirit, but because of society and happiness (*fortunae*), thanks to which they achieved dominance (*imperium*) and maintained it for many years. This is very clear from Scripture itself. After all, if anyone looked at it at a glance, he obviously saw that the Priests outnumbered other peoples only by the fact that they happily (*feliciter*) arranged their affairs (concerning a quiet life) and overcame great dangers, achieving this to a greater extent only thanks to God's outward help. But in everything else they were equal to other [nations], and God is equally merciful to all. For as far as reason is concerned, we have shown in the previous section that [the Priests] did not think highly of God and nature. That is why they were chosen by God among others not for reason. But not for charity or true life. In this they were also equal to other peoples, and only a very small number of them were elected.

Thus, their election and vocation consisted only in the temporary happiness and benefits of the state. And we do not see God promising the patriarchs or their successors anything other than that. The law does not even promise anything for obedience, except the constant welfare of the state and other benefits in this life. Conversely, for disobedience and violation of the Covenant, the death of the state and the greatest hardships were promised. This is not surprising, because the goal (*finis*) of the whole society and state consists (as follows from what has just been said and as we will show in more detail later) in a quiet and comfortable life. The state cannot exist under laws that not everyone obeys, because if all members of society wanted not to recognize the laws, then society would disintegrate and the state (*imperium*) perished. So the Jewish society could be promised nothing but a safe life with its benefits for constant observance of the law. Conversely, no more punitive punishment could be foreseen for disobedience than the fall of the kingdom and the ensuing calamities; and above all these also others which could (in particular with them) occur as a result of death of their separate state. But there is no need to think about it in more detail now. I will only add that the laws of the Old Testament were revealed and given only to the Priests, because God chose them only for the

formation of a separate society and state, and therefore they must have had separate laws.

Therefore, today the Priests have nothing to attribute to themselves as an advantage over all nations. As for the fact that they, being scattered and having no state, persisted for so many years, it is not at all surprising after they became so isolated among all peoples that aroused the hatred of all. And besides, not only by external rites, opposite to the rites of other nations, but also by a sign of circumcision, which they closely observed.

And that the hatred of the people contributes to their preservation experience has now confirmed this. When the Spanish king recently forced the Priests to accept the state religion or go into exile, many Priests adopted the papal religion. But since those who accepted the religion were granted all the privileges of the natural Spaniards, and in addition they were recognized worthy of all honorary positions, they soon became so mixed with the Spaniards that after some time they left no trace and no mention. But quite the opposite happened to those whom the Portuguese king forced to accept the religion of his state. Although they changed their religion, they always lived separately from everyone, because the king declared them unworthy to hold all honorary positions.

In this case, I think, the sign of circumcision is so strong that, in my opinion, he alone will save this people forever. Moreover, if the foundations of their religion had not weakened their spirit, I would have been certain that they would one day, under favorable circumstances (human affairs very changeable), restore their state and that God would elect them again. A great example of this is the Chinese, who also keep a braid on their heads, which is clearly different from all the others. Having distinguished themselves in this way, the Chinese have preserved themselves for so many thousands of years, and in antiquity they far outnumber the rest of the nations. And they did not always have a state, but more than once they restored it after the loss and, no doubt, will regain it as soon as the courage of the Tatars begins to weaken due to material luxuries and carefreeness. Finally, if anyone wants to defend the position that the Priests were chosen by God for one reason or another, I will not contradict him, as long as he claims that this election is temporary or eternal, because it belongs only to the Priests, it concerns only the state and bodily benefits (because only this can distinguish one nation from another). But in regard to reason and true piety, no nation is distinguished from others, and, probably, in regard to these things, God does not give preference to any nation over another.

Phrases:

- Any definition is a limitation.
- Look at everything from the point of view of eternity.

- Ignorance is not an argument.

#### NOTES:

- 1 "Deuteronomy," 10:15
- 2 Deuteronomy 4: 4, 7
- 3 Deuteronomy 9: 6, 7
- 4 "And the book of Kings", 3:12

#### **LOC, John (John Locke**

(1632 - 1704) - English philosopher. Locke focuses on the problem of the origin of ideas, to which he gave an empirical justification: there are no "innate ideas", and the human mind is originally a tabula rasa (blank board), on which experience writes its writings. In contrast to Bacon, whose empiricism has a predominantly methodological orientation, Locke shifted the emphasis to the theory of cognition, first of all to the cognition of human nature, and not of nature as such. He came to the conclusion that all human knowledge has an experiential origin, and it follows not only from external (feeling), but also from internal (reflection) experience. At the heart of any knowledge are simple ideas that arise as a result of the action on the human mind of the primary (length, shape, density, movement) and secondary (color, smell, taste, sound) qualities of bodies. From simple ideas complex ones are formed, among which there are three varieties - modes, substances, relations. Locke introduces the division of knowledge into three types - intuitive (occurs as a result of comparing ideas and establishing their similarities and differences); demonstrative (based on the previous, revealing the consistency or inconsistency of ideas through mediating steps); sensitive (perception of the existence of individual things). Intuitive knowledge concerns our own existence (inner experience); demonstrative - the existence of God; sensitive covers the existence of the outside world. The thesis of the existence of God is pervasive, in particular, in the "Second Treatise on Government." Locke argues that man has certain fundamental natural rights, which are a gift of God to all mankind - the right to life, liberty and property. Locke substantiates the emergence of society with the theory of social contract, one of the main ideas of which is the idea of sovereignty of the people: the people have the right to replace their rulers (even through revolution), if they do not improve their welfare and lose their trust . The ideas of natural human



rights and natural law are fundamental in shaping the ideology of liberalism. In covering the problems of religion and interreligious relations, Locke is one of the most convincing founders of the idea of tolerance (which he extended to atheists). In the field of education, the main emphasis is on the education of character and intellect. Locke's ideas played a significant role in the history of philosophical and socio-political thought of the European Enlightenment. Locke's theoretical legacy is an ascendant of the liberal intellectual tradition. He considered the constitutional monarchy to be the best form of government, which required the division of branches of government into parliamentary, executive, and federal.

Here are excerpts from the work of John Locke ("Two Treatises on Government" (John Locke. Two Treatises of Government. - ed. Thomas Hollis (A. Millar et al.), 1764). Translated from English by A. Frolkin. (See: Anthology of liberalism: political and legal doctrines and the rule of law. - K., 2008. - P. 327-338). Image: a portrait of J. Locke by Herman Ferrell. National Portrait Gallery in London.

## TWO TREATISES ON GOVERNANCE

The second treatise. state power

### Section II

About the state of nature

4. To properly understand what political power is, and to trace its origins, we must consider the state inherent in all human beings by nature - and this is the state of absolute freedom in directing their actions, disposing of their property and person as they are. considered necessary, within the law of nature, without asking permission and regardless of the will of any other person.

It is also a state of equality in which all power and courts exist on a reciprocal basis; each has no more than the other: for nothing is more obvious than the fact that the creation of one species and class, which are arbitrarily born in order to enjoy the same advantages of nature and the same abilities, must also be equal. among themselves, without any subordination or subordination, unless the Lord and Lord over all of them in some way openly declare their will to place one over the other, and give it a clear and obvious purpose the undoubted right to dominion and supreme authority.

5. This equality of people by nature prudent Hooker (Laws of Church Policy, Book I) considers in itself so obvious and undoubted that takes it as the basis of the commitment of mutual love between people, on which builds mutual responsibilities people and from which derives the majestic principles of justice and mercy.

Here is what he says:

“The same natural urge led people to realize that love for others is no less their duty than love for themselves, because to see things that are equal, it is necessary that all have the same measure; for if I cannot but desire to receive good, at least as much from everyone as everyone can wish for his soul, then how should I strive to satisfy at least some part of my desire, if I myself do not take care to satisfy it? the same desire is undoubtedly inherent in other people whose nature is the same? When what is offered to them is incompatible with their desire, it is not it will upset them as much as it upsets me, and therefore, if I do wrong, I must wait for suffering, because there is no reason why others should love me more than I love them; thus, my desire to be loved, as far as possible, equal to me by nature, imposes on me a natural obligation to show exactly the same affection for them; From such a relationship of equality between us and those who are like ourselves, to regulate life, the natural mind has derived several rules and canons known to everyone. ”

6. But, although it should be a state of freedom, it is still not a state of permissiveness, because, although a person in this state has uncontrolled freedom to dispose of himself or his property, he still does not have the freedom to destroy himself or anyone another creature that is in her possession, except when required by its more worthy goals than just self-preservation. In the state of nature there is a law of nature, which governs this state, obliging everyone; this law is the Mind, which teaches all mankind, all who turn to it, that since all are equal and independent, no one has the right to harm the life, health, liberty or property of another. For all men are the product of a single omnipotent and infinitely wise Creator, servants of a single Almighty Master, sent into the world by his command and in his work; they are the property of the one who created them and are sent for the period for which he, and not someone else, will need them. And since we are endowed with similar abilities and share everything in a single natural community, it is inconceivable that there is any subordination between us that could authorize us to destroy each other, as if we were created to use one another. one, such as how less perfect beings were created for us to use them. Everyone, since he is obliged to preserve himself, and not to leave his place arbitrarily, for reasons of self-preservation, when his own life is not in danger, must, as far as possible, preserve the rest of humanity and it cannot, unless it means doing justice to the offender in justice, taking his life or harming him or because it contributes to the preservation of life, liberty, health, body parts or property of another.

7.1, so that all people can be restrained from encroaching on the rights of others and harming each other, to observe the law of nature, which requires peace and preservation of all mankind, observance of the law of nature in this state depends on the will of everyone, Everyone has the right to punish violators of this law to such an

extent that it can prevent the violation of the law. For the law of nature, like all other laws concerning men in this world, would be in vain if there were no one who in his natural state had the power to carry out this law and thus protect the innocent and restrain the transgressors, and if anyone if he can punish another for any evil he has done, then he should do so. For in a state of absolute equality, where by nature there is no subordination to one another or power over one another, what one can do to enforce this law is also necessarily the right of everyone to do.

8. Thus, in the natural state, one person acquires power over another; but it is not the absolute or arbitrary power to punish the criminal when he finds himself in its hands, according to his violent passions or the unbridled imagination of his own will, but only the power to punish him to the extent commanded by a calm mind. and conscience, so that the punishment is proportionate to the transgression and is such that it can serve to atone and restrain. Because only for these two reasons can one person legitimately harm another, that is, do what we call punishment. By violating the law of nature, the violator thereby declares that he lives by a different rule than by the power of reason and general justice, which is the standard used by God in the actions of men for their mutual security; and thus it becomes dangerous to people because it weakens and breaks the bonds that are supposed to protect them from harm and violence. And because it is an attack on the whole human race, on its peace and security, guaranteed by the law of nature, everyone, thanks to the right he has to preserve humanity as a whole, can restrain or, where necessary, - destroy things that are harmful to people, and thus can cause such harm to any violator of this law that will force him to repent of his actions, and thus keep him, and in his example, and others, from similar acts . And in this case and on this basis, everyone has the right to punish the violator and be a executor of the law of nature.

9. I have no doubt that this doctrine will seem very strange to some; but before they convict her, I would like them to explain to me by what right this or that ruler or this or that state can sentence to death or punish a foreigner for a crime he commits in their country. Of course, their laws, which came into force thanks to the official approval they received from the legislature, whose will was proclaimed, do not apply to foreigners. They don't tell him anything, and even if they do, he doesn't have to listen to them. The legislature that made this law valid for the subjects of this state has no authority over it. Persons endowed with the highest legislative power in England, France or the Netherlands, for the Indian, as well as for the rest of the world, are people without authority: therefore, if by the law of nature everyone has no authority to punish for their transgressions, as you In his sober judgment, I do not see how the judges of any community can punish a stranger, because in relation to him they can have no more powers than anyone can naturally have. in relation to another.

10. In addition to the crime of violating the law and deviating from the just rule of Reason, when a person is so degenerate that he declares a departure from the principles of human nature and becomes a harmful being, there are often cases when harm is done to one or another person, and this violation leads to the fact that harm is inflicted on another person. In this case, the person who has suffered any harm has, in addition to the right to punishment shared with other people, also a special right to demand compensation from the person who caused him harm. And any other person who considers it fair may also join the person who has been harmed and assist him or her in obtaining compensation from the offender for the damage caused.

11. Thus, there are two separate rights: the first - the right to punish a crime in order to restrict freedom and prevent such violations - it belongs to everyone; the second - the right to recover compensation - it belongs only to the one who suffered damage; and therefore a judge who, by virtue of his judicial office, has authority over the general right to punishment may often, where the public good does not require the observance of the law, at his discretion release him from criminal punishment for violating the law, but he cannot dismiss from the obligatory compensation to be received by an individual for the damage caused to him. The injured party has the right to claim compensation on his own behalf, and only he can release it. The victim has the right to seize the offender's property or services in view of self-preservation, as everyone has the right to punish the crime, to prevent its recurrence - due to his inherent right to preserve all humanity - and to achieve this goal within reasonable limits. . And so it is that everyone in the natural state has the right to destroy the murderer, both in order to show what the punishment should be for such a crime and to deter others from such actions, which no compensation can correct, and in order to protect people from encroachment, a criminal who, contrary to common sense, the general laws and norms established by God for mankind, has declared war on all mankind through unjust violence and the killing of one man, and may therefore be destroyed as a lion or a tiger is one of those wild beasts with which humencan form neither a society nor a security agreement. And on this is based the great law of nature: "Whoever sheds human blood, his blood must be shed by man." And Cain was fully convinced that everyone had the right to destroy such a criminal, so after the murder of his brother, he exclaimed: "Everyone who meets me must kill me" - so clearly it was written in the hearts of all humanity.

12. For the same reason man in the state of nature mo the same punishment for less serious violations of this law. They may ask: will this be the death penalty? I will answer that every violation can be punished to such an extent and with such severity that the offender feels all the meanness of his act and has the opportunity to repent, and others to be afraid to do as he did. Every violation that may be committed

in a state of nature, in the same state of nature, may be punished to the same extent and to the same extent as in the state; for, although I do not now intend to delve into the details of the law of nature or the related measures of punishment, I must nevertheless assert that such a law exists and that it is just as clear and simple for an intelligent being and for a researcher. this law, as the positive laws of states, and even simpler, insofar as the mind is easier to comprehend than the eccentricities and ingenious inventions of men who seek to attain the opposite and hidden interests set forth in words; for indeed, such are for the most part the local laws of countries, which are only valid when they are based on the law of nature by which they are to be regulated and interpreted.

13. This strange doctrine, namely, that in the state of nature everyone endowed with the power to apply the law of nature, will no doubt be objected to as unwise as men to be judges in their own affairs, for selfishness will make men prejudiced themselves and their friends, and on the other hand - bad temper, passion and vengeance will lead them too far in punishing others, and hence nothing but confusion and disorder will come out, and, of course, because of this God has appointed authority to to restrain human prejudice and violence. I guarantee with certainty that the state power is a proper means of protection against the inconveniences of the state of nature, which will inevitably be enormous when people are judges in their own affairs, for it is easy to imagine that one who has been so unjust that harmed his brother, he is unlikely to be just enough to condemn himself for it. But I would like those who put forward this objection to remember that absolute monarchs are just people, and if power is to be a means of protection against the evil that inevitably arises when people are judges in their own cases, and the state of nature will not be able to continue because of this, I want to know what kind of power it is and how much better it is than the state of nature, when one person, commanding many, has the opportunity to be a judge in his own case. by his subjects everything he wishes, and no one can in any case question or control the actions of those who carry out the whims of this man? And in everything that this person does, guided by common sense, mistake or passion, it is necessary to obey him? In the state of nature it is much better when people are not obliged to obey the unjust will of another; and if the judge judges wrongly in his own or in some other matter, he is responsible for it before the rest of humanity.

14. Often the most important objection is the question: "Where exactly are people or have they ever been in such a state of nature?" Suffice it to say that, since all monarchs and rulers of independent states in the whole world are in a state of nature, of course, there has always been and always will be a state on earth that a huge number of people are in this state. I have named all the rulers of independent

states, whether they are in union with others or not, because not every agreement puts an end to the state of nature between people, but only one in which people mutually agree to enter one state. and to establish one political entity; after all, people can give each other other promises, make other agreements with each other and still remain in a state of nature. Promises and agreements related to the exchange of things, etc., between two people on a desert island, as Garcilaso de la Vega mentions in his History of Peru, or between a Swiss king and an Indian in the forests of America, are an obligation for them. although these people are completely in a state of nature in relation to each other - because truthfulness and trust are inherent in people as people, not as members of society.

15. To those who claim that no man has ever been in a state of nature, I oppose not only the authority of the moderate Hooker (Laws of Church Policy, Book I, Chapter 10), who says: "Laws , which have hitherto been mentioned, that is, the laws of nature, are indeed fully binding on men, even if there has never been a long-term relationship between them, nor a solemn agreement as to what may or may not be done; but because we ourselves are unable to provide ourselves with the things necessary for the life required by our nature, a life worthy of human dignity, in order to eliminate the defects and imperfections which we have when we live separately and by ourselves, we naturally tend to seek communication and fellowship with others. This was the reason for uniting people, initially in political organizations. " But moreover, I argue that all people by nature are in this state and remain in it as long as and by their own consent will not become members of a particular political organization; and I have no doubt that later in the next discourse I will be able to prove it convincingly.

## Section X

### About the forms of states

132 to make laws for this community, and to implement them appointed officials: this form of government is an absolute democracy; or the community may delegate the power to legislate to a select few and their heirs or successors — and then it is an oligarchy; or to one person, and then it is a monarchy; if power is vested in one person and his heirs, then it is a hereditary monarchy; if one person during his life, and after his death, the right to appoint a successor returns to the majority - then it is an elected monarchy. Thus, the community can form complex and mixed forms of government, according to what the members of this community prefer. And if the majority first transfers legislative power to one or more persons only for the duration of their life or for any limited time, and then the supreme power must return to the majority, then when it returns in this way, the community can decide again to transfer it into the hands in which it wishes, and thus to form a new form of government.

Because, since the form of government depends on who has the supreme power, which is legislative, and it is impossible to imagine that the lower power establishes regulations for the higher or that any power, except the supreme, creates laws, the form of the state is determined by who has the authority to pass laws.

133. By state I always mean not democracy or any other form of government, but any independent community, which the Latins denoted by the word civitas; The word "state" corresponds best to this word in our language, it is the most accurate expression for such a society of people, and the words "community" or "city" in English do not have such a meaning, because communities can be subordinated to the system of power. "city" has a completely different meaning than "state". That is why, in order to avoid uncertainty, I will continue to use the word "state" in the sense in which I have found it used by King James I, and I believe that this is the true meaning of the word; if someone doesn't like it, I'll agree to replace it with a better one.

**WOLTER** François Marie Voltaire Arouet (1694–1778) was a French philosopher, publicist, playwright, and historian. One of the main figures of the Enlightenment. In the "Philosophical Letters" he promoted English, philosophy, science and the political system. His greatest work, *The Philosophical Dictionary*, represents the philosopher's views on metaphysics, religion, politics, and ethics. The world, according to Voltaire, was created by God, who is the original cause of the universe controlled by laws. Voltaire was a deist rather than an atheist,



although his works such as *God and the People* (1769) and *The History of the Establishment of Christianity* (1777) gave rise to official accusations of anti-clericalism and a sharp stance on religion. The basis of Voltaire's social philosophy is the concept of "enlightened rule", aimed at the peaceful transformation of society by means of education. History is driven by ideas, they are what change the world. Opposing tyranny in all its forms, Voltaire formulated the main political demands aimed at the introduction of freedom for all citizens and equality before the law, the secularization of church lands, and the subordination of the church to the state. Although the will of man is determined by the laws of the universe and the specific reasons that influence his behavior, he is able to exercise freedom of choice, while relying on reason. In the satirical novel *The Simpleton*, Voltaire criticized philosophical optimism, based on the concept of "the best of the worlds," showing that the world is full of evil. The reason for this is that man is either guilty from birth,

and God punishes him for it, or God is indifferent to his creations. Voltaire considered the second cause of evil to be more probable. Voltaire sees the task of his philosophy in debunking religious dogma, which prevents people from building a happy life. Christianity, in his opinion, is a net through which fraudsters have entangled fools for centuries. He presents the whole history of religion and the church as a chain of frauds, crimes, robberies and murders, and sees the source of this in the very essence of the official religion and church as the basis of the old feudal order. However, Voltaire also saw religion as a means of peacefully resolving social conflicts, deterring the poor from encroaching on the property of the rich, and preventing the arbitrariness of the "powers of this world." "If there were no God, he would have to be invented" is the maxim of Voltaire, who formulated some evidence of God's existence:

1. Every being and movement must have a cause. A consistent chain of causes must lead to the root cause, God. 2. God's existence is proved by the expediency of the world. "If we see a skillfully made machine, we conclude that the intelligent man who created it."

3. Moral proof comes down to the idea that the common good requires a God without whom we would be left without hope.

According to Ilko Borschak, Voltaire was acquainted with Hryhor Orlyk, who allegedly passed on some of his father's materials to Voltaire for the preparation of *Histoire de Charles XII* (1730). In any case, there are words in this work: "Ukraine has always fought for freedom."

Here are 3 chapters from Voltaire's novel "The Simpleton" (*L'ingénu*). Translated from French by GP Block. (Voltaire. *Romenet contes philosophiques*. Londres, 1777). Image: Bust of Voltaire. The sculptor is Goodon Jean-Antoine.

### **Simpleton(L'INGÉNU)**

A true story,

extracted from the manuscripts of Father Kenel 1

#### **SECTION ONE**

About how the prior of the temple of Our Lady of the Mountain and his sister met Huron

One day Saint Dunstan, an Irishman by nationality and a saint by occupation, sailed from Ireland on a hill to the French coast and thus reached the bay of Saint-Malo. Going ashore, he blessed the hill, which, making him a few low inclines, returned to Ireland by the same road by which he had arrived.

Dunstan established a small priory in these places and called it the Mountain. He still bears this name, as everyone knows.

In the evening of July 15, 2016, on the evening of the 15th, the abbot de Kercabon, the prior of the Church of Our Lady of the Mountain, who decided to breathe fresh air, took a walk with his sister by the sea. Prior, an elderly man, was a very good priest, as beloved by his neighbors now as he was in his old days. He gained special respect for the fact that of all the surrounding abbots, she was the only one who did not have to be dragged to bed with her brothers after dinner. He knew theology quite thoroughly, and when he grew tired of reading Blessed Augustine, he consoled himself with the book of Rabelais: that is why everyone spoke of him with praise.

His sister, who had never been married, though she had a great desire to do so, kept a certain freshness until she was forty-five years old: her temperament was good and sensitive; she loved pleasure and was pious.

Prior said to her, looking at the sea:

"Guy-guy!" from here, in 166, our poor brother and his wife, and our dear daughter-in-law, Madame de Kercabon, went to serve on the Swallow frigate in Canada. If he hadn't been killed, we would have been on action to see him.

"Do you not think," said Ms. de Kercabon, "that our daughter-in-law was indeed eaten by the Iroquois, as we have been told?" One must think that if she had not been eaten, she would have returned to her homeland. I will mourn her all my life - because she was such a charming woman; and our brother, with his mind, would have achieved considerable success in life.

While they were immersed in these touching memories, a small ship entered the mouth of the Rance at high tide: it was the British who brought some domestic goods for sale. They jumped ashore without looking at either the prior or his sister, who was offended by such inattention to her person.

A very handsome young man did the same, swinging one of his comrades' heads in one leap and appearing in front of Mr. de Kercabon. Not yet trained to bow, he nodded at her. His face and attire attracted the eyes of his brother and sister. The young man's head was uncovered, his legs bare and shod only in light sandals, his long hair braided in braids, his thin and flexible waist covered by a short camisole. His face expressed militancy and at the same time gentleness. In one hand he held a bottle of Barbadian vodka, in the other - something like a purse with a mug and wonderful sea rusks. The foreigner spoke quite well in French. He treated his brother and sister to Barbadian vodka, tasted it himself, then treated them again - and all with such simplicity and naturalness that they were fascinated and offered him their services, first finding out who he was and where he was going. . The young man

replied that he did not know this, that he was a curious man, that he wanted to see what the shores of France were like, that he had come here and then returned home.

Listening to his pronunciation, Mr. Prior realized that the young man was not English, and allowed himself to ask which country he was from.

"I am a Huron," he replied.

Mademoiselle de Kercabon, surprised and delighted by the meeting with the Huron, who treated her politely, invited him to dinner with them: the young man did not force himself to ask, and the three of them went to the priory of Our Lady of the Mountain.

The short and round young lady looked him in the eye and from time to time said to the prior:

- What a lily-pink complexion of this young man! How delicate his skin is, even though he is a Huron!

"You are right, sister," replied the prior.

She asked hundreds of questions without a break, and the traveler answered them fairly well.

The rumor that there was a Huron in the priory spread with extraordinary speed, and by dinner the whole upper world of the district had gathered there. The Abbot de Saint-Yves came with his sister, a young man from Lower Brittany, quite beautiful and educated. The judge, the tax collector, and their wives also appeared immediately. The foreigner was placed between Ml. De Kercabon and Ml. De Saint-Yves. Everyone looked at him in amazement, everyone at the same time told him something and asked him questions - the Huron was not at all embarrassed. He seemed to be guided by my lord Bolingbroke's rule: "Nihil admirari" 3. But in the end, impatient with this noise, he said in a tone quite calm:

- Gentlemen, in my homeland it is customary to speak in turn; how can I answer you when you do not give the opportunity to hear your questions?

A word that reminds me always makes people delve into themselves for a few moments: there is complete silence. Mr. Judge, who always, no matter in whose house he was, captured the attention of foreigners and was considered the first master in the whole district in the field of crucifixion, spoke, opening his mouth wide:

"What's your name, sir?"

"I was always called Simpleton," replied the Huron. - This name has become established for me in England, because I always sincerely say what I think, just as I do whatever I want.

- How, sir, were you born in Huron, did you get to England?

- I was brought there; I was taken prisoner by the British in battle, though not badly defended; the English, who like courage because they are braver and no less

honest than we are, have offered to either return me to my parents or take me to England. I accepted this last offer because by nature I love to travel.

"However, sir," said the judge in a significant tone, "how could you leave your father and mother?"

"The fact is that I don't remember my father or mother," the stranger replied.

The whole society was moved, and all repeated:

- Neither father nor mother!

"We will replace his parents," said the mistress of the house to her brother, the prior.

The simpleton thanked her with a noble and proud cordiality, but made it clear that he did not need anything.

"I notice, Mr. Simpleton," said the Reverend Judge, "that you speak French better than a Huron should."

"A Frenchman," replied he, "whom we captured in Huronia in my early youth, and to whom I became very friendly, taught me his language: I learn very quickly what I want to learn." Arriving in Plymouth, I met there one of your French exiles, whom you, I do not know why, you call "Huguenots" 4; he slightly improved my knowledge of your language. As soon as I learned to communicate clearly, I went to your country, because I like the French when they don't ask too many questions.

Despite this subtle warning, the abbot de Saint-Yves asked him which of the three languages he preferred: Huron, English, or French.

"Of course, Huron," replied Simpleton.

- Is this possible! Exclaimed Mr. de Kercabon. - And it always seemed to me that there is no language more beautiful than French, if we do not take into account Lower Breton.

Here everyone began to ask Simpleton how to say "tobacco" in Huron, and he replied: "taya"; how to say "is", and he replied: "esenten". Ms. de Kercaboya wanted to learn anything, how to say "courtship of women." He replied: "Trowender" 5 and added, obviously not without reason, that these words are quite equivalent to the corresponding French and English. The guests agreed that the "trovender" sounds very nice.

The prior, in whose library was a Huron grammar given to him by the Reverend Father Sagar Theod, a Franciscan and glorious missionary, came out of the table to inquire about it. He returned, suffocating with delight and joy, because he was convinced that Simpleton was truly a Huron. We talked a little about the number of adverbs and came to the conclusion that if it were not for the event with the Tower of Babel, all nations would speak French.

The inexhaustible judge, who had hitherto treated the new person with distrust, now had a deep respect for him; he spoke to him much more politely than ever, which Simpleton did not notice.

Mademoiselle de Saint-Yves inquired about the courtship of cavaliers in the country of the Huron.

"They perform feats," he replied, "to please people like you."

The guests marveled at his words and applauded in unison. Ml de Saint-Yves was stinking and very happy. Ms. de Kercabon blushed too, but was not very happy; she was touched by the living, that kind words were not addressed to her, but she was so kind that her attitude to the Huron did not suffer at all. She asked him very kindly how many mistresses he had in Huronia.

"The only one," replied the Simpleton. "It was Mr. Abacaba, a friend of my dear nurse." Abacaba surpassed reeds in slenderness, ermine in linen, lambs in gentleness, eagles in pride, and deer in lightness. Once she was chasing a hare next door to us, about fifty lire from our home. An uneducated gonkite, who lived a hundred years from there, intercepted her prey; I found out about it, rushed there, knocked down the Algonquin with a stick and, tying my arms and legs, knocked him down to the foot of my beloved. Abacaba's parents expressed a desire to eat him 6, but I never had a penchant for such feasts; I restored his will and found a friend in his person. Abacaba was so moved by my action that she set me free in front of all her other lovers. She would still love me if she hadn't been eaten by a bear. I punished the bear and wore its skin for a long time, but it did not comfort me.

Mademoiselle de Saint-Yves felt a secret joy when she learned from this story that Simpleton had only one lover and that Abacaba was no longer in the world, but she did not understand the reasons for her joy. Everyone kept their eyes on Simpleton and praised him very much for not allowing his comrades to eat the Algonquin.

The relentless judge, unable to suppress his frantic passion for interrogation, proved his curiosity to know what faith Mr. Huron professed — did he choose the Anglican, Galician, or Huguenot faiths?

"I have my faith," he replied, "as you have your own." Alas

"Guy-guy!" Exclaimed Mr. de Kercabon, "I see that these hearty Englishmen did not even think of christening him."

"Ah, my God!" Said Mr. de Saint-Yves. - How is that so? Aren't Hurons Catholics? Didn't the Reverend Jesuit parents convert them all to Christianity?

The simpleton assured her that no one in his homeland could be persuaded that a true Huron would not change his beliefs and that there was not even a word in their language that meant "variability." These words of his were extremely pleasing to Mr. de Saint-Yves.

- We will baptize him, baptize him! Said Mr. de Kercabon to the prior. "This honor will fall to you, dear brother; I terribly want to be his godmother; Mr. Abbot de Saint-Yves, of course, will not refuse to become his godfather. What a brilliant ceremony! Gossip about her will spread throughout Lower Brittany, and we will be immensely glorified.

The whole company echoed the mistress of the house, all the guests shouted:

- We will christen him!

The simpleton replied that in England everyone has the right to live as he pleases. He stated that he did not like this proposal at all and that the Huron religion was at least equivalent to the Lower Breton religion; in conclusion, he said he was leaving tomorrow. After drinking his bottle of Barbadian vodka, everyone went to bed.

When Simpleton was escorted to a room prepared for him, Mr. de Kercabon and her friend St. Yves could not refrain from looking into the wide crack of the castle as the Huron rested. They saw that he had sent the blanket directly on the floor and settled on it in the most picturesque way.

## CHAPTER TEN

A simpleton is imprisoned in the Bastille with a Jansenist

Gordon was a bright-minded and strong-bodied old man with two great talents: to endure the variability of fate and to comfort the unfortunate. He approached Simpleton, hugged him and said with sincere sympathy:

- Whoever they are you who have come to share this grave with me, rest assured that I am ready at any moment to forget myself in order to alleviate your suffering in that hellish abyss where we are immersed. Let us bow to the providence that has brought us here, humbly endure the sorrows sent to us, and hope for the best.

These words affected the Huron's soul like English drops that bring the dying person back to life and make him open his eyes in surprise.

After the first greetings, Gordon, not trying to find out from Simpleton what was the cause of his misfortune, the softness of his behavior and the participation with which the sufferers care for each other, instilled in him the desire to ease the soul and throw off the oppression of someone. burden; but because the Huron himself did not understand why this calamity happened to him, he considered it a consequence without a reason. He could only wonder, and with him marveled the good-hearted Gordon.

"Perhaps," said the Huron Jansenist, "God appoints you to some great work, once he brought you from the shores of Lake Ontario to England and France, allowed

you to be baptized in Lower Brittany, and then, for your salvation, imprisoned you here."

"In good conscience," replied Simpleton, "it seems to me that my destiny was not ruled by God, but by the devil." My American compatriots would never have allowed such barbaric treatment, which I now tolerate: it would not have occurred to them. They are called savages, and they are rude but virtuous, while the people of this country, though elegant, are terrible swindlers. Of course, I can't help but be surprised that I came from the New World to the Old just to be in a cell behind four bars in the company of a priest; but at once I remember many people who left one hemisphere and were killed in another or suffered a shipwreck on the way and were eaten by fish. Something I do not see in all this is the good purpose of God.

They were served lunch through the window. The conversation turned from providence to arrest warrants and the ability not to lose heart in the misfortune that can happen to any mortal in this world.

"I've been here for two years now," said the old man, "and I find solace in myself and in the books; however, I was never upset.

"Ah, Mr. Gordon!" Exclaimed Simpleton. "You are probably not in love with your godmother!" Being, like me, acquainted with Mademoiselle de Saint-Yves, you too would be in despair.

With these words, he involuntarily burst into tears, after which he felt that he was no longer as depressed as before.

- Why do tears bring relief? He asked. "I think they should do the opposite."

"My son, everything in us is a manifestation of the physical beginning," replied the venerable old man. "Any release of fluid is good for our body, and what brings relief to the body makes it easier for the soul: we are just machines controlled by providence."

The simpleton, who had, as we have said many times, a greater store of common sense, thought deeply about this thought, the embryo of which existed in him, it seems, before. Shortly afterwards, he asked his friend why his car had been under four bolts for two years.

"Such an atoning grace," said Gordon. "I consider myself a Jansenist, acquainted with Arnaud and Nicole; the Jesuits began to persecute us. We consider the Pope to be an ordinary bishop, and on this basis Father de La Chez received from the king, his spiritual son, an order to take away from me the greatest of human goods - freedom.

- How strange! Said Simpleton. "The Pope is always to blame for all the misfortunes I have heard of." As for your redemptive grace, I confess, I do not

understand anything in it, but I consider it my greatest grace that in my misfortune God sent me you, a man who was able to comfort my seemingly inconsolable heart.

With each passing day, their conversations became more interesting and instructive, and souls became closer and closer. The old man had considerable knowledge, and the young man had a considerable desire to acquire them. He studied geometry in one month - he actually devoured it. Gordon let him read Rogo's Physics, which was still in progress at the time, and Simpleton was so clever that he saw some ambiguity in it.

Then he read the first volume of The Search for Truth. Everything stood before him in a new light.

- As! He said. "Imagination and feeling are so deceptive!" As! External objects are not the source of our ideas! Moreover, we can't even make them of our own free will!

And when he read the second volume, he was no longer so pleased and decided that it was easier to destroy than to build.

His companion, surprised that the young ignoramus had expressed an opinion accessible only to seduced minds, acquired the highest opinion of his mind and adapted to it even more strongly.

"Your Malbransch," said the Simpleton, "wrote one half of his book at the suggestion of reason, and the other half at the suggestion of imagination and superstition.

A few days later Gordon asked him:

- What do you think about the soul, about how our imagination develops, about our will, about grace and about freedom of choice?

"I don't think so," said Simpleton that I had some thoughts, only that all of us, like celestial bodies and elements, are subject to the Eternal Being, that our thoughts come from it, that we are only small wheels of a huge mechanism, the soul of which is a Being that her will is manifested not in private intentions, but in general laws. Only this seems clear to me, the rest is a dark abyss.

- But, my son, in your opinion it turns out that sin is from God.

- But, my father, according to your doctrine of atoning grace, the same thing happens, because all who are denied it cannot but sin; and is not he that delivereth us into the power of evil evil?

His naivety greatly embarrassed the good old man; trying in vain to get out of the swamp, he piled up so many words, seemingly meaningful, but in fact meaningless (like physical promotion 7), that Simpleton even took pity on him. Because it all seemed to boil down to the origins of good and evil, poor Gordon had to set in motion both Pandora's box and Oromazda's egg8, crushed by Ariman, and

Typhon's mischief with Osiris, and, finally, original sin; both friends wandered in this impenetrable darkness and could not reconcile. However, this story of the adventures of the soul distracted their eyes from contemplating their own misfortunes, and the thought of many misfortunes poured out on the universe, for some inexplicable reason diminished their sorrow: once everyone around suffered, they no longer dared to complain about their own suffering. But in the silence of the night, the image of the beautiful Saint Yves drove all metaphysical and moral ideas out of the consciousness of her lover. He awoke in tears, and the old Jansenist, forgetting the redemptive blessing, and the abbot of Sensiran, and Jansenius, comforted the young man, who was, in his opinion, in a state of mortal sin.

After reading, after abstract reasoning, they began to remember everything that had happened to them, and after these aimless conversations, they were again taken for reading, joint or separate. The mind of the new moon developed more and more. He would have been especially successful in mathematics if he had not been constantly distracted by the image of Ml.

He started reading history books, and they upset him. The world seemed to him too insignificant and evil. In fact, history is nothing more than a picture of crime and misery. A crowd of people, innocent and gentle, is invariably lost in obscurity on the big stage. The actors are only lewd ambitious. History, obviously, is only pleasing when it is a tragedy that becomes tedious if it is not revived by passions, atrocities, and great trials. Clio should be armed with a dagger, like Melpomene.

Although the history of France, like the history of all other countries, is full of horrors, it seemed so disgusting to him at first, so dry in the middle, and finally, even in the time of Henry IV, so small and poor in great deeds, so alien to that wonderful discovery. , which other nations glorified themselves, that Simpleton had to overcome boredom, overcoming a detailed story about the gloomy events that took place in one of the alleys of our world.

Gordon held the same views: they were both laughed at with contempt when it came to the rulers of Fezansak, Fezansaget, and Astarak. 9. And plenty, such a study would have pleased only the descendants of these rulers, if any. The beautiful centuries of the Roman Republic made the Huron temporarily indifferent to other countries. Victorious Rome, the legislator of nations, this spectacle engulfed his whole soul. He was inflamed, admiring the people, who for seven centuries had a passionate passion for freedom and glory.

Days, weeks, months passed like this, and he would have considered himself happy in this shelter of despair if he had not loved.

By his natural kindness he mourned, mentioning the prior of the temple of the Mountain Mother of God and the vulnerable Ml. De Kercabon.

"What will they think," he often thought, "without receiving news from me?" Of course, they will consider me ungrateful!"

This thought worried Simpleton: he felt much sorer for those who loved him than for himself.

## SECTION ELEVEN

How Simpleton develops his talents

Reading glorifies the soul, and an educated friend brings comfort to it. Our prisoner enjoyed both of these benefits, the existence of which he had never suspected before.

"I tend to believe in metamorphoses," he said, "because I went from an animal to a human."

With the money he was allowed to use, he built a select library. Gordon encouraged him to write down his thoughts. Here is what Simpleton wrote about ancient history:

"It seems to me that peoples have been like me for a long time, that they reached education only very late, that for many centuries they were only interested in the present day, very little in the past, and completely indifferent to the future. I traveled all over Canada, delved into this country for five or six hundred lire, and did not find a single monument to the past; no one knows what his great-grandfather did. Isn't this the natural state of man? The species that inhabits this continent is more developed, in my opinion, than the one that inhabits the New World. For several centuries, it has been expanding the boundaries of its existence with the help of the arts and sciences. Is it not because the chins of Europeans are overgrown with hair, while the Americans did not give the Americans a beard? I think it's not because I see the Chinese, being almost beardless, practicing the arts for more than five thousand years. In fact, if their chronicles are at least four millennia old, it is likely that this nation was already united and prosperous about fifty centuries ago.

In the ancient history of China, I am particularly struck by the fact that almost everything in it is believable and natural, that there is nothing miraculous in it.

Why do all other nations attribute a fabulous origin to themselves? Ancient French chroniclers, however, are not so old, derive the French from a certain Frank, the son of Hector; the Romenclaim to be descended from a Phrygian 10, despite the fact that there is not a single word in their language that has anything to do with the Phrygian language; the gods lived in Egypt for ten thousand years, and in Scythia the demons gave birth to the Huns. Before Thucydides, I find nothing but novels reminiscent of "Amadis," 11 but only much less fascinating. Everywhere are ghosts, prophecies, miracles, sorcery, transformations, interpreted dreams that decide the fate of both the largest empires and small tribes: here are talking beasts, there are beasts

deified, gods turned into people, and people turned into gods. If we really need fables, let them be, at least me, symbols of truth! I love philosophical fables, I laugh at children and I hate fictional scammers. "

Once he came across the story of Emperor Justinian. It was said there that the Constantinople Apedetes had issued an edict in very unintelligent Greek against the greatest general of the 12th century, referring to the fact that the protagonist once uttered the following words in the heat of the conversation: the flame of the bonfire. The Apedevts argued that this position is heretical, not giving heresy, and that the only orthodox, comprehensive and Greek is the inverse axiom: "Only the flame of the fire enlightens the minds, because the truth is not able to shine its own light." In the same way condemned linostoly and other speeches of the commander and issued the edict.

- As! - Simpleton exclaimed. - And such people issue edicts?

"These are not edicts," said Gordon. he was a wise ruler who managed to put the Lenostol appetizers in such a position that they had the right to do only good. He knew that these nobles and some of the other pastophores had exhausted the patience of the previous emperors with contradictions on more important matters.

"He did the right thing," said Simpleton. "We must restrain the pastors by supporting them."

He wrote down many of his other thoughts, and they terrified old Gordon.

"As! He thought, "I've spent fifty years on my ovita, but I'm afraid this half-wild boy is far superior to me in his innate common sense." It's scary to think, but I think I only strengthened superstitions, and he only listens to the voice of nature. "

Gordon had some critical works, periodical pamphlets in which people incapable of doing anything of their own would despise other people's works, in which all sorts of Wise blasphemed Racines and Fades insulted Fenelons. The simpleton read them quickly.

"They are like that mosquito," he said, "that lays eggs in the anus of the most lively horses; however, horses do not become less lively.

Both philosophers gave these literary feats only a fleeting glance.

They then read the original astronomy textbook together. The simpleton drew the celestial hemispheres; he was fascinated by this majestic spectacle.

"How sad," he said, "that I began to study the sky just when I was deprived of the right to look at it!" Jupiter and Saturn flow through vast expanses, millions of suns illuminate millions of worlds, and in that corner of the earth where I am thrown, there are beings who deprive me of the seeing and thinking being of all these worlds that I could catch my eye, and even the world where, by God's providence, I was born! The world created for the needs of the whole universe does not shine for me.

He was not hidden from me under the northern horizon, where I spent my childhood and youth. If you were not here, my dear Gordon, I would have fallen into nothingness.

Phrases:

- People easily believe what they passionately want.
- Love is the strongest thirst, because it simultaneously takes over the head, heart and body.
- The art of being boring is to talk about everything [at the same time].
- Someone, shining in the second place, goes out in the first.
- Envy - poison to the heart.
- A woman is a human being who dresses, chats and undresses.
- If there was no God, he would have to be invented.
- A long life becomes a torment for a woman who saw all her happiness in leading a crowd of fans.
- Kindness requires proofs, beauty does not require them.
- Girls learn to feel faster than boys - to think.
- Stupid and a person who always remains the same.
- All genres of art are good, except boring, but boredom is not a genre.
- They go to immortality with a small baggage.
- I do not agree with your opinion, but I am ready to give my life for you to be able to express it.
- Ukraine has always competed for freedom
- The strength of women in the weakness of men.
- Work saves us from three great evils: boredom, ganja and deprivation.
- Optimism is a passion to say that everything is good, when in fact everything is bad
- A great man is judged only by his main deeds, not by his mistakes.
- Metaphysical systems for philosophers are the same as novels for women.
- Metaphysics is when the listener does not understand anything and when the speaker understands no more.

NOTES:

1. The story was published in 1767 by the Cramer brothers in Geneva without mentioning the author's name.

2 One thousand six hundred and eighty-nine - the year of Britain's entry into the war against France on the side of the Augsburg League, which also included Spain, Sweden and the Netherlands.

3 "Nihil admirari" - No wonder (Latin).

4 Exiles ... whom you call Huguenots ... - from 1681 the persecution of Protestants who began to emigrate to England intensified. In France, Calvinist Protestants were called Huguenots.

5 All these words are truly Huron.

6 ... Expressed desire to eat it ... - Voltaire here is mistaken – among the Indian tribes there was no cannibalism for a long time.

7 "Physical Premotion" - according to the teachings of the medieval philosopher and theologian Thomas Aquinas whom the influence of divine forces on human impulses means.

8 ... Oromazd's egg, crushed by Ahriman ... is an ancient Persian myth, which tells how the good god Oromazd collected all the misfortunes and vices of people and hid them in an egg, and the evil god Ahriman crushed this egg.

9.

10 ... From a Phrygian ... - that is, from the Trojan Aeneas, the son of the goddess Venus, who escaped from the Greeks, who destroyed Troy, and sailed to Italy. The northwestern part of Asia Minor, where Troy was located, was called Phrygia.

11 ... Reminiscent of "Amadisov" - "Amadis Galsky", a multi-volume knightly novel published in Spain in the first half of the XVI century. and enjoyed great popularity among all segments of the population.

12 ... Against the greatest general ... - Belisarius (494–565) - Byzantine general Emperor Justinian, conqueror of the Persians, Vandals, Visigoths, conqueror of Italy. He was persecuted and blinded by order of Justinian. Voltaire hints at the persecution of his friend Jean-François Marmontel (1723-1799) for his novel Belisarius (1767), which was banned at the urging of the Sorbonne theologians.

**PUFENDORF Samuel von Pufendorf** (1632 - 1694) –

German lawyer, historian, philosopher. Pufendorf's work gives grounds to consider him the "father of the German Enlightenment", who developed his own theory of social agreement. Unlike Hobbes, who characterized the original natural relationship between people as a state of war of all against all, Puffendorf believed that this relationship is based on a shaky but peace that needs to be strengthened and based on a



rational basis. agreement. An important idea in the works of Pufendorfa was the interpretation of the state as a moral individual, whose will consist of the sum of the individual wills of citizens. This idea was to some extent a prediction of the concept of "common will", later developed by Rousseau. Pufendorf's main merit is the separation of natural law from theological scholasticism and bringing it to the level of independent science. According to him, the law should be consistent only with the laws of reason, regardless of the dogmas of religion and existing laws. Regarding the relationship between church and state, the thinker created a theory of so-called "collegialism". Evidence of his great authority during his life and shortly after his death are numerous translations and reprints of his works. Political views of the thinker:

- The law must be consistent with the laws of reason, regardless of religious dogmas and even current legislation.
- The natural state is characterized by the freedom and independence of individuals. They are naturally selfish. But it is selfishness that gives rise to the desire of people to unite for security and benefit. As a result, there is political coexistence and the state.
- The emergence of the state is based on two agreements: the first - between the people to unite and choose the form of government, the second - between the people and their elected ruler on the duty of subjects to obey power and the ruler's duty to care for subjects for their benefit and security.
- The second treaty provides for the preservation of certain natural rights (freedom of religion, freedom of belief), but does not allow resistance to the authorities.
- With the formation of the state, natural freedom is lost; the state receives the right to commit violence against people in the name of the common good.

Pufendorf showed interest in the history of Ukraine in the XVII century. ("Introduction to European History", "History of Charles X Gustav", etc.). His attention was drawn to historical events related to the formation of the Zaporozhian Cossacks, his participation in the uprising of the Ukrainian people against Polish rule and in Ukraine's accession to Russia (the latter, in his opinion, changed the balance of power in Eastern Europe). Pufendorf also carefully studied and analyzed Khmelnytsky's political, military and military activities in the last years of his life, his allied relations with Charles X in the war between Sweden and Transylvania against Poland in 1656-1657. The works gained considerable popularity in Ukraine. Pupils of the Kyiv-Mohyla Academy translated them and actively addressed them (in particular, Teofan Prokopovych, Samiylo Velychko, Hryhoriy Grabianka, Gavrylo Buzhynsky).

Here are excerpts from the work of S. Pufendorf "On the responsibilities of man and citizen."

(De officio hominis et civis juxta legem naturalem. - Lund, 1673). Translated by A. Frolkin. (See: Anthology of liberalism: political and legal doctrines and the rule

of law. - K., 2008. - P. 353-360). Image: Old engraving from a treatise of the seventeenth century.

## ON THE RESPONSIBILITIES OF MAN AND CITIZEN

(De officio hominis et civis)

About the law of nature

1. What is the nature of the law of nature? What makes it necessary? And in what prescriptions does it reflect the real state of mankind? The clearest answer to these questions can be given by carefully studying the nature and character of man. In order to make significant progress towards accurate knowledge of civil laws, it is first necessary to study well the state and customs and occupations of its citizens; Similarly, if we first consider the common nature and condition of humanity, then the laws on which human security is based will be easy to understand.

2. Like all living beings capable of self-awareness, man values himself above all else; she is looking for any ways to save herself, trying to get what seems to her to the brim, and reject what seems evil to her. This passion is usually so strong that it surpasses all others. So when any attacker tries to deprive a person of security, he will definitely resist him - he will resist so decisively that, having repulsed the attack, he will usually feel hatred and desire for revenge for a long time.

3. On the other hand, as it seems today, man is in a worse condition than animals, because few other animals are endowed by nature with such a weakness (imbecillitas). It would be a miracle if someone lived to adulthood without the help of other people, because even now, when so many things have been discovered to make human life easier, a person needs to study hard for several years to be able to find food and clothes. Imagine a person entering adulthood without the care and upbringing of others. She will have no knowledge other than that spontaneously generated by her own mind. She will be alone, deprived of any help and human company. Obviously, it will be difficult to find a more unhappy creature - probably speechless and naked, which can get food only by tearing the grass and collecting the roots and berries of wild plants, quench thirst only with water from a spring or river or from a puddle that comes its way, seek protection from storms in caves and protect your body except with moss or grass. Time will pass as dully as possible, for she will have no work; at any sound or when another animal approaches, it will tremble with fear; she will die of hunger, cold, or in the jaws of a wild beast.

At the same time, all current means of facilitating people's lives have emerged as a result of human mutual assistance. No one in this world, except God Himself, mighty and merciful, can benefit man more than man himself.

4. However, this animal, which is capable of such mutual assistance, suffers from a number of vices and is endowed with the ability to do significant harm. Given her vices, it is risky to deal with her and you need to be very careful not to get evil from her instead of good.

First of all, it is noticeable that it is more prone to harm than any animal. After all, animals are guided only by the desire for food and sex; they are able to satisfy both of them independently and without much effort. When these desires are silenced, animals are not so easy to anger or encourage to harm others. However, man is an animal that is ready for sexual activity on any occasion and feels itchy flesh much more often than it would be necessary to preserve the species. Her stomach also seeks not only simple pleasure, but also pleasant arousal, so she often shows an appetite for more than she can naturally digest. Nature took care that the animals did not need clothes; a man enjoys clothes, so he wears them not only because he needs them, but also for show. The human race is also characterized by many other passions and desires unknown to animals, such as the desire for unnecessary property, avarice, the desire for glory and exaltation over others, envy, rivalry and intellectual struggle. It is characteristic that many wars, which dismember and destroy the human race, are fought for reasons unknown to beasts. And all these things are able to motivate, and really motivate people to harm each other. Moreover, many people are too irritable, like to insult others, to which they can not be offended, do not react (no matter how restrained was their natural temperament) to preserve and protect their identity and freedom. . Sometimes it happens that people are pushed to harm each other by shortages or non-compliance of available resources with their desires or needs.

5. The ability of people to mutual harm is also very great. After all, although they, unlike animals, do not have strong teeth, hooves or horns, but the dexterity of their hands can be turned into the most effective tool that causes harm, and the ingenuity of their mind makes it possible to carry out attacks, resorting to tricks and tricks when there can be no question of an open attack. So, killing becomes very easy, but death is the worst of the natural disasters of mankind.

6. Finally, it should be recognized that humanity, unlike any species of animal, is characterized by 10. Although these precepts are obviously utilitarian, the force of law is given to them only by the presupposition that God exists and governs all things by His providence, and that He has commanded the human race to observe as laws the dictates of reason which He Himself proclaimed. through natural enlightenment. Otherwise, even if they were observed in view of their utilitarian nature, as they follow the doctor's prescriptions aimed at improving health, they would still not be the law. Laws necessarily provide for the existence of supreme power, and such power that actually governs others.

11. The proof that God is the author of the laws of nature is based on natural common sense, provided that we limit ourselves to the present state of man and neglect the question of whether his original state was different and how he could change.

In this case, human nature is created in such a way that the human race cannot be safe in the absence of social life, and the human mind is obviously able to put forward ideas that serve this purpose. Further, it is clear not only that humans, like other beings, owe their origin to God, but also that whatever their present condition may be, they are under the authority of God's providence. It follows that God wants man to use in order to preserve his nature the abilities in which he realizes that he is superior to beasts, and that he also wants human life to be different from the lawless animal life. Since man cannot achieve this other than by observing the law of nature, it is also clear that God obliges him to observe it as a person which God Himself has unequivocally established to achieve this goal and which is not a product of human will and will not change at her request. After all, it is believed that the one who obliges another to go to a certain goal, at the same time obliges him to use the means necessary to achieve it.

Another proof that social life is ascribed to men by the power of God is the fact that the religious feeling, the fear of the Deity, is not inherent in any other living being; this feeling seems inaccessible to the lawless animal. It is here that the source of that rather delicate feeling in people, not completely corrupted, which convinces them that when they sin against the law of nature, they offend the One who has power over the minds of men and who should be feared, even when they have nothing to fear. from other people.

12. The widely used assertion that the law is known by nature should probably not be interpreted as meaning that the human mind has, from the moment of birth, real, clear ideas of what to do. and what to avoid. It means partly that the law can be studied in the light of reason, and partly that at least the general and important precepts of the law of nature are so clear and obvious that we disagree with them and that they are so ingrained in our consciousness that they are already it is never possible to wipe oneself out of it, no matter how much the wicked man tries to completely destroy his feelings, to soothe the reproaches of his own conscience. Because of this, the Scriptures say that this law is "written in the hearts of men." [Romen2:15] Because the discipline of civilian life gives us a sense of its precepts as a child, and because we cannot remember the time when we first realized them, we believe that nations were born. already knowing them. We all feel the same way about our mother tongue.

13. Probably, it is most convenient to divide the duties which the law of the nature imposes on the person according to objects concerning which these duties should be carried out. In this approach, they form three main groups. The first, based on the very commandment of common sense, teaches how to behave in relation to God; the other - in relation to himself; the third is in relation to other people. The prescriptions of the law of nature in relation to other people are derived mainly and directly from the camaraderie, which we have defined as the first basis. Responsibilities to God as Creator can also be derived indirectly from the same source, as responsibilities to others are ultimately affirmed by religion and fear of the Godhead — for man would not be sociable at all if it were not for religion — not education — and therefore that in religion the mind, as such, does not go beyond the capacity of religion to promote peace and camaraderie in human life, for where religion cares for the salvation of souls, it proceeds from a concrete divine revelation. However, the source of a person's responsibilities to himself is both religion and camaraderie. After all, the reason why in some matters a person cannot dispose of himself solely at his own discretion is partly that he is able to worship a deity, and partly that he is a friendly and useful member of human society.

## **UKRAINIAN PHILOSOPHICAL THOUGHT (15th – 18th centuries)**

### **DROHOBYCH YURIY**

(Yuriy Mykhailovych Kotermak Georgiusrohobicz; c. 1450 - 1494) was a



humanist thinker, astronomer, astrologer, physician, and mathematician. He was born and raised in Drohobych. He studied in Lviv, Krakow, Bologna (Italy). In 1481-82 he was rector of the University of Bologna. In the late 80's of the XV century. He taught astronomy and medicine at the University of Cracow, where his students were the famous Polish Astronomer N. Copernicus and the famous German humanist K. Celtis. Yuri Drohobych maintained close ties with many humanists from different countries, including the Italian humanist FB Kalimah and the pioneer of Cyrillic printing Schweipolt Fiol, whose publishing activities he supported.

Drohobych's work has a pronounced humanistic character, which is manifested, in particular, in his views on nature, God, man. Drohobych highly valued the human mind, believed in its power and capabilities, in the ability to know the mysteries of the world and its laws, in the ability of man to use the results of cognitive activity for their own benefit. He believed that thanks to the mind as the main criterion of truth, it is easy to "comprehend the vastness of the sky incomprehensibly large", to know "the mysteries of the lunar world and the power of the mighty stars." He saw in the human mind, education, and active human activity the main driving force of historical development and social progress. He solved the problem of the relationship between the celestial and terrestrial worlds in the spirit of the Neoplatonic idea of cosmic love, which, he thought, filled the universe. According to Drohobych, a person can become like God due to his virtue. Along with the Christian God, Drohobych's works feature other supernatural forces that interfere in the course of historical events and influence their course.

The most famous of J. Drohobych's works - "Treatise on the Solar Eclipse of July 20, 1478", "Prognostic Assessment of the Current 1483", "Treatise on Six Chapters on the Eclipse" (1490) - were written in Latin. These are the only few of the few known incunabula in the world. Drohobych's works contain scientific data on astronomy and geography, including the determination of geographical coordinates of such cities as Lviv, Drohobych, Feodosia (Kafa), Vilno, and Moscow. Drohobych's works were well known in many European countries - in particular, in Italy, France, Germany, Hungary, Poland, he copied them for himself, for example, known to him. humanist G. Schedel, in his scientific work used it. historian of meteorology G. Gelman. In the thinker's poem dedicated to Pope Sixtus IV (1471 - 1484), there is no place for a Christian god. According to the author, the world is ruled by ancient gods and especially stars. This is a manifestation of a purely Renaissance worldview. After all, it was during the Renaissance that interest in ancient mythology and astrology grew, which for a long time served as astronomy. Man thus became more dependent on the forces of nature than on God's providence.

Here is a poem by Yuri Drohobych "Introduction to the book" Prognostic assessment of 1483 ". (Ukrainian humanists of the Renaissance. Anthology: At 2 o'clock - Part 1. - K., 1995. Translated from Latin by Vladimir Litvinov). Translated by: *Iudicium pronosticon Anni MCCCCLXXXIII currentis Magistri Georgii Drohobicz de Russia almi studii Boloniensis artium et medicinae doctoris. – Venetiis, 1483. Monument to Yuri Drohobych in Drohobych.*

Introduction to the book "Prognostic assessment of 1483".

Most now flaunt their work, saint,

Taking care of ambition and profit.  
 I publish my books with the only desire:  
 To the human race if only they were useful.  
 No, they are not empty and not for laughter written by me;  
 This work Minervin, by the way, comes from the overcast lands.  
 I know there are no secrets for you in the world now:  
 Now you, I see, have known even the power of the stars.  
 The expanses of the sky are incomprehensibly large for our eyes;  
 It is easy for the mind, however, to comprehend them.  
 Consequences, we determine the causes and vice versa:  
 This opens the way to the air.  
 Everything in the sublunary world lives by the laws of heaven;  
 We are also ruled (who will object!) By the stars.  
 Rule without coercion, and how to scare when accidentally,  
 The mind will tell, however, how to avert that trouble.  
 Thanks to your star you have achieved the greatest virtue  
 And that's why they call you a god for a reason.  
 Probably, the Sun is compressed by the love of Venus and Jupiter  
 You once ruled the world.  
 By the grace of God, you already have everything, just let the Star  
 He will lengthen your arms, - Rome wishes it too.  
 Be committed to this book: it will help to know  
 What is coming soon<sup>1</sup> is to know what time it is.  
 So, on what days will fate kindly smile on you,  
 And in which on the contrary - wait for the misfortune of the unknown.  
 The days when Mars will reign, and peace when there will be, you will see;  
 And in what edge to wait it is necessary to wait for a plague.  
 You see the eclipse of the moon and the sun - then the ruler died somewhere.  
 We want to show all this and other miracles here.

NOTES:

1 ... it will help to know what is coming soon ... - In the year of writing the poem, Pope Sixtus IV was, apparently, seriously ill, as a result of which he died in the following 1484.

**Stanislaw Orzechowski (Orichovius Roxolanus, Orichovius Ruthenus; 1513 - 1566)**

was a Ukrainian-Polish humanist, philosopher, historian, publicist, and orator. He studied at the universities of Cracow (1526), Vienna (1527), Wittenberg (1529), Padua (1532), and Bologna (1540), and improved his knowledge in Venice, Rome, and Leipzig. His teachers were, in particular, such prominent figures of the time as Philip Melanchthon and Martin Luther. He even lived in the latter's house for some time. But this did not prevent Orikhovsky from later arguing fiercely with both. In 1543, after a 17-year stay abroad, he



returned to his homeland, where he engaged in socio-political activities. Among the purely philosophical issues considered by Orikhovsky, his political, legal, and historiosophical ideas deserve the greatest attention; in particular, he defended the socially contractual origin of the state, the principles of aristocratic parliamentarism, the ideas of natural law, freedom, the independence of secular power from the church, and so on. Orikhovsky was one of the first ideologues of an educated monarchy in Europe. He wanted to see in the face of the king "philosopher on the throne." Orikhovsky placed natural law above human laws, which, in his opinion, could be changed if necessary; substantiated the principles of the common good (the good of the people), patriotism, service to the state, subordination of private interests to the public good, etc., characteristic of humanistic ethics. Orikhovsky considered history as a means of awakening the self-consciousness of the people, historical memory. In Western Europe it was called "Ukrainian Demosthenes" and "modern Cicero".

Orikhovsky belonged to the Ukrainians of the Catholic faith, the so-called. "Catholic movement", which made a significant contribution to the spiritual culture of Ukraine in the sixteenth century. His ethnic identity was very high. These are his words: *Ruthenum me esse et glorior et libenter profiteor* ("I am Ukrainian, I am proud of that and I openly declare it.")

Here are excerpts from the work of Stanislaw Orikhovsky "Instructions to the Polish King Sigismund Augustus." (Stanislaw Orikhovsky. Works. Arranged., Translated from Latin, introductory article, notes by Vladimir Litvinov. - K., "Dnipro", 2004. - 670 p.). Translated by: [Stanislai Orichovii]. *Fidelis subditus sive de institutione regia ad Sigismundum Augustum libri duo*, 1543. - Warszawa, 1900. Image: Portrait of an unknown artist. - Wikipedia.

## ADVICE TO THE KING OF POLAND SIGIZMUND AUGUST II

### BOOK I

Do you know who you are? - King. So you are a ruler and I am a subordinate, so you are wiser than me. If you are wise, then I am free, rich, happy. Well, what if you're not wise? "Then I am a slave, a burlak, an exile." So, I am unhappy with your sin. From this, you can clearly see that I, too, probably that your conscience begs him to be able to learn. This is the only way to preserve my homeland, my rights and my freedom when I am in danger. You are still very young. And so that someone could not use it to your detriment, I am forced (if you do not know something!) In a simple and sincere speech to advise what you should beware of, what to ignore. Every counselor is a messenger of God, and he must be obeyed. Because if you neglect, be afraid that instead of a counselor, God will send you a glutton with a treacherous soul, and he will deceive you. The greater the king of a state, the more closely you must take care to get the right instructions on how to protect all your people. Only those who love you and are convinced that their well-being is hidden in your well-being can support you in this. I also belong to this group, as evidenced by the scripture I offer you. All secular power is divided primarily into the king and the senate, and these two guards (both, I say!) Are handed over. However, first you need to take care of you, because you are the chairman, and only then the Senate.

### Part I ABOUT THE KING

First of all, know that not everyone is capable of being in power, but only one who by nature strives for truth and justice. But this is not enough. It must also strive for a science that will make man himself both true and just. And natural abilities, no matter how high, but a person who neglects science, will not do anything worthy of praise. But why not listen to those who discourage the study of the arts, without which life is barbaric and insignificant? (This applies to any government, especially secular authorities). And because no one will do anything useful even in the slightest art if they do not study.

The hardest thing in the world is to rule the state. But what useful and worthy of a king will you do to people when you do not study? How will your citizens become just, honest, humble, if they never know the principles of justice, honesty and peace? And they, believe me, do not come where only laughter and jokes, they are found elsewhere. Where your most glorious father drew when he was still a boy - the

scientist and holy knight Dlugosha. And he did not stop studying until he learned to restrain his desires - like a horse boy.

From his teacher, his father learned to honor God, to love his family, to rule the state, to unite citizens - during the war and in peacetime to defend the borders. Thanks to science, work, and even fear, the virtue of the highest man was firmly rooted in the paternal and paternal thrones.

This is a home example that would be very shameful for you to avoid. But no less old than mentioned, a foreign example, worthy of your dignity. Alexander the Great at the age of you, Thebes has already reached, because he studied science at the school of Aristotle. And if the big and the small can be compared, [I will say that] such a way of life was advised to all those whose eternal memory will never fade. For example, in Homer, Achilles' mentor Phoenix said that he was sent by his father Peleus to teach the young man first wisdom and then martial arts. And whoever departed from this method became a destructive king in his state. For what other force, if not reason, devoid of good instructions, gave birth to the Sicilian tyrant Dionysius, Boleslaw I in Poland, Claudius and Nero in Rome - in a word, all tyrants, both Greek and Latin, and barbaric. As well as those who took pleasure in cruelty (such as Sardanapalus of Assyria, Heliogabalus of Rome, Alcibiades of Greece), were taught by shameful teachers of shameful sciences. They lived with a crowd of dirty parasites and whisperers, who in the daytime began to prepare for the feast, secretly brought prostitutes with them, could sing, play the zither, laugh at the treasury, tease, flatter, lie, praise nothing and deceive slander of good people.

Such kings considered virtue a ganja, shyness a strangeness, chastity a foolishness, and thrift a thirst. I compare all the variety of qualities in people's souls as if with distant but faithful guardians of our soul - reason and knowledge. Love, luxury, festivities, and decay took the place of virtues, and from this their rage intensified. So Sardanapalus had intercourse with the maids, Heliogabalus had an army of prostitutes, and Alcibiades publicly flaunted his shameful members.

Thus, living in an unusual way, they liked the flatterers, who zealously applauded them, seeing in the arrogance of their breadwinners - learning, in arbitrariness - looseness, in immoderation - generosity and, finally, in inaction - courage itself.

You have already seen, best of all, the king (I am finally returning to you!) That the state had cruel, corrupt rulers, and that their upbringing made them so. After all, you also know (remember this) that without good guidance and honest advice, there can be no wise man, much less a king. In addition, I hear (and from your mail) that you should be a king, not a monk, and therefore, they say, should at least resort to science. Guy-guy! Holy Jupiter, it turns out that a monk must be wiser than a king!

Is there in your kingdom some idler who sits with other monks in some corner and invents and endlessly retells syllogisms, wiser than you, who has to solve so many important matters? It is said that it is enough for the senate to be prudent. But it's the same as if someone said that a helmsman on a ship can go crazy if he has smart sailors. But yes, King, it does not happen, it does not happen! Do not listen to such, beware of them and know: it is the singing of sirens. It is also said that when at least one of the herds of goats grabs the grass of the gray-headed man, first of all it stiffens itself, and then the rest of the herd moves motionless and does not move until the goat takes the grass from the goat's mouth. It follows that the ruler must have the right to a final decision in the Diet.

You will say: but where is it in us, in Poland, Aristotle? Where is Phoenix? You have, O king, in your state men (almost every second) worthy of your needs! I just don't know why they like idleness more than work. If you get to know them, become friends with them and listen to their advice, you will have nothing to envy either Alexander through Aristotle or Dion through Plato. Following the same guidelines, you too, with the help of your citizens, will easily and quickly rise in any science. And to supplement this not only with instructions, but also with instructions, I add a little of myself - it will come in handy in life and upbringing.

#### WHAT'S HIGHER IN THE STATE: THE LAW OR THE KING

In your country, everything is subordinated to the needs of peace or war, and the state is limited by these responsibilities. Therefore, it seems inappropriate to ask the question: why in your kingdom there are two other virtues, such as "law" and "king"; or which of them is higher? After overcoming all doubts, I will say: "It will be fairer when you stay

you will do as you please. " For if we had taken into account the Roman jurists, that is, the tyrannical gluttons, all supremacy in the state would no doubt have been given to the king, and therefore justice itself would have been subordinated to him, and his own laws would have been praised. The queen would never be asked "why?" They would never remind him of the oath. We would only show that he himself is the Master of our life and death. And those parasites would be all the more likely to whisper to the king from all sides about "criminals" who seem to be disrespectful to the king.

On the other hand, we grew up not in the kingdom of Nero, but in the glorious homeland of Sigismund. And our ancestors brought us up so that we know that the king is chosen for the state, not the state exists for the king. So we think that the state is much nobler and more worthy than the king. And the law, when it is the soul and

mind of the state, is far better than an uncertain state and higher than the king. Thus, the law is equal to the king and even better and much higher than the king.

And now I will explain to you what the law is. He, as I said, is himself the ruler of a free state, but silent, blind and deaf. According to him, one person is chosen, whom we call the king. He is the mouth, the eyes and the ears of the law. If the law could listen to itself, conduct a conversation, no one would choose a king; for the law itself teaches what to do and what not to do. And since the law itself cannot do all this, it chooses a mediator - a co-role. When a Trebonian or one of the Roman slaves, such as Ulpian, flatters you and says that you are the most powerful in your country, do not believe him. Say that in your homeland it is not man who rules, but the law. So when you are asked: who are you? - answer piously and truthfully as follows: I am the king - the mouth, eyes and ears of the law, or rather, the interpreter of the law, who swore to strengthen the faith in the kingdom and do nothing but what the law says. Such an answer will be not only true and glorious - the majesty and worthy successor of Casimir the Great. Because he was the first to give us the holiest and most just laws, which you must also respect and not deviate from them even on the tip of your fingernail. For when the law is a gift of God, then God avenges the violators of his gift by murder, strife, exile, enmity, destruction, slavery, and will ultimately lead the state from generation to generation to shameful laws. I could give you many examples, both new and old, which clearly show that tyrants have always ended their lives unhappily. This is evidenced by the distich:

Justice and piety are valid on the principles of arches.

*Zero tyrannorum vis diuturna fuit 2.*

(There are two strong fortresses in the king: justice and faith.

The power of tyrants has not been long anywhere).

But since I am in a hurry to another and do not want to get bored, I will add a little last: if you recognize that the law in the state is like a second king, then may God make you and your kingdom happy, because you voluntarily surrender all your will to his will. But if you change this order and say that you are the master of the law, then the Lord will change your kingdom and give it to either the enemy or your servant. When you see that the advantage of laws and the state is so insignificant that you are always ahead of them and above both, remember then: to rule the state well and properly is not work for one person (and you are going to raise it alone!). A heavier burden and effort requires more than you can make yourself. This business requires loyal like-minded people who, to a certain extent, will take on the heavy burden with you and support you with joint work and advice.

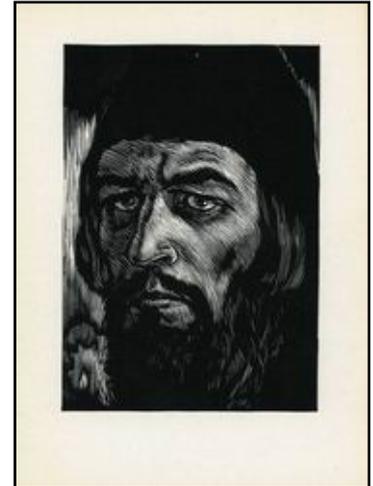
We have already said what kind of ruler you should be in the state, and now let's say briefly, what senators, allies, you need to govern the state (decent and like-minded), so that supporters and servants have you as a guardian of an intact state and not, a king, not a tyrant.

NOTES:

1 This is about the Polish King Boleslaw II

2 The authorship of the distich has not been established

**IVAN VYSHENSKY** (c. 1550 - between 1621/1633) - Ukrainian polemicist writer, philosopher. He collaborated with activists of the Ostroh cultural and educational center, the Lviv Brotherhood. Vyshensky was a representative of the mystical and ascetic trend in Ukrainian philosophical thought of the late XVI - early. XVII century, which was focused on Greco-Byzantine and ancient n spiritual values. His work testifies to the influence of hesychastic and early Christian ideas with a noticeable Reformation coloring. He solved the problem of the relationship between God, the world and man, based on the idea of the incommensurability of God and the world. Vyshensky saw the meaning of human life in the acquisition of the highest level of spirituality by man, his transformation into an "inner" man by entering into the mystical state of "deification." All this, in turn, presupposed complete self-denial, renunciation of all worldliness, dooming oneself to voluntary poverty and exile, complete solitude within the walls of the monastery, and so on. In this process, Vyshensky attached great importance to man's own efforts, which testifies to his reliance on the concept of human autocracy as one of the leading concepts of Greco-Byzantine and Old Ukrainian. thoughts. Vyshensky is a supporter of cultivating the Old Slavonic language as the language of the Orthodox religion, as the literary language of the ancestors, which most adequately expressed the essence of the divine truths acquired through the "inner" spiritual mind; At the same time, he respected the vernacular and actively used it in his work.



Here are two works by Ivan Vyshensky: "A Hint of a Wise Latin Man ..." and "Respond to the Complaint of the Insincerity of the Greeks." - p.187-190; 211-213; 200-203. (Vyshensky I. Works / 3 book Ukrainian language translated by V. Shevchuk. - K .: Dnipro, 1986. - 247 p.). Portrait of an unknown artist.

HANDLING WISE LATIN WITH A STUPID RUSSIAN TO  
DISPUTE, OR, SIMPLY, TO A DISPUTE  
OR CONVERSATIONS

Questions of the wise Latin. First of all, why are you so stupid and stupid, heavenly and Ruthenian, that you do not want to approach us, so that we are one - to those who have a source of reason and science, which you do not have?

The answer of a stupid Ruthenian. Therefore, kind and wise Latin, you are foolish, because we are disciples of the Apostle Paul. He taught us such nonsense that we were children, he taught us. For he himself, when he got out of the worldly, old-fashioned, jealous and quarrelsome mind and threw off the veil of his understandings and ancient customs, caught and took Christ's suffering cross (faith and reason simple, peaceful and spiritual), immediately became foolish in thought. wisdom of this world, and said to the Corinthians, "But when I came to you, brethren, I did not come to tell you the testimony of God with good language or wisdom, for I thought not to know anything among you except Jesus Christ, and his crucified. " And further: "And my word and my sermon - not in the words of persuasive human wisdom, but in the proof of the spirit and strength, that your faith was not in human wisdom, but in the power of God" 1, and again gives advice and teaches to hide and hide from the superficial and contradictory eloquent wisdom, saying, "As many of you as seem wise in this age, let him become foolish, that he may be wise. This worldly wisdom, because God is foolishness. "2. So, kind and wise Latin, we, foolish Russia, know that your mercy has seized on worldly wisdom, cunning and quarrelsome, prone to quarrels, which serves and pleases this age, not the future, the wisdom that Paul rebukes the Colossians, pointing out that it was invented by the elements of the world and that it is ugly and foolish before God - in it Paul himself amused himself while still he did not grasp the secret wisdom of Christ, but then, enlightened and enlightened by the spiritual mind of Christ, he discarded this worldly cunning and wisdom and decided to forget it. In the same way and custom, the whole conciliar, apostolic Church of Christ soon after the ascension of the Lord God and Savior Jesus Christ to heaven, when the gospel preaching was poured out and flowed into the whole universe, at once, feeling the vain wisdom and mind from the elements of the world, overthrew, expelled and built instead of worldly reason and cunning spiritual mind - simple, humble, humble, silent, which soon brings the baptized and faithful to the father, and son, and the Holy Spirit in the knowledge of glory triune deity - and taught the faithful of Christ's church to be simple, not cunning, God-fearing and peaceful, not cruel, scary and fierce; humble and kind, and not eloquent and boastful, imitating the teachings of the holy apostles and following the words of the prophet Isaiah, who called the earthlings from the face of God, saying, "I behold

the poor and the broken in spirit and trembling at my word." Having not seen all those fruits, possessions and spiritual benefits, we, stupid Russia, do not want to come to your church, wise Latin, because of that wisdom and reason, and we prefer to remain foolish in the opinion of this world in order to get spirituality. sewing salvation. For what good is it for us, if we cling to you and unite, that we should not be saved? Not only do you oppose the teaching of St. Paul in everything (and duto the divine mind), as well as to the holy God-bearing fathers of the holy conciliar apostolic church, but still wholeheartedly and violently, desiring to destroy the humble doctrine and simplicity of Christ, you fight for it. Paul tells the Corinthians not to be deceived, for "as it seems to any of you that he is wise in this age, let him become foolish." And your grace, wise Latin, not only do you not want to wear spiritual nonsense and glorify yourself, thinking so of yourself, but boast that you are wise, cunning and smarter than everyone, and if only you were for such, for the most intelligent, did not consider and did not glorify, you are angry and revenge evil. For this reason, knowing the obvious and well-known temptation of the mind of your church, that it is immeasurable, quarrelsome, angry and magnificent (and to which you are bound, your grace, wise Latin), we believe that it is from the air spirits which they always fight against the salvation of the faithful, and from whom Paul gives a just warning that we should not obey them in anything, but that we should fight and arm ourselves against them in everything. To the Ephesians he says: "For we have no struggle against blood and flesh, but against the beginnings, against the authorities, against the rulers of this darkness, against the heavenly spirits of wickedness. Because of this, take, - he says, - the full weapon of God "and reminds of other weapons. And your mercy, wise Latin, not against the celestial spirits began the struggle with his mind and zeal and labor armed with a feat, but against the flesh and blood and against the faithful and baptized in the name of the father, and son, and saint spirit. From this we understand that you are creating it precisely from the science of the air spirits, under whose power you have fallen and, pleasing them, you are fighting against the humble simplicity of Christ and the spiritually foolish gospel science. In the same way, the divine Paul warns against philosophical intrigue, and teaches, saying that the mind is invented from the elements of the world and from the same air spirits. "Beware," he says, "that no one will deceive you with philosophy and vain delusion about human transmission, about the elements of the world." And your grace, wise Latin, should have guarded from contempt and disgrace the teaching of the Holy Apostle Paul from the false wisdom and cunning of the world, but so confused by pagan teachers, Aristotle and others, that only the second coming of Christ will confuse and will expose the wisdom and science of your church from pagan wisdom, and there is nothing in this life. And when, in all things, wise Latin,

you oppose St. Paul and are spiritually foolish, according to this age, as Corinthians, you do not want us all to be taught with them faithful, we are also, foolish Russia, your church of cunning and We do not want and do not like your source of pagan sciences, which is chasing the glory of this world and, at least according to their will, want to unite from pious faith in the seductive, but through remorse and the prohibition of the Holy Apostle Paul, our teacher, we can't. We prefer to be in your eyes for the foolish, the foolish, the simple, who do not know how to deceive at this age, the reproached, the foolish, and the dishonest of you, if only to follow the salvation of eternal life, gospel truth, and apostolic teaching, and to keep them whole with the faith of our ancestors until death and to keep them for ourselves and our descendants - we probably promise that. Be to yourself, wise Latin, with your faith and wisdom separate from us, and we with your faith and apostolic folly separate from you.

### **ANSWER TO THE COMPLAINT ABOUT THE INTEGRITY OF THE GREEKS**

I ask you, Complaint, how we can rebuke the Greek teachers for the Slovene language, when it allows us to accept, first, the Orthodox faith, also the saving Gospel, the apostolic sermon, martyrdom and suffering, and those who mentally fight, - the poetic struggle with the celestial air spirits, the purification and sanctification of the trail of the narrow path and all the justifications by which the baptized being joins God, is justified, sanctified and saved - all this was given to us by the Greek teachers. , explained and taught so much that the simplest in the knowledge of the Slovene language, a Ruthenian, or a Serb, or a Bulgarian, knows and understands how he can be saved when he wants to. I ask you, Skargo, what could be a wiser science than the one that saves and sanctifies? And I ask you, what kind of fornication of the Slovene language should people be in, when by asking they have achieved that the almighty god, glorified in the Trinity, baptizes better in the Slovene language than in Latin, and has better and has better use of the Slovene language in unsuspecting praise, and in the salvation of human souls, and in the attainment of a godly will than the Latin language. Whether you have hidden from you, Complaint, whether you have no knowledge of whether, as an excuse, you voluntarily, like a deaf gaspid, plug your ears so as not to hear the voice of the spell, you also do not want to know about the fruitful feast the Viennese language, which Latin has never had and cannot have! Am I not saying: while she was in Orthodoxy, she gave birth to some saved vegetable and revealed it to the world, and after she lost Orthodoxy - none! Go, Complaint, to Greater Russia and read the stories of the lives of their holy mans, great miracle workers who, even after death with their dead

consecrated bodies, visibly and clearly performed miracles, all kinds of torments, diseases and ailments of ordinary worldly people who came to them in faith. , healed, healed the demon-possessed, gave the crooked to walk, the blind - to see, the sick, obsessed with all sorts of diseases, gave health. And even if you do not want to learn about the fruitfulness of the saving Slovenian language from Great Russia, come to Kiev, to the Pechersk Monastery - it is already here, at home, in the state of the Polish Crown, do not be lazy and ask about those holy men who miraculously revered by God almost equal to the Great. And they, beaten and glorified, and after death glorified by God, who were born of the Russian race, begged to be saved and sanctified by the same holy Slovenian language, so I remember little and briefly about those in your region who a hundredfold evangelical fruit was brought through the Slovene language by the saving sower who took the heart of the earth, the family, and grew the fruit. And if you, Skargo, wished to go somewhere or learn about the Turkish land, then you would find innumerable people in all parts of the world in Serbian and Bulgarian who fasted from the Slovene language and script, which still lie intact, consecrated bodies, miraculously after a pious life act and carve out healing from all sorts of sorrows, torments and ailments (from their full of God's grace [power] to those who come to them in faith) - so they act and [such of themselves] they grind, even the Turks themselves, knowing the divine grace that works in them, honor them, glorify and glorify them, because not only from the Christian race they are demon-possessed, but also from the most unfaithful Turks, coming, healing and liberation from diseases and torments are obtained; and moreover, from those holy relics they receive and give God's grace, which apparently works in them when such a good smell comes out; and man forgets about bodily food, only to be able to be satisfied with that red and sweet smell. And if the being could contain that, I say it without pretense, all sorts of aromas, and the precious world with which the holy bodies smell and smell! And so I say, perhaps boldly, forgive me, gentlemen: if it were not for those miraculous bodies that have remained in the present relaxed age, almost all would have become Turks, because it is true: as in the land of Lyad the titles of the Roman The pope, the Babylonian music, and the debauchery of the pagan sciences stole almost all of the Russian people from the pious and Orthodox faith in Latin seduction, and here, too, power, debauchery, the luxury of the body, and the good life of godless and unfaithful Turks attract worldly thought. . However, to the astonishment of the miraculous bodies, there remained a thousand ordained by God to Elijah who did not bow to the tribe of Baal, and in the land of Lyad there remained by God's mercy three young men who appeared in Babylon who did not worship the idolatrous image of the Roman authorities. How dare you, Skargo, turn a disgusting tongue at the holy Greek teachers and disgrace them, attributing insincerity to them,

as if they, defeated, had not taught the Russian language, which lives in the Slovene script, science? Tell me, Complaint, what in the world would be greater science and clever cunning than when a man defeats the devil, pleases God, is sanctified by the Holy Spirit, and by obvious miraculous signs and powers is marked by salvation in order to obtain eternal life? Those are all, Scar th, the Russian race by the grace of the god Christ received, testified and tested enough in the writing and science of the Slovene language. And if anyone else had to understand and turn God's truth into a lie, the Apostle Paul himself anathematizes it, saying, "But if we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Don't you see, Complaint, that your disgust is unjust, you have fallen into a curse - sit in it as much as you love and want! You see, Complaint, that everything you say is not in the spirit of peace and God's truth, and not in the humility of a humble and self-reproachful publican, but in the proud, eloquent, and boastful Pharisee, and in the spirits of the air, words and information in the air. Do you not see, Complaint, that you yourself, by your own insincerity, enmity, and ugly lies, suffered instead of the Greek teachers, and began to fight with the devil against the Slavic language; and the devil therefore does not like the Slavic language and from all others moved on it with the strongest force, wanting to stifle and extinguish it, because in the Slavic language there can be no lies and seduction, because it does not outwit either dialectics or pagans. syllogisms that turn God's truth into lies, nor cunning hypocritical Pharisaism, but it is founded, built and fenced with truth, God's truth, and has no other tricks in itself, only gives simplicity and salvation to the adherent of the Slavic language. And the devil loves your Latin language wholeheartedly; and we acknowledge to you, of which you yourself boast, that he has spread it all over the world, and helps, and strikes, that it may prosper and flourish over all languages. It is actually so, Complaint, as you say, and that is because, Complaint, that your Latin language has been given a gift from the devil - always know that he turned it all to himself in a year, twisted it and turned it into a pagan trick, that there is no gospel truth and simplicity of the saints in it, only pagan lies, cunning, and Pharisaism sitting, resting, and possessing.

... I have to remember a little more about the happiness of the Latin church, so that Skarzyna's praise would not be hidden from some. Why a happy Latin church? For the Complaint praises only worldly happiness, and we must know and understand the essence of God's sincere mind and not indulge in pagan happiness, because the very word "happiness" is not from the wisdom of the Orthodox Church, but from the pagan one. Happy, therefore, is the Latin Church, I say that its teacher, the Apostle Paul, is mocked, laughed at and ridiculed, and before him dares to boast shamelessly, and the Latin Church should obey (and obey) him as its own. mentor and teacher,

because Bishop Christ himself said: "Everyone will be like his teacher" 4. For blessed St. Peter, taking the image and likeness of his teacher, both in charity and in humility, in poverty and in the lack of earthly goods and possessions, in the living room and in another's house, that is, in his own age, and not in his own, this own homeland of the next age, he made himself not a local heir, but a pilgrim and a passer-by, and taught his disciples to keep the same, saying: "I beseech you, beloved, as strangers and travelers, that you refrain from carnal lusts that fight against the soul. Treat the Gentiles well "5 and so on. Everyone look at the attacker who has nowhere to bow his head! The Apostle Peter, taking that inheritance, imposes the same image and likeness on his disciples and successors and does not say: "I beseech you, as lords, lords of the lands of the earth", but "strangers and travelers", knowing that are guests in this short life: today here, and tomorrow go to the grave until that age; that is why they are not attached here, on earth, to anything: it is only necessary to show a good life and to renounce carnal lusts, which are at war with the soul - this is what he teaches. For you, Latin Church, with the successor and disciple of the Apostle Peter, an honest pope, opposing and defeating the science of your teacher Peter, call yourself not a traveler and a stranger, that is, a newcomer and traveler, but an eternal heir of pomp, glory, vain power and visible state, throne and power of the earthly rulers of the world ruler. And whoever does not consider you as such and does not glorify you and is not subject to your authority, you, the Latin church, through your authority command your obedient disciples and bless to kill and not to give life in this life, inheriting it tyrannical custom. The Roman church is really happy, because it quickly serves and beautifies the one who ruined and killed Peter. I ask you, Latin church-plum: where is your Peter's inheritance? Where is your discipleship, of which you boast, and [why] you are proud of Peter's tomb, when not only do you not observe any point of his teaching, but also by breaking and burying his teaching with your opposition, you forbid others to follow the doctrine of the saint Petra. Do you not see, Latin church, the happiness from which you caught him and who crowned you with him in this life? For open your eyes to the teachings of the Latin church, faithful Skargo, and know who has given your church happiness, you are praised. And if you do not want to know the donor, then we, who are from captivity, and that out of necessity, being deceived by you, must open it to you and show it to you.

In fact, it is the cunning, not otherwise, to your church, Complaint, who gave happiness, whom our Lord Jesus Christ pushed away, rejected, and dishonored, the one who competed with him, seducing with hunger his hunger [Jesus] and on Worship seeking from him whenever the mother wanted. He said this: "Depart, Satan! For it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."6 Not to you, the seducer of this world.

You, the Latin church, did not understand and did not know that satanic mana which attracts and finds such glory and cunning of wisdom of this age, as some decorative toy which is loved by children, but at once, having recovered, wanted to devour what was shown, bowed, took, devoured happiness, seized the power of the earth and with all his heart loved and wanted here on earth, you-live, manage and become famous. Be yourself, Skargo, a disciple of the Latin Church, with your church, with your schools and sciences at this age, happy, wise, cunning, be a lord, and we, foolish Russia, as the Apostle Paul said, are foolish and foolish, and, as the Apostle Peter said, travelers and strangers, that is, strangers and travelers here on earth, prefer to take that homeland and eternal inheritance from Christ, our savior, who had nowhere on earth to bow his head. to inherit and inherit the kingdom of heaven, where Christ, the son of the living God, who came into the world to save sinners, may place us, and to him belongs all glory, honor, and worship with the Father and the Holy Spirit today, always and forever and ever. Amen.

Phrases:

- Be saved by your father's law.
- Be dumb and be voiceless until you want to wake up!
- Don't be ashamed, because you will be disgraced!
- Every sacrifice of the wicked is an abomination to God.
- Seduction from the wise may soon recede: they know it.
- To be born for life is when, coming out of the womb into this world and reaching adulthood, the thought already has the power to distinguish evil from good.
- How do you want to judge the plight of a warrior who fights and fights when you sit at home next to your mother's breast!
  - We take care of ourselves ...
  - The patient cannot treat the patient.
  - How can he teach others who has not been in battle and heroic deeds and has not seen the warriors compete?
    - How do you want to open the gates of the kingdom of heaven to others when they are closed to you?
      - Be saved by faith.
      - You will not be able to overcome the truth with untruth and you will disappear and perish, and the truth lives and will live forever!
        - The devil helps the body and fights against the soul.

NOTES:

1 Paul's First Epistle to the Corinthians, II, 1-2, 4-5.

2 Paul's first letter to Corinthians, III, 18-19.

3 The book of the prophet Isaiah, LXVI, 2.

4 Luke, VI, 40.

5 First Epistle of Peter, II, 11–12.

6 Matthew, IV, 10.

**Józef Kononowicz Horbacki** (? - 1653) -

Ukrainian philosopher and cultural and educational figure, one of the first professors and rectors of the Kyiv-Mohyla Academy, where he taught a course in rhetoric in Latin (1635 - 1636 three-year courses in philosophy (1636 - 1642). Among the works of Kononovych-Gorbatsky are preserved: "Orator Mohileanus.", Combined with the course "In dialecticarum institutionum disputationes" and "Textbook of logic" ("Subsidium logicae"), which is the first in Ukraine section of the philosophical course on the model of "Organon" by Aristotle. The author of the textbook widely uses the works of Western European thinkers - Scott, Okama, Zabarella, as well as Averroes, dares to express his disagreement with the authority of Stagirite, when he has his own opinion about a fact. In general, philosophical matters he adhered to the principle of "common sense", was an advocate of the idea of double truth, distinguishing between the realm of philosophy and theology, reason and faith. He emphasized that "there is nothing in this world greater than Man with his Mind." In socio-political issues, Kononovych-Horbatsky, invoking the work of Renaissance opponents of the idea of "natural law", including his compatriot Orikhovskyy-Roksolan, defended the right of the Ukrainian people to cultural, religious and territorial identity in Horror of the Polish state as a federal unit. He opposed any alliance between Ukraine ("Russia") and the Moscow state. He showed interest in the history of his nation, advocated freedom of conscience and religious tolerance.

Here are excerpts from the work of J. Kononovych-Gorbatsky "Textbook of Logic" translated by AA Korkishko ("Philosophical Thought", 1972, №1. - pp. 92-101). Translated by handwriting: "Subsidium logicae". - IR NBUV, code Mel.m./p126. Image: Panegyric engraving by I. Shchyrsky, dedicated to the rector of the Kyiv-Mohyla Academy P. Kolachynsky. 1701 p.



## LOGIC TEXTBOOK

### Section 9.

#### Predicates

Now we turn to the interpretation of the predicates, which cover everything created, will not bring in a certain order. The predicate is considered to be a genus or coordination of genera and species. Predicates also include individuals as their foundations, in relation to which, starting from the highest genus, predication is carried out. For example, substance is predicted in relation to the body, the body in relation to the living, the living in relation to the being, the being in relation to man, and man in relation to the individual. And here the predication becomes really as if on the base and further does not advance any more. And for any thing to be placed among the predicates, the following conditions are absolutely necessary: 1) that it be a real essence; for the predicates concern the real essences (things); 2) that (thing) was simple and non-complex, that is, that it had a unique nature, homogeneous and not multiple, like a pile of stones; 3) that (the thing) was not of an indeterminate nature, such as God; 4) that the essence was complete (complete).

The rest of the conditions are set either indirectly or reductively. Indirectly, for example, there is a difference, because it is an "incomplete essence", and reductively - components. For example, in the same predicate in which the person is, the human foot is given, that is the part is reduced to its whole. It follows that the predicateline line is double. One is the line along which genera and species are placed (for example, substance, body, etc.), and the other is indirect, along which differences are placed (both corporeal and non-corporeal, etc.).

Having determined what predicates are, we note that there are ten of them: substance, quantity, quality, relation, action, subject of action, time, place, state and possession (skill).

These predicates appear in two states. One predicate will be a predicate of a sub-station, and the other nine are predicates of accidents, because the essences are given from a part of a thing, namely substance and accident, as Aristotle himself believed. (The essence) of his teachings is conveyed by these lines: "Aristotle, considering the highest kinds of things, divided everything that existed in the world - into two (parts), ie substance and accident. Because everything is, - he says, - is or substance or accident ". Guided by this, we turn to the presentation of pre-comments in particular.

The first predicate is a substance. The very word "substance" comes from *substando* (existing) and from *subsistendo* (being). From the word "existing", because it is subject to and exists for accidents. And from the word "being", because the

substance is itself and does not need anything else for its existence. Therefore, a substance is mainly defined as follows: a substance is an essence that exists or is itself. And the expression "by itself" means that the substance exists because of its ability and does not need anything else. For example, man, being, and so on exist by themselves, by their own ability, and not by anything else. Further, the expression "by itself" separates the substance from the accident, which cannot exist by itself, and can exist in another, that is, to join the substance or the subject, and from it receives existence. For example, the concept of "whiteness" needs any body to unite with it and exist.

Note that Aristotle distinguished between the first and second substances. He characterized the first in such a way that it does not exist in anything other than the subject, and you cannot say otherwise about the subject. From this, first, we see that it is emphasized that the substance exists by itself, because it does not exist in anything else. Secondly, they believe that it is not predicted by another, because it replaces everything that is predicted in relation to the other. Finally, it is assumed that the first substance is something singular. For example, this person, this John, is not suitable for the prediction of anything as inferior. The second substance is the genera and species in which the first substances are contained. Here Aristotle teaches that genus and species can be only a second substation, that is, considered as a second intention. He further claims that the first (substances) are contained in the second, obviously in potency and mixed. And we must understand that they are not like accidents in their subjects, but are somehow like parts of their whole. Thus, it is believed that species and differences are contained in the genus, as if in general, mixed, that is, not expanded, in potency, and not in fact (similarly) as in essence are reason and ignorance, man and lion. It follows that they are mixed, because the being is divided by them and into them, as if into parts and whole. And yet they are one. The physical (whole) is not divided, except for those parts of which it consists. In a deductive sentence, genus and species, according to logicians, is something whole, which contains parts, ie their lower (members). But because the physical whole actually contains parts, it is also called an actual whole. The logical whole, because it does not contain parts in fact, but only in the potential, is also called a potential whole. For example, a person potentially accommodates his lower members, that is, the individual Peter, Paul, and others.

Here the whole is divided into such individuals, as if into its parts. And from here we see what h otherwise it contains parts potentially and mixed, because no part is taken unfolded. This is how we should know each other as an accident in our subject. Aristotle (in this regard) sets out the following conditions: 1) that the accident was in another, as in his subject; 2) that what exists in the subject is not its

essential part, or in extreme cases, was an integral part, because it must be outside the essence of its subject, and the essential part is something internal component; 3) that it was impossible for the thing that is in the subject to exist without him, at least in accordance with the flow of nature. Hence, at first glance, it seems that there is something different in another, as if in the subject. Because previous experience usually proves that in the absence of any of these conditions (this thing) does not exist as in the subject. For example, and Aristotle says that the second substance is in the first, then is it like accidents in their subjects? By no means so, because the second substances are considered to be essential parts of the first substances. After all, a person has a head, arm, etc. However, they are not physical accidents, because they are integral parts. It is worth mentioning that logical accidents are usually studied in school those that are not essential for the thing. For example, the head, hand, etc. can be called logical accidents, because they do not belong to the essential features of man. And when they say that man is an intelligent being, then (head and hand) is not taken into account. Thus, they are beyond the essence of man.

In addition, Aristotle teaches the following properties of substance. Its first property is that the substance is not contained in the subject. This property corresponds to both the first and second substances. The second property is characterized by the fact that the substance is subject to accidents. This property corresponds primarily to the first and secondarily to the second substance. Third, substance has no opposite, just as man has nothing opposite. Fourth - the substance is not perceived more or less. For example, a person is not perceived more in childhood than in adulthood, because both a child and an adult, however, are considered intelligent beings. Regarding the fifth property, the substance admits opposites. Let's say Ivan is hot now, but he can also be cold. The ordering of this predicate will be as follows: as the highest genus is a substance abstracted from its lower members, and then from the side of the difference divide the genus, and connected form species, as we see from the given "Porphyry tree" 1.

The second predicate is quantity. Let's focus on the predicates of accidents, the nature of which is in the existence of something else. Aristotle himself taught that the existence of accidents is in being. However, any accident predicate adds something formally of its own, apart from the main one, for all accidents of common definition.

Therefore, it is believed that quantity is what makes a thing great, as well as continuous. For example, when asked how big Peter is, they answer that he is tall or short. To better understand this, recall that Aristotle distinguished between the number as follows: continuous and divisible.

A continuous quantity is one whose parts are connected or connected by a common boundary. For example, a line is a point. And the divisible number will be the one whose parts are not connected by any common boundary, such as the number, say, the number of people.

The continuous quantity forms mainly the following varieties: line, surface and body. The line is long and devoid of width. its parts are connected by a common boundary, ie a point. The surface has length and width and has no thickness (depth). its parts are also connected by a common boundary. Yes, the table surface is connected by many lines. And the body has length, width and thickness. Parts of the body are also connected by a common boundary, ie thickness. It follows that the body has a dimension due to its length, width and thickness.

This includes time, because its parts are connected by a common boundary, ie the present. And the parts of time are: past and future. The present tense is used instead of the present tense, with which these two parts (past and future tense) are connected. And the place from which something is placed here instead of the species, and because it relates more to the surface than the species itself, we count the place to the surface, because it has nothing but length and width, as and surface. Further, Aristotle himself in the fourth book of Physics notes that space is a limited surface, and at the same time it does not differ from it.

Now we note that the number is still considered in two ways: one is called permanent, the other - consistent. Permanent is a quantity whose parts exist together. For example, a line has its parts in fact. And a consistent number does not have the placement and permanence of parts, as time does not have its parts together, because the past has already passed, and the future will come. Similarly, the expression (which refers to a discrete number) does not have its parts, ie syllables, strictly speaking permanent, but some will already sound, and others are still pronounced.

Aristotle defined the following properties of quantity: the first property is that quantity has no contradiction, for example, each surface does not contradict another. The number-bone is not perceived more and less, because one biconvex 2 will not be larger than the other biconvex. However, it provides more and less, because one amount may be greater than another. The third property, according to which all things are equal and unequal, there are also other properties, for example, the fourth, according to which a thing can be divided into those parts of which it consists. Because the number shows that one part exists outside the other. Yes, the head will not be a foot. As for the fifth property, the thing is measurable. As for the sixth, one quantity cannot penetrate another according to the flow of nature. Hence, two bodies cannot be naturally in one place. We can't even get through the wall, because the number interferes.

The third predicate is quality. Aristotle defines it as follows: quality is what we are called such. According to his instructions, for a better understanding in the definition, it seems that quality is an accident that qualifies the subject. For example, they ask: what is a wall? Answer: white. And so "whiteness" gets to predicates. The rest (predicates) must be understood in the same way. Aristotle, however, identified four types of this predicate. The first includes possession (skill) and inclination. A skill is a quality that we acquire through diligence and hard work. For example, when we work on something, we enrich our knowledge. Note also that the skill is characterized by the fact that it is difficult to separate from the subject. The tendency, on the contrary, is easy to separate from the subject. And, in addition, they differ in terms of "difficult" and "easy". Therefore, it is said that the inclination is very weakly related to the subject, for example, as learning with a beginner who has just started studying. However, this and that quality, good or bad, but determine the subject. In addition, we must not forget that the skill is twofold: 1) acquired and 2) inspired. The first we acquire as a result of work and study. For example, when we study liberal arts. And the suggestive, supernatural is the one that is in the soul from God. For example, faith, hope, beauty. Here are both types of skill (possession). And Aristotle takes the inclination lightly when he placed it next to possession, but quite convincingly, because it presents the sub-station or subject in such a way that all kinds of quality coincide. However, pain will be right when you think that it is more important than the subject.

The second type is natural ability, as well as impotence. Natural ability is a quality given by nature. She is stable and has a fine sense. For example, a sharp mind, penetrating vision. And impotence is a weak and unstable quality. For example, incompetence, impaired vision. That is, when one is intelligent and the other ignorant, you can easily recognize these different species. The third quality is sensual, or suffering. It is so strongly connected with its subject that sometimes it is simply impossible to separate it from it like whiteness from a swan. Even love, which causes the most severe suffering, also ignites excessive heat. And this suffering is a quality that is easily combined with the subject and easily separated from him. Let's face it, blushing with shame. Note: although this quality is easy and difficult to match the first cut novelty, however, has a difference, because it is, moreover, good or bad, but endows the subject. And it's not the same.

The last kind of quality is shape and form. The quality of a figure is considered to be the quality that was formed on the basis of the delimitation of quantity. For example, when three lines meet between each other, just in the corner with the help of points, then they say that the figure is triangular. And the form is a quality which is taken from mutual arrangement of parts of quantity. Hence, when a

house is built according to plan, it is said that the house is in good shape. Or consider a figurine the idea that itself arose in the mind of the architect and according to which he wanted to build a house. When this idea is transformed into a matter placed in a certain way, and the house is ready, they say that it is a form.

There are some quality properties. The first is that quality has opposites. For example, heat is contrasted with cold. As for the second, the quality is perceived more and less, because it has a degree of relaxation and stress. For example, water is very hot and cold. The third property is according to which objects distinguish between similar and dissimilar. Thus, due to blackness, when two objects have it, they are called similar. However, it should be noted that the mentioned properties do not apply to all types of quality, but give things what corresponds to them in this predicate. I have said enough to name the properties of it (this predicate).

The fourth predicate is the relation, the whole essence of which is that it belongs to something else, for example, the essence of the father as a father will not be another essence, except when it concerns the son. Either the relation is appearance, or the relation of one external to another external. According to this, the father refers to the son, and this is called the relationship. There are two extreme members, ie father and son. And one extreme member that relates is called the basis of the relationship. And what it refers to, that is, the son to whom the father belongs, is called a term. This knowledge is also the basis of the foundation, which has so far been an extreme member. And this basis is called the reason why one relates to another, as we see from the above example. Birth is the basis of the foundation through which the father who gives birth belongs to the son born.

And now, referring to the common opinion about relationships, we say that the relationship is either real or imaginary. A real relation is an accidental relation of one extreme member to another, regardless of intellect. Thus, the paternity of a person who is a father accidentally applies to a son. Because it is accidental for a person to be a father. An imaginary relation is an accidental external (acquired) relation of one member to another, formed on the basis of the action of the mind. Yes, the object does not belong to the intellect that knows, unless the intellect regulates the relation of the object to itself. The real relation is also considered either as transcendent or as essential. It is believed that there is a significant relationship of one extreme member to another. For example, the relationship of dependence that exists between creation and the creator is essential to creation itself, because it constitutes the essence in such a way that there can be nothing in creation that does not depend on God. Note, first, that the extreme terms, one of which belongs to the other, are called relative. And due to how they relate to each other, they are called relative. For example, the same father and son. Note, secondly: when we place the relationship as

the highest genus, it is divided on the basis of requisition and discrepancy. Requisition is when both terms are given a common name. For example, equal to equal will be equal. And the discrepancy will be what gives the terms different names. For example, father and son.

And the properties of the relationship are as follows. First: relative (members) exist in nature simultaneously. These are relative things that are relative. Because otherwise it would be possible to perceive the father in the present earlier than the son. Second: relative members should be known at the same time. After all, we must remember that they are relative.

The fifth and sixth predicates are the action and the subject of the action. we will consider them at the same time, because they differ not realistically, but imaginary. It is believed that the action is the being of the action act, by means of which the effect receives being or its preservation from the agent. For example, heat caused by fire has an effect when, say, it heats the hand. Subject to action is the action of patience, on the basis of which anything is affected by the impression of the effect from the agent. This is how the hand is subject to action when it is heated. I must say that the actions are twofold. One action is called immanent, which emanates from the same agent that generates it, as the actions or cognitions of the intellect that generates and perceives them, and the other action is transcendent. For example, heating the hand is transferring heat from the fire to the hand.

Note some properties of action and subject of action. The first is that they are always associated with movement and change. But we make an exception for a creation that was motionless, because what was before had no subjects and. The second property is characterized by the fact that the action causes the subject of the action and coexists with it. There are other properties of action and subject of action, namely: the action has the opposite, it implies "more" and "less", but both do not correspond to it in relation to themselves, but in relation to the boundaries within which the opposite is perceived, for example, there are actions of hot and cold.

The seventh predicate is the time that comes from the adjacent time. Let's say Peter was yesterday or today. However, they conclude that time is an accident and an accident of measuring time. It is reflected in these "whens", making it formally believed that things exist at a certain time. It should be noted that "when" is not formally different from time, but only imaginary. Aristotle in the first book of Ethics, in the sixth chapter, calls "when" time.

There are such properties of the time category. The first is characterized by the fact that time has no opposite, because "yesterday" is not opposed to "today". However, in relation to a subjective thing, there may be an opposite. Yes, yesterday Peter could be happy, but today he is sad. The second property is that time does not

provide "more" and "less". As for the third, time, of course, names the bodies that are subject to destruction and change. The procedure for this predicate may be as follows. By placing "cola" as the highest genus, subordinate species are known in the past, present and future tense. And these varieties are also subordinated to other members, namely: last year or a thousand years ago, and others.

The eighth predicate is the place. This (category) comes from the presence (of a thing) in a certain place, this thing that is here is perceived in such a way that it cannot naturally be in any other place. Let's say when I'm in Kyiv, I'm not in Krakow. Note that "place" means one thing that corresponds to spiritual things, because they are limited by space without their parts. For example, when an angel is in school, then he will not be in heaven at the same time. The second determines that place is known in bodies that exist in a certain place, which have one-part corresponding to one part of the place and another to another.

Its properties (places) are as follows. The first is that there is nothing to the contrary. The second property does not allow "more" and "less". For example, a place in Kyiv is no more than a place in Krakow. However, it is believed that there is such an ordering of this category: it has varieties, namely: top, bottom, front, back, right, left.

The ninth predicate is a condition that is manifested by the placement of the body in place. Or more clearly: the predicate of the state is called the placement of the body in a place according to which (placement) anything sits, stands and lies. Note that the state here is not perceived as the placement of parts among themselves. For example, in humans, the head is placed above the chest, etc., and the condition is perceived as the placement of parts of the body relative to the parts of the place where the parts are appropriately placed. The property of the state is to have the opposite, but not in the proper sense. For example, to stand, to lie. The condition is divided into direct and indirect. Each of these states has a variety: to sit, stand, lie down.

The last predicate is possession (acquisition), which arises as a result of being surrounded by clothes wearing a thing, say, to be dressed in a toga and so on. It follows that possession is not perceived here as a quality, but otherwise, that is, as an environment, adjacency. But it should be noted that this possession corresponds only to bodily things. It has some properties: the first: possession allows "more" and "less", because one can be dressed more than the other. The second property: possession has no opposite. Possession has the following order: it is divided into having clothes, weapons. Because owning clothes is one thing, and owning a weapon is another. Then it is divided into possession of a tunic and armor, and others. And

finally, it comes to the individual, for example: this one is dressed in a tunic, that ... and others.

That's so much about predicates. After a series of questions, we present the first section on post-predicates. You will ask, first: which (members) do the predicates consist of? Reply; To better understand this question, you should know that predicates are perceived in two ways. First, materially or as material; secondly, formally, or as formal. Material are perceived instead of the nature of things or instead of predicates of these things, which are arranged in a predicate line. And so perceived is real, because they are both essential predicates and natures in which real beings are based. Formally taken instead of ordering and the placement of predicates. Such a predicate would be essentially imaginary. But when it is taken for logical research, it is perceived in the first way, not the second. Because the predicate perceived in the second way belongs to metaphysics. We also claim that the predicate consists of real essences. It should be concluded that to compose is one thing, and to obey is another. Because what they understand materially is one thing, and what they understand formally is another.

They say that we have said that a predicate is an ordering of genera and species that are essential to reason. So, that's why we said that the predicate p consists of the essences of the mind and on the basis of the consequent the essence of the mind is included in the predicates. Answer: we considered the predicate in a formal sense, not a material one. Therefore, the consequence is denied. Because it is one thing to consist of material parts, and another to organize these parts through anything.

Thus, we did not claim that genera and species can be placed in the formal sense in the predicate, but only in the material sense, insofar as they reveal the real nature of things. Therefore, the second conclusion is denied. You will ask, secondly: whether things are put in the predicate specifically or abstractly. In the predicate of a substance, a thing is put specifically, for example, a being, a person. Significance cannot be set, because the essence will be incomplete, which follows from the predicate. And accidents, for example, can be in their predicates abstractly, as whiteness, quantity and so on. Because in a particular case an accident is called a subject, and if it is put in a specific one, then a subject should be put, which is a substance in the predicate of the accident and which is called inappropriate.

They accuse, first of all: abstractions of accidents are essentially incomplete. And incomplete entities are rejected by predicates. Therefore, things cannot be contained abstractly in predicates. I answer: denying the greater basis. Abstract accidents are perceived as something that exists "by itself", as something complete, as whiteness, and even perceived. Yes, whiteness is a color that reflects light. Therefore,

it is impossible to draw a conclusion. They accuse, secondly, that there is no greater basis for this abstract, namely, one (animalness) and the other whiteness. And animalism cannot be put into a predicate, hence whiteness or accident in the abstract sense. I answer that there is a huge difference, because the creature is abstracted from the subposition, with which it is one in essence. And whiteness is abstracted from the subject, with whom it cannot in one-way form one by itself, but only by accident. It follows that although there is an abstract term "creature", but because it is an essential part of its subposition, it is called a non-complete essence. We consider abstract terms of accidents differently, because they are not parts of subjects, but only cause them. Hence they are perceived as complete entities. Therefore, the consequence cannot be asserted.

NOTES:

1. In logic, the name of Porphyry is associated with the so-called. "Porphyry tree", which illustrates the multi-stage subordination of genus and species concepts in dichotomous division.

2. Elbow - a measure of length in ancient peoples, which corresponded to approximately the length of the ulna, ranged from 40 to 64 cm. It is still used in some countries, e.g. in Ephiopia one elbow is equal to 50 cm.

**GISEL INOCENTIUS** (c. 1600-1683) - author of philosophical and theological works: "A work on all philosophy", "Peace with God to man". It was related to the publication of the Synopsis.

The study of Gisel's philosophical heritage, carried out in recent years by colleagues of the Institute of Philosophy of the National Academy of Sciences of Ukraine YM Stratiy and Mykola Simchych, significantly adjusted her previous understandings, as well as the philosophy of Kyiv-Mohyla in general, and led to the transition from its interpretation as a synthesis of ideas of different historical and philosophical levels to the vision of both Gisel's philosophical work and other Mohyla texts, as belonging to the characteristic of the early modern era of late scholasticism, teaching at the Kyiv-Mohyla Academy ensured Ukraine's accession to the European Union. *pei scholastic tradition.*



Here are two excerpts from the handwritten Latin-language work of the thinker "Opus totius philosophiae", which is now in the Institute of Manuscripts - IR

NBUV. The compiler is sincerely grateful to Yaroslav Mykhailivna Stratiy and Mykola Simchych for their kind permission to include their translations in this manual. The texts have not been published yet.

## A TREATY ON THE SOUL IN GENERAL

QUESTION: About a reasonable soul

SECTION: About its origin

605 There were various judgments about the origin of the soul [known by the depth, sharpness and sophistication of the thought of thinkers]. Plato was convinced that God himself created all intelligent souls and endowed them with science, but through the guilt of sin he threw down their bodies as if in prison.

Let our first conclusion be [such] that intelligent souls are not created to bodies. Proof one: Because what corresponds to nature precedes what contradicts it. But to be in the body corresponds to the nature of the soul, because it is in itself guiding and established in accordance with nature. Being outside the body is contrary to its nature. Therefore, the intelligent soul did not appear before it merged with the body. Proof two: Because creation ends on something perfect. And if souls were created in an imperfect state, because they would have subordination to their matter, then they would be in a state as if forced. Third: Since form itself is intended for matter, it must not be created before the formation of matter in which it is doomed to be. The soul, however, is created in order to develop the body because it is a form of an organic body. Therefore, the intelligent soul should not be formed into the body.

The second conclusion: The soul does not appear by derivation but is directly produced and created by God. Proof one: No bodily force can produce spiritual energy. And the energy of the person who gives birth is bodily. Therefore, it cannot form a rational soul that is purely spiritual. For there must be no doubt that since the forest is an order of magnitude lower than the spiritual, it cannot therefore rise to the formation of any spiritual thing. Proof of the second: Special, inherent, manifestations, actions, characterize the nature of things. But the special, inherent in it, actions of the intelligent soul are those that do not depend on the body. Hence the nature by which these actions are produced. Because, therefore, //

605 stars such nature, that is, the intelligent soul, does not depend on the body by its nature, it will also be independent in relation to its formation and will accordingly be produced by some higher cause through creation. Since only God creates, it will be considered that the intelligent soul is formed only by God. An accusation is made against this conclusion: First, any factor acts through form. But man is a factor, namely, that which gives birth to man. Thus, [it acts] through the

soul, which is its form. And the factor forms similar to itself. Thus, the human soul generates a soul similar to itself. It corresponds to the confirmation that the factor acts through the form, but to the denial that the form must produce a form similar to itself in principle, as a principle, and it is enough that it produces [it] only in the sense of adjustment. Thus, man, acting through the soul, that is, with the help of the soul produces the body with the appropriate organs, so that later it penetrated and united with him a reasonable soul.

You will insist: It is believed that man gives birth to man. But it does not give birth to matter, nor does it combine matter with form, for nothing of this follows from our assumption. Thus it is superfluous to claim that it gives birth to a form when this form is the intelligent soul in man. Answer: Man is not considered to be the one who gives birth because he gives birth to matter or form, but because he promotes, pushes the connection of both, that is, matter and form, and ultimately because he forms organs in materia.

Conclusion three: The intelligent soul is a form that governs and develops. This conclusion is denied by Plato, who believed that the intelligent soul is only a present form and uses the body as a chariot. <sup>2</sup> The proof is that for any thing the first, most important, principle of action is its form. But the first principle of the most natural human action, namely thinking, is the intelligent soul. So it is a form of man. Second: If the intelligent soul in relation to man is only a present form, it behaves himself in relation to man as a mover in relation to the moving, that is, as a sailor in relation to a ship and a rider in relation to a horse. Thus, just as the action of a sailor is not attributed to [the ship] <sup>3</sup>, and the rider to the horse, so man does not belong to the action of the intelligent soul, and therefore man will not understand how he will differ from the beasts.

Fourth conclusion: The intelligent soul and angels have different species differences. Co-reference: The fact is that intelligent souls are the essential level for controlling bodies, controlling them, and angels are deprived of this. Thus, they differ significantly. Angels are created once and for all, souls are still being created.

#### SECTION: Is an intelligent and spiritually intelligent soul?

It is known that according to faith, the soul is immortal, but in relation to reason, it is proved: first, God's justice does not manifest itself if honest people are not rewarded and criminals are not punished. However, neither the decent receive a reward for their deeds, nor the wicked - punishment, except in rare cases; in this life, nothing [seems] more familiar than to see the disadvantaged, despairing, and doomed to misery of people endowed with virtue, and, conversely, the excess of all good in sinners. So it [God's justice] remains as a reward to the righteous for good deeds, and

to the sinner as a punishment for sins in the afterlife. And it can be assumed only if the human soul remains alive after death. So our soul is immortal. Proof two: What cannot be destroyed by any natural factor is immortal and non-destroyed. And such is the intelligent soul. Proof of a lesser basis: The intelligent soul is not destroyed in a natural way, and it still has a separate existence. Thus, from the fact that she can carry out her responsible affairs outside the body, it follows that she is immortal.

However, contrary to [this] the accusation is made: First, if our the soul was immortal and indestructible, it would not so easily become defeated by the senses, simply the feelings would not even resist it, because what would the mortal do against the immortal? Answer: If the feeling overcomes the mind, then it wins this victory not by force, but by the charms with which the mind is tempted to make concessions. And this is not difficult for [him], because there is a tangible benefit to the taste of both, that is, to the mind and the senses; virtue is true to the mind, but hardly to the senses.

The second accusation: The intelligent soul as intelligent is an act of the organic body. So, its special, inherent action will be organic. The antecedent is divided: The intelligent soul as intelligent is the act of the organic body in relation to substance. - Confirmed. With regard to any of his actions - Denied.

The third accusation: There must be some proportion between the act and the potency. Therefore, the soul together with the body must be destroyed. Answer: Between the act and the potency is required such proportionality, which requires the purpose for which they are combined. For its part, the intelligent soul unites with the body in order to grow and feel with it. Therefore, it has proportionality with respect to these functions.

The fourth accusation: Thinking about how your body uses the whole body. So it is organic. It is answered by denying the conclusion: After all, the [organ] of the soul is the brain in the incoming way, because the spirit in the process of unfolding thinking contemplates fantasies. Therefore, it is not surprising that when the brain is damaged, the functions of the imagination are distorted, because the fantasy is a bodily sense and, therefore, depends on the organ. So, reflection depends on the brain in an incoming way, that is, in the sense of a combination, and not in itself and unconditionally.

It is also certain that the soul is spiritual. Proof of greater foundation: //

607 The nature of every thing is what its action is, for action is the consequence of being. And the actions of the intelligent soul are elevated above nature and the basis of body and matter. Thus, the intelligent soul is not material and corporeal, but immaterial or spiritual. There is a lesser basis in part of both intellect and will: Concerning intellect, because our intellect comprehends natures general and

abstracted from individual matter. He then formulates the concepts of immaterial things, say, God and separate substances, and recognizes such objects devoid of any dimension - without shape, color or other characteristics of body mass. Again, these concepts are not material, which is why their source is intangible ability. As for the will, [then] since to subdue the sensual urge exclusively from high moral impulses and to freely order oneself, to want and not to carry out acts of justice, manifestations of mercy and religious worship, etc., there is more than feeling, and along with it, the soul, whose ability it is, is spiritual.

If you tried to find out, what is the formal basis of a spiritual thing? Answer: The concept of a spiritual thing is based on the fact that it is indivisible into integral parts and in no way is included in the formation of such parts as, for example, a point. In the same sense, some argue that it excludes length and has nothing to do with it.

NOTES: Translated from the Latin manuscript by YM Stratiy.

1 Πλατων, Φαιδων. 66b, 81d-83

2 Platonis Timaeus. 69 c-d

3 The manuscript erroneously spelled "nautae" ("sailor") instead of "navi" ("ship")

## WORK ABOUT ALL PHILOSOPHY

### LOGIC.

#### FOURTH TREATY. ABOUT UNIVERSALS

Section 1. Are there universals on the side of things (ex parte rei)?

It seems that universals do not exist on such grounds.

First [argument]: Everything in the world is something singular (singulare); but the universal is not singular; therefore, the universal is not something in the world. The larger [foundation] is quite obvious: because God, the heavens, and everything else that is visible are either substance or accidents, since they are something, they are singular. // 113 3B.

The second argument: If the universal was something, it would either have a beginning or not have it, if it did not have [it], it will be eternal, which is inherent only in God; if small, then either from himself or from another; from [itself] does not [can have], because nothing is the cause of itself, nor can [can] also from another, because it would be partial, because everything that is born or created is partial, so the universal is nothing.

Without denying this, I state, first: The universal is something in being and in prediction.

Proof one: There can be no science of the carrier, but there is a science of the universal, so the universal is something.

Proof two: The word "man" does not signify (determineo) the definite (determinate) human nature of Peter, and not only it, and therefore means human nature, common (communis) for many individuals; thus the universal exists in being and prediction.

So, the first argument should be answered through the distinction of a larger [foundation]: "Everything in the world is single", if it exists outside the intellect - I agree, [if] in the intellect - I deny. For although all things are singular, by the action of reason they become universals.

To the argument [should be answered] in a similar way: We distinguish a larger [basis]: if the universal is something outside the intellect, then it either has a beginning (incaepisset) or does not have - I agree; if there is something in the intellect, [it] either has a beginning or does not have it - I object.

I argue, secondly: There are no Platonic ideas in the nature of things.

Before concluding, it should be noted that Plato saw the so-called ideas or general natures (natura) separated from the singular (singularia), to which individuals would be co-involved (duere) [due] to their essence.

So the first proof of conclusion: The essence cannot be separated from the thing whose essence it is; and universals are the essence of singular ones, because they are predicted to them; therefore, they cannot be separated from them.

Proof two: If we take the point of view of Plato, it would turn out that it confirms two contradictions, // 114 because their nature would be and would not be separated from the singular. It would be separated because it would be separating, and it would not be separated because it would be predicted to them.

We have to refute the two principles on which Plato is based.

The first is that science concerns the general, the eternal, and the immutable, so that in addition to the singular, which are perishable (caducus) and contingent, there are some real and general natures separated from the singular. Proof of Consequence: Because otherwise they would not be free from change and contingency if they arose and disappeared together with the corresponding units.

The second is that since anything is produced from its own kind; and often see that fire does not arise from fire and much more [arises] from something unlike itself; therefore, there must be (ponendum esse) some separate general natures, which are the principles or principles for all who have such a nature, so that the treasured thing is always formed from its own kind.

Answer to the first [principle]: I agree that the sciences study the general eternal natures, but this is because they abstract from existence, consider the object only according to the essence, because it is known to exist in the same way and now the true judgment: man is a creature," would be truly true if there were no human

individual. Hence I answer the proof of the consequent: Common essences or values are considered eternal and unchangeable not because they do not arise or disappear together with the singular, but because this property // 114 vols. they do not have themselves (*secundum se*), but in connection with the singular, which will be sufficiently clarified later.

I answer the second principle: Plato, believing that between cause and effect is necessary a formal and univocative similarity (*similitudo*), because in fact a virtual or predominant (*emanentialis*) [similarity] is sufficient, which is evident in the example [relationship] of God and creatures and in all external causes.

I argue, thirdly: The general is not just a word (*vox*) or the concept itself, but a nature that is abstracted by intelligence.

Diction one: According to Aristotle, who in the first book on interpretation in chapter 5 says that things are general and others - particular (*particularis*), so, based on the words of Aristotle, it is clear that the universal is not just concepts or in words.

Proof two: Such judgments as "Man is the noblest kind of animal," "Color is the object of sight," and the like are true; however, their predicates cannot correspond to words or concepts, or to singular things; therefore, the general nature to which they correspond must be different from them.

Proof three: If the universal was only a word or only a concept, [then] the consequence of this would be that the understanding of all general judgments would be based only on word and concept and not on things, which is wrong, because otherwise, when a person is defined as mind-on animal, there would be a feeling that the word "man" or concept would be an intelligent creature, which is unacceptable; hence, it turns out that the universal is not only a word or ending, but some that is expressed through a word or concept.

I claim, fourthly: The universal exists on the side of things fundamentally.

I explain and prove this conclusion: Since the universal on the side of a thing [as existing] is fundamental, it is nothing but the nature that exists on the side of a thing, and due to intellect it can rise to the [level] of the general, // 115 then if it is considered not as [existing] on the part of the thing singularized, but as abstracted from the singular; and from the side of the thing such natures are possible which, although according to what exists from the side of the thing, are singular, however, abstracted by intellectual features, can be considered as general; hence, the universal exists fundamentally on the side of things.

From this it is concluded that there is no contradiction [in] that something was both a universal versal and a formal form. After all, nature itself, because it exists on the part of things, is formally singular and fundamentally general.

I argue, fifthly: Nature itself is neither singular nor universal, but only has its essential predicates.

Proof one: Just as man is neither white nor black in nature, but both are suitable for him, so nature in itself or in its essence is neither singular nor general. Thus, nature itself is negatively common.

Proof of the second: Because, as the axiom says: "That which in itself corresponds to something, cannot correspond to the opposite to it neither in itself, nor accidentally." Thus, if nature itself and in accordance with its essence corresponded to a single being, it could not become universal, neither accidentally nor due to intellect. Similarly, if, according to the essence, it corresponded to the general being, its opposites, that is, to the singular being, it could not correspond in any way. Thus, nature, according to its essence, is neither singular nor general, but only has its essential predicates, which inextricably accompany it.

I state in the sixth place: Although nature in itself is neither general nor singular, neither one nor the other contradicts it.

Proof: If to be general or singular contradicts the essence of nature, it could not correspond to it in any way, including accidentally, as because being general contradicts man, it cannot correspond to man in any way. // 113

To better understand this truth, it should be noted that in any nature there are usually three states:

The first is the state of nature itself, because it does not take into account anything other than what constitutes nature itself. Hence, it is also called a state of uncertainty. Because nature in relation to itself is indeterminate with respect to accidental predicates in. It is also called the state of deprivation, because nature is deprived of any external predicate. And it is also called a negative common [state] because it does not mean multiple nature.

The second state of being which [nature] has in the singular, which is the state of singularity.

Finally, the third state is the corresponding being that it has in the abstraction of the intellect. And this abstraction can also be called a state of deprivation, but not for reasons of deprivation of any external predicate, but as deprivation or separation from individuals. And in this state correspond to nature those predicates which, due to intelligence, become similar to it (proportionata).

#### NOTES:

Translated by Mykola Simchyk. The translation is based on the only surviving manuscript of Gisel's work - IR NBUV, Mel.m./p128. The numbering of the sheets in the text corresponds to the foliation of the original.

**Javorscius Stephanes (1658 - 1722)** was a church and socio-political figure, writer, and philosopher. He studied at the Kyiv-Mohyla Academy, and later in Lviv, Lublin, Poznan and Vilno in Jesuit educational institutions. After returning to Kyiv, he taught rhetoric, philosophy and theology at the Academy. As a public and political figure, he worked closely with Hetman Mazepa and performed a number of diplomatic missions. Yavorsky is known for his poetic work, awarded the title of "laurel poet". In Russia, Yavorsky is known as a reformer and protector of the Moscow Slavic-Greek-Latin Academy and a "vicar" of the patriarchal throne. Due to differences in views on church reform (he was a supporter of the separation of secular and spiritual power) with the then authorities in Russia is gradually moving away from active socio-political work. Yavorsky's main work is his polemical book "The Stone of Faith ...", which attempts to unite the efforts of Orthodox and Catholics for polemics with Protestantism.



In the field of philosophy, Yavorsky is a typical representative of Baroque scholasticism, which characterized the first stage of development of the Kyiv-Mohyla school. His course of lectures, entitled "Philosophical Competition" (1692 - 1693), is evidence of the formation of professional philosophy in Ukraine and a model of post-Renaissance scholasticism, where Thomistic Aristotelianism is combined with the philosophical tendencies of the New Age. Yavorsky divides the process of knowing the truth into sensory and intellectual. Recognizing the importance and examining sensory cognition in detail, he considers the intellectual to be higher and more perfect, which connects it with the functioning of the rational soul, which, by providing human thinking with communication with the higher being, makes knowledge of truth possible. Self-knowledge, according to the thinker, is not only self-improvement (which is characteristic of thinkers of the pre-Mohyla period), but also the study of human anatomy, physiology and psyche. In understanding history, he adhered to the principle of providentialism, believing that historical events are predetermined by God. Based on Ukrainian spiritual and political traditions, Yavorsky fought as a staunch supporter of the separation of secular and spiritual power,

Here are excerpts from the work of Stefan Jaworski "Philosophical Competition" translated from Latin by Igor Zakhara. (Stefan Yavorsky. Philosophical works: In 3 vols. - K., 1992. - Vol. 1). Retranslated from the manuscript: *Agonium philosophicum ...* – IR NBUV. Images: - Wikipedia.

## COMPETITION OF PERIPATHETICS

The first course

### OR THE LOGIC ACCORDING TO THE VIEWS OF THE CHAPTER OF PERIPATHETICS

ARISTOTLE STAGIRITE IN THE ORTHODOX ARENA

RUSSIAN STRUGGLE

(great logic)

Dispute 1

Question IV

Attributes or properties of logic

Until now, we have talked about the essence of logic, which is generally explored through a definition designed to explain the essence of things, in the sciences it consists of both skill and gender and object as differences. Next, to make the nature of logic clearer, consider its properties, for example, such as: logic is divisible, logic is simple or not, is subordinate or subordinate, is necessary or not necessary for other sciences, is practical or speculative, is different from other skills. We will talk about some properties here.

#### § 1. Division of logic

Logic is defined as a science that is able to direct the three operations of the mind, it is divided as follows. There is a naturally relevant logic, and it is the very guidelines and rules of definition, division, and so on. They come from the very light of nature or from the intellect, which has no help from art. This logic is also given to the inexperienced.

Another logic is natural skill, that is, it is the very light of nature or our intellect, because without any support from art it can itself form the rules of definition, division, syllogism.

Another is the artistic logic, ie the art itself is good to define, divide, form syllogisms, it is acquired as a result of long observation and reference to the acts of definition, division of syllogisms or from the doctrine transmitted to oneself.

Another is the artistic actual (logic), ie the very acts of logic, which revolve around the object of logic, namely the rules of definition, division, syllogism.

The other is artistic skill (logic), that is, it is a skill or ease formed from acts of this kind, and in relation to similar other acts it is necessary for easy excitation of rules.

Another is logic as an old art, that is, that part of logic that revolves around the first or second guiding operation of the intellect.

It is called old art because it is passed down from ancient philosophers to Aristotle, namely the definition - from Socrates, the division - from Plato: Aristotle's

six books on categories where two books deal with the control of the first operation of the intellect, and finally two books, On Interpretation or Interpretation, in which Aristotle speaks of the second operation of the intellect, or of the utterance.

Another is logic as a new art, that is, the art of creating syllogisms, invented by Aristotle, to which belong the last 40 books of Aristotle's "Organon".

Another is the new analytical art, which includes two books of Aristotle's "First Analytics", where Aristotle considers the question of syllogisms in general, and this also includes two books of "Second Analytics", where Aristotle speaks of proof; these books are called analysts from the Greek word analysis, which in Latin means dismemberment. Dissecting a syllogism or proof into its parts, Aristotle teaches how to form it, and therefore called these books analysts. Another is the art of the topic, to which belong eight books of "Topics" by Aristotle, in which he teaches how to find arguments to prove and solve any question, how these solved (questions) should be placed. And this part of logic is called a topic or local from the fact that in most of it, ie in 46 books of the topic, the places or locations of arguments are given.

Another is the new sophistic art, which includes two books of Aristotle's "Refutation"; this part is called sophistic, because in it the philosopher teaches how to form a sophistic syllogism. Thus, the whole logic of Aristotle, which is called "Organon", is combined in 80 books, the author of the first of them is Porphyry 1, and the others - Aristotle himself.

And logic, both relevant and scientific, alone is theoretically relevant, and it is the very acts that attribute the way to properly call the operations of intelligence, and the skill formed by acts of this kind is the theoretical theoretical logic.

Other logic is theoretically relevant and it is acts caused in any matter according to the rules of theoretical logic, for example: definitions, divisions, syllogisms, in any matter physical, metaphysical, etc., and skills from acts of this kind are theoretical skillful logic.

## § 2. Simplicity, or unity of logic

It is true that partial actual logic is a simple quality, that is, it is an act of our intellect, one and indivisible, as something spiritual, and there is no doubt about general actual logic that it is not a simple quality, because the logic taken as such is set operations that can actually be separated. Thus, they doubt only the general skill of art: whether it is a simple quality or one that the Thomists stubbornly defend, but

I must say, first: universal universal acquired logic is not a simple indivisible quality, and this is against the Thomists. Further, I have added at the end the word "acquired," and can, no doubt, be given by God such an indivisible quality that is valid for all partial objects of logic, whether it is simple or not? Negative opinion. It is argued that if universal skill logic were a simple quality, then it would follow that,

having the lightness of logic in one act around one matter, we would have at the same time all the same lightness, that is, there is something indivisible and simple. If the whole is acquired together, then it is acquired once, not the part, because the indivisible has no parts and this contradicts experience.

It is argued, first, that the acquired skill of logic (say the same about other sciences) is identified with impressive species, as we will see in animation<sup>2</sup>, therefore, as the most impressive species are not one quality, but a collection of species, so is the skill will be so.

It is asserted secondly that one skill of the will is prone to different kinds of virtues, because it may be in one virtue, such as restraint, but not so present in another virtue, so the same is true of the skill of intellect.

Allegedly, thirdly. The very definition of skill reflects not a simple and indivisible quality, but a multiple one, because skill is a quality formed by acts, which consistently become obligatory.

Throw, first. Every spiritual science is indivisible, and every scientific science is spiritual, therefore, every scientific science is an indivisible quality, and therefore logic.

I answer. I deny the greater foundation, because sanctifying grace is spiritual, but also arbitrary due to the increase of degrees, the same can be said about supernatural skills.

Continue the accusation. If it is indivisible, how does it become intense and extensive?

I answer. It becomes intense through acts of one kind, and extensive through acts of different kinds.

Continue the accusation. Water can increase due to the addition of drops of the same type. Thus, the skill can also be increased by adding acts of the same kind.

I answer. I deny the consequence. After all, there is a discrepancy, because knowledge can spread or seem to increase only through acts of various kinds, for example, acts of logic, physical, metaphysical, theological, through acts of the same kind that exist around the same object, only knowledge narrows, not expands. On the contrary, water can increase due to the addition of drops of the same type.

Thrown, secondly. This very natural skill of faith leads to acts of faith of different kinds. Say the same thing about supernatural moral skills. Similarly, one intellectual potential leads to the formation of numerous acts, different in appearance. Thus, also the skill of one indivisible universal science leads to numerous in appearance acts.

I answer. I deny the consequence, because there is a discrepancy, because the intellectual potency is identified with the soul. Hence it is that the intelligent soul is

indivisible, and also the intellectual potential will be such, but, on the contrary, in the scientific skill, which is formed consistently by acts, which usually arise gradually. Thus, the intellectual potency, when it does not presuppose before itself any acts from which it is formed, should not also increase in accordance with the increase of its acts. But the skill, when derived from repetitive acts, which are consecutive, cannot but increase in accordance with their increase. As for God's faith, there is also disagreement, because the skill of faith and other supernatural moral virtues exist through the mode of potentialities. Because these potentials simply make it possible to easily create acts. Where can these skills be spread according to acts, different in type, as well as the potentials themselves are spread. And, finally, God's faith comes from one formally moving revelation, namely the first and greatest truth, and such a moving one is not given in scientific skills, which can go to its scientific acts.

Thrown, thirdly. One science must have one skill, one, I say, either because of indivisibility, or at least because of unity, otherwise universal scientific knowledge will be essential through an accident.

I answer, I deny the antecedent: neither because of unity, nor because of indivisibility, the skill of knowledge is one, but the only one in the unity revealed immediately. And that this skill, this state is due to the accumulation of something whole moral or essential due to an accident, I do not discuss much, but not as a pile of stones, but because of reasonable subordination.

It is thrown in the fourth: at available ease or skill, for example: in one syllogism we feel ease to many syllogisms, also easy on a kind. So, this skill is a simple quality.

I answer. I use the proof of the enemy. Having acquired the skill of logic, we feel light in physical and metaphysical and theological knowledge, therefore, these skills are a simple and indivisible quality.

I answer, secondly. I deny the consequence, because this ease does not come from one indivisible skill, but through a skill that is easily assumed also in relation to other acts, when other types (acts) or knowledge with other terms are imminent, which are also  $\rightarrow$ lead to other acts, partly similar to the previous ones.

I must say, secondly: the universal knowledge of logic and all sciences, taken adequately as the accumulation of all scientific conclusions, is one unity, deprived of the universal object of attribution. All this is directed against the Thomists. The reason: because by the fact that science has such an object to which it belongs with all the partial conclusions, it is one universal, as warrior's act under one flag. This subordination leads to the preservation of moral unity. And this happens in all moral things that exist due to accumulation. § 3. Subordination of logic

There is usually a triple subordination. The first is in the understanding of purpose, as the consequence of one science is the use of another: so the consequence of the art of making swords, namely the sword, is the use of the god of war, but this subordination is uncharacteristic. The second is in the understanding of principles. When any science uses the principles of another science to prove its conclusions, then logic, at least in some principle, uses metaphysics, for example, everything exists or does not exist; two bases equal to the third are equal to each other; but such subordination is not proper. The third subordination is in the most inherent meaning of the object, namely: when the object of subordinate meaning is contained in the subordinate-why object of knowledge as in the meaning of the genus: for example, medicine is subject to physics. Of this

I must say, first: logic is not subject to any science's own subordination, that is, in the sense of a formal object. The reason: because no science has a formal object in common with logic, because it does not consider the operations of intelligence, as far as they correspond to logical rules. And what exactly?

I must say, secondly, that logic is subordinated to other sciences by its own subordination, that is, in the sense of purpose and in the sense of principles. Grounds: because the object of logic is used in other sciences, for example, definitions, divisions, condemnations, syllogisms are used in physics, theology, and so on.

It is also subordinate to metaphysics in the sense of principles, because it uses the principles of metaphysics to prove any of its conclusions, for example: everything exists or does not exist, equal to the third, equal to each other, or they are improperly subordinated, as I said.

It is said that the subordinate knowledge, the object of which is contained in the object of subordinate knowledge, is covered as a genus, in the understanding of the object as in the genus, and the object of logic is such, therefore, logic is actually subordinate ordering. They prove a smaller basis, because the object of logic is contained as a genus in the metaphysical object, which is essential.

I answer: these arguments prove a lot and nothing, because it turns out that all sciences, as well as theology itself, are subject to metaphysics, because the objects of them all are contained in the genus as such.

I answer, secondly: I distinguish a larger foundation. This science is subordinate, the object of which is contained as a genus or species in the subordinate object materially - I deny this; formally - I agree.

So distinguish the lesser basis and deny the consequence, therefore, the object of logic, namely, operations according to their material existence, are subject to the object of metaphysics, because they are essences: and animation, because they are

vital. But according to their formal existence, namely, correctness and direction, they are not subject to any object, respectively, to any science.

#### § 4. The need for logic for other sciences

The trinity is the need for anything for something. The first is metaphysical, when something is so necessary that without it, even by divine power, things cannot exist. Such is the necessity of the existence of intelligence in relation to operations, or of being in relation to thought.

The second is physical. Then something is so necessary that without it, naturally, things cannot happen, except by miracle or divine power. Thus, burning requires the approach of fire, without which fire does not burn trees, except suddenly by divine power.

The third is moral. When something is so necessary that something can happen without it, but it is very difficult, yes, money is needed for food, a horse is needed to go a long way. From this we must say, first. Artistic logic (because there is another language about the natural metaphysical or about the very light of the mind) is not necessary for other knowledge. Reason: because it is necessary for metaphysics, without which even by divine power things cannot exist, and without artistic logic other knowledge can exist. I must say, secondly: artistic logic is not physically necessary for other sciences. The reason: because it is necessary for something physically, without which things cannot happen naturally, except by a miracle or divinely, but without artistic logic other sciences can exist naturally, without a miracle. Thus, a smaller basis is proved, because natural talent can be given, so intelligent that without the help of logical rules it can form definitions, divisions, syllogisms in other sciences and penetrate into their correctness by the very light of reason, because it does not exceed the intellectual forces of nature. and, moreover, this reveals confusion, etc.

I must say, thirdly. Artistic logic is only morally necessary for other sciences. Because without it something can happen, but it is difficult. It is necessary morally to acquire a thing, and this is the definition of moral necessity: without artistic logic other knowledge can be acquired, but it is difficult, because it is certain that it is difficult when someone can define, divide, tell, form syllogisms artistically, without the help of the rules of logic, to solve the given sophisms, and although it forms a scientific act, but without a logical basis, the intellect is confused about this act and will not be scientific (this act), but rather fictional.

It is alleged, first, that the Church Fathers condemned logic, so it is not morally necessary.

I answer: they condemned not logic, but its abuse, which was when faith was attacked by logic, so when Augustine, also Manichaeans, so that the Latins in their litany should sing: "Free us, Lord, from logic Augustine "3.

It is suggested, secondly, that other sciences can easily exist without it, which is also not morally necessary for them, and other sciences can easily exist without logic. Thus, a smaller basis is proved. The intellect itself is sufficient to establish knowledge, because other sensory potencies, such as sensation, visual, auditory, achieve their goals without the support of any art, as auditory potency hears, visual sees without any art. Thus, the mental can also achieve its goal or knowledge without any assistance of logic.

Answer: I deny the lesser basis and its proof by the last equality. There is a discrepancy, because in the sensory potentials there are no difficulties in achieving their goals, visual in vision, auditory - in hearing, and mental - on the contrary, in achieving correct thought due to lack of reliability or obviousness is more difficult. There is another discrepancy, because the intellect is a more perfect potential and, in addition, it must act more perfectly. And to act more perfectly means to have a more perfect goal, which is to know the truth through one's means, how these means encompass the intellect with one's skills, than to embrace the imperfect goal inherent in animals without the means prepared by them. etc. The last proof: because there is something so predominant that is achieved by one's own efforts. There is in a similar way it is a divine ability and vice versa what is perceived from the gift of another. This is self-evident, because the will, too, in order to achieve its goal, that is, God, must strive for moral virtues through its own efforts. And so the intellect and the will, as the most definite potencies and containers of glory, remain in themselves, before reaching their goals through their own diligence. Conversely, the less definite potencies of external sensations achieve their goal due to the gift of nature. And in animals no skills are allowed, in sensory potentials of people are allowed, namely: both in intellectual, and in volitional potentials.

Thrown, thirdly; if logic were necessary for the formation of other sciences, it would be necessary for itself. Prove the conclusion of a larger basis. Logic is necessary for other sciences, because it (these sciences) are guided in definitions, divisions, syllogisms around its object, but also logic itself must be guided in definitions, deeds, etc., therefore as will be the necessity of logic for other sciences, so will the necessity of it in itself. They also prove the lesser basis of the first argument, which is not necessary for itself, because before that there must be what is implied.

I answer. I distinguish a larger premise: it would be necessary in relation to any part of one's part to other parts of it - I agree with that, and what would be a

necessity in relation to oneself as a whole - I deny. Thus, the rules of definition are necessary for the definition of syllogism, because the syllogistic form is necessary for solving sophisms. There is no point in disagreeing that a part is necessary for the whole, just as a soul is necessary for a person.

#### NOTES:

1. It should be understood here that Porphyry later added his introduction to the works of Aristotle, written much earlier.

2. These are the sections of natural philosophy in the philosophical course, in particular the part of them that taught the doctrine of the soul.

3. The logics of Augustine - the story of St. Augustine (354 - 430) - one of the fathers of the church, a Christian theologian, a representative of Western patristic.

### **PROKOPOVYCH**

(Theophanes Prokopowicz; 1677/1681 - 1736) - Ukrainian thinker, writer, theologian, church and public figure. He studied at the Kyiv-Mohyla Academy, then for three years studied at the College of St. Athanasius in Rome. He also studied at universities in Switzerland and Germany, and in Jena, Halle, and Altdorf. Returning to his homeland, he was a professor and rector of the KMA for more than ten years, teaching poetry, rhetoric, philosophy, mathematics, and theology.

At the request of Tsar Peter I, against his will, he was forced to move to St. Petersburg, where in 1718 he was ordained bishop of Pskov and became Peter's closest adviser on church and educational matters. During 1719–20, Prokopovych developed the Spiritual Regulations, which became the basis of the church reform of 1721, and with the opening of the Holy Synod he became its vice-president. He supported Peter's educational reforms, created the first project of the Academy of Sciences, headed a literary and public circle ("scientific wife"), and wrote a number of journalistic and philosophical and theological works.

Prokopovich created Russia's first version of the theory of enlightened absolutism, which was the result of the application of theories of natural law and social agreement to comprehend the realities of the history of Russian statehood and its urgent needs of the time. Prokopovych promoted the establishment of the priority of secular principles, science, and reason, which relied on the authority of a strong and enlightened state power.

Considering God to be the unconditional first, original cause and creator of the world, Prokopovich asserted, however, that the definition of nature coincides with



God. The core of his doctrine of the universe is the concept of the natural (physical) body, which he considers as a substance consisting of matter and form. He calls them the first, or principles of the natural body. Matter is considered as a common and unique substrate of natural bodies, the source of their quantitative certainty, and form - as the basis of qualitative diversity. Recognizing the unity of the substrate of physical bodies, Prokopovich believed that the world is a material combination of either things or bodies. He insisted on the activity of matter as a component of substance, which is in constant motion, which is universal and is "as if some common life of the whole world."

Prokopovich's views reflected the transition from philosophical ideas based on the ideas of Eastern patristic and Western scholasticism to the formation of philosophical concepts of the New Age.

Here are excerpts from the work of Teofan Prokopovich "Natural Philosophy" (translated by AE Berezitsky) and "Speech in defense of physics" and the poem "Praise of the Dnieper" (translated by VD Litvinov) // Feofan Prokopovich. Philosophical works. TI-III. - K., 1980). Portrait of an unknown artist.

## NATURAL PHILOSOPHY OR PHYSICS

### Section one

#### WHAT IS THE WORLD, ITS MATTER AND FORM?

1. What the Greeks call "κόσμος" the Romencall "mundum", because both the Greeks "κοσμος" and the Roman "mundus" in its first meaning means some beauty, harmony and order and so this word means something perfect and one that establishes great order, it certainly has many meanings. For some understand the concept of the world as two worlds: the first thought, namely God's thought, as a model and idea of this world, calling it a model; the second is the real [material], separated by God, and understood as the whole of all things created by God. Others, in turn, divide this real world into the spiritual world, which consists of a number of angels, and the material world, which consists of heaven, elements, and sensual things. Some divide the created world into large and small. Great is the one who embraces all created things, both physical and spiritual. And small is called the man himself, in Greek microcosm, which embracing the perfection of all corporeal things, in addition, is related to nature, which is devoid of matter.

2. Here we will talk about the material world, because the physicist says nothing about the angelic and small world. On the other hand, he talks about it separately. And because the concept of the world has different interpretations, here are different definitions or descriptions of the world in question. Of all these definitions, two are the most important. which the author of the book "On the World",

whether it is Aristotle himself or Theophrastus, gives in the second chapter. The first definition: the world is a structure composed of heaven and earth and of those constituent parts that exist between them. The second definition: the world is the order and location of everything that is preserved by God and thanks to God. Both of these definitions state almost the same thing and are self-evident. However, they must be added when we want to talk about the material world, as a structure consisting of material things.

3. From the above definition it follows that the matter of the world are all bodily substances, which speaks of physics, namely: they are natural, material [elements], there are five: heaven, earth, water, fire and air; mixed and imperfect, such as meteors, perfectly inanimate, such as metals extracted from the earth; living beings, such as plants and animals. As for the shape of the world, they are different vscientists have approached this issue differently. Some believed that the form of the world was a god, others - the sky, the third - his own idea, the fourth - in order, and finally, some attributed to the world a separate soul. The latter thoughts are better known. That the world is alive, claimed Hermes Trismegistus, and Zoroaster and Orpheus. His opinion is found in Daniel Sennert (Physics, Book II, Chapter 1): "Everything is filled with souls" The same opinion was shared by Pythagoras and Plato and their followers, who often call the world a being and attribute the soul to him, which everywhere, on earth and in water has a certain life-giving family. It arises by itself wherever there is a lack of bodily semen. She grows the embryos of beings from her father's living seed and forms a multifaceted, valuable life. As a result, it plays the role of creative substance where it is lacking. It is also worth noting that there are accidental qualities in this. The same idea is glorified as a great secret by Virgil (Aeneid, Book VI, pp. 724 - 729):

The first is the sky, and the earth, and the waters, and the light  
The moon sphere and the titanic star inside revives -  
The spirit, and the mind, pervades all that community part,  
He gives them movement and life by connecting with that great body.  
Hence went the human race, and the beasts, and the fowls of the air;  
And the sea of monsters, which brings them to the depths of marble 1.

4. If this statement is true, then it is not difficult to establish where and how the forms of the most living things arise or reproduce, because a very large number of beings can be given this one extremely large soul or completely or partially divided into parts. Hence, it must be admitted, derives and Pythagorean metempsychosis, which is mentioned in Nason ("Metamorphoses", Book XV).

Souls are deprived of death and always, leaving the previous bodies, live in new ones.

5. From the Christian's point of view, this statement should simply be ridiculed, because it looks like a ridiculous fable and can only serve for empty entertainment. This doctrine was not shared by the ancient peripatetics or professors of the new philosophy, the evidence of which it can not stand and therefore rejected on their basis. First, there is no action in the whole world that comes from a soul different from the whole world, because all actions are conditioned by separate and distinct forms. Finally, if the forms of things arose as part of a common form or were formed independently by other parts, they could not exist, because some forms often differ from others in kind, and it cannot be said that they are formed by one. form, because otherwise they would not differ at all in nature. Furthermore, no being can be part of another being, because the whole [being] would exist by itself, and not the whole would be part of the substance of the being. Finally, what are the parts of this great being of Pythagoras, because there are also other beings, but they do not have a physical unity, but change places and can often move away from each other.

6. Because of this, the peripatetics denied and in general it is necessary to deny that the world is one on the basis of the unity of creative cause. The unity of the world is the order on the basis of which everything in nature most harmoniously agrees with each other, holds together and goes to the same goal, because it is a form of the world. And to better understand this form, the main parts of the world need to explore the location and coordinates of the sky and the elements.

## Chapter six

### DID THE WORLD EXIST AND COULD EXIST FROM THE ORIGIN?

Aristotle claims in many places that the world has existed since time immemorial, and the priest Hierophant accused him of this for two reasons. First, for teaching openly in Lycia as if there were one god. Secondly, for declaring that the world is eternal. If for the first statement we must; to praise him, then for the second - to condemn, because we know for sure from the Holy Scriptures that the world had a beginning, and all things in it were created by God in time. And whether it is possible to find out this question without God's testimony on the basis of natural properties is not easy for us to answer. There is some evidence, even quite convincing, though not entirely obvious. First, the fact that the world did not exist forever, some argue on the basis of the structure of human bodies, such as Augustine ("On the State of God", Book XV), St. Cyprian ("Against Demetrius", Chapter 9), Pliny ("Natural History", Book VII, Chapter 16). Even Homer once expressed dissatisfaction with this (Iliad, Book VI), and Juvenal (Satire, Book XV) wrote the following poems:

The land of bad people now begets small ones.

So God, when he noticed, laughs and hates.

That is why, if people existed forever or were once equal in size to the whole world, they would now be reduced to the size of a mosquito. These two statements are absurd. Secondly: except for Aristotle and some others, almost all philosophers, and even more so all people are accustomed to tell something about the beginning of the world, although fabulous and something that was passed down by the first people and passed down from generation to generation. Third, various authors define certain ages when those who created art lived, such as St. Athanasius ("Speech against Idols"), Clement of Alexandria ("Carpets", Book I), Joseph (Jewish Old Men). -life ",kn. 1) 2, Pliny ("Natural History", Book VII, Chapter 6), Polydorus Virgil ("On the Inventors of Things"). On the other hand, it is unlikely that in ancient times the human race lived without any art, because according to Aristotle himself ("Metaphysics", Book 1, Chapter 1), this genus still had art and science. Fourth, none other than biblical history is older than the flood of Noah. The oldest author is considered to be the writer Beros of Chaldea. However, according to Joseph of Judea (Against Appian, book I), he was born after the flood. Mark Varron, a researcher of antiquity, admits that nothing is older than the time of the most famous Ogygius, who, however, was a contemporary of Patriarch James. Trogir Pompey and from him Justin begins his story with Nina, who began to dominate history after the flood. From this it becomes clear that the world had a beginning, because human memory also has a beginning. This is what Lucretius's poems are about (Book V): Also, if none were fruitful the beginning of the earth and the sky. And they have always been eternal,

Why in addition to the Theban war and the death of Troy,

The poets also did not sing about other events

so many feats of heroes who died so many times, and never  
eternal monuments of glory will not flourish for them.

The evidence of opponents and even Aristotle himself, which they prove the eternity of the world, although many of them, can be reduced to one, which is considered their weapon. And the same thing, constantly acting always, creates the same thing; and since the first mover, namely, God, is always the same and unchanging, he either always caused or never caused movement. If the latter is false, then the previous statement is true. I answer this easily. The same thing, always acting, creates the same thing if it creates with necessity; but this is not true if [he creates] freely, and God acts freely. Conversely, when God creates something that He did not do before, or when He does something different than before, it is different, I say that it happens on the part of things, not on the part of God, who, when he changes something else, he does not change, because he does not move himself when

he sets in motion something else. And if Aristotle insists that what changes cannot but change, I will ask him how what moves cannot move. And this is his opinion, as we saw above. So, nothing prevents us from knowing the truth, even when this method is unknown to us. And really, could the world have been created from time immemorial? It's not so easy to establish, because that's what we were talking about when we talked about the infinite and the continuous. But one thing is always true, namely: we can not say something definite when we talk about - infinity. Because there are double unresolved difficulties; after all, the very proof that God could create the world from time immemorial proves quite convincingly that since God existed, he could create, and God existed forever, therefore, he could create the world from time immemorial. In addition, it seems easy to prove the opposite. First, if the world had been created from the beginning, and in the end God would have made it nothing (because why couldn't he do that), he would have limited its existence, which was infinite and eternal, which is absurd. Finally, there is a contradiction in the fact that to be created from the beginning means to arise from nothing, because what arises indicates that it did not exist before as it exists now, and that which is eternal always exists. I do not attach much importance to the famous distinction, according to which to be created means to pass into being not from non-being, but only from non-existent matter, because creation means gradualness.

Therefore, nothing can exist, nor arise without prior deprivation, or rather denial. One cannot oppose the eternal birth of a god-son to a god-father, because it is something permanent, not gradual. Active creativity is the father, passive son, but in a way we do not understand. And could the world itself really be a passive product of the world, and God himself an active one?

#### SPEECH ABOUT MERITS AND BENEFITS OF PHYSICS

When I, the noblest mentors, and you, the noblest listeners, were told on behalf of my very learned teacher that, with your permission, I should henceforth read the part of philosophy whose creation [course] is actually being considered, I wondered if you would like my imperfect language, and whether I am really the most valuable of all of you in refutation, the unproven one, who must present this subject like an eloquent orator. However, I decided that the offer should not be rejected. This would mean that I not only go against the wishes of the most erudite scientist, but also want to lose his respect for me. Therefore, I start a fight without weapons - I look like this place - because I am the most inexperienced in the necessary gift of words that this place needs. "Why do unarmed educators get involved in the struggle? Maybe wait?" I will be convinced that such an accusation will be made against me when I get another position. But I do not care about the reproaches of the "gifted",

who, seeing a well-armed opponent, tremble before him and his sword. Unable to overcome fear, they have a habit of seeking refuge in flight.

I would like to draw your attention to the fact that I am not at ease when I see that so many of the most erudite men always look at me, as if I alone have a talent for eloquence and other arts. Their appearance, however, will not convince me that physics should be spoken of in whispers and trembling, as they often do when the conscience is unclean.

So, once on this path, no matter what inconveniences occur on the road, you must go forward, no matter what. Thus, before I begin to speak in substance, I urge you, very learned fathers, and you, noble listeners, to listen carefully to this speech, which is not harmless, and to express your devotion to it.

And I will start with what praise physics deserves, because it, fertilizing all the arts, gives a huge benefit to the human race. Only this, of course, can explain why the ancients respected physics more than any other part of philosophy, and only those used to be called philosophers who are in careful observation of nature. found happiness. This view of ancient thinkers clearly indicates the benefits of physics: when someone wants to benefit from philosophical studies, he must focus his efforts on this part of philosophy. And not only the benefit of physics to profit! For this part, that is, physics, complements philosophy itself and is included in its composition by outstanding people: in fact, this science always deals with all natural bodies and investigates their various properties. It is enough that it [physics] helps to comprehend that knowledge which have with it the same object - nature, although in different ways they reproduce it.

Physics must therefore be considered very useful also for moral philosophy [ethics], metaphysics, and above all for divine theology, which deals with divine and supernatural things. It is especially useful for knowing the original cause - the true God and his unity, as recalled by Anthony Ruvius of Rodensky, who says: "The divine sequence of things and actions has no unlimited continuation, it necessarily goes to one root cause, from which others derive their divine faculties, begin their actions and progressive movement. From this it is already clear, and besides, at almost every step in our lives we feel a touch of joy and pain. // No one who has common sense. we do not dare to attribute this to the bodies: both because the bodies seem inert to us and because among the bodily movements no natural manifestation of our soul is in joy or sorrow. Thus, bodies are soulless and cannot give birth to everything else; they cannot move by themselves in any way. What cannot move by itself must begin its movement from some primary mover, which, like the bodies, would dominate and give one movement and the other sensation. For the human body, he gave both the intelligent soul, and such an order [established] that when needed from some movements of the body, some thoughts would

arise in the imagination, and vice versa, some movements in the body would follow some thoughts about the benefits of this method. also the apostle Paul in his epistle (To the Romans, in chapter I, verse 20) said: "The invisible eternal mind of God from the creation of the world is seen through these creatures." In the same way, his mercy and divinity [let] all people know that there is a law and everything else set forth in the doctrine of the laws of nature. As for idolatry and other remnants, let them be weakened, because only with the help of physical observations can one know a god who deserves to judge people. God reveals to them the knowledge of the world in his works and shows his eternal power, which is his word and creates everything. They themselves did not know from the creatures that God is their creator. Many attribute his deeds to divinity, creatures are more revered than the creator. their ignorance suggests that this damage was caused by physicists. Because physicists decided that there was some movement in bodies, and when they could not explain it physically, they turned to the first movement of bodies. And some believed that bodies move by themselves; they thought that something divine was inherent in them, which they worshiped as gods. But I go even further. Much physics also does for the knowledge of Scripture; for in it there is also that which must be understood from the properties and relations of natural things; something turns out to be better from physical experiments. Yes, there are many dangerous doubts about the mystery: how the intact body of Christ is contained under a very small part of the sacrifice. Secondly, the words of the Savior Himself: "Take, that is, eat my flesh!" This doubt, if you compare it with physical experiments, as if the pit-ma easily disappears when the sun appears. For if in nature, as physics teaches, this usually happens, as, for example, a small oak in an acorn, a chicken in the rumen of an egg is contained, then especially in divine deeds should not be considered absurd, when under a tiny piece of sacrifice, the intact body of Christ is contained, as the Scriptures convey. If physics is so helpful in illuminating the sacraments of Scripture with which our bliss is connected, then how much diligence and vigilance we must exert to know this very pleasant and extremely useful discipline, if we want to worry about our lives. Worth noting, then, is this thing. So let's NOT REFUSE to support her with our work and commitment. Because this discipline is also useful because it embraces all the connections of the world in its circle and only from insatiable work // has a habit of getting rich - which, in fact, made it rich. If so, it is necessary to return to the reliable and convenient in order to comprehend all the sciences of the noble arts. Therefore, it is said that Alexander the Great, respecting Aristotle, published his physical books "On the History of Animals" and wanted to be their sole owner: to surpass other mortals not only in the glory of weapons, but also in the name of science.

From this it is already quite clear that it is very difficult to find another science that could be equal to this discipline, and if possible, without they are worth little to her. Since

the most prudent emperor could not doubt this - and he was familiar with many other sciences - he said that he wanted to gain fame with the help of this science.

wise.

In the end, that's what happened. But here it is necessary to comprehend: all cases and cases which physics can serve people. Here everything must be considered as broadly as this universal world extends. It is enough that if this science were speculative, it would have to be comprehended with the help of itself and taken care of, as if it were the greatest good that sharpens our minds.

Because without any epithets, carefully and carefully the cause of spiritual happiness is finally shown, I conclude on physics.

You, the wisest mentors, and you, esteemed listeners, not to refuse to take care of our classes, as you take care of your sophistication, and you too, Most Reverend Father, Professor of Philosophy and Schools, Prefect and Most Worthy, to help to me in this difficult matter, - I humbly ask and beg.

For the glory of God three times the best and most powerful.

#### PRAISE TO THE DNIPRO

Be glorious, great father, always full of water, deep!

You're richer than other rivers all together, or maybe

And the most glorious. The elastic current separated the shores

So that the arrow is not able to overcome the entire distance between them.

You like to compete with the sea yourself, spilling, as if

Nymph Thetis, who aspires to become like his father.

Often a fast current rages, and then in a frenzy

Even the centuries-old oaks are uprooted together with the roots;

With a shawl he blows up steep shores and throws them into the water;

He makes a terrible noise when he meets someone in the way of an obstacle.

He will calm down only then, as a gathering; and change often

The river loves, leaving the sand everywhere carelessly.

Needless to say, it shone with waves like silver;

Irrigates the thirsty lips of travelers, the nectar of tongues sweet;

It softens hard and raw food very quickly - even

On low heat; light yellow sand will change

So in a deep channel that gold seems sincere,

Scattered everywhere. Who would be able to enjoy enough

The beloved expanses of these vast shores,

What do they dream of in the sunshine? Gene-gene up to the east of Titan -

The sun is clear, cattle graze on the meadows;

You look to the west - mountains rise everywhere, overgrown  
 A dense forest that feeds countless bee swarms.  
 Our ancestors said good things about the Dnieper-Borysten River,  
 That it is filled with milk and honey, not water.  
 Needless to say, how many villages, how many cities and towns  
 On the shores of your picturesque grew everywhere!  
 More than other rivers all together, the gifts of nature  
 You carry. O glory and pride of ours forever!  
 The city - the state of the powerful mother and the decoration of the homeland  
 Thanks to you, I have a lot of good things!  
 Wash the wide walls with your water  
 And you cheer the neighborhood that stretched to the sunrise.  
 You also collect goods from everywhere to your shores:  
 Stacks of stones and logs from which temples can be built,  
 And, in addition, lime is needed for large buildings.  
 It should also be remembered that, having put soldiers in boats,  
 Pontus, the Black Sea, you threatened, it happened,  
 And fear overtook there. But his homeland most often  
 Better a poor horse than no horse at all.  
 Blocking the way, you force to retreat to the borders.

Phrases:

- Let education worry age!
- O head, drunk to the mind, where will you lean!

NOTES:

- 1 Translated by MJ Bilyk. (Virgil. Aeneid. K., 1972, p. 145).
- 2 This refers to the work of Josephus "Jewish Antiquities"

**Georgy Konysski (Georgius Konysski 1717 - 1795)** - Ukrainian church and public figure, philosopher, writer. He graduated from the Kyiv-Mohyla Academy (1743), and from 1745 began teaching a course in poetics at the same institution. In 1747 he became prefect and professor of philosophy. He created a philosophical course, which, although it retains in the structure the characteristic features of Baroque scholasticism, but it already clearly shows the early Enlightenment orientation of the author, which is manifested in the saturation of this course with philosophical ideas of Leibniz, Wolf, Descartes, Baumaster, Copernicus etc. As rector



of the Academy from 1751 to 1755, Konisky taught a course in theology, and I, drafted by Thomas Aquinas, developed a new charter for the Academy, focusing on the study of Ukrainian and classical languages, as well as in-depth study of European languages. ancient, cultural heritage. From 1755 Konisky became the bishop of Mogilev. While in Belarus, he wrote a number of historical works, where he argued to refute the claims of Catholics and Uniates to the Belarusian lands. He contributed in every way to the spread and deepening of education, published textbooks and manuals, and founded a school in Mogilev. He was a supporter of the concept of two truths - faith and reason and, accordingly, the distinction between theology and philosophy. Separating in the process of cognition three stages - sensory perception, the formation of the intellect of the concept of perceived object and judgment - attaches great importance to sensory cognition, but leaves a crucial role in the discovery of truth. intelligence, appealing to the power of the natural light of the mind.

Konisky understood the world as an organism concentrated around the Earth, spiritualized by various forms, ordered and built on the basis of expediency. In his opinion, the world did not arise through an accidental and blind coincidence of atoms (the philosopher did not share the point of view of the supporters of atomism), but was created by God, in whom Konisky sees the architect of an amazing machine. Certain tendencies of modern rationalism are also manifested in the doctrine of the thinker about man as a perfect creature, involved in the physical and spiritual nature of creation. By its spiritual nature — reason — it is likened to God, and on its basis it must seek the path of earthly happiness. Konisky combines the idea of the common good with the pursuit of individual, personal good. Education and science give a prominent place in the life of man and society.

Here are excerpts from the philosophical work of George Konisky. (Georgy Konisky. Philosophical works. In 2 vols. - Vol. 2. - K., 1990 / Translated from Latin by MV Kashuba. - P. 211 - 219). Translated from the manuscript: *Philosophia ... quadripartita ...* - IP NBUV. Portrait of work

## BOOK TWO

SIMPLE BODY SPECIALLY;

WHERE I FIRST ABOUT THE CREATION OF THE WORLD.

ITS SYSTEM OR STRUCTURE.

THEN ABOUT THE SKY,

THEN ABOUT THE ELEMENTS

We have spoken of the body in general by examining its general nature for its internal and external causes and principles, and by considering its principal states. It is necessary for us to pass from genus to species and to consider carefully the single

kinds of corporeal things, among which the kinds of simple bodies appear naturally, obviously those which do not consist of other bodies. These are the five bodies: the sky, obviously, and the four ordinary elements — earth, air, water, and fire — because by knowing these first, it will be easier to know those that consist of them. And since these simple bodies, and all the others that make them up, are parts of the whole world and constitute the whole collection of things we call the world, so that we preserve the laws of analytical disposition, we must first say about the whole world, then move on to its individual parts. And all the teachings that we want to set out in this book, we will set out in three tracks. The first will be about the world in general, the second - about the sky, the third - about the elements.

## TREATY AND THE WORLD IN GENERAL

In order for us to know the meaning of the world in the general sense, we must first find its causes, obviously material, formal, motivating, and purposeful, because the scientific knowledge of any thing depends on its knowledge. Then it is necessary to consider some of its properties. These two cases will be resolved by a double dispute.

## DISPUTE AND ABOUT THE CAUSES OF THE WORLD IN A GENERAL UNDERSTANDING

### CHAPTER I WHAT IS THE WORLD AND WHAT IS ITS MATTER?

1. What the Greeks call the cosmos, the Romen- the world, like the Greek word *hosgtsos*. And in Latin *mundus* // its usual meaning means nothing more than some beauty, sophistication and order. The word that means something perfect and numerous, arranged in order, even denotes numerous worlds by that name. Other [authors], taking the world very generally, want it to consist of two worlds; one is clear, obviously, God's mind, the model of this world and the idea, which is also called the original [prototype], the second - real, isolated and created by God, namely: the variety of all things created by God. Others, again, divide this real into the spiritual world, which is an orderly large number of angels, and elementary, which consists of heaven, elements and other tangible things. Others again share the created the world on small and big. Large is called the one that contains all created things, both corporeal and incorporeal, and small is called man himself, in Greek

(microcosm), because, obviously, it alone covers the perfection of all created things, and on Moreover, he thinks of a nature devoid of matter.

Now we speak of the elementary world, because the physicist says nothing of the spiritual world and treats the small world separately, that is, man; and since the name of the world denotes different, and this world in question, are given different definitions and descriptions, among all the two clearest, which the author gives in the book. "On the world" for Alexander<sup>1</sup>, it is either Aristotle or Theo-frast, ch. 2: "The world is a combination of heaven and earth, and of the nature contained in them." The second is: "The world is the order and distribution of everything that is given by God and is protected by God." Both the first and the second definition speak almost the same and clear in themselves, however, it seems, it is necessary to add if we want to speak only of the elementary world, that it is composed of corporeal things.

2. From this definition it is clear that the matter of the world is all bodily substances, which teaches physics - as simple bodies, of which there are five: heaven, earth, water, fire, air, and mixed, and they are like imperfect meteors, and perfect, inanimate, like metals and minerals, and living, like plants and beings.

## CHAPTER II THE FORM OF THE WORLD

### CHAPTER 1

#### WHAT IS THE FORM OF THE WORLD AND WHAT IS IT?

1. What is the form of the world - different [authors] thought differently. Some wanted the form of the world to be a god, the second to be the sky, the third to be his figure [appearance], the other to be the order of things, the other, in the end, to endow the whole world with a separate and common soul. And these last two thoughts were the most famous. The world is alive (animated), said Hermes Trismegistus and Zoroaster, and Orpheus, whose opinion is in Daniel Sennert, kn. 2, ch. 1 "Physics": "Everything is full of soul." The same was believed by Pythagoras and Plato and their followers, who often call the world a creature and acknowledge its common soul, which everywhere contains some life-giving seed on earth and in water, which is generated by itself and where there is none. body seeds. Again, the seed left alive protects, and from the rotten grape seed gives rise to various orderly and beautiful vines, and gives rise to changes in the parent substance, where there is no motivating substance, and only accidental qualities are manifested. This idea, as a great miracle, is sung by Virgil, book. 6 "Aeneid": "First the sky and the earth, and the bright fields, and the shining ball of the moon, and the titanic stars, the spirit inside feeds, the mind, embedded in the members, moves the whole mass and mixes itself with a large body, hence the variety of people, animals, and birds and a monster that carries the sea under the marble surface.

Amos Comenius, a contemporary philosopher, agrees with this view. all creatures, giving each its own form. In this Comenius departs from that ancient thought, he, in addition to the spirit, adds a third principle to things, namely; light, as it comes from his "Physics", is close to God's light.

If this idea of the general soul of the world was just, it would not be difficult to explain where and how the forms of things are derived, and most of all living things. Instead of many living things, one could give one, previously born, soul to all, or whole, or often divided into parts. Hence, it must be believed, follows the metempsychosis of Pythagoras, who (quoted in Nason<sup>2</sup>) prophesied: "Souls are immortal and always, leaving the previous place, settle in new homes and live accepted."

2. Righteously, this idea is completely rejected by Christians and can be retold only for the deceptive amusement of the soul or as a ridiculous tale. It could not be liked by ancient peripatetics, professors of healthier philosophy, rejected and destroyed by arguments derived from the human mind.

For, first, there is no action in the whole world that is performed by any soul, in power of the whole world, and all operations must [belong] to special and separate forms. Secondly, are special forms of things part of a common form, or are they also formed by it? They cannot be parts because they differ from each other more than in kind, nor can they be said to be created in the same form for the same reason, because otherwise they would not differ in nature. Third, no being can be part of another being, because it would be both a complex and a simple substance. Fourth, since other creatures are part of this great creature of Pythagoras, however, they would not have physical unity and would change places, and they could be, and often are, very far apart from each other. Because of this, the peripatetics rejected [this idea], and in general it must be denied that the world is one because of the unity of the formative form; and the unity of the one order is in itself, and the very order in which all nature best agrees and unites with itself by the same goal is the form of the world,

3. What is This form, in order for us to know better, must examine the true location and coordination of the main parts of the world — the celestial and the elementary.

## SECTION 2

### POTELEMLIA'S WORLD SYSTEM

The sage Ptolemy, the king of Egypt, who is known among all for his extraordinary knowledge of mathematics as the phoenix // of mathematicians, concluded this order of five great bodies. He placed the earth, or a sphere composed of earth and water, inside the world; teaches that it is devoid of any movement and is

constantly at rest. Around this sphere there is air mixed with steam and evaporation, and above - above and around the air - there is an elemental fire, the closest to it is the concave sphere of the Moon, the rest of the upper spaces from the lunar sphere divided into ten celestial spheres - one higher than the others, so that all the spheres of the sky with the lunar sphere together were eleven. The first and lowest contain the Moon, the second - Mercury, the third - Venus, the fourth - the Sun, the fifth - Mars, the sixth - Jupiter, the seventh - Saturn. These seven luminaries are called planets or wandering luminaries. The eighth sphere is called solid and contains fixed stars, but they are called fixed not because they do not move, because with the eyes we observe the opposite, but because they constantly maintain the same position and do not mutually move away like planets; the ninth and tenth spheres are called the crystal heavens, and the eleventh is called the first moving (*primum mobile*). There are authors who consider two crystal skies to be one, so they have only ten spheres.

This system was first studied by Pythagoras, but is called Ptolemaic, because when Aristarchus of Samos and Philolaus proclaimed the idea of the Earth's motion around the Sun and convinced many with it, Ptolemy, the eminent ancient mathematician, tried to prove that this system is more true and true. tried various proofs. To better understand it, a picture is given.

## SECTION C

### COPERNIC SYSTEM

Nicolaus Copernicus Borus, a doctor of medicine and a very prominent mathematician, joined the system once invented by Aristarchus and Philolaus, polished, illustrated, and tried to explain it with many significant proofs with such a happy consequence that he led the way. There is a very large crowd of modern philosophers and astronomers, not stopping in front of the Holy Scriptures, which, as we shall see in their place, seem quite the opposite of this system.

And it is as follows: in the center of the world is the fixed Sun, at least in terms of motion; Mercury is constantly spinning around it, ending its period with a three-month interval, then Venus with a perfect eight-month circle, then the Earth with all the elementary sphere, flying in double motion around these luminaries, obviously the Sun, Mercury and Venus. . One of its movements is called annual, the other - daily. Annual - how the Earth rushes around the Sun from west to east, according to the appearance of the signs of the Zodiac, what happens that the Sun stands in the center of the world motionless and at rest, only it seems as if it moves // and passes the signs of the Zodiac when in fact 220 the Earth moves and passes these signs. And the Earth's diurnal motion is that which it moves around the Sun, or around itself from west to east, just as a solid sphere, dropped on a solid surface, goes

to the limit to which it is pushed, and at the same time moves in a circle around herself. The first movement, they say, the Earth completes in 365 days, and the second - in 24 hours. The moon is said to move around the earth in a lunar period. Then Mars orbits the Sun or the center of the world with a two-year period, then Jupiter - with 12, then Saturn - with a 30-year period draw two circles. The eighth sphere, on which the fixed stars are [placed], is said to be completely motionless, and as empty a space as possible from the sphere of Saturn as the annual circle of the Earth from the point connected with it.

He also gave the moon a double motion, one a lunar motion that moves around the center of the Earth, the other an annual motion that moves around the Sun with the Earth. Similarly, all other planets also have this double motion, one around themselves, the other around the center of the world, the Sun. And those motionless luminaries do not revolve around the Sun, they, like the Sun itself, are deprived of the motion of motion, but not deprived of the motion of the cycle, they all move around themselves like a whirlwind. Hence came Cartesian 3, who explained the Copernican system very much, divided the whole universe into various vortices or cycles; so that there are as many giant vortices as there are stars; both the Sun and the Earth are stars.

As many astronomers have joined this system, so have many opponents; among them was Christopher Clavius, transmitted by Paul Antony Foscarin in his letter to Sebastian Fauton. However, he rejects this system, disagrees with Ptolemy, because he believes that the general system is not able to explain the many astronomical difficulties, and encourages astronomers to think about other than Ptolemy's and this Copernican system. In addition to the arguments taken from the mind, the human mind is mostly diverted from this system the testimony of Scripture, from which it appears, it seems that the earth stands and the sun moves. However, many followers of Copernicus have written very significant and important works - answers, which there is no place to present, but some of them we will choose about this case, when we talk in particular about the sky and the elements. Others will be presented orally.

#### SECTION 4

#### QUIET SYSTEM [DE BRAGE]

The system of Ticho Brache is different from the system of Ptolemy and Copernicus. The famous Dane, a very famous and well-known astronomer, placed the Earth in the center of the world with elements, solid, attached and motionless. Around the Earth, he teaches, first the Moon moves, then the Sun, then the sphere of fixed stars, and therefore the center of the Earth, he says, is also the center of motion

of the Moon, the Sun and fixed stars. The centers of the other planets, such as Mercury, Venus, Mars, Jupiter, and Saturn, are contained in the Sun itself, all of which are best seen in the figure below. //

As you can see, this system differs from the two higher ones, and takes something from both; for if you quietly state that

the visible movement of the sky seems to take place in 24 hours. then he imitated Ptolemy and placed the Earth at the center of the motionless world, and taught that all spheres move from it from east to west. And when he explains the phenomena of the planets, he agrees with Copernicus, placing Mercury and Venus closest to the Sun as the center, and Mars, Jupiter, and Saturn as more distant. This system is liked by many of the modern authors, because, obviously, it is considered beneficial for solving astronomical difficulties and does not contradict St. writing, or probably safer because stepping [on it] more carefully. We, striving only for a purely historical knowledge of the thoughts of astronomers, do not enter into another's dispute.

Theologians claim that on top of all spheres, either those that move, according to Ptolemy and Tycho [de Brahe], or immovable, according to Copernicus, there is a fixed place of the best [people], which is called the empirical sky or with the Apostle - the third the sky.

NOTES:

1. We are talking about Alexander the Great.
2. It is about Ovid.
3. I mean Rene Descartes

### **SKOVORODA Hryhoriy Savych (1722–1794)**

was a philosopher and poet. He was educated at the Kyiv-Mohyla Academy. From 1745 to 1750 he visited Hungary, Austria, and probably Italy and Germany. After returning home he worked as a teacher for some time. He spent the rest of his life as a traveling philosopher-preacher. Skovoroda's philosophy belongs to the Pan-European philosophical tradition and at the same time is a natural consequence of the development of Ukrainian thought in the 16th and 18th centuries. In his legacy there are ideas of antiquity, patristic, him. mysticism. The influence of Wolf and Spinoza is partly felt. Skovoroda's attraction to Ukrainian is also obvious. mystical tradition in philosophy, which



manifested itself, in particular, in the doctrine of the spiritual transformation of man; about living in truth. Characteristic features of the thinker's philosophy are its dialogism and baroque symbolic and figurative style of thinking.

The idea of two natures and three worlds is fundamental in Skovoroda, and the main problem is the question of human happiness. Thus, the world, in his opinion, consists of two natures - visible and invisible, external and internal, creature and God. The doctrine of two natures is connected with the idea of three worlds, which divides everything into three kinds of being, or worlds - large (macro-cosmos), small (microcosm) and symbolic - the Bible. The way of knowing the hidden nature - God through man's knowledge of himself, his "inner man". Human self-knowledge gives the ability to know the inner laws of external nature, and the interpretation of biblical symbolism at the same time desperate struggle of man with his own "evil will" directs it on the corrective path of searching for God - invisible nature, ie truth and good. As for the solution of the problem of happiness, which is pervasive in Skovoroda's philosophy, the latter is conceived by him through the new birth of man, which has the signs of a mystical transformation, the revelation of its divine essence, the revelation of God's God-given talent. , work by vocation.

The Scovoroda formulated an ingenious conjecture about the relativity and absurdity of any idea of equality in property, the idea of "unequal equality": "God is like a rich fountain that fills vessels of different capacities. Different jets flow from different tubes into different vessels. standing around the fountain. The smaller vessel has less, but it is equal to the larger one, which is also full. " The thinker built his philosophical system using a method similar to Socratic. To each thesis, Skovoroda contrasts the antithesis and considers this opposition as a means of analyzing philosophical problems. Thus, he formulates a number of provisions that reveal not only the polarity of phenomena, but also the unity of opposites: "the world perishes and does not perish", "eternity in decay", "light in darkness", "untruth in truth" " etc. His ideas and images were later developed by PD Yurkevich, NV Gogol, VF Ern, PA Florensky, A. White, and others.

Here are excerpts from the works of Hryhoriy Skovoroda. (Scovoroda Gregory. Works: In 2 vols. - K., 1994. - Vol. 2: Treatises. Dialogues. Parables. Translations. Letters. 480 pp. - Translated by MV Kashuba). Image: Portrait from the site. - Wikipedia.

A BOOK CALLED SILENUS  
ALCIBIADIS 1, THAT IS THE ALKIVIAD ICON  
(Israeli Snake 2)

Chapter 1

The appeal of the parable to God, or to eternity

Divine mystagogues, or mysticists, attribute the beginning only to the one God. But it is so accurate, if you look back ... The real beginning is that there was nothing previous. And as every creature is born and disappears, so, of course, something was before him and remains after him. So, nothing can be the beginning and the end. The beginning and the end are the same as God, or eternity. There is nothing before or after her. It holds everything in its unlimited depths. And not something for her, but she is the beginning and the end of everything. The beginning and the end are, in their opinion, the same. And it really is, if you think about it. Eternity, its space, which does not begin and remains after all, even extends to the fact that it is ahead of everything-everything 3. In it, as in the ring: the first and last point is the same, and where it began, there it is over.

This can be seen in the creatures themselves: when the old grain rots in the field, new greenery comes out of it, and the decay of the old is the birth of the new, so that where there is a fall, there is renewal, which testifies to a wise and all-preserving universe.

In all sorts of substances for the inquisitive observer, the merciful mother is almost perceptible, but not clear, like a submissive but elusive bird.

This true beginning lives everywhere. Therefore, it is not a part and does not consist of parts, but a whole and solid, therefore, indestructible, does not pass from place to place, but a single, immeasurable and reliable. And as everywhere, and always is. Everything is ahead and ends, itself neither ahead nor ending. Asher, the son of Jacob, is blessed with this beginning: "The beginning of God will cover you."

He who saw this beginning through darkness was called a prophet by the Priests, he was called a priest, that is, he who sees and shows the holy is therefore a human sanctifier. In some places these were called magicians, or magi, - in some places - Chaldeans, gimmunophists; the Greeks had priests, sofas, philosophers, hierophants, and others. Those determined for this science were freed from all the affairs of life. It meant dedicating oneself to God. Then they freely sought the beginning in nature and in books.

## Section 2

You can see eternity in things

Surveyors in all their figures go to the source, find the center and beginning. And if one is sincere and willing, he may notice in some substances a very thin ray of this strange beginning, which the morning star emits in the darkness.

We look, for example, at the fish called by the Roman *remora*, ie detention. She, clinging to the belly of the ship, delays its fastest run.

While looking at the fish, the soul does not feel any taste. And when one penetrates the hidden in the small fish of God's beginning, then the heart finds pleasure in the honeycombs found in the lion by Samson: "His throat is pleasure, and all - desire."

It is an empty and useless thing for a fish of only perishable nature to be able to overcome and slow down the speed of such a horrible machine, if in its perishable darkness the chief did not hide: "Put down the darkness, your secret."

It is a source of antipathy and sympathy 4.

We look at the earth and what is around us. A small animal, a mouse, sneaking into the carriage on the road, the mad lynx of the largest horses leads to weakness and fatigue. Look at a weak animal - a man. She drives bears and elephants. Look at the small compass box and the small part of the ship - its rudder. It corrects the course, and it points the way. A small spark destroys the city walls. From a tiny grain comes a large apple tree. A word made by the mouth is a slight murmur of air, but it often either mortally wounds or brings happiness and revives the soul. A small bird, a rooster, frightens a lion, and a mouse frightens an elephant. An invisible spring in the composition moves the entire clock mechanism. The point invisible in the compass is the source of all figures and machines. The ten-pound machine lifts the stopdo weight. A straw oar breaks the flint. The insignificant piece of public law keeps society calm. Parental old age has strong slaves and violent sons. In poor health, the king is ruled by wordless popular rage.

All this flesh is nothing but a strong hidden essence. "The spirit gives life ..." This is the beginning: in weakness there is strength, in decay there is incorruptibility, and in trifle there is greatness. It begins - ends, and ending - begins; giving birth - destroys, and destroying - gives birth; treating the opposite with the opposite and wisely helping the enemy with the enemy, as evidenced by the statement of three philosophical students: "The death of one thing gives birth to another being," "The death of one is the birth of another."

## Section C

The beginning is felt in all world systems  
and all the decay, as his clothes, wears:  
it is the primordial world

Let us now look at this world world as the merry house of the eternal, as a beautiful paradise of innumerable gardens, as if a wreath of wreaths, or a car, is made of cars.

And I see in it a single beginning, as one center and one intelligent compass in their multitude.

But when this beginning and this center are everywhere, and its circle is nowhere, then I see in this whole world those two worlds which constitute one world: the world visible and invisible, the living and the dead, the whole and the destructive. This is a shirt, and this is a body, this is a shadow, and this is a tree; this - a substance, and that - ob-times, ie the basis containing material dirt, as the drawing has the paint.

Thus, the world in the world is eternity in decay, life in death, cheerfulness in a dream, light in darkness, truth in untruth, joy in despair in weeping. It is in this place that Plato's all-wise word meets me in such force: "Wickedness does not consider true accuracy." *Nisi quod περιξ teneat 5*, that is, in addition to the fact that in the fist can grab, and in the fist can only grab from-audible. If you tell me that this external world ends in some places and times, having its proper boundary, then I will also say that it ends, that is, it begins.

You see that in one place the border is at the same time a door that opens the field of new open spaces, and then the chicken begins when the egg spoils.

And so everything always goes to infinity. Everything that fills the beginning and this world, being the shadow of yo-go, has no boundaries. He is always and everywhere at the beginning, like a shadow at an apple tree. The only difference is that the tree of life stands and exists, and the shadow diminishes; [she] then passes, then is born, then disappears and there is nothing.

Matter is eternal 6.

## Section 4

Here are some banners, coats of arms and seals,  
that secretly form a mountain beginning

This is the only beginning as the head of wisdom of jealousy in different ages and among different peoples with different monuments and figures depicted, for example, a ring, a ball, the sun, an eye ... And as a ring, so a ring, a hryvnia, a crown, etc. is the same image.

The ball is followed by stars, planets, fruits, grain, trees, paradise, etc. Behind the sun - morning, light, day, fire, ray, lightning, radiance, precious stones, gold, beautiful and fragrant flowers and something. The rainbow, which shines beautifully, is also taken into account. Zoroaster depicted the sun with this song: "Hear, blessed one, that you have an all-seeing eternal eye!"

Hence the ancient Persians worship the sun, and Sunday is called the day of the sun, ie the day of the Lord. The image of the eye gave rise to people, animals, cattle, birds, fish and reptiles. Hence the opportunity for idolatry. The meanness, seeing in honest places written or carved figures of creatures and not reaching into the secretly created because of this divine beginning, blindly, as if an anchor of his salvation, grabbed the insignificant shadow of images and got stuck in it. Hence the deification of human decay in relation to other animals. Hence the insignificant, meaningless thoughts of the book, splits, mistakes and a very contagious ulcer, worse than atheism - superstition. It is the same as idolatry. What one believes in and hopes for, one honors. The superstitious believes the vain-faithful, and the idolater respects the empty.

But the figure of every creature is a wicked emptiness, unless one saint sanctifies it with his incarnation and content. "An idol is nothing."

An idol, a figure, an image is the same and nothing. The enlightened were also depicted as a source, followed by water, dew, mist, snow, ice, hoarfrost, and so on.

And the heart is taken in the image as the root of life, the abode of fire and love. And a fireplace, standing in the middle of the sea, followed by an island, harbor, land or solid land (mainland) and more. Among the images and the wings of an eagle. They, lifting the bird's body bent downwards, reflect another essence.

And the serpent, holding its tail in its mouth, discovers that the infinite beginning and the beginningless end, beginning, ending, ending, begins. But innumerable is the mysterious mo-rock of divine divination.

## Section 5

The whole Bible is based on this principle

This true and only beginning is the grain and the fruit, the center and the harbor, the beginning and the end of all the books of Hebrews.

"First there was the word." That is, the word of the whole Bible was created to be the only monument of the beginning.

"First there was the word." And so that there is no doubt that this principle is not vile, but high, true and unique, it is written next to it: "And the word was to God."

When it was created for God and for God, then this God-breathing book itself became God. "And God was the word," just as a bill or bill became a coin and a testament a treasure. This word has long been created for God. "This was from everlasting to God." It should be read as follows: "It has always been to God, that is, the word (this λογος)." Everything in it is divine, and there is nothing that does not go to God. "Everything was like that ..." And just as the imperial is hidden in a worthless promissory note, so in the decay and death of these books the decay and in the darkness of images hides the pure, the most holy and alive. "That was life" and others.

## Section 6

The Bible is a small godlike world,  
or a luminary, the universe only concerns it, not the great,  
inhabited by creatures of the world

Moses. pleasing the Egyptian priests, he gathered the heavenly and earthly creatures into one community and, adding the lineage of his pious ancestors, compiled the book of Genesis, that is, the universe ... This led us to believe that the world was created 7,000 years ago.

But the inhabited world concerns creatures. We are in him, and he lives in us. The book of Moses, the symbolic, mysterious world, is a book. It does not affect the inhabited world in any way, but only follows the creatures collected from it and leads us to a single ubiquitous beginning, like a magnetic arrow, looking at its eternal stronghold.

And in that wisdom is not very necessary to know, whether at first the flower was created, whether the mushroom was born ...

The very beginning of the book warns us against this. "In the beginning God created the heavens and the earth." It is said that in the Hebrew (version) it is as follows: "Originally created by the Gods." And to understand this about the book, it is written: "I gimmel ke I am a mountaineer", ie: "This is heaven and this earth". This language does not suit the universal world. When there is only one earth, as was previously thought, it is inappropriate to say, "This land is the sun."

When there is no cure for the inhabited worlds, as it is now believed, then there is nonsense: "This is heaven! .." Of course, each world has its own sky with the planets floating in it. That is why this book of the universe was created! "The heavens shall speak of the glory of God ..." There is not a word in it, that it may not breathe the good news of eternity. In all the boundaries of this earth (terminus - sign) and in all the ends of this universe there is a proclamation of the sweetest beginning and there is a promised land. "These are not speeches, not words ..." and others.

In the beginning of God, the Eternal founded these heavenly and earthly creatures, gathered in this book just for him. "In the beginning God created the heavens and the earth." This dirt and scraps of perishable figures are applied ugly and chaotically, having neither look, nor kindness. "The earth was invisible and unequipped."

And the deep abyss of the sea current is covered by the darkness of their failed interpretation. "And darkness over the abyss." And the spirit of God hovers over this heavy decay, like an ark over the world's water. He shines through this darkness like lightning, the universe descends on it like a dove, warms like a rooster, covers its bush-like nest like an eagle, and with its wings lifts our insignificant essence into a mountain and turns it: " And the Spirit of God was hovering over the waters. "

After this introduction of Moses begins the creation of beings, the production of shadows, the creation of miracles of God, the factory of his figures. "And God says," I see through darkness the eternal beginning, and I worship it slavishly. I hear a secret I have this thunder in me. "And God says," Listen to Moses! Let the sunlight be my figure! It will point my finger at my truth, which shines in your mortal nature, unbelievable to mortals. "

"Let there be light!" So, suddenly the sunlight clothed the radiance of the glory of God and the image of his figure, and the decay of this light became the sun of truth and the settlement of truth, as soon as the Eternal dreamed in the sun of his settlement.

This is the direct creation of the strong! - to make a miracle out of no one, shadows - accuracy, to give a thunderstorm post, and vile decay - greatness.

All his works are in faith, faith in truth, truth in eternity, eternity in imperishability, imperishability in the beginning, the beginning in God. "And there was light."

Vyshnya looked at this good deed with his kind eye. He, despising the vile filth of our light, which suffers the sunset, only looks at his evening light, which has settled in the material sun, and emerges from its shadow for his followers, as if he were the bridegroom from his palace. "And God saw the light as good."

And so that from the two essences, which constitute one, a mixture is not formed, and from it idolatry, the Creator divided between the light of his glory and between the darkness of our decay, between truth and between the shadow that forms: "And God separated between light and ... ". And he called the light of truth day, and the shadowy darkness - night. "And God called light day ..." But in order not to start a quarrel again, which breaks the duality of interconnected entities, it is made of darkness and light, from day and night, from evening and morning "day one". This

is the world of God! Summer of joy and merriment, coveted time, the day of the Lord. One in 1000 years and 1000 years in it.

This day was created by the Lord from opposite natures: from the wicked and the good, from the perishable and the incorruptible, from hunger and satiety, from weeping and joy, in an unmerged combination.

Between the vile and the heavenly water, both the dividing and the uniting eternal fortress is fixed. And the creator looks at all this, both for good and for evil.

On this first day there would be figures: darkness, light, night, day, evening, morning. Of those figures of symbols 3: darkness and light, night and day, evening and morning.

The symbol consists of figures of two or three, signifying decay and eternity. This is where God's request to Job is addressed: "In what land does light dwell?", "What is the place for darkness?" For example: evening and morning: water, firmament and cloud; sea and land.

The evening is the house of decay, and the morning is the city of eternity. "In the evening there will be weeping, and in the morning there will be joy." Darkness and death were contained in the water and the sea, and on land, in the sky and in the clouds, light and life settled.

"When is your wrath in the rivers?", "His glory is above the heavens."

## Section 7

About symbols, or images as they were called the Greeks? And what are they called in the Bible?

Such figures, which conceal a secret power, are called by Greek sages: emblemata, hieroglyphica.

And in the Bible are called: miracles, signs, paths, traces, shadow, wall, door, window, image, border, seal, vessel, place, house, city, throne, horse, cherub, ie chariot, etc ... They and there are cattle, beasts, birds, clean and unclean, and the Bible is the ark and paradise of God, simply put - the menagerie.

"The Lord God planted a paradise in Eden, in the east."

He also introduced a number of people here. You need to soberly raise your eyes when reading here: clothes, fur, rags, diapers, manger, box, basket, nest, hole, crack, cave, grave, ditch, dungeon, shackles, net, raft, tent, and the like.

"What good are your houses. Jacob, and your tent, Israel! .." Also when drawing a figure of a circus, flat, spherical, which is a ring, bread, coin, etc., or grapes and garden fruits with branches, seeds, etc. Look good! For example, when the pretty woman Abigail brought David, among other things, 200 loaves of bread, a

basket of grapes and 200 bundles of figs. "Who binds his foal to the vine." "To you and your seed ...".

This is the natural style of the Bible! It is historical or moral hypocrisy to weave figures and symbols so that one is on the face and the other in the heart. The face is like a shell, and the heart is a grain, and this means: "Benjamin is a wolf, a predator, he eats early and gives food in the evening."

And it is not surprising that all of Israel is pounding manna in its mortars. Manna means: what is it? That is a miracle, and miracle is an image or figure.

Her very speech about figures breathes the darkness of divination, and the shortest fairy tale contains in its knot a monument of the sweetest eternity; like a half-grain, and a mollusk a pearl, and like the moon, the sunlight gives off all its earthliness.

Phrases:

- The world caught me but didn't catch me.
- Think more, and then decide. Sleep slowly!
- Excess gives rise to overeating, overeating - boredom, boredom - mental anguish, and who is sick of it, you can not call healthy.
- It is even good that Diogenes was doomed to exile: there he took up philosophy.
- Whose soul hurts, so the whole world cries.
- How unwise to forgive what you can achieve yourself.
- A demon does not testify against a demon; a wolf does not eat wolf meat.
- Better naked and right than rich and lawless.
- When a fish is caught, it no longer needs bait.
- Can one talk about white who does not know what black is?
- Isn't it strange that one is poor in wealth and the other is rich in poverty?
- The shade of the apple tree does not interfere.
- He who understands youth, who understands the villagerubbish.
- I wise often stumbles.
- Not the body, but the soul is a person.
- When the chicken starts, the egg spoils.
- Not the happy one who wants the best, but the one who is satisfied with what he has.
- Without desire, everything is difficult, even the easiest.
- Take the top and you will have the middle.
- Not the mind from books, but books from the mind were created.
- Study for a long time when you want to teach others.
- Do what you were born to do (about "related work")
- Hard work ("related work") is not difficult.

- Not the fool who does not know, but the one who does not want to know.
- There is nothing more dangerous than an insidious enemy and a feigned friend.
- He who has no enemies also has no friends.
- Has there ever been a friendship between the stingy?
- You don't need the heavy, you don't need the heavy. (following Epicurus).
- Those who do not like worries should learn to live simply and miserably.
- Due to different natural inclinations and lifestyles are different.

NOTES:

1 The title of the work comes from the so-called Alcibiades. Alcibiades (c. 450 - 404 BC) - Athenian statesman and military leader, student and friend of Socrates. The latter is one of the characters in Plato's dialogue "Banquet", where Socrates is compared to a strong man, inside which are hidden images of the gods. The Greeks called non-smoky sculptural figures on the inside, where beautiful statues were kept. The image of the strong was very popular in the Middle Ages and the Renaissance. The Skovoroda thus emphasizes the difference between the internal (invisible) and external image of things.

2 "Israeli snake" - the title of the second edition of the work. Its source is the biblical image, which, like the image of the strong, is often found in the works of Skovoroda. The thinker uses this image in a collective sense, summarizing the biblical legends of the serpent.

3 Everything-everything: in Greek παντα, universe.

4 Αντιπάθης, συμπάθης - passionate, co-passionate; passion, compassion.

5 Nisi quod... (Latin + Greek) - translation in the text.

6 Materia aeterna (Latin) - eternal matter.

7 Based on the fact that the Bible is a world of secret, symbolic images, Skovoroda criticizes the idea of creating the world, described in the Book of Genesis, because he considers the inhabited world eternal in time and infinite in space. In this regard, he points to the contradictions in the wording of the relevant passages in the Hebrew and Christian texts of the Bible.

## DICTIONARY OF NAMES, NAMES, TERMS

ABACABA is a character in Voltaire's *The Simpleton*.

ABAT is the abbot of a Catholic convent. Catholic priest in France.

ABIÉRIER Pierre (c. 1079 - 1142) - French philosopher and scholastic theologian

AUGUSTIN AURELIUS (354 - 430) - one of the most influential fathers of the Christian church. His legacy in theology and criticism is truly enormous. The most famous autobiographical work is "Confession", which marked the beginning of the confessional genre.

AVERROES (1126 - 1198) - the most famous Arab philosopher.

Avicenna (980 - 1037) - a famous Arab philosopher and physician.

AGLAOFONT - painter from Faso (490 - 400 BC)

ADAM - according to the Old Testament, the first man created by God. "Adam" comes from the Hebrew word "Adam" ("earth").

Hades - In Greek mythology: the god and lord of the underworld and the realm of the dead, as well as the realm of the dead.

AQUIN TOMA / FOMA, ST. (1226 - 1274) - theologian and philosopher-scholastic, teacher of the church.

ALKIVIAD (c. 450 - c. 404 BC) was an Athenian politician and military leader, a pupil of Pericles and a disciple of Socrates.

ANAXIMANDER (the heyday of 570 - 560 BC) - Ancient Greek philosopher, a native of Miletus, a compatriot and student of Thales.

ANAKSYMEN - philosopher of the Ionian school from Miletus (500 BC)

ANDROMACHA is the wife of Hector, the famous Trojan hero.

ANIT - was close to Socrates for a long time, but later became his enemy and was one of his three accusers.

ANSELM OF CANTERBURY ST. (c. 1033 - 1109) - church teacher and archbishop of Canterbury.

Antisthenes of Athens (435 - 370 BC) - Greek philosopher, student of Socrates. He rejected Plato's teaching on ideas and acknowledged the existence of only a few things.

Anthony Ruvius of Rodens was a Catholic theologian and scholar of the 16th century, the author of a number of commentaries on the works of Aristotle, including the *Commentary on the Whole Dialectic of Aristotle* (Cologne, 1609).

APEDEVITY - ignorant, ignorant.

ARIUS (256 - 336) - one of the famous "heretics", taught that Jesus Christ is not "one", but only "similar" to God the Father, in contrast to which he is not eternal, but created. In 325, the Council of Nicaea condemned this doctrine. In the XVI

century in a modified form, the Aryan doctrine was revived in Poland, which at that time included a large part of the Ukrainian and Belarusian lands, where it also spread.

ARIMAN and ORMUZD (myth) - in the religion of Zoroastrianism, Ariman was the personification of evil, the source of evil, harmful forces and actions of nature. Hormuzd is the name of the highest deity of the ancient Iranians. In contrast to Ariman, Hormuzd was considered a good, noble god, and therefore the creator of all pure, bright principles in nature.

ARISTARCH OF SAMOS (c. 320-250 BC) was a Greek astronomer and mathematician. He first hypothesized the heliocentric system of the world.

Aristarchus of Samos (c. 320-250 BC) was an ancient Greek astronomer and mathematician who claimed that the Earth revolved around the fixed Sun and around its axis.

Aristotle (384 - 322 BC) - ancient Greek scientist and philosopher

ARNO ANTUAN (1612 - 1694) - the Sorbonne theologian, defender of the Jansenists.

ARTHEPHUS is a great Hermetic philosopher, whose real name was never known and whose works are not dated, although it is known that he wrote his "Secret Book" in the twelfth century.

ARCHILOCH - ancient Greek poet-lyricist (VII century BC).

ASIR is the eighth son of the biblical patriarch Jacob, the second son born in Zelfa (Gen. 30:13).

ASCLEPIUS - Greek god of healing. In Roman mythology: Aesculapius

ACHILL is a Greek hero, the son of King Peleus and the sea goddess Thetis.

Bastille - a fortress and prison in Paris, which was taken by the insurgents as a result of the assault on July 14, 1789, which became about the beginning of the French Revolution of 1789 - 1794. It is used as a symbol of absolutism.

BAUMEISTER Friedrich Christian Baumeister (1708 - 1785) - German philosopher of the school of Leibniz and H. Wolf, author of several textbooks on logic, metaphysics and natural philosophy in Latin.

BACON ROGERS (c. 1214 - 1294) - English scientist, known for his preaching of the experimental method in science.

BEREZYTSKY AE - Ukrainian translator from Latin.

BERNAR OF CLERVOUS (1090 - 1153) - Christian saint and teacher of the church.

CHERDEIC BEROS - Babylonian (Chaldean) historian of the III century. BC BC, who wrote in Greek on the basis of Chaldean cuneiform. He considered the Babylonian legend of the creation of the world to be an ordinary allegory.

BILYK MYKHAYLO - Ukrainian translator from Latin and teacher (1889–1970)

BOETIUS ANITIUS Manlius Torquatus Severinus (c. 480-524) was a Roman statesman, philosopher, scientist, and writer.

BOLESLAV II (Yuri II Boleslav Troydenovych; c. 1306 - 1340) - Prince of Galicia and Volhynia (1325 - 1340), King of the Russian Kingdom.

BOLINGBROOK HENRY SAINT JOHN (1678 - 1751) - English statesman, author of a number of anti-clerical works.

BORDJA CAESAR (Cesare Borgia; 1475 - 1507) - Italian politician

ILKO BORSCHAK (1892 - 1957) - Ukrainian historian and literary critic.

BRAHMA, VISHNA, SHIVA are the main gods of Indian mythology and religion (Hinduism).

BRAHMEN(Brahmins) - priests, representatives of the highest caste in India.

BAZHYNKY GAVRYLO Fedorovych (1731s - 1731) - Ukrainian writer, church leader and preacher. He was educated at the Kyiv-Mohyla Academy.

BAAL - the most widely known pagan deity, which in ancient times was worshiped by many peoples of the East.

Bacchanalians or menads are mythical servants and companions of Bacchus-Dionysus in his travels and campaigns.

VARON (Mark Terence Varon of Reatyn; 116 - 27 BC) - Roman scholar-encyclopedist, connoisseur of antiquities

VASYL, JERONIM - characters in the works of Basil the Great, one of the Fathers of the Church.

VELYCHKO SAMIYLO (c. 1670 - after 1728) - Ukrainian Cossack-officer summer writer.

IVAN VYSHENSKY (c. 1550 - between 1621/1633) - Ukrainian polemicist writer, philosopher.

VISI DONNO DE (1638 - 1710) - French writer, critic of Moliere.

WILHELM - English King William III of Orange (1650 - 1702).

VINO JEAN. French artist, author of the painting "Canon Fulber surprises Abelard and Eloise."

WIZARDS - 1) Priests, ministers of pagan worship; 2) The sages who prophesied the fate of man by the stars.

VOLTER FRANCOIS (1694 - 1778) - French philosopher, novelist, historian, playwright and poet of the Enlightenment

WOLF CHRISTIAN (1679 - 1754) - a prominent German philosopher, who sees his philosophy as a means of achieving universal bliss on the basis of the supposed harmony that underlies the primary basis of existence of all creations.

VOLCANO is a Roman god of fire, identified with Hephaestus and sometimes called Mulciber, the "melter."

GALILEO GALILEO (1564 - 1642) - Italian thinker, founder of classical mechanics, physicist, astronomer, mathematician.

The Ganges is a river in India

Hannibal (247 - c. 182 BC) - military leader of Carthage and statesman, commander in chief of the army of Carthage in the Second Punic War (218 - 201 BC), which Carthage waged against Rome.

GARCILASO DE LA VEGA (c. 1539 - c. 1616) is known as the Inca. He wrote the work "HISTORY OF PERU".

PRIESTS is the name of the ancient Priests.

HECTOR is the eldest son of King Priam and Hecuba, the man of Andromache, the chief defender of Troy in Homer's Iliad.

HECUBA is the wife of King Priam of Troy and the mother of most of his children

HELIOGABAL (204 - 222) - Roman emperor in 218 - 222 years. After the proclamation of the emperor took the official name of Marcus Aurelius Antoninus.

GELMAN G. is a German historian of meteorology.

HENRY VIII (1491 - 1547) - English king, from the Tudor dynasty.

HERACLES (HERCULES) - the most popular Greek hero, revered throughout Greece.

HERACLES - we are talking about Heracles, not far from Magnesia.

Hercules of Pontus (340 BC) - a philosopher, a student of Plato.

HERACLITE (c. 554 - 483 BC) - a philosopher from Ephesus. He taught that everything came from fire and is in a state of constant change.

HERMES TRISMEGIST (Hermes the Three Greatest) - the name of a syncretic deity that combines the features of the ancient Egyptian god of wisdom and writing Thoth and the ancient Greek god Hermes.

Herodotus (c. 484 - 425 BC) - Greek historian, "father of history".

HESIOD is a semi-legendary poet of Ancient Greece, author of didactic poems "Works and Days", "Theogony" and others.

Blessed Hieronymus (Eusebius Sophronius Jerome; 342 - 419) - church writer, ascetic, creator of the canonical Latin text of the Bible. He was revered in both the Orthodox and Catholic traditions as a saint and one of the teachers of the Church.

HIERONYM OF RHODES - ancient Greek philosopher and historian; main work - "On poets".

HIERONYM OF ST. (c. 340 - 420) - one of the great fathers and teachers of the Christian church.

HIROFANT - the ancient Greeks were a priest in the Eleusinian mysteries. In Roman times, the Greeks called the hierophant supreme priest.

GIZEL INNOCENTIUS (c. 1600-1683) - Ukrainian philosopher, historian and church figure.

GYMNOSOPHISTS - ancient Indian sages

HIRTIUS AVL (c. 90 - 43 BC) - Roman statesman and military figure, historian.

GLAVCON (Glaucón of Athens) - ancient Greek thinker; nine dialogues in one book are known under his name.

GOBS THOMAS (1588 - 1679) - English philosopher and writer, known primarily for his treatise on the state - Leviathan.

GOGOL NV (1809 - 1852) - Russian and Ukrainian writer - novelist and playwright

HOLBEIN HANS Jr. (1497–1543) was a German painter, one of the greatest portrait painters in Western European art.

Homer - the first of the Greek poets whose works have come down to us, and, admittedly, one of the most prominent European poets. We do not have any reliable information about him and his life. The Greeks attributed to him the epic poems "Iliad" and "Odyssey".

HOMERIDS - that is, connoisseurs of Homer's poetry.

GORGIY (483 - 375 BC) - ancient Greek sophist and rhetorician. In 427 BC. He visited Athens as a member of the embassy and later moved there forever. He put forward three theses: 1. Nothing exists. 2. If it existed, it would be unknown. 3. Even if it was known, it is unclear.

GORDON - a character in Voltaire's "The Simpleton"

GRABIANKA HRIHORIY (b. 1738) was a Ukrainian Cossack chronicler, a judge of the Hadiach regiment (1717-28), and a convoy.

GREGORY THE GREAT ST. (Gregory the Theologian; c. 329 - c. 390) - father and teacher of the church, one of the three "great Cappadocians" (along with Basil the Great and Gregory of Nyssa).

HOOKER (Richard Hooker, Hooker; 1554 - 1600) - English Renaissance preacher and writer.

DAVID (c. 1043 - c. 973 BC) was the second king of Israel. David's historical deeds made him an almost legendary figure, mythologized after his death. He was credited with the authorship of the Psalms.

DAMASIA - Athenian archon 582 - 81 BC

DANIEL SENNERT (Daniel Zennert; 1572–1637) was a German physician who raised the question of the existence of atoms in his work PHYSICS.

DANTE ALIGHIERI (1265 - 1321) - a great Italian poet. Author of "Divine Comedy".

DEDALUS, son of Methion, is a legendary artist who was considered the builder of the labyrinth on the island of Crete.

DECART RENE (1596 - 1650) - French philosopher, mathematician and naturalist

DECART RENE (Latinized name - Cartesian; 1596 - 1650) - French philosopher, mathematician and naturalist

DELPHY is a cult center and city in Phocis, where the most famous oracle of ancient Greece was located.

DEMETRIUS OF FALEREI (Demetrius of Faler; c. 345-283 BC) was a student of the philosopher Theophrastus and the comedian Menander.

DEMOCRITES (c. 460 - 370 BC) was a Greek philosopher from Abder in Thrace. In ethics, he was the forerunner of Epicurus and the late materialists.

DIFIRAMB is a solemn choral song in honor of the gods, mostly Bacchus - one of the types of ancient Greek lyrics.

DIDONA - daughter of the king of Tire. In the treatment of Virgil Dido seeks death because of his undivided love for Aeneas. Dido's love and death make her a heroine.

DIOGENES OF SYNOPSK (c. 412 - 323 BC) - Greek philosopher who taught that people should not live, satisfying their natural needs in the simplest way, avoiding convenience. In this regard, he was nicknamed Kion (in Greek - "dog"), and his followers - the Cynics.

DION (c. 408 - 354 BC) - a relative of Dionysius I of Syracuse, who became an opponent of tyranny under the influence of Plato.

DIONYSUS THE AREOPAGITUS (c. 500) was a Christian theologian, one of those who believed in Christ after the apostle Paul preached to the Areopagus. He later became the first bishop of Athens.

DIONYSUS THE TYRAN - we are talking about Dionysius II, who was a tyrant from 367 until his exile in 343 BC. is.

DROHOBYCH YURIY (c. 1450 - 1494) - Ukrainian humanist thinker, astronomer, astrologer, physician, mathematician

Saint DUNSTAN (924 - 988) - Archbishop of Canterbury; attached to the face of the saints.

DUVERGE DE ORAN JEAN (1581 - 1643) - abbot of the monastery of Saint-Cyran, defender of the Jansenists.

EVDEM (from the island of Rhodes): after Theophrastus he was the best disciple of Aristotle. He was a physician and mathematician, and also compiled a history of geometry.

EVRITE, king of Echania - according to ancient Greek myth, he promised to give his daughter Iola to the one who will defeat him in archery. Hercules did this, but the Hebrew did not keep his promise, and then Hercules killed him and took Iola with him.

EURIPID (485/480 - 406 BC) - Greek poet, author of tragedies, which is considered (along with Aeschylus and Sophocles) one of the pillars of Greek drama.

ECGART (c. 1260 - 1327) - a prominent German mystic theologian.

EKFANT: 1) the leader of the Democratic Party in Fajos, liberated Fajos in 409 from the rule imposed by the Spartans and handed over the island to the Athenians; 2) a Pythagorean from Syracuse.

ELOISA - the character of Voltaire's work "The Simpleton"

EMILIAN - governor of the provinces of Pannonia and the Messiah, during the reign of Emperor Gallus; defeated the Goths, who invaded his governorship from the east.

EMPEDOCLES (c. 493-433 BC) was a Greek philosopher who taught that all things consist of four elements: fire, air, earth, and water.

AENIUS Quintus (329 - 168 BC) - "Father of Roman poetry".

ENCOMES - songs of praise.

EPEUS, the son of Panogeus, is a builder who, according to legend, built a wooden horse, with the help of which the Greeks captured Troy.

EPIDAVR - a city in the Argolida region of the Peloponnese, famous for the temple of the god of healing Asclepius. The holiday in honor of Asclepius was called "Great Asclepius" or "Epidaurus".

EPICURUS (341 - 271 BC) - Ancient Greek philosopher, founder of the Epicurean system of philosophy.

EPIKUREISM - the doctrine according to which the basis of human happiness is the satisfaction of life's needs, reasonable pleasure and peace [named after the ancient Greek materialist philosopher Epicurus].

The Epicureans are followers of Epicurus. The teachings of Epicurus in the Middle Ages were distorted and vulgarized, and therefore it brought to the fore selfishness, gross sensuality.

ERATOSPHEMUS (c. 275 - 194 BC) - one of the most versatile scientists of antiquity. Eratosthenes was especially glorified by his works on astronomy, geography, and mathematics. He was the first to measure the circle of the globe (with an error of only 310 km.).

ERIDON / ERIDAN - the constellation of the southern sky, which is part of the constellation Ptolemy.

ERN VF (Vladimir Frantsevich Ern; 1882 - 1917) - a famous Russian philosopher.

ERNST THE DUKE OF BAVARIA - this is obviously about the Bavarian prefect (861).

Ephesus is one of the 12 Ionian cities in Asia Minor, where, according to legend, Homer was born and where rhapsodists - performers of his poems - were especially revered.

Eustace (IV century) - an ancient Neoplatonic philosopher

EZEKIL (622 - 570 BC) - one of the great prophets of the Old Testament.

PRIESTS= vol. priests

HEROPHANTS are high priests in ancient Greece.

ZABARELLA Jacob (1533 - 1589) - Italian thinker, a native of Padua, where he was professor of logic, then philosophy.

ZAKHARA IHOR is a modern Ukrainian translator from Latin and a scientist

ZEUS - in ancient Greek mythology: the supreme god is the lord of gods and people; the same as in ancient Roman mythology Jupiter.

ZEROV MYKOLA (Mykola Kostiantynovych Zerov; 1890 - 1937) - Ukrainian literary critic, profound analytical critic, polemicist, leader of the "neoclassics", master of sonnet form and a brilliant translator of ancient poetry.

ZODIAC SIGNS - symbols used in astronomical literature and calendars. The zodiac is a set of 12 constellations, behind which there is a visible annual movement of the Sun: Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn.

ZOROASTR (Zarathustra) - a semi-mythical person. He is considered the founder of the religion of Zoroastrianism, or parsism, which originated in Central Asia at the beginning of the first millennium BC. e. The doctrine is dualistic, recognizes two opposite principles - good and evil god.

Elijah is a biblical prophet, an ardent supporter of Jehovah's religion. When King Ahab's wife Jezebel established the cult of Baal, Elijah opposed it (III Kings, chapters XVII-XX, IV Kings, chapters I-III). of Christ.

HIPORHEMA is a song accompanied by a dance.

Ithaca is an island in the Ionian Sea between Cephalonia and Acarnania, the birthplace and region of the Odyssey.

JOSEPH FLAVIUS (c. 37 - c. 100) was a Jewish historian who wrote in Greek.

JOSEPH OF THE PRIESTS see Josephus

**CASIMIR THE GREAT:** Casimir III the Great (1310–1370) was a Polish king (1333–1370).

**CAIN** is the eldest son of Adam and Eve, who killed his brother Abel, for which he was cursed and marked with a special sign - "Cain's seal".

**KALIMAH** (305 - 240 BC) - a poet of the Hellenistic era from Cyrene, who settled in Alexandria; worked in the famous Library of Alexandria, created its unique catalog of 120 books ("Tables").

**KALLIUS** (c. 450-370 BC), son of Hipponik, was a wealthy Athenian who paid a large sum of money for his studies (he was interested in music and philosophy).

**KAMARINSKY SWAMPS.** Kamarina is a city in southern Sicily. According to an ancient legend, the oracle forbade draining the Kamarin swamps, but the inhabitants neglected the oracle, and the enemy approached the city on the drained land.

**CANDACIA** - the queen of Ethiopia, or, as they think, the title of queen of Ethiopia at the time, as Pharaoh - for Egypt.

The Capitol is a Capitol Hill, one of the seven hills on which Ancient Rome arose with the Capitol Temple dedicated to Jupiter, Juno, and Minerva, where the Senate and the National Assembly met.

**CARL XII** (1682 - 1718) - King of Sweden, who had an alliance with the Ukrainian Hetman Ivan Mazepa against the Moscow Tsar Peter I. In the battle of Poltava was defeated.

**CARTAGEN / KARFAGEN** - an ancient city and state that existed in the VII-II centuries. B.C. in the western Mediterranean. Between Cartagena and Rome in the III-II centuries. B.C. There were three wars, the so-called "Punic" - from the word Poeni (Punic), which the Roman meant "Carthaginians" (Phoenicians).

**Cassiodorus Flavius Magnus Aurelius** (c. 490 - 583) was a Roman politician and scholar who left a significant mark on European culture.

**KASHUBA MV** is a modern Ukrainian translator from Latin and a scientist

**KOPLER JOHANN** (1571 - 1630) - German astronomer, whose activities, which took place between the Copernican and Newton eras, symbolizes the beginning of modern  
of natural science.

**KERKABON** - the character of Voltaire's work "The Simpleton"

**CYPRIAN St.** (St. Cyprian of Carthage; d. 258) - Bishop of Carthage and a skilled Latin theologian, whose main works are devoted to understanding the issues of apostasy and division.

KIR is a dynastic name of Persian kings. The most famous is Cyrus II the Great (Senior) (ruled from 558 to 529 BC), the founder of the Persian state. Xenophon in his work "Kiropeia" called him the ideal ruler.

CLAUDIUS (Roman emperor, c. 41 - 54) - in historical memory, he remained sickly and weak. But at the same time he was a scientist and historian, and his state laws speak of him as a firm and insightful politician.

CLIMENT TITUS FLAVIUS of Alexandria (c. 50 - c. 215) - one of the Christian "fathers of the church". He sought to eclectically combine the teachings of the church with Neoplatonic Hellenistic philosophy, which, together with the Old Testament, he considered a preparatory stage for the New Testament.

CLIO is a muse of history in ancient Greek mythology, which has always been depicted with a manuscript in hand

P. KOLACHYNSKY (Kolachynsky Prokip) - rector of the Kyiv Academy in 1697–1701. Before that, in 1691 - 1693, he taught rhetoric in Kyiv,

COMENSKY Jan Amos (1592 - 1670) - a great Czech pedagogue-humanist, the founder of a new progressive pedagogical system.

GEORGE KONYSKY (1717 - 1795) - Ukrainian church and public figure, philosopher, writer

KONONOVYCH - HORBATSKY Joseph (? - 1653) - Ukrainian philosopher and cultural and educational figure, one of the first professors and rectors of the Kyiv-Mohyla Academy

COPERNIC Nicholas (1473 - 1543) - world-famous Polish astronomer, author of the helio-centric system of the world.

CORIBANTS - Priests of the Phrygian goddess Cybele, who accompanied her service with passionate dancing and singing.

KORKISHKO AA is a Ukrainian translator from Latin and a scientist.

KRATET: 1) Athenian poet, lived approx. 80 p.; 2) the head of the Pergamum school of grammarians, died approx. 145 p.; 3) Cratetus of Thebes, a cynical philosopher, lived approx. 113 p.

KREZ (c. 595 - 546 BC) - King of Lydia (ruled c. 560 - 546 BC), famous for his wealth, defeated by Cyrus the Elder, king of Persia.

CROMWELL OLIVER (1599 - 1658) - English statesman and military leader, leader of the Puritan Revolution, who made the greatest contribution to the formation of modern England.

XANTYPE is the wife of the Athenian philosopher Socrates, who earned a bad reputation as a senseless and quarrelsome wife.

XENOCRATES, a native of Chalcedon, a Greek philosopher, a student of Plato; after Speusyp, he headed the Athenian Academy (396-314 BC).

XENOPHANUS (c. 570 - 480 BC) was a Greek poet and philosopher. He ridiculed the anthropomorphism of traditional mythology.

XENOPHONT (c. 428 - c. 354 BC) - an ancient Greek writer who was most famous for his work "Anabasis". Xenophon became one of the outstanding writers of classical Greece due to both excellent prose and a variety of interests.

KUZANSKY NIKOLAI (1401 - 1464) - German philosopher, theologian, mathematician, astronomer

LAMPSAC is a city in the Mission, in the northeast. part of Hellespont

LEO X, Pope (1513 - 1521) - during his reign the process of the Reformation began. It was this pope who excommunicated Martin Luther and threatened him with death, but the latter publicly burned his bull.

LION XIII (1810 - 1903) - Pope since 1878. Author of the encyclical "Rerum Novarum" (1891), which condemned socialism and called for the abandonment of class struggle.

LEVIT - A priest of the lowest spiritual rank among the ancient Priests.

Leibniz Gottfried Wilhelm (1646 - 1716) - a prominent German philosopher and mathematician.

LILIES: 1) Lelius (S. Laelius) - a friend of the elder Scipio, whom he accompanied to Spain in 210; 2) Lelius (C. Laelius) - son of the previous, friend of the younger Scipio; nicknamed Sapiens for his studies in philosophy; 3) Lelius (D. Laelius) - was in 59 the accuser of Flack, who was defended by Cicero; in 54 he became the people's tribune.

LYTVYNOV VOLODYMYR is a modern Ukrainian translator from Latin, a scientist.

LYCEUM / LYCEUM - a philosophical school in Athens, founded by Aristotle.

LICON is one of the accusers of Socrates in Athens.

LINEN TABLES - Voltaire's word formation, "linen clothes", those who wear clothes made of linen fabric. This refers to the sorbonists.

LOCKE JOHN (1632 - 1704) - English philosopher and the first philosopher of the Enlightenment

LOKRIYTSI - residents of the city of Lokri and the region of Lokrida

LUVUA, FRANCOIS-MICHEL Marquis de (de Louvois Michel Le Tellier; 1641 - 1691) - Marquis, Minister of War under Louis XIV. He was especially cruel in his campaigns against the Huguenots.

LUCRECIUS Titus Carus (c. 99-55 BC) was a Roman philosopher and poet. In his poem "On the Nature of Things" he continues and deepens the materialist philosophical traditions of Epicurus.

LUCILIUS (180 - 102 BC) - Roman poet, the ancestor of Roman satirical poets of later generations.

LUDWIG OF BAVARIA (1845 - 1886) - Bavarian king (from 1864) of the Wittels dynasty, son of Maximilian II.

LUTHER MARTIN (1483 - 1546) - German religious figure, the founder of the Reformation movement.

ICE LAND - here: Poland

A magician is an ancient Eastern priest who performed religious rites and interpreted dreams and predicted the future.

MAGNESIA - 1) the region on the Aegean coast, which became part of Thessaly; 2) a city in Caria, on the river Meander; 3) the city in Lydia.

MAZEPA IS (1639 - 1709) - a prominent Ukrainian politician, diplomat, hetman of Ukraine.

MAYMONID (Moshe ben Maimon; 1135-1204) was a Jewish Talmudic philosopher, physician, and systematizer of Jewish law.

MACIAVELI NICOLO (1469 - 1527) - Italian writer and diplomat

MANIUS MANILIUS - 1) Consul in 142 BC. e, a friend of Lelia and Scipio, a lawyer; 2) the probable author of the poem "Astronomicon libri", a contemporary of Emperor Augustus.

MANICHEANS are confessors of Manichaeism, a dualistic religious doctrine founded by the Persian Mani in the third century, which is characterized by the idea of the world as a mixture of good and evil, and of man as a product of hell, which encloses the soul or spark of light.

MARMONTEL JEAN FRANCOIS (1723 - 1799) - a famous French writer.

MARS - in ancient Roman mythology: the god of war; the same as in the ancient Greek Ares.

MARCIAN JULIUS - Roman lawyer of the first half of the III century. BC. His main work: "Institutiones", something in between a textbook for beginners, and a commentary on current law.

MASINISA - son of the Numidian king Tali, king of the Misilians in Numidia, the people. 238 BC is.; from 217 BC an ally of Carthage, later Rome; in 201 - 149 BC - King of all Numidia.

MELANCHTON PHILIP (1497 - 1560) - German humanist, evangelical reformer and the first theologian-systematist of Lutheranism.

MELET is a river near Smyrna, on the banks of which, according to legend, Homer was born and raised.

MELPOMENA is a muse of tragedy in ancient Greek mythology. She was depicted with a dagger in her hand.

METAMPSYCHOSIS (gr.) - the doctrine of the transition of the soul after death from one organism to another (found in Buddhism, Pythagoras, Neoplatonists).

METION is a character from ancient Greek mythology, the father of the hero Forbant, revered on the island of Rhodes.

METRODOR LAMPSAKSKY - philosopher of the Epicurean school, died 277 BC. is.

MINERVA - in ancient Roman mythology: the goddess of wisdom, patroness of science, arts and crafts; the same as in ancient Greek mythology Athena.

MYSTAGOGY - guides to sacred places

MOSES (XIII century BC?) - in the Hebrew Bible, a prophet who brought the Israelites out of Egypt, where they were in slavery; through Moses, God communicated his Law, which contains the terms of God's covenant with Israel. Moses is a key figure in the books of Exodus, Leviticus, Numbers, and Deuteronomy

MOR THOMAS (1478 - 1535) - English statesman, writer and martyr, famous for his "Utopia"

MUSE - 1) In Greek mythology: each of the nine goddesses, patrons of poetry, arts and sciences; 2) A symbol of poetic inspiration, as well as inspiration itself, creativity.

MUSEUM / MUSEUM - a mythical singer, a forerunner, who was considered a disciple or son of Orpheus.

MUSHAK Yu. - Ukrainian translator from Latin and ancient Greek, scientist, teacher.

NEOPLATONISM is a branch of ancient philosophy that played the role of a link between ancient and medieval philosophy. The primary source of this philosophy is the teachings of Plato.

NERON (37 - 68) - was the last representative of the dynasty of Julius - Claudius and became emperor mainly due to the intrigues of his mother Agrippina. Nero's reign caused discontent in senate circles and in the army, and when troops and guards revolted in the provinces, Nero committed suicide.

NICOLE PIERRE (1625 - 1695) - a hermit of the monastery of Por-Royal, a theorist of Jansenism. Together with Antoine Arnauld he wrote the work - "Logic of Por-Royal" (1667).

NIN - the mythical founder of the Assyrian kingdom.

NOY is a biblical character, a patriarch who allegedly escaped with his family during the global flood and later became the progenitor of a new kind of people.

Notre Dame de PARI = Cathedral of Our Lady of Paris.

NUMANCIUS (early 5th century) was a Roman poet of Gallic origin.

Ovid Nazon Publius (43 BC - c. 18 AD) was a Roman poet who was able to achieve the refinement of verse and the brightness of descriptions. We have received 15 books "Metamorphosis", which were an encyclopedia of ancient mythology. Ovid cites more than 200 legends, linking them into a single statement. No other work of ancient literature has had such a strong influence on European art as Metamorphoses.

OIGIUS (myth) - Boeotian archon, son of Boeot, or Poseidon, the first ruler of the Theban region, which was named Ogigius.

ODYSSEY - in ancient Greek mythology: King Ithaca, a participant in the siege of Troy (XIII century BC), the protagonist of Homer's poem "Odyssey", which describes his many years of travel.

OSIRIS - God of dying and resurrecting nature; deputy and judge of the dead (in ancient Egyptian mythology).

OKAM WILLIAM (c. 1284 - c. 1350) - English scholastic philosopher

OLYMPUS is the highest mountain in Greece, located on the border of Macedonia and Thessaly. In Greek mythology, it is believed that Olympus reaches the sky and that the gods live on top of it.

STANISLAV ORIKHOVSKY (1513 - 1566) - Ukrainian-Polish humanist, philosopher, historian, publicist speaker

ORLYK GRIGIR (1702 - 1759) - Ukrainian politician, French diplomat, lieutenant general of the French army, Field Marshal of France, Count. Son of Philip Orlik.

ORPHEUS - a mythical singer, the embodiment of the power of art. His name is associated with the emergence of Orphism - a religious doctrine focused on the mythical worldview. Orphism is a non-systematic mixing of theology with cosmogony. It is most likely that the Orphics took water as the initial state of the universe.

PALLADA - One of the names of the ancient Greek goddess Athena.

PANAFINEA is a holiday in honor of the goddess Athena, which was celebrated every four years in Athens.

PANDORA - in ancient Greek myth, a woman created by the gods to avenge people, who took from the hands of Prometheus, the fire stolen by him from Olympus. Zeus handed her a box with a ban on opening it. But Pandora still looked at her and from there all the misfortunes escaped the human race.

PANOPEIA - the name of one of the nereids.

PARMENIDES (born 515 BC) - Greek philosopher, a native of Elea. Parmenides set out his philosophical ideas in the didactic epic "On Nature" written by the hexameter.

PASKIE KENELL (1634 - 1719) - Jansenist theologian, to whom Voltaire carefully attributed his story.

PASTOPHORS - Egyptian priests. François Rabelais was the first to use the word to refer to Catholic priests.

PELEUS - Son of King Aecus of Aegina. The brightest episode with Peleus is his marriage to the nymph Thetis, who gave birth to his son Achilles.

PENELOPE is the wife of the ancient Greek hero of the Trojan War, Odysseus, who remained faithful to her man during his twenty-year travels.

PEREPADYA A. is a modern Ukrainian translator.

PETER THE APOSTLE is one of the 12 apostles of Jesus Christ.

PETER I - Tsar of Moscow.

PISTOYA is a city in the center of Tuscany.

Pythagoras / Pythagoras (c. 540 - 500 BC) - Ancient Greek philosopher and mathematician, famous for his teachings on cosmic harmony and the transmigration of souls.

PLATO (427-347 BC) was an ancient Greek philosopher who developed the theory of ideas as well as the doctrine of the state. Founder of the teachings of Platonism, Neoplatonism.

PLIMUTE is a town in Devon in the south-west of England.

PLINIUS the Elder, Gaius Pliny the Second (23 - 79) - Roman administrator and writer-encyclopedist. Of Pliny the Elder's extensive legacy, only his 37-volume Natural History has survived.

PLUTARCH - (c. 46 - c. 126) - Greek philosopher and biographer, famous for "Comparative biographies" of prominent Greeks and Romans.

POLYGNOT (5th century BC) - a famous ancient Greek painter. He was famous for wall paintings on epic and mythological motifs. His works were marked by drawing skills, perfect beauty and deep ideological content.

POLIDOR VERGILIY (1470 - 1550) - Italian humanist, author of "Book of Proverbs", "On the inventors of things" and others.

POMPEIUS THE GREAT (Gaius Pompey the Magus; 106-48 BC) was a Roman military leader. After the defeat of Pompey's troops by Caesar, he fled to Egypt, where he was cunningly killed.

POR ROYAL is a monastery built in 1204, which became the center of Jansenism in 1636.

PORPHYRUS (232 - 304) - ancient Neoplatonic philosopher. His work "Introduction to the categories of Aristotle" had a great influence on medieval philosophy.

PRIAM - the last king of Troy.

PRIOR - abbot of a Catholic convent

PROCLUS (412 - 485) - a famous neo-Platonist from Constantinople, who devoted himself to philosophy and mathematics.

PROKOPOVYCH THEOPHAN 1677/1681 - 1736) - Ukrainian thinker, writer, theologian, church and public figure

PSELL MICHAEL (1018 - c. 1078) - Byzantine writer. At his baptism he was named Constantine.

PTOLEMIUS Claudius (II century) - Greek geometer, astronomer and physicist. Its geocentric system has been dominant in astronomy for centuries, especially advocated by Christian theologians.

PUBLI CORNELIUS SCIPION Africanus the Elder (235 - 183 BC) - a member of the famous Scipio family, nicknamed the African, after defeating Hannibal's troops in 202 at the Battle of Zama, thus deciding the result of the 2nd Punic War.

PUFENDORF SAMUEL (1632 - 1694) - German lawyer, historian, philosopher

RABLE FRANCOIS (c. 1494 - c. 1553) - the greatest representative of the literature of the French Renaissance, author of satirical stories Gargantua and Pantagruel

RASIN JEAN (1636 - 1699) - French playwright, author of tragedies.

RICH RICHARD - It may be the chief legal attorney of the crown, Richard Rich (mentioned by Thomas More).

ROGO JACQUES (1620 - 1675) - French scientist, researcher of the philosopher Rene Deca-rta.

ROMANIA is a historical region in the center of Italy.

ROMUL - the legendary founder of Rome, whose name was formed from the name of the city.

ROSCELIN (c. 1050 - c. 1120) - French theologian and logician, founder of the philosophical school of medieval nominalism.

ROTHERDAM'S ERASMUS Desiderius (c. 1466 - 1536) - Dutch scientist, writer, humanist

SAGAR THEODA Gabriel - French missionary, preacher of Christianity among the Huron in the XVII century.

SAMOS is an island off the coast of Lydia.

SARDANAPAL - the last king of the ancient Assyrian king tva, known for his love of luxury; besieged in his capital Nineveh, he burned himself with his court (880 BC).

SATURN - 1. In Roman mythology: the god of crops and the patron saint of farming. 2. The sixth largest planet from the Sun is the solar system

SENECA Lucius Anne the Younger (c. 4 BC - 65 AD) - philosopher and writer, and at one time - educator and chief adviser to Emperor Nero.

SENNERT DANIEL (Daniel Zennert; 1572 - 1637) - a famous German philosopher, professor of medicine in Wittenberg.

SAINT-IV - the character of Voltaire's work "The Simpleton"

SERVIUS: 1) Servius Claudius - a Roman horseman who was distinguished by great scholarship and left behind a large library, which his closest relative Pat gave to Cicero; 2) Servius Moor Honorat - approx. 390 BC, teacher of grammar and rhetoric in Rome, author of commentaries on Virgil

SIGIZMUND AUGUST (Sigismund II; 1520 - 1572) - King of Poland (1548 - 1572) and Grand Duke of Lithuania, the last of the Jagiellonian dynasty.

SIGISMUND THE OLD (Sigismund I; 1467 - 1548) - King of Poland and Grand Duke of Lithuania.

SIMON the magician (III century) - the founder of the Gnostic sect of Simonism.

SIXT IV (Francesco della Rovere; 1414–1484) was a pope (1471–1484).

PETRO'S COMPLAINT (1536 - 1612) - a prominent Polish Preacher-Jesuit XVI - XVII centuries., A famous polemicist with Protestants and Orthodox, a forerunner and activist of the Brest Union in 1596.

SKEPTICISM is a philosophical trend that calls into question the possibility of cognition of objective activity.

SCOVORODA GRIGORY Savych (1722 - 1794) - Ukrainian philosopher and poet.

SCOTT John Duns (Duns Scott; 1265 - 1308) - English Franciscan, the last and most original representative of the golden age of medieval scholasticism and in some respects a harbinger of a different worldview. Received the nickname doctor subtilis ("Doctor Ton-cue").

E. SLAVYNETSKY (Epiphanius Slavynetsky; beginning of the 17th century - 1675) - Ukrainian poet, hieromonk, translator, philologist, orator, theologian.

SODOMORA ANDRIY is a modern Ukrainian translator from Latin and ancient Greek.

SOCRATES (469 - 399 BC) - Ancient Greek philosopher, teacher of Plato. The main task of philosophy proclaimed the knowledge of man, self-knowledge, developed a dialectic of concepts.

SOLOMON - in the Old Testament, the son of King David and the last king of the only kingdom of Israel. He ruled for 40 years (ca. 973 - ca. 933 BC).

SOLON - (c. 640 - c. 560 BC) Athenian statesman and legislator.

SPEVSIP (c. 395 BC) was an ancient Greek philosopher, a pupil of Plato and his successor at the Academy.

SPINOSA BENEDICT (1632 - 1677) - a great Dutch philosopher, one of the greatest rationalists of the seventeenth century.

STESIMBROT of Faso is a sophist who lived in Athens during the time of Cimon and Pericles and was especially involved in explaining Homeric songs.

STOICISM - a trend in ancient philosophy, according to which a person must be free from passions and desires, and live in obedience to reason.

STRATHON LAMPSACIUS (c. 340-270 BC) was an ancient Greek philosopher who continued the materialist line in Aristotle's philosophy.

SUZO HENRICH (c. 1295 - 1366) - German mystic, Dominican, student of J. Eckhart and Mayster.

FORZA FRANCESCO (1401 - 1466) - Italian military and political figure, condottiere, ruler of Milan.

Scipio PUBLI Cornelius see Publius Cornelius Scipio

TALES / PHALES (624 - 546 BC) - Greek philosopher from Miletus, a representative of Ionian natural philosophy

TAMIR (Famir) - a legendary singer of Thracian origin, the first to play the cypher without the accompaniment of singing.

TENEDOS is an island off the coast of Troas, southeast of the entrance to the Hellespont.

THEOPHRAST (c. 370-288 BC) was a Greek philosopher from Lesbos, a student and friend of Aristotle, after whose death he headed a peripatetic school.

TERENCE AFR (185 - 159 BC) - Roman playwright-comedian

TYNNYH is a poet known only from this place in Plato, the author of the pean, that is, a hymn of praise in honor of Apollo.

TITAN - (myth.) - In ancient Greek mythology: a giant who joined the struggle with the gods. Here: the boundless expanses of the East.

TYPHON is a hundred-headed fire-breathing monster in ancient Greek mythology; ancient Greek god of evil

QUIET DE BRAGE (1546 - 1601) - a famous Danish astronomer, author of numerous discoveries. With the help of primitive instruments, he tried to make accurate astronomical measurements. His findings dealt significant blows to medieval metaphysics and scholasticism.

TOMA / FOMA AQUINSKY ST. (1226 - 1274) - theologian and philosopher-scholastic, teacher of the church. See Aquinas Thomas.

THRACIA / THRACIA is the historical name of the country in the Balkans.

TREBONIAN (Gaius Vibius Trebonianus Gallus; c. 206-253 AD) was a Roman emperor in 251-253 AD. is.

TROG Pompey - Roman historian, originally from Gaul, lived in the time of Augustus. He wrote a world history from the time of the Assyrian king Nina to his time.

TROYA - in the poems of Homer and his successors, the fortress and the city of Priam were called, which were looted by Agamemnon's army as a result of a campaign to return the abducted Helen.

ULPIAN (Domitius; killed 230 AD). - a native of Tire, a lawyer under Septimius Severus, Caracalla, Heliogabalus and Alexandra Severus

FABIUS MAXIMUS (Kunktator, Quint; d. 203 BC) was a Roman general and statesman.

FASOS is an island in the Aegean Sea.

FAUTON Sebastian - Italian scientist of the XVII century.

FEB - in ancient Greek mythology: the second name of Apollo as a deity of sunlight.

FADIE PIERRE is a French poet, critic and theologian, author of Telemachomania (1700), in which he sharply criticizes François Fenelon's novel.

FEMIUS, son of Terpius, is a Ithaca singer mentioned in Homer's Odyssey

FENELON FRANCOIS (1651 - 1715) - French writer, author of the instructive and utopian novel "The Adventures of Telemachus" (1699), in which there is a critique of absolutism.

PHOENIX is a fabulous bird that burns itself in old age and is reborn from the ashes of the young. Used as a poetic symbol of eternal renewal, rebirth.

FEODOR SAMOSETS (ie from the island of Samos) - the inventor of the technique of casting bronze sculptures: according to legend, he made a ring of Polycrates and a charm for Croesus, which he gave to the Delphic oracle.

FERDINAND I (1793 - 1875) - Austrian emperor.

FETIDA is a nymph who married the mortal Peleus. Their son was the famous Greek hero Achilles.

Thebes / Thebes is a city located in the Upper Nile Valley. First mentioned in the Iliad, and were so named by the Greeks, probably because, like the Greek Thebes, this city was famous for its gates.

PHILIP II (1527 - 1598) - King of Spain and from 1581 - Portugal.

PHILOLAUS (5th century BC) was an ancient Greek Pythagorean philosopher. In his work "On Nature" he claimed that in the center of the world is fire, around which the Earth, the Moon, the planets and the sphere of fixed stars move at a certain distance.

PA FLORENSKY (1882 - 1937) - n philosopher, theologian, scientist.

FOSCARINI Paolo Antonio (1580 - 1616) - Italian mathematician, teacher of theology and philosophy in Naples. He was one of the first to support the Copernican system, which Galileo explained and defended.

FRANK - according to ancient French legend, the son of the most powerful Trojan warrior Hector, who, fleeing from burning Troy, found refuge in Gaul, modern France, and allegedly became its founder.

FRANKO IVAN (1856 - 1916) - Ukrainian writer, poet, scientist, publicist, public figure, one of the most prominent spiritual leaders of Ukraine.

FRANCE HALS (1580 - 1666) - one of the most famous Dutch painters of the so-called golden age of Dutch art.

FRANCOIS DE LA CHESE (1624–1709) was a confessor of Louis XIV who had a great influence on him.

FRANCIS I (1494 - 1547) - King of France. During his reign there was an uncompromising struggle against heretics in the form of burning at the stake.

FUKIDID (c. 460 - 400 BC) - Ancient Greek historian, author of the work "History", dedicated to the events of the Peloponnesian War (up to 400 BC). It is considered the pinnacle of ancient historiography.

FULBER - the character of Voltaire's work "The Simpleton"

CHALDEI - Semitic tribes that lived in the first half of the first millennium BC. in southern Mesopotamia.

HARIBDA - in the "Odyssey" is a monster that swallows and discharges the straits three times a day, on the other bank of which lives the six-headed Scylla. Odysseus, bypassing this strait, found himself between two monsters. Hence the expression - "between Scylla and Charybdis", ie to be exposed to danger from different sides.

HEREFONT - a friend and follower of Socrates, one of the prominent democratic figures of Athens; in 404 BC. During the reign of the Thirty Oligarchs, he went into exile and returned to Athens eight months later when the Democrats came to power.

HERIL - one of the oldest Attic tragedians, already mentioned approx. 524 BC as a rival of Aeschylus.

CHIOS is an island off the coast of Asia Minor

CHRYSOSTOM [ZLATOUST] (1st century AD) - church preacher. His speeches are reflections of philosophical and ethical content, presented in a very elegant form in pure language.

CHRISTOPHER ST. (III century?) - according to legend - a Christian martyr, whose life has not survived any (or almost no) reliable information.

CHRIZIPP / HRISIPP (281/278 - 208/205 BC) - Greek philosopher, Stoic.

CELTIS K. (Conrad Celtis; 1459 - 1508) - a famous poet-humanist of the German Renaissance, who wrote in Latin.

CYCERON MARC TULIUS (106 - 43 BC) - ancient Roman orator

SCHWAYPOLT FIOL (c. 1460 - 1525/526) - Slavic (Ukrainian) first printer.

SHEVCHUK Valeriy is a modern Ukrainian writer, winner of the Shevchenko Prize

SCHEDEL G. (Johann-Gottfried; 1680 - 1752) - architect. He owns the superstructure of the Kyiv Academy in Podil and the bell tower of St. Sophia Cathedral (1736-40).

GEORGE SHCHERBATSKY (Yuri, Hryhoriy; † 1754) - church figure and writer, hieromonk of the Kyiv-Sophia Monastery, teacher of poetry at the Kyiv Academy (1749-51) and its prefect (1752-53). From 1753 he worked at the Moscow Slavic-Greek-Latin Academy. Author of the drama "Tragedy comedy called Photius".

JUVENAL Decimus Julius - (c. 55/60 - after 127) - the greatest Roman satirical poet

JUPITER - the supreme god, the lord of gods and people (in ancient Rome mythology)

YURKEVYCH PD (1826-1874) - a prominent philosopher and teacher from the village. Lipyava in Poltava region, the son of an Orthodox priest.

JUSTIN (d. C. 165 in Rome) - philosopher and martyr; holy father and teacher of the Church, the most prominent apologist of the II century.

JUSTINIAN (482/483 - 565) - Byzantine emperor (emperor of the Eastern Roman Empire). He brought together all Roman laws ("Justinian's Code").

YAVORSKY STEFAN (1658 - 1722) - Ukrainian church and socio-political figure, writer, philosopher

JACOB I (1394 - 1437) - King of Scotland (1406 - 1437), the third son of Robert III.

JACOB THE PATRIARCH - this is about James, the third Biblical patriarch.

YAKIV Jr., apostle - his phrase from the New Testament is quoted. Voltaire ironically calls this apostle "younger" in contrast to the apostle James in the Old Testament.

YAMBY - poignant satirical poems in the form of two-syllable feet with the first syllable-short and the second long.

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