

PHILOSOPHICAL SCIENCES

THE METAPHYSICS OF PERSON IN THE PHILOSOPHY OF H. SKOVORODA

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H. Skovoroda is a famous philosopher and thinker of the XVIII century. It was a specific period in human history in Ukraine. That time was characterized by the fact that any philosophy contained religious views, ideas, and experiences. Thus, all philosophical questions had a religious interpretation. No thinker of that time would have found followers if he had not at least hinted at God's existence. All answers to worldview questions were related to religion. H. Skovoroda himself was no exception, religion was important in the philosopher's science of person.

H. Skovoroda created his metaphysics of a person's self-knowledge and explained it not only by philosophical concepts but also by religious ones. It is related to many factors. One of the main factors of involvement in religious motives of the spiritual person's life was the result of the difficult period of the history of Ukraine. The main characteristic of this period was that philosophical views were intertwined with religious views, ideas, and experiences. That is why all philosophical problems received religious views.

The metaphysics of a person has an exceptional conceptual significance in H. Skovoroda's philosophy. He developed this idea in the theory of the "three worlds" and "two natures" which had an original system of world existence compared to similar philosophical concepts of other Ukrainian philosophers. According to this theory, there are three worlds: the macrocosm (the Cosmos, which includes many small worlds), the microcosm (man), and the symbolic world of the Bible. Each of these worlds is considered as a unity of "two natures" – visible and invisible, eternal and transient. The visible nature is only a shadow of the eternal core of life, it is a changeable shell. The invisible nature represents the eternal sense, the vital basis of the material world.

Calling a man a microcosm, H. Skovoroda continued the tradition of asserting the active essence of man, which was begun by ancient philosophers and continued by Christian theologians, humanists of the European Enlightenment and philosophers of the Kyiv-Mohyla Academy. The

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metaphysics of a person was formed in the microcosmic world. The Ukrainian thinker explained moral and ethical questions by the significance of the microcosm (man), the spiritual foundations of existence and the problem of good and evil. He claimed that "all worlds consist of two natures: evil and good" [2, p. 154]. Evil was manifested most in the material, temporal sphere, and good in the spiritual, vital sphere. H. Skovoroda did not separate the materialistic world and the spiritual world, he always tried to see the spiritual in the material. Thus, the metaphysics of a person is not explained by the splitting of material and spiritual, but through the unity of eternal and transient, spirit and body. The material side of human existence has never been the truth. The philosopher in "Dialogue. Its name is the Serpent's Flood" claimed: "Truth was never a body. Body and falsehood are the same. Besides, those who love the idol are the same as the idol. And when the body is an emptiness, it is not a person then" [2, p. 171]. Therefore, H. Skovoroda did not advise to look at the body, because: "You will not be transformed, my friend, from earthly to heavenly until you see Christ. Until you know what a true person is. You will not pierce your eyes until your body holds your heart. But how long will it last? As long as you admit that your body is a dust and worthlessness" [2, p. 170]. Therefore, the main way to understand the aim of a person is self-knowledge and God-awareness. The person must achieve his truth and spiritual approach to the absolute – Christ.

One of the main ideas of the thinker is the idea of the person's self-knowledge. It is a metaphysical level of the understanding of a person's existence. H. Skovoroda paid a lot of attention to this idea and dedicated such works as "Narcissus. Talk about: know yourself" and "Symphony, named book Askhan, about knowing yourself". According to the Ukrainian philosopher, a person's self-knowledge is a development of his inner nature. There is only one path to self-knowledge. It is an immersion of a person in himself and finding spiritual satisfaction. In confirmation of these words, H. Skovoroda claimed: "Blessed man is the person who finds a source of comfort in his home and does not chase the winds with Esau, fishing in the empty surroundings" [1, p. 151]. The most important goal of a person's self-knowledge is his choice between the external and internal worlds. The outer world is related to material temptations and fictions, and the inner world is related to eternal and true essences. H. Skovoroda tried to understand the inner essence, the spiritual world, which he preferred. On top of that, he noted that the path to understanding the internal nature of a person is difficult because it passes through the spiritual trials of a person, which are saturated with various temptations. The Ukrainian philosopher claimed that a person should faithfully search for the truth, which is often hidden not in the external, but in the internal essence. Besides, the external world has an important role in a person's life. H. Skovoroda did not reject a person's external nature and was convinced that a person can find good

and evil, beauty and ugliness in his external essence. This task requires a lot of work and constant mental tension. There are a lot of similar thoughts in the thinker's works, but there is only one conclusion, and it is made by the author himself: "So, not the handsome Narcissus, not a palmist and not an anatomist, but the one who saw within himself the main point of the machine – the Kingdom of God – I knew myself, I found life in the dead, light in the darkness, like a diamond in the swamp and like an evangelical woman, an imperial in household garbage. "...rejoice and be merry with me. " This one definitely recognized a person and can boast: «I know a man in Christ" [1, p. 415].

H. Skovoroda investigated this idea of the "inner person" in his work "Narcissus. He spoke about it: know yourself". The main character – Narcissus is one of the significant symbols in the philosophy of the Ukrainian thinker. This symbol represents a person who has learned his own inner essence. Also, his main task is to understand the divine essence. Thus, H. Skovoroda recognized the existence of two essences of person – external and internal, symbolic and materialistic.

The Narcissus realizes his own deep essence, changes his personal aspirations and value orientations, understands the sense of life. It cannot be achieved by any person who prefers the materialistic world. A person who is oriented only to the external characteristics of his existence remains at the superficial level of self-awareness and loses the opportunity to understand his purpose and vocation in life. H. Skovoroda illustrated this case with many metaphorical examples. For example, he explained it through a person who notices only the heels and feet but does not see the head and other parts of the body.

The idea of the "inner person" has a fundamental significance in H. Skovoroda's philosophy. According to this idea, any cognitive activity is related to understanding the inner nature. The philosopher emphasized that a person should understand his spiritual, inner nature, in which the divine essence is hidden. It was explained in the concept of self-knowledge. The concept is directed to the heart and allows one to grasp the secret depths of a person's spiritual world. It creates a possibility of unity with the divine essence. Thus, the concept of self-knowledge consists of practical experience and spiritual awareness of the fact that the main goal of a person is liberation from his appearance and unity with God.

The metaphysical level of the idea of a person organically unfolds in H. Skovoroda's fundamental concept about "two natures" and "three worlds". According to this concept, there are three worlds: the macrocosm or the cosmos, the microcosm or man, and the world of symbols – the Bible. According to the Ukrainian thinker, each of these worlds is divided into two parts, one of which is internal nature, and the other is external nature. A person as a microcosm

occupies one of the central places in the work of the philosopher. One of the main properties of a person is his self-knowledge, a person must understand his internal nature.

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