

CHAPTER «PHILOSOPHICAL SCIENCES»

HISTORICAL-PHILOSOPHICAL HERMENEVTICS

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Abstract. Studies on the evolution of the ideas of Taoist thinkers regarding the nature of the mystical experience by the means of the humanities have long been exhausted and need radical methodological updating. The source of such an update is the conceptualization of pre-theoretical, in particular mystical, representations through the concepts of modern philosophical thinking.

In the context of philosophical postmodernism, transgression is a means of conceptually overcoming methodological reductions of traditional models of metaphysical and dialectical thinking, capable of constituting the newest forms of understanding of the synthesis of heterogeneous elements of being. Transgression, as an alternative to the static metaphysics of identity and dualistic model of classical dialectics, is a convenient means of rethinking ideas about the essence of mystical synthesis, which is the universal semantic component of syncretic worldview systems.

The concept of transgression is actualized in the post-structuralist search for a syncretic conceptualization of ontology and epistemology, overcoming the inherent European tradition of the separation between being and knowledge. This is the kind of synthesis that has been implemented in Taoist anthropomystics, which makes possible the hermeneutics of correlations between the concepts of transgression in Taoism

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and poststructuralism. The praxeological nature of Taoist mysticism has become a factor in the preservation of the Taoist tradition and required sociocultural analytics of the contemporary reception of elements of this tradition in modern conditions. The subject of the study is the historical and philosophical hermeneutics of mystical transgression in Taoism. The purpose of the study is to make the historical-philosophical hermeneutics of the concept of spiritual transgression in the Taoist anthropomystic discourse. Historical and philosophical hermeneutics requires the development of a comprehensive methodology based on the combination of traditional methods of historical and philosophical experience with elements of epistemology of other branches of philosophical science: philosophical anthropology, social philosophy, ethics, aesthetics, and philosophy. The comparative-historical method of research was used to compare the conceptual paradigms of transgression in historical-cultural and philosophical discourses. The meaning of using the concept of transgression as a means of historical and philosophical reconstruction of the evolution of ideas of Taoist thinkers about the essence of mystical synthesis is not only to increase the amount of knowledge about the content of the Taoist ideological paradigm and its development, but also to rethink the modern philosophical process. Therefore, the basics of transgression actualization in the post-structuralist search for a syncretic conceptualization of ontology and epistemology, overcoming the inherent European tradition of separation between being and knowledge are outlined. It is shown that this kind of synthesis is realized in Taoist anthropomystics, which makes possible the hermeneutics of correlations between the concepts of transgression in Taoism and poststructuralism. It is substantiated that the concepts of spiritual transgression of Taoists correlate with the concepts of the European post-structuralism, the main representatives of which were J. Lakan, M. Foucault, and G. Deleuze. It is proved that correlations with the Taoist concepts of spiritual transgression are due to the attempts of thinkers to go beyond the usual frameworks and patterns of thinking that have developed in the European philosophical thought. The relative limitation of the latter, the need to find new forms of philosophical thinking contributed to borrowing from the eastern philosophical thought of anthropomystic concepts, which were organically interwoven with the philosophy of European post-structuralism.

1. Introduction

The concept of transgression is actualized in the poststructuralist search for a syncretic conceptualization of ontology and epistemology, overcoming the inherent European tradition of the separation between being and knowledge. It is this kind of synthesis that has been implemented in Taoist anthropomystics, which makes possible the hermeneutics of correlations between the concepts of transgression in Taoism and poststructuralism.

The praxeological nature of the Taoist mysticism has become a factor in the preservation of the Taoist tradition and requires sociocultural analytics of the contemporary reception of elements of this tradition in modern conditions.

The relevance of the study of the Taoist spiritual anthropomystics by means of poststructuralist and postmodernist analysis stems directly from the geographical location of our country at the intersection of borders between the Western and Eastern worlds, which raises the need for a philosophical justification for the synthesis of all spiritual heritage of different cultures and spiritual practices.

The novelty of the study is to clarify the essence of Taoist anthropomystics by examining in detail its main components, the decisive one being transgression, which is the phenomenon of overcoming the inherent barrier between possible and impossible, rational and irrational.

The study clarifies and substantiates the concept of spiritual transgression in the context of Taoist teaching. At the same time, besides the traditional conception of the Taoists, the transformation of such a concept in Western European philosophical thought was considered.

The main historical milestones of the development of philosophical thought in the context of the spread of ideas of spiritual transgression are considered. Drawing on the philosophical assets of J. Bataille, M. Foucault, M. Blancho, J. Derrida and other recognized philosophers, the concept of Tao as the basis of the categorical apparatus of Taoism is singled out.

The purpose of the study is to make the historical-philosophical hermeneutics of the concept of spiritual transgression in the Taoist anthropomystic discourse.

The realization of this purpose implies the following objectives:

– to identify the epistemological dimension of the correlation between the Taoist concept of mystical synthesis and the poststructuralist concept of transgression;

– to define the notion of transgression as a means of historical-philosophical hermeneutics of the discourse of mystical experience;

Historical and philosophical hermeneutics requires the development of a comprehensive methodology based on the combination of traditional methods of historical and philosophical experience with elements of epistemology of other branches of philosophical science: philosophical anthropology, social philosophy, ethics, aesthetics, and philosophy.

A comparative-historical method of inquiry was used to compare the conceptual paradigms of transgression in historical-cultural and philosophical discourses.

2. Martin Heidegger as the founder of postmodernism

Poststructuralism was a major factor in the formation of the European philosophical thinking. As a specific philosophical trend, this line of philosophies at the stage of its heyday contributed to the structural-disciplinary and instrumental-methodological updating of the essence of philosophical knowledge and laid the ideological basis of postmodernism.

In addition, the specific role of postmodernism in the European philosophical thought was manifested in the formation of the phenomenon of «poetic language» («poetic thinking»), which is the newest for the Western European type of philosophizing.

On the one hand, the concept of «poetic thinking» was interpreted as the naturally formed artistic and creative basis of many postmodern philosophies, and on the other hand, it gained fame as an extremely complex method for understanding in the context of philosophical discourse.

In fact, the concept of «poetic thinking» was an attempt to overcome the usual frameworks and patterns of philosophical thinking in Europe that emerged during that period and greatly extend the boundaries of philosophical thought. It was a logical response to the spiritual search for philosophers of the time, caused by the emptiness that resulted from the spiritual evolution of the objective inquiries. Therefore, the influence and understanding of the philosophical and aesthetic concepts of Taoism were carried out in the context of a certain parallelism of universal cultural processes, which naturally led to a number of changes that led to the need to appeal to other traditions of culture.

It is safe to say that the foundations of postmodernism were laid at the turn of the 19th – 20th centuries as a result of the reorientation of natu-

ral ideas. It was during this period that the authority of positivist scientific knowledge and rationalistically grounded values of the European culture was virtually negated.

The founder of poststructuralism is deservedly the German thinker Martin Heidegger, who made a revolutionary «turn» in the European philosophy, changing its paradigm from metaphysical values to the ideological concept of reasoning about Being.

On this basis, Martin Heidegger's philosophy is often called existentialist. At the same time, M. Heidegger and his «fundamental ontology» laid the groundwork for the emergence of post-metaphysical discourse in the European philosophical space.

Of course, M. Heidegger cannot be attributed to the circle of poststructuralists unequivocally. However, he was certainly one of those who made a significant contribution to its emergence and development. This conclusion seems to us quite natural, because it was as a result of a detailed analysis of his works that the researchers developed the newest method of philosophical thought at that time, which was based on the idea of «poetic thinking».

M. Heidegger's philosophy sought to overcome classical metaphysics, which was later reflected in poststructuralist ideas. Later, this process was called the «post-Heidegger wave».

The prominent American historian Alan Megill substantiated the main distinguishing feature that united the worldview of M. Heidegger and other European thinkers: F. Nietzsche, M. Foucault, and J. Derrida. In his view, they were all crisis-type philosophers, and in this context, they were the founders of modernist and postmodern philosophical thought: «Crisis is such an obvious element of their creativity that one can hardly deny its significance ... it is the loss of authoritative and accessible standards of good, truth and beauty, the loss that is burdened by the simultaneous loss of faith in the word of God in the Bible... » [2 p. 12–15].

Indeed, during this period, the philosophical and cultural idea of Europe was completely discredited, and consequently there was an objective need to find another spiritual tradition that would occupy the vacant position. It is for this reason that the views of philosophers have turned to the Eastern philosophical tradition.

The trend in question is easy to follow in the writings of thinkers of the time. For example, the need to appeal to the oriental philosophical tra-

ditions is reflected in the works of M. Foucault, namely in his work «The History of Madness in the Classical Age».

The idea of borrowing the philosophical ideas of the East is found in the anti-Hellenistic teachings of J. Derrida;

M. Heidegger himself repeatedly appealed to Laozi's ideas, defining his handwriting as poetic thinking and substantiating the essence of Tao as the most effective method of realizing the path to being. From the point of view of the great philosopher, «in the phrase» way «Tao is perhaps the most hidden in what is said ... Poetry and thinking are a way of giving» [8].

The noteworthy technique used in Martin Heidegger's writings deserves considerable attention, not in the use of logically justified facts, popular at that time, but in the borrowing of key concepts of Platonic dialogues and didactic dialogues of the East. It seems that this artistic way of thinking was the basis for the formation of philosophical ideas of a recognized philosopher.

In general, the Heideggerian model of the method of philosophizing intersects closely with other philosophical approaches of the postmodern, which are often referred to as «post-scientific thinking» phenomena.

3. The correlation between poststructuralism and Taoism

Founded by Martin Heidegger, the model of «post-scientific thinking» found continuation in the concepts of the recognized European poststructuralists M. Foucault, G. Deleuze and others.

For example, M. Foucault justified the absence of his own independent «I», systematized questions about the subject. He first described the essence of the subject as a historically and culturally determined phenomenon, acting in a «modest» role of a «discursive function» or «subject», completely devoid of autonomy.

G. Deleuze opposed classical rationalism and metaphysics, which reduced the movement of free units to the ideas of God, Being, and the Subject. He believed that all previous philosophy misunderstood the process of meaning generation. He substantiated the developed nomadological model of world outlook, provided a classification of types of subjectivation (individualization). He argued that the thinker must confront power in all its forms, developed an event concept that was similar in content to Taoist.

J. Lacan, using as the basis of his philosophical conclusions his own theses on the connection between the unconscious and the language, proved the point of view about the «stage of the mirror» in the way of treatment

of the mentally ill person. The mental «mirror stage» was the center of the correlation and interaction of reality and fantasy, which is one of the key problems of spiritual transgression of man.

To summarize, we think that all of these concepts are considered real by the immediate vital functions and departures of man. However, the real is something unconscious, experience in certain uncertain categories, disordered interconnection of impressions, states, feelings, among which a newborn baby really weakens at the time when adult control begins to prevail. Under the influence of culture, the child begins to realize his/her own emotions by means of sign means, namely through gestures, concrete phrases, word-names, word-concepts and cultural (socially-conventional) behaviors.

It is in the realm of the imaginary that all illusory-synthesizing and identifying «I» representations are created. This level is not the core of regulation and not a direct reflection of the principle of reality, but is a «function of error» I (moi), which is formed by the imagination, which greatly differentiates it from je – the subject of linguistic expression, not «real» but «passive», secondary to the transcendent.

Thus, the confrontation between the Imaginary and the Symbolic is in the form of a confrontation between consciousness and unconsciousness [1, p. 220–221].

In order to substantiate the relationship between the links of the logically constructed chain of «real-imaginary-symbolic», J. Lacan summarized the mathematical experience of topology, namely the topological properties of the Mobius strip, the Klein bottles, the Borromean rings. In mathematics, the Borromean rings are known to act as three topological circles, united in the Brunnian link in such a way that the removal of one ring inevitably leads to the separation of the other two, but the design remains unchanged when deformed without breaking. However, J. Lacan was inclined to argue that the Borromean rings are more important for explaining a person's conscious and unconscious qualities than metaphorical assumptions. It was for these beliefs that his ideas were severely criticized.

For example, A. Sokal and J. Brickmon argue that the analogy between topology and psychoanalysis cannot be justified. It is also impossible to compare Lacanian purely mathematical expressions («space», «restricted», «closed», etc.) with the human psyche [6, p. 33].

We note once again that J. Lacan's extremely important merit in the context of this study is his cultural and psychological concept of the “mirror

stage”, which is based on the idea that at the age of six months to one and a half years the child has primary self-identification along with the first trying to recognize his/her reflection in the mirror. He emphasizes «... the need to realize what happens at the stage of the mirror as self-identification in the psychoanalytic sense of the word, that is, as a transformation that occurs with the subject when he/she assimilates his/her own image» [5, p. 509]. In this context, the imaginary is the most important register of the psyche, which is formed precisely at the «mirror stage».

In his work «The Mirror Stage and Its Role in Forming the Function of the Self as It Appears to Us in Psychoanalytic Experience», J. Lacan emphasized that «the mirror stage is a drama, the internal impulse of which directs it from its inability to advance» [5, p. 512]. However, in our view, the thinker’s demand to justify the relationship and interaction of reality and fantasy is one of the key problems of spiritual transgression of human. In modern psychoanalysis, this idea is called «phantasm.» But phantasm in the psychoanalysis of J. Lacan and in the works of other poststructuralists acts as a product of imagination, through which I avoid the forced action of reality.

According to J. Lacan, a toddler forms connections between his/her own body and reality through awareness of the image of his/her own body. This process is the beginning of alienation of the subject from him/herself, that is, the subject knows him/herself not from the inside, but through self-identification of the external image. While claiming «This is me» the baby points not to him/herself, but turns to his/her mirror counterpart.

In addition, J. Lacan proved that the formation of the psyche was carried out through the transition from «mirror stage» to «oedipal stage». This transition corresponds to the transformation of the imaginary into symbolic. What is important is the following conclusion, the child renounces the imaginary conflict with the mother and thus attracts a third person – the Father – into this relationship.

However, J. Lacan once again emphasizes that the relations between the child and the mother are in all circumstances permeated by the idea of the imaginary. At the same time, in order for a «symbolic beginning» to penetrate into this relationship, it is necessary to involve a third party, as it is mentioned above.

In this case, the third party plays the role of a transcendental element, whereby it is the third party involved that can maintain the object at some distance [4, p. 31]. Thus, instead of an imaginary identification with the

mother, there is a pattern that counteracts it. J. Lacan called this side (regularity) the name of the Father.

In the work of «The Name-Father», J. Lacan substantiated the conclusions regarding the exclusive role of consciousness. In his view, any conception of the self is necessarily a clear conception of the supposed function of the self as a complex unity of the alienated subject. Actually, «I» is exactly what the subject cannot find him/herself without giving up and first canceling the alter ego of his/her own «I» [4, p. 28].

The philosophy of subjectivity in J. Lacan's philosophical ideas does not boil down to a single «I»; in his philosophical quest for a split subject, he confronts the «autonomous Ego.» In turn, consciousness, according to the thinker, is an illusion. This position is based on the fact that subjectivity does not have specific attributes.

According to J. Lacan, a person in no case can be identified with any of the available attributes. On this basis, his/her «I» will, in the end, never be identified. That is why it is in all cases in constant search for itself and this process is completely endless.

Thus, according to J. Lacan, subjectivity cannot be reduced to a single world universe, the «Tao», as stated in the Taoist philosophy. At the same time, the theory of the split subject of J. Lacan is opposed to the theory of «autonomous Ego».

Michel Foucault also spoke about the absence of his own autonomous «I», most of which are devoted to the theoretical study of the subject. In the beginning, in the Foucault philosophy, as in the concepts of some other structuralists, the subject was represented as the result of a «game of text». However, subsequently, the study of the subject's essence in M. Foucault's reflections shifts toward an analysis of the ethical practices that constitute the subject. This analysis was called «hermeneutics of the subject.» It is thanks to this updated research tool that M. Foucault grounded the triad of his philosophical teachings: «knowledge-power-subject.»

In his writings, M. Foucault leveled the subject, which was fully traced to the work «Words and Things. Archeology of the Humanities». The author described the subject as a historically and culturally determined phenomenon, which played the secondary role of the discursive function of independence and appeared to the reader in the form of a subject, fully dependent on internal and external factors. Thus, with the destruction of classical

philosophical discourse, all possible articulations of a subject's problem must go: he disappeared "as a person drawn on the coastal sand" [7, p. 404].

Thus, based on Foucault's philosophy, we can conclude that in philosophy, postmodern, because of the complete absence of the subject, there is no reason to speak of it at all.

Certain parallels with Taoist philosophy can be traced in the works of G. Deleuze. Deleuze opposed classical rationalism and metaphysics, which, from his point of view, caused the movement of free units to the ideas of God, Genesis, and Subject. Moreover, the previous philosophical thought incorrectly interpreted the process of formation of meanings.

Meaning was formed by «nomadic singularity», a special spatial form of the «Superhuman», which was formed as a result of updating many of its movements, directions and results of freedom, appearing as the dynamic unity of the singular and the plural. Nomadic singularities were devoid of all characteristics that imply binary oppositions (general-individual, transcendental-empirical, male-female, etc.). In this context, it was not difficult to see parallels with Taoism and Chan Buddhism. Thus, Deleuze interpreted this feature of the postmodern worldview by comparing the ideas of Western and Eastern cultures.

G. Deleuze's postmodern conclusions were very similar to certain elements of Taoism. The nomadic paradigm of worldview was based on the image of the nomad, because nomads, free people, perceived the world quite differently than it was given to a family man who was burdened with the bonds of family relations. And thus, «the originality of Deleuze's ideas lies in a radical juxtaposition of his views to the former classical paradigm. Deleuze emphasizes that there are many forms of subjectivation. The thinker believed that one cannot return to the original appearance of a person – as a subject who has some power, responsibilities and knowledge. In this context it is advisable to speak of «machine desires», «nomadic singularities» [3, p. 533].

Therefore, the philosopher is obliged to fight power in all its manifestations. But the same idea pervades the Taoist teaching.

Also noteworthy was the concept of Deleuze's eventfulness, which was quite close to the Taoist philosophy. Deleuze believed that within the framework of traditional ideas there were two dimensions represented by certain pairs, consisting of opposite principles that complement each other. The first was Chronos; it consisted solely of the synthesized present. The second, Aeon, was systematically decomposed into the past and the future. Chronos

was a constant present, a repetition that went on a certain cycle, hence the event series, namely the summation of the «cooperative processes» of singular events at the micro level of the temporal environment.

Thus, it can be stated that the concepts of spiritual transgression of the Taoists have penetrated into the European mass world perception and have entrenched in it through the philosophy of the European poststructuralism, the bright representatives of which were J. Lacan, M. Foucault, G. Deleuze. With the help of these Taoist ideological features, the recognized European thinkers sought to move beyond the usual frameworks and patterns of classical philosophical thinking, to overcome the overarching boundaries of traditional metaphysics.

The need to find the newest forms of philosophical thinking contributed to borrowing from the Eastern philosophical thought of already developed anthropomist concepts, which were subsequently organically interwoven into the philosophy of the European post-structuralism.

On the other hand, we must admit that the search for the newest forms of philosophical thinking was also caused directly by the development of the poststructuralist philosopher, namely his objective need that arose from the internal evolution of his spiritual needs.

Finally, multifaceted poststructuralist concepts, in the context of which transformations arose, developed solely in the context of the parallelism of universal cultural processes. In the absence of a proper form of implementation and justification in the process of creative search, they were forced to resort to another cultural tradition. In our case, the philosophical-aesthetic ideas of Taoism played that role.

4. Conclusion

A critical review of the scientific literature has made it possible to identify current trends in the historical and philosophical analysis of the evolution of the Taoist worldview, which testified to the dominance of two mutually exclusive positions in the scientific experience of non-scientific forms of worldview: objectivist descriptivism and subjectivist apologetics.

The analysis of the ideas of the main representatives of the philosophy of poststructuralism (J. Lacan, M. Foucault, G. Deleuze) made it possible to conclude that the concepts of spiritual transgression of the Taoists have penetrated and entrenched themselves in the European mass worldview through the philosophy of the European poststructuralism.

This organic merger was caused by the attempts of the European thinkers to go beyond the usual frameworks and patterns of the European philosophical thinking that have developed in the European philosophical thought. The relative limitation of the latter, the need to find new forms of philosophical thinking contributed to the borrowing from the Eastern philosophical thought of anthropomystic concepts, which were organically interwoven with the philosophy of the European poststructuralism.

The search for the newest forms of philosophical thinking was also directly generated by the poststructuralist philosopher's own development: the natural need that arose from the internal evolution of the spiritual inquiries. Therefore, the influence and, accordingly, the perception of the philosophical and aesthetic concepts of Taoism, always occurred in the context of meaningful parallelism of cultural processes, when there were changes that do not find a suitable form and are forced to seek another cultural tradition in its search.

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