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«АНТРОПОМІСТИКА» В ІСТОРИКО-ФІЛОСОФСЬКОМУ КОНТЕКСТІ

У статті розглядаються питання антропомістичних констант в історико-філософському контексті. Особлива увага приділяється містиці і містицизму. У статті показано актуальність та популярність цих понять серед студентів, школярів старших класів, а також молоді у віці від 16 до 27 років.

Ключові слова: *філософія, містика, містицизм, ісіхазм, каббала, неоплатонізм, сучасність.*

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«АНТРОПОМИСТИКА» В ИСТОРИКО-ФИЛОСОФСКОМ КОНТЕКСТЕ

В статье рассматриваются вопросы антропомистичних констант в историко-философском контексте. Особое внимание уделяется мистике и мистицизму. В статье показана актуальность и популярность этих понятий среди студентов, школьников старших классов, а также молодежи в возрасте от 16 до 27 лет.

Ключевые слова: философия, мистика, мистицизм, исихазм, каббала, неоплатонизм, современность.

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"ANTROPOMISTIKS" IN HISTORICAL AND PHILOSOPHICAL CONTEXT

This article discusses the antropomistichnih constants in the historical and philosophical context. Particular attention is given to mysticism and mysticism. The article shows the relevance and popularity of these concepts among students, high school students and young people aged from 16 to 27 years.

Keywords: *philosophy, mystic, mysticism, hesychas, kabbalah, neo-platonism, modernity.*

It appears that for the realization of the many critical problems of the present communication is relevant philosophical, mystical, religious, symbolic, gnostic and esoteric ideas, implemented in a variety of religious and philosophical discourses, and, especially, in the works of M. Eliade.

About prevalence and significance of mysticism and mysticism in the world today show impressive data presented in the article of Romanova [3, p. 179-201].

The researcher notes that the Internet search engines, "the Google" (the most popular search engine in the world) and Yandex (the most popular in Russia) on request according to "mistika" and "mysticism" give "an incredibly huge quantity links": " Google »- 10,300,000 pages, of which 658 000 in Russian; "Yandex" - pages 14,961,043 websites no less 64 544. In this case, the target group of users of this information are "young people, mostly students and high school students, sometimes working young people aged 14-16 years to 25-27 years, rarely over "[3, 182-183].

The researcher named , including sites such as: «Mystique.com.ru - site of the mysticism, magic, unknown"; «Paranormal.org.ru - mystery, mysteries, UFOs, latest news Science and Space ..."; «A World.ru Magic, Mystery, Religion, unknown"; «Ufolog.ru - everything about UFOs ..."; «Sunart.kiev.ua - divination, mysticism, horoscopes, mascots», «mysticism.ru - Mystery and life. Forum about the search and realization of themselves as individuals, "etc. [3, p. 180].

In addition, a valuable resource is electronic encyclopedia "Wikipedia", offering scientific information and research material cross references, related by a common problematic mysticism and mysticism.

Result of search with the term "Hesychasm" - in "Yandex": not less than 2656 sites in «Google»: about 23 800 pages Russian Version [3, 184.]. On www.hesychasm.ru site. For example, not only the material located on the literary and scientific work Hesychasts (eg, articles and speeches Siluanovskih readings,

Moscow, 2001) and library for Hesychasm, but also " unique samples of "mystical experiences and mystical subjects of this kind of mystical experience, as well as the arguments and conclusions.

The subjects Sufi on the Internet, according to the requests, to represent "Yandex" is not less than 5754 sites in the «Google» (Russian version) has about 84 300 pages. Here, writes Romanova, there are many sites that support the Russian, Ukrainian, Tatar, Polish and English versions, presented research on the history and philosophy, poetry, music and the art of the Sufism, biographies and works of the great Sufis etc.

Presented on the site and subject of philosophy of confrontation sufi modern religious and ethnic extremism.

But there is at the same time, they note, "the criticism, and even the overthrow of the philosophy of Sufism, philosophy and activities of certain orders traditions " not only from the point of view of researchers, but also from the standpoint of the believers Muslims.

All of these sites are interested in high technology and science. Thus, the site "Sufizm.Ru. The spiritual tradition and encyclopaedia "under the electronic version magazines Sufi "in 2001 on several occasions discussed the topic of" Internet cosmism Fourth Way:. About computers and networks " A website "Sufizm.Ru - secret knowledge for understanding the Truth" is lined article Yu Petrunina "Sufi origins of the computer technology" [3, p 192-193].

But of these the highest intensity of presence on the Internet, according to Romanova, was on Kabbalah: in the "Yang-Dex" - no less than 12,279 websites, "the Google" - roughly 804,000 pages (the Russian version). Especially attractive, the researcher points out, it is now it is "magical" and "occult" side [3, p. 193]. Numerous Israeli, Russian, Ukrainian and others. Russian-language sites offer not only books on the Kabbalah and others. Including an interview with well-known practice-Kabbalists, but also learning Kabbalah.

Romanova claims that in the Orthodox sites can be found and "very interesting materials on Kabbalah, its history," to which it relates are also located

in the network work Archpriest Triggers "Kabbalistic doctrine (of course lectures on Biblical studies)."

About philosophy, religion and mysticism are closely intertwined, it can be judged by the MA Grounds "features a mystical practice Tibetan Vajrayana", located in the same collection as the article Romanova [3, pp. 155-178]. This researcher also notes the growing interest of people in Western countries and in Russia to mystical and esoteric traditions of the East, primarily to the teachings and spiritual practices of Tibetan Buddhism (Vajrayana).

The term "Vajrayana" comes from the words sanskritsch "Vajra" (vajra), meaning "diamond", or "king of rock" and "yang" (Yanagimachi) - "chariot", "cart", " " means movement", "way". And, usually translated as "Diamond (Enduring) Chariot", which reflects the basic idea of the "indestructible" nature of the "awakened consciousness of the Buddha," potentially inherent in every human being, "the fullness of realization that in one lifetime ("the body") is an supreme goal of the direction of Buddhism "[3, p. 155].

The ideal of a spiritual teacher (Guru) in the Vajrayana Tantric Master is the high degree of spiritual realization, practically embodied in his life the highest purpose of the teaching and therefore has all the necessary qualities of the real "guide" on the way to a spiritual "awakening." It is also the source of "enlightened wisdom" and the inspiration for his students.

In addition, the spiritual master should be guided the peculiarities of human nature to accurately identify the psychological characteristics of the individual, the makings abilities hidden from including karmic tendencies and inclinations, as well as basic psycho-emotional and mental problems of own students [3, p. 156-158].

According to the Vajrayana, the pupil of not entitled to proceed with the implementation of the tantric practice (sadhana), not having received the first initiation - "initiatory transmission of teachings and the method of oral practices instructions and the blessings of his guru or an experienced tantric master.

It is difficult not to see in this presentation and the formal and substantive proximity to the philosophical schools of antiquity, also had the purpose of human

transformation with the help of esoteric philosophical knowledge and special psycho in a superhuman, divine being. It seems that in this typological similarity between the philosophy and the great religious and mystical traditions there is something more than coincidence.

The aspect of energy of the tantric initiation is to transfer the "Vajra Guru" student "wisdom energy" enlightened deity and blessing energy, or inspirational impulse that is sometimes seen as a "gift of power" and "empowerment", which gives the student the ability to effectively perform tantric practice .

Thus, there are three major aspects (elements) "Road" in the tantric ritual initiation or practice of Vajrayana: doctrine (secret knowledge), energy ("enlightenment" or "enlightened wisdom") and the method, that is. way to the deep transformation of various aspects of the personality and consciousness of the student.

In all schools of Tibetan Buddhism, there are four major tantric initiation that belong to the tertiary level (Internal) Tantra: initiation of the vessel, the secret initiation, initiation of wisdom and dedication (precious) words (syllables). They fix the achieved degree of spiritual realization yogi (psychophysical transformation) and at the same time it opens the way to the next, higher level of tantric practice [3, pp. 163-164].

Eliade and Neo-Platonism. Eliade, says the researcher, taking a growing interest in Neo-Platonism, from early Platonism. During the first period of Neo-Platonism, defined by Plotinus (204-70), Eliade supports the desire of the latter to rise above the Plato through the establishment of the principle of greater than mind ("Single"). Even more in tune with his approach the next period of Neoplatonism, and Iamblichus markable Syrian School (ca. 245-325.), Who rejected the self-sufficiency of a philosophical reflection, and pointed to the role of theurgic rituals and magic - an approach that followed later Neoplatonists. Finally, the most Eliade interested in the development of the Neo-Platonism Renaissance, especially the Florentine Academy, though his interpretation of this unusual development. Already in his youthful works Romanian scientist expressed his dissatisfaction

with the modern Western "provincialism" that motivated him to study in Italy in 11928, when Eliade was preparing his master's thesis by the "Italian Renaissance philosophy of Marsilio Ficino to Giordano Bruno." Analyzing the figures Ficino (1433-99), Pico (1463-94), Bruno (1548-1600), and hermeticism, the scientist wrote about the deep dissatisfaction, leave scholastic and medieval conceptions of man and the universe. It was not only a reaction against "pure Western" Christianity, but also the desire for a universal, transhistorical and primordial religion [55, p. 89]. Eliade was interested in the opening of the Renaissance Platonism and Neo-Platonism. But even more fascinating it is what Western scholars have sought to go. Cosimo de 'Medici gave Marsilio Ficino to translate the manuscripts of Plato and Plotinus. Later, he also acquired a Greek manuscript Corpus hermeticum and asked Ficino immediately translate it. Thus, Ficino translated and made available a sealed enclosure, attributed to the Egyptian sage Hermes Thrice Greatest, before he translated the first two. According to Eliade, this fact had a profound impact on Renaissance philosophy and the triumph of Florentine Platonism. Although the Renaissance of Neoplatonism generally sought to incorporate material Corpus hermeticum and other innovations in the frame to explicate more universalist Christian context, these innovations have significantly changed the early Neo-Platonism. A. Douglas notes that they attracted Eliade much more than the traditional Greek and Christian philosophy and theology, as they contain the universal search for ancient revelation and spirituality, which not only include, but are preceded by Judaism, Christianity, Plato and Greek philosophy , the name of his source mythical, mystical and magical revelation East, Egypt and Persia. These innovations are spreading not only humanism and daring syncretism, which incorporates "Egyptian wisdom", the most ancient religious traditions, and a new "exaltation of the human condition," in which "theosis man - a characteristic tendency humanists - increasingly finds its inspiration in neo-Platonism and Hermeticism" (cited by 10 to 90.). They also have a religious universalism and new humanism, which provide breakthrough

narrow provincialism, set correspondence macro- and microcosm, and create a more harmonious relationship in the world.

Alain Douglas conclusions are as follows: although in Eliade many platonic, but it is still close to the Neoplatonic interpretations and development of Platonism, what, in fact, to philosophemes Plato himself, who first interested not so much a philosophical analysis of how, first of all, the disclosure in the last philosophy archaic mode of being and ontology that preceded Plato. It is not only archaic phenomena reveal platonic structure, but the latter, in turn, reveals something of the 'universal', which transcends its specific philosophical context and analysis.

Similarly, Neo-Renaissance interested Romanian scientist not its specific philosophical analysis as those that open and transcend its particular context: the thirst for religious universalism and eternal, striving to overcome the narrow and provincial restrictions only rational analysis of historicism, the traditional religious exclusivity and using Hermetic magic and other innovations that are usually ignored or omitted contemporary West, but which, nevertheless, reveal the deep mythic and symbolic structures and meanings [10, p. 90].

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