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“中国式现代化与中华传统艺术的当代传承”
国际学术研讨会

论文集

中国·蚌埠

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THE METAPHYSICS OF LOVE IN KANT'S CREATIVITY

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Key words: love, philosophy, philosophy of love, Kant, human, feelings, relationships.

The philosophy of love and the philosophy of love is an extremely controversial and discussed topic in the works of philosophers and scientists who research this topic. The feeling of love (heart affection) and the feeling of love (deep devotion to something or someone) is considered through the prism of a set of other feelings that have formed in the consciousness of a person during all the times of his existence on Earth.

Love comes from the origins of human existence: spiritual security and balance, abilities and talents are laid by motherly love from childhood. At different times, the concept of love had specific interpretive features. In fact, each philosopher had a different approach to his thought, and there are many examples of understanding this phenomenon [1].

Yes, Immanuel Kant believed that love is the main duty of people to each other. He distinguished two types of love: "practical" and "abnormal". When speaking of practical love, Kant had in mind the love which is the sensual love of God or neighbor, and the pathological love; [2, p. 627]

In this regard, Kant considers love as an extra-moral phenomenon. Empirical love is, in his opinion, a spontaneous feeling of sympathy for another individual, which testifies to the elevated character of human nature.

However, love-disposition as such cannot be considered an ethical requirement. First, love-sympathy, like moral feelings in general, is a random and unconscious mental impulse. It can lead to heteronomy of the will, conditioning of the individual's actions by empirical reasons. Love is the spontaneous and subjective bliss of the human soul. It can be the basis for general moral legislation.

Also, an interesting idea about the relationship to love is found in Eastern philosophical teachings, namely. The Chinese philosopher Lao Tzu emphasized that truth without love makes a person critical, education without love creates contradictions, a way of life without love makes a person petty, objective knowledge without love makes a person always right, possession without love makes a person greedy, and faith without love makes a person a fanatic. Woe to those who are stingy with love. Why live if not to love?" [3, 25].

Yes, love is as important a feeling as conscience, honor, reason, and freedom. The emergence of love for any reason (such as beauty, intelligence, strength, etc.) cannot be explained in words, because if such reasons really played such a role, then there would be no love, but only its imitation. There are always hundreds or even thousands of people in the world who are more beautiful, smarter, stronger, and it is not always possible to understand why we chose this particular person and not another. Love is always explained for some reason, and every person

sincerely believes that the second half is the most beautiful and the most intelligent.

As for the love of people in Kant's philosophy, it should be noted his attitude to human inclinations in ethics. Kant's duty-oriented ethics often contrasts duty with self-love as a form of disposition. Kant insists that the moral law requires that people act out of duty, not out of desire.

In *The Metaphysics of Morals*, Kant wrestled with the problem of the duty to love. Here he claims that love in the sense of enjoying the perfection of other people (*amor complacentiae*) is a feeling and therefore cannot act as an obligation. But benevolence is a duty. Kant believes that the virtue of benevolence is often called love, but this is a misnomer.

Based on different views, we can form a special definition of love. Love is not only a phenomenon of human existence, but also something high, transcendent, sacred. It is impossible to live without love, because it is one of the most important aspects of life. Love is closely related to friendship, and therefore people sometimes perceive friendship as love and, conversely, love as friendship [4, p. 240].

That is, to love means to live in the literal sense of the word. Often people (albeit unconsciously) understand that they live only when they love, that only love breaks them out of the monotonous mechanical repetition of everyday life. Love, like a person, should be treated with great responsibility. Compliance with certain social and personal norms.

In Plato's dialogue *Phaedrus*, Socrates draws attention to the fact that love is a kind of disease. Because when a person is sick, his consciousness changes a lot, so it also happens when a person feels love. When a person is sick, he begins to worry about his health, but when he feels love, he focuses on the object of love, that is, on the person he loves [5, p. 140].

So, Socrates divides love into "love of the soul" "love of the body" in his dialogue "Eutyphron". The ancient Greek philosopher believes that "physical love is fleeting and passes rather quickly compared to spiritual love, which lasts as long as you strive for something greater (perfection)."

Therefore, love occupies a central place in the great human drama of a whirlwind of feelings. This ever-present, fascinating, yet elusive force shapes our lives, ourselves, our aspirations and, of course, our relationships with others. Love even finds its way into our anxieties, our delusions, our hopes, and our greatest efforts at self-improvement. The views of various philosophers on the problem of love in philosophy make it possible to understand that love is the most powerful feeling between people, which continues to grow and develop together with a person.

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