

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ  
ДЕРЖАВНИЙ ЗАКЛАД «ПІВДЕННОУКРАЇНСЬКИЙ  
НАЦІОНАЛЬНИЙ ПЕДАГОГІЧНИЙ УНІВЕРСИТЕТ  
ІМЕНІ К. Д. УШИНСЬКОГО»  
АНЬХОЙСЬКИЙ УНІВЕРСИТЕТ ФІНАНСІВ ТА ЕКОНОМІКИ (КИТАЙ)



# ФІЛОСОФСЬКА СПАДЩИНА ГРИГОРІЯ СКОВОРОДИ

**ПРОГРАМА ТА МАТЕРІАЛИ  
МІЖНАРОДНИХ ЧИТАНЬ**

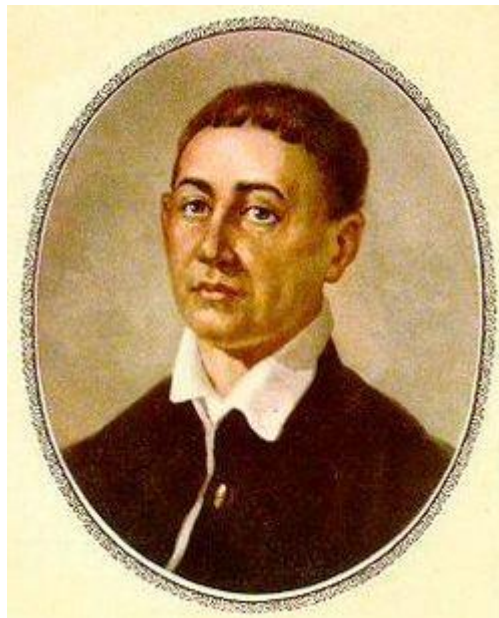
WITHIN THE FRAMEWORK OF THE UKRAINIAN-  
CHINESE EDUCATIONAL AND SCIENTIFIC PROJECT  
"EDUCATION IN A GLOBALIZED SOCIETY:  
PHILOSOPHY, MANAGEMENT, CULTURE (CURRENT  
TRENDS, ECONOMIC OPTIONS AND INTERNATIONAL  
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ОДЕСА-БЕНБУ

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*до 300-річчя з Дня народження*

## ФІЛОСОФСЬКА СПАДЩИНА ГРИГОРІЯ СКОВОРОДИ



### Програма та матеріали міжнародних читань

Within the framework of the Ukrainian-Chinese educational and scientific  
project

"EDUCATION IN A GLOBALIZED SOCIETY: PHILOSOPHY,  
MANAGEMENT, CULTURE (CURRENT TRENDS, ECONOMIC OPTIONS  
AND INTERNATIONAL PRACTICES)"

*Одеса-Бенбу*  
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**Філософська спадщина Григорія Сковороди.** Програма та Матеріали Міжнародних Сковородинівських читань (27 жовтня 2021 р.) / За заг. редакцією О. Б. Петінової; Університет Ушинського, Аньхойський університет фінансів та економіки. – Одеса-Бенбу, 2022. – 78 с.

27 жовтня 2021 року напередодні 300-річчя з Дня народження національного мислителя Григорія Савовича Сковороди пройшли Міжнародні Сковородинівські читання. Григорій Сковорода є найяскравішим представником української філософії. Він створив оригінальне вчення, джерелами якого були антична філософія, стоїцизм, епукуреїзм, неоплатонізм, а також християнська світоглядна картина світу.

Готуючись до святкувань, в рамках Меморандуму про співробітництво кафедра філософії, соціології та менеджменту соціокультурної діяльності Університету Ушинського разом з Аньхойським університетом фінансів та економіки (Anhui University of Finance and Economics) (КНР) організували міжнародну зустріч. До неї долучились ЗВО – партнери Університету Ушинського: Львівський державний університет внутрішніх справ, Дніпропетровський державний університет внутрішніх справ, Державний університет «Одеська політехніка», Державний університет інтелектуальних технологій і зв'язку, Черкаський державний технологічний університет, Національний технічний університет «Дніпровська політехніка», Одеський національний морський університет.

Збірник включає програму заходу та матеріали.

Людина, що зрадила свою душу, подібна на птаха, який піймався в золоту клітку ситого життя. Ніякі скарби не можуть принести людині щастя, якщо вона змусила себе все життя займатися ненависною справою заради багатства.

"Філософія серця" Сковороди відображена в його віршах та байках, ниткою вічності тягнеться до наших часів. Наче полум'я, охоплює всі сфери людського життя, спалюючи зло та неправду. Усе природне, близьке серцю вийде освяченим із вогню, принесе людині щастя, посіє в світі добро.

Тому, створювати своє щастя самотійно, роблячи щасливішими людей, які нас оточують. Сковорода завжди був у пошуках щастя і, вочевидь, знайшов ого. Він зумів дати відповідь на запитання, які ніколи не втрачать своєї актуальності: «Що таке щастя? І як бути щасливим?» Ось головний рецепт щастя: робіть щасливими інших і буде вам щастя!

V. Zharkykh

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## **THE PRESENT-DAY SIGNIFICANCE OF G. SKOVORODA'S PHILOSOPHY OF THE HEART**

The globalized reality of our days is marked by a cardinal transformation of worldview paradigms. Its content consists of new expectations, motivations and choices consonant with the appearance of novel areas of activity in various spheres of life. New ideas and challenges rapidly spread and develop in the intellectual and cultural medium in the worldwide technologically open communication space. It provides a free and almost immediate access to previously unknown information which gives a rich opportunity to compare, analyze and consider choices and orientations that define the sense and quality of contemporary human life. The search for answers and decisions in the context of such considerations is very much conditioned by the philosophical background of a man's life experience.

In changing situations of his life man has been always reflecting on the essence and meaning of his place and destiny in the surrounding social and natural world. Eternal philosophical questions - what am I, who am I, where do I go – have continuously bothered him. It is true that he has not always realized them in their stark importance, but many a time he has come across with challenges that were to be faced and dealt with. Just as often his quest for certainty has left him helpless, ignorant and in delusion. Without finding any adequate answer he persistently continued his search remaining perplexed and uncertain. These questions have accompanied man all through the known history making him stop and think about how he can manage his difficulties. Nowadays they still continue to arise forcing man to reflect and search for the truth in dealing with his dilemmas in concrete circumstances of his own immediate life. Sometimes such intellectual reflections crystallize in philosophical ideas.

The philosophy of Skovoroda G.S. (1722 - 1794) is a vivid example of man's search for truth in shedding light on and coping with the complexity of challenges and unexpected turns of fortune he faces in his life.

Skovoroda G.S is one of the first philosophers of our country, wholeheartedly devoted to the search for the truth and the meaning of those questions. His life was difficult because he met and suffered greatly from human ignorance, injustice and slander. It did not discourage him. He remained an ordinary man, wellmeaning and honest; always busy meeting people, writing letters, poetry and philosophical dialogues. His travels around Europe, during which he could observe and learn a lot, made him understand the truth and the inner sense of philosophy. He wrote: when spirits are high, thoughts are quiet, the heart is peaceful then everything is light, easy, happy and blissful. That in his mind is the sense and meaning of philosophy. Having been to many European countries and tried many occupations he spent the last 25 years of his life wandering and reflecting but never publishing his compositions. His contemporaries compared him with Socrates because, like the ancient philosopher. Skovoroda did not separate his life from philosophic reflection. He was a practicing philosopher closely connected with and naturally integrated into everyday life.

In the three hundred years that separate us from Skovoroda time there have been proposed many versions of what he was in real life and how his philosophy can be interpreted. Both his contemporaries and later researchers of his intellectual legacy agreed that ontologically his philosophy is anthropological. It is oriented at man in his unbreakable unity with nature. Man, his life and wellbeing are the main tenets of his philosophy. Being wellread in ancient philosophy he agreed with Protagoras that in the human world man is the measure of all things. The quality and content of man's life are created by his own effort and agency. The fullness of his life is made by and depends on his own preferences and choices. To live happily man should devote his life to active and purposeful searching for truth which is not given to him by God. It is his duty and destiny to gradually and patiently discover the truth to make his life better and more fulfilled.

The philosophical system, that Skovoroda developed all his life, includes several interlacing areas. Its structure consists of two natures and three worlds. His idea of two natures embraces the nature that gives birth, he calls it eternal, and the nature, that is born which is transient. In their interrelation he distinguishes the concept of spirit and body that is presented in various types of form and matter.

His three worlds include macrocosm, microcosm and a certain symbolic world. Macrocosm is the whole space of the Universe, it is eternal and endless. It includes all that exists on our reality and also a multitude of parallel realities. The Universe has no beginning and no end and resembles a snake that eternally bites its own tail. The elements of macrocosm are interconnected and it is the purpose of man's knowing activity to discover and understand the inner sense of their interaction. Microcosm is the human world. Man's endless search for truth and multiple possibilities to observe, reflect and analyse are, according to Skovoroda, identical to man's aspiration to reach to God without any mediator. Skovoroda reasoned that, since God is nature itself, and man is its creation, it is by knowing God that man

discovers himself. In the process of reaching to God man can know the world and achieve his goals exclusively by his own agency. Turning to God he can overcome his moral drawbacks by consciously and actively relying on and using his inner strength and his ethical sense of social awareness. Man's aspiration to find fulfillment in his search for truth depends on his will to mobilize his resources in developing new abilities. By applying them in some type of creative and productive activity man will realize his potential. Thus he can prove his worth and share in the endlessly complicated picture of the world.

Skovoroda was a religious man and his third world is the symbolic world of the Bible. The Bible for him is a sort of connection between visible and invisible nature. Turning to the Bible is the shortest and the most reliable way that leads straight to God. Though he considered that the legends, presented in the Bible, might be a kind of mystifications, he was sure that their message contains some secret knowledge that is necessary and valuable on man's path to truth. The symbols of the Bible, he wrote, widen man's coarse practical mind. They make man open to and receptive of a different, a new mind, subtle and contemplative, buoyant with hope. The Bible, according to Skovoroda, teaches man how to make his heart noble and to overcome lay urges. The way to understand it is found through realizing that there are two hearts in a man's body. One heart is physical and like all physical things it is mortal, transient, and apt to die. The other heart is symbolic. It is eternal, deathless and ideal. The mortal heart is coarse, the spiritual heart is subtle. The difference between them helps to realize the essence and the truth of human nature. In a symbolic and anthropological sense understanding their duality man is better prepared to face the inevitable eternal philosophical questions. He is better able to know himself and define his purpose and place in his multidimensional interrelations with surrounding reality.

Skovoroda creates his own Philosophy of the Heart. The concept of the heart is treated and interpreted in a special way. He thought that the heart, like everything else, is of double nature, having visible and invisible, evident and hidden components. The heart is not only an organ in the physical body. It is also a specific center of the soul and the nucleus of human nature. That is why it is necessary to differentiate between the earthy heart and the symbolic, spiritual heart. The symbolic heart is the essence of man and the force that supports his earthy life, both physical and spiritual. At the same time the symbolic heart is the deepest spiritual symbol relevant and important for knowing the inner character of man. Knowing it reveals the true meaning of man's nature, intentions and deeds. Skovoroda stressed this point and warned that his outer appearance might be deceptive, for it is only a mask that covers them. The idea of a spiritual heart is relevant not only to human beings. In Skovoroda's universe it is invisibly present in all natural things. The universe is a versatile mosaic of spiritual hearts beating in unison and making it a unified world symbolic heart.

Skovoroda proclaimed the ontologically ingrained interdependence of natural and human reality. Man's knowing himself, as a purpose of life, is impossible without knowing universal ties and interactions in the outside world. Man, in his Philosophy of the Heart, is not only a corporeal body among other corporeal bodies.

It is an entity of a special world, a universe, where corporeal features are interrelated with spiritual essence. Skovoroda understood man as the beginning and the end of every thought and all philosophizing. Man for him is not a physical or empirical creature. The concept of man's essence is found and revealed in his inner, deathless, spiritual and divine nature. In his effort to understand himself man faces a lot of difficulties. He can overcome them not by abstract reflection but by turning to symbolic thinking consonant with his inner life and the eternal sense of being.

Skovoroda was a practicing philosopher who was deeply committed to the search of ethical principles and attitudes. He pointed out that the most important interrelated human ethical qualities were self-knowledge and virtue. Skovoroda's ethics is based on the concept of active and constructive doing which consists of continuous self-improvement.

The significance of Skovoroda's philosophy is relevant today because of its strong anthropological attitude. His Philosophy of the Heart is devoted to man in the totality of his existence. It promotes the idea that it is man who is the master of his destiny. Man's nature, according to Skovoroda, has both corporeal and divine features. Introducing the concept of two hearts, one physical, mortal and transient, the other symbolic, eternal and immortal, he visualizes human agency within their continuous interaction in the context of the unity of the heart and the thought. In this process man's main ethical qualities – self-knowledge and virtue – are developed and verified. Finding balance in their coordination is a hard and difficult endeavor.

The present-day significance of G.S.Skovoroda's philosophy is expressed in his words: everything is difficult unless you have a dream, consonant with your inner spiritual heart and the eternal sense of being, and are determined to realize it .

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### **ШЛЯХИ ДОСЯГНЕННЯ СПРАВЖНЬОГО ЩАСТЯ У ФІЛОСОФСЬКОМУ ВЧЕННІ Г. СКОВОРОДИ**

Щастя — це стан людини, що супроводжується почуттям глибокої моральної задоволеності, особистісне переживання повноти свого буття, результатів своєї життєдіяльності. Тому щастя завжди пов'язане з відчуттям незвичайного підйому духовних і фізичних сил, прагненням до переживання всієї багатомірності буття, а стан щастя прямо протилежно стану пасивності, байдужості, інертності.

У гуманістичній етиці існує думка: для того щоб людина була щаслива, вона повинна «не мати, а бути» — бути морально автономною, самодостатньою особистістю, що відрізняється певними моральними якостями. Тому щастя —