

THE HUMAN PROBLEM IN EASTERN AND WESTERN PHILOSOPHY

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Annotation

The article analyzes the initial foundations of philosophical reflection of the image of a person and his inner world, which received its historical and philosophical expression in the modes of world cultures of Europe and the West. Based on comparative analysis, reconstruction of three philosophical approaches – hermeneutic, philosophical historicism and metaphysical in modern orientalism. Methodology Philosophical comparative studies is intended to substantiate the diversity of world philosophy and to supplement existing ideas with dialogue. It is noted that an existentialist version of reading philosophical thought is being formed in the East. If the European West symbolizes will, activity and rational achievement of goals, then the East symbolizes inaction, humility and detachment.

Keywords: human, East and West, philosophy, philosophical comparative studies, philosophy of the European West and East, Buddhist philosophy of non-existence.

Introduction

The history of world philosophical thought shows that understanding the image of man and his inner world is always based on stable elements of cultural heritage, the tradition of the people, an original view of man and his life world. The history of human self-awareness should be seen as the basis of mythological, religious, theological and philosophical approaches to the human phenomenon.

Materials and methods

In all the diversity of approaches to the interpretation of man and his inner world in world philosophical thought, two traditions are traditionally distinguished - Eastern and Western. Despite the apparent inconsistency of philosophical schools and trends in countries and regions, their common definiteness and complementarity are increasingly revealed. The modern polyphonic world requires “cooperative communication” in philosophy, synthetic constructions that take into account the experience of the West and the East. The binary oppositions of the past in philosophy (“Europe-East”) today must be checked to find a universal component. The methodology of philosophical comparative studies in this case is intended to substantiate the diversity of world philosophy and to supplement existing ideas with dialogue.

In the era of the onset of various forms of globalization, philosophical comparative studies reveals the diversity of spiritual culture, cares about the originality of philosophical cultures, and tries to find their universal component.”

Despite the difference in cultural traditions, Europe and the East still follow the same human logic, separating the bodily (natural, physical, material) from the mental (associated with culture

and sociality) and spiritual (ideal, divine, holy). A comparative analysis shows that, despite the general unified – transcendental logic of the development of the image of a person, the Eastern and Western traditions, however, differ significantly. In Western culture, the image of man goes back to the idea of the “Hellenistic miracle” of Greek philosophy. The theme of man is first posed by Socrates and the Sophists. Protagoras defines man as “the measure of all things.” Man, according to Plato, is a soul, and the task of his life is precisely

in order to rationally prepare for the final “liberation of the soul from the prison body” and, through self-improvement, achieve wise contemplation of ideas, images of another - the true existence of the world. Aristotle destroys the Platonic dualism of soul and body, unites them in one natural substance, defining two incomplete natural essences as form and matter. The philosophical image of man owes much to European philosophy, which gave birth in science to the ethics of self-control and self-education of man.

The European concept of man is based on an extremely personal concept of God. The Greeks and Romans, like the eastern peoples (Babylonians, Sumerians, Egyptians), based their ideas on ancient cosmogonic hypotheses. The truth about man in the history of European self-awareness goes back to the only and absolute origin of all things, including men and women - to God. Man is the creation of God, and therefore he is the image and likeness of God. God, the Absolute, enters into a personal relationship with man. Man creates his own history and his own destiny. Through the work of Christ, we are all Christians - children of one Father and therefore all brothers and all equal.

However, researchers are beginning to talk more and more persistently about a unified philosophy of man, about a unified philosophical tradition of earthlings. This problem is solved already on the path of searching for a person as an image of integrity. The main difference in the understanding of man in the East and West has recently been associated with the establishment of a relationship of subordination between the identified structural elements.

Thus, in the East, the external manifestation of a person in the world is defined as his physical body - a kind of symbol of the embodied etheric body as a matrix and image, which is the physical body. The etheric form of the body is the embodiment of the astral body, while the astral state expresses a certain form of embodiment of the mental body.

According to Vedanta, the beginning in man is Atman - soul, spirit, self, subjectivity, corresponding in its internal nature to the universal principle - Brahman. The main thing is to grasp with your mind the First Essence, the One (Whole). Realizing it is the same as realizing the whole world, life and destiny of a person. Brahman is “the whole Universe” and yet its nature is spiritual; “life is his body, his form is light, his soul is space”; it contains all actions, desires, smells and tastes.

The study of the history of philosophy and religion in the East gave rise to three philosophical approaches already in the early stages of the formation of Orientalism. The first is determined by hermeneutics F. Schlegel, one of the first Sanskrit scholars, who laid the foundation for the idealistic interpretation of Eastern philosophy. The second goes back to the philosophy of history of G. Hegel. Hegel’s interpretation in “Lectures on the Philosophy of Religion” of all Eastern forms of religion as “religions of substance” is well known, going back from the idea of the religion of China as “absolutely pantheistic” - to natural religions, namely “religions of spiritual

individuality”, to which he classified Judaism, the Greek “religion of beauty” and Christianity as “the religion of truth and freedom.”

Conclusion

As we see, the comparative approach promotes intercultural dialogue between thinkers of the East and West. Over the centuries, the image of a person has acquired its own cultural and historical specificity, since the cultural world of man and society is unique and unique in its diverse integrity associated with the image of human self-improvement.

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