

ETHICAL AND AESTHETIC VIEWS OF G.S.SKOVORODA

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Ethics G.S. Skovoroda covered a wide range of issues, such as good, evil, justice, honor, conscience. But in the center of all ethical speculations was concept of “innerpropensity” (predisposition to a particular form of socially significant labor, the skill) and theory of happiness. The basic ideas of the concept of “innerpropencial labor” were formulated in dialogs “Narcissus”, “Askhan” and “Alphabet, Bukvar of the world.”

Philosopher was convinced that there is a universal law of “innerpropensity” that integrates the principle of existential balance of things, objects and creatures and that serves as the guarantor of the harmonic balance of nature. The Path is self-consciousness, comprehension and execution of your “inner yourself”, “innerpropensity” (predisposition to a particular form of socially significant labor, the skill). The result is happiness which is understood as self-sufficiency (Autarky), peace of mind and dispassion. Particularities of “innerpropencial labor” of the philosopher are free flow of thoughts about Principles, an allegorical interpretation of symbols, fulfillment of the commandments and the pedagogical function of educating people in virtue. Same as “innerpropensity”, for Skovoroda Happiness is a natural and universal law. Pursuit of happiness is in fact pursuit of “innerpropensity”. The question of human happiness was associated, and gradually developed into the question of self-consciousness, the inner essence of the person.

Intriguing is a study of a Hart as the center of spiritual and physical being of a person. “Oh, my Father! It is hard to tear the heart out of the adhesiveness of impulsive world!” - Exclaims Skovoroda at the end of his life. By Skovoroda, ethical task of a man is to understand and to find the beginning of a mystic-yourself, and in this sense, to finally become the self. But from becoming a “true man” one’s impedes the Will, which urges a man to the world of struggle and suffering. “Everybody who deify his will, is the enemy of God’s will and cannot enter the kingdom of God”, - wrote Skovoroda. The motif of “weak will” in a variety of alternatives is typical for mystical traditions of both Western and Eastern worlds. It also present in works of Skovoroda, partly as a result of certain ideological influences, but much more as a reflection of personal spiritual experience, experience of constant and painful struggle with “the adhesiveness of impulsive world” and with “empirical person” in himself.

Skovoroda’s ethics was not regulatory, but internally autonomous and was purely personal. The man inside while searching for his “innerpropensity” acquired a specific to him Potentiality and Actuality, which metaphysically was incorporated in God, and in the concrete historical perspective - in personal happiness. Truth, by Skovoroda, has a full value only when it promotes virtue and improves moral standings, moreover, knowledge should promote the welfare of man. Human happiness, that is the main interest of Skovoroda, is considered by him to be closely related to “innerpropensity”, in other words, line of work that pertains to natural predispositions of the person.