

ФІЛОСОФСЬКА АНТРОПОЛОГІЯ

UDC 1(091).128

DOI <https://doi.org/10.24195/spj1561-1264.2022.3.1>

Nesterenko Pavlo Olexandrovich

Postgraduate student at the Department of Social Philosophy,
Philosophy of Education and Education Policy
National Pedagogical Dragomanov University
9, Pyrohova str., Kyiv, Ukraine
orcid.org/0000-0002-8252-6879

THE PROBLEM OF DEATH AND IMMORTALITY
IN THE TEACHINGS OF H. SKOVORODA IN THE CONTEXT
OF MODERN UKRAINIAN PHILOSOPHICAL ANTHROPOLOGY

This article is devoted to understanding the ideas of death and immortality in the philosophical heritage of the outstanding Ukrainian philosopher Hryhorii Skovoroda in the context of domestic philosophical anthropology.

Hryhorii Savych Skovoroda is a greater Ukrainian philosopher, whose ideas are more relevant than ever in our difficult time of social challenges and threats. Hryhorii Skovoroda is, without exaggeration, a unique Ukrainian thinker and, in fact, the father of Ukrainian philosophy. The philosophical views of Hryhorii Savych Skovoroda influenced and continue to influence the development of all Ukrainian philosophy.

Reflecting on the phenomenon of death, Hryhorii Skovoroda wrote: "I know that death is like a sweeping scythe, it will not bypass even the king. Death does not care, whether it is a peasant or a king, it will devour everything like a fire of straw. Who would despise her terrible steel? The one whose conscience is like a clear crystal." We can agree with the thinker that our conscience, as the voice of the soul, can help overcome death.

The purpose of the article is to investigate the idea of death and immortality in the philosophical heritage of H. Skovoroda.

To study the phenomena of death and immortality, the author took the following works of the thinker: 1. The exit door to Christian piety. 2. Narcissus. A word about that: know yourself. 3. Interpretation from Plutarch about the silence of the heart. 4. The conversation of five travelers about true happiness in life.

The scientific novelty of the obtained results lies primarily in the fact that the problem of death and immortality of the individual in the creative heritage of Hryhorii Skovoroda is considered in ordinary, borderline and meta-boundary dimensions of human existence, which are key concepts of metaanthropology of Kyiv worldview-anthropological school.

Interpretation of H. Skovoroda's teachings in the coordinates of metaanthropology allows us to conclude that death and immortality are understood by the philosopher in the existence of people in ordinary, borderline, and meta-border dimensions. In ordinary level of being, persons are afraid of death: they either do not believe in life after death, or they are afraid of eternal hellish torments. For persons of the borderline human existence, who are filled with the will to power and creativity, belief in the immortality of the soul can become a temptation for their pride, persons of meta-boundary existence combine humility and understanding of the Other with the pursuit of good deeds and spiritual creativity.

Key words: *Hryhorii Skovoroda, Soul, personality, death, immortality, philosophical anthropology, metaanthropology, everyday existence, borderline existence, meta-boundary existence.*

Introduction. Death and immortality are an eternal problem of human existence, which philosophers and scientists have tried to solve throughout the history of mankind, but there is still no clear answer to the question of whether the immortality of personality is possible. According to

the Ukrainian researcher N. Khamitov, “the idea of the immortality of the individual can be proved and refuted with equal probability. Therefore, I accept the idea of the immortality of the personality as aesthetically and ethically more acceptable to me than the idea of personal mortality. Of the two equal-proof possibilities, I choose the more beautiful and ethically elevated one – the one that will allow me to respect the personal principle in society to the greatest extent” [3, c. 230].

The problem of death and immortality is extremely relevant and important for modern Ukrainian society. On the one hand, the Russian aggression and the war in Donetsk and Luhansk, which killed the best sons and daughters of Ukraine, on the other hand, the global coronavirus epidemic, which has not yet been overcome. Neo-imperial Russia is trying to deny the subjectivity of Ukraine, its special civilization project and is waging a hybrid war against it, one aspect of which is informational, moreover, ideological, which leads to existential upheavals and crises of our compatriots and requires special stability [9, c. 74–82].

All this proves the acute relevance of philosophical and anthropological research on the problem of death and immortality of the individual.

Hryhorii Skovoroda is a great Ukrainian philosopher, whose ideas are more relevant than ever in our difficult time of social change, challenges and threats. According to Ukrainian researchers Yu. Fediv and N. Mozgova, “the analysis of H. Skovoroda's philosophical heritage gives the right to express the opinion that his work is an important focal point in the development of philosophical thought in Ukraine. It is Skovoroda who is the founder of Ukrainian classical philosophy, in which such specific, expressive, and clear features of the Ukrainian worldview mentality as anteism, existentialism, cordocentrism, which were formed during the Kyiv era, were most mature, clearly revealed.” [2, c. 134].

Thus, H. Skovoroda is, without exaggeration, a unique thinker, whose philosophical views have influenced and continue to influence the development of all Ukrainian philosophy.

All this proves the relevance of referring to the philosophical works of H. Skovoroda, in order to analyze the phenomena of death and immortality.

The aim of the article is to explore the idea of death and immortality in the philosophical heritage of H. Skovoroda in the everyday, borderline and meta-border dimensions of human existence, which are the key concepts of N. Khamitov's metaanthropology. [6]

Research methodology. The methodology of our research is N. Khamitov's paradigmatic project – metaanthropology, as a philosophy of ordinary, borderline and meta-boundary dimensions of personality existence, which correspond to the following types of human worldview: everyday, personal and philosophical [3].

According to N. Khamitov, metaanthropology, as a philosophy of transcendence, is a philosophical theory “about the limits of human existence, its existential dimensions, the conditions of communication in these dimensions and the archetypal foundations of civilization and culture.” [6, c. 16]. This definition is important for our research, because death and immortality are manifested in different types of worldview, and correlate with different levels of personality.

Consider in more detail the concept of everyday, borderline and meta-border existence of the individual.

In the ordinary dimension of human existence, persons do not realize the inevitability of their own death. They also do not think about immortality, but unconsciously, through procreation, embody their own physicality in the genes of their descendants. The ordinary worldview corresponds to the ordinary dimension of human existence, so persons are afraid to make existential choices, they are afraid to think about death and the meaning of their own existence, such thoughts frighten them.

Instead of creativity and reflection on death and immortality, all mental activity of persons with an ordinary worldview is mainly spent on procreation, childbirth, self-preservation, and other mundane, material needs, as well as often destructive bad habits such as smoking, alcohol, drugs, because persons of everyday life do not want to be responsible for their own life and their own choice, they are conformal and subject, as N. Khamitov said, to “a set of stereotypes of their time.” [3, c. 30]. The man of ordinary life floats downstream and tries to be like everyone else.

Persons who begin to think about death, but rejects the idea of their own personal immortality through creativity and intellectual development is in the borderline dimension of being.[3] This also includes believers of various religions who believe in the immortality of the soul, but absolve themselves of the responsibility of freedom, do not want to create and expand their own consciousness, they are fixated on dogmas, but because of these dogmas, they do not want to develop creatively and intellectually. This makes their immortality as individuals impossible (the soul often loses its individuality, character, and depersonalizes in their beliefs).

Why do people with a borderline existence so often try to fanatically impose and preach their religious views on the nature of death and immortality to others? Because, according to the researcher N. Khamitov, the borderline persons are characterized by the will to power.[3] That is, persons of borderline existence want to rule over other people and impose their views on people with the everyday dimension of being. On the other hand, the personality of the borderline dimension of being increases the feeling of loneliness, as well as the will to knowledge and creativity. And that is why, according to N. Khamitov, such a person is often involved “in the processes of creation and perception of culture” [5].

The borderline dimension of human existence corresponds to the personal worldview, which, according to N. Khamitov, “reflects the borderline human existence and differs in independence, critical thinking and creative character” [6, c. 43]. That is, persons of the extreme dimension of being overcome social stereotypes and are in self-knowledge and search for their own identity, as well as a personal worldview “acts as the basis for creating new goals, ideals and values” [6, c. 44].

Persons who are in the meta-boundary dimension of being begin to realize their own mortality and strives for immortality through the prolongation of life in a transformed corporeality or spiritual transformation through intellectual development, creativity and co-creation. It is precisely when the individual reaches the metaanthropological dimension of being that we can talk about the immortality of the human person. As N. Khamitov notes, “the meta-boundary being of man is the dimension of human being, in which there is a transition beyond borderline existence with its impersonal completeness and the limit being with its incompleteness and conscious existential separation. This is a key category of the metaanthropology project. Meta-boundary existence is the overcoming of the closed nature of human existence, which is expressed in the self-sufficiency of acts of power-volitional and objectification as the creation of cultural artifacts. Creativity as objectification in meta-boundary being turns into creativity as actualization – self-creation and creation of productive communication” [6, c. 35–36].

The meta-boundary dimension of human existence corresponds to a philosophical worldview. This type of worldview is holistic and has a systemic character, as well as critical, independent and creative in nature. Researcher N. Khamitov says that “the philosophical worldview reflects the meta-boundary existence of man and is marked by independence, critical thinking, creative character, as well as consistency and internal integrity. It can be argued that the philosophical worldview is the degree of maturity of the personal worldview” [6, c. 44].

In addition, a hermeneutical approach was also used to achieve the goal in our study. Using this method, the phenomena of death and immortality of the individual in the philosophical works of H. Skovoroda were analyzed and interpreted.

Using the method of hermeneutics, we can comprehend and interpret the various meanings of the phenomena of death and immortality. The hermeneutical method helps to identify the meaning of death and immortality of the individual, which is encrypted and encoded in the philosophical heritage of H. Skovoroda.

According to N. Druzhynin, the hermeneutical method consists “in the methods of interpretation of texts, the basis of which is the inclusion of textual information in the broader context of knowledge with interpretation, that is “translation” with the addition of additional meanings recorded in the text (the search for “second” hidden meaning). The text itself is presented as a problem where there is something known and something unknown that requires its interpretation” [1, c. 272–273]. That is, using the hermeneutical method, we can search in the text of H. Skovoroda semantic connections and interpret philosophical ideas about the death and immortality in the philosophical heritage of Hryhorii Skovoroda.

Results and discussion. To study the ideas of death and immortality, we took the following works by H. Skovoroda: "The Entrance Door to Christian Virtue" [13], "Narcissus. A Word About It: Know Yourself" [14], "Interpretation From Plutarch On the Silence of the Heart" [11], "A Conversation Among Five Travellers Concerning Life's True Happiness" [12].

According to A Malinov, "Skovoroda's literary heritage can be divided into four groups: above all there are his philosophical and theological works, then follow his literary works – poems, songs, fables, letters and, finally, translations. The literary works were mainly written in the earlier period of his life, the period of teaching, although some of them were written at the time when Skovoroda already started leading his wandering life. His poetical works were partially collected in the book "Garden of divine songs," and fables in the book, "Kharkov Fables." These works of Skovoroda had practically no effect on the development of Ukrainian and Russian literature, although some of them were popular among simple people" [8, c. 288]. So, for our research, we took the four above-mentioned philosophical works of Hryhorii Skovoroda.

In his work "The Entrance Door to Christian Virtue" H. Skovoroda says that "the whole world consists of two natures: one – is visible, the other – is invisible. The visible nature is called the face, and the invisible is called God. This invisible nature, or God, permeates and holds all creatures; it has always been, is and will be everywhere" [13, c. 17].

Therefore, God is the beginning and Creator of everything. Death, on the other hand, belongs to the Universal providence of God. "This most indulgent nature, or spirit, keeps the whole world in motion, as if the mechanical dexterity of the clock mechanism on the tower, and, following the example of a caring father, is itself the being of every creature. He himself inspires, nourishes, commands, fixes, protects, and at his own will, which is called the universal law or statute, again turns it into coarse matter or swamp, and we call it death" [13, c. 18].

That is, the fact that persons die and they are mortals is the will of the Creator, the will of God, which, according to H. Skovoroda, is "the Universal providence, because it concerns the welfare of all living things" [13, c. 19].

According to Ukrainian researcher S. Krylova, "the worldview of Hryhorii Skovoroda, – the founder of Ukrainian classical philosophy, is based on the division of everything that exists into "three worlds" – "macrocosm" (Universe), "microcosm" (man) and "world of symbols" (Bible), each of which consists of two principles – external (material) and internal (spiritual). Access to the inner is possible only through personal effort.

H. Skovoroda feels that everyday life passes quickly, and persons cannot be satisfied with it. They seek the meaning and purpose of her life, coming to God as an eternal being, a bearer of Truth, Goodness and Beauty and his own eternal being" [7, c. 73–74].

We can agree with the author. It follows that H. Skovoroda's teaching on the problem of death and immortality is characterized by both materialistic views on the principles of existence and the phenomenon of God, personality, death and immortality in line with the personalist type of worldview. This is confirmed by S. Krylova, "if there are eternal and imperishable ideas, and they are rooted in the life of a person, it necessarily means that the person for Skovoroda is eternal. It should be noted that the person of H. Skovoroda understands primarily the spiritual and creative possibilities and reality of the human self. Already here we can see the rudiments of the separation of personality and individuality" [7, c. 75]. We can agree with the author, but still in the works of H. Skovoroda it is quite difficult to find a definition of the phenomenon of human personality. In a detailed analysis of the studied texts, we find the following ideas about the nature of the phenomena of death and immortality in human existence.

In the work "Interpretation from Plutarch on the Silence of the Heart" H. Skovoroda says that persons should not be afraid of death, "because a madman trembles before death and therefore is afraid to free himself from the body. Not because he supposedly enjoyed the life that tyrannically torments him every day. He's like the one holding a wolf's ears. Holding on is incredibly hard and letting go is dangerous" [11, c. 199]. In this reflection of H. Skovoroda, we trace the correlation of ideas about death and immortality with the Christian worldview. After all, in Orthodoxy and other Christian

movements of the world there is a call to fearlessness before death, provided faith in the immortal life of the Christian Soul. For example, the Orthodox saint Dmitry Rostovsky teaches Orthodox Christians not to be afraid of the death: “Do not be afraid of death, but prepare for it by leading a holy life. If you are ready for death, you will stop being afraid of it. If you love the Lord with all your heart, you will wish death” [10].

It is not typical for a person of ordinary life to think about the death and immortality of his own personality, eternal life, and so on.[3] Therefore, in our opinion, H. Skovoroda describes persons of an ordinary level of being on a key basis – they are afraid of death. Persons of borderline and meta-boundary dimensions are not afraid of death, because according to G. Skovoroda, “a pure and, like spring, light-bearing heart not only does not suffer death approaching like a harbor, but considers it the sky that opens and receives him and his mother who places him in her bosom.” [11, c. 199].

In order to prepare for eternal life, all people must be satisfied with their own fate. “Let everyone be happy with their fate! The king – by power, the theologian – by the vision of the Resurrection, the sage – by the search for truth, the pious – by an honest life, the rich – wealth. Everyone has their own evil and good, and everyone is given their own. And now we are trying to rake everything for ourselves and, like a bunch of thorns, we hurry to collect, hating our own life as ungrateful and insufficient due to ingratitude” [11, c. 196]. – says H. Skovoroda.

In the dialogue “Narcissus. A Word About: Know Yourself” H. Skovoroda reveals the idea of immortality through the Resurrection, which is a bridge between life and death. “When this strange bridge brings mortals to life, it can be called the Resurrection with dignity and righteousness” [14, c. 74].

To better understand the nature of death, Hryhorii Skovoroda offers a dialogue between a Friend and Cleopas, from which we learn that death is everything that is transient. “All that is visible is an idol. All that is dishonest, that is perishable. All that darkness and death that is transitory... Look at the earthiness of your flesh. Do you believe that there is a treasure hidden in this dust of yours, that there is invisibility and the finger of God are hidden in it, that this dust of yours and all your dust holds?

Cleopas. I believe.

A Friend. Do you believe that there is a main and original basis and eternal plan of your flesh?

Cleopas. I believe.

A Friend. Ah! If you believed, you would never have said that your body is lost when your dust is scattered. You see in yourself only the animal body. You do not see the spiritual body” [14, c. 49].

That is, when the carnal body is mortal, the spiritual body is immortal.

“A true man never dies. From this it is clear that we have never seen a true person, and those whom we know, their hands, feet, and whole body turn to dust. But what does the STONE of Scripture bear witness to?

“His eye has not darkened,” he said, “nor has its humidity decreased.”

But where is such a person? We have never seen or know her. We don’t understand the eyes, ears or tongue. Everything we know is not like that. It speaks of an Immortal Man and an incorruptible body” [14, c. 76–77].

Every person has an eternal soul and this soul, according to H. Skovoroda, can imitate eternal life, that is, immortality. “Let us give thanks to our Heavenly Father for having opened our eyes. Now we understand in what our true happiness consists. It lives in the inward peace of our own heart, and peace lives in the harmony with God. The greater the harmony the greater one’s blessedness. The health of the body is nothing but the balance and harmony of fire, water, air, and earth; and the quieting of the soul’s rebellious thoughts is the health and life eternal” [12].

In earthly life, death cannot be defeated because it is “invincible” [12]. All people, whether they want to or not, but if they are born, they will definitely die. Also, disbelief in God, according to G. Skovoroda, “to deny the Lord is the most tormenting distress and the heart’s death” [12].

According to H. Skovoroda, the human soul is the highest value. “What is the use of ruling over the universe if we lose our own soul? What will you find in the world so precious and profitable that you would venture to exchange your soul for it?” [12] – H. Skovoroda asks.

In H. Skovoroda's philosophical views on the phenomenon of immortality there are ideas of hedonism as an eternal pleasure in paradise after biological death. H. Skovoroda tells about this in a parable in his philosophical work "A Conversation Among Five Travellers Concerning Life's True Happiness":

"Five travellers, guided by their guardian angel, came to the Kingdom of Peace and Love. Melchizedek, the king of this land, was in no way like other kings. There was nothing perishable in his kingdom, everything was eternal and pleasant down to the last hair, and his laws were wholly opposed to tyranny. A beautiful and shining arch marked the boundary of this blessed land, and on it was written: "The Primordial World." Everything that Holy Writ says about the Promised Land applied to this world. All things around it seemed and were plunged in darkness.

As soon as the newcomers reached the shining arch, a great multitude of the immortal inhabitants went forth to greet them. They divested the newcomers of everything that was old – clothing as well as the body that came off like a garment – and dressed them in a new body and clothing embroidered in gold with these words: "Get a firmer grasp of yourself" [12]. That is, after biological death with the soul there is a transformation of its bodily structure, the old body dies and the soul puts on a new bodily shell.

In the afterlife, according to G. Skovoroda, an immortal person can eat food and among this food there is meat, because without eating meat, even at the level of immortality, man cannot do without. "The travellers sat down to an immortal meal. They were offered angelic bread, new wine, a perfect lamb a year old, a heifer three years old, a she-goat, and the calf that Abraham had offered to his ever longed-for Guest in three persons; young pigeons and turtledoves and manna – and everything needful for a feast, of which it is written: "Blessed is he who has dined" [12].

The idea of hedonism in the creative heritage of Hryhorii Skovoroda is that immortality is associated with eternal joy and merriment, because immortal people "have fun forever." "Enter the dwelling of your Heavenly Father and rejoice eternally" [12]. – says H. Skovoroda.

Conclusions. The conducted theoretical study has shown that in the views on death and immortality of H. Skovoroda, there is a Christian worldview, according to which the Thinker considers the phenomenon of immortality through the prism of the Resurrection from the dead. Death is the dumping of the old body; immortality is the dressing of a new corporeality. The human Soul is of the highest value and lives forever, that is, it is immortal by nature. At the same time, we can say that H. Skovoroda is characterized precisely by a personalistic worldview. Persons should freely separate the "literal" in the Bible from the "symbolic", spiritual, because they themselves are the bearer of the Spirit, one with the Soul.[4] These tendencies can be seen both in the literary work of the Thinker and in his life – the philosophical teaching of Hryhorii Skovoroda, like that of Socrates, is largely manifested in his biography.

The interpretation of H. Skovoroda's teaching in the coordinates of metaanthropology, which continues the ideas of domestic personalism,[4] allows us to conclude that death and immortality are understood by the philosopher in the existence of people in ordinary, borderline, and meta-boundary dimensions. In the ordinary human existence, persons are afraid of death: they either do not believe in life after death, or are terrified of eternal hellish torments. To persons of borderline existence, who are filled with the will to power and creativity, faith in the immortality of the soul can become a temptation for their pride. Persons of meta-boundary existence combines humility and understanding of the other with the desire for good deeds and spiritual creativity.

BIBLIOGRAPHY

1. Дружинин В. Н. Экспериментальная психология: учебник для вузов. 2-е издание. Санкт-Петербург : Питер, 2006. 320 с.
2. Федів Ю., Мозгова Н. Історія української філософії : Навчальний посібник. Київ : Україна, 2021. 512 с.
3. Хамитов Н. ФИЛОСОФИЯ: Бытие. Человек. Мир. От метафизики к метаантропологии. Курс лекций. 6-е издание, исправленное и дополненное. Киев : КНТ, 2020. 268 с.
4. Хамітов Н. Філософська антропология: світовий та вітчизняний контексти. *Вісник НАН України*. № 5. URL: <https://www.nas.gov.ua/UA/Messages/Pages/View.aspx?MessageID=7874> (дата звернення: 16.09.2022).

5. Хамитов Н., Крылова С., Минева С. Этика и эстетика. Словарь ключевых терминов. Киев : КНТ, 2009. 336 с.
6. Хамітов Н. В. Філософська антропологія: актуальні проблеми. Від теоретичного до практичного повороту. Київ : КНТ, 2017. 394 с.
7. Крылова С. А. Безсмертя особистості: ілюзія чи реальність? Київ, 1999.
8. Malinov A. The method of symbolic interpretation of Grigory Skovoroda / *Scrinium IX* (2013). *Patrologia Pacifica Tertia* [Електронний ресурс]. URL: accessed August 13, 2021, https://brill.com/view/journals/scri/9/1/article-p285_17.xml?language=en.
9. Пирожков С., Божок Є., Хамітов Н. Національна стійкість (резистентність) країни: стратегія і тактика випередження гібридних загроз. *Вісник НАН України*. № 8. URL: <http://visnyk-nanu.org.ua/ojs/index.php/v/article/view/135> (дата звернення: 16.09.2021).
10. Ростовский Д. Не бойся смерти, но готовься к ней. *Цветник духовный*. №22 (199). 8 июня '02, [Электронный ресурс]. URL: <https://orthodox-newspaper.ru/numbers/at28325> (дата обращения: 16.09.2021).
11. Сковорода Г. Тлумачення із Плутарха про тишу серця. Федів Ю., Мозгова Н. Історія української філософії : навчальний посібник. Київ : Україна, 2001. С. 188-200.
12. Skovoroda H. A Conversation Among Five Travellers Concerning Life's True Happiness. *Journal of Ukrainian Studies* 30. № 1. URL: accessed August 11, 2021, <http://sites.utoronto.ca/elul/English/218/Skovoroda-travellers.pdf>.
13. Сковорода Г. Вхідні двері до християнського доброчестя. Сковорода. Найкраще / Пер. Марії Кашуби, Галини Сварник, Назара Федорака; Передм. Ростислава Чопика, Андрія Любки; Іл. Данила Мовчана. Львів : Видавництво Terra Incognita, 2019. С. 14–27.
14. Сковорода Г. Нарцис. Слово про те: пізнай себе. Сковорода. Найкраще. Пер. Марії Кашуби, Галини Сварник, Назара Федорака; Передм. Ростислава Чопика, Андрія Любки; Іл. Данила Мовчана. Львів : Видавництво Terra Incognita, 2019. С. 28–91.

REFERENCES

1. Druzhynin V. N. *Eksperimental'naya Psikhologiya: Uchebnik Dlya Vuzov* [Experimental Psychology: Textbook for Universities]. 2-ye izd. SPb.: Piter, 2006. 320 с. [in Russian].
2. Fediv Yu. O., Mozhova N. H. *Istoriya Ukrayins'koyi Filosofiyi* [History of Ukrainian Philosophy]: *Navchal'ny Posibnyk*. Yu. O. Fediv, N. H. Mozhova, K.: Ukrayina, 2001. 512 с. [in Ukrainian].
3. Khamitov N. *FILOSOFIYA: Bytiye. Chelovek. Mir Ot Metafiziki k Metaantropologii. Kurs Lektsiy* [PHILOSOPHY: Genesis. Human. The World From Metaphysics to Metaanthropology. Lecture course]. 6-ye Izdaniye, Ispravlennoye i Dopolnennoye / N. Khamitov, Kyiv: KNT, 2020. 268 с. [in Russian].
4. Khamitov N. *Filosofs'ka antropohiya: svitovyy ta vitchyznyanyy konteksty* [Philosophical anthropology: world and domestic contexts]. *Visnyk NAN Ukrayiny*, №5. URL: accessed September 16, 2021, <https://www.nas.gov.ua/UA/Messages/Pages/View.aspx?MessageID=7874> [in Ukrainian].
5. Khamitov N., Krylova S., Mineva S. *Etika i Estetika. Slovar' Klyuchevykh Terminov* [Ethics and Aesthetics. Dictionary of Key Terms]. N. Khamitov, S. Krylova, S. Mineva, K.: KNT, 2009. 336 с. [in Russian].
6. Khamitov N. V. *Filosofs'ka Antropohiya: Aktual'ni Problemy. Vid Teoretychnoho Do Praktychnoho Povorotu* [Philosophical Anthropology: Current Issues. From Theoretical To Practical Turn]. N. V. Khamitov, K.: KNT, 2017. 394 с. [in Ukrainian].
7. Krylova S. A. *Bezsmertya Osobystosti: Ilyuziya Chy Real'nist'?* [Immortality of the Personality: Illusion or Reality?]. K.:, 1999. [in Ukrainian].
8. Malinov A. The method of symbolic interpretation of Grigory Skovoroda / *Scrinium IX* (2013). *Patrologia Pacifica Tertia*. URL: accessed August 13, 2021, https://brill.com/view/journals/scri/9/1/article-p285_17.xml?language=en. [in English].
9. Pyrozhekov S., Bozhok Ye., Khamitov N. *Natsional'na stiykist' (rezyl'yentnist') krayiny: stratehiya i taktyka vyperedzhennya hibrydnykh zahroz* [National stability (resilience) of the country: strategy and tactics of anticipation of hybrid threats]. *Visnyk NAN Ukrayiny*, № 8 URL: accessed September 16, 2021, <http://visnyk-nanu.org.ua/ojs/index.php/v/article/view/135>. [in Ukrainian].
10. Rostovskiy D. *Ne Boysya Smerti, No Gotov'sya k Ney* [Don't Be Afraid of Death, But Prepare for It]. *Tsvetnik Dukhovnyy*. №22 (199). 8 iyunya '02. URL: accessed September 16, 2021, <https://orthodox-newspaper.ru/numbers/at28325> [in Russian].

11. Skovoroda H. Tlumachennya Iz Plutarkha Pro Tyshu Sertsya [Interpretation From Plutarch On the Silence of the Heart]. Fediv Yu. O., Mozhova N. H. Istorija Ukrayins'koyi Filosofiyyi: Navchal'nyy Posibnyk K.: Ukrayina, 2001. С. 188–200. [in Ukrainian].

12. Skovoroda H. A Conversation Among Five Travellers Concerning Life's True Happiness. Journal of Ukrainian Studies 30, №1. URL: accessed August 11, 2021, <http://sites.utoronto.ca/elul/English/218/Skovoroda-travellers.pdf>. [in English].

13. Skovoroda H. Vkhidni Dveri Do Khrystyyans'koho Dobrochestya [Entrance Doors to Christian Virtue]. Skovoroda. Naykrashche. Per. Mariyi Kashuby, Halyny Svarnyk, Nazara Fedoraka; Peredm. Rostyslava Chopyka, Andriya Lyubky; Il. Danyla Movchana L'viv: Vydavnytstvo Terra Incognita, 2019. С. 14–27. [in Ukrainian].

14. Skovoroda H. Nartsys. Slovo Pro Te: Piznay Sebe. Skovoroda. Naykrashche [Narcissus. A Word About That: Know Yourself]. Per. Mariyi Kashuby, Halyny Svarnyk, Nazara Fedoraka; Peredm. Rostyslava Chopyka, Andriya Lyubky; Il. Danyla Movchana L'viv: Vydavnytstvo Terra Incognita, 2019. С. 28–91. [in Ukrainian].

Нестеренко Павло Олександрович

аспірант кафедри соціальної філософії, філософії освіти
та освітньої політики

Національного педагогічного університету імені М. П. Драгоманова
вул. Пирогова, 9, м. Київ, Україна
orcid.org/0000-0002-8252-6879

ПРОБЛЕМА СМЕРТІ ТА БЕЗСМЕРТЯ У ВЧЕННІ Г. СКОВОРОДИ В КОНТЕКСТІ СУЧАСНОЇ УКРАЇНСЬКОЇ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

Дана стаття присвячена осмисленню ідей смерті та безсмертя у філософській спадщині видатного українського філософа Григорія Сковорода в контексті вітчизняної філософської антропології.

Григорій Савич Сковорода – великий український філософ, ідеї якого актуальні як ніколи і в наш непростий час соціальних викликів та загроз. Григорій Сковорода – це без перебільшення унікальний український мислитель та фактично батько української філософії. Філософські погляди Григорія Савича Сковорода впливали і надалі впливають на розвиток всієї української філософії.

Розмірковуючи про явище смерті, Григорій Сковорода писав: «Знаю, що смерть – як коса замашина, навіть царя не обійде вона. Байдуже смерті, мужик то чи цар, – все пожере, як солону пожар. Хто ж бо зневажить страшну її сталь? Той, в кого совість, як чистий кришталь». Можна погодитися з мислителем в тому, що наша совість як голос душі, може допомогти подолати смерть.

Мета статті – дослідити уявлення про смерть та безсмертя у філософській спадщині Г. Сковорода.

Для дослідження явлень про смерть та безсмертя, автор взяв наступні праці мислителя: 1. Вихідні двері до християнського благочестя. 2. Нарцис. Слово про те: пізнай себе. 3. Тлумачення із Плутарха про тишу серця. 4. Розмова п'яти подорожніх про справжнє щастя в житті.

Наукова новизна отриманих результатів полягає насамперед у тому, що проблема смерті та безсмертя особистості у творчій спадщині Григорія Сковорода розглядається у буденному, граничному та метаграничному вимірах людського буття, які є ключовими поняттями метаантропології. київської світоглядно-антропологічної школи.

Інтерпретація вчення Г. Сковорода в координатах метаантропології дозволяє зробити висновок про те, що смерть і безсмертя розуміються філософом в існуванні людей у буденному, граничному та метаграничному вимірах. На буденному рівні буття люди бояться смерті: або не вірять у життя після смерті, або бояться вічних пекельних мук.

Для осіб граничного людського існування, які сповнені волі до влади та творчості, віра в безсмертя душі може стати спокусою для їх гордості. Особи метаграничного існування поєднують смирення та розуміння Іншого з прагненням до добрих справ і духовної творчості.

Ключові слова: Григорій Сковорода, душа, особистість, смерть, безсмертя, філософська антропологія, метаантропологія, буденне буття, граничне буття, метаграничне буття.