

УДК/UDC 740

Динамический принцип в космогонии Я. Бёме: христоцентризм и аспекты темпоральности

Песоцкая Елена Николаевна

кандидат философских наук, доцент кафедры философии, профессор Российской Академии Естествознания

Историко-социологический институт Мордовского государственного университета имени Н. П. Огарёва

г. Саранск, Россия

e-mail:cerera-office@mail.ru

ORCID ORCID/ResearcherID <https://orcid.org/0000-0001-8788-3472>

Белова Людмила Александровна

кандидат медицинских наук, доцент кафедры нормальной и патологической физиологии, профессор Российской Академии Естествознания

Медицинский институт, ФГБОУ ВО «Национальный Исследовательский Мордовский государственный университет имени Н.П. Огарёва»

Саранск, Мордовия, Россия

e-mail:lyudbelova@yandex.ru

ORCID/ResearcherID <https://orcid.org/0000-0001-6054-0111>

Аннотация

В настоящей статье обзорно представлена философская система Якоба Бёме, занимающая видное место в немецкой философии и европейском мистицизме. Представления о познании как размыкании обогатило когнитивную науку. Диалектические предвосхищения и антропологический поиск Бёме отражают представления о человеческом мышлении как о целом, содержащем в себе квинтэссенцию вещей. Представлено оригинальное обращение им натурфилософских категорий в психологические и религиозные понятия. Тексты Бёме диалогизируют с внутренним самоощущением познающего, вследствие чего из духа языка проистекают все обретения для философского познания. Философский подход интегрирует исследования целостной лексико-семантической структуры языка, выражающего традиции. Соединение в работах Бёме трёх философских направлений: мистицизма, пантеизма и диалектики повлияло на творчество видных европейских и русских мыслителей. В итоге в их системах импульс к развитию получает терминология естествознания и философии,

вписанная в культурную традицию. Религиозно-философское и натурфилософское умозрения в системе Бмё проникают друг в друга по принципу взаимодополнительности, открывая современникам понимание эмпирической темпоральности как причинной взаимообусловленности событий. Оригинальное натурфилософское учение *coincidentia oppositorum* у Дж. Бруно повлияло на содержание учения о противоположностях у Бёме, отразившее состояние человека «в духе» и качественное познание им природы.

Ключевые слова: мистицизм, пантеизм, натурфилософия, религия, культурная традиция, человек, дух, язык, диалектика, время, темпоральность, опыт, антропологистика, философское знание.

Dynamic principle in the cosmogony of J. Böehme: Christocentrism and aspects of temporality

Pesotskaya Yelena Nikolayevna

Candidate of Philosophy, assistant professor of the Department of Philosophy, professor of the Russian Academy of Natural Sciences

Ogarev Mordovia State University, Historical and Sociological Institute
Saransk, Russia

e-mail:cerera-office@mail.ru

ORCID ORCID/ResearcherID <https://orcid.org/0000-0001-8788-3472>

Belova Ludmila Aleksandrovna

PhD in Medical Science, Associate Professor, Department of Normal and Pathological Physiology

Medical Institute, National Research Ogarev Mordovia State University
Saransk, Russia

e-mail:lyudbelova@yandex.ru

ORCID/ResearcherID <https://orcid.org/0000-0001-6054-0111>

Abstract

This article provides an overview of the philosophical system of Jacob Böehme, which occupies a prominent place in German philosophy and European mysticism. Ideas about cognition as an opening enriched cognitive science. The dialectical anticipations and anthropolinguistic search for Böehme reflect ideas about human thinking as a whole, containing a quintesse of things. He presented the original conversion of natural philosophical categories to psychological and religious concepts. Böehme's texts dialogue

with the inner self-feeling of the cognizant, as a result of which all gains for philosophical knowledge stem from the spirit of the language. The philosophical approach integrates researches of the holistic lexical and semantical structure of the language expressing traditions. The combination in the works of Böehme of three philosophical directions: mysticism, pantheism and dialectics influenced the work of prominent European and Russian thinkers. As a result, in their systems, the terminology of natural science and philosophy, inscribed in cultural tradition, receives impetus for development. Religious, philosophical and natural philosophical speculations in the Böehme system penetrate into each other on the principle of complementarity, revealing to contemporaries an understanding of empirical temporality as a causal relationship of events. The original natural philosophical doctrine of *coincidentia oppositorum* by J. Bruno influenced the content of the doctrine of opposites in Böehme, reflecting the state of a man "in spirit" and his qualitative knowledge of nature.

Key words: Jacob Böehme, mysticism, pantheism, natural philosophy, religion, cultural tradition, a man, spirit, language, dialectics, time, temporality, experience, anthropolinguistics, philosophical knowledge

Jacob Böehme is considered one of the founders of the philosophy of the New Age. In the work of the famous German *mystical philosopher* and *visioner* Jacob Böehme (1575-1624), Renaissance mysticism in Germany found the most striking expression. Based on the works of Valentin Weigel, Schwenkfeld and others [12; 10], he created a complex system of cosmology. Böehme's ideas influenced the works of scientists such as I. Gaman, G.F. Hegel, F. Schelling, N. Berdyaev, V. Soloviev, S. Frank and others

The philosopher's writing originates from the works: "Aurora oder die Morgenröthe im Aufgang"(1612) and "Description of the three principles of the divine essence"(1619), "On the triple life of a man"(1620), "On the humanity of Jesus Christ"(1620), "On a fertile choice"(1620-1623), "Cristosophia or the way to Christ"(1624). Of Böehme's later works, the following should be noted: "Von den drei Principien des göttlichen Lebens"("On the three principles of divine life,"1619), then "Vierzig Fragen von der Seele oder Psychologia vera"("Forty questions about the soul" or "True Psychology,"1620) and "Mysterium magnum oder Erklärung über das

erste Buch Moses ("The Great Secret, or Explanation of the First Book of Moses" (1623)).

Böhme's literary style and German are distinguished by the fact that the New Reformation in the theological aspect corresponded to the descriptions he made. More than anyone, Jacob Böehme protests against science. "Not from books, as scientists do, should one draw his wisdom, but from the direct grasping of the highest truth... believed the philosopher; "I will write in spirit and meaning, not in appearance..." says Boehme at the beginning of his way, noting the inherent character of internal fantasticism in his system.

Mysticism is a mystery corresponding to the charismatic mood in the Orthodox sense [3, c. 111]. Christian mysticism of the Middle Ages - *cognito Dei experimentalis* suggested the Christian's conversion to the conceptual and experimental experience of the divine [7, s. 302]. The appearance from the beginning of the XIV century a new type of "intellectual man, *litteratus*" [6, p. 83] contained an intensity on *poetic reflection*. Since 1831, German (Rhine) mysticism means a corpus of texts in German, which focuses on Latin samples, and at the same time, with I. Eckhart [8, s. 147] gravitates to the identity present in the native language. Later, at Böehme, a protest against the scholar of book teaching is found in the fact that he emphasizes the importance of the German language itself. Language, as the generation of the thinking *human spirit*, is in the eyes of Jacob Böehme a new creation of the whole world, since people's thinking contains a quintesse of things. The latter must become the content of mystery. Therefore, if anyone understands the language perfectly, then this should have acquired the great importance of the world. Indeed, from the point of view of anthropolinguistic search, there are a number of German expressions, such as, for example, "Ichheit" (egg from the word "I"), "Selbheit" (self), "Deinheit" (creativity - from "yours"), etc., which are successfully historized by him in the spirit of the language and found for philosophy. Later, a gnoseological turn in linguistics will entail the development of a whole cognitive infrastructure for understanding the theoretical foundations of language research, creating a model and way of

functioning of *language as a multidimensional phenomenon* [11]. Unfolding communication to consciousness and language as fields of anthropological "opening"[5, с. 102]. At the moment of his work, German and Latin words (the latter are alchemical terms from the works of F. G. Paracelsus), he completely arbitrarily decomposes into syllables, in order to then also arbitrarily interpret them and look for the meaning of the whole from their comparison (for example, Teufel, Mercurius, etc.). The Teutonic philosopher tries to put mystical thoughts into a clear form; one can find in the writings a logical division and scientific maintenance of evidence.

Böehme's philosophical views organically combined three philosophical directions: *mysticism, pantheism and dialectics*. In his system, religious, philosophical and natural philosophical thinkings penetrate into each other and dissolve into each other. This is done according to the principle of spheres of their complementarity [5, p. 112]. The Böehme system occupies the same place in German philosophy of that time as the system of D. Bruno of Italian natural philosophy. Both systems focus on the diversity of previous development. They become large-scale finishing systems with a characteristic imprint of the intellectual directions from which they come. Points of contact and opposites can be seen between these systems. In contrast, the difference in the national background on which they stand out is clearly reflected. When German philosophy fell to take stock of the entire development of modern thinking, it again caused from oblivion both these systems, in which both Italian and German thinking at the same time found its end. From this it follows that language as a system can be explained only *integratively*, with the participation of philosophical knowledge.

The view of nature is permeated by religious and philosophical thoughts. The spirit of Jacob Böehme covers all nature in categories of religious consideration. Not only the external fate, but also the internal essence of nature, he tries to derive from the opposite of good and evil; and the whole process of what takes place in nature is equivalent to that of sin and redemption. The internal state of religious life with its opposites, strongholds, aspirations and aims is in the eyes of Böhme, as well as the Gnostics,

the deepest essence of nature as well. Natural philosophical categories turn to psychological and religious concepts. In this, German mysticism, which reached its climax, is the opposite of Italian natural philosophy. J. Bruno plunges into the secrets of active nature, Jacob Böehme - into the mystery of the inner life of the person. This is the complete difference between Italy and Germany. There they are looking for God in nature, here - in the soul. The original content that the new thinking craves is hoped to draw there from the infinity of the universe, here - from the revelation of the believing soul.

The development of Rhine mysticism as an internal religious experience since the XIV century. Associated with the problems of understanding the language of mystical texts, the mystical experience of God-knowledge. Modern authors emphasize the inseparability of mysticism from ascetics [6, p. 80]. At the same time, Böehme's texts enter into *a dialogue* with the inner self-feeling of the cognizant, delight with revelation, they are tormented, despair, give hope and leave in the consciousness the responsibility that is assigned to a person by the very fact of his birth. The philosophical approach contributed to the integration of studies of the holistic lexic and semantic structure of languages expressing the spirit of the people and their traditions. The reader is the main character created by the author and inscribed in the mystery (created in the Divine Mystery) - the history of the universe. The cosmology of Boehme is distinguished by the fact that from the primary basis, which represents an eternal unity, silence without essence, the abyss (Ungrund), eternal peace and nothing. He is nothing but the will to work and desire, and which, being an absolute, rests in itself invariably in eternal freedom. The power of aspiration "something" gives rise to the deity, then to God - eternal nature, then to the power of God - spiritual world and as the last generation - earthly world. In everything, even in God, there is both a good and an evil beginning.

The thinker shows that the real world also exists in time, so he should, according to Böehme, also have a temporal beginning. Therefore, its existence should be understood only as a temporary event, a one-time fact, which, not being due to the necessary and eternal activity of the discovery of

Deity, came suddenly. Boehm's deep teaching of God and the Universe was perceived as a real philosophy and true faith throughout the Protestant world - in Germany, especially in England and the Netherlands. In Germany, the philosopher influenced I. Scheffler (Angelius of Silesia), G.F. Hegel, F.V. Schelling and other European idealist thinkers. In the event field of the Böehme system, the relationships of processes and objects are understood, thanks to the *characteristic time* of processes, inexpressible in units of time. In philosophical culture, the "characteristic time" is synonymous with the concept of *temporality* (lat. *tempora* - "times" is understood as a specific relationship between the moments of time and the temporal characteristics of phenomena and processes, the dynamics of their qualitative changes, which is determined by the socio-cultural specificity of human existence. In J. Böehme, the movement from a priori to empirical temporality as a causal relationship of events in time (causality) precedes the modern understanding of the systemic complexity and integrity of objects. The doctrine of the knowledge of Boehme becomes a continuation of the German mysticism of Johann Eckhart [9]. It can be expressed in the thesis that a man must silence his creature nature, abandon his own desires, his own vision and hearing, preventing him from seeing and contemplating God. In the work "Cristosophia or the Way to Christ," [1] the thinker believes that: "When the desires and feelings of self are silent, then eternal hearing, vision and verb will be revealed to you; God will hear and see through you... When you are silent, you will become what God was before nature and creatures and from what He created nature and creature... "[In the same place. P. 101]. Such comprehension is achieved in a special state when a person is visited by mystical visions. The opening at the same time is not subject to the usual verbal expression, therefore, symbols, metaphors and foreign tales are used to convey the "seen." For Böehme, knowing the world was a way of knowing the Creator. For a man, this knowledge could not be complete. Only approaching the understanding of the divine essence is possible. Thus, Boehme does not stop at the paradoxical demand to close himself from the world in order to know the world.

The doctrine of *coincidentia oppositorum* (on the coincidence of opposites), which in natural philosophy and especially in J. Bruno played an outstanding role. The doctrine of opposites in Böehme reflects the state of a man "in spirit," when he discovers two qualities of the creature world ("nature"): one good, the other evil, which "in this world in all powers, in stars, elements, and in all creatures... as something one; and there is no such creatures in the flesh in natural life that would not have both qualities. "[2, p. 25]. Such opposite qualities are air and water, heat and cold... They exist in constant struggle and unity, giving rise to everything existing in the creature world. Thanks to their joint existence in nature, everything gains its development. The exception that Böehme points to is angels and demons living only in good or evil. The main opposite, the reconciliation of which in this case should bear Deity, is the moral and religious opposite of good and evil. It goes, as Böehme develops its thought, through the whole world: "There is nothing in nature that is not inherent in good and evil." If, thus, all things bear this opposite of the primitives of good and evil, then the same opposite must already be contained in the Deity, which forms the innermost essence of all things. But how can it be that the One, infinite God is so bifurcated in himself and in such contradiction with himself? The answer to this contains the secret of the teachings of Jacob Böehme: only through the opposite and revelation is possible, and the Deity must conclude the very opposite if it wants to open itself. The phenomenon of fire and light gives food to his fantasy: where there would be only light or only darkness, there would be no light or darkness: only opposites can be revealed in each other. Therefore, God must accept the original opposite. His love could not have been revealed if it had not been revealed in His wrath, and His eternal light could not have been manifested if darkness had not been given in Him Himself. The anthropological views of J. Böehme are expressed in the adoption of Copernican heliocentrism. The sun corresponding to the fire is placed in its middle, and six planets, including the Earth, which is mainly one of the six images, turn around it. As the last image of creation, a man is a combination of all the forces scattered around him. Already in

parts of his body: the body, legs, arms, heart, blood, feelings and head, the philosopher is trying to rediscover the seven primary qualities and, on the other hand, the seven spheres of the general life of nature as the primary ones. A person's mental actions express his relationship to the whole world in aggregate, and not only to the material being in which he rotates. So, in it you can discover the Three unities again: the substantive essence of his whole soul is the imprint of the divine world substance of the Father. Love, as the deepest force of its world-embracing consciousness, is a reflection of the divine power uniting in the Son. The prudent spirit, through which essence and love unite in intelligent activity, takes the place of the flowing power of Deity, the Holy Spirit. That is, the *"characteristic time of processes,*

not quantifiable and not commensurate with anything, is here determined at a time by the activity of the temporal beginning, the surprise of its action.

Gnosis Boehme, thus, is expressed not in concepts, but in myths and symbols. The spiritual vision of the philosopher is not translated into the language of an objective world. Therefore, the description of what lies deeper than the world of objects with which intellect deals is built on the basis of a *dynamic principle* that reveals the mystery of the origin of the theogonic, cosmogonic and anthropogonic process.

In the present, a complete research of the temporal essence of phenomena and phenomena is no longer possible without operating on the terminology of natural science and philosophy, which fit into *cultural tradition*. Thanks, to the existential and phenomenological directions that were developed at a later time, and in which there is a temporality of human being, contrasted with time, the dynamics of personality and other social objects in scientific knowledge is investigated through methods of temporal analysis. This means turning to the idea of analyzing interacting social phenomena through a comparison of their temporality. So, the linear progression of the moduses (past, present and future) of human being, which was addressed by natural philosophy, becomes a traditional understanding of

temporality in philosophy. The study of it from the point of view of human perception and social time continues in the sociohumanitary sciences.

Список литературы:

1. Бёме Я. *Christosophia, или Путь ко Христу* / Ред. Бёме Я.; Пер. с нем. А. Ф. Лабзина.. — Подар. изд. оригинала 1815 г. Спб., 1999. 478 с.
2. Бме Я. *Аврора, или Утренняя заря в восхождении: [Пер. с нем.]* / Якоб Бёме. – Репринт. Воспроизведение. – М.: Гуманус: Политиздат, 1990. – 413, [2] с. ил.
3. Киприан (Кёрн), архим. *Духовные предки св. Григория Паламы (Опыт мистической родословной)* // Богословская мысль. П., 1942. С.102-131.
4. Песоцкая Е.Н. *Природно-биологические факторы социальной активности человека (философский анализ). Автореферат диссертации на соискание ученой степени кандидата философских наук.* / Национальный исследовательский Мордовский государственный университет им. Н.П. Огарева. - Саранск: Изд-во Мордов. ун-та, 1996. - 16 с.
5. Песоцкая Е.Н., Зорькина А.В., Белова Л.А. *Теоретические основы интеграции медицины и философии. Монография.* Саранск, МГУ им. Н.П. Огарёва, Тип. Рузаевский печатник, 2017. – 186 с.
6. Шилов Е.В. *Немецкая средневековая мистика: Майстер Экхарт в контексте позднего Средневековья* // Вестник ПСТГУ I: Богословие. Философия. 2007. Вып. 2 (18). С. 80-91.
7. Balthasar H. U. von *Zur Ortsbestimmung christlicher Mystik* // *Pneuma und Institution: Skizzen zur Theologie IV, Einsiedeln*, 1974. 393s.
8. *Echhart Meister. Schoriften und Predigten.* Büttner H., hrsg. Bd. I, Jena, 1907. S. 147.
9. *Echhart I. Die deutschen und lateinischen Werke*, Stuttg., 1936—48; в рус, пер. — Избр. проповеди, М., 1912.
10. *Schwenckfeld C. Corpus Schwenckfeldianorum.* Sawan Press. Volume 1. 2018. - 746 s.
11. Talmy 2003 *Toward a Cognitive Semantics: Concept Structuring Systems v. 1 (Language, Speech Communication) (Lanuage, Speech and Communication).* - 577p.
12. *Weigel W. Gesamtausgabe, Hg, v. W. E. Peuckert [s. 1], 1957.*

References:

1. Boehme J. *Christosophia, or the Path to Christ* / Ed. Boehme Ya.; Per. with him. A. F. Labzina .. - A gift. ed. original 1815. St. Petersburg, 1999. 478 p.

2. Вме Ya. Aurora, or the dawn in the ascent: [Trans. from German] / Jacob Boehme. - Reprint. Playback. - M.: Gumanus: Politizdat, 1990. - 413, [2] p
3. Cyprian (Kern), archim. Spiritual ancestors of St. Gregory Palamas (Experience of a mystical genealogy) // Theological Thought. P., 1942. Pp.102-131.
4. Pesotskaya E.N. Natural and biological factors of human social activity (philosophical analysis). Abstract of the dissertation for the degree of candidate of philosophical sciences. / National Research Mordovian State University. N.P. Ogaryov. - Saransk: Publishing House of Mordov. un-ta, 1996. 16 p.
5. Pesotskaya E.N., Zorkina A.V., Belova L.A. Theoretical foundations of the integration of medicine and philosophy. Monograph. Saransk, Moscow State University N.P. Ogaryova, Type. Ruzaevsky printer, 2017. - 186 p.
6. Shilov E.V. German medieval mysticism: Meister Eckhart in the context of the late Middle Ages // Vestnik PSTGU I: Theology. Philosophy. 2007. Issue. 2 (18). Pp. 80-91.
7. Balthasar H. U. von Zur Ortsbestimmung christlicher Mystik // Pneuma und Institution: Skizzen zur Theologie IV, Einsiedeln, 1974. 393s.
8. Echhart Meister. Schoriften and Predigten. Buttner H., hrsg. bd. I, Jena, 1907. Pp. 147.
9. Echhart I. Die deutschen und lateinischen Werke, Stuttg., 1936-48; in Russian, trans. - Fav. sermons, M., 1912.
10. Schwenckfeld C. Corpus Schwenckfeldianorum. Sawan Press. Volume 1. 2018. - 746 s.
11. Talmy 2003 Toward a Cognitive Semantics: Concept Structuring Systems v. 1 (Language, Speech Communication) (Language, Speech and Communication). - 577p.
12. Weigel W. Gesamtausgabe, Hg, v. W. E. Peuckert [s. 1], 1957.