

Застосування методу історико-філософського культурно-предикативного аналізу у сходознавчих історико-філософських дослідженнях відкриває нові перспективи для логіко-методологічної комунікації, переопишу традиційних словників філософії Сходу та творення їхніх модерних аналогів у філософії Заходу. У цьому концептуальному конструюванні важливе місце посідає диз'юнктивний синтез, який допомагає зберегти автономність мислення певної філософської культури, як східної, так і західної, й водночас дає змогу її трансформувати. Збереження колишнього філософського досвіду і відкритість новому філософському експериментуванню, у якому філософське мислення збігається з уявним експериментуванням, є відмітними ознаками історико-філософського культурно-предикативного аналізу.

Література:

1. Дроботенко М. О. Інтеркультурна філософія: до визначення поняття. Гілея: Науковий вісник: збірник наукових праць. Гол. ред. В. М. Васькевич. Київ: ПП «Гілея», 2017. Вип. 118 (3). С. 208–211.
2. Гнатюк Я. С. Комунікативний потенціал культурної предикації. Івано-Франківськ: Вид.-во «Лілея-НВ», 2019. 304 с.
3. Делёз Ж. Логика смысла. Москва: Академический Проект, 2011. 472 с.

UDC 130.2:316.7

DOI <https://doi.org/10.36059/978-966-397-283-1-80>

Danylova T. V.

ORCID: 0000-0002-0297-9473

PhD in Philosophy, Associate Professor, Visiting Professor

Institute of Ethnology and Cultural Anthropology

of the University of Lodz

Lodz, Poland;

Senior Researcher at the Laboratory of Methodology of Psychosocial and Political-Psychological Research

Institute for Social and Political Psychology

of National Academy of Sciences of Ukraine

Kyiv, Ukraine

ADMIRING BEAUTY: A JAPANESE VIEW OF NATURE

Key words: Japan, nature, Zen Buddhism, wabi sabi, beauty.

According to Kluckhohn and Strodtbeck's value orientations theory, human's relation to nature embraces several options: subjugation to nature, harmony with nature, and mastery over nature. Subjugation to nature means that an individual cannot and should not have control over nature, but, on the contrary, he/she is passively subjugated to the forces of nature. A person who lives in harmony with nature exercises partial, but not complete, control over it and is in balance with the forces of nature. Finally, the last option interprets a human as striving to exercise total control over nature [2].

In Japan, people do not oppose themselves to environment, but see themselves as a part of a holistic system. Their role is to maintain the balance of the system and to live in harmony with nature. Rejecting the idea of active reorganization of the world inherent in the Western mentality, the Japanese tend to understand Human – Nature unity, recognize hidden rhythms of nature, seasonal changes and its mystery. They try to perceive the uniqueness and beauty of every single moment. Humans cannot create something that already exists. They can only admire existing Beauty.

The Japanese attitude to nature is based on a specific worldview deeply rooted in Shinto with its spiritualization of natural and even man-made objects. Numerous Shinto myths and legends reflect the Japanese natural conditions. Territorial isolation of the country, its geographical and climatic features (earthquakes, tsunamis, typhoons) influenced the attitude of the Japanese towards nature as a living being. The spirit of Shinto pan-aestheticism merged with Buddhist, Taoist, and Confucian ideas and became an integral part of syncretic aesthetics of Zen Buddhism [1].

In Japan, nature has always been the highest manifestation of truth and beauty. There are special ways of admiring the cherry and plum blossoms, falling snow, the full Moon in September. Art and literature glorify every season. The Japanese poetic attitude to nature is a significant feature of the Japanese culture. Still now, ikebana, bonsai, rock gardens, tea ceremony, haiku, sumi-e are important components of the Japanese spiritual life.

Wabi sabi is a special Japanese notion that reflects such a sense of beauty. It defines the essence of many Japanese traditional arts. Wabi are aesthetic, moral norms and rules that emphasize simple, strict type of beauty and meditative, tranquil perception of reality. Wabi is associated with rustic simplicity, freshness, and serenity. Sabi is beauty or serenity that appears with age. People realize wabi sabi only through introspection, meditation living a simple life and enjoying unity with nature [3; 4].

The prominent Japanese Buddhist scholar D. Suzuki [6] argues that to understand the cultural life of Japan in all its diversity, including the passionate love for nature, it is necessary to grasp the mysteries of Zen Buddhism. Zen Buddhism has had an enormous influence on artistic, intellectual, and political life of the Far East. To some extent, Zen contributed to the formation of the

Japanese character, expressing it at the same time. Zen is the «most Japanese» form of Buddhism. Zen teaches us to respect and love nature, to live its life. Zen claims that nature is in us and we are in nature.

The Japanese perception of nature is perfectly illustrated by the Zen parable «Dry Leaves»:

The emperor had spent three years preparing his garden. Then he invited distinguished guests to admire its beauty. Everyone was delighted and praised the emperor. But the emperor was especially interested in the opinion of Ling Chi, who was considered an unsurpassed connoisseur of this form of art. When the emperor addressed him, everyone began to listen attentively.

Ling Chi said:

I don't see any dry leaf. How can life exist without death? The garden is dead, because there are no dry leaves. I think it was swept this morning. Order to bring some dry leaves.

When the leaves were brought and scattered, the wind started playing with them. The rustle of leaves – and the garden came to life!

Ling Chi said:

It's okay now. Your garden was beautiful, but it was too well planned. The art is greatest when it does not reveal itself [7, p. 47].

The traditional Japanese love for nature is based on the alleged identity of a human and nature. American scholar of Japanese origin Y. Saito [5] defined two main ways of Japanese identification with nature: emotional identification and identification based on the temporality of both humans and nature, on the transience of human life and natural phenomena. An attentive and respectful attitude towards fleeting phenomena is a characteristic feature of the Japanese attitude to nature.

Funding Acknowledgments

This research was supported by the University of Lodz, Poland [Scholarship Agreement No. 7/IDUB/SNU/2022]. The scholarship is implemented with funds from the Competition for Scholarship for Researchers from Ukraine under 2% increased subsidy for the universities which joined in the Excellence Initiative – Research University competition.

Literature:

1. Danylova T. Approaching the East: Briefly on Japanese Value Orientations. Research Revolution. International Journal of Social Science & Management. 2014. Vol. II. Issue 8. P. 4–7.

2. Kluckhohn F. Dominant and variant value orientations. C. Kluckhohn & H. Murray (Eds.). Personality in nature, society, and culture. NY: Alfred A. Knopf, 1953. P. 342–357.

3. Koren L. Wabi-Sabi: for Artists, Designers, Poets & Philosophers. San-Francisco: Imperfect Publishing, 2008. 96 p.

4. Powell R. Wabi Sabi Simple: Create beauty. Value imperfection. Live deeply. New York, NY: Adams Media, 2004. 208 p.
5. Saito Y. The Japanese Appreciation of Nature. *British Journal of Aesthetics*. 1985. Vol. 25. Is. 3. P. 239–251.
6. Suzuki D.T. An Introduction to Zen Buddhism. New York, NY: Grove Press, 1954. 132 p.
7. Zen parables. Penza: Diamond Heart Publishing House. 2004. 176 p.

UDC 21:314

DOI <https://doi.org/10.36059/978-966-397-283-1-81>

Dankanich A. S.

ORCID: 0000-0003-0824-1936

Candidate of Philosophical Sciences, Associate Professor,

Associate Professor at the Department of Philosophy

Oles Honchar Dnipro National University

Dnipro, Ukraine

ISLAMIC SOTERIOLOGY: BASIC PRINCIPLES

Key words: salvation, Islam, Quran, Islamic theology, good deeds, faith.

Islam, along with the Judeo-Christian tradition, affirms itself as a religion of salvation. It means that soteriology is an extremely important subfield of Islamic Systematic Theology. Like Judaism and Christianity Islam teaches about the salvation of the soul but does it in its unique way. Besides, it is essential to keep in mind Islam claims to be one true religion and the only way to the salvation of the soul. For this reason, it seems crucial to trace the theological outlines of Islamic soteriology.

Since the idea of salvation is essential in Islam, it is important to analyze its Qur'anic origins and interpretations in the works of Muslim theologians. At first, we will analyze Qur'anic verses which appeal to the means of salvation. Taking into account that multiple verses can be attributed to soteriological ones we, however, pay attention to the most important in the context of the presented research. One of the first mentions of salvation in the Quran is found in the fifth surah, widely known as Al-Ma'idah. According to the tenth verse, «...to those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward...» [3, p. 243]. There are also other influential verses, which we would like to quote in the following order: