

PHENOMENON OF LOVE IN THE HISTORY OF PHILOSOPHY

Love is a leading human need and one of the main ways of its rooting in the society. When a human became a human being he ceased to be an animal only and required human roots as deep and solid as animal instincts. In our opinion, the phenomenon of love is one of such roots.

Love in human society has a social and a moral content and has become a sample of relations between people. It is through love only human becomes a human being, and if the person is the central object and the major theme of philosophy, the theme of love has to be one of the leading problems of existence.

The Song of Songs of King Solomon - a book of the Bible dating to around the thirteenth century BC – is one of the oldest works devoted to love. Another early work dedicated to love is the Kamasutra – an ancient Indian saga about the art of love.

There is a great variety of works created by humankind about love. "Daughter of time born with no rights" [Shakespeare] - love was the subject of reflection for an author of erotic treatise, and an ancient philosopher, and a medieval mystic, and a thinker of Modern times and a contemporary sociologist. Therefore, the following stages in the history of the issue may be outlined:

- The theme of love in ancient philosophy;
- Love in the Middle Ages;
- Love in the Renaissance and the Modern and Contemporary times.

Historic images of love are dyed with unique colors of neighboring or successive cultures.

The most vivid images of love are a love as both a way of reaching universal harmony and a science to be learned, as stated in the famous Indian erotic treatise Kama-Sutra; an antique Eros in its relation with a Christian ideal of love - agape, as seen through the eyes of modern Protestant theologian A. Nygren.

Differences in styles of numerous works on love, understanding the essence of love and its role in human life, the development of its relations with other people, the humanity, the world and the God, altogether are united by the pathos of humanistic optimism, faith in the opportunity of finding by a human being of his nature, reaching to another human being and the world and finding an elusive harmony and identity of his being.

Creative and originative power of love is the single semantic core found in various life-portraying and protreptic, artistic and theoretical appeals to her.

Relevance of a declared article is dictated by the sharp shortage of love in the modern world as well as by the fact that the question of happiness remains open.

Axis of a world history, according to many researchers, dates back to 500 BC and lie between 800 - 200 BC, axial age, according to philosophers, was the

time of an anthropic disaster. The emergence of various life recovery and construction programs coincided with the advent of man-transcending.

The phenomenon of transcendence clearly indicates that people have faced the threat of self-destruction, i.e. in the grip of deceasing trend. Realization of this by a man-transcending induced him to find new life strategies. Axial time, when in different parts of the world independently from each other various philosophies emerged, when Lao Tzu and Confucius lived and created in China, Buddha - in India, Zarathustra – in Iran, the prophets Elijah and Isaiah – in Palestine, Homer, Heraclitus, Plato and others – in Greece, was a time of basic spiritual settings' shift. It was the time of "the sharpest turn in the history. There emerged a human of the type, which has been preserved to current times, "[4.32].

Axial time, as a time when people started to realize the need for salvation, as the researcher S. Denisov noted, would be meaningless without the threat of his death just as the abrupt change of spiritual attitudes and spirituality is in general unimaginable without the fall of a human. Axial Age was the era of a jump, an attempt of deceasing trend, the era of a transition from decease to vitality.

Plato, Epicurus and other ancient Greek philosophers were solving the same problem - the salvation of man. In the context of an anthropic disaster, when a human was on the path of self-destruction, philosophers were assigned a task to provide a human with such an aim and values that would help him to turn from the path of self-destruction and follow the firm road of eternal life. Therein lies salvation.

In other words, a human faced two paths: one is the road of death, another is a way of life; two valleys appeared in front human's eyes: the valley of death, or lie, and the valley of life, or the truth. These ways in philosophy are categorized as concepts of decease and vitality.

Moreover, survival and rescue, as researchers of the question note, are two completely different ways. The survival is a human life under the rule of decease trend while human salvation involves going beyond the trend.

In Plato's ontology the source of life appears as the world of ideas or ideals of vitality. In its epistemology Plato shows a human ways of getting into this world of vitality, only human's sensible and cogitative soul can get into the the valley of truth. All of the human's sensual and material bits remain in the valley of lies. In other words, according to the Plato's philosophy only a hard-hearted human escapes from a decease trend and enters the world of vitality. According to Plato's philosophy, only people who have no mercy and no reaction to other people and their sufferings survive. Besides, according to Plato, a human can survive only when his soul leaves the body, i.e. after his death. Nevertheless, can we like this, even if it is a human of Plato?

Epicurus also believed that only a human that reached ataraxy, equanimity, such that he does not care about anything, i.e. a dead man, survives. Thus, the philosophies of Plato and Epicurus are identical about this position [1.61-63].

Under such conditions, an urgent need for alternative ways and methods of survival emerged, which were represented by the Christian religion and the Bible.

So love became such a way, in our opinion, since the main provision of Christianity states "God is love". [3]

During the Renaissance philosophy of love received a new impulse to the development, a peculiar genre of philosophical treatises and dialogues about love come out. Mainly due to the revival of ancient philosophy and especially the teachings of Plato. However, Renaissance philosophy of love includes the traditions of courtly poetry and medieval disputes about love.

Treatises about love became almost one of the major genres of philosophical literature. In the West these works have for a long time been the subject of special studies, works of E. Panofsky, A. Chastel and other researchers are devoted to this.

Renaissance works were about to be published. So in 1912 the Italian researcher D. Dzonta published anthology "Chikvechento's treatises about love", which included the following five treatises: "The teaching young people how to fall in love"; "Instructions to young people in the beautiful art of love F. Sansovino; "Treatise on the infinity of love" Tullia Aragon and two treatises Betussi - "Love and its impact" and "Leonore".

In 1913 Dzonta published another compilation "Chikvechento's treatises about women", which were published treatises F. Piccolomini "Dialogue about the beautiful appearance, or Rafaella", M. Bendo "Anguish, pain and flour - three world furies", "Book of beauty "F. Luigini and" Feast or severity wife "Dzh.-B. Fashionable. In the last quarter of the twentieth century. These treatises were reprinted: Bornstein D (ed) Slaves and Dames: Renaissance Treatises for and about Woman. N Y, 1978.

In the development of philosophy of love in the Renaissance researchers identify three periods, which differ on the subject, the nature and even the style of reasoning about love.

In an era of ProtoRenaissance in Italian poetry emerging "new sweet style» (dolce stile nuovo), at this time the theme of love is becoming popular for many creative writers and poets. First of all, note here Kvinitselli Guido and Guido Cavalcanti, the last in a rather bizarre form Canzone writes about love, which was the subject of a philosophical interpretation of Ficino in his famous "Comments on the" Feast "of Plato."

Canzone Cavalcanti opens up a whole series of poetic works of this kind, as a comment to which many treatises have been written about love, for example, "Comment on Canzone love Girolamo Beniveni" Giovanni Pico della Mirandola.

A kind of poetic philosophy of love we find in the works of Dante, Petrarch and Boccaccio.

The second period relates to the 15th century and is characterized by the appearance of philosophical treatises on love, unite as one and the doctrine of being, and epistemology, and ethics, and aesthetics. The earliest work of this period is the "Dialogue on Love" Lorenzo Pisano. But the central point for all of the XV century is certainly activity Marsilio Ficino and he created the Academy of Plato.

"Comment on" Feast "Plato" Ficino initiated a large number of works about love, belonging to the greatest thinkers of the Renaissance. Among them, Giovanni Pico della Mirandola, a physician and philosopher Leon Ebreo author insightful "Dialogues of Love", Francesco Cattani, Tullia d Aragon, Francesco Patrizzi, Giordano Bruno. Called thinkers created based on rethinking and re-read Plato's grand dialectic of love, encompassing not only the human senses, but also the relationship of all things and processes in the world.

It is appropriate that the central place of this love was teaching philosophy of beauty, as the very nature of love, by definition, Plato, was the desire of beauty. This definition organically bound ethics and aesthetics, so no coincidence that the philosophical theory of love had an impact on Renaissance art, so many outstanding artists of this era drew scenes of his paintings directly from treatises Marsilio Ficino and Pico della Mirandola.

The third stage in the development of Renaissance literature of love belongs to the 16th century. He is represented by the works not so much philosophical as practical and instructive character. In place of the complex dialectic of love prevailed in the 15th century comes to worldly interest and practical aspects of love: how to fall in love young people how to care for women, what are the symptoms of female beauty, etc.

Image of a thinker, seeking to unravel the mysteries of the universe, is replaced by way of the court, talk about love in the spirit of the court of ethics. These are works of Baldassare Castiglione "On a court," Bartolome Gottifredi "Mirror of Love" Agnolo Firentsula "about the beauty of women", Francesco Sansonovino "Teachings of young people in the beautiful art of love".

Thus, the first phase of the Renaissance theory of love is described as poetic, the second - as a philosophical, the third - both erotic and didactic. And in the 20th century. Mayakovsky, Yesenin, Z, Svetlov Lugovskyi, Aseeva Kedrina, Asadova, Martynov and many other poets' love poems are not separated from the blank wall of lyric poetry. On the contrary, poems philosophical, political and love in true poets - always united

The problem of man, morality, love and happiness are devoted to research: S. Azarenka, A. Alexandrov, M. Anisimova, V.Vasechko, A. Gorshkov, L. Zanzfir , E. Kantemirova , G. Kruglikova, B. Popov, E. Purgin, L. Pyatiletovoy, M. Rozenova, B. Sabekov, A. Sevastinko, Y. Tundykova, I.Cherdantseva, E. Kalashnikov, N. Orlova and others. Nevertheless, to talk about science or scientific definition of love would be a stretch, because science is usually postulates has to deal with all that can be calculated, measured, weighed, logically regular, scientifically proven, because science always has to deal with the fact (or facts). All of the above is not enough, when we talk about the phenomenon of love, because although hardly to find such person who would not think about love, although to talk about love as a science, or scientific fact, there is no reason.

So, many things (if not everything) can be said about love is unclear, unpredictable, inexplicable to the end, for example:

a) why a large number of people opt for a single, it was this man, and not the other, although the other, perhaps more, and higher, smarter, and Boycho and

sociable, etc. (And what it means to choose, and if selected, the question again - someone who chooses?)

b) what units of measure, weigh, evaluate such deeply personal, private property of human beings as love?

c) the mind, common sense and even the mind in matters of love is not an assistant and can be in confrontation with feelings, no wonder F. Rochefoucauld wittily remarked that the mind is always in the cold at heart.

d) in matters of love everything exclusively too individually unique, in other words, like everything same for all, exactly "the same", and at the same time not "the same"; everything is old as the world, but the world itself is constantly updated (natural cycles, seasons, etc.), so everything is old "and there is nothing new under the sun" [2], and new at the same time.

d) finally, love can be compared to Geraklit's fire, forever living, changing, measures flashes (which despite everything burns) and measures of the dying. For someone to love, maybe old, but for someone new, although the word "old" is ill-suited for, as rightly observed in matters of love all the newcomers, and because love is always new.

Thus, there is any reason to say that love is something definitely subtle and spiritual, and that love is the salvation of man....

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Reference:

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