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Anaxagoras of Clazomene and the “Fabula de Tantalos” of Gregorius Skovoroda

The closeness in time of “Fabula de Tantalos” with the other ironic Fabula, dedicated to Thales, confirms the particular interest of early Skovoroda to the images and destinies of the pre-Socratic philosophers and his undoubtful acquaintance with the antic testimonies about them. In the “Fabula de Tantalos” Skovoroda presents his poetic interpretation of that particular version of the old myth about Tantalos, which is conserved in “Orest” by Euripides (whose teacher was Anaxagoras), in Scholia on the I Olympic ode of Pindar and in “Vitae philosophorum” by Diogen Laertius. It allows us to put forward a hypothesis that under the mentioned great rock, which was hanging over the head of Tantalos just when he was at the celestial banquet of the gods, Skovoroda meant the Sun, explained by Anaxagoras of Clazomene as the incandescent masse (ὁ μύθος) equal to the island of Peloponnese. For such ideas Anaxagoras was condemned by the court of Athens and exiled, while according to other testimonies the first among the physiologoi, who presented the same knowledge, was Tantalos. It permits supposing that the special punishment by the fear of the Sun-rock in the sky over the head of Tantalos could be prescribed to him just for the similar to Anaxagoras attempt of revelation of the divine knowledge about the mysteries of cosmos.

Keywords: Anaxagoras, Tantalos, Skovoroda, Thales, pre-Socratics

Maria Kashuba

Skovoroda’s interpretation of the moral teachings of Cicero and Plutarch

In the letter to colonel S.I. Teviashov, which accompanied his free translation of Marcus Tullius Cicero’s (stoic philosopher of the 1st century B. C.) work “On Old Age” Skovoroda puts the stoic conception of happiness in the context of his own conception of heart, stating, that “the life is such as the heart”, and the heart is “the precise man in man” and “the essence and head of the man according to the Bible”. The speech of old Cato in Cicero’s work Skovoroda represents as “the portrait of the high feelings of the hearts”, thanks to which Cato refutes the four reproaches to the old age (such as impediments in deeds, weakening, privation of pleasures and the approach to the death). In the same free manner Skovoroda retells the work of Greek moralist of the 1st century A. D. Plutarch “On the tranquillity of the Soul”, renamed by him as «Interpretation of Plutarch on the Peace of Heart», announcing, that he had taken “only the essence of the grapes redressing the pre-Christian wisdom in Christian clothes” as concerned in particular the Platonic relation to the death.

Keywords: Skovoroda, Cicero, Plutarch, stoic philosophy

Victor Chernyshov

Gregory Skovoroda as a reader of Severinus Boëthius's "De consolazione philosophiae"

Among problems that arise during study of Gregory Skovoroda's life and works, there is problem of sources, which is one of a primordial importance. It is fact well known enough that in his works and letters Gregory Skovoroda mentioned very few authors who had been sources of inspiration to him. Therefore, one of the main tasks for those who study life and works of the Ukrainian philosopher is to discover his sources, analyzing his connections to those authors that he mentioned throughout his works and the correspondence. One of these episodic mentions in Skovoroda's letters is the mention of Boethius — poet, writer, politician, philosopher, and theologian of the Early Middle Ages. The comparative study of both the text of Boethius's "De concolatione" and Gregory Skovoroda's works reveals a startling similarity of these images and symbols, concepts and ideas, conceptual, methodological and compositional approaches. Sometimes there are even almost textual allusions, which make an impression of though not literal and completely precise but almost quotations or a loose translation of that had sometimes been memorized before, learnt by heart. Thus it is to admit that Gregory Skovoroda made a good acquaintance with the Boethius's 'golden volume' yet during doing his studies in the Kiev Mohyla Academy, having cherished the love for this book throughout his life.

Keywords: Boethius, Christian philosophy, consolation, Skovoroda, medieval philosophy, theology, Ukrainian philosophy

Leonid Ushkalov

Skovoroda and Byzantine theology

The article examines the tradition of Byzantine theology in Gregory Skovoroda's works. The author analyzes direct links of Ukrainian philosopher's works with the relevant texts of Byzantine theologians. Such references (quotations, allusions and reminiscences) in his omnibus edition are 23. If we compare this number with the number of Ukrainian philosopher's references to the Bible (6993), we can confidently say that Skovoroda admitted a single source of revelation, and it was the Bible, clearly assigning a sacred tradition the secondary role. Nevertheless, the Ukrainian philosopher turns to the experience of Byzantine theology, developing issues of biblical hermeneutics, asceticism, the nature of evil, theodicy or concepts such as "peace", "rough equality", "two wills" in a person and so on. During the development of these issues Skovoroda refers to the works by Basil of Caesarea, John Chrysostom, Gregory of Nazianzus, Evagrius Ponticus, John of Damascus, Maximus the Confessor, Isidore of Pelusium, Nilus of Sinai, John Moschus and Sophronius of Jerusalem.

Keywords: Skovoroda, asceticism, hermeneutics, theology, patristic, theodicy

Maria Gracia Bartolini

**Skovoroda's text "Ubuždešsja, viděša slavu ego":
biblical quotations and patristical homiletics tradition
as an indication of its rhetorical function**

Skovoroda's text "Ubuždešsja, viděša slavu ego" [hereafter UV] was published for the first time in 1894 in the collection of Skovoroda's works edited by Dmytro Bahalij, who defined them as an introduction to the Catechism classes held by the writer at Kharkiv College. UV bears no date, but its graphic, morphological and phonetic features can place it between the late 1750's — early 1760's. After a comprehensive linguistic revision, UV was included in Skovoroda's last work "Dialog, imja emu Potop zmiin" (1791) as its concluding section ("O Preobraženii").

Although its rhetorical function remains open to discussion, in our paper we demonstrate that the liturgical function of its biblical quotations suggests that it might have been conceived as a catechetical instruction on the liturgical feast of the Transfiguration. We will also attempt a comparative analysis of the biblical quotations incorporated within UV and those featured in the Byzantine sermons dedicated to the feast of the Transfiguration (John Chrysostomus, John of Damascus, Andrew of Crete, Gregorius Palamas).

Keywords: biblical quotations, transfiguration, liturgy, Byzantine homiletics

Yurii Chornomorets

The Christian Platonism of Gregory Skovoroda

The paper presents a new interpretation of Skovoroda's philosophy as a special kind of Christian Platonism. Christian Platonism of Skovoroda is the result of the meeting of "natural Platonism" of philosopher's personal outlook with theoretical and methodological findings of Platonists and Neoplatonists from amongst of thinkers of Greek patristics (Origen, St. Maximus the Confessor). Main features are conditioned by his personal feeling of the ideal in reality and reflection over intuitive disposition to the ideal in the will.

Keywords: Skovoroda, Christian Platonism, Neoplatonism, intellectual intuition, volitional intuition, life world

Vitalii Shevchenko

Gregory Skovoroda and the prefigural exegesis of Bible

The Holy Scripture, the God and the eternal constituted the dominant of Skovoroda's thinking about the essential and the profane, the good and the evil, life and death. To overcome the difficulties of interpretation of the Biblical texts the thinker chose such method of hermeneutics of the Holy Scripture as the symbolical allegoric way of interpretation. Pointing to "figurative" discrepancy between the descriptions of the Bible and the laws of "blessed nature", Skovoroda differentiated the eternal Word of the God and its distorted sense, the visible and the invisible, the rational and the absurd, the historical and the allegorical, the external and the internal, in other words he saw in the Bible on the one hand, the book of the texts which were not understood in adequate way and on the other hand, the sacred Word inspired by God.

Keywords: Bible, Skovoroda, symbolical and allegorical interpretation, prefigural exegesis

Mykhailo Boychenko

Dignity, integrity and success: academic and civic virtues

This article examines the nature of dignity, integrity and success as academic virtues and relevance of this analysis for understanding the civic virtues. The author investigates interdependence of integrity, dignity and success as virtues. He reveals the key role of the concept of academic honesty — both for understanding the academic life world and to develop a modern civil society.

Keywords: academic character, integrity, dignity, success, civil society, identity, virtues, values

Maria Zakharchenko

**Dispute between John Rawls and Jürgen Habermas:
about proceduralism and substantialism within the deliberative democracy model**

The author compares Jürgen Habermas' and John Rawls' theories on the ground of their views concerning deliberative democracy. Habermas' point may be distinguished as procedural theory meanwhile Rawls' works can be analyzed as an example of substantialism. Rawls in his "Theory of justice" analyzes substantive elements of nowadays society, naming justice as the basic one, whereas Habermas stresses on the importance of procedural aspect of fair decision.

To clarify the main differences between Habermas' and Rawls' theories the author discovers their views on the concept of public sphere. Admitting the importance of unofficial elements in public sphere, Habermas is convinced in their importance for civic society. Unlike Habermas, Rawls excludes these elements from democratic procedures.

The article also presents Habermas' critic on the Rawls' concept "veil of ignorance". The main thesis which is put forward in the article is that differences between Rawls' and Habermas' positions are due to different understanding of the concept of justice. A key idea is that Habermas understands justice as the space of normativity, as something entirely relating to legitimacy.

Keywords: deliberative democracy, public sphere, substantialism, proceduralism, democratic legitimacy, principle of justice