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THE CONCEPT AND THE CONTENT OF "THE INNER SILENCE" IN THE NEW IRANIAN MYSTICISM (TARIGHAT)

The goal of this research is to discover and analyze the main principles and ways to achieve "the inner silence" from the view point of Iranian mysticism (Tarighat) explained by Iranian "illuminati".

In our research we used the methods of analysis and synthesis, induction and deduction, and also historic and comparative methods.

After the analysis of "the inner silence" concept, we conclude that all deliberate attempts to make our inner side silent are a kind of method to awake the hidden illumination. And to achieve this "illuminati" underwent seven stages of personal initiation and found different ways to stop inner talk, non-thinking and non-speech in particular. The eastern mystic notion of "inner silence" was also compared to the western one and there were established some conceptual similarities between them.

Keywords: "inner silence", inner talk, Iranian mysticism (Tarighat), seven Sowdas, non-speech, initiation of a person, Iranian "illuminati".

(стаття друкується мовою оригіналу)

From ancient times the number "seven" among other numbers is the one of special priority and it drew attention of the various peoples in the world, particularly of the eastern tribes. It has a stable role as a symbol and a sign of a perfect order and a complete period, especially because of the relation of number "seven" with world creation and seven planets of our solar system. Ancients knew that their impact on the four nature elements (water, wind, earth, fire) was the reason of appearance of the all world creatures. Many sacred books such Torah, Evangel, Quran, Avesta named this number as a holy figure.

In Mithraism, which is the reflection of ancient Iranian ceremony, the official initiation of a person was held in seven stages or degrees. To get access to any degree, it is required to do the especially purification. Each degree and status has its name and every stage demands higher level of competence and personal austerity. Thus, the seven degrees of these names are (beginning from the lowest one): crows, secret, soldier, lion, Persian, Sun time, Father.

Iranian mystic thinker, and one of the greats in the Iranian literature Attar Nishapuri in "Conference of the Birds", explains the concept of going through seven stages as reaching the eternal light. This light was symbolized in the story of a flock of birds in search of Simorgh (Qaf) who have to go through seven stages to reach her nest on the Qaf mountain. But at the end Simorgh turns out to be nothing but the bird's own reflection in the water. Seven stages of mysticism in "Mantegholtaire Attar" which are also called seven valleys of love are: The valley of quest, Love & Fire, Unity, Wonder, Poverty and Ruin & perdition [1, p. 31].

The new mysticism of Iran brings up seven "ardent desires" or "seven Sowdas" (in Iranian "haft sowda") from these ancient roots and introduce them as the new ways of thinking and perception of the life. They are as follow:

1) Non-thinking; 2) Non-time, 3) Non-reliance, 4) Non-frame, 5) Non-boundaries, 6) Non-speech, 7) Non-acting.

They are based on fortifying personal authority (including self-confidence and self-control) and getting the person to the stage when one achieves all his/ dreams via turning on upon oneself. In this case one becomes a person with an unlimited self-esteem and personal authority in order to claim having a good spiritual life in the third millennium. Each theosophist should involve with seven "ardent desires" and spiritual experience it until he gets a stage when he is able to solve all the problems of the wisdom and logic world.

One of the most important ways to achieve "the inner silence" is Non-speech Sowda. Carlos Castaneda in one of his meetings at the University of Mexico gives such explanations about such Sowda:

"He explained that inner silence is not only the absence of thoughts. Rather, it is about suspending judgment, witnessing without interpreting. He maintained that entering the silence could be defined as learning "how to think without words, in the typically contradictory way of sorcerers" [5, p.44].

He continued by saying that silence is our natural condition:

"We were born from silence and we will return there. What contaminate us are all the superfluous ideas that percolate through us, due to our collective way of living. Our relatives, the primates, have very ingrained social customs whose objective is to diminish the levels of tension inside the group. For example, they dedicate much of their time to caressing each other, smelling each other, or picking each other's lice". "Silence is a passageway between worlds. When our mind stays silent, incredible aspects of our being emerge. Starting from that moment, a person becomes a vehicle of intent, and all his acts begin to ooze power" [5, p.44].

No-speech Sowda is the inner silence and being in harmony with the words and terms of silence. Theosophist should stop inner talk after years of theosophy. In silence and non-speaking mood he finds out that the fact of life is not understandable by words and dialogues; this is the biggest achievement of the theosophy and in fact is the thesis of cognizance ("Marefat").

Eastern believes are divided into four schools: mysticism, theosophy, religion and Sharia. In mysticism, West and East are more than geographical concepts; they are the epistemic categories of geography of knowledge. In a comparative study process the spiritual identity formulation is considered as the combined spiritual identity and language, or a kind of mystical expression in language, the result would be such that the amount and the kind of composition of language and the mysticism can produce very different spiritual identity.

In the West this identity is based on the detailed and accurate expression. In other words, according to this formulation they rely more on the language expression. That's why these believes explains the mysticism's benefits from philosophy of language, because philosophy is an expression of knowledge, not a secret and complex knowledge itself.

As for the Eastern believes, they are based on the inner concept in their world perception and that's why eastern spiritual language is esoteric, ambiguous and metaphorical. In the Eastern language, the inner concept and its levels are emphasized instead of speech and statement. So

it emphasizes on mysteries and signals, and the most important media of this culture is silence. The western as well as the eastern mysticism's personal experiences and the result of their observations are indescribable, because it is esoteric and intuitional knowledge.

Actually it is the spiritual language which can be used instead of relying on the commonspoken language relying on the usual semantic levels. Therefore the emphasis is on spirituality and references and the most important media in this culture is silence and not speaking.

Masters of Tarighat have different methods to stop inner talk in themselves. They believe that at first the inner and natural state of human was non-speaking and absolute silent state and this state is in the depth of human psyche. Actually it is absurd to think that one can reach "inner silence" at once. But through one's enthusiasm and belief to get inner silence one can reach it after certain individual period of time and this fact will come out from the depth of human psyche.

"Inner silence" is a peculiar state of being when thoughts are put off and a person is on the other level than usual level of the daily awareness. "Inner silence" means the suspension of the internal dialogue – the perennial companion of the thought – and is therefore a state of profound quietude.

The old sorcerers called it "inner silence" because it is a state in which perception doesn't depend on the senses. When a man is trying to achieve the "inner silence" he gets another faculty, the faculty that makes him a magical being, the very faculty that has been curtailed, not made by man himself but by some extraneous influence.

Reaching "inner silence" is a moment that all lamps of mind are turned off and that is the moment which separates a theosophist from other ordinary people. Because they are in one mind and he is in another mind and at this moment, silence fills him completely; it means that the power of understanding and sense becomes unlimited, and hidden knowledge in cosmos will appear to him so that he becomes able to see and feel them and float in the pure sense.

Eckhart Tolle in his guide to spiritual enlightenment "The Power of Now" mentions about the concept of "the inner silence": "Paying attention to outer silence creates inner silence: the mind becomes still. A portal is opening up. Every sound is born out of silence, dies back into silence, and during its life span is surrounded by silence. Silence enables the sound to be. It is an intrinsic but unmanifested part of every sound, every musical note, every song, every word. The Unmanifested is present in this world as silence. This is why it has been said that nothing in this world is so like God as silence. All you have to do is pay attention to it. Even during a conversation, become conscious of the gaps between words, the brief silent intervals between sentences. As you do that, the dimension of stillness grows within you. You cannot pay attention to silence without simultaneously becoming still within. Silence without, stillness within. You have entered the Unmanifested" [4, p. 162].

The sorcerers of ancient Mexico devised endless ways to shake themselves or other sorcery practitioners at their foundations in order to reach that desired state of "the inner silence". They are considered as the most far-fetched acts, which may seem totally unrelated to the pursuit of "the inner silence", such as, for instance, jumping into waterfalls

or spending nights hanging upside down from the top branch of a tree, to be the key points that brought it into being.

In the outskirts of the central desert of Iran, in the suburb of Ardestan city there is a historical stone building like the Stonehenge in England. Its age is not specified but it is obvious that in the past people were aware of the virtue of such stone places for meditation via not paying attention to any sound. They used to beat a drum and because of the special position of the big stones, sound frequency reached Alpha wave and then brain used to turn off and a person plunged in a trance mode and went into transcendental cosmic trip.

"Illuminati" in Iran believe that human should stop his inner talk in the first step with no attention to wisdom power; and prepare himself to accept real world with all its beauties and ugliness. They believe that one can get to this stage via practice and getting knowledge of mind control from the cosmic sense network.

"Illuminati" unite the cosmos by cosmic harmonizing in this stage and in the inner peace they will be able to reach the third mind and upper. Sohrab Rafiee, master of Tarighat and Iranian author, writes in his book "The reality of Sadra". Here he describes his experiences of "the third mind", that means a profound infinity of awareness and he says that in the first stages of "the third mind" perception, our world comes out of the expanded awareness and it will be perceived that it is totally light and energy and even the Earth is an alive creature with substances of light, color and energy; as it is a small part of a big cosmic cognizance that has been spread. "Illuminati", via this sense and cognizance, will reach his primeval creation (that is the pure cognizance) and will find out himself in harmony with cosmos [3, p. 43].

Stopping inner talk is the first step of cognizance and "illuminati" ("ahlemarefat and tarighat") are called the first Sowda, because the one who reaches the complete "inner silence" succeeds to make silence the tempting and frightening voice of his soul forever. People are not completely alone in their private inner talk as they usually think. Sometimes there are extraneous influences from the spiritual world that produce in them specific thoughts and direct actions. In fact he gets then the ultimate inner authority and there is no way to deceive or control him.

Sohrab Rafiee, master of Tarighat and Iranian author thinks that "we have induced ourselves from the past till now to speak our mind by heart and this is like a water tank that leaks, on the other words we continuously lose our priceless energy. We should stop inner talk to save this energy and reach "inner silence". One, who has reached the end of Tarighat, doesn't think chaotically, because thinking creates an audio-video stage and then occurs. While theosophy is assessing and evaluating and making decision, he is thinking and then he goes to inner silent mood. Inner silence is the gate of outer world with our inner world. When we pass this gate, we can reach the pure secrets and mysteries" [2, p.99–100].

Conclusions. In all the times human was thinking about such philosophical questions as his cognizance, power and creation. Consequently, every person tried to explain and influence them in different ways. That's how appeared superstitions, fictions, worshiping to various living or non-living creatures. As worshiping started, the astronomy, palm

reading and clairvoyance distanced it from the main aim of creation and genesis. Even celestial religions used to answer the human's big question: "who am I?". Iranian "illuminati" believe in the following principle that says: "question comes from somewhere where there is an answer". Because of it in ancient time they were aware of about the importance of meditation to achieving "inner silence". The concept of going through seven stages as reaching the eternal light for spiritual educating comes from the old Iranian history from "illuminati", poets, philosophers, thinkers and mystic people and today it is continued by "illuminati".

Today's Iranian illuminati believe that human must come back to find the inside treasure instead of getting far from himself and this action is possible after achieving "the inner silence" to disengage oneself from the existing situation to be able to see oneself with insight without prejudice in the mirror of existence. As soon as mind gets turned off the gates of hidden and quiet worlds appear and a person understands that all existence and all uncounted parallel worlds are inside oneself. And as a human steps into time gate and does not understand that everything has personality and independency, and in order to reach the opposite of everything one should be cleverly in peace with it.

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Концепт та зміст "внутрішньої тиші" в новому іранському містицизмі (Тарігат)

Метою цього дослідження відкрити та аналізувати головні принципи та шляхи досягнення "внутрішньої тиші" з точки зору іранського містицизму (Тарігат) у поясненні іранських "просвітлених".

У нашому дослідженні було використано метод аналізу та синтезу, індукції та дедукції, а також історичний та компаративістський методи.

Після аналізу концепту "внутрішньої тиші", ми робимо висновок, що всі свідомі спроби змусити замовчати нашу внутрішню сторону є певним методом пробудити внутрішнє просвітлення. І для того щоб досягти цього "просвітлені" пройшли сім етапів особистої ініціації та знайшли різні шляхи, щоб зупинити внутрішнє мовлення, зокрема не-думання та не-мовлення. Східне містичне поняття "внутрішньої тиші" було також порівняно з західним та були встановлені деякі концептуальні подібності між ними.

Ключові слова: "внутрішня тиша", внутрішнє мовлення, іранський містицизм (Тарігат), сім Сода, не-мовлення, ініціація особи, іранські "просвітлені".

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Концепт и содержание "внутренней тишины" в новом иранском мистицизме (Таригат)

Целью этого исследования является раскрыть и проанализировать главные принципы и пути достижения "внутренней тишины" с точки зрения иранского мистицизма (Таригат) в объяснении иранских "просветленных".

В нашем исследовании было использовано метод анализа и синтеза, индукции и дедукции, а также исторический и компаративистский методы.

После анализа концепта "внутренней тишины", мы делаем вывод, что все сознательные попытки заставить замолчать нашу внутреннюю сторону являются определенным методом пробудить внутреннее просветление. И для того чтоб достичь этого "просветленные" прошли семь этапов личной инициации и нашли разные пути, чтоб остановить внутреннюю речь, в частности не-думание и не-речь. Восточное мистичное понятие "внутренней

тишины" было также сравнено с западным и были установлены некоторые концептуальные схожести между ними.

Ключевые слова: "внутренняя тишина", внутренняя речь, иранский мистицизм (Таригат), семь Сода, не-речь, инициация личности, иранские "просветленные".

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"МОРАЛЬНО-ЕТИЧНІ ДОСЛІДЖЕННЯ" В КЛАСІ (НА БАЗІ ПРОГРАМИ "ФІЛОСОФІЯ ДЛЯ ДІТЕЙ" М. ЛІМПАНА)

Обґрунтовуються теоретичні положення програми "Філософія для дітей" в частині морально-етичних досліджень М. Ліпмана, що розглядається як методика навчання дітей розмірковувати про світ та шукати орієнтації в ньому через запитування, критичність та креативність у мисленні, дослідження проблем і пошук шляхів вирішення складних життєвих ситуацій на засадах розумності.

Моральний розвиток учнів розглядається автором методики у вузькому та широкому значеннях. По-перше, це моральне виховання, що іманентно присутнє в школі як прагнення вчителя повчати, заставляти слухати, навчати категоріям етики, дотримуватися встановлених правил і норм поведінки. Але, по-друге, моральний розвиток учнів відбувається як процес дослідження, що не буквально роз'яснює дітям поняття моралі з позиції дорослого, а формує їх зміст і цінності у вигляді спільного обговорення і рефлексії учасників в атмосфері взаємної довіри та турботи.

Робиться висновок, що морально-етичні дослідження М. Ліпмана можуть стати основою практики з дітьми в українській школі задля сприяння моральній відповідальності і моральному інтелекту дітей.

Ключові слова: інструменталізм, моральний розвиток, морально-етичні дослідження, моральні судження, спільнота дослідників, філософія для дітей.

Сучасне українське суспільство переживає складний період своєї історії. Це пов'язано з внутрішніми та зовнішніми конфліктами, економічною, політичною та соціальною кризами, що ставить перед владою та усіма громадянами ряд важливих запитань, завдань і, зрештою, змушує діяти. Громадяни звикли і можуть собі навіть дозволити зводити дію до банального, іноді запального, питання "що робити?", здебільшого так і залишаючись бездіяльними в сенсі "все пропало". Проте влада повинна знаходити механізми як діяти, у тому числі спільно з громадянами, розуміючи, що "дія" – це не "щось робити", а явище конструктивно складне, полідисциплінарне. І якщо вдається до філософського тлумачення, то це повноцінна теорія на межі теоретичної та практичної філософії, найперше значуща для метафізики, філософії свідомості та етики.

Проте, діяти сьогодні значить не стільки знати "правила дії" в наукових теоріях, як також мати механізми та інструменти вирішення складних, конфліктних ситуацій, що наближає нас до теорії прагматизму. Зокрема, Дж. Дьюї свою філософію називав "інструменталізмом", підкреслюючи важливість відношень понять, наукових законів, логічних прийомів як знаряддя для дослідження і вирішення проблемних обставин. Таким чином, важливо, щоб усі "інструменти" відповідали цілі, були функціональними, тобто корисними в тій чи іншій ситуації. Цінною для цієї наукової розвідки є думка Дж. Дьюї про те, що не особистості, а суспільство в цілому передає моральні судження. Політика, громадянська позиція вимірюються за їх наслідками, а не за абстрактними принципами. Тому, питання саме