

Heart Concept: Reflections of Saint Theophan the Recluse in the context of the Russian religious philosophy of the XIX century.

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Abstract:

The article presents the results of the collective author's research of the concept of the heart in philosophical and theological thought of St. the Recluse (G.V. Govorov), the largest figure of Russian culture of the XIX century. Pointing to a broad semantic context of religious and philosophical thought, in which the reflections of St. Theophan are immersed, the authors of the article turn to anthropologically oriented works - newly introduced into the scientific circulation of manuscripts archimandrite Evtikhian (Lestev), archbishop Luka (Voyno-Yasenetsky), S. N. Bulgakov, I. V. Kirievsky, A. S. Khomyakov, I. A. Ilyin, P. A. Florensky, B. P. Vysheslavtsev and others dedicated to the philosophy of the heart. In this context St. Theophanes' position is characterized by a consistent practical appeal to the mystical-ascetic Christian tradition of the person seeking. According to the thought of St. Theophan the conceptual and philosophical recognition of the heart as a symbol of the innermost being of the Russian soul implies its understanding as a symbolic instance of self-cognition ("human feeling"); keeping this instance in the horizon of self-cognition allows to avoid dualism of rationalistic and/or sensationalistic understanding of human nature. St. Theophan prefers holistic, practical understanding of the fullness of human experience, its principled openness - up to dialogic appeal to the Primordial Image in the sympathetic identity of faith and truth, in the hope of finding answers to eternal questions related to the purpose and meaning of human existence. In the conclusion of the article, it is noted that the practical conceptualization of the heart, outlined by St. Theophan, remains relevant for modern philosophical and anthropological research, in the era after postmodernism, when processes of return understanding of historically different anthropological paradigms were activated.

Keywords: *Russian religious philosophy, philosophy of the heart, human feeling, heart contemplation, mysticism, personality.*

I. "Testament" symbol of Russian cultural consciousness

The phenomenon of the heart, its comprehension, comprehension, the realization of the incomprehensibility of depths and mystical contacts always touched "... one of the cherished strings of the Russian philosophical lyre" [1, p. 59]. The most significant conceptual developments of the phenomenon of the

heart are found at the crossroads of the Russian literary and philosophical tradition, university and spiritual and academic philosophy, and the Russian novel. The largest Russian thinkers who thought about this problem in the XIX century were G.S. Skovoroda, A.S. Khomyakov, I.V. Kirievsky, P.D. Yurkevich, Sainted Theophanthe Recluse, F.M. Dostoevsky, L.N. Tolstoy, A.A. Lebedev, V.A. Snegirev, M.M. Tareev, N.E. Pestov, B.P. Vysheslavtsev, S.P. Popov, S.L. Frank, and others. Pavel Florensky, V.F. Ern, I.A. Ilyin, N.A. Berdyayev and others.

I.A. Ilyin considers the philosophy of the heart as a general ontological condition *sine qua non* of contemporary philosophical thought, which essentially requires a concentrated attention to the ability of man to holistic "heart contemplation" - "the deepest and noblest ability of a human being", in which all "spiritual forces, gifts and manifestations"[2, p. 135] abide in some inherently synthetic or organic unity. The identity of an integral Russian consciousness is directly related to the "mysterious culture of the heart" [3, v.2, book 1, p. 420]. This mystery is not the mystery of abstract universal Christian philosophy; it has its own flesh, its own historical ground, and is fully embodied in the Russian idea. In I.A. Ilyin's stylistically bright aphoristic sum, it is "the Russian idea is the idea of the heart. It is the idea of a contemplative heart. A heart that contemplates freely and substantively; that transmits its vision to the will for action and thought for awareness and speech" [3, p. 420]. In this idea, he sees the main source of Russian philosophical and religious thought and, in general, of Russian cultural self-consciousness as "the main force of Russia and Russian identity" [3, p. 420], which allows preserving the historical identity of the Russian thinking and fully spirited Christian. "Russia has its own spiritual-historical gifts and is called to create its own special spiritual culture: the culture of the heart..." [3, p. 420]. [3, p. 426], - all that "other nations feel vaguely in the Russian spirit, and when they know it correctly, they worship and begin to love and honor Russia" [3, p. 420].

In the earlier reflections of I.V. Kirievsky and A.S. Khomyakov, the holistic nature of Russian "heart" thinking as a cordially comprehended act becomes clear. According to Kirievsky, "every important and unimportant deed has always been connected directly with the highest concept of the mind and with the deepest center of the heart" [4, p. 283]; this is how the aspiration of the Russian man to the "inner living" [9, p. 289] - the truth of self-consciousness, acquired "through the inner exaltation", is realized.

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At the same time, A.S. Khomyakov, who distinctly preserves his Christian identity, has the heart, first of all, the organ of reasoning for the truth and truth of faith: "He senses the heart with the inner meaning of truth and nobility to the natural soul of every man, and the arguments of reason only support this direct feeling" [5, p. 100]. A person's mind is a kind of "wind-swept cane," a phenomenon not hard enough, not filled with determination to defend the truth, and therefore often obeys the "power of unbelief," when trying to cope with "the obvious contradictions of your beliefs" [6, p. 226]; - the power from which "your heart is beaten and to which, against your will, your mind is often subject" [6, p. 226].

According to B.P. Vysheslavtsev, who systematized the ontological semantics of philosophy of the heart in Russia, the heart is "the ultimate mysterious center of personality, where lies all its value and all its eternity" [7, p. 63]. N.O. Lossky noted that the term heart in B.P. Vysheslavtsev does not come down to the ability to perceive the external worldview, its place is "much more significant - that very ontological super-rational beginning, which is the true personality itself" [8, p. 106].

The most detailed consideration of the mystical aspect of the philosophy of the heart has been proposed about. Pavel Florensky - in connection with the-social and historical-cultural studies, symbolic moments of physical anthropology (relation of abdomen, heart, head). In considering the "orgiastic cults of antiquity" [9, p. 267] and partly in Catholicism, Florensky recognizes the cult of belly mysticism, which localizes the integrity of human existence, and a similar cult of head mysticism (as in yogis, theosists, occultists, etc.).); such localization - the reduction of human self-understanding to partial mysticism, according to Florensky, is false, because "it is necessary to increase the already disturbed balance of life and at the end twists the nature of the sinful man" [9, p. 267]. True, practical heart concentration is the mysticism of mind information in the heart, the purification of the heart from passions, and all kinds of evil, "the mysticism of the center of the human being" [9, p. 267]. This is quite consistent with the Oriental tradition, the Orthodox attitude of philosophically ascetic thinking, directed beyond the boundaries of the created, which is by no means thought of as the basis for dissolving a part of the higher being as a whole or isolated in it, indivisibly-elementary, individual existence. This is the situation of dissolution in the Other - the Communion of God as the central event of the Eastern life practice of self-knowledge and self-education, in the process of which there is a personal transformation, as if favorite lightning of the human being (Mt 17:2), in the cardiac-dialogical concentration of the meeting with God. The communion of God reveals new qualities and new horizons of the heart's self-understanding - in the mirror of joint care for the Other.

II. Practical philosophy of the heart: semantic orientations of St. Theophan the Recluse

St. Theofanthe Recluse (in the world - George Vasilyevich Govorov) - the unique representative of Russian religious-philosophical encyclopedism and, in a rather detailed way, traditions of the east mystic-Christian discourse of XIX century. He pays close attention to the comprehension of the cardio-symbolic beginning of Christian thinking, makes it the area of his mental experiments on comparing different approaches to the ontological semantics of Christian philosophy, strives for practical, active understanding.

In the studies of St. Theophan, the heart is a kind of the highest instance of human well-being, of all processes that somehow occur in a man. ".It feels constantly and relentlessly the state of soul and body, and at the same time various impressions from private actions of the soul and body, from surrounding and encountered objects, from the external position and in general from the current of life" [10, p. 30]. This cordial feeling has its limit of sympathy religious; religious life only then becomes meaningful for a person when it is directly related to his heart. Focused in itself, the "head", as will be said later about. Pavel Florensky, the reflection on some theoretically seen or historically assumed absolute limit of human existence, the belief in a deity as the truth of this limit, is not true in its entirety, in the human sense of the word, a truth that acquires its semantic status in the cognitive activity of the whole man.

Primarily intellectual, "mental", or, on the contrary, purely sensual "groping" of the absolute border of human existence is not, according to St. Theophan, the truth of existence in man - active, who came into organic identity with himself the knowledge of existence and trust in him. Behind the duality of mental and sensual self-understanding, there is a blind belief in some "what" of existence. The truth of the faith of the sighted implies not a speculative and sensual doubling or a double substantive limitation of existence, but a meeting of a person with the highest and, in a coordinate manner, with himself at the extreme depth of his practical existence, a meeting-benefit, a graceful and grateful communication with the mysteriously-tropically existing and not hidden from the willing meeting with Him Christ. A Christian in the understanding of St. Theophan must learn to "nurture grateful feelings for Him, with a willingness to devote his life. [11, p. 131]. The heart is a single spiritual and soul organ, in which only God-pleasing feelings and disposition of the soul can be born and live; true faith "... expresses the religion of the heart" [11, p. 131] and is cognitive symbolic.

According to St. Theophan, distortions in religious life begin with sensual cooling. The Russian thinker, in this case, proceeds from the life that has already arisen and is developing, and therefore represents the sympathetic beginning of the philosophy of the heart as if in the opposite perspective, moves not from the ability to concentrate in his other, but from the oblivion of ontological, mystically light, "holy" sympathy for the Deity: "Both religious feelings for God and the fear of God evaporate. [11, p. 131]. Thinking that stretches to solve the mystery of the existence of the Divine, but left behind the complicity of the heart, is not capable of religious-philosophical, holistic knowledge. Religious cognition by organic unity is connected with the internal connection of a human being with the Incomprehensible Divine; it became to be, if in the process of cognition only intellect participates, only thinking, God is accepted external in relation to the cognizing - as some impersonal and impersonal object in relation to the subject depersonalizing himself in an abstract-sided cognitive effort. With some almost aphoristic brightness, St. Theophan notes that in this case, "God turns into something mental and ceases to rule over all internal human movements" [11, p. 131].

In the understanding of St. Theophan, the meaning of the heart does not reveal itself only in a certain kind of experience - not only "to suffer over impressions" [12, p. 31]. The heart of St. Theophan is a kind of energy source, a life center, an engine that drives all human life forces (spiritual, mental, and somatic). When a person has to do something "according to the heart", it goes much faster: "Look, how hasty is the job that you like, to which the heart lies! [12, p. 32]. On the contrary, a much slower work is done, "which the heart does not lie to" [12, p. 32] - "the arms are lowered and the legs do not move" [12, p. 32]. From this, St. Theophan concludes: "Jealousy, the driving force of the will, comes from the heart" [13, p. 32].

"Head" reflection is mainly related to the mental cognition of a person. However, one human mind in the damaged state of human nature cannot always be trusted, as well as one damaged feeling. The special damage of the sensual sphere in the human nature was pointed out by the spiritual and academic author of the first half of the XIX century, archimandrite Eutikhian (Lestev) in his anthropological work "Theological Theology of Humanity. He stressed that the first sin is just born in the sphere of feelings: "the first sin is born in sensuality out of the desire for luxury, in the heart of the desire to enjoy without reason, in the mind dream of arrogant multi-knowledge, and therefore penetrates all the forces of human nature" [14, p. 51]. As the first sin penetrates into the human nature through the sphere of feelings then it is natural that this sphere has accepted the greatest blow and has undergone the greatest damage, having affected spheres of heart and mind. Therefore by

means of separately taken distorted spheres of feelings, mind, and heart the person in itself is not capable to learn truly and completely. St. Theophan believes in feelings the advantage of true faith and feelings, as far as they can be true in a person after the damage.

Meanwhile, those semantic contours of the understanding of the heart as a certain active condition of religious and philosophical knowledge, outlined by St. Theophan, remain relevant to contemporary historical, philosophical, and philosophical and anthropological studies. Thus it is specified not only concrete historian of "spiritual life of the person, according to the doctrine of the Word of God" [13, pp. 62-118] as it was represented to contemporaries of St. Theophan, but also the ontological horizon of modern searches of a human nature in "post-historic" or "postmodern" epoch of the reference to the bases of various anthropological paradigms.

Among the main tendencies of modern philosophical and anthropological research we can also note the cardinal rethinking of some aspects of human material life.

In historical-philosophical, anthropological, and religious contexts, the problem of man, his purpose, and life attitudes is contained in the works of Russian thinkers of the XX century (A.S. Khomyakov, I.A. Ilyin, P.A. Florensky, N.A. Berdyaev, S.N. Bulgakov). As one of the religious and philosophical concepts most adapted to modern times, it is worth noting the proposed by S.N. Bulgakov. Unique and original anthropological ideas of problems of the interrelation of Christianity and religious consciousness of the man, Christianity and culture, and especially religious consciousness of economic activity of the man are contained in his scientific works ("Philosophy of economy" (1912), "Light of unveiling" (1917), "Jacob's stairs"). (1929), "On the Mankind" (1933), etc.).

S.N. Bulgakov's scientific work opens up a wide range of problems for further study of man in the context of the problems of existences of man, the divine in him, personality and freedom, morality, and economic activity, etc.

Thus, in his work "Philosophy of economy" (1912) S.N. Bulgakov formulates the problem of philosophy of economy and highlights the problem, which he himself refers to as a problem "about a man in nature and nature in man" [15]. In this work, S.N. Bulgakov makes an attempt to find a man in the whole variety of social relations, relations with nature, and space.

According to S.N. Bulgakov, cognition of the essence of the economy presupposes cognition of the essence of man, which leads to the creation of a new type of philosophical anthropology. The philosophy of an economy includes philosophical anthropology which senses consists that knowledge of the essence of the person becomes a basis of knowledge of the external world.

S.N. Bulgakov develops his philosophical and anthropological ideas on the basis of the analysis of Christian anthropology, consideration of a person in the context of domestic culture, the moral role of the church, and also the consideration of a person as a continuer of the divine creation (the doctrine about possible characteristics of a person: adherence to Christian values and traditions, cultural conservatism, soil, loyalty to tradition, the ability of a person to develop, awareness of the importance of anthropological ideas in Russian culture).

Like many Russian thinkers, S.N. Bulgakov strives for "universal synthesis of science, philosophy, and religion" (V. Soloviev), giving the philosophy of economics the status of philosophical and methodological knowledge.

Archbishop of Simferopol and Crimea Luka (Voyno-Yasenetskyi) became one of the successors of the Russian philosophical tradition of comprehending heart phenomenon in the 20th century. In his philosophical and anthropological works archbishop Luka considered the heart as the main organ of the highest gnoseological center of man. The axiological significance of the research experience of Archbishop Luka is intensified by the fact that the thinker, in addition to philosophical and theological training, had a medical education and experience of a practicing surgeon, who knew perfectly well the human anatomy and was awarded the highest state award for his significant achievements in medicine.

In his main anthropological research called "Spirit, Soul, and Body", archbishop Luka raises a question about a man in an extreme way: is man limited in his cognitive activity by five senses of comprehending the created universe, or in his anthropological integrity are present not yet discovered by modern science, but from this no less important for the existence, development, and formation of a man invisible to the sensual perception of the material and spiritual world?

The answer to this question is contained at the end of the first chapter and it is based on confidence that it is necessary to add to five senses of the anatomical and physiological system also the heart, not only as significant for physiology anatomical organ, but also as a spiritual organ of the focus of internal human connection directly connected with cognitive and emotional sphere of human existence.

Archbishop Luka notes that even in ancient Greek times, the word "heart" was synonymous with soul, mood, mind, thought, etc. Heart diseases are more often subject to people of mental labor, who are not associated with hard work, "but are excessively susceptible to life anxiety" [16]. Archbishop Luka concludes that the mystical realm of the heart has not yet been fully explored. The scientific facts that modern medical science has, not only do not interfere, "but rather encourage us to consider the heart as the most important sensory organ, not just the central motor of blood circulation". [16, p. 22]

Archbishop Luka considers the Holy Scripture to be an important source of knowledge about the heart, which not only does not contradict scientific advances, but can also complement them. According to the thinker's observation, in Holy Scripture, the heart has a significant place both as the central organ of feelings and as an organ of thought, knowledge, perception of spiritual experience. The most important characteristic: the heart is "the organ of man's communication with God, and therefore, it is the organ of higher knowledge". [16, p. 22] It is in the depths of the heart, even without saying a word, a person can pray to God by so-called "smart prayer", which is a cognitive force of the soul, as if bypassing physiological brain activity.

In his sermon before the Shroud (an icon depicting Christ in the moment of his position in the coffin), Archbishop Luka calls believers to bow before God "our knees and hearts"[16, p. 27]. In this short word, it is the heart, not the mind or even the soul, according to the archpriest Luka that can bring man closer to understanding the meaning of Jesus' death. In another sermon, the Lord answers the question why it was necessary: "If with all our hearts we believe in our Lord Jesus Christ and keep His commandments, then both His Heavenly Father and the Holy Spirit love us and dwell in our hearts He Himself with His Father and the Holy Spirit, and we become temples of God"[16, p. 32].

Russian philosophy of the heart, its prototypes in the Christian philosophical and theological tradition, also occupies modern researchers (S.S. Khoruzhego, G.Ya. Streltsova, Yu.M. Zenko, S.V. Pozdnev, G.V. Shiryayeva, G.N. Sklyarevskaya, etc.). Meanwhile, those semantic contours of heart understanding as some active condition of religious-philosophical knowledge, outlined by St. Theophanthe Recluse, remain relevant for modern historical-philosophical and philosophical-anthropological research. Thus it is specified not only concrete historian of "spiritual life of the person, according to the doctrine of the Word of God" [30] as it was represented to contemporaries of St. Theophan, but also the ontological horizon of modern searches of human nature in "post-historic" or "postmodern" epoch of the reference to the bases of various anthropological paradigms.

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