A. KOZLOV'S RECEPTION OF ANCIENT CHINESE PHILOSOPHY IDEAS IN UKRAINIAN PHILOSOPHY OF THE LATE 19TH – EARLY 20TH CENTURY

Summary. The purpose of this article is to outline the receptions of keys Chinese philosophical ideas. The main focus is on the study of ancient Chinese philosophical culture, which was presented in the research of Ukrainian philosopher of the late XIX – early XX century A. Kozlov. This article provides an opportunity not only to get acquainted with ancient Chinese philosophy in the context of research in Ukrainian philosophy but also to deepen existing and gain new knowledge about the philosophical culture of ancient China. The authors conducted historiographical research of available sources, which contain studies of the foundations of ancient Chinese philosophy, reconstructed the social, cultural, and philosophical context of the historical era in which ancient Chinese philosophy was formed. The study of the heritage of Ukrainian philosophical thought in the period from the end of the XIX – beginning of the XX century is a priority for the authors of this study and will form the basis of further research in the field of Chinese-European studies in the field of philosophy. Such research contributes to the improvement of existing practices of intercultural communication, mutual understanding, and social partnership between Ukraine and China at the level of major social values, worldviews and language practices, literary discourse, and historical memory.

Keywords: ancient Chinese philosophy, Confucianism, ethics of Confucianism, Confucius, Mencius, Laozi.
The latest research and published works analysis. The study of ancient Chinese philosophy has been the subject of scientific research for some time. We should mention L. Duman, L. Perelomov, P. Popov, V. Kolokolov, M. Tytarenko, V. Stein, and others. This problem also was raised by modern Ukrainian scientists: G. Alyaev, Y. Andros, O. Bazaluk, O. Boychenko, G. Bokal, M. Kyrychenko, T. Kononenko, S. Rudenko, Y. Sobolevsky, S. Yo-sypenko, etc. At the end of the 20th century. Domestic scientists M. Bulatov, A. Pashkova, V. Dmytrichenko, V. Shinkaruk, and others devoted their works to the study of ancient Chinese philosophy. Among the Russian researchers of this period we should mention S. Grigoryan, M. Stepanyanets, A. Sagadeev, V. Burov, E. Frolov, V. Kostyuchenko, V. Shinkaruk, and others. However, various aspects of ancient Chinese philosophy remain that still require special attention from researchers. That is what prompted the authors to perform this study.

The main aim of this class research. It should be noted, that this article is the first stage of a research project of Russian-European studies in the field of philosophy, initiated by the authors. The general goal of this study was to study the way of perception of ancient Chinese philosophy in Ukrainian philosophy in the late 19th – early 20th century. For a deeper studying of the spiritual culture of China and determination of the development of the history of ancient Chinese philosophy in Ukrainian Sinology. The main tasks of this research:

1) Reconstruction of the descriptive method of ancient Chinese philosophy, a theoretical model of the origin of ancient Chinese philosophy;

2) An explanation of the key problems to which the attention of the philosophers of ancient China was directed from the standpoint of Ukrainian historians of philosophy of the late 19th and early 20th centuries;

3) Presentation of the main personalities of the philosophers of ancient China from the point of view of the Ukrainian historian of philosophy A. Kozlov.

Results. It needs to note that the receptions of studies on the history of philosophy are part of comparative studies and are the most effective method for studying the perception of the philosophy of Ancient China in Ukrainian philosophy of the late 19th and early 20th centuries. That contributes to the acquisition of comprehensive knowledge about ancient Chinese philosophy on the one hand and research in Ukrainian philosophy at the beginning of the 20th century on the other hand.

Based on the above facts and other reflections, the authors of this article have chosen A. Kozlov’s research «Essays from the history of philosophy. The concepts of philosophy and the history of philosophy. Eastern Philosophy», as the primary source of research. This research was structured in such a way that it served as a guide for the study of the history of philosophy.

If we compare the studies of ancient Chinese philosophy, which were carried out by Ukrainian scientists during the Soviet period of the late 20th century, and the studies of Ukrainian scientists of the late 19th early 20th centuries, then the former are distinguished by the fact that they formed a methodological approach in the history of philosophical research, which was critical of «Euro-centrism» and «Western centrism» as a strategy for understanding the history of philosophy. The emergence and application of such an approach is a significant precedent for Ukrainian studies of the history of Soviet philosophy in the second half of the twentieth century, as it indicates a critical rethinking of the prevailing theory and methodology of Hegel’s history of philosophy [2, p. 89]. This was not the case in the studies of Ukrainian scientists at the end of the 19th and beginning of the 20th centuries.

Studying the legacy of past centuries, it should be noted that A. Kozlov set out to defend the existence of the history of philosophy. He tried to show that the philosophy of the ancient peoples was freed from the influence of religion. This was especially evident in Greek philosophy, which, more than other ancient peoples, freed itself from the influence of religion. On the other hand, the difference between philosophy and religion and the need to completely separate it from the latter was recognized by the Hindus. A. Kozlov believed that there can be only one basis for the elimination of the philosophy of Eastern peoples from the history of philosophy – this is the absence in the science of such studies in which philosophical elements would be isolated from religious systems. Nevertheless, this foundation cannot be valid for Chinese and Indian philosophy. The separation of philosophy from religion was started by native philosophers. European scientists (especially for India), in turn, wrote essays in which philosophical worldviews are strictly separated from religious amalgam and set out in a systematic scientific form [1, p. 18].

As you know, Chinese philosophy initially merged with religion, but to a certain extent, it was separated from this merger by the Chinese philosophers themselves. Their national religion was practically simple, and their national philosophy is distinguished by simple and uncomplicated metaphysics, notes A. Kozlov. «The primitive worship of spirits and demons, corresponding to natural phenomena, was generalized in the cult of three main deities: Heaven, earth, and the son of Heaven – the emperor. These religious principles formed the basis of Chinese philosophy, the founder of which is considered Confucius (Kung-fu-Tzu), who was born around the 6th century BC» [1, p. 31]. Like most scientists, A. Kozlov recognized Confucius as the greatest representative of the Chinese people, whose philosophy in the popular consciousness took the place of the religion from which it emerged, and had practical, namely moral and political goals. Confucius saw his task as the restoration of that religious and moral doctrine, which was taught to people by the ancient emperors Yao, Shun, Yiu, and others, following which people were perfect, noble, and worthy to live during that happy, peaceful, and religious era that Chinese under the name of the golden age. As A. Kozlov noted, the Chinese have several golden ages in their history.

A whole school was formed around Confucius, which promoted, supplemented, and preserved his teachings. Some of the later philosophers who belonged to the school also enjoyed the same popularity among the Chinese. Mencius, who lived in the 4th century BC, was among them. Among the Chinese, the works of Confucius and Mencius were
considered sacred. Those canonical books professing Confucianism as a religion, notes A. Kozlov.

While studying Confucianism, A. Kozlov emphasized the metaphysical principles in it, in which the same Heaven and Earth remain, which produce the entire heavenly and earthly nature, but acquire the character of spiritual forces, especially Heaven, which, according to Chinese views, refers to a man, a father, before which the woman, the mother (earth) plays a secondary role. Thus, Heaven is understood by the philosophers of Confucianism as a source of strength and movement, or an active principle (Yang), of the earth, as a passive principle (Yin), which in itself is dead and motionless. Both Confucius and Mencius understand, especially Heaven, as divine forces with will and personality attributes. They noted that «heaven is eternal, infinite, determines the order and fate of all things and man, sets ethical goals, serves as a source of benefits. It is constantly active, but it reveals itself not in words (revelation), but in events and changes, as well as in the opinion and desire of the people. But since the Tao is elevated above man and, according to its concept, does not allow any direct relationship to him, Confucianism recognizes anthropomorphic spirits and demons who serve as mediators between Heaven and man and to whom he turns with his prayers and sacrifices. In the same way, the earth is not expressible for our thought in its limitless size and innumerable wealth (mountains, seas, etc.), which it carries, contains and nourishes» [1, p. 33].

An important role, A. Kozlov notes, both in Confucianism and in Chinese philosophy in general, was played by the doctrine of Tao, which formed the basis of ethics and politics. Originally the word «Tao» means the way and also lead, govern, think. However, transferred to philosophy, this word is a very complex and multi-meaning concept. Here, A. Kozlov noted, Tao is the property of a man to strive for any true goal, to follow the right path. Tao means this very true goal, the pursuit of which corresponds to the deepest foundation of human nature but does not violate his freedom to follow the opposite path. Tao also means law, the rational order of things, since it is of heavenly origin and is the greatest gift of heaven to human nature. «Tao is the eternal truth of heaven, but it is also present on earth and especially is the inner truth of man: Tao is not separated from the man for a single minute, or, in our philosophical language, it is immanent to nature and man ... But despite this complete accessibility of Tao to man «in inner truth», it is in its full greatness, in its nature (as the heavenly Tao in itself) is unsearchable, invisible and mysterious, infinite, eternal, not material...» [1, p. 34]. Thus, this teaching, notes A. Kozlov, about the transcendence of the heavenly Tao in himself, inaccessible to man, and the complete immanence of the same Tao, in the spirit of man, makes it possible for Confucianism, on the one hand, to eliminate any external revelation, and on the other, to give special in an extremely important position for a person, to make him, so to speak, the focus of the entire universe. Therefore, in place of the former religious trinity of the Chinese: the «blue sky» (Tian), or according to the anthropomorphic view of the «supreme emperor» (Shang-ti) of the Earth and the son of Heaven, the emperor, a philosophical trinity appears: two basic principles (Heaven and Earth, Yan and Yin), active and passive and a person in whom both are balanced and come into harmony. However, in reality, the common man does not follow the Tao path. The masses are not afraid of the dangerous path of vice and seek only that which is called happiness. Only a saint man, wise man, or nobleman can follow the Tao path. Confucianism, A. Kozlov specifies, distinguishes a saint man, a wise man, and a nobleman, although their characteristics are similar. This difference in both Confucius and Mencius consists in the natural perfection and genius of the saint. A saint man, according to Confucius, directly knows the eternal truth and completely penetrates the divine nature, his own, the nature of mankind, and into the deepest nature of all creatures, and therefore he can strengthen Heaven and Earth in their decorating, ennobling and beneficial activities. A saint man, according to Mencius, there been a teacher for a hundred generations [1, p. 35].

In the same way, a wise man, according to Confucius, is elevated above the Tao, an eternal focus of the soul, is always satisfied with his life position, and fulfills his duties in it. His main striving for self-improvement, and therefore he does not seek favors from people, does not complain about anyone, do not murmur to Heaven, and leaves the improvement of his position to the will of providence. He has a strong spirit and firmness of character and is not afraid of death for the sake of truth; his actions and teachings are consistent with the injunction of the Tao. It follows from this that the trinity with Heaven and Earth is a wise and mainly holy person. However, A. Kozlov notes, if we take on the one hand the signs of a saint, and on the other, the signs of an emperor walking along the «path of Tao», to conclude that, in essence, the old religious trinity has been preserved in the new philosophical one.

Chinese philosophers, based on the general principle of morality, develop extensive teaching on the virtues of personal, and especially family, social, where everyone and everyone, starting from the emperor, in addition to general, are also indicated social responsibilities, under the place that each occupies in society. However, A. Kozlov notes, the general nature of the ethics of Confucianism was predominantly negative. From the point of view of such ethics, a person is obliged to make more efforts to preserve something that exists or restore something that existed, than to create something that does not exist and did not exist. According to this philosophy, a person does not have to fulfill positive ideal goals, for progress and development are possible for it. Whereas the wise should take care that any legitimate and natural, in and of themselves, inclinations are not excessive in him and do not first violate the balance and harmony in himself, and through him would not be reflected harmfully in the social and even natural world.

Thus, the virtues recommended by the ethics of Confucianism for the special person, A. Kozlov concludes, are prudence, patience, order, work, moderation; the most important virtues are peace of mind, lack of passion, sincerity, honesty, obedience to authorities, and justice. Honesty, sincerity, and obedience constitute the most important foundation of social life: lies, hypocrisy, and willfulness are the source of all dis-
cord in society [1, p. 37–38]. Following the rule «do not do what you don’t want to be done to you» is, according to Confucius, an essential expression of the inner Tao. In the code of Chinese morality, justice conceives Christian selfless love for one’s neighbor, even for the enemy. Love is natural only for relatives: «universal love», Mencius noted, polemicizing with socialism, destroys all differences, even natural ones. However, as A. Kozlov notes, Mencius also advises to «humanely» deal with a hostile person. But this humane attitude does not consist in forgiveness and love, but in attempts, with meekness and patience, to bring the enemy to peace. According to Confucius, «the humane (human) can not only truly love people, but also truly hate, that is, only a truly humane person can correctly and impartially judge people and knows how to treat them with dignity, for he is just» [1, p. 38].

It should be noted that A. Kozlov believed that in its basic features Chinese philosophy was very poor in its theory of knowledge and metaphysics. There is no attempt in it to review and analyze the facts and processes of cognition and to pose the question of truth and its criteria. Cognition in it was meant not only as existing but also as a very simple matter, from the point of view of naive realism: countless things are simply cognized in the form in which they exist. True, according to the law of the idea of essence, they have already been reduced to two unities, but this was done based on religious consciousness. Thus, A. Kozlov notes, the metaphysics of Confucianism does not represent any original concept but makes a step forward, which is manifested in the fact that instead of the mechanical unity of Heaven and Earth, which embrace spatially and temporarily all sensually perceived things, it puts a dynamic unity of forces, who constitute the first cause, or who create things and further, renouncing the sensual image that prevails in religion, understands these forces as spiritual. However, according to A. Kozlov, this metaphysics is far from a stricter philosophical view and bears traces of its origin from mythology. These traces appear in the form of a dualism of principles or forces of active and passive. The existence of two principles – active and passive – can only be explained by the presence of mythology, in which Heaven is man, father, and master, and Earth is woman, mother, and subordinate.

The ethics of Confucianism seems to be somewhat more elaborated, it is in it that its center of gravity, which is an example of a philosophical system, the starting point for which is the practical and moral needs of man. It is surprising that at such an early era in Chinese philosophy it was already possible to find a clear consciousness that the beginning of morality should be a universal law accessible to the knowledge of one and all. It is also impossible not to agree with the fact that the foundation of this law must be sought in the same beginning, from which the world of all things flows, to which a moral law must be applied by man. However, A. Kozlov notes, this exhausts the true side of the ethics of Confucianism, which does not provide any grounds for believing that an ethical law exists, and even if it does exist, as Confucianism says unfoundedly, we do not see how it follows from the essence of world principles, which is natural, for the metaphysics of the system does not give us an idea of this essence. And lastly, there is no clear and understandable formula of the law itself in it. The prescription: «adhere to Tao, as the law of general harmony in the world, or follow the path of Tao, does not say anything if it is not said what this harmony consists of, or a special goal is not indicated to which this path leads, and finally, it is not known, why this goal is obligatory for a person» [1, p. 39].

Thus, we can conclude that pointing to the lost golden age in the past, Confucianism stood on a religious and mythological point of view. Whereas from philosophy something else is required, namely: a clear and obligatory for reason criterion of the moral and ought to be. In essence, «Confucianism denies what is proper and moral in the strict sense of the word; his ethics, due to its uncertainty, oscillates between eudemonism, utilitarianism and fatalism and falls into many contradictions, inconsistencies and difficulties» [1, p. 40].

In addition to the teachings of Confucius and Mencius, A. Kozlov investigated other directions in Chinese philosophy, which had a common root with Confucianism, which was based on the ancient religious and philosophical doctrines expressed in the books. A. Kozlov briefly examines the legacy of Confucius’s older contemporary – Laozi. The scientist noted that behind the teachings of Laozi, Tao (mind), is the absolute beginning of all that exists, in itself, indistinguishable, having no properties of any name, and therefore eternal and unchanging. All distinguishable being comes from it and is its modification, but Tao remains unchanged to this being. The ethics of Taoism considers the highest good to be identified with the Tao, or absorbed by it; hence follows contempt for the world and its joys in the preaching of wilderness, asceticism, motionless contemplation, and the destruction of all desires [1, p. 40–41].

Taoism was also associated with those who lived in the 5th and 4th cent. BC, Litzi (Li-Tzu), who developed his system, was preserved and edited by his students. The main features of this system are that all nature is a cycle of incessant arising and annihilation. All finite things are illusory and the essence of the phenomenon of a single active, eternal and unknowable essence in itself; their incessant generation and change is the result of some incomprehensible drive to form. Everything that happened is concentrated in three types of being: heaven, earth, and man, which differ in their special properties and actions. Due to the constant change of things in the sensory perception of truth, it is impossible to know about them. It follows from this that the ethical goal is to forget things, or in a completely different attitude towards them. It is impossible to alter the course of the world or eliminate its events, and therefore one must submit to them, be content with one’s lot, and cling to the thought of the eternal essence of things; the main virtues: calmness, meekness, chastity and immobility [1, p. 41].

Thus, both the philosophy of Laozi and the philosophy of Litzi (Mi-Tzu), despite their similarity with Buddhism, did not have their source in it and were the essence of the products of the Chinese soil. A. Kozlov also turns to the study of the heritage of a little-known younger contemporary of Confucius – Mitzi (Mi-Tzu), who developed a doctrine that was significantly different from Confucius. A. Kozlov
designated this doctrine by the general term — socialism, which of the modern European socialist views had the greatest similarity with Christian and state socialism. A. Kozlov believed that the Mitzi (Mi-Tzu) system was ethical and political and does not represent anything special in metaphysics and the theory of knowledge. It is dominated by criticism. Mitzi crushed the modern corruption of morals and the domination of luxury, selfishness, untruth, violence — especially selfishness, cruelty, the arbitrariness of the emperors, as well as the venality, mediocrity, and greed of their agents. The positive side of Mitzi’s teachings can be attributed only to the propaganda of a return to a simple primitive way of life, the end of wars, the abolition of privileges, universal labor to support existence, equal participation of all in the blessings of life and universal mutual love based on the law: «love your neighbor as yourself». In the first time after the spread of the teachings of Mitzi, it had a great influence and even competed with Confucianism. However, since the works of Mitzi (Mi-Tzu) entered, as canonical, into the basis of public education on the one hand, and on the other hand, his works were declared heretical, then over the centuries, they have so lost their meaning and become rare that even researchers of his teachings could not find a single copy of his works [1, p. 41–42].

Conclusions and suggestions for further research. Considering the above, about A. Kozlov's research the following conclusions can be drawn:

1. He thoroughly studied ancient Chinese philosophy and formulated a holistic, systemic theoretical model of its understanding and interpretation.
2. The scientist determined that Chinese philosophy, even though it left religion, very soon moved away from it.
3. It was substantiated that based on the general principle of morality, the Chinese philosophers developed an extensive doctrine of virtues.
4. And in the end, it has been proved that the ethics of Confucianism has become an example of a philosophical system in which the starting point is the practical and moral needs of a person and a clear realization that the beginning of morality should be a universal law accessible to everyone’s knowledge.

The results of this study can be valuable for the development of research on the history of philosophy in general, as well as for the research of Ukrainian philosophy in the 19th-20th cent. and ancient Chinese philosophy.

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