

Increasing power and complexity of technique provoke new risks. Modern technique and technological activity has certain autonomy and the logic of its own development. Technique can no longer be viewed simply as a means to achieve (good or bad) results. The autonomy of technique testifies the decline of man's power over it. Being given the role of a mediator in all kinds of relations, the technique maximally rationalizes and unifies the spiritual component of interpersonal communication, transforms morality into the formality of inter-subjective relations, and turns existence into the management of rules and standards of life. And the more we move towards the development of technique, increasingly complicating and introducing it into man's everyday life, the more standardized and identical we become to imitate a soulless mechanism.

The entire technical arsenal of the modern society is aimed at satisfying the requests of the Homo faber, who cares about neither existential components of his life nor moral foundations of society. Instead, he is characterized by pragmatism in the relations, utilitarianism in thinking and loneliness as an indifferent attitude to others.

There is the very humanistic factor that stands out as a unifying and regulative principle for people of different ideological orientations: Do your best to ensure that the consequences of your actions are consistent with the consistency of truly human life on earth! The humanistic ideal imposes certain limitations on technical development. But these restrictions are a necessary condition for the existence and development of both man himself and technique.

Reference

1. Адорно Т. О технике и гуманизме // *Философия техники в ФРГ* / сост. и ред. Ц.Г. Арзаканяна и В.Г. Горохова – М.: Прогресс, 1989. – С. 364-371.

*Scientific supervisor: Abysova M.A.,
PhD, Associate Professor*

UDC 165.2 (043.2)

Chernov V.V.

National Aviation University, Kyiv

PROBLEM OF RATIONAL AND IRRATIONAL CORRELATION IN SCIENCE: THE CASE OF PYTHAGOREANISM

One of the most complex and fundamental problems that invariably attracts the attention of researchers of the European philosophy is its very origin. This or that solution of this question seems to be the foundation on which all the subsequent reasoning is built.

As a rule, there are two opposing concepts of the origin of Ancient philosophy: "mythogenic" and "epistemological". The former affirms mythology as the initial stage of the development of philosophy; the latter declares the birth of philosophy through the rejection of mythological thinking. Thus, many researchers (E. Zeller, V. Ieger) are close to the rationalist justification of natural philosophy in the context of its opposition to religiously-mythological and scientific thinking. They state that the development of philosophy is not rationalization rather negation of mythological thinking.

Experts in Antiquity sharing the mythological concept (A. Losev, E. Dodds, A. Semushkin) argue that the early period of the development of Ancient philosophy cannot be assessed as uniquely rational. In fact, the teachings of that period are not homogeneous and contain an irrational attitude toward the world.

The aim of the thesis is to update the esoteric layer of the Pythagorean teaching with the aim of studying knowledge that has no place within rational framework.

In the case of Pythagoreanism, one can see a coincidence of philosophy, religion and politics, which later will be differentiated. It is believed that it was Pythagoras who for the first time used the word "philosopher" applied to his disciples, members of the Pythagorean union, consisting of brotherhoods ("heteries"). A sign of the sacred thinking is intertwining of different forms of being. Thought, power and cult were a single whole, qualified as unfolding of a common insight. In this case Pythagorean enlightenment is implied.

Pythagoras' anthropological status, his rank in the hierarchy of creatures was very special: between man and god. "Reasonable living beings are divided into [three kinds]: people, gods and beings like Pythagoras," – the ancient Greeks wrote. Pythagoras was considered to be one of the incarnations of Apollo. The river Kas greeted him when he passed by: "Haire Puqagoraz!"

Pythagoras' study is about the necessity of "purification" and "separation." This is the first phase of integration into the Union. Seekers of wisdom must learn to remain silent, follow a diet, ascetic practices and the system of ritual prohibitions. At the second stage of initiation, the full doctrine of the numbers, the harmony of the world, the gods and the universe, the souls of people and other beings were revealed. The Pythagoreans were forced to keep this teaching in a secret. It was the exclusively property of the members of the Heterothers of the Pythagorean Union.

Pythagoras is considered to develop the doctrine of "metempsychosis" – the "transmigration of souls." "Metempsychosis" is the most important element of the sacred thinking. The soul of a person or another being, as a driving force of their existing, is more fundamental than bodily manifestations. The migrating soul of Pythagoras is fused with the body, revealed through it, but thanks to discipline and asceticism it is exalted to the quality of self-reliance, an ironic indifference to its body shadow.

The ascetically learned soul, remembering everything and realizing itself, is making the purely Pythagorean action: rushes into the world hidden in numbers. This is insight by Mathematics. The reason, the Pythagoreans stated, performs a subordinated function.

The Pythagoreans were distinguished by an optimal combination of cult, thinking and military-political will. Political domination of the Pythagorean Union in Italian policies lasted about half a century. By the end of the VI c. B.C. the Pythagoreans were expelled from Italy and the remnants of the heteries moved to Athens. The last wave of them (Philolaus, Archite) influenced on Plato and his Academy. Pythagorean thought became an important component of Neoplatonism. The continuer of the visionary mission of Pythagoras (his incarnation) was believed to be the famous Hellenic magician Apollonius of Tyana.

Pythagorean cosmogony is a part of a single philosophical tradition, which has great similarities with the Indian Vedic system. It was being revealed, later, in the teachings of Plato and the Neoplatonists. The methodological aspect of the tradition is characterized by the active use of the symbolic irrational approach, and the worldview – by the orientation towards the knowledge of the transcendental reality.

*Scientific supervisor: Abysova M.A.,
PhD, Associate Professor*