Abstracts

Vadym Menzhulin

Philosophy as a will to power

The author takes a different view of Friedrich Nietzsche's approach to philosophy through the concept of the will to power (der Wille zur Macht). He corrects his own previous view of this approach as a reductivism similar to Freudian psychoanalysis. On a number of different examples from within the history of philosophy and its external perceptions (especially by writers), the author demonstrates that the concept of "the will to power" can become one of the key ideas helping us to understand a philosophical activity almost throughout all of its history, from Antiquity to Postmodernism. In following this route however, the author emphasises, we should take into account a polymorphism and polysemantism of this concept and its irreducibility to any of its empirically evident appearances.

Keywords: philosophy, philosopher, will to power, reductivism

Oleh Khoma

Descartes and Pascal: the way to philosophy on the background of «Grand Siècle» (Part 1)

The paper reconstructs the internal doctrinal logics which forced Descartes to create the own theory of *ego cogitans* as a cogitative substance. Since the *res cogitans* had been created *ad imaginem & similitudinem Dei*, from the very beginning it appears as a complex of paradoxical ruptures caused by the contradistinction between the limited and the eternal: 1) between the freedom of *res cogitans* and Divine predestination; 2) between the limitedness of the individual intelligence and the real apodictic character of truths which it perceives; 3) between the essential imperfection of ego and its intrinsic understanding of the Divine perfection. The discrepancy between cogito as an individual act of thinking and apodictic character of its patency is just one of many paradoxes. The axiomatics of the Descartes's metaphysics envisages the real presence of eternal God in the structure of created individual ego and, correspondingly, «normality» of statements, which look paradoxical from the point of abstract rationality: God guarantees things that separate ego is incapable for. The author also criticizes reading back into Descartes the modernized notions of "substance", "subject" and "consciousness".

Keywords: Cartesianism, metaphysics, res cogitans, substance, subject, consciousness, God, biographical method in the history of philosophy

Serhii Proleev

Drama of the loyal mind: soviet philosophy as the situation of thinking

Philosophical works of the soviet time are comprehended today as the kind of ciphered records with the lost code. The comprehension of that period, when the philosophical thought of Ukraine existed in ideologically enslaved form of the "soviet philosophy", pre-supposes its consideration both as the *situation of thinking* and *the situation of the thinker* as the existential *a priori*. That is the situation characteristic of the soviet philosophy when the culture topos, intended for the cause of thought, is filled with quasi-thinking. To make somebody understand the quasi-thinking of such kind one should distinguish its key moments, such as intellectual environment created by total consciousness; antithesis of Weltanschauung and thinking; paradox of the loyal mind, etc.

Keywords: situation of thinking, situation of the thinker, intellectual environment, ideology, Weltanschauung, loyal mind

Anatolii Pypych

Big and small social machines

The notion status of word-combinations "social engineering" and "social machine" is considered in the paper in the context of comparison of "physics" and metaphysics of a social. Making a reference to the use of the word-combination "social machine" in the works by N.Winner on the one hand, and to accusation of mechanicism on the other hand, the author analyzes the transition from the metaphor to the notion of "social machine". The distinguishing of social and engineering proceeded on the basis of over-coming the empirical and transcendental subjects which took place after Kant, in theoretical sociology in particular. Such notions as "engineering collective" (F.Yunger) and the notion "mega-machine" or "big social machine" (L.Mamford) are worthy of attention within the framework of philosophy of engineering. On the grounds of comprehension of modern social realities, in the theory of management in particular, the author suggests to introduce the notion "small social machine", concerning small "engineering collectives". The consideration of a social machine as a method of mediating and a component of social relations should favor in general the extension of the horizons of social vision.

Keywords: social as engineering, big and small social machines

Oleksandr Golozubov

Theology of laughter as a phenomenon of the western culture

The paper considers theology of laughter as a form of the religious post-modernism and at the same time as a cultural phenomenon. Theology of laughter has reflected basic transformations of the western culture in the second half of the last century, a new understanding of theology associated with its involving into wider cultural space and strengthening of the anthropological element, a new vision of the medieval culture including rethinking on the concepts of carnival and play. In the postmodern situation, sacralization of carnival and carnival characters, on the one hand, and carnivalization of ritual and sacred sphere in general, on the other hand, came into the complex interaction. It in-

cluded the attitude to some holy fools as the God's Fool of the Western Christianity — St. Francis of Assisi.

Keywords: theology of laughter, joy, play, God's Fool, St. Francis of Assisi

Anastasiia Strelkova

The Buddha nature and emptiness in the Mahayanist *Nirvāṇa-sūtra*

The article deals with the relationship between the concepts of 'emptiness' and 'Buddha nature' (佛性) as exposed in the Mahayanist *Nirvāṇa-sūtra*. On the basis of citations from the original text it is shown that according to the teaching of *Nirvāṇa-sūtra* to follow the middle way leading to nirvāṇa it is necessary to understand not only the 'emptiness' of illusions 空 (śūnyatā), but also the 'emptiness' of the true reality — which is the emptiness-ākāśa (虛空) or the 'emptiness of first meaning', 'ultimate emptiness'(第一義空), being the only possible way of existence of the true reality or, in other words, of the Buddha nature (佛性).

Keywords: Buddhism, śūnyatā, emptiness, Buddha nature, middle way, Nirvāṇa-sūtra