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THE OBJECT-ENERGY NATURE OF OVERCOMING AS THE BASICS FOR THE UNIVERSAL DIALOGUE WITH THE WORLD

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Abstract. The authors analyze the object/energy nature of overcoming steered by Kant’s approach implemented in his ‘Critique of Pure Reason’ and ‘Critique of Practical Reason’ conceptually demarcating and uniting empirical and speculative ways of being and cognition.

Cognizing the objective forms of the world, an individual identifies oneself with the non-limited objectiveness. The situation of overcoming shows our ability of joining the ‘order of freedom’ manifesting the essence of categorical imperative as a law of pure practical reason in the process of self-cognition. This approach allows a person to consistently overcome the world of natural necessity on the path to the world of freedom, developing one’s inner potential. This also makes it possible to construct the basics for a dialogue between science, philosophy, and religion, between civilizations, and, ultimately, a universal dialogue with the world, orchestrated in accordance with the object/energy nature of overcoming in general and self-overcoming in particular.

Keywords: object/energy approach, first and second Overcoming, the culture of overcoming, delta result, object core, functional ability, objective identity, metamorphosis of identity, circular metamorphosis of objectivity

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ПРЕДМЕТНО-ЭНЕРГИЙНАЯ ПРИРОДА ПРЕОДОЛЕНИЯ КАК ОСНОВА УНИВЕРСАЛЬНОГО ДИАЛОГА С МИРОМ

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Аннотация. Авторы анализируют предметно-энергийную природу преодоления, руководствуясь подходом Канта, концептуально разграничивая и объединяя эмпирические и умозрительные способы существования и познания.

Познавая объективные формы мира, человек отождествляет себя с неограниченной объективностью. Ситуация преодоления показывает способность человека приобщиться к «порядку свободы», позволяющую последовательно преодолевать мир естественной необходимости на пути в мир свободы, развивая свой внутренний потенциал. Это также дает возможность построить основы для диалога между наукой, философией и религией, между цивилизациями и, в конечном итоге, универсального диалога с миром, организованного в соответствии с предметно-энергийной природой человеческого бытия.

Ключевые слова: предметно-энергийный подход, первое и второе Преодоление, культура преодоления, дельта-результат, предметное ядро, деятельная способность, предметная идентичность, метаморфоз идентичности, кольцевой метаморфоз предметности, универсальный диалог

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Introduction. Human existence is a path replete with hardships, but an individual is able to overcome these. In a philosophical sense, the term ‘Overcoming’ is often correlated with Hegel’s term ‘Aufhebung’ (‘Repeal’). The dialectics of development in leaps has been thoroughly developed in Marx with reliance to the theory of reflection. Later a simplified application of this theory gave rise to the so-called problem of the abstractedness of the knower, meaning that such understanding ignores the nature of human essence. The cognizing individual taken as an abstract subject within the classical theory of knowledge blocks the possibility to study the mechanisms of Overcoming immanent to an integral human being. And this is becoming more and more relevant.

According to Klaus Schwab’s predictions, the fourth industrial revolution will be accompanied by dramatic changes in the life of all mankind, including its living environment and identity [1]. This risk of instability and collapse of the usual life is a global challenge to humanity to be overcome. However, the presence of global problems indicates an actual lack of ability to really overcome the situations it causes. It manifests itself, for example, in a lack of a reasonable dialogue within the multifaceted humanity divided by ethnic, economic, political, confessional, ideological, and cultural borders. In order to assemble a universal dialogue, it is necessary to be capable of overcoming these limitations, without losing individuality in the named social spheres.

In the context of the philosophical and anthropological research [2—4], an individual appears to be a unique being, completely immersed in the dynamics of overcoming the challenges that nature, society, and culture offer. This forms a special, purely human way of existence open to the world. Its root cause is overcoming the boundaries of self-realization; a man is a being who *overcomes*. A philosophical study of culturally posed versions of human existence shaped the Metaphysics of Overcoming, a model of a radical act of self-denial, determined by the state of an individual’s inner self-sacrifice. The structures that give rise to the Metaphysics of Overcoming are deeply rooted and manifested in different forms: mythological, religious, atheistic¹. All of them are unified by the feasibility of an individual to be involved in life and action by the prior might of the Whole, of which man is a part.

¹ For example, the traditions of warriors, the phenomena of holiness and spiritual asceticism, existential acts of spontaneous and conscious heroic self-sacrifice.

The overcoming nature of man can be revealed within the framework of the ‘ecology of mind’ [5] considering *patterns*, by Gregory Bateson. He defined a pattern as a certain set of events and objects that provides for the (kind of) speculation when the whole set is not perceivable [5]. In this case, the general pattern is the cohesive that lies beyond all patterns. Since the literal meaning of ‘ecology’ is ‘science of home’, one can structurally accept ‘*ei-kos*’ as a general pattern for all the elements of the world’s Whole. Among them, there is also a unique pattern of an overcoming individual, which is unlike other patterns for it is *dually* related to the general pattern. First, it can be the appropriation that pushes the (process of) overcoming to consume the Whole, which is destructive for the general pattern. Secondly, it can be exploring and comprehending the Whole directing an individual to overcome the boundaries of one’s own being in accordance with the general pattern. The ambivalent nature of this process is revealed through the biosocial prism.

Overcoming in the context of the biosocial dimensions of human existence. The nature of the first and second overcoming. Overcoming the domination of instinct in the early stages of the human species formation is associated with the introduction of abiological² content into the life of the prehuman, with a systematic and purposeful improvement of material tools which was motivated by a powerful objective challenge. This can be defined as *beginning*, i.e. formation of a new type of structural cohesion between the biological and abiological aspects of human existence [6]. Overcoming instincts places the *biologically insignificant* into the scope of the prehuman attention; focusing on perfecting the tools changes the species characteristics, turning it into human. This is the essence of the *first Overcoming*, or overcoming the dependence of man on his own biological nature.

The resulting freedom forms the mechanism for the emergence of values, ideals, and culture. The role of the abiological is subsequently strengthened which leads to the ‘I’³ identifying itself with the inanimate material values. The predominance of the material and the appropriating moments are increasing. It ends with the triumph of the capitalist market, when a thing takes the place of an individual, and

² That is, biologically insignificant: a tool of labor that is systematically worked on and improved.

³ The self-identity of man, or his forming self-identity.

an individual takes the place of a thing (Karl Marx). Then, as never before, the need arises to overcome the abiological focus of consciousness, which is becoming destructive to the general pattern.

Karl Marx taught that culture, if it develops spontaneously and is not guided consciously, leaves behind it a desert [7, p. 45]. The relevance of this thought is more than obvious nowadays, when an individual humbly accepts his alienation from the common home. Today humanity, due to some negative results of civilization, is on the verge of self-destruction. The problem of the *second Overcoming* that arises from it requires a backward turn, to restore the significance of Life-world.

The second Overcoming is seen as a point of bifurcation, a change from destructive appropriation to creative assimilation of the world's Whole. Without a conscious solution to the problem humanity is put at risk of the 'plague' [8] of alienation destructing personality, depopulation of humanity and a technocratic transition to a dubious post-anthropological future. The unfolding of the problem suggests a 'salutary return of the spirit to the world': the way of removing the now alienated individual and humanity leading to the '*Omega point*' of de Chardin [9].

On this way, it is important to consider the overcoming responses to the challenges of life manifested in world culture. The modes of Overcoming are its varieties individualized in various philosophical and cultural traditions. A move towards the foundations of these modes contributes to the formation of the *culture of Overcoming* which could conceptualize the cumulative experience of mankind in transcending its own existence towards the world's Whole. This would allow to carefully inscribing the pattern of human existence into the general pattern, to turn our common home into an object of tireless concern for creating a better circumstance that would facilitate the realization of humanity's inner potential, to become a meaningful basis for the path of an individual's openness to the world.

The culture of overcoming as a way of man's openness to the world. In philosophical concepts, the topic of overcoming often goes 'hand in hand' with the description of openness to the world as an essential quality with which a human child is born. Later, in a culturally-mediated form, it guides the activity and development of an individual [10, p. 247]. The multiscale metamorphoses experienced by a person open up new possibilities for self-realization. The immanent and transcendental challenges reveal the inadequacy of the existing means of overcoming and the need to choose new ones. They entail a possible transformation of an individual or society.

The inescapability of this transforming dynamics is already represented in the early myths about the origin of the world and the image of a Primordial Being, sacrificially passing into an organized natural and social domain [11]. Cultural differentiation stipulates the presence of different overcoming models with the invariant core. The idea of a categorical interconnection of prerequisites and the beginnings in the context of a socio-biological problem [6], as well as the idea of 'absence' [12] are very fruitful within the object/energy approach.

Human life is a process of emerging obstacles and their overcomings as a challenge and response. Consequently, life appears as a continuous overcoming effort of an individual as a creator, a worker, or numerous other modes of existence. An overcoming effort as well as overcoming *per se* can be spontaneous, accidental, and singular. But it can also be systematically repeated, reproducible, and universal. In the first case, it is the *phenomena of overcoming*, in the second case, the *culture of overcoming* distinguished by systematic effort. Systematicity is consolidated in the symbolism and significance of a socially repetitive, reproducible form of overcoming.

One specific feature categorically distinguishes overcoming from other forms of activity.

Activity is development of the human 'I' in the aspects of purpose, means, object, as well as in the purpose-oriented product that encapsulates these three aspects, and in the *result*. The latter also includes unforeseen consequences of human activity which can constitute a serious obstacle to the realization of the 'I'.

According to Fichte, the development of 'I' looks like a triad ('Ich'—'nicht-I'—'Ich+nicht-Ich'). It is the synthesis that is the result of overcoming. Synthesis absorbs the denying moment; this means moving up to a new objective level of identity. This is also a step towards expanding the field of openness, since an individual who has absorbed a previously inaccessible sphere extends his sameness to a larger objective horizon.

There is the difference between the (unaccounted) result and the (purpose-oriented) product which did not represent a point of resistance. The *goals* we set are realized in a product which often demands adjustments. This inconsistency in our understanding is eliminated by the category of *result*. The object has an unpredictable response to the objective impact.

The difference between the product and the result is the *delta-result* (Δ -*result*). This is the result of human activity minus the product obtained: something that was not considered as the purpose of activity constituting a yet insurmountable obstacle ('not-I'). Overcoming suggests a restructuring of the purpose,

a renewal of the means and a reformatting of the subject of activity, befitting the delta-result. The very process of overcoming is a reproduction of activity with a renewed purpose, means and object. An overcome obstacle is a removed 'not-I'. It is moving the obstacle from the sphere of an unaccounted result to the sphere of a purpose-oriented product.

V.I. Plotnikov's convincing hypothesis serves as a classic example of implementing our reasoning. The forming man was looking for a reliable way of survival; all possible options for meaningful goal-setting, the selection of appropriate means and a reformatting of all possible objects were being sorted out unprecedentedly quickly. Former sporadic use of tools and their production in the process of instinctive labor becomes the center of attention of prehumans; abiological tool comes to the fore. The inanimate turns into a leading link in protosocial life by improving the tool.¹ An *elementary social connection* [6, p. 31] is formed, based on which consciousness, collectivity, and tool usage are developed, as main essential features of society. As a result of the consolidation of successful choices, a culture of overcoming appears from the random phenomena, and society grows on the basis of this culture. The dependence on instinct overcomes the low horizon of biological existence.

Humanity as a child of overcoming develops essentially through improving the technical means of existence which universalizes the object-related identity of an individual. This means further expansion of the horizon of openness to the world. But today we are witnessing new global problems that are revealed through the next delta-result: the discrepancy between what we wanted and what we got. What was in its embryonic form and emerged during the life-affirming growth of human creative identity with the inanimate, now has reached a global destructive scale requiring a solution in the name of mankind's survival. The question arises: what is the object of overcoming in contemporary time, and how can we reconstruct the purposes and means of our own activity?

We have to find a foothold to apply an overcoming effort where synthesis could take place, thus restoring the significance of the living but not denying the achievements of mankind's material culture. We have to define an objective identity of an individual which would radically eliminate identification of humans with things and reveal to people a *non-objective value-forming basis*. From these positions, the culture of overcoming is seen as *universalization of objective human existence* that harmoniously reveals an integral individual to the world.

¹ E.g., making a stone axe.

The object/energy nature of overcoming. The development of individual identity is rooted in *historically conditioned* prioritizing of human life on one or another level of objective existence. We assume that what *comes before the goal* is the matter of the thing that is *formed by the goal*. So, 'before' is the matter, 'goal' is the form — or *sign*. In the 'goal' we find the removal of the form from what is 'coming before'. Acting individual fills the space between 'before' and 'goal' lending them stability, invariance.

It is no coincidence that some philosophers suggest starting the system of philosophical categories precisely from the concept of an object. The *object* is the world and its parts, taken in relation to man. The *category* of object emphasizes the incompleteness of man's definition of the world. The world as an object is always larger than its objective interpretations. It contains 'surprises' both in the practical and in theoretical spheres.

Philosophical tradition suggests that it is feasible to interpret 'precedence' in the object as *an object*. We may define the object as an object with zero certainty or a non-object; this might have been what I. Kant had in mind when he introduced the concept of 'thing-in-itself' inaccessible to human cognitive activity.

Not only the object itself as a thing is objective, but also the living activity itself, on being removed, absorbs the form of the object into itself. *Knowledge* is also objective and appears as the third form of existence. When an individual notices and signifies something, it begins to exist for him.

Immersed within nature, a man functionally/culturally divides all naturally interacting things into the two poles important for human activity: *the pole of the object* and *the pole of the means*. The category of means can be interpreted as broadly as possible and includes tools, symbols, signs, the entire boundless array of culture. It allows us to replace the goal by a broader concept of means which encodes human activity.

Culture as a whole is a universal means of man's relationship to the world. The world as an object of cognition 'strives' to coincide with the world as an object in itself, never achieving this due to the historical limitations in culture development. Each new generation finds a more developed level of culture as a means and sees the world differently than the previous generation, 'standing on the shoulders' of the latter, using the inherited culture and adding the results of its own labor. Social groups of different cultures would see the world differently, using different means of marking the object and the world. Obviously, individual overcoming of the delta-result gives an increase to objectivity of one's activity, but

it can be hard on an individual as he might experience it as a fiasco in his life *goals*, for 'there is much grief in much wisdom' [Eccl. 1:18].

The overcoming of subjectivity may not happen at all, because my 'I' is forced to leave its self, which has already become the 'not-I', and to cross the border to what it has not yet become. Apparently, our limitations by any social framework (ethnic, economic, political, confessional, ideological, cultural) do not follow the lines of formal designation of social relations and oppositions. The overcoming runs existentially, through the objective core of each person, striving, according to Fichte, for the 'I am I' identity [13, p. 48]. The center of our 'I' is the activity of the spirit, which combines mental and volitional efforts.

By limiting the spirit in its constant work, the 'not-I' simultaneously moves the 'I' to overcome this obstacle in its irrepressible striving to subordinate the 'not-I' to the law of reason and conscience. In other words, the 'I' 'experiences a certain impulse (Anstoss)' [14, p. 48] in its endless striving for activity, for domination and for the realization of the object of representation in the form of striving for productivity.

According to Karl Jaspers [15], 'I' can be represented as a combination of different levels (poles) of existence: as an empirical individual; as a consciousness generally devoid of empirical certainty; as a deep core of individuality or existence; as integrity of thinking or 'spirit'. I may even be inclined to 'consider one of these poles to be true existence,' but none of them 'can claim priority' [15, p. 26]. All this indicates that 'I' as an integrity am rooted in the objectivity of the world in its various levels. It serves as a basis for freedom manifested in absolute consciousness in the form of transcending from existence to being, which is 'neither as being-in-the-world (In-der-Welt-sein), nor as being-outside-the-world (Atifier-der-Welt-sein)' [15, p. 48]. This is the result of the experience of 'never being real, but possible being-outside-the-world' [15, p. 65]; (not the absence of objectivity of the world, but rather it's 'thinning'). The return towards 'In-der-Welt' seems to be filled with objective content associated with the state of *energeticity*. 'Being-outside-the-world', as the 'apogee' of this state in relation to the missing objectivity, eliminates the activity itself as purposeful activity.

Energeticity can be interpreted as the activity-related ability of an individual who, like a ship standing under steam, is potentially ready to 'sail' in any objective direction after setting a *goal*. This state suggests maximum concentration of an objectively indefinite activity-related ability *per se*, or energy as an unobjective activity.

As a means of explaining this situation within the framework of the object/energy approach, it seems

feasible to use the category of *relationship metamorphosis*, which also indicates the *metamorphosis of an individual's identity*. At the levels of perception, representation, and concept, identifying with existential qualities preserves; the level of universals eliminates objective certainty, and the human 'I' identifies with existence itself as it is known. This ultimate objectivity that is reflected in the tendency of comprehension of a concept to disappear turns out to be non-objective, associated with the disappearance of any objectivity, except for the positive *goal*, the certainty of the word denoting this disappearance. The situation of overcoming the objective identity of the 'I' at this level of ultimate universal nothingness is revealed as a dynamic situation of 'recoupling' a human identity from the predominance of *what* he is to the predominance of that he *is*. The philosophical systems strive for maximum 'erasure' of objectivity and achieving the energeticity of the ultimately universal 'I'. Not the 'I' that is an objectively defined *someone*, but the 'I' that is objectively *non*-definite, but *is* in relation to the world acting as existence *per se*.

The culture of overcoming as the basis of universality of dialogue with the world. The category of *consciousness* has two main meanings: a) relation to the world through mind; b) unified collective knowledge born in joint activities of people, generated by a group of individuals, or by a people, or by humanity as a whole. The maturity of brain activity certainly plays an enormous role, but this is only a prerequisite for the emergence of consciousness. The interaction of an individual with the world is formed by society.

The five senses contain a reference knowledge that has been instilled in each of us since childhood. The entire education sphere is familiarizing a forming individual with reference images, with the knowledge developed by humanity in the course of its historical development. In the course of education, the dominant in what an individual is taught shifts from sensority to supersensority, which is conceptual consciousness. The focus remains on the standard, exemplarity, selectness of the knowledge that society offers to a forming individual. As a result, reference sensory images are focused in an individual.

Practice, *experience* is to be placed between representation and concept. In experience, the related sensory parties are already schematized, and the form is ready to separate from the related parties. Experience relays the scheme of objective activity outside its material (matter) to conceptual thinking. 'Experience' is a key concept which has caused many a heated discussion among philosophers.

According to Kant, the *a priori* and *a posteriori* components of experience should be distinguished. Evidently, the *a priori* knowledge came from the socio-historical practice of people who preceded the individual, and is not born through suffering as a *a posteriori* knowledge of an individual. The *a priori* content of experience is general knowledge and the knowledge of the general. It has matured through ‘a billion repetitions,’ [16, p. 198] in the course of which the controversial sides were ‘blurred’ into a relationship abstracted from the conflicting parties. An individual includes the *a priori* knowledge into the structure of one’s own experience in the process of education taking it uncritically as something given.

A posteriori knowledge matures as a result of an individual’s own personal singular experience. In the *a priori* knowledge, the relation dominates, in the *a posteriori* knowledge, the related parties do. The *a priori* is rather empty, formal, the *a posteriori* is meaningful, materially charged but poorly formed. The first gravitates towards the concept, the second—towards perception. Reasoning and self-awareness are introduced in consciousness¹.

‘I’ is the unity of transcendental apperception, according to Kant²; the ‘I’ is a unifying locus in the structure of an individual’s experience, that is, in between the *a priori* and the *a posteriori* component of experience. Ideally, the ‘I’ goes ‘beyond’, transcends any content of consciousness, ‘hovers’ above it. In reality, the ‘I’ identifies either predominantly with the ‘a priori’ pole, or predominantly with the ‘a posteriori’ pole in the structure of experience.

This dual possibility of identification causes two kinds of freedom of an individual: 1) freedom from material identity, when the ‘I’ is ‘leaning’ towards the relationship; 2) freedom from relationship (form) when the ‘I’ is ‘leaning’ towards the related sides. The absolutization of the ‘I’ leaning towards the form can ‘dry up’ life, make it gray, monochrome. On the other hand, the absolutization of a material, meaningful component of experience can deprive an individual of the core line of behavior, make experience and, consequently, human behavior impulsive and chaotic.

¹ Let us recall that we have defined self-identity with pronoun ‘I’.

² Apperception is the effect of the general content of an individual’s mental activity and all the previous experience on the perception of objects and phenomena. Past experience can make one suspicious of the object we see for the first time that seems similar to the one that caused us trouble (‘a scalded cat fears cold water’). According to Kant, the nature of apperception is primarily determined by a priori forms of consciousness which is why it is called transcendental.

In the history of philosophy, the two described types of identity are represented by the trends of (medieval) realism and nominalism, or by Kant’s doctrine of the categorical imperative. Pure practical reason and its categorical imperative come to the fore in ‘Critique of Practical Reason’ [17]. The basic law of pure practical reason is: ‘Act so that the maxim of your will can simultaneously have the force of the principle of universal legislation’ [18, p. 283]. Kant writes that the will for which only the pure legislative form of a *maxim* can serve as a law is the free will. An individual may be carried away by various objective passions, pleasures, but at the same time, be in a state of non-freedom from the material component of one’s experience. Pure practical reason, pure will mean an individual’s focus on a form leading beyond the related parties, to a pure relationship. The pole of the means can be called the abstract pole of the relationship, the pole of *abstract significance*. It is opposed by a variety of related parties—matter, the pole of *concrete significance*.

The identity of the human ‘I’ with the abstract pole means maintaining its identity with a means. Being repeated many times, the interaction that an individual is immersed into allows one to realize the process of ‘separation’ of the relationship from the related sides, first sensorily, then symbolically (figuratively) and characteristically (conceptually).

In general, culture as a mega-goal can be represented as a set of four abstract poles that include large groups of forms as objective means of marking an individual’s existence. These are groups of tools, symbols (species), signs (genera), and universals. Each of the means included in these groups marks an individual’s existence in a fundamentally different way. Tools as a goal ensure the reproduction of material life and make an individual’s material existence objective. A tool that is not currently being used becomes a symbol of its function and sends consciousness back to the way it is used. Symbolic existence is sensory-supersensory, since consciousness has a quality of completing the image to the whole. Symbolic existence raises an individual above empirical diversity, and a material thing is replaced by an image containing similarity with the represented. A sign (word) captures a relationship that is completely detached from material things and is even more conditional and (seemingly) non-motivated. Finally, based on the universals (for example, ‘being—non-being’), existence is perceived at large. This objective diversity of human existence can be signified by the objective forms of individual identity. ‘I-corporeal’, ‘I-figurative’, ‘I-characteristic’, and ‘I-universal’ represent a sum-total that hermeneutically refers to the integrity of existence. Normally, the first three

culturally conditioned ‘objectivities’ (so to speak, ‘I-corporeal’, ‘I-reflexional’, ‘I-signifying’) should be swaying in the ether of the universal ‘I’.

In reality, we are more familiar with a different situation. An individual is not neutral about the objective content of his life. Thus, according to N. Hartman, the ‘I’ is ‘captured’ by any of these objective levels. This metamorphosis changes the objective identity of an individual and is always linked with his energy as an activity-related ability. The prevailing objectivity of existence forms the quality of human energy. Energeticity depends directly on what an individual is actively involved in, what s/he is attached to, what s/he loves, what object values s/he has and what the meaning of each life is.

The *metamorphosis of a relationship* can be accomplished consciously, *vertically*, from the perception and representation of the related parties — along the path of liberating the relationship from sensory material towards the universal ‘I’. The key point in this pattern will be overcoming as a conscious detachment, a separation of the relationship from any related sensory sides, until they do not overshadow the essence of the relationship with their sensory limitations. And then comes volitionally keeping this relationship in purity, in its separation from the related parties, securing its ‘non-mixing’ (Anaxagoras) with them. The means of maintaining this purified relationship is the sign.

However, it should be remembered that the metamorphosis of a relationship is also a *metamorphosis of an individual’s identity*. It is only identity with the ultimate category, with the universal of existence that extracts an individual’s identity from rushing between object forms, from the ‘bumpiness’ (Heraclitus) of one’s ‘I’. The ‘I’ is rooted in existence through the declaration of ‘I am’. This rootedness in existence, which does not refer to the ‘other,’ is what an individual whisks through, and it forces one to further point out: ‘I am someone’. Here the emphasis is put on *what (who)* ‘I’ am, and not on the fact that I simply *am*, I am rooted in existence, I am being.

Overcoming the limitations of the ‘I’ can be accomplished with the help of philosophy as keeping the ‘I’ in the universally characteristic objectivity. This allows one to grasp the relationship in its utmost purity as a relation of all to all. The universal of existence makes it possible to identify ‘I’ with existence itself. The fact of *what* I am is fluid, unstable, largely contradictory, and chaotic. The fact that I *am* is indestructible, unmovable, stable, always identical with itself. A corresponding dialogue with the other and with the world turns into a universal dialogue between ‘the I that is rooted in existence’ and the universe. Such dialogue is capable of eliminating op-

positions and contradictions caused by limited objective levels of existence.

According to this, the basics of a universal dialogue between an individual and the world is overcoming the limitations of objective levels and keeping an individual’s identity at an ultimate level. This coincides with the main task of philosophy as a form of social consciousness. It amounts to keeping an individual’s identity in the kind of surroundings where it seems to finally disappear, with the ‘I’ having nothing to rely on, objectively. A real individual uses tools in one’s activities. With the splitting of the related parties, it is ‘transplanted into the mind’ and, as a result, the activity becomes idealized, imagined. An individual’s activity-related ability is *energy*, it is the individual person on the eve of activity. It is like a high jumper imagining a perfect picture of his upcoming jump in his mind. At the heart of the *activity-related ability (energy)* there is the power of inclinations, desires, the power of ‘captivation’ (N. Hartman) of an individual by the world. As they say in Russian, it’s just the *power of love*; also, L. Feuerbach noted that love is the most powerful stimulus for knowledge and its precision. In this case, it is appropriate to perceive the activity-related ability as *energy of love*, which is influenced by two objective poles of knowledge: the pole of abstract significance and the pole of concrete significance. At the pole of abstract significance, an abstracted relation is affirmed; while at the pole of concrete significance the related parties are affirmed. These two poles focus an individual’s energy of love in the process of life and activities.

Object transformations of an individual’s activity-related ability (the energy of love) reflect the law of the inverse relationship between the content and the scope of a concept, to a certain extent. The meaning of a concept, which is a set of essential attributes of the object, secures the relation by its abstraction from the related parties. The scope of a concept secures the related parties, i.e., conceivable objects in their totality. The number of objects and qualities involved in the activity increases constantly. This increase in the number of concepts used is accompanied by a decrease in their content, which is ‘delving’ into the essence of the processes under study, thus approaching a unified foundation of object diversity. The philosophical significance of this process lies in the fact that the pole of abstract significance is approaching a profound understanding of the world’s unity, to the relation of all to all. Invariance, stability is thus linked to the pole of abstract significance, which is addressed to the activity-related ability (energy). This ‘daimonion’ (Socrates)¹ plays the role of the ultimate

¹ According to Xenophon, the ‘divine voice’ (daimonion) gave instructions to Socrates as to what he should not do; according to Plato, daimonion only averts, discourages,

regulator by creating an opening for a sensible decision and intelligent activity based on love *per se*, oriented towards existence in general, towards being at all costs.

Accepting the energetic component of an individual's objective existence and considering the logic and dialectics of its poles, one should remember the regularity of the inverse relationship between objectivity and energeticity of existence. When the objectivity of existence dwindles to naught at the pole of abstract significance ('disappearing objectivity' — K. Jaspers), then the activity-related ability, the energy of love, reaches its peak. It is an ecstatic outburst, an ecstasy of existence. This is an individual's discovery of oneself, self-cognition as a universal loving being, as a *topos* of loving existence in general.

The spiritual birth of an individual as a loving being in general is the desired result of Socrates' maieutics, of self-discovery: 'And I always assert that, as they say, I am a complete ignoramus in everything, except perhaps one very small science, the science of love. In this same science, I declare myself more adept than any of the people, both in past times and present' [19, p. 121].

It seems that it is precisely the regularity of the inverse relationship between objectivity and energeticity that manifests itself in the teachings of the Neoplatonists that the All which has an energetic nature is cognized by an individual only in a state of ecstasy, delirium, delight, when an individual abandons rational objective comprehension. The energy of the All is not objective, because herein the objectivity 'came to naught'; meanwhile the energeticity in it reaches its peak value. In the material objectivity of an individual's predominantly natural existence, energeticity 'gets bogged down'. Here we can see a cyclical, *circular metamorphosis of the objectivity of existence* where there change and exchange the extremum¹ of objective materiality and the extremum of energeticity. Ecstatic states reinforce the objective results of human activity. Positive ecstatic states (for

but never forces. There is no significant difference between both characteristics. In a rationalistic spirit, Socrates' daimonion may be interpreted as a metaphor for the voice of conscience and reason. However, 'daimonion' is based on the irrational assumption of a close connection of the inner voice with an independently existing deity. This makes it more than a voice of conscience, but a semi-metaphorical expression of the universal, true, and objective, in the inner world, mind, and soul of man.

¹ Extremum is the maximum or minimum value of a function in a given set. The point at which the extremum is reached is called the extremum point. Accordingly, if the minimum is reached, the extremum point is called the minimum point, and if the maximum is reached, it is called the maximum point.

example, a feeling of satisfaction) cause the wish for their systematic reoccurrence.

Such enthusiastic cognitive activity can come from two sources. This may be the desire to embrace the cognitive activity of an objectively limited scope of the world or individual objects. Such is scientific knowledge. Or, it may be the desire to embrace the very relationship of the integral world to an integral individual via cognitive activity. Scientific knowledge is strictly object-oriented. In an effort to identify the regularities in various objective areas, it delves into individual spheres of objective existence. Science is focused on external objectivity, on the objectivity of the external world under any conditions. Man here is portrayed as objectified, thus becoming external to one's own self. In contemporary philosophy of science, an irreducible vestige is recorded in the form of tacit knowledge (M. Polani), which is inseparable from the personality of a scientist and constitutes the 'highlight' of spiritual existence. However, it is impossible to consider this component as scientific knowledge proper due to a fundamentally generalizing nature of knowledge.

In religious, artistic, and philosophical forms of cognition, in one way or another, the energetic component of human existence and cognition comes to the fore. The object component is always present, but it does not have the same fundamental significance here as in scientific knowledge. Philosophy is capable of considering the presence of two poles in human cognitive activity simultaneously. Due to its categorical instrument, philosophy as a great mediator is able to set up a dialogue between these poles of consciousness without losing their meanings.

The demarcation of the objective and the energetic components is necessary in order to consider the dual determination of an individual's cognitive interest: that particular, objectively defined and universal, associated with the integrity of human existence. These two essentially different human identities are in a contradictory mutual relationship. Any direction of cognition is predetermined by the purity of energeticity obtained in its objective ascent and reaching the line of demarcation. It seems that all Kant's 'Critiques' belong to this logic of demarcation (differentiation). He reflects meticulously on the conditions for man's objective cognition of the world, but his super task in 'Critique of Pure Reason' is to obtain and substantiate the purity of reason and, as a result, the purity of human free will. It is no coincident that Kant's philosophy has been called the German theory of the French Revolution. What the French enlighteners performed in the field of original object forms, by rebuilding and throwing off the previous material and economic relations and the political system that

hallowed them, Kant completed in the field of pure thought, at the level of extremely idealized objectivity, by throwing all objective fetters off pure reason and pure free will.

The identification of the 'I' with pure reason and with pure free will is the super task of 'Critique of Pure Reason' [20]. As a result, the thinker receives the basic point of return to the objective world for pure reason and, most importantly, to particular objective forms of identity. Pure practical reason and its categorical imperative come to the fore in 'Critique of Practical Reason' [17]. The separation of pure relation and 'non-pure' related parties is not the result of subjective preference and the arbitrariness of the thinker. Social reality itself brings the relationship to the fore and plunges the related sides into indiscernibility. In this sense, all laws, constitutions, codes, norms, rules are symbolized relations (forms); or, in other words, this is the stable invariant base of cognitive reflection over the variability of life. People for the most part prefer to identify with related parties. However, it also happens that identity with the relationship comes to the forefront of human existence. Such moments are always energetically saturated and accompanied by the passion of some objective quality (heroic enthusiasm, obsession, etc.). Pure spirit (the unity of pure relation and non-objective energeticity), like a searchlight beam, illuminates the objective sphere of reality, predetermined by the means. Spirit assembles the philosophical worlds of the interpretation of reality with the help of selected objective means. This cognitive situation develops in

a circle; more precisely, in a spiral. The first positions in cognition are taken either by the related parties or by the relationship itself. This epistemological circulation correlates with the concept of a hermeneutic circle and illustrates the dialectic of objectivity and energeticity, when none of the sides is completely lost; they but only change places in the scale of priorities of human existence and cognition.

Conclusion. The form of interpretation of the world, ecstatically chosen by the spirit, should not be irrevocably final. The very purity of the spirit (as an abstracted and energetically saturated relationship) becomes a guarantee of non-dogmatization in the description of the world. The spirit is extremely stable in its non-stability. The taboo, the non-relative 'not' returns it to a state of purity again and again.

Overcoming is understood by us as the repealing ascent of the personality along the objective levels of being to the pure (non-objective) state of the spirit, to the energetic connection of everything with everything. The vector of overcoming indicates the active ability (energy) of all-connecting love, directing the 'I' to identity with the order of freedom. Purposeful work on overcoming the objective limitations of human existence is associated with the process of cognition, self-knowledge and the development of the dialogical potential of a person and society. In this case, a basis appears for a productive dialogue between science and religion, between peoples and states, and, ultimately, for a universal dialogue with the world, opening the way for humanity to the Second Overcoming.

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