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**РОЗУМІННЯ ПЛАТОНІВСЬКОЇ ТЕХНІКИ РОЗВИТКУ МИСЛЕННЯ І  
ПАЙДЕЙЯ**

*Проблема історико-філософської герменевтики співвідношення між ідеями Платона щодо мислення та концептом пайдейя постала важливим джерелом оновлення філософського дискурсу, реалізованого у численних поворотах філософської думки за минулі два століття. Саме в концепті пайдейя сконцентровано ключові атрибути мислення, зрозумілого в якості практичної характеристики буття людини, а не позачасової субстанції або сукупності ідей. Пайдейя у Платона є водночас і витоком, і способом, і метою здійснення думки, невичерпною у її ігровому потенціалі і такої, що перевершує саму дійсність завдяки свободі від природної причинності, що домінує над порядком реальних речей. На сучасному етапі концепт Пайдейя виявився затребуваним в якості підстави для історико-філософської деконструкції дискурсу культури, спрямованої на діалектичне зняття абстрактної опозиції культури і природи. Нерозрізненість штучного і природного, в концепті Пайдейя, відкрила нові горизонти для філософської антропології, мета якої полягає в пошуку підстав смислів людського існування в рамках сучасної наукової картини світу, яка на рівні аксіоматики стверджує довільність і штучність нашої цивілізації. Суттєвою залишається тематизація концепту Пайдейя в руслі соціальної філософії освіти, спрямована на відновлення гуманістичних ідеалів в якості критеріїв оцінки освітнього та виховного процесів.*

**Ключові слова:** мислення, буття, пайдейя, ідея, онтологія, платонізм.

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**UNDERSTANDING OF THE PLATONIC TECHNIQUE OF DEVELOPMENT  
OF THINKING AND PAIDEIA**

*The problem of the historical-philosophical hermeneutics of the relationship between Plato's ideas about the nature of thinking and the concept of paideia was an*

*important source of updating philosophical discourse, implemented in numerous turns of philosophical thought over the past two centuries. It is in the concept of paideia that the key attributes of thinking are concentrated, understood as a practical characteristic of human being, and not a timeless substance or set of ideas. In Platon, paideia acts both as a source, and method, and the goal of realizing thought, inexhaustible in its playing potential and surpassing reality itself thanks to freedom from natural causality, which hampers the order of real things. At the present stage, the concept of paideia was in demand as the basis for the historical and philosophical deconstruction of the discourse of culture, aimed at the dialectical removal of the abstract opposition of culture and nature. The invisibility of the artificial and the natural in the concept of paideia has opened up new horizons for philosophical anthropology, the purpose of which is to search for the foundations of the meanings of human existence in the framework of the modern scientific picture of the world, which at the level of axiomatics asserts the arbitrariness and artificiality of our civilization. The thematization of the concept of paideia remains significant in line with the social philosophy of education, aimed at restoring humanistic ideals as criteria for evaluating educational and pedagogical processes.*

**Keywords:** *mindset, being, paideia, idea, ontology, Platonism.*

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## **ПОНИМАНИЕ ПЛАТОНОВСКОЙ ТЕХНИКИ РАЗВИТИЯ МЫШЛЕНИЯ И ПАЙДЕИЯ**

*Проблема историко-философской герменевтики соотношения между идеями Платона о природе мышления и концептом пайдейя послужила важным источником обновления философского дискурса, реализованного в многочисленных поворотах философской мысли за последние два столетия. Именно в концепте пайдейя сконцентрированы ключевые атрибуты мышления, понимаемого в качестве практической характеристики бытия человека, а не вневременной субстанции или совокупности идей. Пайдейя выступает у Платона одновременно и источником, и способом, и целью осуществления мысли, неисчерпаемой в своем игровом потенциале и превосходящей саму действительность благодаря свободе от природной причинности, сковывающей порядок реальных вещей. На современном этапе концепт пайдейя оказался востребованным в качестве основания для историко-философской деконструкции дискурса культуры, направленной на диалектическое снятие абстрактной оппозиции культуры и природы. Неразличимость искусственного и*

*естественного в концепте пайдейя открыла новые горизонты для философской антропологии, цель которой заключается в поиске оснований смыслов человеческого существования в рамках современной научной картины мира, которая на уровне аксиоматики утверждает произвольность и искусственность нашей цивилизации. Существенной остается тематизация концепта пайдейя в русле социальной философии образования, направленная на восстановление гуманистических идеалов в качестве критериев оценки образовательного и воспитательного процессов.*

**Ключевые слова:** мышление, бытие, пайдейя, идея, онтология, платонизм.

There are various approaches to absorption and the modern application of modes and techniques of thought, presented both in the general scheme of the Academy paideia, in Plato's dialogues, the main feature of which is, unlike modern styles, teaching not so much knowledge of the systems of philosophy as awakening and intensive training of the living the ability of independent reflection.

The goal of the upbringing and development of man by philosophy was considered by ancient thinkers to be his "second birth": the formation of an inner, spiritual being that, purified from everything transitory, terrestrial and mortal, can survive not only death, the moment of separation of the soul and body, but also eternally exist in the transcendent world.

If the participants in the dialogue are really involved in questioning, then the notion of metaphysics should not be superficial and external. As correctly noted, it can not be said that they "moved" to metaphysics, because they could not have moved there: because people exist, they are already in metaphysics (Φύσει γάρ, ω φίλε, ενεστι τις φιλοσοφία τη του άνδρος διανοια, - Ph. 279a). As long as man exists, philosophies also take place. What is called philosophy is the actuation of metaphysics, in which it returns to itself and its immediate task.

Therefore, the transition to different layers and aspects of Plato's thought was usually due to the cognitive framework of the tunnels of the interlocutor's consciousness, as a rule, one of the best, if not the best in the group, that is determined by the existential ontology. Other students had to navigate and search for their conceptual niches in the discussion, making personal intellectual efforts to understand the content of the conversation.

### **The purpose of philosophy**

Ancient Greek philosophy sought to transform souls both through various "spiritual exercises" and the conduct of philosophical discussions, for the philosopher's task was not to convey "encyclopedic knowledge in the form of a system" (according to Ado), but to live philosophically. In Neoplatonism, psychology is tantamount to mystagogy, so the Delphic maxim of "know thyself" means "return to the source, the first principle of everything." This conversion (επιστροφή) is at the same time a turn to oneself and a rise by means of ontological symbols, completed by divine energies (5, p.41).

Although human beings are not able to reach the knowledge of the gods with their discursive mind, according to Iamblichus, philosophy in the Pythagorean manner is the

path to wisdom, on which we can offer not contradictions but firm and unchanging truths reinforced by scientific evidence of mathematics (μαθηματων) and contemplations (θεοριας). Wise is he who contemplates the One, the purpose of the contemplation, and is able to see from here, as from the observation tower, God (who sits above all truths, bliss, being, causes and principles) and everything that is behind Him.

The purpose of Platonic philosophy is wisdom and immortality achieved by the erection (αναγογη) of the soul, which is likened to God (ομοιοσις θεω) and achieves unity with the deity at the level of noetic theophanies or the most inexpressible Source. Therefore, philosophy as a rational discourse is a hermeneutically developed substitute for ancient rituals, which were considered as an integral part of cosmic event processes. The philosophical games and the search for truth can be seen as a special and partially individualized case of ritualized cosmogony, which is an imitation of the gods and a kind of divine service (ibid.).

For many years, the author of this article in teaching, among other things, described the elements of the system of various techniques used by Plato for the maytic awakening of essential thinking and reframing the consciousness of his listeners. Recently an interesting article by Sh. Amiott "Learning to Think with Plato" (2) was recently published in French, which, in my opinion, is a valuable and original addition to that material. It seems advisable to give an overview of this work, in which Chantal Amiott segments his research in such a way that in each micro-section of the article to exhibit some characteristic feature, a feature of the dialectical method of Plato, moving to the deeper layers of thought of the ancient Greek philosopher.

The author points to the deep contrast that exists between the charm and flexibility of conversations in the texts of the latter (see, for example, *Phaedrus*), and "a bite in the heart of the soul", which he makes to test the reader (2, p. 199). Plato urges the thought to go a certain way, spend a certain amount of time on it, so that she learns to endure sharp turns and drops in flight, and boredom, and even irritation of those who would like to move faster, much faster (*Politician*, 286 e), so that she could feel its freedom in this "divine wanderings". And then suddenly demand a conversion, an unexpected change: "But, Socrates, if you are telling the truth," Callicles exclaims in *Gorgias* (481 s), "the whole life of people turns upside down, and we, we all seem to do the opposite to what required" (quoted in: 2, p.199). This is a call to fight for the interlocutor, so that he returns to the inner sources of his soul and awakens in his heart the desire to lead a just and right life (*Apology of Socrates*, 41 e).

#### **DIALOG**

And it is in the practice of dialogue that this conversion occurs, for dialogue is, in fact, a thought that is gaining weight and intensity more and more. To talk with another means to think with him. Not to "talk about anything," or to know, "what does anyone think?" No, some "you" and "I" are being tested, for there is nothing better than "I" and "you" to put what we say is a test of inquiry (*Protagoras*, 331) . The criterion of the dialogue that is conducted to the truth is that you can freely ask and answer, you can change your opinion, asking yourself, what this or that can be, to try to give yourself this and the answer that you can then give to another. In this case, external expressions

are always supported by what they say to themselves. In confirmation of this Amiot quotes the following fragment from the dialogue *Teethet*: "Encourage yourself to think the same thing that I do," Socrates demands from the Theetet, - (...) some discussion that the soul conducts with itself about the things that happen to it (...), for that's what I think the soul does when she thinks: nothing else, how she conducts a dialogue, asking herself and answering herself, arguing and denying. And when, having drawn a conclusion, whether with some slowness or by direct rushing to the end, she speaks only with one voice, without separating, then we believe that this is her opinion "(*Teetet*, 190a) (quoted in: 2, 200).

And the Theetet agreed with this.

#### **THINKING WHILE PULLING AWAY**

However, the author observes, it is for the thinking soul to live in a dual way: she asks herself and she aspires to give herself an answer. She is unsure of something, and where she begins to gape space from herself to herself, and reflection is born. Everything that divides the soul, becomes an obstacle to immediate judgment, and is a good reason for the emergence of thought.

Perceived ambiguity is replaced by intellectual confusion, when the soul, for example, asks a question, what is a number: one or multiple? Or both? Such a contradiction stimulates thinking.

Plato, then, finds a way to lead the discussion so that the speaker is never equal with another. To this end, he argues that the dispute must lead the logos, that is, with what both companions can agree in the name of reason, and not at all the desire for victory in the dispute: "You think," Socrates asks in *Harmid*, "that when I ask you, I do this for something else than for the sake of what makes me explore myself, that is, the fear of being deceived, thinking that I know what I do not know? (166 sec)", - (cited in: 2, p. 201). And this is the case in the discussion that a person conducts with himself when he thinks, for his thought is mediated by a consideration that somebody else in him or outside of him could put forward as an objection.

#### **DEBT TO THINK AND SEEK THE TRUTH**

First, the preamble of any true thought is the need to listen to the *Logos*, listening to the other, to allow yourself to explore yourself with his questions, to accept - without stopping the debate and not leaving the topic - the situation when you contradict yourself. This is what the figure of Socrates says. Socratic irony makes it possible to get rid of the greatest ignorance - to think that you know what you do not know, prescribes to think before acting responsibly. For *Maevtika* - the pivotal art for minds - is based on the conviction that the truth exists in the interests of all people so that it manifests itself (2, pp. 201-202). This is what animates the Platonic dialogue, which refuses to deceive and being deceived, exposing errors, showing how they are constructed, refusing to remain among the appearances, the notorious "shadows" of the cave that are taken for truths (*State VII*) - all through questions and answers, but without any polemical pathos. Here in the game, the author notices, the life of thought (2, p. 202).

And it is this attitude of responsibility and this conviction that compels us to abandon the game with "representations" that do not have any influence on our way of life, in the manner of the sophists who are entertained by the fact that the beauty of the

language that surprises the youth derives (*Sophist*, 234 c). They play with pronunciation, accents, content of utterances, but never reaching the very act of thought, live on the epidermis of their soul, yielding to the violence of their passions.

Moreover, it is not just a question of demonstrating another false or true concept of reality to another, which would be only a rhetoric, and not a true thought. Reclaimed space is used for reflection, without stopping for a moment the worries of thinking in truth.

### **STUNNED ...IN SEARCH OF THE DEFINITION**

However, when the conditions of honest debate are accepted, when the participants agreed to purify themselves and get rid of their false knowledge and lies, the difficulties still remain: how to make a choice among a variety of points of view? For, searching for the truth, you can not just pile them up in rows, one by one. The only way to avoid anarchy, in which mutual understanding will lose (due to playing into different meanings of words) is to always squeeze the dispute, shortening it, and even stop the discussion in order to arrive at a generally acceptable definition and check once again its validity. In *Sophist* it is said: "... it is always important to always agree with the definition of the essence of the thing itself in any study, using the mind that will determine it, than to agree on a name, not caring about the definition (218s)", (cited in: 2, pp. 202-203).

Thus to think is to seek to grasp through the variety of aspects of a thing that which can be understood by all, and then compress this understanding around the educated from the intelligible concepts of unity, which will be their logos, intelligible. It means not to start with a definition, but to search for it.

### **TO THE SOLUTION: FORM, IDEA**

So the dispute takes a philosophical turn, for a correct definition must refer to what the given thing really is, to its "essence", that is, what it is, to that mode of being about which questions are posed and answers are received that they strive to understand, looking for its mode of comprehension, which is given in what Plato calls the form (2, p. 203). This mode of being "always remains the same" (*Phaedo*, 78 d), not subject to becoming, it is absolutely "in itself", in a sense that does not depend on the sensory itself, but this last participates to him, either being and intellectuality. Only the sight of thought can seize it and see the causal influence in this phenomenal world. Therefore, it is called "eidos" and "idea" (from the Greek "see, see"). This idea is the beginning, the principle, which gives an understanding of what they are trying to think, and it is precisely its meaning that can already be expressed. And although it opens in time, he himself is atemporal, is important for all and at all times. So the thought reveals the universal, which collects and illuminates, is more real in its stability than what the person gives his sensory perceptions. But before enjoying them, thought can reflect on the different modes that it meets in the matter, according to the spheres in which it operates (p. 203).

### **WHEN THOUGHT REFLECTS OWN WAYS**

Here the dialogue spreads and follows the various paths through which thought flows and which, in turn, determine the types of cognition. With sensual images of perceived things, she can only make assumptions, can get convictions, but they will not be justified. Proceeding from these images, the soul passes through Plato from the

sensuous to the intelligible, where it manifests itself in a mathematical form. It is an intermediary between them, and makes rational conclusions from the hypotheses that it itself produces (2, p. 204).

However, behind these first propositions, like mathematical propositions, the idea goes to its own area, where dianoy, that is thought, - the author specifies, - following in its own way, discovers for itself dialectics, the science of sciences, which alone can achieve untimely. There, it comes into contact with being and truth without stopping to "explore" them, but already dealing exclusively with itself, engaging only in its free sphere, producing many aspects and nuances in an intelligible question, and finding the sought definition that all of them agree upon. The view follows these emerging atemporal forms that are not subject to change, with each one the same sooner than the same. Therefore, we can talk about intelligible contemplation.

But this requires an incessant education, which must be accepted by those who are philosophically gifted. Those unfortunates who are superbly endowed with nature, but have not received such education, will be the worst of all, since the eye of their souls will be submerged in mud. But such are the sad conditions of human existence most often encountered, unless they are freed from the bonds of ignorance and thus not liberated. People remain captives of their illusions (*State*, VII 514). In confirmation is the well-known myth of a cave in which captive people can not even translate their gaze into the darkness that does not know the light of the Sun and are indignant at those who force them to turn their heads and go to the light, by which is meant true thinking on the path of knowledge of truth 2, p. 204).

For aspirants to ideas, one more purification is required: ideas can not be imagined in the form of sensible things, giving them an imaginary existence in a different time and space. The idea of fire is not fire. The idea is not a thing. Such reification of forms would make of them unthinkable conditions of intellectuality, which is shown by the mental technique of Parmenides.

#### **FREE TO LIVE AND UNDERSTAND**

From now on, the thought learns to live free and clear. Before all questions, each of which is investigated in all respects and spheres, it undertakes its own research: it analyzes and strives to synthesize them in a concept that groups into unity the whole multitude of these intelligible traits (2, p. 205). In fact, it is impossible to come to an understanding differently than having an image of the whole, built and ordered according to natural articulations. The truth implied in the image of the whole depends on the clarity of the distinctions, and thus on the analysis and divisions. The articulation alone and, consequently, the distinction of much in one, truly determines the object of thought. Hence Plato's love for these divisions, the relations of genera and species, these divisions (*Phileb*, 16), which manages to catch even the most elusive that hides in the likeness, sophistry. Exaggerating somewhat, Plato expresses it in the following way: "We unite all that is connected with his name, from the beginning to the bottom ...

the imitation technique, the ability to provoke contradictions, the irony in the technique of external relations, the ability to produce illusions, but not divine, but human, to produce miracles in discourse, are such, as it seems to me, the genealogy, as the saying

goes, of the sophist "(*Sophist*, 268 d). Here, moving from part to part, thought synthesizes what she first shared, analyzing (2, p. 205) .

#### **EXERCISE IN CORRECT AND FAIRY THINKING**

But it is also necessary to correctly conclude that it is impossible, if only to play all these forms without recognizing that a whole being requires a stable unity to be understood. It is even required to find a measure for real things that would ascend to being and be fixed in becoming, to apply a measure to that which is infinite in itself (for example, pleasure) and transiently (2, pp. 205-206).

But what kind of measure is this? Of course, it is not purely quantitative, applied irrelevant to anything, but a measure adapted and diversified according to the types of problems and situations. In any case, it is required to give an articulated structure of what is being talked about, but not as a ready-made whole, but as a search process. There is no ready-made method to follow, rather, it is an indication of a certain rhythm, subtlety of thought, ever-renewing ingenuity.

To achieve this tact, this truthfulness in thought, exercise in thinking, all means are good. Thought can be corrected in many ways: one should not rush to definitions, being a victim of prejudice, one should not mix everything and place on one plane, one must grasp the hierarchy of logical articulations and not think that any word necessarily refers to any entity. You should also use myths to raise new questions and answers, and not to follow any method mechanically, be it even a division. It is required to bring paradigms to catch subtle similarities, like the art of weaving in Politics, in order to better understand political action. Everything is good for living thought, which learns to analyze and synthesize, but not in the same way, but according to different subjects (2, p. 206).

#### **RETURN TO SOURCE**

What is the secret of this dynamism? And who does so that the thought of the philosopher becomes "winged" (*Phaedrus*, 249a)? It is her love that sustains in effort and in her sufferings, "Eros", which can not be described and surrounded by any definition. A reasonable passionate desire, love, is a philosophy devoid of everything, and always in search to make up for what it lacks (*Pir*, 203 bc), and it is not satisfied with one variety, but strives for unity, and has the power to combine differences in impulse, which forces him to raise something high and heavy. Philosophy is liberated love, the eros who found their wings (2, pp. 206-207).

The soul, in its rush, rises to the source of all understanding, of all attainment and being, to this One beyond any unity, this Good, which gives a reasonable basis for the understanding of this existence, this Beauty that shines and makes the best born among all the madresses. The source, which is the very substance of thought, it makes one born in the soul this passion of self-remembering all these intelligible realities, which it has as nostalgia. This is what the myth of the anamnesis (*Phaedrus*, 248a and dal.)

In fact, to study, does not it mean to remember what the soul once contemplated? What is the tenor, the leitmotif, of this myth? This is a special way of saying that you can not pour truth into souls from outside, it is necessary that she find her as some kind of own good, looking in herself to make its her own. But this is also the longing that the soul feels for the timeless and the intelligible, and its eagerness to find them.



Undoubtedly, Plato speaks of exile, in Phaedrus he talks about the fall of the soul into the body, but is it not to show how the soul in its memory is able to become one, grasping in its movement all these differences in order to selectively deploy them to One? To show a person - henceforth a composite - also has the opportunity to overcome the separation, this composite alone? And through this movement to One, his soul is born with the soul of the gods (2, pp. 207).

To recognize this division by means of this myth means to get involved in a double conversation. First of all, recognize by "the right measure" the limitations of our thinking that can never be embraced by this Source: "It seems that cognizable things not only can be known only through good, but also their being, and the essence is given to them from it, although the self the good is not essence, but beyond the essence, exceeding it by virtue and strength. " - Here Glaucon exclaimed: "By Apollo, what an amazing excess" (*State*, VI, 509a-c).

This makes it impossible to close thinking on dogmatic content. However, within these boundaries, being becomes worthy of immortality: "Do not you feel," said Diotima, "that only at this moment, when he sees Beauty through what makes it visible, will he be able to give birth not only to images of truth, he touches, and genuine reality, for he touches the truth. But if he gives birth to genuine virtue and nurtures it, is it not worthy of the love of the gods? And if among all people there is even one, worthy of immortality, is it not he?" (*Pir*, 212a).

And S. Amiot completes his work, saying that to learn to think is to remember this understanding of beauty in Plato, in order to live and treat this world and people in it differently (2, p. 207).

### **PLATONISM**

At the same time, the author of this article in teaching paid attention to the integral understanding of the whole of Plato's teaching, reconstructed from the sum of the concepts contained in various dialogues.

Plato approaches the analysis of the phenomenal world on the basis of the principles derived from the study of the intelligible ("from top to bottom"). A top-down approach means that a satisfactory understanding of the observed phenomena can never be found in terms, for example, of their physical parts, but should be open to their non-reducible, intelligible principles. L.P. Jerson sums up the essence of Platonism in the following characteristics (3, p.253-276.).

First, the universe is a systemic unity. This thesis is the most profound legacy of Platonism, received from pre-Socratics, who understood this unity of the world in the sense that the constituents and laws of the latter, according to which it functions, are really and intelligibly connected with each other; thanks to this unity and possible systematic knowledge of the world. Therefore, the separate doctrines of metaphysics, epistemology, ethics, etc., ultimately correspond with each other within this system. Moreover, they are inseparable, since the principles that make it possible to formulate concepts in one area are identical with those that resolve it in another.

Secondly, this systematic unity is a hierarchy that can be explicated. The platonic image of the world (the key to the whole system) sees in the universe a hierarchy that must be understood from the top down based mainly on two criteria: a) the simple

precedes the complex; and b) the intelligible precedes the sensuous. Precedence in both cases is not temporal, but ontological and conceptual. Thus, the understanding of the complex and sensually perceived depends on the interpretation of the simple and the intelligible, since the latter is the explanation first, and the ultimum explanatory principle in the universe should not be a qualified simple. Because of this, Platonism is in a certain sense reductivism, but differently than the philosophy going "from the bottom up"; It is reductively conceptual, but not material. Is it possible and to what extent the unqualified simple be intelligible or in some sense transcend intelligibility is a profound question in the Platonic world.

Thirdly, the divine forms an irreducible explanatory (explicative) category. An essential part of the system hierarchy is God, which is brought, first of all, for the explanation of the sensory world or the world of becoming. Platonism focuses on the idea that the divine has a comprehensive explanatory power - there is nothing that it could not explain. Thus, ontology and theology become inseparable. The Platonic concept of the deity also includes an irremovable personal element, which is often weakened by a variety of efforts to use both the intelligible and the simple along with the divine to explain everything else. The remaining personal element of the divine agent in this transitional order is kept in view of the basic platonic thesis and exhortation to the person "to become like God." Favor and providence are considered essential features of the deity, especially when it is viewed in the "depersonalized" version.

Fourthly, the psychological constitutes not a reducible explanatory category. For Platonism, the universe itself is alive and full of sentient beings, and the soul is the principle of life. In this life is not considered an epiphenomenon or something that is located on the inanimate one. On the contrary, it is the soul that plays a unique explicative role in the systematic hierarchy; despite the fact that it is the basic explanatory beginning, the souls of individuals are adapted and subordinated in the universal hierarchy. One of the central themes of Platonism was the relationship between the intellect, the thinking and the intelligible, on the one hand, and the soul on the other. As the physical was thought not to be reducible to matter, so the intelligible did not reduce to the psychic. At the same time, the intellectual was neither an aspect, nor a derivative of the mental, but a precursor to it.

Fifth, personalities belong to a systematic hierarchy and personal happiness lies in achieving the position lost in it. All the Platonists believed that, in a sense, a person is a soul that is immortal. Since perhaps the most important feature of the deity was immortality, the goal of the incarnated individual existence was "to become like God." But since you can not strive to become what you are already, this task is located between two polar and universal Greek concepts: nature, or "what is", and "what should be". Thus, the normative is tied into something that is objective and real, and people are called upon to become what they are "real", truly or ideally. We can say that the first principle of Platonic ethics is the need to "become like God."

And this is quite an achievable goal. As F.Shlezak shows, Plato has the possibility of two opposite interpretations of the concept of philosophy in Plato: philosophy as an endless aspiration - against a philosophy that can achieve the goal of acquiring

knowledge (4, pp. 36, 138- 139). In favor of the latter, Shlezak cites 532e3, which refers to "rest from the path and the end of the journey." Socrates, in addition, speaks of "a sufficient vision of the good" (519d1-2) (4, p.79-80), and attributes the soul to its contemplation (518-9-10), and to explore and see what it is ( 516b6-7) (4, p.98).

Sixth, the epistemological order is included in the metaphysical order. Cognitive modes are hierarchically graded according to hierarchical levels of objective reality, so that the higher mode of cognition corresponds to the first explicative principles. All cognitive modes, including sensory perceptions and needing them as a condition of their functioning, are lower compared to the highest mode. The fact that individuals can be subjects of both the highest cognitive mode and the lowest ones indicates an ambiguity or conflict in the personality between the passions of the embodied human being and the desires of the ideal disembodied cognitive agent. This conflict is reflected, for example, in various attractions of the contemplative and practical (3, pp. 253-276, pp. 260-262).

This, according to Gerson, the main features of Platonism. The rest, including the theory of ideas are derivative (3, 262-264).

Thus, even the most laconic exposition of the basic principles of Platonism shows in it not only the ontology and ultimatum of the divine primordial principle, but also the necessity for human beings of likening to God (and, consequently, his knowledge) and returning to the originally occupied position in the intellectual hierarchy, which also indicates the ontological status of both human souls and the very process of their migration.

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