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**Citation**

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Motive creativity medieval thinkers was the problem of the delimitation of the "divine light" and of human consciousness, unsolved Augustine. John Scotus Eriugena connects consciousness with the knowledge of God. Like all medieval philosophers, he was guided by the teachings of an. Paul: "For the invisible qualities-his eternal power and divine nature, from the creation of the world are clearly seen ..." (Romans 1: 20). Eriugena concludes that "divine ideas" are opened in the human mind. Man in his system "is a kind of intellectual notion eternally created things in God's mind" [2, p. 174].

From the arguments of John Scotus conclusion is that the image of God in man, and there is self-consciousness. We can know that God exists, but do not know what God is. We know that we have the cognitive ability, but we do not know our identity (Wed Kant), "the human mind and knows and does not know himself. He knows that he is, but does not know what it is, "[2, p. 178]. His thought Eriugena confirms reference to an. Paul: "For who among men knows the things of a man, save the spirit of man which is in him?" (1 Cor. 2, 11). Direct knowledge of the truth ("perfect knowledge of himself and his Creator" [2, p. 187]) has been lost as a result of the fall, man. Only a few people

have preserved the this supreme human ability. They are akin to angels. Such a statement, of course, raises a reasonable knowledge on the same level with the belief that it is the apologetic language rationalism. In fact, these words are hiding, running from Plato, the idea that all the known initially in a hidden form (the possibility - Aristotle) is contained in the human intellect, "And just as the divine mind precedes everything and have everything, so knowledge of the rational soul precedes everything that she knows and has everything that it recognizes, so that in the Divine mind all there is a cause, and in human cognition - effectively" [2, p. 187]. Anticipating a priori proof of Anselm, John argues that the image of God in man can be traced back to Prototype: "For there is no other way to pure contemplation of the prototype, except perhaps a more accurate knowledge of the closest reflection of it. After all, between the prototype and the like, that is, between God and human nature, there is nothing mediating" [1, p. 789].

In accordance with the more complete the neo-Platonic teleology of God is regarded as the beginning of the world and its completion. In the first case, is defined as the nature of the creative and uncreated, and the second - as uncreated and the

creative. Created world is a result of the falling away from God Himself in order to get back to Himself. It turns out, as in Hegel, the movement from the abstract of God the Father (Creator of the world and man) to refer to himself in the human consciousness: "... Because we believe that the end-goal of this sensory world is no more than a return (reditum) in God and in their original causes in which he dwells on the nature (subsistit)" [3, p. 108]. God knows Himself in the Son, and the person by reason knows itself. Anticipating Hegelian speculation, Eriugena continues after Plotinus transformation of Aristotelian teleology in spiritual mediation. In the study, it replaces the concept of the nature of pantheistic loaded on a purely logical category general. Most abstract concepts pair admits existence and nonexistence, "... for all the things that any perceptible mind or exceed his efforts, the first and ultimate separation is separation of being and non-being ..." [1. p. 790]. The result is that "speculative mediation" differs in four forms: nature, not made, and the creative - it is God the Father; nature, created and the creative - divine ideas (the Son), mediating between God and the world; nature, created and not the creative - the world and man as a manifestation of divine ideas and God himself; nature, not made and the creative - God as the ultimate goal of all.

Protecting themselves from charges of pantheism (the identification of the finite and infinite spirit), he, like later N.Kuzansky, based on an. Paul: "When all things are subjected to him, then the Son himself will submit to put all things under Him, that God may be all in all" (1 Cor. 15:25). Explaining the principle of Areopagitica "God is in everything," John writes, "God is in everything, that is, that it exists as the essence of all things" [1, p. 792]. Just for this reason He is called "ignorance" because, knowing Himself as the Creator of the world and separated from him, he does not perceive themselves as "included in the number of all things" [1, p. 793].

Eriugena, following Plato, raises the question of where in our mind universal concepts? As a result, it appears that the essence of the concepts is that they cover, and God: "... I mean under the universality of God and creation," [3, p. 90]. The universality of concepts is due to the fact that they have their source in the divine mind (Son-Logos). Following this logic, F.Akvinsky identifies philosophically God and being, but it is in no way inclined to pantheism. Eriugena explains in what sense is to be understood in relation to the totality of each of the four forms of "nature." Neoplatonic emanation, it shows how the movement from the abstract to the concrete. First, the abstract and general level, does not contain any definitions (being-nothing, according to Hegel): "... I believe above-mentioned fourfold division of the universal nature was as follows: [division] on that, consequently, shape or form (species), - if it is correct to refer to shape, or form the first cause of all, surpassing every shape and form, although it is formless beginning of all forms and types - which creates and is not created" [3, p. 90].

In "Perifyuseon" refers to the identity of the first and last forms: "For God is not the first form is different from the fourth" [3, p. 93]. The fourth form - concrete universal, which characterizes the absolute return of his defection to the "Creation and the creative" nature. Separation process taking place in eternity, in four stages, is not the knowledge of God, as in Hegel, but is a consequence discourse of human thought, "After all, notwithstanding that the two forms differ not in God, but in our contemplation of [His], and they are not forms of God, but our understanding (rationis) due to the duality of the consideration [God as] Start and End-Goals ..." [3, p. 93].

In his treatise "On the division of nature," notes the contrast with the epistemological and ontological approaches. From the epistemological point of view embraces the totality and the creature and the Creator, since "from it in

some way to take shape our understanding," while the ontological universality "as a creative she does not accept any form of confidence." In this sense, God called some Neoplatonists Nothing (Pseudo-Dionysius). Scholastics define his "simple" as opposed to the multiplicity of the world. Adhering to the teachings of the Areopagite, Eriugena explains the process of creation, "formed it (universality - Yu.P.) is the variety of forms of nature" [1, p. 790].

Abstract universal divine "nothingness" as the absence of forms and determine the name of another "ignorance", because knowing God himself directly: "God is not inherent in any ignorance. For His ignorance is ineffable comprehension ... incomprehensible infinite divine knowledge" [1, p. 793]. Differences in Himself as the Trinity, learning thus Himself, He remains ineffable Himself. Self-awareness is a person called "epiphany", as he is not capable of genuine self-contemplation: "... behold the same will be some epiphany, it commits us" [1, p. 793]. Knowledge of the man himself is mediated knowledge of their differences from the other. It has a discursive nature.

Convergence of human intelligence with the angelic gave rise to the fact that in theological literature John became known rationalist. It is compared to Aquinas. But their positions differ in terminology. Like Thomas, John Scotus considers corporeality of the boundary that separates the divine mind of the human intellect.

In view of growing in Christian Europe rejection of neo-Platonism, developed by Irish philosopher philosophical terminology was not developed in scholasticism. Nevertheless, his ideas agitated the minds of thinking men of the time, what were the scholars of the school of Chartres. Under his influence, were popular religious movements, from whom came the other Christian Platonist N. Kuzansky. In his doctrine found its application principle Eriugena's spiritual mediation as the unity of opposites.

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