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CONCEPT OF “IDEAL” IN THE “EARLY” HEGEL’S PHILOSOPHICAL SYSTEM

The article with the new research positions (“History of the young Hegel” V.Dilteya) describes the content and meaning of the concept of the ideal in “young” Hegel’s philosophy.

Keywords: ideal, G.Hegel, W.Dilthey, “History of the young Hegel”.

The concept of the ideal-valued is rather deep in philosophical system of Hegel. In the contemporary philosophical literature about the great German philosopher we can meet the established interpretation of this category, associated primarily with his "Phenomenology of Spirit", "Logic", "aesthetics". However, all the researchers, based on the spirit of the Hegelian system and the tradition of its critics, we cannot provide a complete answer to the question of the genesis of this concept in the philosophy of Hegel, his philosophical and biographical sources. Trying to achieve this objective was made by the famous German philosopher Wilhelm Dilthey, whose work "The History of the young Hegel" [1] carried out a significant contribution to the world knowledge about philosophy of Hegel. In national traditions knowledge about philosophy of Hegel, Dilthey’s work is still little known, so our task is in example of Dilthey’s interpretation of Hegel’s notion of the ideal, which is a small piece of the "History of the young Hegel," outline heuristic potential of this work, the possibility of using its ideas for the development of national traditions knowledge about philosophy of Hegel.

According V.Diltey, mystical pantheism of Hegel's philosophy finds its completion in conscious unity finite mind of infinite. It was the structure of Plotinus, the mystics of the Middle Ages, Spinoza, and closed unity that emerged thus giving them all as kindred system F.Shopenhauera character artwork. But from the beginning of one of the characteristics of Hegel's philosophy is that his ideal is both immanent divine comprehension of the relationship of things and realization of this idea in human society. This conclusion is also ideally requires its history of religion. For ideal in the development we cannot find the image of religion in which he would have been perfect and complete; everything is relative, and even religion of Jesus is also not devoid of relativity because it has limitations. Development should step over it, and since none of experienced stage are not really overcome the limitations of religious Christ religion because it shows the perfect ideal future.

From this historical perspective, the ideal is determined by knowledge of deelopment. Following Dilthey’s opinion, it can be argued that this important essay for Hegel history of religion shows that religious development is a process that reinforced the association between people and the divine being. Spirit should combine in himself any human to another and all human with the divine. Then we saw in Jesus achieved awareness of the unity of all life, and how to design life, which requires understanding all over in what was then the world, encountering obstacles as it has been stopped striving to embody the ideal (a process that Hegel, however, the same could be seen in the course of the Reformation) and as a way of discontent being faced Christian heaven. With the collapse of the conflict between worldly and otherworldly, transcendent and earthly reality in the modern consciousness was ideal completion of a

religious association - of real life through religious consciousness. Today in the presentation of the teachings of Jesus we can find the main features of this ideal.

Hegel, on Dilthey's opinion, distinguished his ideal from the ideal Y.H.Fichte. Last ideal of infinite desire begins, "when the senses and the mind or freedom and nature, or subject and object so clearly opposed to what they are absolute" [1, 200]. "The law is an imaginary link objects together. The apparent relationship is solid and sustainable, it contains the spirit and is the yoke, stiffness, domination and slavery, subjugation and action steps identified and defined "[1, 200]. This contradicts the ideal of the Kingdom of God. "Love life flourishing kingdom of God, a space with all necessary modifications, stages of development; modification is the exception, but not the opposition, there is, no laws, no imaginary resembling reality, there is no general. No one relationship is objective, is a rule. All the links are alive, so that arose from the development of life "[1, 200].

Even clothier than an ideal of God Christ Kingdom for Hegel must be the ideal of restoring mental connection that ever took place in the Greek city-states, the conditions of living of the great powers. His ideal is pure common people - the freest possible, common beauty of divine life in which love goes beyond "forms of love", a community that is alive and relationships of individuals' finds its expression in the forms of life. "What is the meaning he puts into these life forms, it is clear he opposes Hercules as "embodied courage" Christian ideal. He rejects passivity of Christians toward the world; Christians fixed attitude of life, which is developed into objective reality and perception neglected the love of his wealth and his division "they found" mid extremes beauty "; "Greeks body and soul are in a living form.

In Hegel's future ideal Dilthey sheds light when he analyzes another piece in his comments to the Kantian theory of the law that was written in 1798. He opposed the Kantian view of the relationship between the state and the church. Since they are separated in their tasks, according to Kant, the state should have the religious community, within its territory, under its police supervision but not interfere in their internal affairs. Hegel believes that such a separation is impossible. If you limit the task of the state, such as the principle of ownership, the spirit of that State, will be in a conflict with the church, which tries to keep a person in the sense of integrity. "A citizen cannot take seriously the state or the church, if they both can be alone". And Hegel, introduces an ideal which comes from the Greeks, but also prepares its concept of objectification of spirit in the form of the state. He defends the idea of the unity of church and state in the sense that religion is a form of capita public life. "If the principle of state is a complete whole, the church and state can not be something different. "[1, 202]. Some places on the relationship between church and state show differences, but it is clear that Hegel's view then was that unity of religious belief can not refer to specific attributes, if it does not include state and the state is required to complete a spiritual connection that forms and consolidates internal identity.

If we compare this and other places in the same Hegel text, we will get his concept of the future society that would express and embody the deepest religious and metaphysical content in organic design and beauty. It does not encroach on the Hellenic world of the past, as his critics believe, Hegel sees only more beautiful future of our society.

With these ideas of Hegel due to its new understanding of the form in which practical philosophy acquires his knowledge. This moral knowledge does not exist first as a law, rule or precept. We have seen how Hegel gave the commandments in the form of sayings of Jesus being alive awareness of love, which implies religious action which comes in the form reflected thesis aimed to others. You can not choose to love, because the essence of love is in contradiction with the form of law that demands respect. "Respect, which Kanta gives to this statement of Jesus (" You shall love the

Lord above all else, and your neighbor as yourself ") as the ideal of holiness reach of any creature is useless exaggeration, because such an ideal in which duty seems as desired action contradicts itself, because the duties required by the opposition, and the desired effect - or "[1, 203]. Knowledge of moral just not getting proper expression in ethics, because ethics of every virtue makes a constant. If we assume that a person is determined to some virtue, then, as every virtue is limited, on the other side of man has no morals, limited, if to believe that moral behavior based on two or more virtues, then each takes a different and simple power, and there is consequently a conflict virtues. "Namely, we can say that the virtuous beliefs do not come into conflict because virtuous belief is only one; just because it eliminates this prerequisite. If you take both virtues, implementation eliminates the possibility of a second performance that is as absolute and reasonable requirement of the second flip. ""If the righteous among their faithful crowd, all of which he can not satisfy wants to establish a hierarchy, he finds himself not so beholden to those whom he despises, before those who presents." Thus, morality or law in the form or in the form of virtue is not expressed, as expected, and should be understood as the moral unity of life in society. Morality is for Hegel "... living being, a modification of life." Turn that Hegel did here in practical philosophy similar to that at the same time made Shlyayermaher in his doctrine of good. Also his thinking about natural law is responsible criticism of Hegel's ethics, it made F. Shlyayermaher.

Thus, we can conclude as to what happens in the development of Hegel's philosophy in this period that we looked at, and what causes it later system of morality. All fragments of a religious ideal point to universal. Since then, for Hegel religion was the highest form of spiritual life as soon as he recognized the philosophy of deliberate form his kingdom of God was immediately become the Kingdom of morality. The generation to which he belonged, Hegel, and both were influenced by the idealism of Kant and Fichte, and under the influence of the French Revolution. It was full of ideas of humanism and the future growth of a better social order. Fichte was the hero, who proclaimed this new era, and his philosophy was devoted to its achievement. Fichte students in Jena, Berlin and Tübingen have been associated with this idea. Hegel, Schelling, Holderlin kept their ideals of Tübingen years and supported each other. And as a movement French Revolution had a pan-European character as writers ideological school in France, defenders of the revolution in England and Germany have cooperated in this movement because of its power. Hegel also remained steady and courageous. If you examine his theological fragments, it is evident that they are entirely inspired by the spirit of this movement. His immersion in the story does not contradict its work on a perfect religiosity and renewal of society; on the contrary, because it is much more radical than the average German Enlightenment Christianity plunges into the flow of history in which this form of religiosity should move to a higher, because he is quite serious about the development of his work for the future and his faith in it receives enhanced energy and directions. "After Protestantism stripped of his rather unusual celebration spirit as spirit in his own form would dare to holy and initial peace with yourself a new religion in which continuous pain severity and all its contradictions accepted, but dissolves uncomplicated and clean, namely when it comes to free people, and the mind revives its reality as a morale that would dare to own land and from his majesty to take his clean image "[1, 204]. These theses that Hegel wrote later, as a "red thread" are contained in these early passages.

The new moral world, that it rises, as its main feature has the highest embodiment of ideas in the country. In the relationship with its most important political work he says that a person tends to rise to the realization of the idea, but at the same time it must feel like something full of life in the country. In theoretical comprehension of ideological relationship of things the spirit is alone; it cannot remain in his inner world, and so consequently in the historical process of the formation of the highest ideas always

connected their implementation in society. Morality has its existence only where spirit and love organized into a coherent whole life. Since the essence of an individual life is a common core, the development of the individual stops, beginning with Christianity, but it will resume when the political morality of antiquity again find acceptance in modern conditions.

The second new feature allows ideal even deeper to see originality Hegelian experiences. The concept, which issued the new system of morality belongs to a particular religion that lies beyond morality. Guilt is any violation of life, destiny is any reaction to such a breach. That's why guilt, suffering and fate are ratios that occur in fighting forces in the life and fate is a response to the damage being, even if the damage is not the fault for morality. Therefore making the pain, which arises from the destruction of life, easier can be possible because of love that restores this unity, and has nothing to do with remorse, fear of punishment, a plea for mercy. Every moral order that is in the relationship of the law, breaking the law, punishment and reconciliation through love, keeps a person in the inevitable circle of abstract relations, beyond which is the integrity of its merits.

The final touch of Hegel's new moral world is the realization that the way of the spirit to implement this ideal as the implementation of all development goes through pain and labor, and without them is impossible to state what they want done. Separation, pain, work restrictions - are the moments of human condition as they are in the process of life itself. Hegel's new ideal rejects randomness and sensuality of their lives as well as moral concepts which derived from the transcendent world. Therefore they must be subordinate moments in the Hegelian system of morality. Incredible hardship contained in the task to issue a new systematic view of morality. The biggest one was in contrast between the historical consciousness of reality of all historical reality and metaphysical need of the last, and the final word in a single absolute values.

Summary of the following conclusions: According to Wilhelm Dilthey, ideal concept of Hegel has no transcendent character; Hegel ideal is both immanent divine comprehension of the relationship of things and realization of this idea in human society. Thus, the ideological origins of the formation of the concept of the ideal of Hegel's philosophy can be found in his early philosophical and religious quest and early social and political ideas that are, in our opinion new and promising way of studying of theoretical content of this concept in the philosophy of Hegel, opening ideological and personal aspects of the formation of a philosophical system of the famous German thinker.

Literature:

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