

HOLISM AS A MODERN PHILOSOPHY OF HAPPINESS

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Modern scientists are trying to realize happiness as a holistic phenomenon, such integrity can only be achieved when one realizes their original integrity as a physical and spiritual essence. In this context, happiness can be understood as a high degree of spiritual health, a certain spiritual tone attained at a certain level of moral development. Happiness is perceived in this regard as healing - the restoration of the integrity of the human personality.

One way of healing is to find happiness through word, through name, through narrative. Such ways of feeling happiness as a holistic experience are becoming popular with the symbolists and philosophers of language, one of the most prominent representatives of this direction was O. Losev.

O.F. Losev distinguishes in the word the following general components (the work of «Philosophy of the Name»): absolute meon («otherwise»); meon in the stage of comprehension – phoneme, semema (phonemic, symbolic – etimon, morpheme, syntagm, poem, symbol I, symbol II, noematic component), pure noem, idea; essence or meaning-without alien or meon – meaning expressed in terms of energy, energy, formal-logical logo - concept, judgment, definition, conclusion, epagogical moment (law of nature), grammatical (logo of the symbol), rhetorical (logo of the intelligentsia), stylistic (the logo of the otherworld symbol), the eiditic-essential logo; eidos - in a speculative-phenomenological-static aspect (scheme, topos, eidos, symbol, myth) and in dialectic-dynamic aspect (dialectics of external existence and dialectics of intelligentsia - for-itself-being); apophatic moment [2, p.159-161]. Such a cumbersome apparatus considers O. Losev caused by objective reasons, because «above the word there is no more meaningful thing on earth. To come to the word means to reach the meaning»[2, p. 161]. He approaches the definition of a name – «the name is a semantic expression, or energy, the essence of the subject», «the name, the word is symbolic-semantic, intelligently-symbolic energy of the essence», «the name is a vigorously expressed intellectually-symbolic and the magical element of myth» [2, p. 162-163].

Hence the magical name function. «Knowing the name of a thing means being able to approach or distance yourself from it. Knowing a name means being able to use a thing in one way or another. To know a name means to be able to communicate and lead others to communicate with a thing»[2, p.185].

Ken Wilber's «Integral Vision» envisages a philosophy to create a new systematics of knowledge of the outside world, a new «history of everything» based on an integral methodology that builds an «information operating system» that takes into account external, internal, individual and collective factors, as well as collective factors, self, spirit, integral and post-integral vision of problems and so on [3]. In this case, knowledge must pass and combine the spheres «I» (Beauty, Arts, personality), «You» (Good, Ethics, Relationships) and «It» (Truths, Sciences, the objective world) [3]. Also cognition is

divided into sectors and levels, types and the like, all available «cognition scales» are considered simply as a convenient methodological method.

The spiritual leaders of Buddhists and Christians, the Dalai Lama and Archbishop Tutu Desmond, have recently sought to understand the ways of building happiness on the basis of sociality, restoring the wholeness of experience and taking into account the ethical heritage of all humanity. distinguished figures are complemented by data from neuroscience, natural and social sciences.

«The Book of Joy» addresses in particular the integrity of human experience and the integrity of human consciousness, and hence the integrity of man as his primordial nature, as well as healing as a restoration of that primal integrity, including peace and coherence with the world, a high degree of integration and solidarity. in general [1].

All possible definitions of happiness and joy are given separately, special attention is paid to spiritual radiance and pleasures: «The scientist Mathieu Ricard added three more noble states of joy: joy (caused by the happiness of another person; what Buddhists call a *mudita*); delight or fascination (a bright kind of appeasement); the spiritual radiance (the quiet joy that arises from deep being and benevolence)» [1, p.46]. Happiness is first and foremost a sense of solidarity, oneness with all humanity, a holistic understanding that encompasses not only the individual but also humanity as a whole as Adam Kadmon: «*Mudita* is based on the recognition of our interdependence, ubuntu. The Archbishop explains that in African villages, they are being greeted with greetings: «How are we?» This understanding takes into account that the achievement or happiness of another person is literally ours» [1, p.163].

Metaphorically speaking – happiness is a good journey through the ways of life, and unhappiness is an unsuccessful journey along life's roads, this metaphor is also part of the Indo-European heritage: ««*Dukha*», that is, suffering, is the opposite of *sukha*, meaning «happiness», «lightness» or «cosiness». Both are said to be derived from ancient Aryans who brought Sanskrit to India. The Aryans were nomads traveling on carts drawn by horses or oxen, and these words literally mean «with a bad (or good) axle». The ride was shaky (*dukha*) or smooth (*sukha*)? A good metaphor for life. Isn't suffering a thrill ride? Roads every life and no one avoids potholes, but it depends a lot on how we perceive the trip. Our mind is the axis that often determines whether we will ride on a rocky or smooth ride» [1, p.103].

Metaphorically speaking, happiness offers a path of connection, support and modesty rather than separation, when we perceive others as part of ourselves, as a whole, as connected, we can jointly cope with any challenge [1, c .239]. Humility brings man closer to the earth and to himself, and thus unites man and nature: «The word humor, like humility, has a common root with the word humanity – *humus*. The source of these three words is ordinary life-giving land» [1, p.244-245].

Happiness is socially conditioned and assists in becoming a person as a social person: «Richard Davidson, a neurobiologist,... applied neuroimaging studies to the unified theory of the happy brain... .As Davidson explained to me, there are four independent neutron circuits that affect our sustainable well-being. The first is «our ability to maintain a positive state». ... The second circuit is responsible for «our ability to recover from a negative state». What struck me most was that these contours were completely independent of each other. It is possible to maintain a positive state well, but it is easy to fall into the failure of a negative state and difficult to get out of it... The third

outline, also independent but necessary for others, is «our ability to focus and avoid inattention»... .The fourth and last outline is «our the ability to be generous». It seemed incredible to me - there is a whole outline in our brains, one in four, dedicated to generosity. No wonder he is so pleased when we help someone, or when someone helps us, or when we just witness the help of others – what Eckman called exaltation as one of the extensions of joy. There is strong and convincing evidence that we have cooperation, compassion and generosity» [1, p.70-71].

Happiness as a healing, restoration of human integrity is not possible without acceptance and forgiveness: «We sternly oppose injustice in order to protect not only the offended, but also the person who offends others, because in the end, he will also suffer... .forgiveness ... is the only way to heal and free ourselves from our past» [1, p.264].

In the end, acceptance as identification with reality leads to gratitude as recognition of reality [1, p.280-292] and reconciliation with the world. Empathy helps us along the way to happiness, but compassion is the ultimate happiness of a person, as the Dalai Lama metaphorically says, compassion itself allows us to share another person's pain and make two happy: «As the Dalai Lama described, if we see a man who stifled a stone, our task - not to climb under the cliffs and feel the same as her, but to help move the stone» [1, p.292].

Conclusions

Holism as a philosophy of happiness insists on the unity of man and nature, the individual and the whole of humanity, the moral categories of different societies, which can be considered as cultural universals.

A holistic understanding of a person speaks of the unity of a physical and spiritual-metaphysical person who is embodied in his language and behavior, governed by universal human ethical standards. The achievements of neuropsychology and neuroscience speak of the physiological basis of such behavior, including such neuron circuits as the ability to maintain a positive state, the ability to recover from a negative state, mindfulness, and the ability to be generous and grateful.

Happiness envisages a shared life path with people close and distant, humanity as a whole, not only as a way of avoiding trouble, but as a way of turning trials and suffering into a positive experience, a path of peace and forgiveness that gives the experience of happiness and gratitude for happiness.

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