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INSPIRATION PHILOSOPHY OF MORDECAI ROSHWALDA

Abstract. The article considers issues connected with Professor Mordecai Roshwald's philosophical and anthropological thought: «Man lives in association with others seeking sense of truth, goodness and social justice. In pursuit of these realities, apparently, evolution is unnecessary, although evolution is real, it does not say that it makes sense to search for ethical and moral man». It presents important elements of the philosophy of care. The purpose of the article is to highlight some ideas of philosophy of Mordecai Roshwald and its correlation with the vision of human reality. Methods of research: theoretical (historiographical analysis and generalisation of scientific literature, unpublished autobiography); empirical (interview, conversation). Philosophical reflection on reality is based on experiencing it through the senses and intellect. The history of human thought is full of different conceptions that tried to answer the questions about our existence and the world of animate and inanimate nature.

Key words: inspiration philosophy; Mordecai Roshwald; theology; vision of human reality.

Introduction. Probably the best way to release the geopolitical implications Roshwald philosophy is to present, in chronological order of life Professor: «Let me elaborate here on my personal story. I could say that my existence on the spinning and revolving planet earth may be divided into three, chronologically uneven, parts: childhood in Poland for the first thirteen and a half years, adolescence and early adulthood for the next twenty-one years in Palestine/Israel, and continuation for the following fifty-four years in the United States. The latter period included prolonged stays in England, Israel, Canada, and Taiwan, as well as extensive trips in Europe, the total estimated at seven to eight years. Thus my identity strangely fits the ideal of a pluralistic personality, much in vogue to-day. Earlier in my life it would be defined as culturally-split personality-in no way considered a desirable condition. My own stand is to learn from everybody and to form my own cogent judgment».

Methodology of the Research. The purpose of the article is to highlight some ideas of philosophy of Mordecai Roshwald and its correlation with the vision of human reality. In the proposed article we undertook the analysis of the question connected with the idea of inspiration philosophy in the study by Mordecai Roshwald and its correlation with the vision of human reality. Methods of research: theoretical (historiographical analysis and generalisation of scientific literature, unpublished autobiography); empirical (observation, conversation).

Results and Discussion. The vision of human reality, which is the place of Professor Roshwald analysis is largely determined by the experience of life, so we believe it is essential to present the first chapter of society, culture, politics, the interwar Polish state, which had a huge impact on the lives Roshwald Mordecai: «Moreover, the memories of Poland of those years-especially of my wife, who had left with her family in 1938, one year before the war-were less than pleasant. The widespread anti-Semitism which I remembered grew even worse with the rise to power of the Nazis in Germany. The Germans cultivated friendly relations with Poland, and their open policy of hatred fell on fertile ground in Poland».

The Bible

The life and work of Professor Roshwald is related to the Bible, tradition and Judaic theology. As we know by Level 7 grew up in a traditional family where religion was important to the family life cycle. Holidays Jewish

calendar provided were scrupulously observed, also practiced prayer, which was on the agenda: «I prayed every morning before going to school, and not forgetting evening prayers. I've been busy the true meaning of daily prayer, and I repeated it, (...) morning prayer sometimes prolonged beyond the usual half-hour». This situation continued in the life of our author until he has realized the enormity of the suffering of the Jewish people and of human society during World War II raised the question of the meaning of being and Providence of God in the world of human existence condemned to suffering, persecuted for their political views, religion and origin.

It is true that attending a Gymnasium, Mordecai Roshwald, sought God: «I believe that my father was concerned about my behavior, (...) suggested that:

I move to another school, which was not orthodox, that is to say, although

I accepted tradition and religion, but it was not the purpose of my education.

I sought to understand the meaning of religion and belief in God».

Jewish tradition and culture, in the medieval period, suffered from inner conflict. The rationalism in Europe, the development of science, the shift from speculation to observation and description of the world both qualitative and quantitative led to a shock not only to the Christian world, but also affected the Judaic religion. It should be noted that these religions were not able to meet today's challenges. That's what happened, unfortunately, the new construed as a threat, which led to the closure of the new findings «(...) all resulted in Judaism, but not only in this religion, defensive reactions, leading to even more closely the traditional forms of life and faith. Jewish culture, in addition to main stream esoteric Kabbalah, frozen in tradition and worship of law».

In the book Paths through mankind's perplexities, professor refers to a series of scenes from the Bible, which he used and their context to develop his own work. In view of biblical anthropology is a typical position for believers of Israel: «The Bible focuses on moral human right, of course strict ethical standards when it comes to the effect of mankind. This standard is used in an impartial manner in relation to the Chosen People, and the rest of humanity. Indeed, Israel may be awarded because of the choice by God».

The Religion, in his opinion, give a man to discover a particular position in space, but this is not the place primates, as is the case in terms of Darwinian evolution,

but it is a look at the man in view of his frailty and sin: «The intrusion of sin, moral transgression, the arena of human existence is not only strange event, but aware of this incidence. God accuses mankind: <And God saw the wickedness of man on earth (...). He the LORD has repented that he had made man (...) and troubled in his heart>».

According to Roshwald Bible presents humanity with a view to defeat the God who wished he created man, the proof of this is the conclusion contained the Book of Genesis: «(...) I decided to put an end to all people, for the earth is filled with violence towards me». «Disappointment» man points out that God continually asks himself what to do with those whom he created in his own image and likeness. The work of the Creator has revealed hatred and love, of feelings, of course, is the result of Judaism tradition that recognizes God in human terms, what more that the emotions affect the decisions of God, the result is a desire to sustain the human race in the person of Noah. After the flood, God offered Noah and his family a fresh start, which has become a source of new humanity.

A reference to the Bible in professor Roshwald's philosophy was dictated by his own family spirit, because you cannot search for God outside the world of the real, which is in the ideas, but the specific events that are embedded in here and now. The Bible is the proof of that, because it shows certain human activities, along with the reaction of God «sun had risen over the earth when Lot came to Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the Lord <for the heaven>. And he overthrew those cities, and all the area with all the inhabitants of the cities, as well as vegetation. Lot's wife, who was walking behind him, looked back and became a pillar of salt. Abraham rose early, went to the place where he had stood before the Lord. And he looked toward Sodom and Gomorrah and the whole area around, saw hovering above the ground thick smoke, as if out of the oven, which melts the metal. So God destroyed the cities, for the sake of Abraham he rescued Lot from the destruction, which overthrew the cities where Lot lived before».

Wrong paths are therefore both a rejection of the world and seek God outside the world. «It is our a priori referral to another man and the entrance to it in a particular relationship; it can directly reveal the presence of God the Creator, about whom the Bible says».

Every word of the Bible is the «clearance» revealing action of God. Although our author on personal experience became a seeker of God, he did not reject the Bible: «Where was God when innocent Jews were murdered by bloodthirsty religious believers of one sort or another? What was the reaction of the Almighty to inquiries Job - representing humanity in general? No replies. (...) The official response was just that Job could not understand the power of God. It was not the answer. You may doubt the goodness of God. I feel the same. Then I went a step further: I doubt the existence of God. However, there was one aspect of Judaism which nurtured and cherish. It was the ethical aspect of the message of the Bible, which is saturated with the ethical dimension of human existence. So I started to distinguish worship of the religious life of the moral premises of the Bible».

On the pages of the Bible reveals the path of humanity and path of God, who, paradoxically, rewards and punishes for human transgressions. Agreement with the creation of the Creator is uneven and closes in the tradition of tribal vassal-senior: «God is the Lord of heaven and earth, human subject who practiced what God tells him. The paradox lies in the fact that man has

no choice, but God chooses, and the choice is absolute because it can condemn a man to death or suffering».

An example of this conviction is the situation of Job. God's insistence Satan experiences of Job, that is, puts him into a «hands on» Satan, «there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. And God said to Satan, «Where do you come from? « Satan answered the Lord: « I traveled around the earth and wandered around it «. He says to Satan, « Have you considered my servant Job? Because there is on the earth a second one to such a right, righteous, God-fearing and avoiding sin as he is «. Satan answered the LORD, « Does Job fear for God? Have you not put a hedge on all sides of himself, his home and all possessions? You have blessed the work of his hands, his possessions increased in the land. Stretch out your hand and touch his property! For sure you will be cursed in the face «. Then the LORD said to Satan, « Behold, all that he has in your power. Only on himself cannot reach with your hands «. So Satan went forth from the presence of the Lord».

This situation shows that the man is the slave of God, even though it leads the way to Him «(...) above all through the relationship with another man, but for me, if I had to define God, I would have to assume, following the Hasidic tradition, it is a person who loves and hates at the same time. Therefore, God cannot be derived from nature, which came from the Creator, or from the history, as Hegel says, and even with the subject as the self that thinks, as is the case with Descartes. All of these ways are ways idle. God is that which is revealed directly in front of us, or in interpersonal relationships».

The professor philosophical work is closely related to the Bible, because the Holy book contains the history and not just of the chosen people, but human behavior, and therefore, according to the philosopher, can be «(...) a source of analysis of modern man, as the history *magistra vitae est*».

The Bible is a pattern of the moral condition for a modern man, has also universal moral law to which man should strive for. The prophets are strongly talking about it. The office of the prophet in Israel was quite characteristic phenomenon; such a role today should serve as a philosopher. Prophets were not considered to be reformers, but the conscience of the chosen people. They were not also nominated by the secular authorities, and elected in free elections. Their role was not to please the legislative, executive, and judiciary, but the reminder to obey the law of the divine and the human.

It should also be noted that this was a non-political group, they cannot be accused of not showing a respect for authority, but such accusations appear: «And Jeremiah said to King Zedekiah, «What guilt I have done to you, your courtiers, and the people that you have put me in prison? Where are the prophets who prophesied to you: that < the king of Babylon do not come against you and against this country >? And now please hear my lord the king! Let my supplication moves you! Do not send me to the house of Jonathan the scribe, lest I die there.» King Zedekiah gave orders that Jeremiah was kept under guard to the guardhouse he was given a loaf of bread a day of the bakers' street, until all the bread finish in the city. And Jeremiah remained in the courtyard of the guard».

Prophets as messengers of God passed on a message from God to kings. They did it with pathos and vigor, which overwhelmed the audience. Their mission was based on faith in the word of God; trust gave them full force in action, allowed them to avoid political involvement, because they had to respect the people who remained in the service of the king.

The idea of the biblical prophet is alive in the works of our author, in his book, titled: Paths through mankind's perplexities he asked questions about the motives of human action and their ethical consequences. Looking for an answer based on the biblical prophets of God who inspired respect Chosen People. In his view, the philosopher as a prophet, he should not do distinctions between a politician and a man performing physical work. Do not create artificial divisions in society, and religious. The talks must be clear and transparent, addressed to all without distinction of origin and social status.

Prophets watch over the life of individuals in society and the operation of state institutions. Power of their words supposes to be as in the Bible resound through the centuries, wherever there are people.

The Bible allows us to look at current events, watching to retain the moral norms. So we cannot, say a professor to look at from the perspective of social life «(...) the benefits and profit success and prosperity, progress and glory, but from the point of view of justice and equity. Social justice should be the ultimate criterion of good conduct and decisive criterion for the quality of public life».

The Biblical prophets called for people to take in accordance with the principles of justice and sympathy, and the state - the government was committed to the same principles. If you forget this, the government, or the world economy, the role of the philosopher is a reminder of this, just like the Prophet in the Bible, called by God exhorted to obey the laws of social life. Hence the philosopher cannot be satisfied only with the dissemination of his words in a scientific or popular science.

Philosopher, just as the Prophet has to strive for the elimination of social evils. God, in the book of the prophets, confirm moral sanction delivered by his servants. Often shows them what punishment will meet the disobedient people who value their wealth: «(...) their god is a belly, and whose glory is in what should be ashamed.»

Punishment is not shown in the mythical figure: flood, fire or sulfur. It is in a general social misery, especially the conquest of land by a hostile nation.

The accusations and calling of the prophets are based on a request to stop doing injustice:

«Hear the word of the Lord, rulers of Sodom, give ear to the law of our God, you people of Gomorrah! What to me is the multitude of your sacrifices? - Says the Lord. I am replete with burnt goats and fat of calves. The blood of bulls and rams, and goats to me an abomination. When you come to appear before me, who has required of you, you to trample my courts?»

Stop the submission vain sacrifices! Abomination to Me incense; the new moons and Sabbaths, the calling of assemblies. I cannot stand the festivals and celebrations. I hate with all my soul your new moon festivals and celebrations become a burden to me; I am weary to bear them! When you reach out, I turn my eyes from you. For though even many prayers, I did not hear. Hands are full of blood. Wash you, make clean; Put away the evil of your doings before my eyes! Cease to do evil.»

With reference to the above text, it should be noted that the professor thought that the modern prophet, just like in the Bible, should diminish religious ceremony and tradition provided the liturgical calendar for justice and the public good: «(...) social life is the sum of all human activities, may not be the case that there is some important liturgy or ritual, than fair treatment of every person»» Pointed out that Isaiah saying loud and clear: «(...) worship, observance of religious ceremonies, there are more than obvious, but for God critical importance is

moral behavior».

A Man who repented for his sin and has improved his behavior can expect the reward in life. God looks at the evil and punishes crimes of nations. Amos lists a number of tribes who will be punished for the crimes:

«Judgment on Israel's Neighbors»

This is what the LORD says: For three sins of Damascus, even for four, I will not relent Because she threshed Gilead with sledges having iron teeth, I will send fire on the house of Hazael that will consume the fortresses of Ben-Hadad. I will break down the gate of Damascus; I will destroy the king who is in the Valley of Aven and the one who holds the scepter in Beth Eden. The people of Aram will go into exile to Kir, says the LORD. This is what the LORD says: For three sins of Gaza, even for four, I will not relent. Because she took captive whole communities and sold them to Edom, I will send fire on the walls of Gaza that will consume her fortresses. I will destroy the king of Ashdod and the one who holds the scepter in Ashkelon. I will turn my hand against Ekron, till the last of the Philistines are dead, says the Sovereign LORD. This is what the LORD says: For three sins of Tyre, even for four, I will not relent. Because she sold whole communities of captives to Edom, disregarding a treaty of brotherhood, I will send fire on the walls of Tyre that will consume her fortresses. This is what the LORD says: For three sins of Edom, even for four, I will not relent. Because he pursued his brother with a sword and slaughtered the women of the land, because his anger raged continually and his fury flamed unchecked, I will send fire on Teman that will consume the fortresses of Bozrah. This is what the LORD says: For three sins of Ammon, even for four, I will not relent. Because he ripped open the pregnant women of Gilead in order to extend his borders, I will set fire to the walls of Rabbah that will consume her fortresses amid war crimes on the day of battle, amid violent winds on a stormy day. Her king will go into exile, he and his officials together, says the LORD».

Most of them committed atrocities against the people of God, but some have done in relation to their fellow citizens. The arrogance of this, according to our author rightly been punished. God's Justice and the principle of retribution of evil for evil based on the Divine justice.

Drama in history of modern man lies in the fact that justice is for those wealthy, evil is glorified, and the righteous and the victims are marginalized to the margins of society. People and nations, individuals and communities should take into account the biblical justice, according to the person seeking to do well despite the moral failures. God, through his attorney's prophets remind us of the universal order. Mankind is constantly exists in the ethical order, but only just and merciful God, guarantees the moral order. However, a person who is assessed is also equipped with the ability to judge and it really is its main distinction as being free and intelligent. However, elevated to the dignity of being able not only to self-criticism, but it can in order to judge the world, and even God.

Thus the Bible has well illustrated the ethical standards and relationships. God is the one who created man, so God «(...) whatever or whoever he was» creative acts «(...) shall enter into a direct relationship with us human beings at the level of ethical standards». Our relationship to the «other» is not only the dependence on the Creator. This relationship is mutual. The world, according to the Bible is created, but there is a divine purpose, where one experiences oneself and others in the proceedings and elections more or less ethical.

Professor Roshwald accepting the biblical aspect of his work stated that «(...) should be based on what

is certain. Although my view of the Bible was far from traditional Judaism, but it was not a total rejection of education taken from the home and Jewish culture. In time I came to the conclusion that religious elements, especially the Bible help you keep the universal moral law. It was not in the sense of Kantian morality, which was supposed to be free of everything, but ethical. The Bible in its structure can have a positive impact on the ethical and moral behavior of the various communities».

The above statements professor came, as he said much later, when he was a grown man, «(...) there was a longing for religion, the idea that mankind lives only to sustain the species, just like the animals did not make sense, because the condemned man on the laws of nature. Man lives in association with others seeking sense of truth, goodness and social justice. In pursuit of these realities, apparently, evolution is unnecessary, although evolution is real, it does not say that it makes sense to search for ethical and moral man».

So when we go back to the Bible professor said to her sublime style, we see that human action makes sense only if it is based on universal moral norms. This is not merely a paraphrase of the Bible, which says that God is the way, the truth and the life, but the testimony of a man striving towards what is good and right. Therefore, «(...) in his philosophical works I refer to the Bible, different stories, because they are consistent with my beliefs».

Hasidic tradition

Hasidism developed against the background of Judaic mysticism and the so-called Kabbalah. Therefore, the theological perspectives of Hasidism find many mystical Kabbalah assumptions. «The basic factors that Hasidism it took the concept of» a broken vessel «in which God's mercy was stored. The shells of the vessel, called klipot, the matter which is the bearer of bad, but besides that, there is also the so-called «spark of holiness.» When all the sparks will be caught by the wrong klipot matter and return to God, it will return the divine order».

The above-mentioned sparks are present in the world, in all beings, animate and inanimate. For the collection and climb to God, all Jews are responsible, that every Jew is obligated to repair the world, regardless of personal experience.

Hasidism values food intake and drink, also states that the spark of God can be triggered by concern for the other, and by admonishing him everyday activities, such as plowing land, preparation of food, trading, cleaning or cooking lunch. Any activity carried out diligently, fairly and for the benefit of others is an act of love.

On the background of this, we can, of course, ask about influence of Hasidic tradition in our author's work?

Hasidism was present in the life of Professor Roshwald, although it was not fully adopt the idea of Hasidism, even by so-called «adherence to God - deweut», after the experience in the country of Poland and of Palestine, philosopher sought to understand reality, full of hatred, violence and ideological approaches to another person, so there was no deweut, but agnosticism.

The idea of Hasidism also did not become the primary source of creativity of professor's philosophy, such as in Martin Buber, but the only element which ordered the Jews to repair the world through a different kind of action, introduced the author to concern for the world, and defined by our philosophy of care. Hence in the work of Roswald appears elitist approach to duty and concern for the «other» and its compliance with the standards of morality.

Going forward, it is noteworthy that the Chassidim formed their own community prayer in their group promoted mystical form of prayer that was kind of the state of elation and detachment from reality.

For this reason, they could not pray for ritually designated hours, but then, when the soul achieves the status of religious up lifted: « (...) as a child and then a young man came into contact with the Hasidic tradition, amazed me is that everyday activities are treated as prayer, however, mysticism and prayer frighten me, although for some Hasidic even smoking a pipe was a prayer, but for me it was a fraud».

«I remember my father brought me to a Rabbi's house for prayer, I liked the fact that we all created a family atmosphere, even though we were not related to each other».

The main category of religious life for the Hasidim was prayer and mystical experience, which may be experience of anyone who performs his duties as a gift of self. An important role played in the tradition of Hasidism Rabbi, who has the leading role of the community. Rabbi as a person was a center of basic organizational unit of each diaspora.

This element of Hasidism, the above-mentioned, clearly present in the operation and work of our author, it was based on the fact that he no longer exclusive intellectual and spiritual formation of the Torah being influenced in the world, but Hasidic honesty, justice, and the relationship with «the other «and the world. For Hassidic Rabbis, traditional Jews were inauthentic. «Accused them that most of them do not study Torah for its own sake, but in order to gain prestige and social status».

In Eastern Europe, from which our author is, for over two centuries XIX and XX existence of these Diasporas was the norm, in every city there was a Hasidic community. Just to mention book titled: Pan Tadeusz or The Promised Land. Although the Jewish problem in those books recognized is presented in the form of pathetic and poetic way, hence cannot be used as a study, but in these two works, including not only shown the Jewish tradition, but also the Hasidic community and their culture and religion.

It is worth noting that the Jewish tradition, and further it is part and Hasidic religious culture of the Republic: «(...) I remember from my childhood, Hasidic diaspora that despite the difficult political situation in Poland and the growing anti-Semitism, created schools and cultural centers, responding to the needs of the population Educational Polish Jewish origin». Polish geopolitical situation caused that before World War II left for the United States and Palestine, hundreds of thousands of Jews in this also the communities of Hasidim. The Jews escaped from the persecution and the pogroms.

Life of the Jews was strongly associated with tradition and religious worship. Standards of behavior determined the law contained in the Torah, and the Hasidim - Halacha, which included not only legal rules but also customary. Adoption of Halacha meant that determines the Hassidic Jews as a religious group on sectarian ground. This conviction is born on the canvas of understanding the social structure and the role of leadership in the Diaspora Hasidic.

For the Hassidic community was important effect on the level of responsibility of another person, an institution was not an end in themselves, but means to an end, that it was the affirmation of man in the community. For the Jews fighting for the establishment of State of Israel, any, way of seeing the national community was harmful, because he denied the institutions whose goal was to create specific structures of the state, and after their establishment to keep them at appropriate level.

Professor Roshwald in his work noted that the bonds of community and responsibility for it are closer to him than in the Jewish religion: «(...) Judaism equated the

existence of the State of Israel with religion, but in reality it was not a cult, but the creation of state structures, it is the denial of the biblical view of the state of Israel.»

Hasidim have a sense that they are the defenders of tradition, which as a result of socio-cultural influence on the Jewish religion. Hasidic Jews also thought that live among the values that are universal. Therefore, it stressed the necessity of a huge awareness of shared values, because they believe life «axiological» allowed those who had doubts about God the creator of the world, to discover their own weaknesses, and at the same time work to improve their morality, which drew them to a community and it to God.

For Professor Hasidism was, on the one hand, something new, because in the family home he was raised in a tradition based on the biblical order of the family and the worship of Jehovah. The Hasidim took the same values, but with the difference that seek to improve social life regardless of nationality and religion. In Hasidism Roshwald also met during their studies Jerusalem because of Martin Buber: «(...) Buber's philosophy was saturated with religious tradition Hasidim, this experience has allowed me to develop my own perspective on the reality of socio-ethical». Furthermore, «(...) I was able to experience what Buber called Ich und Du».

It should be noted that ties between Jews Hasidim were not and still are not only religious, but also social and economic, for example: Jewish merchants to cooperate with each other in the economic field, while maintaining the provisions of the Law of Moses, and because they belonged to the same religious community, the trusted implicitly. Do not transcribed any contracts, also achieved a mutually beneficial transaction at a much lower cost. The system of social control enforces adherence to the agreement: « (...) my father worked with many compatriots were also Hasidic Jews , there was no need for the writing of contracts, because all trust each other, it does not mean that fraud did not occur, but these people could not count on any support. The Hasidim were dependable».

Trust also allowed secure financial resources for locals Jewish they chose the superior of the diaspora with the Hasidim was a Rabbi, who kept the funds for the community - the Jewish community. Traditionally is called a Pidion hanefesz. The superior authority or Rabbi, (if we are talking the Chassidim) collect cash that someone can borrow at interest of his co-religionist. Support was also poor, but it is worth noting that the Hasidim often organized material assistance in their communities for those who do not prosper better than in the not Hasidic Synagogues.

Our author has rightly pointed out that the Jewish tradition in the Hasidic community emphasized, we

would have identified a community of upright conscience, however, was a drawback, namely the culture and traditions of the Jewish families there was a hierarchical system that havoc in some way family ties. Although our author has repeatedly stressed in interviews, as lists the system that was based on the biblical tradition, where the father as the head of the family watched as God in the Old Testament, but that did not mean that there were no family ties. Such an assessment, however, was often made by outsiders who did not understand the Jewish tradition, including the Hasidic. Similarly, the system of education which was carried out in the home was not understood by the non-Jewish community.

In the Hasidic and Jewish tradition there are two strands of literature: elite and popular literature. The first continues the themes of theological and doctrinal Judaism. The second popular include Jewish stories. Jewish culture, like the Hasidic at the beginning was passed orally. However, speaking word began to be recorded, which gave rise to the creation of Jewish literature.

To conclude this section, to look into the problems are related to Buber neo-Hasidism, this trend did not affect our author. While he was a student of Professor Martin Buber, and under his direction Roshwald obtained a Ph.D. but neo-hasidism associated with a nostalgic looking at Hasidism did not raise in any of our author's interest, since blossomed into a completely different socio-political and cultural. This is not the same world, but the idea of Hasidism are still in it continues, it is no longer given such emphasis on being – ethical – moral in the universal sense, in relation to any person , but only to fellow believers.

Conclusions. The study showed support, as we think about philosophical problems of human reality. The solutions proposed by our author, we have identified a philosophy of care can serve man as a «Socratic admonition». It should be noted that the professor in an unpublished autobiography also responded critically to the adoption of modern society has a common understanding of life, which in his eyes is contingent, in large part, the desire to meet the goods on the basis of a utilitarian approach to the natural world and the «other». Of course, nowadays a lot of space is devoted to the common good image in the context of sustainable development, but rather, it is among the people of our time re-fashion, and then for conscious recognition of the natural world for the sake of the good of future generations. Our author saying too much about the world he saw in it many elements of affirming man, even though he said that the present tends to self-destruction through self-centered and pluralistic reading of reality without reference to the truth, which should be based on ethical and moral standards.

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ВДОХНОВЕНИЕ ФИЛОСОФИИ МОРДЕКАИ РОШВАЛДА

Аннотация. В статье рассматриваются вопросы, связанные с философской и антропологической мыслью профессора Мордехая Рошвальда: «Человек живет вместе с другими, ищущими чувства истины, добра и социальной справедливости. Для достижения этих реалий, по-видимому, эволюция не нужна, хотя эволюция реальна, она не говорит, что имеет смысл искать этического и морального человека». В статье представлены важные элементы философии заботы. Цель статьи – выделить некоторые идеи философии Мордехая Рошвальда и ее связь с видением на человеческую реальность. Методы исследования: теоретический (историографический анализ и обобщение научной литературы, неопубликованная автобиография); эмпирический (интервью, беседа). Философское отражение реальности основано на ее переживании через чувства и интеллект. История человеческой мысли полна различных концепций, которые пытались ответить на вопросы о нашем существовании и мире живой и неодушевленной природы.

Ключевые слова: философия вдохновения; Мордехай Рошвальд; теология; видение человеческой реальности.

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НАТХНЕННЯ ФІЛОСОФІЇ МОРДЕКАЙА РОШВАЛДА

Анотація. У статті розглядаються питання, пов'язані з філософською та антропологічною думкою професора Мордехая Рошвальда: «Людина живе разом з іншими, які шукають почуття істини, добра і соціальної справедливості. Для досягнення цих реалій, мабуть, еволюція не потрібна, хоча еволюція реальна, вона не говорить, що є сенс шукати етичного і морального в людині». У статті представлені важливі елементи філософії турботи. Мета статті – виокремити деякі ідеї філософії Мордехая Рошвальда і їх зв'язок з баченням людської реальності. Методи дослідження: теоретичний (історіографічний аналіз і узагальнення наукової літератури, неопублікована автобіографія); емпіричний (інтерв'ю, бесіда). Філософське відображення реальності базується на її переживанні через почуття та інтелект. Історія людської думки сповнена різних концепцій, які намагаються відповісти на питання про наше існування і світ живої та неживої природи.

Ключові слова: філософія натхнення; Мордехай Рошвальд; теологія; бачення людської реальності.