

Theology and Philosophy to the World-Historic Mediation in Hegels Philosophy

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Abstract

Classical argument for the principle of contradiction in the formal logic is himself metaphysically founded in a Aristotle's concept of `bebaiotate arche`. It was not contradiction nor to the Platos dialectical method of the conceptualization, from the side of the dwelling of the concepts within themselves, with the intention to come in intelligibly entis of the God of justice and truth. Contributing with a principle dialectical identity, as he stay in possibility to be able to give a transition from the level of finite things on the level of concrete speculatively, is the one of the postulates of Hegels Knowledge of Logic. It is necessary to say that it is phenomenological approach to the finite things, in which the knowledge about experience of consciousness as a phenomenology of spirit, enlightened a differentiations inside consciousness herself as a education that consciousness by her alone, and connected with a goal to accept the religious truths in the dwelling to the adherent contentions in conceptualizations and representations of them. It is a sense of the definition of elements of absolute idea in the Kingdom of Father by Hegel, and a consideration of a absolute divorcing with a martyred of the Divine Person of Son in the instituting the differences in the world, and throw allconqueste signature of the human being in the perspective to opening the Kingdom of Spirit in the sphere of three substantial society or conversion of the Wholly Trinity in the spiritual all unity of reality. The speed of the concept of logical contradiction is related with the frustrated sentence The God is daed`, who means power of the new living in the dynamical identity. The concept of dead will be in kargo of partial finality by the formal logical identity, because the God is resurrected, or come on the Heavens by the right of the Father and in the same time bee presently (in the parousia) in the ecclesiastical community apostolically founded, working in the Person of the Holy Spirit also, because He is one substantial with Him. And it is love in her educational energy shape, as a condition of the respect full living of intelligent being.

Keywords: Theology and the contradictions, Dialectical identity, Phaenomenology of Spirit, One essence /substantion/ in three persons /subessences, substantions/, Logosologic and a Wholly Trinity

Philosophy on till today covers on a speculative way a field of knowledge, connected with a questions of theologic and dialectic. That area is in the modern sence more than intentionally repraesented as redundant, and because of it is hardly to make a clear conception of them. In a discontinuum of notions we may see a coplexited promotion of multicultural activityes in hermeneutic understandings, bringing out on a multilevel distributions. Statement that every generation on them way resolving old questions is simpliflicated in a rows spontaneous effusions of `empirical thinkings`, as on a some depony of history. But on the rests of her, it is also possible to make a conceptions in the society of thinkers, who have experience of critical thinking and competence in making statements. In the old times theory was guarantee for the taking a reason for something, or a point of wiew for the grounding, and irrational elements in that ambient scope was recognitionible than today. Irrational was believing that the goods arbitrare punishing people by them jelloustly will. It is abnormal representating of things, when right man is punished and not unjustes who doing things against low.

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By the power of idea about the "God of justice" who makes the ground of overcoming a irrational passions, philosophers makes a progressive step to a better consideration of human existence. Plato thinks that we must come back from the way of seduce and mislead on the way of investigation of truth, and it is possible only by the culture of virtues – piety, currage, self-subdue and justicie. With the subdue of passions is possible to open the way for the lift force, to the hi and splendid level of being. Old representations are not enough smart in the review of inclinations to enormous hedonism, greed and bribery, who have a very bed sides. Critique of a poetic theology there is immediately connected with a tonality and rhytm in a pronouncing, and in the metter of music works them influence was not in the big measure in the content, how much it was in the form, and by the critique of a form Plato targeted supposed contend. Cinematic application is visible in the imitation of the pattern, when soul makes equality to him (in the case of epic structures it means seduce of womens, gamble, crueltyties, moral savage etc.). Also is hypoptic a noise in imitation of barking and miaow, moo and neigh, because speech is specificky human in the following the intellect and his instructions, exiting from the unique universal whole, in the Laws naming of hinges theological conception of "God of truth".² All what is justicie is justicie and beauty because of idea of good, and she is also usefull (shows the good direction in understandings), because have a universal attribute contacted in the concept. That what mathematicians takes as a universal, for the philosophy have a meaning of hypothesis, and the difference is in a ideal form of sphaera and some her real form in the marmor or wood, by the condense proportions, in the constructive mouving to the first principle. (Pl. *Res publica*, 511b 5). Essences of the things are invisible in the presentations, and have no any ground in the soul where all what is valuable is condense on a hedonistic shape of living and extracted from him (Pl., *Res publica*, 505a-b). Many people are known with a „mšgiston m£qhma "as a „ ¢gaqoà „dša", but it knowing is insufficient because of bed recognisings of the substance or nature of that good who with the intellect makes a wisdom being. And in that is content of a theology of being in the classical antique, not just a natural balb who lighting in the drab, sed transsmitor of light upon the essence of existence – ¢ll' æti ™pškeina tÁj oÛs...aj presbe...a ka` dun£mei Øperscontoj [Pl., Republic, 509b]. Demiourgical God of Plato, enough have the `empty center` (Taylor), but good alone have a measures of divinity in the making a goods as a absolute measure of all things in universe. Intentions of the soul makes up a ready to the right knowings of divine things (Pl., Respublic, 518d), and have no congenetical measure to the body and medical aspect as a currage and smartness who reaches by the training and habits. Intended to the wisdom in a spiritual building, soul makes a development in the perfection as a "reaching the similityes to the god" in Theaetet.

On that way the impies leader pushing of by himself in a fall all others, because loosing the measure of all things, i.e. universal proof of all intentions (Pl., *Lows*, 716a-b). God of truth is not discover just in the universe of nature, sed also in the world of state, because he constituted the hi measure of universe and sublimity harmonie as a condition of good lows. In that content the God is first paedagogus of the world (Pl., *Lows*, 897a), who is mirrored in the mouving of the stars, adequate to the cinematic of the pure thinking in the human soul. By the Aristotle the first substace is the Sokrates, Kalia, Plato, Koriscus (that shape in that bouns and flesh, who have a soul³), and when she takes just as a abstract substance by the genre, where there is no difference between bous and anthropos⁴, we are loose that subtile distinction by what is possible to thinking a God as a being analogue to the human person as a existential structure, selfexistence or true selfbeing as superme ipostasis` (ØpØstasij), what byzantine thinkers have in the scope, adopting the greek thinking terminology in the contents of a deepest questions of a Christian theology. 'AnqrophÛesqai is in that contigence means in the same time ¢leqHÛesqai, and for the God of truth, Who make possible a being and a energy of intellect, to have a some little name is minimalisation.

² In the *Laws* 892c, Plato talks about punishment of sinful acts of atheistic seductiveness, and reapeat it stronger in the *Laws* 907c – "that evil humans as there are will not be able to think that they are reached the victory, and on the ground of them thinking what they re have about gods, are in situation to doing freely what they will in whatelse, however it may be significant".

³ „Sed it is clear that a soul is also a first substance and that body is the materia, sed human and enemye it from bouth as a something common; and Sicrates and Korisk, if the Sokrates is soul enough, are sometning double (from one side they are lika a soul, from the other as a common), and if they are absolutely this soul or this body, as a universal they are also that single." /Ar., *Metaphysica*, 1037a 6-10/

⁴ Ar., *Met.*, 1002a 25-35, can't see the substance as a corporal. The designate of a body substance is prescribe towards the determine of a `steresis` or abrogation of a something what not will to be, to be /Ar., *Met.*, 1003a5-6/.

At the Heracleites He is a Lord of Thunder and Creator of lightning, Who have and have not will to be naming a Divos (Zenos), but in the philosophical naming who is not traditional pagan representation of folklore greek gods. It is the idea of order on a first place, and cosmos takes a sense of beautiful place. There is no changing or the contradiction from the everyday life what not will find the answers on the deep question of universe, in front of face of his Lord.

With the revelation of the Christos, unique Godhuman being as a person, that sense takes own proof and shape of hope. Dignity of human being never in the history take that face of sublimity as in the dwelling of spread of His doctrine. Christianity stay a planetary religion with a making intelligible agreement with God in divine love, almighty power in the universe, and developed didactic sense of a specific looking on the world. Threskeia/faith as a power of seeing invisible things have an antique protopaideutic elements of the universal being in the formalization of her dogmatic and engagement in piety – Symbol of faith. When Hegel in his philosophy puts the norm of philosophical discourse as a form of the content of Christian dogmatism, who is constituted by the philosophical terminology in the Symbol of faith, that pagan relics stay absolutely impossible. Dogmatic learning about Wholy Trinity is by his form a philosophic and makes a historic thinking on the level of events in world history not just a possible, sed also needing because of same her truth, and contents of Christian learnings there have a sublime sense and essence. As a fact, history of Hegelianism is more history of struggle against Hegel, as reminisced the Herbert Marcuse, on the open horizon of that problematic is not easy to stay on till today. Sharply gulf is maken in the speculative thinking between Christian theology and `mythological representations` long far from the “Wholy secret of christianity” (Aleksei Feodorovich Losev) in the near past, and it is the problem of the philosophy alone within her form in contemporarity and the way of historical thinking enough, if she is jet the wholeness and actuality of truth as a “concrete reality”. Own, universal and characteristic attribute of concept as a reality of idea, by the Hegel, is it what constituted by dialectic from within, and divided further on a new concepts. Logical contradictions on that way are not condense on a aesthetic disparations of playing legalities and analysis of thinkings, to make fun to readers. She is not also a own content who is almost historicly prepared, sed a sistematization of speculative theories who neutralised the solipsism and hating subjectivity, together with a empirical arbitraries.

When all reasonable thing stay to loose them forms and with it fluctuate conceptions, teaching the melody of absent and invisible harmony, dialectical way of living forming a new type of hearing and prepare the human for the own active thinking from what developing the closer conception to us.⁵ Negativities who expanded from the existence are succeeded in a “moving of the subject” by the concept of contradictions finding in the unity from within who coverage them and finding them truth on a more upper level. Contradictions are connected by the plausibility of a law of identity as a straighter principle of metaphysics on that way the both of the sides have ontological connection in what not denied the logical contents of the other, but regenerated in the new concept and reachet more stabile concretization. Concrete is conceptual synthesis grounding on the intellectual freedom, who maintenance being from the destruction on a opposite tendencies. Exponents of a contradictions as a confront oppose, antinomies and differentiations, are not alienating from the reason who is in the potence to agile sharpening the differentials in the speculative topic of thinking. That what resting in the antinomies as a contrast in the disjunction is a shape of confronting like a nature of unresolvable contradiction in final (eventual) being, and takes from the bad infinity her overcoming into actualization in a unique whole, what makes her truth.⁶ For the Hegel horizon of a thinking, absolute being and thinking as a idea in a unity of concept and reality have tendency to stay completely concrete. It is a appearance conceived with a essence and matured to be in world as a installed spirituality by the absolute fullness of a power of good, with what that appearance have a real existence. With it the mind have not his fall into time (Heidegger), sed just a some his moments as a finitable, because for the Hegel the time is “negative unite of a eternal” in the existence, with a proof to take a tendency of the phenomenology of spirit in the space of living as a final proof. To come to the final proof understands incoming to the deepest truth what represents the revelation in the history a Christian God, Theanthropos, Who salvated as a lifesaving person of Jesus Christos.

⁵ G. W. F. Hegel, *Science of logic* (Хегел, Г. В. Ф.: Наука логики I-III, прев. БГА., 1976-1979. (Н. Поповић), 1, 10; 1, 245)

⁶ The comprehending of a something one as a suppose of a idea of plurality is not anything new in philosophy. It means a contradiction from within on what Hegel instructed a science of a speculative logic, and it's ground is on a not-being as a positive visible notion on the apparent visible (Pl. *Soph.* 258e). To be present in the considerations means the presence in the consciousness or a aperceptive horizon of a single human being.

With appearance of a Godhuman Christos in the history all reality takes her his sense of logic who concretised herself in history of complete reality who interiorised the objective contents in the reflection within and enlightened by that attributes of the subject of objectivity of objects.

Concept in the generation all the parts who conceptualising or takes in completeness of concept is the idea in the naissance, the knowledge who recognized the subjections and in deeping in theoremating more clearly evident insigned. If the man is terminated by the time in what he living, it not means that he must working just on a temporal things, of s.c "spirit of time and mode", and "maintained the things in unchangeable state and shape", because it is spirit in historical appearance, by who progression and maturing in understandable human being growth in the time also. His growth may take some aspects of the measures of the greatness of Christ. Undoubtedly et Hegel we see a determination of elements in absolute idea in a Kingdom of Father, considering a differentiation with martyrdom of Godness Person of Son throw institution of different in the world. It means the insignation of a human as opened Kingdom of Spirit in existence, in area of togetherness by the triadic hypostasis or, hollytriadic retroversion of spirit in the alluniversal reality. Spreading of a concept of logical contradiction is connected with a terrify statement "God is dead", and in a dynamic of dialectic identity it means a power of revived, where conception of dead be possessed by the particular completion in a formal logical identification, and in the dialectic means a opened significance. By the Holly Script of New Testament, Lord Christos resurrected or income on a Heavens dextra to Father, rests as a present in a church commune who apostolically instituted by the active energy in the Face of Holly Ghoust as a identical (homousios, unisubstantive) with Him.

Building of a consciousness makes a fulfillment of abrogation of itself contents in a oneness conceptualizations, on that way that phenomenology of spirit gives a contents of consciousness who articulative dissolved and overcomes to the thinking institution of consciousness notion, and stay peacefull in the dimension of absolute concept. Work of the concept building the spirit who perfected on a regular view of notion of Holly Trinity as idea in the human mind. That idea is absolute by character and means expression of completeness of philosophy and realization of the deepest theological grounds: „aber vornehmlich ist die Philosophie jetzt *wesentlich orthodox*; die Sätze, die immer gegolten, die Grundwahrheiten des Christenthums werden von ihr erhalten und aufbewahrt... eines Denkens, daß sich geprüft hat, erkannt, das weiß wie es denkt, und weiß, was die endlich, und was die wahrhaften Denkbestimmungen sind... hier aber auf der Seite zu lassen, insofern wir wissenschaftlich verfahren.“ / (G. W. F. Hegel, *Vorlesungen über die Philosophie der Religion*, Stuttgart-Bad-Cannstatt, 1965, S. 207)/ - "By the essence is appreciate philosophy today orthodox (right) – not just she, but she mostly, and because she grounded and secured that statements, that own truths of Christianity, who always have a strenght... ant that are the truthness determinations of thinking who knows what and how to think... it will be good to stay in a sphere inside of our attention, if we acted as a knowledgers." Question of a renaissance of a "new human" and of a new insight and sence of a terrestical being, stands on a ground of reflection in itself, and take answer in a engagement in understandings of transformative modi of ontological concepts. Transformative aspect of a traditional notions takes shape of terminological abolition and conservation of substantive contents in them, means ascense on the level of eternity, and not just a period of human finite living or secularity of pagan surviving of century (aion). Spirit in a overcomings conserve it what contended eternal and perfect in conceptualization, what is the equal structure in a christian dogmatic by the apparition of Christian idea, in a ontological structure of didactic about revelation of God. Way of salvation is opened after "dead of God", after dead on a cross, by his resurrection, and Godhuman stay a "dead of dead alone" or a "denying of denying" in a lighting of a all future existence as her salvation and recuperation. Hegel it calls "highest miracle of sacred ideality" who making a peace with a sensual nature and designation of a human being in spiritual notional engagement in the world.⁷

⁷ Lord alone appears to the community as a love on that way, that "eternal idea stay directly credible for human... who together with it transit into spiritual recognition, and also pass into directe sensitivity, but on that way that find in her a moving, history of God, living who is God alone." / "wie die ewige Idee für die unmittelbare Gewißheit des Menschen geworden... aber die zugleich übergeht in das geistige Bewußtseyn und ebenso in unmittelbare Sinnlichkeit verkehrt ist, aber so, daß man darin sieht die Bewegung, Geschichte Gottes, das Leben, das Gott selbst ist." (G. W. F. Hegel, *Vorlesungen über die Philosophie der Religion*, Zweiter Band, Stuttgart-Bad Cannstatt, 1965⁴, S. 308.)/ How much it is differente from the Heidegger's interpretation of a philosophie of Parmenides, in which `doxa` he insists to have see that: „... die metaphysische Leidenschaft des jetzigen Russentums für die Technik verständlich wird, aus der es die technische Welt zur Macht bringt. Nicht dies, daß die Russen z. B. immer noch mehr

Sence of that engagement is explicated by the God love with us: "That love is concept of spirit alone... spirit as it is, Holly Spirit... In a infinity pain of love may be destroyed all, but it destruction alone being just as a inner, present spirit. Not spiritual being not shows as a sinn, sed as innocent, but it is that innocent for wose is the objection and verdict in her alone. Sphaera of commune is the own region of spirit. Holly Ghoust is overflow on the pupils, he is living content of them, and on till that times they existing in the property of commune and goes into world with fun to ascended him to the allcommunity commune and spread Kingdom of God."⁸ On that way Hegel connected things directly with a historic and logical contradiction /finitude with a infinite/ as a condition of a thinking the truth, what shows the nature of idea as a subject-substantive proof of a absolute willing or intentional selfconsciousness as a right way.⁹ In the dead of a human Christos nature all is downed in a "grave of spirit" – considerations, proofs, natural will, magnitudine of world e.t.c., in mediation with it world takes fully different shape /Hegel, Phil. of relig., 2, 288/. In that negation is negated final negativity and from it exited spiritual life alone, divorce from the evil in human nature. When that scope qualified for the adoption by his general and universal form, philosophy takes her extended power of explication and actualised in the conceptions, so that adoption of absolute truth is possible, real and indispensable, as it see a big Russian thinker Ivan Ilyin.¹⁰ With it he accented possible differentiation in a conception of "logos" and "telos", i.e. thar reasonable stay in relationship with a teleological as a species to genre in harmony and reachness of each other elements of ether where is God being /*Beweise ueber das Dasein Gottes*, 360/, taking the kee of principal thinking in the speculative thinking - *was der spekulative Begriff des Begriffes selbst ist*: «Это означает, что учение Гегеля не показало и не могло показать, будто *все* сущее разумно *логической разумностью*, оно должно было в силу предметно-обоснованной необходимости признать, что есть сферы *неразумные*, т.е. не живущие силою мысли, сознания и самосознания, что если даже во всем осуществляется закон *спекулятивной конкретности*, то не во всем осуществляется *самомышление Понятия*... Спекулятивная философия доказывает нечто иное, что не всякого «рационалиста» может удовлетворить: *сущее субстанциально благостно потому, что жизнь его есть осуществление спекулятивной конкретности, этого совершеннейшего, божественного симбиоза во множестве*...

Trakrorenwerke bauen, ist das *erst* Entscheide, sondern daß im vorhinein schon die vollständige technische Organisation der Welt der metaphysische Grund der Planung und alles Vorgehens ist, und daß dieser Grund von Grund aus und unbedingt erfahren und in den arbeitenden Vollzug gebracht wird. Die Einsicht in das „metaphysische“ Wesen der Technik wird für uns geschichtlich notwendig, wenn das Wesen der abendländischen geschichtlichen Menschen gerettet bleiben soll.“ /Martin Heidegger, *Gesamtausgabe* Band 54, *Parmenides*, Frankfurt am Main: Vittorio Klostermann, 1992², S. 127-128, S. 128/ (... metaphysic passion of Russians today to the technik, who takes upon control a technifician world. As a resolving not shows it, that Rissian making so more tractorial fabrics. Sed it that from the beginning full technical organisation of world stays the metaphysik ground of every planning and development, and because it ground reaches on a notconditioned and exhaustible way, applying in the doing of workers. Insignt in the metaphysical substance of technik stay for us historically needing, if it is necessary to save a rest of a substance of western historical man). See a good reminiscence about his theory of action and fabrication in a Tsalav D. Koptivitsa, *Philosophy of engagement*, Belgrade: The Found of literacy, 2014.

⁸ „Jene Liebe ist eben der Begriff des Geistes selbst... So ist diese Liebe des Geist als solcher, der heilige Geist... der liebe und ihres unendlichen Schmerzes und als die Rückkehr in jener Vermittlung. Das ist der Geist Gottes oder Gott als gegenwärtiger, wirklicher Geist, Gott in seiner Gemeinde wohnend... Alles kann in dem unendlichen Schmerz der Liebe vertilgt werden, aber diese Vertilgung selbst ist nur als der inwendige, gegenwärtige Geist. Das Geistlose scheint zunächst keine Gründe, sondern unschuldig zu seyn; aber dieß ist eben die Unschuld, die an ihr selbst gerichtet und verurtheilt ist. Die Sphäre der Gemeinde ist daher die eigenthümliche Religion des Geistes. Der heilige Geist ist über die Jünger ausgegossen, er ist ihr immanentes Leben, von da an sind sie als Gemeinde und freudig in die Welt ausgegangen, um sie zur allgemeinen Gemeinde zu erheben und das Reich Gottes auszubreiten.“ /G W F Hegel, *Sämtliche Werke* (Vorlesungen über die Philosophie der Religion, Zweiter Band), Stuttgart-Bad Cannstatt, 1965⁴, S. 314-316/

⁹ „Eternal sacrificie consist in that absolute content is in the unity of subject and absolutely object who prepare it to the individuum for the absolute joy, and if the individuum is correct, that operative peace is a resurrection of Christ.“ (/G W F Hegel, *Sämtliche Werke* (Vorlesungen über die Philosophie der Religion, Zweiter Band), Stuttgart-Bad Cannstatt, 1965⁴, S. 319/) Werner Beierwaltes means that it is a best illumination of someone /Selbstdurchlichtung/, calling the New Testament's strophe – God is the Spirit, not a darkness, and any colours and mixta not in a connections with a pure light.“ /Werner Beierwaltes, *Platonismus im Christentum*, Frankfurt am Main, 2001., c. 67/ and application on it in a Hegel's philosophy is for him deeply evident /Werner Beierwaltes, *Platonismus und idealismus*, Frankfurt am Main, 1972.: гл. `Hegel und Proklus` s. 163-195./

¹⁰ “And not smaller, way of adopting of a strange consciousness experience is possible, needable and real.“ Ilyn, I. A. *Philosophy of Hegel as a learning about concrete of God and human* «...И, тем не менее, *путь усвоения* чужого познающего опыта возможен, необходим и реален.» /И. А. Ильин, «Философия Гегеля как учение о конкретности Бога и человека», Санкт-Петербург: «Наука», 1994., стр. 17/

Спекулятивная конкретность есть высшее состояние всего, что реально, это состояние есть реальный, во всем осущесвляющийся способ жизни, этот способ осуществляет основной, глубочайший характер Божества. Поэтому процесс спекулятивной конкретизации, в чем бы он ни обнаружился, есть явный и несомненный знак подлинного, субстанциального присутствия и действия силы Божией.»¹¹ It means that substantial presence and energy of the power of God is important for us understanding, because our mind is also dependent from that process of thinking. Sistemization of a contents is a concretization of them, and Ivan Ilyin was mentioned that - «действительно Гегель именно возродил этот термин, раскрыв за ним обстояние величайшей значительности: «конкретно» то, что особым образом «сращено», возникнув из двойственности или многообразия... Катарзис познания состоит в том, что от «конкретно-эмпирического» отчается «эмпирический» характер, но сохраняется идея «конкретного»; а от «абстрактного-формального» отделяется «формальный» характер, но сохраняется идея «абстрактного». Высшая сфера образуется через спекулятивное обновление обеих сохраненных идей и их своеобразное взаимное проникновение.»¹² Subject of that idea is naw individuum in the double moving of substance who showing thinking in the apparition of world as a unity of conception and reality, real unity of selfdetermined content of being.¹³ As a person, that individuum have a notional selfconsciousness in the openings to the truth of all things. That what is opening have a potention to be a closed, and "gymnasium dialecticae" is didactic lesson on the `power of logos` who discovered the secret of Holly Trinity, and it is not needable to forgiving. Constitution of authentic being itself is more than heavy, supposing the problematic of the perpetuing of continuous legitimation of her.¹⁴ She needing a rotation on a authentic good showing in the constitution of knowledge, instituted as a intellectual will of idea. It what rests as a difference drpends to the irrational shape who develop the technics of conquesting of judgments of value.

¹¹ Илн, I. A. *Philosophy of Hegel as a learning about concrete of God and human* И. А. Ильин, «Философия Гегеля как учение о конкретности Бога и человека», Санкт-Петербург: «Наука», 1994., стр. 489-490. "It signified, because learning of Hegel is not showing and may not showing, because all bein is rational by the logic rationality, she was due by the power of a subject-grounding necessity make validation of existing of irrational sphaeres, i.d. that they don't living by the power of thinking, conscious and selfconsciousness, and if in all is real a low of speculative concretion, in all is not realised autothinking of conception... Speculative philosophy proved something other, what not satisfied every rationalist: being is substantive good because his living is realization of a speculative concretness, of it perfect, divine symbiosis in the plurality... Speculative concret is the hy supposing of all what is real, it element is real in all realised ways of living, and it way realised grounding, deepest character of Divine. Because of that the process of speculative concretization, in what he is profound, is the public and indoubttness sign of real, substantive, presence and working of the powers of God."

¹² Илн, I. A. *Philosophy of Hegel as a learning about concrete of God and human* И. А. Ильин, «Философия Гегеля как учение о конкретности Бога и человека», Санкт-Петербург: «Наука», 1994., стр. 135/

¹³ A. F. Losev in his phenomenology understandings make usefull distinctions it in the grounds of mythological presentations: «Secrets are forms of a substantial grounding of person as it is in the eternity. In the Christianity the secret is possible just because the church exists. The church is the body of Christ. Christ is Godhuman, i.e. one and oneness substantia of God as a substace and human as a substace. In the harmony with it absolutely is understanding that secred is a cosmic emanation of Godhuman, unbreakable possibility and sustained of substantial grounding of man in a eternity... And there are for the sorrow, leaphing and helpless, allspreading experiments to reduced the religion on a science and knowing, or on the moral and education, or on the aesthetic or feelings.» A. F. Losev, *Mythos, number, substantive* /А. Ф. Лосев, *Миф, число, сущность*, Москва, 1994., С. 191/

¹⁴ Good analyse of a actors of education of a spirit by the Other and causing by the formative dimension of a Great Other in the philosophy od Emmanuel Levinas, gives the Boris Bratina in the study – *Problem of other in the moderna* /Проблем другог у модерни, Београд: Плато, 2010., стр. 131-137/. Allside study of Dragan Prole about Levinas thinking – *Humanity of a strange man* /Драган Проле, *Хуманост страног бића*, Сремски Карловци-Нови Сад: Издавачка књижарница Зорана Стојановића, 2011./, see the emptiness in the transcendental forms who fulfilled in concretization of a thinking structures who make a corrections of the imago of authenticity, not just as a poor contribution, sed by the understanding of a other and deepest in a opening selfunderstanding and conceptualisating what is real in it, as a – "Aristoteles demand to the indentation, laminated speech who is able on the different moments to talk on a different ways." „Аристотелов захтев за разуђеним, вишеслојним говором који је спреман да о различитим моментима говори на различите начине.“ /стр. 26/

As some modern pelagiarism they in the isolation of God have a demand to save the human being without mercy by the own stranges on a principle of technical productivity as some sort of autoorganisation, autorealisation, automaintenance, by the working functions in a occupy the sectors of deal. Selfrelationship reflexion stay with it a thing reachen by privatization, in a sectors of radical dealing of newages cogitative selfness, putting the legality to the expropriated property by the practices of power grounding in "natural law". With it happens a fall into barbaric assimilation of secularised natural justice in the faithing for the control as a will to the power who makes aviable single citysen, disposable to neoleviathans type of subjectivisation/.

Of course, Hegel thinks that it is necessary infinite rmanicipation on a way to reaching substantivity of absolute knowing of idea in a independent conceptualisation, because as a miracle of higher order growing throw the fundament of autocontradiction, where the spirit as a highest infinite love have a peacefull relationship with a perfect ideality. He makes a unity in the Christian community not as abstraction, sed as a present energy who teach a conceptions. One substance in Three Hypostases is naw apparent as a grounding idea who by the power of negation of all negativities opened the way of salvation from the deviations and aberrations. In that context his currage sentence is very significant: "In the ground of contemporary ubeleiveness in the control of spirit upon the nature lies the superstition of false believing in a s.c. powers of nature and her independace in relationship to the spirit."¹⁵ Historical proscenium in the contemporarity is changed, suspition to the rightness of conceptions is downed on the ground of naturalizations and anarchism, and it opened doors to the long crisis in philosophy alone. In the times of postmodern nichilism is more than needable to take again attention on the truths of Christian idea, on the way to find the exit from the crisis in the world-historical dimension of routine existence of human being. Unstable position in a floating of events today shows as a unverified principles, because the principles alone are incorruptible by them nature, but naturalization of the world of living show them as a needlessly and unreliable things. Mistrust is the in the end is the thing of human heart. As a case of heart, or "heart of the heart", in the hegelian symphony of dialectic and theology, who is also the case of sence of being as it is, where the warriors tireless is impeccant, and not important just for the conservation of ancient heritage, sed also for the universal preparing a conditions to the creative step forward in a resolving of a heavy problems of our times, to be able on the different things to talk on a different ways in universal level of taking place in worldhistoric adventures what happens.

¹⁵ G. W. F. Hegel, *Sämtliche Werke* (Vorlesungen über die Philosophie der Religion, Zweiter Band), Stuttgart-Bad Cannstatt, 1965⁴ II, 310.

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