

gaining a large capital by the members of the elite, and the second - the tradition of distancing from the public sphere in general, which cultivated during the post-Soviet phase of the formation of the political culture of domestic society.

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SPIRITUAL SEARCH ON CROSSING OF THE WESTERN AND EASTERN CULTURES: LANGUAGE, "UPANISHADS", PHILOSOPHY

The philosophy of east tradition organically and more and more intensively has an impact on the culture of the West. In this regard there is research interest in clearing possible relations between philosophical searches of these philosophies, different in character. Max Müller whose activity can be compared to the researcher of the culture of the XIX century [1;2] was one of the first Europeans. Having focused on Sanskrit and Old Indian culture, Max Müller moved to intellectual space of philology and religion. Some considered that ancient Sanskrit texts give an idea of the system of thinking and the beliefs preceding the classical period and, therefore, expand knowledge of today, disclosing details in the past and providing the best understanding of true, initial value of philosophy of the East. Müller translated and interpreted Sanskrit texts that meant - he got supporters and followers of the work (Publications of the English society of Goethe) [2].

The German scientist Paul Deussen was not less significant figure of the XIX – XX centuries boundary. Pupil and devoted friend of A. Schopenhauer, admirer of philosophy of I. Kant, sincere friend of F. Nietzsche and Svami Vivekavanda. Deussen spelled his name in Sanskrit "Deva Sena" [3] as a sign of the admiration of Hinduism. In work "Philosophy of Upanishad", originally published in German in 1906 and translated into English two years later, Deussen explores the place Upanishad in literature of the Veda and explains theology, cosmology and psychology of this sacred book. He is that cultural figure who showed that the Hindu Upanishads is a culmination point of the Indian doctrine about the Universe, achievement which was reached even before Buddha's arrival. Not accidentally work became a reference point for cross-cultural researches of the East and West, helped to create the European understanding of understanding and heart of India, philosophical and cultural undertaking which absorbed not only scientists, but also all those who looked for the truth in that times.

Also Franz Bopp, the famous researcher of grammatical forms of languages was interested in philosophy of India. He taught Sanskrit to Wilhelm von Humboldt and helped with the edition of "Bhagavad Gita" of Augustus Wilhelm von Schlegel.

But philosophers who very often turn to the East philosophy are of particular interest, though they clearly remain philosophers of the West. In our opinion, Nietzsche and Heidegger became such. Nietzsche with his talent sharply felt mysticism of philosophy of the East and transferred in metaphorical forms of his idea to the plane of the European rational philosophy. As his predecessors we find A. Schopenhauer who created nihilistically colored theory of "Buddhist indifference of the world". Now about Heidegger. In many modern researches Heidegger's proximity to east philosophy, namely, to traditions of Taoism and Zen Buddhism is emphasized. On a symposium in the University of Hawaii

devoted to 80-year anniversary of Heidegger this communication in the form of the research "Heidegger and East Thought" was emphasized. The central question in is mute: whether the initial words of great traditions — Logos are equal in "task" of philosophy, Dao, the Brahman, or a priority is forever given to the Greek Logos? If earlier the spirit of Eurocentrism triumphed, then today such answers do not maintain criticism. In thinking situations, in the description of problems of life, apparently from works, Heidegger did not give a priority of the European tradition. If to compare a Buddhist thought to very tectonics of philosophy of the German philosopher, then the reflection of comprehension of the nature of true life is rather close. The external direction of the movement of thinking and asking have similarity: on turns of speech, comparisons, figures, turns of cogitative schemes [4]. In general it is possible to find out that creation of the concept of life free from duality and a subject and object dichotomy which is represented to some of fundamental obstacles of adequate knowledge was a common goal of Heidegger and Buddhists. At the same time knowledge should not be understood in the scientific plan: it is the plan either ontologic, or religious rather. For east traditions these plans match, for Heidegger understanding of true life, feeling of "home" makes so to speak the highest purpose of the person, in the sense which is identic to the Zen "awakening" (implementation) [4].

Conclusion. Interest to the eastern philosophy does not weaken today. Nowadays the German yoga researcher George Feuerstein was one of the famous indologists. He is an author of more than 30 books on mysticism, yoga, tantra and Hinduism, translated traditional texts and also Yoga-Sutra of Patanjali and the Bhagavad Gita. The historian of religions Mircha Eliade said that "Philosophy of classical yoga" of Feuerstein is "one of the deepest and original inputs to understanding of classical yoga" [5]. Interest in inner world of the East reveals its features and allows to improve the world of the West in the context of cross-cultural interaction.

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