

**Author's reference, concerning the scientific contributions, done by
Ph.D.Tsvetelin Angelov as a participant in the competition for associate professor**

A Treatise "*Philosophical Dimensions Of the Problem of the Divine Absolute*"

Monograph:

Angelov, Tsv. Philosophical dimensions of the problem of the Divine Absolute. Sofia, 2024 - PH "PROPELLER" / Printing house - Daylikont. ISBN - 978-954-392- 420 pages.

In the present study, the relevance of the problem of the Divine Absolute is traced in different philosophical perspectives and ideological-paradigmatic contexts. In relation to the philosophy-religion correlation, we note first that the concept of the highest Being due to its ontological maximality and height is cleared of anthropomorphism, naturalism and sensory analogies in relation to the empirical. In this way, one reaches the transcendental-moral-axiological concept of the Divine Absolute, the Divine Intelligence, in which the concept of the Divine Intelligence can be defined optimally and thought ontologically as much as possible from its transcendental essence. The concept of Divine Intelligence, the Transcendental Ideal, is both a regulative principle in theory and a constitutive principle in practice.

Taking into account the principled distinction between mind and reason in philosophy, we establish that rational and speculative knowledge as concrete includes in itself its object as a whole, only being the object of itself, defining itself in the definitions of its object. Reason is also the basis of the speculative concept of religion, which is the concept of the most concrete - the Absolute, resp. the most comprehensive and the most comprehensive ontologically, having within itself the definitions of everything in its self-determination. For Hegel, religion is precisely the infinite Spirit's knowledge of itself from the finite spirit, i.e. mediated through and from the ultimate spirit, having it as its own moment in and for itself.

Bearing all this in mind, we consider that philosophical knowledge and thinking based on reason is the highest knowledge, and at the same time it is the most adequate knowledge of the Absolute, based on the concept, the concept of the Absolute as the concept of the Absolute for itself - the self-understanding of the Absolute. This is the concept of the Absolute, of the Absolute as the Absolute Truth, the Absolute Self-Reflective Intelligence, the Absolute Idea - the ontological maximum with which, in speculative philosophy, in the concept the Absolute itself is self-manifested and self-reflected in itself and for itself. All this is considered in the first chapter of the present study.

In the ontological argument, in the concept of the Absolute, the dialectical identity and unity of logical - ontological - epistemological takes place, and in the context of Hegel's philosophy and Christianity, the historical is also included. Thus the ontological argument itself demonstrates how the concept, the ontological concept - the concept of the Absolute for itself in and from its

own self-reflexively self-referential self-manifestations, self-objectifies and self-explains itself dialectically as the absolute reality in an overarching dialectical system in which everything appears as a moment of itself. Divine in its self-explicability as a system of determinates in its self-determination, with which it is in-itself - and - for-itself. This system of reality is the self-explanation of the Absolute through its own otherness, having it as its own posited-sent-transcended moment, a self-reflexive negative moment, only being the negation-of-negation-without-negation. The ontological argument itself is a kind of ratio essendi in relation to the cosmological and teleological, and they are a kind of ratio cognoscendi in relation to the ontological argument. That is, the ontological argument is self-explanatory in a cosmological and teleological plan and context, and they refer back to it, being its own modes, modes of self-objectification.

The cosmological argument - generally speaking - is specific in that it logically explicates the dialectic of apodictic - assertoric - modality, in the context of which the flow, resp. the procedurality of existing being, from actuality and potentiality through causality. In the teleological argument, the ideological culmination is not in the realm of the naturalistic and empirical, but in the anthropological personalistic intelligence, transcending the realm of the naturalistic as morally self-determined and self-aware existence, including its transnaturalistic and intelligible intent.

Also, bearing in mind the question of immortality, we consider according to Hegel that the individual, subjective spirit is a moment of/of the self-explanation of the Absolute Spirit in the historical, including the objective spirit, with which the dialectic of temporal and eternal proceeds in individual existence. Also said in the spirit of Indian Advaita: Brahman - the Absolute and Universal Spirit is at the same time Atman - the individual spirit. All this is covered in the second chapter.

Starting from the ontological concept, the concrete concept of the Absolute, we are now able to enter into the specifics of the philosophical systems and paradigms based on the concept of it. In the context of the present study, we trace the problem of the Divine Absolute in the work of some of the greatest and most distinguished philosophers. For Spinoza it is the Divine Substance. The Divine Substance is one, whole and indivisible, and ontologically infinite. For Hegel, Substance is a dialectical and self-reflective Substance-Subject - the Absolute Idea, self-explanatory through a system of correlating categories in an inobitic plane, containing it as its own moment, a transcended and transcended moment in its self-determination, thus being the negation of the negation. In the Hegelian system there is a dialectical identity and unity of logical - ontological - epistemological, including the historical, including in turn subjective spirit, objective spirit, absolute spirit, which contains as its moments the subjective and objective spirit, by which the Divine Absolute is meant by it in a Christian context, manifests and embraces in itself all perspectives, being in-itself - and - for-itself. Then we look at Kant's Thesis on Being through the philosophy of Martin Heidegger, and then the problem of the Absolute in a

transcendental context, after which we turn our attention to Heidegger's "Ultimate God." Finally, we consider the problem of God in the context of postmodernism, taking into account that it continues to be extremely relevant simultaneously in an ontological, logical, epistemological, ethical-axiological, and existential context. Without universals, the unity of logical - ontological - epistemological is not possible, and thus dialectical identity and unity of singular - particular - universal is not possible, and thus nothing at all is possible, since everything proceeds only in the direction of regressus ad infinitum, i.e. everything falls apart and becomes meaningless. All this falls under the third chapter.

Existing research on the issue in Bulgaria is mainly related to the in-depth and systematic research of Stefan Penov available in his books *The Dialectical Logos of Religion, Philosophy of the Spirit. Soul, Body, God and World*, as well as in many of his studies and articles. Extremely thorough research on the matter is also available in the work of Dimitar Penov. Eli Syarova also explores this issue in his books *The Transforming Logos in the Philosophy of Religion, Introduction to the Philosophy of Religion*, etc. Among the foreign authors, we could mention Viktor Kudryavtsev-Platonov. The present study, for its part, appears to be a kind of filiation of the ideas developed on the issue by Stefan Penov, and at the same time traces phylogenetically the idea of the Divine Absolute present and promoted in the philosophical systems of the great European thinkers.

The main thesis defended is related to the fact that the question of the Divine Absolute in philosophy is fundamental. It includes an infinite number of dimensions related to all the main divisions and aspects of philosophy: ontology, logic, epistemology, philosophy of religion, history of philosophy, ethics, anthropology, aesthetics, etc. The significance of this question, as a fundamental worldview question, is, of course, huge and goes beyond philosophy, including science, religion, art and all other spheres related to human spirituality. The question of God as fundamental is invariably present throughout the history of philosophical thought and in the work of its most prominent representatives. It defines the appearance of each philosophical paradigm in ontological, logical, epistemological, anthropological and ethical-axiological terms. Philosophical concepts of God differ from religious and theological ones, but without necessarily entering into an ideological confrontation with them.

The text also thematically has a kind of immanent ideologically explained and conducted micrologic, referring to a contextual macrologic, culminating in *Amor Dei Intellectualis*, including the 4 degrees of spiritual development: *vita purgativa*, *vita illuminativa*, *vita contemplativa*, *vita unitiva*, as is in the Western Christian paradigm. In this way, coherence, filiation and systematicity are realized in the exposition in a conceptual plan. *Vita purgativa*, covers a first chapter dealing with Kant, where the concept of God is cleared of psychologisms, sensibility, anthropomorphisms, representation and subjectivism, then moves on to *vita illuminativa*, related to the speculative concept of religion in Hegel, where, it is reached to the clarification of the concept of God and that of religion, and also to the understanding that

religion is the self-knowledge of the Absolute Spirit mediated by the ultimate spirit, appearing as a moment of the Absolute Spirit, including the objective spirit. Then comes the stage of *vita contemplativa*, including Hegel's idea of art, religion and philosophy as degrees of knowledge of God - in art through the beautiful as sight, in religion through faith, love, reverence, in philosophy through the concept as truth - the Absolute Truth, the Concrete Truth. This is where the arguments for the existence of God come in: ontological, in which the concept of the Absolute is meant as the concept of the Ontological Maximum, in which this concept is of maximum intentionality and extensionality, and thus this notion is a metaconcept that is self-reflexive, including the unity of logical - ontological - epistemological, and also of historical, viewed in a Christian context. The concept of the Absolute - the self-understanding of the Absolute for itself, mediated by the ultimate, encompasses everything in itself, but without reducing itself to nothing, being at the same time *causa efficiens - omnia-in-omnibus - causa finalis*, resp. the current self-reflexive transfinity – non-aliud. In the cosmological argument there is a kind of dialectic between necessary/apodictic – actual/assertoric – possible/modality, realizing the processuality of existing being, precisely because of which it does not have the grounds for itself in itself, which logically implies the logical-ontological opposition and distinction of *esse per se – esse per alio*. In the teleological argument, the emphasis is not so much on naturalistic as on anthropological teleology, culminating, according to Kant, in an ethico-theology and ethical teleology, expressed in the possibility and ability of the subject to intentionally transcend the naturalistic and empirical sphere - *regnum naturae*, towards the intelligible realm – *regnum gratiae*. Finally, in the systems of the great philosophers, the *vita unitiva* level is also achieved. For Spinoza, this is the Divine Substance *causa sui* – the immanent and inner cause of everything. For Hegel it is in the self-manifestation of the Absolute/der Absolute as the Absolute/das Absolute - the Absolute Idea, including a subjective - objective - Absolute Spirit, whereby the Absolute Idea in its dialectical self-explication includes everything within itself as its own immanent moment in its self-determination . For Kant, the theological transcendental idea is the transcendental condition of possibility and, accordingly, the unity/meta-unity of the psychological transcendental idea – the unity of the thinking subject and the cosmological transcendental idea – the unity of the thought object. Thus, the theological transcendental idea is a kind of meta-idea. For Martin Heidegger, the Last God is actually the inner, hidden God, not subject to any articulation, ontic objectification and exteriorization, and not the God of religion, constituted through faith, revelation, church, dogma and orthodoxy, or that of philosophy, constituted through concept, speculation and reflection.

In the conditions of postmodernism, the problem of God continues to be extremely relevant and significant. In the postmodernist context, it seems to me, the very attempt to speak categorically and strictly clerically, on the one hand, only about the true God of purely religious experience and fideism, including above all a view of him constituted entirely receptively on the basis of revelation, a sacred text and authorities, but considered only and only in a narrow confessional context and within the theological-dogmatic statements of a tradition, and, on the other hand, for

the God of reason and science, often defined by the narrow religious-confessional conditioned clerical consciousness precisely as "untrue" and substituting the real one, turns out, at least in my opinion, to be irrelevant precisely in view of the universality and fundamentality, and accordingly the comprehensiveness in the ontological plan of the problem of the Divine Absolute, the Divine Intelligence.

The main goal of the monograph is the idea that philosophy is a specific ontological discourse on the problems related to God, man, the world and their correlation, in which logical reflection, critical thinking and evidential grounds have their leading role. Posing the question of God, philosophy logically substantiates all its concepts, formulating, arguing, demonstrating its theses on the matter. It explores critically and consistently the various perspectives and possible contexts in which this question can be relevantly posed and resolved.

Sofia, Tsvetelin Angelov

LIST

of the scientific works of

Ch. assistant professor Dr. Tsvetelin Angelov, "Religion, beliefs, worldview" section, IFS - BAS

I. Monographs:

Angelov, Tsv. Philosophical dimensions of the problem of the divine Absolute (monograph). - IC "PROPELLER" / Printing house - Dailykont. Sofia, 2024. ISBN - 978-954-392-

II. Studios:

7.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. **Reason and the speculative concept of religion in the philosophy of G.W.F. Hegel.** Published in the collection Philosophy of Religion & Worldview Tradition and Innovation-II, Sofia, 2023. ISBN – 978-954-392-758-6., pp. 67-98.

Abstract: As in Hegel's philosophy, so in some other philosophers there is a fundamental difference between mind and reason. Mind thinking and cognition has a lower cognitive status and is related to abstract thinking, including primarily analysis. Reasonable and speculative knowledge and thinking is concrete and encompasses its subject as a whole. Also at this level of knowledge, the reason itself is the object of knowledge, respectively of self-knowledge, self-defining itself in the definitions of its subject. Also for G. W. F. Hegel in reason is the basis of the concept of religion, which is why this concept is speculative. This concept is speculative, as it refers to the Absolute, the being of the Absolute, which is the most concrete and the most meaningful in logical and ontological terms.

Scientific contributions: The thesis is substantiated and proven that reasonable and speculative thinking and knowledge in their self-reflexivity, systematicity and completeness

transcend the realm of the empirical and naturalistic, posing in an apodictic relevant way the problem of the Absolute. That is, rational and speculative thinking necessarily involves the problem of the absolute and the Absolute.

6.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. **The concept of G.W.F. Hegel for the Divine Absolute.** *Philosophia - e-journal for philosophy & culture*, 31/2023, 2023, Issn: 1314-5606, pp. 127-174.

Abstract: The text is an attempt to outline schematically Hegel's philosophical concept of the Divine Absolute. Hegel's idea of the Divine Absolute fills his entire all-encompassing philosophical system. Hegel considers dialectically the Essence of the Divine Absolute in a Christian context. The main idea in his philosophical system is to show how the Divine Absolute realistically and substantially manifests in the world as in His Otherness - the World, and then takes away in Himself this difference with the World in Himself. In this respect, Jesus Christ is extremely important as both God and Man.

Scientific contributions: The thesis is asserted that the Divine Absolute has a dialectical subsistence, positing-removing-transcending its otherness, with which it itself turns out to be a subsisting concrete dialectical identity, having in itself and for itself the moment of otherness, resp. his foreignness. In this way, the Divine includes within itself in a coherent dialectical unity logical - ontological - epistemological - historical.

5. Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. Ontological monism in Spinoza and Hegel as Theomonism – Theomaximalism. [Онтологическият монизъм при Спиноза и Хегел като Теомонизъм – Теомаксимализъм – *Philosophia \(philosophia-bg.com\)*](https://philosophia-bg.com/), pp. 83-108.

Abstract: *Spinoza and Hegel's Ontological Monism as Theomonism – Theomaximalism.* Spinoza and Hegel are among the greatest thinkers in the history of philosophy. Both thinkers developed their philosophical systems as monism – theomonism. This is because for both, God is the Absolute and All-embracing Reality. In Spinoza, monism is based on three categories: Substance – Attribute – Mode, and in Hegel, dialectical monism includes more than 240 interrelated categories. Through these categories the Divine Absolute manifests itself and realizes reality in its self-manifestations.

Scientific contributions: The thesis is substantiated and proven that considering the question of God in a philosophical context, we actually mean the concept of the Absolute, of the Immaterial, of the Ontological Maximum, appearing as the Absolute Causa Primordialis, at the same time the Absolute Causa Efficiens - Omnia-in- Omnibus – Causa Finalis, resp. The Absolute Totality, the Concrete Totality, which appears to be the Absolute Actual and Self-Reflective Transfinitude itself, which precisely by this very fact turns out to be not exclusive, but inclusive. In this way, the question of ontological monism as Theototalism/Theomaximalism, preceding, justifying and independent of the derivative epistemological dualism – related to the ultimate subject and object, including, in turn, the subject-object relation, is discovered in a purely logical way.

4. Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. **Hegel's philosophy - basic ideological specifics, essence and general character and the role of Divine Absolute in it** "Religious identity and worldview 3.: Hegel's philosophy and religion", Sofia 2021, compiled by St. Penov, IC - PROPEPELER. ISBN - 978-954-392-643-5. pp. 92-118.

Abstract: The present text is an attempt to trace Hegel's Philosophy in general. This philosophy is essentially dialectical and systematic. There are dynamic categories in it, which derive from each other and which are systematically interconnected. Hegel's whole philosophy turns out to be all-encompassing as a dialectical Self-Expansion of the Divine Absolute meant in a Christian context. In Hegel's philosophy there is a unity of Ontology, Logic, Epistemology, which unity is connected with the specificity of Hegel's conception of God as the Specific Dialectic Universal system of different definitions and unity of opposites.

Scientific contributions: The text justifies and proves the thesis that Hegel's philosophy is a comprehensive philosophy and a grand dialectical system, resp. a metasystem in which the Divine, or the Absolute, has a fundamental and defining meaning, being the fundamental principle of reality. Also in this philosophical system the Divine Absolute is meant as a dialectically subsisting and self-explaining Subject, Substance-Subject, Metasubject, self-objectifying itself in its otherness, having at the same time its otherness in itself as real and

historically self-manifested in it, but at the same time removing his foreignness, having it in himself and for himself, resp. as its own moment in its self-determination.

3.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. The philosophical challenges of postmodernism and the problem of the Absolute in metaphysics (in the perspective of Hegel's philosophy). [Философските предизвикателства на постмодернизма и проблемът за Абсолютното в метафизиката \(в перспективата на Хегеловата философия\) – Philosophia \(philosophia-bg.com\)](http://philosophia-bg.com), ISSN: 1314-5606.pp. 129 - 155

Abstract: Postmodernism is a comprehensive and diverse trend, encompassing various aspects of human culture. Philosophically, Postmodernism opposes classical metaphysics, criticizing the great philosophical systems. Postmodern discourse denies the possibility of a universally valid and holistic truth on philosophical questions. This is his principled critique of classical metaphysics. Metaphysics adheres to the transcendental, universal and universally valid logical, epistemological and ontological principles, through which it seeks a relevant approach to reality and the truth about reality. Unlike postmodernism, which considers only the singular and the subjective, metaphysics recognizes and takes into account both the universal and the specific, exploring the relationship between them.

Scientific contributions: postmodernist subjectivism could be neither logically nor epistemologically, and therefore ontologically relevant and grounded, hence its claim to be the true alternative to metaphysics as a deconstruction of metaphysics as conceptual, logical and categorical system of mega-narrative and meta-narrative type, it seems to me, turns out to be unfounded, and accordingly, postmodernism itself, with its claim to universality, implicitly seeks the basis for itself precisely in what it fundamentally denies - the universal, thus falling into an inevitable logical self-contradiction.

2.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. **Heidegger's Conception of Kant's Understanding of Being as Laying and the Possibility of the Ontological Argument in a Transcendental Context.** philosophia.bg.journal@gmail.com, 26, 2020, ISSN: 1314-5606, c. 81-105. [Хайдегеровата концепция относно Кантовото разбиране за битието като полагане и възможността на онтологическия аргумент в трансцендентален контекст – Philosophia \(philosophia-bg.com\)](http://philosophia-bg.com).

Abstract: The question of being is fundamental in philosophy. According to Martin Heidegger, this question is posed in principle in Kant's philosophy. According to Heidegger, in Kant's philosophy, being is laying in the transcendental subject. Immanuel Kant's Thesis on Being in Critique of Pure Reason reads: "Being is not a real predicate." This is what Immanuel Kant means as a critique of the classical version of the ontological argument. At the same time, Kant, according to Heidegger, developed a new interesting concept of being.

Scientific contributions: the transcendental ontologically as the "condition of possibility", precedes, enables, constitutes, systematizes, epistemologically completes and conceptually makes sense of and transcends the sphere of the empirically-naturalistic. The transcendental itself being possible only as transnaturalistic has its transcendental condition of possibility, and this is precisely the intelligible where the theological idea has its fundamental significance as regulative-constitutive.

1.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. Philosophical analysis of theological consequences in teleology. Scientific research project of the department/section "Religion, beliefs, worldview" - IPS - BAS and RCIC, Religious identity and worldview: Man in the European civilization of the XXI century, 2019, ISBN: 978-954-392-575-9, pp. 86-114.

Abstract: In the present text, Kant's philosophy is considered as a starting point, but additional perspectives on the matter are also considered. The main thesis is that true teleology derives not so much from the constitution of nature as from the transnaturalistic realm of spirit and reason, and it is objectified upon the realm of nature, thereby transcending nature itself to the intelligible and the Divine, by means of the moral intentions immanent in the practical reason, including the three transcendental postulates: God, immortality, freedom.

Scientific contributions: theological transcendental idea grounds transcendently the unity transcendental subject in relation to the transcendental object or the cosmological idea. It is an unconditional transcendental condition for possibility of the unity of subject and object with which theological transcendental idea becomes Meta-idea referring the psychological and cosmological one and along with that it is meta-regulative and meta-constitutive.

III. Articles:

11. Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. PHILOSOPHICAL-ANTHROPOLOGICAL AND ETHICAL ASPECTS AND THE PROBLEM OF SUFFERING AND COMPASSION IN THE IDEA OF THE „SUPERMAN“ IN FRIEDRICH NIETZSCHE'S „THUS SPOKE ZARATHUSTRA“. Ethical studies, vol. 2, December, 2023, ISSN:2534-8434, pp.59-72

[Философско-антропологични и етически аспекти на проблема за страданието и състраданието в идеята за "сврџчовека" в „Тѳй рече Заратустра“ на Фридрих Ницше – Цветелин А. Ангелов – Списание "Етически изследвания" \(jesbg.com\)](#)

Abstract: In his work *Thus Spoke Zarathustra*, Friedrich Nietzsche makes an extremely interesting and in-depth analysis and interpretation of man and his life. The fundamental aspects of human existence are dynamism and perspective, necessarily involving risk and uncertainty. This makes human existence difficult and problematic, but at the same time it implies the strength of man and his striving for self-affirmation through self-overcoming. Human existence in its ontological tension, volition and intentionality also includes striving to overcome the available values limiting existence, and this is also connected with the constitution of a new morality and a new value system, affirming life in its completeness and absoluteness.

Scientific contributions: In the context of Nietzschean philosophy, bearing in mind two of its main peculiar base "categories", namely the will to power and the eternal return, I think it could also be noted that ontologically the will, as intentionality, could have considered as vectorality and directedness towards beyond itself, as overcoming and breakthrough, in which life manifests itself, on the one hand, as discreteness, breakthrough, extremity and transcendence, and, on the other hand, eternal return manifests life precisely in its self-referential totality and comprehensiveness.

10. Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. THE ETHICAL PHILOSOPHY OF IMMANUEL KANT AS A TRANSCENDENTAL CORRELATION OF MORALITY, REASON AND FAITH. "Ethical Studies" magazine, year VII, issue 7, book 2, December 2022, issue 7, book 2, December 2022, ISSN:2534-8434, pp. 111-125
[Етичестката философия на Имануел Кант като трансцендентална корелация на морал, разум и вяра – Цветелин Ангелов – Списание "Етически изследвания" \(jesbg.com\)](#)

Abstract: The ethical paradigm is one of the leading ones in Kant's philosophy. In his ethical philosophy, Kant fundamentally poses the problem of God, freedom and the immortality of the soul. In ethical and practical terms, faith in God, the immortality of the soul and freedom are necessary postulates of practical reason. The morally self-determined will of the subject needs these postulates in order to find the transcendental basis, dimensions and significance of morality. In this way, the realm of nature, causality, and conditioning of empirical being is transcended.

Scientific contributions: In the context of Kantian moral-practical philosophy we could agree that the reason (not mind) is fideistic, but the belief is reasonable, that is, based on the "pure practical

reason”, because the postulates as “prerequisites with necessary practical significance” are free and at the same time necessary (the reason puts them as transcendental necessary in moral context) conditions in the self-defining of the will of the moral subject with reason in his moral intentions.

9.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. The Ontological Dimensions and The Essence of Truth in Art in Marin Heidegger's Philosophy. Philosophical Alternatives, 6/2021. ISSN: 0861-7899, pp. 14-25. [„Философски алтернативи“ – 6/2021 – Философски алтернативи \(philosophical-alternatives.com\)](http://philosophical-alternatives.com)

Abstract: Art is that through which Dasein joins the being that transcends all that exists. The language of art, and particularly that of poetry, is the prelogic and preconceptual original language - the "house of Being". All this gives Heidegger reason to assume that the language of being is pronounced-from being-in-man-through-art, as this primordial-and-original language is the immediate manifestation of being as the truth of/for existing in undisguisedness, i.e. ἀλήθεια. In this way, art performs not only a mediating, but a directly fundamental and unifying function in relation to the being and existing.

Scientific contributions: Dasein is the event-of-the-event (das Ereignis des Ereignisses). The ontological, not ontic, truth of/about the thing is in the art work and only in an existential plan is possible, and existence is self-discovery as self-projection to being of Dasein, which is self-problematicity, ontologically reflected in linguistic Was-Sein.

8.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. The Religion of Reason and the transcendental ideal in the philosophy of Immanuel Kant. Journal of Ethical Studies. Year VI, issue 6, vol. 2, December 2021. ISSN: 2534-8434, pp. 187-198. <https://jesbg.com/tsangelov-religiyata-na-razuma-i-transtsendentalniyat-ideal-vav-filosofiyata-na-imanuel-kant/>

Abstract: Kant's ethics include questions about God's being, the immortality of the soul and freedom, referring man to God. Immanuel Kant is also interested in the Personality of Jesus Christ as the Absolute Ethical Ideal. By following this Ideal people perform God's Will. That is why Christianity is both a historical religion and a revelation and religion of reason as ethical, because God Himself is moral and has moral demands on people.

Scientific contributions: In relation to Kant's ethical philosophy, the following ethical syllogism can be deduced: if the moral law is a priori and therefore universal, necessary and universally

valid for every rational subject, and morality, in turn, leads to religion, then, therefore, every rational and moral subject, a subject of religion is also necessary, and religion itself has as its subject only rational and moral (morally self-determined and transcendently intentional self-aware subjectivity) intelligence. Religion intentionally determines the ultimate intelligible and transnaturalistic goal of morality, in view of the very rule of morality, namely autonomy and freedom, possible only in a transnaturalistic plan, resp. in an intelligible context.

7.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. The ethical-theological dimensions of Kant's practical philosophy. Posted in: Harmony in Difference. Collection of reports. Academic publishing house For the books - About writing. Sofia, 2023. ISSN 2367-7899. pp. 167-177

Abstract: Immanuel Kant's ethical philosophy is constituted on the three fundamental postulates of practical reason: individual immortality, intelligible freedom, and the existence of God. These very postulates as basic principles of Kant's ethical philosophy make it closely related to theology. Postulates are necessary moral-practical requirements, in view of the goals and actions of the will, giving the objects of the transcendental ideas of pure speculative reason an objective reality and a corresponding concept, but only in view of the practical (moral) goals of the transcendental subject.

Scientific contributions: Immanuel Kant tends to substantiate the trans-empirical and trans-naturalistic logical-ontological-gnoseological-ethical-practical relevance and fundamental significance of the sphere of the transcendental as a whole in his system. Categorical imperative as a constitutive principle of the ethics has its transcendental essence and origin and makes possible and defines in its autonomy the real morality. Moral duty has autonomous character by one side, but on the other in its transcendental principles and objective validity and relevance has out of subject character due to which transcends the sphere of the subjectivity.

6.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. Francis Fukuyama's idea of the end of history and its foundation on Hegel's philosophy of history. Posted in Harmony in Difference. Collection of reports. Scientific conference "Harmony in differences". Sofia, 9. 12.2022, Academic publishing house About letters - About writing, 2022, ISSN:2367-7899, pp. 570-583

Abstract: According to Francis Fukuyama, the end of history is not temporal but teleological as the ideal and goal of history. History is a complex and difficult to understand, but purposeful process. It involves the activity of rational subjects seeking mutual recognition. There is no better alternative and no better social order than liberal democracy and therefore it is the highest form of social organization.

Scientific contributions: The end of the history passing as an evolutionary process according to Francis Fukuyama is not temporal but teleological, resp. ideal and an aim of the history including in its proceedings highly complicated mechanism connected with moderateness and balance between the thymos elements – isotimy and megalotimy and also consent, dynamic social structures, allowing of creative decisions and encouragement of the innovation during problem resolution. Thus, the historical being of the mankind, including reason would reach its logical-ontological telos and optimum in the history due to the principles of the liberal democracy., whicj is not an utopia, but a real and actual social paradigm.

5.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. The problem of man as a fundamental philosophical problem in Nikolay Berdyaev and its philosophical and theological consequences in the context of Christian personalism. Academic publishing house About letters - about writing, 2021, ISSN: 2367-7899, pp. 331-343.

Abstract: According to Nikolay Berdyaev, man is an infinite mystery, and this is precisely why he is the fundamental problem of philosophy, as a problem of/for himself, with which philosophy itself "becomes" essentially anthropology, and in this sense it is the self-relation of man to himself, because man begins to philosophize through self-knowledge, with which he should also end philosophy, i.e. in philosophy man is the subject of himself. Man, then, is what philosophy approaches as an inexplicable mystery that cannot be explained through man, but is posited by man.

Scientific contributions: We formulate, argue and demonstrate the thesis that personalistic subject has got ecstatic and self-transcending itself creative intentional meta-ontology which is

meta-reality. Thus, the personality always is co-existence and its being is a co-being (event) and the event (becoming true reality) of the only being. The personality always is metaphysically unique and only in itself in its universality it is uniqueness-universality, that means absolute.

4.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. The Problem of the Divine in Hegel's Philosophy. Collection: Hegel's Philosophical System and the Philosophy of Religion - 250 years. from birth and 190 since the death of G.V. Fr. Hegel - vol.2, Second, 2022, ISBN:978-954-392-644-2/2021., pp. 232-252

Abstract:In the present text an attempt is made to trace in general the idea of God, of the Divine Absolute, present in Hegel's philosophy. On the basis of this idea, Hegel builds his entire comprehensive and coherent dialectical system, in which everything is an explication of the Divine Absolute, which is the ontological basis of everything. Specific to Hegel's philosophy is the idea that the Divine manifests itself as a historical subject in the person of Christ, who has accepted in himself as God his otherness/otherness, with which the Divine resolves in himself all oppositions and especially that between *esse per se* - *esse per alio*.

Scientific contributions: We postulate the thesis that the Divine for Hegel is not an abstract identity, fixed in its transcendence an static divine monad, but subsistent concrete dialectic self-reflective identity, *self-discerning itself from itself and for itself*, resp. being self-discriminating identity and self-identical difference. The Hegelian idea for the Divine as subsistent concrete dialectical self-reflective identity involves as the Trinity , so and the overcoming and the sublation in and of it of the opposition *esse per se* - *esse per alio*, culminating in the unity of the Divine and the Human essence for which Hegel writes explicitly having in mind Jesus Christ. The Divine is an actual self-reflective transfinity.

3.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. Viktor Frankl's theory of personality in logotherapy and Nikolay Berdyaev's view of human existence as an infinite mystery. Harmony in differences. Collection of reports. Scientific conference "Harmony in differences". Sofia,

10.12.2020, About letters - About writing, Academic Publishing House, Sofia, 2020, ISSN: 2367-7899, pp. 514-524.

Abstract: According to Viktor Frankl, the question of the meaning of human existence is fundamental, both for philosophy and theology, and for the logotherapeutic psychological-logical interpretation of man. In logotherapy, the person is considered as ontologically and existentially unique and unrepeatable, whereby the existence of each person has a fundamental meaning and significance, as semantic in its ontological essence. Likewise, according to Nikolay Berdyaev, in its ontological uniqueness and universality, human existence is an absolute secret and an absolute value, a unique value.

Scientific contributions: existentially and ontologically, man is unique, unrepeatable, irreplaceable and thus absolutely significant. Human existence is also transcendence, through which he realizes himself as a project of himself, i.e. it exists intentionally and uniquely. In discovering and respecting the uniqueness of existence lies the fundamental problem of philosophy, with which it essentially becomes anthropology. In this sense, it represents man's self-relation to himself, because man begins to philosophize through self-knowledge, in which philosophy also culminates.

2.Ch. assist.Prof., PhD Tsvetelin Angelov. IPS – BAS. The Transcendental Ethics of Immanuel Kant and the Ethical Principles of Christianity. Colection Harmony in differences. Publishing house About letters, Academic Publishing House - About writing, 2019, ISSN: 2367-7899, pp. 69-79.

Abstract: This article explores the connections between Kant's ethical philosophy and Christianity. Kant's ethics include the questions of the existence of God, the immortality of the soul and freedom, relating man to God. Immanuel Kant was also interested in the Person of Jesus Christ as the absolute ethical ideal. By following this ideal, people do God's will. That is why Christianity is both a historical religion and a revelation, and also a transcendental religion of reason as ethical in nature, because God himself is moral and has moral demands on men.

Scientific contributions: By the reason the fact that the man is unable to realize from itself the immanent of the reason and moral idea of the Supreme Good (harmony between virtue and the bliss), the man needs to believe in God as a moral Absolute and supreme reason Intelligence with a view to the ideal for the Highest Good as a possible aim. That' s why the idea of the moral Absolute is a task of the practical reason and for us.

1. Angelov, Tsv. Philosophical interpretations of Christianity - Philosophical alternatives - book 1/2019, Institute for the Study of Society and Knowledge, BAS, 2019, ISSN: 0861-7899-7899, pp. 67-84.

Abstract:In the present text, an attempt is made to cover some of the basic positions of Christianity in a philosophical conceptual perspective and context. The specific conceptual and ideational scope of the Christian doctrine can be pointed out as the object of the present text, and as the subject - the philosophical profile, eidos and paradigmatic constitution of Christianity, meant by the Christian philosophy that has unfolded over the centuries.

Scientific contributions: It is substantiated logically and dialectically in a philosophical perspective and context the basic doctrine principles of the Christianity. We show that Christian fideistic principles are also logical and rationally grounded.

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