



## EPISTEMOLOGICAL TEACHING OF NIKOLAI KUZANSKY

Najimidinova.D.G.

Assistant of the Department of "Humanities" Andijan Institute of Mechanical Engineering city of Andijan, Uzbekistan.

<https://doi.org/10.5281/zenodo.11503361>

**Abstract.** The ability to learn is inherent in human nature. "Noble God-likeness" human consciousness fulfills its task in its educational activities. This similarity is manifested in the fact that man is "the creator of intelligent life and artificial forms." If God "distributes" the world from himself, human consciousness will "distribute the things of the mind" from itself.[1]

**Key words:** Nikolay Kuzansky, dialectics, ontology, reasoning, reason, pantheism, God, knowledge, Knowledge without science.

According to Nikolai Kuzansky, this does not mean that there are pre-prepared concepts in the human mind, that knowledge perceives the external world. Nor is the subjective "creation" of concepts "dissemination." We are talking here about the potential of thinking, which is characteristic of a person according to his human nature. Man can develop this potential only when he is familiar with the natural world, and it can only be realized through this divine book that God has revealed to human knowledge.

The human mind by its very nature is a single phenomenon with many potentialities, the lowest of which is perception combined with imagination. The "hidden mind" consists of the abilities to think, reason, imagine and feel. So it is called the ability to think, the ability to imagine and the ability to feel in general. These potentials belong to the mind or soul (mens), which is unique in nature. Learning cannot begin without emotional arousal. Consciousness creates its own understanding of things based on feeling with the help of reason. According to the ideas of medieval medicine and physiology, objects influence human consciousness through feelings due to the presence in the human body of a vital "spirit" (spiritus) - a physical substance that connects feeling with a person's mental potential. Imagination (imaginatio) is an intermediate stage between feeling and reason. Reason (correlation) is a manifestation of the active potential of human consciousness.[2]

The mind, closely connected with the body as a means of cognition, evaluates external impressions received through the senses, and, logically distinguishing and comparing them, allows a deeper understanding of the essence of things. but reasoning is not capable of giving complete knowledge. The achievement of truth is guided by the highest cognitive potential of a person - his mind (intellect), capable of emotional development. It transcends the activity of reasoning. If the mind cannot go beyond the knowledge of things in the finite world, then the task of the mind is to cognize the essence of things and events, to study infinity. Intellectual knowledge cannot reach the infinite essence of the Universe. The maxim does not reach the point where the "collected" opposites correspond to the nature.[3]

The ontological teaching of Nicholas of Cusa about God and the universe and their dialectical relationship corresponds to the idea of the subject of research in his epistemology. According

to Cusansky, “there is only one subject of spiritual vision and emotional vision. The first of them sees existence in itself. The second is known through symptoms.

The only goal is opportunity itself.” Thus, the one and only object of study is the pantheistically understood and interpreted deity, interpreted in continuous unity with the natural world in sensory perception. The potential for emotional learning is directed toward some emotional object, but it is “the object itself” that is learned “only as it becomes knowable to the senses through visible signs.” In these comments of Nicholas of Cusa there is a problem of the relationship between essence and appearance.[4]

Through intellectual investigation, the essence of things is achieved, comparable to “Possibility Itself” (God is defined as the infinite essence of things with the maximum concepts of vitality, nothing else, in other works of Nicholas of Cusa). Since the essence of things is infinity, in which opposites correspond, the learning process is considered as the unfolding of this correspondence, the ascent from the knowledge of finite things to their continuous essence.

The resolution of the question of the relationship between faith and knowledge, which was very important for the philosophical thinking of the Middle Ages and the Renaissance, is associated with the pantheism of Nicholas of Cusa. In order to correctly understand the meaning of the answer given by the philosopher-cardinal to this question, the object of his study is the doctrine of God - its “concentration” (object of intellectual achievement) and “dispersion” (object of intellectual achievement). emotional knowledge) should be remembered and taken into account. [4] The views of Nicholas of Cusa here relate both to the theological currents of medieval thought, which placed faith first and rejected rational knowledge of truth, and to a lenient view of Thomism, which “uses rational knowledge as the servant” of theology, while maintaining the primacy of faith. and - finally, it does not correspond to the Averroist concept of two-sided truth, which contrasts the truth of intellectual knowledge with the truth of religious cultivation. Based on the teachings of Nicholas of Cusa on the relationship between faith and knowledge, ideas about the universe, about nature “as a divine book” in which God reveals himself to human knowledge are based. and the “hidden” origin of the universe is established.[5] Therefore, it is impossible here to limit ourselves to simply quoting the philosopher’s statements about the superiority of faith. Faith is the way to reach God in His “hidden form.” However, the study of the “all-pervading” universe, the study of God in addition to it and the subsequent realization of the object by which the human mind passes from finite things to the infinite essence, are the work of reason and cannot be replaced by faith. Although Nicholas of Cusa had not yet formulated his doctrine of the “two books” (“Bible” and “Nature”) about the objects of faith and knowledge, which played a very large role in the philosophical reflections of Campanella and Galileo, it contained the provisions of this doctrine. Because, in essence, such a division in his philosophy is a real conscious path of knowledge, not mixed with the path of faith, by studying the “Book of Nature”.

Cusanus does not believe in incomplete and reliable emotional and mental knowledge, but “reason in its simplicity places all its value in one point, that is, not something formed from fragments, but.” understanding the compatibility of opposites” in a state of unity, realizing that one is the other, that all is one, and that one is all. Nicholas of Cusa defines such knowledge as an intellectual vision or intellectual feeling (*visio sive intuitio intellectu-lis*), which is contrasted with the knowledge of formal logic in which infinity is realized, to

illuminate infinity and the compatibility of human opposites. This is incomparable to the divine madness of “achieving the unattainable,” “knowing the invisible.” It primarily emphasizes her intellectual character. Nikolai Kuzansky, when I say his opinion “invisibly”, I mean “intellectually”, because “invisible reality”, which is not a product of the mind, cannot be considered otherwise. Thus, this type of learning is nothing more than “achieving with the mind.”

In this case, which is considered in the philosophy of Nicholas of Cusa as “knowledge without science,” intellectual intuition acts not as a condition, but as the completion of the learning process. “Knowledge without science” does not mean denying the power of human consciousness. It is the opposite of the self-confidence of the scholastic “all-knowing.” Knowledge without science is precisely “scientific” - because the logical emphasis here falls on the first word, namely this word “knowledge”. However, this is the knowledge that truth is not given ready-made, and achieving truth is a process. This “absolute” is the knowledge of incomparable existence. And this is not religious madness, but conscious knowledge: only the mind is able to see what can be seen only in the original mind. This is the source of all aspirations.

### References:

1. Gulomjonovna N. D. Spiritual and Economic Factors of a Strong Family //Telematique. – 2023. – С. 7607-7611-7607-7611.
2. Нажимидинова Д. Ф. Оила тинчлиги жамият фаровонлиги //Journal of new century innovations. – 2023. – Т. 12. – №. 1. – С. 77-81.
3. Каримова М. А., Нажимидинова Д. Ф. Фарзанд туғилиши ва бола тарбияси билан боғлиқ урф-одатларда зардуштийлик излари //Journal of new century innovations. – 2023. – Т. 12. – №. 1. – С. 69-76.
4. Нажимидинова Д. АЛИШЕР НАВОЙЙ АСАРЛАРИДА ИНСОН АҲЛОҚИ ВА ТАРБИЯСИ //BARQARORLIK VA YETAKSHI TADQIQOTLAR ONLAYN ILMIIY JURNALI. – 2023. – Т. 3. – №. 11. – С. 26-29.
5. Нажимидинова Д. ПРОБЛЕМЫ ИНКЛЮЗИВНОГО ОБРАЗОВАНИЯ В ПЕДАГОГИЧЕСКОЙ ПРАКТИКЕ И УСЛОВИЯХВ УЗБЕКИСТАНЕ //MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS. – 2024. – Т. 8. – №. 8. – С. 152-154.