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“On God who has been hiding in the depth of human being and in his history”. An introduction to the „Nomen innominabile”, the first chapter of *Theology negative and the knowledge of God in Meister Eckhart* of Vladimir Lossky

It seems to be important to present the short history of Lossky's life. Since childhood he had the opportunity to learn philosophy, because his father Nikolai was a philosopher. Lossky's passion to the works of Meister Eckhart began yet in Petersburg thanks to the Russian professors and accompanied him until his death in Paris. He tried to study the German mystic as seriously as possible. His book concerning the negative theology could be the fruit of a seminary; it means the fruit of the work of many people. It is really the work of his entire life. This is why it would be very interesting to understand how it came that such a prominent philosopher like Gilson did not appreciate this deep study. The history of Lossky's life and his work reflects the drama of the relations between the Eastern and Western mode of thinking and seems to be also analogical to the history of Meister Eckhart and his problems with the Latin culture of 14th century. This is why it is very important to focus on the keys of the works of Meister Eckhart for us as well. In this sense Lossky asks what was the idea of God and of the being in the works of Meister Eckhart. What does mean to get to know God? How and where is it possible to have an experience of God?

What kind of intelligence or of reason is necessary to recognize God in our life? In any case God is hidden in the depth of our soul and in our history, and he is still waiting for us. The meeting with Him requires as a condition – liberation. God is detached, it means free, and He wants us to be free and detached as well. At the end of the introduction to the first chapter of Lossky's work it is interesting to see how the father of Vladimir, Nikolai, writes about his son in *The History of Russian Philosophy*.