

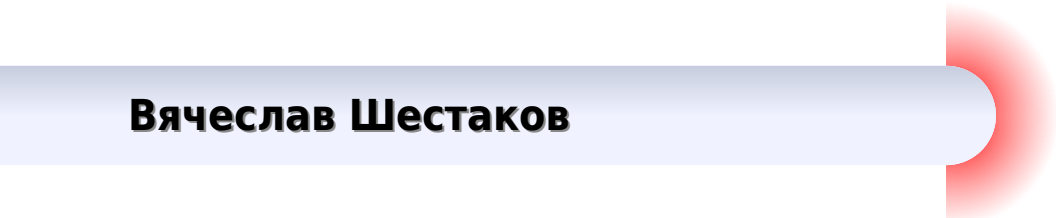
и сведено, как в единой точке схода, в сознании человека, в его памяти. По мысли Марсилио Фичино, разумная человеческая душа — это то место, где конечное встречается с бесконечным, время — с вечностью. «Все, что находится выше разумной человеческой души, принадлежит вечности, все, что ниже, обречено времени; и только разумная человеческая душа объединяет в себе вечность и время»⁴⁹.

Если средневековый человек ощущал себя живущим во времени, то человек Возрождения носил время в себе, воспринимал его как свое собственное время: «Есть три вещи, которые человек может назвать своей личной собственностью: это душа, тело и [...] самая драгоценная вещь [...] время»⁵⁰, — пишет Альберти. Время — собственность человека, в его памяти — кладовая времени, в которой хранится вся история человечества, которая становится и его личной историей: «Можно сказать о человеке, что он прожил столько тысячелетий, сколько он может охватить благодаря знанию истории»⁵¹ (Марсилио Фичино). Владея временем, человек владеет прошлым, он присваивает себе это прошлое. Но он стремится присвоить также и будущее. «Я родился не только для живущих, но и для потомства»⁵², — заявляет Филельфо. «Человек старается сохранить свое имя в памяти потомства. Он страдает оттого, что не мог быть прославляемым во все прошлые времена, а в будущее не может иметь почести от всех народов»⁵³, — пишет Марсилио Фичино.

Поразительна та не знающая колебаний настойчивость, с какой люди Возрождения стремились захватить, каждый для себя, будущее; любой ценой сохранить в памяти потомков, воздвигнуть памятник себе, своим близким, своему роду. Памятник архитектурный — как знаменитый Темпио Малатестиано, в котором Сигизмундо Малатеста заранее подготовил место для себя и своей возлюбленной и где они должны были покоем, окруженные саркофагами знаменитых философов и ученых: «Сиджизмондо Малатеста, сын Пандольфо, победоносец [...] в ознаменование подвигов, доблестно им совершенных, посвятил сей храм бессмертному богу и городу [...] и воздвиг его, оставив потомству благородный и священный памятник»⁵⁴. Таким же архитектурным памятником себе и своей супруге задумал Сфорца церковь Санта Мария делле Грации в Милане⁵⁵. Мемориальными памятниками были, по суще-

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In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Ot Pokaianiia K Vozrozhdeniiu**," written by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we shall delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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