

HUMANISM DOES NOT AGE...

. . . on the contrary, we constantly miss humanity, reading with horror every day new news on the Internet about what is happening in the world. Many begin to think that the world is sliding towards the apocalypse in all directions: towards moral, political, ecological, mental and spiritual degradation. It is strange that there are such "philosophers" who blame humanists for all this destruction, although they, the first, not afraid of the fire of the Inquisition, dared to clearly name, *who is to blame* because of the destruction, how the church, which had power in its hands, treated man at that time, organizing, for example, the Bartholomew's Night* and the rampages of the Inquisitors... Even writing about it was considered a sin worthy of the stake... However, it was the humanists of that time, such as Michel de Montaigne, Etienne de La Boésie, J. Boden and others, who dared to write and speak, dive into the very storm of religious wars and with the only "weapon" - a wise word - defend human dignity and the right to freedom of belief and life. And they won. The fruits of their victory were used by the re-emerging dark forces, seeking to regain what was lost. They, for example, the Jesuits, included the works of the humanists on the List of Forbidden Books and buried their noble ideas in silence until a new social explosion - the French Revolution. I wrote about all this when presenting the work of Michel de Montaigne after preparing a translation of his collection of "ESSES" from Old French into Lithuanian (here I am publishing the introductory part of the book). So I will not repeat myself; whoever is interested - let him read, let him learn who, when and why destroyed the wisdom of humanism, who fought against it and continues to fight against it to this day. Humanism is unacceptable to supporters of fanaticism and authoritarianism of all times.



St. Bartholomew's Day. Painting by François Dubois, 19th century.

History is like a never-ending movie, in the course of which everything repeats itself in new forms, with new slogans, names of villains and heroes...because people forget what was and do not stop the development of spiritual degradation in time. The same thing is happening now...fighters for freedom are slandered and despised, and the fruits of the victory of Freedom are greedily devoured by political figures and eternal enemies who do not deserve it at all.

Why did I decide to bring to light what I wrote about once, when I was still a young philosophy graduate student... and I believed that a person could be a Person. I saw on the Internet that everyone who is not lazy with translations of ESSAY does as they please: they create YouTubes, collections of sayings and do not even mention my name and surname, do not indicate the publisher of the book. Et! That's it...! Sayings evaporate from the head - it is better to get acquainted with the real story without embellishment and reflect on it yourself.

To remain Human, no matter what, is our duty to ourselves and to God.

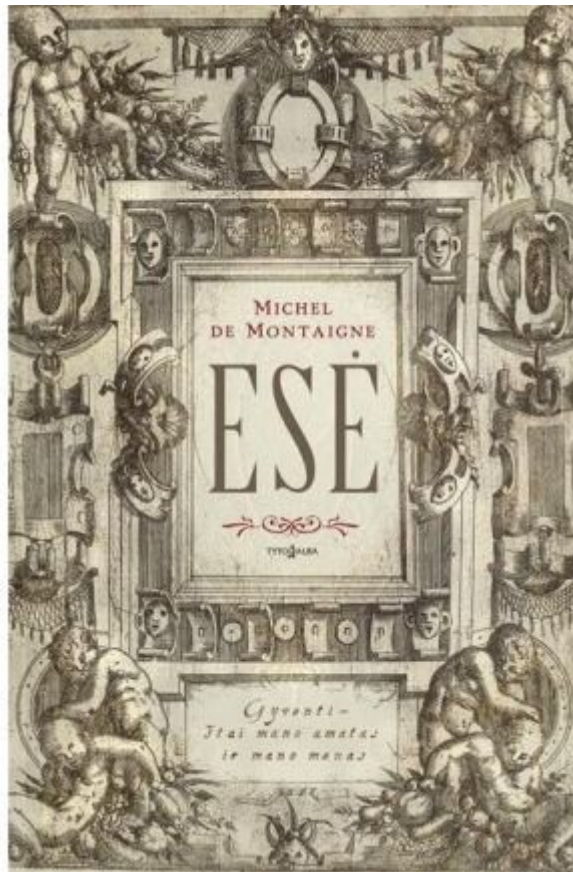
In seven years, the French and admirers of Montaigne will celebrate the 500th anniversary of the thinker and courageous Man. So, the time gap between him and our era is not that great.

"Pain, pleasure, love, hate are the first things that the child feels; if, as his consciousness matures, these feelings obey him, - "what we call virtue matures."

Michel de Montaigne



There are few authors whose thoughts are not only timeless, but also change over time. for unclear reasons, they become even more relevant, fresher and surprisingly close to every person. Having picked up the second collection of Michel de Montaigne's "ESSAYS", the reader may be surprised that the works of this thinker, with which he expressed his unique protest against the cruelty and injustice, vices and prejudices of his time, are still attractive, close to the mind and heart. Paradoxically, they are still relevant to the person of our time. Why? It may seem to us that life has changed significantly over those almost five centuries. Indeed, life does not stand still, but man is in no hurry to change. Montaigne wrote about man as such. So, about us too. Here is the answer and the motive to look at himself through his "ESSAYS".



HOW IS WISDOM BORN?

THE LIFE AND CREATIVE PATH OF M. MONTENEGRO.

Michel Eyquem de Montaigne was born in 1533.

February 23, 1811. in the beautiful natural landscapes of Aquitaine, in the Dordogne region near the town of Périgueux, in the family of the wealthy merchant Pierre Eikem, in the castle of St. Michel de Montaigne. The thinker chose its name from his main surname when his father bought the title of lord. Even then, the town of Périgueux was adorned with magnificent churches and ancient medieval castles, thousands of which have survived to this day. Aquitaine was also famous for its history: it was here that the Centennial Wars took place between several generations of French and English kings and nobles, and it was here that fierce religious civil wars took place between the Huguenots and Catholics, in which Montaigne also took an active part.



Montaigne Castle, where "ESSÉ" was born.

M. Montaigne's father belonged to the first generation of humanists, who in their youth they had to fight for the Italian cities – Milan, Venice (approximately from the end of the 15th century to the middle of the 16th century) and who returned from the wars with the bitterness of defeat, but not empty-handed – they brought home the ideas of Italian humanism. It was P. Eikem's contemporaries who became enthusiastic pioneers of the humanist movement in France. They showed rare zeal, caring for the cultural and scientific affairs of their country. Having no humanist education themselves, they made efforts to ensure that at least their children acquired it. They revered everything that was new, simply copied the Italians. This was especially evident in the activities of the Pleiades poets, in their work, because the first generation of French humanists did not yet have their own ideas. (M. Monteni and other later French humanists criticized them for this.) Nevertheless, their contribution to the cultural treasury of the country is considerable. They educated the most prominent representatives of French Renaissance culture – F. Rabelais, M. Monteni, E. de la Boesi, Ž. Boden and others.

Mr. Eikem devoted most of his attention to raising little Michel. He wanted the child to love books and develop his natural curiosity for knowledge. For these noble purposes, P. Eikem completed a huge library (over 2000 volumes), which later became a fortress and shelter for Michel's spirit, a kind of his alma mater. Without those books, apparently, there would have been no "ESSAY". P. Eikem did not limit himself only to the education of children, but, as befits a true humanist, taught to respect simple

people. The wealthy Eikems were not afraid and gave Michel, who was barely born, to a wet nurse in a remote village, with whom he spent the first years of his life. It is difficult to say how much this influenced Montaigne's worldview, but sincere respect for the village man, whose natural morality so fascinated him, runs through all his books with a clear thread. Montaigne placed folk morality and common sense above the bookish wisdom of the scholastics, which he later openly ridiculed: ***"Our teachers, like their spiritual twins the sophists...of all people, alone promise to be the most useful to people, but in reality they alone not only do not improve anything we entrust to them, like, for example, carpenters or bricklayers, but, on the contrary, ruin everything and even demand that they be paid for what they have ruined. " "No, I do not like that dubious wisdom collected from others!... one can flaunt someone else's learning, but one can only make oneself wise with one's own mind."***

Mr. Eikem tried to instill in his sons tolerance, respect for others opinion; although their children belonged to different religions, some were Catholics, others were Huguenots (Protestants), there was no religious discord in the family. Montaigne's father was an active public figure: together with other Bordeaux humanists, he took care of the scientific and educational affairs of the College of Guyenne, advocated the abolition of corporal punishment, invited advanced scientists to teach in Bordeaux city schools, and was elected mayor of Bordeaux. Montaigne's mother, Antoinette de Lopez, who came from a wealthy Aragonese Jewish family, mainly took care of the family business and trade. From an early age, his father gave Michel to be raised by a teacher who did not know French at all. He was a German who had an excellent command of Latin - the latter became Michel's native language. At the age of eight or even earlier, he could already read freely, as he himself remembers, Ovid's Metamorphoses and other outstanding works of Greek poets. Sent to college at the age of six, Michel escaped the horrors that children experienced in schools of the time. The grinding of Latin and other ancient languages, the brutal physical punishments for mistakes, the merciless drill of the scholastics, remained in the thinker's memory for the rest of his life: ***"Among other things, I have never liked the order that is observed in many of our colleges. Perhaps the harm they do would be much less if the teachers were a little more lenient. But now they are real prisons for the young people who are confined there. They teach debauchery, which, by the way, is punished before it actually begins to manifest itself. Go to such a college during class - you will hear nothing but screams - of students being beaten and teachers intoxicated with anger. Is it possible to lead with such a terrible muzzle, with a whip in hand?"***

***for these timid and gentle creatures? What an unjust and harmful method!..
Where it is beneficial for children, it must also be pleasant for them..."***

It is said that in his youth, Montaigne studied philosophy at the University of Guiana, at the college, and then law at the University of Bordeaux, and later continued his studies at the University of Toulouse. At the age of twenty-one, in 1554, he began working at the tax court in Périgueux, and from 1557. at the Bordeaux parliament, when his father bought him a place as an advisor. Carrying out various assignments, including those of the King of France, Montaigne spent about 15 years in the Bordeaux parliament. In 1565. Montaigne married. He had five daughters, but only one of them survived.

The church of that time was embroiled in religious conflicts with the reformers and felt that it was in danger of finally losing its economic and political hegemony, as monarchist ideas and the political influence of the royal court were growing stronger. To combat dissent, the church established the Jesuit Order in 1534, and to suppress free thought, the Index of Prohibited Books was approved in 1559. The church court, the Inquisition, expanded its activities. Physical and spiritual coercion further undermined the authority of the church. In the 16th century, the royal apparatus was still weak, and humanists had to work together with scholastics in institutions subordinate to both the church and the king (parliaments). Conflicts between them arose not only in theoretical disputes, but also in practical life. Hatred for everything outdated took the form of skepticism. Everything old was criticized: scholastic dogmas, inhuman, immoral, and cruel church jurisdiction. About this, Montaigne wrote: ***"Let us look at the legal norms to which we must submit: after all, they are a real proof of the stupidity of people - so many contradictions and errors. There is so much injustice in justice - both excessive severity and excessive leniency, that, frankly, I no longer know whether it is possible to find the right middle ground between these extremes. All this is the diseased organs and crooked limbs of the same body - the foundation of justice.***

The reality of religious wars revealed that the church, which had long preached compassion for man, turned against a person who thinks differently. It persecuted humanists, seekers of new ideals and supporters of the new natural science. The early generation of humanists still naively believed in the idea of a rational ruler, hoping that a strong state, independent of the will of the pope and the church, would be able to protect man from persecution, especially from the repressions of the Inquisition. The first to raise this idea was the Italian thinker N. Machiavelli (1469–1527) in his famous treatise

"The Duke". This idea spread throughout all European countries, but in each of them it manifested itself specifically. In Italy itself, unfortunately, the passionate exhortations of N. Machiavelli alone were not enough - the country remained divided. Germany tried to unite under the banner of the Reformation, but also unsuccessfully. England united quite quickly at the beginning of the 16th century through political upheavals, while France fought for its internal harmony for a long and painful time, from the beginning of the 16th century to the second half of the 17th century. The ideas of the Reformation of John Calvin (1509–1564), which caused religious discord in France, turned into civil wars. They marked the entire French humanist movement: then it seemed that everyone was fighting against everyone.

The courts of that time had completely different attitudes than those of Montaigne. In the family, - here the young sage encountered conservative forces, the practice of inhuman laws. Later, analyzing the essence of religious conflicts in the country, he came to the conclusion that all the reasons lie in how a person understands life and himself. Montaigne was not a supporter of the reformers, but he was not their enemy either. He always adhered to a wise middle position. In order to understand Montaigne's endless dissatisfaction with physical and spiritual oppression in all areas of life, one needs to know what the jurisprudence of that time was and its practice. A large part of the court cases were related to tax collection or the so-called "demon-possessed". To doubt the guilt of the latter meant to shift the blame not to those being tried, but to those judging. At that time, people were paid for complaints, so the Inquisition had work to catch "witch-possessed". Although Montaigne, like many humanists, stood against the cruelty of church laws, against the incompatibility of Christian moral principles with human nature, almost no one took up the defense of "witches" for fear of falling into the hands of the Inquisition. Moreover, the book "The Witch's Hammer" by J. Sprenger and H. Institoris, published in 1487, was still a huge success and was constantly reprinted. Demonology was supported even by such a prominent humanist as J. Boden. Montaigne was not afraid of the threats of the church and courageously stood against medieval superstitions, forced belief in miracles and the persecution of witches. He philosophized about death not out of an empty interest in "dark topics". At that time, death was an everyday reality, and we are not talking about a natural death, but a desecrated and humiliated one: ***"... Any additional punishment beyond the ordinary death, even by law, is, in my opinion, the purest cruelty; this especially concerns us Christians, who should take care that souls go to the other world in peace, which is impossible if they have been tortured and torn apart by unbearable torments."*** Even in moments of extreme danger, when Montaigne fell into the hands of robbers, when his castle was always

anyone from the conflicting sides could have invaded, he maintained a dignified position, after all "
"The wise man must protect his soul as much as possible from all oppression, in order to preserve his freedom and the ability to decide everything independently..."

Watching with sadness the French quarreling over different views on religion and, without actively supporting either side, he sought, as far as the power of word and spirit allowed, to quench the heat of both camps. The gates of Montaigne's castle were not locked day or night... Thus he "fought" during the brutal religious massacres, which culminated in St. Bartholomew's Day in 1572, when thousands of Huguenot families were simply massacred. He blamed those who considered themselves "saints" for the violence that was flourishing in the country and defended those who were considered "sinners". He deprived the "righteous" of the priority of appropriating the truth and deciding: *"Truth and wisdom belong to everyone..."* Montaigne was not a lone fighter against the vices of his time. The humanists, who came mainly from the urban class, represented the interests of the emerging bourgeoisie. Montaigne, along with others, united in the party of "politicians". This party held a centrist position during the era of religious unrest. Montaigne wrote about it: *"I firmly stand by the healthiest of our parties, but I certainly do not wish to become known as the mortal enemy of all the rest, even in the things where they are smarter than us."* The leaders of this party were people such as J. Boden (1520–1596), E. de La Boésie ((Étienne de La Boétie, 1530–1563) and others. They preached the ideas of a national state and religious tolerance. The bourgeoisie of that time could not yet create a strong ideology. Therefore, it can be said that in the 16th and 17th centuries, national states were created with the approval and enthusiastic support of humanists. Although in principle the tasks and goals of the humanists were quite radical - they sought to separate the church from the state, religion and scholasticism from science, it was extremely difficult to overcome the old, religious ideology and the power of the church.

From Montaigne's essays we learn that he loved to communicate and was popular. among the new-thinking people who did not like the moralizing and interference of the scholastics in all matters. Among his friends, Montaigne especially singled out his friend - the philosopher, poet and politician Etienne de La Bois. He called this friendship "a gift from God". They also worked together in the Bordeaux parliament. La Bois is the author of the famous treatise "On Voluntary Slavery" ("Discours sur la servitude volontaire", 1548), which is called the "hymn of civil liberty". It also proclaimed thoughts close to Montaigne: a skeptical attitude towards the power of the king (sole ruler) is especially emphasized. At a time when everyone bowed to the monarch and hoped that a strong king

government would save France, that the unrest would cease and peace would come, - La Boissy and Montaigne doubted this very much. They already saw then that the king was only a man, capable of all sorts of vices. To blindly serve him was voluntary slavery. La Boissy had republican beliefs - he idealized the Roman Republic. La Boissy's famous aphorism reflects his views on the politics of that time: ***""The union of stupid people is not a society, but a conspiracy: they do not love each other, but rather fear each other, they are not friends, but accomplices."***

La Boisé died in 1563, barely 33 years old, from the plague, leaving Montaigne his books and his works. Before his death, he asked his relatives not to associate with those who incite confusion in the nation, incite fanaticism, and encouraged Montaigne to take up the pen, because the publicistic word was very necessary at that time. Montaigne intended to include La Boisé's poetry in his "Essays". Michel dedicated the essay "On Friendship" to his wonderful friend. Indeed, it is difficult to find a more beautiful monument to friendship in literature than the one created by M. Montaigne. Exalting the Friend and Friendship, M. Montaigne wanted to say that man should be like a god to man. Such an idea was truly new and refreshing in times of civil unrest. It has not lost its value today.

Having lost his friend, and soon his father (1568), M. Montaigne survived loneliness and decided to withdraw from the compromising duties of an advisor. In 1570, he sold his lucrative position as a judge and, marking his thirty-eighth birthday, decided to devote the rest of his life to the muses. From 1571, he went into reserve and devoted ten years to further independent studies of the history and philosophy of antiquity, the Middle Ages and his own time. However, he did not run away from life and did not close himself in his "book tower". As always, he actively communicated with the most prominent French humanists and politicians, closely followed the political events of his country and other European states; and only when circumstances allowed, he meditated alone in the library tower with his beloved authors and wrote books of reflections.

Ten years later, in 1580, the Bordeaux publisher Milange published the first two books of "ESSES". They were much thinner than the current volumes. Later, Montaigne revised his works and supplemented them with new ideas. Even five editions of "ESSES" were published while he was still alive. But even later, Montaigne did not calm down and constantly improved his unique philosophical essays, which became an attractive genre for other philosophers. In 1789, an author's copy of the 1588 edition was discovered in the Bordeaux municipal library with numerous additions by the thinker himself.

with hand-lettered margins. It is called the "Bordeaux copy", which was used as a basis by almost all publishers of Montaigne's writings. In 1912, the latter version of the "ESSÉ" was published in facsimile and a complete authentic version of the "ESSÉ" was prepared.

Having published his works, in the same year M. Monteni went on a long journey through Germany, Switzerland, and Italy. While traveling, he kept a diary. Later, he summarized his impressions in the books of "ESÉ". At the gates of Rome, the "guardians of order" while checking M. Montaigne's belongings discovered his first books and immediately handed them over to the chief censor. Although M. Montaigne apparently had something to worry about, everything ended happily. He was only offered to delete some pagan words, but, as later editions of "ESÉ" show, M. Montaigne ignored those remarks. By the way, his first books were much more authentic than those we read today. The thinker spoke more in his own name and about himself. Only later, after a trip to Italy, when preparing the 1588 edition, M. Montaigne added six hundred quotations to his books. Thus, following tradition (allegedly, based on the opinions of authorities), he gave his books the necessary status and, most importantly, better concealed his freethinking ideas. Paradoxically, the scholastics themselves relied on him for a long time and even copied him (P. Sharon and others), until they noticed that his "tales" and "fantasies" (as M. Montaigne called his essays) stood on such sharp underwater rocks that they could shatter all their doctrines into splinters. However, M. Montaigne's "ESSAY" did not enter the "List of Prohibited Books" ("Index librorum prohibitorum") immediately, but only in 1676 and, it is believed, not without the "help" of B. Pascal's criticism.

While still in Italy, M. Montaigne is caught up with King Henry III letter inviting him to take up the post of mayor of Bordeaux. He accepts this position out of respect for his father, who taught him to work for the public good. Montaigne did not ignore his civic duties: what he wrote, he lived. According to Socrates. Montaigne returned home and found himself in the very hell of civil wars: the Catholic and Huguenot armies were already gathering at the walls of Bordeaux. Montaigne sought peace for the country and made efforts to calm political passions; he maintained friendly relations with the Huguenot Henry of Navarre, whose marriage was marked by a bloody crackdown on the Huguenots on St. Bartholomew's Day. It is believed that their extended families were massacred then, and several hundred thousand Huguenots had to flee abroad. At this dangerous moment, the mayor of the city showed truly extraordinary diplomatic skills, coolness, and forced his opponents to withdraw from the city walls; as historians say, only the wisdom of M. Montaigne saved

city from destruction. Apparently, this is why Montaigne was elected mayor for a second term. While he did not favor either Catholics or Huguenots, he clearly understood that both were, first and foremost, his fellow countrymen, the French, and not mortal enemies: "... ***"People want everyone who belongs to their party to be blind and deaf to the most ominous prophecies against it and to all its failures; they want our convictions and our reason to serve not to reveal the truth, but to support our hopes within ourselves."*** While not hiding his political beliefs, he showed respect for those who thought differently: ***"I don't make that common mistake of judging others by myself. I easily imagine people who are completely unlike me."***

Montaigne's courage, sincerity, and sober mind impressed everyone. While officially serving the unsuccessful King Henry III, M. Montaigne maintained warm relations with the Huguenot leader Henry of Navarre, some of whose human qualities indicated that he was suitable for being the king of France. When the throne of the kingdom remained empty due to political upheavals and popular unrest, the latter hastily converted to Christianity and occupied it. M. Montaigne taught the new monarch, Henry IV, to govern the country according to humanist principles. Henry IV proved to be a flexible politician, he made some internal reforms, reconciled the Huguenots with the Catholics. He invited Montaigne to Paris and serve him. Montaigne politely refused this offer. His position on high positions was as follows: ***"...The famous saying "We are not born for ourselves, but for society", which covers up ambition and selfishness, should be repeated by those who dance with everyone to the same tune without hesitation. If they have even a grain of conscience, they should admit that they are not chasing titles, positions and all kinds of earthly glitter for the good of society, but rather seek personal gain from social activities. The dishonorable means by which many people exalt themselves in our time clearly show that their goals are not worth anything either."***

Already in his old age, M. Montaigne wrote and published his third work in 1588. "ESSAY" book. Comparing it with the first ones, one can notice a certain metamorphosis of the thinker's views: the youthful, pathos-filled stoicism, so necessary in solving the difficult problems of reality, in the face of suffering and death, is replaced by a bright and calm wisdom based on life experience, - in a sense similar to the doctrine of Epicurus. If the first books made the name of M. Montaigne famous in France and even in other countries while he was still alive, this third one remained misunderstood. Was the new book no longer relevant? There was still neither peace nor

signs of civil reconciliation. France was facing many difficult trials. The thinker's contemporaries could not accept the new approach to man. At that time, talking about a beautiful and heart-warming life was already a challenge. The humanistic concept of man, which Montaigne developed in his last book, was understood and appreciated much later, centuries later. The third volume of "ESSAY" is the result of even deeper and more psychologically reasoned wisdom. Writing about oneself as a person was a new and not very understandable value. To declare that a person should primarily care not about what hangs in the sky and not about hypotheses created by the mind, but about what is happening in the person himself, was too bold, strange and irrelevant.

Although people like to romanticize or demonize (as, for example, Middle Ages) past eras, but, in fact, there was little romance in that extraordinary era of the Renaissance, as well as in the life of the thinker himself, in which he constantly had to fight for his intellectual and physical freedom: *"I understand that my words arouse the wrath of others, that I am forbidden to doubt miracles, under threat, otherwise, of great trouble. Here is a new method of persuasion for you! But, thank God, my faith does not listen to the fist!.."* For those who condemn and judge others, he advised them to look deeper into themselves and take responsibility for their behavior, regardless of who you are - big or small: *"Each of us contributes in one way or another to the corruption of our times: some through treason, others through injustice, wickedness, tyranny, greed, cruelty - in a word, everyone with what they can; and the weakest contribute to all this through stupidity, vanity, idleness..."*

Some sources state that Montaigne died on September 13, 1592. d. during mass, and in others, that he died in his home, while, after praying, he was crossing himself...

NATURE – THE HUMANISTIC ETHICS OF MONTENEGRO

FOUNDATION AND MEASUREMENT.

"WHAT DO I KNOW?"

At the age of 43, Montaigne decides to answer the question "What do I know?" (*"What do you know?"*). What do I know about myself and about man as such? This became the programmatic goal of his later life: in 1576 he engraved this question on a medal. The scales, with both plates hanging horizontally, expressed the thinker's will to doubt: by pressing on one plate, one deviates from the truth that is at hand.

in the middle. Being in balance is difficult. This is possible only for a wise man who observes and studies the phenomena of this world and the behavior of people with a calm gaze. Montaigne devoted four years of work to that answer, and thus the "attempts" (*the essays*). The first two books of "ESSES" appeared in 1580. In the preface to the book, Montaigne declared that the object and subject of his philosophical experiments was himself.



Montaigne was interested in finding out the reasons, what and how shape human behavior. worldview, morality, how politics, various forms of government, religion, superstitions, science, education, even philosophy affect human relations. These subjects were studied in their own way by the "teachers" scholastics, based on the dogmas of Aristotelianism, and the Protestants - more on the dogmas of Platonism, Montaigne's predecessors, the Italian and French humanists, "created" man on the foundations of natural science. Montaigne surprised his contemporaries by declaring: *"...to explore the winding paths of our soul, to penetrate its dark depths, to single out one or another of its vibrations from an infinite number of them - this is not an easy task, even much more difficult than it might seem at first glance. This task is new and special, distracting us from everyday household chores, from ordinary work. For several years now, all my thoughts have been focused on myself, when I study and examine only myself, and if I study something else, it is only in order to unexpectedly apply it to myself at some point, or, more precisely, to put it into myself... There is nothing more difficult than to describe yourself, but at the same time there is no description more useful.*

M. Montaigne went his own way - neither church nor Neoplatonic humanist conception of morality (represented by the Florentine Academy representatives M. Ficino, G. Pico della Mirandola). He sought the foundations of morality only in human nature, in the characteristics of his soul, in the individual's relations with other people, with society. Before Montaigne, Augustine (354-430, in "Confessions") had tried to analyze his own "I" in the context of spiritual transformation, the theologian P. Abelard (1079-1142,) described the vicissitudes of unhappy life and love, and the historian F. de

Cominus (1445–1509), but almost no one had studied himself as a simple natural being before. Montaigne rejected both Christian and humanist anthropocentrism, which idealized and exalted man. He refused to “create man.” He must *to know*. Therefore, Montaigne's skepticism is not a theoretical platform, but a realistic approach: as the person is, so is the method of investigation. Montaigne saw that ***"our mental processes depend on external influences, we succumb to the influence of others and follow the example of others"***, and the man himself ***"a surprisingly restless, truly unstable and eternally fluctuating being,"*** create ***"stable and unambiguous"*** It is very difficult to draw a human figure.

Montaigne's view of man was shaped by his own era. Although Montaigne "ESSE" is filled with quotes and sayings from the works of ancient authors, but for him it was only "material", full of facts, images of life, on the basis of which the reader was involved in analysis, taught to think independently, compare and decide. As the French monarchy grew stronger, the old theocratic system collapsed at all levels, when "there was no truth left" in the courts, schools, and public space, when the morally corrupt clergy still firmly held power with the church laws they protected and their inhuman manifestations, Montaigne knew that it was very difficult to remain a human being under such conditions. But where can one find such an example of a moral and sane person to rely on? It was not out of arrogance that Montaigne declared: look at me. Indeed, in "ESSE" we find a self-portrait of Montaigne's personality as an example of a virtuous, calm, non-conflict and open person: ***"I am not so interested in anything, and I do not study anything so much as myself. I am my metaphysics and my physics."*** The thinker seemed to be trying to show what kind of “hell” happens in a person's life when he does not control his mind and senses, his passions and “fantasies”. The thinker's goal is to return a person to the pure embrace of nature, the main source of happiness and morality. Montaigne does not blame the world as such: all the reproaches are directed at the “I”, which does not care about its own being, which only covers itself with all sorts of pretense, beautifies itself or, out of a desire for honor, seeks to rise “to the skies”, while neglecting its inner self. For Montaigne himself, the most striking example of a virtuous person was not Plato, not Aristotle (whose ideas were used for religious confrontation directed against a person), but the simple and virtuous “teacher of all philosophers” Socrates, who ***"He brought the human mind back to earth from heaven, where there was nothing to do, to become the property of people again and to work here as diligently and usefully as possible."*** Montaigne not only realized Socrates' imperative "Know thyself!", but also diagnosed the main disease of his time: ***"Of all the diseases of our spirit, the most terrible is contempt for our own being."***

Today we are amazed by the thinker's psychological self-analysis, his sharp gaze is directed towards a forbidden area – towards the depths of the soul (one's own "I"), which only the "shepherds of souls" had the right to explore and even control. Montaigne put forward humanistic evaluation criteria by which everyone can be tested: ***"A person's worth and dignity lie in his heart and will; it is here that his true honor lies."*** And the thinker threw a merciless accusation at the righteous and judges of that time: ***"And how many sentences have I seen that were greater crimes than those for which they were punished!"*** It was bold and even dangerous to compare ***"a strange coincidence of two things: thoughts soar above the clouds, and morality does not reach the earthly level."***

The problem of freedom of conscience is one of the key themes of "EŒ". Vicious He opposed the judicial practice that tolerated inhuman torture to the laws of conscience and nature. Defending victims who were being tortured by someone for several reasons *son*, was complicated and dangerous. The judicial practice was inhuman. Montaigne raised the question, are those who judge others just? Who are these judges? ***"Truly, it must be appalling to have a conscience that remains untroubled by sheltering under one roof, in such a friendly and peaceful community, both the criminal and the judge! What can a man say to the Lord about his deeds, who has only fornication on his mind and who knows how abominable it is in the sight of the Almighty? He turns to God only to immediately fall into sin again... And what can be said about those whose whole lives are devoted to reaping the fruits and benefits of vice, knowing that this is a mortal sin? And how many occupations and duties among us are inherently sinful!"***

The thinker noticed that the blind faith that was being instilled "darkness", did not bear fruit; self-hatred, as "the grain of the earth, the dust", accustomed a person to despise both himself and others. Self-contempt, imposed from above, leads to fanaticism, obscurantism and outbursts of cruelty in real life. The mind oppressed by scholastic dogmas learns to think independently. Montaigne taught his compatriots: ***"No matter what we are told or taught, we must remember that he who gives us something and he who takes something from us are only human; the hand that gives the truth and the hand that takes it are both mortal."*** Montaigne himself openly admitted that, in the performance of his duties, he never made any decisions or accepted gifts from the "lords" of this world for his own benefit and to the detriment of others: ***"Guided by the laws of conscience, I always despise those favors with which fate might bestow upon me, by rewarding me with ties of kinship and acquaintance with persons who have the highest authority in matters of this kind; I***

I stubbornly refuse to use their influence to anyone's disadvantage and, on this basis, to give my rights greater powers than the law provides. In short, I have been doing this all my life,—May it always be so,—so that up to this day I am an absolutely perfect chaste in legal proceedings, although I had ample motives for bringing cases and could, if I had wished, have done so with sufficient justification, and I remain equally chaste in conflicts and disputes. Thus, without giving or suffering any significant insults, I have lived a fairly long life and have never once heard anyone address me with any swear word instead of my name. A rare grace from heaven!

It is understandable that the Renaissance era was characterized by natural philosophical ideas. could not overcome the dogmas of scholasticism, which had penetrated into people's relationships and their self-concept; natural science at that time had only taken its first steps. Therefore, even the most daring ideas of thinkers of the new trend did not go beyond the boundaries of freethinking, which spread in France on the basis of skepticism. Not only ordinary people were skeptical, skepticism was openly promoted by various writers and philosophers in their treatises, memoirs, and works of fiction (F. Rabelais, Z. Tajuro, P. Ramos, O. Talon, F. Sanchez, M. Monteni and others). For the French, a skeptical attitude towards reality turned into a peculiar manner of thinking. French skeptics, unlike Italians, were more interested in ethics than in the methodology of sciences. This is also evidenced by the work of the most famous skeptic of that time, M. Monteni, who seemed to crown the experience of their predecessors. Montaigne impressively criticized Thomistic dogmatism based on Aristotelian logic, dedicating his longest essay to it, "Apologie de Raimond Sebond." Formally setting out to defend the little-known theologian from accusations that, *"Christians are wrong to try to base their religion on arguments of human reason, because it can only be understood by faith and the special power of divine grace...."*, in fact, the thinker confronted the rationalist doctrine of the knowledge of God: *"Aristotle is the god of scholasticism, and to contradict his statements is as blasphemous as to violate the laws of Lycurgus in Sparta. His theory is considered the fundamental law among us, although it is probably as erroneous as any other."* and that's why *"Truth cannot be judged on the basis of authority or the testimony of another person."*

Montaigne's skepticism ends when he begins to dwell on nature and natural free life. Nature ensures the freedom of human physical life, and common sense ensures the freedom of spiritual life. Mother Nature – *"not only patient, but also intelligent and*

the right teacher", only she rewards us ""a life so perfectly arranged that we have only ourselves to blame if it is not favorable to us and passes by in vain, having given us nothing." Montaigne revealed his soul's thirst for freedom, "infecting" it with his followers: "*My soul, accustomed to having complete freedom, belongs only to itself and to no one else.*" Montaigne sincerely believed that by following nature, man can become virtuous, free, and happy. Common sense is a necessary condition for a non-dogmatic, non-judgmental, and creative approach to science, morality, and even government, because "*The laws created by nature are always more just than those we invent.*" The thinker realized that it is not easy to know a person and guide them on the right path. They need to be taught the art of life, but not by cruel means, but gently. "*Nature, like a caring mother, has arranged everything so that actions that are beneficial to us are also pleasant, so that we are encouraged to do so not only by reason but also by desire; it would be wrong to disregard her order.*" There is nothing more wonderful and honorable "*for the ability to live as befits a human being.*"

Although good and evil are the predominant themes of "ESSAY", the thinker is not limited to them and has not become the world's two colors. Unlike the scholastic tradition of depicting some in black and others in white, Montaigne observes that good and evil can coexist in every person. The latter concepts are relative and depend on subjective assessment. Every person has the right to their own point of view. A person cannot be punished, and even more so tortured, for their views. The official ideology, school, church, traditions, politicians, i.e. all "teachers" of morality, must take responsibility for the deterioration of people's morality: "*We have learned to inflect the word "virtue", but we have not learned to love it*". Morality should be valued for its own sake, not for its own benefit. Montaigne places all the blame precisely on those who "*They try to rise above their own being and, as it were, escape from their human nature. What nonsense: instead of becoming angels, they become beasts; instead of exalting themselves, they humble themselves.*"

HOW TO LIVE?

STOIC OR EPICUREAN?

"Neither one way nor the other," said Montaigne. Life is full of trials. The thinker was a realist and taught others to look soberly at all the adversities of life. A person must take care of himself to avoid evil influences and attacks: "*Fate can bring us neither happiness nor misfortune; it gives us*

"only green matter and a seed capable of fertilizing it." The problem of choice is one of the most difficult, but you need to choose without torturing yourself for a long time: *"He who suffers for a long time has himself to blame."* *"Life in itself is neither good nor evil, but only the habitat of both, depending on what you have made of it."* Montaigne shifts the responsibility for evil to man himself, not to "demons" or supernatural phenomena. There is no need to exalt or demean oneself. *"From all our sciences, – wrote Montaigne, – the most primitive and despicable are precisely those who apply the highest"*, in this way the thinker crowned a person sitting at the center of the world, a "ruler", and with it the corresponding doctrines, both ecclesiastical and humanistic anthropocentrism.

The "Epicurean label" often attributed to Montaigne by critics is exaggerated. Under his "Epicureanism" were the sad eyes of a sage, mocking human weaknesses and vices. Montaigne is more suited to the title of realist. He painted man as he saw him with his own eyes: *"People agree to rent themselves out. Their abilities become useful not to themselves, but to those to whom they have sold themselves into slavery; their tenants, not themselves, settle in them. This universal epidemic is unacceptable to me; one must protect the freedom of one's soul and restrict it only when absolutely necessary; such cases, when you think soberly, are very few. Look at people who are characterized by eternal burning and interfering in everything in the world: they behave like this always and everywhere, both in large and small matters; both in what concerns them and in what does not concern them in any way; they are drawn into everything that is connected with worries and duties, they do not feel that they live without experiencing anxiety and excitement... They seek for themselves occupation just for the sake of occupation."*

Montaigne called his essays "grotesques." And indeed, in order to see a person without embellishment, you need to have an artist's gaze and a sensitive soul. Such a gaze was characteristic, for example, of the 19th century Spanish painter of the Romantic era F. Goya (Francisco Goya, 1746 – 1828) who created his famous graphic works "Caprichos" ("Los Caprichos", Lithuanian - caprice, desire). The internal turmoil of Spain at that time, the country's occupation and spiritual decline have parallels with the events and social upheavals of the internal life of France in the 16th century. Goya's "Caprichos" contains a lot of Montaigne sarcasm, the same "naked" realism, and the portrait of a person is just as controversial and even humorous as that of the French sage. Although the two creators are separated by almost two centuries, they came to seeing the same ideas in their own ways. After all, they both lived in the era of the same decaying Christian tradition. Horrible images from life, all of them

the vices that permeated the layers of society, lies and hypocrisy, cruelty and indifference, fear and pride. The views of both men on raising children are strangely similar: they were indignant at parents who pampered, frightened and indulged their children, but Montaigne was much more harsh in his criticism of not parents but "teachers", scholastics. Both creators asked their contemporaries who was responsible for the evil that surrounds us, and both pointed the finger at man, that is, at us. Montaigne was simply sad: ***"And we are still surprised that in the wars that are devastating our homeland today, all events unfold and end as if they were predetermined. We, and only we, are to blame for all this. If there is truth on one of the warring sides, it is only an ornament and a cover for it; it is only relied on, but not guided, not lived by, and not felt; it is like that truth that sounds in the words of a lawyer, but not in his heart."***

Regarding Montaigne's Stoicism, which is often associated with his As for his penchant for philosophizing about death, it must be said that his "concept of death" is not an end in itself. The end is life: ***"To think about death is to think about freedom. He who learns to die no longer knows how to be enslaved. The willingness to die frees us from all obedience and coercion."*** He wrote about death only to teach people how to live courageously. Living with the fear of death is not stoicism, but self-abasement and captivity: ***"We do not know where death will lie in wait for us; therefore, let us expect it everywhere. To reason about death means to reason about freedom. He who learns to die no longer knows how to be enslaved. The determination to die frees us from all obedience and coercion. And he who experiences that the loss of life is not evil will not experience evil in life."*** Stoicism, according to Montaigne, is shaped by life itself and a person must be ready to accept life's challenges: ***"To measure spiritual stoicism, one must experience a taste of true suffering."*** No one will give you a good life, you have to fight for it, only the weak can accept suffering: ***"To souls who accept the misfortunes and attacks of fate with all their depth and cruelty, who weigh them and experience them according to their weight and bitterness,***

"It behooves those souls to direct all their knowledge and abilities towards eliminating the causes of all those misfortunes and closing all and any doors to them." Courage, will, and endurance clearly impressed Montaigne: ***"The greatest value in the world is to control oneself."*** The source of Stoicism for Montaigne was the same, namely nature: ***"... The greatest good of the Stoics is to listen to nature."***

People are different by nature, so it is impossible to apply the same moral standards to everyone. Montaigne shares his practice of the Stoic soul: ***"Knowing,***

"How unreliable are those secondary comforts of life, I, having everything in abundance, unceasingly turn to God with the greatest request, namely, that he grant me the ability to be content with myself and with the goods that arise from myself." A person must create life "from himself", and not fear its end: "I want people to start acting, to fulfill the obligations that life imposes on them as best they can, so that death will overtake me while I am planting cabbage, but I want to maintain complete indifference to it and, even more so, to my not yet fully cultivated garden."

Montaigne realizes that not everyone can be a Stoic. It is difficult for a person control your feelings and mind: *"...The senses deceive our mind, but the mind in turn deceives the senses."* that *"When we are angry, we don't see what is really there."* The thinker condemned the "lords" of his time, who manipulated human weaknesses. The thinker taught that excessive emotional stress is harmful to both man and society. Manipulation of fear, the "mother of cruelty", leads to cruel wars and chaos in the country. Montaigne accused politicians who take advantage of people's credulity and even oppress them with their laws: *"Nothing else in the world carries such a heavy burden of error as the laws; that toil is their custom. He who obeys them only because they are right, obeys them not quite as he should. By their disorder and imprecision, our French laws contribute greatly to the arbitrariness and corruption of those who apply them to others."*

Unlike Machiavelli, Montaigne did not dissolve morality in politics, but emphasized the opposite idea, that it is dangerous to sacrifice morality for the sake of so-called "noble interests" or "higher goals." Man is the measure of all things. He considered ethics to be an independent part of philosophy, and morality to be a universal value: *"All moral philosophy possible to apply equally both for the lives of the common people and the underprivileged, as well as those living in silks: every person has within himself everything that is characteristic of the entire human race."* Morality is the foundation of a good and happy life. Everything must serve it. Therefore, wise politicians should adapt the laws to the person, and not the person to the laws.

An analysis of "ESSAY" shows that Montaigne was no stranger to Aristotle's (Nicomachean Ethics) the doctrine of the "golden mean", based on the idea of the unity of body and soul (Montaigne understood that the real Aristotle was sacrificed to substantiate the Thomistic doctrine). However, Montaigne developed the latter in his own way, because he did not like any doctrine. Montaigne's man is freer,

more versatile, not closed into the framework of a strict system. He is more accepting of Socrates' ethics, directed towards "Know thyself!": *"It is indeed much easier to speak as Aristotle spoke and live as Caesar lived than to speak and live as Socrates spoke and lived. His life is perfect and very difficult - you will not add anything to it."* In his essay "On Experience," Montaigne elevated Socrates above all the authorities of his time: *"We must constantly hold that man's image as a perfect example of all that is good and beautiful."* The facts of Montaigne's life testify that he really tried to live in such a way that deeds and words did not differ: this, of course, is Stoic. For him, as for Socrates, conscience was the most important criterion of morality. However, Montaigne did not look at conscience directly: he drew attention to the fact that conscience does not always depend on human will - it is also manipulated without a person even realizing it. Conscience (human self-determination) is influenced by the same factors: official ideology, customs, traditions, education and much more. Often, a person, honestly fulfilling his duties to society, the king, the church, can violate human moral principles, when good is sought only for himself, neglecting the needs of others. Being virtuous is not easy, but freedom is impossible without the fight against evil. Since, according to the thinker, each person is different in his abilities and inclinations, each person must be encouraged to strive for good in different ways and by different means - but not by force. Montaigne taught that when educating the younger generation, we sow seeds in the young soul, and what we sow, germinates.

WHAT TO HOPE AND TRUST?

M. MONTENEGRO'S VIEW ON RELIGION AND GOD.

The reader of "ESSAY" may get the impression that Montaigne was so strongly opposed to scholasticism and the hypocritical arrogance of the orthodox, bordering on atheism. This is not true. He criticized those aspects of religious life and church politics (in the Renaissance the church was still the legislator and supervisor) that hindered life and progress, that caused turmoil in the country, and he especially criticized those "politicians" who used religious slogans and "their truths" in their struggle. Later evaluators of Montaigne, especially the educators who preached open atheism and an irreconcilable struggle with the church, praised Montaigne for his criticism, but also gave it importance. The educators themselves relied on Montaigne only to justify their political views. Montaigne never spoke out against God, but, on the contrary, showed respect for the old Christian tradition, only not as a saint,

whom he did not love with all his soul. Until his last breath he remained true to himself, - what he believed, he testified to openly and courageously: "***True prayer, true reconciliation with God, are unattainable for an impure soul... He who calls upon God for help in a wicked plan acts as a thief would act, reaching into another's pocket, and at the same time calling for justice, or as those who mention the name of God in false witness...***"

The era in which the thinker lived was not ripe for atheism, than unconditional critics of the church. Atheism, as a new ideological weapon, came to France and spread throughout Europe much later: the first heralds were representatives of the Enlightenment era, especially Voltaire and the Encyclopedists. Montaigne's contemporaries and himself were concerned with slightly different moments of religious consciousness, - they were looking for a "mediator" between God and man and found that mediator in nature, which became the source of morality. The Montaigne family spread and instilled the attitudes of tolerance in their children. The thinker was concerned with finding out and explaining the causes of moral decline. He saw the declarative nature of religious ideals: on the one hand, love of neighbor was preached, and on the other, fierce persecution, violence, and even murder of those who believed differently. He taught his compatriots to "distinguish the preacher from the sermon," because one thing is a word, and another is work.

M. Monteni kept returning to the idea that the most important thing is to teach a person to think independently. He developed this idea in his essays "On the Education of Children" and "On Pedantism". M. Montaigne argued for the necessity of harmoniously developing the spiritual abilities of a young person. He argued that children cannot be taught slavish obedience, beat them and terrorize them. Fear develops cruelty, distrust of one's own strength, traumatizes the sensitive soul of a child.

Montaigne contrasted the laws of this world with the laws of God and In this way, he not only revealed his attitude towards faith, but also the motives for violating God's laws: "***I see clearly that we do only what pleases our passions to maintain our piety. There is no greater discord than among Christians. Our zeal works wonders when it goes hand in hand with our tendencies to hatred, cruelty, pride, greed, blasphemy, and rebellion. On the contrary, it will not attract him to goodness, gentleness, and moderation—unless some miraculous power impels him. Our religion is designed to eradicate vices, but in reality it only covers them, incites them, and provides them with food.***" Faith does not prevent a person from enjoying life and living righteously, the problem is only that we do not know ourselves and

to control one's passions. Who is to blame for this? Man himself and only he: *"There is nothing more gentle, more tender, and more merciful to us than the law of God: it invites us to itself, however vile and sinful we may be; it opens its arms to us and takes us into its shelter, however vile, filthy, and disgusting we may be, both now and in the future. That is why we ourselves must look at it with a pure gaze. We must accept that indulgence with the greatest gratitude, so that at least for that moment when we turn to God, we may feel with our whole soul abhorrence for our sins and hatred for the passions that have led us to transgress the law of God."*

The thinker devoted one essay to the topic, "On the Consistency of God's Plans" to be treated with the utmost caution": *"Shouldn't it be considered a reasonable, in many cases useful and correct, rule that only those who are in a position to do so should write with special caution on religious matters? As for me, it would probably be best not to say anything about such things."* He addresses his thoughts not to the average person who is capable of blind faith and obedience, but to those who manipulate the truths of faith for their own benefit without any responsibility: *"How perverted the imagination of those people seemed to me, who in the recent past were accustomed to reproach anyone who sought to preserve the clarity of thought while adhering to the Catholic faith, supposedly hypocritically, and moreover to assert, probably with the intention of pleasing them, that he was supposedly a Catholic only externally, while in his soul he could not help acknowledging the true religion, reformed according to their manner. What an obsessive and morbid error to consider oneself so wise as to completely reject the idea of the possibility of thinking the opposite! I also think that there is more danger than benefit in allowing the word of God to be spread to everyone in the most diverse languages.*To his followers and readers, Montaigne left a strong testimony and conviction that *"...He who succeeds in igniting in his heart a living faith, as well as the fire of hope, once and for all, creates for himself a life even in the desert, full of pleasures and joys that surpass anything experienced by following a different way of life."* These sincere and open words of the sage have no connection with atheism.

A LEGACY FOR ALL TIMES

Montaigne's humanism was authentic - it was not a theoretical doctrine, but This humanist was very different from those we sometimes consider "humanists." In his words and actions, he defended the rights of the oppressed.

Throughout his life, he demonstrated courage, of which he could be justifiably proud, although he did so very modestly: ***"I am not very satisfied with my work, but I have achieved at least what I promised myself, and I have far exceeded my promises to those whom I have to serve, for I am accustomed to promising a little less than I can and hope to deliver. I am convinced that I have not wronged anyone and left no hatred behind me. Well, as for leaving behind regrets and burning feelings, that I can admit quite frankly.–I never sought.***

Blaise Pascal was the first to give Montaigne a unique assessment as a thinker. (1623–1662). It was Pascal, distinguished by the logical mind of a mathematician, who noticed a consistent criticism of church ideology in Montaigne's works. The paradox is that B. Pascal, being a Jansenist skeptic, criticized the "heretical" ideas of another skeptic. Of course, such assessments of B. Pascal also attracted the attention of church censorship and, as more than one critic of Montaigne noted, it was not without Pascal's influence that in 1676 Montaigne's "ESSE" was included in the "List of Prohibited Books". Another paradox is that Pascal himself, a critic of "ESSE", did not escape Montaigne's influence: French researchers have determined that Pascal's "Thoughts" contain over two hundred thoughts borrowed from Montaigne. Montaigne influenced thinkers of later generations. The antischolastic, antidogmatic ideas of "ESSE", the rational approach to morality, state governance, and the organization of society influenced P. Beil, in the 18th century. French educators – K. Helvetius, J. J. Rousseau, Voltaire and others. In the era of social revolutions, Montaigne's authority was especially great: state institutions were decorated with his portraits, and solemn ceremonies were held in his honor in the city of Bordeaux. However, as mentioned, educators understood M. Montaigne unilaterally.

It remains to answer the last question: did Montaigne leave, sometimes called the "French Socrates", some universal recipe for how one should actually live? No. Montaigne's "ESSAY" showed that there is no one recipe that is suitable for everyone. Here lies the essence of Montaigne's humanism. Montaigne realized his life program with an open confession: The thinker himself lived based on his own moral standards, which are reflected in these words: ***"It is a wonderful life when even in the most intimate things everything is always impeccable. Anyone can blow smoke in their eyes and play an honorable person on the podium, but to be honest in the depths of the soul, where everything is permitted and where no one sees, is the pinnacle of virtue. The closest step to it is to be so in our own home, in our daily activities, for which we do not have to account to anyone and where***

It is pointless to play and pretend... The value of the soul is determined not by the ability to soar high, but by the ability to maintain balance. Its greatness is revealed not in great, but in everyday things... "For those who seek to know themselves, Montaigne's "program" of life begins to work by itself and bears excellent fruit.

In later times, Montaigne's ethical views had an influence on the 20th century. French existentialists and intuitionists. His pedagogical ideas, which claim that it is necessary to harmoniously combine the spiritual and physical upbringing of a person, were of interest to J. Locke and J. J. Rousseau. They are also worthy of attention in our time. M. Montaigne, who emphasized the importance of experience and scientific analysis in cognition, promoted the development of experimental science in recent times. The English materialist thinker F. Bacon (1561–1626) relied on him, only he considered nature to be the object of experimental research, while M. Montaigne considered man.

In Montaigne's ethics, we may be surprised by such an early - holistic, i.e. a holistic approach to nature, being and man: "*There is nothing that does not change, because if it were so and we were always the same as we are, how could we enjoy one thing today and another tomorrow?...Since individual things change, existence itself changes, because everything here is interconnected, therefore it is constantly different and different.*" In this respect, Montaigne is still close to us today and has something to say to anyone seeking answers to the question "What do I know?" and how I live in this world.

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* https://lt.wikipedia.org/wiki/%C5%A0ventojo_Baltramiejaus_naktis