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TOWARDS THE 160TH ANNIVERSARY OF V.S. SOLOVYOV BIRTHDAY

SOLOVYOV'S ALL-UNITY IN ITS AXIOLOGICAL DIMENSION

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This article explores Solovyov's idea of «positive All-Unity» as the central idea of his philosophy. It analyses the role of concepts such as «value», «dignity», «positive force of being», and «sense» in Solovyov's philosophical system insofar as these have an axiological content. This analysis of V. Solovyov's axiological views allows the author to reach conclusions not only about his contribution to the development of the axiological thought in Russia, but also to affirm the currency of his ideas in the light of the military and ecological threats hanging over mankind.

Key words: *All-Unity, Sophia, Godmanhood (Divine Humanity, Bogochelovechestvo), value, aesthetic value, good, beauty, truth, axiology.*

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V. SOLOVYOV'S THIRD SPEECH IN MEMORY OF DOSTOEVSKY 130 YEARS ON

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V. Solovyov's renowned article is analysed as a diagnosis of the cultural crisis in Russia which followed the March events of 1881. The author argues that the principal question posed by the article, namely, the question concerning the necessary correlation between the task of social transformation and the spiritual maturity of those engaged in it, remains unsolved 130 years after its publication. The article explores the modern resonance of Solovyov's cultural prognosis, which lies in the fact that it allows for an understanding of contemporary economic and political crises as consequences of a cultural catastrophe whereby cultural values are devalued and transformed into fictions or simulations. The article further draws a number of conceptual parallels between the sociopolitical realities of the post-reform period in the XIX century and the post-Soviet period in the recent history of Russia.

Key words: *V.S. Solovyov and F.M. Dostoevsky, religious philosophy, culture, cultural crisis, ideal, christianity, social reform, values, spirituality.*

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FAITH AND KNOWLEDGE: THE LEGACY OF VLADIMIR SOLOVYOV

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The article is devoted to the religious revival under whose sail the Silver Age passed. In particular, it is shown how this revival gave rise to a variety of cultural genres oriented toward the religious sources of metaphysics. The author analyzes the relation between faith and knowledge as it developed in the intellectual space of the Silver Age, as well as in the philosophy of the Russian diaspora. The author argues that the solution to this dilemma is tied up with the national specifics of the dominant mentality during the period, as can be seen in the legacy of Vladimir Solovyov. The article explores the period's characteristic tendency toward transcendentalism (Bulgakov and Berdyaev), which can be explained by the striving for the generalvalidity of the expressed Word. It also presents a number of emblematic theological views. Special emphasis is placed on the ideological opposition between Nikolai Berdyaev and Semyon Frank during the Silver Age, as well as on the gradual process of bringing their views closer together in the years of emigration of the Russian intelligentsia.

Key words: Russian Silver Age, Russia's philosophical circles abroad, Russian personalism and existentialism, philosophy of all-unity, religious metaphysics, faith – knowledge, theology – philosophy, religious philosophy of Vl. Solovyov, N. Berdyaev, S. Frank, transcendentalism, the Word of God, Sophia.

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PHILOSOPHY OF V.S. SOLOVYOV IN POLAND

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The author considers the academic reception of Solovyov's philosophy in Poland from the first articles in the Jesuit magazine «Przegląd Powszechny» (K. Czajkowski, W. Gostomski, S. Morawski), through the political polemics written by S. Tarnowski, M. Zdziechowski's pioneering comparative studies, mid- to late-twentieth-century theological analyses by both Catholic and Orthodox theologians, and ending with the theological and philosophical publications of recent years (the «history of ideas» school, including A. Walicki, L. Kiejzik, G. Przebinda, J. Dobieszewski, J. Krasicki, A. Ostrowski, S. Mazurek, M. Kita.). The author attempts to introduce tentative period divisions and systematizations, as well as to characterise the status of the Polish reception of Solovyov's work: is it possible to speak about a «Polish school» in Solovyov studies? The author charts the transformations in the reception of the work and places them in the context of the complex Russo-

Polish relations (political, ideological or religious), as well as mutual biases and stereotypes. He further discusses the significance of Solovyov's legacy in the process of overcoming the present crisis in bilateral relations between Poland and Russia.

Key words: *research, nation, nationalism, theology, church, Poland, Russia, theocracy, ecumenism, ethics, sophiology, evil, eschatology.*

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VV.S. SOLOVYOV AND REPRESENTATIVES OF THE PHILOSOPHY OF ALL-UNITY ON THE UNIVERSALITY AND SPECIFICITY OF RUSSIAN HISTORY

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The article carries out a comparative analysis of both the philosophical and historical views of representatives of the Russian philosophical school of «All-Unity» on the question of the interrelation between East and West. The author considers this problem fundamental not only for a Russian philosophy of history but for Russian philosophy as a whole. An understanding of the distinctive features of Russian history, particular as regards its attitude toward the history of Western Europe, is one of the aspects of this problem. The article treats the views of V.S. Solovyov, P.A. Florensky, E.N. Trubetskoy, and S.N. Bulgakov, illustrating how each of these thinkers interprets the universal and specific features of Russian spiritual culture. The article presents the conclusion that the closeness of initial metaphysical intuitions given by the representatives of the «All-unity» philosophy does not determine the synonymous solution to the question about the correlation of both Russian and Western spiritual cultures, relation models of both Russia and Europe. Moreover, the author underlines «All-unity» philosophy representatives' striving for the orientation to the ideal of the universal truth, expectation of religious life activization that are sure to solve the problem of «West – East».

Key words: West–East, philosophy of All-Unity, basic aspects, philosophy of history, spiritual culture, spiritual crisis, historical development of Russia, free theocracy, messianism, orthodoxy, catholicism, universalism.

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PHILOSOPHICAL AND POETICAL IMAGE OF THE SILVER AGE: KONSTANTIN BALMONT AND VLADIMIR SOLOVYOV

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The author gives an account of the recent Solovyov Seminar devoted to the «Philosophical and poetic face of the Silver Age: Konstantin Balmont and Vladimir Solovyov» held in Konstantin Balmont Museum of Literature and Local History in Shuya. The author describes the project «Cultural Nests of Russia», its place and role in the Solovyov Seminar and the cultural centers of the Russian provinces. The influence of V. S. Solovyov's work on K. Balmont's poetry is analysed alongside the reception of V.S. Solovyov and K. Balmont's poetic legacies in Russian music and visual arts. The author pays

particular attention to the research of members of the Konstantin Balmont Museum of Literature and Local History, as well as to that of researchers based in Shuya.

Key words: *Solovyov Seminar*, *Cultural Nest*, «*Cultural Nests of Russia*», *V.S. Solovyov and K.D. Balmont*, *Russian musical culture*, *the image of V.S. Solovyov in art*.

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PUBLICATIONS

VL. SOLOVYOV'S LECTURE OF MARCH 28, 1881, GIVEN IN THE HALL OF THE CREDIT UNION

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A previously unpublished transcript of V. Solovyov's lecture, read on March 28, 1881. The content of the lecture is already well-known due to the fact that in it the philosopher asks Tsar Alexander III to forgive the murderers of his father. The transcript belongs to the pen of M.N. Voskresenskaya, who was the head of Yuryevskaya Girls' School in the 1900s. It was discovered by O. K. Ivantsova in the State Archive of the Russian Federation. The text is accompanied by a commentary by the eminent bibliophile Yu.S. Weizmann, the owner of the Berlin antique house «Rossika». It is preceded by an introduction by S.B. Rotsinskiy in which he discusses not only the lecture itself but also the crucial role of Yu.S. Weizmann in the creation and exploration of the personal libraries of the Russian diaspora as well as in the development of Russian bibliophilia, which allowed for the preservation and eventual discovery of the published text.

Key words: *V. Solovyov's lecture, enlightenment in Russia, spiritual ideal, nihilism, terrorism, forgiveness, charity, personal enlightenment, public faith.*

PHILOSOPHY AND LITERATURE

F.M. DOSTOEVSKY AS THE FOUNDER OF AN ETHICAL AND RELIGIOUS TRADITION IN RUSSIAN LEGAL PHILOSOPHY

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The author explores Fyodor Dostoevsky's philosophical ideas on law and their significance for the Russian legal and philosophical tradition. The article is devoted to the writer's views on the correlation between legal and moral values; the collision of moral and legal argumentation in trial by jury; the ethical purpose of the penal system; and his comparison between a rule-of-law state and the social ideal. The article reconstructs and analyzes Dostoevsky's ideas in this area, which would be laid at the foundation of an emergent moral-religious legal philosophy in Russia: (1) the genetic affinity and inner unity of the basic principles of law and morality; (2) a critique of the legalized demoralization of law; (3) the interpretation of law and state as necessary transitional phases on the way to the social ideal – true brotherhood, or the church; (4) a justification of the relative emancipation of law from morality; and (5) his philosophy of criminal law deriving from the Christian idea of the centrality of the person. Developing P.I. Novgorodtsev's thesis that Fyodor Dostoevsky laid «the deepest foundations of the Russian legal philosophy», the article concludes that the writer was the founder of a moral-religious legal-philosophical tradition in Russia, which was inherited by many prominent thinkers such as V.I. Solov'ev, P. Novgorodtsev, I. Ilyin, S. Bulgakov, N. Berdyaev, S. Frank, E. Trubeckoy, A. Yashchenko, E. Spektorsky, N. Alekseev, S. Hessen, G. Gurvitch, and P. Sorokin.

Key words: F. Dostoevsky's legal and philosophical ideas, moral and religious legal philosophy, law and morality, state and society, trial by jury, penal system.

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THE QUESTION OF CREATOR AND CREATION IN FICTION AND THE IDEAS OF MODERN CREATIONISM

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The author examines the problem of creator and creation in works of fiction as a reflection of thinking on the group identity of the human being. It traces the historical evolution of these ideas and concepts on the example of prose and poetic works from different epochs. The article argues that the crisis in human identity is explicable within the context of the era of space exploration and the search for alternative forms of mind in the Universe. It further develops two conceptual groups relating to anthropogenesis. The first expounds the idea of humanity's uniqueness, the second its ordinariness. Particular attention is paid to the literature of the modern age (M. de Unamuno, S. Lem, R. Sheckley, A. & B. Strugatsky, V. Pelevin, B. Akunin). The article then traces the evolution of the concepts of God the Creator and the creator-human being, from rebellion and theomachist tendencies to an understanding of the complexity and contradictoriness of the creative process. As a result of this analysis, the author concludes that an interest in the topic of creator and creation in modern culture is gradually penetrating the collective mind.

Key words: creationism and neo-creationism, creator, creation, freedom of will, death and immortality, faith, doubt.

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CRITICISM AND BIBLIOGRAPHY

THE PHILOSOPHY OF S. FRANK AS INDICATIVE OF THE CONTINUING RELEVANCE OF A RELIGIOUS UNDERSTANDING OF LIFE (on the new book by P. Ehlen: «Semen L. Frank: a philosopher of christian humanism»)

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The author considers the reception of S. Frank's philosophy in Western research on the example of the new book «Semen L. Frank: Philosopher of Christian Humanism» by Prof. P. Ehlen S.J. Based on historical, critical and comparative research, the article provides an analysis and characterization of Professor Ehlen's idea of reading S. Frank's philosophical system as a «philosophy of religion». It is argued that S. Frank's religious philosophy cannot be considered merely as a 'philosophy of religion' but rather as a philosophical system of absolute realism. The author sheds light on S. Frank's integration of phenomenological personalism into the ontology of All-Unity, which is regarded as a substantial contribution to twentieth-century philosophy. It argues for the relevance of a religious understanding of life based on the ideas of Christian humanism and the unity of God and humanity. The article also notes P. Ehlen's evaluation of S. Frank's philosophy as an original achievement of Russian philosophy, which should not be reduced to a number of 'typical' themes..

Key words: *philosophy of religion, Christian humanism, God and man, All-Unity, personalism, «living knowledge», «learned ignorance», intuition, pantheism, self-being, philosophy of life.*

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ON THE QUESTION OF THE SPECIFICITY AND TRAJECTORY OF THE RUSSIAN PHILOSOPHICAL TRADITION

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The article explores the specificity and trajectory of the Russian intellectual tradition on the basis of three recent books: «Russkaia filosofii: entsiklopediia» (Russian Philosophy: Encyclopaedia; M., 2007), «A History of Russian Thought» (Cambridge: Cambridge University Press, 2010), «A History of Russian Philosophy 1830–1930: Faith, Reason, and the Defense of Human Dignity» (Cambridge: Cambridge University Press, 2010). It considers differing opinions on the fundamental priorities of Russian thought, beginning with the traditional debates of the second half of the nineteenth century (Slavophiles vs. Westernizers). After highlighting the polarization of opinion in the development of thought during the Soviet period, it ends with a treatment of contemporary attempts in the West to reconceptualize the Russian philosophical tradition.

Key words: *intellectual tradition; human autonomy; spiritual academies; humanism; typology and reconceptualization.*

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SCIENTIFIC LIFE

ON THE 90TH ANNIVERSARY OF THE «FILOSOFSKIY PAROKHOD»

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The article explores the expulsion from Russia in 1922 of idealist philosophers representing real political opposition to the Soviet regime. It reviews the academic conference «"Filosofskiy parokhod" and the Fate of Russian Philosophy in the Twentieth Century,» which took place at the Ivanovo State Power University in November 2012 on the initiative of the Solovyov Seminar. The article also provides information on the publication of documents and research materials on this tragic event and its significance for the development of Russian philosophy.

Key words: «*Filosofskiy parokhod*», Soviet power, the fate of Russian philosophy in the XX century, Solovyov Seminar.

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