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## V.S. SOLOVYOV'S HERITAGE

### V.S. SOLOVYEV AND ARCHBISHOP NIKANOR (BROVKOVICH). I. V.S. SOLOVYOV ABOUT THE PHILOSOPHICAL DOCTRINE OF ARCHBISHOP NIKANOR

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*The article considers the V.S. Solovyov's estimates and judgments relating to the philosophical doctrine and church views of Archbishop Nikanor (Brovkovich). Based on biographical, historical-comparative and source-study methods the author reveals features of Solovyov's perception of archbishop Nikanor's texts. The paper defines the contexts that shape this perception. Among the identified contexts it's allocated formal-conceptual and genetic relatedness of philosophical doctrines of Solovyov and archbishop Nikanor. The author analyses those Solovyov's articles and letters that mention archbishop Nikanor. The article proves that the philosophical doctrine of archbishop Nikanor appears earlier than Solov'ev's philosophy of all-unity (vseedinstvo). It's marked that, despite all the differences of their philosophical systems, Solovyov perceived archbishop Nikanor as the congenial thinker, albeit limited by his social status. As a result, it is concluded that the Solov'ev's evaluation of archbishop Nikanor's texts depends on compliance or non-compliance of the bishop's statements to the church and philosophical views of the Solovyov.*

**Key words:** *philosophy of V.S. Solovyov, synthetic philosophy of Archbishop Nikanor (Brovkovich), mind, reason, faith, absolute being, Eidos, Monad, positivism, supersensory being, Russian religious philosophy, church-public relations.*

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## FREEDOM OF CONSCIENCE AND THE LIMITS OF THE LIBERAL SOLOVYOV

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*The article offers a contextual interpretation of the main historiographical developments in English-language scholarship about Vladimir Solovyov. A predominant interpretation of his ideas has been made through the prism of contemporary liberalism, which focuses on the philosopher's thoughts about freedom of conscience. The goal of the article is to challenge the image of Solovyov as a liberal. The research is based on an analysis of journalistic writings in which Solovyov presented his understanding of religious freedom. The conclusion is that Solovyov's main project was not the creation of some liberal society, but an eschatological polity in which the Kingdom of God would be realized on earth under the auspices of Christian Church and Russian empire. It is established that the creation of a political system in which personal autonomy and individual religious convictions constituted the highest goal was not the end result of Solovyov's project. Solovyov's doctrine was that of an imperial Christian thinker, who proposed apolitical, spiritual answers to social and political problems.*

Key words: *freedom of conscience, free theocracy, liberalism, Christian empire, Old Believers, schism, freedom of religious belief, Christian politics, the eschatological doctrine of V.S. Solovyov.*

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## ON THE 140 ANNIVERSARY OF N.A. BERDYAEV

### CLASSICS OF RUSSIAN IDEA: VLADIMIR SOLOVYOV AND NICHOLAS BERDYAEV

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*The article presents the analysis of the two classical variants of the Russian idea developed by V.S. Solovyov and N.A. Berdyaev. Historical-cultural context of its origin is considered. N. Berdyaev's contribution to the philosophema of the Russian idea is estimated as the reconstruction of its classical variant offered by B. Solovyov, and as the result of the development of the Russian idea in the XX century. The specificity of Berdyaev's conception including statutes of existence of national Russia's interests is exposed. The article considers attitude of Russia's abroad representatives of the first half of XX century to the «Russian idea» of Berdyaev. Analysis of Berdyaev's «Russian idea» let the author expose its both strong and weak sides. In spite of the disadvantages innovatory side of Berdyaev's work is noted. In the conclusion it is pointed at the actuality of Berdyaev's works in connection with radical deideologization of the society which began in the 90s of the XX century. It is concluded that N. Berdyaev is one of the founders of modern Russian studies.*

Key words: *Russian idea, theocracy, slavophilism, World war, Russian emigration, Russian thought, Russian studies, Christian universalism, teaching on the universal Church, national interests.*

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**N.A. BERDYAEV AS A HISTORIOSOPHER  
(TO RECONSTRUCTION OF AXIOMATICS, STRUCTURE DYNAMICS  
AND SENSE GENETICS OF HISTORICAL PROCESS)**

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*N.A. Berdyaev's historiosophical views are considered in the article. The position according to which the historiosophy includes a number of the interconnected problems: Russia, East and West, powers of chaos and culture, humanity and anti-humanity (bestializm), God-person and person-god, spirit and nature, spirit and machine, progressivist and eschatological prospects is proved. It is shown that the axiomatic level of understanding of history is the intrigue in the super-personal relations, personal and pre-personal principles. Structure dynamics is defined as a special dialectics of relationship between Russia and the West, «industrial and capitalist system» as a modernist style product with its different (Christianity, bible and Ancient Greek outlook). Sense genetics essentially is connected with Christianity with its already appearing but hidden truth.*

Key words: *N.A. Berdyaev's historiosophy, axiomatics, structure dynamics and sense genetics of world history, subjects of history, «freedom of spirit as eternal truth».*

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**«OTHER MIND COULD FACE THE OTHER WORLD»:  
ON THE SUBJECT OF NIKOLAI BERDYAYEV'S  
PHILOSOPHICAL MISSION**

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*In the publication the author discusses the ways, in which N.A. Berdyayev interpreted sense of philosophy and challenges a philosopher faces in contemporary. Berdyayev emphasized that philosopher's mission was to regard philosophy as «the act of life». Based on the analysis of his philosophical anthropology, existential ontology, his study of spirit, the author proves that Berdyayev's «philosophy of spirituality» was an effort to form «a philosophy of resistance» to social repression, resulted in the individual's dissolution within the universal, collective, and impersonal. Besides, it was an effort to search alternative ways of culture, society, and person. Berdyayev's philosophical rationality, his style, and categorial thinking do not belong to the so called irrational line of non-classical philosophy. Conversely, they formed a basis for a totally different philosophy – a new «modern», the main characteristic of which is the coincidence of the absolute dimension of existence and life, of the universal and the individual. Within this context, the main principles of Berdyayev's philosophy are analysed: integrity, personality, freedom, humanity, communication, dialogue, conciliarity, practicality. A particular focus is on Berdyayev's way of explaining «the tragedy» of philosopher in society, its reasons. Berdyayev's idea that culture should be and can be any repressive culture of resistance and slavery is revealed. The «new» culture requires the «new» philosophy, which focuses on the primacy of personalism and «freedom over being».*

*Key words: N.A. Berdyayev's philosophy, philosopher's mission, personalism, spirit, spiritual experience, dualism between freedom and necessity, person of integrity, personality, culture, freedom, slavery.*

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## N.A. BERDYAEV: GOD-MAN CREATIVE DIALOG

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*The article discusses the problems of the God-man creative dialogue in N. A. Berdyaev's philosophy. It is shown that for the Russian philosopher personal interaction of the divine and the human, spiritual counter-flows produced by God-subject and human subjects is the basis of the world creation and transformation. The importance of the issue of equality in Berdyaev's philosophical speculations is analyzed. Author investigates the specificity of mythologizing of the theme of pre-world freedom by Berdyaev; his understanding of primordial freedom as a necessary condition to human creativity. It is revealed that human freedom according to Berdyaev is ability to self-determination and innovation. Author shows that according to Russian thinker creativity is a tense nonlinear processuality, generating personal meanings. For Berdyaev, man is not self-sufficient without God because he is an integral member of the God-human creative, free, loving dialogue. It is revealed that N. A. Berdyaev's philosophical system is based on two mysteries: the mystery of the Resurrection (victory over death) and the mystery of creativity (which specifies the procedural nature of his philosophical discourse).*

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Key words: *creativity, God-man dialogue, equality, freedom, nonlinear processuality, personality, personal meanings, Spirit, mythologem, Ungrund.*

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## CRISIS OF SPIRITUAL CULTURE OF THE SILVER AGE IN THE ESCHATOLOGICAL PROSPECT OF NIKOLAY BERDYAEV

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*In the article the crisis phenomena of spiritual culture of the Silver Age in a context of philosophy of culture of N.A. Berdyaev and in the long term his eschatological metaphysics are analyzed. It is*

shown that eschatology is considered as «Zeitgeist» to which is peculiar the disappearance of side between creativity of the author and his biography, between art and life. It is given N.A. Berdyaev's philosophical judgment of this phenomenon, that creativity is born of flaws and imperfections, that on the one hand Creativity is antagonistically to perfection of the person, on another – to perfection of culture. In this sense, creativity is a side between creation of values of culture and personal perfection. All achievements of culture are symbolical, instead of realistic. Therefore crisis of culture is represented as the last will of the person to transition from symbolical and conditional achievements to achievements of reality and absolute. On the basis of Berdyaev's philosophical position, the conclusion is drawn that upon this transition the utopian temptation appears: to refuse freedom in exchange for safety, the mortal personality in favor of impersonal immortality. Therefore in conditions of our world the utopia is totalitarian and impersonal, and totalitarianism is always utopian that is why pensive utopianism of the XIX century, having passed through eschatological expectations, was replaced in Russia by a totalitarian utopia of the XX century.

Key words: *Apocalyptica, eschatology, utopianism, crisis of culture, decadence, New Religious Consciousness, symbolism, existentialism, creativity, historiosophy, progressizm, anti-utopia.*

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## A.F. LOSEV'S WORK: ON THE 120 ANNIVERSARY

### A.F. LOSEV'S OEUVRE – VIEW FROM XXI CENTURY

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*The article gives detailed analysis of the celebration of the Aleksei Fedorovich Losev's 120 anniversary (1893–1988), the famous Russian philosopher and classicist. The author describes the main scientific events of the jubilee year. The most important of them were the XIV «Losev Readings»: the International Scientific Conference «A.F. Losev's Work in the Context of Russian and European Cultural Tradition», which was initiated by philosophical faculty of the Moscow state university named after M.V. Lomonosov, the Library of history of Russian Philosophy and Culture «A.F. Losev's House» and the Scientific Board «History of World Culture» of the Russian Academy of Sciences. Special attention is paid to holding all-Russia competition for young scientists, dedicated to Alexei Losev's anniversary, which brought together participants from different regions of the country – from Moscow, Sanct-Petersburg, Irkutsk, Tumen and etc.*

Key words: *A.F. Losev's work, the 120 anniversary of the birth, the XIV «Losev Readings», Russian and European cultural tradition, competition for young scientists.* Key words: *A.F. Losev's Oeuvre, the 120 anniversary of the birth, the XIV «Losev Readings», Russian and European cultural tradition, competition for young scientists.*

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## THE PROBLEM OF SYMBOL IN PHILOSOPHY OF A.F. LOSEV IN CONNECTION WITH DEFINITION OF CONCEPT OF SYMBOLICAL RELEVANCE

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*In this paper problem of symbol in philosophy of A.F. Losev is considered. An analysis of the concept of the character described in the product Losev "Symptoms character and realistic art." Discrepancy of the concept and some postulates Losev; he introduced earlier. Gives a review of the relevance of the notion of a symbol as a concept, is ambiguous tract scientist in his various works. It is proposed to follow conventional division of thinker's philosophical system into early and late periods. The article gives analysis of an overview and of main positions relating to the symbol topic in early period, referring to such works as «The thing itself» and «The Philosophy of Name». Research of basic ideas in later period, which is represented generally in «The Problem of symbol and realistic art» are exposed. For constructive detection of similarities and differences it is proposed to reveal and explore the concept of symbolical relevance, which presents implicitly in Losev's investigation and characterizes in a key way correlation between symbol, human and reality. The two strategies of development of symbolical relevance concept are defined. The one – which corresponds to the late period of Losev's work – turns to the epistemological substantiation of cognitive activity in itself; another one remains on position of fundamentally apophatic limitation of cognitive activity. In conclusion, the comparison of two periods is summarized. And as a result the interpretation of Losev's philosophical system in connection with its late deviation not in the ontological or epistemological point of view, but in the philosophy of culture is given.*

*Key words: symbol, symbolical relevance, semantic continuum, semantic act, symbolical function of consciousness, name, eidos, apophatic expression, ontology, epistemology, culture.*

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## CONCEPT OF MYTH IN PHILOSOPHY OF A.F. LOSEV AS A KEY TO UNDERSTANDING TIMELESS THE ANCIENT CULTURE AND VALUES

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*The article discusses some aspects of A.F. Losev's concept of myth, in the light of which ancient Greek philosophy gets personal reading. The article emphasizes A.F. Losev's description of myth as a statement of personal values unique personality. The author analyzes the philosophical heritage of ancient thinkers in terms of possible heredity of spiritual values of ancient Eastern world. He proves that the ancient Greek thinkers ignored the authority of ancient Eastern philosophy, but at the same time borrowed its intellectual achievements and experience. The Hellenes pronounced tendency towards individualism and subjectivism, as well as their commitment to the separation of thinking from the previous thought and traditional religion has not escaped the Russian explorer view of antiquity, but thanks to his comments, having not only philosophical but also pedagogical value, the writings of the ancient Greek philosophers take on new interpretation.*

Key words: *concept of myth in philosophy of A.F. Losev; myth, culture, ancient philosophy, fundamental ontology, philosophy of name, Gaudiya Vaishnava's philosophy, values' heredity.*

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## **THEISM AS A «DIALECTICAL NECESSITY» (ON WORKS OF A.F. LOSEV)**

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*The article explores the philosopho-religious theistic conception of Alexei Fedorovich Losev. The stress is given to the apologetic significance of the works of the philosopher. The unity of philosophy, philology and religion in Losev's works is brought to the front. A comparative analysis of different approaches to the problem of antinomy of being and consciousness is given. It shows special importance of antiquity as a necessary stage on the way to the theistic conception. In this article the dialectical characterization of the individual is given. The differences between Plato's idealistic philosophy and Christian personalism are specified on the basis of personal criteria. The universality of category of Single for the most important philosophical and religious systems is considered as an argument of personal God's presence in the world. The concepts of absolute and relative theism are discussed on the basis of substantial and attribute understanding of personality. The substantiation of theism by A.F. Losev is given from the perspective of absolute dialectics. The correspondence of Christian monotheism to the strict requirements of dialectics is shown.*

*Key words: theistic concept of A.F. Losev; religious philosophy, dialectical method, antinomies, the Platonic philosophy, a Single, absolute and relative theism, personality, substantial and attribute understanding of personality, Christian monotheism.*

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## CRITICISM AND BIBLIOGRAPHY

### ONTOLOGY AND POETICS: RELIGIOUS AND PHILOSOPHICAL SYMBOLISM OF VYACHESLAV IVANOV IN NEW PERSPECTIVE (about Svetlana Titarenko's book «"Faust of Our Century": Mythopoetics of Vyacheslav Ivanov» (St.Petersburg, 2012))

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*The review is devoted to the analysis of the main content of Svetlana Titarenko's book «Faust of Our Century: Mythopoetics of Vyacheslav Ivanov» (St.Petersburg, 2013). S. Titarenko's new book is presented in the paradigm of modern study of Russian religious and philosophical symbolism. The review reveals how author investigates the phenomenon of universalization of mythopoetic strategy of the poet and theorist of the Russian symbolism. It is disclosed that S. Titarenko's goal is to explain the synthesis of religious, philosophical and artistic components in the structure of myth as a form of artistic thinking of Vyacheslav Ivanov. Relevance of studying Vyacheslav Ivanov's mythopoetics is stated, as it reveals specifics of his ontologism, originality of his mythological theory, which is based on the religious myth and ritual. Concepts of poetic ontology, symbolical reality, symbol and consciousness are analysed. Key research tasks and their relevance are defined. Generalization of the work is stated. The conclusion is drawn on the potential prospects of S. Titarenko's study of mythopoetical strategy of Vyacheslav Ivanov in the context of religious and philosophical tradition.*

Key words: *Russian symbolism, Vyacheslav Ivanov religious and philosophical esthetics, myth and ritual, symbol and consciousness, poetic ontology, neomythologism, mythopoetical strategies, intermediality, iconology, ekphrasis.*

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**PHILOSOPHY OF LITERATURE: RESEARCH OF MYTHOLOGICAL  
REALITY OF POETIC CONSCIOUSNESS  
(in relation to Svetlana Titarenko's book «"Faust of Our Century":  
Mythopoetics of Vyacheslav Ivanov» (St.Petersburg, 2012))**

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*The article gives analysis of metacreative concept of Vyacheslav Ivanov as the phenomenon of the new philosophical and philological thinking of the XX century that was introduced in Svetlana Titarenko's monograph. It considers the proposed idea of synthesis of philosophy, religion, and art in the structure of new mythology of the XX century. The ontological foundation of the artistic world of the theorist of the Russian symbolism, philosophy of the myth and mechanisms of mythological reality generation become a subject of the analysis. The major task is to study his philosophic lyrics and prose as united text on the basis of mythopoeic principles. The major topics are the problem of dialogue and polylogue of cultures, and the problem of author's myths analysis and their variants, symbolic and archetypal images. The monograph proves that symbols and myths in poet's artistic system play a role of unity integrators. It is concluded that the book under review is a unique record of summarizing research of the mythopoetical sources of the Russian symbolism.*

*Key words: new philology, theory and philosophy of myth, philosophy of creativity, ontologism, metaphysics of consciousness, mythological archetypes, symbolical universalia, symbol, myth, mythopoetic.*

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