

IVANOVO STATE POWER UNIVERSITY

SOLOVYOV STUDIES

Issue 1(53) 2017

Editorial Board:

- M.V. Maksimov* (Chief Editor), Doctor of Philosophy, Ivanovo, Russia
A.P. Kozyrev (Chief Editor Assistant), Candidate of Philosophy, Moscow, Russia,
E.M. Amelina, Doctor of Philosophy, Moscow, Russia,
I.I. Evlampiev, Doctor of Philosophy, St. Petersburg, Russia,
I.A. Edoshina, Doctor of Cultural Studies, Kostroma, Russia
K.L. Erofeeva, Doctor of Philosophy, Ivanovo, Russia,
N.V. Kotrelev, Senior Researcher, Moscow, Russia,
L.M. Maksimova (responsible secretary), Candidate of Philosophy, Ivanovo, Russia,
B.V. Mezhev, Candidate of Philosophy, Moscow, Russia,
V.I. Moiseev, Doctor of Philosophy, Moscow, Russia,
S.B. Rotsinskiy, Doctor of Philosophy, Moscow, Russia,
V.V. Serbinenko, Doctor of Philosophy, Moscow, Russia,
E.A. Takho-Godi, Doctor of Philology, St. Petersburg, Russia,
S.D. Titarenko, Doctor of Philology, St. Petersburg, Russia,
D.L. Shukurov, Doctor of Philology, Ivanovo, Russia

International Editorial Board:

- G.E. Aliaiev*, Doctor of Philosophy, Poltava, Ukraine,
R. Goldt, Doctor of Philology, Mainz, Germany,
N.I. Dimitrova, Doctor of Philosophy, Sofia, Bulgaria,
Davidson P., Doctor of Philosophy, London, United Kingdom
E. van der Zweerde, Doctor of Philosophy, Nijmegen, Netherlands,
Ya. Krasicki, Doctor of Philosophy, Wroclaw, Poland,
B. Marchadier, Slavonic studies doctor, Paris, France,
Nemeth T., Doctor of Philosophy, New York, United States of America

Address:

Russian Scientific and Educational Center of V. S. Solov'ev Studies,
Ivanovo State Power Engineering University
34, Rabfakovskaya st., Ivanovo, Russian Federation, 153003
Tel. (4932), 26-97-70, 26 97-75; Fax (4932) 26-97-96
E-mail: maximov@philosophy.ispu.ru
<http://www.solovyov-seminar.ispu.ru>

The Journal is included in the List of Leading Reviewed Scientific Journals and Publications, which are approved by the State Commission for Academic Degrees and Titles of the Ministry of Education and Science of the Russian Federation for publishing the main scientific results of the dissertations on the candidate and doctoral degrees.

Information about published articles is sent to the Russian Science Citation Index by agreement with «Scientific Electronic Library» Ltd. No. № 580-12/2012 LO of 13.12.2012. The journal is registered in the foreign database Ulrich's Periodicals Directory.

- © M.V. Maksimov, preparation, 2017
- © Authors of Articles, 2017
- © Ivanovo State Power Engineering University, 2017

CONTENT

VS. SOLOVYOV'S HERITAGE: RESEARCH AND PUBLICATIONS

Aliaiev G.E. Simon Frank: preparing «A Solovyov Anthology».....	6
Франк С.Л. [Materials on V.I. Solovyov written in connection with preparation of «Solovyov's anthology»]. <i>Publication editing and notes by G.E. Alyaev</i>	16
Chernus V.K. Vladimir Solovyov and S. L. Frank's ontology.....	55
Krutko A.A. Confessional and ethnic identity of the slavic peoples in controversy by V.S. Solovyov and A.A. Kireev.....	69

ON THE OCCASION OF THE 140TH BIRTHDAY OF S.L. FRANK

Obolevitch Teresa, Tsygankov A.S. «A conflict between science and religion is a conflict of two convictions...». The position of S.L. Frank.....	86
Frank S.L. <On the relationship between religion and science>.....	97
Feber J., Petrucijova J. On defining of Senyon Frank's philosophy (view from Czech abroad).....	103

A.F. LOSEV AND THE CULTURE OF THE SILVER AGE

Dimitrov E.I. «There is a mistiness and a chord vibrating in the mist...». Philosophical debate of Alexej Losev as a fact of the Russian culture.....	116
Osipova O.V. The structure of ancient Greek historical works in the light of A.F. Losev's synthetic-structural terminology.....	127
Prikhodko M.A. Origen's doctrine on revelation in the light of mythology of Alexej Losev.....	134
Postovalova V.I. The theme of «the theanthropic» in A.F. Losev's philosophical interpretation.....	146
Kusse H. Aleksey Fedorovich Losev and Alfred North Whitehead.....	159

ON THE HISTORY OF RUSSIAN THOUGHT

Garziano Svetlana. Rozanov's perception abroad on the example of the Jesuits Slavonic Library's documentary fund (Lyon, France).....	172
---	-----

MONOGRAPH IN THE JOURNAL

Evlampiev I.I. Unbiased Christianity and its sources.....	190
--	-----

CRITICISM AND BIBLIOGRAPHY

Senchikhina U.B. Orthodox thought. Historical-philosophical analysis. Ref. on: Shaposhnikov L.E. Personalistic centres of religious philosophy of the 19-20 th centuries: monograph. Nizhny Novgorod, 2015. 390 p.	231
---	-----

OUR AUTHORS.....	234
ON «SOLOVYOV STUDIES» JOURNAL.....	236
ON SUBSCRIPTION TO «SOLOVYOV STUDIES» JOURNAL.....	239
INFORMATION FOR AUTHORS.....	239

V.S. SOLOVYOV'S HERITAGE: RESEARCH AND PUBLICATIONS

SIMON FRANK: PREPARING «A SOLOVYOV ANTHOLOGY»

G.E. ALIAIEV

Poltava Yuri Kondratiuk National Technical University
24, Pershotravnevy Ave., Poltava, 36011, Ukraine
E-mail: gealyaev@mail.ru

There are four Simon Frank's texts on Vladimir Solovyov we present here to reader's attention. Simon Frank wrote them preparing «A Solovyov Anthology» (London, S. C. M. Press, 1950). The Anthology contains English translations of the three of these texts – «Preface», «Introduction», and «Appendix 'Was Solovyov a convert to Roman Catholicism'», as the text – obviously a version of the Appendix – «In what sense Solovyov was a Catholic?» remained unpublished. We also present here – unpublished before – a draft of the Anthology contents. All the texts given according to the original Simon Frank's manuscripts, preserved in The Bakhmeteff Archive (USA). The Foreword and the Notes focus on analysis of the sources, referred in the texts, the texts history as well as how they correlate with the other Simon Frank's works on Vladimir Solovyov.

Key words: *Simon Frank, Vladimir Solovyov, Anthology, all-unity, Sophia, God-Manhood, Orthodoxy and Catholicism, Universal Church.*

References

1. Alyaev, G.E. *Solov'evskie issledovaniya*, 2016, issue 2(50), pp. 114–134.
2. A Solovyov Anthology, arranged by S.L. Frank. London: S. C. M. Press, 1950. 256 p.
3. Bakhmeteff Archive of Russian and East European History and Culture. Rare Book & Manuscript Library, Columbia University, New York, S.L. Frank Papers.
4. Peregovskaya S.L. Franka s V.B. El'yashevichem i F.O. El'yashevich [S.L. Frank's Correspondence with Mr and Mrs El'yashevich], in *Issledovaniya po istorii russkoy mysli: Ezhegodnik za 2015 god* [Studies on the history of Russian thought: annual report of 2015], Moscow, 2016, pp. 40–242.
5. Bubbayer, F. *S.L. Frank. Zhizn' i tvorchestvo russkogo filosofa. 1877–1950* [S.L. Frank: the life and work of a Russian philosopher. 1877–1950], Moscow: ROSSPEN, 2001.
6. Frank, S.L. Dva pis'ma Vyach. Ivanovu (1947 g.) [Two letters for V. Ivanov, 1947], in Frank, S.L. *Russkoe mirovozzrenie* [Russian outlook], Saint-Petersburg: Nauka, 1996, pp. 95–98.
7. Frank, S. Letter to the Editor. Orthodoxy and the West. *The Tablet*. Boston, 1946. 27 Apr., p. 212.
8. Frank, S.L. *Svet vo t'me: Opyt khristianskoy etiki i sotsial'noy filosofii* [The Light Shineth in Darkness], Paris: YMCA-Press, 1949. 403 p.

VLADIMIR SOLOVYOV AND S.L. FRANK'S ONTOLOGY

V.K. CERNUS

National University – Higher School of Economics
20, Myasnitskaya st., Moscow, 101000, Russian Federation
E-mail: vlchernus@mail.ru

The dynamics of development of ontologic system of S.L. Frank, and also her communication with ideas of V.I. Solovyov is shown in the article. On the basis of original texts of the philosophers, and also domestic and foreign researchers it is shown that both philosophers tended to create the complete doctrine about being. The methodology of research is the system approach complemented by the main methods of a historical-philosophical approach (the analysis and synthesis, philosophical reconstruction, comparative method). «The problem method» is applied in the article as well. As a result of the research it is proposed that the main contradiction preventing to create complete ontologic system is a contradiction between the phenomenal and noumenal worlds. It is supposed that V.S. Solovyov resolves this contradiction first in the idea of Sofia, and then outside historical process. Also S.L. Frank, having faced the contradiction between noumenal and phenomenal, immerses consciousness in being to remove the contradiction. It is proved that method of permission of this contradiction is the anti-nomicmonodualism. It is concluded that the categories Sofia and Reality play a similar role in philosophy of both philosophers. It is a point of connection of noumenal and the phenomenal worlds.

Key words: divine and human, vseedinstvo, bogochelovechestvo, reality, immanent and transcendental, anti-nomicmonodualism, metalogiche-sky unity of life.

References

1. Frank, S.L. *Nepostizhimoe* [Incomprehensible]. Moscow, 2007, pp. 29–439.
2. Solov'ev, V.S. *Chteniya o Bogochelovechestve* [Reading about bogochelovechestvo]. Moscow, 2014, p. 15.
3. Solov'ev, V.I. *Lektsii po istorii filosofii* [Lectures on philosophy history], in *Voprosy filosofii*, 1989, no. 6, pp. 76–138.
4. Volkov, V.N. *Ontologiya lichnosti vseedinstva* [Ontology of the identity of vseedinstvo], in *Solov'evskie issledovaniya*, 2001, issue 1, pp.131–141.
5. Krokhnina, N.P. *Solov'evskaya filosofiya vseedinstva (Sofiosfera) i ee kul'turno-istoricheskie voploshcheniya* [Solovyov's vseedinstvo philosophy (Sofiosper) and its cultural-historical embodiments], in *Solov'evskie issledovaniya*, 2008, issue 18, pp. 219–225.
6. Alyaev, A.G. *S. Frank i V.I. Solov'ev: «peresmotr naslediya»* [S. Frank and V.I. Solovyov: revision of inheritance], in *Solov'evskie issledovaniya*, 2008, issue 16, pp. 210–215.
7. Frank, S.L. *Dukhovnoe nasledie Vladimira Solov'eva* [Vladimir Solovyov's spiritual heritage], in Frank, S.L. *Russkoe mirovozzrenie* [Russian outlook]. Saint Petersburg, 1996, pp. 394–395.
8. Frank, S.L. *Real'nost' i chelovek. Metafizika chelovecheskogo bytiya* [Reality and human. Human's being metaphysics]. Moscow, 2007, pp. 8–77.
9. Bubbayer, F. *S.L. Frank: zhizn' i tvorchestvo russkogo filosofa* [S.L. Frank: life and creativity of Russian philosopher]. Moscow, 2001, p. 111.
10. Matsar, M. *Filosofiya polozhitel'nogo vseedinstva V.S. Solov'eva o cheloveke – subekte khudozhestvennogo tvorchestva* [Philosophy of a positive vseedinstvo of V. S. Solovyov about the person – the subject of art creativity], in *Solov'evskie issledovaniya*, 2008, no. 18, pp. 186–209.
11. Frank, S.L. *Vvedenie v filosofiyu* [Introduction to philosophy]. Berlin, 1923, p. 35.
12. Gorodneva, M.S. *Kontseptsiya sverkhatsional'nogo vseedinstva S.L. Franka* [Concept of a superrationalvseedinstvo of S.L. Frank], in *Filosofskoe nasledie S.L. Franka i sovremennost'* [Philosophical heritage of S.L. Frank and present]. Saratov, 2008, pp. 116–124.

13. Frank, S.L. *Predmet znaniya* [The subject of knowledge]. Moscow, 2001. 370 p.
14. Gaydenko, P.P. *Metafizika konkretnogo vseedinstva, ili absolyutnyy realizm S.L. Franka* [Metaphysics of a concrete vseedinstvo, or absolute realism of S.L. Frank], in *Semen Lyudvigovich Frank* [Semyon Lyudvigovich Frank]. Moscow, 2012, pp. 98–163.
15. Frank, S.L. *Svet vo t'me* [Light in darkness]. Moscow, 2000, pp. 73–207.
16. Frank, S.L. *Dukhovnye osnovy obshchestva* [Spiritual bases of society]. Moscow, 2010, pp. 301–443.
17. Darmogay, E.V. *Sootnoshenie intuitsii, very i ratsional'nosti v gnoseologicheskoy kontseptsii S.L. Franka* [Ratio of intuition, belief and rationality in the gnoseological concept of S.L. Frank], in *Filosofskoe nasledie S.L. Franka i sovremennost'* [Philosophical heritage of S.L. Frank and present]. Saratov, 2008, pp. 112–116.

**CONFESSIONAL AND ETHNIC IDENTITY
OF THE SLAVIC PEOPLES IN CONTROVERSY
BY V.S. SOLOVYOV AND A.A. KIREEV**

A.A. KRUTKO

Lomonosov Moscow State University
1, Leninskie gory St., Moscow, 119991, Russian Federation
E-mail: akrutko92@mail.ru

The article presents comparative analysis of A. Kireev and Vl. Solovyov's views on church and Slavonic issues. It states the reason for considering of personality of A. Kireev in the context of his relations with Vl. Solovyov. The views of A. Kireev on the creation of a Slavic Federation are stated. The article shows the transformation of the position of Vl. Solovyov in relation to Slavophilism. The article focuses on the history of the Slavonic issue and the Slavic liberation movement in the 60–80s. It examines the idea of the Slavic mutuality. Special attention is given to the Church's dispute between Orthodoxy and Catholicism. The article shows opponents' approaches to problem-solving in fields of unification of the Orthodox and Catholic churches, and interaction between the Slavic nations. It touches the question of the ways of copability of schism in the Slavic world. It reveals the controversy by Vl. Solovyov and A. Kireev in relation to religious dogmas, and makes emphasis on the differences of the opponents on this issue. The importance of convening an Ecumenical Council from the point of view of A. Kireev and Vl. Solovyov is emphasized. The influence of A. Kireev for the development of the dialogue between the Orthodox Church and the old Catholic Church is considered. For the research the key texts of thinkers (including diaries and letters) are involved. Similar and different points of view of A. Kireev and Vl. Solovyov on these issues are revealed. In conclusion the author shows that this debate is important in the context of the history of Russian thought as their polemics sets an example of the relations between government and intellectual elite of the last quarter of the 20th century.

Key words: the Slavic issue, pan-Slavism, Slavophilism, Orthodoxy, Catholicism, the old Catholic Church, the Universal Church, the Slavic Federation, the Ecumenical Council, the religious issue.

References

1. Kireev, A.A. *Dnevnik. 1905–1910* [The Diary. 1905–1910]. Moscow: ROSSPEN, 2010. 472 p.
2. Medovarov, M.V. *Potomstvennyy slavyanofil General Aleksandr Alekseevich Kireev (1833–1910)* [Slavophile General Alexander Kireev (1833–1910)], in *Pravaya Rossiya. Zhizneopisaniya russkikh monarkhistov nachala XX veka* [Right Russia. Biography of Russian monarchists of the beginning of the 20th century]. Saint Petersburg, 2015, pp. 396–407.

3. Medovarov, M.V. K istorii vzaimootnosheniy A.A. Kireeva i V.I.S. Solov'eva [On the history of relations between A.A. Kireev and V.I.S. Solov'ev], in *Vestnik Nizhegorodskogo universiteta im. N.I. Lobachevskogo*, 2010, no. 1, pp. 234–239.
4. Kireev, A.A. Pis'mo k redaktoru «Rusi» [A letter to the editor of 'Rus'], in Kireev, A.A. *Uchenie slavyanofilov* [Slavophiles' doctrine]. Moscow: Institut russkoy tsivilizatsii, 2012, pp. 120–134.
5. Kireev, A.A. Kratkoe izlozhenie slavyanofil'skogo ucheniya [A brief summary of the Slavophile doctrine], in Kireev, A.A. *Uchenie slavyanofilov* [Slavophiles' doctrine]. Moscow: Institut russkoy tsivilizatsii, 2012, pp. 28–89.
6. Kireev, A.A. V chem nasha vera? [What is our faith?], in Kireev, A.A. *Uchenie slavyanofilov* [Slavophiles' doctrine]. Moscow: Institut russkoy tsivilizatsii, 2012, pp. 167–172.
7. Solov'ev, V.S. Pis'ma A.A. Kireevu [Letters to Kireev], in *Simvol*, Paris, 1992, no. 27, pp. 191–255.
8. Nosov, A.A. «My zdes' osnovali Filosofskoe obshchestvo...» (K istorii Filosofskikh obshchestv v Rossii) [On the history of philosophical communities in Russia], in *Voprosy filosofii*, 1999, no. 1, pp. 172–181.
9. Solov'ev, V.S. Tri sily [Three forces], in Solov'ev, V.S. *Izbrannoe* [Selected works]. Moscow, 2010, pp. 527–540.
10. Valitskiy, A. Rossiya, katolichestvo i pol'skiy vopros [Russia, Catholicism and the Polish issue]. Moscow: Izdatel'stvo Moskovskogo universiteta, 2012. 624 p.
11. Kireev, A.A. Zamechanie na predydushchuyu stat'yu [Comment on previous article], in *Izvestiya S.-Peterburgskogo Slavyanskogo blagotvoritel'nogo obshchestva, 1884, no. 2*. [Otz. na: Solov'ev, V.S. O narodnosti i narodnykh delakh Rossii [Ref. on: Solov'ev V.S. On people and people's matters of Russia], in *Izvestiya S.-Peterburgskogo Slavyanskogo blagotvoritel'nogo obshchestva, 1884, no. 2*], pp. 8–12.
12. Kireev, A.A. Obrashchenie starokatolikov k pravoslavnyim [The appeal of Old Catholic Church to the Orthodox Church], in Kireev, A.A. *Sochineniya v 2 ch., ch. 2, X* [Works in 2 parts, part 2, X]. Saint-Petersburg, 1912, pp. 76–83.
13. Kireev, A.A. Sushchnost' slavyanofil'skogo ucheniya [The essence of the Slavophiles doctrine], in Kireev, A.A. *Uchenie slavyanofilov* [Slavophiles' doctrine]. Moscow: Institut russkoy tsivilizatsii, 2012, pp. 91–114.
14. Kireev, A.A. Uspekhi starokatolitsizma v Avstrii [The success of Old Catholic Church in Austria], in Kireev, A.A. *Sochineniya v 2 ch., ch. 1* [Works in 2 parts, part 1]. Saint-Peterburg, 1912, pp. 125–126.
15. Kireev, A.A. Otvet «Zagranichnomu slavyaninu» [The answer to «Foreign Slav»], in *Moskovskiy sbornik iz proizvedeniy M.D. Skobeleva, I.S. Aksakova, V.S. Solov'eva, O.F. Millera, A.A. Kireeva, A.M. Koyalovicha, P.I. Aristova I drugikh* [Moscow selection of works by M.D. Skobelev, I.S. Aksakov, V.S. Solov'ev, O.F. Miller, A.A. Kireev, A.M. Koyalovich, P.I. Aristov]. Moscow, 1887, pp. 271–292.
16. Solov'ev, V.S. Otvet N.Ya. Danilevskomu. 1885 [The Answer to Danilevsky. 1885], in Solov'ev, V.S. *Sobranie sochineniy. T. 4* [Collected works. Vol. 4]. Saint-Petersburg: Prosveshchenie, 1883–1887, pp. 193–203.
17. Kireev, A.A. Pis'mo v redaktsiyu [Letter in edition], in *Izvestiya S.-Peterburgskogo Slavyanskogo blagotvoritel'nogo obshchestva, 1885, no. 5–6*, pp. 265–267.
18. Kireev, A.A. Neskol'ko zamechaniy na stat'yu V.S. Solov'eva «Velikiy spor» [A few comments on the article «The Great debate» by V.S. Solov'ev], in *Rus'*, 1883, 1 november, no. 21, pp. 26–38.
19. Solov'ev, V.S. Russkaya ideya [The Russian idea], in Solov'ev, V.S. *Izbrannoe* [Selected works], Moscow: ROSSPEN, 2010, pp. 586–613.
20. Vvedenskiy, A. Slavyanofil'skaya formula A.A. Kireeva. Nashi soyuzniki i nashi protivniki [The Slavophiles formula of A. Kireev. Our allies and our opponents], in *Bogoslovskiy vestnik*, 1895, no. 12, pp. 400–408.
21. Solov'ev, V.S. Nравственность i politika. Istoricheskie obyazannosti Rossii [Morality and politics. Historical responsibility of Russia], in Solov'ev, V.S. *Izbrannoe* [Selected works]. Moscow: ROSSPEN, 2010, pp. 614–630.

22. Kireev, A.A. Papskaya entsiklika o soedinenii Tserkvey, ee tekst i dva pravoslavnykh otzyva o ney [The Papal Encyclical about the Union of Churches, the text and two Orthodox opinion about it], in Kireev, A.A. *Uchenie slavyanofilov* [Slavophiles' doctrine]. Moscow: Institut russkoy tsivilizatsii, 2012, pp. 540–572.

23. Kireev, A.A. Neskol'ko zamechaniy na stat'yu V.S. Solov'eva o Dogmaticheskom razvitii Tserkvi, v svyazi s voprosom o soedinenii Tserkvey [A few remarks on the article of V.S. Solovyov about the Dogmatic development of the Church, in connection with the question about the union of Churches], in *Chteniya v Obshchestve lyubiteley dukhovnogo prosveshcheniya* [Readings in the community of lovers of enlightenment]. Moscow, 1886, pp. 460–470.

24. K.A. [Kireev A.A.] Pis'mo k redaktoru (Po povodu statey V.S. Solov'eva) [A Letter to the editor (About articles of V.S. Soloviev)], in *Rus'*, 1883, 1 december, no. 23, pp. 32–33.

ON THE OCCASION OF THE 140TH BIRTHDAY OF S.L. FRANK

«A CONFLICT BETWEEN SCIENCE AND RELIGION IS A CONFLICT OF TWO CONVICTIONS...». THE POSITION OF S.L. FRANK. ANNEX: S.L. FRANK. <ON THE RELATIONSHIP BETWEEN RELIGION AND SCIENCE>

TERESA OBOLEVITCH

The Pontifical University of John Paul II in Krakow
9, Kanonicza St., Krakow, 31-002, Poland
E-mail: tereza.obolevich@upjp2.edu.pl

A.S. TSYGANKOV

Institute of Philosophy Russian Academy of Sciences
12/1, Goncharnaya Str., Moscow, 109240, Russian Federation
E-mail: m1dian@yandex.ru

In this publication, the reader is introduced into the previously unpublished archive text of S.L. Frank that is dedicated to the problem of relationship between religion and science and is stored at Bakhmeteff archive at Columbia University (USA). The main purpose of the article anticipating of the archival material is to indicate the place that it takes in the creativity of Russian philosopher and thereby to establish an approximate date of its appearing. A special attention is paid to the analysis of specifics of relationship between religion and science in the philosophical heritage of S.L. Frank as well as to the identification of genetic affinity of this topic in the entire system of philosopher. The archive text entitled «<On the relation between religion and science>» is compared with the previously published Frank, such as «Religion and Science» from 1925 and «Religion and science in the modern consciousness» from 1926. On the base of the comparative analysis as well as a comparison of the semantic structure of these texts, it was found that in majority the semantic links of the manuscript «<On the relation between religion and science>» coincides with the semantic links of the work «Religion and science». However, the archival manuscript contains an important idea according to which the crisis of modern scientific knowledge is founded on naturalism and which corresponds with the text of «Religion and science in the modern consciousness». Frank analysed the position regarding the problem of the relationship between science and religion in the light of his ontological concept of panentheism. According to it God is immanently present in the world (that is the subject of science) and, at the same time, infinitely transcends the world so that the only knowledge of God is «learned ignorance».

Key words: archive heritage of S.L. Frank, relationship between science and religion, Russian religious philosophy, religious faith, scientific knowledge, materialism, positivism.

References

1. Frank, S.L. Proiskhozhdenie nauki [The origin of science], in *Izvestiya Saratovskogo universiteta. Ser. Filologiya. Zhurnalistika*, 2006, issue 1–2, pp. 10–12.
2. Frank, S.L. <Ob otnoshenii mezhdou religiei i naukoj> [<On the relationship between religion and science>], in Bakhmeteff Archive of Russian and East European History and Culture, Rare Book & Manuscript Library. Columbia University. New York: S.L. Frank Papers. Box 12.
3. Frank, S.L. *Religiya i nauka* [Religion and science]. Bruxelles: Zhizn' s Bogom, 1953. 28 p.
4. Frank, S.L. Absolyutnoe [The Absolute], in Frank, S.L. *Russkoe mirovozzrenie* [Russian World-view]. Saint-Petersburg: Nauka, 1996, pp. 58–72.

5. Frank, S.L. *Filosofiya i religiya* [Philosophy and religion], in *Na perelome. Filosofskie diskussii 20-kh godov: Filosofiya i mirovozzrenie* [At the turn. Philosophical discussions of the 20s: philosophy and world view]. Moscow: Izdanie politicheskoy literatury, 1990, pp. 319–334.
6. Frank, S.L. *S nami Bog. Tri razmyshleniya* [God with us: Three meditations], in Frank, S.L. *S nami Bog* [God with us]. Moscow: AST, 2003, pp. 439–744.
7. Frank, S.L. *Religiya i nauka v sovremennom soznanii* [Religion and science in the modern consciousness], in *Put'*, 1926, no. 4, pp. 145–156.
8. Frank, S.L. *Religiya i nauka* (Emil' Butru. Vil'yam Dzhejms i religioznyy opyt. Emile Boutroux. Science et religion dans la philosophie contemporaine) [Emile Boutroux, William James and religious experience, Emile Boutroux, Religion and science], in *Kriticheskoe obozrenie*, 1909, issue VI, pp. 90–95.
9. Razd'yakov, V. *Institutsionalizatsiya dialogicheskogo napravleniya diskursa «nauka i religiya» v sovremennoy Rossii* [The institutionalization of the dialogue direction of discourse «science and religion» in the contemporary Russia], in *Gosudarstvo. Religiya. Tserkov'*, 2015, vol. 1, pp. 11–29.
10. *Iz perepiski S.L. Franka i N.A. Berdyayeva (1923–1926)* [From the correspondence S.L. Frank's and N.A. Berdyayev's (1923–1926)], in *Voprosy filosofii*, 2014, no. 2, pp. 131–154.
11. *Khronika* [Chronicle], in *Rul'*, 1927, no. 1893, p. 7.
12. *Khronika* [Chronicle], in *Rul'* [Rudder] 1927, no. 1905, p. 7.
13. B.G. *Nauka o chudesakh. Na lektzii prof. S.L. Franka* [The science on miracles. The lecture of prof. S.L. Frank], in *Ekho*, 1928, no. 68. Available at: http://www.russianresources.lt/archive/Frank/Frank_1.html.
14. Koval'chuk, S. *Molodezhnaya organizatsiya Russkogo Zarubezh'ya: deyatelnost' RSKhD v Latvii (1927–1934)* [The Youth Organization of Russian abroad: RSCM activities in Latvia (1927–1934)], in *Russkiy mir i Latvija: Pis'ma v budushchee* [Russian world and Latvia: Letters to the Future]. Riga: Izdanie obshchestva Seminarium Hortus Humanitatis, 2015, issue XXXIX, pp. 8–28.
15. Frank, S.L. *Materializm kak mirovozzrenie* [Materialism as a worldview]. Paris: YMCA Press; Warsaw: Izdatel'stvo «Dobro», 1928. 31 p.
16. *Nobel Lectures. Physics 1942–1962*. Amsterdam – London – New York: Elsevier Publishing Company, 1964, 619 p.
17. Semenov, A. *Stosunek uczonych w Dubnej do wiary. Kilka portretów, in Nauka – religia – dzieje: co to znaczy realnie byc...? VIII Seminarium Interdyscyplinarne w Castel Gandolfo 8–10 sierpnia 1995 r.* [Science – Religion – History: what is real existence means? The proceedings of the 8th seminar held at Castel Gandolfo 8–10th of August 1995]. Kraków: Wydawnictwo Uniwersytetu Jagiellonskiego, 1996, pp. 117–129.
18. Frank, S.L. *Svet vo t'me* [The light shines in the darkness]. Moscow: Faktorial, 1998. 256 p.
19. Obolevitch, T. *Negative theology and science in the thought of Semyon Frank*. *Studies in East European Thought*, 2010, vol. 62, no. 1, pp. 93–99.
20. Frank, S.L. *Otnoshenie russkogo cheloveka k Bogu* [The attitude of Russian man to God], in *Vtoraya navigatsiya*, 2005, no. 5, pp. 279–284.
21. Frank, S.L. *Iz zapisnoy knizhki 1944 goda* [From the notebook of 1944], in *Istoriya filosofii u vitchiznyaniy dukhovniy kul'turi* [History of philosophy in the native spiritual culture]. Poltava: ASMI, 2016, pp. 517–520.
22. Obolevitch T. *Gdy wiedza i wiara zbiegają się ze sobą* [When knowledge coincidents with faith], in Frank, S.L. *Dowód ontologiczny i inne pisma o wiedzy i wierze* [Ontological proof and other works on knowledge and faith]. Kraków: Wydawnictwo Naukowe PAT, 2007, pp. IX–XXXI.
23. *Perepiska S.L. Franka s V.B. El'yashevichem i F.O. El'yashevich (1922–1950)* [Correspondence S.L. Frank's with V.B. El'yashevich's and F.O. El'yashevich's (1922–1950)], in *Issledovaniya po istorii russkoj mysli 2015* [Studies in Russian intellectual history 2015]. Moscow: Modest Kolerov, 2016, pp. 40–240.
24. Frank, S.L. *Mysli v strashnye dni* [Thoughts in the dark days], in Frank, S.L. *Neprochitannoe... Stat'i, pis'ma, vospominaniya* [Unread... Articles, letters, recollections]. Moscow: Moskovskaya shkola politicheskikh issledovaniy, 2001, pp. 347–393.

25. Alyaev, G.E. «Mysli v strashnye dni»: dopolneniya. Predislovie k publikatsii fragmentov iz zapisnykh knizhek S.L. Franka [«Thoughts in the dark days»: supplements. The foreword to publication of fragments from Simon Frank's notebooks], in *Solov'evskie issledovaniya*, 2015, issue 4, pp. 86–92.

26. Obolevich, T. Problema otnosheniya nauki i religii v tvorchestve Semena Lyudvigovicha Franka [The problem of the relationship of science and religion in the creativity of S.L. Frank], in *Kolizii sintezu filosofii i religii v istorii vitchiznyanoi filosofii (do 180-richchya Pamfila Jurkevicha ta 130-richchya Semena Franka)* [Collisions of the synthesis of philosophy and religion in the history of native philosophy]. Poltava: ACMI, 2007, pp. 88–94.

27. Frank, S.L. Nepostizhimoe. Ontologicheskoe vvedenie v filosofiyu religii [The Unknowable: An ontological introduction to the philosophy of religion], in Frank, S.L. *Sochineniya* [Works]. Moscow: Pravda, 1990, pp. 183–559.

28. Spence, J., *Anecdotes, Observations, and Characters of Books and Men*, London: J. Murray, 1820. 319 p.

29. Senokosov, Yu.P. Primechaniya [Comments], in Frank, S.L. *Sochineniya* [Works]. Moscow: Pravda, 1990, pp. 550–603.

30. Shekspir, V. *Gamlet* [Hamlet]. Saint-Petersburg: Tipografiya meditsinskogo departamenta ministerstva vnutrennikh del, 1828.

31. Chesterton, G.K. *Ortodoksiya* [Orthodoxy]. Moscow: Pravoslavnyy Svyato-Tikhonovskiy Bogoslovskiy institut, 2003. 286 p.

ON DEFINING OF SEMYON FRANK'S PHILOSOPHY (VIEW FROM CZECH ABROAD)

J. FEBER

Trnava University in Trnava
23, Hornopotočná Trnava, 918 43, Slovak Republic
E-mail: jromír.feber@vsb.cz

J. PETRUCIJOVA

University of Ostrava
3, F Sramka, Ostrava, Czech Republic
E-mail: jelena.petrucijova@osu.cz

Analysing different approaches offered in the philosophical literature (including the Czech literature) the authors discuss two mutually connected topics: (1) whether it is justified to consider Frank as primarily religious thinker and (2) whether it is legitimately regarded his as a representative of the original Russian religious philosophy. In authors' opinion, having continued a metaphysic tradition of the Western philosophy, Frank is primarily the adherent of the metaphysics of all-unity as a main stream of the Russian religious philosophy. The authors point out on the main ideas of Frank's philosophy and their interconnections with Solovyov's philosophy withal emphasise his approaches, which are discussed within the context of the 20th century Western philosophy.

Key words: *Semyon Frank's philosophy, all-unity, Russian religious philosophy, God, faith, intuition.*

References

1. *Semen Lyudvigovich Frank* [Simon Ludvigovich Frank]. Moscow, 2012. 589 p.
2. Rahner, K. *Teologicky slovník*. Praha: Zvon, 1996. 426 p.

3. Frank, S.L. *Real'nost' i chelovek* [Reality and man]. Moscow: Respublika, 1997. 479 p.
4. Jakovenko, B. *Dejiny ruské filozofie*. Praha: Orbis, 1938. 462 p.
5. Losskij, N. *Dejiny ruské filozofie*. Velehrad: Refugium Velehrad-Roma, 2004. 662 s.
6. Spidlik T. *Ruská idea, jiny pohled na cloveka*. Velehrad: Refugium Velehrad-Roma, 1996. 416 s.
7. Zamaleev, A.F. *Lepty. Issledovaniya po russkoy filosofii* [Contributions. Study on the Russian philosophy]. Saint-Petersburg: Sankt-Peterburgskiy universitet, 1996. 320 p.
8. Evlampiev, I.I. *Istoriya russkoy metafiziki v XIX–XX vekakh. Ch. I* [History of the Russian metaphysics in the 19–20 centuries. Part I]. Saint-Petersburg: Aleteyya, 2000. 415 p.
9. Motroshilova, N.V. *Mysliteli Rossii i filosofiya zapada* [Thinkers of Russia and philosophy of the West]. Moscow: Respublika, 2006. 477 p.
10. Alyaev G.E. *O filosofskom metode S.L. Franka (Fenomenologiya ne po Gusserlyu)* [About a philosophical method of S.L. Frank (Phenomenology not across Husserl)], in *Ideynoe nasledie S.L. Franka v kontekste sovremennoy kul'tury* [Ideological heritage of S.L. Frank in the context of modern culture]. Moscow: Bibleysko-bogoslovskiy institut sv. Apostola Andreyana, 2009, pp. 17–28.
11. Boobbyer, P. *S.L. Frank. The life and work of a Russian philosopher 1877–1950*. Athéna: Ohio university press, 1995. 292 p.
12. Elen P. *Vvedenie v spetsifiku filosofskogo myshleniya Franka* [Introduction to specifics of philosophical thinking of Frank], in *Semen Lyudvigovich Frank* [Simon L'udvigovich Frank]. Moscow: ROSSPEN, 2012, pp. 15–57.
13. Alekseeva I. Yu. *Filosofiya v sovremennoy Rossii i russkaya filosofiya* [Philosophy in modern Russia and the Russian philosophy], in *Filosofy Rossii XIX–XX stoletiy. Biografii, idei, trudy* [Philosophers of Russia of the 19–20 centuries. Biographies, ideas, works]. Moscow: Akademicheskij proekt, 2002, pp. 12–15.
14. Losskij N.O. *Istoriya russkoy filosofii* [History of the Russian philosophy]. Moscow: Sovetskij pisatel', 1991. 480 p.
15. Zen'kovskiy V.V. *Istoriya russkoy filosofii v 2 t.* [History of the Russian philosophy in 2 vol.]. Leningrad: Prometey, 1991.
16. Shein, L.J. *Readings in Russian Philosophical Thought. Logic and Aesthetics*. Hague: Mouton, 1973. 337 p.
17. Zouboff, P.P. *Godmanhood as the main idea of the philosophy of Vladimir Solovyov*. Poughkeepsie. N.Y.: Peter P. Zouboff, 1944. 233 p.
18. Frank, S.L. *Sochineniya* [Works]. Moscow: Pravda, 1990. 608 p.
19. Men', A. *Semen Lyudvigovich Frank, in Mirovaya dukhovnaya kul'tura* [World spiritual culture]. Moscow, 1995, pp. 574–583.

A.F. LOSEV AND THE CULTURE OF THE SILVER AGE

«THERE IS A MISTINESS AND A CHORD VIBRATING IN THE MIST...» PHILOSOPHICAL DEBUTE OF ALEXEJ LOSEV AS A FACT OF THE RUSSIAN CULTURE

E.I. DIMITROV

Institute of Literature at the Bulgarian Academy of Sciences
52, Shipchenski prohod, bl. 17, Sofia 1113, Bulgaria
E-mail: edimitrov@bgg.bg

The article aims to analyze the appearance of Losev as an author in 1916. Three of his publications from the same year are considered together as a unique and united act of creation and as an original triple debut. The Losev's philosophical debut is referred to the debut of F.M. Dostoevsky, which was conducted under the sign of doublehood. As a result methodological conclusion was drawn that the researchers have to discriminate the time of creative process from time of writing the particular oeuvre as well as from the time of social embodiment of creative process. Many inter-textual links among the three first Losev's articles and various oeuvre of the Russian literature and philosophy are revealed. Through the first publications A.F. Losev inscribes his reflexions in three different traditions simultaneously. These traditions are the universal Plato tradition, the Russian literature and philosophical tradition and the European and Russian music tradition. It was pointed out that this triple debut is intimately connected with different facts and cultural of the 19th and the beginning of the 20th centuries being fact and phenomenon of the same Russian culture.

Key words: jubilee-memory, flashness, debut of Dostoevsky under the sigh of double, social realization of the creative process, triple debut of A. Losev, poetics of self-expressing, life sense, congruence of music and text, emblem of Russian thought, thinking-through, social mechanism of functioning of the creative activity.

References

1. Dimitrov, E. Zametki o yubilee (genezis i smysl) [Notes on jubilee (genesis and sense)], in *Mezhvuzovskiy sbornik nauchnykh trudov «Tri veka russkoy literatury: Aktual'nye aspekty izucheniya»* [Interacademic collection of scientific research «Three centuries of Russian literature: Actual aspects of study»]. Moscow; Irkutsk: Izdatel'stvo GOUVPO IGPU, 2008, issue 19, pp. 3–8.
2. Dimitrov, E. Pamet, yubiley, kanon. Uvod v sotsiologiyata na b»lgarskata literatura [Memory, jubilee, canon. An introduction to the sociology of the Bulgarian literature]. Sofiya: Iztok-Zapad, 2012, pp. 82–136.
3. Dostoevskiy, F.M. Prestuplenie i nakazanie [Crime and Punishment], in Dostoevskiy, F.M. *Polnoe sobranie sochineniy v 30 t., t. 6* [Collected works in 30 vol., vol. 6]. Leningrad: Nauka, 1973. 422 p.
4. Dostoevskiy, F.M. Pis'ma. 1832–1859 [Letters. 1832–1859], in Dostoevskiy, F.M. *Polnoe sobranie sochineniy v 30 t., t. 28., ch. I* [Collected works in 30 vol., vol. 28, part 1]. Leningrad: Nauka, 1985. 551 p.
5. *Letopis' zhizni i tvorchestva F.M. Dostoevskogo. 1821–1881* [Cronicle of the life and the oeuvre of F.M. Dostoevsky. 1821–1881]. Saint-Petersburg, 1983, vol. 1. 530 p.
6. Dostoevskiy, F.M. Dnevnik pisatelya. 1877. Sentyabr'–dekabr' [Diary of a Writer. 1877. September–December], in Dostoevskiy, F.M. *Polnoe sobranie sochineniy v 30 t., t. 26* [Collected works in 30 vol., vol. 26]. Leningrad: Nauka, 1984, pp. 5–128.

7. Belinskiy, V.G. Peterburgskiy sbornik [Peterburg's miscellany], in Belinskiy, V.G. *Sobranie sochineniy v 9 t., t. 8* [Collected works in 9 vol., vol. 8]. Moscow: Khudozhestvennaya literatura, 1982, pp. 121–156.
8. Dimitrov, E. Dostoevskiy i Losev: k voprosu ob obshchenii v «bol'shom vremeni» [Dostoevsky and Losev. To the topic for the communication at the «grand time»], in *Dostoevskiy. Materialy i issledovaniya* [Dostoevsky. Materials and studies]. Saint-Petersburg: Nauka, 2010, issue 19, pp. 58–75.
9. Losev, A.F. Pis'mo A.V. Nezhdanovoy 1916 [Letter to A.V. Nezhdanova 1916], in Losev, A.F. *«Ya soslan v XX vek...»* [«I am in exile at XX century»]. Moscow: Vremya, 2002, vol. 2, pp. 470 p.
10. Losev, A.F. *Na rubezhe epokh. Raboty 1910–1920-kh godov* [At the boundary of the epochs. Works from 1910–1920-th]. Moscow: Progress-Traditsiya, 2015. 1088 p.
11. Gamayunov, M. «Soyuz muzyki, filosofii, lyubvi i monastyrya» [The union between the music, philosophy, love and monastry], in Losev, A.F. *Forma. Stil'. Vyrazhenie* [Form. Style. Expression]. Moscow: Mysl', 1995, pp. 907–925.
12. Losev, A.F. Vysshiiy sintez kak schast'e i vedenie [Upper synthesis as happiness and knowledge], in Losev, A.F. *«Mne bylo 19 let...»*. *Dnevnik. Pis'ma. Proza* [«I was 19 years old...». Diaries. Letters. Prose]. Moscow: Russkie slovari, 1997, pp. 17–28.
13. Averintsev, S.S. «Mirovozzrencheskiy stil'»: podstupy k yavleniyu Loseva [«Weltanschauung's style»: approaches to the Losev's appearance], in *Voprosy filosofii*, 1993, no. 9, pp. 16–22.
14. Takho-Godi, E.A. «... Ya ostayus' poetom i khudozhnikom» [«I remain a poet and an artist»], in Losev, A.F. *«Mne bylo 19 let...»*. *Dnevnik. Pis'ma. Proza* [«I was 19 years old...». Diaries. Letters. Prose]. Moscow: Russkie slovari, 1997, pp. 283–299.
15. Losev, A.F. Eros u Platona [Eros in Plato], in Losev, A.F. *Bytie. Imya. Kosmos* [Being. Name. Cosmos]. Moscow: Mysl', 1993, pp. 31–60.
16. Trubetskoy, E. *Smysl zhizni* [The sense of the life]. Moscow: Tovarishchestvo im. Mamontova, 1914. 282 p.
17. Losev, A.F. *Vladimir Solov'ev i ego vremya* [Vladimir Solovyov and his time]. Moscow: Progress, 1990. 719 p.
18. Losev, A.F. Dva mirooshchushcheniya. Iz vpechatleniy posle «Traviaty» [Two conceptions of the world. Some impressions after «La traviata»], in Losev, A.F. *Forma. Stil'. Vyrazhenie* [Form. Style. Expression]. Moscow: Mysl', 1995, pp. 623–636.
19. Losev, A.F. Zhenshchina-myslitel'. Prilozheniya [Woman-thinker. Appendix], in Losev, A.F. *«Ya soslan v XX vek...»* [«I am in exile at XX century»]. Moscow: Vremya, 2002, vol. 2, pp. 7–160.
20. Dimitrov, E. Insarov: bolgarin li on? [Insarov: is he Bulgarian?], in *Voprosy literatury*, 2016, no. 5, pp. 243–277.
21. Turgenev, I.S. Nakanune [On the Eve], in Turgenev, I.S. *Polnoe sobranie sochineniy i pisem v 30 t., t. 6* [Collected works and letters in 30 vol., vol. 6]. Moscow: Nauka, 1981, pp. 159–300.
22. Losev, A.F. O muzykal'nom oshchushchenii lyubvi i prirody. K tridtsatipyatiletiyu «Snegurochki» Rimskogo-Korsakova [About music feeling of the love and the nature. To 35 anniversary of «The Snow Maiden» of Rimsky-Korsakov], in Losev, A.F. *Forma. Stil'. Vyrazhenie* [Form. Style. Expression]. Moscow: Mysl', 1995, pp. 603–621.

THE STRUCTURE OF ANCIENT GREEK HISTORICAL WORKS IN THE LIGHT OF A.F. LOSEV'S SYNTHETIC-STRUCTURAL TERMINOLOGY

O.V. OSIPOVA

M.V. Lomonosov Moscow State University,
Leninskie gory, Shuvalov Building, Moscow, 119991, Russian Federation
E-mail: ospv@mail.ru

The article considers A.F. Losev's synthetic-structural terminology, systematised in the final volume of the «History of Classical aesthetics» applied to the Hellenistic Greek historians', Polybius' and Diodorus Siculus', and the rhetorician Dionysius of Halicarnassus' views on the structure of historical works. It presents the analysis of the Greek authors of the use of the terms «order» and «symmetry» and the terms antonymous to on the basis of literary works studied by Losev in the part about the terminology of the entire and its parts. Elements of the art concept of the beginning, middle, and end marked by A.F. Losev for Aristotle, can be revealed in Dionysius of Halicarnassus', Diodorus Siculus', and Polybius' discussions on the advantages and disadvantages of the structure of a historical work. A.F. Losev points to the universal principle of symmetry, the adherence to which is evident in Dionysius of Halicarnassus' and Diodorus Siculus' examinations of the literary structure. It is concluded that on the one hand, the application of A.F. Losev's synthetic-structural terminology allows to systematise Polybius', Diodorus Siculus', and Dionysius of Halicarnassus' reasonings on the literary structure, on the other hand, ancient authors' views on the structure of Greek historical works give a further illustration of A.F. Losev's discussion on the «beautiful structure of living things» in classical antiquity.

Key words: A.F. Losev's notions and terms, taxis, symmetry, literary work, style, rhetoric, Ancient Greek historiography, structure of historical works.

References

1. Takho-Godi, A.A., Takho-Godi, E.A. «Kontseptual'naya filologiya» A.F. Loseva (o tezisakh po terminologii 1980-kh godov) [A.F. Losev's conceptual philology (about terminological papers of the 1980-es)], in *Solov'evskie issledovaniya*, 2016, issue 4(52), pp. 49–56.
2. Osipova, O.V. A.F. Losev o drevnegrecheskikh istorikakh [A.F. Losev on Ancient Greek historians], in *Tvorchestvo A.F. Loseva v kontekste otechestvennoy i evropeyskoy kul'turnoy traditsii* [A.F. Losev's works in the context of Russian and European cultural tradition]. Moscow: Dizayn i poligrafiya, 2013, part 2, pp. 25–33.
3. Losev, A.F. *Istoriya antichnoy estetiki: Itogi tysyacheletnego razvitiya: v 2 kn., kn. 2* [The history of Classical aesthetics: The result of the millennium development: in 2 book, book 2]. Moscow: Iskusstvo, 1994. 604 p.
4. Losev, A.F. *Problema khudozhestvennogo stilya* [The problem of artistic style]. Kiev: Collegium, 1994. 288 p.
5. Losev, A.F. *Istoriya antichnoy estetiki: Ranniy ellinizm* [The history of Classical aesthetics: the early Hellenism]. Moscow: AST; Folio, 2000. 959 p.
6. Dionysius of Halicarnassus. *Critical Essays*. Vol. I–II. London; Cambridge (Mass.): Harvard University Press, 1974–1985. 670 p., 454 p.
7. Khalizev, V.E. *Teoriya literatury* [Theory of literature]. Moscow: Vysshaya shkola, 1999. 398 p.
8. Diodorus Siculus. *Library of History*. Vol. I–XII. London; Cambridge (Mass.): Harvard University Press, 1933–1967.
9. Polybius. *The Histories*. Vol. I. Books I–II. London; Cambridge (Mass.): Harvard University Press, 1922. 442 p.

10. Polibiy. *Vseobshchaya istoriya v soroka knigakh. T. I (Kn. I–V)* [General history in forty books. Vol. I (Books I–V)]. Saint Petersburg: Nauka, 2005. 496 p.

11. Nünlist, R. *The Ancient Critic at Work: Terms and Concepts of Literary Criticism in Greek Scholia*. Cambridge: Cambridge University Press, 2009. 458 p.

12. Dionisiy Galikarnasskiy. Pis'mo k Pompeyu [Letter to Pompeius], in *Antichnye ritoriki* [Ancient rhetorical treatises]. Moscow: Izdatel'stvo Moskovskogo universiteta, 1978, pp. 222–233.

ORIGEN'S DOCTRINE ON REVELATION IN THE LIGHT OF MYTHOLOGY OF ALEXEY LOSEV

M.A. PRIKHODKO

The parish of St. Nicolas Russian Orthodox Church

Seville, Spain,

E-mail: prihodkomaxim@yandex.ru

The article presents a first attempt of using certain aspects of the dialectic of myth of Alexey Losev to analyze the thoughts of Origen, the early Christian church teacher on the Revelation and the principles of its interpretation and understanding. As soon as Losev considers myth's consciousness as the most adequate to understanding and realizing the nature of symbol, the author finds Losev's dialectic of myth as the method for analysis of the initial position of Origen's thought, who considers the text of holy Bible living word of God, personal symbol developed to the scale of universe and gathering in the personality of Christ. The author makes an attempt to find a match to the basic concepts of Losev's dialectic of the myth in the Origen's christian intuitions, such as a person, a history, a miracle, a name. The mythical is understood as a kind of phenomenological field where subject and object are not opposed to each other but are in living and a dialectical relationship. The dialectic of the myth in respect to the teaching of Origen allows to find some living ground of the incipient Christian theology, in which his basic points are the realities of living experience of knowing faith, draws its content from the sacred text. Also the dialectic of myth allows to identify and analyze the relationship and the relationship the Revelation and the religious consciousness. The study confirmed the adequacy of Losev's dialectic of myth to analyze the structures of thought of the early Christian era and in particular, for Origen. As a result of the work the author was able to translate the sphere of faith and mythical intuitions of Origen into an area accessible to analysis. The achieved result opens the field for further research of Origen's doctrine as a whole, without dividing its key structural points.

Key words: *Losev and Origen, dialectic of myth, person, Revelation, word, logos, sacred text, exegetics, symbol.*

References

1. Origen. O nachalakh [On fundamentals], in Origen. *O nachalakh; Protiv Tsel'sa* [On fundamentals; Against Tsels]. Saint Petersburg: Bibliopolis, 2008, pp. 36–402.

2. Savrey, V.Ya. *Aleksandriyskaya shkola v istorii filosofsko-bogoslovskoy mysli* [Alexandrian school in the history of philosophical-theological thought]. Moscow: KomKniga, 2011. 1008 p.

3. Crouzel, H. *Origène et la philosophie*. Paris: Aubier, 1962. 238 p.

4. Crouzel, H. *Théologie de l'image de Dieu chez Origène*. Paris: Aubier/Montaigne, 1956. 287 p.

5. Losev, A.F. *Dialektika mifa* [Dialectics of myth], in Losev, A.F. *Mif. Chislo. Sushchnost'* [Myth. Number. Essence]. Moscow: Mysl', 1994, pp. 6–216.

6. Origen. Homilies on Numbers. New York: Inter Varsity Press, 2009. 195 p.
7. Origenes. De principiis. Origenes Werke V band. Leipzig, 1913. 423 s.
8. Torjesen, K. Hermeneutical Procedure and Theological Method in Origen's Exegesis. Berlin; New York: W. de Gruyter, 1986. 183 p.
9. Origen's Commentary on the Gospel of Matthew. Ante-Nicene Fathers. Vol. 9. London, 1885. 837 p.
10. Solomeina, L.A. *Problemy istorii i kul'tury v tvorchestve A.F. Loseva* [Issues of history and culture in A.F. Losev's works]. Available at: <http://credonew.ru/content/view/861/61/>.
11. Origen. Kommentarii na Evangelie ot Ioanna (t. I, gl. I–XX) [Commentaries on Gospel of John], in *Bogoslovskie trudy*. Moscow, 2003, vol. 38, pp. 97–119.
12. Origenes. Matthäus erklärung. GCS 40: 10–17 (1935) 404 p.
13. Origene. Commentaire sur saint Jean. Tome I. Livres I–V. (Sources chrétiennes, 120). Paris, 1966. 432 p.
14. Origen: Commentary on the Epistle to the Romans Books: 1–5 (The Fathers of the Church; v. 103). Washington: The Catholic University of America Press, 2001. 427 p.
15. Molland E. The Conception of the Gospel in the Alexandrian Theology. Oslo: I kommissjon hos J. Dybwad, 1938. 186 p.
16. Origen. Homilies on Genesis and Exodus. (The Fathers of the Church; v. 71). Washington: The Catholic University of America Press, 2002. 422 p.
17. Origen. Homilies on Leviticus: 1–16 (The Fathers of the Church; v. 83). Washington: The Catholic University of America Press, 2005. 294 p.

THE THEME OF «THE THEANTROPIC» IN A.F. LOSEV'S PHILOSOPHICAL INTERPRETATION

VI. POSTOVALOVA

Institute of Linguistics, Russian Academy of Sciences,
1, Bolshoy Kislovsky pereulok, bldg. 1, Moscow, 125009, Russian Federation
E-mail: aroni4@yandex.ru

The paper is devoted to the hermeneutical analysis of the theme of the theantropic in A.F. Losev's writings. In particular, the research focuses on the philosopher's interpretations of such basic categories-mythologemes as «God-man» and «God-manhood». The paper discusses Losev's two approaches to the consideration of the theme of the theantropic. Firstly, Losev, as an orthodox Christian (monk Andronik) who chose to dedicate himself and his life to the so-called scholarly «monkery in the world», views it from the point of view of «a living faith». Secondly, he considers the theme in question in terms of philosophy, within the framework of historical processes of the evolution of the philosophical thought and in the course of dialectic-mythological constructing his own philosophical system – «absolute mythology» on the basis of Neoplatonism taken in its orthodox interpretation. The present paper shows that the correlation between the two approaches, i.e. «a living faith» and «a living reason», was explicated fully in his first book called «Eros in Plato's understanding». The given book describes in the light of Christianity Plato's dramatic and tormenting search for the transformation of the world and «the evil fleshliness» on the way to the «theurgic» Eros. In Losev's later writings, however, the philosophical analysis predominates. From the philosophical point of view, the scholar conducts the comparative research of the categories-mythologemes «God-man» and «God-manhood» both in antiquity and Christianity. He pays special attention to the symbolic interpretations of these categories-mythologemes in the given cultural-historical types. Moreover, the issue about the presence of the implicitly expressed «theantropic» layer in Losev's works as well as the ways of its reconstruction are also discussed. The paper sets out to reveal Losev's special understanding of the theme of the theantropic within the typological framework of the religious-theological thought.

Key words: *Eros, theurgy, transfiguration, all-unity, God-man, God-mankind, doctrine, sacrament, deification (Theosis), absolute mythology.*

References

1. Lazarev, V.Ya. Podvig professora Loseva [Professor Losev's feat], in *Literaturnaya gazeta*, 1983, 21 okt., p. 3.
2. Losev, A.F. Eros u Platona [Plato's Eros], in Losev, A.F. *Bytie – imya – kosmos* [Being – name – space]. Moscow: Mysl', 1993, pp. 31–60.
3. Solov'ev, V.S. Zhiznennaya drama Platona [Life drama of Plato], in Solov'ev, V.S. *Sochineniya v 2 t., t. 2* [Oeuvre in 2 vol., vol. 2]. Moscow: Mysl', 1990, pp. 582–626.
4. Losev, A.F. Etiko-sotsial'nye vozzreniya Platona [Ethical-social views of Plato], Losev, A.F. *Na rubezhe epokh. Raboty 1910-kh – nachala 1920-kh godov* [Between two ages. Works of 1910s – beginning of 1920s]. Moscow: Progress-Traditsiya, 2015, pp. 94–153.
5. Khoruzhiy, S.S. *Posle pereryva. Puti russkoy filosofii* [After the break. Russian philosophy ways]. Saint-Petersburg: Aleteyya, 1994. 448 p.
6. Berdyaev, N.A. *Smysl tvorchestva. Opyt opravdaniya cheloveka* [The sense of creative work]. Moscow: Izdatel'stvo G.A. Lemana i S.I. Sakharova, 1916. 358 p.
7. Gamayunov, M.M. «Soyuz muzyki, filosofii, lyubvi i monastyrya» [The union of music, philosophy, love and monkery], in Losev, A.F. *Forma. Stil'. Vyrashenie* [Form – Style – Expression]. Moscow: Mysl', 1995, pp. 907–925.
8. Losev, A.F. O muzykal'nom oshchushchenii lyubvi i prirody [On the musical feeling of love and nature], in Losev, A.F. *Forma – Stil' – Vyrashenie* [Form – Style – Expression]. Moscow: Mysl', 1995, pp. 603–621.
9. Losev, A.F. Dva mirooshchushcheniya: iz vpechatleniy posle «Traviaty» [Two outlooks: from the impressions of «Traviata»], in Losev, A.F. *Forma – Stil' – Vyrashenie* [Form – Style – Expression]. Moscow: Mysl', 1995, pp. 623–636.
10. Losev, A.F. *Ocherki antichnogo simbolizma i mifologii* [Outlines of the antique symbolism and mythology]. Moscow: Mysl', 1993. 959 p.
11. Losev, A.F. *Dialektika mifa* [Myth dialectics]. Moscow: Mysl', 2001. 558 p.
12. Baburin, A., ierey. Iz obshcheniya s A.F. Losevym [From conversations with A.F. Losev], in Losev, A.F. *Imya: Izbrannye raboty, perevody, besedy, issledovaniya, arkhivnye materialy* [Name: selected works, translations, talks, research, archive materials]. Saint-Petersburg: Aleteyya, 1997. S. 527–534.
13. Losev, A.F. Istoriya esteticheskikh ucheniy [History of esthetical doctrines], in Losev, A.F. *Forma. Stil'. Vyrashenie* [Form – Style – Expression]. Moscow: Mysl', 1995, pp. 321–404.
14. Vasil'ev, D.Yu. Eros v russkoy religioznoy filosofii Serebryanogo veka [Eros in Russian religious philosophy], in *Sofiya: Al'manakh. Vyp. I. A.F. Losev: oykumena mysli* [Sophia: Almanac. Is. 1. A.F. Losev: oecumene thoughts]. Ufa, 2005, pp. 119–163.
15. Bibikhin, V.V. Aleksey Fedorovich Losev [Aleksey Fedorovich Losev], in Bibikhin, V.V. *Aleksey Fedorovich Losev. Sergey Sergeevich Averintsev* [Aleksey Fedorovich Losev. Sergey Sergeevich Averintsev]. Moscow: Institut filosofii, teologii i istorii sv. Fomy, 2004, pp. 5–302.
16. Losev, A.F. *Filosofiya imeni* [Philosophy of name]. Moscow: Akademicheskii proekt, 2009. 300 p.
17. Kazaryan, A.T. Bogochelovechestvo [Godmanship], in *Pravoslavnyaya entsiklopediya*. T. 5 [Orthodox encyclopedia]. Moscow, 1997, pp. 545–550.
18. Florovskiy, G., prot. *Puti russkogo bogosloviya* [Russian theology]. Vil'nyus, 1991. 601 p.
19. Losev, A.F. Uchenie o mire, tvorenii i tvari i nauka [Doctrine on world, creation and creature and science], in Losev, A.F. *Izbrannye trudy po imyaslaviyu i korpusu sochineniy Dionisiya Areopagita. S prilozheniem perevoda traktata «O Bozhestvennykh imenakh»* [Selected works on onomatodoxy and works by Dionisy Areopagit]. Saint-Petersburg: Izdatel'stvo Olega Abyshko, 2009, pp. 96–102.
20. Davydenkov, O., ierey. *Dogmaticheskoe bogoslovie. Kurs lektiy. Ch. III* [Dogmatic theology. Lecture course. Part III]. Moscow: Pravo-slavnyy Svyato-Tikhonovskiy Bogoslovskiy Institut, 1997. 292 p.

21. Kartashev, A.V. *Vselenskie sobory* [Oecumenical councils]. Moscow: Respublika, 1994. 542 p.
 22. Perepiska A.F. Loseva s A.A. Meyerom [A. F. Losev and A.A. Meyer's correspondence], in *Nachala. Religiozno-filosofskiy zhurnal*, 1994, no. 2–4, pp. 47–62.

ALEKSEY FEDOROVICH LOSEV AND ALFRED NORTH WHITEHEAD

H. KUSSE

Technical University of Dresden
 01062 Dresden, Germany
 E-mail: holger.kusse@tu-dresden.de

The article compares the philosophies of A. N. Whitehead and A. F. Losev, especially their famous works «Process and reality», «Science and the modern world» (Whitehead) and «The Ancient Cosmos and Modern Science», «The Philosophy of Name» (Losev). Some similarities in style, which one can find in the dialogicity and sometimes ironicalness, are shown. Parallels are drawn between the philosophical systems of both philosophers, esp. between such terms like «togetherness», «interpretation», «process», «reality» (Whitehead) and «the hole», «interpretation», «motion» and «rest» (Losev). It appears, that neither «process» and «reality» nor «motion» and «rest» are contrarious, but interpenetrate each other. The basis for such interconnection and complementarity is the «highest synthesis», or God. Analysis of basic notions used by Losev is given and the notion of interpretation, which is a keyword for both Whitehead and Losev. It is concluded that «philosophy of organism» is considered to be closer to Losev's philosophy, which Whitehead developed in «Process and reality».

Key words: *philosophy of A.N. Whitehead, philosophy of A.F. Losev, dialogicity, complementarity, sobornost, interpretation, «highest synthesis».*

References

1. Troitskiy, V.P. *Razyskaniya o zhizni i tvorchestve A.F. Loseva* [Investigations about the life and work of A.F. Losev], Moscow: Agraf, 2007. 446 p.
2. Losev, A.F. Neoplatonizm [Neoplatonism], in *Stat'i po istorii antichnoy filosofii dlya IV–V to-mov «Filosofskoy entsiklopedii»: Rukopis' dlya obshchestvennogo obsuzhdeniya* [Essays about the history of ancient philosophy for the 4th and 5th vol. of “Encyclopedia of philosophy”]: Copy for public discussion], Moscow, 1965, pp. 54–63 [Losev, A.F. *Slovar' antichnoy filosofii: Izbrannye stat'i* [Dictionary of ancient philosophy: Selected papers], Moscow: Mir idey; AO «Akron», 1995, pp. 118–140; Losev, A.F. *Nikolay Kuzanskiy v perevodakh i kommentariyakh: v 2 t., t. I* [Nikolay Kuzanskiy in translations and commentaries], Moscow: Izdatel'skiy dom YaSK, 2016, pp. 59–82.]
3. Bogomolov, A.S. *Filosofiya anglo-amerikanskogo neorealizma* [The philosophy of english american neorealism], Moscow: MGU, 1962. 88 p.
4. Bogomolov, A.S. Neorealizm i spekulativnaya filosofiya (A.N. Uaytkhed) [Neorealism and speculative philosophy (A.N. Whitehead)], in *Sovremennyy ob»ektivnyy idealizm. Kriticheskie ocherki* [Modern Objective idealism. Critical essays], Moscow: Politizdat, 1963, pp. 252–293.
5. Griffin, D.R. *Whitehead's Radically Different Postmodern Philosophy: An argument for its contemporary relevance*. Albany, NY: State University of New York Press, 2007. 315 p.
6. Losev, A.F. *Filosofiya imeni* [Philosophy of the name], in Losev, A.F. *Bytie. Imya. Kosmos* [Being. Name. Cosmos], Moscow: Mysl', 1993, pp. 613–801.
7. Losev, A.F. *Antichnyy kosmos i sovremennaya nauka* [Ancient cosmos and modern science], in Losev, A.F. *Bytie. Imya. Kosmos* [Being. Name. Cosmos], Moscow: Mysl', 1993, pp. 61–612.

8. Johnson, A.H. *Whitehead's Theory of Reality*. Boston: Beacon Press, 1952. 263 p.
9. Troitskiy, V.P. «Antichnyy kosmos i sovremennaya nauka» i sovremennaya nauka [Ancient cosmos and modern science and modern science], in Losev, A.F. *Bytie. Imya. Kosmos* [Being. Name. Cosmos], Moscow: Mysl', 1993, pp. 882–905.
10. Kusse, Kh. Formy argumentatsii u P.A. Florenskogo i A.F. Loseva [Forms of argumentations of P.A. Florensky and A.F. Losev], in *Losevskie chteniya: Obraz mira – struktura i tseloe* [Losev lectures: Picture of the world – structure and the hole], Moscow: Logos, 1999, pp. 144–163.
11. Kuše, H. *Metadiskursive Argumentation. Linguistische Untersuchungen zum russischen philosophischen Diskurs von Lomonosov bis Losev*. München: Otto Sagner, 2004. 592 p.
12. Takho-Godi, E.A. *Khudozhestvennyy mir prozy A.F. Loseva* [The artistic world of the prose of A.F. Losev], Moscow: Bol'shaya rossiyskaya entsiklopediya, 2007. 399 p.
13. Whitehead, A.N. *Process and Reality. An essay in cosmology*. Corrected edition. London, NY: The Free Press, 1979. 413 p.
14. Losev, A.F. Eros u Platona [Eros in Platon], in Losev, A.F. *Bytie. Imya. Kosmos* [Being. Name. Cosmos], Moscow: Mysl', 1993, pp. 31–60.
15. Verley, X. *Whitehead et Einstein: La relativité entre physique et métaphysique. Les principes de la connaissance naturelle d'Alfred North Whitehead*. Berlin, NY: Walter de Gruyter, 2007. 278 p.
16. Losev, A.F. *Dialektika mifa* [The dialectics of myth], in Losev, A.F. *Mif, chislo, sushchnost'* [Myth, number, essence], Moscow: Mysl', 1994, pp. 5–232.
17. Whitehead, A.N. *Science and the modern world. Lowell Lectures, 1925*. NY: The Free Press, 1967. 212 p.
18. Losev, A.F. *Veshch' i imya* [Thing and name], in Losev, A.F. *Bytie. Imya. Kosmos* [Being. Name. Cosmos], Moscow: Mysl', 1993, pp. 802–880.
19. Losev, A.F. *Yazykovaya struktura* [Language structure], Moscow: MGPI, 1983. 374 p.
20. Gogotishvili, L.A. *Religiozno-filosofskiy status yazyka* [The religious-philosophical status of language], in Losev, A.F. *Bytie. Imya. Kosmos* [Being. Name. Cosmos], Moscow: Mysl', 1993, pp. 906–923.
21. Gogotishvili, L.A. *Eydeticheskiy yazyk, govoryashchaya veshch' i mnogoslownost' smysla (k opredeleniyu konstruktivnogo yadra i evristicheskikh potentsiy filosofii yazyka A.F. Loseva)* [Eidetic language, speaking thing and multilayeredness], in *Aleksey Fedorovich Losev*, Moscow: ROSSPEN, 2009, pp. 77–118.
22. Shaumyan, S. *Dialekticheskie idei A.F. Loseva v lingvistike* [Dialectic ideas of A.F. Losev], in *Losevskie chteniya: Obraz mira – struktura i tseloe* [Losev lectures: Picture of the world – structure and the hole], Moscow: Logos, 1999, pp. 334–378.
23. Kusse, Kh. *Semantika interpretatsii A.F. Loseva i semanticheskie teorii v XX veke* [The semantics of interpretation of A.F. Losev and the semantic theories in the 20th century], in *Vestnik MGTU*, 2010, vol. 13, no. 12, pp. 295–302.
24. Kuše, H. *La sémantique de l'interprétation d'A. F. Losev et les théories de la sémantique au XXe siècle* [Traduction du russe par I. Masdier et M. Dennes]. *L'oeuvre d' Alekseï Losev dans le contexte de la culture européenne. Édité par M. Dennes.* [= Slavica Occitania. Numéro 31]. Toulouse: Université de Toulouse, 2010, pp. 281–301.
25. Kusse, Kh. *Na puti k inferentsializmu. Osobennosti losevskoy semantiki* [On the way to inferentialism. Peculiarities of Losev's semantics], in *Tvorchestvo A.F. Loseva v kontekste otechestvennoy i evropeyskoy kul'turnoy traditsii. K 120-letiyu so dnya rozhdeniya i 25-letiyu so dnya smerti* [The work of A.F. Losev in the context of Russian and European cultural traditions], Moscow: Dizayn i poligrafiya, 2013, vol. 1, pp. 71–80.
26. Postovalova, V.I. *Religiozno-filosofskie vozzreniya A.F. Loseva* [Religious-philosophical views of A.F. Losev], in *Aleksey Fedorovich Losev*, Moscow: ROSSPEN, 2009, pp. 176–221.
27. Takho-Godi, A.A. *Osnovnye vekhi zhizni i tvorchestva A.F. Loseva* [The main landmarks in the life and work of A.F. Losev], in *Aleksey Fedorovich Losev*, Moscow: ROSSPEN, 2009, pp. 7–18.

ON THE HISTORY OF RUSSIAN THOUGHT

ROZANOV'S PERCEPTION ABROAD ON THE EXAMPLE OF THE JESUITS SLAVONIC LIBRARY'S DOCUMENTARY FUND (LYON, FRANCE)

SVETLANA GARZIANO
Jean Moulin University Lyon 3,
6 cours Albert Thomas, 69008, LYON, France
E-mail: svetlana.garziano@univ-lyon3.fr

The paper discusses the perception of V. Rozanov's work in Russian émigré and French culture on the example of the Jesuit Slavic Library's documentary fund (Lyon, France) and analyzes three topics: 1) books on V. Rozanov and texts on his works, published in exile; 2) prefaces to the French editions of V. Rozanov's books; 3) the handwritten notes of an émigré poet Alla Golovina in the book «Some works» (1956) written by V. Rozanov. émigré authors such as Z. Gippius, A. Remizov, Berdyaev, B. Schloezer, V. Pozner, E. Zhiglevich, M. Kurdyumov, E. Gollerbakh, M. Spasovkij, D. Svyatopolk-Mirsky, V. Zenkovsky, K. Motschulsky, G. Fedotov, G. Florovsky, V. Ilyin, A. Sinyavsky, Yu. Ivask and A. Golovina analyse the characteristics of Rozanov's work in their critical articles, essays and prefaces. The report compares excerpts from prefaces of the following French authors and Rozanov's translators: N. Limont-Saint-Jean, Denis Roche, J. Czapski, J. Michaut, G. Nivat, G. Conio. Methods of literary and linguistic analysis were used, along with comparative analysis of texts, a search and sample method of working with cases and an interdisciplinary method. A considerable body of émigré periodical texts was studied. This scientific work has produced a number of positive results. It is concluded that Rozanov plays a fundamental role in Russian emigration culture: his name is used by the older generation of emigrant writers and thinkers as saving the true memory of pre-revolutionary Russia, the younger generation of emigrants actively use his philosophical concepts to create a «human document» and A. Golovina's handwritten notes help to restore the intimate atmosphere of the first emigration wave, as well as reveal a new reading, by an émigré minor poet, of a unique Russian thinker's work.

Key words: émigré criticism, French periodicals, handwritten notes, Jesuit Slavic library's documentary fund.

References

1. Polonskiy, Yak. Knigokhranilishche russkikh iezuitov [Russian Jesuits' Book Depository], in *Vremennik obshchestva družey russkoy knigi* [Annals of Society of Friends of Russian books]. Paris, 1928, no. 2, pp. 65–72.
2. Polonskiy, Yak. Literaturnyy arkhiv I.S. Gagarina. Neizdannye materialy [I.S. Gagarin's Literary Archive. Unpublished materials], in *Vremennik obshchestva družey russkoy knigi* [Annals of Society of Friends of Russian books]. Paris, 1932, no. 3, pp. 139–158.
3. Rubins, M. La réception de Vasilij Rozanov des deux côtés de la frontière [V. Rozanov's reception from both sides of the border], in *Modernités russes 13. Réfraction de la culture et de la littérature soviétiques dans l'émigration* [Russian Modernities 13. Refraction of Soviet culture and literature in emigration]. Lyon: CESAL, 2012, pp. 59–78.
4. Gippius, Z.N. *Chego ne bylo i chto bylo: Neizvestnaya proza 1926–1930 godov* [What was not and what was: The Unknown Prose of the years from 1926 to 1930]. Saint-Petersburg: Rostok, 2002. 592 p.

5. Schloezer, B. Rozanov [Rozanov], in *Nouvelle Revue Française* [New French Review]. Paris, 1.XI, 1929, no. XXXIII: 194, pp. 608–639.
6. Pozner, W.V. Rozanov [Rozanov], in *Panorama de la littérature russe contemporaine* [Panorama of contemporary Russian literature]. Paris: Éditions Kra, 1929, pp. 47–65.
7. Gollerbakh, E. Predislovie [Preface], in *Pis'ma V.V. Rozanova k E. Gollerbakh* [Letters of V.V. Rozanov to E. Gollerbakh]. Berlin: Izdatel'stvo Gutnova, 1922, pp. 5–11.
8. Gollerbakh, E.F. *V.V. Rozanov: Zhizn' i tvorchestvo* [V.V. Rozanov: Life and Work]. Paris: Imka-press, 1976. 110 p.
9. Fedotov, G.P. V. Rozanov. «Opavshie list'ya» [V. Rozanov. «Fallen Leaves»], in *V.V. Rozanov: pro et contra. Lichnost' i tvorchestvo V. Rozanova v otsenke russkikh mysliteley i issledovateley* [V.V. Rozanov: pro et contra. Rozanov's personality and creativity in Russian thinkers' and researchers' evaluation]. Saint-Petersburg: Izdatel'stvo Khristianskogo gumanitarnogo instituta, 1995, book II, pp. 393–396.
10. Kurdyumov, M. *O Rozanove* [About Rozanov]. Paris: Imka-Press, 1929. 90 p.
11. Fedyakin, S.R. Zhanr, otkrytyy V.V. Rozanovym [Genre discovered by V.V. Rozanov], in *Rozanov, V.V. Mimoletnoe 1914–1915* [Fleeting 1914–1915]. Moscow: Respublika, 2011, pp. 687–629.
12. Gippius, Z.N. Zadumchivyy strannik. O Rozanove [A thoughtful wanderer. About Rozanov], in *V.V. Rozanov: pro et contra. Lichnost' i tvorchestvo V. Rozanova v otsenke russkikh mysliteley i issledovateley* [V.V. Rozanov: pro et contra. Rozanov's personality and creativity in Russian thinkers' and researchers' evaluation]. Saint-Petersburg: Izdatel'stvo Khristianskogo gumanitarnogo instituta, 1995, book I, pp. 143–185.
13. Svyatopolk-Mirskiy, D.S. Rozanov [Rozanov], in *V.V. Rozanov: pro et contra. Lichnost' i tvorchestvo V. Rozanova v otsenke russkikh mysliteley i issledovateley* [V.V. Rozanov: pro et contra. Rozanov's personality and creativity in Russian thinkers' and researchers' evaluation]. Saint-Petersburg: Izdatel'stvo Khristianskogo gumanitarnogo instituta, 1995, book II, pp. 348–351.
14. Zen'kovskiy, V.V. Russkie mysliteli i Evropa. V.V. Rozanov [Russian Thinkers and Europe. V.V. Rozanov], in *V.V. Rozanov: pro et contra. Lichnost' i tvorchestvo V. Rozanova v otsenke russkikh mysliteley i issledovateley* [V.V. Rozanov: pro et contra. Rozanov's personality and creativity in Russian thinkers' and researchers' evaluation]. Saint-Petersburg: Izdatel'stvo Khristianskogo gumanitarnogo instituta, 1995, book II, pp. 370–379.
15. Mochul'skiy, K.V. Zametki o Rozanove [Notes about Rozanov], in *V.V. Rozanov: pro et contra. Lichnost' i tvorchestvo V. Rozanova v otsenke russkikh mysliteley i issledovateley* [V.V. Rozanov: pro et contra. Rozanov's personality and creativity in Russian thinkers' and researchers' evaluation]. Saint-Petersburg: Izdatel'stvo Khristianskogo gumanitarnogo instituta, 1995, book II, pp. 388–392.
16. Berdyayev, N. *Samopoznanie (Opyt filosofskoy avtobiografii)* [Self-Knowledge: An Essay in Autobiography]. Paris: Imka-Press, 1949. 377 p.
17. Florovskiy, G. V.V. Rozanov [V.V. Rozanov], in *V.V. Rozanov: pro et contra. Lichnost' i tvorchestvo V. Rozanova v otsenke russkikh mysliteley i issledovateley* [V.V. Rozanov: pro et contra. Rozanov's personality and creativity in Russian thinkers' and researchers' evaluation]. Saint-Petersburg: Izdatel'stvo Khristianskogo gumanitarnogo instituta, 1995, book II, pp. 397–400.
18. Il'in, V.N. Stilizatsiya i stil'. 2. Remizov i Rozanov [Styling and style. 2. Remizov and Rozanov], in *V.V. Rozanov: pro et contra. Lichnost' i tvorchestvo V. Rozanova v otsenke russkikh mysliteley i issledovateley* [V.V. Rozanov: pro et contra. Rozanov's personality and creativity in Russian thinkers' and researchers' evaluation]. Saint-Petersburg: Izdatel'stvo Khristianskogo gumanitarnogo instituta, 1995, book II, pp. 406–430.
19. Spasovskiy, M.M. V.V. Rozanov. Lichnost' i tvorchestvo [V.V. Rozanov. Personality and creativity], in *Vozrozhdenie* [Renaissance]. Paris, dekabr' 1960, pp. 40–53.
20. Spasovskiy, M.M. *V.V. Rozanov v poslednie gody svoey zhizni. Sredi neopublikovannykh pisem i rukopisey* [V.V. Rozanov in the last years of his life. Among the unpublished letters and manuscripts]. New York: Vseslavyanskoe izdatel'stvo, 1968. 172 p.

21. Zhiglevich, E. Kupel' zhizni [The font of life], in Rozanov, V. *Izbrannoe* [Some works]. München: A. Neymanis, 1970, pp. XXXVIII–XLI.
22. Sinyavskiy, A. *Opavshie list'ya V.V. Rozanova* [Fallen leaves by V.V. Rozanov]. Paris: Sintaksis, 1982. 337 p.
23. Limont-Saint-Jean, N., Roche, D. Avant-propos des traducteurs [Foreword by the translators], in Rozanov, V. *L'église russe* [The Russian church]. Paris: Jouve & Cie Éditeurs, 1912, pp. 5–6.
24. Schloezer, B. Introduction [Introduction], in Rozanov, V. *L'apocalypse de notre temps précédé de Esseulement* [The apocalypse of our time preceded by Esseulation]. Paris: Plon, 1930, pp. 1–46.
25. Czapski, J. Préface [Preface], in Rozanov, V. *La face sombre du Christ* [The Dark Face of Christ]. Paris: Gallimard, 1964, pp. 7–69.
26. Michaut, J. Avant-propos [Foreword], in Rozanov, V. *L'apocalypse de notre temps* [The apocalypse of our time]. Lausanne: l'Age d'homme, 1976, pp. 7–33.
27. Michaut, J. Préface [Preface], in Rozanov, V. *Esseulement suivi de mortellement* [Esseulation followed by fatality]. Lausanne: l'Age d'homme, 1980, pp. 7–21.
28. Michaut, J. Introduction [Introduction], in Rozanov, V. *Feuilles tombées* [Fallen leaves]. Lausanne: l'Age d'homme, 1984, pp. VII–XV.
29. Nivat, G. Préface [Preface], in Rozanov, V. *Feuilles tombées* [Fallen leaves]. Lausanne: l'Age d'homme, 1984, pp. XVII–XXVI.
30. Rozanov, V. *Les motifs orientaux* [Oriental motifs]. Lausanne: l'Age d'homme, 1996. 121 p.
31. Conio, G. Chronologie de Rozanov [Chronology of Rozanov], in Rozanov, V. *Les hommes de la clarté lunaire* [The men of lunar clarity]. Lausanne: l'Age d'homme, 2004, pp. 15–25.
32. Conio, G. Préface [Preface], in Rozanov, V. *Les hommes de la clarté lunaire* [The men of lunar clarity]. Lausanne: l'Age d'homme, 2004, pp. 9–14.
33. Michaut-Paternò, J. Préface [Preface], in Rozanov, V. *Dernières feuilles* [Last leaves]. Paris: Éditions des Syrtes, 2015, pp. 7–15.
34. Tatsis-Botton, A.-M. Préface [Preface], in Remizov, A. *Koukha. Le tombeau de Rozanov* [Kukha. Rozanov's tomb]. Paris: Éditions des Syrtes, 2015. 170 p.
35. Rukopisnye zametki A. Golovinoy [A. Golovina's handwritten notes], in Rozanov, V.V. *Izbrannoe* [Some works]. New York: Izdatel'stvo im. Chekhova, 1956. 413 p.
36. Ivask, Yu.P. Vstupitel'naya stat'ya [Introduction], in Rozanov, V.V. *Izbrannoe* [Some works]. New York: Izdatel'stvo im. Chekhova, 1956, pp. 7–59.
37. Adamovich, G.V. <<Apokalipsis nashego vremeni> V. Rozanova> [<<The Apocalypse of our time> of V. Rozanov>], in *Nastoyashchaya magiya slova. V.V. Rozanov v literature russkogo zarubezh'ya* [The real magic of words. V.V. Rozanov in Russian literature abroad]. Saint-Petersburg: Rostok, 2007, pp. 60–63.
38. Rozanov, V.V. Uedinennoe [Secluded], in Rozanov, V.V. *Izbrannoe* [Some works]. New York: Izdatel'stvo im. Chekhova, 1956, pp. 193–236.
39. Rozanov, V.V. Opavshie list'ya I [Fallen leaves I], in Rozanov, V.V. *Izbrannoe* [Some works]. New York: Izdatel'stvo im. Chekhova, 1956, pp. 239–307.
40. Shmelev, I. *Leto Gopodne* [Year of the Lord]. Parizh: Imka-press, 1948. 530 p.
41. Rozanov, V.V. Opavshie list'ya II [Fallen leaves II], in Rozanov, V.V. *Izbrannoe* [Some works]. New York: Izdatel'stvo im. Chekhova, 1956, pp. 311–378.
42. Rozanov V.V. Apokalipsis nashego vremeni [The Apocalypse of our time], in Rozanov, V.V. *Izbrannoe* [Some works]. New York: Izdatel'stvo im. Chekhova, 1956, pp. 381–406.

MONOGRAPH IN THE JOURNAL

**EVLAMPIEV I.I.
UNBIASED CHRISTIANITY AND ITS SOURCES**

CRITICISM AND BIBLIOGRAPHY

**SENCHIKHINA U.B.
ORTHODOX THOUGHT. HISTORICAL-PHILOSOPHICAL ANALYSIS.
REF. ON: SHAPOSHNIKOV L.E. PERSONALISTIC CENTRES
OF RELIGIOUS PHILOSOPHY OF THE 19-20TH CENTURIES:
MONOGRAPH. NIZHNIY NOVGOROD, 2015. 390 P**

On «Solovyov Studies» journal

«Solovyov Studies» journal is a scientific publication, devoted to the urgent issues of the Humanities like Philosophy, Philology, and Cultural Studies. Results of the Russian and Foreign research are published in the journal.

The journal has been published since 2001, the foremost authorities from the Philosophy and Science Centers of Russia, Germany, France, the UK, Poland, and Bulgaria are the members of the editorial staff of it.

The journal frequency is 4 issues a year; in March, June, September, December.

You can find the information about the journal on <http://www.ispu.ru/node/8026>

The full electronic version of all the issues since 2001 is on <http://www.ispu.ru/node/6623>

«Solovyov Studies» journal is in the list of the leading reviewed scientific journals and issues published, approved by the State Commission for Academic Degrees and Titles of the Ministry of Education and Science of the Russian Federation. The main research results of theses for Candidate Degree and Doctor Degree are published.

You can subscribe to the quarterly «Solovyov Studies» journal in any post office in Russia.

The subscription conditions are in «Rospechat Catalogue» (section «Journals of Russia»).

The subscription zip in «Rospechat Catalogue» is 37240.

The Editorial Office Address

34, Rabfakovskaya st., Ivanovo, 153003, Ivanovo State Power Engineering University, Department of Philosophy, Russian Research Educational Centre of Solovyev's Heritage (The Solovyev Seminar)

Phone: (4932) 26-97-70, (4932) 26-98-57

E-mail: maximov@philosophy.ispu.ru

koroleva@ispu.ru

The Solovyev Seminar Site: <http://solovyov-seminar.ispu.ru>

You can find the information about the current activities of the Solovyev Seminar on <http://www.ispu.ru/taxonomy/term/1071>

Chief Editor,

Mikhail V. Maksimov

Dr. Philosophy, Professor

Phone: (4932) 26-97-70

fax: (4932) 38-57-01, 26-97-96

E-mail: maximov@philosophy.ispu.ru, mvmaksimov@yandex.ru