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V.S. SOLOVYOV'S HERITAGE

RESEARCH

«...PROBABLY, I WILL FIND FOR YOU SOMETHING LESS DISPUTABLE THAN THE GREAT CONTROVERSY» (on the history of the relationship between I.S. Aksakov and V.S. Soloviev)

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The article describes the history of relationship between the two Russian thinkers of the XIX century – publicist-slavofil Ivan Sergeevich Aksakov (1823–1886) and philosopher-theologian Vladimir Sergeevich Solovyov (1853–1900). The history of Aksakov and Solovyov's relations is considered not only on the basis of their private correspondence, but also on other sources: Solovyov's works published in two-volumer of the «Pravda» publishing house; Aksakov and Solovyov's correspondence; S.M. Solovyov the junior's researches; Aksakov and A.S. Suvorin and N.N. Strakhov's correspondence; two theses (by M.A. Stashneva and D.A. Badalyan), devoted to Aksakov's newspaper «Rus», and our opening chapter to the publication. The periodization of Aksakov and Solovyov's relationship consistinf of five periods is offered and explained. It is stated that the most important period in the history of their relationship is Solovyov's conversion from proslavofil-conservative convictions to prowestern-liberal on the cusp of 1883 that manifested in Solovyov's fundamental idea about Catholic and Orthodox churches unity under the egis of pope.

Key words: the history of the relationship between I.S. Aksakov and V.S. Soloviev; cooperation, polemics, correspondence, Aksakov's newspaper «Rusj», Soloviev's publications in the newspaper «Rusj», the Churches unity, Slavophilism, zapadnichestvo (occiden-tophilism), narodnost' (national spirit), nationalism.

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**V.S. SOLOVYOV AND ARCHBISHOP NIKANOR (BROVKOVICH).
II. ARCHBISHOP NIKANOR ABOUT THE WORLDVIEW
OF V.S. SOLOVYOV**

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The article considers the estimates and judgments of Archbishop Nikanor (Brovkovich) relating to V.S. Solovyov's worldview. The author reveals features of Archbishop Nikanor's perception of V.S. Solovyov's texts on the basis of biographical, historical-comparative and source-study methods. The paper defines the contexts forming this perception. Among them is his attitude to ecclesiastical authority and theocracy. The author analyses archbishop Nikanor's articles and letters that mention Solovyov. It is paid attention to that Archbishop Nikanor's evaluation of Solovyov's texts depends on the conformity of the Solovyov's statements about Orthodox Church dogma. It is noted that the Archbishop Nikanor perceived Solovyov as a competitor in the sphere of religious-ideological influence on society.

Keywords: V.S. Solovyov's ideology, Archbishop Nikanor's (Brovkovich) philosophy, L.N. Tolstoy's thought, N.Y. Groth's letters, religious philosophy, theocracy, church administration, the Synod, Catholicism, Orthodoxy.

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FREE THEOSOPHY AS VLADIMIR SOLOVYOV'S PHILOSOPHY

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V.S. Solovyov's doctrine of «free theosophy», as one of the most significant branches of his philosophy, is considered. The thesis of free theosophy as the foundation of human knowledge, which

determines the other important concepts of V.S. Solovyov's philosophy, such as «free theurgy» and «free theocracy»; is argued. Mystical intuition as a methodological principle, inherent in the free theosophy is analyzed. The aspects and the specificity of V.S. Solovyov's understanding of mystical intuition are revealed. The types of cognition, which the Russian philosopher distinguishes as aspects of comprehensive human cognitive capability, have been analyzed. Particular attention is paid to the key concept in V.S. Solovyov's philosophy – the notion of truth, which he dignified as the principle of unity. It is concluded that the doctrine of free theosophy is a central idea in V.S. Solovyov's philosophy, covering all types of knowledge.

Key words: *philosophy of V.I. Solovyov, free theosophy, free theurgy, free theocracy, human knowledge, mystical knowledge, science, philosophy, theology.*

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V.S. SOLOVYOV AND G.W.F. HEGEL: THE DIALECTICAL ASPECTS OF «PHILOSOPHICAL PRINCIPLES OF INTEGRAL KNOWLEDGE»

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In the article the influence of Hegel's dialectical method on Vladimir Soloviev's «Philosophical Principles of Integral Knowledge» is examined. The Solovyov's interpretation of Hegel's dialectics and its integration by Solovyov to his early philosophical system are analysed. From this point of view such key aspects of «Philosophical Principles of Integral Knowledge» as «law of historical development», metaphysics of the Absolute, «organic logic» are sequentially examined. The specificity of Solovyov's

interpretation of Hegel's dialectics is investigated. Author makes an attempt of explaining this specificity in context of common and theoretical purposes of Solovyov's early philosophy. Contradictions and theoretical predicaments which arise in the Solovyov's interpretation of Hegel's dialectics, in particular, in the philosophically-historical part of the work, gnoseology and «organic logic» are revealed and analysed. The conclusion is made that only dialectics of the Absolute as the unity of itself and its contraposition is sequentially and consistently revealed by Solovyov.

Key words: *V.S. Soloviev's philosophy, Hegel's dialectics, metaphysics of the Absolute, dialectical immanency of development, organic development, absolute unity, logic, categories of the essence, pantheism, intellectual contemplation, abstract thinking.*

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PUBLICATIONS

Soloviev V.S. Notebook. Publication and comment Mark Smirnov

**IN COMMEMORATION OF THE 140TH ANNIVERSARY
OF N.A.BERDYAEV'S BIRTHDAY**

**SOVIET RUSSIA: N. BERDYAEV'S VIEW
(SOME ASPECTS OF THE PROBLEM)**

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The article deals with the conceptions of the outstanding Russian religious thinker N.A. Berdyaev (1874–1948) of Soviet Russia which he perceived as one of the periods of the historical existence of Russia. Insufficient knowledge and polemical character of these conceptions are marked in this article. The necessity of investigation in connection with Berdyaev's theoretical view is also explained in the article. The genetic relationship between his Christian beliefs and perception process which took place in Soviet Russia is examined here. The analysis of his publications of emigration period of his creative work is given and special attention is paid to work of 1930–1940 years. One can see the conclusion about the objective nature of many his views on soviet reality both negative and positive thoughts. At the same time there is the lack of Berdyaev's attention to the importance of socialist achievements in Soviet Russia. In conclusion the relevance of his thoughts for the formation of more extensive notions of this segment of Russia history is emphasized in this article.

Key words: *Soviet Russia, Soviet history, religious symbolism, anthropological crisis, Neo-Humanism, industrialization, communism, fascism*

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FIGHTING FOR TRUTH (BERDYAYEV, KANT AND OTHERS)

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The author of the paper examines the question of truth in the philosophy of Nikolai Berdyaev. This is done by way of referring to the views of the Russian philosopher and in the broad historical and philosophical context ranging from the key problems of the Kantian thought to such crucial intellectual trends as Neo-Kantianism and phenomenology. While discussing Berdyaev's idea of the «love of truth» (pravdolubie) and his relationship to various traditions of the Russian intelligentsia, the author emphasizes the significance of his confrontation with the ideals of the so-called «scientific philosophy» as represented by Neo-Kantianism and the thought of Edmund Husserl. As it turns out, the question of truth in Berdyaev's philosophy cannot be reduced neither to the so-called «gnoseological problem» introduced by Kant and deepened by his followers nor to the epistemological tradition present in the Russian philosophy. Berdyaev's criticism of the Kantian, Neo-Kantian and phenomenological ideal of truth and «scientific philosophy» along with the original concept of truth of the author of «Self-cognition» is considered in the context of Berdyaev (and Shestov's) criticism of the «scientific philosophy» and the scientific paradigm of truth. In the conclusion in the context of the contemporary «detranscendentalization» of reason the author emphasizes the significance and novelty not only the thinker's criticism of transcendentalism but also his understanding of truth and philosophy.

Key words: truth,gnoseological problem, Neo-Kantianism, phenomenology, scientific philosophy, de-anthropologization, wisdom, freedom, creative process, transcendentalism, detranscendentalization.

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BERDYAEV'S COMMENTARIES ON THE FEMALE CHARACTERS IN DOSTOEVSKY'S WORKS

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The article deals with N.A. Berdyaev's interpretation of some of Dostoevsky's most famous female characters in the research literature. The thinker's viewpoint, according to which woman does not hold a place in the writer's work, and the human nature is initially male spirit, is defined as an entirely tendentious rendering reflecting Berdyaev's philosophical views according to which the male characters in Dostoevsky's novels are the presentation of the ideas of mind, and the female ones are the embodiment of natural disasters and the bearers of the sophiological principle.

Key words: erotic discourse of the Russian Silver age, female characters in Dostoevsky's works, Eternal Femininity, Sophiology, logos, elemental force.

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PHILOSOPHY OF FREEDOM OF NIKOLAI BERDYAEV AND LIBERAL TRADITION OF UKRAINIAN POLITIC-PHILOSOPHICAL THOUGHT

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This article compares the philosophy of freedom by Nikolai Berdyaev and XIX-century ukrainian political-philosophical thought. The conception of famous Russian philosopher N.Berdyaev, which is based on the primate idea of freedom is analyzed. The author also examines existential and biographic background of N.Berdyaev's philosophical doctrine genesis. It is stated that Berdyaev was radically ingrained in Kievan social context and his aristocratic, 'patrimonial' component existentially significant for him plays special part in this ingrainedness. The article describes the specificity of the Kievan aristocracy's political worldview and world attitude, its historical background in the context of central-european traditions of Rzecz Pospolita (early modern Polish-Lithuanian Commonwealth).

The evolution of XIX-century ukrainian political-philosophical thought through the prism of the development of the idea and conception of freedom is considered. It is stated that the specificity of ukrainian thought lies in historical aristocratical background, and it implies the radical meaning and weight of the idea of freedom as political and philosophical value which radically distinguished it from the context of other Russian Empire parts. The similarity of social-existential context and consonance of ideas of ukrainian political thinkers and N.Berdyaev are revealed. It is concluded that Berdyaev is involved into the narrative of Kievan context and it makes possible the presence of genealogic and discursive connections between both subjects of our analysis.

Key words: *philosophy of freedom, liberalism, ukrainian political-philosophical thought, political philosophy, Russian religious philosophy, the history of Russian philosophy, political philosophy of Mykhajlo Drahomanov, Ukrainophilia, history of Ukrainian philosophy.*

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CREATION SUBJECT AND TRAGEDY FACETS WITHIN N. BERDYAEV'S ESTHETICS: ORIGIN OF «CREATION FAILURE» PROBLEM

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The article analyzes the origin of a major problem of the philosophical and esthetic heritage of Berdyaev – the creation tragedy – that not only predetermined the outgate of the philosopher to this topic, but put it upfront as a central theme of his esthetics. It is claimed that the subject of creation tragedy is of deliberate nature and stated that creation issue was initially comprehended by Berdyaev in the context of philosophy of the tragic and therefore must be analyzed in these terms exactly to be understood adequately. As fundamental sources of his concept of the creation tragedy, the most important and determinant ones are expressed and examined: «a tragic feeling of life» of the philosopher that had a direct impact both on formation of his world view as a whole, and on creation of the philosophical and esthetic concept in particular; his understanding of freedom as a «main source» of the tragic; the loneliness problem in which he saw the manifestation of a «twofold tragic element»; understanding of the life as «deeply tragic», the «catastrophic» character of the era, a creation crisis, promotion of a creation subject as one of central problems of the Silver Age which in the set also caused a keen interest of Berdyaev to the tragedy of creation and features of its solution.

Key words: aesthetics of Berdyaev, subject of creativity, origins of the «failure of creativity», problem of freedom, conflict, loneliness, «the tragic feeling of life», Silver Age, catastrophic character of an era, crisis of creativity, the philosophy of the tragic, the tragedy of creativity.

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THE PROBLEM OF WORK AND ECONOMY IN N.A. BERDYAEV'S PHILOSOPHY

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The article analyzes the origin of a major problem of the philosophical and esthetic heritage of Berdyaev – the creation tragedy – that not only predetermined the outgate of the philosopher to this topic, but put it upfront as a central theme of his esthetics. It is claimed that the subject of creation tragedy is of deliberate nature and stated that creation issue was initially comprehended by Berdyaev in the context of philosophy of the tragic and therefore must be analyzed in these terms exactly to be understood adequately. As fundamental sources of his concept of the creation tragedy, the most important and determinant ones are expressed and examined: «a tragic feeling of life» of the philosopher that had a direct impact both on formation of his world view as a whole, and on creation of the philosophical and esthetic concept in particular; his understanding of freedom as a «main source» of the tragic; the loneliness problem in which he saw the manifestation of a «twofold tragic element»; understanding of the life as «deeply tragic», the «catastrophic» character of the era, a creation crisis, promotion of a creation subject as one of central problems of the Silver Age which in the set also caused a keen interest of Berdyaev to the tragedy of creation and features of its solution.

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ETHICS AND PHILOSOPHICAL ANTHROPOLOGY

METAPHYSICAL AND ANTHROPOLOGICAL BASES OF ETHICS DOSTOYEVSKY

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In the article metaphysical and anthropological bases of Dostoyevsky's ethics are considered, giving original and profound features to human's moral life. His ethical thought opposes Kant's theory of moral, which is based on the principle of moral autonomy, i.e. its independence from a transcendent and empirical bases. It is shown that ethical views of Dostoyevsky are historically and culturally authentic and theoretically justified due to the fact that he associates morality with its spiritual-metaphysical basis and humanity. Unlike Kant, putting religion aside morality, Dostoyevsky was convinced that moral virtue did not exist without God and immortality. The writer's ideas of "dressing of man" and spiritual discipline main conditions of personality moral transformation are also interesting.

Key words: ethics, virtue, metaphysics, anthropology, good things, behavior on the principle or impulse, "dressing in man," "Russian wideness," spiritual discipline, moral and spiritual, Salvation.

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