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VS. SOLOVYOV'S HERITAGE

Research

VS. SOLOVYOV AND S.L.FRANK'S IDEA OF GOD-MANHOOD

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Article is devoted to the comparison of V.S. Solovyov and S.L. Frank's concepts of God-manhood. This problem hasn't been investigated yet. The article shows how the two Russian philosophers justify the idea of God-manhood. For research the key texts of both philosophers are used. The article states Frank and Solovyov's common positions: idea of revelation of God as a Personality and all-unity, divinity of a human nature, divine character of the human being. The essential distinction between the two philosophers' concepts of the person is revealed. It is concluded that, both Frank and Solovyov determine the unity of the personality by ontologic communication of the person with mankind and God, but Frank finds this communication in any human experience, ontologically causing a worthiness of the human person, and as to Solovyov this communication is carried out at the level of all mankind.

Key words: *God-manhood, revelation, all-unity, matter, essens, being, consciousness, phenomenology, incomprehensible.*

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VL. SOLOVYOV'S ETHICS OF IDEAL VERSUS KANT'S ETHICS OF DUTY

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The article presents a comparative typological analysis of ethics of Vl. Solovyov and Kant (and M. Scheler's ethics of values) on the material of Vl. Solovyov's «The Justification of the Good», «Critique of Practical Reason» and Kant's other ethical works, M. Scheler's «Formalism in Ethics and Non-Formal Ethics of Values». The type of Solovyov's ethics is determined. It refers to a type of ethics of ideal. It reveals «weak sides» of ethics of values and Kant's ethics of duty, the overall antinomic status of morals. Ethics of ideal in this connection have the opportunity to overcome it. The moral foundation of ethics of ideal is given. The author concludes that concept of moral ideal implicitly underlies Kant's ethics of duty (and ethics of values), and that the appearance of unified ethics can be expected.

Key words: Vl. Solovyov's ethics, Kant's ethics, M. Scheler's ethics, typology, ethics of ideal, ethics of duty, ethics of values, comparative typological analysis.

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VLADIMIR SOLOV'EV AND THE JEWS – A VIEW FROM TODAY

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Professor Brian Horowitz notes that Solov'ev has been considered a close friend of the Jews by a number of groups, Russian Jews of his day—the Jews of St. Petersburg and Jewish intellectuals—and scholars of our own time (Solov'ev scholars and Jewish scholars of religion). But Horowitz questions whether this absolutely positive attitude is justified because Solov'ev desired in the end of days to have a Universal Church that would lead to the elimination the Jews as a separate ethnic group and Judaism as a religion. Horowitz examines Solov'ev's idea of Jewish conversion and studies the origins of Solov'ev's ideas on the Jews and the relationship of these ideas with Enlightenment thought. Horowitz concludes that a full understanding of Solov'ev acknowledges aspects of his thought that portray Jews negatively.

Key words: Vladimir Solov'ev, Solov'ev and Jews, Jews in tsarist Russia, Russian thought, Jewish history, Jews and conversion, Jews and Russian Orthodox Christianity, Jews of St. Petersburg, anti-semitism in Russia, philo-semitism in Russia.

AN «AIRY ROAD» IMAGE IN K. BALMONT'S AND VL. SOLOVYOV'S DIALOGIC SPACE

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Discovery of the creative and ideological interaction between K.D. Balmont and theme, Vl. S. Solovyev theme as it raised in M.V. Maksimov's article titled "Philosophic and Poetic Image of the Silver Age: Konstatin Balmont and Vladimir Solovyov" (Solovyov Research. 2013 N 1 (37) p. 70). The research reflects genesis of an "airy road" image and its character in K. Balmont's and Vl. Solovyov's lyrics artistic space. Based on the comparative analysis of selected poems the poetic correspondences are revealed and the conclusion about the peculiarity of an individual author's concept, due to the "airy road" image development, is done. The grounds for connection between the key images of K. Balmont and Vl. Solovyov poems and A. Fet's lyrics are given and the contextual conditions of symbolic meanings actualization which form the main image meaning are analysed. Dialogism concept is motivated which cause the correlation of the given poems as the author's world view representatives. An idea of Vl. Solovyov symbolic language is directly reflected and constructively developed in Balmont's poetic text.

Key words: artistic image, mythological poetics, dialogue, precedent text, subjective organization, poetic modality, symbolism, romanticism, semantics, context, periphrasis, metaphor, epithet, The Eternal Feminine.

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ESCHATOLOGICAL MYTH IN POETRY J.F. ZHDANOV

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Today works by I.F. Zhdanov, a native of Siberia is recognized in Russia and Europe as one of the greatest phenomenon of the post-Soviet literature. On the basis of mythopoeic analysis we have found out that eschatological conceptions in the poetry by modern authors follow two storylines dating back to mythological traditions. The first line supposes imaginary development up to its logical finalizing, or the universal apocalypse while the second line supposes rotating of destruction and reconstruction of the Universe. The appearance of eschatological situation in the art world of I.F. Zhdanov is linked with the archetypal image of the divine infant which has the ambivalent semantics stated by Carl Jung interpretation. It is proved that on the one hand this archetype expresses chaos of unconscious collective which is aimed at the destruction of imperfect world till the virgin state (texts «you never choose this night ...», «the look» etc.). On the other hand on the contrary it serves a compensatory function aimed at reconstruction of humankind integrity and life harmony (texts «Father`s picture», «Neon», «Train», «Unchangeable heavens» etc.). The author concludes that the eschatological myth in poetry by I.F. Zhdanov is one of the major systemically important elements of the author`s poetic thinking aiming at determination of the new life wholeness.

Key words: *I.F. Zhdanov, mythopoeic approach, archetype of divine child, eschatology, doomsday, mysterious transfiguration, lyrical subject, cyclic scheme, the art world, universal catastrophe.*

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PUBLICATIONS**V.S. SOLOVIEV.
<EXCERPTS FROM THE MEMOIRS OF AN I.D. RABINOVITCH>.**

Publication, comments and notes Mark Smirnov

**V.S. SOLOVIEV.
WELCOME SPEECH, ADDRESSED TO M.M. STASSIULEVITCH
IN CONNECTION WITH THE 30TH ANNIVERSARY OF THE JOURNAL
«HERALD OF EUROPE».**

Publication and notes Mark Smirnov

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

THE PROBLEM OF HUMAN LIFE SENSE IN BERDYAEV'S PHILOSOPHY

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The article deals with the problem of human life sense in Berdyaev's philosophy. The ideas received as a result of interpretation of Berdyaev's lectures (not widely known yet) are entered into a scientific turn for the first time. The topic of sense is considered as arising at a certain stage of spiritual evolution of the thinker. The authors describe metaphysical grounds of a problem of sense by Berdyaev, shows the philosopher's logic of the denial of the common concepts of the life sense widespread in public consciousness. It is established that the essence of a solution of the problem of sense of the religious philosopher is in God-human character of a source of sense. It comes to light that finding of sense is connected with spiritual awakening of person. The sense is revealed as energy of love. The correlation of «teotsentrizm», «hristotsentrizm» and «pnevmatotsentrizm» in spiritual evolution of the thinker is analyzed. The process of Berdyaev's conversion to the positions of «creative eskhatologizm».

Key words: the problem of human life sense, creativity, freedom, personality, teotsentrizm, hristotsentrizm, pnevmatotsentrizm, creative eskhatologizm.

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N.A.BERDYAEV'S THEOLOGY OF CULTURE

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The specificity of N. Berdyaev's culturological conception is examined in this paper. The world-view and the methodological premises of his conception are analyzed; the antinomianism and duality of cultural creativity phenomenon in the network of N. Berdyaev's «crisis» conception are revealed. Reconstructed dynamics of Berdyaev's religious search, N. Berdyaev's comparative analysis and O. Shpengler's culturological conceptions help to reveal the specific of Berdyaev's culturological conception and to show that theology and philosophical religiousness have become the basis of his conception. The basic elements of life philosophy, the Spirit's life are projected and that's why stipulating the originality of Berdyaev's cultural conception. It is substantiated in this paper that mystic and creativity proved to be spiritual replacement in his conception. It is also affirmed that Berdyaev's desire for creating philosophical analog to religion is nothing short of creating the cultural analog of theology, it means the theology of culture. The abstract of the typical topics of different variants of theology of culture are given in this essay and it is affirmed that comprehension and disclosure of these topics are in Berdyaev's culturological conception in different contexts. It allows to qualify N. Berdyaev's culturological conception as the theology of culture unlike Shpengler's morphology of O. culture.

Key words: *Pneumatology, metaphysics, existentialism, reductionism, biocentrism, eschatologism, theology of culture, morphologism, gestalt.*

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NOTES ON THE «PHILOSOPHY SHIP»

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The article analyses one particular episode of the early Soviet era most familiar as the «philosophy ship». The expulsion of the dissentients on the one hand was determined by strict following the Marxist theory of classes and class struggle, and on the other by the circumstances of the inside politics of Soviet Russia. Basing on Lenin's understanding of cultural meaning and social function of the «intelligentsia», the author concludes that such expulsion of the would-be non-party intellectuals was a side- (although necessary) product of the dramatic social changes that were taking place in Russia early in 20th century. The comparison is drawn between the ideological situation of the NEP (New Economic Policy) time and the ideal and conceptual chaos of the Perestroika (mid-1980s), that eventually led to the collapse of the USSR.

Key words: *Marxist ideology, class structure of the society, intelligentsia, revolution, public, Bolsheviks, new economic policy, proletarian and bourgeois democracy, expulsion, Lenin, Perestroika.*

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**ABOUT THE CONCEPTS OF «ORGANISM» AND «ORGANIZATION»
IN THE WORKS OF N.A. BERDYAEV (SOME ACTUAL ASPECTS
OF THE WORK «THE HUMAN AND THE MACHINE»)**

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The article considers the problem of natural and artificial, organism and organization correlation, in the N.A. Berdyaev's work «The Human and the Machine». It is observed that, in the modern conditions, as the result of the achievements of new sciences focusing on life, the organism and organization concepts require a partial reconsideration. It is stated that the work «The Human And the Machine» contains an important methodological principle for solving this question. It allows to define some artificial objects as organisms organized by human practice.

It is affirmed that the law of natural artificiality necessarily implies the artificial world development in human culture. At the same time, it is emphasized that this does not mean the capitulation to the artificial component of culture. The author uses the concept of «unnatural» as the part of the artificial which implies negative consequences both for human nature itself and for his/her environment.

Key words: philosophy of technology, natural and artificial, organism and organization, culture, post-industrial civilization, spiritual life, values, ideals, senses.

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HISTORY OF PHILOSOPHY

LUDWIG FEUERBACH IN RUSSIA: SOCIAL PHILOSOPHER OR AN INSPIRED PREACHER HUMANISM?»?

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The article considers the perception of Feuerbach's ideas in Russia and their interpretations by representatives of different ideological orientations and their respective interpretations. The main attention is paid to the interpretation of the teachings of the German thinker by religious philosopher P.D. Yurkevich. The author analyzes his polemics with N.G. Chernyshevskiy, who interpreted the anthropological doctrine of Feuerbach purely materialistically, which led to social class, revolutionary conclusions. The position in this Jurkevich's dispute, who pointed to simplified reproduction of Feuerbach's ideas by his opponent is revealed. It is shown that, in criticizing Chernyshevskiy Jurkiewicz wittingly or unwittingly expressed the view that coincides with the position of Feuerbach in the view of the essence of philosophy. The characteristics of Jurkiewicz's philosophy of realism aimed at overcoming the extremity of both materialism and idealism, is given. It is also indicated to the reflection of different sides of philosophy of Feuerbach in V.S. Solov'ov, N.A. Berdyaev, S.N. Bulgakov's views. The author produces arguments of philosophers and scientists in favor of that Feuerbach was the forerunner of the philosophy of dialogue, gained widespread by the mid-twentieth century.

Key words: *substance, spirit, body, soul, man, philosophical anthropology, realism, humanism, materialism, philosophy of dialogue.*

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PROBLEM OF HYPOSTASIS IN THE TEACHINGS OF P. FLORENSKY AND RUSSIAN CHRISTIAN THINKERS

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Through the analysis of the hypostatic organization of Holy Trinity one type of ontological unity, videlicet the self-differentiated unity, is revealed. Hypostatic integrity problem is considered in the context of the views of Russian religious philosophers and modern thinkers of orthodox, with reliance on hypostasis discourse contained in the book by Pavel Florensky «The pillar and validization». Specificity of the hypostatic identity is analyzed by means of logical constructs, semantic interpretation of the concepts of ousia, trope, modus and hypostasis, criticism of philosophical views on the problem of the trinity.

As follows from the research the hypostatic integrity is defined as the unique ontological model of perfect unity, in which the components remain identical without losing their differences. Oneness and difference in this system are formed not by the coincidences and differences in quality and properties of the elements, but through the specific self-relation single entity, that creates hypostasis as plans or measurements. Special kind of hypostatic relations lies outside the logical connections of generic and quotient, part and whole, cause and effect, primary and derivatives; its distinctive feature – the coincidence of essence and phenomenon.

Key words: *trinity, St. Trinity, filioque, hypostasis, modus, trope, oneness, relation, otherness, P.A. Florensky.*

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A.F. LOSEV'S ONOMATOLOGY IN THE CONTEXT OF BYZANTINE THEOLOGY OF NAME

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The paper highlights the major problems of philosophic and theological interpretations of A.F. Losev's doctrine of name and naming in his 1910–1920 works. Its main patristic sources are mentioned, including the Areopagitic teaching on Divine names and the teaching on Divine energies of St Gregory Palamas, along with the ways of harmonizing them with each other. It is shown that final synthesis of complete doctrine of onomatodoxy was not reached neither in patristic writings (because no one had set such a goal), nor in the Russian philosophy of XX century. Some parallels with Byzantine theology of IV–VII cc. are proposed in order to suggest a possible direction of further systematic interpretation of the onomatodoxy experience. Much attention is paid to Eunomian polemics of St Basil the Great and St Gregory of Nyssa which laid as a theological background for Synodal criticism of the onomatodoxy in 1910-s.

Key words: *onomatodoxy, A.F. Losev's philosophy of name, name, energy, logos, theology of name, philosophy of name, Corpus Areopagiticum, doctrine of St Gregory Palamas, Eunomian polemics of St Gregory of Nyssa, patrology, history of philosophy.*

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