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## V.S. SOLOVYOV'S HERITAGE: STUDIES AND PUBLICATIONS

### MAN, NATURE, DEATH AT V.S. SOLOVYOV AND A. SCHOPENHAUER

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*In this article the question about the influence of the natural sciences on the philosophical concepts of Arthur Schopenhauer and Vladimir Solovyov was raised. The influence of Kantian transcendental criticism on Schopenhauer's philosophy was studied. It was shown that this influence manifested itself very vividly in the Schopenhauer concept of "will to live." It was established that the ontological status of man as a "phenomenon" had an impact both on Schopenhauer's concept of death and on his ethics of compassion. It was emphasized that the natural world plays an important role in Soloviev's philosophical concept. According to Soloviev the nature of a person is determined by three needs: "animals, mental and heart," while the ontological basis of all these three needs is life, that is, the ability to "exist." It was indicated that the moral feelings of a person justified by Soloviev — shame, conscience, pity, and reverence — are a kind of human "response" of a rational being to its natural instincts and needs. The parallels between the philosophical views of Schopenhauer and Solovyov were drawn. On the basis of this parallels it was concluded that, despite the significant differences in the worldview of these two very different thinkers in nature, their approach to philosophy was largely identical and was characterized by scientific objectivity, interdisciplinarity, the skill of argumentation, the sharpness of the mind, the desire to give reasonable answers to the "last questions" of philosophy.*

Key words: *natural sciences and philosophy, nature and man, the category of death, the concept of "will" by Schopenhauer and Soloviev, ethics of compassion*

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## SOLOV'EV'S CHINA AND ITS INFLUENCE ON HIS CONTEMPORARIES

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*The article examines the influence of V.S. Solovyov on the writers and poets of the Silver age.. On the material of the works of Solovyov, related to the «chinese theme»: the articles «Russia and Europe», «China and Europe», «Japan», «The enemy from the East»; the review of the first volume of works by E.E. Ukhtomsky; the poems «Panmongolizm» and «Dragon»; the tractate «The three conversations about war, progress and the end of world history»; the letter «About the recent events», - is evaluated his influence on D.S. Merezhkovsky's articles: «Yellow-faced positivists», «The coming ham», V.I. Ivanov's articles «Russia, England and Asia», «Inspiration of horror», V.M. Doroshevich's story «Goddess», V.V. Veresaev's story «Under the cedars»; «Chinese poems» and the articles of V.J. Bryusov. The political context of the works, the tradition of depicting China in Russian literature, literary and sinological works on this topic are taken into account. The comparative analysis of texts, the coincidence of a number of theoretical positions, and separate definitions and epithets are revealed. The numbers of Solovyov's positions are revealed, which are reflected in the works of Merezhkovsky and Ivanov: materialism and positivism of the Chinese, the «emptiness» of their philosophy, the denial of life and progress, the «yellow danger», the need for the Christianization of China (the last position in Merezhkovsky is not). Doroshevich's story, written at the height of the ikhetuan rebellion («boxer rebellion»), was influenced by the philosopher's eschatological prophecies. The negative image of China in the poetry of V. J. Bryusov is the textual confirmation of the influence of Solovyov, noted by modern literary criticism.*

Key words: *Image of China, Silver age, Orientalism, pan-Mongolism, yellow danger*

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## HISTORY OF RUSSIAN PHILOSOPHY

### TIMOFEY IVANOVICH RAINOFF AS A HISTORIAN OF RUSSIAN PHILOSOPHY

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*The essay deals with history of creation of the «Outlines of the history of Russian philosophy of the 50–60s» written by T.I. Rainov (1890–1958), a historian of natural science, literary scholar and a philosopher. The authors show specificity of T.I. Rainov's methodology both against the background of the historiography of Russian philosophy and in the broader context of the historical-philosophical program proposed by the German classical idealism. It is indicated that the basis of the methodology of historical and philosophical works of the 19th – early 20th centuries, regardless of their national and scholarship, was the approach most clearly expressed in the Hegelian historical and philosophical concept. The essence of this research method involves either the complete elimination of the socio-psychological aspects of the history of thought, or it relates them to secondary, “background” elements of the historical development of philosophy. It is shown that T.I. Rainov's essays on the history of Russian philosophy represent one of the first attempts to apply the idea of social conditioning of knowledge, anticipating the scientific program of modern sociology of scientific knowledge. It is revealed that the basis of the methodology of T.I. Rainov is the sociological doctrine of E. Durkheim, namely his concept of mechanical and organic solidarity, on the basis of which Rainov examines the social conditions that determined the specificity of the philosophy of the 1850-1860s shown by him. The comparison of Rainov's interpretation of the philosophy of the period under consideration and similar approaches presented in the famous works of G.G. Shpet, B.V. Yakovenko, E.L. Radlova and A.I. Vvedensky. An important part of the study is the reconstruction of T.I. Rainov before the revolution of 1917. On the basis of archival sources, the biographical context of the writing of the work is reconstructed and its dating is proposed. The study used the traditional tools of history and the history of philosophy: methods of archival search, historical reconstruction and hermeneutics of texts.*

Key words: *historiography of the history of philosophy, sociological doctrine of Durkheim, sociology of knowledge, German idealism, philosophy of history of Russian philosophy*

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**SKETCHES ON THE HISTORY OF RUSSIAN PHILOSOPHY OF THE 50-60S****TIMOFEY IVANOVICH RAINOV****Parts one and two***Prepared for publication by S.S. Ilizarov and V.A. Kupriyanov*

**ON THE ORIGINS AND SPECIFICITY OF ONE MOTIVE.  
TO THE 110<sup>TH</sup> ANNIVERSARY OF THE PUBLICATION  
OF V.V. ROZANOV'S «WHEN THE BOSSES ARE GONE...»**

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*For the first time, the book by V. V. Rozanov «When the Bosses Are Gone ...» (1910) is the subject to analyze. The article notes the specificity of the book (a collection of articles), which received a genre status in the Russian culture of the late 19th and early 20th centuries: the book contains both previously published articles and the ones, which were rejected by editors. In addition to the genre affiliation, other features of this book are revealed; the article summarizes and defines the development of the author's political views on contemporary events in the country, which he welcomed and encouraged in his literary word; Rozanov's historiography is analyzed. The author of the article commented on the compositional structure of the collection, revealed the semantic links between the articles, as well as the basis that unites them – the essence of «authorities» as a specific phenomenon of Russian life. The synonymous series of «bosses» is suggested: «bureaucracy», «government», «power». The article identifies the sources of the problems of the «bosses»: these are the works of N.A. Lyubimov and V.I. Soloviev, with which V.V. Rozanov conducts internal dialogue, representing the «bosses» as a part of the political life in the country of 1901-1906 and noting the weakening of the authoritarian position. The book's artistic layout is analyzed, the sources of replica drawings on the cover and at the end of the collection are established, and the relationship between these drawings and the book's content is revealed. It is particularly noted that already in 1914 V.V. Rozanov felt remorse about the publication of this book, and in 1917 he came to realize the catastrophic consequences of the events that he had once been so happy about.*

*Keywords: genre specificity of the collection of articles, Rozanov's historiography, “bosses” as a specific phenomenon of Russian life, replica drawing*

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## S.L. FRANK IN THE ST. PETERSBURG RELIGIOUS AND PHILOSOPHICAL SOCIETY

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*The subject of this article is S.L. Frank's participation in the creation and work of the Saint Petersburg Religious and philosophical society and the evolution of his worldview in the confrontation between the cognitive-objectivist rationalist system of consciousness of S.L. Frank and the romantic subjectivism of the «new religious consciousness», represented by D.S. Merezhkovsky, D.V. Filosofov and other ideologists of «neo-Christianity». The source of the opposition is called a different understanding of the absolute and its regulatory role in relation to reality, which was expressed – on the one hand-in the religious individualism of S.L. Frank and on the other hand-in the «religious community» of the ideologists of the «new religious consciousness». The article states that S.L. Frank's reflection on solving these problems in the Religious and philosophical society took place in the atmosphere of theoretical disputes caused by three events in the philosophical and religious and social life of Russia in 1910: discussion of the ideas of pragmatism, polemics about the specifics of philosophy in connection with the appearance of the Russian edition of Logos and the death of Leo Tolstoy. It is emphasized that the participation of S.L. Frank's understanding of these events was reflected in the movement of his thought from idealism to ontology of the «first philosophy», the expression of which was the work «The Subject of knowledge». It is noted that the «frame work» of this movement of S.L. Frank was set by the development of the scientific and philosophical and poetic heritage of I.V. Goethe. The article shows how the ideological evolution of S.L. Frank is fixed in his personal religious life. In conclusion, the author joins the assessment of the role of S.L. Frank in the religious and social movement in Russia at the beginning of the twentieth century, given by N.A. Berdyaev: S.L. Frank brings «clarity, freedom and quiet harmony» to it.*

*Key words: St. Petersburg Religious and philosophical society, new religious consciousness, religious individualism, religious community, rationalism, pragmatism, religious experience, idealistic ontology, religious ontology*

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## P.A. FLORENSKY: REFLECTIONS ON HISTORICAL KNOWLEDGE

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*The article analyses the features of the historical research of P.A. Florensky. It gives a review of the main works of the thinker, in which he formulates his understanding of history and historical knowledge. The article reveals the internal connection between the historical ideas of P.A. Florensky and his doctrine of discreteness and antinomicity as the universal principles of being as well as the philosopher's ideas about the immanent rhythms of the movement of culture. It shows the common grounds of P.A. Florensky's ideas and the cultural-historical monadology of N.Y. Danilevsky, O. Spengler, A. Toynbee. The historical methodology proposed by P.A. Florensky denies the laws of "direct perspective". P. A. Florensky's representations concerning the meaning of history and culture are analyzed. His understanding of historical crisis as a blessing harboring in itself the possibility of change and growth. He offers his own understanding of the "end of history" and "another" history, taking its standpoint from that a person's change to a different qualitative state. In this context Florensky's teachings view theocracy as the least hostile form of government and the ideas about "extrapresence" as the most reasonable form of political positioning. The refutation of the linearity of history, as if having some immanent intent and moving towards some kind of logical realization, is a sign that characterizes the historiographical discourse of religious thinkers of the Silver Age.*

Keywords: narrative history, renaissance of humanism, the end of history, theocratic system, discreteness, syzygy, cultural crisis, religious philosophy, synarchy, archetype, humanism

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**FROM THE LIFE OF «THE KNIGHTS OF THE BOOK»  
(ABOUT THE CORRESPONDENCE OF P.P. PERTSOV  
AND B.V. NIKOLSKIJ)**

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*The article precedes the publication of the unpublished correspondence of P.P. Pertsov and B.V. Nikolsky, lasting from 1896 to 1900 and preserved with small gaps (letters of Pertsov prevail). The set identified in The State Archive of the Russian Federation and the Manuscript department of the Institute of Russian literature is up to 32 letters. The main topics of the epistolary dialogue are connected with the literary, critical and publishing activities of the correspondents; the most significant being the "Pushkin's" plot, in which Vl. Solovyov appeared to be included in absence. Among other important subjects of correspondence is the preparation of the collection "Philosophical Currents of Russian Poetry" and the first critical reviews of it. The evolution of relations between the interlocutors is briefly traced, previously unknown reviews about Nikolsky from Pertsov's letters of the same period to his father and to V.V. Rozanov are given, the reasons that led to the severance of relations are explained. All of these topics are discussed in more detail in the commentary to the letters.*

*Key words: correspondence of P. Pertsov and B. Nikolskij, correspondence between Pertsov and V. Rozanov, polylogue about A. Pushkin, epistolary, archival document, literary criticism*

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**CORRESPONDENCE OF P.P. PERTSOV AND B.V. NIKOLSKY (1896–1900)***Part 1**Text origination and notes by O.L. Fetisenko*

## HERITAGE OF N.F. FYODOROV IN THE CONTEXT OF PHILOSOPHY OF COSMISM

### «EASTER WAS BORN WITH A MAN, AND WILL NEVER LEAVE HIM...» N. FEDOROV ON THE MEANING OF EASTER

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*The article presents the experience of revealing N. Fedorov's philosophical system through an appeal to the theme and image of Easter. It is shown that for Fedorov Easter is the Central category of the philosophy of active Christianity and at the same time a symbol of fundamentally new choice of civilization. The connection between Fedorov's anthropology, ontology, and ethics and the Easter dogma is revealed. The lines of Fedorov's criticism of the anti-Paschal consciousness and the anti-Paschal vector of the world that has lost faith in the reality of the Resurrection of Christ are considered. It is emphasized that appealing to the Paschal dogma, according to which Christ rose in the fullness of two natures (divine and human), Fedorov brings the idea of divine-human synergy to the eschatological plan, extending it to the promise of the resurrection of all the dead. The symbolism of the Easter service Fedorov considers as the origin to such concepts as "extra-temple Liturgy" and "extra-temple Easter" It is shown that the category of paschality in Fedorov's philosophy correlates with the literary and philosophical tradition and simultaneously sets an active and projective understanding of Easter, which influenced the development of the resurrection theme in literature and philosophical thought in the last quarter of the XIX–XX centuries (F.M. Dostoevsky, V. Solovyov, S. Bulgakov, V.V. Mayakovsky, A. Platonov, B. Pasternak, et al).*

*Key words: Easter, Paschal dogma, philosophy of N. Fedorov, philosophy of active Christianity, Resurrection of Christ, universal resurrection, anthropology, ethics, eschatology*

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## N. F. FEDOROV'S TERM SYSTEM AS AN OBJECT OF REFLECTION IN THE PERSONAL ENCYCLOPEDIA

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*The article presents the results of the work on the description of the author's philosophical terminological system by N.F. Fedorov and analyzes the basic types of N. F. Fedorov philosophical terms and focuses on their creation methods. The basic principles of the internal organization of the author's philosophical terminological system are stated, its field character is justified. The ideas of the terminological system are substantiated, the core and the periphery are separately characterized. To identify key terms, methods of contextual analysis, frequency, corpus linguistics are used. To characterize the terms, linguistic methods for studying the following terms are used: componential analysis, combinatorial analysis, definitional analysis, and also a method for constructing paradigms. A general thematic classification of special vocabulary is proposed. The analysis of the methods of term formation is presented, a characteristic of each method is given: semantic term formation and its varieties, syntactic and word-formation methods. The phenomenon of term acquisition is separately analyzed. Particular attention is paid to the phenomenon of intersystem interaction that accompanies semantic term formation. Author's neologisms are pointed out, ways of their formation and features of functioning are considered. The analysis of textual paradigmatic connections is given (terminological opposition, synonymy, synonymy), associative-derivative connections of key terms are revealed. In conclusion, the main discursive practice of defining concepts is briefly characterized: definability by the whole text and metaphor. Conclusions about the qualitative and quantitative originality of the analyzed author's philosophical terms and the specifics of the author's term system are made.*

*Key words: term, authorial philosophical term, authorial philosophical terminology, the formation of philosophical terms (philosophical term creation), terminologization, transterminologization, morphological method of term formation, syntactic method of term formation, discursive function of the term, term system, term creation*

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## PHILOSOPHY OF DEATH OF N.F. FEDOROV: TANATOLOGY, IMMORTOLOGY OR MORAL CHALLENGE?

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*The question of the most adequate naming of the «philosophy of the common cause» of N.F. Fedorov in modern philosophical concepts is considered. The object of the analysis includes areas common today directly related to the problem of death / immortality, such as immortology and thanatology. A comparative analysis of Fedorov's attitude towards death and those «death discourses» taking place in modern immortology and thanatology is carried out. The moral core of the relationship of N.F. Fedorov to death, which is significantly different from his teachings and the above areas, is revealed. N.F. Fedorov's doctrine with his philosophy of death as a «moral challenge» is characterized as one of the most striking incarnations and manifestations of the ethical-centric essence of Russian philosophy*

Keywords: *ethics of N.F. Fedorov, supramoralism, philosophy of death, thanatology, immortology, cosmism, transhumanism, the idea of immortality*

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## REIGN AND RITUAL: CROWNING OF THE TSARAESTHETICS IN THE INTERPRETATION OF N.F. FYODOROV

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*The article is dedicated to the semiosis of the tsar's crowning ritual in Nikolay Fyodorovich Fyodorov's «Philosophy of the Common Task». This problem has never been an object of a special research but it helps to get closer to the understanding of ontology of Fyodorov's aesthetic supramoralism project. His philosophical works «Monarchy», «Aesthetic Supramoralism», «Easter in the Kremlin with Coronation», «About the Kremlin Walls Paintings», «About the Monument to Alexander III...», «For the Forthcoming Coronation» are analyzed in the article. The interpretation particularities of the coronation ritual semiotic system in the context of supramoralism aesthetics are defined. The projective connection of the coronation with governmental social ideal is shown in the article, this ideal was formed in Fyodorov's Christian universalism. The comparison is made between Fyodorov's project of the tsar's crowning ritual and coronation in the Russian Empire ceremonial culture. Fyodorov's understanding of the emperor's regalia symbolism and meaning of the ancient Byzantine acacius ritual inclusion are disclosed in the article. The analysis of time and space images in Fyodorov's interpretation allowed seeing liturgic basis of his project aesthetics. The importance of the explanatory and projective ephrasis is demonstrated in the process of Fyodorov's interpretation of the monumental visual art that express aesthetic and didactic meaning of the crowning ritual.*

*Key words: philosophy of N.F. Fyodorov, supramoralism, aesthetics of crowning of the tsar, Christian governmental ideal, theurgy, emperor's regalia, acacius, sacred space, semiosis, projective ephrasis*

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