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

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An Introduction to Vladimir Solovyev's *Three Conversations on War, Morals and Religion*

Abstract. This paper aims at reflecting on Vl. Solovyev's *Three Conversations* as a philosophical and religious fable. The stress is put on studying each of the protagonists: the Lady, the General, the Politician, Mr. Z, the Prince, as well as the Antichrist and the heads of the three main Christian denominations: the pope, the starets John and prof. Pauli. Each of them is presented both as a real type with his own idiosyncrasies (which is very important) and as an illustration of the truths and deficiencies of his time and milieu, keeping in mind the idea (so dear to Solovyev) that the people who actually promote and contribute to the good can only be those who have maintained a sense of humour and are the bearers of an honest, simple and authentic cultural and spiritual tradition, even if it is incomplete. The Antichrist seduces people by encouraging muddle-headedness, libido dominandi, intellectual pride and the taste for the sublime. Through those means he conquers, before being ultimately defeated by his own nothingness.

Key words: War, religion, politics, evil, esoterism, deception, end of times, Rome, Antichrist, Solovyev and Tolstoy

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HISTORY OF PHILOSOPHY

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Paradoxes of the political romanticism of Kireevsky I.V.: between an universal monarchy and a national state

Abstract. The article deals with the political views of Ivan Vasilievich Kireevsky in connection with the history of censorship prohibition of the journal “European” published by him. The text of the report due to which the journal was closed is analyzed. Special attention is paid to the idea of “merging minds together”, interpreted in the text of the denunciation as the basis of Republican beliefs. The author reconstructs Kireevsky's political views in the context of the influence of German romantic ideas on Russian social thought in the first half of the XIX century. The author clarifies Kireevsky's attitude to the ideals of the Great French Revolution and concludes that his views are opposed to the radical vector of the European Enlightenment as a whole. The author demonstrates the historical context in which the views of young Kireevsky are formed, and focuses on the contrast between the Enlightenment and the Romanticism era, which is associated in Russia with the counter-enlightenment reaction of the times of the Holy Union. The author reconstructs Kireevsky's religious and philosophical views, which, following V.S. Solovyov, are characterized as philosophical, romantic Christianity. Kireevsky's ideas are compared with those of representatives of other trends of Russian social thought that were influenced by German Romanticism – theorists of official conservatism, as well as P.Ya. Chaadaev. Their conceptual differences in understanding the relationship between “world” and “national” are revealed. The author demonstrates Kireevsky's socio-political concept, in which the “organic” development of people's life is contrasted with the “violent” establishment of social institutions. It is concluded that the primacy of spiritual unity over political aspirations in Kireevsky's worldview leads him away from both republican beliefs and official imperial conservatism.

Key words: generation of “archive youths”, German romanticism, romantic natural philosophy, censorship in the Russian Empire, Russian Shellingism, Counter-Enlightenment, romantic conservatism, romantic nationalism

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**The outlines of the history of russian philosophy
of the 1850-60s years**

Timofey Ivanovich Rainoff

Parts six and seven

Prepared for publication by S.S. Ilizarov and V.A. Kupriyanov

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Christian “anarchism” of three cosmists (st. Francis of Assisi, N.F. Fedorov, Pope Francis)

Abstract. The philosophy of three prominent Christian thinkers is considered: St. Francis of Assisi, Nikolai Fedorovich Fedorov and Pope Francis. Despite the time distance, each of them sets forth common ideas. It is claimed that the link between these individuals is the philosophy of cosmism. A typical representative of this trend is Nikolai Fedorov, but thinking in the categories of cosmism is also noted in the works of St. Francis of Assisi and Bishop of Rome. It is proposed to call them Christian anarchists who violate the fossilized structure of the church and society. The specificity of their anarchism is emphasized, devoid of negative features, built in the image of Christ and leading to the renewal of the sacred space, the Earth. The basic concepts of each of the three Christian anarchists are considered. The analysis of their philosophy allows for the formulation of the thesis that the ideas they propose to restructure the world and society are based on the principle of Christ – “not by force, but by love”.

Key words: anarchism, philosophy of st. Francis of Assisi, philosophy of N.F. Fedorov, “common task”, cosmism, philosophy of Pope Francis, supramoralism, psychocracy, philosophy of resurrection

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Justification of Russia: political views of Russian cosmists

Abstract. The article is devoted to the investigation of Russian cosmists' political views. The political theory touched upon in the works of the cosmists is an essential feature of the entire trend. At the same time, a paradox in the political views of cosmists is observed. On the one hand, the project of cosmism is universal, worldwide. On the other hand, not a single cosmist ignored the question of Russia's place in the world, and this reflects the nature of Russian thought. We can see that the problem of political power in cosmism is both universal and national. Unfortunately, not enough attention has been paid to this problem, although Russian cosmism is recognized as the core of all Russian philosophy and as an important element of the Russian idea. The study of the political thought of Russian cosmism is an important step in understanding the political characteristics of Russian culture. For a complete review of the cosmists' philosophy of politics, we analyzed the works of Russian cosmists – N.F. Fedorov, V.S. Solovyov, K.E. Tsiolkovsky, V.I. Vernadsky, S.G. Semenova and lesser known figures – N.A. Setnitsky, V.N. Muravyov, B.B. Vakhtin, I.M. Borzenko. Dialectical and hermeneutic methods were used to solve the research problems. As a result of the study, the key features of various political concepts of cosmists are identified, the palette of political views of cosmists is presented, including N.F. Fedorov's autocracy, V.N. Muravyov's republic, B.B. Vakhtin's skepticism of the possibility of stable political governance. The philosophical and historical causes of changes in the political views of cosmists are proposed. The proposition that the political views of Russian cosmists synthetically combine the universal and the individual, thereby removing the contradiction between the global and the national, is substantiated. It is noted that various political concepts of Russian cosmists is reduced by a general intention towards a global and cosmic essence of the political structure. This intention is one of the main features of Russian cosmism.

Key words: cosmism, philosophy of politics, political thought, Russian philosophy, Russian idea, monarchy, republic, Christian political thought, theocracy, holistic ideal, extra-temple liturgy, noosphere

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“Bodiliness” of thought in N.F. Fedorov’s system of views on language

Abstract. The article discusses the system of N.F. Fedorov's views on language, as it was immanently formulated in his various articles and notes, laconic, aphoristic and fragmentary. Architecture and scale of Fedorov's ideas along with fundamental incompleteness as a huge project open to the future are considered in the article. An important dominant of Fedorov's thought is ‘bodiliness’, on the one hand, opposed to abstraction that destroys a phenomenon, including reality of human speech, and, on the other, hypostatizing thought and language as organic being. The dominant is essential for understanding culture at the turn of the XIX–XX centuries and the first half of the XX century (for instance, to understand Vladimir Solovyov’s views on the nature of art, the work of Andrei Platonov). ‘Bodiliness’, corporality, materiality of language and thought, according to Fedorov, is the guarantee of immortality of material life. This is the explanation of Fedorov's special attraction to ideographic writing, what embodies thought in matter as “much in little”. Fedorov’s thinking is in a special way consonant with the search for a new style of thinking in Western philosophy at the turn of the 20th century. Fedorov returns to humanitarian knowledge bodily, material; humanitarian knowledge lacks this in order to break away from the surface and move on to the things themselves, which have preserved in their original being the seeds of immortality. The article emphasizes that thought and its linguistic expression are a symbolic designation of the common cause of resurrection in Fedorov’s system, and in this it is material and has concrete outlines. The organic being of thought, belonging to life itself, has no authorship, has no place in a specific work that legitimizes it. The main conclusion of the article is about the central position of the concepts of corporality, ‘bodiliness’ in Fedorov’s project, that at the same time represent, although an integral, but, like conceptual relations in language, incomplete system, where each thought appears as a fragment, a fragment of the world that needs to be recreated.

Key words: the category of corporality in N.F. Fedorov's philosophy, ideographic writing, language tools, N. Fedorov's philosophy of common cause, E. Husserl's phenomenology, A. Bergson's philosophy of life

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PHILOSOPHY AND PHILOLOGY

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The inn as a place of confession. On a feature of the art world of Dostoevsky

Abstract. The object of study of the article is both the place that the word of confession occupies in the work of Dostoevsky and the place in which the word of confession itself is pronounced by the characters of the writer. As a literary form, confession is an inheritor of the Christian tradition, but subsequently the original intention to repent became unrecognizable among many other motives. The article notes that Dostoevsky's secularization of this religious motif took on a very specific form, associated with his famous romantic dream of seeing the world as a monastic dormitory; of uniting the secular and the sacred in order to give a sacred status to everyday life. The article examines the connection between Dostoevsky's confessional word and one of the places where it is spoken - the inn (as well as other drinking establishments). In order to highlight Dostoevsky's idea regarding the functions and goals of drinking establishments in general, the article focuses on his profile as an urban writer. Following is a discussion of specific cases (from "The Brothers Karamazov" and "Crime and Punishment"), in which the word of confession was spoken in a drinking establishment. The fact that the most philosophically saturated part of the writer's last novel is situated in this specific urban space is emphasized. The connection between the word of confession and the dirty inn is seen as part of Dostoevsky's creative experiments, as a test of the "endurance" of intimate, suffering ideas and faith in a completely random environment. This is the proposed explanation for the constant confrontation of the sacred and the profane, which we find in the work of the writer.

Key words: Dostoevsky's art world, chronotope of the city, topos of the tavern and pub, the form of confession, confessional space, sacred and profane, the idea of human cognition

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Alexander Blok between V.I. Solovyev and E.V. Anichkov: A. Blok’s drama “The Rose and the Cross” and the legacy of Western esotericism

Article three

Abstract. In the third article of the series publications on the topic “A. Blok and V.I. Solovyev”, the author considers the representation of the heritage of Western esotericism in Blok’s drama “The Rose and the Cross” on the example of the poet’s appeal to the themes of Joachimism and Catharism, including the neo-mythological connection of the Cathars with the legend of the Holy Grail. The author analyzes the influence of V.I. Solovyev’s historiosophy and E.V. Anichkov’s aesthetics on the symbolism of the drama from the perspective of rethinking these themes. It is shown that the drama of Blok is deeply intertwined with the neo-mythological concepts of the “French school” of Western esotericism, which were widely discussed in the circle of Russian symbolists, for example, in connection with the work of Sar Peladan. The conclusion is made about the influence on the symbolism of the drama of the works of V. Solovyev and the beliefs of E. V. Anichkov associated with medieval mysticism. An extensive bibliography is provided.

Key words: drama “The Rose and the Cross”, academic heritage of E.V. Anichkov, Russian symbolism, eschatology of the Middle Ages in France, religious philosophy, V.I. Solovyev’s historiosophy, Joachimism, Albigenian crusade, Western esotericism

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“The Lord Breathed On The Face Of Underworld”: Maximilian Voloshin and Kabbalah

Abstract. The acquaintance of Maximilian Aleksandrovich Voloshin (1877–1932), one of the central figures in the history of Russian culture in the first third of the twentieth century, with the tradition of Western European esotericism, as well as with the concepts of Jewish Kabbalah, is still poorly understood. At the same time, it is known that they played an important role in his worldview and creativity. The article offers an analysis of several topics related to Kabbalah, which had a noticeable impact on the work of Voloshin. Particular attention is paid to the problem of establishing written sources of borrowings and interpretations of Kabbalistic ideas, clarifying concepts, as well as ways of transmitting elements of Kabbalah among European and Russian esotericists. Through the study of various works of Voloshin, his diary entries, drafts and correspondence, the names of esoteric authors who are especially important for the study of this topic have been identified (E.P. Blavatsky, A. Fabre d'Olivet, A. Franck, Eliphas Levi and etc.). Through a thorough analysis of the methods of perception and transmission of the ideas of Kabbalah among European esotericists, it was shown that, strange as it may seem, the result of studying such sources and their interpretation by Voloshin was a fairly accurate and adequate use of Kabbalistic concepts both in theoretical works and in poetry.

Key words: M.A. Voloshin and Kabbalah, cosmogony, European esotericism, occultism, Jewish mysticism, Kabbalah, theosophy, anthroposophy

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Crumbs of delicious bread

([Review on:] B.V. Emelyanov. The Existential History of Russian Philosophy in the Events and Life Conflicts of its Representatives; what is not included in the textbooks. Yekaterinburg: University of Humanities, 2020. 100 p.)

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[Review on:] Teresa Obolevich Semyon Frank, Lev Karsavin and the Eurasians. Moscow, Modest Kolerov Publishing House, 2020 (Studies on the History of Russian Thought, vol. 24.) 304 p.

Abstract. K. Ermishina's review of Teresa Obolevich's Semyon Frank, Lev Karsavin and the Eurasians (Pontifical University of John Paul II, Krakov, 2020) highlights the strengths and shortcomings of Obolevich's presentation of the figures of the Eurasinist movement. The author of review states that a thorough investigation of Eurasianism should not only be conducted on the basis of personal letters exchanged by members of the movement living in different locations, but that is necessary to incorporate formal manuscripts and published work for proper research of the movement and its authors, since only articles and books fully express the ideas of the Eurasianists. The author of review does not support the research position, refers Frank to "Russian European" and the Eurasianists as the deniers of Western culture. The review highly appreciates Obolevich's work with archival sources and the use of rich personal correspondence from the archives of Russia, Europe and the United States.

Key words: Eurasianism, Russian emigration, correspondence of Eurasinist movement, political idea of Russian emigration, Operation Trust, Klamars' Split, research methodology of Russian emigration's legacy

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Julius Evola between christianity and neospiritualism

Abstract. The article is devoted to the problem of the attitude of the Italian traditionalist philosopher Julius Evola to Christianity and neo-spiritualism. This task is solved on the basis of the comparative historical method of studying the works of Evola of different years and their assessment by researchers. Priority attention is paid to the analysis of the work "The Mask and Face of Contemporary Spiritualism" that was first published in Russian in 2020. The present work is considered in the context of all Evola's work, especially the works published in Russia recently. The question is raised about personalism in Evola's metaphysics. The essence of his criticism of psychoanalysis, spiritualism, theosophy, anthroposophy, primitivism, Satanism, some magical organizations and other forms of "new religiosity" is revealed. In the paper the traditional scheme of opposing the early, middle and late periods of Evola's work according to the criterion of his attitude to Christianity is contested. It is shown that from the early 1930s to the early 1970s his assessment of Christianity was invariably ambivalent and contradictory, although the emphasis on the positive aspects had been gradually increased. The problem of dualism in Christianity and the differences between the early Church, medieval Catholicism and the Aggiornamento of the twentieth century are examined in detail. The main conclusion of our investigation is that Evola, in spite of his personal antipathies to the Christian doctrine, was constantly forced to admit the possibility of a full-fledged spiritual realization of a person within the Catholic and Orthodox Churches and to act as an ally of Catholicism against all forms of neo-spiritualism and neo-paganism.

Key words: integral traditionalism, Italian traditionalism, Julius Evola's metaphysics, psychoanalysis, neo-spiritualism, neo-paganism, Catholic theology, theosophy, anthroposophy, esoteric Catholicism, the problem of initiation, Christian dualism, the approach of Daniel Colony

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Russian philosophy and the formation of the Russian national and cultural canon: problems and prospects

([Review on:] Malinov A.V. Research and articles

on Russian philosophy. Saint Petersburg: RHGA, 2020, 608 p.)

Abstract. This work is devoted to the analysis of the book by A.V. Malinov “Research and Articles on Russian Philosophy”. The main subject-content and thematic-subject lines of the book are revealed: philosophy of Slavophiles; historical, cultural and philosophical contexts of V.S. Solovyov and V.V. Rozanov; professional philosophy in Russia. Points to the variety of genres published in a collection of articles and materials of historical and philosophical articles, teaching materials (lectures and paragraphs from the textbooks), archival materials, methodological reflections. The author considers the interpretations of A.S. Khomyakov, the Slavophil ideas of O.F. Miller, the evolution of ideas about the common Slavic language, the attitude of V.S. Solovyov with N.I. Kareyev and St. Petersburg Slavophiles (including the polemic of V.S. Soloviev with the Slavophiles in the last work of the Russian philosopher – “Three Conversations”), V.V. Rozanov with the Slavophiles and V.I. Lamansky, features of V.V. Rozanov, the philosophical heritage of A.I. Vvedensky and the controversy caused by him, the place of L.P. Karsavin in the tradition of teaching the philosophy of history at St. Petersburg University, the specifics and historical path traversed by university philosophy in Russia, the modernization of the methods of modern historical and philosophical research, etc. The author notes the author's appeal to little-studied representatives of Russian philosophy, original interpretations of biographical and historical-philosophical plots, the use of the expressive possibilities of the Russian language, enriching the interpretive possibilities of the historiography of Russian philosophy. The conclusion is made about the preservation of the “Russian canon” in the research of Russian philosophy, about its heuristic possibilities. The author's intention is explained and the value of research of this kind, serving the purpose of reinterpreting the ideas of Russian philosophy, solving the problem of preserving the values and meanings of Russian culture in the modern historical and cultural context, is indicated.

Key words: history of Russian philosophy, Slavophilism, philosophy of history, methodology of history of philosophy, university philosophy, philosophical poetry, methodology of polylogue

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