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V.S. SOLOVYOV AND HIS HERITAGE IN THE MODERN WORLD

FOLDER OF MANUSCRIPTS OF “EARLY” VLADIMIR SOLOVYOV “GOD IS ALL”: EXPERIENCE OF PUBLICATION AND COMMENTARIES

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The article for the first time introduces “early” Vl. Solovyov’s texts that have been unknown to researchers before and are kept at the Department of Manuscripts of the Institute of Russian Literature (S.A. Polyakov’s archive) as a collection (folder) titled “God is All”. It discusses the key text that gave its name to the folder and outlined Vl. Solovyov’s religious and philosophical credo of the second half of the 1870-s – 1880-s. For comparison, two versions of Solovyov’s text – the draft and the final one – are published. The article analyses how the theses of this final manuscript conventionally titled “God is All. All Becomes God” are reflected and developed in Vl. Solovyov’s works of the mid-1870-s and 1880-s and contains the necessary commentaries. It also includes other texts (from other pages of the folder) that are thematically related to the main one and illustrate its theses.

Key words: *Vl. Solovyov’s manuscripts, All-Unity, Logos, Demiurge, Sophia*

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<GOD IS ALL. ALL BECOMES GOD>

VLADIMIR SOLOVYOV

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made by A.L. Rychkov and K.Yu. Burmistrov*

VLADIMIR SOLOVYOV'S IMAGE IN THE RUSSIAN LITERATURE OF THE XX – XXI CENTURIES

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This article describes different types of literary reception of Vladimir Solovyov's image in the texts of the XX – XXI centuries. The works of A. Blok, A. Bely, K. Balmont, P. Florensky are analyzed as examples of the modernist ways of mythologizing the mysterious image of the poet and philosopher in the culture of the Silver Age. The article studies D. Andreyev's mystical and philosophical novel "Rose of the World" as an example of the works that sacralize Vladimir Solovyov's image. The author distinguishes various ways of transformation of the philosopher's image in the space of postmodernist texts of the turn of the century - from the deconstruction of the myth of Solovyov as a prophet in D. Galkovsky's book "Endless Impasse" (1997) to the creative artistic reception of the life and work of the poet-visionary in A. Tavrov's novel "The Sailor on the Mast" (2009). Thus, the article consistently analyzes the original approaches of Russian writers to understanding Solovyov's life and work, reveals the features of artistic myth-making, traces the gradual expansion of receptive aesthetics during the twentieth century against the background of the enduring interest in the image of the poet-philosopher in Russian literature.

Key words: *Vladimir Solovyov's image in Russian Literature, artistic reception, sacralization, poetry of the Silver Age, Russian philosophical novel of the XXth century, myth-critique, myth-making.*

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THE PROBLEM OF THE HUMAN IN RUSSIAN OF ALL-UNITY

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The subject of the article is the anthropological views of the Russian religious philosophy of All-Unity developed in controversy with secular humanism, whose evolution was interpreted as a movement in a downward direction, as degradation. The works of religious philosophers are studied from the perspective of their criticism of the "abstract principles", simplified approaches to the interpretation of man, such as positivism, naturalism, economism, socialism, Marxism, etc. The thinkers' views are analysed based on the ideas of religious humanism, emphasizing the complexity and irrationality of the human nature. It is emphasized that the thinkers paid special attention to identifying the significance of the spiritual, superempirical principle in man. They revealed the tragic duality of human existence that is overcome in Christianity through spiritualization, enlightenment of the world and formation of the God-man. The article shows that the philosophers associated the acquisition of meaning and completeness of human existence with the "universal friendship" and mutual responsibility for each other. The article briefly overviews the main concepts of the critics of the anthropology of this movement who blamed it for impersonalism, inconsistency and mythological utopianism. It is argued that the philosophers' main achievement was that during the spiritual crisis of the turn of the twentieth century, in their philosophy and methodology they were able to substantiate and affirm the supreme meaning of man's being, rooted in the eternal ideals of truth, goodness, beauty and justice.

Key words: *God-man, theocratic man, philosophy of all-unity, secular humanism, disintegration of humanism, religious humanism, positivism, naturalism, universal human nature, super-empirical principle in man, impersonalism*

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VLADIMIR SOLOVYOV'S «ETHICS OF FEELINGS» IN THE CONTEXT OF EUROPEAN PHILOSOPHICAL THOUGHT

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This article explores the origins of Vladimir Solovyov's philosophy of feelings, which in the author's view lie in both the Enlightenment philosophy and the heritage of the German philosopher Arthur Schopenhauer. Solovyov's theory of feelings, despite its specific features and characteristics, belongs to the European philosophical tradition as Vladimir Solovyov, like his predecessors, emphasizes the natural and universal character of human moral feelings. It is supposed that Vladimir Solovyov is the founder of the modern ethical theories studying the specific phenomenon of "external shame" (in German Fremdschämen). Nevertheless, it is concluded that Vladimir Solovyov stands out among the above-mentioned European thinkers. This conclusion is substantiated in the following way: Vladimir Solovyov not only analyzes the role and functions of "higher" feelings in human life, but he tries to find their sources and to describe their development. With such a specific approach, his ethical concept becomes distinctly anthropological because Vladimir Solovyov sees in the "higher" feelings an important means for the moral development of man, which will allow him to reach the perfect state of "God-manhood". The analysis done allows the author to make a conclusion that Vladimir Solovyov's ethics of feelings includes both anthropological and religious elements, is based on both human reason and emotions, draws upon both Kant's philosophy of reason and Schopenhauer's philosophy of feelings, i.e. is an exceptionally multidimensional theory, with one central question, however, underlying it – what is man, why did he appear, what and where is his ultimate goal?

Keywords: anthropological and religious principles of morality, ethics of feelings, philosophy of feelings, shame and conscience, pity and compassion, God-manhood.

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SERGEI STEIN ON V.S. SOLOVYOV

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The article discusses the main periods of the life and work of the relatively little-known Russian émigré literary figure, Sergei Vladimirovich Stein. With the use of the synthetic method, it identifies the milestones of his creative path that influenced his conversion to Catholicism. Particular attention is paid to the emigrant period of his activities. The article considers the roots of Stein's fascination with Russian literature and philosophy, mainly Vladimir Solovyov. This article anticipates the publication of one of Sergei Stein's texts - his memories of V.S. Solovyov, with whom he met several times in his childhood and youth days. Based on the sources and studies, the author determines factors that contributed to Sergei Stein's moving from the Baltic countries to Yugoslavia and the role he played in spreading Russian religious thought in emigration, especially in Catholic circles. In conclusion, it is emphasised that S.V. Stein was not always objective in assessing his personal contribution to the study of Russian thought; however, his publications can be treated as an important source that complements the biography of Russian philosophers, in particular, V.S. Solovyov.

Key words: *creative works of Sergei Stein, Russian literature, Slavic poetry, Catholicism, Russian emigration in Yugoslavia, ecumenism, Catholicism, jesuitism*

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**IN COMMEMORATION OF THE 100TH ANNIVERSARY
OF V.V. ROZANOV'S DEATH**

**«ENDS» AND «BEGINNINGS»:
VASILY ROZANOV'S PHILOSOPHEME OF EXISTENCE
(TO THE 100TH DEATH ANNIVERSARY)**

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The article is dedicated to the 100th death anniversary of the writer and thinker V.V. Rozanov (1856–1919). The article studies the notions of “end” and “beginning” as relevant ones and identifies their essential meanings, based on the materials of V.V. Rozanov’s biography and works. It is emphasized that the premonition of the “end” – the imminent death – determined the name of his book “The Mortal”, which ends with the affirmation of love. The author pays attention to the discrepancy between V.V. Rozanov’s external well-being and his inner acute sense of a forthcoming “end,” whose signs he observed in the life of his own family. The paper substantiates the reasons for V.V. Rozanov’s “flight” from St. Petersburg to Sergiyev Posad: the “beginning” of his family line in the priest community found its “completion” in his friendship with the priest P.A. Florensky. It is stated that there is an internal connection of the birth (“beginning”) of V.V. Rozanov’s texts with his personal life that gives a perspective on the analysis of his book “On Understanding” (1886). The article pays special attention to V.V. Rozanov’s comments on Aristotle’s “Metaphysics” and discloses their unique features (the interactive nature). It is noted that the “beginning” of V.V. Rozanov’s public recognition is associated with his article “The Place of Christianity in History” (1890), the main ideas of which will be found in one of V.V. Rozanov’s “final” texts “The Apocalypse of Our Time”.

Keywords: concepts of “end” and “beginning”, philosopheme of existence, historical-cultural memory, religion in historical and philosophical context, comment as a dialogue.

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TWO DEATHS (NIKOLAY STRAKHOV AND VASILY ROZANOV)

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This article is written on the basis of the report made on February 4, 2019 in St. Petersburg, at the conference commemorating the Centenary of Vasily Rozanov's Death. The subject of the article is a comparison of two memorial dates – the passing away of the philosopher and literary critic Nikolai Strakhov, on January 24, 1896, and the demise of his younger friend Vasily Rozanov, a prominent thinker, essayist and critic, who developed as a writer under Strakhov's friendly tutorship, on the same day 23 years later – February 5, 1918. The author shows that Rozanov was deeply upset with the disease of his teacher in literature, who had oral cancer surgery in 1895, and after a new exacerbation in January 1896 tried to convince him to "take the Holy Communion according to the sacramental rites of Our Church". The article provides a critical analysis of the data given by the journalist Pavel Matveyev in his article of 1907, in which he asserted that Strakhov allegedly was a non-believer and refused to take the Communion. But according to the quoted witness of the novelist Dmitry Stakheyyev, who refuted this assertion in an indignant letter to the editorial board, Matveyev's opinion was biased and the situation was more complicated: Strakhov wished to take the Communion shortly before he passed away but a priest came after his death. The second part of this article offers a detailed investigation into the circumstances of Rozanov's demise in Sergiyev Posad, near the spiritual centre of Orthodox Russia, where, after the revolution, he had written his blasphemous "Apocalypse of Our Time". Special attention is given in the article to the complicated situation associated with the writer's death. It is said that Rozanov's family sent letters to numerous addresses informing that he had died as a Christian after taking the Anointing of the Sick, the Confession and the Holy Communion several times. Nevertheless, according to the quoted essay of Erich Gollerbach, rumours were steadily disseminated in society that Rozanov allegedly also paid worship to heathen deities after the Communion. To re-create the authentic picture of Rozanov's last days, the author widely relies on the diaries of the writer and priest Sergei Durylin of 1917 - 1919, published only recently, in the 2010s, which describe in detail Vasily Rozanov's arrival in Sergiyev Posad in August 1917 and his bitter anti-Christian moods after the revolution, reflected in the "Apocalypse". Particular attention is given to the writer's last days, when a miraculous turn in his ideas took place, his peaceful passing away under the shroud of St Sergius and his Christian burial at the Cemetery of the Chernigov Monastery next to another prominent thinker, Konstantin Leontyev, sharing the same views. At the end, it is concluded that, according to the diaries leaving no doubt, Vasily Rozanov "died as a Christian".

Key words: *history of Russian thought, Centenary of V.V. Rozanov's death, N.N. Strakhov's death, Orthodox rites, S.N. Durylin's diaries, Rozanov's Christian death*

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V. ROZANOV: TOPICS OF THE CONVERGENCE AND LOGIC OF THE INTERACTIONS

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The article discusses the establishment, formation and interaction of the concepts «understanding», «writing», «imaginary logic» and «subject-witness» in topological comparison in relation to V. Rozanov's creative experience. The authors substantiate the importance of Rozanov's work «On Understanding» (1886) for his subsequent writings. In this connection, it is proved that it is necessary to study the analytics of writing combining in itself the hermeneutics of understanding, the aesthetics of creativity, the ethics of life, and the prognostics of social and existential processes and events. Creative work is understood as evidence of the underlying processes of being, culture and existence of the whole previous energy of understanding. Rozanov's writing is studied in its connection with N. Vasiliev's «imaginary logic» relevant to the contemporary philosophical thought that considers it to be the origin of «paraconsistent logic», addressed to understanding the specifics of thinking about transitional states in society, cognition and creative work: from incomplete empirical or relative to more complete and accurate knowledge. By defining constants of thought and creativity it is proved that there is certain semantic topological comparability and conceptual similarity between Rozanov's writing and Vasiliev's imaginary logic. The authors show the ways and means of forming the subject-witness and topological subjectivity in the strategies of writing and reflection. The article demonstrates the formation of topology-oriented reflection in convergence of aesthetic experience and philosophical knowledge relevant to the Russian philosophical thought.

Keywords: *V.V. Rozanov's writing, N. Vasiliev's imaginary logic, topological subjectivity, existential gesture, over-contradiction, statement of life, subject-witness*

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UNPUBLISHED CORRESPONDENCE OF V.V. ROZANOV WITH S.A. VENGEROV: CONFESSIONAL MOTIVES, DISPUTES ABOUT “DIRECTIONS” AND CRITICS OF THE “BAD HEART”

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The article for the first time scientifically analyzes the unpublished correspondence of V.V. Rozanov with the literary scholar S.A. Vengerov and, thus, reconstructs their relationship on its basis. It employs methods of complex problem and theme analysis of texts, identifying their artistic elements. The article also represents analysis of confessional motives in V.V. Rozanov's letters, and specific manner of their representation. Based on the archival materials, it presents the story of the writer's application to the Literary Fund in 1898 for an allowance necessary to cover the costs of treatment in the Caucasus. The correspondence of V.V. Rozanov with S.A. Vengerov is used to reconstruct the history of their relationship. The article identifies the main topics of the dialogue between the writer and the literary scholar. The correspondence of Rozanov and Vengerov has been divided into two periods: the early period (1898–1899) and the second one covering the last years of the correspondents' lives (1912–1918). The article analyses the content, the main plots and narrative structure of the letters. The authors of the article use the Literary Fund materials to study Rozanov and Vengerov's disputes about the “directions” in literature and to compare their views on such “directions”. The article also studies V.V. Rozanov's analytical inferences and aphoristic formulations about S.A. Vengerov's “Critical Biographic Dictionary” and critical assessments of a number of writers (N.P. Barsukov, V.Ya. Bryusov, Metropolitan Yevgeny (Bolkhovitinov), N.K. Mikhailovsky, M.A. Protopopov, A.M. Skabichevsky, S.N. Yuzhakov, etc.). It is concluded that the study of new layers of the epistolary factography makes important corrections to the understanding of the creative individuality of V.V. Rozanov and his correspondents and stimulates modern research thought.

Key words: V.V. Rozanov's correspondence, S.A. Vengerov's “Critical Biographic Dictionary”, epistolary genre, the moral personality of Vl.S Solovyov, confession as an artistic device, ethical position of a critic, Yu.I. Eichenwald's “stylistic solipsism”.

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**V.V. ROZANOV ON THE PAGES OF «BIRZHEVYE VEDOMOSTI»
(«STOCK EXCHANGE NEWS») AND «NOVOYE SLOVO» («NEW WORD»)
(FROM THE HISTORY OF RELATIONS WITH THE I.I. YASINSKI)**

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The article deals with the history of cooperation between V. V. Rozanov and I. I. Yasinsky in journalism. It gives a detailed analysis of V.V. Rozanov's publications from the late XIX to the early XX centuries when I. I. Yasinsky was the editor of the journal "Novoye slovo". The article highlights some biographical coincidences in the writers's fates as well as well as a conflict in some ideological positions reflected in their works. The article finds the reasons for V. V. Rozanov and I. I. Yasinsky's common interest in addressing the subject of family and children in Russian periodicals. The article provides an overview of the reviews in articles and letters to the publications in Yasinsky's journals. It is noted that there was a shift in the interests of the editor and the writer from the literary and philosophical themes that prevailed at the turn of XIX-XX centuries, to the social and political ones in 1909. The article contains an overview of Rozanov's materials on the case of Azef, which affected his relationship with Yasinsky. The article for the first time introduces the results of bibliographic studies of V.V. Rozanov's creative heritage collected by S. A. Tsvetkov. They allow us to trace the movement of the thinker's printed works between different periodicals and the reasons for their appearance on the pages of I. I. Yasinsky's journal. Based on the little-known bibliography, the article provides a review of V. V. Rozanov's articles published and rejected in "Novoye slovo". It is concluded that the editor was absolutely indifferent to V.V. Rozanov's works related to religious questions. The result of the study is the conclusion about the radical ideological divergence of the former colleagues and allies in journalism in their attitude to religion.

Key words: V. V. Rozanov and I. I. Yasinsky's correspondence, «Birzhevyye Vedomosti», family and Christianity, S.A. Tsvetkov's bibliography, polemics about the case of Azef, «Novoye slovo», religious contradictions between V. V. Rozanov and I. I. Yasinsky, I. I. Yasinsky's neitscheanism.

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ROSANOV'S EVIDENCE: HOW IS APPROVAL POSSIBLE?

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The article discusses the conditions and possibilities of a specific form of approval in Vasily Vasilyevich Rozanov's philosophy. It is shown that the true approval, which Rozanov focuses on, precedes the logical distinction between assertion and denial. That which is affirmed is affirmed without its negation. Rozanov's texts show his special attitude to the problem of contradiction. Contradictions in his philosophy do not imply their removal. The source of Rozanov's creativity is found in understanding that does not involve reconciliation of different positions. It is noted that the initial basis of writing should be the attitude that manifests itself in the testimony of writing that overcomes the pain of the world. What Rozanov himself calls "tenderness" is compared with the phenomenon of "unhappy consciousness" in Hegel's Phenomenology of Spirit. It is shown that Rozanov's interpretation of the deep origin of metaphysics is anthropological and is associated with the key question for him - the question of sex. The article also considers the problem of method in Rozanov's philosophy in his own interpretation.

Key words: *understanding in Rozanov's philosophy, true approval, attitude in Rozanov's and Heidegger's philosophy, the problem of contradiction, the origin of metaphysics.*

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RUSSIAN PHILOSOPHY IN EUROPEAN CONTEXT

L.P. KARSAVIN AND THE TRADITION OF MYSTICAL PANTEISM IN EUROPEAN PHILOSOPHY

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The article considers the universal metaphysical model of the relation of God to the world and man which L.P. Karsavin developed in all his works and which can be quite reasonably called mystical pantheism.

According to this model, the world and man are the limited embodiment of God in the realm of Nothing, which spontaneously arises in God himself. It is shown that this model underlies the philosophical doctrine of Nicholas of Cusa. Analysis of the Christian gnostic treatise of the II century "Gospel of Truth" shows that it contains the earliest version of the mentioned metaphysical model. The article analyses the image of Jesus Christ in the concept of mystical pantheism expressing the universal aspiration of all personalities and the whole world back to the fullness of divine being. It is in this way that Jesus Christ is understood in F.M. Dostoevsky's handwritten sketch of 1864, which suggests that in his philosophy Dostoevsky also developed a model of mystical pantheism.

Key words: *L.P. Karsavin's metaphysical model, mystical pantheism, teaching of Nicholas of Cusa, Gospel of Truth, F.M. Dostoevsky's philosophy, Gnostic Christianity.*

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"PHILOSOPHY OF HISTORY" OF L.P. KARSAVIN AND THE TRADITION TO TEACH THE PHILOSOPHY OF HISTORY IN ST. PETERSBURG UNIVERSITY

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The article discusses L.P. Karsavin's "Philosophy of History" (1923) in the context of teaching philosophical, historical and theoretico-methodological disciplines at St. Petersburg University based on the courses of philosophy and methodology of history taught at St. Petersburg University by M.M. Stasyulevich, A.S. Lappo-Danilevsky and N.I. Kareev. The article describes the philosophical and historical views of K.N. Bestuzhev-Ryumin and V.I. Lamansky - followers of the Slavophil doctrine. It is noted that Lamansky's ideas were developed in the historical philosophy of the Eurasians rather than in the philosophical and historical teaching of Karsavin who participated in the Eurasian movement. The article pays attention to the conceptual coincidences in the views of Karsavin and his predecessors. However, in general it is recognized that the philosophical attitudes of positivism and neo-Kantianism, that guided the teachers of philosophical and historical disciplines, did not correspond to Karsavin's philosophical preferences. It is noted that Karsavin's "Philosophy of History" was based on the ideas of the philosophy of All-Unity and thus can be recognized as an original development of V.S. Solovyov's ideas in history and historiography. It is concluded that in contrast to the works of the predecessors whose philosophical and historical works are nothing but the arguments of philosophizing historians, Karsavin's "Philosophy of History" is a philosophical work in a strict sense. It is written in philosophical terms and is of practical, theoretical and conceptual interest to the historians. The article defines and interprets the basic terms of Karsavin's "Philosophy of History": hierarchical personality, qualifying (kachestvovanie), contraction, individuation, etc. It is recognized that, unlike most university philosophizing historians who consider history as a science, Karsavin developed a religious model of historical process and historical knowledge. The main issue of this model is the connection between the absolute beginning and the created world.

Keywords: Karsavin's philosophy of history, All-Unity, the Absolute, hierarchical personality, religious historiography, tradition, history, religious model of historical knowledge

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