

IVANOVO STATE POWER UNIVERSITY

SOLOVYOV STUDIES

Issue 3(51) 2016

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Information about published articles is sent to the Russian Science Citation Index by agreement with «Scientific Electronic Library» Ltd. No. № 580-12/2012 LO of 13.12.2012. The journal is registered in the foreign database Ulrich's Periodicals Directory.

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LEGACY OF V.S. SOLOVYOV: INVESTIGATIONS AND PUBLICATIONS

«THE BROUGHT GOLDEN SWORD OVER TIME»

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V.S. Solovyov's philosophy is considered from the point of view of her predictive function. It is shown that Solovyov in his doctrine anticipated statement, and also partly the philosophical solution of a number of important problems of our time. It is proved that compositions of the philosopher contain prophetic reflections about prospects of existence of mankind as unified and interdependent whole. In this context the philosopher theoretically and methodologically, in a paradigm of complete system has proved essence of the phenomenon which has received subsequently the name of globalization. Features of philosophical providentialism of Solovyov who didn't represent images or models of future society, and spoke about those relations which will define quality of joint life of people in future community are shown. The analysis of use of mystical, rational-nomological and empirical ways of comprehension of the future by Solovyov which he considered both in eschatological, and in historical prospect is carried out. The conclusion is proved that in Solovyov's system ideas of reconciliation, mutual understanding, dialogue, nonconfrontational coexistence of people, people and the states actual recently as a part of unified mankind have received fundamental justification. On the basis of the analysis of texts by Solovyov and concrete historic facts it is proved that the philosopher has rather truly foreseen the main world tendency of our time, namely: in the conditions of the complete and interdependent world peaceful coexistence of people and people don't have reasonable alternative as the further movement on a confrontational way threatens with planetary accident. Hegel, M.Heidegger, A.Bergson, K.Popper, N.Berdyayev's views of an opportunity, expediency and value of philosophical predictions and anticipation are also presented in article.

Key words: prophetism, philosophical providentialism, ways of comprehension of future, reconciliation, unified mankind, globalization, coexistence, mystical sensibility, rational-nomological comprehension, empirical comprehension.

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«AGE OF DESPAIR» IN THE ESTIMATES OF VI. SOLOVYOV

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Basic assessments of the state of Western philosophy of the XIX century, which are given by VI. Solovyov at various stages of his work, are analyzed. Such estimates as «the end of theoretical philosophy», «the crisis of Western philosophy», «end of the era of completed absolute systems» are compared. Discrepancies in these estimates caused by changes in Solovyov's attitude to the necessity of building philosophy in the form of a completed system of knowledge are revealed. The influence on Solovyov position by Schelling, Comte, Nietzsche and of neo-Kantianism is shown. The key importance of Hegel's doctrine for Soloyov in the context of understanding the turning point in the development of philosophy in Europe is underlined. Solov'ev's design of «All-Unity Science», matured in the 80-ies XIX century, is reviewed. This project is considered as an all-inclusive system that is comparable in scale with Hegel's. The causes that have not brought it to realization are discussed. The historicity of the criteria of systematic knowledge is specified. The relationship between orientation to build an absolute system and Renaissance titanism and the Enlightenment faith in science is traced. Factors that led to

the loss of relevance of encyclopedic system projects after Hegel are revealed. Duality in of Solovyov's approach to method of a priori deductive construction of philosophical knowledge is noted. It is shown that he understands theoretical thinking as the principle, having a base in itself, and as externally caused phenomenon at the same time. The interpretation of the history of philosophy as the progressive disclosure of the ideal content is considered. Solovyov's disagreement with the historical-philosophical presuppositions, on which Hegel bases the claim of his system to be a culminating point in the process of self-realization of the World spirit is explained. The conclusion about the consistency of Solovyov's thesis about the end of the era of completed absolute systems is made.

Key words: *Western philosophy, theoretical philosophy, absolute system, concrete knowledge, the crisis of humanism, speculative thinking, dialectics, universalism, periodization of philosophy.*

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**PHILOSOPHICAL TERM «BYZANTISM» IN THE WORKS
BY K.N. LEONTYEV AND V.S. SOLOVYOV**

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The article considers the problem of the conceptual side of the philosophical term which comes under less investigated in the present-day linguistics. The object of the analysis is the term «byzantism» in the works of the two Russian philosophers K.N. Leontyev and V.S. Solovyov. It is stated that philosophical term and philosophical term system can carry authorial sense determined by the correspondence of philosophical notions with the concrete thinker's ideology. Terminological definitions analysis and contextual analysis methods are used. Specifics of the meaning of the authorial term «byzantism» is considered in the two philosophical term systems: K.N. Leontyev, to whom the term «byzantism» is traditionally ascribed, uses the lexical item in two meanings: 1) as a special type of rule, using historical-cultorological term admitted in the scientific discourse of that time; 2) in the discourse function rethinking it and contributing authorial basis; V.S. Solovyov uses this term mostly with expressive negative assessment. Conceptual sense of the authorial philosophical with several generic identifiers are analysed: autocracy. Orthodoxy, authorial sense. It is concluded that there is a subjective component in the meaning of the term which is connected with positive assessment of the phenomenon characterized. The analysis of the authorial philosophical term «byzantism» demonstrates that one and the same philosophical term in the texts by different authors may have various conceptual sense.

Key words: religious-philosophical discourse, philosophical term, authorial term, philosophical term system, connotation, byzantism, interpretational variant, axiologicalfunction.

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BETWEEN METAMORPHOSIS AND RE-CREATION OF REALITY. ABOUT FREE CREATIVITY IN THE WORK OF VI. SOLOVYOV

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The article considers the topic of creativity, which was posed by Solovyov in his «Critique of Abstract Principles», as one of the central topics of Russian philosophy in the 20th century. Based on Solovyov's claim about the existing being as a false one as well as his call for the «organization of reality», which is the task of the «creative thought», i. e. the aesthetical one, and means «in its entirety, as free theurgy, ... to re-create existing reality», the problem area between metamorphosis and re-creation of reality is revealed and analyzed. Whether the arisen problem is realized by Solov'ev and whether it is resolved – that's the main question of research in the article. The topic of creativity is examined also in correlation with the understanding of freedom as well as the so-called «sophiological monism and determinism» (V.V. Zen'kovskiy) and «strong rationalistic stream» (E.N. Trubetskoy) in Solov'ev. L. Wenzler acts as an advocate for freedom in the work of Solov'ev, opposing popular reproaches of V.V. Zen'kovskiy and L. Shestov against unfreedom in Solovyov.

Key words: metamorphosis, re-creation of reality, free creativity, freedom, ontology, sophiology, all-unity, freedom in the work of VI. Solov'ev.

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VLADIMIR SOLOVYOV AND EMANUEL SWEDENBORG

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This article discusses the question of the relation of the worldviews of Russian philosopher V. Solovyov and the Swedish scholar, theologian and mystic of the 18th century E. Swedenborg. It is noted, that this issue was observed in the A. Losev's works and in the book of S. Solovyov, which pointed out the young philosopher's interest in the mystical ideas of Swedenborg. However, the question of the relation of V. Solovyov's ideas to Swedenborg's thoughts at the final part of his authorship remained

open. The critical analysis of Swedenborg's thoughts in the article «Swedenborg» by V. Solovyov, published in 1900, is explored. The article reveals important features in the perception of Swedenborg's ideas by Solovyov, who pays tribute to his subjective mystical experience and appreciates the moral pathos of his theosophy, aimed at the improvement of Humanity. V. Solovyov does not allow thoughts for accusations to Swedenborg in deception or madness, but reveal a kind of synthesis of non-dialectical idealism and natural realism at his doctrine. In conclusion, we compare philosophical concepts of All-Unity and Divine Humanity in Solovyov's «The Philosophical Principles of Integral Knowledge», «Lectures on God-manhood» and «Justification of the Good» with the Swedenborg's ideas. It is concluded that V. Solovyov at the turn of XIX–XX centuries creates the theory of knowledge synthesis, of the reunification of God and humanity, as well as of overcoming evil by conscious preference for good, offers a new, more perfect solution to the problems that agitated Swedenborg.

Key words: V. Solov'ov and E. Swedenborg, history of science, history of philosophy, the synthesis of philosophical knowledge, religious philosophy, theosophy, All-Unity, Divine Humanity, moral development.

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**THE ANTHROPOLOGICAL TURN IN EUROPEAN THEOLOGY
OF THE SECOND HALF OF THE 20TH CENTURY
AND THE GODMANHOOD IDEA IN RUSSIAN RELIGIOUS PHILOSOPHY**

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The present article aims to put together two specific phenomena of the XXth century Christian anthropology – the anthropological turn in European theology of the second half of the century and the corresponding Russian intellectual trend of the first half of the 20th century. Both types of religious anthropology are briefly analyzed. The significance of the problem of man in both tendencies is explained by its ability to actually transform anthropology into a special meta-philosophy of man. Karl Rahner's Anonymous Christianity (turning Salvation in something attainable in everyday life), Paul Tillich's religious justifying of culture and Rudlof Bultmann's demythologizing theology are briefly presented. The study is focused on the ideas of Russian religious anthropology, on Vladimir Solovyov's visions about the Godmanhood and its profound impact on twentieth-century Russian thought. The author emphasizes Nikolai Berdyaev's and Simon Frank's contribution in this respect. Russian philosophers were opposed to the idea of a brutal God; they insisted on being related to Him. The author presents their meaning according to which the problem of man can be integrally posited and resolved only in the light of the idea of Godmanhood – an idea that is alien to Western theology.

Key words: the anthropological turn instituted by European theology, Russian religious philosophy, the post-Christian world, Karl Rahner's anonymous Christianity, Paul Tillich's theology of culture, Vladimir Solovyov's conception of the Godmanhood, a transcendent God, a suffering God, Christian humanism.

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THE NEWEST RECEPTION OF VI. SOLOVYOV'S OEUVRE IN GERMANY: PETER EHLEN

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The article touches upon a subject that causes particular interest among domestic researchers of Russian philosophy, namely the perception of Russian philosophy in Western Europe and primarily in Germany. Vladimir Solovyov is one of the few Russian philosophers whose work was merited German translation, and thereby became available to the German scientific community. Involving materials collected in the dissertation of D. Belkin «The Reception of Vladimir Solovyov in Germany» (Tübingen, 2000), the characteristic of a versatile range of perception of creativity of the Russian philosopher in the German-speaking cultural space is given. It is indicated that in contrast to Dostoevsky, known to the public, attention to the works of Solovyov in the West is primarily determined by personal interests of the researcher. It is alleged that known in Russia German Catholic philosopher Peter Ehlen formulates Solovyov's philosophy in the context of his personal desire to justify and develop the concept of Christian humanism that unites faith in God and faith in man. Ehlen's point of view is revealed according to it Solovyov spotlight the notion of «godmanship» and that is why he may be considered as an ancestor of Christian humanism, that makes him relevant both in contemporary and social-political context. A brief analysis of the main concepts of Solovyov's Godmanhood philosophy is given, to which Ehlen considers the concepts of God, creation, world, man, all-unity as a dynamic all-unity. It demonstrates how Ehlen interprets the most ambiguous concept of Solovyov's philosophy – the concept of Sophia (the soul of the world).

Key words: *philosophy of VI. Solovyov; P. Ehlen as a Russian philosophy historian, Russian philosophy, all-unity, dynamic all-unity, Christian humanism, Godmanhood, Sophia, pantheism, reception of Solovyov in Germany*

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SOLOVYOV'S IDEAS IN RUSSIAN EMIGRATION: VI. SOLOVYOV AND HIS FOLLOWERS IN THE LIBRARY-COLLECTION BY N.M. ZERNOV

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We consider a question of the succession of ideas VI. Solovov in the work of the prominent figure in the ecumenical Christian movement of Russian emigration – religious philosopher, theologian and historian of Orthodox culture Nicolas Zernov. The paper presents analysis of marginalia N. Zernov about Solovyov in the books of his library, belonging to the authorship of VI. Solovyov and his followers. We mention that N. Zernov relied in their ecumenical work on VI. Solovyov's religious and philosophical doctrine about Divine Humanity, as well as the United Church as a national Russian religious mission. The article reveals views of N.M. Zernov's and his associates on the persona of VI. Solovyov as a modern Christian thinker-prophet who predicted the onset of a catastrophic epoch. In the conclusion we mark the significant role of historiosophical idea of VI. Solovyev in the development of the ecumenical Christian worldview of N. Zernov and its surroundings, members of the Russian post-revolutionary emigration, who compared the ecumenical ideas of VI. Solovyov with the expectation of a future revival of the Christian Russia. Solovyov's context in the ecumenical movement of Russian émigré culture becomes evident after the comparative analysis of library materials and the creative heritage of N. Zernov. This article is a continuation of previous work on the study of the book fund and marginalia (marginalia) in the memorial library of N. Zernov, stored in the Library of Foreign Literature named after M.I. Rudomino.

Key words: V.S. Solovyov's legacy, literature of Russian émigré, Nicolas Zernov Library, N.M. Zernov and the ecumenical movement, marginalia, library, ecumenism, Russian émigré visionary, sophiology, Divine Humanity, Universal Church, M.I. Rudomino Library for Foreign Literature.

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PHILOSOPHY OF NEO-ALLUNITY: QUANTUM METAPHYSICS OF ABSOLUTE

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The article deals with metaphysics, in particular logic of Absolute. It outlines the main provisions of the logic of Absolute in terms of generalization of the quantum mechanical uncertainty principle. This version of the metaphysics is defined as a «quantum metaphysics». It is assumed that in quantum metaphysics Absolute acts as Completeness, additional to any certainty. On this basis, different sorts of Absolute's antinomies are solved, the main provisions of the logic of Absolute are demonstrated. It is assumed that the Russian philosophy of allunity moved to the construction of the logic of Absolute in many ways close to the ideas of quantum metaphysics. In the framework of the philosophy of neo-allunity, this trend finds its more structural design. The article uses the methods of logical and philosophical analysis. It seems, the described model is important for the reconstruction of the logic of Absolute in metaphysical concept of Vladimir Solovyov and Russian philosophy of allunity as a whole.

Key words: absolute, relative, the principle of complementarity, the uncertainty principle, quantum metaphysics, philosophical logic, the logic of allunity, Russian philosophy of allunity, neo-allunity.

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HISTORY OF RUSSIAN PHILOSOPHY

ABOUT ALEKSEY ALEKSANDROVICH KOZLOV – A NIHILIST, WHO REPENTED

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The memories of the historian of Russian literature and philosophy E.A. Bobrov (1867–1933) published for the first time tell about the life of the philosopher-spiritualist A.A. Kozlov (1881–1901). In his youth years, Kozlov was a Fourierist-socialist and populist, and in later years he became a loyal subject of the empire and the philosopher-metaphysician. It is emphasized here that the history of Russian philosophy, taking into account its personalistic character, should not be viewed from the perspective of filiation of ideas but rather – in the context of the biography of thinkers, their participation in social and cultural life of Russia. A typical character of political and theoretical of Kozlov's 'direction' and its causes are asserted here.

Key words: *Russian philosophy, personalism, Intelligentsia, Nihilism, Conservatism, People, Spiritualism, Christianity.*

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RUSSIAN SYMBOLISM AND NEO-LEIBNIZIANISM (ON EXAMPLE OF VALERY BRYUSOV'S THEORETICAL SEARCH)

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The article is dedicated to the reception of Leibnitz's «Monadology» in Russian Symbolism. It shows up the general preconditions for the emergence of Symbolism and Neo-Leibnizianism as a response to the era of crisis. The sociocultural context of the Russian appeal to the Western philosophy has been analyzed in many revisionist strategies («Back to Kant!», «Back to Leibnitz!», «Back to the things themselves!», etc.). Vladimir Solovyov's master's thesis in philosophy «The Crisis of Western Philosophy: Against the Positivists» (1874) is taken as a starting point for these strategies. It is proved that since the moment of its inception Russian Symbolism was an organic part of the general revisionist era. The place of Leibnitz's ideas in works of D.S. Merezhkovsky, Andrey Bely, F. Sologub is demonstrated with the use of the methods of system and theoretical reconstruction. The reception of Leibnizianism in works of Valery Bryusov (1873–1924), the leader of «Senior Symbolists» and decadents is analyzed in a particular way: from the «apology of pre-established harmony» to the complete disappointment. The article also shows the influence of Eduard Dillman's ideas in the Bryusov's graduation essay called «Leibnitz's theory of knowledge» (1897). The mystical and religious treatment of «Monadology» in V. Bryusov and M. Samygin (Mark Krinitsky) correspondence is demonstrated. It is concluded that Bryusov's vision of Leibnitz's metaphysics as an «extremely individualistic» was doubtlessly original contribution to the development of Russian culture, literature and philosophy.

Key words: Fin de siècle, Russian Symbolism, V. Bryusov's symbolism, Andrey Bely's aesthetics, Leibnitz's monadology, pre-established harmony, Neo-Leibnizianism, aesthetics, metaphysics.

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AUTOBIOGRAPHICAL THOUGHT IN THE WORK OF HENRI BERGSON, LEV SHESTOV AND NIKOLAI BERDYAEV

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At the beginning of the XX century European philosophy was interested in autobiographical questions. In this paper we test the hypothesis that philosophical thought has influenced the development of the autobiographical genre in the XX century. A significant body of texts was viewed and studied and the researcher chose three of the most representative philosophical concepts theorizing autobiographical writing's essence. The paper analyses autobiographical thought in the theories of Henri Bergson, Lev Shestov and Nikolai Berdyaev. An interdisciplinary method of studying located at the intersection of philosophy and literary theory was used, along with a search and sample method of working with cases and methods of literary and linguistic analysis. The chosen examples show that philosophical reflection on the autobiographical and its components can be found in Bergson's various works, but especially in «Matter and Memory» (1896). It has been concluded that Bergson's philosophical thought greatly influenced the philosophical and aesthetic development of Russian culture in the beginning of XX century. Russian émigré philosophers Shestov and Berdyaev study the foundation of the autobiographical genre in depth in their works «In Job's Balances» (1920) and «Self-Knowledge: An Essay in Autobiography» (1949). Berdyaev's book, «Self-Knowledge: An Essay in Autobiography», is a unique example of an autobiography written by a philosopher, not only in Russia but also in Western Europe.

Key words: autobiographical thought, philosophical autobiography, memory, concept of truth, philosophy and theory of literature, Bergson, Shestov and Berdyaev on the specifics of the autobiographical texts, artistry of autobiographical text.

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**THE CONCEPT OF «ENTELECHY» IN HERMENEUTIC
OF CULTURE: G. SHPET AND V. PINDER (THE HISTORY
OF GERMAN-RUSSIAN IDEOLOGICAL RELATIONS IN 1920)**

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We consider the cultural, historical and methodological bases of Russia and Germany's ideological ties in the 20 years of the twentieth century. The purpose of this article is to identify patterns of interest in a specific art history topics, the development of approaches to study these subjects under the influence of hermeneutics Shpet in Russia and hermeneutics Pinder in Germany. The concepts and notions which were formed and found their place in the analyst artistic practice in 20-ies of XX century are compared. The validity of such comparisons as the appeal to the cultural and historical context, as well as to the origins and theoretical assumptions of these concepts are confirmed. Allegedly natural character of searches and encounters cultural and philosophical thought of Russia and Germany is stated. Possible directions for further research interdependence of the change of forms in culture and of cultural styles are proposed they may be detected by revealing the trends of the formation of generations in culture. The notion of «entelechy» in the aspect of hermeneutics culture is revealed. The concept of «entelechy generation» introduced by Pinder, is introduced in the context of the era of ideas. Further comparative studies of generative principles of the formation of cultural meanings are defined. New opportunities of hermeneutic study of art history are identified. The concept of «entelechy» is revealed in its relevance to determining the nature of the relationship with the concept of «internal forms» of culture. We establish trends in the formation of new understanding of history in connection with the development of ideas of Dilthey in G. Shpet and W. Pinder. It is concluded that the search bases to ensure the unity of generations in culture and history are necessary to determine the nature of the culture of integrity. In conclusion, the prospects for further comparative research of G. Shpet's and W. Pinder's works are outlined.

Key words: hermeneutics of culture, entelechy, forms of culture, art, reception ideas, cultural and philosophical thought, the unity of generations, phenomenology, linguistic and cultural awareness.

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**INFORMATION RESOURCE «RUSSIAN PHILOSOPHY:
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**THE THIRD INTERNATIONAL CONFERENCE
ON THE HISTORY OF RUSSIAN PHILOSOPHY**

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The article is devoted to the review of the Third international conference on the history of Russian philosophy “The fate of Russian philosophy in the 21st century. To the 25th anniversary of the department of history of Russian philosophy in Saint Petersburg State University” which took place on October 30–31, 2015 at Institute of philosophy of SPbSU. The conference was attended by the leading Russian and foreign specialists in the field of history of Russian philosophy. They discussed a wide range of the problems connected with history and features of development of Russian philosophical thought as well as its place and role in the modern world.

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