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CONTENT

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

Vladimir Soloviev. Extracts and Schemes related to Esoteric Topics from the Folder «God is All. Draft Exposition of the Article on Occultism» (1870s–1880s). Part one / Prepared for publication and commented by A.L. Rychkov and K.Yu. Burmistrov.....	6
Mezhuev B.V. Moving right: Vladimir Soloviev and his «The Meaning Of War»	32

V.S. SOLOVYOV AND HIS HERITAGE IN MODERN WORLD

Proceedings of the International scientific conference, Ivanovo, ISPEU, November 15-15, 2018

Moiseev V.I. Vladimir Solovyov's philosophy of all-unity as a new theory of anifold.....	59
Astapov S.N. The concept of history of religion in V.S. Solovyov's «Lectures on Godmanhood»	68
Kozyrkov V.P. Vladimir Solovyov's ideas about the development of alternative sociology in the context of russian spiritual culture.....	79
Tarasov B.N. «The mystery of man» and the historical process in historiosophic thoughts of russian philosophers and writers (V.S. Solovyov, F.M. Dostoevsky, F.I. Tyutchev)	93
Blinova O.A. «The arithmetics of love» versus «The meaning of love»: the impossible alloy and inseparability of Zinaida Gippius' and Vladimir Solovyov's thoughts	106

PHILOLOGY AND PHILOSOPHY

Shukurov D.L. Interpretation of the biblical divinely revealed name in the writings of the bishop Ioann (Sokolov) and V.S. Solovyov as evaluated by the Archbishop Theofan (Bystrov)	121
Ivanov A.V., Zhuravleva S.M. Thought and its dialectics in Tyutchev's poetry	138
Matveeva I.Yu., Evlampiev I.I. Religious doctrine of L. Tolstoy and L. Karsavin's concept of a personality	150
Filatov A.V. Axiology of space and time in N.S. Gumilev's adamic myth.....	162
Zenova E.M. Categories of «the temporary» and «the eternal» in I.B. Rodnyanskaya's literary criticism.....	172

CRITICISM AND BIBLIOGRAPHY

Ermichev A.A. Experience in studying russian émigré philosophy. [Review of] Ermishin O.T. Russian émigré philosophy of the XX century. M.: Letny Sad: Aleksandr Solzhenitsyn House of Russia Abroad, 2019, 304 p.	185
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CONGRATULATION

Congratulations to Mikhail Viktorovich Maximov	190
OUR AUTHORS.....	191
ON «SOLOVYOV STUDIES» JOURNAL	195
ON SUBSCRIPTION TO «SOLOVYOV STUDIES» JOURNAL	197
INFORMATION FOR AUTHORS	197

V.S. SOLOVYOV'S HERITAGE: STUDIES AND PUBLICATIONS**EXTRACTS AND SCHEMES RELATED TO ESOTERIC TOPICS FROM
THE FOLDER "GOD IS ALL. DRAFT EXPOSITION OF THE ARTICLE ON
OKKULTISM" (1870s–1880s)**

VLADIMIR SOLOVIEV

Part one

*Prepared for publication and commented by
A.L. Rychkov and K.Yu. Burmistrov*

MOVING RIGHT: VLADIMIR SOLOVIEV AND HIS «THE MEANING OF WAR»

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This article considers Vl. Solovyov's motives to write his work «The Meaning of War», in 1895 and include it in the corpus of his treatise on ethical philosophy. Special attention is paid to the philosopher's relationships with the editor-in-chief of the journal "Nieva" Aleksei Lugovoi who published this work. The article presents a detailed analysis of the responses to the work in the Russian press and explores how the content of this work was connected to the problems of the Russian foreign policy of that time. A conclusion is made that, among all the other chapters of the treatise on ethical philosophy that were published by Vl. Solovyov in different journals during 1895, the article «The Meaning of War» provoked the most extreme and contradictory reaction in the Russian intellectual milieu. We pay attention to the fact that Vl. Solovyov received the warmest approval of the right circles, was strongly rejected by the left and, at the same time, deeply embarrassed the liberals. The philosopher gradually turned from a recent favorite of the progressive intelligentsia into a lonely thinker alienated from all the circles of social thought in the last three years of his life. The article tells about the beginning of this transformation.

Key words: war, militarism, pacifism, *panmongolism*, *world monarchy*, *pessimism*, *social philosophy*

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V.S. SOLOVYOV AND HIS HERITAGE IN MODERN WORLD

*Proceedings of the International scientific conference,
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VLADIMIR SOLOVYOV'S PHILOSOPHY OF ALL-UNITY AS A NEW THEORY OF MANIFOLD

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The article gives a new perspective on Vladimir Solovyov's philosophy as a theory of manifold. A.A. Bogdanov's term "tectology" is used to denote such a teaching. Solovyov's philosophy is interpreted as a certain version of tectology, in which all-unity is the highest state of manifold. Along with "all-unity", the term "many-unity" is used as an expression of any state of manifold. The term "all-unity" expresses the maximum synthesis on the maximum number of elements, whereas the term "many-unity" denotes any state of differentiated integrity. Two layers are identified in Solovyov's philosophy: purely tectological and interpretational ones. The article emphasizes the primacy of tectological constructions in V. S. Solovyov's philosophy, although the philosopher himself did not always sustain the primacy of the tectological layer of being in his constructions. It also states the primacy of tectology in relation to teleological and theological concepts in the Russian philosophy of all-unity, which is expressed by the fact that the highest goal of being and the highest principle of being (the Absolute) are considered as an all-unity, i.e. the highest tectological (organizational) state of the manifold of the principles of being. On this basis, proposals of independent development of tectological constructions of Solovyov's philosophy are put forward, as well as their possible reinterpretations on the material of culture. In many ways, these goals have been set and successfully achieved in the new directions of modern philosophy, such as the "logic of all-unity" and "philosophy of neo-all-unity" that we have been developing.

Key words: manifold, all-unity, many-unity, tectology, Solovyov's philosophy of all-unity, Russian philosophy of all-unity, the Absolute, theory of manifold, logic of all-unity, philosophy of neo-all-unity.

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THE CONCEPT OF HISTORY OF RELIGION IN V.S. SOLOVYOV'S "LECTURES ON GODMANHOOD"

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The historical (evolutionary) typology of religions contained in V.S. Solovyov's «Lectures on godmanhood» is studied in the context of formation of the «science of religion» in the second half of the 19th century. It is noted that in contrast to the history of religion as a "science of religion" keeping itself at a distance from the metaphysic discourse, V.S. Solovyov's history of religion is a part of his philosophy of religion. The article also states the proximity between Solovyov's and Hegel's typologies of religions, especially, in the use of dialectic methodology in their history of religions. This proximity is explained by the influence of Hegel's philosophy on V.S. Solovyov during the considered period of his life. However, the article identifies specific features of Solovyov's history of religion: different names of the stages of religion evolution and different bases of the typology. The basis of Solovyov's concept is found in his eschatological historiography that considers the history of society as evolution of forms of relationships between people and God: from natural cults towards a common «universal religion». The basis of the typology is the purpose which determines the evolution of religious consciousness forms – establishing a connection between God and mankind that once broke away from God. It is noted that it is Solovyov's eschatological teleologism that shapes his views on the history of religions: the Russian thinker builds his original historiographical concept on the basis of contemporary scientific materials about religions. It is concluded that Solovyov's idea of «the universal religion» as re-statement of the connection between the whole humankind and the Divine origin reproduces Origen's doctrine of apocatastasis which was denied by Christian theology but has persisted in the Russian religious thought until present days.

Key words: *dialectics, history of religion, science of religion, religious consciousness, philosophy of religion, evolutionary typology of religions, eschatological historiography*

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VLADIMIR SOLOVYOV'S IDEAS ABOUT THE DEVELOPMENT OF ALTERNATIVE SOCIOLOGY IN THE CONTEXT OF RUSSIAN SPIRITUAL CULTURE

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The article considers the development of Russian sociology and its philosophical and sociocultural prerequisites. It also presents a critical analysis of the existing approach to this problem. The article states the distinguishing features of Russian philosophy that consist in solving practical social problems reflecting the crisis of society. By studying Vl. Solovyov's philosophical works as an example, the author analyses the evolution of Russian sociology in its connection with the nature of spiritual culture of the second half of the XIX century and the early XX century. It is shown that the observed loans in Russian philosophy do not reflect its essence. The author proves the idea that the sense and place of a certain philosophical direction are determined by the nature of the society's spiritual culture in which they were formed. It is also shown that Russian followers of Western philosophical directions solved other social and world outlook problems than their Western colleagues. The article determines new ideas of Russian philosophy, which may be the basis for alternative forms of sociology allowing it to overcome the crisis. It is shown that Vl. Solovyov's philosophical ideas have sociological grounds in the analysis of responsibility, conscience and patriotism. As a result, a conclusion is drawn that alternative sociology can become a rational form of public consciousness encompassing all spheres of social life helping sociology to get out of the crisis.

Keywords: *philosophy Vl. Solov'ev, Russian philosophy, Russian sociology, sociology crisis, spiritual culture, cosmism, patriotism, responsibility, conscience, public self-consciousness*

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**«THE MYSTERY OF MAN» AND THE HISTORICAL PROCESS
IN HISTORIOSOPHIC THOUGHTS OF RUSSIAN PHILOSOPHERS
AND WRITERS (V.S. SOLOVYOV, F.M. DOSTOEVSKY, F.I. TYUTCHEV)**

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The article discusses manifestations of spiritual entropy in the civilizational process noted by many Russian writers and thinkers of the XIX – XX centuries. It shows a peculiar historiosophical similarity of Russian writers and thinkers that are so different from each other: V.S. Solovyov, F.M. Dostoevsky and F.I. Tyutchev. With all the differences in the content, peculiarities and details of their individual creative evolution, there is one feature that brings them together and makes them typologically similar – their logic of understanding the phenomena occurring in the civilizational process that is based on the fundamental connection of Christian axiology, ontology and anthropology with the course of the historical process. The article defines the concepts of the “law of I” and the “law of love”, the “dark foundation of our nature” and the “positive forces of the good and the light” denoting the polar spiritual and psychological properties of human nature and allowing those writers and thinkers to evaluate the course of civilization in terms of the decreasing spiritual level of its subjects, the subjugation of the culture to the biological act, its subordination to the economic motivators and competitive social Darwinism. It is emphasized that the universal nature of their methodology of Christian realism and the unanimity about the dominance of the “law of I” in the “dark foundation of our nature” uncured by the “law of love” and the light of “Christ’s truth” in secular humanism demonstrates, in its own way, the pre-apocalyptic state of the world.

Key words: Russian religious philosophy and classical literature, Christian axiology, ontology and anthropology, historical process, civilization and the Apocalypse

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**«THE ARITHMETICS OF LOVE» VERSUS «THE MEANING OF LOVE»:
THE IMPOSSIBLE ALLOY AND INSEPERABILITY
OF ZINAIDA GIPPIUS' AND VLADIMIR SOLOVYOV'S THOUGHTS**

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The influence of V.S. Solovyov's opinion on Z.N. Gippius' perception of the meaning of love has already been considered in her contemporaries' texts and more recent studies. However, these studies mainly focused on the similarities of their opinions. Based on Gippius' personal documents, prose and poetry, this article shows how she, starting from the philosopher's ideas, created her own version of the theory of Eros that was originally realized in the form of a Divine Humanity project in her poetic oeuvre. Particular emphasis is put on the genesis of her thought and possible influences that shaped her (especially Balzac's novel «Sérâphîta» and Masonic texts from A. Nezelenov's work devoted to N.I. Novikov). Confronting dates has led to a hypothesis about the contribution of «The Meaning of Love» to the birth of Gippius' diary «Tales of Love», and analyzing the texts about the subject has shown Solovyov's and Gippius' diverging interpretations of the concept of androgyny and the uniqueness of love. Finally, a comparison of Gippius' theoretical texts about love with her verse and prose has shown that in the latter she used a more modern approach to androgyny (based on the psychological interiorization of the phenomenon) than Solovyov's.

Key words: *androgyny, Freemasonry, «Sérâphîta» by Balzac, doctrine of love, All-unity, Divine Humanity, Eternal Femininity*

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PHILOLOGY AND PHILOSOPHY

INTERPRETATION OF THE BIBLICAL DIVINELY REVEALED NAME IN THE WRITINGS OF THE BISHOP IOANN (SOKOLOV) AND V.S. SOLOVYYOV AS EVALUATED BY THE ARCHBISHOP THEOFAN (BYSTROV)

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This article describes the first biblical studies in Russia, which presented the exegetic and hermeneutic experience of understanding the problem of the Divinely Revealed Name in the book of Exodus. The particular object of the analysis is the fundamental work of the Archbishop Theofan (Bystrov) "Tetragramm, or the old Testament Divine name יהוה" published in the early XX century and dedicated to a comprehensive study of the problem of Tetragrammaton, and also the works of the Orthodox Bishop John (Sokolov) as well as those of the Russian religious thinker V.S. Solovyov that appeared in the second half of the XIX century and were critically evaluated by the Archbishop Theofan. The purpose of this work is to make an analytical review of those works and to characterize the ideas expressed in them. The study uses the methodological principles of linguistic hermeneutics and biblical exegesis. One of the problems that remains relevant in modern biblical studies is the discussion of translations and interpretations of the biblical name of God expressed by Tetragrammaton, which began many centuries ago and actively developed throughout the XX century, primarily, in Western science. However, in his unique work, the Archbishop Theofan (Bystrov) made a productive generalization of this exegetic and hermeneutic experience and found new solutions to this problem, which anticipated the relevant scientific research in Western biblical studies. The paper shows that the overcoming of the "relative" and "substantial" approaches to the interpretation of Tetragrammaton undertaken by the Archbishop Theofan is based on the biblical interpretation of his Russian predecessors – Bishop John (Sokolov) and V.S. Solovyov. It is proved that despite the fact that these interpretations were perceived by the Archbishop Theofan critically, their methodological principles formed the basis of his own concept.

Keywords: *the Bible, book of Exodus, biblical studies, Name of God, Tetragrammaton, exegesis, linguistic hermeneutics, Middle Eastern culture, Judaic tradition, Septuagint, Christian theology*

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THOUGHT AND ITS DIALECTICS IN TYUTCHEV'S POETRY

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The article explores the theme of thought in Tyutchev's poetry. The method used in the article is not historical and philosophical but theoretical and problem-oriented, when the author's ideas are interpreted in accordance with their relevance to solving modern philosophical problems. The article emphasizes that Tyutchev's literary heritage has no integral and complete artistic "philosophy of thought" but has a number of philosophical and poetic insights and intuitions, where we find extremely deep dialectical views on the nature of thought and its attributes. By analysing Tyutchev's poems we were able to determine an important idea of the Russian poet about the inextricable connection of man's deep thought with the external order of things and to substantiate Tyutchev's panpsychism in the interpretation of nature. The article indicates Tyutchev's disagreement with the opposition of the thinking person and unconscious nature, which triumphed in the European culture and philosophy of the New Time. It is argued that Tyutchev is rightly regarded as one of the founders of the ontological theory of language, which was later developed in Russian philosophy by P. A. Florensky and S. N. Bulgakov. The article concludes that it is possible to identify three levels of thought in Tyutchev's poetical heritage: 1) deep and creative ones rooted in the divine origins of life and at the same time in the human deep Self; 2) subjective and fussy ones doomed to oblivion and disintegration together with the superficial human empirical "I" which completely disappears after death; 3) destructive ones bringing discord and noogenic chaos to the surrounding human and natural world.

Keywords: *Tyutchev's philosophical poetry, theme of thought, ontologism of the literary word, thought and consciousness, panpsychism, dialectics*

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RELIGIOUS DOCTRINE OF L. TOLSTOY AND L. KARSAVIN'S CONCEPT OF A PERSONALITY

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The article proves the essential coincidence of the views of L.N. Tolstoy and L.P. Karsavina on the correspondence of time and eternity in human being. It is shown that both thinkers understand eternity not as a lack of time, but as "timelessness", as a latent ability of a person to cover all time and all events of his life. In the article, this general idea is used to demonstrate the unity of the religious teachings of Tolstoy and Karsavin, in the context of which the problem of personality is solved. It is shown that both thinkers adhere to pantheistic views and understand the life of a person in time as the "unfolding" of the existence of God in a system of particular forms. Having identified the principle of the identity of God and the individual as the basis of the religious teachings of thinkers, the authors of the article state that they unconditionally accept the idea of immortality, and in its version that is incompatible with the church teaching about immortality as being in the Kingdom of Heaven. A more detailed analysis of the idea of immortality, characteristic of Tolstoy and Karsavin, allows us to see that death is understood by them as the transition of a person to another circle of earthly existence ("to other worlds"). The most important result of the study is the definition of the concept of "true death" in Karsavin's philosophy. It is shown that a similar difference between true and false death exists in Tolstoy's doctrine.

Key words: *time and eternity, the all-time personality, the identity of the person and God, immortality, true death*

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AXIOLOGY OF SPACE AND TIME IN N.S. GUMILEV'S ADAMIC MYTH

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The article is devoted to the value status of space and time in N.S. Gumilev's poems involved in the formation of his adamic myth. This myth is presented in the literary works through the characters of Adam and Eve, the loci of paradise, as well as the garden or unknown land alluding to the mythologem of paradise, and the motifs of exploring the new space and overcoming life difficulties. Structuralist methods of describing the model of the world in the myth are used to analyse Gumilev's poetic texts and to characterize two main oppositions in the structure of the myth: "sacred center – hostile periphery" and "sacred past – profane present". A hypothesis is put forward that these oppositions are essential in the adamic myth, which is constructed by analogy with archaic myths and counteracts some neomythological tendencies in the literature of the 19th and 20th centuries, where stable value oppositions are deformed and often inverted. It is proved that the structure of Gumilev's myth is based on the counterposition of the earth and heaven, with the paradise having features of a mythological locus and with the earth associated with the semantics of danger and hostility. The article asserts that the motifs of domestication of the earthly space and the search for paradise influence the axiological status of the earthly world, which becomes ambivalent in the characters' perception (poems "Canzone" written in 1917 and 1920). The article shows that due to the cyclical model of time, characteristic of the mythological consciousness, Adam and Eve's abode in paradise acquires the meaning of an idyllic past (the poem "The Dream of Adam") and a desired future (the poem "The Ballad"), which is projected on to the perception of the world history (the poem "On the green and earthly ways..."). The author of the article comes to the conclusion that Gumilev's implementation of the mythologem of paradise is variable and intentional, i.e. depends on the character's value system in a particular work.

Key words: *N.S. Gumilev's adamic myth, mythological space, mythological time, axiological oppositions, philosophy of space and time, paradisiacal locus, character of Adam, philosophical principles of acmeism, literary axiology, neomythology*

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CATEGORIES OF «THE TEMPORARY» AND «THE ETERNAL» IN I.B. RODNYANSKAYA'S LITERARY CRITICISM

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Modern researchers continue to raise the question about the laws and nature of the philosophical direction in literary criticism. In contrast to the views on the cooperation of philosophy and literature, literary scholars' evaluations of the dialogue between philosophy and literary criticism are not so unanimous. The purpose of this article is to find the formal categories in the structure of the literary-critical text that allow getting closer to the understanding of the philosophical criticism specificity. The paper discusses the distinctive features of the poetics of philosophical criticism. Based on the methods of structural and hermeneutic analysis, conclusions are made about the nature of the category «the temporary» and «the eternal» based on I. B. Rodnyanskaya's works (b. 1935). The article substantiates the idea that it is in the era of the Thaw that the philosophical direction was revived. Three aspects are identified in the views of the critic of the "sixties" on temporary categories: analysis of a work of the classical period in Russian literature, specific features of the discussion of modern literature and time scale of journalistic texts. It has been established that interpretation and evaluation of literary texts are based on philosophical categories because the author sees his goal in the search for «the grain of the eternal». It is proved that the significance of a literary work is determined, among other things, by its ability to be understandable and useful to the reader. Most of Rodnyanskaya's literary criticism touches upon the laws of human nature in general, regardless of the original discussion subject. The explanation of this sustained interest in the philosophical aspect can be found in the author's methodological principles, namely in the commitment to the direction chosen by V. S. Solovyov in literary criticism. The essence of this approach is correlating the observations of the aesthetic side of works with the truth in the highest sense of this concept.

Key words: literary criticism, philosophical direction, structural-hermeneutic analysis, "the sixties", evaluation criteria, time of a literary-critical article, image of the author, dialogue, the aesthetic, ethics

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