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VLADIMIR SOLOVYEV AND CULTURE OF SILVER AGE

PHILOSOPHICAL, LITERARY AND POETICAL WORKS: VLADIMIR SOLOVYOV AND SYMBOLISM OF SILVER AGE

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The author considers the interrelationship between philosophy and literature; peculiarities of philosophical and poetical works in the culture of the XX-th century (this problem was researched by H.-G. Gadamer, W. Dilthey, G. Lukacs, J. Maritain, R. Musil, M. Heidegger, C.G. Jung, etc.), the issue of conjugation and divergence of philosophy and literature in the history of Russian culture, served as a catalyst for development of the whole epoch, which is known as the Silver Age. The author analyses the links between the Silver Age symbolism and V.S. Solovyov's theory within the framework of understanding the philosophical and literature works. The article contains the review of different approaches with usage of methodology of hermeneutic understanding of truth. This methodology directs the analysis from discovering the meaning of existing conceptions to understanding of specificity of philosophical and poetic works as an emerging being of the cultural epoch. The author draws a conclusion that the main feature of the Silver Age is the «self-discovery» of a human being and a human being's awareness of his «mission» as being in the culture. This «turning point» and the consequential new understanding of culture, philosophy, art, and a human being originate from V.S. Solovyov's religious metaphysics. The article reveals the succession of Solovyov's philosophical and outlook stance and creative sets of symbolism theorists. The following idea that being a philosophical teachings, symbolism communicates one of the main Solovyov's postulates, according to which philosophy has to cross the boundary of theory and become an alive practice of life is proved. Hence, the symbolists (A. Bely) interpret art and poetry as «the philosophy of life way».

Key words: *philosophy, art, poetry, poetical and philosophical reflection, Solovyov's doctrine, philosophy of creativity, symbolism, theurgy, Russian Silver Age.*

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SYMBOLISTIC STROKE OF THE OCCULT PORTRAIT OF THE SILVER AGE

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The article deals with the presence of the Russian Symbolism in the entire occult atmosphere of the Silver Age. The accent is put on the archaic-magical attitude towards the Words (especially the Names) expressed by the philosophical version of the Glorification- of- Name- trend, as well as by Symbolism supporters. In particular, the author shows that theologians and Symbolists were both convinced that «Word is the main magic tool». The author states that the phenomenon of language ontologization is a typical characteristic of the Silver Age culture. The author's explanation of this unusual affinity for magism is twofold – the first one lies in the peculiarities of the national mentality. On the other hand, a special attention is paid to the dominant tone of the period – the impatience of thought, impatience that translates itself into desire for immediate ontological change – «here and now». The symbolistic theurgism is specified as demiurgism, i.e. a man-godhood version – using Dostoevsky's terminology.

Key words: *Symbolism, occultism, magism, «white magic», theurgy, Silver age, Glorification of Names.*

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REFLECTION ISSUE OF MYSTICAL EXPERIENCE IN VLADIMIR SOLOVYEV AND VIACHESLAV IVANOV'S WORKS

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In the article the author analyzes the approaches towards the problem of mystical experience as a theoretical concept in Vladimir Solovyev and Vyacheslav Ivanov's works. The author defines the similarity and differences of the concepts which are caused by reflective installation and substratum choice of mystical experience. It is revealed that the condition of synthesis possibility, according to the Solovyev's idea, is true real with the ontological status, accessible by means of the mystical experience which is represented as a synthesis of empirical and rational things in their completeness by means of the mystical discretion of their general basis. The conceptual analysis of theoretical consideration of Ivanov's mystical experience has shown that the synthesis is realized as antinomy preservation in will definition that, according to the thinker, opens true freedom. In the article the basic statement that while theoretical interpretation of Solovyev's mystical experience develops, mainly, in esthetics field, Ivanov's mysticism has an ethical character is proved.

Key words: *mysticism, mystic, mystical experience, reflection, Vseedinstvo, Mystical Anarchism, Mystical Energetism, Vl. Solovyev's conception of mystical experience.*

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ANTITHESIS OF SCIENCE AND ART OF VL. SOLOVYOV, VYACH. IVANOV AND V. ERN

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The article attempts to check the validity of the confession of Vyach. Ivanov that he was influenced more by Vl. Ern than by Vl. Solovyov. For this purpose, the author selects an aspect of the juxtaposition, namely Solovyov, Vyach. Ivanov and Ern's attitude toward science and art. The study is based on the genesis of the given antithesis in the context of the earlier tradition. The hypothesis is made on the basis of fact that the attitude toward art was initiated with the philosophy of art by Vl. Solovyov and it was shared by all the three thinkers. Their attitudes toward science were several different by Solovyov, on the one hand, and by Ivanov and by Ern, on the other. The same for them was antirationalistic pathos and the search for holistic knowledge that goes back to the Slavophiles and Dostoyevsky, in the light of which the positivistic science regarded as an abstract principle. But the degree of confidence to the real possibilities of science was varying in understanding the essence of nature and participation in the transformation of the world. The author concludes that in fact Solovyov had no antithesis of science and art, as both principles were built in his philosophy of all-unity. At the same time Ivanov and Ern had this antithesis on hand that makes a real proof of the closeness of their ideas, as evidenced by the first piece of published Vyach. Ivanov's articles devoted to the antithesis of science and art (1910).

Key words: *science, art, knowledge, truth, rationality, irrationality, holistic knowledge, logism, Khomyakov, Dostoyevsky, Nietzsche, Vl. Solovyov, Ivanov, Ern.*

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ANTHROPOLOGICAL ASPECTS OF ESCHATOLOGY IN THE PHILOSOPHICAL POETRY OF VL. SOLOVYOV AND A. BELY

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The article deals with the anthropological aspects of eschatology in the philosophical poetry of V. Solovyov and A. Bely. These aspects are anthropological crisis, theurgy, eschatological sense of creativity, eschatological hope, spiritual life transformation. Philosophical Poetry is born on the border of philosophy and literature. It brings tools and capabilities of literature and metaphysics together on the basis of deep interest to a person, the problems of the inner world, meaning and purpose in his life. The author compares the eschatological ideas of V. Solovyov and A. Bely and shows the way how eschatological images of their poetry complement the philosophy. The article tells about the main problem of these reflections – the eschatological meaning of creative work, pays special attention to the theurgical nature of their own poetic creativity.

Key words: eschatology, anthropology, Vl. Solovyov, A. Bely, philosophical poetry, anthropological crisis, creative activity, theurgy.

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VLADIMIR SOLOVYEV AND RUSSIAN LITERATURE

ON ONE OF THE POSSIBLE SOURCES OF V.SOLOVYOV'S ARTICLE ABOUT TYUTCHEV

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The author considers the issue about the possible sources of Vladimir Solovyov's article «F.I. Tutchëv's Poetry» which is evaluated as the first serious attempt to expound systematically the poet's philosophical views. The author suggests the hypothesis that some of Solovyov's theses are based on Turgenev's judgment mentioned in the middle of the XIX century. The author proves the parallel between Tutchëv and Goethe consistently carried out by Solovyov; was already marked in Turgenev's notes (1854) and later developed in Turgenev's letters and works of literature (the novel «Faust»). The author concludes that Solovyov's conception was highly influenced by Turgenev's perception of Tutchëv's poetry.

Key words: *Russian immigrants, Tutchëv's poetry, Turgenev's critique, tradition, the intertext interactions.*

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FAITH AND MIRACLE IN RUSSIAN THOUGHT

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In the article the author reveals the criticism of the external understanding of faith and miracle through the images of the monastic elders who are Zosima and Ferapont, taken from F.M. Dostoevsky's novel «Karamazov Brothers». The image of Zosima is considered as an orthodox ideal of the person while Ferapont personifies roughness, ignorance and superstition, given out for initial faith. The basic distinctions between mysticism and superstitions are established on the one hand, and between faith and spiritual knowledge on the other one. The border between them is frequently diffused away in

creativity of some Russian thinkers. The understanding of miracle in creativity of some Russian thinkers of the first half of the XX century (P. Florensky, N. Berdyaev etc.) is also analyzed. The author suggests some Vl. Solovyev's estimations about F. Dostoevsky's visit to the Monastery of Optina. F. Dostoevsky, L. Tolstoy and Vl. Solovyev's understanding of the Christ's Resurrection is analyzed.

Key words: *miracle, faith, monastic elders, superstition, ritualism, incorruptible relics, cult, occultism, transcendental, Hesychasm, spiritual.*

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ON ANDREY PLATONOV'S COSMISM

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In the article the author considers the questions connected with Andrey Platonov's works, the periods of his literature career. The author tries to analyse the evolution of A. Platonov's ideas connected with the revision of Russian cosmism, the representative of that is the writer, about total transformation of the world around on the basis of a reason and an exit of the idea foreground about alienation overcoming between people through their love and care. The research is based on the analysis of the

writer's works concerning different periods of his career, such as «Markun», «Descendants of the Sun», «Chevengur», «Aphrodite», «Still mum». In article A. Platonov's understanding of death as returning in a uniform body of the mankind as genetically connected chain of generations and as dispersion of particles of a human body in the general infinite natural circulation is analyzed. In conclusion the author suggests that being in the frameworks of the Russian Cosmism World understanding, A. Platonov critically reconsiders the idea of «nature regulation» and revival of dead people as one Common afford for all mankind, and addresses to the other part – the overcoming idea of alienation between people through renewal of related, brotherly relations between them.

Key words: world outlook of the writer Andrew Platonov; Russian cosmism, the evolution of ideas, understanding of life and death, overcoming the alienation, novel «Chevengur».

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(NOT) LONELY SPIRIT (V. SOLOVYOV AND M. TSVETAeva: COINCIDENCE IN AESTHETIC DISCOURSE)

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The author considers the convergence point of Solovyov and Tsvetaeva's aesthetic views in this article. The author of this research suggests the comparative analysis of V. Solovyov's work called «The overall meaning of art» and M. Tsvetaeva's work «The art in the light of conscience». It allows to find a whole number of «coincidences» in the two authors' works in the aesthetic discourse. Their comprehension of the relation of art and nature, ethical and aesthetic approaches to creativity, spiritual and physical in art are typologically similar. Attractiveness of Solovyov's thought on poetry

as a way of revealing of inwardness, connecting «us with original essence of things and with the strange world», was showed in Tsvetaeva's reflection about inspiration as «derzhimost» vs. poet's obsession and the will of the creator, his «mentally artistic reflex» and about the genius as a mediator between two worlds.

Key words: *aesthetic discourse, art and the nature, creativity, the poet, inspiration, will and intuition.*

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VLADIMIR NABOKOV'S POETRY: «TRACE OF VLADIMIR SOLOVYOV»

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The article describes one of the aspects of the problem of the Silver age influence on the art of V. Nabokov, namely - aspect of V. Solovyov's influence on V. Nabokov. The conclusion that despite lacking direct influence there are some bases to talk about indirect influence of V. Solovyov on V. Nabokov is made in the article. The article attempts to find out original «trace» of V. Solovyov in Nabokov's poetry. The author proves that despite poetic contradictions between Solovyov and Nabokov, there is the metaphysical consent, which can actually exist between them due to similar attitude to the most strained metaphysical problems, first of all to the problem of overcoming time and death.

Key words: Silver Age, symbolism, postsymbolism, metaphysics, indirect influence, eternal femininity, all-unity philosophy, theurgy.

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V. NABOKOV AND F. DOSTOYEVSKY: ETERNAL DIALOGUE

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The author considers the context space of V. Nabokov's novel «Invitation to Beheading» as a complex metaworld which is not locked in the bounds of only one this novel but included in wide intertextual paradigm of the world literature. The author explores various literature methods and techniques, allusions and reminiscence to analyze the existence of eternal dialogue of V. Nabokov and F. Dostoevskiy by means of applying the intertextual, structural and typological (creating the typology of author's consciousness according to the relation towards the tradition), as well as historical and genetic methods. The author finds out and interprets the set of the new features of writers' intertextual interaction. The author makes a conclusion that the texts of V. Nabokov and F. Dostoevskiy are in mutual sense correlation.

Key words: *gnosticism, intertext, philosophy, myth, metaworld, dialogue, game.*

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METHODOLOGY OF HISTORICAL AND PHILOSOPHICAL RESEARCHES

EDUCATION PROBLEM IN RUSSIAN PHILOSOPHY: SEARCHES FOR ONTOLOGICAL FOUNDATIONS

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The article deals with the views of V. Solovyov and other representatives of Russian philosophy on the problem of education. It has been shown that the features of education research in Russian philosophy are rooted in the field of search of the ontological foundations of education. The article examines the relation between the problems of education and solutions to a lot of important for Russian philosophy issues. They are the relationship between the human and the Absolute; humankind as the subject of history and human development; the problem of human integrity and spirituality as its foundation; the concept of the human as the image and similarity to God; cultural preconditions for personality formation, and the role of tradition in selecting Russian educational strategy. The author concludes that the subject of the philosophical and educational concept of Russian philosophy is being in its entirety.

Key words: *education, Absolute, all-unity, God-manhood, integrity, spirituality, religiousness, image of and similarity to God, tradition, culture.*

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INTERPRETATION OF HEGEL'S DIALECTICS IN VLADIMIR SOLOVYEV'S «JUSTIFICATION OF THE GOOD»

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This article deals with Solovyev's usage of Hegel's dialectical method in one of the most important works "The Justification of the Good" in his last stage of the Russian thinker. The author substantiates the idea that Hegel's dialectics had not only a methodological but also a heuristic value for the Russian philosopher. It helps to explain the existence of numerous pseudo-dialectical reasoning in Solovyev's philosophy. In this article the usage of Hegel's dialectics in the Solovyev's above-mentioned work as a methodological instrument is also analyzed. According to this the author concludes that in "The Justification of the Good" we encounter with serious interpretation of dialectical method made by Vladimir Solovyev. The Russian thinker abandoned to use the dialectics in making sense of reality and historical process. But at the same time he dialectically examines their absolute foundations – the absolute good. Theoretical bases are identified and led the Russian thinker to his interpretation of Hegel's dialectics. Vladimir Solovyev's attempt to overcome pantheistic tendency of Hegel's philosophy and contradictions between the mediation and the sublation as key aspects of Hegel's dialectics and the purposes of Solovyev's philosophy is offered as the main ground.

Key words: Vladimir Solovyev's philosophy, Hegel's dialectics, absolute good, historical process, sublation, reality, the Absolute, conditionality, mediation, heuristics, methodology.

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HISTORIOSOPHY AND SOCIAL PHILOSOPHY

«THE FIRST RESURRECTION» IN HISTORICAL AND ASCETIC UNDERSTANDING OF ESCHATOLOGICAL HISTORIOSOPHY: VLADIMIR SOLOVYOV AND IGNATIUS BRYANCHANINOV

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The article considers the problem of the typological differences within the Russian eschatological historiosophy. Using the methodology of comparative analysis the author makes attempts to investigate the distinction in representations about «the first resurrection» in the Vladimir Solovyov's philosophy of all-unity and Ignatius Bryanchaninov's ascetic philosophy. Opinions of these Russian religious thinkers about «the first revival» are stated and their substantiation is investigated. Within the framework of the article the distinction comes to light in ontological grounds between Christian ascetic philosophy and philosophy of all-unity. On the basis of the conducted research the author concludes that the distinction in ontological grounds is naturally realized in historical understanding of the «first resurrection» for Vladimir Solovyev and ascetic understanding of the same thing for Ignatius Bryanchaninov. More than that, the article tends to open the specificity of the problematics of history sense in Russian religious philosophy as a whole, as the mankind rescue.

Key words: historiosophy of Vladimir Solovyov, ascetic philosophy of Ignatius Bryanchaninov, Russian religious philosophy, asceticism, the historical process, all-unity philosophy, eschatology, «the first resurrection», «the general resurrection», eschatological historiosophy.

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**PERSONALITY AND SOCIETY
IN K.D. KAVELIN'S LIBERAL PUBLICISM**

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The author considers the problem of formation of liberalism in Russia. Based on the usage of historical, biographical and critical research methods the author analyzes the causes of historical delay of the emergence and development of the liberal ideas in Russia. The analysis of the K.D. Kavelin's concept is offered. The article is devoted to K.D. Kavelin's contribution to the development of conceptual foundations of liberalism, as well as to understanding the benefits of this doctrine to other areas of political and legal thought. The author denotes the typical features of Russian liberalism: the belief to preserve the autocratic power, the evolutionary transition to a constitutional monarchy, the development issues of personal rights of citizens, principled rejection of revolutionary methods of reforming government and the implementation of liberal reforms of society. The attention is paid to considerations of K.D. Kavelin and V.S. Solovyov's problem of free will and finding ways to achieve a free and fair society. The importance and contribution of K.D. Kavelin in determination of the strategic framework for dissemination and implementation of liberal ideas in the public consciousness are considered. It is concluded that there is the consonance of ideas of these two great thinkers, K.D. Kavelin and V.S. Solovyov. In conclusion, the author reveals that individual and valuable beginning in K.D. Kavelin's concept submits to the normal and entire one, that is why Kavelin overcomes the limits of the liberal paradigm, substantiating the value of universal identity.

Key words: *personality, personality, society, liberalism, autocracy, freedom, equality, science, religion, constitutional monarchy.*

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