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CONTENT

IN COMMEMORATION OF THE 165TH ANNIVERSARY OF V.S. SOLOVYOV'S BIRTH

Malinov A.V. «... Sweet baby of pan mongolism». Eschatology of nationalism	6
Serova N.V. V.S. Solovyov's contribution to the development of philosophy of language	21

HISTORY OF RUSSIAN PHILOSOPHY

Mironov D.G. Reception of A. Schopenhauer's doctrine of free will by the participants of the Moscow psychological society	35
Besedin A., Loginov E. Honorary members of the Moscow psychological society: Alexander Bain and William James	51
Evlampiev I., Cheremisina O. The problem of patriotism in the russian socio-political thought of the early XX century	68
Nazarova O. On the forms of understanding S.L. Frank's philosphical heritage in Germany (Alexander Förster <i>M.A.</i>)	82
Fyorster A. Love is the creative principle (reflections on profenamine)	87
Stammer D. Church as the basis and the essence of society: on the concept of «church» in Semyon L. Frank's social philosophy	103

PHILOSOPHY AND LITERATURE

Titarenko S.D. Nietzsche's tragic metaphysics: idea of the eternal return in K. Balmont's and Vyach. Ivanov's poetry	122
Melikh Yu.B. Foolishness as a form of expressing philosophical sense	137

CRITICAL REVIEWS AND BIBLIOGRAPHY

Horie H. [A review of:] Michio MIKOSHIBA. Vladimir Solovyov: a visionary, a poet, a philosopher. Tokio: Iwanami publishing house, 2013, 336+X p. (in Japanese)	158
---	-----

SCIENTIFIC LIFE

Avdeyeva L.P. All-Russian scientific conference «Diversity and Unity of Russian Philosophy»	165
Maksimov M.V., Maksimova L.M. Journal «Solovyov studies» – library of Russia: in commemoration of the 165 th anniversary of Vladimir Solovyov's birth	185
OUR AUTHORS.....	202
ON «SOLOVYOV STUDIES» JOURNAL	204
ON SUBSCRIPTION TO «SOLOVYOV STUDIES» JOURNAL	205
INFORMATION FOR AUTHORS	205

IN COMMEMORATION OF THE 165TH ANNIVERSARY OF V.S. SOLOVYOV'S BIRTH

«... SWEET BABY OF PAN MONGOLISM». ESCHATOLOGY OF NATIONALISM

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The article discusses V.S. Solovyov's eschatological teachings formulated in his last work «Three Conversations on War, Progress and the End of World History» (1900). An attempt is made to find the historical analogues proposed by V.S. Solovyov's term «panmongolism». It also analyzes Sun Yat-sen's «principle of nationalism» and compares Sun Yat-sen's «Three People's Principles» (nationalism, democracy and people's well-being) with S.S. Uvarov's triad «Orthodoxy, Autocracy, Nationalism». The typological similarity between Sun Yat-sen's «nationalism principle» and S.S. Uvarov's teachings is explained by their utopian nature: Sun Yat-sen's retroutopism and S.S. Uvarov's conservative utopia. However, the absence of eschatological and theocratic motives, or an expansionist ideology, does not allow the comparison of Sun Yat-sen's «nationalism» principle with Solovyov's «panmongolism». It is shown that «panmongolism» finds the closest correspondence in one of the Japanese versions of «Pan-Asianism» – the theory of the «historical community of the destinies of the peoples of Asia». The religious basis of this theory was the teaching of a Buddhist monk of the 13th century Nichiren (identification of national and religious life, the idea of collective salvation, conviction in the approach of the era of the «end of Dharma», messianism). At the same time, the concept of theocracy and the need to actively combat evil in view of the approaching «last times» developed by Nichiren find parallels in V.S. Solovyov's teachings. It is concluded that the positive assessment of Japan's historical path in Solovyov's historiography is due to his conviction in the goodness of modernization by the European model, the successes of which were demonstrated by Japan. However, Solovyov's analysis of historical experience of the Asian peoples (China and Japan) served as the basis (and an example) for his criticism of the Slavophiles' teachings.

Key words: panmongolism, pan-asianism, eschatology, utopia, pan-Slavism, theocracy, nationalism, national exclusiveness, modernization of Asia, nationalism of China, universalism of Japan.

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V.S. SOLOVYOV'S CONTRIBUTION TO THE DEVELOPMENT OF PHILOSOPHY OF LANGUAGE

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The paper considers the question of the significance of V.S. Solovyov's ideas in the development of the philosophy of language in Russia and proves the continuity of the views on the spiritual nature of the word in the teachings of the Slavophiles and V.S. Solovyov. The investigation is based on the study of philosophical and journalistic materials by a number of methods such as the hermeneutic method to understand the interpretation of the concepts «word» and «language» in the philosophical views of the Slavophiles, V.S. Solovyov and representatives of the philosophy of name; the method of analogy of qualities to reveal the degree of similarity in the views of the Slavophiles and V.S. Solovyov on the nature of the word; the generalization method to establish general provisions in the teachings of V.S. Solovyov and representatives of philosophy of name. Some of V.S. Solovyov's ideas that were revealed made it possible to take a new step in the development of the Russian philosophy of language. These include the concept of the «all-unified word» that unites all mankind, the concept of the «inner word» as the basis of man's spiritual life and understanding between people, the concept of creative action of the word and its ability to unite and perpetuate phenomena existing in time. Some ideas of the representatives of the philosophy of name considered in this work confirmed their ideological affinity with V.S. Solovyov's views. It has been concluded that V.S. Solovyov's work occupies a central position in the Russian philosophy of language, because, firstly, he was able to preserve the traditional Slavophile approach to understanding the spiritual nature of the language and at the same time to rethink it so that it could develop in the future; and, secondly, he produced a number of new ideas that determined the development of the philosophy of language in Russia in the twentieth century.

Key words: Philosophy of language, nature of the word, creative action of the word, energy and sense of the word, world phenomena, man's inner world, world logos, Philosophy of name.

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HISTORY OF RUSSIAN PHILOSOPHY

RECEPTION OF A. SCHOPENHAUER'S DOCTRINE OF FREE WILL BY THE PARTICIPANTS OF THE MOSCOW PSYCHOLOGICAL SOCIETY

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The article deals with the peculiarities of reception of Schopenhauer's doctrine of free will by the participants of the Moscow Psychological Society. The importance of the issue is determined by the considerable attention which the members of the Society devoted to Schopenhauer's philosophy. The author reconstructs the basic tenets of Schopenhauer's doctrine of free will, consistently analyzes D.N. Tsertelev's, P.E. Astafyev's, L.M. Lopatin's and N.Ya. Grot's approaches to this doctrine and identifies D.N. Tsertelev's and P.E. Astafyev's principles of criticism of Schopenhauer's doctrine of free will. Tsertelev's criticism does not imply any specific philosophical program and only expresses his belief that monism is incompatible with free will. Astafyev's criticism suggests a particular strategy of justification of human freedom that stems from the fact that consciousness objectively relates itself to its contents. It is then argued that L. M. Lopatin's attitude to Schopenhauer's doctrine can be interpreted in terms of «a natural ally». Lopatin recognizes some important results of Schopenhauer's philosophy, but he refuses to accept the obligations which that philosophy implies. Finally, the author reveals a close relationship between Schopenhauer's and Grot's doctrines. Schopenhauer's philosophy largely serves as the starting point in Grot's reasoning: «the universal will» that can overcome «the will to live», gives man the highest form of freedom.

Key words: free will, moral responsibility, Moscow Psychological Society, metaphysics of the will, the will to live, causality.

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The paper analyzes the history of interaction between the Moscow Psychological Society and its honorary members Alexander Bain and William James. There are no investigations concerning the interaction between the Society and its foreign honorary members thus far. However, international activities of the Society constituted an important part of its life and deserve specific scholarly research. The authors used archival matter – the manuscripts of the «Protocols of the Psychological Society» from 1889 to 1892. Based on these protocols, we demonstrate that correspondence between the Society President Nikolai Grot and Alexander Bain led to the publication of two articles by the members of the Society – Vikenty Lutoslavsky and Pavel Mokievsky – in the journal «Mind» (one paper on psychology in Russia, the other – on philosophy), and to Alexander Bain's writing the article «Notes on volition». We also investigate the reception of William James' ideas by the members of the Society (Georgy Chelpanov, Sergei Kotlyarevsky, and, especially, Lev Lopatin). We study William James' impact on Lev Lopatin using the Russian philosopher's works from 1889 to 1917. In particular, it is shown that Lopatin's argument for the autonomy of will in his paper «The Question of Free Will» (1889) is influenced by James. We also discuss Lopatin's polemics with Semyon Frank, known as the Debate over Pragmatism (1910) and examine James' influence on Lopatin's view expressed in his speech «The Urgent Tasks of Contemporary Thought» (1917). It is concluded that the interest in the problem of free will, shared by the members of the society during its early years, is reflected in its international activities: on the one hand, in Bain's article «Notes on Volition» that appeared as a result of this interaction, and, on the other hand, in the reception of William James' thought.

Key words: *Moscow Psychological Society, history of psychology in Russia, free will, epiphenomenalism, the Debate over Pragmatism, academic philosophy, reception of W. James' thought.*

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THE PROBLEM OF PATRIOTISM IN THE RUSSIAN SOCIO-POLITICAL THOUGHT OF THE EARLY XX CENTURY

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The article analyzes the concept of true patriotism that arose in the discussions of representatives of the Russian social and political thought in the early 20th century. It is shown that the sharp opposition of the concepts of true and false patriotism was directly connected to the philosophical comprehension of the foundations of social being and relations between individual and society. By analyzing the views on patriotism expressed by the representatives of the Russian Liberalism (A. Gradovsky, P. Struve, E. Trubetskoy, I. Ilyin) we can establish the difference between the Russian version of liberalism and the Western one: unlike Western Liberalism that puts an emphasis on the external freedom of the individual, the Russian thought focuses on inner, spiritual freedom expressed in cultural creativity. This position leads the Russian thinkers to understanding the primacy of the spiritual and cultural integrity of society over the individual: the inner freedom can be real only if it is based on deep assimilation of the nation's spiritual culture by the individual. It is shown that true patriotism appears to be one of the aspects in which an individual realizes spiritual freedom through creative acts aimed at the development of the national culture that depends on strengthening of the national unity and the recognition of cultural development as the highest value for each person and state as a whole, which is the essence of true patriotism. In conclusion it is stated that denial of the value of patriotism in Western Liberalism results from the nationally accepted denial of the primary spiritual and cultural unity of society.

Key words: *true patriotism, spiritual integrity of society, national culture, internal freedom, Russian Liberalism.*

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**ON THE FORMS OF UNDERSTANDING
S.L. FRANK'S PHILOSOPHICAL HERITAGE IN GERMANY
(ALEXANDER FÖRSTER M.A.)**

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The paper analyzes A. Förster's study of the phenomenon of love based on S.L. Frank's I-You-We ontology and V. S. Solovyov's love analytics presented in his work «The Meaning of Love». A conclusion is made that in love the Other is regarded directly in his unfathomable self-existence. It is also concluded that Förster's research is based on the central idea that human love should be understood as creative co-embodiment of God's love. Special attention is paid to the personal reasons for Förster's study of the Russian philosophers' works. In this paper, we also briefly characterize Förster's investigation into interpersonal encounter phenomenon and, by using the method of comparative analysis, make a conclusion about the influence of Professor Peter Ehlen (University of Philosophy, Munich, Germany), Förster's teacher, on his pupil. Finally, we have to say that S.L. Frank's we-philosophy is viewed by Förster as the ontological foundation for studying the phenomenon of love undertaken by V. Solovyov. As a part of the study of the problem of Russian thought self-identification in the West-European philosophical context, the readers are invited to refer to the translation from German of Alexander Förster's article «Love is the creative principle» which is the final chapter of his master thesis «Ontology of interpersonal encounter ("co-being" by Heidegger and "we-being" by S. Frank)» (Munich, 2003), and his verse «Threshold – Transition» that comprehends the idea of wandering of Frank's religious philosophy in aesthetic form.

Key words: Russian philosophy, S.L. Frank's philosophy, V.S. Solovyov's philosophy, Alexander Förster's phenomenon of love, modern German studies of Russian philosophy, God's love, Godmanhood, reception of V. Solovyov in Germany, reception of S. Frank in Germany.

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**LOVE IS THE CREATIVE PRINCIPLE
(REFLECTIONS ON PROFENAMINE)**

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**CHURCH AS THE BASIS AND THE ESSENCE OF SOCIETY:
ON THE CONCEPT OF «CHURCH»
IN SEMYON L. FRANK'S SOCIAL PHILOSOPHY**

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The main purposes of the article are to analyze the content of the «church» concept in S.L. Frank's social philosophy and via this analysis to disclose and describe the socio-philosophical project, which was developed by the Russian thinker. The content of the church concept, presented in S.L. Frank's philosophical heritage, has been analyzed by addressing different aspects of this concept. One of them is the church as a «social empirical phenomenon» that implies an association of the living church attendants based on the external and formal features of affiliation to a particular institution, called a parish. The other one is the church as a «mystical divine-human reality», including all of its followers – those who are living now, lived before and will only start their life – of the «veritable church», representing «a supra temporal organic unity», defined by the content of faith. Such analysis has allowed us to formulate the «third way» to define the essence of church, on which the Russian thinker based his social and philosophical comprehension of the church as any human unity confirmed in the faith. In order to analyze successfully the concept of the church presented in S.L. Frank's philosophy, and to clarify different semantic relationships arising from its context, considerable attention in this article has been paid to the description and analysis of Frank's philosophical concepts such as «sobornost», «Godmanhood», «holiness» and «reality».

Key words: *Russian religious philosophy, S.L. Frank's philosophy, social philosophy, church, sobornost, Godmanhood.*

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PHILOSOPHY AND LITERATURE

NIETZSCHE'S TRAGIC METAPHYSICS: IDEA OF THE ETERNAL RETURN IN K. BALMONT'S AND VYACH. IVANOV'S POETRY

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The author of the article analyzes the influence of Friedrich Nietzsche's idea of eternal return on the poetry of Russian symbolism. Philosophers of the early XX century (Dmitry Merezhkovsky, Vyach. Ivanov, Lev Shestov, Nikolai Berdyaev and others) considered Nietzsche's phenomenon to be a religious problem caused by the crisis of Christian consciousness associated with Nietzsche's idea of the death of God. The paper analyzes Vyach. Ivanov's and Konstantin Balmont's books of poems of the 1900–1910s and antique sources of the idea of eternal return and, in the first place, Plato's myth of the soul returning to the sacred time and space. It also analyses the mythopoetic idea of the soul returning to the genuine existence (God) that is developed in Vladimir Solovyov's philosophy of Godmanhood and becomes important for Vyach. Ivanov. It is stated that Nietzsche's ideas of the eternal return and the death of God became the basis for development of the mythopoetic, and religious and philosophical motifs in Konstantin Balmont' and Vyach. Ivanov's poetry. It is revealed that the motifs of the lost paradise and eternal return dominate Konstantin Balmont's creative works in which an important role is played by the archetype of the divine child, idyllic, natural and cosmic toposes. In contrast to Konstantin Balmont's works, the dominant motifs of Vyach. Ivanov's writings are the soul's return to the existence (God), and the ritual and mythological motifs of death and resurrection.

Key words: *F. Nietzsche's philosophy, Russian Symbolism, idea of the death of God, idea of the eternal return, Balmont's poetry, Vyach. Ivanov's poetry, Plato's mythology, V. Solovyov's philosophy, archetype of the divine child, mythological motifs.*

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FOOLISHNESS AS A FORM OF EXPRESSING PHILOSOPHICAL SENSE

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The article considers Nietzsche's division of the spirit into «the spiritually conscientious one», related to rational thinking, and «the penitent in spirit», related to artistic creativity and represented by the figure of the jester-poet – «Mere fool! Mere poet!» It is shown that foolishness opens up a particular form of objective truth. Such a move is manifest in the legend of Barnaby, the Juggler of Our Lady, in the views of Francis of Assisi, God's Jester, in the philosophy of S. Kierkegaard, F. Nietzsche and L.P. Karsavin. Irony is discussed as a critique of the everyday consciousness, as a reference to the ability, as well as a method of an irrational exit to the transcendent. It is shown, that thinkers, when conceptualising irony, laughter, and joke in the 19th and 20th centuries, proceeded to build upon the theoretisation and definition of irony given by F. Schlegel, who justified the proposition that irony is represented in poetic creativity and the task is to unite philosophical seriousness (science) and poetic joke (aesthetics) and irony as duty (ethics), thus lifting poetics up to philosophy, and to create a «transcendental poetics». It is noted, that in Russian philosophy V.I. Solovyov points to laughter as a metaphysical characterisation of the human being and condition of poetic creativity, he recognises in laughter the manifestation of freedom, without going into philosophical details or developing this topic further. The conducted analysis indicates that Karsavin accepts the meaning of irony, joke, and laughter as ways of moving beyond the limits of logic and morals, as Nietzsche does in his «Joyful Wisdom», beyond the limits of logic, morals, and language, as Kierkegaard does in his «Repetition», and even beyond the limits of theological well-being towards mockery, as well as a move towards the objective Truth of God. Attaching ontic meaning to the joke allows Karsavin to overcome the onesidedness of Kierkegaard's and Nietzsche's positions.

Key words: *ontic meaning of joke, irony, and seriousness, truth, Barnaby, the Juggler of Our Lady, God's Jester F. of Assisi, romantic ironist F. Schlegel, volitional ironist S. Kierkegaard, philologist-fool F. Nietzsche, philosopher-fool L.P. Karsavin*

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CRITICAL REVIEWS AND BIBLIOGRAPHY

**Horie H. [A review of:] Michio MIKOSHIBA. Vladimir Solovyov: a visionary, a poet, a philosopher. Tokio: Iwanami publishing house, 2013, 336+X p.
(in Japanese)**

SCIENTIFIC LIFE**All-Russian scientific conference «Diversity and Unity of Russian Philosophy»**

Avdeyeva L.P.

**JOURNAL «SOLOVYOV STUDIES» – LIBRARY OF RUSSIA:
IN COMMEMORATION OF THE 165TH ANNIVERSARY OF VLADIMIR
SOLOVYOV'S BIRTH**

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The paper presents information and analytical materials about the scientific and cultural events of the Inter-Regional Research and Educational Center of V.S. Solovyov's Heritage Studies (Solovyov's Seminar) commemorating the 165th anniversary of Vladimir Solovyov's birth. It also characterizes the program of the scientific and educational event «The Journal "Solovyov Studies" to the Libraries of Russia» arranged in the regional scientific libraries of the cities of Kostroma, Yaroslavl and Nizhny Novgorod. The paper identifies the main publication indicators of the journal «Solovyov Studies»: the ratio of Candidates of Sciences and Doctors of Sciences, the ratio of the Russian and foreign authors, the geographical spread of the authors. It also presents the data on the journal position in the ratings of the Russian Science Citation Index (RSCI) and the National Research University «Higher School of Economics» (Moscow). Special attention is paid to the content characteristics of the journal divisions and thematic sections. It is emphasized that Solovyov-related materials are of primary importance to the journal. However, it is noted that a significant place in the journal is occupied by papers studying the works of other Russian philosophers and the urgent problems of Russian Philosophy and culture. The paper analyzes the cultural projects of the «Solovyov Seminar» – «Forgotten Solovyov. V.S. Solovyov's Poetry in Russian Music» and «Vladimir Sergeevich Solovyov in Russian Fine Art». It presents a review of the Solovyov-related events participants' papers, in which they raised questions relevant to the modern Russian humanitarian culture. The most important among such questions are: the publication of the Complete Collection of V.S. Solovyov's Works, the problem of installing a monument to commemorate the philosopher, ordering of the activities of editorial staff and editorial boards of university scientific journals facing serious problems as there are no documents regulating the time rates for different types of activities required for journal preparation for printing.

Key words: Solovyov's seminar, journal «Solovyov Studies», V.S. Solovyov's jubilee, Solovyov's scientific and educational event in the libraries of Kostroma, Yaroslavl and Nizhny Novgorod, subject matters of the journal «Solovyov Studies», journal rating, cultural projects of the Solovyov's seminar, V.S. Solovyov's poetry in Russian music, V.S. Solovyov's image in Russian Fine Art, problems of university scientific journals.

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