

IVANOVO STATE POWER UNIVERSITY

SOLOVYOV STUDIES

Issue 3(59) 2018

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The Journal is included in the List of Leading Reviewed Scientific Journals and Publications, which are approved by the State Commission for Academic Degrees and Titles of the Ministry of Education and Science of the Russian Federation for publishing the main scientific results of the dissertations on the candidate and doctoral degrees for the following groups of specialties: 09.00.00 – Philosophical Sciences; 10.01.00 – Literature Studies; 10.02.00 – Linguistics; 24.00.00 – Cultural Studies.

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

VLADIMIR SOLOVYOV AND JOACHIM OF FIORE'S ANTICHRISTS

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The article considers the question of the degree of direct and indirect reception of Joachim of Fiore's teachings in Vladimir Solovyov's metaphysics and historiosophy, raised by M.V. Maksimov in the late twentieth century. The works that followed studied the echoing ideas in the two thinkers' works from the perspective of Trinitarian metaphysics. But the "Calabrian abbot"'s widely-known prophecies and teaching about many antichrists have remained outside their scope. This fact makes it interesting to analyze the evolution of Vl. Solovyov's historiosophical concepts echoing Joachim of Fiore's original doctrine: from the philosopher's earliest works to his last book-parable "Three Conversations on War, Progress and the End of World History" (1900). The author of the article finds the grounds for the problem unity of Trinitarian historiosophy and metaphysics of early and late Solovyov by analyzing the hermeneutics of the Sophia symbolism of "Three Conversations" as an example. A hypothesis is formulated that this symbolism is probably connected with Joachim of Fiore's original theology of many antichrists coming at the change of epochs, a theme appearing in Solovyov's "A Short Tale of the Antichrist". It is shown that Vladimir Solovyov uses in this text a number of Joachim of Fiore's well-known prophecies and biblical interpretations associated with the expected imminent arrival of yet another, but not the last, antichrist. The article presents a concordance of biblical quotations in the finale of "A Short Tale of the Antichrist". It is concluded that the triadic constructs of "late Solovyov", apart from their academic philosophical discourse, are rooted in Christian theology and mystic-prophetic traditions of cognition-gnosis. Therefore, the constructs of Vl. Solovyov – as a nonconfessional Christian philosopher – should be studied and understood as a complex of ideas including not only Joachim of Fiore's Trinitarian historiosophy developed by German Romantic philosophy but also his prophetic heritage and theological exegesis that became part of Christian mysticism and Western esotericism.

Key words: *Joachim of Fiore's doctrine, trinitarian metaphysics, trinitarian historiosophy, theme of Apocalypse, Vl. Solovyov's historiosophy, Gnostic Sophia, eschatology, hermeneutics of sophiological symbolism, theological exegesis, prophetic traditions.*

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VLADIMIR SOLOVYOV AND NIKOLAI GROT: PARADOXES OF MUTUAL INFLUENCE

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The main purpose of this article is an analysis of relationships of two thinkers: Vladimir Solovyov and the leader of the Moscow Psychological Society and the founder and, for a long time, the publisher and editor-in-chief of «Voprosy Filosofii i Psikhologii» (Problems of Philosophy and Psychology) scientific journal Nikolai Grot. The author has focused in his analysis on one aspect of their intellectual communication that took place in the period of 1895–1897 and was connected to Vl. Solovyov's work on his fundamental book on ethical philosophy «The Justification of Good». It is proved that the article «The Ascetic Principle in Morality» included in the corpus of the book as the second chapter, in which Vl. Solovyov expressed the idea that the law of conservation of energy could be extended to the psychological world, had been written under the influence of N.Ya. Grot's works of the 1880-s. The author states that it is under his friend and closest associate's direct influence that Nikolai Grot returned to his old hypothesis about "conversions of energy" and made it the foundation of his concept of «psychoenergy» which he then elaborated in a series of his articles.

Key words: psychoenergy, law of conservation of energy, ascetism, moral philosophy, psychic subject, monodualism, experimental psychology

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EVGENY TRUBETSKOI ON THE FOUNDATIONS OF VLADIMIR SOLOVYOV'S MORAL PHILOSOPHY

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In the article, the author considers various approaches to substantiating the morals of two philosophers who were close in spirit – Evgeny Trubetskoi and Vladimir Solovyov. Two ethical concepts are compared, one of which is based on the theological principles of substantiating human morality (E. Trubetskoi's concept), and the other is based on the anthropological ones (V.S. Solovyov's concept). For this reason, the author of the article tries, first of all, to determine the theoretical and methodological differences both in the problems of finding the sources of human morality and those of substantiating ethical principles. V. Solovyov sees man's moral feelings such as shame, conscience, pity and reverence as the source of human morality. According to V. Solovyov, it is these feelings that form the "initial foundations of morality." E. Trubetskoi, objecting to V. Solovyov in this case, points out that the "root cause" of morality is to be sought not in the natural feelings of man, but in the Divine and Absolute, which "embodies the root of all morality." Analyzing the differences between these two undoubtedly original and talented thinkers, the author of the article comes to the conclusion that in this case we are talking about two different, but at the same time quite legitimate approaches to the solution of the problem of morality, namely, the philosophical-anthropological and the religious -theological approaches. Two of these approaches have spawned two different concepts of human morality that have their starting points and are based on their own theoretical foundations and resort to their own methods of justifying normative theses. In addition to achieving his primary goal which consists in discovering the mechanisms of substantiating ethical principles, the author also has a second, but no less important, aim – to describe the diversity of the ethical thought of pre-revolutionary Russia, which manifested itself in the ethical discussion between E. Trubetskoi and V. Solovyov.

Key words: divine, anthropology, religious ethics, origins of morality, moral feelings, metaethical analysis, theology and philosophy.

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MEREZHKOVSKEYS' CIRCLE ON VLADIMIR SOLOVYOV BEFORE THE REVOLUTION AND IN EMIGRATION

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The work analyzes the evolution of perception of Vl. Solovyov's personality and ideas by D.S. Merezhkovsky and his circle (Z.N. Gippius, D.V. Filosofov) in different periods of the writer's life and work. Some of the aspects of this subject were mentioned in the works of that time and in later studies, from Z.N. Gippius to A.F. Losev, but the works published so far have analyzed only one period or aspect of their relationship and have never brought them all together aiming to trace their changes. This work attempts, first of all, to analyze this development and to identify different periods in the complex evolution of Merezhkovskys' attitude to the famous thinker. The work is primarily based on the materials of private correspondence, including those that have not been published before (which explains the use of long quotations), as well as diaries, memoirs and reviews in the press. It analyzes Merezhkovskys' meetings with Vl. Solovyov in the last decade of his life and their perception of Solovyov's personality expressed in the correspondence of that time and later in their memoirs. It is concluded that in this period their attitude was mostly that of aesthetic rejection. The article also traces the evolution of Merezhkovskys' views after Vl. Solovyov's death when they at last began to realize the sheer scale of his thinking. Finally, the author of the article describes the third, emigrant, period when the Merezhkovskys perceived Solovyov as their closest associate and one of the few spiritual teachers for the emigrant youth. Based on all the data given in the article, the author makes a conclusion that the evolution of Merezhkovskys' attitude to Vl. Solovyov went through three stages: from rejection in his lifetime through posthumous partial acceptance to the later unconditional piety in emigration.

Keywords: symbolism, Nietzscheanism, new religious consciousness, All-Unity, the Third Covenant, the Merezhkovskys' triumvirate, controversy about Pushkin in 1899, the doctrine of love, the spiritual teachers of emigration.

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FATE OF VL. SOLOVYOV'S METAPHORICAL IMAGE OF THE «HOLE» IN A. F. LOSEV'S OEUVRE

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The complex interdisciplinary problem of interaction between the two most important parts of Russian culture – philosophy and literature – is examined in the article through a specific example of A.F. Losev's attention paid to the seemingly unimportant image of the «hole» («dyra») appearing in the Introduction to Vladimir Solovyov's «Three dialogues on war, progress and end of the world history». As shown in the article, Solovyov's metaphor of the «hole», which is worshiped by «holeprayers» («dyromolyai»), is turned by A. F. Losev into a symbol of the world, made godless and devastated by the positivist worldview. It is concluded that Solovyov's metaphor from «Three dialogues» allows A.F. Losev to convey more clearly the dialectics of the absolute being («blue sky» of the heavenly homeland) and not-being («the emptiness of the materialists») that gives rise to horrors and nightmares of «bad infinity» of the relative mythology. It is emphasized that at the same time A. F. Losev uses this image not only in philosophical texts («The Dialectics of Myth», «Neo-Platonism clear as the sun», «The thing itself», etc.), but also in his prose fiction, including the texts created in the 1970-1980-s in different genres (self-interview «Weightlessness», dialogues «Conversations with Chalikov»).

Key words: interaction of philosophy and literature, Vl. Solovyov's «Three Dialogues», A.F. Losev's philosophical prose, image of the «hole» / «holeprayers» (dyromolyai), realization of metaphor, «emptiness of materialists».

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PUBLICATIONS

PUBLICATION

**ASCENSION OF THE HOLY GRAIL
(fragments)**

E.V. ANICHKOV

HISTORY OF RUSSIAN PHILOSOPHY

ROZANOV'S APOCALYPTIC SMILE

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The essay poses the question of V. V. Rozanov's (1857–1919) mysticism. It argues that, behind the catastrophic-historical-autobiographical façade of Rozanov's last book, "The Apocalypse of Our Time" (1917-1918), there is a consistent program for mystical ontology and mystical cognition that places at its center the mystery (entelechy understood by Rozanov as a dynamic element of being) that can only be perceived through myth and mystical thinking. The question of Rozanov's "mysticism", in its turn, leads us to questions of language and non-dielectical knowledge. They take us back to Rozanov's explicit text on mysticism, which remained unpublished during his life, "The Mystery"(1890s) – a singular critique of the mystical program of "The Apocalypse of Our Time". It is concluded that "The Mystery" is not only an expression of Rozanov's mystical theory of cognition and interpretation, but also a form of his unfinished treatise "On Potentiality and Its Role in the Physical and Human World", which occupied Rozanov's thoughts in the 1890-s. As the essay demonstrates, "The Mystery" can be read in parallel with and as a commentary on "The Apocalypse of Our Times" to find the roots of Rozanov's poetics of the text that go back to Plato's, Goethe's, Gogol's, Lermontov's, Dostoevsky's and Tolstoy's poetics of the text. In conclusion it is said that Rozanov's last book can be seen as a part of a mystical branch of twentieth-century thought (Bloch, E. Voegelin and E. M. Cioran), indebted to European mysticism of the XVI and XVII centuries.

Key words: eschatology, mysticism, mystical cognition, mystical thinking, contemplative mysticism, non-dielectical knowledge, poetics of the fragment, modernist thought, European mysticism.

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SOPHIA THE WISDOM OF GOD AS THE WHOLENESS AND FULLNESS OF ALL DIVINE AND CREATURELY EIDOSES

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This article is devoted to the study of one of the key subjects of Russian sophiology, which deals with the ontological aspect of sophiological worldview considering Sophia the Wisdom of God, as a personality, comprising the fullness and integrity of all of Heavenly Divine and Earthly Creaturely eidoes of all creatures and God's whole creation. For this purpose, the author makes a comparative analysis of the ideas about Sophia in the writings of Russian sophiologists, in the Holy Scriptures and in the book by the ancient Armenian philosopher of the 10th century Gregory of Narek – "The Book of Lamentations" – on an interdisciplinary philosophical and theological level in order to find the true and genuine roots of the doctrine of Sophia, the Wisdom of God, as the one containing the whole set of prototypes of all God's creation. In the article, the biggest attention is paid to the sophiological considerations of Archpriest Sergei Bulgakov, whose teaching about Divine and Creaturely Sophia reached the greatest degree of doctrinal elaboration in his late "Great Trilogy". Given the vastness of the topic, the article reveals only a few aspects of the philosophical and theological concept of Sophia as the whole-ness of eidoes or forms of God's creation – as an accomplice of the world creation, as a Mediatrix between God and humanity, as the Mother of all beyond the Lord I Am. It is shown that despite the time difference of almost 1000 years and low probability of detailed acquaintance of the Russian sophiologists with Gregory of Narek's work, these ideas turn out to be concordant in the previously mentioned aspects due to the same foundation of their Sophia concepts – the Bible and the impact of the same divine revelation. The main conclusions of the study as well as the introduction of the new sophiological source – "The Book of Lamentations" – into scientific use open a new direction in the sophiological philosophical and theological discourse, which has been of interest to many researchers of Russian religious philosophy so far.

Key words: *Sophia Wisdom of God, eidos, prototype, sophiology, V.S. Solovyov's All-Unity, , Gregory of Narek's "Book of Lamentations", S.N. Bulgakov's sophiology.*

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PHILOLOGY AND PHILOSOPHY

BACKGROUND OF RELIGIOUS ONOMATOLOGY AND SOPHIOLOGY IN SCHEMA-MONK PRIEST ANTONY (BULATOVICH)'S WORK "APOLOGY OF FAITH IN THE NAME OF GOD AND IN THE NAME OF JESUS" (1913)

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The article presents the experience of philological and historical-liturgical analysis of the theological issues related to the history of Russian imyaslavie (name worship) and the "Athos schism". To solve the research problems, the author uses the methodological principles of linguistic hermeneutics, liturgical theology and liturgics. The work of the schema-monk priest Anthony (Bulatovich) "Apology of Faith in the Name of God and in the Name of Jesus" (1913) (in particular, Chapter XI "The Concept of "the Name of God" and "God Himself" in Worship Coincide" and Chapter XII "The Divine Liturgy is the Worship of God in the Name of Jesus") is regarded as a source of the main prerequisites for the formation of Russian religious onomatology and sophiology (P. A. Florensky, S. N. Bulgakov, and A.F. Losev). With all the theological incompleteness and absence of dogmatic consistency, it is this work that became one of the foundations for the formation of both the theological discourse of imyaslavie (name worship) and the original Russian philosophy of name and language. It is concluded that Russian thinkers P. A. Florensky, S. N. Bulgakov and A. F. Losev were able to bring the issues of name worship controversy to a qualitatively new level and new frontiers related to the philosophical and linguistic issues of the ontology of language.

Keywords: *name of God, Orthodox worship, imyaslavie (name worship), onomatology, Christian theology, linguistic hermeneutics, Logos, philosophy of language, philosophy of name.*

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APOCALYPTIC SIGNS OF HISTORIC PROCESS IN THE CONTEXT OF CHRISTIAN ANTHROPOLOGY AND ONTOLOGY OF F.I. TYUTCHEV AND V.F. ERN

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By comparing the historiosophical logic of Tyutchev and Ern as an example, the article considers the typological «selective affinity» of the thought of the Russian writers and philosophers in their assessment of the course of history, based on the «mystery of man», the content and quality of his mental and spiritual state and goal-setting within the framework of the theocentric and anthropocentric axiology. It is emphasized that the poet's Christian ontology and anthropology are connected with Dostoevsky's and V. Solovyov's analysis of human nature and his special attention to the dynamics of socio-historical and intellectual-ideological processes in the New time starting from the Renaissance and Enlightenment. The article also characterizes the non-trivial transition of the "meonical rationalism" from the intellectual plane into the practical sphere. It is noted that within the boundaries of such historical dynamics, Tyutchev's and Ern's thoughts echo in many aspects and resonate in their values and logic with different concepts and constructs important to many Russian writers and philosophers: passion for contentment (A.S. Pushkin), self-sufficient knife of reason (I.V. Kireevsky), golden deplorable mediocrity (P.Y. Chaadaev), hell of progress (N.F. Fedorov), pseudo-liberal vulgarity and prose of egalitarian process (K.N. Leontyev), lowering the mental level of the person (V.V. Rozanov), self-persistence of the self (P.A. Florensky), arbitrary will (S.L. Frank), naturalistic continuity of the world (G.V. Florovsky), profanation (B.P. Vysheslavtsev), selfdestroying dialectics of humanism (N.A. Berdyaev), beast-humankind (E.N. Trubetskoy) and several others.

Key words: theocentrism, anthropocentrism, Christian anthropology, historiosophy, Divine Revelation, Logos, autocracy of human self, the thinking mind, meonical rationalism, the deification of the flesh, catastrophic progress

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F.M. DOSTOEVSKY'S TRAGIC MYTH IN THE INTERPRETATION OF RUSSIAN PHILOSOPHICAL CRITICISM OF THE LATE XIX–EARLY XX CENTURY

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The article analyzes the concepts of Dostoevsky's tragic worldview proposed by the representatives of Russian philosophical criticism by studying the works by V. I. Solovyov, V. V. Rozanov, F. A. Stepun, L. I. Shestov, A. Bely, and Vyach. Ivanov. The author substantiates the need for the involvement of A.F. Losev's methodology in such analysis and studies the methodological potential of his teaching on artistic perception of the world and tragic myth. The universal structure of the tragic myth described by Losev is recognized by the author of the article as the generating model of Dostoevsky's world. The article reveals the importance of the dialectical criteria of Losev's methodology for assessing the concepts of "philosophy of tragedy" proposed by the interpreters of Dostoevsky's creative works. The author comes to a conclusion that the achievements (or failures) of the interpreters are determined in each case by the degree of relevance (or irrelevance) of the researcher's methodology to the writer's dialectical perception of the world.

Keywords: "philosophy of tragedy", artistic perception of the world, tragic myth, Losev's methodology, Dostoevsky's creative works, Russian philosophical criticism, "tragedy of philosophy".

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CRITICISM AND BIBLIOGRAPHY

TO THE 500TH ANNIVERSARY OF MARTIN LUTHER'S REFORMATION (1517–2017)

[Review of:] Luther M. On the Babylonian captivity of the Church (ed. by Ivan Fokin. St. Petersburg Martin Luther Society, SPBHU publ., 2017. XXIV+800 PP.)

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The author considers a collection of Martin Luther's works, edited by Ivan Fokin, marking the 500th anniversary of the Reformation. The article contains a description of the contents of the collection and analyzes the key texts from each section. It also evaluates this edition in the context of Russian research literature devoted to the Reformation and the early Modern Times. The author notes a number of important remarks offered in the introductory article by the editor of this collection: on the one hand, the relevance of the Reformation heritage, and, on the other hand, its connection with the intellectual culture of the Modern Times, in particular, with the German Classical Philosophy. The paper analyzes the value of the texts given in this collection of Luther's works. It is shown that these texts, on the one hand, allow reconstructing the whole program of the Reformation in its social, theological, ecclesiological and anthropological aspects, thanks to the translation of Luther's «theological trilogy» of 1520 into Russian, and, on the other hand, these materials are supplemented by a broad conceptual perspective of late Luther's works of 1530–1540. The author considers the Supplement as a thematic commentary to the corpus of Luther's texts, and explains the meaning of the texts given in. It is noted that the publication will be useful to a wide audience: researchers, teachers, students, school teachers and anyone interested in the history of European culture and its contemporary state.

Keywords: Luther's Reformation, Protestantism, Lutheranism, Ecclesiology, Sacramentology, Theology

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