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## VS. SOLOVYOV'S HERITAGE: RESEARCH AND PUBLICATIONS

### VLADIMIR SOLOVYOV'S DRAMATIC WORK «THE WHITE LILY...» AS AN ARTISTIC EXPERIENCE OF PHILOSOPHICAL PRACTICE

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*The study focuses on the reflection of philosophic ideas in Vladimir Solovyov's dramatic work «The White Lily, Or a Dream on the Eve of the Feast of the Protection of the Mother of God» (1878–1880). The hypothesis suggests the differences in aesthetic and scientific development and reflection of the image-symbol Sophia adopted from mythological and theosophical primary sources, which served as the basis for further modelling of the philosopher's concept. The methodology of the study rests on the analysis of the literary work in the context of theoretical treatises of Vladimir Solovyov («Sophia», «Lectures on Divine Humanity», «The Meaning of Love»), as well as of Gnosticism and Sophiology scholars (A.F. Losev, M.V. Maksimov, A.P. Kozyrev, H. Jonas, V.V. Kravchenko and others). «Decoding» of codes, which are typical of different studies, in a mystery-play suggests the conclusion that «The White Lily...» reveals the subtle ironic self-reflection of the author, who seems to observe his first «philosophic intuitions» from the outside perspective. And irony appears to be the main stylistic device in Solovyov's mystery-play.*

**Key words:** Solovyov's philosophy, Solovyov's dramatic works, Sophia, Gnosticism, image-symbol, mystery genre, irony, parody.

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**ON LITERARY AND PHILOSOPHICAL REFLECTION  
OF ONE OF VL. SOLOVYOV'S METAPHORICAL IMAGES**

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*The article aims to show how the complex interdisciplinary problem of interrelation between two most important parts of the Russian culture – literature and philosophy – can be uncovered by the example of how various philosophers and writers of the first third of the 20th century read and understood one of the key texts of great Russian philosopher Vladimir Solovyov, his «Three dialogues on war, progress and the end of world history» (1900). Special attention is paid to the seemingly unimportant images of the «hole» («dyra») and «holeworshippers» («dyromolyayi», «dyrniki»), that emerge in the Introduction to the «Three dialogues». It is shown that for Solovyov the image of the «hole»/«holeworshippers» is a metaphor not only of the «weakness of the philosophical thought», «narrow-mindedness of philosophical interests» and utilitarian rationalism of modern intelligentsia, but also of the frightful, disastrous «efficient deceit», the real evil, that destroys human souls. The article attempts to discern the circle of authors of the early 20th century, that caught up on Solovyov's image of the «hole»/«holeworshippers», to reveal the main trends in its use in philosophical, literary and critical works, to determine the meaning of this image in philosophical (N. Berdyaev, S. Bulgakov, V.F. Ern, A.F. Losev) and literary writings (Z. Gippius, D. Merezhkovsky, R. Ivanov-Razumnik, Andrei Bely, B. Pasternak, O. Mandelstam et al.). It is concluded that the image spread because it marked the growing confrontation between two opposing worldviews: the religious (mystical) view and the positivist one in the broad sense of the word. This image also expressed the common apocalyptic anticipation of the coming historic catastrophe, the causes of which philosophers and writers tried to describe and diagnose with this image.*

**Key words:** *VL. Solovyov's «Three Dialogues», image and concept, image of the «hole»/«holeworshippers» (dyromolay), realization of metaphor, interaction of philosophy and literature of the Silver Age.*

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**INTERPRETATION OF TIME  
IN V. SOLOVYOV'S AND P. FLORENSKY'S PHILOSOPHY:  
NOTES ON THE TOPIC**

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*Priest Pavel Florensky is one of those Silver Age philosophers, whose heritage should be studied in terms of its succession and discipleship to Vladimir Solovyov's ideas. However, any attempt to compare their views reveals significant differences in the philosophers' ideas, among which is their interpretation of space and time. This paper presents a number of observations concerning V. Solovyov's and P. Florensky's temporal concepts and reveals the reasons for the ideological disagreements between the philosophers. The disagreements appear to be related not only to the specific features of their philosophical and personal positions, but also to the fateful cultural watershed, which marked the turn of the XIX and XX centuries.*

Key words: *categories of time and space, discontinuity and continuity, linearity and cyclicity, enantiodromia, memory.*

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## D.S. MEREZHKOVSky: WRITER – CRITIC – THEOLOGIAN

### «ANDROGYNE» IN THE CONTEXT OF «CONCRETE METAPHYSICS» (D.S. MEREZHKOVSky)

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*The paper deals with the problems associated with the concept of «androgyny» in Merezhkovsky's books «The Mystery of Three. Egypt and Babylon» and «The Mystery of the West: Atlantis – Europe». The concept of «concrete metaphysics» (introduced by priest Pavel Florensky) is used to describe this concept because androgyny is, on the one hand, a noumenal entity and, on the other hand, the androgyny concept embodies human aspiration to find the lost wholeness in being. The concept of «concrete metaphysics» is corrected to account for the differences between Father Pavel Florensky's faith and Merezhkovsky's reflections about faith. It is emphasized that neither of the thinkers distinguished between the sensory and the supersensory realms. This work pays special attention to the essence of the cultural philosophy of androgyny in Merezhkovsky's works, reveals its historical and cultural roots, and emphasizes its relevance to the aesthetic consciousness of the modernism era as a whole. The paper studies Merezhkovsky's understanding (following the late Schelling) of the progress of time: from more recent to earlier time, from Christianity to Paganism, which becomes the basis for bringing together cultures of different epochs. The paper also states that the result of this process is the discovery of the «religious soul» in sex and describes the forms in which it is represented in Merezhkovsky's works. In conclusion it is said that the motif of unity of the world, of its inner interrelation (two as one, androgyny) is further developed by Merezhkovsky, but his «concrete metaphysics» preserves its general idea: the future of humanity is its past that exists in different forms and under different names but is something that happened a long time ago. That is why the pagan myth and the Christian tradition are the absolute reality.*

Key words: androgyny, wholeness of being, «concrete metaphysics», cultural philosophy, time, modernist consciousness, «religious soul of sex».

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## THE MYTH OF THE SACRED RULER IN «TSAR AND REVOLUTION» (1907)

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*The article analyses the political theology of D.S. Merezhkovsky, Z.N. Gippius, and D.V. Filosofov, as expressed in the essay collection «Tsar and Revolution» (1907). It is argued that this political theology represents an informed and creative early 20th-century reworking of the Russian myth of the sacred ruler. The article focusses on the Merezhkovskys' treatment of the reign of Peter the Great as a central moment in the long historical process of the sacralisation of the monarch. By reading Tsar and Revolution in the context of late 20th-century scholarship on the formation and expression of the well-attested myth of the sacred ruler; it is shown how the Merezhkovskys at the same time inhabit the myth and critique it, in the spirit of the Russian religious dissenters. The purpose of the Merezhkovskys' critique is to convince their French readership of the continuing relevance of the myth of the sacred ruler in Russia and the need to respond in the first instance religiously to the unfolding Revolution.*

*Key words: political theology, Russian myth of the sacred ruler, Orthodoxy, revolution, tsar, Peter the Great, apotheosis, theocracy, anarchy, Christ, antichrist, pretendership, dissenters, deification.*

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## MEREZHKOVSKY-PUBLICIST IN 1917–1918: A DIALOGUE WITH DOSTOYEVSKY

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*In 1917–1918 the representatives of the national literary philosophical thought (N.A. Berdyaev, S.N. Bulgakov, P.B. Struve, V.I. Ivanov, S.L. Frank, G.I. Chulkov, D.S. Merezhkovsky, etc.) were largely guided in their mastering of the bustling modernity by the ideas, images, and aphorisms of F.M. Dostoyevsky («underground», «God-bearing people», «Bobok», «the Smerdyakov aspect», «the Shigalev aspect», «idea-passion», «man as God», «everything is permitted», etc.). The article presents Merezhkovsky's attitude to Dostoyevsky's judgment about the issues connected with the revolutionary movement during the victorious Russian revolution. The paper also marks the evolution of the symbolist writer's perception of the views of the Russian classical writer of the XIX century: in the 1910-s Merezhkovsky firmly argued with the author of «Demons» about the role of the intelligentsia in the Russian liberation movement from the standpoint of «religious community», whereas in 1917–1918, especially after the experience in October, their positions became closer to each other. It is shown that the «autocracy of the people» established in 1917 sickened Merezhkovsky no less than the deposed tsarist government that, in his eyes, ceased to be the source of all Russian problems, which partly reconciled the writer with Dostoyevsky's monarchist sympathies. The paper also traces the genetic dependence of Merezhkovsky's concept of «revolutionary aristocracy» on Dostoyevsky's concept of «best people». It is noted that the opposite aesthetic evaluation of the events of the February-March and of the October goes back to Dostoyevsky's aphorism «Beauty will save the world». It is shown that the image of Lenin as a «Vampire» correlates with the Grand Inquisitor from «The Brothers Karamazov». The material for the analysis was Merezhkovsky's articles from the newspapers «The Den» (The Day), «The Russkoye Slovo» (The Russian Word), «The Gryadushcheye» (The Future), «The Nash Vek» (Our Age), «The Vecherny Zvon» (The Evening Bells), «The Novaya Rech» (The New Speech), «The Novye Vedomosti» (The New Statements) (1917–1918).*

Key words: *Dostoyevsky's aphorisms, Merezhkovsky-publicist, Russian revolution, religion, autocracy, the people, the intelligentsia, the revolutionary aristocracy, the revolutionary democracy.*

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## S.L. FRANK IN POLEMIC WITH D.S. MEREZHKOVSKY

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*The article outlines the key polemical statements of S.L. Frank against D.S. Merezhkovsky's ideas of «religious revolutionism» and – broadly – the perception of the «new religious consciousness». The philosopher argued with the well-known writer and thinker on the pages of the weekly published «Polyarnaya Zvezda» (Polar Star), the newspaper «Slovo» (Word), the journal «Kriticheskoye Obozrenie» (Critical Review) and at the meetings of the Religious and Philosophical Society in Petersburg, where Frank was one of the founders. Of particular interest in the article is the representation of biographical aspects of his personal communication with the Merezhkovsky couple at the meetings in the Muruzi house, their collaboration in the editors' office of the journal «Russkaya Mysl» (Russian Thought) published by P.B. Struve. It is affirmed that in 1906–1910 as a thinker Frank gradually came from the pure philosophy of Kant-Fichteanism to absolute realism with mystical experience. A more detailed look has been taken at the key meeting of the Religious and Philosophical Society held on April 21, 1909 and devoted to criticism of the collection «Vekhi» (Landmarks). A conclusion has been made that, recognizing Merezhkovsky's undeniable literary criticism and literary talent, as well as his aesthetic taste, Frank noted the author's «shapelessness» and deliberate «fantasy» in the field of philosophical and religious thought. And Frank did not revise this assessment of Merezhkovsky's creative heritage until the end of his life.*

**Key words:** *S.L. Frank's polemic with D.S. Merezhkovsky, religious philosophy, philosophy and culture, new religious consciousness, religious motives, literary criticism.*

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## THE IMAGE OF MECHANISMS OF POLITICS IN D.S. MEREZHKOVSky'S WORKS

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*Politics, its institutions, evaluation of several systems of authority and its legitimacy appear to be the issues frequently referred to in D. Merezhkovsky's literary and publicistic works. The paper analyses and compares the writer's political motives and other utterances in different periods of his creative life. The following typical categories of the philosophical, sociological and political discourse are concerned: «the political», «the field of authority», «the symbolic violence», «types of authority», and «ideology». The analysis has revealed Merezhkovsky's negative attitude towards politics and traditional forms of authority. It is noted that Merezhkovsky several times refers to the concepts of state and authority well-known in the history of political thought of the New Time (Machiavelli, Hobbes and Leibniz). The paper also analyses the imagery of political life of different eras, mainly appearing in the novels «The Romance of Leonardo da Vinci», «Peter and Alexis», and in his criticism and works of hybrid genres, such as «Tolstoy and Dostoyevsky», «Napoleon». It is concluded that the negative evaluation of forms and instruments of politics, especially the criticism of different attempts at political abuse of religion were tightly connected with Merezhkovsky's apocalyptic world view shaped by the anticipation of the radical transformation of reality in the approaching Epoch of the Third Testament.*

Key words: *D. Merezhkovsky's works, new religious consciousness, symbolical violence, authority, legitimacy of authority, politics, the political, political abuse of religion, theocracy.*

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## **THE PERCEPTION OF THE PASCAL'S RELIGIOUS-PHILOSOPHICAL HERITAGE IN THE CREATIVE CONSCIOUSNESS OF D. S. MEREZHKOVSKY**

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*The article deals with Merezhkovsky's peculiar adaptation of Pascal's religious and philosophical experience to the «new religious consciousness». The former considers the reflections of the French scientist and philosopher on the unity of faith and knowledge, on the three orders of being in the context of his own search for the Third Testament, the unity of the truth about the spirit, about heaven, about personal salvation and the truth about the flesh, about the earth, about public salvation. Merezhkovsky's judgment about Pascal's personality and works reveals a significant conflict between historic Christianity and the Russian thinker's theoretical constructions, between the apocalyptic catastrophism and eudaemonic eschatologism in his ideas.*

Key words: *new religious consciousness, historic Christianity, reason and heart as gnoseological categories, three orders of existence, internal and external knowledge, mystery of Christ, Gethsemane night.*

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## A.F. LOSEV AND THE SILVER AGE CULTURE

### ON A.F. LOSEV'S HENOLOGY

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*The article deals with the problem of the One, or henology, in A.F. Losev's works and states that this is a relatively new philosophical direction despite the age-old relevance of the problem (from pre-socratics to postmodernists). A brief review is given of the genesis of henological problems in the history of philosophy. It is stated that there has been a shift in the interpretation of the problems of the ultimate beginning from the monistic to pluralistic views, whereas in Western thought there is a trend of leveling this category. The paper has revealed the opposition, according to which there are two types of metaphysics - ontologies and henologies. The first type is inherent in the philosophical systems of Western European philosophy (from Aquinas to Hegel), the second type – in the antique and medieval Neoplatonism (Plotinus, Proclus, Corpus Areopagiticum) and Russian religious philosophy. All this makes it possible to justify that one of the main goals of Losev's henology is to provide a logical basis for the approval of Eastern Christian concepts of The One (as Trinity) contrary to the Catholic-Protestant and Post-Christian ideas. It is argued that, according to Losev, dialectical logic as applied to the problem of the One (the Holy Trinity) is a matter of principle rooted in the Greek pagan thought with its special characteristics and accuracy of categorical study of henological problems. It is stated that, despite the similar logical devices of the two philosophies, their axiological content and sources differ greatly. It is concluded that the purpose of Losev's dialectic is the creation of a meta-system of absolute dialectic based on the Revelation book, where not only the creature and the Creator will be reflected in their co-operation, but the whole world can be seen as anagogically going back to The First principle.*

*Key words: problem of the One, henology, Losev's henology, Platonism, Christian Neoplatonism, absolute dialectic.*

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## **TWO EXPERIMENTS IN CRITICISM OF A. F. LOSEV'S RELIGIOUS AND PHILOSOPHICAL VIEWS**

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*The paper studies the current state of theological criticism of A.F. Losev's concept that «God's name is the energy of the thing it denotes» in the religious aspect of «God's name is the energy of God, and therefore – God himself». It also gives an insight into the philosophical arguments against the name worship proposed at the initial stage and analyzes the modern theological argument, which considers Losev's ideas of meonal, i.e. having a creaturehood component, structure of energy and symbol, as contradicting to the Orthodox doctrine of the non-creaturehood nature of divine energies, which was dogmatically assigned by the Councils of Constantinople in the XIV century. Based on Losev's texts, the paper substantiates the absence in the name worship of the concept of access of the divine energy consistently being in God's name outside of asceticism. Using the method of systematic referencing to the texts and the method of analogy, the author considers St. Gregory Palamas' and the doctrine of effectiveness and actuality of the sacraments and argues that it is incorrect to attribute the teaching of name-energy to*

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the second edition of Barlaam of Calabria's teachings. It is proved that the orthodox philosophical strategy of the VI century (St. Maximus the Confessor) that considers the energy as the agent of the being rather than hypostasis, cannot be used as an argument to prove that it is impossible for the Orthodox consciousness to consider the name associated with the hypostasis as energy because the arguments of St. Maximus the Confessor actually mean that the entity determines the nature of the action and does not deprive the particular person (hypostasis) of the status of the actor. A conclusion is made about the prospects (though the experiments to refute A.F. Losev's ideas were unsuccessful) of examining the relations of the categories «energy» and «hypostasis» for the adaptation of name worship and the philosophical and theological directions criticizing it to each other.

Key words: name worship, name, energy, symbol, entity, hypostasis, monoenergists, Christian Neoplatonism, hesychasm, tropos, magicism.

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