

ABSTRACTS

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V.Yu. Venediktov, Ye.V. Nikolskyi

VLADIMIR SOLOVIEV: BETWEEN LOGOS AND SOPHIA

The article is devoted to the creative evolution of the famous Russian philosopher with Ukrainian roots, Vladimir Sergeyevich Soloviov. The authors come to the conclusion that Soloviov was not in the full sense, nor славянофилом, or Westerner, neither conservative nor liberal – he was by himself. Church-confessional division of Soloviov regarded as a violation of the love of God letter dogmatic teachings, perceiving it as dogma contemporary Orthodox «patriots-fanatics» the root of cruelty, injustice, religious persecution Preservation of its bright individuality, his «неумещаемостью» into the Procrustean bed of classifications of Vl. Soloviev more to a strong trait in his character – high morals.

Vladimir Sergeyevich Soloviov (Russian: Влади́мир Серге́евич Соловьёв; January 28 [O.S. January 16] 1853 – August 13 [O.S. July 31] 1900) was a Russian philosopher, theologian, poet, pamphleteer and literary critic, who played a significant role in the development of Russian philosophy and poetry at the end of the 19th century and in the spiritual renaissance of the early 20th century.

Vladimir Sergeyevich Soloviov, the son of the historian Sergey Mikhaylovich Soloviov (1820–1879), was born in Moscow on 16 January 1853 His mother, Polyxena Vladimirovna, belonged to a Ukrainian-Polish family, having among her ancestors the thinker Hryhory Skovoroda (1722–1794).

In his teens Soloviov renounced Eastern Orthodoxy for nihilism, but later his disapproval of Positivism saw him begin to express views in line with those of the Orthodox Church. In his *The Crisis of Western Philosophy: Against the Positivists* Soloviov discredited the Positivists' rejection of Aristotle's essentialism or philosophical realism. In *Against the Postivists* he took the position of intuitive noetic comprehension, noesis or insight stating consciousness, in being is integral (Russian term being sobornost) and has to have both phenomenon (validated by dianonia) and noumenon validated intuitively. Positivism, according to Soloviov, only validates the phenomenon of an object, denying the intuitive reality which people experience as part of their consciousness.

Vladimir Soloviov became a friend and confidant of Fyodor Dostoyevsky (1821–1881). In opposition to Dostoyevsky's views, Soloviov was sympathetic to the Roman Catholic Church. He favored the healing of the schism – (ecumenism, sobornost) – between the Orthodox and Roman Catholic Churches – eventually, «through an ethical and social standpoint», converting to Roman Catholicism.

Soloviov never married or had children, but he pursued idealized relationships as immortalized in his spiritual love poetry, including with two women named Sophia. He rebuffed the advances of mystic Anna Schmidt, who claimed to be his divine partner.

Soloviov died an apparently homeless pauper, leaving his brother Mikhail Sergeevich and several colleagues to defend and promote his intellectual legacy.

It is widely held that Soloviov was one of the sources for Dostoyevsky's characters Alyosha Karamazov and Ivan Karamazov from *The Brothers Karamazov*. Soloviov's influence can also be seen in the writings of the Symbolist and Neo-Idealist of the later Russian Soviet era. His book *The Meaning of Love* can be seen as one of the philosophical sources of Leo Tolstoy's *The Kreutzer Sonata* (1889). This was also the work where he introduced the concept of «syzygy», to denote «close union».