

## SUMMARY

*Marina Volf*

### On the interpretation of Parmenides' *doxa*: in search of cosmology

The paper outlines some alternatives for a consistent interpretation of the Parmenidean doctrine from the perspective of some modern interpretations, that is, existential (Calogero, Owen) and predication (Murelatos, Curd). The paper analyzes the function of Parmenidean *doxa*. It raises the question of whether cosmology is possible in terms of these interpretations, and whether it is possible to interpret *doxa* as specific part of the doctrine or as an independent way of knowledge, i.e. as philosophical inquiry. It is concluded that Parmenides does not have a cosmological teaching, and *doxa* is neither a cosmology, nor a specific way of knowledge. But *doxa* has a specific task to ground the new philosophical principle of inquiry for truth (*didzeis*) by reasoning through common human errors made by non-genuine thought in its search for knowledge.

**Keywords:** Parmenides, philosophical inquiry (*didzeis*), cosmology, the way of opinion, *doxa*, negative judgments, existential interpretation, predication interpretation

*Alexey Guginsky*

### Ontological Status of God in Gregory of Nazianzus

The article examines the understanding of St. Gregory of Nazianzenus of the ontological status of God. There are three basic approaches in Gregory thought (ontical, ontological and transcendent) which represent different ways of describing the divine. Based on Exodus 3.14, Gregory prefers ontological approach but at the same time using the other two.

**Keywords:** God, He who is, being, identity, transcendence, cataphatic and apophatic theology

*Alexey Fokin*

### Elements of apophatic theology in writings of Marius Victorinus

The article deals with apophatic theology in writings of Marius Victorinus. There can be found three different types of apophaticism. First is a pure philosophical apophaticism based on neo-Platonic doctrine of the One, in which the Persons of the Holy Trinity are regarded as manifestations of the impersonal One. Second

type is based on identification of God the Father with the One as non-existent and supra all existent things, which generates the perfect Existent One — the Son, Who manifests the hidden content of the Father. Third type is related to the idea of God the Father as pure act of Being without any definition, which is revealed in the Logos as the existent One containing in himself divine Life and Intellect. This last type of apophaticism is the most original one, which idea Victorinus could borrow from neo-platonist Porphyry and which has had some impact on medieval philosophy, especially on Boethius and John Scotus Erigena.

**Keywords:** Philosophy, Theology, Late Antiquity, Early Christianity, Apophaticism

*Silvia Parigi*

### ***Siris and the Renaissance: some overlooked berkeleyian sources***

This is a translation of a paper by an Italian scholar Silvia Parigi which deals with the historical sources of Berkeley's theory underlying his campaign for the propagation of the medical use of tar-water. During the Renaissance, various cosmological and physiological conceptions of spirit derived, respectively, from the works of ancient philosophers and practical physicians, coalesce in a specific system of ideas. The latter, after being further enriched through borrowings from the Renaissance alchemists, astrologists and hermetic magicians, still remains highly influential in Berkeley's time. The Irish philosopher, who was fully aware of the advances of contemporary chemical science, faced the necessity to find an easy and an effective solution to the sanitary needs of the population of his diocese. By way of experiment he found the best balanced recipe for the remedy of his choice and developed an original eclectic philosophical and scientific theory to explain its effect.

**Keywords:** tar water, principle of life, medical theory, Neoplatonism, Berkeley, Ficino, Aristotle, elixir, quinta essentia, aurum potabile

*Laurence Guellec*

### ***Des cartésiens qui s'ignorent : la méthode philosophique des Américains selon Tocqueville***

Thinking by oneself: in the preliminary chapter of the second Democracy in America, Tocqueville questions such a motto from the Moderns which is also their philosophical method. Through the American example, i.e. the very type of democratic anthropology, he stresses ambivalence and questions the promises of Cartesian philosophy: if individual reason is freed from tradition and prejudices, will everyone find in his own self the means of a reasoned exercise of judgment? Conversely the void of minds may find itself revealed, dangerously filled as it might by the answers from the public opinion, i.e. sovereign within democracy. Showing how intellectual in-

dividualism is at the origin of a new kind of alienation, Tocqueville inscribes doubt in the heart of liberal optimism right at a time when official liberalism (Cousin, Guizot) acknowledges Cartesianism and worships in it the true French spirit.

**Keywords:** America, Cartesianism, democracy, Descartes, individualism, majority, method, modernity, opinion, politics, reason, Tocqueville

*Philippe Saltel*

### *Maciavel himself...: Hume et la Secrétaire de Florence*

The purport of the article is to find certain affinities in the works of such ostensibly different thinkers as Niccolo Machiavelli and David Hume. Their intellectual intercrossing is found by the author in the way the two thinkers treat problems of the State, moral life, fairness, etc., moreover, their political investigations are, at all events, rooted in historical approach. However, this common trend is uniquely realized by each thinker, and it's this individuality of effort that gives rise to what is marked by the author of the article as Machiavellian and nonMachiavellian aspects of Hume's political philosophy.

**Keywords:** political science, history, moral life, justice, the State

*Elena Oznobkina*

### **Immanuel Kant's anthropological project**

This article examines several important themes of Kant's *Anthropology from a pragmatic point of view*: the position of the observer, the self, five external senses and the definition of sensuality. The anthropological project of David Hume as well as the Merab Mamardashvili's image of Kant is used as model for comparison. The analysis demonstrates Kant's method of using the language of classical philosophy.

**Keywords:** Immanuel Kant, David Hume, Merab Mamardashvili, anthropology, observer, self, experience, five external senses, understanding, illness

*Greta Soloviyova*

### *Aesthetic theory of Theodor Adorno: the modern look*

In the article the modern perception of the *Aesthetic theory* of Theodore Adorno, a methodologist of the Frankfurt school is analyzed. The author shows that Adorno created a theory of modern art, orientating on the paradigm of the new music (Arnold Schonberg), on the works of Franz Kafka and animals of Vasilii Kandinskii. Ideas of constellation and parataxis, modern perception of beauty and ugly reveal their actuality in the modern philosophic discourse and require the cute attention of researchers.

**Keywords:** Aesthetics, music, rhetoric, modern, consellation, parataxis, mimesis, shock, dissonance, conciliation

Igor Dukhan

### Merleau-Ponty and Cézanne: towards the phenomenology of visible

Cézanne's painting and existential world played essential role in the formation of Maurice Merleau-Ponty new phenomenology. The paper examines the way towards the phenomenology of visible in correlation with philosopher's appeal to Cézanne's creative mind. Merleau-Ponty starts his active dialogue with the artist in 1940<sup>th</sup> (*Cézanne's Doubt*. 1945) and Cézanne's images would be in the heart of his thought till the latest oeuvres and notes (late 1950<sup>th</sup> — 1961). The strengthening of Merleau-Ponty's interest in painting arises during the periods of most intensive elaboration of his phenomenological concepts. The paper *Cézanne's Doubt* was published in the year of printing his opus magnum *Phenomenology of perception*, the latest published essay «Eye and Mind» was written in 1960, at the time of crystallization of *Visible and Invisible* ideas. The phenomenology of Merleau-Ponty — an example of extraordinary confidence to the visible as the evidence of primordial Being. The art of visible — a living ideal of philosophical thought — is the challenge to the philosophical reflection itself. Merleau-Ponty innovation is the implementation of new phenomenology of visible in course of rethinking Husserl's project of phenomenology. The visible is quintessence of the whole experience of the Body, *the surface of infinite depth*, and in unison to the Renaissance authors Merleau-Ponty considers universal all-embracing force of eye and vision, capable to grasp all the world essences. Really original style of Merleau-Ponty philosophy was plastically enriched with the painterly mind-vision of Cézanne, and many of his philosophical ideas (*flesh, chiasm, wild primordial Being*) — were shaped in this dialogue.

**Keywords:** phenomenology, philosophy of art, Maurice Merleau-Ponty, Paul Cézanne, space and time, visible, perspective, XIXth century painting

Jocelyn Benoist

### Dépassements de la métaphysique

The author analyses both the figures of the overcoming of metaphysics that existed in the XXth century: after starting from a strong criticism against metaphysics, of a positivist inspiration, phenomenology has tended to become a new kind of metaphysics, and then, as such, suffered the criticism of the newborn Analytic philosophy. The question is: what can be preserved now from both traditions, i.e. the phenomenological and the Analytic, in terms of a criticism of metaphysics?

**Keywords:** phenomenology, metaphysics, Analytic philosophy, E. Husserl, M. Heidegger, R. Carnap

Guy Samama

### Paul Ricoeur: une antériorité qui se survit de l'identité à la promesse

*Two latest books by P. Ricoeur published during his lifetime at 2004, namely *On Translation* and *The Course of Recognition*, are in the focus of G. Samama's survey. The author examines Ricoeur's basic ideas stated in those publications — e.g. selfness, identity, openness to the other, *recognition, reciprocity etc.*, — covering almost the whole range of the works of philosopher, particularly his writings of the second half of the 20<sup>th</sup> century and the beginning of the 21<sup>st</sup> century: *La Métaphore vive* (1975), *Temps et Récit* (T. 1–3; 1979–1985); *Soi-même comme un autre* (1990); *La mémoire, l'histoire, l'oubli* (2000), *Vivant jusqu'à la mort* (2007).*

**Keywords:** reflective philosophy, hermeneutics, selfness, identity, openness to the other, responsibility, gift, promise, recognition, reciprocity, ethical life, person-who-is-able, social justice

Anatoly Chernyaev

### The idea of the “Autocracy of Man” in Russian social and political thought in the 16<sup>th</sup> century

The paper deals with the problems of reception of the idea of man's “autocracy” in the Russian philosophical and theological thinking in the late Middle Age. It follows the development of the concepts of personal identity and moral sovereignty in the spiritual culture and social practice of early Rus. The author shows that from the late 15<sup>th</sup> century on we face a new phase in the understanding of the idea of autocracy, when the traditional interpretation of the concept in terms of religious morality gets complemented through various theological, philosophical, social and political aspects. The problem of the autocracy of man becomes one of the key issues in polemics at the turn of the 16<sup>th</sup> century, which has been reflected in the work of all the most important contemporary Russian thinkers with their respective trends: religious reformers (Fedor Kuritsin, Matvei Bashkin, Theodosy Kosoi), dogmatic (Joseph of Volotsk, Maximus the Greek, Ermolay Erasmus) and political theologians (Joseph of Volotsk, Ivan the Terrible, Andrei Kurbsky). The writings by the figures listed above manifest a wide range of interpretations of the idea of autocracy, from humanist optimism and projects of social reform to a radical disavowal of any benefit inherent in autocracy, up to the denial of the very possibility of the latter.

**Keywords:** early Rus, medieval philosophy, autocracy, providentialism, freethinking, man, society, social anthropology

*Ekaterina Rozova*

### **V.N. Ilyin's articles in paper *Vozrozhdenie***

The article is devoted to Vladimir Nikolaevich Ilyin's participation in the largest Russia Abroad paper *Vozrozhdenie*. It deals with such issues as: Nikolai Berdyaev's works, Sergei Bulgakov's sophiology, the problem of national revolution and fascism. Two Vl. Ilyin's articles (*On Holy Sophia the Wisdom of God* and *Vladimir Sergeyevich Solovyov. Towards the thirty fifth anniversary of his death*) with historical and philosophical commentaries are published. Also it contains publication of full bibliography of V.N. Ilyin's articles in paper *Vozrozhdenie*.

**Keywords:** Vladimir Ilyin, Vladimir Solovyov, Sergrei Bulgakov, Nikolai Berdyaev, paper *Vozrozhdenie*, Russia Abroad, sophiology, national revolution, fascism

*Vladimir Nikolaevich Ilyin*

### **Vladimir Sergeyevich Solovyov. Towards the thirty fifth anniversary of his death and On Holy Sophia the Wisdom of God**

The article *Vladimir Sergeyevich Solovyov. Towards the thirty fifth anniversary of his death* is devoted to Russian philosopher Vladimir Solovyov. It deals with most important moments of thinker's life and works. The article *On Holy Sophia the Wisdom of God* has been written in favor of S.N. Bulgakov's sophiology. These articles first published in 1935 in paper *Vozrozhdenie* (Paris). Also the full list of Vl. N. Ilyin's articles in paper *Vozrozhdenie* is attached.

**Keywords:** Vladimir Ilyin, Vladimir Solovyov, Sergrei Bulgakov, sophiology, paper *Vozrozhdenie*, Russia Abroad

*Irina Blauberg*

### **From the history of Russian intuitivism: H. Bergson and *Ways of realism***

The article deals with one of the areas of intuitivism in Russian philosophy developed in the first third of 20th century. This is so-called *intuitivist realism* largely based on the ideas of Henri Bergson. The article provides a brief overview of the history of this area and the main ideas of its members developed in their main theoretical work *Ways of realism* (1926).

**Keywords:** intuitivism, realism, H. Bergson, theory of perception

Gerhard Oberhammer

## The influence of orthodox Vaishnavism on Vishishtadvaita Vedanta and Pancaratra

The paper deals with the mutual influence and relationship of Vishishtadvaita Vedanta and Pancaratra. The sources of religious and theological aspects of the Vishishtadvaita are under the question. These aspects, which as a rule are ignored in the most of the investigations of Vishishtadvaita history, indicate the independent tradition of Pancaratra. Pancaratra was a source of ritual practice of Vishishtadvaita school, but its theological patterns need Vishishtadvaita philosophy. We should suppose, Oberhammer says, that there was Vishnu orthodox tradition, which was in the base of Vishishtadvaita system and which had influenced Pancaratra and its religious spirit (in the South-Indian traditions).

**Keywords:** God, Vishishtadvaita Vedanta, Pancaratra, Ramanuja, bhagavata, bhakti, sharanagati, Vishnu tradition

Ruzana Pskhu

## Sharanagatigadya and its place in philosophical heritage of Ramanuja

The paper deals with the problem of investigation of Ramanuja's *Sharanagatigadya* and its place in the relationship of Vishishtadvaita Vedanta and Vishnu religion. The article is accompanied by a translation, which for the first time has been made from the original Sanskrit text into Russian.

**Keywords:** God, Vishishtadvaita Vedanta, Ramanuja, prapatti, bhakti, sharanagati, Vishnu tradition

Artem Kobzev

## China and Atomism

This article represents the first generalized Russian research of all possible analogues of atomism in China and history of its penetration from abroad. Modern identifications of atom concept backed up with the terms from classical treatises: *Mo-zi*, *Zhuang-zi*, *Guan-zi*, *Zhong yong* are revised in detail, as well as the ancient ways of transfer of its Indian variant by the Chinese Buddhist literature translators. The special attention is turned on the earliest text of the Indian traditional philosophical school Vaiśeṣika, which came to our time only in the translation into Chinese language. This atomistic treatise is called in Sanskrit *Daśapadārthaśāstra* (*Science of the Ten Categories*), in Chinese *Sheng-zong shi ju-yi lun* (*Shastra on the Ten Categories of Vaiśeṣika / School of Winning [Judgements]*) and included in the Chinese translation of the Buddhist Tripitaka. It demonstrates surprising parallels both with Platonic, and with old Chinese numerology (*the teaching about symbols and numbers*). The amazing fact is established: the real size of atoms was indicated in the

treatise of Vasubandhu, that was translated in Chinese in 6th and 7th centuries: 10<sup>-8</sup> centimetres. The history of the modern term *atom*, its derivatives and similarities (*element, molecule, monad*) formation in the beginning of 20th century in China is tracked. According to the general culturological theory of global *East — West* alternative, the author has formulated the concept of intrinsic interrelation of the Western atomism (Mediterranean, Indian, Muslim) with the idealism and the alphabetic writing, and the Eastern (Chinese and widely — sinictic) continualism with naturalism and hieroglyphic writing.

**Keywords:** philosophy, China, sinology, atom, atomism, alphabet, hieroglyphics, Buddhism, Vaiśeṣika, numerology, East, West

*Liubov Karelova*

### **Models of Personality in the Context of the *Self* — *Other* Correlation in the 20th Century Japanese Thought**

The article is dedicated to the problem of personality models construction in the writings of Nishida Kitaro and Watsuji Tetsuro, Japanese philosophers of the first half of XXth century, and contemporary thinkers — Kimura Bin and Sakabe Megumi. The author analyses the stable succession in approaches towards interpretation of subject and personality in Japanese philosophy of the XXth century and makes an attempt of description of their paradigm

**Keywords:** Nishida Kitaro, Watsuji Tetsuro, Kimura Bin, Sakabe Megumi, I, Other, subject, betweenness

*Natalia Kanaeva*

### **The Role of Bimal Krishna Matilal in the creation of the modern paradigm of cross-cultural philosophical studies**

During the last third of 20<sup>th</sup> century there were big transformations of the problems and methods of comparative philosophy. These circumstances allow us to talk about creation a new paradigm of cross-cultural philosophical studies. Among the creators of the new paradigm there is famous Indian philosopher and logician B.K. Matilal. He provoked the discussions of two fundamental problems: 1) the wrong understandings of each other from the positions of Indian and Western philosophies, and 2) the problem of methods of comparative philosophy. He found the decisions of these problems in his own comparative studies for which he set some principles. They are: 1) Each text needs the interpretation in the context of the history of philosophy as the history of ideas; 2) A reconstruction and an interpretation have to be in terms of Analytical philosophy, and they have to be so detailed that they were able to make clear the sense of Sanskrit text for modern readers; 3) In the process of interpretation to have in mind that sense which is intended by the author.



Named principles B.K. Matilal actualized when he interpreted and reconstructed Indian conceptions. His methodology was very fruitful. By means of this methodology Matilal reexamined the position of the grammarians' theory in the system of traditional knowledge of India and the definition of Indian logic.

**Keywords:** cross-cultural philosophical studies, Europocentrism, Indian ontological conceptions, interpretation, methodology, mutual understandings of different cultures, non-commitment, Orientalism, paradigm of comparative studies, understanding