
SUMMARIES

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Theory of Perception in the “Theaetetus” and “Timaeus” of Plato

In this article an author discusses Plato’s doctrine of sense perception and offers its interpretation as a united consistent theory based on the texts of two dialogues – “Theaetetus” and “Timaeus”. In the beginning of the study the author analyzes two ways of interpretation of Plato’s theory of perception in “Theaetetus”. According to the first method, this theory is a paraphrase of the theory of Protagoras; according to the second, it belongs to Plato himself. The author of the article adheres to the second point of view and tries to show that “Timaeus” provides the necessary context for interpreting the theory of perception set forth in “Theaetetus”. As a result of the study the author comes to the following conclusions: 1) there are direct references to the “Timaeus” in the text of “Theaetetus”, in which the theory of perception is given in mathematical (Pythagorean) interpretation; 2) the mathematical interpretation of the process of perception is a necessary addition to the description of perception in “Theaetetus”, which uses the concepts of measure and proportionality in the explanation of the process of perception; 3) and finally, the mathematical interpretation of the theory of perception does not contradict Plato’s thought in “Theaetetus”.

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Plato on a catalogue of twenty-five progenitors in the context of Ancient chronology

This article discusses a passage from the “Theaetetus” (175a5-6), in which Plato mentions a genealogy catalogue of twenty-five progenitors in connection with a discussion about a true philosopher who is not interested in the fashionable hobbies of modernity, values and preferences of ordinary people. Paying attention to the question of the relationship between the date of composition of the dialogue (the expected date of writing it by Plato) and its dramatic date (the date of the conversation of Socrates), the author of the article asks whether the indicated number of twenty-five progenitors can be compared with other generational calculations known in Antiquity. The question is, what date, dramatic date or date of composition is the indicated number more relevant. The article concludes that this fragment from the “Theaetetus”, – according to the author’s opinion, confirming the dramatic date of the dialogue – provides additional material for the question of anachronisms in Plato’s dialogues.

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**Cognitive mechanism in late scholastic Aristotelianism
and natural cognition of God**

The article considers the possibility of natural cognition of God in the cognitive paradigm of aristotelianism, in the context of post-medieval theology (Suárez, Hurtado de Mendoza, Pedro de Arrubal etc.). As aristotelian tradition rejects infusion of ideas into the human mind, the question is raised as follows: is it possible to know God through adopting God' species impressa, which in natural cognitive process serves as a vehicle to transport information about objects to the intellect and depends from objects in its genesis? It is shown that in earthly life we form a concept of God using species of material things, according to general scheme of knowing non-sensible things through mental construction. In the condition of separation from bodies, instead, souls know God through a direct activation of their intellectual potency by God himself. The article concludes stating that the theological topic of cognition of God by blessed souls concentrates in itself many relevant questions from the philosophical and historical point of view.

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Godenshō and the Tradition of Buddhist Biographies in Japan

Godenshō (14th century) is a biography of Japanese Buddhist master Shinran (1173–1263). Key provisions of his teachings – the most radical version of Pure Land Buddhism – in this text, not just listed, but shown in action. Full trust in the of Other-power, equality of all people in faith, keen awareness of human's own sinfulness, worshipping as a way to repay the Buddha for mercy – all these attitudes in Godenshō are carried out in specific episodes from the life of the thinker. The "Selection" is very traditional: the style, composition, approach to the presentation of theory with practical examples date back to earlier Japanese stories about famous monks, including the texts from Konjaku monogatari shū (12th century). The episodes included in Godenshō prove that the exclusive veneration of Buddha Amida for Shinran did not mean disrespect for other Buddhas, Bodhisattvas and kami deities, nor contempt for other teachings, nor oblivion of the duties of the citizen to the ruler and teacher to the community. The article includes a translation of selected fragments from Godenshō and a retelling of the remaining episodes.

Nataliya Tatarenko

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Concept of the Ethical and its Interpretation in Hegel's System of Ethical Life

This article analyzes the work of G.W.F. Hegel "System of ethical life", written during his life in Jena. This is one of first Hegel's attempts to develop a systematic view on the problem of the ethical. The manuscript, which remained unpublished during the philosopher's lifetime, is a very unusual text on the ground of not only its content but also on the ground of Hegel's methodology. The influence of Schelling's philosophy of identity on this text is obvious, but at the same time, Hegel's independent thought is already noticeable, and not always consistent with Schelling's ideas. The author explore the methodological features of the Hegelian text, interprets the meaning of the essential concepts, considers the main substantial points, and also gives a number of interpretations of "System of ethical life" made by some russian and foreign researchers.

Viktor Vizgin

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Religion and Philosophy in the Diary of Henri Amiel

In this article is analyzed the relation between religion and philosophy in the diary of the Suisse philosopher Henri Amiel (1821–1881). The author demonstrates that Amiel at young years most likely was the pupil of Schelling than Hegel's one and recognized the primacy of religion in front of philosophy. But after, as the author means, he changed his attitude concerning this fundamental relation. As a result of this transformation the transcendent God replaced by the immanent one. In this article the author expresses the opinion that Amiel hesitate between theism and pantheism, respectively Leibnitz and Spinoza. The notions of ideal and duty in theirs jointing resumes Amiel's spiritualism.

Julia Rossius

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On the understanding of history in the philosophy of Benedetto Croce and Emilio Betti

This paper aims to compare the interpretations of history put forward by Benedetto Croce and Emilio Betti. In view of the serious differences between the theoretical foundations of their respective positions (Croce's neohegelianism and 'absolute historicism', on the one hand, and methodological hermeneutics in the case of Betti), the present author has chosen for comparison some of the opinions expressed and statements made by either philosopher, as well as such fragments of their works, where their views seem to converge, or, on the contrary, where the divergences are manifested with greatest clarity, in particular in the passages containing reciprocal criticism. The author comes to the conclusion that, contrary to

the widespread belief, Betti's theory of the interpretation of history had not been influenced by the historicism of Croce to any considerable degree. Analyzing, among other things, the idea of 'modernity' of history in Croce with its similarity to Betti's canon of 'actuality' of the understanding, she demonstrates that Betti arrived at the same thesis independently of Croce as a result of his own investigations in the history of law, giving it initially a more restricted juridical formulation.

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**S.E. Desnitsky and Discussions on Natural Law
in Russia in 18th century**

The paper investigates the current state of academic studies on the first Russian university professor of law S.E. Desnitsky. Based on this analysis, I conclude that there are numerous gaps in the findings of his views on natural law. To find out the sources of Desnitsky's ideas on natural law and the main objects of his criticism, the following works are scrutinized: courses and debates on natural law in the 50s of the 18 century at the Moscow University of Professor Ph.H. Diltthey; works of the German jurist and philosopher J.G. Heineccius, which were popular in Russia at that time; A. Smith's "Lectures on justice, police, revenue and arms", and J. Millar's lectures on Roman law. Particular attention is paid to the analysis of Desnitsky's speech "The Word of Direct and Nearest Way to Studying Jurisprudence" (1768). The conclusion questions the originality of Desnitsky as a thinker or legal scholar and his role in the formation of the unique Russian legal thought.

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**Religious teachings of L. Tolstoy and Vl. Solovyov and the problem
of the unity of Russian religious philosophy**

The article deals with the history of the creative relationship of L.N. Tolstoy and V.S. Solovyov and it is proved that religious teachings of thinkers are close to one another in their main principles. In the works of the 1890s Solov'ev, like Tolstoy, sharply criticizes the historical church for the fact that it distorted original, true Christianity, the main meaning of which he sees in the union of humanity with God and in building the Kingdom of God on earth by the forces of humanity. Exactly the same understanding of Christianity as the path to a perfect life on earth is the basis of Tolstoy's religious teaching. It is shown that the two most important motives of Tolstoy's teaching: the denial of the bodily resurrection of human personalities and the principle of non-resistance to evil by violence – flow quite logically from this teaching. The point of view of Solov'ev in these questions, on the

contrary, testifies to his inconsistency in the development of the principles of true Christianity. It is concluded that Tolstoy, contrary to popular belief, is not a “marginal” figure in Russian religious philosophy, on the contrary, he most fully expresses its main trend of criticism of church religion and the search for true Christianity, which unites the overwhelming majority of famous thinkers.

Aleksandra Berdnikova

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The phenomenon of holiness in the religious philosophy of Sergey Alekseev (Askoldov)

This article devoted to the analysis of the main ideas of Russian Silver Age religious thinker, – Sergey Alekseev (Askoldov). The highlights of his personal life and scientific career are revealed. The whole wide range of Askoldov's philosophical interests, which formed his own ideas is considered: from the theory of knowledge and panpsychism of his father Alexey Kozlov, till Orthodox theology and Vladimir Solovyov's system of “Christian politics”. In the context of his original views, the evolution of Askoldov's ideas about the Church and holiness is shown, which is the main subject of his research in the following article “Holiness and Its Achievements”. The main stages of the development of Askoldov's theological views are analyzed: from abstract theorizing in early works (*Philosophy and Life*, 1902) to more specific, practical ideals (*About the old and the new religious consciousness*, 1907; *Religious meaning of the Russian revolution*, 1918). On the example of the works “Four Conversations” and “The Mental Image of Christ” (1936–1937), the late stage of Askoldov's religious and philosophical ideas is considered. In addition, the relationship of Askoldov's ideas about holiness with similar ideas in the framework of the Russian spiritual, academic and secular tradition (in particular, with the concepts of Vladimir Guerrier and Lev Karsavin) is demonstrated.

Sergey Alekseev (Askoldov)

Holiness and its acquisition

(Edited with notes by Alexandra Berdnikova)

The following text is a first publication of an article written by Russian religious thinker Sergey Alekseev (Askoldov) around 1918–1921. This text is stored at the moment in the archive of the Institute of Russian Literature, Russian Academy of Sciences (Fund 185., Register 1, Storage unit 1462). Following publication reveals the main points of Askoldov's theological views, his religious concept and attitude to the Christian religion in general, which were quite progressive and innovative for his time. In addition, this article also helps to reveal the main points of “continuity” between Askoldov's concept and Vladimir Solovyov's doctrine of “Christian politics”, which allows Askoldov to be attributed to the representatives of the “post-Soloviev's metaphysics of All-unity” (along with Nikolai Lossky and Seymon Frank). An article of S. Askoldov is edited by Alexandra Berdnikova.

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“Kant was always of interest to me”

Interview with Tamara Dlugatch

In this interview the famous Russian philosopher and historian of philosophy Tamara Borisovna Dlugach – authoritative expert in Classical German philosophy and philosophy of Enlightenment, author of more than 10 monographs – shares memories of her life and work: about years of study in philosophical faculty at Lomonosov Moscow University, about entering the post-graduate course at the Institute of Philosophy of the Academy of Sciences of the USSR and the first years of professional activity, about interesting events in the life of the Institute of Philosophy in 1970–1990s, about colleagues and about her work in the sector of the history of Western philosophy under the direction of T.I. Oiserman and N.V. Motroshilova, studies on philosophical works and ideas of I. Kant and D. Diderot, as well as on participation at the seminars of V.S. Bibler, on the importance of the works of Evald Ilyenkov for the philosophy of the Soviet period. This interview continues the section “Our Interviews” of the Yearbook, that was opened by the interviews with Alexander Stoliarov (2017) and Nelly Motroshilova (2018). Interview was conducted by Alexey Savin.