
SUMMARIES

Mikhail Egorochkin

Institute of Philosophy of Russian Academy of Sciences (Moscow, Russia)

The Joke of Xenophanes

Xenophanes of Colophon (ca 570–470 BC) is the first to mention Pythagoras and the Pythagorean doctrine of the transmigration of the soul, or metempsychosis. In one of his elegies, Xenophanes tells an anecdote about a puppy, in which Pythagoras supposedly recognized the soul of the familiar person (21 B 7 DK = D.L. VIII, 36). It is generally accepted that these verses contain criticism and a mockery of the Pythagorean doctrine. However, the exact meaning of the joke remains not entirely clear. Although this question has occupied researchers for a long time, a satisfactory answer has not yet been found. The article attempts to explain the intent of Xenophanes' joke and the object of its mockery. According to the author, the anecdote depicts Pythagoras as a deceiver and a charlatan, who, taking advantage of the opportunity, tries to teach the puppy offender the basic ideas of his doctrine and thereby attract a new student to his school. But Pythagoras does not notice himself getting into a mess. In doing so, he unwittingly admits that his followers will deserve a bad lot in the next life.

Maria Solopova

Institute of Philosophy of Russian Academy of Sciences (Moscow, Russia)

Aristotle's Treatise "On Youth and Old Age, Life and Death" As a Part of the Parva Naturalia Collection

The article discusses the text and main topics of Aristotle's treatise "On youth and old age, life and death" as a work of the Parva naturalia collection, i.e. small works which discuss natural phenomena involving the body and the soul. This publication presents a new translation into Russian of this Aristotle's work, a study and comments on special Aristotelian terminology, the most interest themes of the treatise are compared with other passages from relevant works of the Corpus Aristotelicum. The article as an introduction to the first translation of this text summarizes the arguments pro et contra the publication of this text as an independent treatise "On Youth and Old Age, Life and Death" (chapters 1-6) and as part of the 27-chapter treatise "On Youth and Old Age, Life and Death, and on Respiration" (in this case, chapters 7–27 correspond to the text of the treatise "On Respiration"). The article discusses such topics as Aristotle's doctrine on the middle, the heart as the most important part of the living body, "perittoma" (excess, undigested food debris), two types of extinction of fire as a metaphor for life and death, innate natural heat. A complete translation of the treatise is presented after analysis of the content of its six chapters.

Nadezhda Trubnikova

School for Advanced Studies in the Humanities, Russian Presidential Academy of National Economy and Public Administration (Moscow, Russia); Voprosy Filosofii / Questions of Philosophy Journal, RAS Institute of Philosophy (Moscow, Russia)

The legacy of Indian Buddhism in *Konjaku monogatari-shū*

Konjaku monogatari-shū (1120s) is the largest collection of *setsuwa* tales in Japanese literature. Among more than a thousand of his stories, 185 are devoted to India. For the most part, these are simple examples of retribution with happiness for good deeds and grief for evil, parables about the relativity of any differences (between the noble and the humble, the rich and the poor, the wise and the fool), cases from the life of Buddha Shakyamuni, his disciples and followers, his opponents and those who lived before his arrival, but tried to study and preserve the teachings of the ancient buddhas. These stories are taken partly from sutras, partly from Chinese Buddhist encyclopedias, or from the writings of Chinese pilgrims who visited India; the plots are presented in Japanese and reflect the view of the Japanese scribes on what the Buddha's homeland should be like. In the narrative, the plot is often tailored to the task: to prove that the Japanese Buddhist community has not strayed too far from the ancient Indian prototype. The *setsuwa* genre itself does not imply consideration of complex philosophical issues, but the more interesting are the stories where excerpts from the books of the Buddhist canon (in Chinese translation) are quoted verbatim or translated close to the text. Also noteworthy are the stories of famous masters such as Nagarjuna and Vasubandhu, and of the beginning of traditions that are especially significant for Japan: the worship of Buddha Amitabha, the bodhisattva Avalokiteśvara and the Lotus Sutra.

Tamara Dlugatsch

Institute of Philosophy of Russian Academy of Sciences (Moscow, Russia)

From Leviathan to Civil Society

The author of the article aims to better disclose the content of the concept of a social contract, first introduced in the *Leviathan* by Thomas Hobbes. Criticism of Hobbes's views by contemporary researchers is briefly examined (T. Parsons, Q. Skinner, E. Yu. Soloviev). J.-J. Rousseau, who developed the principles of the social contract, explained the emergence of the state by the need to introduce private property. This is no longer a sovereign state with subjects, but a civilian community with citizens who, thanks to the agreement, become parts of a common will. It is the citizens who pass laws in their forums and establish private property; it is the civilian community that has sovereignty. Equality of citizens in all spheres of life is due, according to Rousseau, to equal property, therefore only those government measures that prevent too large differences in the size of property are recognized as legal. A small part of the article is devoted to modern theories of justice and relative justice by J. Rawls and M. Walzer, who drew attention to the initial inequality of the possibilities of people and the ways to overcome it. The author of the article points out the difficulties associated with acts of sovereignty, i.e.,

with acts of adoption of laws in the teachings of Rousseau. The legislator proposing laws and the people adopting them are in complex antinomic relationships: the unenlightened people do not understand the meaning of the proposed laws, and the legislator cannot explain it, because it is ahead of its time. Rousseau does not resolve this antinomy as well as he cannot recognize common sense as a reliable way of managing society. The analysis of some modern concepts of social structure – of J. Habermas and V. Bibler – forces us to recognize Rousseau as our contemporary, with whom we are now engaging in dialogue on the most important problems of current development.

Vesa Oittinen

Aleksanteri Institute, University of Helsinki (Helsinki, Finland)

**When Diderot Met Catherine:
Some Reflections on Archetypic Event**

The article discusses a meeting in 1773–1774 Empress of Russia Catherine II the Great and philosopher Denis Diderot, which is interpreted as the archetypal event of the collision of the Western Enlightenment with a country located on the periphery of Western civilization. Diderot was one of the few Enlightenment thinkers who recognized the challenges posed by the globalization of the ideas and practices of the Enlightenment. The article discusses the problem of "enlightened despotism", it is suggested that this problem anticipates the desire to modernize the dictatorial regimes of the 20th century.

Nelly Motroshilova

Institute of Philosophy, Russian Academy of Sciences (Moscow, Russia)

History of Philosophy in Hegel's System

The paper explores Hegel's history of philosophy concept and discusses the main problems closely related to its formation and evolution such as dating of Hegel's "Lectures on the History of Philosophy" and the problems with K.L. Michelet's record of Hegel's lectures. Special attention is paid to Hegel's Introduction to the lectures on the history of philosophy in 1816 The author examines such issues as the concept of the history of philosophy, the beginning of philosophy and its history, periodization and sources of the history of philosophy, the problem of the difference between philosophy and other types of spiritual activity by Hegel. The Hegelian analysis of German philosophical idealism as a contemporary "newest" philosophy is considered. Moreover, the paper discusses the place of the history of philosophy in Hegel's system of philosophical disciplines, while the author analyzes the unprecedented ramification of the development and implementation of systemic principles in Hegel's philosophy. The author shows that the history of philosophy is disciplinary included in one of the great parts of Hegel's system - in the section "philosophy" belonged to the "absolute spirit". The huge theoretical and cultural role of the history of philosophy is evidenced by the fact that the section "absolute spirit" not only completes, but crowns the entire structure of

Hegel's system, respectively, and history of philosophy occupies the highest position in Hegel's philosophical system. Hegel places philosophy – and in its educational function within cultural Bildung, its history – above art and even above religion.

Irina Blauberg

Institute of Philosophy, Russian Academy of Sciences (Moscow, Russia)

Ferdinand Alquié – Philosopher and Historian of Philosophy

The article deals with the concept of the French historian of philosophy Ferdinand Alquié, a well-known expert on the problems of classical rationalism. Alquié, the author of works on the philosophy of Descartes, Malebranche, Spinoza, Kant, paid special attention to the methodology of historical and philosophical research. The principles of the method are closely related to the general philosophical concept, which was created during the period of the strong influence of existentialism in France. In many respects disagreeing with the existentialists, Alquié, however, adopted the ontological orientation of the philosophy of his time. His focus is on being opposed to the world of objects and not subject to any objectification. Consciousness, thinking, reason are aimed at this transcendental being, which encourages them to constantly go beyond their own boundaries. In accordance with this position, Alquié shares in the field of historical and philosophical research the study of systems and approaches, or ways of reasoning. Unlike systems that often contradict each other, approaches that are oriented towards being show a deep agreement among philosophers.

Ivan Shishkov

Pirogov Russian National Research Medical University (Moscow, Russia)

**Karl Popper and the Presocratics
(Xenophanes, Heraclitus, Parmenides)**

The article attempts to reconstruct Popper's interpretation of the philosophical and scientific ideas of Xenophanes, Heraclitus and Parmenides in order to substantiate the conclusion that it was Popper's acquaintance in his youth with the Ancient Greek Presocratic thought represented by Xenophanes, Heraclitus and Parmenides that was decisive in the formation of a critical methodological paradigm and in general philosophy of K.R. Popper. The original philosophical and scientific thought of the Presocratics was for Popper an inexhaustible source from which he drew all the wealth of his thoughts throughout his long creative life. His lengthy studies of the Presocratic thought allowed him to come to the crucial conclusion that the origins of most fundamental ideas of both classical and modern science go back not only to early Greek philosophy and science, but also to the myth-making of the ancients. In particular Popper inferred that the science of Copernicus, Galileo, Kepler, Newton was a further development of the cosmology of the Greeks, and also that the transition from prescientific myths to science became possible due to the new attitude to myths: because of the critical attitude to them.

Alexei Krouglov

Russian State University for the Humanities (Moscow, Russia)

Is Fundamental Ontology Possible?

The issue of the paper is the question if the fundamental ontology is possible. To answer it, I outline the sources of the term “ontology” in the 17th century and its development and modification in the 18–19th centuries. The contribution argues that the origin of the term “fundamental ontology” in M. Heidegger is due to both the analogy with the fundamental theology and C. Braig’s works’ influence. Heidegger’s claims to the “true” ontology revealed to him had pseudoethymological, pseudohistorical, and doubtful philosophical foundations. Heidegger’s pseudoethymological and pseudohistorical arguments are explained with his treatment of A. G. Baumgarten and I. Kant’s works. Doubtful philosophical foundations are defined with the impossibility of Heidegger’s fundamental ontology to claim to have a certain general significance or fundamentality in Aristotle and Kant’s spirit, his anachronistic metascientist claims, personal taste, as well as a wish to ensure transcendental nature to existentials. As a result, the answer to the question is as follows: in a descriptive sense, there is “Heidegger’s fundamental ontology” while there is no fundamental ontology in general, and it has never existed – probably because of its impossibility.

Gennadii Aliaiev

National Technical University "Dnipro Polytechnic" (Dnipro, Ukraine).

Tatyana Rezvykh

St. Tikhon’s Orthodox University (Moscow, Russia).

Intuition on the Primary Foundation of Simon L. Frank’s Last Notes

The paper offers to reader’s attention a publication of Simon L. Frank’s notes that have been unknown before, dated back to the late period of his life. It is unfinished fragments: “On Life” and “On Philosophy”; as well as his philosophical diary 1950. The texts are held in Simon L. Frank collection by the Bakhmeteff archive at Columbia University (USA). The introductory article carries out a palaeographic and textual analysis of the sources, and their dating. It is also examined the circumstances of the last year in Simon L. Frank’s life that stay at the immediate connection with these texts, and the connection of these texts with Simon Frank’s published works as well as with his unfulfilled creative plans for the future. The published texts deal with a number of cross-cutting themes in Frank’s thought: on essence of philosophy, on philosophy and science, on the meaning of human life, on Christian Church and faith, on ontology of time, on democracy, on the spiritual situation of (his) time. They reflect Simon L. Frank’s thinking though his major religio-philosophical intuition: the intuition of the primary foundation of being and God’s presence in man; and witness the mystical character of this intuition.

Johan Mjør Kåre

Western Norway University of Applied Sciences (Bergen, Norway)

Russian Religious Philosophy in a Secular Age

The term “Russian religious philosophy” refers to what has become the canon of Russian philosophy – the religious idealism that was created by Vladimir Soloviev (1853–1900) and then developed further by Sergei Bulgakov, Nikolai Berdiaev and others. They understood themselves as representatives for a new, Russian-Orthodox philosophy. However, this philosophical current emerged from an adoption of German idealism, above all Schelling, reformulating key themes of traditional Orthodox theology, above all the idea of human deification, in an idealist philosophical language. This article analyses this philosophy as an encounter between an Orthodox tradition and Western secular thinking that thereby secularised a religious worldview through a philosophical reflection on faith and dogmas, in parallel to how scholars from Max Weber to Charles Taylor have shown that western secularity is a result of developments within Christian thought.

Marina Bykova

North Carolina State University, Department of Philosophy and Religious Studies (USA)

Julia Sineokaya

Institute of Philosophy, Russian Academy of Sciences (Moscow, Russia)

**“Experiencing Life to the Fullest”.
An Interview with Marina F. Bykova**

In an interview with Professor Marina F. Bykova conducted on the occasion of her birthday anniversary, we talk about her professional career: from her student years at the Rostov State University (Russia) to her PhD study and then work at the Institute of Philosophy, Russian Academy of Sciences (Moscow, Russia), from her research stays and visiting research positions in Europe to her successful academic career in Russia and the USA. The topics under discussion include the understanding of philosophy, the specifics of the professional work as a historian of philosophy, the differences between the Continental and Analytic philosophical traditions, as well as the peculiarities of teaching philosophy in the USA, Europe, and Russia. The interview also goes into details about the journals *Studies in East European Thought* and *Russian Studies in Philosophy* and about the major requirements for publication in the American philosophical journals. The interview was conducted by Professor Julia Sineokaya.

Nataliya Tatarenko

Institute of Philosophy, Russian Academy of Sciences (Moscow, Russia)

Classical Philosophy of German Idealism

Reflections on the book: Bykova M.F. (ed.). *The German Idealism Reader. Ideas, Responses, and Legacy*. London: Bloomsbury Academic, 2019. 472 p.

German philosophy of the end of the 18th – first third of the 19th century, the conceptual core of which was made up by the idealistic theories of Kant, Fichte, Schelling and Hegel – is a period of spiritual and intellectual life in Germany, admiring the diversity of talents, a riot of disputes and discussions, the flourishing of literature and the assertion of the strength of the human spirit. Like any other philosophical ideas, idealistic statements were not unanimously received with the full consent of a public. Their criticism came not only from representatives of other directions, for instance an irrationalism or skepticism, but also was born among the representatives of idealism itself, serving as a powerful impetus to development. The philosophical thoughts of Marx, Kierkegaard, Nietzsche represent a negation of the previous era, based on completely different principles. The 20th century continued the tendency of rejection of the classics, offering us the philosophy of postmodernism as a culmination, however, after the total denial of everything reasonable and rational, we again trace the tendency of returning to the era of idealism and justifying its relevance today. The author looks once again to the problems in the study of the philosophy of German idealism in the context of reflection on the book *The German Idealism Reader. Ideas, Responses, and Legacy* edited by M.F. Bykova.