

## SUMMARY

### **Alexei Fokin. Boethius and his book «On the Catholic Faith»**

The article deals with one of the so-called «Theological treatises» by Severinus Boethius, Christian philosopher and theologian of VI cent. A. D., – namely, his book «De fide catholica», which to this day has never enjoyed a Russian translation. The author closely examines the problem of Boethius' authorship of the treatise whose authenticity gets proved with reference to both external and internal criteria. The author also seeks to determine the presumable date and circumstances of writing of the treatise, its place among other *Opuscula sacra* by Boethius, its purpose, contents and characteristic features.

**Keywords:** Philosophy, Theology, Late Antiquity, Early Christianity, Augustinism, Middle Ages, Scholasticism

### **Severinus Boetius. De fide catholica**

It is the first time the book *De fide catholica* by Severinus Boethius, Christian philosopher and theologian of VI cent. A. D., one from the set of his «Theological treatises», appears in a Russian translation. The translation is supplied with a detailed historical and philosophical commentary.

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

### **Artyom Krotov. To the history of the Cartesian tradition: Cordemoy's occasionalism**

The paper offers an analysis of the system by one of the most famous Cartesian thinkers. It explores the philosophic, linguistic, and pedagogic conceptions by Cordemoy. Special attention is given the influence of Cordemoy's ideas on Malebranche and Leibniz.

**Keywords:** Cordemoy, Malebranche, Leibniz, occasionalism

### **Tatiana Lifintseva. The reception of Martin Heidegger's ideas in the Systematic Theology by Paul Tillich**

The reception of M.Heidegger's ideas by the 20<sup>th</sup> century theology remains an important topic of research for both historians of philosophy and theologians. Heidegger put forward a variety of notions regarding the specific character of human existence which proved to be of great importance for the theology of the 20<sup>th</sup> century. Paul Tillich, an outstanding philosopher and Protestant theologian, built an ontological system similar to the one by Heidegger, but based on religious premises. Tillich believed that Heidegger's philosophy, which founded its doctrine of man on an explanation of human existence, proved to be, however unintentionally, so close to Christian anthropology that it may be possible to speak of Heidegger's thought, his professed atheism notwithstanding, as latently «theonomic».

**Keywords:** Ultimate concern, sacred and profane, finitude, temporality, being-to-death, anxiety, desertedness, genuine and ungentine existence

**Alexandre Mikhailovsky. Myth, History and Technology: Ernst Jünger's Meditations at «the Wall of Time»**

The German writer and philosopher Ernst Jünger (1895–1998) is well-known for his politico-philosophical essay *The Worker* (1932) and enjoys the reputation of a theorist of the «Conservative Revolution» who influenced Martin Heidegger's philosophy. As far as Jünger's later period is concerned, however, there is a certain gap in the academic bibliography dedicated to his work. Following World War II Ernst Jünger significantly modified his «heroic-realistic» position regarding technology towards a more ecologically oriented stance. He promoted the criticism of technocratic modernity and thus contributed to the philosophical speculation on technology in the second half of the 20<sup>th</sup> century. This paper offers an analysis of Jünger's essay «At the Wall of Time» (1959) which deals with such problems as the end of history, the overcoming of nihilism and the individual freedom in the era of the global technical revolution.

**Keywords:** German philosophy of technics, conservative revolution, modernity, mythos, philosophy of history, geophilosophy, E.Jünger, F.G.Jünger, G.Anders

**Lolita Makeeva. Mental realism: pros and cons**

The article is devoted to the problem of reference and ontological status of psychological terms: whether they refer to something existing in reality or whether they are but a mere *façon de parler*. The question has been widely debated in the philosophy of mind and has come to serve the line of demarcation between mental realists and anti-realists and between reductive and non-reductive physicalists as well. The well-known arguments against reductive physicalism and its proponents' objections are considered. The author shows that though the epistemic or linguistic treatment of such mental properties as subjectivity, intentionality, phenomenal quality, etc., cannot resolve the problem, it deepens our understanding of it.

**Keywords:** philosophy of mind, psychological terms, mental realism, reductive physicalism, non-reductive physicalism, mental properties

**Irina Muerberg. Bernard Williams and the transformation of ethics into a political philosophy of liberty**

Bernard Williams, an outstanding British philosopher of the second half of the 20<sup>th</sup> century, started his academic career in the field of ethics, as a representative of analytical philosophy. The major target of his philosophic enquiry was the critique of «the system of ethics» undertaken with the purport of securing a true understanding of the way morals works in reality. This investigational choice is responsible for the central position the notion of «being with the other» occupies in his thought, the theme of such a kind as to presuppose irrationality of rivalry and conflicts. This is how a transition from ethics to political philosophy took place.

**Keywords:** «The system of ethics», ethics of duty, moral luck, shame and blame, freedom, moral choice, political philosophy, agency, rivalry, conflict

**Bernard Williams. From Freedom to Liberty**

Bernard Williams analyzes freedom as a political value. To make his analysis philosophically relevant, the author suggests two basic conditions: 1. to view it as «a function of actual history»; 2. to aim at constructing the notion of freedom rather than defining it. The notion of «constructing freedom» applies at different levels of its apprehension. Realization of the above principles brings Williams to the conclusion that modern societies are rightly concerned with freedom and aim to deliver more of it than did earlier societies.

**Keywords:** Freedom as political value, primitive freedom, the political, power, legitimation, political opposition, agency, rivalry, conflict, claims in liberty

**Mogens Lærke. Sketch of a Metaphysics of Absolute Exteriority. Some reflections on Spinoza's theory of causality and ontology of power**

In this article, I argue against the idea that Spinoza's notion of immanence can be understood as logical inherence in the Leibnizian sense (i.e. according to the principle of predicate-in-subject). Through an analysis of the fundamental categories of Spinoza's theory of causality (*causa sui*, *causa immanens*, *causa transiens*), I demonstrate that Spinoza's system can be reconstructed as a radical causal rationalism or ontology of power and action. I maintain that Spinoza's system of immanence must be understood – somewhat contra-intuitively – as a philosophy of «absolute exteriority». Hence, when Spinoza maintains with Saint Paul that «in God, we move and live and have our being», we must understand the preposition «in» in the sense of being *in action*, rather than in the sense of being *in a subject*.

**Keywords:** causality, self-causation, immanence, inherence, power, exteriority, subject, ontology

**Andrey Maidansky. Spinoza's «true logic»**

Spinoza worked to develop a special, objective logic which would take into account the nature and order of things dealt with by the human intellect. Spinoza once gave this science the name of «true Logic» implying that its aim would be to look for a method of improving the intellect and thus to help people achieve the «supreme good». True logic is at the same time the true ethics, and vice versa. Contrary to the common opinion, the real subject of Spinoza's *Ethics* is not the Nature as such, but the *idea* of Nature. Spinoza seeks not to build, but only to reflect this idea which is innate to every thinking mind.

**Keywords:** Spinoza, objective logic, method, reflective cognition, intellect, supreme good, idea of Nature

***Chantal Jaquet. Paul Ricoeur and Jean-Pierre Changeux's reference to Spinoza's theory of mind and body relationship «What makes us to think. Nature and the order»***

In their commonly written book «Ce qui nous fait penser. La nature et la règle», the neurobiologist Jean-Pierre Changeux and the phenomenologist Paul Ricoeur both refer to Spinoza's theory of mind and body relationship to explain their different points of view. Spinoza plays an important part in their exchange, making it altogether possible despite the opposition between the neurobiological and phenomenological approach. The aim of the article is to examine the use they make of Spinoza's conception to settle a common ground and to legitimate their respective theses.

**Keywords:** body, mind, Spinoza, Ricoeur, Changeux, neurobiology, phenomenology, monism, reductionism

***Vittorio Morfino. Leibniz or Spinoza: a contemporary alternative***

The aim of this text is, on the one hand, to view the opposition between Spinoza and Leibniz not in a metaphysical perspective (i. e., not as the uniqueness of substance against the plurality of monads according to the Hegelian model), but rather on the level of the finite and its internal relations (as monads against *modi*), and, on the other hand, to lift this opposition out of the context of strictly historiographic problems in order to evaluate its meaning in terms of *Wirkungsgeschichte* as considered from a theoretical point of view.

**Keywords:** Spinoza, Leibniz, Husserl, Simondon, monadology, intersubjectivity, transindividuality, relation, passion, individuals

***Lorenzo Vinciguerra. Aesthetica sive Ethica. Spinoza on the essence of art***

Spinoza's reflections on art do not constitute an aesthetics in the sense as developed by Kant and then by our contemporary philosophy of art. Nevertheless, they offer an interesting meditation about arts as related to bodily forces. In response to the difficulties we encounter on our way towards understanding art and its problems today, the article sketches a Spinozistic approach to the essence of art at the time of post-modernism.

**Keywords:** art, aesthetics, power, body, ethics, philosophy of art, Spinoza, Spinozism

***François Flahault. On Spinoza and wisdom***

In this paper, I question the conception of wisdom developed by Spinoza. According to Spinoza, wisdom is clearly distinguishable from the ideal of holiness. Nevertheless, it does not coincide with wisdom as practiced by ordinary people. Indeed, contrary to ordinary folk who, in Spinoza's eyes, are ignorant, wisdom implies true knowledge; moreover, wisdom must provide an eternal and infinite good. Wisdom is not, however, the privilege of philosophers and must not aim at a real completeness. The paper discusses this conception, partly with the help of the definition of desire furnished by Spinoza himself.

**Keywords:** wisdom, desire, self-development, sense of existing