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Семен Франк и Юлий Айхенвальд: философские основания дружбы

В докладе предполагается рассмотреть выявленные на данный момент отзывы С.Л. Франка об известном литературном критике первой четверти XX столетия Ю.И. Айхенвальде (1872–1928), а также выяснить, какие именно философско-эстетические воззрения самого Ю.И. Айхенвальда могли быть привлекательны для Франка как философа. Вместе с тем будет предпринята попытка вычлнить в литературно-критическом наследии Айхенвальда близкие Франку идеи.

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Thinking through knowledge in Russian religious philosophy and Thomism: Simon L. Frank and Jacques Maritain on the object of knowledge

The main objective of the present paper is to present a comparative analysis of Simon Frank's Ideal Realism and Jacques Maritain's Critical Realism with respect to the question of the object of knowledge.

1. Two Religious Thinkers: Simon L. Frank and Jacques Maritain. Being born and raised up in different intellectual and spiritual environments, Simon Frank and Jacques Maritain nevertheless share to certain extent a common background. Having received a religious education, each according to the traditions to and adherence of their parents and forefathers, in the early years of their childhood, they both suffered a period of "unbelieving youth", and became converts – one from Judaism to the Russian Orthodox Christianity, as the other from Protestantism to the Roman Catholicism. Although in a different degree, they both had suffered the influence of Bergsonian philosophy, but found the way "out of the box". They both were fervent religious thinkers, aspiring for the truth, and considering it to be one of the ultimate values of human existence. Both Frank and Maritain searched for a new way of philosophy that would lead to the heights of *Philosophia perennis*, where all human efforts and experiences find a harmonious accord in the unity of the children of God.

2. Criticism of the Modern Project. Both Simon L. Frank and Jacques Maritain are highly critical about the achievements of the Modern thought. Simon Frank target Immanuel Kant the major point of his criticism, as Jacques Maritain's criticism of the Modern tradition focuses on Martin Luther as a reformer of religion, Rene Descartes as a reformer of metaphysics, and Jean-Jacques Rousseau as a reformer of morals. According to Maritain the activity of these three reformers eventually enabled the "Kantian revolution" and "positivist turn". Modernity definitely went astray from wisdom, being in a wrong track, it produced a number of great thinkers that

embodied in their untrue doctrines the tremendous errors and misconceptions of their societies rather than searched for the truth. Making the Modern western thought a point for heavily criticism, Maritain and Frank, at the same time, recognise the value of ancient authorities, believing their thought can become a fruitful source of new achievements and aspirations for contemporary thinkers. Taking the positions that coincide in general on the matter of ancient authorities, Frank and Maritain diverge due to their particular preferences with respect to particular thinkers: Frank favours Plato, Plotinus, and Nicolai of Cues, as Maritain cleaves to Aristotle, Saint Thomas Aquinas and Saint John of the Cross. However, despite this obvious divergence, they eventually arrive to similar conclusions. They both believe that the key-questions for the contemporary philosophic agenda is the rehabilitation of the abstract knowledge and the demonstration of the complex unity of abstract knowledge, on the one hand, with the rest forms of knowledge (logic, intuitive knowledge, living knowledge, etc.) as, on the other hand, with the infinite reality of being and the mysterious reality of God.

3. Simon L. Frank's Ideal Realism. Due to his philosophical premises, Simon L. Frank's Ideal Realism is constructed to demonstrate the correlation of knowledge with being that is founded upon the metaphysical principle of all-unity or unitotality (*vseedinstvo*). Within this doctrine the mind corresponds with being in order to get to the Absolute Being in the same manner as logic and intuition of all-unity come together to produce the abstract knowledge, or the concrete being and the concrete all-unity are able to produce the living knowledge (*zhivoe znanie*).

4. Jacques Maritain's Critical Realism. Jacques Maritain's Critical Realism focuses on the idea of discernment of the various degrees of knowledge in order to overcome both a noetic monism of modern idealists, and a "new" cultural dogmatism identifying with dialectic materialism that opposes itself to the former. Maritain endeavours to find a *via media* between those two extremities. His main design is to describe the entire edifice of knowledge, beginning with the degrees of rational knowledge, and ascending gradually to the most remote highs of metaphysical and mystical experience. The degrees of rational knowledge reveal themselves as the areas accessible to the experimental sciences, philosophy of nature and metaphysics, as the degrees of supra-rational knowledge are subjects to mystical experience, wisdom, and practical exercises of the contemplative life.

5. Conclusion. It seems notable that one of these positions represents the views of one of the deepest Russian Orthodox thinkers of the twentieth century – Simon L. Frank, as the other belongs to one of the deepest and most important Thomist thinkers – Jacques Maritain. Despite a number of technicalities, minor differences and variations, these two positions have much in common, being rather mutually complementary. Maritain's "metaphysical topology" that associates "the philosophy of being" with a "philosophy of the spirit", and closely follows the doctrine of All and Nothing, is looking for the supreme degree both of knowledge and of wisdom, accessible to man in this life, as the Frank's conception of the object of knowledge – its ultimate ideal of the living knowledge, and the statement that we are ourselves an absolute being, but in a mere potential and unclear form, which require a self-clarification, ascend to the clarity of the ever actual and beyond-time absolute being – rather describes the purpose and way how it can be achieved.

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Проблема оснований веры в философии С.Л. Франка и богословии и К. Ранера

В докладе я планирую сосредоточиться на экспликации спектра оснований религиозной веры в философии С.Л. Франка и богословии К. Ранера. Эти мыслители не встречались и не вступали в какие-либо отношения, но я попытаюсь показать, что некоторые места «Оснований веры» (Grundkurs des Glaubens, 1976) К. Ранера прямо перекликаются с «Непостижимым» С.Л. Франка (1939). Помимо общности в частности, я укажу на то, что системы Франка и Ранера исходят из одной точки и принимают на себя одни задачи.