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**The Problem of Understanding in the Theoretical Philosophy of V. V.
Rozanov and Russian Idealism of the late XIX - early XX centuries**

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Introduction

Relevance of the research

The perception and description of reality is one of the key problems of philosophical knowledge. Such general concepts as "world", "reality", "being", "essence", etc. include many different phenomena having both material and spiritual nature. To embrace the whole cluster of phenomena included in these general concepts means to unite the sensual, the sensible, the moral and the aesthetic, and in such a way as to exclude their contradiction. W. Dilthey believed that the dynamism of life limits its cognition by the methods of reason, and therefore contrasted the natural sciences, which on the basis of empirical facts produce concrete knowledge from the sciences of spirit, which form an understanding closely related to life in the diversity of its manifestations¹. On this basis, we can say that human existence always presupposes an adequate reproduction of reality. This reproduction is the essence of cognitive attitude to the world, which is realized through understanding. Philosophy as a worldview and a way of cognizing reality forms systems of intellectual reproduction of the world, therefore, the issue of understanding is fundamental for it. It is with the problem of understanding that the young V. V. Rozanov begins his journey in philosophy. His experience of writing the treatise "On Understanding" (1886) is a landmark in the development of the Russian idealist tradition, the problematization of which seems extremely relevant at the present stage of historical and philosophical research.

Since understanding plays a key funding role in worldviews, the issue of integrity is paramount to understanding. In fact, V. V. Rozanov posed this question to himself in a similar way. Rozanov's thought, inspired by the writings of the Russian idealist and religious mystic V. S. Solovyov, aspired to this universality. Throughout the history of philosophy, we can observe the desire for increased coherence, universality in philosophical systems. However, the specialization and

¹ See: Dilthey, W. Introduction to the sciences of the spirit // *Collected works in 6 vols.* / Translation from German. and ed. by Malakhov V. S. – Moscow: Dom intellektual'noi knigi, 2000. – Vol. 1. – pp. 279 – 304. (In Russian).

development of scientific branches increases their autonomy and allows them to develop their own conceptual systems independently. A consequence of this is the problem of the multiplicity of descriptions of the world, which, by fragmenting reality, eliminates wholeness in the form of an integral attitude of cognition, and thus makes understanding as grasping unity difficult and sometimes impossible in a relativistic and pluralistic picture of reality. In the 20th century, the manifestation of such a spiritual and social crisis was the consumerist attitude towards knowledge. Knowledge began to be regarded as a commodity, i.e. it lost its independent value and turned into information measured by quantitative criteria². In this regard, the study of understanding is **relevant** to contemporary philosophy because of its inherent wholeness, which has the potential to contribute to the search for philosophical ways to overcome this crisis.

Rationale of the research problem

It is important to note that in world thought the category of "understanding" has a long history. Understanding is most explicitly actualized as a problem in twentieth-century non-classical philosophy. It would be fair to say that understanding at this time becomes almost the main subject of philosophical inquiry. The phenomenological, hermeneutic, and analytic traditions have contributed immensely to the study of this issue. However, so far the study of understanding has not lost its relevance in modern social and humanitarian knowledge due to the above-mentioned problem of relativism and pluralism.

Since science is a universal collective activity, the experience of Russian philosophy can be useful in studying the problem of understanding. At first glance, it may seem that Russian idealist and religious philosophy does not address the problem of understanding at all. It seems that only Rozanov's philosophy is characterized by a special reference to this problem. However, a hint of the presence of this problematic in the Russian philosophical tradition is given by Rozanov

² See: Sidorina, T. YU. *Cultural transformations of the twentieth century: the crisis of culture in the assessment of Western European and domestic thinkers. Monograph.* – Moscow: Prospekt, 2018. (In Russian).

himself, considering understanding as a kind of «living knowledge» and «integral knowledge».

The elements of Russian life seemed disorderly and chaotic to the thinkers of the Silver Age. They defined Russian culture contemporary to them with such formulations as "incomprehensible structure of life", "weakness of form", "lack of determinacy and order", "fragmentation"³. Overcoming this chaos of present life is one of the main motives of philosophizing for the representatives of the Russian religious renaissance. It seems that since the 19th century and up to the middle of the 20th century, Russian thought was concerned with the creation of an integral, coherent picture of the world. Since Rozanov directly links the problem of understanding with integral cognition, we believe that the development of this problematic was implicitly and indirectly carried out by representatives of the Russian idealist tradition within the framework of the discourse of wholeness characteristic of this line of thought. The problem of integrity, acting as a condition for understanding, is one of the key problems in Russian philosophy. And its development has a rich tradition. Slavophiles, V. S. Solovyov, S. N. Trubetskoy and many others made a huge contribution to the development of this issue. However, V. V. Rozanov sets a precedent in the late 19th century by issuing a treatise "On Understanding" fully devoted to this problem.

Despite the fact that V. V. Rozanov is known to a wide range of readers for his journalistic activities, the works of his early period (before the XX century) still remain understudied. This period can be characterized as a preoccupation with theoretical philosophy, when the author still remains within the scientific paradigm despite the fact that based on the method of reason itself he criticizes it. It is important to note that the treatise "On Understanding" is the key philosophical-

³ See: Khomyakov, A. S. Remarks on Mr. Soloviev's article "Schlezer and the Anti-Historical Direction" // *Essays: In 2 vols.* – Moscow: Medium, 1994. – Vol. 1. – P. 535 (In Russian); Berdyaev, N. A. Russian idea // *On Russia and Russian philosophical culture. Philosophers of the Russian post-October foreign countries.* – Moscow: Nauka, 1990. – P. 44 (In Russian); Florensky, P. A. *The Pillar and Ground of the Truth.* in 2 Vols. – Moscow: Pravda, 1990. – Vol. 1. – P. 12 (In Russian).

theoretical work of V. V. Rozanov, because due to the unpopularity of this treatise he finished his way of philosopher by refusing to write the second "purely philosophical" book "On Potentiality and Human World"⁴. Thus, this work and this theme characterizes Rozanov only as a philosopher. Rozanov's variant of the development of Russian idealist thought is alternative to the variants proposed by his contemporaries (Slavophiles, V. S. Soloviev, S. N. Trubetskoy and L. M. Lopatin) from the ontological and epistemological points of view, and that is why the early period in Rozanov's work is interesting⁵, because already in the XX century in the worldview and style of the author there is an obvious reorientation towards religious metaphysics and essayism. The worldview turn, which directed Rozanov's thought to such immanent phenomena as birth, life, and beauty, is a direct continuation and development of the ideas of the treatise "On Understanding," but in a different genre.

Thus, the problem of this study is the historical and philosophical isolation of Rozanov's early theoretical work from any philosophical tradition. The solution to this problem involves identifying the role of V. V. Rozanov's treatise "On Understanding" both in the creative experience of the thinker and in the development of Russian idealist philosophy. This problem, firstly, makes it difficult to evaluate and perceive all of Rozanov's philosophical, journalistic and artistic activity, since, as we will show in the research, the treatise occupies a key theoretically determining position in his work. Secondly, this problem does not allow us to identify the influence of Rozanov's treatise On Understanding on Russian idealist thought as a whole. It is this quandary that we see as an independent historical-philosophical problem, which we intend to conceptualize and solve in the course of our research.

Hypothesis of the research

The hypothesis of this study is the thesis that all of V. V. Rozanov's work, both theoretical, journalistic and aesthetic, finds its foundation in the theoretical

⁴ See: Rozanov, V. V. *About myself and my life* / Comp. and ed. By Sukach V. G. – Moscow: Moskovskii rabochii, 1990. – P. 710. (In Russian)

⁵ Rozanov inherits many of the ideas and concepts of his predecessors, but develops them to form his own unique philosophy based on reason.

provisions of the treatise "On Understanding", the central idea of which is funded by the metaphysical horizon of integral cognition characteristic of Russian idealist philosophy. We believe that the concept of understanding is implicitly contained in the doctrines of "integral knowledge" and "living knowledge" of Russian philosophers. The paper points out that, despite the different methodological foundations, the ideological and structural basis of Rozanov's treatise is the concept of wholeness characteristic of Russian idealist philosophy.

The study undertakes historical and philosophical contextualization of ideas, concepts and general methodological guidelines of the treatise "On Understanding", which is designed to reveal the genetic affinity of Rozanov's theory of understanding with the idealist current of Russian philosophy, one of the main representatives of which were the Slavophiles, V. S. Solovyov, S. N. Trubetskoy and L. M. Lopatin. As a result of this study, we establish a line of ideological continuity against which it is possible to place Rozanov in the context of Russian idealist philosophy, as well as to point out the special features that allow us to single out Rozanov as an independent and significant figure in the historical development of Russian philosophical thought at the turn of the late nineteenth and early twentieth centuries.

Academic novelty of the research

The novelty of the present study is due to the need to substantiate the historical, philosophical and ideological context of Rozanov's early work, which can be defined as the "theoretical" period. It can be expressed in the following statements:

- The paper reconstructs the concept of understanding in Rozanov's early theoretical work. Its peculiarity lies in the conceptual and methodological uniqueness of Rozanov's approach to the problem of understanding, as a result of which the historical and philosophical contextualization of Rozanov's early work was previously complicated.

- The study determines that all of Rozanov's work is theoretically grounded in the philosophical provisions developed in the treatise "On Understanding". In his further works he continues to develop the idea of understanding as an integral knowledge reflecting the predicative truth of being, but in other genres of philosophical discourse.
- When studying the onto-gnoseology of the Russian idealist tradition (Slavophiles, V. S. Solovyov, S. N. Trubetskoy, L. M. Lopatin) in the context of the philosophical problem of understanding, the thesis reveals that the problem of understanding is implicit in Russian thought. It reveals the peculiarity of the structure of world understanding and the specific logic of cognitive activity, which allows us to place Russian thought in a certain historical-philosophical and cultural context.
- As a result of the historical and philosophical study of the "discourse of integrity" within the framework of Russian idealist thought (Slavophiles, V. S. Solovyov, S. N. Trubetskoy, L. M. Lopatin), the specific features of the philosophy of understanding in this tradition are characterized. Based on the results obtained, the early stage of Rozanov's work is evidentially presented as an important stage in the development of Russian idealist thought.
- The thesis identifies and systematizes Rozanov's methodological innovations, which the thinker brings to the theory of understanding of Russian idealism. The interpretation of these innovations is proposed as an experience of synthesis of two opposite paradigms, within the framework of which the author of the treatise "On Understanding" makes an attempt to fit the mechanistic principles of

the work of the mind into a whole being, interpreted as an organic integrity.

The object and subject of the research

The object of the dissertation is the idealistic direction of Russian thought of the late XIX - early XX centuries.

The subject of the study is the theoretical philosophy of V. V. Rozanov.

The study is divided into four theoretical blocks:

– First, the conceptual specificity of Rozanov's early work is revealed. Its structural elements are defined and their innovative significance is pointed out;

– Secondly, a historical and philosophical reconstruction of the three stages of Rozanov's work is undertaken, highlighting and revealing the central role of the theoretical guidelines developed by him in his treatise "On Understanding";

– Thirdly, the problem of understanding implicit in the doctrine of integral knowledge in the philosophy of Russian idealism (Slavophiles, V. S. Solovyov, S. N. Trubetskoy and L. M. Lopatin) is revealed⁶;

– Fourth, we correlate Rozanov's early work with the ideological, conceptual and methodological foundations of Russian idealist philosophy, allowing us to place the theoretical stage of Rozanov's work in the context of this tradition, as well as to indicate the innovations that he brings to it.

Methodology of the research

Vasily Rozanov's thinking in the treatise "On Understanding" is very specific and unique for the philosophical culture of his time. This specificity lies in the creative intent of the treatise. In the book, Rozanov criticizes and rejects modern culture, accusing it of falling away from being. According to Rozanov, scientific thinking replaces the direct experience of the pre-existence of being with an abstract

⁶ Note that the choice of these authors is due to their contribution to the development of the problem of "whole knowledge", which is a central theme for their philosophy.

concept of it. To solve this problem, Rozanov intends to abandon any existing interpretations of being⁷ and build a new system of understanding the world based only on the fact of the presence of reason. Through the relation of "purified" reason to being, Rozanov is going to build all science and all spheres of human life anew, and in their inseparable unity.

Despite the fact that the topic of searching for such a foundation is beyond the competence of science, Rozanov's plans included its scientific substantiation. It would be fair to say that Rozanov's contemporary culture had not yet developed the means for philosophical expression and comprehension of this problem. However, Rozanov tries to do this with the available linguistic means by means of eclectic concepts, which, however, do not refer us to any particular philosophical tradition. It is largely for this reason that Rozanov's treatise was perceived as unsystematic and therefore not appreciated⁸.

The uniqueness of Rozanov's idea, which he tried to express through an eclectic (non-systemic) vocabulary of concepts, in a special way distancing himself from any philosophical tradition⁹ complicates interpretation, and also makes it difficult to clarify the contextual correlation of his early work with any philosophical school or direction. This problem is emphasized by almost all researchers of Rozanov's early work¹⁰. However, as we have noticed above, Rozanov himself

⁷ I.e. any existing methodologies and systems. Rozanov "lets thought go free", comparing his experience of philosophy with the pre-Socratic period of searching for the basis for the construction of a new type of worldview.

⁸ See: Slonimskii, L. Z. Review of the book: Rozanov V. V. On Understanding // *Vestnik Evropy*. – 1886. – Vol. 10. – P. 851 (In Russian); Burenin, V. P. Response to V. V. Rozanov's treatise "On Understanding" // *The Rozanov Encyclopedia*. – Moscow: ROSSPEN, 2008. – P. 167 (In Russian); Shperk, F. E. Review of the book: Rozanov V. V. Beauty in nature and its meaning // *Novoe vremya*, 1897. – pp. 7 – 8. (In Russian).

⁹ The treatise is deliberately devoid of any reference or citation to the source.

¹⁰ Here are some key studies: Nikolyukin, A. N. *Rozanov*. – Moscow: Molodaya gvardiya, 2011. – P. 12 (In Russian); Sukach, V. G. The mystery of Rozanov's personality // *Rozanov V. V. About himself and his life*. – Moscow: Moskovskii rabochii, 1990. – P. 9 (In Russian); Fateev, V. A. *V. V. Rozanov: life, creativity, personality*. – Saint Petersburg: SPBGU, 1991. – P. 10 (In Russian); Palievskii, P. V. Rozanov and Florensky (Report read at the symposium dedicated to P. A. Florensky in Bergamo) // *Literaturnaya ucheba*, 1989. – Vol. 1. – P. 112 (In Russian); Bibikhin, V. V. Time to read Rozanov // *Rozanov V.V. On Understanding. The Experience of Investigating the Nature, Boundaries and Internal Structure of Science as an Integral Knowledge*. – Moscow: Institut filosofii, teologii i istorii Svyatogo Fomy, 2006. – P. XII (In Russian); Semenyuk, A. P. *The problem of understanding in the work of V. V. Rozanov*. Dissertation for the degree of candidate of historical sciences. – Tomsk, 2002. – P. 22 (In Russian); Semenyuk, A. P. *The problem of*

provides the key to the interpretation of his work in the treatise, contrasting knowledge detached from life with pre-predicative understanding, in which the truth of whole being is revealed. This opposition between "living knowledge" and "dead scholarship", as well as the desire for integrity in cognition, is a characteristic feature of Russian philosophical thought¹¹.

In the 19th century, the idea of positivist scientificity actively spread in the intellectual environment of domestic culture. The methodological basis of positivism was mechanism. This type of thinking operates with analysis as the main method. This method involves breaking down the real world into its constituent parts, objects and entities, which are then reconstructed in simplified idealized concepts and images of the original reality in the mind of the researcher¹². Mechanism can be said to rest on the idea of the "duality of the world", where there is an insurmountable distinction between the natural world and the world as perceived by humans (culture), and between the natural and the rational.

Russian idealist philosophy, on the contrary, does not recognize the methodological principles of Western mechanism, and from this denial it builds its unique understanding of being. Organicism can be considered as a methodological principle of Russian philosophy¹³. This methodology rejects mechanistic dualism

understanding in Russian religious philosophy of the XIX - early XX centuries. Dissertation for the degree of Doctor of Philosophical Sciences. – Tomsk, 2016. – P. 202 (In Russian).

¹¹ See: Losev, A. F. *Russian Philosophy // Essays on the History of Russian Philosophy*. – Sverdlovsk: UrGU, 1991. – pp. 70–71 (In Russian); Špidlík, T. *The Russian Idea: a different vision of man*. – Saint Petersburg: Izdatel'stvo Olega Abyshko, 2006. – P. 89 (In Russian); Prasolov, M. A. *Subject and Being in Russian Metaphysical Personalism*. – Saint Petersburg: Asterion, 2007. – 352 p. (In Russian); Zhukova, O. A. *Philosophy of Russian Culture. Metaphysical perspective of man and history*. – Moscow: Soglasie, 2017. – P. 509 (In Russian).

¹² See: Berkovskii, V. A., Tronina, L. A., Goncharov, A. S. History of the mechanistic concept in Western European philosophy // *Kant*. – 2022. – Vol. 2 (43). – pp. 85 – 89. (In Russian)

¹³ See: Kuz'mina, G. P. *Ideas of organicism in Russian social philosophy*. Dissertation for the degree of Doctor of Philosophy. – Cheboksary, 2007. – pp. 19 – 32 (In Russian); Dzhimbinov, S. B. Rozanov's worldview in the context of Russian philosophy // *V. V. Rozanov's heritage and modernity: materials of the International Scientific Conference* / compiled and edited by A. N. Nikolukin. – Moscow: ROSSPEN, 2009. – P. 391 (In Russian); Krasitski, Ya. Struggle for truth (Berdyayev, Kant and others) // *Solov'evskie issledovaniya*. – 2014. – Vol. 2, No. 42. – pp. 108 – 127 (In Russian); Volgin, O. S. *The Idea of Progress in Russian Religious Philosophy of the Silver Age*. Dissertation for the degree of Doctor of Philosophy. – Moscow, 2004. – pp. 169 – 181 (In Russian); Obolevitch, T. Ideal-realism of F. W. J. Schelling and Russian religious philosophers // *Vestnik Russkoi khristianskoi gumanitarnoi akademii*. – 2012. – Vol 13, No. 3. –

and presents the world as a living organism, a unified whole where the natural and the cultural, the immanent and the transcendent are inextricably linked. In this philosophy, mechanistic cognition, which breaks life down into its inorganic components, is considered a simplification and distortion of the reality of life, which can only be apprehended through direct and complete "life" experience. Positivism asserts that science is the only valid way of obtaining knowledge and rejects all other approaches to understanding the world. However, this concept was not accepted by Russian philosophical thought - that branch of it which included the experience of mystical understanding of being developed by the church tradition within Orthodoxy. Russian thinkers believed that being is the unity of existence, so reason is a part of it, which means that it is impossible to divide ways of cognition into reasonable and unreasonable. If being is one then truth must also be one and include all of man's cognitive faculties that help him to know being. In this connection Russian thinkers turned to organic methodology, which makes it possible to restore the unity of religion, philosophy and art lost to science.

Rozanov shares the organicist paradigm characteristic of Russian philosophical thought. He considers understanding and being in the metaphysical framework of the problem of integrity¹⁴, so we believe that the consideration of Rozanov's early work in the context of the Russian idealist tradition will reveal the historical and philosophical origins of the treatise "On Understanding".

In this research we rely on the periodization of V. V. Rozanov's work proposed by V. G. Sukach¹⁵. According to his periodization¹⁵, the early period of Rozanov's work (before the 20th century) is devoted to developing the theme of the philosophy of understanding, the middle period (1900-1910) is focused on the study

pp. 66 – 74 (In Russian); Gaidenko, P. P. Gnostic motives in the doctrines of Schelling and Vladimir Soloviev // *Znanie. Ponimanie. Umenie.* – 2005. – No. 2. – pp. 202–207 (In Russian).

¹⁴ This aspect is reflected in the full title of Rozanov's book, "On Understanding: An Experience of Investigating the Nature, Boundaries and Internal Structure of Science as *Integral Knowledge*".

¹⁵ See: Sukach, V. G. The mystery of Rozanov's personality // *Rozanov V. V. About himself and his life.* – Moscow: Moskovskii rabochii, 1990. – pp. 8 – 9 (In Russian).

of the metaphysics of religion, and the late period (1910-1919) is devoted to the artistic expression of beauty.

To achieve the goal, the thesis utilizes the following methods of historical and philosophical research:

The comparative-historical method will allow to take into account the facts related to the life and work of the authors under consideration in a particular historical epoch, and will increase the accuracy of the analysis of concepts, it will also allow to reveal the influence of historical events on the work of the authors under study.

The method of historical-philosophical reconstruction will allow us to refer to the concepts and systems of other authors, who influenced the authors under study, for a more accurate hermeneutic interpretation of the concepts built by them.

The biographical method will allow us to take into account the influence of biographical facts on the concepts under consideration, and will simplify the task of finding authors who have had an influence.

Since the socio-cultural background of the production of philosophical knowledge is reflected in the content of philosophical concepts, the cultural-historical method will allow us to understand the authors' belonging to this or that tradition, as well as to take into account the intellectual trends prevailing in the cultural space of the epoch under consideration.

Due to the fact that the focus of attention is on the ideological phenomenon and the context of its emergence, the study also relies on the method of hermeneutics of philosophical texts, which allows us to reconstruct the philosophical concepts and problematic discussions of philosophical issues presented in them. The choice of such a method is conditioned by the specificity of Rozanov's treatise. "On Understanding" is a special text. It is a freestanding work, in a sense self-enclosed in its historical and cultural integrity. The context of its emergence and the results of its presence in the intellectual Russian environment are extremely important for its

assimilation. It contains immanent semantic links that will later be presented, for example, in the phenomenological tradition. Therefore, this study requires the application of both hermeneutic research methods and textual methods.

Purpose and objectives of the research

The aim of the present study is the historical and philosophical reconstruction of V. V. Rozanov's concept of understanding in order to correlate its main provisions with the Russian idealist tradition and to highlight the ideological innovations that Rozanov brings to it.

The above goal is intended to test the research hypothesis, which assumes that Rozanov's early work is based on the idea of integral knowledge, which is developed within the Russian idealist tradition mainly by the Slavophiles and V. S. Soloviev.

This purpose involves solving the following objectives:

1. To determine the place of the treatise "On Understanding" in the creativity of Rozanov with the identification of its specific features, conditioned by the world outlook of the author.
2. To identify the prerequisites of the doctrine of understanding in Rozanov's early article "Study of the Idea of Happiness as an Idea of the Supreme Beginning of Human Life".
3. To reconstruct Rozanov's teaching in the treatise "On Understanding", indicating key ideas and concepts.
4. To determine how the theoretical guidelines of the treatise "On Understanding" are refracted and developed in Rozanov's works of the middle and late period of his work (after the XX century).
5. To identify and reveal implicitly contained problematics of understanding in the doctrine of integral knowledge of Russian idealistic thought of the late XIX - early XX century ("living knowledge" of Slavophiles, "integral

knowledge" of V. S. Soloviev, "sobornoe soznanie" of S. N. Trubetskoy, "substantive unity of spirit" of L. M. Lopatin).

6. To correlate Rozanov's teachings with the characteristic features of Russian idealist philosophy
7. To characterize the methodological specificity of Russian idealist thought in its approach to understanding, and to identify the innovations that Rozanov brings to it.

Subject area and methodological basis of the study

In accordance with the purpose of the study, the present work in the study of the concepts of Russian idealism (the object of the study) is limited to the "sophiological" direction of Russian thought of the late XIX - early XX centuries. In this period, this movement was in a state of active formation. Among the authors who stood at the ideological origins of the sophiological tradition, in this study we emphasize: A. S. Khomyakov, I. V. Kireevsky, V. S. Solovyov, S. N. Trubetskoy, L. M. Lopatin. Conventionally, they can be called the "first generation" of sophiological philosophers. In this study we will try to place Rozanov's philosophy in the context of this trend due to their historical-cultural and ideological proximity. It is important to note that this tradition is not limited to the above authors. In selecting the authors, we tried to reflect the historical dynamics of the development of the idea of understanding within this trend. It is also important to say that the theme of understanding in Russian idealism finds its further development in the philosophical thought of S. L. Frank, S. N. Bulgakov, N. O. Lossky, P. A. Florensky, and N. A. Berdyaev. We conditionally refer these authors to the next generation of philosophers who logically developed and enriched the theories of their predecessors. Therefore, the concepts of understanding of these authors can become the objects of the following study of the problems of understanding in Russian idealism.

The choice of methodology of Russian idealist philosophy assumes a number of important research limitations. First, it is an assumption under which the Russian

philosophical tradition is presented in the study as unified and interconnected. In historiographical questions, in accordance with the established methodology, we turn to the internal self-reflection of the representatives of Russian idealism. This approach is relevant with regard to the establishment of the ideological framework. However, we note that for the history of philosophy the question of the unity of the Russian philosophical tradition is still open. Therefore, it is important to understand that the characterization of the Russian idealist tradition in this study is a slight simplification. Certainly, Russian idealism was richer and more complex than is shown in the study.

Second, the Russian idealist tradition was developed in critical opposition to Western European philosophy. Therefore, in the study we will often refer to Western philosophy, on the contrast to which the uniqueness of Russian philosophical thought will be pointed out. It is crucial to realize that the reconstruction and illumination of certain provisions of Western European philosophy in this study represents a Russian idealistic interpretation of it. Therefore, it is important to note that such an interpretation is definitely authentic to Russian thought and has its own historical and philosophical limitations dictated by the onto-gnoseological and value attitudes of the authors belonging to this tradition.

The extent of scientific elaboration of the problem

Even during his lifetime, Rozanov's talent was recognized by such famous contemporaries as V. S. Solovyov, N. A. Berdyaev, A. Belyi, Z. N. Gippius, M. M. Prishvin and many others. However, the thinker is remembered as an original and extravagant innovator-publicist. It is fair to say that the polemics surrounding Rozanov's journalistic and artistic work rather obscured the basic meaning of his quest, since Rozanov himself saw himself primarily as a philosopher¹⁶. Rozanov's early purely theoretical work "On Understanding" went unnoticed by his contemporaries, and the isolated reactions to his work were negative and repulsive

¹⁶ See: Rozanov, V. V. *About himself and his life* / Compiled and edited by V. G. Sukach. – Moscow: Moskovskii rabochii, 1990. – P. 710 (In Russian).

to potential readers because they presented Rozanov's philosophical concept as unsystematic, eclectic, confused, and anti-scientific¹⁷. Despite some delay, the first favorable reviews of the book appeared in the essays of Rozanov's closest comrades, N. N. Strakhov and F. E. Shperk¹⁸. However, these reviews were more reflective of Rozanov's unusual ability to think philosophically than they were of the direct content of the work.

In the mid to late twentieth century, there were studies done by V. V. Zenkovsky and A. D. Sinyavskii that deserve mention in the emigrant literature¹⁹. Zenkovsky in his works drew attention to the problem of understanding in the context of Rozanov's worldview, seeking to give his understanding a religious orientation. In his work he presents an interesting analysis of the conception of the theory of Rozanov's understanding, correlating it with transcendental realism, characteristic of Russian philosophical thought. A. D. Sinyavskii in his work conducts a methodological analysis of Rozanov's metaphysics of religion and aesthetics, characterizing Rozanov's work by the aspiration to immanent cognition of the world. It should be noted that in these works the authors do not specifically address the problem of understanding Rozanov. The reference to the category of understanding in these works is an auxiliary means to characterize the genre peculiarities of Rozanov's publicistic and artistic creativity.

Until the end of the twentieth century, Rozanov's treatise remains neglected. In the Soviet period, Rozanov's works also remain unclaimed. However, since the 1990s, a surge of interest in his work begins. Among the researchers of this period

¹⁷ See: Pervov, P. D. *Philosopher in the Province // V. V. Rozanov: Pro et contra*. – Saint Petersburg: RKhGA, 1995. – Vol. 1. – P. 95 (In Russian); Prishvin, M. M. *About V. V. Rozanov. // V. V. Rozanov: Pro et contra*. – Saint Petersburg: RKhGA, 1995. – Vol. 1. – P. 131 (In Russian); Slonimskii, L. Z. *Review of the book: Rozanov V. V. On Understanding // Vestnik Evropy*. – 1886. – No. 10. – P. 851 (In Russian); Hollerbach, E. *F. V. V. Rozanov. Life and work*. – Paris: YMCA-Press, 1976. – P. 17 (In Russian).

¹⁸ Strakhov, N. N. *Review of the book: Rozanov V. V. On Understanding. The Experience of Researching the Nature, Boundaries and Internal Structure of Science as an Integral Knowledge // Saint Petersburg: Zhurnal Ministerstva narodnogo prosveshcheniya*, 1889. – No. 9. – P. II (In Russian); Shperk, F. E. *Review of the book: Rozanov V. V. Beauty in nature and its meaning. – Novoe vremya*, 1897. (In Russian).

¹⁹ Zenkovsky, V. V. *History of Russian philosophy*. – Leningrad: Ego, 1991. – Vol. 1, part 2. – P. 276 (In Russian); Sinyavskii, A. D. *Fallen Leaves by V. V. Rozanov*. – Paris: Sintaksis, 1982. (In Russian).

we should emphasize the works of S. V. and V. K. Pishunov, K. A. Makhlak and S. R. Fedyakin²⁰. Although the works of these authors do not directly explore the theme of understanding in Rozanov's early philosophy, they make isolated attempts to explain Rozanov's religion of life and aesthetics based on the main points of the treatise. These authors interpreted Rozanov's understanding by analogy with the Western theories of W. Dilthey, H. Rickert, E. Husserl and M. Heidegger. However, it is important to note that these authors do not provide a detailed analysis of the category of understanding. We assume that with this non-classical interpretation of Rozanov's understanding the authors tried to actualize this period of Rozanov's work, giving it importance by pointing out the similarities with the concepts of Western authors.

Since the late 1990s and early 2000s, a circle of regular researchers of Rozanov's work has been forming. Among them we should mention A. N. Nikolyukin, who devoted his works to the biographical study of Rozanov's work²¹. His efforts have resulted in a corpus of Rozanov's major texts, and a complete collection of his works, comprising thirty volumes that was released in 2017. The key contribution of historiographer V. G. Sukach, who devoted all his work to the study of Rozanov's heritage and its historical context, should also be emphasized²²;

²⁰ Pishun, V. K., Pishun, S. V. *V. V. Rozanov's Religion of Life*. – Vladivostok: DVGU, 1994. – 208 pp. (In Russian); Pishun, S. V. *Social Philosophy of V. V. Rozanov*. – Vladivostok: DVGU, 1993. – 152 pp. (In Russian); Makhlak, K. A. The theme of time in V. V. Rozanov // *Nachalo*, 2000. – No. 10. URL: <https://slovo-bogoslova.ru/nachalo/tema-vremeni-u-v-v-rozanova/> (date of reference: 09.02.2022), (In Russian); Fedyakin, S. R. Genre discovered by V. V. Rozanov // *Rozanov, V. V. When the authorities have gone... / Compiled by P. P. Apryshko and A. N. Nikolyukin*. – Moscow: Respublika, 1997. – pp. 597 – 602 (In Russian).

²¹ Here are the main works: Nikolyukin, N. A. *Rozanov*. – Moscow: Molodaya gvardiya, 2001. – 512 pp. (In Russian); Nikolyukin, N. A. *The Calvary of Vasily Rozanov*. – Moscow: Russkii put', 1998. – 503 pp. (In Russian); Nikolyukin, N. A. *Vasily Vasilyevich Rozanov. (Writer of unconventional thinking)*. – Moscow: Znanie, 1990. – 64 pp. (In Russian).

²² Sukach, V. G. The mystery of Rozanov's personality // *Rozanov V. V. About himself and his life*. – Moscow: Moskovskii rabochii, 1990. – pp. 7 – 30 (In Russian); Sukach, V. G. *Rozanov // Russian Philosophy. Small Encyclopedic Dictionary*. – Moscow: Nauka, 1995. – pp. 448 – 452 (In Russian); Bocharov, S. G., Sukach, V. G. Unknown Rozanov // *Opyty: Literary and Philosophical Yearbook*. – Moscow: Sovetskii pisatel', 1990. – pp. 348 – 350 (In Russian); Sukach, V. G. Life of V. V. Rozanov "as it is" // *Moskva*, 1990, – No. 10 – pp. 136 – 176; No. 11, – pp. 141 – 153; 1991 – No. 1, – pp. 108 – 131; No. 2-4. – pp. 120 – 128; No. 7-8, – pp. 121 – 141. (In Russian).

historian V. A. Fateev who conducted archival searches²³, as well as P. V. Palievskii²⁴, S. N. Nosov²⁵. Thanks to the historical research of these authors, Rozanov's name returned to the cultural and intellectual space, paving the way for further philosophical inquiry.

The analysis of the above-mentioned studies of Rozanov's work shows that the Rozanov-study works of this period are mainly characterized by the absence of a common approach. What these authors have in common is due to the fact that they all characterize Rozanov's thought as free and unsystematic. Therefore, the fundamental and purely theoretical treatise "On Understanding" is perceived negligently by academic philosophers and historians. In view of this, the early creative phase still remains largely outside the boundaries of scholarly inquiry. However, it is important to note that a few authoritative philosophers still give high marks to Rozanov's theoretical work. These include M. M. Bakhtin and V. V. Bibikhin²⁶.

Today such areas of Rozanov's thought as socio-political philosophy, metaphysics of gender, philosophy of family, metaphysics of religion, and aesthetics have been studied quite extensively. However, the theoretical treatise "On Understanding" still receives very little attention. Among modern studies it will be fair to single out several major ones, directly related to such a subject as understanding in Rozanov's early work. These are the works of A. P. Semenyuk and A. A. Gryakalov²⁷. In them, the authors attempt a philosophical reconstruction of

²³ Fateev, V. A. *V. V. Rozanov: life, creativity, personality*. – Saint Petersburg: SPBGU, 1991. – 368 pp. (In Russian); Fateev, V. A. *Life of Vasily Rozanov*. – SPB: Pushkinskii Dom, 2013. – 1056 pp. (In Russian).

²⁴ Palievskii, P. V. Rozanov and Florensky (Paper read at the symposium on P. A. Florensky in Bergamo) // *Literaturnaya ucheba*, 1989. – No. 1 (In Russian); Palievskii, P. V. *Apocalypse of our time // Rozanov Encyclopedia*. – Moscow: ROSSPEN, 2008. – pp. 1223 – 1230 (In Russian).

²⁵ Nosov, S. N. *Rozanov. The Aesthetics of Freedom*. – Saint Petersburg: Logos; Düsseldorf: Goluboi vsadnik, 1993. – 208 pp. (In Russian).

²⁶ Bakhtin, M. M. *Problems of Dostoevsky's work*. – Leningrad: Priboi, 1929. – 243 pp. (In Russian); Bibikhin, V. V. *Time to read Rozanov // Rozanov V. V. On Understanding. The Experience of Investigating the Nature, Boundaries and Internal Structure of Science as a Integral Knowledge*. – Moscow: Institut filosofii, teologii i istorii Svyatogo Fomy, 2006. – pp. V – XIX (In Russian); Bibikhin, V. V. *Reading Philosophy*. – Saint Petersburg: Nauka, 2009. – 536 pp. (In Russian).

²⁷ Semenyuk, A. P. *The Problem of Understanding in Russian Religious Philosophy of the XIX - early XX centuries*. Dissertation for the degree of Doctor of Philosophy. – Tomsk, 2016. – 287 pp. (In Russian);

Rozanov's theory of understanding. However, they note the problem of correlating Rozanov with any philosophical tradition²⁸. Due to the lack of methodology, the authors interpret Rozanov's earlier work in the context of phenomenological and hermeneutic philosophy. Despite some conceptual similarity between the ideas of Rozanov's treatise and modern non-classical philosophy, this approach seems to us methodologically unfounded. Among contemporary researchers, domestic phenomenologists M. A. Pylaev, K. M. Antonov and I. V. Kirsberg take a similar position²⁹. Given the prevalence of such reception of the treatise "On Understanding", it is quite possible to speak about the presence of a tradition of phenomenological interpretation of Rozanov's early work in contemporary Russian thought. It should be noted that the fact that a methodology so distant from Rozanov's cultural space is used to study his work reveals the relevance of the problem we are addressing in this study.

The significance of this problem is also confirmed by the emergence in the contemporary historical and philosophical discourse of works in which researchers try to establish the ideological horizon of the concepts used in the treatise, highlighting the influence of the philosophy of Nicholas of Cusa Leibniz, Hegel, Kant and Schelling on Rozanov³⁰.

Semenyuk, A. P. *The Problem of Understanding in the Work of V. V. Rozanov*. Dissertation for the degree of Candidate of Historical Sciences. – Tomsk, 2002. – 140 pp. (In Russian); Gryakalov, A. A. *Vasily Rozanov*. – Saint Petersburg: Nauka, 2017. – 287 pp. (In Russian); Gryakalov, A. A. Understanding and Uncertainty (Experience of V. V. Rozanov) // *EINAI: Filosofiya. Religiya. Kul'tura*. – 2016. – Vol. 5, No. 1–2 (9-10). – pp. 80 – 106. (In Russian).

²⁸ As well as V. V. Bibikhin, who essentially actualized the treatise in contemporary Russian philosophy, pointing to the congeniality of Rozanov's ideas to the representatives of phenomenological philosophy.

²⁹ Pylaev, M. A. *Western Phenomenology of Religion: Theoretical and Methodological Foundations and Prospects for Building Religious Studies as a Science of the Sacred*. – Moscow: Rossiiskii gosudarstvennyi gumanitarnyi universitet, 2006. – P. 28 (In Russian); Antonov, K. M. Russian Religious Philosophy and Phenomenology of Religion: Points of Contact // *Religiovedcheskie issledovaniya*. – 2011. – Vol 1, No. 2. – pp. 7 – 21 (In Russian); Kirsberg, I. V. Anti-Semitism as a mode of research? (V. V. Rozanov: Anticipations of Twentieth Century Biblical Studies) // *Filosofiya i kul'tura*. – 2009. – No. 4. – pp. 62 – 71. (In Russian).

³⁰ Let us list the most characteristic works: Rezvykh, T. N. Leibnizian motifs in the early Rozanov // *Khristianskoe chtenie*. – 2015. – No. 3. – pp. 183 – 198 (In Russian); Gorodilova, T. S. *V. V. Rozanov's Ontology of Everyday Life and Non-Classical Gnoseology*. Dissertation for the degree of Candidate of Philosophical Sciences. – Kirov, 2006. – 178 pp. (In Russian); Kuz'mina, G. P. *Ideas of Organicism in Russian Social Philosophy*. Dissertation for the degree of Doctor of Philosophical Sciences. – Cheboksary, 2007. – pp. 19–32 (In Russian); Obolovitch, T. Ideal-realism of F. W. J. Schelling and Russian religious

In the context of our research subject, we should emphasize A. A. Frolov's dissertation "The Problem of Thinking Style in the Philosophy of V. V. Rozanov", in which the author analyzes the relationship between thinking and language, thinking style and worldview in Rozanov's works³¹. In this paper there is a paragraph "Gnoseological problematics of the treatise "On Understanding"", in which the author directly touches the subject of our study. A. A. Frolov notes the problem of determining whether Rozanov belongs to any philosophical direction.

The dissertation by A. A. Medvedev "V. V. Rozanov's Essays on F. M. Dostoevsky and L. N. Tolstoy: The Problem of Understanding"³² should also be emphasized. In this paper the author analyzes "Essays..." with a similar subject, but in the context of philology. The problem of understanding in this paper is considered from the perspective of a reader who has encountered a new form or genre in journalism. The work also includes a conceptual comparison of Bakhtin's and Rozanov's teachings, where the researcher comes to the conclusion about implicitly hidden similarities between the authors, which is expressed in a special logic of "distrust of intellectual cognition".

The closest works to the topic of our study are the works of A. P. Semenyuk³³. This author's PhD thesis is devoted to the application of hermeneutic methodology to the study of Rozanov's work. In this work, the author tries to point out the congeniality of Rozanov's thought to non-classical philosophy (Dilthey, Ricoeur, Heidegger, Gadamer). However, despite the chosen methodology, Semenyuk tries to interpret Rozanov's theory of understanding from the position of a unique and

philosophers // *Vestnik Russkoi khristianskoi gumanitarnoi akademii*. – 2012. – Vol. 13, No. 3. – pp. 66 – 74 (In Russian).

³¹ Frolov, A. A. *The Problem of Thinking style in the Philosophy of V. V. Rozanov*. Dissertation for the degree of Candidate of Philosophical Sciences. – Saint Petersburg, 2015. – 160 pp. (In Russian).

³² Medvedev, A. A. *V. V. Rozanov's Essays on F. M. Dostoevsky and L. N. Tolstoy: The Problem of Understanding*. Dissertation for the Candidate of Philology Sciences. – Moscow: MSU, 1997. – 222 pp. (In Russian).

³³ Semenyuk, A. P. *The Problem of Understanding in Russian Religious Philosophy of the XIX - early XX centuries*. Dissertation for the degree of Doctor of Philosophy. – Tomsk, 2016. – 287 pp. (In Russian); Semenyuk, A. P. *The Problem of Understanding in the Work of V. V. Rozanov*. Dissertation for the degree of Candidate of Historical Sciences. – Tomsk, 2002. – 140 pp. (In Russian).

distinctive work. He reconstructs Rozanov's theory of understanding from its own foundations, distancing himself from the historical and philosophical context. Semenyuk emphasizes the innovative character of Rozanov's methodology, however, in this connection he notes the problem of correlating Rozanov with any philosophical tradition. In his doctoral dissertation, A. P. Semenyuk tries to explicate the problem of understanding within the framework of the Russian idealist tradition (here our research overlaps with the author's work) and to put it into the context of world philosophy. Nevertheless, due to the specificity of Rozanov's treatise, he recognizes that the contextual definition of Rozanov's belonging to the Russian idealist tradition requires a separate study. He writes: "The philosophical study of Rozanov's doctrine, of course, needs to restore the historical-philosophical and ideological context to which it can be attributed. The solution to this task is fraught with the difficulty that Rozanov himself, either intentionally or due to his lack of skills in philosophical analysis, bypasses the topic of the links between his theory and the tradition of world thought. The search for the intellectual origins of Rozanov's theory of understanding has been conducted in the research literature for decades, and perhaps has not yet yielded significant results"³⁴.

It is also worth noting foreign studies of Rozanov's work. Foreign authors in the study of Rozanov's works rely on the methodology of "Slavic Studies". This approach implies the study of philosophical ideas and concepts of Russian thinkers in a broad context: cultural, social and political. In the case of Rozanov, his journalistic and artistic legacy has been studied by foreign researchers in relation to the influence of Rozanov's views on culture in matters of gender, religion, and the understanding of artistic creation³⁵. Separately, it is important to mention the Italian

³⁴ Semenyuk, A. P. *The Problem of Understanding in Russian Religious Philosophy of the XIX - early XX centuries*. Dissertation for the degree of Doctor of Philosophy. – Tomsk, 2016. – P. 202. (In Russian).

³⁵ Let's highlight the most revealing studies: Banerjee, M. Rozanov on Dostoevskij // *The Slavic and East European Journal*. – 1971. – Vol. 15. – No. 4. – pp. 411-424; Crone, A. L. *Eros and Creativity in Russian Religious Renewal. The Philosophers and the Freudians*. Leiden, Boston: Brill, 2010. – 264 pp.; Sinyavsky, A. Rozanov // *Ideology in Russian Literature*. Michigan University: Macmillan, 1990. – pp. 116-133; Rumyantseva, N., Fisenko, O., Suvorova, E. Russian Nietzsche: Question about Linguistic Commenting of Texts of V.V. Rozanov in Foreign Audience // *European Research Studies*. – 2018. – Vol. 21. – pp. 635-642; Mondry, H. Physical and Metaphysical Visualities: Vasily Rozanov and Historical Artefacts // *Arts*. –

school of historiography engaged in the study of Rozanov's critique of the Christian worldview³⁶. In general, an appeal to the Western Rozanov-study literature shows that, despite the interest in certain aspects of Rozanov's work, his theoretical works have so far remained virtually unattended in the foreign scientific community.

Thus, the analysis of the literature shows that the topic of Rozanov's early work is understudied. The few studies devoted to Rozanov's early treatise reveal the problem of placing the treatise "On Understanding" in the context of a particular philosophical tradition. At the moment, there are no studies that aim to solve this problem. Our study is aimed at historical and philosophical contextualization of Rozanov's work. The solution of this problem, firstly, will allow us to determine the range of ideas that influenced Rozanov of the Tractatus period, and, consequently, to determine his philosophical affiliation. Secondly, it will contribute to the interpretation of his doctrine of understanding, and thirdly, it will allow us to evaluate his contribution to Russian philosophy.

Theses submitted for defense

1. The biographical analysis allows us to establish the key role of the book "On Understanding" for all of Rozanov's work. Among the specific features of the treatise we can single out the uniqueness of the methodology, conditioned by the goal - a fundamental revision of the relations of interaction between reason and being

MDPI, 2022. – Vol. 11. – No. 4. – 70 pp.; Panitsidis, H. V. V. Rozanov - from Metaphysics of Sex to the Philosophy of History // *Philosophical Alternatives Journal*. – 2011. – Vol. 20. – No. 6. – pp. 78 – 89.

³⁶ See: Poggioli, R. *Rozanov*. — London: Bowes & Bowes, 1957. — 104 p.; Schiaffino, G. *Il volto oscuro. Metafisica del cristianesimo. Alle radici della scrittura di V. V. Rozanov* // Vasilij Rozanov: atti del Convegno Internazionale svoltosi nei giorni 1–4 ottobre 1990 a Gargnano del Garda / a cura di J. Křesálková. — Praga; Milano, 1993. — pp. 221–240 (In Italian); Del Noce, A. *Fede e filosofia secondo Étienne Gilson*, in *Id.*, *Pensiero della Chiesa e filosofia contemporanea: Leone XIII, Paolo VI, Giovanni Paolo II*, a cura di Leonardo Santorsola Studium, Roma, 2005. — 256 p. (In Italian); Leskovec, P. *Basilio Rozanov e la sua concezione religiosa*. — Roma, 1958. — XI, 238 p. 11 (In Italian); Manfredi P. V. V. Rozanov e la tematica vita / morte // *Il confronto letterario*, Pavia. — 1991. — No. 16. — pp. 393–414 (In Italian); Piovesana, G. K. *Storia del pensiero filosofico russo (988–1988)*. — Cinisello Balsamo: Edizioni Paoline, 1992. — pp. 234–240 (In Italian); Stiernon, D., Leskovec, P. *Basilio Rozanov e la sua concezione religiosa* // *Augustinianum*. — 1962. — N 1. — P. 209–210 (In Italian).

2. Ideological reconstruction of Rozanov's early article "The Study of the Idea of Happiness as the Idea of the Supreme Beginning of Human Life" shows that this article contains methodological prerequisites peculiar to Rozanov's treatise "On Understanding", namely, the existential horizon of the problem under study, the consideration of the problem in the metaphysics of expediency and the dialectics of actual and potential, the pursuit of truth, which is understood as the unity of being and thought.

3. The conceptual philosophical reconstruction of Rozanov's theory of understanding shows that the central concept of the treatise "On Understanding" is the idea of pre-predicative and direct cognition of reality in preunderstanding, by means of which the truth of integral being is revealed to the mind. In the treatise, Rozanov asserts the onto-gnoseological value of being. In the mature and late period of his work, developing the essayistic genre of philosophical discourse, Rozanov strives to practically show the uniqueness of life's manifestations in the dialectic of the singular and the general, in essence, continuing to develop the previously expressed idea of understanding as the primary intuition of being.

4. The ideological analysis of the onto-gnoseology of Russian idealist philosophy allows us to assert the implicit presence of a developed problematic of understanding. First, in this tradition rational cognition, detached from reality, is opposed to the experience of integral and true cognition. Second, such a pre-predicative and super-logical understanding of reality is based on man's cognitive attitude to it.

5. Having studied the main ideas of the treatise and compared them with the peculiarities of Russian idealist philosophy, we can conclude that

Rozanov's work "On Understanding" belongs to this tradition both ideologically and conceptually, as well as methodologically. The main theme of this direction of philosophy is the problem of the search for integral knowledge, which is the motive and the main problem of the treatise. Religiosity as a feature of the philosophical system is also present in Rozanov's constructions and embeds his text in the historical and philosophical context of Russian idealism. The concept of "pure being" in which the truth of the unity of life is revealed is conceptually identical to the idea of "sobornost" characteristic of Russian philosophy. Rozanov's criticism of rational knowledge and the super-logical way of knowing the truth proposed by him bring him closer to the Russian philosophical tradition. The desire to develop a direct, immanent comprehension of the essence is characterized by the "vitality" of Russian philosophy, and this desire is also characteristic of Rozanov's doctrine of understanding.

6. The analysis of methodological specificity of Russian idealist thought in the approach to understanding has shown that the worldview prerequisites of Russian idealist philosophy go back to the organicist direction in the history of philosophical thought. Such a methodology is an alternative to rational mechanicism. Rozanov shares this attitude, contrasting knowledge with understanding. He, like the theorists of Russian idealism, developed the principle of integral cognition of reality in his theory of understanding. However, Rozanov arrives at the truth of integral being from the private foundation of reason. The problematics of reason is not developed by Russian idealists because of the priority of integral cognition of reality. In "On Understanding", Rozanov fills this lacuna. Therefore, it is correct to say that in his theory of understanding Rozanov tries to unite two opposing paradigms, because in his doctrine he inscribes the mechanistic principles of the work of the mind into the organicist unified being.

Main content of the research

The introduction of the thesis research reveals the relevance of the present work. In the introduction, the research hypothesis is formulated, the object and subject of the research are defined, the scientific novelty of the thesis is substantiated, the aim and objectives of this research are defined, the theoretical and methodological approach to solving the tasks set is formulated, a brief review of the research literature on the subject of the thesis is offered, the degree of development of the problem is revealed. The thesis for the defense is also presented in the introduction.

The first part of the study "*V. V. Rozanov's Theoretical Philosophy as a Historical and Philosophical Problem*" is devoted to the historical, cultural and ideological analysis of Rozanov's work.

The first chapter of the dissertation study "*The Treatise "On Understanding" in Historical and Cultural Context*" shows the key role of the treatise for all of Rozanov's subsequent work. As a result of the study, we conclude that in his post-treatise work Rozanov continues to develop the idea of understanding as an integral knowledge reflecting the pre-predicative truth of being, but in other genres of philosophical discourse. This part of the dissertation identifies specific features of Rozanov's theoretical work due to the conceptual and methodological uniqueness of his approach to the problem of understanding, as a result of which the historical and philosophical contextualization of Rozanov's early work was complicated. This chapter also substantiates the worldview peculiarities of the young Rozanov, which became the theoretical prerequisites of his early works.

In the first paragraph of the first chapter "*V. V. Rozanov's Treatise in the Perception and Evaluation of Contemporaries: Toward a History of Criticism*" we study the perception and evaluation of Rozanov's contemporaries about the treatise "On Understanding" and come to the conclusion that the author's theoretical debut did not meet with a positive reaction and therefore remained mostly unknown. Single

reviews of Rozanov's early book characterize it mainly negatively³⁷. Therefore, up until the twentieth century, it was common in the intellectual community to characterize Rozanov's first treatise as a failed attempt at Rozanov's work. Because of the failure of "On Understanding" in the XX century in the worldview of Rozanov is a revolution, and he changes the genre of his statement to publicistic, and then to artistic, and thus is remembered in the history of Russian thought. Despite this, however, biographical analysis has shown that Rozanov himself, both in the early and late period of his work, pointed to the key role of his theoretical work³⁸. Thus, this allows us to tentatively assert the ideological unity of Rozanov's entire work.

The second paragraph of the first chapter "*Specificity of the philosophical problems of the treatise "On Understanding"*" is devoted to the conceptual and biographical analysis of the theoretical period of Rozanov's work in order to identify the specificity of the philosophical problems of the treatise "On Understanding". Rozanov himself noted that interpreting his treatise within the framework of existing philosophy would not allow us to understand its true intent³⁹. Therefore, the question of the specificity of Rozanov's approach to the problem of understanding necessarily needs to be addressed. Accusing all modern culture of "falling away from life", Rozanov's treatise sought to fundamentally reconsider the relation of reason to being in such a way as to bind them in unity⁴⁰. Any existing paradigm, according to Rozanov, always implicitly contains the distinction between reason and being, so Rozanov rejects the existing methodologies and begins to develop his own, in which

³⁷ See: Pervov, P. D. *Philosopher in the Province // V. V. Rozanov: Pro et contra.* – Saint Petersburg: RKhGA., 1995. – P. 95 (In Russian); Prishvin, M. M. *About V. V. Rozanov. // V. V. Rozanov: Pro et contra.* – Saint Petersburg: RKhGA, 1995. – P. 131 (In Russian); Slonimskii, L. Z. *Review of the book: Rozanov V. V. On Understanding // Vestnik Evropy.* – 1886. – № 10. – pp. 850 – 857 (In Russian); Burenin, V. P. *Review on Rozanov's book "On Understanding" // Rozanov Encyclopedia / Compiled and edited by A. N. Nikol'yukin.* – Moscow: ROSSPEN, 2008. – P. 167. (In Russian).

³⁸ See: Rozanov, V. V. *About himself and his life / Compiled and edited by V. G. Sukach.* – Moscow: Moskovskii Rabochii, 1990. – P. 710 (In Russian); Rozanov, V. V. *Answers to the questionnaire // Pro et contra.* – Saint Petersburg: RKhGA, 1995. – Vol. 1. – P. 40 (In Russian); Rozanov, V. V. *The Fleeting // Collected Works.* – Moscow: Respublika, 1994. – P. 117 (In Russian).

³⁹ Rozanov, V. V. *Collected Works. Literary exiles: N. N. Strakhov. K. N. Leontiev / Edited by A. N. Nikol'yukin.* – Moscow: Respublika, 2001. – P. 98 (In Russian).

⁴⁰ Rozanov, V. V. *On Understanding. Experience of Research into the Nature, Boundaries and Internal structure of Science as an Integral Knowledge.* – Moscow: Institut filosofii, teologii i istorii Svyatogo Fomy, 2006. – P. 5 (In Russian).

reason acts as an extension of pure being, which is the basis for understanding. Rozanov's plans included the scientific disclosure of the category of understanding, but the philosophical way of expressing such ideas had not yet been developed in Rozanov's contemporary culture⁴¹. Despite this, Rozanov used the terminological apparatus of the concepts prevalent in his time very selectively, but it is important to note that he thought outside the paradigmatic framework of these concepts. This specificity is the reason for the difficulty in interpreting and historico-philosophical contextualization of Rozanov's treatise⁴². Based on this, we can identify the following specific features of Rozanov's treatise: the uniqueness of the concept of understanding, the anti-academic message of the work, the heavy and scientific language of the treatise, the eclectic and out-of-context nature of the ideas and concepts used by Rozanov. It is important to note that the motive of searching for a language to express the uniqueness of world-knowledge relates Rozanov's theoretical work to Russian idealist philosophy.

The third paragraph of the first chapter *"Philosophical Perceptions of Young Rozanov: Towards a Characterization of Worldview"* characterizes the worldview of young Rozanov in order to establish the cultural and philosophical prerequisites of his views, realized in his treatise "On Understanding". Historical and philosophical analysis of the sources showed that the worldview of young Rozanov was formed in the cultural environment of the sixties. The intellectual horizon of the young Rozanov can be characterized by two dominant themes: the "raznochincy" literature and the works of the classics of positivism. The consequence of further worldview crisis, which led Rozanov to the position of nihilism and atheism, is a critical revision of utilitarian values important for Rozanov, as a result of which he forms a specific understanding of education as self-education (the connection of knowledge with the direct experience of life), as well as the declaration of direct life

⁴¹ See: Rozanov, V. V. *Literary exiles. Collected Works.* / Under the general editorship of A. N. Nikolyukin. – Moscow: Respublika, 2001. – P. 220 (In Russian).

⁴² See: Bibikhin, V. V. Time to read Rozanov // *Rozanov V. V. On Understanding. The Experience of Investigating the Nature, Boundaries, and Internal Structure of Science as Integral Knowledge.* – Moscow: Institut filosofii, teologii i istorii Svyatogo Fomy, 2006. – pp. V – XIX (In Russian).

and its living as the main value⁴³. From this point on Rozanov will strive to find a way of knowing through which it is possible to point to the unity of philosophy and life. Thus, we can conclude that the discourse of wholeness (integrity) definitely brings Rozanov closer to the *pochvennichestvo*, slavophiles, and sophiological tradition⁴⁴. The ideas of this tradition were close to Rozanov, so his philosophy organically accepts elements of this paradigm, for it is through it that the possibility of expressing the unity of life and philosophy opens up.

The second chapter of the study *"The Problem of Understanding in the Philosophy of V. V. Rozanov: Concept Development and Key Ideas"* is devoted to the historical and philosophical reconstruction of the concept of understanding in all periods of Rozanov's work. It analyzes the student's article "Study of the Idea of Happiness as the Idea of the Supreme Beginning of Human Life" and shows how the theoretical foundations developed by Rozanov in this work develop and become theoretical prerequisites for the treatise "On Understanding" and all his further work ("religion of life" in his mature work, "beauty" in his later work).

In the first paragraph of the second chapter *"Prerequisites of the Doctrine of Understanding in the 'Study of the Idea of Happiness as an Idea of the Supreme Beginning of Human Life'"* we analyze Rozanov's early student article in order to establish the methodological and conceptual foundations of the subsequent treatise *On Understanding*⁴⁵. In this work, Rozanov critically examines the utilitarian idea of happiness and concludes that happiness cannot be the goal of human life, as the very fact of life precedes any notion of happiness⁴⁶. From this, Rozanov draws a turning point for all his later work on the self-value of life. In this article, Rozanov addresses the urgent problem of the detachment of knowledge from life through an

⁴³ An experience of such a revision is his article "Exploring the Idea of Happiness as an Idea of the Supreme Beginning of Human Life", written in the third year of university.

⁴⁴ See: Fateev, V. A. *Rozanov and Slavophilism* // *Vasily Vasilyevich Rozanov* / ed. by A. N. Nikol'yukin. – Moscow: ROSSPEN, 2012 (In Russian); Nikol'yukin, A. N. *Rozanov*. – Moscow: Molodaya Gvardiya, 2001. – pp. 269 – 270 (In Russian); Skorokhodova, S. I. Philosophical dialog of "pure Slavophiles" and V. V. Rozanov (some aspects) // *Philosophy and Culture*. – 2015. – No. 6(90). – pp. 875– 882 (In Russian).

⁴⁵ Rozanov V. V. *The purpose of human life. The Meaning of Life: Anthology*. / Compiled, edited, preface and notes by N. K. Gavryushin. – Moscow: Publishing Group "Progress-Kultura", 1994 (In Russian).

⁴⁶ *Ibid.* – P. 19.

appeal to being. This treatment allows Rozanov to reveal not the abstract, but the true meaning of the category of happiness. After this student article Rozanov has the intention to achieve not a separate truth category, but to reveal the very truth of being, which he realizes in the treatise "On Understanding". Thus, among the methodological assumptions of the treatise from this article, we can identify the following characteristic features: 1) the beingness horizon of the studied problematics (ontologization); 2) the study of the problematics in the metaphysics of expediency and the dialectics of actual and potential; 3) the pursuit of truth (theoretical-cognitive attitude), which is understood as the unity of being and thought.

The second paragraph of the second chapter "V. V. Rozanov's doctrine "On Understanding"" is devoted to the historical and philosophical reconstruction of Rozanov's doctrine "On Understanding". In his treatise, Rozanov seeks the unity of being and reason, based on the fact of their identity (reason is part of being). Accordingly, he attempts to describe the mechanisms of the workings of the mind in such a way that rational cognition could potentially discover the unified being recognized by Rozanov as truth. According to Rozanov's doctrine, the cognitive act is realized through the denunciation of the directly given being in the ideas and schemes of reason. However, as Rozanov notes, passing through all the stages of "arranging" being with the help of reason means only the end of the cognitive act, the result of which is rational representation (knowledge). According to Rozanov's doctrine, the representation of being is not identical with pure being, hence the truth of being cannot be revealed in it. However, Rozanov draws attention to the fact that any cognitive process is repelled by the direct experience of being. According to Rozanov, all rational representations as actual only contain the potential disclosure of pure being, which is revealed in its true fullness only in pre-predicative preunderstanding. Thus, Rozanov in his treatise "On Understanding" manages to fit the life activity of the mind into the integral horizon of being.

The third paragraph of the second chapter "*Problematics of Understanding in V. V. Rozanov's Religion of Life*" explicates the development of the problematics of understanding in Rozanov's mature work. In the treatise, Rozanov comes to the assertion of the ontological and gnoseological value of being revealed in understanding. Understanding as a subject of research attracted Rozanov by its direct relationship with life, i. e. understanding is predicative and super-logical⁴⁷. However, he later realized that in addition to the logical (theoretical) approach to the truth of being, there was also a practical one, through religion⁴⁸. Therefore, in the creative period labeled by scholars as the "religion of life," Rozanov explores how the truth of being is revealed in the pagan immanent-transcendent picture of the world through the direct "feeling of life".

The fourth paragraph of the second chapter "*Understanding as Beauty in V. V. Rozanov's "late" work*" is devoted to analyzing the development of the problematics of understanding in Rozanov's late creative work. By 1910, Rozanov realized another approach to revealing the truth of being is artistic creation. Because according to Rozanov, beauty, as well as understanding, as well as the immanent "feeling of life" is a pre-rational form of the phenomenon of being. Inspired by the work of Dostoevsky, Rozanov forms his own characteristic and specific genre of literary creation, in which he seeks to personally express the truth of pure being, acting as its mediator.

Thus, based on the analysis of the purpose and identified specifics of Rozanov's works of different periods, we can conclude about the ideological and conceptual interconnectedness of the entire work of V. V. Rozanov.

⁴⁷ Rozanov in his treatise "On Understanding" tried to reveal truth in a rational way, however, it, according to Rozanov's teaching, precedes rational cognition.

⁴⁸ See: Rozanov, V. V. *Literary exiles. Collected Works* / Under the general editorship of A. N. Nikolyukin. – Moscow: Respublika, 2001. – P. 116 (In Russian).

The second part of the study *"The Doctrine of understanding V. V. Rozanov in the context of the ideas of Russian idealism"* is devoted to the study of the doctrine of understanding V. V. Rozanov in the context of the ideas of Russian idealism.

The first chapter of the second part of the study *"The Problem of Understanding in Russian Idealist Philosophy of the late XIX - early XX century"* is devoted to the disclosure of the problem of understanding in Russian Idealist Philosophy of the late XIX - early XX centuries. In the Russian idealist tradition, there is no special treatment of the problem of understanding. However, its implicit presence is hinted at by Rozanov himself, contrasting "living" understanding with "dead knowledge" detached from life and fragmentary. Thus, the aim of this chapter is to explicate the doctrine of understanding in the idealistic direction of Russian thought (Slavophiles, V. S. Solovyov, S. N. Trubetskoy, L. M. Lopatin).

In the first paragraph of the first chapter of the second part of the study *"Living Knowledge as Understanding in Slavophile Philosophy"* the problem of understanding in Slavophile philosophy (A. S. Khomyakov and I. V. Kireyevsky) is explicated. The Slavophiles actively criticized the Western rationalist tradition. The Western type of cognition they called "dead". They believed that its peculiarity is conditioned by the orientation in cognitive activity on reasoning cognition, which, according to slavophiles, has no connection with being, but is only a set of logical and formal concepts⁴⁹. In this regard, the rational picture of the world was recognized by the slavophiles as simplistic incomplete and therefore untrue. "Dead scholarship" they contrasted with "living knowledge," which is an experiential existential act realized by focusing all of one's cognitive faculties at one point, in actual being. Such knowledge cannot be attained through logical and reasoning acts, for "living knowledge" is attained by man in being, not out of being.

⁴⁹ See: Kireyevsky, I. V. From Diary and Letters // *Selected Articles*. – Moscow: Sovremennik, 1984. – P. 217 (In Russian).; Khomyakov, A. S. The Church is One // *Essays: In 2 vols.* – Moscow: Medium, 1994. – pp. 5-25 (In Russian).

In the second paragraph of the first chapter of the second part of the study *"Understanding as Integral Knowledge in V. S. Solovyov"* we turn to the philosophy of V. S. Solovyov to explicate the doctrine of understanding. Solovyov in his philosophy insists on the necessary presence of an unconditional beginning for human life and consciousness⁵⁰. According to Solovyov, it fulfills the function of the basis for life and consciousness, by which it gives meaning to all things. We believe that in Solovyov's system the need for the presence of the beginning is conditioned by the cognitive attitude of man to the world. This relation is realized through understanding, which is based on an adequate perception of reality. This approach explains the necessity of an unconditional beginning in Solovyov's system as a condition for the possibility of understanding in the ontological formula of all-unity. Since the unconditional beginning encompasses being in a universal way, it follows that the "integral knowledge" (understanding) arising from it represents the unity of all human cognitive faculties.

The third paragraph of the first chapter of the second part of the research *"Understanding as Sobornoe Consciousness by S. N. Trubetskoy"* is devoted to the explication of the problems of understanding in S. N. Trubetskoy's doctrine of "Sobornoe Consciousness". According to the doctrine of S. Trubetskoy, the metaphysical characteristic of being is its permanent presence in a state of "disorder", which is understood as a real struggle of a set of binary oppositions. The analysis of the antinomianism of nature leads Trubetskoy to recognize the existence of a "collective consciousness" in which antinomies must be reconciled⁵¹. In collective consciousness, being is represented in potential unity, but such potency, according to Trubetskoy, presupposes its full realization in "sobornoe" consciousness. Rational cognition, in Trubetskoy's interpretation, is oriented towards operating with representations that are not identical to the represented, i. e.

⁵⁰ See: Solovyov, V. S. Lectures on Godmanhood // *V. S. Solovyov. Complete Works and Letters in Twenty Volumes. Works in fifteen volumes.* – Moscow: Nauka, 2011. – Vol. 4. – pp. 7 – 168.

⁵¹ See: Trubetskoy, S. N. On the Nature of Human Consciousness // *Trubetskoy S. N. Essays.* – Moscow: Mysl, 1994. – P. 546 (In Russian).

the represented reality itself⁵². Trubetskoy calls true cognition as “consciousness of reality”. It is a real understanding of reality in the unity of its diversity, detached from antinomies. The basis of true consciousness of reality (understanding) is collective consciousness. Thus, we can observe that collective consciousness acts as a condition for the possibility of understanding integral reality (a foundation that reconciles antinomies).

In the fourth paragraph of the first chapter of the second part of the study "Understanding as Substantial Unity of Spirit in L. M. Lopatin" we turn to the doctrine of L. M. Lopatin's Substantial Unity of Spirit to explicate the concept of understanding. Lopatin recognizes rational cognition as incomplete due to the fact that it involves only one cognitive ability of a person, while the true reality is given in their entirety⁵³. According to Lopatin's doctrine, all psychic acts are bound together in unity through the soul. Consequently, in the primary and immediate intuition of the soul, the wholeness of true being is revealed⁵⁴. The unity of soul life is in Lopatin's doctrine a condition of understanding and understanding itself is a super-rational experience of the soul's direct encounter with reality.

Thus, we conclude that the horizon of the problems of understanding in Russian idealism is the motive of searching for integral knowledge. Super-logical worldview integrity is the main problem for this direction. The development of the idea of understanding within this tradition can be characterized as follows: the Slavophiles in their search for spiritual and cultural self-identity actualized the present problem. V. S. Solovyov began to consider it in an onto-gnoseological way and made it central to the philosophy of Russian idealism. S. N. Trubetskoy continued to develop this theme as a problem of the human mind and its cognitive

⁵² See: Trubetskoy, S. N. On the Nature of Human Consciousness // *Trubetskoy S. N. Essays*. – Moscow: Mysl, 1994. – P. 578 (In Russian).

⁵³ Lopatin, L. M. Phenomenon and essence in the life of consciousness // *Axioms of philosophy. Selected articles*. – Moscow: ROSSPEN, 1996. – pp. 146–174 (In Russian).

⁵⁴ Lopatin, L. M. Notion of the soul according to the data of inner experience // *Axioms of Philosophy. Selected articles*. – Moscow: ROSSPEN, 1996. – pp. 180-187 (In Russian).

abilities. L. M. Lopatin deepened the idea of understanding as wholeness by studying it in the context of a person's inner life (psychology).

The second chapter of the second part of this study *"The "theoretical" period of V. V. Rozanov's work as a stage in the development of Russian idealism"* is focused on analyzing the theoretical period of V. V. Rozanov's work in the context of the development of Russian idealism. Within the framework of this chapter, the characteristic features of Russian idealist philosophy are revealed and Rozanov's theoretical work is correlated with them. It also reveals the general methodological specificity peculiar to Russian idealist thought, in the context of which, the innovations introduced by Rozanov in the development of the problematics of understanding in this tradition are revealed.

The first paragraph of the second chapter of the second part of the study *"Characteristic Features of Russian Idealist Philosophy"* focuses on the definition of the general methodological, ideological and conceptual framework of Russian Idealist Philosophy. Consideration of the experience of internal reception of this tradition allows us to emphasize the following important characteristics of this direction. The main onto-gnoseological horizon in this direction is "vitality", which is based on the recognition of the ontological connection of being (all-unity)⁵⁵. In all the considered thinkers, this position is a condition for the possibility of understanding. In such a discourse, the human being in such a discourse appears as a part of being, and therefore has the possibility of its direct cognition (understanding). The true understanding of being is possible only through its direct contemplation, in which being is revealed in its fullness (all-unity, sobornost, substance). This position is the theoretical basis for the practice of super-logical cognition (understanding). Thus, we can conclude that Russian philosophers strive

⁵⁵ See: Zhukova, O. A. *Philosophy of Russian Culture. Metaphysical perspective of man and history*. – Moscow: Concord, 2017. – P. 509 (In Russian); Zhukova, O. A. *Experience about Russian culture. Philosophy of history, literature and art*. – Moscow: Soglasie, 2019. – pp. 18 – 20 (In Russian); Spidlik, T. *Russian idea: a different vision of man*. – Saint Petersburg: Oleg Abyshko Publishing House, 2006. – P. 89 (In Russian).

to achieve the ideal of integral knowledge (understanding), which organically encompasses all aspects of human cognitive abilities.

In the second paragraph of the second chapter of the second part of the study "On Understanding" in the context of Russian Idealist Philosophy the main ideas of the treatise "On Understanding" are analyzed in relation to the characteristic features of Russian Idealist thought. In accordance with such a comparison, we may conclude that: 1) the problematics of the search for wholeness; 2) religiosity at the heart of the philosophical system; 3) the sobornoe nature of the central concept of pure being; 4) the opposition of incomplete knowledge to integral understanding; 5) the immediate (super-logical) nature of understanding allow us to point to the ideological, conceptual and methodological belonging of the works of Rozanov's early period to the Russian idealist tradition.

The third paragraph of the second chapter of the second part of the study "Organicism as a Methodological Basis of Understanding in Russian Idealism" reveals the general methodological specificity of Russian idealist thought. As a result of the study, we come to the conclusion that, unlike the New European rational tradition, based on the methodology of mechanistic perception of the world, the Russian idealist tradition is based on the organicist model of world understanding⁵⁶. In the framework of this approach, cognition is a synthesis of three aspects simultaneously: the actual being, the researcher's sense of personal presence in it, and the reflexive experience of the reality of the ideal being. Historically and philosophically, such a cognitive paradigm goes back to the philosophy of Schelling, Spinoza, Leibniz, Nicholas of Cusa and the philosophy of the pre-Socratics⁵⁷.

⁵⁶ See: Berkovsky, V. A., Tronina, L. A., Goncharov, A. S. History of the mechanistic concept in West European philosophical // *Kant*. 2022. – No. 2 (43). – pp. 85-89 (In Russian); Djimbinov, S. B. Rozanov's worldview in the context of Russian philosophy // *V. V. Rozanov's heritage and modernity: materials of the International Scientific Conference* / edited by A. N. Nikolyukin. – Moscow: ROSSPEN, 2009. – pp. 387–393 (In Russian); Kuzmina, G. P. *Ideas of organicism in Russian social philosophy*. Dissertation for a doctor of philosophical sciences. – Cheboksary, 2007. – pp. 19–32 (In Russian); Volgin, O. S. *The idea of progress in Russian religious philosophy of the Silver Age*. Dissertation for the academic degree of Doctor of Philosophical Sciences. – Moscow, 2004. – pp. 169–181 (In Russian).

⁵⁷ See: Obolevitch, T. Ideal-realism of F. W. J. Schelling and Russian religious philosophers // *Bulletin of the Russian Christian Humanitarian Academy*. – 2012. - Vol. 13, No 3. – pp. 66-74 (In Russian); Gaidenko,

Obviously, the organicist discourse peculiar to Russian philosophical thought denies the mechanistic way of cognizing reality, which is realized through the reduction of reality to the concepts of reason.

In the fourth paragraph of the second chapter of the second part of the study "*V. V. Rozanov's Contribution to Russian Idealist Philosophy*" the conceptual innovations that Rozanov brings to the tradition of Russian philosophical thought in the context of the problems of understanding and integral knowledge are revealed. Rozanov shares the organicist paradigm characteristic of Russian philosophy, but he approaches the concept of integral being from the private grounding of reason. It is reasonable to say that in Russian idealism the problematics of rational cognition did not develop, due to the priority of integral cognition of reality. In his theoretical treatise, Rozanov solves this problem, opening the way for the subsequent discussion of this problem in the philosophy of S. N. Bulgakov, P. A. Florensky, S. L. Frank, and N. O. Lossky. Thus, Rozanov in "On Understanding" tries to unite two opposing paradigms in a special way. He tries to fit the mechanistic mechanisms of the mind into the organicist unified being in a consistent way.

Conclusion

In the framework of our research, we have managed to show that Rozanov's early work and the concept of understanding developed in it belong to the Russian idealist tradition in terms of their historical and philosophical foundations and initial intuitions.

Biographical analysis shows that the theoretical treatise "On Understanding", which was not recognized by his contemporaries, was considered by Rozanov himself as the conceptual basis of his entire work. The failure of the treatise was due to such specific features of the book as anti-academic message, scientific-like

P. P. "Concrete Idealism" by S. N. Trubetskoy // *History of Russian Philosophy: Textbook* / Edited by M. A. Maslin. – Moscow: Infra-M, 2013. – pp. 202–207 (In Russian); Rezvykh, T. N. Leibnizian motifs in early Rozanov // *Christian Reading*. – 2015. – No 3. – pp. 183–198 (In Russian); Mondry, H. Physical and Metaphysical Visualities: Vasily Rozanov and Historical Artefacts // *Arts*. – MDPI, 2022. – Vol. 11. – No. 4. – pp. 60 – 66.

stylization of language, extra-discursive nature of the concepts used, their weak connection with philosophical traditions, creating an impression of terminological eclecticism. We have shown that these features arise from the uniqueness of the concept of the work, in which Rozanov planned to develop a way of cognition (understanding) in which the subject and object of cognition would be linked by an organic unity. Rozanov calls this way of cognition understanding. However, understanding occurs in the realm of pure being inaccessible to rational forms of cognition. Therefore, the only way to realize understanding is to directly point to it in life experience. The specificity of the treatise is caused by the fact that Rozanov was limited in expressive means in revealing the unique idea of pure being and understanding based on it. The philosophical way of expressing such ideas had not yet been developed in the culture contemporary to Rozanov, which limited Rozanov's ability to fully develop his idea.

The methodological preconditions of the doctrine of understanding are formed by Rozanov in his student article "Study of the idea of happiness as the idea of the supreme principle of human life". Rozanov critically rethinks the utilitarian idea of happiness and comes to the conclusion that any rational idea is preceded by being. This article by Rozanov plays a key role in his creative legacy. Since he establishes a fundamental intellectual plot for his subsequent reflections on being in it. Rozanov addresses the problem of the detachment of knowledge from life (the meaninglessness of existence), which is central to his work, by turning to the concept of being. Through this conversion, Rozanov realizes the concrete life meaning of happiness and also perceives the idea of truth as an integral part of the manifestation of being. This inspires Rozanov to strive to reach this truth, which is reflected in his treatise *On Understanding*. It is important to note that already in the reviewed article the methodological attitudes that determine the author's subsequent works are manifested. Among these attitudes are the key ones: the first is the allocation of the existential horizon of the problems under study; the second is the study of problems

in the context of the metaphysics of expediency and the dialectics of actual and potential; the third is the pursuit of truth understood as the unity of being and reason.

Rozanov realizes the methodological developments of his first article in his next work. As well as in the previous work in the treatise "On Understanding" Rozanov seeks to overcome the problem of detachment of reason from life and being. For this purpose, he rejects any existing attitudes in the consideration of being and begins to build anew his methodology of the relationship between reason and being. According to Rozanov's theory, the process of cognition is an encounter between reason and being, as a result of which the primary intuition of the pure existence of being is clothed by the mechanisms of reason (ideas and schemes) in the form of rational representation. Based on Rozanov's attitude, being is one and whole by virtue of its metaphysical nature, but the mechanisms of the life activity of the mind multiply it and conceal the truth of its unity. A detailed study and description of the mechanisms of the mind did not give Rozanov a solid foundation. To solve this problem, he goes back to the very beginning of the cognitive circle of his theory of knowledge and notices that in the pre-rational process of the encounter between being and reason, being is given in intuitive preunderstanding, in integrity and unity. Although thought has not yet unfolded at the stage of being organized into ideas and schemes of reason, all possible directions of its development at this stage are available initially through pure being. Pure being is the source of the process of cognition and understanding, which implies that all knowledge and understanding is embedded in it. Everything that can be understood and cognized is already contained in the primary act of thinking, in its integrity. Consequently, the truth of the wholeness of being is revealed in the pre-predicative understanding of lived reality.

Rozanov's failure as a theoretical philosopher changed his style of expression. Rozanov became known in the history of Russian as an original essayist and publicist. Despite this, it is important to note that the theoretical principles laid down in the treatise "On Understanding" had an influence on the author's later work. In the mature period of his work, Rozanov turns to the theme of the "religion of life". This

treatment is a continuation of the study of the problem of detachment from life, but now not in the context of reason, as was the case in the treatise, but in the framework of worldview. At this stage of his work, Rozanov continues to deal with the same problem he described in his treatise of lack of wholeness due to the loss of a sense of life. In his treatise, Rozanov scientifically explains that the only source of wholeness is pure being, which the mind can comprehend through intuitive preunderstanding. However, the topic of pre-understanding itself was not properly explored in the treatise due to its pre-rational nature. Rozanov solves this problem in the mature period of his work. During this phase, Rozanov studied pagan religions in order to create a doctrine based on an immanent "sense of life." He tried to explain the specificity of pre-understanding on the basis of a religious "sense of life". It is no accident that Rozanov chose the theme of sex and birth to reveal the "vitality" of religion. According to Rozanov, this subject is inaccessible to rational cognition. This connects his works of the mature period with the treatise "On Understanding". Rozanov believes that understanding similar to sex and beauty is a way of being. According to Rozanov, these fundamental aspects of being (understanding, sense of life and beauty) precede any cognitive activity. Consequently, understanding of the truth of pure being can be revealed through them.

Rozanov realized already in his treatise "On Understanding" that the truth of unified being can manifest itself in life in various ways. By the end of the nineteenth century, he had come to the conclusion that "On Understanding" was only one way of expressing this truth through rational cognition. Religion as a "sense of life" also represents one avenue of truth discovery. In the next period of his work, belonging already to the beginning of the XX century, Rozanov discovered another direction that allowed him to discover the truth and that is artistic creation. According to Rozanov, beauty and understanding are similar in nature and are an inherent sensual experience of life that exists before rational thought. Beauty reveals its meaning directly from being, and it is also pre-rational. Therefore, in the late period of his work Rozanov seeks to express the truth of being through artistic creation. Based on

this, we can conclude about the ideological and conceptual interconnectedness of all of V. V. Rozanov's work on the continuity of the development of his original intuitions, despite the change of genre form.

All of Rozanov's work is focused on the theme of revealing the truth of pre-predicative being. His youthful article "The Purpose of Human Life" explores the problem of the meaning of life. Rozanov concludes that any purpose involves being in a state of life, and hence the meaning of life is to live it. In his treatise "On Understanding," Rozanov expands on the theme of the antecedence of being to rational cognition and concludes that understanding is a pre-reflexive way of perceiving the world in the unity of pure being, which Rozanov recognizes as truth. Thus, Rozanov's chosen approach to the problem of understanding did not allow for a full disclosure of the truth of being. In his writings of the next period of his work, referred to by scholars as the "religion of life," Rozanov practically reveals the true way of knowing being in unity through the immanent-transcendent religious "sense of life," exploring such super-logical themes as birth, sex, and the sense of life. In the late period the truth of being is revealed by Rozanov in the phenomenon of beauty.

The problem of understanding within the framework of Russian idealist philosophy is explicated in the context of the present study from the concept of integral knowledge characteristic of this tradition. Each of the studied thinkers assumed an element of onto-gnoseological grounding recognized as essential to life and consciousness. Such an unconditional beginning encompasses all spheres of being, so all manifestations of the spiritual and physical are included in an adequate perception of reality. Hence, we can conclude that the consideration of essence in unity is understanding, and the unconditional beginning for life and consciousness acts as a condition for understanding. In this regard, it can be argued that in Russian idealism, understanding is characterized simultaneously as a sensual, reasonable, moral, and aesthetic process. This is the difference between understanding and cognition. In understanding, one perceives the unity of the all-unified essence. Thus,

we can say that in Russian idealist philosophy there is a problem of understanding, which is connected with the search for integral knowledge. For this philosophy movement, worldview wholeness (integrity) is a key issue.

The process of development of the idea of understanding in Russian philosophy can be divided into several stages. The Slavophiles faced the problem of spiritual and cultural self-identity, which they began to actively explore, contrasting "living knowledge" with "dead scholarship." Then V. S. Solovyov considered this problem from the onto-gnoseological point of view and made it central to Russian idealism. S. N. Trubetskoy continued to develop this theme, considering it as a problem of the human mind and its cognitive abilities. And L. M. Lopatin deepened the idea of understanding by studying it in the context of the inner life and psychology of a person.

Turning to a consideration of Rozanov's system of understanding in the context of the Russian idealist tradition, we can note that he, like other Russian thinkers, seeks to find a basis for the wholeness of the world. Rozanov, like the Slavophiles, Solovyov, Trubetskoy and Lopatin, seeks a foundation that is a necessary condition for understanding and is possible only in the context of the wholeness of being. Pure being is the source of this wholeness for Rozanov. He, like the representatives of Russian idealism, recognizes a super-logical approach to understanding reality, which integrates all of man's cognitive abilities in a unity. Therefore, it is typical for Russian idealism to consider understanding as a unity of the sensual, reasonable, moral and aesthetic.

Based on the analysis of the main ideas of the treatise and their comparison with the characteristic features of Russian idealist philosophy, we can conclude that Rozanov's treatise "On Understanding" belongs to this philosophical tradition at the level of ideological-motivational, conceptual-contextual and methodological, and shows the way of formation of the Russian philosophical language in the field of ontology and gnoseology. Among the common features that unite Rozanov with this philosophical tradition, let us emphasize the following features:

- the key role of wholeness issues;
- religiosity underlying thinking;
- ontological unity as the basis for understanding;
- personalistic concept of criticism of rational cognition;
- striving for an immanent "vital" cognition of reality.

Rozanov's study is based on the idea of the unity and wholeness of being, which is a necessary condition for understanding. In his writings, Rozanov describes a super-logical experience of direct interaction with pure being that reveals the essence of understanding. This approach to understanding allows us to speak of the personalistic and religious character of his teaching, united by the common problematics of wholeness, all-unity, super-logical understanding and existential interpretation of the vitality of being. All these approaches emphasize the historical and philosophical unity of Rozanov's ideas-intuitions and the mainstream of Russian idealist philosophy, engaged in the construction of religious metaphysics as the core of the philosophical culture of the Silver Age.

To indicate the contribution of Rozanov's philosophy of understanding to the Russian idealist tradition we turned to the methodological characterization of this trend. In the study we have identified that Russian idealist philosophy is based on an organicist methodology, which represents an alternative to New European rational mechanicism. Rozanov shares this attitude, for his system contrasts rational knowledge detached from life with full superlogical understanding. It can be said that Rozanov, like the theorists of Russian idealism, bases his theory of understanding on the principle of integral cognition of the unified essence. However, Rozanov reaches the truth of integral being through the inductive foundation of the nature of reason, whereas the problematics of reason were not a priority for the Russian idealists because of their attitude to the priority of integral cognition of reality. A distinctive feature of Rozanov's philosophy, which allows us to speak of his contribution to Russian philosophy, is the development of the doctrine of the

nature of reason in the context of organicist methodology. In his work "On Understanding," Rozanov develops the doctrine of reason and explains how it fits coherently into a whole being. Consequently, it can be considered that Rozanov, within the framework of the studied context of Russian idealist philosophy, realizes the idea of synthesis of two opposite paradigms of his theory, since in his doctrine the mechanistic principles of the work of the mind organically, through the attitude of understanding, connect the intellectual-spiritual and emotional-sensual experience of man with a single being, acting not only as a condition for its perception and evaluation, but also as a proof of its ontological wholeness.

Approbation of the research

The results of the study were approbated in the following reports at scientific conferences:

1. International Scientific Conference of Students, Post-graduates and Young Scientists "Lomonosov-2022". MSU. Presentation of a paper on: "Understanding as the Unity of Spirit in L. M. Lopatin". April 11-22, 2022. Moscow.
2. "Fyodor Mikhailovich Dostoevsky and European culture: to the 200th anniversary of the great Russian writer", April 16-23, 2021, Moscow, National Research University Higher School of Economics, International Laboratory of Russian-European Intellectual Dialogue (MLREID), report on "The Beauty of Things: V. Rozanov on overcoming European rationalism in the aesthetics of F. Dostoevsky".
3. Social ideal as a problem of Russian philosophical and political thought. April 21, 2021, IF RAS, Moscow, report on the topic: " Social Ideal and Criticism of Russian Modernity in V. Rozanov's Publicism 1905-1907".
4. International Scientific Conference of Students, Post-graduates and Young Scientists "Lomonosov-2020". Presentation of a paper on the theme: "The Problem of Understanding in V. Solovyov's "Readings on Godmanhood". November 10-27. Moscow.

5. Conference of the International Laboratory of Russian-European Intellectual Dialogue of the National Research University Higher School of Economics "Russian intellectuals-exiles in 1919-1945: Prague, Sofia, Belgrade.". May 15-23, 2020. Moscow. Paper topic: "Toward the Content of Religious and Philosophical Discussions of Russian Thinkers in Emigration: The Brotherhood of St. Sophia (Prague - Paris)".

The provisions of the dissertation research are reflected in the following publications:

1. Glebov, O. A. A Treatise by V. V. Rozanov's On Understanding: In Search of Wholeness // *Voprosy filosofii*. 2022. Vol. 8. pp. 159–167
2. Glebov, O. A. The Concept of Understanding and its Idealistic Interpretation in the Theoretical Philosophy of V.V . Rozanov // *History of Philosophy (Istoria Filosofii)*. 2021. Vol. 26. No. 1. pp. 87–98
3. Glebov, O. A. The Problem of Understanding in Russian Idealism of the Late 19th and Early 20th Centuries: V. S. Solovyov and S. N. Trubetskoy // *Russian Journal of Philosophical Sciences (Filosofskie nauki)*. 2020. Vol. 63. no. 12. pp. 102–120.