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**“Consciousness ontologization”  
in S.L. Frank’s and N.A. Berdyaev’s philosophy**

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## **Introduction**

### **Research topic's relevance**

The thesis substantiates the view of Russian religious philosophy of the second half of the XIX century and the first half of the XX century as an attempt to solve the problem of searching for ways of consciousness to the Logos, called in the study "consciousness ontologization": the path of gaining consciousness of its "true Self". The necessity of its solution lies in the fact that in separation from the Logos, consciousness is subjected to entropy and loss of free will, it is filled with quasi-religious ideas and values, identifying its "Self" with them.

S.L. Frank and N.A. Berdyaev understand the Logos (the beginning of all things) in different ways, therefore, they have a different subject of ontology (the doctrine of truly existing). For S.L. Frank, the Logos is an all-one being, whose empirical embodiment is the Church, and for N.A. Berdyaev, Christ himself. Other thinkers, considered in the first part, stated the problem of "deontologization of consciousness": G.P. Fedotov, brothers S.N. and E.N. Trubetskoy, Vl. Soloviev, "Vehi's" authors, V.F. Ern. But they either did not have a solution to the problem: G.P. Fedotov and S.N. Trubetskoy; or they died early: V.F. Ern; or it was totalitarian: E.N. Trubetskoy. The path of consciousness to the Logos, proposed by V. Solovyov, will be developed and revealed in S.L. Frank's ontological system. "Intuitionism" by N.O. Lossky and "sophiology" by S.N. Bulgakov remain outside the scope of the study. The possibility of considering their philosophy from the point of view of "consciousness ontologization" can be the subject of a separate study.

The choice S.L. Frank and N.A. Berdyaev as research personalities is due to the fact that they solve the problem of "consciousness ontologization", based on different epistemological and ontological settings: S.L. Frank - on the basis of the traditional metaphysics of being, originating from Plato and Parmenides, and N.A.

Berdyayev - on the basis of existential philosophy. Both thinkers view consciousness from an ontological perspective.

S.L. Frank's and N.A. Berdyayev's philosophy developed in the first half of the XX century, when "philosophy of consciousness" did not yet take one of the leading positions among philosophical disciplines, and the traditional ontology had already lost its dominant position. Therefore, the "philosophy of consciousness" of Russian thinkers can be regarded as different from the modern "analytical philosophy of consciousness", and their ontology as an attempt to either rehabilitate traditional metaphysics, actualize it in changing external conditions (S.L. Frank), or radically revise the subject of ontology (N.A. Berdyayev).

Actualization of "consciousness ontologization" is possible for contemporary Russian philosophical discourse. Russian philosophy developed successfully at the beginning of the XX century. Russian religious philosophy, based on the experience of European tradition, developed original ideas that became relevant already in the middle of the XX century, for example, existential issues, in particular the problem of man and mass society, the problem of the end of history, philosophy of culture, other methods of the theory of knowledge (intuitionism, "antinomistic monodualism").

The correlation of ontology and "philosophy of consciousness" forms a circle of questions, moving on which, both disciplines clarify their subject. So, ontology raises the question of the consciousness nature; in turn, the answer to this question directly affects ontology. In this study, it is shown that S.L. Frank's ontology consciousness is a cognitive function of mind. His ontology is an endless process of cognition and formation of being. For N.A. Berdyayev, consciousness is the potential existence of the subject, and the ontology of the thinker is the process of formation and development of freedom.

According to S.L. Frank, consciousness acquires an ontological status when it plunges into being and the line between being and having, thinking and conceivable, being and thinking is erased. In the limit of its development, it should

become the self-consciousness of being. This is the condition for the knowledge of being in its entirety. Consciousness transforms into "self-awareness of being."

According to N.A. Berdyaev, consciousness, being immersed in the "world of objects", has an ontological status only insofar as potential freedom is immanently present in it. Since consciousness in both paradigms is potential, the "consciousness ontologization" will coincide with its actualization.

This study seems to be relevant, because:

1. Expands phenomenological ideas about the intentional nature of consciousness, showing that consciousness not only directs itself to objects in empirical reality, but also tends to make some of these objects its content.

2. Considers Russian religious philosophy through the prism of "ontologization of consciousness", suggesting its further development in the context of this problem.

3. Explores consciousness from the point of view of ontology, contrasting this approach to analytical philosophy with its mind & body problem.

4. Defends the cultural and ontological value of the subject endowed with free will, in contrast to the tendency in modern philosophy to eliminate the subject from the life picture of the world.

### **Topic's scientific development degree**

The research examines the ontology of Russian thinkers through the prism of their ideas about consciousness. In this regard, important are the works aimed at forming a holistic view of the relationship between consciousness and ontology in German philosophy, in particular the work of Herbert Schnedelbach<sup>1</sup>, as well as the philosophy of S.L. Frank and N.A. Berdyaev, because after analysing the General idea of their philosophy, you can go to the specific topics of ontology,

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<sup>1</sup> *Schnädelbach H.* Philosophie in Deutschland 1831-1933. Cambridge.1983.

"philosophy of consciousness" and the problem of "ontologization of consciousness". It includes such books as: I.I. Evlampiev<sup>2</sup>, P.P. Gaidenko<sup>3</sup>, as well as the classical books of V.V. Zenkovsky<sup>4</sup> and N.O. Lossky<sup>5</sup>.

From the books devoted to the philosophy of S.L. Frank, it should be noted the books of T.G. Shchedrina<sup>6</sup>, Peter Helen<sup>7</sup>, the biographical Philip Bubbeier's research<sup>8</sup>, G.E. Alaev's<sup>9,10</sup> books, as well as the book of Teresa Obolevich<sup>11</sup>, which contains many previously unknown materials. From studies on the philosophy of N.A. Berdyaev, note the books of I.I. Evlampiev<sup>12</sup>, S.A. Levitsky<sup>13</sup>, as well as the biographical O.D. Volkogonova's research<sup>14</sup>.

Submissions S.L. Frank and N.A. Berdyaev about "consciousness ontologization" include a complex relationship of philosophical problems.

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One of the main tasks of S.L. Frank's philosophy is to show the identity of immanent and transcendent. The thinker's ontology and epistemology are built around this idea. The epistemological method of "antinomistic monodualism" is rationale for his ontology.

To show that immanent is transcendental, S.L. Frank immerses consciousness in being. Therefore, for the purposes of this study, we should consider the controversy between S.L. Frank's with his contemporary immanent philosophy, as well as the connection of his ideas with Husserl's phenomenology. In this context, the comparative analysis of the category of "intentionality" by

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<sup>2</sup> *Evlampiev I.I.* History of Russian metaphysics in the XIX-XX. Russian philosophy in search of the Absolute. MOSCOW, 2000.

<sup>3</sup> *Gaidenko P.P.* Vladimir Solovyov and the philosophy of the Silver Age. MOSCOW, 2001.

<sup>4</sup> *Zenkovsky V.V.* History of Russian philosophy. MOSCOW, 2001.

<sup>5</sup> *Lossky N.O.* History of Russian philosophy. MOSCOW, 1991.

<sup>6</sup> *Shchedrina T.G.* Archive of the era: thematic unity of Russian philosophy. MOSCOW, 2008.

<sup>7</sup> *Helen P.* Semyon L. Frank: philosopher of Christian humanism. MOSCOW, 2012.

<sup>8</sup> *Bubbayer F.* S.L. Frank: life and work of the Russian philosopher. MOSCOW, 2001.

<sup>9</sup> *Alyaev G.E.* Russian philosophy around S.L. Frank. Selected articles. Yaroslavl, 2020.

<sup>10</sup> *Alyaev G.E.* Semen Frank. Saint Petersburg, 2017.

<sup>11</sup> *Obolevich T.A.* Semyon Frank: touches on the portrait of the philosopher. MOSCOW, 2017.

<sup>12</sup> *Evlampiev I.I.* History of Russian philosophy. MOSCOW, 2002.

<sup>13</sup> *Levitsky S.A.* Essays on the history of Russian philosophical and social thought. Frankfurt, 1981.

<sup>14</sup> *Volkogonova O.D.* Berdyaev. The life of wonderful people. MOSCOW, 2010.

Husserl and S.L. Frank, conducted by G.E. Alyaev<sup>15</sup>, is of interest. Both philosophers offer to get rid of the subjective in the mind but pursue different goals.

An analysis of the relationship between consciousness and being is presented in the work of P.P Gaidenko<sup>16</sup> and in O.A. Nazarova's<sup>17</sup> study.

The epistemological method of substantiating the metalogical identity of immanent and transcendent in S.L. Frank's philosophy is the principle of "antinomistic monodualism." This principle prohibits final judgments about being, because according to S.L. Frank, immanent contradictions are inherent in being. The principle of "antinomistic monodualism" is necessary to think of being in a metalogical unity.

The principle of "antinomistic monodualism" is considered in the works of F. Bubbayer<sup>18</sup>, P.P. Gaidenko<sup>19</sup>, S.A. Levitsky<sup>20</sup>, E.V. Mareeva<sup>21</sup>, N.O. Lossky<sup>22</sup> and T.A. Obolevich<sup>23</sup>. This principle as an epistemological method was used by S.L. Frank to solve the problem of evil, this topic being investigated by German author Klaus Bambauer<sup>24</sup>.

The fact of evil presence in empirical reality does not mean for S.L. Frank that evil is something that exists in being. For the philosopher, this is a crack in being, non-being, which is trying to become actualized in being, and then replace

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<sup>15</sup> *Alyaev G.E.* On the philosophical method S.L. Frank (Phenomenology not according to Husserl). The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>16</sup> *Gaidenko P.P.* The metaphysics of concrete all-unity, or the absolute realism of S.L. Frank. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>17</sup> *Nazarova O.A.* Ontological substantiation of intuitionism in the philosophy of S.L. Frank. M, 2003.

<sup>18</sup> *Bubbayer F.S.L.* Frank: life and work of the Russian philosopher. MOSCOW, 2001.

<sup>19</sup> *Gaidenko P.P.* The metaphysics of concrete all-unity, or the absolute realism of S.L. Frank. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>20</sup> *Levitsky S.A.* Essays on the history of Russian philosophical and social thought. Frankfurt, 1981.

<sup>21</sup> *Mareeva E.V.* S. Frank: the transformation of the classical understanding of God and the soul. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>22</sup> *Lossky N.O.* History of Russian philosophy. MOSCOW, 1991.

<sup>23</sup> *Obolevich T.A.* Aspects of "wise ignorance" in the philosophy of Semyon Frank. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>24</sup> *Bambauer C.* Berdjajews Kritik an der Philosophie S.L. Franks // [http:// communities.msn.de/78466/frank](http://communities.msn.de/78466/frank); *Bambauer C.* Leben und Werk von Semjon L.Frank II [http:// communities.msn.de/78466/frank](http://communities.msn.de/78466/frank); *Bambauer C.* Semen L. Frank und G.W.F. Hegel: Das transrationale Unergrundliche und das Absolute als logischer Begriff // [http:// communities.msn.de/78466/frank](http://communities.msn.de/78466/frank).

being. The task of man (“The Meaning of Life”<sup>25</sup>) is to prevent the non-existence (evil) of actualizing oneself in being through the joint efforts of God and man. In this context, the problem of freedom arises, which is V.K. Kantor’s<sup>26</sup>, S.A. Levitsky’s<sup>27</sup>, E.V. Mareeva’s<sup>28</sup> subject of research.

Another subject of S.L. Frank’s philosophizing is the problem of culture. Culture for the philosopher is of absolute value. It is a necessary condition for the existence of man and vice versa. This antinomy is the cornerstone of S.L. Frank's philosophy. Culture, according to the philosopher, is immanent and transcendental to man. Its metalogical identity is ontological, therefore, the "philosophy of culture" becomes the "ontology of culture". According to S.L. Frank, “ontologization of culture” occurs on the path of giving it transcendental foundations, because a culture built entirely by human efforts and based on the values of empirical reality is in crisis. Analyzing S.L. Frank's philosophy, one can come to the conclusion that it is impossible to build a culture by the consciousnesses of people whose intentionality (the term of phenomenology) is aimed only at the object, at the "visible world".

To “ontologize culture”, it is necessary to “ontologize consciousness” that creates culture in empirical reality. "Consciousness ontologization" also occurs by giving it the transcendental foundations of an "invisible world" or, using S.L. Frank's terminology, "ideal being."

“The meaning of life,” according to S.L. Frank, consists in the collaboration of God and man in preventing the actualization of non-existence. But if a man wants to become a “co-worker” with God, he must actualize Him in his mind. In S.L. Frank's philosophy, this path is called spiritual life, which coincides with philosophizing. God is immanently present in man, and to approach Him,

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<sup>25</sup> *Frank S.L.* Meaning of life. MOSCOW, 2003.

<sup>26</sup> *Kantor V.K.* The principle of "Christian realism", or against utopian willfulness ("Light in the Dark" - The Spiritual Testament of S. L. Frank). The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>27</sup> *Levitsky S.A.* Essays on the history of Russian philosophical and social thought. Frankfurt, 1981.

<sup>28</sup> *Mareeva E.V.* S. Frank: the transformation of the classical understanding of God and the soul. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.



consciousness needs to make the subject of intentionality not empirical reality, but itself. Then God is revealed, which is immanent and transcendental to consciousness. Since “God and being” is an antinomy in S.L. Frank's philosophy, changing the subject of an intentional act (the beginning of spiritual life) is also an immersion of consciousness into being, which becomes both immanent and transcendental to consciousness. The immanent spiritual life of consciousness becomes transcendental and extrapolated to the whole society, which in its limit should become a church. Culture, being created by “ontologized consciousness”, receives transcendental foundations, also becoming immanent in being, and its contradictions become not the cause of the crisis, but the source of development.

About the culture problem in S.L. Frank's philosophy wrote: A.A. Ermichev<sup>29</sup>, I.M. Neveleva<sup>30</sup>, E.K. Karpenko<sup>31</sup>, T.G. Shchedrina<sup>32</sup>, V.N. Porus<sup>33</sup>, H. Damh<sup>34</sup>, B. Schultze<sup>35</sup>, L. Shane<sup>36</sup>, T.Y. Sidorina<sup>37</sup>. From the problem of culture, the philosopher proceeds to an ontological problem. This is noted by almost all the researchers mentioned above.

The problem of being in S.L. Frank's philosophy is the subject of P.P. Gaidenko<sup>38</sup>, E.N. Dolgikh<sup>39</sup>, I.I. Evlampiev<sup>40</sup>, N.V. Motroshilova<sup>41</sup>, V.N. Porus<sup>42</sup>

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<sup>29</sup> *Ermichev A.A.* S.L. Frank is a philosopher of the Russian worldview. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>30</sup> *Neveleva I.M.* Philosophy of Culture S.L. Franka. SPb., 2007.

<sup>31</sup> *Karpenko E.K.* S.L. Frank: philosophical anthropology as an entelechy of culture. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>32</sup> *Shchedrina T.G.* Archive of the era: thematic unity of Russian philosophy. MOSCOW, 2008.

<sup>33</sup> *Porus V.N.* S.L. Frank: The Antinomies of the Spirit as the Foundation of Culture. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>34</sup> *Damh H.* Russian philosophy: Tradition und Gegenwart. - Köln, 1980.

<sup>35</sup> *Schultze B.* Russische Denker. Ihre Stellung zu Christus, Kirche und Papsttum. - Wien, 1950.

<sup>36</sup> *Shein L.J.* The concept of the Unfathomable in S.L. Frank's Epistemology // Canadian Slavic Studies. 1968. - Vol. 2. - N 1. - P. 14-27.

<sup>37</sup> *Sidorina T.Y.* Cultural transformations of the XX century: the crisis of culture in the assessment of Western European and domestic thinkers. Monograph. MOSCOW, 2019.

<sup>38</sup> *Gaidenko P.P.* Mystic-pantheistic dialectics (S.L. Frank) // Idealistic dialectics in the XX century. - MOSCOW, 1987. *Gaidenko P.P.* The metaphysics of concrete all-unity, or the absolute realism of S.L. Frank. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>39</sup> *Dolgikh E.N.* The metaphysics of evil in Russian religious philosophy (Soloviev and Frank). SPb., 1994.

<sup>40</sup> *Evlampiev I.I.* A man in the face of absolute being: the mystical realism of Semyon Frank. Russian Philosophy of the First Half of the 20th Century // Semyon Ludwigovich Frank. MOSCOW, 2012.

<sup>41</sup> *Motroshilova N.V.* Thinkers of Russia and the philosophy of the West (V. Solovyov, N. Berdyaev. With Frank. L. Shestov). MOSCOW, 2006.

<sup>42</sup> *Porus V.N.* S.L. Frank's ontology of culture. The philosophy of Russia in the first half of the XX century. Semyon Ludwigovich Frank. MOSCOW, 2012.

research. Among foreign authors this problem considered R. Tennert<sup>43</sup>, F. Bubbayer<sup>44</sup> and J. Swoboda<sup>45</sup>.

The quintessential ontology of the thinker is the doctrine of reality. Reality is one of the manifestations of being. Reality is a metalogical unity of empirical reality and ideal being. The idea of a metalogical unity which correlates with the ideas of the identity of immanent and transcendent. S.L. Frank returns to his original idea. The beginning and end of his philosophy coincide and form a circle.

The concept of reality in S.L. Frank's philosophy was examined by researchers: P.V. Alekseev<sup>46</sup>, B.V. Emelyanov<sup>47</sup>, A.A. Zykov<sup>48</sup>, N.O. Lossky<sup>49</sup>, P. Helen<sup>50</sup>.

The theological aspect S.L. Frank's ontology was considered by A.I. Reznichenko<sup>51</sup> and P. Helen<sup>52</sup>.

From recent studies of the philosophy of S. L. Frank, we note the following authors: L.A. Mikeschina<sup>53</sup>, O.E. Dushin<sup>54</sup>, O.A. Nazarova<sup>55, 56, 57</sup>. It's necessary to

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<sup>43</sup> *Tannert R.L.W.* Zur Theorie des Wissens. Bern, Frankfurt-am-Main, 1973.

<sup>44</sup> *Bubbayer F.S.L.* Frank: Life and work of the Russian philosopher, 1877 - 1950. -MOSCOW, 2001.

<sup>45</sup> *Swoboda P.J.* «Spiritual Life» versus Life in Christ: S.L. Frank and the Patristic Doctrine of Deification // Russian Religious Thought / Ed. By J.D. Kornblatt, R.F. Gustafson. - Wisconsin: University of Wisconsin Press, 1996.

<sup>46</sup> *Alekseev P.V.* The philosophical concept of S.L. Frank // Frank. S.L. The spiritual foundations of society. MOSCOW, 1992.

<sup>47</sup> *Emelyanov B.V.* Essays on Russian philosophy at the beginning of the XX century. Issue 2. Textbook. Ekaterinburg, 1996.

<sup>48</sup> *Zykov A.A.* The problem of evil in the context of rational and non-rational (based on the material of the philosophy of S.L. Frank) // Rational and non-rational: facets of the problem. Rostov-on-Don, 2002.

<sup>49</sup> *Lossky N.O.* History of Russian philosophy. MOSCOW, 1991.

<sup>50</sup> The main works of P. Helen in German on the philosophy of S.L. Frank:

- *Ehlen P.* Das religionsphilosophie Werk Simon Franks // Zeitschrift für katholische Theologie. 2000. Bd. 122, Heft 3-4. S. 281-298.
- *Ehlen P.* Die Rechte und die Freiheit des Menschen in der Sozialphilosophie Simon L. Franks // Von Gott reden in säkularer Gesellschaft. Benno Verlag, 1996. S. 197-205.
- *Ehlen P.* Die Sozialanthropologie Simon L. Franks (1877-1950) // Zeitschrift für Politik. Köln-Berlin-Bonn-München: Carl Heymanns Verlag, 1997. S. 414-437.
- *Ehlen P.* Die WIR-Philosophie Simon L. Frank // Philosophisches Jahrbuch. München – Freiburg: Verlag Karl Alber, 1997. № 104. S. 390-405.
- *Ehlen P.* Simon L. Franks Religionsphilosophie: “Das Unergründliche” // Theologie und Philosophie. Freiburg – Basel – Wien: Herder Verlag, 1996. Heft 1. S. 88-99.

<sup>51</sup> *Reznichenko A.I.* About the meanings of the names: Bulgakov, Losev, Florensky, Frank et dii minores. MOSCOW, 2012.

<sup>52</sup> *Helen P.* Semyon L. Frank: philosopher of Christian humanism. MOSCOW, 2012.

<sup>53</sup> *Mikeschina L.A.* Social philosophy of science: unexpected Russian roots // Social epistemology. No. 31 (1,2), 2017. Pp. 25-37.

<sup>54</sup> *Dushin O.E.* The principle of Coincidentia oppositorum in the Russian religious philosophy (Semyon L. Frank and father Pavel Florensky). Revue Roumaine de Philosophie. Volume 60. Issue 2, 1 June 2016. Pp. 167-175.

note foreign researchers: Paul Rojek<sup>58</sup>, Theresa Obolevitch<sup>59</sup>, Rosenthal<sup>60</sup>, Anna Roerig<sup>61, 62</sup>, Torsten Botz-Bornstein<sup>63</sup>, Ksana Blank<sup>64</sup>, Catherine Bruckner<sup>65</sup>.

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The task of N.A. Berdyaev's philosophy - justification the primacy of freedom over being. His philosophy is anthropocentric and is the ontology of the existence of the subject.

Unlike S.L. Frank, N.A. Berdyaev did not consider culture one of the highest values. For him, the creative act was important, as one of the types of breakthrough of consciousness into the transcendental. The results of creativity become cultural products and are a symbol of the transcendent. For this study, an article by O.A. Zhukova<sup>66</sup> is of interest, which considers the N.A. Berdyaev's "ontologized philosophy of culture" as a philosophy (ontology) of creativity in the context of Russian and European traditions with an analysis of the phenomenon of cultural crisis. V.V. Bychkov<sup>67</sup>, A.P. Kary<sup>68</sup>, P.X. Gayazova<sup>69</sup> and T.V. Maksimenko<sup>70</sup>,

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<sup>55</sup> Nazarova O.A. S.L. Frank's "Ontophenomenological project". Questions of philosophy no. 12, 2010, Pp. 105-115.

<sup>56</sup> Nazarova O.A. Philosophy of history of S. L. Frank. Questions of philosophy no. 1. 2009. Pp. 125-136.

<sup>57</sup> Nazarova O.A. On the role and place of social philosophy in the work of S.L. Frank. Questions of philosophy no. 5. 2008. Pp. 104-115.

<sup>58</sup> Rojek P. God and Cogito: Semen Frank on the ontological argument. Studies in East European Thought. Volume 71, Issue 2, 15. June 2019. Pp. 119-140.

<sup>59</sup> Obolevitch T. Negative theology and science in the thought of Semyon Frank. Studies in East European Thought. Volume 62, Issue 1. March 2010. Pp. 93-99.

<sup>60</sup> Rosenthal B.G. Religious humanism in the History of Russian Philosophy 1830-1930: Faith, Reason, and the Defense of Human Dignity 1 January 2010. Pp. 227-247.

<sup>61</sup> Rörig A. Personale Seinsweisen b Russian silver age. A History of Russian Philosophy 1830-1930: Faith, Reason, and the Defense of Human Dignity 1 January 2010. Pp. 227-247.

<sup>62</sup> Rörig A. Personale Seinsweisen bei S.L. Frank: Schnittstellen zwischen Anthropologie und Ontologie. Studies in East European Thought. Volume 61, Issue 2-3. August 2009. Pp. 221-232.

<sup>63</sup> Botz-Bornstein T. Philosophical conceptions of cultural space in Russia and Japan: Comparing Nishida Kitarō and Semën Frank. Environment and Planning D: Society and Space. Volume 26, Issue 5, 2008. Pp. 842-859.

<sup>64</sup> Blank K. The Rabbit and the Duck: Antinomic unity in Dostoevskij, the Russian religious tradition, and Mikhail Bakhtin. Studies in East European Thought. Volume 59, Issue 1-2, June 2007. Pp. 21-37.

<sup>65</sup> Breckner K. Russian philosophers on continuous creation as the basis for social change. Studies in East European Thought. Volume 58, Issue 4, December 2006. Pp. 271-297.

<sup>66</sup> Olga A. Zhukova The Philosophy of New Spirituality: The Creative Manifesto of Nikolai Berdyaev // Russian Studies in Philosophy. Vol. 53, 2015. Pp. 276-290.

<sup>67</sup> Bychkov V.V. The crisis of culture and art in the eschatological light of the philosophy of Nikolai Berdyaev. MOSCOW, 2007.

<sup>68</sup> Kary A.P. Nikolai Berdyaev about the "organic" crisis of culture // Transl. Russian Philosophical Congress. "Man-Philosophy-Humanism", T. 9. St. Petersburg, 1998. P. 273-275.

<sup>69</sup> Gayazov P.X. Culture in the philosophy of creativity N.A. Berdyaev: Abstract. Text of thesis. MOSCOW, 1995;

<sup>70</sup> Maksimenko T.V. The problem of culture and civilization in the social philosophy of N. Berdyaev: Abstract. Tula, 1996.

R.A. Galtseva<sup>71</sup>, S.V. Kolycheva<sup>72</sup>, P.A. Sorokin<sup>73</sup>, A.A. Ermichev<sup>74</sup>, V.V. Zenkovsky<sup>75</sup>, Y.P. Ivonin<sup>76</sup>, E.K. Karpenko<sup>77</sup>, L.P. Karsavin<sup>78</sup>, V.N. Porus<sup>79</sup> also wrote about the problem of culture in N.A. Berdyaev's philosophy.

Most researchers think that culture for N.A. Berdyaev has less value than spirit and is symbolic or instrumental in nature. Her task is to become a guide of man into the world of spirit. "Cultural crisis", according to N.A. Berdyaev, is an inevitable stage in its development. The philosopher admires the "autumn of culture". Culture, like consciousness, are temporary phenomena. They have a beginning and an end in time. And the "cultural crisis" is a symptom of its decline.

The idea of creativity as one of the ways of breaking through consciousness into the transcendent leads N.A. Berdyaev to the idea that not only phenomena, but transcendental noumena are available to the consciousness for perception.

The category of "objectification" in the philosophy of N.A. Berdyaev is the subject of numerous studies. About it wrote: E.V. Barabanov<sup>80</sup>, O.A. Belenkova<sup>81</sup>, V.V. Bychkov<sup>82</sup>, D.Y. Vasiliev<sup>83</sup>, O.D. Volkogonova<sup>84</sup>, P.P. Gaidenko<sup>85</sup>, A.V.

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<sup>71</sup> *Galtseva P.A.* Nikolai Berdyaev - philosopher of creativity and theorist of culture // Nikolai Berdyaev: Philosophy of creativity, culture and art. MOSCOW, 1994. Pp. 7-36.

<sup>72</sup> *Kolycheva S.V.* N.A. Berdyaev: the unity of the European Spirit. N. Berdyaev about the crisis of culture. MOSCOW, 2007.

<sup>73</sup> *Sorokin P.A.* N.A. Berdyaev // N.A. Berdyaev: Pro et contra. SPb., 1994.

<sup>74</sup> *Ermichev A.A.* The anti-scientific essence of the philosophy of culture N. Berdyaev // Scientific notes of the departments of societies, sciences of universities of Leningrad. L., 1977. Vol. 17.

<sup>75</sup> *Zenkovsky V.V.* F.M. Dostoevsky, Vladimir Soloviev, N.A. Berdyaev // Russian idea. MOSCOW, 1992.

<sup>76</sup> See: *Ivonin Y.P.* 1) The nature of philosophical knowledge in the context of the theory of culture N. A. Berdyaev // Philosophy and its place in culture: Collection of scientific papers. Novosibirsk 1990. 2) Creativity, culture and civilizations in the philosophical concept of N.A. Berdyaev // Eternal philosophical problems: Collection of scientific papers Novosibirsk 1991.

<sup>77</sup> *Karpenko E.K.* N.A. Berdyaev: the unity of the European Spirit. Mystical ontology and social utopianism in N. Berdyaev. Philosophy of Freedom N. Berdyaev. MOSCOW, 2007.

<sup>78</sup> *Karsavin L.P.* N. A. Berdyaev: "The meaning of history: The experience of the philosophy of human destiny"; "The End of the Renaissance: (Toward a Modern Crisis of Culture)". // N.A. Berdyaev: Pro et contra. SPb., 1994.

<sup>79</sup> *Porus V.N.* N.A. Berdyaev: the unity of the European Spirit. N.A. Berdyaev: eschatology of freedom. MOSCOW, 2007.

<sup>80</sup> *Barabanov E.V.* Preface to the publication. N.A. Berdyaev. Human and Machine // Questions of Philosophy, 1989. No. 2.

<sup>81</sup> *Belenkova O.A.* Creative personality N.A. Berdyaev. The origins of religious-idealistic philosophy N.A. Berdyaev // Philosophical space of Russia. In memory of N.A. Berdyaev (1874-1948). Ufa, 1998.

<sup>82</sup> *Bychkov V.V.* Russian theurgic aesthetics. MOSCOW, 2007.

<sup>83</sup> *Vasiliev D.Y.* The idea of Eros in the philosophical system of N. Berdyaev // Philosophical space of Russia. In memory of N.A. Berdyaev (1874-1948). Ufa, 1998.

<sup>84</sup> *Volkogonova O.D.* Berdyaev. The life of wonderful people. MOSCOW, 2010.

Gulyga<sup>86</sup>, I.I. Evlampiev<sup>87</sup>, B.V. Emelyanov<sup>88</sup>, A.A. Ermichev<sup>89</sup>, A.A. Isaev<sup>90</sup>, V.L. Kosheleva<sup>91</sup>, V.A. Kuvakin<sup>92</sup>, S.A. Levitsky<sup>93</sup>, G.Y. Minenkov<sup>94</sup>, N.V. Motroshilova<sup>95</sup>, N.A. Andreev<sup>96</sup>, L.I. Novikova and I.N. Sizemskaya<sup>97</sup>, N.N. Alekseev<sup>98</sup>, N.A. Karaev<sup>99</sup>, S.A. Titarenko<sup>100</sup>, T.G. Shchedrina<sup>101</sup>.

In general, “objectification” is realized as the process of transition of the noumenal world to the phenomenal and empirical reality objectification. The controversy between researchers goes around the question of whether objectivity in N.A. Berdyaev’s philosophy is surmountable and is “objectification” the cause of the “cultural crisis”?

The world of noumenal and transcendental (invisible) is more valuable than phenomenal. The main characteristic of the transcendental world is freedom, which leads to the "ontologization of freedom".

Most researchers of freedom in N.A. Berdyaev’s philosophy emphasizes her ontological status. It is concluded that freedom in N.A. Berdyaev’s philosophy takes almost the same place as the category of being in traditional metaphysics. Replacing being with freedom, we get existentialism instead of the traditional

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<sup>85</sup> *Gaidenko P.P.* Historical and Philosophical Yearbook 1995 // Philosophy of Freedom of Nikolai Berdyaev. MOSCOW, 1996.

<sup>86</sup> *Gulyga A.V.* Russian idea and its creators. MOSCOW, 2003.

<sup>87</sup> *Evlampiev I.I.* Absolute as freedom: N. Berdyaev. The philosophy of Russia in the first half of the XX century. Nikolai Alexandrovich Berdyaev. MOSCOW, 2013.

<sup>88</sup> *Emelyanov B.V.* Nikolai Aleksandrovich Berdyaev // Philosophical gold reserve. Issue number 1. Ekaterinburg, 2005.

<sup>89</sup> *Ermichev A.A.* Three freedoms of Nikolai Berdyaev. MOSCOW, 1990. No. 1.

<sup>90</sup> *Isaev A.A.* N.A. Berdyaev as a representative of Russian existential ontology // Philosophical space of Russia. In memory of N.A. Berdyaev (1874-1948). Ufa, 1998.

<sup>91</sup> *Kosheleva V.L.* Will Berdyaev’s time come? // Social sciences and the present, MOSCOW, 1991. No. 3.

<sup>92</sup> *Kuvakin V.A.* The thinkers of Russia. Selected lectures on the history of Russian philosophy // Philosophical views of N.A. Berdyaev. Kolomna, 2006.

<sup>93</sup> *Levitsky S.A.* Essays on the history of Russian philosophical and social thought. Frankfurt, 1981.

<sup>94</sup> *Minenkov G.Y.* The dynamics of universalism and particularism in the interpretation of N.A. Berdyaev. Nikolai Alexandrovich Berdyaev. MOSCOW, 2013.

<sup>95</sup> *Motroshilova N.V.* Nikolai Berdyaev: the philosophy of life as a philosophy of the Spirit and Western thought of the 20th century. Nikolai Alexandrovich Berdyaev. M, 2013.

<sup>96</sup> *Andreev H.A.* On the border of the human mind. The theory of the mystical mind N.A. Berdyaev // Bulletin of life, St. Petersburg, 1907. No. 5.

<sup>97</sup> *Novikova L.I., Sizemskaya I.N.* Antinomy of personality and society (Anthroposophical experience of N. Berdyaev) // Social Sciences and the Present, MOSCOW, 1997. No. 1.

<sup>98</sup> *Alekseev N.N.* About the idea of philosophy and its social mission // Path, 1934. No. 44.

<sup>99</sup> *Karaev N.A.* The philosophy of the nobleman of our time, or the revelation of Nikolai Berdyaev about socialism, revolution and the proletariat // Under the banner of Marxism, 1923. No. 10.

<sup>100</sup> *Titarenko S.A.* N.A. Berdyaev. Philosophers of the XX century. Rostov-on-Don. 2005.

<sup>101</sup> *Shchedrina T.G.* Archive of the era: thematic unity of Russian philosophy. MOSCOW, 2008

metaphysics of being. One can agree with this point of view, specifying only that freedom in N.A. Berdyaev's philosophy is the goal of epistemology. The knowledge of freedom is available to the transcendental consciousness, which has become disillusioned with the phenomenal world. The attention the idea of freedom researchers in N.A. Berdyaev's philosophy is attracted by the conflict of the kingdom of freedom and the kingdom of Caesar. About this issue wrote: V.A. Kuvakin<sup>102</sup>, I.K. Lupall<sup>103</sup>, B.V. Yakovenko<sup>104</sup>, S.A. Levitsky<sup>105</sup>, S.S. Neretina<sup>106</sup>, I.M. Chubarov<sup>107</sup>, N.P. Poltoratsky<sup>108</sup>, N.V. Motroshilova<sup>109</sup>, M.A. Maslin<sup>110</sup>, D.P. Sysoev<sup>111</sup>, Y.V. Bondareva<sup>112</sup>, L.G. Fedotova<sup>113</sup>, O.V. Kozlova<sup>114</sup>, D.Y. Vasiliev<sup>115</sup>, A.V. Gulyga<sup>116</sup>, A.V. Myslivchenko<sup>117</sup>.

From all N.A. Berdyaev's concepts, it is precisely the problem of freedom that foreign researchers paid the most attention to. Represent the interests the works of Oliver Clark<sup>118</sup>, A. Zimbassis<sup>119</sup>, Eric Clamart<sup>120</sup>, F. Nuko<sup>121</sup>, R. Redlich<sup>122</sup>,

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<sup>102</sup> *Kuvakin V.A.* The thinkers of Russia. Selected lectures on the history of Russian philosophy // Philosophical views of N.A. Berdyaev. Kolomna, 2006.

<sup>103</sup> *Lupall I.K.* New Middle Ages. // Under the banner of Marxism, 1926. No. 12.

<sup>104</sup> *Yakovenko B.V.* Essays on Russian philosophy. New York., 1951; *Yakovenko B.V.* Philosophical quixoticism. // Northern notes. 1958. Book 10.

<sup>105</sup> *Levitsky S.A.* Essays on the history of Russian philosophy and social thought. Frankfurt am Main., 1981; *Levitsky S.A.* Berdyaev: a prophet or a heretic? // New Journal, 1975. Book. 119.

<sup>106</sup> *Neretina S.S.* Paradoxes of historical consciousness in Russia // Philosophical Studies, 1993 No. 4; *Neretina S.S.* Berdyaev and Florensky: on the meaning of the historical // Questions of Philosophy, 1991. No. 3.

<sup>107</sup> *Chubarov I.M.* Personalistic anthropology of N.A. Berdyaev and socialism // Human nature and socialism. MOSCOW, 1991.

<sup>108</sup> *Poltoratsky N.P.* Berdyaev and Russia. Philosophy of History by N.A. Berdyaev. New York, 1967; He is. Russia and the revolution. Russian religious-philosophical and national-political thought of the XX century. Tenafliai, 1988; *Poltoratsky N.P.* Captive prophet. Tenafliai, 1988.

<sup>109</sup> *Motroshilova N.V.* Nikolai Berdyaev: the philosophy of life as the philosophy of the Spirit and Western thought of the 20th century. MOSCOW, 1997.

<sup>110</sup> History of Russian philosophy. Ed. M.A. Maslin. M, 2001.

<sup>111</sup> *Sysoev D.P.* N.A. Berdyaev - architect of the eschatological transformation of the world / Moscow State University M.V. Lomonosov. - MOSCOW, 2000.

<sup>112</sup> *Bondareva Y.V.* The Christian Content of Philosophy N.A. Berdyaev: Abstract. foxes; Philosophical sciences: 09.00.03 / Moek Lomonosov. Dis. advice to 05.03.05.64 on fi-los. - MOSCOW, 1998. -24 p. ped un-t MOSCOW, 1997.

<sup>113</sup> *Fedotova L.G.* The concept of freedom in the work of N.A. Berdyaev: 09.00.03; Abstract / Moskow state university, MOSCOW, 1998.

<sup>114</sup> *Kozlova O.V.* The problem of freedom and objectification in the philosophy of N.A. Berdyaev // Symposium of the historical and philosophical yearbook: to determine the specificity and relevance of the philosophy of Nikolai Berdyaev. MOSCOW, 2003.

<sup>115</sup> *Vasiliev D.Y.* The idea of Eros in the philosophical system of N. Berdyaev // Philosophical space of Russia. In memory of N.A. Berdyaev (1874-1948). Ufa, 1998.

<sup>116</sup> *Gulyga A.V.* Russian idea and its creators. MOSCOW, 2003.

<sup>117</sup> *Myslivchenko A.G.* The rebellious apostle of freedom. Nikolai Alexandrovich Berdyaev. MOSCOW, 2013.

<sup>118</sup> *Clark O.* Introduction to Berdyaev. London: Geoffrey Blews, 1950.

<sup>119</sup> *Tsambassis A.* Berdyaev's personalistic philosophy // "Personalist". – Los Angeles 1965, vol. 46 №3.

Eugene Lampert<sup>123</sup>. Matvey Spinka<sup>124</sup> writes about the connection between the uncreated freedom, rooted in the "Unground" and the problem of theodicy.

From the latest research on the philosophy of N. A. Berdyaev, the works of the following domestic authors are of interest: M.E. Soboleva<sup>125</sup>, I.I. Pavlov<sup>126</sup>, M.S. Kiseleva<sup>127</sup>, A. N. Nissanbayev and S. Nurmuratov<sup>128</sup>. Current foreign authors include: James McLachlan<sup>129</sup>, Ivan Noble<sup>130</sup>, Jean Vahl, William Hackett, Jeffrey Hanson, Kevin Hart<sup>131</sup>, Ashleigh Cocksworth<sup>132</sup>, Janmarie Zamagni<sup>133</sup>, John Searle<sup>134</sup>, Peter Greco<sup>135</sup>, Daniel Pipe<sup>136</sup>, Brian McKinlay<sup>137</sup>, Thomas Murphy<sup>138</sup>, Ivan Sestak<sup>139</sup>, Raul Bodea<sup>140</sup>, Christopher Stroop<sup>141</sup>, Lino Lingui<sup>142</sup>.

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<sup>120</sup> *Klamroth E.* Der Gedanke der ewigen Schopfung bei Nikolai Berdiajew. – Hamburg – Bergstedt: Herbert Reich, Evangelischer verlag G. m. b. H., 1963.

<sup>121</sup> *Nucho F.H.* Berdyaev's philosophy: The existential paradox of freedom and necessity. New York: Anchor Books, 1967.

<sup>122</sup> *Redlich P.* Philosophy of the Spirit H. A. Berdyaev. Frankfurt / Main., 1972.

<sup>123</sup> *Lampert E.* Nicolas Berdyaev // Modern Christian Revolutionaries. – N.Y., Donald Attwater, ed. 1947.

<sup>124</sup> *Spinka M.* Nicolas Berdyaev: Captive of Freedom Philadelphia: The Westminster Press, 1950.

<sup>125</sup> *Soboleva M.E.* Ontology of time: Berdyaev and Heidegger. Questions of philosophy no. 3, 2020. Pp. 137-148.

<sup>126</sup> *Pavlov I.I.* Christ and the world: metaphysical argumentation and polemics of Rozanov and Berdyaev. Questions of philosophy, no. 10, 2019, Pp. 122-131.

<sup>127</sup> *Kiseleva M.S.* Russian intelligentsia about the "depths" of the Russian revolution: hysteria and illusions in the context of time. Questions of philosophy, no. 8, 2019. Pp. 134-145.

<sup>128</sup> *Nissanbayev A.N.* and *Nurmuratov S.* Spirituality as a cultural phenomenon. Questions of philosophy, no. 12, 2019. Pp. 204-211.

<sup>129</sup> *McLachlan J.M.* Hell Is Others and Paradise Is Others: Hell in the Existential Paris of Sartre and Berdyaev. The Concept of Hell. Western Carolina University, United States. 2015. Pp. 32-48.

<sup>130</sup> *Noble I.* Three Orthodox visions of ecumenism: Berdyaev, Bulgakov, Lossky. *Communio Viatorum*. Volume 57, Issue 2, 2015. Pp. 113-140.

<sup>131</sup> *Wahl J., Hackett W.C., Hanson J., Hart K.* Human existence and transcendence. 2016. Pp.1-152.

<sup>132</sup> *Cocksworth A.* "Soborny" spirituality: Spirit and spirituality in Berdyaev and Barth. Correlating Sobornost: Conversations between Karl Barth and the Russian Orthodox Tradition. 2016. Pp. 213-240.

<sup>133</sup> *Zamagni G.* Das Mittelalter: Modell für eine neue Christenheit? Nikolaj A. Berdjaev und die Wirkung seiner Forschung bis ins 2. Vatikanische Konzil. *Zeitschrift für Kirchengeschichte*. Volume 127, Issue 1, 2016. Pp. 65-83.

<sup>134</sup> *Searle J.T.* The Kingdom of god is justice and peace: Lessons for post-Soviet Evangelicals from Glen H. Stassen. *European Journal of Theology*. Volume 25, Issue 1, 2016. Pp. 73-80.

<sup>135</sup> *Grečo P.* The principles of the existential personalism in the context of the Byzantine anthropology. *Konstantinove Listy*. Volume 10, Issue 1, 2017. Pp. 83-97.

<sup>136</sup> *Pipes D.* The meaning of history. 2017. N-Y., Pp. 1-224.

<sup>137</sup> *McKinlay B.* Revelation in Nicolas Berdyaev's religious philosophy. *Open Theology*. Volume 3, Issue 1, January 2017. Pp. 117-133.

<sup>138</sup> *Murphy T.N.* Opening the Gates of Our Being: Charting a Way Out of Fear with Jean Vanier and Emmanuel Mounier. *Journal of Disability and Religion*. Volume 24, Issue 2, 2 April 2020. Pp. 132-150.

<sup>139</sup> *Culo, I., Sestak, I.* Comparative approach to the term, concept and phenomenon of personalism. *Nova Pristnost*. Volume 17, Issue 1, March 2019. Pp. 175-191.

<sup>140</sup> *Bodea R.-O.* Nikolai Berdyaev's Dialectics of Freedom: In Search for Spiritual Freedom. *Open Theology*. Volume 5, Issue 1, 1 January 2019. Pp. 299-308.

<sup>141</sup> *Stroop C.* 'A Christian solution to international tension': Nikolai Berdyaev, the American YMCA, and Russian Orthodox influence on Western Christian anti-communism, 1905-60. *Journal of Global History*. Volume 13, Issue 2, 1 July 2018. Pp. 188-208.

<sup>142</sup> *Langiulli N.* European existentialism. *European Existentialism*. 2018. Pp. 1-468.

There are numerous studies on the philosophy of both thinkers, but most of them are highly specialized and deal with individual problems or analyze individual categories. A more detailed analysis is presented in the relevant chapters of this study.

It should be noted that the problem of consciousness, especially in the philosophy of N.A. Berdyaev has not been studied enough, but is one of its most important categories, because through it we enter a specific understanding of N.A. Berdyaev's ontology.

Research on the S.L. Frank's "philosophy of consciousness" are mainly within the framework of his teaching on the correlation of being and consciousness, but the topic of the formation of an individual human consciousness in being to the status of a self-conscious mind of being is practically not investigated.

The **object** of research is S.L. Frank's and N.A. Berdyaev's ontology and "philosophy of consciousness".

The **subject** of research is the concepts and categories through which S.L. Frank's and N.A. Berdyaev's ontology and the "philosophy of consciousness" are reconstructed.

In S.L. Frank's philosophy, we will consider the way of "consciousness ontologization" through the prism of antinomies "man (consciousness) and culture", "being and God", "transcendent and immanent", the principle of "antinomistic monodualism", the problem of evil, freedom and time. In N.A. Berdyaev's philosophy, the path of "consciousness ontologization" is developed around the category's "objectification", consciousness, God, spirit, freedom, and time. The possibility of "consciousness ontologization" through culture, creativity and spiritual life is considered.

### **Purpose of the study**

To reconstruct, based on certain categories and concepts of philosophers, a holistic doctrine of ontology, the "philosophy of consciousness", and also present



their philosophy as a way of “consciousness ontologization”. We will try to justify the fundamental epistemological attitudes of thinkers, referred to in the study as “S.L. Frank’s the antinomic consciousness” and “N.A. Berdyaev’s the transcendental consciousness”, as well as their ontological teachings: “S.L. Frank’s the philosophical cosmos” and “N.A. Berdyaev’s noumenology.” *The aim of the thesis is also to find the answer to the question: what is “consciousness ontologization”, why is it necessary?*

Achieving this goal involves solving the following intermediate tasks:

1. Analysis of the origins of “consciousness ontologization” problem in Russian religious philosophy. To do this, we consider V.S. Solovyov’s, V.F. Ern’s, E.N. and S.N. Trubetskikh’s, G.P. Fedotov’s works as well as authors of the collections “Vehi” and “Iz glubini”.

2. Analysis of the sources S.L. Frank’s and N.A. Berdyaev’s philosophical concepts, including their connection with the contemporary philosophical discourse in the beginning of the XX century.

3. An analysis the laws governing the development of philosophical ideas of both philosophers, the origin of their main epistemological attitudes, and the consequences to which these attitudes led.

### **Theoretical and methodological basis of the study**

The research is based on the method of theoretical reconstruction and conceptual analysis of arguments put forward by S.L. Frank and N.A. Berdyaev and other Russian thinkers, as well as numerous researchers of their work.

The methodological basis of this work is the comparative approach and philosophical reconstruction. Thus, the study compares the ontology and philosophy of consciousness of S.L. Frank and N.A. Berdyaev, analyzes the philosophical context of their ideas. The categories through which they build their ontology are reconstructed, as well as the ontology of thinkers themselves, their ideas about the nature of consciousness through the prism of their ontology.

## **The scientific novelty of the study**

1. The category "consciousness ontologization" is introduced into the philosophical thesaurus and justified».

2. The problem of "consciousness ontologization" is proposed as a special "optics", through the prism of which it is possible to consider not only the philosophy of S.L. Frank and N.A. Berdyaev, but also other domestic and foreign thinkers. This is one of the many possible views on of S. L. Frank's and N.A. Berdyaev's philosophy. The research substantiates this approach as an entry point into the world of ontology of thinkers.

3. It is shown that N.A. Berdyaev's and S.L. Frank's ontology and "philosophy of consciousness" are the answer to the problems of "crisis of culture" and "consciousness deontologization”.

4. The method of "antinomistic monodualism" in S. L. Frank's philosophy is considered as an epistemological practice of expanding the boundaries of both rationality and rational knowledge. It is proved that the principle of " antinomistic monodualism" is not only epistemological, but also ontological.

5.The dual role of consciousness in N.A. Berdyaev's philosophy is shown. On the one hand, it can be actualized the inherent potential freedom. On the other hand, if consciousness chooses the phenomenal world, it turns into an "intending object", where the very intentionality will be the carrier of subjectivity. According to N.A. Berdyaev, consciousness is a temporary and potential form of subjectivity. This potentiality may unfold in the form of becoming an existence, or it may not unfold and become an object among objects.

6. The author substantiates the ability of "ontologized consciousness" to go beyond the limits of the "Self", perception and existential communication with another "Self".

## **Defense Provisions:**

1. One of S.L. Frank's and N.A. Berdyaev's sources of philosophy is the "crisis of culture". The reason for this crisis is the rejection of culture from "transcendent grounds" and the attempt to be based on immanent forces. Culture renounces Logos trying to make rationality its foundation, but chaos exposes it to entropy. In culture itself, it is possible to rationally question first its transcendent foundations and then its own value. S.L. Frank and N.A. Berdyaev's philosophy is an attempt to find a philosophical way to start the reverse process—from rationality and chaos to Logos. This process is called "ontologization" in research.

2. According to S.L. Frank, a positive way out from the "crisis of culture" is in the awareness of the consciousness of its rootedness in culture, and culture in being. Therefore, in his philosophy there will be a parallel "ontologization" of culture and consciousness, which are antinomies.

3. According to N.A. Berdyaev, a positive way out of the "crisis of culture" is possible only for an individual "ontologized consciousness".

4. According to S.L. Frank and N.A. Berdyaev, consciousness is a potentiality that seeks ways of its actualization, a form that seeks its content, and which contains two layers: the "psychological Self" and the "authentic Self".

5. The "psychological Self" is the result of the fall and the starting point of intentionality. There are true and false ways to actualize the potentiality of consciousness. False paths will be located around the orientation of the "psychological Self" to the world of objects (N.A. Berdyaev's terminology). The true ones are on the path of self-orientation of the "psychological Self", where it meets God and finds its "true Self".

6. The relationship between the "psychological Self" and the "authentic Self" should be thought of antinomically: they are identical and not identical to each other.

7. The "psychological Self" is the facade of the "authentic Self". It operates in a world of opposition and cooperation between rationality and chaos, while the "true Self" is part of the Logos.

8. The "psychological Self" has no ontological content. Therefore, it is typical for him to give a quasi-religious value to something in the world of objects, trying to fill the vacuum of content with this value. This leads to a loss of self-control and a loss of free will.

9. Becoming on the path of "consciousness ontologization" in the concept of both thinkers requires spiritual efforts: changing the subject of consciousness orientation from the phenomenal world to the noumenal, from the external to the internal.

10. The goals of "consciousness ontologization" in the philosophy of S.L. Frank and N.A. Berdyaev differ. In the philosophy of S.L. Frank, it is realizing consciousness its rootedness in being, and in the philosophy of N. A. Berdyaev, it is realizing consciousness its rootedness in freedom.

11. In both philosophical concepts, the content of "ontologized consciousness" becomes the subject of the thinkers' ontology. Being in S.L. Frank and freedom in N.A. Berdyaev philosophy.

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The thesis's **theoretical significance** lies in reconstructing S.L. Frank's and N.A. Berdyaev's ontological concept as a doctrine of the "philosophical cosmos" and "noumenology", as well as in establishing a connection between epistemological, value attitudes and ontological teachings of philosophers. This work allows us to continue the study S.L. Frank's and N.A. Berdyaev's philosophy in the context of an axiological analysis of the conclusions reached by thinkers.

Another important aspect of this work is the coverage of the problem of consciousness in S.L. Frank's and N.A. Berdyaev's philosophy.

The **practical significance** of the research is that its conclusions can be used in the preparation of specialized courses, books and monographs on the philosophy of S.L. Frank and N.A. Berdyaev, on the philosophy of consciousness, freedom and culture.

The way of development of philosophical thought in the direction of solving the problem of "consciousness ontologization" is outlined. The materials of the

thesis can be used in academic polemics about Russian religious philosophy and its place in the history of world philosophy.

This research may also be interesting to psychology, in particular "existential psychotherapy" (co-founder *Alfried Längle*), "logoanalysis" and "logotherapy" as a fundamental basis for their practical activities and projects on the study of personality.

The **thesis structure** is determined by the goal and objectives of the study. The thesis consists of an introduction, three parts, six chapters, conclusion and bibliography.

### **The main content of the thesis**

The **introduction** defines the key goal of the study, formulates the tasks to which it is directed, its relevance, scientific, theoretical and practical novelty, describes the methodology used in the study, gives a brief overview of the research literature on the issue under consideration, theses submitted for defense are designated.

The **first chapter of the first part** is called "A research hypothesis" and is devoted to the substantiation of the subject of the thesis research. Why is the "consciousness ontologization" a problem?

The hypothesis of the study is expressed:

*Consciousness is intentional and potential in nature. It is a form that seeks its content. The content of consciousness becomes the object of intentionality, to which consciousness attaches value. Rationality is responsible for which of the objects of intentionality will be endowed with value within the framework of culture. Thus, intentionality itself is the source of subjectivity and content of consciousness. The problem is that by making content an object of intentionality, consciousness loses its freedom of will. By giving power over itself to the object of*

*its intentionality, consciousness becomes determined by its content. The cultural value of a subject endowed with free will is lost.*

*Culture contains immanent contradictions that destroy it: the contradiction between the value of rationality and the subject endowed with free will.*

*The "consciousness ontologization" is necessary to resolve this contradiction: consciousness must find its "true Self", its true content, and its free will.*

*The acquisition of the "true Self" and freedom is possible with the participation of consciousness in the Logos (the beginning of all things). But how to come to the Logos? The path to the Logos is presented in this study as a problem that Russian religious philosophy is trying to solve.*

*Due to its transcendent nature, the Logos is incomprehensible to rationality, which is used to dealing with objects of empirical reality. The logos is subjected to the "objectification" of rationality. By rejecting the Logos, or dealing with its "objectified essence", rationality tries to assert itself by filling consciousness with some content, which leads first to the loss of free will, and then to the onset of chaos and collapse of consciousness. But the path of "consciousness ontologization" can be rationally understood, while rationality will be expanded and reinterpreted.*

The task of research is to present S.L. Frank's and N.A. Berdyaev's philosophy as a way of "consciousness ontologization", the path of consciousness to the Logos.

The assumption is made that "consciousness ontologization" is necessary so that a person maintains his cultural value as a carrier of free will and culture itself, so that the chaos of empirical reality does not cause its disappearance, so that consciousness is not accessible to quasi-religious ideas, could not be subjected to external control, and also in order for consciousness to find its "true Self" and content.

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On the example of V.S. Solovyov's "Readings on God-Manhood<sup>143</sup>", S.N. Trubetskoy's "Doctrine of the Logos in its history<sup>144</sup>" and V.F. Ern's "Towards the Logos<sup>145</sup>" it substantiates the *research hypothesis*.

The conclusion is drawn that V.S. Solovyov creates a matrix for further research. The idea that the Logos for Russian philosophy is a doctrine of Jesus Christ, and not his ancient understanding, will be developed by S.N. Trubetskoy. The idea that attempts by the mind (ratio) to overthrow the Logos will lead to chaos will be developed by V.F. Ern, and the ideas of collegiality, unity and God-manhood, - E.N. Trubetskoy and S.L. Frank. V.S. Solovyov raises the question of how to begin the process of "logization (ontologization) of consciousness"? His answer will be the love of God and the metaphysics of love.

Next, we study the problem of "consciousness deontologization" in Russian history from the saints of Ancient Russia - representatives of the Logos to the Russian revolutionary intelligentsia - representatives of rationalized chaos. The study is based on the works of G.P. Fedotov, as well as "Vekhovtsev's" articles on the Russian intelligentsia of the early XX century.

It is concluded that the idea of service will unite the Russian holy saints and Russian revolutionary intelligentsia. But if the saints serve God, the Russian revolutionary intelligentsia will serve the people, the working class, and subsequently other abstract and quasi-religious ideas.

The consciousness of Russian intelligentsia has passed the path of "deontologization", understood in this study as a rejection of the Logos and transcendental principles. The "deontologization" of consciousness takes place under the banner of rationalism, but if in the Western tradition rationality was first an instrument for comprehending the Logos (in ancient and Christian terms), and then for solving practical problems, then on Russian soil, rationality becomes an idea. Scientific and political ideas are taken on faith and become the subject of a

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<sup>143</sup> Solovyov V.S. Readings on God-manhood // The sixth reading. Saint-Petersburg., 2000.

<sup>144</sup> Trubetskoy S.N. The doctrine of the logo in its history. Philosophical and historical research. MOSCOW, 1994.

<sup>145</sup> Ern V.F. Towards the Logos // On the way to logism. MOSCOW, 1991.

quasi-religious cult. The result of “consciousness deontologization” is rationalized chaos, which was first immanent in the consciousness of the Russian revolutionary intelligentsia, and then became transcendental, actualizing itself in the 1917 revolution.

The **first chapter** demonstrated the implementation of the research hypothesis using the example of the Russian aristocracy, which has gone from the saints of Ancient Russia to the Russian revolutionary intelligentsia. The object of orientation of the Saint's consciousness is his inner world, and that of the revolutionary intellectual is his outer world. The reason for the "consciousness deontologization" is the transfer of the object of consciousness from the internal to the external, giving the external a quasi-religious meaning.

The **second chapter** of the first part is called "The problem of consciousness in Russian religious philosophy." In addition to the obvious from the name of the subject, the task is to justify the research personalities.

Ontological issues in Russian religious philosophy were updated in the problem of being. The importance of substantiating the primacy of ontology over subjective consciousness was recognized by most Russian religious philosophers of the early XX century.

On the example of V.F. Ern's and S.L. Frank's polemics it shows the origin of the basic ideas and value guidelines for the further development of Russian religious thought regarding consciousness, culture, rationalism and ontology.

Summarizing V.F. Ern's ideas it is possible to say that the philosopher advocated the primacy of ontology over individual consciousness. At the same time, ontology was understood as the embodiment of the Logos. The Logos, with some reservations, can be identified with absolute consciousness. Culture originates in the Logos, and not in ratio. Following his logic of reflection, we can conclude that rationalism, being consistently developed, will lead to psychologism and "deontologization" of the transcendental consciousness of the world.



V.F. Ern's polemic with S.L. Frank regarding the nature of culture confirms the identity of their views on the value of culture. For both thinkers, culture is of value as an empirical expression of being (Logos). For V.F. Ern, the basis of culture is the Logos, understood as the "Word of God"; for S.L. Frank, the basis of culture is being.

In the collection "Vehi" M.O. Gershenzon's article "Creative Self-Consciousness<sup>146</sup>" is published, devoted to the problem of consciousness of the Russian intelligentsia.

According to M.O. Gershenzon, a Russian intellectual, is a man living outside himself. He recognizes as the only worthy object of his interest and participation something lying outside his personality - people, society, state. Such a life outside oneself leads to a split between the "true Self" and consciousness. The activity of consciousness should be directed inward, on the personality itself. This will not narrow the horizon, as by its nature, consciousness cannot be locked, cannot be isolated from general life.

This article is in line with the criticism of the Russian revolutionary intelligentsia by the «Vekhists». For this is especially important, M.O. Gershenzon's idea that the cause of "deontologization" of consciousness is that the subject of the direction of consciousness is empirical reality, and not the subject himself. It should also be noted that with this approach, "ideal being" (the term of S. L. Frank) or spiritual reality becomes inaccessible to consciousness. Hence the atheism inherent to intelligentsia.

E.N. Trubetskoy reflects on the relationship between being, ontology, and the nature of consciousness in his book «Meaning of Life»<sup>147</sup>. In it, in addition to the obvious question that follows from the title of the book, the author raises the question of the possibility of the consciousness existence in "deontological" reality. According to E.N. Trubetskoy, the "meaning of life" cannot be individual, but only collective, and the meaning of life is also understood to mean universal

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<sup>146</sup> *Gershenzon M.O. Creative identity // Milestones. MOSCOW, 2009.*

<sup>147</sup> *Trubetskoy E.N. Meaning of life. MOSCOW, 2000.*

value. The philosopher, on the one hand, shows that the question of life meaning is a public one, on the other, he ontologizes this problem, adding an axiological context to it. Reflections on the “meaning of life” lead him directly to the question of the nature of consciousness, which is comprehended insofar as consciousness first cognizes the meaning, and then itself. Therefore, there is a primacy of meaning over consciousness.

Summarizing E.N. Trubetskoy’s thought, it is possible to conclude that the chaos of external empirical reality tends to become immanent from transcendental consciousness. By proclaiming the primacy of being over consciousness, E.N. Trubetskoy seeks through the efforts of consciousness to "ontologize being", and then subordinate being to consciousness.

In S.L. Frank's book “Meaning of Life” in 1925, one can already see ideas that will be developed in his later work “Reality and Man” in 1947. Consciousness tends to look for meaning in empirical reality but does not find it. And if he finds, then this is self-deception. No goal set in the phenomenal world makes sense. The absurdity of consciousness focused solely on the phenomenal world. S.L. Frank shows on the example of a special type of consciousness characteristic for Russians. These ideas are related to him with an existential tradition.

Comparing E.N. Trubetskoy’s and S.L. Frank’s texts, it is possible to conclude that with the external similarity of the ideas present in them, there are fundamental differences. The text of E.N. Trubetskoy is a cry of despair of consciousness, which lost something external that structured it. E.N. Trubetskoy seeks meaning in the external, this external should become immanent, and then curb the chaos of empirical being. We can say that E.N. Trubetskoy is looking for an external source of power to which he will submit first himself, and then subordinate the rest of the world. S.L. Frank's thought is much deeper and more complex. With the outward resemblance of their ideas - “all-unity”, “meaning in the spiritual life”, “in union with Christ”, “in the life of the church”, etc. S.L. Frank is looking for a source of meaning not in external authority, but inside consciousness. It turns out the antinomy. With the proclaimed primacy of ideal

being over empirical reality, the path to ideal being lies through the consciousness in empirical reality.

S.N. Trubetskoy's book «On the Nature of Human Consciousness<sup>148</sup>» was published in 1901. The author develops the ideas expressed in his last work “The Doctrine of the Logos in His History” about universal consciousness, in which he expresses the idea of the potentiality of consciousness that is important for the present study. Its actualization is achieved through ownership of the catholic and ecumenical consciousness. Moreover, the actualization of consciousness will be synonymous with its "ontologization" because the ontological nature of consciousness (its true existence "is") is not obvious.

The **conclusion** is made from **the first part** that ontology and the philosophy of consciousness in Russian religious philosophy actively developed at the beginning of the 20th century. Its development was promoted by the polemic of Russian thinkers, who raised the question of the need of "consciousness ontologization." The discussion, explicit and in absentia, contributed to the creation of a circle of ideas that found their further expression in S.L. Frank's and N.A. Berdyaev's philosophies. For example, the idea of potentiality and universal consciousness (S.N. Trubetskoy), the question of the meaning of life (E.N. Trubetskoy), as well as the opposition of the Logos and the ratio.

The choice of research personalities is due, on the one hand, to the similarity in the formulation of the problem of “consciousness ontologization”, but at the same time, to a fundamental difference in the methodology for solving it. S.L. Frank could be called the successor of V.S. Solovyov's and the Trubetskoy brothers' ideas with the idea of universality, unity and collegiality, and N.A. Berdyaev's ideas have something in common with V.F. Erne's ideas - a contrast between the meonic and ontological traditions. Also, the rationale for the personalities of this study is that the paths of “consciousness ontologization”

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<sup>148</sup> *Trubetskoy S.N.* About the nature of human consciousness. Moscow, 1994.

chosen by N.A. Berdyaev and S.L. Frank will not be in the logic of ratio. S.L. Frank will go in a super-rational way, and N.A. Berdyaev - in an irrational way.

The **second part** is devoted to S.L. Frank's philosophy and ontology of consciousness. S.L. Frank's "philosophy of consciousness" is considered as an introduction to the ontological problems of the thinker.

The **third chapter of the second part** of the thesis is called S.L. Frank's "antinomist consciousness". He solves the problem of "consciousness ontologization" through the methodology of thinking, called in his philosophy "antinomistic monodualism."

The antinomy in S.L. Frank's understanding is not a contradiction, or two conflicting judgments that can be logically proved, but two principles, which, despite their opposite, tend to become a unified metalogical whole. And one beginning is impossible without another. It should also be remembered that any significant category in S.L. Frank's philosophy is antinomistic. The central antinomy of his philosophy is "being and God." All other antinomies should be included in it. The key to our research is the antinomy "being and consciousness", which is revealed in the antinomies "consciousness (human) and culture", as well as "transcendent and immanent." S.L. Frank proceeds from the idea of the primacy of being over consciousness, therefore the process of "consciousness ontologization" in the context of S.L. Frank's philosophy *is a process of awareness by the consciousness of its rootedness in being, as well as the acquisition of its "true I", the process of becoming consciousness as something truly existing.* The remaining antinomies are milestones on the path of "consciousness ontologization".

The antinomy of "being and God" is necessary for consciousness to meet God, the personal principle of being, and through the relationship with Him, an "consciousness ontologization" takes place. The process of "ontologization" is the inclusion (immersion) in the antinomy of "being and God."

The antinomy "consciousness and culture" is necessary on the one hand for the "ontologized consciousness" to create and enrich the culture, on the other hand

- consciousness is not conceivable outside of culture. Culture enrichment and “consciousness ontologization” are a mutual process on the path to being. Moreover, under the "ontologization of culture" in S.L. Frank's philosophy, we can understand the process of its churching.

The antinomy "immanent and transcendental" is necessary to show that God, being immanent, revealing to consciousness in spiritual life, is also revealed in transcendental life, in social reality. Through the metalogical unity of the “immanent and transcendental,” the “ontologization” of the antinomy “consciousness and culture” takes place.

The “principle of antinomistic monodualism” serves not only as an epistemological method (cognition of a metalogical antinomy), but also as a method of “ontologization” of antinomies and categories, as well as a methodology of philosophical thinking.

A consciousness immersed in being meets God, begins philosophizing and spiritual life, which are identical in S.L. Frank's philosophy. Since the transcendent is and is not immanent, the immanent spiritual life is extrapolated to social reality, which in its limit should become a church, an empirical embodiment of being in the phenomenal world.

S.L. Frank realizes the process of cognition of being as a process of intentionality, i.e. orientation of consciousness to something else, and here it has much in common with Husserl, who sees in intentionality the main characteristic of "pure consciousness". To achieve “pure consciousness”, Husserl insists on a “phenomenological reduction”, the task of which is to bracket the empirical world as an external consciousness. Husserl admits that there are two layers in consciousness: empirical and psychological. From the psychological layer, which is the individual "Self" need to get rid of. S.L. Frank also wants to get rid of the “psychological self”, but in a different way: by immersing him in being.

It may seem that S.L. Frank rejects the “psychological self” to achieve pure knowledge. But according to the principle of “antinomistic monodualism”, the “psychological self”, immersed in being, is preserved and not preserved.

S.L. Frank suggests directing intentionality on his carrier. And here there will be an important difference from Husserl's phenomenology. In the phenomenological tradition, this process is called “noesis” - the real content of the experience of consciousness, that is, the actual experience itself, taken as such, without being interfaced with the transcendent reality to it. “Noesis” is contrasted with “noem,” which is its intentional correlate. In phenomenology, “noesis” is “the complete concrete essence of intentional experience,” “the real components of a phenomenologically pure experience.”

If in phenomenology the concept of “noesis” is necessary to distinguish it from “noemas” (mental representation of an object), and ultimately through “transcendental reduction”, distinguishing between the noetic and noesis layers of consciousness, come to a “pure I”, then in S.L. Frank's philosophy, this process will be called the beginning of the "spiritual life", in which instead of the "noetic" and "noesis" layers, consciousness will meet God (immanent and transcendent to consciousness).

Consciousness, according to S.L. Frank, having got rid of his "psychological Self" in an incomprehensible way acquires himself, self-consciousness in being. Therefore, continuing the thought of the philosopher, we can conclude that consciousness is not reduced to the “psychological Self”, that the “psychological Self” is the facade of consciousness, which we associate with our “true Self”.

The “Psychological Self” is the starting point of intentionality. The problem is that it can be determined from the outside, which casts doubt on the cultural value of the subject as a carrier of free will.

The **third chapter** concludes that the path of "consciousness ontologization" in S.L. Frank's philosophy consists in changing the subject of consciousness orientation from empirical reality to itself. Also, with the “consciousness ontologization”, the starting point of consciousness direction will shift from the “psychological Self” to the “true Self”, and the first will transform into the second. The “Psychological Self” does not have its content, since it is the “facade of consciousness”, therefore, by default, it seeks to find it in empirical reality, which,

according to Frank, will only lead to the collapse of consciousness. *But as the “consciousness ontologization” begins, it will begin to acquire its content, which, within the framework of Frank's philosophy, is being (“philosophical cosmos”).*

The **fourth chapter** is called S.L. Frank's “philosophical cosmos”, which emphasizes the aesthetic side of the ontological system, its continuity of the ancient tradition of philosophizing, in which the cosmos is one of the names of being. Our name is also intended to emphasize the task of S.L. Frank's philosophy - *to put an end to chaos and transform it into space.*

In the study of S.L. Frank's ontological system, one must understand its dialectic. It is a cosmos that is constantly in motion, change and development, where ontological and epistemological themes will be intertwined. S.L. Frank's dialectical ontological system gives the principle of "antinomic monodualism" to the ban on final judgments and the requirement to think metalogical unity of being.

The essence of the 'philosophical space' is that S.L. Frank is based on the idea of being inclusive, beyond which there is nothing. Both empirical reality and ideal being constitute a single metalogical whole, which he calls reality. Being in his philosophy can be likened to the dome, which escapes all things that deplete the antinomy.

Philosopher consistently considering being a part of the various components in the antinomic unity and antinomic in the form of their comprehension, "consciousness and culture"; “Evil and freedom”; "Space and time", "being and God." We can say that all these components are included in the architecture of S.L. Frank's 'philosophical cosmos'.

Any category is considered separately, apart from being, subject to the immanent contradictions, and only a single ontological system in existence, these contradictions are resolved, and each category contributes to the existence.

The consciousness of being a part of it at one time becomes self-aware, but it does not lose its subjectivity. Man finds the meaning of life in co-creation with God. Culture enriches the human personality, which, in turn, transferring the

culture into God and giving it a new ground, becoming actor, actualizing its immanent healthy forces.

Consciousness in the composition of being becomes simultaneously its self-consciousness, but at the same time does not lose its subjectivity. Man finds the meaning of life in co-creation with God. Culture enriches the human personality, which, in turn, transferring the culture into God and giving it a new ground, becoming actor, actualizing its immanent healthy forces.

Since the philosopher does not see the conscious existence outside of culture, and the existence of culture outside of being, therefore, consciousness should “realize” its roots in culture, and culture, in being.

Culture, rooted in being rooted in God, it is eternal, it is extended to the entire space of life, but also the very existence of it complements the aesthetic and ethical values. The problem of evil becomes a connection point of divine and human effort in hindering actualization of a potential nonexistence seeking a substitute being.

Freedom (like any category in S.L. Frank’s philosophy) contains an antinomy. Developing the idea of the philosopher, it may suggest that he puts into the freedom of being to its inherent antinomy are not destroyed. With the same purpose into being ("philosophical cosmos") are immersed, any other categories with which cognized existence: consciousness, time and culture.

Freedom, being placed in actual being, becomes part of it. But in this case, although it will resolve its immanent contradictions, it will cease to be freedom. Refusal of freedom - the price of aesthetics S.L. Frank’s 'philosophical cosmos'.

Consciousness in the composition of being becomes its self-consciousness, but at the same time does not lose its subjectivity. Man finds the meaning of life in co-creation with God. Culture enriches the human personality, which, in turn, transferring the culture into God and giving it a new ground, becoming actor, actualizing its immanent healthy forces. Culture, rooted in being, is rooted in God, becomes eternal, its space expands to all being, but it itself complements being with aesthetic and ethical values. The problem of evil becomes the point of joining



of divine and human efforts to prevent the actualization of potential non-existence, seeking to replace being. In addition, the problem of evil forces us to include categories of freedom and time in the ontological system. Freedom, immersed in being, first makes being antinomistic, but this inner contradiction is resolved in God, blurring the line between being and having. Thus, the content of being is fulfilled by the spirit of freedom. An “ontologized” antinomy of “being and freedom” arises. Time immersed in being is transformed into eternity and gives being, on the one hand, the property of eternity, on the other - dynamism. S.L. Frank's “philosophical cosmos” is dynamic. Antinomy and time reported his constant movement, but this movement - in eternity. Empirical reality as a part of being infinitely expands the boundaries of life, including in it all that exists, beyond which there is nothing.

The cornerstone of S.L. Frank's philosophy is the antinomy "man and culture": man is inconceivable without culture. "The philosophical cosmos" is cyclical, it starts with this antinomy, and the same ends by introducing a researcher in an endless hermeneutic circle.

S.L. Frank derives from the idea of God's omnipotence the idea that He wants to preserve being, as a metalogical unity of all that exists, including empirical reality. Based on the antinomy of "being and God," the final division of the worlds into the phenomenal and noumenal is for S.L. Frank not only a crack in being, but also a crack in God. It must be understood that with his ontological project, S.L. Frank not only seeks to eliminate the crack in existence, but also to eliminate the decay of God.

At the end of the second part, it is concluded that one of the sources of S.L. Frank's philosophical system was a polemic with the immanent German philosophy of the XIX - XX century. Another important source was the existential challenge in the form of a “cultural crisis”. In the polemic and attempt to resolve these problems, S.L. Frank's "philosophical cosmos" was born. An attempt to prove that immanent is and is not transcendental, led the philosopher to the idea of a metalogical unity of the noumenal and phenomenal, which is a metalogical

reality. The unity of the phenomenal and noumenal, on the one hand, immanent and transcendent, on the other, is the antinomy within which the philosopher's thought dwells. Thinking antinomically means expanding the boundaries of consciousness.

The **third part** of the thesis is devoted to N.A. Berdyaev's ontology and the philosophy of consciousness. The philosopher finds a solution to the existential problems of consciousness in changing the subject of ontology.

The **fifth chapter** is called N.A. Berdyaev's "transcendental consciousness". Chapter title is since the subject of the thinker's ontology is freedom, which exists in the transcendental world, which can be known by "ontologized consciousness".

Path "consciousness ontologization" in N.A. Berdyaev's philosophy will not be in the logic of traditional metaphysics as in S.L. Frank's philosophy, but in the idea of becoming "existential Self" because "Spirit has primacy over being<sup>149</sup>". His philosophy can be considered as a constant freedom interpretation.

Consciousness has inherent potential freedom. Its presence is since man is created in the image and likeness of God. The God has the freedom, and dwells in it "is" and "have" are the same in Him. The actualization of potential immanent freedom is identical to the "consciousness ontologization."

There are various ways for "ontologizing consciousness": through culture, creativity, dialogue and spiritual life. But first, it is necessary to clarify the nature of consciousness, therefore, at the beginning of the chapter the problems of "objectification", "objectified consciousness" and "psychological Self" are investigated. The embodiment of "ontologized consciousness" in the framework of N.A. Berdyaev's philosophy can be considered the "aristocrat of the spirit." The idea of which is considered at the end of the chapter.

The result of "objectification" is the emergence of the "psychological Self" or "consciousness objectified" that become intentionality's starting point in the

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<sup>149</sup> *Berdyaev N.A. My philosophical worldview. N.A. Berdyaev: pro et contra. T.1. St. Petersburg, 1994. P. 23.*

world of objects. However, “objectification” plays an important role. It is examining a human. Awareness of "objectification" an important step to start "consciousness ontologization."

Next, the idea of a “pure Self” or “transcendental Self” of late Husserl and an “ontologized consciousness” is compared in the framework of Berdyaev’s philosophy. The question is posed of the possibility of achieving a "true Self" ("ontologized consciousness") through "transcendental reduction". It is concluded that it’s impossible, because Husserl's “pure Self” has no content, and if it had, it would not be pure or single, while as the “consciousness ontologization” it will find its content. According to Husserl, the “psychological Self” is not the starting point of intentionality, but a layer of consciousness that needs to be eliminated in order to come to the “transcendental Self” on the one hand, and pure knowledge on the other. In N.A. Berdyaev’s philosophy, the “objectified Self” is the starting point of intentionality as a result of “objectification” and the fall.

Thinking within N.A. Berdyaev’s philosophy might assume that as "ontologization consciousness" as in S.L. Frank's philosophy will shift the starting point of intentionality with "objectified Self" to "true Self." Also, will shift focus and subject of consciousness - with "the world of objects" on the noumenal world, to God who reveals "true self" as an absolute subject.

The ways of “consciousness ontologization” through culture and creativity are examined. The conclusion about the impossibility of "ontologization consciousness" through culture, as even though it has a symbol of the spirit and the transcendental world, she belongs to the world "objectification."

The similarity of S.L. Frank’s and N.A. Berdyaev’s ideas lies in the fact that in both teachings there is no way to “ontologize consciousness” through culture, as culture itself is in crisis. But if S.L. Frank considers it necessary to “ontologize” the antinomy of “consciousness and culture”, then N.A. Berdyaev’s philosophy is limited to “ontologizing” only consciousness.

It is suggested the possibility of a partial "consciousness ontologization" through creativity. If consciousness goes only by way of creativity, it’s frustrating

waits, as products of creativity, and it itself will be constantly exposed to "objectification." But at the same time, creativity can become one of the sources of the beginning of spiritual life, moreover, spiritual life is always creative.

The possibility of "ontologization consciousness" through dialogue on an example of the philosophy of Martin Buber. It is concluded that it is possible if the dialogue will be another "true you", which is God. But the problem is how to meet God directly, not once, objectified in the object of religion.

Overcoming "objectification" occurs in subjective or spiritual experience and consists of several stages: disappointment in the object, despair, the experience of loneliness and suffering, self-awareness and, finally, the "revolution of consciousness", as a result of which consciousness acquires the possibility of perceiving subject-subject relations as true reality and value.

"Consciousness revolution" immerses human being to another, as man exists in the world, who directed his mind. On the one hand, such a consciousness perceives others as subjects, not objects, but on the other - does not agree with the fact that other consciousness perceives it as an object. Thus, the subject with a modified, "transcendental consciousness" becomes the force that aims to bring the consciousness of other people out of the vicious circle of mutual "objectification."

Such a person in N.A.Berdyayev's philosophy is the "aristocrat of the spirit", which puts spiritual values above material ones, his consciousness is directed inside himself, and, therefore, towards the transcendental world, he strives for freedom, which is the content of his consciousness.

From the **fifth chapter**, it is concluded that the cause of the "objectified consciousness" or "psychological Self" is the fall. By virtue of its nature, the "psychological Self" is inclined to endow with religious value the object or objects to which it is directed. This tendency becomes a source of slavery of the "psychological Self" in the world of objects since the object "narrows" the "psychological Self". The tendency of the "psychological Self" to endow the meaning and value of something in the world of objects is explained by the fact that the "psychological Self" is a predicate of the "potentially authentic Self", but

at the same time tends to become an independent entity. Since it is a predicate and does not have an independent entity, therefore, it does not have its content. In the object of worship, it seeks to find this content, but it becomes only its slave, and in the limit, an “intensifying object”.

"Consciousness ontologization" is the desire of consciousness to find its "true Self." As "ontologization consciousness," it will acquire its content, which is part of N.A. Berdyaev's philosophy, the essence of freedom.

The **sixth chapter** of the third part is devoted to the world of N.A. Berdyaev's ontology, called "noumenology." The subject of his ontology is freedom.

Categories by which the philosopher reflects about freedom and builds an ontology: being, spirit, subject and object, God, time, kingdom of the spirit, noumenon.

Creating the doctrine of freedom, N.A. Berdyaev borrows the doctrine of Ungrund from J. Boehme but brings a different meaning to it. According to J. Boehme Ungrund is a dark beginning in God, according to N.A. Berdyaev Ungrund is the original meonic freedom that precedes God, and which is outside of God. Their teachings are united by the idea that the Ungrund is not subject to rationalization, it is an irrational beginning, potentiality, which actualizes itself in being, creativity, in good and evil. At the same time, evil is a false way to actualize Ungrund. Freedom-Ungrund marginal categories for both philosophers J. Boehme and N.A. Berdyaev.

The interpretation of freedom is an exceedingly difficult task, the philosopher himself said that one can talk about freedom, but it is impossible to define it, because it immediately turns freedom in unfreedom. Therefore, all its definitions are descriptive, opening great scope for hermeneutics.

In this study, freedom in N.A. Berdyaev's philosophy is understood as the noumenal space of the transcendental world, or, using the philosopher's terminology, the kingdom of the spirit. In the realm of freedom, there are subjects. The categories of “existence” and “subject” are important here. True existence is

possible only in the space of freedom, outside the phenomenal world. Therefore, for N.A. Berdyaev, any object is not what it truly is. Also, only the subject can possess and exist. In the subject, the boundary between being and having is blurred. The subject has freedom and exists in freedom. God is an absolute subject. Freedom, understood as a noumenal world, is actualized and “ontologized freedom”, which God actualized, making it the space of his existence. Ungrund originally existed - being, gaining, potential freedom, but one should not understand the appearance of Ungrund and God in time, because time is already a state of the phenomenal world. It is incorrect to identify Ungrund and Nothing.

The **chapter** concludes that the way "consciousness ontologization" is to realize "psychological Self" (objectified consciousness) that it is not "authentic selves" that the way of its becoming something truly existent, the acquisition of its content within the intentionality (orientation of consciousness to the object) end slavery only in the world of objects. Causes "ontologization consciousness" are absurd experience loneliness, meaninglessness in giving value and quasi-religious meaning of any object.

S.L. Frank and N.A. Berdyaev disagree on the question of being interpretation.

According to S.L. Frank, being is what it truly is. Being immanent and transcendent consciousness, and that the unity of the immanent and transcendent, he tried to show in his "philosophical cosmos" (ontology). Awareness of consciousness to its roots in being - an important step towards "ontologization consciousness". Being is the content of "ontologized consciousness".

N.A. Berdyaev, on the contrary, believed that the "psychological Self" is not concerned with being itself, but with "being objectified," construct "objectified consciousness." True being is revealed only in the space of freedom. The potential immanent freedom is immanently present in the consciousness, and, therefore, the meaning of life is not in the construction and study of “objectified being”, but in the “consciousness ontologization”.

In the time before the "objectified consciousness" should limit the choice of slavery in the phenomenal world, the transformation in "intending object" or "ontologized consciousness."

N.A. Berdyaev sought to immerse consciousness in the noumenal world, which is an analogue of the immersion of consciousness in being in S.L. Frank's philosophy.

At the end of the thesis remains to clarify the question of the relationship between the "psychological Self" (objectified consciousness) and "potentially true Self." Perhaps to suggest that they should be antinomic. "Psychological Self" is and is not "potentially authentic Self." When the "psychological Self" makes himself subject to focus, it meets God. As a result, the internal dialogue going on actualization of "potentially true Self." This is the process of "consciousness ontologization".

### **Thesis's conclusions**

1. N.A. Berdyaev and S.L. Frank in their youth were passionate about cultural ideas. Devoting this issue, a few studies they came to believe that the immanent forces of cultural crisis is insoluble. S.L. Frank believed that culture is immanent and transcendental to consciousness. Finding its transcendental ontological foundations largely devoted to his philosophy. N.A. Berdyaev refers not to seek transcendental foundations of culture, but to search for the transcendental bases of consciousness.

2. S.L. Frank and N.A. Berdyaev agree that philosophizing is identical with spiritual life, which begins when it becomes the subject of the "psychological Self". For S.L. Frank, this act is also identical to the immersion of consciousness in being, where consciousness meets God, another "You". The immanent spiritual experience of consciousness is extrapolated to empirical reality, plunging it into being. So, S.L. Frank proves that the immanent is and is not transcendental. For N.A. Berdyaev, such a change in the subject of orientation of the "psychological

Self" is associated with disappointment in the world of objects, the experience of loneliness and the senselessness of endowing the value and quasi-religious meaning of any object.

3. In the idea of possibility spiritual transformation the phenomenal world by "ontologized consciousness" is an important similarity between S.L. Frank's and N.A. Berdyaev's "consciousness ontologies".

4. Answering the question about the nature of consciousness from the point of view of Russian thinkers' ontology, it is possible to assume that both for S.L. Frank and N.A. Berdyaev consciousness is a potentiality that seeks ways of its actualization, a form that seeks its content, and which contains two layers: "psychological Self" and "potentially authentic Self".

5. The "psychological Self" is the result of the fall and the starting point of intentionality. There are true and false ways to actualize the potentiality of consciousness. False paths will be found around the orientation of the "psychological Self" to the world of objects. The true ones are on the path of directing the "psychological Self" towards the self and the transcendent world.

6. The relationship between the "psychological Self" and the "authentic Self" should be thought of antinomically: they are identical and not identical to each other.

7. The content of "ontologized consciousness" becomes the subject of the ontology of thinkers in both philosophical concepts. Being in S.L. Frank's and freedom in N.A. Berdyaev's philosophy.

8. There are no necessary and sufficient external reasons to start the process of "ontologizing consciousness", as well as technologies to start this process from the outside. Consciousness must realize the need for "ontologization". Awareness of the need for "ontologization" is a rational event, but the path of "ontologization" is already going beyond rationality and expanding its borders. Any external attempt at external "ontologization" will lead to violence against consciousness and open the way for "objectification" and totalitarian teachings.



9. The goals of "consciousness ontologization" are to make consciousness find its true subjectivity (the true "Self"), true content, freedom, a source of creative inspiration and new original ideas, to become able to perceive another "true Self" behind the facade of the "psychological Self", to defend the value of culture and the value of a free subject, to go beyond the phenomenal world and time, to find its true existence.

### **Approbation of work**

#### **Author's publications on the topic of the thesis study**

**The works published by the author in journals indexed in the international databases of indexing and citation, as well as on the list of high-level journals of the HSE:**

1. S.L. Frank's ontological system. Questions of philosophy. № 8. 2020. Pp. 133-143. (in print)
2. "Consciousness ontologization" in N.A. Berdyaev's philosophy. Human. № 1. 2020. Pp. 85-101.
3. "Ontologization consciousness" as apologetics culture in S.L. Frank's philosophy. Russian Journal of Philosophical Sciences №. 63 (5). 2020. Pp. 107-125.

#### **Other publications on the topic of dissertation:**

1. Vladimir Solovyov and S.L. Frank's ontology. Solovyov Researches. № 1 (53) 2017. Pp. 55-69.
2. N.A. Berdyaev's "Transcendental Consciousness". Humanitarian research in Siberia and the Far East. № 4 (38) 2016. Pp. 112-119.
3. S.L. Frank and the Russian Revolution. Human. № 2. 2018. (review of the conference).

#### **Articles in other publications, including collections**

1. The problem of loneliness and communication in N.A. Berdyaev's philosophy. N.A. Berdyaev and the unity of the European spirit. Under. ed. V.N. Porus. MOSCOW, 2007. Pp. 295 - 311.

2. The problem of reality in S.L. Frank's philosophy. S.L. Frank's ideological heritage in the context of modern culture. Under. ed. V.N. Porus. MOSCOW, 2009. Pp. 101-109.

3. N.A. Berdyaev's "nonclassical intentionality". The Great Kiev citizen Nikolai Berdyaev. Under. ed. M. Y. Savelyeva, D. Sukhodub, G.E. Alyaeva. Kiev, 2018. Pp. 68-85.

4. S.L. Frank's "Ontology of Consciousness. S.L. Frank's Legacy in the Context of Russian and European Culture. Under. ed. Doctor of Philosophy M.O. Orlova. Saratov, 2019. Pp. 112-121.

**Certain statements and conclusions of the thesis are reflected in the statements of the author at:**

1. International conference "Between the Love of fatherland and the Love of truth", Krakow, Poland, June 4–8, 2016, report "Russian idea in P.Ya. Chaadaev's and N.A. Berdyaev's philosophy. "

2. Conference "At the philosophical crossroads: the legacy of Vl. Solovyov in the XXI century", Moscow, Library "A.F. Losev's house", November 19, 2015, report " S.L. Frank's philosophical cosmos".

3. Conferences "The annual conference of the School of Philosophy NRU - HSE. Ways of thought, ways of speaking. " Moscow, HSE, April 27, 2016, report "Russian Idea" in P. Ya. Chaadaev's and N.A. Berdyaev's philosophy".

4. Conference "Seminar Russian Philosophy". Moscow, A.F. Losev's Library, April 14, 2016, report "N.A. Berdyaev's nonclassical intentionality".

5. Conferences - "XVI International Scientific Readings in Memory of N.F. Fedorova. " Moscow, Institute of World Literature A.M. Gorky RAS, December 7-

11, 2016, report "N.F. Fedorov as a predecessor of the Russian philosophy of immortality. "

6. Conference "Russia a hundred years after the revolution, causes and consequences", Moscow, HSE, April 27-28, 2017, report "Subjective premises of the Russian revolution."

7. Conference "To the 140th S.L. Frank's Birthday "I recognize myself as a student"", Saratov, SSU, May 22-26, 2017, report "S.L. Frank's philosophical cosmos".

8. International conference "Alexei Khomiakov; we are sobornost '. Integral life in slavophile thought as an answer to modern fragmentation. The church, empire and the modern state". Krakow, Poland, May 28-31, 2017, report "Alexei Khomyakov and the Russian Idea".

9. International conference "S.L. Frank Post-Revolutionary Crash of Idols", Moscow HSE, November 23-24, 2017, report "S.L. Frank's philosophical space".

10. International scientific conference "Three centuries of Christian enlightenment in Russia." Moscow, HSE, April 27-28, 2018, report "Russian Intelligent as an Anti-European Phenomenon".

11. International conference "Eugene Trubetskoy icon and philosophy". Krakow, Poland, June 3-6, 2018, report " Eugene Trubetskoy's Philosophy of Consciousness."

12. International scientific conference "The death of empires. 1918". Moscow, NRU HSE, November 22-23, 2018, report "The death of an empire as a rebellion ratio against the logos".

13. International conference "S.L. Frank's heritage in the Context of Russian and European Culture", Saratov, Saratov National Research State University of N.G. Chernyshevsky, May 23-25, 2019, report "S.L. Frank's ontology of consciousness".

14. International conference "Vladimir Solovyov - the metaphysics of love." Krakow, Poland, June 3-6, 2019, report "The problem of consciousness ontologization in V.S. Solovyov's philosophy".

15. International scientific conference "Russian religious philosophy in the era of post-secularism." Moscow, HSE, October 18, 2019, report "Consciousness ontologization as a possible way of development of Russian religious philosophy".

Student scientific conference "Philosophy in the XXI century: new strategies for philosophical search." Moscow, Faculty of Philosophy, Moscow State University, December 5, 2019, report "Consciousness ontologization as an apologetics of culture in S.L. Frank's philosophy. "