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**ФІЛОСОФСЬКІ ЗАСАДИ ЕКЗИСТЕНЦІАЛЬНОГО  
ХРИСТІАНСТВА М. БЕРДЯЄВА**

*Стаття присвячена дослідженню філософських основ релігійного вчення М. Бердяєва. Гносеологічні, антропологічні, онтологічні основи мислення М. Бердяєва свідчать про кардинальний розрив у його класично-метафізичній концепції в якості основи християнської ортодоксії. Людська свобода, духовність як системоутворюючі принципи людської екзистенції, гуманізуючи антропологізм і деоб'єктивізацію світорозуміння утворюють новий тип релігійно-метафізичної основи «нового православ'я», який М. Бердяєв прагнув затвердити в якості нової моделі розвитку християнства у світі.*

**Ключові слова:** християнство, екзистенціалізм, екзистенціальна філософія, екзистенціальна теологія, Бог.

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**PHILOSOPHICAL BASES OF EXISTENTIAL  
CHRISTIANITY N. BERDYAEV**

*The article is devoted to the study of philosophical and philosophical foundations of N. Berdyaev's religious doctrine. The epistemological, anthropological, ontological grounds of N. Berdyaev's thinking attests to a fundamental rupture in his conception of classical metaphysics as the basis of Christian orthodoxy. Human freedom, spirituality as a system-forming principle of human existence, humanizing anthropology and deobjectification of the world view form a new type of religious and metaphysical foundation of the "new Orthodoxy", which Berdyaev sought to establish as a new model for the development of Christianity in the world.*

**Keywords:** Christianity, existentialism, existential philosophy, existential theology, God.

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### **ФИЛОСОФСКИЕ ОСНОВЫ ЭКЗИСТЕНЦИАЛЬНОГО ХРИСТИАНСТВА Н. БЕРДЯЕВА**

*Статья посвящена исследованию мировоззренческих и философских основ религиозного учения Н. Бердяева. Гносеологические, антропологические, онтологические основы мышления Н. Бердяева свидетельствуют о кардинальном разрыве в его концепции классической метафизики в качестве основы христианской ортодоксии. Человеческая свобода, духовность как системообразующий принцип человеческой экзистенции, гуманизируя антропологизм и деобъективизацию миропонимания образуют новый тип религиозно-метафизического основания «нового православия», который Бердяев стремился утвердить в качестве новой модели развития христианства в мире.*

**Ключевые слова:** христианство, экзистенциализм, экзистенциальная философия, экзистенциальная теология, Бог.

**Formulation of the problem and analysis of the latest publications.** In the encyclopedic literature N. Berdyaev is a publicist and religious philosopher, close to E. Mounier's personalism, who in his works he encompassed and compared world philosophical and religious teachings and directions (greek, buddhist and indian philosophy, neoplatonism, gnosticism, mysticism, cosmism, anthroposophy, and theosophy) [4, p. 241], [3, p.46].

In 2016, there was no single comprehensive study of the phenomenon of existential theology in the Russian religious literature as a systematic theological concept based on a specific philosophy of religion. «In general, the role and significance of the processes of the existentialization of theology, including Christian theology, remain little studied in Russian religious studies today» S. Shevchenko claimed in this connection. – Beginning with S. Kierkegaard, whose ideas had a significant influence on the views of G. Marcel and K. Jaspers, M. Heidegger and M. Buber, N. Berdyaev and L. Shestov, the experience of the dialectical theology of K. Barth, F. Gogarten, R. Bullmann, E. Brunner, E. Tourneysen, H. Tillich, the existential-Protestant neo-orthodoxy of the brothers Reingold and Richard Niebuhr, J. Hromadki, the «new theology» of D. Bonhoeffer and J. Robinson, the existential neotomism of K. Raner, J. Maritain, E. Gilson, the Christology of J. Macquarry, the systematic theology of P. Tillich, and ending with G. Slate and M. Westphal, existential eschatology and the existential phenomenology of religion, which in our time form the methodological basis of theological thinking» [5, p. 64].

There was no such research in foreign religious studies. In 2016 was published a monograph by S.L. Shevchenko «Christian theology and existentialism», which radically changed this situation. In one of the sections of this book, which was published under the title «Modernization of Orthodoxy by Nikolai Berdyaev and the problem of interpreting the existential nature of the spiritual», the main goal was to study the prerequisites for the emergence and development of existential theology as a paradigm antipode of postmodern theology, the analysis of the significance of the ideas of N. Berdyaev and representatives existentialism on the formation of post-existential thinking (which has also become an integral element of modern theology) and lighting of philosophical views of the XXI century in the process of existential interpretation of religion.

**The purpose of the article** is to generalize the specifics of the understanding of the existential Christianity of N. Berdyaev.

**The task of the article** is to reveal the specifics of the formation of the ontological, anthropological and epistemological foundations of Berdyaev's religious philosophy and the nature of their influence on the development of Christian orthodoxy.

**The main material.** N. Berdyaev described his ideological and «theoretical» way in the final work «Self-knowledge», the processing of which ultimately allows «to put all points over» and «in the process of determining the content and meaning of the main» conceptual provisions «of the philosopher-religious doctrine of the thinker. «I am called the philosopher of freedom», wrote N. Berdyaev in «Self-knowledge». «Some Black-hundred hierarch told me that I was a prisoner of freedom». And I really loved freedom the most. I came out of freedom, it is my mother. The peculiarity of my philosophical type is primarily due to the fact that I did not base my philosophy on being, but on freedom. In such a radical form, this seems to have not been done by any philosopher» [1, p. 25].

In this case, the way to this act and its motivation were hidden primarily in the features of the intellectual and psychological formation of the personality of the thinker. «All my life I have been a rebel. I was also made maximum efforts to reconcile, – recalled N. Berdyaev. – I was a rebel not only in accordance with the direction of my opinion at this or that period of my life, but in my own self. I am very inclined to revolt. Injustice, violence against the dignity and freedom of man causes an angry protest in me. In my early youth I was even given a book with the inscription «dear protests»» [1, p. 29].

In different periods of his life, he criticized a lot of different ideas and thoughts. But in fact he always sympathized with all the big rebels and rebels in history – Luther's rebellion, a rebellion of mind, education against authority, Rousseau's «riot», a revolt of the French revolution, a revolt of idealism against the power of the object, Marx's rebellion against capitalism, spirit and world harmony, Bakunin's anarchic riot, Tolstoy's rebellion against history and civilization, Nietzsche's revolt against reason and morality, Ibsen's rebellion against society» [1, p. 29].

And this is personal psychological, psycho-emotional and intellectual setting (which, incidentally, later, and not without the influence of Berdyaev's ideas, was also carved out in the well-known existentialist «rebel philosophy» by Albert Camus), formed Berdyaev's desire for freedom, and the role of the latter in his world outlook, attitude and understanding of the world, in our opinion, significantly influenced the decision of the thinker to make freedom the cornerstone of his philosophical and religious concept. «I have the main conviction – wrote N. Berdyaev – that God is present only in freedom and acts only through freedom... In freedom, the mystery of the world is hidden. God wanted freedom, and from here came the tragedy of the world. Freedom in the beginning and freedom in the end. In fact, all my life I write the philosophy of freedom, trying to improve it and supplement it» [1, p. 25]. Thus, the primacy and obviousness of the existential (psychoemotional) root in philosophical and religious thinking and the formation of N. Berdyaev's doctrine, which in the course of the whole period of his activity was in no way «overshadowed», or altered by logic.

Considering the denial of the necessity of the priority of logical thinking in cognition and the theoretical systematization of philosophical knowledge, taking into account his attitude to «academic» philosophy, Berdyaev, using the terminology of F. Nietzsche, called himself a «robber» in philosophy, and defined his thinking not as logical, but as thinking is intuitive, synthetic. «I have tried many times to understand and comprehend the process of my thinking and knowing, although I do not belong to people reflecting on myself. I was always aware of the weaknesses of my thinking. This means that my thought is intuitive and synthetic. I saw in the particular and the concrete the universal. I did this in everyday life. For me, in fact, there are no separate issues in philosophical knowledge. There is only one question and one sphere of knowledge. In all the details, the particular, the particular, I see the whole, the whole meaning of the universe. After talking or arguing on any issue, I tend to see the solution of the destinies of the universe and of my own destiny» [1, p. 45].

In this way, N. Berdyaev also denied the expediency of abstracting as a necessary element in his thinking, while heading to «immersion», and not to the analysis of the concrete, neglecting the generalization in favor of «synthesis». In addition, N. Berdyaev claimed that he did not even believe in the phenomenological method, which, in his opinion, «can be fruitful in psychology, can only help metaphysical and metahistorical cognition», but believes only in an existential-anthropocentric and spiritually religious method. Therefore, it is understandable also the statement of the thinker that his philosophy is not a scientific philosophy, but a prophetic and eschatological philosophy behind its direction. «After all the trials, all the wanderings through the deserts of abstract thinking and rational experience, after a severe police service», Berdyaev declared, «philosophy must» return to the temple, to its sacred function, and find there the lost realism» [2, p. 20].

The acuteness of the problem before which the philosophical community turned out was not that Berdyaev saw not that philosophy should not be autonomous and free, but that it should realize the need for a religious basis in all its spiritual and,

in particular, religious experience. Religion, in his opinion, is quite capable of dispensing with philosophy, for its sources are absolute and self-sufficient, but philosophy, on the contrary, can't do without religion, because «religion needs it as in a source of living water. Religion is the lifeblood of philosophy, religion nourishes philosophy with a real being» [2, p. 20].

N. Berdyaev was absolutely convinced that only Christian metaphysics confirms the reality of being and the reality of ways to being, that only it «comprehends the great mystery of freedom, which can't be decomposed into anything and can't be reduced to nothing», that only it recognizes the substance a specific person, embedded in eternity. Only in the mystical Gnosis of Christianity, he wrote in *The Philosophy of Freedom*, all this is given and nowhere else. And only Christian gnosis leads to transcendental realism, to concrete personalism, and to the philosophy of freedom» [2, p. 22].

Putting religion at the basis of any truly philosophical philosophy, and the person himself and his freedom as the basis of this philosophy, N. Berdyaev made a desperate attempt to point out to people and to the main mistake they assumed in the historical process of the development of European civilization, a mistake in his opinion, led to the fact that «the renowned scientific conscientiousness, scientific modesty, scientific self-limitation of our time often is only a cover for weakness, indecisiveness, lack of faith, love, indecision of election. Too much secular decency and conventions, covers the inner void. There is nothing like the essence of life, and therefore it is considered indecent to talk only about something, admit only the universally binding science of something in the field of weak-willed, loveless skepticism, in the field of relaxed disbelief» [2, p. 15].

**Conclusion.** An analysis of the philosophical and philosophical foundations of Berdyaev's teachings allows us to conclude that it was perfected throughout the entire period of activity, and was conditioned, first of all, by a specific personal philosophical position, psychological and psycho emotional superstructure of the author on cardinal resistance and the absence of any compromises with facts of injustice, enslavement of social oppression, lack of freedom, and abstract theorizing that lies behind the rationalistic science-like philosophistic theories of cognition and the cataphatic theology of cosmomorphism and sociomorphism of traditional Christianity. Such a position subsequently contributed to the peculiar feeling and perception of Christianity by N. Berdyaev.

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**СТРАХ СМЕРТІ ЯК СОЦІАЛЬНО-ПСИХОЛОГІЧНИЙ ФЕНОМЕН  
В КОНТЕКСТІ ЕКЗИСТЕНЦІАЛЬНОЇ САМОТРАНСЦЕНДЕНТНОСТІ  
ОСОБИСТОСТІ**

*У статті розглядається страх смерті в контексті самотрансценденції особистості, для якої смерть розбиває звичні категорії часу і простору, в яких людина звикла існувати. Смерть асоціюється з метафізичним злом, з небуттям, яке несе в собі тотальну анігіляцію особистості, «я» і навколишнього світу. Отже, в рамках цієї системи аксіології смерть сприймається як покарання за гріх, абсурд. Очевидно, що саме в цій ідентифікації трансцендентного як опори для автентичного сенсу життя і ховається причина страху смерті в патологічних формах, що наявні в сучасній західній культурі. Мета. Розглядається деформація страху смерті, який є одним з найважливіших детермінантів*