



# SCIENTIFIC RESEARCH OF THE SCO COUNTRIES: SYNERGY AND INTEGRATION

上合组织国家的科学研究：协同和一体化

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这些会议文结合了会议的材料 – 研究论文和科学工作者的论文报告。它考察了职业化人格的技术和社会学问题。一些文章涉及人格职业化研究问题的理论和方法论方法和原则。

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These Conference Proceedings combine materials of the conference – research papers and thesis reports of scientific workers. They examine technical, juridical and sociological aspects of research issues. Some articles deal with theoretical and methodological approaches and principles of research questions of personality professionalization.

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俄罗斯精神现象学

## THE PHENOMENOLOGY OF THE RUSSIAN SPIRIT

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**摘要。**本文提出了俄罗斯精神的定义。指出俄罗斯精神是俄罗斯人渴望成为世界性的，团结东西方、南北，调和各国人民，使人类在世界上的存在和谐一致。指出俄罗斯精神在信奉东正教的 A.S. 普希金身上得到了最完整的表达。

本文强调了俄罗斯精神在当今社会存在的三个重要方面：1) 这种存在的重要性，2) 需要巩固那些提倡俄罗斯精神在世界上存在的人们的努力，3) 寻求加强俄罗斯精神在世界上的人们的合作前景（为了通报这种合作，建议合并俄罗斯艺术史研究所出版的期刊《Vremennik Zubovsky Institute》）。

**关键词：**俄罗斯、俄罗斯性、俄罗斯精神、A.S. 普希金、东正教。

**Abstract.** *The article proposes a definition of the Russian spirit. It is stated that the Russian spirit is the desire of Russianness to become universal, to unite East and West, North and South, to reconcile peoples, to harmonize Human Existence in the world. It is indicated that the Russian spirit was expressed with the greatest completeness by A.S. Pushkin, who had an Orthodox faith.*

*Attention is drawn to three important points of the existence of the Russian spirit in our days: 1) the importance of this existence, 2) the need to consolidate the efforts of people who advocate the existence of the Russian spirit in the world, 3) the prospects for cooperation of people seeking to strengthen the Russian spirit in the world (in order to inform about such cooperation, it is proposed to consolidate the journal “Vremennik Zubovsky Institute” published at the Russian Institute of Art History).*

**Keywords:** *Russia, Russianness, Russian spirit, A.S. Pushkin, Orthodoxy.*

What is the Russian spirit? The question is extremely serious. There are many answers to it – from those that point to a very specific smell of Russianness, to those in which we are talking about a certain mythopoetic area embodying the exorbitant creative power of Russianness. Let’s try to offer our own answer to this question.



We believe that the Russian spirit is *the desire of Russianness to become universal, to unite East and West, North and South, to reconcile peoples, to harmonize Human Existence in the world.*

Pushkin was an unprecedented expression of the Russian spirit, as N.V. Gogol was one of the first to write: “Pushkin is an extraordinary phenomenon and, perhaps, the only phenomenon of the Russian spirit” [2, p. 570].

Gogol’s idea was perfectly confirmed in the works of many outstanding Russian writers and philosophers. Especially, perhaps, in the article by I.A. Ilyin “The Prophetic Calling of Pushkin”, which is his published speech delivered on February 9, 1937 in Riga on the occasion of the 100th anniversary of the death of A.S. Pushkin.

In this article I.A. Ilyin writes that Pushkin’s Russian spirit manifested itself in the poet’s desire to reunite “with the whole universe. And with the world of angels, and with the world of demons, then ‘tempting Providence’ ‘inexhaustible slander’, now whirling in the ‘muddy moon game’ ‘among unknown plains’, then for the first time vaguely cognizing the ‘heat of involuntary emotion’ at the sight of a drooping angel shining ‘at the gates of Eden’. This power of artistic identification further connects the poet with all nature: with the night stars, and with the fallen snow, and with the sea, and with a landslide, and with the soul of an alarmed horse, and with a forest beast, and with thundering thunder, and with the anchor of the desert, in a word – with the whole outside world. And of course, first of all and most of all – with all the positive, creatively created and accumulated treasures of the spirit of their own people” [3, p. 8]. As Ilyin believes, in this desire of Pushkin, *the Orthodox worldview of the Russian genius was embodied*: “Here Russian ancient paganism (myth) and Russian secular culture (poetry) met with the blessed breath of Russian Orthodoxy (prayer) and learned sobriety and wisdom from him”. And then an extremely important addition: “Pushkin taught Russia to see God and with this vision to assert and strengthen its innermost, God-given national and spiritual forces. From his mouth, a hymn of joy through all suffering, a hymn of evidence through all frightening earthly fears, a hymn of victory over chaos was sung to God on behalf of Russia. For the first time, this pure and mighty ‘Hosanna’ was spoken on behalf of Russia and to Russia, the hosanna of sincere, Russian Orthodoxy-nurtured acceptance of the world and theology of God, the hosanna of the poet and the prophet, the sage and the child, which Heraclitus, Schiller and Dostoevsky dreamed of” [3, p. 29] (1).

Let’s pay attention to three important points concerning the existence of the Russian spirit in our days:

1. The significance of this existence, which acts as a bulwark of friendship and solidarity of the peoples of the world.
2. The need to consolidate the efforts of people who advocate the existence of the Russian spirit in the world (especially in the context of the intensified struggle

with the Russian spirit, which revealed the presence of a huge number of enemies, sometimes quite aggressive).

3. The prospects for cooperation of people seeking to strengthen the Russian spirit in the world, which can be expressed in holding scientific conferences (of various kinds level), dedicated to the Russian spirit, publication of materials on this topic in the form of collections of articles, collective monographs, etc. (I think it would be very useful to consolidate some kind of scientific journal that would become a platform for reflecting the designated work, for example, such a journal could be published at the Russian Institute of Art History “Vremennik Zubovsky Institute”, in which the author of this article is a member of the editorial board.) (2).

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(1) *Ilyin speaks about Pushkin's Russian Orthodoxy, but at the same time Russian Orthodoxy is the clearest expression of Universal Orthodoxy. This was recently in his report “Russian Church as the basis of the Russian World, the Russian World as the basis of the Universal Church” at the Round table “The Russian people, the Russian world and Russian civilization: history and modernity” noted Bishop Euthymius (Moiseev) [1].*

(2) *In addition to the topic of the proposed article, see our works: [4; 5; 6]. The work can be especially useful [4]. Among other things, it clarifies what Orthodoxy is for a Russian person: “Firstly, Orthodoxy for a Russian person is the Power of God (the Christian God in the unity of His three Hypostases: God the*

*Father, God the Son and God the Holy Spirit), which surpasses the power of the earth (nature) which, in particular, is expressed in God's ability to cast death ("... death is corrected by death"). Secondly, at the same time, the Glory of God. It is significant that in prayer 'Our Father' is the main prayer not only of Christians, but also of Jews (among Jews it is called 'Avinu Malkenu'), and Muslims (Muslims call it 'Al-Fatiha'), it is in its Orthodox version that the prayer ends with the words: '[For] Thine is the kingdom, and the power, // and the glory forever and ever. Amen to that'. Finally, for the Russian man, the Power and Glory of God are contained in the Light of God (the uncreated Tabor Light that appeared to the apostles on Mount Tabor). Thus, Orthodoxy for a Russian person is the Radiance of God" [4, pp. 78-79].*