

Univerzity Hradec Králové  
Pedagogical faculty  
Cathedra of cultural and religious studies

**Ontology of transculturality in the concept Rose of the  
world by Daniil Andrejev**

Diploma

Autor: Bc. Vadim Tsykynovsky  
Study programm: N0288A100001 Humanitní studia  
Studijní obor: Transkulturní komunikace  
Project supervisor: Mgr. Petr Macek, Ph.D.

Hradec Králové 2023



## Zadání diplomové práce

**Autor:** Vadym Tsykynovskyi

Studium: P21P0844

Studijní program: N0288A100001 Transkulturní komunikace

Studijní obor: Transkulturní komunikace

**Název diplomové práce:** **Ontologie transkulturality v koncepci Růže Světa Daniila Andrejova**

Název diplomové práce AJ: Ontology of transculturality in the concept Rose of the world by Daniil Andrejev

### **Cíl, metody, literatura, předpoklady:**

Diplomová práce se zabývá pojednáním Ruže Světa ruského básníka Daniila Andrejova. Hlavním cílem práce je zjistit význam a místo tohoto díla v ruském náboženském obrození konce XIX začátku XX století. Dále usiluje o analýzu její potenciálního transkulturního přínosu jako kulturního, spirituálního a historického fenoménu. Metodologicky se práce opírá o existencialismus a personalismus.

1. ANDREEV, Daniil, Růže Světa, Moskva, Mir Uranii, 2002
2. FROMM, Erich, Strach ze svobody, Moskva. Akademicheskyi project, 2008
3. FROMM, Erich, Duše člověka, Moskva, Akademičeskyi project, 2008
4. SOLOVYEV, Vladimir, Četba o Boholídsvi. Rippol-Klassik, Moskva, 2020
5. BERDYAEV, Nikolaj, Novy Středovek, Feliks-HDS-press, Moskva, 1991
6. BERDYAEV, Nikolaj, Smysl dejin, Azbuka, Moskva, 2021
7. BERDYAEV, Nikolaj, Smysl tvorby, Amrita-Rus, Moskva, 2020
8. ŠESTOV, Lev, Apoteóza vykořeněnosti, Librarium, Moskva, 2020
9. LOSSKYI, Nikolaj. Istoryja Russkoj filosofyji. Akademicheskyi projekt, 2018
10. CORNILE, CATHERINE, The Wiley-Blackwell companion to interreligious dialogue. Willey-Blackwell, 2013

Zadávací pracoviště: Katedra kulturních a náboženských studií,  
Pedagogická fakulta

Vedoucí práce: Mgr. Petr Macek, Ph.D.

Oponent: ThLic. Mgr. Lukáš de la Vega Nosek, Ph.D.

Datum zadání závěrečné práce: 12.3.2021

## **Declaration**

I declare, that I've done my research “ *Ontology of transculturality in the concept Rose of the world by Daniil Andrejev*” under the supervision of supervisor of this diploma and that I recite all used sources.

In Hradci Králové 3 april 2021

## **Gratitude**

I'll like to express my gratitude to Mgr. Petr Macek, Ph.D. for advices, analytical feedback and respect to my opinion in the process of making this research.

## **Annotation**

TSYKYNOSKY, Vadim. *Ontology of transculturality in the concept Rose of the world by Daniil Andrejev*. Hradec Králové: Faculty of Education, University of Hradec Králové, 2023, 81 pp. Diploma Degree Thesis

The diploma explores treatise “Rose of the World” of Russian poet Daniil Andreev. The primary interest is to figure out meaning and place of that peace in Russian religious renaissance of XIX – XX centuries as well. It analyzes its potential transcultural contribution in cultural, spiritual and historical aspects.

Significant part of this work was dedicated to ways in which spiritual experience may be described in psychological terms. The attention was dedicated to such actual issues like eco-spirituality and interreligious dialogue. At the same it can be considered as research in the field of Christian esoterism.

Methodologically this thesis is developed on the basis of existentialism and personalism philosophy.

### **Základní literatura:**

1. ANDREEV, Daniil, *Růže Světa*, Moskva, Mir Uranii, 2002
2. FROMM, Erich, *Strach ze svobody*, Moskva. Akademicheskyi project, 2008
3. FROMM, Erich, *Duše člověka*, Moskva, Akademičeskyi project, 2008
4. SOLOVYEV, Vladimir, *Četba o Boholidstvi*. Rippol-Klassik, Moskva, 2020
5. BERDYAEV, Nikolaj, *Novy Středovek*, Feliks-HDS-press, Moskva, 1991
6. BERDYAEV, Nikolaj, *Smysl dejin*, Azbuka, Moskva, 2021
7. BERDYAEV, Nikolaj, *Smysl tvorby*, Amrita-Rus, Moskva, 2020
8. ŠESTOV, Lev, *Apoteóza vykořeněnosti*, Librarium, Moskva, 2020
9. LOSSKYI, Nikolaj. *Istoryja Russkoj filosofyi*. Akademicheskyi projekt, 2018
10. CORNILE, CATHERINE, *The Wiley-Blackwell companion to interreligious dialogue*. Willey-Blackwell, 2013

### **Klíčová slova:**

Daniil Andrejev, *Růže Světa*, Mezináboženský dialog, Interfaith studia, Ruska filozofie, Krest'anství, Eco-spiritualita, Náboženská filozofie, Psychologie náboženství, Psychedelická spiritualita.

## **Anotace**

TSYKYNOVSKYI, Vadym. *Ontologie transkulturality v koncepci Ruže Světa Daniila Andrejova*. Hradec Králové: Pedagogická fakulta Univerzity Hradec Králové, 2023, 81 s.

Diplomová práce

Diplomová práce se zabývá pojednáním Ruže Světa ruského básníka Daniila Andrejova. Hlavním cílem práce je zjistit vyznám a místo tohoto díla v ruském náboženském obrození konce XIX začátku XX století. Dále usiluje o analýzu její potenciálního transkulturního přínosu jako kulturního, spirituálního a historického fenoménu. Důležitá část diplomové práce věnována způsobů, prostřednictvím kterých duchovny zážitky může být popsán ve psychologických pojmech. Pozornost byla věnována takovým otázkám, jako eco-spiritualita a mezináboženský dialog. Zároveň da se říct, že téta práce je přínosem do výzkumu v oboru křesťanského ezoterismusu. Metodologicky se práce opírá o existencialismus a personalismus.

## **Basic literature:**

1. ANDREEV, Daniil, *Rose of the World*. Red book of Russian prose. Moscow, 2012
2. FROMM, Erich, *The Soul of man*. Philosophy. AST. Moscow, 2010
3. FROMM, Erich, *Escape from freedom*. Avon books. New York, 1969
4. SOLOVYEV, Vladimir. *Lectures on Divine Humanity*. Ripol-classic. Moscow, 2020
5. BERDYAEV, Nikolay, *New Middle ages*. Obelisk. Berlin, 1924
6. BERDYAEV, Nikolay, *Meaning of history*. Obelisk. Berlin, 1923
7. BERDYAEV, Nikolay, *The meaning of creative act*. AST. Russian classics. Moscow, 2018
8. SHESTOV, Lev, *Apotheosis of Groundlessness*, Librarium, Moscow, 2020
9. LOSSKY, Nikolay, *History of Russian philosophy*. Academic project. Concepts. Moscow, 2018
10. CORNILE, CATHERINE, *The Wiley-Blackwell companion to interreligious dialogue*. Willey-Blackwell, 2013

## **Key words:**

Daniil Andreev, Rose of the World, Interreligious dialogue, Interfaith studies, Russian philosophy, Christianity, Eco-spirituality, religious philosophy, Psychology of religion, Psychedelic spirituality.

## CONTENT

<b>1. Introduction</b> .....	<b>9</b>
1.1 Purpose of the research, questions and hypothesis .....	9
1.2 Structure of the thesis .....	10
1.3 Methodology .....	11
1.4 Theoretical framework .....	13
<b>2. Autor's Biography and the fortune of his heritage</b> .....	<b>14</b>
<b>3. Structure of the book</b> .....	<b>15</b>
<b>4. Epistemological framework</b> .....	<b>17</b>
4.1 Philosophical context .....	17
4.2 Emotional aspect of religious experience .....	18
<b>5. Metahistorical epistemology</b> .....	<b>22</b>
5.1 Phenomenon of metahistory .....	22
5.2 Phases of metahistorical cognition .....	32
5.3 Psychological aspects .....	34
5.4 Criterium of metahistorical cognition .....	37
<b>6. Transphysical epistemology</b> .....	<b>38</b>
6.1 Materiality and spirit .....	38
6.2 Historical evolution of attitude to nature .....	39
6.3 Elementals and psychological aspects of their perception .....	41
6.4 Psychological aspect of Transphysical cognition .....	42
6.5 Biophilia as an epistemological compass .....	44
6.6 Animistic existentialism .....	46
6.7 Eco-Soteriology .....	47
6.8 Transphysical perspective to the attitude to animals .....	48
6.9 Elementals in the art .....	48
6.10 Transphysics of nature in Russian religious philosophy .....	51
<b>7. Rose of the world and dialogue between world religions</b> .....	<b>56</b>
7.1 Differentiation of religious notions .....	56
7.2 Universalism of the Rose of the World .....	56
7.3 Interreligiosity .....	57
7.4 Transreligiosity.....	57
7.5 Pan-religiosity and Religion of summary.....	58
7.6 Co-believing as an ethos of interreligious dialogue .....	60
<b>8. Western modernity and the destiny of Russia and Eastern Slavic nations</b> .....	<b>62</b>
<b>9. "Rose of the World" in Christian discourse</b> .....	<b>69</b>
9.1 Christianity from the perspective of the Rose of the World .....	69
9.2 Reception of the Rose of the World in Orthodox-Christian space.....	71

<b>Conclusion</b> .....	<b>77</b>
<b>Bibliography</b> .....	<b>78</b>



## 1. Introduction

Я вызову любое из столетий,  
Войду в него и дом построю в нем.

I'll summon any century,  
I'll enter it and I'll build the house in it.

Arseniy Tarkovsky  
“Life, life...”

### 1.1 Purpose of the research, questions and hypothesis

The subject of this research is the “Rose of the World”, a visionary masterpiece, an autobiography, a philosophical treasury written by Russian poet Daniil Andreev. It covers a broad sphere of subjects but all of them share unity in the religious experiences of the author. This is why I’ve find, that the “Rose of the World” perfectly fits in the framework of Transcultural studies.

1. The unicity of Daniil Andreev as an author is that except of being a mystic of poetic type, translating his religious experience into poetic form, he also can be defined as a mystic-religionist because he exposed his religious experience to razor-sharp analysis. That is why before approaching of directly ontological aspects of his philosophical heritage we will dedicate more attention to its epistemological analysis because without it we wouldn't understand, what meanings Andreev ascribed to his visionary journeys.

2. Another purpose of the work is to analyze Daniil Andreev vision of the plurality of religious tradition. I wonder if “Rose of the World” proposes explanation of the meaning of religious differences, which is different from “exceptionalism”, “inclusivism” or “pluralism”. Question is to what extent Andreev's metaphysics remains in accord with Christian teaching. How fundamental is this difference from the perspective of contemporary interreligious discourse?

3. The last subject of analysis is how Andreev substantiated his claim that Russian and Eastern Slavic nations have a duty to make contribution to the process of interreligious unity in future. It is important to note, that Andreev differentiates empire and people more than other Russian religious philosophers. I don't mind saying that Andreev proposes a blueprint for post-

imperial Russian culture. But at the same time, it is not excluded that we should regard ethical content of his appeal to Russians as a task of each person in the world today.

## **1.2 Structure of the thesis**

1. Probably both believers and non-believers among researchers in religious studies would agree that mystical experience is an experience of altered consciousness. That is why at the beginning an attention would be dedicated to the role of emotions in religious experience from the Daniil Andreev's perspective and the perspective of William James, whose views very much significantly informs approach of contemporary psychology of religion. The point of departure in this chapter – whether religious experience enlarges the pallet of feelings and we can speak about religious feelings as about special category or they are the same feelings which we experience normally just directed to the transcendent sphere.

2. Andreev coins term *metahistorical experience* which makes person aware of processes in other dimension and their influences on human's psyche on subconscious level. This process has several phases and would be explained in terms of the "theory of contact" of Gestalt-therapy.

3. The term Transphysical experience covers the variety of interactions between the visionist and other planes and dimensions, and their inhabitants, discovery of spirits of nature. The task of this chapter is to analyze these ideas from the perspective of Erich Fromm's concept of Biophilia and Necrophilia. The point of departure is how Transphysical experience which Andreev describes contribute to the fulfillment of biophilic potential of personality.

4. Considering ethical problematics of inter-religious relations Andreev finds that ideal of interfaith should be co-believing. In this chapter co-believing is considered as a fulfillment of truth in such competing stances like: exceptionalism, inclusivism and pluralism.

5. In his metahistorical contemplations of the historical phenomenon of Western modernity Andreev reflects on historical missions of the West and non-western societies. From his point of view mission of eastern Slavic nations is to create a synthetic transculture which would unite hu-manity. The task of this chapter is to analyze Andreev thoughts on the historical meaning of eastern Slavic nations in the context of Russian and Ukrainian philosophers-predecessors of Andreev.

6. In the last chapter there would be considered Andreev's dogmatic system and the reception of "Rose of the World" in Christian intellectual environment.

### **1.3 Methodology**

The methodological approach of this research is comparative studies in philosophy and religion.

### **1.4 Theoretical framework**

As a theoretical framework I choose Fromm's existential philosophy. One of the core ideas of his philosophy is expressed in his book "Escape from freedom"<sup>1</sup>. In this book he differentiates two types of freedom: "negative" and "positive".

"Negative" freedom or "Freedom from" is a definition of liberation from social factors which constrain personality's fulfillment of its potential. Considering European history Fromm emphasizes that it was feudalism of Middle Ages from which European civilization acquired freedom through democratization and creation of urban civilization.

Explanation of the term "Freedom for" is more problematic because Fromm uses it arguing that peculiarity of Western civilization is that it coped with the tasks of "Liberating from" but still didn't find meanings for freedom or "Freedom for".

As an existential philosopher Fromm considers question of freedom as a crucial in humans' existence. For Fromm freedom presupposes responsibility. Fromm advocates that human has a choice to live either in direction of having, which means dedicating of life to consumption, reliance on stereotypes, social cliché and etc. Another direction is to Be, to overcome subjection to things and to fulfil humans' potential of freedom. In accordance to Fromm's concept of having and being freedom isn't something which can be derived from democratic institution, it is an existential challenge.

Fromm's philosophy is useful as a methodology because his differentiations of freedom on "freedom from" and "freedom for" are considered in "Rose of the World" monistically one is indispensable for another. Fromm helps us to understand that for Andreev liberalization and deliverance from cruelty of social life and development of personality are two aspects of cathedral (Sobornyi; Соборного) spiritual ascendance of humanity.

---

<sup>1</sup> Erich Fromm, *Escape from freedom*. New York. Avon books, 1969 p. 33

In the issues of psychology of religious experience, I used theory of contact in Gestalt therapy of Fritz Perls because it might be helpful in differentiation of transcendental and empirical factors in religious experience. I assume that boundary disturbances may consist cultural content through which person escapes from religious experience but at the same time it gives cultural terms for explanation of it. Awareness about disturbances make possible to understand, what elements of visionary experience are culturally-driven aberrations and what are genuinely rooted in transcendental.

Another author is Karl Gustav Jung due to his profound concept of subconsciousness, called “Jung’s map of the soul” which makes possible creative interpretation of visionary experiences. The salient feature of Jung’s concept is that it’s idea of gender polarity of each person: anima/animus is coherent with hypostasizes in Andreev’s unorthodox dogmatics of Trinity<sup>2</sup>.

“Rose of the World” is a relevant subject for Transcultural studies because it is concerned about universal values, new paths of spiritual development of human and articulates meaning of freedom in the variety of meanings of this word.

## **2. Autor’s biography and the fortune of his heritage**

Daniil Leonidovich Andreev, the author of the book which would be the subject of this study was born in 1906 year in the family of Russian writer Leonid Andreev. From the early years of life, he had visionary experiences which profoundly influenced his literary creativity.

Living in the country which state ideology included mandatory atheism Andreev had to keep in secret his religious beliefs. As he said his generation was traumatized by world war and tyranny. If war from his point of view is detrimental because of suffering which it causes, tyranny finally leads to spiritual emptying. During Second world war he was mobilized, worked in the death squad and after the war was recognized and a person with limited physical opportunities due to the bad health and was rewarded with medal “for protection of Leningrad<sup>3</sup>”.

In 1947 Andreev and circle of his close friends were arrested for denunciation, all his pieces of literature were destroyed by the Ministry of Defense. He was imprisoned and spent 10 years in one of the most horrible jails in Soviet Union, known as “Vladimir Central Prison”.

---

<sup>2</sup> Daniil Andreev, *Rose of the World*. Moscow, Red book of Russian prose, 2012 p. 369

<sup>3</sup> Nowadays Saint-Petersburg.

During that period, he experienced serious heart attack. But as he wrote later in the “Rose of the World”, he is thankful to his fortune for that, because in that time he had profound visionary experiences.

After the death of Stalin Andreev was rehabilitated in 1957. During last years of life before death in 1959 he was seriously ill. In this period, he was supported by his wife Alla Andreeva, finished “Rose of the Word” and his poetic masterpieces.

Alla Andreeva hid and saved his heritage and secretly published in small number of exemplars. In the late 1980s and early 1990s the book was published widely and became available to the broad auditory of readers.

During short period prior to collapse of Soviet Union, known as “Perestroika” and early 90s Russophone intellectuals expected spiritual Renaissance. After almost a century of suppression of religious freedom in atheistic state it was expected by many that returning of religion in the public space will somehow fulfill the vacuum.

The symbol of such aspirations at that time was a film of Tengiz Abuladze “Repentance” in which author emphasized that acknowledgment of crimes of totalitarian state is necessary for sense of human’s dignity. There is a famous aphorism in the last scene of the film “What is the sense of the street if it doesn’t lead to Temple”. Unfortunately, this idea was understood superficially and many people baptized rather in aspiration to find a cultural identity imagining “street which leads to the Temple” as a reconstruction of pre-soviet imperial order with orthodox Christian monarch as the head of the state<sup>4</sup>.

Thus, conformist nostalgia, prevalent in Russia and pro-Russian population of recently emerged states, paved the way for far-right aspirations which were adopted by Russian government from late 90-s, when second president came into power and was searching for new ideology. Finally, ideology, which triumphed in Russia in two first decades of XXI century was a sequel such streams like Russian messianism, Pan-Slavism and Eurasianism<sup>5</sup>. All of these concepts emerged in the period from XV century to XX and claimed special place for Russia in the world’s history and its choosiness by Gods Providence.

Opponents of these ideas, which historians of Russian thought call “Westerners” opposed ideas of exceptionalism claiming that Russia should choose typical European developmental cliché. Petr Chaadaev, the first westerner, thought that it was great tragedy of Russia stemmed from the fact that it was a country of Orthodox confession not Catholic in

---

<sup>4</sup> Sergei Chapnin. *We have lost understanding, what is Russian orthodox church. European dialogue*. 2019 Available at <http://www.eedialog.org/ru/2019/04/12/liberalizm-i-religiya-v-xxi-veke-tserkov-i-obshhestvo-v-sovremennoj-rossii/> [Accessed 18.04.2022]

<sup>5</sup> B. Rosamund, Russian culture: 1801–1917. *The Cambridge history of Russia. Imperial Russia 1689–1917*. Cambridge. Cambridge University press. 2015 p. 45 – 66.

consequence of what its history took place beyond the West<sup>6</sup>. Further westerners put emphasis on the necessity of adoption of western institutions, seeing them as the crucial in modernization. This idea was in contrast with the thought of slavyanofils (predecessors of Pan-Slavists). Their arguments were that Russian people will lose their spiritual distinctiveness, even spiritual *Sine qua non* if western norms would be imposed on them. Many peculiar dilemmas of Russian literature derive from this dispute.

In my opinion there were also streams which escaped extremes. Being far both from idealization of western institutions and Russian mentality those thinkers considered human person as a central issue. We can find emphasis on the importance of non-conformism in spiritual issues in “Dead Souls” of Gogol, necessity to overcome neglect of social responsibility for genuinely decent life in Chekhov’s “Ward No. 6”, necessity to find purpose in life in Turgenev’s “Notes of superfluous man” and so on and so forth.

It is also important to mention Vladimir Solovyev<sup>7</sup>, a religious thinker who expressed in his philosophy insights of possibility of universal religiosity that will unite people across religious traditions. His ideas were continued in Russian religious renaissance in the early XX century.

Aspirations to connect Christian confessions, East and West, to delve deeper in the core questions of human’s personality characterize life-long works of two Russian religious philosophers – Nikolay Berdyaev<sup>8</sup> (1874-1948) and Daniil Andreev (1906-1959). Berdyaev and Andreev both were critical against Russian imperialism but their path towards such conclusion were different. Probably because Berdyaev grew up in imperial Russia and rejected imperialism mainly in exile (he was expelled by communists in 1922). Fortune of Andreev as a philosopher is such that the only one book with philosophical context, he could write and left us was a “Rose of the World”.

Andreev founded points of convergence in many Russian dilemmas like historical unclarity of geopolitical identity, precarious state of modernistic tendencies, ambivalences of Russian national character and etc.. But which is more, he develops further religious universalism of Solovyev. What makes “Rose of the World” very important is that Andreev formulates Russian idea without imperialism, chauvinism and religious exceptionalism,

---

<sup>6</sup> Andrzej Walicki. *In the circle of conservative utopia. Structure and metamorphosis of Russian Slavophilia*, Chapter 3, Chaadaev’s paradox. Moscow. New literary observation 2019 p. 120 – 158. (in Russian).

<sup>7</sup> Alexandr Men. *Russian religious philosophy*. Moscow. Holy Unmercenary Cosmas and Damian. 2003. p. 25 (in Russian)

<sup>8</sup> Ibid. p. 153

connecting Russian messianism with personalism, intercultural and interreligious empathy and mystical sagacity.

### **3. Structure of the book**

The book “Rose of the World” consists of 12 books.

In the first book “Rose of the world and it’s place in history” Andreev considers ethical and spiritual prerequisites for the spiritual unity of humanity.

This book is divided in two chapters. The first chapter “Perspective on culture” emphasises that dialogue between cultures can’t be conducted without recognition of historical guilt. Andreev finds that post-imperial European nations should refuse from the contempt to previously colonized ones.

In the chapter “Perspective on religion” Andreev attaches importance to understanding of the spiritual development both in vertical and horizontal axes. By vertical he means ascendance of the soul. But notwithstanding of the importance of the ascendance of the soul he says that we shouldn’t overlook the horizontal development. The enlarging of the soul through its enriching. The harmony in interreligious relations may be achieved through the recognition of both.

In the second book “On metahistorical and transphysical knowledge” Andreev tells about the variety of his spiritual experiences related to prophetic sense of history and transphysical visionarism.

The books 3 – 6 are dedicated to the depiction of dimensions of the planets Earth spiritual cosmos. What makes these texts peculiar is that he typologises them and gives safety instructions to those who is going to pursue journey of spiritual visionarism.

In the books 7 – 11 Andreev interpret history of humanity, Eastern Europe and Russia from the perspective of his visionary experience. From my point of view the core idea of his interpretation of history is that history of mainly western humanity may be characterised by three epochs: the epoch of theocracy in middle ages, of “religion” of progressivism which culminated in communism. Andreev hopes that after two spiritually ambiguous periods humanity will enter the golden age.

The book 12 “Opportunities” Andreev tells his premonitions of the Golden age of humanity until the events of the Apocalypse and of the events of Apocalypse itself. In the chapter dedicated to the Golden age of humanity he describes cultural, ethical and pedagogical initiatives and innovations which may create conducive conditions for the Golden age. He also expresses his vision of religious cults of the religion of the Golden age or

Rose of the World. The last chapter of the book 12 tells about one of scenarios of how the kingdom of the antichrist may come, what would be its character and how it will end.

In the narrative of the book three layers can be distinguished:

1. authors historical and cultural erudition.
2. description of authors personal visionary experience.
3. interpretation of historical and cultural issues from the perspective of his visionary experience.

Depending on subject the hierarchy on layers differs. For instance, Andreev says that Transphysical type of experience may happen without fulfillment of requirement to have knowledge of those planes of the world. At the same time when he explains prerequisites of metahistorical experience he says that the knowledge of historical events matters for such experience. In the opposite case such experience would be impossible.

So, it can be said that in the chapters about Transphysics the text is nourished by visionary experience and in the chapters dedicated to metahistory it is nourished both by metahistorical experience and historical literature as well. In these chapters his view may be more informed by cultural interpretations than in the case of transphysical experiences.

Irrespectively of what has just been said, chapters dedicated to transphysics are indispensable for understanding of metahistorical. If reader will skip it, he will not understand the transphysical aspect of metahistorical narrative.

The question arises “can we read Andreev putting his visionarism out of brackets?”. Andreev’s concept includes both visionarism and intellectual reflection. I think that it is up to reader of the book to convert so to say his ideas in secular context if he wishes. At the same time the character of the first book and of the first chapter of the book 12 may be read without acquisition of notions about mystical realities which he told us. But as in the case of metahistory we wouldn’t understand how phenomenons of personal mystical experiences shaped his conclusions.

Author’s personality was influenced by his visionary experienced and in entire book there is a peculiar personal vision. In that sense differentiation between more secular and religious chapters makes no sense. It is important to understand the state of mind of the author. “Rose of the World” is a kind of books which can be baptized by phrase “style is metaphysics”. The reader who is suspicious of his worldview may derive its meanings from its style and ethos.



## 4. Epistemological framework

“L'homme est un oui vibrant aux harmonies cosmiques.”

"Man is a yes that vibrates to cosmic harmonies."

Frantz Fanon

### 4.1 Philosophical context

This chapter is dedicated to epistemological theory of Daniil Andreev. Epistemology is a philosophical field which is concerned with possibilities and limits of human's knowledge. As a mystic and visionary Andreev proposes own vision of it. And if the primary purpose of humanities is to understand *conditio humana*, then the purpose of this work is to analyse *conditio humana* as it is viewed by Daniil Andreev. To comprehend it we would have to elaborate a kind of hermeneutics, which approach would be relevant to the distinctive aspects of this text.

Metaphysics of “Rose of the World” is multifaceted, that is why I think that we should start with its epistemological aspect. This chapter refers to the second book of the “Rose of the World”: “On the Metahistorical and Transphysical Methods of Knowledge”.

Bertrand Russell in his book “History of Western philosophy”<sup>9</sup> finds that explanation of philosophical ideas without context does not give us a whole image, as he says:

“There are many histories of philosophy but none of them as far as I know, has quite the purpose that I have set myself. Philosophers are both *effects* and *causes* [emphasis added]: effects of social circumstances and of the politics and institutions of their time; causes (if they are fortunate) of beliefs which mould the politics and institutions of later ages.”

As a philosopher-mystic Daniil Andreev claimed that his concept is a fruit of personal religious experience. If we will acknowledge transcendental roots of religious experience as an axioma, then we can say that philosopher-mystic is an *effect* both of social circumstances and also of circumstances of his religious experience.

---

<sup>9</sup> Bertrand Russell. *History of Western philosophy*, New York. Simon and Schuster. 1945. p 9.

In the field of discipline “History of philosophy” we can use historical evidences which make possible to reconstruct the context of empirical-life experience of philosopher which influenced him:

“I have tried, on the contrary, to exhibit each philosopher, as an outcome of his *milieu*.”<sup>10</sup>.

If we will by analogue consider transcendent reality as a milieu then we can say that in consciousness of philosopher-mystic crystalizes existential phenomena of reality in which he immerses. It seems to be a deadlock because being unable to repeat same religious experience in our life we have no opportunity to learn anything from the transcendent milieu. But fortunately, person who experiences transcendence interprets it in accordance with notions of his cultural environment in its language and terms.

Thus, we can say that text in which religious experience is described is a borderline phenomenon because through religious text *transcendent milieu encounters with social milieu*. Philosopher- mystic in his treatise socializes his personal experience of mystical reality through articulation of it. He incorporates transcendence into cultural milieu thought creation of religious symbols reinterpretation of them and adding of new content to previously existed.

## 4.2 Emotional aspect of religious experience

To draw contours of Andreev’s understanding of phenomenon of religious experience we can begin with analysis of his definition of the term “religious feeling”:

“The phrase religious feeling (религиозное чувство) is a commonly used but misleading expression.”

It is interesting to compare Andreevs notion of religious feeling with one of William James<sup>11</sup>: “Consider also the “religious sentiment” which we see referred to in so many books, as if it were a single sort of mental entity.”

In basic thesis it seems that both are critical about generalization of variety of religious feelings under one term. But this ideational agreement disappears as they go further.

---

<sup>10</sup> Bertrand Russell. *History of Western philosophy*, New York. Simon and Schuster. 1945. p 9.

<sup>11</sup> I’ve chosen William James because he is deemed to be one of the most influential philosopher who interested in problems of religion.

Andreev says: “There is no general religious feeling but, rather, a vast world of religious feelings and experiences, endless in their variety, which often contrast with one another, differing in emotion, focus, intensity, tone, and what we might call their tint.”

James says: “There is religious fear, religious love, religious awe, religious joy, and so forth. But religious love is only man’s natural emotion of love directed to a religious object; religious fear is only the ordinary fear of commerce, so to speak, the common quaking of the human breast, in so far as the notion of divine retribution may arouse it; religious awe is the same organic thrill which we feel in a forest at twilight, or in a mountain gorge; only this time it comes over us at the thought of our supernatural relations; and similarly of all the various sentiments which may be called into play in the lives of religious persons.<sup>12</sup>”

For Andreev religious feelings are religious by their very nature while William James assumes that they acquire characteristics “religious” only by context:

“As concrete states of mind, made up of a *feeling* plus a specific sort of *object*, religious emotions of course are psychic entities distinguishable from other concrete emotions; but there is no ground for assuming a simple abstract “religious emotion” to exist as a *distinct elementary mental affection* (emphasis added) by itself, present in every religious experience without exception. As there thus seems to be no one elementary religious emotion, but only a common storehouse of emotions upon which religious objects may draw, so there might conceivably also prove to be no one specific and essential kind of religious object, and no one specific and essential kind of religious act.”

As we can see, in James’s case criticism of monistic understanding of religious sentiment ends in a complete deconstruction not just of “religious sentiment” itself but of “religious object” and “religious act”.

But if human early or later in his life finds that his empirical experience is limited in time and space and develops as we know from history of religions special practices for transcendence of this limits then it is inconsistent to say that there is no “religious action”.

James epistemological criticism is based on idea that religious feeling is a feeling which emerges when we think about transcendence, but such idea excludes that experience of encounter with transcendent can be a real mental state is possible and that religious feelings are

---

<sup>12</sup> William James. *The Varieties of Religious Experience*, New York, Doubleday: Garden City 1978 p. 46

such that derive from them. Thus, religious feeling for James is a feeling which emerges in response to intellectual association with transcendence in empirical experience.

From Andreev's perspective:

“Those who haven't had any personal religious experience and make inferences about it on the sole basis of others' testimony don't have the slightest idea of the breadth and variety of that world. Such third-party testimony, in conjunction with the absence of personal experience on the part of the listener, is almost always greeted with disbelief, preconceptions, and the tendency to interpret it in accordance not with the claims of the testifiers themselves but with the dogmatic tenets of areligious schools of thought.”

At this point comparison of Andreev and James might give the impression that ideas of Andreev are weaponized against James. But it would be unjust to Andreev and inadequate to James. William James claimed to have religious experience and there isn't the slightest reason to deny the possibility that his experience was less genuine than Andreev. Andreev himself meant by “areligious” first and foremost censorship of communist party and influence of anti-religious biases of its ideology on religious studies. From my point of view, James as a scientist tends to think about God in 3rd person while Andreev does it in the 2nd.

So, the question is in differences between paradigms.

Andreev concluded: “The variety of religious feelings is matched by the variety of methods of religious knowledge (познания (added from original text)).”

Word “познание” is etymologically most close to English word “cognition”. Its usage is very broad, it can be used in relation to natural laws, to God and etc. but in all cases, it would presuppose fundamental understanding of phenomenon, an ontologically holistic, in which circumstances of cognition don't bring any aberration.

So, it seems to me, that we can reconcile Andreev with James in the next way. Andreev talks about genuine religious experience while James talks about subjective aberration or “prelest” (прелесть) which is mistakenly taken as a genuine religious experience. In other words, James and Freud after him and entire paradigms of hermeneutics of doubt in psychology was right talking about religious emotions as about purely empirical but only in the case if it was a case of prelest. The problem of paradigm of secular psychology is that it is very successful in identifying of projection on transcendence of problems of social adaptation. For example in many psychotherapeutic cases there is a situation of transference of relations with

parental figure on God. Thus, if parent was toxically strict, God might be perceived as such. Such wrong perspective has nothing in common with genuine experience in relations with God. This phenomenon was described in Fromms analysis of Martin Luthers religious life in the book “Escape from freedom<sup>13</sup>”. Toxic strictness of father made Luther absolutely convinced that he is doomed not to acquire salvation.

Limits of James and further psychological mainstream is that being able to identify prelest in sphere of human relationships it is unable to identify genuine religious experience. Probably, this dilemma is surmountable but require more dialogue between monastic mystical practitioners and psychotherapists.

---

<sup>13</sup> Erich Fromm, *Escape from freedom*. New York. Avon books, 1969. p. 57

## 5. Metahistorical epistemology

Всё, чем красна Афродита мирская,  
Радость домов, и лесов, и морей,—  
Всё совместит красота неземная  
Чище, сильнее, и живей, и полней.

All which is beautiful in Aphrodite worldly,  
Happiness of houses, forests and seas, -  
Everything will connect beauty unworldly  
Purely, powerfully, vitally, wholly.

Vladymir Solovyev  
“Das Ewig-Weibliche“

### 5.1 Phenomenon of metahistory

In accordance to “Rose of the World“ human’s abilities to know history spreads far beyond what can be learned from historical sources. Andreev claims that history is a multidimensional process and during our lifetime we don’t encounter with actors which abide in other physical dimensions. But being unable to incarnate among, us they influence us on subconscious level. Andreev’s epistemology of history can be interesting for researchers in the field of the studies of history of collective subconsciousness, theological interpretators of history and philosophers of history.

Andreev deems that among the variety of religious experiences he had only three kinds: metahistorical (метаисторический), transphysical (трансфизический), ecumenical (вселенский). This chapter would be dedicated to the first and refer to the same book as previous and also on books, dedicated to the subjects of metahistory (books 7 - 12)<sup>14</sup>.

The term *metahistory* Andreev uses in two meanings:

In the first meaning metahistory is a complexity of processes that take place in different planes of existence and different streams of time which illuminate through historical

---

14 Daniil Andreev. *Rose of the World*. Moscow. Red book of Russian prose. 2012 p. 378-517

process as an empirical phenomenon. Phenomenon of metahistory is closely aligned with historical process being not identical to each other. They might be revealed through the methods of cognition that might be called *metahistorical*. Thus, metahistory is a teaching about these processes and practice of understanding of them.

There are three conditions of metahistorical gnosis:

1. Inborn predisposition which might be compared with an ear for music. So, it presupposes certain kind of mental state.
2. Help of Providence which means that it is not a stretch to say that process of metahistorical insight is a kind of divine revelation.
3. Information about historical period, metaphysical aspect of which metahistorian wants to learn.

It can be said that idea of metahistory is a feature of religiousity of Abrahamic traditions and Zoroastrianism. In these traditions God is an actor of history of humanity and human is an actor in eschatological process, a process of reunion between God and the world. There is no place for seeking of eternal meaning in temporal historical moment in philosophical systems that don't accept possibility of new in history. But Judeo-Christian tradition especially emphasizes that our previous notions on God can be wrong, that we might be mistaken and that is why, probably, historical criticism of holy text emerged in Judeo-Christian tradition.

But such dynamism might be considered in a different way. Acknowledgment of Gods revelation in history might itself be a subject of explore. In secular terms this hypothesis can be formulated: are there non-empirical factors that contribute to empirical stream of history? If we assume that they exist then metahistorical processes are such in which their dialectics happens.

In these non-empirical factors influence historical process, then how do they become empirical? To explain it Andreev uses the term "involution". Involution can be explained as an influence of God, Devil and other providential and anti-providential inhabitants of parallel dimensions of the spiritual Universe.

Metaphysics of the Rose of the World is a dualistic in the sense that there is a rivalry between God and Providential forces against Satan and his followers. Both parties influence humans through the sphere of subconsciousness, changing the ethical quality of humans will. In most cases person is unaware of such influences. Speaking psychologically such

inspirations makes certain figures in social reality more attractive, depending on whether the source of involtation is Providential or anti-providential.

For concretization of this term we can consider, in which subjects Andreev resorts to it.

For the first time Andreev uses term “involtation” talking about the Zoroastrianism, he finds that insufficient clarity of the idea of monotheism in this religion made senseless an incarnation of Christ in the Iran.

It is important to make a little digress here. In accordance to eschatology of the Rose of the World, there are two types of spirits in the universe, those who were born by God and those that were created by Him. God-born spirits or monades are called to play a role of chiefs of galactic and planets. From the moment of the creation, they maintain special relations with God, having an opportunity of more explicit relation. There are no God-born monades among humans. Jesus Christ is the God-born monade and the chief-spirit of planet Earth. Andreev also calls him “Planetary Logos”, thus taking into account the unique relationship between God-born monades and God it is possible to affirm that in the Gospel God spoke through Him. Planetary Logos in accordance to Andreev is who we know from Gospel as Jesus Christ in his last incarnation but he shouldn't be confounded with God-Son as a hypostasis. This issue would be explained lately in chapter 8.

Theological process as Andreev says partially consists in the “influencing through historical and biographical factors the consciousness of person, nation, race, epoch in the special way to make it perceptible to the certain aspects of truth, specific transphysical reality”. Such teleological process is realized at least to some extent through involtation. As Andreev says, Planetary Logos had two incarnations in the history. The first was in the Gondwana seven thousand years ago and created a pure esoteric teaching. In the second incarnation the Logos was known as a Jesus from the Nazareth.

The location of second incarnation wasn't predestined but it depended on the extent to which the monotheistic idea would infiltrate in the consciousness of the masses of a certain cultural space. As Andreev notices, second incarnation of Christ could take place in Egypt if the reform of Ankhenten in the 14th century before common era succeeded, incarnation of Christ could happen in Egypt. As a consequence of insufficient clarity of an idea of one God in Zoroastrianism as it was mentioned, Planetary logos incarnated in Jewish nation. The reason of that is that involtation of God wasn't in Jewry abberated as much as in the case of Zoroastrianism. In other cultures, an idea of one God, like Chinese and Greek was an esoteric



one, but it had to be an idea, confessed by large masses. Involvement of monotheistic idea in Jewry came to fruition better than in the case of others.

This is what makes special an achievement of Jewry and Judaism or more correct to say – a religion of Jews before the division of Judaism and Christianity. Here Andreev finds a Golden medium between pushing of Jesus Jewishness to the background and ignoring of it and the opposite – condemnation of Jews for refusal to accept Him as Gods son.

Except the Planetary logos in metaphysics of the “Rose of the World” there are spirits which Andreev calls Demiurges of nation or super-nation. Demiurge of nation is a spirit which guides nation or a group of nations in their theleological progress.

Analyzing historical process in medieval Catholic church and medieval Orthodox church in Byzantium, Andreev concludes that any of them fulfilled the task of creation of the community, realized on the basis of Christian principles. Consequently that neither Roman-Catholic super-nation nor Byzantine super nation didn't fulfill it, this task felt of an Eastern-slavic supernation.

In relation to that Andreev speaks about an involvement of the tsar Volodymyr the Great to inspire him to take Orthodox Christianity. Here we can find a presence of phenomenon of involvement in political decisions in Andreev's.

There also a case of formulation of criteria of sources of involvement. Speaking about differences between two kinds of involvement: Providential and Antiprovidential or demonic. The case is the book, written by the Moscow orthodox priest of the XVI century, Silvestr. Silvestr was a politician, he had close relationships with the tsar Ivan the IV. After political career he ended his worldly life and went to a convent.

The books, which is known as “Domostroy”, in Russian Домострой literal meaning: “house-building” or “order in the house”. “Domostroy” advocated such virtues as obedience to God, Tsar as an owner of His godly mandate and Russian Orthodox church. It is also dedicated to such aspects of religious life like: dogmatics, importance of icons, nuances of holy communion, customs of house party, importance of respect of person in accordance to its position in social hierarchy, household. Nowadays “Domostroy” is primarily associated with strict patriarchy and not occasionally, because it prescribes rigid differentiation of obligations between spouses and all members of the family, violent way of child upbringing, through physical torture and intimidation by excommunication from the church or a execution from secular power.

Contemplating metaphysical roots of ethos of “Domostroy” Andreev finds, on the one hand, that from culturological perspective Silvestr made an attempt to create something of the kind of Confucian cultural-moral codex, to integrate moral values in the worldly life in the way that would be coherent with the muscovite mentality.

But from metahistorical view Andreev notices that Silvester the system, completely devoid of grace and that it was completely devoid of involutions of Light.

To generalize we can say, that Andreev defines creations consisting elements of Providential involution as endowed with:

- Magnitude, in original text: “размах”, which is ethymologically close to words: “scope”, “extend”, “range”, “breadth”.
- The “spiritual beauty”, in original text “spiritual beauty”, in original text “духовная красота”. It can be also translated as “lofty grace”, “splendeur” and “glory”.
- The “fervency”, in original text “огненность”, ethymologically close to “fieriness”.

Generalising we can say that Andreev considers attributes of providential involution and Providence itself as *magnitude*, *spiritual beauty* and *fervency*.

And Andreev finds that it had sighns of extremely self-righteous source of involution which had more in common with the demon of statehood due to it’s sanctimoniously conceal of the social inertia under the guise of the God-pleasing reinforcement of social harmony.

Andreev finds that demonic involution is characterized by:

- Extreme self-rigorism (безмерно самонадеянный).
- Intrusive exactingness (навязчиво-требовательный).
- Narcissic dogmatism (самовлюбленно-доктринерский).

- Concealing the ideal of the social inertia under the guise of the God-pleasing reinforcement of social harmony (ханжески прикрывающий идеал общественной неподвижности личиной богоугодного укрепления общественной гармонии).
- Heavy, chunky, strong-willed spirit (тяжеловесный, приземистым, волевым духом).

Concluding, we see that demonic involtation in the sphere of state-building is characterized by the cult of will, sense of moral superiority, idealization of traditional family values.

Thus, Andreev develops further what the saint Paul called a “discerning the spirits” in 1 Corinthians 12:

“Now concerning spiritual (gifts), brethren, I would not have you ignorant. Ye know that when ye were Gentiles (ye were) led away unto those dumb idols, howsoever ye might led.

Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same Spirit.

And there are diversities of ministrations, and the same Lord.

And there are diversities of workings, but the same God, who worketh all things in all.

But to each one is given the manifestation of the Spirit to profit withal.

For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:

to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another *discernings of spirits*; to another (divers) kinds of tongues; and to another the interpretation of tongues...”<sup>1</sup>.

Thus, metahistorical sagacity might be considered as one among the diversity of gifts of Spirit. The closest by the content to the gift of metahistorical spiritual vision is the gift of discerning of spirits. The notion of metahistorical vision deepens the religious idea of “discerning of spirits” by the figuring out the relation between the spirits about which saint Paul talks and the historical process. Andreev treats spirits not just as phenomenon of the process individual spiritual ascendance, known also as “spiritual battle” (духовная брань) but as an implicitly historical actors.

So, if we would continue analysis of the phenomenon of involtation through the paradigm of saint Paul “diversity of gifts, but the same Spirit”, we consider an involtation as a gift, so how this spiritual gift manifests itself in humans mind?

Considering reasons of Russian colonization of Siberia Andreev comes to conclusion that intentions for this colonization were inspired by demiurg. Demiurgs involtation formed the eastern trajectory of the enlargement of Muscovy Grand principality. Its not a place to stop at that issue from historical perspective, I would only mention that subjugated nation were coerced to pay the tax, known as jatsak (ясак), which Muscovy itself was coerced to pay by the khans of Golden Horde, which means that it would be wrong to ignore completely a pragmatic side of this process.

But for Andreev this motivation of eastern expansion is firstly psychological, or metapsychological:

“...Indeed: the excess of bodily powers and maturation of the national spirit, in which inner integrity is not too fully lost in order for a wanderlust to become enkindled, are, psychologically, a manifestation of the irrational factor in the epoch that we are dwelling on. What is that call enticing the path-breakers farther and farther? What is this mysterious instinct?”

It is noteworthy, that Andreev doesn't pretend, that influence of involtation on psyche would be interpreted by human rationally, he even emphasizes its irrationality. Indeed, contemporary thought still struggles to answer the question whether human is a rational being. But an irrationality as Andreev understands it is not an irrationality of the kind of the emotional exaltation. It is irrational rather in the sense of non-empirical roots of motivations. Otherwise, it wouldn't be a phenomenon of relations between transcendent and empirical dimensions.

“There is no need to envisage the demiurge's involtation only as a head-spinning epiphany or an in-streaming of resplendent images. On the contrary: this form of involtation – or inspiration – is quite rare.”



Front cover of Kitaro's album "In personal digital"



"Bond" by Alex Gray

*Both images exemplify depiction of involtation in visual art. In both cases downstream flux is entering the area between forehead and flux. On the image with guitarist there is a in image of eye in the centre of the forehead. On the each of images the energy of self-expression is visualised either in the form of bolt or in the form of waves but Gray also emphasises it through the light of aura. The aura changes the color from white-yellow to green as it removes. On the image of albums artwork the light of the bolts dissipates as it moves to peryphery. In both cases the downstream flux is concentrated in the area of hypochondrium.*

In the next sentence Andreev gives general contours of prerequisites that make involtation a process, which person experiences consciously:

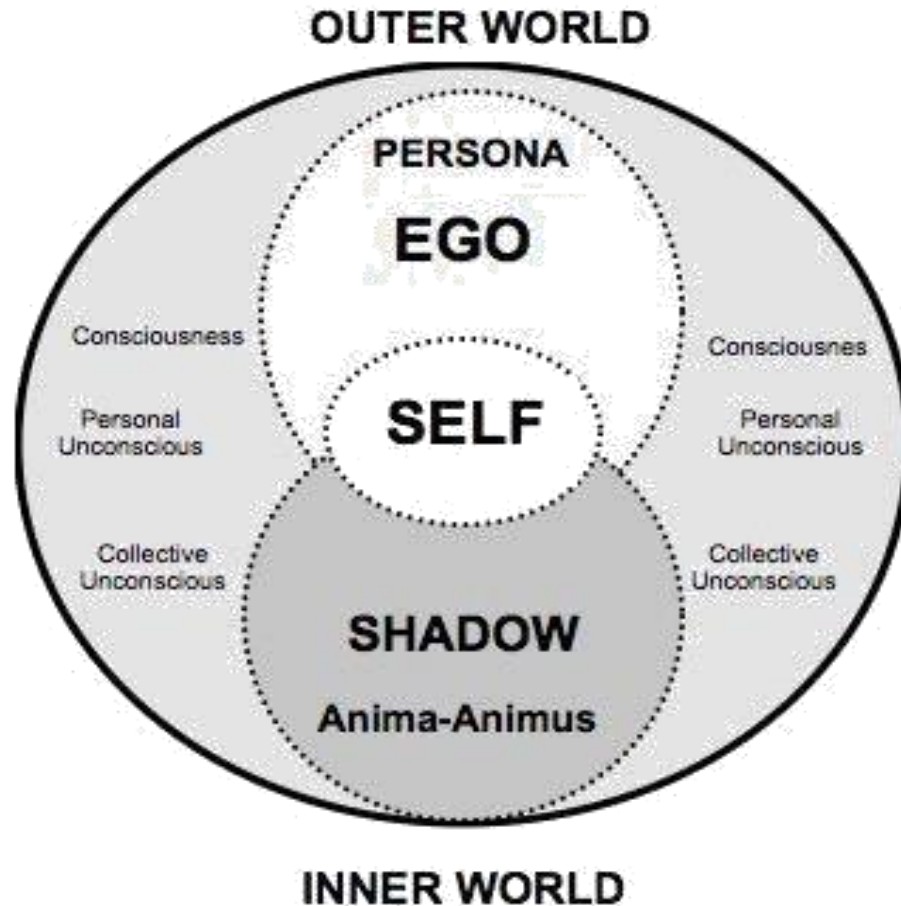
“It presupposes a developed personality, even a particular giftedness similar to artistic but not identical to it; rather, it is a type of religious aptitude.”

But at the same time, it doesn't mean that human should be aware of involtation to be under its influence:

“As for the demiurgic involtation of “a person from the masses”, it knows other ways. In such a soul, the demiurge does not rage like a storm; to such a mind, he inspires no grandiose ideas; to such a soul, no cosmic panoramas or ethical horizons are swung open by him. He does something else: he rises from the depths of the soul as a wordless, forbidding, and authoritative call of the Unconscious.

Through the summons of the Unconscious, other hierarchies, too, communicate with a person from the masses: karossa, witzraor, the Collective Soul of the people, even Velga. To differentiate across them is only possible by way of the feelings and deeds inspired.”

Unfortunately, using term “voice of unconsciousness” Andreev doesn't precise the meaning and of this phenomenon. From the perspective of Karl Jungs map of the soul we might make an assumption, that it might be a very different voice, which speaks from the collective unconscious and personal unconscious.



Karl Jung's map of the humans soul

The reason of that is that in the case of collective subconsciousness involtation would affect the sphere of archetypes, which are universal, while in the case of more profound involtation it would influence through the archetype to something more lofty.

To explaine this idea I would use the metaphor between the medieval story “Saga about Danes” and “Hamlet” of Shakespeare. The first was the primary source for the second. In medieval version the episode in which Hamlet pronounces his famous speech “To be or not to be” he just collects javelins and makes believe that he became crazy. So, in some sense more intense or person-oriented involtation might influence not just the sphere of collective subconsciousness, changing in individuals and entire communities the content of archetypes but touches what is personal, sharpening the reflection and actively inspiring. Unfortunately it seems tob e impossible to explain it in secular-rational terms because they are indifferent to an idea that values may have Transcendental source and don’t find that this subject is worthy of discussion if we assume that it may be a priori correct notion.

## 5.2 Phases of metahistorical cognition

Continuing the analysis of metahistorical cognition Andreev emphasises, that it happens through different stages.

1. The first stage Andreev is called "Metahistorical epiphany".

First phase of metahistorical cognition or metahistorical epiphany is a sudden, uncontrollable process, determined to a significant extent by processes beyond the sphere of subconscious. It gives the person an understanding of metaphysical and eschatological processes in which the processes of dialogue are rooted. Memory about such experience remains in the "souls depth" (душевная глубина) and continues to ascend into consciousness for a long time after the moment of experience in the forms of ideas and concepts but at the same time unexplicable.

2. The second phase is metahistorical contemplation. At this stage person contemplates (всматривается) the phenomenon of metaphysical experienced. As Andreev notices, phenomenon of metahistorical knowledge is a perception of historical events in connection with metahistorical reality. Thus the knowledge from historical sources becomes somekind of a navigator for understanding of metahistorical reality.

But this cognition is very different. Awareness of metahistorical process is as Andreev says "Before such an experience, an individual will have had no idea of the fullness of life, of even the possibility of such fullness". This sense of fulness or at least memory about the sense of fulness accompains this stage.

3. The metahistorical comprehension is a stage at which person analyses and conceptualises a metahistorical experience. Employment of ideas and notions derived from culture leads to distortion of expirience in explanation. As spirituall sensitivty decreases after the peak of mystical experience, person risks to make more mistakes in attempt to comprehend the meaning. But if logic of mistohistorical tendency is understood, intellectual analysis might play a constructive role.

Sceptics might say, that what people can define as an intuition of eschatological processes might have roots rather in emotions which they experience during turmoils or drastic social shanges. For example, there were eschatological expectations during the american war



for independence (1775-1783), there were a lot those, who interpreted historical tragedies of XX century through the prism of Apocalypse of John.

On the one hand christian moralism might find metahistorical intuition as unchristian, arguing that human in that case concentrates not about things he should: "And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority."

But Andreev in his intuition of metahistorical cognition isn't alone and it is worth mentioning here Nikolay Berdyaev reflection. Berdyaev in his book "Self-knowledge"<sup>15</sup>. wrote:

"I've experienced the world, entire *worldwide* and *historical process* as a part of my microcosm, as my *spiritual path* (emphasis added)"<sup>16</sup>.

It is important to note that not only worldwide but also historical is considered as a part of microcosm. For instance, if in radically monistic system, like Advaita-Vedanta, ultimate reality is non-dual<sup>17</sup>, because individual self becomes aware about its illusiveness in the light of supreme reality, and thus all kinds of movement are wrong.

In the case of Berdyaev's experience we see that what is ultimate in the sense of space doesn't isn't mutually exclusive with *the meaning of historical process*.

Then he continues:

"*On the mystical depth everything which happened with the world hapenned with me*. And current understanding consists in comprehension of everything which happened with me"<sup>18</sup>.

A parralel can be maid with Andreevs description:

"The experience consists of revelations – lightning-quick yet encompassing *enormous stretches of historical time – of the essence of great historical phenomena*. This essence cannot

---

<sup>15</sup>Nikolay Berdyaev. *Self-knowledge*. Moscow. Kniha. 1991 p. 8-9

<sup>16</sup>"Я пережил мир, весь мировой и исторический процесс, все события моего времени как часть моего микрокосма, как мой духовный путь."

<sup>17</sup>Suniti Chattejee. *An introduction to Indian philosophy*. Moscow. Publishment of foreignn literature. (in Russian). 1995 p. 289

<sup>18</sup>"На мистической глубине все происшедшее с миром произошло со мной. И настоящее осмысливание и заключается в том, чтобы понять все происшедшее со мной."  
Nikolay Berdyaev. *Self-knowledge*. Moscow. Kniha. 1991 p. 8-9

be divided into categories or expressed in words. The experience may take a minute or an hour, and it overflows with dynamically bubbling images. *The individual feels like a person long confined to a quiet, dark room who is suddenly thrust outside at the peak of a storm – a storm terrifying in its power and immensity, almost blinding and, at the same time, brimming with a feeling of breathless euphoria.*<sup>19</sup>

If we would assume that both philosophers describe the same religious experience, then we can understand what Andreev calls "the essence of great historical phenomena" in the Berdyaevs definition when human feels everything which happened historically as something which happened with his microcosm in relation to macrocosm.

Thus, Berdyaev gives us a hint, how the experience of metahistorical cognition might be experienced on the personal level. Through historical events, even those in which person didn't participated personally become a part of humans microcosm. Through historical experience person achieves affiliation to the spiritual and cosmic Whole.

And probably here the Andreevs metaphor of presence in "a quiet, dark room who is suddenly thrust outside at the peak of a storm" describes the moment of connection between the humans microcosm and universal Whole in its historicity.

### 5.3 Psychological aspects

Taking into account the role which autor ascribes to transcendental energies in the we can't add very much to what was said by Andreev about metaphysical aspect of that process. But we can analyse a phenomenon of metahistorical cognition from the psychological perspective. It doesn't deny transcendental character of the phenomenon which we analyse, but rather considers psychological phenomenons wich it accompany.

In view of our epistemological limits which were mentioned above we can instead of analysing three phenomenons themselves ask ourselves the question, what processes moves metahistorical comprehension from one stage to another?

For that task we can apply theory of Geshtalt psychotherapeutic approach. What can help us is the theory of the cycle of contact.

---

<sup>19</sup> "Содержанием этого акта является молниеносное, но охватывающее огромные полосы исторического времени переживание нерасчленимой ни на какие понятия и невыразимой ни в каких словах сути больших исторических феноменов. Формой же такого акта оказывается сверх меры насыщенная динамически кипящими образами минута или час, когда личность ощущает себя как тот, кто после долгого пребывания в тихой и тёмной комнате был бы вдруг поставлен под открытое небо в разгар бури – вызывающей ужас своей грандиозностью и мощью, почти ослепляющей и в то же время переполняющей чувством захватывающего блаженства."  
Daniil Andreev *Rose of the World*. Moscow Red book of Russian prose. 2012 p. 99

In accordance to the “Cycle of contact“ theory<sup>20</sup>, each action proceeds 4 stages: precontact, contacting, full-contact, post-contact.

In the stage of precontact human understands the need. After that on the stage of contact he seeks the way in which he would satisfy it. In the full contact a human encounter the object of the need and in the last stage of post-contact he assimilates the experience.

The theory of stages of contact is suitable to the analysis of metahistorical experience because it is also divided on stages. But as a psychotherapeutical theory the theory of contact it is spiritually neutral and doesn't presuppose that human needs to experience of Transcendent. That is why it is important to complement it with the philosophical concept of Ontological incompleteness of human.<sup>21</sup>

The theory of ontological incompleteness presupposes that the desire to overcome the limits of condition humana is constantly innate to human. He can try to overcome them through religious/spiritual practices or through seeking the borderline experience. In this theory such intention is called an “overcoming of the antropological border”.

Thus, any spiritual experience can be interpreted as a satisfaction of need of overcoming of transcendental border, thus we can consider any mystical experience as a satisfaction of the need for overcoming of anthropological limits. Hence, we can apply the theory of contact to mystical experience in order to understand psychological dimension of experiencing of mystical reality.

Except 4 stages of contact the theory of contact includes the concept of the *interruption of contact*. Interruption of contact is a disappearance of connection between personality and the object/ subject which constitutes need.

There are many ways of interruption of contact but I'll focus primarily on those that create an aberration of reality and not on those that affect human relations primarily.

The first is *projection*, when human ascribes his own desires, feelings, thoughts to another person, instead of accepting them as personal. Projection happens involuntarily but integration of projection makes person aware of it. As human becomes aware of it he achieves greater integrity.

When we consider phenomenon's of religious experience on the subject of projection, we analyze first of all whether human ascribes own dynamics (feelings, thoughts, desires) to the subjects which claimed to encounter.

---

<sup>20</sup>Victoria Zolotova. *Mechanisms of the breaking of contact in gestalt-therapy*. Psy-practice. 2015

<sup>21</sup>E. Maksimova. *From the theory of ontological incompleteness to the empirics of “Lived religion” and vice versa*. Novgorod .Bulletin of Novgorod state institute. 2014

For instance, human might ascribe his own desires to God, affirming that God wants a political candidate which he supports to become a winner in election, or that God might want certain city to be conquered by believers of certain religion. The same ascribing might be attributed to spirits of ancestor, of dead politicians, spirits of tribes and etc.

Awareness of potential political risks of such interpretation frequently leads to the denial of Gods personality, substitution of it with impersonal Absolute and depiction of otherworldly reality as devoid of subjects.

When Andreev says that on the third stage there is the most high possibility of substitution of notions, we can assume that those substitutions might be rooted in the mechanism of projection.

Concluding: in the case when the projection isn't discerned and differentiated in the phenomenon of religious experience person doesn't accepts responsibility of cognitive holism. It is not up to person to make decisions, but to actors of transcendent word.

The second and a bit similar is *introjection*. Introjection is a moral idea which is inculcated to person by social environment. Spaces in religious experiences might be fulfilled by conclusions based on introjects. In such case person would interpret religious experience in a tendentious and partial manner.

Another way of interruption of the contact is *confluence*. Confluence has two types. The confluence of the first type is a connection between two different persons in the way in which they lost individual traits and psychological borders.

The second type of confluence is when human becomes absorbed with his feelings. Confluence with feelings makes impossible an understanding of actual needs because in this state it is impossible to do anything

Andreev emphasizes that:

*“... at the second stage it is, to a certain extent, possible to consciously manipulate the process.”<sup>22</sup>*

---

<sup>22</sup>“И если первая стадия процесса отличалась пассивным состоянием личности, ставшей как бы невольным зрителем ошеломляющего зрелища, то на второй стадии возможно, в известной мере, направляющее действие личной воли.”

Daniil Andreev (2012) *Rose of the World*. Moscow. Red book of Russian prose. p. 94

So, probably, the confluence with feeling functions as a protective mechanism, but while the psychics adapts to otherworldly reality it becomes possible not to follow it and not to stuck in the confluence.

#### **5.4 Criteria of Metahistorical cognition**

After the listing of variety of metahistorical experience Andreev raises the question about the verification of metahistorical experience. As he says, metahistorical experience doesn't need verification in the same way as art doesn't need verification. It would be understandable, as he says, for person, who has the same soul-spiritual state of mind.

On the one hand an approach which Andreev proposes makes impossible objective criteria in the sense of knowing but what is important is that criterium of Andreev is intrinsic value of faith. Knowing in an objective manner might make human wonder to become an authority in the field of mystical knowledge. But if fruit of spiritual experience is firstly and foremostly in resonance between humans hearts on more perfect spiritual level, of more subtle and unworldly energies, then there is no need to prove rationally, whether the mystical experience is genuine or not.

Andreev finds that except early centuries of Christianity a metahistorical sense or the sense of spiritual lawyer that underlies historical events almost disappeared but it can be interpreted by metahistorian a person who has a gift to discern them.

What could be the cultural and historical reason of that? It seems to me that the problem lies again in the problem of inability of church to overcome extrinsic motivation when people do something, in our case, follow their religion not for itself but because it gives them certain benefits, prestige and etc.. But in its order, it leads to petrification of tradition. There is no sense to imagine new horizons because entire church structure might be unable to survive in the societies were intrinsically motivated people commit spiritual revolution. But what would be spiritual roots of it?

To answer this question, we should delve a bit deeper and answer the question what spheres of space does person enters in the process of spiritual experience?

## 6. Transphysical epistemology

Летящие смены безжалостных сроков  
Мелькнули, как радуга спиц в колесе,  
И что мне до споров, до праздных упреков,  
Что видел не так я, как видели все?

Zippering changes of merciless terms  
Sparked as a rainbow of peace's on wheel.  
And why should I care about idle rebukes,  
That I saw it not like others did?

Daniil Andreev  
"To the art theatre"

### 6.1 Materiality and spirit

If before we discussed epistemological ideas of the Rose of the World from the aspect of time, now we should continue to do it from the perspective of space. In this chapter we would continue to analyze the material from the second book: "On the Metahistorical and Transphysical Methods of Knowledge".

The point of departure in our understanding of Andreev's spiritual gnosis would be his understanding of what is spiritual. Andreev wrote that in the strict sense spiritual are God and monades, the higher "self" of any being.

Andreev was deep-read in Indian philosophy, that is why it might be better to do explain his basic metaphysical ideas in its terms. this aspect Andreev's philosophy is similar with the Indian philosophical system Samkhya. I've chosen Samkhya to avoid associations with Christian theology. It seems to me that Spirit in it is too much associated with Trinity and I needed to fit this notion into a different context <sup>23</sup>.

In Samkhya there are two principal realities: *purusha* and *prakriti*.

---

<sup>23</sup> Suniti Chatterjee. Basic traits of indian philosophy, *An introduction to Indian philosophy*. Moscow. Publishment of foreign literature. 1958 p. 16

Purusha is a “self”, completely different from the body, feelings and mind which are defined by term *manas*. Being out of these objects it is a consciousness of eternal quality. Purusha uses products of prakriti, but unlike the second it exists only for itself.

Thus “soul” or *manas* is a part of prakriti and this thesis of Samkhya is in accord with Andreev’s confirmation that spiritual quality poses only God and monades.

The spiritual purpose in Samkhya, called *samyoga* is considered as convergence between purusha and prakriti. In Andreev’s context this task also exists as indispensable, but happens in human’s afterlife. What is different in Andreev’s concept is that ontologically spiritual value has not just the purusha but also things that belong to the sphere of prakriti, nature beyond of what is available beyond five senses.

## **6.2 Historical evolution of attitude to nature**

At the beginning of the consideration of problem of Transphysical cognition Andreev generalizes evolution of attitude to nature on four stages: paganistic, ascetic, scientifically-utilitarian and instinctively-physiological and transphysical.

1. On the paganistic stage notions about cosmos are on the primitive level. Earth is considered as the only inhabited place in the world. But except physical dimension in which we live there are also other physical dimensions of materiality of different kind. These dimensions are considered as static and unchangeable, same as ours. And they are inhabited by kind and evil creatures. Human is at the center of their interest. Predominant are polytheistic beliefs. Human considers himself as a part of nature and doesn’t juxtapose himself to her. Thus, nature isn’t differentiated as a whole and as an entity.
2. In the ascetic phase the attitude to nature is either hostile or indifferent. Nature unlike humans’ personality is unable to develop. Nature is perceived as incapable to develop, it is unreasonable. The aspect of human’s existence which are essentially identical either subjugates nature to spirit or becomes subjected. Nature is perceived as demonic.
3. Scientifically-utilitarian phase is characterized with the dominance of scientific approach and impoverishment of the world of religious feelings. This stage inherits intention to subjugate nature but refuses to subjugate what is natural to human. Nature becomes devoid of spirits and such attitude justifies utilitarian approach to it. But also, scientific. Thus, scientific knowledge of nature improves radically.

4. On the instinctively-physiological phase emerges romantic, poetical and aesthetical love to nature. But visual contemplation becomes insufficient, people want to feel nature more bodily. This need becomes satisfied through tourism, sport, attendance of beaches. Utilitarianism becomes minimized, attitude to nature becomes gentler and careful.
5. Transphysical approach, which Andreev associates with the Rose of the World inherits friendly attitude to nature but adds to it visionary contemplation of other spiritual dimensions. It includes interaction with spirits of nature without anthropomorphizing of them. Such spirituality isn't in mutually exclusive with faith in one God. Transphysical approach opens us the reality of other dimension, showing, that they aren't static. Notion of natural sciences in conjunction with transphysical visionary experience gives an opportunity to differentiate other dimensions with greater exactitude. Instead of veneration of spirits people would play with them and invite them, what would be mirrored in the culture of mysterials (мистериал).

As we can conclude, in this generalization the progress is non-linear. The next stage frequently denies some theses of the previous. The task of the last, transphysical stage is in syncretic connection of theses of all previous stages which contain the most of the truth from the perspective of the Transphysical stage.

In the development of that process Andreev ascribes the crucial role to world religions. The same stage appears not in the same time in different geographical spaces. For instance, Andreev associates the ascetic stage in India with the development of ascetism in Brahmanic tradition and Buddhism. In the Abrahamic tradition he associates it with the preaching's of the prophets of Old Testament. But if in tradition of religions of Indian root in ascetic stage caused indifferent attitude to nature, in Abrahamic religions it caused hostile attitude.



Paganistic stage:	Ascetic stage	Scientificcally -utilitarian stage	Instinctively physiological stage	Transphysical stage
Ancient polytheism, Primeval sense of omnipresent energy (prana).	Buddhism, Ascetic practice in Brahmanism, Old testament Judaism and Judaism after the destruction of the second Temple, Christianity, Islam.	Scientific revolution, Industrial revolution.	Tourism, Professional sport.	Inner vision of nature.
Pre-historic period - VI century B.C.	VI century B. C. - XVII century	XVII century - first part of XX century	First part of XX century - late decades of XX century	

Periodization of stages in history

### 6.3 Elementals and psychological aspects of their perception

In transphysical cognition of nature important role is given to its spirits which Andreev calls “стихияли” (stihialy). This word was invented by Andreev and etymologically it derives from the word “стихия” which means “element”. The adjective from this word “стихийный” means “passionate”. Nowadays in Russian language there is a word “элементаль” which literally means elemental but it frequently used in computer games in the genre of fantasy and was invented when the book “Rose of the Word” was already written. Hence, the word elemental might be interpreted in two meanings at the same time: “natural” and “passion” and in the same way we would use its translation word: *elemental*.

The teaching about elementals is a part of the multifaceted teaching about spiritual cosmos. Foreseeing questions about compatibility between teaching about elementals and science Andreev argues that it isn't antiscientific. He puts forward the argument that

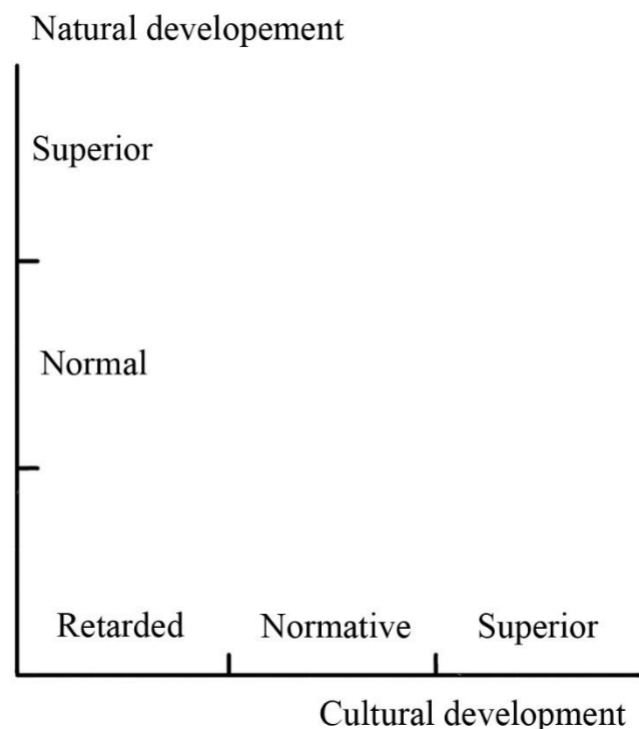
meteorology, aerodynamics, hydrology are sciences that study the mechanisms that are consequences of their activity. The fact that we don't know nothing about them from our shouldn't be a reason for denial a priori, because if there were subjects who studied humans without ability to figured out that they are organism, they could also be led into believing that their physiological processes aren't biological, but physical, as Andreev argues.

#### 6.4 Psychological aspect of Transphysical cognition

In the analysis of psychological phenomenon of transphysical cognition as the point of departure might be the notion of ability. To explain the phenomenon of ability I would use the concept of Lev Vygotsky which is known as “natural and cultural determinants of development”<sup>24</sup>.

The crucial role in this paradigm is played by relations between cultural and natural development. Vygotsky distinguishes three stages of both.

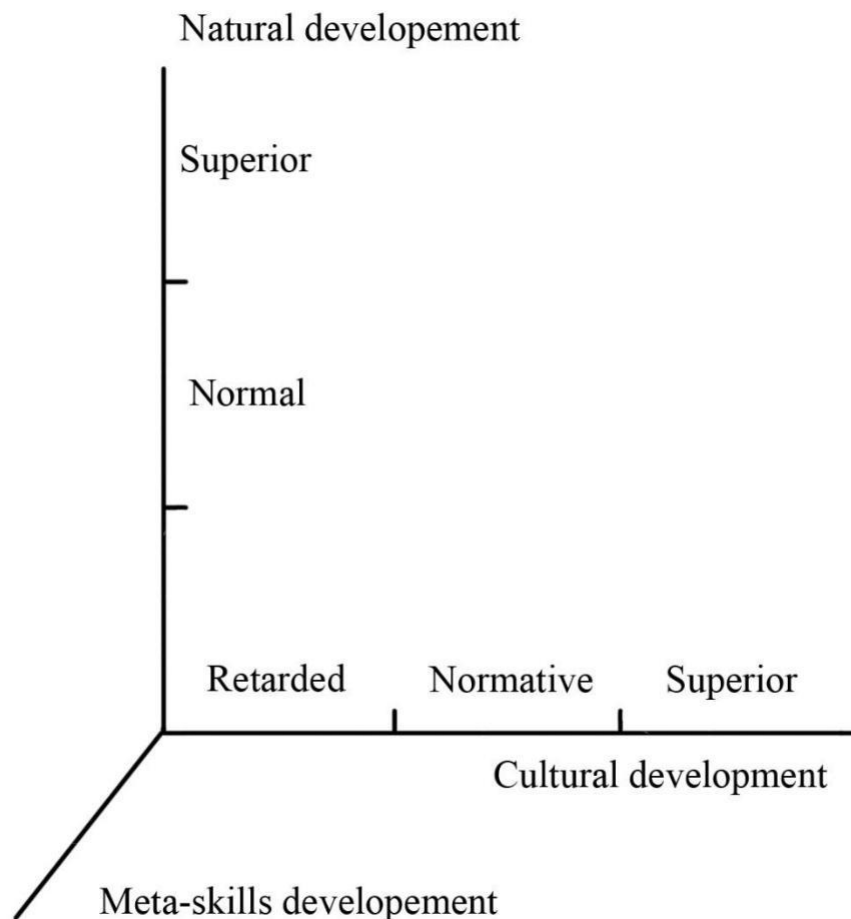
In the case of natural development there are such levels like: retarded, normal and superior, it encompasses cognitive abilities, emotional intelligence, ability of concentration and etc. The level of cultural development may be primitive, normative and superior level. By cultural development Vygotsky means skills which person needs for socialization.



<sup>24</sup> Alex Kozulin. *Sociocultural Theory and Education of Children with Special Needs From Defectology to Remedial Pedagogy*. Cambridge Companion to Vygotsky. Cambridge. Cambridge university press. 2007. p. 337

To be actualized human's potential needs social and cultural conditions. For the development of inner vision social environment also plays significant role. That is why people who want to dedicate themselves for the development of potential of mystical contemplation organize communities of hermits in which they organize their life in the special way, creating psychological climate which is conducive environment for spiritual experiences. If we can use the term social tool for explanation of the extent to which human mastered social skills – probably we can use the term *meta-skill*, to define all personal traits and skills that are necessary for the development of inner vision.

Similarly, as social skills, meta-skills require environment for their development. But if social skills become developed through social environment, meta-skills (inner vision (духовидение), inner hearing (органы духовного слуха)) become developed on the one hand through the personal efforts but also through invocation. That is why we can add in addition to the axis of cultural development and axis of natural development and axis of meta-skills development.



Gradation of meta-skills development might be senseless because there are directed towards the space beyond our empirical reality and its terms could direct us in the wrong way.

In avoidance of accusations in anti-scientific claims I would just say, that the function of the term *meta-skill* is to differentiate aspects of human's cognition that focus to the spheres of the supernatural, assuming that their potential is inborn same as social and cultural skills.

The objects of cognition which meta-skills make possible isn't available to our perception. That is why it would be better to analyze the effect of experience of interaction of activization of meta-skills like inner vision, inner hearing on the spiritually-existential aspect of human's psyche. For the purpose of analysis of psyche of person in the state of interaction with elementals we would use the term "Biophilia".

### **6.5 Biophilia as an epistemological compass**

In the book "The Heart of Man: his genius for good and evil"<sup>25</sup> Fromm describes two crucial life orientations necrophilia and biophilia. Necrophilia – is a love of dead. Biophilia is a love of live. Perfect necrophile as Fromm says is a psychopath while perfect biophile is saint. Except rare exemptions people don't have such orientations as predominant.

Current task least of all consists in application of Erich Fromm's methodology to prove the existence of elementals. But it is interesting to analyze, whether there are parallels and similarities between ethos of Andreev's attitude to nature and the concept of biophilia of Fromm. It is also important to find where are Andreev's ideas about influence of elementals on human's psyche on the Fromm's dichotomy "necrophilia-biophilia". So, now we would consider Andreev's teaching about elementals as a cultural concept from the ethical perspective.

As Fromm says, necrophile is driven by intention to make alive dead. He perceives live people as objects. Necrophile enters the relations only when he possesses them. Emotional importance for him possesses only memories, and actual experience doesn't matter. But Andreev's experience of elementals showed that nature is not just an organism but that it is also spiritual.

He described his experience when he was walking in the Bryansk forests in Russia. The weather was very hot and he suffered from the thirst. Soon he saw a river and delved in it. In

---

<sup>25</sup> Erich Fromm. *The Soul of man*. Moscow. AST. 2010 p. 30

the next moment he felt as if an invisible creature encompassed him with innocent happiness (безгрешной радостью) and laughing happiness (смеющейся веселостью). As he says, it was an elemental of the river, it was a subtle soul of it (тончайшей душой этой реки). He said, that at the end this experience his heart was as at the dawn of time.

This experience was felt by him as if his own soul was a part of the soul, thus, it was an autotranscendence. From the materialistic point of view this experience is just an author's fantasy. But from ethical perspective we can look at it in a different way. Andreev's ethics isn't pedagogical in the sense of moral edification. Through autotranscendence in relation to nature person starts to perceive nature as a part of herself. It is no longer a matter of being good, acting morally well to feel yourself morally deserving participation in society. The person already feels itself participating and thus, there is no need in rigid, socially constructed criteria of morality, of notions about common good.

Unlike society, nature is unable to punish, it doesn't possess judiciary-executive bodies. Socially constructed moral attitude to nature would still regard nature as object towards which we should act "good" only to an extent to which society agrees that it is in its interest. Nature remains objectified.

It seems to me, that the only way to cultivate ethical attitude to nature is through empathy. And this attitude to nature presupposes that we don't perceive it through the lens of morality or through the lens of science. In metaphysical questions science shouldn't play the role of policemen.

It is noteworthy that this issue already was considered by Russian existentialist, Lev Shestov, who compares science and morality with sisters siblings whose father is the law. From the psychological perspective, our vision of nature is informed by science but at the same time scientific knowledge colonizes our cognition of nature, as Shestov says, father law and his daughters science and morality want to have a sovereign rule over human's soul. Thus, cognitive capacities of humans psyche about which science doesn't know yet become suppressed and remain underdeveloped. That is why claims of people who say, that they met the spirit of river are nothing but an distortion of consciousness are culturally-driven. Skepticism to ideas that aren't confirmed by science may be regarded as cultural phenomenon, not just scientific.

Fromm wrote that both necrophilia and biophilia don't consist only from one essential trait but presents total orientation, entirely determining the way of life of the person. The same intuition had Andreev and dedicated to that entire chapter of his book about the pedagogy of

the human of ennobled image. Here are several basic ideas of this pedagogy in relation to subject:

1. Happiness is right not in dependance on whether phenomenon leads to optimism or pessimism but whether it leads to enrichment of personality. Andreev adds, that important is whether it increases or decreases the level of the soul.

2. Creativity should be brought to each sphere of labor. Inability to create is regarded as paralysis of the soul. At the same time the value of labor should be considered as important in accordance to its consequences. The labor which leads to suffering of living beings should be condemned absolutely even if it increases scientific knowledge. Contemplation is regarded as a work and time which is dedicated to it should be increased. Identification of contemplation with laziness is totally wrong and harmful to human's spirituality. So, contemplation is a part and parcel of biophilic spirituality. But if in that activity human would be driven by desire of material enrichment, desire for power it would be treated as inappropriate. Andreev condemns life stance in which human lives only for himself.

In this thesis Andreev is close to Karl Gustav Jung. Jung thought that psychological maturation is a process of overcoming of tendency to treat world as a space made for his satisfaction. The task is to accept existence of other people, their existence and their otherness as autonomic and deserving to be.

3. Spiritual obligation to care and educate animals. Andreev assumes, that it is completely possible to educate higher animals. To teach them how to speak and participate in cultural life. He also raises the question about artificial decreasing of aggressivity of carnivorous among them, not just aggressivity of human's kind.

## **6.6 Animistic existentialism**

Andreev's attitude to nature may be called *animistic existentialism*. Not vice versa "existential animism", because existential animism may mean enrichment of existential life of person through relations with nature. In that sense nature is perceived as a source of psychotherapeutic effect and aesthetical flavor. It is also true in the case of Andreev's philosophy. The difference is that inner vision leads to the perception of person's own existential situation *through* relations with spirited (одухотворенной) nature.

It is important not to confound Andreev's existential animism with Senegalese poet Leopold Sedar Senghor's religious animistic existentialism. For Senghor<sup>26</sup> religious animistic existentialism means achievement of unity between human and spirits of ancestors.

What makes similar philosophy of nature of Senghor and philosophy of nature of Andreev is recognition of invisible and omnipresent vital energy. Describing it Andreev refers to Australian first nation people's religion *arugvinta*, identifying it with the Hindu term *prana*. Thus, he created a term *arugvinta-prana* (аругвинта-пра́на). *Arugvinta-prana* may be imagined as a materiality in which elementals exist. Senghor adopted the notion vital energy from the catholic missionary Placed Tempels and put it at the core of his African ontology, as notices Mikhael Kornyeev<sup>27</sup>.

Senghor considered inborn involvement in the life nature as a racial feature of negro. Andreev didn't consider this potential as racially unique. Probably this difference derives from the historical context because conditions in which Senghors developed his philosophy occurred in the situation of late French colonialism in Africa and post-colonial Senegal. Andreev was a secret believer in the state which government repressed religion. Socio-spiritual evils against which both philosophers struggled were different which made different the problematics. But irrespectively of that it is no doubt that comparative philosophy of African and Eastern-Slavic ideas on nature has a great potential.

### **6.7 Eco-Soteriology**

Andreev didn't envision contemporary climate crisis which inspires what is known as Eco-spirituality today. He didn't warn about aggravation of ecology. The main object of his critics of attitude to nature in religious life. He condemns desire for salvation in which person doesn't treat anything except valuable except own salvation. In may be called egotistic religiosity.

The type of religious intention, which Andreev condemns exists in Buddhism. It is described as Pratyeka-Buddha. Unlike disciples which rely on advices of master, Pratyeka-Buddha achieves Nirvana by his own efforts. But at the same time after achievement of Nirvana they don't teach other people how to achieve Nirvana, but isolate themselves in it <sup>28</sup>.

---

<sup>26</sup> Mikhail Kornyeev, *Metaphysics, aesthetics, comparativistics of Leopold Sedar Senghor*. Antropology.ru 2002

<sup>27</sup> Ibid.

<sup>28</sup> Evgenyi Torchynov, *Introduction to Buddhism*. Moscow. Akademicheskyyi projekt 2013 (in Russian) p. 30

In other words, Andreev calls us to leave the zone of *soteriological comfort*.

Writing about this subject Andreev distinguishes two attitudes to nature, as he says: the one which shouldn't be the case and the one, which should be.

Shouldn't be the case the attitude to nature in which it regarded as nothing but a source of our own satisfaction.

But what should be is the attitude characterized by compassion, care but not only in utilitarian-biological sense. Andreev find our goal in *spiritual enrichment of nature*. It might sound strange but as Andreev says, tree planting, cultivation and beautification enriches elementals.

There are also dark elementals. If light elementals of forests, fields, rivers and lakes are friendly to humans, dark elements influence his psyche negatively, because of their demonic nature. Andreev thinks that myths about evil spirits of deserts, swamps, quagmires derive from intuition of dark elementals abide there.

Cultivation of natural environment which is associated with light elementals should be complemented by substitution of the natural environment associated with dark elementals with the flora which is conducive to the light elementals.

## **6.8 Transphysical perspective of the attitude to animals**

It is also worth mentioning attitude of Andreev to the animal kingdom. He considers mass vegetarianism as absolute ultimatum, all scientific experiments with animals which presupposes killing should be minimized. All carnivorous home pets should become vegetarian and some kinds of carnivorous eliminated should be eliminated. He ignores the problem of bio-balance, violation of which leads to overpopulation of those animal species which were food of carnivores. But what is important in his thoughts on it is that he defines two pillars of the value in all beings from the simplest biological forms to human and from human to demiurges of galactic.

Value of each specie depends on the stage of evolution but at the same time it should be balanced with the principle of responsibility. The higher is the stage of the development of specie, the higher should be its responsibility to lower. This ethics may be defined as a principle of equal proportionality between the development and responsibility.

Love of life presupposes not just love of beauty in nature but also to beauty in supernatural. That is why the development of inner vision is a part of the Andreev's pedagogy. We can say, that Andreev proposes creative and spiritual anthropocene.



## 6.9 Elementals in the art

Analysis of pieces with symbols of elementals implies that we try to understand depicted objects of nature and mythological characters not literally, just how they are placed on the compositions but as a reflection of spiritual experience of the artist.



Benny Andersen "Natur mystik"

*The fairy, calmly sitting on the stump may symbolize the contemplative moment of person which encounters elementals in the nature. Blurred background symbolizes the importance of point in time when person unintentionally enters into the deeper level of contemplation. The light coming from grass hints the sense of meaning and of presence of someone.*



Gilbert Williams

*The realism with which artist depicts the forest may emphasize that there is no contradiction between spiritual experience and empirical materiality.*



Paz Winstein "Earth mother"

*An image of woman whose hairs are depicted as clouds and body merges with mountains might symbolize the supernatural character of nature.*

Andreev mentioned that on the Transphysical stage of understanding of nature attitude to nature wouldn't be anthropomorphic. How then could we explain, why artists use human image on their paintings? Probably they do it to show us, how human's psyche feels itself in the moment of contact with elemental. This moment might be characterized as confluence with spirit of nature and on the picture the state of his own soul which experienced transcendence in that moment. In some cases, it felt more like a small wood elf, in another as a spirit of lake, in some as a giant spirit of mountain.

Another reason to use anthropomorphic images is to show an empathy to nature which such experience awakened. Nature is now perceived as alive. So, to express the empathy to it, artist uses anthropomorphic images.

### **6.10 Transphysics of nature in Russian religious philosophy**

Andreev was not the first philosopher in Russian religious tradition, who problematized relations between human and nature.

Alexey Khomyakov, a Slavophil philosopher of early XIX century distinguished two directions of will: will to freedom and will to necessity.<sup>29</sup> Will to freedom is understood as an ignition of spirit. Will to necessity is understood as a fading of spirit. Kushism leads to rationalism and materialism, because transcendent world is imagined by analogue with the earthly reality.<sup>30</sup> He called will to necessity "kushit" in the name of Biblical kingdom of Kush and "irainan" in the name of Iran. Khomyakov thought that the main difference between religion depends on whether Iranian or Kushitian element dominates in it.

Andreev in the same way as Khomyakov was anti-utilitarianist. But kind or evil character of religion depends rather on human's moral decision and involtation of providential/ demonic powers. Khomyakov's distinction of religions may be considered as an intuition of involtation. But if Andreev emphasized importance of understanding of different expressions of spirit in culture, Khomyakov regards plasticity as an idolatry and cultures with emphasis of book (mainly semitic) as a perfect expression of spirit. Khomyakov's ideal is much more culturally solipsistic. But at the same time, he didn't deny that person of good will can acquire

---

<sup>29</sup> Alexey Khomyakov, *Complete collection of works*. Moscow. Association of Kushnerev printing house. Vol. 5. 2010 p. 353 (in Russian)

<sup>30</sup> Andrzej Walicki. *In the circle of conservative utopia. Structure and metamorphosis of Russian Slavophilia*, Chapter 3, Chaadaevs paradox. Moscow. New literary observation 2019 p. 120 (in Russian).

salvation even without conversion to Christianity. That is why it would be wrong to regard Komyakov's exclusivism as a of a Christian.

In Khomyakov's philosophy nature is understood exceptionally as a source of stagnation of spiritual life. In accordance to Andreev concept of development of attitude to nature in history, Khomyakov belongs to the ascetic phase. Pathos of intransigence with idolatry has something in common with the prophets of Old Testament. What makes Khomyakov original is identification of the rationalism and materialism as different expressions of the same intentions of will.

Vladimir Solovyev is known first of all for his searching of ways through which unity between Christian confessions and religions could be achieved. In series of public lectures on the basis of which was written a book "Lectures on humanity" which were given in 1878 year<sup>31</sup>, he advocates that in the process of religious growth lower stages belong to the whole truth not less, than higher. That is why achievement of higher stages of religious experience doesn't presupposes denial of what is achieved at lowest. Metaphorically he argues that the experience of the sun of sighted person doesn't serve as an argument for denial of the experience of the blind person. Through progress in religious development, we start to understand something new which in a syncretic way adds new knowledge to our previous notions.

Thus, as Solovyev continues, higher stage of religious cognition should be free from all forms of exceptionalism. It should by contrary represent the highest unity and positive content, which means universality.

To achieve unity of religions it is wrong to deduct their positive individuality and differences, for the purpose of finding of common denominator. Searching for common denominator in effect leads to the minimum of religious content (религиозного содержания). Solovyev thinks that minimum of religious life equals zero and finally leads to atheism. Quite the contrary, genuine religion equals maximum of religious content, it is not the one in which the indifferent basis of religion is present (безразличная основа религии), but the one which encompasses everything.

Hence, genuine religion has nothing in common both with minimalistic rationalism and maximalistic exceptionalism. Solovyev says that positive religion should be syncretic and must encompass entire content of religious development without exception of any positive element.

---

<sup>31</sup>Vladimir Solovyev, *Lectures on Divine Humanity*. Moscow. Ripol-classic. 2020 p. 120

Analyzing the process of religious progress in the history of humanity he distinguished three aspects: human, nature and God.

On the first stage human identifies God with natural laws, this stage Solovyev calls *revelation of nature*. At this stage God reveals itself through what he isn't. Venerating nature, human becomes aware that he is distinct from it and starts to disidentify himself from it, this is when *negative revelation* begins. On the third stage God starts to reveal himself to human and it is a *positive revelation*.

Solovyev identifies first stage with paganism, second with ascetic religions, such as Sankhya and Buddhism and third with Abrahamic religions.

The similarity between Andreev's concept and Solovyev's is that they both emphasize idolatry as an indispensable part of the relations between human and God on the stages previous to monotheistic religions.

In the treatise "Beauty in nature and its meaning",<sup>32</sup> Solovyev proves that the task of art is to make world a better place, he recites Aristotle's idea that art should purify human's soul. Similar is Andreev's idea that forms of creative activities need hierarchy and those among them, which makes higher the level of the soul should be treated as superior.

In the treatise "Medieval worldview" (Средневековое мировоззрение) Solovyev emphasizes, that in the consequence of reductionism of salvation only to the person's life, medieval Christianity became one-sided spiritualism. That led to the denial of nature as and perception of it as evil. Thus, it's not a stretch to say that Christianity had more in common with the Eastern dualistic religions rather than with the religion of an embodiment of God and resurrection.

Andreev estimates a bit different. From his point of view, coercive religiosity makes religious life artificial but at the same time in the age of Renaissance and Scientific revolution decrease of religious control over human's temptation made human's soul vulnerable to intention to diverge science and culture from spirituality. Thus, it became non important – what is spiritual level of the inventor and what is the moral character of his intentions. So, escaping from Middle Ages was from Andreev's perspective a necessary step further with risks which didn't acquire sufficient attention.

Lev Shestov in his book "Apotheosis of Groundlessness",<sup>33</sup> considers the problem of nature in several aspects. He problematizes the fact that nature is silent to humans suffering

---

<sup>32</sup>Vladimir Solovyev. *Beauty and its meaning in nature*. Moscow. Ripol-classic 1989 p. 3 (in Russian)

<sup>33</sup>Lev Shestov, *Apotheosis of groundlessness*, Moscow, Librarium, 2020. p. 14 (in Russian)

and ironically finds that human is absolutely powerless to deal with them, so all effort to change natural situation of human are futile.

Andreev, without denial of the problem of incoherence between beauty in nature and suffering follows Biblical narrative that it is a consequence of original sin, but not in the literal understanding.

Development of inner vision and live experience of different planes in spiritual cosmos may heal the sense of despair. It may be said that Andreev's resolution is gnostical. He also says that human has a potential to learn how to turn off the senses in the moment when body experiences damage and not to feel pain.

Nikolay Berdyaev in his treatise "New middle ages" (Новое средневековье) finds that in Middle ages there was a concentration of human intentions on spiritual development. Spiritual energy was accumulated in monastic practices and following the ideals of knight.<sup>34</sup> In the Renaissance and Early modernity spiritual energy which was accumulated during Middle Ages was expressed on natural world. It led to the great achievements in art and science but finally this charge has exhausted itself. The feeling of spiritual bankruptcy, as Berdyaev expects, would lead to a new spiritual epoch.

New spiritual epoch as Berdyaev supposed it would be also characterized by the disappearance of distinction between magical and scientific. Probably, it means that there would be understood ontological sameness of both. It would raise a question about white or dark character of magic.<sup>35</sup>

Andreev same as Berdyaev recognizes dark character of utilitarian magic. Sacrifices in magical cults derived from demonic involutions. He finds that there were two possible ways of civilizational development. One is scientific and the second is magical. He assumes that miracles in Sacred texts and myth with levitations, miraculous recovery aren't fruits of imagination but our psycho-bodily entity consists potential of it. But he didn't expect that mastering of them would take place in mass before the second coming of Christ. But technical development if it serves the need of care about decent quality of life is considered by Andreev as providential.

In the book "Divine and human" (Экзистенциальная диалектика божественного и человеческого) Berdyaev writes juxtapose spirit and nature. Spirit isn't a special quality of

---

<sup>34</sup>Nikolay Berdyaev *New Middle ages*. Berlin. Obelisk. 1923 p. 43

<sup>35</sup>Nikolay Berdyaev *Meaning of history*. Berlin. Obelisk. 1924 p. 20-22

nature but it liberates human from the natural order, this is what makes influence spirit revolutionary. Spirit doesn't liberate from natural or material but it liberates from the slavery of human's mind which is suppressed by the objectivation<sup>36</sup>.

Andreev also touches this theme, saying that term "spirit" should be used strictly in relation to God and monades. But at the same time Andreev says that there might be psychophysiological predispositions for religious experiences. So, religious experience as Berdyaev explains it might be explained in Andreev's terms as invitations, which doesn't mean that human doesn't play any role in his religious experience.

Berdyaev had own concept of three stages of revelation: revelation in nature, revelation in history and eschatological revelation. During two first stages people perceived God intuitively. The third stage would be characterized by explicit relation with God through Spirit but to that stage precedes the period of estrangement from nature and its mechanization.

In the book "Meaning of creative act" Berdyaev argues that philosophy should seek the meaning rather than reality.<sup>37</sup> This is what makes it different from science. Genuine philosophy doesn't take reality for granted. It opens the question whether ancient belief in the spirit of nature played philosophical role in life of pagan societies. It's not a stretch to say that through faith in spirits of nature pagan affirms he as human being is made in Gods image.

As we could see, in Russian religious philosophy of XIX century and the beginning of XX there was a tendency towards non-orthodox vision of nature from Christian perspective and perspective of Russian Orthodox church, which even censored poetry which had some hints on sympathy towards polytheism. But what makes Andreev unique is that he described "pagan" religious experience and drew practical recommendations for its achievement.

---

<sup>36</sup>Nikolay Berdyaev, *Divine and the Human*. Paris. Ymca-press. 1952 p. 102

<sup>37</sup>Nikolay Berdyaev, *The meaning of creative act*. Moscow. Vestnik 1916 p. 15

## 7. Rose of the World and dialogue between world religions

И все существования, все народы  
Нетленное хранили бытие,  
И сам я был не детище природы,  
Но мысль ее! Но зыбкий ум ее!

And all existences, all nations  
Shared eternal being,  
And I myself wasn't an offspring of nature,  
But it's thought! It's imponderable reason!

Nikolay Zabolotsky  
“Yesterday's thoughts on finitude”

### 7.1 Differentiation of religious notions

Considering relations between Rose of the World and religions of the past<sup>38</sup>, Andreev starts with the question of absolute and relative cognition. Each religion gives us certain concept of reality. Some concepts might give us *full* or *particular* notions about reality. Absolute knowledge of reality is potentially possible for human in his cosmic journey beyond life on Earth, because he shares image and likeness with God. But in earthly life content of any religious experience can be explained only partly. Andreev concludes, that in our religious beliefs we should be aware of relativity of our notions, but that shouldn't lead us to an absolute agnosticism.

Taking into account that any religious notions consist Truth only partly, it makes possible false notions. False notions are negative, because they create anti-spiritual states of consciousness, which are detrimental to eschatological process of soul's ascendance. Andreev defines religions that are based on false concepts as religions of the left hand and those religions that don't consist them as religions of the right hand.

The difference between false notions and particular is that false devalue the theses and substitute them with spiritually detrimental while second just make exaggerated claims that had to be more modest.

---

<sup>38</sup>Mainly in the book 1 of the “Rose of the World”: “The Rose of the World and Its Place in History”



Rose of the World would unite religions of right hand and would criticize and oppose to teachings of the left hand, especially to the teaching of Antichrist.

The difference between the religions of right hands is only in aspects of its closeness to absolute knowledge and the diminishing of particular. The second it that they speak about different aspects of spiritual universe. Rose of the World would unite them without elimination of what is correct in them.

The same vision is present in the dialogues of philosopher with Sophia<sup>39</sup>. The diversity of religion in it would be united by the Universal religion (Вселенская религия) of the future. Solovyev uses the metaphor of tree and branches. Differences in forms of different branches doesn't devalue the fact that fruits are the same. It should give us confidence that the tree is the same if fruits have similar taste.

## **7.2 Universalism of the Rose of the World**

Defining the character of the Rose of the World as a religion of future, Andreev uses the terms interreligiosity (интеррелигия), pan-religiosity (пан-религия) and also trans-religiosity (над-религия). Sometimes he defines Rose of the World as a religion of summary (религия итога). Taking into account diversity of used adjectives, used for the definition of the same I would like to begin this chapter with the analysis of the content which Andreev ascribes to these terms.

## **7.3 Interreligiosity**

The term interreligiosity is applied to the Rose of the World in the sense that it would:

1. Initiate unification of all Christian confessions.
2. All religions of Light (религий Света).
3. Improvement of humanity (Совершенствование человечества).
4. Spiritualization of nature (Одухотворение природы).

All these tasks Andreev considers as *inherently interreligious*. As we can see, only number one and two are explicitly related with activities inside traditions, goals of the third

---

<sup>39</sup> Vladimir Solovyev, *Complete collection of works and letters in 15 volumes*. Vol. 2. Moscow. Science. 2001 p. 70

encompass entire humanity. The fourth includes natural world, connecting spiritual ascendance of humankind with spiritual ascendance of nature.

He also concludes this thesis with the term *trans-religiosity*. Probably, we can say, that unification of Christian confessions and all religions of Light is an interreligious activity and spiritual improvement of humanity is a goal of transreligiosity.

Andreev also associates interreligiosity with universality of social intentions (универсальность социальных стремлений), dynamism of beliefs (динамичность воззрений) and consistency of worldwide-historical tasks (последовательность всемирно-исторических задач).

He finds, that these characteristics distinguish Rose of the World from all religions of the past.

He also points, that non-violence (бескровность) its ways, kindness and gentleness and waves of warmth (волны душевного тепла) are traits distinguishes political agenda of Rose of the World from political movements of the past. Spiritual mission of Rose of the World also includes amendments of the image of the state. It would lead to the decrease of the coercion in relations between the state and personality.

#### **7.4 Transreligiosity**

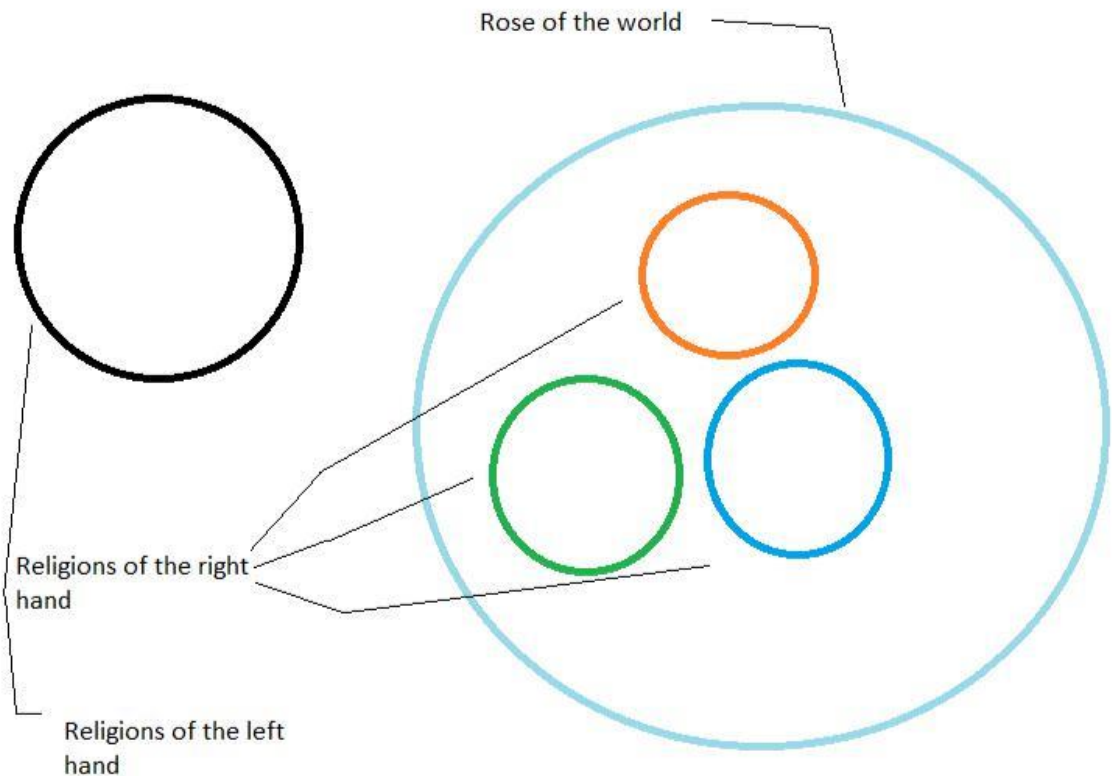
Andreev says, that in social relations transreligiosity presupposes unity of all followers of religions of right hand and no one of them should be considered as heretic or pagan in relation to the Transreligion.

As was mentioned before, the main criteria of religions of the left hand is in detrimental spiritual influence of the religions of the left hand. If to talk precisely, Andreev mentioned, that Manicheism had a lot of spiritual aberrations of detrimental character irrespectively of the fact that at the beginning Providential forces tried

The problem is that even religions of right hand experienced the periods of bigotry and violence, which were also detrimental spiritually. Who can say, that crusader or black-hungrender inspired by church aren't the people whose level of the soul is decreased by religious authorities by clergy of the religion of the right hand?

It might be assumed that by religions of the left-hand Andreev supposes between the line's soviet communism. But considering (mystically) the afterlife fortune of revolutionary communists, he emphasizes, that those of them, who aspired to serve to people acquired afterlife in Heaven. Even irrespectively of their atheism. Which is more, service to other people

without belief in metaphysical promise in good afterlife in exchange to it played positive role consequently.



### **7.5 Pan-religiosity and Religion of summary**

The adjective “pan-religious” is used as synonym to interreligiocity. Probably Andreev tried to emphasize the meaning of relations through the term interreligious and wholistic character through the term pan-religious.

The term “Religion of summary” is associated with the ultimate task of human’s existence. Andreev uses this term when he says that the religion of summary would let in the consciousness of human the potential of creativity and love which is hidden in our subconsciousness. Thus, creativity and love become the ultimate goal of human being in the Universe.

It creates a unique cultural situation because religious vocation would spread to all spheres of social life, which were previously ignored by religions. The task of such creativity is in divination (обожение) of own heart and of the hearts of the people.

### **7.6 Co-believing as an ethos of interreligious dialogue**

In contemporary interreligious dialogue there are three major views on the problematics of religious diversity.

The first and most long in the history of Western civilization after the antiquity is *exclusivism*. Exclusivism supposes, that there is only the one true religion. It means that in practice exclusivist denies truth in other religions.

The opposite approach is *inclusivism*. Inclusivism supposes that some aspects of truth might be expressed in different religious traditions. They could be explained in different terms, symbols, myths, dogmas and forms of art, but irrespectively of that they reveal the ultimate reality beyond cultural differences.

The *pluralism* is an approach which treats religious differences as the result of human's factor. Religions are different, because human individuals are different and same thing can be said about cultures, races, class identities and etc. which is the only reason which informs diversity of religious tradition. Religious pluralists' neglects issues of relation between human and Transcendent, possibility of revelation from God or any kind of religious experience itself. Religions are plural and we can be satisfied with that because they in fact don't exist.

As Marianne Moyaert notices, all three approaches pursue the goal of finding the balance between identity and openness.<sup>40</sup> She also admits, that this approach doesn't make progress in interreligious dialogue.

From Andreev's perspective, for the advance in interreligious dialogue there is a need in, metaphorically speaking, fuel like co-believing (со-верчество). He applies it only twice.

In the first case Andreev says, that religious *exceptionalism* for the followers of the world is impossible and adds, that Rose of the World teaches co-believing with all nations and in their loftiest ideals (в их наивысших идеалах). It means that Jew becomes Buddhist and share spiritual aspirations of Buddhism, that Christian becomes Hinduist in all what is sublime in Hinduism.

---

<sup>40</sup>Marianne Moyaert, Scriptural Reasoning as Inter-Religious Dialogue. *Blackwell-Wiley companion to interreligious dialogue*. Chichester. A John Wiley & Sons. 2013 p. 81

In the second case he defines co-believing as an ability to understand experience and teaching of other religion as a reflection of one of the parts of spiritual reality.

Necessity to understand experience of other religions may raise a question about the ways in which it could be done. In “Rose of the World” there are two scenarios of emergence of the Rose of the World.

In the first scenario the new revelation will emerge among certain circle which would spread it among nations.

In the second scenario new revelation would come unexpectedly and people would start to feel themselves as a part of spiritual Universe.

Probably, Andreev means understanding of experience of other religions in the sense that would be to a possible extent repeated in personal religious experience. So, co-believing is in other words a mysticism which transcends religious interpretation but doesn't oppose itself to them. It's ethos isn't in a search for alternative spirituality which could be juxtaposed to other religions but a kind of spirituality which opens person to the truth in each religion. Andreev didn't give us practical advises how to achieve it, probably it is a matter of revelation more than of human's own intention. Probably for us, as for people who live in age before what Andreev called an epoch of Rose of the World the task is to look spirituality of other people through our own eyes, not eyes of another tradition, eyes of secular values, but in a fresh and non-biased way. Maybe humble approach to spirituality of people from other religions and traditions may conduce to the opening of our spiritual eyes and wisdom.

## 8. Western modernity and the destiny of Russia and Eastern Slavic nations

О, Русь! в предвиденье высоком  
Ты мыслью гордой занята;  
Каким же хочешь быть Востоком:  
Востоком Ксеркса или Христа?

Oh, Rus! In foresight sublime  
You are concerned about the noble thought;  
What kind of East you want to be:  
The East of Xerxes or of Christ?

Vladimir Solovyev  
“Ex oriente lux”

Similarly, as classical Russian philosophers, Andreev didn't ignore the problem of relation between the distinctiveness of Russian culture and universalism of the Western civilization. For Andreev, Western civilization, as he writes in the book 9 “On the metahistory of the Petersburg empire”, inherited its universalism from Christianity. As he says, it's prophetic ethos was the crucial reason, why Christian nations were first which speeded beyond their original geography. The same prophetic spirit he noted in Islam, which spread exhausted itself relatively rapidly because, as he finds, in Islam there was no ontological overall-humanity (онтологическая всечеловечность).

All Christian nations share this universalism in the ethos of their culture. In order to describe it, Andreev uses term *metaculture* (метакультура). Metaculture is an ethos which unites several nations on the basis of their common providential mission in history.



Andreev distinguishes three European metacultures, each of which is associated primarily with religious confession.

Except These three there are also Indian, Buddhist, Chinese, African, Islamic and other metacultures in Andreev’s concept but the subject of current chapter would focus on Euroatlantic geographic space.



North-western metaculture or Monsalvat (Северо-западная метакультура/ Монсальват) – which encompasses protestant countries, and several nations beyond Europe, like Australia, New Zealand, South Africa, U.S., Canada. Roman-Catholic metaculture or Eden (Романо-католическая метакультура/ Эдем) except catholic European countries includes countries of Latin America. The third is Heavenly Russia (Небесная Россия), Andreev notes, that it is his own definition. Heavenly Russia includes all three eastern Slavic nations: Russia, Belarussia, Ukraine, Georgia, Armenia and also Bulgaria. Balkan Christians belongs to the Byzantine metaculture which is historically associated with the Christian tradition in the Byzantine empire.

Before the Reformation, the difference between Eden and Monsalvat in the countries of North-Western metaculture was defined by the character of activity of person. Secular activity was associated with Monsalvat and clerical with Eden. Now it is associated primarily with nations.

Andreev says, that if we could see metaculture through inner vision, then we could find its spiritual ethos in everything – from the concepts of theories of philosophers to architectural style.

In such approach to culture Andreev shares ideational similarity with American anthropologist Ruth Benedict<sup>41</sup>. Benedict thought that each culture possesses inner core, which she called ethos. Ethos of culture defines each of its elements. Idea of ethos was criticized as essentialist, because hypothesis that each culture spreads certain idea on each participant of society is unable to deal with dilemmas which derive from personal disagreements. Another problem with an essentialism of Ruths theory is that it ignores that each culture develops in relation with others. Thus, any culture exists in vacuum.

In Andreev's conception cultures also don't exist in vacuum, but the difference between it and from secular theory is that creation of culture doesn't finishes for person after death but it continues to create it in afterlife. Thus, in Andreev's myth emerges a notion of Heavenly countries, in which development of culture is dynamic but more rich and diverse, taking into account opportunities which greater amount of dimensions gives for creative act.

In the Earthly life culture isn't isolated from its otherworldly spiritual part mainly because of invitations and inspirations which do those who abide in heavenly countries instill to actors of cultures on earth through subconsciousness.

---

<sup>41</sup> Vaclav Soukup, *Přehled antropologických teorií kultury*. Praha. Portal. 2004 (in Czech), page 64.



It isn't a stretch to say, that Andreev's myth is an attempt for understanding of the religious sense of culture.

Andreev might be considered as a successor of essentialist discourse about the meaning of Russian history. It is also known as *historio-sophia* (историософия). Traditionally to the recent times this discourse, which began after the defeat of Napoleon, when Russian intellectuals became more aware that they are the actors of European political scene, was called Slavophile-Western.

Most part of participants of this discourse belong to Russian noble class. They were educated in a western-European manner and at the same time were deprived from traditional life. At the same time both sides were proponents of the abolishment of serfdom<sup>42</sup>.

Westerners wanted Russia to be developed in accordance with European norms of law and science while Slavophiles wanted to develop it in a unique way, basing on customs of traditional values of peasantry and orthodox church. The dividing line was in the question of unicity of Russia's way.

Slavophiles thought, that it is.<sup>43</sup> From their point of view orthodox church, which was less influenced by Roman law, then Catholic allowed Russian peasantry to maintain their unique ethos which is a golden medium between Western individualism and Eastern collectivism.

Austrian historian Andreas Kapeller in his recently published book "Inequal brothers: Ukrainians and Russians. From Middle Ages to nowadays" ads two camps to the "Slavophile-Western" historic discourse<sup>44</sup>. The first is a Russian state itself and the second is Ukrainian anti-imperial ideas. For Ukrainian ideologists of liberation from empire the collapse of empire in the future was almost an eschatological expectation. It is noteworthy, that they weren't original in such aspiration. Polish poet Adam Mickiewicz compared division of Poland in late XVIII century (1<sup>st</sup> Rzeczpospolita) with the Crucifixion of Christ. Poland in his mythology was considered as a Christ of Europe liberation of which could be compared with the Resurrection of Christ<sup>45</sup>.

In Andreev's concept disappearance of Empire plays also very important role. As he thinks, Russian nation can't fulfill its potential under own empire. It's chauvinism isn't

---

<sup>42</sup> Bartlett Rozamund, Russian culture: 1801–1917. The Cambridge history of Russia. *Imperial Russia 1689–1917*. Cambridge. Cambridge University press. 2006, p. 94

<sup>43</sup> Nikolay Losskyi, *History of Russian philosophy*. Moscow. Academic project. Concepts. 2006 p. 32 (in Russian).

<sup>44</sup> Andreas Kappeler, *Unequal Brothers: Russians and Ukrainians from the Middle Ages to the Present*. Kyjiv .Publishing house 21. 2018 p. 137 (in Ukrainian)

<sup>45</sup> A. Travkina. *Specifics of polish romantic messianism in XIX century*. 2008 p. 2 Available at: <https://cyberleninka.ru/article/n/spetsifika-polskogo-romanticheskogo-messianizma-xix-veka/viewer> (in Russian)

incompatible with what Russian thinkers called all-humanity (всечеловечность). Such distortion leads to understanding of entire humanity as an object of imperial power. Imperialism shouldn't be confounded with the universal freedom in Spirit. He condemns it and affirms, that teaching of Rose of the World can't have anything in common with Jingoism of any nation. He emphasizes that Russians have to stop rely on strong person at the head of the state and to stop the sacralization of both.

So, we can find certain coherence between Andreev's anti-imperialism and ukrainian anti-imperialism.

Andreev also criticizes Russian historiosophers for their Orientalism, he acknowledges that when in the XVIII century Russian educated class found itself in the state of backwardness in comparison with the Occident, they started to imitate it and adopted arrogant attitude to their own eastern neighbors: Buddhist and Islamic ethnicities as if they have no spiritual treasures, different from western. Solipsism, formed by one-sidedness of imitation of the Western civilization (in Andreev's context, Roman-catholic and North-Western metacultures) led to a significant extent to inability of Russian culture to resist to Western utilitarianism. That is why he find that Russian culture lost great opportunities for becoming genuinely overall-human because of absence of curiosity in the cultures of the East in XVIII-XIX centuries.

Here we find the negative valuation of the Western civilization in Andreev's concept. Being far from uncritical attitude to Russia Andreev also understands ambivalence of the civilization of the West. He confirms' that the historical mission of the West is to spread on worldwide scale literacy, democracy and appropriate level of material quality of life for all. But the downside of it is utilitarianism, mechanization of all spheres of life and indulgence to greed.

In this regard it would be interesting to make a comparison between Andreev's ideas of the West and Max Weber's "Protestant ethics and spirit of capitalism".

In the "Protestant ethics and spirit of capitalism" Max Weber tries to explain cultural aspects of breaking with traditional form of economy and the reasons, why it was initiated in Modern history primarily by Protestants. Protestants, as he finds, were predominant among directors and workers of high class and were inclined to work in the sphere of fabric production, while Catholics preferred artisanship.

As Weber finds, Catholics condemn protestant in materialism, which was a consequence of secularization. Andreev also finds, that the Reformation led to the decrease of religiosity or de-religiosity of life (обезрелигиознивание жизни) in all spheres of life. But

he finds, that it is the process which began during the reformation. In particular, it was revealed in the tendency of imagination of higher worlds in worldly notions.

Another significant aspect of the Protestant ethics from Weber's perspective is that Luther devaluated personal efforts in salvation and denied Synergism between God and human<sup>46,47</sup>. Synergism presupposed, that through actions human can contribute to the descendance of God's grace in the world. Luther, being an ethical-moral maximalist, after his monastic experience, in which he did his best, but unsuccessfully, concluded that spiritual ascetic practice, which rely on human's sinful will is futile<sup>48</sup>. Consequently, Luther made a conclusion that only God's mercy can bring salvation to human's soul.

But Luther and Protestantism in general didn't deny the concept of human's vocation. Weber found, that the German word "beruf" which English meaning is "vocation" is present in all languages of countries that embraced Reformation and rare or almost absent in them. Luther deemed that the task of human's life is to fulfill his worldly professional obligations. Thus, the tasks of monastic ascetism were denied as agreeable to God.

At this point Weber's analysis clarifies social aspect of Protestant doctrine, about which Andreev said that leaders of Reformation turned not towards the enriching of religiosity in ideational, emotional, visionary aspect, but towards of impoverishment of religious life.

Indeed, completely relying on God in the issues of Salvation of soul and treating worldly vocation as the only calling, Luther didn't leave the room for creativity in religious life.

At the same time Andreev notes that refusal from ascetic practice liberated worldly values, at least, to some extent, through restraining of requirements of religious asceticism, but because of complete refusal from them.

Historically, Andreev finds the meaning of Russian culture in reverse, in turn from the minimalization of religiosity to its growth. Through the enrichment by knowledge of East and West, Russian culture should contribute to the world culture the syncretic element which would make possible mutual enrichment between cultures not like alien to each other, but inherently united.

---

<sup>46</sup> Quentin Skinner, *The Foundations of Modern Political Thought. Volume 2: The Age of Reformation.* p 16. Publishing house. Moscow. "Delo". 2008 (In Russian)

<sup>47</sup> Max Weber, *Protestant ethics and spirit of capitalism.* Moscow. Rippol classic 1995 p. 96 (in Russian)

<sup>48</sup> Erich Fromm, *Escape from freedom.* New York, Avon books. 1969 p. 84 (in Russian)

Andreev believes, that ability to absorb and creatively interpret manners and customs of different nations, creating something original and able to resonate to human from any culture is a distinctive trait of eastern-slavic mentalities and especially Russian culture.

Since 50s of XX century when Andreev wrote “Rose of the World”, religious thought in Eastern-Slavic space dedicated itself to different issues. The problems related with religious life in atheistic state came to the fore, also religious dissident movement, searching for sources of spiritual in post-Soviet reality. In this work it would be difficult to combine consideration of current issue with the observation of the ways in which it was developed. But it is possible to say that the theme of the all-humanity of Russian national character came to the fore. But non the less, the work of the thought in direction of understanding of the problematics of universal values continued to be pursued.

Sergey Khoruzhyi, Russian philosopher and researcher of Hesychasm, an orthodox mystical tradition, writes finds that in interreligious dialogue there are two directions.<sup>49</sup> The one is towards declaration of identity, such approach is most pronounced in Protestantism. And another approach towards acceptance of all varieties of identity, which is inherently Orthodox. Khoruzhyi finds that they complement each other. This all-humanity of Orthodox Christianity in Khoruzhyi’s philosophy is similar to all-humanity of mentality of Russian character.

As we can see if Andreev places his hopes on universal values on distinctive traits of Russian/ Eastern Slavic national character/s, Kroruzhyi places them on Hesychasm and Orthodox Christianity as a religious tradition. From the point of view Khoruzhyi, Russian religious renaissance of the late XIX, first half of XX centuries already exhausted it’s potential. Khoruzhyi is our contemporary, he was born in 1941 and died in 2020 and his point was formed in the relatively recent social and historical reality. What I find insufficient in Khoruzhyi’s viewpoint is that it is possible to accept the identity of person through own identity. Achievement of acme’s of religious experiences might influence person’s capacities of inclusivism. But if such inclusivism would be rooted only in religious experience it might be insufficiently psychological it would be more *psyche*-logical. Spirit to soul interaction is needed, but such experience needs integration in the daily life and not less to social and political action. At this point emerges a great danger of linking of political action with monastic tradition. National culture and philosophy could be also contaminated by politization but their *canon* is less vulnerable that monastic *organon*. That is why Khoruzhyi’s relying on monastic

---

<sup>49</sup> Sergey Khoruzhyi. *Dialogue of religions: historical experience and principal fundaments*. Moscow. Institute of synergetic antropology, 2009 p.2

tradition seems to me a bit unrealistic. Hermit-status of monastic tradition on the political field in the age of cultural wars is deeply justified.

Andreev thought that Russian culture should transcend culture and religion and religion. He dreamed about the renaissance of mysteries, analogous to those that took place in Ancient Greece. He said that it would require from actor a way of life between the monastic and artistic. It's hard to foreseen even today how could it be like but definitely this visionary art would encompass both national and esoteric religious element.

Using notions of Symbolical Antropology of Victor Turner, Andreev expects from his native culture, that it would create an impulse for a worldwide *communitas*<sup>50</sup>. *Communitas* is the state of society which comes at the point when society develops so many problems that it becomes unable to resolve it. In other words, it enters in a deadlock. Devaluation of institutional norms, which is *communitas* by its very nature helps to find a new direction. *Rose of the World* is a new direction which, as Andreev expected it, would come to resolve. This *communitas* would reframe social institutions and which is more important, cultural and spiritual paradigm. Theologically *Rose of the World* is a Revelation, anthropologically it is All-human *communitas*.

Speaking in terms of Erich Fromm's "Escape from Freedom", Russian intelligentsia found negative freedom (Freedom from) in distinguishing traditionally Russian way of life and values from western, but it's positive freedom (Freedom for) would be in the embracing of the diversity of cultures, overcoming both of Eurocentrism and cultural Russia-centrism.

## **9 "Rose of the World" in Christian discourse**

### **9.1 Christianity from the perspective of the Rose of the World**

"Rose of the World" can be a subject of different discourses in religious studies, form New age to poetry of Russian silver age. To understand Andreev's place in a broader intellectual context, I've decided to put "Rose of the World" on the map of Christian discourse.

Andreev finished "Rose of the World" in 1958 year and died one year later. The book was hidden by his wife, who secretly printed it in Samizdat during Soviet period and popularized until her tragic death in 2005. In the 1991 "Rose of the World" was published

---

<sup>50</sup>Jerry D. Moore, *Visions of culture: An introduction to Antropological Theories and Theorists*. Lanham. AltaMiraPress. 2009 p. 243

officially. Being known in the circles of intelligentsia it didn't become the subject of official discussion in any Christian church in post-soviet space, but some clerics and laymen wrote on it.

To begin analysis of the reception in Christian tradition we should start with description of differences between Christian dogmatics and dogmatics of the Rose of the World.

Daniil Andreev's viewpoint on Christianity may be divided on two aspects: historical-eschatological and dogmatic.

In the historical aspect Andreev pays attention to the Konstantine age and judges it as an end of imperfect period of Early Church and shift towards formalization of faith. But vices of Early church, such as Andreev notes: Jewish spiritual exceptionalism, Greek religious separatism and Roman desire for worldwide hegemony.

All these negative sides were the consequence of the...Crucifixion of Christ. At this point Andreev diverges with Christian eschatology and affirms, that the mission of Christ was to create the next Eon in which there would be no evil in human beings, diseases and death. The crucifixion of Christ as a result of the demonic invitation of political actors of Ancient Izrael, which provoked his incarceration and execution.

Andreev's Christology is also different from the orthodox. In the context of metaphysics of the Rose of the World, Jesus Christ isn't an incarnation Logos of Trinity, the hypostasis of the Son. He is a demiurge of planet Earth and as a God-born monad, which are very rare and play the role of demiurges<sup>51</sup>. Majority of monades are God-created and don't play such exceptional role. God-born monads have straight spiritual connection with the hypostasis of Logos and He can speak with them and through them.

The dogma of Trinity is also different. Andreev identifies God-father and Holy spirit. The Third hypostasis is Logos or Son and the second is an Eternal Fertility.

In the poem "Iron mystery" (Железная мистерия) he describes each hypostasis of Trinity<sup>52</sup>:

Не знает взысканий, струит благодать  
Великое Сердце Вселенной  
Творя, как Отец, и тоскуя, как Мать,  
Как Сын выводя из геенны.

---

<sup>51</sup>The term *planetary demiurge* is used in the meaning of the role of the spirits which play leading role in the ascendance of the planet.

<sup>52</sup>Daniil Andreev, *Iron mystery. Act 8. Descent*. 1956 (in Russian) Available at: [https://lib.rmvoz.ru/uploads/fail/zheleznaya\\_misteriya.pdf](https://lib.rmvoz.ru/uploads/fail/zheleznaya_misteriya.pdf) p. 350

Doesn't know penalties, beams grace  
Great Heart of the Universe  
Creating as Father, longing like Mother,  
Like Son releasing from hyena.

Andreev's Eschatology is also different in the prophecy about the four horsemen of Apocalypse. He associates each horseman with a certain spiritual period of history and places them in unorthodox order.

The Black horseman symbolizes the age of feudalism and theocracy.

Red horseman symbolizes the age of aggressive secular ideologies like French revolutionary movement, Soviet and Chinese communism but began from the age of Renaissance and Reformation which doesn't sound strange if we would remember that Henry the VIII destroyed catholic monasteries in England and its monastic tradition and heritage, for instance.

The White Horseman is the Rose of the World as the Golden age of humanity.

The Pale horseman is associated with Antichrist which would acquire power over humanity first as a spiritual authority and then totally. After his rule which would last a bit more than century he would be dethroned in consequence of heavenly battle between powers of good and evil in our planetary cosmos after which Christ (in Andreev's context) would start a new Eon in humanity which would change the characteristics of physical and biological laws in our dimension.

## **9.2 Reception of Rose of the world in Orthodox-Christian space**

In the period before the collapse of the Soviet Union "Rose of the World" was read by spiritual seekers among intelligentsia. Some of them at the same time were interested in orthodox Christianity. Alexandr Men, an Orthodox Christian priest and dissident on the meeting with public in 1989 was asked about his opinion on "Rose of the World". He found<sup>53</sup> that "Rose of the World" is an expression of spiritual experience in the poetic form. He also found that Andreev's views about the spirited character (одухотворенность) of nature were close to him. But at the same time, he found that it would be illegitimate to canonize Andreev's concept.

---

<sup>53</sup> Alexandr Men, *Alexandr Men opinion about the "Rose of the World"*. Available at: [http://krotov.info/2/persons/01\\_a/Andreyev\\_Daniil.htm#Myen](http://krotov.info/2/persons/01_a/Andreyev_Daniil.htm#Myen). 1989 (in Russian) p. 2

Alexei Osipov, Russian Orthodox theologian, professor and lecturer from Moscow Orthodox Theological Seminary in 2012 on the TV program on the channel “Soyuz” “Why it is forbidden to read “Rose of the World” of Daniil Andreev”<sup>54</sup> (Почему нельзя читать “Розу мира” Даниила Андреева) answers the question, why did he add “Rose of the World” to the forbidden literature. He recites his dialogue with the wife of Daniil Andreev, Anna Andreeva. He said to her, that a lot of things in the book are very doubtful from the perspective of Christian teaching on which she answered that he wrote all of that not in the straight sense but in metaphorical, allegorical and figurative sense. Osipov concludes that this is why “Rose of the World” is incompatible “with” Christian teaching and fundamentals of spiritual life.

What is noteworthy is that the reason to rebut the “Rose of the World” is that it is written in an allegoric style. But in Christianity poetic and allegoric style was common: Dante Alighieri, Gregory of Narek, Hrygorii Skovoroda, William Blake didn’t write their poems in a strictly doctrinal style and their heritage was accepted as spiritual. It seems to me that it is wrong to deny the spiritual meaning of what is not rigorously dogmatic.

Protodeacon of the Russian Orthodox church Andrey Kuraev in his essay “How to treat “Rose of the World”” criticizes<sup>55</sup> style in which the “Rose of the World” is written for excess of esoteric terms, which Andreev coined to describe its metaphysics. He finds that presence of terms, coined by author which aren’t common makes impossible for the reader to read books and to analyze it through his own eyes.

This critical thesis of Andrey Kuraev may be generalized as “whose language, their religion”. The idea that if reader has to master terms which belongs to solely to Andreev’s discourse, then he is devoid of freedom to think freely inside of this discourse isn’t just and there are several reasons:

1. The first is that discourse is an exchange of opinions. If author claims, that his visionary experience opened to him new metaphysical horizon which we are unable to verify doesn’t disadvantage and doesn’t take our freedom because we are still able to reject his claims on ethical or theological reasons from tradition which we follow. If Andreev uses esoteric language, it doesn’t mean that we shouldn’t.
2. In cases when Andreev defines something which already existed in other traditions, he makes a parallel. Thus, he by contrary from what says Kuraev, invites in discourse,

---

<sup>54</sup> Alexey Osipov. TV Soyuz. *Why it is forbidden to read “Rose of the World” of Daniil Andreev?* 2012 (in Russian) Available at: <http://proroza.narod.ru/Kuraev.htm> 0:30-2:23

<sup>55</sup> Andrey Kurayev, *How to approach “Rose of the World”?*. p. 1 Available at: <http://proroza.narod.ru/Kuraev.htm> 2001



creating a bridge in which a person from different religious tradition would feel comfortable.

3. Finally, emergence of new terms is a normal situation for discourse. Absence of innovation in terms is rather a sign of stagnation than a virtue of orthodoxy.

Then Kuraev criticizes Kabbala for its esoteric language and juxtaposes it to the phrase of Wittgenstein that limits of human's language is a limit of human's world. Language we uses determines what we are able. Paradoxically, but it bespeaks rather against Kuraev. Why should human's language and thus, world be enlarged? If esoteric terms might help us in it, why should we refuse from them?

Another argument of Kuraev against Andreev is that during 10 years of incarceration he smoke a lot and played chess. Kuraev argues that playing chess develops self-complacency. So, moral state of Andreev as Kuraev concludes was far from spiritual.

Then Kuraev Argues that what Andreev said in "Rose of the World" isn't scientifically verifiable. But the same is true to any mystical experience which lies at the core of any theology. If it could be verifiable, then it wouldn't be any sense in theology.

I think it wouldn't be a stretch to say taking into account how frequently Kuraev resorts to moral chastising in reception of the "Rose of the World" that his text is an example of the dilemma of tension between what Nickolay Berdyaev called a conflict between clerical pedagogical-protective stance and prophetically-creative<sup>56</sup>.

Russian priest Jakov Krotov in his article about Daniil Andreev on personal website<sup>57</sup> formulates three differences<sup>58</sup> between beliefs of believers in "Rose" from Christians.

1. Belief that Incarnation of Christ wasn't a unique event<sup>59</sup>.

This thesis is right because Andreev says, that Planetary Logos incarnated approximately 7000 years before common era in the civilization of Gondvana. In this first incarnation he created pure esoteric teacher. But at this incarnation the Logos of the Universe didn't speak through him as it was in the case of the second incarnation. The task of second

---

<sup>56</sup>Nikolay Berdyaev, *The meaning of creative act*. Moscow. AST. Russian classics. 2018 p. 143 (in Russian)

<sup>57</sup>The link on the website *krotov.info* was unavailable at the moment of the final redaction, that is why arguments of father Jakov Krotov would be complemented with previously saved text of an article in Russian in the notes at the bottom of the page.

<sup>58</sup>Сухим языком аналитика я бы так сформулировал основные черты, отделяющие верующих в "Розу" от христиан:

<sup>59</sup>(1) вера в то, что Воплощение не было уникальным событием.

incarnation was the amendment of materiality but evil forces inspired political actors to execute him.

So, it would be wrong to say that the incarnation of Christ isn't a unique event in the context of the "Rose of the World" but it wasn't an only one and in this aspect father Jakov is right but he doesn't look at metaphysics of the Rose of the World from the context of the Rose of the World.

2. The belief that texts of Andreev in the part which tells about the world of invisible creatures is an absolutely truthful knowledge which is compulsory for spiritual life and salvation of the soul and thus, is necessary for spreading equally with Gospel.<sup>60</sup>

In fact, Andreev really makes such claims, only in some parts of the text he recognizes that he might be prone to wishful thinking. But there is no place in the book in which he claims that its content is necessary for spiritual life and salvation of the soul. He just says that in his book he describes his spiritual experience and hopes that if it wouldn't be lost, it would become a spiritual seed for those who would read it irrespectively to its difficulties. Maybe the claim about spiritual seeds that inevitably would be beneficial for spiritual life is too strong. But extent to which it is too strong is a matter of subjective opinion. This phrase might be interpreted as an expression of hope for meeting with reader, because Andreev didn't know whether his book would be read or not at the moment when he finished it and until his death.

In any case its important to note that Andreev never claimed that his text is a Word of God. He treats it as a religious experience but didn't claim that his text should be treated as Holy scripture or equally with holy scripture.

In the issue of soul salvation Andreev doesn't pretend that knowledge of the concept of the "Rose of the World" is important in the salvation of the soul. Andreev doesn't use term salvation of the soul in a jurisprudential term and didn't formulate it. He was critical to martyrs who sacrificed their bodies in the name of faith and salvation of the soul and were persuaded that righteous believers from other religions wouldn't acquire salvation. He found that it is a problem of the narrow horizon of early church. He condemns intention towards the salvation of the soul if an adept doesn't have love to nature.

---

<sup>60</sup> (2) верa в то, что тексты Андреева в части, повествующей о мире невидимых существ, - безусловно истинное знание, которое необходимо для духовной жизни и спасения, а потому подлежит распространению наравне с Евангелием,

Andreev explains salvation not concretely, generally as a perception of Heaven and as a mystical premonition. In the context of the “Rose of the World” there are only two chapters which may be treated as saying something about it.

When Andreev depicts different dimensions of hell in the chapter “The Structure of Shadanakar: the worlds of retribution” (Структура Шаданакара: Инфрафизика. миры возмездия) he explains, what crimes and sins people which suffer there committed. Each human has an etheric body. Commitment of sins, sinful feelings, thoughts and aspirations lead to burdening of etheric body. Good thoughts and actions, lofty and kind feelings and especially prayers because they open etheric body to Godly energies lightens it in result of which after the death person goes to Heaven.

Salvation also can be understood as if person went to Heaven and if its level of the soul is sufficient to go to further dimensions which means the end of the ways through reincarnation, then such end of reincarnations could be understood in that way.

Daniil Andreev didn't claim any exceptional role of belief in objects and categories from his metaphysical experience for the salvation of the soul.

3. Belief that salvation could be fulfilled without Crucifixion of Christ and finally happens not as a consequence of Resurrection, but the cooperation of the best representatives of humanity in union which Andreev calls “Rose of the World” <sup>61</sup>.

This claim had to be divided on several parts. First it is true that Andreev doesn't treat Crucifixion as a part of Providence. In the context of the “Rose of the World” plethora of people achieved salvation beyond Christian church. Crucifixion itself was rather a serious defeat of Providential forces.

What father Krotov defines as union of best representatives of humanity is may be what Andreev define as a social aspect of the Roses of the World program. Indeed, Andreev says that seats of the organization that would coordinate global humanitarian and cultural projects should be occupied by people with the best professional level and highest moral virtues. But he never said that personal or any kind of salvation would come from bureaucracy.

Andreev recognizes importance of interreligious dialogue, assumes that “Rose of the World” might emerge at certain circle of people at the beginning but never says that it would be their invention, only a revelation.

---

<sup>61</sup> (3) вера в то, что спасение могло быть осуществлено без Крестной Жертвы и в конечном счёте совершается не благодаря Воскресению, а благодаря сотрудничеству лучших представителей человечества в союзе, который и называется Андреевым "розой мира".

Summarizing critique of Jakov Krotov I assume that his accusations are based both on interaction with believers in “Rose” and reading of “Rose of the World” and critique which he justly (probably) addresses to believers isn’t in all cases fair in attitude to Daniil Andreev.

Archpriest Valentin Dronov begins his article “Daniil Andreev and Orthodox tradition “About the fiery choir, which doesn’t exist on earth”” (Даниил Андреев и Православная традиция "О пламенном хоре, которого нет на Земле...")<sup>62</sup> with claiming that it would be wrong to distinguish mystical poet from religious tradition which he follows. From his point of view, it can be said about Daniil Andreev. Theologically as Dronov says, poet “creates own world through which he meets Saint spirit and conducts to Him another human”.

Dronov acknowledges lofty moral purposefulness (нравственная целеустремленность) of Daniil Andreev as a poet. He finds him genuinely Orthodox (in confessional sense) in his indifference to worldly things and passion to heavenly but he is cosmic as well because of his memory of God.

Categorizing of “Rose of the World” as a theological literature from Dronov’s perspective is wrong because author didn’t have a purpose to create a new teaching and “Rose of the World” was a God’s gift to the suffering poet.

In the conclusion archpriest Dronov says that “Rose of the World” was a “unique path to Christ” of Daniil Andreev. And even that it was written *in Christ*. Dronov’s reception is inclusive and confessionally/ dogmatically unbiased to the Andreev’s spiritual experience *per se*. But he doesn’t pay attention to dogmatic differences as if they were completely insignificant.

Thus, Dronov’s reception is unable to answer on any critical argument sceptics who focus primarily on excess of mysticism in “Rose of the World”. Probably this contradiction between Dronov’s inclusion and Krotov and Kuraev’s rejection is very much about openness to the spiritual experience in the church and it is almost impossible to find common ground for discussion between these two camps because openness to spiritual experience is very much about ability to refuse from standing on the firm ground with two feet.

Interesting is the review of Japanese translator of “Rose of the World” Yusuke Sato “Why did I translated the “Rose of the World””<sup>63</sup>. In introduction Sato says that in his spiritual searching he interested in Christianity, particularly in Orthodox church but soon had certain discontent with its rigid dogmatism and sacralization of power.

---

<sup>62</sup> Valentin Dronov, *Daniil Andreev and Orthodox tradition: “About the flaming chorus, which doesn’t exist on Earth”* Available at: <http://proroza.narod.ru/Dronov.htm> 2000 p. 2-4

<sup>63</sup> Yusuke Sato, “Why I’ve translated “Rose of the World”” 2007 [http://www.rodon.org/andreev/\\_pyaprmldlanyaya.htm](http://www.rodon.org/andreev/_pyaprmldlanyaya.htm) p. 2

Sato was attracted by Andreev's religious open-mindedness and respect to other Christian confessions. He finds that non-dogmatic style of Rose of the World has a lot in common with Eastern spirituality.

Sato deems that "Rose of the World" would open Christianity to people of the East. This thesis is very interesting because Andreev is an unorthodox thinker and it is impossible, strictly speaking, to believe in Andreev's Trinity and Orthodox or Catholic at the same time. Maybe Sato meant ethos of the "Rose of the World". But it is also important to say that appreciating flexibility of Andreev's concept Sato doesn't suppose that "Rose of the World" would become a final point in searching for worldview of the reader. In conclusion of his review, we can say that Sato admires the book but it isn't certain that he considers Rose of the world as an orthodoxy which he accepts.

## **Conclusion**

Today a lot of people claim that we absorb culture but don't derive values. Nickolay Berdyaev said that dynamics of human's spiritual life happens in values. Absence of values makes human similar to the main character of Chekhov's "Chameleon", whose values change in accordance to situation. If human doesn't have values, he has anything to do except adaptation to situation at all possible moral costs. He would venerate what is considered as sacred in accordance with spirit of time.

But I would not agree with Rene Girard that the only way to stop sacralization and hence – mimesis is the only way to overcome the problem of mimetism. It seems to me, that insufficiency of values and hence a dynamic of spiritual life causes inability to resist to the tentation of imitation.

So, we should not to ask ourselves a question whether culture is capable to bring back a dynamic into our life, because it is apparent that beyond culture values and dynamics are unthinkable. Without culture it is impossible to share them.

But the source of dynamics might be not only in culture, it can also be present in organized religion and spiritual experience beyond the tradition.

What makes important Andreev's heritage is that the main criteria and quality of spiritual experience is in its dynamism. In the conception "Rose of the world" values are inextricably linked with spirituality and are spiritually dynamic. This is why talking about Rose

of the World as about future spiritual epoch he uses such word-combinations like “spiritual climate” and “psychological climate”.

At the current point of religious and psychological cognition we are unable neither to acknowledge nor to refute it. Andreev didn't leave us for those sufficient psychological recommendations for repeating of his visionary experience. But ideas in his heritage might be helpful for us in embodiment of such climate into life.

## Bibliography

1. Andreev D. *Rose of the World*. Moscow. Red book of Russian prose. Eksmo. 2012 (In Russian)
2. Andreev D. *Iron mystery*. Act 8. Descent. 1956 (in Russian) Available at: <https://www.scribbr.co.uk/referencing/harvard-website-reference/#:~:text=To%20reference%20a%20website%20in,which%20you%20accessed%20the%20website.&text=Author%20surname%2C%20initial.,Accessed%3A%20Day%20Month%20Year>. [Assessed 12.10.2022]
3. Berdyaev N. *Self-knowledge*. Moscow. Kniha. 1991
4. Berdyaev N. *New Middle ages*. Berlin. Obelisk. 1924 (in Russian) Available at: <https://predanie.ru/berdyaev-nikolay-aleksandrovich/novoe-srednevekove/chitat/> [Accessed: 10.12.2022]
5. Berdyaev N. *Meaning of history*. Berlin. Obelisk. 1923 (in Russian) Available at: <https://predanie.ru/berdyaev-nikolay-aleksandrovich/smysl-istorii/chitat/> [Accessed: 10.12.2022]
6. Berdyaev N. *Divine and the Human*. Paris. Ymca-press. 1952 (in Russian) Available at: <https://predanie.ru/book/69679-ekzistencialnaya-dialektika-bozhestvennogo-i-chelovecheskogo/> [Accessed: 10.12.2022]

7. Berdyaev N. *The meaning of creative act*. Moscow. AST. Russian classics. 2018. p (in Russian) Available at: <https://predanie.ru/book/69714-smysl-tvorchestva/> [Accessed: 10.12.2022]
8. Chatterjee S. *An introduction to Indian philosophy*. Moscow Publishment of foreign literature. 1958 (in Russian) Available at: <https://psylib.org.ua/books/chada01/txt01.htm#26> [Accessed: 10.12.2022]
9. Fromm E. *The Soul of man*. Moscow. Philosophy. AST. 2010 (in Russian)
10. Fromm E. *Escape from freedom*. New York. Avon books. 1969
11. James W. *The Varieties of Religious Experience*, New York. Doubleday: Garden City. 1978
12. Jung C. *Life line*. 1950 Available at: [http://psylib.ukrweb.net/books/\\_yungk03.htm](http://psylib.ukrweb.net/books/_yungk03.htm) [Accessed: 2022.12.10]
13. Kappeler A. *Unequal Brothers: Russians and Ukrainians from the Middle Ages to the Present*. Kyjiv. Publishing house 21. 2018 (in Ukrainian)
14. Khomyakov A. *Complete collection of works*. Moscow. Association of Kushnerev printing house. Vol. 5. 2010 (in Russian) Available at: <https://imwerden.de/publ-2697.html> [Accessed: 2022.12.10]
15. Lossky N. *History of Russian philosophy*. Moscow. Academic project. Concepts. 2018 (in Russian)
16. Men A. *Russian religious philosophy* (in Russian) Moscow. Holy Unmercenaries Cosmas and Damian. 2003
17. Moore Jerry D. *Visions of culture: An introduction to Antropological Theories and Theorists*. Lanham. AltaMi-raPress. 2008
18. Rosamund B. *Russian culture: 1801–1917*. The Cambridge history of Russia. Imperial Russia 1689–1917. Cambridge. Cambridge University press. 2006
19. Russell B. *History of Western philosophy*. New York. Simon and Schuster. 1945
20. Shestov L. *Apotheosis of Groundlessness*. Moscow. Librarium. 2020 p. 4 (in Russian)
21. Solovyev V. *Lectures on Divine Humanity*. Moscow. Ripol-classic. 2020 (in Russian) Available at: <http://lib.ru/HRISTIAN/SOLOWIEW/chteniya.txt> [Accessed: 10.12.2022]
22. Skinner Q. *The Foundations of Modern Political Thought. Volume 2: The Age of Reformation*. Moscow. Publishing house “Delo”. (In Russian)
23. Soukup V. *Přehled antropologických teorií kultury*. Praha. Portal. 2004 (in Czech)





24. Solovyev V. *Complete collection of works and letters in 15 volumes*. Vol. 2 Moscow. Science. p. 70 (in Russian)
25. Torchinov E. *Introduction to Buddhism*. Amfora. Moscow. Academia. 2013. (in Russian)
26. Walicki A. *In the circle of conservative utopia. Structure and metamorphosis of Russian Slavophilia*, Moscow . New literary observation, 2019 (in Russian). Available at: <https://www.klex.ru/1351> [Accessed 18.04.2022]
27. Weber M. *Protestant ethics and spirit of capitalism*. Moscow. AST. Exclusive literature. Exclusive classics. 2021 (in Russian)

### Articles

28. Chapnin S. We have lost understanding, what is Russian orthodox church. 2019.04.12 European dialogue. Available at <http://www.eedialog.org/ru/2019/04/12/liberalizm-i-religiya-v-xxi-veke-tserkov-i-obshhestvo-v-sovremennoj-rossii/> [Accessed 18.04.2022]
29. Dronov V. *Daniil Andreev and Orthodox tradition: "About the flaming chorus, which doesn't exist on Earth"* 2000 (in Russian) Available at: <http://proroza.narod.ru/Dronov.htm> [Accessed 11.12.2022]
30. Khoruzhyi. S. *Dialogue of religions: historical experience and principal fundaments*. Institute of synergetic antropology. 2009 (in Russian) Available at: <https://synergia-isa.ru/biblioteka/biblioteka-horuzhij/#H> [Accessed 27.06.2022]
31. Solovyev V. *Beauty and it's meaning in nature*. 1889 (in Russian) Available at: <https://philhist.spbu.ru/11-biblioteka/istochniki/147-solovev-v-s-krasota-v-prirode.html> [Accessed: 10.12.2022]
32. Kornyeev M. *Metaphysics, aesthetics, comparativistics of Leopold Sedar Senghor*. 2002 (in Russian) Aviable at: <http://anthropology.ru/ru/text/korneev-mya/metafizika-estetika-i-komparativistika-leopolda-sedara-sengora> [Accessed: 11.12.2022]
33. Kozulin A. *Sociocultural Theory and Education of Children with Special Needs From Defectology to Remedial Pedagogy*. Cambridge. Cambridge Companion to Vygotsky. Cambridge university press. 2007

34. Kuraev A. *Kak otnosyitsa k "Roze mira"?*. 2001 (in Russian) Available at: <http://proroza.narod.ru/Kuraev.htm> [Accessed 11.12.2022]
35. Maksimova E. *From the theory of ontological incompleteness to the empirics of "Lived religion" and vice versa*. Bulletin of Novgorod state institute. 2014 (in Russian)  
Available at: <https://cyberleninka.ru/article/n/ot-teorii-ontologicheskoy-nedostatochnosti-k-empirike-zhivoy-religii-i-vice-versa/viewer> [Accessed: 11.12.2022]
36. Men A. *Alexandr Men opinion about the "Rose of the World"*. 1989 (in Russian) Available at: [http://krotov.info/2/persons/01\\_a/Andreyev\\_Daniil.htm#Myen](http://krotov.info/2/persons/01_a/Andreyev_Daniil.htm#Myen) [Accessed 11.12.2022]
37. Moyaert M. The Wiley-Blackwell Companion to Inter-Religious Dialogue. *Scriptural Reasoning as Inter-Religious Dialogue - Marianne Moyaert*, p. 64 – 86. West Sussex. John Wiley & Sons, Ltd. 2013 Available at: <https://ru.1lib.cz/book/2157044/3facd7> [Accessed 18.04.2022]
38. Travkina A. *Specifics of polish romantic messianism in XIX century*. 2008 (in Russian) Available: <https://cyberleninka.ru/article/n/spetsifika-polskogo-romanticheskogo-messianizma-xix-veka/viewer> [Accessed: 11.12.2022]
39. Yusuke S. *"Why I've translated "Rose of the World"*. 2015 (in Russian) Available at: <http://www.rondon.org/andreev/pyaprmldanyaya.htm> [Accessed 11.12.2022]
40. Zolotova V. *Mechanisms of the breaking of contact in gestalt-therapy*. Psy-Practice. 2015 (in Russian) Available at: [https://psy-practice.com/publications/psikhicheskoe-zdorove/Mehanizmi\\_prerivaniya\\_kontakta\\_v\\_geshtalt\\_terapii/](https://psy-practice.com/publications/psikhicheskoe-zdorove/Mehanizmi_prerivaniya_kontakta_v_geshtalt_terapii/) [Accessed: 11.12.2022]

### Media links

41. Alexei Osypov. *Why is it forbidden to read "Rose of the World" of Daniil Andreev?* (in Russian) TV Soyuz. 2012. [youtube.com/watch?v=fJK8Z5zmgPo](https://www.youtube.com/watch?v=fJK8Z5zmgPo) [Accessed 11.12.2022]