

The doctrine of Sofia in the work of S. Bulgakov

“Philosophy of Economy”

1. Introduction

Formulation of the problem. Sergei Bulgakov is the famous Russian philosopher who developed the doctrine of Sophia - Wisdom of God. Sophiological reflections of Vladimir Solovyov became the starting point for sophiological teachings of his followers. The most famous of his followers are P. Florensky, E. Troubetzkoy and generally S. Bulgakov.

Some researchers of S. Bulgakov's philosophy consider its sophiological doctrine as the least original part of it. Among them, Archpriest Vladimir Zenkovsky [5], which in Bulgakov's doctrine of Sophia as the "fourth hypostasis" sees the result of excessive exposure of P. Florensky. Appeal of S. Bulgakov to sophiological reflection he explains fully the influence of Florensky. But we cannot agree with this opinion unconditionally.

Analysis of recent researches and publications. Current researchers V. Sapov and A. Filippov believe that Bulgakov's idea of the world "which in its empirical reality is only potentially Sophian, but actually is chaotic" is very fruitful, especially for his sociology [7]. The development of this idea we see in the Bulgakov's "Philosophy of Economy" where he first developed his sophiology detail, the doctrine of Sophia as the perfect prototype of all earthly existence and simultaneously the subject of an historical (economic) process.

According to another modern researcher I. Yevlampiyev [4], in the above work we really did not find any significantly new or original ideas compared to other members of the gnostic-mystical tradition, who wrote about Sophia (from J. Boehme to V. Solovyov). Yevlampiyev thinks, that the only notable innovation is that in their

judgments Bulgakov repelled by such purely pragmatic and mundane areas as an economic sector.

The purpose of the article. The aim of this study is to present the sophiological teachings of S. Bulgakov, published in the work "Philosophy of Economy," and appreciate its importance in the history of philosophical thought. But first we will look at what constitutes the work itself "Philosophy of Economy" and the facts from the biography of S. Bulgakov associated with it.

2. Philosophy of Economy

Bulgakov wrote himself, that the problem of philosophy of economy never disappeared from his spiritual horizon, returning only the different parties [2]. The very same job with the same name was written by a philosopher only in the second period of his work, when he has moved "from Marxism to idealism", but not yet ordained a priest and did not leave a philosophy for theology.

The last pre-war years of Bulgakov were filled particularly stormy scientific activities. In 1910 he and E. Trubetskoy, N. Berdyaev and B. Ern organize in Moscow Orthodox publishing "Path", which obtained two works that made him famous: "Two Grad" (1911) and "Philosophy of Economy "(1912). In Moscow Commercial Institute he gives lectures "History of Social Thought of XIX century" and " History of Economic Thought ", which have not lost their scientific value to the present day [6, p. 103].

According to the plan initially, the book "Philosophy of Economy" had a subtitle "Investigation religious and metaphysical foundations of economic process" and was to consist of six sections: I. Transcendental conditions of the economy (its a priori). II. Ontological prerequisites of economy. III. Household doctrine of science. IV. Ethics of the economy (the problem of flesh). V. The economy and culture (the problem of economic materialism). VI. Eschatology of economy (the problem of history). In the first part of "Philosophy of Economy" published "Path" reported that it was planning to produce the second part of the book - "Excuse of economy (ethics and eschatology)" [5].

In 1912 Bulgakov defended the first part of "Philosophy of Economy" as his doctoral dissertation and received a doctorate in political economy. The second part of the book was not written. In 1916 Bulgakov published a pamphlet "The main reasons of philosophy of economy in Platonism and early Christianity" which, apparently, can be considered as part of the sixth chapter (originally under the plan) "Philosophy of Economy". But Bulgakov thought as a continuation of the "Philosophy of Economy" his book "Unfading Light ". In one of the notes for it he wrote: "In this work the main ideas of this study ["Philosophy of Economy"] receive further development and deepening, and also are discussing the issues , which were intended for the second part of "Philosophy of Economy" (namely ethics and eschatology of economy). Therefore, although formally present work is not the promised second part, but in fact I think its obligation to the reader of "Philosophy of Economy" is actually executed" [1, p. 354].

In the West the book was published in England (1971) and in the USA (1983). In the 20 years of the twentieth century it was translated into German and Japanese (some sections) language. V. Sapov believes that many Bulgakov's ideas that we find in "Philosophy of Economy" is so relevant and so fit into the picture of the present, that Bulgakov can be read as our contemporary [6].

3. Man and humanity

Central to the book "Philosophy of Economy" is the fourth chapter, entitled "On the transcendental subject of the economy." In this chapter Bulgakov taught his sophiological concept first. The section consists of two units, the first of which is entitled "Man and humanity", where the philosopher justifies provision of secondary of individual in relation to human integrity. Bulgakov gives this study through the analysis of economic process and knowledge.

If we consider the economy and knowledge empirically, we see certain set of economic and cognitive acts. But this vision, according to Bulgakov, is not enough. We must rise above these individual acts and then we see that they are manifestations of some common functions and their unity is more than their algebraic sum. The

subject of this common activity is no longer the individual; it is the generation and it unfolds in time and in history.

Bulgakov insists that the economy is there before its empirical manifestations. And then he compares the economy of a living organism: "As the body is not, of course, only mechanical sum of all substances that are included in its composition, as the economy (and therefore knowledge) is an organic synthesizing activity that exists above its individual manifestations which with coming into this circle obtains their qualitative determination" [2, p. 91]. After these remarks Bulgakov turns to the transcendental subject of the economy. He writes: "True and, moreover, the only transcendental subject of the economy, the embodiment of pure economy, or the function of economy, is not a man but mankind" [2, p. 94]. This subject brings unity and coherence to disparate acts of the economy. Here Bulgakov appeals to the teachings of Aristotle logical priority of the whole over the parts and also draws the analogy of transcendental knowledge problem at all.

Transcendental knowledge of nature, according to Bulgakov, in our time can be considered more or less unclear, but to clarify the transcendental nature of the economy one still did not start. But the essence of the question is the same: what about the transcendental subject, which itself determines the knowledge and economy, and to which can and need to refer integrating activities of knowledge or economy and knowledge and economy as energy? For Bulgakov, objective knowledge is universally understood and possible only with the assumption: universal transcendental subject of knowledge is not only epistemological idea or method, but it has life in himself. Here, epistemology leads us to metaphysics with the internal necessity.

Individuals, says Bulgakov, are only the eyes, ears, hands, bodies of this single subject of knowledge. It is impossible if one person comprises in itself all knowledge because of the limitations of human life. "One knows - writes the philosopher - numerous learn. This one, the transcendental subject of knowledge, is not the human individual, but humanity, Soul of the World, the Divine Sophia, Pleroma, Natura Naturans, - under different names and with different faces he acts in the history of

thought" [2, p. 98]. Among philosophers who developed this concept, Bulgakov calls Schelling, Plato, Plotinus, Dionysius the Areopagite, Maximus the Confessor, Gregory of Nyssa, Eriugena, J. Boehme, Fr. Baader, Vladimir Solovyov, S. Trubetskoy.

All that has been said above regarding knowledge and its subject, Bulgakov refers also to the economy and its transcendental subject. The economy does not exist without knowledge, and knowledge is the productive, modeling side of the economy. The economy is knowledge in action, and knowledge is economy in the idea. Bulgakov emphasizes that it is not different subjects and one subject of transcendental knowledge, economy, and history. What else can you say about it? This subject, this world soul Bulgakov calls Mankind. To make economy possible his transcendental subject (or global master or demiurge) himself must belong to this natural world, must be really involved in it or immanent for it. But nature is a mechanism of powers, which, although linked, but do not realize their own center. Therefore, nature is just outside the mechanism of power, but in its depths, potentially, it is a living organism. Live organizing force acts in it as struggle with the blind mechanism of necessity.

Nature, according to the philosopher, must shake off this heavy covering of mechanism with own strength. So world demiurge oneself should be in captivity, he must become a link of the mechanism, thing. In the depths of nature, he must make a revolt against itself, and for this he should be above nature, have the fire of life, which is not lit in this world. In nature, he must be supernatural, he should have the keys to the secrets of nature and the ability of its knowledge, it has to be "alive archetypal figure of the resurrection of nature and actor of its resurrection. It should be a "deliverer of nature" (Schelling), atoned in his labor his own sin of primordial seduction of nature. It should be a mediator between *natura naturans* as a organism of living ideas and *natura naturata*, its set, and therefore distorted image" [2, p. 101].

4. Conclusion

The ideal space for S. Bulgakov – this is the ideal humanity. Sofia is the perfect unity of all mankind, and she includes the ideal space. In this sense, this position reconstitutes one of the central ideas of the Gnostic tradition – the idea of Adam Kadmon, the ideal person, which includes all of nature. Further developing of this theme S. Bulgakov also follows the logic of the Gnostic teachings. Identity of All-One Humanity and All-One space is broken because of the fall of Adam Kadmon. This act lets death and an ideal space converted into an imperfect human nature, which is not identical with the whole of humanity; it is only contacted with it. The emergence of the empirical man in the evolutionary development of nature represents disclosing this connection, economic and cognitive activity of man and mankind – it is a reproduction of the identity of nature and mankind with the ideal of empirical humanity, Sofia.