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**ORTHODOX “MYSTIQUE” IN THE NATIVE SPIRITUAL
AND ACADEMIC PHILOSOPHY OF XIX CENTURY**

In order to understand such a complex phenomenon in the history of national thought as its spiritual and academic philosophy, it is necessary to turn to the study of the origins of its golden century – the age of formation and assertion of a philosophical spiritual and academic tradition that emerged in the four centers of higher religious education of the Russian Empire in XIX century – St. Petersburg (1809), Moscow (1814), Kyiv (1819) and Kazan (1842) theological academies.

In general, the term “mysticism” is usually associated with something incomprehensible, magical, mysterious and supernatural. In the theological understanding “mysticism” is a religious practice, the purpose of which is direct experience of unity with God. That is why mystical knowledge of God is the knowledge of God not through speculation, but with the help of the ascetic, prayerful life.

We focus on two of the brightest representatives of the spiritual and academic philosophical tradition – F. Holubynskiy (1797–1854) and P. Avsenev (1810–1852), graduates of the two ancient centers of national spiritual education: Moscow and Kyiv Theological Academies.

It should be emphasized that both philosophers were notable for extreme interest in mystical literature, everything irrational, phenomena of somnambulism, sleepwalking, clairvoyance, and so forth. Therefore, for a long time they were known as strange and mysterious thinkers.

The above gives us reason to believe that the spiritual and philosophical academic tradition of the nineteenth century was a complex and ambiguous phenomenon of spiritual life of Russian society, which requires further thorough research.