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ON THE CHARACTERISTICS OF PHILOSOPHICAL AND THEOLOGICAL VIEWS OF DMITRY SERGEYEVICH MEREZHKOVSKY

It is not simple to outline philosophical and ideological ideas of D.S. Merezhkovsky (1865–1941), because he does not have strictly philosophical, religious or theological works, in which he would consistently and comprehensively expound his position. D.S. Merezhkovsky is religious and theological thinker, focused on Orthodoxy, but never narrowing his horizons and religious beliefs only to Orthodox theses.

The relation of religion or the Church to the state, the politics for Merezhkovsky is clearly outlined in a theocratic and apocalyptic historical perspective: to subordinate religion to the state, or even to establish their union as a compromise Merezhkovsky saw equivalent to the second crucifixion of Christ, because the kingdom of Christ is otherworldly, while the state to a certain extent is the epicenter and identification of this world. Special attention should be paid to Merezhkovsky's thoughts on eschatology or the Apocalypse, which he considered to be very important.

Merezhkovsky was one of the authors and proponents of the idea of "new Christianity" espoused by, for example, N.A. Berdyaev.

Kind of sporadic and lapidary are strictly philosophical ideas of Merezhkovsky, which take almost no independent position in his philosophical and theological views. It can be argued that among all the components of philosophical knowledge he highlighted epistemology.

As a result, it is possible to emphasize once again that the worldview of Merezhkovsky appeared largely as religious and theological, strongly colored and adjusted by his commitment to the idea of "new Christianity", which he organically intertwined with the ideas of eschatology (Apocalypse) and the forthcoming the era of the "Third Aeon", i.e. era of the Holy Spirit. Moreover, the fact that most of these ideas of Merezhkovsky contributed to analytics of specific spiritual, historical, cultural, literary realities of his time (Z.N. Gippius stressed that it was impossible to imagine Merezhkovsky outside the cultural and historical process) and also provided with a great styling, infallible artistic intuition, sharpness, insight of thoughts and filigree of forms of its expression.