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**The tragic condition of man in Nicolai
Berdiaev’s philosophy**

SUMMARY

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The KEY WORDS:

antropology, absolut , christianity, elective freedom, theology, spirit,uncreated freeddom,, soul, crisis, person, hyupostasis, metaphysics, Trinity, intelligible, grace, eleutherology, theodicy, evil, God, eschaton,eschatology, tragedy, soteriology, creation, genius, marxism, revolution, bolshevism, totalitarism, perihoreză, Church, diaspora, teandriccharacter, panteism, nihilism, existentialism, world, free will, cosmos, death.

SUMMARY

The tragic condition of man in the Nicolai Berdiaev's philosophy

Introduction

My research had as main objective analysis focused on *The tragic condition of man in the Nicolai Berdiaev's philosophy*. This approach involved identifying the causes of historical, political, social and religious of this tragic panorama of phenomenological and spiritual solutions offered by Berdiaev. The theme was obviously framed design philosophy and theology to philosophy. If we consider the realities of the world just going through secularism, atheism, hipertehnicizarea and other hard postmodern thought of Berdiaev has a deep current. For anyone relies on spirit, the freedom, God, salvation, the love, altruism, the soft, the truth values christian generally thought of Berdiaev would be a landmark intellectual and spiritual.

Russian philosopher tematizează most important issues facing human beings: freedom, servitude, creativity, love, sexuality, genius, death, time, evil, suffering, war, salvation, eschatology, human condition in society, cosmos, report human with himself, with people with God, with formal politics, the government, etc.

Influenced by transcendental idealism of neo-Kantian, animated by the spirit of the "new religious consciousness", promoting the early twentieth century "Renaissance Russian" Nikolai Berdiaev made portrait of contemporary tortured physically and mentally by totalitarian dictatorships, revolutions and wars, alienated technique, grinding time of questions and dilemmas in relation with God, with society, with stable and with himself.

My work **The tragic condition of man in the Philosophy of Nicolai Berdiaev** is divided into six chapters covering themselves other chapters.

Chapter One: **Background: Russia at the turn of XIX-XX** centuries we have shown the historical, social, economic, political and religious, which led to ineligenței Russian who was part philosopher Nicolai Berdiaev. We presented so the

reign of Alexander III (1881-1894), the reign of Nicholas II (1894-1917), Russian society in the second half of the nineteenth century Russia during the First World War (1914 -1917), the collapse of the tsarist regime, and the establishment of Bolshevism and the Russian Orthodox Church's position against tsarism and Bolshevism.

In the history of Russia, the nineteenth century is when full recognition of it by European civilization, both politically, economically (through the increasing participation of Russia in European trade, even if it was happening, often in loss tsarist rule), social (the frequent departures of the Russian middle class, especially the top of the company abroad) and the affirmation of cultural traditional Russian culture, who knows its peak during this period, especially in literature.

The second half of the nineteenth century and early twentieth century witnessed profound changes in Russia, both political and social, with many variations. Thus, politically, Tsarism was confronted with accelerating changes of Russian society, seeking an answer to the challenges of modernity, either by adopting a rigid conservatism manifested during the reigns of Nicholas I (1825-1855) and Alexander III century (1881-1894), mistaking inflexibility power or by introducing moderate reforms, and in the reign of Alexander II (1855-1881), but insufficient and lacking the opportunity to strengthen or, in the Finally, the relative passivity that characterized the reign of Nicholas II (1894-1917), ending the turmoil of World War I (1914-1918) by the abdication of the tsar and the establishment of the latter in the same year (1917) Bolshevik regime will lead Russia by the end of the twentieth century, radically transforming society and mentality of this country.

Bolshevik Revolution of 1917 and the abolition of the Tsarist Empire will inaugurate a century of atheism atheist (1921-1991), during which killed tens of thousands of bishops and priests. During this period the Soviet Union would be empire totalitarian and despotic "hard" Red Lenin, Stalin, Brezhnev, empire industrialization and winding peasants and repression Church and intellectuals empire ideological falsehood and forgery of concentration camps, of Lying " the Gulag archipelago "by Alexander Soljenniĭn described.

In the second chapter: **Russian intelligentsia** talked about Literature and Russian religious philosophy, and theology of the Russian diaspora that included Nicolai Berdiaev.

2. Russian intelligentsia

2.1. Russian Religious Literature and Philosophy

A decisive role in shaping modern Russian religious thought had Hegel and, to an extent probably greater Schelling. German idealism, came to Russia as a religious philosophy, whose tendency was to consider religion, philosophy and politics as a *intreg*. Primele echoes appear in the literature. Great Russian writers of the nineteenth century, Nikolai Gogol (1809-1852), Lev Tolstoi (1828-1910) and Feodor Dostoievski (1821-1887) frequently addressed the question of faith, proposing different solutions, but was convinced to stay within the human, man must cultivate his relationship with God

Florovsky presents Russian intellectuals as being imbued with a deep religious interest even when they deny the Church and religion. For Russians philosophy is inseparable from problems religioase. N. Strahov said *philosophare east nihil aliud quam Deum bitter* (to philosophize means nothing more than to love God).

Russian philosophy in religion triumphalism will detach from the state and the Church, trying to revive Christianity, thought and society.

Nicolai Berdiaev himself a member of the Russian intelligentsia, a presentation inside of this movement, comparing it with a monastic order, a sect which has its own moral, very uncompromising, a certain conception of the world that no one can not give up habits and skills, rules peculiar, up to a certain appearance thanks to which his followers will recognize each other. *Inlelighenția* meant, therefore, a kind of collective ideological and not economic.

Russian religious philosophy there are two main areas: current Westernizers and the Slavophile. The chief representatives of Russian liberalism were critics Bielinski and Cemîșevschi followed by Bakunin and Herzen. Altă branch of Occidentalism believes that salvation could come through Russia closer to the Catholic world. This trend is represented by Piotr Ceaadaev and Viadimir Soloviov.

As essentially religious philosophy of culture represented by I. Kirievski romantic Slavophilism and A. Homiakov will resort to the values claimed by the Czar Nikolai I: Orthodoxy, autocracy and populism that will give a different interpretation.

The main directions of Russian this time religious philosophy are cosmismul (N. Feodorov), existential personalism (N. Berdiaev, L. Şestov) liberal legalism (B. Cicerin, P. Novogorodţev) Trinitarians (P. Florenski), erotica and aesthetism (N. Rozanov, D. Merejkovki, Symbolics Viaceslav Ivanov, A. Belfi, A. Blok, Z. Hippus) Sophianism (S. Bulgakov, N. Karşavin)

2.2. The Russian Theology in Diaspora

Between 1920-1922, nearly two million dissidents chose exile, most notably cities Sofia, Belgrade, Prague, Berlin, Paris ("capital" Russian diaspora) or New York. From this elite Russian belonged to officers of the White Army, scientists, teachers, lawyers, writers, scholars, journalists, editors, engineers and scholars, a great intellectual force who contributed substantially to the development of cultural, technical, Arista, theological country adoption

Even if they emigrated to Europe or the US these intellectuals detached Russian cultural and religious life. Christian philosophers S. Frank, NOLosski, L. Şestov or N. Berdiaev continues his creative work, trying to explain the causes that led to the tragedy in 1917.

The most famous representative of Russian religious philosophy of exile is Nikolai Berdiaev (1874- 1948). In September 1922, after being arrested twice Cheka Berdiaev is forced to leave Russia. Initially, established in Berlin (1922-1924), where he met Max Scheler and H. von Keyserling. It sets up an "Academy of Russian religious philosophy" .In 1924 set at Clamart, a suburb of Paris. This philosophical organizază assembly, in which J. Maritain, E. Gilson, L. L. Massignon or Şestov.

Christian existentialist philosopher, Berdiaev is adept of gnosis Clement of Alexandria, Origen, Gregory of Nyssa, Nicolae Cusanus, Jacob Bohme or Dostoevsky, making opposition to the official theology.

Nicolai Berdyaeu, deiformitatea original man, created in the image of God made perfect in Christ's incarnation reveals theandric structure of human nature. Contemporary crisis of man must oppose Christian humanism centered on the human

person. French Revolution, positivism, nineteenth-century socialism, communism and fascism are the consequences of the twentieth century, often tragic human depersonalization by dezdumnezeirea his brash challenge began with secular humanism.

Consisting of theologians and philosophers Orthodox vocation Russian diaspora gave world culture works of great depth and creative vein originalitate. Dar diaspora is not over, but continues by theologians of the third generation of exile (some of them sons great theologians Russian exile): Michel Evdokimov Paul Meyendorff, Nicholas Losski, Thomas Hopko Constantin Andronikoff Boris Bobrinskoy, Olivier Clement, Alexander Golitzin, Ioannis Zizioulas or Kallistos Ware.

Chapter three: **The life and intellectual Becoming of Nicolai Berdiaev** we spoke about Berdyaev's origins, and about studies that followed. I then described the episode Marxist philosopher, and criticism brought a marxismului. Ultimele after two chapters are dedicated approach to overcome Marxism and Christianity, exile and death philosopher.

3. The life and intellectual Becoming of Nicolai Berdiaev

3.1.Origins

Nicolas Alexandrovich Berdiaev was born into an aristocratic family in 1874 in the exclusive suburb of Kiev, known as Lipky. Paternal, have family many career officers. His father, an officer in the Russian Imperial Guard, are defined as liberal, almost a follower of Voltaire. His mother, orthodox, but strongly attracted to Catholicism, is half French: daughter Countess Mathilde of Choiseul-Gouffier.

Young Nicolai was destined by his family for a military career and was sent to study at the Kiev Cadet Corps, an exclusive school for training future members of the Guards regiment, independent spirit could not be subject to discipline soldierly.

Soon becomes interested in philosophy which will lead to dedicate the study of this science. At the age of fourteen read the works of Schopenhauer, Kant and Hegel. Among its main mentors we mention the following: Plato, Plotinus, Boehme,

Kant, Fichte, Schelling, Hegel, Schopenhauer, Nietzsche, Marx, Leontiev, Dostoevsky, Ibsen, Tolstoy, and many others.

After admission to the University of Kiev, Berdyaev young leaves after six years of studies, school of Cadets became student in the department of natural sciences. During university read Marx and joined the Social Democratic Party quickly became known as "noble revolutionary".

3.2. The Marxist Episode

Perhaps this social-historical environment of it led Nicholas Berdyaev to approach Marxist policy. His involvement is increasingly overt, which draws attention Tsarist authorities, who in 1898 accused of plotting, after participating in a rally and arrest, he was subsequently expelled from the University.

Berdyaev's Marxism has always been critical, open, non-totalitarian. Russian philosopher trying to unite social analysis of Marxism and Kantian philosophy in his study Lange (published in Germany in 1899) and his first book: "" Subjectivity and individualism in social philosophy "(1901)

in this volume tried to achieve a synthesis of Marxist criticism and idealistic philosophy of Kant and partly by Fichte. Although these manifestations of sympathy for the socialist movement, Berdiaev reviewing its options and will remove more than the thought of Marx After Marxism

3.3. Marxist Criticism

Berdyaev Marxism is ultimately a lie, because one must recognize first power spiritual, metaphysical, to accept God and only then human power, economic. The truth is that Berdyaev was never truly Marxist, unlike other philosophers religioși. Chiar when social democracy chic joined to "critical Marxism" Berdiaev critical materialist and hedonistic marxismului. Marxismul can not say anything human faced with extreme situations such as death, love, thirst for knowledge, beauty, enthusiasm for inner freedom.

3.4. From Marxism to Christianity

At twenty-seven, leaving the Germania. Aici entered the University of Heidelberg in the summer semester he attended the courses of the famous philosopher Neo-Kantian philosophy, Professor Wilhelm Windelband.

In 1904 he married Lydia Traseva, followed in 1907 to settle in Moscow, where he founded a "philosophical-religious Society" .In 1920 will appointed professor of philosophy and history at Moscow University.

The influence of Russian religious philosophers, Khomiakov, Dostoyevsky and Vladimir Soloviov, finally put their word.

Influenced by Solovyov, Berdyaev advocates a theocracy "free" real faith in which there is no constrângerî.Omul must voluntarily accept God's commands.

After 1911, the thought of Berdyaev shows a subtle change .Now spiritual perception to become more clear, easily exceeded profundă.Intelectualismul and rationalism in favor of mystical realism, which he learned from Jakob Boehme, Angelus Silesius, John Tauler and probably Franz von Baader.Acești religious mysteries alongside German idealists have now become his guides.

3.5. The Exile

In September 1921 Berdiaev with other 25 members of the Russian intelligence that proved to be too independent and uncompromising in their ideologies and political views were deported from Soviet Russia.

Berdiaev reach Berlin where he remained until 1924 when he went to France in Clamart, near Paris.

Berdiaev his contact with the Western world had a tremendous impact on his spiritual metabolism creator, philosopher saw this as an incarnation of the world need, people who asphyxiate the human person and the infinite longing of it.

With brilliant career starts moving to Paris thinker and writer Berdiaev. Books already published in Russia are published in new editions. At short intervals appear more and more new books that are immediately translated into French, English and German

On March 24, 1948, philosopher Nicolai Berdiaev dies in sudden the bench after just turned 74 years old.

Immense influence he exerted on his Berdiaev Dostoyevsky led me to insert in this paper the fourth chapter: **Berdiaev and Doetoievski** where we presented affinities between the two personalitis making call Nikolai Berdiaev's book written in

1923, titled "Dostoevsky's philosophy," which is certainly one of the most valuable interpreting the work of Dostoevsky.

Although Berdiaev pays homage to the figure and teachings of the Elder Zosima, that "the Resurrection Orthodox and manifestation in her new life", and sees Alyosha as essential to the meaning that it gives Dostoevsky Christian life in reality his book Berdiaev about Dostoevsky focuses on Legend of the Grand Inquisitor, the philosopher considers "the culmination of the work of Dostoevsky and crown his dialectic." For Berdiaev, Legend of the Grand Inquisitor speaks about freedom, about the essence of what Christ came to bring human beings - freedom true spiritual. But this freedom is "a tragic and grievous burden" for humanity.

Dostoevsky is his opinion Berdiaev a great anthropologist, an "experimental human nature" that through art Dionysian penetrate the mysterious depths of human nature, its underground dark and light sprang.

The problem of freedom is bound obvious problem of evil. Dostoevsky as well as the Berdiaev, ponirologia, teodieea antropodicee is at the same time. The existence of evil in the world is the fundamental theme of Russian novelist. God exists because there evil and suffering in the world would be exclusively world.If good and happy, then God would not be necessary. Therefore, God exists because there is freedom.

Berdyaev, like many other Russian thinkers, he appeals to Dostoevsky as a mentor of their generation, who guided and invited to explore the depths of the human soul to understand the true purpose of man.

In the fifth chapter: *philosophical-religious concept of Nicolai Berdiaev* presents the main themes of his philosophy Berdiaev.În this chapter we addressed the following topics: Berdiaev Christianity, symbolism as a method of philosophical knowledge, as a central symbol of Christianity philosophy of history, gnoseology Nicolai Berdiaev, philosophy of history, concept of God in thought berdiaeviană, Nicolai Berdiaev personalistic anthropology, problem of freedom, metaphysics of creation and Nicolai Berdiaev's Christian Existentialism.

5. The religious philosophia concept of Nicolai Berdyaev

5.1. Berdyaev and Christianity

Berdiaev spiritual discovers through Marx and Nietzsche, the requirement of realism integral. Prin the Soloviev and Gregory of Nyssa, Berdiaev found in a vivid manner the great patristic statement, that God became man so that man might become God.

This discovery of the spiritual world and Christ is structured as adherence to major formulations of tradition. Berdiaev refuses mystics vague ocultizante, immanent or absorption, to assert a mystical "solar", illuminated by Logos

Without Christ religion "remained an abstraction and therefore not" real union with God would not have been possible ".Religia offers an immense joy to be, because Christ is risen. For Berdyaev, "rationalism and irrationalism exceeds Logos doctrine, it requires a supra-rationality" because "the Trinitarian dialectic" rational principle of identity is depășit.Hristos is life, is the triumph of life over death. God requires acts of creation and dragoste.De here berdiaeviana perspective of a creative Christianity, the mysteries of life sacramentalitatea increase.

The world transfigured in Christ is offered to us in the mysteries of the Church, so that we can collaborate on abolition of the death, the ultimate transformation of the world Euharistic.Această philosophy mysteries Orthodox Church is made mainly in the study of Khomiakov: "The sacraments are the presence of creation transfigured, new world where food becomes Eucharist.

5.2. Symbolism as a Method of Philosophical Knowledge

The term symbol present in various meanings and nuances in the books of Berdyaev, is borrowed from the writings of aesthetic symbolism of Vyacheslav Ivanov.

Berdiaev perceive the existence of two worlds, as a first condition of the method of knowledge simbolice.Dacă world would be composed of two layers, the term symbol would serve no purpose sens.Fără as if between the two worlds did not exist Berdiaev relaționare.Pentru possibility, this possibility exists; symbolic act of knowing is the bridge between the natural life of mankind and the world of spiritual existence.

As a child of nature, man is deprived of important importantă. Adevărata and receives full reality as painting and image of God, so that symbol as an icon in the living God himself. Hence being symbolic knowledge is religious interpretation of natural and historical reality. The religious symbolism is, according to Berdyaev, different symbolism idealist. Spre contrast to the religious symbolism idealist starts from the separation of the two worlds. If the act of knowledge of religious symbolism continues in existential ontic sphere, that of idealist symbolism continues only in the psychological sphere. Religious symbols are statements mandatory "primary life", while the idealistic are just forms of communication, picture communication between people.

There's stopping Berdiaev elements that can make us believe that the philosopher perceived Christianity as a symbol. This is reinforced by the fact that Berdiaev uses language used in religious terms than the present, as a "myth" or "symbol". Perception as a symbol of Christianity is hardly a historical deconstruction of his doctrine or dogma attack on the notion is not a denial of their symbolic content.

5.4. Berdiaev's gnoseology

Berdyaev's epistemology is a replica at gnoseology Western Europe, especially the Russian kantiană. Filosoful does not aim to develop a speech that will gnosiological .de and says at one point: "Who starts with the theory of knowledge, rarely reach the ontology ". The starting point of thinking berdiaeviene, which should lead invariably to ontology, is the belief that modern science deeply rationalized subservient requirement of proof for any claim, and claim generality nameless, is a product of "sin", ie a product of existential separation between man and God, and thus split and alienation human sine. Dacă fiin'ei this sin would not have become reality, then the spiritual knowledge in the field would have been easy to reach anyone, but because of sin knowledge has become a very difficult problem. In the center stands gnoseology berdiaeviene philosopher statement that "the spirit of man is the whole existence" .A separate existence of another human being there. It presupposes the existence of such existence would be to Berdyaev, "discretionary and illusory". Therefore, an adequate knowledge of self is only then possible when known work remains immanent self known and is not degraded, reduced to an objectification

separate expelled from it.

Berdyaev's opinion, is that the act of authentic knowledge is present in children and primitive rather than people știință. Aceștia last start from the assumption that the world of things and happenings is given paramount and not the result of dividing the topic and spiritual self object and expulsion of I-immanence existing "outside" reality spatiotemporale. Berdiaev calls this act, which makes the existence, object.

5.5. The philosophy of history

In the philosophy of history, Berdiaev places his speech in the personalist philosophy or existential, remaining faithful to Dostoevsky and Kierkegaard, ultimately rejecting Hegel's view of history. For Berdiaev, the Middle Ages was not culturally sterile, but rather was a moment of great cultural vitality and ethics. Medieval philosophy for instance, was more naturalistic, cosmological, ontological, more Aristotelian than modern. This is why Berdiaev proposes a return to a medieval spirit, transfigured, new type as described in his book A New Middle Ages. Berdiaev says that ancient Hellenic world there has never been an awareness of history .we will find neither Plato nor Aristotle philosophy of history. This sense of finality world was present only two ancient peoples, namely the Hebrew and Persian which have inspired the first. The conflict between Ormuzd and Ahriman ends in a catastrophe that ends history and opens a spiritual era. Despite these deep insights, true philosophy of history appears only in Christianity, because, as emphasized Shelling Christianity by chenoza Christ history assumes a maximum. Christianity was the one who introduced the notion of freedom conscience in relation to a transcendent, personal, something unknown grecilor. Acest detail is the foundation of what we now call philosophy of history. Freedom is the phenomenon that generates dramatic and tragic historical process, without which any understanding of history would be pointless.

History is an area suffering, injustice, armed conflicts and conceptual, disease and death but man is forced to go through to build their spiritual destiny. History proved to be criminal: was accomplished by violence and blood and has never spared man. Hegel's cunning of reason has always served the people and peoples to achieve their goals. The ultimate goal, according to the definitive triumph of the Spirit Hegel

was universal, self-affirmation and freedom of what is individual, particular, is merely a means to achieve its triumph. For Berdyaev, Philosophy of History is an ante prophecy, a retroprediction, "a prophecy backwards" as genuine, difficult, deep, risky as "proorocirrea forward as were the prophecies of the Old Testament of Isaiah or Jeremiah .There is to say a visionary in the past, which is not simply a foray into temporality that we overcame it, but both involve and penetration in the future. The course of history is given not only human destiny is not just land, but also metaphysical includes not only the tragedy of man, but also the Deity made it possible route existential earthlings and suffering, the anger, regret or enjoying their deeds in this world. Nicolai Berdiaev's philosophy of history is closely linked to the action of divine providence in istorie.Dumnezeu he created man good but the sin of disobedience in order Edenic fall, sinking into the abyss of time and history suferinței.Din moment began umană.E necessary to make such a distinction because Berdyaev speaks of a celestial history describing how existență divine mind of God and his relations with other two persons of the Trinity. God rules the world to an end soteriological and will restore the cosmos and being umană.Din therefore Berdyaev's philosophy of history one can only be eschatological.

5.6.The concept of God in the Berdiaev's work

The main idea that Berdiaev thought her whole life, as evident from his notes, is God. God appears in the religious vision of Berdiaev in three guises: -as a pre-Trinitarian Godhead, without preaching, which occurs in Meister Eckhart that "nothing incomprehensible" and Jakob Boehme as "abyss"; - God the Creator; -as God in human flesh, Jesus Christ suferind-. Berdyaev's relationship with the three faces of God is very diferențiată.Cunoștințele its deepest philosophical come from his mystical union with God ante-creație.Pozițiile his ethical sensitivity of neighbor, especially those who are humiliated come from his love for Christ. God the Creator and ruler of human destinies is less present in the work of Berdiaev.Berdiaev sees this identity of God more conception aristotelico-Thomistic philosophy that transformed the top into a being objectified. God is spirit and represents true freedom and the resulting action is divine love. At Trinity Dumezeu gets a perihoretică love, but perfect love preplinul its externality flows into the creation. In the conception of God

Berdiaev influenced by German mystics Eckhart and Boehme, and Angelus Silesius away in this way the principles of orthodox doctrine.

Berdiaev called - "Ungrund" or "Gottheit" of divine nothingness, saying that it is born of the Trinity, God the Creator is born. Freedom is neither created nor determined by God the Creator, but is rooted in nothing, in Ungrund of God will bring eventually the world. Hence we conclude that man is God's child while the child freedom, of nothingness, of non-being, which means that if the man would disappear and fade God because God is not only in relation to creation. Theogony occurs simultaneously with antropogonia. Cu say before God's appearance there was nothing to differentiate divine God and man. This concept is foreign to orthodox theological opinion Holy Gospel and patristic because it minimizes the very idea of God that the deity appears in thinking berdiaeviană a derived existence. Berdiaev merely obscure divine attributes. If God is born of Nothingness, which is one with the divine being, God appears as something that was not always means that there is causa sui, its own cause and thus is neither almighty nor eternal nor unique. True, in Christian dogma of the Trinity speaks of eternal birth of the Son from the Father and the Holy Spirit eternal procession from the Father, but here everything is happening interioritaea divine being, not its externality. In respect of the second person of the Trinity, God the Son, Berdiaev says that the Son is not only God, but absolutely spiritual man, which is also the source of human freedom. As can be easily ascertained, violates Russian philosopher once the Christological doctrine that Christ is God from eternity, Deve man only at the incarnation, he assumes historical temporality, to free us from the bondage of sin.

God's problem, to puns rarely considers Berdiaev in appropriate terms. Often the concept of God is associated with rigid conceptions of medieval scholasticism. Wishing to justify the existence and greatness of God, theologians and Christian philosophers have failed opposite attributing God anthropomorphic qualities, borrowed from the sphere Caesar kingdom, not the kingdom of the Spirit. Berdiaev not give much importance to traditional rational arguments to prove the existence of God. The ontological argument, the cosmological, physical and theological are not only inconsistent, but may be even worse. Moreover, Immanuel Kant showed them

superficial. There is a much stronger argument that Russian philosopher calls Anthropologie. It is that man is a being who belongs to two worlds: the natural world and the spirit world need. As empirical time being, it transcends showed his freedom that can be drawn from the world of aici. Prin this argument is not demonstrated, but rather show the existence of God, because every human being discovers in himself a principle spiritual. That God is born in man and this man stands it is a known fact. There are, says Berdyaev, a less known: man is born in God and enriching divine life. Therefore, there is only the human need for God, but God om. Relația need with God can not be understood without its dramatic dimension, ie dynamic. God is not a static. Biblical symbolism is dramatic and dynamic.

Outside of God would not be possible victory over death, there is life eternal, it would be absurd, meaningless. God is the fullness that man is called to aspire. Obviously such a good authority, providence, infinite dilemmas and questions arise when it comes to the evanescent world of injustice and evil. Faced with this contradiction theologians usually invokes the disastrous consequences of original sin, which does not resolve at all problma. When people will understand that there is no correlation between human suffering and sinfulness and their righteousness will be the first step towards understanding the problem of evil. Also, invoking the wrath of God in causing evil in the world is without foundation real. Nu can be accepted that a good God almighty and absolute evil is present in plague, cholera in the torture and murder in earthquakes, wars or revoluții. God is only in freedom, not currently needed. This, says Berdyaev, is able to change the default view of nature and nature Raus Providence in the world

5.7. The personalist antropology of Nicolai Berdiaev

Berdyaev's philosophy is antropocentrică. Natura antinomian essence of man in the universe, his position in the cosmos, his relation to himself, with others, with society, the state, the nature of God are issues that have obsessed effective Russian philosopher. Man becomes a dominant issue berdiaeviene work. He writes about slavery and human freedom, about human destiny, the problems of humanism. His speech is predominantly personalist taking final shape antropodicee an attempt of

justifying human justice. With regard to Berdyayev anthropology, it is always connected with theology is related to God, but rather a teantropologie. The figure of Jesus Christ is for him human figure Absolutely. If God does not exist, then no man there. Man without God has no meaning. Man is a microcosm that brings together two worlds: the natural world and the spiritual world. It is a strange and equivocal being, with angelic face and form of a servant, being both a free and fettered, gathering itself etrnitatea and mystery. Human nature is the essence polar antinomian irrational. Man "is also a child of God and a child of freedom, of nothingness, of non-being, of Meon community." The man is a freedom which is given by God, it is irrational and uncreated and therefore man is free before God . If man had taken the liberty of God, God knew from the beginning what will man knew he fall, for example in the area of Eden in this case we have to do with a game tautological, with a script illogical which would effectively cancel human freedom.

The influences of tradition, social environment, family, class, heredity etc. It is the size of "impersonal" person. What is personal in it is original and authentic, because it is linked to the original source of God. Man becomes person in the acts which makes them spontaneously, the original acts is actually a cr person is not only a being who thinks, a rational being, but above all a free being, is "all thinking , all will, all feelings, all creative activity "eație new. The first thing that man is aware that he is there. But self-consciousness implies existence also at the same time, the existence of non-self. Subject-itself can not exist in a vacuum but only by virtue of its relationship with another object. Auto-existence and non-existence of self, these two together - what each other is not - is self-consciousness. But existence does not depend on prior act of reflection. The existence and self-consciousness are possible without the ability to think. Berdiaev reject unqualified statement cartezian.Eroarea cogito of Descartes cogito ergo sum, is to attempt to deduce the existence of something ego - and that eventually deduced it from thinking. However, in reality, I do not exist because they think, but think that there is. It is not true to say, "I think, therefore I am"; but rather, "I am surrounded on all sides by impenetrable infinite, and therefore I think." I exist in the first place. The ego belongs to the sphere of existence. After Berdiaev man can get out of subjectivity, can transcend in two ways, either by choosing the path

objectification, ie entering into society, accepting its structures, structures that it will remove human nature, projecting it into the objective world or choosing to transcend, not objective, but transsubjectiv. In this way, man meets with God, with others, with the inner essence of the world. Transcendence does not mean the person's dominance them, integrating them, as a constituent part in a collective reality or submission to another person, be it a Supreme Being. Rather, transcendence in existential sense, is freedom and requires freedom is man's release from his prison.

5.8.The freedom problem

Berdiaev circumscribe the sphere of thought and existence, the existence of which is primary. Freedom is not a creation of need as the German philosopher Hegel suggested, but on the contrary, the need is a creation of libertății.Dacă traditional ontologies being privileged at the expense of freedom existentialism Berdiaev given a higher value than freedom being. According to Berdyaev's thought, freedom and moral responsibility of the Christian moves horizon love Christ. Freedom and responsibility imply recognition of two wills which seek each other and meet in the love of Christ that makes any choice to be free. They meet in a freedom you is not only one of the greatest blessings that was înzesttrat man, but also a painful burden André God's will with the will of the human being. The argument's logical Berdiaev linked to the nature of freedom is disarming any theologian: "To come free from God, you must not be given freedom to him," In such a case would be a conflict of interest divine level.

5.9.The metaphysics of creation

Of all the ideas of Berdyaev, about Christian commitment in the creative act is perhaps the most original and most characteristic. This idea is closely related to his view of evil and freedom, both influenced by the mysticism of Jacob Boehme, which obviously exceeds, and the writings of other mystics. Christian obligation is, Berdyaev, that the Creator God help further shape his world. In conclusion, Berdieav granted a privileged creation, including cultural creation. For Russian philosopher, Saint comparable genius. That man created in God's image, man's obligation to be creative in turn is itself justified. Man is, in his opinion Berdiaev king of creation, a

sort of demiurge Greek God who helps to carry out the plan of creation. Man enjoys freedom in this condition, consisting of different magnificence but his vocation last is to achieve absolute freedom, namely that of being able to choose between a good smaller or larger one and not to choose between good and evil.

5.10. The Berdiaev's existentialism

Berdiaev radically distances himself from existentialism of Sartre represented CALS or Heidegger's existential philosophy because we are dealing with a nihilistic philosophy of despair. Berdiaev 'spiritual ancestors were laid Dostoevsky rather Kierkegaard, Pascal and Boehme and, in a broader sense, even Blessed Augustin. Din this view, by the terms of "existentialism" it is not so suitable to designate thinking berdiaeviană, as this may give rise to confusion. Berdiaev places subject as the sole center of existence, against the world of objects and objectified world, thereby denying the primacy of ontology to that of existentialism. In other words, being a product of thinking, a streamlined concept. There is one that creates the essence. Berdiaev's thought can be labeled as existentialism because the author gives priority to the esenței. Aplicând existence existential principles of religious themes, namely Orthodox Christian, it can be called a Christian existentialist.

In conclusion, to Berdyayev do not dislike to be called existentialist, but considers, however, that the thought of them would fit another label: "I have reason to consider myself an existentialist, although greater I could label my philosophy as philosophy spirit, and even more eschatological philosophy. Here is what I very different from contemporary existentialists.

6. The tragic condition of man in the Nicolai Berdiaev's philosophy

6.1. The crisis of values and the sacrifice of truth

Under a function transcendental consciousness, man is a being who has the ability to assess quality, to establish values and order them hierarchically. Human life is dominated by economics, techniques, policies false, hateful nationalism. Thus it was that the hierarchy of values is Stabill criterion of utility without having to take

account of the truth. Man has left him time to reflect on the meaning of life. Human life is reduced to subsistence means, which finally became an end in itself. But the higher goals of life are not economic or social, but spiritual. The greatness of a nation, its contribution to human history is determined not by the power of the state by developing the economy, but by spiritual culture whose creation is not dependent on the economic strength and state .Operele great artists, for example, the works of Pushkin, Dostoevsky or L. Tolstoy, meaning for all the people. Creator manifests forever as an individual, he is not subservient to nothing According to Berdyaev, man lives in a historical era in which truth has lost all relevance, being substituted by interest and desire to dominate the other, whether man, nature, state, continent or the world. Nihilistic and skeptical attitudes are not the only reasons obscured the truth .The most dangerous fight against the falsification of truth is precisely the fact that qualification is granted lie well, not bad.

For Marxist philosophy, truth is the praxis of proletarian revolutionary principles of his struggle against what the bourgeoisie really consider derept. Nietzsche see the truth in the will to power, which should lead to the selection of a race of supermen. Danish philosopher Soren Kierkegaard absolute truth is discovered only by subjective and individual element, while representatives of the French existential philosophy disagree about the truth. Truth is, Berdiaev objective, but rather transsubjectiv. The climax of knowledge can not be achieved through objectification, but by transcending. Generally what we call "life" is not an ultimate reality that there is a product of rational thinking, dependent .Existența spiritual consciousness is prevailing. Truth is always the victory of spirit. Therefore full truth, the absolute truth can only be God. In this sublunary world, as he called Aristotle, a total knowledge is not possible, because it is reserved only intelligible space where "man will see face to face", as he puts St. Apostle Paul.

Segregation truth occurs between what is "of God" and "Caesar" between spirit (duh) and the world. Spirit is not of this world lies beyond reasonable dispute between subjectivity and objectivity which means that the true philosophy of history, is messianic and prophetic, so essentially spiritual. This type of cognition reveals

spiritual truth and meaning. What people referred to by the term "objective knowledge" is true only in the kingdom of Caesar, not the kingdom of the Spirit. The ultimate truth is God, and know this truth becomes possible only insofar as we initiate the divine life. If we try to substitute the truth of transcending the subadevăruri with partial truths, get to idolatry and loss of freedom, so to do, for example, scientism. Knowing the truth related to the creative activity of man is created in the image and likeness of God, therefore, dream autonomous philosophy to know the truth is logically impossible, by reason abstract, operating exclusively with concepts. Therefore knowledge of the truth is only possible through spiritual and spiritual experiences.

6.2.The tragic condition of human nature

Human tragedy is due to its ambivalent nature, which makes him belong to two worlds and not be satisfied with one of them. Behind the natural man (Berdiaev include social man under that name) hides another, the philosopher calls man transcendental. Acest man transcendental inner man, whose existence is outside objectification. Human tragedy in history can not be ignored consciousness eclezială. Dimpotrivă this tragic condition is recognized, assumed and tailor the transcendent nature strange man ambiguous dual joining itself immortality and death, grandeur and abjection, love and hatred, freedom and slavery, strength and weakness, time and eternity, was notified by all high spirits from Blaise Pascal. Totul perishable human world, it denies all eternity, yet his thirst for infinity affirms. Humanism has chosen the wrong path because not claimed the man, but that did not reveal the value of the deification, not the man away from dependence on the world, the danger of his enslavement to nature and society. The person is not only a human image, but also a divine image. The problem was made brilliant person in the nineteenth century by people like Dostoevsky, Kierkegaard, Nietzsche, as a protest against tyranny "General". Fear and anxiety are not only characteristics of the person. Man feels the world suspended above a precipice This type of anxiety is talking about Kierkegaard has an empirical question, but appears before the mystery of being and nothingness, before the abyss of transcendence, but also the unknown of death open. Man lives

permanently nostalgic world of divine purity, paradise and this explains the profound sense of grief that accompanies all the time.

Slavery rooted in objectification, the outward and the alienation. For such slavery is punishable knowledge, morality, religion, art, political and social life. Slavery disappears when they stop objectifying. The will to power is itself a willing slave. Christ spoke with authority, but had no power and was a master. Caesar hero imperialism was a slave of the will to power, a slave to the human mass, without which it would be impossible to satisfy their will to power. Fall of Man and the loss of freedom that followed brought the man into a slave addictive nature to the lower spheres. For this reason, Berdyaev believes that man is obliged to humanize nature, to release, to vivify and to spiritualize. As a natural being, man is not far from the center of the universe, is king of the universe, but a mammal from a variety forced to fight for position with other animals and forces that try to dominate. Anthropology true but can not be based only on the revelation of Christ. Only in Christ committed the act divine universal self-consciousness of man. Through Christ, which restores the world, God is beautiful person and direct communion with the man who is in turn person. Prin Jesus Christ man becomes a partaker of the nature of the Trinity, for the second aspect of the Trinity is the Absolute Man.

Christianity lot about loss and weakness of human nature sinful and helpless man, Understanding humanizing God and deifying man, the interpenetration of the divine nature and human nature but Christianity, according to Berdyaev, did not disclose fully Christology man mystery the divine nature of man, the dogma of man: Berdyaev believes that after Nietzsche and Dostoevsky can no longer return to the old Christian anthropology nor the old anthropology humanist, because with these great spirits, a new era, reaching the limits and conditions transcendental and transcendent humanism. The work of the two geniuses was open to the idea of the end of humanity and the Christian world problem antichrist. Antihristului proximity determines the Christian world to create a adevătată namely one Christological anthropology. Man must choose between the man absolutely, it is Christ and Antichrist .. The failure of Christianity to the modern tragedy of man is due to the insufficiently explained his

anthropology. For this reason, new Christological anthropology is called to reveal the mystery of man's creative vocation and provide a supreme religious purpose creative impulses of human beings.

6.3. The Tragedy of human being

6.3.1. The world as a necessity space

Drama celesto- Fall historical drama about ontological freedom, threw the man into the abyss of natural necessity of which was not able to save himself. It took God to take human form for man to be saved from the abyss of servitude and need naturale.Prin Therefore, the purpose of man is to be free from the world of necessity and constraints that people try to dominate by its laws and to enslave. Like Plato, Berdiaev distige two planes of existence: one spiritual, deep inside and another historic goal, exterior. The second symbolizes the first, but both are equally real. Affirming reality both plans, Berdiaev exceeds Plato, which historically held objective of the shadows, illusory. At first there was a unique world, "a single divine life". But by the fall, it was split into two parts, in this world and the other lume.Actuala world, our world be overcome and defeated, which does not mean enmity and hatred of the cosmos, but repulsed by the disease world, her captivity, which occurred with the transgression of the divine primordial couple.

According to Berdyaev, the world is a "great failure" as long as the conflict between freedom and necessity continues to exist and to win most times necesitateea.Acest Lucu enteritis but we must not abandon the fight, but rather must to finalize destiny in history. Human existence in this world entails a tragic conflict between earthly and divine nature. Overwhelmed by the chaos triggered by irrational forces of history, "designed out of its cycle of human existence," man deprived of the divine-human nature, getting to resign in a condition of sub-existence. Man is dehumanized, animalize, alienated, reified emptied from the substance and purpose to divine-human transformed into an abstraction into a number. Hipertehnicizată capitalist civilization, the twentieth-century totalitarianism, fascism, communism, extremism, wars, gulags are realities that led to the alienation of the human being at an acute spiritual crisis of contemporary humanity. Deeper causes of these

phenomena are spiritual, Christian religious consciousness consists crisis. Therefore, alleviation and cure of these sociopaths, these individual and collective disease is possible only through a spiritual revolution.

Generalized chaos, nationalism, extremism, racism, totalitarianism Berdiaev revolution opposes religious and moral reFOUNDATION divine human person. This is based on Christian spiritual revival Absolute Person who is none other than God. Therefore personalism, Christian humanism, human reporting model Christ could provide a solution to the current world reumanizarea

6.3.2.The Christianity and history

If the Greek conception, good was not linked to freedom, Christianity affirms that freedom is a good spirit. Christian does not resign, as ancient man in front of implacable destiny decided by the gods. In fact, without such a militant attitude, creative historical dynamism there. Ancient world before the coming of the Son of God in history, it was revealed the principle of freedom, because it was actually enslaved nature. Man relate to nature as a living organism, animated, inhabited by gods. Only Christianity was the one who freed man from the power of the lower nature, the power of demons. But this would have been possible only through sacrificial act of Divine Man, the God-Man, the Man as the second image of the Divine Trinity. It is true that archaic religions seek a rescue. Foreshadowing of Christian redemption existed in cults mysteries: Mystery of Osiris, Adonis mystery, the mystery of Dionysus, etc. These mysteries but were unable to detach man from the elements of nature and therefore did not provide a total spiritual freedom.

History considers Berdiaev, draws its judgment, enter a path apocalyptic, even if it's not an imminent end of lumii. Apocalipsa is not only a revelation about the end of the world, he is also the revelation of events taking place in bosom of history, which is currently an indoor court about the decision. Behind this contemporary tragedy, it lies our freedom, grace, but the loss of religious faith, detachment from Christianity.

6.3.3.The end of Renaissance and the humanism crisis

Signs of the end of the Renaissance is also manifested in artistic trends such as Impressionism and Futurism the human form in art Renaissance dezmembrează. Dacă there is a full perception of human forms, imitating the nature, art Picasso defy all the conventions, decomposes human being a dehumanized. Antirenascentistă and antihumanistic same attitude can be detected and currents theosophical and occult where individuality is sacrificed in favor of cosmic hierarchy represented by spirits. Rudolf Steiner, the man is simply a tool in the process of cosmic evolution This disintegration of human personality can not be overcome only by a Renaissance Christian by a return to traditional Christian values, the rigors of asceticism medieval spawned a great culture . Russia had a special destiny in the process of closing the Renaissance. The Russians actually had a moment Renaissance, they felt joy explosive creativity, but created determine suffering. Russian thinking character bears the stamp of a harrowing, contrary to the spirit of the Renaissance and humanism happy.

6.3.4. The concept of progress and the end of history

Progress not save history, not solve the big questions of human suffering and no human conflict. Berdyaev sees "progress religion" a genuine religion of death and the resurrection but one, for dreams of happiness progressives will not get than the latest generation of the pyramid progresului. Dimpotrivă creștină saving is based on the hope that history will depășirea tragic end by history, and this spiritual feast will take part in all human generations, fiid resurrected to enjoy eternal life. Civilization is by its technical structure, pragmatic deleted creative enthusiasm, looking for real life, marginalizing any prospect religioasă. Intre man and God interposes mechanization, leading ultimately to dominate the technique spiritul. Însă rise of civilization, as we have seen, is limited .For this reason will never be able to build a Tower of Babel. Christian philosophy of history is in essence apocalyptic. Arena history will be the fight between good and evil, between God and the devil fight which will culminate in the restoration history. History writes Berdyaev has a positive meaning only insofar ending History has an infinite development in our time.

6.4. The tragic condition of man in Condiția tragică a omului in relation to society.

6.4.1. The human relationship with the peers. Society .

Whether it is organized as a tribe, nation, state or church, society is impersonal. It is a theoretical abstraction invented by a group of individuals who compose it; a hierarchical structure in which people are clasificate. Societatea is incapable of feelings of joy or sorrow or shame or iubire. Capacitatea to suffer pain is inherent in every living creature, above all humans, but in animals and can in another way in plants, also, but not in reality the ideal values or collective. Man, the human personality is the supreme value; not the community, not collective reality belonging to the world of objects, such as society, nation, state, civilization, church A society of free men, a society of personalities, there is no monarchy, theocracy nor aristocracy or democracy, not authoritarian society nor liberal society, no bourgeois society, not socialist society: is neither fascism nor communism, nor even anarchism ..there is only one acceptable meaning not subject to, the word sobornost and this is its interpretation as interior concrete universalism of personality, not alienation consciousness in any corporate body outside

Cosmic Life has a hierarchical structure and hierarchy is reflected in social life, as it is organic connection with the cosmos. Therefore, any unraveling of the cosmic hierarchy atomized existence ruining general and private (state, nation and other social realities in the same way and person) and mechanical linking atoms in clusters or in collective.

6.4.2. The Nation

For Berdiaev nation is a category concret- historical and not abstract sociological mystery which can not be understood by those who operate with concepts of psychological type and sociologic. Națiunea not be subject to rational determinations. Being the nation can not be exhausted neither by race nor language, nor by religion nor by territory or by state sovereignty. Nations are historical formations, but they are rooted in nature, in the depths of existence. The historical reality is a step hierarchical

cosmic life. Therefore, the nation is not simply an empirical phenomenon, but rather is a mystical body, a form of noumenal historical process.

6.4.3. The Sociologism

In the nineteenth and twentieth centuries we are dealing with an increase in social community spirit, and individualism, the loneliness personality. Berdyaev believes that the two are closely connected, both variants, though seemingly opposed, the same disunity of the world, expressions of the same states necosmice world. This is especially noticeable in sociologism Marxist. Sociologism is for Berdyaev expression of human slavery; slavery it opturează freedom and creative enthusiasm. Domination "social" of consciousness is something outrageous, because this construct abstract, impersonal masks the true reality, does not leave us the time to reflect on questions ultime. Marile human values are replaced with false. Positivism and sociology that relies on the gap between man and the cosmos, the attachment island which is isolated in reality unconsciousness of man and the cosmos. Politics, social practice of this world is neither free nor creative because it comes from "evil necessity" is ultimately an act of obedience to the evil consequences. The main lie of any "policy" is, according to Berdyaev, in that it claims every time it provides a new form of community, although it is only the expression of ancient divisions, the necosmicității world, "adaptation need bad" . "Policy" is devoid of ultimate reality, the foundation metafizic. Ea not "touch the roots of existence" is not a path to a new world, to a new life, but this does not mean of course that this policy has its place in a society .

6.4.4. The people slave of the society

Berdyaev sees society as a reign of objectification, alienation spirit of submission to determinism. Only the spirit is sacred in the reign of subjectivity and freedom. In relation to society, man is a slave dependency, and that dependency is created even himself by hypostasis company with myths. Social influences and suggestions adversely affect the religious beliefs of man's moral judgments and even knowledge. Paradoxically, the man is a natural being, social and spiritual beings free and

enslaved, qualities and major defects, inclined to self-sacrifice for love, but for selfish attitude, a being both despicable and sublime itself bearing the image of God and the image of the natural world. That is why man can not be addressed and defined only by its relationship to God, nature and society.

For humans, the company is a specific object of exterior. Society needs also to be transformed into a subject that expresses the interior plan, community and social omului. Comuniștii character, as well as Fascists deny the tragic conflict between personality and society, it is only due to the class struggle, which is not true that the conflict will be definitively removed only in the kingdom of God. Deeply human tragedy is not determined by the difference between social classes, but is being forced to live in a natural space objectified, where forces need to act more on him than freedom. Freedom is not given human society, but belongs to man in virtue of its spiritual being. Therefore, the company must renounce any totalitarian tendencies and accept human freedom.

Great spiritual revolution which freed man spiritual hegemony society and the state was made creștinism. Această revealed religion in human spiritual principle is subject to neither the world nor nature nor society, but only God. True, later in history, Christianity has suffered from distortions against state authority, which attempted to enshrine. Problem freedom insoluble in materialism can be found only in the sphere of religious socialism. Human tragedy persists even disappear forms of exploitation of man by man, even if asupritoare. Oricum classes disappear, then will be a new blanket privileged holders of power, a new bureaucracy, "class managers". Therefore, socialism can solve basic problems of human existence. After biological needs of man will appear fundamental spiritual problems, questions about the meaning of life and its finitude because, ultimately, the goals of human life are spiritual and not social.

6.5. The tragedy of people in relation to politics forms

6.5.1. The Collectivism

Collectivism annihilates first person. Through him, the man is lost in the being impersonal, neutral, in that das Man talking about Heidegger. The team is not a reality but a consciousness targeting people and groups towards a common idea. Collectivism is a false state of consciousness that creates pseudoreality. The main feature of the so-called collective reality is that they are devoid of an existential sensitivity, they are not capable of suffering or joy. No church, no nation and no working class can not live suffering or joy. Such feelings are experienced only by people who make up these formations superpersonal. After Berdiaev socialism originates in the Jewish religion, eschatological myth is related to the Hebrew people, the duality of conscience tragic. Evreii deep, spiritual in nature, have a sense of collectivism, because his spirit was alien Hebrew idea of individual freedom or individual guilt. There was only people blame God. Collectivism is a character antipersonalist not respect the personality, whereas personalist communitarianism has size, is identity and community spirit of personalities. Particularly serious is the fact that it was "collectivist" are subject to socialization and collectivization not only economic and political life, but also moral conscience, thoughts, creations, forms of moral behavior, in other words, we are dealing with the transfer of moral conscience of deep spiritual being outside, to what is collective. In conclusion, collectivism is a one-dimensional social phenomenon. He goes, not the transfiguration of this world into the kingdom of God, but to the affirmation, within this world, a kingdom without God and therefore without man, but God and man are in an indissoluble relationship.

6.5.2. The contradictions of marxism

One of the biggest contradictions of Marxism is, after Berdiaev in that it recognizes teleology, the reasonableness of the historical process, the sense of history, to be realized in future society. It is clear that the idea was taken from Hegel also justified by the fact that based on the principle of universal history, reason. Marxism introduced the matter the reason, meaning, freedom, creative activity. But this also means that philosophy is Marxist materialism and its presence in its name denotes an obvious forcing terminology. Therefore we have to do if Marxism rather a hylozoism with enthusiasm matter with idealism special type than a pure materialism. The very

term "dialectical materialism", a contradiction in terms, because it is not possible dialectical matter. There are only a dialectic of reason, spirit, consciousness.

Berdyayev believes that the dynamism and efficiency of Marxism-Communism is because Marxism folded structures religious. Philosophical Russian strategic sets of Marxism religious following features: a rigid belief system, despite practical flexibility; distinction between orthodoxy and heresy, immutability philosophy of science, the holy scripture of Marx, Engels, Lenin and Stalin, which can only be interpreted but in no way questioned; division of the world into two: the faithful, faithful and unbelievers, infidels; Communist church, organized hierarchically, receiving directives from above; transfer the moral consciousness of the supreme body of the Communist Party on the council; totalitarianism exclusively religious origin; fanaticism of the faithful; excommunication and execution of heretics; prohibition of secularization within the collective of believers; recognition of original sin.

6.5.3. The Russian revolution

According to Berdyayev, any revolution is hostile spirit of freedom. Therefore, during the revolution, did not develop the spiritual creation was not known religious and cultural revival, not have developed science and art. Revolution, by its nature, it is a fact of mind. The Russian revolution is in its opinion Berdiaev price paid by the Russian authorities who have fulfilled their duty to the people, but also by intellectuals animated overly spirit secular and ghosts damaging. Revolutions are inherent historical development of a people but they bring out unfortunately baseness of human nature to many and only to a lesser extent Antrim heroism. Every revolution is a product of destiny, not freedom because she expiază past sin, a sign of lack of creative spiritual forces able to perform social reforms.

If revolution implies violence, assassination of vārasare blood repeal freedoms, concentration camps, etc., then it is understood that should evitată. Pe the other hand, the revolution may be in certain circumstances and necessity implacabilă. În the only thing we can hope for is to be less bloody. Man's appearance truly new requires a

spiritual mutation, involving in turn the existence of a spiritual core based on moral values and creative. Human beings will never cease to suffer until he consents that perfection and harmony can not be achieved only in the kingdom of the Spirit and not the kingdom of Caesar, where freedom is *înlăturată*. Socialismul, for example, it is a social utopia that is based a messianic myth, impossible derealizat kingdom Caesar, even if liquidated class inequalities, which, indeed, are sometimes unacceptable. The final victory of the kingdom of the Spirit implies a total reconfiguration of human consciousness, a recreation of being, which is why it can not be realizată than an eschatological perspective

6.5.4. Democracy

For Berdyaev, democracy is inconsistent because it is based on a principle quantitatively, not qualitatively. Democracy holds number one will not objective. Collect the mechanical votes that results from this, however, is not shared commitment of the people's will organic, because it can not be expressed by arithmetic. Will people is revealed in all historical life of a nation, its overall shape culture. For Berdyaev, popular will to be one and common there than in organic field of religion, the unity of the faith religioase. În plus generation are not the people who vote .

6.5.5. Aristocracy

According to Berdyaev aristocracy has ontological very deep compared with democracy, for example, which is the noumen and not the phenomenon: "The aristocracy, as a way of driving and supremacy of the best, remain for ever higher principles of social life, democracy is for Berdyaev, a form of leadership that can turn at any time into a tool of interest. The best are replaced by those who serve bine. Neavând ontological content, democracy can serve the purposes of the contrare. Nu same can be said of nobility and aristocracy that means quality. Aristocratism both inner and outer, is innate, and not acquired. Property aristocratism is generosity, not avarice. True aristocracy can work for others, for man and for the world as it is not ruled by the obsession ascension, she gave up the home stands

Aristocracy as related to divine grace genius in the sense of having a spiritual origin, not due to merit and talent belong personaleGeniul spiritual aristocracy, because talent is genius and vocation, they do not acquire the merit earned through work. Genius and talent are given birth by spiritual origin and spiritual inheritance.

6.6. The seduction of the state .The tragic condition of people in relation to state

Enslaving power of the state is huge high that is hard to resist in front of her. The man is obsessed with the dream kingdom but this kingdom make him his slave. Temptation kingdom is one of three that Christ refused them in the wilderness. From the high mountain, the devil shows Christ "all the kingdoms of the world and their glory" offering her Son to worship God but rejected that temptation. But unfortunately Christians have not listened to Master and worshiped the face kingdoms, mistaking the kingdom of Christ with the kingdom of the world or making the two one. Christ impels people to seek God's kingdom and God's truth. But Christians have a chance to correct what Jesus said, as the words of the Grand Inquisitor in Dostoevsky's novel.

Christ's words: "Give to Caesar what is Caesar's and to God what is God's" is generally interpreted as a reconciliation between the kingdom and the kingdom of Caesar Dumnezeu.Există a contradiction in this interpretation if we think that the whole life of Christ was marked by the conflict, actually went to the extreme. These words evangelical and Pauline formula: "there is no authority except from God" were often misunderstood. The first formula: „ Render to Caesar the things that are Caesar's "by no means a religious definition of Caesar and the kingdom sale.Avem here to do only with the differentiation of the two spheres and the inadmissibility of their confusion. The second formula: "there is no authority except from God," has always justified servility to state power and opportunism, things that are basically foreign to Christianity. This formula has no meaning Pauline religioasă.Ea is reduced to a purely historical and relative size, as determined by the situation of Christians in the Roman Empire. State power has religious basis. Ontology power comes from God. This affirmed brilliant apostle Paul, "all power is from God" or "does not bear the sword in vain who commands". Denying these ontological origins of cosmic

power means rule violation. But the state is not infailibil.Dimpotrivă village can be dishonest, subjective, unfair.

A final victory of the Spirit of Caesar is unthinkable in frames of this world, because the Spirit is permanently alienating objectification and the world always must return to own and depth just like the Hegelian system. The final victory of the Spirit upon Caesar is however possible only in eschatological perspective idea of sovereignty in all its forms, be it the sovereignty of the state, theocracy, monarchy, aristocracy, democracy, communism is an idea that favors human servitude, being considered by Berdiaev very source of servitude. The idea of sovereignty is an idea hypnotic, an illusion born of the objective world, the world of slavery. Such an idea can not be considered sacred because there sacred objective world, composed of idols. Spirit embodies not never states, but in the human body, in the community of people, human creations in person and personality. Obviously, Berdyaev denies state role .Dimpotrivă, is convinced that the state must always retain their functional importance, even if it is relative.

State, as his "positive kingdom" of this world, "the city land", not only is the essence of creative, but creative persecute any movement. Evangelical legitimate prerogatives State condemning sin, but it is far to justify a state organization that condemns creative activity.

6.7. The man slave of the war

War is inevitable inherent in any state structures so that an objective history of humanity coincided with a history of wars. According to Berdyaev, the war takes a hypnotic state collectively. Sovereignty, capitalism living industry war, nationalism, extremism of all kinds război.Analizând inevitably lead to war causes and conditions, Berdyaev speaks of irrational attraction, the instinct of belligerency, seduction war masses DSE people can not be He went to war than paralyzing their conscience, exercising over them a kind of hypnosis, subjecting it to a psychological and mental intoxication and keeping the people under the threat of terror, inventing false enemies.

Life in this world, writes Berdyaev, is a struggle. War is one of the "noble forms" of the fight, though, acknowledges the philosopher is "a terrible form." War is by nature antinomic, contradictory because on behalf of life and death however like gospel truth is part of the subjectivity, not the objectivity, is a revelation of the kingdom of freedom Dumnezeu. De that command "Thou shalt not kill" applies to both individuals and human societies. But in order to comply with this commandment, human societies must abandon the objectification of human existence and slavery which it generates and radically change the set of values in favor of personalism. The concept of "enemy", which played an important role in human history, is, according to Berdyaev, a creation of objectification. If we see the enemy a subject, a living and real, a human being like us, war becomes impossible. War is only possible when people are transformed into objects. The armies that kill each other there topics people.

6.8. The tragic condition of man in relation to freedom

6.8.1. The freedom 's contradictions

Berdiaeviană is par excellence the entire work, as has been said, a eleutherologie, ie a science of freedom. This is fully justified for creștinn philosopher, if we think that the game of freedom are employed not only lumea.ci man and God. A unique position to classical theories on freedom is Berdyaev when distinguishing between free will and freedom. According to Russian philosopher, freedom must not be confused with free will. The problem of freedom is not restricted to human action to you and choose what is commonly called free will, because it provides a fdormă of slavery rather than freedom utentică. Omul gets a true freedom only through divine grace and is open only "when no longer required to choose". The concept of free will is reduced to a value strictly pedagogical, legal, utilities, empowering man. Therefore, free will take a practical size and social, while the question of freedom is a religious and spiritual connotations.

Physically and mentally, freedom can not manifest, natural world, material is incapable of true freedom. Freedom manifests itself in psychic reality only insofar as it manifests in the spiritual world. Freedom occurs when the soul is absorbed by the

spirit and the spirit penetrates the soul. Reason but seeks to suppress mystery. Freedom can not be discerned only from its year only. Freedom issue to be addressed beyond reward and punishment, salvation and failure beyond disputes between Augustine and Pelagius, between Luther and Erasmus beyond disputes about predestination. Freedom to cause man from within, from the spirit, and not from outside. Spiritual principle in man is true freedom, while denying the spirit, is the negation of liberty. The roots of freedom are in the kingdom of the Spirit and not the kingdom of Caesar. Objectified world, the kingdom of Caesar is an oppressive world. Freedom occurs not when the man must choose between a situation or another, but when already made the choice.

6.8.2. The meon freedom and final freedom The tragic dialectic

St. Augustine Berdiaev take dichotomy that distinguishes between minor and *libertas libertas major*, good and evil, freedom of choice and freedom for the good. Berdiaev will talk and he does two freedoms: the freedom which proceeds from nothingness, the nothingness original is a form of *libertatea* irrational freedom and freedom uncreated final rational. God is the ultimate reality, since There exist a native nothingness that precedes and determines it. Freedom is rooted not in being but in previous abyss, into eternity

Uncreated freedom is necessary for man to be able to respond freely to *Dumnezeu*. Această original form of freedom is present in the primordial act of man's fall from heavenly space. Fall can be understood only through freedom that does not depend on God. If man would only have that form of freedom created and offered to God, then, according to Berdyaeu, it would be impossible to explain how God opposes human being through a power received even from him. It is also incomprehensible God himself endows man with a gun, which he will use to resist. Therefore alienation of man from God and rebellion can not be understood except through freedom independent of it, so in that uncreated freedom which remains completely inaccessible divinity.

Concept of Berdiaev of freedom is extraordinarily deep and original even if the opposition sometimes doctrine creșină of freedom that freedom, far from being uncreated and former Trinity is primarily a quality or attribute of God, it is an

uncreated energy of God will endow man. Creșină dogma speaks of uncreated energy of divinity and not something external that have originated in a dark abyss and irrational to oppose God. His idea Berdiaev that man can not serve God than by freedom uncreated, otherwise God would be responsible for the appearance of evil, freedom reducing just one game tautological senseless that God would answer his own can be theologians countered by the fact that human freedom is a gift given to man in his creation by uncreated energies and it is not uncreated and absolute freedom of people and the divine Being.

6.8.3.The freedom instituted by Christ

Mystery freedom is closely linked to the incarnation of Christ, which was in turn an act of divine eleutherologic. The third form of freedom, instituted by Christ reconciles the other two. Son Freedom freedom is the source of all humankind, for the Son of Man is the Absolute, the whole spiritual race of people is united only spiritual man

6.8.4.The man slave of de being

Metaphysical discourse has always tended to be an ontology, philosophy of Being. We are dealing with a bi-millennium tradition that begins with Parmenides and Plato continues, reaching nowadays. Adept primacy of freedom over Being, Berdyaev believes that true philosophy is existential philosophy, not ontologismul. In Parmenides, in Platonism, in ontologism, being authentic, the ideal is a universal and general, while the particular and the individual are derived, subordinated and illusory. Just ideal, the idea is regarded as a genuine reality. Multiple and individual world is but a secondary world, a world where being contaminated by non-Being. Russian philosopher believes that truth is just the opposite: "this world empirical objectivity is rule" General ", the necessary law, rule that the individual and the particular is constrained by universal principles, while the spiritual world is the rule of the individual, the particular person and freedom. "General" who exercise restraint objective prevails not only in the empirical world and is absent from the spiritual

world. Contrary to what is often believed, the spirit opposes "General", he knows only individuals.

Eventually, we must choose between the two types of philosophy: one that recognizes the primacy of Being liberty and freedom award the primacy of Being. It is understood philosophy that postulates the primacy of freedom over being is personalism practiced and Berdyaev, while philosophy that postulates the primacy of Being is a philosophy of impersonalism. Ontology that recognizes the absolute primacy of Being is a deterministic philosophy. This infers freedom of Being, makes a determination Ființei.Prin freedom thus being ideal appears as a necessity, not allowing any break, a continuing need, as an absolute unity. Freedom, however, Russian philosopher replied, not leave deducted from Being, because its roots are not fixed in anything, it is bottomless, being immersed in our Being.

According to Berdyaev, Christianity has a personalist foundation because it is against the rule of Being "General" .de that person unites with God as would unite with a person and not an abstract being. God is with the person and not with Being

6.8.5.The god and the freedom.The man slave of God

Berdiaev make a first distinction between God and the human idea of God, as existing between God and God obiect.Adesea, human consciousness, objectified divinity. This was the man God objectified subject of adoration servers. The paradox here is, Russian philosopher, that God is a God objectified alienated from the man dominates and while God created man finite and limited and reflects exactly what the man bounded and limited him. In other words, man becomes the slave of what he himself objectified and externalized. Feuerbach, although not solve the problem of divinity, was absolutely right when he said that man creates God in his own image giving it not only what he is best in it, but what is worse.

The idea of God as it appears in human consciousness, bears the stamp of anthropomorphism and sociomorfismului. If we perceive God as a master and man as a slave, we operate in a thinking type sociomorfic, while God and his relation to man are radically different social relations, dominance is a strange thing God . In

conclusion, theology objectizează divinity, God sends him self in space, space transcendent. Intimate place is transformed into a celestial monarchy, the Almighty reigns authoritarian and complacent. This is definitely a type sociomorphic representation that has nothing to do with divine reality.

6.8.6. The man slave of civilization

Man is not only the slave of nature and society, but also of civilization. Man created civilization to release the power of natural forces, invented tools in order to interpose between himself and nature. But as a result of weakened instinct; human body began to deteriorate after the fight nature, organic replacement weapons Technical weapons. But in order to carry through this ideal man has not ceased to oppress, creating relationships from master to slave. Man feels chained to the rules of civilized life. All existence is objectified in civilization, in that it is designed to exteriority. Man feels crushed and enslaved not only the natural world, but also of world civilization. Servitude to civilization is but another aspect of servitude to societate. Avem dealing with a civilized barbarism, a creation not "nature", but the machine of mechanistic. As industrial technology improves, this civilized barbarity worsens.

There is an important distinction between civilization and culture. Word civilization origins of Latin (civis), highlights the social nature of the process designated by this word. The civilization should be designated social and collective process and through culture rather individual process and depth. Civilization meets a high level of objectivity and socializing, while culture is associated with the idea of personality and wit. Culture is about the excellence of human creative activity.

6.8.8. The man slave of himself

Slave of the objective world, man is a slave to his externalization fund because he is subservient idols which were created by însuși. Deși man he blames external reality to which he feels enslaved, its ultimate source is slavery's inner in his own egotism. Self-centeredness is the original sin of human alteration of the true relationship between "I" and "other", ie God, the world and people, between the person and the

universe. It causes a false perspective on the world and all that is real in the world, being unable to perceive the true reality: "Self-centeredness is a state of disintegration of the person. Man is not only egocentric slave his lower nature, animals: this is the most rude egocentrism; it can be a slave to its superior nature, which is more important and more disturbing. The man is a slave to his ego refined far from his animal self, slave sublime ideas, his elevated sentiments, of their talents.

Egocentric man always falls slightly objectification world because the world sees only means that it is dependent on it. But more often, human slavery against itself takes the form of individualism. The word derives from individual individualism, not the person. Therefore, individualism does not mean asserting supreme value of the individual, freedom and defense of its right to make vital possibilities. Person requires integrity and unity, self-control, victory over slavery. The person is a whole, while the objective world, which is hostile consists of various fragments. Only the total person, being superior, is able to conceive of itself as a whole and to oppose everywhere outside world. Enslaved man himself, man is always a slave of himself a man whose unity was shattered. Any servitude, whether it is a low passion, whether it is a lofty idea, always results in loss of the spiritual center.

Person includes universe embraces the objectification plan, but that of subjectivity, of existențialității. Person is rooted in the rule of freedom, ie spirit, where do the forces draws its needs for her work. While individualism is rooted in objectivity in the social world and the nature.

6.8.9.The seduction of nationalism .The man slave of nationalism

Nationalism exercised a great attraction thanks to a deep sense of emotional life rooted in national omului.Egoismul as Solovyov called nationalism is just as reprehensible as personal selfishness, being also an important example of objectification. Selfishness, pride, will power, hatred of others, violence, etc., passed, then it is done by a national assembly, are virtues because the nation is allowed everything. Then, unlike the ephemeral nature of human life, the life of the nation may take millennia which extends evident nationalism.

Personalist philosophy states that "existential center", "body consciousness" is the person, not the nation or in another collective reality. In other words, says Berdyaev, not the person belongs to the nation, but the nation is part of the person is included in the person as a quality content. Nationalism reach slavery, the nation is actually one of the human idols. But the nation's sovereignty is a lie, either left or right. Although people closer to nature and work, and it can become an idol and a source of human slavery. Populism can seduce by calling human weaknesses of different forms mystical.

Nationalism is a sin that threatens the image of God in man. Christianity teaches that we must see a brother in every man of earth even if it belongs to another naționațități.

6.8.10. The man slave of aristocratism

Aristocrats (from the Greek adjective whose suprelativ is hanging Aristos) are, by definition, the best, the noblest. Berdyaev distinguishes between social aristocracy and spiritual aristocracy. People can not acquire mass suddenly aristocratic quality. Qualitative selection is done in small groups. In these groups there is a culture of high, refined feelings and morals. Berdiaev highlights the positive role of the aristocracy speaking of a certain nobility, generosity, education, prone to condescension and indulgence of this elite own qualities, traits upstart, trying to climb, ignore them. Contrary to the rules of the aristocratic world, Christianity asserts that those last shall be first, principle disoriented scale of values antiquity. Along with positive traits, Russian philosopher looks and features less acceptable aristocratism like insolent attitude towards inferior contempt work, pride of race, sufficiency, tend toward isolation, closing itself exclusive orientation to the past.

Caste means for a human servitude. A caste or aristocratic or bourgeois lead to depersonalization omului. Berdiaev feels that there is good social classes; there are only good people, and that to the extent that they manage to get rid of the spirit of class or caste and choose to act as individuals.

6.8.11. The seduction of burgher live. The man slave of property

Bourgeois accepts only things visible and tangible world, aspiring to occupy in this world a sustainable situation and sigură. Burghezul is, according to Berdyaev, man of the world, king of the earth. It is anchored in the final and that is why fears of infinite extensions. Bourgeois is defined not by the fact of being but through him to have. According to this criterion will judge him on others. Bourgeois is rich material, but hold high positions in society's wealth, with whom he formed an indivisible whole, not what is that person's. Person is independent of ownership. Bourgeois is insensitive to the problems of eschatology; for him, eschatology is a phenomenon that I can remember the end of this reign, while he wants to stay forever in the position it has today.

6.8.12. The man slave of revolution

Revolution is a phenomenon that occurs in all ages in the destiny of human societies because objectified world there can only be a provisional balance and wellbeing apparent and fragile. Revolutionary movements antipersonalistic, reactionary spirit did not freedom, individual, personal judgment. Although against despotism and tyranny, revolutions always came at a time, dictatorship and tyranny, suppression of freedom. The tragedy of the revolution, its fatal failure is that transform the man wants to make a new man, which is not possible objectified world. For this reason all revolutions have failed. Obviously this does not mean that revolutions are meaningless. Revolution brings both good and bad in the sense that certain forms of slavery disappear but later emerged. There is, after Berdyaev, only one true revolution, radical and profound, who tries to turn people's consciousness but revolutions that took place in history produced no change in consciousness, remained in the plane determination.

6.8.13. The Collectivism as a slavery source

Man is part of several social groups: family, class, profession, nationality, state, etc. but collectivism century universalized social groups, forming a single community will be centralized supreme values. Collectivism, says Berdyaev, becomes a kind of church except that the church recognized the existence of individual and personal consciousness, while collectivism relies on group, an abstract impersonal

consciousness. Man dreams of a perfect life because it keeps at inconsistent memory space and heavenly image of God whom I contemplate face to face in the garden.

This is why people from all historical periods have created utopias, trying to put them into practice. Utopia is nothing but a false conception of the kingdom of Dumnezeu. In this kind born theocracies, Marxism, communism, fascism, etc.

6.9. The man and the cosmos. The tragic condition of man in relation to nature

Although it is a natural being a physico-chemical structure, although it is subject to any material thing, destruction and death, man is also a spiritual being who bears within him the image dumnezeiesc. In this reason, the condition of the natural world can not be than tragic. Man is not only an object among objects of this world, but is a subject that can not be derived from the object. Thanks to its spiritual principle, man is subordinate to nature and therefore does not depend on it, even if its forces are able to destroy it. After Berdiaev entire civilization is only a sum of victories over human slavery in the nature and its forces. Man fighting against nature that threatens aservește and tries to humanize Verse natural make weapons to fight them, inventing technical civilization.

In contrast word meanings such data by other philosophers or the positive sciences, Berdiaev meant by nature "which is contrary to freedom" order of nature distinct from freedom in order rus. Marele philosophical concept of dualism is not the natural and the supernatural nor the material and psychic nor of nature and civilization, but the nature and spirit of nature and person of objectivity and subjectivity "This world" means slavery, a bondage beings, not just humans, but also to animals, plants, minerals, and stars. Therefore, man can not escape from this deadlock only through spiritual principle expressing his connection with Dumnezeu. Doar this way may acquire independence, both natural as well as to the need to dictatorship technique.

6.10. The theodicy problem at Nicolai Berdiaev

Nicolae Berdiaev has devoted attention to the problem of suffering in its work, conscious being to the fact that the existence of evil in the world are a powerful argument against faith in God and in favor of atheism. Berdiaev invests autoritate

suffering with cognitive methodical deeper than the Cartesian cogito: "I suffer, therefore I am. This really is more accurately and deeply than Descartes's cogito ". Nicolai Berdiaev holds that only one conception of philosophical stoicism and two religions: Buddhism and Christianity offers a reasonable explanation to the nature and meaning of human suffering. While Stoicism and Buddhism take the world as it is without having to propose transfiguration, changing her Christianity transforms suffering, it gives a sense pedagogical and ultimately soteriological early as the very Son of God suffered to redeem the world from sin. The so-called harmony of the world is a false idea. Around us it is actually only disharmony and disorder; rule of reason the world is essentially irrational and madness reign. Here we are dealing with a "false aestheticism". It costs us too expensive. Dostoevsky proves that is not only a brilliant novelist and a brilliant theologian RLC to attack the idea of world harmony.

Rational theology believes Berdiaev not only created a false system of theodicy, but created a false doctrine of divine Providence in this world performance. World conditions does not justify the optimistic doctrine of Divine Providence nothing in this world theodicy problem remains insoluble objective world order. It can not be solved in existential, in which God is revealed as love and freedom as love and sacrifice as a God who suffers with man, and fight alongside them against the unjust suffering of the world. In conclusion, according to Berdyayev man in this world is part of a tragic destiny, crossed suffering because of the freedom with which he was endowed. Suffering is however seen as a "school" that man is forced to pass, with the Christian view of eternal life. Although not always the concept berdiaeviană dogmatic axioms of the Church, he fails to show in his work, simultaneously grand and tragic destiny of man.

6.11. The tragic condition in relation to technique

After Berdiaev in the history of mankind are three stages: "Natural and organic age, the age of the culture and the actual mechanics technical age. Each of them corresponds to a particular attitude of mind towards nature. in the first period, the spirit is immersed in nature; the second burst and form a private sphere of spirituality: the third, finally, she founded her empire and reaches to one master.

Contemporary human tragedy leaves that creature rebellion against the Creator, refusing to obey. This phenomenon is present in all processes of rationalization, including in the car. Consequences technical civilization on the human soul and our cosmic habitat are dezastruoase. Maşinismul who triumphs in table overturns capitalist civilization values.

The technique breaks down the image of the human being, man programmed to a new form of slavery. The ICEP, the car was designed to release the man likely to make them work easier, but in the end it managed to turn it into unemployed. Hipermecanizarea, mechanization means end of period ends. Humanity has lost contact with the ground: "Man does not live closely stuck to the ground, surrounded by plants and animals, he lives in the midst of a new world metal breathes a different air, a destructive atmosphere. The machine has a fatal influence on the soul and, at first, it gives a nice emotional life, human emotions fully decompose.

6.12. The crisis of society and the New Middle Ages

Berdiaev's anthropology attempts to provide solutions to the problems faced man: accepting suffering, creativity, achievements mercy genertor asceticism and faith in Christian values. Love of God and the prospect of immortality are strong arguments for a man to see a sense of life. Crisis of modernity, social tensions, human suffering are offered Christian solution: not the kingdom of this world is that we have to conquer, but rather the kingdom of heaven, and be replaced by a political revolution revolution and transformation individual mind. Bet Renaissance man himself, without taking into account Providence asumânsu and evident that all the risks and penalties divinity. A rebirth is truly Christian spirit existed in the Middle Ages, centuries XII and XIII. Mysticism, philosophy and literature, represented by St. Dominic and Francis, Joachim de Flore and St. Thoma Aquinas, Dante and Giotto, have reached a level unmatched in subsequent periods.

Issued a post-Renaissance man but the creative energies of the separated man from spiritual sources of life; it was expected that this triumph of the natural man to lead the creative sterility at the end of Renaissance humanism to self-destruction. It takes creative power regeneration and this is only possible through a new era of religious asceticism, Berdyaev does not deny the creative force of humanism and modern

Renaissance: Leonardo, Michelangelo, Shakespeare or Goethe etc. Humanistic experience was undoubtedly a substantial moment in the destiny of the human spirit. However, according to Berdyaev, this experience was not total truth. It sent desfigurating. In this reason, Russian philosopher proposes a return to a New Middle Ages. The world is currently in the early era of darkness that ends revelation of the Son and Spirit revelation will occur era. Proponent of the idea of continuous revelation, like so many other religious thinkers Russian Berdyaev says that Revelation is not over and we must expect a revelation of the Spirit which will be preceded by new Middle Ages, an age of germination human creation, continuation of divine creation. Russian philosopher trying to be as objective as possible in relation to the old Middle Ages, in the sense that he sees not only values and shortcomings, negative aspects: barbarism rough, cruelty, violence, slavery, ignorance in knowledge positive nature, the image of a God punitive hell etc.

In the new Middle Ages, considered Berdyaev, knowledge, morality, art, the state, the economy must become religious. Church will engage with all forces in a Christian transfiguration of life: The new Middle Ages will be only able to overcome atomism modern history. New Middle Ages, as the old must be hierarchical in structure, whereas modern history rejects hierarchism. Man is not a single atom in the universe, but a member of an organic hierarchy.

6.13. The tragic condition of man in relation to eschatologic moment

A major earthly and heavenly, immanent and metaphysical, that divided history into two, was the incarnation of Jesus Christ. But after the death, resurrection and ascension to heaven, mankind is heading for the second coming of the event must final end world history. Christianity is a religion messianic and eschatological, dynamic and progressive in the sense that spiritual. It is a movement toward an end, which will be a new beginning, a restorative act of being and the cosmos. Human history is permeated by the idea of search kingdom of God. History itself, says Berdyaev is actually a movement towards the kingdom of Dumnezeu. On the other hand, the kingdom of Heaven is to be found in history.

The link between the two worlds was achieved through the mystery of the incarnation of Christ in the world whose divinity has achieved so corporeal and spiritual but nevertheless coming of Christ did not mean immediate descent Empire Divine on earth, this is just a promise Empire Divine End this world for Berdiaev is nothing but the final overcoming of objectification, a complete restoration of freedom. Thus will be a reconciliation of God and man. The nature and destiny of man is to Berdiaev, eschatological. Man is God for the world and not of this world obiectificării. Eschatological perspective is not limited to the prospect of a final goal, distant world, it includes in his opinion every moment of life. History provides space for the ethical and creative tensions and battles of man and God. It is a tragic struggle that pushes for End history. History makes sense Berdiaev, just as it ends. Therefore, the true philosophy of history can only be eschatological meaning that historical process be understood only in the light end. In Berdiaev's philosophy of history, apocalypse, the end of history, is seen actively pasiv. Viziunea not active stresses that human activity end of the world depends on the outcome of divine-human activity. An active eschatology, an apocalypse active justification creative power of man.

Concluiuons

Berdiaevian man is approached by unity of microcosm and macrocosm that is the meeting point between the human and God divin. Raportarea comprehension is crucial to human existence. Berdiaevian God is not an infinite entity that appeal only when we want to purify our soul, but our father in spirit, is our Creator who reveals in his infinite love, the greatest truth of his creation. Berdiaev believes that the Fathers have altered the message Christological in that they made rather a presentation of the divine attributes than a revelation of human nature of Christ and therefore the divine nature of man because they were overwhelmed with humility and shyness before divine act redeeming the world from the burden of sin of Adam. The human person is a universe without limit, uniting the finite with the infinite, being both unique and unrepeatable. All this is part of its mystery. A person may not be known in terms of anthropological sciences because they posed a man only from a certain perspective, not as central topic of this world.

Given its condition of being created, the person is subject irreparably creative act. Only this occupation being created can approach and be like God. Fundamental human mystery is freedom. Existence person has the requisite freedom. God is the guarantor of personal liberty and it fereșete man from enslaving power of nature, society, the kingdom of Caesar and the world obiectivității. The tragic destiny of man is determined by its location in history. Flirting with the spirit of pantheistic philosopher Russian considers man as divine by "nature" was because it manifests that freedom uncreated, understood as a priori existential, which springs from nothingness origin. There are human identity, both nothingness originally as and Dumnezeu. Libertatea uncreated, is identified with what is divine about that om. Este force beyond history, a force "metaphysics and Metahistory".

The tragedy of human existence lies ultimately in size theandric. Man is history with all his being, but at the same time is subject Metahistory. There substrate abysmal human being can be "masked", "mitigated", but does not disappear niciodată since I had to do in this case abyss creative freedom. Berdiaev previous postulates freedom being. It is related to differentiation and objectification, while freedom is related to wagging original and reveals his secret in the creative act. The novelty that we bring this work to other texts about Berdyaev in Romanian, is in addition to the detection of work berdiaeviană ideas about the tragedy of the human condition and commenting on them from a multidisciplinary approach, ie, theological, philosophical historical and trying to systematize work of Russian philosopher. On the other hand, as theologian and priest passionate work of Berdyaev, I tried to keep a balance between criticism aggressive brought the official theology of this great philosopher and theologian Russian and brilliant his philosophical ideas and theological marked religious thought and secular the twentieth century.

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