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## Truth, Good and Beauty: Categories of Mykola Berdyaev's Eschatological Metaphysics, as an Alternative to the Value Chaos of Contemporaneity

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*Hakikat, İyi ve Güzellik: Mykola Berdyaev'in Eskatolojik Metafiziklerinin Kategorileri, Çağdaşlığın Değer Kaosuna Alternatif Olarak*

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**Abstract:** The “truth”, “good” and “beauty” categories in the eschatological metaphysics of Mykola Berdyaev (1874-1948), the philosopher of the Kyiv School of Existentialism, define the qualitative and value dimensions of the human person and accordingly structure eschatological epistemologies, ethics and aesthetics. They are opposed to the globalization principle of the technified civilization of the quantitative capture of space and time, which caused total differentiation and organized chaos. Berdyaev considers the solution of crisis contradictions through the lens of teleology and aesthetics because the main problem of the civilization crisis is that the consciousness of people is directed not towards objectives, but towards the means of life. Yet the ultimate goal is to transform life into ontological beauty, otherwise, the dominance of economism and technicism will lead to the establishment of a dictatorship and technical apocalypse. This gives reason to believe that aesthetics is the basis of Berdyaev's existential personalism and to introduce a new term “eschatological aesthetics” into his scientific discourse.

**Keywords:** Wisdom, eschatological aesthetics, harmony, economocentrism, fake, lies.



## Introduction

In 2006, Alvin Toffler, a famous futurist, stated that the economy, as part of a complex system, would be put in its proper place, and such spiritual phenomena as morality, religion and cultural identity would open up the lead (2006: 391). Today, COVID-19 has shown the full growth of economic centrism. Even a cursory analysis of the intellectual reaction to socio-cultural trends, caused by the pandemic, makes it clear that the confrontation between economically-centered concepts of the further development of a globalizing society has become actual. Slavoj Žižek, whose philosophy is based on Karl Marx's economocentrism, sees the development of "catastrophic communism" in the quarantine actions of the world governments and, as a neo-Marxist, advocates for the further increase of the socio-cultural role of the state (2020: 104). On the other hand, the neoliberals of the Austrian School of Economics, whose discourse is defined by the economocentrism of Ludwig Mises, regard strengthening of the role of the state as an attempt of the World Economic Forum to establish "the tyrannical technocracy" in the world. The scientists see in the "viral panic", amplified by fake and fear, the progression of the "scenario of the world without privacy and property" as a program of "comprehensive government takeover of privacy" (Mueller, 2020a, 2020b, 2020d; Polleit, 2020). Antony Mueller says that the "shaping of the future" of the WEF is "deeply dystopian" and "overtly technocratic" and constitutes a synthesis of old ideologies – fascist and communist (Mueller, 2020c). However, the neoliberals do not oppose anything new to the obvious threat of totalitarianism, except for the further development of economocentrism based on the principles of individualism. At the beginning of the 20th century, the philosophers-personalists proved that individualism led to the decline of the individual and isolated people by having devalued them. Over the course of a century, they developed a theory, which made it possible to solve the antinomy between the individual and society through the concept of a community person (Gorban, 2019: 125-127, 275-290). Personalism remains the most adequate philosophical response to the civilizational crisis, having declared the person to be the highest value of culture and the highest quality of man,



opposing personocentrism<sup>1</sup> to economocentrism. For a century, personalism has been developing a worldview and “experiencing the future as hope” rather than “as fear” (Berdyaev, 2003f: 125). Berdyaev, the key figure of personalism, substantiated in the eschatological metaphysics he formulated, that the future depends on the level of development of the human personality and human community – “communotarity” as a “spiritual quality” of human communication (1995: 333).

Coronophobia demonstrates that humanity requires a holistic vision of the future as an alternative to postmodern destruction, which produces value chaos in every form of culture, and controlled chaos (totalitarianism) in sociopolitical one. Therefore, the eschatological and anthropological aspects of Berdyaev's philosophy have recently acquired relevance and attract the attention of researchers. For example, Levi Checketts examines Berdyaev's anthropological views in terms of the ideas of transhumanism (2017).

Berdyaev's personalism is the prophetic art of thinking, wisdom, which conceptualizes the future in a holistic way (Gorban, 2021), conditioned by the categories of truth, goodness, beauty, which determine the quality and value of the human person. These categories have disappeared from the philosophical paradigm of postmodernism, because of the dominance of economocentrism, scientism and secularism. Experts in aesthetics and ethics, such as David Hart (2003: 15) and Anatolii Yermolenko (2019: 8), have recently begun to bring up the issue of their return to post-philosophical discourse and their significance for the development of genuine philosophical thinking. In particular, the categories of beauty and truth increasingly began to appear in the scientific and philosophical studies of such scientists as Choi Woo-Won (2012), Ömer Naci Soykan (2013), Zehragul Askin i Feyruze Ciliz (2016), Rıza Bakış (2017), Mehmet Birgül (2017), and İbrahim Okan Akkın (2018), who represent university philosophy departments of different counties of the world.

“Truth”, “good” and “beauty”, the value-quality categories of Berdyaev's eschatological metaphysics, structure it – epistemology, ethics and aesthetics. First of all, we are interested in eschatological aesthetics as an

<sup>1</sup> In the social sphere – it is the principle of conformity of the conditions of human existence with human dignity (Berdyaev, 2003f:153).



integral concept of the future, therefore, an alternative to the destructive processes of postmodernism, generated by the threat of “centralized global control”, which Thorsten Polleit (2020) speaks of and Berdyaev warned (2014: 23). We offer a fundamentally new vision of Berdyaev’s aesthetics as the cornerstone of his personalism and eschatology, contrary to the false tradition of the Russian and Chinese Berdyaevists to reduce the philosopher’s aesthetic views to “excursions into the aesthetic sphere” (Bychkov, 2013: 210) or “inclusions in all his works” (Li Ishunai, 2019: 130), and associate with the theurgic tendencies of early modernism (Kudaev, 2014: 102, 167-224), taking only the early works of 1900-1914 for analysis.

The new approach of our research is determined by the methodological principles of the philosophy of culture, philosophy of art, philosophy of history and philosophy of religion. It is based primarily on the hermeneutic and phenomenological methods as universal principles of scientific interpretation and holistic analysis of a philosophical text and takes into account the complex specifics of Berdyaev’s discourse. Berdyaev’s intuitive-aphoristic opinion moves in a spiral way, expanding and deepening conceptually from work to work. Therefore, one can find out its conceptual content only based on a retrospective analysis of works, and not two or three ones of a single period of creativity. Considering this, the study includes the analysis of the works, written by the philosopher during 1901-1948, which made it possible to consider the dynamics of the development of an integral concept, but not a separate stage.

The study is novel in that it is the first-ever to consider Berdyaev’s aesthetics as a constitutive part of the personalistic and existential eschatology, created by the thinker, which defines Berdyaev’s philosophy of history and philosophy of culture. The chosen perspective of the study made it possible to introduce new terms such as “personalistic eschatology”, “eschatological axiology”, “eschatological ethics”, “eschatological epistemology” and “eschatological aesthetics” into the scientific discourse of Berdyaevology, which, through the categories of truth, goodness and beauty, structurize philosophical and religious existential doctrine of Berdyaev on the ascent of the human personality in the cognitive, moral, aesthetic fullness of existence. We have carried out a systemic reconstruction of Berdyaev’s eschatological aesthetics, which made it possible to discover in



his historiosophical discourse the hierarchy of high standard values, in which beauty occupies the highest level, and also gave grounds to assert that Berdyaev created a special type of teleology in which beauty is the ultimate goal of world history and human life.

In the first part, we will clarify the content of the “quality/quantity” antinomy, which is the main antinomy of Berdyaev's existential dialectics that determines the philosophical paradigm of his eschatological metaphysics. In the second part, we will analyze beauty, the main category of eschatological axiology, as an alternative to falsehood in the context of the latest philosophical concepts of the true life by Alain Badiou and neuroaesthetics by Villanura Ramachandran, in particular.

### **1. Existential-Personalistic Eschatology versus Technical Eschatology**

The creation of a philosophical eschatology requires special creative intentions of philosophical thought, which must be thinking: 1) free, otherwise, eschatology will become a theology, determined by dogma; 2) prophetic, otherwise, eschatology will turn into futurology, conditioned by forecasting and modeling the future; 3) existential-personalistic and teleological, otherwise eschatology will become foresight, collective technological forecasting, motivated by economic benefits; 4) intuitive and evaluative-emotional, otherwise, eschatology will be a scientific hypothesis, determined by rational pragmatic analysis; 5) theoretical and practical, otherwise eschatology will become fiction; 6) existential-dialectical and vital, otherwise eschatology will become an unrealizable utopia.

It is obvious that philosophy, capable of generating an eschatological doctrine about the fate of man and the world, must be an integral form of thinking and combine all these intentions in a creative synthesizing act, aimed at realizing by its creator his personal vocation, a philosophical gift. Berdyaev consistently creates precisely this philosophical system based on the philosophy-wisdom concept as a special kind of art, “the art of cognition in freedom through the creation of ideas, which try to oppose the world givenness and necessity”, going beyond the empirical world (Berdyaev, 2002c: 32).

Adepts of Berdyaev's work quite reasonably consider his eschatology in the context of the philosophy of history, created by him. However, the



eschatology, developed by the thinker, turns out to be larger than the philosophy of history and constitutes an integral philosophical doctrine, defined by him as “existential metaphysics”, “the experience of the epistemological and metaphysical interpretation of the end of the world, the end of history,” that is, “eschatological epistemology and metaphysics” (2003a: 381). The basis of this doctrine is the existential dialectic of human creativity, the understanding that creativity is eschatological in itself, because any creative act, moral, social, artistic, or cognitive is the onset of the end of this world, a breakthrough into another, new plane of existence. The primary cause of creativity is associated with dissatisfaction with this world because intentionality and the initial impulse of the creative act are directed to the end of the old and creation of a new world, different in its ontological qualities.

The philosopher explains the creative act of man as a response to the call of God the Creator. Despite the fact that creativity is noumenal in its primary source, it manifests itself through objectification in the phenomenal world. The results of any true creative act arise in another dimension of existence and start ontologically a different world (2015a: 10).

The foundations of space and society, in Berdyaev’s interpretation, are neither eternal nor imposed by God; they change because of human activity and creativity. It is creativity that testifies to the fact that the empirical world can be overcome. The philosopher believes that the eschatological potential of creativity was not appreciated, just like the eschatological teaching itself, which was interpreted exclusively in a criminal-legislative manner, like a doomsday.

Therefore, the end of history (the human path) must be comprehended in a new way, not as judgment or punishment, but as the liberation and transformation of the world – the beginning of a new, God-human path (metahistory). The philosophical and religious discourse of Berdyaev states the opinion that God as energy is present in freedom; therefore, He acts in the freedom of man, for his freedom and through freedom. Consequently, the Divine-human efforts make a breakthrough into the transcendental dimension of existence in every truly free act of human creativity. A full-fledged moment is affirmed, which opens the way into eternity – “existentially qualitative infinity” (2003e: 689). Due to creativity and human



activity, the “end of history” full of meaning becomes possible. It will take place through the active and creative overcoming of time and space, their transformation and liberation from the slavery of necessity. The end of history, of empirical time, as a “bad infinity”, and the transition to qualitative existential time is “a transition to another dimension of consciousness” (2015a: 11).

The decadent apocalyptic moods of pessimistic passive eschatology are unacceptable for Berdyaev since they are caused by the unwillingness for a person to move forward and upward, increasingly filling human life with freedom, justice and humanity. The thinker believes that God, acting in freedom, will not transform the world by force with his power. A person has to accomplish the task of transforming the world by his active creativity, growing as a person and changing the structure of human consciousness. Comprehending the content of the crisis processes of the transitional era from culture to civilization, the causes and consequences of dehumanization and depersonalization of the world and man, Berdyaev concludes that only a radical change of the goal orientation of consciousness can lead to a radical transformation of life, since “false attitudes of consciousness are the source of slavery of the person” (2003a: 382).

The philosopher warns that the further development of economically-centered technicalized civilization will only increase anthropological regression, dehumanization and depersonalization of culture, the growth of the “will to power”, which will lead to a technical apocalypse, in which man will disappear as an authentic being – “the last people will turn into machines” (1933: 25; 2003b: 170). In the modern world, the false goal orientation of consciousness causes an escalation of empirical determination – a person becomes a slave of an organized society and technology, a slave of a machine, into which society has been transformed and the person himself is imperceptibly transformed, defining his identity as the one, based on the image of a machine, and not the image of God. After all, the consciousness of the people of civilization is directed not at the goals of life, but “exclusively at the means of life, at the technique of life” (2002b: 212).

False attitudes of consciousness found their logical solution in the dominance of economism, which, according to Berdyaev, inevitably rules, when culture is spiritually devastated and passes into civilization (2015b:



27). The economy, which is only a necessary condition and means of human existence, and not its goal and the highest value, was recognized as a prerequisite for all human life. The methods of organizing matter and ways to regulate the economy were transferred to spiritual life, and this distortion of the hierarchy of values led to a dictatorship over the worldview, which is not a real victory over chaos, but is, as the philosopher warns, “the formal organization of chaos, the creation of a despotic order” (2003b: 187), which has already been implemented in history in the most brutal totalitarian systems – communist and fascist.

A holistic understanding of crisis processes as a replacement for the spiritually conditioned paradigm of culture by the materially conditioned paradigm of civilization allowed Berdyaev to reveal the ontological meaning of globalization, which is caused by the dominance of economism and technicism, the dominance of quantitative marks of existence over qualitative ones. According to the philosopher’s observations, technology, generated by economics: 1) makes a person improve the performance of technical functions, their growing variety – the dismemberment of the whole into qualitatively different parts gives rise to a quantitative increase due to the loss of quality as a value, which depersonalizes and dehumanizes (2003b: 173); 2) conquering ample spaces and large masses, makes everything worldwide and extends to all mankind, an impersonal “human mass”; 3) getting control over speed, technology takes possession of the flow of time and “subordinates man and his inner life to ever more acceleration of the stream of time”, the frantic rush of which turns into an endless emptiness (1933: 19, 27).

Globalization, as a technical and quantitative capture of space and time, not only radically changes the idea of these defining ontological categories, but all the more complicates the entry of man into eternity. However, the prospect of an apocalyptic end as “non-existence in technical perfection”, according to Berdyaev’s existential dialectics, not only actualizes the fear of the horrors of “technical eschatology”, but also awakens the tension of spirituality (1933: 26). Ultimately, an unprecedented confrontation between machine and man, actually, technology and spirit, is actualized in the further development of technicalized civilization.





The issue of restoring the hierarchy of values cannot be solved by returning to the old mental structure and natural-organic reality, characteristic of the homegrown type of civilization. Since a man, not a machine is to blame for dehumanization and depersonalization, then Berdyaev considers the spiritual limitation of the power of technology over human life to be “the task of the spirit, the task of man himself” (1933: 34). He believes that the era of the power of technology will end not with the denial of technology, but with its subjection to the spirit.

The point at issue is a radical ontological change, the result of which will be the receipt of spiritual freedom, which will determine a new structure of consciousness. The freedom of spirit, according to Berdyaev, is not an abstract proclamation of human rights, but the highest state that a person can attain, free from all forms of empirical determination. “Victory over slavery is a spiritual act”, which arises in the interdependence of freedom and spirit, since “freedom performs acts in the realm of necessity”, while “spirit creates acts in the realm of nature” (2003e: 533; 2015a: 9). The struggle between spirit and freedom against the slavery of man in the world and against the slavery of the world itself is possible because, in the light of the existential dialectics, developed by the philosopher, freedom is understood as spirit, and spirit as freedom.

Spirit in Berdyaev's discourse of personal existence becomes a transcendental reality, which acts as creative energy in empirical reality and “means the awakening of the highest quality” (2011: 235), the implementation of which is the task of the human personality. On the other hand, the thinker considers freedom in the context of eschatological ethics “as a creative force of man, as the creation of values” (2016: 27) Therefore, as interpreted by Berdyaev, “value is a quality”, and “a man is a being, who evaluates and determines quality”, given that the definition of values and the establishment of their hierarchy, acts as a transcendental function of human consciousness (1995: 317-318). Consequently, the interdependence of spirit and freedom determines the qualitative and value dimension of a human being. Spiritual freedom is the highest value that a person should attain his highest quality achievement and the highest state.

The thinker explains interdependence of spirit and freedom in a per-



sonalistic manner, because it is a condition for self-actualization of the personality in a person, as an integral authentic image, which is indivisibly manifested in all its acts. Berdyaev states that the personality in a person, on the one hand, is freedom, the possibility of victory over the determination of the world; on the other hand, it is spirit, the victory over chaotic mental and physical elements (2003e: 454; 2011: 238). Spirit and freedom interact in a person, molding it as a personality with quality content, as the accomplishment of the highest quality of the whole person, that is, the fullness of human existence. The person is empty until it is filled with superhuman values and qualities, transcending the empirical world in his creative acts; therefore, he realizes its own image through quality values, thus filling himself with quality content.

The beginning of the 21st century shows that the principle of the domination of quantity over quality, discovered by Berdyaev, has reached out to the person, destroying his spiritual focus, disintegrating it into numerous “I”. According to the scientists, the further depersonalization of man and substitution of personal identity by the role and situational ones take place under the pressure of information technologies and reality, transformed by the fast ways to satisfy anthropological needs through electronic play and entertainment formats. The rapid change in value orientations, which undermine the fundamental need for the integrity of the individual, led to an eclectic system of values as a framework for spirituality, depriving it the very quality of systematicity though (Rafalskyi, Kalakura, Kotsur and Yurii, 2020: 487).

Berdyaev defines the person as “the highest dignity and quality of existence, internal independence and unity” (2011: 213), and admits him to be “the highest value in the hierarchy of values” instead (2003f: 138). Such an axiological status of a person in his eschatological metaphysics proves “the assertion of quality against the domination of quantity” (2003e: 426), and determines the change in the ontological status and existential state of man and the world, associated with the end of history. History must end because the issue of the unconditional supreme value of the individual has not been solved within its limits. Understanding the category of the person in the context of the personalistic thought of Hryhorii Skovoroda, as a mi-



crocosm – “the potential Universe in an individual form”, Berdyaev considers it in the light of Karl Jaspers' existential dialectics as a breakthrough of existence to transcendence, “a break in this world, the introduction of novelty” (2003e: 439).

Berdyaev disacknowledges ontological dualism, being an existentialist, he uses dualism of the modes of existence – the quality states of man and the world. This perspective gives the philosopher reasons to assert that the world must go through the “triumph of the machine”, but the human spirit, whose core is the person, must withstand and, finally, freeing man and the world from the antinomies, imposed by determinism and objectification, “come to high integrity” (2012: 260). The person can escape from the power of the external empirical world through the creative activity of the spirit and freedom, and enter metahistory, having taken a catastrophic leap into another dimension of consciousness.

The point at issue is religious consciousness, because only this form of consciousness is integral, uniting in itself all the mental functions of a person in one aspiration to God. The main types of intentional experiences, identified in the structure of consciousness by Edmund Husserl, namely, thinking, will and feelings (Husserl, 2005: 163-184), are axiologically determined in religious consciousness.

At least this is what Berdyaev thinks, insisting that intellect with its striving for truth, will with its striving for good, feeling with its need for beauty arise in religious consciousness as the primary qualities of the human spirit, united into an existential whole (2002a: 128). Therefore, it is the religious consciousness that is capable of solving the ontological contradictions – the antinomy between culture and civilization. Religion cannot remain only a part of life, because exactly it can achieve that ontologically real transformation of life, reached only symbolically by culture and only technically by civilization (Berdyaev, 2015b: 30).

Thus, Berdyaev compares technical eschatology with existential eschatology, in which the end of empirical time is the end of objectification – “the transition to inner existence, to the life of the spirit” (2003f: 123). Technical perfection is opposed to spiritual perfection – the realization of a person in truth, goodness, and beauty.



## 2. Eschatological Aesthetics versus Fake Culture

Already in 1901, exploring the leveling of truth, goodness, beauty in philosophy, ethics, art at the turn of the 19-20th centuries, Berdyaev notes that it is these ideas that fill a person's life with high content and raises the issue of mental, moral and aesthetic development of the individual as an approximation to truth, goodness and beauty (2002a: 22). This issue is the basis of personalistic eschatology, which was developed by the philosopher for almost half a century. According to it, personal fulfillment through the truth, goodness and beauty is determined by the intentionality of the existential active-creative eschatological consciousness and received a corresponding philosophical substantiation in eschatological epistemology, ethics and aesthetics. Truth, goodness and beauty in Berdyaev's eschatological metaphysics are qualities of existence, higher than being since they exist not in the world, but in the spirit; they do not simply exist, but are attained qualities and values (2003a: 452-453). Eschatology conceptually actualizes the problem of purpose, meaning and true life, that the decline in modernism and completely disappeared from the philosophical discourse of post-modernism.

The distortion of the relationship between goals and means of life raises the issue point-blank, "Does life have a purpose and meaning?". Berdyaev speaks of two understandings of the meaning of human existence: 1) utilitarian-pragmatic – "salvation from death and liberation from suffering in time and eternity"; 2) existential-personalistic – the realization of a person, "a qualitative ascent, obtaining truth, truth-goodness and beauty", because the person is a semantic category, the one clarifying the meaning of existence (2003f: 127, 153).

The philosopher is convinced that the meaning of life cannot be scooped up from the process of life itself, from its qualitative maximum, but has to rise above life. Therefore, true-life always presupposes something else, to which it moves and rises – spiritual life, which rises to God, which is the highest value, good, truth and beauty (2003a: 402; 2016: 29). However, all qualitative differences and assessments are symbolic in the empirical world. Accordingly, Berdyaev suggests moving from "symbols to realities" (2016: 25), defining himself eschatologically – creating the world of values and joining the values, truth, goodness, beauty and life in them



through any creative act, reaching the cognitive, moral and aesthetic fullness of existence during the creative ascent.

In 2016, Badiou, a famous neo-Marxist philosopher, in his *True Life* work tries, in the form of instructions to young people, to return to philosophy the opinion, indicated in the title and paradigmally associated with it the truth and meaning of life. However, as Albert Sarkisyants aptly remarks, remaining within the postmodern secular perspective, Badiou is forced to appeal to the universal nature of truth, although, he understands truth as a plurality of situational truths, each of which makes it possible to live a true life (Sarkisyants, 2018: 49, 56). Badiou speaks about a false life, based on competition and the pursuit of success, which gives rise to fear, loss of values, acceptance of money as a universal human value, and raises the issue of the loss of the meaning of life, relevant for young people.

Proceeding from the idea that the false life is caused by the historical crisis in the development of social symbols, associated with the masculine principle of God the Father, Badiou suggests building up a “new universal system of symbols” on the gender-based principle of “creative equality of symbols”, which comes down to a quantitative redistribution of socio-cultural symbols with a particular focus on femininity (2018: 167). The philosopher believes that if God is dead, then there is a chance to learn the truths, free from any transcendence, and this leads his opinion into a deadlock. According to Jean Baudrillard's theory of simulacra, the transition from signs that hide something to signs that hide that there is nothing is a transition from a theology of truth and mystery to simulacrum and simulation (2004: 13). Badiou leaves the issue of the meaning of life unanswered and generalizes the content of the new symbolism, which should bring about true life, to the idea of an equal distribution of responsibilities for the birth of children between men and women.

Although Badiou positions himself as an anti-postmodernist, the attempt to return philosophy to “the main subject of its thinking – the true life” (2018: 69) revolves around the intellectual manipulation of simulacra.

The manipulations of simulacra have become the basis of modern fake culture, resting on the technologies of lies. This logic of the development of industrial-capitalist civilization was predicted by Berdyaev: firstly, distancing itself from everything ontological, mechanical civilization “creates



only the realm of fictions”; secondly, the will to power is realized only with the help of lies, “the scale of which is determined by the emergence of a centralized collective consciousness, mastered by this will” (2014: 23; 2015b: 28).

Berdyayev argues that lies have become an instrument of defense against fear in an economically-centered civilization. Such a lie is recognized as socially useful and is put at the foundation of society as the highest principle of everyday life, aimed at growth and power. However, the structure of consciousness is deformed by the function of the lie, generated by fear. This deformation caused the disappearance of the criterion of truth itself. The philosophical change in attitude towards truth by Nietzsche, Marx and pragmatic philosophy caused a transition from the search for truth to the search for power in practice. “Pragmatic lies” govern the world through “organized myths”, rooted in the mass consciousness, turning it into an “organized and technicalized chaos” (2003b: 224). It generated “dialectical lies” in communism and “welcome-dynamic” ones in fascism since lies are the basis of totalitarianism (2014: 21). Berdyayev considers the growth of lies both a social process and an individual psychological process, which increases dehumanization and depersonalization. Lies support the organization of the society, but destroy the consciousness of the person and lead to the degradation of both the individual and society. Lies are the most dangerous form of determination, therefore, freedom, in the interpretation of the thinker, is a prerequisite opposite to lies, as the true liberation of the person is liberation from lies.

An alternative to controlled chaos is the realization of quality values: truth, goodness and beauty. However, truth and beauty are dangerous for the systematic concealment of disharmony, as the increase in destruction and determinism in the world. Berdyayev warns that if any revolutionary changes in the society are carried out without truth and beauty, then a new consciousness, unstructured by these high qualities, will generate ugliness, which is also a lie. The thinker formulates the law of qualitative values – “goals must be reached by means that are themselves recognized as values,” that is, good cannot be realized with the help of evil, truth – with the help of lies, beauty – with the help of ugliness, freedom – with the help of violence (1995: 320).



In the hierarchy of quality values, beauty occupies the highest level. Beauty is “the characteristics of the very state of being, the highest attainment of existence” (2003c: 449).

Beauty is above good. Berdyaev declares in the last work that good requires beauty, it is powerless in itself and does not save (2003c: 457). Beauty is still inferior to good in his early works though. Therefore, the thinker discusses the recognition of their equivalence from a metaphysical point of view, considering the path of beauty to God as more uncompromising (2002a: 306). Later he affirms the harmony of beauty as its qualitative value, which is evidence of perfection, since “good always contains disharmony” (2003e: 667). Good is correlative to evil, that is why it is certainly marked by struggle and dualism and indicates imperfection. If the victory of good over evil is a process, then beauty is the result. “Good is beauty” (2003c: 450) beyond good and evil when evil is gone.

Beauty is above truth. Truth, according to Berdyaev, not so much liberates and saves in the empirical world, as liberates and saves from it (2003a: 417). So, in order not only to free oneself from the determination in the world, but also to free and save the world from it, and also to transform it, truth requires beauty. Berdyaev notes that the combination of beauty with truth is an integral transformation of the world, which is the phenomenon of beauty (2003c: 456).

Beauty is telos. Defining beauty as an aesthetic and, above all, metaphysical category, Berdyaev created a special type of teleology, conditioned by existential personalism and eschatological metaphysics, in which beauty as an ideal goal takes on various forms: beauty is the aesthetic goal of art; beauty is the “ultimate ideal”, the “ultimate goal” of the world and human life. The *causa finalis* of the world process in Berdyaev's philosophy of history is the transformation of the “chaotic ugliness” of life into ontological beauty (1994: 211; 2002c: 216; 2003c: 449-450).

Berdyaev connects the category of beauty with the concept of chaos. He sees two ways to curb chaos: mechanical – through determination and aesthetic – in freedom. The philosopher considers the aesthetic victory over chaos in an eschatological perspective as the establishment of world harmony, since he believes that the objective world as a completely harmonious cosmos does not exist, and the cosmos is a regulatory idea, which has



not yet been neontologized as world harmony, the victory of beauty, transforming the world over chaos. The microcosm of the person as “unity and immutability in continuous changes of the multiple compositions of a person” also requires beauty in opposition to internal chaos, without which “the type of person will bend, and there will be no style and form, image and harmony” (1995: 320; 2003a: 489; 2003c: 462; 2003e: 670).

Beauty like a human personality, in Berdyaev’s existential-personalistic, eschatological aesthetics, is the embodiment of existential dialectics – the expression of endless life in an ultimate form. The expressive existential-dynamic integrity of beauty is accumulated in the image. The integrity of beauty corresponds to the holistic personalistic nature of man, who creates his own authentic image, according to the laws of mimesis, in imitation of God, filling his personality with transpersonal values and qualities. Such image generation draws the person into the sphere of eschatological aesthetics. After all, an image is an aesthetic category, which is explained by Berdyaev as an act, but not a thing (2003a: 509; 2003e: 440-441, 668).

Understanding metaphysics as a revelation of the meaning of existence, Berdyaev sees in aesthetics a sphere, responsible for the direction of consciousness, which defines: 1) intentional integrity of consciousness, because aesthetic assessment is holistic, and he finds out proportionality as a marker of beauty in everything; 2) the activity of the intentional structure of consciousness, inspiring opinion, which will not prompt the will to act without having been imbued with instinct (2003c: 342, 450). Obviously, beauty as the determining quality of the aesthetic is the basis of the intentionality of consciousness and the cause of its creative nature. The man was created by the Creator and “called to creativity” (2003d: 191), perhaps in this way, according to the plan of God the Creator.

It should be noted in connection with the second item that Ramachandran, the neurobiologist, one of the founders of the new science of neuroaesthetics, considers aesthetic reactions of the brain the key factor in human cognitive evolution. According to the scientist’s observations, a visual metaphor in the sensory hemisphere of the brain is perceived long before it is deciphered in the mental one. Ramachandran discusses the hypothesis that art mediates between intuitive and logical thinking, revealing the depth and richness of meaning that logic itself is capable of (2011: 237).





If Berdyaev's concept of the aesthetic dominant of consciousness is an alternative to dehumanization and depersonalization, then Ramachandran's one can lead to a total devaluation of the person. As Mueller (2020c) notes, neurotechnology and biotechnology will raise doubts as to human authenticity, and their development paves the way for neurototalitarianism.

Berdyaev understands the historical process not as evolution or progress, but as a change in the stages of religious consciousness, caused by inside catharsis, therefore, the content of history is revealed by the philosopher not through concepts, but in an aesthetic way, in metaphors: history-drama, history-tragedy and history-mystery. (Gorban, 2014: 137-174). Since catharsis as an affective aesthetically psychic reaction, which causes a catastrophic purification and transformation through a discharge of sensory energy, is an eschatological solution to history, it constitutes an important category of eschatological aesthetics.

"Beauty is human and divine" (2003c: 457) by its nature, therefore, from an eschatological perspective it, as synthesizing creative energy, is capable of uniting in the existential dialectic of the Divine and the human the split worlds into a world of harmony, the quality complementarity, through catharsis inside. Beauty is a qualitative overcoming of chaos. Therefore, beauty is the highest form in the eschatological axiology – the main quality and value of the indeterminate and transformed world, its constitutive feature.

### Conclusion

Berdyaev, whose life chronologically fits into the genesis of the first wave of globalization (1870-1950), observing the successive changes in the phases of this process, proved the deep sociocultural causes and patterns of the civilizational crisis, associated with it, the growth of dehumanization and depersonalization. Having substantiated that the total domination of economocentrism and technicism as the direction of consciousness not towards goals, but the means of life, and the domination of quantity over quality has led to value chaos and will become the way to establish dictatorships as an "organized chaos", the philosopher opposed the hope of an existential personalistic eschatology to the horror of the technical apoca-



lypse. “Truth”, “good” and “beauty”, the qualitative-value categories of Berdyaev’s eschatology constitute a paradigmatic alternative to postmodernism, which turned them into simulacra. It is obvious that the attempts of modern intellectuals to create new value orientations while remaining within the framework of the postmodern secular perspective, opposed to the destructive development of fake culture, remain old manipulations. The eschatological concept of Berdyaev in the context of the growing intentions and tendencies of totalitarianism is an alternative, offering a way out of the vicious circle and economic crises that threaten the existence of both the world and man.

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**Öz:** Kiev Varoluşçuluk Okulu filozofu Mykola Berdyaev'in (1874-1948) eskatolojik metafiziğindeki “hakikat”, “iyi” ve “güzellik” kategorileri, insanın nitelik ve değer boyutlarını ve buna bağlı olarak yapıyı tanımlar. eskatolojik epistemolojiler, etik ve estetik. Tamamen farklılaşmaya ve organize kaosa neden olan uzay ve zamanın niceliksel yakalanmasının teknikleşmiş medeniyetinin küreselleşme ilkesine karşı çıkıyorlar. Berdyaev, kriz çelişkilerinin çözümünü teleoloji ve estetik merceğinden ele alıyor, çünkü medeniyet krizinin temel sorunu, insanların bilincinin hedeflere değil, yaşam araçlarına yönelik olmasıdır. Yine de nihai amaç, yaşamı ontolojik güzelliğe dönüştürmektir, aksi takdirde iktisat ve teknizmin egemenliği bir diktatörlüğün ve teknik kıyametin kurulmasına yol açacaktır. Bu, estetiğin Berdyaev'in varoluşsal kişiliğinin temeli olduğuna inanmak ve onun bilimsel söylemine yeni bir “eskatolojik estetik” terimi eklemek için sebep verir.

**Anahtar Kelimeler:** Bilgelik, eskatolojik estetik, uyum, ekonomik merkezilik, sahte, yalanlar.



