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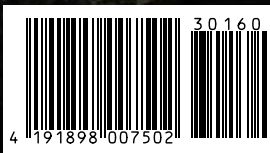
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KANT'S HORIZONS



The specifics of History are determined by people, as they used to say in our country: "the masses". Without doubt, the masses should not be ignored. But Personalities play a significant role, if not more, in shaping the face of the age. And Personalities with a capital P.

One of them is Immanuel Kant, an outstanding German philosopher

whose ideas had a huge impact on the development of philosophy, ethics, metaphysics, aesthetics and the theory of knowledge. In his writings he emphasised the importance of not only exploring the world through science and reason, but also following moral principles that should govern human actions and must be unconditional.

It is to this great thinker that a special issue of the Russian Mind magazine is dedicated.

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By Kirill Privalov

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The Monument to Immanuel Kant in Kaliningrad



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PLANET KANT

Immanuel Kant is rightfully considered the most famous personality of Königsberg, today's Russian Kaliningrad

By KIRILL PRIVALOV,
Editor-in-chief



Portrait of Immanuel Kant. Unknown artist, c. 1790

All wars begin absurdly and, given the irreparable loss of life and massive destruction, usually end horribly. And many wars are also inglorious. The Seven Years' War is no exception. Historians sometimes call it "World War Zero." And there is a significant grain of truth in this: the scene of fierce battles included Canada and India, the Caribbean

and the Philippines... And above all, Europe: Silesia, Saxony, East Prussia... In other words, Central Europe. The tragic events would seem to have no direct connection to the borders of Russia. And yet, it was Russia, for which it was the largest military conflict since the Northern War of Peter the Great time, that became one

of the main protagonists in the long-term battle for the reorganisation of international spheres of influence, which cost humanity about two million victims and determined the global geography until the predatory Napoleonic wars.

It must be said that for very subjective reasons, Russia ultimately found itself on the sidelines in summing up the trophies of the Seven Years' War. But, in any case, there was one positive fact in this, admittedly, chaotic historical ordeal: one of the greatest sons of humanity, Immanuel Kant, became a subject of Russia.

King, bon vivant and Russian Scotsman

"World War Zero" began quite banally as another dispute in the mid-fifties of the 18th century between the "patchwork" multinational empire of the Habsburgs of Austria and the monolithic Prussia that arose just half a century earlier, which grew largely on the site of the knightly possessions of the former Teutonic Order.

Berlin, the main centre of historical Brandenburg, became the capital of the young kingdom, which emerged as the largest and most influential German state. However, Königsberg was the second largest and most strategically important city of the Hohenzollern dynasty that ruled the country. A stronghold of German knighthood on the shores of the Baltic Sea. Hanseatic city

of merchants and artisans. The pearl of a militarised, burgher, ambitious Prussia (“hatched from a cannonball,” according to the precise formulation of Napoleon Bonaparte), simply aggressive Prussia, given the specifics of such an explosive, irrepressible behaviour of King Frederick II. It was before his loyal subjects and their descendants shaped him as Frederick the Great, and he was eager to prove his strategic and tactical talents on the battlefields, which he initiated continuously.

In the so-called Silesian Wars, launched by Prussia in a hereditary dispute with the House of Habsburg which took place in 1740–1742 and 1744–1745, Frederick II managed to tear away significant territories of Silesia, a densely populated, mineral-rich and industrially developed region, from Austria. And in general, during the years of his reign, Frederick II almost doubled the territory of Prussia and already in the fifties turned his state with its trained army into one of the powerful players on the continent. Given the “concert of nations” already shaped after the devastating pan-European religious Thirty Years’ War in the middle of the 18th century, it naturally did not suit many in Europe.

King Frederick II was well aware of this. He was ready to defend the territories he had previously conquered, and preferred to act his usual way: he attacked first! And not only on the battlefield.

Frederick II began with what his descendants would later call the “diplomatic revolution”: he tried to dissolve the alliances established among the European states in the post-Petrine period. And first of all, taking into account Prussia’s hostile relations with Austria and strained relations with France, he tried to do everything

to keep England away from Russia. He acted according to the classic Roman principle: “divide and conquer.” He counted on restraining St. Petersburg from participating in hostilities in the event of a Prussian attack on one of its neighbouring countries and using British subsidies in the war against Vienna.

The cunning monarch overreached himself: Frederick, who had his agents in many high courts of Europe, was not aware that back in 1746 Austria and Russia concluded a secret treaty aimed at joint actions against Prussia. And it practically meant the engagement of the Russian army if the Prussians started a war against the Habsburgs.

In August 1756, Frederick II invaded Saxony. Defeating the small principality was not particularly difficult, and Prussia, in addition to supplementary material resources, obtained an excellent position for an attack on Bohemia, the patrimony of the Austrians. Less than a year had passed before the Prussians attacked it. Prague was besieged. However, near the city of Kolin, on the banks of Laba river (in German, Elbe), the Austrian army, significantly larger than the Prussian army, drove it out of Bohemia and Silesia. The Prussian retreat was so rapid that the Austrian cavalry even entered Berlin. But this triumph was so unexpected for the Austrians that they themselves did not believe in their victory and left the Prussian capital...

However, Frederick II was not on the eastern front; at that time he was fighting in the west against the French and their allies. And, it must be noted, very successfully. On December 5, near the German village of Leuthen, the 32,000-strong army of the Prussian king defeated the 80,000-strong army led by the Austrian prince Charles Alexander of Lorraine. Frederick also defeated the Hanoverian army

(German Hanover was then part of the Kingdom of England).

And then the crushing “Russian steam roller” came into action, as Western experts would later call the Russian army during the World War I.

Troops under the leadership of Field Marshal Stepan Apraksin entered East Prussia. In the summer of 1757, the Russians, with the support of the Baltic Fleet, took Memel, present-day Klaipeda in Lithuania, and on August 30, near the village of Gross-Jägersdorf in the vicinity of today’s Chernyakhovsk, Kaliningrad region, they completely defeated the half-sized Prussian army under the command of General von Lewald in five hours. The Russian army could have built on its success and marched on Königsberg; instead, it first stood in camp for a week, and then – incredibly! – began to retreat to Courland. The Prussians managed to recover from the shock of the deafening loss and rushed to pursue Apraksin’s units until they were completely squeezed out of East Prussia.

The field marshal himself – a big, fat and full-blooded gourmet and bon vivant, who carried a collection of gilded uniforms and a whole team of cooks with him on campaigns everywhere, – explained such confrontation with hunger in the army and the lack of provisions in the areas occupied by his soldiers. But most likely, the reason for the lost victory was more complex. The intriguer Stepan Apraksin, an arrogant, spoiled man of little intelligence, was not distinguished by decisiveness. And then he learned that palace games were going on in St. Petersburg around the potential legacy of the ill Empress Elizaveta Petrovna. According to one version, Apraksin received a dispatch from his benefactor, Chancellor Alexey Bestuzhev-Ryumin, who instructed



Portrait of King Frederick II of Prussia by Wilhelm Kamphausen. 1870

the Russians to retreat – to please the Grand Duke Peter Fyodorovich, whose idol was Frederick the Great. According to another version, taking advantage of the empress's illness, Bestuzhev-Ryumin openly hated by Peter Fyodorovich, planned to bring the heir Pavel Petrovich to power under the guardianship of his mother, the future Catherine the Great. And therefore, he urgently needed Apraksin's army in St. Petersburg...

All these intrigues turned out to be in vain – Empress Elizaveta Petrovna successfully recovered and began to make up her palace household.

Apraksin was removed from office and put on trial for self-will – not for mediocrity, but for non-smart voluntarism! – and William Fermor, who had previously served under Apraksin and, in fact, ensured all his victories, was appointed commander of the Russian army. This general-in-chief, unfortunately,

belongs to the category of those outstanding Russian commanders who were not deprived of glory during their lifetime, but found themselves almost erased from the memory of their descendants. In fact, it was Fermor, who came from a noble Scottish military family (who served faithfully the Russian Empire), who actually took Memel and ensured the victory at Gross-Jägersdorf with his decisive actions. According to Ivan Dolgorukov, a famous Russian statesman, Villim Villimovich, “an excellent commander, a learned artilleryman and engineer, a courageous warrior, was respected for the unselfishness and nobility of his soul.”

In 1758, under the leadership of Fermor, the Russian army quickly regained the territories it had previously abandoned, moreover, after a short siege, it triumphantly occupied the capital of East Prussia,

Königsberg. Fermor successfully resisted Frederick II in the Battle of Zorndorf (now this Polish village is called Sarbinowo). This bloody battle, in which 27 thousand soldiers and officers died on both sides, brought Fermor the Order of St. Andrew the First-Called and St. Anne and the title of “first commander of the century” granted by the Empress.

Alas, Russian victories ended under Peter III, who was an ardent

admirer of Frederick II. In the spring of 1762, the new Russian emperor concluded an inglorious peace between Russia and Prussia and voluntarily returned the territory occupied by Russian troops, to Prussia. Thus, all of Russia's sacrifices on the battlefields were in vain.

However, the conversation now will not be about a battle genius forgotten by ungrateful descendants or not about a nervous emperor who spoke Russian with difficulty, who was overthrown after six months of reign in St. Petersburg, but about the glorious city, which symbolic keys the burgomaster solemnly brought on a tray with a gold border to the scarred Russian commander – about Königsberg. Or rather, about the most amazing of its inhabitants.

First of the first

The history of Königsberg is rich in events and heroes. The city arose on the site of the Prussian (Prussians are a people of the Baltic language group, almost completely wiped out by the Germans) settlement of Tvangste and had more than seven centuries of existence by the middle of the 18th century. These are sailors, traders, conquerors... However, none of them is known or revered in the world as an absolutely peaceful, civil, civilian, one might say, non-practical person. Not a general, not a builder or an engineer, but a philosopher. Yes, I mean Immanuel Kant, who is rightfully considered the most famous personality of Königsberg, today's



Portrait of General William Fermor by A. P. Antropov. 1765

Russian Kaliningrad. The major thinker of the Enlightenment, one of the most influential figures in Western philosophy of the modern era, the author of comprehensive works in the fields of epistemology, metaphysics, ethics, aesthetics, astronomy, history... You name it!

Immanuel Kant was born in Königsberg which he never left, on 9 April (22 April new style) 1724. Further generations were given three centuries to recognise his greatness. And he more than justified the name given to him by his parents and the Lutheran pastor (in Hebrew, Immanuel means "God with us," and the name is associated with the Messiah). Kant, indeed, became the true Messiah of bold, free, truly cosmic thought. "Philosophy is to learn how to think, and not to learn thoughts," he instilled in his students. "The death of dogma is the birth of morality," he taught.

"One who makes himself a worm cannot complain afterwards if people step on him," – he addressed his contemporaries. He instilled faith in life in people: "One, looking into a puddle, sees dirt in it, and the other – the stars reflected in it." And of course: "Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: the starry heavens above me and the moral law within me."

His work is completely modern, timeless and universal. Like a precious diamond, they do not lose their shine over the years: *Perpetual Peace: A Philosophical Sketch, Universal Natural History, Critique of Practical Reason, Religion within the Bounds*

of Bare Reason, Metaphysics of Morals... We will reproduce quotes from the works of Kant, his timeless aphorisms more than once in this issue of *Russian Mind*. For Immanuel Kant presents a planetary depth of thought, high Christian morality and an unlimited flight of fantasy: "What is beautiful is what is liked regardless of the meaning." Or: "An evil person cannot be happy, because remaining alone with himself, he remains alone with the evildoer."

We can endlessly talk about this giant of thought. His philosophy is modern because it is optimistic and imbued with faith in man. It represents a breakthrough to another – spiritual – world. Rising to the one and only ideal truth. However, I am not a professional philosopher at all, but simply a journalist. Therefore, in defining the main topic of this issue, I proceed



University of Königsberg on a 19th century postcard

from the fact that it is better for experts to talk about the various, most diverse forms of Kant's life and work. Scientists will speak on these topics; researchers from the same University of Königsberg

where the great philosopher once worked. Today, the illustrious *alma mater*, the Baltic Federal University (BFU) in Kaliningrad, the Russian city of Königsberg, bears the name of Immanuel Kant.

"By the 300th anniversary of Immanuel Kant, Kaliningrad will become a world centre for the histories of ideas," said the rector of the Immanuel Kant BFU, Alexander Fyodorov



(by the way, himself a philosopher and historian).

History, as we know, does not always lead earthlings to correct, reasonable ideas. It is no coincidence that we have many questions for

today's Kant followers. What type of critical thinking should a person of the 21st century have? Is Kant's Cosmogony capable of helping us understand the structure of the Universe? Is Kant's philosophical legacy applicable in the context of emerging challenges of our time, from global warming to tension in international relations? Is it really necessary to fly on an interplanetary rocket in order to talk about space? Connoisseurs, take earthly star maps into your hands! But I would like to draw the readers' attention to something else. Paying tribute to the memory of the great thinker, we Russians fully perceive him as our compatriot. And this is not a figure of speech, but the truth based on irrefutable facts.

After all, East Prussia was part of the Russian Empire for four years from January 1758 to July 1762. All classes of Königsberg and its outskirts then swore allegiance to the Russian crown. In January 1758, Immanuel Kant, a university professor, elected as Rector of the University two times, also did so together with other professors and students. The Russians, who granted freedom of faith and trade to local residents, opened up their access to Russian service. And Kant, one might say, an official person, took advantage of this: he continued to teach, taking on Russian students in addition to German ones. There is a historical anecdote, that just after a protracted conversation with Russian officers, Kant wrote his treatise *The Only Possible Argument for the Demonstration of the Existence of God*. Why not? In any case, Russian East Prussia happened. In St. Petersburg, they began minting a coin with the image of Empress Elizaveta and the Latin inscription: *Elisabeth rex Prussiae – Elizaveta, Queen of Prussia*. The Russians opened Orthodox cathedrals and

monasteries and did not hide the fact that they intended to settle in East Prussia for a long time and firmly. If not forever...

However, on 5 January 1762, the Lord took his eyes off Russia: Elizaveta Petrovna died, and the pro-German Peter III, born Karl Peter Ulrich, the first representative of the Holstein-Gottorp dynasty on the Russian throne, ascended the throne. The rest is known... And less than six months had passed before the Königsberg city newspaper was already published, crowned with the Prussian coat of arms on the front page. A characteristic detail: King Frederick II, who was forced to admit: "It is easier to kill Russians than to defeat them," never visited Königsberg again and considered the inhabitants of East Prussia to be traitors. Probably, he had the reason. The more so as, Kant called on the humans race to "live with one's own mind," which is relevant for all times. It means that each country must be guided by its national interests, and it is on this basis that the state can develop its international position. Yes, Immanuel Kant became a German again, but, according to historians, he never renounced Russian citizenship. And today the philosopher's grave is located on Russian territory. So, the 300th anniversary of the great ultimate thinker is rightfully our national holiday. And the main venue for the event will be the university named after Immanuel Kant. It is not for nothing that its rector Alexander Fyodorov called the celebration of the remarkable thinker, accompanied by the International Kant Congress and the Philosophical Olympiad, "the world philosophy championship."

In that sophisticated intellectual competition, the absolute winner has been determined long ago. And for all time. His name is Immanuel Kant.

ON THE 300th ANNIVERSARY OF THE BIRTH OF IMMANUEL KANT

The combination of giftedness with a strong character and constant work gives what is called genius – it was the family upbringing received by Immanuel Kant that became the foundation of the philosopher's personality

By IRINA KUZNETSOVA,
a Doctor of Philosophy, Professor at Immanuel Kant Baltic Federal University

The role of the family in the development of Immanuel Kant

Antoine de Saint-Exupéry's statement that we all come from childhood is well known and often quoted. The life story of Immanuel Kant confirms this idea. Besides, considering the pages from his biography about the great philosopher's childhood is essential for modern parents and for pedagogy in general. In addition, it is useful to compare the principles of upbringing in the family of Immanuel Kant with the education that has been practised in Russian families for many centuries. This comparison may help us identify common features of educational influence that are important for the formation of personality.

Immanuel Kant was born on 22nd April 1724. His father Johann Georg Kant expressed his joy at the birth of his fourth child by writing in his home diary: "On Saturday, 22nd April, at 5 a.m., my son Emmanuel came into this world. Lord, grant him grace till the blessed end of his life. May the blessing of Jesus Christ be with him!"

Kant was born into an artisan family of modest means. Johann

Georg Kant (1683–1746), was a saddler, i.e. a harness-maker for horses. In 1715 he married Anna Regina Reuter (1697–1737), whose parents belonged to the same class. The couple brought up six children – four daughters and two sons. The age difference between the boys was eleven years. Immanuel was the elder brother.

Recalling his childhood, Kant, when he had already become famous, emphasised that he had never heard or seen anything unfair or immoral in his parents' house, and his parents had never used rude words. The atmosphere of kindness, the absence of rudeness in the family, without any doubt, contributed to the fact that the children sincerely loved and respected their parents, treating each other kindly.

The atmosphere of kindness and love in the home of an ordinary Königsberg artisan Johann Georg Kant had a wholesome effect on the characters of the children: they grew up calm, friendly and truthful because they were not afraid of unfair punishment. They developed a sense of self-worth.

In Baptism the future great philosopher received the name Emanuel because he was baptised on the feast-day of St Emmanuel,

who is especially venerated in East Prussia. Later, as a student at the Collegium Fridericianum, Kant changed his name to Immanuel, which means "God is with us" in Hebrew. Thus, as a boy Kant emphasised his religiosity and commitment to Christianity.

Immanuel had a sickly constitution, he was a fragile and physically weak boy. Anna Regina put a lot of effort into improving his health. She tried to train her son by physical exercises and long walks, instilling hygienic skills in him. Anna Regina inspired her son with the idea of the importance of a strict diet and daily routine to keep in good health.

On becoming an adult Kant calculated that in order to fulfill all the tasks set out in scientific research he must live till eighty. Remembering his mother's words about the importance of a healthy lifestyle, after a series of experiments he developed such a daily routine, thanks to which he remained healthy and vigorous till old age. He lived till the age of eighty.

Surprisingly, Kant's daily routine resembled so-called intermittent fasting recommended by many modern nutritionists. This method of health improvement and

longevity is based on the idea that the interval between the last and the first meals of the day should take from twelve to sixteen hours. Kant would finish his hearty lunch no earlier than 3 p.m. and would not eat anything till the following morning, when, getting out of bed at five a.m., he drank a cup of weak tea or coffee. So it was over sixteen hours without food. According to modern concepts, precisely this interval between food intake is needed so that autophagy (“autophagy”, which means “self-eating” in Greek, is a natural process of self-purification, destruction and digesting of intercellular components of living organisms. – *Ed.*) can digest the substances that have not been digested by the body, and at the same time destroy viruses and bacteria.

A strict daily routine contributed to the fact that Kant stayed healthy even in old age, had a healthy complexion and had good spirits. But, apparently, the most important factor in the philosopher’s good health was that he did what he loved, did not lose his love of knowledge from an early age, and his benevolent attitude towards those around him was returned to him with respect, trust and gratitude of his students and friends, which, in turn, generated a feeling of joy and buoyancy in the thinker’s soul.

But let’s get back to Kant’s childhood. The family was big, so it was not easy to keep house: to feed the whole family, do all the washing, put things in order ... However, the future philosopher’s mother, despite her busy schedule, found time to walk with her children along the Pregel River, which was visible from the windows of their small house. They also walked along the Philosophy Dam, which was an embankment with a footpath among the water meadows. In modern Kaliningrad Elblongskaya Street runs there.

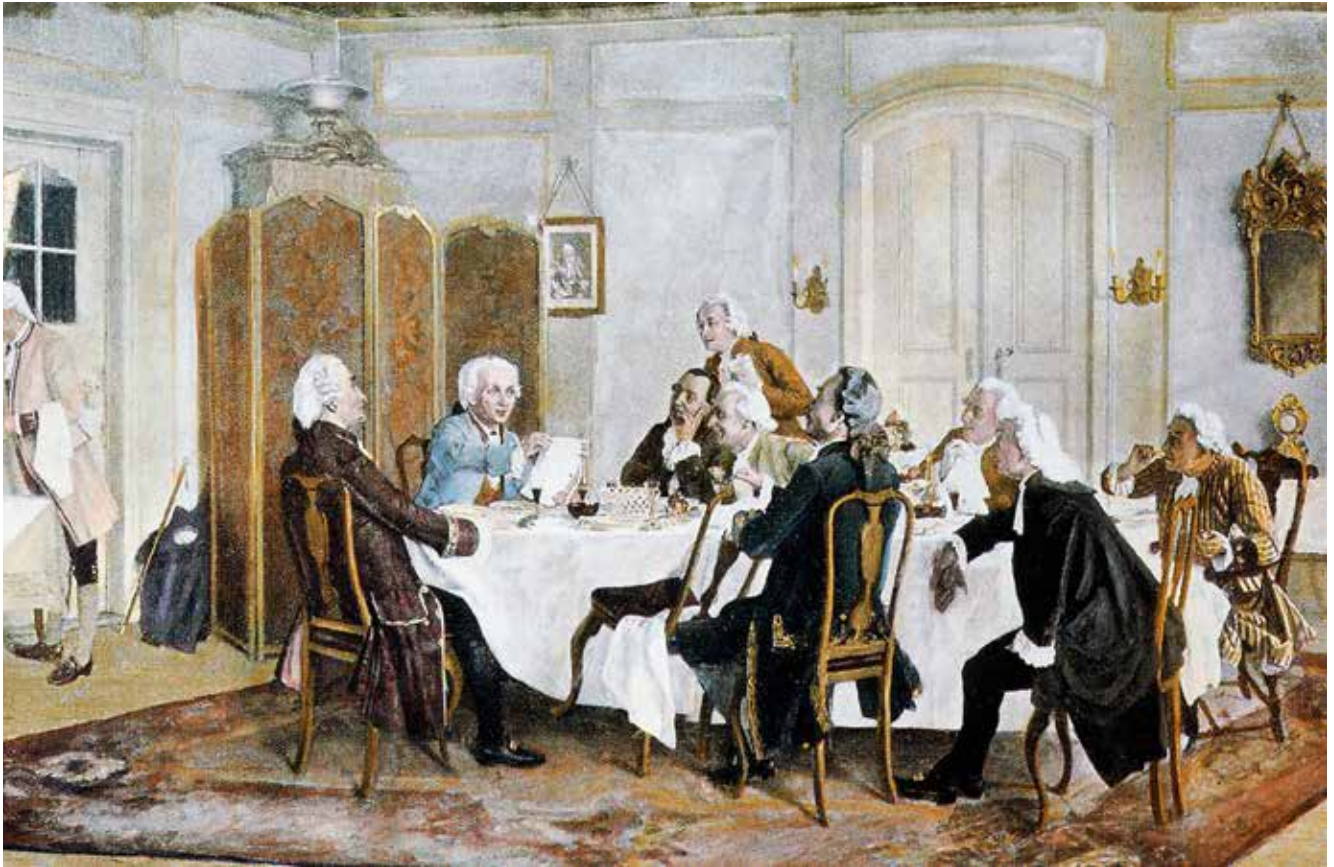


Portrait of Immanuel Kant by Johann Gottlieb Becker. 1768

During these outings Anna Regina spoke about the plants and birds they observed. She fostered in the children an interest in the world around them and a careful attitude towards God’s Creation. In the evenings, together with their mother, the children looked at the starry sky, marvelling at the greatness of the universe. Anna Regina read the Gospel to the children, explaining to them the meaning of Christ’s commandments and thereby instructing them in

proper behaviour and action. Joint reading and conversations started the formation of the children’s morality.

It is noteworthy that, talking about the upbringing that was characteristic of the Russian people, the wonderful historian Vasily Klyuchevsky wrote that “the whole world of God was moved under the roof of the house, and home would become a small image of the Universe: maybe that’s why heavenly bodies, a planetary system, circles and other similar



Kant never liked to dine alone, but always over a conversation. Work by Emil Doerstling, circa 1893

things were sometimes painted on the ceilings of ancient Russian wealthy houses, as early Russian astronomers used to say." Russian children received initial ideas about the Universe from their parents both in nature and under the roofs of their houses. This determined the universality of knowledge and activity in their later lives. Kant would later note this distinctive feature of Russian peasants.

Anna Regina worked hard, trying to create a cosy, kind atmosphere in the family. But human strength is not infinite: she died prematurely of an infectious disease. Immanuel was only about fourteen at that time, but his mother's influence was so great that he experienced it all his life, as in his declining years, being a famous philosopher, he wrote: "I will never forget my mother. She nurtured the first

buds of goodness in me, opened my heart to the impressions of nature, awakened and expanded my ideas, and her instructions had a continuous salvific effect on my life."

Immanuel's father, Johann Georg Kant, worked hard. His honesty and conscientiousness earned him the respect of fellow saddlers. It was in the house of Johann Georg Kant that saddlers would meet to discuss important matters. One of those discussions was related to an unpleasant story for the saddlers' workshop. The tanners sold the saddlers practically rotten leather, and the saddlers suffered great losses because of this. They met at Kant's house to discuss the situation. Johann Georg Kant, who was highly esteemed by his colleagues, uttered the words that were imprinted on his elder son's

mind: "We will not take revenge," Johann Georg said. "We have hands and skills. We will restore our prosperity with our labour." Immanuel Kant remembered the idea that work forms the basis of well-being for the rest of his life. And he accepted the statement about the inadmissibility of revenge.

It was the example set by Anna Regina and Johann Georg Kant that determined their children's moral make-up. The exceptional importance of the parents' behavior was also highlighted in Russian people's pedagogy, which was stressed by Vasily Klyuchevsky: "The child was supposed to be brought up not so much by the lessons he listened to, but by the moral atmosphere he breathed. It was not a five-hour, but a minute-by-minute action,

through which the child absorbed information, views, feelings, and habits. No matter how unyielding the nature of the child was, this continuously dripping drop was capable of wearing away any educational stone.”

Immanuel Kant’s parents were religious. They were pietists. Pietism is a movement within Protestantism that does not recognise external Church rites, but requires deep sincere faith and continuous moral self-improvement. Kant gave this definition of pietism: “Let them say about pietism whatever they want, but people who took it seriously showed their best side. They possessed noble human qualities – calmness, a cheerful disposition and inner peace, which was not disturbed by any passion. They were not afraid of need or persecution, no strife could bring them into a state of hostility and anger.”

Immanuel Kant, too, became a sincere believer. He felt deeply the idea of the need for continuous internal moral self-improvement, making this idea among the leading ones in his theory of ethics.

It should be noted that by encouraging her son’s inquisitiveness, supporting and developing his love of knowledge, Anna Regina awakened and strengthened not only his interest in knowledge. She helped his talents manifest themselves, furthering the formation of the most important moral principles that determine character. Immanuel inherited love for work and the ability to work conscientiously from his parents, and the combination of giftedness with a strong character and constant work gives what is called genius. It was the family upbringing received by Immanuel Kant that became the foundation of the philosopher’s personality.

Not far from Kant’s parents’ house, near St George’s Hospital, approximately where the Kaliningrad Maritime Fishing College is now situated, there was an elementary school, which Immanuel Kant began to attend. It was called Forstadt Hospital School. He joined it at the age of five. There he was taught how to read, to write, and the basics of arithmetic. For many children of the same social background as Immanuel Kant, this knowledge, according to their parents, was enough. However, Johann Georg Kant and his spouse believed that their sons should receive a good education. At first, special attention was given to the elder, Immanuel.

The best educational institution, whose graduates, as a rule, entered university, was called the Collegium Fridericianum. Its director was Pastor Franz Schultz, a highly educated man, a student of Christian Wolff, who, in turn, was a student of the great scientist Gottfried Wilhelm Leibniz. It is noteworthy that Mikhail Vasilyevich Lomonosov was Wolff’s student, and one of those for whom the scientist had high expectations. Later, at university, Kant was taught by another of Wolff’s students, Professor Martin Knutzen. So we can even speak about a special atmosphere of the age, in which the intellectual movements and accomplishments of people belonging to different nations and cultures were united. So, Pastor Schultz headed the pietist movement in East Prussia, enjoyed King Frederick William I’s confidence and was, very importantly for Kant’s destiny, Anna Regina’s father-confessor, and after her death – the father-confessor of Johann Georg Kant. Franz Schultz, director of the Collegium Fridericianum and at the same time professor

at University of Königsberg, had Immanuel admitted to the best educational institution in the city.

Much attention was devoted to religious education in this school. In addition, Immanuel Kant and his mother attended so-called Franz Schultz’s prayer hours, during which the pastor delivered impressive sermons, which gave Kant a good knowledge of Biblical texts. Later this knowledge became the basis for the philosopher’s reflections on the essence of religion and its correlation to ethics.

The pastor’s conviction that faith without charitable acts is dead was of great importance for the moral and religious education of Schultz’s parishioners. And he personally did good works. For instance, for Christmas he would give a bag of potatoes or cabbage to one or another family. He would send a cart of firewood to Kant’s family, thereby providing warmth to their home. These actions had a considerable moral impact on Schultz’s parishioners.

It is worth recalling that since ancient times in Russia there has been a firm belief that the main concern of a person should be good works. Prince Vladimir Monomakh reminded his children about this in his Instruction, as did the epic hero Sadko – the real Novgorod merchant Sadko Satinich, who built the Church of Sts Boris and Gleb at the Novgorod Kremlin. Since time immemorial it has been customary in the Russian nation to Do good and share some of your wealth with society.

These intersections of the values of cultures are the basis for fruitful dialogue between cultures, in which neither is absorbed by the other, but both enhance their most attractive sides.

At school Kant made friends with David Ruhnken, a future prominent



Collegium Fridericianum

scholar. It was Ruhnken, who came from a wealthy family, who bought books that the friends would read. This friendship continued in their mature years too, when Ruhnken lived in the Netherlands as a professor and a Latin scholar. Ruhnken repeatedly asked Kant to write his works in Latin so that all European scholars who did not know German could study them. And Kant heeded his friend's advice: he published his works in German and Latin simultaneously. Perhaps the philosopher was guided not only by contact with Ruhnken, but also by the desire to preserve established academic canons. At the same time, Kant fully understood the need for the development of the German scholarly language and joined in this process.

Another friend of Kant during his studies at the Collegium Fridericianum was Martin Kunde, who, like Kant, came from a family of artisans. He was an able student, and Schultz made efforts to have him, as well as Immanuel Kant, admitted to University of Königsberg. At the same time, Schultz pointed out to the university senate the norm prescribed in the university charter by its founder, Duke Albrecht. This norm stated that “talented

young people from poor families who are very likely to be of great benefit to the State shall be allowed to study for free”. However, eventually Kunde could not rise any higher than the position of a low-level official. This case illustrates the importance of your character for your life strategy, for understanding the ways of the development of a personality. It was the character developed by family upbringing that helped Kant overcome many obstacles, whereas Kunde, though also a gifted person, but who lacked purposefulness and firmness of character, remained on almost the same step of the social ladder on which his parents were.

In 1740 Immanuel's childhood ended. He became a student at Königsberg University and left his parents' home in order to alleviate the financial burden of his father, who had the other children in his arms, as well as Anna Regina's elderly parents, whom Johann Georg Kant took care of. Immanuel rented a tiny room and began to make a livelihood by teaching Latin. He studied at the university for free thanks to the foresight of Duke Albrecht, who understood that even in poor families intelligent and gifted children are born, and thanks to Pastor Schultz, who opportunely remembered

about the “philanthropic” article of the university charter introduced by Duke Albrecht. Immanuel Kant understood that now it only depended on him how he would use the lessons received from his parents, who believed in his intellect and kind heart.

What lectures did Immanuel Kant give to Russian officers?

On 22nd January 1758 Russian troops entered Königsberg without a fight to the ringing of bells, the roar of drums and the solemn melody of fanfare. They were led by the General-in-Chief Count Willim Willimovich Fermor, who became the first Russian Governor-General of East Prussia. An eyewitness to this event, A. T. Bolotov, described it as follows: “His entry into this city was grand and magnificent. All the streets, windows and roofs of houses were dotted with countless people. There was a great concourse of people, because everyone longed to see our troops and the commander himself, and since the ringing of bells throughout the city was added to that, and the playing of trumpets and kettle-drums on all towers and bell-towers, which continued throughout the procession, all this gave it even more pomp and splendour.”

Of course, for the Russian people to be welcomed by the enemy in such a grand manner was a wonderful and incomprehensible sight. And further events were not in the Russian tradition either. On 24th January the city residents swore allegiance to Empress Elizaveta Petrovna. Immanuel Kant took the oath together with the teachers and students of Königsberg University at the Cathedral, which became the university church in 1560.

Looking ahead, it should be noted that when East Prussia returned to the German crown under Frederick II, the king imposed a heavy fine on the city dwellers for their allegiance to the Russian Empress. Königsberg residents raised money and organised an oath to be sworn to Frederick II to express their loyalty. Kant did not participate in this, because, in his view, the oath can be taken once in a lifetime. So the philosopher formally remained a Russian citizen.

In March 1758 General-in-Chief Fermor left Königsberg and went to the theatre area of military operations outside the new Russian territory. Baron Nikolai Andreyevich Korf (1710–1766) was appointed the new governor. According to A. T. Bolotov, Baron Korf “immediately toured the houses of all the most famous nobles; and in order to get acquainted with all the others a few days after his arrival he hosted a sumptuous feast for everyone, and then arranged a ball to which all the nobles of both sexes were invited.”

General Korf was a theatre fan and sent a theatre troupe from Berlin to Königsberg. Of course, this choice was explained by the fact that the governor cared about the cultural life of the German-speaking population. Going to the theatre was an important part of the social life not only of locals, but also of Russian officers who for the first time heard some Italian and German comic operas and saw dramatic works. Immanuel Kant and his friends began to attend the theatre as well.

The rule of the governor Korf was also marked by numerous masquerades, which were very popular in Königsberg from Christmastide to Lent. Under the Russian rule local customs were preserved too; among them was

holding a Christmas market that lasted for a whole week. Russian officers, who did not fail to visit the fair, were astonished by the fact that sales did not take place during the day, but from evening and all night long. In general, Russian officers led an active social life.

Vasily Ivanovich Suvorov, who succeeded N. A. Korf as governor, was not satisfied with the situation in Königsberg. Once Peter the Great’s godson, aide-de-camp and translator, just like the Emperor, did not tolerate idleness, believing that endless entertainment was harmful for the officers’ mental activity. Therefore, he decided that they should listen to lectures by German teachers at the university.

Information is passed from book to book that Immanuel Kant began to give lectures and that they were devoted to fortification and ballistics (in some books) or fireworks (in other ones).

However, it should be considered that back in 1701 Peter the Great opened the School of Mathematic and Navigation in Moscow, the first educational institution in the world where engineers were trained, whereas in other European countries the medieval custom to study engineering with the masters of the respective guilds (workshops) was still kept. Two years later Tsar Peter founded the Naval Academy in St Petersburg on the basis of the senior classes of this School. Then Mining schools appeared, where engineers were trained for the mining industry. In France the first educational institution that trained engineers appeared in 1747 – the School of Bridges and Roads. Thus, thanks to Peter the Great’s initiative to train engineers Russia was ahead of Europe, and by the time the Russian Army entered Königsberg, many officers in

Russia had received an engineering education.

It is noteworthy that V. I. Suvorov, who spoke four foreign languages, translated the book *The Basics of Fortress Design* by the Marquis de Vauban. This is a classic of fortification design, which, along with other works by de Vauban, is still studied by fort-builders worldwide. By the time of the Seven Years’ War Russian engineers were studying from the book *The Basics of Fortress Design*, which was unknown at Königsberg University. Vasily Ivanovich Suvorov, being an expert in fortifications, did not hope that Russian officers will replenish their knowledge in this field at Königsberg University. But he wanted to broaden their horizons, so he agreed with the idea of Kant’s lectures. What kind of lectures did Kant give?

Teachers and students of Königsberg University actively used the Wallenrodt Library of their Cathedral. The library contained works of Johann Strauss (1590–1630), professor of mathematics at Königsberg University, who was also a major architect and fort-builder. It was he who during the war with Sweden (1626–1628) worked out the design of the First defensive rampart (the first bastion defensive belt) of Königsberg. He also supervised building work. Twenty-six full bastions, eight half-bastions, eight city gates built into the rampart structures were set up, with a rampart perimeter of over fifteen kilometres. It should be noted that on his first visit to Königsberg Tsar Peter I inspected these fortifications, as V. I. Suvorov undoubtedly knew.

Kant was familiar with Strauss’ work: he could understand his calculations, because he had received a good mathematical education. Indeed, mathematics,

like physics, was taught by Professor Martin Knutzen (1713–1751) in Kant's student years. He was a student of Ch. Wolff, who in turn was a student of G. Leibniz. Leibniz invented mathematical analysis and its symbols, which we still use today. Through the efforts of Leibniz and the Bernoulli brothers this branch of mathematics progressed rapidly and played an important role in the eighteenth-century universities. Knutzen was one of the ardent adherents of the new mathematical theory, and Kant was one of his best students. So it was not hard for Kant to understand Strauss's book on fortifications, since he used simpler mathematics.

Therefore, it can be assumed that lectures on fortifications, among other things, concerned the structures built by Strauss. Kant could give an expert assessment of the mathematical aspect of Strauss' work, and besides, he had the opportunity, together with his listeners, to examine these fortifications, which were in perfect order at that time. In modern Kaliningrad the remains of this first defensive rampart can be seen in Olshtynskaya Street and near the Brandenburg Gate.

It should be taken into account that the history of science and technology, in addition to historical information, has a heuristic function, i.e. stimulates creativity and fruitful analogies. Therefore, familiarization with the history of the fortifications in Königsberg was very useful for Russian officers.

As for lectures on fireworks, it is not known about any fireworks launched by Kant. But he may well have used the thesis, *On Fire*, highly appreciated by Teske, Professor of Physics, as the basis for a lecture course. And Russian listeners found this research more interesting than reports on the composition of coloured

lights suggested by contemporary authors, because since the time of Peter the Great, the inventor of the world's first signal flare, books on the use of flares in both artillery and fireworks had been published in Russia, and Russian officers knew them. And Kant's thesis was interesting to them, because among other problems he considered the question of the energy capabilities of fire, developing the ideas of the physicist Teske. In addition, it should be noted that Professor Teske was the first physicist in Königsberg to begin to study electrical phenomena. In his work Kant referred to these studies too, which was new and very useful for science and for his Russian listeners alike.

Thus, Kant apparently gave lectures on the history of fortifications in Königsberg and on the nature of fire, both from the point of view of physics and metaphysics, as philosophy was then called. And this meant a philosophical approach, which was of paramount importance for the development of a scientific worldview, which was what Governor V. I. Suvorov hoped for.

At the time when Kant began to lecture to Russian officers, Vasily Ivanovich Suvorov's son Alexander came to him. Like his father, Alexander Vasilyevich spoke several foreign languages and was fluent in German. There is no doubt that the young officer, who had an inquisitive mind and a profound interest in scientific knowledge, attended Kant's lectures. Moreover, it can be assumed that the two young men made friends. This is evidenced by a story that happened many years later, after East Prussia had returned to the Prussian king. Then Kant's student F. Hahnrieder wanted to enlist in the Russian Army. He asked Kant to write him a letter of reference. Kant wrote

to A. V. Suvorov, who by that time had become a famous commander. It should be said that it is unlikely that a philosopher would have turned to someone he didn't know with a letter of reference. And not only did the letter have an effect: a young and hitherto unknown German became Alexander Vasilyevich Suvorov's adjutant. If we keep in mind that many Russian officers dreamed of being adjutants to Suvorov himself, it becomes clear that the two legendary men were bound together not just by acquaintance, but by great mutual respect.

When it comes to Kant's lectures to Russian officers, the philosopher's teaching methods are worth mentioning. He did not require the audience to agree with everything that was in textbooks and with everything he personally said at lectures, thereby cultivating independent thinking in young people.

In order to encourage independence from dogma and other people's opinions Kant used a method he had invented. At the beginning of every lecture he would ask a question, the answer to which was still unknown to the audience, and he pretended that he did not know the answer himself. Kant would look for an answer, first making a "rough estimate". Having received an approximate formula, he would begin to refine it, involving the audience in reasoning. Finally, as a result of discussion, the appeal to the listeners' knowledge and the improvement of the original definition they would come to an accurate scientific formulation.

In a sense, Kant reproduced the Socratic method, but included a critical analysis of textbook materials in it and used results of the latest research, teaching students to follow the scientific discoveries of their time. He

immersed listeners in a special atmosphere of seeking truth and the participation in discovering new knowledge.

Kant's approach was clear to Russian officers, for whom the "gate of learning" was Leonty Magnitsky's fundamental work on mathematics, "Arithmetic: The Science of Numbers". Indeed, in addition to presenting the entire body of mathematical knowledge developed by the first half of the eighteenth century, Magnitsky's book contained some branches of physics in which new mathematical theories were applied and a lot of attention was devoted to matters of philosophy.

The ability to combine mathematical knowledge with the needs of technology, developed by teaching mathematics in Russia, was further developed by Russian officers thanks to Kant's lectures. There is no doubt that it was the high intellectual level and erudition of the young Immanuel Kant that attracted the attention of the inquisitive and well-educated young Alexander Suvorov, which became the basis of their mutual sympathy, which lasted for decades.

Russian descendants of the Kant family

As you know, Immanuel Kant was not married and left no offspring, but the family continued. Little is known about the lives of Kant's sisters. According to the clergyman Ehregott Vasianski, the philosopher's personal assistant (family secretary), one of them lived in the same house with him in the final years of his life, taking care of Kant.

The great thinker's younger brother, Johann Heinrich Kant (1735–1800), graduated from Königsberg University, too, and

started his career as a tutor, albeit not in East Prussia, but in Courland. Then he was the headmaster of the city school in Mitava (now Jelgava). At the end of his life, he was a pastor in an Evangelical parish in Courland.

In 1795 Courland became part of the Russian Empire, and in 1796 it received the status of a Russian province. Johann Heinrich Kant and his entire family became Russian subjects.

His son Friedrich Wilhelm Kant (1784–1847), Immanuel Kant's nephew, took up commerce. He owned the Kant and Ks shop in Mitava and was quite successful in his business. Friedrich Kant's marriage was successful: his wife Amalie Charlotte was the daughter of a burgomaster. In 1824, the centenary of the great philosopher's birth, a son, Julius Wilhelm Kant (1824–1881), was born in the family of Friedrich Kant. He eventually carried on and expanded his father's business. He moved to Moscow, where he conducted business very successfully and became a rich merchant. In Moscow the great philosopher's great-nephew married Marie Louise Fischer, the daughter of the owner of a chemist's.

The young family had a daughter, Caroline Lydia Kant (1861–1931), Immanuel Kant's great-grandniece. By a quirk of fate Caroline Lydia's life was at variance with Kant's ideas about the role of women in the family and in society. He believed that strumming the piano was not something that women should do. "It seems to me that every husband would prefer a good dish without music than music without a good dish," he used to say.

Kant was sceptical of women's scientific pursuits. In his famous book, *Observations on the Feeling of the Beautiful*

and *Sublime*, he condemned the Marquise du Chatelet, who was not just a highly educated lady - her scientific research was appreciated by the great L. Euler, who corresponded with her and discussed problems of physics with her. Thanks to the Marquise's translation into French of the works of Isaac Newton and thanks to her comments on them, Newton's physics entered science on the Continent (the mainland of Europe as distinct from the British Isles). Kant spoke of the highly educated and intelligent Anne Dacier, the wife of a French envoy, who translated Homer's poems and several works by other ancient authors into French, as sharply as of the Marquise du Chatelet. Thanks to Dacier, works of Ancient Greek poets entered French culture.

Caroline Lydia Kant possessed many talents. She received a brilliant education, including in music, and was an excellent pianist. Caroline Lidia was friends with Nikolai Grigorievich Rubinstein, an outstanding musician, conductor and the founder of the Moscow Conservatory, who made a great contribution not only to Russian musical culture, but also influenced the musical life of Königsberg. He greatly appreciated Caroline Lydia Kant's talent as a pianist. On his advice a beautiful Rönisch grand piano was purchased for her, which was then passed on to succeeding generations of the family. Caroline Lydia Kant-Fiedler is buried at Donskoy Monastery, which suggests that she may have been Orthodox.

Caroline Lydia married a pharmacy owner, a pharmacist by training. The family moved to the town of Zlatoust in the Southern Urals, where Friedrich (Fyodor) Fiedler developed a pharmacy business successfully.



Monument to Duke Albrecht Hohenzollern in Kaliningrad

The most famous of their children was the eldest son Vladimir Fyodorovich Fiedler (1881–1932). He graduated from the non-classical secondary school in Yekaterinburg, then from the Tomsk Technological Institute of Practical Engineers of Emperor Nicholas II, founded in 1896 (now Tomsk Polytechnic University). Having started working as an engineer at a factory in Zlatoust, by 1917 Vladimir Fiedler had become the chief manager of the factories of the Southern Urals. In 1926 he was recommended for a position as factory design engineer, and in 1928 he became the chief designer and builder of *Uralmash*. The Sovetskaya Industriya newspaper with the article entitled, Immanuel Kant's Great-Nephew Building *Uralmash*, is kept at Tomsk Polytechnic University.

In October 1932, at a meeting with People's Commissar Ordzhonikidze in Moscow Vladimir Fiedler was appointed chief engineer of *Uralmash*. He telegraphed this to his wife, and at night his heart stopped in his sleep. Hard work without holidays and days-off building an industrial giant caused his sudden death.

Sergei Fyodorovich Fiedler, Vladimir Fyodorovich's brother, fought in the First World War in the Russian Army and was killed at the front. His sister, the surgeon Irina Fyodorovna Dolina-Smirnetskaya, nee Fiedler, worked at a hospital during the Civil War, treating wounded Red Army soldiers. Alexei Vladimirovich, Vladimir Fyodorovich Fiedler's son, an engineer, served as a sapper throughout the Great Patriotic War, was seriously wounded and returned to Sverdlovsk (now Yekaterinburg again) with many orders and medals.

This is the line of descendants of Immanuel Kant's younger

brother, from his son Johann Georg Kant. But he also had a daughter, Gertrude. Baron Friedrich von Stuart, who had Scottish roots, proposed to her. Since her father was already dead, Gertrude wrote a letter to Uncle Immanuel Kant asking for his blessing to marry the baron. He gladly blessed his niece. The couple moved to St Petersburg, where the baron made a career. They had two children: a son, Fyodor Fyodorovich (1804–1856), and a daughter, Emilia Fyodorovna (1813–1872).

Emilia Fyodorovna married Mikhail Nikolaevich Lermontov, the great poet's second cousin, a veteran of the Patriotic War of 1812, an admiral, a man who rendered great services to Russia. As a young midshipman he fought in the Battle of Borodino as part of a crew sent to help M. B. Barclay de Tolly, showing great dedication and heroism.

On 18th January 2013 the Yaroslavl Shipyard laid down the newest landing vessel of the Dugong class, designed for landings by marines. The shipyard employees and representatives of the Russian Federation's Ministry of Defence gathered at the ceremony. By an ancient tradition, a storm board was placed under the finished fragment of the hull. This vessel was named Midshipman Lermontov in honour of the veteran of the Patriotic War of 1812 Mikhail Nikolaevich Lermontov (1792–1866), whose heroism is noted on the monument to the Battle of Borodino.

Alexander Mikhailovich Lermontov (1838–1906), the son of Admiral Lermontov and his wife Emilia Fyodorovna, Immanuel Kant's great-niece, was a veteran of the Russo-Turkish War of 1877–1878. He is still a national hero of Burgas (Bulgaria). General A.M. Lermontov was the only

military man to have sixteen of the highest awards for fighting in the wars of liberation in Europe.

Emilia Fyodorovna's older brother Baron Fyodor Fyodorovich von Stuart, the great philosopher's great-nephew, married Princess Roxandra Dmitrievna Mourousi. Their daughter Alexandra Fyodorovna von Stuart married General Alexander Mikhailovich Lermontov, her cousin. It can be said that the families of the descendants of Johann Kant and Lermontov united European history for the second time.

Their son Sergei (1861–1932) became a diplomat, representing Russia at the Württemberg court. The second son, Mikhail Alexandrovich Lermontov (1859–1917), like his father, became a military officer, lieutenant general of the Imperial Army. Among his numerous awards was the Prussian Order of the Crown (2nd class with a star and swords). He put a lot of effort into publishing books on the history of Russia. And Alexander Mikhailovich and Alexandra Fyodorovna's daughter, Alexandra Alexandrovna (1857–1903), went through the Russo-Turkish War of 1877–1878 with the field hospital of General Skobelev's corps. So, a father and a daughter, descendants of the Lermontov and Kant families, became heroes of the war of liberation.

In his Critique of Judgement Kant reflected on war and peace, on how the spirit of nations is formed in peacetime and in wartime. The result of these reflections is as follows: "Even war, if it is conducted with order and reverence for the rights of civilians, has something sublime about it, and at the same time makes the mentality of the people who conduct it in this way all the more sublime, the more dangers it has been exposed to and before which it has been able to assert

its courage; whereas a long peace causes the spirit of mere commerce to predominate, along with base selfishness, cowardice and weakness, and usually debases the mentality of the populace." In 1776 Russia appealed to Turkey to stop the war in the Balkans and guarantee the Slavic peoples the right to their cultural development. Backed by Britain, Turkey ignored that call and Russia's proposals for a peaceful solution to the conflict in the Balkans. Russia repeatedly held conferences in support of peace initiatives, specifically, in January 1877 in Istanbul, where the ambassadors of the European countries involved in the conflict in one way or another met. However, Russia's peace initiatives were not supported.

In March 1877 a treaty was nevertheless signed in London, which obliged Turkey to carry out reforms to protect the rights of the Slavic peoples. Turkey ignored that agreement. We should also keep in mind how cruelly the Turkish Army suppressed all the actions of the Orthodox Balkan peoples for the right to preserve their faith.

Defending the rights of the Slavic peoples to their cultural development, defending the right of the Greeks to preserve their Orthodox faith, Russia entered the war. The idea of protecting Orthodox peoples was formulated by Elder Philotheus of Pskov in the early sixteenth century. This is the concept that "Moscow is the Third Rome". The power of this idea has always been foremost in the Russian world. The idea of liberation determined the meaning of the Russo-Turkish War of 1877–1878. The liberating heroism of the Kantian family descendants fits perfectly into Kant's beliefs that during a just war the spirit of a nation becomes more sublime.

PRACTICAL REASON AND SELF-INTEREST IN MORALITY

Immanuel Kant: "The achievement of the highest good in the world is the necessary object of a will determinable by the moral law"

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Portrait of Immanuel Kant by Johannes Heideck. 1791

The problem of self-interest in morality is controversial. To some extent, it is even provocative. In ordinary ideas, a selfless act, that is, an act devoid of self-interest, always receives the highest moral value. From here the inevitable conclusion follows that true morality is one in which self-interest is not

represented in any form. However, here the question arises: in the name of what does a person perform a moral action, what motivates them?

Trying to explain the specifics of moral choice, many thinkers based morality on senses, assuming that a person has special moral feelings that force them to act in the interests

of others (F. Hutcheson, D. Hume), and even believed that such feelings can give a person the highest pleasure (A. A. Shaftesbury).

Morality built on a sensual basis correlates with self-interest. But several objections can be raised regarding this affirmation: firstly, behaviour oriented towards moral duty is not always accompanied by pleasure. For example, it is hardly possible to say that when a person gives their life for homeland or suffers torture, they experience pleasure.

Secondly, even if we ignore such an extreme situation, the reduction of the highest human good to moral motives only still leaves many questions. An increase in pleasure from performing moral actions can lead to an endless chain of repetitions, in which people do not commit wrong acts, and they try to raise people even more worthy than themselves, but for what – all this remains completely unclear. It is unclear precisely because good is not determined in some other sense, different from morality itself.

Moral sense theories were opposed by intellectualist concepts presented by R. Price, F. G. Bradley and others. But while moral sense theories explained self-interest in one way or another, intellectualist theories encountered difficulties in explaining it. This was most clearly manifested in the philosophy of Immanuel Kant.

Kant tries to support his intellectualist position with an indicative, but weak thesis. He asks the question, why a human was given reason. According to Kant, instinct would lead a person to happiness much more reliably. Why, then, was a human given reason? Precisely in order to give rise to moral ability, Kant believes: “For as reason is not competent to guide the will with certainty in regard to its objects and the satisfaction of all our wants (which it to some extent even multiplies), this being an end to which an implanted instinct would have led with much greater certainty; and since, nevertheless, reason is imparted to us as a practical faculty, i.e., as one which is to have influence on the will, therefore... true destination of reason must be to produce a will, not merely good as a means to something else, but good in itself, for which reason was absolutely necessary... There is nothing inconsistent with the wisdom of nature in... cultivation of the reason.”

That is, we are talking about the fact that reason is given to humans precisely so that they develop as moral beings. Of course, this position does not stand up to criticism. Reason expands the possibilities of satisfying human needs through new forms of anticipatory reflection associated with consciousness. And even animals with a psyche are no longer guided only by instinct, but also by ideal images in which the future state of reality is depicted, which expands the possibilities of adaptation and leads to success in achieving goals.

For Kant, reason is the only reliable criterion from which not only the necessity of morality is derived, but also the freedom of moral choice. But in reality, one can freely choose only that which presupposes certain reasons, and such reasons cannot be understood without connection with the personal goals of existence, and,

consequently, with self-interest. From the self-interest position, the abilities that each person, according to Kant, must develop inside, must inevitably be analysed.

Kant does not speak directly about the special ontological status of the moral law, as other thinkers such as Richard Price have done. Disclosure of its content, in fact, remains the task of the person. In *Religion within the Bounds of Bare Reason*, Kant asks the question of what kind of world would be created by good will if it were its creator. This is a world, Kant believes, where happiness meets merit. But, if people are able to imagine themselves as creators of such a world, they are able to live according to the same laws that they affirm for this intelligible world. Thus, it turns out that the moral will, which is the creator of the moral law, does not need any special metaphysical ideas to express its moral intention.

Analysing Kant's approach to morality, Vladimir Solovyov, in his work *The Justification of the Good*, reproaches Kant for the fact that his God deduce from morality for practical reasons. He writes: “What is necessarily presupposed by moral life – the existence of God and the immortality of the soul, is not a requirement for something else that comes with morality, but is its own internal basis, God and the soul are not postulates of the moral law, but direct constituent forces of moral reality.”

However, the proof of this position, despite Solovyov's criticism of Kant, also remains quite practical: “The fact that the good does not have a universal and final existence for us, that virtue is not always real and *never* (in our actual life) is *completely* real, does not, obviously, abolish another fact that goodness still exists, and that third fact that the measure of goodness in humanity is *increasing*.”

Further, Solovyov interestingly discusses the position of man in the world: “The only question is: does what I depend on make sense or not? If it does not, then it means that my existence, as dependent on nonsense, is also meaningless, and in this case there is no need to talk about any rational-moral principles and goals, for they can only mean if there is certainty in the sense of my existence, only under the condition of the rationality of the world connection or the predominance of sense over nonsense in the Universe. If there is no expediency in the general course of world phenomena, then that part of this process that consists of human actions determined by moral rules, cannot be expedient; and in this case, these rules cannot stand as leading to nothing, and they cannot be justified by anything.”

From here it is extremely clear that if morality is impossible without the assumption of the idea of expediency (for Solovyov – as brought into the world through the divine will), such expediency should be accepted – and in fact it turns out that for practical reasons. But Kant asserts essentially the same thing. He recognises the expediency of nature and the laws of its development from the point of view that it is such development that creates the conditions for the subsequent solution by humans of their moral problems. But all this pre-established harmony of nature, according to Kant, is provided precisely by God: “...We must recognise the moral cause of the world (the creator of the world) in order to presuppose our final goal in accordance with the moral law; and as much as the latter is necessary, it is equally necessary (i.e., to the same extent and on the same basis) to recognise the first, namely, that God exists.”

In the modern physical world view, this logic of thinking is

assessed through the strong and finalist anthropic principles. The first one states that the emergence of life and man is a natural result of the development of the Universe. In the second one, that man represents the goal of the evolution of the Universe.

I will not comment on these arguments from the point of view of the degree of their actual truth, because this is not assumed in metaphysical reasoning. It is important to emphasise something else: for a person in a normal mental state and in their connection with culture, with life of past and future generations, the desire to leave a memory in the minds of descendants (this is also evidenced by the genre of confession widespread in philosophical literature) is undoubted. This most important component of human life is fixed in the value consciousness.

Kant says that in an intelligible world, happiness and merit coincide. Consequently, he assumes that a person can strive for happiness, and even wants the latter to be associated with moral affairs. But he faces a problem on how merit is determined. Kant says that everyone should contribute to the common good (this, in fact, determines merit), but he does not demonstrate what this good consists of (then he would have to include elements of utilitarianism in his theory).

However, despite his negative attitude towards the utilitarian understanding of morality, Kant still cannot help but recognise some kind of human interest in being moral. Considering the movement towards the highest good as a duty for the subject, Kant writes: "The achievement of the highest good in the world is the necessary object of a will determinable by the moral law. And in this will, complete correspondence of mood with the moral law is the supreme

condition of the highest good. Therefore, it must be as possible as its object, since it is contained in the same commandment – to promote such good. Complete agreement of the will with the moral law is holiness – a perfection inaccessible to any rational being in the sensory world at any moment of its existence. And since it is nevertheless required as practically necessary, it can only take place in a progress moving indefinitely towards such complete correspondence, and, according to the principles of bare practical reason, it is necessary to recognise such practical forward movement as a real object.

"But this endless progress is possible only if we assume that personality of a rational being exists and continues indefinitely (which is what is called the immortality of the soul)."

Associated with this assumption is the postulate of practical reason about the immortality of the soul, which also presupposes the existence of God. But God does not simply give a reward to man in the form of immortality, as Schopenhauer believed in his critical analysis of Kant's postulates of practical reason, but God is precisely the condition for the endless continuation of moral affairs. In this regard, it should be noted that the American professor J. Lawler expressed the idea that Kant implied the theory of reincarnation. But maybe things are different. By the time of Kant, the theory of reincarnation in its classical form had already been debunked by Christian philosophy, which showed the inextricable connection between soul and body. Therefore, Kant could not simply, uncritically incorporate the idea of reincarnation into his theory. Lawler, in his reasoning, refers to Kant's work *Universal Natural History and Theory of the Heavens*, which ends with the questions: "... Perhaps for this purpose some more

bodies of the planetary system will be formed, so that after the expiration of the time prescribed for our stay here, to prepare for us new mansions in other heavens? Who knows if its satellites revolve around Jupiter so that they can someday shine for us?"

But Kant never mentions such possibility in his later works. It is quite possible that he assumes the posthumous existence of a person in an intelligible world, where a special causality operates, such a connection among the consciousnesses of all people, which is also the basis of the moral position of each person and allows individual consciousness to improve continuously, but precisely in human, and not in any other forms.

The reasoning presented by Kant shows that person's self-interest in morality is indirectly represented too, regardless of the fact that Kant considers only a selfless act as a moral one, a person's self-interest in morality is indirectly represented too. It is associated with the emotion of satisfaction from the consciousness of fulfilled duty. Nevertheless, Kant's solution to the problem turns out to be, firstly, associated with an unprovable metaphysical structure, and secondly, based on emotions that can be called quite weak. It is unlikely that such emotions can give rise to intense social action, since satisfaction in the sense of knowing that you have not violated the requirements of duty can be achieved more reliably by limiting your activity as much as possible and not engaging in risky activities, which is unlikely to be correct in all cases.

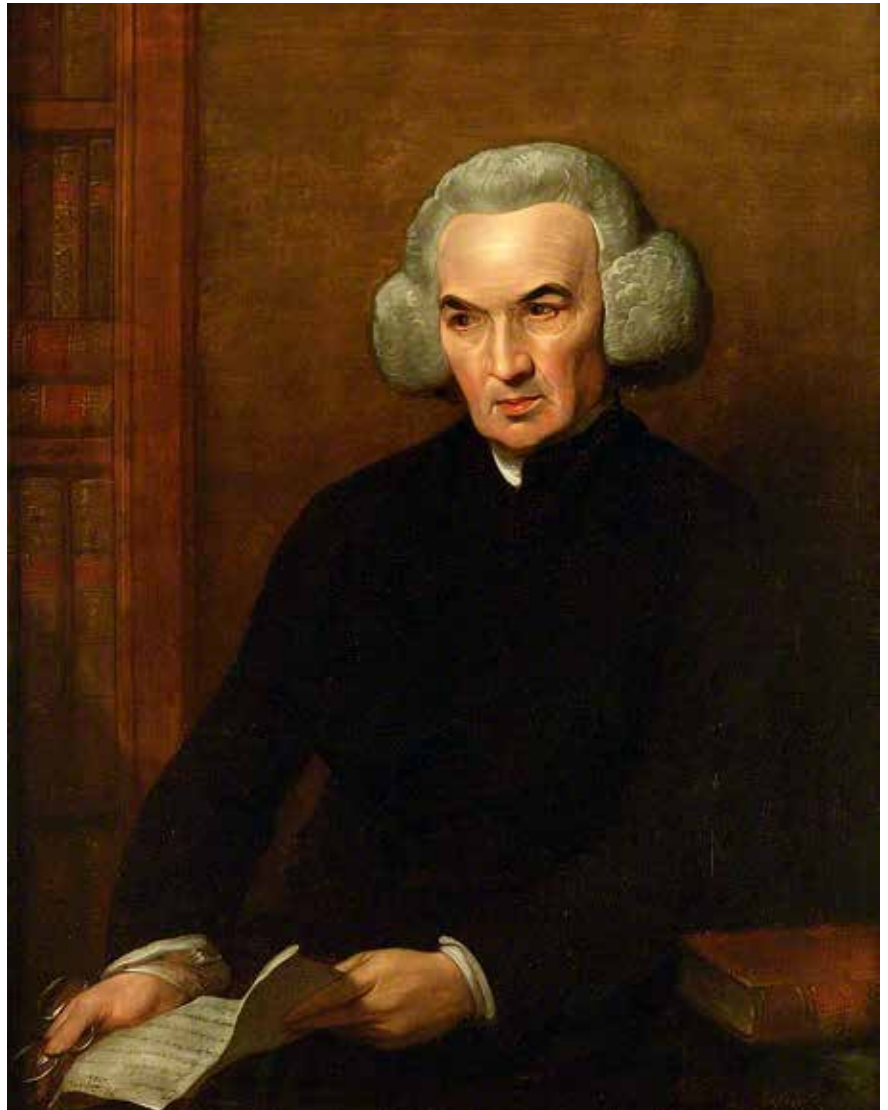
In our opinion, both theories of moral feeling and intellectualist theories of morality are characterised by an erroneous desire for extreme generalisation, which leads to the separation of morality from other spheres of human existence, accompanied by its absolutisation,

which is ultimately expressed in the assertion that single virtue is enough for happiness. In addition, such logic of thinking creates the image of morality, in which morality is created in which it is depicted as the basis of all spiritual experience of a person, and the person is considered as a being who may well be moral, remaining completely undeveloped, illiterate, incapable of implementing any types of activities in other areas.

It is impossible to agree with such a position. This point of view, to some extent, can be attributed to the ethics of duty, where we are dealing with fundamental prohibitions. Although here, too, there are well-known moral dilemmas that an illiterate person may not even be able to identify, let alone somehow begin to resolve them. Moreover, this position is not applicable to virtue ethics, where we are talking about the perfection of functions.

Obviously, the error of extreme generalisation is associated with certain methods of scientific research. For German classical philosophy, this is primarily the method of ascent from the abstract to the concrete. This method assumes that firstly, some abstract entity is identified from the diverse reality. It is a simplification of reality, but it allows us to understand the system-forming principle. Then a reverse movement is carried out from essence to phenomenon to correct the simplified definitions of essence are corrected. The essence itself is seen as changing under the influence of diverse phenomena. But this method, which is well applicable to some phenomena of social life, such as economy, as brilliantly demonstrated by K. Marx in *Capital*, demonstrates its insufficiency when applied to morality.

An attempt to isolate a moral motive in an abstract form (as essence) leads to the conclusion that it must be a motive devoid



Portrait of Welsh philosopher Richard Price by Benjamin West. 1784

of self-interest, because a selfless act always receives a higher moral value in ordinary ideas. But it is impossible to ascend from an abstract essence to reality, as long as the lack of self-interest contradicts free choice. Without any interest, we can only choose at random.

For the purpose of correcting the errors of traditional methodology, it is necessary to develop or use new methods that correspond to non-classical science. This is primarily the principle of complementarity. It allows us to show how self-interest can be combined with a moral

motive, how a moral motive can enhance the pleasure of satisfying a person's highest social needs. Thus, one can ignore isolation of the moral motive from self-interest and the inevitable absolutisation of morality, but, on the contrary, show how they can complement each other. They can be united on the basis of self-esteem. It develops on the grounds of awareness of the significance of the activity carried out by a person, and this significance itself follows from moral criteria that allow us to see the uniqueness of the creative tasks a person solves.

FACES OF LENT: MOMENTS OF SACRED TIME

Preparatory Sundays are milestones on the way to Lent

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Christ Pantocrator from Vysotsky chin. Byzantine anonymous master. 1387–1395

Lent begins on Monday, 18 March. It will last until 4 May. Easter in 2024 is celebrated on 5 May. This date for celebrating Easter is one of the latest. The coincidence of the Resurrection of Christ and the onset of truly warm and festive springtime carries special semantics. “Today spring is fragrant,” says one of the Easter chants.

The Orthodox liturgical calendar allows the celebration of the Resurrection of Christ from 4 April to 8 May. This range is determined by the ancient rule that Easter should be celebrated on the first Sunday after the first full moon of spring, which occurs no earlier than the vernal equinox on 21 March. This clear principle is important to remember. It helps understand why the date of celebration varies from year to year and how this happens.

Admiring the birth of the full moon in the night sky, our thoughts are carried away into the distant past, like the hero of Chekhov’s story *The Student*: “At just such a fire the Apostle Peter warmed himself,” said the student, stretching out his hands to the fire, “so it must have been cold then, too. Ah, what a terrible night it must have been <...> They began to question Jesus, and meantime the labourers made a fire in the yard as it was cold and warmed themselves. Peter, too, stood with them near the fire and warmed himself as I am doing.”

Such a special look at nature, at everyday phenomena, is a real spiritual exercise. It is amazing how Chekhov briefly and brilliantly expressed its biblical essence.

Believers of the Roman Catholic Church, Anglicans, Lutherans and members of various Protestant churches and church communities celebrate Easter at the same time. As a rule, their accepted date of celebration almost never coincides with the Orthodox one. This happens because in determining the Easter cycle, the Orthodox Churches take the Julian calendar as a basis.

The latter lags behind the modern Gregorian calendar by thirteen days, and therefore the spring equinox in it actually falls not on 21 March, but on 3 April. Hence the first possible date for Easter is 4 April, and the last possible date is 8 May. In turn, among Catholics and Protestants, Easter can be celebrated between 22 March and 25 April. This year, Western, or Latin Easter, as it is sometimes called, is celebrated on 31 March. This is a very early date.

The difference in the dates of Easter celebrations between Christians should not be confusing. Indeed, in the first centuries of Christianity, there were different principles for determining the date of Easter. This did not prevent the various local churches of the time from being in communion and coexisting peacefully. At times, there was a desire among churches to unify the date of celebration, which gave rise to controversy.

It is generally accepted that the end to disagreements was put at the First Ecumenical Council in 325. Then the Orthodox bishops of the Roman Empire and some outside of it established in the city of Nicaea the principle of determining the date of Easter, which is familiar to us today. Although the difference in the dates of Easter between Orthodox and Catholics is not

related to that ancient dispute, there is currently talk of arriving at a single date for Easter in time for the 1700th anniversary of the Council of Nicaea.

In accordance with the ancient tradition of the Church, the celebration of Easter is preceded by Great Lent. It is generally accepted that it consists of two parts. The first is called “Great 40 Days” in the liturgical charter. It begins on the first Monday of Lenten, which is traditionally called “Clean Monday”. In 1944, Ivan Bunin created a story of the same name. This and many other examples from our literature show how deeply the great Russian writers were rooted in church tradition and culture.

The Great 40 Days continue until Friday of the 6th week of Great Lent. Then, during the service, the texts of hymns and prayers say that the period was accomplished by the faithful.

Exactly forty days must pass from the first day of Great Lent to the end of its first part. This is a time of personal repentance, ascetic exercises, radical self-limitation in entertainment, food, and drink. This year, the Great 40 Days will continue from 18 March to 26 April.

The second part of Great Lent is called Holy Week. It begins on the Monday after the Great 40 Days and continues until Holy Saturday, that is, an incomplete week. This is the most valuable and precious time of the church year for believers. All attention in everyday life and in worship is given to the remembrance of the Sacred Passion of Christ the Saviour. Persecution of Him by those in power in Israel, the betrayal of Judas, the Last Supper, the Trial and sentence, the Crucifixion, the Cross, death in agony and the descent into hell make up the semantic outline of the events of this sacred time of the last days of the earthly Life of the Lord. On the night between the Holy Saturday and Sunday,

the celebration of the Resurrection of Christ begins.

Thus, Lent consists of two parts. Two periods exist in it and complement each other. One of them is a time of personal efforts of believers in repentance, self-restraint, work on oneself and correction.

The second part of Lent is a period of remembrance of the Passion of the Lord, which has the most powerful universal Christological gravity. It is important not to forget about this mysterious diachrony to consciously pass the Lenten season for the benefit of the mind, spirit and soul, and not just for the limitation of the body.

It is extremely important to remember that there is another period during Great Lent, which, as a rule, remains unnoticed by secular people. These are the so-called preparatory Sundays. They are milestones on the way to entering Great Lent.

The first sign of the approaching Great Lent is Sunday, during the liturgy of which an excerpt from the Gospel of Luke, dedicated to the conversion of Zacchaeus, is read. This is chapter 19, verses 1–10. In just ten lines, the Evangelist talks about how “Jesus entered Jericho and passed through it” (1).

In Scripture, the city of Jericho was considered one of the personifications of human sin, and therefore the mention of it in the context of the earthly life of the Lord had a special meaning. At the time of Jesus, there lived in the city “one named Zacchaeus, a chief tax collector and a rich man” and a sinner (2). “He was small in stature” (3) and in the crowd he could not see Jesus passing by. Then, contrary to the opinion of the people, who, without a doubt, already despised him for collaborating with the authorities of the pagan Roman Empire due to his profession, Zacchaeus climbed the fig tree.



Nikolai Ge. *The Last Supper*. 1870

“Because He had to pass by,” says the Gospel (4). But the Lord did not pass by. He saw a formidable man, who had previously inspired fear in those around him, absurdly perched on a tree. “Zacchaeus! Come down quickly, for today I need to be in your house” (6). As before, in other places in the Gospel, Jesus Himself goes to sinful people, seeking their conversion.

This Gospel reading, which emphasizes the blessing of Zacchaeus’ house, is always read during the blessing of the home. Perhaps this is the only liturgical service that everyone asks the priest to perform, both convinced believers

and people who do not regularly go to church. In this community of fearless likening to Zacchaeus in the spontaneous gesture of seeking blessing, the Church unites people. Reading about this event at Sunday liturgy indicates the approach of Lenten time. “Jesus said to Zacchaeus, ‘Now salvation has come to this house, for the Son of Man has come to seek and to save what was lost’” (9–10).

The main liturgical book used during Great Lent is a collection called the Triodion. Since the Triodion is not yet used during the service on Zacchaeus Sunday, the Sunday of Zacchaeus is not always perceived as

preparatory. However, the content of the Gospel reading, which contains a call to repentance and a promise of forgiveness, is already addressed to Lenten themes.

The next preparatory Sunday is the Sunday of the Publican and the Pharisee. On this day, during the liturgy, the text from the Gospel of Luke, chapter 18, verses 14–18 is read. In this text, the Lord Jesus taught those listening to Him a lesson in attitude towards God and neighbours, the Gospel image of doing good, inseparable from humility and repentance.

According to the sacred text, “two people entered the Temple to pray.

One is a Pharisee, and the other is a publican" (10). The appeal to the image of the tax collector – the publican, which in the words about Zacchaeus was a real event, in this Gospel reading becomes a parable. In his prayer, the Pharisee thanked God, described his external virtues – fasting, tithing, etc. – and condemned his neighbours for their sins. "The publican, standing in the distance, did not even dare to raise his eyes to the sky; but, hitting himself on the chest, he said: 'God, be merciful to me, a sinner'» (13).

These short words were miraculously imprinted in the memory of the Church. In the Eastern monastic tradition, the practice of constantly repeating the words of the publican arose, which over time became the Jesus Prayer. And the refusal to imitate the self-praise of the Pharisee has as its consequence the fact that in the Orthodox Church, fasting on Wednesday and Friday, during the week of the Publican and the Pharisee, is strictly abolished.

This reading also has a different, sad connotation. The Pharisee and the Publican prayed in the Jerusalem Temple. In fact, this prayer of theirs was one of the farewell prayers in this sacred place, which was the only Temple of God on earth, which, soon after the Crucifixion of the Lord, was destined to be destroyed under the blows of the Roman army. From now on, the temple of God will be the hearts of people who believe in Christ.

Following the Week of the Publican and the Pharisee comes the third preparatory Sunday before Great Lent. During the liturgy the Parable of the Prodigal Son is read.

This is the fifteenth chapter of the Gospel of Luke, verses 11–32. This text is of great importance. We can say that it largely shaped the existence of the entire Christian world. This small



Rembrandt. *Return of the Prodigal Son*, circa 1668

fragment of the Gospel narrative created the most important elements of secular culture and Christian spirituality.

Thus, the main hymn of monastic tonsure is dedicated to the Parable of the Prodigal Son. A person who becomes a monk takes on his image. Theology tells us that monasticism is not a sacrament, but a continuation of baptism. Thus, this parable reflects the life of every Christian.

Images in culture, paintings, works of art, and literature are dedicated to the prodigal son. The phrase "Prodigal

Son" has become a common expression in different languages. It is surprising that without this parable it is impossible to imagine the history of mankind.

This parable can have many interpretations. The first one reminds us of Christianity. According to Scripture and the Fathers, the Church was constituted from Jews and pagans. The pagans are the prodigal son. They turned to God later than the biblical people of the Old Testament.



Paul Gustave Dore. *The Pharisee and the Publican*. Between 1866 and 1870

The second interpretation is the spiritual life of each person. Most of us turned to faith consciously. We rejected our previous mistakes and came to Christ. Heavenly Father took us into His arms.

Another interpretation reminds us of the names and images of God. God has many names. But the most important thing is the conviction that God is our Father. We talk about this in the Lord's Prayer. God became our Father in baptism. The Creed

begins with the words that God is our Father. "I believe in One God, Father, Almighty," it says.

One of the ancient patericons, that is, collections about the life and sayings of ascetics, tells how a man from the city came to one of the monks in the desert and said: "Your father is dead." "You are lying, my Father is immortal," replied the monk. God is our Father, "God is the Father" is not just a name, but a dogma, the essence of Christian Orthodoxy.

Thirdly, the Sunday of the Prodigal Son is All Saints' Day. After all, every saint went through conversion and repentance. Each saint received forgiveness and blessing, was clothed in robes of light, and was received into the arms of the Heavenly Father.

Finally, the parable has a new moral meaning. We live in the postmodern era. One of its symbols is constant changeability. There is nothing permanent, says our time. Changeability has become a kind of virtue of postmodernity. Therefore, we must understand that the return of the prodigal son to God will be repeated. People, peoples, countries and civilisations will forget about God, leave Him, come again, leave again and return again to the Church, which is the Father's House. The parable teaches us each time again and again to return to God quickly and without doubt; it teaches us to rejoice every time at the return of our neighbours to God, to be able to thank, accept and not judge.

The fourth preparatory Sunday before Great Lent is called the Week of the Last Judgment. During the liturgy of this day, the final part of the 25th chapter of the Gospel of Matthew is read, verses 31–46. In this passage the Evangelist speaks about the Judgment through the mouth of the Lord Jesus, or, better, the Lord Jesus Himself, in the Holy Spirit, by the hand of the Evangelist. This Judgment will take place at the end of history.

The picture of the Judgment, an event that will forever determine the fate of all mankind, unfolds in just sixteen verses. Hardly any of the Gospel texts, besides the stories of the Nativity, the Cross and the Resurrection, has shaped and continues to determine the development of the entire world to such an extent for the past two thousand years.

“Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me food; I was thirsty and you gave me something to drink; I was a stranger and you accepted me; I was naked and you clothed me; I was sick and you visited me; I was in prison, and you came to me,” says the Lord (34–36).

Everyone is called to salvation. This corresponds to the common criteria of justification and condemnation.

The very idea of charity, service to others, selflessness and self-sacrifice, not for the sake of selfishness or profit, but for the sake of the neighbour and for the sake of God, over time created a system of health care and social assistance that continues to save millions of lives, even if its original biblical rationale has faded into the shadows over time. The thought of the Last Judgment shaped the contours of human conscience and gave specific, great, unique features to culture, art and literature. The image of the Last Judgment is the only image of the future in iconography. It adorns the great cathedrals of antiquity.

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory, and all nations will be gathered before Him” (31–32). Thus, the Lord Himself testifies to the universality of the upcoming Judgment. “All nations” is also a prophecy that faith in the One True God will become universal and will no longer be limited to one chosen people, as it was in the Old Testament.

The words about “all nations” are evidence that the preaching of the good news about Christ will be worldwide, and the Lord Jesus is the Messiah who came to the salvation of all. Belief in the Second Coming of the Lord and the Last Judgment is part of the biblical New Testament

Revelation and Christian dogma. “I believe in the Lord Jesus, who will come again in glory to judge the living and the dead,” says the Creed. The Lord Jesus will return to earth in glory and bring judgment upon all the nations of the earth.

The content of the Parable of the Last Judgment is extremely clear. Cases for which the righteous are acquitted and the condemned are rejected do not require allegory. However, this text is one of the most difficult to understand.

Theologians and preachers of all times, starting from the patristic era, have asked the question why the Lord Jesus said nothing about faith or dogma. He spoke only about elementary human needs – food, drink, clothing and shelter, as well as duty towards the sick and deprived of liberty – as criteria for justification or condemnation. This deliberate contradiction in the Gospel text, one of the few contradictions introduced into Scripture by the Holy Spirit Himself, will forever remain without a final answer. Perhaps, if the Lord, in one form or another, mentioned the truths of faith, this would become a colossal and insurmountable reason for sinful pride and vanity for all future Christians. But before the tragic complexity of contact with one’s neighbour in help and service, everyone is equal. Doing good deeds without any self-interest is the essence of the moral teaching of the New Testament.

At the same time, the entire story about the Last Judgment is, in fact, a testimony about Christ Himself. An important feature of the Gospel of Matthew is its extreme attention to detail. The fact that the Parable of the Last Judgment, as this text is often called by interpreters, was placed by the evangelist immediately before the beginning of the story of the Passion and Death of the Lord on the Cross,

speaks of its extreme importance. In fact, it sums up the entire earthly life of Jesus.

Jesus bids farewell to His Disciples, those who believed and, most importantly, those who rejected Him, and declares that He will henceforth return in glory at the end of history for Judgment. The apostolic circle will see Him after the Resurrection. Those who did not believe in Him during His earthly preaching will never see Him on earth again. The sixteen verses of the Gospel of Matthew became the foundation of human relationships and a guide to salvation. It is important to learn them by heart and repeat them constantly, like a prayer for help.

The last preparatory Sunday before Lent (this year it falls on 17 March) is called Forgiveness Sunday. This time the topic of thought for believers is the expulsion of Adam and Eve from Paradise.

During the liturgy, the text is read from the Gospel of Matthew, chapter 6, verses 14–21, where the Lord Jesus speaks about the need for mutual forgiveness. “If you forgive people their sins, then your Heavenly Father will also forgive you, but if you do not forgive people their sins, then your Father will not forgive you your sins” (14–15). Fulfilling what is written, in the evening, after a special Lenten Vespers, believers ask each other for forgiveness in order to begin a new, repentant time for themselves and for the Church.

Forgiveness Sunday, the Day of Forgiveness reveals to us the essence of the good news of the Lord Jesus Christ. This is God’s self-revelation in accepting His people, in mutual forgiveness and blessing. We peer at the faces of Great Lent, revealed in divine services and gospel readings, we learn to understand and rejoice in the fact that God is the true future of every person and all people in Jesus Christ.