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THE MEANING OF CREATIVITY IN THE PHILOSOPHICAL ANTHROPOLOGY OF NIKOLAI BERDYAEV

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The article deals with issues related to understanding the essence and significance of creativity in the works of the philosopher N. Berdyaev. The article raises the global philosophical questions of being, through the subject of the creative act. It is noted that an important element in the works of N. Berdyaev is the presence of God's gift as a special creative principle, the ultimate goal of which is the deification of man. As a conclusion, it is proposed to pay attention to the problem of changing the meaning of creativity in modern times.

Keywords: creativity; art; liberty; God; spiritual heritage; the meaning of human existence

СМЫСЛ ТВОРЧЕСТВА В ФИЛОСОФСКОЙ АНТРОПОЛОГИИ НИКОЛАЯ БЕРДЯЕВА

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В статье рассматриваются вопросы, связанные с пониманием сущности и значения творчества в философии Н. Бердяева. В работе затрагиваются фундаментальные философские проблемы бытия и человеческого существования, которые раскрываются в творчестве. Отмечается, что важным элементом философо-ан-

тропологических взглядов Н. Бердяева является идея дара Божия как особого творческого начала, конечной целью которого является обожение человека. В качестве вывода предлагается обратить внимание на взаимосвязь философского наследия Бердяева и современных исследований, поднимающих проблему смысла творчества.

Ключевые слова: *творчество; искусство; свобода; Бог; духовное наследие; смысл человеческого существования*

In modern society, as well as centuries ago, there are many unsolved fundamental questions of human existence. One of them concerns the problem of creativity. What is creativity, its purpose, its meaning? It would seem that such simple questions can be answered with the same simple answers. But the problem is much deeper and more complex than it seems at first glance. The modern consumer society is drowning in the meaninglessness of life, leading to its sometimes miserable existence. Where to find salvation and the meaning of life? Perhaps the answer lies in creativity. But, in turn, as a deep Divine gift, it is depreciating today.

Creativity has become a subject of gain, through monetization. Thus, having lost its deep meaning, it became empty and useless. These processes were prophetically predicted by the Russian philosopher of the late XIX – early XX century Nikolai Berdyaev. He made an invaluable contribution to the analysis of issues: freedom, understanding of personality, spirit and nature, transcendent and immanent, the idea of a metahistorical «meaning» of the historical process, issues of mysticism, and finally - the problem of creativity. About his work in the work «Self-knowledge», Nikolai Berdyaev wrote: «My philosophy is the philosophy of the spirit. The spirit for me is freedom, a creative act, personality, communion of love. I affirm the primacy of freedom over being. Being is secondary, there is already determination, necessity, and there is already an object. Perhaps some of the thoughts of Duns Scotus, most of all of J. Boehme and Kant, partly of Maine de Biran and, of course, Dostoevsky as a metaphysician, I consider to be preceding my own thought, my philosophy of freedom» [3, 297]. Questions of the phenomenon of creativity in the works of Berdyaev are inextrica-

bly linked with the problems of mysticism, the Divine principle, and freedom. Therefore, when considering this problem, we will refer to these topics. N. Berdyaev says: «Creativity is inseparable from freedom. Only the free one creates. Out of necessity, only evolution is born; creativity is born from freedom» [4, 368]. From this it follows that creativity cannot exist without freedom. Evolution is a necessity. In it, the old moves in time and the new does not arise. Creativity comes out of nowhere. It is timeless, it is timeless.

Creative novelty can only be explained in the future. Here lies the secret of freedom and the paradox of time. When revealing this issue, Berdyaev gives an example of the first creative act: «The original, original creative act does not at all follow from the past, it does not take place in cosmic and historical time, it takes place in existential time, which knows no causal connection. In historical time, however, the creative act paradoxically appears to come from the future. In this sense, it can be called prophetic» [1, 494].

Creativity appeared before mankind, since the whole world is a creative act of God. God, having free will, created the world out of nothing and gave freedom to mankind. «Man's creativity testifies to man's belonging to two worlds, to man's calling to a royal position in the world» [1, 496], says Berdyaev. It is paradoxical that without God there could be no people, but without a person there is no God. A person creates, but at the same time he himself is creativity. Through the creative act, we can express our self, our personality. This is salvation from the slavery of the world. But, at the same time, it is necessary to understand that creative imagination can not only be beneficial, but also plunge into an illusion. It gives a way out of this sinful world, but only for a while. Reality returns, and with it disappointment.

The process of creativity is a personal process, but at the same time, a person is not alone in it. «People who have experienced creative ecstasy know that in it a person is, as it were, possessed by a higher power» [1, 500], says N. Berdyaev. The author continues: «Human creativity is not only human, it is divine-human. This is the mystery of creativity» [1, 500]. Thus, creativity is a God-human process. Only in true creativity can God be present. It is the Logos. The path from destruction, death

to the Resurrection and true creativity is shown to us by Jesus Christ. That's why: «For without Me you can do nothing» [6, 943]. There is mystery in creativity. It is intimate and esoteric. God, having sent his Only Begotten Son into the world, revealed his will in the law. And God expects from man an anthropological revelation of creativity, hiding from man in the name of God-like freedom his paths and the justification of creativity [4, 329]. «I can't create anything by Myself. For the works that the Father has given Me to do, these very works that I do, testify of Me that the Father has sent Me» [6, 929].

Creativity has two sides. One directs a person to God, the other turns to the world and people. Secret illumination, inner knowledge in the process of the act is a mystery that has come from above. The second part of the act and the subsequent ones are social and lose their original spiritual connection with God. Creativity turns into art and becomes heavier under the weight of the material world. N. Berdyaev emphasizes: «The creative act is directed towards the infinite, while the form of the creative product is always finite» [1, 503]. There is fire in the creative act, but the product is always cold. «Creative burning, creative ascent is always aimed at creating a new life, a new being, but the result is chilled cultural products, cultural values, books, paintings, institutions, good deeds» [2, 138], the author notes. This is the tragedy of creativity. Modern art almost does not carry a creative act. It does not come from above, as it harbors base goals: money, fame. It teaches nothing, brings nothing. Quickly comes and just as quickly disappears in time. There is no genius in contemporary art. Although the art is brilliant. Man displays the genius of God the Creator. Berdyaev argues: «Genius is an integral quality of the human personality, and not a special gift, and it testifies that a person breaks through to the primary source, that the creative process in him is original, and not determined by social stratifications» [2, 139].

Thus, creativity is purely personal in nature, it is outside religion, outside the world. It is a feat where the personal self fades into the background. At the same time, creativity implies sacrifice. N. Berdyaev notes: «The Creator forgets about salvation, he thinks about superhuman values» [2, 140]. There is no place for selfishness in creativity. It

should be noted that in asceticism a person renounces the world, plunges into himself, where self-improvement and salvation take place. In creativity, a person renounces himself, going to a higher world. It follows from what has been said that one cannot come to creative genius through asceticism. Berdyaev says: «For creative genius is not earned, it is given as a gift from above, like grace. From the creator, the creative tension of his original freedom is required, and not the ascetic feat of self-improvement [2, 140].

So, a person is free when he creates. Through the union of freedom and love, a creative person is born. As a result, a person is freed from slavery and approaches God. «A person moves from slavery to freedom, from fragmentation to integrity, from impersonality to personality, from passivity to creativity, that is, moves to spirituality» [5, 15, 3], says N. Berdyaev. The author emphasizes: «A person's creative act, a response to God's call, must prepare the end of this world, the beginning of another world» [1, 506]. Thus, people must create, treat their lives creatively. After all, creativity is not just a gift, an opportunity or a right, but a duty of a person. This road will lead to self-development, spirituality and the meaning of life. «The path of creativity is also the path of moral and religious perfection, the path of realizing the fullness of life» [2, 141].

Creativity coming from the soul is immortal, it passes through time. Contemporary art will fade away and be erased from the memory of history. If there is any sense in such creativity, if its purpose is limited by money? No understanding of the deep meaning of creativity leads to emptiness. True creativity gives more than a person can imagine. Nikolai Alexandrovich gives an example: «Sin burns in creative fire. All the great creative works of man will enter into the kingdom of God» [1, 508]. N. Berdyaev in his works pointed out the path, meaning, significance of creativity. The creative act contains the salvation of people. This is the highest gift to humanity, this is freedom.

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