
The idea of the state i the philosophy oh Lav Nikolaevich Tolstoy

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Abstract

The subject of this paper is the idea of the state observed through the ideological prism of the great Russian literary writer and philosopher, Lev Nikolayevich Tolstoy, taken in the context of Russian religious philosophy (from the end of the 19 century), where we must particularly emphasize the intuitive and mystical conception of the world as opposed to positivism and rationalism, especially through the commentary of its most notable representative and founder Vladimir Solovyov. Tolstoy's idea is evaluated in the text as an initiative for a social reform according to the axiological key of 'original Christianity', which is at the core of Tolstoy's radical relationship towards the state, man, and society as a whole, which is equated to the concept of religious anarchism. A state conceptualized by Tolstoy needs to be reformed in accordance with the project of The Kingdom of God as opposed to existing as a medium between man, and God, together with a dogmatic and institutionalized Church, towards which Tolstoy directs much criticism in the manner of religious anarchism, after which it comes to a final divergence and Tolstoy's excommunication.

Key words: *state, religious anarchism, Russian religious philosophy, non-violence, Christianity*

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Introduction

This paper seeks to present briefly and concisely the essential points of the conception of the State in the philosophy of Leo N. Tolstoy, which are inseparable from the view of society and religion. The concept is approached through a cross-section of the then socio-economic situation as well as the thought frameworks within which Tolstoy matured. Various philosophical and political influences that came to Russia from the West, primarily from Germany (German classical idealism) and France, are also considered.

Along the way, the issue is seen through the optics of Shestov, Solov, and Merezhkovsky's thoughts. If we look at Tolstoy's philosophical-theological work from the perspective of political theology, we will inevitably deal in more detail with the phenomenon of Christian anarchism, which is a kind of language of Tolstoy's intellectual activity after the „great spiritual crisis”. The core of Tolstoy's Christian anarchism is set out in the works „Confession” and „The Kingdom of God in You”, which will be discussed in more detail below. At the center of Tolstoy's interest are topics characteristic of a member of Russian religious philosophy, and these are primarily problems of evil and questions of the deification of man and the world through which the dynamics and nature of reflection on all problems on which this thinker's attention stops.

From this, we can conclude that Tolstoy's philosophy of the state is impregnated with the emphasis on the problem of evil and that through the answers to the problem of evil in the world, Tolstoy gradually builds his radical recognizable image of a reformed society, a society purified of any form of repressive power, whether state or dogmatic institutional religion, which in Tolstoy's home-

land is synonymous with the Russian Orthodox Church. The state conceived within Tolstoy's religious anarchism is influenced by radical criticism primarily because of its institutions' repressive and violent nature, which are contrary to Tolstoy's imperative of non-violence, on which rests his initiative for social change that would lead to theocratic power, that is, to the replacement of human power by God, which can be fully understood only by insight into the concept of „Russian messianic idea” Tolstoy's attention is focused on the denial of earthly institutions and on questioning the need for institutional mediation between God and man (in the latter, he is by no means the first, but continues the series and tradition of criticism taken from a number of religious groups). We associate the attention, focused on the soon-to-arrive future, with the Russian intellectual environment from the end of the 19th century, which in the opinion of the great Berdyaev focuses on either the past or the future and does not stand in the present (which is too painful and burdensome). Before we look at the main characteristics and protagonists of Russian religious thought within which we look at Tolstoy's concepts of political theology and religious anarchism, we will try to give fundamental insight into the tense socio-political situation in Russia in a period that coincides with the maturation of this great Russian spirit.

Socio-political environment of maturation of Tolstoy's philosophy

In the 19th century, significant reforms that caused a new political atmosphere were undergoing on the Russian soil, a kind of zeitgeist that will shape the framework in which Tolstoy's thought-spiritual journey takes place. At that time, the formation of a new intelligence was noticed, which the Russian philosopher Berdyaev characterized as „a class of people fully committed to ideas, who were ready for their ideas to go to prison, slave labor, and death.”²

This group stood out in particular with its emphasized moral principles. We later see the same ethical supremacy in Tolstoy's opus, which some characterize as the „tyranny of ethics” because of its conspicuous dominance over all other philosophical questions. End of the 19th century and the ambiance of swollen metaphysical perspectives is the space of thought in which the „Last Tolstoy” grows up, Tolstoy who, after a great spiritual crisis station the ideas set forth in works for the rest of his life around the question of death, the meaning of life, and „true Christianity”. The hint of the spiritual crisis we are talking about here was hinted at in the capital literary work of Anna Karenina, where through the character of Levin Tolstoy, he speaks, „Without knowledge and awareness of what I am and why I am here on earth, one cannot live. And that I cannot know, so I cannot live.”³

In the short story „Death of Ivan Ilijich,” he concludes on a similar track that (...) „A hopeless awareness of a life that is constantly going away, but which has not yet gone; the always same, terrible, hateful death, which constantly swarms upon it and which is the only reality, and always the same lie. So what do days, weeks, and hours mean?”⁴

² N. Berdjajev, *Ruska ideja*, Prosveta, (1987.), p. 29.

³ Lav N. Tolstoj, *Ana Karenjina*, (1946.), vol. 2. , p. 284.

⁴ Lav N. Tolstoj, *Obiteljska sreća*, Polikuška, Smrt Ivana Ilijiča, Vlast tame, Plodovi prosvjete, Živi leš, Uspomene (1961.), p. 184.

Zenjkovski describes the framework within which Tolstoy's world of thought developed as a time of „overcoming secular orientation based on naturalism and positivism.” Namely, Russian secularism was characterized by a pronounced religious coloration and, even where it merged with extreme and consistent materialism, it remained imbued with certain religious psychology. For this reason, it should come as no surprise that the weakening of the concept of philosophy associated with the tendencies of secularism on Russian soil very often led to the acceptance of fundamental Christian ideas, i.e., the rearrangement of the whole worldview in the spirit of Christianity. It seems that exactly Nikolai I. Pirogov (1810-1881) and Leo N. Tolstoy are the most brilliant examples of such a critique of secularization and acceptance of Christianity in Russia's thought and literary world in the second half of the 19th century. In the historical-political sense, Tolstoy's time was a time of imperial autocracy and domination of the Russian government, nobility, and the Orthodox Church (serfdom was abolished in 1861), which led to the development of the feeling of guilt in the nobility. In Russia, therefore, there is a kind of „penitent nobles” - Prince Dmitry Nekhlyudov from „Resurrection” is an example of such a nobleman. Nekhlyudov returns from the city to the countryside and notices: „That all the trouble of the people, or at least the main, closest cause of the people's trouble, is that it is not in their hands the land that feeds them, but in the hands of those who use that right to land and live from the work of that people.”⁵

Tolstoy was born three years after the famous Decembrist uprising, and his youth was spent in an atmosphere soaked in spiritual consequences for the previous situation in Russian society, which lived on the one hand within the official Church (orthodoxy, autocracy, national spirit), while on the other members of the younger

⁵ Lav N. Tolstoj, Uskrsnuće, Zagreb (1975.), p. 218.

generations stood by, embracing the Enlightenment, rejecting the externally imposed belief system.⁶

In the Russian 19th century context, what we call Russian religious philosophy is taking shape and growing. Although the religious idea has been present in Russian thought (especially in literature) for a long time, primarily through eschatological and apocalyptic ideas, it is methodologically and ideologically rounded only by the activity of antipositivist and antinaturalist thinkers (primarily V. Solovyov) and writers of philosophical and spiritual significance, among which the most prominent are Dostoevsky and Tolstoy.

⁶ Josip Berdica „Tolstojevo mjesto u ruskoj religioznoj filozofiji, Prolegomena u mišljenje” *Diaconvensia* XVIII.(2010.) p. 140.

Russian religious philosophy

The Russian philosopher, Christian personalist, and existentialist Nikolai Berdyaev reacted to a conference called „Russian Religious Thought” in Italy in the early 19th century to an article by Benedetto Croce in which the esthetician claims that Russia does not actually have a single philosophy and philosophical culture.⁷ In reply to Croce’s statement, Berdyaev points out one critical thought for further exposition. Namely, entering into a polemic with Croce, Berdyaev advocates the view that the Russians developed their philosophy through literature, philosophized through literature, pointing out, of course, Dostoevsky and Tolstoy as the most brilliant examples. In this way, the inseparable connection between Russian literature and philosophical thought is emphasized, to which we can attribute common denominators of social engagement, religiosity, intuition, and mystical conception of the world, as opposed to rationalism and the galloping positivist worldview of the time (late 19th and early 20th centuries). These features are, in fact, the original parts of Russian religious philosophy, while the philosophical form itself is essentially marked by the influence of German classical idealism (Schelling, Hegel) as the dominant philosophical current in Russian and Central European departments of the time, and which we can read as part of a broader Western technological and thought influence on Russia which is conditioned by complex historical circumstances. The European dominant philosophical current of the time is radically different from Russian philosophizing, primarily because of the meta-scientific intuitive conception woven into Russian thought fabric, which seeks to express itself in life itself, far from dry cabinet speculation or strictly methodological, emphatically rational philosophical tendencies. The Russian philosophical worldview

⁷ Petar Zdravko Balajić, „Ruska religiozna misao”, „Semion Frank, Il pensiero religioso Russo da Tolstoj a Losskij, „Vita e pensiero”, Milano, 1977. ”, *Crkva u svijetu*, Vol. 13. (1978.), p. 180

is in its philosophical expression practical, striving to make the world better and happier, rather than exhaustively understanding it and comprehending it by striving for some realism; opposes any form of pure idealism, subjectivism, or individualism; it leans towards spiritual collectivism, wanting to reduce the whole reality to a harmonious whole.⁸ The desire to influence what is here and now is identical with Tolstoy's philosophical intentions when he speaks of a radical change in the socio-religious structure by the method of non-violence.

On the topic of Russian religious philosophy, it is necessary to emphasize mysticism. Mystical observation is direct, acquired without the mediation of a court or a conclusion, that rational form which the Russians strongly avoid. This knowledge does not concern the external issues of this world, which affects neither us nor our spiritual states, but it is the knowledge of internal issues born without the help of the external senses. The mystic directs his attention to one object of cognition, especially God, and then philosophy becomes theosophy, which despises abstract and progressive cognition. In supreme revelation, it seeks to deify and consider only God and the things of this world only if they relate to God.⁹

The central place in Russian religious philosophy undoubtedly belongs to Vladimir Solovyov, a Russian mystic, poet, and publicist who is relatively unknown and uncultivated to the Croatian philosophical circle, which is especially disappointing because he published some of his works on the Zagreb-Đakovo route under the auspices of the great Josip Juraj Strossmayer with whom he found a common language, primarily in the matter of Slavic unity and the Christian ecumenical project. They emphasized the principles that came to the fore and fullness only in the practice of

⁸ Slavko Platz, „O doprinosu i važnosti ruske religiozne filozofije za filozofsku misao općenito”, *Diaconvensia* (2010.), p. 24

⁹ Slavko Platz, „O doprinosu i važnosti ruske religiozne filozofije za filozofsku misao općenito”, *Diaconvensia* (2010.), p. 24

the II. Vatican Council. Soloviev's philosophical concept is intertwined with the literary aesthetic impulse of neo-romanticism, whose typical expression was symbolism, another ideological pillar of Russian religious philosophy. Solovyov, in the wake of later established religious anarchism, „descends” utopia from heaven to earth, teaching that perfect society is possible here, within the process of history and temporality, as opposed to the institutional and dogmatic Church that sees the Kingdom of God beyond this world, from the other side of the matter; and in this, he is almost aligned with the thought of another full-blooded representative of Russian religious philosophy, Leo the Sixth, who, just like Luther, does not need the Church as a mediator between God and men. Šestov, with an extremely hostile attitude towards secularism and the influence of Oriental-Semitic currents, advocates reaching out to God through a critique of the mind (this is where we see the influences of Hume and Husserl).

On the other hand, Soloviev directs his own radical critique of the state and the Church toward the political utopianism of „free theocracy” within which apocalyptic inspirations can be read. The concept of free theocracy is a strong and original Soloviev's idea that also attracted Merezhkovsky, who unequivocally criticizes Christianity realized in the Church. The line of social engagement and desire for radical social reform, which can be traced back to the beginnings of Russian religious-philosophical thought, finds one of its most concrete expressions precisely in Leo Nikolayevich Tolstoy's concept of religious anarchism.

The idea of Christian anarchism

For many Russian philosophers, the primordial question of the meaning of life, but explicitly in historical space-time frameworks, was crucial. Leo Nikolayevich Tolstoy made this personal philosophical problem general through his thought and existential pilgrimage. In Tolstoy's reception of the new „Russian idea” we see a prominent socio-ethical component, on the basis of which he builds the entire philosophical-theological ideological corpus in the period after the great spiritual crisis, which we call „The Last Tolstoy”. A summary of the ethos of „The Last Tolstoy” can be read from the novella „Cossacks”, where he writes, „The hero of my story, whom I love with all my soul, whom I tried to show in all its beauty, who always was, who is and who will be wonderful - that is the truth (rus. pravda, op. a.)”¹⁰ Hints of „Tolstoy's metaphysics” can be read in the epic work „War and Peace”, through the character of Pierre Bezukhov (influenced by the character of a simple Russian peasant-soldier Plato) through which Tolstoy speaks of his own spiritual transformation, marked by a step in finding meaning and finding a broader axiological framework that will gradually crystallize into a more concrete spiritual-thought attitude. In that novel, Tolstoy writes: „And while there is life, there are pleasures in the knowledge of the deity. To love life means to love God. It is the hardest, but also the greatest happiness, to love this life in one's sufferings, in sufferings without guilt.”¹¹

In this same work, through the character of Pierre, he speaks: „In slavery, in the barracks, Pierre learned not by reason, but by all his being, by his life, that man was created to be happy, that happiness is in himself, in meeting natural, human needs, and that all misfortune arises not from scarcity but abundance; but now,

¹⁰ Lav Nikolajevič Tolstoj, „Kozaci; Kavkaskie pripovijetke; Sevastopolske pripovijetke”, Matica hrvatska, Zagreb, (1976.), p. 152

¹¹ Lav Nikolajevič Tolstoj, „Rat i Mir”, Belgrade (1946.), str. 164.

in these last three weeks of the campaign, he has learned another new, comforting truth — he has learned that there is nothing terrible in the world.¹²

This key stage for understanding his core of thought was preceded by „Early Tolstoy” who enjoyed life, who in fame and fortune created great works of art that still form the very top of world literature.¹³ At the time Tolstoy entered the European philosophical stage, the political circumstances in Russia marked the tsarist autocracy acting in symbiosis with the Orthodox Church, leading to the crisis from which his concept of „Radical Anarchist Pacifism” emerged.¹⁴

It is known that anarchist thought in symbiosis with Christian thought has a long tradition even before Tolstoy entered the philosophical stage. Leonard I. Krimerman and Lewis Perry, in „Patterns of Anarchy,” claim that his major religious work „The Kingdom of God in You” was an attempt to explain this tradition systematically, and his writings were directed against the state.¹⁵ According to these authors, Tolstoy came late in the tradition of radically insisting on the needlessness of a mediator between God and man, so he cannot be considered a pioneer of the idea of „Christian anarchism.”¹⁶ One of his important predecessors in the line of Christian anarchism is Adin Ballou, an American supporter of pacifism, socialism, and abolitionism, also known as the founder of the Hopedale Community, who, through an explanation of Christ’s concept of non-violence, comes to the idea of the spiritual renewal of the individual within society, who, through personal change and the execution of higher principles, would encourage mass change by directing society towards the Kingdom of

¹² Lav Nikolajevič Tolstoj, „*Rat i Mir*”, Belgrade (1946.), str. 157.

¹³ Josip Berdica, „Tolstojevo mjesto u ruskoj religioznoj filozofiji, Prolegomena u mišljenje” *Diacoenvensia* XVIII. (2010.), str. 148

¹⁴ Berdica, „Tolstojevo”, p. 148.

¹⁵ Leonard I. Krimerman, Lewis Perry, *Patterns of Anarchy, A collection of writings on the Anarchist Tradition* (1966.), p. 140.

¹⁶ Krimerman, Perry, *Patterns*, p. 140.

Christ. Under Ballou's influence, Tolstoy developed the view that the introduction of the „Law of Love” (a principle indispensable for radical social change) was possible only by individuals' moral and ethical perfection.

Josip Berdica concludes that the essence of anarchism based on religious beliefs lies primarily in his motives. The primary stimulus is the liberation of man from all socio-politically conditioned and oppressive elements that diminish, devalue or abolish human freedom, all on the basis of a central concept - love.¹⁷

Within Tolstoy's understood Christian anarchism, the concept of non-violence intertwined with mysticism has a dominant position. Dušan Bjelić, commenting on the philosophical concept „in the background” of „Ana Karenina”, concludes: „Violence can always be rationally justified, but non-violence cannot be rationally explained, and it always has a cause in a mystical relationship between man and the cosmos.”¹⁸ The idea of Christologically inspired non-violence and peaceful acceptance of destiny („orchestrated” from above), which stand in response to the futility of civilization/historical violence, runs through most of Tolstoy's literary work.

Coercion realized through law and laws is recognized as evil, thus placing Tolstoy's intellectual ethos on a par with the theodicy of Russian religious philosophy, which recognizes the problem of evil as the dominant philosophical problem. If coercion is marked as evil, it is necessary to remove its instruments, but in a non-violent way that is the center of Tolstoy's anarchist impulse. If coercion is marked as evil, it is necessary to remove its instruments, but in a non-violent way, the center of the Tolstoy-understood anarchist impulse. Tolstoy has repeatedly criticized the anarchist

¹⁷ Josip Berdica, *Religijski anarhizam Lava N. Tolstoja* (2018.), p. 58

¹⁸ Dušan Bjelić „Tolstoj i Ruski revolucionarni pokret” *Sociologija*, vol XXIV nr. 4 (1982.).

violent revolutionary method, so it is necessary to distinguish his anarchism from classical anarchism and the vulgar revolutionary anarchist method, which uses violence as a tool of change to establish a new social order.

A central aspect of radical social criticism directed at the state was equating state and religious institutions with the concepts of repression and violence. The state thus understood was understood from the very beginning as a reality that needed to be replaced by another, more perfect version. Tolstoy considers the state bureaucracy to be a source of depersonalization and alienation of an individual who, lulled by the comfort of mediocrity and averageness, falls into a kind of ready-made reality, thus the well-known novella „Death of Ivan Ilyich” portrays the protagonist of the same name as a „superfluous member of various institutions” in which „fictitious places and non-fictitious thousands” are obtained.¹⁹

When we talk about Tolstoy’s attitude towards the very idea of the state, it should be emphasized that the focus of Tolstoy’s philosophy is not on the mere abolition of the state but instead on its Christianization and axiological revaluation according to „original Christianity”. Based on his understanding of the „original Christianity” thesis, Tolstoy reads the inadmissibility of all forms of coercion and violence. What is the purpose of an institution based on force, rule, and abuse over one another among people, whose only law should be love (Christians)? Tolstoy wonders (and answers): „Is it suffocating for people to live in this wonderful world, under this immense starry sky? Can a feeling of hatred, revenge, or passion for destroying one’s own kind be kept in one’s soul in the midst of this magical nature? All evil in man’s heart should, and it seems, disappear in contact with nature - that most immediate expression of beauty and good.”²⁰

¹⁹ Lav N. Tolstoj, *Obiteljska sreća, Polikuška, Smrt Ivana Iljiča, Vlast tame, Plodovi prosvjete, Živi leš, Uspomene (1961.)*, p. 153

²⁰ Bjelić, „Tolstoj”, p. 242-243.

Jesus' Sermon on the Mount is one of the fundamental inspirations of „original Christianity” and the focal point of what we call „Tolstoy's morality,” often criticized by contemporaries. An example of „Tolstoy's morality” (based on Jesus' Sermon on the Mount interpreted in terms of the human need for constant self-improvement and approach to God) can be found in the work „Kreutzer's Sonata.” In this work, Tolstoy, based on the critique of marriage, family, and sexual love, radically interprets the Christian moral doctrine which, when commenting on marriage as a pure product of human institution - the Church, which prevents man through individual (sexual love) realization of a higher ideal, unification of all people, leads almost to Manichaeism. In this sense, he criticizes the Church for adapting to human weaknesses and warns people: „This is the misfortune that, once you allow yourself to lower the ideal to your weakness, you cannot find the limits on which to cease.”²¹

Further on, following the critique of legalism, he writes that a man who professes the doctrine of Christ resembles „a man who carries a lamp before him, on a longer or shorter staff: the light is always before him, and always encourages him to go forward and rediscover before him a new, alluring, illuminated space”²² This emphasizes the harmfulness of the restriction of human freedom by law, because human action is reduced to mere submission to prescribed norms equated with state repression or violence against the individual, where state instruments oppose these ethical postulates. Tolstoy, therefore, considers the state apparatus an anti-Christian institution.

²¹ Lav N. Tolstoj, „Kreutzerova sonata; Mečava; Albert; Tri smrti; Otac Sergije; Gospodar i sluga; Poslije plesa; Hadži Murat”, Matica Hrvatska, Zagreb (1975.), p. 258.

²² Lav N. Tolstoj, „Kreutzerova sonata; Mečava; Albert; Tri smrti; Otac Sergije; Gospodar i sluga; Poslije plesa; Hadži Murat”, Matica Hrvatska, Zagreb (1975.), p. 255.

Political implications and contemporary echoes

Although Tolstoy himself was not an active politician, the political implications of his ideological corpus are far-reaching. According to the Austrian philosopher Stefan Zweig, Tolstoy's call for the introduction of a new social order spurred movements such as the Russian Revolution and Gandhi's campaign for the liberation of India.²³ A kind of theologization of politics, i.e., the placement of political topics through a theological prism, draws parallels with the later established political theology of Johann Baptist Metz, primarily the relationship to the concept of evil in the world, as well as some recent political concepts. Metz sees the problem of contemporary theology in the fact that the social dimension of the Christian message is not given the attention it deserves, so the word „proclaim” is not understood as a word addressed to society.

In general, the pacifist line of Tolstoy's idea encourages us to rethink contemporary concepts of justice and morality, and how in a world of numerous security, economic and ethical challenges, the individual should, through awareness of the importance of his own choice (for example, which product we prefer as consumers, or which political option we prefer as voters) to start a chain of social and political change

However, we are not all able to decide on our own choices; sociologically speaking, we do not have the equality of the starting position. Precisely because of this, Tolstoy's remarks (in a world that is drastically different from the one in which he himself operated) are somewhat „more sharply” addressed to the existentially more secure strata of society. Mentioned strata are privileged by a wider choice and thus greater responsibility in a postmodern

²³ Zweig, 1963; Fraiman-Morris, (2007.), p. 108– 115.

society that is increasingly marked by instability and insecurity. In Tolstoy's view of theopolitics, the Christian frees himself from human authority: „By acknowledging only God's authority, the law revealed to him by Christ. He realizes this power in himself, and that is what he obeys only.”²⁴ Tolstoy says in one place that „it never occurs to anyone that acknowledging greatness that is not measured by the measure of good and evil is merely acknowledging one's own nothingness and immeasurable tinyness. To us, with the measure of good and evil that Christ has given us, there is nothing that cannot be measured. And there is no greatness where there is no simplicity, goodness, and truth.”²⁵

From this example of the Christologically grounded Tolstoy's moral message and call to the fundamental values of simplicity, goodness, and truth, one can read the guidelines for the postmodern time of the endangered axiological harbinger in which we exist.



²⁴ Lav N. Tolstoj, *Kraljevstvo Božje u vama: ili kršćanstvo ne kao mistično učenje, već kao novi svjetonazor*, (2013.) p. 157.

²⁵ Leo N. Tolstoy, „*Rat i Mir*”, Beograd (1946.) p. 172

Conclusion

The overall sentiment of Russian religious philosophy could be reduced to the common denominator of anti-secularism, which is followed by various concepts of society and state reform. Tolstoy's previously processed philosophical-theological thought could be summarized in terms of dynamics, movement, and pilgrimage. Always in existential unrest, always in search of the depths of meaning, Tolstoy, through the written word, represents a personal mystical experience of the battle journey towards the final eschaton. On this trail, David Patterson writes in the preface to Tolstoy's *Confession*: „His life is more marked by seeking than by finding!” Indeed, the purpose to which he aspired is revealed more in search than discovery, and asking questions about life is more vital than answering them. According to his experience, publicly thought out on the pages of his own texts, there are ideological instructions and incentives for the reorganization of society, social relations, and the state as such.

Tolstoy's vast thought, which was a kind of rebellion against the moral degradation of society and man, was left as a legacy for future generations to think about society and social relations primarily through ethical categories because ethics is a key philosophical discipline for understanding Tolstoy's intervention in the question of the state, the church, and man as a whole. In the very conclusion of this short presentation, it should be noted that the concept of Tolstoy's non-violent religious anarchism is not a mere denial and rejection of the state, but rather a call for its deep reevaluation by axiological key, based on the categories of ethics of original Christianity and the shaping of human authority according to the theocratic arrangement of divine authority. The mentioned reval-

uation of the state must not be confused with the consecration of state power because it is the antithesis of Tolstoy's philosophy. The legacy of Tolstoy's philosophical-theological position, arranged within an extensive literary corpus, also stands as a blueprint for a contemporary ethic within the postmodern framework in which man is often reduced to a mere atheized object (technosphere and big capital). Soloviev depicts all the anxiety of atheistic society in his statement that being without God means being suicidal. For those turned to life, seeking ethical and axiological solutions within the often torturous riddle of modern consumer society, the gray-haired old man with his theologically imbued anthropology and praxeology offers a fresh impetus to new human thinking, deepening the dynamics of the modern, often a faint-hearted Christian pastoral (especially in the West). Tolstoy's theological-philosophical concepts, contained primarily in the matter after the „Great Spiritual Crisis” offer an alternative to Nietzsche's proclamation of the death of God, restoring to the modern Christian message the vitality and strength essential to travel on sections of postmodern time and space.

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