

Forward

If any of you thinketh to be wise in this age, then let him be foolish, in order to be wise. For the wisdom of this world is foolishness before God...

1st Epistle To Corinthians
of Holy Apostle Paul [3: 18-19].

The title of this book demands an explanation. The philosophy of freedom does not signify here an investigation of the problem of freedom as one of the problems of philosophy, for freedom does not signify here an object. The philosophy of freedom means here -- the philosophy of the *free*, a philosophy, issuing forth from freedom, in contrast to a philosophy of slaves, to a philosophy, issuing forth from necessity, for freedom signifies the condition of the philosophising subject. A free philosophy is a philosophy religious, a philosophy intuitive, a philosophy of sons, rather than of step-sons. The path of this book issues forth from freedom at the very beginning, and does not arrive at freedom merely at the end. It is impossible to deduce freedom from anything, in it is possible to dwell only from the beginning. Divine truth also is impossible to deduce, it becomes manifest like a flash of lightning, wholly given within its revealing. This its firm and unwavering faith consists in this, that truth is given within mystical apperception, that it is impossible to act, impossible to be understood, without having under it a solid footing of the Divine, a Divine foundation, without having graced an assist, being thus instead forsaken and forlorn and sundered off from the universal soul, -- such defines the character of the exposition of this book. Within it there consciously transpires a method of *issuing from*, and not *arriving at*, of an issuing from that what is revealed, gleaned as an illuminating light, rather than of arriving at that which still remains unrevealed, unseen and immersed in darkness. This is the path traversed by all the mystic-thinkers, as for example, Franz Baader, nigh close to me in spirit. The Christian philosophy, or theosophy of this book makes no pretense to being "scientific", its pretense rather is to truthfulness. This pretense has its justification in that the truth is not of my own contrivance and revelation,

in that I confess the religion of Christ. The scientific criterion is neither the sole, nor the final criterion of truthfulness.

In this book, it seems to me, is an inner unity and an inward sequence, though also not sufficiently an external unity and outward sense of sequence. The individual parts of this book were written at various times and printed as extracts in the journal, "Questions of Philosophy and Psychology". These tracts have now been reworked, new parts written, and the result has been transformed into a book, albeit not systematic, but reflecting still an entire religio-philosophic worldview and perception. I would be happy, if this book helped render acute within the modern consciousness a series of religio-philosophic sort of burning questions, particularly in the awareness of love, set upon a path religio-mystical. Now is not the time for the constructing of a system, replete with laws and formulations. Now instead a religious philosophy ought to be expressed and created by life. And now the paradoxical aspect to the philosophic can be an accurate reflection of the antinomic aspect to religious life.

At the basis of a "philosophy of freedom" lies the distinction into two types of world-sense and world-attitude -- *the mystical and the magical*. The mystical dwells in the sphere of *freedom*, in it -- there is a transcendent breaking through natural necessity into the freedom of Divine life. Magic however dwells in the sphere of *necessity*, and provides no egress from the bewitching grip of nature. The path of the magical in all areas readily becomes a path *man-godly*. The path mystical, however, ought to be a path *God-manly*. The philosophy of freedom is a philosophy of God-manhood.

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