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**The symbolic conception of A. Belij.**

The symbolism is one of the most influential school of thought in Russian culture of XIX-XX century. An influence of symbolism covers not mere such fields of culture as poetry, painting, music, theatre, but also literature and philosophical thought. The representatives of philosophical school of thought are A. Belij, A. Blok, V. Ivanov, D. Merejkovskij and many other representatives of Silver age of Russian culture.

 Belij A. is Russian writer, poet, literary critic, one of the leading cultural worker of Russian symbolism, who made an impact on formation of philosophy of Russian symbolism.

Belij devoted to research of philosophical ideas of Russian symbolism the following collected articles «The Symbolism» (1910), «The green Meadow» (1910) and «The Arabesque» (1911).

Belij trying to find the sense of the crisis of the Wold War I at his trilogy «On the Pass» («I. The Crisis of the Life», 1918; «II. The Crisis of the Thought», 1918; «III. The Crisis of the Culture», 1920). The author finds the way out of the situation in acceptance of Revolution as origin of renovation, that finds its reflection in the essay «The revolution and the Culture» (1917), in the poem «Christ is risen» (1918) and in the collection «The Star. New poems» (1919).

In Berlin in 1922 Belij published «The Glossolalia. The Poem about the Sound», where he elaborated the subject of appearance the universe from the sound.

Among the last works of the author are such investigations as «The rhythm as dialectics and “The brazen Rider”» (1929) and «The mastery of Gogol» (1934), which was published after the death of A. Belij.

In the paper it intends to clarify the main ideas of the theory of symbolism of A. Belij. Although his theory was not devised to the end, its plan contains in the several collected articles. Among the questions which it intends to examine in the paper are the following: the aesthetics of А. Belij’s symbolism, the ideological foundation of his theory of symbolism, also to clarify such notions as *an emblem*, *a value, a symbol, an Image*, which were laid on the ground of his conception.

The distinguishing feature of symbolism in whole and the philosophical conception of A. Belij in particular is laying in the consciousness of inability of empirical fact to explain the reality. According to Belij science is one of the numerous myth, which were generated by culture. Belij raises the question: what does consist in the value of knowledge if it does not bring nearer the person to the reality. А. Belij differentiates the following notions: *knowledge* and *culture*.