**Igor Reshetnikov**

The beginning of XX century was announced by Thaddeus Zelensky - Russian-Polish antiquity, and cultural like " the third Renaissance" of ancient culture, after the Italian Renaissance and Romantic. Some kind of historical and cultural crosshairs was built at that time. There was a reference to the basis of European culture, ancient heritage have been rethought in the transition from the late-Romantic paradigm to the Symbolist. All of this were conditioned not only by new translations of ancient authors which involved linguists, not only by the interaction of cultures in a specific political situation, but also the transition from a colonial mindset to the post-colonial, reinterpretation of myth as it had been given for an ancient people, therefore, the foundations of religion was sha. This tangle of philosophical problems requires some reflection, it possible to carry out this reflection quality because of more that a century of limitations. The figure and work of Vyacheslav Ivanov as a symbolist thinker (philologist of genius, antiquity,. Religious scholars, philosopher, poet, writer) gives us a productive space for understanding the interaction and mutual influence of Russian and European philosophy, against the background of their relationship with the ancient myth, representing the universal, through which we can make general conclusions. The stated principles are also implemented such representatives of the Symbolist movement in Russia like Dmitri Merezhkovsky, Andrei Bely, Konstantin Balmont, Fyodor Sologub, and others. The destiny of the Russian Symbolists XX century inextricably intertwined with deep philosophical and historical problems of the world. History of the Symbolists - the story of the transition, history, writing itself, and today the Symbolist experience can be useful for us.