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**"The Russian idea" in P. Ya. Chaadayev and N. A. Berdyaev philosophy**

1. P. Ya. Chaadayev developed foundation of "the Russian thought": almost all Russian philosophy of history will be the answer to the questions raised in "Philosophic letters" and "Apologia of the madman".
2. In "Apologia of the madman" P. Ya. Chaadayev raises a question of love for the fatherland and love of truth. "Love for the fatherland gives rise to heroes, love of truth creates wise men, benefactors of mankind". Thereby P. Ya. Chaadayev presents the human to a choice: love for the fatherland, or love of truth.
3. The radical choice for one of these statements results to catastrophic consequences as both initially good ideas are exposed to inevitable "objectivization" of N. A. Berdyaev.
4. So "The love for the fatherland" which has to generate heroes, led Nicholas I to defeat in the Crimean war, and Nicholas II, - to defeat in World War I, revolution, Civil war and, eventually, crash of the fatherland. In a broader sense most often "the love for the fatherland" as a result of "objectivization" leads to nationalism.
5. "Love of truth" was understood in Russia as idea of creation of "ideal society" brought in the XX century to a social disaster – attempt to construct communism.
6. P. Ya. Chaadayev's contradiction between “love of truth” and “love for fatherland” is allowed by an example of life of many outstanding thinkers and writers who being national figures, made a contribution universal, thereby serving truth.
7. P. Ya. Chaadayev writes about potentiality of Russian people. On the one hand, he testifies that Russian people still haven’t proved in any way great, haven’t created anything, on the other hand – there is a hope that Russian people are urged to carry out great mission, i.e. Russian people have to serve the truth and make the contribution to universal culture. But to actualize the potentiality, Russian people have to pass a self consciousness stage as a subject. "Philosophic letters" - the beginning of self consciousness of the Russian culture. At the first stage this understanding had "negative character".
8. P. Ya. Chaadayev and N. A. Berdyaev are united by general passion to freedom. If P. Ya. Chaadayev understood freedom as freedom in a social context: freedom of expression, religions, personal liberty, complained about captivity in Nikolaev’s Russia, N. A. Berdyaev realized basic impossibility of achieving freedom in phenomenal world, he thought that freedom is a noumenal space where subjects exist.
9. P. Ya. Chaadayev and N. A. Berdyaev realized freedom as an incarnate "Kingdom of God". If P. Ya. Chaadayev wanted an embodiment of this kingdom in empirical reality, thought that it is a certain sum of the phenomenal and noumenal worlds (the similar understanding became a basis for "philosophy of vseedinstvo"), N. A. Berdyaev thought the "Kingdom of God" as submission of the phenomenal world – to noumenal world.
10. P. Ya. Chaadayev realized "The Russian idea" as a potentiality of Russia and Russian people. He thought that Russia will definitely "tell a new word to the world". N. A. Berdyaev realized "The Russian idea" as updating (embodiment) "the Russian Spirit" in the phenomenal world, submission empirical reality to Spirit.
11. “The Russian idea” is the Russian Spirit.