

## PHILOSOPHICAL SEARCHES OF LEV TOLSTOY

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### Annotation

In the article the author refers to the fundamentals of the philosophical worldview of L. Tolstoy, which will be developed in many literary works of the great writer. The social and intellectual aspects are considered in the disclosure of many problems that were posed by the author in his novels, as well as ways to consider them.

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L. N. Tolstoy (1828–1910) is an outstanding figure in Russian and world culture, a brilliant humanist writer, moral thinker, who has had and is still influencing the minds and hearts of people.

L. Tolstoy, in addition to works of art, owns a number of works containing philosophical, religious-philosophical, ethical and aesthetic problems that characterize his worldview.

At the very beginning of his life and career, L. Tolstoy was occupied with philosophical questions about the meaning and purpose of human life. "The purpose of human life is all possible assistance to the all-round development of all existing ... mankind". Interest in philosophical and social problems is noticeable in the philosophical sketch "On the Purpose of Philosophy", where we read: "Man strives, that is, man is active. Where is this activity going? How to make this activity free? is the goal of philosophy in its truest sense. In other words, philosophy is the science of life. In order to more accurately define science itself, it is necessary to define the striving that gives us the concept of it.

The striving that is found in everything that exists in man is the consciousness of life and the striving to preserve and strengthen it. So, the aim of philosophy is to show how a person should educate himself. But a person is not alone: he lives in a society, therefore, philosophy must determine the relationship of a person to other people. Noteworthy is the passage "Philosophical remarks on the speech of J.-J. Rousseau", containing the idea that "... science in general and philosophy in particular, which Rousseau attacks in such a way, are not only not useless, but even necessary, and not for some Socrates, but for all".

The writer was deeply worried and occupied with the questions of the philosophy of history, which found its most vivid expression in his main novel «War and Peace». Freedom and necessity, causes and goals in history, the ratio of active and conscious, the role of the individual and the masses - these and many other problems of the socio-historical existence of man received an original, and in many ways, correct solution in Tolstoy's work. Despite the elements of fatalism and providentialism, L. N. Tolstoy made great progress in the scientific development of history.

The Russian thinker argued that history should explore "the life of the people and mankind", that it reveals the laws underlying this life. Objecting to former historians, he wrote: "In order to study the

laws of history, we must completely change the object of observation, leave the kings, ministers and generals alone, and study the homogeneous, infinitesimal elements that guide the masses ... Obviously, this path only lies the possibility of capturing historical laws...”.

The writer denied the decisive role of the "deity", "single" personalities ruling the peoples, denied the decisive historical role of "great" people. Not the government, not kings and other rulers are the driving force of social development, but the people - the creator of all material wealth, the creator and keeper of spiritual values. According to Tolstoy, not Napoleon, not Alexander the I, not Rastopchin and other notable historical figures determine the course of history. It is driven by an ordinary person - a soldier, a peasant, in general, a "commoner", who, in the mass of their ordinary and inconspicuous activities, jointly create life and create history.

Every historical event in which people take part "appears to be partly free, partly necessary". Each human action is a certain combination, interpenetration and mutual transformation of freedom and necessity. "And always, the more we see freedom in any action, the less necessity, and the more necessity, the less freedom". Thus, Tolstoy keenly felt the dialectic, the contradictory nature of the unity of freedom, the goal-setting activity of people, and the necessity conditioned by the objective laws of socio-historical reality. "Will" is determined by "external circumstances", freedom depends on them, but life is created as a result of free action. In affirming the freedom of man in his mind, in his consciousness and action, the writer does not at all take the point of view of voluntarism. He denies "absolute freedom". L. Tolstoy's historical views are characterized by a dialectical understanding of the contradictions and clashes of various social forces. The struggle of the "old" and "new", the clash of "good" and "evil" is a kind of regularity. The course of events, the successes and failures of various tendencies depend on the "great multitude", on the "crowd of those who do not think", and their "thousands and darkness".

L. Tolstoy was distinguished by deep penetration into the psychology of people, highly appreciating the "word" - the great human "gift", which is important for human knowledge and has the ability to connect and separate people, to serve love, enmity and hatred. All these are materialistic elements that characterize the peculiarities of his epistemological positions, which are revealed in his views on nature, society and its history, in his judgments about people and their lives. They are obvious and find their confirmation in his realism, in his teachings and theories.

The creative heritage of L. Tolstoy is complex and contradictory. It reflects the concepts, feelings and moods of the patriarchal peasantry, the ideology of the largest productive class in pre- and post-reform Russia. L. Tolstoy's worldview contains both peasant revolutionary democratism and reactionary religious preaching of passivity. But L. Tolstoy created a vivid and truthful picture of his era. As a thinker, he was distinguished by an active search for social justice and high citizenship. He raised important "sick" and "cursed" questions, questioning the foundations of the political and social structure of his time. It is necessary to preserve and increase the valuable ideas of the writer's spiritual heritage that have stood the test of time. L. Tolstoy will always be dear to progressive mankind as a supporter and defender of life and work, as a great humanist who actively sought ways to universal happiness on our planet.

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