

## ANOTACE

The presented rigorous work represents the personality and work of Russian religious thinker Vladimir Solovyov with a special emphasis on his mystic and prophetic character. The author strove to refer to Solovyov's lifelong adherence to the theosophy system, which - like the synthesis of science, philosophy and religion, he was already determined to take upon himself in his early period of intellectual work.

The three mystic visions of Divine Sophia played a decisive role in his creative evolution, which had revealed to him the principle of cosmic unity and the aim of cosmic development to divine-humanity of Christ. Solovyov's personal reinterpretation of his mystic experiences, which he had later projected into poetic creation, reflected his individual religious development: from a believer in his childhood, to an atheist over syncretism in fascination of religious gnosis, Jewish cabbala or oriental religions, step by step he tended towards Christianity. The Divine Sophia became more of a Marian, Christological and church character from her original Gnostic-cabbalistic prophetess of universal religion.

He always thought over the individual aspects of the theosophy system (*truth, good, beauty*) and with his intuition, he exceeded the mentality of his historical period, which had fully developed his prophetic character. During his searching for the *truth* in the Church, he was inclining to the mystic ecumenical unity of The Universal Church of Christ, despite a historical division. Solovyov always hoped that *good*, through

the cooperation of Church and the State, would be progressively realized in the coming of The Divine Kingdom. After his resignation over the historical development, he was lead to the eschatological interpretation of final fight between Good and evil. In questions of *beauty*, he had contemplated the sense of evolution and human love, which he had, from a materialistic and deterministic point of view, improved on a spiritual level and gave it its higher sense. Solovyov's prophetic visions did not go without intellectual and spiritual crisis, which purified his mind from the engraved prejudices and opinions of society.

His depth of intellect touched on many themes, which were later reflected in the Second Vatican Council.

Key words: The Divine Sophia, the theosophy system, truth, good, beauty, The Universal Church of Christ.