

К. Туронек-Островска

ЛУ АНДРЕАС-САЛОМЕ О РЕЛИГИОЗНОМ ХАРАКТЕРЕ РУССКОЙ ФИЛОСОФИИ

Лу Андреас-Саломе (1861–1937) малоизвестна в качестве историка русской философии, хотя она писала о русской философии и культуре в широком смысле. В книге В. В. Ванчугова «Женщины в философии. Из истории философии в России конца XIX – начала XX вв.» (1996) представлен анализ её статьи «Russische Philosophie und semitischer Geist» («Русская философия и семитский дух», «Die Zeit», 1898). Я покажу в более широком контексте, на основании трёх её статей, как она характеризовала русскую душу и сущность духа российской культуры. Речь идёт о следующих статьях Лу Андреас-Саломе: «Russische Philosophie und semitischer Geist» («Русская философия и семитский дух»), «Der geistliche Russe» («Der Neue Merkur», 1919) («Верующий русский»), «Unser Anteil an Dostojewski und Tolstoi» («Наше понимание Достоевского и Толстого», «Vossische Zeitung», 1920).

В статье «Русская философия и семитский дух» Лу Андреас-Саломе показала, что религия всегда была близка русской душе и изначально определила национальный характер искусства, поэзии и народной жизни. Согласно Лу Андреас-Саломе, попытки выяснения духа философии русскими учёными являются подражанием западным образцам, прежде всего философии Фридриха Шеллинга и Георга Вильгельма Гегеля, что негативно сказалось на русской философии в целом. Для описания русской философской культуры Лу Андреас-Саломе использовала метафору «стоячей воды», утверждая, что произведения Александра Введенского, Льва Лопатина, Сергея Трубецкого, Михаила Каринского, Эрнста Радлова, Евгения Де Роберти, Владимира Лесевича и Георгия Челпанова были трудными для восприятия, давали только основы для формирования новых движений и интеллектуальных течений и поэтому не оказали заметного влияния на молодых адептов философии в России. Ре-

альное же воздействие на развитие русской философии внесли только такие университетские профессора, как Алексей Козлов, Николай Грот и Владимир Соловьёв. Отсюда следовал вывод, что русским нужно философское воспитание, чтобы они могли упражнять свой ум и адекватно выражать эмоции. Помочь в этом могли бы евреи, потому что еврей как учитель философии мог бы оказать плодотворное воздействие прежде всего на развитие русской философии, а не торговли, медицины или литературы. По мнению Саломе, семиты характеризуются аналитическим складом ума и охотно занимаются философскими и теологическими проблемами.

В статье «Верующий русский» утверждается, что в религиозности заключается гений русского народа. Автор подчёркивает известные исторические события в России, которые повлияли на характер русской философии (принятие православия, церковный раскол, появление сект). Мы не всегда способны выяснить проблемы рациональным образом, для этого нужна определённая духовность, в чём убеждает Лу Андреас-Саломе, когда пишет о русской ментальности: русский, несомненно, глубже входит в религиозную жизнь, чем в светскую. Она считала, что русскость и вообще славянскость является причиной, по которой религия оказалась важной в жизни русских. По её мнению, это было вызвано чертами, характерными для славянских народов: мягкостью, чувствительностью, в отличие от представителей римско-католической церкви (людей Запада), которым она приписывала суровость и готовность подчиняться власти. Саломе пришла к выводу, что русская душа – это фундаментальное явление, которое определяет исключительность России и русских, всегда защищавших свою духовную идентичность.

В продолжении своего анализа Лу Андреас-Саломе писала о языке, утверждая, что «нет ничего неправильного в том, что крестьянина называют по-русски “христианином”, потому что земля свята, а небо – счастье; то, что земное, как мать-земля, обрученная с небом отчизны, нужно не оскорблять, а благословлять». Саломе считала, что светский русский язык развивался вместе с духовностью, и это подтверждается тем фактом, что евангелия были переведены на церковно-славянский язык, причем этот язык до сих пор полон душевных, торжественных слов, которыми сам Бог ежедневно обращался к своим верным (в Библии).

В статье «Наше понимание Достоевского и Толстого» Саломе отвечала на вопрос о том, каковы причины постоянного влияния трудов двух великих русских мыслителей на её современников. Обращение к произведениям Фёдора Достоевского и Льва Толстого, с одной стороны, является результатом их огромного таланта, а с дру-

гой, объясняется тем, что они касались актуальных проблем, например вопросов о том, чем являются добро и зло, что такое свобода. По мнению Саломе, анализируя их произведения, следует искать то, что характерно для их гения, а именно их способность находить разнообразие в каждом из людей. Углубляясь в работы обоих мыслителей, мы сталкиваемся с широким диапазоном эмоций, которые пересекаются и взаимодействуют друг с другом.

Мыслительница утверждала, что в произведениях обоих писателей представлена психологическая проблематика, которая различными способами доносится до читателей: через слухи, беседы, предположения. Благодаря этому читатель не только воспринимает сухие факты, но и упражняет свое воображение. Согласно Саломе, оригинальность творчества Достоевского и Толстого заключается в том, что они занимались проблемами, с которыми человек встречается в реальной жизни.

Лу Андреас-Саломе своим творчеством в эмиграции способствовала распространению знаний о русской философии. Она показала, что религиозное и философское развитие России является оригинальным и заслуживает внимательного изучения.

LOU ANDREAS-SALOMÉ ON THE RELIGIOUS NATURE OF RUSSIAN PHILOSOPHY

Lou Andreas-Salomé is little known as a historian of Russian philosophy, although she wrote about Russian philosophy, a broadly understood culture and about Russia. Undoubtedly, interest in this subject was an result of her biography. She was born in 1861 in St. Petersburg, she died in 1937 at Gottingen. She was the youngest child of General Gustav Salomé coming from Huguenot family of Baltic Germans. Her mother – Louise Wilm, came from a wealthy Danish-German family. Her parents provided a good education to her daughter from her early years; she attended the Petrischule in 1874–1878, and then on private lessons to Pastor Herman Dalton¹ and Henry Gillot². Her father enthusiastically told her about the great literature and culture of Russia³. They lived next to

¹ Herman Dalton (1833–1913) – evangelical theologian, pastor in St. Petersburg during the years 1858–1889.

² Henryk Gillot (1836–1916) – pastor of Dutch origin, of unorthodox views, since 1873 preacher of the Protestant church in St. Petersburg. *The story of Ruth Lou* (1895) and the poems *Durch Dich* (1895) and *Todesbitte* are a reminiscence of her relationship with the pastor.

³ Cf. W. Szewczyk, *Marnotrawstwo serca, czyli Lou Adnreas-Salomè*, Katowice 1980, p. 13.

the Palace Square¹. She had studied Russian, German and French. In 1881 Lou Andreas-Salomé studied philosophy in Zurich and the history of religion. She listened to lectures of Alios Biedermann² and Gottfried Kinkel³. For health reasons, she left Switzerland and went to Rome, where she was under treatment of the German suffragist Malwida von Meysebug⁴. In Italy, she met another Malwida's protégée, a German philosopher, Frederick Nietzsche. Lou had traveled a lot around the world; she had made a lot of acquaintances but she spent the most of her life in Germany. It was an inspiration for the Austrian poet Reiner Maria Rilke, who devoted her poems and under her influence changed his name from René to Reiner, it was him who she had visited her motherland with. Since 1912, as a mature woman she began attending Sigmund Freud's Wednesday lectures and so she became a longtime friend of the father of psychoanalysis⁵.

Russian philosophers issues with social, political, religious, aesthetic and moral issues. The main problem which interested them was the fate of Russia itself. Determining its place in general history. They knew the works of Western European thinkers, some of them studied abroad of their homeland. To confirm this, I will quote the words of Leonid Stołowicz, who said that «there are a great number of translations into Russian of works by philosophers from other countries. At the same time, Russian thinkers did not follow any single current of Western philosophy. Choosing it as a starting point for this or that strand, they complemented it with other, including the mother one. As a result, there was no mixed mixture, but the original synthesis⁶». Lou Andreas-Salomé was also interested in the scope of this topic, and she must have felt sentiment towards her homeland, because she devoted a lot of work to philosophy, culture and poetry of Russia⁷.

¹ Vid. M. Wiesner-Bangard, U. Welsch, *Lou Andreas-Salome. Wie ich dich liebe, Rätselleben: Eine Biographie*, Leipzig 2002, p. 19.

² Alios Biedermann (1819–1885) – Swiss Orthodox theologian, lecturer at the University of Zurich.

³ Gottfried Kinkel (1815–1882) – German Orthodox theologian, lecturer in the history of culture, literature and art.

⁴ In 1872 she met Nietzsche and remained his close friend, talked with him about Herzen. Later she translated *My past and thoughts* by Herzen into German (see I. Jewłampijew, *O niektórych rosyjskich źródłach filozofii Nietzschego. (Herzen, Dostojewski, Tolstoj)*, [w:] „Slavia Orientalis”, t. LXV, nr 4, 2016, s. 652).

⁵ She met Z. Freud in 1911 during Waimah's Psychoanalysts Congress.

⁶ L. Stołowicz, *Historia filozofii rosyjskiej*, trans. B. Żyłko, Gdańsk 2008, p. 14.

⁷ Included: *Russische Dichtung und Kultur*, [w:] Cosmopolis, Berlin, sierpień i wrzesień 1897, S. 571–580 i 872–885; *Das russische Heiligenbild und sein Dichter*, [w:] Vossische Zeitung, Berlin, Sonntagsbeilage vom 1. stycznia 1898, *Russische Philosophie und semitischer Geist*, [w:] Die Zeit, Wien, 15 stycznia 1898, nr 172,

In the book „Женщины в философии. Из истории философии в России конца XIX – нач. XX вв.”¹ (1996) by Vasilij Wanchugov an analysis of her article was presented, entitled „Russische Philosophie und semitischer Geist” („Russian philosophy and Semitic spirit”, 1898). I will show, in a broader context, on the basis of the three articles, how she characterized the Russian soul and the essence of the spirit of Russian culture. These are: „Russische Philosophie und semitischer Geist” (Russian philosophy and Semitic spirit, 1898), „Der geistliche Russe” („Russian believer”, 1919), „Unser Anteil an Dostojewski und Tolstoi”, („Our perceptions of Dostoyevsky and Tolstoy”, 1920).

„*Russische Philosophie und semitischer Geist*”

Lou Andreas-Salomé says that Russian scholars put much effort into the development of religion and philosophy. Religion, according to her, has always been close to the Russian soul and gave national character to art, poetry and folk life quite early. Schelling's Russian sympathizers have already spoken about the national soul, they borrowed this concept from German romantics. It also appeared in the works of these Russian thinkers who were opponents of the rationalist tradition. Nikolai Berdyaev wrote about the concept of the Russian soul, who believed that it was shaped by boundless spaces that are not in the West. Russians are, therefore, much more free people than those from the West: Russians are not limited by any form, organization, or law. Russian people instinctively believe in the greatness and power of the immeasurable Russian

S. 40; *Leo Tolstoi, unser Zeitgenosse*, [w:] Neue Deutsche Rundschau, Berlin, 1898, listopad, S. 1145–1155; *Russische Geschichten*, [w:] Die Zeit, Wien, 9 grudnia 1899, nr 271, S. 153; *Die Russen*, [w:] Die Schaubühne, Berlin, 1909, nr 39, 23. września, S. 305–308, *Aus dem Briefwechsel Leo Tolstois*, [w:] Das Literarische Echo, Berlin, 1. października 1913, s. 1–8; *Karl Nötzels Tolstoi*, [w:] Das Literarische Echo, Berlin, 1. sierpnia 1918, S. 1269–1276, *Der russische Intelligent*, [w:] Die Neue Rundschau, Berlin, 1919, styczeń, S. 127–128, *Der geistliche Russe*, [w:] Der Neue Merkur, Berlin, 1919, listopad, 12. 380–386; *Tolstois Jugendtagebuch*, [w:] Der Neue Merkur, maj 1919; *Unser Anteil an Dostojewski und Tolstoi*, [w:] Vossische Zeitung, Berlin, Sonntagsbeilage vom 24. lipca 1920; *Russische Romantik*, [w:] Romantik, 1921, Heft 5–6, S. 67; *Tendenz und Form russischer Dichtung*, [w:] Das Literarische Echo, Berlin, 1 stycznia 1922, S. 398–401. Indeed, Lou Andreas-Salomé can be called a mediator between Russian and German cultures (see *Романова Ю.А. Россия в жизни и творчестве Лу Андреас-Саломе // Известия Саратовского университета. Сер. «Филология. Журналистика». 2013. Т. 13. Вып. 3. С. 75*). Besides the articles about Russia Lou Andreas-Salomé also published novels: *Ma* (1901), *Rodinka* (1923).

¹ *Ванчугов В.В. Женщины в философии. Из истории философии в России конца XIX – нач. XX вв. М., 1966. С. 194–200.*

land, which is connected with the ability to conduct an intensive economy.

As it is known, Russian philosophy in the 1820s and 1830s was influenced by Western thought, primarily by German philosophy. Lou Andreas-Salomé claimed that the attempt of Russian scholars to explain the spirit of philosophy was the imitation of the Western patterns, the philosophy of Friedrich Schelling and Georg Wilhelm Hegel. This puts it, according to her, Russian philosophy unfavorably. An example of this was the fate of the Slavophiles¹, who took from F. Schelling's school, where German philosophy intertwined with the Russian elements. She used the metaphor of «standing water» to describe Russian philosophy. She claimed that the works of professors Aleksandr Vvedenskiy, Lev Lopatin, Sergey Trubetskoy, Mikhail Karinskiy, Ernst Radlov, Evgeniy De-Roberti, Vladimir Lesevich and Georgiy Chelpanov were difficult in reception, giving only the basis for shaping new movements, thought strands and that is why they did not have any influence on the young adepts of philosophy in Russia². She believed that the Russians needed philosophical education so they could exercise common sense and emotions. The Jews could be of help here because the Jew as a teacher of philosophy might influence the development of philosophy in a more fruitful way than merely trade, medicine or literature³. She drew attention to the limitations in many areas of life for Jews in Russia, which were caused by discrimination. In 1742, under the decree of the Emperor Elisabeth Petrovna, they were a lot expelled from the country, and in 1791–1917 they had limited rights to choose a place of residence, one designated, in 15 guberniyas, special settlement zones. The Semitic, according to the philosopher, had an analytical mind and willingly dealt with philosophical and theological problems.

She sequentially talked about the great contributions to the development of Russian philosophy by university professors: Aleksei Kozlov, Nikolai Grot and Vladimir Soloviev. Kozlov contributed to the development of original Russian philosophy by opposing the excessive spread of

¹ L. Andreas-Salomé, *Russische Philosophie und semitischer Geist*, [w:] „Die Ziet“, Berlin 1898, p. 40.

² She talked about it with Akim Volynski (1863–1926), art historian, literary critic, balletist. He had a great impact on Nietzsche's reception in Russia. During his staying in St. Petersburg, in addition to his study of Russian philosophy, Volynski offered Lou to have a criminal case of love murder put together for a story. She rejected some of the details that the writer wrote. In July 1898, Lou, after writing the text, sent *Amor* for publication in the Russian journal *Severny vestnik*, as the co-author of Akim Volynski (see C. Koepecke, *Lou Andreas-Salome, Leben, Personlichkeit, Werk, Eine Biographie*, p. 196).

³ L. Andreas-Salome, *Russische Philosophie und semitischer Geist*, p. 40.

neo-Kantianism in science; Grot was the publisher of “Questions of philosophy and psychology”¹, and Soloviev was the philosopher who contributed to the rebirth of religious thought in the twentieth century, trying to combine religious faith, philosophy and social thought in a coherent way, he gave, in this way, a good ground for intellectual change².

At the end of the article Lou returned to the Russian-Jewish question. She said that it was possible to communicate between the Russians and the Jews if they understood each other and would connect their strengths due to their sensitive interior, cordiality and warmth, which cannot be inferred, in her opinion, of the Germans, because Western culture was associated with cold and rational approach to all problems. Eastern culture, however, was rooted in religion, in feeling and reason was not sufficient to explain the problems surrounding reality, and spiritual element was also necessary.

„*Der geistliche Russe*”

In another publication Lou Andreas-Salomé says that there is a genius in the religiousness of the Russian people. The thinker emphasized the famous historical events of Russia that influenced the character of Russian philosophy (adoption of Orthodoxy, the Schism, and the formation of sects). We are not always able to explain the problem in a rational way, there is a need for spirituality to it, as author argues in writing of the Russian mentality: the Russian, undoubtedly, is more deeply religious than secular. She believed that Russianness and even Slavicity was the factor that made religion important in the life of the Russians. This was, in her opinion, caused by the characteristics of the Slavs: gentleness, sensitivity. In contrast to the representatives of the Roman Catholic Church (people of the West), whom she ascribed the severity and submission to power. It is possible to conclude that the Russian soul appears as a fundamental concept that allows defining the uniqueness of Russia and the Russians who had always defended their spiritual identity. The Russians believe that the phenomenon of *the Russian soul* contains in itself a mystical element that goes beyond all the empirically reachable characteristics, it cannot be expressly characterized within reason³, therefore we see that spirituality is needed to understand the reality surrounding them.

¹ Cf. Ibidem. “Вопросы философии и психологии” was a periodical issued in Moscow on the initiative of prof. Grot in the years 1899–1918. Articles on ethics, epistemology, other philosophical issues, as well as on psychology were published there.

² Vid. F. Copleston, *Historia filozofii*, t. 10, p. 185.

³ Vid. M. Broda, *Dusza rosyjska*, [w:] *Idee w Rosji: leksykon rosyjsko-polsko-angielski*, t. 2, op. cit., p. 276.

She later wrote that Christianity is a specific form of service to God. But those who are still in of paganism, but not in Christian faith are closer, “the ancient, most problematic religious fraction, that shaman-sorcerer, the living magician who cast spells; it is very evidently reminded when, for example, instead of the Lord, one can see Saint Nicholas worshipping on the icons (he replaced the paganism)... the people of faith are convinced that when God is not up to date, Saint Nicholas should replace him¹”. Through the above considerations Lou Andreas-Salomé could want to show that faith in God can be lost and replaced with another belief. The Russians express their religiousness through their attitude to the icons which they have in their homes and give them special respect.

Lou reminded the reader that besides the official Orthodox Church there were also a lot of Old believers: rockers, ghost makers or skippers. She thought that abandoning Orthodoxy, they get lost in themselves pseudo-religious, and individuals overwhelmed with power wanted to take ill-advised actions under the influence of emotion, and it introduced chaos instead of the expected order².

Later in her analysis she referred to the language, she said that «is well founded to call a peasant in Russian ‘Christian’³ because the Earth is holy and the sky is happiness; what is earthly, like the Mother – Earth, wedded to the Father – heaven, should not be offended, but blessed⁴”. Lou thought that the secular Russian language developed along with the language religious one, it is confirmed by the fact that there was no Latin ecclesiastical accompaniment, since the gospels were written in the Old Church Slavic dialect and also today it is deeply filled with the solemn, formal words that God Himself used every day to their faithful people⁵.

Then she drew attention to the immense influence of the faith on the temporal life of the Russians by saying: Looking at the God of the Christian Russian, however, he does not appear as discredited by him [Saint Nicholas], because himself God shares the Russians' reluctance to the rulers and that is why he would gladly entrust a lot his teaching to Saint Nicholas⁶. Commenting on the above I will use the words of Konstantin Aksakov⁷, who believed that: „[...]the Russian people look at power in

¹ L. Andreas-Salome, *Der geistliche Russe*, op. cit., p. 380.

² Ibidem, p. 380–384.

³ Play on words: *Peasant* in Russian is *крестьянин* (christianin); and Christian is: *христианин* (christianin).

⁴ L. Andreas-Salome, *Der geistliche Russe*, op. cit., p. 257.

⁵ Cf. Ibidem.

⁶ Cf. Ibidem.

⁷ Konstantin Aksakov (1817–1860) – one of the main representatives of Slavophilism.

accordance with Christian teaching, no matter how flatterers would try to persuade the subjects and the monarch that the Russians see in the tsar the earthly God. People know that there is no power other than God. People pray for it, subordinate it, worship the tsar, but do not devote him. Only because obedience and respect for power is permanent among the people, and revolutionary aspirations are infeasible in it"¹. Religious people believe that even the actions of the rulers are directed by God. According to Lou, for this reason, they were ready to respect the authorities' decisions and follow their orders. Such a state of affairs was connected with the immense humility of the Russians towards God. In Orthodoxy, the Russians have found their own spirituality and hope for a better reality.

„*Unser Anteil an Dostojewski und Tolstoi*”

In a article, “Unser Anteil an Dostojewski und Tolstoi” which I will discuss, Lou answered the question, what reasons determined the continuous impact of the works of two great Russian thinkers on the contemporary readers². Now, referring to the novel by Fyodor Dostoyevsky and Leo Tolstoy was the result of their immense talent, evidence of this, that they were discussing the issues that are still current today. They asked about good and bad; what is freedom. In her opinion, when analyzing their works, one must look for what their genius is, namely the quest for diversity preserved in every human being. Getting into the works of both thinkers we have to deal with a range of emotions that suppress and cross each other.

The philosopher claimed that in the works of both writers psychology speaks to the audience in different ways: through rumors, chattering, and assumptions. The recipient, thanks to this procedure, exercises his imagination and does not reproduce only dry facts. The originality of their work was, the ability to deal with the problems that people can face in real life³. It is precisely in Russian literature that one can find the

¹ K. Aksakow, *O stanie wewnętrznym w Rosji* [//www.filozofiarosyjska.-uz.zgora.pl/images/teksty/o/%20stanie%20wewnętrznym%20rosji.pdf], 25.03.2016.

² Friedrich Nietzsche himself referred to the idea of the two great thinkers. In the years 1887–1888, when he wrote *The Antichrist*, Nietzsche read *What I Believe?* by Tolstoy and *The Demons* by Dostoevsky. He was influenced by the thought of Russian writers, which was evident in his treatise. In his notebooks, which were published in full and in the years 60-80 of the 20th century, entries from these works were included. Zob. I. Jewłampijew, *O niektórych rosyjskich źródłach filozofii Nietzschego. (Hercen, Dostojewski, Tolstoj)*, [w:] „Slavia Orientalis”, t. LXV, nr 4, 2016, p. 654.

³ L. Andreas-Salome, *Unsere Anteil an Dostojewski und Tolstoi*, [in:] „Vossische Zeitung”, Berlin 1920.

qualities of a good man who will help one another selflessly, is compassionate, humble and loves another person, there is *dushevnost'* in him (cordiality, goodness of heart).

In Dostoevsky's works the views are expressed the characters (Raskolnikov, Prince Myshkin, Stavrogin, Ivan and Alyosha Karamazov), who manifest their attitudes, reactions, hopes, fears and emotions. The ideas that preach individual characters are the result of the real people observed by the writer¹, they are also a reflection of his background, experience or assimilation of certain ideas in his imagination and translation into works. Different attitudes and opinions express the possibilities of human nature.

Tolstoy's thought centered on the themes of the meaning of life, he discoursed of the idea of love for all nations, classes and races. It was to refuse all coercion and violence, even in the case of opposing evil (Law of Violence and the Law of Love, 1908). Often, man ponders about his existence and it is no wonder that Lou pointed to count's works as universal signposts that can help to find answers to some human nature intricacies.

Lou Andreas-Salomé's work on emigration contributed to the dissemination of knowledge on Russian philosophy, her works were released in German periodicals. Thanks to being one of the Russian and Western cultures, she was able to look both inside and outside, which gave the Western reader an opportunity to learn about Eastern culture from the first hand. As J. Romanova says, the motif of Russia in her works become a source integrity of spiritual and alive religious and beauty, thereby implicitly opposed with the West². She pointed out that the religious and philosophical development of Russia is a component of the phenomenon of the Russian spirit and at the same time it defines its religious character. Researchers say that it was close to the Slavophil concept. She believed that Russian culture was original³. Western culture, however, appeared as «no-spiritual», «rational», «material» and «cold», «conventional», «selfish», lacking «cordiality, warmth», which was attributed to eastern culture. In simple peasant people saw the source of true Russian. She showed how to characterize the Russians, emphasize

¹ The prototype of Stiepan Wierchowski from *The Demons* was Tymoteusz Gradowski, Piotr Wierchowięński – Nieczayev, and Stavrogin – Mikołaj Spieszniow, and the protagonist Alyssa Karamazov from *The Brothers Karamazov* was dismissed by Vladimir Soloviev.

² Романова Ю.А. Россия В Жизни и Творчестве Лу Андреас-Саломе. С. 77.

³ Мазин В. Роковая женщина Лу Андреас-Саломе. URL: http://sbugrova.ucoz.ru/publ/lu_andreas_salome/1-1-0-79], dostep: 7.09.2017 г. Wiktor Mazin – (1958) Russian philosopher, psychoanalyst and visual culture theorist, the founder of Freud's Dream Museum.

ing their sensitivity and spirituality¹. In her opinion, religion played an important role in the life of the Russians, united them, helped maintain a sense of national bond, and provided spiritual support to the people.

Interestingly, appealing to Russian culture has also increased her interest in psychoanalysis. She said that thanks to the diversity of Russian culture and literature, which she knew, she was able to describe the most complicated mental states of human².

¹ W powieści *Ma* (1901) przytoczyła wspomnienie tytułowej bohaterki, która była pełna podziwu dla Rosjan, którzy mieli w sobie wiele pokory i religijności jak uważała: In the novel *Ma* (1901) she recalled the main character, which was full of admiration for Russians who had a lot of humility and religiousness as she thought: I would like to tell you about this people, for example, I could tell you why I would like to see a gallery of paintings in the Russian city on Sunday, where people stand before images. They walk quietly in heavy BOOT with full devotion. Have you often seen such devotion? It is enough to enter into the spirituality of the nation in art to capture the soul». L. Andreas-Salomé, *Ma*, Sztutgard i Berlin 1904, wyd. 3, p. 72.

² L. Andreas-Salomé, *Lebensrückblick*, 1951, p. 151.