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### **ОБ ИДЕЕ «РУССКОЙ ИДЕИ»**

Под «русской идеей» обычно понимается русская философия, в которой воплощаются русский национальный характер («русский дух») и русский менталитет. Пользуясь политическим и религиозным дискурсом «Москва – третий Рим», русские мыслители любят подчеркивать, что русский народ является избранным Богом и что поэтому у него особая миссия. Нужно отметить, что такое мнение обнаруживается и в произведениях русских писателей. Несмотря на то, как выражается «русская идея» в разных текстах и дискурсах, мы должны обратить особое внимание на прелогикку «русской идеи», которая имеет тесную связь с платонической идеей, то есть обозначает абстрактный и невидимый объект, созданный богом. Однако когда слово «идея» сочетается с прилагательным «русская», словосочетание «русская идея» обретает универсальный характер. Данная статья посвящается изучению «русской идеи» и в языковом и в философском аспекте. Автор считает, что необходимо определить подлинный смысл дискурса «русская идея» на греческом, китайском и русском языках, и только таким образом мы имеем возможность найти секреты русской души.

**Ключевые слова:** «русская идея», языковой аспект, кровать бога.

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### **ON THE IDEA OF «THE RUSSIAN IDEA»**

Research on «the Russian idea» has been done mostly at a philosophical level, because «the Russian idea» was, and remains an expression of Russian national spirit and national will. The Russian thinkers put stress on the fact that the Russian nation is a chosen nation by using such political and religious discourse as «Moscow is the Third Rome», while the Russian litterateurs indicated this attitude between the lines in literary texts. Nonetheless, no matter in what text «the Russian idea» is reflected, it cannot be torn away from the pre-logic related to language, viz, it cannot isolate itself from the Greek philosophical genes which is inherent. When the noun «idea» collocates with the adjective «Russian», what we derive is not a simple phrase but a code name for Russian philosophy. In this

case, it is only when we make an in-depth exploration into «the Russian idea» from the perspective of language that can we decode the philosophical connotation of this concept.

**Key words:** Russian idea, language dimension, couch of god.

Although «the Russian idea» was first put forward by F. Dostoevsky in his *A Writer's Diary* in 1877, it was carried forward by V. Solovyov in a series of remarks on this concept he made from 1887 to 1888. It entered into the field of philosophy and turned into a code word for Russian philosophy when philosophers such as N. Trubetzkoy, V. Rozanov, G. Fedotov, I. Ilyin, S. Frank and N. Berdyaev illuminated such questions as Russian self-consciousness, Russian culture, the destiny of the Russian state and the Christian legacy of the Russian nation. Clearly, «the Russian idea» refers to the concentration of all the spiritual assets of the Russian nation. It is as much a cultural signifier as a generalization of philosophical thinking with a strong national coloring but without a systemization. Besides, «the Russian idea» has been an open-ended system of ideas all the time. Its development and improvement have benefited from not only thinkers and philosophers but also literary giants like Gogol and Dostoevsky. It is just on the basis of the mutual relationship between Russian literature and «the Russian idea» that K. Mochulsky regards Gogol as a thinker and argues that «Gogol...is destined to shift the whole Russian literature from aesthetics to religion and change the avenue of literary research from Pushkin to Dostoevsky and the great Russian literature will become part of the world literature marked by Gogol thereafter» [1, p. 37]. With this background in mind, we can say that philosophical thinking is just a profile of «the Russian idea». The Greek word «idea» has extended its meaning when it entered the Russian cultural context and collocates with the word «Russian». The corollary of this meaning extension is that «the Russian idea» transcends the category of philosophy and steps into the realm of history and culture.

«The Russian idea» can be interpreted as a symbolic concept. In a broad sense, it refers to the sum total of all kinds of representative peculiarities in Russian culture and Russian spirit in the course of history. In a narrow sense, it refers to the level which Russian national self-consciousness reached at a certain period of history. In a still narrower sense (i.e. sociologically speaking), it refers to the manner in which various kinds of old or new elements exist in the development of Russian society, culture and politics. This statement correctly summarizes two features of «the Russian idea»: abstractness, which is philosophy-oriented, and concreteness, which means that «the Russian idea» values the stretch of solid and moist land under the feet of the Russian people. «The Russian idea» is just like a bowl of dense soup made of Russian-specific way of thinking, which is filled with both thought-provoking philosophical discourse

and artistic texts that convey ethological spirit with very perceptual language and lots of religiously mystical elements.

#### I. The different meanings represented by «the Russian idea»

Not any condensation of consciousness can be called what people usually call «idea». Although consciousness reflects truth to some extent in the course of mirroring things or objects, it is just an instinctive reflection of the objective world while human mind stays awake. Only when consciousness is elevated to a level of spontaneous mental activity and filtered by reason can it turn into an effective reflection of the objective world, which is functionally equal to thinking, spirit and idea. In other words, for consciousness to become «idea» entails a test of time and a processing by reason. A literal analysis of the phrase «the Russian idea» tends to make people think that «idea» is what at least Russian philosophers deem to be an epistemologically essential reflection of the objective world. However, when we trace it back to its Greek etymology, it will be obvious that «the Russian idea» is also tinged with ontology.

Generally speaking, when consciousness is given the label of «idea», it will reflect the idea producer's view of the world in such a way that it is able to answer questions like «what is the world?» and «how do I understand the world?». Only when individual or national collective consciousness mirrors the truth of the world in which it exists and guides people to complete certain actions, can it be termed as «idea» or «thought». As far as the Russian nation is concerned, the national collective consciousness represented by «the Russian idea» in effect refers to «a kind of national self-respect developed by members of a nation when they are conscious of the differences between their nationality and other nationalities. It is one of the most important elements that maintain their national survival and fortify their national cohesion» [2, p. 354]. For instance, in the nineteenth-century tsarist Russia, «the Russian idea» simply referred to the formula of trinity proposed by minister of Education S. Uvarov (1786-1855). In his view, «‘the Russian idea’ is composed of orthodox, despotism and populism» [3, p. 541]. His formula distinguishes Russia from other European countries and helps demonstrate a peculiar way of thinking of the Russian nation.

In addition, Chinese people's understanding of «the Russian idea» is influenced by the Chinese word 思想. In Chinese, 思想 and 意识 are sometimes combined to form the phrase 思想意识, which can be interpreted in two senses. On the one hand, it can be a coordinative phrase with the two parts juxtaposed; on the other hand, it can be a locative phrase with the first part modifying the second part, equal to «mental consciousness». If it is taken as a locative phrase, it means that «consciousness is an organ of attention. Through attention, people can perceive the actual environment and various stimuli outside» [4, p. 128]. In

other words, «mental consciousness» refers to a period of time during which human unconsciousness developed into consciousness.

According to *Origin of Chinese Characters* compiled by Xu Shen (许慎58-149), 思 means «自囟至心如丝相贯不绝也。然则会意非形声，细以囟为声... 凡思之皆从思。」 (Thinking runs ceaselessly from brain to heart like a silk thread. It is represented by an associative compound instead of a pictophonetic character. It is so subtle that it can only be felt in the brain... all that goes along with the brain can be called thinking.) Here, «囟» (the brain) is the source of consciousness. «囟» turns into «田» as a result of official script turning into standard script. Although «心» is a faculty of thinking, it is the destination of consciousness. In terms of configuration, 思 indicates not only the space of conscious activities but also the time consciousness takes to flow. The spiritual properties of human thinking can be found in two statements related. One is made by Hsun Tzu (荀子, 313-238 BC), who says in his «On Learning» that «吾尝终日而思矣，不如须臾之所学也» (I have ever indulged myself in thinking all day, but the effect of learning is not as good as I learn in an instant.). The other is made by the poet Zhang Maoxian (张茂先, 232-300), who writes «吉士思秋，实物感化» (intellectuals thinking of time, moved by how time flies).

In *Origin of Chinese Characters* by Xu Shen, 想 means «观思也.....观思者，观望之思也» (watching the process of thinking... thinking stems from watching). This can be exemplified by a line in Qu Yu-an's (屈原, 340-278 BC) «Nine Poems», which goes like this: «入景乡之无应兮，闻省想而不可得» (The beautiful scenery makes me happy and I lose control over myself). 思想, formed by 思 and 想 as a coordinative phrase, came into the ancient Chinese language at a very early time. For example, in *Classic of Internal Medicine*, there is this line: «外不老形于事，内无思想之患» (Outwardly we should live a light-hearted life; inwardly we should live free of worries in mind). Here, 思想 comes very close to 思虑 and 思考 in modern Chinese. Note that in «仰天长太息，思想怀故邦» (Looking up into the sky sentimentally, I miss my hometown) by Cao Zhi (曹植, 192-232) in his «Rocks» and «时闻消息于风声，托旧情于思想» (Hearing news from far away, I lost myself in reverie of the past) in *Biography of Xu Jing of History of State Shu*, 思想 is a counterpart of 怀念. Although 思想 is a mental activity in both ancient Chinese and modern Chinese, it is used differently. In ancient Chinese, 思想 refers to psychological emotion; in modern Chinese, one of its meanings is

synonymous to 观念philosophically. This can be seen in the definitions of 思想in *Dictionary of Modern Chinese* (2007): a result from objective existence being reflected in human consciousness through the process of thinking. This means that ideas actually imply a certain conclusion reached by consciousness after it reflects on its object. In other words, ideas are new thoughts reflecting the objective world. They are derived from mental activity but higher than mental activity. 思想, in this sense, is very similar to the English word «thought» which is a product of the mental activity. “Thought”, derived from the past participle of «think», can be defined as a «power, process of thinking» [5, p. 1149]. It featured in the flow and finish of consciousness. But if «thought» intends to become «idea», it must be endowed with some power, i.e. «thought» must show correctitude in cognition (at least in terms of epistemic subject). When thinking is taken as a gerund, it emphasizes the thinking process itself. If 思想is understood as a termination of consciousness reflecting the object, it should be translated into the English word «thought» or the Russian word «размышление». But this word forms a meaning contrast with «идея» in «Русская идея». It also renders the Chinese translation «俄罗斯思想» of «Русская идея» uncertain in meaning. In fact, if we compare «идея» with «мысль», we will find that these two words are not equal to each other in meaning owing to its different etymology. Berdyaev is fully aware of this distinction. In his *Русская идея*, he adds a subtitle: Major problems of «the Russian idea» in the late 19<sup>th</sup> century and the early 20<sup>th</sup> century (Основные Проблемы Русской Мысли XIX Века И Начала XX Века). It can be seen from this subtitle that «the Russian idea» is expressed by two native Russian words «Русская мысль». This substitutive expression is so suggestive that it conveys the following message: the universal «Русская идея» is actually expressed by the typical «Русская мысль». That is, it is expected that the Russian «мысль» will someday transcend the confinement of national consciousness and become equal to «идея».

The Russian historian D. Likhachov condensed his understanding of «the Russian idea» in his *Thinking about Russia (Раздумья о России)*. This is a more concrete concept than «Русская идея» or «Русская мысль». For N. Berdyaev, «Русская идея» is a universal theoretical system encompassing all subjective consciousness of the Russian nation and involving religion, literature and even Russian character. For D. Likhachov, «the Russian idea» first and foremost means pondering questions about Russia. It is supposed to be a different way of narration about Russian national memories. If what Solovyov and Berdyaev did was an attempt to help «the Russian idea» climb onto the mount of ontology and epistemology, then what Likhachov did was to employ such a plain and everyday concept as «Раздумья о России» to transmit his understanding of «Русская идея». «Раздумья о России» does not put «Русская идея» on the altar of phi-

losophy and parallel it with ontology. Likhachov pinpointed that «Русская идея» is first and foremost an expression of a nation's cultural memories and collective unconsciousness of a nation. In his parlance, «memory is one of the most important attributes of any kind of existence (material existence, mental existence, human existence, etc.). By means of memory, the past can be melted into the present and by way of the present and association with the past, the future seems to be foreseeable» [6, p. 431-432]. His understanding of «the Russian idea» is equally divine: «Nature is human being. No two places are the same. Nature mirrors the holy appearance of God». «Раздумья» is the plural form of the gerund of «раздумать». According to *Dictionary of the Russian Language* by Ozhegov, «раздумье» is «состояние сосредоточенности мыслей» [7, с. 575], meaning a state of intensive concentration of thought. It is a result of ideas melting and conflicting with each other. It is a state in which are hidden elements philosophically related to «идея» and to the everyday life's «мысль» derived from intense thinking.

Aksakov illustrated his «Русское воззрение» (Russian point of view) respectively in 1856 and 1857. His point of view, close to the connotation of «the Russian idea», has the following as the kernel contents:

1. The prerequisite for human universality is nationality. The Russian point of view is born on the soil of Russia. Nationality can be a source for Russia's peculiarity which is enriched by modern European enlightenment rather than an obstacle to the universal significance of the Russian point of view.

2. To understand what human universality is, Russia should be Russia itself. It should foster its own point of view and think for itself.

Here, «воззрение» is worth reflecting. The root of this word is «зре-», meaning «look» or «watch». Its prefix «воз-» is used to stress the degree of things. The whole word means «gaining an insight into». We regard the Russian point of view as similar to «the Russian idea» because, in Aksakov's view, the Russian point of view should be universal. Since German philosophy represents a universal point of view, the Russian point of view should also perform a universal function and enjoy the same universal respect as French culture and Greek philosophy do. The Russian point of view and «the Russian idea» are in agreement in pursuing the universal value of Russian ideas. In K. Aksakov's view, «we Russians have not made any contribution to humanity, simply because we have not put forward any Russian point of view». He means that Russians have not gained an insight into the secrets of the world with a national view.

Unlike A. Khomyakov and I. Kireevsky, who were engrossed in illustrating Slavophilism in a religious mystical way, Aksakov preferred to shed light on the rationality and deity of the existence of Slavism by quoting adequate evidence. In his *On the Russian Point of View* and later *Russian Point of View Revisited*, Aksakov raised the question of the independence of the Russian nation as the

focus of «the Russian idea». He also noted that once «воззрение» is modified by «русское», its meaning will inevitably undergo some change. So he remarked frankly, «let's talk about the phrase itself, because it confuses some people». He argues that once a point of view possesses nationality, it should have universality. He defined the Russian point of view with a rhetorical question: «Now that we have admitted the right for other people to do so, why don't we admit the right for the Russian people to do the same?» [8, p. 144]

Linguistically speaking, compared with «идея», a word with a Greek stock, «воззрение» is purely a native Russian word. Although it lacks the privilege of words from ancient Greece and only carries the attributes of everyday life's narrative, it is fraught with an introspective spirit of the Russian people and a desire of the Russian people for universal values.

According to Dostoevsky's *A Writer's Diary*, «perhaps, Russia has its own clear and definite idea called Russian idea, which is, after all, shared by all humanity» [9, p. 20]. Obviously, instead of expressing the philosophical connotation of the phrase, «the Russian idea» of Dostoevsky simply relays an ultimate ideal that all mankind should live in peace under the guidance of Jesus. The ultimate goal he expects «the Russian idea» to reach is merely his own expectation. Or rather, «the Russian idea» of his is more close to «the Russian ideal» than equivalent to the «idea» existing prior to matter in idealism.

For a long time, the Chinese academia has never doubted the correctitude and legality of translating «Русская идея» into Chinese as 俄罗斯思想. They have never believed that this translation is a misreading. Although some people translate it into 俄罗斯理念, they do so with a view to preventing people from confusing «Русская идея» and «Русская мысль». They maintain that «'Русская иде' has more ideological coloring». I do not think that «ideological» is appropriate here, because «идея» is far more complex in meaning than some people imagine.

II. A philosophical meditation of «the Russian idea» and everyday life's narrative

The word «идея» in «Русская идея» is sometimes rendered as 理念 in Chinese. According to *China Encyclopedia* (1998), 理念 is «a kind of ideal, constant and spiritual model. Its original meaning in ancient Greek is image, or mental idea, or objective idea. Plato considered that idea as a mental entity that can exist independent of objects». This definition is indistinguishable from that of «идея»: «prototype of things that can be comprehended by human intellect in the perceptual world, also termed idea, i.e. a real entity» [10, p. 434]. However, is «the Russian idea» as a kind of philosophical thinking based on the philosophical elements inherent in this Greek word? In other words, is «идея» the idea which, as Plato depicted, is able to speak the existence hidden behind existence?

In Greek, both  $\text{ἰδέα}$  and  $\text{εἶδος}$  are the gerunds of the verb  $\text{ἰδεῖν}$  (meaning «watch»). The original meaning of  $\text{ἰδέα}$  is «appearance or shape that can be seen». Plato often uses  $\text{ἰδέα}$  and  $\text{εἶδος}$  in his works to express a kind of noumenon that transcends matter. In his argumentation on imitation of art, he describes the entity independent of human consciousness as follows: «Aren't we also accustomed to say that it is in looking to the *idea* of implement that one craftsman makes the couches and another the chairs we use, and similarly for other things?» [11, p. 278]. Undoubtedly,  $\text{ἰδεῖν}$  can be used to feel the shape of the outside world. But as to whether it fits in with the idea in the statement: «There turn out, to be these three kinds of couches: one that is in nature, which we would say, I suppose, a god produced.» [11, p. 279], we have to examine its dictionary definitions.

According to dictionaries, the first meaning of  $\text{ἰδεῖν}$  is «see» and the second is «know». The first meaning is further divided up into two categories: a. see, watch; b. appear, look like. The second meaning also means «admit someone's gratitude and thank him or her». Heidgger is very good at making phenomenological deduction about Greek words and thereby seeks for their intrinsic meaning. He says that «the thing, as everyone thinks he knows, is that around which the properties have gathered. One speaks, then, of the core of the thing.» [12, p. 5]. This statement suggests a means of truth-uncovering. In the present study, the intrinsic meaning of  $\text{ἰδεῖν}$  will be uncovered in the light of this statement. By truth-uncovering, researchers find that «the two gerunds of  $\text{ἰδεῖν}$  happen to be two key words of Greek philosophy ( $\text{ἰδέα}$  and  $\text{εἶδος}$ ), which, in the notion of the Greeks, are of the same origin» [13, p.39]. In the early 20th century,  $\text{ἰδέα}$  was mostly rendered as “观念, 理型, 相” and  $\text{εἶδος}$  was rendered as 理式 for differentiation. Actually, it was only after 1949 that  $\text{ἰδέα}$  or  $\text{εἶδος}$  was translated as 理念. To Plato's mind, either  $\text{ἰδέα}$  or  $\text{εἶδος}$  is eternally unchanged. It is an archetype that moulds individual objects, which are in turn shaped by participating in ideas. Therefore,  $\text{ἰδέα}$  and  $\text{εἶδος}$  are concepts whose material basis has been removed and whose existence has been made absolute and mystified. Plato's couch metaphor may be conducive to our understanding of «idea». We can correctly understand the meaning of  $\text{ἰδέα}$  and  $\text{εἶδος}$  with the help of a deep interpreting that two or more such ideal couches neither ever have been nor ever will be made by god. In *The Republic*, Plato used  $\text{εἶδος}$  to refer to «the real couch», the archetype of all couches, the couch prior to the painter's and the craftsman's that belongs to the category of idea. More importantly, it is the product of god and god's products exist independent of the human will. Apparently, none of the three words (i.e. 思想 in Chinese, «thought» in English and «мысль» in Russian) can cover the mysterious contents of  $\text{ἰδέα}$  or  $\text{εἶδος}$ , because «idea» exists prior to human consciousness and does not have to do



with human cognition. Either 思想 in Chinese or «thought» in English or «мысль, озрение, раздумье» in Russian does not have anything to do with the couch of god. Although consciousness, which can rightly reflect the objective world, can guide the craftsman to make a couch or the painter to paint a couch, it is just secular wisdom compared with  $\text{\iota}\delta\epsilon\alpha$  or  $\text{\epsilon}\text{\iota}\delta\omicron\varsigma$ . So the «idea» in «the Russian idea», if compared with  $\text{\iota}\delta\epsilon\alpha$  or  $\text{\epsilon}\text{\iota}\delta\omicron\varsigma$  in its sense of god's couch ( $\theta\epsilon\omicron\nu$   $\epsilon\rho\gamma\alpha\sigma\alpha\sigma\theta\alpha\iota$ ), is not supposed to bear any impurities of national thinking. In other words, the Russian nation's collective consciousness reflected in «the Russian idea» is an expression of «Русская мысль», which Berdyaev used in the subtitle of his *The Russian Idea*. This expression does not include any mysterious connotation couched in «idea», because it only involves human being as the product of God but not God Himself. The transcendental condition for idea to come into being has to do with God who, as Plato remarked, «made one couch in nature and one only». If  $\text{\epsilon}\text{\iota}\delta\omicron\varsigma$  is not preceded by any determiner, it only represents an eternal Dao or Logos, suggesting a mysterious relationship between a couch that is shapeless and invisible and a couch that can be sensed by our consciousness.

In the concept of «Русская идея», «идея» is restricted by «Русская». While the whole phrase retains the philosophical meaning that attempts to explain the secret of the world's existence, it has undergone a shift in meaning. We will first analyze two important lexical meanings of «идея» in Russian.

The first has to do with mental activity, «whose origin is related to  $\text{\iota}\delta\epsilon\alpha\text{\iota}\nu$  and whose basic meaning is rooted in Plato's theory» [14, p. 728]. «The Russian idea» as a philosophical concept is closely related to this meaning, because this meaning focus on an «idea» that is hidden in the real world and unknown to us. And the «idea» is the world behind the objective world. In this sense, «Русская идея» is aimed at constructing a universal philosophical system about the secret of the world's existence. To Solovyov, the secret of the world is Jesus Christ. «This holy person has duality. He belongs to both the divine heaven and the mundane earth and his birth incorporates the attributes of both the heaven and the earth into oneness» [15, P. 26]. According to «the Russian idea», god's couch ( $\theta\epsilon\omicron\nu$   $\epsilon\rho\gamma\alpha\sigma\alpha\sigma\theta\alpha\iota$ ) in the Solovyov's «holy person» theory began to take on the attributes that Christ owns to connect humans with God. In Florensky's mind, in the consciousness of the Russian people, «the most precious thing is that they have a heart which embraces all kinds of tribulation and merriment. Only this kind of heart can open itself to God and in this process the Russian people can feel the love from God and the prophecy God makes» [16, p.537]. By means of this special feeling of the Russian people about the world, Florensky wanted to show that God's love may help people open the gate of the unknown world. He calls this world «mystery of night and mystery of morning» [17, p. 22]. The pe-

cularity of the Russian way of thinking lies in that «their understanding and embrace of the world just fit in with the metaphysics of the world and they pursue metaphysicalness in physicalness» [17, p. 36]. Both Solovyov's «God-person» (Богочеловек) theory and Florensky's theory of «truth as a pivot» tend to land «the Russian idea» into a quandary that its signified does not match the extended meaning or it's experiences in the process of history, because both of them confine the meaning of «the Russian idea» to «God's couch», «God who makes the couch» and «the craftsman's couch», which is alluded to in the word «идея». In other words, both of them have tried to answer the question that «the Russian idea» wants to answer at ontological and epistemological levels and neglected the second lexical meaning of «идея».

According to *Dictionary of the Russian Language* by Ozhegov, the second meaning of «идея» is «idea, project or plan» [7, p. 212]. In this sense, «the new thinking» (новое размышление) advocated by Gorbachov intended to establish a new type of relationship with the West and «the new Russian idea» (новая русская идея) proposed by Putin about the developmental strategy of the 21st-century Russia which undoubtedly relegate the abstract philosophical Russian idea to an everyday life's thinking and meanwhile reflect its everyday life's narrative attributes, which are hidden in the meaning of «идея». It is noteworthy that the human thinking reflected in the word «idea» does not possess any national prescriptiveness. However, when «idea» points to eternal truth but is violently modified by «Russian», it has been ideologically marked. That is, a universal concept has turned into a idea marked by a certain nation and meanwhile «the Russian idea» intends to turn this marked idea into a constant one with universal values. Nonetheless, the meaning of *ἰδέα* has not disappeared in Russian, because the determiner «русская» has changed the isolated metaphysical «идея» into a spiritual product marked with the Russian nation. In fact, «идея» embodies not only the attitude of individual consciousness towards reality but also the ancient Greek philosophical elements. Besides, the Russian will, including the soul, national benefits and values of the Russian nation, is reflected in the hybridity of the ancient Greek philosophy and the collective consciousness of the Russian nation. This reflection is first and foremost divine and is permeated with the Messianic consciousness specific to the Russian nation. The dialogue with God has shortened the distance between «the Russian idea» and ancient Greece. Judging at a linguistic dimension, the deity immanent in «idea» has long existed in «идея» and formed the ontological background of «the Russian idea». But «the Russian idea» has never rejected an everyday life's expression and pursuit for concrete objects. This concreteness is reflected in the fact that «идея» is also used in everyday life's narrative as a tool of expressing ideas. In this case, «идея» no longer means rational cognition but «idea, plan or tactic». The phrase

«прекрасная идея» in Russian and «good idea» in English are both the concrete expression of this second lexical meaning of «идея».

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