CHAPTER - IV

BERDYAEV'S CONCEPT OF SPIRITUAL FREEDOM

Man is in this world, and, as he faces the world, he has to solve problems of different kinds. He is a being threatened by the environment. He feels an inevitable urge within him to know more about the world, and he is successful to some extent in this endeavour. Man, is really a small creature when compared with the objects of this world.

While encountering the harsh realities of life, man comes to understand that it is not the pleasure-principle alone that governs his life. There is also a reality-principle which he has to face. The reality that he confronts in everyday life makes his life miserable and monotonous. Knowing that life in the midst of such miseries and hardships is meaningless, he rushes towards freedom, which seems to make his life meaningful and worthy. He also discovers that the world in which he is placed is a limited world. He feels the necessity to realise a higher
principle—freedom to cross the limitations of the finite world which seems to be a prison house. The world which he dreams is really a world of freedom.

Berdyaev points out that Kant is really a metaphysician of freedom. Berdyaev owns that his metaphysics of freedom is, in fact, derived from Kant. The "thing in itself" is not knowable from the objective side, but only from the side of the subject. It is freedom. Kant admits the claims of reason only in the phenomenal world and not in the noumenal world. "Man stands in his full stature only when he arrives at his years of enlightenment, that is to say, when he begins to make independent use of his reason and ceases to rely only on the authority of others; in other words, when he discovers freedom of spirit which is the value and dignity of the image of God in him".¹

The concept of 'freedom' is not univocal. It bears different meanings in different situations.

Different levels of freedom can be recognised. That is, each one has to explain what freedom means at each level. Two different kinds of explanations are recognised. Freedom may be understood either in the positive sense or in the negative. Moral freedom and spiritual freedom are the two levels at which positive freedom is realised. Of these, moral freedom is a means to spiritual freedom—only moral freedom admits of degrees whereas spiritual freedom is absolute and timeless. According to Berdyaev, negative freedom is fall from the Divine. It has no content. The following pages are intended to throw light on the specific nature of freedom as conceived by Berdyaev. He gives a positive explanation of freedom. Berdyaev says that the existence of personality presupposes this freedom. To him, "the mystery of freedom is the mystery of personality". What makes man worthy is the personality. The value of man consists in his liberation from slavery. Berdyaev holds the view that God is the one who assures the freedom of personality from the enslavement of natural and social powers.

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2 - - -. Slavery and Freedom. (London: Geoffrey Bles, 1944) p. 27
Berdyaev assumes that personality is spirit and it is freedom. What is called freedom is nothing but action. God, Berdyaev says, is spirit, freedom and action. He points out that man possesses the capacity for self-transcendence. Berdyaev has already indicated the nature of man who is placed in a world of necessity and is bound to obey the different laws of society. Under such circumstance, man, no doubt, is in a closed world. To a very great extent, he is subjected to the changing conditions of society, state and nation. In other words, he is in a world of bondage. The realisation of man's personality is possible only by transcending his subjectivity. There are two different and opposite directions in which this transcendence takes place. These are: (1) the way of objectification, and (2) the way of existential communion or the way by which man transcends himself to the trans-subjective realm of personalities.

Objectification

Man, who is placed in a world of necessity, is really a part of the various forms of social involvement. This is the path of objectification. The
alienation of human nature takes place in this path.

Berdyaev conveys his idea of objectification thus: "Objectification is the ejection of man into the external, it is an exteriorization of him, it is the subjecting of him to the conditions of space, time, casuality and rationalization. But, in his existential depth man is in communion with the spiritual world and with the whole cosmos". Exeriorization and alienation of the subject result in objectification. Man, in a state of objectification, is a part of the flux of nature and is subjected to its laws. He is also aware of the fact that he is too much involved in the social relationships. The full realisation of personality is not possible for a man who is in such a state of objectification.

Berdyaev says: "I should put it that illusions arise as an effect of objectification, of the projection into the object of that which has real existence only in the subject".

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3. Ibid., p. 60
4. Ibid., p. 84
That is, the object is solely dependent on the will of the subject. To Berdyaev, objectification appears as an existential problem connected with the disintegration and restraining of the world. The man who encounters the world of necessity is facing the harsh realities of nature. In this condition, man is in chains. The real freedom which helps man for the realisation of his personality is hidden in the world of objectification. "Man is a suffering being, because he is a divided being, one who lives in both the phenomenal world and the noumenal".\(^5\)

According to Berdyaev the world of objectification is ejected into the external by the self-estrangement and an exteriorization of spirit which are denotations of the world of objectification. The principle of objectification functions in three levels—epistemological, ontological and axiological. Epistemology aims at asserting the nature of the existential subject, man. At the level of epistemology, the principle of objectification is applied when one relates man who is a concrete, existential reality, with an object. Epistemology

\(^5\) Ibid., p. 81
generally regards knowledge as having a subject—i.e., a knower and an object that is known. Berdyaev attacks this subject-object epistemology. According to him, treating the subject which is a concrete reality as an epistemological subject and also taking the object which is an existent as an objective correlate of the knowing subject pave way for the extinction of existence from both the subject and the object. Epistemology, in the view of Berdyaev, should make clear the nature of reality. But this task of epistemology cannot be fulfilled by the subject-object epistemology, since this is rooted in the idea that "knowledge is concerned with objects which lie outside it and must somehow be reflected and expressed in it".\(^6\)

In Berdyaev's view, knowledge is not something totally different from reality; rather, it is a part of life and an experience of life. According to Berdyaev, since the knowing subject is an existent reality, his knowledge also partakes of this existential reality. Hence, one should not commit the mistake of separating knowledge from reality. Knowledge, as conceived by Berdyaev, is in communion with being. It is an

\(^6\) The Beginning and the End. \(\text{London: Geoffrey Bles, 1937}\) p. 4
intuition. It "is a light which springs from being and within it". 7

At the **ontological** level, the principle of objectification is operated when man who really belongs to the realm of freedom and who is truly spiritual in nature identifies himself with one of the various objects of the world. This is what is conveyed by saying that "the freedom of noumena passes into the necessity of phenomena". 8

The operation of the principle of objectification at the **axiological** level is revealed in the confusion between means and ends and in throwing over the hierarchy of values. Civilization, social and cultural institutions, are considered not as means but as ends in themselves. But these are not to be treated as the ultimate aim of human existence. These social and cultural institutions are really the creations of man, which enslave him. It is on account of this

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7 Ibid., p. 7

8 The Beginning and the End. (London: Geoffrey Bles, 1952) p. 56
objectification that man becomes enslaved.

Berdyaev here proceeds to answer the question regarding the cause of objectification, and says that it is none other than the subject who causes objectification. He has already pointed out the presence of the divine image in man. In tracing the cause of objectification, Berdyaev points out that it is due to the separation from God which he terms as "fall" that the subject becomes the cause of objectification. This fall or separation from God is caused by man's initial freedom which is freedom of choice. According to Berdyaev, it is the last link in the chain which traces the cause of objectification.

Thus, freedom, according to Berdyaev, really consists in overcoming the state of objectification. Objectification is a kind of avidya (ignorance); it can be overcome through spiritual realisation only. Man is largely a creature of impulse, of habit; and the kind of freedom he realises in the society is entirely different from the type of freedom which Berdyaev defines in his theory.
The second path to transcend one's subjectivity is the path of Existential Communion. Full realisation of personality is possible in this approach. This is the realm of freedom. Berdyaev gives the utmost significance to the problem of the relation between being and freedom. It is the relation between being and spirit. The spirit, according to him, is the subject; it is an act and above all it is freedom. Spirit is freedom in the sense that no external agency or force can impose any restriction on it. Real freedom consists in entering the realm of spirit. "Freedom is the freedom of the spirit and it is mere illusion to search for it exclusively in the natural world. For the order of freedom and the order of nature are opposed to one another,..." 9 Berdyaev holds the view that spirit is inherent in man. Freedom of the spirit cannot be measured, nor can it be calculated either.

The word 'freedom' possesses two different meanings. The first aspect of 'freedom' is termed

9 - - -. Freedom And the Spirit. (London: Geoffrey Bles, 1948) p. 117
initial freedom or irrational liberty. This freedom is something above good and evil. It is the freedom of choice. Initial freedom marks the beginning of man's making distinctions and evaluations. Initial freedom makes one choose between good and evil. It is not necessary that man chooses the good only. Berdyaev uses this initial freedom in explaining the cause of the 'Fall' of man from God. The second aspect of 'freedom' is termed intelligent freedom. It is the ultimate freedom in truth and goodness. Here, freedom is considered as a starting point and a means to an end. It is also considered as an end in itself. When man becomes a master of reason and not a slave of emotions and passions, to a very great extent, he has attained this intelligent freedom.

The irrational freedom as determined by its own self is nothing but self-determination. Man is goal-directed and ambitious. He has definite ideals set before him, and, by his own constructive intelligence and creative ability, he makes sufficient modifications in the society. Man is a rational agent; he is a moral agent too. As a moral agent, he uses the irrational freedom and makes his own choices of good
and evil. It does not mean that he will select only the good.

Freedom is a mystery. It is more intense than 'being' itself. Berdyaev observes that 'being' is determined by this freedom. The reasoning faculty is incapable of understanding the real nature of freedom. "The mysterious nature of freedom is expressed in the fact that, while it creates a new and better life, it gives rise at the same time to evil. In other words, it possesses a capacity for self-destruction; freedom desires unending freedom; it seeks the creative flight into infinity".10 An inseparable relation exists between creativity and freedom, according to Berdyaev. Creativity is inexplicable and it is the mystery of freedom. "Freedom is a well of immeasurable depth—its bottom is the final mystery".11 Freedom is the ultimate, and it cannot be derived from anything. Creativity proceeds from within, and not from outside.

10---. The Beginning and the End. (London: Geoffrey Bles, 1952) p. 155

Freedom is positive and has a profound positive significance.

**Real freedom - Spiritual freedom**

Berdyaev points out that real freedom is spiritual freedom which is present in the transcendent man. Real freedom is different from the two other kinds of freedom—initial freedom and intelligent freedom—discussed above. The nature of real freedom is such that it does not lead the individual to slavery. Berdyaev's approach to the problem of freedom is existential and dialectical. He has already made it clear that the problem of freedom versus necessity is an existential problem. The very attempt to solve the existential problem by logical reflection is a futile one. Freedom can be grasped only in the real, concrete life-situation. It is something the individual experiences. Since freedom is dynamic and not static, it must be viewed dialectically. It is the freedom with which man sets out on his adventurous journey and proceeds. Very often, this freedom makes man a slave instead of making him free. The dialectic of initial freedom is the main cause of the world process. In Berdyaev's philosophy,
words like 'tragic', 'fatal destiny', etc., are used in relation with freedom to show that the dialectic of initial freedom only gives rise to its opposite.

Rational freedom is freedom attained through reason, truth and goodness. When a man acts according to the dictates of reason, he attains rational freedom. As aim, freedom is rational and as choice it is initial freedom. Just as the dialectic of initial freedom gives rise to its opposite, rational freedom, too, produces its opposite in a dialectic process and gets destroyed.

Man is a social animal and as such he has certain social obligations. He has to act in conformity with social ethics. As a member of society he is bound also to follow the moral principles. Man obeys a political law for fear of punishment. A really morally good person wants to do morally good actions out of his own choice. That means, he is not forced by any external agency to do the morally good. He himself chooses to be morally good. Man has an egoistic nature. The exercise of initial freedom, on the one
hand, causes his fall into a chaotic life. On the other hand, it causes the attainment of peace and happiness. To obtain this end, organization and institutionalisation of truth and goodness are essential. Truth, beauty, and goodness are the three fundamental values which man ought to cultivate. Man himself has to realize the greatness and power which he possesses in order to make his life unique. He is endowed with the potentiality to become great.

Berdyaev observes that, on occasions when freedom is denied, man is forced to acquire a virtue imposed from outside. Man in his quest for rational freedom, becomes a slave. The relation between the initial and rational freedom is said to be dialectical. The destructive influences of rational freedom make man take refuge in the initial freedom. Thus, he keeps on oscillating between the two freedoms. Berdyaev remarks: "There appears to be no end to this tragedy of freedom and it seems doomed to perish, for it contains within itself the seed of its own destruction".12

The tragedy of the two kinds of freedom can be overcome only by attaining **spiritual freedom, which is real freedom.** Man lives in a natural environment, moving from the first kind of freedom to the second, but everywhere freedom is poisoned from within and dies. The conflict between freedom and necessity appears to be insurmountable, because freedom itself is the origin of necessity. Only the spiritual man can overcome the conflict between freedom and necessity.

Man is finite in nature. He is not complete. He is not the origin of his own self. Hence the origin of human freedom cannot be seen in the natural man, because man is not an absolute self-sufficient being. He is not the cause of his own self. The source of all life goes back go God.

**Spiritual freedom and Free will**

According to Berdyaev, it is not correct to equate the **spiritual problem** of freedom with free will. We have already seen that freedom has its foundation not in the will, but in the spirit. The abstract will-power of man never makes him free. He is made free by the efforts of his whole conscious being. Man
is seriously engaged in the search for the proof of the existence of free will; the real expression of freedom is ignored. Because man only wants to establish his moral responsibility. He makes a proper evaluation and judgement of the actions performed by his fellowmen and justifies the merit of morally good actions.

"The idea of freedom is one of the leading ideas of Christianity. Without it, the creation of the world, the Fall and Redemption are incomprehensible and the phenomenon of faith remains inexplicable. Without freedom, there can be no theodicy and the whole world process becomes nonsense."¹³ Freedom is the essential principle of the spiritual life. Berdyaev is of the view that there is a certain quality of feeling and of understanding of life related with freedom. He assumes that a rational philosophy cannot solve the religious problem of the freedom of the spirit. It is a mystery.

Berdyaev is of the opinion that truth gives us the highest kind of freedom. In order to accept this truth, freedom is a necessary factor. Observation

¹³ Ibid., p. 119
suggests that freedom cannot be the result of constraint. Violence is also not recommended as a means by which freedom can be attained. "Freedom in the acceptance of truth cannot be won from Truth itself, for it is prior to it. Freedom is not identical with goodness and perfection of life; it is this compulsion and this identification which have been the cause of its being misunderstood and denied."¹⁴

The true dignity and originality of spiritual and moral life is supplied by goodness and perfection and they must be accepted freely. Man is ready to give up his freedom for the sake of peace and happiness. Sometimes, man is compelled to renounce his freedom for the sake of a peaceful life. The demand for spiritual freedom is highly complex and difficult, and it is really a divine claim. It is God who demands from man, the freedom of the spirit. The demands of the divine will form the foundation on which human freedom is based. Man comes to God through spiritual struggle. The Kingdom of God can be created in freedom. "Without man and without human freedom God cannot and will not establish His Kingdom, which is of necessity human as well as divine in character; and here we have a truth

¹⁴ Ibid., p. 127
which man must pursue to the very end.\textsuperscript{15}

Berdyaev remarks that man should try his best to attain this objective and no force in this world can arrest its progress because it is God who wills that man should attain divine fulness through freedom. Man, separated from God and the spiritual world, loses his independence and his spiritual individuality. That means he becomes a victim to the laws of the animal world. He has to confront the strange realities which lead him to confusion and tragedy. There are many factors which subject man to natural law and connect him with the natural world. It is a result of sin and separation from God. General observation suggests that spiritual life is full of danger. Man bears the image of his Creator and of His freedom and creative energy. Freedom has its origin in the innermost realm; creative development is possible in the world. \textit{The spirit is potentially} free. Berdyaev holds the view that development in the world is necessary because human experience becomes more complex. Man is not destined to remain within a static order. His objective is to

\textsuperscript{15} Ibid., pp 154-55
experience forces of all kinds for the exercise of his freedom. The spiritual progress is brought about by freedom. The truth about development can be expressed only in terms of spiritual experience. In the spiritual world, every thing is derived from the inner depth of being. That is to say, nothing is determined by external forces.

The idea that man is a free and spiritual fact arises from the idea of creativity. According to Berdyaev, creativeness consists in giving rise to something new that has never existed before and is not deduced from or generated by anything. "In every creative act, there is absolute gain, something added."16 Just as a scientist is endowed with scientific ingenuity, man is gifted with a creative talent, or as, Berdyaev puts it, a 'creative ecstasy'. This 'creative ecstasy' brings in something new which is higher, better, and more beautiful than the given. The creative act, according to Berdyaev, is eschatological in the sense that it is an upward flight

towards a different world. This principle is applicable also in the sphere of knowledge and morals and art.

Art and Freedom

Art is also freedom. The world is a beautiful work of art, designed by God. It is beautiful workmanship. In it, is demonstrated the divine and sublime beauty which is immanent in God. The divinity is manifested in and through His creative work. Berdyaev says that the artist produces something new-new in the sense that it is not perfecting the given. Something entirely new is created. The creation of a new world, the establishment of the Kingdom of God on earth, is a divine-human work. "The world is created not by God only, but also by man". 17

Berdyaev uses the word 'artistic creativity' in an unique sense to mean victory over the burden of necessity. He also points out that the world exhibits

17 - - - - The Beginning and the End. (London: Geoffrey Bles, 1952) p. 174
ugliness, and the creativity of man lies in accepting the beauty of the world to ourselves. It is only through freedom that we can attain the beauty of the world. An enlightened and free world is created by the man who is gifted with such creative talent.

Berdyaev points out that creativity cannot be separated from freedom, because creativity originates from freedom. Only a person who is free can create. From the deterministic standpoint, freedom or liberty is viewed as 'nothing', in the sense that it stands above all conditions, all fixed orders, standards, and so on. This is what is meant by saying that creativity arises out of 'nothing'. But this 'nothing' should not be taken to signify the absence of resistant material, but, rather, it means an advantage free from any 'determination'. Creativity is something which cannot be explained. It is said to be a mystery of freedom in the sense that creativity is deep and stands beyond human knowledge to explain. According to Berdyaev, to deny the possibility of creativity out of 'nothing' is to deny the freedom of creativity. It is rather a submission to determinism and necessity. Hence, Berdyaev stresses: "Creativity is something which
proceeds from within, out of immeasureable and inexplicable depths, not from without, not from the world's necessity".\(^\text{18}\)

His aim is to point out that apart from freedom there is no creativity; similarly without creativity there can be no freedom. Berdyaev posits God as the embodiment of freedom and creativity. Creativity always brings in something new and different from the world of spirit. Here he cites the examples of a statue created out of a shapeless lump of clay and a beautiful verse composed out of a chaos of words. This creative act, in Berdyaev's opinion, "is not only a movement upwards but also a movement towards an other towards the world and towards men. The philosopher cannot but express himself in his books, the scholar in his published investigations, the poet in his verse, the musician in symphonies, the artist in pictures, the social reformer in social reforms. The creative act cannot be stifled within the creator and find no outlet for itself".\(^\text{19}\)


\(^\text{19}\) Slavery and Freedom. (London: Geoffrey Bles, 1944) p. 127
Expressing this view on freedom, from which creativity springs, Berdyaev says: "Freedom is the ultimate: it cannot be derived from anything: it cannot be made the equivalent of anything. Freedom is the baseless foundation of being: it is deeper than all being. We cannot penetrate to a rationally perceived base for freedom". Freedom surpasses all the aspects of necessity and determinism. Freedom, together with creativity, implies the natural and supernatural aspects of man. That is, man is a free being, super-natural spirit and a microcosm. Freedom is produced by spiritual phenomena in the being. Freedom is the power of the spirit which originates creativity out of itself. Berdyaev holds that man's positive expression is freedom and creativity is its assertion. That is, the power of creation is inherent in man. This is the positive freedom. Negative freedom is said to be devoid of any content. It is a void. Negative freedom, which is purposeless, contentless, etc., is tantamount to non-being. According to Berdyaev, "Freedom in the Fall was this kind of negative, formal freedom and emptiness and non-being—it was freedom for

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freedom, i.e., freedom from rather than freedom for".\textsuperscript{21}

Freedom in the Fall is said to be negative, because falling from God makes it void, lose its content, purpose and power. This negative freedom is said to be reborn in necessity. Universal love is deep-rooted in freedom. In Berdyaev's view, freedom from this universal love is sin, whereas freedom for this love is said to be in creativeness. Berdyaev speaks of two types of freedom. They are 'divine freedom' and 'diabolic freedom'. Divine freedom is the freedom of the Absolute man, the freedom which reveals man's likeness to God. Diabolic freedom, on the other hand, "is a final and ultimate resistance against Christ; the destruction of man, the choice of the way of non-being."\textsuperscript{22} It is characterised by final necessity and final enslavement. "Necessity is fallen freedom, a freedom of enmity and dissolution, a freedom of chaos and anarchy".\textsuperscript{23} In order to overcome necessity and thereby attain freedom, love is necessary.

\textsuperscript{21} Ibid., p. 147
\textsuperscript{22} Ibid., p. 149
\textsuperscript{23} Ibid., p. 150
According to Berdyaev, it is the content of freedom. True freedom, to him, consists in "an expression of the cosmic (as opposed to the chaotic) condition of the universe, its hierarchic harmony, the inward unitedness of all its parts".  

Berdyaev now focuses his attention on the removal of the necessity and determinism which reign in the world. He says that this will become possible only when the human nature unites with the divine nature through the Absolute Man. Here, Berdyaev speaks about individualism. Individualism resists the cosmos. In the universe, there exists a gradation and man is a part of that hierarchy. Full development of individuality is present only in the Universal cosmic life. According to Berdayev, it is only in Universalism that individualism and its freedom are confirmed. In individualism, freedom gets lost because of the wrong direction it takes. Berdyaev does not consider individualism as positive and creative; rather, it is negative and empty. Individualism is treated as empty because it takes away from man the universal content which is the objective of creativity.

The infiniteness and richness of man depend upon the

24 Ibid., p. 150
presence of a higher reality-God.

Man's freedom is connected with the freedom of the world and it is realised only in the world's liberation. When we are placed in a world of necessity, the 'creative' secret of being is hidden. Freedom alone can create absolute increase in the world. A creatively active person alone can understand the real creative energy. Freedom is experienced only by the man who is really free. The spiritual element can be experienced only by the spirit. Berdyaev emphasises that to know something in the world really, means to have that something in one's own self. Every creative act has universal significance. Individuality has a real value of its own. It is observed that a condition of loneliness may be experienced by individuality.

Berdyaev points out that all existentialist writers focus their attention on the concept of freedom. It is prominent in Kierkegaard. To Kierkegaard, 'to exist' and 'to be free' are almost synonymous expressions. The passion for freedom is not confined to any particular type of existentialism. Sartre and Camus are the two preachers of freedom in
the 20th century. An ontological system recognising
the absolute primacy of being is a system of
determinism. It derives freedom from being. It
appears that freedom is determined by being, which, in
the last analysis, means that freedom is the child of
necessity. Berdyaev points out that being is thus an
ideal necessity with no possibility of outburst. It
is complete and absolute unity. But freedom cannot be
derived from being; it is rooted in nothingness, in
non-being, if we are to use ontological terminology.
Freedom is baseless, neither determined by nor born of
being.

As Berdyaev has remarked, freedom has its origin
in God. Man, separated from God, loses his freedom.
The freedom of the spirit possesses a determinate idea;
it is inward and positive. In it a potential desire
lies to live for God and in God. The path leading to
God is a complex one and a constant endeavour on the
part of man is essential to reach God. In God alone,
Berdyaev observes, fulness and completeness is found.
Berdyaev concludes that man is free because he is
rooted in spirit, and spirit is freedom. Man has the
faith strong in him to confirm that he is free and
creative, because of the divine spirit inherent in him. "If man claims to be free and creative, it is because of the divine spirit in him, to which he has access in those rare moments of his life. If there is no God, then man is wholly subject to nature and society; he is the slave of natural and social necessity".  

Berdyaev points out that God is freedom and God is truth. Truth is God, and Truth is existential in nature. The fact that Truth is God must be understood as an integrated and unified one by the whole personality. Truth which is subjective and existential is revealed to man under certain conditions only. That is to say, man should be conditioned and equipped in such a way as to realise it. In other words, man should attain the status, to be fit enough to deserve the Truth. The positive content and significance of man is possible because of the divine infinite grace of God. God is the embodiment of perfection and grace.

Berdyaev draws our attention to the mystic experience, which man attains through the grace of God. The significance of mystic experience has been explained in Chapter II. The mystic has attained

freedom which really enlightens his soul. Berdyaev says that the creative activity of the mystic finds a place in the existential time. As the existential world exists only in spatio-relations, the problem of time is a key concept in Philosophy. The philosophers like Bergson and Heidegger have dealt with this problem of time. Like any other concept, the concept of time also is treated as having different meanings. Berdyaev has his own explanation regarding the concept of time. He is of the opinion that "time is a mode of existence and depends upon the character of existence". Unlike Heidegger and Sartre who treat nature of time from the phenomenolgical point of view, Berdyaev based his explanations of the concept on the study of human existence in a descriptive manner. This approach can be said to be phenomenological. For Berdyaev, time is a kind of existence. That is, existence of temporal dimensions are explained through human existence. In the philosophy of Berdyaev, three types of time are recognised-cosmic, historical and existential. To him, man lives in these three dimensions of time. Berdyaev

has pointed out, that cosmic is a state of objectification in which man is placed. The cosmic and the historical time exist in the sphere of objectification whereas existential time points to transcending Objectification.

Kierkegaard’s interest in morality is more intense than in metaphysics. He remarks that elements of the fundamental values of life, namely, truth, beauty and goodness are deep-rooted in each man’s self. To him, human freedom has to be seen in relation with the development of the self. Kierkegaard holds the view that existence is a quality of the individual. Man, he says, deliberately, voluntarily and actively participates in an act. Man, in his every day life, is confronted with many problematic situations. Kierkegaard says that abstract reasoning does not help man solve these problems. Rational explanations never guide him to genuine existence. The real problems that he comes across in everyday life are solved by choice by decision.