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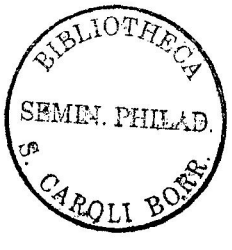

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These analyses are set forth in Zabarella's treatise *De Methodis* (On methods), in which he challenges two schools of thought prevalent in his time. One, drawn from Neoplatonic commentators on Aristotle, held that there are four methods employed in the arts and sciences: demonstrative, definitive, divisive, and resolutive. The other, advocated by medical men and drawn from Galen, held that there are three orders of teaching any discipline. Zabarella presents a simplified version, reducing the number of orders and methods to two. Contemplative disciplines are transmitted by the compositive order, practical or operative disciplines by the resolutive, which begins with the end to be achieved in any pursuit and reasons backward to an initial step in its direction.

This was traditional Aristotelian doctrine, but Zabarella's elaboration of compositive and resolutive methods was more original. In the natural sciences there are two things to be studied, substances and accidents. Substances can be investigated only by the resolutive method, which begins with sensible effects and "resolves" them into their causes. We know substances when we possess definitions of them, but these definitions, contrary to received opinion, are not "methods." Accidents, on the other hand, can be demonstrated by the demonstrative or compositive method once the principles discovered by the resolutive method are available.

In his work "On the Regress," Zabarella analyzes a special form of demonstration in which "the cause and the effect reciprocate, and the effect is more known to us than the cause." The best example of such a regress is to be found, Zabarella tells us, in Aristotle's *Physics*. We know in a confused way that where there is generation, there is matter, but only demonstration makes it clear to us why matter is the cause of generation. We must make use of a "mental examination," which tells us that matter is "that which is apt to receive all forms and privations."

Zabarella reaffirms man's central place in the universe; the operation of the most outstanding part of man is his highest perfection, and this is to be found in contemplation. Man is of a middle nature; he is the most noble animal, created in the image of God, but there is also a sense in which he is ignoble and imperfect, the sense in which we say, "To sin is human" or "After all, he is only a man." Such concern for placing man in nature probably echoes fifteenth-century humanism.

See also Albert the Great; Aristotelianism; Aristotle; Averroes; Duns Scotus, John; Galen; Gregory of Rimini; Humanism; Logic, History of; Paul of Venice; Scientific Method; Thomas Aquinas, St.

Bibliography

None of Zabarella's works has been translated into English, and this is unfortunate, since he ranks high as an expositor of Aristotle. Furthermore, copies of his *Opera Logica* (published first in Venice, 1578, but many times thereafter) are hard to obtain. The same may be said of his *De Rebus Naturalibus* (Venice, 1590) and his commentaries on the *Physics* and *De Anima*. A modern edition of the *De Methodis* and other logical works would be welcome and would furnish us with one of the most sophisticated expositions of school logic and thinking concerning scientific method to be given during the Renaissance.

For studies on Zabarella, see Ernst Cassirer, *Das Erkenntnis problem in der Philosophie und Wissenschaft der neueren Zeit* (Berlin: Cassirer, 1906), Vol. I, pp. 134–141; John Herman Randall Jr., *The School of Padua and the Emergence of Modern Science* (Padua, 1961), pp. 49–63 (gives ample quotations in Latin); N. W. Gilbert, *Renaissance Concepts of Method* (New York: Columbia University Press, 1960), Ch. 7; J. J. Glanville, "Zabarella and Poinsot on the Object and Nature of Logic," in *Readings in Logic*, edited by R. Houde (Dubuque, IA: Brown, 1958); Riccardo Pozzo, ed., *The Impact of Aristotelianism on Modern Philosophy (Studies in Philosophy and the History of Philosophy, Vol. 39)* (Washington DC: Catholic University of America Press, 2004); and William A. Wallace, "Circularity and the Paduan 'Regressus': From Pietro D'abano to Galileo Galilei." *Vivarium* 33(1)(1995): 76–97.

Neal W. Gilbert (1967)
Bibliography updated by Tamra Frei (2005)

ZARATHUSTRA

See *Zoroastrianism*

ZEN

See *Buddhism—Schools: Chan and Zen*

ZEN'KOVSKII, VASILII VASIL'EVICH

(1881–1962)

Vasilii Vasil'evich Zen'kovskii, a Russian philosopher and theologian, was born in Proskurov into the family of a teacher. Zen'kovskii studied natural sciences, history, and philology at Kiev University. In 1913–1914 he continued his education in Germany, Austria, and Italy. Following his return to Russia he was appointed a professor of psychology at Kiev University (1915–1919). In 1919 he immigrated to Yugoslavia, where he worked as a professor at the University of Belgrade (1920–1923). In 1923 he

moved to Czechoslovakia, where he became the director of the Academy of Education in Prague (1923–1926). In 1926 he settled in France, where he was a professor of the Theological Academy in Paris until his death. In 1944 he was elected as dean of the academy. Like many Russian intellectuals of the time, Zen'kovskii went through a spiritual crisis in his youth. He became an atheist when he was fifteen years old, but later returned to the church and dedicated all of his life to developing and promoting Christian philosophy and education. In 1942 he was ordained to Orthodox Christian priesthood.

PHILOSOPHY

Zen'kovskii belongs to a pleiad of prominent Russian thinkers who carried on Russia's intellectual tradition after the 1917 Communist Revolution and continued it outside the homeland despite the hardships of emigration. In the history of Russian thought Zen'kovskii is best known for his two-volume classic *Istoriia russkoi filosofii* (History of Russian philosophy; 1948–1950), which still remains an unsurpassed contribution to the field. He also authored many works in philosophy, theology, psychology, pedagogy, and literary history that left a notable mark on Russian culture. Overall, his philosophical system may be described as "Orthodox universalism" (Sapov 1995) or, in Zen'kovskii's own words, as an "experiment in Christian philosophy."

Zen'kovskii began his scholarly career with the study of psychic causality. He was interested in the phenomenon of religious consciousness, more particularly in the origin of the idea of God in the human mind. According to Zen'kovskii neither the social nor the subconscious sphere could produce in human consciousness such an idea that had its true roots in the mystical experience of the interconnection between the human being and the divine realm. He points out that some people apparently lack this inner vision, and as a result they advance theories that reduce religious experience to other forms of human activity, as was the case, for example, with Karl Marx, Émile Durkheim, or Sigmund Freud.

In his epistemological views Zen'kovskii rejects the autonomy and self-sufficiency of human reason. He develops a "Christocentric understanding of knowledge," which postulates that Christ as divine Logos (John 1:1) represents the ultimate generating and regulating power of human intellectual activities. More specifically, as Vadim Sapov notes, Zen'kovskii defends the "concept of 'ecclesial reason,' according to which one should search for the metaphysical basis of knowledge in the notion of the Church" (1995, p. 204) as the living body of Christ.

In his youth Zen'kovskii was to a considerable extent influenced by the nineteenth-century Russian philosophers Lev Mikhailovich Lopatin and Vladimir Sergeevich Solov'ëv (Solovyov), and his ontology also bears certain similarities to the Solov'ëvian tradition. Zen'kovskii combines here the elements of philosophy and theology by focusing on the concept of creation. He develops his own version of Sophiology that represents a variation of the Sophiological teachings of Solov'ëv and later of Sergei Nikolaevich Bulgakov and that centers around the notion of Sophia or God's Wisdom as the bridge between the creator and the creatures. In his Sophiological doctrine Zen'kovskii distinguishes between "ideas in God" and "ideas in the world" or between divine and created Sophia. Divine Sophia stands for God's plan of creation, while created Sophia represents the ideal foundation of the universe itself. Divine and created aspects of Sophia are connected with each other as the archetype and its image or Logos.

The concept of human personhood occupies the central place in Zen'kovskii's philosophical system. Every human being, in his view, is unique and experiences a different combination of genetic, social, and spiritual influences. Acts of freedom that are rooted in the metaphysical depth of one's self also constitute an inalienable part of the human person. Without divine grace such freedom, however, almost inevitably leads humanity to evil. The original sin that limits the creative potential of free will finds its manifestation in the "split between reason and heart." Hence, the purpose of human life consists in the restoration of lost spiritual wholeness through the church. Accordingly, the main task of any pedagogical efforts must be directed to helping the young generation in its efforts toward such a spiritual transformation.

THEOLOGICAL TEACHINGS

Zen'kovskii's theological teachings are collected in his *Apologetika* (Apologetics; 1957), which aims at defending Christian worldview against the challenges of modern culture and science. Here as elsewhere it is hard to dissociate Zen'kovskii's religious views from his philosophical argumentation. The work addresses a variety of issues from the dogmatic question of creation to the controversial problem of freedom. When facing the paradox of freedom versus evil, Zen'kovskii joins many other Russian thinkers, including Nikolay Aleksanrovich Berdyayev, in arguing that human freedom is totally unrestricted. In *Apologetics* he points out that "freedom is a true freedom only if it is unlimited—in it is God's likeness" (1997, p. 406). He adds, however, that, the "Lord can commit to

death, total destruction those individuals who resist a complete harmonization of being" (p. 229).

While Berdyayev in his philosophy questions divine omnipotence to proclaim the ultimate power of freedom, Zen'kovskii believes in the all-powerful God but seems to undermine God's all-goodness by forecasting a complete extermination of the wicked in the future. He refers to the authority of the Bible, according to which the "second death, i.e. annihilation awaits those who will not want to come back to God" (1997, p. 302). This interpretation reveals some of the aspects of Zen'kovskii's Orthodox Christian thought that today's readers may find rather conservative, if not fundamentalist.

See also Berdyaev, Nikolai Aleksandrovich; Bulgakov, Sergei Nikolaevich; Determinism and Freedom; Durkheim, Émile; Freedom; Freud, Sigmund; Lopatin, Lev Mikhailovich; Marx, Karl; Philosophy of Religion, History of; Russian Philosophy; Solov'ëv (Solovyov), Vladimir Sergeevich.

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Mikhail Sergeev (2005)

ZENO OF CITIUM

(334–262/1 BCE)

Zeno, creator of the philosophical system that became known as Stoicism, was born probably in 334 BCE in Citium, a coastal settlement in southeastern Cyprus, whih was largely Hellenized by that time. His family may well have been of Phoenician origin (as was a significant minority of the population). At the age of twenty-two, he left for Athens. There he spent the next decade or so studying philosophy with various teachers. In time a group formed round Zeno himself; and because these "Zenonians" met in a public colonnade named the Painted Stoa, they came to be called Stoics. Zeno evidently established a prominent position in Athenian society. In his later years Antigonus Gonatas, the Macedonian monarch, attempted without success to attract him to his court, while the Athenians themselves voted him public honors in both life and death, particularly because of the exemplary moral example he had set. "More self-controlled than Zeno" became the benchmark phrase. He died in 262/1 BCE.

Zeno's philosophical hero was Socrates. The Stoics, so Philodemus tells us, were prepared to be known as "Socratics"; and Stoicism is best understood as a theoretical articulation of Socrates' intellectualist ethics, buttressed by a monistic metaphysics that is at once materialist and pantheist. Zeno's early attraction to the Socrates portrayed in Xenophon's *Memorabilia* is attested to in an anecdote that associates it with the influence exercised over him by his first teacher, the Cynic philosopher Crates. He appears to have cultivated a Cynicizing image in his own lifestyle. Zeno was noted for frugality, stamina, unsociability—and a Laconic sharpness in repartee. His *Republic*, the first book he wrote, constituted a critique of Plato's great work so uncompromisingly Cynic that Stoics of Cicero's time tried either to disown or to bowdlerize it.

Here Zeno rejects the need for an elaborate educational system; he sweeps away institutions such as temples, law courts, gymnasia; he abolishes coinage. Women are to wear the same clothing as men. Any man may mate with any woman: Gone is all Plato's sexual regulation. Gone, too, is Plato's insistence on a rigidly stratified class structure. All that is required for true citizenship is virtue. Single-minded Cynic rejection of every conventional value is the short way to acquire that, and thus to help build a community of the virtuous in the here and now. But Zeno also invoked a more positive and distinctively Socratic idea in this context. Eros—the god of erotic love—was to be the deity presiding over Zeno's city, bringing it friendship, freedom, and concord. The wise and virtuous will, like Socrates, seek out young people whose physical attractions indicate a propensity to virtue. By such relationships the bonds of society are to be forged.

Like all Zeno's writings, the *Republic* is now lost. Quite a number of other book titles are preserved, indi-