

Honest Person in XXI century in the depth of soul must be Christian and respect the Catholic Church

**Why ancient did not know how to
observe? Because they not were
Christians.**

P. Chaadayev, 1829

In the past year in the small researches the "Knights of Spirituality" (see www.cic-wsc.org Doc-228) continued subjective- sociological approach with analysis of concrete historical-economic and biographical information, which was formed to 2004 and gave the results, which was reflected in the article "the Goths in Europe: thousand six hundred (1600) years of Christian Church in the Ukraine - the example to the realization of the Law of the indestructibility of Intellectual-Spiritual Labor in the selfless activity of the metropolitan Gotfeyskeye and Kafayskeye department in the Crimea and in Mariupol "(see www.cic-wsc.org Doc-64; 65).

By letter (19.03.2006) the article "Knights of Spirituality" it sent to friend into Spain and into the museum of the Vatican, in which I emphasized "necessary to find new methodological reserves for the expansion by "the Universe of Knowledge "(see www.cic-wsc.org Doc-228).

Specifically, then, in 2006 again I tried to give practical foreshortening to outstanding German philosopher Schelling's ideas. Namely, tried "into feeling" in the process being investigated, because "we study history either political economy or right - in all social sciences we simply would not have before ourselves an object, they would not understand, with which the discussion deals, if we could not place himself on the place of the studied by us participants in the contact and through the internal experience to grasp the living content of public life" (Frank S.L. The description of the methodology of social sciences. - M., 1992. - s. 103).

This allowed during March 2006 (as this was both in 1995 and in 2004), which found confirmation, also, during October of the same year, to arrive at two is sufficient to valid conclusions:

The first conclusion says, that the Ancestor of Mr Ratzinger (Benedict XVI, contemporary), undoubtedly it participated in the Christ's Marches after the Coffin Gospodnim (their in all it was seven), and in THE IV Christ's March (1203-1204), apparently, completed very significant Exploit into the name of the Revival of Spirituality, protecting Labor and Faith. But for this He paid very high price - He lost sight in by right eye. But His act was so considerable for the development of entire contemporary Civilization, that the Memory about it of engraved in the personal history of all His descendants was reflected in their fates.

Both then and today - I is convinced that this must give the confidence also of forces to the Great Person XXI of century - to Benedict XVI.

The second conclusion says, that the last uncompromising Knight of Spirituality in East Europe, the author of the Law of Preservation of Labor, the academician of the Academy of economic Sciences of the Ukraine and New York Academy of sciences, the professor of the Carpathian institute of the enterprise of University "Ukraine" Valery Alexandrovich Vasiljev, undoubtedly, were the continuer of the matters of their distant and, properly, Great Ancestors. They actively fought for the spiritual revival of Europe, creating the contemporary Iceberg of Spirituality, on which is constructed the building of the European Union (Continental Alliance). They actively participated in the Christ's Marches after the Coffin Gospodnem, and in THE IV Christ's March (1203-1204), apparently, they perfected very significant Exploit into the name of the Revival of Spirituality, the protected Labor and the Faith. For one of them these all exploits did not pass by gift and He lost sight in by right eye. And wise nature (Thin Mir) imprinted memory about this event in the personal history of all His descendants, after trying to focus attention through the repetition of significant developments in their fates on this significant act. This gave forces to Valery Alexandrovich Vasiljev to accomplish impossible until 12 December, 2006, (see www.cic-wsc.org Doc. 306-312; 324).

Actually we with these monographic studies proceeded from existence of objective regularity, that in our complex and interdependent harmonically developing World any act, directed toward the development of Spirituality presents special value. And when this act is accomplished, then nature (Thin Mir) preserves in the descendants the grateful and (sozidayushchuyu) building spirituality memory about it in the volumetric form (in several planes of information space). This had engraved also at the genetic level, and also predetermine some results of the development of the personal history of the representatives of the subsequent generations.

In our specific case, in the second-half of the life of all descendants of Great Person (achieved impossible in 1203-1204 yr.) the characteristic defect of sight after injury was manifested, indicating the exploit of the Ancestor of many already today Great people, achieved in 1203-1204 into the name of the Revival of Spirituality in Europe by the salient personality in the ripe years.

This is interesting direction of scientific search that after it, especially, in East Europe it is possible to confidently forecast large future. And this, first of all, it is connected with the destructive activity in the conscious destruction of family traditions and historical memory about the acts not only of distant ancestors, but also fathers with special services in THE USSR. To overcome this hard times - only possible resting today on the scientific approaches in the search for the facts of belonging with one or other known surname or another. Is not possible this process "to return to the ransom" to the same people and structures, which eradicated this historical memory, since manipulations and falsification with the purely conjuncture purposes were possible.

For the first time the possibilities of this approach were approved in 1995 with the preparation of invitational booklets to the international practical-scientific conference "The social and economic problems of port-industrial cites of the Azov

region" and to the first stage of international scientifically- coordination conference "Marina-economy complex and the ecosystem of Azov Sea" (21-23 July 1995), the conducted by National Agency sea investigations and technologies of Ukraine, IELR NAN of the Ukraine, By the Mariupol's department IELR NAN of the Ukraine, by the Academy of ES&E of Russia, by Institute ESCR (DESMC DSC of the Academy of sciences of the Ukraine). Then because of the support to the preserved historical memory only of one surname it was possible to create the powerful pulse, which works on the economic science and today.

But, especially, distinctly its advantage appeared in March- August 2004 yr. with the preparation of materials for the article "the Goths in Europe: thousand six hundred (1600) years of Christian Church in the Ukraine - the example to the realization of the Law of the indestructibility of Intellectual-Spiritual Labor in the selfless activity of the metropolitan Gotfeyskeye and Kafayskeye department in the Crimea and in Mariupol "(see www.cic-wsc.org Doc-64; 65).

Precisely, in 2004 we came to the conclusion that all seven Christ's Marches were for Europe, and even for entire World, considerably more important than all treasures of America and India. Their realization caused that swift jerk of the intellectual- spiritual growth of European peoples, which granted today no luxury of held in control on way intellectual- spiritual creation to millions of inhabitants of the Earth.

By the way, it is interesting that the Europeans on the Holy Earth undertook having actively the economic activity, created four large principalities and after establishing 21 vassal possession. They all used the right of the coinage of their own coin and in the realization of function and role of money tools passed such way, that their experience is constantly claimed in all corners of planet.

All this was possible for us to realize because of understanding of the need for each person having the real, almost tangible dream, which must have its positive dynamics of development and sources of internal "auto of ascending" into most of the Personality discerning himself. And all this came not spontaneously and not by chance.

Already then consciously was erected the chain of the interdependent events - beginning from the exploits of the "Knights of the Spirituality", which passed the way of intellectual- spiritual increase from the simple soldiers and princes to the Champions "for the Coffin of God", the champions for entire our Civilization. So here today it is obvious for the unprejudiced researcher that the exceptionally positive role of Gothic element is confirmed practically in all mentioned historical events. But the main thing - great ideas are transferred from one generation to the next, practically without changing, but only they are defined concretely depending on the level of the examination of one or other problem or another.

But especially, the role of Gothic - this "fifth element" appeared in the history of the Zacarpathian region. Here surprisingly appear the connected with historical and blood bonds surnames Kozak, Gartung, Tymchak, Dvornikov, Pulyanovich, Melnik, Muller. On them, of course, will be written not one page of mono-biographical of experiments. Especially because the revealed facts require

comprehension, and people, which they concern, require moral support in this complex transitional to the civilized life in the Ukraine time.

In 2004 we wrote: "I in the nearest time on the working table of historian next to the computer and the electronic addresses of libraries and archives of World will appear the printouts of the genetic codes and the comparative tables of ethnic genotype. He will leniently read the monograph of his teachers, constantly noting the nonconformities revealed by interpretation DNA, but with melancholy he will think about our time, when still it was possible to advance daring hypotheses on the basis only of archive materials." Give we will use transition period in the historical science let us advance several daring hypotheses.

And in this small gift to Europeans to the days of Europe us it is desirable to turn attention to the depth and objectivity Great European Man Petr Chaadayev. We want to also focus attention also to the present of His ideas, their moral depth, which is especially close to us, taking into account our deep respect for Catholic Church and for the personality of Pope Benedict XVI.

Chaadayev Peter Yakovlevich (1794-1856)

"... in the reasonable essence everything issues its secret thought; entire person wholly communicates neighbor, and so occurs the origin of consciousness."

However, PHILOSOPHICAL LETTERS *

/TEZISY for HELEN

trutyu for the woman, as he said Jean Anuy, this something so brittle, so unsteady, so many-sided... - "well, of course, I am rights! Here and to prove something. But already if to him are necessary some proofs, then what difference, that I to him will say --- provided he finally it remained!"

LETTER THE FIRST

Adveniat regnum turn
Yes priidet tsarstviye your [1]

Madam.

In the life there are the circumstances, which relate not to the physical, but to spiritual existence; disregarded them should not be; there is a regime for the soul, as there is a regime, also, for the body: it is necessary to know how to obey it. I know that this is old truth, but for us it seems has entire value of novelty. One of the most lamentable special features of our unique civilization lies in the fact that we are still discovered the truths, which became hackneyed in other countries and even in peoples, which is much more than us backward. The fact is that we never

dispatch together with other peoples, we belong neither to one of the known families of mankind nor to the West nor to the East, and we do not have traditions nor of that nor, etc.

We are standing, as out of the time, the world training of mankind on us was not extended. The marvellous connection of human ideas in the succession of generations and the history of human spirit, that gave Him in entire remaining world to His contemporary state, on us showed no action. However, then that since olden times comprises the very essence of society and life, for us only the theory and speculation. And, for example to say, you, madam, so happy gifted for the perception of entire good and true in the light, you, how created for testing all sweetest and cleanest sincere enjoyment, what you, it does ask itself, did reach with all these advantages?

For you still is necessary to search for, no matter by what to fill even not life, but only present day. However, you are entirely deprived which creates the necessary framework of life, which naturally contain into itself daily events, and without them so is impossible healthy moral existence, as without fresh air is impossible healthy state physical. You understand, the matter thus far yet goes neither about the moral principles nor about the philosophical positions, but it is simple about the well-organized life, about these habits, about these habits of the consciousnesses, which give cosiness to mind and soul, freedom, the measured off motion.

Glance all around. Perhaps anything it does stand solidly? It is possible to say that entire world in the motion. Not whom does not have specific sphere of activity, there are no good habits, there is not for which rules, there is even domestic centre, nothing such, that it ties, which wakes up your sympathies, your love; nothing steady, nothing constant; everything flows, everything disappears, leaving it is trace either outside or in you. In the houses of our we as if are determined to the billeting; in the families we take the form of strangers; in the cities we are similar to the nomads, we are worse than nomads, who graze of herd in our steppes, since those are more attached to their deserts, than we to our cities.

First wild barbarism, then rough superstition, further the foreign dominion, severe and humiliating, whose spirit national authority subsequently inherited, - here sad history of our youth. **The times of the beaten through the edge activity, boiling game of the moral forces of people - nothing similar we not had.** Wide by look all squandered centuries, all occupied with us spaces, and you will find not one riveting to yourselves recollection, not one honourable monument, which imperiously spoke about the past and sketched it lively and figure. We live only in the most limited present without the past and without the future, among the flat stagnation. And if we sometimes are disturbed, then not in the expectation or not with the wish of any of the general good, but in the childish lightness of the baby, when he is pulled and are stretched hands to the rattle, which to him the wet nurse shows.

In what does consist the life of man, does tell Ciceron [2], if memory about the past times does not connect present with the past? We, after appearing to the

light as the illegitimately born children, without the inheritance, without the connection with the people, by predecessors by our on the earth, store in the hearts nothing from the lectures, left even before our appearance.

Our recollections do not occur further yesterday; we as if strangers for ourselves. We so amazing march in the time which, in proportion to forward movement, experienced disappears for us forever. This is the natural consequence of the culture, completely borrowed and imitative.

We grow, but we do not ripen, we are pushed forward along the curve, i.e., along the line, which does not lead to the purpose. We are similar to those children, whom they did not make it necessary themselves to discuss, so that when they grow, themselves in them there is nothing; entire their knowledge superficially, entire their soul outside of them. Are the same and we. **Peoples (Nations) - essence moral, exactly so since individual personalities. Them they bring up vein, as people educate years. About us it is possible to say that we be as if exception among the peoples. We belong to those of them, which as do not enter by component part into kind human, but there exist only in order to teach great lesson to World. Certainly, will not pass without the track the manual, which it is judged to give to us, but who knows the day, when we do again find [3] ourselves among humanity and how many misfortunes we do test we to the accomplishment of our fates?**

The peoples of Europe have general face, family similarity. In spite of their separation on the branch Latin and Teutonic, to the southerners and the northerners, there is a common connection, which connects them all into one whole, explicit for anyone who will be deepened into their general history. You know that still comparatively recently entire Europe was called Christian World and this word was registered in the public right.

Draw a parallel with the fact that it is done to us, and you do judge, what elementary ideas themselves we can get in the daily custom in order by them one way or another to use for the management in the life?

You do want to know that this for the thoughts? This of thought about the debt, the validity, the right, the order. They originate from those events themselves, which created there society, they form the component elements of the social world of those countries. Here is it, the atmosphere of the West, this something is larger than history or psychology, this is the physiology of European person. But that you do see in our country ?

You can note, by all to us do not be sufficient some of stability, some of sequence in the mind, such as of logic. The syllogism of the West to us is unknown. In the best heads of our there is something, it is still worse than lightness. The best ideas, deprived of connection and of sequence, as barren errors it are in our brain.

In nature of man to be lost, when he does not find the method to be connected with the fact that it was to him and which will be after him; he then

loses any hardness, any confidence; not ruled by the sensation of continuous duration, he feels himself strayed in the World. Such lost essences are encountered in all countries; we have this general property.

I find even that in our view there is something to the strangeness indeterminate, cold, uncertain, resembling difference in the peoples, which stand at the lowest steps of social stairs. In the foreign lands, especially in the South, where the people are so animated and expressive, I so many once it compared faces of my compatriots with faces of local residents and was struck by this dumbness of our persons.

I, of course, I do not assert that some defects alone, but among the peoples of Europe some virtues, Help God. But I indicate among us that for the judgment about the peoples it is necessary to investigate the general spirit, which composes their essence, since only this general spirit is capable to raise them of the more advanced moral state and to direct to the infinite development, and not that or another trait of their nature.

Insignificant minority thinks, remaining part feels, whereas as a result the general motion is obtained. This is correct for all peoples of the earth; the exception only some run wild races, which preserved of human nature one only extrinsic ethos, compose. The primitive peoples of Europe, Celts, Scandinavians, Germans, had their druids [4], their skalds [5], their bards [6], who to their harmony were strong thinkers. Glance at the peoples of North America, which the material civilization of the United States eradicates with this zeal: among them there are people, surprising in the depth. But now, you I will ask, where our wise men, where our thinkers? Who from us sometimes did think, who for us thinks now?

But meanwhile after being stretched between two great divisions of World, between the east and the West, resting by one elbow in China, by others in Germany, we must would be combine in ourselves two great beginnings of spiritual nature - imagination and reason, and combine in our civilization the history of entire terrestrial globe.

Centuries and generations elapsed for us in vain. Looking on us, it is possible to say that with respect to us the universal law of humanity is brought on no. Lonely in the world, we to World nothing gave, nothing in World they took, we introduced into the mass of the human ideas not of one thought, we in nothing contributed to the forward movement of human reason, but everything which was reached to us from this motion, we they distorted. Beginning from the very first instants of our social existence, from us it left nothing suitable for the general good of people, not one useful thought gave sprout on the barren soil of our native land, not one great truth not was advanced from our medium; we allowed oneself the labor nothing to create in the field of imagination and from the fact that is created with the imagination of others, we borrowed one deceptive appearance alone and useless luxury.

In order to force themselves to note, for us it was necessary to be extended from the Bering strait to Odder (river). Once great person [7] decided us to civilize, also, in order to acquire a taste for to the education, threw to us the raincoat of civilization; we raised raincoat, but we were not touched the education. Another time another great monarch [8], introducing us to his glorious designation, conducted us by conquerors from the edge to another edge of Europe [9] after returning home from this triumphal procession in the most educated countries of World, we brought with ourselves some bad ideas alone and disastrous errors, consequence of which was the immeasurable calamity, which rejected us back to half a century [10]. In the blood of us there is something, that rejects any present progress.

Briefly, we lived and now still we live in order to teach some great lesson to the distant descendants, who will understand it; thus far, that there not they spoke, we compose gap in the intellectual order. I do not cease to be surprised at this void, this surprising isolation of our social existence. In this, probably is partly guilty our incomprehensible fate.

On the will of fateful fate we turned themselves for the moral study, which it had to us bring up, to corrupt Byzantium, to the object of deep contempt of these peoples.

How many bright rays then already flared up among the apparent gloom, which covers Europe. The majority of the knowledge, of which now is proud the human mind, already guessed in the minds; the nature of new society has already been determined and, being turned back to the heathen antiquity, world Christian it again found the size of excellent, which to him still it was missing. That were locked in our division, nothing from that occurred in Europe it did not reach to us.

In spite of the name of Christians, which we bore, at the same time that Christianity majestic marched along the way, indicated by His godly founder, and He carried along after himself generations, we did not move from the place. Entire World was reconstructed anew, nothing not buildings by us: we as before huddled in our hovels from the logs and the straw. In a word, the new fates of mankind not for us achieved. Although we are Christians, not for us ripened fruits of Christianity.

In this sense Christian the religion is revealed not only as the system of morals, perceived in the transient forms of human reason, but even as the godly eternal force, which acts by universal means in the spiritual world, so that His visible manifestation must serve us as a constant lecture.

In the world Christian everything must without fail contribute to the establishment of the perfect system on the earth, yes even leads to this in reality. Otherwise of the matter the words of rescuer would refute. It not was among its church to the termination age-long.

Christianity possesses two easily distinguishable functions. First, by action on the individual, in the second place, by action on the overall consciousness.

In order to understand family similarity in the development of these peoples, it is not necessary even to study the history: read only Tassa [11] and you will see all peoples with those stretched out in the foot of the walls of Jerusalem. You will recall that during fifteen in them was age-long only one language with the turning to God, only one moral authority, only one persuasion; you will recall that during fifteen it is age-long into one and the same year, during one and the same day, in one and the same hour, in one and the same expressions they raised their voice to Supreme Sushchestv, glorifying Him in the most great of His Good Deeds: marvellous accord, into thousands of times is more majestic than all accordions of physical World.

But the action of Christianity on the society as a whole is still more striking. Wide by view entire picture of the development of new society and you will see, that Christianity transforms all interests of people into His own, substituted everywhere material need by the need of moral, exciting in the region thoughts great of rotting, whatever history observed in one another epoch and not in one other society, causing the bitter struggle between the persuasions, so that the life of peoples was converted into the great idea and into the universal feeling; you will see, which in Christianity, and only in it, was permitted all: life quotient and life is public, family and the native land, science and poetry, reason and imagination, recollection and hope, happiness and misfortune.

LETTER THE SECOND [12]

If I successfully transmitted his lately thought...

Perhaps here they did test how durable persuasion as a result of one or the other reasons it does invade the soul in spite of the routine of things, through the certain sudden illumination, through the indication it is more than [13], he does seize soul, it does turn over entire your essence and does raise you higher than you themselves and all that which you does surround? Living consciousness did cause here sometimes heart response? Was here someone devoted to the cult of truth? [14]

Aristotle, acknowledged representative of that entire wisdom, such as was only in the world to Christ's advent, asserted that people are borne - some in order to be free, others - in order to bear the fetters [15].

Solitude conceals its dangers, in it strange temptations sometimes us expect. The mind concentrated in itself feeds by the deceitful means created with it, and similar to Sent Antonius [16] it populates its desert by spectres by the creations of its own imagination, and they it then pursue.

In a word, here the reign of experience, and inasmuch as the experience can report authenticity to the concepts, which it introduces into our mind, the world physical can have been we gotten to know. You know well that this authenticity

reaches the fact that we can foresee some phenomena for much time forward and are capable with the improbable force of acting on the inanimate material.

Praise to terrestrial wise men, but glory one god alone! Man never marched otherwise as with the radiance of godly light. This light constantly lit up the road of man, but it did not note that source, from which proceeded the bright ray, which falls to its way. It enlightens, speaks evangelist, any person, who is necessary into the peace; It was always in the world, but its peace did not get to know [17]. For the Christian all the motion of human spirit nothing else but the reflection of the continuous action of god on the peace. Impact study of this motion gives to it into the hands only new reasons in the confirmation of its beliefs.

LETTER THIRD

Absorpta est mors ad victoriam [18]

Monten' said: *L'obéir est le propre office d'une âme raisonnable, reconnaissant un céleste supérieur et bienfaiteur*^[40]. [19]. As you know, it is not considered the mind, inclined to the faith; however, let us include at this time this thought of sceptic in our text: it is sometimes good to recruit to themselves allies from the enemy camp; this respectively weakens the forces of contrary side.

Thus, all forces of mind, all its affinities of knowledge are based only on its submissiveness. The more it subordinates itself, the stronger it is. And before the human reason only question stands one: to know, it must obey what. As soon as we will destroy this supreme rule of any activity, mental and moral, so immediately let us fall into the sin of arbitrary reasoning or will.

What is this calculation? Mental action, the mechanical work of mind, in which to the discussing will there is no place. From where this miraculous power of analysis in mathematics? The fact is that the mind here acts in the complete subordination to this rule. Why so much does give observation in physics? Because it overcome the natural inclination of human reason and gives to it direction, diametrically opposite to the usual motion of the thought: it places reason with respect to nature in the subdued position, to it inherent [i].

Consequently, the present basis of our mental power in the essence nothing else but its kind the logical renunciation, uniform with the renunciation by moral and which follows from the same law.

Certainly, there are such people, which as if without any efforts will conform to all orders of morals; are such some salient personalities, by which we are enraptured in the history. But in these chosen souls a feeling of debt developed not through the thinking, but through those mysterious motives, which govern people besides their consciousness, in the form of the great manuals, which we, without searching for them, find in life itself and which are much stronger than our personal thought, which is been the part of the thought, general to all people: mind is struck first by an example, first by the happy confluence of circumstances,

raising us higher than itself, then by the favourable device of entire life, that force us to be such, such as we without this not were never; all this the living lessons it is age-long, by which are whimsical allotted on the unknown to us to law the specific personalities; and if vulgar psychology does not be aware in these mysterious springs of spiritual motion, then psychology the more deep, assuming heredity of human thought for the first beginning of spiritual nature, finds in this the permission of the larger part of its questions [20].

One great genius [21] once said that man possesses recollection against some of the best life: the great thought, not in vain be casten to the earth; but here what he did not say, but that said it was to be, - but here it lies the limit, which could not step over either this bright genius, or any another at that time of the development of human thought, - this that lost and so excellent an existence it can be by us newly found, that this completely depends on us and does not require output from the world, which surrounds us.

In the usual course of life, in the daily concerns of our mind, in the customary drowsiness of soul moral law is manifested much less clearly than law physical. True, it above us completely rules, are determined each our action, each motion of our reason, but at the same time, preserving in us by means of some marvellous combination, through the continuously being lasted miracle [22],...

But however backward was reasonable essence, no matter how were limited its abilities, it always has a certain concept about the beginning, which impels it to act. In order to reflect in order to judge things, it is necessary to have a concept about the good and the evil [23]. Take away in man this concept, and he not will neither reflect nor judge, he not will be essence reasonable. This concept God could not deprive us to the instant; he us created with it. And this imperfect idea, by incomprehensible means inserted in our soul, composes entire essence of reasonable person.

LETTER THE FOURTH

The will is nothing else but the kind of thinking. To visualize will finite or infinite, nevertheless is necessary to recognize the certain reason, which forces it to act: therefore it must consider not as beginning free, but as beginning caused

Spinoza De anima [24

Real values, i.e., absolute units, are located only in our mind; only numerical visibilities are located in the universe. These visibilities, in the form of which the materiality is opened to our looks, just they give to us the concept about the number: here is the basis of mathematical perception. Thus, the numerical expression of objects nothing else but the cognitive mechanism, which we create from the data of nature. First we transfer these data into the region of abstraction, then we them receive as values; and, finally, we enter with them at our discretion.

Mathematical authenticity, therefore, has also its limit; we will be warned to forget this.

If in mathematics the perfect authenticity consisted, the number would be something real. Thus understood it, for example, the Pythagoreans [25], Kabbalists [26] and to them similar, assigned to the numbers properties of different kind and found in them beginning and essence of all things. They were completely sequential, since they thought of nature of that consisting of numerical values, and not about which other they thought.

Unconsciously we still are found under the rule of heathen ideas, why we fall in this error. The number could not consist in the Godly thought; creations elapse from the God as waters of flow, without the measure and the end, but for man is necessary point of contact between his limited reason and infinite reason of God, divided by infinity, and this is why he so loves to lock Godly omnipotence into the dimensions of his own nature.

In the essence and the philosophers enter not better. "They assign to God, - said the great thinker, who this examined well, - reason, similar to their own. Why? Because they in their nature know nothing better than their own reason. But meanwhile Godly reason is a reason in all, the reason of man is only an consequence; however, what can be general meanwhile, etc? Perhaps the same, - he adds, - that between the constellation of Dog, which shines before the sky, and that dog, that runs along the street, one name alone "[Spinoza].

But of what does consist the very process of observation? What make we, when we observe the motion of heavenly bodies on the firmament or the motion of vital forces in the organism: when we study the forces, which move bodies or shaking molecules, they consist of which of body; when we are occupied by chemistry, astronomy, physics, physiology? We draw conclusion from the fact that was relative to the fact that will be; we connect the facts, which follow in nature directly after each other, and it is concluded from this near conclusion. Here is the inevitable way of experimental method.

But, by way moral, is known whether to you anything which would be completed in view of a constant, inevitable law, according to which you could draw conclusion as there, from one fact to another and foresee thus with the confidence of subsequent on the basis of that preceding? In no case. On the contrary, everything is here accomplished only in view of the free reports of will, not connect together, not subordinated to another law, except its whim; briefly, everything is reduced here to the action of desire and freedom of man. To what there was here the method experimental? Real to nothing.

Here to what, in the sphere of those knowledge, where to it is made possible to reach its highest authenticity, teaches us the natural motion [27] of human reason. Let us pass to the lecture, which escapes from the very content of these knowledge.

And this is why, to that not, human reason so it is difficult to be freed from the old error, as if all ideas appear in it through external feelings [28].

Entire the fact is that in the world there is nothing, in what we would be more inclined to doubt, than in the inherent in us independent force, and the

insolvency of the system of sensualists precisely the fact that this system assigns direct effect on the insubstantial to material and thus it forces bodies to encounter consciousnesses, instead of bringing into contact the objects of one and the same nature as in the region of physical, i.e., some consciousnesses with others.

That there is not least difficulty to accept the personal actions of man for the reason random (principe occasionnel) [29]: for the force, which acts only since it is connected with another highest force, exactly so, since attraction it acts only in conjunction with the repulsive force. Here that, we wanted to come to what.

The fact is that the Scottish school [30], so for long reigned in the philosophical world, displaced all questions of ideology. You know that she undertakes to find the source of any human thought and everything to explain, after revealing the thread, which connects the present idea with the idea with that preceded.

But make it possible to ask, perhaps there is in the world anything more consonant with our sensation, than such proceeding constantly change of ideas and our brain, in which we do assume no participation? Perhaps we not are solidly convinced of such continuous operation of our mind, which is accomplished besides our will? Task, however, not would be not at all solved, if even it was possible to reduce all our ideas to their certain limited number and to accurately establish their source.

Thus, empirical theory at best establishes some phenomena of our nature, but about the entire totality of phenomena it gives no concept.

Yes, I is free, I can in this doubt? Thus far I do write these lines, perhaps I do not know that I is imperious not to write them? If foresight did determine my fate irrevocably, what to me to this matter, once of his authority I not to feeling ? But another terrible idea is connected with the idea about my freedom, its terrible, merciless consequence - abuse of my freedom and evil as its consequence.

We only and make, that we are implicated into arbitrary actions and every time we shake entire universe. And these terrible devastations in the depths of creation we produce not only with external actions, but each sincere motion, each of our secrecy thoughts. The spectacle, which we present to Most High, is such.

But our own reason does not tell us the same? If did not teach us God, perhaps could exist at least instant peace, we themselves and that that not was? Perhaps everything would not become again chaos? This is undoubted so, and our own reason, as soon it leaves from blinding of deceptive self-reliance, from the complete sinking into its pride, speaks the same as faith, namely whereas that the god necessarily had to teach and conduct man from the first day of his creation and that he never ceased nor will cease to teach and to conduct him to the termination of century.

LETTER THE FIFTH [31]

"Much of the soul they talk, but all awry" Milton [32]

Mind by nature his approaches unity, but thus far yet they did not understand as it follows to adversity, in what the present unity of things consists. In order in this to be certified is sufficient to glance at that, as the majorities of thinkers understands the immortality of soul [33].

Let I live one hundred thousand years after that instant, which I call death and which there is a purely physical phenomenon, with my conscious essence the having nothing in common, hence still far to the immortality. As all instinctive ideas of man, the idea of the immortality of soul was first simple and reasonable; but after falling then on too rich soil of the East, it there grew excessively and took the shape, after all, into the impious dogma, in which the creation is mixed up with the Creator, so that feature, forever their dividing, is erased, spirit is suppressed by enormous gravity of infinite future, everything is mixed up and is tangled. And then - this idea was intrusion together with many others, inherited from the heathens, into Christianity, in this new force it found to itself reliable support and could thus completely subjugate to itself the heart of man. Meanwhile to everyone it is known that Christian the religion considers eternal life as reward for the life completely saint; thus, if it is necessary to still deserve eternal life, then to previously possess it, obviously, is impossible; being requital for the perfect life, as can it be the outcome of existence, which passed in the sin? Surprising matter: although spirit human had highest of light-whose, it nevertheless cannot master complete truth and constantly he rushes about between the true and the false.

The law of identity, being general for nature and for the reason, makes possible for you equally to be turned both with it (nature) and with it (reason). On the basis of a number of the identical phenomena of material order you conclude about the overall phenomenon; however, what does prevent you from a number of identical facts from concluding to the universal fact and by way mental? As you in the state to previously foresee fact physical, with the identical confidence you can foresee fact spiritual; boldly it is possible in psychology to enter in the manner that in physics. Empirical philosophy is such. On the happiness, this philosophy became at present the lot only of several lazy minds, which persistently are trampled down on the old ways.

The idealism, which already shook the decrepit building of philosophical prejudices at their basis itself. **But it is thus far at such ether heights, at which it is difficult to breathe.**

How many great and excellent thoughts, which from somewhere appeared, enveloped countless masses and generations! How many elevated truths live and act, ruling or shining among us, and no one he knows, from nowhere appeared these terrible forces or bright persons, as they were carried after times and spaces! Ciceron somewhere said: "nature thus arranged human appearance, that he reveals the feelings, hidden in the heart,: what we not felt, eyes our always this reflect " [34]. **This quite right: in the reasonable essence everything issues its secret thought; entire person wholly communicates neighbor, and so occurs the origin of consciences.**

A much exists and such, which never were proclaimed before the people meetings, not they were never sung by rapsodami, not they were never traced either on the columns or on the parchment; the very time of their appearance not was never checked by calculation and it is timed to the flow of the heavenly bodies of celestial; criticism never weighed them on its partial weights; them enclosing into the depth shower unknown hand, them report to the heart of newborn first smile of mother, first kindness of father.

No one of this knows; legend - here and everything; to be dug to their origin impossibly: children perceived them from the fathers and the mothers - here and entire their genealogical. And then centuries condescend to these initial concepts, the experience is accumulated on them, on them building the science, human spirit grows from this invisible basis.

The young of the strongest animal unavoidably will perish, left by female is immediately afterward ancestral; and man - weak from animals, he does require maternal milk in the course of six or seven months, his even skull does remain no-bone several days after generation, - how he could exist the first time of his life, without having fallen into maternal hands? It means, these children to the separation with the parents perceived the rudiments of reason [35]. I am guaranteed, that person, who appeared himself without the parents or another human being, as soon as they were opened to the light of his eye, if he never perceived on himself view of one of to himself the similar, he would not hear not the united sound of their voices and in this alienation grew to the conscious age, he were differed in no way from other mammals, which the naturalist will add to the same kind. It can be anything more senseless than assumption, as if each human personality, as animal, is the initiator of his species?

True nature of man composes the fact that he one is capable to be enlightened infinitely of all essences: of this consists his superiority over all creation. But so that he could be raised to the properties of the thinking essence, it is necessary that his brow would light up by the ray of the Highest Reason. The God with it conversed during the day of the creation of man and man listened to and heeded to Him: such true origin of human reason; psychology never will find the explanation of deeper.

The devoid contacts with other consciousnesses, we would pinch grass, but they would not reflect about their nature. If we do not agree ourselves with the fact that the thought of man to be thought of the kind of human, then there is no possibility to understand that it such. Similar to entire remaining part in the created Universe, nothing in the World of Consciousnesses can be understood as completely self-contained, existing by itself.

True, school wisdom [36] is not considered all this; for it there is only one and only reason, for it this person is that, such as he left the hands of Creator; although created with free, he did not use into the evil of his freedom; with entire his will fullness, he, similar to the inanimate objects, stayed constant, obeying to inflexible force; innumerable errors, roughest prejudices, by him generated, crimes, by which he stained himself, - nothing of entire this left track in its soul. Here is he - that same, such as he was during that day, when Godly respiration revived his

terrestrial essence, He so pure, it is so chaste as when still nothing it defiled His young nature; for this school wisdom of men constantly one and the same; always and everywhere; we are precisely such, what it had to be; and here - this gathering of the thoughts, incomplete, fantastic, not coordinated, which we name human mind, in her opinion it precisely is clean reason, celestial emanation, which elapsed from the God himself; nothing it changed, nothing him it touched. Human wisdom so discusses.

As a result of the study produced by us the following now is obtained. How much not exists in the light of ideas, they all the consequence of a certain number of transferred traditionally concepts, which so little compose the property of separate reasonable essence, as natural forces - belonging with the individual of physical.

LETTER THE SIXTH [37]

Can ask how among many shakings, mezhduusobiy, plots, crimes and follies it was located so many people, which were being occupied by useful and fine arts in Italy and then in other Christian states; Turk we this do not observe under the dominion.

Volterras. Experience about the dispositions [38]

But when began the moment of the great catastrophe of spiritual world, all created by man spectral forces immediately disappeared also among the general fire remained had conserved one receptacle alone of the eternal truth. This is how is understood the religious unity of history and as this concept it is raised to the present philosophy of times, which shows to us that the reasonable essence is accurate so subordinated to general law as remaining creation.

It is time to recognize that that force, which the human reason finds in the narrow limits of present, it does not compose entire his content, that in him is still another force, which, uniting in one thought and times passed, and times of present (writing history), it expresses the authentic essence of reason and his places in the actually belonging to him sphere of activity.

It is necessary only to realize, which not will be never sufficient facts in order everything to prove, but in order much to sense, them it was sufficient from the times of Moiseya and Herodotus. Facts themselves, how much not to gather them, still will create never authenticity, which to us it can give only the method of their understanding. Exactly as, for example, experience is age-long, that opened to Kepler the laws of the motion of planets, it was insufficient in order to reveal the general law of nature for him; this discovery fell to the lot of the extraordinary illumination of special kind, in the share of pious reflection. Specifically, so us, madam, and one should attempt to understand history.

Therefore to nothing they lead neither attempt to connect between themselves times nor the unceasing work on factual material; it is necessary to try to give the deep characteristics of great historical epochs and to determine completely impartially the features of each century on the basis of the laws of practical reason.

Thus, history now there is nothing to do but, to comprehend.

Will come the day, when historical thinking does not be able to be detached away from the majestic spectacle of that how all initial human sublimates were turned to smithereens and suddenly they were revealed all their future sublimates.

For example, Moisey and Socrates. Once and for all they learn, that the first opened to people of true God, and the latter bequeathed cowardly and agitated doubt to them. Based on the example of David and Marka Aurelius will become obvious that that the first was the perfect model of the holiest heroism, while another - only by curious example of artificial sublimate, magnificent and boastful virtues.

Overestimation will undergo other celebrities. The name of Stagirita [39], for example, they will begin to pronounce with a certain aversion, the name of Mohammed - with the deep respect; at the first they will regard to the angel of the dark, who it was forged for the elongation of several age-long all forces of good among the people; to the second - as to the beneficial essence, who a total of more contributed to the realization of the plan of Godly wisdom for the rescuing of the kind of human. And finally - to say this? **Its kind dishonour will be connected with the great name of Homer.**

Any nation (people), clearly receiving different epochs of the past life, would see in the true light and his present position and would know how to foresee that way, which for him is necessary to pass in the future. In all nations (peoples) would be formed the true national consciousness, which consists of a certain number of positive ideas, the obvious truths, brought out on the basis of their recollections, from the solid persuasions, which would rule in the larger or smaller measure above all minds and would direct them to one and the same purpose. And then the nationalities, which, until now only divided people, after getting rid of the blinding and of the passionate pursuit of their interests, would be combined for achievement of the matched and universal result; then all peoples would lengthen perhaps to each other of hand together you send to one purpose.

It is first necessary to study the production of the domestic morals of peoples, different from their political morals; they should first learn to know and to evaluate itself as to individual personalities; they must know their defects and their virtues; they must learn to regret the errors and the crimes, by them perfected, correct the evil perfected by them, persist in the good, along way of which they go.

I think that one most great glory, glory of Greece, in this case would disappear almost wholly; I think, will arrive the day, when moral thought will be stopped only permeations by sacred melancholy in this country of deceptive hopes and illusions, from which the genius of fraud so for long issued to the remaining part of the terrestrial globe temptation and lie.

We unquestionably perceived that the fact that it invented or opened reason the ancient earlier us; we this used and fastened the broken component of the great chain of times, torn by barbarism; but it in no way follows from this that the peoples could reach their contemporary state without the historical event, completely independent, completely torn from entire that preceding, which stands entirely out of the usual origin of human ideas and any natural cohesion of phenomena, event, which separates ancient World from the new.

But do not be mistaken, madam. Completely not barbarians destroyed old World; it was already the rotted corpse; they only scattered its dust downwind. The same barbarians themselves attacked earlier the ancient societies and could not even shake them; history hardly remembers their old invasions.

Was not turned attention (!) to the fact that during a number was age-long Europe it would compose present federal system or faster as one people, and that this system was torn only by reformation [40]. But when reformation occurred, society was already erected forever. Before this fateful event the peoples of Europe looked at themselves as to one social body, although that divided is territorial to different states, in moral sense belonging to one whole.

And I do ask you, could be established in the world the reign of thought otherwise as by assignment to the principle of the thought of its entire reality, its entire tension? The visibility of things, if to you then it is convenient, changed, and this consequence of division; after crushing the unity of idea, it crushed also the unity of society. But the basis of things remained, of course, before: Europe and now still is Christian World (that it not made or want to do). **Undoubtedly, it will not return more to that state, in which it was at the right time of its youth and increase; but it cannot be doubt also the fact that there is no time the features, which divide Christian peoples, again will be erased, and the initial principle of new society, although in the new form, it will be revealed with the larger force, than sometimes before.**

Madam, the distinguishing features of new society should be searched for in the large family of Christian peoples; specifically, here is located the element of stability and true progress, that distinguishes it from any another social system of world; in this all great lectures of history are concealed. Thus, we see that with all revolutions, tested by new society, it not only lost nothing in its vitality, but with each day still it grows in the force, and new possibilities in addition to those developing earlier are revealed with each day in it. And neither Arabs nor Tatars, nor Turks not only could this society destroy, but even, on the contrary, they only contributed to his assertion.

And note that China, apparently, from the immemorial times possessed three great instruments, which, as they say, most accelerated among us the forward movement of the human mind: by compass, by printing press and by powder. However, and that? On that they it did serve? Did travel over the Chinese of around terrestrial globe? Did open they new hemisphere? Is there in them the literature, more extensive than that, which we did possess the previously invention

of printing? In the ill-starred skill of war had they the Friedrich and Bonapartes, as we? Relative to Hindustan - is there in the light anything more convincing, which testifies about the weakness and the sad state of any society, which does not rest on the truth, which originated directly from the highest reason, than the humiliating state, into which it did lead the achievement of Tatars and Englishmen? I cannot doubt the fact that this dull immobility of China and extraordinary disparagement of Hindu people, keeper of the earliest natural achievements and embryos of all human knowledge, include the most important lesson and that for this very reason the God preserved them on the earth [iii].

It means, not empire perished, it perished and again rose human society. Since the terrestrial globe was as enveloped by Europe and the new World, which floated from the ocean, was by it anew re-created, and remaining human tribes so by it obeyed that it is possible to consider them as if existing only to the extent of their wishes it is easy to themselves to present that occurred on the earth when old building demolished itself, and new wonderfully appeared instead of it: the moral beginning of the universe obtained new law, new device.

One already sublimate of this event, it internal, it necessary, it right through extremely emotional by foresight connection with that preceding and that following they are sufficient, in my opinion in order to place it out of the usual flow of human actions; but its determining influence on the reason, the entirely new forces, by which it its enriched, the for the first time generated in its needs, and the main thing, produced by this event the equation of minds made man that searching for truth and capable of getting to know it in any position, under any conditions - this is what assigns on this epoch from the beginning to the end the striking press of foresight and highest reason.

World reason is not whether now reason Christian? I do not know, there can be the feature, which separates us from the ancient world, it is noticeable not for any eye, but for me to this are reduced entire my philosophy, entire my morals, entire my religion.

But subordinate historical time is still shorter. And in this period of so many societies it perished in the ancient world. Meanwhile in the history of contemporary peoples we observe only the displacement of the geographical boundaries of states, society and peoples they remain protected. There is no necessity to indicate that such facts, as the expulsion of Moors from Spain, the destruction of American tribes, overthrow of Tatar dominion in Russia only confirm the general rule.

Here is the circle of the omnipotent action of the sacred truth at times removing peoples, at times absorbing them into its composition, it is enlarged without the interruption it brings us closer to the prediction times, So they are accomplished the fate of the kind of human.

They tell you that the peoples of Asia stopped in their development. But why they did stop?

Answer is simple: reason in the fact that the progress of human nature is by no means limitless, as this they imagine: there is the limit, which he is not succeeded in stepping over, Therefore the societies of ancient world were not always pushed forward; therefore Egypt did not descend from the place from the time of visit by its Herodotus up to the establishment of the dominion of the Greeks: therefore the Roman world, so excellent, so bright, which perceived into itself entire education of the countries from its column Hercules [41] to the Ganges (river), it was forced to be gradually decreased and reached up to the moment of illuminating the human reason by news-writer that state of immobility, with which by necessity any human progress concludes.

As soon as is satisfied interest material, man does not go forward, well also, if he does not step back. Fact is such. It is not necessary to be in error: in Greece as well as in Hindustan, in Rome as well as in Japan, in Mexico as in China, entire mental work, however it was remarkable - in the past and present, always conducted and it will always lead to one and the same: poetry, philosophy, skill, all this served and serves one solid nature alone of man.

One Christian society alone is actual directing (rukovodimo) interesting ideas and soul. Of this consists capability for the improvement of new peoples, in this consists the secret of their civilization.

And although the same purpose, which they are approached, it has nothing in common with other prosperity only, such as can place before themselves peoples non-Christian (nekhristianskiye), it find on the way of the Christian peoples, which they use it to their benefit; and the vital goods, which some attain other peoples, they are obtained and Christian, but by another way, on the word of the Rescuer: **however, search for [, first of all,] the reigns of celestial [and truth all its] and [rest] will be applied to you [42]**. Thus, the enormous development of all spiritual forces, excited by the spirit ruling in them, reaches to them all goods. But we never, probably not had either Chinese immobility, or Greek decadence, but those less - complete wreck of our civilization.

The initial cleanliness of Christianity, it goes without saying, could not always remain; for Christianity it was necessary to traverse all possible forms of depravity and to carry the inevitable imprints of the freedom of human reason on itself. Besides the perfection of apostolic church was achieved in the not numerous community, forgotten in the enormous pagan's (heathen) medium; it could not be the same as in the world society of mankind. The Golden Age of church, as is known, coincided with the time of its most great sufferings, when still was accomplished the exploit of martyrdom, on which was constructed the new order, when another blood of Rescuer flowed; absurdly to dream about the recovery of such order of things, which escaped only from the great calamities, which struck the first Christians.

But the Papacy, - let it will be, as they say, human establishment - as if the objects of this order are accomplished by the hands of people, - but perhaps in this the matter? It is reliable in any case, that in its time it arose actually from the true

spirit of Christianity, and today it, remaining the constantly visible sign of unity, is even and the sign of reunification.

After being deprived of its human lustre, it from this only was strengthened; and the indifference, with which to it they relate, makes its position even more durable and more accurately ensures its prolonged existence.

LETTER THE SEVENTH [43]

Madams.

Therefore, if in the history concealed great lecture, then they will compulsorily reach sometimes something that determined, that once will forever complete experience, i.e., to something completely rational. I it seems gave to you already this surprising thought of Pascal, that ***“entire sequential change of people nothing else but one and the same constantly real person. It sometimes must become not the descriptive expression of the removed position, but the real fact of human reason, and the latter then forced will be under its any effect seemingly shake entire endless chain of human thoughts for the elongation of all age-long”***.

Mind passionately was thrown on to the objects, least of all its worthy attention; the unprecedented attractiveness acquired the most vicious in nature of man; in the place for initial poetry of truth into the imagination intrusion the poetry of lie; this to us powerful ability to present itself that which is deprived of means, to penetrate by look the invisible was adopted since then only in order to make tangible even that more touched, terrestrial - even by more terrestrial; as a result our physical essence so grew, to what extent diminished spiritual.

True, in the depth of this admiration were always concealed something bitter, similar to the pang of conscience; and therefore, when appeared understanding truth, I, without rejecting any of its consequences, immediately and without the subterfuges all they was accepted.

In the personality Moiseya by surprising means are combined the features of sublimate and simplicity, force and geniality, hardness and softness, it is possible to reflect endlessly above this. Perhaps, there is in the history not of one nature, which connected up itself such different features and forces. Considering about this unusual essence and about the action produced by him to the people, I do not know, to what here more to be surprised - at that whether historical phenomenon, which he caused, or to that moral phenomenon, which I observe in Him!

From other side, simple to the weakness of men, person, who does not know how to appear his anger otherwise as being wasted in the persuasions, the being yielded to indications first counter. Strange genius! Simultaneously and the strongest and most obedient of the people! It creates future and lowly is subordinated to everything, which appears before Him under the cover of nature; He speaks to people among the terrible phenomena of nature, His voice is heard for the elongation it is age-long, He strikes peoples as fate - and is subordinated to the

first motion of sensitive heart, to the first valid reason, which to Him is given. Really these are surprising sublimate, only lesson?

Read Second-Law (Vtorozakoniye) [44] with this thought in the mind, and you will be struck by the light, which in this case will be spilled not only to Moisey's system, but also to entire philosophy of revelation.

If the minute quantity of steady mental habits, traditions, recollections, if nothing from our past generally unites us neither with one people on the earth, if we in reality do not belong nor to any the moral system of the universe, with our social measures we are nevertheless connected with the Western World. This connection, it is necessary to acknowledge, very weak, which does not connect us with Europe so strongly, as this they imagine, and not forcing us to feeling by entire our essence the great motion, which there is accomplished, nevertheless places our future fate in the dependence on the fate of European society. Therefore, the more we will try with it to identify, the better to us it will be.

But let us make, that in our forces, for the clearing of ways to our grandsons. Not in our authority to leave by them that, what we not had: beliefs, reason, created with time; the definitely outlined personality; the persuasions, developed by the motion of the prolonged spiritual life, animated, in active, rich results; let us leave by them, at least, several ideas, which, at least we and not themselves them found, passing of one generation to another, - nevertheless, they will obtain something, characteristic of tradition, and thus will acquire a certain force, a somewhat greater ability to bring fruit, than this given our own thoughts. By this we would show service to posterity and would not pass without any benefit our terrestrial way.

Moscow, 1829, on 16 February.

LETTER THE EIGHTH

It is difficult to this to believe, and meanwhile that that I will say, the entirely an even newer thought: the moral value of Christianity is sufficiently evaluated, but about His purely mental action, almost yet they do not think about the powerful force of His logic. Nothing yet not it was said about that value, which had Christianity in the development and in the formation of contemporary thought. It is not thus far yet realized, that entire our line of reasoning - Christian; we still think of ourselves in the reign of categories and syllogisms of Aristotle. The fact is that the interminable complaints of philosophers and dissidents to those centuries, when were omnipotent allegedly some prejudices alone, ignorance and fanaticism, forced us to completely forget, as there was beneficially the action of faith.

On the habit to contemplate actions superhuman, they do not note the natural forces acting in the world and almost entirely forget the material conditions of mental activity. However that may be, it is time to contemporary reason to

recognize that it was obliged by entire his force to Christianity. It is time to comprehend, that only with the assistance of the extraordinary means, given by revelation, and because of that living clarity, which it knew how to introduce into all objects of human thinking, is erected the stately building of contemporary science.

On the happiness, we live no longer in those times, when the perseverance of sides started for the persuasion, but the fallings out of sects - for the pious zeal.

Word, - inverted to all centuries verb, - this is not is one speech alone of Rescuer, this is his entire celestial means, crowned by his radiance, covered with His blood, with the crucifix on the cross. In a word, that same, such as the God of times forever imprinted him in the human memory. When son God did say that he will send to people spirit and that he himself will stay among them eternally, really he did think about this book, comprised after his death, where it is bad whether, it is good whether, described about his life and his expressions were assembled some records of his students?

They imagine, which is worth only extending this book throughout the entire earth, and the earth will turn to the truth: the pitiful dream, by which so passionately give self up those separating. His godly reason lives in the people, such, we such as and which it itself, but completely not in by the comprised church to the book. And this is why persistent attachment from the side of the accurate to legend to the striking dogma about the real presence of body into yevkharistii [45] and their not knowing limits worship to the body of Rescuer are so worthy respects.

It is necessary to know how to value this Christian reason, so confident in itself, so precise, so in these people: these are the instinct of truth, this consequence of the moral beginning, transferred from the region of behaviours to the region of consciousness; this is the unconscious logic of the thinking, which was completely obeyed discipline.

Surprising understanding of life, brought to the earth by the Creator of Christianity; the spirit of selflessness; aversion from the separation; passionate inclination to the unity: this is what preserves Christians by clean with any circumstances.

Truth is united: reign is God, sky on the earth, all Evangelical obetovaniya - all this not another that as enlightenment and creation of the connection of all thoughts of humanity in the united thought; and this united thought to be God's Thought Himself, in other words, - ***the realized moral law***. Entire work of conscious generations is intended to cause this final action, which is a limit and the purpose in all, the last phase of human nature, the permission of world drama, great apocalyptic synthesis.

FOOTNOTES ON ENTIRE ORIGINAL TEXT

* it is printed on: P.YA.CHAADAYEV.FILOSOFICHESKIYE LETTERS (the complete works and the chosen letters. That 1) Moscow, publishing house "Nauka", 1991

1 [1] Gospel from Matfeya, 6, 10.

2 [5] see: Cicero. On the oratorical skill, THE XXXV, 120.

3 [6] with the transfer of this place appears difficulty. Chaadayev used here verb "retrouveront", i.e. "again to find", "again to find", and we so transfer it. Gershenzon and By Shakhovskoy transfer this verb simple "to find" (SP II. S. 113), although in the French text is given the precisely named verb, also, for the Russian word, used by them, there is a verb "trouveront". But task here is not simply linguistic, but is semantic. **Why Chaadayev does write "to find itself again", if, in his opinion, Russia never before (in the history) did not find to itself place in joint humanity?** It is not-without-interest to note also that in the text FP I, printed in the "Telescope", there is no this line generally (SP II. S. 9).

4 [7] Druids - priests in Celts.

5 [8] Skalds - medieval Norwegian and Iceland poets.

6 [9] Grains - singers of ancient Celtic tribes.

7 [10] is in the form Peter I.

8 [11] is in the form Aleksandr I.

9 [12] is in the form a foreign march of Russian army 1813 - 1814.

10 [13] is in the form uprising decembrists.

Is here restored the text of the "censure" of decembrists, which was softened in the publications of Gagarin - Gershenzona in comparison with the fact that it was contained in the original, which Gagarin had available. In the letter to "Aleksandr Ivanovich" (probably, to Herzen) from 17 July 1860 Gagarin reported that text FP I he obtained from N.I.Turgeneva. "I on the demand of Nikolai Ivanovich, - wrote Gagarin, - he crossed out "bad ideas and fateful errors "and printed" (GBL M 8526 24 - old cipher, 1940) - further follows the text, translated Gershenzonom thus: "idea and tendency" (SP II. S. 117; By D.I.Shakhovskoy transferred the given by Gagarin words somewhat differently from Gagarin: "bad ideas and disastrous errors", as it is printed in our publication). It should also be noted that in the original text and in the version of Turgenev - Gagarina. It is there printed, that we **"brought home" "one bad concepts, the disastrous errors, which moved aside us back even to the half-centuries"** (SP II. S. 13) - about the disastrous consequences there is no speech.

11 [16] the discussion deals with the poem T.Tasso "Freed Jerusalem" (1580; Russ. per. 1900).

12 [23] the second letter, not on the Gagarin, but according to the present calculation, tightly it adjoins the first, the entrance. That ended with the words: "This time for you it is not necessary for long to await: tomorrow again I undertake feather ". The same begins as follows: "If I successfully transmitted his lately thought...".

13 [27] here ends the transfer of the text, undertaken from the Zhikharevskogo meeting, and begins the text of the part of the letter, which was preserved among the papers selected from Chaadayeva.

14 [28] there is no this last phrase in the transfer of D.I.Shakhovskogo.

15 [31] Aristotle actually voiced in the "Politics" the thoughts assigned to it here: "some people by nature are free, others - slaves" (Aristotle Sch. M., 1984. Vol. 4. S. 384).

16 [34] Antonius - one of the founders of Christian monasticism, which lived in Egypt from middle III to the middle IV v. A.D. The legends about His temptation in the desert they gave rich material to many writers and artists.

17 [37] Gospel from Hans (Ioann), 1, 9 - 10.

18 [39] "Is absorbed death by victory". Epigraph to the letter is undertaken from THE First Message of Apostle Pavel to Korinfyanam - chapter 15, verse 54. There these words are in turn borrowed from the book of the prophet Isayi - chapter 25, verse 8.

19 [40] **"Obedience is true debt of the soul of reasonable, that recognizes celestial Ruler and Conqueror"**. Quotation of 12 chapters OF THE II book of the "Experiences" of Montenya is given in Chaadayeva, as it is generally accepted in the French literature, in the spelling of original.

The book of Montenya with this quotation was preserved in the library of Chaadayeva (catalog № 486). The given place as however and many others, it is emphasized in the book by Chaadayevym.

F.A.Kogan- Bernstein transferred this place somewhat differently from by D.I.Shakhovskoy: **"obedience is a main responsibility of reasonable soul, who recognizes Supreme Benefactor"** (Michel Monten'. Experiences. M.; L., 1960. Kn. 2. s. 185). - red.

20 [43] This thought about the succession of the consciousnesses, which compose in the totality one world consciousness, the author developed in more detail in Ph L V.

21 [45] Certainly, here is in the form Platon. The same thought repeatedly is encountered in Seneca, whose compositions Chaadayev zealous read, as is evident on the preserved in his library copy of the six-languid publication of the compositions of this writer in the French transfer with the numerous marks and the notes by the hand of Chaadayeva (catalog № 616).

Are extremely essential for Chaadayeva the last words of this paragraph about the fact that **the finding of newly lost by us "excellent existence... completely depends on us and does not require withdrawal from the world, which us surrounds"**. Thus, reaching the perfect societies also of human relations will occur, accordingly and to other statements of Chaadayeva, in the limits of terrestrial life and it does not require withdrawal into (invisible) potustoronnost' through death. This is important for understanding of the sense of epigraph to the letter, what to it was given Chaadayev.

22 [47] Chaadayev recognize, as this is encountered also in other places of his compositions, **the immutability of the general law of life, from one side, the freedoms of man - with another**. But he does not indicate way to the agreement of these beginnings and is called their co-existence the simply **"being lasted miracle"**.

23 [48] Here as if is allowed existence of the innate ideas in the man, - thought, which Chaadayev rejects in Ph L of the V. The ideas these, as can be seen from two phrases following after this, he considers suggested God.

24 [50] It is extremely significant that by epigraph to the letter Chaadayev selected the categorical expression of podzakonnosti (under Law) of any action. This determines the general solid installation of Chaadayeva, which he, however, does not always maintain.

As far as epigraph itself is concerned, with it are combined several misunderstandings, which, in the final analysis, all completely satisfactorily are permitted. To begin from the fact that no composition of Spinoza under the title "De anima" (About the Soul) there exists. The second part of "Ethics", which treats about the soul, is called "De Mente". In it there is theorem 48-th, sufficiently which closely corresponds to this text, but in reality quotation is undertaken from the proof of the theorem 32-d first part of "Ethics" with the note, which Chaadayev it did not designate. N.A.Ivantsov somewhat otherwise transferred from the Latin original this place in Spinoza's composition: **"Will composes only known modus of thinking... nevertheless, the will of finite or infinite is represented, the reason, which would determine it to existence and action, will always be located, and therefore (regarding 7) will cannot be named free reason, but only necessary or constrained"** (Spinoza B. The selected prod.: In 2- X Vol. M., 1957. Vol. I S. 389).

Another puzzled question. From where Chaadayev could get his knowledge of Spinoza's text? Frenchmen, frequently to its referred, published the first conversion "Ethics" into 1843. This book was also in the library of Chaadayeva (catalog № 625), but on the time of its publication it could not serve as source for the quotation. Acquaintance with the library completely satisfactorily solves this bewilderment.

In the library are located the two additional works of Spinoza, **both in the German language** (catalog № 626 and 627), composing two first volumes meetings of his philosophical compositions: in the first volume, published Beckmann in Gero in 1787, has a treatise under the title: the "Scripture, Jews, the right of the highest authority in the spiritual objects and the freedom of thought". The second volume, published in Bohme in Leipzig by the second edition in 1796, contains only two first parts (of five) of treatise "Ethics". Both books are zealous of had reading Chaadayevym, epigraph from the first part of "Ethics" is undertaken undoubtedly from this copy. The there this theorem is deliberately emphasized, the corresponding page is bent in half, as had this habit to make Chaadayev in the exceptional cases. Consequently, **he used the transfer of German publication.**

25 [51] Pythagoreans - Ancient Greek philosopher Pythagoras's followers.

26 [52] Kabbalisty - representatives of the Jewish philosophical school of mystical nature.

27 [55] The words "motion" and the "content" are isolated here by me in order to focus attention on two divisions in the reasoning of Chaadayeva, which them establishes, but insufficiently clearly its demarcates.

28 [59] Here is precisely the places, to which Chaadayev referred in the beginning of letter, promising to give the explanation of the question presented there.

29 [60] "Principe occasional" - the term, used by Descartes's followers, occasionalists Mal'branshem, Geulincxom, etc.

30 [64] Scottish school - study, which was developed in the English philosophy into 60 - the 80th years THE XVIII century, there was in the large course in France in the beginning THE XIX century. Chaadayev to the study of this school he will return twice in Ph L by the V. Founder of school was T.Rid (1710 - 1796), six-languid collected works of which was located in the library of Chaadayeva (catalog № of 571) and two collected works (see № 634 and 635) of another representative of this school - D.Styuarta (1753 - 1828).

31 [67] In the previous letters of Chaadayev had examined the main theme of this division of his composition from religious, philosophical and scientific points of view. In Ph L V he introduces his system by way of the philosophical searching of century.

32 [68] Is cited Milton's poem. Christ turns himself to Satan, which tempts to his and indicating into the lecture to it on the discussing about the truth Athenian wise men of Socrates, Platon, Stoics and Epicureans:

Alas, all wise men are capable
Of learning to what similar,
When they themselves do not understand,
A concept about the God without having,
About the sacraments of the Great of Universe,
About sorrowful downfall of man,
And between by themselves interpreting about the soul,
They about it wrongly discuss

(Milton D. Lost and recovered paradise. SPb., 1899.s.154)

In the English publication of Milton's compositions, which was preserved in the library of Chaadayeva (catalog № 482) and, obviously, purchased by him in London in 1823, the designated verse is noted, however, similar to many others.

With reading of letter one cannot fail to recall important for understanding of Chaadayeva early composition of Lamenne "Experience about the indifference in the matters of religion" (Essais sur l'indifférence en matière de religion. Houndin, 1819 - 1820) and constituting its organic part - the book "In defense of experience..." (Defence en l'Essais sur l'indifférence en matière de religion. Paris, Lyon, 1821). Two first, very important, the parts (of four) of the first composition, and also the second, were preserved in the library of Chaadayeva with his numerous notations and several records, with the marks about reading of the second volume during November 1829, i.e., precisely at the very height of the work on Letters. Last mark about reading is made on 1 December, 1820,; the same

date stands also under Ph L I. Furthermore, in the library, also with the notations of Chaadayeva, was a third book of Lamenne (*Réflexion sur l'état de l'église en France...* P, 1819; Catalog № 410 - 412). Lamenne see on the records of Chaadayeva on the books: Vol. I S. 585 - 587, 589, 593, 616 this publications. Without dwelling in detail during the instructive agreements and on the differences in The Lamenne's thoughts and Chaadayeva, let us point out only that precisely here more living anything **it is possible to observe the ratio of Chaadayeva to the Catholic thought**. Extremely appreciation by Chaadayevym to Lamenne of early period is well known from his direct statements in ACE and in the letter № 95 to A.I.Turgenevu from 1838. In ACE Lamenne is not named, but certainly he has in the form Chaadayev in the beginning of the article: **the "Great writer of our time" (AS s. 524). In the text, which was in the hands Chernishevsky, under this line has the insert: Lamenne.**

33 [70] Here in the course of account is dug in small treatise about the immortality - question, to which Chaadayev subsequently repeatedly returned.

34 [78] Cicero's words are undertaken from his composition "About the Laws" (book I, № 26 and 27), however, in the considerably changed form (see Cicero. *Dialogues*. M., 1966. S. 97).

35 [79] Reasoning about the children, which was found among the forest behave like a beast, apparently, borrowed by Chaadayevym from Lamenne ("Experience about indifference", h. II, main XVI).

36 [80] Probably, here and throughout the discussion deals with the sensualism generally, although is presented this study very arbitrarily. Even less successfully formulated below Chaadayev the basic principle of the philosophy of Descartes and rationalism OF THE XVII st. - **cogito ergo sum**, - which usually is transferred as "I think, consequently there exist". However, Chaadayev replaces word "think" to in a word "feeling", "to feel" (sens), than is introduced into the rationalism sensationalist jet (ed.).

37 [85] As are indicated in the introduction to the notes, in the original of this Letter, prepared for the publication, there was a title, which corresponds to the intention of the author to publish this and following (the seventh) of Letters in the form of various pamphlet by the name: "Two letters about the histories, addressed to Lady". The inscription is made after epigraph: "Is printed in Moscow in A.Semena 1832" and subtitle "letter the first". We do not reproduce how this makes in its publication of R.Mak-Nalli, these inscriptions, since we print all eight Ph.L. as the united composition.

38 [86] Voltaire, *F. M. A. Essai sur les moeurs et l'esprit des nations*. Chapitre CXC VII

39 [89] Stagirit - Aristotle, who was being borne in Stagira city.

40 [90] Reformations - wide antifeudal motion, which arose in THE XVI century in West and Central Europe and which assumed the religious form of Catholic Protestantism.

41 [94] The posts (pillars) of Hercules (Gerakla) - two cliffs on the opposite sides of the Strait of Gibraltar, set, on the legend, by Geraklom during his journey.

42 [95] Gospel from Matfeya, 6, 33. In the original of the text, translated by Shakhovskim there are no words, concluded in the brackets. Complete text is contained in the version of this Letter, printed by Gagarin and printed Gershenzonom (SP I. S. 133; per. SP II. S. 146) and by Tarasov (Tarasov s. 106). In this place generally there are readings of the originals, with which they worked by Shakhovskoy and Gagarin. In the contemporary Russian publication of the New Testament this text is printed as follows: however, "Search for before the Reign of God and His Truth, and this all will be applied to you". As we see, there is neither in the text of Chaadayeva nor in the contemporary text word "rest".

43 [103] In the original to this Letter is a subtitle: "Letter the second" (see that annotated. 1 to FP vi).

44 [107] Vtorozakoniye (Second Law) - name of the fifth book of Moiseyevoy in the Old Testament.

45 [125] Yevkharistiya - in the Christian of religion the sacrament of communion, i.e., the familiarizing (by means of the bread and the wine) with Christ, which frees from the sins (cf. footnote 100). In this phrase in the first publication Ph L. of the VIII (see LN. S. 60) is committed the error: instead of "spirit" (in the original - l'esprit) it is printed "kind". In the publication of B.N.Tarasova (s. 131) the error is repeated.

I [3] Why ancient did not know how to observe? Because they not were Christians.

Ii [8] Spinoza

Iii [15] can be, here is applied to the collective reason of peoples that law, whose action we daily observe on the individual personality, namely, that the reason, which on to any reason nothing it got made of the mass of extended in entire mankind ideas and thus did not subordinate itself to the action of general law, but it proved to be self-contained from the human family and completely it locked in itself, unavoidably comes in greater decline, the less subordinated was its own activity. In fact, was sometimes the people brought to this state of humiliation, in order to become the outputs not of other people, but several merchants, in turn yielded in its own country, but meanwhile of the unlimited rulers among the subordinate of nation? Over that, besides the unprecedented drop in the Hindus, which followed after their achievement, the dying of Hindu society relates to the earlier time. Their literature and philosophy and even the language itself, in which all this is stated, belongs to the order of things, already long ago disappear.

Made shorten text by Alexander Vasiljev- Muller 15.05.2007

Khust - is based Hungarian King Gust into 1090;

Carpathian institutes of the enterprise of University "Ukraine" - is based in 2000 by Vasiliy Kozak

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Chaadayev Peter Yakovlevich -Philosopher, pamphleteer. Participant in the War of 1812 years. He forewent the career of the personal adjutant of emperor Aleksandr I, after stating that it does not desire to be "chute" with the monarch. In 1821 He was accepted in the northern society of Decembrists. In 1823-26 years abroad. the Philosophical- historical views of Chaadayeva were formed under the effect of the ideas of Catholic providentialism and social Christianity (F.Lamenne, etc.). In the main composition - "philosophical letters" (they are written in 1829-31 years) it voiced thought about otlučennosti of Russia from the universal history, about the spiritual stagnation and the national complacency, that impede realization and performance by it the prednachertannoy - it is more than historical mission. For the publication of first letter (1836) was closed the journal "telescope" was closed, and Chaadayev by the "highest command" was declared mad.

And in 1991 publishing house "nauka" only let out the two-volume complete works and letters in 2- X volumes. Thus far separate fragments walked in samizdat.

Acquaintance with Pushkin took place into 1816 in Karamzinykh.

Frequent encounters, conversations with The Chaadayevym - person, outstanding by the extensiveness of knowledge and by the originality of mind, had clout on the moral development of Pushkin, on moulding of his world view.

Later, into 1854 Chaadayev himself wrote S. P. Shevyrevu: "Pushkin it was proud of my friendship".

In 1820 Chaadayev assumed the participation in the troubles about the softening of Pushkin's lots, as a result of which the reference into Siberia or Solovetskiy monastery was substituted to Pushkin with transfer into the service into Bessarabia.

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In the following material let us try to open one additional secret of the aggravation of Aleksandr Sergejevich Pushkin's conflict with the authority, who had his continuation and reached our time. And all this, relying on the possibility of mono-biographical studies. Especially because these possibilities are connected with the same feeling, which moved by Peter Yyakovlevichem Chaadayev, who enlightened his "Madam".

As you see, nothing in this peace it manages without the fascinating and pushing to the intellectual and spiritual exploits women - in this plan the Frenchmen are invariably right. And we are not exception, especially because the forced me to regain vision woman - very distant relative on the blood, but very close one in the spirit, - is very similar to the Masterpiece of Auguste Renoir (1841-1919) - AUGUSTE RENOIR "A Nude" (1876).

It is necessary to justify the right to be located next to these MASTERPIECES.

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Especially because of this MASTERPIECE of Auguste Renoir reminds me constantly about the sincerity and openness of Europe, in which constantly want everything to select the Idlers and the leading cannibals, who took authority above some defenceless Nations (peoples).

But what serious Laws lead the Intellectual-Spiritual Life of Humanity. Everything is organized so harmoniously, also, taking into account the true spiritual development of the outstanding people of Wide World, and the main thing - thus so that the acts of one personality would interlace in centuries with the acts of another and did not remain the doubts about their interrelation of (!!), that you do not get tired to be surprised to simplicity and the majesty of Universe. **Indeed the masterpiece of Auguste Renoir (1876) is today connected with name of A.S. Pushkin, whom all his descendants in THE USA consider one of the first Citizens of the Wide World (International scientific conference in Gurzufe, 1999), and is located this masterpiece "A Nude" (1876) in the Pushkin Museum of Fine Arts now.**

/You may to see Document 346 on Web-Page www.cic-wsc.org for refining the transfer /