

## **My Russian Website**

An English synopsis

### EXPERIENCE AND CONTEMPLATIONS

The sites of Ilya Zilberberg in the Moshkov Library in the section *Contemporary Literature* ([http://www.lit.lib.ru/z/zilxberberg\\_i\\_i/](http://www.lit.lib.ru/z/zilxberberg_i_i/)) and in the magazine *Samizdat* ([http://zhurnal.lib.ru/z/zilxberberg\\_i\\_i/](http://zhurnal.lib.ru/z/zilxberberg_i_i/))

#### About the Author

See my English website.

#### Summary of the Site

Though the leitmotif of the author's life can be described, in the widest sense, as a desire to understand the meaning of man's existence and his place in the modern world, in its concrete application this aspiration has translated itself into three major themes of the author's life: Russia and her destiny; Jews and Israel; anthroposophy and its place in the life of man and society. The articles that are placed here were written at different times but are devoted, mainly, to these themes (some of them have been published in émigré periodicals). Perhaps later the author will add to these his other works including those he wrote in English or translated from English.

#### Anthroposophy

##### ***Education and Democracy (1979)***

See my English website.

##### ***Rudolf Steiner – Life, Teaching, Activity (1983)***

This biography of Steiner was written at the request of an Israeli magazine *Occult Knowledge* where it was published in 1983. Then in 1985 its different and extended, at the editor's request, version was published in the Munich magazine *Forum*. Also the biggest publisher of occult books in Russia placed this article on his website.

##### ***On Karma and the National Question (1985)***

This article was my response to what was the editor's of the above *Occult Knowledge* answer to a reader's question as to what is 'the esoteric view' on the tragic death of six million Jews in the Holocaust. My article was called *About Karma in general and of the Karma of the Jewish People in particular* and was published there in 1985. A different and enlarged version of the article reflected in its new title, *About the National Question, Russian Nationalism, Karma and the Jewish People*, was published in 1987 in the aforementioned *Forum*.

##### ***Such Anthroposophy does not exist (1997)***

A Russian pedagogical journal published an article about teaching physics in Waldorf Schools. In the next issue they printed a response by a distinguished scientist and physicist under the title *Such Physics does not exist* – an attack on the author, on Goethe and, in particular, on Steiner and anthroposophy. I wrote and sent to the editor my response which he never published, not even acknowledging its receipt. But the article was placed on some websites, and on mine alone it was read by thousands of readers some of whom sent in their comments. The most gratifying were the acclaims from the readers who, before reading my article, knew nothing about anthroposophy or had never even heard of it.

## Miscellaneous

### ***A Necessary Conversation with Solzhenitsyn* (1976, extended in 2006)**

As the title suggests, this book had to be written – as a response to Solzhenitsyn's lies and false accusations against, in particular, my closest friend and myself. It is prefaced by the following introductory note:

*In this book the author speaks of the events in which he happened to be involved together with Solzhenitsyn and about the role he and other participants played in them. He also speaks about how these events, how their shared views, thoughts and feelings did not unite but divided them – because of the differences in the way they understood and realised such things as human relations, moral principles, and fighting evil. Seeing in such disunity and differences one of the main problems of our time the author is trying to understand their sources and to overcome them.*

### ***Solzhenitsyn and the Beilis Affair* (2002)**

The article was my response to Solzhenitsyn's portrayal of the Beilis Affair in his book *200 Years Together* about the Jews in Russia. The Beilis Affair was a Russian equivalent of the Dreyfus Affair in France. There is an excellent book about the Beilis Affair by Maurice Samuel, *Blood Accusation*.

### ***After Solzhenitsyn* (2008)**

This article has a subtitle *A 2008 Postscript to the book A Necessary Conversation with Solzhenitsyn*. Writing it soon after Solzhenitsyn's death the author gives the following explanations: "I am not going to summarise anything or pass any 'final' judgements; nor am I going to divulge some new 'revelations'. I have said to Solzhenitsyn and about him everything I have to say. What returned me to the theme 'Solzhenitsyn' were the two recent episodes which will be described below." Consequently the article consists of two parts. The first one is called *Jewish* and addresses Solzhenitsyn's 'revelations' and 'truths' about the role the Jews played in the Russian history and it also discusses such issues as anti-Semitism, the meaning of truth, etc. The second one is *Biographical* and it refers to one particular episode in the new biography of Solzhenitsyn written under his tutelage. It is this episode – the confiscation of Solzhenitsyn's archives from my apartment – to which I devoted my book and have to return to now, because the author of the biography gave a distorted picture of it without ever bothering to contact me, the main participant and the only living witness of the events.

### ***From Russia to Israel: a Personal Case-History* (1972)**

See my English website.

### ***What is Happening Today in the Soviet Union?* (1988)**

The article consists of two parts. The first part, written just before I left Russia, is my analysis of Soviet society at the time, while the second part is devoted to the Gorbachev Russia with the question – what is the way forward? The article was introduced to the reader with the following words:

*The title of the article refers the today's reader to the events which seem to be far away and returns him to the country which is no more, at least on the political map. And the article itself contains, at the same time, a leap of nearly twenty years. And if the author offers it to the contemporary Russian reader, it is only because he is convinced that what was said in those far away times is relevant today as well.*

### ***To the Memory of Mark Morozov* (1986)**

The article is devoted to the memory of my closest friend of my student years who became a dissident after I left Russia and who died in a labour camp.

### ***Conformist, Dissident, Terrorist – the Individual in Modern Society***

See my English website.

## ***Fragments from the English Life***

My various observations and translations of some English texts.

### ***About "The Rose of the World" by Daniil Andreev (1993)***

The article refers to the extraordinary book by the son of the famous Russian writer Leonid Andreev. *Daniil Andreev* was a visionary, mystic, philosopher, poet and writer. He spent many years in Soviet labour camps. When I was in Russia giving lectures to the would-be Waldorf teachers I was asked by several people to comment on this book. Back in England, after reading the first chapter which is self-contained, I decided not to proceed any further. I thoroughly analysed the chapter and sent my critical review of it to some friends explaining my attitude and decision.

### ***Towards Understanding of the Spiritual History of the Jewish People (2007)***

This article contains two texts, a foreword and afterword to the book by Veniamin Teush *A Concise Outline of the Inner History of the Jewish People*. But first a few words have to be said about the author and his book. Veniamin (Benjamin) Teush (1898-1973) was a professor of mathematics and was awarded the State Stalin Prize for his achievements. Apart from scientific works he also wrote on music and some literary critiques. He was a friend of Solzhenitsyn's before the latter became a writer, was one of the few readers of his manuscripts and was the first who recognised him as a great writer. My own life and destiny were closely intertwined with Teush. He opened the way to anthroposophy for me and for the last ten years of my life in the Soviet Union he was my best and most valuable friend. His book on the Jewish history became his spiritual testament. It was impossible to publish it, as well as his other literary works, in the Soviet Union, and my attempts to have it published in the West were also unsuccessful. It could find its way to the Russian reader only after the collapse of the Soviet Union. But for some readers, notably for conventional Jewish ones, the book was very controversial and in places even unacceptable, on three counts. First, its spiritual anthroposophical references; second, its Christian standpoint; and third, some passages regarding the Holocaust and the Jewish destiny. Therefore the book required an intermediary between itself and the reader, and I was the only one who was in a position to act in that capacity. And when some Russian anthroposophists set up the first electronic anthroposophical library and asked me to provide them with the Teush book with my commentaries. I gladly agreed, prepared and edited the manuscript and wrote both the foreword and the afterword. Both were necessary. The former paved the way for the reader to the book making some points more understandable. The latter addressed the reader who has read the book and formed his opinion on it and its controversial passages. These passages were explained from the point of view of the author leaving the readers free to have their own opinion. Then the publishers of the book asked me to combine my foreword and afterword into a separate article which could, in their opinion, stand alone and to which I gave its own title.