



ISSN: 2158-7051

INTERNATIONAL
JOURNAL OF
RUSSIAN STUDIES

ISSUE NO. 6 (2017/2)

**THE MYSTERY OF N.V. GOGOL AND G. S. SKOVORODA: ON THE
BORROWING OF THE SEMANTICS OF G. S. SKOVORODA BY N. V.
GOGOL (210 YEARS FROM THE DEATH OF THE GREAT RUSSIAN AND
UKRAINIAN PHILOSOPHER AND POET)**

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Summary

Y. Y. Barabash brought out the mystery - N. V. Gogol grew at Poltavshchyna and could not be ignorant of the oeuvre of G. S. Skovoroda. He pointed out the similarity in personality and destiny (pilgrimage), in poetics (the baroque), in spirit in soul (self-knowledge and anthropologism, faith). The analysis of semantics of G. S. Skovoroda and of N. V. Gogol shown similarities in concepts of dead and living souls, of affinity, of justice, of Kifa and Moky, of Miro-Gorod, of life, of human being, of faith and sin, of choosiness of human being, of love and friendship, of the general and the particular in history, of courts, of midst of cosmic model, etc. This similarity of semantics can not be explained by the cultural tradition, but it means that N. V. Gogol read and studied writings of G. S. It is the only in the world literature experience of utilization of philosophy of another in whole in his art. N. V. Gogol didn't mention the name of G. S. Skovoroda on account of that he needed the authority precisely of a Russian author and so was A. S. Pushkin but not G. S. Skovoroda as freedom-loving author and because of complex of anity and egoism. No sooner than expending the end in his death note N. V. Gogol fixed the lesson of Christ, G. S. Skovoroda and of V. G. Belinsky: one must not reject the talent given by God and Nature, and N. V. Gogol had the talent of Ukrainian satirist. When he rejected this talent, the Black Book of Life – misfortune, Nature and God took away from him his talent of creation and he died having lost the purpose of live in the hope of court of Christ.

Key Words: Mystery, G. S. Skovoroda and N. V. Gogol, similarity of personality and of destiny, similarity in poetics (the baroque), in spirit in soul (self-knowledge). Similarity of concepts, semantics: dead and living souls, affinity, justice, Cephas and Mocius, Miro-Gorod and Mirgorod, life, human being, faith, choosiness, sin, language, resurrection, comic, reasons for non-mentioning of the name of G. S. Skovoroda.

«*Where are you, oh human, human? Show me your appearance let me hear your voice.... at the exalted place, enjoy new people, new wine, and fall asleep*” [Skovoroda 1973: vol.2, 50].
«*Having learnt The Son, you’d learn His Father....Dare! don’t be afraid.... Or don’t you believe? If it is so, then be afraid... No hope... Say alongside with Paul: “I know the human.... I found the human....”* [Skovoroda 1973: vol.1, 152].

1. The ideas of G.S. Skovoroda’s influence on N.V. Gogol were proposed by D. Chizhevsky and M. Whisekopf, the work of these writers were being collated by V. F. Hern. The similarity of purgamental images of G.S. Skovoroda and N.V. Gogol is justified by E.E. Zavialova, this mystery was brought out by Y.Y. Barabash [Barabash 1994].

N.V. Gogol has G.S. Skovoroda as countryman at Poltavschina, G.S. Skovoroda has died for 15 years before his birth (22d of November (3d of December) 1722- 29th of October (9th of November) 1794). The copies of G.S. Skovoroda’s works were at Poltavschina at the end of XVIII-XIX centuries. At the 30th years of XIX century in the editions of S-Petersburg there were some articles about G.S. Skovoroda. In 1837 “Amicable talk about the emotional world” was published by G.S. Skovoroda (M., 1837). The “Emotional world” of G.S. Skovoroda is the “emotional city” of N.V. Gogol in the denouement of “Revisor” [Skovoroda 1973: vol.1 313]. N.V. Gogol’s father subscribed to the “Ukrainian Herald ” from Kharkov to Vasilievka and there was the article about G.S. Skovoroda in it. V.Kapnist – the neighbor and a friend of Gogol-Yankovsky – was the same time the friend of V.S. Tomara, whose home teacher was G.S. Skovoroda and was respected by him. The songs of G.S. Skovoroda were performed everywhere at Poltavschina by wandering cobsars, and N.V. Gogol was fond of folklore and songs and had some works in this field. N.V. Gogol used the alias Red Beekeeper Panko (Pasechnik Rudiyy Panko). G.S. Skovoroda liked to live at apiary. He died at apiary at 29th of October (9th of November) in 1794. The character of T.G. Schevchenko Nikifor Sokira has an apiary. The word “Rudiyy” has the meaning of red color, light-red, rusty, bloody-red and meaning of the clearness in red and in the Christ. G.S. Skovoroda liked that color and it is often found in his works : “How red are your houses, Iakov!” [Skovoroda 1973: vol.2, 90]; “gates his are red” [Skovoroda 1973: vol.2, 117]; “oh, happiness, our red color” [Skovoroda 1973: vol.1, 61]; “What is beautiful rainbow? Not the joy is the rainbow?” [Skovoroda 1973: vol.2, 146]; “Oh, red sky in which the word of Christ is shining” [Skovoroda 1973: vol.2, 216, 369]; [Skovoroda 1973: vol.1, 242, 328, 336]. The matter itself G.S. Skovoroda treats like having red color: “red mud” [Skovoroda 1973: vol.1, 347]. The meaning of the word Panko – Pavel and small, slight. G.S. Skovoroda paid great attention to the slight causes of events and this treatment of causality is inherent for N.V. Gogol.

G.S. Skovoroda was burning his manuscripts, so N.V. Gogol did. G.S.Skovoroda had a friend – A.F.Pankov, who was a collegiate registrar, G.S.Skovoroda had presented him his cycle “Kharkov fables”. N.V. Gogol remained in his position of collegiate assessor. The name of A.F.Pankov is mentioned in the dialog “Prya besa c Varsavoyu” (Argue of devil with Varsava), i.e.

with G.S. Skovoroda and in this dialog the problem of the way to the God: the difficulties of virtue and easiness of evil and how difficult it is to be severe and easiness of virtues in the heart of Christ. N.V. Gogol discusses this problem at the lyrical digression in “Mertvye dushi “(Dead souls). “What bent ... bringing towards roads were chosen by the mankind...” [Gogol 1982b:195]. “There are a lot of complete centuries which seem to be drawn out and destroyed as unnecessary”. Gogol 1982:195]. G.S.Skovoroda “Bring the traveler to the smooth way... Who moves dissolutely? That who evades to the jungles, to the abyss dissolute and artful pools... World is spiteful” [Skovoroda 1973: vol.2, 97-98]. “Thanks God the Blissful to make the needed not difficult, and difficult unnecessary” [Skovoroda 1973: vol.1, 111].

At the 31st letter at the “Selected passages” N.V. Gogol making a review of Russian literature should naturally even mention G.S. Skovoroda as a fabler, but he didn't mention him at all. But till that time he had to know him and should consider him in his review! Obviously N.V. Gogol consciously didn't mention the name of G.S. Skovoroda. But why? Y.Y. Barabash makes deep parallels of works of G.S. Skovoroda and N.V. Gogol at the aspects of typology of personality and destiny, typology of poetics, typology of spirit. In the case of typology of personality and destiny there is the similarity of lack of home, family, children, wandering and craziness, synthesis of joy and despair, boring in the life perception, sensuality and sincerity of faith. In the case of poetics there is a baroque reflection, representing the matter of the whole in the parts in many images – symbols – mirrors, synecdoches, metonymies, catachreses, conventions, the modeling of 3 worlds (macrocosm, microcosm of the human, symbolic world) is used, the genres of dialog, fable, parables, aphorisms, epigrams, madrigals, praises, eulogies, epitaphs, idyll, a pretext, allusions, quotations, repeating forms, model of pilgrimage-the movement of some figures, which reflects all the pieces of life, understood as are pleasing, and as a complete death. Simulated "as - if" possible situations in models of satire, humor, grotesque, irony, sarcasm, transvestites, burlesque, forms of tragicomic and comitragic, causing real spiritual experiences of modernity...Let note that baroque in the genetic sense is a form of catholic thinking and poetics. In the case of typology of a spirit both G.S. Skovoroda and N.V. Gogol are concentrated at the self-studying, self-perfection, cognition and formation itself better. Both of them are extreme individuals, they do not have an idea of a collectivity and the total salvation, comprehending others and the world of others thorough their microcosm and advising (the genre of advice) both themselves and others how to make themselves better(according to Plato) and how to change world to the better at its evolutional, but not revolution model at this base. Here of the sermons and advises to the people of G.S. Skovoroda and N.V. Gogol. Nevertheless, Y.Y. Barabash consider that N.V. Gogol didn't read the works of G.S. Skovoroda

2. Let's see, how the main concept of the N.V. Gogol's work – the concept of the “dead and alive souls” is presented at the works of G.S. Skovoroda. “ The soul of the human is absolutely dead, which is not belongs to the natural its deal, similar to the muddy and stinky water, encased in the distress” [Skovoroda 1973: vol 1, 422]. “Anyone can be said about: dead with the dead his heart. The iron will pass your soul. Sitting at the darkness, laying in the coffin. Oh, divine spark! Heaven and new human! Power, law and reign of the World! Our resurrection!” [Skovoroda 1973: vol 1, 161]. “You are the true human of the true flesh. But we don't know such a person, and those we know are dead?” [Skovoroda 1973: vol 1, 161]. “Oh, the true man never dies” [Skovoroda 1973: vol 1, 161]. “But where is such a man? We never saw him and do not know him. We know neither eyes, neither ears nor language” [G.S.Skovoroda 1973: vol. 1, 161].

“So we haven't ever seen man and those we know their hands and legs and the whole body turned into the dust. But what the stone of the Holy Scripture testifies? His eyes would not get dark –

it says – and his mouth would not decay” [Skovoroda 1973: vol. 1, 161]. "For not recognizing the dwelling of the Lord, confessing that only one death everywhere owns, reducing all-in-all in hell thou, that for the sake know that a new and incorruptible man not only will trample your mortal laws, but it is armed with a vengeance until the end you will destroy, lay low with thy throne, making your head negligible mistake" [Skovoroda 1973: vol. 1, 160]. The Lord of G.S. Skovoroda and N.V. Gogol is Old Testament God of the Judgment making the judgment of the Revenge as the Torturer(the hardener of the Pharaoh’s heart): “But I will harden the Pharaoh’s heart and although I will multiply my signs and wonders in the land of Egypt” (Exodus 7:3) and a forgiving – as a Father (G. Calvin). G.S. Skovoroda creates a theory of reward and punishment, which is borrowed by N.V. Gogol. “I know that minds of many are looking for the balance in rewards and punishments, putting on their balances measure and numbers, human affairs and judgment of God. My friend! The greatest punishment for the evil is making evil so as the greatest reward for the good is making good... world does not exist for you by its best and greatest part: this punishment has befallen you by its action” [Skovoroda 1973: vol. 2, 410]. At the “Fearful Vengeance” kosak Petro is trembling with joy, murdering his brother-in-law with his son. “And Petro has died” [Gogol 1982a: 167]. And then the Judgment of God and Ivan is asking “God, do so as all the posterity of him wouldn’t have any happiness! For the last of his clan would be such a villain as was not even in the world! and of each of his villainy his grandfathers and grand-grandfathers would not find peace in their coffins...” [Gogol 1982a: 168]. This is a way of unhappiness of G.S. Skovoroda [Skovoroda 1973: vol.1, 417-418], [Gogol 1982a: 168].

For N.V. Gogol this is the idea of “Fearful Vengeance”. The fearful vengeance according to G.S. Skovoroda and N.V. Gogol is that every next in the clan becomes more and more villain, dies in the soul and doesn’t have peace in his kindness, only in mischief! But this is the desire of evil without measures and restrictions, extremity creating the loop of vengeance without forgiving! So the Lord decides and one willing such a vengeance forfeits the Kingdom of God in his heart and Kingdom of God at the Earth! But this is a destiny of mankind – the loop of vengeance in the Protestantism of Europe and USA! This is the model of the vengeance in the judos, catholic, protestant doctrines of predestination and election, and the freedom of will. This is the Loop of death, the Judgment of Forgiving and Revenge and resurrection of the soul and research of the way of Resurrection. “The heart heated is fiery language of the holy spirit, new at the heaven and at the earth singing the song of resurrection. Don’t you see that there are dilapidated heart and the earthly language” [Skovoroda 1973: vol.1, 160]. This heart of the Old Testament not of the New Testament is inherent to N.V. Gogol. “For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven” (Mth 5:20). N.V. Gogol didn’t leave the limits of the belief and ethics of the Old Testament. “What is more disgusting than a vulgar love i. e false love and at the contrary, what is more divine than Christian love i.e. true love?” “What is Christian religion if not true and perfect friendship? If not a Christ did put the mutual love as his χαρακτηρx (stamp)? If not the love puts everything together, builds, creates everything like hostility ruins everything? ”“If not the soul deprived the true love or God is dead?” “What gives the foundation? Love. What creates? Love. What rescues? Love. What delights? Love, love, the middle and the end, alpha and omega” [Skovoroda 1973: vol.2, 225]. “If not the God is called αγαπη (love)” ” [Skovoroda 1973: vol.2, 225].

Hereafter is the famous speech of Taras Bulba about the friendship: “But become related by the kinship not by the blood the only man can” [Gogol 1982a: 302]. The friendship is specified to the brotherhood – fellowship of Russian people. The idea and the conception of the dead and alive soul is the idea of G.S.Skovoroda! (taken by him from the stone (Kifa-truth) of the Holy Scripture). The

dead soul means the labor not by the relativity, getter, dirty consciousness and evil mind, manipulation of people and faking by the law, evil will, solidarity in the evil, teleology and stairs of vanity, cycles of immersion in a vice, obstinacy in evil and lack of repentance, the path of unhappiness. “Our happiness is a peace of soul” (Friendly talks about the peace of soul by G.S. Skovoroda, M., 1837. – p 94) [Skovoroda Friendly talks about the peace of soul 1837: 17]. It is the image and idea of “city of soul” from the denouement of “Revisor” by N.V. Gogol. “As long as the soul won’t feel the taste of undecay, it isn’t partake the solid world and is dead” [Skovoroda Friendly talks about the peace of soul 1837: 35]. “Then follow my advice and my thought: let your soul be alive and the blessing will be yours: there will be healing for your flesh”. “Do you see what this doctor is curing? The soul your is deceased. I give you peace: You are my friends” [Skovoroda Friendly talks about the peace of soul 1837: 40]. N.V. Gogol in his suicide note repeats the meaning of the G.S. Skovoroda’ words: “Let your souls be alive not dead. There is no any other door but pointed by the Christ, and anyone moving any other way is a thief and a robber” [Voropaev 2002: 183-184].

This is the idea of Christology (dead and alive souls – resurrection, affinity, justice, Miro-town, Kifa-Mokiy and Mokiy-Kifa – the implementation of the Christ doctrine at the life of G.S. Skovoroda and N.V. Gogol and the rejection of this idea by N.V. Gogol and the overcoming the emptiness of the heart when you do not have Christ in it.) But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father (Gal.4:4-6). “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit” (GJ. 10:1). “Oh, how truly such persons are called dead by the Bible!” [Skovoroda 1973, vol. 2, 57,56]; “he saw that anyone of us is not like him, and is learnt the heaven is separated from the earth” [Skovoroda 1973, vol. 1, 302].

N.V. Gogol “when the instinctive thirst to be the different is heard of everyone” [Gogol 1990: 62]. “This every man is false: the shadow, the darkness, couples, dream” [Skovoroda 1973, vol. 2, 47]. “What is the death, if not the main dream of all the dreams” [Skovoroda 1973, vol. 2, 122]. The term “vsiyak” (everyone) what for N.V. Gogol was criticized by V.G. Belinsky is often used by G.S. Skovoroda “Due to the plan of the “Mertvye dushi (Dead souls)” accepted long ago “for the first part of the poem miserable people were needed” ” [Gogol 1990: 122]. “the first part itself should be the vulgarity”” [Gogol 1990: 123].

The matter of the Bible idea of the alive and the dead person, of the alive and dead soul as was interpreted by G.S. Skovoroda and N.V. Gogol is the Ring of original sin and its overcoming and the Judgments: Fatherly, of Forgiving and of Revenge (G. Calvin). The original sin: the nature of a person as the totally dead – temptation of the World- lust- sexual abuse- sin and a crime, the death of the soul and the flesh: the Dead Soul. It is the moment of the Ring- the first creation – the original sin and sin against the Christ – dying of the soul – the way of revival in the Christ – new creation and the resurrection into the second death and into the live. The structure of the “Mertvye dushi” (Dead souls) is that Ring of G.S. Skovoroda: the first volume is the death and the second is the resurrection, but nobody can find the ways of resurrection and N.V. Gogol couldn’t find! “Rise... and resurrect from the dead – and the Christ will lighten you” [Skovoroda 1973, vol.1, 307]. “Oh, poor dead!” [Skovoroda 1973, vol. 1, 307]. “And I will take the blind by a way of which they had no knowledge, guiding them by roads strange to them: I will make the dark places light before them, and the rough places level. These things will I do and will not give them up” (Isaiah 42:16) [Skovoroda 1973, vol.1,

389]. The Abraham theology is needed [Skovoroda 1973, vol. 2, 138].

The theology is the searching of the Christ [Skovoroda 1973, vol.2, 143]. In the theology man recognizes itself, overcoming the entombing of the eyes [Skovoroda 1973, vol. 2, 148-149]. “Let see the alive! Let’s not adore the Devil! Let’s hear from the heaven “Peace be with you!”. What are you afraid? Let the trash disappear! The man is the heart. Let peace be with your heart!” [Skovoroda 1973, vol. 2, 317]. “Society is in love, love is in God, God is in the society. That is the ring of eternity!” [Skovoroda 1973, vol. 2, 44-45]. “the voice of your thunder is in the wheel”. “Besides it, summer and the year are the same, year and the circle are the same, the circle and the ring are the same too” [Skovoroda 1973, vol. 1, 385]. “They are called doors: “That gates of heaven...” and the signet...”; “The book signeted...” [Skovoroda 1973, vol. 1, 386]. “Finding delicious in a spoiled and alive in the dead” [Skovoroda 1973, vol. 1, 385]. “The Bible is the book bequeathed from the God” [Skovoroda 1973, vol. 2, 51].

The Bible has symbolic meaning [Skovoroda 1973, vol. 2, 163-164]. The way to Him, the Saturday way of Christ’s doctrine are cognized [Skovoroda 1973, vol. 2, 155]. In this way there is a worldwide judgment of Serpent! [Skovoroda 1973, vol. 2, 164]. This is the idea of the judgment system, the judgment of the Fatherly forgiving and the judgment of the Revenge, of unforgiveness and the Judgment of the last Revisor! The idea of the dead and alive souls, the Ring of death and live, Forgiveness and Revenge (G. Calvin) of person in the World and Worlds – is the essence of G.S. Skovoroda’s philosophy and the main idea of his works “Ring” and “Friendly talks about the spiritual world”. N.V. Gogol was the first who rightly understood the essence of the anthropology, gnoseology, onthology, logics, Total theory of systems, ethics and esthetics, psychology of the great Russian and Ukrainian poet and philosopher G.S. Skovoroda and could give this philosophy the greatest art form!

3. In the works of N.V. Gogol there can be found some concepts forming the essence of G.S. Skovoroda’s philosophy: dead and alive souls (man and the sin, choosiness; relativity, love and friendship, secular mind or vulgarity, justice, Kifa and Mokiy, Mokiy and Kifa; Mirgorod (Mirogorod), the Calvin variation of the belief and Liturgy of the chosen man; the Court of God and His justice, forgiveness and revenge, practice, new language, the thankfulness to the God for life and health, the general and the particular with the focus at the particular and understanding the general as the Evil, hence the focus at the province and “little” man, common sense, the science of the heart and the soul and critics of the science and education, the induction of the content and volume, the idea of the middle, the society as a machine, the illness and health, the comical as the mismatch to the relativity, naturality, to the proper place, fables of the time, the wish to be better and active inaction. All these N.V. Gogol’s concepts are inherent to the judgments of the G.S. Skovoroda, these judgment are the semantics of N.V. Gogol.

The philosophy of G.S. Skovoroda contains all the semantics of N.V. Gogol. But all these concepts were realized before the Vienne crisis of 1840. And then N.V. Gogol tried to repudiate it as all his works. In the “Selected passages” and in the second volume of the “Dead souls” N.V. Gogol rejects as far as possible this philosophy trying to create paean, panegyric and madrigal to the serfdom, autocracy in it absolute form, including inside (repressions) and the outside reaction (the strangulation of the Hungarian revolution 1848-1849), the official Russian Orthodox Church, illusory presenting them as the kingdom of God in the heart and the kingdom of heaven on earth, constructing forbidden in the logics judgment of the non-common sense from the abstract possibility to the reality. The very existence of such conclusions is the indicator of the mind disintegration. *Ab esse ad posse valet consequential* – the conclusion from the real to the possible has the power; *A posse ad esse non valet consequential* – the conclusion from the possibility to the reality has no

power. The conclusion of the second type means hypobulia and giponoika of the intellection, the loss of the communication systems of house and fear, feeding, manipulation of concepts, decision making, estimation-previousion, disruption of the caudate nucleus, the shell and the island due to the cerebral cortex, that is common sense, braking of the systems of MPA and VMP of the cerebral cortex, increasing of fear (enlarged tonsils of crust), i.e. inhibition of sympathetic joy, compassion, ability to love and compatibility with people.

For N.V. Gogol at the moment of Viennese crisis of 1840 the object (the concept of Christ and justice) and subject of belief (the questions of Job and the resistance to the oppression, the implementation of the Christ's concept). The object of the faith – the fear and the identity of everything with everything in an abstract sense, a man of totally damaged body, soul and spirit (Calvinist understanding of sin, "and stuff and a rage everyone became, turned himself in the foot just vile and slave of the emptiest and smallest circumstances, and there isn't freedom now in its truest sense" [Gogol 1990: 178]. It is purely Calvinist statement about the human nature, sin and lack of freedom; dogmas of choosiness and predestination to salvation and destruction of individual rights). The subject of faith is that everything is all right and all men are brothers, choosiness of the only N.V.Gogol and someone, the exception of collectivity, abstract compassion to everyone and rejection of truth, equality, justice, freedom, resistance to oppression, rejection of the Court, the rejection of a particular love for the unique person and dive into an abstract love for all or none, hatred of all who understands faith otherwise, refusal to implement the teachings of Christ in life!

N.V. Gogol understands sin Catholically-Lord gives righteousness, and grace is a bridle that keeps people from evil, and as the Protestant – there is the full damage of nature and the human soul (likeness and image, word, and only the selected will be saved). Some are predetermined to virtue, and the majority, congenitally-dead souls-to death. This caused the loss of common sense, and the birth of hypobulian (the weakness of will) and hyponoiya (the weakness of intelligence) and astenic, vain and enant, identity, branding reciprocal faith and, on this basis, the growth of fear (fear syndrome in the statements, boundless self-justification) and the disappearance of the ability to love, the cessation of work, false pseudocreativity, decay of language creativity in Williams syndrome (apparently correct but not complete mentally and professionally false intention to approve proposals on all areas of knowledge), loss of Gogol's baroque reflection, feeling unique and private). This process occurred in N.V.Gogol immediately and fully. "On Earth there is not another like him, who is made without fear, Everything which is high goes in fear of him; he is king over all sons of pride" (Job 41:33, 41:34). "Let those who say to me Aha, aha! be surprised because of their shame." (Ps 40:15). "Their mouths were open wide against me, and they said, Aha, aha, our eyes have seen it." (Ps 35:21). "Though I am poor and in need, the Lord has me in mind; you are my help and my savior; let there be no waiting, O my God." (Ps. 40:17). That is the Lord's judgment about the concept "Everything is good!". The scoundrel says "Everything is good!".

The fear of N.V. Gogol is not the fear of the God, of God as a Father, but the fear of God as a Torturer. N.V. Gogol recognized God by his mind, believes that He exists, but "afraid as Torturer, not as a Father" [Skovoroda 1973: vol. 2, 334]. N.V. Gogol believes that He exists, but he doesn't believe in the implementation of His will and does not do His will and His work on earth! "This fear can be called hellish, not God, but as fear is ruinous, so faith is vain, hypocritical, devilish, slave. It is, of course, believes that there is a God, but by the things, as Paul teaches, will be swept aside and those fruits that have a testimony of faith in Christ hidden, like the grain in the heart" [Skovoroda 1973: vol. 2, 334]. It was said by the apostle: "Do you not see, O foolish man, that faith without works is of no use?" (James 2:20). "You have the belief that God is one, and you do well: the evil spirits have the same belief, shaking with fear" (James 2:19). "The fear of God , - says the Searah's

son, - will make your heart joy and give you a joy, and a gladness and a long life" [Skovoroda 1973: vol.1, 199-200]. That was then that N.V.Gogol had, but he has lost and what could not return.

"... Double is the taste of the Bible: the good and the evil, salvation and corruptly, false and true, wise and mad..." [Skovoroda 1973: vol. 1, 290]. "...she's flesh and spirit, violence and wisdom, the sea and the harbor, the flood and the ark...Do not be dimwitted and rigid! Get smart quicker..." [Skovoroda 1973: vol.2, 160]. We must be willing and able to read the Bible (exegesis in the model of the three worlds and the two natures), "to see things through the literal meaning" [Skovoroda 1973: vol. 2, 407]. Hence the critics of the of the reading and the readers: "toothless brutes " [Skovoroda 1973: vol. 1, 211], "silly scribe" [Skovoroda 1973: vol. 2, 36]. N.V. Gogol borrows this idea of reading critics in the letters 4,5 and in the critics of "silly books", leaving for people the only book – the Bible, which must be read by the priests not the Russian people and peasants – they have no time to read! [Gogol 1990: 49,56,159]. N.V. Gogol offers to read Russian literature, but deprives Russian people to read any book but the Bible!

V.V. Rosanov felt this fatal belief of N.V. Gogol and the absence of the case, and therefore wrote: "Never a terrible person...the likeness of men...did not come into our land"; "In whom the seed of "faith" has arisen - faith in the human soul, and faith in his own land, its faith in the future-for Gogol was not truly" [Rosanov 1990: 211, 465-468]. V.V. Rozanov's condemnation of N.V. Gogol laughter and his deriding mission in the history of Russia - is false and unfair. Laughter of N.V. Gogol – laughter of Christ himself! "Christ is the Son of Abraham, Isaac, i.e. laughter, joy and gladness, sweetness, peace and idleness" [Skovoroda 1973: vol. 1, 223]. Up to 1840 N.V. Gogol in some respects was Abel (Sad and Laughing Christ) and Writer, and after 1840 - Cain killing his brother and brotherly love, the ideologist of "all is well", which forced over a fabulously writes, non-life, writes ideology, and writes atheist! N.V. Gogol as a created being Cain killed Abel, a creator in himself!

The belief of N.V. Gogol is Catholic-Protestant and Jewish fear, exclusivity, individualism, reciprocity, image reciprocity, parochial altruism. Statements about the nature of the Orthodox faith of N.V. Gogol, in particular by Voropaev V.A., in the absence of analysis of the object and the subject of faith, a model of man, original sin, and sin, sin against Christ, analogies of entis, fidei, faith and reason, a syndrome of fear and love, and so on., the teachings of Christ, dogma, the relation of faith tradition, Cases and Holy Scripture, the influence of Catholicism, Protestantism, Judaism, Islam, paganism, mysticism, subjective self-assessments of faith, faith traditions in Ukraine and Russia-are wrong. The belief of Russian writers and N.V. Gogol and F.M. Dostoevsky and Lev Tolstoy and Nikolai Leskov was very specific for each.

4. Can the repetition of these concepts in the works of N.V.Gogol be explained by historic-landmark coincidence, tradition of Ukrainian and Russian baroque, ethnic traditions, common (and significant difference) of Ukrainian and Russian cultures? We should not forget that Russian culture has a base of serfdom, and Ukrainian-freedom. Serfdom in Ukraine was approved since 1782. Individually, each case of concepts matching in the works of N.V. Gogol and G.S. Skovoroda can be explained as an accident and these phenomena and probabilistically, constructing explanations and facts, but having them all at once excludes such an explanation. The explanation and justification is most probable that the N.V. Gogol read and studied the works of G.S. Skovoroda. He carefully studied, interpreted, understood, formalized, explained and justified, interpreted and specified, carried retrotelling and predictions in the contexts of the past and of the nineteenth century and used the philosophy and concept ideas of G.S. Skovoroda in his work. Effect of G.S. Skovoroda on creativity of N.V. Gogol until 1840 was obvious and fundamental, and of A.S. Pushkin – secondary.

5. So why Gogol didn't analyze G.S. Skovoroda's creativity and never even mentioned his

name, including on his deathbed?

1) Apparently, N.V. Gogol did not mention the name of G.S. Skovoroda primarily because of vanity (a complex of selfishness and looking back, asthenia and mizoneizm, vanity and enanty, plebeians, the concept of collectivism and the community of believers is not in the works, and faith of Nikolai Gogol and G.S. Skovoroda, no catholicity at all), because he obviously borrows several ideas from G.S. Skovoroda, especially the idea and concept of the dead and the living soul, cognation and love, friendship and the secular mind or vulgarity, justice, and Kifa and Moki and complex ideas of Miro-city, Mirgorod, the principle of the general and the particular, the model of faith and sin. Of course, these loans are pure creative language-speech acts of N.V. Gogol, but the idea is really belongs of G.S. Skovoroda by the genesis as folklore and other subjects used by the artists in the works. Because of his selfishness and vanity N.V. Gogol could recognize the authority the only A.S. Pushkin, and even then, assuming his criticism as a nobleman. But no one was the authority for him, as well as for his characters, who do not respect anyone. Note, do not respect the nobles - the nobility and despise people like cattle. The act of borrowing ideas from G.S. Skovoroda infringed the public sense of pride and self-esteem of N.V. Gogol as the landed gentry.

2) G.S. Skovoroda was probably a patriot of Ukraine, to a lesser extent the Ukraine and Great Russia, although directly critical of the autocracy and the Russian Orthodox Church and the need for freedom of Ukraine from Russia he did not speak. "My mother, Malorussia, and aunt Ukraine, I am sending you a gift..." [Skovoroda 1973: vol. 2, 277].

"Very beautiful my Mother Malorussia calls him God..." [Skovoroda 1973: vol. 2, 74].

"Usually he called the Malorussia Mother because he was born there, and the Ukraine he called Aunt as he lived there and because he loved it" [Skovoroda 1973: vol. 2, 394]. "He preferred Ukraine to the Malorussia because of the air and the waters", - says M.I. Kovalinskiy [Skovoroda 1973: vol. 2, 394]. Of course, G.S. Skovoroda was opposed to the authorized and serfdom system of Russia at the Ukraine. "Judge, what a majority of donkeys was granted by the mules, mules by hinnies. Then worship turned into a poison, strife –in superstition and hypocrisy, the board –in torment, refereeing –in theft, host-raking in, and science-an instrument of wickedness. So fighting against Minerva, made their defender hostile and Republic ruinous." [Skovoroda 1973: vol. 1, 428]. Probably, G.S. Skovoroda was the supporter of the federation of the Slavs, but not the empire" in ensuring freedom of the Slavs" [Skovoroda 1973: vol. 2, 283].

In 1654 Rada of Pereyaslav enshrined the right of own control, regardless of the king, the right of its legislation and court, the right to elect officials and Hetman by "free votes". In the future, these rights were consumed and the Ukraine was imprisoned by Peter I, Elizabeth and Catherine II. In 1722 the Malorussian College was created – prologue of elimination of Ukrainian autonomy and a violation of articles of freedom of Pereyaslav Rada, in 1751 the liquidation of Zaporozhskaya Sech began with the creating of military settlements, in 1764 hetman management was eliminated, in 1768 there was the haidamak anti-feudal and national - liberation uprising and movement on the right bank of Ukraine, depressed by Poland and Russia, in 1775 was surrounded by troops and abolished Zaporozhskaya Sech, in 1782 the serfdom at the Left and Sloboda Ukraine was introduced, i.e. its autonomy was abolished, and the Cossacks turned into serfs which could be bought and sold like cattle. Thus were destroyed Ukrainian autonomy and popular non-public school, education and training. It was a big mistake of the national policy of Russia, and was a major crime of autocracy to the Ukrainian people. Note that this stupid feudal policy of Unification of Education continues by the Russian Federation in 2014.

G.S. Skovoroda, of course, was an opponent of serfdom, but N.V. Gogol was the feudal landlord. In 1812-1835 at the Ukraine antiserfdom movement occurred. In 1846 the secret Cyril and

Methodius Society, which included Taras Shevchenko operated in Kiev. N.V. Gogol for this reason would not affect the Ukrainian question using the name of G.S. Skovoroda. On the contrary, he updated the brotherhood of the Ukrainian and Russian peoples. But in his Ukrainian cycle he realistically reproduced criticism of the people of the Russian people by the Ukrainian people and the apparatus of autocracy and the priesthood.

N.V. Gogol presented negative attitude to Muscovites. There isn't any positive evaluation in "The evenings ..." [Gogol 1982a: 14, 15, 20, 28, 31]. "... as Moskal, one hand stroking his goatee beard, another ..." [Gogol 1982a: 14]. "... it is expected as much good as a hungry Moskal ..." [Gogol 1982a: 15]. In the future, N.V. Gogol departs from this influence of G.S. Skovoroda. Probably, N.V. Gogol knew the creativity of Taras Shevchenko, and knew that he refused to fight for the freedom of the Ukrainian people in general and as a part of Russia as an empire. It was one of the reasons of the collapse of his work, including the linguistic aspect, because a synthesis of imagery of the Ukrainian and Russian languages on a spiritual basis was needed.

Taras Shevchenko knew N.V. Gogol's creativity, but they didn't meet. Taras Shevchenko studied the works of G.S. Skovoroda, although not fully understood. Taras Shevchenko: "I sit and write off the Skovoroda", "and then ask ourselves what are we? Whose sons, whose parents? Whom, for what clad? For what we fought lyakhs? For that were cut off with hordes, for what we harrowed moscow's ribs by spears?", "Why did mother bring us: for benefit, then for evil? Why do we live?" [Kononenko].

"And the old man's flesh pacifies.

Scripture read.

Read, read and listen to the bells

And my heart do not follow

It has led you to Siberia

It fool you all my life" (Taras Shevchenko, "Kobzar ") [Shevchenko 1993: 305].

"Read it and always learns together as if from a high harbor on the raging ocean and amuses Regard" [Skovoroda 1973: vol. 2, p. 137].

"Honor the Bible, in its reasoning necessities she is a pharmacy, by wisdom of God acquired, for the healing of the spiritual world, by any earthly medicine non-healing" [Skovoroda 1973: vol. 1, 366-367]. "The Bible is a book, and bequeathed the word of God" [Skovoroda 1973: vol. 1, 51]. "Rich tables in all the bells ring everywhere by condemn" [Skovoroda 1973: vol. 1, 276], "parochial bell ... Know yourself ..." [Skovoroda 1973: vol. 2, 78]. "At every neck put the bell with a rope" ... "in the hands are the rods, but the stakes" "...wading their way through the rough spots to a peaceful way" ... "up from the left hand path" [Skovoroda 1973: vol. 2, 77-78]. "These are the hypocrites ... These are the bats between right and left are by the essence neither male nor female gender ... Judas-slave and flatterer" [Skovoroda 1973: vol. 2, 78]. N.V. Gogol lost between left and right way. N.V. Gogol: "So, therefore, it follows that wasted Cossack force, for man vanished like a dog, without good cause, that no fatherland, nor throughout Christianity was not from him any good? So what do we live for, what the hell are we to live?" [Gogol 1982a: 247]. " to go directly to Poland, to take revenge for all the evil and the shame of faith and Cossack glory, take a prey to the cities, to light a fire in the villages and bread, to put away the steppes of fame" [Gogol 1982a: 257].

The idea of the court of revenge and paternal forgiving is the idea of J. Calvin, G.S. Skovoroda, N.V. Gogol, Taras Shevchenko. "Why live" [Gogol 1982a: 153]. And T.G. Shevchenko, and N.V. Gogol grasped the logic of questions and answers of G.S. Skovoroda through the adverb "why" and the preposition with the pronoun "why". "People in their lifework, sweeping, enriching and for what, and many do not know" [Skovoroda 1973: vol. 1, 213]. "That's what Basil the Great

says about the gospel, it is the resurrection of the dead" [Skovoroda 1973: vol. 1, 98]. "Why cannot I find a man" [Skovoroda 1973: vol. 1, 275].

"... It still amazes bitch ... Why? ... For what? ... For what? ... For what? ... And that's what God is the ultimate all-cause and cause of reason" [Skovoroda 1973: vol. 2, 317]. "And they themselves can not tell where they are going and why! Our Life is the way, and the outcome fortunately is not short" [Skovoroda 1973: Vol. 1, 327-328]. "And now look around, why hurry?" [Skovoroda 1973: vol. 1, 419]. N.V. Gogol: "... rushed from all sides ... Why hastened?" ..."I do not need to hurry; let them hurry to others" [Gogol 1990: 124-127]. "Man of little faith, why did you doubt? Blessed are you, Simon son of Noah stuffed" [Skovoroda 1973: vol. 2, 281]. Priests of nineteenth century intuitively felt uncertainty, darkness, confusion and mental, not spiritual, rational faith N.V. Gogol. And N.V. Gogol himself doubted his faith: "I think even that in me, there is no faith at all; I recognize the God-man Christ only because so my mind tells me, not faith. I was amazed His vast wisdom and with some fear felt that it was impossible to earth person hold it in himself, amazed His deeper knowledge of human soul... but I have no faith. I Want to Believe" [Zolotussky 2005: 400].

G.S. Skovoroda: "I believe, but the feel of my faith is weak" [Skovoroda 1973: vol. 1, 130]. "It is not the same if there is a hell and death?" [Skovoroda 1973: vol. 2, 281]. "Is it not the kingdom of the inside of our impermanence? Do not these things are true and Kifa? Do not Kifa is the mountain on which to drink the joy of the judges of Israel ..." [Skovoroda 1973: vol. 2, 282]. "All the water, why the water for hope, my friends? World water, but it will be a friendly harbor. Based on this rock the whole church of Christ. These are Kifa, mullet, petra and rock" [Skovoroda 1973: vol. 2, 283]. "Why should we stop to fly εἰς οὐρανὸν (to heaven) [Skovoroda 1973: vol. 2, 223, 265]. "O people! Why wonder the ocean, wondering what the stars? Go, come back home! Find out yourself! This will be enough" [Skovoroda 1973: vol. 2, 292]. N.V. Gogol on a bed of death realized that he could not go home! The meaning of "what for" and "why" for G.S. Skovoroda, N.V. Gogol, Taras Shevchenko is the same – unity of Kifa and Mokiy, thought and effort, living and dead water of the native ethnic group! Not just Kifa Mokiyevich and Moky Kifovich - but the thought and the power, harbor, life and death, the resurrection of ethnic identity or nature, nature-Ukrainian and Russian!

T.G. Shevchenko: "To know people, it is required to live with them. And to write them up, it is needed to become a person, not the spender of ink and paper. Go and write and type and then your labor will be the honored" [Shevchenko 1951: 375]. G.S. Skovoroda is "is really popular and great poet. And our Skovorodawou;d be such a poet, if he wouldn't be turned away from the right way by the Latin and then by Moscow" [Shevchenko 1951: 375]. G. S. Skovoroda, "to encourage to a reasonable honesty, without which every article is invalid" [Skovoroda 1973: vol. 1, 86]; "Everything that is dishonest, that corruptible" [Skovoroda 1973: vol. 1, 138]; Jeremiah: "If you have brought honor to the unworthy, as my mouth will be" (Jer. 15:19) [Skovoroda 1973: vol. 1, 139]; "Honestly worn positions" [Skovoroda 1973: vol. 1, 422]; "If there is a general bad, how the general resurrection honestly and faithfully, I assure Lazarev Sunday? ... So, as a general right, is not the world, lying in a swamp. Otherwise does all his general" [Skovoroda 1973: vol. 2, 102]; "All the same honesty is a convenient" [Skovoroda 1973: vol. 2, 105]; "Two daughters of gratitude - piously and smugness" [Skovoroda 1973: vol. 2, 127]; "The same justice requires us to be honest deeds ..." [Skovoroda 1973: vol. 2, 302]; "Crafty, cunning and dishonest rascal ..." [Skovoroda 1973: vol. 2, 210]; "Born all fair hearing and doing" [Skovoroda 1973: vol. 2, 422]; "Distinguish honest from the unworthy" [Skovoroda 1973: vol. 1, 199].

N.V. Gogol, "it is impossible to speak and write about the higher feelings and movements of the human according to the imagination: you need to enclose in itself although a small grain of this,

it is necessary to make yourself the best [Gogol 1990: 287]; "as an honest man, I had to leave the pen" [Gogol 1990: 304]. This concept of an honest letter - to survive the human good and evil, and to create on this basis - goes back to the G.S. Skovoroda: "For me, nothing is more important than to be or do better" [Skovoroda 1973: vol. 2, 215, 241]. Both Taras Shevchenko and N.V. Gogol were fed from a source of philosophy and of ethnic identity and identification of G.S. Skovoroda, but the first actualizes the idea of armed struggle, and the second implements it in the Ukrainian cycle, and later takes only the idea of cognation and evolution, not revolution, but not revolutionary democracy. Dead Souls Taras Shevchenko understands as unborn humanity in persons. Taras Shevchenko did not understand freedom and creativity of the Ukrainian nation in the Russian people and the Russian state, as the empire did not understand freedom of Ukraine in its composition, even having prevented cutting of Ukrainians by Poland and Turkey, "said Peter," Truly imply that not beholds the face of God, but in any language that fear him, and work eth righteousness is acceptable to him is ... And although every nation and family, as a wheat, hour by hour becoming the bastard of their ancestors, but remember the apostles, tolling word of truth to many nations and testing the quality of their hearts, favored to finish their time life in Rome" [Skovoroda 1973: vol. 2, 330].

"Do not mean it small what has non-small behind it... And do not think that there is an invisible and powerless, too" [Skovoroda 1973: vol. 1, 435]. N.V. Gogol: "But by a strange device of things, always paltry reasons given birth to great events, and vice versa - the great enterprise ended with negligible consequences" [Gogol 1982a: 214]. The point is that N.V. Gogol in his work was not bastard of Ukrainian ethnos, but worked in the Ukrainian and Russian cosmo-psycho-logos, he was also a Ukrainian, and Russian, and not "Russian", realizing the complex of self-realization of Provincial-Ukrainian and in the capital - in Russian language, and on this basis in the global culture, developing Ukrainian type of creativity. Taras Shevchenko remained a great Ukrainian poet.

6. Suicide note and death of N.V. Gogol.

1) N.V. Gogol, probably after having burned the second volume of "Dead Souls" and unknown documents, retaining some, wrote a suicide note. "What should I do to grateful, and forever remembered in my heart the lesson learned? And the terrible History of all Gospel events..." [Gogol 2009: 414]. Text broke off in mid-sentence, and at the end there was a drawing "book slams man with a face like the face of Gogol ..." What he wanted to say by these words and this drawing? "- asks I. Zolotusky [Zolotusky 2005: 476]. I. Zolotusky believes that it is the idea of N.V. Gogol's fate - to be shut by cover of his unfinished book, "Life is over and it is his destiny - to be shut by cover of unfinished book, a book that now no one will read, book which took his life and soul to let him go free?" [Zolotusky 2005: 476].

He was treated, and he asked to give him a ladder! G.S. Skovoroda: "What a benefit to read many books and be out-of-law? Read the only book, and that is enough. Look upon this world. Look at the human race. It is a book, the book is black, containing all sorts of trouble, like the waves that stand continually at sea. Read it always and meditate together as if from a high harbor and look at the raging ocean and amuse. Are not all read the book? All read, but foolish. Follow his heel, as it is written, look down at his feet, and not on the world, that is to say not at the head and not the heart of his look" [Skovoroda 1973: vol. 2, 137].

In the "Selected Passages ..." N.V. Gogol wrote: "Open up a book of the Old Testament, you will find there each of the current events, as clear as the day you'll see than it has transgressed the sight of God, and so obviously depicted above it made a terrible judgment of God, that will give a start to a present" [Gogol 1990: 103]. In the suicide note, N.V. Gogol shows His judgment on him and draws an image of G.S. Skovoroda. The lesson in question, the lesson of G.S. Skovoroda and V.G. Belinsky, the correctness of which in fact of the matter of Christ, N.V. Gogol accepted on his

deathbed, realizing that G.S. Skovoroda, V.G. Belinsky and T.G. Shevchenko, even with errors are with Christ, and he, N.V. Gogol - not, at the main delusion, and the book in question is the Black Book of life troubles from the philosophy of the great G.S. Skovoroda and Russian fairy tales, it is an image of G.S. Skovoroda and his philosophy, whom N.V. Gogol did not dare to mention, from which philosophy and the concept of justice and the compatibility of Russian Ukrainian identity and identification in Christ N.V. Gogol also retreated and that is why this Black Book of Life - misery and destroyed his work and his soul! He abandoned his akin art - the art of Ukrainian satirist (ethnic nature) of injustice and his language, and God took away his talent of creativity. Book: The Universe, Eternity Ring, both living and dead souls, Book of Courts of Fatherly forgiveness and revenge, Life, Book of Life and Black Book - a book of sorrows and troubles that come when you betray yourself, your ability to precisely Ukrainian (ethnic nature) to create and fight in Russia in Christ! That's the lesson of G.S. Skovoroda, V.G. Belinsky, Taras Shevchenko and the Lord Jesus Christ: "Now can not excuse his madness, those who left the path of his life, taking up the other, in order to avoid the anxiety" [Skovoroda 1973: vol. 2, 353-354]. Disease "through ingratitude hating our own lives, as the abyss and insufficient" [Skovoroda 1973: vol. 2, 360]. This lesson of G.S. Skovoroda, which N.V. Gogol understood before Death! Essence of the lesson is coming back home, back to nature, to the nature of Ukrainians who satirist in Christ! N.V. Gogol was not able to return, and G.S. Skovoroda and T.G. Shevchenko could! Lesson in the aspect of faith: "You see, faith is not separated from the truth, the court, mercy and bounty. What is truth?" [Skovoroda 1973: vol. 2, 335]. "what means the faith?" [Skovoroda 1973: vol. 1, 444]; "Do not be afraid!" [Skovoroda 1973: vol. 1, 443]. "Your Lord is your strength" [Skovoroda 1973: vol. 1, 443]. "But watch out!" [Skovoroda 1973: vol. 1, 444]. "The diseased is bile to his wife and to the doctor" [Skovoroda 1973: vol. 2, 354]. N.V. Gogol was bile to the world and to himself. World was catching G.S. Skovoroda, but did not catch, was catching N.V. Gogol and caught him in the network of power, property, and fear.

Over N.V. Gogol came to pass judgment of V.G. Belinsky - and over many, the majority of Soviet and contemporary writers (except M.A. Sholokhov and A. T. Twardowski): "What a great truth, that when a person is given to the lies totally, his mind and his talent left him" [Belinsky 1954: 530]. This applies to the false model of faith, love, fear dogma chosen by Judeo-Catholic-Protestant character of N.V. Gogol. As shown by V. Ogryzko - this degradation of Russian writers with talent is a common fate of Soviet Writers. We emphasize - Russian, Soviet and contemporary. All of them are slammed by Black Book of nothingness. All of them are "Russians"!

D.S. Merezhkovsky is deeply right: "Pushkin rebelled, wrote an "Ode to Liberty" and humbled - wrote an ode to Nicholas I, blessed penalty of their friends Decembrists ...". Gogol rebelled and wrote the first part of "Dead Souls" and resigned - burned second part, blessed serfdom. Dostoevsky rebelled, went to prison and returned as a preacher of humility. Tolstoy rebelled, began with anarchist tits, which met the sea to light, and humbled - finished to resist to evil..." [Merezhkovskii 1991: 384].

G.E. Gorlanov writes: "The only Lermontov was not broken under Nicholas I's regime... should take into account the age of the poet and writers compared" [Gorlanov 2009: 60]. Therefore, Leo Tolstoy highly appreciates the "Selected Passages...". But, of course, Taras Shevchenko was not broken also. Note also that the controversy surrounding this work or the second volume of "Dead Souls", supposedly, the height of N.V. Gogol's language in them and "Selected Passages ...", their relevance - it is pure ideology, and probabilism, meliorism, promoting ideologies: conservatism, liberalism, socialism, nationalism, religion and loyalty to the state, but not a science, not philosophy, philology and not meaningful sociological and ad hoc judgments to the point in the professions and

forms of writing of N.V. Gogol.

There aren't professionally formulated ideas in N. V. Gogol's works after 1840 though he speaks on all branches of knowledge and society. G. S. Skovoroda notes, that even sacred and prophets have the specialization. "The mad people try to merge and kidnap all qualities in common place to be both the town governor and the military leader, the theologian and the philosopher, both worldly and the monk... And after all and to the calendar not all talents are given" [Skovoroda 1973: vol. 2, 359]. That is Christ's lesson, the lesson of apostle Pavel and G. S. Skovoroda, V. G. Belinsky for N. V. Gogol, refusal of itself and language of the Satirist, the Ukrainian nature in the Russian nature what he also remembered, dying. But all ideologies in the XX century sputtered out, are empty as also the ideas supported by them as they are deprived just of common sense of the Russian people, its common sense and logic of forms of life in Eurasia are empty.

2) N. V. Gogol burned not only the second volume of "Dead souls", but it burned also manuscripts - G. S. Skovoroda's texts (possibly, and M. I. Kovalinsky's text about him) who also was familiar to him in judgments about fight and G. S. Skovoroda's feats, interpreted on feats in Russia, but in a trite form of feats of governor generals which really consist in theft of billions in the Russian history. N. V. Gogol scooped the philosophy and ideas from these texts, developing them in a great art form while it was faithful to truth, equality, justice and Christ's doctrine!

7. Concerning G. S. Skovoroda we will notice that the Russian history of philosophy and philosophy obviously suppress the size of this Russian-Ukrainian philosopher. In the Russian philosophy only this person has original ontology, gnoseology as the theory of common sense (the philosophy of common sense is inherent only to V. G. Belinsky), the theory of justice adequate to the modern theory of J. Rolz and complete philosophy, ethics and an esthetics, the theory of science, divinity and brilliant system of fables, the theory of pedagogics of non-interference, but not socialization, system of anthropology of Dead and Live souls, Christology!

As the original Russian-Ukrainian philosopher and the developer of the doctrine of Christ he is higher, than Vl. Solovyov and his followers - westerners (N. O. Lossky, S. L. Frank, E. Trubetskoy, etc.), conceding only to N. Vasilyev and L. Rutkovsky. All philosophy of Vl. Solovyova consists only in interpretation of the western ideas and, we will notice, at total absence of the theory of justice.

Future of G. S. Skovoroda and its secret – will of G. S. Skovoroda to the Russian people and the Ukrainian people consists in the theory of justice and unity of the Russian and Ukrainian ethnoses, unity of belief and justice (without what belief is angrily devilish), and in implementation of justice and unity of Russian and Ukrainian people. Any of these ideas of G. S. Skovoroda in the Russian history is not realized. Justice: "Unequal all equality" [Skovoroda 1973: vol. 1, 439]. Or inequalities are fair if provide freedom of all and growth of content of everybody who stays on the place in natural hierarchy. "The eternal truth of blissful nature offends nobody. It, doing an inequality, equal in all, in sharpness of my hearing contained feeling of eyes" [Skovoroda 1973: vol. 1, 95]. "Everything becomes on the most exact truth and equality, and this you will calm down" [Skovoroda 1973: vol.1, 96]. "And what is sillier as equal equality which fools into the world to enter in vain attempt? Where everything is sillier what is opposite to blissful nature?" [Skovoroda 1973: vol. 1, 439]. "But anything so isn't sweet, as the general for all a position". "It is happy who interfaced akin to himself a private position to the general. This is true life" [Skovoroda 1973: vol. 1, 93].

"To see that there is a similarity in soul and in that business for which it seeks as equality between the friend and the friend, and similarity between food and a stomach" [Skovoroda 1973: vol.1, 437]. "Similar flows to the similar. The God's kingdom and the truth His are in creatures His.

He doesn't offend anybody, pouring in the law of relationship" [Skovoroda 1973: vol. 1, 437]. "You see, the belief isn't shared from the truth, court, favor and bounties. What there is a truth?" [Skovoroda 1973: vol. 2, 335].

"What believed and didn't invest the belief in injustice, for them safety, and they - on a right way" (St. Koran, 6 Scot, 82 (82)). "Truly, the person is unfair, ungrateful" (St. Koran, 14 Abraham, 37)

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (Isaiah.10:1, 10:2)

"Every day when (Allah's) slaves wake up early in the morning, (from heavens) two angels surely go down and one of which speaks: "Oh Allah, compensate spending (his) means! - and another speaks: "Oh Allah, lead avaricious to death!" [Sakhikh al-Bukhari 2002: vol. 1, 21. 17. 675 (1442), page 321]. V. Rozanov: "Two angels sit at me on shoulders: the angel of laughter and an angel of tears. And their eternal altercation - my life" (At Troitskiy bridge) [Rozanov 1990: 62].

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed" (Isaiah 10:1)

"The world was catching me, but didn't catch" [Skovoroda 1973: vol. 2, 412].

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