

Lessons from the poem about the Grand Inquisitor.

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ABSTRACT In Dostoevsky's book "The Brothers Karamazov", the Grand Inquisitor clearly explained by what laws civilizations develop. Why, in some cases, situations arise when these laws are violated? How the idol of ideology could become its first enemy. What should be added to the questions of the "wise and dread spirit"?

Commander steps are evil and echoing.
I decided: as in old times –
Wouldn't I walk along the slabs? –
And the crowds shied away into the alleys,
When I pulled out a foot with a groan
And stones crumbled from me.

Vladimir Vysotsky "Monument"

CONTENTS

Just like in old good days.	1
The meaning of freedom.	2
Three questions of "scary and smart spirit."	3
First question. "Breads".	4
Second question. "Miracle, mystery and authority."	4
Third question. "Caesar's Sword."	5
Fourth question.	5

JUST LIKE IN OLD GOOD DAYS.

The fundamental laws of nature and the scientific method of research in physics are determined simply and naturally. Everything that happens in the Universe obeys laws that can be formulated, studied, refined and verified by experiments. Inferences and conclusions are made using the rules and principles of reasoning based on observable and measured empirical data. The basis for obtaining data are observations and experiments. To explain the observed facts, hypotheses are put forward and theories are built, on the basis of which, in turn, a model of the object under study is built. To formulate the development laws of society and civilization as a whole is much more difficult, since the object of study includes many subjective factors that cannot be "measured". At the same time in the history of mankind there are enough events to understand these principles.

First revolutionary transformation of human civilization was the transition from hunting and gathering to farming and cattle breeding – the Paleolithic age was replaced by the Neolithic age. A need of uniting people into communities and, ultimately, into states is completely unobvious, so what was a major role in the transition to Neolithic age and the emergence of states? What are the main principles for the development of civilizations?

Poem "The Great Inquisitor" by Ivan Karamazov from "The Brothers Karamazov" by Dostoevsky discusses the laws by which the world of people lives and develops. The monologue of the Grand Inquisitor is a real scientific seminar on the objective laws of social evolution. My article is devoted to the analysis of this lecture. As the Grand Inquisitor said, the very fact of formulating the development laws of society is a miracle.

If it were possible to imagine simply for the sake of argument that those three questions of the dread spirit had perished utterly from the books, and that we had to restore them and to invent them anew, and to do so had gathered together all the wise men of the earth—rulers, chief priests, learned men, philosophers, poets—and had set them the task to invent three questions, such as would not only fit the occasion, but express in three words, three human phrases, the whole future history of the world and of humanity—dost Thou believe that all the wisdom of the earth united could have invented anything in depth and force equal to the three questions which were actually put to Thee then by the wise and mighty spirit in the wilderness?¹

Dostoevsky cites the translation of Schiller's poem "Sehnsucht" ("Nostalgia"), taken by Vasily Zhukovsky as an epigraph to the second part of his poem "The Twelve Sleeping Maidens", "Vadim":

Believe what heart says.
No gages from heaven.

This poem is a free revision of the same name novel by the German writer H.-G. Spissa, the plot of which was significantly changed and russified. The quote urges you trust only your reason and common sense. Interesting, that Pushkin in his dedication to "Eugene Onegin" calls his novel, which has elements of revelation, "a gage of friendship." The main

¹Here and below translation of "The Brothers Karamazov" by Constance Garnett (1861–1946).

theme of “The Twelve Sleeping Maidens” is traditional for German literature story of Faust – the conclusion of an agreement with the devil. The action takes place during the time of Kievan Rus. The Gromoboy (Stormbreaker) curses his sad fate, the impoverished and homeless life which he is ready to end. The devil Asmodeus appears in the form of a terrible old man and offers him wealth and fun, demanding to sell his soul. Gromoboy agrees. He lives a period measured out to him with luck and prosperity. He has twelve daughters. When the day of reckoning arrives, the Gromoboy, who does not want to go to hell, concludes a new contract with the devil, promising to sell him in addition the souls of his daughters. The repentant Gromoboy now leads a righteous life and when the hour of reckoning comes, an angel softens his fate. Until a brave hero with good soul will not be inflamed with love for one of the virgins and will not come to take a spell from her and the sisters, they will sleep soundly, and their father’s soul is sentenced to languish in an outcast grave, awaiting atonement.

In the second part of “The Twelve Sleeping Maidens”, a handsome young man of Novgorod, Vadim in a dream, sees a virgin which is hidden by a veil, and a fragrant wreath lies on her forehead. Vadim mounts his horse and rides towards the south to find this beautiful girl. Pushkin has a poem “Vadim”, dedicated to the same topic.

In the midst of thousands enemies of the Christian faith burned at the stake, during the darkest Middle Ages appears Jesus or someone very similar to him, not “as lightning flashing from east to west.”² but as he walked among men for three years fifteen centuries ago in old good times. He makes several healings, including traditional resurrection of a girl: “Talitha Kumi” – “and the maiden arises”³. At this time, Cardinal the Great Inquisitor passes across the square. He was not “in his gorgeous cardinal’s robes, as he was the day before, when he was burning the enemies of the Roman Church — at this moment he is wearing his coarse, old, monk’s cassock.” Seeing how Jesus resurrected the girl, he orders the “sacred” guard to arrest and imprison him “in a cramped and gloomy vaulted prison in the ancient building of the holy court.” At the same time, the crowd “instantly bows down to the earth, like one man, before the old Inquisitor. He blesses the people in silence and passes on.” After holding Jesus for a day in prison, the inquisitor comes to him and gives a lecture in which he proves that if anyone deserved to be burned at the stake first, it is Jesus himself.

Don’t answer, be silent. What canst Thou say, indeed? I know too well what Thou wouldst say. And Thou hast no right to add anything to what Thou hadst said of old. Why, then, art Thou come to hinder us? For Thou hast come to hinder us, and Thou knowest that. But dost Thou know what will be to-morrow? I know not who Thou art and care not to know whether it is Thou or only a semblance of Him, but to-morrow I shall condemn Thee and burn Thee at the stake as the worst of heretics. And the very people who have to-day kissed Thy feet, to-morrow at the faintest sign from me will rush to

heap up the embers of Thy fire. Knowest Thou that?

According to the Grand Inquisitor, if his interlocutor adds anything to what he has already said and proclaims at least one secret from the world from which he came, the new word will appear as a miracle and will take away “freedom” from people.

THE MEANING OF FREEDOM.

The concept of “freedom,” as understood by the Grand Inquisitor and how his interlocutor understands it, are fundamentally different. Jesus of Dostoevsky is quite peculiar and not quite traditional. In one of his letters, the writer remarks:

If someone had proved to me that Christ is outside the truth, and it would really be that the truth is outside of Christ, I would rather like to stay with Christ than with truth⁴.

Freedom according to Jesus of Dostoevsky is a pure expression of will in accordance with the aspirations and demands of your soul, regardless what money, ruling ideology or the state require. Freedom according to the Grand Inquisitor implies the absence of need to make a choice in favor of some kind of faith, religion or opinion. So, a prisoner sometime can feel freer than one who needs to constantly think about money, go shopping, work, take care of a family. There are people who prefer the prison to life in freedom, because in the prison “they will give you everything, they will sing you everything – be diligent”⁵. Those who are not tormented by questions such as “to be or not to be” and have fully believed in the Inquisitor’s church, are quite sure that they are free, and at the same time, as the cardinal explained, they brought their freedom and laid it obediently at his feet. A person who does not think about anything is absolutely happy. No brain – no pain.

According to the Grand Inquisitor freedom is similar to the dream of Pushkin’s the Miserly Knight and Arkady from “the Raw Youth” – peace and tranquility. Freedom according to Jesus of Dostoevsky resembles a picture from Lermontov’s poem “The Sail”. This has a distant relation to the gospel Jesus, but nobody knows what historical Jesus was.

Alas, — not happiness he desires,
And nor from happiness he runs!

Below — a bright stream of azure,
Above — a golden beam of sun,
But he, rebellious, asks for tempests
As if the tempests give a rest!

The desire for freedom and the death of Jesus can be compared with the death of Mtsyri from the poem of Lermontov. Jesus at Dostoevsky, listening to the Inquisitor, does not utter a single word. Black monk, who came to Mtsyri, also does not

²Matt. 24:27, Luke 17:24

³Mark 5:40–42, Luke 8:52–55, Matt. 9: 23-25

⁴Dostoevsky F.M. Letters. 39. N. D. Fonvizina. The end of January - the 20th of February 1854. Omsk // F.M. Dostoevsky. Collected works in 15 volumes. St. Petersburg: Nauka, 1996. V. 15. S. 95-98.

⁵Vladimir Vysotsky “We’ll save the guy ...”

utter a single word. Young boy explains his understanding of freedom this way:

I knew only thoughts of power,
One – but fiery passion:
She, like a worm, lived in me,
Gnawed soul and burned.
She called my dreams
From cells of stuffy and prayers
In that wonderful world of worries and battles,
Where the rocks hide in the clouds,
Where people are free, like eagles.
I have this passion in the darkness of the night
Fed with tears and longing;

In a play by Bertold Brecht, Galileo in his monologue, voiced by Vladimir Vysotsky, describes the freedom of science:

Science disseminates knowledge gained through doubts. Gaining knowledge of everything and for all, it seeks to make all doubters. But rulers plunge the majority of the population into a sparkling fog of superstitions and old words. The fog that hides the dark affairs of those in power. Our new art of doubt has fascinated thousands of people. They pulled out a telescope from our hands and directed it at their oppressors. And these mercenary rapists, eagerly appropriating the fruits of scientific work, suddenly felt the cold probing look of science on themselves.

Ivan Karamazov quotes Tyutchev's poems:

Depressed godfather
All of you, dear land,
In a slavish form the king of heaven
Came out blessing.

In the context of the poem of Ivan Karamazov, these verses can be understood as follows: the “king of heaven” is a slave in the hands of religion. Regardless of whether a god exists or not and what is he, the concept of “god” in religion is the main mechanism of power. Being dead, the statue of the commander is only able to silently accept the sighs of Donna Anna and is completely harmless. Monument of the “king of heaven” is forbidden to show signs of life. This explained by the Grand Inquisitor:

... we say that we are obedient and dominate in your name. We will deceive them again, for we will not let you in.

The events of the poem take place on a dark, hot and “lifeless” Seville night, when the air “smells of laurel and lemon.” This is a modified quote from the tragedy of Pushkin’s “The Stone Guest”:

Come – open the balcony. How quiet the sky is;
Immovable warm air – night lemon
And laurel smells ...

The confrontation of Jesus and the Grand Inquisitor similar to the battle of Don Guan and the Statue of Commander,

which is impossible to defeat. If Jesus calls the Inquisitor for contest, he will inevitably be burned at the stake. But situation can be understood in another way. The cardinal’s idol is gospel’s Jesus: living person transformed into a statue. And now, if a dead monument shows signs of life – an idol will walk around the streets as it was in old good times, then this will lead to a complete collapse of ideology. Vladimir Vysotsky, who played in Schweizer’s “The Little Tragedies” by Don Guan, wrote the poem “Monument”. Sometimes Vysotsky read it like poetry, sometimes he played along on his guitar. The main character himself is chained into the monument, and he does not want to be in such a lifeless form at all. When myths come to life it is always fatal for idols and teachings for which these idols were created:

Commander steps are evil and walk.
I decided: as in old good times –
Wouldn’t I walk along the slabs? –
And the crowds shied away into the alleys,
When I pulled out a foot with a groan
And stones crumbled from me.

I banked – a goal, ugly, –
But falling – got out of the skin,
Reached the iron hook, –
And, when it already crashed to the ground,
Of the torn horns, however,
I croaked like: “Alive!”

So, how long is the “king of heaven” should stay “in a slave form”?

THREE QUESTIONS OF “SCARY AND SMART SPIRIT.”

The Grand Inquisitor cites the gospel example of the temptations of Jesus by the devil⁶. “The wise and dread spirit, the spirit of self-destruction and non-existence,” speaking to Jesus, suggested him to use three mechanisms by which he could control the people, but Jesus rejected these temptations. These questions included “bread,” “miracle,” and “Caesar’s sword.” It is necessary to make a clause: Christian writings cite many miracles performed by Jesus to confirm his divine status, for example, the miracle of “Feeding the multitude”:

He took five loaves of bread and two fish and looked up to heaven, blessed them, broke them, and gave them to his disciples to distribute to the people. And they all ate and were filled; and the pieces that remained of them were gathered twelve baskets⁷.

By the way, this is the only miracle (other than resurrection) that is present in all four Gospel books of the New Testament. It can be assumed that the “miracles of Jesus” in the context of poem by Ivan Karamazov belong to the activities of those to whom Jesus “fortunately, leaving” transferred his work, since they violate his refusal to use “miracles” and “breads”.

⁶Matt. 4:1-11, Luke 4:1-13

⁷Matt. 14:13-21, Mk. 6:31-44, Luke 9:10-17 and John 6:5-15

From those questions alone, from the miracle of their statement, we can see that we have here to do not with the fleeting human intelligence, but with the absolute and eternal. For in those three questions the whole subsequent history of mankind is, as it were, brought together into one whole, and foretold, and in them are united all the unsolved historical contradictions of human nature. At the time it could not be so clear, since the future was unknown; but now that fifteen hundred years have passed, we see that everything in those three questions was so justly divined and foretold, and has been so truly fulfilled, that nothing can be added to them or taken from them.

The logic of the poem “The Grand Inquisitor” and the whole book “The Brothers Karamazov” adds another question that violates the principles of “scary and smart spirit”, but more on that below.

First question. “Breads”.

The Grand Inquisitor invites the interlocutor to answer whether he was right by refusing the proposed temptations. Indeed – was it possible, in principle, to create a world religion without using the three main human psyche mechanisms? The first, “Breads” is the analogue of “the least action principle” in physics. People are only able to believe in indisputable ideas, so indisputable that *all people at once* agree to universal admiration for them, and necessarily all together – in order not to suffer from guesses, do not ask yourself questions and never doubt.

Thou wouldst go into the world, and art going with empty hands, with some promise of freedom which men in their simplicity and their natural unruliness cannot even understand, which they fear and dread—for nothing has ever been more insupportable for a man and a human society than freedom. But seest Thou these stones in this parched and barren wilderness? Turn them into bread, and mankind will run after Thee like a flock of sheep, grateful and obedient, though for ever trembling, lest Thou withdraw Thy hand and deny them Thy bread.

The words of the Grand Inquisitor from a book written in 1879 can be considered quite prophetic about emergence of communist ideology and communist states of the twentieth century:

Dost Thou know that the ages will pass, and humanity will proclaim by the lips of their sages that there is no crime, and therefore no sin; there is only hunger? “Feed men, and then ask of them virtue!” that’s what they’ll write on the banner, which they will raise against Thee, and with which they will destroy Thy temple. Where Thy temple stood will rise a new building; the terrible tower of Babel will be built again, and though, like the one of old, it will not be finished.

Sweet lie are far preferable to gross reality. The state of “complete confidence and tranquility” has the greatest entropy and is most energetically beneficial, and therefore, obeys the “law of breads.” After disappointment in communism, com-

pletely different times will come.

... They will seek us again, hidden underground in the catacombs, for we shall be again persecuted and tortured. They will find us and cry to us, “Feed us, for those who have promised us fire from heaven haven’t given it!” And then we shall finish building their tower, for he finishes the building who feeds them. And we alone shall feed them in Thy name, declaring falsely that it is in Thy name. Oh, never, never can they feed themselves without us! No science will give them bread so long as they remain free. In the end they will lay their freedom at our feet, and say to us, “Make us your slaves, but feed us.”

Second question. “Miracle, mystery and authority.”

The second “temptation” mentioned by the Grand Inquisitor is the role of miracles, mystery, and authoritarianism in establishing ideological or ethical systems.

Oh, Thou didst know that Thy deed would be recorded in books, would be handed down to remote times and the utmost ends of the earth, and Thou didst hope that man, following Thee, would cling to God and not ask for a miracle. But Thou didst not know that when man rejects miracle he rejects God too; for man seeks not so much God as the miraculous. And as man cannot bear to be without the miraculous, he will create new miracles of his own for himself, and will worship deeds of sorcery and witchcraft, though he might be a hundred times over a rebel, heretic and infidel.

Mystery attracts, creates an aura of something extraordinary, supernatural, and therefore having an additional basis of legitimacy. If a natural phenomenon cannot be explained, then it can be declared a god’s property. One of the most impressive natural phenomena – Thunderstorm and Lightning has always been associated with gods. Indra travels across the sky in a chariot with fire and flame. Similar properties were possessed by Greek Zeus and Slavic Perun. In Russian folk pseudo-Christianity, Perun was transformed into the Prophet Elijah, who, repeating the deeds of Indra, rushed through the sky in his heavenly chariot, carrying thunder and lightning. Adherence to the ideas of Earth’s rotation around the Sun and Earth sphericity led to the burning of great number “evil heretics.” Defending scientific advances, they opposed areas qualifying in religion as the “Secret.” Science does not has secrets, it has only unsolved problems. What would happen to Christianity without the miracle of “Jesus resurrection”?

But then the beast will crawl to us and lick our feet and spatter them with tears of blood⁸. And we shall sit upon the beast and raise the cup, and on it will be written, “Mystery.” But then, and only then, the reign of peace and happiness will come for men. Thou art proud of Thine elect, but Thou hast only the elect, while we give rest to all.

Here is a reference to the monologue of Pushkin’s “The Miserly Knight”:

⁸Rev. 13, Rev. 17:3-17

I need but whistle low—and, bowing, scraping,
 Blood-spattered villainy itself will crawl
 To lick my hand and look into my eyes
 To read therein the sign of my desire.⁹

Miracles are those phenomena that violate or look like a violation of the known laws of nature. If a “miracle” happened a long time ago, then there is very little trust in it, however, for example, DNA replication, protein synthesis or transport in cells are, by definition, “miracles”, since they violate all known laws of nature – ordinary molecules behave like alive organisms. In the framework of materialism, it is believed that miracles cannot exist in principle, and any phenomenon should sooner or later find its explanation in science. It may, however, turn out that while explaining some phenomena, the idea of the world will be expanded in such a way that its “material” part will become only one of the components. When explaining the movement of images on a computer monitor, sooner or later it will be necessary to recognize the existence of a system unit. The need for miracles is often associated with the need to justify any ideology. So the “miraculous icon” is an indispensable companion of Christianity.

To study phenomena classified as miracles, it would be necessary first of all to weed out those that directly or indirectly protect someone, but if the miracle does not work for anyone, but lives on its own, such phenomena are usually ignored by society. As an example, one can consider crop circles regularly emerging in the fields. Some images appear only after the field is mowed – when there are areas with green, not dried, corn or wheat, which stand out against the general yellow background. This in no way can be explained by the fact that “someone began to walk in the field and move the wheat”¹⁰. In the article “[Virus of an immune upgrade HIV++](#). The hypothesis of existence,” I described a series of drawings that appeared in England, 2000-2002, which I associate with the presentation to people of a virus that can defeat a number of incurable diseases.

Another mechanism governing society is authoritarianism, when an idea or opinion has a weight that depends on the social status of the person who expressed it. If someone tried to criticize Lenin or Stalin during the time of repression, then the Gulag and execution would inevitably await him. But, a real person is not as ideal as required for an “eternal” ideology. Religions are highly stable, since mythological characters, fundamentally incapable of showing signs of life. However, in a poem by Ivan Karamazov, a situation is drawn where the one who is considered the center of religion, walked around the streets alive, and even resurrected a girl... Of course, the Grand Inquisitor has no choice but to burn the villain.

Third question. “Caesar’s Sword.”

The third temptation that the Grand Inquisitor comments is the power of state, or “Caesar’s Sword.” This is the mechanism that governs many things on earth. Everyone aspires to

power or to expand the field of their “vital interests”. Even an office worker dreams of not only raising salaries, but also of gaining the opportunity to rule over people... as, say, the head of a department. Any state is built on this principle. If no one wanted power, it would be impossible to build any state. In the history of formation and development of Christianity, its adoption by the Roman Empire was absolutely decisive. The authority of religious doctrine increases significantly if it enjoys the support of secular authorities. The existence of a “state ideology” leads to the emergence of fighters for human rights and, accordingly, “prisoners of conscience” and “enemies of the people.” In a theocratic society, ideology uses the police, courts, and prisons to assert its will. The Grand Inquisitor comments on this in his sermon:

But Thou mightest have taken even then the sword of Cæsar. Why didst Thou reject that last gift? Hadst Thou accepted that last counsel of the mighty spirit, Thou wouldst have accomplished all that man seeks on earth—that is, some one to worship, some one to keep his conscience, and some means of uniting all in one unanimous and harmonious ant-heap, for the craving for universal unity is the third and last anguish of men. Mankind as a whole has always striven to organize a universal state. There have been many great nations with great histories, but the more highly they were developed the more unhappy they were, for they felt more acutely than other people the craving for world-wide union. The great conquerors, Timours and Ghenghis-Khans, whirled like hurricanes over the face of the earth striving to subdue its people, and they too were but the unconscious expression of the same craving for universal unity. Hadst Thou taken the world and Cæsar’s purple, Thou wouldst have founded the universal state and have given universal peace. For who can rule men if not he who holds their conscience and their bread in his hands?.

Can Jesus be imagined using the police, courts, and prisons to establish his truth?

FOURTH QUESTION.

At the end of his monologue, the inquisitor for all that releases his interlocutor, who resembles Jesus, “into the dark alleys of the town” This is a reference to Pushkin’s poem “Remembrance”, beginning with the lines:

When a noisy day falls silent for a mortal,
 And on the mute hailstones hail
 Translucent will pour the night shadow
 And sleep, daytime labor reward ...

Unlike the “nemyie”, that is, the silent “stogna” of Pushkin, Dostoevsky has the “temnyie stogna”, which is related to the “dark centuries of the Middle Ages.” The author of “Memories” speaks of his life with contempt, he is tormented by remorse. He trembles, curses, bitterly complains, bitterly sheds tears, however, with all this, *does not wash away sad words*. And there are reasons for this. If the goal is to create a Christian civilization, then it is impossible to avoid using the means mentioned by the cardinal. The common nature of people

⁹Translated by James E. Falen

¹⁰P.P. Ershov “The Little Humpbacked Horse”.

could not adopt any other method. The creator of religion had to, like Goethe's Faust or Gromoboy from the "Twelve Sleeping Maidens" by Zhukovsky, conclude an agreement with the "scary and smart spirit, the spirit of self-destruction and nonexistence", that is, actually Mephistopheles, in order to temporarily look like Melmoth the Wanderer from the book of Charles Matyurin.

In the Church Slavonic translation of the New Testament, the word "stogny" appears in Jesus' parable "On the Wedding Feast" from chapter 14 of the Gospel of Luke. A man (or god) called the "chosen ones" to the wedding of his son, but the "chosen ones" refused to come. Then the "master of the house" told his slave to go out to a wide area and streets (stogny) and bring to him at the feast all who came across him, including the poor, maimed, lame and blind. Hence the famous winged expression "many called, but few chosen."

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind¹¹.

This is what the Grand Inquisitor spoke of. A product that is viable to develop into a world religious system should be designed for the acceptance by broad masses of the people, and not only "the chosen ones." Early Christianity gained its initial distribution not in the halls of ancient academies, not in the Jerusalem temple, not in synagogues and not at Caesar's court. The ideas of Christianity were supported by people in the streets and squares, that is, on the "stogna". But, the principles by which the doctrine is built that turns a living person into a god, turns reality into the main enemy of religion. So, deified Lenin become the destroyer of communism in Russia when as a result of the "Glasnost", laid bare all of his by no means ideal human sides.

Know that I fear Thee not. Know that I too have been in the wilderness, I too have lived on roots and locusts, I too prized the freedom with which Thou hast blessed men, and I too was striving to stand among Thy elect, among the strong and powerful, thirsting "to make up the number"¹². But I awakened and would not serve madness. I turned back and joined the ranks of those who have corrected Thy work. I left the proud and went back to the humble, for the happiness of the humble. What I say to Thee will come to pass, and our dominion will be built up. I repeat, to-morrow Thou shalt see that obedient flock who at a sign from me will hasten to heap up the hot cinders about the pile on which I shall burn Thee for coming to hinder us. For if any one has ever deserved our fires, it is Thou. To-morrow I shall burn Thee.

At the end of the monologue, the Grand Inquisitor wants to hear some kind of answer from his interlocutor, but instead Jesus "silently approaches the old man and quietly kisses him on his bloodless ninety-year-old mouth". This strange kiss can be understood in different ways. On the one hand, it re-

sembles the "kiss of Judah"¹³. Indeed, if those who corrected him found it possible to act on behalf of Jesus, selling him for "bread", "miracle" and "Caesar's sword", then there is a full moral right to sell on occasion this "Church of the Antichrist" for thirty pieces of silver. But, the poem is located in the book of Dostoevsky "The Brothers Karamazov", so the kiss of Jesus should mean the same thing as the bow of the elder Zosima to Dmitry Karamazov in the chapter "Why Is Such A Man Alive?".

I seemed to see something terrible yesterday ... as though his whole future were expressed in his eyes. A look came into his eyes — so that I was instantly horror-stricken at what that man is preparing for himself. Once or twice in my life I've seen such a look in a man's face ... reflecting as it were his future fate, and that fate, alas, came to pass. I sent you to him, Alexey, for I thought your brotherly face would help him. But everything and all our fates are from the Lord. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"¹⁴. Remember that.

The poem of Ivan Karamazov appears in the *fifth book* of Dostoevsky's "pentateuch" "The Brothers Karamazov", in the *fifth part* of the book, in the *fifth paragraph*. As I showed in the book "[Beyond Pushkin](#)" and in the article "[Little tragedies of Pushkin, as a plan diagram of Dostoevsky's main books](#)" "[Number 5](#)" can be associated with violations of the laws of the material world, as a living being's declaration of freedom and independence. This is the fourth question that can be added to the laws of the "scary and smart spirit." Ivan Kalita's conclusion of an agreement with the Mongol-Tatars in the XIV century led to the actual creation and significant strengthening of city of Moscow and the Moscow state followed by the Great Silence. But the only logical conclusion of this action could be eventually only the Kulikovo battle¹⁵. The Grand Inquisitor explained that creation of Christian church was accompanied by agreement with the devil and all the temptations rejected by Jesus were accepted, so the Inquisitor must inevitably end as sadly as Melmot the Wanderer by Charles Matyurin. Having kissed the Great Inquisitor, Jesus of Dostoevsky bowed to his future great sufferings.

¹³Matt. 26:47–50, Mark 14:43–45

¹⁴John 12:24

¹⁵See for example Shabuldo F. M. "Lands of Southwest Russia as part of the Grand Duchy of Lithuania."

¹¹Lk. 14:21

¹²Rev. 6:9-11