

Chapter 1 : Full text of " Years Together"

Two Hundred Years Together (Russian: *Двадцать лет вместе, Двадцать лет вместе, Dvesti let vmeste*) is a two-volume historical essay by Aleksandr calendrieldelascience.com was written as a comprehensive history of Jews in the Russian Empire, the Soviet Union and modern Russia between the years and , especially with regard to government attitudes toward Jews.

Doing so has often served as a way into events and into human psychology, but the question has elicited heated passion. But mostly what we find are one-sided reproaches. On the one hand are accusations of Russian guilt, even of ancient Russian depravity, with respect to the Jews—these claims can be found in abundance. On the other hand, Russians who have written about this mutual problem have done so for the most part vehemently, with bias, and with no desire to see what might be tallied to the credit of the other party. There are many, especially among Russian Jews—many more than among ethnic Russians. However, for all the brilliant array of minds and pens, there has not appeared, to date, a representation or elucidation of our mutual history that could be met with mutual understanding. Still, we must learn not to stretch the taut threads of this interwoven history to the tearing point. I would be happy not to try my energies again on so sensitive a problem. But I believe that this history—the attempt to comprehend it—should not remain "forbidden. To write about it means to hear new voices and convey them to the reader. In this work, Jewish voices will be heard more abundantly than Russian ones. On both sides you experience every possible, impossible, and still developing reproach and accusation. Like every other people, like all of us, the Jewish people is both an active subject of history and its suffering object; and it has often fulfilled, sometimes quite unconsciously, major tasks imposed on it by history. After all, what happens to any people in the course of history is defined, not simply by that people itself, but also by the peoples who surround it. The excessive vehemence of the two sides in this matter is humiliating for both. Though no earthly question can be unsuitable for thoughtful discussion, popular memory has, alas, accumulated many reciprocal offenses. Still, if we remain silent about events, then how will we heal the memory? Until popular opinion has found lucid expression, it will remain an indistinct or worse, a threatening hum. We cannot turn our backs on the last two centuries. And the planet has grown so small that in any sector we are again neighbors. I postponed writing this book for a long while and would be pleased not to assume the burden; but my time in life is growing limited, and I have had to take it on. I cannot call for an accord based on unjust witness to the past. I call on both parties, Russian and Jewish, to engage each other with tolerant mutual understanding [End Page] and in recognition that each has its share of sin. Though it would be so much easier to turn aside and say: Well, it was not our fault I am sincerely trying

Chapter 2 : // - Two Hundred Years Together

*Two Hundred Years Together: Part One [A. I. Solzhenitsyn] on calendrierdelascience.com *FREE* shipping on qualifying offers. Historical work, describing the history of the Jewish people in the Russian state. Part One is covers the end of the XVIII century to the revolutionary events of*

Collective complicity[edit] Galassi , the text I have written does not claim that there is collective Jewish complicity in the crimes of communism. As Solzhenitsyn has been accused of such ideas, however, the incident has to be explained, whether we like the things he has been accused of or not, and whether we agree with the accusations or not. Deleting the discussion is a shabby way of silencing unwelcome topics. In case you have objections to the account you are welcome to edit it. Wikipedia policy prescribes rephrasing and correction rather than removing information without further ado. This should be all the more obvious when undoing my edit includes removing things that I cannot imagine that you disapprove of. Extraordinary Jewish achievements in the second world war not only needs to be sourced, there should be evidence that Solzhenitsyn had seen these, as he in this case only reports his own experience. Again, let me remind you about rephrasing, rather than simply undoing an edit. Now, even spelling corrections have been reverted. Every marginal pseudoscientist has published something on the subject. I presume you are familiar with Shafarevich, Kozhinov, Platonov, Klimov etc. Jewish wartime achievements are sourced. Your slanderous inference S. We are dealing with a taboo. There are some who defy the taboo, but it does not make it less real. Just consider the reactions to their writings. Your own formulations tell something, too. Richard Pipes notes that Jewish historians have downplayed Jewish overrepresentation among revolutionaries and claims the record had to be set straight by Erich Haberer in *Jews and Revolution in Nineteenth Century Russia*. The Guardian article, referred in the text, makes no secret of the taboo. There is not sufficient sources to gainsay witness about Jewish cowardice but I hope you can provide them , let alone claiming that he ignored them. Solzhenitsyn talks about his own experience; that is by definition witness. I have no wish to slander Jews, but neither do I want to see insinuations that Solzhenitsyn was occupied with slandering, unless there is very good evidence for such a judgement. Others may have been witnesses to more heroic achievements by Jews. Rephrasing was not done, your statement to the contrary notwithstanding. Misspellings had been reintroduced. This is not the kind of material that is suited for an encyclopedia. Maybe you should start doubting the quality of a source that says *Two Hundred Years Together* "is destined to take the place of honor in the canon of russophone antisemitica" - although a leading Jewish historian says it absolves the author from the taint of antisemitism; indeed, Mr. Pipes suspects that the book was written partly in order to rid the author of the reputation for antisemitism. As for Jewish wartime accomplishments, I have clarified that S. I simply want to do justice to this. I welcome other accounts. It says Jews were made "heroes of the Soviet Union" less frequently than Russians, but more frequently than Ukrainians and Belorussians. The number of Jews who perished depends on other factors besides their military merits, not least that Germans killed Jewish POWs. As to decorations, that is precisely what article says, Jews have the 2nd highest place among the decorated for bravery. He is faultless as a scholar Lute88 talk Criticism of sources is something different. His bias may lead him to judgements he would not otherwise make. I know little about Jewish military achievements, neither do I care about the issue. If Jews were better soldiers than S. He may have had insufficient knowledge of overall Jewish achievements. To prove his bad faith, we need more than the information that they produced more Heros of the Soviet Union than other minorities a very limited number got he title. Are you literate in Russian? Wiki is not a forum. We report facts, cited and quoted. We report what he said regardless of what we think he meant. Go on a Russian search engine Yandex and look up Jewish battle decoratees and the surrounding statistics, as well as political implications tghereof. It is a huge issue. No, I used a web-engine translation for the document discussed above. The quality of such translations are poor, but they may be useful to a certain extent, nontheless. A person is presumed innocent until he is proved guilty. Attempting to uphold this principle is a proper vindication that should be encouraged. The problem with the section about Jewish battle behavior is that it claims S. Such awareness has to be documented, if the claim is made. But I encourage you,

and others who know Russian well enough or have access to material in other languages , to create an article about Jewish military achievements. Other changes have been explained. As you stated you are not literate in Russian- therefore you cannot have an informed opinion on any of these issues. No such evidence has been presented. You have confirmed that the document in question said what my web-engine translation rendered. That should make me qualified to judge its relevance. You seem to have introduced a new policy for Wikipedia: If this is what you mean, you should discuss it and, if others agree, introduce it, on a relevant metapage. There are, however, other means of forming an informed opinion on these issues. More important is the availability of other sources in English, as well as in other languages I know. And your aggressive and disruptive reversions do not show good faith. I have supported my views with sources and arguments, which you have yet to answer. My edits are irenic and constructive - traits that are harder to detect in yours. Wikipedia is built by discussion and willingness to listen, not by arrogant dismissals. Please, make an effort at reaching agreement. The emerging pattern does NOT show good faith. If my explanations are incomplete, please give details. I still wait for answers to my objections. Do you realize that YOUR behavior may seem suspect? I try to have patience, but I expect you to show a willingness to discuss. You also had better consider WP: When Reznik attributes to S. And we use sources in all languages available. Your edits show an antisemitic agenda. Graham Colm Talk Exactly what I needed, since I was quite offended by the comment above. Galassi, your knowledge of Russian is valuable and adds to the quality of the article. Your eagerness to fight antisemitism is honorable. The problem is just that you are off target. I do, however, understand your suspicion, as my contributions might be motivated by antisemitism. But is it not evident that I can have totally different motives instead? We avoid POV sources on wp. When two sources make opposite claims and one claim suits their shared bias and the other is inconsistent with it, the latter is more credible. If you accuse me of halftruths, you have to specify the accusation. I have explained my edits and expect you to consider my arguments, rather than questioning my motives. I merely report scholarly criticism of AS. At the same time you are engaged in NNPOV overeager whitewashing of the subject, and by doing so you perpetuate the canards that are present in thw " Years". WP, however, does not work that way. Only text reflecting consensus is accepted, and consensus is reached by discussion. I have repeatedly tried to make you answer my arguments, but to no avail. I cannot understand your dogmatism. I am afraid I have to give up my hope that you would engage in constructive discussion - but it is not too late for you to change your attitude. If you think you are on target with your accusation of antisemitism, the least I can expect is an explanation. Unwarranted accusations are called slander. Unsubstantiated accusations of whitewashing is of no use. Reporting scholarly criticism is fine.

Chapter 3 : Two Hundred Years Together - Infogalactic: the planetary knowledge core

Years Together Russo-Jewish History. 2 Volume 1 - The Jews before the Revolution: Ch. 17 Emigration between the two World Wars Ch. 18 In the s Ch.

Chapter 1, To End of 18th Century, first installment see contents. However, for a few pages we want to remember the older epochs. If one follows the presentation of J. Bruzкус, respected Jewish author of the mid 20th century, a certain part of the Jews from Persia moved across the Derbent Pass to the lower Volga where Atil [west coast of Caspian on Volga delta], the capital city of the Khazarian Khanate rose up starting AD. The tribal princes of the Turkish Khazars, at the time still idol-worshippers, did not want to accept either the Muslim faith " lest they should be subordinated to the caliph of Baghdad " nor to Christianity " lest they come under vassalage to the Byzantine emperor; and so the clan went over to the Jewish faith in Later a Jewish settlement sustained itself without break under the Goths and Huns in the Crimea; especially Kaffa Feodosia remained Jewish. The Kiev Rus already ruled the entire Volga region including Atil in , and Russian ships appeared at Samander [south of Atil on the west coast of the Caspian]. Descendents of the Khazars were the Kumyks in the Caucasus. In the Crimea, on the other hand, they combined with the Polovtsy [nomadic Turkish branch from central Asia, in the northern Black Sea area and the Caucasus since the 10th century; called Cuman by western historians; see second map, below] to form the Crimean Tatars. But the Karaim [a Jewish sect that does not follow the Talmud] and Jewish residents of the Crimean did not go over to the Muslim Faith. The Khazars were finally conquered [much later] by Tamerlane [or Timur, the 14th century conqueror]. A few researchers however hypothesize exact proof is absent that the Hebrews had wandered to some extent through the south Russian region in west and northwest direction. Bruzкус also leans to this perspective. Another opinion suggests it is the remnant of the Ten Lost Tribes of Israel. This migration presumably ended after the conquest of Tmutarakans [eastern shore of the Kerch straits, overlooking the eastern end of the Crimean Peninsula; the eastern flank of the old Bosporan Kingdom] by the Polovtsy. Then in Jews taken captive in the Crimea were brought there; in Kosaren from Atil and Samander, in from Cherson and in from Tmutarakan. In Kiev western Jews also emerged.: At the end of the 10th century, in the time when Prince Vladimir [Vladimir I. Svyatoslavich , the Saint, Grand Prince of Kiev] was choosing a new faith for the Russians, there were not a few Jews in Kiev, and among them were found educated men that suggested taking on the Jewish faith. The choice fell out otherwise than it had hears earlier in the Khazar Kingdom. Karamsin [, Russian historian] relates it like this: Christianity and Judaism being side-by-side in Kiev inevitably led to the learned zealously contrasting them. For the Russian neophytes of that time, the Jews were interesting, especially in connection to their religious presentation, and even in Kiev there were opportunities for contact with them. The interest was greater than later in the 18th century, when they again were physically close. Then, for more than a century, the Jews took part in the expanded commerce of Kiev. Karamsin therein appeals to the Chronicles and an extrapolation by Basil Tatistcheff [; student of Peter the Great, first Russian historian]. In Tatistcheff we find moreover: Many of them, who had gathered in their synagogue seeking protection, defended themselves, as well as they could, and redeemed time until Vladimir would arrive. They had also brought many over to their faith. Pokrovski, the Kiev Pogrom of had social and not national character. Hence I will without delay call the princes to assemble, to give counsel. In any case the information on the Jews in the time of the Suzdal Rus is scanty, as their numbers were obviously small. Here, the religious basis of this hostility and exclusion is made clear. On this basis, the Jews were not permitted to settle in the Muscovy Rus. The invasion of the Tatars portended the end of the lively commerce of the Kiev Rus, and many Jews apparently went to Poland. Also the Jewish colonization into Volhynia and Galicia continued, where they had scarcely suffered from the Tatar invasion. On account of the special rights, which were also granted the Jews in other possessions of the Tatars, envy was stirred up in the town residents against the Kiev Jews. The residents of Vladimir, Suzdal, and Rostov finally lost their patience and rose up together at the pealing of the Bells against these usurers; a few were killed and the rest chased off. I am researching the Russian original.

Chapter 4 : Lydia Chukovskaya -- Interview with Solzhentisyn about " Years Together"

A History of the Russians and the Jews.

An important literary-historiographical event: *New and Essential Writings*, which was edited by Edward E. Mahoney, with the active cooperation of Solzhenitsyn and his family. The first volume, released in Russia in , was published in a French translation in France in February , and the second volume a year later. Here are some brief excerpts from the excerpts of *Two Hundred Years Together*: Through a half-century of work on the history of the Russian Revolution, I repeatedly came face to face with the question of Russian-Jewish interrelations. I never lost hope that there would come, before me, a writer who might illumine for us all this searing wedge, generously and equitably. Does Solzhenitsyn speak English? He gave his famous Harvard address of in Russian. I would be glad not to test my strength in such a thorny thicket, but I believe that this history, and attempts to study it, must not remain "forbidden. Yet what leads me through this narrative of the two-hundred-year-long cohabitation of the Russian and Jewish peoples is the quest for all points of common understanding and all possible paths into the future, cleansed from the acrimony of the past. The Jewish people -- like all other people and like all persons -- is both an active subject of history and its anguished object. Furthermore, Jews often carried out, perhaps unconsciously, major tasks allotted them by History. There cannot be a question upon earth that is unsuited for contemplative discourse among people. To converse broadly and openly is more honest -- and in our case it is also indispensable. Until the collective psyche of a people finds its clear outlet in the written word, it can rumble indistinctly or, worse, menacingly For many years I postponed this work and would still now be pleased to avert the burden of writing it. But my years are nearing their end, and I feel I must take up this task. I have never conceded to anyone the right to conceal that which was. Equally, I cannot call for an understanding based on an unjust portrayal of the past. Instead, I call both sides -- the Russian and the Jewish -- to patient mutual comprehension, to the avowal of their own share of the blame I conceived of my ultimate aim as discerning, to the best of my ability, mutually agreeable and fruitful pathways for the future development of Russian-Jewish relations. This spiritual awakening among Russian Jews [in the late s] gave rise to very divergent tendencies that had little in common with one another. Some of them would later play a role in determining the fate of the entire world in the twentieth century. The Russian Jews of the period envisioned at least six different kinds of futures, many of which were mutually exclusive: Jews amid the Bolsheviks. It has been written about innumerable times. Those who wish to prove that the Revolution was un-Russian and "of alien stock" point to Jewish names and pseudonyms in an effort to clear Russians of blame for the revolution of Jewish authors, on the other hand, Yes, these people were renegades. But neither were the leading Russian Bolsheviks Russian in spirit. Let us pose the question differently: How many random renegades does it take to create a tendency that is no longer accidental? About Russian renegades we know that there was a depressingly, unforgivably large number among the Bolsheviks. But what about Jews? How actively did Jewish renegades take part in setting up the Bolshevik regime? And so, can nations disavow their renegades? Would such a disavowal have meaning? Should a people remember its renegades or not; should it preserve a memory of the fiends and demons that it engendered? The answer to that last question should surely not be in doubt: Every people must remember them as its own; there is simply no other way. There is probably no more striking example of a renegade than Lenin, but it is impossible not to acknowledge him as Russian. But it was we Russians who brought into being the social environment in which Lenin grew and filled with hate. And what about Jewish renegades? As we have seen, there was no specifically Jewish gravitation toward the Bolsheviks over the course of But energetic Jewish activism did manifest itself in the revolutionary maneuvers of the period. At the same occasion the first "Politburo" an appellation with a brilliant future was organized, and of the seven members we see the same Trotsky, Zinoviev, Kamenev, Sokolnikov. Of course all this relates to the upper echelons of Bolshevism and is in no sense indicative of any mass Jewish movement. Moreover, the Jews in the Politburo did not act in any coordinated manner. Lenin did not anticipate the degree to which educated and semi-educated Jews who were scattered throughout Russia because of the war [as migrants away from the fighting with Germany and Austria

in the Pale of Settlement] would come to the rescue of his government in critical months and years, beginning with the episode when they replaced the Russian civil servants who were on a mass strike against the Bolsheviks. Try putting yourself in the shoes of the small body of Bolsheviks who had seized power and were barely holding on to it. Whom could they trust? To whom should they turn for help? They foiled the widespread sabotage which we encountered immediately after the October Revolution and which was extremely dangerous for us. Jews, though far from all of them, sabotaged this sabotage, thereby rescuing the Revolution in a difficult moment. As we see, the Bolsheviks invited Jews starting with the very first days after assuming power, offering both leadership positions and administrative work with Soviet governmental structures. Many, very many, responded positively, doing so without delay. What the Bolshevik regime needed above all were functionaries who would be absolutely loyal, and it found many such individuals among young secularized Jews along with their Slavic and international confreres. These people were not at all necessarily "renegades," since some were not members of the party, had no particular revolutionary sympathies, and seemed apolitical prior to this point. The fact remains, though, that it was a mass phenomenon. Jews abounded at the lower levels of the party machinery. A Jew, as an individual who was clearly not a member of the nobility, of the clergy, or of the old civil service, automatically became part of a promising subset in the new clan. Kheifets, Tel Aviv,] Latvians, Hungarians, and Chinese were utilized in similar ways -- no sentimental hang-ups could be expected from them. The attitude of the Jewish population at large toward the Bolsheviks was guarded, if not hostile. But having finally attained full freedom thanks to the revolution, and together with it, as we have seen, a true flowering of Jewish activity in the social, political, and cultural realms, all superbly organized, Jews did not stand in the way of the rapid advancement of other Jews who were Bolsheviks and who then exercised their newly acquired power to cruel excess. It was an annoying and troubling reminder, and attempts to recall this phenomenon or to refer to it were classified as egregious anti-Semitism by the Jewish side. Indeed, there are many explanations as to why Jews joined the Bolsheviks and the Civil War produced yet more weighty reasons [e. Using this line of reasoning, Germans could just as easily find excuses for the Hitler period: Answer by what means? By attempting to comprehend: How could such a thing have been allowed? Where in all this is our error? And could it happen again? It is in that spirit, specifically, that it would behoove the Jewish people to answer, both for the revolutionary cutthroats and the ranks willing to serve them. Just as we Russians must answer -- for the pogroms, for those merciless arsonist peasants, for those crazed revolutionary soldiers, for those savage sailors. To answer, just as we would answer for members of our family. For if we release ourselves from any responsibility for the actions of our national kin, the very concept of a people loses any real meaning.

Chapter 5 : Two Hundred Years Together by Aleksandr Solzhenitsyn

Two Hundred Years Together has 40 ratings and 4 reviews. Colm said: The authors most controversial book because it discusses relations between the Jews a.

He asserts that the anti-Jewish pogroms in the Russian Empire were not government-sponsored but spontaneous acts of violence, except for some government culpability in the Pale of Settlement. Solzhenitsyn says that life for Russian Jews was hard but no harder than life for Russian peasants. At the end of chapter nine, Solzhenitsyn denounces "the superstitious faith in the historical potency of conspiracies" that leads some to blame the Russian revolutions on the Jews and to ignore the "Russian failings that determined our sad historical decline. But he claims that the pogroms were in almost every case organized from "below" and not by the Russian state authorities. He criticizes the "vexing," "scandalous", and "distressing" restrictions on the civil liberties of Jewish subjects during the final decades of the Russian old regime. On that score, in chapter ten of the work he expresses his admiration for the efforts of Pyotr Stolypin Prime Minister of Russia from until to eliminate all legal disabilities against Jews in Russia. In the spirit of his essay "Repentance and Self-Limitation in the Life of Nations", [11] Solzhenitsyn calls for the Russians and Russian Jews alike to take responsibility for the "renegades" in both communities who supported a totalitarian and terrorist regime after At the end of chapter 15, he writes that Jews must answer for the "revolutionary cutthroats" in their ranks just as Russians must repent "for the pogroms, for On the other hand, historians such as Geoffrey Hosking [13] and Robert Service have defended Solzhenitsyn against his opponents. Service has argued that from what he has read about the book, Solzhenitsyn is "absolutely right," Jews were disproportionately represented in the early Soviet bureaucracy. Service also notes that Solzhenitsyn is very far from the anti-Semitism of the extreme Russian Right and addresses this issue in a moderate and responsible manner. This was a social revolution and those who served in the NKVD and Cheka were serving ideas of social change. If Solzhenitsyn writes that there were many Jews in the NKVD, it will increase the passions of anti-semitism, which has deep roots in Russian history. I think it is better not to discuss such a question now. Pipes asserts that Solzhenitsyn failed to consider the "poisonous atmosphere in which Jews lived for generations in the Russian empire an atmosphere originating in Russian Orthodox and nationalist circles ". According to Solzhenitsyn, Jews are non-producing people " " pp. They are averse to agriculture and unwilling to till the land either in Russia, in Argentina, or in Palestine pp. Solzhenitsyn claims further that Jews used Kabbalah to tempt Russians into heresy p. Petrovsky summarizes his critique that " Years Together is destined to take a place of honor in the canon of russophone antisemitica. According to Reznik Solzhenitsyn is careful in his vocabulary, generous in compliments toward Jews and maintains a neutral tone throughout, but at the same time he not only condones repressive measures against Jews, but justifies them as intended for protection of the rights of Russians as the titular nation that supposedly "greatly suffered from Jewish exploitation, alcohol mongering, usury and corruption of the traditional way of life". According to Gimpelevich the critical opinion worldwide overwhelmingly tilts against Solzhenitsyn.

Chapter 6 : Two Hundred Years Together - Wikipedia

The feeling that carries me through this work on two hundred years of the Russian and Jewish peoples' lives together is the search for every point of common understanding and every possible route "cleansed of the bitterness of the past" into the future.

, *Dvesti let vmeste* is a two-volume historical essay by Aleksandr Solzhenitsyn. It was written as a comprehensive history of Jews in the Russian Empire, the Soviet Union and modern Russia between the years and, especially with regard to government attitudes toward Jews. The book stirred controversy, and many historians reported it as unreliable in factual data. Some historians classified it as antisemitic. A partial English translation is found in "The Solzhenitsyn Reader". He asserts that the anti-Jewish pogroms in the Russian Empire were not government-sponsored but spontaneous acts of violence, except for some government culpability in the Pale of Settlement. Solzhenitsyn says that life for Russian Jews was hard but no harder than life for Russian peasants. At the end of chapter nine, Solzhenitsyn denounces "the superstitious faith in the historical potency of conspiracies" that leads some to blame the Russian revolutions on the Jews and to ignore the "Russian failings that determined our sad historical decline. But he claims that the pogroms were in almost every case organized from "below" and not by the Russian state authorities. He criticizes the "vexing," "scandalous", and "distressing" restrictions on the civil liberties of Jewish subjects during the final decades of the Russian old regime. On that score, in chapter ten of the work he expresses his admiration for the efforts of Pyotr Stolypin Prime Minister of Russia from until to eliminate all legal disabilities against Jews in Russia. In the spirit of his essay "Repentance and Self-Limitation in the Life of Nations", [10] Solzhenitsyn calls for the Russians and Russian Jews alike to take responsibility for the "renegades" in both communities who supported a totalitarian and terrorist regime after At the end of chapter 15, he writes that Jews must answer for the "revolutionary cutthroats" in their ranks just as Russians must repent "for the pogroms, for On the other hand, historians such as Geoffrey Hosking [12] and Robert Service have defended Solzhenitsyn against his opponents. Service has argued that from what he has read about the book, Solzhenitsyn is "absolutely right," Jews were disproportionately represented in the early Soviet bureaucracy. Service also notes that Solzhenitsyn is very far from the anti-Semitism of the extreme Russian Right and addresses this issue in a moderate and responsible manner. This was a social revolution and those who served in the NKVD and Cheka were serving ideas of social change. If Solzhenitsyn writes that there were many Jews in the NKVD, it will increase the passions of anti-semitism, which has deep roots in Russian history. I think it is better not to discuss such a question now. For instance, he claims that "from 22 ministers in the first Soviet government three were Russian, one Georgian, one Armenian and 17 Jews". He also stated that according to his personal experience, Jews had a much easier life in the GULAG camps that he was interned in. Pipes asserts that Solzhenitsyn failed to consider the "poisonous atmosphere in which Jews lived for generations in the Russian empire an atmosphere originating in Russian Orthodox and nationalist circles ". According to Reznik Solzhenitsyn is careful in his vocabulary, generous in compliments toward Jews and maintains a neutral tone throughout, but at the same time he not only condones repressive measures against Jews, but justifies them as intended for protection of the rights of Russians as the titular nation that supposedly "greatly suffered from Jewish exploitation, alcohol mongering, usury and corruption of the traditional way of life". Maksudov also claims that Solzhenitsyn was insensitive toward Jewish sufferings during pogroms in general, and the Kishinev pogrom in particular, and also accuses Solzhenitsyn of denying many well documented atrocities. According to Gimpelevich, the critical opinion worldwide overwhelmingly tilts against Solzhenitsyn.

Chapter 7 : Two Hundred Years Together | Revolv

Two Hundred Years Together. After meeting with Solzhenitsyn in the spring of , the Israeli statesman Shimon Peres announced the stunning news that the Nobel Laureate had completed a major historical work on Russia's "Jewish Question."

The Jews in the Soviet Union , *ibidem* , pp. The Jews in the Soviet Union is one of the most important books on the Russian Revolution and the early Bolshevik period ever to appear. After publication of this work with its many revelations about the role of the Jews during the Leninist period, the history of the Bolshevik October Putsch will have to be rewritten, if not completely, then with substantial additions. The book title might have been even more appropriately called "The End of the Legends. It might be said that the Jewish Arbeiterbund midwife service officiated at the birth of the Russian Social Democracy Party. Legends without number are examined. Solzhenitsyn emphasizes, "Many more Jewish voices than Russian are heard in this book". Jewish voices, not Russian, speak of Jewish dominance in the anti-monarchical movements in the period before the war. The chronicler of the Gulag holds that neither the Russians nor the Jews can be held separately responsible for the emergence of the reign of terror. He characterizes the relationship between Russian and Jews as a "burning wedge. In so doing, the legends dissolve. Perhaps the most persistent legend, now dissolved, used to go like this: Long before the last Tsar left the throne, the old Russian Empire was in decline, the revolution was coming, the apocalypses of February and October could not have been prevented. They were determined as if by a world court. Only a legend, Solzhenitsyn says, and this chapter in his book, a noir-thriller, illuminates 18 September – a day that heralded the approach of the Great Terror in that it dimmed the last opportunity to prevent it. They had tried to assassinate Petr Stolypin eight times. Various terrorist groups had attempted to murder Stolypin and his family, but they had never succeeded in killing the man who had set governmental direction in the decade before the war nor in tarnishing his reputation and charisma. The "Russian Bismarck," as he was called, had, as an unassuming Christian and self-confident first servant of the Russian Empire, led his country into the modern age by introducing agrarian reforms and representative self-government that made individual enterprising farmers out of the backward villagers. The eighth attempt, however, on 18 September in the Kiev Opera, succeeded in ending the life of the great reformer who had served his country as minister president and minister of the internal affairs. Ninety years later Solzhenitsyn was to write: Was it an irony of history? When he fired his Browning at Stolypin, Bogrov was 23 years old. Among the grave consequences of 18 September was a radical change in world politics. Stolypin had opposed Russian foreign policy that had been hostile to Germany and friendly with France and Britain. The ultimate beneficial consequence for the Russian people would have been that they would have been spared the February revolution, which was triggered by the defeats in the First World War. Whether Bogrov acted alone or as a member of the Bolshevik, Menshevik, or anarchist underground remains unknown. Solzhenitsyn provides no answer. But the Nobel Laureate does not doubt that Mordo Hershevich was an agent of the Okhrana, a spy in the pay of the Tsarist secret police. To decide whether or not a man is an enemy of the Jews, you must look beneath the surface. Stolypin boosted Russian national interests too blatantly and too insistently, even provocatively about Russian international interests. He was trying to build, not a country in which all were free, but a nationalist monarchy. So that the future of the Jews was not affected by his goodwill toward them. Bogrov might or might not take part in revolutionary activity, might associate with the Maximalists, Anarcho-Communists, or with no one, might change his Party allegiance and change his character a hundred times over, but one thing was beyond all doubt: The unusually gifted people referred to in the passage are the Jewish people. After the deadly shots of Kiev, the shots fired in Sarajevo three years later destroyed the peace of Europe. Kiev and Sarajevo belong together as turning points in the history of mankind. In any case, the Frankfurt, Munich, Hamburg, and Berlin reviews have become like a hotbed of hedonism that is the most inappropriate reception imaginable for ethical and aesthetic ascetics like Solzhenitsyn. Gerd Koenen of the *Welt* newspaper 12 October , who calls this great Russian a "moral overlord," believes it would be "an unreasonable intellectual demand" to be forced to read his work. Nonetheless, Koenen attributes a

"patriarchal sternness" to the Russian in a tone that is not accusatory or virulent, but rather "deliberately conciliatory. Every truth lives within a time nucleus. The truth about the October Revolution in which the Bogrovs, Bronsteins, Mandelstams, Auerbachs, Rosenfelds, Brilliants, and Apfelbaums played an essential role, is being vomited up ten years after the end of the failed experiment of Communism. The Dirty Revolution I If it is true that it was neither the planned economy nor the absence of democracy that landed bolshevism in the dustbin of history, then the question of just when the downfall set in and what caused it must be answered. Alexander Solzhenitsyn, deemed the greatest conservative writer of our times by many, cites as the date Red Terror was born. A terrorist named Apfelbaum proclaimed the mass death sentence: Apfelbaum, who entered the history books as Zinovev, wanted to send ten million Russians ten out of each one hundred to the smoldering ovens of the class war. Ernst Nolte states that this pronouncement of 17 September sounds almost unbelievable in its monstrosity; Apfelbaum formulated this holocaust sentence: We have nothing to say to the others. They have to be exterminated. Who does he mean exactly? Superordinate to these is the key expression "Yevreyskiy vopros" the Jewish Question. After the Communist censors in no way forbade this expression, even with regard to Jew Bolsheviki the Jewish question was not a taboo. On the contrary, the Jewish question became the central theme of the Party ideology, which had become a secular religion. Lenin himself set the example in with his famous instructive paper "On the Jewish Question in Russia," published in the Moscow Proletariat Publishing House cited by Solzhenitsyn on page Given the factual revelations in this book, the history of the 20th Century ought to be revised, especially that of the Soviet Union with particular reference to the collapse of the great ideological fronts in the pre-revisionist period. As mentioned above, the codeword Solzhenitsyn uses is "Jew Bolsheviki. There are crimes that the descendants of the victims cannot bear. Those are crimes that break through the last protective wall, crimes like the psychocide of a civilized people. Most educated Russians sensed in October the emergence of a destructive reordering principle. In the Jewish historian, Pasmanik, wrote: However, Soviet Russia can thank the work of the Jewish commissars for the organization of Bolshevism. The large number of eyewitness reports from the early period of Soviet rule is astounding. Their main characteristics " self-righteousness, aggressive tactlessness and presumptive arrogance " are painfully evident. Bolshevism is found contemptible in the Ukraine. The preponderance of Jewish physiognomies, especially in the Cheka, evokes an extremely virulent hatred of Jews among the people. Much has already been written about it. Alexander Solzhenitsyn "Whoever holds the opinion that the revolution was not a Russian, but an alien-led revolution points to the Yiddish family names or pseudonyms to exonerate the Russian people for the revolution. On the other hand, those who try to minimize the over-proportional representation of Jews in the Bolshevik seizure of power may sometimes claim that they were not religious Jews, but rather, apostates, renegades, and atheists. Orthodox Judaism requires more, i. Can a people really just renounce its renegades? Does such a renunciation make any sense? And they came; they came in masses. Some served in the executive branch, others in the various governmental organs. They came primarily from among secular young Jews who in no way could be classified as atheists or even as enemies of God. This phenomenon bore a mass character. Leonard Schapiro, living in London in , wrote: Chaifetz also commented on the Jewish support of Bolshevism: The influx of Jewish youths into the Bolshevik Party at first was a consequence of the pogroms in the territory held by the White Army in , argues a certain Schub. Unquestionably, the Civil War situation in did hasten the amalgamation of Jewish cadres with the Bolsheviks. During the decisive years of the Civil War the secret police Cheka was controlled by Bolshevistic Jews. The commandants of the various prisons were usually from Poland or Latvia. Jews constituted the majority in the Presidium of the Petrograd City Soviet. During the winter in the steppes, rebellious farmers were forced to dig their own graves. The Chekists doused the naked bodies with water; those that tried to flee were machine-gunned. The peasant uprising in Tyumen entered the history books as the "Iskhimski Rebellion". By virtue of the sheer numbers liquidated and the radicalism and motivation of the perpetrators, the mass executions of Russian Orthodox priests assumed a genocidal character. The intellectual elite of Eastern Christendom in Russia was literally slaughtered. Lenin provided the impetus. On 27 July , shortly after the murder of the Tsar and his family, the Soviet government ordered the liquidation of all pogromists; every priest was by law considered to be a pogromist. As Lunacharsky recalls,

Lenin composed the text of the law by his own hand, and Lenin ordered that the clergy could be executed *vne zakona* outside the law and the courts. That meant, Solzhenitsyn comments, they could simply be shot out of hand. It was Lenin, not Stalin, who on 17 July let loose the demons. Lenin exhibited neither doubt nor compromise in this matter. For this destruction and extermination, Sverdlov, Dzerzhinski, and Trotsky were his most powerful allies. None of them was Russian. The bloody careers of Goloshekin and Beloborodov, the Party terrorists and Ural mafia killers, are described on pp. Yankel Yurovsky, who boasted "it was my revolver that knocked off Nicholas on the spot," certainly was not a Russian. Goloshekin met death in the Fall of 1918 as German tanks approached Moscow. Is Russia a land of criminal perpetrators? Solzhenitsyn denies it as strongly as he rejects the concept of collective guilt in general, and the rejection pertains to both the Large People the Russians as well as the Small People the Jews.

Chapter 8 : Two Hundred Years Together - Metapedia

The Wikipedia's article at Two Hundred Years Together - Wikipedia, the free encyclopaedia is an example of their worst kind of work. The use of words like allege, claim, admit and purports indicate the use of Words as Propaganda Tools.

Share via Email Alexander Solzhenitsyn, who first exposed the horrors of the Stalinist gulag, is now attempting to tackle one of the most sensitive topics of his writing career - the role of the Jews in the Bolshevik revolution and Soviet purges. In his latest book Solzhenitsyn, 84, deals with one of the last taboos of the communist revolution: Two Hundred Years Together - a reference to the partial annexation of Poland and Russia which greatly increased the Russian Jewish population - contains three chapters discussing the Jewish role in the revolutionary genocide and secret police purges of Soviet Russia. Solzhenitsyn argues that some Jewish satire of the revolutionary period "consciously or unconsciously descends on the Russians" as being behind the genocide. In one remark which infuriated Russian Jews, he wrote: But in the camps where I was kept, it was different. The Jews whose experience I saw - their life was softer than that of others. To explain the actions of the Kiev cheka [secret police] only by the fact that two thirds were Jews, is certainly incorrect. He is currently in frail health, but in an interview given last month he said that Russia must come to terms with the Stalinist and revolutionary genocides - and that its Jewish population should be as offended at their own role in the purges as they are at the Soviet power that also persecuted them. I will always differentiate between layers of Jews. One layer rushed headfirst to the revolution. Another, to the contrary, was trying to stand back. The Jewish subject for a long time was considered prohibited. Zhabotinsky [a Jewish writer] once said that the best service our Russian friends give to us is never to speak aloud about us. Dostoyevsky was a great Russian writer, but had a very sceptical attitude towards the Jews. This book is a weak one professionally. Factually, it is so bad as to be beyond criticism. As literature, it is not of any merit. He says that he firmly supports the state of Israel. In his fiction and factual writing there are Jewish characters that he writes about who are bright, decent, anti-Stalinist people. Researching a book on Lenin, Prof Service came across details of how Trotsky, who was of Jewish origin, asked the politburo in to ensure that Jews were enrolled in the Red army. Trotsky said that Jews were disproportionately represented in the Soviet civil bureaucracy, including the cheka. There is something in this; that they were not just passive spectators of the revolution. They were part-victims and part-perpetrators. This was a social revolution and those who served in the NKVD and cheka were serving ideas of social change. I think it is better not to discuss such a question now.

Chapter 9 : Solzhenitsyn breaks last taboo of the revolution | World news | The Guardian

This blog got started to provide an accurate English translation of the censored chapters from the English version of Two Hundred Years Together by Aleksandr Solzhenitsyn.. The first volume is available in German, and uncensored chapters are published on Adam's Blog in web format as w.

Summary[edit] In the first volume, Solzhenitsyn discusses the history of Russians and the , Jews that had migrated to Russia between and the revolution of He asserts that the anti-Jewish pogroms in the Russian Empire were not government-sponsored but spontaneous acts of violence, except for some government culpability in the Pale of Settlement. Solzhenitsyn says that life for Russian Jews was hard but no harder than life for Russian peasants. At the end of chapter nine, Solzhenitsyn denounces "the superstitious faith in the historical potency of conspiracies" that leads some to blame the Russian revolutions on the Jews and to ignore the "Russian failings that determined our sad historical decline. But he claims that the pogroms were in almost every case organized from "below" and not by the Russian state authorities. He criticizes the "vexing," "scandalous", and "distressing" restrictions on the civil liberties of Jewish subjects during the final decades of the Russian old regime. On that score, in chapter ten of the work he expresses his admiration for the efforts of Pyotr Stolypin Prime Minister of Russia from until to eliminate all legal disabilities against Jews in Russia. In the spirit of his essay "Repentance and Self-Limitation in the Life of Nations", [10] Solzhenitsyn calls for the Russians and Russian Jews alike to take responsibility for the "renegades" in both communities who supported a totalitarian and terrorist regime after At the end of chapter 15, he writes that Jews must answer for the "revolutionary cutthroats" in their ranks just as Russians must repent "for the pogroms, for On the other hand, historians such as Geoffrey Hosking [12] and Robert Service have defended Solzhenitsyn against his opponents. Service has argued that from what he has read about the book, Solzhenitsyn is "absolutely right," Jews were disproportionately represented in the early Soviet bureaucracy. Service also notes that Solzhenitsyn is very far from the anti-Semitism of the extreme Russian Right and addresses this issue in a moderate and responsible manner. This was a social revolution and those who served in the NKVD and Cheka were serving ideas of social change. If Solzhenitsyn writes that there were many Jews in the NKVD, it will increase the passions of anti-semitism, which has deep roots in Russian history. I think it is better not to discuss such a question now. For instance, he claims that "from 22 ministers in the first Soviet government three were Russian, one Georgian , one Armenian and 17 Jews". He also stated that according to his personal experience, Jews had a much easier life in the GULAG camps that he was interned in. Pipes asserts that Solzhenitsyn failed to consider the "poisonous atmosphere in which Jews lived for generations in the Russian empire an atmosphere originating in Russian Orthodox and nationalist circles ". According to Reznik Solzhenitsyn is careful in his vocabulary, generous in compliments toward Jews and maintains a neutral tone throughout, but at the same time he not only condones repressive measures against Jews, but justifies them as intended for protection of the rights of Russians as the titular nation that supposedly "greatly suffered from Jewish exploitation, alcohol mongering, usury and corruption of the traditional way of life". Maksudov also claims that Solzhenitsyn was insensitive toward Jewish sufferings during pogroms in general, and the Kishinev pogrom in particular, and also accuses Solzhenitsyn of denying many well documented atrocities. According to Gimpelevich, the critical opinion worldwide overwhelmingly tilts against Solzhenitsyn.