

LITERATUROZNAWSTWO I KULTUROZNAWSTWO

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**THE FRUITS OF GRACE OF NIKOLAY REPIN
AND NIKOLAY KRAEVICH*****Les fruits de la grâce* Nikołaja Riepnina i Nikołaja Krajewicza**

STRESZCZENIE: W 1790 roku ukazała się anonimowo niewielka książka, *Les fruits de la grâce*. W niniejszym artykule zidentyfikowano źródła tej publikacji i przedstawiono poglądy jej dwóch głównych autorów, księcia Nikołaja Repnina i Nikołaja Krajewicza. Obaj byli różokrzyżowcami i myślicielami eksponującymi mistyczny wymiar chrześcijańskiego życia duchowego. Ich związek z masonami był wynikiem niezadowolenia z legalizmu oficjalnego Kościoła prawosławnego.

SŁOWA KLUCZOWE: Repnin, Krajewicz, masoneria, różokrzyżowcy, chrześcijaństwo

ABSTRACT: In 1790, a small book appeared anonymously, *Les fruits de la grâce*. The article identifies the sources of this book and presents views of its two principal authors, prince Nikolay Repnin and Nikolay Kraevich. Both of them were Rosicrucians; they expressed a very deep Christian spirituality while their Masonic allegiance appears to have been a result of dissatisfaction with the legalism of the official Orthodox Church.

KEYWORDS: Repnin, Kraevich, Masonry, Rosicrucians, Christianity

In 1790, a small book appeared, *The fruits of grace, or spiritual opuscles of two lovers of Wisdom* (or: ... of two F[ranc] M[asons] of the true System, whose goal is the same as [the goal] of true Christians), published anonymously by a prominent Mason,

Ivan Lopukhin¹. In one of his letters, Lopukhin wrote that the section *Idées diverses* had been written by prince Nikolay Repnin, and *Révelations* had been a translation from a Russian manuscript of one Nikolay Kraevich, who was not to write anything else².

1. *The Fruits of Grace*

The book, actually, consists of three parts, the third part containing anonymous *Additions*. The first part includes some fragments of Repnin's meditations that also appeared in Russian; however, some of his meditations appeared elsewhere only in Russian. The second part contains letters and meditations of Kraevich which later also appeared separately in Russian in a small book which also contains parts not included in *The Fruits of Grace*. Here is the content of *The Fruits of Grace* indicating the Russian translations for Repnin, the Russian originals for Kraevich, and the sources of the fragments included in the *Additions*³.

[Repnin], *Idées diverses*

F 7-21: *Разныя разсуждения для себя*, D 1813.7.1-15.

F 27-35: *Разныя разсуждения для себя*, D 1813.6.1-10.

F 41-44: *О любви*, D 1813.3.46-49.

F 57-58: *Разныя разсуждения для себя*, D 1813.6.10.

F 59-61: *О молитве; О просвещении*, D 1813.3.49-52.

[Kraevich], *Révelations*

F 69-73: L 4-9.

F 74-85: L 34-47.

F 86-87: L 13-15.

F 88-90: L 31-34.

Additions

F 93-95: a translation of [Adam Michael Birkholz], AdaMah Booz, *Der Compaß der Weisen*, Berlin: Friedrich Maurer 1782, pp. 23-24.

F 95-99: a copy of [Jeanne-Marie] Le Prince de Beaumont, *L'adepte moderne ou le vrai secret des franc-maçons*, [in her:] *Oeuvres mêlées*, Maestricht: Dufour & Roux 1775, vol. 3, pp. 115-118, 120.

F 99-100: one paragraph on the hidden confraternity, masters of the mineral Treasure of Kingdom, whose marvels are waiting for a Grand Work when a purer race

¹ *Les fruits de la grâce ou les opuscules spirituels de deux amateurs de la Sagesse* (or: *Les fruits de la grâce ou les opuscules spirituels des deux F. M. du vrai Systeme, dont le but est le même que celui des vrais Chrétiens*), 1790.

² *Письма И.В. Лопухина к М.М. Сперанскому*, „Русский архив” 8 (1870), № 3, col. 618.

³ The following references will be made:

D – „Друг Юношества”; 1813.4.5 means year 1813, number 4, page 5.

F – *Les fruits de la grâce ou les opuscules spirituels de deux amateurs de la Sagesse*, 1790.

L – Н.А. К[раевич], *Лучь благодати, или писания Н. А. К.*, [1806]; there is also a new edition published by Salamandra P.V.V., Б.М.: 2012.

arrives taught in the School of the Holy Spirit in spiritual faith, from whose faith the spiritual body will be resurrected.

F 100-110: a translation of [Christian A.H. von Haugwitz], *Hirten-Brief an die wahren, ächten Freymäurer alten Systems*, 1785, pp. vi, 182-184, 185-186, 136-137, in that order.

F 111-118: a copy of Jeanne Marie Guyon, *Etre vrai Chrétien & enfant de l'Eglise*, [in:] Jeanne Marie Guyon, *Lettres Chrétiennes et spirituelles*, Cologne: Jean de la Pierre 1717-1718, vol. 4, pp. 483-487.

2. Repnin

Prince Nikolay Vasilevich Repnin (1734-1801) served in the army, seeing action in the Seven Years' War. In 1763, he was the Russian ambassador to Prussia, in the same year, a special envoy to Poland, in 1768, he led successful military campaigns during the Russo-Turkish war. In 1776, Repnin led troops against Breslau (Wrocław), and in 1787-1792, he successfully commanded Russian troops in the second Russo-Turkish war. In 1794, he became the Governor-General of Lithuania, that had been annexed from Poland. In 1798, he worked as a diplomat in Berlin and Vienna⁴. Thus, almost to the end, Repnin had a fairly impressive military and diplomatic career. A military man and a politician may not be expected to be a source of spiritual guidance. Repnin apparently did not find his achievements to be spiritually fulfilling and was looking for something else. He may not have found it in the official Orthodox Church, so he turned to Masonry.

In 1776, Repnin visited an Yelagin's Lodge, met Nikolay Novikov, was impressed by him, befriended his friends and "began almost unconditionally to share their convictions"⁵. His Masonic 1785 oath is preserved, but baron Heinrich Yakovlevich von Schröder refused to accept him⁶. In spite of his opposition, Repnin was finally accepted to the theoretical grade and became a member of capitula Phoenix⁷. Lopukhin made him a supervisor in his Lodge⁸. Repnin fully shared with the Rosicrucians their spirituality, which is reflected in his preserved reflections.

In his reflections on the Lord's Prayer, Repnin said that everything is guided by the divine Providence for the happiness of every individual⁹. We should submit ourselves

⁴ Дмитрий Н. Бантыш-Каменский, *Князь Николай Васильевич Репнин*, in his *Биографии российских генералиссимусов и генерал-фельдмаршалов с 48 портретами*, Санкт-Петербург: Типография Третьего Департамента Министерства Государственных Имуществ 1840, т. 2, с. 204-233; С.Д. Масловский, *Репнин*, [в:] *Русский биографический словарь*, Санкт-Петербург: Типография Императорской Академии Наук 1913, т. 16, с. 93-118.

⁵ Д. Козелкин, *Портрет князя Н.В. Репнина*, „Русская старина” 1880, № 5, с. 132.

⁶ Я.Л. Барсков, *Переписка московских масонов XVIII-го века 1780-1792 гг.*, Петроград 1915, с. 294.

⁷ Т.О. Соколовская, Дарья Д. Лотарева, *Тайные архивы русских масонов*, Москва 2007, р. 156.

⁸ М.Н. Лонгинов, *Новиков и московские мартинисты*, Москва 1867, с. 275-276, 0102; Т.А. Бакунина, *Знаменитые русские масоны*, Париж 1935, с. 28.

⁹ Н.В. Репнин, [*Размышление при чтении молитвы*] „Отче наш”, D 1813.3.84.

to God's guidance, not doubting in His wisdom and love. His name is stamped on all creation as the first source of what exists (85). The kingdom of God is already in the human heart in which the Holy Spirit rules (86). Remaining in love is remaining in God and loving God for His own sake leads to the union with God (88). Inanimate nature obeys God by being ruled by natural laws. Free will is the highest gift of man¹⁰ since it allows humans to unite with God. However, this can be done only through the mediation of Christ (90), who deifies our existence just as He deified His own human body, and through the following of His commandments (91). It is God's will that we love God above all and our neighbors as ourselves; that we are meek, forgiving, not judgmental, do to others as we would want them do to us, help others, be patient in misfortune and in illness, forgive all, that we do not cast a stone on others (92-93). Our enemies are the instruments of God, although they do not know this. Their persecution brings us closer to God; thus, in spite of their intentions, enemies do us a great favor and bring a great blessing (96). Also, God leads us unto temptation so that we know our weakness, which in our pride we would not otherwise see (97), so that we know ourselves. God cannot save us if we do not sincerely give ourselves to Him (98). In *Various reflections for myself* Reppin stated that the creation is not only limited as creation, but it is even perfect nothingness. How can it exist without a guidance from on high? (F 7/D 1813.7.2). Creation is nothing without its Creator (8/2). Creation cannot exist without being penetrated and moved by the creative force. Creation is noble to the extent to which this force is acting in it (8/3). We can picture Providence through the image of a father surrounded by the blind, foolish, crippled, and even evil children (9/3). What would happen to them if the father did not take care of them? He guides them but also performs painful operations on the blind to remove their cataract. He teaches the foolish (9/4), supports the cripple, and punishes the evil to correct them. What this father does in his house, Providence does in the universe (10/4). In this family, children do not want to obey their father but do their own thing (10/5). Some put fire in explosive powder which explodes and blinds them. Some give themselves over to drunkenness becoming fools. Some climb high trees, fall, break legs and become cripples. Others steal or mistreat others and have to be punished (11/5). Why did the good father not prevent his children from doing this? This would require depriving them of their freedom, their birth right, and would make them slaves who would not do evil because of their powerlessness, but he wanted them to become wise by their experience so that even evil would become good (11-12/6). Freedom is inseparable from intelligence; thus, by depraving them of freedom would be depraving them of their intelligence making them animals (12-13/7). We should submit ourselves to His guidance, even those who bow to evil, which is allowed by Providence that does not encroach on their freedom to follow their evil path, and agrees to it with His passive will (14/8). We should trust this Providence through which He accomplishes His goal. Creation cannot know God's design, particularly a creation living in sin (15/9).

¹⁰ Cf. И.В. Лопухин, *Записки*, Лондон 1860, с. 22.

There is nothing that is essentially evil, since everything is made by the same good principle, the one Creator of all that exists (F 17-18 note/ D 1813.7.11-12). For this reason, we should have confidence in Providence since evil is not essential (17/11), but accidental since by being the opposite of good it is also the opposite of truth and, thus, it is a lie and what is a lie is nothingness. Not being essential, it is also not eternal and it should end. Being nothingness, it is powerless unless we freely submit ourselves to it (18/12).

Only love creates, evil destroys. Evil exists accidentally by the degradation of the will of intelligent and free creation that badly used its freedom (F 18-19/D 1813.7.12-13). The essence of this intelligent creation is good since it is true and comes from the hand of Truth, good as everything that comes from the benevolent hand of the Author of all beings, but the abuse of its faculties made it bad and made it a principle of evil that did not exist before (19/13).

God does not punish us, He withdraws His support (F 20/D 1813.7.14) and we are left to evil in proportion to His abandonment since by ourselves, we are sold to evil (21/14). God abandons us according to our needs so that we can sense our depravation and powerlessness and to make us run to Him by our free will since this is the only means to correct our hearts and to purify our souls (21/15). God is goodness by essence and the principle of all good; he is love; thus, anger cannot reside in Him as commonly understood while the punishments of us who suffer are for our good. An impure person should always suffer according to his deeds (F 30/1813.6.5). Does not a surgeon cut out a gangrenous part to heal a sick man? He does that not to punish, although the sick man is being punished by this suffering (30/6).

Our Savior saves us. Being infinite and filling all, He did it for all creations. All our sins are forgiven in Him since Innocence and Purity sacrificed themselves for our salvation (F 31/1813.6.6). But although our sins are forgiven, this does not mean that an impure person should not be purified before entering the region which cannot admit anything impure. God, being love and goodness (31/7), desired the greatest good for His creatures according to the faculties He gave them. To be united with God, one has to be as pure as perfect love is pure. The impurity has to be removed (32/7), which takes place through suffering proportional to the level of impurity (32/8). God is always good, just, and wise. He acts for our good, but we do not see it and do not appreciate it since the eyes of our reason are covered with impurity (33/8). God is devouring fire, the fire of love which devours hate, the purity which devours impurity, the truth which devours the lie, the goodness which devours evil. Goodness is the life and God wants to unite everything for life, innocence, love, and truth. Our suffering is insignificant in comparison with these eternal goods (34/9).

In a brief reflection, *On love*, we read that charity includes goodness, mercy, and love (F 41/D 1813.3.46). It is the first virtue and most necessary for the happiness of humankind. Faith and the attachment to the precepts of the Gospel make us capable of receiving the grace of our Savior (41/47). The Savior offers love to us, but the heart has to be prepared to receive it (42/47). May we submit ourselves entirely to Providence. It will lead us to happiness without fail. We will love Him as a Father and we will love

our neighbor (43/49), thereby fulfilling the only law of our Savior who wants to save us all and whose blood was shed for all of us (44/49).

Only through Christ can salvation be achieved and in his essay, *The three principles of resurrection*¹¹, Repnin said that

the Creator, the Source and the Light of this world, who came to animate and revive all countries that remained in moral darkness and shadow, brought with him three principles of resurrection marked by Him in these words: "I am the Way, the Truth, and the Life", J. 14:6. The first principle is His union with a material image, with the human body.

The healing was through taking upon Himself the image of illness, thereby permeating all corners infected by this evil (306-307). If the union of the Creator with the pure body is the way, then it is the same way for our purification; getting close to this spirit, the life, we will be purified by the purity of which He is the source (309). Christ brought medicine but left it to us as to how to use it (310). The renewal of humankind can bring the purification of the universe. The purification is necessary to reach the Truth and the Life (311).

Repnin was in the midst of the political arena most of his life and it is interesting what he had to say on the subject from his Rosicrucian vantage point.

In *A conversation of two friends about politics*¹² he said that the rule of one person is best since it is easier to find one virtuous person than many, someone who loves God, humankind, and justice (57). The monarch rewards the good, punishes the evil, reveals the truth to all by decent means, and prays daily to God to be able to accomplish it (58). The greatest perfection of laws lies in their being the protection of innocence and of virtue and the bridle of evil; the punishment should be proportional to the crime. The ruler, who is the image of God on earth, should lighten the laws' severity by his mercy when appropriate (59) and yet, a strict adherence to the laws is the strongest support of governments. The ruler should do it (60), whereby the subjects will follow the ruler by his example. Civil laws are followed when God's laws are respected since only these laws form our thoughts and feelings, and preserve good morals without which civil law will not be followed (61). The commendable actions of the government tie it to other governments showing that it does not have plans to increase its own power at the expense of other countries (67). A war is justified when it is waged for defense. When conducting a war, casualties should be minimized (70), the pillage of territories avoided, and captives treated humanely. The glory of each military leader lies in minimizing losses and the amount of blood shed in wars (71). However, regardless of who by the grace of God is the monarch – good and just or obstinate and cruel – his subjects owe him obedience serving him diligently and sincerely as they

¹¹ Н.В. Репнин, *О трех началах возрождения*, „Сионский вестник” 4 (1817), с. 304-323.

¹² Н.В. Репнин, *Разговор между двумя друзьями о политике*, D 1811.1.55-81.

would serve God Himself (79). In this, Repnin followed the precept of the loyalty to authorities very strongly emphasized by the Rosicrucians¹³.

In his rules, Repnin set up criteria not only for the monarch, but for himself as a military leader and as a subject of monarchical rule. Did he live up to these duties and the duties he delineated for each Christian?

As a person, Repnin was a work in progress. In 1763-1767, he did not win over many hearts by his behavior in Warsaw in the years leading to the first partition of Poland. As described by an English envoy who saw him almost every day, Repnin played a greater role than the Polish king, Stanisław August Poniatowski, who had just been elected king in 1764. Repnin was despotic and silenced anyone who spoke out of turn. He made the pope's nuncio wait for an hour and a half when the nuncio only wanted to bring his wishes for the empress on her birthday. During one party, Repnin overwrote Poniatowski's desire when dances should begin. Repnin observed sessions of the Sejm (the Diet) through the window to the Sejm and he stuck out his head "to menace any[one] that presumed to oppose" and during the deliberations of the Sejm, 8000 troops were near Warsaw and 2000 in the garden next to his house as a statement of Russian wishes in respect to the results of the deliberations. In theater, actors waited for his arrival even though the king was already there. He ordered to have a spectacle performed on the Passion/Holy Week, but only he and his retinue was in the theater. In this, as with a touch of jingoism, one Russian historian tried to explain away Repnin's conceited attitude at the time, he adapted to the environment, particularly with Polish magnates and to "the level of blindness and Jesuitism which characterized Polish society of this time"¹⁴. And yet, in the appraisal of the same English envoy,

Exclusive of this sort of authoritative way, the Prince Repnin is a worthy man, very feeling and humane, of great natural parts, and very agreeable. The power that of a sudden fell into his hands was capable of turning the head of a much greater man. He has, in all these transactions, behaved with great disinterestedness, and has even avoided many occasions of enriching himself¹⁵.

Repnin had the reputation of being a generous man. He gave 60,000 rubles to someone who lost state money while playing cards. Having won a few thousand souls in court from his relative, he returned them to the relative¹⁶. As the Governor-General of Lithuania, Repnin was against the confiscation of lands as repressive measures. When Catherine II gave him the land of Grand Hetman Michał Ogiński, Repnin paid Ogiński the income from the land to the end of the hetman's life, this being 22,000 rubles, for which he was commended by no other than Poniatowski as "a beautiful

¹³ Cf. И.В. Лопухин, *Масонские труды*, Москва 1913, т. 1, с. 44, т. 2, с. 66.

¹⁴ Ф[едор М.] Уманец, *Понятовский и Репнин, Древняя и новая Россия* 1875, № 8, с. 299.

¹⁵ James Harris, *Diaries and correspondence*, London: Richard Bentley 1845, vol. 1, pp. 10, 16, 17, 25.

¹⁶ Ф. Уманец, *op. cit.*, с. 306; Бантыш-Каменский, *op. cit.*, с. 232.

example to imitate”¹⁷. In fact, because of his compassion and generosity, “Lithuania is under great obligations to him, as it was through him and prince Gallitzin that it was saved from total ruin”¹⁸.

In the court, Repnin endured “the insolence of Potemkin and the hatred of Catharine, who, while they availed themselves of his military talents, loaded him with insults”. When malicious Catherine passed over him in promotion for field-marshal, though owing many victories to him on account of his success and his seniority, Repnin, “like a stoic or Christian, submitted to this disgrace”¹⁹.

In all this, the mature Repnin remained a loyal servant of Empress Catherine and then of Emperor Paul I in spite of their arrogant attitude and ingratitude. As a governor, he was benevolent toward the land and the people under his rule; toward the likes of Potemkin he manifested the rare attitude as expressed in his own maxim that enemies do us great favor and bring great blessing.

Lopukhin valued Repnin very highly, who was to be his friend for the last twelve years of Repnin’s life. Lopukhin even stated that on his own grave, he would like it to be inscribed that: “He was a friend of Repnin” (D 1811.1.56). Also, Lopukhin had a theme park on the Island of Young at his estate in Savinskoe near Moscow. In the midst of this park, he had a pantheon of spirituality of sorts, where along with Jean Jacques Rousseau, Karl von Eckartshausen, François Fénelon, and Jacob Böhme, there was also a monument to Repnin²⁰.

3. Kraevich

There is very little that is known about Nikolay Aleksandrovich Kraevich (1758-1790) beyond that he was an assessor of the criminal court in Orel and a member of the Lodge in Orel. In his eulogy, Zakhar Karneev, a vice-governor, described the theoretical brother Kraevich as “an esteemed member”²¹ and a reflection on his grave is left by one Mikhail N. Bakkarevich in which very little is said about Kraevich himself²².

Kraevich left only one small book, *The ray of blessing* containing his letters to Lopukhin, contemplations, and some conversations; some portions of this book are

¹⁷ Leonid Żytkowicz, *Rządy Repnina na Litwie w latach 1794-7*, Wilno: Towarzystwo Przyjaciół Nauk w Wilnie 1938, p. 5, 191 note 18, 190; Poniatowski’s 1796 letter is quoted on p. 5, note 21.

¹⁸ [Charles François Philibert Masson], *Secret memoirs of the court of Petersburg*, London: C. Whittingham 1801, p. 214.

¹⁹ Ch.F.Ph. Masson, *op. cit.*, pp. 209, 213.

²⁰ Н.К. Гаврюшин, *Юнгов остров: Религиозно-исторический этюд*, Москва 2001, с. 9.

²¹ А[лександр] Н. Пыпин, *Русское масонство; XVIII и первая четверть XIX в.*, Петроград: Издательство Огни 1916, с. 359.

²² М.Н. Баккаревич, *Надгробный памятник*, „Приятное и полезное препровождение времени” 16 (1797), pp. 113-117; Н.А. Краевич, *Лучь благодати*, Б.м.: Salamandra P.V.V. 2012, pp. 50-54. See also: М.В. Плеханова, *Краевич*, [в:] *Словарь русских писателей XVIII века*, Санкт-Петербург 1999, т. 2, с. 138.

included in *The fruits of grace*; the latter book also contains a small fragment not included in the former, *Note of brother C... concerning the piece no. 1 not published before* (F 108-110)²³, which appears to be a reference to the third contemplation. The main theme of letters and reflections is self-deprecation as an avenue to salvation through Christ.

Kraevich described his rapturous vision in the small hours of the day, an ecstatic state that lasted for half an hour and he immediately reprimanded himself for it repenting his desire to be in such an extraordinary state, a state which is not for sinners like himself (L 48-51/F 108-110). Striving for mystical experience is not a good thing. On that note, the desire to read mystics is not a good sign; who only reads à Kempis needs to be watched. What is needed is good self-knowledge. We should work on ourselves, not feed imagination with lofty images. Old Adam should perish – that should be our goal (53-54/36-37). God is so great that man cannot sufficiently lower himself before Him; we are but vile worms and stinking dogs (55/37).

The soul should ascend toward God, although this is not entirely accomplished by human efforts alone. Kraevich spoke about three stages: calling, beautification, and celebration. Calling takes place when by the action of the Holy Spirit the soul analyzes itself and calls for its purification; then, at the stage of beautification, the soul turns its desire into action (L 31/F 88). After the soul transforms itself into an exact image of Christ, it appears before God as transformed, clothed in the wedding garb and ascends to the last level, the level of celebration, when the soul by the drawing of God Himself flows into Him, unites with Him and celebrates in Him in an incomprehensible manner (32-33/89). Many souls apply themselves to this process violently without perfecting themselves on the second stage; they care about nuptial garb, but are thrown out from the wedding (33-34/90), as it is illustrated in the parable of the wedding.

This is fairly clear, but Kraevich did not always aim at clarity when presenting his views. In one contemplation we read that the saints are turned toward and animated by the center which is the kingdom of the light of love, Love-light, and from this center they can be truly seen. They can also be seen peripherally to have about them somewhat corrupted knowledge (L 35/F 74-75). Satan sees them that way and from that perspective reveals to us, erroneously, divine mysteries (36/75). This is the source of knowledge of false prophets, false interpreters, even martyrs and miracle workers, thereby creating an anti-Christian Church by which many are seduced (36-37/76)²⁴. Anti-prophets and anti-apostles come from the fallen sons of the true Christian Church. They are concerned more about their contemplative illumination than about success in the cross of Christ and they will see things peripherally, not from the center, in which their immaturity of the cross manifests itself, that is, their ipseity that has not been mortified. “From this movement of ipseity will arise in them a sphere of a certain

²³ The Russian title left in a preserved manuscript is *Remarks of br[other] Kraevich in regard to no. 1 of his thoughts that could not be published before*, Георгий В. Вернадский, *Русское масонство в царствование Екатерины II*, Санкт-Петербург: Издательство имени Новикова 1999 [1917], с. 483.

²⁴ Cf. Лопухин, *Масонские труды...*, с. 15, § 3.1.

peripheral illumination (38-39/77-78), which increases or decreases in them in proportion to a strong or weak irritation, or, so to speak, [in proportion] to the rubbing of their intelligent part by a lateral/peripheral creative light from the side, or by the beauty of external construction". The human ipseity is the first graft grafted onto the tree of the ipseity of Lucifer and brings the fruit of the spirit of seduction (40-41/79-80). Surprisingly, this spreading of evil takes place in such a subtle way that those who bring similar fruit do not know of what spirit they are, they follow Church rites, pray, and yet they are not of the spirit of God (42/80-81). Such is the work of Satan. That is why there is no worship, no prayer, no devotion, no fasting, no support of the poor, no prophecy, no faith, no knowledge of mysteries, no martyrs where a person would not be deceived when their ipseity were not entirely killed following the example of Jesus. It is on humility and the abnegation of oneself that the few elevated from among the many called are flying on the wings of faith and of love to the center of the light of Love where they receive everything else and are anointed for the works of God such as preaching the word of God and of the mysteries of the celestial kingdom, for teaching in the word of God, anointed to be priests and kings. The center is in the word of God, which is an emanation of the center of love and only the center of love calls, loves, and saves humankind and only those who purify themselves in it can reach the center and see the marvels, beauty, and the abundance of the love of God (43-45/81-83). Only in the central light can the wisdom and marvels of the word of God be seen and can the depth of mysteries be penetrated (46/84). And "those anointed as priests and kings must purify and defend the word of God and the church of Christ from the chaff, [from this drunkenness of ipseity sawed by the enemy of God (Lucifer) through the ipseity of those who serve him and who make his Church" (47/85).

In his brief remark about Kraevich, Lopukhin said that Kraevich "truly has a Böhmeian illumination". In fact, in Kraevich' little book, the name of Jakob Böhme appears more often than any other name. Böhme was for Kraevich a model of Christianity: each of us should be a Böhme (L 27/21, 67/44, 72/47) in the sense of "rebirth and enlightenment in supreme Wisdom". Who is not Böhme should throw all studies into dung. Everyone needs the humility of the patient Böhme who was persecuted (59/40). For Kraevich, imitating Böhme apparently included imitating his language. Böhme spoke about *Selbheit* (самость, ipsaité), as something that serves only the temporary being and must do what the devil wants in the carnal voluptuous life, and of the center (Centrum) as something from which Light shines²⁵. *Selbheit* is the cause of all sins, and the center must be in the eternal Maker; in fact the Father is the center, the will is His heart and the Son and the Word²⁶. Ipseity thus appears to be self-centeredness, self-will, which is bad; the center of Light, is the divine sphere, which

²⁵ Jakob Böhme, *Der Weg zu Christo*, in his *Sämmtliche Werke*, Leipzig: Johann Ambrosius Barth 1831-1847, vol. 1, S. 96, 78.

²⁶ Jakob Böhme, *De signatura rerum*, in his *Sämmtliche Werke*, vol. 4, p. 442; *Vom dreifachen Leben des Menschen*, S. 13.

should be striven for, and the peripheral is what is not in light, an obscure, imperfect perspective of the human but also of the infernal level.

Language of this kind may have been a reason that even among Masons Kraevich did not gain much traction, a fact lamented by Lopukhin²⁷. Mercifully, Kraevich was able to express his thoughts more comprehensibly by saying to his fellow Mason, apply yourself as much as you can to be without ego (*я/le moi*) in your spirit, soul, and body and then remember that the manger and the cross are the two currencies for purchasing the kingdom of God. Vigilance is needed so that on these currencies is imprinted the image of Christ. On false currencies the image of people is imprinted (13-14/86). The cross of Christ is the only door to the heavenly temple (9/11).

The letters of Kraevich to Lopukhin indicate a warm friendship between them. Lopukhin supported financially the sickly Kraevich (L 30) and Lopukhin appreciated his spirituality. At Savinskoe was a grotto with a memorial for Kraevich in the form of the cross with an urn below it, a copy of Kraevich's monument at the Novospaskii monastery in Moscow²⁸.

Repnin and Kraevich were close and dear friends of Lopukhin and as a tribute to them, he published some of their writings in a slim anthology. It is unclear whether Repnin and Kraevich knew one another. Their literary legacy is very modest, although Repnin's was larger, though some of it became lost²⁹. All of Kraevich's productions were apparently included in the Russian edition most likely published by Lopukhin.

Repnin's writing is more accessible to readers than Kraevich's, although not infrequently we can stumble over his Masonic mannerisms. For example, in a short chapter, A Ω, a series of aphorisms is included, which better are left untranslated, beginning with "Tout étant sorti d'I, tout doit rentrer dans I" and ending with "Alors vous serez ... intimement uni avec I pas autrement que par UN" with a reference to Lk. 10:42, where it says that only one thing is needed, the one chosen by Mary (but not by Martha). The I supposedly should be understood as the capital iota to stand for Jesus (Ἰησοῦς) and, at the same time, as the Roman numeral 1 to stand for one/One, both meanings taken together signifying that every person is in the need of one thing only, which is Jesus³⁰. Theologically, a non-Masonic Christian would not find anything objectionable in it, but this surely would sound to him rather odd. Interestingly, Repnin was not averse to obscurity considering his defense of Saint-Martin's *On errors and truth*. He agreed with other enthusiasts of the book, that "only profanes do not understand it and so do not good gentlemen"³¹.

²⁷ И.В. Лопухин, *Несть пророк во отечествии своем* (D 1812.11.124-136).

²⁸ А. К[о]в[а]л[ь]к[о]в, *Мирное отдохновение в садах сельца Савинского, во время нашего вояжера*, D 1813.2.111; Гаврюшин, *Юнгов остров...*, с. 37.

²⁹ D 1813.7.15-16 note; moreover, his Masonic correspondence was burned in 1812, Барсков, *op. cit.*, p. 294. Lopukhin said that he had about 100 letters from him (D 1813.3.46).

³⁰ The Church Fathers were not immune to this type of statements; for instance, Clement of Alexandria stated that the Iota in the name of Jesus indicated His straight and natural way (*The Instructor* 1.9).

³¹ H.M. Marcard, *Zimmermans Verhältnisse mit der Keyserin Catherina II. und mit dem Herrn Weikard*, Bremen 1803, p. 135. Incidentally, Repnin was the only Russian who corresponded with

Kraevich, however, out of his desire to imitate Böhme, imitated also his obscure style making statements which rather awkwardly conveyed simple Christian truths of God being the center of any believer's life, of Christ being the only way to salvation, and of humble submission to the will of God, which are statement which no Orthodox believer would find objectionable.

There were two Masonic wings at that time in Russia, one universalist for believers in a Supreme Being, and one revivalist which firmly embraced Christian religion and wanted to live it in their daily life. Members of this wing were dissatisfied with the level of spiritual life found in the official Orthodox church and they saw the Rosicrucian movement as a way of reviving Christianity. This longing can be found in writings of Novikov, Johann Georg Schwarz, Semen Gamaleya, Lopukhin, and many others, and the many statements of Repnin and Kraevich place them firmly in the midst of this movement. They explicitly expressed in their works the desire to make Christian precepts real in their lives and, in fact, they tried to live such lives even if it meant incurring some personal cost. Through their lives, they wanted to express their gratitude to God for His grace, and, as expressed in the title of their little book (although the title was likely given by Lopukhin), then wanted to make their lives to the fruit of this grace.

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