

**STUNNING DESTINIES
OF FAMOUS STUDENTS OF KHARKOV UNIVERSITY**



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Abstract

In the destiny of a woman at all times, a great role was played by love. Is the life of a woman always wonderful when it is governed by love? The article attempts to answer this question by the example of two student-peers of the same department of Kharkov University. One of them is Galina Arturovna Benislavskaya. She was a journalist, literary worker, friend and literary secretary of Sergei Yesenin, who selflessly loved the poet and became for him “mother-servant”. Her destiny allows us to confirm the opposite: on December 3, 1926, she shot herself at the poet's grave. The article contains little-known facts from her personal life and creativity. Another student is Dvora Israilevna Nezer. They both are outstanding personalities, representatives of the generation of women who fought for gender equality. Unlike G. A. Benislavskaya, the destiny of D. I. Netzer was successful, thanks to the fact that she did not divide her life into constituent parts: love, husband, children, career. Little-known facts of her biography are cited. She was happy in marriage, raised two children (daughter, professor Rina Shapiro – winner of the Israel Prize in the field of education), reached unprecedented political heights for the students of the Kharkov University (she became deputy chairman of the Knesset). It is asserted that irrespective of the choice of profession and the way of its realization, acceptance and reassessment of religious and moral beliefs, political views, the adoption of a set of social roles regarding marriage, motherhood, etc., the harmony of personality plays a

decisive role in the destiny of women. At the same time, the author does not deny the great role of love in the life of mankind.

Keywords: love, students of Kharkov University, Sergei Yesenin, Galina Arturovna Benislavskaya, Dvora Izrailevna Netzer, harmony of personality

Human life is multifaceted: there are both love and treason, death of loved ones and children birth, both of misfortune and gladness, both career and drift by art and science, both aimless burning of the life and great achievements amidst everyday life. There are the women who as if nature itself are programmed to feat. It is enough to name Kharkovite Valentina Grizodubova, the first female Hero of the Soviet Union. There are the women who, as Brigitte Bardot, could not belong to one man. For some women the main in the life was career. It is particularly common in artistic circles. It is enough to remember the names of Marlen Dietrich, Lyubov Orlova, Vera Maretskaya. But the actresses are known who changed a successful career to home life: Katie Holmes, Reese Witherspoon and others.

Among women connected with art, there are as well such, which cannot create fruitfully without love. Modern young actress Agniya Kuznetsova for 10 years in the cinema had managed to act in thirty films. Her roles in Balabanov's "Cargo the 200" and Gay Germanika's "All will die, and I will remain" proof of the fact that she is bright enough actress. In her interview "Life as roulette" she admitted: "<...> when I am not in love, I cannot work" (Журавлева, 2015).

There are female characters what search for the love all their life and are capable to sacrifice everything in this search sometimes. For example, Swedish film actress Ingrid Bergman. She twice won the Academy Award, was almost canonized for the role of Joan of Arc and was almost crucified for the love to Roberto Rossellini. Elena Majorova, the actress of tragical fate, believed that woman lives only by love.

In fine lyrical cinema-tale "Tenderness" of E. Ishmukhametov, the producer of the sixties the main hero Timur (actor P. Nakhapetov) tells parable of love to Namura, the sister of his friend. Two loved each other very much. But she was older. Natives counted up that she will spoil to his life, the future, everything! She learned about it. Decided to leave. He cried, as child. The day after that the first letter has come from her. She wrote of her terrible melancholy. After a month, the postman delivered the second. She informed in it that she is still melancholy, but no longer so strong. At the end of letter she asked him to smile to the sun, wood, meadow. He received the third

letter after a year. She informed that she was no longer sad. Started to laugh and to feel affection for him. The fourth letter came in 10 years. She wrote that she grew old, and he, probably, already has a family. Her letters assisted him to live. All this time he searched for her and could not understand: from where letters come. The last letter came in 20 years. “You, probably, already almost forgot me”? She wrote. She apologized for having passed away the next day after parting. And she was in correspondence for 20 years, to part with him tenderly.

Human life is surprising. Many cases are known in the civilization history when loss of a loved man for a woman was tantamount to the death. Such a story exists in the annals of Kharkov University too. It is related to the destiny of G. A. Benislavskaya, the student of the natural department of the Faculty of Physics and Mathematics, who learnt in the university in 1917/1918 and 1918/1919 academic years. Simultaneously with her D. I. Diskin (Netzer) was the third year student of the same department in 1918/1919 academic year.

Our heroines were born in the same year (1897): Galina Arturovna Benislavskaya came into being on December 16 in St. Petersburg, and Dvora Izrailevna Diskin on May 1 in Mena, Chernigov province of Russian empire (now Ukraine). The human fate in huge degree depends on childhood and adolescence as well as received education. In the future, the development of a woman's personality is crucial in four areas of life: firstly, the choice of profession and the way of professional implementation; secondly, the adoption and reassessment of religious and moral beliefs; thirdly, the development of political views; and, finally, the adoption of a set of social roles, including sex roles, and expectation regarding marriage and motherhood. It is not surprising, therefore, that although they were born and studied at the same time, how differently their further destinies have developed, which will be discussed later.

Dvora grew up in the Hasid family. The word “Hasid” means a righteous person who is distinguished for diligence in observing the religious and ethical precepts of Judaism. The homeland of Hasidism is the current Podolia on the territory of Ukraine. In the eighteenth century, “Hasidism” spread among the poorest sections of Jewish communities, as a protest against the domination of rabbis and wealthy Jews. The founder of the Beshtian direction of Hasidism is Rabbi Israel Ben Eliezer (Besht) (1700–1760). His followers believed that among the pious Jews the leading role was played by the “tzaddik” (the righteous), who was endowed with the power of miracles and foresight and treated them as mediators between God and people. Opponents of Hasidism believed that every person is personally accountable to God and mediators are not necessary. Over time, the fierce struggle between supporters

and opponents of Hasidism subsided. Continuing to follow their own path, the parties learned to respect each other, recognized the value of each party's contribution to Judaism. Now Hasidism is no longer a rebellious trend, but, in essence, is the bulwark of orthodox Judaism. At the time of Dvora's birth, Hasidism paid less attention to meditation and unity with God, and more to traditional Jewish studies.

Dvora's father was Shimon Leiba Diskin, and his mother was Pesya Shulman (Тидхар). It is clear that since childhood, the girl was brought up in religious and ethical rigor. She studied in the women's gymnasium of the Ministry of Public Education, which was paid. Girls of all classes and creeds were trained in these gymnasiums. The girls who graduated from the 7th grades were given the certificate of teacher of the primary school, 8 classes – the certificate of the home teacher, and 8 classes with the medal – the certificate of the home tutor. Only graduates of the 8th grade could enter the Higher Women's Courses. In private women's gymnasiums, the course of study corresponded to the course of male gymnasiums preparing boys for admission to universities. The fee for studying in them was high. It's no wonder that the daughters of wealthy parents studied in such gymnasiums, including our other heroine, Galina Benislavskaya.

Galina was born in the family of Russified Frenchman Arthur Carrier. The girl was five years old when her father left the family. In connection with a severe mental illness of her mother Galina was adopted by her mother's sister, Nina Polikarpovna. Soon the latter married Arthur Kazimirovich Benislavsky, the chief doctor of the hospital in the Latvian city of Rezekne. A. K. Benislavsky was not a poor man: not far from the city of Rezekne he owned an estate with a house, a bar stables, a beautiful park. All the summer months Galya spent in this estate (Зинин, 2013). In 1909, he became the adoptive father of a girl who became Galina Arturova Benislavskaya. Foster parents tried to give the girl a good education. After studying in a private boarding house in the city of Vilno (now Vilnius, Lithuania) in 1912, Galina began to study in St. Petersburg in the 4th class of the Preobrazhenskaya Women's Gymnasium. The curriculum of the gymnasiums of the early 20th century was extensive and focused on the preparation of encyclopedic educated people. To a large extent, the humanistic traditions of the advanced gymnasiums and the democratic style were provided by a high level of education of the teachers of the gymnasium. Many of the teachers of the Preobrazhenskaya Women's Gymnasium completed the courses of P. F. Lesgaft that were considered one of the centers of revolutionary students. In the gymnasium, a system of learning flourished, free from pedagogical routine and official bureaucracy. Relations with the schoolgirls were built on a democratic basis. The students' craving for knowledge was supported in

every way, their individuality was taken into account, their rights were respected. The training was aimed at awakening a lively, active attitude to knowledge, developing creative thinking, a genuine interest in the subjects studied. Teaching Russian language and literature was linked with socio-historical processes in the light of the works of leading authors: Belinsky, Dobrolyubov, Pisarev and others. Excursions to the largest factories and craft workshops acquainted with production and labor processes. The greatest Galina's interest in studying was to natural disciplines, literature and history. Education in the gymnasium prepared Galya for an independent life, contributed to her spiritual development.

The same year 1912 Galina met Yanina Kozlovskaya. Common tastes and interests contributed to their friendship for life (Козловский, 1986.). In the winter of 1916, girl-friends attended a literary evening at the City Council (Duma) on Nevsky Prospekt. When the blue-eyed, golden-haired boy came on stage, they did not like his “Ryazan” look. When, after the pretentious poems of I. Severianin, his fresh, tender poems about nature and the Motherland started to sound the girls listened with bated breath. This first acquaintance with S. Esenin did not make an indelible impression on Galina. Galya was known as an avid theatergoer. Her friends also visited the Hermitage and the Russian Museum, where she got acquainted with the paintings of outstanding artists. His love for poetry and art, she saved for life.

Yana introduced Galina to her parents. Yanina's father, Kozlovsky Mechislav Yul'evich (1876–1927), played an important role in the life of G. A. Benislavskaya. He graduated from law faculty of Moscow University (Герои Октября, 1967). Yanina's parents were Bolsheviks. The Kozlovsky family did not conceal revolutionary views. Yana believed in the principles of Bolshevism, shared her thoughts with her friend about the need to overthrow the autocracy. Galina, sensitive and responsive by nature, also took the ideas of Bolshevism.

To the restless situation in the country, caused by the events of the revolution of 1905, and then the First World War less influenced Galina, the foster parents sent the girl to their family estate. Here was the richest library with books of famous Russian, French and Polish authors. Galina read a lot, and spent her free time reading in the stables or galloping around the surrounding hills and meadows. She was not only a dashing rider, but she also swam well, dived, shot accurately from her rifle, skillfully rules drawn by a pair of horses. When the estate was arranged balls, noisy games and fun, the girl eschewed them.

She liked solitude, she lived the world revealed to her in teaching and fellowship with nature. About the love of nature, Galina's subtle observation is evidenced by the poetic sketch “A sweet forget-me-not who fell to us in the spring <...>”.



Photo 1. The collection contains everything that was written by G.A. Benislavskaya

It is written in the diary of G. A. Benislavskaya (photo 1) on January 24, 1917 (Бениславская, 2001). Here is a quote from this sketch: “Spring has come! A premonition of light and warmth filled my chest and made me breathe more joyfully and deeper <...> All the thoughtful charm of Spring, the tender joy of early warmth and sunny caress, so bright and magical, that kindness, which is not yet completely melted and trees bloomed – all this expressed this magical-star peephole of Spring (it's about the violet) <...>”.

In February 1917, the Provisional Government came to power. Father Yanina, M. Yu. Kozlovsky, began to attract the girl-friends to social and political life. On May 4, Galina (photo 2) graduated from high school with a gold medal.



Галина Бениславская выпускница гимназии 1917 г.
(стоит в центре с косами)

Photo 2. Graduates of the Preobrazhenskaya Gymnasium in 1917

At the end of May, the both girlfriends joined the RSDLP (b). In Imperial Russia women were not admitted to universities. According to the decree of the Minister of Public Education of the Provisional Government of July 13, 1917, women were allowed to enroll in all faculties, except for the medical, in places vacant after enrolling men (Харківський національний університет, 2004: 291). At first, Galina applied for admission to the Physics and Mathematics Faculty of Petrograd University. Then she decides to leave the university to avoid the care of foster parents and become independent. To this end, she receives a testimony from the Commissar of the Provisional Government that she is a permanent resident of Petrograd. Then she gets a vacation ticket of a student of Petrograd University. With these documents and a certificate of the end of the girls' gymnasium, she came to Kharkov for higher education at Kharkov University.

In the numerous literature devoted to G. A. Benislavskaya, there is practically no information about the Kharkov period of her life. There is only an erroneous statement that emerged from the words of Ya. M. Kozlovskaya that her girlfriend was a student of the natural faculty of Kharkov University.

Meanwhile, there were 4 faculties in Kharkov University in 1917: legal, medical, historical and philological, consisting of four departments, and physics and mathematics, which included departments of mathematical, chemical and natural sciences (Харківський національний університет, 2004: 282). Galina did not change her gymnasium preferences and became a student of the Department of Natural Sciences of the Faculty of Physics and Mathematics. Between February and October 1917 the educational process at the university was proceeding normally. After the February Revolution of 1917, the University Council tried to preserve the university traditions as much as possible in everyday life, preventing political events in Russia from breaking them.

But <...> student gatherings and rallies became more frequent. Free words flew over the university roofs more and more often. In March–April 1917, the Central Rada (CR) was established in Kiev – the authority of the Ukrainian bourgeoisie. She raised the question of the Ukrainization of higher education, but the University Council supported the policy of the Provisional Government. Only thanks to the student organizations themselves, the strike that took place all summer (the students demanded their representatives to participate in the meetings of the University Council and faculty councils of their representatives) was suspended, and the new academic year 1917/1918 began in time.

With the outbreak of the First World War, the financial situation of the university began to deteriorate. It became especially difficult in the autumn semester of 1917. At its meeting on October 12, 1917, the University Council, because of a lack of money and fuel, decided to shorten the semester: it was decided to complete the lectures on November 15 and finish the practical classes and exams by December 1. In December, the university was not heated, there were no reagents and drugs in the laboratories, scientific life stopped (Короткий нарис історії ХДУ, 1940: 53). In the autumn semester of 1917/1918 academic year Galina's studies were successful, which can not be said about the spring semester.

After the events of October 25 (November 7), 1917 in Petrograd, the political situation in Ukraine worsened. November 7 (20), 1917 in Kiev, the CR proclaimed the formation of the Ukrainian People's Republic. Bolshevik-minded deputies of the CR moved to Kharkov, where on 11 (24) December 1917 they proclaimed Soviet power in Ukraine. At the end of January 1918, Kharkov became the center of the Donetsk-Krivoy Rog Republic (Гражданская война и военная интервенция в СССР, 1983: 196). The political explosion led to a civil war. On January 26, 1918, the Bolsheviks captured Kiev. In response, the CR withdrew from Kiev signed a peace treaty with Germany and Austria-Hungary. According to the agreement on February 18, 1918, the invasion of the 400,000-strong German-Austrian army began in Ukraine. In Kharkov on March 5, a martial law was introduced. A detachment of Red Army students was organized (Короткий нарис історії ХДУ, 1940: 56). Together with the Red Army men of this detachment, Galina assisted Soviet institutions during their evacuation. Under the onslaught of superior enemy forces on April 8 red troops left Kharkov. For its short existence in Kharkov, the Soviet government did not make any major changes to the life of the university and Galina.

On April 14, 1918, the German command declared Kharkov in a state of martial law. As a result of the coup of Hetman P. P. Skoropadsky, supported by the German occupation forces, the CR was overthrown at the end of April. On May 1, the commander of the first German army corps in Kharkov, Mangelbir, by his order, forbade all sorts of meetings, on the streets and in public places, under the fear of imprisonment, and in general “all actions that violate public silence and security” (Харьковщина в период гражданской войны и иностранной интервенции 1918–1920 гг., 1973: VIII). There was a change in the administration of the university and part of the teaching staff. Military actions led to breaks in studies. During the hetmanship, the financial situation of the university deteriorated even more, the contingent of students declined. In 1918, the university budget in Kiev was not approved (Короткий нарис історії ХДУ, 1940: 57). Therefore, the autumn semester

of 1918, like a year ago, had to be reduced. Plans for educational and scientific activities were not fulfilled due to lack of fuel and power outages. The only positive moment – on the natural branch of the Physics and Mathematics Faculty was developed a new curriculum, according to which Galina began to study in the second year. Biological students also conducted their scientific research. So Galina had an acquaintance with the biology students of the Moscow and Petrograd universities, who moved to Kharkov, escaping from cold and hunger (Короткий нарис історії ХДУ, 1940: 42). On October 11, she was issued a certificate of Kharkov University for free living everywhere.

In Germany, November 9, 1918 revolution took place, and on November 11, the Austrian-German troops capitulated to the Entente countries. In the middle of November in Ukraine the Directory was created. In Kharkov, its authority was proclaimed on the night of November 17–18, 1918 (Харьковщина в период гражданской войны и иностранной интервенции 1918–1920 гг., 1973: XIII). Already on November 29, the authorities of the Directory dispersed the Kharkov Soviet, in which the Bolsheviks received the majority, and its presidium was arrested. On December 20, the Committee of Railwaymen of the Kharkov Railway Junction was arrested. In response to the Petliurists' repression, strikes began in all the enterprises in the city. On December 22, the congress of peasant Soviets of the Kharkov region was dispersed (Харьковщина в период гражданской войны и иностранной интервенции 1918–1920 гг., 1973: 74). Again, Soviet power returned to Kharkov on January 3, 1919. Thanks to the efforts of the theatrical department of the All-Ukrainian Committee of the Performing Arts in Kharkov, in late February theaters are open (Известия Временного рабоче-крестьянского правительства, 1919). One of them – the first work theater, began to function in the former building of the theater of Kucherov brothers (Missouri). The city theater, housed in the People's House, prepared for the production of a series of historical performances. For the first time in a year and a half Galina had the opportunity to visit the theater.

At the university, there was a Council of Student Deputies, in which the Socialist-Revolutionaries and anarchists reigned. The Bolshevik-minded part of the students could not tolerate the existence of such an organ that usurped the representation of the entire student body. On January 9, 1919, the conference of the Bolshevik students was held, in which Galina took part. It was decided to organize an organ of left-wing students: “The Council of Revolutionary Socialist Students (CRSS)”. The CRSS program provided for the struggle to improve the financial situation of the students and support for government measures regarding universities. At the meeting of the CRSS on January 17, the Executive Committee consisting of 5 Communists, 5 Left

Socialist-Revolutionaries, 3 independent Social-Democrats (esdeks), one esdek of the Soviet platform and one Bundist was elected to head the current work (Короткий нарис історії ХДУ, 1940: 63).

The change in the social system could not but lead to significant changes in higher education. The reform in 1919 was carried out in accordance with Resolution No. 8 of the People's Commissariat of Education (PCE) of March 10, 1919, which provided for the creation of the Council of Commissioners of Higher Educational Institutions (CCHEI) at the PCE. On March 28, the CCHEI decided to liquidate the administration, the University Council and faculty councils. Only the deans of the faculties remained, who were to take the lead in the educational and scientific work (Харківський національний університет, 2004: 289). In the spring and summer of 1919, at the university, apart from a change in leadership, there were no significant changes. Training work stayed abnormal during this period too, it held with interruptions. In addition to Galina, there were only a few Communists in the student body. Because of the orders of city organizations they could not to engage in educational work systematically (Короткий нарис історії ХДУ, 1940: 62). The spring semester of 1919 ended in April. Galina managed to pass all the tests and exams, but she could not complete her studies at the university and become a biologist.

On June 11 (24), 1919, the advanced units of the Volunteer Army (Drozdovsky Regiment under the command of Anton Turkul) entered Kharkov (История города Харькова XX столетия, 2004). The new government was on course to restore the basic elements of pre-revolutionary life. The University Council on June 20 (July 3), 1919, approved a resolution that contained an assurance of the university's readiness to give all its forces to Denikin's command. A day later, A. I. Denikin. Knowing that she was threatened by the Denikinites, Galina decided to leave Kharkov and cross the front line. On a campaign to the north, she was detained and taken to the headquarters of the nearest division of the Volunteer Army. At the headquarters of the division, Galina encountered a foster father who served as a military doctor for Denikin. A. K. Benislavsky said that Galina is his daughter. He not only saved her, but also issued her a certificate of the Sister of Mercy of the Kabardinsky Regiment for the safe passage of the front line, which at that time advanced for Belgorod. At the end of August 1919 under the village of Prylepy. She was stopped by mounted patrol of the Reds and forwarded to the special department of the 13th Red Army. The chekists did not believe Galina's story that she was a member of the Bolshevik Party, a student at Kharkov University. Then she said that she knew the old Bolshevik M. Yu. Kozlovsky. The head of the special department of the 13th Army knew that

Mieczyslaw Yulievich in 1917 worked as chairman of the Extraordinary Investigation Commission of the Petrograd Military Revolutionary Committee, and at present he was a deputy to the People's Commissar of Justice. He sent a request to Moscow. After receiving the dispatch in which M. Yu. Kozlovsky confirmed Galina's membership in the party, vouch for her trustworthiness and devotion to the cause of the revolution, Galina was released. October 7, 1919 G. A. Benislavskaya was given a certificate in the special department of the 13th Army for No. 4198, with which she safely reached Moscow. But in a special department the "Case No. 1725-A" brought to Galina which was closed only in 1920 (Зинин, 2013).

When Galina arrived in Moscow, M. Yu. Kozlovsky was not only deputy commissar of justice, but also replaced the post of chairman of the Small Council of People's Commissars of the RSFSR. Therefore Kozlovsky at that time was lodged in the Kremlin, in the Cavalry Building. They sheltered Galina: she lived in the same room with Yana. Mechislav Yul'evich helped with the employment of Galina. He was well acquainted with N. V. Krylenko – Chairman of the Special Interdepartmental Commission, recently formed by the Decree of the Council of People's Commissars. Professional revolutionary N. V. Krylenko on December 11, 1913 was deported from St. Petersburg for 2 years to Kharkov, where he graduated from the Faculty of Law of Kharkov University. From November 1915 to April 1916 he stayed in the Kharkov Prison. From November 1917 he joined the first Council of People's Commissars as a member of the Committee on Military and Naval Affairs, and from November 12, 1917 to March 13, 1918 occupied the position of Supreme Commander-in-Chief of the Bolshevik Armed Forces, in February–March 1918 – member of the Committee of revolutionary defense of Petrograd. From March to May 1918, he worked with M. Yu. Kozlovsky in the People's Commissariat of Justice until he became the chairman of the Revolutionary (Supreme) Tribunal (Крыленко, 1989). Galina began to work as the secretary of the agricultural department of the commission, which included representatives of the Supreme Economic Council, the People's Commissariat of Justice, the People's Commissariat of Food, the People's Commissariat for State Control and other economic commissariats, and one representative of the Cheka.

Dvora Diskin, graduating from high school in 1916, continued her studies at Ekaterinoslav Higher Women's Courses (Тидхар). In 1918 the Courses were transformed into the Ekaterinoslav University. But from this year Ekaterinoslav became the theater of military operations (the Petliurists, the Makhnovists, the Denikinists, the Bolsheviks changed each other). The end of these battles was not visible. This forced Dvora to transfer to Kharkov University. In 1918/1919 academic

year our heroines studied at different courses of the Department of Natural Sciences of the Physics and Mathematics Faculty.

While still studying in Ekaterinoslav, Dvora joined the movement of He-Halutz (that is the pioneer), who had his coat of arms (photo 3). In Kharkov, she became an activist of this Zionist international organization. The organization's goal was to prepare Jewish youth for settlement in the historical homeland of the Jewish people of Eretz-Israel (literally “the land of Israel”). Since 1919, participants in this movement began to arrive in Palestine from Russia.



Photo 3. Coat of arms of Hekhalutz

They were engaged in draining swamps, developing lands, laying roads. Dvora, as a future biologist, believed that it could also benefit in the development of the holy land. In Kharkov she got acquainted with Shraga Nosovitsky, the activist of the “Ze’Irei Zion” movement. He was born on January 1, 1898 in Sosnitsa (Sosnitsky district, Chernigov province). Now this city-type settlement is known all over the world, since in 1894 Alexander Dovzhenko was born in it. “Ze’Irei Zion” (that is Young Men of Zion (Encyclopaedia Judaica, 2018)) – a Zionist working-class movement of a moderately socialist type, which arose in 1905. In May 1917, Petrograd hosted the 2nd All-Russian Conference of Ze’Irei Zion, which viewed Zionism as a national and supra-class movement. Ze’Irei Zion aimed to build an autonomous political center in Eretz-Israel on healthy social foundations and organize around this center a large number of national-political autonomies of the Jewish diaspora. After the October Revolution, the party center of Ze’Irei Zion, who became a party in the summer of 1917, moved to Kharkov. Dvora and Shraga began to meet. Soon, under the influence of Shraga, Dvora joined the Ze’Irei Zion (Тидхар).

When Dvora Diskin studied at the fourth year of the university, in May 1920, in Kharkov, the 3rd conference of Ze'Irei Zion took place, at which the party split. The Socialist wing established the Ze'Irei Zion – Zionist Socialists party (abbreviated as ZS). Sh. Nosovitsky became a member of the ZS. The same year Dvora married him and also became a member of the ZS. In 1920 the Soviet government liquidated universities in Ukraine. In place of the Kharkov University, the Academy of theoretical knowledge emerged, which became the legal successor of the university in all matters, including not only buildings and property, but the entire faculty, university spirit and traditions. She graduated from the Academy in 1921, having received a specialty as a biology teacher. She began to work as a teacher, and in 1922 she gave birth to the first child, son Moshe. Later, he became a prominent figure in Palmach and the Israeli Defense Forces (IDF) (Тидхар).

September 20, 1920 friend of our other heroine Galina Benislavskaya Yanina bought two tickets to the Polytechnic Museum, where the All-Russian Union of Poets arranged a reading “On Modern Poetry”. This evening S. Esenin (photo 4), who read two of his poems, struck her imagination.



Photo 4. Sergei Yesenin (1919)

Now she tried not to miss the poetic evenings with Sergei. On November 16, 1920 a the literary “Trial of modern poetry” held at the Polytechnic Museum. S. Yesenin read the poem “Sorokoust”. Caught in captivity of his poetic words, Galina could not hide her enthusiasm. On the way home, she had the idea that she could fall in love with such a person. From this evening for two years until the summer of 1922 she fell asleep with the thought of the poet, and when she woke up, the first thought was about Sergei Alexandrovich.

For Galina, Sergei Yesenin became the best poet of Russia. She ceased to hold back her feelings to him, was in a fabulous captivity of love and did not think about what awaits her ahead. At the end of 1920 their personal acquaintance took place in the cafe “Stall of Pegasus”. S. A. Yesenin asked her to give her name so that he could give the cashier an order for a stowaway pass. Galina named the names Kozlovskaya, Benislavskaya, Berestova. Since that day, along with her friends, she became a regular at the cafe. Galina knew that the poet has a wife (second), Zinaida Reich, and children, so at first she did not think about winning the poet's heart. When, in October 1921, she learned about the divorce of S. A. Yesenin and Z. N. Reich, she decided to go all out for it, despite the fatal premonitions. She was not afraid that at that time Sergey had serious love relationships with the poetesses E. R. Eiges and N.D. Volpin. Nadezhda Volpin eventually won in the fight against the rivals (Вольпин, 1992). At this time, S. A. Yesenin was at the zenith of poetic glory. In January 1921, his book “Confessions of a Hooligan” was published, and a month later – a collection “Treryaditsa”, a book of poems “Rye horses” was published. Sergei's poems were heard from the scenes of the Polytechnic Museum, various clubs and cafes. The poet often meets with N. D. Volpin in his apartment on Bogoslovsky Lane, 3. Time passed, G. A. Benislavskaya still remained enthusiastic listener and in love without reciprocity. The situation changed at the end of April 1921, after the poet drew attention to Galina. The day before he left for Turkestan, Galina and Yanina met with S. A. Esenin in the first day after the winter, to pick up the newspapers he had sent earlier. Then they stood on the street near the store: S. A. Esenin – near Galina, and Anatoly Borisovich Mariengof – near Yanina.



Photo 5. G. A. Benislavskaya (1921)

In “Memoirs” Galina (photo 5) writes: “Suddenly joyfully and as if with a mystical astonishment, Sergey Alexandrovich, looking into my eyes, turned to Anatoly

Borisovich: “Tolya, look – green. Green eyes!””. When Sergei returned June 10, 1921 from Turkestan, they began to meet frequently. In “Memoirs” she writes: “From then on, a long series of endlessly joyful encounters, either in the shop, at meetings, or in the ‘Stall’. I lived by these meetings – from one to another. His verses captured me no less than he did. Therefore, every evening was a double joy: both poems and he”. Soon they stopped hiding their feelings. Sergei was very keen on Galina. In August 1921 S. Esenin finished the poem “Pugachev”. The manuscript of the sixth chapter, which Sergei did not include in the poem, he deposited with Galina. When in January 1922 the poem “Pugachev” was printed, on a gift copy of the poem for G. Benislavskaya, the poet wrote: “Dear Galina, the culprit of some chapters”. At the end of 1921, at a costume ball, the journalist M. Osorgin, who was watching for Yesenin, shared with the loser the fight for the poet N. D. Volpin with impressions: “I can not stop to admire this couple. And how not to admire! How much of devoted and pure love is in the eyes of the young woman!” (Зинин, 2013). The journalist did not know how bitter those words were for Nadezhda, who lost the fight for the poet. The friends were afraid to lose Sergei too. They did not want the poet to be in the undivided captivity of G. A. Benislavskaya, and therefore sometimes brazenly interfered in the relations of lovers. Knowing this, Sergei did not advertise his relationship with her, claimed that he liked only friendship with her. At another meeting with N. D. Volpin at the end of 1921, he said: “Why are you jealous of Galya? Between us there is nothing, only friendship! It was, everything was, but now only friendship is! You see. I like to decompose her faith. Marxist. She, uh, what a Bolshevik! <...> Persevering! Inveterate! She works there, in the Cheka!” (Вольпин, 1992). The emerald eyes of a rival radiant with happiness and words of M. Osorgin at that ball arose in memory of Nadezhda. “It was!”, And she knew when. It was in this 1921 S. Yesenin presented Galina with a ring (photo 6).



Photo 6. G. A. Benislavskaya and Y. M. Kozlovskaya (1921)

In 1922, the Civil War in Russia ended (Гражданская война и военная интервенция в СССР, 1983: 14). This year has become a milestone in the history of our heroines' lives.

In those years, the young family of our second heroine Dvora, in accordance with her political views, began to seek repatriation to Eretz-Israel, which became a mandated Palestine. After the collapse of the Ottoman Empire, of which Eretz Israel was an integral part, the British governance regime was established in Palestine under the mandate of the League of Nations. Palestine was mandatory territory from 1922 to May 15, 1948. Here the Nosovicky family immigrated only in 1925. Dvora began to work as a teacher in the school of working young people. In this school she worked until 1949, becoming later its director. In addition to teaching activities under the influence of her husband, she began to engage in party work.

For Galina, these years had become tragic. Love and happiness are not eternal friends. In the beginning of 1922 S. Esenin met Isadora Duncan, who struck the poet: not a woman, but a miracle, an overseas firebird! His feelings flare up to the dancer like an explosion. There is no longer need in Benislavskaya or Volpin anymore. Galina fell ill and got into a psychiatric clinic with a nervous system disorder. In March 1922, she wrote in the Diary: “There is no humiliation that I would not go to, just to make him stop for a while near me, but not only physically, I need more from him: I need his warmth that was in summer. Only and only!!!”. Galina was ill almost 4 months (until April 27, 1922). Isadora and Sergei got married on May 2, 1922 (photo 7).



Photo 7. I. Duncan and S. Yesenin

The same day, Galina resigned from the service in the commission of her own free will. She handed over the identity card (photo 8) and began to work as the secretary of the mass newspaper “Bednota”.



Photo 8. Identity card of G. A. Benislavskaya

Meeting with I. Duncan was disastrous for the health of the poet. Prior to dating her, he did not abuse alcohol, did not know what is heavy drinking. Isadora after the death of her children could not live without alcohol: she drank brandy. Having moved to her apartment on Prechistenka, S. Yesenin became addicted to good champagne. Instead of paying money for her work, the Soviet government supplied these drinks to the dancer from the bottomless royal cellars. Fatal for the poet was a trip to the US immediately after the wedding. There was a “dry law” in America, and the star couple began to abuse some poisonous surrogates. A beautiful, elegant woman who was looking much younger than her 44-year-old was leaving for America. After a year and a half, in August 1923, almost an old woman returned. During this period, the poet realized that he did not need any “overseas firebird”, nor a comfortable abroad. During the marriage with Duncan, he was fatally tired of her greedy last love and powerful jealousy. Sergei did not return to Isadora on Prechistenka. He spent the nights in the “corner”, which was filmed by his sister Catherine. On his return to Moscow he saw several times with G. A. Benislavskaya, went to work for her, but Galina did not invite him to her. The poet returned to her himself, calling in the dawning evening of 1923 at the door of the communal apartment No. 27 on Bryusov Lane, 2a.

The small room where Galina lived was known to him well from the moment of getting to know Galina until she met A. Duncan. The poet could not work creatively under unsuitable conditions. Realizing this, Galina allowed him to transport the next day his American suitcases. She took upon herself the domestic troubles, cares for the poet's sisters, and secretarial duties. The poet could not sleep without having written at least four lines of good poetry per day. For another two years, the first listener of

his poems was, as a rule, Galina. She had a subtle poetic taste and often gave appreciations of the verses that did not coincide with the Esenin ones. Sergei listened to these appreciations and always considered Galina's opinion. When the poet left somewhere, he gave unlimited powers to G. A. Benislavskaya, but she never made decisions without discussing the details with the poet.

But the role of the head of the family proved to be an unbearable burden for S. Yesenin. The trouble was the consequence of the marriage of Sergei with Isadora. Having drunk, the poet began to get drunk quickly, and, most importantly, to behave inadequately. Drunk, he scandalized, offending all around, talking and doing something that the sober did not have not only in the language, but in the heart (Марченко, 2012: 65). The presence of Galina calmed the poet. With her, he behaved quietly. Because of the constant anxiety for Sergei, she had some kind of maternal sensitivity and attention to him (Бениславская, 2001).

From September 1923 to June 1925 G.A. Benislavskaya as the personal secretary of the poet was aware of all his affairs. The heaviest burden of editorial and publishing efforts for Yesenin became her lot. She was the financial director of the poet, received and distributed money, became the keeper of his literary heritage. The main thing, she was a friend who considered it her duty to take care of him. The poet's sister Catherine said: “Some of Sergei's guests, having learned that Galya is only a friend of him, decided to take care of her and sometimes quite annoyingly. Sergei noticed this and, to stop the chasing after her, unpleasant for Galya, he once told her: ‘Somebody can think of you not well. Let's get married’”.

Galya shook her head negatively. “No, Sergei Alexandrovich. I do not care what will they think of me. I will not marry you because people think better of me” (Есенина, 1986). Galina loved the poet. Realizing that he does not love her, she did not want to associate herself with him with family ties.

The gap between G. A. Benislavskaya and S. A. Esenin occurred roughly on June 16, 1925. The reason is the treason of Galina with the unknown to this day L. (as Galina herself encoded this man in her “Diary”). Sergei insulted Galina. Here is what she wrote in her diary on this matter: “Sergei is a boor <...>. If he had simply gone, without this rudeness, then faith in him would not have been shattered in me. And now how he differs from Pribludny for me – the same insignificance, just the elementary sense of decency is atrophied: in general, he skillfully conceals it, but here in his anger he broke through. And that Katya (the poet's sister) would not tell me that he was sick, that it was on purpose, all this was nonsense. Was he angry at my treason? But did not he always say that it did not concern him? Oh, is this all a

test? Interesting. To throw me from the sixth floor and test, shall I break myself or not? It is so cunning <...> And after all this, should I be loyal to him? After all, Pokrovsky is only a self-deception <...> And only L. was real. To me, even now, that recklessness still valuable. Let Sergei be angry. I agree to pay. He could leave. But to leave like this, counting tables and chairs – ‘this is mine too, but let it stay for the time being’, – one can not do such things <...>” (Марченко, 2012: 75).

How to understand this scandal? Yesenin wrote to Galina on March 21, 1925, that he does not love her as a woman. He himself told Galina that they are equal and his freedom gives her a freedom as a woman. So, in fact, at the genetic level, the poet retained a peasant attitude towards the woman: she's mine, as a master I can strike, beat, to put she in her rightful place. He confessed this to Galina after returning from the Caucasus in May 1925: “If I have a passion for a woman, then I'm crazy. I will still be jealous. You do not know what it is <...> I generally can not then release you from myself, and if it seems to me, I will beat. I myself am afraid of this, I do not want to, but I know that I will beat. I do not want to beat you. You can not be beaten. I beat two women, Zinaida and Isadora, and could not help it, for me love is a terrible torture, it's so painful. I do not remember anything then. And for you I'm very scared of this”.

Hopelessly loving the poet, is it worth preserving physical fidelity to him? In this connection, Galina writes in her diary: “Violation of this ‘fidelity’, on the one hand, can eliminate involuntary demands on E <Senin>, and on the other hand, it can give good, warm relations with others, if only to be able to create them non-binding, free and though caused by lust, but not based solely on this <...> And if I want to be a woman, nobody dares to forbid me or reproach me for this! (His words) <...>” (Бениславская, 2001). In addition to Pokrovsky herself and the mysterious L that already mentioned by Galina, specialists on Yesenin give one more name of a man who had physical intimacy with Benislavskaya – Ionov (Рябчинская, 2011: 26). This gave A. Marchenko grounds to consider “the behavior of Galina Benislavskaya was not so impeccable” (Марченко, 2012: 73). But she forgot that Benislavskaya lived during the sexual revolution in Soviet Russia of the twenties. The initial post-revolutionary development went under the slogans of this “revolution”, which included, among other things, the destruction of the instinct of modesty. The slogans of the sexual revolution stemmed from the theory of communism, developed by its classics – Marx, Engels, August Bebel and others.

This theory presupposed the disintegration of the monogamous family and the transition to satisfaction of sexual needs in “free love”. Upbringing of children had to

be completely entrusted to the state. The most prominent sexual revolutionary of the first years of the revolution was Aleksandra Kollontai. This outstanding Russian woman put forward the theory of a “glass of water”, according to which the sexual need is the most common physiological need, the satisfaction of which should not be anything complicated, and sexual contact does not contain any special specific factors compared to the act of “drinking a glass of water” to satisfy thirst. For this reason, it was necessary to sharply decline the barrier of modesty. That is why this sexual revolution was held under the slogan “Down with shame!” (Мельниченко, 2012).

Marchenko herself convincingly shows that all of Yesenin's last three legitimate wives were “priestesses of love”. And therefore rightly refers to Zinaida Raikh as a “sex bomb, sensual and experienced in love” (Марченко, 2012: 41), Isadora Duncan as “the great harlot” (Марченко, 2012: 71) and Sofya Tolstoy as a “dissolute modest” (Марченко, 2012: 71). Yes, the physical connection with men, about which G. Benislavskaya herself writes in her diary, about which Yesenin and his sister know, does not allow us to consider Galina an “unblemished angel” in the terminology of A. Marchenko (Марченко, 2012: 73). But against the background of women who were officially married to the poet during the sexual revolution, G. Benislavskaya looks like a woman who was determined by evil fate, in her misfortune, a difficult test: to love the poet genius, and this is hard work. Making herself do not love him – even harder one! Such Esenin's civil wives as L. Kashin, E. Eiges, A. Miklashevskaya, N. Volpin managed to do this, and G. Benislavskaya – did not.

On September 18, 1925, to spite Galina Sergei married Sofya Andreevna Tolstoy, the granddaughter of Leo Tolstoy (photo 9). Galina herself introduced them on her birthday on March 10, 1925.



Photo 9. S.A. Yesenin and S.A. Tolstoy

The heart of Galina was filled with bitterness and resentment. In the Diary, she writes: “<...> with the main capital – with my selflessness, with my

disinterestedness, I turned out to be bankrupt <...> After all, with the charge that was inside me, I received more from life than I wanted without any effort. How much I could get and at the same time give to others, if I had not given up almost everything to Sergey for the last drop”. The result of the rupture was the complete withdrawal of Galina from the life of the poet, another nervous breakdown and the departure from Moscow to friends in the village wilderness of the Tver province.

The rupture resulted in the unbearable pain and suffering of both of its participants. The poet was trying to start a new life, but in his soul was a disorder exacerbated by the disease. Sofya Andreevna was a woman of astonishing callousness, distinguished by a complete lack of sincerity. The baiting began in the newspapers. “Letters of workers” were published, allegedly demanding reprisals against the “kulak” poet. The poet's nerves were at their limit. At the end of November, he went to the clinic of nervous illness, from where he escaped a month later. Finally, on December 23, 1925, the poet, escaping from Tolstoy's apartment, drove off to Leningrad. On December 24, he settled in the same room of the Angleterre Hotel, where he stayed in the winter of 1922, when the love affair with Isadora began. On the night of December 28, S. Yesenin was found dead: he was hanging on a pipe of steam heating rooms. No letters, no notes were found.

G. A. Benislavskaya was not present at the funeral of the poet. In place of disappointment in the poet the feeling came of irreparable loss. The same thought is in the head – Sergei Alexandrovich is not alive. In her diary she wrote: “And I have the same mortal longing for him. Everybody and everything are the nonsense, the one who saw him truly – no one to see, no one to love. And one-sided life is also nonsense”. Rushing from side to side, Galina tried to drown the terrible desperation in wine. But it did not help. The decision to die was gradually ripening. First, a diary entry appeared: “<...> Death is better than a sorrowful life or an ongoing illness. Six months in all conditions <...>”. The last cry of the soul of a woman claiming to be the poet's only friend was the record:

*Leave and you. That's enough
You suffered, unfortunate friend.
From his anguish involuntary,
From his involuntary agony.*

What happened was over.

Your destiny looks like everything.

Heart and the truth rushed,

But it was broken by lies.

December 3, 1926 at the Vagankovskoye cemetery in Moscow was deserted. At the grave of the outstanding poet S.A. Yesenin (photo 10), a young woman in a dark, worn coat and checkered kepi nervously smoked a cigarette for a cigarette.



Photo 10. The original view of the grave of S. A. Yesenin

If you are young, life, despite all the difficulties and misfortunes, is still beautiful. Twilight came. Finally, she decisively took out a piece of paper, put it on a cigarette box, and quickly wrote: “I was self-taught here, although I know that after that even more dogs will be hung up on Yesenin. But to him and to me it will be all the same, In this grave for me all the most valuable <...>”. After a while, on the box from the cigarettes, she added: “If the Finnish knife is stuck after the shot into the grave, it means that even then I did not regret. If it's a pity, I'll throw it away <...>”.

Having stuck the knife in the grave mound, the woman took out a revolver. The first failure is a misfire. I wrote on the box: “I misfire”. At last, there was a shot. The woman fell unconscious, the revolver fell out of her hands. Hearing the shot, the cemetery watchman arrived first to the grave. The wounded woman lying on the snow was still moaning softly. The watchman called the police and the ambulance. The dying woman was sent to the Botkin hospital, but she was no longer breathing. The body of the deceased was taken to Pirogovka, to the anatomical theater. So tragically the life of 29-year-old Galina Benislavskaya, whose love and devotion to the poet was boundless, was cut short (Хлысталов, 2001).

The public, shocked by the suicide of G. A. Benislavskaya, decided to bury her next to the poet. Since December 7, 1926, they are resting side by side. The tombstone with the bust of the poet cut out of marble (photo 11) was installed on his grave on June 22, 1986. Right behind the grave of the poet is the grave of G. A. Benislavskaya. A marble tombstone on her grave, on which a stainless steel plate with a fragment from the letter of the poet to Galina knocked out on her left side (photo 12), was fixed on September 6, 1978.

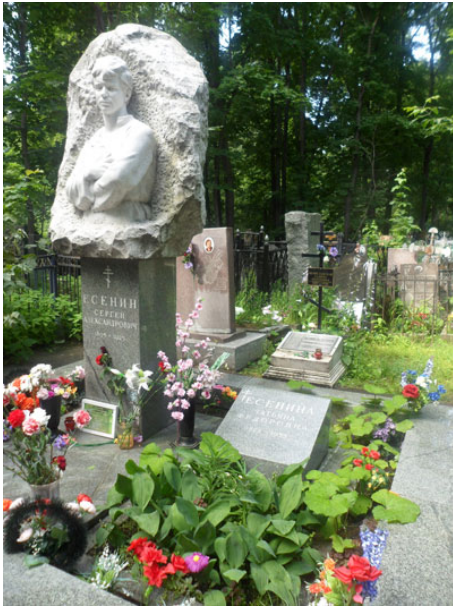


Photo 11. Grave of S. A. Yesenin Photo



12. Tombstone on the grave of G.A. Benislavskaya

Someone tries to present G. A. Benislavskaya as a fan, like a dog running after a poet on the heels, others – blindly loving woman, the third – an agent of the Cheka, attached to the poet. Galina was neither that, nor the other, nor even more an agent of the Cheka (Бережков, 2003). Of all Yesenin's women, she was the only one about which the poet said: “Galya is my friend! More than a friend! Galya is my keeper!” (Рябчинская, 2011: 21). Apart from Galina, not one of Yesenin's women decided to forget about herself, to shoulder the burden of caring for the poet.

Suicide of our first heroine is as if in the sky a bright star again fell into nowhere. But clouds swim across the sky, and let Dvora live on, work, worry and love.

How our second heroine lived this period of time? The Jewish Social-Democratic Party Poalei Zion (Workers of Zion) was founded in 1905 in Zurich.

In August 1919, the left faction split up from it, forming the Jewish communist party Poalei Zion. In the same year, the party of Ahdut Ha'Avoda was formed from the right wing of the Social-Democratic Party Poalei Zion in Erez-Israel. Under the pressure of this party in 1925, the Zionist-Socialists of Ze'Irei Zion merged with the remaining centrist part of the Poalei Zion into a single party, ha-Poalei ha-Tsair (Hapoel Hatzair). Five years later, this party and the Ahdut party in Eretz-Israel formed the party Mapai (Workers' Party of the Land of Israel). Shraga Nosovitsky changed his surname to Netzer (photo 13). He became an active functionary, and Dvora – a member of the Labor Party Mapai (Тидхар). In 1932 the daughter Rina was born in the Netzer family. In 1996, Professor Rina Shapiro received the Israeli Education Prize.



Photo 13. Shraga Netzer Photo



14. Dvora Netzer Photo



15. Grave of Shraga and Dvora Netzer

Mapai party member D. Netzer began to pay much attention to social activities. In 1933 Dvora founded in Tel Aviv the Organization of Working Mothers, whose secretary she was until 1967. In 1937, Dvora became a delegate of the 20th Zionist Congress in Zurich (Switzerland). She was a member of the Central Committee of the Women's Zionist Organization Na'Amat. This organization was established in 1921 to educate women in the specialties necessary for the construction of a new society.

On May 14, 1948, the State of Israel was formed. Dvora Israelevna is becoming a member of the Central Committee (CC) of the Mapai Party. She leaves the post of director of the school of working youth and is completely given party work. The faction of the Mapai party was the largest in the Israeli parliament – the Knesset. Following the election results in the Knesset of the 1st – 6th convocation, the party received from 40 to 47 seats. Therefore, the leaders of Mapai were charged with forming a government coalition. D. I. Netzer was a member of the Knesset of the said convocations (photo 14).

In the Knesset of the 1st convocation, she is a member of two committees: on education and culture; on services to the population. She was one of the initiators of the adoption by the Knesset of the law on the equality of women (1951). She made a brilliant career, gradually rising up the steps of the political ladder. In the Knesset of the 2nd and 3rd convocations, in addition to these committees the membership in the Missionary Action Prevention Committee and the House Committee was added. In the 4th Knesset, she is already a member of five committees: to the three mentioned for the 3rd Knesset, Committee on International Affairs and Defense, as well as Committee on the Constitution, Law and Justice were added. In the 5th Knesset, she is already the chairman of the House Committee and a member of the committees on education and culture; on services to the population.

In the 5th Knesset, the split of the Mapai party occurred. In order not to lose the leading position, Mapai by September 1965 formed an electoral bloc with the party “Ahdut Ha’Avoda”. It was called the Union of Workers of Israel (“Ma’arach”). In the sixth convocation of the Knesset, D. I. Netzer has already represented this bloc. In addition to membership in the house committee, education and culture, services to the population and the special committee for inspecting the quality of the primary and secondary education system, she is the deputy chairman of the Knesset. This success was not achieved on the political arena by any other student of the Kharkov University. The political career of D. I. Netzer ended in 1969, when the parties that were part of the Ma’arach merged with the RAFI (Israely Workers' List) faction into the Labor Party (Avoda). From this moment, Mapai and the other parties, which were part of the Labor party, officially ceased to exist as independent political structures.

Dvora’s husband died on April 11, 1985. Dvora Israelevna passed away on January 4, 1989. Buried at Trumpeldorf Cemetery in Tel Aviv next to her husband (photo 15).

It would seem, when our heroines have such different destinies, can anything unite them? Can! It is a personal extreaordinariness, which consists in that they are representatives of the first generation of women who realized the dream of women activists fighting for the emancipation.

The process of shaping the female personality is influenced not only by the social and cultural components, but also by an individual component that reflects the woman's personal traits. Having chosen the role of the “mother-servant” of the famous poet, G. A. Benislavskaya unconsciously suppressed the other aspects of the female nature. Mother-maid is a weak person, for whom a subordinate form of relationship with a man is characteristic. Such a woman does everything for a man, neglecting her own interests.

Quite different psychological qualities of another heroine of our narrative. She is characterized by ambition, perseverance, high level of communication skills, readiness to accept and create new ideas, different from traditional and accepted thinking patterns, active life position. These qualities helped Dvora Israelevna to achieve significant success in the political life, previously owned only by men.

D. I. Netzer did not dream of accomplishing a feat, did not seek the whole life of love, was neither a righteous nor a sinner. She was just a harmonious person who knew the joy of motherhood, harmony in her personal life and social activities, the bitterness of loss (Dvora's grandson Yitzhak Netzer died in 1967). Her marriage was happy. An important role was played by women's independence, which was realized in work, political and social activities. In addition, in contrast to G. A. Benislavskaya she was a strong personality. I think she never thought of dividing her life into components: love, husband, children, career.

Is life always wonderful if the world is ruled by love? Or maybe it's better that the world rules harmony? The article is not against love. Surely in the difficult moments of her life Dvora having warmed with love. A woman without love, like a flower: either wither, or a cactus. With love nothing can compare. Even the stars are lower than love! Love is eternal!

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