

CONCEPTUALIZATION OF THE REAL AND POSSIBLE WORLDS IN F. M. DOSTOEVSKY'S NOVEL "THE BROTHERS KARAMAZOV"

This article describes the ways of conceptualizing the real world and possible worlds in F. M. Dostoevsky's novel "The Brothers Karamazov". Analysis of the use of the keyword of the concept "world" shows F. M. Dostoevsky uses such expressions as the other world, God's world, the New World, the World of Satan. In F. M. Dostoevsky's novel "The Brothers Karamazov" several worlds are represented — the real world, full of suffering, evil, injustice; God's world, full of love, harmony and brotherhood, the world of Satan, where evil forces dominate; the other world, where a person falls after death, as well as a new world, in which empiricism and science rule and in which moral issues do not matter, and everything is built on practicality; as well as the world of dreams. In F. M. Dostoevsky's novel "The Brothers Karamazov" God's world is opposed to the real world. Only through the union of the real world and the world of God can universal happiness and unity be achieved. F. M. Dostoevsky warns his readers that the construction of a "new world" is coming where darkness and sorrow will rule. This world rejects God and puts science at the forefront. In this new world, every person will live by himself, without responsibility for another, where lies will reign instead of truth. True unity of people is possible only in the service to humanity.

Keywords: possible world, real world, other world, creativity of F. M. Dostoevsky, novel *The Brothers Karamazov*.

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КОНЦЕПТУАЛИЗАЦИЯ ДЕЙСТВИТЕЛЬНО И МЫСЛИМЫХ МИРОВ В РОМАНЕ Ф. М. ДОСТОЕВСКОГО «БРАТЬЯ КАРАМАЗОВЫ»

В данной статье описываются способы концептуализации реального мира и возможных миров в романе Ф. М. Достоевского «Братья Карамазовы». Анализ употреблений ключевого слова концепта «мир» показывает, что Ф. М. Достоевский использует такие выражения, как потусторонний мир, Божий мир, Новый мир, Мир Сатаны. В романе Ф. М. Достоевского «Братья Карамазовы» представлено несколько миров — реальный мир, полный страданий, зла, несправедливости; Божественный мир, полный любви, гармонии и братства, мир Сатаны, где господствуют злые силы; потусторонний мир, куда человек попадает после смерти, а также новый мир, в котором правит эмпиризм и наука и в котором нравственные вопросы не имеют значения, а все построено

на практицизме; а также мир сновидений. В романе Ф. М. Достоевского «Братья Карамазовы». Божественный мир противопоставлен миру реальному. Только через соединение мира реального и мира Божьего можно достигнуть всемирное счастье и единство. Ф. М. Достоевский предупреждает своих читателей, что грядет построение «нового мира», где будут править тьма и печаль. Этот мир отвергает Бога и ставит науку во главу угла. В этом новом мире каждый человек будет жить сам по себе, без ответственности за другого, где вместо правды будет царить ложь. Истинное единство людей возможно только в служении человечеству.

Ключевые слова: возможный мир, действительный мир, иной мир, творчество Ф. М. Достоевского, роман *Братья Карамазовы*.

Introduction

An important problem in the modern world is the problem of real and imaginable worlds due to the fact that modern life in general and especially intellectual and spiritual life of a person is becoming more and more multifaceted and multilevel. In the humanities, there is no clear definition and classification of possible worlds, and their characteristics are described very fragmentary. A. V. Novikova points out that methods of analyzing and describing the semantics of possible worlds are being built now: conceptual, ethnolinguistic, logical-semantic, psycholinguistic, cognitive-discursive and others [Novikova, 2010].

The characteristics of the real world and human representations about it are being studied [Marcinkovskaya, 2017, Neveleva, 2020, Glushenkov, 2007, Yablokova, 2019]. Especially often the authors turn to the consideration of the artistic world of individual authors [Vishnevetskaya, 2007, Novikova, 2013 Polekhina, 2003, Chernova, 2021]. I. A. Shirova, for example, addresses the research of fictional [artistic] text, considering the concepts of “possible world” and describes scientific trends in the understanding of this concept in various fields of scientific knowledge [Shirova 2011].

A modern trend has also become the consideration of possible worlds from the standpoint of spiritual values [Yushchuk, 2017; Rozhnova, 2014; Polishchuk, 2016; Tsygankova, 2011]. N. S. Shadrin notes that new possible worlds are formed taking into account new motives-values that are attached to already existing possible worlds [Shadrin, 2013]. N. B. Shulevsky, for example, explores another world based on truth, measure and justice [Shulevsky, 2021]. G. Legoshin returns to the problem of contrasting the centuries-old experience of the supernatural [God] and natural [science] worlds in theological terminology [Legoshin, 2016]. L. G. Vikulova also notes that currently the interest of researchers is attracted by the analysis of existing linguistic and cultural values as mental formations that

are based on historically established traditions and ideologies [Vikulova, 2018], since they help to form national identity in the space of language and culture in historical projection [Chuprina, 2017].

The purpose of this article is to describe the real world as it is presented in the work of F.M. Dostoevsky “The Brothers Karamazov”. To achieve this goal, the contexts of the use of the keyword of the concept “world” were analyzed and the characteristics of the real world in the work under consideration were highlighted.

In the study, we rely on the analysis of the keyword of the concept “world”, obtained by the method of continuous sampling from the work “The Brothers Karamazov”. This method is very effective and convenient, as noted by some researchers. The successful use of big data in experimental linguocognitive studies has proved, for example, its value by analyzing the semantic structure of the verb to shudder [Suleymanova, Demchenko, 2018].

Results and discussion

From the analysis of the work “The Brothers Karamazov” it is clear that F.M. Dostoevsky implies the existence of different worlds. F.M. Dostoevsky uses such expressions as the *other world*, *God’s world*, *the New World*, *the World of Satan*. In F.M. Dostoevsky’s novel “The brothers Karamazov” several worlds are represented — the real world, full of suffering, evil, injustice; the Divine world, full of love, harmony and brotherhood, the world of Satan, where evil forces dominate; the other world, where a person gets to after death, as well as a new world in which empiricism and science rule and in which moral issues do not matter, and everything is built on practicality, as well as the world of dreams.

For example, Brother Ivan says:

... everything around me, all these worlds, God and even Satan himself — all this is not proven for me, whether it exists by itself, or there is only one of my emanations, the consistent development of my self, existing prematurely and alone...

Also, F.M. Dostoevsky puts into Ivan’s mouth the idea of another world, that is, God’s world. Ivan talks about the suffering of innocent children.

If they also suffer terribly on earth, then certainly for their fathers, they are punished for their fathers who ate an apple — but this is reasoning from another world, and the human heart here on earth is incomprehensible. You can’t suffer an innocent for another, and even such an innocent!

The work also presents the concept of the afterlife as “another world”.

... old Kuzma, about to depart to another world, feels sincere remorse for his past with Grushenka...

An imaginary Satan says to Ivan:

— Listen: in dreams, and especially in nightmares, well, there from an upset stomach or something, sometimes a person sees such artistic dreams, such a complex and real reality, such events or even a whole world of events connected with such intrigue with such unexpected details, starting from your highest manifestations to the last button on the manishka, that, I swear to you, Leo Tolstoy will not compose...

In F.M. Dostoevsky's novel "The brothers Karamazov", the Divine world is opposed to the real world.

In the real world, there are the following phenomena.

1. Confusion, darkness

Alyosha wondered why the elder Zosima sent him to live in the world, and not in a monastery, as the soul of the young man wanted.

"Why, why did he go out, why did he send him "into the world"? Here is silence, here is a shrine, and there is confusion, there is darkness, in which you will immediately get lost and get lost..."

2. Temptations

Father Paisii says to Alyosha:

Maybe, remembering this great day, you will not forget my words, for the sake of the heartfelt parting words given to you, because you are young, and the temptations in the world are heavy and not your strength to endure them. Now go, orphan.

3. Vain frivolity and worldly gaiety

Father Paisii says to Alyosha:

But how did he determine that you should be in the world for the time being? So he foresees something in your fate! Understand, Alexey, that if you return to the world, it will be as if on the obedience entrusted to you by your elder, and not on vain frivolity and not on worldly joy...

From the above quotes from the work "The Brothers Karamazov" it is clear that the real world, unlike the Divine, is characterized by "vain frivolity", "fun", "confusion", darkness in which you will immediately get lost and get lost"

4. Mystery and longing

Ivan expresses the idea:

That's what that first question in the desert meant, and that's what you rejected in the name of freedom, which you put above everything. And

yet in this question lay the great mystery of this world. Having accepted the “loaves”, you would have answered the universal and eternal human longing of both an individual being and the whole of humanity together — this is: “before whom should I bow?”

5. Anger

Talking about Alyosha, F. M. Dostoevsky writes:

... he was just an early lover of humanity, and if he hit the monastery road, it was only because at that time she alone struck him and presented to him, so to speak, the ideal of the outcome of his soul, torn from the darkness of worldly malice to the light of love.

6. Sin, sorrow, injustice, untruth

... for the humble soul of the Russian commoner, exhausted by work and grief, and most importantly by the ever-present injustice and the ever-present sin, both his own and the world's, there is no stronger need and consolation than to find a shrine or a saint, to fall before him and worship him:

If we have sin, not truth and temptation, then there is still a holy and supreme one on earth somewhere; that one has the truth, but that one knows the truth...

God's world is characterized by the following phenomena.

1. Beauty and mystery

Elder Zosima says:

And we are not sleeping only both of us, I and this young man, and we talked about the beauty of this world of God and about his great mystery. Every weed, every bug, ant, golden bee, everyone knows their way to amazement, without having a mind, they witness the mystery of God, continuously commit it themselves...

2. Love

Father Zosima teaches:

Before another thought, you will become perplexed, especially seeing the sin of people, and you will ask yourself: “should I take it by force, or by humble love?” Always decide: “I will take it by humble love.” You decide so once and for all, and you will be able to conquer the whole world. Love humility is a terrible force, the strongest of all, the like of which there is nothing.

3. Joy

Dmitry exclaims:

Even though I am cursed, even though I am low and mean, but even though I kiss the edge of the robe in which my God is clothed; even though I am following the devil at the same time, but I am still “your son, Lord, and I love you, and I feel joy, without which the world cannot stand and be.

4. The truth

Elder Zosima says:

The image of Christ is kept for the time being in their solitude beautifully and undistorted, in the purity of the truth of God, from the most ancient fathers, apostles and martyrs, once it will be necessary, they will reveal it to the shaken truth of the world. This is a great thought. This star will shine from the east.

5. Living force

Ivan Fyodorovich added at the same time in parentheses that this is the whole natural law, so destroy the faith in your immortality in humanity, not only love will immediately run out in it, but also every living force to continue world life.

6. Order

— On the contrary, I have nothing against God. Of course God is only a hypothesis... but... I admit that he is needed for order... for world order and so on... and if he didn't exist, then we would have to invent him," Kolya added, starting to blush. He suddenly imagined that Alyosha would now think that he wanted to expose his knowledge and show how "big" it was.

F.M. Dostoevsky warns his readers that the construction of a "new world" is coming — "Now the world has entered a new street." Darkness and sorrow will reign in this new world.

This is a world that rejects God and puts science at the forefront.

Father Paisii says to Alyosha:

— Remember, young one, tirelessly (Father Paisii began so directly and without any preface) that worldly science, uniting in a great force, has, in the last century especially, dismantled everything that is bequeathed to us in the books of the saints of heaven, and after a cruel analysis, scientists of this world have absolutely nothing left of all the former sanctity.

Ivan Fedorovich is trying to break with the old world and goes away from his homeland, to Moscow, relieving himself of responsibility for everything that happens in his native home.

But instead of rapture, such darkness suddenly descended on his soul, and such sorrow ached in his heart, such as he had never felt before for the rest of my life.

In this new world, every person will live by himself, not being responsible for another, where lies will reign instead of truth.

Brother Dmitry says, "How can it be that I am to blame for everyone," everyone laughs in my eyes, "well, how can I be to blame for you, for exam-

ple?” — “Yes, where,” I answer them, “do you know this, when the whole world has long since gone out on another road, and when we consider a real lie to be the truth, and we demand the same lie from others.

Dostoevsky warns us that in the New World the possibilities of communication will increase many times, “thoughts will be transmitted through the air,” but such interaction of people cannot be called unity:

They claim that the world is further, the more it unites, composes itself into fraternal communication, thereby reducing distances, transmitting thoughts through the air. Alas, do not believe such a unity of people. Understanding freedom as an increase and quick satisfaction of needs, they distort their nature, because they generate in themselves many senseless and stupid desires, habits and the most absurd inventions. They live only for envy of each other, for carnivory and swagger. To have dinners, outings, carriages, ranks and servile slaves is already considered such a necessity, for which even life, honor and humanity are sacrificed in order to satisfy this need, and even kill themselves if they cannot satisfy it.

True unity of people is possible only in the service of humanity, which can bring true joy.

And therefore, the thought of serving humanity, of the brotherhood and integrity of people is fading more and more in the world, and indeed this thought is already met with ridicule, for how can one lag behind his habits, where will this slave go if he is so used to satisfying his innumerable needs, which he himself invented? He is in solitude, and what does he care about the whole. And we have reached the point that we have accumulated more things, and there is less joy.

They think of settling down justly, but, rejecting Christ, they will end up flooding the world with blood, for blood calls blood, and the one who draws the sword will perish with the sword.

Morality will fall, the concept of conscience will disappear, a person will imagine himself to be God.

... all the old worldview and, most importantly, all the old morality will fall, and everything new will come. People will copulate in order to take everything from life that it can give, but certainly for happiness and joy in the world here alone. Man will be magnified by the spirit of divine, titanic pride and man-god will appear.

Father Paisii expresses dissatisfaction with the fact that the church is separated from the real world.

Father Paisii exclaims that he was “surprised by the words of a clergyman that ‘the church is a kingdom not of this world’... Our Lord Jesus Christ came to establish the church on earth. The kingdom of heaven is certainly

not of this world, but in heaven, but it is entered only through the church, which is founded and established on earth”.

In the mouth of Father Paisii, F.M. Dostoevsky puts his idea-dream, one might even say, a utopia about the union of the Kingdom of God and the real world, when universal love and prosperity will reign throughout the world, when every person, regardless of his position, will treat another person as a brother, when humanity will be deprived of any kind suffering and harmony will reign everywhere.

With the help of the image of Ivan’s brother, F.M. Dostoevsky expresses the idea that it is impossible to connect these two worlds.

Well, imagine that in the final result I do not accept this world of God ... I don’t accept God, understand this, I don’t accept the world created by him, the world of God, and I can’t agree to accept it.

Elder Zosima also expresses his desire for the union of the world of God and the real world.

Much on earth is hidden from us, but in return we are given a secret, intimate feeling of our living connection with the other world, with the world above and above, and the roots of our thoughts and feelings are not here, but in other worlds. That is why philosophers say that the essence of things cannot be comprehended on earth. God took seeds from other worlds and sowed them on this earth and nurtured his garden, and everything that could have sprung up, but what was nurtured lives and is alive only by the feeling of its contact with other mysterious worlds, if this feeling weakens or is destroyed in you, then what was nurtured in you also dies. Then you will become indifferent to life and even hate it. I think so.

Elder Zosima speaks about the importance of every deed we have done, about the responsibility of each person for the fate of other beings.

My young brother asked the birds for forgiveness: it seems to be meaningless, but it’s true, because everything is like an ocean, everything flows and touches, you touch it in one place, it is given away at the other end of the world.

When Alyosha felt unity with God, he felt:

It was as if the threads from all these countless worlds of God converged at once in his soul, and it trembled all over, “touching other worlds.”

Only through the union of the real world and the world of God can universal happiness and unity be achieved.

In Ivan’s poem “The Grand Inquisitor” it says:

It is still a long time to wait for its completion and the earth will suffer a lot more, but we will reach and be Caesars, and then we will already think about the universal happiness of people.

Conclusion

F. M. Dostoevsky implies the existence of different worlds — the other world, God's world, the New World, the World of Satan. In the work of F. M. Dostoevsky "The brothers karamazov" the real world, the Divine world, the world of Satan, the other world, where a person gets to after death, as well as a new world in which empiricism and science rule and in which moral issues do not matter, and everything is built on practicality, as well as the world of dreams are represented.

The work also presents the concept of the afterlife as "another world". In the work of F. M. Dostoevsky, the Divine world is opposed to the real world. In the real world, there are 1. Confusion, darkness; 2. Temptations; 3. Vain frivolity and worldly gaiety; 4. Mystery and longing; 5. Anger; 6. Sin, sorrow, injustice, untruth.

God's world is characterized by 1. Beauty and mystery; 2. Love; 3. Joy; 4. The truth; 5. Living force; 6. Order.

F. M. Dostoevsky warns his readers that the construction of a "new world" is coming, in which here will be darkness and sorrow in this new world. This is a world that rejects God, every person will live by himself, not being responsible for another, where lies will reign instead of truth.

In the mouth of Father Paisii, F. M. Dostoevsky puts his idea-dream, one might even say, a utopia about the union of the Kingdom of God and the real world, when universal love and prosperity will reign throughout the world, when every person, regardless of his position, will treat another person as a brother, when humanity will be deprived of any kind suffering and harmony will reign everywhere. With the help of the image of Ivan's brother, F. M. Dostoevsky expresses the idea that it is impossible to connect these two worlds. Only through the union of the real world and the world of God can universal happiness and unity be achieved.

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