

THE TRAGEDY OF KOVRIN'S DELUSIONAL IDEAS IN THE STORY "THE BLACK MONK" BY A.P. CHEKHOV

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ABSTRACT

This article examines the religious and mystical problems of A.P. Chekhov's novel "The Black Monk" and vainly analyzes the characters in a comparative aspect. The main attention in the work is focused on the conflict between the two worldviews of "kovrinists" and "pesotskists".

Keywords: *thanatology, megalomania, euphoria, Messianism, Nietzscheanism, nihilism, religious and mystical ideas.*

АННОТАЦИЯ

В данной статье рассматриваются религиозно-мистические проблемы повести А.П. Чехова «Черный монах» и тщетно анализируются герои в сравнительном аспекте. Основное внимание в работе акцентируется на конфликт между двумя мировоззрениями «ковринистов» и «песоцкистов».

Ключевые слова: *танаталогия, мания величия, эйфория, мессианство, ницшеанство, нигилизм, религиозно-мистические идеи.*

INTRODUCTION

The story "The Black Monk" was written by A. P. Chekhov in 1893. According to the author, the idea of the story came in a dream, which proves the originality of the story.

The main character of the story Andrey Vasilyevich Kovrin, a master of philosophy, a scientist is ill with megalomania. To treat his shattered nerves, he goes to his guardian Pesotsky, a gardener and his daughter Tanya. For the Pesotskys, Kovrin is a scientist with a great future, and they love him. By marrying Kovrin's daughter, Pesotsky's age-old dream came true and he is happy that Kovrin will be a worthy heir to the farm. The appearance and influence of the black monk in the life of the protagonist aggravates the relationship between his wife, leading a double life.

The further course of events revolves around Kovrin's conversations with the black monk, who convinces that he is the chosen one, a genius, leading everyone behind him. The black monk here, we can say, is a double of Kovrin, his subconscious, a reflection of the most hidden, hidden thoughts.

Chekhov in the story resolved, in essence, the issue of psychiatry (Chekhov himself called the story medical), religion and thanatology (the meaning of life and death).

The literary critic emphasized that Chekhov was probably familiar with the theory of the Italian psychiatrist Lombroso, according to whose teachings brilliant people go hand in hand with insanity, as well as S. Korsakov's "Course of Psychotherapy", in which it is stated that delusional ideas appearing in the mind pursue a person. In this case, the monk is Kovrin's painful condition, his double, in fact his subconscious.

DISCUSSION AND RESULTS

In the conceptual judgments of Kovrin and the black monk, Kovrin's ideas and thoughts from the story are shown to be much similar and not indifferent to Chekhov. In His memoirs, Chekhov repeatedly admitted that there is no God, that he does not believe, although the judgments of many characters prove the opposite. To Kovrin 's question : "Do you believe in the immortality of people?" The monk answers: "Yes, of course. A great, brilliant future awaits you people." In Chamber No. 6, Gromov states: "deeply believing that if there is no immortality, sooner or later a great human mind will invent it." In the stories "Volodya the Big and Volodya the Little", "Fear" from the lips of the heroes, an open confession is heard about the existence of a Great Mind, about the immortality of the soul, about eternal life.

The appearance of the black monk has no metaphorical meaning, it was not invented by the author himself, but probably taken from the biblical testament about the resurrection every thousand years sent by God and Christ to earth.

The Black Monk, according to the meaning of the legend, turns out to be the harbinger of the Last Judgment. He calls Kovrin the same apostle. The phrase about "God's chosen ones" acquires a direct meaning here. Because of the tragic meaning of the story, it can be judged that the black monk in parallel with Byron's black monk has a negative meaning, carries evil, perhaps he is the Devil, chained for a thousand years and released for a short time. He is the false prophet who deceives people.

How do we know that Kovrin is actually an exceptional, gifted person? In the story, Chekhov does not give an exact answer, what successes he had, what scientific works he had, what he read at lectures. We know he's just a master of philosophy. The author's position is that he is not a genius at all, but an ordinary, mediocre one, it was not his relatives who provoked him, including Pesotsky ("You are a scientist, an extraordinary person" "We are small people and you are a great person" - says Tanya

"He amazed us with his mind..." confirms Egor Semenysh). It was Kovrin's environment that gave rise to delusional ideas. In a state of euphoria of greatness Kovrin felt happy, although he knew his mediocrity in the depths of his soul, which upset him.

The tragedy of delusional ideas was characteristic in the highest circles of the 19th century as Messianism, Nietzscheanism, nihilism, preaching election. From this point of view, the tragedy of judging Raskolnikov, Ivan Karamazov, Bazarov can include the tragedy of Kovrin's outcome. The betrayal of false dreams and harm contrary to public morality lead to a tragic end. Unlike other "chosen ones" who transgressed the moral boundary in actions and deeds, Kovrin violated this law in self-perception, in thoughts.

The absurdity of reality, the comprehension of life and death is end-to-end in Chekhov's work. Whoever a person would be, famous or a simple worker, chosen or mediocre, is still absurd before the greatness of death. Chekhov expressed his conceptual judgments about the absurdity of life in a number of works such as "Boring Story", "Hopalong", "Uncle Vanya", etc. Like everyone else in other works, the heroes of the story "The Black Monk" end tragically. Dreams, hopes end in failure. Hopes are dying, heroes themselves are dying, a beautiful garden is dying.

Usually, describing his characters, Chekhov does not condemn, does not give his point of view, leaving it to the readers. This approach is also observed in the "Black Monk". He subjects the characters to an analytical judgment, not giving preference to any of the opposing characters, equating both Kovrin and Pesotsky with the same dependence on life and fate.

It can be noticed that Chekhov Kovrin, with his greatness, genius, does not oppose other heroes, but rather compares them. Literary critics and critics have interpreted the characters differently. Hence, those who gave sympathy to Kovrin were called "Kovrinists" and others "pesotskists".

Kovrinists claim that a person must live with a certain goal – a high, sublime goal, otherwise life loses its meaning. There is nothing wrong with a person dreaming, even this is a dream of a crazy, abnormal state of the world in which greatness and happiness remain only in "dreams", and mentally healthy people are sick with ordinariness. Every person has a need to be significant, to be recognized by society. If a person has no opportunity to show himself, if there is no criterion for evaluating human dignity, how to be a talent?

The master's madness, megalomania, in fact, saved him from the tragedy of a vulgar everyday existence. Under the influence of the black monk, he was ready to

serve humanity with heroic dedication, and the healthy were forced to put up with the surrounding mediocrity.

In a word, Kovrin's image is a revolt against vulgar, everyday life, a challenge and a protest against the inability to show himself even in his madness, a person who has his own idea and his priorities in life is doomed to death.

Pesotskists, on the contrary, claimed that Kovrin, indulging in false dreams, false morality and faith, repelled the closest people and led to the tragedy of the Pesotskys' life. Having exposed a fake philosopher, intoxicated with the drug of religious and mystical ideas, they contrasted Kovrin with simple hardworking people in the image of Tanya and her father. Even Pesotsky was compared with Michurin. In their opinion, the false beauty of false dreams, which leads away from real life, is criminal because it destroys the real beauty and joy of life.

CONCLUSION

As already seen, it is difficult for heroes to make a single judgment. It is impossible to find out who is impressed by the author. But definitely, from the above thoughts, it can be argued that delusional ideas are a disease of the human soul. This is the most terrible thing that can happen to a person when the essence itself is abnormal, unhealthy.

A twofold conclusion can be drawn from the story. First, without striving for a real earthly ideal, a person spiritually descends, perishes.

The second is the long life of the human soul in joy. Real happiness in a normal everyday life.

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