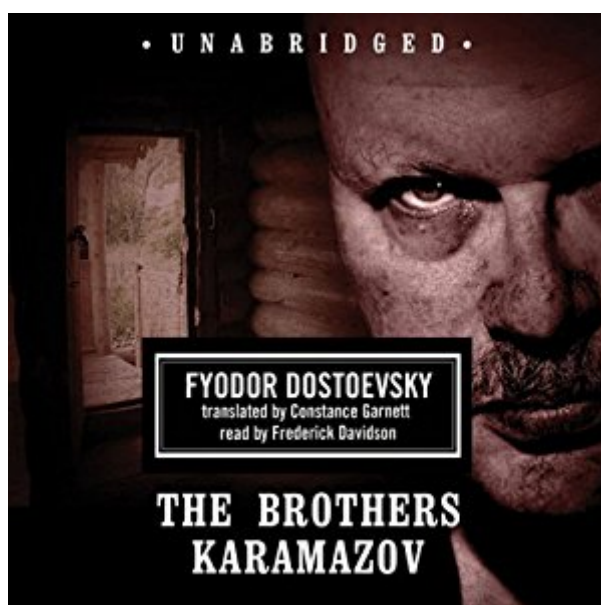


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The Brothers Karamazov



Synopsis

The Brothers Karamazov, by Fyodor Dostoevsky, is part of the Barnes & Noble Classics series, which offers quality editions at affordable prices to the student and the general reader, including new scholarship, thoughtful design, and pages of carefully crafted extras. Here are some of the remarkable features of Barnes & Noble Classics: New introductions commissioned from today's top writers and scholars; Biographies of the authors; Chronologies of contemporary historical, biographical, and cultural events; Footnotes and endnotes; Selective discussions of imitations, parodies, poems, books, plays, paintings, operas, statuary, and films inspired by the work; Comments by other famous authors; Study questions to challenge the reader's viewpoints and expectations; Bibliographies for further reading; Indices & Glossaries, when appropriate. All editions are beautifully designed and are printed to superior specifications; some include illustrations of historical interest. Barnes & Noble Classics pulls together a constellation of influences—biographical, historical, and literary—to enrich each reader's understanding of these enduring works.

The last and greatest of Dostoevsky's novels, *The Brothers Karamazov* is a towering masterpiece of literature, philosophy, psychology, and religion. It tells the story of intellectual Ivan, sensual Dmitri, and idealistic Alyosha Karamazov, who collide in the wake of their despicable father's brutal murder. Into the framework of the story Dostoevsky poured all of his deepest concerns—the origin of evil, the nature of freedom, the craving for meaning and, most importantly, whether God exists. The novel is famous for three chapters that may be ranked among the greatest pages of Western literature. "Rebellion" and "The Grand Inquisitor" present what many have considered the strongest arguments ever formulated against the existence of God, while "The Devil" brilliantly portrays the banality of evil. Ultimately, Dostoevsky believes that Christ-like love prevails. But does he prove it? A rich, moving exploration of the critical questions of human existence, *The Brothers Karamazov* powerfully challenges all readers to reevaluate the world and their place in it.

Maire Jaanus is Professor of English and department Chair at Barnard College, Columbia University. She is the author of *Georg Trakl, Literature and Negation*, and a novel, *She*, and co-editor of *Reading Seminars I and II*, *Reading Seminar XI*, and the forthcoming *Lacan in the German-Speaking World*. --This text refers to the Kindle Edition edition.

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Customer Reviews

"I would die happy if I could finish this final novel, for I would have then expressed myself completely." This statement from Fyodor Dostoyevsky helps elucidate both the theme and purpose of the *The Brothers Karamazov*, one of the greatest masterpieces of world literature. Superficially, the novel deals with a patricide and how each of the book's characters contributed directly or indirectly to that murder. Yet, *The Brothers Karamazov*, at its heart, is so much more. Its underlying theme deals with the drive for self-redemption in the eyes of both God and man and the role suffering plays in facilitating that redemption. Fyodor Karamazov has fathered four sons, Dmitri, Ivan and Alyosha, by two wives, and one, Smerdyakov, with a peasant woman known as stinking Lizaveta. Fyodor Karamazov, a vulgar and ill-tempered man represents, for Dostoyevsky, the Russian government of his times. Like the government, Fyodor shuns his children, preferring instead the materialistic, but joyless, life of wealth and possessions. His union with Lizaveta, who comes to represent all the peasants of Dostoyevsky's Russia, produces Smerdyakov, a bastard child who, in his own turn, will be raped and pillaged by the government and will go on to give birth, metaphorically, to bastard children of his own. Karamazov's eldest son, Dmitri, an impulsive sensualist, finds respect as an overbearing soldier but one whose inability to pay his debts eventually turns him into a poor and irrational man. Ivan, Fyodor's second son, is a cold intellectual who finds his fulfillment in his literary and creative abilities. He becomes famous through his writings, especially those concerning the Russian Church.

This book is over 900 pages long, and it took me only 2 weeks to read it, while working full time, which is a true testament to its compelling plot and masterful prose. That being said, this is not an

easy read, but demands much of the reader. Besides being the recounting of a fictional parricide and the ensuing courtroom drama, this is also Dostoevsky's greatest rumination on the meaning of life, the difference between good and evil, the phenomenon of human guilt, and the existence of God and the Devil. Phew. The novel begins with introduction of the three Karamazov brothers (there is one other bastard son, but he is largely in the background), Alexei, Dmitry, and Ivan. All are unique and represent different parts of the human psyche. Alexei is benevolent and good, Dmitry is passionate and generous, Ivan is serious and intellectual. They all have their inner battles with God, which Dostoevsky brilliantly brings into the plot without losing the believability of the characters. About halfway through the book, their father, Fyodor Karamazov is murdered. Much like Dostoevsky's victim in "Crime and Punishment", Fyodor is an unsympathetic character who treated his sons horribly. Dmitry is the immediate suspect and a trial follows. Even though Dmitry is blamed for the murder, this novel circles around collective guilt in the eyes of God (if he exists, which is a question that clearly torments Dostoevsky). Who is responsible for the maltreatment of the Karamazov children? Who is responsible for tolerance of Dmitry's excesses? A rich cast of characters brings every possible aspect of personality into this debate, making this novel one of the most complete and well-rounded I have ever read. The theme of this book is the human condition...

Anyone interested in the central question facing mankind will find 'The Brothers Karamazov' an essential guide. That question--on man's capacity for responsibility and the proper role of the state and religion--is posed throughout the story in dialogue and events, and is framed neatly in a 20-page section where Ivan presents a poem titled 'The Grand Inquisitor' to his brother Alyosha. The chapter that bears that title (Book V, Chapter V) is a masterpiece in itself and should be studied for its narrative technique alone. But the ideas it presents are so immense, so mind-blowing and inspirational, that literary criticism is not sufficient. Indeed, 'The Brothers Karamazov' should not be classed merely as a novel--it is a book of philosophy, theology, and sociology as well that ranks with the greatest documents in those disciplines. There is a fictitious plot, of course, and the characters in the story are some of the most interesting in all of literature, so it is rightly praised as a novel. But the modern reader looking for a plot of twists and romantic intrigues is bound to disappointment. Dostoevsky does not stir up drama through the placement of unexpected developments or improbable character traits. Instead, he relies on the inherent needs and wants of all men to make vivid his story. The amount of dialogue may be shocking (tedious) to one accustomed to the modern show-don't-tell policy in storytelling. Today, novelists and screenwriters let a character's actions speak for them--it is quicker and provides a much more convincing impression. It also limits the kind

of ideas that are posed in the story to simple, prosaic ones like `she likes him' or `he wants to defeat him.

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