

During a train ride, Pozdnyshev overhears a conversation concerning marriage, divorce and love. When a woman argues that marriage should not be arranged but based on true love, he asks "what is love?" and points out that, if understood as an exclusive preference for one person, it often passes quickly. Convention dictates that two married people stay together, and initial love can quickly turn into hatred. He then relates how he used to visit prostitutes when he was young, and complains that women's dresses are designed to arouse men's desires. He further states that women will never enjoy equal rights to men as long as men view them as objects of desire, yet describes their situation as a form of power over men, mentioning how much of society is geared towards their pleasure and well-being and how much sway they have over men's actions.

After he meets and marries his wife, periods of passionate love and vicious fights alternate. She bears five children, and then receives contraceptives: "The last excuse for our swinish life -- children -- was then taken away, and life became viler than ever." His wife takes a liking to a violinist, Troukhatchevsky, and the two perform Beethoven's Kreutzer Sonata (Sonata No. 9 in A Major for piano and violin, Op. 47) together. Pozdnyshev complains that some music is powerful enough to change one's internal state to a foreign one. He hides his raging jealousy and goes on a trip, returns early, finds Troukhatchevsky and his wife together and kills his wife with a dagger. The violinist escapes: "I wanted to run after him, but remembered that it is ridiculous to run after one's wife's lover in one's socks; and I did not wish to be ridiculous but terrible."

Later acquitted of murder in light of his wife's apparent adultery, Pozdnyshev rides the trains seeking forgiveness from fellow passengers.

Doll:

much more than ordinary, works as judge, <sup>lacks</sup> compassionate towards family,

story about almost nothing, dying but doesn't know, pain, goes on and on, don't have satisfaction if he's dying

dying sounds as horrifying as possible slow, no moment of clarity

injury → death, work & house ..., miserable and alone, gets out of this with 'God', didn't live right

badly, pain doesn't bother, anguish of having to die is worst, last minute realization, if lived right → no anguish

emotions reversed, calm → great joy, why? there's a reason for his spiritual suffering

What do you feel when dying? unfair / bother = psychological suffering → unfairness & loneliness

selfish → suffer psychologically / selfless → accept it, used to it

life is fair, suffering because I've wronged, live morally and won't suffer, God not cruel

moral of story: → model for selflessness in late Tolstoy

Gerasim/Kitty: comforting, not upset physical <sup>he cared</sup> son being selfish, unfair, means you need something

Son/Levin: not helpful, upset, spiritual / when suffering → revelation of how to love others

p 301, what is the right way? is there enough time?

Why think of Gerasim? Gerasim accepts that he's dying, when dying only one who cared for him

first time showing emotion for others, not once people felt sorry for others

thinking of situation to others, (couldn't do spiritual pain

try to die faster, selfless, horrible, can't do much for others

Forgive - <sup>from God</sup> Forgive → telling her what she wants to do / shows awareness of doing bad  
selfish? selfless?

ask for forgiveness because I am bad, switch to the selfless thing or generous

trying to get us to be selfless, different kinds, we're supposed to think of what God wants us to do

Selflessness, leave traces of ourselves, can't do 100% selfless

right way to handle situation is to do what God wants

whole point of life is to be compassionate & loving to other people

↓  
not common well, die faster, send away, separate

p 261, should be loving like the son

both opposite, Gerasim better