

INTERNATIONAL JOURNAL OF
WORLD LANGUAGES

ДОБРЕДОЇДОВТЕ WÉLLKOMM स्वागत छ
VÄLKOMMEN FÄILTE VÍTEJTE HERZLICH ΚΑΛΩΣ ΗΡΘΑΤΕ
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SALUTATIO வரவரேல் BI XÉR HATÍ
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International Journal of World Languages

Volume 2, No. 5, September 2022

Internet address: <http://ejournals.id/index.php/IJWL/issue/archive>

E-mail: info@ejournals.id

Published by ejournals PVT LTD

Issued Bimonthly

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ANALYSIS OF MICHAEL BULGAKOV'S WORK "THE MASTER AND MARGARITA"

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Abstract: The article examines the work "The Master and Margarita", analyzes the historical and ideological part of the novel. They talk about the fate of the book during the Soviet Union, the writer's connection with Stalin, how the writer experienced years of persecution. The history of the novel's release. It tells about the division of the plot into two lines, then how the events taking place during the period of Pontius and Yeshua with Soviet Russia are intertwined. How the Master experiences his fate and how it is affected by what is happening, his book Describes the history of the creation of Woland and its historical prototypes. Woland's connection with Goethe's character Mephistopheles from the book "Faust". About the connection of women in Bulgakov's fate with Margarita from the novel, how Tatiana and Elena, Mikhail Bulgakov's wives, inspired the writer to create a strong female hero. Explaining the power of Margarita's love, which saves the beloved. The reason for the close connection of religion in the life of the writer and the book is described. And how the finale refers us to the Bible.

Keywords: Master and Margarita, literature, Bulgakov, history.

АНАЛИЗ РАБОТЫ МИХАИЛА БУЛГАКОВА "МАСТЕР И МАРГАРИТА"

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Аннотация: В статье рассматривается произведение "Мастер и Маргарита", анализируется историко-идеологическая часть романа. Говорят о судьбе книги во времена Советского Союза, связь писателя со Сталиным, как писатель переживал годы гонений. История выпуска романа в свет. Рассказывается о разделении сюжета на две линии, то как переплетаются события происходящие в период Понтия и Иешуа с советской Россией. Как Мастер переживает свою судьбу и как на это влияет происходящее в его книге Описывается история создания Воланда и его исторические прототипы. Связь Воланда с персонажем Гёте Мефистофелем из книги "Фауст". О связи женщин в судьбе Булгакова с Маргаритой из романа, то как Татьяна и Елена, жены Михаила Булгакова, вдохновили писателя на создание сильного женского героя. Объясняя силу любви Маргариты, которая спасает возлюбленного. Описана причина тесной связи религии в жизни писателя и книги. И как финал отсылает нас к Библии.

Ключевые слова: Мастер и Маргарита, литература, Булгаков, история.

History of the novel

The novel *The Master and Margarita* is included in the list of the 200 best novels according to the BBC. It is considered one of the most important texts of Russian literature of the twentieth century.

It is known that the sketches for the novel were written back in 1928, but the plot was significantly different from the version we are familiar with. Neither the Master nor Margarita appeared in it, and the main characters were Jesus Christ and Woland. The name also differed: "Black Magician", "Prince of Darkness", "Engineer's Hoof", "Woland's Tour". Only a little before Bulgakov's death, the manuscript received its final title "The Master and Margarita"

The work on the novel itself ended in 1930, when the author, dissatisfied with his work, decided to burn 160 pages written by him. But two years later, the author found the surviving parts of the novel and continued to write. He hadn't stopped working on the book until the last days of his life. He was always making corrections, rewriting the plot, changing the character of the characters. And in 1940, due to serious health problems, he was forced to dictate a novel to his wife Elena Sergeevna.

"Misha, as long as I have enough strength, the novel rules, I'm rewriting."

All attempts to publish the manuscript during his death.

The manuscript was written for more than 12 years, and was published only in 1966 in the magazine "Moscow" and immediately brought resonance in society. To date, this is one of the most famous works, films are being made on this story, it has dispersed into quotes. But even with such popularity, the novel is fraught with many secrets.

The main plot

Let's start by remembering the plot. The action begins with Woland is meeting at the Patriarch's Ponds with the editor of the Tolstoy art magazine Mikhail Alexandrovich Berlioz and the poet Ivan Bezdomny, who wrote an anti-religious poem about Jesus Christ. Woland intervenes in their conversation, claiming that Christ existed in reality. As proof that there is something beyond the control and unknown to man, Woland predicts Berlioz a terrible death under the wheels of a tram. In front of Ivan's shocked eyes, Berlioz immediately gets hit by a tram and dies, Ivan unsuccessfully tries to pursue Woland, and then, appearing at Massolit (Moscow Literary Association), so confusingly sets out the sequence of events that he is taken to the suburban psychiatric clinic of Professor Stravinsky, where he meets the main character of the novel - the master.

The perspective of the narrative shifts two thousand years ago to Jerusalem to the Roman procurator Pontius Pilate, suffering from a headache. He has to investigate the case of the itinerant preacher Yeshua Ha-Nozri. The preacher was arrested on charges of calling for the destruction of the temple of Jerusalem. Ha-Nozri delivered to Pilate does not look like a dangerous violator. He explains that he only predicted the destruction of the temple of the old faith and instead revived the love of truth in the hearts of people. Looking shrewdly at Pilate, Yeshua guesses about his headache and in an incomprehensible way heals the procurator from it.

"And again, he heard a voice:

- The truth is, first of all, that you have a headache, and it hurts so much that you cravenly think about death. Not only are you unable to talk to me, but it's hard for you to even look at me. And now I unwittingly am your executioner, which upsets me. You can't even think about anything and you only dream about your dog coming, the only creature you seem to be attached to. But your torment will end now, your head will pass."

Excerpt from the dialogue between Pilate and Yeshua.

Pilate feels sympathy for Ha-Nozri, and also wants to continue using his magical healing art. But unable to help Yeshua in any way, he announces to the Jewish people in the Jerusalem square that Yeshua will be executed today along with two robbers.

Then we learn that the story of Pontius and Yeshua is part of a novel that was written and destroyed by the Master. In addition to these storylines, there are also parallel events, namely:

Conversations between the Master and the Homeless

Communication of Woland and his entourage with the residents

Margaret

Despite numerous stories and plot events, the main compositional basis is a book within a book. To understand the reasons for this construction of the novel, you need to understand the characters and their thoughts.

Woland, as the hero of the novel

Description of Satan's appearance from the book:

"... the described one did not limp on any leg, and he was not small or huge, but simply tall. As for his teeth, he had platinum crowns on the left side, and gold ones on the right. He was wearing an expensive gray suit, foreign shoes in the color of the suit. He famously twisted his gray beret over his ear, and carried a cane with a black knob in the shape of a poodle's head under his arm. He looked to be in his forties. The mouth is kind of crooked. Clean-shaven. Brunette. The right eye is black, the left one is green for some reason. The eyebrows are black, but one is higher than the other."

Bulgakov's Woland got its name in honor of Mephistopheles, the hero of Goethe's book "Faust", it met only once when Mephistopheles asks the evil spirits to make way for him and give him the way: "The nobleman Woland is coming!". Also, in the old German literature, the devil was called by another name - Faland, which means deceiver / liar. Also, the prototype for Woland was the image of Stalin, with whom the author had a difficult relationship. In the 30s, his works were banned. On April 18, 1930, the leader had a telephone conversation with the writer, after which the production of Bulgakov's plays resumed, but not for long.

Also, a significant parallel is Woland Mephistopheles, it is important that they are quite different in Goethe's version - this is the tempter, tempting Faust with the possibility of unlimited knowledge, but in the end, Mephistopheles is powerless, because a person will never be satisfied with anything.

Woland in Bulgakov's novel also tempts, he subjects the inhabitants of Moscow to temptation, as well as Margarita and the Master. He gives Margarita a chance to save her lover, and the second one to write a novel and also get peace.

It is no coincidence that the beginning is preceded by an epigraph from Goethe's Faust:

"... so, who are you, finally?"

- I am a part of that force that eternally wants evil and eternally does good"

Who is Margarita?

Bulgakov's wives served as the prototype of Margarita. His first wife Tatiana, who supported him during his illness, with whom the writer divorced after recovery. Every time there were other selfless women next to him. One of them is Elena Sergeevna, the last wife of Mikhail Afanasyevich, who preserved the manuscript of the book. It is believed that she is the most similar to the heroine of the novel.

We do not know anything before her meeting with the Master, only the name and patronymic - Margarita Nikolaevna. She is married to a wealthy military engineer. Whom she does not love, but respects very much and they do not have children. She is 30 years

old and very beautiful.

Margarita meets the Master and becomes his mistress. However, there are a number of oddities in her behavior and in the meeting of the two heroes itself. First of all, it seems that their acquaintance was rigged. Let's remember the words of the Master:

"So, she said that with yellow flowers in her hands she went out that day so that I would finally find her, and that if this had not happened, she would have been poisoned, because her life is empty."

It turns out that Margarita deliberately walked the streets of the city, with yellow flowers to attract attention. And she meets the Master, and they become lovers. From this moment on, a completely different period begins in their life, it is filled with love and happiness, but exactly until the master writes his novel. After Margarita persuades him to publish the excerpt, but it turned out to be failure and as a result the master gets in a madhouse. As a result, it seems that they met only for the sake of writing a novel. The couple does not have this future, there will not even be when Woland returns the Master to Margarita, the hero is absolutely broken, he is tired of life.

All this is not accidental, the novel that the Master wrote is the Gospel, but the Gospel is not from the Master, but from Woland.

Throughout the book, there is a persistent feeling that events seem to be distorted. Let's recall Woland's statement:

"Never ask for anything! Never and nothing, and especially for those who are stronger than you. They will offer themselves and give everything themselves!"

The Gospel of Matthew 7:7 says:

"Ask, and it will be given to you"

There is another parallel, the Gospel of Mark 14:3

"And when he was in Bethany, in the house of Simon the leper, and was reclining, a woman came

the diary of Elena Bulgakova by Elena Sergeevna Bulgakova with an alabaster jar of peace from pure, precious nard, and, breaking the vessel, poured it on His head."

On the same day, but already in our time, Anushka pours oil, which becomes the cause of Berlioz's death.

So why did Woland need a Master?

Remember all the biblical Gospels were written by people, it turns out that Woland also needs a mortal to create his own version of events.

If you look closely, it becomes obvious that Yeshua Ha-Nozri is behaving strangely somehow. His image is distorted and maximally humanized:

Yeshua smiled ingratiatingly

Yeshua was scared and said sweetly: just don't hit me hard, otherwise I've already been beaten twice today

As a result, the Master writes and saves the novel, it seems that Woland should somehow reward him for this, here is the long-awaited peace and there is that reward, however, keeping silent about the whole truth is one of the most effective ways to deceive Woland. He offers His beloved peace, but without light.

Result

"God is light" John 1:5

In the Bible, light is God, and the only place where there is no light is a hell. That was the hell that the Master and Margarita fall at the end of the novel.

The master has received his reward: he will walk with his girlfriend under cherry blossoms, listen to Schubert's music and write like Faust with a goose quill.

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