

Philosophical Interpretation in Literature: A Critical Study

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Abstract

Some of the great philosophers have also been great literary artists'-viz. Plato, Descartes, *et al.*, whereas some of the renowned literary artists have been famous for their philosophical positions such as Tolstoy, Dostoevsky, *et al.* who engage with literary tools to convey their philosophical ideas and vice versa highlight a fine blending of philosophy and literature. In the connection, the study will focus on the works of these philosophers and literary artists concerning following questions—how do they convey philosophical ideas through literary works? Do all philosophical concepts get reflected in literary works explicitly or only a few concepts? If so, which are those philosophical concepts and what makes them philosophically relevant? The main purpose of the study therein is to analyze the philosophical concepts employed by their literary works through which they convey some of their philosophical positions. Although the philosophical concepts are conveyed in the novels and biographical or autobiographical works are not as vivid as could be in a philosophical texts. The significance of this work, however, lies not on understanding the philosophical concept in isolation, but in employing the same in the form of a literary work and certain literary technique.

Keywords: anguish, anxiety, meaninglessness, consciousness,

1. INTRODUCTION:

Since classical to modern, the works of philosophers have been seeing the interface between philosophy and literature. The insight of their literary works fully look at on philosophical concerns by the outstanding examples, such as Plato, Rene Descartes, Leo Tolstoy, Fyodor Dostoevsky, et al. This study will discuss how they explicitly try to convey their philosophical ideas into literature.

Philosophical ideas of Plato in dialogues:
In antiquity, philosophical interpretations flourish in Greece. Their philosophical inquiries seemed to propagate through the literary works. Plato, the famous classical Greek philosopher, who develops his philosophical ideas into dialogues of Socrates (who was historical figure of the period of Plato's life experience). He

describes some of his philosophical notions through the narrative of Socrates' dialogues. The philosophical interpretations of Plato in dialogues are very closely related to his historical lived experiences. In his dialogue *The Republic*, it is not precise that the dialogues were spoken by Socrates or not because Plato did not mention the date and period of the years but philosophical ideas are explicitly highlighted within dialogues.

In his dialogue *The Republic*, the core aim of Plato's philosophy seems to eliminate or to own up people's misperception or misunderstanding of the illusion or hallucination world into continual observation, justification, evaluation, and so on. Through this aim of philosophy, he shows that one can fess up his/her misunderstanding of an illusion world through the analysis and examination by

himself and the world. So he says in *Apology* that “an unexamined life is not worth living”. For him, a man can gain more accurate picture of the world and also the better result and understanding of self and the world into personal examination. In his dialogues, he opines “most people, including ourselves, live in a world of relative ignorance. We are even comfortable with that ignorance, because it is all we know. When we first start facing truth, the process may be frightening, and many people run back to their old lives. But if you continue to seek truth, you will eventually be able to handle it better. In fact, you want more! It’s true that many people around you now may think you are weird or even a danger to society, but you don’t care. Once you have tasted the truth, you won’t ever want to go back to being ignorant.” According to him, we need to seek truth randomly without caring what other people says to us and get away from being ignorant. Whenever problems of situation appear in our life in seeking the truth; we need to confront with those situations without losing their existence.

Looking into the dialogues of Socrates stated in *The Republic*, Plato explicitly describes his philosophy through the narrative of “allegory of the cave”.

In the allegory of the cave a group of prisoners have been confined in a cavern since birth, with no knowledge of the outside world. They are chained, facing a wall, unable to turn their heads, while a fire behind them gives off a faint light. Occasionally, people pass by the fire, carrying figures of animals and other objects that cast shadows on the wall. The prisoners name and classify these illusions, believing they are perceiving actual entities. Suddenly, one prisoner is freed and brought outside for the first time. The sunlight hurts his eyes and he finds the new environment disorienting. When he told that the things around him are real, while the shadows were mere reflections, he cannot believe it. The shadows appeared much clearer to him. But

gradually, his eyes adjust until he can look at reflections in the water, at objects directly, and finally at the Sun, whose light is the ultimate source of everything he has seen. The prisoner returns to the cave to share his discovery, but he is no longer used to the darkness and has a hard time seeing the shadows on the wall. The other prisoners think the journey has made him stupid and blind, and violently resist any attempts to free them.”

Through these narratives, Plato highlights an individual realization of self and the real world can be acquired by getting freedom of choice for observation of perception without bound by certain restrictions and limitations. For him, personal perplexity could be occurred after the confrontation with unfamiliar things in his perception of external world. Later, this perplexity of mind leads his curiosity to recognize the reality of his understanding of self and the world.

Plato holds that the senses of human beings sometimes make mistake and they envisage us in wrong understanding, and also lead us to live in an illusion world. So he argues that “you could not gain any knowledge only through sensation because sensation can never give you the truth. After realization of his misunderstanding of illusion one can own up of himself into the constant engagement of observation as Plato expresses. Through the narrative of an “allegory of cave”, he highlights that a person can redeem his individual misunderstanding of sense within the frequent observation. In nutshell, to find out the real picture of the world as well as for better result or understanding of self and the world whatever he/she perceives, one needs to engage into constant curiosity of observation which is the main aim of Plato’s philosophy.

Continuing from the above statements, Plato introduces an analogy of philosophers how they try to educate the public and seek to show that one needs to observe, study and justify whatever he perceives, for better understanding of self

and the world and also to acquire exact picture of the ideal forms. So his strategy was to protect from a person's misperceptions of illusion world and even from conflict understanding of one another. The philosophical ideas of Plato are influenced by lived experiences of himself, others, society and politics of Athens. In this world, lots of people live in an illusion world without researching reality. They don't want to find out the real picture of the world and even they don't want to evaluate of their perception of the world as what is right and wrong, real and unreal. They even don't want to evaluate the meaning of worth living or value of human life. So Socrates was killed by poisoning in support of majority of the stupid people of Athens who did not understand the meaning or value of his life without the proper justification although he didn't commit any fault as Plato expressed in his dialogue *The Republic*.

The dialogues of Socrates attempt to interpret an analysis and understanding of the concept of Ideas or Forms as perceived and conceived by Plato. His theory of Ideas or Forms are deeply delved into his literary works basically in *The Republic*. The greatest contribution in him was the theory of Ideas or Forms in dialogues. For Plato, whatever ideal Forms are in our mind which is real or permanent or unchangeable. Every appearances or copies of this ideal Forms are unreal/impermanent/changeable. Later, Plato expresses *essentia* precedes *existentia* which are emanated out of ideal Forms. He reckons that after making sense of himself, one's existence happens out of ideal forms of essence. So for him, an Ideal form of essence comes first after that its existence comes later. An individual Ideal forms of essence come through choice or decision of mind. So one's essence of choice randomly haunts from his ideal Forms of mind. An existence of essence constantly changes or modifies within evaluation of perceptions. It is always in a process of becoming into

proper evaluation of perplexity. Finally, an individual existence occurs from his perpetual engagement with ideal Forms of essence. As a result, he says one's existence is also always in a process of becoming into a simplification or modification.

The concept of 'Ideas or Forms' by Plato can be clarified with this example, as a person can take any material thing or an object. Now when that object is made and there are thousands of objects of the same kind and when you are not satisfied then you can remake the object. So what does that implies they exist something pre-conceived and idea or form in his/her mind and that idea or form is the ideal form, all others are the only representation of ideal forms. To clarify this concept—Plato describes with another instant as what the pot maker does or the carpenter does he makes a copy of that eternal form. So he is in a way one step removed from reality and therefore if you go a step further and we think of the artist, the artist what does he do he makes a copy of what the carpenter makes or the pot maker makes. So he is even one step further removed from reality that was Plato's conception of ideas or Forms. Thus for Plato, whatever ideal form is in your mind (chair, table) is real, unchanged, permanent but copies or representations of these ideal forms are unreal, impermanent, changeable. Through this narrative, Plato looks at of his philosophical ideas as basically Forms/Ideas. According to this concept, whatever one is going to act, do, work, in future which(Idea) must be pre-planned or ordained in his/her mind.

Plato argues that beyond our imperfect world was a perfect unchanging world of Forms. Forms are the ideal versions of the things and concepts we perceive around us. They serve as a sort of instruction manual to our own world. Floating around the world of Forms is the ideal tree, even the ideal justice, ideal love, ideal living, and so on. Our own reality is comprised of imperfect copies of ideal Forms. That is

why he argues that philosophers should strive to contemplate and understand these perfect Forms. So that they may better navigate our misleading reality. While it may seem silly, the disconnect between the world as it appears and greater truth behind it is one of philosophy's most vexing problems. It raises questions like should we trust our senses to come to the truth or our own reason? For Plato, the answer is reason. It alone provides us with at least the potential to contemplate the Forms. Through the centuries, we have had the chance to test those ideas through writing and lived experience, and have accepted some while rejecting others. For him, one needs to refine, amend, and edit his representations of ideas frequently for better or acceptable result and even for better understanding of self and the world which have become foundations of the modern world and also of modern philosophy hitherto. Thus, in *The Republic*, Plato uses the literary means at his proposal to activate the critical faculties of his readers. He writes entertainingly and beautifully, all in order to convert readers to the painstaking search for truth which is the philosophical way of life.

The philosophical notions of Rene Descartes in literary works: Rene Descartes was a well-known of the father of modern philosophy who seems to be following his philosophical ideas from Plato. Like Plato—in the beginning of his writing career—Descartes also engages into literature to convey explicitly his philosophical inquiry for general readers. In his first literary or autobiographical work *Discourse on Method* (1637), Rene Descartes provides some of his biographical details as his influence is the approach to philosophy through the analysis and understanding of lived experiences and also explores the most important aspects of his philosophical speculations. In this autobiographical work,

... Descartes shows, both in his philosophy and in his behavior, that he is a good experimentalist. One reads occasionally, in his works, a description of a particular experiment; much more frequently he merely states that if the reader will do so and so, he will observe such and such. And except for a few cases where Descartes is clearly trying to predict something which he could not have observed, his facts are always correct.

He precisely introduces his philosophical experiment and observation during his time taking into consideration to his future readers. Descartes also involves in literary works to clearly express some of his philosophical themes which is acquired by his own lived experiences or experimentation of world. His philosophy enquires the truth or reality through constant engagement to the evaluation about the perception of the external world. As he says “some years ago I was struck by the large number of falsehoods that I had accepted as true in my childhood, and by the highly doubtful nature of the whole edifice that I had subsequently based on them. I realized that it was necessary, once in the course of my life, to demolish everything completely and start again right from the foundations if I wanted to establish anything at all in the sciences that was stable and likely to last.” To be precise, one can redeem his misunderstanding in finding the truth after self-realization of his falsehood that was perceived or conceived by him previously. He endeavours to establish everlasting and excellent output which is extracted from proper evaluation after the realization of an individual perception and understanding of the world. Descartes' philosophical expression tries to eradicate everyone's false understanding of truth and the world into the evaluation of the method of doubt which is similar to Plato's philosophical ideas.

In his autobiographical work, Descartes opines that human beings need to make experiment and evaluate of whatever they

perceive (including the opinions of other people); to find out the everlasting truth from false and recognize the real picture from illusion. Here, he expounds this philosophical inquiry through his life experiment as he says that “experiment, then, was needed to determine which of these was the true cause, and it could reach this conclusion by eliminating the false causes just as well as by demonstrating the true one.” In this regard, Descartes holds that philosophy teaches us to talk with an appearance of truth about all things, and to make themselves admired by the less learned; that law, medicine, and the other sciences bring honours and wealth to those who pursue them; and finally, that it is desirable to have examined all of them, even to the most superstitious and false, in order to recognize their real worth and avoid being deceived thereby where he seems to deny some social custom and fix settings of society.

The doubt of curiosity is the way through which one can distinguish truth from falsehood—so that he/she could make intelligent decisions about the affairs of this life and also can acquire experiences where he/she eventually reaches the decision to study his/her understanding of truth and the world—to employ all his/her abilities to acquire the right path which is possible. Descartes expresses this through his autobiographical work:

“I planned to make a review of the various occupations possible in this life, in order to choose the best. Without intending to disparage other occupations, I thought I could do no better than to continue in the one I was engaged in, employing my life in improving my mind and increasing as far as I could my knowledge of the truth by following the method that outlined for myself. I had experienced such periods of great happiness after I had begun to use this method, that I could hope for no longer or more innocent joys in this life. In discovering day after day truths which seemed fairly important and generally unknown to other men, I was filled with

such satisfaction that other considerations did not affect me. Another reason for my decision was based on my plan to continue the search for truth.”

In his entire life, Descartes engages in developing his mind into the experimental method (doubt) through which he becomes successful in acquiring the truth in his life. Thereafter, he was enlightened by the knowledge of truth which leads him to live in the greatest happiness in his life.

Since a very young age, Descartes has been so curious in acquiring for the worth living in his life. He was delved into the study of books and to equip the certain knowledge that are significant for his existence. After completing his course of studies, he was disappointed since he has not attained certain knowledge in his discovery that he has anticipated.

From my childhood I lived in a world of books, and since I was taught that by their help I could gain a clear and assured knowledge of everything useful in life, I was eager to learn from them. But as soon as I had finished the course of studies which usually admits one to the ranks of the learned, I changed my opinion completely. For I found myself saddled with so many doubts and error that I seemed to have gained nothing in trying to educate myself unless it was to discover more and more fully how ignorant I was.

To be precise, he decided to travel around the world in order to communicate with other men in determining whether he could attain any truth and worth living because in his education, he was inflicted with innumerable doubts and errors of imparting the knowledge of worth living. To find out the truth and worthy lives, he decided to discover or evaluate whatever he learnt or acquired knowledge by communicating with several people of different countries in the world. However, his travel and conversation did not satisfy his desire for the knowledge of worth living, all were ignorant of the truth as he was.

Descartes attempts to provide his philosophical method of doubt through his autobiographical memoir, since it might contain elements which the reader could use. He resolves his philosophical enquiries into his famous dictum or method of doubt “I think, therefore I am”. For him, without an essence of thinking there will be no existence, first we need to think, after that one’s existence will happen later as he follows Plato’s dictum *essentia* precedes *existentia*. Personal thinking ensures one’s own existence that results into clarification of doubt and misunderstanding because sometimes our senses deceive us, i.e. which is the path to seek the truth and worth living.

In his daily life experiences, Descartes refuses to believe about the existence of memory. According to his lying memory, there is no any certainty in human existence rather all things that exist in the world are merely an illusion. As he says in his autobiographical work *The Discourse on Method*:

“I suppose therefore that all things I see are illusions; I believe that nothing has ever existed of everything my lying memory tells me. I think I have no senses. I believe that body, shape, extension, motion, location are functions. What is there then that can be taken as true? Perhaps, only this one thing, that nothing at all is certain.”

Descartes continues to hold that one needs to engage constantly in thinking to get clear understanding and distinct ideas of the objects in the world in which one can recognize the truth and certainty. An individual experimentations emanate out of his/her random engagement of thinking. One’s certainty occurs out of true justification of thought, not out of vanity thought. So he says that one would be the loser if he judges in the frivolous thought to someone. In this regard, he argues that once he has taken the liberty of doubting his established principles, thus leaving the highway, he will never be able to keep to the narrow path which must be followed to

go more directly, and will remain lost all his lives. On the other hand, there is a man, who has enough sense or modesty to realize that he is less able to distinguish the true from the false than are others, and so should rather be satisfied to follow the opinions of these others than to search for better ones himself.

Descartes shows that thinking is the only way of an individual through which one can develop his mind. Through thinking, one can engage in evaluation of the outcome of study for better understanding to get clear picture of the world and excellent result. The reason which frequently appears into a person’s mind forces him to choose the best one through the evaluation of thinking. Thus, there is a reason for selecting best or excellent one simultaneously at right time which is the way of worth living or meaningful living of life as he highlights in his autobiography.

Philosophy of Leo Tolstoy in literature: In nineteenth century, Leo Tolstoy was a famous literary artist of Russia who wrote several literary books which were immensely successful. Some of which are a famous philosophical fiction or novel entitled *War and Peace* (1869), and an autobiographical work *A Confession* (1882), and others. Through his autobiographical work *A Confession*—like literary genre of Plato and Descartes—Tolstoy also tries to eradicate people’s misunderstanding or misperception of illusion, superstition belief, of the world from human mind into an evaluation of philosophical methods. But some of his philosophical expressions is against of ideal forms of Plato and enlightenment of truth by Descartes. It is precise in his literary works, as Tolstoy engages with existentialism. In his autobiographical work, he explicitly describes the theory of existence which is reflected by his lived experiences.

In his early age, he was an ignorant of his existence; since he lived in misperception of the illusion, superstition belief, etc.

After making sense of himself at the age of eighteen years, he realizes himself how he was living in misconception of the illusion world or such a superstition belief. So, his existence abruptly occurs out of making sense of himself from the illusion to certainty world. As he utters:

I was baptized and brought up in the Orthodox Christian faith. I was taught it in childhood and throughout my boyhood and youth. But when I abandoned the second course of the university at the age of eighteen I no longer believe any of the things I had been taught. Judging by certain memories, I never seriously believe them, but had merely relied on what I was taught and on what was professed by the grown-up people around me, and that reliance was very unstable.

After realization of his existence, Tolstoy justifies the opinions of grown up people and what he was taught at his young age. In his justification, he finds that the result is very unreliable and later he denies his misunderstanding of illusion (the principles of Christian orthodox belief).

Before publishing his autobiographical work *A Confession*(1882), he published the great philosophical fiction or historical novel of Russia *War and Peace*(1869), in which he once again illustrates the theory of existence in proper way. His descriptions of existence is delved out of perceptions and observations of the world. In this novel, he elucidates about the meaninglessness of human existence through the exemplifications of historical events that happened during his contemporary period in Russia. The novel narrates about the history of early 19th century in Russia and it discusses about the Napoleonic wars who were reigning throughout Europe but most of it was particularly in Russia at that time. Historically, Napoleon was a French ruler, who wanted to conquer all over Europe. The novel is narrated on how everybody can live a meaningful life without killing each other, jealousy, inferiority, vanity, illusion, which were imagined upon the

lives of armies who took part in historical wars. In this novel, Tolstoy raises some of his philosophical questions as why do we live? And why do we suffer on? Not anyone of us had an answer there, and we need to think particularly for those who have experienced mental illness. Moreover, there are many variations of the question that he raises: why are you not happy? Why are you so selfish? Why can't you be real? To answer these questions Tolstoy involves into the theory of existence.

In the novel *War and Peace*, there is not only a single character but five or six are taking part as the main role. Tolstoy primarily expounds on philosophical concept of meaninglessness. His descriptions of meaninglessness give first priority on an individual existence of sense after that his essence will come later out of free-choice. For him, an individual existence happens when one makes sense of himself in an association with the other people and the surrounding world. Existence is always in a process of becoming within the freedom of personal choice. Further, it becomes meaningless because of frequent alteration due to free-choice. So Tolstoy holds that human existence is meaningless because of random alteration and frequent engagement in freedom of choice. He says that one's own sufferings, depressions in his lived experience end up with the passage of time as a result of which our existence becomes meaningless. Time is the most precious thing that people have as it envisages in the novel *War and Peace*, "the two most powerful warriors are patience and time". Furthermore he says that the patience of confrontation with situations of difficulty should be the main nature of an individual existence.

In his literary works, Tolstoy describes some of his philosophical concepts of anxiety, anguish, which perpetually haunt in human mind without any reason. They become meaningless with the passage of time due to the freedom of choice. For

him, it is a meaningful life who involves with the superfluousness or meaninglessness of existence as he explicitly highlights this in the novel *War and Peace* through the fictional roles and in conversation between Pierre Bezuhkov and Prince Andrew Nikolayevich Bolkonsky.

By analyzing the life-history of Andrew and Pierre Bezuhkov, Tolstoy attempts to put forward his philosophical ideas about human existence. In the novel, Tolstoy discovers that Andrew and Pierre randomly experience a meaninglessness of life. They constantly confront with meaninglessness of anguish, anxiety, which emanate out of their personal existence. In general philosophical definition, anguish or dread is a state of mind having acute distress, suffering or pain. It is a critical mental distress which suddenly emanates out of an individual realization of his own problems of situation. In novel *War and Peace*, Andrew experiences anguish when he was suffering from difficult life due to wars and also the death of his wife during the time of delivery of her son Nicolae. Andrew feels completely broken and mentally distress where he disconnects himself from his own family and goes to one of his estates. He does not really want to go back once again in the military service. He does not find any sort of meaning anywhere. Later, his friend Pierre comes into Andrew's life. At that time, Pierre was becoming a "freemason" after facing some state of anxiety. In his life, Pierre sees the bright side of freemasonry and he comes and sees his friend Andrew. In his perception, Andrew is not a stable manlike before. According to Andrew, there is no point in human existence. Pierre suggests Andrew "no you have to live your life the only way for you is to be happy and see the world in sort of this bright optimistic life and if you actually do see then you will be able to get rid of yourself from the state of depression."... "It seems funny to me," said Pierre, "that

you, should consider yourself incapable and your life a spoiled life. You have everything before you, everything. And you..." By following his suggestion, Andrew becomes anxious to overcome from anguish and further he decides to live an ordinary life without any profession, vanity, etc. Later, his anguish was vanished by itself unknowingly due to the exercise of his free-choice.

For Tolstoy, an individual anxiety abruptly haunts from anguish. Philosophically, anxiety is defined as a state of disorder, fear, which exists in an individual mind suddenly out of the force of external world. It happens automatically in everybody's mind, even though any reason. With the passage of time, anxiety constantly collapses by itself and becomes meaningless due to free-choice. In the novel *War and Peace*, Tolstoy describes the notion of anxiety through the role of Pierre. In his life, Pierre experiences anxiety which is appeared out of perception about his wife Helen with whom he instantly got married but she does not really love him rather she was interested with someone else instead of her husband. Throughout the marriage with Helen, Pierre becomes really anxious and troubled by himself that forces him to search for the meaning of life. So, he finds in an association where he is able to connect with people in the world collectively and lives as a freemasons. Later, he was invited to join the freemasonry where he finds that freemasonry does not bring him the closure connection with what he truly feels for the whole entire meaning of life. That time onwards, he has been struggling on reading and writings books.

In conversation between Andrew and Pierre, Tolstoy expounds in *War and Peace* the meaning of human life. As he states that "we need to struggle in our life to get rid of constant appearances of difficulty. The world is full of some devastating things amidst of which one has to be like a hammer fists over such

situations and outreach to a certain position as I understand my life, I understand everything, I understand what the meaning of life is...My wife, is an excellent woman, one of those rare women with whom a man's honor is safe; but, O God, what would I not give now to be unmarried! You are the first and only one to whom I mention this, because I like you." Through the concept of anxiety, in his novel *War and Peace*, Tolstoy highlights the meaning of human existence or a meaningful life. According to him, it is a meaningful living who confronts with sudden appearances to the state of anxiety. Thus, Leo Tolstoy shows that one needs to confront with sudden appearances of anguish and anxiety in his daily life without losing his existence. For him, there are excessive ways in the world to overcome from personal anguish and anxiety where a man can exercise his own freedom of choice. His philosophy highlights that everybody can live in equal value, peace, harmony, etc. where they can act according to their free-choice of possibilities.

Fyodor Dostoyevsky and his philosophical expressions in literature: The novelist of 19th century Dostoevsky was also well-known as an existentialist philosopher. In his literary works, Dostoyevsky's expression of existential concern primarily base on frequent appearance of his tragedy situations of life, experiences of adventure and also how people live in this world through misunderstanding or misperception of an illusion or hallucination and also vanity, inferiority, etc. Since a very young age, he was deeply concerned on literature. His existential philosophy has explicitly been described within literature. "On graduation, and having served just under a year in the St Petersburg Engineering Corps, he resigned with the rank of senior lieutenant to devote himself entirely to literature." In his late 20s, Dostoevsky became friends with a group of radical writers and intellectuals. Albeit, he wasn't deeply involved with

them but government decided to crackdown on dissent. Dostoevsky was rounded up to be shot by a firing squad. However at the last moment just when the soldiers were ready to fire a message of reprieve arrived. Instead, Dostoevsky was sent to Siberia for four years of forced labour in horrific conditions. It was only after his return, Dostoevsky established himself as a writer starting in his middle age but most of his writings were resisted from publishing due to misunderstanding of public and political parties. He produced a series of major literary works which are delved into his pathetic lived-experiences and also the pain and suffering of other jailors. In this connection, his aims of philosophy concern to vanish people's misunderstanding of the illusion world into the proper evaluation or justification.

After being released from imprisonment, he published a semi-autobiographical work or his diary in a form of novel *The House of the Dead* (1860-2) in his first edition of magazine *Vremya (Time)* but unfortunately and in some condition of misunderstanding of public (including political parties), editors published only an introductory part of his novel. In this novel, he expresses about how he has been imprisoned by government due to misunderstanding or without proper justification. He also expounds the pathetic life-situations of himself and also about other jailors. In his second edition of magazine *Vremya*, Dostoyevsky once again published an article of his daily writings or an autobiographical notes entitled *Winter notes on Summer Impression* (1863). This article was also published only with an introductory part. Here, he primarily states his difficult lived-experiences of adventure, basically trips to Europe. He also expounds his reflection on perception of Russians in Europe. Later, his writing of tragedy situations of life broadly appears in his philosophical fiction as a form of novel *Notes from the Underground* (1864).

In his daily lived experiences, Dostoyevsky constantly suffers from anguish. It is frequently emanated in his life out of financial problem. After becoming an editor of magazine *Time*, Dostoyevsky faces financial problems because he is unable to afford his daily requirement of life with this small private income (as an editor of magazine *Time*). It is difficult for him to pay house bill and also he is unable to help his family with the income from magazine as an editor. So anguish of difficult situations randomly haunt one after another in his life unknowingly. He is always encountered with his problems of situation. Thus he interprets his lived experiences of anguish and anxiety into the narrative of a protagonist *Underground man* in the novel *Notes from the Underground*. Dostoyevsky persuades about his lived experiences in the world through the fictional character in the novel named 'Underground man'. In the beginning of an author's notes, it is precise that 'Underground man' is Dostoyevsky himself. That's why he could not mention a particular name.

The novel is an extended rant against life and the world delivered by a retired civil servant (underground man). The civil servant is deeply unreasonable, inconsistent and furious with everyone including himself. He is always getting into rouse. He goes to a reunion of some former colleagues and tells them how much he's always hated them all. He wants to exterminate everyone's illusions and make them as unhappy as he is. He wants people to be surrounded by books and involvement in study through the sequential character in the novel. He is insisting with a peculiar kind of intensity on a very strange fact about the human condition: we want happiness but we have a special talent for making ourselves miserable. Here he expounds the philosophical method of concepts like anguish, anxiety, meaninglessness, consciousness, etc. which are haunted out

of existence of an individual sense. In the first part of novel *Notes from the Underground*, Dostoyevsky propagates existentialism along with the descriptions of some philosophical concepts (anguish, anxiety, meaninglessness, etc.) So the novel highlights personal or author's own difficult situations of life along with his philosophical approaches. Underground man frequently experiences anguish when he was financially unable to help his family and when he could not make payment to his landlord with his small source of money. So an anguish of Underground man arises out of his financial problem and adventure. Dostoyevsky interprets "his moans becomes nasty, disgusting malignant, and go on for whole days and nights". Further, Dostoyevsky analyses the philosophical concept of anxiety which emanates out of anguish. He holds that anxiety appears in Underground Man's mind unexpectedly due to external cause, fear, worldly object, etc. Later, his anxiety conditions or coerces him to choose possible act for future and also to overcome from anxiety. On the contrary, he expounds that an anxiety of an Underground Man appears unknowingly after perception of other people's mindset of hatred, vanity, jealousy; emanates from the mental disturbances of his landlord and also from the family members who always ask money from him. If one fears something, then some dangerous object must be out there. But there is no concrete external cause which can be pointed and shown. Anxiety is the state of mind wherein an individual will be haunted by nervousness, a feeling of worry and unease about something with an uncertain outcome. Later, act of consciousness is conditioned by an anxiety. To be precise, anguish and anxiety show the major factors shaping his life, but it also raises fundamental questions on the nature of his own existence. This strange play of consciousness shows the complexity of human life which is extremely fragile and

fluid. Consciousness as well as existence are ontologically always in the becoming. In this philosophical fiction, Underground man or underworld man experiences an anxiety in his day to day life through spontaneous emanation of his pain and suffering. A person's existence suddenly takes place after the realization or making sense of his/her own problems or difficult life. Furthermore, one's anxiety occurs abruptly out of his existence. A personal anxiety vanishes after taking decision of conscious-choice or into free-choice. In association with this, Dostoyevsky opines that we need to give equal value to all human beings without giving the value of the meaning of their existence where everybody can exercise their own freedom of choice. So an anxiety of existence is always in a process of becoming within the passage of time and later it becomes meaningless but it temporarily has meaning at particular time frame. To get rid of sudden appearance of anxiety, he states that one must love to 'revenge' or confront with these abrupt appearances of pain and suffering without losing his existence. As he says "pain and suffering are always inevitable for a large intelligence and a deep heart. The really men must, I think, have great sadness on earth." Thus, underground man in Dostoyevsky's novel always loves to face with sudden appearances of pain and suffering without losing his existence. His expectation of philosophy is that everybody needs to love to confront with sudden appearances of pain and suffering to find out the meaning of his own existence. As he asserts "Man is sometimes extraordinarily, passionately, in love with suffering: that is a fact". His life and works are integrally devoted to the activity of faith searching for understanding the truth. In this connection, through his literary works—like the philosophy of Plato, Descartes and Tolstoy—Dostoyevsky also seems to eliminate every individual's misunderstanding of illusion or

hallucination of mind into the theory of existence. "This high, noble, and unifying dimension of Dostoyevsky places him in the general tradition of classical and Christian thought which he strenuously sought to revitalize in the Russian context and to incarnate as a living force in modern existence." His interpretation is, thereby, seen to be pre-eminently philosophical in the sense that he seeks to revolutionize the world through attunement to highest truth as similar to Plato and Descartes. His philosophical remarks of the study, then, will be organized by reflecting on Plato, Descartes and Tolstoy, and their philosophical terms in literary works, *quest*, *value* and *understanding* as applied to the novelist and they conclude with the consideration of the philosophy of literature. So he begins to write this philosophical expressions through the constant appearance of his pathetic life-situations.

2. CONCLUSION:

The expression of personal sense in association with other people and the surrounding world is common in philosophers (especially Plato, Rene Descartes, et al) and literary artists (Dostoyevsky, Tolstoy, et al.). For them, one makes sense of himself and the world—in association with other people—by perceiving and evaluating the world. Personal realization happens abruptly from the perception and observation of other people (including arguments and thought process of others) as well as one's perception of the world. Philosophers opine that one can own up oneself after realization one's misconception of self and the illusionary world by perceiving, observing, evaluating, of other people and the world.

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