NOTES AND BIBLIOGRAPHY
NOTES - CHAPTER ONE

PHILOSOPHY AND LITERATURE


2. Matthew Arnold asserted that poetry is the criticism of life.


7. Ibid., p.469.


11. It was in the time of Aristotle and Plato that there began to appear a clear distinction between philosophy and literature. Parmenides and Empedocles were poets as well as philosophers, they did not write both poetry and philosophy their poetry was their philosophy.


17. Biographia Literaria, Chap.XV,


19. Emerson, Preface to Parnassus.


24. Browning in a letter to Prof. William Knight.

NOTES - CHAPTER TWO

1. Iliad, n.d., xxiv, 446.


John Dewey views this concept altogether in a new light. 'Pessimism is a paralyzing doctrine. In declaring that the world is evil wholesale, it renders all efforts to discover the remediable causes of specific evils and to destroy at the root every attempt to make the world better and happier. Wholesale optimism, which has been the consequence of the attempt to explain away, is, however equally an incubus'.


9. It is interesting to note that the great Tamil poet Thiruvalluvar in his Kural has devoted one chapter to this idea or fate called Ugh, Verses 371-380.


15. Ibid., p.274.


19. Ibid., p.147.
(v)

NOTES - CHAPTER THREE

LIFE - THE PHILOSOPHER'S VIEWPOINT
SCHOPENHAUER


5. Will Durant, p.5.


8. The World as Will and Idea, Vol.1, Book IV-Section 54.

9. Ibid., Vol.1, p.147.

10. Ibid., p.253.

11. Ibid., Vol.11, p.350.

12. Ibid., Vol.1, p.201.

13. Ibid., Vol.1, p.411; Counsels and Maxims, p.5. "The Better Ceremony of the Good".
15. Ibid., p. 404.
16. Ibid., p. 404.
17. Ibid., p. 400.


30. The World as Will and India, (Haldane & Kemp), Vol. II., p.170.

31. Ibid., p.131.


34. The World as Will and Idea, (Haldane & Kemp).

35. It stands in close agreement with his doctrine of the metaphysical existence of the Will by the side of the purely physical character and the corresponding transitoriness of the intellect.


37. Helmuth Von Glasenapp, Image of India, p.86.

38. Essays - Counsels and Maxims, p.21. (Schopenhauer considered that "Buddhism is profounder than Christianity, because it makes the destruction of Will the entire of religion, and preaches Nirvana as the goal of all personal development, remarks Will Durant.


41. E. Grisebach, "Edita and Inedita Schopen-
haueriama (Leipzig: 1886) given in pages 143-148
(incomplete) catalogue of works on India, Buddhism
etc., that existed in Schopenhauer's library.

42. C. Lombroso reports "Genius and Insanity,"
German translation by A. Courth, Leipzig: n.d.
(Reclam.), p.120.

43. The World as Will and Idea, (Haldane &

44. Ibid., Vol. I, p. 483.

45. Ibid., Vol. III.

A passage from the Upanishads cited at
the end of "The Metaphysics of Music" describes
the ecstasy of the liberated Brahmin.


47. Max Mueller, The Veda and Zend Avesta,
1857, printed in his Essays, German edition,

W.I., and I.9, II.9.

48. 'Matter has no existence independent of
cognizant perception as existence and perceptibility
are convertible terms, and wonders at the fact how
clearly this fundamental truth has been recognised
by wise men of India'.

49. The World as Will and Idea, (Haldane &
Kemp), Vols. I & II.

50. Caldwell, p. 35.

51. Frederick Mayor, A History of Modern
Philosophy, (New Delhi: Eurasia Publishing House

52. Schopenhauer's Essays, p. 217.
55. Ibid., p.513.
56. Ibid., p.517.
57. Schopenhauer's Essays, p.16.
60. Caldwell, p.247.
62. Ibid., Vol.1, p.256.
64. The World as Will and Idea, (Haldane & Kemp), Vol.1, p.333.
67. The World as Will and Idea, (Haldane & Kemp), Vol.11, p.75.
68. Schopenhauer's Essays - Immortality, p.31.
69. Ibid., p.31.
70. Ibid., p.33.
71. The World as Will and Idea, (Haldane & Kemp), Vol.11, p.367.

73. Caldwell, p.369.


76. Ibid., Vol.III, p.382.

77. Schopenhauer, Essays: 'Our Relation to Ourselves', p.20.

78. Ibid., p.22.

79. Ibid., p.28.

80. Wisdom of Life, 27, 4-9.


82. Ibid., p.465.


89. Ibid., Vol. III, p. 424.
90. Ibid.
91. The last sentence in Spinoza's Ethics. Nam omnia p
92. Vol. III p - 430
93. Ibid. Ibid
94. Ibid., pp. 433-434.
97. Ibid., p. 250.
98. Ibid., p. 252.
99. Ibid., p. 258.
100. Ibid., p. 262.
101. Ibid., p. 267.
102. Ibid., p. 297.
103. Ibid., p. 302.
104. Ibid., p. 308.
105. Ibid., p. 139.
106. Ibid., p. 159.


NOTES - CHAPTER FOUR

LIFE AS ENVISIONED BY HARDY


11. Ibid., p.55.


15. Ibid., p. 36.

"A great thing to me,
Spinning down to Weymouth town
By Ridgeway thirstily,
And maid mistress summoning
Who tend the hostelry:
O cyder is a great thing,
A great thing to me!
The Dance it is a great thing,
A great thing to me,
With candles lit and partners fit,
For night-long revelry;
And going home when day-dawning
Peeps pale upon the ice:
O dancing is a great thing,
A great thing to me!
Love is, yea, a great thing,
A great thing to me,
When, having drawn across the lawn,
In darkness silently,
A figure flits like one a wing
Out from the nearest tree:
O love is, yea, a great thing,
A great thing to me!"
When, having drawn across the lawn
in darkness silently,
A figure slips like one a-wing
out from the nearest tree:
Will these be always great things,
Great things to me? ...
Let it be all that one will call,
'Soul I have need of thee'.
What then? Joy-jaunts, impassioned
ilings,
Love, and its ecstasy,
Will always have been great things,
Great things to me!"

(Poem 414,
The Complete Poem of Hardy,


17. Life, p.386.

18. Ibid., p.114.

19. Ibid., p.213.


22. F.B. Pinion, A Hardy Companion, p.178


34. Harvey Curtis Webster, *On A Darkling Plain*, p.49.

35. *Life*, p.76.


37. A century which, if not sublime,
Will show, I doubt not, at its prime,
A scope above this blinkered time.
38. Webster, *On a Darkling Plain*, p.72.

39. Ibid., p.72.


44. Harvey Curtis Webster, *On A Darkling Plain*, p.135.


46. Ibid.


48. Life, p.204.


54. Ibid., p.25.


57. Ibid., p.105.


60. Webster, *On A Darkling Plain*, p.111.


65. Ibid., p.121.

66. Ibid., p.124.

67. Ibid., p.124.


70. The Return of the Native. 'All the life visible was in the shape of a solitary thrush cracking a small snail upon the door stone for his breakfast'.

71. The World as Will and Idea, (Haldane & Kemp), p.335.

72. F.R. Southerington, Hardy's Vision of Man, p.91.

73. Ibid., p.94.


77. H.C. Webster, On A Darkling Plain, p.142.


79. Richard H. Taylor, The Neglected Hardy, p.120.

80. H.C. Webster, On A Darkling Plain, p.143.

81. Hardy: Personal Writings, ed. Harold Orel, p.16.

82. Peter J. Casagrande, Unity in Hardy's Novels, p.181.

83. F.R. Southerington, Hardy's Vision of Man, p.118.


86. Peter J. Casagrande, *Unity in Hardy's Novels*, p.163.


89. Webster, *On A Darkling Plain*, p.150.

90. Ibid., p.152.


97. Having long discredited the old systems of mysticism, he now began to discredit the old appraisements of morality. He thought they wanted readjusting: Who was the moral man? Still more penitently, who was the moral woman? The beauty or the ugliness of a character lay not only in its achievements, but in its aims and impulses: its true history lay, not among things done, but among things willed.

Tess, p.432.
98. Peter J. Casagrande, Unity in Hardy's Novels, p. 217.


102. Jude the Obscure.

103. Ibid.

104. Ibid., p. 305.

105. Webster, On A Darkling Plain, p. 188.

106. Ibid., p. 189.


Hardy practised a variety of poetic genres—lyrics, narrative poems, dramatic monologues and employed a range of metrical and stanzaic forms with remarkable uniformity. He first published Wessex Poems followed by Poems of The Past and The Present in 1901, Time's Laughing Stocks in 1909, Satires of Circumstance in 1914, and Moments of Vision in 1917. The first edition of Collected Poems appeared in 1919 and the second edition which added Late Lyrics and Earlier (1922), was published in 1923; a third edition, which added Human Shows (1925), was published in 1928; there was a fourth edition in 1930 which rounded off this remarkable period of creative activity by adding the Posthumous Winter Words (1928).


113. The absence of what ought to be there, ironically presented by the simple prayer form 'O God Our Help in Ages Past', creates a tension, the nobility of the human individual who hesitates to conceive a dominant power of lower moral quality than his own, and so is prepared to give his absent God the benefit of doubt. The self-revelation of the God of 'God Forgotten' has not revealed so much of the contrast between man and God as the faithful effort of the forgotten victim to good name of his maker.

114. "For, say one puts a child to nurse,  
    He eyes it now and then  
    To know if better it is, or worse,  
    And if it mourn and when".

115. Webster, On A Darkling Plain, p.22.


117. Life, p.224.


120. The Dynasts.

    "And gained cognizance with the flux of time,  
    And wherefore not the force informing them,  
    When far-ranged aions past all fathoming,  
    Shall have swung by, and stand as backward years?"

122. "His was a spirit battled but not quelled.
   And in his death there shone
   Sobriety.
   That lent restraint the ways of victory".
   (2, III, v)


130. H.C. Webster, *On A Darkling Plain*, p. 159


133. F.R. Southerington, p. 227.

134. *Elliott*, p. 27.

136. Real Conversations, pp. 46-47.


141. Irving Howe, *Thomas Hardy*, p. 5.


143. F.R. Southerington, p. 240.
COMPARISON: CONTRASTS AND CONCLUSION


20. Collected Poems (Quoted earlier).


28. Ibid., p. 419.
29. Ibid., p. 476.

30. On A Darkling Plain, Webster, p. 189.


32. Ibid., p. 511.

33. Ibid.

34. Caldwell, p. 518.

35. Caldwell, p. 519.


37. Elliott, p. 108.

38. Irwin Edman, p. 45.


40. Ibid., Book III, p. 207.

41. The World as Idea, Book I, Irwin Edman, p. 49.

42. Elliott, p. 27.


44. Jude, (1.iv).

45. Collected Poems, p. 50.

46. Ibid.

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