INTRODUCTION

In 1837 a prize question was set up by the Royal Danish Academy for Scientific Studies:

"Are the source and foundation of morals to be looked for in an idea of morality lying immediately in consciousness (or conscience) and in the analysis of the other fundamental moral concepts springing from that idea, or are they to be looked for in a different ground of knowledge?"

Arthur Schopenhauer in his work - *On the Basis of Morality* attempted to answer the prize question with the motto: "Moral Predigen ist leicht, moral Begründen ist schwer." 1

The JUDICIUM of the Society was:

"We have not been able to declare it as meriting the prize. For by omitting what had been asked first and foremost, he thought it was a question of laying down some principle of ethics. Therefore that part of the essay in which he discusses the connection between the ethical

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principle laid down by him and his metaphysics has been expounded by him only in an appendix. Here he submitted more than had been required, whereas the theme had asked for just such an investigation in which, first and foremost, the connection between metaphysics and ethics would be clearly discussed. But when the author attempts to show that compassion is the foundation of morality, he has not satisfied us by the form of his essay, nor has he in point of fact shown that this foundation is adequate. On the contrary, he saw himself obliged even to admit the very opposite. Finally, we cannot pass over in silence the fact that several distinguished philosophers of recent times are mentioned in a manner so unseemly as to cause just and grave offence."

Schopenhauer's natural compassion which is inborn and indestructible in everyone and has been shown to be the sole source of 'non-egoistic actions'. Yet in this search Schopenhauer unites metaphysics and ethics by compassion rather than differentiating the two which the present work attempts "Semiotic study of the Schlemiel in Bernard Malamud's Dubin's Lives."
The Schlemiel is the metaphysical category. Dubin's Lives, the text represents Manifest Living. Semiotics is the methodological study to examine the link between the two; the Metaphysical category and Manifest living through Syntactic, Psyntagmatic and Mediative levels of interpretation.

An apparatus; - an experimental ground has been made whereby Manifest Living and its norms and rules shall be examined. In the companionship of the Manifest Living with the Metaphysical Order, the species of Manifest Living does have the sense of the other.

The Metaphysics- the experimental ground had been made with the concepts - Lack Within (Pure), the Universal Imperfect Form with Light Open Space (Structure: [Ch I Sec II, Ch II Sec I.]) which will be fractured by the concepts of Manifest Living
- Language of the Metaphysics of Body [i]
- Metaphysics of the Language of Body [ii] [Ch I Sec II, Ch II Sec II.]

In the construction of the metaphysical system, whereby the question: Is Lack Within a moral paucity, is examined. It is in the examination of this question that an
attempt has been made to analyse other fundamental moral concepts.

Schopenhauer's 'dark mysterious thing'\(^3\) is antagonistic to the external world when the Will awakens from its unconscious stage. This is the critical juncture. The thesis then deviates from the conception of Schopenhauer's Will to speculate - Metaphysical Speculation of Will and formulates the concept - Lack Within with a structure - Universal Imperfect Form with Light Open Space. The quality which distinguishes this structure from the thing of Schopenhauer is that the structure can be fractured by Manifest Living. through the two concepts - Language of Metaphysics of Body - [i] William - Fanny Metaphysics of Language of Body - [ii] William - Kitty [Ch II Sec II.]

In [Ch II, Sec III.] Masculine Energy helps Lack Within (Pure) come closer to the concepts of Manifest Living. In this attempt Masculine Energy faces the pain of being an Outsider unable to be with the Insiders. [Ch II Sec III.] (The major part of the text is the difficult relationship between William and Kitty - Lack Within of Function between husband and wife; between William and Fanny
Lack Within of an open and durable extra-marital relationship; Lack Within's in Manifest Living).

In 'Death Instinct or An Extreme Compassion for Life' [Ch III.] man is torn between life forces and death. He/she continues with the Life Forces participating with the external world; the Wiil (Dark Mysterious Thing + Universal Imperfect Form with Light Open Space) opens to the external world. He/she participates with life forces to a critical historical juncture when he/she asks himself/herself: Has Man reached the stage to decide one's own fate?

The Will to Live: Schopenhauer's conception is obstructed through the view of a Will which has ego entered in it. (Only for one's own weal without the intention of a deed for the weal of others). The Will awakening to the external world from its unconscious stage desires to go back to its former state. It closes itself; not to be fractured by Manifest Living. Henceforth every deed would not be in the sphere of Being but to remedy the species of Manifest Living. His Indestructibility of Being is weakened with his fragile confidence in the species of Manifest Living.
His only recourse was therefore compassion - the source for non egoistic deed - weal for others, which would destroy the infinite desire and infinite longing of the Will. It is indeed unfortunate, for Schopenhauer cuts off the very link between Metaphysics and Ethics. A metaphysical system: the experimental ground to examine Manifest Living, is not made.

However Schopenhauer does explain the difficulty to unite the Metaphysical domain with Manifest Living as the - "sole source of disinterested action and hence the true basis of morality, there is no need for abstract knowledge, but only for that of intuitive perception, for the mere apprehension of the concrete case to which compassion at once appeals without any further mediation of ideas." 4

He goes further - "The more clearly you become conscious of the fraility, vanity and dream-like quality of all things, the more clearly will you become conscious of the externity of your own inner being, because it is only in contrast to this that the aforesaid quality of things become evident, just as you perceive the speed at which ship is going when looking at the motionless shore, not when looking into the ship itself." 5
The ship has to move on; the ship sees a horizon, unsure where the horizon lies, it moves closer, the horizon elongates, the horizon sometimes also diminishes. (Metaphysical Subversion of Time). Yet the respect and the sense of the simmering reality (as the species of Manifest Living perceive in time and space) and the belief that one can reach it - Metaphysical Home, carries the species along.

It is a difficult journey yet the Indestructibility of Being is to move ahead in that direction.

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1. ["To preach morality is easy, to found it is difficult." Schopenhauer comments on the second "is" which does not appear in his motto.]


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