CONCEPT OF LACK WITHIN

In [Chapter I, Section II] conceptual units (a) Lack Within (b) Language of Metaphysics of Body, Metaphysics of Language of Body (Co-linear concepts [i and ii]) were introduced.

The analogy of the cardinal's 'immaculate beauty' and the explanation of the Lack Within resulted in the question:

Is Lack Within a moral paucity? This question was elaborated on two collinear concepts - Language of Metaphysics of Body (William - Fanny) Metaphysics of Language of Body (William - Kitty) emphasizing that these two concepts co-related to the concept of Lack Within, would help to answer the question - Is Lack Within a moral paucity?

The question arising from the analogy of the cardinal, of William Dubin's bunling things around him, of Kitty's need of a functioning husband and Fanny's demand of an open
and durable relationship does not explain the fact whether it is a moral paucity or not.

When the collinear concepts: Language of Metaphysics of Body [i] Metaphysics of Language of Body [ii] [i and ii ] are combined with the Lack Within there could be a system, which could be the base of Moral Preservation.Ethics then would have a metaphysical base to lend it support and stand.

[Chapter - II] in this attempt comprises of three essays:

(1) Understanding Lack Within as a concept.

(2) Joining the collinear concepts [i and ii] with Lack Within to construct a Metaphysical System.

(3) Inquire as to the action of Metaphysical System so constructed whether it establishes a relationship between Ethics.

First Essay - Concept of Lack Within

What is Lack Within? Is it a quality? Is it a substance? A concept? A system? In [Ch I Sec II.] the term Lack Within had been termed as a conceptual unit.
First of all, therefore, Lack Within is a concept — "an abstract idea generalised from particular instances." 2

The exact instance before focussing on Lack Within as a concept and the question whether Lack Within is a moral paucity? (Pg 181 - 182 of the text Dubin's Lives reads):

"One morning he (William Dubin) laid out some sunflower seeds, from Kitty's feeder, on the ledge of the window in front of him. But only when he left the table and stood elsewhere in the room would the cardinal float down. It pecked at the seeds, then flicked its head up, its beady eye watching, unit it flew off. Once when Dubin was at work, to his surprise the cardinal flashed down from the tree to peck at the seeds on the window edge. For an instant he was caught by the bird's eye, black, mysterious. He marveled at its immaculate beauty."

"Where had it come from? Why is it so magnificent? To civilize man to protect the bird? Don't every die, Dubin said. The cardinal flew off and he listened for its distant song. He pictured it hidden in the tree in mid-summer when the berries of the mountain ash had turned orange red." 3

Explaining the paragraph and introducing the Lack
Within — from the particle instance of the cardinal to the concept — Lack Within; [Ch I Sec II].

The cardinal represents the underlying beauty of all creation and the visible manifestation is the black, mysterious eye. He is transported and even transformed by the presence of the immaculate beauty like a poet who lacks the spontaneity of a bird song yet wishes to sing as spontaneously and as joyfully. The only practical way of course as being able to sing that kind of song is to let live the song of his (Imperfect Form) within himself as long as possible. "Don't ever die" — the other's or his self? In this case the other is sufficient and powerful help for self-preservation primarily resulting from the Lack Within.

The Lack Within in the particular case can be attributed to a lack of spontaneous creation. Lack Within is subjective and also objective (Imperfect Form). In the subjective, it changes from person to person. For the poet the Lack Within is the lack of spontaneous creation and the presentation is sought through the spontaneity of the bird's song. The song gives the poet a consolation but also the sense of Lack Within of the poet — the inability to
sing as spontaneously and as joyfully.

For William Dubin, however, the cardinal with the immaculate beauty through the black, mysterious eyes creates the space for Dubin's mind to rest, to have peace within himself. He is therefore bound to the cardinal in the interest of self-preservation arising out of Lack Within of lack of resting space in his mind.

William Dubin is in a troubled state and the immaculate beauty with the black and mysterious eyes creates the space for Dubin's mind to rest; to have peace within himself. [Ch I, Sec II]


Schopenhauer starts with the subject of the tragic origin of existence. At birth, it remains in the unconscious stage but after it has woken up from this stage it sees the world around. The world appears dark, erroneous and treacherous and therefore the Will facing the world wants to go back to the old unconscious stage when it had not come face to face with the world. [Inferred categorisation from this stance of the Will in Schopenhauer makes it a a dark mysterious thing].
But then the Will itself in unconscious stage has characteristics which are dangerous (a) Its desire is limitless (b) claims inexhaustible (c) every satisfied desire gives rise to a new desire (d) infinite longings and cravings. These dangerous elements fill the bottomless abyss of the heart.

Under such a condition what can the Will do facing the external world? It can barely maintain its existence. And it is tragic for day to day living for it is in conflict with want (with the world) and its own calamity in prospect. (The world appears dark, erroneous and treacherous).

Schopenhauer then moves into a more focussed and problematic area - The Problem of Living. He starts with the proposition :

"Everything in life shows that earthly happiness is destined to be frustrated or recognised as an illusion - Ref - I.

It is so far this "lies deep in the nature of things." Ref - II. There is then the introduction of the term - Vanity of the Will. The vanity of things appear perishable therefore an illusion as the proposition states. Within time,
the vanity of things appear perishable and nothingness is therefore the only objective element of time.

This is the metaphysical conception to the proposition and it denotes life (in the Problem of Living) only as an illusion.

The third proposition is that—"Human Life is a debt." Ref - III. The only finality to this Problem of Living—that of illusion is death. "Living is to endure the pain and the torment and that is to pay back the interests while the capital can be only paid back through death." (Ref-III).

The deviation: The Metaphysical Speculation of Will

Lack Within as a concept comes mainly into focus in the cited area of problematics—Problem of Living, but then moves away from the proposition of the Problem of Living as an illusion and death as the only finality.

Schopenhauer shows the perishability of things in reference to time, where the emphasis of the present work is the introduction of the term Lack Within and instead of coming to the proposition to the Problem of Living as one of illusion, it shows the Problem of Living should have a
metaphysical foundation.

Through the impression of the black, mysterious eye of the cardinal Dubin indirectly gets the knowledge of his Imperfect Form within him.

The dark mysterious thing - Will, everybody has and within the Lack Within (Metaphysical Speculation) which in the worldly sense is a flaw. But whether it is a moral flaw or not is the primary question.

The rationally correct answer would be since the dark mysterious thing - the Will is in an unconscious stage anything lying within it - Lack Within, cannot be a moral flaw or moral paucity.

This rationally correct answer however does not in any way help in the Problem of Living. If the Universal Imperfect Form is to live she has to act.

How does she generate the power to act?

The textual reference of the Cardinal and William Dubin introduces the help from the other: creating the space for Dubin's mind to rest [Chapter I Sec. II.]
When the Will comes to the world (external world), it has just gained consciousness, there is very little it has gathered or learnt from the external world. It does not have sufficient energy to live by its own.

The experience has moved in the direction that within the Dark Mysterious Thing - Will and within it Lack Within resulting in the acute knowledge of the Universal Imperfect Form and in the realization of the unease within the Universal Imperfect Form with Light Open Space.

The cited text of the cardinal has three questions: "Where had it come from? Why is it so magnificent? To civilize man to protect the bird?"

It may be observed that aesthetics prevail in these lines. Where does beauty originate - "Where had it come from?"

Does beauty reside in the Dark Mysterious Thing - the Will? If this is true and is consumed only in it, it has also been made clear in the text - Vanity of the Will - The Will is averse to the world outside its own.
Therefore, it may be within the Universal Imperfect Form, there are the Light (in contrast to dark) Open Space - Universal Imperfect Form with Light Open Space within the Dark Mysterious Thing. The contradiction seems resolved for their beauty would occupy the Open Light Open Space. But the instantaneous question is why would Light Open Space let the beauty enter her?

It cannot help but allow the predator enter her. It is the Universal Imperfect Form with Light Open Space which is bored and therefore (wants to receive - Feminine Gender). And Beauty the Predator; giver, Masculine). And Dark Mysterious Thing neutral gender (That which is averse to either receiving or giving; neutral).

Why is the cardinal so magnificent?

So magnificent - In the animal kingdom, the males have been more attractive. The peacock with its hue and abundance of colour has the configuration of splendour.

And the Lion, the King of animals. The female lions hunt, acting as predators (the difference with human beings) for the lion to have the first meal. This is an extension from Beauty to Royal. (Royal Nature of the Male Lion) How
harmoniously they match. The lioness catches her prey (the luncheon for a human mind which for the animals is well being, sanctity). But only when the male has touched the prey does the lioness understand that the prey is to be eaten. It is imperative, categorical. But the Lion is in a state of grandeur and leaves after a certain part of the whole.

It had been said that the Universal Imperfect Form with Light Open Space cannot help but allow, the predator enter her, for she is bored of her existence. One may question if that is the case, then anything can predate, why only beauty?

There must be some accountability of her selection? She allows beauty to reside and dwell due to something. It had been said that the Will lay unconscious until it awakened to the world. Why did it wake up? The possibility of an external event is unlikely neither does Schopenhauer mention any. The cause is therefore within the Will.

This is the root, the core of the problem that the Will must have been suffering staying alone. And within the Will - the Universal Imperfect Form with Light Open Space did
not obey Dark Mysterious Thing. For Dark Mysterious Thing was averse to the external world and was content to go back to its unconscious state. In this state only (Universal Imperfect Form with Light Open Space) could act. She was suffering from boredom; deliverance from boredom was the first need.

So bound by boredom, the Universal Imperfect Form with Light Open Space had to act. The first step historically is taken; The Will wakes up from its slumber and as Schopenhauer states finds the external world, its impressions, - dark, erroneous and treachrous, and therefore, wants to return to its old unconscious state. It is in the desire of Universal Imperfect Form with Light Open Space not to live a stifled life but to participate with the world outside her own existence necessitated through immense boredom staying within Dark Mysterious Thing, tries to communicate inspite of her vulnerability.

Her struggle is the Problem of Living.

Problem of Living vis-a-vis (Universal Imperfect Form with Light Open Space desires to defy the Dark Mysterious Thing).
Deviating from Schopenhauer in the constitution of the Will, having Universal Imperfect Form with Light Open Space - the Problem of Living has shifted its focus.

In his work (Ref II and III), the propositions are
(i) Problem of Living is the problem of illusion. (2) Living is to endure the pain and torment (3) Death is the finality. (4) Nothingness is the only objective element of time.

As suggested the focus has shifted from Problem of Living not because of the points stated above but because of the alteration within the very constitution of the Dark Mysterious Thing - the Will.

For it may be observed that the Universal Imperfect Form with Light Open Space seeks pleasure to relieve her from the boredom she faces within Dark Mysterious Thing. And this is an enough virtuous motive primarily:

(a) Lack Within - Concept (Universal Imperfect Form with Light Open Space - the structure) is facing the Problem of Living

(b) The purpose is never to harm others. It is self-ameliorating.
(c) The seeking for pleasure is not just for self-preservation but to save oneself from self-annihilation. (It is the last remedy - to seek for pleasure).

(d) There is enough compassion within her. She is prepared to live with reference to the external world.

Schopenhauer stresses on the moral worth of deed. He starts with the explanation of an egoistic deed. "The real incentive is ultimately in the doer's own meal and woe. The action is therefore egoistic and consequently without moral worth. There is only one single case in which this does not take place, namely, when the ultimate motive for doing or omitting to do a thing is precisely and exclusively centred on the weal and woe of someone else who plays a passive part; thus the man who plays the active part in doing or omitting to do something has in view simply and solely the weal of another; he has absolutely no other object than that the other man will be left unharmed, or will even receive help, assistance and relief. It is this aim alone that gives what is done or left undone the stamp of Moral Worth."
Schopenhauer continues, "But now, if my action is to be done simply and solely for the sake of another, then his weal and woe must be directly my motive. Just as my weal and woe so in the case of all other actions. How is it possible for another's weal and woe to move my will immediately, that is to say, in exactly the same way in which it is usually moved only by my own weal and woe? Thus, how is it possible for another's weal and woe to become directly my motive, and this sometime to such a degree that I more or less subordinate to them my own weal and woe, normally the sole source of motives?

Schopenhauer answers: "Obviously only through that other man's becoming the ultimate object of my will in the same way as I myself otherwise am, and hence through my directly desiring his weal and not his woe just as immediately presupposes that, in the case of his woe as such. I suffer directly with him. I feel his woe just as I ordinarily feel only my own; and, likewise, I directly desire his weal in the same way I otherwise desire only my own. But this requires that I am in some way identified with him, in other words, that this entire difference between me and everyone else, which is the very basis of my egoism, is eliminated, to a certain extent at least."

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Schopenhauer perceives of such a condition:

"Now since I do not exist inside the other man's skin, then only by means of the knowledge I have of him, that is, of the representation of him in my head, can I identify myself with him to such an extent that my deed declares that difference abolished. However, the process here analysed is not that is imagined or invented; on the contrary, it is perfectly real and indeed by no means infrequent. It is the everyday phenomenon of compassion, of the immediate participation, independent of all ulterior considerations, primarily in the suffering of another, and thus in the prevention or elimination of it, for all satisfaction and well being and happiness consist in this. It is simply and solely this compassion that is the real basis of all voluntary justice and genuine loving kindness. Only insofar as an action has sprung from compassion does it have moral value; and every action resulting from any other motive has none. As soon as this compassion is aroused, the weal and woe of another are nearest to my heart in exactly the same way, although not always in the same degree, as otherwise only my own are. Hence the difference between him and me is now on longer absolute".
"This event is certainly astonishing, indeed, mysterious. In fact it is great mystery of ethics, it is the primary and original phenomenon of ethics, the boundary mark beyond which only metaphysical speculation can venture to step". 6

The point of departure is Identification. Schopenhauer emphasises that deeds springing from the source of compassion bridges the I with him.

Observing the structure composed in the work of the Will in the present work, there are Light Open Spaces within the Dark Mysterious Thing. The structure therefore is Universal Imperfect Form with Light Open Space lying within the Dark Mysterious Thing. And she has been immensely bored in her stay within Dark Mysterious Thing.

The identification problem starts with the Will itself, and every deed which Schopenhauer believes in the weal of oneself and hence not of moral worth is debatable. For what could be more forthright, virtuous than to save oneself from self-annihilation. It is this state which first of all arouses compassion through the constant suffering within Universal Imperfect Form with Light Open Space.
It is felt more acutely for first of all she is innocent and tender of the ways to counter the state of constant boredom. Boredom marks her, yet she does not know how to be delivered. And she has to be delivered from that. It is this realisation which arouses compassion.

It is not unethical (not malicious; second form of deed in Schopenhauer's categorisation of a deed) for she is not harming others. Yet, how does the Universal Imperfect Form with Light Open Space have the capacity to choose or select for she does not have the knowledge of the external world.

At this stage, the characteristics of Universal Imperfect Form with Light Open Space.

A: Primary Characteristics

(a) Universal.
(b) Imperfect.
(c) A Form.
(d) Light.
(e) Open.
(f) Space.

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B: Resultant Characteristics

(a) State of Suffering - Intense Boredom.

(b) Innocent and Tender (Inability to send signs of her state.)

(c) Capable of Motion.

(d) Feminine.

First of all a distinction between the Primary characteristics and the Resultant characteristics. The Primary characteristics (6 of them) and the Resultant characteristics (4 of them).

Primary Characteristics of Universal Imperfect Form with Light Open Space are those which are located within the Will in the old unconscious stage. Therefore all six characteristics as the name suggests (Universal Imperfect Form with Light Open Space).

The Resultant Characteristics are those which are realised when the Will awakens from the old unconscious stage to the external world. Universal Imperfect Form with Light Open Space may have these characteristics but she knows them only with the contact with the world. That is when William Dubin directly sees the dark mysterious eyes of the cardinal.
Dubin's life has several imperfect worldly manifestations - His inability to understand D. H. Lawrence the work he has presently undertaken in his profession - that of a biographer, his marital problems with his wife Kitty, his extra-marital with Fanny, his concern over Maud's future and Gerald's health. He is surrounded by problems that make him unhappy. This stage is not Lack Within or such a conglomeration does not create Lack Within.

For Lack Within is present before his consiousness awakens (awakening of the Will to the external world). Surrounded by these worldly troubles, does he realise of the Universal Imperfect Form situated within him.

Dubin does not want more trouble. Yet in one way this condition could help him: the very structure of Lack Within. (Universal Imperfect Form with Light Open Space) would be more shock resistant, able to come to terms with the external world which the Will is averse to. Lack Within is presently focussed in the stage of existence, of survival from the predicament: to be delivered from her intense boredom.
If her predicament stays, her existence would deteriorate further. She would not want status-quo for then the present plight remains. The only possible recourse is to ameliorate her suffering. There should be a deliverer. The question remains as to why the deliverer should be a substance?

Immaculate Beauty arises from the specificity of "Bird's eye, black, mysterious."  

In the tender state (realisation of that state when Universal Imperfect Form with Light Open Space faces the world hence a Resultant Characteristic) by simple logic she should care for something which is a concept like Beauty – an abstract sense. But the problem is, even if she receives Beauty the masculine (Concept) shall just submerge into the Light Open Space without any hindrance and result only in creating a more open space. A thing conceived in the mind shall be added to the open space within Universal Imperfect Form with Light Open Space.

This shall not provide beneficial to Universal Imperfect Form with Light Open Space. She needs a substance–matter. For only when it is a matter energy shall be created
which the Universal Imperfect Form with Light Open Space shall possess. How is it so?

(i) First of all only matter has mass.

(ii) Mass has acceleration due to gravity which is one of the ingredients of energy i.e. Potential Energy which is equal to the product of mass, acceleration due to gravity and height (distance in this case). Acceleration due to Gravity (in this present work) is the intensity through which the substance is attracted towards Universal Imperfect Form with Light Open Space.

(iii) As far as distance covered, it is the distance to be covered through the Dark Mysterious Thing into order to reach the Universal Imperfect Form with Light Open Space. (It is beyond the capacity of this work to measure). Yet the distance is between the outer orbit – Dark Mysterious Thing and the inner orbit Universal Imperfect Form with Light Open Space.

(iv) Kinetic Energy's requirement of velocity is only so far important as to how deep the incision has to be. But Potential Energy is the valid energy and not the Kinetic. For it is the latent energy in the substance that shall be needed to fierce the Dark Mysterious Thing – Dark Mysterious Thing. Can this energy overcome the resistance of Dark
Mysterious Thing? The substance has the possibility for with its mass, specificity gravity and distance multiplied, become more than separate constants.

Yet the example of the cardinal's "black, mysterious eyes," do not appear as a substance. There hardly seems to be any matter in the sense as substance has like wood or iron. The black mysterious eyes is that substance which is energised when he is attracted towards the Universal Imperfect Form with Light Open Space.

A question of physical science - How does mass (static) have energy? Covering distance - Motion. In a different phenomena from the physical sciences where the motion actually takes place; the phenomena in the case of cardinal is Interchangeability of Form.

It is through this process the substance emits rays which appears in the form of beauty. These are therefore energy particles. The Cardinal's a black mysterious eyes, emit rays of beauty.

These emissions of energy are masculine for they will be given to Universal Imperfect Form with Light Open Space.
(a) Do the emissions have the capacity to penetrate the Dark Mysterious Thing and reach Universal Imperfect Form with Light Open Space?

(b) What should be the exact velocity to enter the Universal Imperfect Form with Light Open Space without causing harm? (these questions can be answered only with metaphysical speculation).

The Masculine Energy has to locate the Light Open Space within the Dark Mysterious Thing for the latter covers the former. Secondly, though she aspires yet does not have the capacity to give sign of confinement within the Dark Mysterious Thing. The Masculine Energy therefore has great difficulty in locating the area of action.

He should be a specialist. It needs special qualities so that the bombardment does not take place of Universal Imperfect Form with Light Open Space for the object is not destruction. The object is to fracture the Dark Mysterious Thing and reach Universal Imperfect Form with Light Open Space.
What are the qualities of the specialist? How is the substance to know the need of Lack Within? Therefore, the first requirement of the specialist is to detect the need of Lack Within. It is not possible to physically detect for they cannot be seen or heard. It is to be felt.

To understand the expression of metaphysics of signs - The inability of Universal Imperfect Form with Light Open Space to send signs, following observations may be followed:

(i) Lack Within is in need of something to receive pleasure to get rid of the immense boredom.

(ii) Universal Imperfect Form with Light Open Space is unable to send signs for she covered by the Dark Mysterious Thing -DMT. DMT by its very nature does not understand her plight.

Under such a condition she has to send signs.

Referring back to the Dark Mysterious Thing; the neutral gender affirmed to Dark Mysterious Thing does not contradict Schopenhauer's assumption of awakening of the Will. If it awakens, it gets a consciousness. It is this consciousness which makes it want to withdraw from the
external world after it awakens from the unconscious state. Dark Mysterious Thing has been categorised a neutral gender for it does not rise up to the occasion of Problem of Living after facing the world, and wants to withdraw. And thus returining to the unconscious state becomes the only finality to the Problem of Living. In this sense, Dark Mysterious Thing has been assigned a neutral gender. Whereas as has been observed, Universal Imperfect Form with Light Open Space desires to participate in the Problem of Living. How does she send signs of her state?

(i) She cannot cry like a child. A child cries instantaneously, where as Universal Imperfect Form with Light Open Space has long suffered. (At least 158 years. Schopenhauer's attempt was in 1837).

(ii) A child cries to be cared, knowing the near ones will care for her cry. The cry is primarily of a self pity.

(iii) Her cry is a long drawn one whereas the child's cry is one of immediate hurt. Therefore, the child's cry is instantaneous whereas the cry of Universal Imperfect Form with Light Open Space is a sustained cry.
She has to cry like the solitary poet unable to find words in the silent hours of night, night after night, then only muse shall come to her help. What does this mean? Or when Schopenhauer explains Anacreon - when the lover and beloved look at each other.

It is the Universal Imperfect Form with Light Open Space's Will to Live which accounts for the Universal Imperfect Form with Light Open Space's silent cry in the night. In her cry she's wills herself and expresses the desire to live and participate in the Problem of Living.

How does the cry come out?

There are no tears in it, nor is there sound of the cry in the physical aspects of crying, but an inner sob that shows the sign of distress, but more importantly that of a beloved who knows that there is a lover whom she cannot meet. It is the acknowledgement of her helplessness.

But how does the object recognise her cry? The cry is an inner sob and there is no manifestation of it in the worldly sphere. And the object is situated in the worldly sphere. (This problem is discussed in [Ch II Sec III.]).
Lack Within is the incapacity of the structure Universal Imperfect Form with Light Open Space to send sign of her distress – intense boredom. Is this a moral flaw, a moral paucity?

It is a moral flaw for the inability to protect herself from annihilation. It is not a moral flaw for she faces the Problem of Living and desires to live.

Arthur Schopenhauer has stated that all deeds which are egoistic (only for one's own weal) is not of moral worth. If it is so, Lack Within's want to deliver herself and therefore her effort cannot be stated as morally sufficient.

The problem arises because of the word deed. The focus has shifted from Schopenhauer's categorisation of deeds to the inability of performing a deed this has happened so because the very structure of the Dark Mysterious Thing – Will of Schopenhauer has been speculatively altered in this work by the Universal Imperfect Form with Light Open Space confined in it.

The emphasis is on the inability to perform a deed; inability to send signs of her plight rather than categorisation of a deed. The predicament of Lack Within's
lies therefore not much on deed but being caught in a Catch 22 situation. Surely it arises from a flaw, not being able to save herself but more acutely she desires to participate with the external world which she has awakened to.

This very situation is probably the premise of morality. Therefore the foundation of morality lies immediately in the consciousness of Lack Within's own consciousness of her predicament.

A metaphysical system has therefore the possibility to let the idea of morality stand. What is this metaphysical system constructed of? This has been suggested in the combination of Lack Within [Ch II Sec I.] with two concepts:

(i) Metaphysics of the Language of Body.
(ii) Language of the Metaphysics of Body. [Ch II Sec II.]

But before this second project [Ch II Sec II.] takes place, there is a marked change in the environment. A brief survey of the change.

In the following essay - The Construction of the Metaphysical System [Ch II Sec II] the instance unlike the
Cardinal and Dubin (which occurs in a primeval stage and therefore rare) are more to do with Manifest Living (takes place in the external world and therefore more frequent).

The instance are in two categories; explained in [Ch I Sec II].

William Dubin - Fanny (his extra marital relationship)
Language of Metaphysics of Body .... [i]

William Dubin - Kitty (his marital relationship)
Metaphysics of the Language of Body ...... [ii]

A further explanation of Lack Within's regarding the characters of the text. It was stated in the beginning of the present essay [Ch.II Sec. I] that Kitty, William Dubin and Fanny all have Lack Within's.

Kitty - Her need for a functioning husband.
(On three consecutive nights Dubin fails to have sex with her).

William Dubin - His habit of bungling things around him.
(Marital problem with Kitty, extra - marital with Fanny).
Fanny - Her demand of disruption of marriage between Kitty and William. (Knowing that William is not in a position to fulfill her demand).

To validate the claim as these Lack Within's are the existential crisis [Ch II, Sec II.] that starts in Manifest Living and not the Problem of Living which is a metaphysical crisis. It is of course very difficult to know when the Will has awakened and faces the external world. And even if it has awakened Lack Within still continues with the Problem of Living rather than Manifest Living for directly she never faces the external world but only has a perception that there is a Masculine Energy to deliver her from her metaphysical predicament.

It can be thus said with the awakening of the Will to the Manifest Living, the primeval Lack Within; (Pure), the Universal Imperfect Form with Light Open Space, does undergo a change which causes disturbance now in Manifest Living of the individual on whom the shifting Lack Within occurs.

Does that mean Lack Within (Pure) looses itself and gives away to the temporal worldly disturbances?
It only makes one point clear that the Universal Imperfect Form with Light Open Space is susceptible to change and from that primeval state various influences strike her, affect her and mark her not with a single identity but with plurality. It is only with her plural nature, she can face the Problem of Living.

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2. Webster's Seventh Collegiate Dictionary, Pg.171
4. Ibid, Pg.182
5. Ibid, Pg.182
8. Ibid, Pg.181

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CHAPTER - II

SECTION - II

THE CONSTRUCTION OF METAPHYSICAL SYSTEM

The inference drawn from Language of Metaphysics of Body (William - Fanny):

(i) In the initial stage of their extra marital relationship the sex between Fanny and Dubin is the Language of the Metaphysics of Body (Instant).

(ii) At that instant of the Metaphysics of Body, the body has to fulfill the desire of the instant.

(iii) For efficient functioning of Language of Metaphysics of Body, technique in the beginning of process.

(iv) At a certain stage the Language of Metaphysics of Body, the technique and (Instant) can be simultaneous.

(v) In a highly charged sphere (not mere technique) the Metaphysics of Body has the capacity to go beyond the Language of Metaphysics of Body (Instant).
(vi) Fanny feels this Language of Metaphysics of Body (Instant) - "I felt this one today way up my ass." 1

(vii) However, Fanny wishes to go beyond this Language of Metaphysics of Body (Instant).

(viii) An epistemological base where the particular language just does not become the Language of Metaphysics of Body (Instant).

(ix) Also there is a disruption caused by the claim of lovers of Fanny. To cross over (Crossing Over) is the ontological revelation in this language. And time is the epistemological base of going beyond.

(x) This epistemological base requires time.

(xi) At this juncture, Language of Metaphysics of Body (Instant) itself desires to go beyond it.

Inference drawn from Metaphysics of Language of Body. (William – Kitty).

(i) The Metaphysics of Language of Body takes place after twenty – five years of marriage between William and Kitty.
(ii) Kitty's effort and her predicament is to be with time. Her body tries to be caught in the process of Being (Reference to time).

(iii) Her want - desire to be caught in the process of Being is to be useful. She claims of "felt used." 2

(iv) This is not fulfilled as William shows impotency though he tries to have sex with Kitty on three consecutive nights.

(v) Dubin tries to replace the unfunctioning language of body though attempted, through other means - "I can satisfy you in other ways." 3

(vi) The potency of Metaphysics of Language of Body reaches to the maximum (friction of a body is maximum when the force is not able to put the body into motion, but on the threshold of putting the body in motion) and it is at that point the Metaphysics of Body is at full charge.

(vii) This is the point of disruption, which reveals itself sadly in the disarray of the very Being, in the case of Kitty and Dubin.
Metaphysical Subversion

In the Function within the Metaphysics of Language of Body, it may be said that the reference of time has almost escaped. And all the energy needed is for the reconstruction of time.

Kitty attempts that through the memories of the past. William does that through other deeds. But they are unable to, for time in their relationship has over ripened.

The reconstruction of time has the possibility to borrow time. Time therefore becomes a precious object to be purchased at any cost for the Function to be realised.

But William Dubin and Kitty, neither separately nor in unison have the wealth to buy it. What remains from the almost spent time is memory.

Indeed, memory is the painful awareness of the Function which now Kitty demands and William is unable to do. In the deep dungeons of the privacy, which their Function fails, it is memory which heaps images after images. They have to borrow a Time, not spent, not withered, not consumed.
Memory gives a valid hope that there may be such a precious object by its constant undoing of time, by breaking time like a mechanical gadget to break it into parts.

That is possible for the joining of parts of gadget is in the sphere of correcting the object - a thing which can be corrected. But can this precious object: - a Time, be manufactured?

The re-construction through memory takes place on time spent as husband and wife. It is hoping to get the precious object by remodelling time like a mechanical gadget.

The metaphysical subversion sets its task on this minuscule hope when in Manifest Living, William Dubin and Kitty's the hope is belied. When it operates through the medium of memory to form the precious object - a Time, it knows if it fails it is their doom. Memory knowing this impending disaster and therefore falsifies time, conjures time, plays open it. The metaphysical subversion has therefore to break the object like the parts of the gadget. But the recovery of two objects are different while the gadget can recover partly, but dismantling time does not, leave much of a recovery.
As suggested time itself does not participate in the process. Time is holy in Manifest Living and profane in metaphysical subversion. A geometrical subversion is safe for it does not originate in suffering, there is no Manifest Living in it, nor does an existential crisis arises out of it. It can be noble as an apparatus for creating a more correct structure. It is puritan in spirit and also in its aim.

Whereas it may be said that the Metaphysical Subversion in its dismantling of the incognito element; time, is dismantling Manifest Living. Yet its purpose is noble—Life Saving in Manifest Living.

In the extra-marital relationship of Fanny and Dubin categorised as Ontic revelation [Ch I, Sec II] where at a precise point, the relationship reveals itself. (A spark—fire analogy has been used to explain their relationship).

A.(i) The material to be burned should be durable for a long time.

(ii) The spark should be strong enough to ignite the material strongly.
The fire should be protected from external harmful agencies.

There are two antithetical situations to the above mentioned requirements:

B.(i) Great fire can follow a small spark.

(ii) If the spark is too strong, the material may be consumed quickly producing large but no regular continued fire.

In Fanny's life, as in ontological revelation, the revelation has to start on a precise point, the exploder - the spark as cited above. The spark is strong enough A (ii) - "I felt this one today way up my ass." 4

B(i) 'Great fire can follow with a small spark'. Quite a great fire has been flamed within Fanny from the spark - Language of Metaphysics of Body (Instant). For Fanny not only claims to be lovers but also thinks of disrupting the marriage between William and Kitty.

From strangers to loving friends as William suggests and while in the trip to New York after having plenty of
sex, she asks him to come back soon for she claims, "We are lovers now, aren't we?" 5

And when Fanny comes to cater Campobello (where William stays along with his wife Kitty) they have sex again in a motel. It is there when they have sex regularly which forms the claim of being lovers and the simultaneous claim of disruption of marriage between William and Kitty his wife.

Fanny and William frequent their meetings and have sex even if at William's place in the barn. It is in the motel, that Fanny's assertion of living together in the open is declared.

"If we were living together, I liked coming from work and you were there".

"We can't now, I am married."

She said after a minute, "Suppose you weren't anymore?" 6

The fire has strength (claim of disrupting William's marriage and staying together in open) the question which needs to be answered is (Ai): 'Is there enough material so that the fire burns for a long time and steadily'? 116
It is at this juncture the concept of Language of Metaphysics of Body needs a careful review. Carefully examining inference drawn from [Ch 1 Sec II], it can be broadly divided into two sections:

(i) Language of Metaphysics of Body (Instant) [i to v and viii]

(ii) Language of Metaphysics of Body (Crossing Over) [vi to xii including viii].

Two possible explanations could be given for this Crossing Over:

(i) One of need

(ii) An ontological revelation occurs at this point.

The ontological revelation of disruption of marriage or the courage of disruption is a consciousness fanned by the need of Fanny. That sex between them should not be secretive and should be durable.

Crossing Over is an attempt to convert this language of (Instant) into a significant one - (i) a durable one (ii) in the open.
Through the text it is amply clear that Fanny wants both. She wants sex quite a lot and in the text there is plenty of sex between them. In Venice, in New York, in cater Compobello in the motel and even in William's own place in the barn they have sex hiding it from Kitty his wife.

The revelation is that the Crossing Over aspires to answer or find an alternative arising from the inadequacies of the Language of Metaphysics of Body (Instant). The inadequacies that this language has: (a) not durable (b) it is secretive.

The alternative which the Crossing Over tries to form therefore arises from the inadequacies of that particular language. Yet only the inadequacies of the particular language cannot bring about the Crossing Over. It is here the element, the common element of both the stages; (Instant) and (Going Beyond) comes into the forefront — feeling.

Feeling in the present work is an autonomous and inherent element, its origin unknown [hence speculative] but may be present in the Lack Within.
A contradiction however arises with such an assumption for in Universal Imperfect Form with Light Open Space, there is no element of feeling in either Primary characteristic or in the Resultant. However, it can be said that Lack Within feels the suffering of boredom. This could be a feeling.

The consciousness of the need for Crossing Over is a silent process and when the process takes place silently it is feeling which awakens the consciousness for the need for a durable and open change.

Two possible ways in the silent process of Crossing Over may be observed.

(i) Though its claim is for openness its process is to be speculative.

(ii) Though its claim is for durability the Crossing Over has to happen at a particular ontological moment.

The Crossing Over within the Language of Metaphysics of Body as found out needs (a) Material (b) Spark. (a) Material - Need for Crossing Over which springs from the consciousness of it.
(b) Spark - The precise point where the material will burn.

The question is whether the Crossing Over is

(a) Ontological Revelation?
(b) Is linked to it?
(c) Is disassociated to it? - Both are distinct and separate entities.

Before examining the Silent Process of Crossing Over it is therefore important to refer back again to the Ontological Revelation cited before. It is a

(i) A revelation.
(ii) It is constituted of many parts.
(iii) Is made in a flash.

The question of origin—Material and Spark were introduced to move into the Crossing Over.

Therefore, Crossing Over is intimately related to the ontological revelation in the sense it duplicates itself in the manifest level. For the ontological revelation when it comes forth in a flash in giving shape to the attempt of Crossing Over. Crossing Over is therefore an attempt of a newer form. The ontological revelation flashes the newer form.
The deductions drawn are:

(i) Crossing Over is search for a newer form.

(ii) In the stage of Language of Metaphysics of Body (Instant) no newer form is realised.

(iii) The Ontological Revelation is the criteria for a newer form.

(iv) An additional energy is required for the Ontic Break.

Before searching out the energy which shall make the Crossing Over possible, Crossing Over has various implications on Language of Metaphysics of Body.

(a) Arises from a need. In the case of relationship of Fanny and William, Fanny's needs are: Durability and Openness in their extra-marital relationship.

(b) One gets conscious of the need.

(c) What makes one conscious of the need, is an autonomous, inherent element - Feeling.

(d) Ontological Revelation occurs at that specific critical point when this consciousness perceives the demand of a newer form.
(e) Ontic Break is when the need of Crossing Over has reached its maximum level - the demand is proclaimed. Fanny's proclamation of being lovers and of the disruption of marriage between William and Kitty.

(f) It is that state when the autonomous and inherent element, Feeling, has given itself away to let the Ontic Break take place.

How to measure this energy, so that the process of Crossing Over can be quantified?

At the manifest level the two needs have to be observed (a) Durability (b) Openness.

Observing Fanny's questioning and hinting of disruption of marriage, it can be inferred that the material; autonomous and inherent, resists opposition, yet the (a) Durability and (b) Openness of the material is in doubt.

This is an intricate mechanism; - a case of pure abstraction. It starts with the proposition (taking Fanny and Dubin's Case) of the needs in their exta-marital relationship (a) Openness, (b) Durability. From this general proposition of needs, the silent process is one of
particular act. From that general proposition, which is known, therefore durability and openness both become the known element whereas the autonomous, inherent element; feeling, is being attacked by these two needs. And it is also not known whether this element has a protective sheath and as the proposition from the general starts becoming more choosy, only choosing for relevant evidences like sex or claim of lovers, this element gets reduced to a still smaller area. It is a critical point where this element is unable to exist further. A state where there is more energy more than it can hold.

The point is whether such a surcharged level has the ability to construct a newer form or is it simply a breakage of the present form?

(i) Problem of Living creates a newer form?

(ii) Does the defacement of Problem of Manifest Living create a newer form?

Before examining into the two questions a problem arises from the remark: It is a critical point where this element is unable to exist further. An Energy level more than it can hold. What is it?
At a precise point where the additional energy in the Silent Process of Crossing Over gets so compressed by the process of internal cogitation related to each other as in a case of pure abstraction (Feeling at that point must be having tremendous, claustrophobic state causing an insurmountable cogitation) and at that point the additional energy breaks. Hence the defacement of the Problem of Manifest Living. And by this defacement, the Problem of Living (when the Will is conscious of the external world) starts.

At a precise point there is the spark, where the claim of durability and openness are stated. It is in this precise point that the defacement of the Manifest Living begins and the resultant silent Process of Crossing Over, occurs.

It had been stated in the beginning of the chapter that this ontological revelation needs something to be protected. Who is the protector?

The protector – to let the ontic break be just not a breakage of Manifest Living but a continuation of the Problem of Living whereby the Crossing Over is not merely a process to be accomplished but participates in Manifest
Living - a newer form. For a home, Fanny and William Dubin have to have a newer form but unfortunately in this attempt the life of William Dubin and Kitty are affected. The moral predicament in Manifest Living begins.

In this predicament the important thing is not to open the Pandora's Box in the open. Does that mean it has to be opened in secrecy? In the text, William and Fanny have sex in secrecy. The box is opened secretly and therefore sex between Fanny and Dubin is secretive. Fanny is unhappy over the secretive act of sex. They enjoy sex, yet are unhappy of the state of sex - secretive and Fanny needs the Crossing Over - the consciousness of the need. The additional energy within the autonomous, inherent material - Feeling may make the metaphysical phenomena happen.

Similarly Kitty's problem where memory stands itself to a metaphysical subversion to rub off time, or shorten time to a precise point - a Time, where all the years of marriage are shortened to a precise point, so that William's inability to perform sex is carried out. It is again a possibility.
Possibilities:

(i) Language of the Metaphysics of Body (Fanny and William Dubin) - Crossing Over.

(ii) Metaphysics of the Language of Body (Kitty and William Dubin) - Function

The vastly different fields have yet a common factor—Time. Time is the incognito factor in the need of Function [ii] while in [i] it is that precise point, (of Time) where the additional energy has reached its critical stage of Crossing Over.

Yet in the transposition from the Manifest Living to the Problem of Living - the awakening of consciousness validated under concepts and then a metaphysical system where time is sought for protection in Manifest Living.

In the Metaphysics of Language of Body (Kitty - Dubin), time has to be shortened to that extent where it does not remain just an incognito factor in the life of William Dubin and Kitty but a metaphysical subversion where memory tries to reconstruct a priceless object -a Time; The objective of this re-construction is the breakage of it, so that the breakage amounts to life saving one in the relationship
between Kitty and William for William is suffering impotency. The explanation, the past, the disclosure to relieve themselves are attempts to loosen the grip of time but this does not happen. Time weighs upon them.

Metaphysical Subversion tries to obliterate the troubled state of impotency by constructing - a Time, liable to respond to the Language of Metaphysics of Body, where sex has to happen and, a Time, has to subvert the existing time.

Various possibilities - ethical alternatives arise (a) Should Fanny and William since they are satisfied in each other's company and having satisfying sex be married? (b) William should return to Kitty, his wife for she is devoted to him? (c) The last alternative suggested by Fanny whereby William could stay three days with Fanny and four with Kitty; a compromise.

How does one act ethically? - For the two processes to take place without harming the other. (Schopenhauer must have kept the Bhagavad-Gita under his belt to protect himself from the Dark Mysterious Thing. It's reluctance to participate with the external world. This takes place more
due to the physical configuration of lack of motion within the Dark Mysterious Thing - Will).

In the process of maximum internal cogitation in the Metaphysics of Language of Body, time has to be contracted. Time has to be contracted because that particular language has been used so often (configuration of time) that a certain time - a Time, has to be constructed; Metaphysical Subversion. It is in this sense that Metaphysical Subversion falsifies the very living between William and Kitty.

In the transgression of language [i] over [ii] one has probably to look at this transgression only at manifest level. As the metaphysical processes start evolving from the Language at both levels - [i] Fanny and Dubin [ii] Kitty and William, to the point where metaphysics itself demands protection of its process. Metaphysical Subversion and Crossing Over has reached its own critical point. The former may lead to the reconstruction of - a Time and the latter to complete explosion where Ontic Break is complete. The apparent transgression has to be sought out. The transgression of Language of Metaphysics of Body [i] Over Metaphysics of Language of Body [ii] dominating the text and
as suggested in [Ch.I Sec II] to show that these Languages of Body [i] and [ii] work at tandem. And as stated earlier, [Ch I Sec II] this is by aligning the concept of Lack Within (Pure) [Ch II Sec I].

In [Ch II Sec I] it has been suggested that Universal Imperfect Form with Light Open Space has no power to relieve herself from the boredom but in Manifest Living there are also Lack Within's and the ethical problem arises out of that Problem of Manifest Living - in the external world.

There is a strong dichotomy. It is the metaphysical construction which creates ethical alternatives and ethical choices which is in the order of Moral Preservation. And yet it is the Metaphysical domain where the ethical choices have to be examined. The above contradiction is explained as follows:

Consider the concept of Lack Within (Pure) in Manifest Living. What changes does the structure Universal Imperfect Form with Light Open Space undergo? Schopenhauer has put forward two propositions:

(i) Being is Willing.
(ii) Organised Resistance.
The first proposition, Being is Willing, is in the domain of Problem of Living. The Universal Imperfect Form with Light Open Space suffers constantly but does not have the capacity to send signs. If at all this could be a moral paucity, it is its innate nature (as well in Schopenhauer's Dark Mysterious Thing, Will, which does not want to participate with the external world). Both of them therefore are actively conscious of their presence. This knowledge of their own existence, sets up the desire to live; to sustain their own existence. This very quest (Being is Willing) may give the energy to Schopenhauer's Will to live and its outpouring which he illustrates in various examples of - Will to live [Characteristics of the Will to Live - Ch. XXVIII. The World as Will and Idea. Book III] But Universal Imperfect Form with Light Open Space does not have the energy to send signs let alone protect herself. She has no choice but needs help from the external world. The Problem of Living vis-a-vis Universal Imperfect Form with Light Open Space is in being alone and powerless to generate energy and sustain herself.

When does Universal Imperfect Form with Light Open Space understand this Lack Within? When she is fractured by
the presence of collinear concepts of Language of Body [i and ii].

How does Universal Imperfect Form with Light Open Space understand these two languages? In her effort for organised existence (knowing her limits) she comes into contact with the external world. It is in the contact with the external world that the Universal Imperfect Form with Light Open Space understands that she has traits of herself—which are also present in the external world; in other Lack Within's in Manifest Living.

In this understanding, the Universal Imperfect Form with Light Open Space starts splitting. But William Dubin feels the pain with reflective intensity.

"He (William Dubin) went on working in the bank, living with the slug of impotence in his mind. But as long as he wrote he felt he was not impotent. Kitty tried to arrange her time so she was doing something gainful almost all day. She went to bed early. When Dubin got into bed she tired but did not waken. If she was awake she did not say so. He was afraid to touch her or himself. He felt for her a terrible pity." 7
Why was William Dubin afraid to touch her or himself? It starts with Kitty's wish of being used and this wish itself turns to a demand later. William Dubin responds to it; he tries to have sex with Kitty on three consecutive nights but fails. Kitty demands the Metaphysics of Language of Body.

He cannot be a part of the demand system but only their medium; the body in the specificity of the relationship with Metaphysics of Language of Body. This sense gives him the rudiment of his own existence. That he exists is a sense. That he exists for a purpose, though as an outsider makes him sad.

2. Ibid, Pg.188
3. Ibid, Pg.295
4. Ibid, Pg.235
5. Ibid, Pg.225
6. Ibid, Pg.248
7. Ibid, Pg.293
CHAPTER - II
SECTION - III

The Metaphysical Home

William has to come to terms with both - Metaphysical Subversion of Time and Crossing Over. In Metaphysical Subversion, being the Outsider, he feels memory is tender and therefore he cannot leave Kitty. While in Crossing Over it is Fanny's demand and he cannot accept it.

In both the cases, time stands and the Outsider understands that time, the contraction and extension are outside his domain. How can he bring the two demands within his domain?

It is to transform the energy, he has [Ch II, Sec II] to a Psychological Moment - "the occasion when the mental atmosphere is most certain to be favourable to the full effect of an action or event." ¹

a) When does it occur?
b) What effect does it have?

a) When does it occur?

The Outsider pertaining to the text, William Dubin as emphasised in the conclusion of [Ch II, Sec II] feels the
pain being outside the concepts (Language of Metaphysics of Body (i)) and (Metaphysics of Language of Body [ii]) [Ch II Sec II].

It has been suggested in [Ch II Sec I] that the feature of the specialist is the Masculine Energy which has to bombard the Dark Mysterious Thing without hurting the Universal Imperfect Form with Light Open Space (A careful project). The problem becomes more enmeshed by the end of [Ch II Sec II] since in Manifest Living the Lack Within's of Function of William satisfying the need of his wife Kitty, and demand of durability and openness in relationship with Fanny are aligned to the primeval concept of Lack Within (Pure) as was explained in the Construction of Metaphysical System [Ch II Sec II]. The specialist therefore has to perform a double task.

a) Bombardment of the Dark Mysterious Thing, (which refuses to participate with the external world) without hurting the Universal Imperfect Form with Light Open Space. The second task in Manifest Living is to fulfill the Function of a husband to his wife Kitty and take care of the demand of durability and openness of relationship with Fanny.

Bombardment of the Universal Imperfect Form with Light
Open Space, without hurting yet affecting the structure. Meeting the demands of the Lack Within needs care and protection, from each other. [Need for a specialist - who knows how to separate the fused language].

In [Ch II Sec II] it had been said that the two concepts, Metaphysics of Language of Body [i] and Language of Metaphysics of Body [ii] are complimentary. Then why should William then act secretively - that Fanny and Kitty should not know each other in respect to William. Moreover, Fanny knows that William is married to Kitty.

The two Lack Within's are complimentary to each other in the concepts - Language of Metaphysics of Body and Metaphysics of Language of Body in relation to the Masculine Energy.

Lack Within's in the sphere of Manifest Living arises from the agency of body, of their compatibility to the Masculine Energy. The varying nature of the two concepts differ in the way they are compatible to the Masculine Energy. Lack Within's hence are located in specificity of Function and Crossing Over.

The Lack-Within's strive, to restore or to move to
incapacities in their effort for self-preservation. They are vulnerable; the primeval image of Lack-Within (Pure) within their own domain of effort, for they only intend to save themselves. It is in the organic structural adjustment of Universal Imperfect Form with Light Open Space with Dark Mysterious Thing - Metaphysical Speculation of the Will. It is in the problem of Manifest Living that the Lack-Within's of Function and Crossing Over cut across each other.

A question needs to be resolved - How does the Masculine Energy come to know of his task? It is on two levels; Metaphysical - The Lack Within needs the energy for Universal Imperfect Form with Light Open Space cannot send signs of her own distress [Ch II Sec I]. And secondly this Masculine Energy has to be meticulous enough not to hurt the Universal Imperfect Form with Light Open Space though the Masculine Energy bombards her [Ch II Sec II].

However, in the metaphysical domain, Problem of Living (Problematisation) the pain that occurs within the Masculine Energy cannot be quantified for the want of Lack Within (Pure) cannot be detected - unable to send signs of her distress. And how much it has accumulated, within Universal
Imperfect Form with Light Open Space in 158 years. (Schopenhauer's Will was conceived in 1837 and the metaphysical speculation of Will in this work in 1995).

The Outsider feels the pain but in the nature of his task - of knowing the boredom within Universal Imperfect Form with Light Open Space, without receiving the sign of her distress. This can only take place in the metaphysical domain - a Metaphysical Speculation. An energy (metaphysical in nature) which has the capacity to know the disturbance of another metaphysical structure without the sign of it. This can occur when this energy has been assigned with special qualities.

Why is bombardment necessary? For 158 years (1837 - 1995) the Universal Imperfect Form with Light Open Space has been imprisoned in the Dark Mysterious Thing without any means to participate with the external world. (Boredom in Manifest Level). In such a state where her Will to assert must have diminished to a zero level, a violent shock can only arouse her. And therefore the Masculine Energy's need for bombarding the Universal Imperfect Form with Light Open Space.
It is on the meticulousness of his act of bombardment that the task of relieving the Universal Imperfect Form with Light Open Space of her boredom can take place. He has to pass through Dark Mysterious Thing without its finding and then bombard yet not hurting Universal Imperfect Form with Light Open Space which is tender and vulnerable. (Resultant characteristics of Universal Imperfect Form with Light Open Space) [Ch II Sec I].

For this objective, he has to be a specialist - omniscient of the distress (Boredom) without receiving the sign and meticulous in the nature of task. (With due apology it is not in the nature of a speculative work to ask whether the Masculine Energy has these qualities to be called a Specialist for these qualities are assigned to the Masculine Energy. The stress is on the fear of Masculine Energy, given the qualities, of carrying out the assigned task).

In the metaphysical domain of Problem of Living (Problematisation) the question arises, 'Who am I?,' 'Why omniscience and meticulousness has been assigned to me?' Masculine Energy fears such grand epithets.

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What effect the fear has on him?

The first thing he wants of himself is to stay clean; non-usage of the qualities assigned to him. But the enormous problem with this resolve, non-usage of the qualities assigned is to continually live with the pain of fear of such a state.

Which option does the Masculine Energy take in the resolution of this moral conflict? The fear of great epithets, omniscience and meticulousness. Its usage or non-usage? The unbearable qualities almost a noose on the neck naturally would lead to the effect of him being corrupted, of being tarnished and finally ruptured by the assigned qualities.

This rupture but would not let him do the assigned task which he was constructed for. Then he ceases to be a mere specialist. The metaphysical sphere then an experimental ground where experiments are done purely on the speculative domain ceases to remain an isolated domain.

The Masculine Energy has to undergo the pain of the assigned qualities almost like the Frankenstein monster
which once created then asks company for it lives in complete isolation and desolation.

In the Frankenstein problem of questioning the creation/construction, Masculine Energy which has been assigned qualities of omniscience, so that he — Masculine Energy knows the distress of Universal Imperfect Form with Light Open Space and meticulousness so that he, Masculine Energy can bombard Universal Imperfect Form with Light Open Space yet not hurt her. But in the process, Masculine Energy himself gets weighed down by the assigned qualities and feels the pain of standing alone with the qualities.

In the movement from [Ch II Sec I] to [Ch II Sec II] the Lack within (Pure) in the metaphysical domain understands that her distress is not the only one. There are other Lack Within's in the sphere of Manifest Living of Function and of Crossing Over. She feels not alone by this knowledge.

Two questions therefore arise as : Why is the assertion then made that Universal Imperfect Form with Light Open Space was suffering the pain of boredom for 158 years, if there were other Lack Within's to share her pain and comfort her?
b) If there were other Lack Within's in Manifest Living to comfort her, what is the need of Masculine Energy?

If the Lack Within (Pure) has been suffering for 158 years within the Will, (Dark Mysterious Thing - Schopenhauer) it is not the criticism of Schopenhauer's conception of Will, for Schopenhauer started off with the presumption that external world is antagonistic to the Will and the Will wants to return to its unconscious state rather than face the external world. Therefore the annihilation of desire in Schopenhauer's thought to save man from further distress.

However, the manifestation of Masculine Energy in the process of participation in Manifest Living with Kitty and Fanny brings about the nucleus of the problem of Manifest Living. The Masculine Energy feels devoid of his own participation. - How do I centre myself within the Lack Within's with whom I have participated? This is the contradiction as well as the pain when the Lack Within's have evolved out of the species of Manifest Living.

Masculine Energy therefore in participation brings about his own incapability of knowing things as they are -
Lack Within's. For in the discovering process the Masculine Energy is the active agent but when the revealed thing -Lack Within's is to be understood, Masculine Energy does not have the faculty to enter the revealed things - Lack Within's as they are.

This question can be transferred to the general phenomena of things - How does one enter into other's being which is indestructible and very private ? For one may help the other in discovering the being of the other yet is not part of the being as is the case of Masculine Energy.

Schopenhauer takes the course of - Compassion which makes him call the Other - "Myself Once More." The other's unhappy condition, is the cause of pity - which arouses the sympathy - Schopenhauer's cardinal object for virtue. Compassion is therefore dependent on other's state and a state where the other's condition is more of pity than his/hers.

The Masculine Energy of Manifest Living shuttles not only between the Insiders of Manifest Living but also shuttles between the pure abstraction of Lack Within (Pure).
The experience makes him aware of the incapability of entering the Lack Within's which is constituted within the Insiders. This knowledge of the incapability draws him back from the state of pure abstraction again to the level of Manifest Living. His inability to know and enter (the lack of omniscience - knowing and lack of meticulousness - entering) the Lack Within's of the species of Manifest Living.

In the Metaphysical System - the experimental ground to examine the human crisis of Manifest Living (The shift from Ch II Sec I,II to Ch II Sec III). The Masculine Energy had been assigned with the qualities to know - Omniscience and enter - Meticulousness but with a different objective, not to bombard but to relieve Universal Imperfect Form with Light Open Space from her distress (Shift from boredom to remorse).

With the changed perspective, how can the human crisis in Manifest Living be examined in the metaphysical domain? How can there be an interaction between the two?

The question arises as to why the Light Open Space in Universal Imperfect Form did not have the push of
remorse. It can be viewed through the development of historical thought. Any movement needs a time for development to its maturity empirical base, in this progression of historical thought, Historical Biology, biology serves a need; it has that category which could link two differentiated worlds.

Why the delay for 158 years in such a development? This question is linked and developed to the former question. The Light Open Space gets more weight with the weight accumulated for 158 years. The historical evolution of a biological phenomena into the liveliness of a thought. Those years were simply required, in the nature of things for a ripeness where the biological phenomena of Universal Imperfect Form with Light Open Space is present in Manifest Living.

The changed perspective (not bombardment but care) makes one ask:

Why does Masculine Energy refuse to bombard the Universal Imperfect Form with Light Open Space? - Why does Dubin not want to hurt Kitty and Fanny?
William Dubin searches on both sides for the meaning of Lack Within's. It is a severe dilemma for the Manifest Living has begun enmeshing with the Problem of Living. The ethical domain is troubled within itself. Kitty and Fanny are with a metaphysical category within themselves. The Insiders have Lack Within's.

The Insiders -Kitty and Fanny also have a crisis (Human crisis of Manifest Living) in having discovered a Lack Within stemming from Manifest Living in the course of relationship with William. They do not know what to do about the Lack Within's which make their Manifest Living an uncomfortable one.

In the search of self-preservation, Lack Within, with the knowledge that their respective Lack - Within's can be fractured recognises a home.

Is home an archetype? "The original pattern or model of which all things of the same type are representations or copies." 3 The Universal Imperfect Form with Light Open Space was the structure to rebel within the Will. The constriction of space is the physical paradigm of pain but the fascination of the external world sets the whole
apparatus trembling. The more the discoveries of Lack Within of the external world, the more she wants and complains internally.

At this stage, where the Lack Within (Pure) complains internally to a point when the highly transformed self in Manifest Living reaches a metaphysical order. It is the pregnant stage for search. To move ahead would amount to a circling, taking the same path only with different species. This would then be a repetition of the phenomenological order. The individuals, the species would not be graced.

The jogger runs on. He crosses the same path and his knowledge is just a reprint of the first one. But speculative living is a simultaneous participation (embroiling) in the discovery of Lack Within's of Manifest Living where both the Active Agent (Outsider) and the Recipient (Insider) participate in different ways - (Language of Metaphysics of Body [i], Metaphysics of Language of Body [ii]) to have different discoveries of the Lack Within's in Manifest Living. At this critical juncture, lack of knowledge of each other, it is within their respective nature of things that they act. Kitty, William's wife acts, as a wife, to get the Function of a husband and
when she does not get the Function she almost gets neurotic, being awake most of the night or constantly asking William as to what his problems are, or even thinking of Maud and Gerald and finally remembering Nathanael, her dead husband. All these actions are manifestations of the Lack-Within of Function in not succeeding to have the Function of husband to a wife - husband's impotency to the wife. It is in this extreme lack of a wife which precariously undermines her very existence that again she acts and has sex with Ondyk, the psychotherapist.

Probably it is only with William that Fanny starts discovering her Lack-Within, the ontological revelation of Crossing Over (when she had first tried to allure Dubin, to the gradual development where they meet each other, talk, discuss and have sex (the major portion of the text). She wants for the empirical base in the ontological revelation of Crossing Over, (Openness and durability in their extra-marital relationship).

And when this process of the discovery of Lack Within has started Fanny desires more. She calls themselves as lovers. Her very attempt to be with him and finally planning for four days for Kitty his wife and three days for herself.
The probability is the species of Manifest Living themselves have a chance of being rivals as has been shown in the particular text in Kitty and Fanny. And there is evidence that Fanny always refers to Kitty with contempt, of her reference to her sniffing of gas. The answer to this behaviour is that in the embroiling process where she wants to complete the Lack Within, Kitty is an impediment - she is the wife of William. On the other side, Kitty's life due to William's affairs with Fanny weakens her existence. While Fanny wants to disrupt Kitty and William's marriage, Kitty wants a stronger interaction with her husband. Both Insiders take different courses to fulfill their respective Lack Within's. Their Lack Within's therefore are to be fulfilled in the way they act, that is in the sphere they exist - Manifest Living.

It is evident then that the two Insider's Lack Within's shall never intersect at any point of Manifest Living. Yet in [Ch II Sec II] it was claimed that in the collinear concepts [i & ii] through which the Lack Within's of Manifest Living come into open are compatible. But this was done with the help of Lack Within (Pure).
Adorning and strengthening the metaphysical quivering home, though residing in that very home, first of all the species of Manifest Living wonders as to what is within them. This is manifested in Fanny's case with the extension of time; to elongate time though it has not reached that stage. While in Kitty, in the metaphysical subversion of time to a Time, where time is almost contracted so that the experience which has been twenty-five years of marriage may still appear as nascent. Both of them dismantle time but in different ways: Kitty - Metaphysical contraction of time, Fanny - Metaphysical extension of time.

Kitty therefore moves but in relation to the Metaphysical contraction and therefore her movements are like neurotic symptoms, for to contract time is reducing herself to a state of subversion. When this process is excessive and it is excessive, for she experiences three consecutive nights of failure in the Function of a husband that almost everything is subverted around her. She questions William about the grooming of Maud and Gerald. And in severe extreme of the contraction of time, it reaches a stage where the past (twenty-five years of marriage) is contracted to the point of only a Function of a functioning husband.
Fanny is searching for that elongated time and therefore shows less of neurotic symptoms but a marked physicality - a vibration of time. For this, she has to cover wide spaces needing much more time than she can actually live in Manifest Living. It is in this hurry that she quarrels and falters with Dubin. She finally comprises a method; for four days William is supposed to stay with Kitty his wife and three with her - his lover. The extension is reduced.

With this surrealistic centering, the Lack Within's of Manifest Living, move towards an onward journey. The immediate possibility of such a thing to occur is in a dream or dream-like situation. Such an instance shall be examined not to prove how true a dream is but how close the Life forces of Manifest Living can come to the metaphysical domain. It is that home which had first to face her own extinction, and in that sense was the first archetypal figure to get the scare of death. Will the Life forces be friendly to the image of death in a dream? They would have felt strangers in their own existence (Manifest Living) had they not moved to the metaphysical home.
The next chapter elaborates through a central myth - Myth of Sisyphus how the species are themselves integrated by adorning and strengthening the quivering metaphysical home.

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1. Webster's Seventh Collegiate Dictionary, Pg.689
3. Webster's Seventh Collegiate Dictionary, Pg.46

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