CHAPTER III

Death Instinct Or An Extreme Compassion for Life

Recapitulating [Ch.I Sec.II], "I don't want to die," 1 moaned in a dream, is a "universal lament." 2

Whereas, "I don't want to die young" 3 is uttered when she is conscious of a dream in which she finds herself dead. This dream was after a satisfying sex. Metaphysics is at the end of wave left high and dry. Single and separate on a shingle. What pain, for consciously she utters, "I don't want to die young." 4 Consciously and yet metaphysical - The preservation of life is a conscious effort and the first characteristic of ethics is therefore a conscious effort.

Schopenhauer touched the vital chord, helped by his deep submergence and respect for the Gita, believing that the (sixth sense; the final configuration of the five senses, is unmatched and therefore can only be an innate faculty).

Life Continuation is one of compassion, while Life Preservation is in the dark region of the Will. In the Lack
Within (Pure) the willing was to save oneself from constant suffering-boredom [Ch I Sec I.] when the Lack Within (Pure) is fractured by the two collinear concepts of the Language of Body [i and ii]. Lack Within understands the limitation of her demand for there are several Lack Within's which have such demands.

"I don't want to die" is a universal lament, an attempt to check the inevitable. Living beings try this attempt of negation - negation of death. And in this sense it is subjective (an individual's attempt) but since all living beings-plants, animals and humans have the attempt of the negation of the inevitable, it is universal. It lies in the unconscious which attempts to deny the inevitable - Death. And the attempt is Life Preservation.

But this attempt, when from the unconscious submerged state of feeling lying in every living being is not to be manifested, few would try to express it, for then he/she would be considered as a defiant, an outcast: The living beings preserve it within themselves - Life Preservation still in the dark inaccessible part of living. As a universal phenomena it is safe and enclosed. The Will's running away from the life outside it and Universal
Imperfect From with Light Open Space unable to send signs to liberate herself from boredom, they are still in a safe zone - untouched. If one says a thing in a dream, he/she is still in a safe zone, though the utterance may have much import in his/her life.

Only in the fracturing of the Lack Within (Pure) by the two collinear concepts of Language of Body [i and ii] [Ch II Sec II.] does she understand her limitation. What is this limitation? — (a) Universal Imperfect Form with Light Open Space realising that Life Preservation has her own folly. She will destroy herself by the very nature of her constitution (not having the energy to send signs of her distress). Participation therefore becomes imperative for her preservation.

The simple logical question as the two titles of the present essay suggests is: Does the fear of death in the unconscious and the submerged idea to escape death comes out when Lack Within locates some life forces? Is there then a glee?

This is what is generally observed in Manifest Living. In the text Dubin's Lives, William Dubin meets his friend
Oscar Greenfeld across the road [Chapter I], William Dubin meets Fanny, the room cleaner [Chapter I], William Dubin meets the Jogger [Chapter IV]. Yet the contrast to the claim of glee is suggested when William Dubin and Oscar meet and Oscar says, "A lonely business." 6

A minute later, "In essence I mean to say." 7 With the completion of the second remark, Oscar seems to have told the whole story in a line, without realizing that if they had not met, he could not have uttered the sentence. Not a fault of Oscar, it is the life he has led. This is the way he has been living.

And when Oscar meets Dubin, there are certain alternatives he finds. This is the point of glee. Since Oscar's life has been a largely unsuccessful one, his alternatives did not enlighten him and that he considers the very task of living a lonely business. Seeing alternatives and therein lies the glee.

The Will most sincerely gets this demand of alternatives. Yet it is not in a position to open up and therefore the Will remains the Dark Mysterious Thing. The existence of the structure does not remain in the nature of
thing; Dark Mysterious Thing but a construct; Universal Imperfect Form with Light Open Space. This opens up the possibilities of Life Continuation.

There are two-fold limitations which comes to the aid of Life Continuation.

a) By its very nature, (Primary Characteristic [Ch II Sec I]) Lack Within is imperfect. The constant suffering of boredom is not solitary but several Lack Withins in Manifest Living experience it.

b) By its very structure, since there is a Light Open Space; she can be fractured.

If Lack Within is a moral paucity, Lack Within also creates possibilities — Life Continuation.

The sphere of Life Continuation starts at the point of contact within the stranger, at that point the Will sees the world and tries to go back to its shell; at the point when Universal Imperfect Form with Light Open Space is to be fractured by the Language of the Body [i & ii]; this is the point of glee, of possibilities.

The uphill task begins— Myth of Sisyphus — looms large on the face of the individual (could be either of the
characters in the work. In the present case it is Fanny). Shall I die? There is dread. The individual pulls out itself with all it's energy and dives forward to life. It is an act of Self Preservation. What does the individual do? It forgets the end story and starts living.

The Legend is held behind.

Hercules and Myth of Sisyphus; Myth of Sisyphus and Hercules. Which is the way?

Referring to the text -
"I don't want to die." 7 uttered in the form of a moan in an unconscious state.

"I don't want to die young." 8 uttered while awake in a conscious state.

The first may be ascribed as a Herculean Legend. Hercules carries the weight of living but he is outside the whole mechanism. (Performing twelve spectacles according to the Legend). He is safe. The task is heavy - burdensome but Hercules is lucky. He has to carry the load but is yet not crushed. But that would be belittling the Herculean task (to carry the load and yet not bend). How can one just remain the Outsider - not bend? Not feel the pain? Is it the quality of a wall - one of complete detachment yet doing 157
the task. Is it possible? — that is what mediations are for. Can Hercules be outside the weight he carries?

To contemplate on this question is to move into the Myth. (That is the contextual difference between a legend and a myth. Only in the legend, the figure Hercules is outside the weight of history but in the myth, Sisyphus, representing the weight of history, burdens the man).

Hercules is pre-destined to carry the weight of history, till another legend holds him free. But he has no alternative or choice since he does not know of any other legend who will come to replace him. It doesn't give him any possibilities. It is in this configuration; the claim, that he is outside the weight of history. The burden which he carries does not give him possibilities. He is bound to it for he does not know of any other figure who might replace or displace him. But it is Sisyphus who has to undergo his own fate. — Has Man reached such a stage to decide his own fate?

"I don't want to die young" is a myth — a strong and violent myth and Fanny therefore weeps while the utterance was made. The plight of living beings (death within him/her)
is not reached in the submerged state of the unconscious, for it is an idea (the time he/she/it born it is ascertained that death would occur) but the moment the living being realises that he has to live with it. At this point there is glee for there are possibilities to avoid death. The man questions: shall I die?

But then, death the concept, realizes quickly the event death, which it had forgotten in its glee. Then there is the vanquishing of hope, of possibilities and death the concept sees that alone. It is a plight.

Fanny weeps. Why does she? She weeps for she had a satisfying sex yet in her dream she had died. She got up, wept and then said, "I don't want to die young." It may be a mere neurotic symptom. Symptoms expressed in the dream — even after a satisfying sex she sees herself die. The present work however continues in the direction of Life Preservation and Life Continuation with specific reference to Lack Within in her.

After the satisfying sex, Fanny observes the death which is submerged within her. The dream expresses that. The dream re-orders her to the primeval state. It is a huge
disappointment for Fanny. She weeps. But why does she say, "I don't want to die young." 11

The word which separates the two utterances is young. This comes primarily through the context in which they have been uttered. Life Preservation is a universal phenomenon rooted in every Living Being's subconscious. While Life Continuation a subjective manifestation of that universal desire. (Fanny's desire).

"I don't want to die young." 12 The word young represents the consciousness of her existence, of her state. When she conceives herself as young she is putting meaning to her existence. What does Fanny do? She weeps (consciousness of her plight) and then is defiant - "I don't want to die young." 13 Of may have well said - I want to live. What is the difference between, "I don't want to die young" 14 and "I want to live."

Both are in the sphere of Life Continuation and both originate in the Myth. The terrible quandary when man has started living but is pushed back to the primeval submerged idea of death. At that point he faces the Myth of Sisyphus

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question, not as the universal, but as the particular - Have I reached the state to decide my own fate?

Man lives (Manifest Level - Fanny lives) and therefore defiantly says, "I don't want to die young". or "I want to live" (Speculation). But the defiance changes in the specificity of living. In the specificity of event the two remarks, "I don't want to die young" and "I want to live" differ.

[Ch II Sec II.] shows the desire for pleasure is contaminated due to the fracture through the Language of Metaphysics of Body [i] and Metaphysics of Language of Body [ii]. Manifest Living contaminates Lack Within (Pure) but makes her more knowledgeable as to what pleasure means - always coming in fractured form. "I want to live" is the desire to be further contaminated but also to understand more of the Manifest Living.

Fanny is the representation of a precise point of living - of her being young. That is the inescapable part of her living - Manifest Living.

The taste of Life Forces is in the specificity of living. And in this specific state the Life Forces reach to
her in full potential. It is absolutely miraculous and puzzling that after the satisfying sex when the taste of Life Force is actually felt, how does she have such a horrible dream of death? Are we then to make a huge assumption - that the submerged idea of death gets violated by the Life Forces and therefore expresses itself in full potency - The repeated assertion of death claiming it's superiority.

The death (concept) within man finds glee when it sees the life forces and sees its own possibility of escaping its inevitability. But when life forces come out to participate, death withdraws into its shell and expresses itself through the medium of a dream. It is in this combat of hide and seek that man is torn asunder. Where does his pleasure consist in? In the pursuit of pleasure, or to withdraw the very claim of pleasure? The latter seems safe. (Schopenhauer stressed it to ease the human soul from pain). Fanny takes the former course. She has not done a moral or immoral act but she has followed the life forces of youth.

The question is in Schopenhauer's position; for saving Fanny from the dream then she would not have the experience
of satisfying sex? Are we then to withdraw from the life forces? In other words, Schopenhauer is being like the pious father who speaks of weeding out an anticipated evil.

Schopenhauer says - "Now while in his subjective view a man's own self assumes these colossal proportions (Man finds himself to be the holder and possessor of all reality) in the objective view it shrinks to almost nothing, to a thousand millionth part of the present human race. Now he knows with absolute certainty that this supremely important self, this microcosm, whose mere modification or accident appears as the macrocosm which for him is equivalent to the end of world. These, then, are the elements out of which, on the basis of the will to live egoism grows and always looks like a broad trench between one man and another." Ref.I

Schopenhauer stresses that - "There are generally only three fundamental incentives of human actions, and all possible motives operate solely through their stimulation:

a) Egoism: this deserves one's own weal (is boundless).

b) Malice: this deserves another's woe (goes to the limits of extreme cruelty)."
c) Compassion: this deserves another's weal (goes to the length of nobleness and magnanimity). Ref. II.

Further, "It is simply and solely this compassion that is the real basis of voluntary justice and genuine loving - kindness." Ref. III

In [Ref. I.], Schopenhauer conceives about the microcosm as the supremely important self in the conception of Will, as a 'dark mysterious thing' Ref. V. The Dark Mysterious Thing cannot be fractured. It is that when the species of manifest Living tries to give meaning to his/her existence but unfortunately sees his/her as the meaning of life.

And if this be the state, then man becomes the experimental ground. (The peril of ethics). And then Schopenhauer so devoutly sets to protect man through compassion- "in the weal of others." Ref. II.

Compassion may be the "real basis of voluntary justice and genuine loving kindness," [Ref III.] but sadly he is unable to relate his metaphysical conception of the Will with his ethical demand - "Weal for Others." Ref. II.
And since his metaphysical thing is an unfractured one Dark Mysterious Thing he falls in the trap of constantly reaching out, rather than the recognition of the demand of ethics — to locate the point, whereby man gets the meaning of existence. His ethical alternative diverting from the way Will he had conceived, (as self propagation of one's own desire) looks for an ethical alternative; outside the self — in the "Weal of others" through the element of compassion. Schopenhauer stresses on the innate faculties for compassion. If the Will is egoistic, and it (Dark Mysterious Thing – the structure cannot be fractured by the life forces where is Schopenhauer relying for the compassion? If one observes closely the case of Lack Within: structurally, Universal Imperfect Form with Light Open Space — She suffers constantly — intense boredom, but is vulnerable enough to be broken by the Language of Body [i & ii]. And it is in this fracturing of herself that Lack Within (Pure) the Metaphysical speculation of Will in the present work realises that there are other Lack Within's in Manifest Living and then her desire of pleasure because of her boredom, is relieved to a great extent. In that process indeed this Lack Witin (Pure) knows that she is not the
single one suffering from boredom later in [Ch II Sec III] remorse but there are other Lack Within's but in a different sphere - Manifest Living, having their own Lack Within's - Problem of Function and Crossing Over [Ch. II Sec. II].

Schopenhauer in his work - On the Basis Of Morality argues out a case whereby he explains what several other philosophers would have said, if they had met a man in distress. But if a man instinctively helps the suffering man, the act is generated from compassion.

"In fact, with ethics, the need for metaphysical basis in the more urgent, since philosophical as well as religious system agree that the ethical significance of actions must at the same time be metaphysical. In other words, this significance goes beyond the mere phenomenical appearance of thing, and also beyond the possibility of experience, and consequently is most closely connected with the world's entire existence and man's destiny; for the supreme point at which the meaning of existence generally arrives is undoubted ethical." Ref. VI.
"I refer to that natural compassion which is in-born and indestructible in everyone, and which has been shown to be the sole source of non-egoistic actions; to these, however, moral worth exclusively belongs." Ref. VII.

It is in this natural compassion that one gets the ethical solidarity (from ethical possibilities - in the region of speculative mind) when,

"The others are not a non-ego for him, but an I once more" [Ref. VIII] and owing to the other he says:

For, as I have said, to the one man, humanity is the non-ego, but to the other, it is "myself once more." This is his belief in the.

"Metaphysics of ethics." [Ref. IX]. In the above four reference [Ref. VI - IX] Schopenhauer makes metaphysics and ethics resonate to the point where he unites these two and calls metaphysics of ethics. [Ref. IX]. And the sole element which conjoins, or makes the two equivalent, is a natural compassion.

Schopenhauer though has united the two, yet he fails to bring about the relationship between the two.
"World's entire existence and man's destiny to derive at the supreme point of which the meaning of existence generally arrives in undoubtedly ethical." [Ref. X.].

Till Schopenhauer emphasises on the supreme point he follows the central debate of the prize question - a connection between metaphysics and ethics, but he goes outside the debate when he unifies the two metaphysics and ethics, by natural compassion.

a) Schopenhauer cuts off the very debate which man strives for - to locate the supreme point. The first criterion for such a basis is to differentiate the two. Schopenhauer's compassion is - "inborn and indestructible" [Ref. VII] and his metaphysics is the speculation of Will and its egoistic motives and the horror of such motives compels Schopenhauer to hide it fast and move quickly to the other with compassion.

b) The trouble starts that the location of the point giving meaning to existence, is an egoistic act but that does not make it unethical. It does not make it unethical for the simple fact that man has to save himself/herself in the existential crisis.
And it is in this sense that the present work has attempted to construct a metaphysical system with a metaphysical speculation of the Will. The concept of Lack Within; structurally - Universal Imperfect Form with Light Open Space [Ch II Sec I.] with the collinear concepts of Language of Metaphysics of Body [i] and Metaphysics of Language of Body [ii] [Ch II Sec II.] and the Masculine Energy [Ch. III].

In this quivering metaphysical home, the species of Manifest Living may have the possibility of sustaining the compassion.

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2. Ibid, Pg.65
3. Ibid, Pg.220
4. Ibid, Pg.65
5. Ibid, Pg.3
6. Ibid, Pg.3
7. Ibid, Pg.65
8. Ibid, Pg.220
9. Ibid, Pg.220
10. Ibid, Pg.220
11. Ibid, Pg.220
12. Ibid, Pg.220
13. Ibid, Pg.220
14. Ibid, Pg.220
15. Ibid, Pg.220
16. Ibid, Pg.220