

FREEDOM AND FICTIONALISM IN SELECTED WORKS

FROM COMPARATIVE LITERATURE

BY

RICHARD OWEN MARDY, B.A.,

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TABLE OF CONTENTS

| CHAPTER  | PAGE |
|--|------|
| 1. INTRODUCTION. . . . .                                   | .1   |
| 2. THE UNDERGROUND IAN OR MAN TRAPPED INTELLECTUALLY . . . | 10   |
| 3. DXTOR 2HIVA60 OR MAN TRAPPED PHYSICALLY. . . . .        | .21  |
| k MEURSAULT OR MAN TRAPPED SOCIALLY. . . . .               | .3^* |
| 5. ZORBA OR MAN FREED. . . . .                             | .^2  |
| 6. CONCLUSION. . . . .                                     | !^S  |
| NOTES. . . . .   | .59  |
| BIBLIOGRAPHY. . . . .                                      | .62  |

## CHAPTER 1

### INTRODUCTION

ON THE DAY WHEN THE FIRST MAN CLIMBED FROM HIS TREE AND ASSUMED THE ROLE OF A SEMI-RATIONAL CREATURE, HE HAD ALREADY EXERCISED HIS FIRST STEP IN FREE WILL. HE HAD CHOSEN TO CLIMB DOWN RATHER THAN REMAIN AN APE. HE PROBABLY DID NOT FEEL THAT HIS CHOICE, IN ITSELF, WAS VERY BENEFICIAL; BUT IT BEGAN A CHAIN OF EVENTS WHICH WERE TO LEAD MAN THROUGH A JOURNEY OF MANY THOUSANDS OF YEARS TOWARD AN UNKNOWN GOAL, A GOAL WHICH COULD ONLY BE GUessed AND STRIVEN FOR THROUGH A PROCESS OF CHOOSING.

IT IS INDEED APPARENT THAT THE MERE ACT OF CHOICE SUGGESTS AN EXERCISE OF FREE WILL. IF, IN A GIVEN SITUATION, ANY ALTERNATIVE ACTION IS PRESENT, THEN IT MUST NECESSARILY FOLLOW THAT ONE OR THE OTHER ALTERNATIVE MAY BE TAKEN. THE CONSIDERATION OF WHETHER THIS PROCESS OF CHOICE, THIS EXERCISE OF WILL, IS INDEED THE EXERCISE OF FREE WILL IS A COMPLEX AND CHALLENGING PROBLEM WHICH MUST BE INVESTIGATED FROM EVERY POSSIBLE STANDPOINT. IT IS NOT ENOUGH TO SUGGEST THAT ALTERNATIVES DICTATE THE NECESSITY OF FREE WILL. THE NATURE OF THE CHOICES, WHETHER THEY ARE EQUAL, COMPARABLE, OR, PERHAPS, EVEN PURELY IMAGINED, MUST BE EXAMINED BEFORE THERE CAN BE ANY FRUITFUL ATTEMPT TO UNDERSTAND THE CONCEPTS OF WILL AND CHOICE.

IT MAY BE WISE AT THIS POINT TO MENTION THAT MANY STATEMENTS WHICH FOLLOW IN THIS INTRODUCTION ARE VERY ARBITRARILY PUT. THERE MAY EVEN SEEM TO BE INHERENT CONTRADICTIONS AT TIMES. THIS CHAPTER IS, HOWEVER, A SUMMATION OF CERTAIN ASPECTS OF A PHILOSOPHICAL SCHOOL

OF THOUGHT WHICH HAS HAD A PROFOUND INFLUENCE ON THE VARIOUS LITERARY  
AUTHORS TO BE CONSIDERED IN THIS THESIS. THE CONCEPTS WHICH ARE SUM-  
MARIZED FROM THIS BOGARD OF THOUGHT WILL BE EXPRESSED IN THE SAME  
ARBITRARY MANNER USED BY THE PHILOSOPHERS IN THEIR ORIGINAL WORKS\*  
IT IS NOT INTENDED THAT THE STATEMENTS ON PHILOSOPHY IN THIS CHAPTER  
BE ATTRIBUTED TO THE AUTHOR OF THIS THESIS, EITHER IN THOUGHT OR METHOD  
OF PRESENTATION. THE STATEMENTS WILL BE SUMMARIZED IN AN ARBITRARY  
MANNER TO PRESERVE THEIR ORIGINAL FLAVOR.

THE NATURE OF AN ALTERNATIVE DEPENDS PRIMARILY ON THE SUBJECTIVE  
VIEW OF IT. THERE ARE THREE LEVELS OF AWARENESS INVOLVED IN ANY ALTER-  
NATIVE THE THING IN ITSELF, WHICH IS THE ABSOLUTE CONCEPT OF THE  
ALTERNATIVE APART FROM ALL SUBJECTIVITY; THE ALTERNATIVE AS IT APPEARS  
TO THE INDIVIDUAL SUBJECTIVE MIND; AND THE ALTERNATIVE AS IT APPEARS  
IN THE UNIVERSAL SENSE OF REALITY. OF THESE, THE MOST IMPORTANT  
FACTOR IN THE EXERCISE OF WILL IS THE ONE BASED ON INDI-  
VIDUAL SUBJECTIVITY, FOR IT IS UPON THIS AREA OF KNOWLEDGE THAT A  
CHOICE IS BASED.

IN CONJUNCTION WITH KANT'S CONCEPT OF THE DING AN SICH ONE CAN  
NEVER KNOW THE THING IN ITSELF.^ THIS PHILOSOPHICAL CONCEPT APPLIES  
NOT ONLY TO OBJECTS BUT ALSO TO SITUATIONS AND ALTERNATIVES. IF ONE  
OBSERVES A VASE, FOR EXAMPLE, ONE IS AWARE OF ITS APPEARANCE FROM A  
SINGLE POINT OF VIEW AT A PARTICULAR MOMENT. IT MAY BE THAT ONLY A  
SIDE AND THE ROUNDED EDGE OF THE TOP ARE VISIBLE TO THE OBSERVER AT  
ONE TIME. THE OBSERVER MUST THEN CONCLUDE THAT IT IS QUITE POSSIBLE  
FOR THE VASE TO BE SOLID THROUGHOUT, OR THAT THE BACK SIDE IS FLAT  
ACROSS, OR THAT THERE IS NO BACK SIDE AT ALL. OF COURSE, IF THE

OBSCURER MOVES HIS POSITION HE WILL SEE THE VASE FROM A DIFFERENT ANGLE AND OBSERVE DIFFERENT CHARACTERISTICS. THROUGH THE PROCESS OF MEMORY, THE OBSERVER CAN RETAIN THE VARIOUS FIDELIAL IMAGES OF THE VASE AS HE CHANGES POSITION, BUT THIS FACULTY OF MEMORY DOES NOT ALTER THE FACT THAT HE IS STILL UNABLE TO PERCEIVE THE VASE COMPLETELY AT ANY ONE TIME. IT IS, THEREFORE, IMPOSSIBLE FOR THE OBSERVER TO DRAW ANY FORM OF A COMPLETE CONCLUSION REGARDING THE VASE UNTIL HE HAS THOROUGHLY EXPLORED EVERY MINUTE ASPECT OF ITS SURFACE. AND THEN, AFTER HAVING VIEWED THE VASE FROM EVERY POSSIBLE ANGLE, THE OBSERVER IS STILL FORCED TO RELY QUITE HEAVILY ON HIS MEMORY OF THE VASE'S APPEARANCE FROM ALL PREVIOUS POINTS OF VIEW IN ORDER TO FORM HIS CONCLUSION, OBVIOUSLY, MEMORY HAS A DISTORTING EFFECT, AND THIS EFFECT REDUCES HIS CONCLUSION TO THE POINT OF BEING BASED IN THE MAIN ON NON-VERIFIABLE FIDELITY. IT IS, THEREFORE, IMPOSSIBLE FOR ONE TO KNOW COMPLETELY THE THING IN ITSELF OR ITS ENTIRETY.

FROM THE EXAMPLE DISCUSSED ABOVE, IT IS APPARENT THAT WE HAVE DEALT WITH THE HUMAN PERCEPTION OF AN OBJECT ENTIRELY THROUGH THE SENSES. WE MAY FEEL, SEE, TOUCH, OR OTHERWISE SENSE THE ATTRIBUTES OF AN OBJECT, BUT WE ARE ENTIRELY CONCERNED WITH THE SENSATIONS WHICH WE ARE ABLE TO PERCEIVE. FOR THE MOMENT, LET US EXCLUDE ALL PERCEPTION EXTRANEOUS TO THE OBSERVATION OF THE OBJECT ITSELF\*

AS SENSATIONS ENTER THE AWARENESS OF THE PSYCHE, THEY FORM THE ONLY AVAILABLE REALITY. THE PSYCHE THEN WORKS THEM OVER WITHIN LOGICAL FORMS, THESE FORMS BEING THE METHOD MAN USES TO DEAL WITH THE CHAOTIC IMPINGEMENT OF SENSATIONS ON HIS AWARENESS. IN PLACING THE SENSATIONS WITHIN LOGICAL FORMS, THE PSYCHE TRIMS AWAY PORTIONS

OF THE 6BN8ATICN8. IT THEN MAKES 6U0JEOTIVE ADDITIONS TO WHAT IS  
**LEFT.** IN **THIB** MANNER, WE TRANSFORM REALITY THROUGH BOTH THE DISTOR-  
TION OF THE LOGICAL FORMS ANO OUR OWN SUBJECTIVE ADDITION89 LEAVING  
ONLY A SYMBOL OF REALITY.^

AS THIB PROCC88 BY WHICH THE AWARENESS OF THE PSYCHE TRANSFORMS  
THE SENSATIONS OF REALITY INTO A FORM IT CAN DCAL WITH IS VITALLY  
IMPORTANT TO ANY OONSIDERATION OF A THEORY OF KNOWLCOQC, IT IS EQUALLY  
IMPORTANT TO CONSIDER WHAT THE P8V0KC DOCS WITH ITS SYMSOLIO REALITY.

KANT RAN INTO A PRIMARY PROBLEM IN HIS CONCEPT OF THE DING AN  
SLOH WHIOH HE NCVCR ADEQUATCLY 80LVED. HC FAILED TO REALIZE THAT  
ACTUAL SENSATIONS FORM THE COLE REALITY.3 AS THE LOGICAL PROCESS  
DISTORTS THIS REALITY, WHAT IS ACTUALLY PERCEIVED BY THE PSYCHE IS  
ONLY REPRESENTATIVE OF REALITY. SINOC ALL KNOWLCOQC COMC8 FROM  
088CRVING AND BCING AWARC OF THE 8CQUENCC OF SCNSATIONS, IT IB CVL-  
OENT THAT THAT WHICH IB THOUGHT OF IS NOT THAT WHIOH REALLY EXISTS.  
IT IS ONLY THE ALTERED REPRESENTATION OF SENSATION.'^

IF THE PSYCHE HAS OISTORTCD REALITY, AND WS CAN THINK OF A  
REPRC8CNTATION AS BCING A SYll^OL, THCN WC DO If^CCO THINK IN TERMS  
OF SYMBOLS. THE SYr.CSOL ITSELF IS ».:SRELY A FICTIONAL CUN'i^TION OF THE  
SENSATIONS A£ PERCEIVED BY THE PSYCHE Th»?OUQH BOTH THE DISTORTION  
OF THE LOGICAL FORM ANO THE SUBJCCTIVE irJTCRPRCIATION OF THE SCNSA-  
TIONS. **VJE** MUST, THERCFORC, RCALIZC THAT OUR \*\* UNDER STANDING\*\* OF A  
THING IS ONLY AN ILLUSION; WC CAN NOT FULLY UNOCR8TAND WHAT WC CAN  
NOT FULLY KNOW.5 SLNCC THIS CONDITION HOLDS TRUE NOT ONLY FOR SMALL  
OBJCCTS BUT ALSO FOR LIFC ANO LIFE\*S ACTIONS, THEN EVERYTHING THAT  
MAN DEALS WITH IS BASCO, IN 80MC FORM OR FASHION, UPON A FICTION ANO  
LCADS ULTIMATELY TO NOTHING BUT AN ILLUSION OF UNDERSTANDING.

SO FAR, WE HAVE BEEN THAT MAN CANNOT PERCEIVE A THING IN ITS ENTIRETY. HE IS CAPABLE OF COMPREHENDING ONLY A FICTIONAL REPRESENTATION OF THE THING. HE IS THEREFORE, DEALING ENTIRELY IN THE REALM OF FICTIONALISM WHEN HE IS FACED WITH A CHOICE BETWEEN TWO ALTERNATIVES. HE CANNOT COMPLETELY UNDERSTAND THE NATURE OF EITHER ALTERNATIVE; SO HE MUST BASE HIS CHOICE ON THE FICTIONAL IMAGE OF EACH WHICH HIS MIND PERCEIVES. THUS, IT IS SEEN THAT MAN BASES HIS CHOICE BETWEEN ALTERNATIVES PRIMARILY ON THE SUBJECTIVE LEVEL OF AWARENESS.

WE HAVE NOT YET EXPLORED THE THIRD LEVEL OF AWARENESS, WHICH IS THE THING AS IT APPEARS IN THE UNIVERSAL SENSE OF REALITY. ALTHOUGH A THING, OF NECESSITY, POSSESSES ITS OWN REAL ATTRIBUTES, REGARDLESS OF MAN'S ABILITY TO PERCEIVE THEM, THIS LEVEL OF AWARENESS HAS NO EFFECT WHATSOEVER IN THE CONSIDERATION OF WILL THROUGH THE EXERCISE OF CHOICE. APART FROM THE CONSIDERATION OF A THING IN ITSELF, THIS THING HAS AN ESSENCE WHICH IS PERCEIVABLE TO THE COSMIC MIND, ONE WHOSE LEVEL OF AWARENESS IS NOT LIMITED BY TIME OR SPACE. THIS IS TO SAY THAT AN OBJECT OR ALTERNATIVE EXISTS, HAVING AN ESSENCE WHICH RENDERS IT REAL TO THE COSMIC MIND; BUT THIS ESSENCE IS NOT PERCEIVABLE BY MAN. IF AN OBJECT OR ALTERNATIVE EXISTS, THEN IT TRULY DOES EXIST BEYOND ANY CAPACITY TO PERCEIVE IT AND IS, THEREFORE, IN THIS WAY, BEYOND THE CONSIDERATION OF FREE WILL AND FICTIONALISM.

NOW THAT WE HAVE CONSIDERED THE NATURE OF AN ALTERNATIVE AND MAN'S APPROACH TO THE CHOICE BETWEEN ALTERNATIVES, IT IS IMPORTANT TO UNDERSTAND THE EFFECT THESE CONSIDERATIONS HAVE ON THE CONCEPT OF FREE WILL.

WE HAVE INDICATED THAT MAN CANNOT PERCEIVE AN ALTERNATIVE

•urricicNTLY TO UNOCRBTANO IT ENTIRELY. He PERCEIVES ONLY A COMPOSITE  
 CF THE SENSATIONS HE RECEIVES» AS MODIFIED BY HIS 6U3JECTIVE MINO, AND  
 THEN ATTEMPTS TO ACT ON THE BASIS OF WHAT HC '\*UN0CRGIAND8.\*' IF HC HAS  
 DISTORTED REALITY IN THE BLIGHTEST, HE HAS CREATED A FICTIONAL CONSTRUCT  
 TO REPRESENT THAT REALITY. GIVEN TWO ALTERNATIVES AND FORCED TO CHOOSE  
 BETWEEN THEM, MAN CHOOSES PARTLY ON THE BASIS 07 FICTIONAL PCRCCEPTION.  
 HE MAY CHOOSE A, WHICH HE PERCEIVES TO BE THE BETTER CHOICE, BUT HIS  
 FICTIONAL IMAGE OF A IS NEOEOSARILY INOOF^LETE. HIS CHOICE IS, THERE-  
 FORE» DETERMINCD ON THE BASIS OF RELATIVE IGNORANCE, AS WELL AS RELA-  
 TIVE KNOWLEDGE. BECAUSE HC IS INCAPAOLC OF KNOWING ALL OF AN ALTER-  
 NATIVE, HE CHOOSES PRUMRILY ON THE BASIS CF WHAT HC THINKS IB ALL.  
 THIS ACTION, IN ITSELF, RENDERS HIS CHOICE INVALID AND UNFAIR BEOAUSC  
 HE 18 UIMBLE TO COMPARE THE ALTERNATIVES ADEQUATELY. MAN\*8 VREE\*\*  
 WILL THCN WOULD SEEM NOT TO BE FREE IN THE ABSOLUTE SCNSC BUT ONLY  
 IN THE SCNSC THAT IT IS RCLATIVC TO HIS OWN SUSJCOTIVC RCALITY.

IN HIS GRUNLEGUNQ ZUR N'gTAPHYSIK OER SITTEN. KANT HAS ATTEMPTCD  
 TO DCAL WITH THE APPARCNT CONTRADICTION IN A DISCUSSION OF FRCC WILL.  
 EVERY0^:C WHO IS AOLC TO ACT ONLY UNTER THE IDEA THAT HC IS FRCC IS»  
 FOR THAT VCRY RCA8ON, ALSO IN PRACTICC FRCC.^ IF AN INDIVIDUAL  
 EXPRESSES HIS ACTIONS UNDER THE IDEA THAT HE IS FREE, THEN THE LAWS  
 CONNECTED WITH FREEDOM HOLD FOR HIM Ajb jUT HIS WILL HAD BEEN DECLARED  
 FREE. FRCCDOM IS, IN ITSELF, A MERC IOCA WITHOUT RCALITY. THE IOCA  
 OF FRCCDOM IS A FICTITIOUS OASC EXISTIFIQ ONLY IN TOCA, AND CVCRYONC  
 WHO possesses A WILL MUST ALSO BC BLC88ED WITH THE IDEA OF FREEDOM  
 AOOORDING TO WHICH HE ALONE ACTS. THIS CONCEPT INOTCATCS THAT THE  
 IDEA OF FREEDOM IS SIMPLY A FICTIONAL CONSTRUCT OF k^NTAL PARAMETERS



WITHIN WHICH MAN IS ABLE TO ACT AS IF HE WERE FREE. THEREIN LIES ALL THE FREEDOM THAT MAN KNOWS.

SINCE THIS CONCEPT OF FREEDOM IS GRANTED TO MAN IN THE FORM OF A LOAN, THAT IS, HE IS ALLOWED TO ACT AS IF HE WERE FREE, THOUGH HE IS NOT BY ANY MEANS FREE IN THE OVERALL SENSE, FREEDOM CANNOT, THEREFORE, BE ANYTHING MORE THAN AN IDEA. IF WE WERE REALLY FREE HE SHOULD NOT HAVE TO BORROW THE IDEA, SINCE IT WOULD BELONG TO HIM AS AN ATTRIBUTE. MAN MUST ACT AS THOUGH HE IS FREE. HIS ACTS MUST BE JUDGED AS THOUGH HE WERE FREE, AND THIS ATTITUDE IS THE PRIMARY REASON FOR CONSIDERING THE CLASSICAL LITERATURE WITHIN VAUGHAN'S PHILOSOPHY OF AS J.F. IT IS FRUITFUL TO EXAMINE WHETHER THE ACTIONS OF A CHARACTER IN LITERATURE REPRESENT THE TRUE ACTIONS OF MAN POSSESSOR OF FREE WILL, OR MERELY REPRESENT THE BUNGLING FICTIONALISM OF HUMAN EXISTENCE.

WE HAVE DETERMINED THAT MAN IS UNABLE TO PERCEIVE HIS ENVIRONMENT TOTALLY AND IS, THEREFORE, REQUIRED TO DEVELOP FICTIONAL CONSTRUCTS TO SYMBOLIZE AND REPRESENT REALITY. HE IS UNABLE TO CHOOSE ADEQUATELY BETWEEN ALTERNATIVES BECAUSE OF HIS INABILITY TO COMPREHEND THE INTRINSIC NATURE OF THE ALTERNATIVES. THIS FACT FORCES HIM TO CHOOSE ON THE BASIS OF RELATIVE KNOWLEDGE AND IGNORANCE, AND RENDER HIS CHOICE SOMEWHAT INVALID. HE CANNOT, THEREFORE, EXERCISE ABSOLUTELY FREE WILL. YET, MAN MUST ACT, MUST CHOOSE; AND HE MUST DO SO AS IF HE WERE FREE. NOW IT BECOMES CRUCIAL TO UNDERSTAND MAN'S RELATIONSHIP TO THE REST OF HUMANITY AS HE ACTS WITHIN HIS QUASI-FREE WORLD.

IF FREEDOM IS MERELY AN IDEA, AS AUTONOMY IS ALSO AN IDEA, THEN

THE GENERAL LAW OF MORALITY IS AN IDEA. IT IS RELATIVELY OBVIOUS THEN THAT ALL MORALITY IS BASED ON FICTIONS. MAN ACTS IN A MORAL SENSE, BUT THIS MORAL SENSE IS IN ITSELF, FICTIONAL. MAN, THEREFORE, COULD BE JUDGED MORAL IN ANY OF HIS ACTIONS IF THE PROPER MORAL FICTIONS WERE IN EFFECT. THIS POINT IS EASILY SEEN FROM A COMPARISON OF MORALITIES CURRENTLY AND HISTORICALLY IN EFFECT THROUGHOUT THE WORLD. AN ACT MAY BE MORAL IN ONE CULTURE AND TOTALLY IMMORAL IN ANOTHER. *MAN* MAY ACT IN ANY MANNER HE CHOOSES, AND HE WILL BE ACTING FREELY SO LONG AS HE IS ACTING AS IF HE WERE FREE. THOUGH HIS ACTIONS MAY BE ENTIRELY FREE, ACCORDING TO HIS OWN CHOICES, THE JUDGMENT OF THESE ACTIONS CONSTITUTES A TOTALLY DIFFERENT CONSIDERATION.

OVERALL REALITY, WE HAVE SEEN, EXISTS ENTIRELY APART FROM OUR ABILITY TO PERCEIVE IT. HOWEVER, REALITY AS WE KNOW IT IS FORMED BY THE ACTING OUT OF OUR THOUGHTS AND CHOICES. OUR MINDS ARE A SOURCE FOR WHATEVER REALITY WE PERCEIVE AND, THEREFORE, OUR ACTIONS ARE LIABLE TO SUBJECTIVE JUDGMENT. IF, IN RETROSPECT, WE ARE ABLE TO SENSE THAT AN ACTION OUGHT TO HAVE BEEN OTHER THAN IT WAS, WE HAVE GAINED AN INSIGHT INTO FUTURE JUDGMENT OR CHOICE SELECTION. THIS ACHIEVEMENT GIVES US A MORAL SENSE AND AN EXPLANATION FOR MAN'S ATTEMPTS TO IMPROVE AND PROGRESS THROUGH MAKING HIS CHOICES BETTER.

ANOTHER VIEW OF THIS MORAL SENSE IS EMBODIED IN NIETZSCHE'S IDEA OF THE WILL TO POWER. HE HAS CONCEIVED OF THE BASER FORCES OF EXISTENCE AS RESIDING IN THE DIONYSIAN, OR MORE ANIMAL, NATURE OF MAN; WHILE THE HIGHER AND NOBLER ASPIRATIONS LIE IN THE APOLLONIAN, OR MORE SUBLIME, NATURE. THROUGH THE WILL TO POWER, THE BASER FORCES ARE RAISED TO THE HIGHER LEVEL. THIS MOVEMENT OF ENERGY THROUGH THE

EXERCISE OF WILL CAUSES MAN TO STRUGGLE TOWARD IMPROVEMENT OF HIMSELF AND THIS STRUGGLE IS WHAT MAKES MAN FREE AND ABLE TO EXERCISE HIS FREE WILL.

IN THE SENSE THAT ACTION FORMS REALITY, ANY ACTION WHICH ATTEMPTS TO IMPROVE MAN'S ABILITY TO CHOOSE FREELY BETWEEN ALTERNATIVES WOULD NECESSARILY ENHANCE HIS EXERCISE OF FREE WILL. IT IS ON THIS FACT THAT THE CONSIDERATION OF MAN'S ATTEMPTS TO ACT FREELY WITHIN HIS ENVIRONMENT IS BASED. STRUGGLE IS THE PRIMARY DETERMINING FACTOR IN MAN'S APPROACH TO THE SUBJECT OF FREE WILL. IN THE DISCUSSION OF THE SELECTED LITERATURE THROUGHOUT THIS THESIS PARTICULAR STRESS WILL BE LAID ON WHETHER OR NOT THE MAIN CHARACTER ATTEMPTS TO STRUGGLE FOR FREE WILL WITHIN HIS ENVIRONMENT. IF HE DOES STRUGGLE TO ACT FREELY THEN HE MAY BE PRESUMED TO BE EXERCISING FREE WILL WITHIN THE DEFINITIONS DERIVED FROM THE SUMMATIONS STATED ABOVE. IF ON THE OTHER HAND HE DOES NOT STRUGGLE HIS ACTIONS MUST BE JUDGED TO BE THE AUTONOMOUS ACTIONS RESULTING FROM THE FORCES OF HIS ENVIRONMENT.

THE PERTINENCE OF HANS Vaihinger AND HIS PHILOSOPHY OF AS IF TO THIS THESIS LIES PRIMARILY IN HIS EFFORT TO CONSOLIDATE THE PHILOSOPHICAL THOUGHT ON FICTIONALISM AND FREE WILL AND IT IS WITHIN THE PARAMETERS OF HIS PHILOSOPHY ALONG WITH NIETZSCHE AND KANT THAT THE FREEDOM OF THE ACTIONS OF LITERARY CHARACTERS WILL BE JUDGED.

## CHAPTER 2

### THE UNDERGROUND MAN OR MAN TRAPPED INTELLECTUALLY

DOSTOEVSKY'S UNDERGROUND MAN IS A SPITEFUL, ANTAGONISTIC, AND PETTY CREATURE WHO IS TRAPPED IN AN INTELLECTUAL WEB OF CONFINEMENT. HE SPITS VENEMOUS STATEMENTS AT THE WORLD OF MANKIND FROM THE SOLITUDE OF HIS MOUSE-HOLE, WHILE TWISTING AND TURNING FIRST ONE WAY THEN ANOTHER IN HIS INTELLECTUAL FISHNET. LIKE THE GASPING FISH HAULED FROM THE WATERS OF HIS HABITAT, DEPRIVED OF HIS FREEDOM, THIS TINY CREATURE BELCHES AND GASPS PROTEST TOWARD THE TOWERING FISHERMAN WHO DRAGS HIM ONTO THE SANDY BEACH. IN A VERY SUBTLE WAY, THE UNDERGROUND MAN IS BOTH THE FISH AND THE FISHERMAN, BOTH THE NET AND THE NET-MAKER. HE HAS BUILT THE NET IN WHICH HE FINDS HIMSELF TRAPPED. HE IS ALSO PART OF THE ENTIRETY OF MANKIND WHICH HAULS ON THE NET. IN A FURTHER LEVEL OF CONSIDERATION, HE IS TRAPPED BY A NET WHICH DOES NOT EVEN EXIST AND HAS ONLY TO ACT AS IF IT WERE NOT THERE TO ESCAPE BACK TO THE WATERS OF HIS FREEDOM.

NOTES FROM UNDERGROUND IS A PROTEST AGAINST THE ENSLAVEMENT OF THE HUMAN SOUL, BODY, AND MIND. ITS MAIN CHARACTER IS ONE WHOSE STATEMENTS SEEM PAINFULLY TRUE BUT TERRIBLY CONFUSING ON THE SURFACE. IT IS IN THIS VERY CONFUSION THAT THE DEEPER MEANING OF THE BOOK LIES. THE UNDERGROUND MAN IS A LOST SOUL WHO KNOWS HE IS LOST, KNOWS WHY HE IS LOST, BUT FINALLY IT IS IMPOSSIBLE TO CHANGE HIS CONDITION. \*\*THE UNDERGROUND MAN'S ENTIRE LIFE IS ONE CONTINUOUS ATTEMPT TO MAKE CONTACT WITH THE WORLD AND WITH HIMSELF; ISOLATED, UNABLE TO ACT, HE IS A SOCIAL ZERO.\*\*^ HE CANNOT ENTER THE OTHER WORLD BECAUSE IT IS A

WORLD OF PURE REASON WHICH NEGATES HIS FREE WILL. LIKE WISE^ HE CAN NOT EXIST COMPLETELY IN A WORLD OF HIS OWN BECAUSE THIS WORLD DOES NOT EXIST; IT IS ONLY A DREAM WORLD. HE IS FORCED THEN TO BECOME A RECLUSE IN THE UNDERGROUND AND VENT HIS FRUSTRATION BY BEING SPITEFUL, VIOLENCE AND NASTY.

THE CRUX OF THE UNDERGROUND MAN'S PROBLEM LIES IN WHAT HE CALLS "TWICE TWO MAKES FOUR.\*\* THIS STATEMENT IS HIS SYK^OLIO EXPLANATION FOR THE WORLD OF^ REASON WHICH IS DEFINED IN MATHEMATICALLY EXACT TERMS, LEAVING NO CHOICES BUT THOSE DETERMINED BY A FORMULA. HE COMPLAINS, "WHAT SORT OF FREEDOM WILL BE LEFT WHEN WE COME TO TABLES AND ARITHMETIC, WHEN IT WILL ALL BE A OAGC OF TWO TIMES TWO MAKES FOUR? TWO TIMES TWO MAKES FOUR EVEN WITHOUT MY WILL.\*'^ FINDING NO WAY TO TURN THAT IS NOT DESCRIBED PRECISELY IN SOME LOGICAL, WELL-REASONED FORMULA, HE FEELS TRAPPED AND CANNOT COPE WITH THIS WEB OF FRUSTRATION. HIS REACTION IS TO RETREAT INTO A MOUSE-HOLE AND ACT OUT HIS FREE WILL BY BEING CONTRADICTORY. HE SIMPLY CHOOSES TO WITHDRAW FROM THE WORLD TO CAUSE HIMSELF SUFFERING, AND HE FEELS THIS GIVES HIM FREE WILL.

THE "LAWS OF NATURE\*\* IS A PHRASE WHICH DOSTOEVSKY USES TO REPRESENT A WELL-REASONED WORLD OF LOGICAL EXACTITUDE. IT IS NOT TO BE CONFUSED WITH AN IDEA OF NATURAL LAW, WHICH WOULD QUESTION NORMAL BEHAVIOR. WHY WOULD THERE EXIST SUCH A CONTRADICTION BETWEEN THE FREE WILL OF PERSONAL RESPONSIBILITY AND THE LAWS OF NATURE? DOSTOEVSKY ARGUES THAT IF THERE SHOULD EXIST LAWS OF NATURE WHICH MAN CAN DISCERN AND USE TO ORGANIZE HIS LIFE, THEN HIS CHOICES BETWEEN ALTERNATIVES WILL BE NECESSARILY IN ACCORDANCE WITH THESE LAWS. IF HIS ACTIONS

ARC IN ACCORDANCE WITH THESE LAWS HE WILL BE ABLE TO ACT IN NO OTHER WAY AND CANNOT, THEREFORE, REALLY CHOOSE HOW TO ACT. THIS CONFLICT AUTOMATICALLY PLACES A MAN WHO WISHES TO EXERCISE HIS FREE WILL IN CONTENTION WITH THE ORGANIZED LAWS OF NATURE IN A SOCIETY. THE UNDERGROUND MAN REFUSES TO ACCEPT THE LAWS OF NATURE AND WITHDRAWS,

DO THESE LAWS OF NATURE ACTUALLY EXIST? WHEN THE UNDERGROUND MAN RAILS AGAINST THE NORMAL MANNER OF ACTION, LIKE ZVERKOV, HE TALKS AS IF HE BELIEVES IN THEIR EXISTENCE. HE HAS WITHDRAWN FROM SOCIETY IN REACTION TO THESE LAWS, AND THIS WITHDRAWAL WOULD INDICATE THAT HE BELIEVES THEY EXIST AND THAT HE CANNOT COPE WITH THEM. WHEN HE ARGUES THAT MAN HAS ALWAYS BELIEVED IN FREE WILL (AND THE UNDERGROUND MAN BELIEVES IN FREE WILL ALSO), HE CREATES A CONTRADICTION: FREE WILL AND DETERMINISM CANNOT COEXIST. THE UNDERGROUND MAN IS FACED WITH THE ETERNAL CONFLICT BETWEEN THE LAWS OF NATURE AND FREE WILL. HE CANNOT WITHOUT THE AID OF COSMIC KNOWLEDGE PROVE ONE WAY OR THE OTHER WHETHER THE LAWS OF NATURE EXIST; BUT HE IS ABLE TO KNOW WHAT FOLLOWS AS A RESULT IN THEIR ACCEPTANCE AND WHAT FOLLOWS THEIR REJECTION. THE UNDERGROUND *man* IS DETERMINED TO REJECT THE LAWS OF NATURE TO PROVE HIS FREE WILL. THIS REJECTION DOES NOT HOWEVER PROVE THE EXISTENCE OF FREE WILL; IT ONLY PROVES THAT MAN IS ABLE TO ACT AS IF HE HAS FREE WILL.

THE REJECTION OF THE LAWS OF NATURE IS VERY CLOSELY TIED IN WITH VAHINGER'S ENTIRE PHILOSOPHY. IT IS IMPOSSIBLE FOR MAN TO KNOW DEFINITELY WHAT FORCES GOVERN HIS ACTIONS. HE CANNOT KNOW WHETHER HE STICKS HIS TONGUE OUT AT SOMEONE AT A PARTICULAR MOMENT SIMPLY BECAUSE HE IS EXERCISING HIS OWN CHOICE OR BECAUSE IT WAS DETERMINED THAT HE

ENOLn.D STICK NIB TONGUE CUT. HC CAN ACT AS THOUGH IT WERE HIO OWN  
 CHOIOE9 BUT THIS THOUGHT WILL NOT BE PROOF OF ANYTHING. IT WILL MERELY  
 BE A FICTIONAL CON8TRU0T OF THC MIND.

THE UNDERGROUND MAN WANTB TO DEFY RATIONAL SY8TEMS NOT SIMPLY  
 BECAUSE THE 8Y8TEM8 PRESCRIBE ACTION THAT IB WRONG9 BUT BECAUSE HIS  
 DEFIANCE PROVES TO HIM THAT HIS ACTIONS ARE NOT PRESCRIBED. HC IB  
 INVOLVED IN BUILDING HIS OWN NATURE9 ANO HE BELIEVES MAN IS IRRATIONAL  
 AND CAPRICIOUS. MAN'B NATURE SHOULD9 THERCFORC9 BC BOTH IRRATIONAL  
 AND CAPRICIOUS IF HE IS TO BE FRCC. IRRATIONAL MAN CANNOT BC FORCED  
 INTO RATIONAL SYSTEMS, LAWS OF NATURE9 WITHOUT SACRIFICING HIS FREEDOM.  
 HE 8AY8, " . . . ALL THCSFC FINC SYSTEMS—ALL THESE THEORIES FOR  
 EXPLAINING TO MANKIND ITS REAL NORr^L INTERESTS . . . ARC9 IN fNY  
 OPINION, SO FAR9 MCRC LOGICAL CXCRCEs1"\*^ A CAPRICIOUS MAN'S NATURC  
 MUST NOT BC DEFINED BY A SYSTEM OF LOGICAL ACTION BECAUSE "HIS NATURE  
 MUST BE THE RESULT OF HIS CHOICES9 AND NOT HIS CHOICES THC RESULT OF  
 HIS NATURE."''

THE IDEA OF A MAN'S ACTING IRRATIONALLY EXPLAINS WHY THE UT^ER-  
 6ROUND H'AN IS CONTRADICTORY. HE WANTS A SENSE OF BELONGING TO THE  
 EXTERIOR WORLD9 A FEELING OF MEMBERSHIP IN SOCIETY; BUT THIS DESIRE  
 MAKES HIM DEFINABLE AND THC "UNDCRGROUND K^N DOCS NOT WANT TO BC  
 0CFir<D9 ANO CANNOT BC DCFINCD. AT CVCRY *MOWZtTTf* HC RCOEFINES HIMSELF  
 BY CONTRADICTION AND DCNIAL. *fiHV* DOCS HC DO THIS? BCCAUSC SUCH  
 DCNIAL AND CONTRADICTION AND SUCH CONSTANT AND CONTINUAL REDEFINITION,  
 ARE A PLEDGE OF HIS FREEDOM."'^ HIS FREEDOM LIES IN HIS CONTRADICTION  
 BECAUSE, IF HE IS IN DCFIANCC TO A LOGICAL AND RATIONAL SY8TCM, HC CAN  
 AVOID BCING P|N>2D DOWN BY DCFINITION ANO CAN, THCRCFORC, FECL THAT HC  
 IS FRCC.

TO ADD TO THE CONFUSION SURROUNDING THE UNDERGROUND MAN, HE IS HIGHLY ENVIIOUS OF ZVERKOV AND THE NORMAL WAY OF LIFE WHICH ZVERKOV LEADS. ZVERKOV IS SYMBOLIC OF SUCCESS, SELF-CONFIDENCE, AND SELF-MASTERY—EVERYTHING THE UNDERGROUND MAN CRAVES AND YET LACKS. AS A FURTHER STATEMENT OF CONTRADICTION, ZVERKOV REPRESENTS EVERYTHING THE UNDERGROUND MAN SCORNS AND DESPISES. ZVERKOV IS INSENSITIVE, OPPORTUNISTIC, AND INSINCERE. AS THE UNDERGROUND MAN SEES IT, THESE TRAITS ARE REQUIRED FOR THE SUCCESS AND MEMBERSHIP IN SOCIETY THAT ZVERKOV ENJOYS. BUT THE SOCIETY ZVERKOV REPRESENTS IS THE ONE BOUND BY THE LAWS OF NATURE AND CANNOT ACCOMMODATE FREEDOM BECAUSE ZVERKOV CAN BE DEFINED.

THE UNDERGROUND MAN FEELS THE NEED TO BE A MEMBER OF SOCIETY SO STRONGLY THAT HE KNOWINGLY HUMILIATES HIMSELF IN THE PRESENCE OF ZVERKOV AND OTHERS OF HIS ACQUAINTANCE. HE HAS A NEED, A PROFOUND LONGING FOR MEMBERSHIP; BUT HE CANNOT PHILOSOPHICALLY TOLERATE BEING DEFINED AS A MEMBER OF SOCIETY. WHY, THEN, DOES HE WILLINGLY HUMILIATE HIMSELF TO BE ACCEPTED BY ZVERKOV'S GROUP? HEREIN LIES THE DEEPEST MEANING OF DOSTOEVSKY'S DIALECTIC OF FREEDOM.

IF MAN IS FACED WITH A NEED TO BELONG TO SOCIETY, HE MUST BE AWARE OF THE EVENTUAL LOSS OF HIS FREEDOM WHICH WOULD RESULT FROM HIS JOINING SOCIETY. HE WOULD, BY JOINING, BE SUBMITTING TO THE LAWS OF NATURE. IF, ON THE OTHER HAND, MAN WITHDRAWS FROM SOCIETY AND DENIES HIS NEED, HE IS GOING TO CAUSE HIMSELF SUFFERING. THE UNDERGROUND MAN SUFFERS GREATLY BECAUSE HE DOES NOT HAVE THE SOCIAL STATUS OF ZVERKOV. IF HE MERELY WHINES BECAUSE HE CANNOT SUBMIT TO THE LAWS OF NATURE IN ORDER TO ACHIEVE HIS DESIRED SOCIAL STATUS, HE IS NOT



rRKK. BUT IF HK CHOOSES TO SUFFER AND KNOWS HE IS CHOOSING SUFFERING, HE HAS EXERCISED HIS FREE WILL. THE UNDERGROUND MAN HAS CHOSEN TO BUFFER ALIENATION FROM SOCIETY AND IS FREE IN THAT RESPECT. HIS SUFFERING AND SELF-ALIENATION WOULD BE OBVIOUSLY CONTRARY TO HIS BETTER INTERESTS IF HE WERE A RATIONAL MAN, SUBJECT TO THE LAWS OF NATURE. IN OTHER WORDS, IF HE WERE DEFINED BY THE LAWS OF NATURE AND CONTROLLED BY RATIONAL EXACTITUDE, HE WOULD NOT BE ABLE TO CHOOSE SOMETHING WHICH WOULD NOT RATIONALLY BE IN HIS BETTER INTERESTS.

THE UNDERGROUND MAN STATES REPEATEDLY THAT MAN IS A CAPRICIOUS BEING, POSSESSED OF DESIRES. THE PURSUIT OF THESE DESIRES IS WHAT MAKES MAN FREE, "FOR WHAT IS A MAN WITHOUT DESIRE, WITHOUT FREE WILL AND WITHOUT CHOICE, IF NOT A STOP IN AN ORGAN?" DESIRE IS COMPLETELY APART FROM THE LAWS OF NATURE, AND THE PURSUIT OF THESE DESIRES MUST NECESSARILY TAKE ONE OUT OF THE DOMINION OF A LOGICAL AND RATIONAL EXISTENCE. THE UNDERGROUND MAN EXPLAINS THIS CONDITION BY SAYING, "IF DESIRE SHOULD AT ANY TIME COME TO TERMS COMPLETELY WITH REASON, WE SHALL THEN, OF COURSE, REASON AND NOT DESIRE, SIMPLY BECAUSE, AFTER ALL, IT WILL BE IMPOSSIBLE TO RETAIN REASON AND DESIRE SOMETHING SENSELESS." REASON AND DESIRE CAN BE CONSIDERED TO SYMBOLIZE THE DI-POLAR ARRANGEMENT BETWEEN FREE WILL AND DETERMINISM. AS LONG AS ONE MAY CHOOSE TO PURSUE ONE'S DESIRE, AS OPPOSED TO ACTING ALWAYS IN A RATIONAL MANNER, ONE IS, IN THIS SENSE, ABLE TO EXERCISE FREE WILL.

THE DIFFICULTY IN ASSESSING ONE'S ACTIONS LIES IN DETERMINING WHERE REASON STOPS AND DESIRE BEGINS. IF THE UNDERGROUND MAN FEELS THAT HE DESIRES TO BE LIKE ZAROV, A REJECTOR OF SOCIETY, IT MAY BE THAT HE IS SIMPLY ACTING RATIONALLY IN WANTING TO SATISFY

MAN'S QUERCARIOUS NATURE. THIS CONSIDERATION WOULD MAKE THE UNDERGROUND  
 MAN SUBJECT AS MUCH TO THE LAWS OF NATURE AS ZVCRKOV IS. THIS IDEA IS  
 WHAT IS MEANT BY HIS STATEMENT ON REASON AND DESIRE COMING TO TERMS  
 WITH ONE ANOTHER. IF, ON THE OTHER HAND, HE IS ABLE TO CHOOSE SOMETHING  
 WHICH IS DEFINITELY AGAINST HIS SELF-INTEREST, HE WOULD BE  
 PURSUING AN IRRATIONAL DESIRE AND WOULD, IN THAT SENSE, BE FREE OF  
 THE LAWS OF NATURE.

THE UNDERGROUND MAN ATTRIBUTES AN ARGUMENT TO THE READER THAT MAN  
 WILL DESIRE TO REFRAIN FROM ACTING INTENTIONALLY AND WILL NOT WANT TO  
 BET HIS WILL AGAINST HIS NORMAL INSTINCTS.^^ SCIENCE AND PSYCHOLOGY  
 CAN EASILY OBTERMINATE WHAT MAN'S NORMAL INTERESTS ARE AND, THEREBY,  
 SUBJECT MAN ONCE AGAIN TO THE LAWS OF NATURE BY BRINGING DESIRE TO  
 TERMS WITH REASON. IT WOULD BE IRRATIONAL TO DESIRE SOMETHING CON-  
 TRARY TO MAN'S SELF-INTEREST. INSTINCT IN THIS CONTRADICTION IS THE  
 VERY GERM OF THE UNDERGROUND MAN'S FREEDOM.

THE UNDERGROUND MAN FEELS THAT MAN MAKES CHOICES ON THE BASIS OF  
 WHAT IS MOST ADVANTAGEOUS TO HIM. IN SO DOING, MAN IS OBLIGED TO  
 WEIGH EACH CHOICE WITHIN A SYSTEM OF RELATIVE ADVANTAGES AND IS THUS  
 BACK UNDER THE INFLUENCE OF THE LAWS OF NATURE. HE CONTINUES THAT THE  
 MOST ADVANTAGEOUS CHOICE OF ALL IS OVERLOOKED: MAN DOES NOT SATISFY  
 HIS CAPRICIOUS WILL. HE SAYS, "ONE'S OWN FREE UNFettered CHOICE,  
 ONE'S OWN FANCY, HOWEVER WILD IT MAY BE, ONE'S OWN FANCY WORKED UP  
 AT TIMES TO FRENZY—WHY THAT IS THAT VERY 'MOST ADVANTAGEOUS ADVANTAGE'  
 WHICH WE HAVE OVERLOOKED, WHICH OUTRAGED UNDER NO CLASSIFICATION AND  
 THROUGH WHICH ALL SYSTEMS AND THEORIES ARE CONTINUALLY BEING SENT TO  
 THE DEVIL. . . . WHAT MAN NEEDS IS SIMPLY INDEPENDENT CHOICE, WHATEVER

THAT INDCPENOE MAY COST AND WHEREVER IT MAY LEAD."!^' INDEPENDENT CHOICE MAY LCAD TO SUFFERING ANO, INOCCO, SHOULD LCAO TO SUFFCRING 80MCTIMC8, IF ONLY TO PROVC THAT THE CHOICC IS BASED ON DCSIRC RATHCR THAN RCA80N.

THE UNDERGROUND MAN FEELS THAT REASON IS AN EXCELLENT THING, BUT IT CAN ONLY SATISFY fctAN'S RATIONAL FACULTY. WILL IS THE MANIFESTATION OF ALL HUMAN LIFE, INCLUDING REASON AND ALL IMPULSES. EVEN IF ONE'S LIFE IS ENTIRELY WORTHLC88, "IT IS LIFE NEVERTHELESS ANO NOT SIMPLY EXTRACTING SQUARE ROOTS."17 REASON ANO THE LAWS OF NATURE ARE BUILT ON THE FOUNDATION OF WHAT MAN HAS SUCCEEDED IN LEARNING, BUT HUMAN NATURE MUST ACT AS A WHOLE. EvCN IF MAN, IN CONSTRUCTING HIS OWN NATURE, MAK8 CHOICES r/HICH PROVE TO BE DETRIKCNAL TO HIM, HE IS 8TILL, AND MOST THOROUGHLY, ALIVE. A RATIONAL METHOD OF LIFE RENDERS MAN TO BE NOTHING MORE THAN "A STOP IN AN ORGAN.\*\*

THROUGH THIS PROCESS OF THOUGHT, THE UNDERGROUND M/KN HAS ESTAB- LISHED HIB RIGHT TO CHOOSC SUFFERING. Hi 6 CHOICE 18 THE ONLY ONE WHICH WILL PROVE TO HIM THAT HE IS ABLE TO CHOOSE FREELY. Hi 6 CAPRICE IS HIS ONLY WEAPON AGAINST THE LAWS OF NATURE, AND HIS ONLY GAUGE OF FREEDOM.1®

THIS FREEDOM THAT THE UNDERGROUND MfN SEEKS SO DETERMINEDLY IS A DOUBLE-BARREL SHOTGUN. HE WANTS THE FREEDOM TO EXERCISE HIS OWN CAPRI- CIOUS WILL, \*\*BUT THIS FREEDOM IMPLIES AN IMPLACABLE AND TERRIBLE TRUTH ABOUT THE ACTIONS OF kEN AND THEIR TREATIUSNT OF OTHERS. 1F THERE ARE NO LAWS TO ONE'S NATURE--AND THERE CANNOT BE IF ONE IS TO BE FREE--THCN MAN ALONE IS HIS OWN LAW. ANO IF HE IS HIS OV^N END, HE WILL MAKE EVERYTHING ELSE SERVE THAT END, INCLUDING OTHER PEOPLE.\*'19

REACTION AGAINST RATIONAL EXISTENCE MAY FREE THE UNDERGROUND MAN TO PURSUE HIS WISHES, BUT THIS REACTION IS NOT NECESSARILY ACTION. AS HE EMPLOYS HIS CHOICE IS NOTHING MORE THAN REACTION AGAINST RATIONAL EXISTENCE WHICH PLACES HIM IN AN UNREMITTING DUEL IN WHICH EACH STRIVES TO SUBJECT THE OTHER TO HIS "FREE" WILL. THERE IS NO ACTION IN THIS FORM OF EXISTENCE. "THE UNDERGROUND MAN CANNOT ACT BECAUSE HE CAN FIND NO PERMANENT PRIMARY CAUSES, NO FOUNDATION TO REST UPON."<sup>20</sup> He IS MERELY UTILIZING HIS FREE WILL IN AN INTELLECTUAL REACTION AGAINST HIS ENVIRONMENT.

IN PRACTICE, THE UNDERGROUND MAN IS FREE ONLY TO REACT. IN THEORY, DOSTOEVSKY BELIEVES THAT HE IS FREE TO ACT. WASIOLEK HAS POINTED OUT THAT IF DOSTOEVSKY'S THEORY OF FREE WILL'S BEING THE ABILITY TO MAKE CAPRICIOUS CHOICES IS TRUE, THEN EVERY GENERAL TRUTH BECOMES AN ILLUSION. "IF THE GENERAL TRUTHS ARE NOT ILLUSIONS, THEN THE GENERAL TRUTHS WILL EXIST PRIOR TO OUR CHOICE OF THEM; AND IF THEY EXIST PRIOR TO OUR CHOICE, THEN THE CHOICE IS NOT FREE BUT DETERMINED BY THEM. TRUTH AS SOMETHING ABSOLUTE, TIMELESS, AND PRE-EXISTING TO OUR CHOICES IS IMPOSSIBLE IN DOSTOEVSKY'S DIALECTIC OF FREEDOM. TRUTH, LIKE EVERYTHING ELSE IN THIS WORLD, DEPENDS ON OUR WILLS. IF WE CONTINUE TO BELIEVE IN GENERAL TRUTHS, WE ARE BELIEVING IN ILLUSIONS."<sup>21</sup> THIS IDEA THAT TRUTH IS AN ILLUSION IS PRECISELY WHAT NIETZSCHE IS DISCUSSING IN HIS PHILOSOPHY. TRUTH CANNOT EXIST PRIOR TO MAN'S CHOOSING OF IT. MAN IS FREE TO ESTABLISH TRUTH IN ACCORDANCE WITH HIS OWN WISHES BECAUSE HIS ACTIONS FORM WHATEVER REALITY HE IS TO KNOW. THE UNDERGROUND MAN IS, THEREFORE, FREE ONLY TO THE EXTENT THAT HE IS ABLE TO ACT AS IF HE WERE FREE. JACKSON SAYS, "IT IS THE

K88ENCB CF TK UNDERGROUND h^N's TRAGEDY THAT IN HIS REBELLION AGAINST THE Z^/ERKOV8 AND AGAINST HIS DEGRADING ENVIRONMENT, HE SHOULD REMAIN A PRISONER PSYCHOLOGICALLY OF THE VERY SOCIAL IDEALS AND STRIVINGS HE LOATHES."^^ THE UNDERGROUND MAN CHOOSES TO SUFFER THROUGH HIS SEPARATION FROM SOCIETY AND FEELS THAT THIS CHOICE IS EVIDENCE OF HIS ABILITY TO EXERCISE HIS FREE WILL. HOWEVER, HE IS MERELY REACTING AGAINST SOMETHING HE CONSTRUES AS BEING IMPORTANT. THE TOTAL MEANING OF HIS FREEDOM OF WILL IS THAT OF SAYING "NO" TO THE CONVERGING FORCES AGAINST WHICH HE IS TOTALLY IMPOTENT. He IS NOT DEFENDING HIS FREEDOM, BUT IS MERELY PROTESTING HIS ENSLAVEMENT.

THE UNDERGROUND MAN IS UNWILLING TO ACCEPT HIMSELF AS THE ONLY FOUNDATION UPON WHICH TO BASE HIS NATURE. HE MUST CONTINUALLY ATTEMPT TO FORM HIS NATURE ON A BASIS RELATIVE TO HIS ENVIRONMENT, AND HE ENDS ACCOMPLISHING NOTHING EXCEPT CAUSING HIMSELF A GREAT DEAL OF UNHAPPINESS. HE DOES NOT PERCEIVE HIS ENVIRONMENT AS BEING TOTALLY FICTIONAL IN NATURE. HE CREATES HIS OWN PROBLEM BY WANTING WHAT HE DOES NOT WANT, AND THEN FORCING HIMSELF TO SUFFER FOR IT. HE HAS CREATED A FICTIONAL REPRESENTATION OF WHAT HE THINKS HE WANTS AND CALLED IT ZVERKOV. IF HE COULD RECOGNIZE THAT THIS CHOICE IS NOT WHAT HE WANTS AND THAT HE IS FULLY CAPABLE OF CREATING ANY SYMBOLIC GOAL *HE* DESIRES, HE COULD THEN EXERCISE HIS FREE WILL WITHOUT DAMNING HIMSELF TO A LIFE OF SUFFERING AND ABANDONMENT.

THE UNDERGROUND MAN HAS CREATED HIS OWN PROBLEM BY WANTING TO LIVE IN A WORLD HE DOES NOT REALLY WANT TO LIVE IN. HIS REPLY TO THE FRUSTRATION HE FEELS HAS BEEN A LIFE OF SPITEFUL SUFFERING, WHICH HE HAS CHOSEN TO BRING UPON HIMSELF. THIS LIFE HAS GIVEN HIM FREE WILL,

HC FEELS BECAUSE HE IS NOT BOUND BY THE LAWS OF NATURE, BUT HIS  
 STRIVING FOR INDEPENDENT CHOICE BRINGS WITH IT A TERRIFYING SENSE OF  
 RESPONSIBILITY WHICH HE IS UNABLE TO HANDLE. PERHAPS NEAR THE CNO9  
 HE IS AWARE OF HIS INSOLUBLE PROBLEM WHEN HE SAYS "WE ARE ALL  
 DIVORCED FROM LIFE9 WE ARE ALL CRIPPLE89 EVERY ONE OF US9 MORE OR  
 LESS. WE ARE SO FAR DIVORCED FROM IT THAT WE IMMEDIATELY FEEL A SORT  
 OF LOATHING FOR ACTUAL \*REAL LIFE'9 AND SO CANNOT EVEN STAND TO BE  
 REMINDED OF IT . . . . IT WOULD BE WORSE FOR US IF OUR CAPRICIOUS  
 REQUESTS WERE GRANTED. COME9 TRY9 COME GIVE ANY ONE OF US9 FOR  
 INSTANCE, A LITTLE MORE INDEPENDENCE9 UNTIE OUR HANDS9 WIDEN THE  
 SPHERE8 OF OUR ACTIVITY9 RELAX THE CONTROLS AND WE—YES9 I ASSURE  
 YOU—WE WOULD IMMEDIATELY GO TO BE UNDER CONTROL AGAIN."23 |p HE  
 WOULD BE GIVEN THE FULL FREEDOM OF WILL THAT HE SEEKS9 HE FEELS THAT HE  
 WOULD BE INCAPABLE OF HANDLING THE RESPONSIBILITY. THIS FEAR OF  
 RESPONSIBILITY IS DUE TO HIS RELUCTANCE TO RECOGNIZE HIMSELF AS THE  
 PRIMARY CAUSE OF EVERYTHING IN HIS LIFE AND THE PRIMARY SOURCE OF ALL  
 VALUES. IF HE WOULD STRUGGLE TO CLIMB HIMSELF INSTEAD OF WALLOWING  
 IN HIS NIGHTMARISH MUSE-HOLE9 HE COULD FIND THAT HIS FREEDOM WILL NEED  
 NOT CHOICE ONLY SUFFERING.

## CHAPTER 3

### DOCTOR ZHIVAGO OR KVN TRAPPED PHYSICALLY

THE GENERAL SITUATION IN RUSSIA DURING THE TIME COVERED BY DOCTOR ZHIVAGO IS ONE OF FRIGHTENING SEMI-REALITY. THE RUMBLING MOVEMENTS OF A SLEEPING GIANT\*8 BEING AROUSED CAN BE FELT THROUGHOUT THE BOOK. THE SAVAGE BEAST OF A MISGUIDED HUMANITY THUNDERSTROKES ITS DEFIANCE OF THE VERY HUMANITY WHICH IT IS ATTEMPTING TO SAVE. IF THERE WERE ANY HUMOR IN THE BOOK<sup>9</sup> THE STORY OF RUSSIA'S AWAKENING TO THE SOVIET PERIOD WOULD REMIND ONE OF THE CIRCUS CLOWN WHO, IN BENDING TO PICK UP HIS HAT, RAMPANTLY KICKS IT FURTHER AWAY FROM HIM. EVERY MOVEMENT TOWARD FREEDOM BROUGHT WITH IT A RUTHLESS RESTRICTION OF PERSONAL LIBERTY. THE ENTIRE EARTH TREMBLED IN AWE AND FEAR OF THE TERRIBLE BEAST OF TWENTIETH CENTURY RUSSIA WHICH TRAMPLED EVERYTHING UNDERFOOT ON ITS PATH TO BECOMING A GIANT NATION.

DOCTOR ZHIVAGO IS NOT SIMPLY A HISTORICAL NOVEL ABOUT A TERRIBLE EPISODE IN MAN'S HISTORY. ALTHOUGH IT IS HISTORICALLY ACCURATE, THE BOOK IS AN INTERLACED POEM, REplete WITH SYMBOLISM. THERE WILL BE NO ATTEMPT IN THIS THESIS TO INVESTIGATE AT ANY LENGTH THE MANY SYMBOLIC MEANINGS IN DOCTOR ZHIVAGO. HOWEVER. THIS INVESTIGATION HAS BEEN ADMIRABLY DONE IN MARY F. AND PAUL ROWLAND'S INTERPRETATION, PASTERNAK'S DOCTOR ZHIVAGO.^^ IT WILL BE SUFFICIENT TO POINT OUT THAT LARA IS REPRESENTATIVE OF RUSSIA AND THAT ZHIVAGO'S NAKE FANS LIFE.

WORLD WAR I ARRIVED IN RUSSIA AS IT DID EVERYWHERE ELSE IN THE WORLD—AS NO SURPRISE. MEN WERE CONSCRIPTED INTO THE ARMY TO FIGHT THE GERMANS, AND THE ARMIES MARCHED RELUCTANTLY WESTWARD. ZHIVAGO

WAS THRUST INTO A FIGHTING UNIT BECAUSE HE WAS A DOCTOR\* THE WESTERN FRONT WAS A HORRIBLY COLD AND BARREN PLACE. THOSE WHO WERE NOT SHOT OFTEN FROZE TO DEATH. BUT THERE WAS A WAR ON AND THE MEN HAD TO FIGHT; THEY HAD A DUTY TO THEIR COUNTRY. THE REVOLUTION ROSE OUT OF THE WAR BECAUSE THE COUNTRY BELONGED TO THE TSAR, NOT TO THE PEOPLE. THE IDEOLOGICAL GROUNDS OF THE REVOLUTION WERE NOBLES GIVE THE PEOPLE FREEDOM FROM THE ARISTOCRATIC CLASS, ESTABLISH A DICTATORSHIP OF THE PROLETARIAT, AND PLACE OWNERSHIP OF THE COUNTRY IN THE PEOPLE'S HANDS. THE REALITY OF THE REVOLUTION WAS A FRIGHTENING COUNTERPART TO ITS AIMS.

WHEN THE REVOLUTION FIRST BROKE OUT, THE PEASANTS JOINED IT IN A FEVER OF EXCITEMENT, THINKING THAT THEIR DAY HAD FINALLY COME. "WHEN THE REVOLUTION WOKE HIM UP HE DECIDED THAT HIS CENTURY-OLD DREAM WAS COMING TRUE—HIS DREAM OF LIVING ON HIS OWN LAND BY THE WORK OF HIS HANDS, IN COMPLETE INDEPENDENCE AND WITH NO OBLIGATIONS TO ANYONE. INSTEAD, HE FOUND HE HAD ONLY EXCHANGED THE OPPRESSION OF THE FORMER STATE FOR THE NEW, MUCH HARSHER YOKE OF THE REVOLUTIONARY SUPERSTATE."<sup>5</sup> THE PEASANTS FOUND) IN A VERY SHORT TIME THAT WHAT THEY HAD FIRST THOUGHT TO BE FREEDOM WAS ONLY A DIFFERENT FORM OF TOTAL RESTRICTION. ALL THE PEOPLE OF RUSSIA WERE TRAPPED. THERE WAS NO ESCAPE FROM THE OVERWHELMING CIRCUMSTANCES THAT SWEEPED ARISTOCRAT AND PEASANT ALIKE IN A TIDAL WAVE OF DISASTER TOWARD A HUGE SEA OF SOCIALISM.

THE WORLD CHANGED OVERNIGHT FROM AN ORDERLY ONE IN WHICH PEOPLE UNDERSTOOD THE COMMON ABSTRACTIONS OF LOYALTY, DUTY, AND HONOR, TO A NEW WORLD IN WHICH EVERYTHING WAS NEW AND COMPLICATED, OFTEN SHROUDED IN FALSITY AND SUSPICION. THE NEW THINGS WERE NOT THE RESULT OF A



PROCESS OF BECOMING, A PROCESS IN WHICH MAN COULD TAKE TIME TO EVALUATE DIFFERENT COURSES OF ACTION AND BE PREPARED FOR WHAT WAS HAPPENING. A NEW LIFE SPROUTED, UNCHOSEN, DETERMINED BY INELUCTABLE REALITY, AND AS SUDDEN AS AN EARTHQUAKE. BEFORE, THERE HAD BEEN OBLIGATIONS OF ALL KINDS, SACRED DUTIES—YOUR DUTY TO YOUR COUNTRY, TO THE ARMY, TO SOCIETY. BUT NOW THAT THE WAR WAS LOOT NOTHING WAS SACRED ANYMORE. EVERYTHING HAD CHANGED—THE TONE, THE MORAL CLIMATE; YOU DIDN'T KNOW WHAT TO THINK, WHOM TO LISTEN TO. . . . AT SUCH A TIME YOU FELT THE NEED OF COMMITTING YOURSELF TO SOMETHING ABSOLUTE—LIFE OR TRUTH OR BEAUTY—OR BEING RULED BY IT IN PLACE OF THE MAN-MADE RULES THAT HAD BEEN DISCARDED, \*\*20 f^j^ IQ^^ Q^ DUTY IS HIGHLY IMPORTANT TO THE UNDERSTANDING OF THE REVOLUTION AND ITS EFFECT ON THE PEOPLE. THE FICTITIOUS CONSTRUCTION OF ONE'S DUTY, AS WELL AS THE MISUNDERSTANDING OF IT, CONSTITUTES ONE OF THE PRIMARY REASONS BY WHICH ZHIVAGO AND LARA ARE TRAPPED.

NIKOLAI, ZHIVAGO'S UNCLE, IS A VERY INTELLIGENT AND WELL-READ MAN. EARLY IN THE BOOK, HE EXPRESSES THE SECOND MAJOR CONCEPT WHICH CONTRIBUTES TO THE TRAPPO CONDITION OF ZHIVAGO. XJUZN HE SAYS, "THE TWO BASIC IDEALS OF MODERN MAN—WITHOUT THEM HE IS UNTHINKABLE—THE IDEA OF FREE PERSONALITY AND THE IDEA OF LIFE AS SACRIFICE." YUSI ZHIVAGO'S LIFE IS A HISTORY OF CONFLICTING LOYALTIES AND SACRIFICE. BUT HIS LIFE IS NOT HIGHLY UNUSUAL IN THIS RESPECT BECAUSE EVERYONE WHO WAS CAUGHT IN THE REVOLUTION FACED THE SAME PROBLEM. SACRIFICE BECAME THE WAY OF LIFE BECAUSE, FOR THE REVOLUTION TO SUCCEED, THE PRICE HAD TO BE PAID IN LIVES, FREEDOM, AND POSSESSIONS. IN OTHER WORDS, THE ENTIRE DESTRUCTION OF THE OLD WAY OF LIFE HAD TO BE EFFECTED BEFORE A NEW LIFE COULD BE BORN.

THE MAJOR CAUSE OF THE CONFLICTING LOYALTIES ARISING FROM THE  
 AMBIGUOUS AND DECEPTIVE NATURE OF THE SPOKEN LANGUAGE. LARA, WHOSE  
 WORDS THROUGHOUT THE BOOK MUST BE TAKEN TO BE THOSE OF MOTHER RUSSIA  
 EXPRESSES THIS IDEA WHEN SHE SAYS "THE MAIN MISFORTUNE THE ROOT OF  
 ALL THE EVIL TO COME, WAS THE LOSS OF CONFIDENCE IN THE VALUE OF ONE'S  
 OWN OPINION. PEOPLE IMAGINED THAT IT WAS OUT OF DATE TO FOLLOW THEIR  
 OWN MORAL SENSES THAT THEY MUST ALL SING IN CHORUS AND LIVE BY OTHER  
 PEOPLE'S NOTIONS NOTIONS THAT WERE BEING CRAMMED DOWN EVERYBODY'S  
 THROAT. AND THEN THERE AROSE THE POWER OF THE GLITTERING PHRASE."  
 THE "GLITTERING PHRASE" MEANT WORDS WHICH HAD NO MEANING WORDS WHICH  
 WERE ONLY FICTIONAL REPRESENTATIONS OF THE REALITY THAT WAS HAPPENING  
 AND DOWNRIGHT LIES. THE USERS OF THE "GLITTERING PHRASE" WOULD SAY  
 THERE WAS NO HUNGER WHILE PEOPLE STARVED TO DEATH; THERE WAS NO ILLNESS  
 WHILE TYPHUS WAS EVERYWHERE; THERE WAS HAPPINESS WHILE PEOPLE LIVED  
 CONSTANTLY IN FEAR OF THE OPPRESSION WHICH WAS EVERYWHERE. THE WORLD  
 OF REVOLUTIONARY RUSSIA WAS SO COMPLETELY A FICTIONALIZED MASS OF CON-  
 FUSION THAT THERE WAS NO OBSERVABLE REALITY TO WHICH ZHIVAGO AND THE  
 OTHERS COULD RELATE. IT IS IN THIS SORT OF SURROUNDINGS THAT ZHIVAGO  
 AND LARA TRIED SO DESPERATELY TO FIND OUT SOME FORM OF EXISTENCE.

LARA IS MOTHER RUSSIA, TORN BY INNER CONFLICT, DRAWN TO THE  
 IDEALISM OF BOTH PASHA/STRELNIKOV AND YURI, AND STRANGLERED BY TIES OF  
 DUTY WHICH WERE BOTH MISUNDERSTOOD AND MISPLACED. HER SENSITIVE  
 NATURE IS RIPPED TO SHREDS BY THE HORRIBLE BLOODSHED AND TWISTED DECEP-  
 TION THAT ARE EVERYWHERE. SHE SEEKS REFUGE IN THE NOBILITY OFFERED  
 BY PASHA'S FERVENT SENSE OF DUTY AND OBLIGATION TO THE PURE IN LIFE.  
 SHE IS ATTRACTED TO YURI, WHO STANDS FOR LIFE, AND SERVES AS A HAVEN

PCK HIB EXPRESSION OF LIFE. SHE IS TRAPPED IN CONDITIONS IN WHICH THE STRONG AND RIGHTEOUS WERE MADE TO SUFFER FOR THE WRONGS OF THE SAVAGE AND MISGUIDED PAWNS OF THE WORLD.

A SENSE OF DUTY IS A HIGHLY TRAPPING INFLUENCE THROUGHOUT THE BOOK. PASTERNAK CONTENDS THAT A PERSON NEEDS TO FEEL A SENSE OF ALLIANCE TOWARD SOME ABSTRACTION OR SOME PERSON AND THAT AN INDIVIDUAL'S SACRIFICE FOR HIS PARTICULAR SENSE OF DUTY IS THE MOST GRATIFYING FORM OF EXISTENCE. THE PROBLEM IN DOCTOR ZHIVAGO WITH THIS OUTLOOK IS THAT THERE ARE NO CLEARLY DEFINED LINES FOR ALLIANCE AND FEW INTERPERSONAL RELATIONSHIPS WHICH FAITH COULD BE CERTAIN OF ITS PRESERVATION. LARA IS TRAPPED BY HER SENSE OF DUTY TO TOO MANY HOLLOW AND DECEITFUL ABSTRACTIONS.

RODIA, LARA'S BROTHER, LOSES A LARGE SUM OF MONEY, WHICH DID NOT BELONG TO HIM, IN GAMBLING AND PLEADS WITH LARA TO BAIL HIM OUT OF THE SITUATION. THIS PLEA FORCES LARA INTO A TRAPPED CONDITION THROUGH HER SENSE OF LOYALTY TO RODIA. "SHE LONGED TO RUN AWAY FROM HERSELF AND FROM THE KOLOGRIVOVs—ANYWHERE—BUT ACCORDING TO HER STANDARDS, SHE MUST FIRST REPAY THE MONEY SHE HAD BORROWED, AND AT THE MOMENT SHE HAD NO MEANS OF DOING IT. SHE FELT THAT SHE WAS A HOSTAGE—ALL THROUGH RODIA'S STUPID FAULT—AND WAS TRAPPED IN IMPOTENT CAPTIVITY."<sup>9</sup> IF SHE HAD RECOGNIZED THAT HER DUTY LAY NOT IN TRAPPING HERSELF TO FREE SOMEONE ELSE, SHE WOULD HAVE PERCEIVED THE SITUATION AS IT REALLY WAS. THIS CHARACTER IS REPRESENTATIVE OF ONE OF THE MAJOR ENTANGLEMENTS IN THE BOOK. LARA, BOTH AS A PERSON AND AS A REPRESENTATIVE OF RUSSIA, FAILS TO GRASP THAT THE EVENTS WHICH TAKE PLACE ARE NOT CONFINED WITHIN THE PARAMETERS OF NORMAL PAST EXPERIENCE. THE EVENTS ARE THE

CHAOTIC RESULT OF A NATION'S LOSING ITS CAPACITY FOR PERCEPTION. THEY ARE CAREFULLY DISGUISED BY VAGUE AND DECEPTIVE GENERALITIES WHICH NO LONGER LEAD THEMSELVES TO UNDERSTANDING. AS A RESULT, ADHERENCE TO THE OLD SET STANDARDS OF DUTY PLACES ONE AT THE MERCY OF THE DISHONEST, INSINCERE, AND EVIL FORCES AT WORK IN THE COUNTRY.

LARA IS JUST SUCH A PAWN OF THE EVIL KOMAROVSKY AND IS TRAPPED BY HIS SUBTLE DEVICES. THE MOST UNFORTUNATE CONSEQUENCE IS THAT THE MEANS BY WHICH SHE IS CAUGHT ARE NOT THE OBVIOUS PHYSICAL METHODS OF CONFINEMENT. PHYSICAL CONFINEMENT CAN BE DEALT WITH MORE EASILY THAN THE HIGHLY SUBTLE METHODS OF DECEIT AND TREASON WHICH ARE IN ABUNDANCE EVERYWHERE IN RUSSIA. "AND IT IS THIS THAT MAKES THE WHOLE OF LIFE SO TERRIFYING. DOES IT CRUSH YOU BY THUNDER AND LIGHTNING? NO, BY OBLIQUE GLANCES AND WHISPERED CALUMNY. IT IS ALL TREACHERY AND AMBIGUITY. ANY SINGLE THREAD IS AS FRAGILE AS A COBWEB, BUT JUST TRY TO PULL YOURSELF OUT OF THE NET, YOU ONLY BECOME MORE ENTANGLED. AND THE STRONG ARE DOMINATED BY THE WEAK AND IGNOBLE."^^ THIS STATEMENT VOICES *Of'tE* OF THE MOST TERRIBLE TRUTHS OF HUMAN RELATIONS AND STANDS IN DIRECT DEFIANCE TO THE THEORY OF FICTIONALISM. MAN IS CAPABLE OF UNDERSTANDING THAT HE IS TOO OFTEN TRAPPED BY VERY SUBTLE THREADS. He IS, HOWEVER, INCAPABLE OF PERCEIVING THAT THE VERY WEB OF ENTANGLEMENT IS, IN ITSELF, NOTHING MORE THAN A FICTIONAL REPRESENTATION OF REALITY. LARA IS TRAPPED THROUGH AN ERROR IN THOUGHT, THE ERROR OF ACCEPTING STANDARDS WHICH ARE NOT ACCEPTED BY KOMAROVSKY. AS VAS POINTED OUT IN THE FIRST CHAPTER OF THIS THESIS, SUCH STANDARDS OF DUTY ARE, IN THEMSELVES, *PURE* FICTIONALISMS WHICH HAVE NO RELATION WHATSOEVER TO REALITY—EXCEPT IN THAT THEY ARE ACCEPTED. LARA'S FREE-

DCM LAY ONLY IN REJECT I NO THE STANDARDS OF DUTY WHICH WERE NO LONGER APPLICABLE TO THE REALITY IN WHICH SHE LIVED. SHE HAD ONLY TO RECOGNIZE THAT HER STANDARDS WERE LINKED TO THE PAST AND COULD NOT BE VERIFIED AS WORKABLE FICTIONS FOR THE PRESENT.

YURI ZHIVAGO, THE SYMBOLIC REPRESENTATIVE OF LIFE IN THE BOOK, FINDS THAT LIFE IS CAUGHT IN A TRAP AND CANNOT FIND ITS WAY OUT. SINCE LIFE CANNOT ESCAPE THE TRAP, THE OTHER ALTERNATIVE IS TO ADJUST TO THE CIRCUMSTANCES, ACQUIESCE TO THE SURROUNDING FORCES. JUDGING FROM HIS ACTIONS, THIS IS EXACTLY WHAT YURI DOES. HE IS LIFE WITHOUT FREEDOM. HE HAS GIVEN *MP* HIS FREEDOM IN RETURN FOR LIFE, PARTLY BECAUSE HE IS THE REPRESENTATIVE OF THE SPIRITUAL LIFE OF RUSSIA AND PARTLY BECAUSE *VSS*, FAIRLY TO STRUGGLE ACCORDING TO THE NITZSCHEAN DEFINITION OF FREEDOM. HIS TOTAL ENTRAPMENT IS DEFINED BY THREE AREAS: HIS PHYSICAL CONFINEMENT, HIS MENTAL SUBMISSION, AND HIS FAILURE TO STRUGGLE. HE IS CONSEQUENTLY, TRAPPED IN EVERY SENSE OF THE WORD AND DEPRIVED OF THE RIGHT TO MAKE CHOICES OR TO BE INDEPENDENT.

WHEN WORLD WAR I BEGINS, YURI IS FORCED TO LEAVE HIS NEW MEDICAL PRACTICE FOR THE FRONT TO SERVE AS AN ARMY DOCTOR. WHILE AT THE FRONT, HE VIEWS THE HORROR AND BLOODSHED OF WAR FOR THE FIRST TIME AND WATCHES THE RUSSIAN ARMY SLOWLY CRUMBLE IN DEFEAT. THE DEFEAT IS BOTH CAUSED BY AND FURTHER CONTRIBUTES TO A LOSS OF MORALE. THE BEATEN SOLDIERS STAGGER WEARILY HOMEWARD, AND THE REVOLUTION BEGINS TO DEVELOP. CAUGHT IN THE THROES OF THE GENERAL RETREAT AND THE UPRISING, YURI IS FORCED INTO SERVICE WITH THE REVOLUTIONARY FORCES. HE CANNOT RETURN HOME TO TONIA AND HIS YOUNG SON, WHOM HE HAS BARELY

BEEN. He MUST CONTINUE TO ENDURE FOR SEVERAL YEARS THE MENTAL ANGUISH OF WATCHING MAN DESTROY MAN.

AT THE OUTSET OF THE REVOLUTION, ZHIVAGO HAD EXPECTED IT WITH ENTHUSIASM BECAUSE IT SEEMED THAT THERE WOULD AT LAST BE "FREEDOM" REAL FREEDOM, NOT JUST TALK ABOUT IT . . . , "31 It SEEMED THAT PEOPLE WERE FINALLY TAKING ACTION TO FREE THEMSELVES FROM THE SLAVERY OF TSARIST RUSSIA. BUT, AS THE REVOLUTION CONTINUED, THIS IDEA MELTED AWAY LIKE SNOW IN A FRYING PAN. THE "GLITTERING PHRASES" AND HIGH-FLUNG RHETORIC PROVED TO BE THE TRANSPARENT AND HOLLOW LANGUAGE OF THE MISGUIDED REVOLUTIONARIES AND NOT THE PROMISE OF A FREER AND BETTER WORLD.

SURROUNDING YURI PHYSICALLY WERE THE VARIOUS FACTION GROUPS OF REDS, ~~WHITE~~89 AND PARTISANS WHO WERE ALL FIGHTING ONE ANOTHER, AND YURI COULD NOT GO HOME FOR FEAR OF BEING SHOT BY ONE GROUP OR THE OTHER. HE WAS FORCED TO REMAIN AT THE LITTLE FIELD HOSPITAL AND TREAT THE SICK AND WOUNDED WHO STILL REMAINED FROM A WAR LONG SINCE LOST AND FORGOTTEN. THE REVOLUTION WAS EVERYWHERE, FILLING THE AIR WITH THE RUMBLINGS OF A WAR-CRAZED CITIZENRY WHO WERE FIGHTING FOR THE FICTIONAL PHRASES THEY THOUGHT WOULD LEAD THEM TO FREEDOM. "IT'S LIKE AN INEVITABLE FATE," YURI SAID, AS HE VIEWED THE OVERALL FORCE OF THE REVOLUTION.^^ IN THIS STATEMENT, HE PREDICTED THE COURSE THAT HE WOULD FOLLOW FOR THE REST OF HIS LIFE; FOR HIS ENTIRE LIFE WAS DEDICATED TO HIM COMPLETELY BEYOND ANY DESIRE HE HAD TO CHOOSE ONE WAY OR THE OTHER. HE WAS NEVER ALLOWED TO CHOOSE A SINGLE MOMENT OF HIS LIFE FROM THE BEGINNING OF THE REVOLUTION UNTIL HIS DEATH. \* \* \*

" . . . IT'S TRUE THAT WE HAVEN'T ANY CHOICE."\*33 HZ WAS MERELY A PIECE OF BALSAM WOOD WHICH WAS SWEEPED ALONG BY THE RUSHING SEA OF SOCIETY.

THERE **WAS** NO ESCAPE FOR ZHIVAGO BECAUSE THERE WAS NO PLACE FOR **HIM** TO GO. HE COULD NOT LEAVE THE COUNTRY BOTH BECAUSE HE WAS PREVENTED BY THE FIGHTING AND BECAUSE HE WAS THE SPIRITUAL LIFE OF RUSSIA. THERE WAS NO PLACE TO HIDE WITHIN THE COUNTRY. HE WAS FORCED TO BE AN UNWILLING MEMBER OF THE NATIONAL PANIC, CONSTANTLY HOUNDING BY THE SUSPICIOUS EYES OF THE OTHER TRAPPED SOULS.

BY THE TIME HE FINALLY ARRIVES BACK IN <sup>^</sup>moscow, THE REVOLUTION IS FULL-BLOWN AND THERE IS NO FOOD OR FIREWOOD FOR THE CRUEL AND BITTER RUSSIAN WINTER. YURI IS FORCED BY THE HOUSING COMMITTEE TO LIVE IN A COUPLE OF SMALL ROOMS OF HIS FATHER-IN-LAW'S LARGE HOUSE. HE MUST TREAT ORCAD ORDERS WHICH ARE PROCLAIMED TO BE NONEXISTENT BY THE PARTY MEMBERS, AND HE MUST DO SO FOR NO PAY BECAUSE THERE IS NO REAL MONETARY SYSTEM IN EFFECT. THE WHOLE SCENE IN MOSCOW IS ONE OF TOTAL UNREALITY.

THROUGH THE EFFORTS OF HIS YOUNGER BROTHER, EVGRAF, WHO WAS A PARTY MEMBER, ZHIVAGO'S FAMILY WAS ALLOWED TRANSPORTATION TO THE OLD ESTATE OF VARYKINO. THERE, IN THE SECLUSION OF RURAL RUSSIA, YURI FOUND REAL HAPPINESS FOR THE FIRST TIME SINCE THE OUTBREAK OF WAR. THERE WERE NO PEOPLE AROUND TO SPOUT THE UNCOMPROMISING LANGUAGE OF UNREALITY; THERE WAS ONLY HARD AND HONEST WORK. BUT THIS PERIOD OF HAPPINESS WAS NOT LONG. FATE AGAIN SENT ITS FURCILESS PENDULUM IN YURI'S DIRECTION.

ON A RETURN TRIP FROM THE NEARBY TOWN OF YURIATIN, ONE DAY, ZHIVAGO WAS TAKEN PRISONER BY A GROUP OF WARRING PARTISANS; AND THERE BEGAN A HORRIBLE PERIOD OF TWO YEARS DURING WHICH YURI WAS FORCED TO BE A PART OF THE SENSELESS SLAUGHTER ONCE AGAIN. JUST BEFORE HIS

CAPTURE, HE HAD BECOME THOROUGHLY INVOLVED IN A LOVE AFFAIR WITH LARA; AND HE WAS TORN BY THE INNER CONFLICT BETWEEN THIS NEW LOVE AND HIS DUTY TO TONIA. THIS PERIOD WITH THE PARTISANS WAS A FURTHER EFFORT BY PASTE TO ISOLATE ZHIVAGO FROM LIFE. THE ENTIRE CIRCUMSTANCES OF HIS LIFE AT THIS TIME SEEMED SO TRAGIC AS TO BE ALMOST COMICAL. "AND WHAT HAD HAPPENED TO HIM NOW, WHERE WAS HE? IN A SIBERIAN FOREST WITH THE PARTISANS WHO WERE ENCIRCLED AND WHOSE FATE HE WAS TO SHARE. WHAT AN UNSOLVABLE, ABSURD PREDICAMENT! LIFE HAD RETURNED ONCE AGAIN TO THE STATE OF UNREALITY THAT WAS SO MUCH A PART OF ALL RUSSIA DURING THE REVOLUTION.

BUT ZHIVAGO HAD DUTIES NOT GREATLY UNLIKE THOSE OF LARA. THE PHYSICAL CONFINEMENT HE EXPERIENCED AT THE HANDS OF THE PARTISANS ONLY TEMPORARILY PREVENTED HIM FROM PURSUING ABSURDLY THE FICTIONAL DUTIES AND RESPONSIBILITIES HE FELT HIMSELF BOUND TO. WHILE LYING IN WAIT WITH THE PARTISANS, ONE AFTERNOON, YURI WATCHED AN ADVANCING GROUP OF MILITARY SCHOOL BOYS HEAD TOWARD THE CERTAIN DEATH WAITING FOR THEM AT THE HANDS OF THE PARTISANS. HE FELT THAT "... TO LOOK ON INACTIVELY WHILE THE MORTAL STRUGGLE RAGE ALL AROUND WAS IMPOSSIBLE, IT WAS BEYOND HUMAN STRENGTH" BECAUSE "IT WAS NOT A QUESTION OF LOYALTY TO THE BLOC THAT HELD HIM CAPTIVE OR OF OFFENDING HIS OWN LIFE, BUT OF SUBMITTING TO THE ORDER OF THINGS, TO THE LAWS GOVERNING WHAT WENT ON AROUND HIM." DUTY, RESPONSIBILITY, AND LOYALTY WERE STRANGE WORDS IN A WORLD OF GHOSTLY, CLOUD-LIKE VALUES.

ZHIVAGO FINALLY ESCAPED FROM THE PARTISANS AND TRUDGED A FRIGHTENING PATH BACK TO YURIATIN, WHERE HE FOUND THAT TONIA HAD GONE TO MOSCOW AND THEN FINALLY TO PARIS. HE WAS NEVER TO SEE HER AGAIN, AND



THE FEELING THAT HIS DUTY TO HER WAS UNFULFILLED HAUNTED HIM THE REST OF HIS LIFE. HE DID FIND LARA IN YURIATIN AND WAS ABLE TO STEAL A FEW MONTHS OF HAPPINESS WITH HER WHILE THE FORCES THAT REGARDED HIM A TRAITOR SEARCHED FOR HIM,

THE LOVE AFFAIR BETWEEN ZHIVAGO AND LARA WAS OROUNDED TO DESTRUCTION. THEIRS WAS A LOVE CONTROLLED BY A TWISTED FATE *AUD* NOT CHOSEN OF FREE WILL. "THEY LOVED EACH OTHER BECAUSE EVERYTHING AROUND THEM WILLED IT, IT WAS TOTALLY NECESSARY THAT RUSSIA MAINTAIN A LOVE FOR SPIRITUAL LIFE BECAUSE IT WAS THE ONLY SALVATION THAT SHE HAD FROM THE HORROR AND FALSEHOOD THAT RAVAGED *YIZR* WAR-TORN LAND. AND IT WAS DECREED BY FATE THAT SPIRITUAL LIFE/ZHIVAGO SHOULD SACRIFICE EVERYTHING FOR RUSSIA/LARA BECAUSE ONE COULD NOT EXIST WITHOUT THE OTHER. "AND HOW DISTANT, COOL, AND COMPELLINGLY ATTRACTIVE WAS THIS WOMAN TO WHOM HE HAD SACRIFICED ALL HE HAD, WHOM HE HAD PREFERRED TO EVERYTHING, AND IN COMPARISON WITH WHOM EVERYTHING SEEMED TO HIM WORTHLESS. "^^ THERE WAS NO OPPORTUNITY FOR FREE WILL, EITHER IN RUSSIA OR IN ZHIVAGO. HE WAS ONLY THE CAPTIVE INSTRUMENT OF DESTINY.

THE VISAGE OF MASS FICTIONALISM STARED DOWN ON RUSSIA FROM EVERYWHERE. THERE WAS NO REALITY THAT COULD BE VERIFIED OR KNOWN, AND THE ENTIRETY OF LIFE SEEMED TO MOVE JOKINGLY AHEAD AT THE PRODDING OF FATE, COMPLETELY OBLIVIOUS TO REALITY. "YOU TELL ME MY IDEAS DON'T CORRESPOND TO REALITY, BUT WHERE IS REALITY IN RUSSIA TODAY? AS I SEE IT, REALITY HAS BEEN SO TERRORIZED THAT IT IS HIDING, I WANT TO BELIEVE THAT THE PEASANTS ARE BETTER OFF AND FLOURISHING, IF IT IS AN ILLUSION, WHAT AM I TO DO? WHAT AM I TO LIVE BY; WHOM AM I TO BELIEVE?"^^ ZHIVAGO WANDERED THROUGHOUT A MAZE OF CONTRASTING PATTERNS OF WARPEO

rICYICNALISM, EACH PATTEUN VYING WITH OTHERS FOR ITS SHARE OF THE  
 MAKE-BELIEVE (REALITY. THE INDIVIDUAL CHARACTERS COULD ONLY VIEW THE  
 ICLANQE WITH CONFUSION AND MISUNDERSTANDING. THEY HAD NO CHOICE LCFT  
 TC THCM. THEY COULD NOT EVEN ATTEMPT TO PERCEIVE WHAT WAS VALID AND  
 WHAT WAS NOT. THEY COULD ONLY LIVE IN THE MAKE-BELIEVE WORLD AND GO  
 WHCRC FATC DIRCOTCD THCM. "'YOU AND I AND TONIA AND MANY OTHERS  
 LIKB US9 WE MAKE UP OUR OWN WORLD THESE DAYS9 THE ONLY DIFFERCNCC  
 BCTWCCN US IS IN THE DCGRCC OF OUR AWARCNC8S OF IT.'"39 THE BCST  
 THAT ZHIVAGO COULD EXPECT WAS SIMPLY TO UNDERSTAND THAT THE WORLD  
 WAS NOT REAL ANO THAT HC WAS ONLY A PAWN.

THE VITAL POINT TO CONSIDER WITH REGARD TO THE FREEDOM THAT  
 ZHIVAGO WAS DENIED IS THAT THE FORCES WHICH KEPT HIM FROM BEING FREE  
 WERE THE SUBTLE9 INTANGIBLE9 AND IMAGINARY FORCES WHICH CONFINE MAN  
 ONLY BECAUSE HE IS WILLING TO ACCEPT THEIR EXISTENCE. "HIS CAPTIV-  
 ITY9 HIS DEPENDENCE9 WERE NOT DIFFERENT FROM OTHER FORMS OF COMPUL-  
 SION IN LIFE, WHICH ARE OFTEN EQUALLY INVISIBLE AND INTANGIBLE, AND  
 SEEM TO BE NONEXISTENT AND MERELY A FIGURE/CENT OF THE IMAGINATION, A  
 PHANTOM. BUT ALTHOUGH HE WAS NOT FETTERED, CHAINED, OR WATCHED, THE  
 DOCTOR HAD TO SUBMIT TO HIS UNFREEDOM, IMAGINARY THOUGH IT APPEARED."^0  
 MAN IS OFTEN PUSHED INTO MOTION BY FORCES WHICH HE THINKS EXIST.  
 THESE FORCES ARE PRODUCTS OF FICTIONALISM AND HAVE NO REALITY, UNLESS  
 IT IS GRANTED TO THEM BY MAN. HE MUST FIRST ACT AS IF HE BELIEVES IN  
 THEIR EXISTENCE, AND THIS ACTION GRANTS REALITY TO THE IMAGINARY FORCES.  
 THE FORCES DO NOT EXIST UNTIL MAN ACTS AS IF THEY DO. AT THAT POINT,  
 THEY CEASE TO BE IMAGINARY FICTIONS AND BECOME AS REAL FOR THE INDI-  
 VIDUAL AS A BLOCK OF CONCRETE.

AN EXAMPLE OF ACTION'S CREATING REALITY OUT OF FICTIONALISM 18

PROVIDED BY PAMPHIL, ONE OF THE PARTISANS. HE HAD A CONSTANT FEAR THAT HIS FAMILY WOULD BE IN DANGER IF HE WERE TO DIE. HE WAS CONSTANTLY TORMENTED BY IMAGINARY PICTURES OF THEIR BEING SLOWLY TORTURED. He COULD SEE THEIR FACES DISTORTED BY PAIN AND HEAR THEIR CRIES. IN A FIT OF ANGUISH, BOTH TO PREVENT HIS FAMILY'S FUTURE SUFFERING AND TO ASSUAGE HIS OWN, HE KILLED THEM HIMSELF WITH THE SAME AX HE HAD USED TO WHITTLE TOYS FOR THE CHILDREN, HIS FEAR FOR HIS FAMILY WAS IMAGINARY, A FICTION. THE CONDITION HE FEARED DID NOT EXIST UNTIL HE MADE IT A REALITY BY KILLING THEM. SUCH WERE THE EFFECTS OF THE REVOLUTION ON MANKIND.

PERHAPS *THE* ENTIRE EFFECT OF THE REVOLUTION AND ITS DISTORTION OF REALITY WAS SUMMED UP BY MILSHA GORDON IN THE EPILOGUE WHEN HE SAID, "I THINK THAT COLLECTIVIZATION WAS AN ERRONEOUS AND UNSUCCESSFUL MEASURE AND IT WAS IMPOSSIBLE TO ADMIT THE ERROR. TO CONCEAL THE FAILURE, PEOPLE HAD TO BE CURED, BY EVERY MEANS OF TERRORISM, OF THE HABIT OF THINKING AND JUDGING FOR THEMSELVES, AND FORCED TO SEE WHAT DIDN'T EXIST, TO ASSERT THE VERY OPPOSITE OF WHAT THEIR EYES TOLD THEM." REALITY BECAME A PLAY-THING OF THE PEOPLE WITH THE "GLITTERING PHRASE." THEY CREATED ANY KIND OF REALITY THAT WOULD SUIT THEIR ENDS. IN DOING SO, THEY PREVENTED EVERYONE FROM HAVING ANY SEMBLANCE OF FREEDOM. THEY CREATED A FATE WHICH ROBBERED THEM OF THEIR FREE WILL.

DOCTOR ZHIVAGO IS AMPLE EVIDENCE THAT REALITY DOES NOT EXIST UNTIL MAN ADDS HIS OWN BELIEF AND ACTION TO A SYSTEM OF FICTIONAL CONSTRUCTS. THE \*ERE RECOGNITION OF REALITY AS ACTED-OUT FICTIONALISM GIVES MAN THE CAPACITY TO CHOOSE WHICH FICTIONS HE WILL MAKE INTO HIS REALITY.

## CHAPTER k

### ^EURSAULT OR MAN TRAPPED SOCIALLY

ONE NEEDS ONLY TO QAZE AT THE SUI«VER SKY AT NIGHT TO BE IfcV>RES8ED BY THE IMSSNSItY OF THE UNIVERSE. MAN IS A TINY CREATURE, DWELLING ON A SINGLE PLANET |N A SMALL SOLAR SYSTEM OF A RELATIVELY OBSCURE GALAXY. THIS OALAXY IS MERELY A TINY CORNER OF THE LIMITLESS UNIVERSE. IT EASILY FOLLOWS\* FROM THE ABSURDIST POINT OF VIEW, THAT WHATEVER MAN DOES, WHETHER HE LIVES OR DIES, CAN BE TOTALLY OF NO CONSEQUENCE WHEN MEASURCD AQAINBT THC SCALC OF THC CNTIRC UN I VCR SC. MAN IS AN INSIG-NIFICANT BCING WH08C ACTIONS HAVE NO MORC IMPORTANCC TO THC IMPCRSONAL UNIVCR8E THAN THE ACTIONS OF A SINGLE GRAIN OF SAND HAVE TO ALL OF MANKIND. A REALIZATION OF HIS INSIGNIFICANCE GIVES MAN THE FEELING THAT HS IS REhtOTE FROM ALL MEANING AND THAT WHATEVER HE DOES CANNOT IN THE SLIGHTEST WAY AFFECT TL-E IMMUTABLE UNIVCRSC.

WITHIN THC ABSURDIST vicwpoitJT is THC OONTCNTION THAT THC ULTIMATC END OF LIFE IS DEATH. THIS VIEW IS NOT ORIGINAL WITH THE ABSURDIST BOHOOOL. SINCE TI« BEGINNING OF TtrE, MAN HAS BEEN AWARE THAT HIS SPAN OF LIFE IS LIMITED AND THAT DEATH INEVITABLY AWAITS HIM. THE ORIGI-NALITY OF THIS SCHOOL OF THOUGHT LIES IN THC CONTENTION THAT NOTHING REALLY MATTERS IN LIFE BECAUSE THC ONLY TRUC RCALITY OF LIFC IS DCATH. MAN IS FAR TOO INSIGNIFICANT AND KEANINGLCSS TO PLAY ANY ROLC OF IMPCR-TANCC IN THC UNIVCRSC. THC ABSURDIST8 CONTICND, THCRCFORC, THAT CVCRY ACTION OF MAN COULD HAVC BECN OTHCRWISC WITHOUT AFFCCTINQ THE OVCRRLL UNIVCRSC. A MAN COULD KILL OR NOT KILL ANOTHER PERSON AND IT WOULD BE THC 8AMC THING IN RCLATION TO THC UNIVCRSC. THIS VIEWPCirrt RCLCGATES

ALL OF MAN'S ACTIONS TO THE ABSURD LEVEL MAKING EVERYTHING HE DOES SEEM RIDICULOUS. SINCE HE COULD HAVE AOTGD OTHERWISE, THERE CAN BE NO IMPORTANCE ATTACHED TO THE WAY IN WHICH MAN DOES AOT.

DEATH IS, HOWEVER, THE ONE ASPECT OF MAN'S EXISTENCE WHICH CANNOT BE OTHERWISE. IT IS FOR THIS REASON, THE ONE ULTIMATE REALITY. BECAUSE DEATH MUST COME, AND BECAUSE IT MAKES NO DIFFERENCE WHAT ONE DOES IN THE INTERIM BETWEEN BIRTH AND DEATH, THE ABSURDIST SUGGEST THAT DEATH COULD COME AT ANYTIME WITHOUT ESSENTIALLY CHANGING A SINGLE THING. ALBERT CAMUS IS JUST SUCH AN ABSURDIST, AND MEURSAULT, THE STRANGER, IS HIS EXAMPLE OF AN ABSURD MAN IN A SOCIETY WHICH DOES NOT ACCEPT THIS VIEWPOINT.

MEURSAULT KNOWS THAT HE IS AN INSIGNIFICANT SPECK OF DUST IN THE UNIVERSE; SO HE REGARDS EVERYTHING AROUND HIM WITH THE SAME INDIFFERENCE. NOTHING REALLY HAS ANY VALUE TO HIM BECAUSE NOTHING MATTERS. He SAYS, "IT'S COMMON KNOWLEDGE THAT LIFE ISN'T WORTH LIVING . . . I COULD SEE THAT IT MAKES LITTLE DIFFERENCE WHETHER ONE DIES AT THE AGE OF THIRTY OR THIRTY AND TEN—SINCE, IN EITHER CASE, OTHER MEN AND WOMEN WILL CONTINUE LIVING, THIS WORLD WILL GO ON AS BEFORE. ALSO, WHETHER I DIED NOW OR FORTY YEARS HENCE, THIS BUSINESS OF DYING HAD TO BE GOT THROUGH, INEVITABLY."^^ SINCE EVERYTHING COMES TO DEATH IN THE END, IT CANNOT POSSIBLY MAKE ANY DIFFERENCE WHEN THAT END FINALLY ARRIVES. THIS FACT BEING TRUE, NOTHING THAT HAPPENS DURING LIFE CAN HAVE ANY IMPORTANCE BECAUSE IT WILL NOT AFFECT THE END IN ANY WAY.

AT THE BEGINNING OF THE NOVEL, MEURSAULT'S MOTHER HAS JUST DIED. HE IS REQUIRED TO GO TO THE FUNERAL, A DUTY WHICH HE DOES NOT RELISH. WHILE AT THE FUNERAL, HE ACTS IN HIS NORMAL MANNER, HIS MOTHER'S DEATH

HAS NOT CHANGED HIS LIFE IN THE SLIGHTEST WAY, EXCEPT THAT HS IS RE-  
 QUIRED TO TAKE A COUPLE OF DAYS FROM HIS WORK TO ATTEND HER FUNCRAL.  
 SHE HAS LONG BEEN IN A REBT HOME, AND HC 18 NOT EVEN CERTAIN OF HCR  
 AQC. He 18 COMPLETELY INDIFFERENT TO HER DEATH AND HAB NO SENSE OF  
 MCUNNING. He DOES NOT CRY, AND HS 18 NOT INTERESTED IN SCCING HCR  
 BODY. THESE FACTS HAVE A VERY IMPORTANT BEARING ON HIS TRIAL LATER  
 IN THE NOVEL. MEURSAULT CANNOT SEE WHY HIS MOTHER'S DEATH SHOULD  
 MAKE ANY DIFFERENCE TO HIM BECAUSE IT WAS AN AOT OF FATE BROUGHT ON  
 BY A UNIVERSE WHICH COULD NOT CARE LESS ABOUT HIM. "WHAT DIFFERENCE  
 COULD THEV MAKE TO KE, THE DEATHS OF OTHERS, OR A MOTHER'S LOVE, OR  
 HIS ODD; OR THE WAY A MAN DECIDES TO LIVE, THE FATE HE THINK8 HE  
 CHOOSES, SINCE DNS AND THE SAME FATE WAS BOUND TO 'CHOOSS' NOT ONLY  
 ME BUT THOUSANDS OF MILLIONS OF PRIVILEGED PEOPLE WHO . . . CALLED  
 THEMSELVES MY BROTHERS."\*3 KFEUR8AULT BELIEVES THAT FATE IS THE CNTIRC  
 OCTCRMINANT OF ALL THC CXISTCNCC THAT IS RCAL BCCAUSC FATC OCTCRMINES  
 DEATH, AND THIS DEATH IS THC ULTIMATE AND ONLY REALITY.

LATER IN THE NOVEL, K^URSAULT AGREES TO HELP HIS FRIEND, RAYMOND,  
 IF THE ARABS WHO ARE ANGRY AT RAYMOND SHOULD ATTACK HIM. DURING A  
 WALK ON THS BEAOH, THE ARABS DO ATTACK; AND RAYMOND IS KNIFED. LATER  
 THAT SAME AFTERNOON, h^URSAULT GOES FOR ANOTHER WALK ON THE BEACH TO  
 CALM HIS JANGLED NERVES. TKSRE IS NO THOUGHT IN HIS MIND OF HUNTING  
 THE ARAB89 BUT HE HAPPCNS TO RUN INTO ONE OF TKEM9 THE ONE WHO HAS  
 KNIFED RAYMOND. THE ARAB PULLB HIS KNIFE AGAIN, AND V^URSAULT DRAWS  
 THE GUN HZ HAD TAKEN FROM RAYMOND EARLIER TO KEEP HIM OUT OF TROUBLE.  
 THE HCAT OF THC SUN IS INTCNSC, AND MEURSAULT IS DAZZLED. HE IS AWARE  
 ONLY OF AN ACCIDENTAL PULL ON THE TRIGGER. THE ARAB IS KILLED, ANO

hfcW8AULT THINKS, " . ' . ,. THE WHOLE WORLD SEEMED TO HAVE COME TO A STANDSTILL ON THIS LITTLE STRIP OF SAND BETV/CCN THE SUNLIGHT AND THE tCA» TIC TWOFOL0 8ILEN0E OF THS RCEO AND STRCAM. AND JUST THEN IT OfcSSCO MY MIND THAT ONE MIGHT F|RE, OR NOT FIRE—AND IT WOULD OOME TC ABSOLUTELY *THE SAME THING.*"'^ THIS CRIFE IS THE CRUX OF THE ENTIRE PLOT. TKC CRIME APPEARS TO BE AN ACT OF SCLF-DEFENSE, OR, AT WORST, AN ACCIDENTAL KILLING. As IT IS THROUGHOUT THE STORY, THIS INCIDENT SHOWS THE IMMUTABLE HAND OF FATE IN TOTAL COrrTROL AND NOT MANKIND.

IN THE HANDS OF THE CHIEF PROSECUTOR AT MEURSAULT'S TRIAL, THE INCIDCNTS SURROUNDING BOTH HIS MOTHER'S FUNERAL ANO THC UNFORTUNATC KILLING OF THC ARAB TAKC ON THE AURA OF A PLAUSISLC BUT OISTORTCD FICTIONALISM. K^URSAULT'S INOIFFGRGNOE TO THE EVENTS OF LIFE, WHICH STEMS FROM HIS PHILOSOPHY, BECOMES A TGRRIBLC WCAPON FOR THE PROSECUTOR. WHCN THC DOORKGGPCR OF THC RCST HOME WHERE HIS MOTHER STAYED IS ON THE 8TAND, " . . . HE SAID THAT I'0 DECLINED TO SEE MOTHER'S BODY, I'0 SMOKED CIGARETTES ANO SLEPT, AND DRUNK CAFE AU LAIT. IT WAS THCN I FELT A SORT OF WAVE OF INDIGNATION SPREADING THROUGH THE COURTROOM, AND FOR THE FIRST TIME I UNDERSTOOD I WAS GUILTY. \*'^ AN AOT WHICH HAD ABSOLUTELY NOTHING TO DO WITH THE KILLING BECOMES THE PARAMOUNT EVIDENCE FOR THE PROSECUTION. MOREOVER, THE ACT IN QUESTION WAG THE SIMPLE BCHAVIOR CF A MAN WHO WAS TIRED FROM AN ALL-NIGHT VIGIL—HE SLEPT; WHO WAS A SMOKER—HC SMOKED CIGARETTES; WHO DRANK COFFEE—HE WAS THIRSTY AND SLEEPY; AND WHO WAS CONVINCED THAT NOTHING COULD BE ACCOMPLISHED BY HIS VIEWING THE BODY. THESE ACTIONS ARE NORMAL AND QUITE UNDERSTANDABLE. YST, IN THE TRIAL, THEY ASSUME A ROLE OF DIRE PROPORTION. ON HIS ACTIONS BEFORE AND DURING THE FUNERAL, ANO ON HIS

ENCOUNTER WITH MARIE THE NEXT DAY | KfeURSAULT IS CONVICTED OF THE  
 OLD-BLOODED MURDER OF THE ARAB.

NO CONSIDERATION |S GIVEN TO THE ACT OF MURDER WHICH f^URSAULT  
 COMMITTED. I\* |8 CONVICTED ENTIRELY ON EXTERNAL EVIDENCE. IN HIS  
 CLOSING STATEMENT, THE PROSECUTOR SAYS, "THIS MAN, WHO IS MORALLY  
 GUILTY OF HIS MOTHER'S DEATH, IS NO LESS UNFIT TO HAVE A PLACE IN THE  
 COMMUNITY THAN THAT OTHER MAN WHO DID TO DEATH THE FATHER THAT BEGAT  
 HIM. AND, INDEED, THE ONE CRIME LED ON TO THE OTHER; THE FIRST OF  
 THESE TWO CRIMINALS, THE MAN IN THE DOCK, SET A PRECEDENT, IF I MAY  
 PUT IT SO, AND AUTHORIZED THE SECOND CRIME. YESS, GENTLEMEN, I AM CON-  
 VINCED . . . THAT YOU WILL NOT FIND I AM EXAGGERATING THE CASE AGAINST  
 THE PRISONER WHEN I SAY THAT HE IS ALSO GUILTY OF THE MURDER TO BE  
 TRIED TOMORROW IN THIS COURT.'"^ A BOY WHO HAD KILLED HIS FATHER IS  
 TO BE TRIED THE NEXT DAY. THIS FACT, ALONG WITH KtURSAULT'S BEHAVIOR  
 AT HIS MOTHER'S FUNERAL, "PROVES" BEYOND A SHADOW OF A DOUBT THAT THE  
 STRANGER IN BOISTY IS A MURDERER AND SHOULD JUSTLY BE EXECUTED AT THE  
 GUILLOTINE. APART FROM ALL CONSIDERATIONS OF THE PLOT, THE CIRCUM-  
 STANCES SURROUNDING MSURSAULT'S TRIAL GIVE THE READER THE SHUDDERING  
 FEAR THAT IT IS A SITUATION JUST PLAUSIBLE ENOUGH TO HAPPEN IN LIFE.

^URSAULT IS NOT CONVICTED BY TRUTH BUT BY THE MIRROR IMAGE OF  
 TRUTH. He IS INDIFFERENT TO DEATH IN THE SENSE THAT HE IS NOT FILLED  
 WITH THE WOEFUL LAMENTATIONS OF THE COMMON HERD. AS A RESULT, HE IS  
 QUITE AT EASE TO GO OUT WITH A GIRL ON THE DAY FOLLOWING HIS MOTHER'S  
 FUNERAL. HE IS DIFFERENT FROM THE REST OF HIS SOCIETY IN HIS PHILO-  
 SOPHY AND HIS RECOGNITION OF THE ABSURDITIES OF LIFE. HE FEELS THAT  
 HE CAN ACT ACCORDING TO HIS OWN IDEAS OF PROPRIETY AND NOT THOSE OF



MASS SOCIETY, WHICH ARE COMPOUNDED IN THE TILT OF OUR PSYCHOSIS.

BUT, \*• , . . . THOUGH A THIRD PARTY MIGHT INADVERTENTLY OFFER HIM A CUP OF COFFEE, THE PRISONER, IN CONFORMITY WITH DECENCY, SHOULD HAVE REFUSED IT, IF ONLY OUT OF RESPECT FOR THE DEAD BODY OF THE POOR WOMAN WHO HAD BROUGHT HIM INTO THE WORLD, \*^7 FOR THIS ACT OF "NORMALCY" AND NOT FOR HIS KILLING, THE STRANGER IS CONVICTED OF MURDER AND SENTENCED TO LOSE HIS HEAD, NOT ONLY DOES THE MIRROR IMAGE OF TRUTH CONVICT THE ASSAULT OF THE ARAB'S MURDER; HE IS ALSO, IN PART, CONVICTED OF A CRIME WHICH OCCURRED WHILE HE WAS IN PRISON,

THE WHISPERING MASSES DEMANDED THAT HE JOIN THEM IN USELESS MANIFESTATIONS OVER A LIFELESS HULK OF FLESH, PERHAPS TO TEMPER THEIR OWN SELF-DISGUST BECAUSE HE STANDS OUT AS DIFFERENT, UNINFECTED. HIS DOWNFALL LIES IN HIS CREDO WHICH DOES NOT PROVIDE FOR DOING THINGS ONLY TO SATISFY BLITHERING IDIOTS\* DOES BECAUSE IT WAS ALL RATHER MEANINGLESS ANYWAY. THE EXTREME EXAMPLE OF DISTORTED EX POST FACTO REASONING IN WHICH THE PROSECUTOR ACCUSES THE ASSAULT OF BEING OF THE CASE OF PATRICIDE IS SIMPLY INTENDED TO POINT UP THE ENTIRE ABSURDITY OF THE TRIAL, THE DEFENDANT'S NONCONFORMITY AUTOMATICALLY MAKES HIM A CRIMINAL WAITING TO BE TRIED, HIS ORIGINALITY WAS MERELY THE ACT WHICH BROUGHT HIM TO THE ATTENTION OF THE AUTHORITIES,

THE MAIN POINT THAT CAMUS IS EXPRESSING IN THE NOVEL IS THAT IF THE TRUTH IS DISTORTED TO THE POINT OF BEING RIDICULOUS, NOTHING IS BASICALLY CHANGED. TRUTH IS ONLY REPRESENTATIVE IN THE FIRST PLACE AND IS THUS ABSURD. TRUTH DOES NOT EXIST IN AN INDIVIDUAL'S KNOWLEDGE BY THE SIMPLE FACT THAT THE INDIVIDUAL IS INCAPABLE OF KNOWING ALL THE CONTRIBUTING FACTORS OF TRUTH, SO IT IS AT BEST ONLY A REPRESENTATION

AND, THUS, A FICTIONAL CONSTRUCT. THE ONLY DIFFERENCE IS THAT ITS ABSURD NATURE IS MORE EASILY RECOGNIZED WHEN IT IS EXAGGERATED TO THE RIDICULOUS.

IMPLIED WITHIN CAMUS' CONCEPT OF TRUTH IS ITS DUAL NATURE. THE MIRROR IMAGE OF KURTGALT'S ACTIONS, NOT THE ACTIONS AS THEY REALLY HAPPENED, CONVICTED HIM, HE VOICES THIS POINT WHEN HE SAYS DURING THE TRIAL, 'I NOTICED THAT HE LAID STRESS ON MY INTELLIGENCE.' IT PUZZLED ME RATHER WHY WHAT WOULD COUNT AS A GOOD POINT IN AN ORDINARY PERSON SHOULD BE USED AGAINST AN ACCUSED MAN AS AN OVERWHELMING PROOF OF HIS GUILT. THE WORLD IS A CONFUSING COLLECTION OF DUPLICITY WHERE THE VERY THING THAT CAN MAKE MAN FREE ALSO CONVICTS HIM. "AND I LEARNED THAT FAMILIAR PATHS TRACED IN THE DUSK OF SUMMER EVENINGS MAY LEAD AS WELL TO PRIORS AS TO INNOCENT, UNTRoubLED SLEEP."

IF THERE ARE TWO SIDES TO TRUTH, ONE WHICH FREES AND THE OTHER WHICH CONVICTS, IT NATURALLY FOLLOWS THAT TRUTH MUST BE IMPORTANT AS IT IS RELATIVE TO A POINT OF VIEW. RELATIVE TO KURTGALT, THE TRUTH OF HIS CRIME WOULD BE SELF-DEFENSE; RELATIVE TO THE JURY REPRESENTING SOCIETY, THE TRUTH CONVICTED HIM OF MURDER AND SENTENCED HIM TO DIE, RELATIVE TO THE UNIVERSE, NEITHER SIDE OF TRUTH MADE THE SLIGHTEST PARTICLE OF DIFFERENCE. "THE FACT THAT THE VERDICT WAS READ OUT AT EIGHT P.M. RATHER THAN AT FIVE, THE FACT THAT IT MIGHT HAVE BEEN QUITE DIFFERENT, THAT IT WAS GIVEN BY MEN WHO CHANGE THEIR UNDERCLOTHES, AND WAS CREDITED TO SO VAGUE AN ENTITY AS THE FRENCH PEOPLE—FOR THAT MATTER, WHY NOT TO THE CHINESE OR THE GERMAN PEOPLE?—ALL THESE FACTS SEEMED TO DEPRIVE THE COURT'S DECISION OF MUCH OF ITS GRAVITY. YET I COULD BUT RECOGNIZE THAT, FROM THE MOMENT THE VERDICT WAS GIVEN, ITS

CPPCCTS BECAME AS COGENT, AS TANGIBLE, AS, FOR EXAMPLE, THIS WALL  
AGAINST WHICH I WAS LYING, PRESSING MY BACK TO IT."^^ THE RELATIVE  
TRUTH, AS DISTORTED AS SOCIETY COULD MAKE IT, AS FILLED WITH FICTION-  
ALISM AS WAS POSSIBLE, BECAME AN UNALTERABLE REALITY BY VIRTUS OF THE  
ACTION WHICH CARRIED OUT THE JUDGMENT OF THE COURT. THIS REALITY WAS  
THE DEATH OF MEURSAULT, AND THE ULTIMATE REALITY FOR THE STRANGER WAS  
A MATTER OF TOTAL INDIFFERENCE TO THE UNIVERSE.

## CHAPTER 5

### ZORBA OR MAN FREED

NIKOS KAZANTZAKIS' NOVEL, ZORBA THE GREEK. IS A TALE OF CONFLICT BETWEEN THE FLESH AND THE SPIRIT, THE REAL AND THE METAPHYSICAL WORLD. IT IS A TURBULENT STATEMENT OF A MAN'S RIGHT TO BE FREE IF HE WANTS TO BE. PERHAPS NOWHERE IN LITERATURE IS THERE A MAN WHO IS AS MUCH A MAN AS ZORBA. ZORBA IS BOTH TEAMED WITH AND METAPHYSICALLY PITTED AGAINST THE BOSS, WHO IS ASSUMED TO BE VERY MUCH LIKE KAZANTZAKIS. THE BOSS IS AN INTELLECTUAL RECLUSE, PURSUING THE TEACHINGS OF ORIENTAL BUDDHISM. THE PHILOSOPHY OF BUDDHISM CONTRASTED AGAINST ZORBA'S PHILOSOPHY OF LIVING EVERY MOMENT MORE DRAMATICALLY SUBSTANTIATES THE VALIDITY OF ZORBA'S VIEWS.

I

THE BOSS RECEDES FROM ACTIVE LIFE AND DWELLS IN THE RESTING PLACE OF ORIENTAL TRANSCENDENTALISM, A THEORETICAL HEAVEN OF UNIVERSALITY. HE IS INTENT ON STRAINING EVERY PARTICLE OF LIFE THROUGH A VERY FINE METAPHYSICAL SIFTER, HOPING TO FURTHER COMPREHEND MAN'S ROLE IN RELATION TO THE UNIVERSE. HIS STUDIES IN BUDDHISM HAVE LED HIM TO THE CONCLUSION THAT HE SHOULD RENOUNCE THE ENTIRE MATERIAL WORLD IN FAVOR OF THE CONCEPT OF SPIRITUAL UNIFORMITY, HIS WITHDRAWAL INTO A PASSIVE EXISTENCE MAKES HIM AN OBSERVER OF LIFE AND NOT A PARTICIPANT.

NEAR THE FIRST OF THE NOVEL, THE BOSS DEFINES THE COURSE HE WILL TAKE WHEN HE SAYS, "AND I WAS LISTENING, PASSIVELY, AS IF PAIN WAS A DREAM AND LIFE SOME ABSORBING TRAGEDY, IN WHICH NOBODY BUT A BOOR OR A SIMPLETON WOULD RUSH ONTO THE STAGE AND TAKE PART IN THE ACTION," HE HAS, IN THIS STATEMENT, INDICATED THAT HIS BUDDHIST CONVICTIONS

HAVE LED HIM TO REGARD ALL LIFE AS A GAME, A STAGS PRODUCTION, WHEREIN ONLY THE MOST FOOLISH WOULD TAKE AN ACTIVE PART. HE IS STILL OBSESSED BY HIS INABILITY TO ARRIVE AT A SATISFACTORY CONCLUSION WHICH WOULD IMPROVE MAN'S CONDITION. THOUGH HE DOES RECOGNIZE THAT MAN IS A PART OF THE WHOLE CONTINUUM OF THE UNIVERSE AND CAPABLE OF BEING SPIRITUALLY ONE WITH ALL THAT EXISTS, THIS CONCLUSION OFFERS NO DEEP SATISFACTION TO HIS LIFE BECAUSE IT DOES NOT PROVIDE A METHOD OF DEALING WITH THE REALITY OF EXISTENCE. HIS TRANSCENDENTALISM SIMPLY OFFERS HIM A SENSE OF UNDERSTANDING OF MAN'S SPIRITUAL POSITION IN THE UNIVERSE.

SINCE THE BOSS REGARDS ACTIVITY IN LIFE AS A FICTION, AN ARTIFICIAL STAGE PRODUCTION, HE HAS NO DESIRE TO MAKE OF HIMSELF THE SIMPLETON THAT HE FEEL ACTIVE AND NON-METAPHYSICAL PEOPLE TO BE. HE WITHDRAWS FROM LIFE AND SEEKS THE WAY OF THE ORIENTAL CONTEMPLATIVE. HE BELIEVES THAT "SOLITUDE" IS "THE NATURAL CLIMATE FOR MAN." 5^ THE GREATEST STUMBLING-BLOCK TO HIS CONCLUSIONS LIES IN HIS INABILITY TO FIND A SUITABLE METHOD OF DEALING WITH LIFE ON EARTH. HE IS FULLY AT LOSS IN A METAPHYSICAL CONSIDERATION, BUT HE CANNOT FIND AN ANSWER IN HIS SPIRITUALITY TO THE QUESTION OF ULTIMATE TRUTH. HE IS CAPABLE OF UNDERSTANDING MAN'S ROLE IN THE ABSTRACTION OF BUDDHIST UNIFORMITY, BUT HE IS FRUSTRATED IN HIS ATTEMPTS TO DEFINE CONDUCT IN RELATION TO THIS ABSTRACTION. THOUGH HE IS AWARE OF THIS FRUSTRATION, HE IS STILL UNWILLING TO FOREGO THE SPIRITUAL WORLD FOR THE WORLD OF MAN, HE INSISTS ON TRYING TO TURN MATTER INTO SPIRIT, THOUGH TO DO SO WOULD NOT SHED ANY LIGHT ON THE DARKNESS OF EVERYDAY LIFE. FACED WITH THE CONFLICT BETWEEN SPIRITUAL AND ACTUAL LIFE, HE MUST WITHDRAW BECAUSE HE

HAS NO TOOLS THAT HE CAN USE TO DEAL WITH HIS MORTAL EXISTENCE.

HIS PHILOSOPHY IS FRUITLESS BECAUSE IT DOES NOT SOLVE ANYTHING FOR MANKIND. TO FURTHER COMPOUND THIS FRUSTRATION HE FEELS, HE IS AWARE OF THE HIGHLY FICTIONAL NATURE OF HIS PHILOSOPHY WHEN IT IS COMPARED TO REALITY. HE SAYS, "BUT AT TIMES I WAS SEIZED WITH COMPASSION. A BUDDHIST COMPASSION, AS COLD AS THE CONCLUSION OF A METAPHYSICAL SYLLOGISM. A COMPASSION NOT ONLY FOR MEN BUT FOR ALL LIFE WHICH STRUGGLES, CRIES, WEEPS, HOPES AND DOES NOT PERCEIVE THAT EVERYTHING IS A PHANTASMAGORIA OF NOTHINGNESS," " REALIZING THAT EVERYTHING IN LIFE IS NOTHINGNESS DOES VERY LITTLE TO OFFER A SOLUTION. IT MAY BE THAT ALL OF LIFE IS ABSURDITY, AND MAN'S ACTIONS MAY BE ONLY THE FROTHING MADNESS OF BOORS AND SIMPLETONS; BUT THIS REALIZATION IS OF SMALL CONSOLATION WHEN ONE IS FACED WITH THE VERY REAL PROBLEMS OF SURVIVAL, HAPPINESS, AND SATISFACTION. THUS, THE BOSS MAY HAVE PHILOSOPHICALLY SOLVED ALL OF MANKIND'S PROBLEMS IN THE METAPHYSICAL WORLD, BUT HE HAS NOTHING TO CONTRIBUTE TO MAN'S PROBLEMS ON EARTH. IN THE MOMENTS OF HIS FRUSTRATION, HE FINDS ZORBA.

ZORBA IS THE OPPOSITE SORT OF A MAN TO THE BOSS. ZORBA IS CONSTANTLY ACTIVE, ALWAYS STRUGGLING WITH ONE THING OR ANOTHER. HE IS TOTALLY UNEDUCATED IN THE ACADEMIC AREA AND PRESENTS A DISTINCT CONTRAST TO THE ERUDITION OF THE BOSS. IF THE BOSS ONCE BELIEVED THAT THOSE IN THE ACTIVE LIFE WERE SIMPLETONS, HIS IDEAS ARE COMPLETELY TRANSFORMED THROUGH HIS ACQUAINTANCE WITH ZORBA; FOR ZORBA IS A MAN WHO IS FREE.

ZORBA IS A MAN; THERE CAN BE NO MISUNDERSTANDING OF THIS FACT. IT IS, THEREFORE, ESSENTIAL TO UNDERSTAND EXACTLY WHAT CONSTITUTES A

MAN TO ZORBA. ON ONE OCCASION, THE BOSS ASKS HIM WHAT A MAN IS. ZORBA REPLY8 SIMPLY THAT HE IS FREE. HE GOES ON TO SAY, " 'THAT'S WHAT YOU MIGHT CALL BEING A MAN FREEDOM! •••54 A MAN IS NOT AN INDIVIDUAL WHO IS STRAPPED DOWN BY THEORIES ON THE METAPHYSICAL WORLD. A MAN IS COMPLETELY FREE BECAUSE HE IS ABLE TO RECOGNIZE THAT LIFE, THE ONLY LIFE THAT MAN CAN POSSIBLY BE CERTAIN OF, IS RIGHT HERE ON EARTH; AND IT LASTS ONLY FROM BIRTH TO DEATH. ANY OTHER IDEAS OF LIFE ARE PURE SPECULATION. SINCE METAPHYSICAL SPECULATION IS FICTIONAL, IT CAN ONLY TEND TO TRAP ONE INTO LOGICAL EXERCISES IN AN AREA OF WHICH ONE HAS NO TRUE KNOWLEDGE. MAN IS FREE WHEN HE STICKS TO THAT WHICH HE CAN BE SURE OF DEALING WITH. BY A TWIST OF SEMANTICS, HE WHO IS FREE IS ALSO A MAN TO ZORBA.

MAN IS, HOWEVER, NO MORE EASILY DEFINED THAN A METAPHYSICAL ABSTRACTION. ZORBA BELIEVES THAT A MAN CAN BE UNDERSTOOD BY WHAT HE DOES WITH WHAT HE EATS. OTHER THAN THAT, " 'MAN'S A MYSTERY.' "^^ HE FEELS THAT THE ACTIONS WHICH A MAN PERFORMS ARE THE ONLY INDICATION OF WHETHER OR NOT THE MAN IS FREE. IN THE SARTREAN CONCEPT OF ACTION'S CREATING REALITY, ONLY THE PERSON WHO ACTS FREELY CAN CREATE THE REALITY WHICH PROVIDES HIM HIS FREEDOM. IT IS THOUGH THIS CONTENTION THAT THE BOSS MUST BE CONSIDERED THE MOST TRAPPED CHARACTER IN THE NOVEL. BEFORE AN INDIVIDUAL CAN ACT FREELY, ZORBA SAYS, HE MUST WANT TO BE FREE. THE DESIRE TO BE FREE, COUPLED WITH THE ACTIONS WHICH CREATE THE REALITY OF FREEDOM, CONSTITUTE THE ONLY CONDITIONS UNDER WHICH A MAN IS A MAN AND IS FREE.

THE BOSS FINALLY COMES TO REALIZE WHAT IT TAKES TO BE A MAN IN ZORBA'S PHILOSOPHY. HE SEES THAT MAN CANNOT BE TIED TO THOUGHTS OF A

•PIRITUAL EXISTENOE AND BE FREE WHEN HE SAYS, "THAT IS WHAT A REAL MAN 18 LIKE. . . . A MAN WITH WARM BLOOD AND SOLID BONES, WHO LETS REAL TEARS RUN DOWN HIS CHEEKS WHEN HE IS SUFFERING; ANO WHEN HE IS HAPPY HE DOES NOT SPOIL THE FRESHNESS OF HIS JOY BY RUNNING IT THROUGH THE FINE SIEVE OF METAPHYSI OS. "^^ ZORBA SAYS THAT MAN IS NOT A SPIRITUAL PHILOSOPHER HIDING IN A METAPHYSIOAL CAVE OF AN OVER-WORLD. MAN IS HUMANITY; HE IS THE BRAIN, MEAT, AND BONE THAT WALKS THE EARTH IN SEARCH OF SURVIVAL. WHEN HE IS SAD, A MAN CRIES; WHEN HE IS HAPPY, HE LAUGHS; AND WHEN HE IS BEYOND HAPPINESS, HE DANCES. HE FEELS THE BLOOD FLOWING VIGOROUSLY THROUGH HIS VEINS, AND WAKES TO EACH DAY WITH THE EXCITEMENT AND CHALLENGE OF LiFC'S MOVING HIS PHYSICAL BODY IN ACTION. THIS DCSCRIPTION IB ZORBA'S MAN, AND HE IS FREE BECAUSE THE WORDS "MAN" AND "FREE" ARE SYNONYMOUS.

THERE IS CONSIOCRABLC SIMILARITY BCTWEGN ZORBA AND NIGTZSCHE'S ZARATHUSTRA. ALTHOUGH ZARATHUSTRA IS CONSIDERED TO BE A SUPERMAN, THERE 18 NO INDICATION THAT THE PARALLEL BETWEEN THE TWO IS INTENDED TO SUGGEST THAT ZORBA IS ANYTHING MORE THAN A NORMAL MAN. BUT IT MU8T BE MAINTAINED THAT HE 18 A MAN BY HIS DEFINITION, WHICH TENDS TO SET HIM APART FROM HIS PEERS.

2>RATHUSTRA MAINTAINS THAT MAN CAN REACH THE STATUS OF SUPERMAN WITHIN THE REALM OF LIFE ON EARTH. MAN IS PART OF HUMANITY AND MUST RISE ABOVE THE SOCIETY OF UNDERLINGS TO REACH THE SUPREME LEVEL. THERE IS NO INDICATION THAT MAN SHOULD SEEK TO INVOLVE HIMSELF IN METAPHYSICAL WORLDS BECAUSE HE SAYS, "'REMAIN FAITHFUL TO EARTH ANO DO NOT BELIEVE THOSE WHO SPEAK UNTO YOU OF SUPERTERRESTRIAL HOPEs1 PRISONERS THEY ARC, WHCTHER THCY KNOW IT OR NOT.'"5' |T HAS ALREADY BEEN INDICATED



ABOVE THAT ZORBA BELIEVES EXACTLY THIS IDEA, FURTHERMORE, AS THE CONCEPT OF INDIVIDUAL NIETZSCHEAN SUPREMACY IS FOUNDED ON THE IDEA OF THE WILL TO POWER'S BEING A DRIVING FORCE WITHIN THE INDIVIDUAL, ZORBA BELIEVES THAT IF ONE CAN BE THE CONQUEROR WITHIN HIMSELF, REGARDLESS OF THE EXTERNAL SUCCESS OR FAILURE, HE WILL REIGN SUPREME OVER HIMSELF AND FIND FREEDOM.

THE SIMILARITY BETWEEN NIETZSCHE'S SUPERMAN AND ZORBA BECOMES EVEN MORE PRONOUNCED IN THE CONSIDERATION OF MORALITY, NIETZSCHE OFTEN PROFESSED THE IDEA THAT TO REACH THE SUPREME HEIGHTS OF MANKIND, ONE MUST VENTURE BEYOND THE DISTINCTIONS OF GOOD AND EVIL, THE ENTIRE WORLD IS TOTAL EXPERIENCE, AND THAT WHICH IS EVIL MUST ALSO BE CONSIDERED A PART OF IT, EVIL, IN FACT, CONTRIBUTES AS MUCH TO THE GENERAL GOOD AS ANYTHING ELSE. ZORBA ALSO FEELS THAT "IT'S A GREAT SIN TO SAY THIS IS GOOD AND THAT IS BAD, HE FEELS THAT ONE MUST TAKE BOTH GOOD AND EVIL EQUALLY BECAUSE THEY ARE BOTH PART OF THE WHOLE. ONE CANNOT JUDGE SOMETHING TO BE GOOD OR EVIL IN THE FORM OF A GENERALIZATION WITHOUT RESTRICTING ONE'S FREEDOM TO ACT, THE INHERENT IMPLICATIONS OF GENERALIZED JUDGMENTS OF GOOD AND EVIL HAVE BEEN EXPLAINED IN THE FIRST CHAPTER OF THIS THESIS.

MOST GERMAINE IN THIS POINT OF SIMILARITY BETWEEN ZORBA AND ZARATHUSTRA IS ZORBA'S CONCLUSION REGARDING OTHER MEN. IN HIS YOUTH, ZORBA WAS WILD AND FOOLISH. HE WENT TO LITERS SCHOOL WITH ENERGY AND DARING, BUT HE COMMITTED A GREAT MANY FOOLISH ACTS. THROUGH A BROAD RANGE OF EXPERIENCE, HE LEARNED TO GO BEYOND THE GENERALIZED JUDGMENTS OF MEN WHICH SO OFTEN wreak havoc and came to regard them equally as human beings. "THERE WAS A TIME WHEN I USED TO SAY! THAT MAN'S A

TURK, OR A BULQAR\* OR A GREEK. I'VE DONS THINGS FOR MY COUNTRY THAT WOULD MAKE YOUR HAIR STAND ON END, BOSS. I'VE OUT PEOPLE'S THROATS, BURNED VILLAGES\* ROBBED AND RAPED WOMEN, WIPE OUT ENTIRE FAMILIES. WHY? BECAUSE THEY WERE BULBARS, OR TURKS. . . . NOWADAYS I SAY THIS MAN IS A GOOD FELLOW, THAT ONE'S A BASTARD. THEY CAN BE GREEKS OR BULQARS OR TURKS\* IT DOESN'T MATTER. IS HE GOOD? OR IS HE BAD? THAT'S THE ONLY THING I ASK NOWADAYS. "^^ IN THE HISTORY OF MAN\* HOW MANY CRIMES OF MISGUIDED NATIONALISM HAVE BEEN COMMITTED? THE EVER-PRESENT ERROR OF A FICTIONAL SENSE OF DUTY TO A NATIONALISTIC JUDGMENT HAS CAUSED UNTOLD MILLIONS OF THE HORRIBLE ATROCITIES OF WHICH ZORBA SPEAKS. FINALLY, HOWEVER, WITH THE UNDERSTANDING GAINED FROM EXPERIENCE, ZORBA HAS RISEN TO THE MOST SUPREME LEVEL, WHERE MAN IS JUDGED BY MAN ON AN INDIVIDUAL BASIS,

IN CONJUNCTION WITH KANT'S CONTENTION THAT INTUITIVE KNOWLEDGE IS BEST, ZORBA UNDERSTANDS FAR MORE THOUGH HIS INTUITION THAN THE BOSS DOES FROM HIS BOOKS. ZORBA IS EXPRESSIVE OF THE IDEA THAT INTUITION IS TRULY THE BEST TOOL FOR UNDERSTANDING THE CHAOTIC UNIVERSE. MAN IS PRONE TO CREATE SYMBOLIC REPRESENTATIONS OF THE UNIVERGE AND CHANGE THEM WHEN THEY NO LONGER EXPLAIN THE ORIGINAL REPRESENTATION. THIS FORM OF EXPLANATION NCITHGR LGNDS ITSELF TO PROFOUND UNDERSTANDING NOR PROVES TO BE OF ANY CONCLUSIVE SIGNIFICANCE IN THE REALITY OF LIFE, AS EVIDENCED BY THE BIBLE. THUS, ZORBA IS GUIDED PRIMARILY BY INSTINCT AND IS ABLE TO AVOID THE DANGEROUS PITFALLS OF THEORETICAL REASONING. HIS INSTINCT IS HIS GREATEST TOOL IN LIFE • BECAUSE INSTINCT IS THE DIRECT OPERATION OF THE WILL TO POWER, INSTINCT IS THE MOST INTELLIGENT OF ALL KINDS OF INTELLIGENCE WHICH HAVE HITHERTO BEEN DISCOVERED."

ZORBA IS ABLE NOT ONLY TO UNDERSTAND LIFE THOUGH HIS INTUITION IN A MORE USEFUL MANNER THAN THE BOSS, BUT ALSO TO REACH STRAIGHT TO THE HEART OF ANY MATTER WHICH COULD BE TOTALLY OBLSCURED BY ABSTRACTION, THE FAILING OF MOST DEEP THINKERS IS TO ENGAGE THEMSELVES SO MUCH IN THEORETICAL ABSTRACTIONS THAT THEY LOSE SIGHT OF THE TRUTH THEY ARE REALLY SEEKING. THE BOSS HAS COMMITTED THIS ERROR. HE ADMITS ZORBA'S SUPERIORITY WHEN HE SAYS, "THAT MAN HAS NOT BEEN TO SCHOOL AND HIS BRAINS HAVE NOT BEEN PERVERTED, HE HAS HAD ALL MANNER OF EXPERIENCES; HIS MIND IS OPEN AND HIS HEART HAS GROWN BIGGER, WITHOUT HIS LOSING ONE OUNCE OF HIS PRIMITIVE BOLDNESS, ALL THE PROBLEMS WHICH WE FIND SO COMPLICATED OR INSOLUBLE FEEL OUTS THOUGH AS IF WITH A SWORD, , , . WE EDUCATED PEOPLE ARE JUST EMPTY-HEADED BIRDS OF THE AIR,"

ZORBA AVOIDS THE FICTIONALISM OF SYMBOLIC ABSTRACTIONS SIMPLY BY CONFINING HIMSELF TO CONSIDERATIONS THAT ARE REAL AND A PART OF LIFE, HE LIVES BY INSTINCT AND INTUITION. AS LONG AS HE DOES SO, HIS THINKING CANNOT BE CLUTTERED BY FICTIONALISM, IT IS IN THIS WAY THAT ZORBA IS ABLE TO MAINTAIN HIS FREEDOM WITHOUT BECOMING TRAPPED BY METAPHYSICS.

THE MOST IMPORTANT SYMBOL IN THE NOVEL IS ZORBA'S SANTURI. THE MUSICAL INSTRUMENT THAT HE PLAYS TO EXPRESS HIMSELF, IT IS A SYMBOL OF LIFE, AND " . , . FOR THE SANTURI YOU MUST BE IN GOOD FORM, YOU MUST BE PURE. , , • TO PLAY THE SANTURI YOU HAVE TO GIVE EVERYTHING UP TO IT," LIFE FOR ZORBA IS LIKE THE santuri BECAUSE HE GIVES UP EVERYTHING IN HIS BODY AND MIND TO IT, HE THROWS HIMSELF INTO LIFE AS IF HE WERE GOING TO DIE AT ANY MINUTE AND THE ACT HE IS PERFORMING AT THE MOMENT MIGHT BE HIS LAST. ZORBA IS FREE BECAUSE HE LIVES LIFE

RATHER THAN THINKS ABOUT IT, BUT CONSTANTLY ACTS AND IS FREED BY HIS ACTIONS, BUT HE IS NEVER GUILTY OF THE OVERWHELMING ERROR OF TRADING HIS FREEDOM FOR CONTEMPLATION, HE WILL NOT THINK AND V. ^ITG ON THE COMPLEXITIES OF LIFE, AS THE DOSS DOCS, BECAUSE " 'ALL THOSE WHO ACTUALLY LIVE THE MYSTERIES OF LIFE HAVEN'T THE TIME TO WRITE, AND ALL THOSE WHO HAVE THE TIME DON'T LIVE THEM ' ^ LIVING THROUGH ACTION CREATES ZORBA'S FREEDOM BECAUSE HE HAS NO TIME TO BECOME EMBROILED IN CONTRADICTIONS OF METAPHYSICS, HIS CONSTANT STATE OF ACTION IS IN DIRECT CONTACT WITH THE BOSS'S TRAPPED INACTIVITY, THE BOSS ARGUES THAT ONE CREATES TROUBLE WHEN ONE ACTS. ZORBA REPLIES THAT LIFE IS TROUBLE, THERE IS ONLY ONE STATE IN WHICH THERE IS NO TROUBLE—DEATH.

THE CONCEPT OF FICTIONALISM PLAYS AN EXTREMELY VITAL ROLE IN ZORBA THE GREEK, TO GRASP THE FULL SIGNIFICANCE OF THE TWO MAIN CHARACTERS, IT IS ESSENTIAL FOR ONE TO UNDERSTAND THAT ZORBA IS FREE BECAUSE HE REFUSES TO DEAL IN FICTIONALISM; WHEREAS THE BOSS IS TRAPPED BECAUSE OF HIS INVOLVEMENT WITH IT. CERTAINLY NOWHERE ELSE IN THE WORKS CONSIDERED IN THIS THESIS IS THE DICHOTOMY BETWEEN FREEDOM AND FICTIONALISM SO GRAPHICALLY PORTRAYED.

THE BOSS IS AWARE FROM THE BEGINNING OF THE SHORTCOMINGS OF HIS ABSTRACT IONG. HE CAN SEE THAT MAN CANNOT ADEQUATELY PERCEIVE REALITY WHEN HE SHROUDS IT IN A CLOAK OF REPRESENTATIVE LOGIC. HE SAYS, "THE HUMAN SOUL IS HEAVY, CLUMSY, HELD IN THE MUD OF THE FLESH, ITS PERCEPTIONS ARE STILL COARSE AND BRUTISH, IT CAN DIVIDE NOTHING CLEARLY, NOTHING WITH CERTAINTY, ^5 HE IS ABLE TO RECOGNIZE THAT MAN IS BRUTISH, AND THIS FACT ALONE WOULD PREVENT MAN FROM KNOWING THE INFINITE UNIVERSE WITH CERTAINTY, THE BOSS'S FAILURE LIES IN HIS REFUSAL TO ACCEPT

**THE STATE OF MAN FOR WHAT IT IS.' IF MAN IS A BRUTE, HE IS LIKE AN ANIMAL AND SHOULD NOT EXPECT TO TURN THE MUD OF HIS FLESH INTO SPIRIT. He SHOULD BE CONTENT TO BE AS HE IS DEFINED. WHEN HE TRIES TO SOAR TO COSMIC HEIGHTS, HE MUST DO SO THROUGH FICTIONAL REPRESENTATION OF THAT WHICH HE CANNOT UNDERSTAND. IN SO DOING, HE HAS FOUNDED HIS ENTIRE SYSTEM OF METAPHYSICS ON THE FRAGILE BASE OF FICTIONALISM. THERE SHOULD BE NO SURPRISE WHEN THE HOUSE CRUMBLES, AND MAN IS CAST INTO THE WEB OF HIS OWN MAKING.**

**ZORBA MENTIONS ON NUMEROUS OCCASIONS THAT HE IS A BRUTE. HE IS WILLING TO ACCEPT HIS BRUTISH NATURE AND LEARN TO DEAL WITH IT. HE IS NOT ATTEMPTING TO BUILD A METAPHYSICAL PLAYGROUND FOR MEN WHO CALL THEMSELVES GODS. HE HAS HIS OWN FEET FIRMLY PLANTED ON THE GROUND AND IS CONCERNED WITH LIFE IN A FORM THAT HE IS EQUIPPED TO GRAPPLE WITH. THUS, HE AVOIDS CREATING AN IMAGINARY NET FOR HIMSELF AND CAN REMAIN A FREE CREATURE INSTEAD OF A TRAPPED GOD.**

**BUT WHAT IS THE LIBERTY THAT TIE BOSS GEEKS IN HIS ABSTRACTIONS? IS IT TO "FREE YOURSELF FROM ONE PASSION TO BE DOMINATED BY ANOTHER AND NOBLER ONE? BUT IS NOT THAT, TOO, A FORM OF SLAVERY? TO SACRIFICE ONESELF TO AN IDEA, TO A RACE, TO GOD? OR DOES IT MEAN THAT THE HIGHER THE MODEL THE LONGER THE TETHER OF OUR SLAVERY? THEN WE CAN ENJOY OURSELVES AND FROLIC IN A MORE SPACIOUS ARENA AND DIE WITHOUT HAVING COME TO THE END OF THE TETHER. IS THAT, THEN, WHAT WE CALL LIBERTY?" ^ ZORBA SAYS NO. A MAN MAY BE TIED TO A LONG STRING WHICH ALLOWS HIM TO COME AND GO, THINKING HE IS FREE; BUT THAT PRIVILEGE IS NOT FREEDOM. THAT IS STILL ENSLAVEMENT, EVEN IF ONE IS NOT AWARE OF IT. ONE MUST CUT THE STRING IN ORDER TO BE FREE. ONE MUST SEVER IT**

IN TWO AND WALK AWAY. HOW IS THIS AOT DONE? JT REQUIRES SUPREF/E FOLLY. A MAN MUST BE WILLING TO RISK EVERYTHING FOR HIS FREEDOM. ONLY THEN CAN HE OUT THE STRING. HE MUST ACT AS IF THERE WERE NO STRING AND TAKE WHATEVER IS COMING TO HIM IF HE PROVES TO BE WRONG. JF HE SHOULD FALL DOWN WHEN HE OUTS THE STRING, AT LEAST THE FALL WILL SE HIS AND NOT THE RESULT OF SOME IMAGINED JERK ON A NONEXISTENT STRING.

TO BE FULLY INDEPENDENT AND WILLING TO ACCEPT THE RESPONSIBILITY FOR ONE'S OWN LIFE, MAN MUST ACCEPT ONLY THAT WHICH IS REAL AND AVOID CREATING IMAGINARY WORLDS. HE MUST BELIEVE IN HIMSELF. " . . . I BELIEVE IN ZORBA BECAUSS HE'S THE ONLY THING I HAVE IN MY POWER, THE ONLY ONE I KNOW. ALL THE REST ARE GH0ST8. I SEE WITH THESE EYES, I HEAR WITH THE6E EARS, I DIGEST WITH THESE GUTS. ALL THE REST ARE GHOSTS, I TELL YOU. WHEN I DIE, EVERYTHINQ'LL DIE. THE WHOLE ZORBATIC WORLD WILL GO TO THE BOTTOM.'\*'"7 AT LEAST ZORBA HAS SOMETHING HE CAN BE SURE OF. HE NEEDS NO REPREGENTATIONG OF ANOTHER WORLD, A UNIFORMITY OF HIS SOUL WITH ALL THE COSMOS. HE CAN ACT FREELY BECAUSE HE IS NOT TRAPPED BY A MISTAKEN SENSE OF DUTY TO A MAN-CREATED COSMIC RULE OF ORDER.

THE ENTIRE WORLD EXISTS IN A STATE OF MATERIAL REALITY, MAN'S ABILITY TO PERCEIVE IT 18 THE LIMITING FACTOR, IF HE DIGS DEEPLY INTO EXISTENCE AND QUESTIONS IN REALMS BEYOND HIS OWN, HE MAY FIND NOT ONLY HIS FREEDOM RESTRICTED, BUT HIS VERY EXISTENOE THREATENED. " 'IF YOU TAKE A MAGNIFYING GLASS AND LOOK AT YOUR DRINKING WATER YOU'LL SEE THE WATER'S FULL OF LITTLE WORMS YOU COULDN'T SEE WITH YOUR NAKED EYE. YOU'LL SEE THE WORMS AND YOU WON'T DRINK, YOU WON'T DRINK AND YOU'LL CURL *VP* WITH THIRST, SMASH THE GLASS, DOSS, AND THE LITTLE WORMS'LL VANISH AND YOU CAN DRINK AND BE REFRESHED, •"

THE EFFECT OF FICTIONALISM ON REALITY CAN BE READILY SEEN FROM THE CONSIDERATION OF AN IDEA. REGARDLESS OF WHAT THE IDEA CONCERNS, WHETHER IT IS METAPHYSICS\* RELIGION\* LOVE, OR ANY CONCRETE OBJECT, THE IDEA DOES NOT EXIST UNTIL IT HAS INFLUENCE. ONCE AN IDEA INFLUENCES MAN TO ACTION\* THEN IT HAS EXISTENCE. REALITY, ITSELF, DOES NOT EXIST UNTIL IT IS CREATED THROUGH ACTION. WHILE IT IS TRUE THAT THINGS EXIST APART FROM MANS' CAPACITY TO PERCEIVE THEM, THEY ARE NOT PART OF HIS REALITY OF THE INDIVIDUAL UNTIL HE DOES PERCEIVE THEM. HIS PERCEPTION OF AND ACTION ON AN OBJECT CREATE REALITY FOR THAT OBJECT. IF HE PERCEIVES IT ERRONEOUSLY, THEN THE OBJECT IS NOT AS IT ACTUALLY IS; IT EXISTS WITHIN HIS REALITY AS HE PERCEIVES IT. WHEN HE ACTS\* HE SUBSTANTIATES THE OBJECT'S OR IDEA'S REALITY.

ZORBA CREATES HIS OWN REALITY, AND THIS CREATION GIVES HIM THE BOUNDLESS FREEDOM THAT HE ENJOYS. HE IS AWARE OF THE NATURE OF AN IDEA AND THE EFFECT IT HAS WHEN HE SAYS, "THE IDEA'S EVERYTHING. GIVES YOU FAITH? THEN A SPLINTER FROM AN OLD DOOR BECOMES A SACRED RELIC. HAVE YOU NO FAITH? THEN THE WHOLE HOLY CROSS BECOMES AN OLD DOORPOST TO YOU."^ RECOGNIZING THE EFFECT OF AN IDEA, HE IS ABLE TO ACT AS IF HE IS FREE AND IGNORE THE FICTIONAL RESTRAINTS WHICH THE BOSS SADDLES HIMSELF WITH. FOR ZORBA, THEY DO NOT EXIST. HE TRIES TO ENCOURAGE THE BOSS TO ADOPT HIS TYPE OF THOUGHT, BUT THE BOSS REFUSES. THE IMPLICATION IS THAT IF THE BOSS WOULD ARRANGE HIS THOUGHT SO AS TO ACCEPT THE REALITY OF LIFE WHICH IS LIFE AND IGNORE THE METAPHYSICAL FICTIONS, HE, TOO, COULD BE FREE, SO COULD ANY MAN.

OF ALL THE CHARACTERS CONSIDERED IN THIS THESIS, ZORBA ALONE ACHIEVES FREEDOM. HE RECOGNIZES THE ABSURDITY OF LIFE NOT BY ENUNCIATING IT PHILOSOPHICALLY, BUT BY LIVING IN A WORLD OF MIXED LOYALTIES

AND CONTRADICTING TRUTHS WHILE REMAINING AWARE THAT THY CAN HAVE NO OVERALL MEANING UNLESS HE ACCEPTS THEM. HE CONTINUALLY STRUGGLES, NOT TOWARD ANY PARTICULAR GOAL BUT JUST IN AN IDEAL SENSE, DEALING WITH HIS ENVIRONMENT AS BEST HE CAN. HIS FREEDOM LIES IN QUESTIONING THE FICTIONALISM THROUGH WHICH PEOPLE MAKE DOLEFUL SIGNS AND THEN ACTING, ALWAYS ACTING\* AS THOUGH HE WERE FREE OF THESE FICTIONS. HE SATISFIES THE CONCEPT OF FREEDOM IN EVERY WAY MENTIONED HE ACTS, CREATING REALITY; HE STRUGGLES IN THE NIETZSCHEAN SENSE; HE BEARS RESPONSIBILITY FOR THE REST OF HUMANITY; HE IGNORES THE ABSURDITY OF FICTIONALISM; HE DENIES THE TUG OF FALSE DUTIES. ZORBA IS TRULY *tAM4* FREED.



## CHAPTER 6

### CONCLUSION

IT IS EVIDENT FROM THIS STUDY THAT NINETEENTH-CENTURY PHILOSOPHY IN GENERAL\* AS WELL AS PHILOSOPHY OF THE TWENTIETH CENTURY\* HAS HAD A PROFOUND EFFECT ON COMPARATIVE LITERATURE. MORE SPECIFICALLY, THE PHILOSOPHICAL CONCEPTS DEALING WITH PERCEPTION, FICTIONALISM, AND REALITY APPEAR TO CONSTITUTE THE DIRECT SOURCE MATERIAL FOR THE SELECTED WORKS UNDER CONSIDERATION. THE WRITINGS OF KANT, VAHINER, NIETZSCHE\* AND SARTRE LAID THE GROUNDWORK FOR EXPLORATORY CONSIDERATION OF MAN'S ABILITY TO PERCEIVE THE REALITY OF HIS ENVIRONMENT. THESE PHILOSOPHERS AGREE THAT MAN IS CONFRONTED WITH THE VERY FORMIDABLE PROBLEM OF COMPREHENDING THE ESSENCE OF HIS SURROUNDINGS. IT IS ENOUGH TO SUGGEST THAT PERCEPTION IS ENTIRELY AN INDIVIDUAL MATTER, AND THE RESPONSIBILITY FOR WHAT ONE PERCEIVES IS ENTIRELY IN ONE'S OWN HANDS. THERE IS NO ABSOLUTE AUTHORITY TO WHOM MAN CAN APPEAL FOR CLARIFICATION OF HIS ENVIRONMENT. HE MUST SIMPLY DO THE BEST HE CAN.

IN HIS ATTEMPT TO DEAL WITH THE PROBLEM OF PERCEPTION, MAN HAS BEEN FORCED TO CONSTRUCT FICTIONAL REPRESENTATIONS FOR WHATEVER HE IS UNABLE TO PERCEIVE. AS POSTULATED BY KANT, MAN IS UNABLE TO PERCEIVE THE ENTIRETY OF AN OBJECT. HE MUST, THEREFORE, CONSTRUCT A MENTAL APPARATUS TO REPRESENT THAT PORTION WHICH HE CANNOT PERCEIVE,

VAHINER HAS WARNED THAT THIS CONSTRUCTION IS NOT VALID AND THAT IT IS ONLY A FICTIONAL CONSTRUCT. HE HAS FURTHER STATED THAT THIS MENTAL OPERATION IS TRUE OF ALL OBJECTS AND ALL SITUATIONS. HE

CONCLUSION BY SAYING THAT MAN'S COMPLETE ENVIRONMENT IS FOUNDED ON FICTIONALISM AND THAT MAN MUST RECOGNIZE THIS FACT TO AVOID THE INHERENT FALLACIES IN EXISTENCE.

NIETZSCHE HAS SUGGESTED THAT MAN MUST CREATE HIS OWN VALUES TO OVERCOME THE ERRONEOUS CONFUSION OF SOCIETY. HE MUST CONTINUE TO STRUGGLE TOWARD SELF-IMPROVEMENT IF HE IS TO REALIZE ANY SORT OF SELF-ACTUALIZATION.

SARTRE HAS STATED FURTHER THAT REALITY IS AN ABSURD CONTENTION. THERE IS NO REALITY APART FROM THAT WHICH MAN CREATES BY HIS ACTION. HIS PHILOSOPHY WOULD GIVE *WALDEN* FREE LICENSE TO MAKE HIS WORLD AS HE WANTS, BUT SARTRE DECLARES THAT MAN MUST STILL MAINTAIN A SENSE OF RESPONSIBILITY FOR THE REST OF HUMANITY TO AVOID SOCIETY'S DEGENERATION INTO A STATE OF NEGATIVE ANARCHY. SUCH IS THE GERMINAL CONTENT OF THE MAJOR PHILOSOPHERS CONSIDERED IN THIS THESIS.

AS LITERATURE IS PURPORTED TO HOLD A MIRROR TO LIFE, A BROAD CONCLUSION MAY BE REACHED, BASED ON THE WORKS OF THE FOUR NOVELISTS IN THIS STUDY. FICTIONALISM IS THE WORLD IN WHICH MAN LIVES. AVOIDANCE OF THIS CONCEPT CAN BE ACCOMPLISHED ONLY THROUGH IGNORANCE. THE MAJOR CHARACTERS IN THE WORKS OF THESE AUTHORS ACT IN ACCORDANCE WITH THE DOCTRINE OF FICTIONALISM. THEY ALL ATTEMPT TO DEAL WITH THE PROBLEM IN ONE MANNER OR ANOTHER. THREE OF THEM ARE UNSUCCESSFUL, THE UNSUCCESSFUL ONES MAY BE REGARDED AS REPRESENTATIVE OF THE REAL WORLD. IT MAY, THEREFORE, BE CONCLUDED THAT AT LEAST A CERTAIN PERCENTAGE, IF NOT ALL, OF MANKIND FINDS THAT IT CANNOT SUCCESSFULLY DEAL WITH THE PROBLEM OF FICTIONALISM.

TO STATE THAT FICTIONALISM IS THE WORLD IS NOT TO MAKE A TIMOROUS

STATEMENT\* BUT IT IS NOT TO UTTER AN INACCURATE ONE, EITHER. A VERY PERTINENT EXAMPLE MAY BE FOUND IN JURISPRUDENCE. MAN CONSTRUCTS LAWS TO REGULATE HIS BEHAVIOR AND THEN PUNISHMENT TO PROVIDE ENFORCEMENT. WHEN MAN BEHAVES IN SUCH A WAY AS TO CONTRADICT THE RULES HE HAS IMPOSED ON HIMSELF, HE SLASHES AT HIS OWN BODY TO MAKE IT CONFORM. AN UNDERSTANDING OF FICTIONALISM POINTS TO THE CONCLUSION THAT THE LAWS AND PUNISHMENTS BY WHICH MAN REGULATES HIMSELF ARE, IN THEMSELVES, ONLY FICTIONAL IN NATURE; THEY COULD BE OTHERWISE AND NEED NOT BE AS THEY ARE. THE LAWS ARE NOT A PART OF MASS SOCIETAL REALITY, AND CERTAINLY NO PART OF INDIVIDUAL REALITY, UNTIL THE MOMENT COMES WHEN THEY ARE ACTED OUT. IT IS THEN AND ONLY THEN THAT LAWS, LIKE ANY OTHER FICTION, BECOME A PART OF REALITY, ONCE A FICTION IS ACCEPTED AND ACTED UPON, IT BECOMES AS REAL AS A SOLID WALL OF GRANITE,

THE DISTINCT IMPLICATION IN A CONSIDERATION OF FICTIONALISM IS THAT TO CHANGE REALITY ONE NEED ONLY ADOPT ANOTHER FICTION AND ACT ON IT. BUT THIS PROBLEM IS NOT ALWAYS SOLVED SO SIMPLY. INDEED, FOR THE INDIVIDUAL, IT IS OFTEN IMPOSSIBLE, THE ALTERNATIVE IS THERE, HOWEVER, AND IT HAS BEEN ONE OF THE INTENTIONS OF THIS STUDY TO INDICATE THE PRESENCE OF THE ALTERNATIVE IN THE LITERARY WORKS.

DOSTOEVSKY'S UNDERGROUND MAN IS AN INTELLECTUALLY TRAPPED INDIVIDUAL WHOSE ENTIRE WORLD IS DESCRIBED IN THE FICTIONAL CONSTRUCTS OF THIS CHARACTER'S MIND, HE IS NO MORE TRAPPED THAN HE ADMITS, BUT HE REFUSES TO ACT AND CONSTRUCTS HIS OWN MENTAL PRISON, HE WILL NOT RECOGNIZE THAT ALL HIS INTELLECTUAL MAELSTROMS ARE FICTIONAL. HIS INACTION WOULD TRAP HIM EVEN IF HIS INTELLECTUALIZATION DID NOT,

ZHIVAGO APPROACHES FREEDOM BY STILL CONTINUING TO STRUGGLE THROUGH

Hit WRITING; BUT, AS FREEDOM ACCORDING TO KANT IS MERELY ACTING AS /  
 THOUGH ONE IS FREE\* HE WILL NEVER BE FREE BECAUSE HE NEVER ACTS FREELY.  
 He IS ALWAYS CONSCIOUS OF THIS NECESSITY TO CONFORM AND COMPLY. THOUGH  
 HE IS OFTEN TRAPPED PHYSICALLY, HIS STRUGGLE IS NEVER PRONOUNCED. His  
 STRUGGLES ONLY THROUGH AN ARTIST'S NEED TO WRITE.

KAMUSKAL MERELY GRAPPLES WITH THE TOTAL ABSURDITY OF LIFE AND  
 NEVER STRUGGLES.' THOUGH HE MAY BE FREE IN THE EXISTENTIALIST SENSE,  
 HE IS STILL RESTRICTED BY THE FATAL FLAW OF HIS GRANTING MEANING TO  
 ABSURDITY. HE ACTS WITH TOTAL INDIFFERENCE, AND THIS BEHAVIOR RE-  
 DUCES HIM TO THE PAWN OF DELUDED HUMANITY.

ZORBA SHOWS THAT THE PATH TO FREEDOM LIES THROUGH THE DOORS OF  
 INTUITIVE KNOWLEDGE. THE FINE SIEVE OF METAPHYSICS MERELY DISTORTS  
 WHATEVER REALITY THERE IS. ZORBA IS A THROWBACK TO MAN'S ORIGINS IN  
 THE APE. HIS MIND IS NOT PLAGUED WITH FICTIONALISM, AND HE IS FREE  
 TO LIVE. HIS TRUE FREEDOM LIES IN HIS STRUGGLE THROUGH ACTION, AND  
 HE SUGGESTS AN ALTERNATIVE TO THE WORLD OF FICTIONALISM—ACT AS THOUGH  
 THERE WERE NO SUCH THING.

## NOTES

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33|B|D. p. 426.

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