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Absurd Existential Nihilism in Post-Colonial Literature

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Abstract- This article aims to provide a sketch on the Absurdly Existential Nihilism through the focusing on four major nihilist Post Colonial philosophers and their books named "Moner Manush by Sunil Gangopadhyay or Sunil Ganguly"; "Waiting for Godot by Samuel Beckett; "The Outsider" by Albert Camus and "The White Tiger" by Aravind Adiga. The major theme of those books is the Absurd Philosophy of Nihilism that is related also to Existentialism. Going out of the so called social norms and customs, all the book writers' attempts were to establish the theme of absurdity in the intellectual existence of God. The term "Nihilism" is very much against the thought of God that is mystic to Sunil, absurd to Beckett, anarchy to Camus and poverty to Adiga. But Lalon of Sunil was somewhat like a pantheist and it is really difficult to understand him. There, the characters' perspectives are different but they are the believers of "Supreme Existentialism" or the "Nihilism" by thoughts. Derivationally, the term 'Nihilism' is originated from the Latin word 'nihili' meaning 'nothing' and 'ism' meaning the doctrine of English philosophy. So, nihilism combines the idea of extreme nothingness, is similar to the disbeliefs in God's presence whether in this or that world after or not believing in some particular "isms" but all in humanism.

Keywords: *nihilism, existentialism, mysticism, pantheism, absurdity, anarchy and poverty.*

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Absurd Existential Nihilism in Post-Colonial Literature

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Abstract- This article aims to provide a sketch on the Absurdly Existential Nihilism through the focusing on four major nihilist Post Colonial philosophers and their books named "Moner Manush by Sunil Gangopadhyay or Sunil Ganguly"; "Waiting for Godot by Samuel Beckett; "The Outsider" by Albert Camus and "The White Tiger" by Aravind Adiga. The major theme of those books is the Absurd Philosophy of Nihilism that is related also to Existentialism. Going out of the so called social norms and customs, all the book writers' attempts were to establish the theme of absurdity in the intellectual existence of God. The term "Nihilism" is very much against the thought of God that is mystic to Sunil, absurd to Beckett, anarchy to Camus and poverty to Adiga. But Lalon of Sunil was somewhat like a pantheist and it is really difficult to understand him. There, the characters' perspectives are different but they are the believers of "Supreme Existentialism" or the "Nihilism" by thoughts. Derivationally, the term 'Nihilism' is originated from the Latin word 'nihili' meaning 'nothing' and 'ism' meaning the doctrine of English philosophy. So, nihilism combines the idea of extreme nothingness, is similar to the disbeliefs in God's presence whether in this or that world after or not believing in some particular "isms" but all in humanism. Under the religious shadows, mankind tries to find some answers of some unfound and unsolved questions. Very often, they lose their beliefs over the almighty ruler of nature but fail hardly in a time because of being hit by the absurdity. It is my moot point how the four writers have tried to demonstrate their ideologies or ethics over their philosophical achievements as absurd nihilism, hereinafter. Let us have a discussion.

Keywords: nihilism, existentialism, mysticism, pantheism, absurdity, anarchy and poverty.

I. Introduction

Human mind is curious by nature. It is an untold inner spirit to think over the universality. As we, the human beings, have minds, we feel sorrow or happiness and so on. Our intellectualities are replete with the senses and countless kinds of feelings. From these feelings, our senses find many unknown answers or lead us to the way of knowing the supreme nature or the almighty creator. With the multiplicities of time, we think in different ways. Some are realists or existentialists and others are pantheists or nihilists or many others like these. These thoughts make them very much different from the general human beings. Most of them are diverted from their senses or reach to their goals of thoughts or activities. In this way, this discussion will be going on and it will certainly have a colorful impression in our thoughts that may be surpassing also. The moot point of this discussion is the absurdity that can be found in the major existential mystics or philosophers I referred earlier. Those books were written by the great thinkers and philosophers or the social reformers who wanted to convey some kinds of spiritual messages being the existentialists in the earth. They have their certain stand points of their contemporaneousness. We know that the Existentialists like to do anything according to their own beliefs and wills avoiding the extreme naturalism that leads them to be the nihilists also. It happens only when they lose their faiths over the earthly life as well as on supernaturalism. Among them, Lalon in "Maner Manush" Vladimir and Estragon in "Waiting for Godot", Meursault in "The Outsider" and Balram in "The White Tiger" are the very influential characters of my discussion so far because the renowned writers of those characters have tried to add some new dimensions of philosophies in their epoch-making` novels. The philosophy of "nihilism" has a great influence on important issues like Existentialism, Baulism, Mysticism, Post-Modernism, Post-Structuralism and Deconstructionism and some others. (Luke Mastin). But we only proceed on with the merging and illustrations of Existential Nihilism that are not dull or passive rather than developing with the circumstances.

At the outset, I must go with the text entitled in "Waiting for Godot" that was written by Samuel Barclay Beckett, a Nobel Prize Winner in 1969 for all his new styles in literary writings. He was an Irish avant-garde French novelist, writer of French and English literatures. "Waiting for Godot" is his masterpiece that bears some high degrees of human philosophies. It is a drama of Mankind's pointless attempt to move on in the quest of God, the almighty Creator is philosophized well. Allegorically, this story bears the ideology of a Cold War that was started between the intellectuals of France and Germany in 1947–91. It was the post period of World war II. After the World War-II, the victimized people of the world were awfully devastated, mentally and physically by the catastrophic effects of loss and pain. So, many of that people aspired for a new power to come before them and that might be any supernatural powers or something like this because most of them had not any moral or intellectual perfection among them rather they were losing them.

Anarchy and Devastation made their lives meaningless. Life remained in despairs, demurrals,

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dejections and so many. And these simple things have been intensified with the characters of Beckett's "Waiting for Godot". To them, there is no existence of God. If so, He would have mercy on them. The characters like Vladimir and Estragon just wait and wait for the coming of something supernatural that is called God, God+dot = Godot. To them, God never comes and each time, He just sends optimistic messages that He is coming. But aging and again, their attempts end in smoke. They are doing so many absurd things that are really not needed to do but doing repeatedly and this makes the story very absurd. Actually, it is the dramatic technique of the writer to make the readers understand that the existence of God is nothing but an abstract thoughs. He will never come to them though he is existed or not. Now and then they are doing some peculiarly absurd activities. In fact, these activities can collectively stated as Existentialism where Mankind is free in his own will and can do anything as he wants. This is man's metaphysical quandary of perpetual, indecisive anticipations, incarcerated with true poetic simplicity: In the realms of annihilation, ascend the inscriptions of Samuel Beckett like a Miserere, meaning- "Have mercy on me, O God" - from the whole mankind, it's subdued inconsequential key sounding liberation to the exploited, and comfort to those in needs. (Karl Ragnar Gierow)

This notion can also be found in the pantheistic or metaphysical writings of great Benglai poets and philosophers "Lalon Shah/Shain (1772–1890)" and "Shiraj Shain", the master of Lalon, where Shain replied in a question of Lalon-

"In this earth, we all are orphans, nobody has father."

(Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

Here Shain is also an existential nihilist or a pantheist who believes in nobody but may be in everybody. Besides, "He also said when Lalon wanted to be his disciple-

(I am nobody's disciple. Nobody is my disciple. I'm only the disciple of Alek Shain. The meaning of Alek is that person who never pays a visit to anybody.) (Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

What does it mean? It means Nothingness. It may mean that there is nobody in anywhere but into us. We ourselves should know well to find the almighty Creator. Otherwise, it is not possible to find Him. Later, Lalon utters the following lines again when there was a conversation going on between him and his listener, *Jyotirindranath Tagore.*

(No boat is selected. There is no shape of destination. Does my mind stop? Lalon wonders in vain, wants to touch the untouched one; without the boat man, the master.) (Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

It means he is searching for God for a long time but not getting as like as he wants. He has no aim of his life and no shape of mind yet, he wants to be with Him though He never visits him. He is now aimless man in his mind and body. Furthermore, in another question, Jyotirindranath Tagore asks Lalon, "Do you believe in after life?" Lalon Replied,

(Yet, I only understand this that only to search the Man of Mind, Maner Manush, is not the search of the almighty God but something bigger than That. To search the Man of Mind is very difficult Sir! He just pays His visits and disappears after a while. My master left me starting me with such a key that I'm wandering for the whole life. And with these wanderings, so many years have passed away from my life.) (Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

But Lalon may be somewhat different because he has a surpassing mood even more than the thoughts of Moner Manush, the God. So, these are very similar thoughts with that of Beckett so far because Vladimir and Estragon are just waiting but not finding anybody they want. They are searching for God, "Moner Manush" to Lalon for long long time. Indeed, the great Lalon lost his own Hinduism for a pox fever and he was floated in the river. Later he got treatment in a Muslim family but he could not go back to the past as the his own wife and mother as well as all all other Hindus expelled him from their race blaming him that he has lost his religion and eaten the food in the hands of Muslims. That is why, he had to be a escapist from his own race. Later he becomes a great mystic poet who could compose sensual music relating all humanity living with some disowned people like him in an isolated forest where all of them would live like a one feeling. All of them would believe that it is very difficult to find the: Moner Manush, the God. (Goutom Ghosh's Film). To them, God, is nowhere but inside the all humanity. To the atheist philosophers, he will be a nihilist but to the humanist, he will be a great philanthropist who always tells the whole truth of human philosophies. It can also be ascertained that he is an Existentialist who would like to lead his life like other protagonists in this article. For whole life he searches for the God or something bigger than Him in this world being as a saint or Baul. It seemed to him that God comes to him now but disappears most of the time. He may have referred the positive mind that has an enormous colors. He waited for whole life but found nothing but dim thought of mysticism. So, it is hard to identify his own religion:

Everyone asks, "What Nation does Lalon belong to in this world?"

Lalon answers, "What does nation look like?"

I've never laid eyes upon it.

Some use Malas (Hindu rosaries),

others Tasbis (Muslim rosaries), and so people say

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they belong to different nation.

But do you bear the sign of your Nation

when you come (to this world) or when you leave (this world)?-Lalon (Translated by Donald S. Lopez).

However, let us evaluate the stories in Waiting for Godot again. Likewise Lalon's waiting for the catching of Moner Manush, the God, they saw Pozzo, another supporting character, came suddenly and they thought that He, Pozzo, may be the Godot but he was nothing but a newly bewildered character or message. Next, they wait and wait doing so many boring and absurd things. It is mentionable-

"ESTRAGON: He should be here.

VLADIMIR: He didn't say for sure he'd come.

ESTRAGON: And if he doesn't come?

VLADIMIR: We'll come back tomorrow.

ESTRAGON: And then the day after tomorrow.

VLADIMIR: Possibly.

ESTRAGON: And so on.

VLADIMIR: The point is—

ESTRAGON: Until he comes.

VLADIMIR: You're merciless. (Referred by Marlene LeFever, Page-71)

"We are waiting for Godot to come." (Act-2, Page- 51)

At last, point, Vladimir seems to understand something. So, he murmurs, asking some questions and trying to find the answers- "Was I sleeping, while the others suffered? Am I sleeping now? Tomorrow, when I wake, or think I do, what shall I say of today? That with Estragon my friend, at this place, until the fall of night, I waited for Godot? That Pozzo passed, with his carrier, and that he spoke to us? Probably. But in all that what truth will there be?" (Act-2, Page- 99) Indeed, these are the ever known questions of humanity and these will be continuing until the eternal doomsday comes to happen. Indeed, they should not wait like this because nothing is existed like God in this material world rather it may be at the next life.

Here, they are totally existentialists because they are doing whatever and however they are wanting. It is nothing but an Absurd Existentialism as it may be a Nihilistic approach too.

Actually, Beckett tries to bestow a mental salvation from these riddles of thoughts on Nothingness because the people, after World War-II, were tremendously bewildered by the thoughts of the Existence of God as they were in the vehemence of reality. Uncertainty was in every society. They were also losing the communal faiths against each other that result nothing but frustrations and sufferings. They were being confused with the reality of their lives.

Now, let us have a quick discussion on the ethics and morals of Albert Camus' philosophies. "Albert Camus", a French-Algerian, was a Nobel Prize–winning philosopher. In 1957, he received the Nobel Prize. In spite of his having more accreditation in literature than in philosophy, his novel, a thoughtful creation, "The Outsider" has improvised the theory of "Existential Absurdity" through the protagonist, Meursault. While in 1942, wartime in Paris, Camus created his philosophy of the absurdity. The prime concern of that philosophy was his contention that life has no rational or redeeming meaning. The dark experience of World War II led him as well as so many other intellectuals, to the same termination that is absurdity. After facing the horrors of Hitler's Nazi government and the unprecedented massacre of the War, many individual could no longer believe that human existence had any rationale or apparent meaning. Existence of God simply felt absurd amongst all. Besides, poverty, after the war, made him mentally devastated because he had to do a number of odd jobs for continuing his study as well his mother in the family. His father was killed in the World War I. After that his life became painful that made him an Existentialist later. "The Stranger or The Outsider" is his debut novel that is an illustration of his absurdist world's view. It tells about a psychologically detached, unprincipled young man, according to the atheists, naming Meursault. Meursault was deceived by social, religious or individual acquiescence that avoided or confronted the irreducible truth of the civilized society that humanity alone is responsible for its moral sense and determination. Camus' writings are the testaments to an enduring belief in humanity but dignified circumstance. In fact, Camus's absurdist philosophy means that moral assessments have no rational and natural starting point. Yet, Camus himself did not come up to the world with moral indifference. He believed that the meaning of life does not lead anybody to despair rather gives a freedom thought though it was the consequence of that era. Totally, he was a humanist that made him an existential nihilist too. He had a constant faith in human dignity as in infinite and indifferent universe.

It is a significant study of the perception of the absurdity. Being a simple clerk, he enjoys physical pleasures and does not pay any attention to the so called social norms and customs rather goes with his own philosophy only. For an example, he, a self motivated man, unreasonably kills an Arab and it is one of the most notorious measurements of the story. When he was taken to the trial, he remained in a tranquil mood as it is not a matter to him, of killing anybody or being killed. He was convicted as a criminal and a man of anarchy throughout the society and was given a Sentence to Death. But the Chaplain could understand his real philosophy and paid an unannounced visit to him on the eve of his execution. Then the chaplain tries to turn his attention into the religious faiths for human justice to divine justice and from legal guilt to moral sin

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(Kamber-36). Here Meursault introduces us with his real believes and philosophies over the religions. Immediately, Meursault assures him that he does not have any faith in the chaplain's viewpoints by throwing out the very existence of God. In doing so, he shuts off the windows of his heart to the chaplain's sermonize. Meursault's nihilism makes the chaplain's plans to fall back on the supernatural world as to divinity almost called a halt. When the chaplain articulates that there is no man on earth but is under sentence of death, Meursault instantaneously disrupts him by pointing out that there should then be no consolation for something which is inevitable to everyone. (Ashkan Shobeiri)

Indeed, Meursault acted as a stranger in a general human society because, he was imprisoned both in society and in the dark cells of jail who ignored all the normally social rules. *The Outsider* starts with few simple but prominent sentences, such as: "Mother died today. Or, maybe, yesterday; I can't be sure. The telegram from home says: Your mother passed away. Funeral tomorrow. Deep sympathy". He said no to see his dead mother's innocent face for the last time. He just left smokes from the cigarette throughout the funeral. When his mother's friends to make his mind up to keeping vigil for her, he cannot stay awake rather falls asleep. At the next morning, he reached at the beach and met up Marie Cardona, a formers typist at his office. They made boating and swimming. In western styles, Meursault touches her breast. Besides, he puts his arm around her waist, when he see that she does not mind. Even his mother's death cannot diminish his strong physical sensations. Besides, Raymond, his friend exposes his plot to Meursault, about how he will treat his girl friend by sending her a letter and convince her to come back, and then saying, "Then, when she came back, he'd go to bed with her and, just when she was "properly primed up," he'd spit in her face and throw her out of the room. I agreed it wasn't a bad plan; it would punish her, all right." (Stuart Gilbert, Page 22)

He wants Meursault to prepare a letter that is accepted by Meursault with no hesitation because it is said in the text-"I wanted to satisfy Raymond, as I'd no reason not to satisfy him" (Page-40). Actually, these activities are done only from the disbeliefs over the existence of God. They were free men and had no social thought in the civilized ways and this is criticized as anarchism in human society.

Eventually at the concluding words, it is worth-mentioning that we, the human beings, should not be unhappy. But the nihilist like Meursault does not have any faith. He likes to think where there is no God, there is no repentance except freedom of one's own wills. To him, if there is no God and men must die, what will be the necessity of thinking of God and everybody should not be unhappy thinking and going through the so called social customs. To him, this awareness shall make everybody happy. Transcendentally, it is the happiness to him and sensually a dignity and preciousness of life. These senses are obviously exhibited by his words- "I laid my heart open to the benign indifference of the universe. To feel it so like myself, indeed so brotherly, made me realize that I'd been happy, and that I was happy still" (Page 76). Actually, he is very lonely in him and likes to lead himself freely. He knows that the existentialists will show him mentally honor but the anarchists abhorrence. He also believes in brotherhood that is a divine or spiritual sense in him. But earthly, this sense is nothing but Escapism that sounds like absurdity. So, the satire implies- "The absurd man is a humanist; he makes outs only the good things of this world." (Ashkan Shobeiri).

Furthermore, a human being can be diverted by loneliness or distress of the surroundings but he should not lose his moral values over the almighty existence as it is practiced in this world. He is not out of this world. So, being a social type, he should be like the all in society. But he could not do so rather went beyond the modern superstitions, believing in God. The nihilism, hidden in Meursault, is revealed in the following, eminently concluding contemplations- "It was as if that great rush of anger had washed me clean, emptied me of hope, and, gazing up at the dark sky spangled with its signs and stars, for the first time, the first, I laid my heart open to the benign indifference of the universe. To feel it so like myself, indeed, so brotherly, made me realize that I'd been happy, and that I was happy still. For all to be accomplished, for me to feel less lonely, all that remained to hope was that on the day of my execution there should be a huge crowd of spectators and that they should greet me with howls of execration." (Page-76) Truly, it was the individual expression of Meursault that prescribes his place in the world and it has no value to the social civilized being after his going out and it is a silent rebel that epitomized as nihilism also. (William F. Birdsall).

Nihilism is also a part of Arvinda Adiga's ideas here in this novel named "The White Tiger", a *Man Booker Prize* winning book where we came to know that a man becomes unfaithful to God in a great extent because of the influence of the surroundings. Balram, the protagonist, loses his patients over the nature, above all in God. He fights with his deadliest poverty to get rid of it from the very childhood. Day after day he gets hurt by his poor fate and eventually, he loses faith upon the God in Hinduism and commits sin after sin. He becomes a nonbeliever of his Vagoban, the God. This is called the Nihilism. In this very story, we find this picture. Balram expresses his great detest on nature, sometimes. He makes some cruel jokes that can go against the law of God in religion. His sense of disbelief in God is vivid here- "There are so many choices. See, the Muslims have one god. The Christians have three gods. And we Hindus have 36,000,000 gods. Making a grand total of 36,000,004 divine arses for me to choose

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from." (Page- 8). "So I am closing my eyes, folding my hands in a relevant *namaste*, and praying to the gods to shine light on my dark story. Bear with me Mr. Jiabao. This could take a while. How quickly do you think *you* could kiss 36,000.004 arses" (Page- 9). It is noteworthy that the writer has used the small letter 'g' in each of the beginning of the word 'god'. Perhaps he himself is the non believer of God. Sometimes, the idea of God remains as abstract or fake. They think that He is no more and nothing is controlled by Him in this earth. If He did so, there would have no sorrows among the poor. There would have a good justice for all. To them, if there is any God, He is mocking at them (the poor) and trying to make them His loyal servants. To them, God is on the side of the rich men. He never shows mercy upon the feeble ones rather the big guns. Logically, he referred from the poems of 'Iqbal' where God is arguing with the Devil, Satan- "*Isn't it all wonderful? Isn't it all grand? Aren't you grateful to be my servant*?" (Page-88). Plus, "*God says: I am powerful. I am huge. Become my servant again." Devil says: Ha*!" Here, God may be a dictator. Sometimes, Aravind is direct to say against the prayers for God by a poor person- "I thought there was no need to offer a prayer to the gods for him,…. What can a poor man's prayers mean to the 36,000,004 in comparison with those of the rich?" (Page: 317) Philosophically speaking, sometimes human minds lose patience upon God being hit by the poverty and it results nothing but frustration. It is nothing but senselessness and dark feelings of mind. A mind can be deceived anyhow but nobody should go beyond the natural law. A senseless man can do this out of fury but it should not be a philosophy. In the eyes of Adiga, the idea of God has been almost an absurd thing to the deprived poor. The Humanity is losing faith upon the existence of God. He has expressed this notion through the characteristic of a man again- "I see the little man in the khaki uniform *spitting* at God again and again, as I watch the black blades of the midget fan slice the light from the chandelier again and again." (Page: 88). The writer has compared the light to the beliefs of God here that are breaking down and attaching up again and again under the influence of poverty, the man in khaki dress. He also gave an idea that the people living in the darkness are very religious because they have no ambition except eating good foods- "The villagers are so religious in the Darkness." (Page: 90) They like to be mentally peaceful and happy remaining very simple and it is really difficult to be a simple man because man is sinful by birth and selfish by nature. In addition, the writer has again drawn a contradictory religious picture where a Muslim is doing a driving job disguised as a Hindu named 'Ram Prasad' because the masters will not like the Muslims as their employee. Aravind again referred a story he watched, to Mr. Premier- "A great film, sir. Lots of dancing. Hero was a Muslim. Name Mohammad Mohammad. 'Now, this Mohammad Mohammad was a poor, honest hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who didn't like Muslims- just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad." (Page: 109) Indeed, it is a pathetic story of extreme poverty that affects on the religious beliefs. So, this or that way, Nihilism is embedded in the hearts of the people that are also discussed more here in after.

Arvind may be an escapist who does not want to be a simple man like others in this earth. He might be an atheist or apostate or a stranger in human society who does not act upon the earthly commandments and go against the abstract thoughts of God. From the beginning to the last of the letter to Mr. Premier, he thought that he was totally right in what he had done- "I will never say I made a mistake that night when I slit my master's throat." (Page: 321) But the readers of our society will not be agreed with him. His ideology can be compared to the words of Meursault, the protagonist of the novel named "The Outsider" that is written by the Algerian writer, Albert Camus. In this story, Meursault killed an Arab and fired twice more on the dead body without any reason. In the trial of judiciaries, he answered in his own style for the questions whether he was right or wrong for the killing of that man and not believing in the existence of God - "I'd been right, I was still right, I was always right. I'd passed my life in a certain way, and I might have passed it in a different way, if I'd felt like it. (Page: 74) Adiga may have thought like Meursault- "I told him not to waste his rotten prayers on me; it was better to burn than to disappear." (Page: 74) Finally, Meursault was proved as a Nihilist with his final words before execution- "But, apparently, he had more to say on the subject of God. I went close up to him and made a last attempt to explain that I'd very little time left, and I wasn't going to waste it on God." (Page: 74) A disbelief in the existence of God may be the characteristic of existentialism also. "I didn't believe in God. (Page: 72)" however, for such a total rejection of a divine presence, Meursault can be closer to a nihilist, that asserts that there is no evidence of creator or extraterrestrial ruler and even if there is someone, man is not compelled to obey his or her rules. Arvind may have found any solution against the lines of Fyodar Dostoyevsky also- "If God is not existed, everything is permitted." He thought that his murder is also permitted as he has also confusion in the deeds of 36,000,004 gods.

However, it is true that we are the causes of sufferings because we are doings wrong things to make us free as a means of mental or physical happiness. It does not bear an eternal peace rather it brings an ultimate penetration in our present life.. It cannot be a way of getting redemption from Darkness to Light. It creates nothing but more frustration in one's mind. The path of reaching at Light could be some others.

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Somebody may assume the point that this is the way how he, Balram, the narrator tried to rebel against the exploited and corrupted elite class. But murdering, like Meursault, cannot be the right way. It is nothing but killing all humanity is also Nihilism. He is really dishonest in this activity as it is in politics. Though he has been a successful entrepreneur till the last moment, his success is full of heinous attempts that put up with no constructive elucidation for the society. Being an existentialist, Aravind Adiga may have tried to push a message to the civilization that this clash between two cultures and the class discriminations amongst the human races are running on desperately and they need a demarcation. The existentialists like Adiga always tries to criticize the society with their self-centered thoughts and views but the people of the civilized world understand their mistakes. So, as a free will man, it can rightly be said that politically and socially, Aravind has powerfully satirized against the Indian political and economical unrests existed in class discriminations that kill the society under the toxicities of poverty—"That is the whole tragedy of this country"- (page 10). It has been possible as he likes to think anything freely or independently. This tendency just makes him thoughtful about the real existence of God. So, the writer is tremendously successful in presenting all these things so far to make the society aware and he feels like to be a philanthropist and wants a peaceful society for all -— "It may be turn out to be decent city where human can live as like human and animal can live like animals.‖ (Page-318). So, existentialism is the propensity in his way of life that brings his will of freedom but in a wrong way.

II. Conclusion

So, considering everything of the arguments so far, it can be assumed that humanity is nothing but a spirit of thought bodily and mentally and every human being has a mind but in different senses. They have their own philosophies but in modern age, they started losing faith on the Existence of God which is really not welcome by the civilized world as it is a big society. Here, a human being has a chance to think as he likes and do as he wants but, of course, maintaining the socialism. One can be diverted from one's particular beliefs or ethics but it will not be morality to think alone in a determined way because no man is alone in a society. One cannot live alone this society. So he wants company, we know. So, he or she cannot think alone in his own way but needs some mental supports. When a person is a sadist or an atheist or nihilist or an existentialist, he must follow the exact law as the civilized people perpetually do in this living world. Otherwise, he will be nothing but a stranger like Meursault or Arvind or Lalon or Vladimir and Estragon. They will find nothing but a consolation in mind as we all know that there is no God anywhere in this universe but always in our hearts and the surroundings of us. So, we need to cope with the living society because, at least, it will make us happy mentally and eternally in our divine thoughts. All things will remain in vain after our passing out but the good or evil will remain in this world. So, we should always go with the particular thoughts of particular religion in which we are now. As after a year it has not been proved yet that God is physically existed or he has any shape or color or way or sign. So, why do we search this? Is not all these are absurd? Yes, they are. So, to be an Existential Nihilist is nothing but an extremely Absurdity according to me and it is my discussing point so far in this article. A person should find the almighty God in his own belief and religions only and this is the right thinking only and ever because in my philosophy, Nothing is Everything but I will not be absurd and an existential nihilist because it is the wrong way to find any solution. To be sinless, we need to follow our own religious teachings.

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