

Absurd Existential Nihilism in Post-Colonial Literature

Md. Chand Ali¹ and Md. Chand Ali²

¹ Uttara University (UU)

Received: 11 December 2015 Accepted: 1 January 2016 Published: 15 January 2016

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.

Index terms— nihilism, existentialism, mysticism, pantheism, absurdity, anarchy and poverty.

1 Introduction

uman 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

1 INTRODUCTION

43 and Estragon in "Waiting for Godot", Meursault in "The Outsider" and Balam in "The White Tiger" are the
44 very influential characters of my discussion so far because the renowned writers of those characters have tried to
45 add some new dimensions of philosophies in their epochmaking novels. The philosophy of "nihilism" has a great
46 influence on important issues like Existentialism, Baulism, Mysticism, Post-Modernism, Post-Structuralism and
47 Deconstructionism and some others. (Luke Mastin). But we only proceed on with the merging and illustrations
48 of Existential Nihilism that are not dull or passive rather than developing with the circumstances.

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

59 Anarchy and Devastation made their lives meaningless. Life remained in despairs, demurrals, dejections and
60 so many. And these simple things have been intensified with the characters of Beckett's "Waiting for Godot".
61 To them, there is no existence of God. If so, He would have mercy on them. The characters like Vladimir and
62 Estragon just wait and wait for the coming of something supernatural that is called God, God+dot = Godot.
63 To them, God never comes and each time, He just sends optimistic messages that He is coming. But aging and
64 again, their attempts end in smoke. They are doing so many absurd things that are really not needed to do but
65 doing repeatedly and this makes the story very absurd. Actually, it is the dramatic technique of the writer to
66 make the readers understand that the existence of God is nothing but an abstract thoughts. He will never come to
67 them though he is existed or not. Now and then they are doing some peculiarly absurd activities. In fact, these
68 activities can collectively stated as Existentialism where Mankind is free in his own will and can do anything as he
69 wants. This is man's metaphysical quandary of perpetual, indecisive anticipations, incarcerated with true poetic
70 simplicity: In the realms of annihilation, ascend the inscriptions of Samuel Beckett like a Miserere, meaning-
71 "Have mercy on me, O God" -from the whole mankind, it's subdued inconsequential key sounding liberation
72 to the exploited, and comfort to those in needs. (Karl Ragnar ??ierow) This notion can also be found in the
73 pantheistic or metaphysical writings of great Benglai poets and philosophers "Lalon Shah/Shain (1772-1890)"
74 and "Shiraj Shain", the master of Lalon, where Shain replied in a question of Lalon-"In this earth, we all are
75 orphans, nobody has father." (Translated From Maner Manush, Bengali Screenplay of Goutam Ghose)

76 Here Shain is also an existential nihilist or a pantheist who believes in nobody but may be in everybody.
77 Besides, "He also said when Lalon wanted to be his disciple-(I am nobody's disciple. Nobody is my disciple.
78 I'm only the disciple of Alek Shain. The meaning of Alek is that person who never pays a visit to anybody.)
79 (Translated From Maner Manush, Bengali Screenplay of Goutam Ghose)

80 What does it mean? It means Nothingness. It may mean that there is nobody in anywhere but into us.
81 We ourselves should know well to find the almighty Creator. Otherwise, it is not possible to find Him. Later,
82 Lalon utters the following lines again when there was a conversation going on between him and his listener,
83 Jyotirindranath Tagore. (No boat is selected. There is no shape of destination. Does my mind stop? Lalon
84 wonders in vain, wants to touch the untouched one; without the boat man, the master.) (Translated From Maner
85 Manush, Bengali Screenplay of Goutam Ghose) It means he is searching for God for a long time but not getting
86 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
87 visits him. He is now aimless man in his mind and body. Furthermore, in another question, Jyotirindranath
88 Tagore asks Lalon, "Do you believe in after life?" Lalon Replied, (Yet, I only understand this that only to search
89 the Man of Mind, Maner Manush, is not the search of the almighty God but something bigger than That. To
90 search the Man of Mind is very difficult Sir! He just pays His visits and disappears after a while. My master
91 left me starting me with such a key that I'm wandering for the whole life. And with these wanderings, so many
92 years have passed away from my life.) (Translated From Maner Manush, Bengali Screenplay of Goutam Ghose)
93 But Lalon may be somewhat different because he has a surpassing mood even more than the thoughts of Moner
94 Manush, the God. So, these are very similar thoughts with that of Beckett so far because Vladimir and Estragon
95 are just waiting but not finding anybody they want. They are searching for God, "Moner Manush" to Lalon for
96 long long time. Indeed, the great Lalon lost his own Hinduism for a pox fever and he was floated in the river.
97 Later he got treatment in a Muslim family but he could not go back to the past as the his own wife and mother
98 as well as all all other Hindus expelled him from their race blaming him that he has lost his religion and eaten
99 the food in the hands of Muslims. That is why, he had to be an escapist from his own race. Later he becomes
100 a great mystic poet who could compose sensual music relating all humanity living with some disowned people
101 like him in an isolated forest where all of them would live like a one feeling. All of them would believe that it
102 is very difficult to find the: Moner Manush, the God. (Goutom Ghosh's Film). To them, God, is nowhere but
103 inside the all humanity. To the atheist philosophers, he will be a nihilist but to the humanist, he will be a great
104 philanthropist who always tells the whole truth of human philosophies. It can also be ascertained that he is an
105 Existentialist who would like to lead his life like other protagonists in this article. For whole life he searches for

106 the God or something bigger than Him in this world being as a saint or Baul. It seemed to him that God comes
107 to him now but disappears most of the time. He may have referred the positive mind that has an enormous
108 colors. He waited for whole life but found nothing but dim thought of mysticism. So, it is hard to identify his
109 own religion: Everyone asks, "What Nation does Lalou belong to in this world?" Lalou answers, "What does
110 nation look like?" they belong to different nation. But do you bear the sign of your Nation when you come (to
111 this world) or when you leave (this world)?-Lalou (Translated by Donald S. Lopez).

112 However, let us evaluate the stories in *Waiting for Godot* again. Likewise Lalou's waiting for the catching of
113 Moner Manush, the God, they saw Pozzo, another supporting character, came suddenly and they thought that
114 He, Pozzo, may be the Godot but he was nothing but a newly bewildered character or message. Next, they wait
115 and wait doing so many boring and absurd things. At last, point, Vladimir seems to understand something. So,
116 he murmurs, asking some questions and trying to find the answers-"Was I sleeping, while the others suffered?
117 Am I sleeping now? Tomorrow, when I wake, think I do, what shall I say of today? That with Estragon my
118 friend, at this place, until the fall of night, I waited for Godot? That Pozzo passed, with his carrier, and that he
119 spoke to us? Probably. But in all that what truth will there be?" (Act-2, Page-99) Indeed, these are the ever
120 known questions of humanity and these will be continuing until the eternal doomsday comes to happen. Indeed,
121 they should not wait like this because nothing is existed like God in this material world rather it may be at the
122 next life.

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

125 Actually, Beckett tries to bestow a mental salvation from these riddles of thoughts on Nothingness because the
126 people, after World War-II, were tremendously bewildered by the thoughts of the Existence of God as they were
127 in the vehemence of reality. Uncertainty was in every society. They were also losing the communal faiths against
128 each other that result nothing but frustrations and sufferings. They were being confused with the reality of
129 their lives. Now, let us have a quick discussion on the ethics and morals of Albert Camus' philosophies. "Albert
130 Camus", a French-Algerian, was a Nobel Prize-winning philosopher. In 1957, he received the Nobel Prize. In
131 spite of his having more accreditation in literature than in philosophy, his novel, a thoughtful creation, "The
132 Outsider" has improvised the theory of "Existential Absurdity" through the protagonist, Meursault. While in
133 1942, wartime in Paris, Camus created his philosophy of the absurdity. The prime concern of that philosophy
134 was his contention that life has no rational or redeeming meaning. The dark experience of World War II led
135 him as well as so many other intellectuals, to the same termination that is absurdity. After facing the horrors of
136 Hitler's Nazi government and the unprecedented massacre of the War, many individual could no longer believe
137 that human existence had any rationale or apparent meaning. Existence of God simply felt absurd amongst all.
138 Besides, poverty, after the war, made him mentally devastated because he had to do a number of odd jobs for
139 continuing his study as well his mother in the family. His father was killed in the World War I. After that his
140 life became painful that made him an Existentialist later. "The Stranger or The Outsider" is his debut novel
141 that is an illustration of his absurdist world's view. It tells about a psychologically detached, unprincipled young
142 man, according to the atheists, naming Meursault. Meursault was deceived by social, religious or individual
143 acquiescence that avoided or confronted the irreducible truth of the civilized society that humanity alone is
144 responsible for its moral sense and determination. Camus' writings are the testaments to an enduring belief in
145 humanity but dignified circumstance. In fact, Camus's absurdist philosophy means that moral assessments have
146 no rational and natural starting point. Yet, Camus himself did not come up to the world with moral indifference.
147 He believed that the meaning of life does not lead anybody to despair rather gives a freedom thought though it
148 was the consequence of that era. Totally, he was a humanist that made him an existential nihilist too. He had a
149 constant faith in human dignity as in infinite and indifferent universe.

150 It is a significant study of the perception of the absurdity. Being a simple clerk, he enjoys physical pleasures
151 and does not pay any attention to the so called social norms and customs rather goes with his own philosophy
152 only. For an example, he, a self motivated man, unreasonably kills an Arab and it is one of the most notorious
153 measurements of the story. When he was taken to the trial, he remained in a tranquil mood as it is not a matter
154 to him, of killing anybody or being killed. He was convicted as a criminal and a man of anarchy throughout the
155 society and was given a Sentence to Death. But the Chaplain could understand Year 2016 his real philosophy
156 and paid an unannounced visit to him on the eve of his execution. Then the chaplain tries to turn his attention
157 into the religious faiths for human justice to divine justice and from legal guilt to moral sin Absurd Existential
158 Nihilism in Post-Colonial Literature A (Kamber-36). Here Meursault introduces us with his real believes and
159 philosophies over the religions. Immediately, Meursault assures him that he does not have any faith in the
160 chaplain's viewpoints by throwing out the very existence of God. In doing so, he shuts off the windows of his
161 heart to the chaplain's sermonize. Meursault's nihilism makes the chaplain's plans to fall back on the supernatural
162 world as to divinity almost called a halt. When the chaplain articulates that there is no man on earth but is
163 under sentence of death, Meursault instantaneously disrupts him by pointing out that there should then be
164 no consolation for something which is inevitable to everyone. (Ashkan Shobeiri) Indeed, Meursault acted as a
165 stranger in a general human society because, he was imprisoned both in society and in the dark cells of jail who
166 ignored all the normally social rules. The Outsider starts with few simple but prominent sentences, such as:
167 "Mother died today. Or, maybe, yesterday; I can't be sure. The telegram from home says: Your mother passed
168 away. Funeral tomorrow. Deep sympathy". He said no to see his dead mother's innocent face for the last time.

169 He just left smokes from the cigarette throughout the funeral. When his mother's friends to make his mind up
170 to keeping vigil for her, he cannot stay awake rather falls asleep. At the next morning, he reached at the beach
171 and met up Marie Cardona, a formers typist at his office. They made boating and swimming. In western styles,
172 Meursault touches her breast. Besides, he puts his arm around her waist, when he see that she does not mind.
173 Even his mother's death cannot diminish his strong physical sensations. Besides, Raymond, his friend exposes
174 his plot to Meursault, about how he will treat his girl friend by sending her a letter and convince her to come
175 back, and then saying, "Then, when she came back, he'd go to bed with her and, just when she was "properly
176 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
177 her, all right." (Stuart Gilbert, Page 22) He wants Meursault to prepare a letter that is accepted by Meursault
178 with no hesitation because it is said in the text-"I wanted to satisfy Raymond, as I'd no reason not to satisfy
179 him" (Page-40). Actually, these activities are done only from the disbeliefs over the existence of God. They were
180 free men and had no social thought in the civilized ways and this is criticized as anarchism in human society.

181 Furthermore, a human being can be diverted by loneliness or distress of the surroundings but he should not
182 lose his moral values over the almighty existence as it is practiced in this world. He is not out of this world. So,
183 being a social type, he should be like the all in society. But he could not do so rather went beyond the modern
184 superstitions, believing in God. The nihilism, hidden in Meursault, is revealed in the following, eminently
185 concluding contemplations-"It was as if that great rush of anger had washed me clean, emptied me of hope, and,
186 gazing up at the dark sky spangled with its signs and stars, for the first time, the first, I laid my heart open to
187 the benign indifference of the universe. To feel it so like myself, indeed, so brotherly, made me realize that I'd
188 been happy, and that I was happy still. For all to be accomplished, for me to feel less lonely, all that remained to
189 hope was that on the day of my execution there should be a huge crowd of spectators and that they should greet
190 me with howls of execration." (Page-76) Truly, it was the individual expression of Meursault that prescribes his
191 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
192 epitomized as nihilism also. (William F. Birdsall). Eventually at the concluding words, it is worthmentioning
193 that we, the human beings, should not be unhappy. But the nihilist like Meursault does not have any faith. He
194 likes to think where there is no God, there is no repentance except freedom of one's own wills. To him, if there is
195 no God and men must die, what will be the necessity of thinking of God and everybody should not be unhappy
196 thinking and going through the so called social customs. To him, this awareness shall make everybody happy.
197 Transcendentally, it is the happiness to him and sensually a dignity and preciousness of life. These senses are
198 obviously exhibited by his words-"I laid my heart open to the benign indifference of the universe. To feel it so
199 like myself, indeed so brotherly, made me realize that I'd been happy, and that I was happy still" (Page 76).
200 Actually, he is very lonely in him and likes to lead himself freely. He knows that the existentialists will show him
201 mentally honor but the anarchists abhorrence. He also believes in brotherhood that is a divine or spiritual sense
202 in him. But earthly, this sense is nothing but Escapism that sounds like absurdity. So, the satire implies-"The
203 absurd man is a humanist; he makes outs only the good things of this world." (Ashkan Shobeiri).

204 2 Volume XVI Issue I Version I

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

215 3 A

216 Arvind may be an escapist who does not want to be a simple man like others in this earth. He might be an
217 atheist or apostate or a stranger in human society who does not act upon the earthly commandments and go
218 against the abstract thoughts of God. From the beginning to the last of the letter to Mr. Premier, he thought
219 that he was totally right in what he had done-"I will never say I made a mistake that night when I slit my
220 master's throat." (Page: 321) But the readers of our society will not be agreed with him. His ideology can be
221 compared to the words of Meursault, the protagonist of the novel named "The Outsider" that is written by the
222 Algerian writer, Albert Camus. In this story, Meursault killed an Arab and fired twice more on the dead body
223 without any reason. In the trial of judiciaries, he answered in his own style for the questions whether he was
224 right or wrong for the killing of that man and not believing in the existence of God -"I'd been right, I was still
225 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
226 felt like it. (Page: 74) Adiga may have thought like Meursault-"I told him not to waste his rotten prayers on me;
227 it was better to burn than to disappear." (Page: 74) Finally, Meursault was proved as a Nihilist with his final
228 words before execution-"But, apparently, he had more to say on the subject of God. I went close up to him and

229 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
230 disbelief in the existence of God may be the characteristic of existentialism also. "I didn't believe in God. (Page:
231 72)" however, for such a total rejection of a divine presence, Meursault can be closer to a nihilist, that asserts
232 that there is no evidence of creator or extraterrestrial ruler and even if there is someone, man is not compelled to
233 obey his or her rules. Arvind may have found any solution against the lines of Fyodar Dostoyevsky also-"If God
234 is not existed, everything is permitted." He thought that his murder is also permitted as he has also confusion in
235 the deeds of 36,000,004 gods.

236 However, it is true that we are the causes of sufferings because we are doings wrong things to make us free as a
237 means of mental or physical happiness. It does not bear an eternal peace rather it brings an Year 2016 ultimate
238 penetration in our present life.. It cannot be a way of getting redemption from Darkness to Light. It creates
239 nothing but more frustration in one's mind. The path of reaching at Light could be some others.

240 from." (Page-8). "So I am closing my eyes, folding my hands in a relevant namaste, and praying to the gods to
241 shine light on my dark story. Bear with me Mr. Jiabao. This could take a while. How quickly do you think you
242 could kiss 36,000.004 arses" (Page-9). It is noteworthy that the writer has used the small letter 'g' in each of the
243 beginning of the word 'god'. Perhaps he himself is the non believer of God. Sometimes, the idea of God remains
244 as abstract or fake. They think that He is no more and nothing is controlled by Him in this earth. If He did so,
245 there would have no sorrows among the poor. There would have a good justice for all. To them, if there is any
246 God, He is mocking at them (the poor) and trying to make them His loyal servants. To them, God is on the side
247 of the rich men. He never shows mercy upon the feeble ones rather the big guns. Logically, he referred from the
248 poems of 'Iqbal' where God is arguing with the Devil, Satan-"Isn't it all wonderful? Isn't it all grand? Aren't you
249 grateful to be my servant?" (Page-88). Plus, "God says: I am powerful. I am huge. Become my servant again."
250 Devil says: Ha!" Here, God may be a dictator. Sometimes, Aravind is direct to say against the prayers for God
251 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
252 prayers mean to the 36,000,004 in comparison with those of the rich?" (Page: 317) Philosophically speaking,
253 sometimes human minds lose patience upon God being hit by the poverty and it results nothing but frustration.
254 It is nothing but senselessness and dark feelings of mind. A mind can be deceived anyhow but nobody should go
255 beyond the natural law. A senseless man can do this out of fury but it should not be a philosophy. In the eyes
256 of Adiga, the idea of God has been almost an absurd thing to the deprived poor. The Humanity is losing faith
257 upon the existence of God. He has expressed this notion through the characteristic of a man again-"I see the
258 little man in the khaki uniform spitting at God again and again, as I watch the black blades of the midget fan
259 slice the light from the chandelier again and again." (Page: 88). The writer has compared the light to the beliefs
260 of God here that are breaking down and attaching up again and again under the influence of poverty, the man
261 in khaki dress. He also gave an idea that the people living in the darkness are very religious because they have
262 no ambition except eating good foods-"The villagers are so religious in the Darkness." (Page: 90) They like to
263 be mentally peaceful and happy remaining very simple and it is really difficult to be a simple man because man
264 is sinful by birth and selfish by nature. In addition, the writer has again drawn a contradictory religious picture
265 where a Muslim is doing a driving job disguised as a Hindu named 'Ram Prasad' because the masters will not
266 like the Muslims as their employee. Aravind again referred a story he watched, to Mr. Premier-"A great film,
267 sir. Lots of dancing. Hero was a Muslim. Name Mohammad Mohammad. 'Now, this Mohammad Mohammad
268 was a poor, honest hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who
269 didn't like Muslims-just to get a job and feed his starving family, he claimed to be a Hindu! And took the name
270 of Ram Persad." (Page: 109) Indeed, it is a pathetic story of extreme poverty that affects on the religious beliefs.
271 So, this or that way, Nihilism is embedded in the hearts of the people that are also discussed more here in after.

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

289 4 II.

290 5 Conclusion

291 So, considering everything of the arguments so far, it can be assumed that humanity is nothing but a spirit of
292 thought bodily and mentally and every human being has a mind but in different senses. They have their own
293 philosophies but in modern age, they started losing faith on the Existence of God which is really not welcome
294 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
295 wants but, of course, maintaining the socialism. One can be diverted from one's particular beliefs or ethics but
296 it will not be morality to think alone in a determined way because no man is alone in a society. One cannot live
297 alone this society. So he wants company, we know. So, he or she cannot think alone in his own way but needs
298 some mental supports. When a person is a sadist or an atheist or nihilist or an existentialist, he must follow the
299 exact law as the civilized people perpetually do in this living world. Otherwise, he will be nothing but a stranger
300 like Meursault or Arvind or Lalou or Vladimir and Estragon. They will find nothing but a consolation in mind
301 as we all know that there is no God anywhere in this universe but always in our hearts and the surroundings of
302 us. So, we need to cope with the living society because, at least, it will make us happy mentally and eternally in
303 our divine thoughts. All things will remain in vain after our passing out but the good or evil will remain in this
304 world. So, we should always go with the particular thoughts of particular religion in which we are now. As after
305 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,
306 why do we search this? Is not all these are absurd? Yes, they are. So, to be an Existential Nihilist is nothing
307 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 ^{1 2}

*[Note: 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)]*

Figure 1:

308

¹© 2016 Global Journals Inc. (US)

²© 2016 Global Journals Inc. (US) Volume XVI Issue I Version I 15 ()

-
- 309 [Gierow] , Karl Ragnar Gierow . [http://www.nobelprize.org/nobel_-prizes/literature/](http://www.nobelprize.org/nobel_-prizes/literature/laureates/1969/press.html)
310 [laureates/1969/press.html](http://www.nobelprize.org/nobel_-prizes/literature/laureates/1969/press.html)
- 311 [Manush] , Maner Manush . *Screen Play of Giutom Ghosh*
- 312 [Childs et al.] , Tony Childs , & Jackie Moore , English Literature . from>[https://books.-google.com.](https://books.-google.com.bd/books?id=EEfvVJoQJlWC&printsec=frontcover#v=onepage&q&f=false)
313 [bd/books?id=EEfvVJoQJlWC&printsec=frontcover#v=onepage&q&f=false](https://books.-google.com.bd/books?id=EEfvVJoQJlWC&printsec=frontcover#v=onepage&q&f=false) *Genre Study-Poetry*
314 *and Drama* 2 p. 99.
- 315 [Shobeiri et al.] , Ashkan Shobeiri , Absurd Happy Meursault , Man . [http://ajbasweb.com/old/ajbas/](http://ajbasweb.com/old/ajbas/-2013/February/838-845.pdf)
316 [-2013/February/838-845.pdf](http://ajbasweb.com/old/ajbas/-2013/February/838-845.pdf) *Australian Journal of Basic and Applied Sciences*
- 317 [Gangopadhyay and Manus ()] , Sunil Maner Gangopadhyay , Manus . 2008. Anand Publishers. (1 st edition)
- 318 [Birdsall (2015)] *Albert Camus's The Renegade, or A Confused Mind: What Confusion? What Terrorism?*,
319 William F Birdsall . http://www.camus-society.com/camus-pdf/The_renegade.pdf June 21. 2015.
- 320 [Lefever] Marlene Lefever . [https://books.google.com.bd/books?id=pUGdqEN-ZbPcC&printsec=](https://books.google.com.bd/books?id=pUGdqEN-ZbPcC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)
321 [frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false](https://books.google.com.bd/books?id=pUGdqEN-ZbPcC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false) *Waiting for Godot, Creative*
322 *Teaching Methods*, p. 71.
- 323 [Lopez ()] *Religions in India in Practice -"Baul Songs*, Donald Lopez . [https://en.wikipedia.org/wiki/](https://en.wikipedia.org/wiki/Lalon#cite_note-Baul_Songs-9)
324 [Lalon#cite_note-Baul_Songs-9](https://en.wikipedia.org/wiki/Lalon#cite_note-Baul_Songs-9) 1995. Princeton, NJ: Princeton University Press. p. .
- 325 [Mastin ()] *The Basics of Philosophy*, Luke Mastin . [http://www.philosophybasics.com/-branch_](http://www.philosophybasics.com/-branch_nihilism.html)
326 [nihilism.html](http://www.philosophybasics.com/-branch_nihilism.html) 2008.
- 327 [Adiga ()] *The White Tiger*, Aravind Adiga . 2008. New Delhi: Harper Collins Publishers.
- 328 [Gilbert] *Vintage Books, A Division of Random House*, Stuart Gilbert . [http://www.-Retrievedfromhttp:](http://www.-Retrievedfromhttp://ajbasweb.com/old/ajbas/-2013/February/838-845.pdf)
329 [//ajbasweb.com/old/ajbas/-2013/February/838-845.pdf](http://ajbasweb.com/old/ajbas/-2013/February/838-845.pdf) New York.
- 330 [Beckett ()] *Waiting for Godot*, Samuel Beckett . 1954. New York: Grove press.